

愛與光之圖書館合集

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Translated by T.S.

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

團體問題：今天晚上的問題是與那些處於伴侶關係中的人藉由其可以使用伴侶關係來不僅僅讓關係更進一步，同樣也讓每一個人在投生中希望去完成的形而上學的或者靈性上的成長更進一步的途徑有關的。

(Carla channeling)

(Carla 傳訊)

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

我是 Q'uo，向你們每一個人致意。太一無限造物者（聽不見）。沐浴在（聽不見）在這個住所中的每一個獨一無二的（聽不見）與獨一無二的靈性的美麗之中。在這個沉重的幻象中的美麗和（聽不見）是非常令我們感動的。

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

我們想要提醒每一個人，我們僅僅是那些在你們正在跟隨的道路上的兄弟姐妹。我們的（聽不見）也許有一點更多灰塵，我們的經驗也許是更加豐富且更加完整的，但是我們不是不會犯錯的，我們不是權威，我們講述我們的觀點，我們的一些觀點可能不會是那些在你們在此刻（聽不見）的情況中在個人的方面屬於你們的真理。因此，我們請你們小心對於我們的權威的，或者任何權威的依賴。毋寧是，當你們聽到是你們個人的真理的事物的時候，你們將會感覺到就好像是你們正在回憶起它，而不是第一次學習它。你們將會和一個樂器一樣，和一個豎琴在

被風接觸到的時候一樣產生共鳴，你們將會被啟發，在你們的啟發中存在有對這個星球的災難的消除。因此，在信心中聆聽，而僅僅將那些看起來似乎對於你就是如此的事物作為是有幫助的事物接收下來，並允許其他的事物在此刻不是你個人的真理的一部分的事物從你的記憶中消失。因為在這條尋求的道路上會有很多很多的學習的層次，每一個實體都用一種不同的速度且在一個不同的方向上前進。在一個造物中，人是多麼獨一無二，造物就是多麼獨一無二。這將我們帶到了今晚被詢問的主題上了。

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

每一個具有伴侶關係的實體都是一個獨一無二的存有。將一直都會有一個“我”和一個“你”。一個人可以將此視為一種離心力，一種動力性，它在聯合中將每一個人從那個聯合的中心旋轉進入到那些專門化的環境中，這些環境是為了每一個人已經選擇的服務的途徑而被產生出來的。沒有兩個實體擁有相同的服務的道路。沒有兩個實體能夠在一起做每一件事情，如果它們打算要在一起做每一件事情的話，它們因為他們在行為舉止上的奴性而會比它們的關係遠遠更加貧乏。一個伴侶的關係不是在行為舉止的層次上被強化的，而毋寧說是被來自於內在之中的更加深入且更多動力性的力量所滋養的。

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

因此，將會有助於伴侶關係的第一個事物就是對另一個自我的自由意志的持久的尊重。其他自我可能會做一些對於自我是不理解的事情。每一個人都理解另一個人，這並不是必不可少的。因為你們的課程並不是理由的課程，你們的課程是愛的課程。因此，在你們在相互彼此獲得自由的過程中，你們嘗試去從關係的中心向外移動，嘗試去鼓勵自我成為那個自我，並滋養那個自我並使其變得豐盛，且同時知曉自我是如其所是地、在不帶有對於任何的改變或者變化的渴望的情況下被無條件地接納的。

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

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

因為每一個人都是獨一無二的，有時候會有一種令人吃驚的認識，即存在有具有一種相當深入的、特性的誠實的、不一致的。在誠實的、不一致的氛圍中，需要有一種對於超越表面的、智力的與情緒上的思考的事物的認識。那種認識是一種向心性的力量，它會將一對實體帶回到成為“一體”的中心。這種成為一體並不會減少任何一個自我，而毋寧是成為了你們可以稱之為“我們”一個不一樣的實體。[每一個我們]都是對於觀點、偏向性與視角的一個獨一無二的混合，就好像每一個人在自我的方面都是獨一無二的一樣。這個我們-自我是已經被稱之為一個社會記憶複合體的事物的開端。在不理解的情況下對另一個人的完全的接納，創造出了一種氛圍，在其中理解成為有可能的了。在邏輯智力的方面，一個人僅僅會藉由去理解並合理化另一個人的行為舉止的嘗試而被憂慮所折磨*。

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

嘗試去如同一對配偶一樣地生活，從頭腦而不是從心開始移動，就是將兩個人同時都囚禁在邏輯（聽不見）且神聖的或者被珍愛的信念系統的非常狹隘的房間之中。我們鼓勵在伴侶關係中的每一個人都記住，它們擁有的最為寶貴的事物是看不到的，是同時由兩個自我，通過在服務太一造物者的過程中一同工作，創造出來的那一個實體。

Thus, there is the self, the other self, and the Creator. That is the "us," for which you may strive with all good health and faith. 因此，會有自我，另一個自我和造物者。那就是那個“我們”了，你們可以帶著所有的良好的健康與信心來為這個“我們”而努力。

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

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

在兩個實體之間的純淨與誠實的程度，就是在伴侶關係中的清晰度的關鍵。去允許一個誤解就是設置好鉛垂線並鋪下一面永遠都無法被完全推倒的牆中的第一塊磚。在配對的伴侶感覺到有一種對抗性的關係的情況中，在這種情況發生時，兩個實體同時都需要去後退並注視那個絆腳石。如果兩個配對的實體拉同一輛車，帶有相同的希望，並向著神秘的熱情用它們的存有的每一根纖維用力拉的話，難道它們會是敵手嗎？肯定不是的！因此，當有對立的時候，將這種暫時的對立具體化，承認並接受它。討論它，使其分解，寬恕它，並繼續前進。不要允許第一塊磚被鋪設在一面分離的牆壁之中。

This is an enormous challenge. We put you to it, for you have asked us how you may best use the mated relationship. It is hard work. We may mention also that the "us" of each in the relationship is enhanced greatly by that great enhancer of the unique individual. That is, meditation on a daily basis. 這是一種極其巨大的挑戰。我們將你們推向它，因為你們已經詢問我們，你們如何可以最佳地使用伴侶關係了。它是困難的工作。我們可以同樣也指出，在關係中的每一個實體的"我們"，是被獨一無二的個體的偉大的放大器極大地增強的。那個放大器即，每天冥想。

Meditation together is possible. Quiet times, reading times, inspiration times. It could be only five minutes long, it could be only ten minutes. If it be just a few seconds with the meeting of the eyes, in the understanding that each is on the other side, that each is in there pitching for the other and is never over against the other, then have you won through to a level of trust that will enable each to mirror to the other that which the self is actually manifesting in an objective sense. For subjectively it is entirely probable that the self shall be the own—we correct this instrument—shall be its own best stumbling block, fooling itself with rationalizations about the self. 在一起冥想是有可能的。安靜的時間，閱讀的時間，啟發的時間。它可以是僅僅五分鐘長的時間，它可以是僅僅十分鐘長的時間。它可以僅僅是目光交匯的幾秒鐘的時間，並同時理解，每一個人都是在目光的另一邊的，每一個人都是在那裏支持另一個人且永遠不會反對另一個人的，就是在那個時候，你就已經贏得了一個信任的層次了，那個信任的層次將會使得每一個人都能夠向相互彼此鏡射出自我在一個客觀性的意義上實際上正在顯化的事物了。因為在主觀性的方面，自我完全有可能將會是——我們更正這個器皿——將會成為它自己最佳的絆腳石，並用在關於自我的方面的合理化來愚弄自我。

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

在一個伴侶關係中，每一個人都是相互彼此的老師。在太一無限造物者的孩子的完全且全然的同等性之中，自我是同等地準備好用作相互彼此的一面鏡子的。每一個人都是被那種內在，被那個我們可以稱之為造物者的自我完善地做好了準備的，因為你們每一個人都是造物者和自由意志的一個混合物。當兩個實體來到一起的時候，它們是任意地來到一起的，它們的意志是各不相同的，道路確實是顛簸的，它也從未是完全平順的，因為一個人可以學習的課程是沒有盡頭的，對於那些課程的精煉也是沒有盡頭的。

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

因此，如果你們感覺到你們是更加聰明的，更加有直覺的，是一個更加年老的靈魂，或者在任何方面是精英，而不是與伴侶是一個完全同等的一個形而上學的存有，不要愚弄你們自己了。這種相互的尊重與認可會為每一個人提供在信心中進行偉大的工作的潛能。

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

在我們結束之前，我們會希望講述每一個人擁有的服務的道路的主題。每一個人都擁有一定的環境，單單對於那個人是特有的且不會被其他人分享的環境。這些環境是在個體的頭腦和心之中相當主觀性地開始的。兩個實體可能待在同樣的房間中歷經一次完整的投生都注視著相同的風景，而卻學會了完全不同的課程。但是比那更重要的是，每一個實體都將進入到世界中，同時希望去幫助它，服務它，並與那種會讓事物更好、更加統一、更加平安、更加美麗，更多地是一個給予造物者的禮物的事物成為一體的。極其經常會被忽略的服務的道路就是被稱之為父母身份的服務的道路。沒有更加困難的服務的道路了。它是一種極度犧牲性，每天的且奉獻性的服務的道路。

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

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

那些意識到它們正在與不朽的靈體打交道，它們正在養育在小小的物質性身體中的形而上學的實體的人們，可以隨著那些實體成長藉由留心那些被詢問的問題並在問題是一個嚴肅的問題的時候帶著全部的嚴肅認真來回答那個問題來幫助它們。它是服務的途徑，這條途徑要麼會讓一對配對的伴侶分開，要麼會強有力地將伴侶帶到一起，這樣每一個人都會在它們在持久的困惑中注視混亂的時候向彼此提供安慰了，這種混亂是在快速成長，每一個孩子的快速成長的過程中所固有的。你們可以藉由成為一種穩定的影響力來最佳地對那個實體進行服務。舉個例子，如果在家庭團體中沒有正式的崇拜，感覺不到奇跡或者神秘被探索，沒有時間為無限太一的愛與平安被留出來，那麼每一個人打算要給予那些已經由你照顧的年輕的實體的指引就會極大地[被減少了]。允許並期待你的小小的實體們參與到某種對太一無限造物者的偉大的神秘的儀式化的識別中。談論信心與容忍，談及平安、安慰與寬恕。談及那些因為共識性實相而如此衣衫襤褸切變得如此粗糙的原則和觀點，共識性實相確實是一個對事物真正之所是的極其彎曲與扭曲的觀念。

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

不要在你的服務的道路上拋棄你的小小的實體們。如果它們是被託付給你的，允許它們知曉對無限的崇拜的喜悅和療愈的平安，這是由你決定的。沒有任何事物是被知曉的，沒有任何事物能夠被知曉，我們不向你們提供教義、教條，而單純地斷定一個我們迄今為止在實踐中已經發現是正確的理論，那個理論就是每一個人都是太一無限造物者的一個孩子。每一個人都是一個愛的存有。每一個人在關於如何使用那種愛的方面都擁有要去做出的選擇。因為每一個人都是一個強有力的人，都能夠給予且能夠接受。

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

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

與你們的小小的實體們分享夏日的夜晚的僅為與奇觀，分享燃燒的木頭的味道，在你們的耶誕節節期正在開放的時候與它們分享在其他的時候愁眉不展的面容上的甜蜜的笑容。在每一天的一個小小的片段中分享，通過無論什麼配對的伴侶對於小小的實體們會感覺到舒適的方式，花一些儀式性的時間在各自的靜默中或在言語的讚美中，這樣，隨著它們長大，它們就可以知曉它們是被造的，它們不僅僅是被它們的父母愛著的，同樣也是被宇宙本身愛著的。接下來，它們就是在宇宙的家中了，因為宇宙愛它們。這就是這個特定的服務的途徑所提供的最為珍貴的禮物了。在小小的實體們的投生體驗中的偏向性的創造，它們是無條件地被愛自身之所是的那個偉大的神秘所接受、所寬恕、所愛的，那個偉大的神秘就是那個創造的流動的力量，確實就是造物者本身。

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

我們向每一個人建議，在通往在一起（*togetherness*）與舒服的在一起的戰鬥的裝備中的一個非常強有力的課程就是幽默感。把事情弄得太過嚴肅，這是不好的。因為情況持續不斷地改變，昨天曾經是一座山的事物，今天就是田鼠丘了。嘗試去留在當下一刻之中吧。

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

讓我們打一個比喻。你們每一個人知道卡通動畫是如何被製作的。每一張幻燈片都是用稍稍不一樣的方式被畫出來的，這樣在那些幻燈片按順序快速從眼前經過時，一種運動就可以看起來似乎發生了。實際上，所有投生的體驗就是在一堆的存在性之中的那些一個接一個的當下一刻的幻燈片。僅僅只有當下一刻。你正在將當下一刻積累起來。道路就是在一場夢境中的一個夢境。未來呢？一樣。你們與永恆的連接呢？真理，實相和愛就是這樣一種領悟，現在就是一個有共鳴的且聖潔的一刻。我們請你們在對這個當下一刻的欣賞中，在對在你們以及你們周圍一切事物之中的美麗的欣賞中成為熱烈的。

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

我們正在被這個器皿告知，我們必須簡短，因此，我們將在此刻結束這次與你們的極其令人愉快的談話，並同時希望我們已經說了一些可能會對每一個人都有幫助的事情。因為真的，兩個人一起學習是比一個人依靠它們自己學習是要更好的。因為難道一個人擁有一面鏡子要去注視嗎？沒有。你將會擁有的唯一真實的鏡子就是你的朋友們的鏡子，尤其是你的伴侶的鏡子，你的伴侶知道所有你的秘密並已經看到了所有你的缺陷了，它已經寬恕了它們，接納了它們，現在單純地將被給予的事物反射出來了。這就是藉由使用配對的關係的加速的靈性成長的核心了。在服務的道路分岔的時候跟隨你們的服務的道路。帶著喜悅將你們自己投入到你們的環境中。它們將會是不一樣的環境，你們將學習不一樣的課程，用這種方式你們就將會彼此教導了。但是，高於所有珍寶的事物，是那個在配對的連接中被創造出來的"我們"，這個"我們"包含了作為第三位父母的造物者其自身，那個偉大的原初的想法，也就是愛，非個人且無法逾越的愛。

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

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

祝願你們分享歡笑與淚水，祝願你們回憶起這樣的關於與這樣的學習不是一周的工作，也不是一年或者十年的工作，而是一生的工作。你們可能會感覺到你們沒有進步。但是，回顧十年的時間，看到被分享的體驗的價值。最重要的是，拒絕成為對立的。一直嘗試去將自己放在其他自我的位置上。給予其他自我每一個考慮，作為它們的自由，給予它們在你的春遊中的每一分愛。釋放你的伴侶並將它交托給太一無限造物者的愛。允許你的伴侶釋放你。因為你們每一個人都是強有力的、獨立的且有能力的。你們的不同之處是是的你們的“我們”-屬性變得強有力的動力性。因此，不要害怕不一致。單純地認出將不會有誠實的不一致，且這是可以接受的。祝願你們活在信心中，有信心正在發生的事情就是被打算是正在發生的事情。有信心在此刻有愛，如果一個人足夠努力尋找它的話。在困難中有信心，困難是一個將會結出果實的挑戰。有信心在那些順利、溫暖且有愛的時刻中會有讚賞與歡呼。一直記得去為這樣的時刻致謝與讚美。因為如果你們給予足夠的讚美並將造物者包含在這些特殊的時刻中，接下來你們就不需要如此多地遭受不一致了。因為你們正在做你們的工作，你們的工作就是越來越多地成為一個強有力的同盟。當有良好的幽默的時候，你們就可以在一個有意識的工作中做得更多了。當有一種良好的幽默的時候，你們就將會擁有更少的對於在創傷中固有挑戰和學習的需要了。而將會有創傷，因為在你們冥想的時候，當你們在一起學習的時候，每一個人都將會改變，不是一次，而是多次。會有一種持續不斷的對於接納、寬恕的需要，以及一個人對另一個人的鼓勵的需要。

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

我們將你們留在相互彼此的手中。祝願你們彼此珍惜，就好像每一個人都是造物者一樣，因為實際上，那就是你們之所是。你們僅僅是一個有大量要去學習的事物的年輕的造物者，和我們一樣。

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

我是 Q'uo，我們在此刻為這個起名的努力而感謝它，還有被知曉為 Jim 的實體。我們在此刻會在愛與光中離開這個器皿並轉移到被知曉為 Jim 的實體。

(Jim channeling)
(Jim 傳訊)

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

我是 Q'uo，在此刻在愛與光中通過這個器皿向各位致意。(聽不見) 提供我們自

己來嘗試談論任何進一步的問題（聽不見）在詢問的方面可能發現有價值的。在此刻有一個問題嗎？

(Long pause.)

(長暫停。)

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

我是 Q'uo，看起來似乎我們已經暫時談及了每一個人在今晚擁有的關注點了，我們會再一次向這個尋求的圈子致以我們對於這個圈子藉由請求我們出席並使得我們能夠談及你們的關注點而在服務中提供了它自己的巨大的感激。我們對於每一個將我們的振動與你們的振動混合在一起的機會而歡慶，我們提醒每一位，我們會在你們的冥想中與你們在一起，我們會根據你們簡單的請求而在那裏加入你們以便於我們可以藉由深化你們的聚焦而幫助你們的冥想。我們在這些時刻並不是說話，也不用任何方式發聲，我們單純地將我們的振動借予你們的振動，這樣你們去更多地知曉你們稱之為真理的事物的渴望就可以被增強了。

At this time we shall take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. 在此刻我們將離開這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

Note: hagridden: to be afflicted by worries.

注釋：hagridden：被憂慮所折磨。

February 4, 1990

1990-02-04 靈性團體的價值與局限性

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

團體問題：今天晚上的問題是與在全世界，在不同的國家，不同的文化以及不同的宗教信仰中的各種各樣的光之團體，以及所有在它們的團體中向著實現某種類型的愛、光或者一體性而工作的人，如何才能將它們的努力混合起來並幫助將這種光與一體性為整個星球產生出來有關的。

(Carla channeling)

(Carla 傳訊)

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

我是 Q'uo。我的朋友們，在太一無限造物者的愛與光中，向你們每一個人致意，我們謙遜地處於造物者的服務之中。我們為你們呼喚我們的資訊並未接受我們的愛與祝福而感謝你們每一位，因為我們確實反過來一千倍地感覺到是被愛和被祝福的，我們從你們每一個人用一種純淨的方式在這個幻象的世界中顯化出來的勇氣與慈愛中學到了大量的東西。我們認為你們是俠義的女英雄與男英雄，雖然我們知道你們經常是疲憊的，而你們將一直會再一次開始，因為你們用一種無法被人類屬性或者智慧的麵包喂飽的方式是饑餓的，你們僅僅會被無限太一的神秘所喂飽，在這個舞蹈中，在這條旅程中，我們與你們同在。

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

你們今晚的問題是很難用一種簡單的方式回答的，因為在我們可以繼續那個我們

會提供的答案之前，首先我們必須解開的事物，在我們看來，是有些錯誤的考慮。在幻象中的虛偽是完全的。一個團體或者另一個團體可以進行接觸，聚集在一起，混合能量以及如此等等，用主觀性的方式且對於那些實體，這是在一種極其喜悅且有幫助的體驗之中的，會有很多的時候，你們的團體已經以無限太一的名義與相互彼此進行了交流，並同時創造出一個明顯的、形而上學的愛、光與服務的網路了，這個網路橫跨你們的星球，並使得你們的人群的靈性的重力接近那個收割的位置了。

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

對於一個走在道路上的人，擁有夥伴是一種極大的安慰，我們並不會向你們否認那種安慰，我們也不會用任何方式建議，它對於你們不是有幫助的。確實，我們鼓勵所有這樣的集會以及在那些走在相同的道路上的朝聖者之間的交流，因為當你們彼此相愛的時候，你們用這種方式為相互彼此賦能，並將相互彼此的熱情在對其他人的愛與服務中結合在一起了。但是，我的朋友們，這是一個勉勉強強的開始，以及為那種你們前來進行的服務的微薄準備工作。無論許多實體在一起崇拜無限太一的振動有多麼美麗，重點仍舊是朝向中心，朝向自我成長以及在全心全意中與相互彼此分享對太一造物者的無限的愛的山頂體驗。

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

這確實擁有它的位置並可以被認為適合你們的靈性的食糧，就好像這個團體如其所願地餵養我們的想法、觀點和觀念的謙遜的牧草一樣。然而，你們每一個已經選擇了服務他人的道路的人，現在擁有了一個更為深入且光榮的奉獻了，那就是去轉向外在，將臉背離愛與喜悅的中心，這樣你們的光就可以刺穿在你們周圍的黑暗，那個流經你們的事物就可以從你們身上閃耀出來，不是進入到另一個已經發光的人的眼中，而是進入到那些不知道光的人的眼中。

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

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

因此，與照亮星球意識一同工作的預備性的步驟，是從一條長期的旅程開始的，這條旅程即對自我的理解，將自我不是視為精英，而視為一直與每一個可能從你們面前經過的其他的意識複合體是同等的旅程。當這個課程被學會的時候，僅僅與那些滿足你主觀上對靈性能力的標準的實體聚會，就可更容地地釋放了，因為一個人能夠看到在每一個朝聖者內在中都存有愛的意識，當那種愛的意識被淨化的時候，它會成為愛與光的一個管道，那種愛與光不僅來自於無限造物者，同樣也來自于諸如你們自己之類的在收割時期服務的共同造物者。

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

當我們談及社會記憶複合體的時候，我們不是在談及一個聚焦在相互彼此之上的團體意識，而是在談及這樣一個團體，它目標和平衡是如此清楚地被自我和其他自我所知曉以至於每一個實體都已經最終成為獨立的且能夠大踏步前向進入到未知的深淵中，並準備好去冒者可能被冒得風險，以進行服務並回應對在此刻在你們周圍的所有人對於幫助的呼喚。

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

我們意識到，當一個人已經花費了很多很多年的時間深入思考形而上學的資料的時候，要去將你們人群中的那些沉睡人，冷漠的人和無知的人考慮為是與你真正同等的事物，這是很難的。然而，這是一個極其重要的要點，因為我們會希望你們將你們自己視為僕人，而不是主人，視為最為低下的人，而不是最高的人。對那些將永遠不會理解你們的人，那些可能一直都不會聽到服務的號角的人，那些將會至福地保持對號角的呼喚、對命運、對收割不留心的人，我們請你們，使用你們聖經的引文，在形而上學的方面，跪下來並為它們洗腳。

(Pause)

(暫停)

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

我是 Q'uo。我為暫停而抱歉，但是我們發現這個器皿的語音機械正在變得相當乾燥，並無法闡明我們的想法，因此我們在這個實體恢復一個能夠執行補充水的責任的意識的層次的時候暫停了。

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

現在，我們可以查看被知曉為基督的實體，在他自己的時代和地區，它是一個老師和先知。他擁有那些是他的學生的人，但是他並沒有鼓勵他們去愛他並服侍他，而是鼓勵它們去愛並服侍那些尋求他的人們。因此，我們鼓勵你們每一個人都將你們自己視為造物者的光可以通過其流動的源頭。是的，確實，你們正在拉起手並形成第四密度的社會記憶複合體的最早的先行者。你們已經將如此多的實體在愛、交流和服務中聚集在一起了。但是請一直記住，當力量已經藉由團體而被給予團體的時候，接下來就是去轉身離開那個愛與光的偉大的中心，並成為光可以通過其流入到一個被絕望、孤單、疾病和苦惱的沉重的幻象遮蔽的世界的時候了。

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

你們從未是孤單的、生病的、悲哀的或者是苦惱的嗎？你們看，你們，你們每一個人，同樣在你們內在之中擁有所有的人類屬性，你們能夠皆有保持謙遜、留心 and 靈性，而不是藉由決心去教導、去影響、去改變以及去改造其他人的思考和顯化的心智和情緒的模式而對你們周圍的人們進行最大的服務。

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

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

讓我們注視你們的星球上的具有信仰的群體。你們在邏輯上知道，時間是一個幻象。這意味著你們所有人現在都是在一起的，連接在一起的，整體性的且完整的。所有你們的祈禱，你們的冥想和你們的思考，都混合在光輝的協調之中，並用和諧的聲音向著太一造物者的榮耀與光榮發出迴響。因為沒有時間，所以沒有空間。因此你們所有人都是比你們可能意識到的遠遠更為緊密地被連接在一起的。當你們每一個人接近越來越大的服務的純度的時候，你們就如此越來越緊密地接近於那些服務的人們的統一了。

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

因此，首先的服務一直都是意識的服務。有時候，要開始回憶起最初的自我，那個在所有的面具、保護與及盔甲之下的自我，這有時候要花費可觀數量的工作，這種盔甲是每一個敏感的靈魂為了它可以忍受這個嚴酷的第三密度的幻象而已經放在它周圍的。對於那些希望去教導的人，恐懼時極其不合適的。去成為有所屬的，成為特別的，或者成為超然的渴望，是極為不幸的，且將會一直導致一種對你們走了如此之遠來實現的極性的逐漸的減少。我們請你將你自己視為一個某種類型的侍者，但是當我們呼喚一個為另一個人服務的人的時候，我們是呼喚一個照顧的人，一個愛的人，一個給予的人。一個人，從形而上學的方面而言，跪下來，鞠躬並說，“我準備好服務了。我的自由意志向著神聖的指引的印象開放了。祝願這一天將我應該做的事情帶給我，祝願我做適合我帶著對於愛與光的一心一意去做的事情。”

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

對於一個希望去使得那些在地球上的人有能力開始更加察覺光的尋求的實體，一旦它已經領悟到，它們確實全都是一體的，它們確實是被相互交織在一起並無法使其他的樣子的時候，接下來它就永遠都不需要再次感覺到是孤獨的或者孤單的

了，因為在一個人的尋求中，在一個人的疑惑中，在一個人的搜尋中以及在一個人的苦難中，靈性的旅程就一次又一次地與那些和你一樣的，永恆的事物的後裔們所表演出來了。

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

現在，當你們向外轉向在你們面前的世界的時候，注視它的城市的街道，它的鄉村的田野，它的巨大的水域的跨度，以及第二密度的幻象的美麗的協調性與色彩，注視被包含在每一個實體的心中的悲傷，憂傷與苦惱。進一步注視並看到快樂喜悅、以及有時候被非常深地埋藏在每一個實體內在之中的童真的特性，並知曉你就是許多人當中的一員。你單純地已經記起來你是來做什麼事情的。一個朝聖者可以對另一個朝聖者的最大的幫助，就是去分享實踐性的靈性的旅程的洞見，去分享在世俗的世界中掉入到靈性體驗的鞋子中的沙礫。

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

你們在這個世俗的世界中不是來尋求一條離開它的道路的。你們已經選擇處於這個世俗的世界不是為了來彼此幫助，而是為了來向著那些呼喚你們的事物伸出手的，也就是說，向著你們可以服務的造物者、向著你們內在之中的我是（I Am），謙遜地，不是藉由智慧，而僅僅藉由同情心，伸出手。我們請求你們中不要有任何人嘗試去變得是有智慧的，因為在你們現在所享受的密度中，智慧是一個圈套，一個由那些希望去撲滅同情心與愛的巨大的光的實體為那些不留心的人設置的陷阱。在同情心中，經常會有不理解，一直都會有接納。

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

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

悖論的事情是，一個人越希望去幫助，一個人越多地尋求並渴望有所服務，那個服務就將會具有越少的自發性、流動性和成效了。請理解無限太一已經為你準備好了你在日復一日中所必須去做的工作了。對於形而上學的心智和心，在成為一個父母，用一個人的雙手工作的任務，以及使用一個人的交流的任務，或者在意識中的進行工作的任務之間是沒有區別的，因為所有的工作都是被祝福的。對於那些什麼都不做的人，對於那些抵制努力以覺醒于存在於它之外的生命的幻象和神秘的人，我們會說這是可以接受的。你作為一個收割者，沒有某個事情是你需要被擔憂的。將會有其他的春天，在其他的季節將會有種子找到合適的土地。將會有無數的繁茂的夏天和在秋天對一次收割的收穫。

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

將你自己從物質性以及心智的能量複合體的局限性中釋放出來，並感覺到你與那些你在這個星球上不認識的實體之間擁有的協調。在此刻感覺到在這一刻通過你們中如此、如此多的人閃耀的愛的強度，並知曉連接已經被建立了。它們是在那個新生的團體心智之中在意識的層次之下被建立的，那個團體心智將會是第四密度的社會記憶複合體的核心。

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

我們知道你們渴望去幫助，渴望去服務，渴望去愛與給予。愛並服務那個離你最近的人。珍惜那個被給予你的事物，帶著樂意釋放那個離開你的事物，因為你將會在許多的生命中進進出出，在你的互動中，那些你不知道，且一直到你進入到更大的生命之前都將不會知道的事情將會發生，在更大的生命中，罈紗被升起了，你能夠清晰地看到你現在享受的投生時期期間在服務中已經能夠做的事情了。

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

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

轉向內在之中並與相互彼此連接在一起，就是去成為舒適的，成為愉快的，就是去體驗山頂、榮耀以及神聖的愛的正面性的無限的能量。我的朋友們，這是一種奢侈，一種沉重的、令人陶醉的，有時候是令人上癮的飲品。過度使用那種營養，這是不好的，毋寧說，就好像那種營養是來自于一張桌子上的食物一樣，站起身來離開那張桌子，進入到你們的地球的骯髒的、堆滿髒東西的表面的卑賤而貧窮的街道上，將你清晰的愛和你最佳的愛送給那些躺在陰溝中的人，送給那些饑餓卻沒有錢買食物的人，送給那些不知道它們希望什麼的人，這是很好的。

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

你們是為了它們而來到這裏的。你們是作為一個犧牲者來這裏處於服務之中的。你們是在被濃縮且提純了的憂傷和同情心中處於這個密度之中的，當你們意識到，你們什麼都無法修復，你們無法重建完美，而僅僅能夠作為刺穿那種黑暗的光而站立著的時候，太一無限造物者的平安就會開始悄悄地流過你，如同黎明悄悄地流過地平線，閃耀著遮蔽也夜晚的希望之星辰，呈現出白天的顯化的玫瑰色的光輝。唱出你們的歌謠，我的朋友們。在心中歡慶並前去服務。你們是用一種內在的方式被連接在一起的。祝願你們藉由榜樣，藉由服務，擴大那些已經加入到生命的網路中的人的陪伴。

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

在此刻，我們將離開這個器皿並轉移到被知曉為 *Jim* 的實體。我們感謝這個器皿允許我們使用它，因為它正在身體上體驗到大量的困難。然而，它的管道依舊是堅決地開放的，我們為它的信實而感謝這個器皿。在此刻我們會轉移接觸。我們是你們知曉的 *Q'uo*。

(Jim channeling)

(*Jim* 傳訊)

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

remain upon the minds of those present. We remind each again that we offer that which is but our opinion. We do not wish to be seen as those who are infallible. At this time we would ask if there is a query to which we may speak?

我是 Q'uo，在愛與光向各位致意。我們在此刻很榮幸提供我們自己來嘗試去回答可能仍然留在那些在場的人們的頭腦中的問題。我們再一次提醒各位，我們提供的僅僅是我們的觀點。我們不希望被視為不會犯錯的實體。在此刻請問是否有一個我們可以發言的問題呢？

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

T：我有一個問題。如同 *Simon Peter* 曾經對揚升了的基督說 "Quo vadis domine" 一樣，在我們對其他人的服務中，"Quo vadis domine?"

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

我是 Q'uo，為了這個器皿的益處，我們會請求拉丁語被翻譯。

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

T："你希望我在什麼地方去做？我在哪里是最被需要的？”

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

我是 Q'uo，我們為你的縱容，為你的問題而感謝你，你的問題是帶著巨大的真誠而被詢問的。我們欣賞那種你已經表達出來的對造物者進行服務的巨大的渴望。這是一個向著萬物的基督之所是的存有，內在的基督、那個微小而靜默的聲音被詢問的問題，當那個聲音藉由一顆完全的心被請求的時候，它會為致命的弱點和具有同情心的心讓道路變得清楚。這種清楚可以被任何實體為任何實體請求，智慧而仔細的勸告可以被很多人給出。然而，真正被尋求的回應是那種將會充滿心並啟發內在的靈性的回應，因為造物者的每一個部分都會藉由在造物者的每一個實體所示範，在造物者每一個實體都是極其有愛地且極其精確地，被造物者的聲音所指引的，那個造物者的聲音是從心之中的那個深入而安靜的位置發言的。

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

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

我是 Q'uo，我再一次與這個器皿在一起了。在此刻有另一個問題嗎？

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

Carla：我有點想要跟著前一個問題詢問，我僅僅想要確信，我正確地掌握了那個原則了，因為我認為它是一個真正重要的原則。基本上，你們正在說的是，你越發努力嘗試去弄明白你的服務是什麼以及你應該前往何處以及如此等等，你就將會越發難以弄明白，而你越發強烈地詢問這些問題，並接著將它們交托給無限造物者，那條屬於你的道路就將會越發容易且越發迅速地被顯現給你。這是你們正在闡明的原則嗎？

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

我是 Q'uo，我們會建議，這是一個接近的估計。我們將嘗試藉由這樣建議來精煉這個陳述，我們建議，這個過程不要包含如此多的分析性的心智，如你們會說的一樣，這種心智會去弄明白對於一個可能性高於另一個可能性的贊成與反對，因為正是在去進行服務的樂意以及去服務的巨大的渴望從內在之中被產生出來，並接著允許自我將它的小小的意志與對於什麼事情是適當的觀念或者多個觀念交托出去的時候，一種更大的意志才可以用對於那個器皿最合適的方式，在它的演化的進程中的一個特定的時刻使用那個器皿。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

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

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

Carla：用一種相對的方式，我已經看到很多人感覺到它們已經在靈性上錯過了船了，感覺到它們本來有一個機會去做某個事情，而那個機會過去了，它們無法抓住它，因此它們感覺到沒有另外一條適合它們的服務的道理，它們單純地失去了它們的方面並因此永遠無法進行那種類型的它們需要去進行的服務了。我一直都用個人性的方式質疑這個觀點，我感覺到一直都會有一個新的希望，一個新的生命，一條新的服務的途徑。會有一個為每一個人設計好的服務，且那個人必須找到它，這是真的嗎，或者，會有很多適合於每一個人的服務，那個人選擇一個服務的方面是完全自由的，這個服務會為那個人提供那個人可以穩定地成熟的最大的服務的程度，這是正確的嗎？

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

我是 Q'uo。再一次，這種小小的意志，在其去分析並決定的能力的方面，時常會當它為那個實體的服務和行為承擔起全部的責任的時候成為在它自己的能力方面的一塊絆腳石。這就是說，一個實體在何處，一個實體做什麼事情，這些都是對於那個時刻且對於那個實體是在那個實體的旅程中最為合適的要素了。如果那個實體接下來開始感覺到，它已經錯過了它的機會了，它接下來就會開始錯過在它面前的機會，預言，如你們會說的一樣，是自我實現的。

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

然而，如果那個實體認出，它去服務以及去學習的機會是一直都與它同在的，任何將會被添加到它身上的未來的機會對於那個機會都是額外的，接下來生命模式就可以被視為是具有豐盛性的模式了，因為那確實對於每一個人都是真實的。僅僅只有一個有多麼面向的造物者。一個人遇到的每一個面向都是相同的造物者。所有的面向都需要服務。所有面向都可以指導。所有面向都可以接收。因此，除了去學習和服務的機會之外，沒有任何事情。實體在它的寬闊或者在它的狹隘的方面的態度，決定了對於那個實體的機會的豐富性。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

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

Carla：我發現當我聚集在團體中進行任何類型的崇拜的時候，或者當我與在靈性上是包含的且奉獻的人在一起的時候，我的心真的飛起來了，我感覺到被強化了，我確實感覺到你們正在建議的那種感覺，在它的重要性的方面，它是多少有些被低估的。然而，我已經一直都發現，它是我能夠對其他人進行服務的一個完整的部分。也許你們說過這一點，我單純地錯過了它，因為我在忙於傳訊的機制但是我不知道，你們是否能夠澄清這一點呢？

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

我是 Q'uo，我們的意圖就是去再次確認崇拜的團體對於在任何這樣的團體中的每一個人的價值，這樣的團體在造物者通過造物者的許多的部分向祂自己發言的時候，在對造物者的一個自然而然的部分的喜悅的讚美和感恩中提供了它自己。每一個參與到這樣一種崇拜的服務中的實體都向著那種作為理想、目標以及聖杯而被尋求的存有的振動的層次借出了一定的振動上的再次肯定，並使得那座彩虹橋變得更加穩定和牢固，那座彩虹橋是從世俗到形而上學的方面都被裝備好了的，以便於具有靈性的事物可以啟發世俗的事物並用一種從一切被造的事物的中心之中呼喚靈性的方式使得世俗的事物變得高貴了。因此，在世界上被產生出來的，容我們說，令人愉快的噪音，就是使得造物在心中歌唱，使得心在造物中歌唱的事物了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

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

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

我想要問一個個人的問題，我意識到你們將會在回答我的過程中被嚴重地妨礙，這是我接受的。我在這次接觸中體驗到一種我之前從未有過的體驗，那就是我的嘴巴逐漸變得如此完全乾渴了，現在仍舊是那樣的，我完全無法將我的舌頭從我的嘴巴的根部或者我的嘴唇上將相互彼此分開，我被迫停下來足夠長的時間來喝水。我同樣不得不調節我背部的椅子，因為，雖然我通常不會察覺到是不舒服的，在此刻我強烈地察覺到是不舒服的。有幾次調節，我看起來似乎不得不做出那種我通常不會做出的調節。這是一種致意的形式嗎，一般而言，除了我已經正在進行的挑戰和保護之外，有什麼一個人能夠做事情以避免這些不便之處並成為一個更加清晰且更加有用的管道嗎？

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

我是 Q'uo，我理解了你的問題，我的姐妹。你談及的能量是比被描述的能量更加多種多樣的。你的不斷增強的用一種清晰且正面的方式發言的渴望，伴隨著你對於嘴部乾渴的症狀的偏好，已經被著重強調了，這樣這些小小的不便之處就也許會干擾處於中心的過程，並提供某種小的程度的困難。然而，當一個人能夠藉由，容我們說，一顆快樂的心成功地面對每一個挑戰的時候，去作為一個器皿服務的能力就會被增強了。一個人必定會期待，將會有一些困難，因為會有那些我們發現你們已經稱之為忠誠的對立派的實體，它們會實踐它們的渴望，它們的渴望是，在諸如這個團體之類的團體中被形成的光的一部分可以屬於它們。我們鼓勵對於原則的堅定不移，以及在取得那種會使得一個人用被渴望的方式服務的舒適度的方面在實踐性的意義堅持不懈。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, thank you, Q'uo.

Carla：沒有，感謝你們，Q'uo。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

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

我是 Q'uo，因為看起來似乎我們已經暫時耗盡了那些問題了，我們會利用這個機會感謝每一位允許我們今晚加入到你們尋求的圈子。我們再一次對於這個機會是極其喜愛的，如你們會說的一樣，我們期待這些集會，因為在這樣的集會中我們在你們的幻象中擁有我們的存有，並可以在這個短暫的時間參與到在許多事物的幻象中尋求太一的那個偉大的舞蹈之中了。

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

這個你們發現你們自己在此刻處於其中的幻象，通過我們謙遜的評估，是一個呈現了最大的挑戰的幻象，因為你們的幻象的特性是那種將太一造物者的許多的寶石用這樣一種方式遮蔽起來的特性，這種方式看起來似乎建議每一個實體都是真的與相互彼此分離的，一個實體的力量必須讓它自己與很多實體鬥爭已取得任何的平安或者快樂。這就是每一天向你們的感知呈現出它自己的幻想了，將一個人

自己放置在這樣的幻象的中心並堅守光的一體性，以及每一個實體，同時在自我內在之中與自我之外，去塑造一條通往那種光和那種一體性的道路的能力，這確實是一種勇敢而有勇氣的行為。我們在每一個被做出的努力中向各位致意，因為每一個努力都會積累在之前的努力上，並使得尋求的力量加倍。你們尋求，你們尋求，你們尋求，慢慢地你們發現，你們發現的事物隨著你們繼續尋求，尋求與尋求在你們的存有內在之中變得強有力且堅固了，。你們創造的光在你們的幻象中是不容易被看到的，但是，我的朋友們，我們可以說，它在你們周圍，如同在你們周圍的宇宙中的那些恆星和太陽一樣明亮地閃耀出來。

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

Adonai.

在此刻，我們將離開這個器皿和這個團體，我們再一次感謝各位邀請我們出席。我們是 Q'uo。我們在太一無限造物者的愛與光中離開各位。Adonai，我的朋友們。Adonai.

February 11, 1990

1990-02-11 夢境與原型

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

團體問題：今天晚上的問題與一般性的夢境的主題聯繫在一起。從之前的資訊中我們理解，Q'uo 會在夢境狀態中與人們一同工作。我們首先想要知道，Q'uo 如何在夢境中與人一同工作，Q'uo 會與每一個人一同工作嗎，或者為了要讓 Q'uo 與你在夢境中一同工作所需的先決條件是什麼，我們如何才能讓這個要麼 Q'uo，要麼我們的自己的個人指導靈，或者高我或者任何其他的有幫助的實體在夢境中與我們一同工作的過程更進一步呢？從這種類型的夢境工作中我們能夠得到的益處是什麼呢？

(Carla channeling)

(Carla 傳訊)

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

我是 Q'uo，在太一無限造物者的愛與光中向你們致意。今晚的這個尋求的圈子對於我們是極其協調與美麗的，就是帶著巨大的快樂與感激，我們在你們的冥想中進行分享。我們為你們呼喚我們來到你們的身邊以取得我們對於你們已經選擇好去考慮的問題的觀點而感謝你們。我們祝願你們順利，我們是與你們一體的，我們希望你們知曉，我們不是不會犯錯的，所有我們所要說的內容都是我們的經驗和我們在此刻的偏向性的產物，如你們對它的稱呼一樣。我們的視野也許看得比你們更遠，但是無限仍舊在我們前方召喚並一直在我們前面後退。我們仍舊是有限的，因此我們是易於犯錯的。因此，我們一如既往請求你們帶著分辨力來聆

聽，採用那些可能有幫助的，給予你們快樂或者在你們的尋求的方面幫助你們的觀點，允許那些與你自己內在的尋求沒有感覺到共鳴事物從你們身上掉落，因為舵盤是屬於你們的，而不是屬於任何其他人，不屬於任何其他事物的。你們就是一切萬有。我們是你們的一部分。你們就是造物。

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

我們在這方面發言，因為你們今晚已經詢問了關於夢境的問題了。夢境發生在一個造物者統一的狀態中，發生在一個統一的、無時間的、無空間的節點之中，在其中一切事物都是同時性的，在其中宇宙是真正可塑的，因為它全都在你內在之中。因為你們在此刻是醒著的，你們察覺到形狀和外觀，你們的身體形狀，施加在你們坐在其上的沙發上的重量，聲音、香味以及時間和空間的知覺。它確實是一個完整且優秀的幻象，但是在你們內在之中存在著超越幻象的事物，雖然你們無法探測其深度，並知曉被稱之為真理的事物，而真理是可以在你們內在之中被知曉的，你們可以成為真理，因此，每一個人對於另一個人都是真理，但是對於自我永遠都不會是真理。自我一直都是未知的，造物一直都是未知的。

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

這個器皿已經請求我們用你們的一個錄音設備的磁帶的時間度量的時間來發言，在如此短的時間中我們甚至在開始談及這個巨大的主題的方面都遇到了極大的困難，而我們將嘗試極其一般性地發言，如果更進一步的尋求被請求，我們很高興在你們的幻象中在一個之後的時段繼續。

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

conscious determination to do so. 你們是做夢的人，你們就是那個夢。你自己和一切萬有的一體性必定被視為是夢境狀態的基礎的特性了。如果要從幻象的束縛中被解放出來，從你們包含的知識的責任中被解放出來，你們能夠在鍛煉並在對存在於內在之中的造物進行檢查的方面，在無論什麼層次上，藉由無論什麼你們選擇的偏向性來進行工作了。藉由有意識的偏好或者無意識的決定，你希望心智多麼不受束縛，它就會多麼不受束縛。如果沒有有意識的決定，在一個個體的靈魂的投生模式中就幾乎不會有對於夢境的一種清晰的體驗。

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

你們可能無法穿越那個將你們與存在於內在之中的知曉隔離的單紗來觀看。在處於所有你們察覺到的幻象之中的時候，這樣的觀看會成為一次致命的打擊。這是一個很難掌握的觀念，但是我們正在嘗試去表達的事情是，我們知道有一種高貴的不知道。我們已經確信，我們知道我們並不知道的事情，我們知道我們永遠無法說出的事情，我們知道在已知將成為未知的事情，因為它將會是最後的未顯化的造物者，你作為一個尋求靈魂將會處於它的終點，道路已經被抵達，浪子已經被歡迎，造物的呼吸再一次被吸入了。

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

我們意識到你們在關於諸如我們之類的實體可以如何在夢境中幫助你們的方面感到好奇。在夢境狀態中，幻象不再是必不可少的，因為睡眠是保護，我們與你們是一體的，我們就是你們，你們就是我們。在關於誰將會與你們一同工作的方面，每一個實體都可以用無論什麼它理解的方式呼喚無論什麼它希望的能量，這將會被完成。我們建議，你們期待你們真正渴望的事物，你們暗示你們真正渴望的幫助，因為你們將會接收到它，當你們在你們的有意識的心智中學習並形成觀點的時候，你們將要為如此生活，並在顯化中表達已經穿越單紗進入到有意識的知曉之中的事物負責任了。

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

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

因此，一些人偏好請求個人性的個體。很多這樣做的人被它們自己的對一定的源頭的教條式的渴望所阻礙了。每一個實體都擁有一種獨一無二的振動複合體，並極其有能力用一種獨一無二的方式被幫助。如果所有人都請求 Q'uo，很多人都將接收到相對晦澀且無意義的資訊，因為諸如我們這些通過這個特定的管道發言的實體之類的具有一定的能量振動的實體是具有這樣一種特性的，我們會與這個特定的實體很好混合在一起。

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

因此，我們不會建議你們呼喚 Q'uo，或者呼喚任何個體，而是呼喚會對你們最有幫助，最有安慰，最令人舒服且最有教益的事物。你們將接受到的事物，將會用它自己的方式讓它自己為你所知曉。一個人會得到異象，一些人會單純地得到結論而不知道為什麼。一些人是極其富有表現力的，它們會做充滿清晰度和具體細節的豐富度的夢。其他人可能需要一條在能量的方面逐步下降的道路，這樣某個已經進入到潛意識心智中的能量的阻塞就不會在學習正在發生的時候被打擾了。更進一步，你們很多人都擁有你們並不知曉的責任，你們自己會在創造了你們的身體的幻象的能量複合體休息並恢復來自於幻象的壓力和緊張的時候幫助其他人。

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

無論夢境的景色可能多麼簡單或者多麼複雜，無論你多麼深入地尋求或者無論你多麼遠地旅行，最終會有一種統一，一種做夢者和夢境的終極一體性，去記住這一點是很好的。所有造物的意義都是被包含在在你的真我的統一性之中的。

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

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

現在，會有很多被創造出來的研究你們稱之為潛意識心智的事物的構架的方法，最有幫助的方法也許就是那些對你們所稱的原型的研究，因為雖然每一個人都是獨一無二的，在那些對於你們是必不可少的偏向性之下，在幻象之外，在本體之中，你們全都是一體的。這種原型的心智對於每一個人仍舊是一種獨一無二的心智，但是相比表面意識的尋求的心智，它與所有其他人擁有遠遠更多共同的特性。在潛意識心智中會有可以依賴的幾何圖形。會成為一個問題的事情是，在不被一種過度的理解或者情緒，喜悅或者恐懼所阻礙的情況下學習那些幾何圖形的方法。當你們與潛意識的自我打交道的時候，你們是與無限的力量打交道的。在你的心智中注視造物。想像你們的科學家已經創造出來的儀器可以看到的你們的宇宙的最遠的景象。這個宇宙沒有盡頭。在你們的幻象中，甚至是對於最仔細的眼睛，它都是無限的。這種力量，這種特性是屬於你的，這就是在夢境中你們居住於其中的領域了。

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

因此，在對你們對夢見的檢查和憶起的過程中去審慎地且小心謹慎地，最重要地，嚴肅地，行動，這是很好的。不要嘗試去為自己過度編程，而是嘗試去與將你的注意力聚焦在幻象的各種各樣的方面事件和環境的潮水一起自然而然地移動，並一直記住，你的課程是愛的課程，你的密度是尋求對那種愛的特性、意義和力量的一種更大的掌握的課程。

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

因此，在你們的醒著的生命中，帶著一種朝向愛的面向的眼光來注視所有發生的事情，那個愛的面向可能正在將它自己向你展現出來以供你檢查。接下來，在你進入到夢境狀態中的時候，自然而然地與這種去知曉的渴望一同流動，有耐心，因為你將會做夢，做夢，並再一次關於相同的事情做夢，在夢境嘗試向有限的事物談及無限之所是的時候，一直用一種稍稍不同的方式注視它。

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

就是在一個有耐心的、堅持不懈且每天都練習的實體身上，它的夢境開始具有一種意義了，並越來越多地成為了一種學習的工具和資源了。那些期待夢境會向表面意識的心智解釋它們自己的人，將會在大部分時候都感到失望。當然在你們的人群中會有一些人，它們因為它們在這個幻象中擁有的特性以及已經在這次特定的投生體驗之前被完成的工作而擁有清晰的異像的天賦。然而，絕大多數的星球的靈魂並不會接收到愛的清楚明瞭的解釋，而是接受到輕推，線索，舞臺佈景和面具。

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

因此，在有意識的狀態中對原型心智的學習是有幫助的，因為它創造了一個用來檢查夢境的構架的辭彙表，因為你就是你之所是，所有的事情都是與你有關聯的，就好像你與你自己是有關聯的一樣。你就是你之所是，你就是你成為的實體，每一個說法都是相同的說法。

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

這個真理的深度可以開始在有意識的心智中藉由用某種方式與原型心智一同工作而被探索。一些人喜歡塔羅的系統，其他人會喜歡生命之樹的符號，因為這是兩種極其有幫助的系統，我們將在關於兩者的差異的方面表達我們的觀點。那些會被聚焦在正面性與負面性、陰與陽、被動與主動上的人格，將會發現研究大阿爾克那塔羅是最有收穫的。那些用一種較不個人性的方式觀察的人，或者在一種

較不重要的意義上需要在正面性和負面性中間做出選擇的必要性人，將會發現對生命之樹的研究是更有收穫的，雖然它在一些方面是更加複雜的，因為與其說自我在與正面性和負面性之間的選擇的關聯的方面被積累起來的，不如說正面性和負面性是兩根柱子，在它們中間放置有中間的柱子，*Malkuth, Yesod, Tifareth, Kether, Ain Soph Aur, Ain Soph, Ain*。

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

我們感覺到這是一個在此刻是足夠了介紹了，我們將在此刻為這個樂意於被使用而感謝它。我們現在將這個接觸轉移到被知曉為 *Jim* 的實體。我們是 Q'uo，在愛與光中，我們離開這個器皿。

(Jim channeling)

(*Jim* 傳訊)

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

我是 Q'uo，我在愛與光中再一次向各位致意。在此刻，我們很榮幸提供我們自己來嘗試去談及任何進一步的問題，如果有進一步的問題的話。

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

S: 是的，Q'uo，你們曾經提到，我們在我們的睡眠的時候擁有天生的保護。在那種情況中，我們是處於一種統一的狀態之中，這種統一包含了已經穿過了罩紗的事物。在某種意義上，當我們有意識地學習深入心智的系統的時候，我們用一種不完全的方式嘗試去做相同的事情，但是一個人通過這樣做會快速學會保護的需要。如果一個人想要，舉個例子，在對卡巴拉的研究中在道路上走出第一步，它會穿越靈魂的暗夜，*Malkuth*，穿過 *Yesod*，我想知道是否那包含了穿過罩紗，並同時進入到有時候被稱為光體的實體，如果是這樣的話，在這樣做的方面是否有一種危險，在這樣做的方面，什麼是一個人最佳的保護。

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

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

我是 Q'uo，我理解了你的問題，我的兄弟。當一個人對你的演化的過程的特性進行任何研究的時候，無論它是被那些研究生命之樹的人跟隨的道路，塔羅的道路，還是任何其他最終導向對一體性的領悟的道路，藉由對尋求這種一體性的渴望將一個人自己圍繞在那種你們可以稱之為愛的特性之中，這是很好的。愛就是一切完全有的賦予生命力與創造力的力量，愛接下來就能夠在可能會被遇到的所性和其他的存有和力量之中談及其自身，並同時會從每一個人身上喚起它的創造性和支持性的特性了。要如此藉由愛的特性對表面意識和潛意識的心智進行配置，就是向自我提供有可能最大的保護了，因為在有愛的地方，就不會有恐懼，恐懼僅僅是可以為任何希望將恐懼和操縱加入到一個人的生命體驗的模式中的實體所取得的途徑。

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

因此，藉由這種特性開始對任何特定的對人格的儀式化的訓練的途徑進行任何嚴肅的研究與應用，這是很好的。當一個人沿著無論什麼被選擇的道路前進並開始在那條服務他人的道路上結出果實的時候，去在它自己周圍形成愛與光的盔甲，以便於那種為了對其他人有所服務而去尋求一體性的努力可以被保護，這是尤其重要的。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

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

S: 是的。一個人卻是會發現一些情況，在其中會有在塔羅和卡巴拉之間產生的一致性。舉個例子，我最近讀到在大阿卡那塔羅的第二十一張牌，靈性的大道，與在卡巴拉中的有志的行者可以走上的第一條道路之間的一種一致性（聽不見）。我想知道，你們是否能夠告訴我，是否這些一致性是有用處的，是否它們擁有一種真理，它們如何可以被使用。

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

我是 Q'uo，我理解了你的問題，我的兄弟。確實，在一個一體性的宇宙中，在一個人周圍的一切事物中都會有一致性。任何一致性的用處非常類似於任何藝術作品的美麗。就是在注視者的眼睛中或者在參與者的努力中，那種用處會被確定了。因為對於每一個實體，無論學習的什麼部分被進行，那個部分都將從在他或者他的理解中的一個獨一無二的位置移動，無論什麼一致性是可以被取得或者會被那個實體注意到，它都將會在那個實體已經讓它自己準備好去利用存在於它面前的事物的範圍內是有用處的。

This is to say that the preparation in understanding and practice will call to the seeker those succeeding steps and the perception of those steps that is appropriate in order safely to place the foot upon new understanding and new metaphysical ground. Thus, as the quality of the ...
這就是說，在理解和實踐的過程中的準備工作，將會把那些之後的步驟以及對那些適當的步驟的知覺呼喚到尋求者的面前，以便於尋求者安全地踏足於新的理解和新的形而上學的地面之上。因此，隨著那種特性.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

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

我是 Q'uo，我再一次與這個器皿在一起了。我的兄弟，有一個進一步的問題嗎？

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

S: 只有一個問題。我現在想到的事情是，我們可能需要最大的保護是來自於我們自己的，如你們已經說過的一樣，最確切的保護是藉由有愛與開放的心被提供

的。你們已經在其他場合中提到過，心可以作為一個通往更高的能量中心的跳板被使用。我擁有的問題是，那個跳板的效果是直接，假設從心的中心到喉部中心工作，接著再一次直接從心的中心到靛藍色中心，或者它單純地是通過管道上升，首先通過喉部中心，接下來通過靛藍色中心？有一種直接吸引心的能量的方式嗎？

I am Q'uo, and am aware of your query, my brother. The nature of the heart center is for the adept as the foundation is for the carpenter. This is the foundation upon which the structure of any effort shall be placed. It is necessary in order to be able to move beyond the blue-ray energy center that there be a considerable amount of work accomplished, not only at that center, but also within the indigo-ray center, for the opening of the green-ray or heart center is an opening which allows a movement from that center to the next center for the beginning of work within the throat or blue-ray center. 我是 Q'uo，我理解了你的問題，我的兄弟。心的中心對於行家就如同基礎對於木匠一樣。這是任何努力的構架將會被放置在其上的基礎。為了能夠超越藍色光芒的能量中心，會有可觀數量的工作要被完成，這是必不可少的，那些工作不僅僅是在那個中心，同樣也是在靛藍色光芒中心中，因為綠色光芒或者心得中心是一個入口，它會允許一種從那個中心到下一個中心的移動，以供在喉部中心或者藍色光芒中心中的工作的開始。

It is necessary to master to a minimal degree the study of each center beyond the green-ray center for the opening of any center beyond the green ray to occur upon a regular and dependable basis. Thus, when such work has been accomplished within the blue and indigo rays, it is possible for the adept to choose whether energy shall be moved through the green-, the blue- or the indigo-ray center for work of either the healing nature within green ray, the freely given communication within blue ray, or the work of that which you may call the white magical nature within the indigo-ray center. 為了讓任何高於綠色光芒的中心用一種有規律且可依賴的方式放開，去掌握一種最小程度的對高於綠色光芒中心的每一個中心的學習是不可避免的。因此，當這樣的工作已經在藍色和靛藍色光芒中被完成的時候，行家就有可能選擇，能量將會通過要麼綠色、或者藍色、或者靛藍色中心被移動，以便於要麼在綠色光芒中進行具有療愈的特性的工作，要麼進行在藍色光芒中被自由給予的溝通交流，要麼進行在靛藍色中心中具有你們可以稱之為白魔法特性的工作。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

S: No, thank you very much, Q'uo.

S：沒有了，非常感謝你們。Q'uo。

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

我是 Q'uo，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

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

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

Carla：我想要接著詢問幾個問題，接下來僅僅是一個對你們的感謝。跟著 S 的問題，一旦綠色光芒中心已經被構建為充分開放的了，為什麼能夠不會自然而然地被吸引到一個人選擇好的服務的道路上，被吸引到那條在投生前被選擇好的服務的道路上呢？它不是某種會自然而然地發生的，且不必被選擇的事情嗎，或者有意識的選擇是必須的嗎？

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

我是 Q'uo，我理解了你的問題，我的姐妹。我們發現這個說法，如果我們正確地理解了它的話，非常類似於你們的一個諺語，那就是將貨車放在馬的前面。在這個方面，我們打算要說的是，綠色光芒中心的開放極其經常地是被那些已經開始了，且很好地開始了對於你們所稱生命的工作，或者被選擇的服務的追尋，並且對於這種服務的追尋已經被精煉到這樣一種程度以至於對綠色光芒能量中心的開放和活化接下來會成為有可能的人們所完成的，當這種開放被完成的時候，綠色光芒的能量中心會非常類似於你們的放大鏡一樣起作用來擴大那種已經被選擇了的服務。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

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

Carla：是的，我從那個答案理解到，一直繼續希望在靛藍色光芒種越來越高地尋求，這是理想性的。我現在理解了。但是我確實從那整個資訊由一種感覺，你們正在暗示在各種研究夢境的方法下方的一種簡單性。換句話說，你們說過，做夢的人就是夢，夢就是做夢的人，如果你正在研究原型心智，大阿卡那牌的第一張會包含了整個大阿卡那牌，第一站，或者我猜想它會是在（聽不見）/生命之

樹]中的最後一個站點，*Malkuth*，會包含了整個生命之樹。這個推論是正確的嗎？

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

我是 Q'uo，我理解了你的問題，我的姐妹。這個推論不僅僅是正確的，它同樣也可以被應用在任何站點上，任何大阿卡拉牌上，以及一個人的生命體驗的任何部分，因為一切事物都可以被視為是太一造物者的個體化與專門化的面向，以及太一造物者可以從其被體驗，可以從其被觀察並可以被榮耀的視角。每一個站點，每一個大阿卡拉以及每一個體驗，接下來，就如同一個寶石的一個側面一樣，那個寶石就是太一造物者，那個側面是一扇窗戶，通過這扇窗戶，太一造物者的一個部分就可以被看到，當那個部分藉由一種沒有扭曲的知覺被看到的時侯，太一造物者的所有的面向接下來就可以通過那一個被觀察到的面向被取得了，這非常類似於你們的全像圖片，任何部分都將會產生出那個圖像的全部。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

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

Carla：沒有了，Q'uo，但是我僅僅想要為我曾經看到過的最令人難以置信的祝福而感謝你們——實際上我並沒有看到它，我感覺到它，唯一我能夠用來描繪它的言語是，它是光輝壯麗的。我為這個體驗而非常感謝你們。

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

我是 Q'uo，我們同樣也感謝你，我的姐妹，為你以及在這個團體中的每一個人提供給我們的服務。

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

M：是的，Q'uo，我有一個問題。我（聽不見）在理解原型、生命之樹以及塔羅的過程中能夠被使用。我理解也許星象學同樣也是有用處的（聽不見）。

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

我是 Q'uo，我理解了你的問題，我的姐妹。星象學在對原型心智的特性以及作為一個整體的演化的過程的研究中同樣也是相當有用的，這是正確的。然而，我們並沒有在我們最初的陳述中提到星象學，因為已經有大量事物被歸因於這個研究了，對於那些尚未充對這個特定的探索的區域的起源進行深入和長期研究的人，這些事物是令人混淆的。這是一個與對塔羅的研究和對生命之樹的研究有顯著不同的研究，因為大量利用星象學的研究必須在冥想狀態中被進行，在冥想狀態中，在觀念和能量之間的一定的音調、或者共鳴、和聲會被感覺到並由直覺知曉。對於那些相當真誠地致力於刺穿在關於星象學的研究方面的書本和論文中通常會被給予的事物的表像的實體，這種類型的研究是一個高度有教益的研究。刺穿對這種研究的外部的表像的必要性是如此之巨大，以至於它使得我們，容我們說，給出警告，在沒有巨大的投入和堅持不懈的情況下，它是一個極其難以掌握的研究。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

M: No, thank you Q'uo.

M：沒有，謝謝你們，Q'uo。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

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

K：你們在今晚談及了在愛的意識中固有的保護。在我看來似乎會有不同的保護的類型是可被利用的，可能沒有，可能它們全都是源自於一個源頭。你們之前談

到關於被貓的實體提供的保護，我想知道是否你們能夠談一點點關於它們提供的那種保護，是否那是與那種同樣的愛的意識是有關聯的呢？

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

我是 Q'uo，我理解了你的問題，我的姐妹。被知曉為你們的貓的實體在你們的第三密度的原型體驗中是擁有一個歷史的，這個歷史可以，容我們說，如果使用你們的時間的參照系，回溯到很多很多千年之前，尤其是穿越了你們所知曉的埃及文化，甚至更遠返回到被你們知曉為亞特蘭蒂斯的文明的體驗的源頭之中。

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

在那個文化中，會有那些真誠地成功地追尋一的法則的實體，被你們稱之為貓的實體的陪伴，在這種研究中被用作它們對於太一的儀式化的崇拜和尋求的一部分。這些實體已經藉由它們的本性與在人類內在之中可以被視為女性、潛意識心智以及被塔羅給予的高等女祭司的特性擁有一種一致性，這種特性會啟發、滋養、保護心智的那個被男性、表面意識、以及存在於幻象的層次上的第三密度的實體所示範的部分，並為在那個心智的部分中的體驗賦能。

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

因此，貓已經在你們的星球的形而上學的體驗的亙古的時間中，在你們的星球的大眾意識之中，與那種保護性、滋養性、有愛的與啟發性的事物聯繫在一起了。因此，在這個生物與被知曉為愛的特性之間的連接是一個被浸泡在形而上學的體驗之中並位於你們的潛意識心智的根部的連接。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

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

K：在貓科動物的部分上已經有任何要在用那種方式在對我們的服務中提供它們

自己的決定了嗎？

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

我是 Q'uo，我理解了你的問題，我的姐妹。如你們所稱的決定，不是你們會理解為用一種有意識的方式被做出的一個決定，而毋寧是一個在它們的本性中給予的事物，一個藉由其本性在這種服務中被提供的禮物或者特性，它不是被有意識地做出的決定，它甚至是沒有被察覺到的決定。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

K: No, thank you very much.

K：沒有了，非常感謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

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

我是 Q'uo，我們想要利用這個機會來感謝在今晚每一個在場的實體再一次邀請我們進入到你們尋求的圈子。在這裏加入你們並與你們一起行走在太一無限造物者的愛與光中，這已經是一種極大的榮耀了，我們在此刻在那種愛與光中離開你們，我們為每一步而歡呼，並讚美光，分享愛。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

February 25, 1990

1990-02-25 人格鍛煉與留心

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

團體問題：演化的進程可以被視為是學會人格鍛煉，或者學會將我們的能量支出一種精確的方式，一種讓我們更加靠近我們形而上學的目標的方式聚焦起來的過程。那種鍛煉的特性是什麼？它必須是困難的且單調沉悶的嗎？是什麼特性使得對那種鍛煉的強化成為可能的呢？什麼特性偏離了對那種特性的強化呢？

(Carla channeling)
(Carla 傳訊)

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

我是 Q'uo。我是 Q'uo。我們對於能夠接觸這個器皿是極其高興的，我們在太一無限造物者的愛與光中向你們致意，在造物者的服務中，我們移動並擁有我們的存有。如同我們發現這個器皿對時間的察覺一樣，這個器皿已經花費了你們的時間的大概之前的一個小時，在這個過程中花費的時間是你們對於鍛煉的問題的一個很好的例子。在嘗試去消除物質性身體由於痛苦和努力而產生的真正的筋疲力盡的嘗試中，這個器皿的紅色光芒的能量中心是極其暗淡的，因此，這個器皿在為提供啟發性的言語做好準備的過程中，忽略了對於快樂地活著的意願的重新充能的聚焦的需要，而這種快樂地活著的意願就是開放的紅色光芒的標誌了。

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

因此，讓這個器皿吃驚的是，我們要求這個器皿退回到調音的過程以數次重複對

於提升生命中的喜悅的祈求的祈禱詞。這個器皿現在處於令人滿意的平衡之中，然而，如果我們沒有重複地請求這個器皿在它自己的信心中，在它自己的道路中，用它自己重新喚起生活的喜悅並使其更新的方式進行工作，我們本來已經藉由召喚生命能量而已經對這個器皿造成了某種傷害了。這需要耐心，當在一個小時的祈禱之後有額外的工作要被完成的時候，容我們說，這確實是一種努力。

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

我們發現你們有這樣的說法，“沒有痛苦，沒有收穫。”這是一個膚淺的說法，然而，在大多數情況中，它在關於學習對任何第三密度的活動的鍛煉的方面是足夠準確的，因為每一個實體對於其自身都是未知的，必須要有被做出的努力以用更加深入且更為深刻的方式來知曉自我。這個你們現在享受的幻象在分子結構、磁力關係以及你們稱之為物質的幾何學的層次上是被有序地排列的。然而，內在之中的神聖的想法，愛之所是，真實的自我之所是，確實被遮蔽起來的，如同你們的行星的融化的中心一樣，它帶有由許許多多的物質組成的蜂巢狀結構，最後是你們星球的表面的地形的淺水和陸地。

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

這個行星是對於內在之中的愛的意識的一個類比。它是多麼深深地被埋藏起來的呀。你們的熱情看起來似乎遠離你們。對你們的人格鍛煉以知曉自我，這看起來似乎在陸地或者海洋上，在空中或者地球的水下的無人知曉的地方。沒有有意識的途徑去衝破或者挖掘隧道進入到你的真實的本性的核心，那種真實的本性不是人格，而是在此刻被你們的自由意志所渴望的事物。

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

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

已經有大量的努力被你們每一個人做出了。你們每一個人做出了一個接一個的選擇了。當疲倦的時候，你們坐在尋求的路旁，當再一次充滿力量的時候，你們擔負其人類屬性的重擔並走上那條尋求者的道路了。你們在風火水土的能量中尋求完全無法被表面意識的心智發現的事物。然而，在你的存有的融化的中心，即在你內在之中的神聖的愛，以及造物者之所是的那一個偉大的原初的想法之間，有同一性。你是在這個幻象中來學習你自己的屬性並選擇你希望如何塑造那種屬性，你希望如何在生命中做出選擇以服務、被啟發、休息、尋求、有耐心、與感覺到絕望，變得輕率。所有這些都是同等地可以允許的。沒有評判，僅僅自由意志。那就是你們的密度的法則，自由意志不用忍受訓練。你們是自由的。因此，就好像在任何的課堂上一樣，當你們這些並不知曉的實體決定去知曉的時候，努力就必須被做出了。

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

現在，你們關於訓練的痛苦的問題是有兩個答案的。首先，在 deepest 的意義上，所有的訓練都是痛苦的，因為它否認了自由意志，混淆的完全的作用，而混淆就是你作為心、身、靈在這個幻象中被誕生進入到其中的自然而然的氛圍。你們擁有完全的自由。在另一方面，第一個選擇也許是最為困難，最為低下，最為痛苦的选择，因為它是一種最終的、深入的且完全的認識，混淆是不理想的，混淆僅僅是在水面上的風，在海岸上的波浪。沒有對於秩序的經驗，沒有對於在自我內在之中的任何的秩序的信心，沒有對於任何對自我的工作的信心，在一次生命的這個小小的陰影之外，生命快速地閃爍著並從塵土移動到塵土，這是一個去擁有信心的選擇，那種信心即，那個痛苦的、艱難贏得的、困難的、幾乎不可能記得的事物，就是一切靈性工作的基石了。

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

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

一旦這個選擇已經不僅僅是用有意識的方式被做出了——也就是說，選擇去在信心中尋求自我的真實而有序的特性，並同時忽略在一個人周圍的明顯的混淆，這樣一個人就可以開始找出學習的工作，並決定什麼時候，如何以及怎麼強烈地將它們應用於生命的體驗了——一旦這個基礎的決定已經被做出了，不斷增加的人格鍛煉的困難的層次將會伴隨著自由意志對催化劑的隨機的行動而大幅變動的。有時候，渴望在內在之中是非常強烈的，需要在冥想、沉思、學習、分析以及服務中被進行的工作看起來似乎是高興的、容易的且極其令人愉快的。有時候，自我是與對它自己的真實的核心的任何的知曉是如此之遠離，以至於幾乎沒有靈性工作的可能，要將一個人自己帶回到活出一次具有信心的生命的那個原初的基礎的決定，這需要最大的努力，那種信心即，你是比一個將會歸於塵土的影子要更大的。

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

你們每一個人都擁有這種信心。你們每一個人都因此穿越了靈性尋求的最為痛苦和困難的部分。因為你們已經將你們的雙腳放在真實的自我的尋求著的道路上了，那個決定的能量就會如同一隻牛虻一樣地開始一次又一次地不斷催促你並推動你，無論你迷失了多麼遠，並同時幫助你留心。

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

這就是我們今晚會給予你們的工具：留心。你們是多麼地心不在焉呀。你們不注意美麗，你們不注意痛苦，你們不注意大量在在你周圍發生的事情，和所有的實

體一樣。有過多的要處理的催化劑，以至於任何實體都無法完全處理它們，因此，在關於在自我的環境中什麼事物應該被注意的方面，以及在關於心智應該被放置在何處，注意力要被吸引到何處的方面，一系列的選擇是在持續不斷地被做出的。我們鼓勵有規律的冥想，這必定會對於那些聆聽我們的言語的實體看起來似乎是沒有盡頭的了，但是，冥想是打開那扇通往那個穿梭器的大門的鑰匙，那個穿梭器進入到內在之中的愛的融化的熱情之中，進入到對啟發你們的幻象的體驗的每一個部分並為其賦予活力的事物的認識之中。舉個例子，這個實體對於它的物質性載具的需要一直都是不注意的，它聚焦於外在的工作而沒有聚焦於它已經將它的生命致力於的事物。如果在生活中它是不喜悅的，所有其他的事情都必須停止，喜悅必須再一次被找到，因為沒有那個基礎，沒有那種能量，所有其他的能量中心都會被耗盡，變得軟弱、無力，並無法承載靈感的能量。

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

每天都從對生命的愛的基礎的能量開始對自我進行評估，這絕對不是沒有靈性的。成為興高采烈的，照顧好體驗並迎接催化劑，這是最有靈性的存有的第一優先考慮的事情。榮耀並不會被給予一個否認了照顧自我的需要的實體，而是會給予一個保持那種能量開放，保持那種喜悅的活躍的實體。這對於在一種上升的模式中的每一個能量中心都是真實的。因此，留心是從對投生的器皿的需要而開始的。留心接下來會繼續評估能量，詢問自我是否在知曉自我以及知曉其他人的方面有喜悅，接下來，在知曉並欣賞一個人在其中體驗投生的團體，工作，人際關係、你們的國家的社會，以及你們在此刻成為你們的家園的星球的特性的方面是否有喜悅。會有其他一些人是尚未享受到清晰的黃色光芒的自由的環境以及對它的熱情的——在此刻在你們的地球上會有大量的運動，充滿熱情地為所有人尋求它——而你們這些已經贏得了你們的自由的人，你們這些自由的孩子和自由的孫子，你們如何重視它呢？你們如何使用它呢？你們如何支持它呢？你們如此關心它呢？你們對於在自由中的喜悅的平衡在何處呢？

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

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

Nay, my friends, prepare the self first for service.

所有這些都是在你們可以與心一同工作以開放心，對自我，對其他人，對你們的星球抱有同情心之前必須要被注意到的鍛煉了。首先你必須在你們自己的自我上進行工作，並同時找到你的喜悅，找到你的認清。你們已經選擇了信心，你們已經選擇去相信在這個幻象之外有一個實相了。你們已經完成了最難的工作了。剩下的是學習。剩下的是對人格的鍛煉，那個人格是在你們被生出來進入到其中的那種無知的混淆中開始的。如我們已經說過的一樣，你們每一個人都已經檢查過那些能量了，都已經開放了心，都已經開始感覺到相互彼此作為尋求著的存在，感覺到這個團體與所有尋求的實體，與所有諸如我們之類的尋求去幫助的實體之間的一體性了，我們自己同樣也在進一步尋求去越來越多地精煉對人格的鍛煉。所有這些都必須在你們能夠開始對你們的人格進行鍛煉之前被完成。你們必須首先找到喜悅。你們必須首先允許你的信心通過一種對生命和生活的愛展現出來。有時候你們這一點上是做得極其、極其漂亮的，在其他的時候會有一種糟糕透頂的缺少工作，因為自我並未感覺到這樣的基礎的工作的價值，而僅僅希望去服務他人。不行，我的朋友們，首先讓自己為服務做好準備。

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

現在，我們談及留心本身，一種對你們的選擇的留心，一種對於你們的信心的留心，那種信心及，在你們內在之中確實有熱情，那種熱情創造了宇宙和在其中的一切萬有。在冥想中，道路被構建了，那條道路創造了一條通往對這種愛的一種即刻的體驗的途徑。這就是在鍛煉中被進行的工作了。當在你們內在之中的生活的

能量是好的，且去學習的渴望是強有力的時候，在這個工作中僅僅會有喜悅。它同樣也能夠成為你所能想像的最為困難的工作。會有大量的工作依賴於你讓你自己做好準備去成為一個具有喜悅的人和愛生命的人。對於你之所是留心。你是愛。藉由你自己體驗和你自己的造物的原初的想法，你是一個共同造物者。沒有一個造物，有多少對造物的感知者，就有多少的造物。每一個個人的真理都是絕對的。一個人無法給予另一個人信心，而僅僅只能給予去發現對於一個事情是有可能的信心與領悟的渴望。

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

我們是作為那些已經學會了留心的實體來向你們發言的。我們發現在這個器皿的心智中有這樣的短語，“不停歇地祈禱。”這是一個表達我們所說的成為留心的意思的很好的措辭。在冥想中，你與無限太一同處至聖所，你聆聽那個深深地，無言地發言，並給予了資訊的靜默，那個資訊將會給予你能量，喜悅以及前進的信心。沒有冥想，要留在一種與你的更大的自我，與內在之中的造物者之間的統一的状态之中，這是非常困難的。這就是人格鍛煉的核心了。

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

你們每一個人都已經讀過很多很多的嘗試去在加速心身靈的演化的過程中有所幫助的文字了。對於人格鍛煉的催化劑，就是對你之所是的愉快的憶起。當你憶起你之所是的時候，越來越多的你可能會樂意於看起來似乎是，但卻不是你之所是的事物，就不再是被需要的，並會逐漸消失了。努力不是在，如這個器皿會說

的一樣，將那些事物從這個世界推開的方面。努力的，是在自我內在中創造出一種
對於愛就是真實自我的一個漸消。但一個接一個的幻象，慢慢地抵禦實體，不會有
中逐漸地，且在地一個個地。苦惱、失望。所以為一個接一個的幻象，慢慢地抵禦實體，不會有
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且未需要被識別出來。熱情、熟悉。它會發現它自己慢地抵禦實體，不會有
你們可以創造出它熟悉的，熟悉的物是慢地抵禦實體，不會有
舒適，因為它是熟悉的，熟悉的物是慢地抵禦實體，不會有
一個人留心時候，它會發現它自己慢地抵禦實體，不會有
了。對於一個持續不斷地察覺到自己是愛的一體，不會有
的真理的憶起。

We are mindful of this entity's weariness, and would therefore transfer this contact, with many thanks to the instrument for its remembrance of its great desire to love, to the one known as Jim. We hail each through the mouth of this humble one in love and light. I am Q'uo. 我們察覺到這個實體的疲倦了，我們因此會將這個接觸轉移到被知曉為 *Jim* 的實體，我們同時非常感謝這個器皿回憶起它對於愛的偉大的渴望。我們通過這個謙卑的實體的嘴巴在愛與光中為每一個人歡呼。我是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

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

我是 Q'uo，在愛與光中再一次向各位致意。在此刻我們會提供我們自己.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

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

我是 Q'uo，我再一次與這個器皿在一起了。我們在這個器皿身上發現某種困難。我們將暫停。

(Carla channeling)

(*Carla* 傳訊)

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

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

我是 Q'uo，我再一次與這個器皿在一起了。我們發現，如我們已經向這個器皿說過的一樣，它已經與我們的言語協調一致地移動了，並不顧它的疲倦而藉由它通常的亮度發光了。這個器皿單純地是健忘的，它對於身體的困難的關心和心智的混淆是束手無策的。這是沒有必要的。沒有必要給予自己巨大的困難的劇本。但是，當一個人放鬆進入到生命的旋律之中的時候，去接受來到一個人面前的兄弟姐妹，這是很重要的，無論它們是痛苦還是健全、是混淆還是簡單、是令人愉快的周遭環境與快樂的朋友，還是困難的關係與困難的感覺。這些都是表面，這些都是在風願意吹的地方吹起的風。這些是你向其交托了你的意志而不是你回憶起的事物。在冥想中，憶起，在行動中，憶起，在所有事物中，憶起你們是怎樣感謝，憶起你們擁有意識、生命以及在這個偉大的做選擇的密度中的加速進步的機會是怎樣地有福。

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

是的，我的朋友們，對於你們這些不屬於這個密度實體，這個密度是一個異鄉。言語是困難的，人群有時候是粗野的，感覺是過於沉重，過於痛苦的。受苦看起來似乎是無可避免的，因此，你們忘記了存在的喜悅。留心，對你自己有信心，對你們內在之中的愛，對在你們內在之中永恆地、無盡地等待著的意識有信心。好好地創造吧，我的朋友們。

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

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

我們將不會在這個特定的夜晚更加深入了，因為這個器皿確實已經在物質性的層面上過度使用了它的能量了。但是我們希望留給你們溫和的言語與愉快的想法。在這個房間中有一個人最近已經體驗到巨大的喜悅，那種具有巨大的活力與友誼的黃色光芒的活動的喜悅了。這是美妙而啟發性的記憶。它在其自身僅僅是暫時的有用處的，作為一個記憶，作為一個對於事物能夠成為什麼樣子的知曉，它的用處是無價的。在這個團體中的其他人正在與疲倦與疲勞作戰。在內在之中觸及那種疲倦，以取得親切、愛以及對於那個在困難已經被認出，被接納並也許被允許替代留心佔據中心的舞臺的時候在對每一個人的服務的過程中已經在每一個人內在之中移動的事物珍惜。在失望中沒有鍛煉，僅僅只有扭曲的混亂。留心這個課程，留心尋找祝福、尋找美麗，尋找存在于你們周圍的在天父的造物中，在你們遇到的人們的心中的平安與寧靜。最重要的是，憶起你的選擇，在你決定去對於你的存在性抱有信心的方面歡慶。接受你自己是永恆的，留心無盡的喜悅。

We leave you in the love that you are, and the light that can come through you as surface beings from that passion, that love which is your Creator, your beingness, and that Omega towards which you travel as you unravel the mysteries of the disciplines of the personality. We are those of Q'uo, and shed our love, and let light shine through us to you, in the name of the one infinite, glorious and everlasting Creator. Adonai, my friends. Adonai. Adonai. Adonai. 我們在你們之所是的愛中，在能夠從那種熱情穿過作為表面的存有的你們的光，在那種你們的造物者，你們的存有之所是的愛中，在那個隨著你們解開了人格鍛煉的秘密而向其旅行的 *Omega* 中，我們離開你們。我們是 *Q'uo*，我們流露出我們的愛，讓光通過我們照耀在你們身上，乙太一無限，榮耀而永恆的造物者的名義。Adonai，我的朋友們。Adonai. Adonai. Adonai.

March 4, 1990

1990-03-04 Hatonn : 真正的自由

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

團體問題：今天晚上的問題是與在全球，也許是在星球的大眾意識之中，一直在發生的事件或者運動的類型有關的，同時自由、民主和民族自決的觀念看起來似乎在各種各樣的地方——在東歐、蘇聯、南美、尼加拉瓜以及其他地方——都佔據了上風，在那些地方這些觀念已經有很長時間是沒有處於適當的位置的。我們想要知道在這種類型的轉變的意識背後的原則，也許是什麼事情引發了它，潛在的結果可能是什麼，對於我們的星球以及在星球上的每一個居民，它意味著什麼。

(Carla channeling)

(Carla 傳訊)

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

我是 Hatonn。我在無限造物者的愛與光中向你們致意。我們在今晚來到你們身邊來回應你們對於資訊的呼喚，我們對於我們通過這個器皿發言的稀有的機會而處於深深的感激之中。被知曉為 Carla 的實體在僅僅請求它可以穩定地承載的傳訊的方面是極其睿智的，因為這個器皿有大量的身體上的不足，相比這個器皿沒有與其建立接觸的其他的管道，我們的接觸對於生命能量的需求遠遠較少的。我們希望我們可以用我們的方式與你們分享我們的觀點。我們在我們自己的思考的方面是極大地傾向於自由的問題，因為我們僅僅只比你們自己的密度前進了一個密度，我們將會，在我們守護這個器皿和這個團體的時候，分享那些我們可以分享的想法。

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

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

我們會請每一個人都察覺到繞著這個你們了創造出來的圈子用順時針的方式送出光的需要，這樣這個接觸就可以被強化，被穩固並變得平穩，因為這個器皿相比通常，是並未處於它通常的調音的充滿的能量狀態的。這個器皿完全不知道我們將會說什麼。對於任何的接觸，這是一個很好的開始。

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

當我們向你們談及自由的靈性的原則的時候，我們必須，如你們知曉的一樣，用一般性的方式發言，但是我們可以用一般性的方式談及被你們知曉為自由的事物的潮起潮落，並描述在你們的星球已經遺忘並接著遺失了的許多的文化當中產生出其表面上的興衰的動力性。一次又一次，帝國崛起，要麼是因為理想，要麼是因為力量。一次又一次，理想和力量最終都同等地無法佔據那些將力量給予權威的人們的關心與注意了。

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

我們將首先談及已經被注意到的全球範圍的對自由的饑渴。當實體們已經，在無數的過去的世紀中，習慣於去服侍的時候，就是那種服侍被假定為是不可避免的事物了。在面對看起來似乎已經存在並似乎將會一直存在的事物的時候，很少會有具有遠見的人，持有非正統的觀點的人，狂人或者傻子，會去詆毀與其他的人類建立聯繫的另一條不可能實現的理想主義的途徑。因此，在很多情況中，自由已經意味著去活著的自由，去讓種族繼續存在的自由，讓肚子被喂飽並為身體找到遮蔽物的自由。這些基本的需要會被那些並未思考理想的或者不可能的事物的人視為是有可能以自由的名義去取得的事物的頂峰了。逐漸地，通過數個世紀，那些屬於你們所稱的原始社會的真正地是自由的實體們，已經被你們可以稱之為權利或者對其他人的統治的觀念所感染了。

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

注視未開化的人。這是一個真正自由的實體，因為這個實體會在所有的時候都去做它希望去做的事情。對於生存的需要是作為給定的事物被接受的參數，除了吃飯、睡覺、交配以及用某種方式與偉大的靈體之間的交流之外，沒有對於任何事物的野心，那個偉大的靈體是被所有的原始人知曉為一切福分的給予者，所有實體的愛人，每一個意識在出生之前和死亡之後的源頭與終點。這種和平，這種真實的自由，從那些並不擁有貪婪、野心或者想法的實體的靈性的純淨之中取得了它的純度。它們確實是非常接近第二密度的意識的，它們確實知曉一切事物的神聖，知曉具有魔法和神聖的力量的完全切毋庸置疑的實相，在這些生命內在之中有對於文明的實體會稱之為神秘的事物，以及在原始文化中固有的薩滿儀式的一種遵從的旋律。

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

然而，第三密度並未打算要成為一個留在毋庸置疑的信心的層次上的密度。毋寧說，它是明確地自在鼓勵每一個實體去尋求、去思考、去獲取、去學習，如你們對它們的稱呼一樣，人類的缺陷的。這樣，神聖的極化就將實體移動到這樣的團體中了，這些團體不僅僅會知曉它們自己，同樣也知曉其他的且不一樣的團體，知曉其他的且不一樣的的天賦，知曉其他的且不一樣的的地區、技藝與人格。因此，學習的過程在你們的過去的許多千年之前就開始了。驅動靈性前進的事物是一種對於自由的追尋，我們已經經常將這種自由稱之為混淆法則，或者自由意志了。

自由的觀念是一個悖論，因為當一個人想到自由的時候，它就是被它的自由的想法所束縛的了。一個人甚至會在自由的觀念是用一種推理和邏輯的方式被使用的時候扭曲那個觀念。因此，自由被那種人類的特性感染了，為了要為做選擇設置好舞臺，這是絕對必不可少的，那個舞臺就是完全的自由意志的混淆了。

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

一旦自由的觀念被產生出來了，只有在非常少數的案例中一個實體才會對它已經擁有的事物感到滿意，毋寧說，會有希望去改進一個人投生的環境。這會觸及生命體驗的每一個面向。逐漸地，實體開始選擇與它們偏愛的夥伴一起，用一種令人費解的，且僅僅是與人類的靈性的古怪的想法有關的方式，讓物種永存。不可避免地，會出現對人類心智有能力創造的事物每一種濫用。足以填飽肚子的食物變得不怎麼足夠了，暴飲暴食誕生了。以和平地生活在那個區域中的人們為代價擴大一個人的領地的渴望，創造出了有敵意的行為的貪婪與破壞性了。

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

對於在一個人周圍的所有人的愛的單純而簡單的領悟開始被質疑了，因為在第三密度的心智和靈性中，沒有任何事物是顯而易見的，沒有任何事物是被知曉的，僅僅會有對於暗示，即在超越觀察季節，參與到生命的旋律以及在出生的時候睜開眼睛與在死亡的時候閉上眼睛之外，會有一個存在的理由。如你們知道的一樣，一次又一次地，會有預言、異象、以及完美的理想通過那些在神秘主義以及在與愛本身的親密交流的方面有天賦的人們被交流了。在每一個情況中，這種最初的愛的訊息，被給予的愛，被分享的愛，被享受的愛，是會被去讓其他人相信這種愛，這種理解的途徑，這種擴大人類體驗的範圍的需要所扭曲的。

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

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

逐漸地，很多很多的你們稱之為異教或者野蠻的社會開始認識到，它們渴望一種構架，這種構架不僅僅是單純地被本能所創造的，同樣也是由對智力的使用，對人類心智的使用所創造的。因此，每一個發現它自己處於權力的位置上的心智，都開始使用那種權力來表達它認為是正確的自由和愛的扭曲。自從你們在這個第三密度的星球上的體驗的開端，舞臺就已經一次又一次地為實體們設置好以便於在關於它們認為他們與造物者的關係是什麼的方面做出選擇，因為自由的觀念就是存在於那種關係之中。就是那種關係的天賦權利給與了一個在表面上是受限的實體對於無限有價值且理想性的原則的天賦權利了。

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

那些召喚了它們自己的力量，而不召喚除了它們自己之外的任何事物的力量的人，它們已經發現，它們已經一直都發現，它們的帝國不會持續很長時間。在另一方面，那些已經在是對力量的使用的方面已經朝向理想主義的合理化產生了偏向性的人，它們已經能夠從事於它們所引導的文化的精神、信任與能量，並由此保證了一個更長的，且在向個體提供大量的選項或者要被作出的選擇的能力的方面的一種更為多產的社會，而這些選項就是在有不同意見的時候避免快速而冷酷無情的行動的相對的自由。

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

現在，讓我們檢查那些希望去跟隨一個僅僅渴望去服務他人並拒絕了世俗的權利的實體的腳步的人們所抱有的觀念。被你們知曉為大師耶穌的實體，這個實體能夠從事於很多不同的文化的理想，因此，這次投生以及它的意義已經在各種各樣的文化上產生的影響在任何兩個文化中從未是相同的了。然而，會有這樣一些人，它們能夠選擇去在沒有野心的情況下尋求，並在不渴望一種回報的情況下在信心與希望中奉獻它們自己。在每一個文化中，在每一個世代中，已經有那些發光的存有了，它們和被知曉為耶穌的實體一樣，已經是基督化的實體了，真實的自由流過了這些實體，這些實體能夠將那些它們接觸到的人的想像力與心結合在一起。

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

這個想法的系統的一個巨大的濃縮物，因為偶然，被傳播到貫穿這個世界在那個時候被你們知曉為羅馬的文明所統治的很多的地方了，因為湊巧，且藉由一個迷信的實體的愚蠢，一個誓言被許下了，即如果一場戰爭被贏得了，整個帝國都會擁抱這位元謙卑的大師的教導，這位大師對於這個世界以及它的王國沒有任何興

趣，而卻一直向外看到永恆。因為實體被要求去崇拜這個實體而不是另一個實體，一個越來越統一的愛的觀念，造物者的觀念和自由的觀念開始形成了。這個過程可以通過被稱之為羅馬的帝國，通過一個衰落的帝國的所有的退步而被追溯。然而，具有一種遠見的詞語被傳播開了，那些屬於凱爾特人的實體，那些你們稱之為歐洲的國家，被一種對愛本身的充滿熱情的愛所點燃了。一次又一次，這個實體的教導用一種扭曲的且不正确的方式被使用了。然而，一次又一次，最初的信息的生命力出現了，並最終移動到你們稱之為北美洲的大陸，出現在這個廣闊而又令人愉快的土地上了。

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

國家的誕生時被理想所鍛造的，而又從一開始就因為戰爭、分離以及那些人類可能經常成為其犧牲者的選擇所污染了，那些選擇包含了向著一個理想主義的目標使用實用主義的途徑。因此，隨著你們現在享受的文化成熟，那個觀念已經越來越多地被那些不必為了其而奮戰的人，那些尚未對於暴政，對於一種對無限的愛的理想的一種深入而充滿熱情的信心的祝福有過第一手的體驗人所污染了。

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

因此，就是在這此刻，儘管在你們的文化中有那些正在嘗試去照亮這個曾經極其有福的人群的意識的人的巨大的流入，越來越多的負面性的服務自我的對於越來越多地控制其他人的貪婪與渴望的實用主義的觀念，已經開始顯化其自身了。因此，你們現在享受的國家自從其開端就處於對它最大的困難的陣痛之中了。這是因為與對愛的理想的真實的同一性聯繫在一起的不斷增加的扭曲。愛是沒有討價還價的，愛是沒有奪取的，沒有所有格，沒有不和的。僅僅會有在越來越大的協調一致中在一起工作的渴望，並同時允許越來越多的對差異的容忍，越來越多的真正的自由，這種真正的自由包含了每一個實體去選擇它活著和死去的方式的天賦權利。

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

這個文化已經沉迷於它自己的安全性的。它已經變得恐懼了，伴隨著每一個恐懼，伴隨著每一條被頒佈來保護那些害怕的人的法律，真正的自由伴隨著理想想著以每一條自由的名義的實用主義低頭而低下了它的頭並變得較不明顯了。

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

同時，在你們的星球上的那些擁有遠遠較少的選擇的優點的地方，通過資訊的全球化，實體已經開始覺醒於一種超越生存的自由的可能性了。這個理想燃燒、刺激那些已經遭遇到了令人難以置信的真實的自由的可能的存有的每一個感知與每一個最小的微粒，並使開始著手成為它自己了。

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

因此，對於那些依賴於控制和一種對國家的控制的實用主義的手段的暴政，控制國家就是它們的責任，這些暴政已經開始屈服於新一代人了，這一代人的自由是活生生的、新鮮的、純淨的令人激動的。在這些文化中尚未有足夠的時間讓人類屬性的那些朝向佔有、貪婪與使用主義移動的部分佔據上風，因此，當你們在你們自己的文化中看越來越多的一種對真實的自由的威脅的時候，你們可以在同時看到在那些僅僅現在才正在開始能夠為那種超越所有的使用主義的理想做選擇的文化中對自由的實現的黎明了。

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

在這個星球上的每一個人，作為它的天賦權利，都擁有自由。這種自由是存在於內在之中的，當它被視為是一種被國家的制度給予的外部的權利的時候，扭曲就幾乎立刻出現了。檢查那些開啟了你們自己的國家的實體的動機。它們沒有對於土地，對於財富，或者對於任何這次投生能夠提供的事物的貪婪。它們有著用對他們有意義的方式來崇拜無限造物者的自由的貪婪。現在，那種去崇拜、去愛慕、去讚美並感恩的純淨而未被污染過的渴望，已經被那些不僅僅依賴於理想，同樣也基於一種對人類屬性的實用主義的觀點來設計一個政府的實體所污染了。它接受了物種的基本的貪婪，並藉由一個在許許多多的平衡中用權利對抗權利的複雜的系統嘗試構建一個政府，而這個政府曾經擁有最大的拯救中心的理想的機會。

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

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

然而，在這樣做的過程中，它播撒了它自己的毀滅的種子。因此，無可避免地，有一天，你們現在享受的這個文化將會被更新，被改變，並被那些在其內在之中視野是清晰的，理想尚未被實用主義的關注所污染的實體們開啟。這將不會在這個密度中發生。在這個密度中，正面性對抗負面性的競爭與掙扎已經成為了全部的要點，已經成為了所有人學習的源頭了。對無限的生命天賦權利以及去崇拜無限自由的一種希望、一種信念和一種信心，正在越來越全球性地被理解了，就是由於這個原因，在你們的星球上的其他地方有如此多的國家現在正在呼喚自由了。

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

自由並不會也永遠無法帶來快樂。對於那種曾經開始了你們國家的實驗的自由，在快樂中存在有會破壞自由的種子。然而，對於這種觸摸不到的快樂的追尋已經在缺點和優點之間，在實用主義與理想主義之間，在調和與絕對的價值之間創造出了許許多多的選擇了。你們每一個人都可以在你自己的自由中，在一系列的妥協或者一系列可能看起來似乎是愚蠢的事物中做出選擇：對於行為、言語和理想純度的選擇。當每一個人都在面對一個極其實用主義且混淆的社會時選擇被自由地給予的愛的純度的時候，每一個人就因此接近了一種對於自由的特性的真實的理解了，那種特性及，去成為最佳的自己的自由，在希望、平安、喜悅中，在信心中休息的自由，無論外部環境可能看起來似乎是什麼。

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

我們意識到我們已經發言過長時間了，我們很抱歉，但是這個器皿已經因為期待一個更加窄頻的接觸而預留了這個數量的能量了，因此，用我們需求較少的方式，我們能夠用一種更加冗長方式通過這個器皿發言了。自由的觀念是我們幾乎無法

抓破表面的觀念中的一個，而我們對於這些想法是滿意的，我們同時希望它們可以在每一個人內在之中引發想法，自我檢查以及對理想的再次投入。

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

我們會通過被知曉為 *Jim* 的器皿結束這次集會。我們在感激中離開這個器皿並轉移。我們是你們知曉的 *Hatonn*。

(Jim channeling)

(*Jim* 傳訊)

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

我是 *Hatonn*，我通過這個器皿在此刻在愛與光中向你們致意。在我們結束這次集會之前，我們會請問是否有一兩個我們可以發言的問題。在此刻有一個問題嗎？

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

Carla：我確實有一個問題，但是我並不真的知道如何將它用言語表達出來。我想知道，為什麼在這個世界的其他地方中有如此多的真正擁有財富的地方，花了如此長的時間才開始取得對自由的純粹的觀念的某種類型的認識呢？

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

我是 *Hatonn*。我們為你的問題而感謝你，我的姐妹。需要被，如你們會說的轉譯，進入到世俗的世界之中並同時進入到個體和社會的人格之中的靈性的特性，會不可避免地在每一個文化中的一些實體內在之中開始。我們說不可避免地開始，因為一直都會有一些學生會比其他的學生更快地學會對謎語、問題以及難題的解決方案，無論它們是具有那種生命模式的特性，還是在你們的教育機構中具有那種必修課程。

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

and enacted its part in a certain and expected manner. The definition of the individual was small, and the boundaries which surrounded its expression were large. Thus, the most likely venue for the expansion of the definition of the individual, and for the ability to crack the formidable boundaries surrounding the individual, was a, shall we say, change of venue which would allow for the formation of a new idea for the culture or the state, as you call it. 這些種子就是由此找到了拓展自我的視野與用一種不受束縛的方式移動並表達自我的能力的第一線微光，因為在你們的第三密度體驗中的大多數的文化中，個體的實體僅僅是在它是更大的文化的一部分並用一定的且被期待的方式扮演了它的角色的範圍內才擁有存在性的。個體的定義是微小的，包圍著它的表達的邊界是巨大的。因此，對於個體的定義的拓展以及對於衝破包圍著個體的龐大的邊界的能力最有可能的地點，就是一種，容我們說，對地點的改變了，這種地點的改變會允許一個新的觀點為那個文化或者，如你們對它的稱呼一樣，國家形成了。

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

因此，你們自己的國家的創造提供了對於這種個體、國家或者文化，以及在兩者之間的關係的重新定義所需的環境。隨著這個過程開始，在新的國家中居住的最初的實體大部分是那些被舊國家和文化的驅趕出來的實體，因為會有它們是不適合於現存的定義的判決。因此，從那種驅逐、罪犯以及這樣或者那樣類型不合適的開始，成為了一個第一眼看來似乎是不利的開端，但是如果對它進行更為密切的檢查的話，這樣一個開端在決定新的定義的方面會成為提供了一個根本性地背離的基礎。

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

你們的國家的誕生是一個在其中對自由的觀念的表達是其基石的過程，因為那些一開始在你們的邊界之中定居的實體是這樣一些實體，它們正在用這樣或者那樣

的比在舊的設置或者地點中有可能的方式更大的方式來表達他們自己的能力提出了一種強化的需求。因此，在任何現存的國家中，雖然在學習，藝術的表達以及所有類型的財富的方面有大量的具有一種金錢特性的財富，仍舊沒有機會供在這個國家中的每一個實體用一種超越那些已經一代又一代被知曉的限制的方式表達它自己。僅僅是在一個新的國家的新的設置中，這個新的國家在表面上帶有無限制的邊界，這種設置才能提供機會供個體的表達的自由的觀念被播種，人類屬性的花園才有機會得以繁茂。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: No, Hatonn, I would just request the speediest possible termination of the contact because (inaudible). Thank you very much.

Carla：沒有了，Hatonn。我僅僅會請求有可能最快的對接觸的結束，因為（聽不見）。非常感謝你們。

I am Hatonn, and we wish to extend our great gratitude to you, my sister, not only for your query, but mostly for your willingness to serve as an instrument this evening, knowing that your service would be given under very, very difficult circumstances. We are honored and humbled at your service to us and to others. We thank you. At this time we shall bring this gathering to a close, thanking each for allowing our presence. We are those of Hatonn. We leave you now in love and light, my friends. Adonai vasu borragus.

我是 Hatonn，我們希望你致以我們巨大的感激，我的姐妹，不僅僅是對於你的問題的感激，同樣也主要是對於你在今晚作為一個器皿而服務的樂意的感激，我們知道你的服務是在非常非常困難的情況下被給予的。我們對於你為我們以及為其他人的服務而感到榮耀與謙遜。我們感謝你。在此刻，我們會結束這次集會，我們同時感謝每一位允許我們在場。我們是 Hatonn。我們現在在愛與光中離開你們，我們朋友們。Adonai vasu borragus.

March 11, 1990

1990-03-11 聖母瑪利亞顯靈 (R)

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

小組問題：今天晚上的問題是與很多人感覺到我們在其中生活的時代是世界末日或者大災難的時代有關的，在這個時代中，看起來似乎在物質界與形而上學的層面上同時都有大量的活動正在發生在我們的行星上。我們看見在世界各地發生大規模的困難，大量的混亂，大量的戰爭、痛苦、貧困。童貞聖母瑪利亞同樣也在世界不同的角落顯靈，還有其他的信號與象徵被給予人群，這些信號和相信是用這樣或者那樣的方式被解釋，以幫助它們與它們自己的個人生命，也許同樣也與更大的生命打交道的。我們如何在，比如說，童貞聖母瑪利亞在全世界各個地方的顯靈，以及她在這些時期所要提供給我們的資訊的方面找到一個意義呢？——

(Carla channeling)
(Carla 傳訊)

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

我是 Q'uo，我在太一無限造物者的愛與光中向你們致意，在祂的名下，因著你們的呼求，我們來此服務。我們至為感激在這個時候，分享你們的關切，分享你們振動之美以及你們的尋求與冥想的一體性。我們請求每一位在這整個集會中繼續調頻，因為我們提供給這個器皿的資料雖然在自由意志的邊界內，卻有可能有機會，通過接觸的薄弱之處，而太過靠近那些最好留給每一個個體尋求者的研究的資訊的區域。

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

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

今晚，你們向我們詢問了關於在末後時期（latter days）主的童貞聖母的肉身顯靈。這是由你們的大群放置在這些事件上的構架所決定的，我們同樣也不會否認那個真理是每一個人的個人的真理，因為個體在靈性上的演化的特性是全然個人性與主觀的，對於實體是真實的事物相當簡單地是真實的，但僅僅是對那個實體是真實的，而不具有那種可以作為在與人之間被傳遞的共有的事物，作為小鎮的新聞，作為一天結束的時候的食糧而被傳遞的事物的普世的屬性。確實不是的。諸如某後時期的觀念以及被知曉為童貞瑪利亞的實體的顯現的觀念之類的事情，是擁有一個普世的意義的，這個意義是可以富有成效地被探索的。我們必須停頓。

(Pause)
[停頓]

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

我是 Q'uo，我們繼續。你們每一個人都用這樣一種方式行動的，這種方式使得每一個人都能夠在一個幻象令人折磨的束縛之中生活、行動、服務與行為，這個幻象並不適應人群，毋寧說它要求人群去適應它。你醒著的時候的眼睛的視線是會明明白白地否認一個具有平衡、美麗、詩意與真理的生命的。

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

在你們的體驗中，在你們自己的生命，在你們之前的世代的生命中，時間的屬性並不是時鐘的時間的屬性，而是那些感覺到轉變的緊迫的實體們的主觀性的時間的屬性，這個時間的屬性已經開始了一個加速的過程了，這種加速的過程首先是在你們的內在次元中數百年之前開始的，它接著作為這種加速的一個結果，逐漸向下進入到這樣一些實體的醒著的時候的有意識的認識之中，這些實體並不尋求諸如你們詢問的資訊之類的資訊，但它們無論如何都必定會這種資訊打交道，當他們發現他們自己面對著理想的本能和完全實用主義的環境的時候。

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

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

這個加速過程在你們的數千年的時間中一直都在發生，它在你們在此刻的文化中特別容易注意到，因為這一代人的體驗與他們的父母的體驗是完全不同的，你們一位詩人曾說“中心不再固守”，的確，中心不再固定，鳥兒不再遵守主人，獵鷹自由飛去，獵人只剩下它的本能、它的信心與它的直覺。

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

然而，在那種信心中有被產生出來的幫助，那種幫助對於每一個實體是有不同的意義的。將你們自己每一個人都視為在這個比喻中的獵人，你將會更為清晰地看到，當那些比你的眼睛看得更加清楚的眼睛發現你的時候，當一切都與你協調一致的時候，會有一種保護抵禦那種在面對全球範圍的轉變的時候已經從你們身上流出的你們所稱的惡了。這種轉變已經開始了。

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

什麼是活著？什麼是有意識？什麼是嘗試找到你們每一個人所從事的那種本能狩獵的意義？難道你們每一個人不都是在尋找那不固定、不停留的中心嗎？因為人類的不聰明，那個中心在其自身及其內在之中，都失去了信心和簡單性藉由其被取得的那種輕鬆了。少了被保護的感覺，少了具有一種活生生的、鮮活的且活著的信心的感覺，一個人會覺得到成為了獵物，不是正面性的獵物，而是負面性的獵物，因為我們可以指出，在你們心智的偏向性中，你們要認為負面要比正面更加有力量，這是遠遠更加容易的，因為這是該幻象表面上運作的方式，即使是你們最(具)理想主義的實體也無法否認這點。

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

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

這個幻象的本質就是要挑戰你的理想，直到你存在的最底部(bedrock)的地方。這個幻象的本質是去嘗試抑制內在之中的活生生的靈性，去給予那個靈性一個造物的堅固圖像，它和你會選擇讓它成為的樣子是不一樣的，這樣你就會發現選擇的可能性。隨著時間逐漸越來越深入地進入到已經過如此頻繁地被稱為新時代的時期，新的振動，雖然是微妙的，會擾亂那些 缺少一種活生生與富有生命力的信心的人們。

(Pause)
[停頓]

We are sorry that we must pause so often, but we find that this instrument is being greeted continually, and were we not able to pause while this instrument consumed liquid, it would soon not be able to speak. We thank you for abiding through these short silences, for we of Q'uo can only maintain contact as powerful as the energy of the group. 我們很抱歉必須如此經常地停頓，但我們發現這個器皿被持續地致意，如果我們不能停頓下來讓這個器皿飲用液體，它很快地將不能說話。我們感謝你們忍受這些短暫的沉默，因為唯有這個團體的能量保持強健，我們 Q'uo 方能維繫通訊。

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

繼續我們的討論，結束的時間不是即將到來，結束的時間已經開始好些時候，並且將在即將到來的許多年中繼續。要告訴你們這個過渡期將在何時被完成，這是不可能的，即使我們能夠告訴你們。我們只能告訴你，那將是非戲劇化的，那些可以收割的實體將在它們投生的課程的自然的生命即將終結時被收割。將會有一個時刻會出現，在那個時候，投生的實體和非投生的實體同時都需要去走上一條道路，而那條道路僅僅會被那些活在對太一無限造物者的資訊、愛、景仰與崇敬之中，並因此能夠接收、使用並讚美更強烈的光、更加緻密的存有的振動模式的實體所行走，這種存有的更加緻密的振動模式表現了處在這個漸進的畢業的進程的終點處的幻象的特徵。

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

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

一直有奇跡與徵兆，但是對於那些信心被動搖的人們，這些奇跡與徵兆從未比現在更加令人激動，因為對於那些無法在信心中相信的人，這樣的公開的、可見證與無可否認的現象就是某種活生生的愛的證據了。因為在你們的星球上的很多的實體都將被知曉為耶穌的實體稱之為“萬物之主”(Lord of all)，與這個實體聯繫在一起的形象被給予那些具有足夠簡單的資訊和足夠天真的心的實體們，以便於它們毫不懷疑地接收那活生生的，不在這個幻象之中，而在靈性之中的事物，那個存在於不朽的實相之中的事物，這是自然而而且合適的。

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

因此，很多的與各種各樣的信仰、哲學以及靈性上的實踐聯繫在一起的，被許多投生的實體用讓它們的發展更進一步的奇跡與徵兆出現了，它們已經出現在那些最無學識、最不複雜、最敞開的，且最為樂意去相信的人的面前了，這些奇跡和徵兆透過信心的能量不僅僅已經能夠顯現在這些人面前，同樣也能夠通過那種信心顯現給那些懷疑，但卻渴望不要懷疑，卻不知如何停止疑慮的人們。

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

現在，讓我們明確地轉到被知曉為童貞瑪利亞的實體的能量上。讓我們注視這個實體與太一無限造物者的關係的故事。當那個歷史事件發生時——活生生造物者的一個信使來造訪她——這個實體才剛滿 15 歲。這位年輕的女子在一個極

度限制的環境中被養育，那個環境，用你們的說法，是一個男人的世界。當時的人們以權力與所有男性的屬性來表述造物者的核心的概念。在這個特定的社會中，太一無限造物者之愛的溫和、養育與親切的特性既沒有被重視，那些代表造物者這一面的實體——也就是女人——同樣也被認為是不過財產，被視為是必須完全屈從的人，除非被告知否則不得說話的人、一言一行被嚴密監視的人，不會有夢想，甚至不會想像的人、一旦一個婚姻的誓言被許諾了就不會被打破的人。這個純潔的處女就是這樣一個實體，她還太過年輕以至於不會精確地知道前方有什麼，但她的歲數大到足以知道她即將嫁給一個年紀較大，負責任，非常慈父般的男人，這並非她的願望，而是一個安排，習俗就是如此。

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

在這樣的背景之下，一個異象出現在這個年輕女孩眼前，她的年紀在現在是被認為是完全不用負責、未經考驗、還沒有資格被認為是成年人的一個年紀。然而，被知曉為瑪利亞實體聆聽了一個天使——如同它對這個能量的感知一樣——那個天使說，她因為無限且無名之造物主的意志會懷上一個孩子，在她與她的丈夫有親密關係之前，她會生下一個兒子。

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

對於諸如被知曉為瑪利亞的實體之類的一個有良好教養，被細心養育長大的女人而言，正常的反應是不相信，且極其肯定地已經因為恐懼而逃離這樣一個異象了。誰會相信她呢？誰不會認為她已經以某種方式打破她的誓言，並且已經跟另一個人有染且生下一個兒子，這個兒子會成為那個她與其有婚約的廣受尊敬與負責的男人的一個恥辱？事實上，它看起來似乎一個毀滅的判決，一個迅速肯定的宣判，如果它能夠被完全支持的話，而這在其自身多少會是不大可能的。

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

然而，這個實體，雖然年輕純潔又天真，卻是一個具有永久且不朽的信心的人，她的反應代表了這樣一些人的反應，這些人在面對理想是不可能的事情的情況

下，卻擁有用理想主義的方式行動的終極的勇氣。她立刻接受這個異象的權威，而非抽身離開這個將帶給未來丈夫恥辱的情境，她將所有憂慮拋到風中，並讚頌了太一無限造物者，於是她成為這美麗故事的一部分，成為那個已經向她的人群做出了的偉大許諾，那個“奉上主之名前來的人”的許諾的一部分。

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

她如何能相信？她如何在諸如這次拜訪之類的一個不尋常與古怪的遭遇中找到一種活生生的信心呢？她的信心具有如此的力量以至於她首先且先於所有其他事物接受造物主。於是她縱身跳入一個似乎是末日的狀況，她同時讚頌造物主，她極其生動地談及了所有那些看起來似乎是豐盛的，而實際上卻幾乎沒有回報的事物，她檢查了那些看起來似乎充滿了貧困與匱乏的事物，卻為它們的豐富而驚呼。

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

瑪利亞就是這樣一個實體，憑藉著她的信心，她是如此地光明，她的形象是如此之生動，以致於她的婚約對象無法否認她，而是承認了她並宣稱她懷孕的嬰兒是他自己的。這是在一個信心在其中看起來似乎是不可能的世界中的一個活生生的信心的戲劇性且生動的故事。

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

當耶穌基督移動返回源頭、造物者之際，這個實體留下了一個在每一天、在每一個地方且一直都可以為所有人利用的女性的、滋養性的靈體。這個實體經常被稱為聖靈，在對於這一代人是更為舒適的其他的信仰系統中，它們被知曉為指導靈或者大師。這是可以接受的，只要被領悟到的事情是，這些實體是對於一個活生生的造物者的一種活生生的信仰的一部分。然而，被知曉為耶穌的實體無法

同個人的方式，在異像中返回到那些簡單的人們的面前，因為這個實體將它自己的基督他釋放進入到聖靈之中，進入那個安慰者(Comforter)了，這個安慰者對於每一個人都是不一樣的，它是看不見的，且僅僅會通過一個具有活生生的信心的過程被發現並被信任。

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

然而，被知曉為瑪利亞實體在這個經過如此許多世代仍然強烈地擄獲人們的想像力、心靈、心智、靈魂與忠誠的救贖故事中保留了一個至為蒙福的角色。瑪利亞實體是一個活生生的女性原則。被知曉為耶穌基督的實體正在從這樣一個位置上打交道，在這個位置上，女人甚至沒有被允許與男人擁有相同的進行崇拜的位置，女人沒有被認為是她們之所是的禮物，因為難道不是所有的男人和女人都是相互彼此的禮物嗎？

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

太一無限造物者，迄今為止已經是一個男性的、嚴厲的且評判性的觀念了，而對於那些尋求太一造物者那個滋養性的面向的實體們，瑪利亞依舊是極其、極其重要的。愛有時是嚴厲的，愛的課程可能看起來反復無常，這當然是真實的。然而，同樣真實的是，太一無限造物者是無限地滋養性的，同樣也無限地是一種女性的能量，在現在你們在其中享受存在性的文化中，這種女性的能量已經被很多人人格化為被知曉為瑪利亞的實體了。

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

男人和女人一樣地轉向面對的就是這個滋養者了，因為它們並不希望去面對評判性的造物者的嚴厲的面孔，而這個評判性的造物者已經穿越了許多個世紀的錯誤的觀念了，而沒有考慮在社會和文化的偏向性中的改變。實體們頑固地緊緊抓住造物主男性的那一面，無限太一有生產力與破壞性的那一面；代價是失去了對這個相同的造物主的永恆的溫柔、親切與關愛的領悟。

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

因此，在那個深深令人感動的被知曉為耶穌的實體的死亡的故事中，瑪利亞被耶穌認出來了，當要在所有的他的家庭成員、他的兄弟姐妹、他的門徒當中，挑出一個人以確定那個人會受到照顧的時候，那個人就是瑪利亞。他將珍貴的母親給出去，不僅僅是給予一個門徒，同樣也是給予這個世界。看見這個行動的普世性是重要的；正如同造物主的女性的面向在十字架上原諒一個已經承認犯罪的實體是重要的一樣，那個實體簡單地被告知，"今日你將與我同在樂園。"這個偉大與原型性故事中的這兩個元素，同時都是旨在向人們表明活生生的造物者無限與滋養性的屬性。

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

所以三不五時，當機會之窗出現時，當有一個由簡單的、單純的、願意相信的人，通常是小孩子，組成的特殊的團體時，瑪利亞便顯現並說話。她一直是她當時的身分，一位母親，在猶太的傳統下被帶大，她置於一切之上的願望是照顧她的孩子們，陪伴他們、照顧他們、為他們擔心、為他們祈禱。那些疲憊不堪，在疑慮中迷失的人們已經遇到了這些事件的無可否認的證據了，這些事件將會繼續，並將在貫穿整個轉換進入到第四密度的期間持續發生，以便於給予疲憊的靈魂休息，當它終於需要歇息的時候，並在一個由邏輯智力的信念和想法組成的乾渴而枯竭的土地上，給出一個活生生的造物者的甘甜與溫暖的愛。

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

如同所有女人一樣，這就是瑪利亞象徵的事物了。願所有女人都覺察到內在之中

巨大的對於滋養，對於安全，對於的成為周遭的人們的一個港口和一個安歇之處的潛能。正是在女人的心的柔弱與微小之中，居住著最偉大的個人悲憫。每一個尋求者所尋求的聖杯是一個女性的標誌，一個滋養、關心與保護的標誌。你看不到小刀，看不到長劍，你在無限太一的愛之前鞠躬致意。

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

你可以在任何你們選擇的層次上使用我們已經說過的內容。我們對於 你的信念或信心在你的投生體驗中工作以加速你的靈性發展的步伐的層次沒有興趣。我們只希望你們去看見造物主的平衡。造物主不只創造與毀滅，祂同樣也是在造物中的 每一個意識的火花的每時每刻的一個個人的，關心的養育者。在熱情中你們 全體被創造；在熱情中你們被養育。

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

你們選擇的對於你們具有重要性的象徵物是你們自己的選擇，但是我們請你們穩定地且仔細地注視同情心的觀念，這樣它就可以前來療愈你，修補被打碎的事物，治癒憂傷、在爭吵現實看起來似乎是想要一個給靈魂的安靜而愉快的地方的時候將那個現實轉向休息，轉向愛。你們的世界可能看起來是不安全的，但你的內在 中有一個全然安全、美麗、庇護的世界。願你在那個內在之中的神聖之處遇見造物主，在每一個時刻都領悟太一無限造物者的愛。在冥想中，將你自己讓渡給這個愛。將你自己讓渡給對這個理想的使用，允許你周遭所有看似混亂的事物後退進入永恆的愛與光中，因為你真的是居住在其中的，從那個視角，你可以睜開雙眼，成為一個你周圍的人的燈塔，當在你內在之中同情心被感覺到的時候。

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

一如往常，我們非常感謝你們邀請我們出席。我們已經嘗試簡短一些，我們很抱

歉我們對於時間有困難，請原諒這訊息的長度。此時，我們將藉由將這個接觸轉移到被知曉為 Jim 的實體來結束這次工作。我們是 Q'uo。

(Jim channeling)
(Jim 傳訊)

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

我是 Q'uo，再次地我在愛與光中向你們致意。在此刻提供我們自己來嘗試去談及可能仍舊留在在那些在場的人的頭腦中的問題，這是我們的榮幸。我們提醒每一位，雖然我們是用一顆滿溢且喜悅的心分享 我們所要分享的事物，但我們希望
每一個人都瞭解我們並非不會犯錯的，我們希望每一位利用內在的辨別力，這種分辨力將會允許那些對與你們有幫助的言語與那些沒有幫助的言語被分辨出來。此時是否有一個詢問？

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

S: 是的，Q'uo。你們的話說到我的心坎裏面去了，我同樣也感覺到去軟化鋒利的邊緣的需要，並感受造物者的女性的一面如同一個安全的避風港一般的吸引力。然而，嚴厲的能量仍然在我的裏內洶湧。當一個人嘗試去與這些能量打交道的時候，除了否定這種嚴厲之外是不是有其他的策略？在悲憫的體驗中，這種嚴厲會以某種方式被轉變嗎？

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

我是 Q'uo，我的兄弟，我覺察你的詢問。當一個人觀在你們的幻象中它自己的存在性的顯化的特質的時候，去允許這個體驗跑完一條，容我們說，完整的路線，而沒有那種否定那個體驗，並按照一個人希望它本來會是的事物將其替換為其之不是的事物的強迫性的嘗試，這是很好的。藉由在你的想法與行動中允許以具有更多的以智慧為導向的特性表達其自身，你接下來就可以使用這個體驗的音調作

為進一步冥想的焦點，在冥想中，你可以實驗，容我們說，另一種可能性，並同時檢驗一下，在特定的情況中，如果你感覺到已經有智慧而不是同情心被給予了，如果一個更有悲憫心的回應表達了其自身的話，你會有怎樣的感覺？

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

檢查會產生出更多的富有同情心的回應所需的心智或者觀念的框架。在你的存有內在之中尋找那些已經存在的具有富有同情心的特性的品質。找出它們之間的連結，在那個是你的冥想的焦點的情況中找到具有更大的同情心的表達。仔細地檢驗這些連結。專注在那些你現在檢查的，你希望增強的特性上，以便於你的存有的內在的花園可以為一種新的感知的方式的產生做好準備。必要時，盡可能頻繁地重複這個過程，因為它將會如同為這個新的植物澆水和施肥一樣。於是，你將協助對於那個你描述為多少有些嚴厲而不是富有同情心的智慧的特性的改變或者轉換了。

Is there a further query, my brother?

是否有進一步的詢問，我的兄弟？

S: No, thank you very much.

S: 沒有了，非常感謝你。

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

我是 Q'uo，我們感謝你，我的兄弟。是否有另一個問題？

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

Carla: 聖靈就是那個耶穌基督留下來安慰我們的女性的原則，我們如何對聖靈的滋養品質更加敏銳呢？

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

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

我是 Q'uo, 我的姐妹, 我覺察你的詢問。要更多地覺察你所謂的聖靈, 就是去擴寬, 容我們說, 感知的門戶, 以及邀請聖靈進入你內在的住處。再次地, 我們發現冥想狀態最有助於打開這些門戶, 並開始感知到聖靈的確在你的邀請下, 穿越這些門戶, 並與你一起居住在你內邊的房間中。規律地練習對這種完整的滋養與激勵的臨在的感覺, 於是你內在的感覺開始在你的意識中蔓延, 到某個程度後, 日常的活動都會在某種程度上被那種在心之中的完整性的感覺所碰觸、染色、與蛻變, 這種完整性的感覺就是隨著那種臨在的一種規律性的方式被練習的產物了。

Is there a further query, my sister?

是否有進一步的詢問, 我的姐妹?

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

Carla: (聽不見) 我想要 (聽不見), 在我看來不管是生物男性或生物女性, 它們都是在這個社會中被撫養長大, 以在對智力的使用上、在對邏輯使用上, 在與日常生活、工作, 讓事情被完成有關的競爭性的方面具有相當旺盛的男性特質, (聽不見) 忽略它們自己的那個滋養性的部份 (聽不見)。

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

我是 Q'uo, 我的姐妹, 我們基本上同意你的觀察, 因為你們居住的幻象是為了讓顯意識心智的練習而建構的幻象; 顯意識的心智已經與潛意識心智的滋養與激勵的品質隔絕開, 以便於由顯意識心智做的選擇, 相比如果顯意識心智與潛意識之間有完全開放且自由的通道的時候, 可以在一個存有的整體性中在計畫的過程中帶有更大的重量。

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

the great journey of evolution which each of us finds ourselves moving upon.
這樣一種顯意識與潛意識之間相互作用的便利是不會提供必要的困難以提供，容我們說，價格不菲的珍珠的。對於任何尋求的實體而言，經過長久尋得的東西要比輕易贏得的東西遠遠更有價值的，我的姐妹，在你們的幻象中，每一個選擇都使你在演化的偉大旅程中更進一步，而我們每一個人都發現我們自己也仍在這條路上移動。

Is there another query at this time?

此時是否有其他詢問?

Carla: Not from me, thank you Q'uo.

Carla：我沒問題了，謝謝你，Q'uo。

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

K：你們剛才提到耶穌留下了他自己的基督的部分，或者一個它的聖靈的女性原則的部分。我對於你們所說的被知曉為瑪利亞的實體有點困惑，你提到一個確實留下來的原則，它三不五時在此時此地顯現在實體面前。第三密度實體，瑪利亞，是否為了這個目的通過收割的時刻留在了後面；還是該實體繼續她的進化，而同時留下一個類似的原則呢？

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

我是 Q'uo，我的姐妹，我覺察你的詢問。被知曉為瑪利亞的實體，在它的投生結束之後，再次返回來它從其前來進行服務的領域之中了，從那些領域中，它在適當的時間與地點讓它自己顯現出來讓那些崇敬該實體的人觀察到，以便於被這些人看到的光體可以激勵他們進一步的尋求以及激發靈感的感知——我們搜尋正確的措辭——這樣這些實體的尋求的進程就可以接著由於這個實體的顯現而變得更加有能力與已經作為這些實體的尋求的道路的一個重要性的部分被接受的信念的構架協調一致了。

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

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

因此，瑪利亞實體是從這個特定的星球的，如你們所稱的，內在平面進行工作的，並且在適當時間透過光體 進行交流，以激勵許多人的尋求過程並使之成為可能。

Is there a further query, my sister?

是否有進一步的詢問，我的姐妹？

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

K：那麼，這個實體是否選擇暫時暫停她演化的道路，以便於她可以用那種方式服務？

I am Q'uo, and am aware of your query, my sister. To serve is to learn, thus there is no waiting or putting off of one's own progress when one chooses to serve, but rather there is the enhancing and the acceleration of that growth. 我是 Q'uo，我的姐妹，我理解了你的問題。服務即是學習，因此當一個人選擇去服務，她自己的進展無須等待或延後，毋寧說是增進與強化自己的成長。

Is there a further query, my sister?

是否有進一步的詢問，我的姐妹？

K: No, not from me. Thank you.

K：我沒問題了，謝謝你。

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

我是 Q'uo，我的姐妹，我們謝謝你。此時是否有另一個問題？

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

Carla：我有一個最後的疑惑。就我的理解，那些留在第三密度內在層面之中而不是繼續前往更高密度的實體們，他們的確做了一個偉大的犧牲，即使他們學習了並且能夠進行服務，如果他們繼續前進，它們是不會用相同的方式學習的：也 就是說，只要這個星球的第三密度 持續下去，它們就是在為第三密度的人群做犧牲。我這個理解是否是正確的？

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

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

我是 Q'uo，我的姐妹，我理解了你的詢問。並不是說這個觀念是不正確，它單純地是不完整。不管在什麼地方，只要有機會去服務，就有機會進步。的確，如果一個實體讓它自己失去一個機會，它會藉由這樣做增加它成長的機會，對於許多停留在內在平面的實體們來說，就是如此。然而，如我們先前所述，成長暫停是不真實的。相較於如果沒有服務被嘗試的話會有可能產生的成長，他們的成長是加速的。

Is there a further query, my sister?

是否有進一步的詢問，我的姐妹？

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

Carla：沒有，你的回答澄清我的疑惑。感謝你。

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

我是 Q'uo，我的姐妹，我們再次感謝你。此時是否有其他詢問？

(Pause)

[停頓]

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

我是 Q'uo，我們似乎耗盡今晚的詢問了。我們希望我們冗長的演說不是耗盡詢問的主要原因。我們衷心感謝每個在場的實體今晚邀請我們加入你的尋求的圈子。加入這個團體是一種巨大的榮耀。我們在此時啟程離開這個器皿與團體，一如往常，在太一無限造物者的愛與光中離開每一位。我們是你們知曉的 Q'uo 群體。Adonai，我的朋友們，adonai。

March 12, 1990

Laitos : 傳訊的準備

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

團體問題：我們在今晚想要一些關於為這個由 S1, M 和 S2 的團體開始傳訊的過程的資訊，這個團體帶著將 S2 發展為一個管道，並能夠通過傳訊的過程與其他人分享資訊的意願將開始作為一個團體而工作。我們想要知道 S2 以及支援性的團體在它們開始這個旅程的時候在此刻要去專注於的資訊。

(Carla channeling)

(Carla 傳訊)

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

我是 *Laitos*，我在無限造物者的愛與光中向你們致意。這個器皿挑戰了我們幾次，因為她感覺到我們過於快樂了，但是我們是非常非常高興通過這個器皿發言的，我們已經有一段時間無法通過這個器皿發言了，因為一直都沒有對於我們自己的特定類型的資訊的呼喚。我們在喜悅中來到你們身邊，祝願你們全體快樂，我們請你們允許你們自己有一會兒時間在那種給我們並不理解但卻能感覺到的喜悅中休息，因為宇宙，在你們周圍的空氣以及在你們身體中的每一個細胞都在舞蹈、旋轉，並對生命和愛感覺到愉快。讓你們的心智安靜一會兒，並感覺到存有的喜悅。我們現在將暫停。

(Pause)

(暫停)

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

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

我是 *Laitos*，我再一次與這個器皿在一起了。我們感謝你們各位允許我們與你們一起享受並感覺生命的美麗。你們呼喚關於被知曉為傳訊的過程的資訊。這是一個很大的主題，但是我們將會從一個簡單的觀念開始，這個觀念是位於所有的傳訊的基礎的之處的，那就是每一個人在所有的時候，在每一刻都在傳訊。沒有人能夠避免成為一個管道，因為實際上你們就是意識，那些你們從意識中選擇出來的能量因為你們的選擇而在它們自己身上積累起來，因此你們傳訊了情緒、態度、感覺、渴望以及顯化。

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

非常非常少的實體會擁有這樣一種認識，即它們實際上不是憑藉著它們自己行動的實體，而毋寧是太一無限造物者的一部分，除了藉由在自由意志中選擇去用一種獨立且共同創造性的方式來表達之外，它們與那個造物者是沒有差別的。因此，大多數人並不關心它們在生命體驗中顯化的事物，而毋寧是假設它們是要對於發生在它們自己外在的事物做出反應的，在工作、家庭和娛樂的環境中用你們的社會的模式對一個事情接著另一個事情做出反應。

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

你們做出了你們並不瞭解的選擇。你們對於你們自己的創造性的力量給予了怎樣的信任呀。實際上，在第三密度中沒有實相，而僅僅只有你們的意識。你們居住在一個幻象中，這個幻象是沉重地不透明的，一個人無法看穿它，以便於你們可以，越來越多地，學會用一種協調一致的方式選擇那些讓意識進入到共同造物者和造物者的愛的一種較不扭曲的顯化的形式的偏向性。因此，你們每一個人都傳訊你自己，你們每一個人都情不自禁地成為一個管道。它是不費力的，單純地沒有被認出的事情是，這個毫不費力的過程不是表達自我的過程，而是一系列的關於在成為一個存有的過程中自我正在成為什麼的選擇，因為你們同時是在存在和成為的。

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

這是一個明顯的悖論，當你們在你們的學習中遇到悖論的時候，歡慶吧，因為在那麼時候你們知道你們已經進入到在靈性上有幫助的事物的領域中了。一條靈性的道路是一系列的悖論。不去留心這些詞語是多麼容易呀。然而，將責任讓渡給一個人因為環境的壓力而做出的選擇，這是多麼容易的事情呀。幻象，一系列的振動的複合體和能量的模式，是旨在將它們自己向你們的感知顯化為不透明的實相的，幻象實際上是順從的、可塑的，且極其樂意于順從於察覺到正在發生的過程的器皿的。

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

因此，當這個團體開始了這個器皿所稱的一種服務的時候，這種服務是需要大量的付出、耐心和在意識中的工作的，去臣服於你自己的無法估量的力量，這是很好的。對於任何人，對環境做出反應，這絕對不是必不可少的。即使在最為極端的環境中，會有要被做出的選擇，這一直都是真實的，選擇是用越發有意識的方式被做出的，對每一個實體的靈性上的演化的加速就將會是更加迅速的。自我是如同在顯化物的泥土之中的一顆具有無限價值的寶石一樣隱藏起來的，對這個自我領悟的工作一直要到它被領悟且重視之前都將是無法被自我看到的。

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

你們每一個人都是不朽的光的存有，是具有恩典與榮耀的繼承人，是那一個創造了一切萬有的原初的想法，即神聖之愛的一個無限重要且必不可少的部分。那就是在你內在之中的水晶——愛。會理解愛是什麼的，不是作為人類的愛，不是好意和禮貌的虛弱而摻過水的愛，甚至不是具有個人的熱情和浪漫的愛，而是具有如此巨大的力量的愛，以至於它在平衡並在完美性中產生出了無限造物了。

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

這看起來似乎是並不屬於你們的：完美性，平衡，神聖之愛。你們是被投入到一個已經藉由你們自己的合作而被創造出來的幻象中的，這樣你們就可以一次走一步，一次走一小步地前進了。你們是作為未顯化的愛開始的。你們是藉由自由意志而被結合起來並被向外拋出以成為愛本身的流浪的兒女的。你們是資訊的給予者，因為所有你們體驗到的事物都是造物者體驗並知曉祂自己的事物。你們無法犯錯，因為在每一個行為中造物者都在學習它自己。然而，你們能夠在關於你們希望去學習的事物的方面做出選擇。

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

既然你們的密度是一個正在嘗試去學習愛的課程的密度，你們可以依賴於你們的被計畫好的投生的模式以允許你們去遭遇到那些你們感覺到需要進一步的精煉的愛的途徑。我們並不會送出理解或者智慧，因為這些課程並不屬於這個密度。時常會發生的事情是，在那些尋求那存在於第三密度的幻象中的真理的人內在之中，心已經是迷失的了。但是智慧不是答案，一個人詢問的問題是無法智慧地，而僅僅是充滿同情心地被回答的，因為同情心就是你們每一個人日復一日地做出的選擇的核心了。

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

因此，當我們向這個希望去服務他人的團體發言的時候，我們請求它，首先且一直，去有意識地察覺要被自我學習到的課程的特性，以及與其他自我之間的協調一致。不是被部分給予的愛，不是被部分保留的同情，而是毫不吝惜的，愚蠢的，堂吉訶德式的愛，是那種不懼怕傷害的愛，那種能夠忽略痛苦並對著痛苦微笑，並同時知曉新的事物是用痛苦的方式被學會的，知曉向愛開放心就是去迫切想要那些阻礙了心無法像其之所是花朵一樣開放的事物的愛。這就好像你們是被一種被稱之為疑慮的疾病感染了的一樣：自我懷疑，對他人的懷疑，對你們正在做的事情的價值的懷疑，對無限太一的特性的懷疑。**對於希望去有著找到內在之中的愛的寶藏而工作的尋求者，沒有需要，沒有空間。**

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

已經被說過的事情是，愛會驅散恐懼，但是一個人可以如何去愛，這是未被解釋的。我們將解釋。你們是愛。你們需要去越來越清晰地弄明白，如何去表達你真實的存有。那些在你在周圍的且並不和你一樣尋求的人，它們會持續不斷地提供未被檢查過的生命、被衡量的愛、有節制的同情心以及一次投生的這場短暫的舞蹈的易碎的珍寶的漫不經心與嘲諷的催化劑。你們將不會在這個身體中，在這個幻象中存在很長時間。利用你們擁有的時間，因為時間本身就是那個幻象的一部分，當你開始越來越多地察覺到在每一刻之中的愛的時候，當你在面對困難的催化劑的情況下選擇去問你自己在此刻愛在何處的時候，你將會越來越多地丟棄掉那些並非來自于你正在成為的存有的愛的事物。你將會越來越多地能夠閃耀並成為那種你尋求的愛。你單純地揭露了你真正之所是了。

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

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

現在，我們移動到那個部分，一個支援性的團體為傳訊創造出了那個傳訊的特性的那個最重要的部分。管道本身並不會創造出它自己的屬性，通過對相互彼此以及對自我的真理的強烈的忠誠而辛苦贏得的事物，恰恰正是團體的協調一致，團體的愛。我們能夠簡單地說，“在一起成為快樂的，”那會成為我們談及的協調性的核心。但是，實際上，你們每一個人都擁有絆腳石以對相互彼此之間進行教導，你們每一個人都呈現了相互彼此可以學會去沒有障礙地，不受阻礙地，毫不吝惜且慷慨大方地愛的挑戰和催化劑。在所有的時候都去愛，尤其是在一個團體的顯化看起來似乎是不怎麼能夠被愛的時候，當行為舉止看起來似乎是無法被接受的時候，當一個思考看起來似乎是無法原諒的錯誤的時候，這是支援性的團體的工作——這是包括管道在內的。愛接納無法接受的事物，寬恕無法寬恕的事物，愛無法愛的事物，環境創造出一個催化劑，自我藉由那個催化劑可以選擇一條新的道路了。

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

在一次支持性的團體中，你們是會不會被你們認為相互彼此之所是的事物結合在一起的，而是會被那種你們知道相互彼此的真我之所是的愛結合在一起的。沒有人需要對於缺少勇氣、犯錯或者用某種自我感覺到是錯誤的方式倒在路邊而感覺到羞恥。它將會一次又一次，又一次地發生在你們身上。支持性的團體，當它看到它的一個成員是有需要的時候，會忘記所有它自己的需要，並在愛中伸出手將那個有需要的人拉出混淆和自我疑慮的泥潭。

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

這是一種極其親密的關係。它是你們所稱的社會記憶複合體的開始，每一個團體的協調性的平衡對於那個團體是獨一無二的，並將因此形成流經團體的管道的信息的基礎。因此，察覺到那個偉大的真理，尋求去愛，而不是尋求被愛。尋求去理解，而不是尋求被理解。在你們的強大的力量中休息，自由而榮耀地給出你們擁有的禮物，並同時在無限造物者之中歡慶。將你們自己視為是那些拉動貨車的

實體，你們一起拉動，帶著如此的喜悅一同工作，以至於辛苦的工作成為了玩耍了。愛相互彼此，帶著全部的慷慨允許你之所是的自我的萌芽與繁茂，隨著你每一天發生改變，允許你被重新合併到團體能量的不斷改變且微妙的模式中。

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

我們正在建議，只要你們在一起工作，那個將會給你們造成巨大的不適的事物都會繼續存在，因為這種類型的努力會使得一個人去改變，只要心智感覺到它自己在改變，並意識到它的舊的程式不再有用處了——或者，如你們會說的，在你們科技的社會中，計算——接下來你們就必須倒空那個程式了，這是極其痛苦的，並會感覺到非常像是失去了，並確實感覺就好像一種令人痛心的損失。那種可以被當作是失去了的能量能夠在悲傷中被用盡，而這種能量可以反之藉由信心被轉變為對於這樣的程式的構建，這些程式會充分表現出你已經學會了的事物，以及你已經在你自己內在之中揭露出來的愛。

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

比這更重要的是，在潛意識內在之中會有一個基礎的程式，這個程式同樣也是被沉重地遮蔽在扭曲之中的。這就是與夢境，與日記，與嚴肅地對待自己一同工作成為是中心性地重要的位置了，因為，容我們說，它是一個元程式*，在這個程序中你接受了一條被選擇好的服務的道路的在社會上是無法被接受的斷言。

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

去感覺到一個人是擁有一個使命，這個使命具有一種靈性上的特性，這在你們的社會中是被認為是不健康的事情。雖然如此，這實際上是真理。你們已經來到了這裏，你們打算要通過詩歌般的美麗來顯化和表達你們在投生前選擇了的在服務

他人的方面的使命。是的，你們選擇了大量個人的工作，但是，你們選擇了更多的事情。你們選擇了你們的服務的道路，在每一條服務他人的道路中，大量的事情必須被交托出來並被放棄。因此，我們鼓勵你們去彼此鼓勵，去彼此相愛，在認識到有某個事情必須被討論，必須被寬恕，必須被平衡之前，不要讓不協調掌控比取得這種認識更長的時間，這樣愛和協調可以再一次成為你們可以在其中跟隨你們服務的道路的環境了。

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

在工作的集會期間，支援性的團體需要持續不斷地認識到，器皿是可以不必單單依賴於它自己的力量與意志，而可以靠著一種愛的環境的靠墊和支持休息，支援性的團體需要持續不斷地送出愛的力量。那麼，調音是要在貫穿一次集會期間持續不斷地被進行的，不是作為一種沉重的負擔，不是作為一種要去執行的沉重的責任，而是作為成為了第二屬性的事物，作為成為了一種簡單而持久的對活生生的、旋轉的光的觀想的事物，這種光讓它自己繞著整個團體用螺旋的方式升起，並在它最初的顯化中伸手觸及造物者的太一無限的光。

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

我們將藉由談及傳訊本身來結束。會有很多很多種類型的傳訊。如我們已經說過的一樣，生命本身就是一次被傳訊的體驗。這個器皿以及我們這些被呼喚到這個器皿身邊的實體，是那些去教導，如同我們學習一樣，靈性的原則，以及在加速靈性演化的方面可以有幫助的工具與資源的實體。這個特定的老師，以及我們，如同那些通過這個器皿發言並已經被這個團體所呼喚的實體一樣，是不會關注那些世俗的存在性的具體細節的，我們也無法關注這些具體細節，因為我們將在投生的幻象的形式中的隨著第一次呼吸開始並隨著最後的呼吸結束的投生僅僅視為是一個學習的機會。我們無法長時間逗留在那裏。

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

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

是的，在每一個轉彎處，在一個人的環境中能夠為自己定向，能夠在幻象的改變影響投生的日復一日的工作，以及那個固執的小我的時候理解這些改變的特性，這是重要的。會有很多很多的老師是樂意于通過管道來發言並通過每一天、每一個體驗，每一個選擇來指引一個人的。將那個對於自我責任給予你的自我，這是我們的本性。

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

因此，我們提供的材料將不會是甜美而易於消化的材料，不是靈性的水果糖。我們毋寧是向著靈性的學問的更有實質的肉與飲料前進，並同時進行工作來拓展視野，以便於那些一個人可能在關於每一天，每一小時和每一個體驗上遇到的問題，這樣或者那樣的問題，成為小問題，成為那些祈請一個更大的問題的問題，那個更大的問題就是，“這個關注在何處適應于我知曉存在於我內在之中的生命呢？”

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

很多人將向任何的管道尋求特定的資訊，尤其是在這些改變的時代期間，當時間本身被加速且最終會被即將來到的密度所吞沒的時候。那些與這個器皿以及與我們一同工作的人將會發現它們自己經常無法對於回答具體的問題感到滿意，因為怎樣做會失去接觸的純度。因此，如果在解讀，容我們說，一天中的茶葉，夢境，遭遇、關注，以及那些能夠被其他的老師而不是被我們教導的事情的方面是有明顯的幫助的，如果這就是管道的雄心的任何部分的話，讓它現在就被面對吧，我們在我們的教導中是不會成為一種挫折，成為在你們面前的一塊絆腳石的。

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

that lie stably and eternally within each consciousness. 我們是一個相當非個人性的接觸。我們檢查問題並會重視問題超過答案，因為在問題中存在有正在被提問者尋求的生命體驗的特性。在一個在其中沒有真實的答案的幻象中，重要的事情是問題。你將一次又一次作為一個管道發現你自己正在指向生命，在神秘中結束並處以神秘之中，在謎語與悖論中說話，尋求從那個令人眩暈的，令人激動的問題的觀察的大漩渦中找出穩定而永恆地存在於每一個意識之中的靜默的真理的平靜而安靜的水域。

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

傳訊的機制是那些很容易被教導但很難學會的機制，因為常言道，如果某個事物是有價值的，它必須是難以取得的。我們無法教導你們對你們的練習有信心。教導一個實體傳訊非常類似於教導一個小提琴的初學者如何彈奏音符，如何彈奏最簡單的音調。老師不會教導很多東西，而僅僅教導一個簡單的機制，這個機制必須被練習、練習、練習，用無限的耐心、頑強的決心與堅持不懈練習，因為單單只有練習才能創造出那種會允許對所有的期待的交托的信任的層次。

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

我們已經多次通過這個器皿示範過那種信任的特性了。我們在此刻會這樣做。六、六、五、三、七、一、四、三、六、六。那就是我們給予這個器皿的事物了——沒有意義。那就是你們感覺感覺到你們正在接收到的事物了——沒有意義。那是可以接受的，能夠接受你不知道你將會說的事物，這對於一個希望去成為一個有信心的管道的實體是重要的。管道要做的事情不是去對管道進行評判，管道僅僅是要去讓它自己做好準備，首先藉由嘗試去成為自己知曉如何去成為的最佳的自己，其次藉由完全在對一個更大的意志、一個更大的自我、一個更大的觀點的臣服中開放它自己。

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

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

我們相信我們已經給與了你們要去思考的內容了，對於一次集會是足夠了的。我們仍舊對於能夠再一次與這個團體在一起而非常激動，我們感謝被知曉為 *S2* 的實體，被知曉為 *M* 的實體，被知曉為 *S1* 的實體給予我們一個太過稀少的機會來分享我們已經學會了的事物，以及在服務無限造物者的星際聯邦之中是我們的特長的事物，對於那些真正希望去跟隨一條服務的道路的人，服務的道路存在於小小的生命開始之前，並將會在最後的呼吸已經停止且物質性載具粉碎為塵土之後存在很長時間。不朽的實體們，我們向你們每一位致意並祝福，我們會通過被知曉為 *Jim* 的實體結束這次工作。我們在感謝中，在愛與光中離開這個器皿。

(Jim channeling)

(*Jim* 傳訊)

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

我是 *Laitos*，我再一次通過這個器皿在愛與光中致意。我們現在會提供我們自己來回答這個團體可能會給我們的任何的問題。在此刻有一個問題嗎？

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

S2：是的。我們想要知道，我們如何（聽不見）安全地開始，要知曉藉由調音以及挑戰我們的接觸來維持那種安全性，我們要做什麼事情呢？

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

我是 *Laitos*，我們理解了你的問題，我的兄弟。尤其是對於一個作為器皿而服務的實體，在關於器皿願意為之活並為之而死的核心的信念是什麼方面擁有對自我的知曉，這是很好的。這個資訊在已經由被知曉為 *Carla* 的實體編纂的手冊中已經很好地被呈現出來了，因為在這種自我的實質之中，一個人可以向任何的無形

的靈體提供一種挑戰，它將會確保當你提供你自己作為一個通過其靈體可以發言的器皿的時候，那個靈體是用一種對於你是可以接受的方式而來的。這是至關重要的，在這個時間與你們將會與這個團體一起再一次坐在集會的時間之間，在團體中的每一個人，尤其是器皿，都深入考慮這一點，這是很好的。

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

在那個時刻，藉由你的器皿開始最初的基礎，以便於，在這個接觸被這個團體使用的時候，你將會對啟動這個接觸的過程的感覺和知覺變得熟悉，這將是我們的榮耀。藉由聆聽對在團體中的每一個人都有意義的音樂來進行團體調音，對光進行視覺化觀想，加入到對重複的咒語的發音中，同樣也是在讓團體為接觸做好準備的過程中以及在讓個體的實體調音過程中的其他的技巧，這些個體的實體會調音成為一個尋求中的實體，它會起到對被渴望的接觸的接受性的機制的作用。

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

因此，我們會建議，在中間的時間中，不僅僅你們要考慮為你的整個存有賦予了活力的那種核心的特性，那種將會成為你將通過其提供你的挑戰的核心的特性，這個團體同樣也要用一種有規律的方式坐在靜默的冥想之中，以便於團體的能量可以用協調一致的方式被混合起來。這將會極大地使得這個協調一致的過程發生。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

S2: No, thank you very much.

S2：沒有了，非常感謝你們。

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

我是 *Laitos*，我們感謝你。有另一個問題嗎？

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

Carla：我僅僅還有一個問題。我正在自己進行計畫，在這些人離開之前在明天

進行一次集會。我不要想催促它們，我理解嬰兒學步的原則，但是我正在計畫去立刻開始指導（聽不見）。

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

我是 *Laitos*，我們理解了你的問題，我的姐妹。只要在這個新形成的團體中的每一個人都理解，一直到新的團體再一次與這個團體一起坐在圈子中之前，一直到在現在坐在這個尋求的圈子中的團體之中已經有一定數量的成功的接觸之前，在一個接觸上的首先的嘗試是那些將會在中間的時間被沉思的嘗試，這就是可以接受的。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

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

我是 *Laitos*，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

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

S1：我有兩個問題。一個問題是，你們會為一個團體使用的咒語給予一個建議嗎，第二，在我們所有層次上的存在性中，將所有的期待交托出去的最佳的方式是什麼呢？

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

我是 *Laitos*，我理解了你的問題，我的姐妹。我們僅僅會建議那些調音的方式，無論是藉由咒語，歌唱，團體的觀想或者無論什麼可以被取得的對於那個團體有意義的其他方式。這是由你們自己的自由意志的選擇決定的，因為你們此刻是知道那些你們藉由其會最大地被啟發的途徑，我們會建議你們跟隨那些渴望以及已經在你們每一個人內在之中就位的偏好，我們建議你們是作為一個團體做出這個選擇的。

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

在關於一個人可以藉由其放棄期待的途徑的方面，再一次，當這個途徑是被每一個個體決定的時候，這就是那個會有最大的效用的途徑了。從我們謙遜的觀點看來，藉由一個簡單的決定而最為容易地被完成的事情，就是會起到任何服務他人的實體都會被提供的基石的用處的事物了，那個事物那就是一個人會用全部的心、心智和靈魂來尋求的事物，以用無論什麼合適的方式來進行服務，而在工作的集會的期間所有的其他的關注都會被放下了。

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

一個人可以將它們視為是被放在一邊的，當一個人會踏足一系列的臺階的時候拋開關注與憂慮，將它們留在後面，或者將它們放在一個外衣的口袋中，並將那個外衣掛在一個衣櫥中，或者藉由無論什麼方式擔負起在你的思考的方式中的重量，這樣一個人就會在工作的集會期間成為如同一個空空的容器一樣，不擔心任何特定的結果，而僅僅關注一個人完全且完整地奉獻出它自己，以便於它可以在無論什麼將它自己呈現出來的顯化中服務太一造物者。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

S1: No, thank you.

S1：沒有了，謝謝你們。

I am Laitos. We thank you for your concerns. Is there another query at this time?

我是 Laitos。我們為你的關注而感謝你。在此刻有另一個問題嗎？

Carla: Not from me, thank you very much.

Carla：不是來自於我，非常感謝你們。

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

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

我是 *Laitos*，我們同樣也感謝在這個圈子中的每一個人允許我們在服務中奉獻我們自己，因為這樣做是我們巨大的喜悅，我們與你們一起對於這個新的去服務的機會而歡慶，這個機會是被呈現給每一個人的，不僅僅是在這個圈子中以及新形成的圈子中，同樣被呈現給居住在你們的星球上的造物者的每一個部分，這個機會將會用某種方式被每一個服務的努力所接觸到，因為難道所有人不都是一個存有，在尋求中被結合起來，在服務中結合起來的嗎？當每一個部分都覺醒於活在自我的心之中的渴望的時候，接下來每一個其他的部分都會在諧音中與相同的單一的渴望中產生共鳴了。再一次，我們感謝你，我的朋友們。我們怎麼感謝你們都是不夠的。我們將在此刻離開這個團體。我們是 *Laitos. Adonai*，我的朋友們。
Adoani。

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

注釋：*Meta*：一個意思是“更高的”或者“超越的”。一個元程式，那麼，就是一個比其他的被使用的程式更高的，且擁有更高的優先順序的程式。

March 13, 1990

Laitos : 傳訊的機制

(Carla channeling)

(Carla 傳訊)

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

我是 *Laitos*，我在無限造物者的愛與光中向你們致意。我們對於你們對我們的呼喚，為你們請求我們謙遜的觀點而極其感激，我們一如既往，必須警告，我們的觀點是相當易於犯錯的。我們不是那些具有最終的權威性的實體，而是和你們一樣，在造物者的真理、美麗和屬性的道路上的尋求者。

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

我們已經能夠大量談過了關於對傳訊的準備了。現在是向前進入到一個更為主動的模式之中的時候了，即對於那個被稱之為傳訊的事物的機制的學習。這就好像教導一個孩子在鋼琴上彈奏一首簡單的曲調一樣。這個器皿會將這樣一個曲調稱為“筷子”。這是我們能夠教導的。我們無法教導堅持不懈，或者一種對協調性的熱愛，一種對練習的刻苦。我們必須暫停。

(Telephone interruption.)

(電話鈴聲中斷)

I am Laitos, and am again with this instrument. We shall continue. The mechanics, the way of production, of channeled material, is so simple that it is normally resisted by those who wish to make it harder and more complex, who are learning to be little children who simply repeat what they hear or feel inside. This is the condition of the instrument as it begins the contact. It has prayed in whatever manner it deems most deeply worthwhile, to reach as high a tuning as the instrument may achieve in a stable and continual manner. This requires a crushing and absolute honesty, a knowing of the self and of the limitations of the self, for one does not go into the ministry of channeling to remove oneself from the world about him and dwell upon an higher plane. 我是 *Laitos*，我再一次與這個器皿在一起了。我們將繼續。對被傳訊的材料產生的機制與方法，是如此之簡單，以至於它通常會被那些希望去使得它變得更為困難或者更為複雜的人，被那些正在學習去成為單純地重複它們在內在聽到或者感覺到的小孩子的人所拒絕。這就是在這個器皿開始接觸的時候這個器皿的情況了。它已經用無論什麼它認為是極其深入地有價值的方式祈禱，去抵達這個器皿

用一種穩定且持續性的方式可以取得的盡可能高的一種調音了。這要求一種壓倒性的且絕對的誠實，一種對自我和對自我的局限性的知曉，因為一個人不是為了將它自己從它周圍的世界移除並居住在一個更高的層面上而進入到傳訊的服務的。

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

一個人選擇去傳訊啟發性的、靈性的和形而上學的原則，因為遍及你們的地球層面的基督意識，在大多數的情況下，沒有機會用一種方便的方式，也就是說，通過教堂的出席以及被包含在造物者的共同體之中，而發言。對於很多人。沒有去體驗共同體的途徑。因此，對於那些其扭曲使得它們無法找到他們日復一日需要的靈感、更新以及力量，以藉由恩典領悟到它們被請求去做的事情並會帶著一顆歡快的心去做那個事情的人，必須要有一個替代性的具有真實的崇拜的場所。

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

我們不是那些看不起或者詆毀同情心的實體，因為特別是在你們自己的密度中，最為深入的真理是存在於被淨化過的情緒之中的。因此，一個管道的工作，就是去提供催化劑，去喚起那種你們在每一天在主祈禱中祈禱的每日的食糧與麵包之所是的被淨化過的情緒。那麼，請你們思考一下，你們是正在請求麵包來吃，並請求酒來喝嗎？這不是一個一直用寓言來發言的老師的意圖。你們尋求和你們尋求去分享的每日的麵包，是那種包含了基督意識的療愈、平安與愛的瑪娜，無論你們用什麼名字來知曉那個基督化的實體，就是如此。

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

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

那麼，你們的目標就是去變得越來越有能力去感覺到在關於已經被一個團體詢問的問題的討論中每一個被闡述的要點的衍生物。在這個禮物面前成為謙遜的。你們不是在背誦經文，你們不是在提供沒有錯誤的事物。你們是在提供這樣一種食糧，如果你們不提供它就不會在那裏，並會使得很多人的靈魂感到饑餓。語音傳訊僅僅是無數的服務中的一種服務。它碰巧是一種更為引人注目的服務。這絕對不是意味著語音傳訊與養育一個孩子的母親，或者任何其他的其服務的途徑不是存在於藍色光芒的溝通交流之中，而是存在於綠色光芒的療愈之中的實體的服務有任何不同或者是更好的，無論這種服務是對物質性的事物的服務，還是重建舊的鄰里關係，餵養饑餓的人，與就在此時此地的需要被餵養的靈魂一同工作，不是首先餵養瑪娜，而是餵養身體的食物，**所有這些服務都會超越時空發生在那些因為環境、因為工作以及因為運氣而將事物放在一邊，並因此能夠有空閒去進入到沉思，尋求純度，並藉由愛而愛上造物者，愛上你自己並愛上其他人的人的身上。**

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

就我們所知曉的範圍，在這個密度中沒有任何人曾經能夠將這種意識在貫穿整個投生或者服務的時期都作為一種穩定的狀態保持不變。重要的事情是，你們能夠清空頭腦，如同你會在夜晚上床休息的時候倒空你的口袋中的內容一樣地倒空它，一直到你如此大量地成為了靜默的一部分為止，就這樣聚焦於內在之中，想法就會開始來到你的頭腦中了。現在你們已經在整個對自己的保護，對團體的保護以及對工作的保護的過程期間繼續調音了。當時間到了去傳訊的時候，去將每一個抑制物，每一個關心物，每一個分心物都拋在一邊，並穿上無限太一的白光的清晰度的時候就到了。

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

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

我們更加喜歡進行的傳訊的特性是有意識的傳訊，因為它在器皿的身體複合體上是更加容易的。我們是第四密度，愛和理解的密度的實體。我們和我們的很多的同事並非一樣有智慧的，因此我們的專長是用充滿同情心的方式與那些希望為它們自己，為其他人，為他們自己內在之中的造物者構建同情心的人一同工作。我們對於被知曉為 S 的實體已經做出了一個嚴肅的許諾去學習這種對人格的鍛煉並將他獨一無二的聲音借予對於那個非常簡單的資訊的闡釋是感覺到謙遜而感激的，那個非常簡單的資訊是用各種各樣的方式被一次又一次重複，以便於各種各樣的人都可以找到可以被利用的靈性上的啟蒙。

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

要開始讓團體對於我們使用的能量感到熟悉，我們是一種寬頻的能量，這意味著要體驗我們是更為容易的，我們想要在此刻與每一個人一起在靜默中在性質中停留一會兒。允許任何發生的，或者沒有發生的事情，都成為可以接受的。在我們暫停的時候，單純地體驗被這種能量觸碰。我們現在會暫停。我們是 *Laitos*。

(Pause)

(暫停)

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

那些你們感覺到的能量將不會一直是壓倒性的。當開始傳訊的工作的時候，去發現一種巨大的迷失方向，這對於新的學生是極其通常的，因為在你們的存在的層面上，你們擁有可靠性的觀念，客觀參照物的觀念。我們單純地通過觀念而不是語言的形式向你們的潛意識提供想法。就是傳訊的那個聽到了那些想法的響亮的呼喚的部分，不會浪費時間去考慮是否它是你在傳訊你自己，還是你自己在傳訊一個外部的源頭。只要希望去傳訊的實體繼續感覺到，這個服務是一條被選擇好的服務的途徑，這個過程就會不管所有的疑慮，所有的質疑，以及所有的恐懼繼續前進了。

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

既然在關於為接觸做準備的方面已經有大量的內容被說過了，我們將等待問題以便於清理任何你們可能會擁有的混淆的位置，但是在此刻我們希望直接談及傳訊的教導的過程。傳訊是非常類似於，用一種快速的方式，接住和扔出一個棒球的一個過程，這需要心智對於球的連續性保持專注，需要手是敏捷的以將它剛剛已經接住的球從它自己清空，這樣它就可以成為空的，以接住新的球了。在這個類比中，我們將這些球等同於在你沿著生命的道路行走的時候屬於你的，用直覺的方式證實的想法和靈感。

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

現在，我們將告訴你們並未告訴那些來到這個器皿面前的並不希望傳訊的學生的事情，那就是開始的方式，就是去將所有的分析的力量，所有的抵抗，所有對於說錯的事情或者做錯的事情的恐懼都拋在一邊。去放下經常是一個困難的事情，因為實體真的希望去進行巨大的服務，它們希望盡可能快遞前進，但是我們請你們一直不變地接受我們的指導，接下來用盡可能多不同的你們希望的方式，用你們可以開始調整那種表面上的自我的失去的方式來考慮它們。你沒有失去你自己，而是在得到你自己的一個更為深入且更加非個人化的部分，因為你自己就是造物者。

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

spoken without thought, without judgment. 當我們將一個接觸轉移到一個管道的時候，那個管道等待著一直到一個想法進入到它的頭腦中。對於很多的管道，這是令人苦惱的，它們得到的一開始的言語是我們一直用來開啟與關閉每一次冥想，向你們致意並向你們道別的言語，諸如在無限造物者的愛與光中。去感覺到那些假裝在傳訊的人有一個驚人的陰謀，這是一種巨大的誘惑，而實際上這些人只是較不誠實，較不嚴格，準備不足的，因此，它們的材料會依舊是品質差和不具啟發性的。傳訊是在沒有思考，沒有評判的情況下的一系列被抓住和被說出來的觀念。

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

在這種體驗結束之後，你們可以檢查、分析、探查、討論並嘗試去衡量你們已經體驗到的事物，但是在那個過程本身期間，要有一種將一切事物都完全臣服於造物者，並對於祂對於你在這次投生中的存在性的計畫是在適當的位置上，並且一切事物都是它應該是的樣子處於肯定的知曉之中。僅僅在一些藉由攝取咖啡因以便於一個人同樣也擁有這樣的物質給予物質複合體並給予心智複合體的能量的情況中，儘管一個人是平靜的、安靜的和聆聽的，這種放鬆且平安的狀態才會是有幫助的。

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

當我們在與被知曉為 S 的實體一同工作，並注視著支持的團體的動力性的時候，我們看到被知曉為 S 的實體的最大的困難將會是在於將他自己從這樣一種嘗試中釋放出來的方面上，他嘗試去用一種世俗的方式讓那種超越了日復一日的生活並將心智和心移動不朽性的巨大的永恆之中的事物成為客觀的並且是言之有理的。被承載的能量是強有力的。這就是我們將大量的強調放在了在自我身上進行的工作上的原因了，這種在自我身上進行的工作並非如此多地是為了成為一個更好的人，而是為了能夠足夠多地對人格進行鍛煉以在屬於自我的時間中清理自我，並因此成為一個理想性的且有魔法的實體。

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

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

這個過程與重複你正在思考的事物是一樣簡單的。新的器皿，如我們已經說過的一樣，一次又一次地感覺到它們正在將那些正在被說出來的事情構建起來。這是因為我們是從熟悉的區域，從對於所有的尋求者是平常的事物，尤其是對於那些已經學習過這個特定的團體的工作的實體是平常的事物開始的。要對於正在從潛意識湧入到頭腦中的想法將會最終創造出一個在你能夠穩定地進行傳遞的範圍內盡可能充滿靈感和資訊的記錄抱有信心，這是需要一定的，非常強有力的勇氣的。

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

你們傳訊——我們在這裏是相當嚴肅地發言的——你們自己的想法的過程。你們選擇了你們的行為舉止，你們的反應或者你們的缺少反應，以及所有生命的態度。當一個人決定去成為一個語音的管道的時候，它正在被拉入到一個強有力的能量的節點，這個能量節點是在星球的光中的一個位置。無論傳訊者是否被證明是精通的，如果在這種嘗試中有巨大的真誠，單單那種真誠就將會照亮你們摯愛的，如此悲傷地需要光星球的意識了。我們再一次重複，不要分析，不要允許心智去評判接觸。一個實體將會藉由也許僅僅百分之五十的被傳訊的資料是具有一種外部的特性的，而另一半才是更為深入的自我來開始傳訊，這是最為正常的情況，因此，在開始的時候，傳訊實際上是會非常大地被它的無形的靈體或者指導靈或者[心境]所幫助的。

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

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

我們會在此刻請求被知曉為 S 的實體放鬆，進行幾次深呼吸，並允許不安和恐懼離開物質性載具的靈光，因為在場第一次的集會中，我們僅僅希望去構建一種暫時性的接觸的體驗。當我們轉移到被知曉為 S 的實體的時候，我們將簡單地送出我們是誰以及我們代表什麼的資訊。對於那個你會在你自己內在之中請求那個名字的簡單的感知，如果被大聲說出，就會開始了那個勇敢而愚勇的堂吉訶德在他通往疑慮、誘惑和分心物的風車的道路上的旅程了。因此，我們會在此刻嘗試去讓我們的臨在僅僅被知曉為一種能量，當這個器皿聽到一個致意開始的時候，單純地重複它聽到的事物，不要去評判在實體用相同的方式向那些呼喚的實體致意之後是否想法是來自於被期待的實體。一旦這個過程被完成了，工作就被順利啟動了，而第一步就是能夠張開嘴並說出自然而然地在意識中升起的事物，不是藉由分析，而是藉由一種對被提供的服務的完全的信心。

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

我們在此刻想要用這樣一種方式來向被知曉為 S 的實體宣稱我們自己，這樣它就能夠發聲說出自然而然地來自於他的潛意識的想法了。在身體感知的方面去分辨是否這樣的接觸是真實的還是不真實的，這是不可能的。你作為管道的工作單純地就是去說出我們給予你的詞語。作為一個器皿，你是一個具有巨大的力量的人，因為你可以選擇傳訊的方式，以及在對每一個個體被安排好的使命的信心與喜悅之中對一次生命的聚焦。放鬆，向後靠著休息，單純地重複被給予的事物，沒有問題，沒有想法。我們將在此刻移動到被知曉為 S 的實體，這樣它就可以體驗我們並能夠發聲說出至少一個自發性的想法的舉止。我們會在此刻將這個接觸轉移到被知曉為 S 的實體。我是 *Laitos*。

(S channeling)

(S 傳訊)

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

我是 *Laitos*。我在太一無限造物者的愛與光中向各位致意。已經發生的事情是.....

(Side one of tape ends.)

(磁帶一面結束。)

(S channeling)

(S 傳訊)

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

我是 *Laitos*，我再一次與這個器皿在一起了。我們為這個器皿在它自己內在之中找到了核心來講述它不知曉的事物而歡呼。這個器皿這個告訴我們它正在抵達它的能力的極限（聽不見）。我們歡慶（聽不見）被加深的付出的體驗。我們理解巨大的困難（聽不見）。我們現在在太一無限造物者的愛與光中離開這個器皿，我們祝願每一位在你們選擇好的道路上順利，感謝，（聽不見）。我們在此刻將接觸轉移回到被知曉為 *Carla* 的實體。

(Carla channeling)

(*Carla* 傳訊)

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

我是 *Laitos*，我再一次與這個器皿在一起了。首先，我們希望對被知曉為 *S* 的實體說，與這個實體一同工作是一種喜悅，這個實體是合作的，直截了當的，且一心一意進入到心之中且進入到在服務他人的過程中的衷心的交流之中的。我們同樣也對這個支持的團體而感到高興，因為每一個人都是同等地重要的，我們為那種奉獻而感謝每一位。

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

我們察覺到，對於這個器皿說出它說出的句子所花費的時間的長度，對我們的能

量的控制、掌握和體驗是巨大的，我們稱讚這個器皿信任一位元肯定會犯錯誤，但可能擁有某種事物要去分享的老師。關鍵是信任。我們希望你們可以開始知曉我們和星際聯邦的其他的實體，你們將開始在那些實體中分辨出一個實體和另一個實體，以找到那些與你自己的振動模式最為吻合的實體，我的兄弟，這樣一個開始已經發生了，靈魂準備好如同一朵美麗的玫瑰一樣地，或者如同你們在此刻在你們的鄉村中可以看到春天的伸展開的樹葉一樣地開放和綻放，這是多麼美妙呀。

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

我們發現對於新的器皿在接觸中的最大的舒適會有某種調節的需要。因為我們無法直接體驗到那些需要調節的不適的事實，我們會請求器皿藉由在心智上請求對任何強烈的能量的支流進行調節而幫助我們，這些能量的支流可能是令人分心的或者造成困難的。這不是我們的希望，我們並不希望耗盡任何人，我們僅僅希望去向那些尋求的人補充可被取得的資訊，這些人是用這樣一種方式來尋求的，這間小小的屋子就成為了教堂，如這個器皿對它的稱呼一樣，**管道向著接觸開放它自己，是根據基督意識而被構建的，而管道樂意於帶著一個快樂的靈和一顆穩定的心放棄所有的事物以進行天父的工作。**

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

每一次這個實體練習傳訊的時候，它都需要在心智上在關於我們可以如何藉用有可能最為舒適的方式進入到它的能量場而服務它的方面與我們一起成為非常清楚的。對於一個其驕傲是在邏輯性的想法之中，而去服務的渴望已經被是如此純淨，小我的利己主義的需要已經被如此地放在一邊，以至於大量的事物已經被進行了的人，我們尤其向它的祝賀。

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

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

你們很有可能會詢問，一直到器皿它自己感覺到它是強有力的，穩定的且充滿了分辨力，這樣它就可以在它自己的支持的團體中傳訊而不用更有經驗的管道幫助它之前，在與這個團體的集會的時間中間你們可以做的事情。當冥想的過程開始的時候，或者當它結束的時候，我們會建議調音的訓練。這個特定的老師的咒語是主祈禱。有一個外部的咒語和一個內部的咒語。外部的咒語將團體的一種流經管道能量帶入到一個圈子中，並同時增強且穩定接觸。內部的咒語就是信心，去服務的意志，以及集中的力量。

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

因此，我們請求，讓一個人自己為傳訊做好準備的最為困難的部分，確實，也就是傳訊的過程的最為困難的部分，被練習，一直到一個人感覺到已經呼喚的無論什麼星際聯邦的成員的振動為止。既然 *Laitos* 團體已經有很長時間一直在專門與新的器皿一同工作了，它們的出場是很有可能，雖然器皿請求我們在場時最有成效的，但是必須被練習的事情是調音的過程，一直到它如此深深地進入到心智的特性之中，以至於在沒有進行適當的準備的情況下去考慮傳訊成為不可能的事情了。

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

準備工作對於每一個實體都是不一樣的。我們將會向你們具體闡述這個器皿的準備工作，不是作為一種指導，而是作為一個人如何從一種意識的狀態移動到另一種意識的狀態，並同時清理在你們的物質性存有內在之中的生命的零碎東西的世俗的口袋，在內在之中創造中那種空無性的一個範例，那種內在之中的空無會請求、尋求，對服務做好準備，並會說，“我在這裏了，派我去吧，讓我做你今天已經為我準備好的工作吧。”我們建議器皿，無論如何都不要沒有支持性的團體以及更有經驗的管道的幫助的情況下，在這個時候單單憑藉自己來對傳訊進行任何的實驗。

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

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

現在，我們將會描述這個器皿自己的特異性的準備工作的方式。既然被知曉為 S 的實體知道被知曉為 *Carla* 的實體的特異性，它可以推斷在它自己的生命中具有同等的強度和意義的同等的價值中被包含的原則。

When the instrument known as Carla prepares to channel, the instrument does a symbolic act. Were this instrument more able to do things without aid it is possible that this instrument would prefer actually to shower and cleanse the whole body. Instead this instrument cleanses its hands, empties its bladder, brushes the teeth. As one empties the body of those waste materials it can no longer use and gives praise and thanksgiving to the Creator for having been able to use the food that the creation has provided, as one washes one's hands, prayer may turn towards the cleanliness of the self, asking and seeking always to be centered, consciously aware of the presence of the one infinite Creator, and systematically cleansed for the moment of the tedium and hubbub of civilization. As one brushes one's teeth, prayers are offered up on behalf of the purity of the words which come from that instrument's mouth. 當被知曉為 *Carla* 的器皿準備傳訊的時候，器皿進行了一個象徵性的舉動。如果這個器皿更加有能力在沒有幫助的情況下做事情的話，這個器皿會有可能實際上更喜歡去淋浴屏清潔全身。作為替代，這個器皿清洗它的雙手，清空它的膀胱，刷牙。當一個人從身體中清空那些它不再使用的廢棄的材料，並因為已經能夠使用造物已經提供的食物而對造物者致謝並感恩的時候，當一個人清洗它的雙手的時候，祈禱者就可以轉向自我的清理，同時一直請求並尋求去處於中心，且有意識地察覺到太一無限造物者的臨在，有條不紊地暫時清空文明的沉悶與嘈雜了。當一個人刷牙的時候，祈禱者被提供了代表了来自于器皿的嘴巴的詞語的純淨度的事物了。

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

有多少實體，就會有多少不同的改變人格和人物角色，並成為有能力在靈性的世界找到它的位置的象徵性的方式，就會有多少不同的祈禱的方式。然而，目標是去感覺到成為一體的，平安的、穩定的、安全且無懼的，無論什麼儀式會在自我內在之中最佳地創造出那些感覺，對於我們都是可以接受的，只要被包含在其中的祈禱者是關注服務他人的，因為雖然會有服務自我的老師，我們不是它們，我們已經做出了我們的選擇，我們相信在這個團體中每一個人同樣已經做出了

它的選擇了。放鬆，成為快樂的，輕鬆對待事情，而又深深地沉思它們。允許你在傳訊中，以及在一個較低的程度上在冥想中，體驗到的意識，開始為你的存在性染色，一直練習調音的過程，如果可能的話，每天都練習它。

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

返回到這個器皿的調音的過程，如你們知道的一樣，在這個器皿處於一種輕微轉換過的意識的狀態之中的時候，如果有一個已經被詢問過的問題了，就會有對被詢問的問題的準確的再現。相比如果言語是在清理過程之前，且在熱烈的、充滿熱情的祈禱已經被完成之前被聽到的，在這種意識的狀態中言語是用不用的方式被聽到的。

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

接下來，對團體的調音就開始了。一些人更喜歡吟唱“OM”，因此在圈子中的所有實體都在相同的時間呼出生命的呼吸。一些人喜歡唱歌，其他人喜歡啟發性的音樂。確實，在關於這樣的調音的手段的方面不需要有一種嚴肅性。舉個例子，一個極其好的調音的歌曲是一首古老的童謠“劃呀劃，劃你的小船，輕輕地順流而下，生命不過是一場夢。”這首歌曲會直接將你放置在時間和空間的意識之中，就是從時間/空間，你們正在接收到資訊了。

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

接下來會有在你們選擇的咒語中一起被給出的呼吸。這個器皿選擇了主祈禱。對於一些與主祈禱並沒有共鳴的人，會有很多其他的祈禱是它們會有共鳴的。只要這個咒語的含義是對造物者的愛和對相互彼此的愛，它就是基督意識並且對於我們是可接受的。

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

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

當一個人已經走了這麼遠的時候，它接下來就會注意到對自我和團體的保護了。這個器皿藉由依次觀想每一個脈輪來進行這種保護，並同時請求每一個脈輪，為了這次工作，接收對所有的困難的解除，這樣完整的能量就可以上升到心的脈輪，並從那裏上升到語音的管道使用的藍色光芒能量中心了。為了要使用綠色的療愈的光芒，或者藍色的溝通交流的光芒，對靛藍色光芒給予持續且緊密的注意是至關重要地需要的，靛藍色光芒存在於在前額中心的雙眉中間。這些大腦的額葉的部分是那些永恆居住於其中的額葉，現在，這種永恆安全地，穩固地，且一直是辛苦地被人類的想法或者想像力所觸及。當一個人感覺到對工作和對自我的保護被完成的時候，你就可以繼續前進了。

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

這個器皿的方法是將每一個脈輪移動到它通常的平常的亮度與旋轉且賦予生命的能量中，這樣在那個時候就不會有阻塞了，接下來，在頭腦中用身份的紫羅蘭光芒與生命本身的紅色光芒的混合物包圍身體的能量。這兩種色彩創造出一種紫羅蘭和紅色的混合物，那種這個器皿可能會稱為暗紅色的色彩，一個人可以觀想它覆蓋並包裹身體，就好像身體是一個膠囊，那個覆蓋物在其內在之中包含了那個膠囊的大量的良藥，這樣他就可以在它服用的時候是有用處的，而不是散亂的了，這樣一個人就在將藥物少量的部分帶入冥想之中，但已經找到了一種成為完整的方式了。

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

在那之後，這個器皿觀想白光，光的完整的盔甲，被放置在它的形狀上，一點都

不被漏掉，這個光之盔甲是顯現為純粹的白光的無差別的愛。一旦那種感覺已經被取得了——那種感覺經常會是有一種輕鬆，要麼是在身體上的，要麼是在心智上的，在這個調音的部分期間被體驗到了——一個人接下來，如同支持團體中的每一個人一樣，觀想這種相同的白光，這種白光一開始單純地就是在團體中間的一個具有巨大的美麗和光輝的小球，藉由向它的智慧鞠躬，藉由接納它的保護，你們每一個人都允許它拓展，一直到你們所有人都沐浴在無條件的愛和光，以及在個人的參考系之中可以被取得的最大的保護之中。

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

這個器皿接下來會請求大天使來守護這次集會，對任何的闖入者給予警告，並作為管道和他的團體嘗試去產生的光的捍衛者而工作，這個器皿已經擁有了很長一段熟悉並愛這些大天使的歷史了。四個大天使是拉斐爾、加百利、米勒迦和愛麗爾。如果你希望使用與這個器皿一樣的技術的話，你會看到叫做拉斐爾的實體穿著的衣服是如此的白以至於它發出黃色和深紅色的光。它是一個靜默的見證者，而不是一個活躍的人格。接下來，一個人可以在它自己的後面請求叫做加百利的實體的臨在，它是偉大的滋養者，它通常會看到穿著一件藍色的袍子，站在流動且新鮮的水中，它向口渴的人獻上一個聖杯。右邊是米勒迦，唯一一個攜帶著你們所稱的一件武器的大天使。它是原型的屠龍者。它是保護者。它是一直警醒的，當一個人在這些觀想上變得擅長的時候，他可能會從這些實體的臉上的表情看到情況真正是怎樣的，不是從外部而是從內部被看到或者被感覺到，因為米勒迦比任何其他的大天使都更多地改變姿勢，改變它的劍的角度，改變它警醒的程度。最後，從米勒迦的深紅色的長袍移動，我們請求我們的左邊被大天使愛麗爾所保護，它是地球的迴圈的化身。當它移動它五顏六色的斗篷的時候，一陣風吹起，樹葉從樹上落下並乾枯，在它的道路上發出沙沙的聲音。他是一個為神秘所覆蓋的實體，就好像死亡與轉變一直都是未知的，直到事實發生之後為止。

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

在請求這些大天使之後，一個人可以開始，通過練習，感覺到已經被團體能量啟動了的形而上學的保護的巨大的金色的圓頂，團體的能量是用一種螺旋形的，順時針的方式移動的。這個圓頂是對於破壞性的心靈致意是無法滲透的。在這個保護中，實體有可能利用成為了誘惑物的獵物，或者用其他的方式已經在光之盔甲中擁有某種裂縫，某種阿基里斯之踵的器皿。但是如果保護工作已經被完成且是全心全意的，保護就會在這個工作的場所中是支配性的，當你們一次又一次地重複這個過程的時候，它將不再要非常如此非常非常長的時間去進行。

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

在保護工作已經被進行之後，被知曉為 *Carla* 的器皿，再一次，我們使用這個器皿作為一個範例，轉向了聖法蘭西斯的祈禱詞，因為那就是它個人的咒語之所是的祈禱詞，我們將完整地朗誦它。

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

哦，主，讓我成為汝的平安的一個器皿。在有憎恨的地方，讓我播撒愛；在有傷害的地方，寬恕；在有不和的地方，統一；在有疑慮的地方，信心；在有絕望的地方，希望；在有黑暗的地方，光明；在有悲傷的地方，喜悅。主，讓我不尋求被愛，而是尋求去愛；不是被理解，而是去理解。因為就是在安慰中我們被安慰。就是在寬恕中我們被寬恕。就是在給予中我們接受。就是在死亡中，我們升入到與汝一起的永恆的生命。

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

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

在這個私人的祈禱詞，這個持續的內在的調音的結束的時候，這個器皿接下來會宣稱它自己是一個形而上學的靈。一個感覺到無價值的人是沒有任何錯誤的，宇宙是一種完全的民主，無論是什麼密度，無論在智慧或者慈悲上的有什麼不同，每一個人都是由相同的材料製成的，那個材料就是愛本身。被知曉為耶穌的實體說過，“我是葡萄樹，你們是葡萄藤。”讓你自己紮根於土地中，紮根於神聖的意識之中。當你已經毫無疑問、毫無保留，毫無條件地宣稱了你之所是的時候，你就已經成為了在所有靈性的偉大的民主之中的一個光的存有了。沒有非投生的靈體曾經會對這個身份感到困惑。它的核心的存在性是取決於它對於它是誰的知曉的，如果一個器皿期望與靈體一同工作，並控制與它建立連接的那個靈體的話，這個器皿同樣也必須知道他是誰。接下來就會有一個祈禱詞說，能量不要比能夠被穩定地接受的能量更多。

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

在所有這個工作都被完成之後，實體會向著接觸開放它自己，並同時準確地宣稱它是誰，以及任何希望向它發言的靈體都必須面對的挑戰是什麼。這個器皿用耶穌基督的名義來進行挑戰。如每一個人都知曉的一樣，進行挑戰是極其重要的，但是挑戰是依賴于器皿的全然的、赤裸的，有時候是強硬的誠實的。你無法在非投生的實體在場的時候就好像一個靈性的存有一樣地行為舉止。你必須察覺到，並有意識地察覺到是一種不朽的且永恆的光的源頭，是造物者的一部分，是所有的靈性的偉大的民主的一部分。

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

一旦一個人聽到一個身份，“我是 *Laitos*，”或者“我是 *Oxal*，”或者，“我是 *Q*。”之後，挑戰就應該進行了。在星際聯邦中有很多進行教導的實體，你將會發現對於你是極其有幫助的接觸，以及極其富有成效的有益的、啟發性的資訊的資料。這

是一個練習和時間問題。要在你對接觸的接納性的方面走得更遠，這不僅僅是愚蠢的，它同樣能夠導向瘋狂。我們請求實體永遠不要越過簽名、身份，而單純地請求被驗證過的接觸在器皿的冥想中與器皿在一起，因為我們星際聯邦擁有一種強有力且一般性的載波，它會在加深冥想體驗並使之更有用處方面起到幫助。

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

我們為花費了很長時間來給予這個資訊而抱歉，但是我們知道這個器皿將會有很多個週末是獨自一人的。然而，我們感覺到我們已經給予了工具和資源了，它們不僅僅適用於這個器皿，同樣也適用於支持性的團體的核心觀念，因為支持性的團體，同樣可以進行這個相同的工作，不是因為它希望去傳訊，同樣因為它希望成為它真正之說是的自我，並由此成為一個更為強有力且更加有效力的電池。

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

我們為你們對我們的耐心而非常感謝你們。你們已經呼喚的資訊大大超出了通常被新的學生呼喚的資訊，我們對於回應是極其高興且極其感激的。我們發現在那些在場的人的頭腦中有未被回答問題。每一個人是否希望詢問它們，這是一個自由意志的選擇，但是我們寧願在此刻不在這方面使用這個器皿，我們因此會將接觸轉移到被知曉為Jim的實體。我是Laitos。

(Jim channeling)
(Jim 傳訊)

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

我是 Laitos，通過這個器皿再一次在愛與光中向各位致意。我們會在此刻提供我們自己來嘗試去回應在場的人的頭腦中可能仍然留有的任何的問問題。在此刻有一個問題嗎？

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

S : 是的 , *Laitos*。你們能夠在關於你們給予的與非投生的實體的致意有關的警告的意義的方面進行一點拓展嗎 , 我們要比致意更進一步 , 否則我們就會遭遇到瘋狂 , 這是你們已經說的意思嗎 ?

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

我是 *Laitos* , 我理解了你的問題 , 我的兄弟。我們的推薦是 , 在你在向那個實體在關於是否它是以無論什麼位於你之所是的核心處的特性或者實質的名義而來的方面提供你自己的挑戰之前 , 任何非投生的實體的致意就是全部你將會接收到的事物了。被知曉為 *Carla* 的實體是用基督意識和服務他人的極性的名義進行挑戰的。在你的生命模式中的那種最為中心性的特性 , 以及藉由其你將會在聽到來自任何希望使用你的器皿並通過你發言的實體的致意之後提供你自己的挑戰的特性 , 是由作為器皿的你決定的。

Is there a further query, my brother?

我的兄弟 , 有一個進一步的問題嗎 ?

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

S : 是的。因此 , 危險是在於允許某個致意在一個人得到一個機會去進行挑戰之前發生 , 那是對的嗎 ?

I am Laitos, and this is correct, my brother. Is there another query?

我是 *Laitos* , 這是正確的 , 我的兄弟。有另一個問題嗎 ?

S: No, thank you very much.

S : 沒有了 , 非常感謝你們。

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

我是 *Laitos*。那麼 , 如果我們已經耗盡了問題了 , 我們將再一次極其謙遜地且極其感激地感謝各位允許我們與這個團體和新的器皿一同工作。它已經是一種巨大

的喜悅了，我們感覺到在今天已經有大量的事情被完成了。我們為通過語音傳訊開始並繼續這種服務的形式所需的奉獻與堅持不懈而稱讚各位。我們，如你們會說的一樣，期待那些在其中我們將再一次能夠通過對這個被很好地開始了的過程的精煉來服務的時間。

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

在此刻，我們將離開這個團體，一如既往，我們在太一無限造物者的愛與光中離開各位。我們是 *Laitos*。 *Adonai*，我的朋友們。 *Adoani*。

March 18, 1990

1990-03-18 局限性的價值與意義

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

團體問題：今天晚上的問題是關於限度。要在什麼程度上接納我們的局限性，要在什麼程度上放棄，它在什麼程度上將我們自己從不必要的受苦中釋放出來？

(Carla channeling)

(Carla 傳訊)

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

我是你們知曉的 Q"uo 原則。我在那一個無限太一，萬物的造物者的愛與光中向你們致意，我們以造物者之名而服務，我們祝福你們並向你們致意，我們對於被呼喚到這個摯愛的團體而帶著最大的喜悅歡呼。你們的光輝對於我們是明亮的，我們沐浴在你們對於尋求和對於知曉的渴望的陽光之中，雖然你們是易受傷害且向著痛苦開放的，雖然你們知曉真理可能會讓你們受傷，而你們卻尋求，你們仍舊尋求，並樂意於承擔真理的衝擊，樂意於請求超越事物的表面。你們是有勇氣的朋友，我們感謝這個團體。

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

正是帶著感激與謙遜，我們提醒你們，我們是你們的兄弟姐妹，而不是那些帶有任何類型的高於你們的權威性的不會犯錯的實體，而是那些希望你們好，並會給予你們最佳的我們自己，我們的感覺，我們的觀點和我們的想法的實體。就是因為這個原因，我們注意著諸如你們這樣的人的呼喚。就是因為這個原因，我們來到了那些通過夢境，通過異象，通過寫作尋求的人的面前，更為偶爾地，會有一些人在他們的尋求中是受過訓練的，它們已經選擇了這種通過語音傳訊進行服務的道路，我們會來到這些人面前，在語音傳訊中我們能夠提供比繪畫、音樂、詩歌更為明確的資訊，雖然資訊肯定不是更為有富於表現力的——而單純地是更

為清楚且易於看穿的。

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

你們今晚詢問了一個在其上帶有某種危險的問題，我們會首先談及這些危險。去假設一個人知曉它的局限性和它的能力，去假設一個人擁有智慧去藉由思考和推理來控制它的命運，就是去假設一種你無法擁有的偉大了。我們對你們直說，如果你們是被對情況的邏輯智力的評估，以及對無論什麼任何類型的權威的尊重所指引的，你們就是被噩夢嚇醒的且活在一個噩夢中的。

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

人類已經創造出來的許多美麗的作品的一個巨大的誤解就這樣一個觀念，即人們已經藉由他的推理，他的邏輯和他的智慧的方式創造出那些作品了。這是你們存在於其中的文化的支柱。就是這種對一個人並不理解，並在不理解的情況下接納了的權威的過度尊重，成為了你們在此刻的窮途末路的文明的印記了。

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

你們對誰給與了權威呢？對於那些有理由、有智力、有邏輯、有假設和結論的大師嗎，無論他們是穿著那些以宗教信仰的名義而來的人的外衣，並已經精確地藉由教條和教義解釋了可以被相信的事情以及是不應該被相信的事情，或者它希望去將信任給予醫生、教師、科學家、以及推理和技術的大師。權威就是如此被賦予了有泥土製成的偶像了，因為雖然每一個實體都被訓練處於權威性之中，並會

帶有那種在內在之中確切地被感覺到的處於權威性之中的感覺，而這個人仍舊是在自我愚弄，並同時移除了在靈性中運動的可能性了。那些在沒有理解的情況下，在沒有尋求心並經過大腦的情況下跟隨權威的人，是那些將它們自己交托給了有它們自己的心智的偏向性所製成的牢獄的人，這些心智上的偏向性即：這個、這個和這個是真實的，因此所有其他的都是錯誤的。這樣的觀念是令人舒適的，因為一個人可以再一次放鬆進入到具有一條準備好了的生命的道路的構架之中了，在這條道路上，它是知曉什麼時候它是做的很好的，並會瞭解它的錯誤，當這些錯誤被那個被接納了的權威向它指出來的時候。

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

因此，那些單單藉由心智，藉由來自於自我外在的權威的觀點的重量來沉思局限性的意義、必要性以及對局限性的回應的人，是那些尋求去逃避存在的責任，逃避犯錯的易受傷害性的人。所有的權威的巨大的謬誤都是錯誤。沒有錯誤，僅僅只有學習的途徑。所有學習的途徑都會相當清晰地告知一個人它並不希望去再做一次的事情。那麼，對於一個會將一個人帶到這樣一個快速而由衷的結論的學習的道路，難道這是錯誤嗎？

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

因此，讓我們將那種控制我們的我們自己的心智的力量從我們的心智中消除掉。將你們的智慧，你們的邏輯，你們的智力視為一匹馱馬，一台機器，一條已經被訓練去做出選擇的電腦。意識到你需要這台電腦，因為你居住在如此豐富的一個感官體驗的織錦之中，以至於你在無論什麼任何時刻都無法察覺到你的全部的環境。造物並未大到足以包含每一個流逝的時刻的共鳴。你們的感知是開放的，渴望的，易受影響，智力選擇了那些你必須要察覺到的事情以避免滅絕，以維持物質性身體的保護，以滿足那些你的偏向性已經在之前一次又一次提供給電腦的需要，一直到電腦流暢地且快速地將大量的事物從你的環境中排除出去，這樣你就僅僅會察覺到你自己的造物的一個極小，極小的部分了。

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

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

這是被你計畫好的，這不是說你在其內在極其自身都是如此受限的，而是說你要持續不斷地檢查你的易受影響性以看到是否你在你已經感覺到你看到的事情中做出的選擇是你希望去感覺到的事物。在你每日的冥想的時間中允許這個問題在你的內在之中升起；“我的選擇在使得我讚美太一無限造物者嗎？我的選擇帶给了我喜悅嗎？我的選擇向我開放了意識的榮耀向我開放了當下一刻的共鳴的深度和廣度了嗎？”

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

避免滿意，尤其是自我滿意，而是成為饑餓的和渴望，因為有更多要去學習的事物，有更多要去體驗的事物，在那種學習中，在那種體驗中，將會由改變，改變，藉由其定義就是不舒服的，有壓力的和痛苦的。正是成功的心會向著事物開放，而又察覺到它自己去寬恕、去愛以及去接納的能力的力量。

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

一旦不必要的評判的機能已經被移除，並被一種對正在發生的事物的適當性的熱切的接納所取代了，一個人接下來就可以注視它認為是局限性的事物了，僅僅是在這個位置上，我們會談及局限性，我們同時已經盡可能小心謹慎地警告你們一直要去避免心智上的構架和結構，它們會預設你特定的被限制的體驗的意義。這是你的造物，一個屬於心並且屬於靈性的造物。而他是一個屬於你的更為深入的心智的造物，但是你的更為深入的心智是你的心，而不是你的邏輯智力。你的邏輯智力是你要去騎的那個動物，這樣你就不會在你已經品嚐了活著的喜悅之前就從這個世界死去了。

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

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

在你們的人群中的情況是嚴酷的。在喜悅中有大量的痛苦，在歡笑中有大量的憂傷，在每一個經過的時刻重都有大量的失去，一直到最終物質性載具的失去被完成了。這所有都是幻象，心知道這一點，而邏輯智力並不知道。它將它自己的自我保存假設為一個已知的事情，這種自我保存將會繼續，而不會有可預見的結束，而所有的體驗都將屈服於這個終點。如果你曾經擁抱過這個已知的事實的話，拋棄它，因為你們是在一條佈滿塵土的道路上尋求的，這條道路是神秘，而不是確定性，你的局限性，如你會發現的一樣，是在你在你對它們的觀念上做出改變的時候，會在你面前變化、移動與轉變的。

A limitation is wisely accepted as the basis of evaluation of further action. When one cannot walk one finds oneself an appropriate seat. When one cannot speak, one remains silent. When one cannot understand, one embraces mystery. When one cannot move, one embraces the concept of moving motionlessness. This is a foundation acceptance that is very helpful to the heart. It is not wisdom to ignore the circumstance of the physical vehicle, for these are the limitations of which you speak, limitations of action, of movement, of energy, but this is only the basis for further waiting, waiting in patience, in quietude, in certainty of the constant inflow of inspiration, for many are those who choose to do as much as possible, regardless of the circumstances and regardless of those things done, because authority says those who do the most are worth the most. Thus, the self values activity without evaluating worth, the love one has, the joy one has in each activity, but simply assuming that to give is to be productive, to be busy, to be active. 一個局限性是作為對進一步的行為的評估的基礎而有智慧地被接納的。當一個人無法行走的時候，它會發現它自己有一個適當的座位。當一個人無法說話的時候，它會保持沉默。當一個人無法理解的時候，一個人會擁抱神秘。當一個人無法移動的時候，它會擁抱無運動移動的觀念。這是一個對於心非常有幫助的接納的基礎。去忽略物質性載具的環境並不是有智慧的，因為會有你們談及的局限性，行動的，運動的，能量的局限性，但是，這僅僅是進一步的等待的基礎，在耐心中等待，在安靜的等待，在肯定中等待靈感的不斷的流入，因為很多人是那些選擇去盡可能地多做事情的人，無論環境是什麼，無論那些已經被進行了的事情是什麼，因為權威說，那些做得最多的人就是最有價值的人。因此，自我會重視活動，而不評估價值，一個人擁有的愛，以及在每一個活動中一個人擁有的喜悅，而是單純地假設，去給予就是去變得富有成效，變得忙碌，變得活躍。

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

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

我們是直接向這個特定的器皿發言的，我們同樣也一般性地向所有人發現，因為這個器皿最近已經穿越了權威、局限性和做決定的觀念了，它已經發現，你們將會發現，在關於哪一個事情對於自我去做是有益處的，哪一種類型事情是自我要去放棄的方面，接納局限性的正面性和負面性的需要就是的真實的選擇的開始了。不得不等待靈感，這花費比很多人更多的耐心，因為等待的過程就是為自我所擁有的局限性寬恕自我的過程，等待的過程是一種開始相信正在發生的改變不是一個限制，而是一種轉變，一種對被你自己與造物者一起在這次投生體驗被開始前就打算好了的服務的途徑的變更。

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

痛苦和局限性的時間是那些要去找到歡慶、讚美與感恩的時間，因為會有跡象，造物者是格外靠近的，生命的轉變，新的課程是將要出現在一個真正去寬恕，真正去接納人可以坐在平安中的身上的，這個人同時會在無限造物者的光中感到榮耀，在對宇宙的擁抱中休息，除了等待那種轉變在它的心之中宣稱它自己之外，沒有想法。

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

我們所要說的其餘的事情也許根據這一點是不言自明的。很多事情是那些可能要被，不是被放棄，而是被釋放的事情，因為它們不再是你的服務的途徑的一部分了。會有一個對於它們感到傷心的過程，這是可以理解的，然而這同樣也是信心展現它自己的時刻，在沒有理解，沒有任何類型的知曉的情況下的信心，而僅僅是有信心事情就是它們應該是的樣子，有信心愛會瀰漫投生體驗的這一個與每一個相互作用，有信心在每一個被改變了的生命中都會有一條服務的道路。即使改

變看起來似乎越來越多地對於心智，對於心是限制性的，已經從那些被釋放的活動中被釋放出來的能量，現在就在那裏要被放置在一條新的服務的途徑之中，被放置在一種新的觀察、感覺、改變與成為途徑之中了。所有的實體都是在轉變中的實體，就好像所有的實體都是永遠完美的一樣。你是在存在著的，你是在成為的。因此，去緊緊抓住舊的服務的道路是愚蠢的，那些舊的服務的道路看起來不再有可能被給予不斷成長的身體、心智或者靈性上的局限性了。

Yet there are those things which still resonate to the heart in a special way, those paths of service which survive change and transformation, because so deep are they within the heart that they are part of the deep self, that which cannot and should not be denied. The one authority you heed is that authority of your own heart. And so, though sometimes limited, one may choose to press against that limitation for the purposes of service, and more than that, for the purposes of experiencing the greatest joy possible to the spirit that you are with your own biases within this incarnational experience.

然而，會有那些將會用一種特別的方式仍舊與心共鳴的事情，會有那些經受了改變和轉變的服務的途徑，因為它們在心之中是如此之深以至於它們是那個無法被否認且將不會被否認的深入的自我的一部分了。你會留心的那一個權威是你自己的心的權威。因此，雖然一個人有時候是受限的，它可以選擇去為了服務的目的，比那更多的是，為了伴隨著在這次投生體驗中你自己的偏向性去體驗對於你之所是的靈性有可能的最大的喜悅的目的，去擠壓那個限制。

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

如果你是饑渴的，有某個事情會消除那種靈性上的饑渴，並且你仍舊尋求去做這個事情並同時擠壓一種局限性，那麼你就不是在傷害你自己，而是在給予你自己一個理由在那個你在其中找到你自己的生命的狀況或者情況中去享受、去接納、去歡慶，無論你的局限性是什麼。如何去分辨差別不是一個邏輯智力的問題，不是一個不斷的，有意識的，小心謹慎的選擇的問題，而是一個愛，等待，接納並聆聽在內在之中帶著更為深入的自我的權威說話的聲音，那個聲音說，"派我去，派我去這裏，派我去，派我去這裏，"因此你送出你自己，如果有可能的話，無論代價可能會是什麼，因為這仍舊感覺是你的服務的道路的一部分。

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

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

我親愛的人們，你們不是來這裏來擁有，來抓住，來收集，來維持的，你們是來這裏用一直更為深入且有更多共鳴的方式來學習，去進行服務是什麼，去愛是什麼。你必須從你自己開始去愛，接納、開放你的易受傷害的自我，以磨去你的人類屬性的粗糙，因為你在內在之中是堅強的，你在內在之中擁有宇宙的力量，你居住在造物者之中，愛與光就是你的本性。你生活在與一切萬有的統一之中，沒有任何要去戰鬥的事情。一種局限性是一種對於改變邀請。每一次你體驗到局限性的時候，都知曉你正在體驗去學習某種新的事物的機會，體驗用一種新的方式去服務的，找到更多的關於存在和成為真正是什麼的，並在你自己內在之中探索無限太一之所是的存在的核心的機會。無限太一是在外面的，無限太一是在內在之中的，除了無限太一沒有任何事物，一切都是太一。拋開恐懼吧，因為你的心將會在適合的時候告訴你什麼選擇是要釋放的，什麼選擇是要留下的，什麼選擇是要第一次做出的選擇，這樣你就可以學習另一個愛的課程了。

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

就是因為這個原因，你進入到這個具有失去、憂傷、易受傷害、痛苦與粗糙的世界之中了。你是來成為又饑又渴的。你是來熱望、渴望並在你對那個你不知道的事物，你一直無法知曉的事物的搜尋中變得強烈地充滿熱情的，而搜尋就是你的喜悅，你的平安，你的滿足和你的靈感。限制性和改變僅僅是一次投生的印記。不去理睬你之所是的塵土的苦惱與煩悶。清晰地看到你自己是在內在之中藏有珍寶的泥土的容器。不要去對你的塵世的容器進行仔細分析。不要對於它的缺陷多度苦惱，因為泥土將會有缺點，並將最終是會粉碎，且僅僅對於考古學家才是有興趣的。

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

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

你們是珍寶，你們是寶石。信任局限性與失去的過程，以向你自己，向這個世界，向所有你可以服務的人，向所有你可能遇到的人，展現出那隱藏在內在之中的美麗的寶石，展現出那有多個側面的，令人驚歎地美妙的，年輕的自我。祝願你們通過那個塵世的容器閃耀。祝願你們在喜悅中使用不幸。祝願你們丟棄忙碌之所是，不是帶著不必要的恐懼，而是帶著喜悅和接納，祝願你們接納每一個通過痛苦的，通過改變的痛苦的改變，並處於那種完美的信心之中，那種信心即，一切都好，一切都將是好的，你是無懼的，對於一個渴望意識卻遠遠過多地充滿了對它自己的泥土的察覺的世界，你向著這個世界舉起了意識之光。

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

我們意識到我們用這樣一種強烈的方式請你們去做的事情，是你們將也許不情願地，也許是帶著不滿、疏忽和走回頭路而做的事情。這是無可避免，但請足夠勇敢以在每一次你忘記你的真實的本性的時候去寬恕你自己。寬恕並接納你自己。你們是泥土.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

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

你們將，所有存有都將，在你們自己看來似乎是一次又一次地失敗，一次又一次地忘記你們的真實的本性，並迷失在邏輯思維的荒野中。你們將會是灰心失望的，你們將會絕望。允許你們自己去犯下自我感覺到的錯誤，並在每一個錯誤的結束的時候，在你認識到你並不希望去如你之所是的時候，立刻為你的絕望，你的恐懼，你的謹慎以及你的缺少強度寬恕你自己，前進到一個新的人，一個被自我更新、安慰並寬恕了的人，這樣你就可以成為其他人的一個更新者，一個安慰者，一個接納者和一個寬恕者了。

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

無論你的局限性是什麼，去做那個你愛的事情，為了它的喜悅，如果你無法做它，等待，造物者擁有更多為你儲藏起來的喜悅，將一直會有為你儲藏起來的喜悅。繼續留在沙漠中，在耐心中，在一天接一天的饑渴中冥想，一直到最終你被你的心送入到綠洲之中，不再有饑渴，接下來，在服務中將你所有的人給予太一無限造物者，給予你在每一張臉上看到的造物者，從你自己開始。

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

我們會在此刻通過被知曉為 *Jim* 的實體結束冥想，我們同時為這個器皿樂意於發言而感謝它，儘管它是疲倦的。我們現在將轉移這個接觸。我們是你們知曉的 Q"uo。

(Jim channeling)

(*Jim* 傳訊)

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

我是 Q"uo，通過這個器皿再一次在愛與光中致意。我們很榮幸請問在此刻是否有關於今晚的主題或者任何其他主題的問題。在此刻有一個問題嗎？

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

K：你最開始將你自己定義為是那些我們知曉為 Q"uo 的原則。你們能夠告訴我，一個原則是什麼，它是否與一個社會記憶複合體是有區別的，如何有區別的呢？

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

usual giving of a name only.

我是 Q"uo，我理解了你的問題，我的姐妹。我們的理解是，我們是用一種混合的方式來到你們面前的，它將你們知曉為兩個社會記憶複合體的能源混合起來，這兩個社會記憶複合體擁有它們自己的原初振動的密度，它們是用多少有些不同的方式學習合一的課程的。將這兩個實體的團體混合起來創造了我們所稱的一個原則，這是我們將能源聚焦在一定的振動的層次上的接近或者嘗試，這個振動的層次會見證造物者的一定的面向。因此，我們是那些在關於這個面向的方面提供了證明的實體，我們是用一種由我們的能源的獨一無二的混合所決定的方式來提供證明的。因此，我們將我們自己稱為具有一個原則的事物，相比我們通常僅僅給出一個名字，這個原則是對我們的特性的一種更為具體的描述。

Does this answer your query, my sister?

我的姐妹，這回答了你的問題了嗎？

K: Yes, thank you.

K：是的，謝謝你們。

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

我是 Q"uo，我們感謝你。有另一個問題嗎？

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

Carla：我最近一直在面對一些真正的改變，我的首先的衝動就是去放棄每一個事情以便於給予我自己時間去做出決定。我不是永久地放棄任何事情，我暫時放棄了那些事情。當我開始感覺到什麼事情是要繼續的，什麼事情是要離開的時候，我發現我已經離開了大量的事物了。這種能源到哪里去了呢？我現在是等待新的活動嗎？我有一點感覺就好像我是懸而未決的。那就是在你們談及耐心的時候你們談到的事情嗎？

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

我是 Q"uo，我理解了你的問題，我的姐妹。就是如此，因為你和每一個尋求者一樣，都是在一個巨大的黑暗之中移動，並僅僅只帶有最小的燭光來照亮你將會緩慢地，一步接一步地落腳的地方，卻一直不確信那條旅程已經是筆直的、曲折

的、彎曲的，還是它將會是這些事情中的任何事情，而你收集了在你的存在的這種神秘之中從由你的意識提供的最小的視野的範圍中有可能被收集起來的資訊。你使用了你的有意識的能力來進行分析，你從那種通過直覺進行交流的潛意識的特性取得建議，你就會前進了。

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

時常，會有對進程進行重新調整，並對決定進行重新評估的需要。這僅僅是做選擇的密度的特性。它需要一個人培養那種你們已經稱之為信心與意志的特性，那種信心即對於發展是有可能的信心，那種意志即在選擇中，在前進中堅持不懈的意志，而又一直都不確切地知曉，在形而上學的意義上，是否地面是穩固的，或者是否一個人將會僅僅發現只有稀薄的空氣用於落足。

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

你去質疑，你感到懷疑，你去選擇，甚至你犯了錯誤，這都是沒問題的，因為在每一個行動、想法、言語與可能性中，你都在操練意志和信心那兩匹成對的駿馬。你將會越來越更加接近那些形而上學的原則的塵世的顯化，這是有可能的，這是有希望的，這用他自己的方式，是具有重要性的，而你參與到這場舞蹈之中是具有更大的重要性的，這場舞蹈用如此神秘的方式，藉由一顆尋求、渴望和熱望造物者和在生命模式中的造物者的觸碰的心，是啟發性的。這在你的幻象和一體性的絕對的實相之間架設起橋樑。這座將會比在你們的幻象中的任何的街道或者地面更為確切地支撐你的雙腳的橋樑，這種去知曉的渴望，去進入到愛之中，進入到一體性之中，進入到和諧之中的渴望，塑造了那無法被看到，但在形而上學的意義上無法被否認的事物，因為這種為信心和意志添加了燃料的渴望的特性，就是你的存有的那個比你的幻象的任何部分都要更加真實，比任何的錯誤或者任何錯算都要更加真實的部分了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

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

Carla : 是的，我有兩個問題。首先，我已經經歷了大量的憤怒了，這應該是在我開始，在我自己的思考的方式上，對於我服務的基督的社團變得更有效率的時候發生在我身上的事情。在我看來似乎——你們提到了悲傷的過程，我要如何找到一種方式去寬恕那種憤怒和那種失望是一個可以被接納的悲傷的過程呢？

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

我是 Q,uo，我理解了你的問題，我的姐妹。對於已經被失去，或者看起來似乎如此的服務感到憂傷，並找到作為核心的悲傷的源頭以及去服務的簡單的渴望，是一個有幫助的過程，這個過程將會最終使得一個人已經構建起來的對服務的小小的預估的邊界分解，因為最初的定義的狹窄，會有可能被識別為服務的其他的途徑是可能沒有被注意到的。

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

因此，這樣的悲傷是一個過程的一部分，這個過程將最終將一個人帶到這樣一種領悟中，即除了能夠被提供的服務之外，沒有任何事物存在。然而，會有用新的方式提供它自己的能力，這種能力是能夠被培養的，這樣那個小小的自我就可以藉由新的眼睛看到在它面前的事物了，因為一直都不會缺少去服務的機會，而僅僅只會存在有沒有能力去看到在所有的時候都向一個人提供了它自己的事物。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

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

need to write our own services? *Carla* : 是的，還有最後一個問題。我在過去的幾周中已經感覺到，也許 *Jim* 和我在此刻能夠從更多地留心受益，除了我們已經花費在冥想中的時間之外，用僅僅也許五分鐘時間冥想，或者在一天期間，在中午，在午餐時間和在上床睡覺的時候冥想。首先，這是一種去保持留心的有益的方式嗎，因為被包含在其中的時間是短小的，其次，使用包含了 *Jim* 和我能夠視之為神秘的基督教的詞語的儀式是可以接受的嗎？**這樣做是合乎倫理的嗎，或者我們需要寫下我們自己的服務嗎？**

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

我是 Q"uo，我理解了你的問題，我的姐妹。這些決定是那些在被包含在其中的成員達成一致意見的時候會有意義的決定。沒有我們能夠給予的建議是會比你們每一個人表達的渴望具有更大的重要性的。在你們晝夜週期期間，對太一造物者和一個人對造物者的尋求保持留心，如你已經說的一樣，這是很好的，因為你們的幻象是一個旨在給予這樣一種體驗的幻象，它會讓一個人在對太一造物者的臨在或者留心的方面時有時無，因為當一個人看起來似乎偏離了這種留心的時候，在內在之中會有那種類似於真空的事物會被創造出來，它會再一次將意識拉回到尋求，拉回到疑問，拉回到詢問。接下來，藉由這樣的追尋被學習的事物，就再一次允許一個人向外移動，可以說是，僅僅為了一次又一次地通過能量消耗向上的螺旋的途徑中返回。每一個實體都需要創造出那種螺旋的模式。你們創造的模式在你們的旅程中是擁有重要性的，因為它是來自於你們的渴望，而不是被任何諸如我們自己之類的外在的來源所強加的，除了一般性的建議之外，容我們說，定期的憶起儀式，在每一個實體的旅程中都是有幫助的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: No, thank you Q"uo.

Carla : 沒有了，謝謝你們，Q"uo。

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

我是 Q"uo，我們再一次感謝你們，我的姐妹。在此刻有另一個問題嗎？

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

Carla：感謝你們今晚與我們在一起，Q"uo。

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

我是 Q"uo，我們同樣向這個團體致以我們巨大的感激，這個團體已經再一次允許我們在你們的幻象中擁有我們的存在性，並允許我們向那些請求我們的服務的人們提供服務了。我們對於每一個想法，每一個疑問，每一次對能量的混合都是極其感激且為之歡呼的。我們將在此刻離開這個團體。我們是 Q"uo。Adonai，我的朋友們。我們在太一無限造物者的愛與光中離開你們。

March 25, 1990

1990-03-25 靈性尋求的重要步驟

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

團體問題：在靈性的生命/尋求中什麼事情是重要的？

(Carla channeling)

(Carla 傳訊)

I am of the principle known to you as Q'uo, and I greet you in the love and in the light of the one infinite Creator. We know that you have enjoyed the silent meditation that has come before our speaking, yet we would explain the reason for the extra time which was spent, for it applies directly to the question of that which is important when one undertakes the spiritual search. 我是你們知曉的 Q'uo 原則，我在太一無限造物者的愛與光中向你們致意。我們知道你們已經享受過了已經在我們的發言之前進行了的靜默的冥想了，而我們會解釋被花費的額外的時間的原因，因為關於在一個人進行靈性的尋求的時候是重要的事物的方面，它是直接應用於在這方面的問題的。

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

這個器皿沒有接收到它可觀的存在性的充滿的力量，因為它的心的脈輪是部分被阻塞的，對於這個器皿這是一種極其不常見的狀態。因此，那些向你致意的具有負面的極性的實體是完全過於高興以至於會說我們的名字，因為缺少感知上的完整的力量，這個器皿僅僅能夠分辨出有某個事情不見了。我們尚未與這個器皿建立接觸，在任何情況下，無論我們已經建立接觸或者尚未建立接觸了，我們都無法耐心地做出選擇以返回並經歷每一個調音的步驟來探索那個阻塞。這個器皿擁有謙遜，耐心以及在它的直覺中的自我對自我的高度的信任，以返回並僅僅嘗試最高和最佳的接觸，對於這個器皿以及任何尋求的實體，這都是要讚揚的事情。

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

Earth.

這個器皿的心的脈輪是部分被鎖在對一個實體的一種較不充滿同情心的狀態之中，這個器皿希望這個實體好，卻又選擇去用這個器皿不理解的方式，用輕率且傷害性的方式去發言和行動。這個實體的名字是 S。因此，這個器皿花時間聚焦在這種關係上，以寬恕，寬恕其他人，寬恕並愛自我，且意識到，在你們的地球上的人與人之間的許許多多的遭遇中，在造成傷害的事物中，沒有傷害是故意的。

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

一些人可能會說，確實，這是一種橙色光芒的阻塞，一種在人際關係中的困難，但是，因為這個器皿的靈性上的，容我們說，回路，所有的這樣的不平衡，實際上都是那些綠色光芒的不平衡。當這種憤怒，挫折與痛苦，背叛與遺棄的感覺被釋放的時候，在存有中就會有一個充滿無條件的愛的脈輪被打開了，這種無條件的愛不會排除人類的任何部分。

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

因此，在回答在靈性的生命，靈性的尋求與靈性的道路中什麼是最重要的事物的問題的方面，我們會說，在對你是誰，你希望什麼，你願意什麼事情被進行以及你希望去為造物者攀登什麼種類的尋求的評估中的絕對且嚴格的誠實。很多人會看著與造物者之間的關係，就好像登山者看著聖母峰一樣。就好像一座山一樣，靈性上的本能存在與人的內在之中，它在意識中的核心的存在性需要很多人努力去攀登它。巨大的謬誤是在於允許一個人自己擁有這樣的想法，當一個人已經抵達了巨大的山峰的山頂並注視著可以為永恆的靈性所利用的靈性上的風景的時

候，它就以某種方式是改變了的。一個人僅僅是在看到一個美麗的景色。一個攀登靈性的尋求的山峰的人的原因、意圖與渴望是最重要的。攀登那座山的頂峰的成功是一個優點，它是被一個人對嘗試去攀登的最為真實且最為深入的渴望與意圖所極其強有力地限制並產生偏向性的。你攀登的山峰是沒有山頂的。很多很多時候，靈性上的行家將會發現一種非凡的意識上的頂點，一種對知覺和體驗的完整的範圍的一種更新且更為寬闊的視野，然而，這不是一個終點，不是一個結尾，而毋寧是經常會象徵著一個新的篇章，一種轉變，一個具有光的時刻的禮物，那種光已經將它的歡迎而有愛的光輝照耀在靈性的尋求上和靈性的尋求者身上了。

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

在你們的海洋下，同樣會有極高的山峰，極高的山脈，而對於那些居住在存在性的媒介並從水的周遭環境中取得它們的生命的第二密度的實體，我們可以觀察到，它們沒有去攀登任何山的頂峰的嘗試，因為水包圍並吞沒了所有的水下的世界的地形與地理，一個人的高度是不會被視為是一個比另一個人的高級的，它也不會與在那個心/身/靈複合體內中固有的基本的意識有關聯的。

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

我們不是在將你們比作魚。我們正在將你們比作那些在一個能量、意識和愛的海洋中游泳的實體。你可以在你的情緒的海洋的巨大的山谷中找到你自己。在那裏，愛是。在那裏存在有你的服務的道路。在其他的時候，你會發現你自己在，哦，如此被渴望的頂峰，山頂上。你們在那裏並沒有比在很多人已經稱之為地獄的大門處更加靠近天堂，更加接近造物者。

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

當一個人生活在一個幻象之中，而這個幻象看起來似乎給予了一個情況高於另一個情況的重要性的時候，一個人是被自由意志允許去選擇它將會考慮是具有價值

的事物，這對於那些已經將它們自己投入到，我們可以稱之為，用你們的神秘學的術語，對聖杯的搜尋中的人尤其是真實的。那條看起來似乎是會永遠地繼續下去的道路是這樣地漫長和佈滿了塵土呀！山頂是怎樣地稀少，它們是怎樣相隔很遠呀！一個人能夠永遠地呆在山頂上嗎？我們向你們保證，如果一個人嘗試去這樣做，它將會最終因為驕傲而落入歧途，驕傲是一個光的殺手。同樣地，那些在山谷中生活，雖然在尋求，卻必須承認一次又一次的失敗的人，並非靈性較少的。

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

靈性尋求需要清晰地被每一個人看到的第一個部分或者面向是，每一個人都是處於一個大氣層中，這個大氣層不是由空氣、氮氣、氧氣以及所有你們吸入的元素組成的。你生活在一個意識的海洋中，一個能量的海洋中。你並不是在這個海洋上漂浮，雖然很多很多時候我們已經在嘗試去通過比喻談及靈性的旅程的時候使用過這個比喻了。實際上，你們單純地是在造物者的環境之中的。你們是在每一個地方，你們是在每一個時刻，你們是在每一個情況中的。你們能夠改進你們的行為舉止，但是，能夠讓一個人成為靈性上的運動員的事物僅僅是自我在自我身上的堅持不懈與有耐心的工作，這個靈性的運動員如果有需要就會一次又一次地質疑它是否準備好去行動，去活著，並去成為一個通過其愛可以閃耀的實體。

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

在這個選擇中，在這個系列的持續不斷的選擇的和能夠僅僅是主觀性的決定之中，雖然要說你不是孤單的是很容易的，在幻象中的真理是相當不一樣的。幻象是旨在徹底讓你感到混淆。不是部分地，不是易變地，而是完全地。因此，首先，為了要在服務他人中擁有一種尋求的靈性的生命，一個人必須認出它的屬性，不是一種依賴於在人類的靈性的地理中的它的位置的特性，而是一種依賴於它在造物者的核心之中的穩定且不會改變的位置的特性。我們希望藉由這樣說從每一個人身上移除對於知識的驕傲，從那些有信心的人身上移除自大，從那些感覺到他的

們已經失敗了並將一直會無法成為值得這種尋求的人身上移除被嚴重浪費了的謙虛。

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

你不應該評判你自己。你可以僅僅在信心中看到你在你佔用的環境中的屬性。你的屬性是某種我們可以稱之為愛的事物。你尋求的造物者是某種我們可以成為純淨的或者神聖的愛的事物。你的尋求是在對本能的回應之中的。藉由這個說法，我們會將評判、驕傲和謙遜的刺痛取走。你不是一個“我是一個哲學家，”你不是一個“我是一個隱士，”你不是一個“我是一個靈性上的失敗。”“你單純地就是。你一直都已經是，你現在是，你將會一直是具有這種寶石一般的屬性，一直是一個水晶，它充滿各種側面的，是極其美麗的，對於你並對於造物是獨一無二的，且對於造物者是無限令人滿意的。

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

在靈性的尋求中的第一步就是去看到你自己的那個面向並意識到，你不會，不能，且將不是，靠你自己前進的。但是，在你內在之中存在有這個珍寶，這種燦爛，這種完美。在山谷中，在山頂上，在無價值的感覺中以及在驕傲的感覺中，它都是在你內在之中的。沒有任何事情是你能夠做得如此糟糕以至於會將你自己從這種偉大的愛，這種完美的身份中移除的，也不會有無論什麼任何的方式來增進或者改善你的情況，無論是藉由好的工作，藉由具有愛與意識的行為，藉由給予並與安慰你感覺到與你一同流動的事物。你是。你感覺到的在你自己內在之中的改變是一種在完全的自由意志中被引導的尋求的主觀上的信號與象徵，這種尋求是

為了揭露在一個人自己的肉身之中的存在性的珍寶的，那個存在于作為你在你在此刻在投生中的載具而服務於你的骨與肉的外形之中的我是 (I AM)。去知曉你就是你之所是，就是第一步與偉大的一步，就是靈性尋求的基石了。如果你是，如果造物者是，存在性的關心就是一種合一的關係了。你是在造物者之中的，造物者是在你之中的。你和造物者是愛。造物者是未知且未被顯化的愛。你是已知且被顯化出來的愛。

The second step of spiritual search, life and work is the decision of the self in all honesty and humility to attempt to lessen the opacity of the illusion of the milieu in which you live, the illusion of flesh and bone and hair in which your imperishable spirit lives for this brief incarnational period. As you find your own way to make yourself transparent, so can the love which is infinite in the Creator, but finite in any manifestation of that same Creator to speak, to bear witness, to be that messenger of hope, of abiding, of loving and of caring make of you the Creator manifest.

靈性尋求、生命與工作的第二步，自我在所有的誠實與謙遜中決定嘗試去減輕你在其中生活的周遭環境的幻象，以及你的不朽的靈性為了這次短暫的投生的時期而在活在其中的肉與骨與毛髮的幻象的不透明。當你找到你自己的途徑來讓自己變得透明的時候，愛同樣也會變得透明以發言，做見證，並成為那個具有希望，持久、愛和關心的信使，這種愛在造物者中是無限的，但是在相同的造物者的顯化中卻是有限的，這種愛將你塑造成為了被顯化出來的造物者了。

No one can do more than experience the fringes of the true kingdom and power and glory of love in its fullest sense. Those who feel they have the same chance of doing so as the Creator Itself have fallen into the trap of pride. Those who surrender the jar to be hollowed out and made transparent are those in whom the manifestation of love may not end, but continue infinitely. This process of choosing a way of manifesting an instinct which is inherent to all is entirely up to you. That you choose to seek in this mystery of the finite and the infinite is the cornerstone of all spiritual seeking, the bedrock of the spiritual life.

在愛的最為完整的意義上體驗愛的真實的領域、力量和榮耀的邊緣，沒有人能夠做得比這更多了。那些感覺到它們擁有如造物者祂自己一樣的相同這樣做的機會的人，已經掉入到驕傲的陷阱之中了。那些將罐子交托出去以被倒空並變得透明的人，是那些愛的顯化在它們內在之中不可能結束，而會無限地繼續的實體。這個選擇一條顯化一種對於所有人都是固有的本能的途徑的過程，是完全由你決定的。你選擇在這種有限的事物的神秘中和在無限種尋求，這就是所有靈性尋求的基石，靈性的生命的基岩了。

Now, there are two ways in which one may go about accelerating that movement towards the one great original Thought of love, and bringing that through consciously into manifestation in the life experience. Firstly, the work within the self must never be taken for granted. Just as this entity, which rarely has a green-ray blockage, had the humility, the patience and the determination to find and clear that which kept it from feeling correct in its attitude toward contact, so is that same patience which again and again will

bring practicality, sensitivity and effectiveness to the spiritual knowing of the self [useful to you].

現在，有兩條途徑一個人可以通過其著手開始加速那種朝向那一個愛的偉大的原初的想法的運動，並同時將那個想法有意識地帶入到在生命體驗中的顯化之中。首先，在自我內在之中的工作必須永遠都不要被認為是理所當然的。就好像這個實體一樣，它很少擁有一種綠色光芒的阻塞，它擁有謙遜、耐心和決心來找到並清理那種使得它無法在它對於接觸的態度中感覺是正確的事物，那種相同的耐心用這種方式將會一次又一次地將實踐性、敏感性與有效性帶到[對你們有用處的]對自我的靈性的知曉上。

In meditation you begin to be acquainted with your true self. You are not this lifetime, you are not a product of the experiences of this lifetime, though many place enormous emphasis on the difficulties which have biased, within this incarnational experience, that which seems to be your nature. You are not the conglomeration of past incarnations. You are not the gifts into which you poured life within manifestation as you were born. You are love. If you think that you are a wanderer, a teacher, a healer, or even if you wish to be one who has a path of service that is obvious to others and commanding of respect, you have lost your way, for your way within yourself is to love the self, to forgive the self and to see that I AM within the self as the I AM that is consciousness and that is love.

在冥想中，離開是熟悉你的真實的自我。你不是這次生命，你不是這次生命的體驗的一個產物，雖然很多人將大量的重點放置在了在這次投生體驗中的已經有了偏重的困難上了，這些困難看起來似乎就是你的屬性。你不是過去的投生的集合體。你不是在你被生出來的時候你在顯化之中將生命倒入其中的禮物。你是愛。如果你認為你是一個流浪者，一個老師，一個療愈者，或者即使你希望成為一個擁有一條對於其他人是明顯的且需要尊重的服務的道路的人，你就已經失去了你的道路了，因為你在你自己內在之中的道路就是去愛自己，去寬恕自己，去將在自我內在之中的那個我是 (I Am) 視為是意識之所是和愛之所是的我是 (I Am) 。

Many, many are the stories and myths told to enable entities to move themselves into a position of realization of the true nature of the self. The final goal of all of these true spiritual paths is humility and a willingness to surrender that clay, the pride, the arrogance, the unworthiness and fear, to surrender all these emotions utterly to the power and peace of knowing that you are love. This you can know only by faith, and faith can be strengthened only through contact in silence within the self, gazing at nothing, thinking nothing, expecting nothing, allowing all distractions to fade away, condemning yourself for no thought which takes you from this condition of emptiness, but rather, giving it position to have an irrelevance to the state of mind which your heart has wrapped around you for the meditative process of learning through silence.

很多很多的靈性的途徑是被講述的故事與神話以使得實體們能夠將它們自己移動進入到一種對自我的真實屬性的領悟的位置上。所有這些真實的靈性的目標都是謙遜與一種去將那個肉身，傲慢、無價值感與恐懼交托出去的樂意，以將所有這些情緒徹底交托給那種知曉你就是愛的力量與平安。你僅僅能夠藉由信心知曉

這一點，信心僅僅能夠通過在靜默中在自我內在之中的接觸而被增強，什麼都不注視，什麼都不思考，什麼都不期待，允許所有的分心物慢慢消退，不要因為任何讓你離開了這種空無的狀況的想法而責備你自己，而毋寧是給它位置以使其與你的心已經為了通過靜默而學習的冥想的過程而將你包裹起來的那種心智的狀態是無關係的。

The other and corollary method of working to maximize the opportunities of the incarnation that one may live a life of spirituality is to allow the self as imperfect, as poorly hollowed out, as opaque as it may be, to follow each instinct of the heart. To love all others is easy to do, to love entities one at a time, very difficult indeed. We ask you to realize that loving humankind will not polarize you towards the positive service-to-others path, but will seek only to stultify and stunt your growth in spirit.

進行工作以將一個人可以活出一次靈性的生命的投生的機會最大化的其他的以及推論的方法，就是去允許自我是不完美的，是糟糕地被清空的，是如同它可能會地一樣是不透明的，以跟隨每一個心的直覺。去愛所有其他人是容易做的，去一次愛一個實體，這確實是非常困難的。我們請你們意識到，愛人類將不會讓你朝向正面性的服務他人的道路極化，而將會僅僅尋求去你在靈性中的成長變得無效與發育不良。

You do not have answers. There are no answers. Focus then upon the questions of the spiritual seeker. The primary question in dealing with any other entity is "How shall I love, and how may I serve?" In many, the only way available to the loving heart in offering love, is the offering itself. There must be no expectation upon the part of any that those seeds which one sows of truth subjectively understood by the self, may bear any fruit in any other but the self.

你們不會擁有答案。沒有答案。接下來聚焦在靈性尋求者的問題上。在於任何其他實體打交道的方面的首要的問題就是，“我應該如何愛，我可以如何服務？”在很多人身上，在給予愛的方面唯一的可以為有愛的心取得的途徑，就是去奉獻它自己。對於一個人播撒的被自己主觀上理解的真理的種子，必須沒有對任何種子期待，這些種子才可能在除了自己之外的任何其他人身上結出果實。

To see each entity as an entity of love is an enormous challenge within your illusion, for you cannot see that they too are love, made of love, abiding in love, and very often completely unaware of and uninterested in this primal, instinctual, inherent characteristic of humankind. This awareness cannot be forced upon any, nor should it be. How then to serve others? We ask you to listen, not to speak, for in listening you provide a loving and compassionate mirror which mirrors back to that other self which is the Creator that which that other self is doing that it would not wish to do, to allow that entity to realize that which it is not doing that it does wish to do. In listening you become a manifestation of the Christ. In listening and forgiving you have moved ever closer to the mind of Christ.

將每一個實體都視為一個屬於愛的實體在你們的幻象中是一個巨大的挑戰，因為你們無法看到它們同樣也是愛，它們是由愛形成且居住在愛中，但非常頻繁地是

對於這種根本的、本能性的、固有的人類的特性是完全不察覺且完全沒有興趣的。這種認識無法被強加在任何人身上，它也不應該被強加在任何人身上。那麼，如何去服務其他人呢？我們請你們去聆聽，而不是去發言，因為在聆聽中你提供了一面有愛且充滿同情心的鏡子，它向造物者之所是的那個其他自我將其他自我正在做的它不會希望去做的事情映射回來，以允許那個實體意識到，它不是在做那個它希望去做的事情。在聆聽中，你們成為了基督的一個顯化。在聆聽與寬恕中，你已經越來越靠近基督的心智了。

Therefore, when no one asks for your help, know that your basic and most important help is in your beingness itself, in the joy that you take, in the zest, the leaping for joy that you experience as you experience who you truly are. Be not cast down. Be merry, for to be merry in the little things and the big things of mundane existence is to express the nature of love. There is nothing ponderous about love; it is spontaneous and full of light, and you need do nothing to those who do not wish to speak with you, but only be who you are with rigorous honesty, admitting [it] to yourself each time that you jangle and are out of tune, moving then from service to others to the repairing of the self until you once again love and respect that self, finding that self worthy of being a vessel for the infinite light and love of the one Creator.

因此，當一個人請求你的幫助的時候，請知曉你基本的且最重要的幫助就是在你的存在性自身之中的，就是在你表達的喜悅之中的，就是在對當你體驗到你真正是誰的時候你體驗到的喜悅熱情與跳躍之中的。不要沮喪。變得快樂，因為對世俗存在中的小事情和大事情變得快樂，就是去表達愛的屬性。關於愛沒有任何沉重的事物，它是自然而然且充滿光的額，對於那些並不希望與你說話的人你不需要做任何事情，而僅僅帶著嚴格的誠實去成為你之所是，每一次你發出刺耳的聲音且失去調音的時候，向你自己承認它，接下來從服務他人移動到對自我的修理，一直到你再一次愛和尊重那個自我，並同時發現自我是值得成為太一造物者的無限的愛與光的一個容器為止。

There are those who will ask you for help. Evaluate these requests carefully. Will they be of service in the spiritual seeking of that person? Or will they be worthless in the spiritual seeking of that person? Many ask to be pleased at all times by those about them, to be placated, soothed and cherished at every turn. They seek for themselves a comfort, a rest and a peace through requests of humans other than themselves. To move toward what such entities ask is sometimes that which maintains that entity in a state of spiritual anarchy, for the saving, or shall we say, the savior, is seen as that which is embodied in another. You are not another, you are the other self of that entity. You can by no means teach through pleasing others.

會有那些請求你們的幫助的人。仔細評估這個請求。它們將會對那個人的靈性的尋求的方面有所服務嗎？或者它們將會是在那個人的靈性尋求的方面是無價值的嗎？很多人會在所有的時候要求它們周圍的人們取悅它們，並在每一個轉彎處都被安慰，被安撫，被愛護。它們通過向除了它們自己之外的其他人提出要求而為它們自己尋求一種舒適，一種休息，一種平安。要根據這樣的實體要求的事情而行動，有時候就是讓那個實體留在一種靈性上的混亂的狀態中，因為拯救，或者容我們說，拯救者是被視為是在其他人身上被體現出來的。你不是另一個人，

你是那個實體的其他自我。你絕對無法通過取悅其他人來教導。

Upon the contrary, there are those who truly seek the Creator, and at those times may you pray fervently and heartily that you may be single-minded in your persistent effort to be hollow and transparent, that that which is infinite love may work through your oh, so mortal being.

反過來，會有那些真正尋求造物者的人，在那些時刻，你可以熱烈而熱情地祈禱，你可以在你變得中空和透明的堅持不懈的努力中成為一心一意的，這樣無限的愛之所是的事物就可以通過你的，哦，如此凡人的存有而工作了。

It is said within your holy works that you need never fear [for] that which you will speak when the time comes to be of service to another. This is not so of pleasing others, but it is indeed so of serving others. Again, it is first necessary to know and love the self, for others are merely distortions of you. As you learn to nurture yourself you learn to serve and heal others. Learn that whatever their outer circumstance and appearance, you are they, and they, you. In all humility surrender that finite self and seek the jewel within, asking it, as you would ask your most beloved self in its deepest aspect, to show itself as it will, to speak as it will. This attitude shall bring about within you that attitude which you seek, the attitude which seeks to be of service in any situation.

在你們的神聖著作中說過，你永遠都不要對對其他人服務的時候出現時對你將要說的事情感到害怕。這不是去取悅他人，這確實是服務他人。再一次，首先必不可少的事情就是去知曉自己並愛自己，因為其他人僅僅是你的變貌。當你學會去撫育你自己的時候，你就學會去服務並療愈其他人了。瞭解到無論他們的外部的情况與樣子是什麼，你都是它們，它們都是你。用全部的謙遜將那個有限的自我交托出去，尋求內在的珍寶，並同時請求它，如同你會在你的自我的最深的面向中請求你最為珍愛的自我一樣，請求它如其所願地展現它自己，去如其所願地發言。這個態度將在你內在之中產生出那種你尋求的態度，那種在任何情況中都尋求有所服務的態度。

We shall end with this thought, "What is it to serve, rather than please?"

Ponder this, for upon this hangs much, and if you wish, we may speak to you again upon this subject.

我們將用這個想法結束，“去服務而不是去取悅，這是什麼呢？”沉思這個想法，因為在這個想法上懸掛著很多的事物，如果你們希望的話，我們可以在這個主題上再一次向你們發言。

We are sorry to have been long-winded, but we have observed that your recording device has tolled the bell of our sermonette to you. So we shall remove ourselves from this soapbox, that we may in all humility, and asking you to remember that we are very fallible and prone to error, and offering only our own opinions, close this instrument through our beloved brother, the one known as Jim. We thank this instrument. We thank those in the support group, for truly this group is strong in seeking, and it enables us to protect this contact in a way which heartens us. We thank each. I leave this instrument in

love and light. I am known to you as Q"uo. 我們很抱歉我們已經是冗長了的，但是我們已經觀察到你們的錄音設備已經向你們敲響了我們的佈道的結束的鐘聲了。我們將讓我們自己離開這個演說的肥皂箱，這樣我們就可以在全然的謙遜中請求你們記起，我們是非常容易犯錯，並易於犯錯的，我們僅僅提供我們自己的觀點，我們通過我們摯愛的兄弟，被知曉為

Jim 的實體關閉這個器皿。我們感謝這個器皿。我們感謝在支持的團體中的人們，因為這個團體在尋求的方面真的是強有力的，它使得我們能夠用一種讓我們鼓舞的方式來保護這個接觸。我們感謝各位，我們在愛與光中離開這個器皿。我們是你們知曉的 Q"uo。

(Jim channeling)

(Jim 傳訊)

I am Q"uo, and greet each again in love and light through this instrument. We are now able to offer ourselves in further querying if there be queries which yet remain. Is there a query to which we may speak?

我是 Q"uo，我通過這個器皿在愛與光中向各位致意。我們現在提供我們自己回答進一步的問題，如果仍舊還有剩下的問題的話。有一個我們可以發言的問題嗎？

K: You said earlier that when a person asks for help it's a good idea to evaluate that request to determine if our compliance would be helpful for that person in their spiritual search or not. In some cases there seems to be a fairly obvious difference between what would be of help to a person and what would be just pleasing them, but in other cases it is more difficult to tell. My question is, how am I to judge what is going to be helpful to a person in their spiritual search and what is not? Could you offer me some suggestions on that?

K：你們在早些時候說過，當一個人請求幫助的時候，去評估那個請求以確定是否我們的應允會在他們的靈性尋求中對那個人是有幫助的，這會是一個好主意。在一些情況中，在會對一個人有幫助的事情與僅僅會取悅它們的事情之間看起來似乎會有一種相當明顯的不同，但是在其他的情況中要去區分是更為困難的。我們問題是，我如何判斷什麼事情將會在他們的靈性尋求中對一個人有幫助，什麼事情不會有幫助呢？你們能夠對那一點給我一些建議嗎？

I am Q"uo, and am aware of your query, my sister. As you speak to those who request your assistance, it is well that you determine through your own intuitive nature the quality that is at the heart of the request. This is to say that one looks beyond the words spoken, beyond the information which is sought, and looks to that yearning that inspired the request. This cannot be done by mental analysis or the recalling of specific information that would meet the letter of the request. This is the nature of the process of taking no concern for what you will say when you are asked to serve, but having faith that words, deeds, feelings, will be given.

我是 Q"uo，我理解了你的問題，我的姐妹。當你向那些請求你的幫助的人發言的時候，你通過你自己的直覺的特性確定在那個請求的核心之處的特性，這是很

好的。這就是說，一個人超越被講述的言語，超越被尋求的資訊去看，並看到啟發了那個問題的渴望。這是無法藉由心智的分析或者回憶起滿足了那個請求的文字的特定的資訊而被完成的。這就是對於當你被請求去服務的時候你對於你將要說的事情不抱有疑慮的，卻對言語、行為、感覺將會被給予抱有信心的過程的特性了。

Thus, it is our suggestion that, before you seek to serve in any particular fashion that is related to a spiritual query, you take a moment with yourself to make silent your conscious mind that would rush to answer with words, and dive deeply within the silence, there to attempt to become [who] that entity [is] in the quality of its query at that moment, not who the entity has been in your mind, or who the entity should be in your mind, or might be, but who the entity is at that moment. Then, respond as you are inspired. You may of course find that there are retrievals of information that occur, memories that are utilized, analysis that is applied, as you respond to the inner inspiration. This is well, for each of you has experiences that are useful in fleshing out the concepts that are oftentimes beyond words.

因此，我們的建議是，在你尋求去用任何特定與一個靈性上的請求有關的方式服務的時候，你在你自己身上花一會兒時間，以讓你的會著急去用言語回答的表面意識的心智變得沉默，深深地躍入到那種靜默中，並在那裏嘗試去成為在那個時刻在問題的特性中的那個實體之所是，不是那個已經在你的頭腦中的實體之所是，或者在你頭腦中那個實體應該之所是，或者可能之所是，而是在那個時刻那個實體之所是。接下來，如你被啟發地一樣地回應。你當然可能會發現，在你回應那種內在的啟發的時候，會有出現的對資訊的修正，被利用的記憶，以及被使用的分析。這是很好的，因為你們每一個人都擁有在將時常是超越言語的觀念生動表達出來的時候會有用處的經驗。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

K: Does this process also apply to requests for help that have no obvious relation to the spiritual quest?

K：這個過程同樣也適用於對於與靈性上的尋求沒有明顯的關係的幫助的請求嗎？

I am Q"uo, and we would suggest that this is an useful means of communicating upon the level of pure idea, shall we say, for want of better terms, and can be helpful in any area of concern or inquiry.

我是 Q"uo，我們會建議，這個過程對於，容我們說，為了得到一個更好的措辭，在純粹的觀念的層次上的溝通交流是一種有用處的途徑，且能夠在任何的關注或者詢問的區域中成為有幫助的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

K: Not for now, thank you.

K：暫時沒有了，感謝你們。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: I have one. There have been several times in my life when I had a very difficult situation, and looked at it, realizing that people were going to think I was a doormat, deciding nevertheless to continue, because I saw a spiritual principle involved. To give you a simple example, I had a boss once who had a very low opinion of herself. I could be two minutes away, rushing all away to the ringing telephone on her desk, but such was the depth of her need to feel superior that she would wait until I answered the telephone. Obviously in doing so I was pleasing her, but to my way of thinking, and this may have simply been in my head and not in my heart, I don't know, I felt I was serving her also because I was giving her a feeling that she was worth any effort I could make for her. Is this rationalization or is it thinking from the heart? Because this situation has come up repeatedly in my life, and I would like to understand the pattern.

Carla：我有一個問題。在我的生命中已經有幾次我遇到了一個非常困難的情況的時候，我看著它，並同時意識到人們將會認為我是一個逆來順受的人，我決定仍舊還是要繼續下去，因為我看到了一個被包含的靈性的原則。給你們一個簡單的例子，我曾經有一個老闆，她非常看不起她自己。我能夠離開兩分鐘，並一路沖過來接她桌子上的電話，但是這就是她對於去感覺到更優秀的需要的深度了，以至於她會等著一直到我接那個電話。很明顯，在這樣做的過程中，我是在取悅她的，但是就我思考的方式，這可能單純地已經在我的頭腦中，但卻不在我的心中，我不知道，我感覺到我正在服務她同樣是因為我正在給予她一種感覺，她是值得任何我能夠為她做出的努力的。這是合理化還是來自於心的思考呢？因為這個情況已經重複性地出現在我的生命中了，我想要理解那個模式。

I am Q"uo, and am aware of your query, my sister. To speak without infringement is our desire, thus we would say that it is, in the case that you have mentioned, an action which fulfills the spiritual or metaphysical prerequisite for polarization that your intention for the action is to be of service to another. Thus, the action is efficacious for you. However, it may or may not be a service to the entity that you reinforce a distorted perception of the self. This cannot be said with any certainty, for we would need to examine each entity's life pattern in order to offer more informed opinion. The desire to serve is the most important quality in any action that relates entities. The method that we suggested earlier, to take a moment to attempt within to become that entity, is a means by which this desire may perhaps be more carefully and precisely honed and utilized. However, the desire is the most important quality.

我是 Q"uo，我理解了你的問題，我的姐妹。我們的渴望是在不侵犯自由意志的情況下發言，因此我們會說，在你已經提及的情況中，為了極化你對於行為的意圖，一個實踐了靈性上的或者形而上學必要條件的行為，是服務他人，因此，這個行為對於你是有成效的。然而，因為你強化了那個實體的一種對自我的扭曲的

觀念，這個行為可能會或者可能不會是對與那個實體的一種服務。這是無法藉由任何確定性被講述的，因為我們需要檢查每一個實體的生命模式以便於提供更為有見地的觀點。去服務的渴望在任何與實體聯繫在一起的行為中是具有最重要的特性的。我們早些時候建議過的方法，花一些時間來嘗試在內在之中成為那個實體，這是一種藉由其這種渴望可能成為更加小心謹慎且精確地被打磨並被使用的方法。然而，渴望是最為重要的特性。

Is there at further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: I just want to make sure I understand what you're saying. What you're saying is, my action was not necessarily of service to anyone else, but it enabled me to work on my own polarization in consciousness. Is that it?

Carla：我僅僅想要確認我理解了你們正在說的事情。你們正在說的是，我的行為不一定會對任何其他人有用處，但是它使得我能夠在我自己在意識中的極化上進行工作。是那樣做嗎？

I am Q'uo, and this is basically correct, my sister. Is there another query?

我是 Q'uo，這基本上是正確的，我的姐妹。有另一個問題嗎？

Carla: Is it wrong to please someone, or inadvisable, I should say, just for the sake of seeing them smile?

Carla：僅僅因為想要看到它們的笑臉而去取悅某個人是錯誤的嗎，或者，我應該說，是不可取的嗎？

I am Q'uo, and am aware of your query, my sister. Of course, as you realize yourself, there is no right or wrong to the means by which entities interact, for each entity is the Creator that works upon Itself and reveals more of the Self in the process. All interaction offers this opportunity. It is the great dance of your illusion to offer opportunities in many and various patterns according to individual choices and idiosyncrasies. Thus are the avenues for progress multiple.

我是 Q'uo，我理解了你的問題，我的姐妹。如你自己認識到的一樣，對於實體藉由其進行互動的方式，當然是沒有對或者錯的，因為每一個實體都是造物者，造物者在祂自己身上進行工作並在這個過程中揭露出更多的自我。所有的互動都提供了這種機會。在許多且各種各樣的模式中根據個體的選擇與特有的風格提供機會，這就是你們的幻象的偉大的舞蹈了。這樣發展的途徑就倍增了。

If one should desire to inspire the smile upon the face of another, it is a desire well placed, for within your illusion there is much of confusion that does not bring the smile either to the face or to the heart. Thus, it is a small gift that one may give that is a joy for each. There are, of course, ramifications to any behavior that is repeated, that each entity does well to study. This includes all behaviors, for all behaviors are the coursework of your illusion, and indicate certain tendencies that allow the insight into the deeper nature of the self. Some are well to build upon, others are well to balance. These are individual

choices, as you are aware.

如果一個人渴望去鼓舞在另一個人臉上的笑容，這是一個被很好地設置了的渴望，因為在你們的幻象中，會有大量的既不會在臉上也不會在心中那個帶來笑容的混淆。因此，對於每一個人都是一種喜悅的事物，這是一個人可以給予的小小的禮物。當然，對於任何被重複的行為都會有衍生物，這是每一個實體都要去好好研究的。這包含了所有的行為舉止，因為所有的行為舉止都是在你們的幻象中的功課，它們會顯示出一定的會允許洞見進入到自我的更深的特性之中的傾向。對於一些行為，去積累是很好的，對於其他的行為，去平衡是很好的。如你知曉的一樣，這些是個體的選擇。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, Q"uo, thank you.

Carla：沒有了，Q"uo，謝謝你們。

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

我是 Q"uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Q"uo. We feel that we have spoken at length this evening in a manner which we hope has been helpful, and we thank each for not only calling for our presence in your gathering, but for the patience that each has shown, as we have offered ourselves in a lengthy manner, which often makes the physical vehicle uncomfortable as it rests in one position over the long...

我是 Q"uo。我們感覺到我今晚已經用一種我們希望已經是有幫助的方式詳細地發言了，我們不僅僅為你們呼喚我們今晚出席你們的集會，同樣也為每一個人已經展現出的耐心而感謝你們各位，因為我們已經用一種漫長的方式提供我們自己了，這會讓物質性載具感覺到不舒服，在它在一個位置上休息超過很長.....

Carla: May I ask a question?

Carla：我可以問一個問題嗎？

I am Q"uo, and we are happy to attempt your query.

我是 Q"uo，我們很高興嘗試去回答你的問題。

Carla: If this group studied together the information in this session and developed a further question from this session, and tried to get more continuity in the questions, would we be being of aid to your social memory complex, or group of them, to a further extent than accepting the randomized questions of those who write questions, or would it be more helpful if we kept on as we are, in terms of your service at this time?

Carla：如果這個團體一起學習在這次集會中的資訊並從這次集會發展出了一個進一步的問題，並嘗試去在問題中取得更多的連續性，我們會在一種比接受那些

寫下了問題的人們的不規則的問題更為深入的程度上對你們的社會記憶複合體或者它們的團體有幫助嗎，或者如果在我們在此刻的服務的方面，我們繼續保持我們的方式，這會是更有幫助的嗎？

I am Q"uo, and am aware of your query, my sister. We are filled with joy at the opportunity to speak at any gathering of this group. We have no agenda, shall we say. We have no desire to offer specific information in what you call a coherent fashion. We are happy to offer such information if we are queried in that manner. We look at the queries which are offered to us and see that they come from genuine concern. This is the most important quality for these contacts, for it is your desire for information regarding the evolutionary process that provides us with the opportunity to serve and the means by which information is drawn from us, for we answer as we are queried. Your desire is much like the magnet which draws to it the iron filing. We see each opportunity as whole and perfect in itself. We are happy to offer ourselves in any capacity as you structure either these sessions or any queries asked within them.

我是 Q"uo，我理解了你的問題，我的姐妹。我們對於在這個團體的任何的機會上去發言的機會是充滿了喜悅了。我們沒有，容我們說，議程。我們沒有渴望去用你們所稱的一種一致性的方式來提供的具體的資訊。如果我們用那種方式被詢問，我們會很高興提供這樣的資訊。我們會檢查被提供給我們的問題，並看到它們是來自於真誠的關注的。這對於這些基礎是最為重要的特性，因為就是你們在關於演化的過程的方面的對於資訊的渴望為我們提供了去服務的機會以及藉由其資訊被我們這裏被吸引的途徑了，因為我們是在我們被詢問的時候回答的。你們的渴望非常類似於將鐵屑吸引到它身上的磁石。我們將每一個機會都視為是在其自身是完整與完美的。我們很高興在你們構建這些集會或者在這些集會中的任何的被詢問的問題的時候用任何的方式來提供我們自己。

Do you have a further query, my sister?

我的姐妹，你有一個進一步的問題嗎？

Carla: No, no, please, I'm sorry I interrupted your closing. I just wanted to ask that.

Carla：沒有了，沒有了，我很抱歉我打斷了你們的結束。我僅僅想要問那個問題。

I am Q"uo, and we are grateful for your queries, my sister, at all times. We are grateful for each opportunity to blend our vibrations with this group's. We are grateful that there are entities upon your planetary surface that seek information and inspiration, both in spoken words and in those thoughts and feeling-tones which are unspoken as well. We are greatly honored to be able to offer ourselves in even the smallest capacity of sending love to those that request it, and who may be quite unaware that they do indeed receive an answer to their inner queries and needs.

我是 Q"uo，我們在所有的時候都對於你的問題是感激的，我的姐妹。我們對每一個將我們的振動與這個團體的振動混合在一起的機會都是感激的。我們對於在

你們的地球上會有那些，通過被講述的言語，同樣也通過那些未被講述的想法和感覺的音調，尋求資訊和啟發的實體是感激的。我們對於能夠用甚至最小的向那些請求愛的實體送出愛的方式來提供我們自己是感到極其榮耀的，那些請求愛的實體可能並未很好地察覺到它們確實接收到了對於他們的內在的問題和需要的一個答案了。

At this time we shall take our leave of this group. We are those known to you as Q"uo. We leave you as always in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai. 在此刻，我們將離開這個團體。我們是你們知曉的 Q"uo。我們一如既往在太一無限造物者的愛與光中離開你們。
Adonai，我的朋友們。*Adonai*。

April 1, 1990

1990-04-01 浪子與聖杯

Group question: The question this evening focuses on the points of the journey rather than the goal of the journey, how we are all in a process, and at times struggling quite mightily to meet the various challenges that come our way, whether it might be sickness or monetary problems, relationship problems, finding out exactly who we are [in] different facets of our being. We tend to focus upon making some sort of resolution and judge ourselves by how well we succeed in our own eyes at solving these problems. We would like some information this evening concerning the process and how this process works, not so much in helping us to achieve a goal, but in becoming a new type of person, a new soul, a new being by going through the process, by going through the struggle, the heroic struggle.

團體問題：今天晚上的問題聚焦於旅程上的位置而不是旅程的目的，我們如何全都處於一個過程中，不時地相當猛烈地努力去面對各種各樣的出現在我們的道路上的挑戰，無論它可能是疾病，還是財務問題，還是人際關係的問題，並準確地弄明白在我們的存有的不同的面向中我們是誰。我們傾向於聚焦於找到某種類型的解決方案，並藉由我們在我們自己的眼睛中在解決這些問題方面是多麼成功而評價我們自己。我們今晚想要一些關於這個過程以及這個過程是如何工作的資訊，不是如此多地在於幫助我們取得一個目標的方面，而是在藉由經歷這個過程，藉由經歷努力，英勇的努力而成為一種新的類型的人，一個新的靈魂，一個新的存有。

(Carla channeling)

(Carla 傳訊)

I am of the principle known to you as Q'uo, and greet you, my friends, in the love and in the light of the one infinite Creator, whose servants and messengers we are. We are most grateful for this opportunity to be called to your group, for the energy which each has offered, moving through this instrument, that we may have good steady contact. May we say what a pleasure and a blessing it is also for us to share with each of your vibratory patterns. As we seek together, so the blending becomes ever more harmonious, and we find great joy in the springtime that is in all of your hearts this evening, that springtime sense of renewal and of growth, of movement and rebirth, of transformation and transfiguration.

我是你們知曉的 Q'uo 原則，我的朋友們，在太一無限造物者的愛與光中向你們致意，我們是造物者的僕人與傳訊者。我們對於這個被呼喚到你們的團體的機會，為每一個人已經提供的流經這個器皿的能量是極其感激的，這樣我們就可以建立良好的穩固的接觸了。容我們說，與你們每一個人的振動的模式進行分享，這對於我們同樣也是怎樣的一種快樂和怎樣的一種祝福呀。當我們一起尋求的時候，混合變得越來越協調一致了，我們春天之中找到了巨大的喜悅，這春天是今晚在你們所有人的心中的春天，是更新和成長的感覺的春天，運動和重生的春天，轉變和轉換的春天。

You ask us to speak of the journey of the pilgrim, of the search for the Holy Grail, of the quest for the impossible dream, of the seeking of truth in an illusion whose purpose is extraordinarily bound up in there being no perfect truths, (inaudible) [only] pragmatic solutions which have nothing of the ideal in them, only compromise and expediency. There are more and more such as you upon the surface of your sphere at this time that seek that which they cannot know, rather than what has given them their gadgets, their toys, their weapons of war.

你們請求我們談及朝聖者的旅程，尋求聖杯的旅程，追尋不可能的夢想的旅程，在一個幻象中尋求真理的旅程，幻象的目的就是異常地熱衷於沒有完美的真理的，（聽不見）而僅僅只有實用主義的解決方案的，實用主義的解決方案在它們內在之中沒有任何理想，僅僅只有妥協與權宜之計。在此刻在你們的星球的表面上會有越來越多的諸如你們這樣的人會尋求它們無法知曉的事物，而不是去尋求已經給予了它們小玩意、玩具和戰爭的武器的事物。

Let us first examine the condition into which each of you was incarnated. Into each of your preincarnative programs there was inserted the spirit of willfulness, that is, the spirit to wander, to roam and to do as one wilt no matter what the cost to others. And in almost each life at some time there is the necessity to break free from old bonds of seeming righteousness and propriety, to seek a truer, better, more resonant and halfway remembered road upon which you have trod before. This is the road you call home. You are always on the way. See you then a tree? There is your home. Pitch your tent, drink from the spring, and move on. Within you there is a single self that seeks. The outer self in the great illusion of third density is violently bombarded at almost every turn by attempts to distract one from the contemplation and the seeking after that which you would call the pilgrim's journey.

讓我們首先檢查你們每一個人已經在其中投生的情況。在你們每一個人的投生前程式中都已經有任性的靈體被插入了，也就是說，去流浪，去漫遊，去隨意做事而無論會給其他人造成什麼損害的靈體。在幾乎每一個生命中在某個時刻都會有需要從具有表面上的正確性和適當性的舊的束縛中掙脫出來，以尋求一個更為真實的，更好的，有更多的共鳴，且被部分回憶起來的你之前已經走過的道路。這是你稱之為回家的道路。搭起你的帳篷，飲用泉水，繼續前進。在你內在之中會有一個單一的尋求的自我。在第三密度的巨大的幻象中的外在的自我是在幾乎每一個轉彎處都因為嘗試讓一個人從沉思和對你們所稱的朝聖者的旅程的追尋分心而受到猛烈的轟炸的。

Let us examine but two of your myths to see the basic similarities and dynamics of that cosmology into which your own personal faith is the central portion. The first is that parable so familiar to you within the works attributed to those who knew the one known as Jesus. He spoke of a prodigal son, a son who wished to take all that was his and go and have adventure, in the glory of his youth and manhood, and a fine time did he also have, till his pockets were let and empty, and he no more than swine, eating that which the pigs left behind.

讓我們僅僅檢查你們的兩個神話來看看那種宇宙論的基本的相似之處與動力性，你自己個人對那個宇宙論的信仰就是一個中心的部分。第一個神話是在被認為是由那些瞭解被知曉為耶穌的實體的人所著的著作中你們如此熟悉的寓言。耶穌談及了一個浪子，一個希望帶走所有屬於他的東西並離開進行冒險的兒子，在他的年輕時期和成年期的榮耀中，他同樣也有過一段美好的時光，一直到他的錢袋被用光並空了為止，它和豬一樣，吃豬留下的東西。

What is most often forgotten in this parable was the plight of the faithful son, the one who never took a chance, the one who never did anything wrong, the brother that stayed at home and worked hard for the father. Years later, after many painful and disastrous experiences, the prodigal son, hoping to be hired on as a slave at his father's estate, limped slowly and wearily toward the great castle which had once been half his and was his no more. Yet the father saw this entity, this son, and to correct the biases of your holy work, this daughter, moving wearily towards a home that [he] no longer knew might exist, wearily hoping to find the humblest and lowest position in the household, for simply to be in the gates of his father's house was reckoned enough by the prodigal. 在這個寓言中幾乎經常被忘記的事情是那個信實的兒子的處境，那個從未抱有僥倖的心理，從未做任何錯的事情，留在家中並為父親努力工作的兄弟。多年以後，在許多的痛苦而不幸的體驗之後，當浪子希望作為一個奴隸在他的父親的莊園中被雇傭的時候，它緩慢而疲憊地一瘸一拐地走向那個曾經有一半屬於他的，而現在不再屬於他的巨大的城堡。父親看到這個實體，這個兒子，更正一下你們的神聖著作的偏見，這個女兒正疲倦地走向一個他知道可能不再存在的家，疲倦地希望在家庭中找到最卑微最低下的位置，因為浪子指望著簡單地進入到他的父親的房屋的大門就足夠了。

The prodigal was aware of the journey it had made. It was not easy upon itself, and, indeed, it had done many things seemingly amiss. Yet did the father's love respond in any way to judgment when he saw that his son, his daughter, was coming to meet him at last? No, not at all. Rather, he gathered all together for a great feast to celebrate that son, that daughter, whom he thought he had lost, and in free will could not bring back; that prodigal child who had of its own accord turned back to the father's house, not knowing the outcome, not knowing the reception, being content to be as one of the dogs at the table catching the crumbs of the meals of those worthy to sit at the high table of his lord the father. Ah, what a welcome this child received, how gloriously happy was the father that that which had been lost to him was found again.

浪子知道它已經進行了的旅程。它在其自身是不容易的，確實，它已經做了許多看似錯誤的事情了。而在父親看到他的兒子，他的女兒正最終前來見他的時候，父親的愛會用任何評判的方式來回應嗎？不會，完全不會。相反，他將所有人聚集在一起進行了一場盛大的宴會來歡迎他本來以為他已經失去了的，並且在自由意志中是無法帶回來的那個兒子，那個女兒，那個已經自願離開了父親的房子的浪子，它不知道結果，不知道歡迎，且會對如同一隻在桌邊上的狗一樣追逐那些值得坐在他的主人，父親的高高的桌子邊上的人們的餐食的麵包屑感到滿意。啊，這個孩子收到了怎樣一種歡迎呀，父親是怎樣地極其快樂呀，他已經失去了的事

物再一次被找到了。

In another of your myths the deep dark of winter is brought about as the hero is chopped up and his parts strewn so that they may not ever be found again. Deep winter dwells upon the Earth as the father is seemingly no more and chaos reigns. Yet such love has Isis that she goes about gathering up those pieces, and putting back together the great prodigal scattering of godhead. Each part within itself could be nothing; it was only as it was put together that it regained unity, and made all the people joyful, the flowers bloom anew, the leaves dance and clap their hands, and the mountains laugh with joyful abandon, for once more that which was lost had been found.

在另一個你們的神話中，冬季的深深的黑暗降臨了，在那個時候男主人翁正在被切碎，他的身體的部分被撒開，這樣它們就可以永遠都不會再一次被發現了。寒冬在地球上逗留，就好像父親似乎不在了而混亂佔據了統治地位一樣。而 Isis 擁有的如此這般的愛，以至於她四處奔走將那些碎片收集起來，並將大量散開的神性放回來拼到一起了。在它自己內在之中的每一個部分都可以什麼都沒有，僅僅是在它被拼在一起的時候，它恢復了一體性，並讓所有人都高興，花朵重新綻放，葉片舞蹈並鼓掌，山川帶著喜悅放聲大笑，因為再一次，失去的事物已經被找到了。

Within your culture this day, my friends, many, many are those who see spiritually oriented or metaphysically oriented groups as those whose duty it is, whose responsibility it is, and whose pleasure it is to reassure, comfort and tend to the needs of those others within the group. Each is felt to be a shepherd to all the rest, and the world becomes one great pasture, where none ever leaves the fold of the father, as the father expresses itself in each son that has stayed at home, for all that the father has is the son's also.

在你們今天的文化中，我的朋友們，很多很多人是那些將靈性導向的或者形而上學導向的團體視為，其義務，其責任，以及其快樂就是去消除疑慮、安慰並照顧那些在團體中的其他人的需要。每一個人都被感覺到是所有其他人的一個牧羊人，世界成為了一個巨大的牧場，在那裏沒有人曾經離開過父親的羊欄，因為父親在每一個已經留在家中的兒子身上表達它自己，因為所有父親擁有的事物都是兒子同樣也擁有的。

The comfort, the tenderness, the poignancy and the security of the pastoral sense of community cannot be gainsaid, nor would we wish to. But we address you as pilgrims. You are not of a pastoral faith, you are a pilgrim people, and you move forward into uncharted lands, strange adventures, unknown happenings. The end of your journey is something of which you know not, neither can you know at all. We, who have had some slight more experience than you, know this not at all ourselves.

社區的田園般的感覺的安慰、溫柔、強烈與安全是無法被否認的，我們也不希望去否認。但是我們稱呼你們了為朝聖者。你們並不是具有一種田園般的信心，你們一個朝聖的人，你前進進入到地圖上沒有標記的土地，奇怪的冒險，未知的遭遇之中了。你們的旅程的終點是某種你們並不知曉，你們也無法知曉的事物。我們雖然比你們擁有稍稍多一點的經驗，我們自己完全不知道這一點。

So we urge each, in the beginning, to recognize the benefits of the pastoral, loving, nurturing community of seekers, but we remind you also, that each of you is a teacher to each other, each of you is a mirror held up to each other and you must hold up an honest, straightforward and fearless mirror that shows whatever is there, whether it may be called that which is spiritually desirable, or that which is considered otherwise.

因此，我們在開始就鼓勵每一個人去認出田園般的、有愛的、滋養的尋求者的集體的益處，但是我們同樣也提醒你們，你們每一個人都是相互彼此的老師，你們每一個人都是一面向相互彼此被舉起來的鏡子，你們必須舉起一面誠實的、直接的且無懼的鏡子，它顯示出無論什麼在那裏的事物，無論它可能會被成為是在靈性上是理想性的事物，還是被認為是別的樣子的事物。

The pastoral part of your community is excellent for raising the trust of each member for each other. What love is born as one listens, pardons, consoles and gives, as pilgrims who have almost nothing but give what they have to each other, companions upon a dusty path that leads they know not where, in search of an ideal in a land they know not to be ideal, in search of a hollowness of self, when they feel that self overflowing with personality and character and opinion and bias.

你們的集體的田園般的部分對於每一個成員對相互彼此的逐漸上升的信任是優異的。當一個人聆聽、寬恕、安慰、給予的時候，怎樣的愛被誕生出來了呀，因為朝聖者除了將他們所擁有的事物給予相互彼此之外幾乎什麼都沒有，它們在一條佈滿塵土的通往他們不知道何處的道路上的同伴，在一個它們知道不是理想性的土地上尋找一個理想，當它們感覺到自我因為充滿了人格、個性、觀點和偏向性的時候尋找一種對自我的清空。

Can a pilgrim afford these attitudes of judgment? We say to you, no, a pilgrim cannot. It cannot judge itself, for it is merely a dusty-footed pilgrim upon a very, very long path whose ending lies at the source of all things, the home to which all strive to attain. Although you may find many, many dear companions along the way, each of you is his own pilgrim self, whole, complete, male and female together. There is no need to balance in pairs, there is no need to find balances so that your so-called yin and yang energies are balanced betwixt two entities or more, for the true balancing is done as the prodigal child turns and says, "No more, no more. I am not in a state of enjoyment or happiness, all those things I have sought with money and with debauchery have proven to be false. Let me turn now and listen to that which before I did not hear, see that which I saw before but did not perceive, and understand in my heart those things which made no intellectual sense whatsoever."

一個朝聖者能夠提供這些評判的態度嗎？我們對你們說，不能，一個朝聖者不能。它無法評判它自己，因為它僅僅是在一條非常非常漫長的道路上的一個腳上沾滿塵土的朝聖者，這條道路的終點存在於萬物的源頭，所有人努力去到達的家園。雖然你們可能在道路上找到很多很多親愛的夥伴，你們每一個人都是他自己的朝聖者的自我，這個自我是完整的，完全的，同時是男性和女性的。沒有去成對地

平衡的需要，沒有必要去找到平衡，這樣你們所謂的陰陽的能量就會在兩個實體或者更多實體之間被平衡了，因為真實的平衡時在浪子轉過身來這樣說的時候被進行的，浪子會說，“夠了，夠了。我沒有處於一種具有愉快或者快樂的狀態中，所有我藉由金錢並藉由揮霍而尋求的事物都已經證明是錯誤的了。讓我現在轉過身並聆聽以前我沒有去聽取的事物，去看我過去看到但卻沒有感覺到的事物，並在我的心中去理解那些在邏輯智力的意義上什麼道理都沒有的事物。”

We find that the central image in each which suggests the path that is taken is that path called the path to the Holy Grail. First let us gaze at this great prize. It is a hollow, empty vessel. It waits to be filled with that which is holy. Know you not, then, that that which you seek is within you? That your cup is too full of yourself? You must spill yourself out in your pilgrim walk. You must drop bag after bag, and garment after garment, bias after bias, and prejudice after prejudice, until at last you stand, vulnerable, without the ability to defend the self, yet having no fear, for you have become empty and you wait for the grail of an Earthly self to be filled with the immediate presence of the love of the one infinite Creator.

我們發現在每一個人內在之中的中心性的圖像都建議，那條被走上的道路就是被稱之為通往聖杯的道路。首先讓我們凝視這個偉大的獎賞。它是一個中空的，空的容器。它等待著用神聖的事物被充滿。接下來，知曉，難道你尋求的事物不是在你內在之中的嗎？難道你的杯子是被你自己所過度充滿的嗎？你必須在你的朝聖的道路上將你自己倒掉。你必須扔掉一個接一個的包袱，一件接一件的衣服，一個接一個的偏向性，一個接一個的偏見，一直到最終你站立著，易受傷害的，沒有保護自我的能力，而又沒有恐懼，因為你已經變得空無，你等待著塵世的自我的聖杯用太一無限造物者的愛的即刻的臨在所充滿。

It is difficult to speak to entities who do not see through the veil of a seemingly objective journey that is also seemingly subjective. In just the way that the creation shows itself through the telescope, but shows itself also within you, so is there the symbol of a glass waiting to be filled with love and light outside the self which may be translated into the cup of the self deliberately and sacrificially emptied day by day by day, until you have the capacity to be hollow, to be humble, and to accept the glory of love divine and imperishable. The cup of your body shall cease to be, yet if you have fashioned it lovingly enough in your thoughts, this cup shall be your metaphysical statement, the centerpiece of a tapestry woven in purity and love and desperation and desire, the tapestry of the life of a pilgrim.

要想那些尚未看穿一個看似是客觀性的，同樣也看似是主觀的旅程的單紗的實體們發言是困難的事情。就是用這樣的方式造物通過望遠鏡顯示出它自己，它同樣也在你內在之中顯示出它自己，因此，會有一個等待著用在自我外在的愛和光被充滿的杯子的象徵，它可以被轉譯為，自我的杯子故意地且犧牲性地日復一日地被清空，一直到你擁有能力去成為中空的，成為謙遜的，並接受神聖而不朽的愛的榮耀。你的身體的杯子將停止存在，而如果你已經在你的想法中足夠有愛地塑造了它，這個杯子將成為你形而上學的表達，以及一張用純淨、愛、拼命與渴望編織起來的織錦，一個朝聖者的生命的織錦的中心的裝飾物。

We have said this before and shall say it again: we ask you above all things to be merry in your journey. It is not pleasing to the self, or to one's companions, to become so involved, so agonized about the spiritual side of the self that it simply cannot think beyond itself. Many spiritual seekers are solipsistic, and therefore not able to polarize towards the positive, for to polarize positively is to see in each face the face of love. It is not looking and searching within the self in the mirror, contemplating the navel, meditating, organizing the life, starting grand projects of spirituality. All these things are good in their place, but realize first of all that when you have become clear enough to open the heart to unconditional love it is time to empty the vessel of yourself of all that is clay and dust, and become that hollow self through which the light and the love of the one Creator may flow.

我們之前說過這一點，我們將再一次講述它：我們高於一切地請你們在你們的旅程上高興起來。不是要讓自我高興，或者讓它的同伴高興，以變得如此複雜，對於自我的靈性的面向如此苦悶，以至於它單純地無法超越它自己思考了。很多靈性尋求者是以自我為中心的，並因此無法朝向正面性極化，因為要正面性地計畫就是去在每一個面孔中看到愛的面龐。它不是在鏡子中在自我內在之中觀察並搜尋，沉思中心，冥想，安排生命，並開始靈性的宏大的計畫。所有這些事情在它們適當的位置都是有益處的，但是請首先意識到，當你已經變得足夠的清晰以向著無條件的愛開放心的時候，去將你自己的容器的所有的泥土和灰塵都清空，並成為那個太一造物者的光與愛可以流經的中空的自我時候就到了。

Is there an answer to the question you ask? We must tell you: if there is one, we do not know it. All we do know is that we are experiencing a journey, a journey without time, a journey without space, in the subjective sense; a journey very much in time and very much in space in your outer experience. We suggest that you study not the fortune-telling aspects of the tarot or the archetypal mind but the symbols themselves, for they show to the self that blueprint of that which any entity has the capacity to attain. Sincerity, humility and persistence, the daily, constant centering and meditation, all these humble things are those that open the self to be a pilgrim.

對於你們詢問的問題有一個答案嗎？我們必須告訴你們，如果有一個答案，我們並不知道它。所有我們確實知道的事情是，我們正在體驗一個旅程，在主觀性的意義上，這是一條沒有時間的旅程，一條沒有空間的旅程，在你們的外在體驗中，這是一條大量在時間中和大量在空間中的旅程。我們建議你們不要研究塔羅或者原型心智的算命的面向，而是研究符號本身，因為它們像自我展現出了任何實體都有能力取得的事物的藍圖。真誠、謙遜、堅持不懈，每天持續不斷回到中心並冥想，所有這些謙遜的事情就是那些會開放自我成為一個朝聖者的事物了。

Stay not at home, tend not your father's flocks, until you first have discovered your own limitations, your own compassion for those whom you previously thought quite unlike yourself, for you are everyone you meet, and it is only when you have the humility to recognize yourself in all that you see that it is possible for you as a pilgrim to shine forth in each dark corner with the infinite love of the great Spirit that hovers over, around, beneath and within you. Bow to that which is within yourself. Die to that dross which keeps you from the

grail. Be a pilgrim people, and exhort each other as each becomes discouraged. Listen to each other, not to change each other, but simply to listen. Trust each entity to heal itself once difficulties have been expressed.

不要留在家中，不要照顧你父親的羊群，一直到你已經第一次發現了你自己的局限性，以及你自己對於那些你之前認為是與你自己相當不一樣的人的同情心為止，因為你就是每一個你遇見的人，僅僅是在你擁有那種謙遜在所有你看到的事物中認出你自己的時候，你才有可能作為一個朝聖者在每一個黑暗的角落藉由那在你上空、周圍、下方以及內在之中盤旋的偉大的靈性的無限的愛而閃耀出來。向著那在你自己內在之中的事物鞠躬。死於那讓你無法得到聖杯的雜質。成為一個朝聖的人，在每一個人灰心失望的時候勉勵彼此。聆聽彼此，卻不去改變彼此，而是單純地去聆聽。相信每一個實體會療愈它自己，一旦困難已經被表達出來了。

The freedom to speak and communicate clearly is born a very hard birth by most entities who do not have within them the native trust to confide, to be open, to be foursquare against all odds and in all situations. Consequently, we ask that as you walk the dusty road you gaze at those things which you have not thought to trust before: the beating of your heart, the warmth of the sun, the rustling of the trees, the song of the birds. All these things are there to give you that which you may learn from and in which you may abide as you begin and continue an arduous yet most exciting and exhilarating journey full of epiphany, transformation and change.

對於大多數的在它們內在之中並不擁有天生的信任以信賴、變得開放，並對所有的不和且在所有的情況中都是直率的實體，去清晰地發言與交流的自由是非常難以被誕生出來的。因此，我們請求，當你們走在佈滿塵土的道路上的時候，你們注視那些你在之前沒有想過要去信任的事情：你的心臟的跳動，太陽的溫暖，樹木的沙沙聲，鳥兒的歌唱。在你開始並繼續一條費力而又極其令人激動且令人興奮的，充滿了頓悟、轉變與改變的旅程的時候，所有這些事情都是在那裏去給予你可以從其學習以及你可以安住於其中的事物的。

There are no answers that we have to give you. We can only say that you are asking the correct questions. We cannot promise you riches, fame, security or happiness. We offer you only the dust, the coarse roads of the pilgrim, the harsh sun of the desert which is often traveled while the soul is in travail and a new soul is being born within. We offer you discomfort, the discomfort of change, and as you meditate and seek to know your own deep self, seek to deepen your trust, you shall find yourself more and more uncomfortable as you change more and more. This discomfort is a divine discomfort, an excellent discomfort, an encouraging discomfort, for it means that you are in truth prepared to change. You have allowed your rigidity of belief to melt into the malleable, impressionable thought processes which are powered by the energy gained from dropping the old programs that have been to you in some way destructive.

沒有我們必須要給你你們的答案。我們僅僅能夠說，你們是在詢問正確的問題。我們無法向你們承諾富裕、名譽、安全或者快樂。我們僅僅向你們提供塵土、朝聖的粗糙的道路，沙漠的刺目的太陽，當靈魂處於分娩之中且一個新的靈魂正在內在之中被誕生出來的時候，這個沙漠就是經常會被旅行的地方了。我們向你們

提供不舒適，改變的不舒適，當你們冥想並尋求去知曉你自己的深入自我，尋求去深化你的信任的時候，你將會發現，隨著你越來越多的改變，你自己會有越來越多的不舒適。這種不舒適是一種神聖的不舒適，一種優異的不舒適，一種令人鼓勵的不舒適，因為它意味著你實際上是準備好改變了。你已經允許你的信念的頑固融化成為可塑的、易受影響的思維的進程了，這個思維的進程是被通過丟棄已經用某種方式對於你是破壞性的舊的程式而被取得的能量所賦能的。

Each of you has a different way of destroying self-esteem within the self, a different way of rationalizing. Do not condemn yourselves, pilgrims. Move to one who is in pastoral relationship with you and speak your thoughts freely, for you are the Creator speaking to the Creator, and you must needs find entities whom you may trust to that extent, else you shall be alone and confused in the outer world. But when you have expressed yourself and have been heard, then it is time to carry on that which you have begun, the infinite processes of change and transformation.

你們每個人都擁有一種不同的破壞在自我內在之中的自我尊重的方式，一種不同的合理化的方式。不要責備你們自己，朝聖者們。移動到一個與你擁有田園般的關係的人身邊，並自由地講述你的想法，因為你是在與造物者說話的造物者，你必須需要去找到你可以在那個程度上信賴的實體，否則你外在世界中將會是孤單的且混淆的。但是當你表達你自己並已經被聽到的時候，接下來就是去進行那個你已經開始了的事物，那個改變和轉變的無限的過程的時候了。

You will always be on the way, you will never see the face of the one infinite Creator, for could you but see it, it would appear only as light, a light that would blind you. You are not ready for an unbiased look at the infinite One which broods over the universe and gazes upon Itself with a love so compassionate and so complete that there is no end to the loving you are receiving at this very moment, not simply from us, messengers of the Law of One, but from the Creator Itself, whose love sparkles in the air that you breathe, comes through the soles of your feet as you touch the earth, moves through the body enlivening, refreshing, restoring.

你將會一直在道路上，你將永遠不會看到太一無限造物者的面龐，因為如果你能夠看到祂，祂會看起來僅僅是光，一種會讓你眼睛瞎掉的光。你尚未為一種對無限太一的沒有偏向性的查看做好準備，無限太一籠罩著宇宙並用一種如此充滿同情心且如此完整的愛注視著祂自己，以至於你在這一刻正在接收到的愛是無盡的，這種愛不僅僅是來自於我們，一的法則的傳訊者，同樣也是來自於造物者祂自己，造物者的愛在你們呼吸的空氣中閃耀，並在你接觸到土地的時候流經你的雙腳的腳底，流經身體，並同時賦予生命力、令人精神振奮並恢復生機。

Once you feel so restored, remember you are a pilgrim. Pick up your staff and trudge on, for there is more to learn about love, and as long as you are in the physical body that you enjoy for this incarnation, you are gazing at your path of service not in some far off way of extreme asceticism, not in the travels from one group to another to sample the spiritual supermarket, as this instrument likes to call it. You are here to gaze upon an illusion, to come to some basic conclusions about that illusion, and that is that it is a dualistic

illusion. In your heart you know there is no duality. The illusion expresses duality in every way possible. Expect your spiritual pilgrimage to be full not only of mystery but of paradox, yet go forth rejoicing, for this present moment intersects with eternity and resonates with joy and love and peace right now, this moment, and this moment, and this moment.

一旦你感覺到這樣恢復了，回憶起你是一個朝聖者。拾起你的手杖並沉重地跋涉，因為有更多的關於愛的事情要去學習，只要你是你為這次投生享用的物質性的身體之中，你就在注視著你的服務的道路，這條道路不是在遠處的某條極度苦行的道路，不是在從一個團體到另一個團體以對，如這個器皿對它的稱呼一樣，靈性的超市進行抽樣檢查的旅程之中。你是來這裏來注視一個幻象，以取得某種關於幻象的基本的結論的，那就是它是一個二元性的幻象。在你們的心中，你們知道沒有二元性。幻象會用每一種有可能的方式表達二元性。期待你的靈性的朝聖成為不僅僅充滿神秘的，同樣也充滿悖論的，然而帶著歡聲笑語前進吧，因為這個當下一刻是與永恆相交的，並與此刻，這一刻，這一刻與這一刻的喜悅、愛與平安共鳴的。

Be ye mindful pilgrims, be ye open to change, be ye not content to stay at home, but move into challenging and unknown ways, freely to examine, to sample and to experience the nuances of the choice that you must make in this density. Nations have made this choice, entities have made this choice. Shall you serve others or shall you serve yourself? In both nations and individuals the answer is usually that of the brother that stays at home where it is safe. Live dangerously, my friends. As this instrument would put it, die behind the wheel. In your content, find the divine discontent of one who seeks always the wider viewpoint, the clearer, more lucid expression of the gemlike self which is the Christ, the great One within. And keep your quest and your questions before you.

成為留心的朝聖者，向著改變開放，不要對於留在家中感覺到滿意，而是進入到有挑戰性且位置的道路中，自由地去檢查，去取樣，去體驗你在這個密度中必須做出的選擇的微妙性。國家已經做出了這個選擇，實體已經做出了這個選擇。你將會服務他人還是將會服務你自己呢？同時在國家與個體之中，答案通常就是那個留在家中的兄弟的答案，家是安全的。我的朋友們，用危險的方式生活。如這個器皿會說的一樣，死在輪子之下。在你的滿足之中，找到一個一直尋求更為寬廣的視角，寶石般的自我的更為清晰且更為清楚的表達的人的神聖的不滿意，這個寶石般的自我就是基督，內在的偉大的太一。將你的追尋和你的問題保持在你的前方。

As you correctly surmise, the persistent quest of your ideal in an illusion which is not ideal is both foolish and the wisest thing you shall ever do within this illusion. Seek, seek ye, and what shall you find? If you knock, what shall open unto you? Pilgrims, we call you, take up your walking sticks and come along. It is a fine journey. And be very careful as to that which you seek and that which you desire, for you shall receive that which you desire.

如你們正確地推測的一樣，在一個並非理想性的幻象中對你的理想的堅持不懈的追尋是你將會在這個幻象中不斷去做的同時是愚蠢的事情與最智慧的事情。尋求，尋求吧，你將會找到什麼呢？如果你敲門，什麼將會向你打開。朝聖者們，

我們呼喚你們，拿起你的手杖前進吧。這是一條美妙的旅程。在關於你尋求什麼以及你渴望什麼的方面非常小心謹慎，因為你將會接收到你渴望的事物。

We would like to leave this instrument at this time, as this instrument has been explaining to us again that we have overstayed our allotted time period. Pardon our prolixity. We do get wound up, do we not, in what we have to say? We feel our cup is not yet quite hollow ourselves, and we join you in your search. We thank this instrument, and we now transfer in love and in light and in the merriment of brother and sisterhood together, to the one known as Jim. I am Q'uo.

我們想要在此刻離開這個器皿，因為這個器皿一直在向我們再一次解釋我們已經超過了我們被分配的時間了。原諒我們的囉嗦。我們確實對於我們所要說的內容感到興奮，我們怎麼會不興奮呢？我們感覺到我們的杯子尚不是相當空的，我們在你們的尋求中加入你們。我們感謝這個器皿，我們現在在愛中，在光中，在兄弟姐妹一起的快樂中，轉移到被知曉為 *Jim* 的實體。我是 *Q'uo*。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light. At this time it is our privilege to offer ourselves in the attempt to speak to any queries which have arisen during this gathering, or to any other query which is upon the mind of those present. We would preface this offering by reminding each that we offer but that which is our opinion. Take that which is useful to you and leave behind any words which do not ring with your own truth.

我是 *Q'uo*，再一次在愛與光中向各位致意。在此刻，我們很榮幸提供我們自己嘗試去談及任何在這次集會中已經升起的問題，或者在場的人的頭腦中有的任何其他問題。我們會在這種給予之前提醒各位，我們僅僅提供我們的觀點。請採用那些對你們有用處的內容，並將任何沒有與你們自己的真理有共鳴的言語留在後面。

Is there a query at this time?

在此刻有一個問題嗎？

K: I have a brief one. Could you please give me as exact a transliteration as possible of "Adonai vasu borragus," and what the origins are of those words?

K：我有一個簡短的問題。你們能夠對於"Adonai vasu borragus"給我一個盡可能精確的直譯嗎，那些詞語的起源是什麼呢？

I am Q'uo, and am aware of your query, my sister. These closing exaltations are from a language which some upon your planet know of as *Solex Mal*. These words ...

我是 *Q'uo*，我理解了你的問題，我的姐妹。這些結束的濃縮是來自於一種在你們的星球上的一些人知曉為太陽語 (*Solex Mal*) 的語言。這些詞語.....

We pause.

我們暫停。

(Pause)

(暫停)

We apologize, there was a disturbance with this instrument. These words are those which offer a thanksgiving to the crystal pure light within each being that has called for the presence of the contact speaking through an instrument. "The lord of the light" is one literal translation of the "adonai." The "vasu" and "borragus" have meanings that are approximated by "the One who reigns within and forever." This is seen as the essence of each entity and is felt to be a fitting closing for messages which are in truth spoken from the One to the One.

我們抱歉，這個器皿有一個干擾。這些詞語是那些對在每一個已經呼喚了通過一個器皿發言的接觸的臨在的存有內在之中的水晶般的純淨的光給予一種致謝的詞語。"Adonai"的一個字面的解釋是"光之主"。"vasu"和"borragus"的意思接近"一個在內在之中且永遠統治的人。"這是被視為每一個實體的實質並被感覺到是對於實際上是從太一到太一被講述的資訊的一個適當的結束。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

K: Not for now, thank you.

K：暫時沒有了，感謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

C: I have a query as to this time of year, the season, it being a time of growth and blossoming on this planet, and as to what activities and pursuits we can engage in singly and in combination with others to further the process of growth within ourselves and all that is around us.

C：我有一個關於一年中的這個時間，這個季節的問題，它在這個星球上是一個成長與繁茂的時間，為了讓我們自己內在之中以及所有在我們周圍的人內在之中的成長的過程更進一步，我們能夠獨自以及與其他人一起參與的活動和尋求是什麼。

I am Q'uo, and am aware of your query, my sister. Your planet at this time experiences each of those rhythmic cycles which you call the seasons. Within your own hemisphere there is the springing forth of new plant life as your days lengthen and warm to the greater presence of your sun body. It is a natural portion of each entity's life pattern to respond in an harmonic fashion to those seasons which paint the background of your daily round of activities. Thus, to those who are sensitive to such cycles, one may see the harvest of the fall being taken into the heart of the self to be reflected upon in the depths and cold of your winter season. This reflection and burying of seeds

within then makes way for the bursting forth of new ideas, new directions, new energies and growth in that season of spring which you now begin to enjoy, to produce its own crop of nourishment for the soul in your summer season.

我是 Q'uo，我理解了你的問題，我的姐妹。你們的星球在此刻體驗到你們稱之為季節的那些有韻律的週期中的每一個週期。在你們自己的半球之中，隨著你們的白天的延長並你們的太陽的更大的在場的溫暖，會有新的植物的生命噴湧而出。去用一種協調的方式回應那些在你們的日常活動的背景上作畫的季節，這是每一個實體的生命模式的一個自然而然的部分。因此，對於那些對這些週期是敏感的人，一個人可以看到秋季的收割正在被帶入到自我的心中，以在你們的冬季的深度與寒冷中被反思。這種反思與將種子埋藏在內在之中接下來接就會為新的觀點、新的方向，新的能量，以及在那個你們現在愛是享受的春天的季節中的成長的迸發準備好道路，以為產生出它自己的供在你們的夏季的季節中給靈魂使用的大量養分了。

It is well for those who have this sensitivity to engage in the group ritual observations of the changing of the seasons so that the essence of each is understood and practiced by the individuals who bring themselves and offer themselves in group worship, rejoicing and ritual. These are the milestones of the yearly procession of each day that you walk as a pilgrim upon your journey.

對於那些擁有這種敏感性的人，去參與到團體對季節的改變的儀式的觀察是很好，這樣每一個季節的實質就會被那些將它們自己帶入到團體崇拜、歡慶與儀式之中並在其中奉獻它們自己的人所理解和實踐了。這些都是你作為朝聖者在你的旅程上走過的每一天的年度的進程的里程碑。

As a conscious pilgrim on the journey it is within your abilities to look upon each day as complete and to see the portions of the day as yet another cycle in a somewhat shorter season, so that you are completely free to bring forth new beginnings at any moment, to share the fruit of your learning of love and compassion and wisdom and of service with any entity that may for a moment walk upon the path with you. To share the smile, the helping hand, the understanding ear in any manner with any entity is to share the best of that which is yours, the fruit of your journey thus far within this illusion.

作為一個在旅程上的有意識的朝聖者，去將每一天都視為是完整的，並將日子的各個部分視為在一種多少有些較短的季節中的另外一個週期，這是在你們的能力範圍內的，這樣你就可以完全自由地在任何時刻都產生出新的開始，並與任何可能在那條道路上與你同行一會兒的實體分享你對於愛、同情心與智慧的學習的果實以及你的服務的果實了。去用任何方式與任何實體分享微笑、幫助的手、理解的耳朵，就是去分享們之所是的最佳的部分，分享在這個幻象中迄今為止的你的旅程的果實了。

Thus, you are creatures of free will, moved by feelings, moved by tides within your own subconscious minds, and moved by a desire within your being to know that which is called the truth, and to experience that which is love, to learn that which is wisdom, and to serve in the power of the One, which you

may do at any moment, according to your renewed desire that begins with your waking from your slumber, and extends throughout your day as you travel with each of your brothers and sisters upon this same journey.

因此，你們是具有自由意志的生靈，你們是被感覺所推動，被在你們自己的潛意識心智中的潮汐所推動，被一種在你們存有內在之中的渴望所推動，以知曉被稱之為真理的事物，以體驗愛之所是，以學會智慧之所是，以在太一的力量之中服務，這是你可以在任何時刻，根據你煥然一新的渴望去做的事情，這種渴望是伴隨著你從你的睡夢中醒來而開始，並隨著你與你的每一個走在這條相同的道路上的兄弟姐妹一同旅行而在貫穿你的一天中延伸的。

Thus, what you do is to share that which you have when it is your moment to share as you are moved by the opportunities of the day and by your own desire to expand upon the opportunities and your abilities.

因此，你們要去做的事情就是在你被那一天的機會並被你自己去拓展那些機會與你的能力的渴望所推動的時候，在你要去分享的時刻去分享你所擁有的事物

Is there a further query, my sister?

我的姐妹，有另一個問題嗎？

C: Not at this time, thank you.

C：在此刻沒有了，謝謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: I guess not, Q'uo. Thank you so very much for being here.

Carla：我猜想沒有了。非常感謝你們在這裏。

I am Q'uo, and we also offer our gratitude to each of you who have invited our presence. We rejoice at these opportunities to share our opinions and our thoughts with you. We hope that within the many, many words which we have shared this evening there might be a few which are useful to you. Go forth, my friends, and use that which is helpful in your own way to further your own journey and those of your brothers and sisters as they walk with you.

我是 Q'uo，我們同樣也向你們每一位已經邀請我們出席的人表達我們的感激。我們為這些與你們分享我們的觀點和我們的想法的機會而歡慶。我們希望在我們今晚已經分享了許許多多的言語中可能會有一些對於你們有用處的言語。前進吧，我的朋友們，用你自己的方式使用對你們有用處的事物，以讓你們的自己的旅程以及那些你們的兄弟姐妹的旅程，在他們與你們同行的時候，更進一步吧。

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

在此刻，我們將離開這個器皿和這個團體。我們是你們知曉的 Q'uo，我們一如既往在太一無限造物者的愛與光中離開你們。Adonai，我的朋友們，Adonai。

April 15, 1990

1990-04-15 童年時期的兩個影響

Group question: The question this evening concerns how we find our spiritual path when we find it in a conscious fashion. How it is that we select the path that we do finally select? Are there forces or influences that come, not only from our current experience, but from childhood, from the way we first experience the world? Are there forces that come from before the incarnation? Do we set up, preincarnationally, choices or biases that eventually lead us to the path that we choose, or that eventually becomes ours? What are the forces that help us to choose our path and to follow it?

今天晚上的問題是關於我們在我們尋找靈性的道路的時候用一種有意識的方式找到它。我們如何選擇我們最終會選擇的道路？會有不僅僅來自於我們當前的體驗，同樣也來自於童年時期，來自於我們最初體驗世界的方式的力量或者影響嗎？會有來自於投生前的力量嗎？我們在投生前會設置好最終會讓我們導向我們選擇的道路，或者最終會成為我們的道路的選擇或者偏向性嗎？那些會幫助我們選擇我們的道路並跟隨它的力量是什麼呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I am known to you as Q'uo, though the name that we use we give to you only because of your fondness in the naming. We are a portion of the creation of Love, which is the one great original Thought, the Logos of the infinite Creator of us all. We wish to acknowledge entities within the Confederation of Planets in the Service of the Infinite Creator, those known as Hatonn, and those known as Latwii, and to thank them for their participation in this particular meeting, for there are those here who need the silent comfort of the sharing of vibrations with these entities. They will not be speaking, but have simply been called here in order to abide in silent meditation with some few of those present at this time, for there is great fondness and affection in some for these entities.

我是 Q'uo。我是你們知曉的 Q'uo，雖然我們使用的名字僅僅是因為你們對命名的喜好而給予你們的。我們是愛的造物的一部分，愛就是那一個偉大的原初的想法，就是我們全體的無限造物者的理則。我們希望感謝在服務無限造物者的星際聯邦中的實體們，被知曉為 *Hatonn* 的實體，被知曉為 *Latwii* 的實體，我們希望為它們參與到這個特定的集會而感謝它們，因為這裏會有那些需要與這些實體分享的振動的靜默的安慰的實體。它們將不會發言，但是，它們已經單純地被呼喚到這裏以便於在與那些在此刻在場的人們中的一些人一起留在靜默的冥想中，因為在有些人身上有對這些實體的巨大的喜愛與鍾愛。

We thank each for calling us to speak upon the subject of the influences which affect each seeking soul's way of experiencing spiritual help. The honor is great and we are very humble, as we feel that you may have a desire to share with us our opinion. Because you so desire this, we offer to you our plea that you not take us or any but your own heart as the authority which recognizes

the truth that is the truth for you. We are not infallible. We simply share opinions based on a larger range of experiences than you.

我們為各位呼喚我們來在會影響每一個尋求的靈魂體驗靈性上的幫助的方式的影響的主題上發言而感謝各位。榮耀是巨大的，我們是非常謙遜的，因為我們感覺到你們可能擁有一種渴望去與我們分享我們的觀點。因為你們如此渴望這種分享，我們向你們提供我們的請求，請你們不要將我們或者任何除了你自己的心之外的事物視為是會認出適合於你的真理的權威。我們不是不會犯錯的。我們單純地基於一種比你們更大的體驗的範圍而分享觀點。

As you gaze into the memory of your childhood you see much of what was there, and you have blocked yourself from seeing many other things that were part of the childhood which you experienced. It is so that you came into this experience of incarnation with your own biases, opinions, tendencies and characteristic ways of thinking, feeling and acting. All of these things were yours within the womb before your mother ever gave birth to you. You came into this experience of incarnation a realized being who has chosen various difficulties and challenges as the means whereby you may come to a greater polarity of service, service to the Creator, service and nurturing the self as part of the Creator, and service to those entities who are your own selves, seen in a mirror.

當你注視你們的童年的記憶的時候，你看到了很多在那裏的事物，你已經擋住你自己使你無法看到很多其他的事物了，它們是你體驗過的童年的一部分。就是這樣，你帶著你自己的偏向性、觀點、傾向以及思考、感覺與行動的典型性的方式進入到了這次投生體驗中。所有這些事情都是在你母親生出你之前在子宮之中就是屬於你的了。你是作為一個有領悟的存在而進入到這次投生的體驗的，你已經選擇了各種困難和挑戰作為你藉由其可以取得一種更大的服務的極性的途徑，這種服務即服務造物者，對作為造物者的一部分的自我的服務與撫育，以及對那些你在鏡子中看到的是你自己的自我的實體們的服務。

Therefore, we cannot generalize that this or that about a certain childhood would have such and such a specific effect. Each entity is unique. There are, however, those categories of conditions which set up for the seeker the way he will visualize and perceive the road of seeking the truth. There are some few who do not wish to seek, or to know, but wish to be told what is true. Those people are not interested in what we have to say, but we wish them well. Those are the entities which accept specific guidelines such as good and evil, righteousness and sin. These are entities who are only comfortable as slaves. They do not question, they do not seek. They simply stand and believe that which is told them.

因此，我們無法概括地說關於一定的童年時期的這樣或者那樣的事情會擁有這樣或者那樣的一種具體的影響。每一個實體都是獨一無二的。然而，會有那些為尋求者設置了它將會想像並感覺尋求真理的道路的情況的類別。會有一些人並不希望去尋求，或者希望去知曉，而他們會希望被告知什麼是真實的。那些人對於我們所要說的事情並不感興趣，但是我們祝它們順利。那些實體是接受了諸如善與惡，公正與罪惡之類的具體的指南的實體。這些實體是僅僅會對奴隸感到舒適的實體。它們並不提問，它們並不尋求。它們單純地維持原狀並相信被告訴它們的

事情。

This tendency cannot be learned and is not the usual true nature of a third-density entity, but we did not wish to leave out entities such as these, for in these entities too lies a viable and beautiful link between the self and the realization of a Creator which banishes all of that which you call error or sin. To these people the blessing of simplicity is given, and they seem to a more seeking entity narrow or dogmatic, yet their way is as valid as any, if by that way they are able to open their hearts in service to others as they love the Creator and as they love the self as heir to the Creator, son and daughter of the Creator, the hands, the mouth and the energy of the Creator alive and working in your environment at this time. These are not entities upon which one should shower patronization. They simply are simple and uncomplicated entities who do not have the desire to seek further.

這種傾向是無法被學會的，它不是一個第三密度的實體的通常的真實的特性，但我們並不希望忽略諸如這些實體之類的實體們，因為在這些實體內在之中同樣存在有在自我和對一個造物者的領悟之間的一種可行的且美麗的連接，這個造物者會消除所有你稱之為錯誤或者罪的事物。對於這些人，具有質樸性的祝福被給予了，它們對於一個更多尋求的實體看起來似乎是狹隘或者教條性的，而它們的道路是和任何人一樣有效的，如果藉由那條道路它們能夠在服務他人的過程中開放它們的心的話，因為它們愛造物者，因為它們愛自我如同自我是造物者的後裔，造物者的兒女，活的並在此刻在你們的環境中工作的造物者的手，嘴與能量一樣。這些實體不是一個人應該對其擺出屈尊的樣子的實體。它們單純地是並不擁有進一步尋求的渴望的簡單且不複雜的實體。

Most entities, and certainly those who would call us to them, have entered into this incarnational experience choosing limitations which shall be experienced during the years of youth. Perhaps the greatest stimulus towards freeing the self of mandatory belief is the simple demand that all be believed without question. The spiritual disciple will not accept an unquestioned description of the spiritual life. One who wishes to seek the truth must seek it through movement, movement and change and transformation, day by day, sunset by sunset, and moon by moon, [through the questioning] of a living, powerful, very real purveyor of truth. Each seeks the link that will link the mundane to that which is eternal.

大多數實體，肯定包含那些呼喚我們來到它們身邊的實體，已經在進入到這些投身體驗的時候選擇了那些將會在年輕的日子期間被體驗到的局限性了。也許朝向將自我從世俗的信念中釋放出來的最大的刺激物，就是簡單的要求，一切都在不被質疑的情況下被相信。靈性的學徒將不會接受一個對靈性的生命的不受質疑的描述。一個希望去尋求真理的人必須通過運動，日復一日，一個接一個的日落，一個接一個的月亮的運動、改變與轉變，通過對一個活的，強有力的，非常真實的對真理的籌辦者（*purveyor*）而尋求它。每一個人都尋求那種會將世俗的事物與永恆之所是的事物連接起來的連接。

Many entities within the childhood experience are cut off from the feeling of self-love. This is perhaps the most common of those limitations which are

chosen before the incarnation, in order that the entity may experience and exercise the lesson that one is not here to be loved but to love. One is not here to be pampered, but to console others. One is not here to be praised, but to support, cherish and nurture those about one, seeing in them the infinite Creator. The inability to feel the worth of the self derives its strength, for the most part, from the childhood wherein the child is not accepted as it is, in which the child is not appreciated, feels itself not to be fully loved, feels itself to be criticized, feels itself to be unable to please those first witnesses and embodiments of the Creator, the parents.

在童年時期的體驗中的很多的實體是與對自我之愛的感覺被切斷了的。這也許就是那些在投生前被選擇的局限性中為通常的局限性了，這樣實體就可以體驗並練習課程了，那個課程即一個人不是來這裏被愛的，而是來這裏來愛。一個人不是來這裏被滿足的，而是來安慰其他人的。一個人不是來這裏被讚美的，而是來支持，珍惜並撫育那些在它周圍的人，並同時在它們身上看到無限造物者的。無法看到自我的價值，在大部分人身上，會將其力量追溯到童年時期，在其中那個孩子沒有如其所是地被接納的，在其中那個孩子沒有被欣賞，感覺到它自己沒有充分地愛著，感覺到它自己被批評，感覺到它自己無法讓那些造物者的最開始的見證者與體現者，即父母感覺到高興。

As the parents cut the child off from the spontaneous giving and taking of love, so in the mature spiritual search the pilgrim shall find itself laden with a burden of self-doubt, and that even heavier burden of unidentified guilt, for in such a childhood one is given the feeling that one is somehow guilty, but of what, the child knows not. One is given the feeling that the child is unwanted, and there is no defense possible to that child, for in the young years of incarnation the child is too purely that spirit which incarnated into the world to have defenses against lack of self-perceived love, worth and righteousness.

當父母將孩子與愛的自然而然的給予和接受切割開來的時候，在成年的靈性尋求中，朝聖者將發現它自己擔負著一個自我懷疑的重擔，甚至擔負著辨認不出的罪咎的更為沉重的負擔，因為在這樣一個童年時期中，一個人被給予了那種它用某種方式是有罪的感覺，但是對什麼事情是有罪的，孩子並不知道。一個人被給予了那種孩子是多餘的感覺，而那個孩子卻沒有有可能的防衛，因為在投生的幼年的時期，那個孩子是過於純潔，以至於投生進入到世界中的靈性並不擁有抵禦缺少被自我感覺到的愛、價值與正確性的防守。

The second most heavy influence upon the mature experience of the seeker is that yellow-ray experience the entity has had with what this instrument would call institutionalized religion. We use this word carefully to differentiate it from cultural religion. Each of you lives within the Christian culture. Each of you thinks in terms of the story of the one known as Jesus Christ, of the parables this entity gave, of the life this entity lived. The threads of this incarnation run so deeply within your culture that whether you be devout or atheistic, or anywhere in between those two, you are still forced to use a language of Christianity and Judeo-Christianity, because that is your cultural heritage.

第二個對尋求者的成年的體驗的極其沉重的影響是實體已經對這個器皿所稱的機構化的宗教信仰擁有了的黃色光芒的體驗。我們小心謹慎地使用這個詞語以降

它與文化的宗教信仰區分開。你們每一個人都活在基督教的文化中。你們每一個人都用被知曉為耶穌基督的實體的故事，用這個實體給予的寓言，用這個實體活出的生命的措辭來思考。這個投生的線條如此深深地進入到你們的文化之中，以至於無論你是虔誠的，還是無神論的，或者在兩者之間的任何的位置，你都仍舊會被強迫使用一種基督教和猶太基督教的語言，因為這就是你們的文化的傳承了。

This creates a very great difficulty in those who have rejected the vocabulary of institutionalized religion and have left that institution, either because they did not believe the institutionalized religion was helpful to the self, or because this religion held no interest for the self, no identity for the self, no means of expression for the self, or simply because the entity was too sensitive to the deeper, darker strains that weave their way through the Christian religious story. How dark and sad is that story, a story of an entity one with God and one with man, who must die; that entity asking us each to die each day, to give up the self each day, to be with the Creator in the small death of the personal part of the self, the ego, in order that one may more and more come to a realization of a greater self within. When it is put to an entity in specifically Christian terms, the entire experience of redemption, forgiveness and freedom is bent and twisted in such a way that many, many entities cannot at all accept this expression of redemption. Yet each seeks the experience of being forgiven.

這在那些已經拒絕了機構化的宗教信仰，並已經離開了那個機構的人身上創造出了一種非常巨大的困難，它們離開那個機構要麼是因為它們並不相信機構化的信仰對於自我是有幫助的，要麼是因為自我對這種信仰沒有興趣，這種信仰與自我沒有同一性，沒有為自我的表達的途徑，或者單純地因為實體對於被編織在基督教的宗教故事中的更為深入，更為陰暗的曲解是過於敏感的。那個故事是多麼的陰暗與悲傷呀，一個與上帝合一，與人類合一的實體，它必須死去的故事，那個實體請求我們每一個人每天都死去，每天都放棄自我，請求我們每一個人自我的部分，小我的部分的小小的死亡中與造物者同在，以便於一個人可以越來越多地取得一種對內在之中的一個更大的自我的實現。當它用特定的方式用基督教的措辭被強加到一個實體身上的時候，整個救贖、寬恕和自由的體驗就用這樣一種方式被彎曲並被扭曲了，以至於很多很多的實體完全無法接受這種救贖的表達了。而每一個實體都尋求那種被寬恕的體驗。

It is one thing for a parent to act in such a way that an entity feels chronically unforgiven and unappreciated. It is a far more serious thing when an entity cannot, within the confines of its spiritual practice in that which you call Christianity, find, believe or rejoice in the experience of forgiveness and redemption. Few there are who truly believe, if they have considered it well, that they are, without some movement of the spirit within, forgiven all those things known and all those things not known which have been acts which separate us from ourselves, from each other, or from that great principle of love which is the Creator. Thus, the parents first, and the church, shall we call it, secondly, create the basic limitations upon those who seek the truth but cannot accept the particular expression and distortion of the truth of

forgiveness and redemption in any language which is used within your religion.

對於一個父母而言，用這樣一種方式行動以至於一個實體會長期感覺到不受寬恕與不被影響，這一個事情。當一個實體，在它在那種你們稱之為基督教的靈性的實踐的範圍中無法找到，相信，或者在寬恕與救贖的體驗中歡慶的時候，這是一個遠遠更為嚴肅的事情。幾乎不會有人真正相信，如果他們已經好好考慮過它了，他們，在沒有其中內在的靈性的活動的情況下，會被寬恕已經是將我們與我們自己，我們與相互彼此，或者與造物者之所是的愛的偉大的原則分開的行為的所有那些被知曉的事情，以及所有那些尚未被知曉的事情。因此，對於那些尋求真理但卻無法接受用在任何的在你們的宗教信仰中被使用語言對寬恕和救贖的真理的特定的表達和扭曲的實體們，首先是父母，其次是教會，容我們這樣稱呼它，創造了在這些實體身上的基本的局限性。

There are many ways in which entities find a process of forgiveness, for let it be noted well that none feels truly without error. All consciousnesses are aware of their own humanity, their own clay feet, their own self-perceived error. It is part of the illusion in which you live that you experience this as part of being yourself. This is a part of yourself. In some entities, because of a childhood in which the entity was greatly loved and was given the love, the smiles, the touching, the obvious caring, the entity will far more likely be able to experience a sense of forgiveness through the forgiveness of the self by the greater self within. It is not that such entities know that they are without error, but that they have the faith given them because the sun shone upon them in the days of their youth, that the sun still shines upon them, and that there is no thing which cannot be forgiven.

會有很多的途徑是實體在其中會找到一個寬恕的過程的，因為沒有人會真的感覺是沒有錯誤的，讓這一點被清楚地指出來吧。所有的意識都知曉它們自己的人類性，它們自己的弱點，它們自己的被自我感覺到的錯誤。你體驗到這就是成為你自己的一部分，這就是你們在其中生活的幻象的一部分了。這就是你自己的一部分。在一些實體中，因為一次在其中實體是極其被愛的並被給予了愛、笑聲、觸碰、明顯的關心的童年時期，實體將會遠遠更有可能能夠通過被內在之中的更大的自我對自我的寬恕而體驗到一種寬恕的感覺。這並不是說，這樣的實體知道它們是沒有錯誤的，而是說它們擁有被給予它們的信心，因為太陽在它們年輕的日子裏照耀在它們的身上了，太陽仍舊照耀在它們身上，沒有任何事情是無法被寬恕的。

How do these entities experience this forgiveness? By their forgiveness without stint or hindrance of any kind of all those with whom they come in contact. It is the self-forgiven entity which forgives others, not because he has earned forgiveness, but because he is an entity, and there is no error which may take away from that entity the truth of that entity's nature, a being of oneness with the Creator.

這些實體如何體驗這種寬恕呢？藉由它們還不猶豫或者好不遲疑的寬恕所有它們與之接觸的任何類型的實體。寬恕其他人的實體就是自己被寬恕了的實體，不是因為他已經贏得了寬恕，而是因為他是一個實體，沒有錯誤可以將那個實體的本性的真理，一種具有與造物者的一體性的存有從那個實體身上拿走。

When the experiences of the childhood were ones in which much was unforgiven, criticized, denied or rejected, the pilgrim shall have, shall we say, the knee-jerk reaction to deal with, of a feeling of not forgiving the self. Others it may forgive, but until one has come to some deep archetypal emotion within which expresses itself to the spirit in the words, "You are forgiven, you are loved," that entity shall have a great deal of trouble loving the self, and thus, its forgiveness and compassion towards others masks a deep and abiding ache, a wound so terrible that it cannot be described, a wound of the self that will not forgive the self for being human.

當童年時期的體驗是在其中大量的事情是未被寬恕的，被批評的，被否定的或者拒絕的體驗的時候，朝聖者將擁有要去打交道的，容我們說，下意識反應，一種不寬恕自我的感覺。它可以寬恕其他人，但是一直到一個人已經進入到那種在其中它會用“你是被寬恕的，你是被愛的”言語來向靈性表達它自己深入的原型的情緒之前，那個實體都將會在愛自我的方面遇到大量的麻煩，因此它對其他人的寬恕和同情心會遮蔽了一種深入而持久的痛苦，一種如此嚴重以至於它無法被描述的創傷，一種自我的創傷，它將不會寬恕自我是人類。

All entities have help available to them. None need rely upon the self. But to those whose childhoods have been experienced as accepting and cherishing and nurturing will come those entities which are personal, speak personally to the entity, are intimate with the entity, and become the objective vision which encompasses the wall of self-forgiveness. Those who have been caused to believe that they cannot be as they are and be loved learn to behave and carry into their relationship with love an entity which behaves, rather than an entity which is as it is. In this case the same help is available, but it shall come to the entity in an impersonal form. Such impersonal forces, principles and entities, are as we, those who speak as inspiringly as possible through each instrument of the depth and resonance of the self of each of you, calling to you to call within yourself, acceptance, love and forgiveness.

所有的實體都擁有可以為它們所利用的幫助。沒有人需要依賴於自我。但是，對於那些其童年時期已經被體驗為接納、珍愛與撫育將會來到它們身上的實體，那些個人性，並會用個人性的方式對那個實體發言的實體們，會與那個實體變得親密，並成為包含了自我寬恕的牆壁的客觀性的洞見。那些已經相信它們無法成為如其所是的人，相信它們是無法被愛的人，它們會學會丟行為舉止，並將一個行為舉止的實體，而不是一個如其所是的實體而帶入到它們與愛的關係中。在這種情況中，相同的幫助是可以被取得的，但是它將會用一種非個人性的方式來到那個實體身上。這樣的非個人性的力量、原則以及實體，如同我們一樣，是那些會盡可能用啟發性的方式通過每一個具有深度也與你們每一個人的自我有共鳴的管道發言的實體。

You carry upon your backs, unless you forgive yourself every day, a terrible, terrible burden. The variousness of catalyst and experience among your peoples is intended and is guaranteed to create within the experience a subjective concept and opinion of the self as having come up short, of having failed in some way. Where, then, is salvation? It is within you, each of you. Roll

the stone away from the tomb of low self-esteem, of self-doubt, of prejudice against the self. Think of yourself as an object other than yourself. Gaze upon the self as upon a stranger, and you will find that your opinion of yourself is changed, for you do not judge others as you judge yourself.

你們在你們的背上擔負著一個可怕的、驚人的重擔，除非你在每一天都寬恕你自己。在你們的人群中的催化劑和體驗的多樣性是被打算好了的，並會保證在體驗中創造出一種對自我是令人失望的，是以某種方式已經失敗了的主觀上的觀念和想法。那麼，得救在何處呢？它在你們內在之中，你們每一個人。將石頭從自我貶低、自我懷疑、以及對自我的偏見的墳墓滾動到一旁。將你自己視為是一個與你自己不同的物件。如同注視一個陌生人一樣地注視你自己，你將會發現你對你自己的觀念被改變了，因為你們並不會如同你評判你自己一樣地評判其他人。

We are being asked by this instrument to come to a conclusion of our part of the message which we wish to offer, that comes through this instrument, as the hour, as this instrument calls it, grows late. We confess, we are talkative, and always speak overlong, according to this instrument.

我們正在被這個器皿要求開始結束我們希望，通過這個器皿去提供的資訊的部分，因為時間，如這個器皿稱呼它的一樣，逐漸變晚了。我們承認，我們是多話的，根據這個器皿，我們一直發言過長時間了。

We wish you to realize, each of you, that each of you has had various experiences in your youth, various experiences in those that seem to be in authority over you in a spiritual way. This has the repercussions of your own self-image, of your relationships with the Creator, with yourself and with those about you. We ask you simply to remember that it was to a man who had betrayed and denied the one known as Jesus that the one known as Jesus said, "You are my rock. That which is forgiven by you is forgiven, that which is not forgiven by you is not forgiven."

我們希望你們，你們每個人都認識到，你們每個人都已經在你們的年輕的時期擁有過各種體驗了，對那些看起來似乎用一種靈性的方式具有高於你們的權威性的人有過各種體驗了。這會對你自己的自我形象，你與造物者、與你自己、與那些在你周圍的人的關係產生出反響。我們請你們單純地去記起，被知曉為耶穌的實體就是對那個已經背叛了並否認了它的人說，"你是我堅定不移的磐石。被你寬恕的事物就是被寬恕了的事物，不被你寬恕的事物就是未被寬恕的事物。"

My children, each of you can be perceived as less than perfect, but each of you has an honor and a duty to perform. Love yourself, and if you do not love yourself, work to love yourself. Love the Creator more and more passionately, spending time with the Creator in silence, and love and forgive all with whom you come in contact, for you are as powerful as any other human, fallible being. There is that within you which is of the consciousness of love, and your wellness, your wholeness and the truth of your being is wrapped up in the concept of yourself as an extension of brother or sister, a fellow heir of the one infinite Creator. Forgive, console and love, the Creator, yourself and others.

我的孩子們，你們每一個人都能夠被感覺到是較不完美的，但是你們每一個人都擁有一種榮耀和一種要去執行的責任。愛你自己，如果你並不愛你自己，進行工

作來愛你自己。越來越充滿熱情地愛造物者，在靜默中花時間和造物者在一起，愛並寬恕所有你與之接觸的惡人，因為你是如同任何其他人一樣強有力的，你是會犯錯的存有。在你內在之中會有那種具有愛的意識的事物，你的健全，你的完整性，以及你的存有的真理是作為太一無限造物者的兄弟姐妹與一個繼承人的延伸而被包裹在你自己的觀念中。寬恕，安慰並愛造物者、你自己和其他人。

As we know that we are out of time, we must end with this instrument. We ask you to remember only one thing more. You may find yourself to be incapable of creating this within yourself in a week, or a month or a year. You have eternity in which to become joyful, forgiven and redeemed by whatever objectivization, such as Jesus the Christ, you may choose, or by whatever inner guide that your own background has made better for you as a bridge to the eternity and the infinity of love.

因為我們知道我們沒有時間了，我們必須結束使用這個器皿。我們請你們僅僅多記起一件事情。你可能發現你自己無法在一周中，或者一個月或者一年中在你自己內在之中創造出這種寬恕。你擁有在其中去變得喜悅、並被諸如耶穌基督之類的無論什麼你可能選擇客體化 (*objectivization*)，或者被無論什麼你自己的背景已經為你更好地形成了的內在的指引所寬恕和救贖的永恆，對於你，它們就好像一座通往永恆和無限的愛的橋樑一樣。

We would at this time transfer this contact to the one known as Jim. I am known to you as Q'uo.

我們會在此刻將這個接觸轉移到被知曉為 *Jim* 的實體。我是你們知曉的 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each in love and light through this instrument. We thank you for your patience, as it was necessary for us to pause as this instrument needed to complete the duties with the recording device. At this time we would offer ourselves in the attempt to speak to any queries which you may feel have importance for you. Again we remind you that we offer that which is but our opinion, though we offer it joyfully. Is there a query at this time?

我是 Q'uo，我通過這個器皿在愛與光中向各位致意。我們為你們的耐心而感謝你們，因為我們必須暫停，因為這個器皿需要去完成它對錄音設備的責任。在此刻，我們會提供我們自己來嘗試去談論你們可能會感覺到對你們擁有重要性的任何問題。再一次，我們提醒你們，我們提供的事物僅僅是我們的觀點，雖然我們是快樂地提供它的。在此刻有一個問題嗎？

Carla: I'll ask one, if people want to wait awhile and think. I have had several people in a wave talk to me about healing myself, as though my illness were some sort of crime, or indication of my waywardness of spirit. It is, on the contrary, my opinion of my own self, knowing my history, that is, that I died at one time of kidney failure, for about twenty seconds, that I indeed have a very healthy body that is doing amazingly well. I do not know what I can say to entities to give them comfort and to free themselves and myself from the

feeling of guilt that is lain on me by those who feel that one must be bursting with physical health in order to be of mental, emotional and spiritual health. Could you comment?

Carla：我將要問一個問題，如果人們想要等一會兒並思考的話。我有在一次風潮中遇到幾個人和我說關於自我療愈，就好像我的疾病是某種類型的罪過，或者是靈性上的固執的象徵。反過來，因為我知道我的歷史，也就是說，我有一次由於腎衰竭而死亡了大概二十秒鐘，我對於我自己的自我的觀點是，我確實擁有一個非常健康的身體，它正在令人驚歎地良好工作。我並不知道我能夠對這些實體說什麼來給予它們安慰並讓它們從罪咎感中釋放它們自己和我之間，這種罪咎感是被那些感覺到一個人必須因為身體健康而自豪以便於具有心智的、情緒的和靈性的健康的人所施加在我身上的。你們能夠評論嗎？

I am Q'uo, and am aware of your query, my sister. We may comment in a general fashion, for we wish to share the principle. Those who offer their help, their opinion, of your situation, have the desire to serve, the basic love that propels motion and service. The vehicle, or channel through which the service is offered, is whatever framework of belief has served this entity, or any who offer their assistance. Thus, they give that which is biased, according to what they have found helpful. The manner in which you receive that which is given is determined again by your own framework of belief. You may see the offering as that which is laden with guilt. This may be the result of a distortion of either one or both of the means of perceiving. This perception of the role of guilt, then, has meaning for each in an unique manner. The weight that you give to that perception, then, is a function of ...

我是 Q'uo，我們理解了你的問題，我的姐妹。我們可以用一種一般性的方式進行評論，因為我們希望分享原則。那些對你的情況提供它們的幫助，它們的觀點的人，擁有去服務那種推動了運動與服務的基本的愛的渴望。服務通過其被提供的載具或者管道，是已經服務了這個實體或者任何提供它們的幫助的實體的信念的無論什麼框架。因此，它們，根據它們已經發現是有幫助的事物，給出了那個有偏向性的事物。你可以將那種給予視為是帶有罪咎的負擔的。這可能是要麼一個感知的途徑，要麼同時兩個感知的途徑的一種扭曲的結果。這種對罪咎的角色觀念，接下來，會用一種獨一無二的方式對每一個人擁有意義。你們給予那種觀念的重要性，接下來，就是一個.....的機能.....

We must pause, we are having difficulty with this instrument.

我們必須暫停，我們在這個器皿身上正在遇到困難。

(Pause)

(暫停)

I am Q'uo, and we apologize for the delay. We shall continue. The perception of guilt as a portion of your condition, is merely a reflection of the ...

我是 Q'uo，我們為延遲而抱歉。我們將繼續。對罪咎感知為你的情況的一部分，僅僅是一種映射.....

Jim: Carla, this isn't (inaudible). It doesn't feel right, I'm going to have to stop.

It doesn't feel like Q'uo. *Jim* : *Carla* , 這是（聽不見的）。它感覺不對，我將必須要停下來。它感覺起來不像是 Q'uo。

(Carla channeling)

(Carla傳訊)

I am Q'uo, and greet each through this instrument once again in love and light. We wish to applaud and encourage the instrument known as Jim, that this instrument's (inaudible) is such that there was (inaudible) lack of steadiness of the tuning, and although the one known as Carla was keeping the circle well guarded by means placed there by the instrument before the meditation, yet it is always well whenever in doubt to cease the communication, for it is the desire of the Confederation of the Planets, who are in service to the one Creator to offer only that highest truth that may be offered in a (inaudible) and secure manner.

我是 Q'uo，我再一次通過這個器皿在愛與光中向各位致意，我們希望稱讚並鼓勵被知曉為 *Jim* 的實體，這個器皿的（聽不見）就是如此以至於會有（聽不見）調音的穩固性的缺少，雖然被知曉為 *Carla* 的實體藉由在冥想前被器皿安置在那裏的途徑而讓這個圈子很好地被保護起來了，在任何有懷疑的時候去停止交流，這一直都是很好的，因為服務於太一造物者的星際聯邦的渴望是去僅僅提供可以用一種（聽不見）而穩固的方式被提供的最高的真理。

(Inaudible) query which was posed by this instrument, as there is the difficulty of the instrument's own individual small self which has its opinion, and would in any case doubt that which we were to offer. We shall simply say that the nature of health and wellness is a nature which knows not bone nor sinew, blood or tendon, infection or disease. The health and wellness of an entity is its acceptance of itself, and its realization that all is as it should be and as it must be for the entity to be open to the lessons of love received and given in that moment.

(聽不見)被這器皿提出的問題，因為這個器皿的自己的個人的小我的問題，它擁有它的觀點，並會在任何情況下都懷疑我們所要給予的事物。我們將單純地說，健康和健全是一種特性，這種特性既不知道骨骼，也不知道肌肉，不知道血或髓，不知道傳染或者疾病。一個實體的健康與健全是它對它自己的接納，以及它的認識，一切都是如其應該是的樣子，並如其必須是的樣子，如果實體要向著在那一刻被接收到和被給予的愛的課程開放的話。

Before we close through this instrument we would ask once more if there are any further queries?

在我們通過這個器皿結束前，我們會再一次請問，是否有任何進一步的問題。

K: My name is K (inaudible) weekly, and I would like for you to comment on the teaching and work of the circle that I am speaking about, particularly, could you comment upon the entity Sananda, who speaks to the circle?

K：我的名字是 K（聽不見）每週，我想要你們對於我正在談論的圈子的教導與

工作進行評論，尤其是，你們能夠對向這個圈子發言的實體 *Sananda* 進行評論嗎？

I am Q'uo, and we greet you, K of St. Louis. Blessings upon you and upon your seeking. The conditions of that activity called channeling are different for each channel, and the sensitivity each channel may bring to its work is unique to that entity. Those ideas which can be used as tools and resources in the daily life are ideas inspired by love, call it what you will.

我是 Q'uo，我們向你致意，聖路易斯的 K。為你和你尋求而祝福。那個被稱為傳訊的活動的情況，對於每一個管道都是不一樣的，每一個管道可能會帶到它的工作的敏感性對於那個實體都是獨一無二的。那些能夠被在日常生活中用作工具和資源的觀念都是被愛所啟發的觀念，用你喜歡的方式稱呼它。

As to the name, Sananda, the Christ name has moved through many namings. There is no one name of this consciousness that may declare itself unique at this time, that is, the only entity which speaks as the principle of the master known as Jehoshua, or Jesus. We ask that you yourself listen with an open heart to the messages of the one known to you as Sananda—how many names this energy has been perceived as having, how many more shall there be. You are one, as are most who have studied the consciousness, the mind and the actions of the one known as Jesus the Christ. Listen to this entity. Seems it to speak in humility, compassion and acceptance, encouraging each to love each other? If that be so, what matters it what it call itself?

關於名字，*Sananda*，基督的名字已經穿過了許多的命名了。沒有一個這個意識的名字可以宣稱它自己在此刻是獨一無二，也就是說，唯一的發言實體是被知曉為 *Jehoshua*，或者耶穌的大師。我們請你自己帶著一顆開放的心聆聽被你們知曉為 *Sananda* 的實體的資訊——這個能量已經被感覺為擁有多少名字，就將會有多少更多的名字將會出現。你們是一體的，如同大多數已經研究了被知曉為耶穌基督的實體的意識、心智和行動的實體都是一體的一樣。聆聽那個實體。它看起來似乎是通過謙遜、同情心、接納而發言，並同時鼓勵每一個人都去彼此相愛嗎？如果是那樣的話，它稱呼它自己為什麼有什麼重要的呢？

We may say specifically only that the intentness of the entity which is Christ is a consciousness which has used channels which have given over their lives to servanthood. Gaze clearly upon the face of love. There is no pride, there is no judgment, there is always love, forgiveness and healing. That which is of Christ-consciousness dares the entity to look at itself, to accept itself, and by that impossibility of self acceptance and blind faith, be healed. If the entity whom you hear has this love, this yearning, this passion and this healing, you may judge for yourself what energy or principle of the Creator this entity is. We do not give opinions positive or negative of any source, but ask each entity to use its discrimination, and always to use the light touch, the relaxed and time-consuming patience allowing ideas offered by such consciousnesses to steep and ripen within the self. By [the] fruits of these teachings shall you know the nature of him who planted the seed that blooms within yourself.

我們可以僅僅特定地說，基督之所是實體的意圖是一種意識，這種意識已經使用了那些已經將它們的生命交托給了僕人身份的管道。清晰地注視愛的面龐。沒有驕傲，沒有評判，一直都有愛，寬恕與療愈。那個具有基督意識的食物是敢於讓實體注視它自己，接納它自己，並藉由自我接納和看不見的信心的不可能而被療愈。如果你們聽到的實體擁有這種愛，這種渴望，這種熱情和這種療愈，你就可以為你自己判斷，這個實體是造物者的什麼能量或者原則。我們並不對任何的源頭給予正面性或者負面性的觀點，而是請每一個實體使用它的分辨力，並一直使用輕觸，放鬆的以及耗時的耐心，並同時允許被這樣的意識提供的觀點在自我內在之中浸泡並成熟。藉由這些教導的果實，你們將知曉那個種植了在你自己內在之中開花的種子的實體的屬性。

May we be of any more service to you at this time, my brother?

我的兄弟，在此刻我們可以對你有更多的服務嗎？

K: Thank you very much.

K：非常感謝你們。

We thank you, K of St. Louis. Is there another query at this time?

我們感謝你，聖路易斯的 K。在此刻有另一個問題嗎？

K: Could you comment briefly about the connection that B and I have between each other?

K：你們能夠簡要地評論 B 和我在相互彼此之間擁有的聯繫嗎？

I am Q'uo, and without abridging free will, we may. K is teacher to B; B teacher to K. You have the honor of being honest, and the duty to be compassionately honest, and to give to each other a true picture of each other, that together you may pull as two oxen the cart of your faith and your will to serve, not a striving to please, only, but looking always for that which may serve, never striving to limit, but searching always for that which may advance a sense of freedom.

我是 Q'uo，在不刪減自由意志的情況下，我們可以評論。K 對於 B 是老師，B 對於 K 是老師。你們擁有成為誠實的榮耀，以及成為充滿熱情地誠實，以及給予相互彼此一幅相互彼此的真實的圖像的責任，你可以將你的信心和你對於去服務的意志，就好像貨車的兩頭牛一樣拉到一起，不是努力僅僅去取悅，而是一直尋求可能會增長一種自由感的自我。

The mated relationship, regardless of what its nature be within the legal framework of your culture, is the most powerful possible arrangement within which acceleration of the spiritual path may be done. It is also the most difficult, because intimacy is very difficult among those in a culture which teaches each entity to wear the mask and to behave in such and such a way, that the truth be only half told, or not mentioned, for to do so would cause time-consuming, heart-rending work in consciousness by both.

伴侶關係，無論在你們的文化的法律的框架中它的特性是什麼，都是有可能最為強有力的安排，在其中對靈性的道路的加速就可以被進行了。它同樣也是極其困

難的，因為，如果一個文化教導實體去帶上面具並用這樣或者那樣一種方式來行為舉止，以至於真理僅僅是半遮半掩，或者是不被提及，在這樣一個文化中的人群當中，親密性是非常困難的，因為要這樣做是會造成耗時的，令人心碎的，由兩個人同時進行的在意識中的工作。

Thus, each who is a teacher to the other in a mated relationship must, to be the most effective partner, gaze within the self within all circumstances and within all transactions with the cleansing, purifying and healing openness of heart, never allowing difficulties to remain between the two, realizing always that difficulties will continually be between you, for you are each other's greatest catalyst for learning. Face that squarely. You shall make each other uncomfortable. That is the nature of change. And when you have a teacher, the weight of learning increases, and the discomfort increases likewise. Therefore, see the pain that you give each other with sorrow and with apology, but with the knowledge that it is a necessary portion of the learning of two who together seek most beautifully.

因此，在一個伴侶關係中每一個人都是另一個人的老師，都是最有效的伴侶，每一個人都在所有的情況中，在所有的相互影響中，都帶著心的清潔性的、淨化性的意見療愈性的開放性來注視自我內在，永遠不允許困難留在兩個人之間，同時一直都認識到困難將會持續不斷地存在於你們當中，因為你們都相互彼此的最大的學習的催化劑。直面那一點。你們會讓相互彼此感到不舒服。那就是改變的特性。當你們擁有一個老師的時候，學習的重量增加了，不舒服同樣也增加了。因此帶著憂傷，帶著抱歉，卻帶著知曉它是兩個在一起最為美麗地尋求的實體的學習的一個必不可少的部分，看到你們給予相互彼此的痛苦。

Is there another question, my brother?

我的兄弟，有另一個問題嗎？

K: Thank you. Thank you very much for increasing my insight and understanding, and I wish to give the rest of the time to someone else who may have a question.

K：謝謝你們。非常感謝你們增加了我的洞見與理解，我希望將剩下的時間給予某個其他的可能有一個問題的人。

We thank you, my brother. Is there another query at this time?

我們感謝你，我的兄弟。在此刻，有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo. We are aware of your questions, and respect each for the silence that indicates that it is not now the time to ask such questions. Ponder them instead within your heart and your soul. You can answer as well as we. If you give yourself the time to allow these questions to sink deeply into your subconscious, each question shall be answered at last, by whatever means.

我是 Q'uo。我們理解了你的問題，並尊重每一個人，因為靜默標識現在不是問

這樣的問題的時候。作為替代在你們的心與你們的靈魂中沉思它們。你們能夠和我們一樣回答。如果你給予你自己時間允許這些問題深深沉入到你的潛意識之中，每一個問題都將最終，藉由無論什麼途徑，被回答。

Your planetary sphere has a special light this day, which you call Easter and Passover within the culture in which you live. Lift up your hearts, my children, sing alleluia to new beginnings, new understanding, new perceptions of the self, new consolations and a renewal of a passionate desire to know, to love, and to express by service to others the one infinite Creator. In the love and the light of that Creator we leave you now, rejoicing with you at your Eastertide. We are those known to you as Q'uo. Adonai. Adonai vasu borragus.

你們的星球今天擁有一種特別的光，在你們在其中生活的文化中，你們將今天稱為復活節和逾越節。提升你們的心，我的孩子們，向新的開始，新的理解，新的對自我的觀念，新的安慰以及一種對去知曉，去愛，去藉由服務他人表達太一無限造物者的一種充滿熱情的渴望的更新高唱哈利路亞吧。在那個造物者的愛與光中，我們現在離開你們，我們與你們一起歡慶復活節。我們是你們知曉的 Q'uo。Adonai。Adonai vasu borragus.

April 29, 1990

1990-04-29 1990 百樂餐

Group question: No group question today. We'll take potluck.

團體問題：今天沒有團體問題。我們進行百樂餐。

(Carla channeling)

(Carla 傳訊)

We are those of the principle of Q'uo, and we greet you in the love and in the light of the one infinite Creator. We thank you for the plenty of your company, for the thanksgiving of your meditation together, for the rejoicing in unity of this circle of seeking, and for the openness to hear what we have to say to you, though you are so scattered at this time that you are not able to form queries that are deeply in your heart. And we assure each of you there are queries in your heart at this time, queries that you could bring closer and closer to the surface by wishing and desiring and willing to live more and more consciously, more and more single-mindedly, to burn with passion, to hear the voice of the one infinite Creator within you, to have the enlightenment and the opening up of those things which seem closed to you because they are caught in the prison of words.

我們是你們知曉的 Q'uo 原則，我們在太一無限造物者的愛與光中向你們致意。我們為你們的陪伴的豐盛，為對你們在一起冥想的感恩，為在這個尋求的圈子的統一中的還清，為聽到我們要向你們所的內容的開放而感謝你們，雖然你們在此刻是如此思維分散以至於你們無法形成在在你們內心深處的問題。我們向你們每一個人保證，在此刻會有在你們的心中的問題，會有你們藉由期待、渴望並樂意於越來越有意識地，越來越一心一意地活著而越來越近地帶到表面上的問題，這樣你們就可以藉由熱情而燃燒，聽到在你們內在之中的太一無限造物者的聲音受到啟發，並對於那些因為被囚禁於詞語的牢獄中而看起來似乎與你們是親密的事物開放了。

Each of you has suffered in this week, each of you has rejoiced in this week. Have you noticed? Have you grasped your life in any one moment, and turned to the central sun of your being in praise and thanksgiving and joy? Where is your joy, my children? Where is your passion? Where is your thanksgiving? You are upon a road, and each stranger that you meet may open to you the book of your life, the meaning of your moment. Do you listen to every stranger? You are strangers to yourself, each of you. Do you know how your heart yearns to dwell in joy? Do you know the passion that lies within you to follow with a single mind and a single heart that trail you can sense, that dusty road that you know is better than it feels, finer than it seems, more wonderful than it apparently could ever be? What ties you to this illusion, my children, you who are in such an advantageous position, you who have made such firm commitments?

你們每個人都已經在這一週受苦過了，你們每個人都已經在這一週歡慶過了。你們已經注意到了嗎？你們已經在任何時刻中都掌握了你們的生命，並在讚美、

感恩與喜悅中轉向你們的存有的中心的太陽了嗎？我的孩子們，你們的喜悅在哪裏？你們的熱情在哪里？你們的感恩在哪里？你們是在一條道路上的，每一個你們遇見的陌生人都可以為你打開你的生命之書，你的瞬間的意義。你們聆聽每一個陌生人了嗎？你們，你們每一個人，對於你自己都是陌生人。你們知道你們的心如何渴望居住在喜悅之中嗎？你們知道存在於你們內在之中的熱情以一心一意地跟隨那條你們能夠感覺到的道路，那條你們知曉的佈滿塵土的道路是比它感覺起來更好的，是比它看起來的樣子更美好的，是比它在表面上能夠成為的樣子更加美妙的。我的孩子們，你們處於這樣一個有利的位置，你們已經做出了這樣堅定的奉獻了，是什麼事物將你們束縛在這個幻象呢？

We choose to speak of what this instrument spoke of earlier, for though this instrument knows not whence its thoughts arise, yet it is true that this instrument has opened, more than most, those passages into what may be called the frontal lobes of your brain, if you wish to give a geographical location to that portion of consciousness which is capable of faith. Because of this instrument's blind and unknowing faith, because of its insistence that there is a positive way to observe an act in each circumstance, it burns, it gives praise, it has its moments of joy, perhaps more often than some, though it too dwells completely within your illusion and is completely blind to that which it senses. It is, however, correct. You, my children, have banded together in blind faith with apparent difficulties on every side, with personality clashes, with personal difficulties that seem to make certain relationships less easy, each with personal business that seems upon the surface to cause the relationship to be that that is not unity.

我們選擇去談及這個器皿在早些時候談及的事情，因為雖然這個器皿不知道它的想法從哪里升起，然而，這個器皿已經，比大多數人，更大地開啟了那些進入到可以被稱之為你們的大腦的前額葉的部分的通道了，如果你們希望給予意識的那個能夠擁有信心的部分一個地理上的位置的話。因為這個器皿的看不見與不知道的信心，因為它的極力主張在任何環境中都會有一條正面性地觀察一個行為的途徑，它燃燒，它給予讚美，它擁有它喜悅的時刻，也許是比一些人更為頻繁地，儘管它同樣也居住在你們的幻象中並對於它感覺到的是完全看不見的。然而，它是正確的。我的孩子們，你們已經藉由在每一面的困難，藉由人格的衝突，藉由看起來似乎產生出一定的較不容易的關係的個人的困難而在看不見的信心中被綁在一起了，每一個人都有在表面上看起來似乎使得關係成為了較不統一的事物的問題。

So it seems to you, yet you have vowed deep within yourself to serve the infinite One together, and all your words and moods and fears and troubles and problems within the illusion have absolutely no effect whatsoever upon the joy of your union within the love and the light of the service to the one infinite Creator. You have made a choice that is completely idealistic and unrealistic with regard to your circumstances. You shall not see your oneness, perhaps ever, and surely not quickly, for each of you lacks, in some way, the work that must be done to learn passion, and sureness, and stillness, and blindness.

在你們看起來似乎就是如此，而你已經在你自己內在深處發誓要去一起服務無限太一了，所有你們在這個幻象中的言語、情緒、恐懼、眼淚以及問題對於你們在

服務無限太一造物者的愛與光之中的你們的聯合的喜悅都絕對不會有無論什麼任何的作用。你們已經做出了一個選擇，這個選擇在關於你們的環境的方面絕對理想性且不現實的。你們將不會看到你們一體性，也許曾經看到過，但肯定不是很快就看到，因為你們每個人都用某種方式缺少必須被進行的工作，以學習熱情、確定性、安靜與看不見。

You are not blind to your illusions. Why, why is that? We may ask all upon your grieving, weeping, agonized planet. Why can you not be blind? You know that which you see is an illusion. Even your scientists speak to you thus. Your poets have always spoken so. All have wished to burn with passion for the infinite, the divine, the ideal, the everlasting. Why do you see? Why do you open your eyes and allow yourselves to be pulled into an illusion that you are so aware of as an illusion?

你們對於你們的幻象並不是看不見的。為什麼，那是為什麼呢？我們可以詢問在你們這個悲傷、哭泣與苦惱的星球上的所有人。為什麼你們無法成為看不見的呢？你們知道你們看到的事物是一個幻象。甚至你們的科學家都會對你們這樣說。你們的詩人一直都對這樣說。所有人都已經希望去帶著熱情而為無限，神聖、理想與永久的事物而燃燒。為什麼你們要看見呢？為什麼你們要睜開你們的眼睛並允許你們自己被拉入到一個你們如此清楚地知曉是一個幻象的幻象之中呢？

The answer is very simple. You are doing what you are supposed to do. Were you able to be blind to this illusion and awake to joy, you would not, nor should you, be here, dwelling in this illusion, learning and suffering and changing and transforming yourself, day by day, step by weary and seemingly plodding step. You have come here and have given up your true sight, and so you do not find your blindness a virtue. This is the forgetting, this is the veil, this is birth into an illusion, and you have plunged yourself into its icy waters, because in your courage you have wished to become better, to become more single-minded, to find more courage, to burn brighter, to have more passion and more single-mindedness in love of the one infinite Idea or Thought that is Love itself.

答案是非常簡單的。你們正在做你們被假設要去做的事情。如果你能夠看不見這個幻象的並且覺醒於喜悅的話，你既不會願意也不應該出現在這裏，並同時居住在這個幻象中，學習、受苦、改變並日復一日、用疲倦且沉重的步子一步接一步地轉變你自己了。你們已經來到了這裏並已經放棄你真實的視力了，這樣你們就不會發現你們的看不見是一個優點了。這個優點就是遺忘，這個優點就是罩紗，這個優點就是出生進入到一個幻象中，你已經將你自己投入到這個冰冷的水域之中了，因為憑藉著你的勇氣，你已經期待去成為更好的，去更為更加一心一意的，去找到更多的勇氣，去更為明亮地燃燒，去對那個愛本身之所是的那一個無限的觀念或者想法擁有更多的熱情且更加專注。

So, do not in any way cause yourself to criticize yourself, discourage, doubt or complain about yourself. No matter what it may seem that your lacks are, you have chosen them, bravely, knowing the pain you would endure by your blindness. In such blindness the ideas of one who has faith, such as this instrument, often sound unrealistic in the extreme. Nor is this instrument at all

infallible, yet in this particular statement, that you who have banded together to serve and have called yourself L/L are indeed one, [she offers an accurate translation of our concept]. We do not know if you shall ever have the joy and the thanksgiving and the harmony that you would wish. The combination is more difficult, the problems each has more serious. Each is unbalanced in a different way. The group, upon the mundane level, functions in love and light often by refraining from speaking. This may seem like a mistake. Is it not good to correct each other's faults? Is it not good to share the mirror, and say, "Gaze, gaze upon this mirror, look honestly into what you are saying and doing. Let me help you see yourself better." This is what each is to do with the other in relationship. Yet, how often have each of you chosen not to speak, and why? Have you wondered, you who so often do speak, and right clearly, mirroring each other?

因此，不要以任何方式讓你自己批評你自己，讓你自己對你自己感到灰心、疑慮或者不滿。無論看起來似乎你缺少的事物是什麼，你已經勇敢地，在知道藉由你的看不見你會忍受的痛苦的情況下，選擇了它們。在這樣的看不見中，一個諸如這個器皿之類的有信心的人的觀念，經常聽起來似乎是極其不切實際的。這個器皿也不是完全不會犯錯的，而在這個特定的說法中，你們這些已經綁在一起來服務並已經稱呼你自己為愛/光研究機構的人們確實是一體的，[她對我們的觀念提供了一個準確的轉譯。]我們並不知道是否你們將會一直擁有你們希望的喜悅、感恩與協調。混合是更為困難的，每一個人擁有更為嚴肅的問題。每一個人都是用一種不同的方式是失衡的。在世俗的層次上，這個團體經常藉由避免說話而在愛與光中運轉。這可能看起來似乎是一個錯誤。去更正相互彼此的錯誤難道不是有益的嗎？去分享鏡子並說，“注視，注視這面鏡子，誠實地凝視你正在說和正在做的事情。讓我幫助你更好地看到你自己，”這難道不是有益處的嗎？這就是每一個人的人際關係中與其他人要一起去做的事情了。然而，你們每一個人都已經如此經常地選擇不去說話了，為什麼呢？你們這些如此經常地說話，且完全清晰地映射了相互彼此的人，你們感到驚奇嗎？

As L/L, you have stubbornly and blindly refrained, not out of fear, not out of a lack of ability, but you have allowed your surface to remain calm, and though in each there is difficulty, judgment, disappointment, unhappiness and confusion, you carry it as your own baggage and do not mirror it to each other. Although in your personal relationships you very well may, and so you must, as L/L, you have given the best of yourselves. Are you aware of this? No, my children, you have not known, but have only felt your way. You are blind, and so this must be. Trust in this blindness, trust in your feelings. Do not doubt, for one second, ever, your intuitions regarding this particular commitment to service to others.

作為愛/光研究機構，你們已經固執地且盲目地抑制住了，不是出於恐懼，不是出於一種缺少能力，而是你們已經允許你們的表面去保持平靜，雖然在每一個人內在之中都有困難、評判、失望、不快與混淆，你們將它作為你自己的包袱背起來並不將它向相互彼此映射出來。雖然在你們的個人的人際關係中你們可能是很好的，因此你們必定，作為愛/光研究機構，你們已經給出了你們自己的最佳的部分了。你們察覺到這一點了嗎？沒有，我的孩子們，你們並不知道，但是你們已經僅僅感覺到了你的道路了。你們是看不見的，因此，必定是這樣的。信任這

種看不見，信任你們的感覺。在關於這個特定的服務他人的承諾的方面，一刻都不要對你們的直覺有疑慮。

Each of you gives up and sacrifices much to serve. When a group serves together each sacrifices in order to harmonize with others. This is known, but not appreciated. You do not give yourselves credit, for you suffer for a grand and wonderful purpose, and the harmony you create, though created in blind faith and confusion, is the brightest light you may shine as a nascent, inchoate, barely born social memory complex. Do you think a social memory complex begins by all telling all what all think? No, my children. A social memory complex begins by each loving each unconditionally—unconditionally, no matter what the cost, and so you have done with exquisite care, not even knowing why.

你們每一個人都已經放棄和犧牲了大量的事物以進行服務。當一個團體一起服務的時候，每一個人都做出了犧牲以與其他人協調一致。這是已知的，但是，這是沒有被感激的。你們並沒有為你們為了一個偉大和美妙的目的，為了你們創造的協調而受苦而稱讚你們自己，雖然這種協調是在看不見的信心與混淆之中被創造出來的，它卻是你們作為一個初生的，剛開始的，剛剛被誕生出來的社會記憶複合體可以閃耀的最明亮的光了。你們認為一個社會記憶複合體是藉由所有人都告訴所有人它們在思考的事情而開始的嗎？不是得，我的孩子們。一個社會記憶複合體是藉由每一個人無條件地愛每一個人而開始的——無條件地，無論有什麼代價，這樣你們就已經藉由微妙的關心，甚至在不知道為什麼的情況下去愛了。

We do not say this to make you proud. We say this to make you see the process that you undergo spiritually, as a group that moves in service to the one infinite Creator, by offering information to others that is practical. We of the Confederation of Planets in the Service of the Infinite Creator do not rely upon inspiration only, although indeed we hope, oh, how we hope, to inspire! We know that people need resources, they need tools, they need practical things, things that they may think about and use as they work to move along the path of service to others in the evolution of their own spirits and the spirit of all, which, in the end, is one and the same thing.

我們這樣說並不是要讓你們驕傲。我們這樣說是讓你們看到，作為一個通過服務太一無限造物者而移動的團體，藉由向其他人提供實用性的資訊，你們在靈性上所經歷的過程。我們服務無限造物者的星際聯邦並不僅僅依賴於啟發，雖然我們確實希望，哦，我們多麼希望去啟發呀！我們知道人們需要資源，它們需要工具，它們需要實用的事情，需要那些它們可以思考並可以在他們進行工作的時候使用的事情，以沿著服務他人的道路在他們自己的靈性的演化以及所有人的靈性演化中移動，最終所有人都是一體的，所有人都是相同的事物。

And we say to each who may wish to walk with others in the service of the one infinite Creator, love each other unconditionally; bide your words, bate your tongue, hold and release your judgments. Is not each attempting the very most it can attempt already? Have you not faith in each other to this extent, that you have faith each is attempting the impossible? You know it is impossible to act ideally in this illusion. The illusion is what you see. The

illusion is what will form your actions, and they will be relative, not absolute. Again and again you yourselves shall perceive yourselves in error. Is it so strange you should perceive error in others also? But if you wish to work for love, if you wish to serve in love and light, love each other, care for each other, be for each other, advocate each other, burn with love and passion for the portion of each that wishes to serve. Is this not beautiful? Is this not beyond the understanding?

我們對每一個可能會希望在服務太一無限造物者的過程中起于他人同行的人說，無條件地愛相互彼此，忍住你們的言語，抑制你們的舌頭，保留並釋放你們的評判。難道每一個人不都正在嘗試它已經能夠嘗試的最大事情了嗎？你們難道對於相互彼此沒有信心，以至於到了你們有信心每一個人正在嘗試不可能的事情的程度了嗎？你們知道要在這個幻象中理想性地行動是不可能的。幻象就是你們所看到的事物。幻象就是將會形成你們的活動的事物，它們將會是相對的，而不是絕對的。一次又一次，你們自己將感覺到你們自己犯錯了。你同樣也會在其他人身上感覺到錯誤，這難道不是如此奇怪的事情嗎？但是如果你們希望去為愛而工作，如果你們希望在愛和光中服務，彼此相愛，彼此關心，彼此支持，彼此用戶，並藉由愛與熱情為了每一個人希望去服務的那個部分而燃燒吧。這難道不是美麗的餓嗎？這難道不是超越理解的嗎？

Each of you has that which you may call the ego. You are aware of it in more sophisticated words, but for this message we shall use the easy term, and ask you to realize that we mean by it all those blockages of the self with the self, with each other and with a society, because you wish to be known as this and that, and do not wish to be known as the other. You wish to have a certain selfhood in others' opinions, and you do not wish to see that mirrored back to you as a sullied or distorted or criticized selfhood, for your feelings would be hurt and you would suffer.

你們每個人都擁有那個你們可以稱之為小我的部分。你們用更為複雜的詞語知曉它，但是，對於這個資訊我們將使用容易的詞語，並請你們認識到，我們說它的意思是說有那些自我與自我，自我與相互彼此以及與一個社會之間的阻塞，因為你們希望去被知曉為這個或者那個事物，而不希望被知曉為其他的事物。你們希望去在其他人的觀念中擁有一定的自我屬性，你們並不希望看到那個作為一個有污點的或者扭曲的或者被批評的自我屬性而被映射返回到你身上的事物，因為你的感覺會受傷，你會受苦。

In service to others let each be stern with the self, and full of infinite love and advocacy for each other. You have your own lessons to learn, and only out of those lessons do you have what you may give in love and harmony to the group. Take those lessons seriously, and in your personal relationships, make full use of the mirroring effect. Listen to each other honestly, but as you come together in love and light, do not seek to be understood as such and such, but seek only to understand the beauty of each other. Dwell in praise and thanksgiving to the one infinite Creator. Rejoice in the harmony that your blind faith has given you with each other. You are not harmonious together, no people are harmonious together unless they give up that which is ego, and cease to judge. The relationship of [or through] service is forever healing,

forever blessing, forever giving thanks, forever finding the most passionate love of that single-minded search which each has joined together, the search for service to that most beloved infinite One whose passion, whose love, whose Thought, has originated all of creation.

在服務他人的過程中，讓每一個人都對自己是嚴格的，並充滿對相互彼此的無限的愛與用戶。你擁有你自己要去學習的課程，僅僅是從那些課程中，你確實擁有你可能會在愛與協調中給予團體的事物。嚴肅地進行那些課程，在你個人的人際關係中，充分利用鏡射效應。誠實地聆聽相互彼此，但是，當你們在愛與光中聚集在一起的時候，不要尋求去被理解為這樣那樣，而是僅僅尋求去理解相互彼此的美麗。居住在對太一無限造物者的讚美和感恩之中。在協調一致中歡慶，你們的看不見的信心已經給與了你們相互彼此。你們在一起不是協調的，沒有人在一起的看協調的，除非他們放棄了小我之所是並停止評判了。服務的關係或者通過服務的關係永遠是療愈性的，永遠是祝福的，永遠是致謝的，永遠是發現對每一個人都已經結合在一起的一心一意的尋求，對去服務於那最為摯愛的無限太一的尋求的最為熱烈的愛，無限太一的熱情、祂的愛，祂的想法，已經創立了一切的造物了。

We leave you glorying and giving thanks and praise at the harmony that you so blindly are willing to attempt in such a difficult illusion for the purpose of service to the one infinite Creator, and we urge you to continue so, knowing that nothing is as it appears but love, and that is all that it appears, and more. 我們在對你們如此盲目地樂意於去在這樣一個困難的幻象中為了服務太一無限造物者的目的而嘗試的協調一致的榮耀、致謝與讚美中離開你們，我們鼓勵你們繼續如此，並同時知曉除了愛之外沒有任何事物是它看起來的樣子，那就是全部它看起來的樣子了與更多了。

We would close this meditation through the one known as Jim. We thank this instrument for opening itself without a query, for it has been some time since this instrument has done so and it did not feel comfortable. We thank this instrument, that it is flexible and trustful enough to do this, and so we leave this instrument in thanksgiving, and move to the one known as Jim. I am that principle known to you as Q'uo.

我們會通過被知曉為 *Jim* 的實體結束這次冥想。我們感謝這個器皿毫無疑問地開放它自己，因為自從這個器皿這樣做已經有一段時間了，它並未感覺到舒服的。我們感謝這個器皿，它是足夠靈活與信任以進行這個工作的，因此我們在致謝中離開這個器皿並移動到被知曉為 *Jim* 的實體。我們是你們知曉為 Q'uo 的原則。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light. At this time we would offer ourselves in the attempt to answer any further queries that may be on those minds present. Is there a query at this time?

我是 Q'uo，在愛與光中再一次向各位致意。在此刻我們會提供我們自己嘗試去回答可能會出現在那些在場的實體的頭腦中的任何進一步的問題。在此刻有一個問題嗎？

K: I don't have a question right now, but I want to thank you for the comfort of your words and the validation of our work together. It meant a lot to me, thank you.

K：我現在沒有一個問題，但是想要為你們的言語的舒適以及對我們在一起的工作的確認而感謝你們。它對我是很有意義的，謝謝你們。

Carla: Me too, me too, thanks.

Carla：我也一樣，我也一樣，謝謝。

I am Q'uo, and we are most grateful to each as well for allowing us to speak upon this topic by your desires and your intentions as well as your actions. We thank each. Is there any query at this time?

我是 Q'uo，我們對於你們允許我們在這個主題上發言同樣也是對各位極其感激的，@這個主題是藉由你們的渴望，你們的意圖，同樣也藉由你們的行動而提出的。我們感謝各位。在此刻有任何問題嗎？

Carla: Is this true universally of those who attempt to be of service, that which you have said about us? Is this a tool for everyone to use?

Carla：你們已經說過的關於我們的事情，它對於所有嘗試去有所服務的實體是普遍有效的嗎？這是一個供所有人使用的工具嗎？

I am Q'uo, and though the tool we have given is that which will find application in most groups' experiences, it is not one which is without individual tailoring, shall we say, but that which we have given may serve as a firm foundation for any group that desires to be of service to others through the harmonizing of those individual energies which comprise the whole of the group. The individual idiosyncrasies, shall we say, are paradoxically those qualities which give the group wider capabilities, on the one hand, and when left in an unchecked state, shall we say, that which does not bend to compromise can also be those qualities which serve to fracture the crystallized harmony of a group. Therefore, it is a delicate balance that must be maintained when the individual personalities put themselves forth in the place of a group which desires to serve. Thus, we recommend that the ideal of service be held high for each and that each pursue that ideal through the harmonizing of characteristics as is necessary for the furthering of this ideal of service to others.

我是 Q'uo，雖然我們已經給予的工具是那種將會在大部分的團體的體驗中找到應用的工具，它不是一個不需要，容我們說，量身定做的事物，但是我們已經給予的事物是可以用作任何渴望通過對組成了整個團體的個體的能量的協調而服務他人的團體的一個堅實的基礎的事物。個體的特質，容我們說，悖論性地就是那些，在一方面，給與了團體更為廣闊的能力的特性，而當這些特性被留在未被檢查的狀態中的時候，那種不願意妥協的特性同樣能夠成為那些會起到讓一個團體的結晶了的協調性破裂的作用的特性。因此，當個體的人格將它們自己伸入到渴望去服務的團體的位置之中的時候，必須被維持的是一種微妙的平衡。因此，我們推薦服務的理想為每一個人人都保持高昂，每一個人人都通過對特性的協調來追

尋那種理想，當這種協調對於讓這種服務他人的理想更進一步是必不可少的時候。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Yes, just one, I don't know if there's an answer to it, but I feel so full of love for my friends that come to me—and especially the one known as A, today—but many friends, all my friends, and I just love them so much, and I would do anything for them, and it seems that there is so little that I can do, and it makes me want to cry. I feel this way not only for the people that ask me for help, but people with AIDS, and people that are trapped in socially unrespectable things like homosexuality, which is no sin at all but just a different mode of sexuality. I don't know what to do with all this love.

Carla：是的，有一個問題，我不知道是否它有一個答案，但是我感覺到對那些來到我身邊的我的朋友們如此充滿了愛——尤其是今天對於被知曉為 A 的實體——但是對於很多的朋友，所有的朋友，我就是如此愛他們，我願意為它們做任何事情，看起來似乎我能夠做的事情是如此之少，這讓我想哭。我不僅僅對於那些向我請求幫助的人是這樣感覺的，還有那些帶有愛滋病的人，那些在社會上陷入到諸如同性戀之類的不受尊重的事情的人，同性戀是完全沒有罪的，而僅僅只是一種不同的性的模式。我不知道要如何處理所有這種愛。

I am Q'uo, and, my sister, for one who loves greatly, as do you, it is well to give that love as the bread which is cast upon the waters, that it may go where it is needed, and do its work unseen. It is the most difficult service to allow those that are so dearly loved to learn that which is theirs to learn through their own efforts, knowing that much of that experience will contain that which you call pain, but that painful experience is that which shall guide the lesson to its home within the heart of the entity, and thus is the purpose of the painful experience, and much within your illusion explained. If lessons were easily won, would they be so valuable and carry such weight within the total beingness of the entity? One cannot learn for another or take from another the pain that shall go with the learning, for these are components of this process which must all be in place in order for the learning to occur.

我是 Q'uo，我的姐妹，對於一個和你一樣極其有愛的人，去如同被投在水面上的麵包一樣地給出那種愛，這是很好的，這樣它就可以前往它需要的位置，並進行它看不見的工作了。去允許那些被如此深深愛著的人們去學習它們的要去通過它們自己的努力學習的課程，並同時知曉會有大量的體驗將會包含那種你們稱之為痛苦的事物，這是極其困難的服務，而那種痛苦的體驗就是將會指引課程前往它在實體內心之中的家園，因此這些課程就是痛苦的體驗的目的，在你們的幻象中可以期待大量的課程。如果這些課程是會輕易被贏得的，它們會如此有價值並在實體的整個存在性之中帶有如此的重嗎？一個人是無法為另一個人學習，或者從另一個人身上拿走將會伴隨著學習的痛苦的，因為這些就是這個過程的組成部分，為了要讓學習發生，這些組成部分必須全都就位。

Thus, we suggest that you give that which you have of love in your sharing

with the others that you love and that you give freely, and that within your own heart you bless the learning that will inevitably contain the pain and let your love and your blessings be given freely.

因此，我們建議，在與其他人分享你愛的事物與你自由地給予的事物過程中，你給出你所熱愛的事物，我們建議在你自己的心中你祝福那種將會不可避免地包含了痛苦的學習並讓你的愛和你的祝福被自由地給予。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Yes. Is my suffering for these people that I love so much, which has happened to me all my life and I don't know how to shut it down, I would take all their suffering if I could, is it part of why I have physical limitations and physical suffering?

Carla：是的。我為這些我如此愛的人所遭受的苦難，以及已經在我的全部的生命中發生在我身上的事情，我不知道如何關閉它，我會接受它們所有的苦難，如果我能夠的話，這是為什麼我會有身體上的局限性以及身體上的受苦的原因的一部分嗎？

I am Q'uo, and we weigh our response carefully, for we do not wish to step over that boundary of infringement upon your own decision making and understanding of your life pattern. Your great empathic identity with those about you, especially when the emotional experience of those about you swings into that area of discomfort, sorrow and suffering, is a central feature of your ...

我是 Q'uo，我們仔細衡量了我們的回答，因為我們並不希望跨過為你自己做決定和對你的生命模式的理解產生侵犯的邊界。你對於在你周圍的那些人的巨大的移情作用的認同，尤其是在你周圍的那些人的情緒上的體驗轉動進入到那些不適、憂傷和受苦的區域的時候，是你的.....一個中心的特性.....

(Tape ends.)

(磁帶結束。)

(The essence of the response was that these are two separate issues, and Carla expressed relief in that confirmation.)

(回答的精髓是，有兩個分開議題，Carla 對那種肯定表達了慰藉。)

May 6, 1990

1990-05-06 改變意識的本能

Group question: The question this evening has to do with why is it that throughout all of recorded history, various cultures and religions and sects of one kind or another have all attempted to alter their consciousness by one means or another, whether it's by drugs or dancing or singing or chanting or ohming or meditating. Why is it that humans have found it attractive, and even necessary, to attempt to alter their consciousness? Is there something within the human brain/mind condition that is lacking or searching, or what is the reason for this attempt to alter the consciousness that has been evident throughout all of recorded history and is evident to this day?

團體問題：今天晚上的問題是與為什麼在貫穿所有被記載的歷史中，各種各樣的文化以及這樣或者那樣類型的宗教與教派全都嘗試去藉由這樣活著那樣的一種方式來改變它們的意識，無論它是藉由藥物，還是舞蹈，或者歌唱，或者吟誦、或者吟詠歐姆（OM），或者冥想。為什麼人類已經發現去改變它們的意識是有吸引力的，甚至是必不可少的呢？在人類的大腦/心智的狀況中有某種事情是缺少的或者在搜尋的嗎，或者這種在貫穿所有被記載的歷史中已經是明顯的且直至今天都是明顯的去改變意識的嘗試的原因是什麼呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. It is a very great pleasure for us to greet you in the love and in the light of the one infinite Creator in whose service we all walk, and in whose hope we all live. May we welcome that entity known as K to the group, and offer this entity the blessing which the Creator pours through us and through all, thanking this entity for its interest, and for the intensity of seeking that it and each of those within this circle manifests within their thoughts and their activities.

我是 Q'uo。在太一無限造物者的愛與光中向你們致意，這對於我們是一種非常巨大的快樂，我們全都走在為造物者的服務中，我們全都活在對造物者的希望中。容我們歡迎被知曉為 K 的實體來到這個團體，並向這個實體提供造物者通過我們並通過一切事物傾注的祝福，我們同時為這個實體的興趣、為它以及在這個圈子裏的每一個實體在它們的想法和它們的活動中顯化的尋求的強度而感謝這個實體。

You have asked us a question this evening which we may answer in many ways. Indeed, there is perhaps no larger topic than this, as it is an examination of the fundamental nature of those imperishable entities which you are, and their relationship to the physical vehicle which carries this consciousness about and enables it to use the catalyst of experiences, which are taken in such and such a way, further to accelerate the pace of spiritual growth, further to deepen the apparent suffering and sadness of the constant life of the pilgrim, which is that of continual change and transformation.

你們已經在今晚詢問了我們一個問題，我們可以用多種方式來回答這個問題。確

實，也許沒有比這個主題更大的主題了，因為它是一種對你們之所是的不朽的實體的基礎的本性，以及它們與物質性載具之間的關係的一種檢查，就是這個物質性載具攜帶著這個意識四處活動並使得它能夠利用那些用這樣或者那樣的一種方式被收到的體驗的催化劑，並進一步加速靈性呈上的速度，以進一步加深朝聖者的持續不斷的生命的面上的苦難與悲傷，朝聖者的生命就是持續不斷的改變與轉變了。

Now, lest you feel that we begin by identifying some, rather than all, as having the desire for deeper perceptions by what we have said, we say instead that each entity, each unique portion of consciousness with whom you come in contact, has within itself as a central spring, a central motivator of the physical manifestation and of the thinking, the fundamental desire to explore a bias which is as instinctual to it as the turning to the light is in your second-density flora. This is not a learned activity, but rather an instinct. We would ask you to put aside philosophical and metaphysical consideration at this time, that you may gaze steadily into the mirror of your memory. Is there any time, if we may use that word, within your conscious memory, that you thought to yourself, "This is all that there is. I am perfectly satisfied with what is"? Very few people could make such a statement in honesty, for it is a portion of the deepest instinctual nature of each portion of consciousness first to seek to be and realize the self; secondly, to turn towards the light, whether it be physical or metaphysical; thirdly, to explore the dynamics of all situations to find within them a transfiguration that causes one to move away from the mundane.

現在，為了不讓你們因為我們已經說過了的事情而感覺到，我們是藉由將一些事物，而不是將所有的事物，分辨為擁有對更為深入的觀念的渴望而開始的，我們會作為替代說，每一個實體，你與之接觸的意識的每一個獨一無二的部分，都在其自身內在之中，如同一個中心的噴泉一樣，擁有一種物質性顯化和思考的一個中心的驅動物，擁有基礎的渴望去探索一種偏向性，這種偏向性就如同在你們的第二密度中的植物群會轉向光一樣對於它是本能性的。這不是一種被習得的活動，而毋寧是一種本能。我們會請你們在此刻將哲學以及形而上學的考慮放在一旁，我們請你們穩固地凝視你們的記憶的鏡子。在你的有意識的記憶中，有任何的時候，如果我們可以使用那個詞語的話，你會對你自己思考，“這就是一切萬有。我對其之所是是完全滿意的嗎？”非常少的人能夠誠實地做出這樣一個陳述，因為首先去尋求去成為並認識自己，其次轉向光，無論它是物質性的光還是形而上學的光，第三去探索所有的情況的動力性以在它們內在之中找到一種使得一個人離開世俗的神聖化，這是意識的每一個部分的最為深入的本能的特性的一部分。

Within your illusion you both embrace the mundane and you push it from you. You have a full range of emotions concerning the difficulties of being the self. Part of that divine discontent is the absolute certainty within each entity which is at all conscious of itself that there is more that it does not know. There is therefore within the very first chakra or energy center that yearning to move from the relative to the absolute, from shadow to substance, from form to information. Let us say that humankind is biased towards some feeling that there is a self that does not perish. In the midst of an illusion which seems to declare precisely the opposite, the vague yearning of many is quelled, and the

life energy is distracted and dispelled by your gadgetry, your mundane concerns, and your concern for your position, your rights, your strengths and your improvement.

在你們的幻象中，你同時擁抱世俗且將它從你身上推開。你在關於成為自己的困難的方面擁有一個完整的情緒的範圍。那種神聖的不安的一部分就是在每一個實體內在之中的絕對的確定性，這種確定性完全地讓它自己明明白白地知曉，有更多的它並不知道的事情。因此，在最開始的脈輪或者能量中心之中就會有那種從相對性移動到絕對性，從陰影移動到實質，從形式移動到知識的熱望。讓我們說，人類的偏向性是朝向某種會有一個並不會消亡的自我的感覺的。在一個看起來，似乎完全揭露了對立面的幻象當中，很多人模糊的渴望是被壓制的，生命能量是被你們的小玩意、你們世俗的憂慮、以及你們對你們的地位，你們的權利，你們的優勢和你們的改善的關注所分心並驅散了的。

Let us move briefly to a digression about power. This culture's entities are very eager to give their power away to other sources, rather than seeking to remember the awareness that is within. Redemption and paradise are sought by some identification with some personification of that which seems to us to transcend the illusion in which you are enjoying existence. The yielding up of this personal power is not permanent. It can at any time be taken back into the individual by the individual's conscious effort, and we urge any who have not done so, so to do.

讓我們簡單地移動到一個關於力量的離題的枝節上。這個文化的實體非常熱衷於將它們的力量交托給其他的來源，而不是尋求去回憶起在內在之中的認識。救贖和天堂是藉由某種對在我們看來似乎超越了你們現在正在其中享受你們的存在性的事物的某種人格化的認同而被尋求的。對這種個人的力量的放棄不是持久的。它在任何時候都能夠藉由個體的有意識的努力被收回到那個個體身上，我們鼓勵任何尚未這樣做的人，去這樣做。

We would compare the hunger and the thirst for what this instrument would call righteousness, and what others would call the truth, or love, running throughout all of humankind, moving as does the tide, affecting each, but at a level that is beneath the threshold of consciousness, beneath the veil of forgetting, deeply down within that portion of the self from which all truths are remembered. Therefore, we ask each to retain its own power, to act not at this moment as we speak as a discriminator, for that would hinder the flow of this discussion, but to listen with an open heart, an open mind, and an unruffled consciousness, allowing those ideas which are flowing at this time to flow forth in the natural tide of inspiration and information.

我們會將對於這個器皿所稱的正當性的渴望與饑渴，與其他人會稱之為真理、或者愛的事物進行比較，這種愛是流經所有的人類，如同潮汐一樣地運動，影響每一個人，但是這種愛在一個低於意識的門檻，在遺忘的罩紗之下，且位於自我內在的那個所有的真理就是從其被回憶起來的部分的深深地下方的層次上的。因此，我們請每一個人都保留它自己的力量，並在此刻不是如同我們是作為一個分辨者來發言一樣地行動，因為那會阻礙這次討論的流動，而是去帶著一顆開放的心，一個開放的頭腦，以及一種沉著的意識來聆聽，同時允許那些在此刻流動的觀念在自然的啟發和資訊的潮汐中流動。

Just as the tide goes in and out so within your self you are not only peculiarly and uniquely made by your previous biases to view incoming information in a certain way, but also the influx of that information is altered by those energies within your universe which affect everything from the great sea of life within your veins to the great sea of suffering that you see again and again as entities are self-sacrificing because they love that which they cannot see.

就好像潮汐起起落落一樣，在你的自我內在一種也是如此，你不僅僅是特異地且獨一無二地被你之前的偏向性所塑造以用一定的方式來觀察傳入的資訊，那個信息的流入同樣也是被那些在你的宇宙中的能量所改變的，你的宇宙會影響從在你的經脈中的偉大的生命的海洋，到你一次又一次地看到的巨大的苦難的海洋的每一件事情，在實體是由於它們愛它們無法看到的事物而是自我犧牲的時候。

This is your glory and your power. You are an expression of consciousness. Your consciousness is made up of two things, that which we call love, or the one original Thought, that is to say, the Creator Itself, and that primary principle of free will. Without the introduction of free will the universe would be infinite and intelligent, but it would not be conscious of itself. You have been cast forth as a sower broadcasts the seeds of a garden. Within you, without knowing articulately, you are a certain kind of seed. All begin with this basic seed-nature. During the course of incarnation upon incarnation you begin to become aware in an unique way of your own consciousness. Although this is merely a recapitulation of that realization which is the harvestability of second density into third, we emphasize it again and again to you in this context. Your turning to the light, your yearning for love and acceptance, and your more mature yearning to be loving and be compassionate are such deep portions of your mind that, shall we say, the metaprogram of your existence is based upon this nature.

這是你們的榮耀和你們的力量。你們是一個意識的表達。你們的意識是由兩個事物組成的，我們稱之為愛，或者太一的原初的想法，也就是說，造物者祂自己，以及那個最初的自由意識的原則。如果沒有自由意志的引導，宇宙會是無限且智能的，但是它不會察覺到祂自己。你們已經如同一個播種者一樣播撒了一個花園的種子了。在你們內在之中，在沒有清楚明瞭地知曉的情況下，你們就是一種類型的種子。一切事物都是藉由這個基本的種子-特性開始的。在一次接一次的投生的進程中，你們開始用一種獨一無二的方式察覺到你們自己的意識了。雖然這僅僅是對於那種從第二密度收割進入到第三密度的可收割能力的實踐的一種扼要重述，我們會一次又一次地在這個背景下向你們強調它。你們轉向光，你們對愛和接納的渴望，你們更為成熟的對愛和同情心的熱望，是你們的心智的如此深入的部分，以至於你們的存在性的元程式就是基於這種屬性的。

It is the fundamental nature of third-density entities to reach. Thousands of incarnations go by as each entity refines that for which it reaches, until finally in one way or another the entity begins to realize that much of reaching cannot be done in any environment except the environment of the silent, seeking heart. You are creatures who have a memory which is buried deeply within you and is a portion of that which makes you alive, a creature of a

Creator, an entity who has a destiny, an appointment towards which you move, quickly or slowly, to the Father. Do not be concerned about the length of time that it may take to refine this instinctual sense of something more into a practice that ultimately makes immediate contact with the mystery which lies beyond all information.

去伸手觸及，這是第三密度的實體的基本的屬性。隨著每一個實體精煉它伸手觸及的事物，數千次的投生過去了，一直到最終用這樣或者那樣一種方式，實體開始意識到，大量的伸手觸及是無法在除了靜默的、尋求的心的環境之外的任何環境中被進行的。你們是擁有一種被深埋在你內在之中並且是使得你有活力的事物的一部分的事物的記憶的生靈，你是一個造物者的一個創造物，你是一個實體，它擁有一個命運，一種你向其或快或慢地移動的與天父的約會。不用擔心要將這種對某種事物的本能性的感覺更多地精煉為一種最終會與存在於所有資訊之外的神秘建立直接的聯繫的實踐所可能花費的時間的長度。

This mystery is not the answer to anything, for all of your questions lie within this illusion. All of your theories, your perceptions and your knowledge cannot bring you into a state wherein you may expect to experience the knowledge of the one infinite Creator, your Father, your Mother, and your Lover. Each of you is a soul, a portion of light, and you are most personally beloved. Yet you are inextricably entwined with that free will which gives you the opportunity to seek within an illusion whose singular purpose is to throw each entity away from the center of beingness into confusion, despair, suffering and difficulty. These are not the actions of a cruel Creator. These are the actions of a Creator which has learned that no lessons are learned in the happy, holiday atmosphere of Eden. You may visit the garden, the oasis, that place where all questions are answered, but you cannot bring back words to describe this experience.

這種神秘不是對任何事物的答案，因為所有你們的問題都存在於這個幻象中。所有你們的理論，你們的觀念和你們的知識都無法將你們帶入到一種你們可能期待在其中體驗到太一無限造物者，你們的天父，你們的聖母，你們的愛人的知識的狀態中。你們每一個人都是一個靈魂，光的一個部分，你們是用極其個人性的方式是被愛的。而你們不可解開地與自由意志糾纏在一起了，那種自由意志給予了你們機會去在一個幻象中尋求，而幻象的唯一的目的是將每一個實體從存在性的中心投入到混淆、絕望、受苦與困難之中。這些不是一個殘忍的造物者的行為。這些是這樣一個造物者的行為，祂已經瞭解到，沒有課程會在一個快樂的、度假的伊甸園的氛圍中被學會。你們可以訪問花園、綠洲，以及那個在其中所有的問題都被回答的場所，但是你們無法帶回言語來描述這種體驗。

Now, as you know that your second-density entities are already instinctually turning towards the light, and seeking to grow, so too may you see that part of your inheritance from your own evolution in spirit is that absolute certainty that turning towards the light will obtain for one results which one desires, truths for which one hungers. To be without spiritual hunger is to be somnolent, and there are many at this time among your people who, in spite of all that occurs, remain in this condition of sleepwalking through an incarnation, walking past joy and disaster, worship and suffering, thinking only

about the weather, and whether one should have brought the umbrella, thinking about the dinner menu, thinking, and thinking, and thinking, and thinking.

現在，你們所知曉的一樣，你們的第二密度的實體已經在本能性地轉向光，並尋求去成長，因此，你同樣也可以看到你從自己在靈性中的演化的傳承的一部分就是那種絕對的確定性，轉向光將會為一個人去的它所渴望的結果，以及它所熱望的真理。沒有靈性上的饑渴就是成為想要睡覺的，在這個時候在你們人群中有很多人，不顧所有發生了的事情，依舊處於這種夢遊穿過一次投生的狀態中，走過喜悅和不幸，崇拜與苦難，僅僅只思考天氣，以及是否一個人本來應該帶上雨傘了，思考午餐菜單，思考，思考，思考，思考。

We say to you straight out, although we are not infallible, it is our opinion that you cannot by any system of knowledge become aware of the presence of love. You cannot by any special series of learnings arrive at the gates of paradise, or find yourself in a position to aid others. You seek that which you feel is there because it is there. The unknown does beckon, and there is that which pulls you forward irresistibly so that you are not entirely at any time in charge of your own development, for your instincts towards self-development will create gradual widening and focusing and maturing of the personality. Much has been said about the culture in which you live, a culture in which the idol of the day is what is called technology. Miracles are described in hushed tones and the saints which perform those miracles are your scientists, your doctors, and so you remunerate them handsomely while paying much less of your attention and your worldly goods [to those] who seek the mystery beyond that which is known.

我們直截了當地對你們說，雖然我們不是不會犯錯的，在我們看來，你們無法藉由任何的知識的系統知曉愛的存在。你們無法藉由任何特殊的系列的學習來抵達天堂的大門，或者發現你自己處於一個幫助其他人的位置上。你們尋求那個你們感覺到它就在那裏的事物，因為它就在那裏。未知的事物確實召喚了，會有那個無可抗拒地拉著你向前的事物，這樣你在任何時候都不會完全掌控你自己的發展了，因為你朝向自我發展的本能將會創造出對任何的逐漸擴大、聚焦與成熟。關於你們在其中生活的文化，已經有大量的事情被說過了，這是一個在其中生活的偶像就是被稱之為技術的事物的文化。奇跡用沉默的音調被描述了，那些表演奇跡的聖人就是你們的科學家，你們的博士，因此，你們優厚地給予他們報酬而同時將遠遠更少的你們的注意力和你們的塵世的財物給予那些尋求超越已知的事物的神秘的人們。

What drives you? Your own nature. Occasionally an entity may be so disturbed by early experience that it is completely blocked and cannot find access to the doors of feeling and yearning that each normally has. There is a drive to continue evolution that is as instinctual as any other portion of the red ray. When we speak of the fundamental reason that entities seek through any and all means to alter their consciousnesses, we are not speaking specifically of indigo-ray inner work. We are speaking, in many cases, of a simple, perhaps unvoiced or unrecognized feeling, that there is more, and humankind hungers for it because it is the next step of evolution.

什麼驅動你們呢？你們自己的本性。偶爾一個實體可能會因為早期的體驗而感到如此不安，以至於它完全被阻塞了且無法找到通往每一個人通常都擁有的感覺和渴望的大門的入口。會有一種對於讓演化繼續的驅動力，它是如同紅色光芒的任何其部分一樣是本能性的。當我們談及那些通過任何以及所有的途徑來尋求去改變它們的意識的實體們的基本的原因的時候，我們不會專門談及靛藍色光芒的內在的工作。我們在很多情況中正在談及一種簡單的，也許是未被說出來且未被認出來的感覺，那就是會有更大的，人類的對它的饑渴，因為它就是演化的下一步。

When we speak to groups such as this we find that there is a certain irritation factor in that we go over basic material again and again. There is a reason for this. The reason is that you have not yet accomplished this most fundamental of tools towards becoming familiar with the nature of your own consciousness, and therefore [are not yet] comfortable and willing to work hard in pursuit of a growing feeling of the immediacy of the presence of eternity. And so we move back into that which, as this instrument, whose sense of humor sometimes eludes us, would say: "Read my lips"—meditate daily. When the telephone rings, take an instant before you answer, for you always entertain angels unawares.

當我們向諸如這個團體之類的團體發言的時候，我們發現，會有一定的惱怒的因素，因為我們會一次又一次地仔細檢查基本的材料。這是有一個原因的。原因是，你尚未在朝向對你自己的意識的屬性變得熟悉的方向完成這種極其基礎的工具，因此你尚未感到舒適並樂意於對在追尋一種不斷成長的對永恆的臨在的直接性的感覺的方面努力工作。因此，我們返回進入到——這個器皿會說“讀我的嘴唇”，這個器皿的幽默感有時候會難倒我們——每日冥想之中。當電話鈴響起的時候，在你回應之前花一個片刻，因為你一直都在無意識地招待天使們。

You never know who or what circumstance is going to enhance your ability to grasp your situation. Your situation is simple. You know that you are more than you seem; you wish to find out what that "more" is, and you are impatient because you have a very short time in this illusion. Your use of catalyst is painfully inadequate so that lifetimes must be terminated as an entity becomes completely full of that which needs healing. It has not done the meditation, it has not squared away towards the self, it has gazed outside of itself for authority. There is information which lies within, and for which channels such as this one, and all circumstances whatsoever, can be triggers, for your memory of the truths that lie waiting for you to discover within your deep mind.

你們永遠都不知道誰或者什麼環境將會增強你們去掌握你們的情況的能力。你們的情況是簡單的。你們知道你們是比你們看起來的樣子要更多的，你們希望去弄明白那種“更多”是什麼，你們是沒有耐心的，因為你們在這個幻象中擁有一段非常短的時間。你們對催化劑的使用是令人痛苦地不充分的，因此生命必須在一個實體完全充滿了那種需要療愈的事物的時候被終止了。它並未進行過冥想，它並未對自我準備妥當，它已經注視它自己的外部來尋求權威了。會有存在於內在之中的資訊，諸如這個管道之類的管道以及所有的無論什麼環境，都能夠成為這種資訊以及你對於那些等待著你在你的心智深處之中去探索的真理的記憶的觸發

物。

The study of the archetypical mind may seem to be irrelevant, but let us hold up to you the contrast. On the one hand there is the entity which believes that it may collect learnings, and by that collection form a staircase of light which moves that entity gnostically into higher and higher realms of wisdom until it has finally realized itself. To our understanding there is no way to improve one's grasp of one's spiritual situation or one's ability to benefit from this illusion which is summed up in wisdom literature. Wisdom is not what you are here to learn. Certainly you may use it, but what you are here to learn is the open heart, the acceptance of the unacceptable, the love of the unlovable, the meaning of the word compassion, the entry in a personal way of infinity and eternity into the supposedly mundane existence.

對於原型心智的學習可能看起來似乎是無關的，但是讓我們向你們高舉對立面。在一方面，會有實體相信，它可以收集學識，藉由那種收集會形成一個光的臺階，這個光的臺階會讓實體用靈知的方式移動進入到越來越高的智慧的領域，一直到它最終領悟它自己為止。就我們的理解，沒有方法去增強一個人對它的靈性上的情況的掌握或者它由這個幻象受益的能力，這種能力在智慧的著作中是被概括出來的。智慧不會你們來到這裏來學習的事物。肯定地，你們可以使用它，但是，你們來到這裏來學習的事物是開放心，是對無法接納的事物的接納，對無法愛的事物的愛，你們是來學習同情心這個詞語的意義，以及用一種個人的方式讓無限和永恆進入到被假設是世俗的存在性。

We suggest to you that it is our opinion that there is no situation which lies beyond the pale of learning, growing and the manifesting of the love that is the nature of the self. But one thing first must be surrendered, and that is the quest for the one answer that will allow all things to fall into place neatly, cleanly and irrevocably. You are finite creatures attempting to grasp the concept of infinity. Your minds cannot hold that concept, it can only name it, and thereby feel it has some power over it. This is an illusion. Your true power lies in your realization that this is your time of action, of choice after choice after choice in which you choose to view your environment in a way which would be made possible by mind-altering substances of one kind or another.

我們向你們建議，我們的觀點是，在學習，成長以及自我的本性之所是的愛的顯化的蒼白之外，並不存在有情況。但是，一個事情首先必須被交托出來，那就是對於這樣一個答案的探求，這個答案將會允許所有的事情巧妙地、利索地、且無可挽回地落入到適當的位置上。你們是嘗試去掌握無限的觀念的有限的事物。你們的心智無法抓住那個觀念，它僅僅能夠為它命名，並由此感覺到它對其擁有某種力量了。這是一個幻象。你們的真實的力量存在於你的領悟之中，即這是你做出一個接一個的選擇的行動的時刻，在其中你們選擇去用一種會藉由這樣或者那樣一種類型的讓心智改變的物質而成為有可能的方式來觀察你們環境。

We suggest to you that experiences using these artificial aids do not move beyond this perishable experience for you. It is only the transfiguration and epiphany of the self, caused by the process of persistent faith and will in silent seeking, that bring your biases and distortions towards oneness, love, hope,

beauty and truth, which are, indeed, imperishable. The use of technology of any kind—as this instrument would say, “Better living through chemistry”—is helpful in that it gives to the lucky experiencer a glimpse of the paradise that awaits within. However, there is no substitute for the step placed after the next, and the next, and the next, not in a grim and humorless way, but as if one were on a playful, joyful walk, perhaps even running from time to time, because of the demand of the mundane world, but working always to form the understanding within the self that eternity lies before you now, right now, this moment. Feel this resonance as we speak. Feel space and time vanish.

Feel this.

我們會向你們建議，使用這些人造的輔助的體驗並不會超越這種對於你們是易逝的體驗。僅僅是藉由在靜默的尋求中的堅持不懈的信心和意志而被產生出來的自我的變容（*transfiguration*）與顯聖（*epiphany*）才會將你的偏向性和扭曲帶向合一性、愛、希望、美麗以及真理，真理確實是不朽的。對於任何類型的技術的使用——如這個器皿會說的一樣“通過化學藥品更好的生活”——在給予幸運的體驗者對於在內在之中等待著的天堂的一瞥的方面是會有幫助的。然而，除了將一步接一步，接著下一步之外，沒有替代物，不是用一種嚴厲而不幽默的方式，而是如同一個人是在一條玩耍的、高興的道路行走一樣，也許甚至會不時地因為世俗世界需要而跑步，但卻一直工作以在自我內在之中形成那種理解，即永恆現在，此刻，這一刻，就存在於你面前。在我們發言的時候，感覺到這種共鳴。感覺到空間和時間消失了。感覺這種消失。

We shall pause.

我們將暫停。

(Pause)

（暫停）

Because this suggestion is powerful, and we do not wish to create a state of deep concentration for any, we will continue speaking, but we hope that you may see that which we are talking about. You are eternal and imperishable, and there is nothing that you can do within this illusion to affect your true nature, except to determine to live a certain kind of existence which embraces as the center of this existence the love of, the praise and thanks to, and the supplication before, that portion of the self that may be spelled with a capital “S,” that portion of the self which we shall never find unless we die to ourselves, and by this we mean that the smokescreen, the confusions, and the embarrassment of entities which keeps them from this immediacy of oneness with the Creator is tremendously widespread, and is so challenging that it is by grace alone that one is able in any sort of constant sense to attain the desired goal.

因為這個建議是強有力的，我們並不希望為任何人創造一種深入的集中注意力的狀態，我們將繼續發言，但是我們希望你們可以理解我們正在談論的事物。你們是永恆的且不朽的，除了去決定去活出一定類型的存在性之外，在這個幻象中沒有任何你們能夠做的事情會影響你的真實的本性，這種存在性會作為這種存在性的中心而擁抱對自我的那個部分的愛，擁抱對它的讚美與感謝，並向它祈求，

這個自我的部分可以用一個大寫的“S”而被拼寫，我們將永遠不會找到自我的那個部分，除非我們自己死去，我們這樣說的意思是，那種讓實體與這種與造物者之間一體性的直接性分開的障眼法、混淆以及實體的困惑是驚人地普遍且如此之挑戰性，以至於僅僅藉由恩典一個人才能在用任何類型的持續的方式取得被渴望的目標。

Thus, we ask each to use the intellect by all means, but not to confuse the works of the intellect and the functions of belief with faith itself; not faith in an object, for the only object which commands your complete respect is a mystery, to us as well as to you. We know nothing but the mystery, however it has become more harmonious for us to worship and to serve that mystery that is beyond all things and all non-things, that is beyond ego and egolessness, that is beyond the mind and the imagination of humankind.

因此，我們請每一個人都無論如何使用智力，但不要將智力的工作以及信念的機能與信心本身弄混了：不是對一個物件的信心，因為對於我們且同樣也對於你們，會唯一會支配你的完全的尊重的物件是一種神秘。我們除了神秘之外什麼都不知道，無論如何，去崇拜並服務那種神秘，這已經對於我們是更為和諧的了，那種神秘是超越一切事物和一切非事物的，它是超越自我和無我性的，它是超越人類心智和想像力的。

Faith is that faculty which knows that all is well, and in the face of apparent difficulty, the power of faith is all-important in shaping your experience. Take your substances, imbibe your wisdom-giving potions. There is no harm in experiencing your natural state, but know too that this will cost you, for to dwell within vibrations for which you are not yet ready is often to do damage metaphysically or physically to the entity which you are.

信心是那種知曉一切都好的機能，在面對明顯的困難的時候，信心的力量在塑造你們的體驗的方面是至關重要的。拿起你們的實質，吸收你們富於智慧的部分。在體驗你的自然的狀態的方面是沒有傷害的，但是同樣也知曉，這將會是有代價的，因為去逗留在你尚未對其做好準備的振動之中，經常就是在形而上學或者物質性的方面對你之所是的實體造成傷害。

This instrument is asking us with some fierceness to retain that which we wish to give for another time, and so we shall, but we do ask each to meditate, as always, persistently, patiently, lovingly and without regard for any outcome. Allow your realizations to surprise you. Hunting for realization is a hunt without a prey. The realization lies within the silence of your own being.

這個器皿正在帶著某種怒火要求我們將我們希望給予的事物留到另一個時間，因此，我們將這樣做，但是我們會一如既往地，堅持不懈地，耐心地，有愛地，且不考慮任何結果地，請求每一個人冥想。允許你們的領悟讓你們吃驚。搜尋領悟是一種在沒有一個獵物的情況下的打獵。那種領悟存在於你們自己的存有的靜默內在之中。

We would at this time, with great thanks and pleasure in using this instrument, transfer the contact to the one known as Jim. We are known to you as those of Q'uo, and leave this instrument in love and in light.

我們會在此刻，帶著在使用這個器皿的過程中的巨大的感謝與感謝，將接觸轉移到被知曉為 *Jim* 的實體。我們是你們知曉的 *Q'uo*，我們在愛與光中離開這個器皿。

(Jim channeling)

(*Jim* 傳訊)

I am *Q'uo*, and greet each again in love and light. At this time we would offer ourselves in an attempt to speak to any further queries which remain upon the minds of those present. We would remind each that we offer that which is our experience and our opinion. We do not claim to be infallible, but desire only to share that which is ours as freely and joyfully as is possible.

我是 *Q'uo*，我在愛與光中再一次向各位致意。在此刻我們會通過一種去回答留在那些在場的人的頭腦中的任何進一步的問題的嘗試來提供我們自己。我們會提醒各位，我們提供的事情是我們的經驗和我們觀點。我們並未宣稱是不會犯錯的，而僅僅渴望去盡可能自由地且喜悅地分享我們的觀點。

Is there a query at this time?

在此刻有一個問題嗎？

Carla: Since the other two are pondering, I would like to ask a question which I would only wish you to answer in a general way. I do not wish a specific answer. My experience this week has been that I have been praying for some time for a sign as to my path through this period of somewhat serious ill health of the physical vehicle. I am very fond of and proud of this vehicle, and feel it has a great heart, but it has suffered much. I felt that I was given a sign, a very strong sign, because of extraordinary reaction to a simple activity wherein I was paralyzed after doing exercises I had been doing for many years. The voice seemed to be saying, with all the strength of a two-by-four between the eyes, to get on with the repair of the physical vehicle, that it was not time, at this time, to release my willingness to serve, but that it was my continuing honor and duty to continue to hold in faith that while I am instinct with life I am simply to see those things which occur to me as ways of learning to serve better. I have seen people take just such signs and interpret them in a completely opposite manner. In my case, for instance, the interpretation would have been, "You had difficulty in moving, so the answer is to stop moving." It is a feeling I have from deep within myself, not subject to the answer, that this negativity is no part of one who loves life and wishes to serve. But I would appreciate any general commentary that you may have about subjectively oriented signs which are offered to entities in order to give them information from the deep mind.

Carla：既然另外兩個人正在思考，我想要問一個問題，我僅僅希望你們用一種一般性的方式來回答它。我並不希望一個具體的回答。我這一周的體驗是，在關於我穿越這個多少有點嚴重的物質性載具的健康不佳的時期的途徑的方面，我已經一直在祈禱一個信號有一段時間了。我非常喜歡這個載具並對它感到驕傲，我感覺到它擁有一顆偉大的心，但是它已經受了很多苦了。我感覺到我因為對一個

簡單活動的異常的反應而被給予了一個信號，一個非常強有力的信號，在這個活動中我在進行了我已經進行了多年的運動後正在感覺到無力。聲音看起來似乎正在說，藉由在雙眼之中的一個極其微小的部分的全部的力量說，去繼續進行對物質性載具的修復，在此刻並不是去釋放我對服務的樂意的時刻，而是我繼續榮耀和責任以繼續去抱有信心的時刻，那種信心即，雖然我是充滿生氣的，我單純地要去將那些發生在我身上的事情視為是學習去更好地服務的途徑。我已經看到過人僅僅接受了這樣信號並用一種完全相反方式詮釋它們了。舉個例子，在我的情況中，解釋本來會是，“你在行動的方面有困難，因此，回答就是去停止行動。”它是一種我從我自己的內在深處擁有的感覺，不受制於答案，這種負面性不是一個熱愛生命並希望去服務的人的一部分。但是在關於已經被給予實體以便於給予他們來自于心智深處的資訊的主觀性導向的信號的方面，我會感激任何你們可以給出的一般性的評論。

I am Q'uo, and am aware of your query, my sister. We find that you have spoken to the topic of your query with far more eloquence and persuasion than could we. However, we shall speak in a general fashion by suggesting that the deep mind does, indeed, offer those clues and hints that are appropriate for the maturing entity, by allowing certain experiences within the daily round of activities to stand out in the notice, and to be seen in a light which may shine for no other. The experiences that convey the deep messages are those which evoke this inner knowing and harmonic resonance, shall we say, within the heart of the entity. By this feeling, then, does the entity know that there is a significance beyond the mundane contained within that experience.

我是 Q'uo，我理解了你的問題了，我的姐妹。我們發現你已經藉由比我們能夠給予的遠遠更大的口才和說服力講述了你的問題的主題了。然而，我們將用一般性方式發言，我們會建議，深入的心智，確實會給予那些線索和暗示，藉由允許在日常生活活動中一定的體驗在注意力中站出來，以在一種不會為任何其他閃耀的光中被看到，它們對於正在成熟的實體是合適的。傳遞了深入的訊息的體驗是那些會召喚在實體的心之中的這種內在知曉和，容我們說，調諧的共振的體驗。接下來，藉由這種感覺，實體確實會知曉，會有一種超越世俗的重要性被包含在那個體驗之中。

The readiness, shall we say, of any entity to recognize and accept this kind of a signal from the deep mind is the feature which both precipitates the experience and allows it to be interpreted in accordance with the needs of the entity and the guidance of the deeper mind.

任何實體對於認出並接受這種類型的一個來自于心智深處的信號的，容我們說，有準備，就是那種同時會促成那種體驗並允許它用與實體的需要以及更為深入的心智的指引相一致的方式被解釋的特性了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Not from me, thank you very much.

Carla：我沒有了，非常感謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and as we perceive no further queries at this time we shall take this opportunity to thank those present once again for inviting our presence within your circle of seeking. It is the greatest of honors to share with you these moments of unity and of the expression of the desire to seek more of the mystery of life-experience, that together we may illumine that which was in shadow and move a step further upon our journeys together. We shall take our leave of this group and this instrument at this time, leaving each as always in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends, adonai.

我是 Q'uo，因為我們感覺到沒有進一步的問題了，在此刻我們將利用這個機會來再一次感謝在場的人邀請我們出席你們尋求的圈子。與你們分享這些統一的時刻以及表達去尋求更多的生命體驗的神秘的時刻，這是最大的榮耀，我們一起可以照亮在陰影中的事物並一起在我們的旅程上更進一步。我們將在此刻離開這個器皿和這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們，Adonai。

(Carla channeling)

(Carla 傳訊)

I Yadda. I greet you in love and light of infinite One. Request to come to this gathering of souls because of previous contact with the members which is of special meaning at this time. We say greetings and love.

我是 Yadda。我在無限太一的愛與光中向你們致意。我們因為之前與在此刻具有特殊的意義的成員之間的接觸而請求來到這個靈魂的集會。我們說致意與愛。

We say you have too much intelligence to trust your intelligence, do you not?
Hah!

我們對你們說，你們擁有太多的智慧去無法相信你們的智慧了，難道你們不是嗎？

We thank you, we are full of love for you, leaving each in "bressing"—blessing—we get better at this as we speak; some day no accent for Yadda. We work towards that day, yes? We wish you joy and merriment—merriment, you see! We speak well. Be happy, for you need no clothing of reputation, no mask of learning. You are perfect. May your God go with you as this foolish one insists upon her Jesus. May you have the intensity, the feeling, the feeling of wholeness which passion brings. We say to you love and light as that is all that is. There is nothing to understand. You must settle your minds and ride [by] it, casting a cold eye on those who would be wise.* We leave you in the One Who [is] all love and light.

我們感謝你們，我們充滿了對你們的愛，我們在“bressing”——祝福中離開你們——在我們發言的時候我們對發言更加擅長了，某個日子會沒有 *Yadda* 的口音的。我們朝向那個日子工作，是嗎？我們希望你們喜悅和快樂——快樂，你們看！我們說得很好。變得快樂，因為你們不需要聲譽的外衣，不需要學問的面具。你們是完美的。祝願你們的神與你們同行，因為這個愚蠢的器皿堅持她的耶穌。祝願你們擁有那種強度，那種感覺，那種熱情帶來的完整性的感覺。我們對你們說愛與光，因為那就是一切萬有。沒有要去理解的事情。你們必須讓你們的心智安定下來並騎上它，冷眼看待那些會是有智慧的人*。我們在太一中離開你們，太一就是所有的愛與光。

I Yadda. Adonai. Adonai.

我是 *Yadda* ◦ *Adoani* ◦ *Adoani* ◦

Note: Carla: I think this phrase in my channeling came from Yeats': "Cast a cold eye on life and death; horseman, pass by."

注釋：Carla：我認為這個在我的傳訊中的措辭是來自于葉芝：“冷眼看待生與死；騎手，經過它們。”

May 13, 1990

1990-05-13 自我的獨特性

Group question: The question this evening has to do with the concept of the division of the Creator into many, many portions, each of which seems to become an entity, or a person such as we are, and we were wondering at what point in the evolutionary process does each portion of the Creator become unique, and how does this differentiation, one portion from another in order that each becomes unique, occur? Where does it occur, how does it occur, and when we're in this third density and we have this quality of uniqueness added to by the experiences that we have through each incarnation, when we die is there something of this Earth plane that we take with us that becomes part of that risen body that goes on in evolution? What do we retain, what do we leave behind? What is the core nature of our being?

團體問題：今天晚上的問題是與造物者分成許許多多的部分，每一個部分看起來似乎都成為了一個實體或者一個諸如我們之類的人的觀念有關的，我們對於在演化的過程中的什麼位置造物者的每一個部分成為獨一無二的，為了每一個部分成為獨一無二的，這種一個部分與另一個部分之間的分化是如何發生的感到好奇。它是在何處發生的，它是如何發生的，我們在第三密度的中在什麼時候將這種獨特性藉由我們已經經歷的體驗添加到每一次投生上，當我們死亡的時候，這個地球層面上有某種我們會帶在我們身邊的事物是會成為那個在演化中發展的被提升的身體的一部分的嗎？我們會保留什麼，我們會將什麼留在後面？我們的存有的核心的屬性是什麼？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. My beloved ones, I greet you in the love and in the light of the one infinite Creator. There are no words to express our joy at sharing this circle of meditation and seeking, at sharing so intimately the beauty of each consciousness, of experiencing the trust you have in each other and in the Creator. We shall do our best to speak through this instrument in such a way that no part of that trust, that love or that call to us is in any way harmed, but as always, we ask you to remember that we are your brothers and sisters, and we come to you because we sorrow at your sorrow, and we yearn to soothe the ache of unanswered questions that you have.

我是 Q'uo。我親愛的人們，我在太一無限造物者的愛與光中向你們致意。對於在這個冥想和尋求的圈子中進行分享，對於如此親密地分享每一個意識的美麗以及體驗到你們對相互彼此以及對造物者所擁有的信任的美麗，沒有言語能夠表達我們的喜悅。我們將盡我們所能來通過這個器皿用這樣一種方式來發言，這種方式不會用任何方式傷害那種對我們的信任，對我們的愛或者對我們的呼喚的任何部分，而我們一如既往請求你們記住，我們是你們的兄弟姐妹，我們來到你們身邊因為我們對於你們的憂傷而感到憂傷，我們渴望去撫慰你們擁有的無法被回答的問題的疼痛。

As to the truth of your being, you must know that we are liable to error and

quite capable of being mistaken. We are not other than you, but only more experienced. Our love is the one love. Our Creator is the one Creator. But what we have we share, as it is our service to you that enables us to grow, as any teacher may tell you. In teaching, it is the teacher who learns, far more than the student. And so, we who are hoping to be of service to you, know, paradoxically, that you are already of inestimable service to us, and if there could be one light that held us all that you could see, that would be the physical manifestation of reality of the situation within your circle and its contact with us at this time. We are one with you. We love you, and all of us love and serve the Creator, and seek the truth.

在關於你們的存有的真理的方面，你們必須知道，我們是有犯錯的傾向且相當易於出錯的。我們不是與你們不一樣實體，我們僅僅是更有經驗。我們的愛是同樣的一種愛。我們的造物者是同樣的一個造物者。但是我們擁有我們所要分享的事物，因為就是我們對你們的服務使得我們能夠成長。如任何老師可能會告訴你們的一樣，在教導中，那個學習的人是老師，老師學會的是要比學生遠遠更多的。因此，我們這些希望服務你們的人，悖論地知曉，你們對於我們已經是無法衡量的服務了，如果有一種光能夠為我們包含所有你們能夠看到的事物，那種光會是在你們的圈子中的情況的實相的物質性的顯化以及在此刻它與我們之間的接觸。我們是與你們一體的。我們愛你們，我們所有人都愛造物者、服務造物者並尋求真理。

Your question this evening will stretch this instrument's vocabulary, for she does not have conscious knowledge of mathematics or of physics, but in some ways this is good, because those to whom we speak do not have those languages either, and perhaps it is better that we lose some accuracy in being more understandable in that which we have to share. You ask this evening about your selves at a level deeper than most ever consider. You ask about the most fundamental uniqueness, the uniqueness that is your essence, not the uniqueness that learns, or does not learn, not the uniqueness that lives and is biased, not the uniqueness that you experience as personalities, but the imperishable uniqueness of you who were before time and space.

你們今晚的問題將會拉扯這個器皿的辭彙表，因為她對於數學或者物理學並不擁有有意識的知曉，但是在某些方面這是有益處的，因為那些我們向其發言的人同樣也不擁有那些語言，也許我們在成為更為可以理解的方面失去某種精確性是更好的。你們今晚詢問關於在一個比大多數人曾經考慮過的層次更為深入的層次上的你們的自我。你們詢問最為基礎的獨特性，那你們的實質之所是的獨特性，不是那種學會的或者沒有學會的獨特性，不是那種或者並有偏向性的獨特性，不是那種你們體驗為人格的獨特性，而是你們在時間和空間之前之所是的那種不朽的獨特性。

We ask you to consider with us an impossible-seeming concept. This is not your first creation, nor will it be your last. You are the first children of the one infinite Creator, created before time and space. You are timeless, you are spaceless, and you are each unique. We are aware that this is not an easy concept to grasp. Where is the memory of all this creation? Where is the buried treasure of this infinite beingness? Where is any awareness whatsoever

of this situation? You are not aware of this situation in the same way that you are not aware of the energy fields of your body, of each atom and its paths of energy that hold it together in a field, of each combination of atoms into molecules, of all the fields that interact with each other to form the complex of your physical vehicle, of all the time/space fields of energy that create your mind in such and such a way. Have you any awareness of all this activity? No, my friends, you have not. It is not your business. It is not your purpose.

我們請你們和我們一起考慮一個在表面上是不可能的觀念。這不是你們的第一個造物，它也將不會是你們最後的造物。你們是太一無限造物者的最初的孩子，你們是在時間和空間之前被創造了的。你們是無時性的，你們是無空間性的，你們每一個人都是獨一無二的。我們知道這不是一個容易理解的觀念。對於所有這種造物的記憶在哪里呢？這種無限的存在性的被埋藏起來的寶藏在哪里呢？你們並不是知曉這個情況，用相同的方式，你們並不知曉你們的身體、每一個原子以及將它們在一個場域中結合在一起，將每一個原子的混合物結合成為分子，以及與相互彼此進行互動以形成你們的物質性載具的複合體，以及用這樣或者那樣一種方式創造了你們的心智的所有的時間/空間的能量場域的能量場。你們對於所有這種活動有任何的知曉嗎？沒有，我們朋友們，你們沒有。它不是你們的事情。它不是你們的目的。

It is not necessary for you to conceive of yourself in mathematical terms, but to explain your uniqueness using this faulty instrument—and making apologies for lack of specificity of terms—we ask you to move away from all concept, all beingness, all idea, all structure, all awareness, all consciousness, and move back into the unaware, infinite intelligence of the one infinite Creator, whose nature is absolute love. This is an impossible concept to ideate, and we ask that you switch off the brain that ratiocinates, and move into your artistic, feeling being, and feel the unawareness, the everlastingness, the infinity of the utterly passive, unconscious, intelligent infinity. It is only by moving to this state that you may grasp your uniqueness.

你並不需要用數學的術語來想像你自己，而是使用這個有缺陷的工具來解釋你們的獨特性——我們為了在術語的特異性方面的缺少而抱歉——我們請你們從所有的觀念、所有的存在性、所有的想法、所有的構架、所有的認識、所有的意識離開，並返回到太一無限造物者的無察覺、無限的智能之中，造物者的屬性就是絕對的愛。

The first distortion or change from utter passivity of love, love dwelling without thought, without beingness, is what you may call free will. As love is absolute passivity, free will is absolutely various activity. As love never changes, free will always changes. If you can conceive of free will by considering the wind, you know that you cannot predict, influence or have any impact whatsoever on whether the wind shall blow, nor does absolute love have any power, nor does it desire to have any power, over free will.

來自於愛的全然的被動性，來自於那種居住在無想法且無存在性之中的愛的首先的變貌或者改變，就是你們所稱的自由意志。因為愛是絕對被動性的，自由意志是絕對多種多樣的活動。因為愛從不改變，自由意志一直改變。如果你們藉由考慮風來想像自由意志的話，你們就會知曉你們無法預測、影響或者對風是否將會

催動擁有無論什麼任何影響，絕對的愛同樣也不會擁有任何的力量，它也不渴望擁有任何的高於自由意志的力量。

Now, absolute love may be seen in your system of physics as that which you call the speed of light. This is incorrect information, but it is as close as we can come to demonstrating the absolute constancy of love. It does not demonstrate the passion, the intensity of this love, but merely its constancy. Love cannot change. Love is what is. Love is beingness before beingness begins. This love has a small portion of its infinity, which is in itself an infinity. 現在，絕對的愛可以在你們的物理學的系統中被視為是你們所稱的光速。這是不正確的資訊，但是它是在示範愛的絕對的恒定性的方面我們所能達到的最接近的資訊了。它並不說明這種愛的熱情、強度，而僅僅是說明它的恒定性。愛無法改變。愛就是其之所是。愛是在存在性開始之前的存在性。這種愛在其無限性的方面擁有一個小小的部分，這個部分在其自身就是一種無限。

Again, there are calculations we could give you—but not through this instrument—indicating that there is an apparent difference, but no true difference, betwixt love as intelligent infinity, and love which has decided to know itself. The first distortion of love is in itself an absolute equal to love, but at the same time subject to a different system of mathematics in which the energy of that which is free will being absolutely various falls away—as love does not—with distance from fields of energy which are created by the joining of love and free will. The Creator wished and wishes and will always wish in that infinitely small portion of its infinite self that is active, to manifest love, to love and feel the self of love in action.

再一次，會有我們能夠給予你們的計算——但不是通過這個器皿——這些計算會表明，在作為智慧無限的愛和已經決定去知曉祂自己的愛之間，會有一種明顯的不同，但不是真正的不同。愛的第一變貌在其自身之中是一種與愛的絕對同等的事物，但是，它同時受制於一種不同的數學的系統，在其中絕對多種多樣的自由意識之所是的事物的能量會伴隨著其與能量場之間的距離而消散——因為愛不會消散——這種距離是藉由將愛與自由意志結合起來而被創造出來的。造物者過去、現在和未來都一直希望在它的無限的自我的那個活躍的無限小的部分去顯化愛，去愛並讓自我感覺到在運轉中的愛。

And so it created its children, children of love and free will, one unit of absolute love that can never change and will never be unique, and [an] absolutely equal portion of infinitely various free will. That is your nature. Your uniqueness lies not in that you are children of love, but in that no two unions of love and free will are the same. To the outer, or mathematical eye, to any measuring instrumentation that could be imagined, this uniqueness could not be discerned, for free will, when bonded with love, takes upon itself the quality of love. The free will portion of it, the active portion of it, is forever, and in a way that mathematics cannot describe, various. Each of you has an absolutely equal, identical portion of love, and each of you has an equal and unique measure of free will. These differences cannot be used either in time/space as you know it or in space/time as you know it, for you are

timeless beings. 因此，祂創造了祂的孩子，愛和自由意志的孩子，一個具有絕對的愛的單元，那種愛是永遠無法改變並將永遠不會是獨特的，那種愛是無限多種多樣的自由意志的一個絕對同等的部分。那就是你們的本性。你們的獨特性不存於你們是愛的孩子之中，而是存在於沒有兩個愛和自由意志的結合是同樣的。對於外在的或者數學性的眼睛，對於任何能夠被想像得到的度量的儀器設備，這種獨特性是無法被分辨出來的，因為自由意志，當與愛被綁在一起的時候，會讓它自己呈現出愛的特性。它的自由意志的部分，它的那個活躍的部分，是永恆的，且用一種數學無法描述的方式是多種多樣的。你們每一個人都擁有一個愛的絕對同等的、相同部分，你們每一個人都永遠有一個自由意志的同等的，獨一無二的度量。這些不同既無法在如你們知曉的時間/空間中被使用，也無法在如你們所知曉的空間/時間中被使用，因為你們是無時性的存有。

You are the children of love before there was a context for you. You have been in many contexts, and each of you has shared many gross congruencies. You have been formed in time/space and in space/time in what seems to be identical fields of love/light or what you call electromagnetic fields. You have taken, not consciously, but by the very nature of this bonding, the rotations that form light, each of you being thus, first of all, light, and have gone from that first manifestation of beingness to more and more complex rotations and combinations of rotations and grades of rotation to form every field that has ever been examined by those who study such things empirically.

在有一個你們的背景之前，你們就是愛的孩子了。你們已經存在於很多的背景之中了，你們每一個人都已經共用了很多的粗糙的全等性了。你們已經在時間/空間中和在空間/時間中，在看起來似乎是同等的愛/光或者你們所稱的電磁場的場域中被形成了。你們已經採用了那種形成光的旋轉了，不是有意識地，而是藉由這種結合的核心的屬性，因此，你們每一個實體，都首先是光，並已經從那種存有的性的首先的顯化移動到越來越複雜的旋轉和對旋轉與旋轉的等級之間的混合物，以形成每一個已經被那些用主觀經驗的方式研究這樣的事情的人們所檢查的場域了。

In the scientific world, therefore, it cannot be said in any scientifically provable way that one entity differs from another. It can be shown that some fields of some entities vary. It can also be shown that many of what you would call the cosmic fields of energy have anomalistic variations. Scientists cannot deal with anomalies, for they are not predictable. Thus, if you accept a scientific explanation of who you are, that you are this and this and this, a body, a mind, a spirit, organs working in a certain way, brain working in a certain way, and so forth, you shall never be able to describe how to know, how to feel, that of you which is unique.

因此，在科學的世界中，無法說用任何在科學性上是可證明的方式一個實體是與另一個實體是有區別的。能夠被現實出來的事物是，一些實體的一些場域會改變。同樣也能夠被現實出來的事情是，許多的你們所稱的宇宙的能量場擁有不規則的變數。科學家無法處理不規則，因為它們是無法預測的。因此，如果你們接受一個對於你們是誰的科學性的解釋，你們就是這樣或者那樣的一個身體、一個心智、一個靈性，你們是用移動的方式進行工作的器官，用一定的方式進行工作的

大腦，諸如此類，你們將永遠無法描述如何知曉，如何感覺那種獨一無二的你之所是。

There are gross uniquenesses, such as personality. You are well aware that these are a portion of the illusion in which you find yourself, but this is not your true uniqueness, my friends. Your true uniqueness is that each of you is free in a different way. You know, those of you who have had children, that no two children are alike, that each child moves into life with the personality biases strongly set. Each parent is aware that it can do nothing more than guide the arrow which has already been made. It is not the Creator which caused these unique children to be unique; it is the free will which was the creator of the children of the Creator.

會有諸如人格之類的粗糙的獨特性。你們清楚地察覺到，這些是你在其中發現你自己的幻象的一部分，但是，這不是你們真實的獨特性，我的朋友們。你真實的獨特性是你們每一個人都用一種不同的方式是自由的。你們知道，你們中的那些已經有孩子的人都知道，沒有兩個孩子是一樣的，每一個孩子都是帶著被強有力地設置好的人格偏向性進入到生命之中的。每一個父母都知曉，它能夠做的事情不過是去指引那個已經被做好了箭。並不是造物者使得這些獨特的孩子是獨特的，造物者的孩子們的創造者是自由意志。

Now, we have said that the difference between love and free will is based upon the fact that, though absolute in its variation, love will, in a time immeasurable to yourselves, lose energy, and gradually, as the end of a creation approaches, begin to leave—not in the sense of departure, but in the sense of strength of field energy—that which is you, so that eventually, at the end of a creation—and you know we speak of millions and billions of years—eventually [Love] calls to love in such a way that your uniqueness becomes a latent portion of love, and you are drawn wondrously, effortlessly, magnetically, and in a way which this instrument cannot describe, but which has to do with field theory, back into the great gravitation of Love. Love has taken a breath, has expelled from the Self love, and has breathed back into itself love, but that which is free will has given to this absolute Love more and more experience of itself, because each child is unique in its core beingness, in its mathematical description, and as we say, there is no mathematics, even did this child know that language, which could express the kind of field which caused free will, or which bonded free will to love.

現在，我們已經說過在愛和自由意志之間的不同是基於這樣一個事實的，雖然愛在其變化中是絕對的事物，愛將會在一個對於你們自己是無法衡量的時間中失去能量，並逐漸，在一個造物者的結束接近的時候，開始離開——不是在背離的意義上，而是在能量場的強度的意義上——你們之所是，這樣，最終，在一個造物的結束的時候——你們知道我們談及的是你們的數百萬和數十億年的時間——最終愛會用這樣一種方式呼喚愛，通過這種方式你的獨特性會成為愛的一個潛在的部分，你會被驚人地、毫不費力地、磁性地且用一種這個器皿無法描述，但卻與場域理論有關的方式被吸引返回到愛的偉大的重力之中。愛已經進行了一次呼吸，已經從大我的愛呼出，並已經吸入返回到祂自己的愛之中了，但是自由意志之所是已經給予這個絕對的愛越來越多的祂自己的體驗了，因為每一個孩子

在其核心的存在性中，在其數學性的描述中都是獨一無二的，如我們說過的一樣，沒有數學能夠表達那種產生了自由意志或者將自由意志與愛結合在一起的場域的類型，即使這個孩子確實知曉那種語言。

We shall have to ask you to accept that these things are so, that they are not mysterious to one who is capable of, not only unified field physics, but that physics which is of time/space. Thusly, we bow to the impossibility of explanation at this point, and ask that you trust that we have some little understanding of the creation physics of each field which is you. We can only say that as free will is infinitely various, so the children of love and free will are infinitely various in their expression of that which is absolutely identical in each. You are unique to the core of your being. You are mathematically unique. You are unique in ways that have nothing to do with opinion, or understanding, or any way of describing time or space.

我們將不得不請你們接受，這些事情就是如此，以至於它們對於一個有能力不僅僅理解統一場域的物理學，同樣也理解時間/空間之所是的物理學的實體不會是神秘的。因此，我們對於在這個位置上的解釋的不可能性低頭，並請你們信任，我們對於你們之所是的每一個場域的物理學的創造只擁有少量的理解。我們僅僅能夠說，因為自由意志是無限多種多樣的，因此愛和自由意志的孩子們將會在他們對於在每一個人中的絕對一樣的事物的表達的方面是無限地多種多樣的。你們對於你們存有的核心是獨一無二的。你們在數學上是獨一無二的。你們在很多與觀點或者理解，或者任何描繪時間或者空間的方式沒有關係的方式上是獨一無二的。

Now, we are aware that we are taking much time, but we shall attempt to go forward with other questions having to do with uniqueness, and apologize if we speak too long. We shall attempt to be as brief as we can, knowing that all of you laugh inside at our foolish words, as does this instrument.

現在，我們知道我們正在花費大量的時間，但是我們將嘗試去前進到其他的與獨特性有關的問題，如果我們發言過長時間了我們表示抱歉。我們將嘗試去盡我們所能地簡潔，我們同時知曉你們所有人都在心中取笑我們愚蠢的言語，如同這個器皿一樣。

In all compassion, gaze upon your imperishable, infinite selves. How many, many choices, learnings, adventures, cruelties, forgivenesses and experiences of all kinds have each of you had. Not one of you will react as any other one of you to the same stimulus, and why? Because everything concerning your time/space beingness and your space/time beingnesses is based upon that which is unique in you. It may be immeasurable, it may be subtle, but you cannot be the same as another, as free will cannot be the same as itself. It is free. You are free. Yet you are free to do one thing only: to distort, to play, to experience, and to learn about love, that portion of yourself which you all do indeed have in absolute common.

帶著所有的同情心，注視著你們不朽的、無限的自我。你們每個人都已經有過怎樣許許多多的選擇、學習、冒險、殘酷、寬恕以及所有類型的體驗了。你們中沒有任何人將會與任何其他對相同的刺激物產生出一樣的反應，為什麼呢？因為

每一個涉及到你們的時間/空間的存在性和你們空間/時間的存在性的問題都是基於在你們內在之中的那個獨一無二的事物的。它可能是無法衡量的，它可以是微妙的，但是你們無法與另一人是相同的，因為自由意志無法與它自己是相同的。它是自由的。你是自由的。而你僅僅在做一件事情的方面是自由的：去扭曲，去玩耍，去體驗，去學習愛，學習你自己那個你們全都在絕對的共有中確實擁有的部分。

Now we ask you to narrow your focus unimaginably. Let the infinity of illusions and creations and billions and billions of galaxies and stars and atoms and fields of energy fly from your mind. They are illusions which follow certain rules. We wish now to narrow your focus to that which you bring into this incarnation and that which you leave behind. You bring into this incarnation an inexorable difference from all else in the universe. When you were a rock you were an unique rock, and people who are sensitive to these things will tell you that there is a consciousness—and not the same consciousness, but various consciousnesses—in rocks. It is not strong enough yet to be obvious, but it is there. Your movement through these densities of experience until this third density of choice is the movement of the awakening of the free-will faculty.

現在我們請你們用想像不到的方式縮窄你們的聚焦。讓幻象、造物，數十億的星系、恒星、原子以及能量場的無限性都從你們的頭腦中飛過。它們是遵循一定的規則的幻象。我們現在希望將你們的聚焦縮小到你們帶入到這次投生和你們將會留在後面的事物上。你們將一種與宇宙中的所有其他人都不可抗拒的不同帶入到這次投生了。當你們是一塊石頭的時候，你們就是一塊獨一無二的石頭，對於這些事情是敏感的人將會告訴你們，在石頭中會有一種意識——不是同樣的意識，而是各種各樣的意識。它還並不足夠強有力以成為明顯的，但是它就在那裏。你們的穿越這些體驗的密度一直到這個選擇的第三密度的運動，就是自由意志的機能的覺醒的運動。

You are now, at this moment, aware that you are children of love, and that you are children of complete freedom of choice. What many are not aware of is that all things that can be imagined, be they dark or light, are distortions of love. The only thing about which you may choose is love. It is often unrecognizable, so clever are you at distorting it, but your choices have to do with love, and in this density it has been created that this imperishable self that will go through this entire very, very long, to you, creation, make a choice within the illusion with such force, such willingness, such a surrender of absolute freedom of will, that you bond your free will in a general way, either to learning and expressing love by loving all that there is, yourself, love itself and all children of love, or choosing to deny that any but you is unique, that you are the center of the universe, that you are to be loved.

你們現在，在此刻，察覺到你們是愛的孩子，你們是具有完全的選擇的自由的的孩子。很多人都沒有察覺到的事情是，所有能夠被想像到的事情，無論它們是黑暗或者光明，都是愛的變貌。你們可以選擇的唯一的東西就是愛。這經常是未被認識到的，你們在扭曲愛的方面是如此之聰明，但是你們的選擇是與愛有關的，在這個密度中已經被創造出來的東西是，這個將會穿越這整個，對於你是非常非常

漫長的造物的不朽的自我，會在這個幻象中藉由這樣的力量，這樣的樂意，這樣的一種對絕對的自由意志的臣服而做出一個選擇，這個選擇即，你會用一種一般性的方式，要麼選擇將你的自由意志與藉由愛一切萬有、你自己，愛之深以及所有有愛的孩子綁定在一起，要麼選擇去否認除了你之外的任何人是獨特的，否認你是宇宙的中心，否認你是要被愛的。

And you are loved. This is not an error, it is simple free-will choice. They say that the Creator has made it easier to follow the path of service to others, because it is a path that contains more truth, and that which is truth is that which will smooth your way. Those who deny that others are like the self are those who are depending very heavily upon free will, not depending upon love, and therefore depending on that field, or way of making a part of a field, which will in time become weaker, and finally will not be strong enough to fool the self that is aware into believing that only the self is love. It becomes apparent, in what you would call the sixth density, that all beings are love, and if you love yourself, which negative entities are excellent at doing, then so, against all previous understanding, must you love all that is as you are.

你是被愛的。這不是一個錯誤，它是簡單的自由意志的選擇。它們表明，造物者已經使得去跟隨服務他人的道路是更為容易的了，因為這是一條包含了更多的真理的道路，真理之所是即那個將會讓你的道路變得順利的事物。那些否認其他與自我是一樣的人，是那些非常嚴重地依賴于自由意志，而不依賴於愛的人，這些人因此會依賴於在一個場域中產生出一個部分的那個場域或者途徑，而這個場域將會在適當的時候變得更加虛弱，並最終將會不足夠強有力以愚弄那個有察覺的自我去相信僅僅只有自我才是愛了。一切的存有都是愛，這一點在你們所稱的第六密度中將會變得明顯，如果你愛你自己，這是負面性的實體非常擅長於的，那麼，與所有之前的理解相抵觸，你必須如你愛你自己一樣地愛一切事物。

The courage that it takes, in this heavy illusion, when free will is at its strongest, to take that free will, and in the middle of the night with no light to guide you but the moon, working in shadow, working by faith, working without vocabulary or understanding, choose to discipline the free will, which is the great triumph, the great challenge, of entities who are experiencing their free will at its very strongest, to choose to discipline that will in such a way that it becomes not willfulness which is eternally various, but willingness, a will to do that which is chosen: this is the greatest and most courageous step an entity can take in this illusion, for it goes against all sense data. It is only one who trusts love, by faith alone, that asks the will to choose to will the good—if we may use that word—the radiant, the positive, the caring, to choose to emphasize those things about each which are the same, and that is love.

在這個沉重的幻象中，在除了月亮之外沒有光指引你的午夜，要在陰影中進行工作，藉由信心進行工作，在沒有辭彙表或者理解的情況下進行工作，當自由意志是在其最強有力的位置的時候，去使用那種自由意志並選擇去鍛煉自由意志，這需要勇氣的，對於那些正在其最強有力的位置上體驗它們的自由意志的實體，去選擇去用這樣一種它會成為並非故意的方式來鍛煉那種意志的實體，去鍛煉自由意志是這些實體的偉大的勝利，是巨大的挑戰，那種意志是永恆地多種多樣的，但卻是自願的，是一種去做被選擇了的事情的意志：這就是一個實體在這個幻象

中能夠踏出的最大與最勇敢的步子了，因為它是違背所有感知的資料的。僅僅只有一個單單憑藉著信心而相信愛的人才會請求意志去選擇去意願善——如果我們可以使用那個詞語的話——發光的事物、正面的事物與關心的事物，以選擇去強調那些在每一個人周圍的那些相同的事物，也就是愛。

It takes an equal amount of courage to become so self-involved that a choice is made to ignore any truth but that which the self has chosen for itself, and thus disciplines the will to ignore all incoming data, to focus only on gaining power and an intensity of love for the self which is, by definition, a love of the Creator. That others are like itself is simply denied, and understandably so from the point of view of the negative entity. The negative entity is one whose free will is of a certain quirk, shall we say, that makes it seem obvious that the differences are greater than the similarities, and that love owes to love, the self owes to self, the aggrandizement of the self into the nature of the Creator, love itself.

去變得如此以自我為中心以至於一個選擇被做出以忽略除了自我已經為它自己選擇了的事情之外的人的真理，並因而對意志進行鍛煉，以忽略所有傳入的資料，並僅僅聚焦在取得力量和一種對自我的愛的強度上，這是需要一種相同數量的勇氣的，這種對自我的愛，在定義上，就是一種對造物者的愛了。其他人是與它自己是一樣的，這是單純地被否定的，從負面性的實體的視角來看，這可以理解地就是如此的。負面性的實體是一個其自由意志，容我們說，具有一定的怪癖的實體，這使得區別是比相似性是要更大的，愛是歸功於愛，自我是歸功於自我，並將自我誇張成為造物者的屬性，誇張成愛本身，這看起來似乎是顯而易見的了。

This is seen by those who are neutral or working positively, as negative, because the negative entity will of course arrange, control and create its universe [in the way] which is most comfortable and advantageous to it. It does, however, have its own logic, and should never be treated with disrespect, but with the understanding that there are those whose uniqueness creates for them a free will which seems to be more paramount than the love that binds one to another. There is no less worship, there is no less sanctity in the negative than in the positive. It is simply a different distortion of the one love.

這是被那些中性的人，或者正面性地工作的人視為是負面性的，因為負面性的實體將當然會用那種對它最為舒適且最有利的方​​式來安排、控制並創造它的宇宙。然而，它確實擁有它自己的邏輯，它將永遠都不會藉由不尊重而被對待，而是會被理解，會有這樣一些實體，它們的獨特性為它們創造了一種自由意志，這種自由意志看起來似乎比那種將一個人與另一個人連接起來的愛是更加至高無上的。在負面性中，不會有比在正面性中更少的神聖，不會有更少的神聖。它單純地是一種愛的一個不同的變貌。

When you drop behind the tattered physical vehicle that has served you so well in this illusion, you will discover that you enter this illusion hoping and praying that you would choose, and choose with the utmost purity of which you are capable, one side or the other, because evolution calls in a way that has been spoken of by your scientists. Evolution [in the physical sense] is not

incorrect, but incomplete. Spiritual evolution goes on, and on, and on, and the call to evolve is always there. Consequently, as you experience the many challenges and difficulties at this time, know that you put yourself where you are, that you may more and more passionately and purely choose the way you shall love.

當你們將那個已經在這個幻象中如此好地服務了你們的破爛的物質性載具丟下的時候，你們將會發現，你們進入到這個幻象是期待並祈禱你們會做出選擇，你們會帶著你們能夠做到的最大的純度選擇一邊或者另一邊的，因為演化用一種已經能夠被你們的科學家談及的方式召喚了。在身體的意義上，演化並非不正確的，而是不完整的。靈性的演化繼續進行，繼續，繼續，對演化的呼喚一直都在那裏。因此，當你們體驗到在此刻的許多的挑戰和困難的時候，請知曉你將你自己放置在了你縮在的位置，這樣你就可以越來越充滿熱情且純粹地選擇你將會愛的方式了。

We ourselves are those who have chosen the positive path, and we speak to those who have chosen the positive path. We encourage you never to be downhearted, but to pick yourselves up after every failure, knowing that this is part of the illusion, to move in rhythm with the varieties of your experience, looking for ways to learn how to love. You are not in your preincarnative state, incarnated in this density to be loved, to be understood, to be consoled, to be companioned, to be happy. These are goals within the illusion. The goal that will stay with you after your physical death, if you have chosen with purity, determination, persistence and will, is your path of service. That is not perishable, for it is a bias that is deeper than your personality with which you carry on existence within this illusion.

我們自己是那些已經選擇了正面性的途徑的實體，我們是向那些已經選擇了正面性的途徑的實體發言的。我們鼓勵你們永遠不要灰心，而失去在每一次失敗之後將你自己拉起來，並同時知曉這就是幻象的一部分，並伴隨著你們的體驗的變化在旋律中運動，並同時尋找去學會如何去愛的途徑。你們不是處於你們的投生前狀態中，在這個密度中投生不是為了去被愛，被理解，被安慰，被陪伴，並變得快樂。這些是在幻象中的目標。將會在你的身體的死亡後與你在一起的目標，是你的服務的途徑，如果你已經是帶著純度，決心、堅持不懈和意志做出了選擇的話。那個目標是不朽的，因為它是一種比你在這個幻象中在存在性上攜帶著的人格要更為深入的偏向性。

We believe that we have made a beginning at an understanding of the nature of your uniqueness, and are aware of the lack of specificity of some of our speech due to this instrument's lack of knowledge. We do not apologize, however, for as we said, we speak to those who need to be able to understand with their hearts, and not with their measuring devices or their scientific instruments. We thank this instrument for handling concepts that were new and foreign, and we appreciate the concentration that this instrument gave to us, which did make a fairly difficult subject somewhat clearer than it could have been. Shrugging with the knowledge that we have spoken incompletely, as was inevitable with this instrument, we would wish to move on to the instrument known as Jim. We are those of the principle, Q'uo,

and we leave this instrument in the love and the light of the infinite One. 我們相信，我們已經在一種對於你的獨特性的屬性的理解的方面開了一個頭了，我們察覺到由於這個器皿缺少知識我們的發言的一些部分的缺少特異性。然而，我們不會抱歉，因為，如我們說過的一樣，我們是向那些需要能夠藉由它們的心來理解，而不是藉由它們的測量設備或者它們的科學性的工具來理解的人發言的。我們為這個器皿處理那些新的和外來的觀念而感謝它，我們感激這個器皿給予我們的專注，這種專注確實讓一個相當困難的主題變得比它本來能夠成為的更加清晰了。因為你們對於我們已經不完整地講述了的知識感到疑惑，如同對於這個器皿是不可避免的一樣，我們會希望移動到被知曉為 *Jim* 的實體。我們是 Q'uo 原則，我們在無限太一的愛與光中離開這個器皿。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light. At this time we would offer ourselves to any further queries that may be of service to those present. Is there a query at this time?

我是 Q'uo，在愛與光中再一次向各位致意。在此刻我們會向可能對於在場的人有所服務的任何進一步的問題提供我們自己。在此刻有一個問題嗎？

S: Yes, Q'uo. When one seeks spiritually, one needs to learn discipline, and in learning discipline, it sometimes seems that we learn a kind of power over our own personality. My understanding, though, of the difference between the positive and the negative path, has very much to do with power. I wonder if you can speak to the question of the different ways of seeking, some having to do with power, and being what I understand to be occult ways of seeking, others having to do with powerlessness, and being of a more mystical variety. Does discipline involve power over oneself?

S: 是的，Q'uo。當一個人在靈性上尋求的時候，它需要學習修煉，在學習修煉的過程中，有時候看起來似乎我們學會了一種控制我們自己的人格的力量。雖然我對於在正面性和負面性的途徑之間的不同理解，是與力量有非常大的關聯的。我想知道，是否你們能夠談及不同的尋求的道路的問題，一些道路是與力量聯繫在一起的，它們是其所理解的秘傳的尋求的途徑，其他的道路是與無力量聯繫在一起的，它們是具有一種更為神秘的變化的。修煉包含了控制一個人自己的力量嗎？

I am Q'uo, and am aware of your query, my brother. (Inaudible) discipline of which you speak, for whatever purpose used, is a discipline over that focus of energy which you call love, much as a hose with the nozzle focuses water that it moves in a specific and particular fashion, able to do work of a physical [nature]. The discipline that you exercise when you focus your desire and the energy of love that is yours may be used for whatever purpose, be that purpose to master the personality, to control events or entities, to seek more knowledge of the mystery of creation, or simply to seek union with the One, that whatever may flow from that union may flow through you, as you are a hollowed vessel that has given itself in service to the One, that each of its

portions with which you come in contact might be blessed and benefited. Thus, discipline is a tool as any other that may be used for whatever purpose is chosen.

我是 Q'uo，我理解了你的問題，我的兄弟。（聽不見）你談及的修煉，無論是被用於什麼目的，都是一種對你稱之為愛的能量的聚焦的修煉，非常類似於一個帶有噴嘴的水管將它移動的水用一種專門的且特定的方式聚焦起來，並能夠進行具有一種物質性的特性的工作。當你將你的渴望和愛的能量聚焦起來的時候，你進行的修煉就可以被用於無論什麼目的了，假設那個無論是去掌握人格，去控制事件或者實體，去尋求對於造物的神秘的更多的知曉，或者單純地尋求與太一的合一，無論什麼可能從那種合一留出的事物，就可以流經你了，因為你是一個中空的管道，它在為太一的服務中已經獻出了它自己，你與之接觸的它的每一個部分都可以被祝福並受益了。因此，修煉是一個工具，與任何其他工具一樣，它可以被用於無論什麼被選擇的目的。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

S: Yes, my understanding is that in our seeking we reach plateaus, where we dwell sometimes, and then push ahead, and this constitutes a kind of stage, a procedure in stages. Are these stages marked off by what is called initiation—can you tell me something about the nature of initiation?

S：是的，我的理解是，在我們的尋求中，我們會抵達停滯時期，在其中我們逗留一些時間，接下來向前推進，這構成了一種類型的階段，一個分階段的步驟。這些階段是藉由被稱之為啟蒙的事物所標識的嗎，你們能夠告訴我某種關於啟蒙的特性的事情嗎？

I am Q'uo, and we shall speak but briefly upon this topic, for it is one which deserves a far greater amount of time and effort than we feel is left within this group this evening. It is true that there are cycles or stages in the journey of union that are likened unto transformations of the entity from quality to quality as that which is heavier and more grossly constructed within the personality is refined and burned away, shall we say, by the fires of experience, so that that which remains is burnished and bright and serves as an honestation for the Creator.

我是 Q'uo，我們將僅僅簡要地在這個主題上發言，因為它是一個值得一個比我們感覺到今晚在這個團體中剩下的時間遠遠更大的數量的時間和努力的主題。在合一的旅程中會有週期或者階段，這是真實的，它們可以被比作隨著實體在人格中更為沉重且更為粗糙地被構建的部分被體驗的火焰精煉並被，容我們說，燃燒掉了，實體從一種特性到另一種特性的轉換，這樣被剩下的部分就被打磨過並且是明亮的，它會起到一種對造物者的裝飾物（*honestation*）的用處。

There are various stages that an entity will be available to pass through during an incarnation that are determined before the incarnation as general categories in which lessons shall be attempted. As an entity assesses the upcoming, shall we say, incarnation and the potentials for growth that it wishes to include it will survey the kind of transformations, or initiations, as

they are often called, that will be necessary to undergo as a portion of the learning process, much as a student within your colleges would determine what courses of mathematics would be necessary in order to master that particular field of study.

會有各種各樣的一個實體將會可以取得以在一次投生期間穿越的階段，這些階段是在投生前作為在其中課程將會被嘗試的一般性的類別而被決定的。當一個實體評估，容我們說，即將到來的投生以及它希望去包含的成長的潛能的時候，它將會對作為學習的過程的一部分將會需要去經歷的轉變或者啟蒙，如它們經常被稱呼的一樣，的類型進行調查研究，這非常類似於一個在你們的大學中的學生會決定，為了掌握那個特定的學習的領域，什麼數學的課程會是需要的。

There are also times during the incarnational experience that what you may call a plateau of another nature is reached, this being determined by the entity's overall needs for some respite from the arduous journey. All journeys at some time tend to fatigue the pilgrim, for there are those times during which the steps are taken in directions that were not planned, that necessitate more expenditure of energy in order to learn the lessons of those steps than is readily available on a constant basis to the seeker. These plateaus are more obvious than are those initiations or transformations of which we had spoken previously. These, the initiations and transformations, more frequently occur in an unseen or unrecognized manner where the entity is totally immersed in some quality or distorted quality of its being as balance is attempted and attempted again and again until the transformation is complete.

在投生體驗期間同樣也會有一些時候是你們可能稱之為一個具有另一種屬性的停滯期被抵達了的時候，這是由實體整體性的對於在艱巨的旅程中的某種休息時間的需要所決定的。所有的旅程在某個時刻都會傾向於讓朝聖者感到疲憊，因為會有那些在其中一些步子是在沒有被計畫過的方向上被走出的時刻，這些步子使得比對於那個尋求者用一種穩定的方式毫不費力地可以取得的能量更大的能量的消耗成為必需的以便於學會那些課程。這些停滯期是比我們之前已經談及的那些器皿或者轉變更加明顯的。這些，啟蒙和轉變，會更加頻繁地用一種看不見的或者無法識別的方式出現，隨著平衡被嘗試並一次又一次被嘗試，一直到那個轉變被完成之前，在這種轉變中實體是完全沉浸於它的存有的某種特性或者扭曲的特性的。

Looking back upon the incarnation one may see times of difficulty and intensity as more likely having been the experience of such a time of transformation, during which time the entity may well have felt that there was no progress being made, and that indeed it would seem to the entity that it even moved backwards. The testing, as it were, however, transforms, and a new being moves forward.

在回顧投生的時候，一個人可以將困難和沉重的時刻視為更有可能已經是屬於這樣一個轉變的時刻的體驗，在這個時間期間，實體可能已經很好地感覺到，已經有被做出的進展了，確實，在那個實體看看來似乎它甚至是在後退的。無論如何，考驗，可以說，轉換了，一個新的存有前行了。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

S: Yes. It seems to me that these transformations are less than unique to each individual, having to do with the course in evolution that individual has been upon. Still, when it comes to the very difficult business of balancing, one looks for help where one can find it. Is there something that you can say about this help that is available to those of us who are seeking these transformations, and balancing and (inaudible)?

S：是的。在我看來似乎這些轉變對於每一個個體是較不獨特的，它們是與那個個體已經處於其上的在演化中的進程有關的。仍舊，當它遇到非常困難的平衡的問題的時候，一個人會在它能夠找到幫助的位置上尋求幫助。關於這種我們中的那些正在尋求轉變、平衡以及（聽不見）的實體可以取得的幫助，你們有某種能夠說的事情嗎？

I am Q'uo, and am aware of your query, my brother. No one walks alone. This is important to recognize. As alone as one may feel in the most difficult experiences, there is always aid that is available, especially to the entity who seeks in a fervent manner using those rituals that you may call prayer or invocation, or in the sincere and heartfelt pleading that comes from that place deep within where the personality retreats when it has been stretched to and beyond, it would seem, its limits.

我是 Q'uo，我理解了你的問題，我的兄弟。沒有人是獨自行走的。去認識到這一點是很重要的。當一個人在極其困難的體驗中感覺到孤單的時候就一直會有可被取得的幫助，尤其是對於那個用一種熱烈的方式通過使用你們可以稱之為祈禱或者祈請的儀式，或者通過那種來自於在人格已經被拉升到並超過了看起來會是它的極限時候人格會隱退到之中的那個內在深處的地方的真誠而衷心的懇求而尋求的實體。

Each entity has at its beck and call, as it were, teachers, friends, guides and the force of light imbued with love, that move to support and inspire the entity through dreams, meditation and the presenting of the appropriate person, book, program or experience at the appropriate time within this process of learning. Thus, the entity that perseveres beyond all hope of success and who seeks ardently that assistance from within, shall move most efficaciously through whatever difficulty surrounds the process of learning which carries the entity on to a new plateau of beingness.

每一個實體都擁有，可以說是，有求必應的老師、朋友、指導靈以及被愛所灌注的光的力量，它們會通過夢境、冥想以及在這個學習的過程中在適當的時刻的合適的人、書、程式或者體驗的出現前來支援並啟發那個實體。因此，那個超越所有對成功的期望而堅持不懈並熱烈地尋求來自於內在之中的幫助的實體，將會最有效地穿越無論什麼包圍著學習的過程的困難，就是那個學習的過程將實體帶到了一個新的存在性的停滯期了。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

S: No, thank you very much.

S：沒有了，非常感謝你們。

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

我是 Q'uo，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: I'd like to follow up personally on what S said at the beginning. It has been my perhaps mistaken presumption that whether you seek positively or negatively you gain the same amount of power over yourself, it's just that you use it differently. I didn't exactly hear that, and S was talking about powerlessness. I realize that it feels like powerlessness to surrender to a self that you only know that you are by faith, because you can't feel it, but it seems to me that you are still very powerful, but it's only that you are dedicating your power to the will of the self that you carry within a deeper part of yourself. So, the apparent powerlessness is instead, by faith and will, a force with greater power than you could by yourself consciously ever have. This is my understanding. Could you correct it?

Carla：我想要在 S 在開始的時候已經說了的事情上接著問我個人的問題。它也許已經是我的錯誤的推測了，無論你是正面性地還是負面性地尋求，你都會取得相同數量的控制你自己的力量，僅僅是你會用不同的方式來使用它。我並不完全清楚地聽到，S 正在談論無力量。我意識到，它感覺就好像是，無力量以臣服於一個你僅僅藉由信心而知曉的你之所是的自我，因為你無法感覺到它，但是，在我們看來似乎，你仍舊是非常強有力的，而它僅僅是你正在將你的力量致力於你自己的一個更為深入的部分中攜帶著的自我的意志。因此，表面上的無力量，是藉由信心和意志的一種力量，它帶有比你憑藉你自己有意識地所能夠擁有的力量更大的力量。這是我的理解。你們能夠更正它嗎？

I am Q'uo, and am aware of your query, my sister. It is well stated that the greater power is that which comes through the entity rather than that which comes from the entity, for one is infinite, and the other finite. To surrender one's will to a greater power is to open a door through which the power of the universe may move in a more or less undistorted fashion.

我是 Q'uo，我理解了你的問題，我的姐妹。更大的力量是那種流經實體的事物，而不是源自於實體的事物，這是說得很好的，因為一個人是無限的，其他的事物是有限的。要將一個人的意志臣服於一種更大的力量，就是去打開一扇門，宇宙的力量可以用一種或多或少無扭曲的方式流動通過這扇門了。

Each entity, during the daily round of activities and the manner in which it expends its energy through various rituals and dedications, is given a certain amount of energy that powers the activity. The entity that attempts to harness this energy, for whatever purpose, harnesses that which, in effect, has a limit. To use this energy to surrender, as you have spoken, in faith to the greater power of the One is to offer an energy in service that far exceeds that which is the daily gift, shall we say.

在日常生活活動期間的每一個實體，以及它通過各種各樣的儀式與奉獻來消耗它的能量的方式，都是被給與了一定數量的為那種活動供能的能量的。嘗試去利

用這種能量的實體，無論為了什麼目的，都是利用那種，實際上擁有一個限度的事物。將這種能量用於，如你已經說過的一樣，在信心中臣服於更大的太一的力量，就是去通過服務提供一種遠遠超出，容我們說，每日的禮物之所是的能量。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Yes, but you don't have to answer it, it just may be too much. A friend of mine is going through an extremely painful period because she is full of faith, but she is going to the Southern Baptist Theological Seminary and the board, which is so conservative, is saying you must believe this and this and this or you do not have faith. It is something that I've told her, and I've told many people, that belief is antithetical to faith, that you can't give up your power of discernment to anything that is personalized, not even something that is called God, if you have to believe this and this, and everything else is wrong, because faith is faith without an object such as (inaudible) and love and things being all right.

Carla：是的，但是你們並不一定要回答它，它僅僅可能是過多了。我的一個朋友正在經歷一個極其痛苦的時期，因為她是充滿信心地，但是他正在上南方浸禮會神學院，它們的委員會是如此的保守，它們說你必須相信這個，這個，這個，否則你就是不擁有信仰的。某種我已經告訴她並且我已經告訴過很多人的事情是，信念是與信心對立的，你無法將你的分辨力的力量放棄給任何個人化的事物，甚至不能交托給某種被稱為神的事物，如果你必須相信這個或者那個，且每一個其他的事情是錯誤的了，因為信心是沒有一個諸如（聽不見）的物件的，愛和事物都是沒問題的。

Have I served my friend well by speaking to her in this way, or could I speak with her better?

通過用這種方式和她說話，我已經有效地服務我的朋友了嗎，或者我能夠更好地與她說話嗎？

I am Q'uo, and am aware of your query, my sister. We feel that your words have wisdom in them, and would not alter them, for the tendency towards beliefs is a tendency towards narrowing the opening of the door that we have spoken of before, and thus is also that which tends to reduce the ability to apprehend and to receive the blessings of love.

我是 Q'uo，我理解了你的問題，我的姐妹。我們感覺到，你的言語在其內在之中是擁有智慧的，我們不會改變它們，因為朝向那些信念的傾向是一種朝向讓我們之前談及過的打開的門變窄的傾向，因此，它同樣也是那種傾向於減少理解與接受愛的祝福的能力的事物。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No Q'uo, you have given me a tremendous sense of relief with that answer, thank you very much.

Carla：沒有了，Q'uo，你們已經藉由那個回答給予我一個巨大的放鬆的感覺到了，非常感謝你們。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and we are most grateful to have been invited this evening to this circle of seeking, for it is one in which we have had the opportunity of greeting many old and dear friends, and we thank each for the love that has been offered to us, and for the opportunity of returning that love to each. We bless each upon the journey which we all share. We shall take our leave of this instrument and this circle at this time. We are known to you as those of Q'uo. We leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q'uo，我們對於已經被邀請在今晚來到這個尋求的圈子是極其感激的，因為它是一個在其中我們擁有了向許多老朋友和親愛的朋友們致意的機會的集會，我們為已經被提供給我們的愛，為將那種愛返回給每一個人的機會而向每一個人致意。我們祝福每一個在我們全體共用的旅程上的實體。我們將在此刻離開這個器皿和這個圈子。我們是你們知曉的 Q'uo。我們在太一無限造物者的愛與光中離開各位。Adonai，我的朋友們。Adonai。

May 20, 1990

1990-05-20 數學的語言與奧秘

Group question: The question this evening has to do with man's ability to ask questions that are quite beyond his ability to answer. This is especially true in the field of mathematics, where there is an endless array of questions that can logically be asked, but which seem to require an intellect far beyond man's ability to answer. What kind of intellect would be necessary to answer questions of this nature, and of what value to the evolution of humankind is it to be able both to ask and to answer these kinds of question?

團體問題：今天晚上的問題是與人去詢問那種完全在他去回答的能力之外的問題的能力有關的。在數學的領域，這尤其是真實的，在其中會有無限數量的問題是能夠用邏輯性的方式被詢問，但看它們起來似乎需要一種遠遠超過人去回答的能力的智能。回答這種類型的問題所需的是什麼類型的智慧呢，同時能夠詢問並回答這些類型的問題，這對於人類的演化具有什麼價值呢？

(Carla channeling)

(Carla 傳訊)

I am known to you as the principle Q'uo, and I greet each and bless each in the love and in the light of the one infinite Creator. May it be with you always as it is at this moment. May blessings abide, may peace continue, and may your search for the truth burn ever brighter in your souls and in your hearts. We are extremely grateful for the opportunity to share in this circle of seeking. We too seek the truth, and we come not to give you that which is infallible, but to share with you that which we have learned during a journey which has gone farther than yours, giving us the perspective that we may offer you. We ask you to listen to these thoughts, not with a mind to accept, but after all is said and done, remove the gullibility, the openness, and the clear listening that is so much a part of our being able to speak with you, and discern carefully that which has spoken to you, resonated to you, and seems to be to you a truth that is not known for the first time, but remembered. If such does not occur, we ask you humbly to leave this information, for it belongs away from your path of seeking, for we would not be a stumbling block to any. It is our purpose here only to be of service, and we thank you with open and loving hearts for allowing us this privilege, for this privilege allows us too to grow, as teachers always grow more than their students.

我是你們知曉的 Q'uo 原則，我在太一無限造物者的愛與光中向各位致意並祝福各位。祝願它一直如其在此刻之所是地與你們在一起。祝願祝福常在，祝願平安繼續，祝願你們對真理的尋求在你們的靈魂中，在你們的心中越來越明亮地燃燒。我們對於在這個尋求的圈子中進行分享的機會是極其感激的。我們同樣也尋求真理，我們不是來這裏來給予你們沒有錯誤的事物的，而是來與你們分享我們已經在一條已經比你們的旅程走得更遠的旅程中已經學會了事物，並給予了我們那種我們可以提供給你們的遠景。我們請你們在聆聽這些想法的時候不是帶著一種去接受的頭腦，而是在所有都被說了和做了之後，移除那種我們能夠向你們發言的能力的如此大的一部分的易受欺騙，開放性以及清晰的聽力，仔細分辨我們已經

向你們說的，與你們有共鳴，且對於你們看起來似乎是一個一開始並不知曉，但卻被回憶起來的內容。如果這樣的內容並未出現的話，我們謙遜地請你們離開這個資訊，因為它並不屬於你們尋求的途徑，因為我們並不願意成為任何人的一塊絆腳石。我們在這裏的目的僅僅是去進行服務，我們帶著開放而有愛的心為你們允許我們擁有這個特權而感謝你們，因為這個特權同樣也允許我們成長，因為老師一直都是比它們的學生更多地成長的。

You ask a question this evening that is not at all what it seems. We shall, as we have before, have difficulty in language, for this instrument is completely without scientific awareness of any formal educative kind, and therefore her vocabulary—which we use always, as this is conscious, concept communication—must bridge the gap between our concepts and the clothing of those concepts in appropriate wording. However, this instrument's very lack of expertise is in some way that which opens our ability to make connections that may not have been made before.

你們今晚詢問了一個並非完全就是它看起來的樣子的問題。我們，如我們已經一樣，在言語上遇到了困難，因為這個器皿是完全不具有任何正規的教育類型的科學性認識的，因此，她的辭彙表——因為這是有意識的，觀念的溝通交流，我們一直要使用她的辭彙表——必須在我們的觀念和用適當的措辭覆蓋那些觀念的事物之間的裂縫上架起橋樑。然而，這個器皿對專業知識的非常的缺乏，就是用某種方式開啟了我們的能力的事物，那種能力即建立之前尚未建立過連接的能力。

The question seems to concern mathematics. It asks the simple yet profound question which is interesting, and which may be followed for some of your time. We will attempt not to use all of that time, as this instrument scolds us so fiercely for speaking too long, but the concepts which we wish to get across to you are not what you would expect, and therefore we must go carefully ahead with each step in our logical disquisition.

問題看起來似乎是關於數學的。它詢問了簡單而又深刻的問題，這個問題是有趣的，並可以花你們的一些時間來被追隨。我們將嘗試不去使用全部的時間，因為這個器皿因為我們發言時間過長而如此嚴厲地斥責我們，但是我們希望向你們傳遞的觀念並不是你們會期待的觀念，因此我們必須在我們的邏輯的學術演講中對每一步都非常小心地前進。

You note that mathematical questions are asked that cannot be answered. And you wonder if they simply cannot be answered, or if there has simply not yet been born a mathematician able to answer these questions. Now, we shall begin with an observation of the type of function that mathematics plays. By the use of mathematics in its pure form, a structural concept web or field has been generated which may be compared to the naming of various techniques, kinds of food, and in certain combinations, the means to prepare this food, which can then be observed to be able to create an empirically based and internally cogent system of observations which form the basis for those disciplines of the scientist which enjoy the creation of machinery, of those gadgets which work because of electricity or magnetism, and of a very

large field of more sophisticated topographies or models of the universe, in which events may be seen to fall in some logical order, thus giving to the classical, rational thinker the joy of the manipulation of this self-consistent web of cogent bits or elements.

你們注意到那些無法被回答的數學的問題被詢問了。你們想世道，是否它們單純地是無法被回答的，或者是否能夠回答這些問題的。一個數學家單純地尚未出生的。現在，我們將藉由一種對數學起到的功能類型的觀察來開始。藉由用數學的純粹形式對數學的使用，一種有結構的觀念的網路或者場域已經被產生出來，這種粹的形對有各種各樣名稱的技術，食物能夠創造出一種以經驗為基礎的基礎，這可以與對有各種各樣名稱的技術，食物能夠創造出一種以經驗為基礎的基礎，這有說服力的觀察系統，這個觀察系統會形成對那些科學家的工作小工具，以及創造一些科學家喜歡對創造機械與那些因為電力或者磁性而工作的工具，以及創造一種非常大的具有更為複雜的宇宙的地形或者模型的領域，在其中事情可能觀察到落入到某種邏輯性的秩序之中，並由此給予那個傳統的，理性的思考者這種前後一致的有說服力的片段或者元素的網路的樂趣。

This may seem to be a less than elegant rendering of the processes of mathematics, of [the] scientific method and its extremely baroque system of corollary sciences, all developed by the empirical method of observation, hypothesis, experimentation, the hypothesis proven or disproven, and this being done in a repetitive manner, which indicates that the pieces or bits which this web offers have been useful in producing that which may move from the theoretical to the useful in the mundane sense.

這可能看起來是對數學或者科學性的方法，以及它極其的巴羅克式的推論的科學的系統的一個較不優美的描繪，所有這些系統都是藉由觀察的經驗性的方法、假設、實驗、被證明或者證偽的假設而被發展出來的，並且是用一種重複的方式被進行的，這表明這個網路提供的那些片段或者部分在產生出可以從理論性的事物移動到在世俗的意義上有用處的事物的方面已經是有用處了的。

It is interesting to note in this regard that the greatest intellects in this, as in any field, sometimes tend to become mystics which focus upon the mystery of those questions that have not been answered, and indeed have oftimes spoken strongly to the effect that any scientist who is not also profoundly a believer of faith and mystery has not seen the true scope of the particular discipline which has been studied.

在這個方面，去注意到這一點是有趣的，如同在任何領域中一樣，在這個領域中的最大的智慧有時候會傾向於成為神秘主義，這種神秘主義聚焦於那些尚未被回答的問題的神秘，並確實時常已經強有力地談及這樣一種效果，它是任何並非同樣深刻地是一個信心和神秘的信奉者的科學家尚未看到的已經被研究的那個特定的學科的真實的範圍的效果。

Now let us go back to the view of mathematics. We ask that each consider its nature. It is a language. A mathematician may speak nonsensically, it may speak clumsily, it may speak with elegant exactitude. The variations in the schools of mathematicians are the variations of ability to use the language of mathematics. Just as there are those which find one truth in life, and speak in

the native tongue about this truth to the absolute boredom of all around it, so there are some mathematicians which become excited about one portion of this language, and move far along this particular path of thinking, and become extremely adept at using this particular part of the language without feeling the need to move further in exploring the possibilities of this language.

現在，讓我們返回到科學的視野。我們請每一個人都考慮它的特性。它是一種語言。一個數學家可以沒有意義地說，它可以笨拙地發言，它可以藉由優美的嚴密性發言。在數學家的學科中的變數是去使用數學的語言的能量的變數。就好像會有那些在生命中發現一個真理，並用本土的語言談論這個真理以至於讓它周圍的所有人都感覺絕對的無聊的人一樣，同樣會有一些數學家會對這個語言的一部分感到激動並沿著這條特定的思考的線路移動很遠，並在使用這個語言的這個特定的部分的方面變得極其內行，而沒有感覺到需要在探索這個語言的可能性的方面更進一步地移動。

If there is any residual doubt that mathematics is a functioning language, one has only to go to one of your libraries and extract from it a treatise which is written in two languages. Indeed, there are sentences in which English and mathematics are both used. The scientist will say "this and this and this" in mathematical terms, and then will say "from this it is evident that" and then there will come another series of mathematical terms. Like German, Turkish, Romanian or English, mathematics is a language, and the mathematician who is most truly suited to the pure seeking within this field is the artist who follows a muse, for it is possible in mathematics to speak badly or well, to speak stodgily or lyrically, and to form the poor sentence or the exquisite, eloquent sentence.

如果在關於數學是一種有功能的語言的方面有任何的殘存的疑慮的話，一個人僅僅需要去前往你們的一所圖書館並從它抽出一片用兩種語言寫作論文。確實，會有英語和數學同時在其中被使用的句子。科學家將會用數學的術語說，"這個，這個和這個，"並接著將會說，"從這一點，很明顯，"接著將會有另一串數學的術語出現。就好像德語、土耳其與、羅馬語或者英語一樣，數學是一種語言，極其完全地適合於在這個領域中的純粹的尋求的數學家，就是跟隨一個繆斯的藝術家，因為，在數學中有可能去差勁地或者很好地發言，有可能枯燥乏味地，或者感情衝動地發言，有可能形成差勁的句子，或者精緻而優美的句子。

Those who would be most likely to be able to express simple expressions of complex, impossible questions, are those who have abilities in more than one language. If one is a writer, the study of mathematics will make that entity a better writer, because there are accuracies and nuances in mathematics that inform the writer in the use of the English language, or any language in which the writer chooses to pen his words. Similarly, the mathematician who has studied music, especially harmony, is in perhaps the most helpful situation, as these two systems of notation have a great deal in common, and therefore may flow one to the other and back again with more ease. The architecture of the music is, like that of mathematics, made up of ineluctable ratios. The creating of tone is mathematical in nature, and the creation of a musical or

artistic mathematics is therefore the cross-inspiration. 那些極其有可能去表達複雜的，不可能的問題的簡單的表達的人，是那些在多於一種語言的方面擁有能力的人。如果一個人是一個作家，對數學的研究將會使得那個實體成為一個更好的作家，因為在數學中會有精確性和微妙變化會在使用英語的語言，或者任何那個作家選擇去的寫出他的文字語言的方面鼓舞那個作家。類似地，已經研究過音樂，尤其是和聲的數學家，是處於也許最有幫助的情境之中的，因為兩個符號的系統擁有大量的共同之處，因此可以更加容易地從一個系統流到另一個系統並再一次返回。音樂的結構，就好像數學的結構一樣，是由不可避免的比例組成的。音調的創造在屬性上就是數學性的，具有一種音樂性的或者藝術性的數學的創造，因此是交叉啟發的。

Let us say that the nature of all language within third density is such that it cannot describe anything but that which is an illusion, mathematics being a language which describes the local, shall we say, environment of fields, groups of fields, rotations and quantized rotations of light which create all that there is and all that may be observed. Just as instrumentation in the study of the atom moves the scientist ever deeper into what seems to be a recreation of outer space, until finally all that may be seen of the atom is the path of its energy, and so is mystery born within the mind of that scientist, just so, in the language of mathematics and in a purer and intellectual sense, a man may seek a kind of holiness or sanctity as a mathematical mystic who is aware of that which lies beyond the limit of language, that which is beyond the limit of the notes and the arrangement of notes in music, [that which] touches and moves the soul and the heart and the emotions into a state of purified emotion which cannot be explained by the language used.

讓我們所，在第三密度中的所有的語言的特性都是如此，以至於它無法描繪出了一個幻象之外的任何事物，數學是一種描繪了場域的環境，場域的團體，以及創造了一切萬有和所有可以被觀察到的事物的光的旋轉和量子旋轉的語言。就好像在研究原子的過程中的檢測儀器會讓科學家越來越深入到看起來似乎是一種具有外部的空間的再創造（recreation），一直到最終一切可能被看到的屬於原子的事物都是它的能量的途徑為止，神秘就是這樣在科學家的頭腦中被誕生出來了，就是這樣，在數學的語言中，且在一種更為純粹和智慧的意思上，一個人可以作為一種數學的神秘主義者尋求一種類型的神性或者神聖，它察覺到了存在於語言的限度之外的事物，超越了在音樂中的音符的限度和音符的排列的事物，以及那種觸及並推動靈魂、心與情緒進入到一種無法由被使用語言所解釋的被淨化過的情緒的狀態中的事物。

So it is in mathematics for one whose muse is truly that of the mathematics. One may see and delight in the many oddities that make the architecture of this language so rich and beautiful. This entity may then gaze upon that marvelous, euphonious amalgamation of mathematical words, shall we say, or pieces of notation, which brings one to a thrilling discovery, a purified emotion, and a wonder, a passion and an adoration of that which lies beyond the language.

因此，對於一個其繆斯真的就是數學的人，就是在數學中，它可以看到那些使得這種語言的建築如此豐富而美麗的奇妙的事物並會在許多的這些奇妙的事物中

感到高興了。這個實體接下來就可以注視，容我們說，數學的辭彙，或者計數法的片段的那種不可思議的、悅耳的混合物，它們會將一個人帶到一種令人激動的發現，一種純淨的情緒，一種奇觀、一種熱情以及一種對於存在於那種語言之外的事物的崇拜之中。

Into each type of notation or language is placed two ultimate resolutions: paradox and mystery. One who follows the muse and becomes the artist, able to play the scales, able to play all that is created, and able to feel also with purified emotion the paradoxes and the mysteries which lie between the lines in the noumenal area, [so] that the mind retains each of these parts of music, of mathematics, may we say, even of computer programming, of any language, is privy to a wisdom of learning that concept [that] moves beyond words, that is wonder, that is mystery. The artist sees the beauty; the artist sees the elegance of the beautiful written language. But the artist is also aware of the most marvelous portion of the language, that language which will forever escape the tongue, or the pen, that language which is not local, and cannot describe anything, for there is nothing to describe that lies within the ken of the observer.

在每一種類型的表示法或者語言中都會有兩種終極的解答被放置於其中：悖論與神秘。一個跟隨繆斯的並成為了藝術家的人，能夠去彈奏音階，能夠彈奏所有被創造的事物，能夠同樣藉由純淨的情緒感覺到存在於本體的區域中的線條之間的悖論與神秘，因此，心智會保留這些音樂、數學的部分中的每一個部分，容我們說，甚至電腦程式以及任何的語言的部分，都是暗中參與到一種學習那種超越言語的觀念，學習奇觀之所是，神秘之所是的事物的智慧。藝術家看到美麗，藝術家看到美妙的被寫下的言語的優美。但是，藝術家同樣也知曉那種語言的最為不可思議的部分，知曉那種將會永遠地避開口舌、或者筆墨的語言，那種並非局部的，無法描繪任何事物的語言，因為沒有任何要去描繪的事物是存在於觀察者的視野之中的。

Now, when all this has been processed and grasped in some wise by the student of a particular language, it is possible for that student to become aware of its relationship to the noumenal, to that which is mysterious and paradoxical and beyond the ken of the intellectual mind. There shall be two children of this attitude. The first is merriment, for the deep humor of the universe lies in all languages for the entity opening up to its nuances. Secondly, and perhaps more profoundly, such an entity may realize that there is a portion of itself which is also of the mystery, noumenal, beyond human concept, beyond this density of illusion which may be described mathematically in such and such a way, musically in such and such a way, poetically in such and such a way.

現在，當所有這些已經被處理並已經在某種程度上被一種特定的語言的學生所掌握的時候，那個學生就有可能開始察覺到它與本體性，與那個神秘的，悖論的，超越智力的心智的範圍的事物之間的關係了。這種態度將會有兩個孩子。第一個孩子是快樂，因為宇宙的深入的幽默，對於那個向著其微妙性開放的實體，存在於所有的語言中。其次，也許是更為深入地，這樣一個實體可以意識到，它自己會有一個部分同樣也是屬於神秘的，本體性的，且超越人類的觀念，超越這個幻

象的密度的，自我的這個部分可以用數學性的方式用這樣或者那樣的一種方式被描述，用音樂的方式用這樣或者那樣的一種方式，用詩歌的方式用這樣或者那樣的一種方式被描繪。

Where words end, there a new and larger and non-local frame of reference begins. This frame of reference lies within one, and it is possible that one which seeks in this deep mind, through meditation, requests in the dreaming, and other means of communicating with one's own unconscious self, may begin to intuit a non-local and fully articulated concept-language which shall have to remain naked of words, because within this illusion the natural laws of the infinite One must needs be kept. However, it is entities such as this which enter into experiments as a part of the experiment, and change the results.

在言語結束的位置，會有一個新的，非局部性的參考系開始了。這個參考系存在於一之中，一個在這個深入心智中尋求的人是有可能，通過冥想，在夢境中請求的，其他的與它自己的無意識的自我進行溝通交流的途徑，就可以開始，有直覺而啟發一個非局部性的，完全清楚陳述的觀念-語言，這種語言將必須保持無需言語，因為在這個幻象中，無限太一的自然律法必須需要被維持。然而，就是諸如這個實體之類的實體們會作為實驗的一部分而進入到體驗之中，並改變結果。

It is forever frustrating to entities who are not in this frame of reference that such results seem only paradoxical and cannot be useful within the illusion. There is, however, the great peace of beginning to grasp timelessness, spacelessness, true simultaneity of all that there is, the nature of infinity, and those many, many mysteries that leave the intellect stuck in paradox after paradox after paradox. To some that shift shall always be an irritation, to others, a challenge, and to others, a wonderful and beguiling poem, a hint that there is more to come, and that each seeker of truth shall one day be more than it is at this point.

對於那些並不在這個參照系中的實體，這樣的結果看起來似乎僅僅是悖論的且無法在幻象中是有用處的，這對於這些實體會永遠是令人感到挫敗的。然而，在開始理解無時性、無空間性，一切萬有的真實的同時性，無限的屬性以及許許多多的讓邏輯智力陷入到一個接一個的悖論之中的神秘的過程中，會有偉大的平安。對於一些人，轉變將一直都是一種刺激物，對於其他人，轉變會是一種挑戰，對於另外一些人，轉變會是一種美妙而消遣性的詩歌，一種暗示，即會有更多的事物出現，每一個真理的尋求者將會有一天變得比它在此刻更大。

This is a dense illusion, and it is well for all of those with the muse to keep themselves grounded in the local rules of whatever language they are using. To communicate with others it is well to use the language well. There is a pride in excellence that one must needs encourage, for all you have, just as all we have, are the concepts that we give this instrument. Now this instrument struggles to clothe each naked concept in shabby, poor and patched clothing. Such it is for each language, that each of you may be a poet, each of you may inspire, each of you may develop a passion, a love of this naked, conceptual mystery.

這是一個沉重的幻象，讓他們自己紮根在無論什麼他們正在使用的局部性的規則中，這對於所有那些與繆斯在一起的人們都是很好的。要與其他人溝通交流，去好好地使用語言，這是很好的。在優異中會有一種一個人必須需要去鼓勵的驕傲，因為所有你們擁有的事物，就和所有我們擁有的事物一樣，就是我們給予這個器皿的觀念。現在，這個器皿努力給每一個赤裸的觀念穿上破爛的、破舊的、打著補丁的衣服。每一個言語都是如此，你們每一個人可以是一個詩人，你們每一個人可以產生靈感，你們每一個人都可以發展一種熱情，一種對這種赤裸的、觀念性的神秘的愛。

All paths lead to the love of this mystery which we call love, the great original Thought that created all that there is. Thus, each may become far more wise than he may articulate, and that wisdom, beauty and imperishability shall be his alone, his to treasure, his to place with respect and love, where it belongs, within the heart and in the soul, within that portion of the self that always has been and always will be. There is wisdom to be found in the picking up of a grain of sand, or a piece of straw. There is love in a dusty window, or the croaking of a frog. All things are sacramental to those who have acquired that language of concept which lies beyond words. Approach it from any study whatsoever, and the same results shall be yielded.

所有的途徑都導向對這種我們稱之為愛的神秘的愛，這種愛就是創造了一切萬有的那個偉大的想法。因此，每一個人都可以成為比他可以清楚陳述的事物遠遠更有智慧的，這種智慧，美麗和不朽性將成為他的孤單，他要去珍惜的事物，他要帶著尊重和愛放在它所屬於的地方的事物，放在心中，放在靈魂中，放在自我的那個已經一直如此並將會一直如此的部分之中。在拾起一粒沙子的，或者一片稻草之中會有智慧被找到。一切事物對於那些已經取了的那種存在於言語之外的觀念的語言的人都是神聖的。從無論什麼研究去接近它，相同的結果都將會被產生出來。

May your language be one of beauty, and may your passion for the truth build a fire within you that warms your heart and fuels your desire and your will to live as imperishable and eternal beings, not caught in the net of what must be, in this local habitation that you call planet Earth. You shall not always exist in this island of intelligence. You shall move forward, and all languages pay due respect to those things which make one's service to one's fellow man the greatest. And then, through meditation, contemplation, vision, prayer and dream, cherish that deep part of yourself which is one with all that there is, and is at bottom part of the Creator.

祝願你們的語言成為一種具有美麗的語言，祝願你們對於真理的熱情在你們內在之中構建一種火焰，它會溫暖你們的心並為你們的渴望和你們的一直供能，以作為不朽和永恆的存有活著，而不會陷入到在這個你們稱之為行星地球的本地的居所必須是的事物的網中。你們將不會一直都存在于這個邏輯智力的島嶼中。你們將會前進，所有的語言都會對那些使得一個人對他的同行的人的服務成為最大的服務的事物付出適當的尊重。接下來，通過冥想、沉思、異象、祈禱與夢境，去珍惜你自己的那個與一切萬有同在，且處於造物者的底部的深入的部分。

Look to yourself to the alleluia of love for all that you see, and all that you can

learn, and with humor and excellence use the words that are your vocabulary, letting them shine, playing with them, showing their wonder as well as their use, to those who wish to see that which you know. You are both here and not here. You are infinite, and you are in an illusion. Love both of these, love the paradox, and most of all, love the Creator, yourself and each other, in whatever language you know.

在你自己身上尋找對於所有你看到的事物，所有你能夠學會的事物的愛的讚美，帶著幽默與優異使用你的辭彙表中的那些詞語，讓它們閃光，與它們一同玩耍，向那些希望看到你知曉的事物的人展現它們的奇妙同樣也展現它們的用處。你同時是在這裏和不在這裏的。你是無限的，你是在一個幻象中的。同時愛這兩者，愛悖論，最重要的是，愛造物者，愛你自己，愛相互彼此，用無論什麼你知曉的語言。

We would at this time apologize, for once again we have heard the signal that says we have spoken too long. We are sorry, and we will attempt to speak more briefly when you call us next, as we do hope that you will. It has been a struggle speaking through this instrument, for it does not have the words even to describe the words of other languages, but it has put our ability to make concepts clear to a test, and therefore it has helped us to learn to communicate also. We would at this time close the meeting through the one known as Jim. We leave this instrument in love and light. We are of the principle of those of Q'uo.

我們會在此刻抱歉，因為我們已經再一次聽到了信號，它表明我們已經發言過長時間了。我們很抱歉，我們將嘗試去在你們下一次呼喚我們的時候更為簡短地發言，因為我們確實希望你們將會呼喚我們。通過這個器皿發言，這一直都是一種努力，因為它並不擁有詞語甚至去描繪其他的語言的詞語，但是，它已經讓我們能夠讓觀念對於一次測試是清晰的了，因此，它已經幫助我們同樣也去學習溝通交流了。我們會在此刻通過被知曉為 *Jim* 的實體結束這次機會。我們在愛與光中離開這個器皿。我們是 Q'uo 原則。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time we would offer ourselves in the attempt to answer any further queries which may remain upon the minds of those present. Is there a query at this time?

我是 Q'uo，再一次通過這個器皿在愛與光中致意。在此刻我們會提供我們自己嘗試去回答可能仍舊留在那些在場的人的頭腦中的任何進一步的問題。在此刻有一個問題嗎？

S: I am S, and am grateful for your answers, and would like to think of them.

S：我是 S，我對於你們回答很感激，我會願意思考它們。

I am Q'uo, and we are most grateful to have been asked to join this circle of seeking. It has been our great honor and privilege to have been able to blend

our vibrations with yours and to speak upon those topics which are of importance to you at this time.

我是 Q'uo，我們對於已經被請求加入到這個尋求的圈子是極其感激的。能夠將我們的振動和你們的振動混合在一起並談論那些在此刻對於你們具有重要性的主題，這已經是我們巨大的榮耀和榮幸了。

If there are no further queries, then we shall, with great gratitude, take our leave of this instrument and this group, leaving each as always in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo.

Adonai, my friends. Adonai. 如果沒有進一步的問題，接下來，我們將帶著巨大的感激，離開這個器皿和這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

May 27, 1990

1990-05-27 Latwii : 生命的限制與苦難

Group question: The question this evening has to do with how preincarnative choices are put into motion in the incarnation. It seems very likely that the childhood experiences at an early age—at the age of seven, or ten, or somewhere around there—have the effect of influencing the child in the direction of the preincarnative choice, so that the child may be imbued with self-confidence, or a lack of self-confidence, with anger, or with compassion, with the ability to work with other people in groups, or the lack of that ability. It seems that there is a series of experiences, usually with the parents, or with brothers or sisters, or neighbors, at that age that imprints so strongly upon the child that the child then carries that imprint throughout the life, and uses that effect to work on himself either consciously or unconsciously, so that the desires and choices before the incarnation are focused on because they're set in motion during childhood. Is this a correct assumption, and if it is, could you elaborate on how this works?

團體問題：今天晚上的問題是與投生前的選擇是如何在投生中啟動有關的。看起來似乎很有可能有一個早期的年齡——在七歲或者十歲或者在那左右的某個位置——童年時期的體驗會在投生前的選擇的方向上影響孩子，這樣那個孩子就可能藉由自我信任或者缺少自我信任，藉由憤怒，或者藉由同情心，藉由與其他人在團體中一同工作的能力，或者缺少那種能力而被感染了。看起來似乎在那個年齡會有一系列的體驗，同樣是與父母，或者與兄弟或者姐妹，或者與鄰居在一起的體驗，會如此強烈地在那個孩子身上留下印象，以至於那個孩子接下來會在貫穿整個生命的過程中攜帶著那種印刻，並使用那種影響在他自己身上進行工作，要麼是有意識地，要麼是無意識地，因此，在投生前的渴望和選擇就被聚焦起來了，因為它們在童年時期期間就被啟動了。這是一個正確的假設嗎，如果是的，你們能夠在關於這是如何工作的方面進行詳盡的闡述嗎？

(Carla channeling)

(Carla 傳訊)

I am Latwii, and I greet you in the love and the light of the one infinite Creator. We are most happy to be with you this evening, and are wishing to extend the greetings of those known as Ra whose company is normally blended with our own. However, this instrument prays for the highest contact it may receive in a stable and healthful manner, and it is very weak. This contact is possible almost completely because of the great love and mutual respect of this circle, each for the other. When we have this sort of harmony, we may use the energy of the instrument with far more safety.

我是 Latwii，我在太一無限造物者的愛與光中向你們致意。我們極其高興在今晚與你們在一起，我們希望提供 Ra 團體的致意，Ra 團體的陪伴通常與我們自己的陪伴混合在一起了。然而，這個器皿祈禱它用一種穩定而健康的方式可以接收到的最高的接觸，它是非常虛弱的。這個接觸是有可能存在的，幾乎完全是因為這個圈子在彼此之間的偉大的愛和相互的尊重。當我們擁有這種類型的協調一致的時候，我們可以藉由遠遠更大的安全性來使用這個器皿的能量了。

You ask this evening about the preincarnatively chosen structures, limitations, biases and thinking processes which affect the young child until the age of seven or so. This is an interesting topic. The entity which is the young spirit is the designer of these experiences and has chosen the catalyst knowing the behaviors and catalysts that would create the lifetime pattern of learning. Make no mistake, there is no villain but your own wiser self, which wishes you to experience that which seems unbearable so that you may learn to empty yourself of insignificant expectation. This is an act of desire to learn, and may be directly attributed to yourself. This is not easy to remember, and impossible to appreciate when you are suffering, either mentally, emotionally, physically or spiritually. But each of you is not the limited entity whose ears hear our words. Each of you is a very powerful being; a being, in fact, of infinite power. It is the wish of the growing spirit so to use this power that the positivity, light and good of eternity may be apprehended by the self.

你們今晚詢問關於一直到大概七歲左右會影響年幼的孩子的投生前被選擇了的結構、限制、偏向性以及思考的過程。這是一個有趣的主題。年幼的靈體之所是的實體是這些體驗的設計者並已經在知曉會創造出一生的學習的模式的行為舉止和催化劑的情況下選擇了催化劑了。沒有錯誤，沒有壞蛋，而只有你自己的更為睿智的自我，它希望你去體驗到看起來似乎無法忍受的事物，這樣你就可以學會去清空你自己的不重要的期待了。這是一個具有學習的渴望的行動，並可能直接被接歸因於你自己。是當你要麼是在心智上，或者在情緒上、或者在身體上，或者在靈性上正在受苦的時候，這並不容易被記起，且不可能被感激。但是你們每個人都不是那個耳朵聽到我們的言語的受限的實體。你們每一個人都是一個非常強有力的存有，實際上是一個具有無限的力量的存有。用這種方式去使用這種力量，這是成長中的靈體的希望，這樣，實體的正面性、光以及善，就可以被自我領悟了。

It would seem that in choosing the early childhood abandonment, invalidation of reality and scorn, that the higher self wishes to set up a no-win situation, and there are many who remain at this place or condition of consciousness for the life experience, moving around the difficulties of feeling unworthy, abandoned, lonely and sorrowful and allowing this to be, not catalyst, but a continuing picture of reality as you know it in this illusion. But within each of you there is a quality peculiarly your own, and that is your free will. The seeking entity chooses to examine not the surface of the feelings only, not the suffering only, but the reason for them.

看起來似乎在選擇早期童年時期的遺棄、現實的失效和嘲諷的方面，高我希望去設置一種不大可能取勝的情境，會有很多人在生命體驗中都保持在這個位置或者這種意識的情況，並在感覺到無價值、被遺棄、孤單和憂傷的困難的周圍移動，並同時允許這種情況成為，不是催化劑，而是一種持續不斷的真相的圖像，如同在這個幻象中你們對它知曉的一樣。但是在你們每一個人內在之中都有一種特異性地屬於你自己的特性，那就是你的自由意志。尋求的實體會選擇去不僅僅檢查感覺的表面，不僅僅只檢查受苦，同樣也檢查它們的原因。

The third-density question is "Why?" You know, more and more, what you are

as you pursue your own personal truth. A curious person, a person who wants to know why it has been abandoned, and why it must feel abandoned for a whole lifetime, is ripe for a maturation, a blooming, which will involve releasing the identity of "the abandoned one." There is a fear of releasing one's identity, no matter what it is. The feeling of unworthiness is often crushing and, indeed, is encouraged and nurtured mercilessly by early childhood catalyst. This sense of unworthiness, poor as it is, is an identity and, to change, one must surrender this identity. Again you gaze at suffering and change.

第三密度的問題是“為什麼？”隨著你追尋你自己的個人的真理，你會越來越多地知曉你是什麼。一個好奇的人，一個想要知道為什麼它已經被遺棄，為什麼它必須在整個一生中感覺到是被遺棄的人，是為一種成熟、一種綻放而準備妥當了的，這種成熟和綻放將會包含釋放那種“一個被遺棄的人”的身份。會有一種對釋放一個人的身份的恐懼，無論它是什麼。無價值感經常是壓倒性的，並確實會藉由童年時期的催化劑而無情地被鼓勵和被滋養。這種無價值感，儘管它是可憐的，仍舊是一種身份，要改變，一個人就必須將這種身份交托出去。再一次你注視著受苦和改變了。

Thus we link early childhood to preincarnative, eternal beingness, and state that there is a purpose for the incredible suffering that is so often the lot of the sensitive being. The sensitive being tends to build a fort, or a fortification, so that it may not be so hurt by circumstance. This fortification must be consciously torn down to effect a change in self-image. Before you came to this experience, you knew that you were loved, that you were whole, perfect, unblemished, loving and beloved by the Creator Self, a child of the Father of all that there is, of the Mother of all that there is. But this knowledge does little good if it is not challenged.

因此，我們會將早期的童年與投生前的、永恆的存在性聯繫起來，並陳述這樣的如此經常地是敏感的存有的命運的令人難以置信的受苦是有一個目的的。敏感的存有傾向於構建一個要塞，或者一個堡壘，這樣它就可以不會因為環境而如此受傷害了。這個堡壘必須要有意識地被推倒以在自我形象中產生出一種改變。在你們來到這次體驗之前，你知道你是被愛的，你是完整的，完美的，完美無瑕的，有愛的並被造物者的自我所摯愛的，你是一切萬有的父親，一切萬有的母親的一個孩子。但是，這種知曉如果沒有被挑戰，是幾乎沒有用處的。

This instrument has low energy into the heart chakra because it is blocked in red ray as it questions its right to be alive. It is blocked in orange ray by its reluctance to accept freely given love. That is why we must speak carefully and slowly. This instrument is, at this moment, typical of the nature of energy blockages among your people. It is experiencing that which comes to all, or very nearly all, spirits. It has itself noted one mystery: try as it might, swear and kick and rage, it cannot give up hope. This hope, which may be called faith, is that which holds the entity in a safe energy web as it is dismantled, as programs in the consciousness are changed, and new possibilities are opened for data input and new programming, to use the terms of the computer, which so resembles the choices of the consciousness that we find them useful.

這個器皿擁有很低的進入到心的脈輪中的能量，因為在它質疑它活著的權利的時候它在紅色光芒中是被阻塞的。它由於它不情願自由地接受被給予的愛而在橙色光芒中是被阻塞的。那就是為什麼我們必須小心謹慎地且緩慢地發言。這個器皿，在此刻，具有在你們的人群中的典型性的能量阻塞的特性。它正在體驗到發生在所有人身上的，或者幾乎發生在所有的靈體上的情況。它讓它自己注意到一個神秘：儘管它可以努力，哭泣、踢打並暴怒，它卻無法放棄希望。這種希望，也可以被稱之為信心，就是那種在這個實體被摧毀的時候，當在意識中的程式被改變且新的可能性為了資料的輸入和新的編程而被打開的時候將它保持在一個安全的能量網路中的事物了，我們使用了電腦的措辭，它與意識的選擇是類似的，我們發現這些措辭是有幫助的。

You are warriors. Let this sink deep into your heart. You are not people of peace, as your language intends this word. You have come here to disrupt, destroy and remake yourself according to free will choices having to do with why you are here. When all the reasons of the illusion are cast aside, finally the intelligence gazes upon those things which are changeless. There are two: light is not changed by any relation it might have to any other energy field or movement; love is a constant within each entity's aching and anguished heart. It may not feel loved, but, against all reason, it loves. Therefore, those who ask, "Why?" are given two considerations which speak of eternity: love and light. Such abstractness does not help the conscious mind or lift the suffering spirit. But the pilgrim soul keeps asking, "Why?" and finding that in terms of ideal or unchangeable things, this question deals with love and light. The question cannot be answered, and so each entity chooses to align itself with love and light without anything but hope or faith to guide the choice.

你們是鬥士。讓這個身份深深沉入到你們的心中。你們不是屬於和平的人，如你們的語言所指的“和平”這個詞語的意思。你們來到這裏是來產生破壞、摧毀並根據與為什麼你來到這裏的自由意志而再造你自己的。當所有的幻象的理由都被人道一旁的時候，最終智慧會注視那些不變的事物了。有兩個不變的事物：光是不會由於任何它可能與任何其他能量場或者運動之間的關聯而被改變的，愛在每一個實體的悲痛而煩惱的心之中都是一個常數。它可能不會感覺到被愛，但是，它會無需任何理由地去愛。因此，那些詢問“為什麼？”的人會被給予兩個談及了永恆考慮：愛與光。這樣的抽象的事物並不會幫助有意識的心智，或者提升受苦的靈性。但是朝聖的靈魂會持續詢問“為什麼？”並會發現，在力量或者無法改變的事物的方面，這個問題是與愛與光打交道的。問題無法被回答，因此，每一個實體會選擇將它自己與愛與光對齊，在除了希望或者信心之外沒有任何事情會指引那個選擇的情況下。

We shall not, this evening, attempt inspiration, for each entity is aware that first the great power of the self that lies beyond abandonment, unworthiness and loneliness is that mystery of self which does not reveal itself except in darkest shadow. You are creatures starving, and you have only faith and hope, because you see that there is light and there is love and no one can deny either, and you see yourself as one whose quest for the truth cannot be denied. Does this then ally you with infinite and imperishable things? The intuitive answer is, "Yes," and this is the rock-bottom of despair, the thirst and

blankness and emptiness of the desert, the time of no hope, except that there is always hope, because you cannot help but ask, "Why?" and seek "Why?" yet find the infinite values in substance to remain. Who among you or we can expect to remain in hopeful, cheerful and joyful conditions always? This we do not promise you, but rather promise you despair, darkness, loneliness and hopelessness. But never is that condition complete, because of that within you which hopes and lives by faith. "If you go to Sheol, I AM there. There is nowhere you can go that I AM not present," declares love.

我們將不會，在今晚，嘗試鼓舞，因為每一個實體都察覺到，存在於遺棄、無價值和孤單之外的自我的偉大的力量，首先就是那種自我的奧秘，這種奧秘除了在最黑暗的陰影中之外是不會自我揭露的。你們是挨餓的生靈，你們僅僅擁有信心和希望，因為你們看到有光，有愛，且沒有任何人能夠否認兩者中的任何一個，你將你自己視為是一個其對真理的探尋是無法被否認的人。這接下來會將你與無限而不朽的事物結合在一起嗎？直覺的回答是，“是的，”這就是絕望，沙漠的饑渴、空白和空無，以及沒有希望的時刻的真相了，只是一直都會有希望，因為你會情不自禁地問，“為什麼？”並尋求“為什麼？”而卻發現，在實質中的無限的價值繼續存在。在你們或者我們當中有誰能夠期待一直都留在有希望、愉快和喜悅的情況中呢？我們不會向你們承諾這一點，我們毋寧會向你們許諾絕望、黑暗、孤單和無助。但是，因為那個在你內在之中會希望並藉由信心而活的事物，那種情況永遠都不會是全部。”如果你前往地獄，我是 (I AM) 在那裏。沒有任何能夠去的地方是我是 (I AM) 不存在的，“這句話宣告了愛。

Suffer as you must in order to grow. Gaze with careful and open eyes at your choices of early childhood conditioning. You have chosen your own hell. You have also chosen your own heaven. Focus your power and ask why. Find your undeniable hope and acknowledge it without understanding it. Persevere. We shall not ask you, this evening, to be merry, for you ask, "What of despair?" There is little merriment in this condition. Yet know that this condition was created as an important and cyclical phase of your development, as a beacon of love and light to the Creator, to yourself, and to the world. Let all fail, let hopelessness reign, this condition cannot be sustained. You are irrepressible. Watch yourself grow, and remember, as you rejoice in those times of blooming, how great was the pain of birth.

受苦，因為為了成長你必須受苦。用仔細而開放的眼睛注視你的早期的童年的情況的選擇。你已經選擇了你自己的地獄。你同樣也已經選擇了你自己的天堂。聚焦你的力量並詢問為什麼。找到你無法否認的希望並在沒有理解它的情況下承認它。堅持不懈。我們將不會在今晚請你們變得快樂，因為你們詢問，“什麼是絕望？”在這種情況中幾乎不會有快樂。然而，請知曉，這種情況是被創造為你的發展一個重要且週期性的時期的，就如同對於造物者，對於你自己，對於世界的一個愛與光的燈塔一樣。讓一切都落下，讓無望占支配地位，這種情況是無法持續的。你是束縛不住。觀察你自己成長，在你在那些綻放的時刻歡慶的時候，記住出出生的痛苦是怎樣地巨大。

We would at this time close this meeting by asking the one known as Jim if it would accept our contact. We are those of Latwii.

我們會在此刻藉由詢問被知曉為 *Jim* 的實體是否它願意接受我們的接觸來結束

這次集會。我們是 *Latwii*。

(Jim channeling)

(*Jim* 傳訊)

I am *Latwii*, and greet each again in love and light. At this time we would ask if we may speak to any further queries within this group, as it is our privilege to do so.

我是 *Latwii*，再一次在愛與光中向各位致意。在此刻，我們會請問，是否我們可以談及在這個團體中的任何進一步的問題，因為這樣做是我們的榮幸。

Carla: I know you can't answer this specifically, but I just can't imagine why I put myself at bed rest for the rest of my life. I just don't understand.

Carla：我知道你們無法明確地回答這個問題，但是我僅僅無法想像，為什麼我會讓我自己在我剩下的生命中都臥床不起。我僅僅無法理解。

I am *Latwii*. We are aware of your query, and your suffering, my sister, and we wish that we could speak words that would relieve the pain and the limitation, but we find that there are not only few words that speak centrally to your suffering, but that we have a great desire that you should find your way through this maze of misery, for there is no challenge given that is this great that does not have equally great rewards that await the patient and long-suffering seeker.

我是 *Latwii*。我們理解了你的問題和你的受苦，我的姐妹，我們希望我們能夠說出那些會減輕痛苦和局限性的話語，但是我們發現不僅僅幾乎沒有言語能夠中心性地談及你的苦難，我們同樣也擁有一種巨大的渴望，即你將會找到你穿越這個苦難的迷宮的道路，因為有多少被給予的挑戰，就會有同等巨大的回報等待著耐心而長期受苦的尋求者。

Your illusion is one which is unique in all of the creation, for it is in your illusion that the face of the Creator is so well hidden that oftentimes it seems that one is alone, one is abandoned, and one has nothing but one's own misery to experience. This darkness of being in some degree visits each, for this is what your illusion presents to those who enter its door, the opportunity to seek the Creator in the darkest reaches of the creation, those places where it seems no light has ever shone, those corners and closets of the self which is heavily burdened with sickness, sorrow and suffering, those qualities that are so readily available within your illusion and which so toughly test the able spirit to see if there is any place within the illusion that love cannot be found, to see if there is any wound that love cannot heal.

你們的幻象是在所有的造物中都是一個獨一無二的幻象，因為就是在你們的幻象中，造物者的面容被如此好地隱藏起來，以至於時常看起來似乎一個人是孤單的，一個人是被遺棄的，一個人除了它自己的不幸之外沒有任何東西要體驗。這種存在的黑暗會在某種程度上訪問每一個人，因為這就是你們的幻象呈現給那些進入到它的大門中的人的事物了，即在造物的最黑暗的範圍中，在那些看起來似乎沒有光會一直閃耀的地方，在那些被疾病、憂傷和苦難沉重地埋葬起來的自我的角

落與密室中，以及在那些在你們的幻象中如此易於被取得的特性中，尋求造物者的機會，這些在幻象中易於取得特性會如此頑強地考驗有能力靈性以看到是否在幻象中有任何位置是愛無法被發現的，以看到是否有任何的創傷是愛無法療愈。

Thus, each of you moves into this illusion knowing that you shall move in the valley of the shadow of death, as you have had it called, that you shall call upon those inner resources that are your birthright in a way in which they have never been invoked before. In this way you imbue every cell of your soul with the strength of your seeking, with the faith that is only found in those who are already strengthened by overcoming previous suffering that is great. 因此，你們每一個人都是在知曉你們將進入到死亡的蔭穀，如你們已經對它的稱呼一樣，的情況下進入到這個幻象中，你們呼喚那些你們的天賦權利之所是的內在的資源，用一種它們在之前從未通過其被祈請的方式。用這種方式，你們會用你們的尋求的力量，用信心來灌注你的靈魂的每一個細胞，這種信心僅僅會在那些已經藉由超越之前的巨大的苦難而被強化的了人身上被找到。

My sister, you rest upon the bed of nails, as it were, for that body which you inhabit is one which is pierced by pain. It is a body which carries you now, but carefully, that you may ride further into those reaches of the self which remain to be explored, and which few ever dream of exploring, for though the rewards are great, the cost is equally great, for each endeavor that promises further advancement upon the spiritual journey has its cost. Eventually each of you shall give all that you have at the door of death, as you call it, that you might once again enter into the realm of unity and love. The price is high for those who seek purely. This is a truth which each viewed before the incarnation began, and which each undertook solemnly, knowing that there would be difficulty, yet welcoming that difficulty, for by enduring and overcoming there is the victory of the spirit and its purification that it might become ...

我的姐妹，你可以說，是躺在在釘子的床上的，因為你所居住的身體是一個被痛苦刺穿身體。它是一個現在承載著你，但卻是小心謹慎地承載著你的身體，你可以進一步前進進入到那些尚未被探索過的，很少人曾經夢想去探索的自我的範圍之中了，因為雖然回報是巨大的，代價是同等地巨大的，因為每一個會許諾在靈性的旅程上更進一步的前進的努力都擁有它的代價。最終，你們每一個人將給予在死亡的大門處，如你們對它的稱呼一樣，給出所有你擁有的事物，這樣你們就可以再一次進入到統一與愛的領域之中了。對於那些純粹地尋求實體，代價是高昂的。這是一個在投生開始之前每一個人看到了，且每一個人嚴肅地承擔起的真理，每一個人知曉會有困難，並同時會歡迎那個困難，因為藉由忍受並超越，會有靈性的勝利以及對它的淨化，這樣它就可以成為.....

(Side one of tape ends.)

(磁帶一面結束。)

Carla: The few which are present have all gone through suffering the illness (inaudible), gone through, [having to] watch a perfectly well, living person sicken and die over many months or years. Each of us has come to (inaudible)

and gone over them. I know in E's dying, if I hadn't been there to be as good a friend as I could to T he would perhaps have had some kind of mental breakdown. I know that if either Jim or I had not had each other when dealing with Don's mental illness I would definitely have not survived, and it is possible that neither of us would have. Is there some special reason we have been drawn together, as our paths seem to be unusually similar in this? It seems to me to be perhaps the worst burden of an ill person, that other people must suffer for the self. It seems grossly unfair, and (inaudible) and there isn't a thing that the ill person can do about it.

Carla : 少數在場人全都已經經歷過遭受疾病，(聽不見)，已經經歷過並看著一個完全健康的，活的人生病並在許多個月或者許多年之後死去了。我們每一個人都已經遇到過(聽不見)並已經仔細檢查過它們了。我知道在 E 臨死的時候，如果我沒有在那裏並對 T 成為我所能夠成為的一個好朋友，他也會已經遇到了某種類型的心理崩潰了。我知道，如果 Jim 或者我在與 Don 的心理疾病打交道的時候並不擁有相互彼此的話，我肯定是無法熬過來的，我們中的任何一個人都不可能熬過來。有某個我們已經被拉到一起的特殊的的原因嗎，因為我們的道路看起來似乎在這方面是不同尋常地相似的？在我看來似乎也許一個生病的人的最大的負擔就是，其他人必須要為自己受苦了。這看起來似乎是明顯地不公平的，且(聽不見)那個生病的人在關於它的方面沒有任何事情能夠做的。

I am Latwii, and am aware of your query, my sister. When entities such as yourselves enter the incarnation with the purpose of providing as much light, shall we say, as is possible, then there are those patterns, or techniques, of livingness that are invoked. These have to do with providing the setting that will allow the service that has been desired. Oftentimes the service requires a certain kind of personal advancement that is not possible without great testing. The testing may take many forms. Within certain groups of entities it is known that the experience of the loss of the loved one is a kind of testing that will prepare the person not only for those inner initiations of a personal level, but, through the passing through of these initiations, will allow that entity to provide a service to others that would not be possible without the initiation.

我是 Latwii，我理解了你的問題，我的姐妹。當諸如你們自己之類的實體帶著提供，容我們說，盡可能多的管的目的而進入到投生的時候，接下來就會有那些生命的模式或者技巧被喚起了。這些模式是與提供環境聯繫在一起的，這些環境會允許已經被渴望的服務發生了。時常，服務需要一定類型的個人的進步，而這種個人的進步在沒有巨大的考驗的時候是不可能發生的。考驗可能會採用許多的形式。在一定的實體的團體中，失去被愛的人的體驗就是一種類型的考驗，它將會讓那個人不僅僅為具有一種個人的層次的內在的啟蒙做好準備，它同樣也會通過經歷那些啟蒙而允許那個實體對其他的人提供一種如果沒有那個啟蒙是不可能出現的服務。

Thus, you find in many cases where groupings of entities have incarnated many times together, that there is a pattern of learning and serving that is utilized within these groups, which when viewed from within the limited confines of the illusion will seem to be greatly distorted towards personal suffering, with

little hint of the purpose or reason. It is only when the illusion is seen from outside of the illusion and the incarnation that one may see the purpose of the pattern, the opportunity that is presented.

因此，你們在很多的在其中實體的團體已經很多次一起投生的情況中會發現，會有一種學習和服務的模式是在這些團體中被利用的，這種模式在從幻象的有限的範圍內被觀察的時候，將會看起來似乎是極大的向著個人的受苦被扭曲的，而只會帶有很少的目的或者原因的痕跡。僅僅是在幻象是從幻象和投生的外部被觀察的時候，一個人才可能看到那種模式的目的以及被呈現的機會。

As often as it is said within the illusion, it seems trite to say that there is no suffering without purpose. To one who has long suffered and long sought the purpose and yet has not found that purpose, it is not the greatest of consolations to know that there is yet a purpose. However, we tell you that this is so. That one may suffer long and deeply within your illusion is an experience that carries weight within the total beingness of the entity. There is no suffering that is unrewarded. All has a purpose; all purposes serve the One; the One is in each and every entity that one touches in the daily round of activities. As much as is possible within the painful confines of your illusion, your bodies and your situations, rest in the knowledge that you do nothing in vain. All is divinely inspired. There is a purpose.

如同在這個幻象中經常被提到的一樣，說沒有受苦是沒有目的的，這看起來似乎是老生常談了。對於一個已經很長時間受苦並很長時間尋求目的而卻尚未找到那個目的的人，去知曉仍舊是有一個目的的，這並不是最大的慰藉。一個人可能在你們的幻象中很長時間且深深地受苦，這是一種在實體的全部的存在性中攜帶了重量的體驗。沒有受苦是沒有回報的。一切都有一個目的，一切的目的都服務於太一，太一在一個人在日常生活的活動中接觸到的每一個實體之中。**在你的幻象，你的身體和你的情況的痛苦的範圍內在之中無論可能會有多少的苦難，在這樣一種知曉中休息，即你做的任何事情都不會是空洞的。一切都是用神聖的方式被啟發的。會有一個目的存在。**

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: A final question is this, a general one. The one known as S feels that you are her personal comforter. She has been suffering greatly lately, and I am sure would appreciate anything that you would say, as she feels so alone at this time.

Carla：一個最後的問題是這個問題，一個通常的問題。被知曉為 S 的實體感覺到你們是她個人的安慰者。她在最近一直在大大地受苦，我確信她會對你們會說的任何事情感到感激，因為她在此刻感覺到如此孤單。

I am Latwii, and am aware of your query, my sister. Each word that we have spoken this evening may be heard by the one known as S as if that word were spoken for her, for indeed this is so. This one is close to us, indeed, we comfort her, yet many are the times when this one has been comforted and has not felt that comfort, for its isolation has been great, its perception of that

isolation has been so great as to insulate it on occasion from that aid which is available.

我是 *Latwii*，我理解了你的問題，我的姐妹。每一個我們在今晚已經說的詞語都可以由被知曉為 *S* 的實體所聽到，就好像那個詞語是為她而說的一樣，因為確實如此。這個實體是與我們很親密的，確實，我們會安慰她，而會有很多這個實體尚未被安慰且並未感覺到那種安慰的時候，因為它的隔離已經是巨大的了，它對那種隔離的感知已經如此之大以至於會偶爾將它與那種可被取得的幫助隔絕開了。

We would say to this one, that we do indeed love you with all of our being. We are never far from you. We seek to aid you in those ways which you open to us. Find a ray of light and hope within your being and follow that ray to its source. There, on that journey which is inward only, you will find many friends, and among them we shall be rejoicing to greet you, for we know that which you endure. There are many upon the surface of this planet which feel this solitude, this abandonment, and yet we say that there is no darkness and no abandonment that does not have a purpose within the overall plan of each entity that experiences these qualities.

我們會對這個實體說，我們確實藉由我們全部的存有而愛你。我們從未遠離你。我們尋求用那些你向我們開放的方式幫助你。在你的存有中找到一條光和希望的射線，並跟隨那條射線到它的源頭。在那裏，在那個僅僅向內的旅程上，你將會找到很多的朋友，在它們中我們將在歡慶以向你致意，因為我們知道你忍受的事物。在這個星球表面上會有很多人會感覺到這種孤單，這種遺棄，而我們會說，在每一個體驗到這些特性的實體的整體的計畫中沒有黑暗和遺棄是沒有一種目的的。

In order for any seed to be grown within your illusion it must be put within the dark earth. There must be a time of resting there, away from light, in order that what is within the seed might burst the shell, the limitation, the confines of that experience and break forth toward the light in order that there might be a new being born from the old. The experience of transformation for any entity within your illusion, when seen from our vantage point, takes place in but the blinking of an eye, yet we know that within your illusion this same transformation seems to last far, far into the dark and lonely night, and we feel our compassion for you growing as we become one with you and experience that loneliness, the pain of separation.

為了讓任何的種子在你們的幻象中成長，它必須被放入到黑暗的土地之中。必須要有一個在那裏休息，離開光的時間，以便於在種子內在之中的事物可以衝破外殼、局限性以及體驗的邊界，並向著光沖出來，以便於可以有一個新的存有從舊的存有中被誕生出來。在你們的幻象中，對於任何實體的轉變的體驗，在從我們的有利位置來被觀察的時候，都是僅僅在一眨眼的時間中發生的，而我們知道，在你們的幻象中，這種同樣的轉變看起來似乎要深深地延續進入到黑暗而孤單的黑夜之中，當我們與你們成為一體並體驗到那種孤單，那種分離的痛苦的似乎，我們感覺到我們對於你們的成長的同情心。

Yet, we encourage each to persevere, for each is a good seed with much yet

to offer in the blooming. The cycles move, the seasons change, the soul once again will enliven the personality that lives within the illusion, and there will again be the joy of the heart that springs forth into summer and into the full fruiting that is possible for each seeker of truth. We are with you. We endure with you, we seek with you, we await with you the light and the love of the Creator that does always nourish each, and which each in its own time will bring forth into new fruit and joyful experience.

然而，我們會鼓勵你們堅持不懈，因為每一個人都是一粒好的種子，並帶有大量尚未在綻放中要提供的事物。週期運行，季節變換，靈魂再一次將為那個活在幻想中的人格賦予活力，將會再一次有心的喜悅在夏天迸發出來，並為每一個真理的尋求者結出有可能的完整的果實。我們與你們在一起。我們與你們一同忍受，我們與你們一同尋求，我們與你們一同等待造物者的光與愛，造物者一直會撫育每一個人，每一個人在它自己的時刻將會結出新的果實和喜悅的體驗。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, I thank you on S's behalf and on my own.

Carla：沒有了，我代表 S 和我自己感謝你們。

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

我是 Latwii，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: Not from me, thank you.

Carla：我沒有了，謝謝你們。

I am Latwii, and it has been our unusual and great pleasure to speak to this group this evening. We hope that our words might have some use for each, that each may find support and nourishment in the times that are difficult. We are with each at all times, and we leave each in that love and light of the one infinite Creator which does not fail. We are known to you as those of Latwii. Adonai, my friends. Adonai.

我是 Latwii，在今晚向這個團體發言已經是我們非同尋常且巨大的快樂了。我們希望我們的言語可能會對每一個人有某種用處，我們希望每一個人可以在困難的時刻找到支援和滋養。我們在所有的時刻都與你們在一起，我們在太一無限造物者的愛與光中離開你們，造物者不會失敗。我們是你們知曉的 Latwii。Adonai，我的朋友們。Adonai。

June 3, 1990

1990-06-03 悖論與原型

Group question: The question this evening has to do with an experience of Carla's that is generally applicable to anybody who's in a situation which has a great deal of difficulty and stress in it. When one finds oneself, shall we say, up against the wall, with a lot of pain and suffering of whatever kind, and has very little ability to change the situation, no control over it, is totally at the mercy of it, how is it that it is possible for some people to maintain a faith that all is well, a faith in the Creator, and still be totally angry at the Creator and totally angry at the situation? Is this a helpful configuration for spiritual growth, and is there an explanation for such a situation, and how can the most helpful mental attitude be adopted in the situation?

團體問題：今天晚上的問題與 Carla 的一次體驗有關，它通常適用於任何在一個已經在其中遇到了大量的困難和壓力的情況的人。當一個人發現它自己，容我們說，帶有無論什麼類型的許多的痛苦和苦難撞牆了，它擁有很少的能力去改變那個情況，對它沒有控制力，完全受其擺佈的時候，對於一些人，要去保持一種一切都好的信心，一種對造物者的信心，並而他們仍舊對造物者是完全憤怒的，對那個情況是完全憤怒的，這怎麼會是有可能的呢？這是一個對於靈性成長有幫助的配置嗎，對於這樣一種情況，有一個解釋嗎，在這個情況中，最有幫助的心智的態度如何才能被採用呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo, and I greet you in joy, in the love and in the light of the one infinite Creator. Also greeting this group is the one known as Hatonn, who has come merely to give greeting to one dear to them. We offer from Hatonn greetings to the one known as H. We of the principle of Q'uo are extremely grateful to have received your call for information on a subject of the paradoxes that are apparent in stressful situations within your third-density illusion.

我是 Q'uo，我在喜悅中，在太一無限造物者的愛與光中向你們致意。被知曉為 Hatonn 的實體同樣也向這個團體致意，Hatonn 僅僅是來向對於它們是心愛的實體給予致意的。我們從 Hatonn 向被知曉為 H 的實體致意。我們 Q'uo 原則對於已經接收到你們對於資訊的呼喚是極其感激的，這個資訊是關於一個在你們的第三密度的幻象中在有壓力的情況中很明顯有悖論的主題的。

Let us begin by gazing at the one great original Thought that is Love, the Creator of all things. This entity created a certain kind of creation. Many have been your attempts to understand meanings, and the nuances and the subtleties of that mind which is not the conscious mind, nor the unconscious mind, nor the deep mind, nor the racial mind, but the archetypical mind. You have wondered how to use information concerning the archetypical mind. It has always been quite difficult to express the means of use of this deep resource of your infinite mind which in its totality is a part of the creation and the Creator. The archetypical mind is not a mind to be, shall we say, studied

for harvesting of understanding, but rather looked to in situations which contain apparent paradox within one's own mind. 讓我們藉由注視愛之所是的那一個原初的想法，即萬物的造物者來開始。這個實體創造了一定類型的造物。對於那個既不是表面意識的心智，又不是無意識的心智，又不是深入的心智，有不是種族心智，而是原型心智的心智，你們已經進行過很多的嘗試去理解那個心智的微妙變化與微妙性了。你們已經感到好奇，如何利用關於原型心智的資訊了。去表達對於你們無限心智的這個深入的資源的使用的意義，這一直都是困難的事情。原型心智不是一個，容我們說，為了理解的收穫物而被研究的心智，而毋寧是在包含了在一個人自己的心智中的明顯的悖論的情況中要被檢查的心智。

One of the principles of the archetypical mind is that archetype called Hope, or Faith. Now, these archetypes are in place as a portion of the birthright of each individual which is the son or daughter of the infinite Creator. However, it is the result of much experience involving a final and absolute strengthening of a particular pillar of the archetypical structure of the mind which makes it possible for one consciously to be aware of this unmovable archetype, part of the architecture or structure of the deep mind. It exists without regard to the third-density illusory experience which the conscious mind perceives as catalyst and reacts to as it chooses. The archetype of Faith or Hope, therefore, is much like the deep and solid earth which lies beneath the fissures, honeycombed caves, and many irregularities of the land and sea masses and their tectonic plates which make up the moveable, or malleable, or reactive body of the living creature which you call the Earth.

原型心智的一個原則就是那個被稱之為希望，或者信心的原型。現在，這些原型是作為每一個無限造物者的兒子或者女兒之所是的個體的天賦權利的一部分而處於適當的位置的。然而，它是大量的包含了一種最終的、絕對令人強化的，具有一種特定的心智的原型的構架的支柱的體驗的結果，這樣的原型的構架會使得一個人有可能有意識地察覺到這種不可動搖的原型，深入心智的結構或者構架的一部分。它是不考慮第三密度的幻象性的體驗而存在的，有意識的心智會將這種幻象性的體驗感覺為催化劑並會在它選擇去做出反應的時候對其做出反應。因此，信心或者希望的原型，非常類似於存在於裂縫、蜂巢狀的洞穴、陸地和海洋的許多的不規則地帶以及它們的地殼板塊之下的深入而固體的土壤，就是那些地殼的板塊組成了你們稱之為地球的活得生物的可移動的、或者可塑的、或者反應性的身體。

In each person, these archetypes may or may not, in previous experiences of incarnation, have become apparent and recognized as a portion of the birthright and very nature of the unchangeable solidity of your imperishable and infinite self. Thus, not all will experience, in a situation in which faith and hope are tested, an inability to deny faith, for the reason that each entity in its free will has in its many experiences made millions of choices concerning that of which it wishes to become aware in a whole sense.

在每一個身上，這些原則可能會或者可能不會，在之前的投生體驗中，已經變得明顯並被識別為天賦權利的的一部分以及你的不朽且無限的自我的不可改變的完整性的本性。因此，在一個在其中信心和希望被考驗的情況中，不是所有人都

將體驗到一種無法否認的信心，因為每一個實體在其自由意志中都將在它許多的體驗中，在關於它希望一個整體性的意義上察覺到的事物的方面，已經做出了數百萬個選擇了。

Let us spend a moment upon this word, "whole," or "entire." The closest link which each of you has to the deeper portions of the self involves the full opening of the heart to its own nature, which is love. It has often been described to you as the seat of unconditional love. However, this suggests that it is an activity. Indeed, the fully opened heart is unconditional love, and love, therefore, is not a love for another with condition, but a love with another as the self.

讓我們在“完全”或者“完整”這個詞語上花一會兒時間。你們每一個人擁有的與自我的更為深入的部分之間的最緊密的連接，包含了向它自己的本性，也就是愛，完全敞開心。它已經經常向你們被描繪為無條件的愛的位置了。然而，這暗示它是一個活動。確實，完全開放的心是無條件的愛，因此，愛不是一種帶有條件的對另一個人的愛，而是一種對另一個人如同對自我一樣地愛。

Many are the confusions that have assailed each when seemingly ill, and certainly this instrument, as many have attempted to heal this instrument of the bodily difficulties it experiences; nor would we deny the obvious nature of this instrument's lack of what you would call health. However, in the sense of being whole, to the extent that one has allowed the pain, the blockage, the limitation, the self-loathing, or whatever is the deeper expression of this illness, to be accepted and loved within the heart, the entity is becoming whole, and it is this state of wholeness, aided greatly by the indigo chakra work of daily meditation, self-forgiveness and other inner work, which will most reliably and quickly make possible the resonance of daily catalyst so that the catalyst may sink into the area of the archetypical mind and the archetype which is being expressed, recognized. Once this archetype is recognized by the whole or open self, it then becomes a deep portion of the mind, a portion of the biases which survive the forgetting process which opens each incarnation.

很多的混淆是那些在每一個人看起來似乎生病的時候已經襲擊了它的混淆，這個器皿肯定是，因為很多人已經嘗試過去療愈這個具有它體驗到的身體上的困難的器皿了，我們也不會否認這個器皿缺少你們所稱的健康明顯的特性。然而，在是完整的意義上，在一個人已經允許痛苦、阻塞、限制性、自我厭惡或者無論什麼對這種疾病的更為深入的表達在心之中被接受和被愛的程度上，實體就正在成為完整的了，就是這種完整性的狀態，會藉由每日冥想、自我寬恕和其他的內在工作的靛藍色脈輪的工作起到極大的幫助，這些工作將極其可靠且迅速地對每天天的催化劑產生出有可能的共鳴，這樣催化劑就可以沉入到原型心智以及正在被表達的、被識別出的原型的區域中了。一旦這個原型被那個完整的或者開放的自我認出了，接下來它就會成為心智的一個深入的部分，並成為那些經受住了開啟每一次投生的遺忘的過程的偏向性的一部分了。

Each of your experiences with infants shows you there are no two infants which are entering third-density incarnation with the same biases. Each is unique from the first and has been unique, wholly blessed and sanctified, as

are you, by the love of the infinite One, since before time and space and that grand celestial illusion of all of the energy fields of body, gravitation and all of the mechanisms of the infinite cosmos. Therefore, this instrument was not able to deny faith or hope, because it had been recognized as a birthright, as a part of the structure of being, which would be as difficult not to accept as it would be for a person with eyes upon a brick wall to deny the existence of that wall.

你們每一個對嬰兒的體驗都向你們顯示出，沒有兩個進入到第三密度的投生的因而使帶有相同的偏向性的。每一個嬰兒，和你一樣，從一開始，藉由無限太一的愛，自從時間、空間以及身體、重力以及無限宇宙的所有機制的能量場的宏大的宇宙幻象之前，就是獨一無二且已經是獨一無二、完全受祝福且被聖化了的。因此，這個器皿是無法否認信心或者希望的，因為它已經被識別為一種天賦權利，被識別為存有的構架的一部分了，這如同一個眼睛看著一面磚牆的人要去否認那面牆的存在性一樣是難以接受的。

In the conscious use of catalyst in third density, however, any entity will be creating, or attempting to create, a more positive action, in an unpredictable number of ways depending upon that person's momentary degree of self-forgiveness, of grasping of the nature of catalyst and of the temporal and mundane personality of the illusory self. As this instrument was paralyzed and informed that, even though paralysis left, it must remain bedfast for this incarnation, it was not surprising that a deep rage against this limitation would fill the heart and cause massive blockage and a very weakened vitality of spirit in the conscious mind. And although many other blows which have come to those within this circle may not be so serious or lengthy in their prognostication, they are, nevertheless, of an equivalent painfulness at the moment they are felt.

然而，在對在第三密度中的催化劑的有意識的使用中，任何實體都將創造，或者嘗試去，用無法預料的數量的方式，創造一種更為正面性的行動，這是取決於那個人暫態的自我寬恕的程度、與對催化劑的特性以及幻象性的自我的暫時性且世俗性的人格的掌握的程度。當這個器皿是全身癱瘓的且被告知，即使癱瘓離開了，它必須在這次投生中都保持臥床不起的時候，對於這種局限性的一種深入的憤怒會填滿心並在有意識的心智中產生出巨大的阻塞和一種非常削弱的靈性的活力，這並不是會令人吃驚的事情。雖然很多其他的已經出現在這個圈子中的人身上的打擊可能在它們的症狀上不是如此嚴重或者漫長，它們仍舊在它們被感覺到的時刻是具有一種同等的痛苦性的。

Some entities in this circle have become aware of the archetype of Faith, and therefore cannot deny it. Others have not made this connection with the birthright of the self. Thus, not to each person shall this particular seeming schizophrenia occur.

在這個圈子中的一些實體已經開始察覺到信心的原型了，並由此無法否認它了。其他人尚未建立與自我的天賦的權利之間的這種連接。因此，這種特定的看似精神分裂症的症狀將不會在每一個人身上出現。

There are, however, many archetypes. Perhaps the most commonly

discovered is the archetype of the new mind, empty of experience. This archetype is one which each in this circle is aware exists, and each could not find a way to state unequivocally that one can never make a new and fresh beginning to a life experience. Indeed, this archetype was first learned through the fires of many lifetimes of self-condemnation and the discovery that forgiveness does occur, regardless of one's opinion of oneself, at some unpredictable point because forgiveness, the redemption from error, is part of the basic truth of each entity's makeup.

然而，會有許多的原型。也許最為通常被發現的原型是新的心智，體驗的空無的原型。這個原型是在這個圈子裏的每一個人都察覺到存在的原型，每一個人都無法找到一種方式去毫不含糊地說，一個人永遠無法產生出對一次生命體驗的一個新的且新鮮的開始。確實，這個原型是首先通過多次的自我責備的生命的火焰以及對於無論一個人對它自己的觀點是什麼，寬恕確實會在某個無法預料的位置出現的發現而被學會的，因為對錯誤的寬恕與救贖，就是每一個實體的組成的基礎的真理的一部分。

Thus, each of you fails and has the subjective [self-]criticism which can be the cruelest and harshest criticism leveled by any, harsher than any other would give to you. Yet, at the same time there is the undeniable awareness of the absolute possibility of beginning anew with a new mind, a new heart, and a clean and unblemished conscience. Each of you has done the work necessary to learn this basic archetype, this basic part of the architecture of the self, and in many cases it is a part of why many do not feel it appropriate to seek forgiveness from an outer source when the Creator has placed within the self, in a sanctified and permanent structure, the very heart of self-forgiveness which must always precede new beginnings.

因此，你們每一個人都失敗了並擁有了主觀性的自我批評了，這種自我批評是能夠成為無論按照什麼標準衡量都是最為嚴酷且最苛刻的批評的，這種自我批評是能夠比任何其他他人會給予你的批評都要更加苛刻的。而同時，會有對藉由一個新的心智，一個新的心和一種純粹而清白無暇的良心全新開始的絕對的可能性的無法否認的察覺。你們每一個人都已經進行了必要的工作來學會這個基本的原型了，這個自我的構架的基本的部分了，在很多情況中，它是為什麼很多人，當造物者已經在自我內在之中，用一種神聖且永久的構架，放置了自我寬恕的核心時候，並不感覺到從一個外在的源頭尋求寬恕是合適的原因的一部分了，這種自我寬恕一直都必須先於新的開始的。

Each of you who has studied the archetypes of mind, body and spirit may examine each archetype to discover more and more of its basic nature. Those archetypes which one is unable to deny, no matter how outer circumstances seem to be in a paradoxical relationship to it, is a portion of the self now known as part of the whole, or healed, or open being.

你們每一個已經研究了心智、身體和靈性的原型的人，都可以檢查每一個原型以發現越來越多的它的基本的特性。那些無法否認的原型，無論外在的環境如何看起來似乎處於一種與它的悖論性的關係中，是現在被知曉為完整的、或者被療愈了的，或者開放的存有的一部分的自我的一部分。

We would speak of only two things more, for this instrument is asking us, as always, to be more brief. Your planet has also its evolution in consciousness. The surety of various archetypes that you feel are helpful to its growth, and above all the love of the open heart blesses and raises the vibrations and consciousness of the fragile island home which you call Earth. It is appropriate for each of you to share each learning with the native soil which has been the earthly mother and father of the physical vehicle which has made these catalytic experiences possible. Love your planet as you would love your parents, for the Earth upon which you stand loves and heals and cares for each of you without any question, for you are its children too.

我們會僅僅多談及兩個事情，因為這個器皿正在，一如既往地，請我們更加簡潔。你們的星球同樣也擁有它在意識中的演化。你們感覺的各種各樣的原型的確切性對於它的成長是有幫助的，最重要的是，開放的心的愛會祝福並提升你們稱之為地球的脆弱的島嶼的家園的振動與意識。你們每一個人去與本地的土壤分享每一個學習，這是合適的，這種本地的土壤已經是那種已經使得這些催化劑的體驗成為可能的物質性載具的塵世的母親與父親了。愛你們的星球，如同你們會愛你們的父母一樣，因為你們站立在其上的地球會毫不猶豫地愛、療愈並關心你們每一個人，因為你們同樣也是它的孩子。

Lastly, we would speak to each of the basic nature of paradox. The mundane illusion of everyday works well to instill in one a sense of less than full self-worth. It often seems to bring out in each personality the less attractive portions of each entity's surface being. This is why you are here; this is your classroom. You are here to penetrate the illusion of catalyst, to see deeper and deeper into the present moment until the basic nature of the self is more and more apparent. Meanwhile, the surface personality rages, and whines, and cries, and grieves, and laughs, and plays its many roles upon the stage of the illusion.

最後，我們會向每一個人談及悖論的基本的特性。日常生活的世俗的幻象有效地工作以將一種完整的自我價值的缺少的感覺注入到一個人身上。它經常看起來似乎在每一個人格中產生出了每一個實體的表面的存有的較不吸引人的部分。這就是為什麼你們在這裏的原因了，這是你們的教室。你們是來這裏刺穿催化劑的幻象，以越來越深入地洞悉當下一刻，一直到自我的基本的屬性越來越明顯為止。同時，人格表面會感到憤怒、發牢騷、哭泣、哀傷與發笑，並會在幻象的舞臺上扮演它的許多的角色。

You must feel free to express to yourself to the fullest all emotion, no matter how hateful or seemingly harmful or subjectively not approved, for it is in expressing the self fully and then taking the self in its own arms, into its own heart, and loving, and being loved by this child that you are, consciously, that your spiritual evolution depends. Never, ever, try to repress or deny negative feelings, but open your heart to them. They are yours to love and comfort, for you are children of the illusion, and only imperishable and immature beings as metaphysical beings. You are not upon this planet at this time because you have achieved maturity. Had you achieved such a thing you would have no need to choose to love and to heal.

你必須對在所有的情緒的最完整的程度上表達你自己感到自由，無論是多麼怨恨、或者在表面上是有害的，或者在主觀上是不被贊成的，因為就是在充分表達自我並接著將自我抱在它自己的臂膀之中，接納到它自己的心之中，愛你之所是的孩子並有意識地被這個你之所是的孩子所愛的過程中，你的靈性的演化就依賴於它了。永遠，永遠不要嘗試去抑制或者否認負面性的感覺，而是向它們開放你的心。它們是你們要去愛和安慰的，因為你們是幻象的孩子，你們作為形而上學的存在僅僅是不朽且尚未成熟的存在。你們在此刻在這個地球上不是因為你們已經取得了成熟。如果你們已經取得了這樣一個事物，你們就不需要去選擇去愛和去療愈了。

May you love the Creator who first loved you, and whose nature is your nature. May you honor the free will which sends you to a million emotional states, for this is your catalyst; this is how you learn to love. May you learn to love yourself wholly and entirely, accepting all of yourself. That is the healed person, not the person without physical blemish. And may you love each other, for you are all one self.

祝願你們愛造物者，造物者首先愛你們，造物者的屬性就是你們的屬性。住院你們榮耀自由意志，這種自由意志將你們送到一百萬種情緒狀態之中，因為這就是你們的催化劑，這就是你們如何學習去愛。祝願你學會完全且徹底地愛你自己，接納你自己的全部。那就是被療愈了的人，而不是沒有身體上的瑕疵的人。住院你們愛相互彼此，你們全都是一個自我。

We would leave this instrument and you in the heart that is the one great original Thought of Love, which is the Creator, and would transfer this contact to the entity known as Jim, if this instrument is willing to serve. We thank this instrument and would now transfer. We are those of Q'uo and Hatonn. 我們會在那一個愛的偉大的原初的想法之所是的心中離開這個器皿與你們，愛就是造物者，我們會將這個接觸轉移到被知曉為 *Jim* 的實體，如果這個器皿樂意於服務的話。我們感謝這個器皿，我們現在回轉移。我們是 *Q'uo* 和 *Hatonn*。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to ask if we may speak to any further query. We remind each present that we are happy to speak to the best of our ability that which is our experience and that which is our opinion, and we would wish that each realize that we are not infallible, that it is well to take those words and thoughts which have the ring of truth to the self, and leave all others behind. Is there a query at this time?

我是 *Q'uo*，通過這個器皿再一次在愛與光中向各位致意。在此刻我們很榮幸詢問，是否我們可以談及任何進一步的問題。我們提醒每一個在場的人，我們很高興盡我們最大的能力來談及我們的體驗和我們的觀點，我們希望每一個人都意識到，我們不是不會犯錯的，去接納那些對自我聽起來是真實的言語和想法，並將所有其他的都留在後面，這是很好的。在此刻有一個問題嗎？

S: Yes, Q'uo. Sometimes, when one looks very starkly at one's condition, one sees a kind of rejection of perfection, very deeply rooted, which is a repulsion of self, and also directed at the Creator, for as we know we are of the Creator. It's a repulsion of the Creator as the Creator. I'm trying to understand how it comes about that the Creator, in order to know the Creator, needs this deep feeling. Can you speak to the question of why healing seems so primordial?

S: 是的，Q'uo。有時候，當一個人非常刻板地檢查它的情況的時候，它會看到一種類型的對完美的排斥，非常根深蒂固，這是一種對自我的排斥，同樣也會被指向造物者，因為如我們知道的一樣，我們是屬於造物者的。它是一種作為造物者對造物者的排斥，我正在嘗試去理解，造物者，為了理解造物者，怎麼會需要這種深入的感覺。你們能夠談談為什麼療愈看起來似乎如此基本的問題嗎？

I am Q'uo, and am aware of your query, my brother. We give the instrument the image of the broken bone. That which was whole becomes broken by experience. The broken bone within your body, when healed, is stronger than it was before it was broken. Thus it is with the body of the Creator, the mind of the Creator, and the spirit of the Creator that indwells in each entity, that moves through the creation ...

我是 Q'uo，我理解了你的問題，我的兄弟。我們給予了這個器皿破碎的骨頭的圖像。那個完整的事物因為體驗而變得破碎了。在你們的身體中的破碎的骨頭，在被療愈的時候，是比它被打破之前更加強有力的。因此，就是藉由居住在每一個實體內在之中的造物者的身體，造物者的心智和造物者的靈性穿越造物.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and am again with this instrument. We shall continue.

我是 Q'uo，我再一次與這個器皿在一起了。我們將繼續。

Experiences are designed to test the limits of the entity that seeks truth, as each entity does indeed seek truth with each fiber of its being, thought of the mind, and action of the body. Experience moves the boundaries of perception and knowledge and faith beyond what are normal, shall we say, for the entity. That which is normal is that which is stably experienced and has been gained by previous experience, which in its turn broke previous boundaries. The breaking of boundaries, the breaking of rigid perception, has the function of increasing boundaries, perception and possibility. Thus, it is imperative that each entity who seeks the one Creator experience this breaking in order that that which is new, stronger, deeper, larger, richer and more varied may be contained in a vessel which is now larger, richer, deeper and more varied in its capacity, as each of you are vessels which are hollowed out by the experience which is the means by which you seek the One. Thus are you strengthened; thus do you go on in your journey.

當每一個實體確實是藉由它的存有、心智的想法以及身體的行動的每一個纖維來尋求真理的時候，體驗是旨在考驗尋求真理的實體的限度的。體驗穿越感知、知識和信心的邊界，並超越對於實體是，容我們說，通常的事物。通常的事物是被穩定地體驗到並藉由之前的體驗已經被取得的事物，它接下來會打破之前的邊界。對邊界的打破，對固化的感知的打破，擁有增加邊界、感知和可能性的功能。因此，每一個尋求太一造物者的實體體驗到這種打破以便於新的、更強有力的，更深入的，更大的，更豐富的，更多樣化的事物可以被包含在一個現在更大、更豐富、更深入且在其能力上更多樣化的容器之中，這是絕對有必要的，因為你們每一個人都是藉由體驗而被清空的容器，那就是你們藉由其尋求太一的途徑了。你們就是如此被強化的，你們就是如此在你們的旅程上前進的。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

S: Yes, one more. I understand there are certain paths of spiritual growth, ones that I have taken to be negatively oriented, that take the breaking of boundaries as a value in itself. It seems they can hardly wait to break boundaries. My understanding is that a more integrated approach to this process is more efficient. Does this involve processing catalyst through the open heart? Can you speak to that?

S：是的，還有一個問題。我理解會有一定的靈性成長的途徑，一些我已經視為是負面性導向的途徑，這些途徑將打破邊界視為一種在其自身之中的價值。看起來似乎它們迫不及待地要去打破邊界。我的理解是，對這個過程的一個更為整合性的接近是更有成效的。這包含了通過開放的心對催化劑的處理嗎？你們能夠談談那一點嗎？

I am Q'uo, and we shall attempt to speak to this query. We ask that you re-question if we are not successful. Each entity, whether of the positive or the negative nature, will increase its ability to further its evolutionary process as it breaks those boundaries by which it has defined itself, for as the circle of knowledge enlarges, it touches upon more which is unknown concerning the self. Thus, there is the constant need to enlarge the boundaries. Within limited illusions this is done by applying the breaking force of experience.

我是 Q'uo，我們將嘗試去談及這個問題。如果我們是不成功的，我們請你重新提問。每一個實體，無論是具有正面性或者是負面性的屬性，隨著它衝破那些它藉由其定義它自己的邊界，都將增強它的能力以進一步提高它的演化性的步驟，因為隨著知曉的圈子的擴大，它會觸及在關於自我的方面的更多未知的事物。因此，會有持續不斷的去擴大邊界的需要。在受限的幻象中，這是藉由應用體驗的突破性的力量而被進行的。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

S: No, I'm fine, thank you.

S：沒有了，我沒問題了，謝謝你們。

I am Q'uo, and we thank you, my brother. Is there another query at this time?
我是 Q'uo，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

Carla: I'd sort of like to follow up on S's question, because I think that there was something there that he had hold of and that is that if [one] attains the learning, and growing is held in the open heart [and allowed to] flow, [through it], and [out], then instead of becoming bitter and negative, you [might] become sweeter and more loving without attempting to accept [the learning], by attempting to keep the heart open. Would this [be] a question [on which you can] comment?

Carla：我某種程度想要接著 S 的問題提問，因為我認為在那裏有某種事物是他已經保留下來的，也就是說，如果一個人取得了學習，而成長是在開放的心中 被進行的，並被允許流經它，流出它，接下來，不是變得刻薄與負面性，你可以變得更加愉快，更加有愛，而不藉由嘗試去保持心的開放而嘗試去接納那個學習。這會是一個你們能夠對其進行評論的問題嗎？

I am Q'uo, and am aware of your query, my sister. The open heart which accepts the pain of change will find the means of healing that which is broken within more easily accomplished if the attitude attending the painful change is one of acceptance rather than containing any of that which you would call resistance. However, it is not easily accomplished, for that which has carried one to any present point is that with which one is familiar upon a stable basis. When changes are great enough, it often feels as if the foundation beneath one's feet is cracking and separating to the degree that one shall be torn asunder as well. The ability to move with such changes in the acceptance of the new configuration of self is an ability which is developed through great effort, and is one which most entities never master upon your plane of illusion, but are forced by circumstance to accept, and only in retrospect are they able to see the beneficial aspects of those experiences which have been greatly traumatic previously.

我是 Q'uo，我理解了你的問題，我的姐妹。接納改變的痛苦的開放的心將會發現，如果在關於痛苦的改變方面的態度是一種接納而不是包含了任何你們稱之為抵制的態度的話，療愈被打破的事物的途徑會更容易被完成。然而，它並不容易被完成，因為已經將一個人帶到了當前的位置的事物就是一個人用一種穩定的方式對其熟悉的事物。當改變是足夠大的時候，它經常感覺起來就好像是，在一個人腳下的基礎正在分解並分離，以至於到了它同樣將會被撕碎的程度了。通過對自我的新的配置的接納來與這樣的改變一同移動的能力，是一種通過巨大的努力被發展出來的能力，並且是一種大多數實體在你們的幻象的層面上永遠無法精通，但卻會藉由環境被強制去接受的能力，僅僅是通過回顧，它們才能夠看到那些之前已經是極大地創傷性的體驗的有益的面向了。

Is there a further query, my sister?
我的姐妹，有一個進一步的問題嗎？

Carla: Just one. Would it be then impossible for a negative entity, which is not working with the green energy of the heart energy, to have this healing

occur?

Carla：僅僅只有一個問題。對於一個負面性的實體，如果它並不與開放心的綠色能量一同工作以讓這種療愈發生，那麼這種療愈對於它是不可能的嗎？

I am Q'uo, and aware of your query, my sister. The negatively oriented entity has the need, in order to maintain and further its negative polarization, to control those situations which bring about change, so that that which may be painful is stored, and the energy of that change then is released in a controlled fashion at the appropriate time, so that changes are not accepted as much as they are directed.

我是 Q'uo，我理解了問題，我的姐妹。負面導向的實體，為了要保持並深化它的負面性的極化，會需要去控制那些產生出改變的情況，這樣，可能是痛苦的事物就會被儲存起來，那種改變的能量就會用一種受控的方式在適當的時刻被釋放，這樣，改變就不會如它們被指引一樣多地被接受了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and we are greatly thrilled to have had this opportunity to speak to this group this evening, greeting old and new friends, and we would thank each for allowing us to speak our humble opinions, reminding each again to take those words which ring of truth, and to use them as you will, leaving all others behind. At this time we shall take our leave of this group, leaving each as always in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo，我們對於擁有這個機會在今晚向這個團體發言是極其激動的，我們向老朋友和新朋友致意，我們會感謝每一位允許我們講述我們謙遜的觀點，我們再一次提醒各位，拿取那些聽起來是真實的言語，如你所願地使用它們，並將所有其他的都留在後面。在此刻，我們將離開這個團體，我們同時一如既往地以太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

June 4, 1990

1990-06-04 Laitos : 簡單的人的簡單的故事

(Carla channeling)

(Carla傳訊)

I am of the principle of Jesus the Christ, and I greet you in the full consciousness of the (inaudible). We find that that to which we wish to speak this day is of shifting and uncertain energies of confusions in being and loving, and manifesting that being and that loving.

我是耶穌基督的原則，我在（聽不見）的圓滿的意識中向你們致意。我們發現我們今天希望談及的事物是在存有與愛中，以及在那種存有與那種愛中的顯化中的混淆的變化的、且不確定的能量。

The spirit of love is one and we speak as this instrument calls us, as the living spirit of Christ in the world, and soon we shall yield this instrument to others who speak in a different vocabulary. But do not be confused by vocabulary or entity or name. There is one Father, there is one Love, there is one Kingdom, which is the creation of all there is.

愛之靈是一體的，我們在這個器皿呼喚我們的時候發現，就如同在這個世界中的活生生的基督之靈一樣，我們將很快會將這個器皿讓與其他的用一種不同的辭彙表發言的實體。但是，不要被辭彙表或者實體或者名字所混淆。只有一個天父，只有一個領域，那就是一切萬有的造物。

We seek to reassure each of you that confusion is acceptable, if your yearning is kept right and your desire [shining] to know love. Find peace beyond the naming. We leave you in the love and the peace of Jesus the Christ, now and forever. Amen.

我們尋求讓你們每一個人放心，混淆是可接受的，如果你們的熱望是保持正確且你們的渴望正閃耀以知曉愛。在名字之外找到平安。我們在耶穌基督的愛與平安中離開你們，現在與永遠。阿門。

(Long pause.)

(長暫停)

I am Laitos, and greet each of you in the love and the light of the infinite Creator. We are pleased to be called to this group to work with each entity in improving those abilities to rest the conscious mind and accept those thoughts which may come from an impersonal source, which has a certain amount of advantage in its longer point of view. We thank each for wishing to be of service as vocal channels for our humble thoughts and we ask each to remember that in the channeling the greatest skill is in the completion of surrender once the contact has been challenged and has passed. In this surrender comes calm and in this calm comes the clear hearing of our thoughts and ease of speaking them into language.

我是 Laitos，在無限造物者的愛與光中向你們各位致意。我們很高興被呼喚到這

個團體來通過增強那些讓表面意識的心智休息並接納那些可能從一個非個人性的源頭而來的想法的能力而與每一個實體一同工作，這種非人性的源頭在其更長的視角的方面是擁有一定數量的優點的。我們為每一個實體希望作為我們的謙卑的想法的語音的管道而有所服務而感謝每一位元，我們請每一位都記得，在傳訊的方面，最大的技巧是在於一旦接觸已經被挑戰並已經通過挑戰之後對交托的完成之中的。在這種交托中會出現平靜，在這種平靜中會出現對我們的想法的清楚的聽見以及將它們通過言語講述出來的順利。

We would use this time as a training session for each channel speaking in a parable which may have some meaning for each. We shall not identify ourselves at each beginning and ending as we intend for this group of channels to speak in fairly short amounts of channel, telling a part of the story that all three weave together. For this is a great lesson in channeling (inaudible) the harmony of the group whether all are channels or only one is a channel creates the unique communication that is brought forth. We remind each channel to relax, to suspend all common sense analysis and self-criticism, and simply flow, once the source of the channeling has been accepted, with the rhythm and the energy that flows so freely betwixt we of the Confederation—we correct this instrument—betwixt those of the Confederation and you.

我們會將這個時刻用作一次訓練的集會，來讓每一個管道通過一個寓言來講述可能對於每一個實體擁有某種意義的內容。我們將不會在每一個開始和結束的位置表明我們自己的身份，因為我們想要這個傳訊的團體用相當短小的傳訊的數量來發言，並同時講述那個所有三個人一起編織的故事的一部分。因為這是在傳訊中的一門巨大的課程（聽不見）團體的協調性，無論是所有人都是管道，還是僅僅只有一個人是一個管道，都會創造出被產生出來的獨一無二的交流。我們提醒每一個管道，一旦傳訊的源頭已經被接受了，去放鬆，將所有通常意義上的分析和自我批評都擱置起來，單純地與在我們星際聯邦——我們更正這個器皿——在那些屬於星際聯邦的實體和你們之間如此自由地流動的旋律和能量一同流動。

The sun arose upon a most warm day in a poor desert land. The chatter of the small Spanish village began. The laughter of the small children, the crying of infants, and the calling of the cockerels announced the beginning of another summer day—another day of dust and hunger and stillness.

太陽在一片貧瘠的沙漠的土地上的一個極其溫暖的日子升起了。小小的西班牙的村莊的嘰嘰喳喳聲開始了。小孩子們的笑聲，嬰兒的哭聲，年輕人的呼喊聲宣告了另一個夏日的態勢——另一個佈滿塵土、饑餓和死氣沉沉的日子。

We transfer to the one known as Jim.

我們轉移到被知曉為 *Jim* 的實體。

(Jim channeling)

(*Jim* 傳訊)

One particular family greeted this day as it had greeted many before with slow, sleeping sighs of recognition that there was little that could be done in

this day that would significantly improve its state of living, for this small village was populated by peasants for the most part, who labored long for small return, that put but the meagerest food upon the table and clothes upon the body. The family was of a relatively young mother and father with two children that were of young school years in age—a boy and a girl—who were learning what it was to live in this village and to help at their young age with the chores of the family.

一個特殊的家庭用緩慢而昏睡的歎息聲迎接這一天了，如同它之前已經迎接過很多這樣的日子一樣，這種歎息聲表明，在這個日子中幾乎沒有什麼能夠做的事情會大大地增加它的生活的狀態，因為這個小村子大大部分是被莊稼人所居住著的，它們辛苦勞作很長時間之得到少量的回報，僅僅能夠得到最為微薄的擺上桌子的食物和身上穿的衣服。這個家庭有一個相對年輕的母親和父親，它們帶著兩個上學年齡的孩子——一個男孩和一個女孩——他們正在學習在這個村莊中生活並在他們幼年就幫助做家中的雜務是什麼。

We shall transfer to the one known as S...

我們轉移到被知曉為 S 的實體。

(Carla channeling)

(Carla 傳訊)

We are those of Laitos, and would gently interrupt this small tale to admit to the one known as S that this method of teaching the channeling is usually reserved for students who have had several experiences simply in receiving contact. However, we assure the one known as S that this method will, in our opinion, best relax and open the channeling gift which this instrument does indeed have. For in telling the story which no one knows the middle or the end, it is simply a matter of placing one sentence in front of another, as one would walk one foot in front of another. There is no right story. There is no right ending. But only the creation of truth by the surrender of small considerations to the acceptance of a mystery which may or may not uncover more interesting subject matter for thought.

我們是 *Laitos*，我們會溫和地中斷這個小故事來向被知曉為 S 的實體承認，這種教導傳訊的方法通常是被保留給在接收接觸的方面簡單地已經有過數次體驗的學生的。然而，我們向被知曉為 S 的實體保證，這種方法，在我們看來，將會最好地放鬆並打開這個器皿確實擁有的傳訊的禮物。因為在講述故事的過程中，沒有人知道中間或者結尾，它單純地是一個將一個句子放在另一個句子前面的問題，就好像一個人將一隻腳放在另一隻腳前面來走路一樣。沒有正確的故事。沒有正確的結尾。而僅僅只有藉由將小小的考慮交托給對一種神秘的接納而對真理的創造，這個神秘可能或者可能不會揭露更多對於想法是有趣的主題。

We would again transfer this contact to the one known as S, advising him to release fear, apprehension and analysis, and simply tell his story, as it occurs within the mind. I am Laitos.

我們會再一次將這個接觸轉移到被知曉為 S 的實體，並同時建議他釋放恐懼、不安和分析，單純地講他的故事，在故事出現在頭腦中的時候。我是 *Laitos*。

(S channeling)

(S 傳訊)

(Inaudible) is indeed (inaudible) in which (inaudible) a point beyond the (inaudible) of this long (inaudible) to ideals, hopes that could be found (inaudible) in this way, the children (inaudible) serve as beacon to all (inaudible) transfer to the one known as Jim.

(聽不見)確實(聽不見)在其中 (聽不見) 一個超出的要點(聽不見)這條長長的(聽不見)理想，並希望那能夠用這種方式被發現(聽不見)，孩子們(聽不見)作為燈塔去服務所有(聽不見)，轉移到被知曉為 *Jim* 的實體。

(Jim channeling)

(*Jim* 傳訊)

For it was their innocence and naive optimism that they imbued their activities and conversations with on a daily basis. These young souls were new in this world of the dust, drudgery and poverty, and yet were amidst the difficulty, filled with the excitement of being alive and enjoying that which was before them as the play toy that would amuse any young child. This enthusiasm was seen by the mother and the father as that which was remembered from their own youth and from which they wished to preserve in the life experience of their children, for they knew well that there was much in years ahead that would work to dampen and even to destroy this kind of vitality which knew no true suffering, for that which brought tears was easily forgotten with the next experience and the joy-filled laughter easily followed the trail of tears.

因為他們每天都用他們的天真而樸素的樂觀主義灌注於他們的活動和交談。這些年輕的靈魂在這個佈滿灰塵、苦工與貧窮的世界是嶄新的，他們處於困難之中，卻被在活著並享用在他們面前的，就好像會讓任何年幼的孩子感到高興的玩具一樣的事物的興奮所充滿了。這種熱情被母親和父親看到，就好像從他們的自己的幼年時期被回憶起來的事物一樣，他們希望在他們的孩子的生命體驗中將這種熱情保留下來，因為他們清楚地知道，在前方的日子裏會有大量的事物會抑制甚至破壞這種類型的並不知曉任何真實的苦難的活力，因為會帶來淚水的事情會伴隨著下一個體驗而被輕易地忘記，而充滿喜悅的笑聲會輕易地跟隨在淚水的小徑之後。

We shall transfer to the one known as Carla.

我們將轉移到被知曉為 *Carla* 的實體。

(Carla channeling)

(*Carla* 傳訊)

These two children gazed at the sun bewildered and amazed at its gem-like beauty, brilliance and fire and saw each small desert creature as studded with gems. There was, between these two children, an unusually strong bond and they seldom were apart. One observation of beauty shared by one gave an

observation of beauty to be shared back by the other and so in converse did the somewhat harsh Christian teachings of the Spanish padre take on a form and substance which was far beyond those feelings of sorrow, guilt and deadness of (inaudible) which were the emotions of the remainder of the village's peoples to the stark teachings of the cross and the sacred blood. Yet to these children there came to be a special place, a small depression in the desert land, which seemed to them in their innocence and imagination to be the place where they could speak to the Mother Mary, and so there they spent many hours until their parents began to wonder at their frequent absence.

這兩個孩子注視著太陽，並為它的寶石一般的美麗、光輝與火熱而感到著迷與吃驚，它們將每一個小小的沙漠的生物都視為是點綴著寶石的。在這兩個孩子之間，有一種不同尋常的強有力的紐帶，它們幾乎很少分開。當一個人給出了一個對於美麗的觀察以與另一個人分享的時候，一種對美麗的觀察便被分享了，因此，在交談中，多少有些嚴厲的西班牙傳教士的教導會呈現出一種遠遠超出了那些憂傷、內疚和（聽不見）的死氣沉沉的感覺的形式與內容，而這種死氣沉沉就是村子裏的剩下的人對於十字架和聖血的刻板的教導的情緒了。而對於這些孩子，在這篇沙漠的土地上，會出現一個特殊的場所，一片小小的窪地，在他們的天真和想像力之中，這個地方在它們看來似乎就是在其中它們可以向聖母瑪利亞說話的地方，因此，它們在那裏花費了許多個小時，一直到它們的父母開始對它們經常的不在場而感覺到擔心了。

We transfer to the one known as S.

我們轉移到被知曉為 S 的實體。

(S channeling)

(S 傳訊)

(Inaudible) as the years went by until it finally came to pass that as the children grew into adolescence they found they began to have less time to spend in their sacred spot and ... with each other. And as is the way of the world they found they began to (inaudible) circumstances forced them apart and the girl was taken by her new husband for it was the way of the land that girls were married at a young and tender age to a remote area from which it was not consistently possible for her to make contact with her beloved brother. The boy grew to a young man and remained in the town. He frequently visited their sacred spot which increasingly came to mean to him his lost sister, and he never failed to feel her presence there, but it was a feeling mixed with great sorrow for the memory of a ... lovely smile is but a pale thing compared to the ... experience.

(聽不見)隨著歲月的流逝，一直到最後孩子們長成了成人了，他們發現他們開始沒有多少時間花費在它們神聖的地點了.....與相互彼此在一起。就好像這個世界的方式一樣，它們發現它們開始（聽不見）環境迫使它們分開，女孩被她的新的丈夫帶走了，因為在那片土地上的風俗就是女孩要在一個年幼而柔弱的年齡被嫁給一個遠方的地區，從那個地區她幾乎不可能與她摯愛的兄弟建立聯繫。男孩長成了一個年輕的男人並留在那個鎮上。他經常訪問他們的神聖的地點，這個地點

越來越多地開始對於他意味著他失去的姐妹，他從未無法在那裏感覺到他的存在，但是，那是一種混合著巨大的憂傷的感覺，因為對一種.....可愛的笑容的記憶相比.....體驗不過是一個蒼白的事物。

We transfer to Jim.

我們轉移到 *Jim*。

(Jim channeling)

(*Jim* 傳訊)

The separation between the girl and boy began to weigh heavily upon each mind and heart for the joy that had been known and shared between these two seemed now greatly diminished and the life that was unfolding before each, though full of its own rewards and pleasures, was quite empty in comparison to that life that was enjoyed by each when together with the other. This deepening concern caused each to reflect in those moments of quietness and solitude as to what the purpose of each life might be for was it not proper to grow in years and experience to become as the parents to others and to bring forth the fruit of life that would nourish all concerned? This pondering in the quiet silence within became for each a solace and a replacement for those times when both had gone to the sacred place in the desert to converse with that spirit that each revered.

女孩和男孩之間的分離開始沉重地壓在每一個人的頭腦和心上，因為已經在這兩個人之間被知曉和分享的喜悅現在看起來似乎大大地減少了，在每一個人面前被展開的生命，儘管充滿了它自己的回報與快樂，相比在與另一個人在一起的時候被每一個人所享受的生命是相當空洞的。這種不斷加深的憂慮使得每一個人都在那些安靜與孤單的時刻去沉思，每一個生命的目的可能是什麼，因為難道在歲月和體驗中成長以成為和父母以及其他的人一樣的人，並產生出那種會滋養所有被涉及到的的人的生命的果實，難道這不是適當的嗎？這種在內在的安靜的靜默中的沉思對於每一個人都成為了一種撫慰和對於那些兩個人一起去那個在沙漠中的神聖的場所並與每一個人所崇敬的靈體交談的時間的替代了。

We shall now transfer to the one known as Carla

我們現在轉移到被知曉為 *Carla* 的實體。

(Carla channeling)

(*Carla* 傳訊)

As the young man dwelled in mind upon the meanings of the brilliance and beauty he had remembered and seen, the beauty and holiness of his remembered open heart in the presence of the Mother Mary, he turned to the old padre and as the old priest became ill and died, so he became the priest of this place. And because of his ponderings all the harshness and pain of the Christian story became imbued with the poignant love of the Mother Mary and all sorrow was softened by his remembrance of the beloved presence of his sister, and so it came to be that though the cockerels still

crowed in the dust and the heat and poverty was the daily bread, the sorrow of life began to be taught to this village in a way which spoke of compassion and love.

隨著年輕的男人在頭腦中對他已經回想起的、已經看到的光輝與美麗，他的這種在聖母瑪利亞的臨在之中被回憶起來的開放的心的美麗與神聖的意義的反復的思考，他轉向舊的教士了，因為舊的教士病了並死去了，因此他成為了這個地方的教士了。因為他的沉思，基督教的故事的所有的嚴厲與痛苦都已經被聖母瑪利亞的鮮活的愛所灌注了，所有的憂傷都被因為他對於他的姐妹的摯愛的存在的回憶而被軟化了，因此，雖然年輕人仍舊擠在塵土中，雖然炎熱和貧窮仍舊是每日的食糧，生命的憂傷開始用一種談及同情心與愛的方式被教導給這個村子了。

We transfer to the one known as S.

我們轉移到被知曉為 S 的實體。

(S channeling)

(S 傳訊)

(Inaudible) In his sister's life things (inaudible) the husband (inaudible) his business (inaudible) And her children (inaudible) the usual difficulty in growing crops (inaudible) in the constant (inaudible) the (inaudible) which were so (inaudible) and years passed by and finally the husband, worn down by years of labor and care, died, [and] she was left with children who had no (inaudible) prospects in life and she herself (inaudible) barely (inaudible) destitute. Still something deep within her heart would not be squelched (inaudible) her urge (inaudible) she decided to take her family back to the village in which she had been born and in which her brother was now an important person, for who is more important to a (inaudible) than its priest.

(聽不見).....在他的姐妹的生命中，事物(聽不見)丈夫(聽不見)他的生意(聽不見)。他的孩子(聽不見)在成長的莊稼中的通常的困難(聽不見)在持續不斷的(聽不見)(聽不見)如此(聽不見)時光流逝，最後丈夫因為長年的勞作和照顧而衰老並去世了，她與在生命中沒有任何前途的孩子們被留下來了，她自己(聽不見)很少(聽不見)貧窮的。在她的心的內在深處仍舊有某種事物是不會被壓制的(聽不見)她敦促(聽不見)她決定將她的家庭帶回到她出生的那個村莊，在那個村莊她的兄弟現在是一個重要的人了，因為對於一個(聽不見)誰比它的教士更重要呢？

We transfer now to the one known as Jim.

我們現在轉移到被知曉為 Jim 的實體。

(Jim channeling)

(Jim 傳訊)

Upon telling her sorrow-filled tale to her brother who had by this time in his life heard many such tales, she discovered that the excitement for life that they had once shared in youth now seemed transformed into a quiet, yet sturdy strength that spoke in word and deed of the purpose of sorrow as being that which prepares the way for a peace and a joy which was not as

their naive joy had been, yet which drew its strength from that same mysterious source that had given to them so freely in their youth the fullness of the experience of life, for her brother spoke to her of the long vigils that he had kept within himself as he had sought to penetrate the mystery of the daily life that each within this small village experienced with a mixture heavily laden with sorrow and sweat and the little leavened with the joy and inspiration that youth brought to each new child and which the grinding poverty of this area ...

在將她充滿憂傷的故事告訴她的兄弟之後，他的兄弟在他的生命中到現在已經聽過很多這樣的故事了，她發現那種他們曾經在年輕時代共用過的那種生命的興奮現在看起來似乎轉換成一種安靜卻又穩固的力量了，這種力量通過言語和行動談及憂傷的目的，就是去為一種平安和一種喜悅準備好道路的事物，這種喜悅不再是他們天真的喜悅曾經是那種喜悅了，而是那種從神秘的源頭取得它的力量的事物，那個神秘的源頭與那種意境如此自由地在他們的年輕時代給予了他們生命的體驗的圓滿性的源頭是相同的源頭，因為他的兄弟和她談及了他已經在他自己內在之中進行的漫長的守夜，因為他已經尋求去刺穿在這個小小的村子裏的每一個人都藉由一種混合物而體驗到過的日常生活的神秘，這種混合物沉重地裝滿了憂傷、甜蜜以及一點點的喜悅和啟發的酵母，而那種喜悅和啟發就是年輕時代帶給每一個新的孩子的事物與這個地區折磨人的貧窮.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla傳訊)

This is a simple tale of simple people. Each so among all your densities are such. To each has been given poverty of mind and soul and heart. The enthusiasm and vitality and recognition of beauty that comes from young hearts and eyes, the love of one for another, and all these together make up each of you. Yes, you dwell in sorrow and yes, the cockerel always crows in dusty poverty of some kind. Seldom to those of you who are learning to love is there given a free and unasked for unadulterated joy, vitality and lightness of feeling, yet each of you has been a child. You need not let that beauty die. 這是一個簡單的人的簡單的故事。在你們的密度中所有的故事都是這樣的故事。對於每一個已經被賦予了心智、靈魂和心靈的貧窮的人，那種來自於年輕的心和眼睛的熱情、活力與對美麗的認出，一個人對另一個人的愛，所有這些一起組成了你們每一個人。是的，你們居住在憂傷之中，是的，年輕人一直都會擠在某種類型的佈滿塵土的貧窮中。你們中那些少數的正在學習去愛的人，是被給與了一種自由且無需請求的純粹的愛、喜悅、活力與感覺的輕鬆的，而你們每一個人都已經是一個孩子了。你們需要不讓那種美麗消逝。

Each of you has felt sanctified by whatever name you call it—you need not let that die. Your environment has almost nothing to teach you that cannot also be taught as its opposite. As you poor and hungry in a difficult world awaken yourselves remember the joy, the freshness, the love, the worship, and the

presence of the nurturing mother of all things. You choose your inner reality. May you each choose wisely and lovingly and steadfastly the way of love. 你們每一個人都已經感覺到因為無論什麼稱呼它的名字而被聖化了——你們需要不讓它消逝。你們的環境幾乎沒有任何東西可以教導你，它同樣也無法作為其對立面而被教導。當你在一個困難的世界中是貧窮而饑餓的時候，喚醒你自己回憶起喜悅、新鮮、愛、崇敬以及那種萬物的撫育的母親的存在。你們選擇了你們的內在的實相。住院你們每一個人都智慧地、有愛地、穩固地選擇愛的途徑。

We thank each of these channels and are most humbly grateful for this opportunity to work. We realize it has been very difficult and energy consuming for the new instrument and we wish to say to the one known as S that we plunged this instrument into more advanced work simply so as to use the time which we and you are given to its utmost. There is a gift within the instrument known as S which recognizes and has [been] previously used without full awareness of its nature. Thus, we do not begin at the beginning but begin at the level of skill which the instrument has.

我們感謝這些管道中的每一個管道，我們對於這個進行工作的機會是極其謙遜地感激的。我們意識到它對於新的器皿已經是非常困難的且耗費能量的，我們希望對於被知曉為 S 的實體說，我們將這個器皿投入到更加高級的工作之中單純地是為了去最大化地利用我們和你們已經被給予的時間。在被知曉為 S 的器皿中有一個禮物，這個禮物是無需對它的屬性的完全的認識就會認出並在之前已經被使用過的。因此，我們沒有在開始的位置開始，而是在這個器皿擁有的技巧的層次上開始的。

We thank especially this new instrument for being willing to open to its best effort and to be willing to skip that which would have, for this instrument, been recreation and not the learning of a discipline and a practice which is also a gift and an art. May this instrument see the power of each word, each nuance with which it clothes the concept given to it. May it see, indeed, its particular and unique abilities that make it an excellent candidate for creating inspiration, information, tools and resources that may aid those who wish to **avail themselves of such with the gift of this instrument's service.**

我們尤其感謝這個新的器皿樂意於盡其最大的努力開放，並樂意於忽略對於這個器皿已經是消遣而不是對一種修煉和一種時間的學習的事物，這同樣也是一種禮物和一種技藝。住院這個器皿看到每一個詞語的力量，以及它用來為它被賦予的觀念穿上衣服的每一個微妙變化。祝願它看到，確實，它的特定的且獨一無二的能力，這些能力使得它成為了一個創造那種啟發、資訊、工具以及資源的優異的候選人，這些資源可能會幫助那些希望讓他們自己可以藉由這個器皿的服務的禮物而得到這些資源的人。

With blessings to all, we leave you at this time in the love and the light of the infinite Creator, encouraging each in daily meditation and contemplation and analysis of those things which have caused the entity distress or great enthusiasm during each day. So that each may know itself deeper and deeper and may come to realize a more profound version of itself and may then have more and more to offer as a channel of love and light. In that love and light,

we of Laitos leave you. Adonai, my friends. Adonai. Adonai. 帶著對所有人的祝福，我們在此刻在無限造物者的愛與光中離開你們，我們同時鼓勵每一個人每一天都冥想、沉思、並對那些已經在每一天期間造成了實體傷痛和巨大的熱情的事物進行分析。這樣每一個人就可以越來越深入地知曉它自己，並可以開始領悟一個它自己的越來越深入的版本，它接下來就可以擁有越來越多的事物去作為一個愛與光的管道奉獻出來了。在那種愛與光中，我們 *Laitos* 離開你們。 *Adonai*，我的朋友們。 *Adonai*。 *Adonai*。

June 7, 1990

1990-06-07 *Laitos* : 光之盔甲與大天使守護

(Carla channeling)

(*Carla* 傳訊)

I am [Meta]. I thank each for calling those of [Laitos] to this circle of intensive seeking and greet each in the love and in the light of the infinite Creator. Because this circle is seeking the perfect in every way, it has yet varying levels of experience, for we shall move back through systems of protection. And as we speak them we ask each instrument to visualize each in his own light that [of] which we speak.

我是[Meta]。我為呼喚 *Laitos* 群體來到這個集中的尋求的圈子而感謝各位，並在無限造物者的愛與光中向各位致意。因為這個圈子是在通過每一條途徑尋求完美的，它擁有可變的體驗的層次，因為我們將通過保護的系統返回。在我們談論它們的時候，我們請每一個器皿都在它自己的光中觀想每一個我們談及的事物。

We suggest this not to be complex, quite simply to protect your bodies, minds, and your spirits as you undertake the opening of the conscious self to impersonal entities. We ask each to relax, quickly moving from head to foot, starting with the eyes, as the eyes are, indeed, the windows of the soul. So [pay] attention there. Keep the level of concentration necessary for good adjustment from being able to occur. (Inaudible) over the head and down the shoulders, the arms, the torso, the legs, the feet. Letting all the tired, tired energy from the day move from you.

我們建議，在你著手向著非個人性的實體開放有意識的自我的時候去保護你的身體、心智和你的靈性，這並不是複雜的，而是相當簡單地。我們請每一個人都放鬆，從眼睛開始快速地從頭移動到腳，因為眼睛確實是靈魂的視窗。因此，留心那裏。保持對於能夠發生的事情進行有效的調整所需的集中注意力的層次。(聽不見) 頭部上方，向下到肩膀、手臂、軀幹、腿部、腳部。讓所有來自於那一天的疲倦的事物、疲倦的能量從你身上離開。

Now, in whatever way you visualize, see as it really is, to the best of your ability. The workings of the red energy center in your own body. If it is muddy, ask it to clear. If it is dull, ask it to sparkle, and if it is not rotating, ask it to become active, clear-functioning. Move upwards to the middle of the belly. Gaze at the orange energy ray center, clear it right now, spin it. If one resists this, simply wait. You are capable for a certain time of clearing energy centers reliably. It is a matter of the will being serious and persistent. Gaze then at the solar plexus, yellow. When that is satisfactory, gaze in the middle of your chest, the heart chakra. Within those who wish to serve, many times you may see an overactive (inaudible) chakra as the attempt to love, love and love again is so earnestly meant and so intensely felt. Let that chakra be vibrant and alive and clear and harmonious. Now gaze at the throat chakra. You shall be using this chakra. Allow it to clear and spin and even, perhaps, sparkle.

現在，通過無論什麼你進行觀想的方式，盡你所能如其真正之所是地去觀察，在

你自己的身體中的紅色能量中心的工作。如果它是渾濁的，請它澄清。如果它是暗淡的，請它閃亮，如果它沒有旋轉，請它變得活躍，且運轉流暢。向上移動到腹部的中間。注視橙色能量光芒的中心，立刻讓它變得澄清，讓它旋轉。如果一個人抵制這種旋轉，單純地等待。你有能力可靠地進行一定時間對能量中心的清理。這是一個意志是嚴肅的且堅持不懈的問題。接下來注視太陽神經叢，黃色光芒。當那是令人滿意的時候，注視你的胸部的中心，心的脈輪。在那些希望去服務實體內在之中，很多時候你可以看到一種過度啟動(聽不見)的脈輪，因為去愛，去愛並再一次去愛的嘗試是如此熱烈地被打算並如此強烈地被感覺到了。讓那個脈輪成為生氣勃勃的、活生生的、清晰的且協調一致的。現在注視喉部脈輪。你將正在使用這個脈輪。允許它澄清、旋轉，也許甚至是閃光。

For your words (inaudible) transform (inaudible) and we would that they would sparkle with a glistening gift that each of you have. Move to the [brow] chakra, that deep blue and purple [of indigo]. This is a very vulnerable chakra, yet you are using it quite actively to do this work. Be patient with yourself if it seems to remain dark and merely keep asking it to spin and shine and give off a clear radiance. Reviewing the chakras now very quickly: red, orange, yellow, green, blue, indigo. Violet appears at the head. It is as it is, you cannot manipulate it, but it does represent the balance that you have just created. Take this color and, in your mind, visualize it, swirl it around to meet the red ray, mixing to become a red violet color, the very essence and vitality that is your identity as a body. Take that color and seal your body completely with this color. Now visualize dunking it into a cup of something, painting it on, or asking it to form an armor, missing no part of you.

因為你們的詞語(聽不見)變形(聽不見)，我們會，它們會藉由一種你們每一個人都擁有的閃閃發光的禮物而閃耀。移動到[眉部]脈輪，那個靛藍色的深藍色和紫色的脈輪。這是一個非常易受傷害的脈輪，而你們正在相當活躍地使用它來進行這種工作。如果它看起來似乎一直都是陰暗的，對你自己有耐心，單單持續請求它旋轉、閃耀並發出一種清晰的光輝。現在非常快速地檢查脈輪：紅色、橙色、黃色、綠色、藍色、靛藍色。紫羅蘭脈輪在頭部出現。它就是如其所是的樣子，你無法操縱它，但是它確實展現了你剛剛已經創造出的平衡。拿起這個色彩，在你的頭腦中觀想它，旋轉它以與紅色光芒相會，並混合起來成為一種紅色紫色的色彩，它是你作為一個身體的身份的核心的實質與生命力。拿起那個色彩，用這個色彩完全地將你的身體密封起來。現在觀想將它浸泡在一杯某種事物之中，為它上色，或者請求它形成一個盔甲，不漏掉你的任何一個部分。

You are now a protected body which is working with spirit. It is therefore time to invoke what this instrument would call the armor of light. Ask the white light of infinite love to cover you completely, and in love ask that it extend around the circle, covering each of your beloved brothers and sisters, growing and eventually becoming bright enough that you almost disappear because [of] the light within, around and about the circle as well as upon the surface of your own physical body. You are now in a protected globe of white light, in a position of sacred trust with those within the circle.

你現在是一個被保護起來的身體了，這個身體正在與靈性一同工作。因此，現在就是去祈請這個器皿所稱的光之盔甲的時刻了。請求無限的愛的白光完全地覆蓋

你，在愛中請求它繞著這個圈子延伸，覆蓋每一個你摯愛的兄弟姐妹，逐漸變亮並最終變得足夠明亮以至於你幾乎因為內在的光，在圈子四周和周圍的光，同樣還有在你自己的物質性身體表面上的光而消失了。你現在處於一種保護性的白色光球之中了，你現在處於一個與圈子裏的實體一起的神聖的信任的位置之中了。

This instrument does that which is optional but which may be of help to each. It asks for the Archangels, which will be described by [a] quality, to guard the place of working. It says, "Before me, Rafael." This Archangel is a principle of light. It is somewhat cold, it is full of wisdom. It has a love that is impartial and relentless and will stand your friend without judgment, and shall not be moved.

這個器皿會進行這樣一種選擇性的保護，但它卻可能會對每一個人都是有幫助的。它請求大天使來守護這個工作的場所，大天使將會藉由一種特性而被描繪。它說，“站在我前面吧，拉斐爾。”這個大天使是光的原則。它多少有點冷淡，它是充滿智慧的。它擁有一種不偏不倚且毫不留情地愛，它將會無評判地持久地成為你的朋友，它將不會被動搖。

The instrument then says, "Behind me, Gabriel." This principle is a principle of the [polarity] and the generosity of love in its manifestation. It offers from a never-failing jar the waters of life, the waters of love. It has a great and gentle humor and shall never leave the thirsty seeker without spiritual drink.

這個器皿接下來說，“站在我後面吧，加百利。”這個原則是一種具有極性的且在其顯化中的具有愛的慷慨的原則。它從一個永不耗盡的罐子中提供生命之水，愛之水。它擁有一種巨大且溫和的幽默，它將永遠不會讓饑渴的尋求者缺少靈性的飲品。

The instruments then asks, "On my right hand, Michael." This is an instrument, an example, an exemplar and a principle of divine fire. It is not only the divine fire of creation but that which will dispatch any that is not complete, whole and positive. It is a warrior figure. As you become able to visualize this energy you may perhaps see an entity in various configurations of stance, which will let you know as you become more experienced what the general milieu about the group may be. Is it at attention, the sword drawn, then be doubly (inaudible) careful with the tuning and the challenging. Is it kneeling, sword down and looking alertly about, then all is well. Nothing can move this principle from its [vigil].

這個器皿接下來會請求，“站到我的右邊，米迦勒。”這個原則是神聖火焰的一個器皿、一個範例、一個模範與一個原則。它不僅僅是創造的神聖火焰，同樣也是將會處決任何的不完整的事物的神聖火焰。當你開始能夠觀想這個能量的時候，你可能可以看到一個實體處於各種各樣的姿勢的外形中，這種姿勢將會隨著你變得更有經驗而讓你知曉團體的一般性的氛圍可能是什麼。它是留心的嗎，劍是出鞘的嗎，那麼加倍地（聽不見）小心調音和挑戰。它是跪下的嗎，劍是朝下的且警惕地環顧四周的嗎，那麼一切都好。沒有任何事情能夠讓這個原則離開它的守夜。

The instrument then asks, "On my left hand, Ariel." This is the absolute

principle of free will. It is that which suggests that that which is born will also die; that that which is planted is also to be harvested. It suggests many subtle rhythms and it guards the freedom of each to draw within its own rhythms as it speaks the concepts of those who you have asked to share information.

這個器皿接著請求，“站到我的左邊，艾瑞爾。”這是自由意志的絕對的原則。它是那種建議出生的事物同樣將會死亡，被種下的事物同樣將會被收割的原則。它建議許多微妙的旋律，當它談論那些你已經請求去分享資訊的實體的觀念的時候，它守護每一個實體在它自己的旋律中去描繪的自由。

The protection now being complete, we would ask that each of you (inaudible) at this time declare yourself in whatever way you have discovered to be acceptable to you. Declare yourself against the backdrop of ten millennia, twenty or thirty, against the backdrop of imperishable ideals that could never be denied by the instrument. Ideals by which one lives. Ideals for which one would gladly, if necessary, die in order to protect and give vivid clarity to these imperishable things, to this ideal. For the metaphysical world is a world of absolute things. There is no relativity and there is no room in the world for the metaphysical of those spirits with which you wish to make contact for relative thinking. We shall pause while each chooses, imagines, and brings into being that personification or that symbol of its absolute ideal.

保護現在被完成了，我們會請你們每一個人（聽不見）在此刻用無論什麼你已經發現對於你是可接受的方式來宣佈你自己的身份。在一萬年，兩萬年或者三萬年的背景下，在永遠不會被器皿所否認的不朽的理想背景之下宣佈你自己的身份。一個人藉由其而活的理想，一個人，如果需要的話，會樂意地藉由其而死以便於保護這些不朽的事物，保護這些理想並將鮮明的清晰度給予它們的理想。因為形而上學的世界是一個絕對性的事物的世界。在這個世界中沒有相對性，沒有空間供那些你們希望去建立接觸的形而上學的靈體進行相對性的思考。我們在每一個人選擇，想像並將那種具有它的絕對的理想的人格化或者象徵物帶入到存有之中的時候暫停。

Now we ask each to step into this ideal. If it is personified, grasp it by the hand. If it is symbolized, grasp, stand by, or incorporate the symbol into your being in some way. Allow it to become your metaphysical identity. Your only identity in the world of spirit is this absolute identity you have now fashioned. With this identity now, pray, speak within yourself in any way that you feel will bring you more and more into tune with this ideal, more and more into unity with it. Again, we shall pause.

現在，我們請每一個人都踏入這個理想之中。如果它是人格化的，用手抓住它。如果它是象徵性的，領會它，堅守它，或者用某種方式將那個象徵整合到你的存有之中。允許它成為你形而上學的身份。你在靈性的世界的唯一的身份就是這個你現在已經塑造出來的絕對的身份。現在，藉由這個身份，祈禱，在你內在之中用任何你感覺將會將你越來越多地帶入到與這個理想之間的調音，越來越多地與之統一的方式來發言。再一次，我們將暫停。

Ask now, before you begin to challenge for entities only [for that] which you may channel in a stable manner without harm to your health or welfare. The

highest and best that you can carry, but not too high for the balanced personality as it decides within this absolute ideal.

現在，在你們開始挑戰之前，請求實體僅僅給予你可以在不對你的健康或者健全產生傷害的情況下用一種穩定的方式傳訊的內容。請求你能夠承載的最高和最佳的內容，但在它在這種絕對的理想中做出決定的時候，它不會對於平衡的人格是過高的。

The circle is now at a place at which it is ready to work. We of [Laitos] ask each simply to relax, realizing that in a world where a few have the actual gift of channeling, the actual gift of speaking loud and clearly those thoughts which move from the subconscious. This circle has this gift. Thus, avoid analysis, trust in your gift and let us begin to refine this gift.

這個圈子現在處於一個準備好進行工作的位置了。我們 *Laitos* 團體請求每一個人單純地放鬆，同時意識到在這個世界中有一些人有實際的傳訊的天賦，實際的大聲且清晰地說出那些從潛意識而來的想法的天賦。這個圈子擁有這個天賦。因此，避免分析，信任你們的天賦，並讓我們精煉這種天賦。

We transfer this contact now to the one known as Jim. I am [Laitos].

我們現在轉移到被知曉為 *Jim* 的實體。我是 [*Laitos*]。

(The instructions on the tape said to stop the transcript after Carla finished speaking.)

(在磁帶上的指南說在 *Carla* 完成發言後停止記錄。)

June 8, 1990

1990-06-08 Latwii : 團體的協調

(Carla channeling)

(Carla 傳訊)

... You are a newly forming group and the opportunity within the entities present and absent from within this group are excellent and could indeed prove to be most helpful. [In terms of a (inaudible) which may come to those who seek it.]

.....你們是一個新形成的團體，在在場的實體以及缺席這個團體的實體之中的機會是優異的，並確實能夠成為極其有幫助的。[從一個可能出現在那些尋求它的人身上的（聽不見）的意義上。]

We ask each channel to speak that which it hears and nothing else, but to trust, once the work of tuning and challenging is done, that all will be well. For when the work is done correctly, when the challenge has been met and the baton taken, then it is that those who channel may release the integrated personality and surrender to that part of the personality that is not yet integrated, that is the deep mind. And it is from that deep mind and its analogous portion amongst your stars that we speak to you.

我們請求每一個管道都說出它聽到的事物而不說任何其他的事情，而是去相信，一旦調音和傳訊的工作被進行了，一切都將是好的。因為，當工作是正確地被進行的時候，當挑戰已經被滿足，且接力棒已經被拿起的時候，就是在這個時候，那些傳訊的實體就可以釋放被整合了的人格並臣服於人格的那個尚未被整合的部分，也就是那個屬於深入心智的部分。我們就是從那個心智的深處以及它在你們的星辰當中的類似的部分向你們發言的。

We ourselves are a group, dwelling in harmony. For us it is very simple to live in harmony, for we require nothing, we acquire nothing, we need nothing. Each gladly does a portion of those things which ought to be done to support the maintenance of our physical vehicles. And so we would say, that the first and greatest requirement of harmony within a group is that the group is truly a group of deep love and trust and a lack of fear about loving intensely those who may not be of your family in earthly sense.

我們自己是一個居住在和諧之中的團體。對於我們，要生活在和諧中是非常容易的，因為我們不要求任何事情，我們不取得任何事情，我們不需要任何事情。每一個實體都樂於做那些應該被做的事情的一部分，以支援對我們的物質性載具的維護。因此，我們會說，在一個團體中的和諧的首先且最大的要求，就是那個團體是一個真正具有深入的愛且在關於強烈地愛那些可能在世俗的意義上不屬於你的家庭的實體的方面具有一種無懼的團體。

It takes courage on the part of all concerned to transcend the many all too human emotions of opening couples up to a spiritual life in common. If this experiment is well begun, communication has taken the place of that which we can see without speaking, that is, each is able to articulate within a certain

degree of accuracy its nature, its troubles, its strengths, and its idiosyncrasies. This gives each entity the opportunity to realize that it is, indeed, a teacher as well as a student. Or in case of the one channeling, indeed, the student as well as a teacher. To join a social memory complex is to be unafraid to expose not only all the good things about the self but all those things which are subjectively disliked about the self, so that the group may support each other instrument in its learning to love itself, for only those who love the self may proceed far along the spiritual path.

要超越開放的伴侶的完全過多的人類的情緒中的許多的情緒，直至一次共同的靈性的生命，它在所有涉及到的部分上都需要勇氣。如果這種體驗是被很好地開始了的，溝通交流就已經佔據了那些我們在不用發言的情況下能夠看到的事物的位置了，也就是說，每一個人都能夠在一定的準確性的程度之中發音清楚地說出它的特性，它的麻煩，它的長處以及它的特有的風格了。這給予每一個實體機會去領悟，它確實是一個老師，同時也是一個學生。或者在一個傳訊的實體的情況中，它確實是學生，且同樣也是一個老師。加入一個社會記憶複合體就是去對於不僅僅將所有關於自我的好的事情暴露出來，同樣也將那些在主觀上關於自我不喜歡的事情暴露出來感覺到無懼，這樣，團體就可以在每一個器皿學習去愛它自己的過程中相互彼此支持了，因為只有那些愛自我的人才可能沿著靈性的道路前進很遠的距離。

We shall transfer to the one known as (name). I am Latwii.

我們將轉移到被知曉為(名字)的實體。我是 *Latwii*。

(Name channeling)

(名字傳訊)

I am Latwii, and greet each through this instrument. There are many times when the path of service to those who you love is cloudy and obscured (The rest of this paragraph is mostly inaudible.) Though life is full of difficulties and ... and such times as these it is best to draw back and allow things ... For each has its own guiding light.

我是 *Latwii*，通過這個器皿向各位致意。會有很多時候通往那些你愛的人的服務的途徑是烏雲密布且模糊不清的，（這個段落的剩餘的部分幾乎是聽不見的。）雖然生命是充滿了困難與.....諸如這些時刻之類的時刻，最好去後退並允許事情.....因為每一個人都擁有它自己的引導之光。

It is a process of trust in the light of others as in one's own light that allows one to come together as these lights slowly tend to converge. When such a convergence comes about one feels a sense of releasement into a greater beingness which is a higher part of being than one is accustomed to. It is a sense of purpose and of service that transcends the ordinary concerns of a life torn with anguish, filled with sorrow and perhaps with the joys and fulfillment incident to one's daily activities.

這是一個就如同信任一個人自己的光一樣地信任其他人的光的過程，這個過程會隨著這些光緩慢地傾向於會聚而允許一種光聚集到一起。當這樣一種會聚發生的時候，一個人會感覺到一種釋放進入到一個更大的存在性之中的感覺，這種存在

性是一個比一個人所習慣於的存在更高的存在的部分。它是一種目的感和服務感，對於一次被煩惱所撕裂，為憂傷所充滿，也許是為伴隨著一個人的日常活動的喜悅和完成所充滿的生命，這種目的感和服務感是超越了這樣的生命的通常的憂慮的。

One finds, then, in this process, the give and the take between the purposes that beckon and the concerns which oblige us to keep our nose to the grindstone, as it were. The path is long and seems, from the point of view of your illusion, to be very arduous. However, this work is already begun. You all have a foot securely upon the path. And what remains is to find a way to take each additional step, one at a time, slowly, as you begin to find the heart of the center where you all are already come together.

接下來，一個人，在這個過程中，會發現在那召喚的目的和迫使我們，可以說是，埋頭辛苦工作的憂慮之間的給予與接受。道路是漫長的，且從你們的幻象的視角看起來似乎是非常艱苦的。然而，這個工作已經被開始了。你們全都穩固站立在道路上了。剩下的事情就是，隨著你們開始發現那個在其中你們全都已經聚集到一起的中心的核​​心之處，去找到一種方式去走出每一個追加的腳步，一次一步，緩慢地。

It is time to transfer to the one known as Jim.

現在到了轉移到被知曉為 *Jim* 的實體的時間了。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and we speak now through this instrument. The group consciousness that develops from the combination of individual entities is a kind of mind which entities of your vibration first become familiar with in the family situation, then within the early school years, then within the neighborhood. And it is extended therefrom to all of those groups and activities which the social creatures that you are can construct for the various purposes that satisfy curious and diligent minds. The beginning of this formation is, of course, with the individual as it is nurtured by the parents. It is most helpful to receive the kind of support in one's early development that gives one the confidence, that the entity one is, is valued by those about one. This confidence is the foundation stone for the future character structure, shall we say. This confidence provides a safety for the entity in that it may venture forth as far as it feels able in discovering new aspects of its environment, especially those concerning other selves, and then the turn again to the safety of that self-confidence. These voyages outward from the secure self are those beginning ties that open pathways of sharing of the self with others throughout the life experience.

我是 *Latwii*，我現在通過這個器皿發言。從個體的實體的混合發展出來的團體的意識是一種類型的心智，屬於你們振動的實體首先會在家庭的情境中，接下來再早期的學校的時期中，接下來在鄰里中隊這種心智的類型感到熟悉。它是從那裏被延伸到所有那些團體和社會性的創造物的活動的，你們能夠為了各種各樣的目

的構建這樣的團體與活動，這些目的都滿足了好奇且勤奮的心智。這種構型的開始，當然是隨著個體被父母所撫養而與個體一同發生的。在一個人的早去的發展中去接受那種類型的支持，這是極其有幫助的，這種類型的支持會給予一個人確信，即一個人之所是的實體，是被它周圍的實體所重視的。這種確信是未來的性格的構架的，容我們說，基石。這種信任為實體提供了一種安全性，在其中它就可以在它感覺到在探索它的環境新的面向，尤其是那些關於其他自我的面向上它所能夠進行冒險的範圍內不畏艱難地出發，它接著就會再一次轉向自信的安全了。這些從安全的自我向外的旅程是那些開始的紐帶，在貫穿整個生命體驗中，它們打開了將自我與其他人進行分享的通道。

When one finds a difficulty in any group environment, in remaining harmonious within that environment, it is well to investigate first that concept of self which may be providing difficulty when observed within another self. For it is usually the case that the qualities with which one has had personal difficulty are those qualities first noticed as difficult qualities within another. As one reassesses the seeking of certain qualities and concepts, tendencies and beliefs within the personal philosophy of life, shall we say, one may travel back along the line of formation of this quality or belief and determine to the best of one's ability the origination of this quality.

當一個人在任何團體的環境中，以及在那個環境中保持協調一致的方面發現一種困難的時候，去首先檢查那種當在另一個自我內在之中被觀察到的時候可能正在提供困難的自我的觀念。因為通常會發生的情況是，一個人已經對其擁有了一種個人的困難的特性，是那些首先作為在另一個人內在之中的困難的特性被注意到的特性。當一個人對在個人的生命哲學內在之中的，容我們說，一定的特性、觀念、傾向性與信念的尋求進行重新評估的時候，它可能會沿著這種特性或者信念的形成的線路回溯，並盡其所能確定這種特性的起因。

Oftentimes one will find that there is a distorted experience that has lent its distortion to the formation of a certain portion of an entity's life pattern that will then have repercussions throughout the life pattern as the entity engages in relationships with other selves. These qualities will reappear according to the entity's personal program, shall we say. The more intensive distortions, the more unbalanced belief systems, will tend to surface more frequently than those that are more balanced, in order that the, shall we say, squeaky wheel shall get the oil of the attention, and, hopefully, of the balancing action of the entity.

時常，一個人將會發現，會有一種扭曲的體驗，它已經將它的扭曲賦予了一個實體的生命模式的一定的部分的構型了，它接下來將會隨著實體參與到與其他自我的人際關係而在貫穿整個生命模式中擁有回聲。這些特性將會根據實體的個人的，容我們說，編程而重現。越發強烈的扭曲，越為失衡的信念系統，將傾向於比那些更為平衡的特性更為頻繁地浮現出來，以便於，容我們說，發出軋轢聲的輪子得到注意力的潤滑油，並有希望得到實體的平衡的行為的潤滑油。

Thus, one very primary action that one may take in assuring deep harmony is to work intensively upon the personal program of learning so that one enters into a group situation [with] as balanced a system of energy expenditure as is

possible to achieve, while recognizing that no entity in any group will have a perfectly balanced system of expending the energy that is the daily gift from the Logos through the system of energy centers of every entity.

因此，在確保深入的協調的方面一個人可以採用的一個非常主要的行動，就是去深入地在個人的學習的程式上進行工作，這樣一個人就會帶著有可能取得的一種平衡的能量支出的系統來進入到一個團體的情境中，並同時認識到，在任何團體中沒有實體將會擁有一種完全平衡的消耗能量的系統，而那種能量就是來自於理則且流經每一個實體的能量中心的系統的每日的禮物了。

We also would recommend that there is the possibility of increasing group harmony by reassessing the quality of desire for the group formation within each individual. It is well that there be a principle by which each within the group seeks to work in order that there might be the basic agreement as to the reason for the formation of the group.

我們同樣也會推薦，會有藉由在每一個個體中對團體的形成的渴望的特性進行重新評估而增加團體的協調性的可能性。會有一個在團體中的每一個人藉由其尋求去工作的原則，以便於在關於團體形成的原因的方面可能會有基本的共識，這是很好的。

I am Latwii. We are aware that there is one within the circle that has become quite fatigued, and we feel that we have achieved in the basic amount of transmission of the concept for this session that we had hoped to give. We would at this time thank each for again inviting our presence, and we would remind each that we are with each in the personal meditations for the purpose of helping to deepen these meditations. We look, as you say, forward to those times where we shall again be asked to join your circle of seeking, and we shall gladly do so at those times. We shall leave this group at this time, as always, in the love and the light of the one infinite Creator. We are known to you as those of Latwii. Adonai, my friends. Adonai.

我是 *Latwii*。我們察覺到，在這個圈子中有一個實體已經變得相當疲倦了，我們感覺到我們已經取得了對於這次集會我們本來希望去給予的觀念的傳遞的基本數量了。我們會在此刻再一次感謝各位邀請我們的出席，我們會提醒每一位，我們會在個人的冥想中與每一個人在一起以實現幫助深化這些冥想的目的是。如你們會說的一樣，我們期待那些我們將再一次被請求加入你們的尋求圈子的時刻，我們見在那些時刻樂意地這樣做。我們將在此刻離開這個團體，一如既往，我們在太一無限造物者的愛與光中離開。我們是你們知曉的 *Q'uo*。Adonai，我的朋友們，Adonai。

June 15, 1990

1990-06-15 Latwii : 自我的管道

(Carla channeling)

(Carla 傳訊)

I am Latwii. Greetings to you in the love and in the light of the one infinite Creator. There was a significant pause before we began this contact because the instrument, somehow uncharacteristically, had inner work to do before it could enter the metaphysical world of spirits, and because this is a detail of some importance we shall speak of it before we begin our message.

我是 Latwii。在太一無限造物者的愛與光中向你們致意。在我們開始這個接觸之前有一段值得注意的暫停，因為這個器皿，以某種非典型性的方式，在它能夠進入到靈性的形而上學的世界之前有內在的工作要去進行，因為這是具有某種重要性的一個具體細節，我們將在我們開始我們的資訊之前談及它。

When one wishes to be of a metaphysical nature, clear and sure and lucid in being, one cannot bring to that stance metaphysical work on a personal plane that is undone, else all protection will be faulty, and the storms of the ever-going illusion of duality, which extends into fourth density, will affect the contact unreliably, but generally in somewhat of a negative fashion. In the case of this instrument it had received messages from a negative entity which it fastidiously and carefully answered. But the final communication from this entity was a psychic assault which the instrument felt but did not accept as being a portion of itself.

當一個人希望具有一種形而上學的特性，且希望在存有中是清晰、肯定且明晰的時候，它是無法將在一個個人性的層面上尚未被完成的形而上學的工作帶到那個的姿態上的，否則所有的保護都將會是有缺陷的，二元性的持續不斷的幻象的風暴將會不可靠地影響接觸，且一般是通過多少具有一種負面性的方式影響的，這種二元性的風暴會延伸進入到第四密度。在這個器皿的情況中，它已經從一個負面性的實體接收到了資訊了，它挑剔地且小心謹慎地進行了回應。但是，來自這個實體的最後的交流是一種心靈攻擊，這個器皿感覺到了這種攻擊但並未接受它作為他自己的一部分。

When one realizes that one is being greeted psychically by negative entities, thoughts or impulses, one must do the work of accepting and loving this negativity, cradling it close to the heart, seeing in it the fear that is the antithesis of truth, and cradling this falsity and loving it and absorbing it into the self until it has rebalanced itself within the self as an accepted and loved portion of the self, which one does not choose to manifest. If a channel has fear and has not balanced this, then the entire procedure of tuning and challenging becomes unreliable to the extent that the instrument has fear. In this instance, the instrument was accurate in its reading of the degree of negativity of this particular entity, but did not do the metaphysical work required to become one with this entity in love and in light and in service.

當一個人意識到它這個在被負面性的實體、想法或者衝動心靈致意的時候，它必

須進行接納並愛這種負面性的工作，將它在心的附近撫育，在它之中看到作為真理的對立面的恐懼，賦予這個不真實的事物，愛它，並將它吸收到自我之中，一直到他已經在自我內在之中作為自我的一個被接納且被愛的部分，作為它並未選擇去顯化的部分重新平衡它自己為止。如果一個管道擁有恐懼且尚未平衡這種恐懼的話，接下來，整個調音和傳訊的過程就會在那個器皿擁有恐懼的事物的程度上是不可靠的了。在這個情況中，這個器皿在它對這個特定的實體的負面性的程度的解讀的方面是準確的，但是它並未進行所需的形而上學的工作以在愛中、在光中、在服務中與這個實體合一。

It is written in your holy works that you shall love your enemies and those that spitefully use you, for it is not difficult to love those who love you, but all-important to love those who do not love you. We ask each to ponder these simple words, as the heart may mature and become a strong and reliable energy center, capable of being open and full of energy, with no blockage of fear.

在你們的神聖著作中寫到，你應該愛你的敵人和那些惡意地利用你的人，因為去愛那些愛你的人並不難，而真正重要的是去愛那些並不愛你的人。我們請每一個人都沉思這些簡單的話，因為心可以成熟，並成為一個強有力且可靠的能量中心，它能夠開放並充滿能量，而不帶有恐懼的阻塞。

The full and open heart. Let us gaze upon it as it touches upon the various energies and activities of the illusion, in what you call your red-ray energy center. What is the full and open heart but one who accepts all energies of life as beautiful. This heart sees the beauty of form as it is designed in this illusion and is able to comprehend the energies that move through each form, each manifestation. The heart embraces its own physical vehicle, sending light to each and every cell. Where there is any darkness, light is visualized, oceans and oceans of bubbles of light moving to each and every portion of the physical vehicle that may be in discomfort. Refreshing, easing, comforting, cleansing, renewing each cell.

充滿且開放的心。讓我們在它，在你們所稱的紅色光芒能量中心中，觸及幻象的各種能量和活動的時候注視它。充滿且開放的心，僅僅就是一個接納所有的生命的能量都是美麗的心。這個心將外形的美麗視為它在這個幻象中被設計好的，它能夠感受流經每一個外形，每一個顯化的能量。這個心擁抱它自己的物質性載具，並同時向每一個細胞送出愛。在有任何黑暗的地方，光被觀想。一片又一片光的泡沫的海洋進入到物質性的載具的每一個可能處於不舒適中的部分。更新、安慰、撫慰，清理並重建每一個細胞。

In the full acceptance of this body that is yours within the illusion, is the full healing of this body. Find the way in your heart to love all aspects of this body, never to begrudge it, (inaudible). Always to understand that same energy in others and to love and accept each vibration as lovely.

在對你在幻象中的這個身體的完全的接納中，是對這個身體的完全的療愈。在你的心中找到方式去愛這個身體的所有面向，永遠不要對它吝嗇(聽不見)。請一直理解在其他人身上的相同的能量並一樣有愛並接納每一個振動。

We will transfer this contact to the one known as Jim. I am Latwii.
我們將這個接觸轉移到被知曉為 *Jim* 的實體。我是 *Latwii*。

(Jim channeling)
(*Jim* 傳訊)

I am Latwii, and we continue through this instrument. As you move to the orange-ray energy center and consider it for its clarity, you must look to those relationships that are of an intensive nature, where you share that which is your unique nature with one other entity upon a basis where this pairing of energies draws from you all of your attention in your caring and your efforts to communicate that which is yours to communicate. This type of relationship is the first movement outward from the individualized self and the first movement which establishes a bridge or a bond with another self, which then allows a commerce, a trading, shall we say, of energies betwixt you and one other entity.

我是 *Latwii*，我們通過這個器皿繼續。當你們移動到橙色光芒能量中心並為它的清晰度考慮它的時候，你必須檢查那些具有一種強烈的特性的關係，在其中你與另一個實體分享了你獨一無二的特性之所是，這種分享是在這樣一種基礎上的，這種配對的能量會在你對你去交流你所要交流的內容的關注和努力中吸引你所有的注意力。這種類型的關係是從個體化的自我的向外的首先運動以及構建了與另一個自我之間的一座橋樑和一個紐帶的首先的運動，這種運動接下來允許了一種交際，一種對在你和另一個實體之間的，容我們說，交易。

This other entity's identity may change from time to time. The significant part of this kind of relationship is that there is only one entity at the time which comes within your focus and with whom you then respond and move in a kind of dance, as it were, as energies are exchanged. Wherever there is any kind of obstruction or blockage of this energy exchange due to imperfect communication or imperfect processing of catalyst there needs to be the balancing of these distorted efforts, so that this center of energy may play its part in the channeling process and be opened to the degree necessary for minimum functioning—that is, to allow a certain amount of energy to move freely through the center without it being distorted or biased in a significant way. When this procedure has been accomplished, then the entity is ready to move to that yellow-ray center which begins the further expansion of the expression of the individual energies.

這個其他的實體的身份可能隨著時間而改變。這種類型的關係的意義重大的部分是，在那個時刻僅僅只會有一個實體進入到你的焦點中，你接下來會對這個實體進行回應並隨著能量被交換，用一種類型的，可以說是，舞蹈與之一同移動。這個能量中心無論在什麼位置由於不完美的交流或者對催化劑的不完美的處理而有任何類型對這種能量交換的阻塞的話，就需要有這些被扭曲進行平衡的努力，這樣，這個能量中心就可以在傳訊的過程中扮演它的角色並被開放到最低的運轉所需的程度——也就是說，允許一定數量的能量自由地通過那個中心，而沒有用一種重大的方式被扭曲或者產生偏向性。當這個過程已經被完成的時候，接下來那個實體就準備好移動到黃色光芒的中心了，這個中心開始了對個體的能量的

表達的進一步的拓展。

We shall transfer at this time to the one known as S.

我們將在此刻轉移到被知曉為 S 的實體。

(S channeling)

(S傳訊)

I am Latwii, and we greet each through this instrument. The yellow-ray energy center conditions those experiences which have to do with other selves, numbering more than two. In the yellow ray there is the capacity to take in those configurations of energy which express complex arrangements of interactions. We will find these arrangements embodied in institutions and in practices and more intimately in attitudes that come out of these institutions and practices. So that it is with respect to the attitudes that the more immediate work is accomplished, when working in yellow ray.

我是 *Latwii*，我通過這個器皿向各位致意。那些對黃色光芒能量中心的狀況的體驗是與數量超過兩個的其他自我有關的。在黃色光芒中心中，會有去接受那些表達了複雜的互動的安排的能量配置的能力。我們將發現這些安排是機構中、在實踐中，且更為密切地在這些機構與實踐產生的出來的態度中被顯化出來了。因此，當在黃色光芒中進行工作的時候，就是在關於態度的方面，更為直接的工作被完成了。

The attitudes involve a give and take of energies and an acceptance of patterns and behavior and a feeling which comes upon one as from a source which is larger than one, and which seems to be other than one. To deal effectively with the balancing of the yellow ray one must accept that the illusion in which one deals is as it should be, and one must accept the gift that the illusion offers in the form of the particular experience which is one's own. When this experience has been assimilated and accepted, the possibility of moving into relation to the energies of the green-ray center becomes established.

態度包含了一種對能量的給予和接收，一種對模式和行為舉止的接納，以及一種出現在一個人身上的感覺，這種感覺好像是來自於一個比一個人更大的源頭，且看起來似乎是與它的感覺不同的感覺。要有效地與對黃色光芒的平衡打交道，一個人必須接受它與之打交道的幻象就是它應該是的樣子，它必須接受這個幻象通過它自己的特定的體驗的形式提供的禮物。當這種體驗已經被消化並被接受的時候，開始與綠色光芒中心的能量建立關聯的可能性就被建立了。

The green ray is a more universal image. It has to do with the beingness of the self and the illusion and the entire system of energies which from beyond both gives itself to expression (inaudible) keynote to the experience of green-ray energies is love and it is compassion. The compassion which one experiences at this level is a summation of the work one has done upon the other three levels of energy expression. And it involves to some extent a balancing of these energies which can be accomplished only by seeing that

these energies are of the Creator and not one's own. They are not to be held but are rather to be expressed and allowed to flow. In this way, one finds within the heart a humility within which a sense of purpose may be born. The sense of purpose, born in the heart center, is the most important endowment that an aspirant to truth may find. It is the birthright of each to have this firmly instilled in the center of his being. To discover this center is to find within one the yearning which is the springboard to work in the higher chakras.

綠色光芒是一個更為普世性的圖像。它是與自我與幻象的存在性，以及整個能量系統是有關的，整個能量系統從高於它的位置同時給予了它自己表達（聽不見）體驗綠色光芒能量的主旨就是愛，它是同情心。一個人在這個層次上體驗到的同情心是它已經在其他的三個能量表達的層次上已經完成的工作的一個總和。它在某種程度上包含了對這些能量的一種平衡，這種平衡僅僅能夠藉由看到這些能量是屬於造物者而不是屬於它自己的而被實現。這些能量不是要被緊緊抓住，而毋寧是要被表達並被允許去流動。用這種方式，一個人就能夠在心之中找到一種謙遜，藉由這種謙遜一種目的的感覺就可以被誕生出來了。在心的中心中被誕生出來的這種目的感，是一個有志於真理的人可以找到的最重要的天賦。將這種目的感穩固地灌注在他的存有的中心之中，這是每一個人的天賦權利。要去發現這個中心，就是去在一個人內在之中找到對它的渴望，這種渴望是在更高的脈輪中進行工作的跳板。

It could be said that the yearning of the open heart is the rectifying factor, the factor of purity, which gives to blue ray an assurance of having to deal with truths and not merely the concerns of the illusion. Blue ray contains within itself the power of expression. In the expressiveness of blue ray there exists the joy of creation in its occurrence. Blue ray is the first center of energy within the mind/body/spirit complex which may act creatively. With this creative power comes a responsibility. If the blue ray has been energized by the open heart, it is responsive to the energies that have come up from the lower centers, as it finds these energies balanced by love and then compassion.

可以說，這種對開放的心的渴望就是提純的因數，純度的因數，它給予了藍色光芒一種必須與真理打交道，卻不僅僅與對幻象的關注打交道的保證。藍色光芒在其自身內在之中包含了表達的力量。在藍色光芒的表達性之中存在有在其遭遇中的創造的喜悅。藍色光芒是在心/身/靈複合體中第一個可以創造性地行動的能量中心。伴隨著這種創造性的力量，出現了一種責任。如果藍色光芒已經被開放的心賦能了，它對於從較低的能量中心中上升的能量是敏感的，當它發現這些能量藉由愛並接著藉由同情心被平衡的時候。

There is another source of energy available for expression in blue ray, however, and this is the source known as the Christ within. This energy, to be expressed, must first be apprehended in a form sufficient for the activation of blue ray. This involves, then, already the activity of that energy center which is located between the brows and is indigo in its true coloration.

然而，會有另一個可供在藍色光芒中的表達所利用的能量源，這就是被知曉為內在的基督的源頭。這種能量如果要被表達，必須首先用一種足夠藍色光芒的機會的形式被理解。那麼，這就已經包含了位於雙眉之間的能量中心的活動了，這個能量中心在其真實的色彩中是靛藍色的。

The indigo-ray center is the center of insight. It is the center capable of discerning a concept, which for its more and more discursive expression requires contact with the blue ray. Within the indigo ray the concept remains merely the concept. And experience of it is more direct, less refractory than one finds in the blue ray. It is for this reason that the more particular work of the adept is focused in the indigo-ray center when the adept has reached the point of being capable of reliably discerning the concepts and principles that are in so many various ways expressed within the illusion, but always in such a way as to transcend the illusion in favor of a metaphysical significance, which may be quite different from the appearance it takes on within the illusion.

靛藍色光芒中心是洞見的中心。它是有能力分辨一個觀念的中心，因為這種分辨的越來越散漫的表達，這個觀念需要與藍色光芒的接觸。在靛藍色光芒中，觀念依舊僅僅是觀念。相比在藍色光芒中一個人會找到的表達，在靛藍色光芒中對它的表達是更為直接的，且較不難以處理的。就是因為這個原因，當行家已經抵達了能夠確實地分辨在幻象中用如此多各種各樣的方式被表達的觀念和原則，**但卻一直在關於超越幻象的方面用這樣一種支持具有一種形而上學的重要性，且可能與在幻象中它所呈現出來的表像相當不同的方式的位置的時候，行家的更加明確的工作是被聚焦在靛藍色光芒的中心中的。**

In the indigo-ray center one finds that concepts do not stand alone, each discreet from the others, but, rather, that the situation is somewhat like a series of small streams or rivulets which empty into larger streams and then to larger ones still, until finally they join in a great torrent and seem to travel towards a single source. We say travel towards because this is the direction indicated by the adept who seeks, that is, the adept feels himself to be traveling towards that which is sought.

在靛藍色的中心中，一個人發現觀念並不是孤立的，每一觀念都不是與其他的觀念是分開的，毋寧說，情況是多少有點類似於一系列小小的溪流或者小河，它們注入到更大的溪流中並接著流向更大的溪流，一直到最終，它們在一個巨大的洪流中彙聚並向著一個單一的源頭旅行。我們說旅行的朝向，因為這是一個有尋求的行家表明的方向，也就是是，行家感覺到它自己是向著那個被尋求的事物旅行的。

But in reality, there is not a single direction to this movement. It is, rather, a movement which goes simultaneously backwards and forwards, as it were. The adept, thus, finds that the movement in the direction of what is sought, a movement which, indeed, is initiated by the adept, does not terminate either at a point within the line of sight of the adept or one outside of this line of sight, but, rather, opens a [hallway] of love and light that returns again unto the adept. It is a stream which flows outward and inward simultaneously. It is this situation which is described in your scriptures when they advise the student that, "if you ask, you will indeed receive," for, indeed, in truth the asking is the receiving, the seeking is finding. This is perhaps the most basic secret known and knowable in indigo ray. That is the foundation for the platform upon which all further work may be done.

但是在實相中，這種運動是沒有一個單一的方向的，它，毋寧是一種同時性地，可以說是，前後和向前的運動。因此，行家會發現，在那個被尋求的事物的方向上的運動，一種確實是被行家所啟動的運動，這種運動並不會在行家的視線之中的一個位置上，或者在視線之外的一個位置上終止，毋寧說，這種運動開放一個愛與光的過道，這種愛與光會再一次返回到行家的身上。它是一個同時性地向外和向內流動的溪流。這就是在你們的聖經中被描繪的情況了，在其中它們向學生建議，“如果你請求，你將確實會收到，”因為，確實，在真理中，請求就是接受，尋求就是找到。這也許是在靛藍色光芒中被知曉且可以被知曉的最基本的秘密了。那就是所有進一步的工作在其上可以被進行的平臺的基礎了。

Once one has activated all the energy centers—red, orange, yellow, green, blue and indigo—the issue of first importance is one of balancing. For a mind/body/spirit complex which is so ... 一旦一個人已經啟動了所有的能量中心——紅色、橙色、黃色、綠色、藍色和靛藍色——具有首要的重要性的議題就是平衡的議題了。對於一個心/身/靈複合體.....

(Side one of tape ends.)

(磁帶一面結束。)

(S channeling)

(S傳訊)

... activated in any particular energy center that this center overbalances the entity in the direction of processing or expressing a certain kind of energy at the expense of other manners or laws of processing or expressing energy, will find that blockages occur which are due—not so much to the specific, distorting effects of individual chakras—but rather due to the fact that the entity as a whole is out of balance. It is vital to keep in mind that a sense of proportion should be everywhere maintained. For it is out of this sense of proportion that the finer points, or the fine-tuning, shall we say, may take place.

.....如果它在任何特定的能量中心被如此之啟動以至於這個中心是失去平衡的了，實體在以處理或者表達能量的其他的方式或者法則為代價的情況下處理或者表達一定類型的能量的方向上，將會發現阻塞出現了，這種阻塞在很大程度上不是由於個體的脈輪的特定的扭曲的效果，而毋寧是由於實體作為一個整體是失去平衡了的事實。一種比例感應該在每一個地方被保持，記住這一點是至關重要的。因為就是出於這種比例感，微妙的位置，或者，容我們說，微妙的調音，就可以發現了。

The effect of consistent daily work in meditation is not perhaps felt suddenly, is not perhaps experienced quickly or obviously in the terms of the illusion, but it is the surest and only safe approach to spiritual growth that one may take within your third density. We would suggest to each that you take heart, and in a quiet joy go about your daily routine, knowing that nothing that you do, no distortion in which you may become involved, will put you so far from

the love and the light of the one Creator that you are beyond redemption. All is acceptable. You are of the Creator. Find, then, within yourself the joy and the peace that is that of the Creator. We leave you in the love and in the light of the infinite Creator. Adonai, my friends. Adonai.

在冥想中的持續不斷的每日工作的效果也許不會突然間被感覺到，也許不會在幻象的意義上很快或者明顯地被體驗到，但是，它是最為確切且唯一安全的通過其一個人可能在你們的第三密度中取得的靈性的成長的途徑。我們向每一個人建議，你們鼓起勇氣，在一種安靜的喜悅中開始著手你們每天的例行公事，並同時知曉，你們所說的事情中沒有任何事情，你們可能被包含在其中的扭曲中沒有任何扭曲，將會讓你如此遠離太一造物者的愛與光以至於你們是無法救贖的。一切都是可接受的。你們是造物者。那麼，在你自己內在之中找到造物者之所是的喜悅與平安。我們在無限造物者的愛與光中離開你們。Adonai，我的朋友們。Adonai。

(Carla channeling)

(Carla 傳訊)

And so we open again through this instrument in love and light. We would instruct each to examine its portion of the message. For in each portion of the message was intended and is always intended a poetry, a beauty and inspiration, a surrounding of the subject with open nuances that excite the curiosity and show the way for growth in each and every subject or situation covered.

因此，我們通過這個器皿在愛與光中再一次開放。我們會指導每一個實體檢查信息的它的那個部分。因為在資訊的每一個部分中都是被打算好且一直都被打算好是一首詩歌，一種美麗與靈感，一種用開放的細微差別來包圍主題的，它們會讓好奇心感到激動並在每一個涉及到的主題或者情況中展現成長的道路。

We are those who would have the fun, the playing with the subject, and we find, as we intended to, that the sense of lightness of that which is lifted from the shoulders by awareness is somewhat lacking. Each may examine its own contributions. To the instrument known as S, especially, we would [note] that this instrument's love of the teaching moves at times to limit the nuances or open-endedness of each portion of the subject covered. 我們是那些會對主題感到高興並與之一同玩耍的實體，我們發現，如同我們打算的一樣，那種藉由察覺而對從肩膀上被放下的事物的輕鬆感是有些缺少的。每一個實體都可以檢查它自己的貢獻。尤其是對於被知曉為 S 的器皿，我們會指出，這個器皿對於教導的愛時常會移動到所涉及的主題的每一個部分的微妙變化或者無限性的邊界。

There is a joyful surrender, so that to a channel there is no concern to teach, no concern to be [thorough], no concern to be complete, no concern for content, but only the concern to remain completely one with the tuning one has achieved. In this surrender, each thought opens like a flower, and bloom and beauty and lightness enhance the communication. In this case, although the instrument known as S did an excellent job in expressing our basic

message, there was the nearly subconscious intention "to teach" that goes with the habits of an entire career of teaching. Channeling is a different kind of teaching. It is a teaching in which one surrenders all desires to teach, to make sense, or to do anything except to listen, to feel, to be, to float in that highest tuning which may be held in a stable manner. Then all else is a mechanical procedure of reporting upon the concepts one has received.

會有一種喜悅的交托，這樣，對於一個管道就不會有對於教導的擔憂，不會有對於詳盡的擔憂，不會有對於完整的擔憂，不會有對於內容的擔憂，而僅僅只有對於完全地保持與一個人已經取得的調音的一體的關注。在這種交托中，每一個想法都如同一朵花一樣地開放，花朵、美麗與輕鬆會增強交流。在這個情況中，雖然被知曉為 S 的器皿在表達我們基本的資訊的過程中做了一個優秀的工作，幾乎會有那種潛意識的'去教導'的意圖會伴隨著一次完整的教導的生涯的習慣而出現。傳訊是一種不同類型的教導。它是一種在其中一個人將所有對教導，對合理化，或者對除了聆聽、去感受、去成為，去在那種用一種穩定的方式可以被保持的最高的調音中漂流之外去做任何事情的渴望都交托出去的教導。接下來，所有其他的事情就是一個對一個人已經接收到的觀念進行報導的機械性過程了。

The teaching then unfolds in a way impossible to the conscious teacher, and the results please that same teacher in a way he could never be pleased with his own thoroughness. We say this while we say also that there was excellence in this contact. Yet, we are aware that this instrument strives for more, for inspiration, for freedom from linear thinking. And so we would look back at the full and open heart and revalue briefly that which we have covered.

教導接下來就會用一種對於有意識的老師不可能的方式展開了，而結果會用一種它從來無法對他自己的徹底性感到高興的方式讓那個同樣的老師感到高興。我們這樣說，我們同樣也會說，在這個接觸中有優秀的地方。然而察覺到，這個器皿努力取得更多，取得啟發，取得免除線性思考的自由。因此，我們會向回檢查充滿而開放的心並簡要地重新評估我們已經涉及到的內容。

In the lower energies, each has weaknesses due to the harsh illusion each experiences. This instrument with the difficulties of red-ray physical pain. The one known as Jim with difficulties of a relationship held in freedom and trust. The one known as S with the difficulties allowing interactions with groups, to be that which is inspired rather than intended. Each then, in the discussion of these lower energy centers, expresses its own unimportant but substantial enough limitations. Examine and consider, for all things point to the heart from each direction, and to give maximum energy to the heart, to throw into the heart all that one receives, is dearly to be desired. The heart is a thing in itself, a power, a resource, that which in its full and open presence heals those about it by its very being,

在較低的能量中，由於每一個體驗到的刺耳的幻象，每一個人都有缺點。這個器皿帶有紅色光芒的身體的痛苦的苦難。被知曉為 *Jim* 的實體帶有通過自由和信任擁有一種人際關係的困難。被知曉為 S 的實體帶有允許與團體之間的互動，並成為被啟發的事物而不是被打算的事物的困難。那麼，每一個人在與這些較低的能量中心的討論中都會表達它自己的不重要但卻相當足夠多的局限性。檢查並考慮，因為所有的事情都從每一個方向指向心，將最大的能量給予心，並將全部一

個人接收到的事物投入到心中，就是要被深深地渴望的事物了。心在其自身之中就是一個事物，一種力量，一個資源，是那種在其充滿且開放的存在中會藉由它的核心的存在而療愈在它周圍的實體的事物。

The higher energy centers receive their ability to do their work because of a full and loving open heart. And each who chooses to communicate or to work in consciousness is working with the green-ray energy, that is its resource. The greatest mistake that seekers make is to attempt to do the higher work in consciousness, without in due patience doing the thorough work in the lower energy centers. For each is as important as the other. All together make the body of energies that creates the energy complex of each spirit.

更高的能量中心會因為一種完全且有愛的開放的心而接收到它們進行它們的工作的能力。每一個選擇去溝通交流或者在意識中進行工作的人，都是正在與綠色光芒的能量一同工作，那就是它的資源。尋求者所犯的最大的錯誤就是在沒有在較低的能量中心中進行徹底的工作的適當的耐心的情況下嘗試在意識中進行較高的工作。因為每一個中心都是和其他的中心是一樣重要的。所有的中心一起造就了能量身體，能量身體創造了每一個靈體的能量複合體。

Value yourself, then, not for one or two manifestations of the open heart but for the fastidiousness with which in your private self you know you have worked in each energy center in each day to keep open the royal road, the pathway to the kingdom. Find joy, be merry, staying in fond companionship along the way and think not that information is the goal of channeling. Information is one portion of an axis, call it "x." The other portion of channeling is perpendicular to it at all points and in all directions, and may be called the nonlinear or inspirational or noetic or noumenal portion of that which we have to offer, by our humble opinions.

那麼，重視你自己，不是為了一個或者兩個開放的心的顯化，而是為了在你在你的私密的自我中知曉你已經在每一個在每一個能量中心中進行了工作以開放那條皇家的道路，那條通往領域的途徑所憑藉的過分的挑剔。找到喜悅，變得快樂，在路上與喜歡的夥伴呆在一起，並不認為那個資訊就是傳訊的目標。資訊是一個中軸的一部分，將它稱為“X 軸”。傳訊的其他的部分是在所有的部分並在所有的方向上都與它垂直的，它們可以被稱為我們藉由我們謙遜的觀點所要提供的事物的非線性的、或者靈感的、或者純理性的、或者本體性的部分。

Thus, we ask each to let go in joy, to surrender to the unknown. When covering familiar material release the mind, release the heart, release the strictures of that which is already known. For there is always within each unique channel a new nuance which may be brought forward from the material which is unique to the mind, the heart, the experience, and the spirit of each channel.

因此，我們請每一個人都在喜悅中放下，臣服於未知。當涉及到熟悉的材料的時候，釋放心智，釋放心，釋放已經被知曉的事物的束縛。因為在每一個獨一無二的傳訊中一直都有一個新的微妙變化是可能會從那個材料中被產生出來的，它對於每一個管道的心智、心、體驗和靈性都是獨一無二的。

Let yourself be a channel of wonder and mystery and astonishment to self. Allow this. It cannot be wanted. It cannot be desired and therefore gotten. It must be desired and then released. The true courage lies in that sweet surrender to the unknown which guides you and all, in infinite love, in the full and open heart that is the great original Thought of all that there is, the Creator Itself.

讓你自己成為一個自我的驚奇、神秘與驚訝的事物的管道的。允許這個管道出現。它無法成為想要的事物。它無法被渴望並因而被得到。它必須被渴望接著被釋放。真實的勇氣存在於對於未知的甜蜜的臣服中，這種未知會在無限的愛中，在充滿且開放的心中指引你和所有人，這個充滿且開放的心就是一切萬有的偉大的原初想法，就是造物者祂自己了。

Again we say to you, adonai, through this instrument, and we wish to close this contact through the one known as Jim. I am Latwii.

再一次，我們通過這個器皿對你們說，*Adonai*，我們希望通過被知曉為 *Jim* 的實體結束這個接觸。我是 *Latwii*。

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and greet each again in love and light. We wish only to offer ourselves to any queries which those present may have before we close this contact. Is there a query?

我是 *Latwii*，在愛與光中再一次向各位致意。我們僅僅希望提供我們自己來回答在我們結束這次接觸前在場的人們可能會擁有的任何的問問題。有一個問題嗎？

S: Yes, Latwii. In my learning channeling, it seemed to me that in order to keep myself abreast of the contact I needed to kind of look ahead—would I understand that you are telling me that this looking ahead baffles the more, ah, magical and interesting parts of the channeling, so that while it may bring back intact the information, it fails to capture the nuance and inspiration? Do I need to slow down? How might I go about improving this particular aspect?

S：是的，*Latwii*。在我對傳訊的學習的過程中，在我看來似乎為了讓我與接觸並排前進，我需要某種類型的超前——我會理解你們正在告訴我這種超前會阻礙傳訊的，啊，有魔法的和有趣的部分，這樣，雖然它可能帶回完好無損的資訊，它卻無法捕捉到微妙差別和啟發，是嗎？我需要減慢嗎？我如何著手改善這個特定的方面呢？

I am Latwii, and I am aware of your query, my brother. In this regard we would suggest that the practice of looking ahead, as you have called it, is that which gives a confidence to your contact, and in the beginning of your channeling it is helpful to use whatever crutch works, shall we say. In the long run of the channeling process, it would be well if you would look not so much to the approach of information as to remaining in a more free floating state, shall we say, in which you are subjecting yourself to the movement of the contact as it

will, this is to say as you progress in your experience of the vocal channeling, it would be well and would be easier for you to accept information about which you know nothing in advance. All of this practice has as its purpose forming the completely hollowed channel which has neither the preconceived idea nor the desire to know that which is next, but simply offers itself as an open instrument. There are many steps along the way to achieving this particular kind of contact and we would not wish to rush you in your progress but simply to suggest, as we have, that you are at a certain stage of the practice of channeling at this time, and the succeeding steps in this never-ending process, will concern themselves in a large degree with removing the crutches which are helpful in the beginning. For these crutches are, though sturdy in their offering of their support, also limiting in that which can be seen or received.

我是 *Latwii*，我理解了你的問題，我的兄弟。在這個方面，我們會建議，超前的練習，如你已經描述的一樣，是那種會對你的接觸給予一種信任的事物，在你的傳訊的開始，使用無論什麼，容我們說，有用處的拐杖，它是有幫助的，在傳訊的過程的長跑中，如果你在關於保持在一種更為自由的，容我們說，漂流的狀態的方面不如此多地期待資訊的接近的話，在這種狀態中，你是讓你自己受制於接觸如其所願的運動，也就是說，隨著你在語音傳訊的體驗中發展，你要去接受對於其你提前不知曉任何事情的資訊，這對於你會是很好的，且會是更加容易的。所有這種實踐的目的都是去形成完全中空的管道，這種管道及不會有預設的觀念，也不會有去知曉接下來是什麼的渴望，而單純地就是提供它自己作為一個開放的器皿。沿著這條道路會有許多的臺階通往取得這種特定類型的接觸，我們不會希望在你們的發展中催促你們，而是單純地希望建議，如我們已經建議過的一樣，你們在此刻是處於一定的傳訊的練習的階段的，在這個永不結束的過程中的隨後的步驟，將會在一個很大的程度上，讓它們自己涉及到移除在開始是有幫助的拐杖。因為這些拐杖，雖然在提供它們的支持的方面是牢靠的，卻同樣也在能夠被看到或者被接收到的事物中是產生限制的。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

S: Yes, thank you, that was very helpful. This goes into a little different direction. There is a subjective side to the experience of the channel in which one feels an energy, very strong, energy welling up within one, that once one gets used to it, has a certain tractability to it, if one can work with it. Now, there is an ebb and a flow to this energy, at least as I experienced it, rather than a steady stream of it. Is the process of learning to channel a process of learning to work with this energy when one feels that it is dissipated for the moment? Does one do well to pause long enough for it to gather in? Can you give me some indication of this problem?

S：是的，謝謝你們，那是非常有幫助的。這個問題進入到了有一點點不同的方向。傳訊的體驗有一個主觀性的面向，在其中一個人會感覺到一種能量，非常強有力，能量在一個人內在之中向上湧出，一旦一個人習慣了它，它就會對於這種能量擁有一定的駕馭的能力了，如果一個人能夠與之一同工作的話。現在，這種能量有一種潮起潮落，至少如我對它的體驗一樣，而不是一種能量的穩定的溪流。學習傳訊的過程是一個在一個人感覺到能量暫時消散的時候學習去與這種能量

一同工作的過程嗎？如果一個人暫停足夠長的時間以供它聚集起來，這樣做是好的嗎？你們能夠對於這個問題給我某種指引嗎？

I am Latwii, and believe that we have your query. Before any performance, the performer has the flow of the adrenaline, as you might call it, the excitation of the anticipation. This kind of energy is that which the new instrument would experience far more than the instrument which has long practiced its art. This energy can be helpful to the new instrument, much as the crutch of looking forward, shall we say, into the contents of the information which has yet to be received. As the new instrument perceives this welling of energy, the effect is to help the concentration and the focus of the concentration. This is most helpful to any instrument. However, as you become more practiced in your art of vocal channeling, you will also discover that this energy tends to be reduced, for the practice no longer elicits this, as this instrument would call it, rush of energy. It is at that time that your ability to focus your concentration will take over this function, shall we say. Thus, there are many attributes and characteristics of the channeling process that are found at the beginning of the process which may be utilized by the new instrument. But after a period of time, the new instrument, becoming a more experienced instrument, will discover that it is working more on its own resources and abilities rather than the accoutrements, shall we say, of the contact in its initial phases.

我是 *Latwii*，我相信我們已經明白你的問題了。在任何的演出之前，演出者都會擁有腎上腺素的流動，如你們可能對它的稱呼一樣，以及對於期待的興奮。相比已經練習了這種技藝很長時間的器皿，這種類型的能量就是新的器皿要遠遠更多地體驗到的事物了。非常類似於，容我們說，預測必定會被接收到的資訊的內容的拐杖，這種能量對於新的器皿可以是有幫助的。當新的器皿感覺到這種能量的湧出的時候，它的效果是去幫助集中注意力和對集中的聚焦。這對於任何器皿都是極其有幫助的。然而，當你們在你們的語音傳訊的技藝中變得更加有熟練的時候，你們將會同樣也發現，這種能量會傾向於被減少了，因為練習不再引發這種，如這個器皿會稱呼它的一樣，能量的激流了。就是在那個時候，你去將你的注意力聚焦的能力將會，容我們說，取代這個機能了。因此，傳訊的過程會有很多在這個過程的開始的時候被發現的屬性和特性是可以被新的器皿啟用的。但是在一段時間之後，當新的器皿成為了一個更有經驗的器皿的時候，它將會發現，它是更多地它在它自己的資源和能力上，而不是在它開始的階段的接觸的裝備上進行工作的。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

S: Yes, I think this is well taken, and I certainly do feel that rush. The energy that I had in mind, really, though, was one which I only began to experience later on, when I felt more calm and it is one which I have sometimes experienced in the meditative situation. I find it to be of a different order. Is—am I dealing only with a subjective modification, is that what you are describing as the adrenaline energy, or is there another dimension going on here?

S：是的，我想這一點是被很好地接受的，我肯定地確實感覺到那種激流了。我在我頭腦中擁有的能量，真的，雖然是一種我僅僅是開始體驗的能量，之後，當我感覺到更多的平靜的時候，它是一種我有時候會在冥想狀態中體驗到的能量。我發現它具有一種不同的順序。我僅僅是在與一種主觀上的修飾打交道嗎，那就是你們描繪為腎上腺素的能量的事物嗎，或者有另一個維度正在這裏進行嗎？

I am Latwii, and I am aware of your query, my brother. There are deeper levels of the mind which each entity within the meditative state may contact, as the meditation is more successful in achieving the one pointed focus, shall we say, and in removing those distractions to the meditative state simply by failing to attend to them. As one is successful in moving the conscious focus from the upper reaches of the conscious mind to the lower reaches of the conscious mind, and, indeed, into areas of the subconscious mind, one will feel a certain power or energy, as you have called it, which is the, shall we say, the energy of potential use.

我是 *Latwii*，我理解了你的問題，我的兄弟。每一個實體在冥想狀態中都有更為深入的心智的層次是可以接觸的，因為冥想在取得了一個，容我們說，鮮明的焦點的時候，且在藉由不去注意它們而消除那些冥想狀態的分心物的方面是更為成功的。當一個人在將有意識的焦點從有意識的心智的上部的範圍移動到有意識的心智的較低的範圍的方面是成功的時候，一個人將會感覺到一定的力量或者能量，如你們對它的稱呼一樣，這種能量是具有，容我們說，潛在的用途的能量。

This is a relatively unformed energy and is that which responds to the reaching, shall we say, the reaching of the conscious mind as it moves its focus into deeper realms of the subconscious mind. This reaching begins to potentiate those qualities which may be associated with the more feminine aspects of any entity, those of the intuition, those of the non-rational, those creative powers which have, as you would describe it, the magical or metaphysical ability to form consciousness in such and such a fashion according to the design of the working. Therefore, the energies which you have described are those within your own subconscious mind which are available to you as you are able to stably move your conscious focus into the subconscious mind.

這是一種相對未成形的能量，當有意識的心智將它的焦點移動到潛意識心智的更深的領域中的時候，這種能量就是會回應有意識的心智的，容我們說，伸手觸及的能量了。這種伸手觸及會開始為那些可以與任何實體的更為女性的面相，那些直覺的、非理性的面相，以及那些創造性的力量關聯在一起的特性賦能，那些創造性的力量擁有根據工作的設計用這樣或者那樣一種方式去形成意識的，如你們對它的描述一樣，魔法的或者形而上學的能力。因此，你已經描述過的能量是那些當你能夠穩定地將你的有意識的焦點移動到潛意識的心智之中的時候在你的潛意識心智之中的可以為你所利用的能量。

Is there another query, my brother?

有另一個問題嗎，我的兄弟？

S: No, thank you very much.

S：沒有了，非常感謝你們。

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

我是 *Latwii*，我們再一次感謝你，我的兄弟。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Latwii, and we have been most filled with joy and light to have been able to be with this group this morning. We feel that the progress made with the one known as S is exceptional and we hope that this entity will take our comments and small criticisms as those areas of improvement which are expected of the more advanced instrument. We are very happy to have been able to work with this instrument and look forward, as you would say, to further opportunities to do so.

我是 *Latwii*，我們對於已經能夠在今早與這個團體一同工作已近是幾乎被喜悅和光充滿了的。我們感覺到被知曉為 *S* 的實體所做出的進步是傑出的，我們希望這個實體會講我們的評論和小小的批評視為那些改善的區域，它們是被更為高級的器皿所期待的。我們非常高興能夠與這個器皿一同工作，並如你們會說的一樣，期待進一步的機會這樣做。

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

在此刻，我們將離開這個器皿和這個團體，一如既往，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 *Latwii*。Adonai，我的朋友們。Adonai。

June 17, 1990

1990-06-17 *Hatonn* : 親密關係中的吸血鬼

Group question: The question this evening has to do with how a person is able to deal with a situation in which another person is a psychological drain to be around. This might be a person in the home, at work, it might be a situation where you find yourself having to deal with so much of yourself just to survive in the situation that it feels like you have nothing more to give, and that you're being sucked dry, almost like a parasite or a leech is sucking the blood or the life energy out of you. How can a person find the inner strength, or the will, and the resources to continue dealing with a person or a situation that seems to take everything out of you that you've got?

團體問題：今天晚上的問題是與一個人如何與這樣一個情況打交道有關的，在這個情況中另一個人如果在它周圍就會成為一種心理上的耗竭。這可能是一個在家中，在工作上的人，它可能是一個你發現你自己不得不讓你自己如此多地與之打交道的情況，僅僅為了在那個情況中存活下來，以至於它感覺就好像沒有任何更多的事物要給予了，你正在被吸幹，幾乎就好像一個寄生蟲或者一個螞蝗正在將血液或者生命能量從你身上吸出來一樣。一個人如何才能找到內在的力量、或者意志以及資源去繼續與一個看起來似乎將所有你已經擁有的事物從你拿走的人或者情況打交道呢？

(Carla channeling)

(Carla 傳訊)

I am Hatonn, and I greet each of you in the love and the light of the infinite Creator. It is a great privilege to be with you this evening, and we thank and bless and send love to each of you, assuring that we will be with you at any time you mentally request our presence. We do not speak, but we are there as comforter for those who seek that comfort we have to give. We ask each to remember that we are limited by those things which we know and those things which our teachers have taught us. We are capable of error, and so we ask each of you to discriminate and judge those things which we say so that you may use those things which are helpful, but leave behind those things which are not, for within you is the power of all knowledge and wisdom, in a very deep memory which the truth resonates to, as occasionally this house resonates in its very walls to the sound of the train in passing, and hums; so does your being hum at the resonance of a truth that is yours personally. You do not learn from us but merely recognize the truth that you have known but could not say for yourself until we said it first, for much of what you know is buried deeply within your unconscious mind and can come to the surface only under carefully protected and loving circumstances where seekers of truth may gather together in love and grace abounding.

我是 *Hatonn*，我在無限造物者的愛與光中向你們各位致意。在今晚與你們在一起是一種巨大的榮幸，我們感謝、祝福並向你們各位送出愛，我們同時保證我們將在任何你們在心智上請求我們的在場的時候與你們在一起。我們不會說話，但是我們是作為所謂尋求我們所要給予的安慰的實體的安慰者在那裏的。我們請每

一人都記住，我們是被那些我們知曉的事情以及那些我們的老師已經教導我們的事情所限制的。我們是能夠犯錯的，因此，我們請你們每一個人分辨並判斷那些我們所說的事情，這樣你們就可以使用那些有幫助的事情，而將那些沒有幫助的事情留在後面，因為在你們內在之中擁有所有的知識和智慧的力量，它們存在於一種非常深入的真理會對其產生共鳴記憶中，就好像偶爾這個房屋會在它的每一面牆壁中都對經過的火車的聲音產生共鳴並發出嗡嗡的聲音一樣，你的存有就是這樣會對一種是你個人性的真理的事物的共鳴發出嗡嗡的聲音。你們不是從我們身上學習，而僅僅是認出你們已經知曉的這裏，但是你們一直到我們首先說出它之前都無法為你自己說出它，因為大量你們知曉的事情是被深深地埋藏在你的潛意識心智之中並僅僅在被仔細保護的且有愛的環境中才會來到表面上，在那個環境中，真理的尋求者就可以在大量存在的愛與恩典中將其收集起來了。

You ask how to protect yourself from the psychic verbal and physical attacks of one who is incarnate, that is in a body and in direct relationship with you. We may answer you in several ways, but we are sorry to say that one entity does not have charge over another, and though we may teach methods which you may practice whereby the effects of such abuse are limited or even nullified, you in your turn cannot help or rescue that unhappy and tormented person whose love is so distorted and twisted that that entity must show it in such a painful way.

你們詢問關於如何保護你自己免受一個投生的實體，也就是一個處於一個身體中且與你有直接的關係的實體的精神性的言語和身體的攻擊。我們可以用數種方式來回答你們，但是我們很抱歉地說，一個實體並不對另外一個人負有責任，雖然我們可以教導你們可以練習的方法，通過這些方法這樣的濫用的效果是受到限制甚至被無效化的，但是，你們在你們的方面是無法幫助或者拯救那個不快樂且受折磨的人的，這個人的愛是如此之扭曲且纏繞，以至於那個實體必須用這樣一種痛苦的方式展現它。

First of all, let us examine the nature of one entity's hold over another. It is normally that of long habit or magnetic attraction. In other words, this entity has been accepted by you as one who has the right to enter into your own private space, within your being and your energies, due to your own love of this entity. This entity then has the control it would not otherwise have. Thus, the first step in removing abuse from yourselves is to know that you always have free will, that you are safe, but that you must put upon yourselves the whole armor of light, and remove from that entity which is abusing the privilege of intimacy, the right to that intimacy. It is as though you take in your mind's eye the scissors and you cut the bond.

首先，讓我們檢查一個實體對另一個實體的支配力的屬性。它通常是具有長期的習慣或者磁性的吸引力的屬性的。換句話說，這個是實體已經，由於你自己對這個實體的愛，被你接納為一個擁有權力進入到你自己的私人的空間，進入你的存有和你的能量中的實體了。因此，在從你們自己身上移除濫用的方面的第一步，就是去知曉，你們一直都是擁有自由意志的，你們是安全的，但是你們必須將你們自己穿上全套的光之盔甲，並離開那個正在濫用親密性的特權以及那種親密性的權利的實體。這就好像你在你的心智的眼睛中拿起剪刀，你切斷了束縛。

Perhaps you may take your fingers and move them across the area of the navel. It is just above the navel that this entity generally has its power attachment into your energy web. Cut it, seal it, and believe and have faith that you are protected as a free will entity by the full armor of the love and of the light of the infinite Creator whom you serve. This is that which is done within, and this is the heart of protection, for you must believe in yourself, you must believe in your rightness and completeness and individual freedom. These things cannot be taken away from you, not by fire, not by water, not by threat and not by death. When you know who you are, you are free inside.

也許你們可以用你們的手指，移動它們經過肚臍的區域。就是在肚臍上方，這個實體通常會讓它的力量的附著物進入到你的能量網路中。切斷它，密封它，相信並有信心，你作為一個自由意志的實體是被你所服務的無限造物者的完整的愛和光的盔甲所保護著的。這是在內在之中被進行的工作，這就是保護的核心，因為你必須相信你自己，你必須相信你的正確性、完整性和個體的自由。這些事情是無法從你身上被拿走的，不會被火，不會被水，不會被威脅，不會被死亡拿走的。當你知曉你是誰的時候，你在內在之中就是自由的了。

The next step in dealing with those who abuse the privilege of intimacy by causing hurt and pain and by draining your energy is to refrain from listening to the sense of what that entity is saying. Allow it to be a bubbling brook, a news show coming from a television in the house next door. Surround yourself with a silence. You may hear but you do not have to attend, you do not have to react. An entity which is vampiric in nature feeds off of fear and demands control. If there is no fear and there is no control the entity cannot feed its vampiric nature as it wishes.

在與這些藉由造成傷害和痛苦，並藉由耗盡你的能量來濫用親密關係的特權的實體打交道的過程中的下一步，就是去避免聆聽那個實體正在說的事情的意思。允許它成為一個冒泡的溪流，從鄰居的房屋中的一台電視機中傳來的一條新聞。用一種靜默包圍你自己。你可能會聽到，但是你並不必關注，你不必做出反應。一個在屬性上是吸血的實體依靠恐懼和控制的需要而生存。如果沒有恐懼，就不會有控制，那個實體就無法如其所願地餵養它的吸血的屬性了。

The third level of protection is the walking away, the physical removal of the self from the source of the vampiric and abusive entity. Move to that room which has the lock upon the door, and lock it. If necessary, leave that dwelling place in which the entity lays, and find peace and silence in a place known only to yourself.

第三個保護的層次是走開，在身體上讓自我離開吸血和濫用的實體的來源。你移動到那個已經在門上有鎖的房間，鎖上門。如果有必要的話，離開那個實體所在的住所，在一個僅僅為你自己知曉的地方中找到平安和靜默。

If the physical leaving is impossible, then the non-hearing and the non-acceptance, though passive, is extremely productive of results. There may be phrases of seeming agreement when they say "Yes, yes, of course," "Yes, my dear, that could be true," but these things could be programmed to fit impersonally, without emotion, without fear, and without interest.

如果物質上的離開是不可能的話，那麼不聽，不接受就是極其有成效的了，儘管它是被動的。當它們說，“是的，是的，當然，”“是的，親愛的，那是真的”的時候，可能會有表面上的一致意見的措辭，但是這些事情是無法被編程以非個人性地，沒有情緒，沒有恐懼且沒有興趣地進行配合。

Now, these are those things which may be done very quickly. There is an undercurrent which is to be done much more slowly, and we urge that each gaze deeply at the lesson of love held herein. It is said in one of your holy works to pray for those who despitefully use you, to pray for your enemies, for what good is it to pray for those whom you love? Is that not easy? Would that not be simple for you? Rather, pray for those who are not your friends, but your enemies, who wish you ill, through unhappinesses and agonies and distortions of their own. Pray for them with all your heart, pray to forgive, and as you become strong inside, pray to forgive the you that was weak enough to attain to such nonsense as that of a vampire who wished to make you a prey. Pray and love and nurture that vulnerable, small self that could not defend itself against an overpowering vampiric presence. In praying you will find forgiveness, and forgiveness stops that karmic tie that binds you to this person. In forgiveness is personal freedom. When you are in a state of fearlessness and forgiveness then you may see with clearer eyes that which you wish to do that shows the most compassion for all concerned.

現在，會有那些可以非常快速地被完成的事情。會有一種潛流是要遠遠更加緩慢地被完成的，我們敦促每一個人都深深地注視在這裏被包含的愛的課程。在你們的一本神聖著作中說過，為那些惡意地利用你們的人祈禱，為你們的敵人祈禱，因為為那些你愛的人祈禱有什麼益處呢？那難道不是容易的嗎？那對於你們難道不是簡單的嗎？相反，為那些不是你的朋友而是你的敵人的人，那些通過它們自己的不快樂、痛苦與扭曲而希望你難過的人而祈禱。用你全部的心為它們祈禱，祈禱去寬恕，當你在內部變得強有力的時候，**如果你是足夠的虛弱以至於無法達成諸如對一個希望使得你成為一個獵物的吸血鬼的寬恕之類的荒謬的事情，祈禱去寬恕那個虛弱無力的你。**祈禱、愛並撫育那個易受傷害的、小小、無法保護它自己免受一個難以抗拒的吸血鬼的存在的侵害的自我。在祈禱中，你將會發現寬恕，寬恕會停止將你與這個人綁在一起的那種業力的纏結。在寬恕中是個人的自由。當你們是出於一個無懼和寬恕的狀態之中的時候，接下來你們就可以藉由更加清晰的眼睛看到，你希望做的事情會對所有涉及到的事物展現最大的同情心。

Sometimes there is a spiritual principle involved, a spiritual principle such as that of the vows of marriage, or any promise that should be kept, that you as a person will die before breaking. We applaud such passion, such commitment, and such dedication to an ideal, and if that is truly the way each entity feels, let it face death gladly and joyfully, for indeed much suffering may lead to the physical death of the body, for the vampiric entity is not satisfied until all life has been taken away. If this is your ideal, we assure you, you lose nothing, and you gain much, for those who keep their promises, and who stand by their ideals in a world of relativity and illusion are the heroes and heroines of a passion play such as that of your Christ, Jesus the Christ, who kept his promise, though he truly wished not to.

有時候會有一個被涉及到的靈性上的原則，一個諸如婚姻的誓言，或者任何應該被遵守的，你作為一個人至死都不會打破的承諾之類的靈性的原則。我們讚賞對於一個理想的這樣的熱情，這樣的許諾和這樣的付出，如果那真的就是每一個實體感覺到的方式的話，讓它快樂地且喜悅地面對死亡吧，因為確實大量的受苦可能導向身體的物質性的死亡，因為吸血性的實體一直到所有生命都已經被奪走之前都是不會被滿足的。如果這就是你的理想，我們向你保證，你什麼都不會失去，你得到了很多，因為在一個相對性和幻象的世界中，那些遵守它們的承諾並堅持它們的理想的人，是諸如你們的基督，耶穌基督一樣的受難的男英雄和女英雄，耶穌基督遵守他的承諾，雖然他真的不希望去遵守。

If upon the other hand, forgiveness has brought insight that indicates there is a more compassionate way within the illusion of separating oneself from the vampiric entity, then in all compassion it is well to do so, (inaudible) do nothing in service to self, but only in compassion to all concerned, in a state of centeredness and calm, in a state of inner knowing.

在另一方面，如果寬恕已經帶了洞見，這種洞見表明，在幻象中有一種更加富有同情心的，讓一個人自己與那個吸血的實體分開的方式的話，那麼，藉由所有的同情心，這樣做是很好的，（聽不見），在服務自我的方面什麼都沒有做，但僅僅在對所有涉及到的事物的同情中，在一種處於中心和平靜的狀態中在一種內在的知曉的狀態中。

You see, you have choices. You may choose several ways to be of service. In order to do this you must know yourself well. Know that of which you are capable and that which you truly desire. It may well take some time to remove the habitual reactions of fear and helplessness against such an overpowering entity, yet in truth you are, as all are, equal spirits. Because one entity is of service to self, and wishes to control others, does not mean that that entity may do that with (inaudible), for each entity is of equal strength. Each of you is the warrior self, completely calm at the center, completely relaxed and able to respond in compassion and courage and in effectiveness to those attacks which are perceived.

你看，你是有選擇的。你可以選擇數種方式來進行服務。為了做到這一點，你必須清楚地知曉你自己。知曉你有能力去做的事情和你真正渴望的事情。將對於這樣一個難以抗拒的實體的習慣性的恐懼和無助的反應移除，這很有可能花一些時間，而實際上，你如同所有人一樣，都是同等的靈體。因為一個服務自我且希望去控制他人的實體，並不意味著那個實體可能會帶著（聽不加）來那樣做，因為每一個實體都具有同等的力量。你們每一個人都是鬥士的自我，在中心處事完全平靜，完全放鬆且能夠用一種有同情心的、勇敢的、且富有成效的方式來回應那些被感覺到的攻擊。

So you see, it is the self that must be fully realized by the self. It is no interaction with another that gives one personal strength; it is the sure and certain knowledge of the self. The habits of a lifetime may have taught each that the self is not equal to the vampiric entity. But habits are only habits, you may think of them as addictions, you may think of ridding yourselves of them as you would think of a friend attempting to cease smoking a cigarette, or

drinking the whiskey. You need not be an addict. You may prefer to choose another way to be. In this effort you are never alone, for as you pray, unseen entities of love and light are about you on every side, and as you in all humility declare yourself to be a person of faith, and align yourself with the best that you know, defining yourself by the best that you know, becoming your true spiritual self by this process, you do indeed become quite as strong as any entity incarnate or discarnate.

因此，你看，必須充分被自我認識的實體恰恰就是自我。給予一個人個人的力量的事物不是與另一個實體之間的互動，而是確切而肯定的對自我的知曉。一生的習慣可能已經教導過每一個人，自我與那個吸血鬼的實體不是同等的。但是習慣僅僅是習慣，你們可以見它們思考為上癮，你們可以思考讓你們自己擺脫它們，就好像你們會想到一個正在嘗試去戒煙或者戒酒的朋友一樣。你們並不需要成為一種上癮。你們可能更習慣選擇另一種才能存在的方式。在這種努力中，你永遠都不是孤單的，因為當你祈禱的時候，無形的愛與光的實體會在每一面環繞你，因為你帶著所有的謙遜宣稱你自己是一個具有信心的人，並將你自己與你知曉的最佳的事物對齊，當你藉由你知曉的最佳的事物來定義你自己，並藉由這個過程成為你真實的靈性的自我的時候，你確實變得和任何投生的或者非投生的實體一樣是相當強有力的。

The other entity may still have, for some reason connected with your learning process, the ability to cause changes in your geographical location, and in your circumstances in general, but in no case is such an entity able, except by your own permission and acceptance, able to affect you yourself. You may be imprisoned, you may be tortured, you may be in any manner of situations, but as you recall who you are, an imperishable spirit of light that lives by faith, you become untouchable, for you have about you what this instrument would call the whole armor of light, and the Creator Itself is your protection, for you are as much children of the Creator as any other, as much to be loved and protected as any other, and in no way deficient.

其他的實體，因為某種與你的學習的進程聯繫在一起的原因，可能仍舊會擁有能力在你的地理位置上，在你的一般而言的環境中造成改變，但是這樣一個實體絕對無法影響你自己，除非藉由你自己的允許和接納。你可能會被囚禁，你可能會被虐待，你可能處於任何的形式的狀況中，但是當你回憶起你是誰，回憶起你是一個藉由信心而活的不朽的光之靈的時候，你就會變得觸不可及了，因為你在你周圍擁有這個實體所稱的光之盔甲，造物者祂自己就是你的保護，因為你就好像任何其他一樣是造物者的孩子，是如同任何其他一樣是被愛和被保護的，你絕對不是有欠缺的。

Claim your birthright as loving children of a loving Creator. Do the work of forgiveness, no matter how long it takes. Pray the prayers that cut the bonds that tie you to this vampiric entity, and to all who would seek in any way to bend you to their will or to control you against your will.

宣稱你們的天賦權利就是一個有愛的造物者的之愛的孩子。進行寬恕的工作，無論它要花多少時間。祈禱那些會切斷將你與這個吸血的實體，以及與所有會用任何方式尋求使你屈服於它們的一直或者控制你違反你的意志的實體綁在一起的束縛的祈禱詞。

We are aware that we sound as if all were very simple, when in reality we may not understand the complexity of such situations as your illusion is able to provide. This is correct, my children; we do not even wish to concern ourselves with the details of a specific instance of that of which you ask, for though the situation be knotted tightly as the Gordian knot, yet the untying is as simple and difficult as utter and complete humility and forgiveness, forgiveness of other, forgiveness of self. This is very important, that you forgive yourself for ever being the victim, and forgive the entire situation. This we do not suggest to be simple work, or work done quickly, but it is the key to all the rest, and we suggest that you pray for the soul of the vampire, for in this way you shall learn to love this entity.

我們察覺到我們聽起來好像所有都是非常簡單的一樣，而實際上我們可能並沒有理解諸如你們幻象之類的情況所能夠提供的複雜性。這是正確的，我的孩子們，我們甚至不希望讓我們自己關注你們問及的一個具體的情況的具體細節，因為雖然情況是如同戈爾迪之結 (*Gordian knot*) 一樣被緊緊打結的，而解開它是如同徹底而完全的謙遜與寬恕、對其他人的寬恕和對自我的寬恕一樣地簡單而困難的。這是非常重要的，你寬恕你自己曾經成為了受害者，你寬恕了整個情況。我們並沒有建議這是簡單的工作，或者很快被完成的工作，但是它是所有剩下的工作的關鍵，我們建議你為那個吸血鬼的靈魂而祈禱，因為用這種方式你將會學會去愛這個實體。

As you pray, the love of the Creator surges through you, and you see this entity in its original form—beautiful, whole and perfect, just as all entities are. What caused this entity to become a creature of such agony, such pain, that it must turn and hurt others? How very sad is all that that entity has experienced that has so soured, embittered and caused this entity to become negative and controlling of others because it cannot control the self, unloving of others because it cannot love the self, unforgiving of others because it cannot forgive the self. There is much to pray for in this entity's despair, and as you pray you will find strength and compassion flowing through you, as you deliberately strengthen yourself inwardly, with a knowledge of your own birthright, by loving yourself, forgiving yourself, and girding yourself about with light. So shall you become strong enough to love.

當你祈禱的時候，造物者的愛會湧過你，你在這個實體的最初的形式中看到它——美麗、完全且完美的，就好像所有的實體一樣。什麼使得這個實體成為了一個如此苦惱、如此痛苦的生物，以至於它必須轉過來並傷害其他人呢？這個實體已經體驗到的所有的如此酸澀、如此苦澀並使得這個實體變得負面性且控制其他人的事情是多麼地悲哀呀，因為，它無法控制自我，無法愛其他人，因為他不愛自己，不寬恕其他人，因為它不寬恕自我。在這個實體的絕望中，會有大量要為之祈禱的事物，當你祈禱的時候，你將會發現力量和同情心流經你，當你有意識地向內，且藉由一種對自己的天賦的權利的知曉，藉由愛你自己，寬恕你自己並用光包圍你自己而有意識地強化你自己的時候，你就如此將變得足夠強有力來愛了。

We go no further in suggesting what might be done, but simply urge

compassion. Compassion tempered with wisdom leads one within an illusion such as you are in into sometimes strange solutions. Be open to the flow and the energy of compassion and love within. In full discrimination of those thoughts which may come to you, move gently, humbly and confidently to follow the will of love itself, and do that in your life and in your actions which best expresses your best awareness of the implications of that knowledge and that love which is yours. It has been said it is impossible not to make mistakes. That is the nature of this illusion, yet each mistake is a blessed one, one which holds a lesson of love.

我們不會更進一步地建議什麼事情可以被進行，而會單純地鼓勵同情心。藉由智慧被淬煉過的同情心會在一個諸如你們自己處於其中的幻象中引導一個人進入到有時候會奇怪的解決方案中。對於內在之中的同情心和愛的能量與流動保持開放。在對那些可能出現在你頭腦中的想法擁有完全的分辨力的同時，溫和地、謙遜地、信實地移動以跟隨愛本身的意志，並做那個在你的生命中和在你的行動中最佳地表達了你對你之所是的知曉與愛的還以的最佳的認識的事物。常言道，不犯錯誤是不可能的。這就是這個幻象的特性，而每一個錯誤都是一個有福的錯誤，一個包含了愛的課程的錯誤。

When you are discouraged and at your weakest, picture yourself in the arms of the Creator, nurtured and cradled and loved, infinitely, infinitely loved. Thus shall you nurture yourself until your pain is quieted and your faith is reawakened. No matter how many times this occurs, nurture yourself again, that is, allow the nurturing Creator within, that female, divine principle, to love and cradle and hold you, and rock you, and care for you, until you may rest in bliss and quietness, and renew your strength of the spirit.

當你感覺到沮喪且感覺到最虛弱的時候，想像你自己是在造物者的臂膀中，被撫養，被搖晃，被愛，無限地，無限地被愛。這樣你就會撫育你自己一直到你的痛苦被平息，你的信心重新被喚醒為止。無論這會發生多少次，再一次撫育你自己，也就是允許內在之中的那個令人滋養的造物者，那個女性的，神性的原則，去愛你，搖晃你，擁抱你，搖動你，照顧你，一直到你可以在至福中，在平靜中休息，並更新你的靈性的力量。

Then shall you awaken to the difficult manifestations of this illusion, and move into those patterns that are so painful with a stout heart and a full armor of light and love, and you shall do very simple things, and shall love, and shall not hear, and shall not be affected, and if necessary and possible, you shall walk away. One who seeks to control others deals with indifference quite poorly, and indeed becomes helpless before a persistent and continued indifference. As the storm rages about you, we urge you to gather to yourself your birthright, and to be who you really are, children of love, children of the one infinite Creator of all things. Love one another, my children. This is the greatest wisdom that we know.

接下來，如果你決心與這個幻象的困難的顯化，並帶著一顆堅定的心和一副全套的光之盔甲進入到那些如此痛苦的模式之中，你將會做非常簡單的事情，你將會愛，你將不會聽到，你將不會受影響，如果有必要且有可能的話，你將走開。一個尋求去控制其他人的人會相當可憐地與冷漠打交道，並在一種頑固且繼續不斷

的冷漠前變得無助。當暴風雨在你周圍呼嘯的時候，我們鼓勵你將你的天賦權利收集到你自己身上，並成為你真正之所是，成為愛的孩子，萬物的太一無限造物者的孩子。我的孩子們，彼此相愛。這就是我們知曉的最大的智慧。

Because that which we have said contains several distinct lines of thinking, we suggest that this group of words be heard several times, that it may more completely be grasped and become a part of your deeper mind. As always, we urge you not to accept anything that does not make sense to you, but only follow the advice that seems to resonate within you, a re-echo of a bell. 因為我們已經說過的內容包含了數條分開的考虑的線路，我們建議這個團體，這些言語被聽幾次，這樣它就可以更為完整地掌握並成為你更為深入的心智的一部分。一如既往，我們鼓勵你們不去接受任何對於你們是沒有道理的事情，而僅僅跟隨看起來似乎在你們內在中共鳴，似乎有一個鐘聲的一種迴響的建議。

My children, how we love you, and how grateful we are to have been with you this evening, speaking through this instrument. It too had need of these words, for it too faces the vampire, that impersonal one which is called pain. Too often does this instrument forget that it too is a child of love, and does not need to fear the illusion of pain. Your pain has eyes, a face, a form, and a seeming reality. This instrument can in no way seize hold of a vampire that attacks it, yet pain, of heart, or soul, or mind, or body, is of one and the same nature. It is the vampire which must be faced, loved, forgiven, realized as part of the self, taken into the self, and made so much a part of the self that is not chosen, but there is no longer any fear, there is no longer any adversity, there is no longer any struggle. Such is the power of your own faith in love.

我的孩子們，我們多麼愛你們呀，我們對於在今晚與你們在一起，並通過這個器皿發言是多麼地感激呀。這個器皿同樣也需要這些言語，因為它同樣也面對吸血鬼，那種被稱之為痛苦的非個人性的吸血鬼。這個器皿過於頻繁地忘記，它同樣也是一個愛的孩子，它並不需要害怕痛苦的幻象。你的痛苦擁有眼睛，一張面孔，一個外形，一種表面上的實相。這個器皿絕對無法抓住一個攻擊它的吸血鬼，而心、靈魂、心智或者身體的痛苦是具有一種同樣的特性的吸血鬼。它是必須被面對的、被愛、被寬恕，被意識到是自我的一部分，並被接納到自我之中，且使之成為自我的那個並未被選擇的如此大的一部分的吸血鬼，但是不會再有任何的恐懼，不會再有任何的不幸，不會再有任何的掙扎。這就是你自己對愛的信心的力量了。

We would at this time close this communication through the one known as Jim. We are those of Hatonn.

我們會在此刻通過被知曉為 *Jim* 的實體結束這種溝通交流。我們是 *Hatonn*。

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn, and greet each again in love and light through this instrument. At this time we would ask if there might be any questions to which we may speak further.

我是 *Hatonn*，我通過這個器皿再一次在愛與光中向各位致意。在此刻，我們會請問是否有任何我們可以進一步發言的問題？

Carla: How do you go about removing your attention from pain long enough to begin building a part of yourself that is apart from it?

Carla：你要如何著手開始將你的注意力中那種足夠長時間的痛苦移除出來，以開始構建你自己的一個與它是分開的部分呢？

I am *Hatonn*, and am again with this instrument. My sister, this is a query to which there is no easy answer. The steady, acute pain takes one's attention to the degree that there is little left to spend in any other endeavor. Of this you are well aware. The prayer without ceasing that is so much of your life pattern is the only avenue of which we are aware that offers any respite from the pain that would be sufficient to build a concept of oneself that did not include persistent pain, for when the prayer is offered, not only in an unceasing manner, but with a power of sincerity and devotion that is sufficient for that entity, there is, during that praying, the beginning of the removing of the consciousness from that place of pain within the physical body to that room within the heart where the prayer is offered, and where there is the possibility of grace that may work within the physical body complex to begin to calm the raging sea of pain.

我是 *Hatonn*，我再一次與這個器皿在一起了。我的姐妹，這是一個不容易回答的問題。穩定而尖銳的痛苦佔據一個人的注意力到了幾乎不會有注意力剩下來被花費在任何其他的努力中的程度。你是清楚知曉這一點的。那種已經成為了你的生命模式的如此大的一部分的不停息的祈禱，就是我們察覺到的僅有的提供了任何的對那種痛苦的暫停的途徑了，它會足以構建一個並不包含了持久的痛苦的自我的觀念，因為當祈禱，不僅僅是用一種不停息的方式，同樣也是帶著一種對於那個實體是充足的真誠和奉獻的力量，被提供的時候，在那種祈禱中，會有將意識從那個在物質性的身體中的痛苦的位置移開移動到在心之中的那個房間的開始，在那個房間中祈禱被提供了，在那裏會有恩典的可能性，那種恩典可能會在物質性身體複合體中工作以開始平息那個痛苦的狂暴的海洋。

However, we cannot say that this is what you would call a surefire remedy, for we are aware that there is not only the pain that you feel within your physical vehicle, within your mental vehicle, and within the emotional vehicle of your being, but that what is felt there has the eye of those who would increase your burden and take every opportunity to do so. Thus, your challenge is far greater than our words in response to your query, and we can only give you but poor words at this time with our intense admiration for the effort you put forth in enduring and in attempting to overcome the pain that is with you as a constant companion.

然而，我們無法說，這就是你們所稱的一種必定成功的療法，因為我們察覺到在你的物質性載具中，在你的心智的載具中，在你的存有的情緒性的載具中，不僅僅有痛苦，同樣還有在那裏被感覺到事物是擁有那些會增加你的負擔並奪走每一個這樣做的機會的實體的眼睛的。因此，你的挑戰是比我們在對你的問題的回答中的言語要遠遠更大的，我們在此刻僅僅能夠，帶著我們對於你在忍受並嘗試去

克服這種作為一個持久的同伴與你在一起的痛苦的過程中投入的努力的強烈的讚賞，給予你貧乏的言語。

Is there any further query, my sister?

我的姐妹，有任何進一步的問題嗎？

Carla: No, thank you.

Carla：沒有了，感謝你們。

I am Hatonn. We thank you, my sister. Is there another query?

我是 *Hatonn*。我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Hatonn. We are aware that those present this evening have traveled far and are weary, and we thank each for the effort that was put forth in order that this circle of seeking might be formed this evening. We are most grateful to be able to share our vibrations with yours. We cannot thank you enough for the opportunity to speak our humble words. We hope that in some way they may be of service to you as you continue in your daily lives to seek and to share the love and the light of the one infinite Creator under all manner of circumstance, many of which seem most burdensome at this time. We are known to you as those of Hatonn, and we shall leave you at this time, glorying in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 *Hatonn*。我們察覺到今晚在場的人已經旅行了很遠的距離並且是疲倦的了，我們為已經被投入以便於讓今晚的這個尋求的圈子被形成的努力而感謝各位。我們對於能夠與你們分享我們的振動是極其感激的。我們對於說出我們謙卑的言語的機會是怎麼感謝你們都不夠的。我們希望以某種方式它們可以在你們繼續你們的日常生活以在所有的情況下，很多情況在此刻看起來似乎是極其難以負擔的，去尋求並分享太一無限造物者的愛與光的時有所服務。我們是你們知曉 *Hatonn*，我們將在此刻離開你們，在太一無限造物者的愛與光中榮耀。 *Adonai*，我的朋友們， *Adonai*。

June 24, 1990

1990-06-24 在幻象中的三個資源

Group question: The question this evening has to do with how we make our way through the illusion, working with the catalyst that we have planned for ourselves. We are assuming that we put the catalyst in place before the incarnation in the form of various experiences that make an impression upon us so that we have a basic personality with which to operate, and as we go through the incarnation this basic personality that is formed early in our lives then has a series of lessons that come in the form of various kinds of catalyst, difficulties, problems, confusions, challenges. How do we use the basic personality that we have put in place, and how do we face the catalyst when it is, as many people feel more and more, overwhelming, and seems to have no end, there seems to be little rest? Is this a function of growing older, or a part of the cycle that we're going through now since it is so close to the end?

團體問題：今天晚上的問題是與我們如何找到我們穿越幻象的道路，並同時與我們已經為我們自己計畫好的催化劑一同工作有關的。我們正在假設，我們在投生前就已經用會對我們留下一種印象的各種各樣的體驗的形式設置好了催化劑，這樣我們會擁有一個要去藉由其運轉的基本的人格了，當我們經歷投生的時候，這個在我們的生命早期被形成的基本的人格接下來就會擁有一系列的通過各種類型的催化劑、困難、問題、混淆以及挑戰的形式出現的課程了。我們如何使用我們已經設置好的那個基礎的人格呢，我們如何在催化劑是，如同很多人會越來越多地感覺到的一樣，壓倒性的且看起來似乎沒有盡頭，看起來似乎幾乎不會有休息的時候去面對那個催化劑呢？這是一個逐漸變老的機能嗎，或者這是我們現在正在經歷的週期的一部分，因為它如此接近終點了？

(Carla channeling)

(Carla 傳訊)

Greetings to all of you in the love and in the light of the one infinite Creator. We are known to you as Q'uo. We are humbly grateful to have been called to this place of desire for knowledge and truth, and we shall do our very best to share what truth we personally feel to be so with you. As always, we wish to remind each of you that we are not infallible, but rather those who have teachers just as you do, those who walk the seemingly restive trail, without time and space, but standing always upon holy ground. We, like you, are finite in our own manifestation at this time. We are all dust that lives in the presence of the infinite One.

在太一無限造物者的愛與光中向你們全體致意。我們是你們知曉的 Q'uo。我們對於已經被呼喚到這個渴望知識和真理的地方而謙遜地感覺到感激，我們將盡我們的全力來與你們分享我們個人感覺是真理的事物。一如既往，我們希望提醒你們每一個人，我們不是不會犯錯的，我們毋寧是那些和你們一樣擁有老師的實體，我們是那些走過在表面上難以駕馭的，沒有時間和空間的小徑，但卻一直站在神聖的地面上的實體。我們和你們一樣，在我們自己在此刻的顯化中是有限的。我們全都是活在無限太一的臨在之中的塵土。

Your question this evening has to do with how one may find a point of balance within your illusion where one feels relatively safe, where one cannot be overwhelmed by circumstance or difficulties. So as you picture yourself walking upon this infinite trail, the first tool, or resource, that you have in order to work with the illusion which so often attempts to bring you from your center, is to remember that, as this instrument would say, wherever you go, there you are. You cannot cope with life, for life is an illusion. The only thing within this particular illusion, or any illusion that we know of in the kingdoms of the Father, is each imperishable spirit to whom we speak. You must make it through yourself. It is not circumstances which overwhelm one, but rather the self's choice of reaction to circumstance.

你們今晚的問題與一個如何在那你們的幻象中找到一個平衡位置有關的，在這個幻象中，一個人會感覺到是相對安全的，一個人無法被環境或者困難所壓倒。因此，當你想像你自己正走在這條無限的小徑上的時候，為了與那個如此頻繁地嘗試去讓你離開你的中心的幻象一通工作，你們擁有的首先的工具或者資源，就是去回憶起，如這個器皿會說的一樣，無論你前往何處，你就在那裏。你無法與生命抗衡，因為生命是一個幻象。在這個幻象中，或者在讓我們所知識的在天父的造物中的任何的幻象中，唯一的事物就是我們向其發言的每一個不朽的靈體。你必須自己將它弄明白。不是環境壓倒了一個人，而毋寧是自我對於環境的反應的選擇壓倒了它。

Now, let us look at one's handling of one's self. Do you handle yourself as if you were a precious Chinese vase? May we say that no, you do not, in that how much more precious are you than such a manmade artifact? How little you value yourselves, how much difficulty and grief do you cause yourselves by asking to be perfect in every way, according to your own personal definitions of this behavior, in an illusion which was created specifically not to be ideal. The Creator gave you consciousness. This same Creator did not give you happiness, nor should you expect that this quality will come to one who is wise, or compassionate, as a reward for living well. As in any schoolroom, you are here to learn, and there is never a comfortably given test in the history of education, according to most students. But being within the illusion, you focus upon the material which you are receiving, rather that upon the consciousness that receives it, that is, yourself.

現在，讓我們檢查一個人對它的自我的處理。你是如同你是一個珍貴的瓷瓶一樣地對待你自己嗎？容我們說，沒有，你們沒有，因為你是比這樣一個人造的工藝品要遠遠更為珍貴的。你們是多麼低估你們自己呀，在一個並未專門被創造成為理想性的幻象中，根據你們自己對這種行為舉止的個人性的定義，你們已經藉由要求你們自己在每一種方式上都是完美而為你們自己造成了多少的困難和憂傷呀。造物者給予了你們意識。這個相同的造物者並未給予你們快樂，你們也不應該期待這種特性將會作為對健全的生活的一種回報而發生在一個有智慧的，或者充滿同情心的人的身上。如同在任何教室中一樣，你們是來這裏來學習的，在教育的歷史上，根據大多數的學生，不會有一個用舒適的方式被給予的考試。但是當處於幻象中的時候，你聚焦於你正在接收到的材料上，而沒有聚焦在那個接受它的意識上，也就是你自己。

The experiences are transitory. The choices that you make in reacting to these circumstances slowly build up a non-transitory resource. If you have had courage once in choosing what was subjectively perceived as the ethically correct thing to do in a situation, you have made a difference in yourself, you have chosen, and with each choice your polarity, your positivity, your service to others, becomes intensified, until there begins to be within each who continuously seeks persistently, the fire, the passion, to do and to be that which is love. There is no activity that can give you this attitude, and the test that you will take at the end of this life experience has everything to do with attitude.

體驗是暫時性的。你在對這些環境的反應中做出的選擇會緩慢地構建一種非暫時性的資源。如果你曾經有過勇氣在一個情況中選擇了在主觀上感覺在倫理上是正確的事情去做，你就會在你自己身上創造出一種不同了，你已經藉由你的每一個選擇，選擇了你的極性，你的正面性，你的服務他人被強化了，一直到在每一個持續不斷地堅持尋求的人身上開始出現火焰、熱情，以及去做和去成為愛之所是。沒有活動能夠給予你這種態度，你將會在這次生命體驗結束的時候進行的測試完全是與態度有關的。

You may find within the illusion that circumstances are overwhelmingly difficult. Often one is stretched to one's limits or beyond them, and one may consider that one has misbehaved and done wrongly, and regrets and rues each seeming (inaudible) and wishes with all its heart that it might return to that moment and do it again, only this time with love. That is why time is so vastly important within your illusion, the stream runs one way. You have a shot at creating a conscious light-filled moment, fresh and new and joyful, every instant of your life, and once that instant is gone it is gone. This is true, not of a few people, or of most people, but of all persons in whatever path of service has been their destiny, their burden, and their honor.

你們可能會在幻象中發現，環境是令人壓倒性地困難的。時常一個人會被拉升到它的極限或者超越它們，一個人可能會考慮，它已經做出了錯誤的舉動並做錯了，它會後悔並會很每一個表面上（聽不見）並全心地希望它可以返回到那個時刻並重新做它，這一次僅僅藉由愛來做。那就是為什麼時間在你們的幻象中是如此非常之重要的原因了，水流向著一個方向流動。你在創造一個有意識的被光充滿的時刻，創造你的生命的新鮮的、新的、喜悅的每一刻的方面射出了一槍了，一旦那個時刻過去了，它就過去了。那是真實的，不是對於一些人，或者對於大多數人，而是對於在無論什麼服務的道路上的所有人，這已經是它們的命運、它們的重擔和它們的榮耀了。

So when you look at situations and hear the difficulties coming into your ears and feel them growing in your heart, know that you are experiencing yourself, and that that which has happened to cause these feelings is within you. You cannot escape yourself. You cannot escape every other thing in the illusion including the illusion, but in each escape there is the wasted opportunity for learning the lessons of love. Thus we hold up to you a picture of yourself, as beloved, created as beloved children, rocked and comforted and held by the mother nature of the infinite Creator, and strong in heart to wish to do that

which is of service. 因此，當你檢查情況並聽到傳入到你的耳朵中的困難，感覺到它們正在你的心中逐漸成長的時候，請你知道你正在體驗你自己，已經發生以造成這些感覺的事物是在你內在之中的。你無法逃避你自己。你無法逃避在幻象中的每一個其他的事物，包括這個幻象，但是在每一個逃避中都會有被浪費掉的學習愛的課程的機會。因此，我們向你舉起一副你自己的圖畫，你是被愛的，你是作為心愛的孩子被創造出來的，你是被無限造物者的母親的屬性所搖晃、安慰和擁抱著的，你在心中擁有強烈的希望去進行那種服務。

When as an adult, so-called, you are hurt, mentally, or physically, or emotionally, or especially if you suffer that most painful of all sufferings, the spiritual suffering, you know that you do not have anyone to run to. You are no longer a toddler that can run to the all-embracing mother and hide your head upon her lap and cry until you are released from sadness. You must be that nurturing mother self to yourself. You must treat yourselves well. This is not service to self, for if you cannot treat yourself well, out of a pure and unconditional love for yourself, with all of your imperfections and errors, then how can you love and serve those about you?

當作為一個所謂的成年人受傷的時候，要麼在心智上、或者身體上、或者情緒上、或者尤其是如果你遭受了所有的痛苦中最高痛苦，靈性上的痛苦的時候，你知道你並不擁有任何可以跑向的人。你不再是一個會跑向會一直擁抱你的母親並將你的頭藏在她的膝蓋上，一直哭到你釋放了悲傷為止的學步的孩子了。你必須是那個對於你自己的撫育的母親的自我。你們必須好好對待你們自己。這不是服務自我，因為如果你無法好好地，出於一種對你自己的純淨的且無條件地愛，帶著你所有的缺點和錯誤對待你自己，那麼你如何能夠愛與服務你周圍的那些人呢？

Thus, the first resource revolves around your own self-concept. You need to know yourself more and more deeply. As always, the daily meditation is a great aid in this search for the universal and unique self that you really, deeply are.

因此，首先的資源是圍繞著你自己的自我觀念旋轉的。你需要越來越深入地知曉你自己。一如既往，在這種對於你真正地、深深地之所是的宇宙性的、獨一無二的自我的尋求中，每日冥想是一種巨大的幫助。

Secondly, we would talk about the resource of (inaudible). When one is not aiding, caring for, and loving the selves about it, family, friends, strangers and humankind, one may do all manner of things and yet not (inaudible) oneself at all engaged in the joyful possibility of living. There is tremendous spiritual help in having an attitude of servanthood to all those about you. Let your thoughts run towards what you might do to be of service to all those who cross your path. How twisted and convoluted are so many entities' feelings towards those whom they meet. How very often in judging and biased opinion the content of one's thoughts instead of the realization of each person as precisely as important as you, and every other being within your density that you now enjoy. We do not mean that you should doff all other

priorities and simply follow other people's instructions. That is not the kind of servanthood that we mean. As a matter of fact, we may suggest that often you will find yourself in a position, as you attempt to be of service, in which you are being unpleasing to the entity whom you wish to serve. Now, as you can see that another is addicted to some strain of thought or action that is unhelpful and self-destructive, and you are then asked to aid in this addiction, the one who wishes to be of true service is the one who will refuse, but never without compassion, never without clear communication, and never without forgiveness.

其次，我們會談論（聽不見）的資源。當一個人不幫助、關心與愛那些在它周圍的自我、家庭、朋友、陌生人以及全人類的時候，它可能會做所有類型的事情而卻完全不會（聽不見）讓它自己參與到一種生活的喜悅的可能性之中。在對所有你周圍的人擁有一種僕人身份的態度的方面會有驚人的靈性上的幫助。讓你的想法朝向你可以做以對所有在你的道路上你遇到的人有所服務的事情的方向奔跑的。如此多的實體對於那些它們遇到的人的感覺是多麼的扭曲和纏繞呀。一個人會多麼頻繁地評判一個人的想法的內容並讓它成為帶有偏見的觀念，而不是意識到每一個人都是恰恰和你，以及在你現在享受的密度的中的每一個其他的存有一樣重要的。我們的意思並不是，你應該廢除所有其他的優先考慮而單純地跟隨其他人的指令。那不是我們所說的僕人身份的意思。作為一個事實，我們可以建議，你經常發現在你嘗試去服務的時候你自己處於一個位置，在其中你是對於你希望去服務的實體是不令人感覺愉快的。現在，當你能夠看到另一個人是沉迷於某種是沒有幫助的或者是自我傷害的想法或者行為的濫用的時候，你接下來被請求在這種沉迷中給予幫助，一個希望去進行正式的服務的人，是一個將會拒絕，但卻永遠不會沒有同情心，永遠不會沒有清晰的交流，且永遠不會失去寬恕的人。

The service-to-others path seems simple. One pictures oneself as being a kind of celestial waitress, bussing the tables of humanity, easing other peoples' passage through the difficult times, splitting the great Red Sea so that your friends may pass dry shod. We do not see this as service to others, for each entity needs to be given room to learn for itself. Therefore, sometimes the greatest service is to allow a being that depends upon you to make it safe to live, to make mistakes, to make errors, for those whom you wish to serve will not learn if you do the learning for them. Rather, in relation to others you create an atmosphere in which learning is safe.

服務他人的道路看起來似乎是簡單的。一個人將它自己想像為是一個好心的天上的女招待，它在人類的桌子旁忙碌，讓其他人順利度過困難的時刻，將紅海分開，這樣你們的朋友們就可以不濕腳地通過了。我們並沒有將這視為是服務他人，因為每一個實體都需要被給予空間為它自己學習。因此，有時候，最大的服務是去允許一個依賴於你以使得它安全的存有去生活，去犯錯，去出錯，因為如果你替代它們進行學習，那些你希望去服務的實體將不會學會。相反，在於其他人的關係中，你創造了一種氛圍，在其中學習時安全的。

If your heart is full, and energized, and open to the love about you, you will feel those times when love bubbles forth from within you as a spring into a fountain, and you will see yourselves used as beautiful, as inspirational witnesses to the light that you are within. Many of your people are afraid of

this light, and will indeed shutter it from your sight, because in order to become aware of oneself as light one must square with oneself one's true nature, and although each entity is unique, each contains all emotions, potentials and possibilities of which one may think. Thus, you do not get to know yourself by behaving, or doing well. You get to know yourself by observing yourself being precisely what you want to be, and what you feel to be. And then, when the day is done, asking yourself where the stress points are, where (inaudible) or the delightfulness of the day has occurred. So you begin to find out your own nature. And as you learn your own nature it becomes transparent.

如果你們的心是充滿的，充滿活力的，且向著你們周圍的愛是開放的，你們將會感覺到那些愛從你們內在之中如同一個泉水形成一個噴泉一樣地冒出來的時候，你們將會看到你們自己被用作美麗的事物，被用作對於你們內在之中的光的令人啟發的見證者。你們的人群中很多人害怕這種光，並將確實從你的視線中遮蔽它，因為為了要開始察覺到它自己是光，一個人必須與用它的真實的本性來修正它自己，雖然每一個實體都是獨一無二的，每一個實體都包含了所有的情緒，與一個人可以想到的潛力和可能性。因此，你不會藉由行為舉止，或者做好事來知曉你自己。你是藉由觀察力自己恰恰就是那個你想要成為的事物，就是你感覺是事物來知曉你自己的。接下來，當那一天結束的時候，問你自己壓力點在何處，（聽不見）或者那一天的高興的事情已經發生在何處呢。因此，你開始發現你自己的本性。隨著你瞭解了你自己的本性，它就會變得透明了。

One does not need to act out one's own nature with anger and trauma, for one is quite aware, having done the work, of what is actualizing, or causing the entity, yourself, to be thus and so. So you not only nurture yourself, in, of yourself, and by yourself, but you nurture yourself in relation to others, by offering, through your simple attitude, a sort of atmosphere of helpfulness, a relaxed and welcoming aura which invites entities to feel safety and peace when they are around you. In that atmosphere, then perhaps you may be of further service by the talking, the speaking together, they enjoyment of laughing, friendship and love. For to be of service to others you must needs have some sort of idea as to who you are, and you need to have given up and surrendered that childhood need to protect oneself by behaving. (Inaudible) not behavior. Your actions are spontaneous moment by moment. (Inaudible) invulnerable, (inaudible) as has been said this evening, or as (inaudible), are girdled, so that we may include women, to be of service in whatever way you can. No service should ever be put down by the self, or (inaudible) anything that is done for the love of the one infinite Creator is equal to anything else that is done in that love.

一個人並不需要藉由憤怒或者創傷來展現它自己的本性，因為一個人在已經完成了那個工作後，會相當清楚地知曉什麼事物正在實現或者造成那個實體，你自己，成為如此這般的。因此，你不僅僅會在你自己內在之中，依賴你自己並獨自撫育你自己，你同樣也在與其他人的關係中藉由奉獻，通過你簡單的態度，一種幫助的氛圍，一種放鬆且歡迎的氣氛來撫育你自己，這種氣氛會在實體在你身邊的時候讓它們感覺到安全和平安。在那種氛圍中，接下來也許你就有可能藉由談話，一起發言來，它們對笑聲的喜愛、友誼和愛來進行更進一步的服務了。因為要服

務他人，你必須在關於你是誰的方面擁有某種觀念，你需要放棄那個需要藉由行為舉止來保護它自己的孩子身份並將其交托出去。(聽不見)不是行為舉止。你的行動在每時每刻都是自發性的。(聽不見)是不受傷害的，(聽不見)如同今晚已經被說過的一樣，或者如同(聽不見)，是被束縛著的，因此，我們可以包括女人，用無論什麼你們能夠的方式來進行服務。沒有服務應該被自我放下，或者(聽不見)任何為了太一無限造物者的愛而被進行的事情都是等同於在那種愛中被進行的任何其他事情。

The last resource that we shall cover, because we realize that this instrument is telling us we are speaking too long, [is] what you call among your peoples the sense of humor. People who are extremely serious about accelerating the path of spiritual evolution have a tendency to sound like the Volga boatmen, putting their poles in the deep rivers of the Volga, and pushing slowly, and with difficulty, to make the (inaudible) barge move. This is not the true nature of spiritual evolution. The laughter quotient, shall we say, of your days should be gradually moving upward. Many things should be transparent to you who have been upon the trail for awhile, and therefore deeply humorous, in the humor that goes beyond the smile and warms the heart. For this life that you experience is the joke without the punch line. You (inaudible) yourself. As you gain perspective and see yourself as soap opera characters, cartoon characters, creatures that would be ridiculous and still be (inaudible), secure and undaunted, so will you lose the many, many layers of fear which cause you to armor against the delightfulness of life.

因為我們意識到這個器皿正在告訴我們，我們發言過於冗長了，最後一個我們將會涉及的資源，是在你們的人群中你們稱之為幽默感的事物那些對於加速靈性演化的道路極其嚴肅的人會擁有一種傾向性去聽起來好像是伏爾加河上的船夫，它們將他們的竿放入到伏爾加的深深的河水中，並緩慢地、帶著困難推動，以使得(聽不見)船移動。這不是靈性演化的真實的特性。你們的日子的笑聲的，容我們說，份額，應該逐漸向上移動。很多事情應該對於你這個已經在小徑上旅行了一段時間的人是透明的了，因此，你因此是深深地有幽默感的，那種幽默超越了微笑並溫暖了心。因為你體驗到這次生命是個沒有笑點的笑話。你(聽不見)你自己。當你取得遠景並將你自己視為是肥皂劇的角色，卡通角色，會變得滑稽卻仍舊是(聽不見)安全且無畏的生物的時候，你將因此丟棄很多很多的恐懼的層次，這些恐懼的層次會使得你去抵禦生命的快樂。

We are aware that this is a world in which young children get run over in the roadway, in which young men die fighting for something that they do not understand. We are aware that there are many, many injustices, that life is not fair. This is an illusion designed to cause you to act, to cause you to think, to assist you in making choices. Shall you be the cynic, the one who is usually correct for the moment? Or shall you be that idealist, who always suffers for the ideal in the present, but who, in a millennium or so, will find that that ideal still holds truth, and is something to which it has been worthwhile to be loyal. Idealists, in your extremely relativistic society, are most often seen as fools. Can you accept that, or do you need to behave in such a way that people will never see you as fools, but as one who knows the score, one who is in the

know, one who is a player in the game of (inaudible), and (inaudible), and (inaudible)? If you choose to retain your ideals in the face of life as you experience it, you are both accelerating your path to consciousness, and becoming more vulnerable to appearing strange to those about you. If you care about your reputation more than you care about your ideals, you will most truly be more successful during this short (inaudible) of a lifetime. But what shall you have done for yourself as a being of light?

我們知道這是一個在其中你年幼的孩子會在路上被軋死的世界，這是一個在其中年輕人會死于為了某種它們並不理解的事物的戰鬥的世界。我們知道有很多很多的不公正、生命是不公平的。這是一個旨在使得你們去行動，使得你們去思考，去在做選擇的過程中幫助你們的幻象。你們將會是憤世嫉俗的嗎，你們將會是那個通常是暫時正確的人嗎？或者，你們將會是那個一直為了當前的理想而受苦，但在一千年後將會發現那個理想仍舊擁有真理，且是某種值得去對其忠誠的理想主義者嗎？理想主義者，在你們極其相對性的世界中，極其經常會被視為是傻子。你們能夠接受那一點嗎，或者你們需要用這樣一種人們將永遠都不會將你們視為傻子的方式來行為舉止嗎，但是作為一個知曉分數的人，作為一個處於知曉中的人，作為一個在（聽不見）的遊戲中的一個玩家，（聽不見），（聽不見）。如果你選擇去在你體驗什麼生命的時候面對著生命保留你的理想，你就在加速你的通往意識的道路，並同時變得更加易受傷害以至於你對於對你周圍的人們看起來似乎是奇怪的了。如果你關心你的聲譽高於你關心你的理想，你在這次短短的一次生命的（聽不見）期間將會真是更加成功的。但是，你作為一個光的存有已經為你自已做了什麼事情嗎？

We ask that sometime in the next few days you do two things. Firstly, sit, quietly, and watch your grass grow. You will be delighted by the life that you see teeming all around you, the glory of the sky, the beauty of the foliage, the music of the laughter of children, and the human dark comedy, with anguish over misbehaving children and friends. How funny and beautiful is your illusion, if you can but slow down and look at it. The other thing we would ask you to do is to laugh. Not a giggle, not a chuckle, we ask you to lose yourself, to find that one thing that for you takes you out of yourself. All of you are in need of healing and laughter (inaudible). You patch together melancholy, and (inaudible) lists of what to do, and naturopathic remedies. Simple laughter.

我們請你們在接下來的幾天中的某個時候做兩件事情。第一，坐下來，安靜地，觀察你的草地生長。你將會對你看到的在你周圍充滿的生命，為天空的榮耀，樹葉的魅力，以及孩子們的笑聲的音樂、人類的黑色喜劇，伴隨著對錯誤行為的孩子和朋友們的苦惱而感到高興。你們的幻象是多麼的有趣和美麗呀，如果你能夠僅僅慢下來並看看它。另一個我們請你們去做的事情就是去笑。不是一種咯咯笑，不是一種吃吃地笑，我們請你鬆開你自己，找到一個讓你將你從你自己身上拉出來的事情。你們所有人確實都是需要療愈和笑聲（聽不見）。你憂傷地將要去做的事情的列表與理療師的療法拼在一起並（聽不見）。簡單的笑聲。

Thus, we would leave you with those two thoughts. Love and nurture and honor yourselves. Love and nurture and honor others, who are all yourselves. And be merry in your love. Give to your life the light touch. Let the world come to you, for you are not (inaudible), you are (inaudible) upon yourself.

We know that you love the Creator, (inaudible) whatever way you choose to think of this higher power. You love the mystery. You love the dream. Please know that it loves you back...

因此，我們會留給你們那兩個想法。愛、撫育並讓你們自己。愛、撫育並榮耀其他人，其他人全都是你們自己。在你的愛中變得快樂。給予你的生命輕觸。讓世界來到你面前，因為你是（聽不見），你是（聽不見）在你自己身上的。我們知曉你愛造物者，無論你選擇什麼方式來考慮這種更高的力量。你愛神秘。你愛夢。請知曉它返過來愛你.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

... that it loved you before you loved it, and that it and you are love. You may now [take] two steps backwards, and take the long sigh of relief. And we urge you always, when you are feeling harassed, to take those two steps backwards, and take a long, deep breath, just a moment to praise the Creator, to thank the Creator for all the blessings of life. It need only take a moment that you would (inaudible) turn (inaudible) situation (inaudible) eternity.

.....在你愛祂之前，祂就愛你了，祂和你就是愛。你現在可以後退兩步，並發出長長的安心的歎息了。我們鼓勵你，在你感覺到煩惱的時候，一直都去向後退那兩步，進行一次長長的深深的呼吸，僅僅花一個片刻來讚美造物者，並為所有的生命的福分而感謝造物者。它僅僅需要花一會兒時間，你就會（聽不見）轉變（聽不見）情況（聽不見）永恆。

We would speak to the one known as S, in explaining who we are, for there is a portion of our principle that is Latwii, and this portion of ourself wishes to extend our assurance to this being of light that it is never absent, though it never speaks, it is always there as a battery, as a carrier wave, to strengthen and smooth and comfort the path of this entity. We are a principle made up of two social memory complexes, that of Ra and that of Latwii. Ra is unwilling to risk this instrument by further speaking in the sleeping state. Those of Latwii are also students of those of Ra, and are most happy indeed to be able to blend our vibrations to offer to this instrument all such thoughts as she may be prepared (inaudible) to offer.

我們會結束我們是誰的方面向被知曉為 S 的實體發言，因為我們的原則有一個部分是 *Latwii*，我們自己的這個部分希望將我們的保證延伸給這個從未缺席過的光的存有，雖然它從未發言，它一直作為一個電池，作為一個載波在那裏，以強化、平緩並安慰這個實體的道路。我們是一個由兩個社會記憶複合體組成的原則，即 *Ra* 和 *Latwii* 的社會記憶複合體。*Ra* 不願意藉由進一步在睡眠狀態中發言來讓這個器皿冒險。*Latwii* 團體同樣也是 *Ra* 團體的學生，它們對於能夠將我們的振動混合起來以向這個器皿提供所有諸如她可能準備好（聽不見）去提供的想法之類想法是確實極其高興的。

We thank and bless each through this instrument, and thank this instrument for offering itself to our service, now and in each day. We will close the meeting through the one known as Jim. I am Q'uo.

我們通過這個器皿感謝並祝福各位，為這個器皿現在並在每一天中提供它自己給我們的服務而感謝它。我們將通過被知曉為 *Jim* 的實體結束這個集會。我是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. We are pleased at this time to offer ourself in the attempt to speak to any queries which may have arisen in the minds of those present. Is there any query at this time?

我是 Q'uo，通過這個器皿再一次在愛與光中致意。我們很高興在此刻提供我們自己來嘗試去談及那些在場的人的頭腦中可能已經升起的任何的問題。在此刻有任何問題嗎？

R: Yes, Q'uo, I'd like to ask one.

R：是的，Q'uo，我想要問一個問題。

(Rest of tape is inaudible.)

(磁帶的剩下的部分聽不見。)

June 29, 1990

1990-06-29 *Latwii* : 傳訊的純度與噪音

(Carla channeling)

(*Carla* 傳訊)

I greet you in the love and in the light of the one Creator. I am known to you as *Latwii*, and I have the great honor of speaking to those within this circle who vibrate very closely with us, so that we are always with you. We speak of the one known as *Jim* and the one known as *K*.

我在太一無限造物者的愛與光中向你們致意。我是你們知曉為 *Latwii* 的實體，我對於向這個圈子中的那些振動與我們非常接近的實體們發言時感到了極大的榮耀的，因此我們是一直都與你們同在的。我們談及被知曉為 *Jim* 的實體，和被知曉為 *K* 的實體。

We are what this instrument would call the Holy Spirit or the Comforter. There are many, many, many facets of the immediate presence of the Father, but because of the many lifetimes each of these two entities has spent in vibrations very similar to our own, it is we who have the privilege of abiding with you in fair weather and foul, not to speak with you, but to be with you, as Comforter. When you are weary, allow the Comforter to hold you, to nurture you, to bring you to your true home within.

我們是這個器皿所稱的聖靈或者安慰者。天父的即刻的臨在會有許許多多的面向，但是因為這兩個實體中的每一個實體已經度過的許多次生命在振動上是與我們自己的非常類似的，我們擁有榮幸在好日子和壞日子都與你們在一起，我們不會對你們說話，而是作為安慰者與你們在一起。當你們是疲倦的時候，請允許安慰者擁抱你，將你帶到你內在之中的真正的家園。

But as teacher of this group of channels, we have a different role, one which is far less easy for us for we must use words.

但是，作為這個傳訊的團體的老師，我們擁有一個不同的角色，一個對於我們遠遠較不容易的角色，因為我們必須使用詞語。

We would like to work this evening upon the harmony of the group. We shall, therefore, be speaking of several subjects and moving quite often from one contact to another. We ask that each contact be scrupulous in checking our contact as it comes, and opening each contact in love and light, and naming who we are as it comes to you, and doing the same as you leave, for whatever we have to say can be summed up in two words and you know what they are: love and light. That is the thought and the material that is all that there is in this creation.

我們想要在這個晚上在團體的協調性上進行工作。因此，我們將談及數個主題，並相當頻繁地從過一個接觸移動到另一個接觸。我們請每一個接觸在它出現的時候在對我們的接觸進行檢查的方面都是小心謹慎的，在愛與光中開放每一個接觸，並在接觸出現在你身上的時候叫出我們之所是的名字，在你們離開的時候做同樣的事情，因為我們所要說的無論什麼事情，都能夠用兩個詞語被總結起來，

你們知曉它們是什麼：愛與光。那就是在這個造物中一切萬有的想法與材料了。

In order to continue tuning automatically the greetings—specifying your name and moving through the words of love and light—act as a centering device or lodestone, so that incoming energy patterns which move into conceptualization in the group mind are regularized and made easy in passage through each mind/body/spirit complex. Each entity is using the throat chakra—the entities known as Carla and K have a naturally open throat chakra when their instruments are tuned. Consequently, in these two instruments especially, attention should be paid in the tuning during another entity's speaking, to [the] rotating and effulgence of that known to you as the indigo ray center.

為了要繼續自動地調音，致意——具體說明你的名字並通過愛與光的詞語移動——起到了一種中性化的工具或者磁石的作用，這樣在團體心智中形成觀念化的傳入的能量模式就會被規律化，並在穿過每一個心/身/靈複合體的過程中變得容易了。每一個實體都在使用喉部脈輪——被知曉為 *Carla* 的實體和被知曉為 *K* 的實體，在它們的器皿被調音的時候，擁有一種自然而然地開放的喉部脈輪。因此，特別是在這兩個器皿身上，在另一個器皿發言的期間，注意力應該在調音的方面被放在被你們知曉為靛藍色光芒的中心的旋轉和光輝上。

Each of these two instruments have a tendency to recognize that work in consciousness is necessary but also very hard. Consequently, as you center and center and center again, see yourself constantly as worthy, perfect, beautiful and unique; a gift from God, as it were, and in perfect reciprocity, a gift to the Creator.

這兩個器皿中的每一個器皿都擁有一種傾向去識別出，在意識中的工作是必不可少，但同樣也是非常艱苦的。因此，當你們一次又一次地回到中心的時候，持續不斷地將你自己視為有價值的、完美的、美麗的且獨一無二的，視為一個，如其所是的來自上帝的禮物，它在完美的互惠中，是一個給造物者的禮物。

For the one known as Jim, difficulties that this instrument is having stem largely from the wavering of the green ray energy center. This energy center needs not to be overly stimulated or artificially stimulated, but allowed to be what it will be.

對於被知曉為 *Jim* 的實體，這個器皿正在遇到的困難很大部分是來自於綠色光芒中心的動搖。這個能量中心不需要被過度啟動，或者人為地被啟動，而是被允許去成為它將會是的事物。

In this incarnation this instrument is working with this center and may well not be completely satisfied with the full opening of the green ray energy center. Remember that the key here is balance. Unlike the other two channels, this entity has very little difficulty in keeping the brow or indigo ray center totally open, working consciousness is a natural process or gift that this instrument has been given. It is well to know where your weak link is.

在這次投生中，這個器皿正在與這個中心一同工作，並很可能不會對綠色光芒能量中心的完全的開放感覺到完全滿意。請記住在這裏的關鍵是平衡。與另外兩個

管道不一樣，這個實體在保持眉部或者靛藍色光芒的完全開放的方面只有非常少的困難，在意識中進行工作是一個自然的過程或者這個器皿已經被給予的禮物。去知曉你的薄弱的環節在何處，這是很好的。

In the case of those who have the extremely dominate blue ray energy centers very full, very light, and very beautiful, there is a tendency to think that perhaps it is not necessary to do as much work in consciousness as would create the optimal balance for these entities as channels. In the case of the one known as Jim, it is well for this instrument to remember that the green ray energy center is the all-important center for spiritual work, and that the overworking of the indigo ray center, when work has not been fully completed in open heart green ray, the resultant vibrations are to some extent strained.

在那些擁有極其佔優勢地位的，非常完整、非常明亮且非常美麗的藍色光芒能量中心的實體的情況中，會有一種傾向性去認為，也許不必在意識中進行與為這些作為管道的實體創造出最佳的平衡所需的在意識中進行的工作一樣多的工作。在被知曉為 *Jim* 的實體的情況中，這個器皿去記住，綠色光芒的能量中心對於靈性的工作是非常重要的中心，這是很好的，當工作尚未在開放的心的綠色光芒中被充分完成的時候，如果在靛藍色光芒的中心過度工作，作為結果的振動會在某種程度上是不自然的。

Consequently, we suggest that this instrument be very gentle in its channeling, accepting the perceived amount of energy which may not be full and lush, as is the very open heart centers of the other two channels, but rather respect that place where the one known as Jim is, for it is the perfect place for that instrument at that time. Be sure, therefore, that the channeling that comes forth is channeling that uses well, but not overuses the energies of the instrument. For such can be deleterious to the instrument and can certainly cause the instrument to feel that it has not done its best.

因此，我們建議，這個器皿在它的傳訊的方面成為非常溫和的，接受被感覺到的能量的數量可能不是和另外兩個管道的非常開放的心的中心接收到的一樣是充滿的和豐富的，而毋寧是尊重被知曉為 *Jim* 的實體所在的位置，因為，它在那個時刻對於那個器皿是完美的位置。因此，請確信，產生的傳訊是良好使用的傳訊，而不是對器皿的能量的過度使用。因為這樣的過度使用對於器皿是有害處的，並肯定能夠使得器皿感覺到它尚未盡它的全力。

We are, of course, most grateful to each of these instruments for offering themselves, their ideals, and their lives to be servants of humankind, as humankind moves through difficult times in which it will be increasingly appropriate for entities to be able to see your radiance, that which flows through you because of your spiritual life, so that you may more and more speak of that which you have learned, and in the meantime there is always the sowing of little seeds of spiritual thought that in no way threaten, proselytize or evangelize, but merely cause someone to take a second look, to think and to notice the paradoxes and mysteries that surround this illusion.

我們，當然對於這些器皿中的每一個器皿奉獻了它們自己，它們的理想，它們的

生命當人類經歷困難時期的時候來成為人類的僕人是感覺到極其感激的，在這個困難時期中，實體能夠看到你們的光輝，以及因為你們的靈性的生命而流經你們的事物，這將會是越來越更加合適的，因此，你們可以越來越多地談及你們已經學會的事物，而同時會一直有對於靈性的想法的小小的種子的播種，這些想法絕對不會是產生威脅，使人改宗或者宣講福音的，而僅僅會使得某個人多看一眼，並思考並注意到包圍著這個幻象的悖論與神秘。

We will transfer at this time to the one known as K. We are those of Latwii, and leave this instrument in love and light.

我們將會在此刻轉移到被知曉為 K 的實體。我們是 *Latwii*，我們在愛與光中離開這個器皿。

(K channeling)

(K 傳訊)

I am Latwii.

我是 *Latwii*。

And in my challenge I ask do you come in love and light and service to others?

在我的挑戰中，我詢問，你們你在愛與光以及服務他人中而來的嗎？

I am Latwii, and we do indeed come in the love and the light of the infinite Creator and we serve together with you, and we seek with you to be of service to others. We will continue to speak this evening of an aspect of this service that is evidenced by the harmony within this group which works together in service, to each other and to us when we are called to (inaudible) and to those who may hear, our humble opinions be helped in some measure on their own paths of service.

我是 *Latwii*，我們確實是在無限造物者的愛與光中而來的，我們與你們一起服務，我們與你們一起尋求服務他人。我們將繼續今晚的發言，並談及這種服務的一個面向，它會藉由這個在服務中一同工作的團體的和諧而對於相互彼此，對於我們成為明顯的，當我們被呼喚到（聽不見）並呼喚到那些可能會聽到的人的時候，我們的謙卑的觀點在某種程度上在他們自己的服務的道路上是有幫助的。

As you prepare yourselves for service as vocal channels you may be aware of many different thoughts that come to you (inaudible) to this instrument in love and light. We are extremely pleased for we have found it possible with this new instrument to achieve a very high ratio of our thoughts to this instrument. The effort made when such an instrument is near is great and each time that such a contact is given the mechanics of the process of channeling will become more familiar and more trusted, for you will find again and again that they do not let the instrument down; they do not leave the instrument without the finishing thoughts. And the various energy rushes and experiences of being overwhelmed will, as experience adds to experience, become those things which fade into the background and disappear.

當你們讓你們自己為作為語音管道的服務做好準備的時候，你們可能察覺到很多出現在你們頭腦中的不同的想法，（聽不見）對於這個器皿在愛與光中。我們對於我們已經發現這個新的器皿有可能取得我們給予這個器皿的想法的一個非常高的比例是感到極其高興的。當這樣一個器皿在附近的時候，被做出的努力是巨大的，每一次這樣一個接觸被給出的時候，傳訊的過程的機制將會變得更加熟悉和更加被信任，它們不會再沒有完結的想法的情況下離開這個器皿。各種各樣的能量蜂擁而至，存在的體驗會壓倒意願，隨著體驗增添了體驗，體驗會成為那些逐漸消融入背景並消失的事物。

We continue briefly through this instrument.

我們簡短地通過這個器皿繼續。

(Carla channeling)

(Carla 傳訊)

Many thoughts go through the minds of those who channel. This is inevitable and part of even the best tuned channel. Its environment is never completely pure, it is simply the best it can do. Therefore, it should be emphasized to each instrument that a perfect instrument is a concept which is useful in goal-making, but not at all necessary in expectation.

很多的想法通過了那些傳訊的實體的頭腦。這是不可避免的，這是甚至最佳地調音的管道的一部分。它的環境永遠都不會是完全純淨的，它單純地就是它能做到的最佳。因此，對於每一個器皿都應該強調的事情是，一個完美的器皿是一個在制定目標的方面是有用處的觀念，但在期待上完全不是必不可少的。

We expect each instrument to work imperfectly, as we would describe the content of the message, as opposed to the content of our concepts, as always being less than 100%. Indeed, we encourage that there be some input, some sharing, of the experiences, the special verbal skills, the way with words, the knowledge, the experience, the reading vocabulary of the instrument. All of these things are perfectly acceptable tools for creating the verbal channeling. 我們期待每一個都不完美地工作，因為我們會將資訊的內容描述為一直都是少於百分之百的，與我們的觀念的內容是相反的。確實，我們鼓勵有對於體驗、特殊的語言的技巧、措辭的方式、知識、經驗、以及器皿的閱讀的辭彙的某種輸入，某種分享。所有這些事情對於創造語音的傳訊都是完全可接受的工具。

We do not wish or expect that our concepts will be offered 100% in any conscious channeling, however. Having experimented with trance channeling, the Confederation has found that in using the trance, the vernacular of your people has to be forsaken, which means that that which comes through is conceptually perfect, but very difficult to grasp in many cases.

無論如何，我們並不希望或者期待我們的觀念將會在任何有意識的傳訊中被百分之百地提供。在已經試驗過出神地傳訊之後，星際聯邦已經發現，在使用出神狀態的過程中，你們的人群的日常用語必須是被丟棄掉的，這意味著流經的事物在觀念上是完美的，但是在很多情況中卻非常難以掌握。

There are those that appreciate the more pure, accurate and lucid communications, for instance, of our brothers and sisters of Ra through this instrument, but it is also true that we find that we are to speak to a much larger group of entities which call for help at this time, by using conscious light trance channeling, so do not be a judge of the self because the occasional thoughts [move through the light.]

會有一些實體會欣賞，舉個例子，我們的兄弟姐妹 Ra 通過這個器皿進行的更為純淨、準確且清晰的交流，但是同樣也是真實的是，我們發現我們是對一個遠遠更大的在此刻呼喚我們的幫助的實體的團體發言，藉由使用有意識地輕微的出神地傳訊，我們就不會因為偶爾的想法流經光而成為一個自我的評判者了。

We would now transfer this contact to the one known as Jim. We are those of Latwii, and leave this instrument in love and light.

我們現在會將這個接觸轉移到被知曉為 Jim 的實體。我們是 Latwii，我們在愛與光中離開這個器皿。

Jim: Whenever it is necessary for me to open my eyes to flip a tape or a microphone movement, I repeat the creation of the pentagram of light, surrounding clockwise by the circle, again surrounding the room as the umbrella of the cone, to redo the tuning.

Jim：在無論什麼需要我睜開我的眼睛以翻磁帶或者移動麥克風的時候，我會重複光的五角星的創造，按順時針方向包圍圈子，接著包圍房間，就好像圓錐的保護傘一樣，以重新進行調音。

I feel the conditioning in the jaws and movement of the lips at which time I ask who comes in the name of the Christ Consciousness and the service-to-others polarity.

我在口腔中和嘴唇的運動中感覺到了調節作用，在那個時候我詢問，誰以基督意識和服務他人的極性的名義而來。

(Jim channeling)

(Jim 傳訊)

I am Latwii.

我是 Latwii。

Do you come in the name of the Christ Consciousness and the service-to-others polarity?

你是以基督意識和服務他人的極性的名義而來的嗎？

We do.

我們是。

You are most welcome to stay and to speak; if not, you must leave immediately. Do you come in the name of the Christ consciousness and the service-to-others polarity?

你們極為歡迎留下並發言，如果不是，你們必須立刻離開。你們是以基督意識和服務他人的極性的名義而來的嗎？

I am Latwii, and I come in the name of the Christ consciousness and service-to-others polarity, my brother.

我是 *Latwii*，我以基督意識和服務他人的極性的名義而來，我的兄弟。

You may speak as you will.

你可以如你所願地發言了。

When one feels the presence of the thought concepts within the mind as the contact has been made and as it has been ongoing, it is well to speak these thoughts as freely as is possible without undue concern as to the immediate content or the direction of the information that is towards any particular aim that the information seems to be headed, for this is the beginning of the perception of parallel thoughts, shall we say, that tend to interfere in any instrument's mind with the clear perception of those thoughts which are being transmitted by whatever contact is utilizing the instrument.

當一個人在接觸已經被建立的時候且在它一直在進行中的時候在頭腦中感覺到想法的觀念的出現的時候，去盡可能自由地說出這些想法，而不用再關於資訊的即刻的內容或者方向的方面有過度的擔憂，這是很好的，資訊是朝向資訊看起來似乎指向的任何特定的目標，因為這就是，容我們說，對平行的想法的感知的開始了，這些平行的想法傾向於用對那些正在被無論什麼正在使用器皿的接觸傳遞的想法的清晰的感知來干擾任何器皿的頭腦。

However, as we spoke previously, we are aware that the depth and complexity of the human mind is such that it is almost impossible to completely remove stray thoughts, side thoughts, thoughts that spring from an immediate apprehension of the perception of that which is being tuned. Therefore, it is well for the instrument to regard the stray thoughts with as little significance or importance as one would regard the wind rustling through the branches of your trees as you converse with a friend or neighbor below.

然而，如我們之前說過的一樣，我們知道人類的心智的深度和複雜性就是如此這般以至於要完全消除這些遊蕩的想法、側面的想法、從對於被調音的事物的感知的即刻的領悟迸發出來的想法，這是幾乎不可能的。好的，器皿去帶著就好像一個人會在你們與一個朋友或者鄰居在樹下交談時尊重颯颯吹過你們的樹木的樹枝的風一樣多的意義和重要性來尊重這些遊蕩的想法，這是很好的。

If one places one's attention overly much upon either the wind in the trees or the stray thoughts that blow through the mind as one is serving as a local instrument, the focus of the attention may become diffused to the point where the contact becomes first polluted with more personally oriented thoughts and if these thoughts continue then the contact shall surely be lost, so we recognize that each instrument, being in the possession of that great tool of the mind in all its depth and complexity, will often become aware of a background of static, shall we say.

如果當一個人在作為一個本地的器皿服務的時候將它的注意力過多地放在樹上的風或者吹過心智的遊蕩的想法的話，注意力的聚焦就可能變得分散，以至於到了接觸會首先被更為個人性導向的想法所污染的程度，如果這些想法繼續存在，接下來接觸就肯定會丟失了，因此，我們確認，因為每一個器皿都在其全部的深度和複雜性之中擁有那個心智的偉大的工作，每一個器皿都將會察覺到一種，容我們說，靜電的背景。

When an instrument has been successful in keeping the attention focused upon the thoughts as they are being received, then the instrument will find that there is a lengthening of the contact which is much like taking two magnets and putting them in an alignment so that each strengthens the effect of the other, rather than misaligning the poles so that they seem, and indeed are, slightly at variance with each other.

當一個器皿已經在當想法被接收到的時候保持注意力聚焦在想法上的方面是成功了的時候，接下來器皿就將會發現一種對接觸的延長，這非常類似於拿起兩塊磁鐵並將它們放在一個排成一列的位置上，這樣每一個磁鐵就會強化相互彼此的效應，而不是將磁極錯誤地對齊，以至於它們看起來似乎，且確實會，與相互彼此是稍稍相異的。

The ability to cast oneself freely off the cliff, shall we say, and to remain confident that there shall be support for each step that is taken into what seems to be thin air, is the quality of foolishness that we have described many times previously that is well for each instrument to cultivate, for as the one known as Carla spoke earlier to the one known as Jim in the purifying of the tuning so that there is no dedication or desire of the self that is confused upon the tuning, so it is well to purify the desire to serve while channeling so that there will be no unnecessary infusion of personal material within the contact. 將自己，容我們說，投到懸崖外面，並對於將會有對於要被走出的每一個進入到看起來似乎是稀薄的空氣中的腳步的支撐保持有信心的能力，就是我們之前已經多次描述過的傻子的特性了，每一個器皿去培養這種特性都是很好的，因為如被知曉為 *Carla* 的實體在之前和被知曉為 *Jim* 的實體在對調音的淨化的方面談到過的一樣，這樣就不會有自我的奉獻或者渴望是會對調音感到困惑了的，因此，在傳訊的時候去淨化服務的渴望，這是很好的，這樣就在接觸中就不會有不必要的個人的材料的注入了。

It is difficult, we know, for any entity within your illusion so carefully bounded by that which is solid in either manifestation or expectation to remove such boundaries from the mind so that the mind might become the hollow vessel that shall transmit thought communication. We sympathize with each of you as you attempt to move against the grain of your illusion, shall we say. However, it is becoming more widely known among many of those of your peoples who are becoming conscious of the evolutionary process at this time that the brain which you have in your illusion has the division of lobe that corresponds to both the intellectual and to the mode of perception that is active or male, shall we say, and there is the lobe of the brain which is more concerned with the female qualities, that which awaits the reaching and that

which partakes of non-logical or intuitional inspiration. 我們知道，對於任何在你們的幻象中如此仔細地被在顯化或者期待中是僵硬的事物所束縛的實體，要將這樣的限制從心智中移除以便於心智就可以成為將會傳遞想法的交流的空的管道了，這是困難的。在你們嘗試去逆著你們的幻象的，容我們說，紋理移動的時候，我們對你們每一個人感到同情。然而，在你們人群中的那些正在開始察覺到在此刻的演化的過程的人中的很多人，正在變得廣為人知的事情是，你們在你們的幻象中擁有大腦擁有那個會同時對邏輯智力和活躍的或者，容我們說，男性的感知的模式做出反應的額葉的區域，會有更多地涉及到女性的特性的額葉的區域，那種女性的特性即等待伸手觸及以及帶有非邏輯性或者直覺性的啟發的特性。

It is this latter mode of perception and of being that is utilized within the channeling process so that the mind becomes in as relaxed a state as possible, shutting down for the moment the analytical procedure—that which is active and that which inspects—so that the more receptive portions of the mind complex might become activated and utilize the receptive qualities to a great degree during the channeling process.

在傳訊的過程中被使用的就是後一種的感知的模式或者存在的模式，這樣心智就可以處於一種盡可能放鬆的狀態中，並暫時關閉分析性的過程了——也就是活躍的且進行檢查的過程——這樣心智複合體的更為接納性的部分就可以被啟動並在傳訊的過程期間在一個很大的程度上使用那種接納性的特性了。

At this time we would wish to open this particular session to any queries which may have arisen during the practices that have been utilized this evening. We will, before entertaining any query, like to speak our appreciation and congratulations to the one known as Carla for her implementing of the framework for this particular evening. We find that chopping wood is very helpful for each instrument for it is well to review that which has been set in place by conscious design in order that one might more fully and freely exercise the instrument in service to others.

在此刻，我們希望向在今晚已經被進行的練習期間可能已經出現了的任何的問題開放這次特定的集會。在我們招待任何問題之前，我們想要向被知曉為 *Carla* 的實體談及我們對於她對這個特定的晚上的構架的實施的感激和祝賀。我們發現砍木頭對於每一個器皿都是非常有助的，因為去檢查已經藉由有意識的設計而被設置好的事物以便於一個人可以更為充分且更為自由地通過服務他人來訓練器皿，這是很好的。

At this time we would ask if there are any queries to which we may speak.

在此刻，我們會請問，是否有任何我們可以談及的問題。

Carla: I would just like, if it is possible without infringing on free will to confirm my impression that the one known as K (inaudible).

Carla：我僅僅想要，如果在不侵犯自由意志的情況下是有可能的話，確定我的印象，被知曉為 *K* 的實體（聽不見）。

I am Latwii, and I am aware of the query, my sister. You are quite correct in

your assessment of the progress that has been made this evening by the one known as K. We are aware that this new instrument has cause to feel, in her own mind, that is, that she had difficulty in maintaining a clear contact. We would like to state that the contact which was maintained was indeed quite clear and we chose the general format of proceeding with fewer thoughts at the normal pace and then exercising the instrument by giving silence so that there might be the opportunity for this instrument to look again, shall we say, for our signal or our contact, as it is quite easy for any instrument to become concerned during prolonged pauses. It is at this time of concern that most instruments, in a small panic shall we say, tend to pad the contact with a bit of patter that is recognized as normal channeling procedure. This is well for any instrument which needs to utilize this as a crutch. There are many ways to begin contacts and this is one.

我是 *Latwii*，我理解了你的問題，我的姐妹。在你對今晚已經由被知曉為 *K* 的實體做出的進展的評估的方面，你是相當正確的。我們察覺到，這個新的器皿，在她自己的頭腦中，有理由感覺到，她在保持一種清晰的接觸上遇到了困難。我們想要說明，被維持的接觸確實是相當清晰的，我們選擇用通常的速度藉由較少的想法的一般性的進行的模式，並接著藉由給予靜默來訓練器皿，這樣這個器皿就有機會去，容我們說，再一次尋找我們的信號或者我們的接觸了，因為對於任何器皿，在延長的中斷期間變得擔憂，這是相當容易的。就是在這個擔憂的時刻，大多數器皿，在一種小小的，容我們說，驚慌中，會傾向於用一點點的隨口說出的話來填充接觸，這會被視為是常見的傳訊的過程。對於任何需要使用這個作為一個拐杖器皿，這都是很好的。會有很多方式開始接觸，這就是一個。

(Pause)

(暫停)

I am *Latwii*, and am again with this instrument, and we greet again in love and light.

我是 *Latwii*，我再一次與這個器皿在一起了，我們再一次在愛與光中致意。

[To continue.] However, after some point within the new instrument's development, it is well that the instrument, in the desire to purify the channel and to purify the contact as it is pursued in the mind, to allow whatever pauses may occur, whether they be those inserted for emphasis or consideration on the part of the Confederation entity, or whether they be the result of the instrument having difficulty in perceiving the next grouping of sound vibration complexes, it is well for the instrument to rest within the pause, confident that there shall be a continuation of the contact and of the message and it was in this area this evening that the one known as *K* excelled and we are greatly pleased that this entity has been able to perceive both our words clearly and our pauses clearly.

[繼續。]然而，在新器皿的發展中的某個位置之後，通過淨化傳訊與淨化接觸的渴望，當這種渴望在頭腦中被追尋的時候，器皿去允許無論什麼暫停發生，這是很好的，無論那些暫停是為了強調而被插入的，還是在星際聯邦的實體的部分上的考慮，或者無論它們是否是器皿在接收下一個聲音振動複合體的集合的過程中

正在遇到困難而產生的結果，器皿在那個暫停中休息並有信心將會由對於接觸和對於資訊的一個繼續，這是很好的，就是在這個區域中，被知曉為 *K* 的實體在今晚是出色的，我們對於這個實體已經能夠同時清晰地感覺到我們的言語與清晰地感覺到我們的暫停是極其高興的。

Is there another query?

有另一個問題嗎？

K: (Inaudible) ... confusion that I was feeling and was wondering if you could help me sort it out so that I need to grow comfortable with pauses. I was feeling overwhelmed, both by numerous thoughts that I was having and I was quite unsure as to what was being transmitted to me and what I was maybe trying to come up with to make sense of it to myself. I found myself judging it and wondering how the others present were going to judge it and at the same time I was trying to dispel those thoughts so that I could just concentrate on what I was doing and as I found myself feeling more and more unable to dispel the judgmental types of thoughts then I started panicking more, and what I'd like from you are some suggestions about what to do in those situations in trying to sort those things out. What I could do to sort of stop and try to start over and catch a clear thread, and it seemed to me that that never really happened. Do you have any other suggestions?

K: (聽不見) 我正在感覺到且想知道的混淆是，你們是否能夠幫助我理清它，這樣我需要去對那些暫停逐漸變得舒適了。我正在感覺到不知所措，同時因為我擁有的大量的想法和我在關於什麼想法正在被傳遞給我的方面的相當地不確信，我也許正在嘗試去做的事情是讓它對於我是有道理的。我發現我自己在評判它並想要知道其他在場的人將會如何評判它，同時我正在嘗試去驅散這些想法，這樣我就能夠僅僅集中在我正在做的事情上了，當我發現我自己感覺到越來越無法驅散評判類型的想法的時候，接下來我就開始更加驚慌，我想要從你們那裏得到的是一些關於在那些情況中在嘗試去將那些事情弄明白的方面要去做什麼的建議。我能夠做什麼事情來某種程度停下來並嘗試去重新開始，並接上一條清晰的線路呢，在我看來似乎那從來都沒有真正發生過。你們有任何其他的建議嗎？

I am *Latwii*, and I am aware of the query, my sister. We give this instrument a vision of the feline known as *Chocolate Bar*. This entity frequently frightens itself so that it jumps at its own movement and perhaps shall jump again at the jump. This is a rough analogy that may describe the activity within your mind as the contact was occurring. The suggestion is one we find we give frequently to all new instruments, so simply stated yet much practice is needed, to simply relax the mind, the worry, the analysis, the panic, as the surface of the pond is moved by the wind of concern one must move below the surface activity and sink more and more deeply to the bottom of the pond, to the bottom of the mind, so that one may perceive that which is given.

我是 *Latwii*，我理解了你的問題，我的姐妹。我們給予了這個器皿一個被知曉為巧克力棒的貓的圖像。這個實體經常讓它自己嚇著，這樣它就會因為它自己的移動而跳起來，也許會因為那個跳動再一次跳起來。這是一個粗糙的比喻，它可以描繪當接觸正在發生的時候在你的頭腦中的活動。建議是一個我們發現我們會頻

繁地給予所有新器皿的建議，它說起來是如此簡單而大量的練習是被需要的，那就是去單純地讓頭腦、憂慮、分析、驚慌放鬆下來，當池塘的表面是被憂慮之風吹動的時候，一個人必須移動到表面的活動下方並越來越深地沉入到池塘的底部，心智的底部，這樣一個人就可以感覺到被給予的事物了。

We have a word of encouragement in this regard and that is that with practice this ability to relax shall be enhanced simply by the repetition of this process time and again. There is much of that which is like unto muscle memory, as you call it. When any new procedure is learned there will be the time of dropping the ball, shall we say, of making the mistake and misperceiving; of catching the self in the error of berating the self for the error; of finally relaxing enough to allow the reestablishment of the contact. As you stated, we are also aware that it was more difficult than was comfortable to you this evening to again find that thread of logic or of contact with us, and again we can only recommend practice. The relaxation shall develop as a result of practice.

在這個方面我們有一句鼓勵的話，那就是藉由練習，這種放鬆的能力將會單純地藉由對這個過程的一次又一次的重複而被增強。這非常類似於肌肉的記憶，如你們對它的稱呼一樣。當任何新的程式被學習的時候，將會有，容我們說，掉球的時間，也就是犯錯，錯誤的感知，在錯誤中抓住自己，因為那個錯誤而責備自己，最終足夠放鬆以允許接觸重建的時間。如你們說過的一樣，我們同樣也察覺到，再一次發現邏輯或者與我們之間的接觸的線索，這是要比對於你們是舒適的過程要更加困難的，再一次，我們僅僅能夠推薦練習。放鬆將會作為一個練習的結果發展出來。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

K: Yes, I believe I was attempting to do what you are suggesting (inaudible). I was also aware of a fear that if I waited too long (inaudible) that the contact would be lost and would I (inaudible) and I was a little frustrated by that also. Would it be helpful for me if I needed to take the time—I assume you are aware of this process going on within me—but would it be helpful also for me to state that, "I need to take a minute here, don't go away. Let me...(inaudible)."?

K：是的，我相信我正在嘗試去做你們正在建議的事情（聽不見）。我同樣也察覺到一種害怕，如果我等待太長時間（聽不見）接觸會丟丟失，並會（聽不見），我同樣也對那一點有點點受挫。如果我需要時間——我假設你們知道這個過程正在我內在之中進行——它會對我是有幫助的嗎，如果我去說明，“我在這裏需要花一分鐘時間，不要離開，讓我（聽不見）……”這同樣也會對我是有幫助的嗎？

I am Latwii, and we would agree with your suggestion that this would be a useful format in that it is one with which you feel comfortable. When we are aware, as we were this evening, that a new instrument is becoming increasingly frustrated with the self-defined difficulty in reestablishing contact,

then it is that we move to the more experienced instrument to give whatever information is pertinent and helpful to the new instrument through the experienced instrument. However, we feel that you have moved to the point in your practice at this time that if you are comfortable with the prolonged pause and with the stated need that you would like to take as much time as is necessary to reestablish the contact, then we are quite happy to work within this format. We look upon this type of work as very helpful to the new instrument or any instrument which has difficulty in maintaining the contact and which would wish to have the contact reestablished through it in order that it might, shall we say, mount again the horse which has thrown it. We applaud this dedication and perseverance.

我是 *Latwii*，我會贊成你的建議，這會是一個有用處的形式，因為它是一個你會對其感到舒適的形式。當我們察覺到，如我們在今晚察覺到的一樣，一個新的器皿在重建接觸的方面正在對被自我定義的困難感到越來越受挫的時候，接下來就是我們移動到更有經驗的器皿以通過有經驗的器皿給予無論什麼對於新的器皿是合適且有幫助的資訊的時候了。然而，我們感覺到你在此刻在你的練習中已經移動到了那個位置，如果你對於延長的暫停是感覺到舒適的，如果你對於說明你想要花需要的時間來重建接觸是感覺到舒適的，那麼我們會相當高興在這種形式中工作。對於新的器皿，或者對於任何在保持接觸的方面有困難的且會希望通過它讓接觸被重建以便於它可以，容我們說，再一次騎上那個已經將它扔下來的馬的器皿，我們將這種類型的工作視為是有幫助的。我們會讚賞這種奉獻與堅持。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

K: (Inaudible)

K : (聽不見)

I am *Latwii*. We thank you my sister. Is there another query at this time?

我是 *Latwii*。我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: (Inaudible)

Carla : (聽不見)

I am *Latwii*, and we are aware of your query, my sister. We suggest that the most efficacious manner of availing oneself of the feeling of the comfort which is ever available, that times of meditation might be set aside on a regular basis, whether at the beginning, the middle, or the end of the day, or at any pattern of sequence. That this is the means by which the concerns of the day are for the moment set aside, that the comfort which they call for might be perceived. We are aware that it is difficult for many entities to find time for meditation within the busier portions of the day which are most likely to bring the self to the point of feeling the great need for this comfort.

我是 *Latwii*，我們理解了你的問題，我的姐妹。我們建議最有效的讓一個人取得有可能被取得的舒適的感覺的方式是，冥想的時間用一種規律性的方式被留出來，無論是在一天的開始，中間或者結束，或者用任何的順序的模式。這就是藉

由其那一天的憂慮暫時被放在一邊，而它們所召喚的舒適就可以被感覺到的途徑了。我們察覺到，對於很多實體，要在一天中的更為忙碌的部分中找到進行冥想的時間，這是很難的，而就是那些一天中更為忙碌的部分極其可能將自我帶到那個極其需要這種安慰的感覺的位置。

However, if it is possible for the entity to devise times during the day which lend themselves easily to such meditative periods, there might be constructed within these meditative periods [the] symbol which holds the feeling of comfort, whether it be a cup that is full, a certain scene that is meaningful to one, a landscape, a vista, a fragrance, a feeling, a touch, a work of art, sculpture, a piece of music or whatever symbol might be able to be filled with the comfort that one obtains from a regular period of meditation. Then this symbol might be utilized for a brief periods of time during the busier portions of the day when there is a chance for a small breather, shall we say. Whether this be for seconds or minutes, there can be the transfer of this all-pervading peace by the use of the symbol that is energized or filled with the peace and comfort during the regular meditation time.

然而，如果實體有可能在一天中安排出會容易地將將這樣的冥想的時段借給它們自己的時間的話，在這些冥想的時段中就可能含有含有舒適的感覺的象徵物被構建出來，無論它是一個裝滿的杯子，一定的對一個人有意義的場景，一處風景、一處風光、一個香味、一種感覺、一個觸摸、一件藝術作品，雕塑，一首音樂，或者無論什麼一個人可以從一個規律的冥想的時段取得的可能被舒適充滿的象徵物。接下來，在一天較為忙碌的部分期間，當有一個機會進行一次小小的，容我們說，讓呼吸恢復正常的休息的時候，這個象徵物就可以被利用一個短暫的時段了。無論這是幾秒鐘或者幾分鐘，都可能會有那種藉由對象徵物的使用的遍及一切的平安的轉換，那個象徵物會在規律性的冥想時期中藉由平安和舒適被賦能或者被充滿。

Is there a further query, my sister?
我的姐妹，有一個進一步的問題嗎？

Questioner: (Inaudible)
提問者：(聽不見)

I am Latwii, and we thank you once again, my sister. Is there a final query at this time?
我是 Latwii，我們再一次感謝你，我的姐妹。在此刻有一個最後的問題嗎？

(Pause)
(聽不見)

I am Latwii, and as we have exhausted the queries for this session of working, we would take this opportunity to again congratulate this instrument for the progress that each has made this evening. Indeed, each has done so. It is our privilege to utilize each instrument and we thank you for your dedication to service in this manner. We especially appreciate the dedication to detail, the

care in the chopping of wood. We are known to you as those of Latwii. We leave you at this time, as always, in the love and the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 *Latwii*，因為我們已經耗盡了這次工作的集會的問題了，我們會利用這個機會再一次為每一個器皿已經在今晚取得的進展而祝賀這個器皿。確實，每一個人都已經取得這樣的進展了。使用每一個器皿是我們的榮幸，我們為你們用這種方式服務的決定而感謝你們。我們尤其感激對具體細節的投入，以及在砍木頭的過程中的關心。我們是你們知曉的 *Latwii*。我們在此刻，一如既往，在太一無限造物者的離開你們。*Adonai*，我的朋友們。*Adonai*。

July 8, 1990

1990-07-08 Hatonn : 1990 百樂餐

Group question: Potluck.

團體問題：百樂餐。

(K channeling)

(K 傳訊)

I am Hatonn, and I greet this group in the love and in the light of the infinite Creator. We spoke with our own sense of humor to this instrument describing ourselves as (inaudible) and because this instrument was asking for a low energy compound we discovered after we said this word that, to this instrument, this word is [a name] for a disease. We wish to apologize for our joke.

我是 *Haonn*，我在無限造物者的愛與光中向這個團體致意。我們藉由我們自己的幽默感向這個器皿發言，並同時將我們自己描述為（聽不見），因為這個器皿正在請求一種低的能量合成物，我們發現在我們向這個器皿說出了這個詞語之後，這個詞語是一個疾病的[一個名字]。我們希望為我們的玩笑而致歉。

Our message today is quite simple. It is so simple as to be unbelievable by most of your people. You are made of love because love wished to know itself. The Creator loves you as a mother and a father and as a student of itself.

我們今天的資訊是相當簡單的。它是如此簡單以至於對你們的人群中的大多數人是無法相信的。你們是由愛形成的，因為愛希望知曉它自己。造物者作為一個母親和一個父親，作為一個學生它自己，是愛你們的。

All conversations that you have are conversations of gripping interest you created, for It is listening with gripping interest of the self speaking about the self. The Creator was courageous in this creation by giving each of its children free will. Each may chose to love or not to love the true Creator of its spirit.

所有的你們進行的交談都是你們創造出來的引起興趣的交談，因為造物者是帶著引起自我的興趣的關於自我的發言而聆聽的。造物者在這種創造中藉由給予祂的每一個孩子自由意志而是勇敢的。每一個人都可能選擇去愛或者不去愛它的靈性的真實的造物者。

What is on the mind of each today and this instrument? It is the question of identity. Much has been asked of this instrument in the way of initiation and to a different behavior and different way of living, a different way of feeling. What is the essence of an entity? Moving this [point] to be pondered, we await the realignments of the one known as K to receive the information. I am Hatonn.

在每一天和這個器皿的頭腦中的事物是什麼呢？它是身份的問題。在關於啟蒙的途徑，通往一種不同的行為舉止和不同的生活的方式，一種不同的感覺的方式的途徑的方面，已經有大量的事物已經被這個器皿詢問過了。什麼是一個身份的實質呢？對這一點進行沉思，我們等待被知曉為 *K* 的實體重新校準儀接收這個信

息。我是 *Hatonn*。

(Pause)

(暫停)

I am *Hatonn*, and greetings to those again in love and light through this instrument. We were waiting for final preparation for this instrument as it prepared to challenge those entities that might come and we are pleased at the fastidiousness at which this was undertaken. We wish now to offer such information that may be of some help to you in your journey upon your path of service which continues, as does ours, toward the light of the Creator, toward the mystery which draws us ever onward. My children, it is of this mystery that we will speak to you this evening. One that is always before us no matter how deeply we seem to be able to penetrate the finer layers, but is [receding] infinitely before our grasp, ever beckoning, ever urging us onward in our journey lest we become complacent and satisfied with the progress we have made. For as soon as we have reached the crest of the highest mountain that we can see before us we discover yet another range and yet another beyond that.

我是 *Hatonn*，通過這個器皿再一次在愛與光中向那些在場的人們致意。我們正在等待這個器皿最後做好準備，因為它做好準備去挑戰那些可能出現的實體，我們對於在進行這種準備工作中已經使用的過分挑剔是感到高興的。我們現在希望提供這樣的可能會在你們的服務的道路上在你們的旅程上對你們有某種幫助的資訊。你們的旅程，和我們的旅程一樣，是繼續朝向造物者的光，朝向吸引我們的神秘不斷前進的。我的孩子們，我們將在今晚和你們談及的就是這種神秘。無論我們看起來似乎能夠多麼深深地刺穿那些更為微妙的層次，太一一直在我們前方，並無限地在我們的理解力前方後退，不斷召喚，不斷鼓勵我們在我們的旅程上繼續前行，唯恐我們變得對我們已經做出的進步感到自滿與滿意。因為一旦我們抵達了最高的山的頂部，我們就馬上能夠在我們前方看到，我們發現另外一個山脈，而在那個山脈之外的另一個山脈。

There's a long view of the meadows available to us. Most of the time we only notice the mountain in front of our faces. We are faced with a journey upward and ever upward. That, my children, is your choice as to what you will give your attention to in this journey, in this climb, in the focus on the top of the mountain that seems to ever recede before you, and the tiredness of your muscles, soreness of your lungs, the tediousness of the journey, the pain of stepping on rocks, the weariness, the frustration, however you focus on the sky and the clouds above you, the trees, the wild flowers, the small creatures that join you along your journey for small distances and the whole of second-density creation that is there to aid you in your journey. You have also sometimes time spent with third-density companions upon your climb. Some may travel with you for a short distance before their path leads off in another direction, at another slant than yours. There are others who may go with you all the way to the top. Again it is your choice upon that on which to focus. Shall you focus upon the irritations produced or the constant contact with

your traveling companions? Shall you focus on the differences or shall you look for what joy and merriment may be made together, how the climb may be regarded, not as fight but as a gain in which one may have as much fun as one is able. You may notice as you climb defects you may have upon your fellow travelers in your own choices of focus, whether they are beyond the difficulties of the journey or its joys. And no matter how your choices affect the mood of those around you, you have [alternatives that can go] back to you. The choice is yours as to what type of journey you will experience. We urge you, my children, to make it a merry one and to focus on the delight of summertime and smiling faces. For these indeed make the climb much less arduous and greatly aid in serving the tired muscles and lightening the weariness of each one.

有一片長長的草地的景色是我們可以取得的。在大多數時候我們僅僅注意到了在我們面前的山了。我們正在面對著一條向上且不斷向上的旅程。我的孩子們，在關於你們將會在這條旅程中，在這次攀登中，在對看起來似乎是在你們前方不斷後退的山頂聚焦的過程中將你們的注意力給予什麼事物，這是你們的選擇，儘管你們的肌肉的疲憊，你們的肺部的酸痛，旅程的單調乏味，踩在石頭上的痛苦，疲憊、挫折，然而，你們聚焦在你們上方的天空和雲彩，聚焦在樹木、野花、在你們的旅程沿路加入一小段距離的你們的小動物以及在你們的旅程上在那裏幫助你們的整個第二密度的造物上。你們同樣有時候會擁有與在你們的攀登中的第三密度的夥伴一起度過的時間。一些人可能與你們一起旅行一小段距離，之後它們的道路導向另一個方向，另一個與你們的斜坡不同的斜坡了。會有其他的可能會與你們一起一路走到山頂的人。再一次，要聚焦於什麼事物之上，這是你們的選擇。你們將會聚焦在被產生的惱怒上，還是與你們的旅程的夥伴之間的持續不斷的接觸上呢？你們將聚焦於差別，或者你們將尋找可能被集中起來的喜悅與愉快是什麼，這次攀登如何可以被尊重，不是作為戰鬥而是作為一種收穫被尊重，在這種收穫中，一個人可以擁有它能夠擁有的最大的樂趣。你們可能會在你們攀登的時候注意到對比在你們自己聚焦的選擇中的夥伴的旅行者你們可能擁有的缺點，無論它們是超出旅程的困難還是超出了它的喜悅。無論你們的選擇會如何影響在你們周圍的人的情緒，你們都是擁有另一個選擇的，那個選擇就是返回到你自己身上。在關於你們將體驗到什麼類型的旅程，選擇是你們的選擇。我們鼓勵你們，我的孩子們，使它成為一個快樂的旅程，並聚焦在夏日的快樂與微笑的臉龐上。因為這些確實會使得攀登遠遠較不費力，並會在服務疲倦的肌肉並減輕每一個人的疲倦的方面會有極大的幫助。

You are studying your journey as you gaze at the faces of those (inaudible) companions about you. But you attempt to see the Creator in each of those who [seek]. These are, as we have said, simple facts, my friends, events of which each is quite aware. Yet we find as we attempt to communicate these simple truths which are always and ever the same [that] there are infinite number of ways to state these truths yet with each a slightly different presentation. Perhaps some new thought will occur to those who see them as helpful to aid them in their journey. Perhaps some new way of looking at situations with which you have to do on a daily basis and with which you have grown weary will appear.

當你們注視在你們周圍的那些（聽不見）的同伴的臉龐時，你們就正在研究你們

的旅程了。但是你們嘗試去在每一個尋求的人的身上看到造物者。如我們已經說過的一樣，這些是簡單的事實，我的朋友們，這些是每一個人都相當清楚瞭解的事實。而我們發現，當我們嘗試交流這些一直且永遠是相同的簡單的真理的時候，會有無限數量的方式去陳述這些真理，而每一種方式都帶有一個稍稍不一樣的呈現。也許某個新的想法將會出現在那些將這些想法視為是在他們的旅程中會幫助他們的人的頭腦中。對於那個你們不得不每天與之打交道，且你已經逐漸對其厭倦了的情況，也許某個新的觀察這個情況的方式將會出現了。

(Carla channeling)

(Carla 傳訊)

I am Hatonn, and thus speak to you through the instrument known as Carla. This instrument is much nurtured by listening to inspirational thoughts and we are always in a state of enjoyment as we find this instrument soaking up like a sponge the words of comfort, truth and beauty which we offer in the hope that it may be of help. We find this instrument to see how its question of identity is only a question within its own mind. But to the other-self the identity of the one known as Carla is completely known and accepted. So often we have heard this instrument cry, "How can I love others so much and yet be so upset with myself?"

我是 *Hatonn*，我由此通過被知曉為 *Carla* 的器皿向你們發言。這個器皿是大大地因為聆聽啟發性的想法的受到了滋養的，我們一直是處於一種快樂的狀態的，因為我們發現這個器皿就好像一塊海綿一樣吸吮著我們提供的安慰、真理和美麗的言語，我們希望我們提供的事物可能有所幫助。我們發現這個器皿理解，它的身份的問題是如何的，僅僅是一個在它自己頭腦中的問題。但是對於其他自我，被知曉為 *Carla* 的實體的身份是完全被知曉和被接受的。因此，我們經常聽到這個器皿叫喊著，“我怎麼能夠如此愛其他人，而又對我自己如此不滿呢？”

This is the mark of a service-to-others entity who has left out but one very important step, the realization that before one can love one's neighbor as oneself one must love oneself.

這就是一個已經走出了一個非常重要的步驟的服務他人的實體的標誌了，它就是那種領悟，即在一個人能夠愛人如己之前，它必須愛它自己。

This instrument has yearned for nurturing from others and nurturing lies within the self. The gentle rocking in the cradle is the rocking in the arms of the Creator. As this instrument finds it incredibly easy to forgive and forget, why is it that this instrument does not forgive the self? This is a lifetime process but is a lesson of love. It is an almost universal lesson. Each seeking entity finds everyone easier to love than the self, because the entity known as Carla knows itself, it knows each thought, it knows each self-perceived error. It sees itself in each moment but is judged to be foolish or unkind. Where it would forgive instantly such behavior in others, it begrudges itself its own humanity.

這個器皿已經渴望了來自於其他人的滋養了，而滋養存在於自我內在之中。在搖籃中的溫和的搖動就是在造物者的雙臂中的搖動。當這個器皿發現去寬恕和忘記

是令人難以置信地容易的時候，為什麼這個器皿沒有寬恕自我呢？這是一個一生的過程，但卻是一個愛的課程。它是一個幾乎無所不包的課程。每一個尋求的實體都會發現愛每一個人是比愛自己更加容易的，因為被知曉為 *Carla* 的實體知曉它自己，它知曉每一個想法，它知曉每一個被自己感覺到的錯誤。它在每一刻都看到它自己，但卻被評判為愚蠢的或者不善良的。在那些它會立刻寬恕在其他人身上的這樣的行為舉止的位置上，它卻對它自己吝嗇它自己的仁愛。

Do any of you who think you came to this planet and entered into its illusion to be untouched by it? Spend time each day to fall in love with yourself and you are a child of God. The Creator loves you with a love so passionate no words could express it. The Creator loves just precisely who and what you are and the Creator sends to each person who is blind His companions along the way, who reach out the hand of the Creator to you and call out, "I love you." These are the words of the Creator. That is why we ask each of you to love each other because each of you need someone's help in loving yourself.

你們中有任何人認為你來到這個星球並進入到它的幻象中是為了不為其所影響的嗎？在每一天都花時間去愛上你自己，你是神的一個孩子。造物者帶著一種如此熱情以至於沒有言語能夠表達它的愛來愛你。造物者愛的恰恰完全就是你是誰和你是什麼，造物者向每一個看不見的人沿路送出祂的陪伴物，它們向你們伸出造物者的手並大聲呼喚著，"我愛你。"這些就是造物者的話語了。那就是為什麼我們請你們每一個人去愛相互彼此，因為你們每一個人都在愛你自己的方面都需要某個人的幫助。

Oh, how we wish we could emphasize to you greatly enough the enormous difference you can make in your life experience to truly love the self as the self is, with its biases towards excellence and biases towards what the self perceives as faults. Does not each entity have many faults? As you forgive your comrades along the way realize that you are forgiven yourself and each time to sit in meditation spend a moment within the deepest part of yourself to say to yourself, "I love you with my whole heart," the love, the thought which is the lesson of this density.

哦，我們多麼希望我們能夠極其足夠地向你們強調你們在你們的生命體驗中能夠創造的巨大的不同呀，去真正地如自我之所是愛自我，帶著它朝向優秀的偏向性以及它朝向自我感覺為缺點的事物的偏向性。難道不是每一個人都有許多的缺點嗎？當你寬恕在道路上的夥伴的時候，意識到你自己被寬恕了，每一個都坐在冥想中在你自己的最深的部分中花一點時間對你自己說，"我藉由我全部的心愛你，"那種愛，那個想法就是這個密度的課程了。

We feel the energy growing most [perceptibly] weaker and we pass the (inaudible) to the one known as K. I leave this instrument, with thanks. I am Hatonn.

我們感覺到能量正在感覺得到地逐漸減弱，我們轉移到被知曉為 *K* 的實體。我們帶著感謝離開這個器皿。我是 *Hatonn*。

(K channeling)

(K 傳訊)

I am Hatonn and greet each again with love and light through this instrument. This time we would ask if there are any queries from those who are present. 我是 *Hatonn*，通過這個器皿，帶著愛與光再一次向各位致意。現在我們會詢問，是否有任何來自於在場的人們的問題呢？

Carla: Yes, Hatonn. I would like to know if the experience that I have had ... gazing into the eyes of a companion for a long enough time to forget all sense of self, that is, first the feeling of noticing the color of the eyes and the other physical attributes of them. Then finding myself at the level of being able to see through the eyes into the, I guess you'd say, surface of the inner being where lies the emotional pain that I was feeling sometimes and then my sense of being changed in a kind of electromagnetic wave is the only way I can describe it, I felt that somehow we were operating as one energy field instead of two. I wondered if you could comment on those ways I felt during this meditation and tell me where the truth lies and where I have not seen things clearly.

Carla：是的，*Hatonn*。我想要知道是否我已經有過的體驗.....注視一個同伴的眼睛一段足夠長的時間一忘記所有自我的感覺，也就是說，首先是注意到眼睛的顏色以及它們的其他的物質性的屬性的感覺，接下來發下我自己處於那個能夠通過眼睛洞悉，我猜想你們會說，內在存在的表面的層次上了，在那個層次上存在有我有時候會感覺到的情緒上的痛苦，接下來我的存在感在一種類型的電磁波中充能了，這是我唯一能夠描述它的方式，我感覺到以某種方式我們是在作為一個能量場而不是兩個來運轉的。我想知道你們是否能夠對於在這個冥想期間我感覺到那些方式進行評論，並告訴我真相存在於何處，我在什麼位置尚未清楚地看到事情呢？

I am Hatonn, and, my sister, we find that usually your perceptions of the situation are both insightful and articulate. 我是 *Hatonn*，我的姐妹，我們發現你對於情況的感知通常同時是有洞察力且清楚明瞭的。

Carla: Would it be a good idea to tune that light (inaudible) and have a larger group of (inaudible) people better as any one member instead of (inaudible)?
Carla：對那種光進行調音（聽不見）並擁有一個更大的（聽不見）的更好的人的團體，這會是一個好主意嗎，當任何一個成員而不是（聽不見）？

I am Hatonn, and we find that we will leave this up to your assessment of the various personalities present at such a meeting, where those whose experiences of this very intimate type of contact and all of those present that at any one time may not be, shall we say, up to such an exercise. But given the assessment of the appropriateness of such or whether or not those present (inaudible) we would say that the effort would be an excellent form of tuning to use.

我是 *Hatonn*，我們發現我們將會把這個問題留給你們對於各種各樣的出席這樣的一次集會的人格的評估，在集會上，會有那些具有這樣非常親密的接觸的類型

的人以及所有在場的人中可能在任何時候都，容我們說，不會勝任這樣一種練習的人。但是，假設對這樣的練習的適當性的評估，或者對於那些在場的人是否（聽不見）我們會說，那種努力會是一種優秀的進行調音的形式。

Is there another query?

有另一個問題嗎？

Carla: No, thank you for your opinions and comments.

Carla：沒有了，為你們的觀點和評論感謝你們。

I am Hatonn, and we thank you, my sister. It is time to leave this instrument and this group in the love and in the light of the one infinite Creator. We may also (inaudible) our path of seeking because this instrument and the one known as Carla were the cause of our being with your group tonight. As always, it has been a great privilege for us to join you and we look forward, as you would say, to being with you again in the future. We are known to you as Hatonn. Adonai.

我是 *Hatonn*，我們感謝你，我的姐妹。在太一無限造物者的愛與光中離開這個器皿和這個團體的時間到了。我們同樣也可能（聽不見）我們尋求的道路，因為這個器皿以及被知曉為 *Carla* 的實體就是我們今晚與你們的團體在一起的原因了。一如既往，加入你們對於我們已經是一種極大的榮幸了，我們期待，如你們會說的一樣，在未來再一次與你們在一起。我們是你們知曉的 *Hatonn*。Adonai。

(Carla channeling)

(Carla 傳訊)

I am Nona. It is our specialty to feel by (inaudible) and we have not been called to this group for a long time. Forgive our causing this instrument to move at a quicker speed than it normally would but it is much more comfortable to work the contact as we (inaudible) our love and light and feeling from the one infinite Creator to all of those who need it. We would, since the instrument known as K, has not had a previous contact (inaudible).

我是 *Nona*。我們的專長是藉由（聽不見）來感覺，我們已經有一段很長的時間未被這個團體呼喚了。請原諒我們使得這個器皿用一種比它通常的速度更快的速度移動，但是去在接觸上進行工作是要遠遠更加舒適的，因為我們（聽不見）我的來自於無限造物者的愛、光與感覺給予所有需要它的人。既然被知曉為 *K* 的器皿尚未有過一個之前的接觸，我們會（聽不見）。

(K channeling)

(K 傳訊)

I am Nona, and greet you again in the love and light of the infinite Creator ...

我是 *Nona*，在無限造物者的愛與光中再一次向你們致意.....

(Tape ends.)

(磁帶結束。)

July 12, 1990

1990-07-12 生命的沉重性

(Carla channeling)

(Carla 傳訊)

I am Q'uo. Greetings, blessings and love, light and peace and rest to each of you gathered here this evening. It is a great pleasure to be with you and to be called to this work. Technically this is still called the training of a new channel and technically the one known as K is a new channel, but only within this incarnation. The experience this new channel has just had is the experience of being contacted. Normally, we would not do this with a beginning channel nor would a beginning channel be able to distinguish a first and opening greeting. However, this particular instrument has deeper gifts that are remembered in that portion of the mind that is reached in meditation, and so we thought we would give it a whirl, as this instrument would say.

我是 Q'uo。向今晚聚集在這裏的你們每一個人致意並致以祝福，愛、光、平安與休息。與你們在一起並被呼喚到這個工作，這是一種極大的快樂。在技術上，這次工作仍舊被稱為對一個新的管道的訓練，在技術上，被知曉為 K 的實體是一個新的管道，但是，它僅僅是在這次投生中才是一個新的管道。這個新的管道剛剛已經有過的體驗是被接觸到的體驗。通常我們既不會對一個入門的管道進行這種接觸，一個新的管道也不會有能力去分辨出一個開始的與開場的致意。然而，這個特定的過器皿擁有在心智的那個在冥想中抵達的部分中被回憶起來的更為深入的禮物，因此，我們認為我們會給它一次眩暈，如這個器皿會說的一樣。

We are glad that this instrument has had the experience of being contacted and the fact that it was not acted upon [it] is quite to be expected of one who has had so little experience in this incarnation. This instrument will surprise itself, although not us. The key is the gaining of that inner peace that comes with meditation.

我們很高興這個器皿已經有過了被接觸的體驗了，它並沒有對其做出反應，這個事實對於一個在這次投生中擁有如此少的體驗的人是完全可以預料得到的。這個器皿將會讓它自己感到吃驚，儘管不會讓我們感到吃驚。關鍵是取得那種伴隨著冥想而來的內在的平安。

We would like to speak in terms of those things that are on the mind of those present this evening. Perhaps the most common of those concerns present here this evening is the difference between the daily state of mind that has been achieved by each as it has gone through its day, and the state of mind that it is experiencing at this time, having done the necessary work to bring into harmony the deeper desires of each, the desires to serve, to love, to share.

我們想要從那些在今晚在場的人們的頭腦中的事情的方面發言。可能今晚在場的人最為普遍的關注點是在那種已經被每一個人在它已經經歷了它的日子的時候所取得了的心智的日常狀態，與在此刻它正在體驗到的心智的狀態之間的區別，每一個人都已經做了所需的工作以將協調帶入到每一個人更為深入的渴望，去服

務、去愛和去分享的渴望之中了。

All have had their excellent and uplifting moments during the day, but we ask each of you if you are happy and satisfied with the basic level of consciousness, or to put it another way, the degree of conscious living that was achieved during the precious moments of this day.

所有人在一天期間都已經有過他們優異且精神鼓舞的時刻，但是我們問你們每個人，你是否對意識的基礎的層次是快樂和滿意的，或者換句話說，對在這一天的寶貴的時刻期間被取得的有意識的生活的程度是快樂和滿意的嗎？

How little is the span of your incarnation and how high are your spirits' ambitions for you during this tiny piece of what you call time. As you rest and bask in the love and the light of the infinite One, you yourself wonder how could I have moved from my center—how could my life not reflect this peace, this gentleness, this loveliness, this caring, this worship of the mystery. And yet we say to you that your days were more light filled than the majority of those upon your planet by a great deal; so you see, there is much to do.

你們的投生的跨度是多麼地小呀，你們的靈性對你們的在這個你們稱之為時間的微小的片段期間的雄心是多麼地高呀。當你休息並沐浴在無限太一的愛與光中的時候，你，你自己會感到吃驚，我怎麼能夠已經從我的中心偏移了呢——我的生命怎麼能夠不反應這種平安，這種溫和，這種愛，這種關心和這種對神秘的崇拜呢？而我們對你說，相比在你們的地球上的絕大多數人，你的日子是要遠遠更多充滿光的，因此，你看，有大量要去做的事情。

To paraphrase a cliché within this instrument's mind, love is long and time is fleeting.

對在這個器皿的心智中的一句老生常談進行意譯，愛是漫長的，時間是飛逝的。

We transfer at this time to the one known as K, leaving this instrument in love and light. We are know to you as Q'uo.

我們在此刻轉移到被知曉為 K 的實體，並在愛與光中離開這個實體。我們是你們知曉的 Q'uo。

(K channeling)

(K 傳訊)

I am Q'uo, and greet you again in love and light through this instrument. We are pleased to have established contact so readily with this instrument, and we see that the paths to the deep memories are beginning to be opened little by little and would encourage this instrument to deepen and strengthen this process through the daily practice of meditation.

我是 Q'uo，我通過這個器皿再一次在愛與光中向你們致意。我們很高興我們已經如此容易地與這個器皿建立了接觸了，我們看到通往深入的記憶的道路是正在開始一點一點地被打開的，我們會鼓勵這個器皿通過每日的冥想練習來深化並增強這個過程。

As we have stated, the ease of this contact comes as no surprise to us and we await the ease of the instrument with the contact through the process of repeated practice.

如我們已經說過的一樣，這次接觸的順利並不讓我們感到吃驚，我們等待著這個器皿通過被重複的練習的過程對接觸感覺到放心。

We would speak to you this evening on the subject of meditation. It is, as you know, a process by which access is gained to the deeper portions of the mind, the deep memories that lie therein which nibble at the edges of consciousness, the small thoughts and feelings experienced during the day that one may wonder at. Those things that seem to be half remembered, those things and entities that seem to be so familiar, yet with no conscious link in experience of this incarnation.

我們會在今晚和你們談及冥想的主題。如你們知曉的一樣，冥想是一個藉由其進入到心智的更深入的部分以及深入的記憶的入口被取得過程，那些存在於那裏的深入的記憶蠶食著意識的邊緣，以及一個人在一天期間可能會感到驚奇的那些小小的想法和被體驗到的感覺。那些看起來似乎是部分記得的事情，那些看起來似乎如此熟悉的事情和實體，而你在這次投生的體驗中卻對它們不帶有有意識的連接。

The process of meditation will begin to expand your awareness of these half-buried memories and recognitions. You will increasingly become aware of thoughts not running through your mind as in a daydream to which only scant attention is given, but as being those with which you are deeply familiar to which you turn your conscious attention and intention to the further pondering of such and the further integration of these old memories brought to light as part of the current experience.

冥想的過程將會開始拓展你對這些被部分埋藏起來記憶和認識感的察覺。你將會越來越多地察覺到想法沒有如同在一個白日夢中一樣經過你的頭腦，而僅僅只有少量的注意力被給予它們，那些想法是那些你對其深深地熟悉的想法，你將你的有意識的注意力、進一步思考這樣的想法的意圖、以及對這些作為當前體驗的一部分被帶入到光中的舊的記憶的進一步的整合轉向它們。

Each of you here this evening is aware of the existence of the deeper self, of the metaphysical entity, of the imperishable light being, and of the network on this level, the connection on this level of all the entities of this planet. And the dichotomy existing between that connection and the apparent separation that exists in your day-to-day illusion. Each of you is also aware of times when that illusion is penetrated to some extent and the connection with some other self is made. The awareness of the other self as Creator brings about a momentary dispelling of the illusory bonds of flesh and societal structure.

今晚在這裏的你們每一個人都察覺到更為深入的自我、形而上學的實體、不朽的光的存有、在這個層次上的網路以及在這個星球的所有的實體的層次上的連接的存在性。二分法存在於那種連接和存在於你們的日常生活的幻象中的明顯的分離之間。你們每個人同樣也察覺到那些在其中幻象是在某種程度上被刺穿，與某個其他自我之間的連接被建立的時間。對其他自我是造物者的認識會產生出一種暫

時性的對肉身與社會系的結構之間的虛幻的結合力的驅散。

What comfort there is in such connections. Such experiences may be realized on a more or less conscious basis, ranging from the barely conscious hint of feeling of familiarity to the relatively full conscious awareness of the deeper levels of existence of the self and the other self. We realize this may add a great perspective to life in the illusion as each realizes each is playing a part of sort upon the stage of Earth that each chooses, what part shall be played, and how each character shall interact with each other character and situation.

在這樣的連接中有怎樣的安慰呀。這樣的體驗可以在一個或多或少有意識的基礎上被領悟，它的範圍從對與熟悉性的感覺的幾乎不會察覺到的暗示，到對於自我和其他自我的存在性的更為深入的層次的相對完全有意識的察覺。我們意識到，當每一個人認識到每一個人都是在地球的舞臺上扮演了某種類型的一個角色，每一個人都選擇了什麼角色將會被扮演，每一個人物將如何與每一個其他的人物與情況彼此互動的時候，這可能會添加一種對生命的巨大的遠景。

It is our hope that you may find enjoyment in playing these roles as you realize the necessity of the illusion for the purpose of growth in spiritual evolution, and the polarization process, as well as in the opportunities presented to be of service to your fellow inhabitants of planet Earth.

我們的希望是，當你們意識到幻象對於在靈性的演化以及極化的過程中，同樣也在被呈現給你們行星地球上的居住者的進行服務的機會中的成長的目的的必要性時候，你們可以在扮演這些角色的過程中找到愉快。

As each experiences from time to time memories of deeper connections with other entities as echoed in current experiences, whether slight or strong, the response is often one of joy, of remembered community. We experience peace and love and ease of being—yet that joy may be often tempered by the realization of the difficulty of maintaining contacts within this illusion.

當每一個實體時不時地體驗到與其他的實體之間的更為深入的連接的記憶的時候，隨著這種連接在當前的體驗中產生出回聲，無論是輕微還是強烈，回應經常是喜悅的回應，回憶起了集體的回應。我們體驗到存在的平安、愛和容易——而那種喜悅可能經常會被對在這個幻象中維持接觸的困難的認識而淬煉。

Each of you has very difficult tasks before you and in that each present this evening is what we call a wanderer. The tasks may be experienced as being even more arduous in that the heaviness of the illusion is even more weighty to those accustomed to greater degrees of light. We laud your efforts, my friends and urge you to continue one step at a time. Allow yourselves to be encouraged by the glimpses of the deeper reality behind the illusion. Know that you exist in truth in that deeper reality; that you may contact it at any time in meditation and as your choices and interactions allow in those connections with others who are of like mind, know that you are beings of light. That within the shell of third-density flesh that surrounds you your beingness shines with a radiance so bright that were you to be fully aware of it, your joy could not be contained.

你們每個人在你們面前都有非常困難的任務，因為每一個今晚在場的人都是我們所稱的一個流浪者。任務可能是被體驗為是甚至更為艱巨的，因為幻象的沉重性對於那些習慣於更大的光的強度的人是要甚至更為沉重的。我們讚賞你們的努力，我的朋友們，我們鼓勵你們繼續一步一個腳印地前進。允許你們自己被對在幻象背後的身為深入的實相的模糊印象所鼓舞。知曉在那種更為深入的實相中，你們是存在於真理之中的，你們可以在冥想中在任何時候接觸到它，當你們的選擇和互動允許在那些與其他的具有類似的想法的人之間的連接的時候，知曉你們是光的存有。在那包圍著你的存在性的第三密度的肉身的殼中之中的事物，是帶著一種如此明亮的光輝而閃耀的，以至於如果你完全察覺到了它，你的喜悅就無法被克制住了。

We urge you to make enough contact with that light to encourage you in your endeavors, painful though they may be, difficult though each of your struggles is in varying degrees at varying times, and you are here to encourage each other as well.

我們敦促你們與那種光建立足夠多的接觸以在你們的努力中鼓勵你們，雖然它們可能會是痛苦的，雖然你們的每一個努力在可變的時間在可變的程度上是困難的，你們同樣也是來這裏來鼓勵相互彼此的。

Do not underestimate the value of each to each in this journey and in your working together, for each is of inestimable value to each other and to us and to the Creator.

不要低估在這條旅程中，在你們一起的工作中的每一個人對於彼此的價值，因為每一個人對於相互彼此，對於我們，對於造物者都是具有無法估量的價值的。

We urge you also as you encounter the pain and difficulty that each day (inaudible) brings, as you gaze at each entity and circumstance that you encounter, to attempt to be aware of the Creator in all things. In each difficult situation, in each difficult entity, the Creator is there as teacher, as guide, as friend, as love and light.

我們同樣也鼓勵你們在你們遭遇到每一天（聽不見）帶來的痛苦和困難的時候，當你們注視你們遭遇到的每一個實體和環境的時候，嘗試去在所有的事物中的察覺到造物者。在每一個困難的情況中，在每一個困難的實體中，造物者是作為老師、作為嚮導、作為朋友、作為愛與光在那裏的。

We know you are aware of these things, but we also know the difficulty in maintaining this awareness when in the mindset of mundane experience. We urge you to look for the joy in all things, to savor it, to choose the light touch, the merry twinkle in the eye, the smile when none was expected. These things mean more than you think, for your society tends to weigh the value of things in terms of what has been accomplished. But on the metaphysical level, those things that are of the greatest value lie in the areas of intention and in the state of being. So be who you are, my friends. Be light, be love, be joy.

我們知道你們瞭解這些事情，但是我們同樣也知道當處於世俗的體驗的思維模式的時候保持這種認識的困難。我們鼓勵你們在所有的事情中尋求喜悅，去品嚐它，去選擇輕觸，當沒有任何事物要被期待的時候，去選擇在眼中快樂的閃光與微笑。

這些事情比你們認為的有更大的意義，因為你們的社會傾向於從已經被完成的事物的方面衡量事情的價值。但是，在形而上學的層次上，那些具有最大的價值的事情是存在于意願的區域中，存在於存在的狀態中的。因此，成為你們之所是，我的朋友們。成為光，成為愛，成為喜悅。

We thank this instrument and this group for this opportunity to be of service in speaking to you. I look forward to the continued training of this new channel in what you call your future and the ongoing work of this group as it resonates most harmoniously with our own vibration.

我們為這個通過向你們發言而進行服務的機會而感謝這個器皿和這個團體。我期待在你們所稱的你們的未來以及在這個團體的進行的工作中繼續訓練這個新的管道，因為它與我們自己的振動是極其協調一致地共鳴的。

We would at this time transfer to the one known as Jim and close the meeting through that entity. We are known to you as the ones of Q'uo. 我們會在此刻轉移到被知曉為 *Jim* 的實體，並通過那個實體結束集會。我們是你們知曉的 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet you again in love and light through this instrument. At this time we would simply offer ourselves to any queries which may hold importance for those present. May we speak to any concern at this time?

我是 Q'uo，我通過這個器皿再一次在愛與光中向你們致意。在此刻我們會簡單地提供我們自己來回答在場的人可能認為是重要的問題。在此刻有任何我們可以談論的關注點嗎？

Carla: I've got a concern about (inaudible) make your own decision as to whether you want to answer it or rather it should be a subject in itself. When I invoked the archangel this evening, Raphael—who is usually very prompt and very much in tune with me, and who is the archangel of the air, the land, the spirit—was reluctant to appear and when it did appear, it was not with the usual fellowship that I feel, and I asked myself why this could be. And the obvious answer was that I was not flowing with the wind of spirit, that I was stuck, that I had a subjective feeling that this was a very bad day for me. And the truth of it is that this was a day off. I kept myself from doing work by sheer discipline. Work would have been easier for me than taking the day off by myself. I was alone with my pain. And I know it sounds dramatic, but I've never had this much pain before and I don't know how to flow with it and make it transparent and be the (inaudible) that I am when I'm doing things for people.

Carla：我有一個關注，（聽不見）在關於是否你們想要回答它，或者它在其自身就應該是一個主題的方面做出你們自己的決定。當我在今天晚上祈請大天使的時候，拉斐爾——它通常是非常迅速且與我非常調諧的，它是空氣、大地和靈性的大天使——不願意出現，當它確實出現的時候，它不是帶著我感覺到的那種

通常性的夥伴關係，我問我自己為什麼可以是這樣子的。明顯的答案是，我並為與靈性之風一同流動，我被卡住了，我有一種主觀性的感覺，這對於我是一個非常糟糕的一天。它的真實情況是，這是一個休息的日子。我藉由純粹的修煉讓我自己避免做工作。相比我自己獨自一人休息，工作已經是更為容易的。我獨自一人與我的痛苦相處。我知道它聽起來是引人注目的，但是我從未在之前有過這種大量的痛苦，我不知道如何與它一同流動並使得它是透明的且成為（聽不見）當我正在為人們做事情的時候的我。

When I'm doing things for people, I always feel full of love and full of light and as if there were nothing that was impossible. But when I'm not helping anybody but myself I feel really stuck and I don't seem to be able to get past my aches and pains, and I don't need to go into all that, you know. But it is a new level of pain for me and I am not able at all to deal with it gracefully. I know that this is my hardest lesson—I don't care how long it takes me to learn it—I want to learn it, but could you give me some comments on how to make my sister, my pain, into a true heart sister; to love it and to allow it to be transparent so that I can feel the self-esteem and the worthwhileness in being that I do when I'm doing something for someone else. I am on my knees with this one.

當我正在為人們做事情的時候，我一直都是感覺充滿愛去且充滿光的，就好像沒有任何事情是不可能的一樣。但是當我除了幫助我自己之外沒有幫助任何人的時候，我真的感覺到卡住了，我看起來似乎無法超越我的疼痛與痛苦你們知道，我並不需要進入到所有那些之中。但是，它對於我是一種新的痛苦的層次，我完全無法優雅地與它打交道。我知道這是最困難的課程——我並不關心去學習它要花費我多長時間——我想要學習它，但是你們能夠在關於如何將我的姐妹，我的痛苦，轉變為一個真實的心的姐妹，去愛它，允許它成為透明的，這樣我就能夠感覺到當我正在為某個其他人做某個事情的時候我感覺到的自我尊重和存在性中的價值的方面給予我一些評論嗎？我對這個問題跪下來了。

I am Q'uo, and we feel the sincerity and intensity of your query, my sister, and we extend to you our heartfelt sympathy that the pain has presented to you. We know that entities within your illusion feel much distress at this time as each attempts to use those dwindling opportunities for polarization and service to others that are presenting themselves within each incarnation as your cycle moves quickly to a close.

我是 Q'uo，我們感覺到你的問題的真誠和強度了，我的姐妹，我們向你致以我們衷心的同情，這種同情就是痛苦已經呈現給你的事物了。我們知道在你們的幻象中實體在此刻感覺到大量的苦痛，因為每一個人都嘗試去使用那些正在減少的極化與服務他人的機會，這些機會是隨著你們的週期快速地接近一個終點在每一次投生中將它們自身呈現出來的機會。

This is much likened to the last minutes of cramming for your final examinations within your learning institutions as we scan the memories of each present here for analogies. Those lessons which belong to each, those services which are possible for each, now are offered in a most vivid manner. In your terms this means the intensity of experience is increasing. The illusion

which you inhabit may provide all that it is constructed to provide; that is, the veil that hides the truth of unity and the fundamental purpose of experience. That [purpose] is to move beyond the limitation of the confines of the illusion that exists without the senses and within the mind and the attitude which perceives the illusion. To surpass limitation is a painful process, my sister.

當我們掃描每一個在這裏在場的人的記憶來尋找類比的時候，這種情況非常類似於在你們的學習機構中為你們的期末考試的最後的填鴨式學習的時間。那些屬於每一個人的課程，那些對於每一個人都是有可能的服務，現在用一種極其鮮明的方式被提供出來了。在你們的方面，這意味著體驗的強度正在增加。你們所居住的幻象可以提供所有它被構建出來以提供的事物，也就是說，那個隱藏了一體性的真理和體驗的根本的目的的罩紗。那個目的就是去超越那種限制了幻象的局限性，這種局限性是存在於感知的範圍之外並存在於那種感覺幻象的心智與態度之中的。

In this regard, you have set for yourself, as you are well aware, lessons which have the purpose of focusing you inward. You have found in your own estimation before this incarnation began, that the experience of limitation and the concomitant experience of pain with its limitation would be most effect in focusing your attention in an inward manner that would make more likely the choices of living the conscious life. For that which is full of the experience which you call pain tends to grab the attention in a way in which there is no ignoring the opportunity. Much catalyst for many people may be ignored until it presents itself in another form at another time, perhaps within another incarnation. This is not so for your catalyst, my sister. You have desired to be of service in a manner which requires an intense degree of what you would call purity or single mindedness—total dedication to service. It was your wish to so hollow yourself out that you would become a clear reflection or channel for those energies of love, which you identify so closely with the one known as Jesus, the Christ, as this entity experienced the final portion of its incarnation nailed to that which you call the cross—and in that crucifixion of the physical vehicle achieved a transmutation from that which was human and moving towards the divine, to that which was truly divine, that which transcended this illusion, that which pointed the way which could be traced by others with similar desire.

在這個方面，如你清楚知曉的一樣，你已經為你自己設置好了課程了，這些課程的目的就是將你向內聚焦。你在這次投生開始之前就已經在你自己的評估中發現，局限性的體驗極其伴隨的痛苦體驗與痛苦的局限性一起，會使得去活出有意識的生命的選擇變得有更大的可能了。因為充滿了你稱之為痛苦的體驗的事物，會傾向於用一種不會有忽略的機會的方式來抓住注意力。對於很多人，大量的催化劑可能會被忽略，一直到它在另一個時候用另一種方式將其自身呈現出來。我的姐妹，你的催化劑不是這樣的。你已經用一種需要一種強烈的程度的你稱之為純度或者一心一意的事物——完全的奉獻於服務——的方式渴望進行服務了。你的希望就是這樣將你自己清空，這樣你就會成為愛的能量的一個清晰的映射或者管道了，這些愛的能量是你藉由被知曉為耶穌基督的實體而如此緊密地認同的能量，因為被知曉為耶穌的實體體驗了它的投生的被釘上你們所稱的十字架的最後的部分——在那種物質性載具的十字架的極大的痛苦中，它取得了一

種從人類的轉變，並向著神性移動了，移動到那種真正是神聖的事物，那超越了這個幻象的事物，它指出了可以被具有類似的渴望的其他人跟隨的道路。

This is your path, my sister; to so transmute the daily experience of your life that it becomes a purely formed manifestation to the one Creator. This is not an easy program or series of lessons to undertake. However, with the increasing price of the pain, you may comfort yourself by knowing that you attain that pearl which has no price within the metaphysical levels of your own being. If this could be easily seen within your own illusion, few entities would pay such a price, for it is indeed a great price to pay. The veils of forgetting shroud this process and all progress from your earthly eyes of perception. You seek and seek and seek and seek; you endure and endure and endure for that final moment of knowing that comes when you move through the doors of this life, that you call death, and realize that there has been a purpose known at the deepest levels.

這就是你的道路，我的姐妹，那就是去這樣轉換你的生命的每一天的體驗，這樣它就會成為太一造物者的一種純淨地被形成的顯化了。這不是一個容易的程式或者是一系列容易進行的課程。然而，藉由不斷增加的痛苦的代價，你可以藉由知曉你取得了那個在你自己的存有的形而上學的層次中的無價的珍珠而安慰你自己。如果這能夠在你自己的幻象中輕易被看到的話，幾乎就不會有實體會付出這樣一個代價了，因為它確實是一個要付出的極大的代價。遺忘的罩紗遮蔽了這個過程以及所有的進展，使得你的感知的塵世的眼睛無法看到。你尋求、尋求、尋求、尋求；你忍受、忍受、忍受，因為當你穿越這個生命的大門，即你們所稱的死亡，並意識到已經有一個目的在最深的層次上被知曉的時候，那個知曉的最終的時刻就會出現了。

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

We shall pause briefly that this instrument might retune ...

我們將短暫地暫停，這樣這個器皿就可以重新調音.....

(Singing)

(唱歌)

I am Q'uo, and greet each again through the love and light of this instrument. This instrument wishes to apologize for the delay. [This challenging process is lengthy.] We shall continue.

我是 Q'uo，通過這個器皿的愛與光再一次向各位致意。這個器皿希望對延遲致歉。[這次挑戰的過程是長時間的。]我們將繼續。

Thus you shall find that the purpose and the pattern of the incarnation will make sense only upon looking back and seeing it in the full perspective. The

short answer, my sister, to your query is that though the price is great, the reward is greater.

因此，你們將會發現，投生的目的和模式將僅僅是在用完整的遠景來回顧它並觀察它才會是有道理的。我的姐妹，你的問題的簡短的回答是，雖然代價是高昂的，回報是更大的。

We cannot express to you the nature of our gratitude for each instrument such as yourself which endures the increased levels of difficulty that go with those who wish to be of greater and purer service to others. With such desires move responsibilities of equal proportion. The responsibilities that form themselves as testings, temperings, tunings and purifications in your daily round of activities are merely the means by which you shall accomplish these goals. That your experiences become more intense and more difficult is an indication that you are ever moving forward upon the paths which you have chosen. This is not to say that your portion of contentment, pleasure and joy shall always be small, but that added to these joys will also be those difficult moments that are the times during which the food of a metaphysical nature is being eaten, being processed, and being transformed into a kind of manna that will nourish those portions (inaudible).

我們無法向你表達我們對於每一個諸如你自己這樣的忍受了增強的困難的程度器皿的感激的特性，這種增強的困難的程度是伴隨著那些希望對其他人進行更大且更為純淨的服務而產生的。伴隨著這樣的渴望，存在有同等的比例的責任。這些將它們自己塑造為在你們的日常生活活動中的考驗、淬煉、調音以及淨化加困難，僅僅是你們藉由其完成這些目標的途徑。你們的體驗變得更加沉重且更說你們的滿意、快樂和喜悅的部分將會一直是小的，而是說被添加到這些喜悅上的時刻將同樣會是那些在其期間具有一種形而上學的特性的食物正在被吃掉了，被處理了，並被轉化為一種類型的瑪娜的困難的時刻，那種瑪娜將會滋養那些部分（聽不見）。

Thus we offer to you, my sister, the larger picture which recedes when pain pulls the attention inward and dissolves the ability to see beyond the pain. Fear not that you wander from your trail, your feet are ever planted there, and although the steps are painful, the progress is steady. The service is offered and the purpose is fulfilled.

因此，我的姐妹，我們向你提供了那副更大的圖畫，當痛苦將注意力向內拉，並摧毀了去預見痛苦的能力的時候，那副圖畫就會後退了。不要害怕你會從你的小徑上走岔路，你的雙腳是一直被根植在那裏的，雖然腳步是痛苦的，過程是穩定的。服務是被提供的，目的是被實現了的。

May we speak to any other query, my sister?

我的姐妹，我們可以回答任何其他問題嗎？

Carla: Yes, a very short one. First of all, I made a tentative decision, based on how I feel during the rest of this month, to allow myself to use marijuana to eliminate the pain when I really needed to, knowing that I would lose a great

deal of my ability to function, but feeling that it was a kind of vacation for me, and I would not have another kind of vacation. I wondered if this was self-indulgent?

Carla：是的，一個非常簡短的問題。首先，我做出了一個嘗試性地決定，基於我在這個月的剩下的時間中的感覺，我決定允許我自己使用大麻來除去痛苦，在我真的需要去除去痛苦的時候，我同時知道我會失去大量的我進行運轉的能力，但是我感覺這對於我是一種類型的休假，我不會有另一種類型的休假。我想知道，是否這是自我沉溺呢？

The other question is this general topic of such a nature that there is more material that you would wish to offer and [would] you would wish to take it up in a full-length [kind] of session?

另一個問題是具有這樣一種特性的一般性的主題，會有更多的你們會希望提供的材料嗎，或者你們希望在一次完整長度的集會中來進行這個主題嗎？

I am Q'uo, and I am aware of your queries, my sister. To the first query, we may not speak for this is a subject at this moment being debated within your own mind and we feel it would be an infringement to offer an opinion before you have made your decision.

我是 Q'uo，我理解了你的問題，我的姐妹。對於第一個問題，我們可能不會發言，這是一個在此刻在你自己的頭腦中正在被爭論的問題，我們感覺到在你已經做出了你的決定之前提供一個觀點會是一種侵犯。

To the second query, we may say that we have no desire other than to be of service in which we are asked, if it is within our ability to do so without infringing upon any entity's freewill choices. If you would wish to ask us further upon this topic we would be happy to share that which is ours to share. We have no other desire than to serve.

對於第二個問題，我們可以說，我們除了在我們被請求的服務中進行服務之外沒有其他的渴望，如果這樣做且不會侵犯任何實體的自由意志的選擇是在我們能力範圍之內的話。如果你希望進一步在這個主題上詢問我們，我們會很高興分享我們所要分享的事情。我們除了服務之外沒有其他的渴望。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Let me ask that last question in a different way. Is there further material that is possible for you to give as your opinion, which is, of course, [valuable.] If asked the same question again, is there more material? More of your thoughts and opinions which you would give us?

Carla：讓我們用一種不同的方式詢問上一個問題。有更多的材料是你們有可能作為你們的觀點，當然是有價值的觀點而給予的嗎，如果再一次詢問相同的問題，有更多的材料嗎？有更多的你們的想法和觀點是你們願意給予我們的嗎？

I am Q'uo. There is a great deal of material that may be shared in the area of which you speak—that is, the experience of pain and the tendency to utilize

the pain-filled experience as a means to focus the attention towards one purpose or another—for there are many avenues that offer themselves as an entity undertakes that experience generally known as pain.

我是 Q'uo。在你談及的區域中——也就是痛苦的體驗以及利用充滿痛苦的體驗作為一種將注意力朝向這樣或者那樣一個目的而聚焦的途徑的傾向——有大量可以被分享的材料，因為當一個實體承擔起了通常被知曉為痛苦的體驗的時候，會有很多的途徑將它們自己提供出來。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, Q'uo, thank you (inaudible).

Carla：沒有了，Q'uo，謝謝你們。

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

我是 Q'uo，我的姐妹，我們為你的堅持不懈和你的奉獻而感謝你。在此刻有另一個問題嗎？

K: Yes, At this point in my channeling, I have no sense whatsoever what might be coming from me and what might be coming from whatever entity I'm channeling, and I don't know if it's possible to have (inaudible). I did feel that the contact was very comfortable and very easy but I would like some feedback from you Q'uo (inaudible) myself, as to how (inaudible).

K：是的，我的傳訊中的這個位置上，我對於什麼事情可能是來自於我的，什麼事情可能是來自於我正在挑戰無論什麼實體的，我無論什麼感覺都沒有，我不知道是否有可能擁有（聽不見）。我確實感覺到，接觸是非常舒服且非常容易的，但是我想要來自於你們 Q'uo 的回饋（聽不見）我自己，關於如何（聽不見）。

I am Q'uo, and am aware of your query, my sister. We are very happy with the proportion of information that has been able to be transmitted from us through your instrument and blended with experiences, concepts and thoughts that are your own. We feel that we are approaching the level which we attempt in the training of each instrument that is, approximately two portions, or a 70% from our source, and one portion, or approximately 30% of that of the instrument. We feel there has been great progress in your ability to perceive that which is given within the last two sessions of work and we applaud your willingness to open your instrument to the degree that is necessary to achieve this ratio, for this opening requires that one be willing to move out from the safety of the trunk of the tree further upon the limb where one is unsure of the next concept, the next word, that she make sense, as you say, within the overall pattern of the message. We are very happy with this ratio at this time and commend you in your efforts.

我是 Q'uo，我理解了你的問題，我的姐妹。我們對於已經能夠從我們通過你的器皿被傳遞，並與你自己的經驗、觀念和想法混合在一起的資訊的比例是感到非常高興的。我們感覺到，我們正在接近我們在對每一個器皿的訓練中嘗試去實現

的層次，也就是大概兩個部分，或者一個百分之七十的部分是来自于我們的來源，或者大概百分之三十的部分是屬於這個器皿的。我們感覺到在你去感受在上兩個工作的集會中被給予的內容的能力的方面已經有巨大的進步了，我們讚賞你樂意於開放你的器皿到那個程度，這個開放的程度對於取得這個比例是必不可少的，因為這種開放需要一個器皿樂意於從樹幹的安全中走出來並進一步走到大樹枝上，在那裏一個人是對於下一個詞語，下一個觀念，以及如你會說的一樣，在信息的整體的模式中會言之有理的事物是不確信的。我們在此刻對於這個比例是非常高興的，我們在你的努力中稱讚你。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

(No further queries.)

(沒有進一步的問題。)

I am Q'uo, and we thank you my sister. As we have exhausted the queries for this evening, we would close with our expression of great gratitude to each instrument for allowing us to exercise each instrument. It is a rare privilege to speak to a group which has this level of dedication in offering the self as an open channel for concepts which seem quite insubstantial when compared with the heaviness of the daily round of activities. We find that it is a great paradox within your illusion that the weightiness of your experience can be cradled, but so carefully, by such seemingly insubstantial concepts which at their heart contain the most solid centers of integrity and in truth can support such burdensome experiences with ease, when such experiences are seen as the catalyst and most mysterious of opportunities to learn.

我是 Q'uo，我們感謝你，我的姐妹。因為我們已經耗盡了今天晚上的問題了，我們會藉由向每一個器皿表達我們對於你們允許我們訓練每一個器皿的巨大的感激來結束。向一個擁有這種奉獻的層次的團體發言，這是一種少有的榮幸，這個團體將自我作為一個供觀念使用的開放的管道而奉獻出來了，而這些觀念在與日常生活的活動的沉重性相比較的時候是看起來相當不重要的。我們發現，你們的體驗的沉重性是能夠被這樣表面上不重要的觀念所支撐起來的，但卻是如此小心地支撐起來，這在你們幻象中是一個巨大的悖論，在這些觀念的核心之中包含了最為堅固的完整性的中心，它實際上能夠支持輕易地支持這樣難以負擔的體驗，當這樣的體驗被視為是催化劑和對於學習最為神秘的機會的時候。

The weightiness of your experience seen in this perspective gives way in its seeming solidity and dissolves in the light of truth. Only when the inner eye remains steadily fixed upon these concepts and there is a regular returning to these metaphysical principles through your meditation, your contemplation, and your times of prayer as you move through your daily experience, only by applying, moment by moment, these principles to the life experience can one lift the burden from one's shoulders and then, but for the moment, however, even these small moments of realization and centering of the self may sustain one through any life experience.

你們的體驗的沉重性如果從這個遠景被觀察的話，它會在它表面上的堅固性中坍

塌，並在真理之光中溶解。僅僅是在內在的眼睛一直穩固地注視這些觀念，且在你們穿越你們日常生活的時候有一種規律性的通過你們的冥想、你們的沉思、你們的期待的時間返回這些形而上學的原則的時候，僅僅藉由在每時每刻將這些原則應用在生命體驗上，一個人才能將這種重擔從它的肩上卸下來，在那個時候，但僅僅是對於那個時刻，無論無何，甚至是這些小小的領悟和讓自己處於中心的時刻都可能支持一個人穿越任何的生命體驗。

We know your tasks are difficult and the moments of such relief too few. We are honored to be a part of the renewing of the dedication and the refining of the center of one's being. We too walk this trail with you. We offer ourselves as comforters to you, and we rejoice with all of creation as you move ever more in harmony with the center of the self, which has never left the unity with all that this.

我們知道你們的任務是困難的，這樣的慰藉的時刻太少了。我們對於成為對奉獻進行恢復並精煉每一個存有的中心的工作的一部分而感到榮耀。我們同樣也與你能一起走在這條小路上。我們將我們自己作為安慰物提供給你們，當你們越來越多地與自我的中心協調一致地移動的時候，我們對於所有的創造物都是感到喜悅的，自我的中心是從未離開一切萬有的合一性的。

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

我們是你們知曉的 Q'uo，在此刻我們將離開這個器皿和這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。Adonai，我的朋友們。Adonai。

July 15, 1990

1990-07-15 放下舊模式

Group question: The question this evening has to do with following our path and learning lessons, dropping old patterns and developing new patterns of behavior, in the overall pursuit of the choices that were made before the incarnation by the soul and Higher Self. How do we accomplish the dropping of old patterns that we have known for so long, that have provided us with a great measure of support, and adopt new patterns of behavior when we feel that there is change that is necessary to acknowledge and to reflect in a new pattern of behavior? How do we find the assurance that the new pattern is truly our path that has congruency with the soul's choices, and how do we release the old patterns of behavior?

團體問題：今天晚上的問題是與在對由靈魂和高我在投生前做出選擇的全面性的追尋中跟隨我們的道路、學習課程、丟下舊的行為舉止的模式並發展新的行為舉止的模式有關的。我們如何實現丟下那些我們已經知曉如此長時間的，已經為我們提供了大量的支援的舊的模式，並在我們感覺到有需要去承認並需要在一種新的行為舉止的模式中反應出來的改變的時候採用新的模式呢？我們如何確信那種新的模式真的就是我們與靈魂的選擇一致的道路呢，我們如何釋放舊的行為舉止的模式呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. Greetings to all of you in the love and the light of the one Creator, infinite, invisible, intelligent, creative and full of glory. Under the influence of these purified emotions, and with the understanding that love and light compose all that there is, we are with you this evening, thanking you for calling us to you. As always, we ask you to listen to that which we give as you would to any friend's opinion, giving it neither less weight nor more than you would any friend who is a friend in spirit of unconditional love. We always mean well, but truth is subjective and personal, and if what we have to say is not a portion of your truth at this time, we ask you the great favor of allowing us and our thoughts to be moved aside, that we may not become a stumbling block before any, for we are fallible and prone to error, as are all who seek mystery and are not yet the mystery.

我是 Q'uo。在太一無限造物者的愛與光中，在無限的、看不見的、智能的、創造性且充滿的榮耀中，向你們所有人致意。在這些純淨的情緒的影響下，並帶著愛與光構成了一切萬有的理解，我們在今晚與你們在一起，我們感謝你們呼喚我們來到你們面前。一如既往，我們請你們就好像你們會聆聽任何朋友的觀點一樣地聆聽我們給予的事物，對於任何在無條件的愛的靈性中的一個朋友的觀點，給予其既不比你會給予你的任何朋友的觀點更多，也不會更少的重視。我們一直都是用意良好的，但是真理是主觀性且個人性的，如果我們所要說的事情不是你在此刻的真理的一部分，我們請你們幫我們一個大忙，那就是允許我們和我們的想法被移到一旁，這樣我們就不可能成為在任何人面前的一塊絆腳石了，因為我們是會犯錯且易於犯錯的，如同所有尋求神秘而尚未成為神秘的實體一樣。

We are experimenting with the mixture of the two social memory complexes involved in this contact, and if there are pauses that seem to move to more length than usual we would ask the one known as Jim to squeeze the instrument's hand. We do not want this instrument to go into trance. But the instrument asks, as it always does, to be better than before, and in this particular case that involves going deeper into the subconscious and allowing more of that which is impersonal and that which is finely tuned to match the fine tuning of this instrument. Therefore, we ask that the one known as Jim be vigilant.

我們正在體驗被包含在這個接觸中的兩個社會記憶複合體的混合，如果有暫停看起來似乎比通常花了更長的長度的話，我們請被知曉為 *Jim* 的實體緊握這個器皿的手。我們並不想要這個器皿進入出神狀態。但是，這個器皿請求，如同它一直請求的一樣，比以前變得更好，在這個特定情況中，它包含了更為深入地進入到潛意識並也允許更多的非個人的且被微妙地調音過的內容匹配這個器皿的微妙的調音。因此，我們請求被知曉為 *Jim* 的實體時刻警覺。

We do not come to you as those who have not changed. We have been where you are. We have been where you were. We have had our choices to make, and we remember the density in which you now dance your dance and make your choices. Stage left, stage right, lights up, lights down, how shall you be? That is perhaps the first thing we would ask of each of you. When you relax, so that you are with yourself in a loving and nurturing way, who and what do you wish to be? This is the density of choice. Not to define one's choices is to remove from oneself the opportunity of making them. Not to know who you are at this moment is to keep from yourself the ability to choose a specific other way to be. This is not seen to be a large subject, a large challenge, yet it is the beginning of all spiritual work.

我們並不是作為那些並未改變過的實體來到你們面前的。我們曾經就在你們現在的位置上。我們已經到過你們現過去所在的位置。我們已經做出了我們的選擇，我們記得你們現在在其中跳你們的舞蹈並做出你們的選擇的密度。走上舞臺，走下舞臺，燈光亮起，燈光熄滅，你們將會如何呢？這也許是我們會詢問你們每一個人的第一件事情了。當你放鬆下來以便於你是用一種有愛且滋養的方式與你自已在在一起的時候，你希望成為誰，你希望成為什麼呢？這是選擇的密度。不去明確一個人的選擇，就是去讓它自己失去做出這些選擇的機會了。不去知曉在這個時刻你是誰，就是讓你自己無法擁有去選擇一條明確的去成為的其他方式的能力。這不是要被視為是一個巨大的物件，一個巨大的挑戰的，而它是所有靈性的工作的開始。

We see each of you in part as precisely the same as each other person in third density consciousness upon the surface of your planet. All of you have a God self within. Within each of you is the inestimable, imperishable jewel of the Infinite One. You are children of love, and you are love. In order for you to have been flung out from the heart of the Creator, to pass through so many dimensions and energies, and to choose this particular experience, there needed to be added the first alteration, or means of changing, that love,

which is the Creator, and which is precisely the same from before you can ever conceive, now, and forever to come.

我們將你們每一個人部分上視為是在你們的星球表面上的第三密度的意識中與相互彼此都是完全相同的。你們所有人都擁有一個內在的神的自我。在你們每一個人內在之中都是無限太一的無價且不朽的珍寶。你們是愛的孩子，你們就是愛。為了讓你們從造物者的心中被拋出來，並穿過如此多的密度和能量，以選擇這個特定的體驗，第一個變化，或者改變那種造物者之所是的方式需要被添加，從你能夠想像的時間之前，現在和即將發生的永遠，愛都是完全相同的。

Yet, each of you is unique, for each of you is also bound in that love to a portion of free will. Free will is as absolutely various as love is absolutely the same, and free will is expressed in all of the emotions and ways of being possible to imagine, possible to be thought, possible to be attempted. You are the man inebriated and lying in the gutter, you are the thief, you are the murderer. All that is possible is within you, as it is within all. This is not due to any shade or nuance of love. Love is fiery, creative, and absolutely stable. Your choices are made as your free will begins to recognize of its own choice that role which it wishes to play in your own spiritual evolution.

而你們每一個人都是獨一無二的，因為你們每一個人同樣也是位於那種愛的邊界之中的自由意志的一部分。如同愛是絕對相同的，自由意志是絕對多種多樣的，自由意志是在所有的情緒，和所有有可能想像得到，有可能被想到，有可能被嘗試的存在的方式中被表達的。你們是喝醉了並倒在陰溝邊上的，你們是小偷，你們是殺人犯。那全部都是有可能在你內在之中的，如同它是有可能在所有人之中一樣。這不是由於任何愛的色調或者微妙變化。愛是火焰般的、創造性的，且絕對穩定的。你的選擇是在你的自由意志開始認出它自己的選擇就是它希望在你自己的靈性演化中扮演的角色的時候被做出的。

And so we ask each of you to begin to know, truly know, the self. Do not judge the self which you know so well. Say no judgmental or negative thing to yourself about yourself. Recognize your patterns. Discover those things which you wish to encourage and those things which you do not. You yourself are the basic tool, the basic resource with which you have to work. Elements of your free will, which this instrument calls will, and faith, create for you a place—not a geographical place, not a place in space or in time, or in your imagination—let us say, a room, which you answer and close the door behind you, and all alone with the Infinite One, drenched in love, marinated in life, dissolved in light, you are upon holy ground. If this place is within your mind you may take it with you, and wherever you stand is holy ground.

因此，我們請你們每一個人都開始知曉，真正地知曉自我。不要評判那個你如此清楚地知曉的自我。在關於你自己的方面，不要對你自己說評判性或者負面性的事情。認出你的模式。發現那些你希望去鼓勵的事情和那些你不希望去鼓勵的事情。你，你自己就是你擁有的藉由其進行工作的基本的工具和基礎的資源。你的自由意志的元素，這個器皿稱之為意志，與信心一起，為你創造了一個場所——不是一個地理上的場所，不是一個在空間中或者在時間中，或者在你的想像中的場所——讓我們假設一個房間，你打開門並在你身後關上了那個房間的門，房間中只有無限太一，被浸泡在愛中，被醃泡在生命中，被溶解在光中，你站在

神聖的地面上。如果這個空間是在你的頭腦中的，你就可以將它帶在你身邊了，無論什麼你站立的地方都是神聖的地面。

To develop the tools of will and faith, several things are helpful. Firstly, a daily meditation, be it long or short, momentary or part of an intentional praying and fasting, this way you use to listen to the still, small voice, as it has been called in your holy works, within. This intention, this will to seek the truth of the Creator, is your strength and your heart and the motivating factor of that which will occur to you.

要發展意志和信心的工具，數個事情是有幫助的。首先，一種每日的冥想，無論它是長還是短，是暫時性的，還是一種有意圖的祈禱和禁食的一部分，你們使用這種方法來聆聽那個內在之中的靜默而微小的聲音，如它已經在你們的神聖著作中被稱呼的一樣。這種意圖，這種去尋求造物者的真理的意志，就是你的力量和你的中心，以及那個將會發生在你身上的事物的驅動性的因素了。

Faith is a word which we use, not perhaps as others would use it, for we wish to distinguish between faith and belief. It has seemed to us as observers of your people that rigid belief systems kill faith and destroy being, giving the person instead the choice of behaving instead of being, and holding on dependently to a set of rules in order that from the outside to the inside the redemption and forgiveness and healing of the self may take place. We suggest that all belief systems be examined, and none taken up before it is understood that in each orthodox belief system, some distortions of love are unraveled and made clear, while other distortions or ways of learning about love are confused and difficult to accept for you.

信心是一個我們也許和其他人會對它的使用不一樣使用的詞語，因為我們希望在信心和信念之間進行區分。作為你們的人群的觀察者，在我們看來似乎，頑固的信念系統會扼殺信心並摧毀存有，它會作為替代給予人們去行為舉止而不是存在的選擇，並依賴性地緊緊抓住一套規則以便於對自我的救贖、寬恕與療愈可以由外而內地發生。我們建議，所有的信念系統都要被檢查，在每一個正統的信念系統中，一些愛的扭曲是被解決了並被澄清了的，而其他的學習愛的扭曲或者方式是混淆的且難以為你接受的，在這一點被理解之前，沒有任何的信念系統是要被接受的。

We are not those who preach. We are not those who evangelize. But this we will say: if you wish to increase, or accelerate the intensity of your spiritual path of evolution, living a life in faith, day by day by day, and using its tools of discipline, and service, and conceptualizations is all important. We speak to you of the way that we believe that the universe works. We can only tell you that you are at the crux of what is often called the density of choice, the choice between loving the Creator by serving others, and loving the Creator by serving the self, these paths often being called the path of service to others and the path of service to self.

我們不是那些佈道的人。我們不是那些宣講福音的人。但是，我們將會這樣說：如果你希望去增強或者加速你的演化的靈性的道路的強度，日復一日地在信心中活出一次生命，並使用生命的鍛煉、服務以及觀念化的工具是全然重要的。我們

和你們談及我們相信的宇宙運轉的方式。我們僅僅能夠告訴你們，你們是處在經常被稱之為選擇的密度的關鍵時刻，在藉由服務他人來愛造物者和藉由服務自我來愛造物者之間的選擇，這些道路經常被稱之為服務他人的道路和服務自我的道路。

Many times it is indeed a stumbling block in the way of those who wish to be of service to others that they must needs spend so much time working upon themselves. Yet, we say to you, that if you do not have your roots deeply spread, if you do not know what those roots are, if you do not live as you have faith to live, if you do not express and manifest that which you know, you shall be, this instrument would say, stuck in the gravitational well, spiritually speaking, of basic indifference.

很多時候，對於那些希望去服務他人的人們，它們不得不需要花費如此大量的時間在它們自己身上進行工作，這確實是它們的道路上的一條絆腳石。而我們對你們說，如果你不將你的根部向深處延伸，如果你不知道那些根部是什麼，如果你不如同你是擁有信心去活下去一樣地生活，如果你不表達並顯化你知道的事物，你將會，如同這個器皿會說的一樣，從靈性的方面而言，被卡在基本的漠不關心的重力井之中。

Until you have found your passion, and we mean this on all levels, not ignoring the lower energy centers, sexual passion, the passions of friendship, the love of the work that you do, the love of your society and your world and all its people, you shall be holding back from the center of spiritual love the energy that that center needs. We speak of the heart energy center. This is not a job that you can do for yourself once and have it done. Again and again you shall turn from the truth, and do those things which you would not wish to do, or regret, or do not do, something you wish you had done. Should you chastise yourself? Please, my friends, if you wish to attain the goal of which you spoke this evening, never chastise the self, but form all internal dialogue positively. Instead of saying, "Oh, 2 plus 2 does not equal 5," say "Oh, I have learned something, 2 plus 2 equals 4." That is the nature of mistakes, all errors, all of what this instrument would call sin. It is like an error in arithmetical calculation, simply seen, and slowly and carefully replaced by the truth, by the correct summing, by the correct grasp of the situation.

一直到你已經找到了你的熱情之前——我們所說的熱情是在所有的層面上的，不是去忽略較低的能量中心，性的熱情，友誼的熱情，對你們做的工作的愛，對你們的社會和你們的世界以及它全部的人的愛——你都將會阻礙靈性上的愛的中心得到它需要的能量。我們談及的是心的能量中心。這不是一個你們能夠為你自己做一次並將它完成的工作。一次又一次，你將會離開那個真理，並作那些你不希望去做的事情，或者後悔，或者不去做某個你希望你本來已經做了的事情。你應當懲罰你自己嗎？我的朋友們，如果你們希望去取得你們在今晚談及的目標，永遠都不要懲罰自我，而是正面性地形成所有內在的交談。不是說，“哦，二加二不等於五，”而是說，“哦，我已經學會了某個事情了，二加二等於四。”那就是錯誤、所有的差錯，所有這個器皿所稱的罪的特性了。它就好像一個在算數中的差錯一樣被簡單地看到，並緩慢地且小心地被真理，被正確的加法，被對情況的正確的理解所替代。

Most entities have a great deal of difficulty doing this, because their opinion of themselves, though they love other people, is harsh. The voices of childhood parents and authority figures still ring in the heart's ear with negative expressions and warning and judgments. Many of the most difficult portions of your lives are difficult because you are still listening to these voices. When you hear them, say instead the positive affirmation of that criticism which has for so long been unfair. When you were small, when you were a child, you could not defend yourself, but you can defend yourself now. You can live a life of faith in which old voices need have no power over you, indeed, in which no voice on the Earth, over or under the Earth, no discarnate voice, none whatsoever, need have power over you.

大多數實體在在這樣做的方面遇到了大量的困難，因為它們對它們的觀點是嚴厲的，儘管它們愛其他人。童年的父母以及權威人物的聲音仍舊帶著負面性的表達、警告和評判在心的耳朵中響起。你們的生活的很多極其困難的部分就是因為你們仍舊在聆聽這些聲音而是困難的。當你們聽到它們的時候，作為替代說出對那個已經如此長時間是不公平的批評的正面性的肯定。當你們是幼小的時候，當你是一個孩子的時候，你無法保護你自己，但是你現在能夠保護你自己了。你能夠活出一次具有信心的生命，在這次生命中，舊的聲音並不需要擁有高於你的力量，確實，在這次生命中，在地球上，在地球外部或者在地底下沒有聲音，沒有離世的實體的聲音，沒有無論什麼聲音，需要擁有高於你的力量。

You are made of precisely the same infinite intelligence and free will as every spirit in the infinite universe, and, speaking metaphysically, you are a portion of utter, complete and final democracy of spirits. There is none better than you, and there is none worse. You are a portion of the Creator, which is everything. Thus, the choices are yours. They do not have to be handed to you by society, by friends, or parents, or spouses, or the ubiquitous "they." "They" say you should do so and so. "They" are not a pleasant breed with which to deal. Remove "them" from those voices you wish to grow with, to attend to, to identify yourself with in terms of ambition.

你與在無限宇宙中的每一個靈魂一樣都是由完全相同的智慧無限與自由意志所製成的，從形而上學的方面而言，你就是靈性的徹底、完全且充分的民主主義的一部分。沒有任何人比你更好，沒有任何人比你更差。你是造物者的一部分，造物者就是每一個事物。因此，選擇是你的選擇。它們並不必須是由社會、由朋友或者父母或者配偶或者無所不在的“他們”交給你的。“他們”說你應該這樣、這樣做。“他們”不是一個令人愉快的與之打交道的團體。將“他們”從那些你希望與之一同成長，希望去注意，希望在抱負的方面讓你自己與之認同的聲音中除去。

Your life in faith is a life without words, for there are no words to express faith. Faith is a basic attitude that one finds, because one wills it or wishes it to be so, but because as a result of willing to know the truth it comes to you, and the prodigal son and daughter have come home. Faith is simply faith that the Creator that made all that there is, including you, is a Creator of infinite and intelligent love, that it loved you as part of Itself, as a child to nurture, as a personality from which to learn about itself, as all parents learned from their

children. Aiming toward living a life in faith is nothing more than releasing fear, and allowing that which is to be, to be.

你在信心中的生命是一次無需言語的生命，因為沒有言語要表達信心。信心是一種一個人找到的基本的態度，因為一個人意願它或者期望它是這樣的，但是因為它是作為一個樂意于知曉真理的結果而出現在你面前的，流浪的兒女們已經回家了。信心單純地是這樣一種信心，那個已經製造了包括你在內的一切萬有的造物者，是一個具有無限且智慧的愛的造物者，它將你作為祂自己的一部分，作為一個要去撫育的孩子，作為就好像所有的父母都從它們的孩子身上學習一樣地一個從其瞭解祂自己的人格來愛你。以活出一次在信心中的生命為目標，不過就是去釋放恐懼並允許那個要成為的事物去成為。

Oftentimes, that help which you have with you personally at all times, whether you call it spirit, or guidance, or the Higher Self, will give you hints and warnings. Do not ignore them. Ask for help in visions and dreams, and listen to them. Go into meditation, not simply to listen, but with a question asked, expecting not to awaken with one answer, but expecting and knowing that you will eventually know the answer for yourself to your own satisfaction. A great deal of faith is patience. A great deal of will is persistence. We are well aware that these are not the same as the mountain top experiences offered to you by those so-called seers or prophets which make the choosing of a life lived in love seem so very, very easy.

時常，那個你在所有的時候都用個人性的方式帶在你身邊的幫助，無論你稱之為靈體，還是指導靈，或者高我，將會給予你暗示與警告。不要忽略它們。在異像和夢境中請求幫助，聆聽它們。進入冥想，不是單純地去聆聽，而是帶著一個被詢問的問題，不去期待藉由一個回答被喚醒，而是去期待並知曉，你將最終為自己知曉那個讓你自已滿意的答案。大量的信心就是耐心。大量的意志就是堅持不懈。我們清楚瞭解這些與被那些所謂的預言者或者先知提供給你們的山頂體驗是不一樣的，那些山頂體驗使得選擇一次在愛中被活出的生命看起來似乎是如此非常非常容易的。

Were it easy, there would be no reason to work through so much of pain and limitation and change, for choice is change, make no mistake. Each choice that you make will change you, and you will feel pain and discomfort, because it is painful to change, and as you meditate, and seek, and live a life in faith, you will change, and change, and change again. Some truths will remain the same forever for you. Some truths will be outgrown, and must be let go.

如果它是容易的，就不會有去通過如此大量的痛苦、局限性和改變來進行工作的你有了，因為選擇就是改變，選擇是不會犯錯的。每一個你做出的選擇都將改變你，你將會感覺到痛苦和不適，因為去改變是痛苦的，當你冥想、尋求並在信心中活出一次生命的時候，你將會改變，改變，並再一次改變。一些真理將會對於你永遠都一直是一樣的。一些真理將會是過時了的並必須被釋放。

Against this backdrop which we have attempted to paint, let us look at the way of encouraging ourselves to release from ourselves old, and undoubtedly unneeded, and certainly negative, habits. Again, most of what we have to offer you is a tool called forgiveness. We do not prefer one method of

achieving redemption over another. All myths contain within them redemption and forgiveness, no matter how great the error. You may choose your path of faith, or you may create your own personal myth, but be sure it contains a rock solid foundation of redemption and self-forgiveness.

在這個我們已經嘗試去描繪的背景中，讓我們看看鼓勵我們自己去從我們自己身上釋放舊的、毋庸置疑不需要的，肯定是負面性的習慣的方式。再一次，大多數的我們所要提供的事物都是一種被稱為寬恕的工具。我們並不偏好一種取得救贖的方法勝過另一種方法。所有的神秘都在它們內在之中包含了救贖和寬恕，無論錯誤有多麼地大。你可以選擇你的信心的道路，或者你可以創造你自己個人的神秘，但是請確信，它包含了一個救贖和自我寬恕的岩石般堅固的基礎。

Oh, it is easy to forgive others, is it not? For you love them anyway, and you are sure that whatever they said amiss was not said meanly. But to love the enemy in yourself, or outside of yourself, ah, my friends, that is more difficult, and we assure you that each of you sees some part of yourself as your own enemy. This is the attitude we would suggest that you tackle first, for you are not your own enemy, you are simply being offered choices. Each time that you choose to be of service to another you recreate the strength of your polarity.

哦，去寬恕他人是容易的，不是嗎？因為你們無論如何都會愛它們，你們相信，無論它們說了什麼不合適的話，它們都不是有意的。但是，去愛在你自己內在之中的敵人，或者在你自己外在之中的敵人吧，啊，我的朋友們，那是更為困難的，我們向你們保證，你們每一個人都將你自己的某個部分視為你自己的敵人。這是我們建議你首先去處理的態度，因為你不是你自己的敵人，你單純地是正在被給予選擇。每一次你選擇去服務另一個人，你就在重建你的極性的力量了。

But let us remind you of a particularly apt teaching from the known as Jesus. In two sentences, he tossed the ten commandments, with all of the damage that they have done, away, and gave a new covenant, or promise, as he would use the language. "Love the Lord your God," he said, "and your neighbor as yourself." This is why you must begin by forgiving yourself. How can you love your neighbor in utter and open forgiveness if you have not forgiven yourself? We do not deny that you are imperfect in a personally valid way. We only remind you that this is an illusion, and that all things, including your body, your intellect, and the artifacts which you make, a part of an illusion, a local habitation for the spirit within you.

讓我們提醒你們一個來自于被知曉為耶穌的實體的特別合適的叫到。用兩句話，他就將十誡帶著它們已經做出的所有的傷害扔掉了，並給予了一個新的誓約或者許諾，如他會對語言的使用一樣。他說，"愛你的主，你的上帝，並如愛你自己一樣地愛你的鄰居。"這就是為什麼你們必須藉由寬恕你自己開始。如果你尚未寬恕你自己，你如何能夠用完全且開放的寬恕來愛的鄰居呢？我們並不否認你在一種在個人的方面有效的方式上是不完美的。我們僅僅提醒你，這是一個幻象，所有的事情，包括你的神，你的智慧以及你製造的人造物，都是一個幻象，一個在你內在之中供靈性使用的本地的居所的一部分。

This illusion was created not to promote happiness, although the writer of

your Constitution seems to think so, much to the confusion of those who seek spiritually, for you do not seek happiness, you seek the truth, you seek to be mature, and ripe, and ready for harvest, and this involves a great deal of choice. Firstly the choice to forgive yourself, first, for all those things of which you may think you have done wrong in the past. Sometimes it is helpful, as a tool, to take one person with whom you have a high level of trust, high enough for confidentiality to be no question, and state, simply and directly and thoroughly, each and every mistake you feel you have made. Speak this to another entity, for this entity is also the Creator, and this entity's forgiveness is as true, and real, and honest, as that entity is true, and real, and honest.

這個幻象被創造出來不是為了去增進快樂的，雖然你們的憲法的作者看起來似乎正是這樣認為的，這會給那些在靈性上尋求的人們帶來大量的混淆，因為你們並不是尋求快樂，你們尋求真理，你們尋求成熟，熟透，並準備好收割了，這包含了大量的選擇。首先是寬恕你自己，一開始就為所有你可能認為你已經在過去去做錯了的事情寬恕你自己。找一個你對其具有高度信任的人，一個具有足夠高的信任以至於在保密方面是不會有問題的人，並單純地、直接地、徹底地說出你感覺你已經犯下的每一個錯誤，這作為一個工具時常常是有幫助的。向另一個實體說出這個錯誤，因為這個實體同樣也是造物者，這個實體的寬恕是一樣有效、真實且誠實的，如同那個實體是有效、真實和誠實的一樣。

We are trying to move the mind from behavior to being. It is not behavior which you wish to correct, for behavior is the manifestation of your being. It is that which is held inside as a portion of yourself and of your identity upon which you wish to work. There are teachers everywhere. The creation of the Father teaches a thousand lessons in a minute, if you can but stay in talking to them. Each of your comrades is a Christed being, to some extent or another unaware of its true nature. But as it holds its hand out to you, the Creator is holding its hand out to you. As it expresses friendship and love, so does the Creator. Look beneath behavior for your healing of those things which have harmed you in the past, and which you now see as useless.

我們正在嘗試去將心智中行為舉止移動到存有。你希望去糾正的不是行為舉止，因為行為舉止是你的存在的顯化。存在就是作為你自己和你希望在其上進行工作的人格的一部分而被包含在內在之中的事物了。到處都會有老師。天父的造物在一分鐘時間教導了一千門課程，你僅僅能夠通過與它們交談而停留下來。每一個你的夥伴都是一個基督化的存有，它在這樣或者那樣的程度上是不察覺它的真實的本性的。但是，當它向你伸出它的手的時候，造物者就在向你伸出它的手了。當它表達友誼和愛的時候，造物者同樣也是如此。在行為舉止之下尋找你對那些在過去已經傷害了你而你現在視為無用處的事物的療愈。

The physics of this process is easily comparable to that called the physics of inertia. Many, many years before now you set into motion, by choice, patterns of behavior and thinking that were not helpful to you, and that you now see as not only unnecessary, or unproductive, but hurtful and harming, and you wish to heal. Forgiveness is that which stops what this instrument calls the wheel of karma. Karma may in this sense be defined as inertia, an action put into effect and never forgiven.

這個過程的物理學可以很容易地與被稱之為慣性的物理學相比較。在距離現在的很多很多年前，你就藉由選擇、啟動了那些對你沒有幫助的行為舉止和思考的模式了，你現在不僅僅將這些模式視為是不必要的或者沒有成效的，同樣也是傷害性的和有利的，你希望療愈。寬恕就是那個停止這個器皿所稱的業力之輪的事物了。業力在這種情況中可以被定義為慣性，一種產生效果並從未被寬恕的行為。

Now, can you forgive another and have that power to cease the inertia of karma for another? Not at all. When you forgive another, you do not affect the other, unless he chooses to observe the difference in your attitude. You are working upon the only thing in this universe which you can work on: yourself. Part of forgiveness is forgiving others. The further part is forgiving all the situations which created this pattern. Some of you are more aware of past lives than others, and for those of you who trace the pattern that is unhelpful to what you would call the karma of a past life, know that there is no karma or inertia which is not braked completely and stopped forever by unconditional forgiveness, of the other, of the situations, and of yourself.

現在，你能夠寬恕另一個人並用那種力量來停止你對另一個人的業力的慣性嗎？完全不能。當你寬恕另一個人的時候，你不會影響別人，除非它選擇去觀察在你的態度中的不同。你是正在你在這個宇宙中唯一能夠在其上進行工作的事情上，也就是在你自己身上進行工作的。寬恕的一部分是寬恕其他人。更大的部分是寬恕所有創造了這個模式的情況。你們中的一些人是比其他人更多地察覺到前世的，對於你們中的那些將沒有幫助的模式追蹤到那你們稱之為一次前世的業力的事物的人，請知曉沒有那種無法藉由無條件的對其他人，情況和你自己的寬恕而被完全剎車或者被永遠停下來業力與慣性的。

You cannot make yourself change. You can only put yourself in tabernacle of the most high, and tune yourself in silence to the most loving and peaceful and light-filled state which you are able to hold upon a steady basis. You do not want to do these things without being extremely careful that you have opened your lower energy centers, thereby allowing that prana, or love/light which strengthens each and gives life to each, to move into the heart chakra where it can be called on by those doing work in consciousness, which is largely at the brow chakra, although instruments such as this one will use the energy center of the throat, often called the blue chakra, in order that it may communicate. Others may choose to stay with the green, open heart, that it may heal others in that way.

你無法讓你自己改變。你僅僅能夠將你自己放自在至高的至聖所之中，並在靜默中讓你自己調音到那種你能夠用一種穩定的方式保持的最有愛的、平安的且充滿光的狀態。你確實不想要在沒有對於你已經開放了你的較低的能量中心並由此對於那種普納，或者對於增強每一個人並為每一個人賦予生命力的愛/光的極其小心的情況下做這些事情以進入到心的脈輪，在心的脈輪中，那種愛/光能夠被那些在意識中進行工作的人所呼喚，在意識中的工作主要是在肩部脈輪被進行的，雖然諸如這個器皿之類的器皿將會使用經常被稱之為藍色脈輪的喉部能量中心，以便於它可以進行溝通交流。其他人可以選擇留在綠色的、開放的心中，這樣它就可以用那種方式療愈其他人了。

But to do work upon yourself, you must move through the green, and blue, into the brow chakra, the indigo center in which all work in consciousness is done. In your sessions, prepare yourself for them, and when they are over, release the power which you have gained by this working, for you deal, in dealing with your metaphysical self, with a magic, if we may use that over-used word, that is very dangerous to attempt to hold in a steady state.

但是要在你自己身上進行工作，你必須通過綠色，藍色脈輪進入到眉部脈輪，靛藍色中心，所有在意識中進行的工作都是在其中被進行的。在你們的集會中，讓你自己為這些工作做好準備，當它們完成的時候，釋放你已經藉由這種工作所取得能量，因為你在與你的形而上學的自我打交道的過程中，你是在與一種魔法打交道的，如果我們可以使用那個被過度使用的詞語的話，嘗試去將其保持在一種穩定的狀態，這是非常危險的。

Thus, we urge you to recognize and respect the changes you have wrought in yourself during each meditation, and in some way give that glory, that energy, that peace, that love, or that irritation of the self because the meditation seemed subjectively not good, back to the Creator. During the rest of the day, touch in to the consciousness of eternity. Live in eternity. Then the illusion becomes more and more transparent.

因此，我們鼓勵你們去認識到並尊重那些你已經在每一次冥想期間在你自己內在之中被鍛造的改變，並用某種方式將那種榮耀，那種能量，那種平安，那種愛，或者那種因為冥想在主觀上看起來似乎是不好而產生的自我的焦躁返還給造物者。在那一天的其他的時候，觸碰那種永恆的意識。活在永恆之中。接下來，幻象就會變得越來越透明了。

If you have those with whom you are constantly in contact—spouses, mates, friends—inform them of that which you wish to accomplish, and ask them to be mirrors for you. If they are good friends to you, they will not please you by ignoring those things which you have asked them to help you with. They will instead choose to seem harsh, because you have asked this, you have asked for a mirror which you can count on, which is as objective as the other entity can be, and this mirror gives to you its point of view on what it considers you to be doing, to encourage or to discourage unwanted ways of being.

如果你擁有那些持續不斷地與你接觸的人——配偶、伴侶、朋友——的話，告訴他們你希望完成的事情，並請求它們成為你的鏡子。如果它們是你的好朋友的話，它們將不會因為忽略那些你已經請求他們幫助你的事情而讓你高興。他們將會反而選擇去看起來似乎是嚴厲的，因為你已經請求過這個鏡子了，你已經請求了一面你能夠依賴於的鏡子，它是如同其他的實體所能夠的一樣地客觀性的，這個鏡子會給予你對於他認為你正在做的事情的視角，以鼓勵或者勸阻不想要的存在的方式。

You are a wonderful resource for yourself, but so are those with whom you walk this path. Rich indeed is the pilgrim who has many companions along the way. You come together in love and in service, not to be sweet and dear and darling to each other, but to serve. Sometimes the most difficult thing for a friend to do is to choose service over pleasing a friend. See yourself,

therefore, as a resource for others, and be careful in your spiritual communications with them, respecting them as equals. There are no teachers, there are no pupils. There are points of view, there are those who have more experience than others, but we are no more enlightened than you, for in our deepest selves we are one with you.

你對於你自己是一個美妙的資源，但是，那些與你一起走在這條道路上的人同樣也是。對於在這條道路上擁有許多的伴侶的朝聖者，朝聖確實是豐盛的。你們在愛中，在服務中聚集到一起，不是為了對於相互彼此是甜蜜的、親愛的且心愛的，而是為了服務。有時候對於一個朋友，要去做的最困難的事情就是，選擇服務一個朋友高於讓一個朋友高興。因此，將你自己視為其他人的一個資源，並在你與他們的靈性上的溝通交流中是小心謹慎地，將他們作為平等的人來尊重。沒有老師，沒有學生。會有視角，會有一些人比其他人擁有更多的經驗，但是，我們不是比你們更加開悟的，因為在我們最深的自我中，我們與你們是一體的。

We have spoken to you now, as much as we can within this time period, of the healing of the self by forgiveness and by the choosing of the path of service. In short, the path of service consists of doing that which is before your vision at this time with as much love as you can. Most paths of service are anything but dramatic, and all paths of service are equal. The quieting of a crying child, the smile to a stranger upon the street, the sharing of the self, of food, of shelter, of listening, the doing of a job which seems to lack an opportunity for service, with faith that indeed it is of service that you have not yet penetrated, these attitudes will keep you in a positive and loving relationship to yourself. Each needs a path of service. Each needs a high self-esteem. These are gifts you give to yourself in will, in faith, and in constant self-forgiveness.

我們現在已經說了我們在這個時段中所能說的事情了，我們已經和你們談及了藉由寬恕和通過選擇服務的模式來療愈自我。簡而言之，服務的道路包含了藉由你所能夠擁有的愛來做在此刻在你眼前的那個事情。大多數的服務的道路絕對不是戲劇性的，所有的服務的道路都是同等的。撫慰一個哭戲的孩子，在街上對一個陌生人微笑，分享自我，食物、庇護所、分享聆聽的耳朵，做一個看起來似乎缺少一種服務的機會的工作，有信心它確實就是你尚未刺穿的服務，這些態度將會通過一種與你自己正面且有愛的關係幫助你。每一個人都需要一條服務的道路。每一個人都需要一種高度的自我尊重。這些就是你通過意志，通過信心，通過持續的自我寬恕給予你自己的禮物了。

May you love yourself infinitely, for you are a child of God. Your mother, your father, is the universe, love itself. Rest, and have peace and confidence in who you really are. See the illusion for what it is, as much as you can. And when you fail and fail and fail again, as you will inevitably think that you do, never chide yourself, but with patience and care and love grasp once again your desire, your hope, your dreams and your ideals, and go forward on this path of mystery.

祝願你無限地愛你自己，因為你是一個神的孩子，你的母親，你的父親，就是宇宙，就是愛本身。休息，擁有平安，信任你真正之所是。盡你所能觀察幻象，弄明白它是什麼。當你一次又一次再一次失敗的時候，當你將無可避免地認為你確實失敗的時候，永遠不要責備你自己，而是帶著耐心、關心和愛，再一次掌握你

的渴望、你的希望、你的夢想和你的理想，並在這條神秘的道路上前進。

We would at this time transfer this contact to the one known as Jim. We are pleased with the newer adjustments we have made in our combining of energies to this channel, and we thank this channel for being open to the adjustments we have made. We are known to you as Q'uo, and in love and light we transfer to the one known as Jim.

我們會在此刻將這個接觸轉移到被知曉為 *Jim* 的實體。在我們與這個管道的能量的混合的過程中，我們對於我們已經做出較新的調整是感到滿意的，我們感謝這個管道向著我們已經做出的調整開放。我們是你們知曉的 *Q'uo*，我們在愛與光中轉移到被知曉為 *Jim* 的實體。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. We realize that we have spoken overly long once again this evening, and we apologize for our lengthy speaking, but those queries and concerns which you posed for us are of such a deep level of meaning to each that we felt it was appropriate to speak at some length. At this time we would offer ourself to any further queries which may remain within any mind present. Is there a query at this time?

我是 *Q'uo*，我們通過這個器皿再一次在愛與光中向各位致意。我們意識到我們今晚再一次發言過長了，我們為我們冗長的發言而抱歉，但是你們向我們提出的那些問題的關注點是具有對於每一個人都如此一種深入的意義的層次，以至於我們感覺到去用某種長度發言是合適的。在此刻，我們會提供我們自己來回到可能留在任何在場的人的頭腦中的任何進一步的問題。在此刻有一個問題嗎？

Carla: Well, before (inaudible) I have one question that's been on my mind for (inaudible) also, as we deal with the cost of a new publication, a new publisher that seems to be much more (inaudible) of us. We will, however, be making a quality product and charging for it, such an expense that we ourselves have to change our policy. The change that we have come up with seems to preserve the freedom of people to purchase our work with any cost that is comfortable to them. The addition is only information, that is, the cost to us of each item. In no way do we wish to suggest that people pay that, that is simply information. Is there a flaw in such an attitude toward invoking the spiritual Law of Plenty?

Carla：好的，在（聽不見）之前，我有一個一直在我頭腦中有（聽不見）的問題，同樣，當我與一個新的出版物的費用，一個看起來似乎更加（聽不見）我們的新的出版商打交道的時候。然而，我們將製作一個有品質的商品並為它收費，諸如我們自己在改變我們的策略上的費用之類的費用。我們已經遇到的改變看起來似乎阻止了人們用任何對於它們是舒適的價格購買我們的作品自由。額外的部分僅僅是資訊，也就是說，每一個項目對我們的花費。我們絕對不希望去暗示人們為那個付錢，那單純就是資訊。在這樣一個朝向祈請靈性的豐盛法則的態度中有一個缺點嗎？

I am Q'uo, and am aware of your query, my sister. We would suggest that the course of action which you have set for yourselves is one which you have invested with your desire to be of service in a manner which allows you to continue that service within the framework of trade and exchange that is utilized by almost all of the entities within your culture. That you have found it important in your previous experience to deviate in a significant fashion from this stated means of exchange, that is, the setting of prices upon one's goods and services that is fixed for all, illustrates your desire to offer that which is of your service in as free a manner as is possible within this framework. Your current decision and refinement of this decision is also within the boundaries that you have set previously, that is, to offer information in a free manner while seeking to preserve the continuity of this service.

我是 Q'uo，我理解了你的問題，我的姐妹。我們會建議，你們已經為你們自己安排的行動的路線是，你們已經通過一種允許你們繼續那種在你們的文化中被幾乎所有的實體利用的交易和交換的框架中的服務的方式來投資了你們進行服務的渴望。你們在你們之前的體驗中已經發現，用一種值得注意的方式違反這種被規定的交換的方式，也就是對一個人的物品和服務的價格的設置是對所有人都是固定的方式，並闡述你們用一種在這個框架中盡可能免費的方式來提供你們的服務的渴望，這是很重要的，。你們當前的決定以及對這個決定的精煉同樣也是在你們之前已經設置好的邊界之中的，也就是說，用一種自由的方式提供資訊，並同時尋求去保留這種服務的延續性。

We would suggest that the intention that propels any decision upon this policy is the governing factor, shall we say, that determines the purity of the principle that one honors. We are aware that your desires are within the proper degree of purity, and would not recommend any addition to this decision at this time.

我們會建議，驅動在這個策略上的任何決定的意圖，就是支配性的因素了，它決定了一個人所榮耀的原則的純度。我們察覺到你們的渴望是在於純度的適當的程度之中的，我們不會在此刻對於這個決定推薦任何的額外的補充。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, thank you.

Carla：沒有，謝謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and we feel that we have, at this time, spoken at sufficient length for this particular gathering, and we would thank each most heartily for

inviting us to do so and to share that which is our opinion upon this topic which is of such great interest to each, as each pursues in a diligent manner the path of the pilgrim, the seeking, the learning, the serving. We commend each upon this path, and we thank you for making a place upon your journey that we may walk with you. We are greatly honored that you would invite our presence.

我是 Q'uo，我們感覺到，我們在此刻已經發言了對於這次特定的機會的足夠長度的時間了，我們會極其衷心地感謝各位邀請我們這樣做並分享在這個主題上的我們的觀點，這個主題對於每一個人都具有如此大的興趣，因為每一個人都是用一種勤奮的方式追尋朝聖的道路、並追尋尋求、學習和服務的。我們稱讚每一個在這條道路上的人，我們感謝你們在你們的旅程上創造了一個空間，這樣我們就可以與你們同行了。我們感到極其榮耀，你們邀請我們的出席。

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

在此刻，我們將離開這個團體，我們一如既往在無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

July 19, 1990

1990-07-19 觀念的透鏡

(Carla channeling)
(Carla 傳訊)

I am Q'uo, and I greet you in the love and the light of the infinite One. If you will pardon us, before we begin, we will chastise this instrument, realizing that this runs close to the Law of Confusion, but we shall have a much more difficult time using this instrument because it has allowed a level of pain to exist over many hours, which is a natural and survival-oriented blockage of energy in the red-ray center to deal with pain the physical vehicle is not intended to sustain.

我是 Q'uo，我在無限造物者的愛與光中向你們致意。如果你們願意原諒我們的話，在我們開始之前，我們將淨化這個器皿，我們同時意識到，這靠近了混淆法則了，但是我們在使用這個器皿的過程中遇到了一個更加困難的時刻，因為它已經允許一種程度的痛苦存在超過許多個小時了，這是在紅色光芒能量中心與物質性載具並未打算去忍受的痛苦打交道的過程中的一種自然的生存導向的能量阻塞。

We ask this instrument and all instruments to be aware of their bodily preparation, and if there must be some medication taken, anything that might be lost because of the side effect of the medication may be gained in the strength of the contact. We realize this instrument dislikes pain medication, but we ask all instruments to be responsible and to come to channeling as comfortable and rested as possible, that in rest and peace and confidence you may stride forth as your magical imperishable self, your metaphysical self, and so speak with spirits having sorted them out by the time honored method of challenging.

我們請這個器皿以及所有的器皿都察覺到它們身體的準備情況，如果必須要進行某種藥物治療的話，任何可能因為這種藥物治療的副作用而失去的事物都是在接觸的長處中被取得的。我們認識到這個器皿並不喜歡對痛苦的藥物治療，但是我們請所有的器皿都負責任並盡可能舒適且放鬆地進入傳訊，在那種休息、平安和信實之中你可以大步前進，因為你的魔法的不朽的自我，你的形而上學的自我，可以說與靈性一起已經藉由被榮耀的挑戰的方法而將它們區分開了。

We would like to ask each that hears our voice what it has done in the last few days that it could have put off or done in an easier fashion, so as to maximize the strength and minimize the weaknesses of your particular situation. You are stewards of a treasure. The treasure is yourself. How shall you spend yourself? We say there is no virtue in pain, no virtue in guiltiness, no virtue in judgment, no virtue in any negative or separating condition, thought or awareness. Thus, as you prepare for a meeting, let your mind be lifted, allow it to let go enough to realize the true state of the body that moves you about. Tend to it, care for it, show it the love as you show all others [with]. We do not advise taking the martyr 's path unless there is no alternative and the martyr 's path is clearly

marked by an unanswerable destiny. 我們想要詢問每一位聽到我們的聲音的人，在過去的幾天時間中，在它已經做了的事情中有什麼事情是它本來可以放下來，或者有什麼事情是可以以一種更加容易的方式來進行的事情，並因此最大化你的特定的情況的長處且最小化它的弱點。你們是一個寶藏的管理者。那個寶藏就是你自己。你將如何花費你自己呢？我們說，在痛苦中沒有優點，在內疚中沒有優點，在評判中沒有優點，在負面性的或者分離的情況、想法或者認識中沒有優點。因此，當你準備一次集會的時候，讓你的頭腦被提升起來，允許它放下足夠多的事情以意識到那個四處移動你的身體的真實的狀態。照料它，關心它，向它展現愛，如同你向所有其他人展現愛一樣。我們並不推薦走殉道者的道路，除非沒有替代的選擇且那條殉道者的道路是被一個無法辯駁的命運清晰地標注出來的。

It is time to speak of a subject that all who channel deal with, and that is that there is only one truth, though there are many ways to say it and many approaches to take to it. Thus, you will not find yourself offering something brand new and exciting to those who seek. If you are in an advanced group, where entities are attempting to live as they are learning, you will indeed receive exciting results if you find metaphysics exciting. You will find yourself more able to be a conscious being. You find yourself ready to hear things on a level that is deeper than you heard things before, so that your mind does not block you from the wonderful experiences and discoveries of the deep mind. But, in effect, you who serve as vocal channels will be offering information of a certain type, in an endless series of ways, but always with the same basic thrust. We are concerned with building in your mind's eye a theoretical model of the universe which most closely approaches the Creator's. But you may see the universe and its purposes as does the Creator insofar as we have learned this vision. Thus, we do not teach you to love. We explain to you why choosing to love and how to love is so very important in this particular experience. We transfer to the one known as Jim. I am Q'uo. 現在到了去談及一個所有傳訊的人都會與之打交道的主題的時間了，那個主題就是僅僅只有一個真理，雖然有很多的方式去講述這個真理，會有很多的途徑通往這個真理。因此，你將不會發現你自己提供了某個全新的對會對那些尋求的人是一令人激動的事。如果你是在一個高級的團體中，在其中實體嘗試去如它們所學一樣地生活，你將會發現你自己更加能夠成為一個有意識的存有。你發現你自己準備好去在一個比你之前聽到事情更深的層次上聽到事情了，因此，你的心智不會阻礙你取得美妙的體驗以及對深入心智的探索。但是，實際上，你們這些作為語音管道而服務的人將會提供具有一定類型的資訊，用無窮無盡的方式，但卻一直都是藉由相同的基本推動力。我們關注的事情是在你們的心智的眼睛中構建一個理論上的宇宙的模型，它會與造物者的模型是極其接近的。但是，就我們已經對這個景象的瞭解的範圍，你們可以將宇宙及其目的視為是造物者。因此，我們並不教導你們去愛。我們向你們解釋，為什麼什麼去愛和如何去愛在這個特定的體驗中為什麼是如此非常重要的。我們轉移到被知曉為 *Jim* 的實體。我是 Q'uo

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and we greet you again in love and light through this instrument. We speak to you of the benefits and the necessity in your own spiritual life of learning to love. My friends, it would seem that this would be a most pleasing task, to love ...

我是 Q'uo，我們通過這個器皿再一次在愛與光中向你們致意。我們和你們談及在你們自己的靈性的生命中學習愛的益處與必要性。我的朋友們，看起來似乎這會是一個極其令人愉快的工作，去愛.....

(Blowing sound in microphone).

(在麥克風中的鳴笛聲)。

We shall pause.

我們將暫停。

(Pause)

(暫停)

I am Q'uo. I greet each again through this instrument. As we were speaking, the difficulty in learning to love is not apparent from considering this process upon the surface. For when one thinks of loving, it is easy within your culture to think of these things which are lovable, which attract your admiration, your attention, your affection and to which you would easily give all that you have. This concept of love is that with which most of your peoples are familiar. However, the love of which we speak is beyond that of mother for child, of lover for mate, of friend for friend. It is beyond any concept of love which you are familiar with and which you have experienced in a steady state.

我是 Q'uo。我再一次通過這個器皿向各位致意。如我們談到的一樣，在學習愛的過程中的困難不會因為在表面上考慮這個過程而變得明顯。當一個想到愛的時候，在你們的文化中很容易想到那些可愛的事物，那些吸引你們的讚美、你們的注意力、你們的愛慕以及那些你會很容易對其給出所有你們擁有的事物的東西。這種愛的觀念是你們大多數人對其極其熟悉的觀念。然而，我們談及的愛是超越那種母親對孩子的愛，伴侶之愛或者朋友對朋友的愛的。它超越任何你們熟悉的愛的觀念，以及你們已經用一種穩定的狀態體驗到的愛的觀念。

The love of which we speak is beyond the description of words. But when we use words it is well that your word "unconditional" be foremost among words used to describe that concept. For of the previous kinds of love, the conditions of closeness of relationship, of specialness of relationship, of previous experience with an entity, are primary in this kind of love. However, the love of which we speak has no condition tied to it, so that this quality of love is given without any consideration of the entity, the situation, the time or any other consideration that might qualify the object of the love to be loved. 我們談及的愛是超越言語的描繪的。但是，當我們使用詞語的時候，你們的詞語“無條件的”會是被用來描述那個觀念的詞語中最主要的詞語，這是很好的。因為對於之前的愛的類型，關係的親密性的條件，關係的特殊性的條件，之前與一個實體的體驗的條件，都主要是在這種有條件的愛的類型之中的。然而，我們談及

的愛沒有與它連接在一起的條件，因此，這種愛的特性是在沒有任何對實體、情況、時間的考慮，或者任何其他的可能讓愛的物件有資格被愛的考慮的情況下被給予的。

The love of which we speak is that feeling tone that comes from the green ray energy center in a free and open manner and has as its focus the entire creation about one. It is a quality which is developed from within the being. The only effect in the outer experience an entity will have on this quality of love is to become the focus for it. To develop the ability to love, one must experience the testing. This is a kind of testing that is similar to the tempering of your metals, that known as steel, for example, by the fire, the flame, the heat. The heat of your experience as you live your incarnation and your ability to process this heat into a light-filled consciousness will then allow one to express the product of this processing, which is that which we have called love.

我們談及的愛是用一種自由與開放的方式從綠色光芒的能量中心而產生出來的那種感覺的音調，它擁有一個人周圍的整個造物作為它的焦點。它是一種從存有內在之中被發展出來的特性。一個實體將會在這種愛的特性上擁有的唯一的在外在體驗中的效果，就是去成為它的焦點。要發展去愛的能力，一個人必須體驗考驗。這就是一種與對你們的金屬的淬煉類似的考驗的類型，舉個例子，被知曉為鋼的金屬，被火、火焰、熱量所淬煉。在你活出你的投生的時候你的體驗的熱量，你對這種熱量進行處理成為一種充滿光的意識的能力，將接下來允許一個人表達這個過程的產物，也就是我們所稱的愛了。

The perceptions, the attitude, the manner of seeing is that which is formed and focused through this tempering process. As one works one's way through the incarnational experiences, one will have many, many different responses to situations that become the focus for work in consciousness. All situations, all entities, all thoughts and experiences become the food, the catalyst for this process; become that which is burned, the fuel for this process. As one works with the heat, the friction of the experience, there is a slow smoothing of those rough places of those distortions within the lens of one's ability to see, to see in a more and more clearly and specifically focused matter, so that one does not see that which is other than the self, other than the Creator. There is much work that is entailed, as you are well aware of, in this process. The process of smoothing the lens of your consciousness, of your attitude, of your perception, is a process which, within your incarnational experience seems to be a very, very slow working process.

觀念、態度以及觀察的方式就是通過這種淬煉的過程被形成和被聚焦的事物了。隨著一個人穿越它的投生性的體驗，它將會擁有許許多多不同的對情況的回應，那些情況就會成為在意識中的工作的焦點了。所有的情況、所有的實體、所有的想法都會成為這個過程的食糧與催化劑，並成為被燃燒的事物、以及這個過程所使用的燃料。當一個人與體驗的熱量與摩擦一同工作的時候，會有對在一個人去看，去用一種越來越清晰且專門地被聚焦起來的方式來看的能力的透鏡中的那些具有扭曲的粗糙的位置的一種緩慢的抹平，這樣一個人就不會看到除了自我之外，除了造物者之外的其他的事物了。在這個過程中，如你們清楚意識到的一樣，

會有大量的工作被產生出來。抹平你的意識、你的態度、你的觀念的透鏡的過程在你的投生體驗中會看起來似乎是一個非常非常緩慢的工作的過程。

However, we may assure you that from our vantage point, without your illusion and without the veils that are the natural portion of your illusion, this process occurs very rapidly. That is the great virtue and value of the illusion in which you now find yourselves. This is the work, not of just one lifetime, but of many, many experiences which you call your lifetime; is a process upon which you have been endeavoring for a great period of what you call time to accomplish. You shall continue to work on this process for another great portion of time. Yet, we assure you that within each incarnation, no matter how slowly they seem to proceed, there is much work accomplished, much of the polishing of this lens perception.

然而，我們可以向你們保證，從我們的不會有你們的幻象，不會有作為你們的幻象的一個自然而然的部分的罩紗的有利位置來看，這個過程是非常快速地發生的，。那是你們現在發現你們自己處於其中的幻象的巨大的優點與價值了。這就是工作，不是僅僅一次生命的工作，而是許許多多的你們稱之為人生的體驗的工作，這是一個你們在一個巨大的你們稱之為時間的時期中一直致力於其上的過程。你們將在這個過程上繼續工作另一個巨大的時間的部分。然而，我們向你們保證，在每一次頭身中，無論它們前起來和似乎多麼緩慢地前進，會有大量的工作被完成，會有大量的對這個觀念的透鏡的打磨。

We shall now transfer to the one known as K. I am Q'uo.

我們現在轉移到被知曉為 K 的實體。我是 Q'uo。

(K channeling)

(K 傳訊)

I am Q'uo, and greet each again in love and in light through this instrument. This process of refining the lens, through which you view reality of existence through the various illusions you experience, is then, as we have said, a process of many, many lifetimes. And, indeed, is not yet at an end with the harvest from this density, but proceeds throughout the densities until each again has become the awareness of All That Is. For this is eventually the perspective the lens of viewing becomes, the range of vision broadens to include all. The clarity of sight perceives all and penetrates through each layer of illusion that is experienced by the individual, by the social memory complex, by the higher selves, by the mind/spirit totality complexes, and all the various and progressive layers of consciousness which you shall experience.

我是 Q'uo，我再一次通過這個器皿在愛與光中向各位致意。對於那些你們通過其觀察存在性的實相穿過你們體驗到的各種各樣的幻象的透鏡，這個精煉透鏡的過程，接下來，如我們說過的一樣，是一個很多很多次的生命的過程。確實，它不會藉由從這個密度的收割而結束，而是會貫穿所有的密度繼續前進，一直到每一個人再一次已經成為了一切萬有的認識為止。因為這最終就是遠景的觀察的透鏡成為了了的事物，視野的範圍拓展了以包含一切了。視野的清晰度感覺到一切並刺穿了被個體，被社會記憶複合體，被高我，被心智/靈性全體的複合體，以及

你們將體驗到的意思的各種各樣且漸進的層次所體驗到的幻象。

We urge you not to be discouraged by the length of this process, but to realize, as we have said, that in each incarnation progress is indeed made, though you will be largely unaware of such within the illusion you now inhabit. We encourage you to realize that this is but a part of the process of "learnings" of your life, and it is a part of the progress towards the great mystery which again stretches out infinitely before each. But in your day-to-day life within the illusion, you may still consciously focus on and be aware of your problems and your intentions in the areas of which we speak, that is, the perfecting and the finding of the lens of perception through which you view the Creator and the universe of the Creator as expressed in the world around you and the entities who you meet each day.

我們督促你們不要被這個過程的長度所阻礙，而是去認識到，如我們說過的一樣，在每一個投生中，進展確實被做出了，雖然在你們現在所居住的幻象中，你們將對於這樣的進展將大部分是察覺不到的。我們鼓勵你們意識到，這僅僅是你的生命的“學習”的過程的一部分，它是朝向那偉大的神秘的過程的一部分，而這種神秘將會在每一個人面前再一次向外延伸。但是，在你們在這個幻象中的日復一日的生命中，你們可能仍舊有意識地聚焦於並察覺到你們的問題和你們在我們談及的區域中的意圖，也就是在造物者在你周圍的世界和你每一天遇到的實體之中被表達的時候，讓那個你通過其觀察造物者和造物者的宇宙的觀念的透鏡變得完善並找到它們。

As you greet each entity that you are encountering in your life's journey, whether that meeting be but for a moment or for a lifetime, you will be aware to a greater or lesser extent of the face of the Creator in the face of this entity. And you will also be aware to a greater or lesser extent of that process of the love of the Creator radiating out from the green-ray energy center to this entity, whether in the moment or throughout the lifetime. This is a process upon which you may choose to focus consciously, [may just] attempt to develop consciously. There is also one of which you may become more and more aware. For the reality is that the love of the Creator is all pervasive and your task is but to become aware of that fact. For all that you see about you, no matter how positively or negatively perceived, is but a distortion of that one great original Thought, which is the love of the Creator, and it is this love which pervades you also and radiates from you also, in whatever distorted manner it might be received by your self and those other selves around you.

當你對在你的生命旅程中你遇到的每一個實體致意的時候，無論那種相會是僅僅一會兒還是一生時間的，你將會用或大或小的程度察覺到在這個實體的面容中的造物者的面容。你將同樣也會在或大或小的程度上察覺到造物者的愛從綠色光滿的中心向外輻射到這個實體上，無論是在一瞬間還是在貫穿整個生命中。這是一個你可以選擇去有意識地聚焦於其上，並[可以僅僅]嘗試去有意識地發展的過程。同樣會有一個過程是你們可以越來越多地察覺到的。因為實相就是，造物者的愛是無所不在的，你的任務僅僅是去察覺到那個事實。因為所有你在你周圍看到的事物，無論是多麼正面地或者負面地被感覺到的，都僅僅是造物者的愛之所是的那一個偉大的原初的想法的一個扭曲，就是這種充滿你的愛同樣也從你身上

輻射出來，它可以用無論什麼扭曲的方式被你的自我以及在你周圍的那些其他自我接收到。

Now, how shall you go about attempting to become more aware of this process and to begin to refine the distortions, so that what radiates from you is more closely aligned and not distorted? We may suggest first of all that which has been suggested to this group before in the form of simple exercises, that is, the attempt to heal the self as Creator, the attempt to view each entity about one as the Creator, the attempt to view each second-density entity about one as the Creator. As these exercises are practiced it will be noted that there is less and less necessity to make the courageous attempt because of the growing awareness of the fact that all about ...

現在，你將如何著手開始嘗試去越來越多地察覺到這個過程並開始精煉那些扭曲，這樣從你身上輻射出來的事物就會更加精確地校準且沒有扭曲呢？我們可以首先建議，之前已經向這個團體建議過的事情，也就是通過簡單的練習的形式嘗試去將自我作為造物者來療愈，嘗試去將在一個人周圍的每一個實體視為造物者，嘗試去將在一個人周圍的每一個第二密度的實體視為造物者。隨著這些練習被進行，將會被注意到的事情是，會有越來越少的因為對完全關於.....的事實的不斷增長的認識而做出勇敢的嘗試的需要了.....

(Tape ends.)

(磁帶結束。)

July 22, 1990

1990-07-22 指導靈與伴侶關係

Group question: The question this evening has to do with personal guides or guardians, the spirits that oversee the progress of an entity. We would like to know what is the purpose of the guides, how they function, and how we can become aware of their work and work with them in our lives.

團體問題：今天晚上的問題是與個人的指導靈，或者照看一個實體的發展的守護者、靈體有關的。我們想要知道指導靈的目的，它們如何發揮作用，我們如何才能在我們的生活中知曉它們的工作並與它們一同工作。

(Carla channeling)

(Carla 傳訊)

I am known to you as Q'uo. Greetings to you all in the love and in the light of the one infinite Creator. We thank you for calling us to your group and allowing us to be of service to you, for without you we could not serve and we could not learn, for you are most appreciated for seeking the truth. We ask, as always, that you realize that we have not come to eternal truth and do not speak eternal truth. We are not authorities and we come to you as brothers and sisters along the way of seeking the truth.

我是你們知曉的 Q'uo。在太一無限造物者的愛與光中向你們致意。我們感謝你們呼喚我們來到你們的團體並對你們進行服務，因為沒有你們，我們是無法服務且無法學習的，因為你們對真理的尋求是極其被感激的。我們一如既往請求你們，請你們意識到，我們尚未取得永恆的真理，我們並不是談論永恆的真理的。我們不是權威，我們是作為走在尋求真理的道路上的兄弟姐妹來到你們面前的。

Pilgrims and colleagues and warriors of peace and love. You and we will always be much misunderstood. Consider that a great compliment but do not let it keep you from the humility demanded of those who would be servants, those who would serve all others in the name of the one infinite Creator. For you are not here to learn how to be loved. You are here to learn to love. You are not here to learn how to be happy and content and peaceful. You are here to learn and in learning is change and in change is pain. You are here to be uncomfortable a great part of the time but with the divine discomfort of one who is progressing in its evolution as a being of light in the metaphysical sense, that does not perish, that has always been and is now and will be forever. This is who you are. This is what you've come to uncover, the part of yourself that was created by love and is pure, whole, healed and perfect love. For that never varies or changes.

作為平安與愛的朝聖者、同事與戰士，你們和我們將一直都是被大大誤解的。將那一點考慮為一個巨大的贊許而不要讓它使得你們失去了謙遜，作為僕人，作為乙太一無限造物者的名義而服務所有其他人的人，這種謙遜就是你們需要的事物了。因為你們不是來這裏來尋求如何被愛的。你們是來這裏來學習去愛的。你們不是來這裏來學習如何變得快樂、滿意與平安的。你們是來這裏來學習的，在學習中有改變，在學習中有痛苦。你們是來這裏在時間的一個很大的部分中成為不

舒適的，而作為一個在形而上學的意義上的光的存有，你們就是藉由這種神聖的不舒適而正在它的演化中而發展的，你們是不朽的，你們在過去，現在和未來將一直存在著。這就是你們之所是。這就是你們前來揭露的事物，即你自己的那個被愛所創造的部分，那個部分是純淨的、完全的、被療愈的且完美的愛。因為那個部分是永遠不會變化或者改變的。

Of course, in this incarnation you are blessed as are all those who begin the walk of conscious speaking with an equal amount of love and free will. As love is a constant described in your mathematics as c^2 , so free will is infinitely various. So you are all the same, precisely the same and paradoxically because free will is always various.

當然，在這次投生中，如同所有那些藉由一種相等數量的愛與自由意志而開始了有意識的發言的道路的人一樣，你們是受祝福的。因為愛在你們的數學中是一個被描繪為 C^2 的常數，因此自由意志是無限地富於變化的。因此，你們全都是一樣的，完全相同，這是有悖論的，因為自由意志一直都是富於變化的。

Each of you is unique. So let us begin from where you are and examine some of the questions that have occupied a creative and seeking mind.

你們每一個人都是獨一無二的。讓我們從你們所在之處開始，並檢查已經佔據了一個有創造力且尋求的心智的問題中的一些問題。

We would note that as is often true, though the questions asked seem quite dissimilar, they are clumped in the basic quest for understanding of existence beyond this density. So we shall touch upon things other than guardians, leaving others to be more specific of about those things of which we speak more general. This instrument is telling us to be short and so we shall attempt to be.

我們會指出，經常是正確的事情是，雖然被詢問問題看起來似乎是相當不一樣的，它們卻是紮堆在對超越這個密度的存在性的理解的基本的探尋之中的。因此，我們將觸及除了指導靈之外的事情，留下讓其他的事情以在關於那些我們更為一般性地談及的事情的方面成為更加具體的。這個器皿正在告訴我們要簡短，因此我們將嘗試變得簡短。

As you know, we have a slight problem being short as your Danny Devito that is in this instrument's mind. Our heads are bigger than our bodies in the metaphysical sense and on and on we go and we do apologize. We are so eager to speak with you and to share with you.

如你們知曉的一樣，我們在變得和在這個器皿的頭腦中的身材矮小的演員 *Danny Devito* 一樣地矮小的方面有一個小問題。在形而上學的意義上，我們的頭是比我們身體更大的，我們的頭是繼續變大的，我們確實很抱歉。我們是如此渴望與你們發言並與你們分享。

The reason that you have guides in this incarnation is quite simply that you need guides in this incarnation. Now there are two ways of answering the question of identity of these guides and we shall answer them twice so we feel that mathematically this has significance. These guides are portions of your

deep self, the self that you identify as the nurturer; the self that you identify as the provider and the self that you identify with spirit having little to do with anything but abstract thinking.

你們在這次投生中擁有指導靈原因是相當簡單的，即你們在這次投生中需要指導靈。現在，有兩個個回答對於這些指導靈的身份的問題的方法，我們將回答它們兩次，這樣我們就會精確性的方面感覺到這是擁有重要性的了。這些指導靈是你的你們的深入自我、那個你們視為養育者的自我、那個你們視為攻擊者的自我、以及那個你們與靈性視為同一卻與除了抽象性的思考之外的事物沒有什麼關係的自我的一部分。

These guides are also those independent personalities which you call angels and which are in congruency with ourselves in nature. Do you think we would appeal to you as angels? Angels are passé. We learned many years ago to lose our wings and gain a planetary identity. We speak still the truth and yet not all of the truth. So we are angels and we are those who come from without your planet, adding planetary influences of our own. So it is we who most happily as a Confederation choose this path of service as guardians, as guides, as compassion, and wisdom that can be reached for and achieved by faith, by listening within.

這些指導靈同樣也是那些你們稱之為天使的獨立的人格，它們在屬性上是與我們自己是一致的。你們認為我們會如同天使一樣對你們有吸引力嗎？天使是過時了的。我們在很多年前就已經失去了我們的翅膀並取得了一種塵世的身份了。我們仍舊講述真理，卻不是講述全部的真理。因此，我們是天使，我們是那些來自於你們的行星外部的並將我們自己的星球的影響添加在你們的星球上的天使。我們作為一個星際聯邦是極其快樂地選擇了這種作為守護者，作為指導靈，作為能夠藉由信心、藉由內在的聆聽而被伸手觸及並被取得的同情心與智慧而服務的道路。

Why does a third density entity need guides? In all of the densities except for the third density there is not a veil between conscious thinking and the memory and the thinking of all of those with whom you share a geographical propinquity. Only in this density are you purposely made unaware that you are all one. You see yourselves as separate and you see the world as very, very challenging if not indeed nearly hopeless. This is no mistake. We ask you to learn to appreciate that which is known as negativity. If you wish to think of matter and anti-matter that would be one way perhaps of thinking of free will. There is no getting at the heart of things and at the heart of your self while your will is completely free and undisciplined.

為什麼一個第三密度的實體需要指導靈呢？在除了第三密度中的所有密度中，在表面意識的思考與記憶和所有那些你們與之分享了一種地理上的臨近的人們的思考之間都不會存在有一個罩紗。僅僅是在這個密度中，你們有目的地對於你們全都是一體的變得不能察覺了。你們將你們自己是為分開的，你們將世界視為非常非常挑戰性的，如果世界不是確實完全沒有希望的話。這不是錯誤。我們請你們學會去欣賞被知曉為負面性事物。如果你們希望考慮物質與反物質的話，那也許會成為一種思考自由意志的方式。當你們的意志是完全自由且未受過鍛煉的時候，意志是不會達到事物的核心與你的自我的核心的。

Oh, you may have your joyful moments. You may smile in the sun and be kissed by the rain and rejoice in the snow. But in and of yourself you are not one who seeks the depths. For it does not seem that it is possible to achieve joy by being serious, by being passionate and by being persistent. This is what we are here to help you to do. It is always your choice. Your days are days spent in a classroom. Again and again you may ask yourself, "Why am I angry, why am I happy, why was I irritated by what just happened?" And as you honestly ask these questions of yourself, either at the moment or at the end of the day, doors will open to you because you have asked and what you ask you will receive.

哦，你們可以擁有你們的愉快的時刻。你們可以在陽光中微笑，被雨水親吻並在雪中歡慶。但是，在你自己內在之中，你並不是那個尋求深度的人。因為藉由變得嚴肅、藉由變得充滿熱情且藉由堅持不懈而取得快樂，這看起來似乎是不可能的。這就是我們來這裏幫助你們做的事情。這一直都是你們的選擇。你們的日子是那些在一個教室中度過的日子。一次又一次，你問你自己，“為什麼我生氣、為什麼我快樂，為什麼我會被剛剛發生的事情激怒呢？”當你誠實地問你自己這些問題的時候，要麼是在那個時刻，要麼是在一天結束的時候，門將會向你打開，因為你已經詢問了，你將會接收到你詢問的事物。

You will find as you ask these questions that your free will is a rogue in the sense of being out of control and unpredictable. It is in its purest sense willfulness. It chooses at random that which it will do and pushes love before it. So love finds goodness in everything and will not insist on having an agenda to follow. The taming of the free will, the teaching it to understand what freedom of will really is, is the job of yourself aided by those portions of yourself that are of the deeper mind, of the comforter, of the various aspects of yourself which together make the higher self.

當你們問這些問題的時候，你們將發現你們的自由意志在無法控制和無法預測的意義上是一個淘氣的孩子。這就是在其最純淨的意義上的任性了。它隨意地選擇它將會做的事情，並推動在它前方的愛。因此，愛會在每一個事物中找到善並將不會堅持有一個要去跟隨的日程。馴服自由意志，並教導它去理解意志的自由真正是什麼，這就是你自己在你自己的那些屬於更為深入的心智的部分，屬於安慰者的部分，屬於你自己的各種各樣組成了高我的部分的幫助下的工作了。

However, in this dualistic density it is often important for entities to feel that they can come into contact with the feminine principle or the male principle or the principle that has nothing at all of duality. And so the spirit, the comforter, divides itself for your use in case it is needed as such. You ask questions that are too deep for words and in a number of days you have your dream, your vision, your answer. And the longer that you pay attention to that which occurs to you and how you react to it the more you know about yourself and the biases that you have. You can then decide what of yourself you wish to keep. You cannot get rid of the love and you cannot change it. But free will is free and your will may discipline that free will, for you are free to do so. Yours is the freedom and yours is the will.

然而，在這個二元性的密度中，實體去感覺到它們能夠與女性原則或者男性原則，或者完全沒有任何二元性的原則建立接觸，這經常是重要的。因此，靈性，安慰者，將它自己分開以供你使用，萬一它如此被需要了。你們詢問的問題對於言語太過深入了，在數天時間中，你們會擁有你們的夢境，你們的異像，你們的答案。你們留心發生在你身上的事情以及你如何對它做出反應的時間越長，你就會越多地知曉你自己以及你所擁有的偏向性。你接下來就能夠決定你希望去保留的是你自己的什麼部分了。你無法除去愛，你無法改變它，但是自由意志是自由的，你的意志可以鍛煉那種自由意志，因為你在這樣做的方面是自由的。**你選擇是自由，你的選擇是意志。**

You will begin finding that you habitually act in a negative way concerning yourself, for instance, and you must call upon the nurturer for you do not feel that you are worthy. And the comforter is there to hold you and to keep you and to love you just the way you are. It is not the purpose of these guides to change you. It is the purpose of these guides to offer comfort and the wisdom that is part of yourself, in your deeper and hidden self. There are times when you find yourself engaged in a habit which intellectually offends you and you will probably call upon the male principle, for you wish not to be nurtured but to be kicked, to be shaken, to be taken out of yourself, that you may have a longer point of view and begin to see the damage you are doing and so cease to do it.

你將會開始發現，你習慣性地在關於你自己的方面用一種負面性的方式行動，舉個例子，你必須呼喚安慰者，因為你並不感覺到你是有價值的。安慰者在那裏是用你之所是的方式來擁抱你、支援你並愛你。這些指導靈的目的不是去改變你。這些指導靈的目的是去提供安慰和智慧，而這種安慰和智慧是你自己的一部分，是位於你更為深入以隱藏的自我之中的。會有一些時候，你發現你自己參與到一種習慣之中，它用邏輯智力的方式冒犯你，你將很有可能喚起男性原則，因為你希望不被養育，而是被踢打，被搖晃，從你自己身上被拉出來，這樣你就可能擁有一種更長的視角並開始看到你正在進行的傷害，並因此將它停下來了。

Usually the last portion of the guidance offered to you from within and from without is the androgynous or spirit-filled entity which has no bias and is a portion of oneness. You come to this comforter when at last you see that of yourself you cannot free yourself from your free will. The work you have done so far has given you a vision of what you wish to be. You are ready to make your choice. You are ready to surrender your willfulness to the higher self within, that self which is of love, which is of the Creator, which is connected with the heart of yourself and of all others. It is that guide which has no bias neither towards compassion or wisdom but only the consciousness of oneness that can aid you in surrendering your most precious free will in complete trust that you are only surrendering a small will to a will that you have created through many, many lifetimes, a will that you have deeply been yourself connected directly and immediately with the one infinite Creator.

從內在與從外在被提供給你的指引通常是雌雄同體的，或者是沒有偏向性且是一體性的一部分的為靈性所充滿的實體。當你最終憑藉你自己弄明白，你是無法從你的自由意志釋放你自己的時候，你就會來到這個安慰者面前了。你迄今為止已

經進行了的工作給與了你一個你希望成為什麼事物的景象。你準備好去做出你的選擇了。你準備好將你的任性臣服於內在的高我，那個屬於愛的自我，那個屬於造物者的自我，那個與你自己以及所有其他人的心連接在一起的自我。在你將你最為珍貴的自由意志在完全的信任中交托出去的過程中能夠幫助你的，恰恰就是那個既不偏向同情心又不偏向智慧，而僅僅偏向一體性的意識的指導靈了，那種完全的信任即，你僅僅是在將一小部分意志交托給一個你已經通過許許多多次生命創造出來的意志，一個你已經深深地讓你自己直接且緊密地與太一無限造物者連接在一起的意志。

Then it is that you discipline your will and you become passionate in your path of service. For you see that of your free will you may chose to serve and be a servant to all of humankind, serving the Creator in every moment, in every thought, in every hope and dream and ideal and in every humble chore in all things. Can you have the consciousness of serving the one Creator if the reason you will to do that which you do, even if it be sweeping the floor, is that you do it for the love of the one infinite Creator?

接下來就是你對你的意志進行鍛煉，與你在你的服務的道路上變得充滿熱情的時候了。因為你看到你選擇去遵從的你的自由意志的那個部分並成為全體人類的一個僕人，在每時每刻，在每一個想法中，在每一個希望、夢想和理想中，在每一個謙卑的雜務中，在所有的事情中去服務造物者。你們能夠擁有那種服務太一造物者的意識嗎，你將會做那個你要去做的事情的理由，即使它是掃地，是你為了太一無限造物者的愛而做這件事情的嗎？

This is the illusion of separateness. You must be separate so that you can be hurt, so that you can be challenged, so that you can be taken beyond yourself and given opportunity after opportunity to chose to love Creator by serving others or love the Creator by serving yourself and forgetting the others. As always, there is the divine paradox that before you can serve others you must learn within yourself to love yourself. For the commandment reads loving your neighbor as yourself. Therefore it is not selfish to work upon the self. This must be done persistently, patiently and compassionately. You would not be here if you could do this well. You would be learning other lessons. To love is your lesson now.

這就是分離的幻象了。你必須分離，這樣你才能夠被傷害，這樣你才能夠被挑戰，這樣你才能夠超越你自己並被賦予一個接一個的機會去藉由服務其他人來愛造物者，或者藉由服務你自己並忘記其他人來愛造物者。一如既往，會有那個神聖的悖論，在你能夠服務其他人之前，你必須在你自己內在之中學會去愛你自己。因為戒律說，如愛你自己一樣地愛你的鄰人。因此，在自我身上進行工作不是自私。這個工作必須堅持不懈地，耐心地，充滿熱情地被進行。如果你能夠很好地進行這個工作，你就不會在這裏了。你就會在學習其他的課程了。去愛就是你現在的課程。

It is also, as has been mentioned this evening, for that reason that the Creator placed the attraction that creates the mated situation between men and women. The thinking processes are the same in a mated pair of men and women but the woman has, physiologically speaking, a much stronger link

between logic and intuition. This creates for the mated pair a mutual ability to serve each other as teachers. To honor your mate is to honor yourself, is to honor your teacher, is to honor the process of choice. Yet have few of you in this density used the opportunity to communicate with another unique entity made of love, to find the differences in thinking, to use misunderstandings as challenges, creating abilities to improve communication. Opening the mind, especially of the male, to the gentle and pleasant waters of trusting and resting and being inspired. The female also enjoys in that equal partnership during clear communication, the practicality, the effectiveness, the different way of approaching the same subject that the mate has.

如同在今晚已經被提到過的一樣，這同樣是因為造物者已經設置了在男人和女人之間創造出了配對的情境的吸引力的原因。思考的過程在一個配對的男人和女人中是相同的，但是女人，從生理學的方面而言，擁有一種更加強有力的在邏輯和直覺之間的聯繫。這為配對的伴侶創造出了一種去作為老師而相互彼此服務的能力。去榮耀你的伴侶就是去榮耀你自己，就是去榮耀你的老師，就是去榮耀選擇的過程。而在這個密度中你們中很少有人已經利用過機會與另一個獨一無二的由愛組成的實體進行交流，在思考中找到不同，並將誤解用作挑戰，並同時創造出能力來增強溝通。向著信任、休息和被啟發的溫和與愉快的水域開放心智，尤其是男性的心智。女性同樣也會享受那種在清晰的溝通交流中的平等的夥伴關係，那種實踐性、有效性、以及男性處理的相同的主題不同的方式。

Skill at communication is poor. Skill at communication between men and women is poorer. This is not, nor is it intended to be, an easy and unchallenging relationship. Due to free will in this density the oddest people mate. We find it always, especially that part of our self that is (inaudible) calls for humor.* For we look at mates that vibrate in such different ways that to pull together as yoke to oxen the cart of learning and advancing is the challenge of a lifetime. How poorly sometimes you entities do mate. It is well to find someone to whom you can speak.

你們在溝通交流方面的技巧是糟糕的。在男人和女人之間的溝通交流的技巧是更加糟糕的。這不是一種容易且沒有挑戰的關係，它也沒有打算要成為這樣子。由於在這個密度中的自由意志，最不配對的人配對了。我們發現，尤其是在我們自己的那個（聽不見）的部分，這一直需要幽默。*因為我們將用這樣不一樣的方式振動的伴侶就好像將公牛套上學習和前進的貨車一樣地拉到一起視為是一生的挑戰。你們的實體有時候是多麼糟糕地配對的呀。找到某個你能夠與之交談的人，這是很好的。

In the density of love and understanding the mated relationship is there but there are two great differences. Firstly, there is no jealousy because the sexual experience is as common as the shaking of the hand. It is an electrical exchange that occurs without the need for the body or the vehicle touching. It is natural to those who are seeking together to share this energy. This energy is not remarkable, star-crossed, romantic or sentimental. This energy is the foundation of your passion. This passion the Creator had for you when He created you. This orgasmic intensity is love.

在愛和理解的密度中，伴侶關係是存在的，但是有兩個巨大的不同。首先，沒有

妒忌，因為性體驗是如同握手一樣地普通。它是一種電性的交換，它無需身體或者載具的接觸發生。對於那些一同尋求分享這種能量的實體，這是自然而然的。這種能量不是非同尋常的、命運多舛的、浪漫的或者感傷的。這種能量是你們的熱情的基礎。這是當造物者創造你們的時候造物者對你們的熱情。這種性高潮的強度就是愛。

Realize that when you approach a mate you are touching the Creator and you are experiencing a communion that is holy; a sanctified, blessed Eucharist, a sharing that is part of your metaphysical being if you chose to make it so. You may chose not to but what a waste. The other thing that is different about mating in fourth density is that vibratory patterns are not hidden. Consequently, there are very few masochistic enough to chose one with whom one is eternally at odds. In fourth density all problems do not go away. Much remains to be refined. But you see in third density you have made the choice. Will you be master and cause others to serve you and control them for your benefit? Very well. You are upon the negative path and are so with the blessing of the one infinite Creator. Have you decided to become a servant one who helps without asking for return or thanks or acknowledgement of any kind? Then you have opened your heart to service to others. And in fourth density positive you shall not have to marry anymore than you shall have to have a name. Vibratory patterns and the blending together of vibratory patterns to create a deep third vibratory pattern which is the Creator, the male and the female.

當你接近一個伴侶時，意識到你正在觸及造物者，你正在體驗一種神聖的親密交流，一種聖潔的、受祝福的聖餐，一種對你的形而上學的存有的部分的分享，如果你選擇使之成為這樣的話。你可以選擇不去使之成為這樣，但是那是怎樣一種浪費呀。在關於在第四密度中的伴侶的另一個不同的事情是，振動模式不是被隱藏起來的。因此會有非常少的受虐傾向，足夠少以至於很少有人會選擇一個永遠地與之不和的人。在第四密度中，所有的問題都不會消失。很多會有待被精煉。但是，你們看到，你們在第三密度中已經做出了選擇了。你將會成為主人，讓其他人為你服務並為了你的利益而控制它們嗎？非常好。你們走在負面性的道路上並因此是擁有太一無限造物者的祝福的。你們已經決定去成為一個在不要求回報或者感謝或者任何類型的認可的情況下去幫的僕人嗎？那麼你們已經向著服務他人開放你們的心了。在正面性的第四密度中，你將不必結婚，就好像你將不必擁有一個名字一樣。振動模式和振動模式的混合創造出一種深入的第三個振動模式，那就是造物者，男性和女性的振動模式。

It is obvious to all, the need for language is lessened considerably by the ability to move in harmony with the thoughts and the feelings of others without judgment and with the desire to help. If you will look at your church congregations you will see what was intended to be a social memory complex, a community based upon absolute and unconditional love. We are afraid that the teacher known as Jesus was not able to sell that idea to third-density humans but it is held forth as the ideal. For no matter how different you seem all of you are the Creator and to serve anyone is to serve the Creator. Never argue or criticize yourself but when you feel that you have acted

inappropriately begin again. Allow that female spirit to nurture you in forgiveness and redemption until you are strong again, worthy again, and able to go forth with the feeling of blessedness that is truly yours.

它對於所有人都是明顯的，藉由在沒有評判的情況下與其他人的想法和感覺，與去幫助的渴望一同協調一致地移動的能力，對語言的需要被大大減輕了。如果你們願意查看了你們教堂集會的話，你們將會看到什麼事物打算要成為一個社會記憶複合體，成為一個基於絕對和無條件的愛的集體。我們恐怕被知曉為耶穌的老師並未使得第三密度的人類接受那個觀念，而是將其作為理想的事物接受下來了。因為無論你們看起來多麼不同，你們全體都是造物者，去服務任何人都是去服務造物者。永遠不要為自己辯解或者批評你自己，而是當你感覺到你已經不適當地行動的時候，重新開始。允許那種女性的靈性在寬恕和救贖中滋養你，一直到你再一次是強有力的，再一次是有價值的，並能夠帶著那種真正屬於你的有福的感覺而前進。

Mathematics, from density to density, is impossible to express. There are certain characteristics which have been mentioned of this language. Those things which are true but have no way of being proven. For instance, if you have a language ...

從一個密度到另一個密度的數學是不可能表達的。會有一定的特性是已經被這種語言所提及的。那些真實的但卻沒有被證明的方法的事情。舉個例子，如果你們擁有一種語言.....

(Side one of tape ends.)

(磁帶一面結束)

(Carla channeling)

(Carla 傳訊)

We shall continue. We are those of Q"uo. If you have the language, "A squared plus B squared," it would seem that the answer would be the square of the number represented by A and the square of the number represented by B (inaudible) and here is an indication of mathematics to come. There is a different kind of squaring which means that one must include A and B with a 2, the language being, "A squared plus 2AB plus B squared." We ask for corrections as we have difficulty giving this instrument subject matter she is unaware of as she is not in trance.

我們將繼續。我們是 Q"uo。如果你們擁有這樣的語句，"A 的平方加上 B 的平方，" 看起來似乎答案會是被 A 代表的數字的平方與被 B 代表的數字的平方（聽不見），這裏就是一個即將出現的數學的指示了。會有一種不同類型的平方，它意味著一個人必須用一個 2 來包含 A 和 B，它的語句會是，"A 平方加上 2AB 加上 B 的平方。" 我們請求糾正，因為我們在給予這個器皿她並不知曉的主題的內容的方面遇到了困難，因為她不是處於出神狀態的。

What we are attempting to say is that the squaring changes. This density has a local habitation, a local geometry and physics and mathematics, a local time and a local space. All models that you can create which seem logical within

this density are those which inform one only tangentially of mathematics of the future. Just as in the married relationship, to become one in third density, in fourth density and above, two remain two but they are squared or as this instrument would call it, doubled.

我們正在嘗試去說的事情是那個平方改變了。這個密度擁有一個局部的位置，一個局部的幾何學、物理學和數學，一個局部的時間和一個局部的空間。所有你們能夠創造的在這個密度中看起來似乎是有邏輯的模型，都是那些僅僅偏離地讓一個人知曉了未來的數學的模型。就好像在婚姻的關係中，在第三密度中兩個人是成為一個人，在第四密度以及之上的密度，兩個人依舊是兩個人，但是它們是被平方了的，或者如這個器皿所稱的，加倍了。

The energy of such doubling is that which we meant by exponential in our last speech on this subject. It is not a concept to be understood in this density. As this instrument already knows, to examine the first inklings of fourth-density physics one may look well to the work which describes this density as movement or velocity, called the reciprocal system. It offers two equal and simple bits of language, $v=s/t$, $v=t/s$. This density is an illusion to the very last idea of this illusion. In that which will come it will be more transparent that one may move in space, one may move in time, and one may move in eternity, the third option that has no mathematics at this time.

這樣的加倍的能量就是我們在關於這個主題上的上一次發言中所說的指數的意思了。它不是一個會在這個密度中被理解的概念。如同這個器皿已經知曉的一樣，如果要去檢查第四密度的物理學的首先的細微跡象，一個人可以去好好研究一下被稱之為倒數系統的將這個密度描繪為運動或者速度的著作。它提供了兩個同等的且簡單的語言的片段， $v=s/t$, $v=t/s$ 。這個密度是一個幻象，一直到這個密度的最近的觀念都是。在將要到來的密度中，一個人可以在空間中移動，一個人可以在時間中移動，一個人可以在永恆中移動，這會變得更加明瞭，在此刻第三個選項是沒有數學能表示的。

We are being told by this instrument that it is time to move on. This instrument and the one known as Jim are both most happy to entertain further questions at this time and we shall at this time transfer to the one known as Jim. In love and light we are those of Q'uo.

我們正在被這個器皿告知，繼續前進的時間到了。這個器皿和被知曉為 *Jim* 的器皿在此刻都是極其高興招待進一步的問題的，我們將在此刻轉移到被知曉為 *Jim* 的實體。在愛與光中，我們是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. May we ask at this time if there is a query to which we may respond.

我是 Q'uo，通過這個器皿在愛與光中再一次向各位致意。在此刻請問是否有一個我們可以回答的問題。

Questioner: If I could, the last time we spoke you used the phrase (inaudible)

concept language (inaudible). Could you elaborate on the components of this language?

提問者：如果我能夠的話，上一次我們談到你們使用了短語（聽不見）概念語言（聽不見）。你們能夠對這種語言的組成進行詳細說明嗎？

I am Q"uo, and we are aware of your query, my brother. We shall speak to the best of our ability through this instrument. This instrument has not the depth of meditation necessary to bring forth concepts with which it is not familiar. However, we feel that we may make a beginning upon this topic. The non-local nature of this language refers to a philosophical description that attempts to describe a situation in its most fundamental components. This has to do primarily with the articulation of the qualities of love and light as they are acted upon by free will. The free will being that consciousness which has evolved to a certain level of understanding or breadth of perception according to its own experiences and its efficacy in blending its vibrations with the creation about it so that it discovers the nature of the events, entities, ideas and interactions by becoming these events, ideas, entities and interactions.

我是 Q"uo，我們理解了你的問題，我的兄弟。我們將通過這個器皿盡我們最大的能力來談論。這個器皿並不擁有所需的冥想的深度來將它並不熟悉的觀念產生出來。然而，我們感覺到我們可以在這個主題上開一個頭。這種語言的非局部的特性指的是一種哲學上的描述，它嘗試去用過其最基礎的組成來描繪一個情況。這主要與在自由意志作用於愛與光的時候對愛和光的特性的清晰度有關的。自由意志是已經演化到一定的理解的程度的或者一定的觀念的寬度的意識，這是取決於它自己的體驗以及它在將它的振動與在它周圍的造物混合在一起過程中的成效，這樣它就會藉由成為事件、觀點、實體與互動而發現這些事件、實體、觀點和互動的特性了。

This type of language is that which expresses itself by what you may call a kind of concept communication. Quite literally in your terms it is the equivalent of walking in another entity"s shoes so that one approaches complete efficiency in the communication.

這種類型的語言是藉由你們可以稱之為一種類型的觀念交流的事物來表達其自身的語言。用你們的措辭，相當字面性地，它就等同於穿著另一個實體的鞋子走路，這樣一個人就會在溝通交流中接近完全的成效了。

May we speak further upon this query, my brother?

我的兄弟，我們可以在這個問題上進一步發言嗎？

Questioner: No, thank you very much. On another topic, could you comment on the nature and seriousness of divorce as you have already spoken of marriage.

提問者：沒有，非常感謝你們。在另一個主題上，你們能夠對離婚的特性和嚴肅性進行評論嗎，如你們已經談到的婚姻一樣。

I am Q"uo, and aware of your query, my brother. The mated relationship is

one which provides the greatest amount of efficiency to those entering into the relationship and the learning of the lessons which are those chosen before the incarnation by each entity. The efficiency is achieved in a direct proportion to the intensity of the relationship, the vividness of the relationship. This intensity is enhanced by the familiarity between the two entities. As the entities become more and more aware of and informed by each other and the dynamics that grow between two entities as they share the life experience, this familiarity then describes in clearer relief the nature of the lessons that are being worked upon by the entities.

我是 Q'uo，我理解了你的問題，我的兄弟。伴侶關係是一種向那些進入到這種關係並學習被每一個實體在投生前選擇好了的課程的實體提供了最大數量的有效性的關係。有效性是通過一種與關係的強度，關係的生動性成正比的方式被取得的。這種強度是被在兩個實體之間的熟悉所增強的。隨著實體變得越來越相互瞭解並被相互彼此所鼓勵，隨著兩個實體分享它們生命體驗而在它們之間不斷增長的動力性，這種熟悉接下來就會通過一種更為清晰的輪廓而描繪出正在被實體工作的課程的特性了。

When there is a difficulty in perceiving the depth or breadth or ramifications of any lesson or set of lessons then there is the disharmony, the friction of the parts which do not fit, shall we say, into those places in the life experience that each entity has made for them. If the difficulty in fitting these pieces or portions of the life experience together persists and is not reconciled or given a place in each entity's life pattern into which it may comfortably fit then this disharmony we have found within your culture frequently results in that which you call the divorcing of the entities. That is, the removing of each entity from the relationship in order that there may be a cessation of the friction, a removing of the frustration that results from the inability to find a place for the lesson that was being attempted within each life pattern.

當在感覺任何一門課程或者成套的課程的深度、廣度、或者分支的方面有一個困難的時候，接下來就會有無法適合於每一個實體已經為它們的生命體驗產生出的那些空間的生命體驗的碎片和部分不和與摩擦了。如果將這些生命體驗的碎片或者部分匹配在一起的過程中的困難繼續存在且沒有被調解，或者沒有在每一個實體的生命模式中被給予一個它可以舒適地適應其中的空間，接下來這種我們在你們的文化中會頻繁地發現的不協調就會導致你們所稱的實體的離婚了。也就是說，將每一個實體從那種關係中移除，以便於可能有一種摩擦的停止，一種對挫折的移除，這種挫折是源自於沒有能力為在每一個生命模式中正在被嘗試的課程找到一個空間。

The seriousness, as you described it, is only that of the efficiency of the relationship and the efficiency of learning and being able to be of service as a result of utilizing that which is learned in the life pattern. The entities will find that the lesson which was being attempted shall repeat itself in whatever future relationship is attempted even if no further relationship is attempted. However, in the solitary situation the efficiency is greatly reduced for there is the lack of the mirroring effect, that which intensifies and in most cases clarifies the lesson at hand. In the beginning again with a new relationship

there is the need of retracing steps that have previously been accomplished with the former partner. This, of course, in your terms takes time and there is much of the repeating these steps which means in most cases that the efficiency of the learning has been greatly reduced. However, there is always the opportunity for the realigning of the dedication and determination so that there may again be the resumption of the pattern of lessons and services and once again there may be the finding of the mirroring effect so that this process might continue the pace.

嚴肅性，如你們對它的描繪一樣，僅僅是關係的有效性的嚴肅性，以及學習並能夠作為使用已經在生命模式中被學會了事物而進行服務的有效性的嚴肅性。實體將會發現，被嘗試過的課程將會在無論什麼被嘗試的未來的關係中重複其自身，即使沒有未來關係被嘗試。然而，在獨自一人的情況中，有效性是極大地被減低的，因為會有鏡射效應的缺少，以及會增強正在進行課程並在大多數情況中讓課程變得更加清晰。在再一次開始一個新的關係的時候，會有需要去回溯之前已經與前一個伴侶完成了的步子的需要。當然，在你們方面，這是要花時間的，會有大量對這些步子的重複，在大多數情況中，這意味著學習的成效已經被極大地降低了。然而，一直都會有機會對奉獻和決心重新校準，這樣可能就會再一次出現對課程和服務的模式的重複，再一次可能會有對鏡射效應的發現，這樣這個過程就可以繼續步伐了。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: Could you comment on the fact that is has a (inaudible) on marriage?

提問者：你們能夠對在婚姻上有一個（聽不見）的事實進行評論嗎？

I am Q"uo, and am aware of your query, my brother. In your terms, that is, in the mundane terms of the culture in which you live ...

我是 Q"uo，我理解了你的問題，我的兄弟。從你們的方面，也就是說，從你們生活在其中的文化的世俗的意義上.....

(Tape ends.)

(磁帶結束。)

Note: Carla: I would guess that their thought was, "especially that part of ourself that calls for humor to take things lightly."

注釋：Carla：我會猜想它們的想法是：“尤其是我們自己那個呼喚幽默來輕鬆對待事情的部分。”

August 2, 1990

1990-08-02 服務與考驗

(K channeling)
(K 傳訊)

We greet you in the love and in the light of the one infinite Creator, whom we serve together with you.

我們在太一無限造物者的愛與光中向你們致意，我們與你們一同服務於造物者。

It is, as always, our great privilege to work with you and to share with this group a new seeking. When you are seeking together, you are most congruent, though it may not always seem so to you in your illusion as individuals, and we take great joy in being able to share with this congruency of seeking.

與你們一同工作並與這個團體分享一個新的尋求，這一如既往是我們極大的榮幸。當你們正在一同尋求的時候，你們是極其一致的，雖然在你們的幻象中對於作為個體的你們可能並非看起來一直都是如此的，我們在能夠分享這種尋求的一致性的方面是得到了極大的喜悅的。

We thank you for your dedication as individuals and as a group to the spiritual work to which you have dedicated your lives. It is a great service that you perform. But again, you are not aware of what you do and when what you do may be of help to others. We thank you for the service you perform both in aiding those about you in the third density and in offering to us the opportunity to be of service also, for it is rare that we may find such a group as this through whom we may speak as directly as we are able to in the vocal channel.

我們為你們作為個體以及作為一個團體向靈性上的工作的奉獻而感謝你們，你們已經將你們的生命奉獻給這種靈性上的工作了。你們進行的是一項偉大的服務。但是，再一次，你們並未察覺到你們做了什麼事情可能會對其他人有幫助，以及你們所做的事情在什麼時候可能對其他人有幫助。我們請為你們在幫助那些在第三密度中的在你們周圍的人的時候，以及在向我們提供機會同樣也進行服務的時候所同時進行的服務而感謝你們，因為我們可以找到諸如這個團體之類的一個我們可以通過其發言的團體，就如同我們能夠通過語言的管道直接地發言一樣，這是罕見的事情。

This instrument desires to know when it is being of service and we are aware that each of you has also had this desire or questions. We reiterate to you that what is of importance upon a metaphysical level is the desire to be of service, and the purity of the intent in the offering of the self and the dedication of the self to the work and to the purification of the self for the work.

這個器皿渴望知曉什麼時候它正在進行服務，我們察覺到你們每個人同樣也已經有這個渴望或者問題了。我們向你們重申，在一個形而上學的層次上重要的事情是去服務的渴望，以及在提供自我並將自我奉獻於工作以及奉獻於為了工作而淨化自我的過程中的意圖的純度。

The services you perform are many and yet they are one. They are many in that they manifest through a variety of activities which you perform throughout your days and these activities may seem to be largely different, one from the other. Your service may vary with a smile given to a stranger you pass on the street, to a look of love exchanged with one who is close, to the more obvious form of teaching and the vocal challenge which exists.

你們執行的服務是眾多的，而它們是一個服務。它們是眾多的是因為它們通過你們在貫穿你們的生活中進行的各種各樣的行動顯化出來，這些活動可能看起來似乎相互彼此之間是大大地不一樣的。你的服務可以從一個對你在街上路過的陌生人被給予的微笑，變化到與一個親密的人之間的被交換的有愛的注視，變化到更為明顯的教導和存在的語言上的挑戰的形式。

All these seemingly various services you perform are but one and that is the radiation of the love of the Creator, which pervades you and your illusion, have you but the ability to perceive. This is your service; to aid in the perception of the love of the Creator in yourself and in those about you. Is it not simple, my friends? Why then do you spend time worrying over whether you have been able to be of service?

所有這些你們進行的在表面上各種各樣的服務，都僅僅是一個服務，那個服務就是對造物者的愛的輻射，造物者的愛瀰漫於你們和你們的幻象，你們僅僅只有能力去感覺它。這就是你們的服務，即對在你們自己內在之中和在你們周圍的人內在之中的造物者的愛的感知的過程中幫忙。我的朋友們，它不是簡單的嗎？為什麼你們會花時間擔憂是否你們已經能夠進行服務了呢？

When a being is full of the love of the Creator, and as you radiate and manifest the essence of that being, those who come in contact with you, whether knowingly or unknowingly, will see that which you have to offer. That is who you are—that is the Creator, who is love.

當一個存有是充滿造物者的愛的時候，當你們輻射並顯化那種存有的實質的時候，那些與你們接觸的人，無論是知道還是不知道，都將看到你所要提供的事物。那就是你之所是——那就是造物者，造物者就是愛。

Now, there is much confusion in this illusion about the concept of love. We are aware of the differences in the expression of the concept in your various languages and of the various types of love expressed as different concepts.

現在，在這個幻象中在關於愛的觀念的方面有大量的混淆。我們察覺到在用你們的各種各樣的語言表達愛的觀念的不同，以及各種各樣的類型的愛被表達為不同的觀念。

When we speak of the love of the Creator, the metaphor perhaps most analogous which we may use to attempt to explain to you the metaphysical nature of love is that of the radiance of your sun. The sun does not necessarily do anything. The sun is. It radiates the essences of its being. It radiates heat and light and gives life by its radiance. This is the nature of the Creator's love—giving, simply and freely as part of the nature of its being.

當我們談及造物者的愛的時候，我們可以使用以嘗試去向你們解釋愛的形而上學的特性的也許最為類似的比喻是就是，你們的太陽的輻射的比喻。太陽並不需要做任何事情。太陽即是。它輻射它的存有的實質。它輻射熱與光並藉由它的輻射而獻出生命。這就是造物者的愛的特性——單純地、自由地給予，如同它的存有的特性的一部分一樣。

This is the love that you may also radiate to those about you. The nature of your being does not necessarily do, it just is. It radiates this love. So, all you have to do, my friends, in order to be of service is not to rush about finding various services to perform, but merely to look to the heart of yourselves to perceive that which your true nature is; to allow that perception and realization to so pervade you that your awareness of it becomes also clear to those about you.

這就是你同樣也可以向你周圍的人輻射的愛了。你的存有的特性並不需要行動，它就是。它輻射這種愛。因此，我的朋友們，為了有所服務，所有你們必須去做的事情，不是去四處奔走尋找各種各樣的要去執行的服務，而僅僅是檢查你們自己的心以感覺到你們的真實的本性之所是，去允許那種感知和認識如此充滿你們，以至於你們對它的認識同樣會對你們周圍的人變得清晰了。

This is why we speak of the importance of knowing yourself. The true nature of the self is known. A certain transparency of the self is achieved; the penetration of the walls of third density illusion which surround you in the form of the bodies and the various societal conceptions and misconceptions of the nature of the individual and the illusion. When the true nature of the self radiates through the self that has become transparent, penetrating through the illusion, it shines out as a beacon into the thick darkness of the illusion that covers your planet.

這就是為什麼我們談及知曉你自己的重要性。自我的真實的特性是已知的。當一定的自我的透明度是被取得了的時候，對用身體、各種各樣的社會觀念以及對個體與幻象的特性的誤解的形式包圍著你的第三密度的幻象的牆壁的刺穿就被取得了。當自我的真實的屬性通過已經變得透明了的自我輻射，並同時刺穿了幻象的時候，它就會如同在那個覆蓋著你們的星球的幻象的厚重的黑暗中的一個燈塔一樣閃耀了。

We are aware of many groups such as yours that are attempting to do this work on an individual and on a group level. And it is this dedication on an individual and a group basis that is lightening the consciousness of your planet.

我們察覺到諸如你們的團體之類的很多的團體正在嘗試去在一個個人的層次上和一個團體的層次上進行這種工作。就是這種在一個個人和一個團體的基礎上的奉獻正在照亮你們的星球的意識了。

There are those that say that the small lights surely will not make any difference in the vast darkness. We know great beacons of light in the history of your illusion—the teaching of the one known as Jesus and other masters of the various religions and spiritual paths.

會有一些人，他們會說小小的光肯定不會在巨大的黑暗中產生任何的作用。我們知道在你們的幻象的歷史中偉大的光的燈塔——被知曉為耶穌的實體以及各種各樣的宗教與靈性的道路的其他的大師的教導。

The individual may become discouraged in comparing oneself to ones such as these, feeling oneself to have but a small light to offer. We say to you that no light is so small it makes no difference. No matter the size of the light, it still shines and as you band together in your efforts, the effects of the light that you project are multiplied.

在將一個人自己與諸如這些大師之類的實體比較的時候，個體可能會感覺到泄氣，感覺到自己只有一個小小的光要提供。我們會對你們說，沒有光是如此之小以至於它不會有作用。無論光的尺寸是什麼，它都將閃耀，當你們在你們的努力中聯合起來的時候，你們發出的光的效果就倍增了。

We will at this time transfer to the one known as Jim, thanking this sister for the willingness to receive our contact. We are known to you as those of Q'uo. 我們將在此刻轉移到被知曉為 *Jim* 的實體，我們同時為這個姐妹樂意于接收我們的接觸而感謝她。我們是你們知曉的 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and reach you again in the love and light through this instrument. We are very pleased with the progress that was made this evening by the one known as K. We are aware of the difficulty with which the contact was initiated but we felt that it was worth the effort to remain with this instrument and to give encouragement that it was indeed ready to make the initial contact.

我是 Q'uo，通關過這個器皿在愛與光中再一次向你們伸出手。我們對於在今晚由被知曉為 *K* 的實體做出的進展而感到非常高興。我們知道在接觸被啟動的時候的困難，但是我們感覺到與這個器皿留在一起並給予鼓勵，這是值得努力的，我們鼓勵它確實為建立初始的接觸做好準備。

At this time we would offer ourselves in the attempt to speak to any queries which remain. May we begin with a query at this time?

在此刻，我們會提供我們自己來嘗試去談及剩下的任何的問題。在此刻我們可以用一個問題開始嗎？

Carla: I know that everything you've said about life being worthwhile no matter what is true, but how can you tell that to yourself when you're feeling really down?

Carla：我知道你們關於無論什麼是什麼生命都是有價值的方面已經說的每一件事情都是真實的，但是，你如何能夠在你真的正在感覺到沮喪的時候告訴你自己那一點呢？

I am Q'uo, and am aware of your query, my sister. Indeed this is a question that few entities have the opportunity to ask upon a prolonged basis such as

you have had, my sister.

我是 Q'uo，我理解了你的問題，我的姐妹。確實這是一個很少實體擁有諸如你已經擁有了的機會去用一種延長性的方式來詢問的問題。

The very asking of the question is an event within the consciousness of the entity that asks it. That offers to the self the opportunity for the gradual transformation of the point of view. The feeling of great pain and discomfort which limits one's potential or activity are qualities which cause the attention to be focused in a manner unlike most experiences which you will have in your lifetime.

被詢問的問題的核心是一個在詢問它的實體的意識之中的一個事件。它向自我提供的逐漸轉變觀點的機會。對限制一個人的潛力或者活動的巨大的痛苦與不適的感覺，是那些使得注意力用一種與你在你的生命中將會擁有的大多數的體驗不一樣的方式被聚焦了的特性。

The intensive effort necessary to maintain the consciousness and the attitude and the desire to continue is an effort which, along with the asking of the question, causes a kind of tempering of the will while at the same time providing the will a further testing that will in the mundane sense seem to be discouraging, for as the will is tested and stretched to the limits for that entity in its exercise, it will seem to the entity that there is little that is left for the generation of further desire.

維持意識、態度與渴望以繼續下去所需的強烈的努力，是一種伴隨著對這個問題的詢問，造成了一種類型的對意志的錘煉，並同時為意志提供了一種進一步的考驗的努力，那種考驗在世俗的意義上將會看起來似乎是令人沮喪的，因為當意志被考驗並被拉伸到在那個實體的鍛煉中對於它是極限的位置的時候，看起來似乎那個實體只有很少東西剩下來以產生出進一步的渴望了。

This is a most intensive testing. It is one which you have set before yourself as a means by which you shall further purify your desires regarding service to others and in a personal sense, regarding your acceptance of yourself for your ability to endure. The product of such a test is ultimately quite simple in that the entity has persevered long enough to give itself the opportunity to do so once again.

這是一個極其強烈的考驗。它是一個你已經在你自己前方設置好的作為一種考驗，通過這個考驗，你將會為了你的忍受的能力進一步淨化你在關於服務他人的方面的渴望，以及在一個個人的方面，在關於你對你自己的接納的方面的渴望。這樣一個考驗的產物是終極地相當簡單的，因為實體已經忍耐了足夠長的時間以給予它自己再一次這樣做的機會了。

There seems to be no end to this kind of work upon the self. For the pain-filled situation tends to gather a kind of momentum and has the overall effect on the physical vehicle of wearing it down so that its energy reserves are low. This is the work of those few who wish to so purify their own vehicles that the sense of self and the security of the self are seen as those things which are fleeting, and the tension then is driven further inward in order that

the focus might continue to seek the truer heart of that which sustains all that is.

這種類型的在自我身上的工作看起來似乎是沒有盡頭的。因為充滿痛苦的情況傾向於積累一種類型的動量並會在讓物質性載具耗盡的方面擁有整體性的效果，這樣它的能量儲存就是很低的了。這就是少數希望去如此淨化它們自己的載具的實體的工作了，這樣自我的感知以及自我的安全就會被視為是那些稍縱即逝的事物，緊張接著就會被進一步向內驅趕，以便於焦點可繼續尋求那支持一切萬有的事物的更為真實的核心了。

This in its purest sense, or essence, is that indefinable quality which we frequently call love. Because of your love for the Creator and the son of the Creator whom you revere as your savior, the one known as Jesus, the Christ, you continue day by day, moment by moment to make the choice to serve in ways that are unknown to you, ways that are provided simply by your existence, moment to moment, you choose, moment by moment to continue and to continue and to continue, though there is little in the way of good reasons that the intellect may provide, that analysis may uncover. Yet there is that unquenchable thirst for the waters of love and by seeking the cup of such you radiate that which is not apparent to your eyes, but on the physical plane is obviously quite apparent as a desire which has been tested, tempered and found to be true.

這個核心，在其最純淨的意義上或者在其實質上，就是我們經常稱之為愛的那種無法下定義的特性。因為你對造物者的愛，以及你對你尊之為你的救主的造物者之子，即被知曉為耶穌基督的實體的愛，你繼續日復一日地、每時每刻地做出選擇去用那些你不知曉的方式，單純地藉由你的存在性而被提供的方式去服務，每時每刻，你選擇在每時每刻都繼續、繼續並繼續，儘管幾乎沒有邏輯智力可以提供的，分析可以揭露的具有有效的理由的途徑。然而，有一種對愛的水域的無法被滿足的渴望，藉由尋求這樣的水杯，你輻射出對於你的眼睛不明顯的事物，但是在物質性的層面上，它作為一個已經被考驗過的、被錘煉過並被發現是真實的渴望是顯而易見地相當明顯的。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No.

Carla：沒有了。

I am Q'uo, and we thank you, my sister.

我是 Q'uo，我們感謝你，我的姐妹。

Carla: Do you have any suggestions for me to teach channeling in a better way or [on] improving my technique?

Carla：你們有任何建議讓我用一種更好的方式來教導傳訊，或者增進我的技巧嗎？

I am Q'uo, and am aware of your query, my sister. We are very pleased with

the openness with which this group approaches the learning and teaching of vocal channeling. There is the perception on the part of each instrument that a variety of techniques is most helpful in this process so that the training of new instruments might always contain some element of that which is familiar to serve as assurance for the new instrument and some element of that which is unfamiliar or new in order that there might be the opportunity at each working for the new instrument and indeed for each instrument to expand the abilities in this area.

我是 Q'uo，我理解了你的問題，我的姐妹。我們對於這個團體藉由其著手處理對語音傳訊的學習和教導的開放性是感到非常高興地。在每一個實體的部分上都會有感知，各種各樣技巧在這個過程中是極其有幫助的，這樣對新的器皿的訓練就可以一直包含了起到讓新的器皿確信的作用的某種熟悉的要素以及某種不熟悉或者新的要素，以便於在每一次工作上都可能會有給新的器皿的機會，以及確實讓每一個器皿都在這個區域中拓展能力的機會。

Thus, we would not offer at this time any specific suggestion for the improving of this process for we are well pleased that the process is one which is firmly underway and we really are exceedingly happy with the progress that has been shown by each instrument and especially by the new instrument.

因此，我們不會在此刻提供任何具體的用於增進這個過程的建議，因為我們對於這個過程是一個穩固地正在進行的過程是感覺到非常高興地，我們對於已經被每一個器皿尤其是被新的器皿所展現出來的過程真的是極其高興的。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

(No further questions.)

(沒有進一步的問題。)

I am Q'uo, and again we thank you, my sister. Again, is there a further query at this time?

我是 Q'uo，我們再一次感謝你，我的姐妹。再一次，在此刻有一個進一步的問題嗎？

(No further questions.)

(沒有進一步的問題。)

I am Q'uo, we thank again each entity for taking part in this process this evening and for generating a desire to come together for a working which removes the consciousness for a short time from those areas of the mundane activity in which you find yourselves ever more dutifully and intensively immersed. As your world about you tends to move you as though you were a pawn, it is a joyful sight for us to observe that there are those such as yourselves that are willing to move themselves from the dizzying round of activities to find a quiet place within that there might be the opportunity for the settling of much catalyst; the processing of it into experience; the giving of

thanks to the one Creator and the generation of the desire to serve that one Creator in whatever manner is appropriate.

我是 Q'uo，我們再一次為各位在今晚參加這個過程並為產生出一種渴望聚集到一起以進行一次工作而感謝每一個實體，這個工作讓意識有一小段時間離開了那些你們發現你們自己是越來越恭敬且強烈地沉浸於其中的世俗的活動的區域了。因為在你們周圍的世界傾向於就好像你是一個走卒一樣地移動你的時候，觀察到會有那些諸如你們自己這樣的實體是樂意於讓他們自己離開那個令人眼花繚亂的活動的範圍以便於找到一個安靜的地方，這對於我們是一種愉快的景象，在那個安靜的地方中，可能會有機會讓大量的催化劑沉澱下來，對它進行處理形成體驗，向太一造物者致謝，並產生出用無論什麼合適的方式服務太一造物者的渴望。

It is easy in your illusion to lose yourself in detail for much requires the attention within your illusion in order to accomplish what you call your daily round of activities and within such detail focusing of the consciousness it is easy to forget that there is a wholeness, a rhythm, and a pattern to the life which gives it stability and to which one may retreat in silence and in solitude in order to enjoy the nourishment there.

在你們的幻象中，要讓你自己迷失在具體細節中，這是很容易的事情，因為在你們的幻象中會有大量的事物要求注意力以便於完成你們所稱的你們的日常活動，在這樣的讓意識聚焦起來的具體細節中，很容易忘記有一個整體性，一種旋律以及一種生命的模式，這種模式會賦予生命穩定性，一個人可以在靜默中，在孤單中退入到這種穩定性之中，以便於享受在那裏的養分。

Again we thank you for inviting our presence again this evening. We look forward, as you say, to these gatherings and we are eager to join you each time that we are called.

再一次，我們為今晚邀請我們的出席而再一次感謝你們。如你們會說的一樣，我們祈禱這些集會，我們極其渴望在每一次我們被呼喚的時候加入你們。

At this time, we shall take our leave from this group. We leave you, as always, in the love and the light of the one infinite Creator. We are known to you as the ones of Q'uo. Adonai, my friends. Adonai. 在此刻，我們將離開這個團體。我們一如既往在太一無限造物者的愛與光中離開 你們。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

August 5, 1990

1990-08-05 道路、真理與生命 (R)

Group question: The question this evening has to do with what Jesus meant when he was quoted as saying, "I am the Way, the Truth and the Life; no one comes unto the Father lest he comes by Me." We need to try to balance that with the fact that when people pursue any particular spiritual path that person will construct for him or herself a unique path that may or may not—does it?—partake of this position or concept of which Jesus spoke, "The Way, the Truth and the Life."

小組問題：今天傍晚的問題，跟耶穌所說下列這段話的意涵有關：「我是道路、真理與生命；除非經由我，沒人到了天父跟前。」我們需試著去平衡那附帶的事實，即當人們追尋任何獨屬的靈性道途時，將為其自身打造一條獨一無二的道路，而他是否同樣享有這個位置或耶穌所說「道路、真理與生命」的概念？

(Carla channeling)

(Carla 傳訊)

Greetings to you in the love and in the light of the one Creator. I am Q'uo, and it is indeed a privilege to share your meditation at this time. We bless you for your generosity, and your desire to know the truth. To listen to our humble opinions is indeed kind of you, and we are most grateful and honored to be asked to come among you at this time. As always, please remember that those things which we offer to you are our thoughts, not an infallible truth, but the truth that we have been able to call our own, at the place where we are now in our own learning.

我是 Q'uo，我在太一造物者的愛與光中向你們致意。此時前來此地分享這靜坐氛圍，確實是一種特典。我們祝福各位的慷慨大度以及對於真理的求知。承蒙您的仁惠，聆聽我們卑微的意見，令我們至為感激且榮幸為各位備詢。一如往常，請牢記我們提供各位的是我們的思想，不是一個絕對真理，而是我們已能夠稱為自己的真理，目前自我學習的地點。

The question you ask this evening needs answers in two different ways. We shall move to the first way as the lesser of the two understandings that may aid in diffusing the tremendous damage the phrase, "I am the Way, the Truth and the Life; no one comes to the Father but by Me", has caused. This instrument is not familiar with the day-to-day living, the means of worship, and the sociological description of the times of the teacher known as Jesus. Suffice it to say that as now, then also, the more learned was the teacher, the more complex and sophistic his rationalizations might be. The teacher known as Jesus wished a return to simplicity, and a turn to the realization of the unity of all things, a calling to all of the children of the Creator.

今天傍晚的詢問必需從兩方面來回答。我們將自次要性之理解上給予先行的輔助說明，以打散這段言辭「我是道路、真理與生命；除非經由我，沒人到了天父跟前」所引起的巨大殺傷力。這個器皿並不熟悉導師耶穌在世時的社會背景，包括日常的生活、禮拜的方法等。這麼說吧，從過去到現在都是如此，老師愈有學

問，其理性思維便可能愈形複雜及巧辯。耶穌導師希望回歸純樸，並轉向對萬物一體的了悟，展開對造物主所有子女的召喚。

This entity did not agree, nor accept, the pluralistic ways, the negatively oriented hints which characterized the theology and the teachings of the teachers of his own religion, which was Judaism. The entity never asked to be elite; he asked only to be a servant, and he related to others as teacher and servant, not being authoritative, except by the authority that was heard and could not be ignored within this entity's tone of voice, mode of expression, and knowledge of those prophetic writings, holy works and sophistic, argumentative commentary which at his time pervaded his religion.

這個實體不贊同亦不接受多元論的方式，即他自身宗教，猶太教，的老師們與教義所描述的負面導向暗示。這實體從未要求成為菁英份子；他只要求成為一名僕人，而他對其他人扮演著老師與僕人的角色，並非行使權威，除了來自這實體內之聲調的威信、表達的方式，一旦聽見便無法忽略，以及在他所屬宗教所遍佈的那些手寫預示，聖典哲言，辯證評注之類的知識。

As is almost always the case, it was through intense examination of his own religion, through active, day-by-day immersion in the belief systems of that religion, with all of its faults, its idiosyncrasies, and all of those things which he considered to be wrong, that he became aware that he had been born in order to express a channeling, in order to learn how to be of service in the deepest way open to him personally. He was given insight and vision through his contact with his Father. This humble servant called himself the son of man, not the son of God. He repeatedly said, "When you hear me, you hear not me, but the Father within." He said this many, many more times than is repeated in your holy works. He said this every time he spoke, just as we say to you we are your servants, we are your teachers, any truth which comes, comes through us, and through this instrument. We are not wise, we are students of the great mystery. So too, was the teacher known as Jesus.

一如以往，歷經對他自身宗教信仰的強烈審驗，歷經靈活主動、日日不輟地沉浸在那宗教的信仰系統當中，帶著一切屬於它的謬誤、其獨特風格，以及所有他認為有錯的那些事情，遂使他因而變得覺察，即他的出生是為了要表達一個通訊管道，為了以向他本人開啟之最深邃的方式，學習如何有所服務。透過跟天父的接觸，他被賜與洞悉力及願景。這名謙卑的僕人自稱為人子，而非上帝之子。他重複地說：「當你聽見我時，你聽見的並不是我，而是內在的天父。」這句話他說過無數遍，次數遠多過你們聖經裏的記載。每回發言他必這麼講，就彷彿我們向你們說我們是你們的僕人，我們是你們的老師，任何來臨的真理，都是透過我們，也透過這個器皿傳達。我們並不睿智，我們乃是那偉大奧秘的學生。耶穌導師亦如是。

The name of the Creator, within his religion, bore a great deal of resemblance to the word we use so often, that is, consciousness. The Creator's name, never spoken aloud, simply meant, "I AM I AM," or, "I AM because I AM," or, "I AM that I AM." I AM. This is the Old Testament Creator. This is a concept of great promise, great authority, full of nuances and mystery, and there was indeed a

large body of Jewish mystics, which line exists to this very day. As a mystic, Jesus attempted to express the nature of redemption as being a surety of consciousness, a bonding with that Creator which could withstand the threat of death, for eternity was more important to the teacher known as Jesus than this little life, but he knew what it took to embrace eternity, and as teachers do, he attempted to use that which he had, the name of the one infinite Creator most familiar to those whom he was teaching. I AM, I AM. I AM the Way. Identification with the Creator, the Way. I AM, the Creator, the Truth. I AM, the Creator, the Life. Stand up and be counted, for until you know I AM, you shall not come to I AM. Faith comes first. To think that this teacher meant that it considered itself a human doorway is a potentially wholly destructive distortion of that which was meant by the teacher known as Jesus.

造物者之名，在他的宗教(信仰)內，與我們常用的字眼--意識--具有許多相似之處。造物者之名，絕不大聲說出，僅意謂”我是 我是”，或，”我是因我是”，或，”我是故我是”。我是。這是舊約聖經的造物者。這是一種基於偉大的許諾、偉大的威信、充滿細微差異與奧秘的概念，而確確實實有個屬於猶太秘學的龐大體系一路承傳至今。身為一位神秘家，耶穌試圖表達救贖之天性如意識一般確切，與那造物者的密切結合能夠抵抗死亡的脅迫，因為永生對耶穌老師而言，比這小小的生命更重要，然而他知道擁抱永生的必須條件，並且就像導師們的做法，他試圖應用他已擁有的東西，太一無限造物者的名字對那些他正在教導的人而言，最熟悉的即為”我是，我是”。我是道路。認明 造物者即道路。我是，造物者，真理。我是，造物者，生命。起立並接受點召吧，直到你知曉我是為何，你將無法來到我是面前。把信心擺在首位。認為這位導師意圖把自己視為一道人類的大門，即是一個潛伏的完全具毀滅性的扭曲，完全曲解耶穌導師的意思。

You will note that we do not deny that Jesus was the Son of the Infinite One. We do not deny Jesus the Christ. We meet the challenge that this instrument offers. To her, Jesus is Lord, and by Jesus she means that which cannot be spoken, that is beyond our words, but that is the one infinite Creator. Let us call it love. Let us say love is the Way, the Truth and the Life. No one comes to the Father but by love. This is a New Testament change, which would have been acceptable to the one known as Jesus, for to Jesus his experience of his beloved Father was love given and love received. Difficult things were asked of this man, but this man was a channel with great determination and greater faith. He was speaking to entities who were very simple people. He spoke to them in words that left nuances, aromas, questions to ponder, but simple ones. Those of his own time knew the name that could not be spoken. Jesus (inaudible) spoke half of it.

你們會注意到我們並未否認耶穌是無限太一之子，我們並未否認耶穌.基督。我們滿足這個器皿提出的挑戰，她給我們的挑戰是：耶穌是主。藉由耶穌(名號)，她意指那不可說的，超越了我們的語言，但那正是太一無限造物者。讓我們稱之為愛，讓我們說愛即是道路、真理與生命。除非經由愛，沒人到了天父跟前。這是(我們對)新約聖經的一個改變，若在當年必為耶穌實體接受，因為就耶穌經驗到的摯愛天父乃是愛的施與受。雖然這個男人面對諸多難題，但他是一個具有大決心和更大信心的管道。他向非常單純的人們講話。他的言語留下了微妙的細節、芬芳的氣味、簡單卻令人沉思的問題。

That is the first way of understanding this phrase. It was a simple teaching. It was the preaching of faith, which leads us to the second portion of the meaning of these words, and why they are not the only words that lead to eternity, but merely words which show the intensity, the devotion, the worship, the surrender; the love, and the desire to serve the Creator by serving each other.

那是理解這段言辭的第一種方法。它是個簡易的教導，它是對於信心的宣講，引領我們邁向這些話語之意的第二部分，以及它們為何不是唯一通往永生的真言，而僅是展現熱度、忠誠、崇拜、服從的語辭；愛的闡揚，以及渴望經由服務彼此來服侍造物者。

All paths of service, if they be positive, full of love and light, harmless to all, are helpful to those who are comfortable with that particular story or way of bridging the gap between present and infinite. This entity indicated the intensity necessary for a life in faith successfully to move from the mundane world into an arching bridge connected with eternity. Those who call themselves Christians, and go to church once a week, are as little likely to be able to graduate into the next density as those who have no path at all, but simply are looking, and testing and trying, and thinking, and mulling, and refusing to make a commitment that leads to surrender of the smaller self, in order to make room in the earthen vessel that is your body for the expansive and loving self that you truly are, the self that is Christed.

所有服務的道路，假使它們的態度是正面的，充滿愛與光，對一切無害，對那些認同個別之故事或銜接當下與無限之溝通方法的人而言，是很有幫助的。這個實體指出必須之強度，將一個行持信心的生命體成功地從俗世遷入一座連結永恆的拱橋內。那些自稱基督徒的人，每週必上一次教堂，就如同那些心中沒有任何途徑的實體一般，只有很少的機率能夠畢業晉升下一個密度，後者只在觀看、測試、嘗試、思考、考慮，且拒絕做出承諾。前往臣服較小自我的目的地，為了讓這具人間的容器，騰出空間給廣闊與愛力的真實自我，那是被基督充滿的自我。

That which is called religion works as a tool to polarize, purify, and discipline the seeker, not only one day a week, but every day. Better is the path which is alive in faith and service and worship that has been created by the entity itself, but that includes the forgiveness of self, the forgiveness of all others, an adoration and worship of the Creator, and a surrender to the Creator-self within, the self that is you but is a deeper and unknown part of you, to your conscious mind.

而被稱為宗教信仰之作用，誠如一極化、淨化及鍛煉尋求者的工具，不只是一周一天而已，而應該日日如此才對。較好的就是這條由實體自己創造出來的道路能夠充滿信心、服務與崇敬，還包括了對自我的寬恕，對所有他人的寬恕，對造物者的一份愛慕與崇敬之心，還有一種臣服於內在造物者-自我的態度，這個自我對你的顯意識心智而言 是你的自我中一個較深且未知的部分。

How do you get from your conscious mind to this extremely deep realization that allows a safe and peaceful surrender of the self, a trusting surrender, a

safe surrender? It is the faith that comes from persistent, daily attempts at meditation, no judgment of the meditations, no taking the spiritual temperature, but looking always for ways to see the Creator, for ways to recognize the hunger and the thirst for that which the Creator can give only to those who have surrendered to their Higher Selves.

如何從顯意識心智抵達這極度深刻的徹悟，容許安全、平和又可信賴地臣服自我？答案是信心，它來自於每日持續不間斷的努力靜坐，從靜坐的累積裏不再作判斷，不再量測靈性的溫度，卻始終找尋看見造物者的方法，找尋辨認出內在饑渴的方法，造物者只會將方法給予那些已臣服於較高自我的人們。

Any path, be it orthodox or personal, must consist of several things. A complete and unutterable faith that the Creator loves you, that the Creator made you because He loved you, and that it is only appropriate that you love this Creator in return. It is necessary that you deal in some way successfully with the understanding of your own eternal redemption. How could such imperfect entities as we be eternally forgiven and eternally given another chance, over and over and over, so that we would never lose courage, but simply pick ourselves up and try again? There is a requirement that we stand so four square, so honestly, earnestly, eagerly and completely in the light of this love and belief, this faith, that we realize it is our identity, something that we cannot possibly deny, that we would refuse to deny upon pain, even of death, for we have found out who we are, and we will not deny that.

任何道路，不管是正統的或個人的，必須由幾個要素組成：一顆徹底全然的信心即是造物者愛你，他造你出來因為他愛你，而你也愛這造物者即是唯一適當的回報。你對自身永恆救贖的理解，在某方面處理成功是有必要的。這般不完美的實體如我們者，到底怎麼能夠被永久寬恕並永久賜予另一個機會，一而再再而三，那樣我們才絕不會失卻勇氣，而是單純地重振自己、再作一次嘗試？有個必需條件為，我們堅守正直、誠實無欺、熱心懇摯、興奮渴望及完滿無虞地立足於這股愛與信仰、這份信心的光中，以致使我們明白它正是我們的身分，我們不可能予以否認，我們會在苦痛時拒絕否認它，甚至面臨死亡也如此，因為我們已發現自己是誰，而我們將不會否認它。

This attitude, once digested, shall we say, makes us realize the enormous preciousness of each moment that we are conscious in this milieu which you call third density. Here, and only here, can you demonstrate your faith, for you have forgotten and do not see the reality of your light being, the illusion of your mundane self, and the great beauty that you may make of a life in faith, a beautiful gift, a substantial, marvelous gift, a rich and honeyed gift, for the Infinite One.

這個態度，一旦被消化了，容我們說，使我們因而明白在這個你們稱為第三密度的環境裏，每個片刻所富含的珍貴價值。在此處，且唯有此處，你才能展現你的信心，因為你已忘記且看不到你的光體實相，你那塵世之我的幻影，還有你可以從處於信心的一生中得獲那至美的果，一份美好的賀禮，一份實質、絕妙的禮物，一份豐盛又甜蜜的厚禮，獻給無限太一。

We speak to a group of cultural Christians. Each of you knows it is not

necessary to find the Creator in one place or another. The Creator did not need houses built for it, for the house of the Creator is your heart, that room into which you may go and shut the door behind you. The most personal and intimate part of yourself is the part that has faith. If you do not have faith, you do not have a way, you do not know a truth, and you do not know how to live your life. Nor do you know why you are living, nor can you rejoice at the moment of your death, whether it be natural or placed upon you because of your beliefs, so that you are a martyr. Most unusual happening—seldom will anyone have to die for what he or she believes—but that concept must be seated deeply within yourself, because it is part of knowing for sure, in no uncertain terms, who you are metaphysically.

我們向一?有文化屬性的基督徒們說話。你們每個人都知道不用去這個或那個地方找尋造物者。造物者並不需要大家為他建蓋房舍，因為造物者的房舍是你的心，進入那間密室能夠讓你避開一切干擾。來自你自己最個人和私密的部分乃在於擁有信心；如果你沒有信心，你就無路可行，你就不認識任何一項真理，而且你也不曉得怎麼去過自己的生活，你也知道活著的理由，亦無法為你的死亡時刻感到歡喜，不管是自然或因為信仰上的緣故，於是你是名烈士。最不尋常之事件；很少有人得要為他或她信奉的東西而死；但那概念必須在你的內在根深蒂固，因為那是有關知曉的一部分，在不是不確定的措辭上，表明你那形而上的身份。

We accept a kind of vibration, which you may call Christ consciousness, or any other name which you may wish to use, as a description of one who is committed, and (our) hope when speaking to those of third density, is largely to help people remember who they are, that they are as tall, and as deep as eternity itself, that they have being, that they are and that they will be, but that this is the moment—and in cosmic time, 75,000 years is a moment—of decision. It is a decision that must be made without reservation or evasion. You cannot say, "I know I am supposed to believe in something, so I choose this path, and I will believe it." Rather, you must become what you believe, insofar as you are capable of it. You must begin to realize that the life you channel is a life of love.

我們接受一種你盡可稱之為基督意識，或任何其他你可能想使用的名字的振動，作為描述一名全然交出自己的人，而我們希望當在和第三密度的那些人說話時，得以廣泛地協助他們記起自己是誰，他們有如永恆般的高大與深遠，他們擁有存在，從現在到未來，然而就在此刻；以及以宇宙時間來算，75,000年只是一個瞬間--的決定。這是必須作出的決定，沒有保留或推諉。你不可以說：「我知道我該要信靠某樣東西，所以我選擇這條道路，而且我會相信它。」反之，你必須成為你所相信的事物，只要在你能力範圍之內。你必須開始明瞭你所傳導的生命是一個充滿愛的人生。

You yourself upon the surface of life are in tempest after tempest, and your small boat often loses its rudder, but in faith that frail barque will ever be afloat, and ever be moving toward the destination of paradise, for you who live a life of faith, you who grasp the need to become committed to a daily recognition of the Creator, will find yourself in a well-watered and most beautiful place upon release from the clumsy, chemical shell which you now

use to carry your spirit. If you do not know, if you do not live as a light being, or, and this is in the end the same thing, attempt each day, give time each day to the attempt to become aware of being a light being, then you will feel uncomfortable with the need of the metaphysical world to be absolutely who you are.

在生命表層之上的你本人正逢連連風暴，而你的小船常失去方向舵，但在信心中，那艘脆弱的船隻會永遠漂在水上，並永遠朝天堂的目的地移動，因為你活出了信心的一生，你把握需要，使自己付託於一種每日對造物者的認可，你將發現自己置身在一個水源供應充沛且風景優美的地方，在你從笨拙、化學元素構成的軀殼[你目前用來攜帶靈體的工具]裏解放出來。如果你不知道，如果你活得不像一位光的存有，或者，其結果都是一樣的，那麼每天努力嘗試，每天付出時間努力嘗試去覺察自己是一位光的存有。

The paradise of which we speak is that portion set aside after an incarnation in which each soul is healed, each pain eased, each tear wiped away. It is not necessary to be successful, happy, wealthy, or any other of the values so shallow in your culture. It is necessary to seek, to ask, to turn, to forgive. How difficult to trust in the Creator, and how much easier to trust in that Creator when you are aware of who you really are, and that things which may seem unkind that happen within your life experience are those offered in true kindness that one may learn more and more to be authentic, real, healed of all lack of self-forgiveness and forgiveness of others, so that all is forgiven, all is accepted, and there is no thing which can separate you from your faith, no tragedy, no horror that can remove from you the knowledge of who you are, an absolute and explicit part of the Creator, a being of love.

有關我們述說的天堂是那化為人身後所予以棄置的部分，在其中每個靈魂都被治愈，每份痛苦都被舒解，每滴眼淚都被擦幹。沒有必要功成名就、幸福快樂、財富滿貫，或任何其他屬於你們文化的淺碟價值。去尋求、去詢問、去扭轉、去原諒是必要的。信任造物者何其困難，而當你覺察到自己的真實本質時，信任造物者又顯得何其容易，而那些在你生命經驗之內發生，看似不仁慈的事情，正是在真正的仁慈中呈獻給你，好讓一個人得以學著更加地真實不虛、實際、對所有欠缺自我原諒及原諒他人的現象給予醫療，如此一切均被原諒，一切均被接受，且沒有任何東西能夠分隔你與信心，沒有悲劇、沒有恐怖能夠動搖你對自己的認識，為造物者之純粹又明確的部分，一個愛的存有。

We do not hesitate to answer this entity's challenge that Jesus is Lord. This instrument has invested a great deal of passion and intensity in coming to know, to feel, to think, to act with an awareness of how the teacher known as Jesus might so react. The entity is active in faith. Each of you may be active in faith, but it cannot be done once a week, or when one needs comfort. It needs to become a part of each of you, to ponder, to revel, to rejoice and to allow your own absolute nature to be made known to yourself. You are an imperishable light being. You have chosen to be of service to the Creator by attempting to love those about you as if they were yourself. Are you a channel yet in your life, a way, a living truth, a silent witness, an example of life that reaches beyond the physical, the dropping of dust, and the disappearance

from this illusion? One decision to move along the path of service is good, but you must keep making this decision, for your life experience was designed to allow you honest doubt, clear evidence that the Creator is not kind.

我們毫不猶豫地答復這個實體所挑戰的耶穌即上主。這具器皿投注了很多熱情和精銳的鍛煉，以變得知曉、思慮、配合對於耶穌老師之所反應的一股覺察來當作行為依據。這實體表現出活潑的信心，你們每一位皆可如是，但它萬萬不能成就於每週一次的禮拜中，或某人需要安慰時。它需要成為你們每一位元的一部分，去沉思、去狂悅、去欣喜，並容許你本身的純天性為你自己所知悉。你是不朽的光之存有。你已選擇服侍造物者，藉由努力嘗試去愛那些跟你有關的人，彷彿他們就是你一樣。你成為你生命裏的通道沒？一條道路，一個活生生的真理，一名沉默的見證人，一個生命的典範 超越肉體之限，落塵，並從這幻象裏消失不見？一個決定 沿著服侍的道路前行是很好的，可你必須一直去作這個決定，因為你的生命經驗已預設成容許你誠實地懷疑，以及清楚的證據顯示造物者並不親切。

It is not easy to life a life in faith. Indeed, the more intense one's faith becomes, the more central and important, the more it is tested in the fire of experience, for faith is not rigid, it is flexible, adaptable, accepting. It allows people their own paths. It allows people not to find a way to eternity. It allows people to be where they are without regrets for them, because of the sure knowledge that one day they will awaken to their true self, to the I AM, and they will turn to seek the Way, and the Truth, and the Life that is yours in eternity.

活出充滿信心的生命並不容易。的確，一個人的信心變得愈強烈，就愈專注和緊要，也就得經歷更多火焰般的考驗，因為信心不是僵固的，它是有彈性的、能適應的、接受性的。它容許人們走自己的路徑。它容許人們不去找尋一條永恆之道。它容許人們在原地踏步而不為他們感到抱憾，因為足以確知的是，總有一天他們會朝向真實自我、朝我是蘇醒，並且轉向尋求那永恆中，也同樣屬於你的道路、真理與生命。

Nor need you wait for this experience, for eternity lies in each present moment, and as your path of service moves onward, we pray you the grace, the alertness, and the ability to flow and adapt that will bring you to your own I AM, your own surrender, and your own experience of yourself as an absolute and ideal being, the greatest blockage to this way of thinking, being and manifesting, of the lack of self-forgiveness, the low opinion of oneself, a tendency to characterize the self as unworthy.

你亦毋需等待這樣的經驗，因為永恆在於每個當下之片刻，而當你的服侍之路邁步向前行時，我們祈禱你得獲恩典、警覺的心，還有源源而來且足以順應的能力，將領你至你自己的我是、你自己的臣服，及你對自身的經驗，如同一名絕對與理想的存有，而在這麼思想、存在與顯化的路上之最大阻礙，始於欠缺自我寬恕、看輕自己、並傾向把自我貶得沒有價值。

How long shall we accept the appearances of an illusion? Work as you will with those things which keep you from your awareness of who you are. Do not be discouraged if the rest of your life is taken up in the first step, self-forgiveness and forgiveness of others. You have all the time in the world to become your own I AM. Courage, my children.

到底我們該接受一個幻象的表相多久呢？做你意願的工，佐以那些使你遠離覺察你是誰的事物。切勿氣餒，假如你的後半生都停留在第一步--自我原諒和原諒他人。你擁有世界上所有時間去成為你自己的我是。(拿出)勇氣，我的孩子們。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and I greet each again in love and light through this instrument. We realize that we have spoken for a lengthy portion of your time this evening, and once again we apologize for the wordiness which we find necessary in expressing those concepts which are our response to your most thoughtful query. We would ask if there might be any further queries at this time?

我是 Q'uo，我再一次通過這個器皿在愛與光中向各位致意。我們意識到我們已經在今晚發言了你們的時間的一個很長的部分了，我們再一次為我們在表達這些觀念的過程中我們發現必不可少的多話而抱歉，這些觀念就是我們對於你們極其深思的問題的回應了。我們會請問，在此刻是否可能有任何進一步的問題？

C: I have one, but on a slightly different subject. I study karate. There is a concept called the "chi," which (inaudible) that the power dwells in the area (inaudible) down about three inches below the navel. I was wondering if you could tell me anything about this concept of chi, and its relationship to the (inaudible) energy chakras, as far as location goes?

C：我有一個問題，但是是在一個稍稍不同的不提上。我學習空手道。有一個被稱之為'Chi'的觀念，它(聽不見)力量是存在於大概在在肚臍下方三英寸的(聽不見)的區域中。我想知道，是否你們能夠告訴我關於這個'Chi'的觀念的任何事情，以及在那個位置的範圍內，它與(聽不見)能量中心關係？

I am Q'uo, and am aware of your query, my brother. We will do our best to speak to this query, though it is one which leads into a subject which is interesting and intricate. The center, physically, of the physical vehicle for most entities, is that location of which you speak, and for any entity which wishes to move its physical vehicle in a graceful, power-filled and controlled fashion, will do well to move from this center, with this center fixed in its consciousness, for from this center, or any center that may be measured by gravity, there is a leverage which is possible that is not possible at any other point within the physical vehicle. This is a function of what you would call your mechanical physics. Because an entity is well grounded or in a firm foundation at this point, it may exert force in any direction in a more efficient manner by remembering this point, and by moving in harmony with this point. It is also true that from this point flows a kind of power which is also, shall we say, multi-dimensional in its nature.

我是 Q'uo，我理解了你的問題，我的兄弟。我們將盡我們所能談及這個問題，雖然它是一個導向了一個有趣的且複雜的主題的問題。對於大多數實體的物質性載具的身體上的中心，就是你們談及的那個位置，對於任何希望去讓它的物質性載具用一種優雅的、充滿能量的且有控制方式運動實體，如果它從這個中心開始

移動，並將這個中心固定在它的意識中，它將會做的很好，因為從這個中心，或者從任何可以藉由重力而被衡量的中心，會有一種有可能的杠杆作用，這個杠杆作用對於在物質性載具中的其他的位置都是不可能。這是你們所稱的機械物理學的一個機能。因為當一個實體是有效地紮根在這個位置或者在這個位置有一個穩固的基礎的時候，它可以藉由記住這個位置，並藉由與這個位置協調一致地移動而在任何方向上用一種有效的方式發出力量。從這個位置會有一種類型的能量的流動，這同樣也是真實的，這種能量在其特性上同樣也是，容我們說，多維度的。

This is a point which is very close to that physical location which you call the navel in which each entity upon birth is connected to its mother by the umbilical cord. Though this cord be severed, as is the case with each entity within your illusion, there remains a connection that is not visibly seen and is seldom felt, but is quite powerful, for each entity. This connection is with what you may call the prana, or creative energy of the universe. It is as though this energy were funneled into the physical and metaphysical vehicle of the entity through this connection.

這是一個非常靠近那個你們稱之為肚臍的身體上的位點的位置，通過這個位置每一個實體在出生的時候藉由臍帶與它的母親連接在一起的。雖然這個被切斷了，如同在你們幻象中的每一個實體的情況下一樣，仍舊有一種看不見的連接留下來了，它很少被感覺到，但對於每一個實體卻是相當強有力的。這個連接時與你們所稱的普納，或者宇宙的創造性的能量是連接在一起的。這就好像這種能量是通過這個連接被傳送到實體的物質性和形而上學的載具一樣。

When an entity is aware of this centering point in both the physical and metaphysical aspects then the entity has at its command a great deal of energy that may be expended in a manner of efficiency that is in direct proportion to the entity's discipline of the mind. The practice of the karate, as you are aware, is a practice which trains not only the physical vehicle, but the mind as well. Indeed, the physical vehicle is but a tool of the mind and has but little use without the mind to direct it. In the practice of the art of which you speak this is most apparent to those who seek to master the ways of this art.
當一個實體同時在物質性和形而上學的面向上察覺到這個中心性的位置的時候，接下來實體就可以掌控大量的能量了，這種能量可以用一種在效率上與實體對心智的鍛煉成正比的方式被消耗。空手道的練習，如你們察覺到的一樣，不僅僅是一種訓練物質性載具的練習，同樣也是訓練心智的練習。確實，物質性載具僅僅是一個心智的工具，在沒有心智指引它的情況下，物質性載具是幾乎沒有用處的。在對你們談及的技藝的練習中，對於那些尋求去掌握這種技藝的實體，這是極其顯著的。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

C: Which energy center would (inaudible), what color would (inaudible) be in that area?

C：哪一個能量中心會（聽不見），什麼顏色會（聽不見）在那個區域呢？

I am Q'uo, and am aware of your query, my brother. The center of energy most closely aligned with this particular area is that of the yellow ray, and in many drawings of your Egyptian culture you may notice that the entity that seeks power in this world and in the mundane sense will be depicted as having a center of energy flowing out from this area. However, the entity that seeks to blend this more mundane type of power with its own spiritual learnings will begin to transform the metaphysical nature of this power into that which proceeds from the brow chakra, or that which is the indigo ray. Thus, in its simple and unadorned state the energy is of the yellow ray, however, it may be refined until it is of the indigo ray as well.

我是 Q'uo，我理解了你的問題，我的兄弟。與這個特定的區域極其緊密地對齊的能量中心是黃色光芒的能量中心，在很多你們的埃及文化的圖畫中，你們可以注意到，在這個世界以及在塵世的意義上尋求力量的實體，將會被描繪為有用一個能量中心正在從這個區域流出。然而，尋求將這種更為世俗的類型的力量與它自己靈性上的學習混合起來的實體，將會開始將這種力量的形而上學的特性轉換為那種從眉部脈輪，或者靛藍色的光芒前進的力量。因此，在它的簡單且未被修飾過的狀態中，這個能量是黃色光芒的能量，然而它可以被精煉，一直到它同樣也是靛藍色光芒的能量為止。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

C: (Inaudible) function well, I feel more a flush over (inaudible) much like the initial flushes that I had when I was (inaudible) a channel, it involves a (inaudible) that I (inaudible) tonight (inaudible).

C：(聽不見)很好地運轉，我更多地感覺到一種湧入(聽不見)非常類似於當我是(聽不到)一個管道的時候我體驗到的那種一開始的湧入，它包含了一種(聽不見)我(聽不見)今晚(聽不見)。

I am Q'uo, and we are unsure as to whether we find a focus for query, but we shall comment, for we feel we have a grasp of your statement. The feeling of wellness, of being flushed, as you have described it, throughout your energy centers, in both the channeling, the conditioning for channeling, and in the practice of the art of karate which you now experience, are means by which you have been able to bring your energy centers into a temporary alignment and balance that allows each to express in an unified manner the energy which is unique to each.

我是 Q'uo，我們不確定我們是否找到了問題的一個焦點，但是我們將評論，因為我們感覺我們已經理解了你的陳述了。那種同時在傳訊中，在對傳訊調節作用中，以及在你現在體驗到對空手道的技藝練習中的貫穿你的能量中心的源泉或者被湧入的感覺，如你已經對它的描述一樣，是你已經能夠通過其將你的能量中心帶入到一種暫時性的對齊與平衡的途徑，這種對齊與平衡允許每一個能量中心用一種統一的方式表達對於每一個能量中心是獨一無二的能量。

Thus, the feeling of well-being that occurs at these times. It is at these times that you are able to move your focus of consciousness from the more linear

type of activity to that which, though it may be physically active, is more of the receptive mode, taking in the pranic energy, or that which in your art is called the chi, and moving that energy in a balanced fashion in order to accomplish a certain set of goals, whether these goals are simply to feel the energy in its movement and radiation to move the physical vehicle in a certain prescribed series of patterns or to serve as an instrument for contact such as of the Confederation of Planets in the Service of the One Creator.

因此，在這些時刻會出現那種安寧的感覺。就是在這些時刻，你能夠將你的意識的焦點從一種更多是線性類型的活動移動到那種具有更大接納性的模式，儘管它可能在身體上是活躍的，它會吸收普納的能量，或者你們的技藝稱之為 *chi* 事物，並用一種平衡的方式移動那個中心，以便於實現一套特定的目標，無論這些目標是單純地在能量的移動和輻射中感覺到那種能量，以讓物質性載具以一定系列的預設的模式移動，還是用作一個對諸如服務太一造物者的星際聯邦的接觸之類的接觸的器皿。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

C: (Inaudible) for the first time in a long time I really felt intense conditioning. I know (inaudible) try to, I find that what I need to do (inaudible) choosing not to channel, but the conditioning tonight was very intense. I felt, (inaudible)?

C：(聽不見) 第一次在一段很長的時間中，我真的感覺到強烈的調節作用，我知道(聽不見) 嘗試去，我發現我需要做的事情(聽不見) 選擇不去傳訊，但是今晚的調節作用是非常強烈的。我感覺，(聽不見)？

I am Q'uo, and am aware of your query, my brother. We must apologize for being overly enthusiastic in our greeting of you, my brother, for we were wishing only to aid in the deepening of your meditative state. There is also the consideration which we had hoped that we had accounted for, and that is that there were two instruments in proximity to you which you were able to feel the conditioning as a result of the closeness to these instruments and the sensitivity of your own instrument. Thus, there was the doubling effect of the intensity of the conditioning which you felt. We do apologize if there was any discomfort. This was not our intention.

我是 *Q'uo*，我理解了你的問題，我的兄弟。我們必須為在我們向你致意過程中過度熱情而抱歉，因為我們僅僅希望去幫助深化你的冥想狀態。同樣也會有我們本來希望我們已經考慮到的考慮，那就是在你的附近有兩個器皿，作為你與這些器皿的靠近以及你自己的器皿的敏感性的一個結果，你能夠感覺到那個調節作用了。因此，你感覺到的調節作用有加倍的效果。如果有任何的不適，我們確實很抱歉。這不是我們意圖。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

C: No, thank you.

C：沒有了，感謝你們。

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

我是 Q'uo，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: Thank you, Q'uo.

Carla：感謝你們，Q'uo。

I am Q'uo, and we thank each most heartily for we have enjoyed this evening
once again ...

我是 Q'uo，我們為我們已經再一次享受了這個晚上的.....而極其衷心地感謝各位.....

(Tape ends.)

(磁帶結束。)

August 12, 1990

1990-08-12 聖地與結晶的能量 (R)

Group question: The question this evening has to do with the general topic of the energies that are in motion in the Middle East, why there seems to have been such turmoil and confrontation within this particular area of our planet for so many thousands of years and what exactly is the pattern of the playing out of these energies that is now continuing in the Middle East.

小組問題：今天傍晚的問題是與在中東地區運行的能量的一般性的主題有關的，為什麼在我們的星球上的這個特定的地區中在如此多的幾千年的時間中看起來似乎一直都有著如此的混亂與對峙衝突，這些現在正繼續中東地區運行的能量的模式究竟是什麼呢？

(Carla channeling)
(Carla 傳訊)

I am Q'uo. Greetings to each of you, my friends, in the love and in the light of the one infinite Creator. What a blessing it is to join in your meditation this evening, to thread our energies through yours and feel our oneness with you as we both seek the mystery of the Creator of all that there is. We are especially glad to greet and welcome those who are coming to this meeting for the first time. We hope that we do not (inaudible) make your mind going on as well in speaking too long. This instrument speaks to us often in her mind of our wordiness. We shall therefore surge through this evening's question with only one thought. We do ask each of you to be responsible for listening, understanding and taking in that which we say, but only as an opinion. We are not without error. We are not infallible. We are simply entities such as yourself who have been working to walk that path which leads home a bit longer, as you would estimate it in time. And so we reach a hand back to you hoping that we may be of service to you in our opinions and our thoughts. But please listen and if anything seems to be incorrect to you drop it and forget [it] without a second thought. For we would not mislead you nor be a stumbling block in your path of seeking.

我是 Q'uo。我的朋友們，我在太一無限造物者的愛與光中向你們致意。今晚加入你們的冥想，如穿針引線一般將我們的能量與你們的交織在一起，並在我們一起尋求一切萬有的造物主之奧秘的時候感覺與你們的一體性，這是怎樣的一個祝福啊。我們特別高興地歡迎那些第一次參加集會的實體們並向他們致意。我們希望不要（聽不見）因為我們講太久使得你們的心智也跟著滔滔不絕。這個器皿經常在心智中對我們提到我們的多話。我們因此將僅僅用一個想法來快速穿過今晚的問題。我們確實請求你們每一位都對聆聽、理解並接受我們所說的內容負責任，而僅僅只是將其作為一個觀點來對待。我們不是並非毫無錯誤。我們不是不會犯錯的。我們單純地就是和你自己一樣的一直都進行工作以走在那條通往家園的道路上的實體，我們僅僅走得時間長一點，如你們對時間的評估一樣。因此，我們向回向你們伸出一隻手以希望我們可以通過我們的觀點和我們的想法對你們有所服務。但是請聆聽，如果任何事情看起來似乎是不正確的，請毫不猶豫地放下它、忘記它。因為我們既不願意誤導你，也不願意成為你尋求路上的一塊絆腳石。

That area of your Earth's surface known as the Holy Land is and has been for millennia a trigger point, as this instrument would call it. A place where whatever an entity has done in working upon its own consciousness will be magnified. It is a powerful place. A place of beginnings. A place lost in the roots of time upon the surface of your planet. And to this place more attention has been given, more love extended. It is as though there were upon the surface of your planet certain places which have their own power. There is none so potentially great as that which you call the Holy Land.

在你們地球表面上的那個被知曉為的聖地(Holy Land)的區域，現在是，且在數千年來一直是，如該器皿對它的稱呼一樣，一個觸發點。在這個地方，一個實體在它自己的意識中已經進行了的無論什麼工作都會放大。它是一個強有力的場所。一個開始的位置。一個在你們星球的表面上的時間之根部之中失落的地方。已經有許多的注意力，許多愛被給予這個地方了。這就好像在你們星球地表上有一定的地方是擁有它們自己的力量的一樣。沒有一個地方潛在擁有的力量是比你們所稱的聖地更大的。

The energy has been placed into that earth, that sky, and on beyond by the prayers, the cries of terror, the joy of learning, and the passionate yearning for understanding of many, many of your peoples through many, many of your generations. Were all of these people moved by some magical means to Cleveland they would not be doing that which they are doing. Rather, they would be responding to the portion of the Earth's surface upon which they stand, this particular location not having any intrinsic spiritual power except that power that is understood to be in all things. That power is enhanced to some degree by those who lived there before you and your people and to some extent all of your land is blessed because those who lived before you, whom you call Indians, are greatly aware of the Law of One and the way of life which may be called conscious, magical or faithful.

許多世代以來，你們的人群中許許多多的人的祈禱、恐懼的哭喊、學習的喜悅以及對理解的充滿熱情的渴望，已經將能量放置在那土地中、天空中與更遠的地方了。假設所有這些人都用某種魔法的方式被移動到達克裏夫蘭，他們不會在做他們現在正在做的事情。毋寧說，他們會回應那個他們站立於其上的地球表面的部分，這個特定地方並不擁有任何固有的靈性上的力量，除了那種被理解為在萬物之中的力量之外。那種力量由於那些在你們和你們的人群之前居住在那裏的人而在某種程度上被增強了，在某種程度上，素有的土地都因為那些在你們之前居住在那裏的人所祝福了，這些人就是你們所稱的印第安人，他們極大地覺察一的法則，他們的生活方式可以被稱之為有意識的、魔法的或者信實的。

Those who live in the Holy Land are in a place which magnifies that which is upon an entity's heart. Now let us move away from this particular situation long enough to express the nature of your metaphysical makeup in terms of being a person of power, what some would call magic, what others would call wholeness. The Creator is best known to us as love. Love in its [classic meaning,] that which may be called intelligent infinity, contains most of that which is the Creator. But the Creator, by the power of free will, has the desire

to know Itself. And so creations begin in those parts of the Creator created of love which is the Creator and an equal amount of free will, which is infinitely different for each person, have created each unique being, including yourself. Each experience that you have, each decision that you make is of vital interest to the Creator of all things. For as One gazes upon consciousness that is Its own consciousness becoming an actor upon the stage of the world, It learns about that infinite entity which has been made finite by this illusion in which you now enjoy yourself.

那些生活在聖地之中的人們是處於一個會放大一個實體的心中所想的事物的場所之中的。現在，讓我們從這個特定的情況離開，離開是夠長的距離以表達，從你是一個具有力量的人的方面而言你的形而上學的組成的特性，一些人會將這種力量稱之為魔法，還有一些其他人會將其稱之為完整性。我們對造物者最佳的知曉是，造物者就是愛。愛在其經典的意義上可以被稱之為智慧無限，它包含了大部分的造物者之所是。但是，造物者，藉由自由意志的力量，擁有去知曉祂自己的渴望。因此，造物是在造物者的那些由造物者之所是的愛創造出來的部分中開始的，一個同等的數量的且對於每一個人都是無限地不同的自由意志創造出了包含你自己在內的每一個獨一無二的存有。你擁有的每一個體驗，每一個你做出的決定，對於萬物的造物者都是具有不可或缺的興趣的。因為當太一注視著祂自己的意識之所是的意識的時候，祂變成了世界的舞臺上的一個演員，祂瞭解了那個已經藉由這個你現在讓你自己其中享受的幻象而已經成為有限的無限的實體了。

The Creator planned lessons based upon what It had learned from each of you and all beings that have been created and the last creation before this one. Its lessons were simple and you are at the heart of them. You first learn of consciousness itself and in that learning you may be anything, a rock, a sea, the wind, fire, earth. Everything is conscious that you may think of or touch. Everything is the Creator and [when] this has been seated firmly, you as an imperishable entity moving through these illusions learn the lesson of the light, of turning, of motion towards that which brings you warmth, blessing and help.

造物者是基於它已經從你們每一個人、所有已經被創造出來存有以及在這一個造物之前的一個造物而計畫了那些課程的。祂的課程是簡單的，你就處於那些課程的核心之中。你首先學習了意識其自身，在那種學習中，你可以是任何事物，一塊石頭、一塊海洋、風、火、土。每一個你可以想到或者觸碰的事物都是有意識的。每一個事物都是造物者，當這種意識已經被堅固地固定下來的時候，你作為一個不朽的實體就會在穿過這些幻象的過程中學會光的課程，向著給你帶來溫暖、祝福與幫助的事物轉動與運動的課程。

And so you experienced being part of the creation of the Father that you see about you—clouds, trees, animals. Eventually you are not just an animal but rather through loving some entity such as a pet who loves its master and being loved in return, your metaphysical self meets for the first [time] itself in a self-conscious manner. That is, as a person conscious of self.

因此，你們體驗到成為你在你周圍看到的天父的造物的一部分了——雲、樹木和動物。最終，你不僅僅是一個動物，而毋寧是通過愛某個諸如一個寵物之類的

實體，那個寵物愛它的主人並反過來被愛了，你的形而上學的自我第一次通過一種自我察覺的方式，也就是作為一個察覺到了自我的人，遇到了它自己了。

This is your arena, your stage. Here you made a choice. You chose to express all those things that have gone before. All the lessons of consciousness and turning to the light with an innate love of that infinite One which made you. But there are two basic ways to express this love. You may attempt to serve others and thus are serving the Creator or you may attempt to realize that you indeed are the Creator and thus manipulate people so that you have control over them and have power in yourself. These are short explanations of that split, that choice which you must make as to how to express that love which you have for the infinite One which loves and created you.

這就是你的競技場，你的舞臺了。在這裏你做出了一個選擇。你選擇去表達所有那些之前已經消失的事物，所有意識的課程以及所有帶著一種固有的對製造了你的無限太一的愛轉向光的課程。但是，有兩種表達這種愛的基本的方式。你可以嘗試去服務他人並因此服務造物者，或者你可以嘗試去意識到，你確實是造物者並因而操縱人，這樣你就可以控制它們並擁有在你自己內在之中的力量了。這些是對於那個分裂，那個你必須在關於你要如何表達你對那個愛你並創造了你的無限太一的愛的方面做出的選擇的簡短的解釋。

There are lessons which await you: love, wisdom, the unification of love and wisdom so that for the first time love does not end in martyrdom nor wisdom in solitude. Once you have learned all these lessons you begin to turn back towards the Creator, your learning for this creation nearly done. The cosmos has experienced in terms of the time which is part of your illusion many millions of years. But as you are imperishable and will live eternally, whatever illusion of time you experience does not mean that there is a deadline or a [threat]. It is indeed true, as far as we know, that the time draws near for the close of this density of learning on this particular sphere. Consequently, many entities are here desperate to learn enough of the lessons of love to be able to graduate into the next density where there is much more harmony and where the lessons are those of one who has already chosen to love and be of service to others. It is indeed a different atmosphere than you are now experiencing and certainly different to that of your Holy Land.

會有等待著你們的課程：愛、智慧以及對愛和智慧的統一，這樣愛就第一次既不會結束於受難，也不會結束於在孤寂中的智慧了。一旦你已經學會了所有這些課程，你就開始向著造物者返回了，你為這個造物的學習幾乎就要完成了。宇宙從你們的幻象的一部分的時間的意義上已經體驗了許多百萬年的時間了。但是，因為你是不朽的並將會永恆地活著，無論你體驗的時間的幻象是多少都不會意味著有一個截止日期或者一個威脅。在這個特定的星球上的這個學習的密度的關閉的時間已經接近了，就我們所知，這的確是真的，結果是，許多在這裏的實體不顧一切想要學會足夠的愛的功課，以便於能夠畢業進入下一個密度；在那兒有更多的和諧，那兒的功課是一個已經選擇去愛與服務他人的實體的功課。下一個密度的確是一個與你們現在體驗的環境不同的環境，它與你們的聖地的環境肯定也是不相同的。

We feel that you needed this background to understand that those who live in a place of power are like the crystals that you dig in your mines. Different crystals contain different properties and there are those healers that are able to use these properties to effect changes, to make entities feel more whole or healed. But often what does not occur to people is that the healer itself must be at least as crystallized within as the crystal it is holding or else healing will not occur in any significant amount.

我們感覺到你們需要這個背景以理解，那些生活在一個具有力量的地方的實體就如同你們在你們的礦石中挖掘出的水晶一樣。不同的水晶蘊含不同的屬性，有一些療愈者能夠使用這些屬性引發改變，以使得實體們感覺更健全或被療愈了。但人們通常沒有想到的是，療愈者本身在內在之中的結晶程度必須至少與他正握著的水晶是相當的，否則療愈將不會用任何有效的數量發生。

So we have in the Holy Land those who are all potentially crystallized beings, even literally and physically speaking, that is, speaking of your physical vehicle that carries your consciousness around. You are potentially a crystallized being. So the greater portion of yourself by far is a kind of crystal. It is, however, not charged most of the time. That is the water that is a portion of all your fluids. They are all capable of crystallization. Great portions of your consciousness reside in a portion of your physical vehicle that is almost completely unused that is the frontal lobe. And there is great chance of crystallization there also which carries with it the inner centering consciousness of the energy center of the brow in what some people have called the indigo ray chakra.

因此，我們在聖地中擁有那些完全有潛力的結晶的存有，甚至是從字面上以及物質性的方面而言的結晶，也就是說，談及那個攜帶著你的意識四處移動的你的物質性載具。你潛在地是一個結晶的存有。因此你自己的遠遠更大的部分是一種類型的晶體。然而，大部分時間它沒有被充能。那就是你的所有體液的一部分的水。它們全都是有能力結晶的。你們的意識的大部分是存在於你的物質性載具的前額葉的部分之中的，那個部分是完全沒有被使用過的。@在那裏有巨大的結晶的機會，在有些人已經稱之為靛藍色光芒的脈輪中，那裏同樣也攜帶有眉部能量中心的內在的位於中心的意識。

More than this there are crystallized beings which you recognize as pyramids, the Sphinx, and other artifacts put there for the balance of this complex and troubled Earth. This crystallization has great power yet it is out of the frame. It is not placed correctly because of the passage of time and because of its misuse in the past. It was intended to heal and seldom has it been given the chance to be used in that way. It was intended to be a place of initiation and at this point it cannot be what it wishes, what it was made to be, for it is no longer properly aligned.

除此之外，會有你們辨識為金字塔、人面獅身(Sphinx) 與其他人造物的結晶的存有被放置在那裏以平衡這個複雜與混亂的地球。這種結晶是擁有巨大的力量的，而它卻是失調了的。因為時間的流逝且因為它在過去的使用不當，它沒有被正確地安放。它本來打算是要療愈的，它卻幾乎從未被給機會用那種方式被使用。它本來是打算要成為一個啟蒙的場所的，在這個位置它卻無法成為它所希望成為，

以及它被製造來成為的事物，因為他不再適當地被校準了。

Consequently, [there is] this great energy in this place of so many people's thoughts and deepest feelings and prayers and that attention from the infinite One; and there are those of faith who are discarnate, who are there in hopes of helping to stabilize that place and the globe upon which it sits, [but who] are increasingly unable to be effective. The people have taken the power of crystallization and have chosen the path of separation, the path of controlling others for their own benefit. Called holy by so many, it experiences now a complex jungle of many, many entities whose lives dwell upon negative thoughts of holy wars and brave soldierly deaths.

結果是，在這個地方有如此多人的想法、最深邃的感覺、祈禱以及來自無限太一之關注，這些都擁有巨大的能量；會有那些信實的離世的實體，會有希望幫助穩定這個它坐在其上的地方以及星球的實體，但它們越來越無法是有效用的。人們已經拿走結晶的力量，並且選擇分離的途徑，為了它們自己的利益而控制他人的途徑。雖然這個地方被許多人稱為神聖，它現在卻體驗到一個有許許多多的實體的錯綜複雜的叢林，這些實體的生命逗留在聖戰與英勇獻身的死亡的負面性想法上。

It is at this time critical upon your planet that those entities of good faith and good will realize the importance that they have and the ability that they have to be responsible for lifting this heavy and powerful state of mind so that the entire planet is not engulfed in this dark tide of anger and grief.

就是在這個你們的星球上的關鍵性的時刻，所有那些具有良好信心與優秀的意志的人都要領悟到它們所擁有的重要性，以及他們所擁有的為提升這種沉重而又強力的心智的狀態負責任的能力，這樣整個星球不會被這種憤怒與憂傷的黑暗的潮水所吞沒了。

As you meditate know that your consciousness is the most important thing about you. Your consciousness is light if your thoughts are joyful, if you find a cause for giving thanks and offering praise to the one infinite Creator. You can by your smiles and the lessening, unjudgemental ear share with people that light. They do not need to know how you came to be able to offer this. Never volunteer this information. Speak of these things only to those who ask of it of you. The world will change not because you are persuasive but because you are sincere, passionate and persistent in opening yourself, aligning yourself to become crystallized. We say the crystalline shape offers space, a spaciousness in which any sort of light which you wish may arrive. Each time as you decide to do that which indicates love for someone else and unselfishness of yourself, you are crystallizing your own being and lightening the consciousness of your planet.

當你冥想的時候，請知曉你的意識是關於你的最重要的東西。如果你的想法是喜悅的，你的意識即是光。如果你發現一個感謝與讚美太一無限造物者的理由，你的意識即是光。藉由你的笑容與較不評判、不帶評判的耳朵，你能夠與人分享那道光。他們不需要知道你怎麼能夠提供這種光的。絕對不要自願請求提供這個資訊。僅僅向那些向你問及它的人談及這些事情。這個世界不會因為你有說服力

而改變，這個世界會因為你是真誠的、熱情的、堅持敞開你自己，校準你自己以成為結晶的而改變。我們要說，晶體的形狀會提供空間，一種寬闊性，在其中任何類型的你希望的光都可能來臨。每一次，當你決定去做那個會對某個其他人指出愛以及你自己的無私的事情的時候，你就正在讓自己的存有結晶並且照亮你的星球的意識了。

It is not money that people need to solve this problem for man has his toys and always will. It is the realization that all people are powerful and they will be crystallized and opened up to depend on those repositories and carriers of love infinite and unending compassion.

並不是人們需要金錢來解決這個問題，因為人會擁有他的玩具並將一直會擁有。人們需要這樣一種領悟來解決問題，即所有人都是強有力的，它們將會被結晶，@並將會依賴於那些愛的倉庫與管道向著無限且無盡的同情心開放。

We must stay away from the specific things that are occurring in this region but never not to lose contact. We can only say the time now is critical. That that which is called the holy city is indeed a holy city not because the Creator considers it a holy city but because it is old, because self-conscious entities lived in society there for a longer time than almost any other place upon your sphere. Millions and millions of souls have placed heart and soul and mind towards the protection of, the pilgrimage to, the deep respect for the Holy Land. Those who are between incarnations or who have chosen to remain discarnate also are very sensitive to those such as Galilee, as Jerusalem.

我們必須對這個區域正在發生的特定事件保持距離，但我們永遠都不會失去與之的接觸。我們只能說現在的時機是關鍵的。這個被稱為聖城的地方確實是一個神聖的城市，不是因為造物主認為它是一個神聖的城市，而是因為它是古老的，因為具有自我意識的實體在社會中生活在那裏的時間超過在你們星球上的幾乎任何其他地方。上百萬的靈魂已經將它們的心、意與魂放置於對聖地的保護，對它的朝聖以及對它的深深的尊敬上了。那些處於中陰期間或已經選擇留在離世狀態的靈魂們對那些諸如加利利(Galilee)、耶路撒冷之類的地區同樣也非常的敏感。

The loves of the Creator have not always been the same but they have inspired the same faith. Unfortunately, the more crystallized of many of the entities who are most devout have chosen to place the power of their crystallization in attaining more and more power, wealth and importance, not truly realizing that they are a trigger point, so that that particular area becomes truly hostile and warlike; the will of necessity to be that which no one wishes; the war which takes all of your peoples and polarizes them in separation from each other. It is not a desired outcome from the standpoint that we have of service to others that this should occur. We would encourage each of you to allow yourself more and more to be a crystallized being, a planet healer, one who is love made manifest.

對造物者的愛並不會一直都是相同的，但是它們已經鼓舞了相同的信心了。不幸地，很多極其虔誠的實體中的擁有更多的結晶的實體，卻已經選擇將它們結晶的力量用在獲取越來越多的權力、財富與重要地位，而沒有真正認識到它們是一個

觸發點，於是這個特殊的區域變得真的是敵意的和好戰的了，@對不得已而為的

事物的意志是誰都不希望要的東西，戰爭席捲你們所有人並讓它們用一種與相互彼此分離的方式極化了。從我們對於服務他人所擁有的立場來看，這不是一個被渴望的結果。我們鼓勵你們每一位允許你自己越來越多地成為一個結晶的存在，一個星球的療愈者，一個示現愛的實體。

We will always fall down. We will always make mistakes. We will forget to meditate. We will not think upon our own personal power, your own deepest ideals. Do not by any means scold yourself or feel that you have in any way failed because of these things. Were you able to do all that we say you would be running out of lessons, not learning. Simply begin again. Persist, endure and love.

我們將總是會跌倒。我們將總是會犯錯。我們將忘記冥想。我們將不會考慮自己的個人力量以及你自己最深的理想。不要以任何方式責罵你自己，或因為這些事情而感覺到你用任何方式已經失敗了。假如你能做到全部，我們會說你已經耗盡了所有課程，不用學習了。單純地再一次開始。堅持、忍耐與愛。

There is more that could be said upon this subject concerning the nature of the crystallization of entities and of how the crystallization of the pyramids and other such structures have caused changes. But we wish to not infringe upon free will. Therefore we satisfy ourselves with giving you the spiritual principles that make this particular area a sensitive area of this particular planet, more sensitive than many, many other somewhat sensitive areas, and to give some idea that the entities there have chosen to act in the way that they have.

在這個關於實體的結晶的特性，以及金字塔與其他結構的結晶如何已經產生出改變的主題上，還有更多可以被講述的內容。但我們不想要侵犯自由意志。因此，我們已經給予了你們使得這個特定的區域成為這個特定的星球上的一個敏感區域，成為比許許多多的其他的多少有些敏感的区域地方更敏感的靈性上的原則了，我們已經對於那兒的實體們已經選擇用他們已經行動的方式來行動給出了某種觀點了，我們對我們自己是滿意的。

Can you alter them? No, you cannot, [not immediately]. For all through the planetary consciousness, that the power that has become negatively oriented is short-circuited to some degree. Yet, my friends, you can [in that] you are part of the solution. If you do not pray, simply sit and think. Contemplate that which you are praying. Or visualize the love and the joy and the peace that you feel when you know that you are centered and in touch with the creative self within. Allow yourself to radiate like a beacon, a lighthouse and know that you are one of millions who attempt at this time to cause this planet to lighten this consciousness to feel it quite crystallized, now fuller and fuller of love. Many entities ask what is my service, what is my path, what must I do, what did I come here for? And we say to any and all the first and foremost thing of which you came here [to do] was to be loving in the face of a cold and unloving environment.

你可以改變他們嗎？不，你[無法馬上就改變他們]。對於貫穿整個星球的意識，已經成為了負面性導向的力量在某種程度上是短路了的。然而，我的朋友們，你

們能夠改變他們，因為你可以成為解決方案的一部分。如果你無法祈禱，簡單地坐下來並思考。沉思那個你正在祈禱的事物。或者在你知曉你是處於中心並與內在之中的創造性的自我接觸的時候，觀想你感覺到的愛、喜悅與和平。允許你自己如同一個烽火，一個燈塔一樣發光，並知曉你是數百萬在此刻嘗試促使這個星球照亮這個意識以感覺它是相當結晶的，現在是越來越充滿愛的人中的一員。許多實體在問：什麼是我的服務，什麼是我的途徑，什麼是我必須做的，我為了什麼來到這裏？我們對任何人以及對所有人都說：你來此要做的首先與首要的事

情是，在面對一個冷冰冰與沒有愛的環境之際，去成為有愛的。

(Side one of tape ends.)

[錄音帶第一面結束]

(Carla channeling)

(Carla 傳訊)

We are known to you as those of Q'uo, and we shall continue, realizing that this instrument tells us that we must end quickly.

我們是你們知曉的 Q'uo 群體，我們將繼續，我們同時意識到這個器皿告訴我們必須趕快結束。

The illusion tends to give one the feeling that one is helpless and at the mercy of one's environment. You are not helpless. You have always the power of choice. Chose to seek that mystery which is beyond our telling or understanding as well as beyond your own. Seek the mystery and the paradox of spiritual truth. Steep yourself in love knowing that you are loved, loving in return and experiencing with an authenticity which touches your very soul the forgiveness of yourself in every and all circumstances. Then may you forgive all about you. That too will diffuse this potential difficulty as harvest approaches upon your planet.

這個幻象傾向給人一種感覺，即一個人是無助的並且是任由環境所擺佈。你們並非無能為力。你們總是擁有選擇的力量。選擇去尋求那超越我們講述或理解的，

同時也超越你們的理解的奧秘。尋求靈性真理的奧秘與悖論。將你自己浸泡在愛當中，並同時知曉你是被愛的，於是你以愛回報，並且體驗到一種碰觸你真正的

靈魂的確實性，於是在每一個與所有的境遇中寬恕你自己。然後你可以寬恕你周遭所有的實體。那同樣將會分散這種隨著收割在你們的星球上的接近的潛在困難。

We thank you for listening. We urge you to take your own self and your consciousness quite seriously. For you are indeed children of love and there you are by yourself seemingly little, yet together you have the power to become transformed into that crystallized being which has no sense of smallness or largeness but only of being love. That love can transform the face of this Earth which you love so dearly. We hope that you shall take yourself seriously, not denying yourself laughter or fun or joy. Be (inaudible) when you meet sullen seekers who have not yet learned of the joy. That is the concomitant of love.

我們感謝你的聆聽。我們敦促你相當認真地看待你自己與你的意識。因為你們的確是愛的孩子，你自己獨自一人看起來似乎是渺小的，然而聚集在一起，你們有力量蛻變為結晶的存有，這個結晶的存有沒有小或大的概念，而僅僅只有成為愛的概念。這樣的愛可以轉化 這個你們如此深愛的地球的面容。我們希望你認真地看待你自己，同時又不否認你自己擁有笑聲、或者快樂或者喜悅。當你遇見尚未學習到喜悅的陰鬱尋求者，成為（聽不見）。那是伴隨愛而來的產物。

Our thanks to you. We must leave this instrument for it is giving us a boot. Therefore we thank this instrument for its willingness to work with us and if the one known as Jim is willing to close the working through this instrument and leave the one known as Carla. We leave this instrument in love and in light.

We are known to you as those of Q'uo.

我們感謝你們。由於這個器皿踢了我們一腳，我們必須離開她 了。因此，我們感謝這個器皿，感謝她願意與我們一起工作，如果被知曉為 Jim 的實體樂意於通過 這個器皿結束工作，我們會離開被知曉為 Carla 的實體。我們在愛與光中 離開這個器皿。我們是你們知曉的 Q'uo 群體。

(Jim channeling)
(Jim 傳訊)

I am Q'uo, and greet you again in love and in light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any questions which those may find value in asking. Is there a query at this time?

我是 Q'uo，再次地，我在愛與光中通過這個器皿向你們致意。我們很榮幸地在此刻提供我們自己來嘗試述說在場各位可能發現有價值提問的任何的問題。此時是否有任何的詢問？

Carla: In our family tree there is a myth or story ...

Carla：在我們的家族樹中有一個神話或者故事.....

I am Q'uo, and am again with this instrument. Do you have a query at this time?

我是 Q'uo，我再一次與這個器皿在一起了。你們在此刻有一個問題嗎？

Carla: There is the story about the Garden of Eden. I've never known whether it was a literal Garden of Eden or whether it was just the symbol of the beings living then in third density. Is there a Garden of Eden and if so is that just an old part of the world or is that the general [impression]?

Carla：有關於伊甸園(the Garden of Eden)的故事。我從來不知道是否它是一個實際存在的伊甸園，或者它只是對生活在在第三密度中的存有們的象徵？有一個伊甸園嗎，如果是這樣的話，那僅僅是世界的一個舊的部分嗎，或者那是一般性的[印象]嗎？

I am Q'uo, and am aware of your query, my sister. This story, that of the creation of humankind upon your sphere in a Garden of Eden is one which has used semantic images and entities as a means of transmitting information

that is primarily metaphysical in nature. Thus, there is no physical location that may be associated with this particular story other than the recapitulation of this creation within each entity as the entity becomes a conscious seeking entity.

我是 Q'uo，我的姐妹，我理解了你的問題，這個故事，這個在你們的星球上的一個伊甸園中的對人類的創造的故事，是一個已經將一些語意學上的圖像與實體
用作一種傳遞資訊的途徑的故事，這種資訊在特性上主要是形而上學的。因此，除了概要重述當實體成為一個有意識的尋求的實體的時候在每個實體內在之中的這個創造之外，沒有一個物理位置可以與這個特定的故事相關連。

Is there another query?

是否有其他的詢問?

Questioner: This is a question for B, and we realize that you may not be able to answer but she would be grateful for any information. She has been in contact with an entity known as Kega and her experiences with this entity have been very positive. Would you have any information for her about this entity that you could offer, perhaps about its origin, about any connection that exists between this entity and herself or any information at all?

發問者：這是一個替 B 女士問的問題，我們意識到你們可能無法回答，但是她會感激任何資訊。她已經與一個被知曉為 Kega 實體有接觸了，她與這個實體之間的接觸已經是非常正面性的。關於這個實體你們有任何能夠提供給她的資訊嗎，也許是關於它的來源，關於存在於這個實體和她自己之間的任何的連接，或者無論什麼任何資訊？

I am Q'uo, and am aware of your query and that of your sister known as B. We scan this entity and find that its great desire to know more of the entity Kega is that [barrier] against which we may not pass for we do not wish to infringe upon this entity's free will as it seeks those portions of its experience that are yet mysterious and which play an important role in its current path of seeking and of being of service to others. It is important for entities such as the one known as B to learn their way through the many mysteries, puzzles, confusions, doubts, disappointments and so forth which are a natural portion of each seeker's path.

我是 Q'uo，我理解了你的問題，以及你知曉為 B 的姐妹的問題。我們掃描了這個實體並發現他對於更多地知曉 Kega 實體的巨大的渴望就是那個我們可能無法跨越的障礙物了，因為我們並不希望在這個實體尋求它的體驗的那些仍舊是神秘的部分時候侵犯它的自由意志，那些部分在它當前的尋求和服務他人的道路上扮演了一個重要的角色。對於諸如被知曉為 B 的實體之類的實體，去學習它們通過許多的奧秘、謎題、混淆、疑慮、失望以及諸如此類的屬於每一個尋求者的道路一個自然地部分事物的道路，這是很重要的。

When an entity has offered itself as a vocal instrument as the one known as B has done, the need to protect this entity's free will searching is doubled. For the entity has placed itself in a more obvious position of influence, not only the ability to influence its own journey and expansion of the point of view, but

also the ability to influence others through the service that it has chosen. We can only say to this entity that as it seeks the solutions and answers to the many queries which are natural to a seeker in this position that it utilize those tools which are already well known to it. That is, that it seek with the purest desire available to it (inaudible) through its contact that may be illuminating in the process of the evolution of the mind, body and spirit. That it might share this information with those interested in such, that it might give as freely as it has been given to it. And that when there are doubts and puzzles that it repair to that inner being within the self and meditate and pray until it finds that there is peace and resolution when before there was turmoil and doubt. This entity has utilized these practices for a great portion of its incarnation and we are aware that it continues upon this path with diligence. We send our blessings to this entity in its chosen service and we send also our desire that this entity continue in faith and in will upon that path that it has chosen.

當一個實體已經提供它自己作為一個語音的器皿的時候，如被知曉為 B 的實體已經做的一樣，去保護這個實體的自由意志的尋求的需要就被加倍了。因為實體已經將它自己放置在一個有更為明顯的影響的位置之中了，不僅僅是去影響它自己旅程以及對觀點的拓展的能力，同樣還有去通過它已經選擇的服務去影響其他人的能力。我們僅僅能夠對這個實體說，當它尋求對許多問題的解決解答和答案的時候，它使用那些它已經清楚瞭解的工具，對於在這個位置上的一個尋求者，這是自然而事情。也就是說，它是帶著可以為它所利用的（聽不見）最純淨的渴望來通過它的接觸尋求可能會在心身靈的演化的過程中有啟發的事物。它可以與那些對這樣的資訊感興趣的實體分享這個資訊，它可以如同這個資訊已經被給予它一樣地自由地給予。當有疑慮和困惑事物的時候，它可以修補在自我內在之中的那個內在的存有，冥想與祈禱，一直到它發現，在之前有混亂和困惑的時候有平安和解決方案了。這個實體已經在它的投生一個很大的部分中利用這些練習了，我們察覺到它會藉由勤奮在這條道路上繼續。我們向這個實體在它已經選擇服務中送出我們的祝福，我們同樣送出我們的渴望，我們希望這個實體繼續憑藉信心與意志走在這條它已經選擇了的道路上。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Questioner: The group of people that (inaudible) has been working with here today is very positively oriented [compared to] the contacts that she has worked with, that are [known as] innocent contacts, and she's noticed a great difference between those and what she's used to in a Confederation contact. The parameters seem to be quite different and she's noticed a great difference in the entity's place on considerations of free will by the Confederation whereas with the innocent contact that doesn't seem to be a consideration at all. Can you comment on those different kinds of contacts?

提問者：相比她已經與之一同工作過的，那個被知曉為天真的接觸，在今天在這裏一直在一同工作的（聽不見）人的群體是非常正面導向的，她注意到在那些接觸與她在一種星際聯邦的接觸中已經習慣你的接觸之間是有很大的不同。參數看起來似乎是相當不同的，她已經注意到在對自由意志的考慮上實體的位置上的一種巨大的不同，在星際聯邦會考慮實體的自由意志的位置上，她的天真的接觸似

乎完全不認為這是一個考慮。您們能夠對那些不同類型的接觸進行評論嗎？

I am Q'uo, and am aware of your query, my sister. Those entities of this planetary sphere who have during some portion of their experience here have been incarnate and have walked upon your planet's surface are natural citizens, shall we say, of this planetary influence and when they have retired themselves to the discarnate experience, that of the inner planes on this planet, carry yet with them this naturalized citizenship that allows them to speak in a more broad-ranging fashion concerning others of this planet, energies of this planet, and the potentials or possibilities within both the future and that which you know of as the past of this planet and of its inhabitants. This is a natural working out of the energies that are of this particular planetary sphere.

我是 Q'uo，我的姐妹，我理解了你的問題。那些已經在它們的體驗的一些部分期間在這裏投生過且已經在你們的星球表面上行走過的屬於這個星球的實體，是地球的自然公民，容我們這麼說，當他們讓他們自己退回到離世體驗，也就是在這個星球上的內在層面的時候，他們仍然在他們身上攜帶有這種自然化的公民權，這允許他們用一種更為廣泛的方式談及這個星球上的其他人，這個星球的能量，以及同時在這個星球極其它的居民的未來和你們所知曉的過去之中的潛力與可能性的。

When we or others of an exterior origin to this planet answer a call that originates upon this planetary sphere and seek to be of service in our own way we find that there is what you have come to know as the Law of Confusion or that Law of Free Will which is necessary to consider before any service is offered. For our frame of reference and place of origin, as you would say, is not only other than this particular planet but is different enough in its parameters that we must remain within those concepts or principles which are general enough to unite all entities in our attempts to be of service to those which have called for our service. Thus we are far more restricted in those areas of which we may speak freely. For in many ways we [are] able to see those energies and entities which have, shall we say, gathered about a certain area or entity and have influenced this area or entity. We are able to see these in a way which is both more intricate and in some ways more misleading if we were able to comment upon them than are entities who are native to this planet in their ability to see and to comment upon such inter-relationships. Thus we find our service is more effective if we remain in those principles which unite rather than focus upon those principles which upon the surface appearance and examination would seem to separate entities, one from another, by the simple description of one as being more or less of this or that quality, location, determination or nature.

當我們或者其他的屬於對於這個星球是外來的起源的實體回應一個源自於這個星球的呼求，並尋求用我們自己的方式進行服務的時候，我們發現會有你們已經知曉為混淆法則或自由意志法則的事物是必須在任何服務被提供之前被考慮的。因為我們的參考系與起源的位置，如你們會說的一樣，不僅僅是與這個特定的星球不同，在它的參數上同樣也是有足夠的不同，以至於我們在這些概念或原

則中保持足夠的一般性，以嘗試在我們進行服務的努力中將所有的實體與那些呼喚我們的服務的實體統一起來。因此在那些我們可以自由談論的區域中，我們是遠遠受到更多的限制的。因為在許多方面，我們能夠看見在一個特定區域或實體周圍聚集的能量與實體；以及已經影響這個區域或實體的能量與實體。相比是這個星球的原住民的實體而言，在它們去看到這樣的相互關係並對其進行評論的能力的方面，我們能夠用一種更加錯綜複雜的方式看見這些能量和實體，如果我們能夠對它們進行評論，我們同時也在某些方面可能更加令人誤導的。因此我們發現如果我們停留在那些統一性的原則上，而不是將焦點放在那些表面的外觀的原則以及檢查上，我們的服務將更有效力的，那種檢查看起來似乎會，藉由簡單的描述一個實體或地方有比較多或比較少的這個或那個特質、地點、決心或者特性，讓實體相互彼此分離。

Is there a further query, my sister?

是否有進一步的詢問，我的姐妹？

Questioner: No, thank you.

發問者：沒有，謝謝你。

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

我是 Q'uo，我的姐妹，謝謝你，是否有其他詢問？

Carla: I have a final one and then I promise that I'll leave you alone. (Inaudible) asked a good deal about the mysteries within those (inaudible) and wanted to know if he could ask specific questions in that line and also has requests from a colleague from the university who wished for you to tell him his social security number so that you could prove to him that you are real. The professor was aware that these questions were not [useful] as far as any spiritual or metaphysical meaning, and his question was why was he curious about things that have no metaphysical interest.

Carla：我有最後一個問題，接著我保證不會再煩你了。（聽不見）問了很多關於在（聽不見）之中的奧秘的東西，他想要知道是否可以在那條線路上問特定的問題，他同樣也詢問了來自于他的大學的一個同事的問題，那個同事希望你告訴他，他的社會安全號碼為何，這樣你就可以向他證明你是真的。這位教授覺察到這個問題在任何的靈性或形而上學的範圍內是沒有用處的，他的問題是為什麼他對於沒有形而上學的價值的事物感到好奇？

I am Q'uo, and am aware of your query, my sister. The entity of which you speak has found that there has been given through our contact information that is intriguing enough within his field of study that his curiosity about further information has moved in a fashion which you may describe as that of the shotgun. That is, he wonders if this contact is indeed legitimate, wonders if this contact can give further intriguing information, wonders if this contact can prove in an objective fashion to a colleague if it does indeed exist and can do tricks, shall we say.

我是 Q'uo，我的姐妹，我理解了你的問題。你提到的這個實體已經發現，有一些已經通過我們的接觸被給予的資訊是會在他學習的領域之中足夠引起興趣的，

以至於他對於進一步的資訊的好奇已經用一種你們描述為霰彈槍的方式移動了。也就是說，他想知道是否這個接觸確實是真實的，他想知道這種通訊是否能給予進一步引發興趣的資訊，他還想知道能否以客觀的方式向他的同事證明這種通訊的確存在，並且能夠，容我們說，變一些把戲。

We do not feel that this is at all unusual for many upon your planet to involve themselves in the seeking for information to enlighten and inspire the spiritual journey [and] also wonder about more mundane matters concerning the reality of this search for so much upon this path seems ephemeral, seems of the mind, seems to be slightly unreal. The setting is as the fool who walks off of the cliff without the slightest care as to where the foot shall be placed upon the next step. That is the nature of the journey for those who seek within the realm of the metaphysical, that which stands beside, indeed, that which undergirds your physical reality. However, we remind each seeker that those qualities and concepts and principles which are of most importance to each fail to be proven to any. For has any entity ever proven love, has any entity ever proven that there is such a thing as wisdom or peace which passeth understanding? Yet there are qualities such as these and others which each entity holds as a portion of its ideal and would give its very life for in the searching upon the spiritual journey. We are happy to speak upon the philosophical and metaphysical nature of any query, be it of mathematics or in any other field. However, we shall leave all proofs to those who write with pens and measure with rulers.

在你們星球上有許多人會將他們自己包含在對啟發和鼓舞靈性的旅程的資訊的尋求之中，他們同時也懷疑在關於這種尋求的現實性的方面的更為世俗的要素，我們不覺得這是完全不同尋常的，因為，因為在這條路上的如此多的東西似乎稍縱即逝的，似乎都是屬於心智上的，似乎有一點不真實。這個舞臺佈景就好比一個傻子完全不在乎下一步會踏到什麼地方，接著走出懸崖的邊界。對於那些在形而上學的領域中尋求的人，這是形而上旅程的特質，這種特性是站在一旁的，的確，它是你們物理實相底下的支柱。然而，我們提醒每一位尋求者，那些對於每一個人都是具有極大的重要性的特性、觀念和原則，都是無法對任何人被證明的。是否有任何實體曾經證明愛嗎？是否有任何實體曾經證明，有這樣一個諸如智慧或穿越(passeth)理解的平安的事情嗎？然而，會有諸如這些特性或者其他的特性之類的每一個實體視為他理想的一部分，甚至願意在靈性的旅程上的尋求之中為之獻出自己的生命的特性。我們很樂於講述任何詢問的哲學與形而上特質，不管是關於數學或任何其他領域。不管怎樣，我們將把所有的證明過程留給那些以筆書寫、以尺量度的實體們。

(Tape ends.)
[錄音帶結束]

September 9, 1990

1990-09-09 接納 (上)(R)

Group question: The question this evening has to do with acceptance, and the ability to balance the responsibility one has in a situation that one sees as a problem. We have the ability to act, to react, to think, to analyze, to respond in different ways, and eventually, if one discovers that there is nothing that one can really do, it seems you are faced with the need to accept. How do we balance the need to accept what is in a situation with the need to have an effect upon a situation and to form the situation in a way that we think would be most helpful to ourselves or another person?

小組問題：今天傍晚的問題是關於接納，以及在在一個人將其視之為一個困難的情況中如何平衡一個人所擁有的責任。我們有能力去行動、反應、思考、分析與回應，最終，如果一個人發現沒有任何事情是一個人真正能夠去做的，看起來似乎你正面對著去接納的需要。在一個情境中，我們需要對一個情境產生一種影響並需要用一種我們認為對我們自己或者對另一個人最有幫助的方式去形成那個情境，我們如何用這樣一種需要來平衡接納在這樣一個情境中的事物的需要呢？

(Carla channeling)
(Carla 傳訊)

I am Q'uo. Greetings to each of you in the love and the light of the infinite Creator. We are most glad to be with you once again to share our thoughts with you and to accept the sharing of your meditation with us. We use terms like honor and privilege and gratitude when we speak of the opportunity of sharing our thoughts with you, sharing just a few steps of your path as we sit with you in meditation, and it seems like perhaps the overdoing of courtesy or politeness. Indeed, we are neither courteous nor polite; we are truthful. We are with your people at this time for this purpose. Our work with color is for this time period finished. We have, as you know, become a principle with Latwii's agreement to move from the study of your color complexes in the various densities as you approach harvest in order to be able to aid the brothers and sisters of sorrow that you know as Ra.

我是 Q'uo，我在無限造物者的愛與光中向你們每位致意。我們至為高興再次與你們分享我們的想法，並很高興接受你們與我們分享你們的冥想。當我們談及與你們分享我們的想法，並在我們與你們一起坐在冥想之中的時候分享你們的道路上的僅僅幾步的機會的時候，我們使用了諸如榮譽、榮幸與感激之類的詞語，看起來我們也許是過度禮貌或客套了。實際上我們並非客套也不是有禮貌，我們是誠實的。我們此時與你們人群在一起就是為了這個目標。我們在顏色上的工作就是為了讓這個時期結束。如你們所知，我們已經在 Latwii 的同意下成為一個原則，以在你們接近收割期的時候離開對你們的在各種密度中的顏色複合體的研究的工作，以便於能夠協助你們知曉為 Ra 的憂傷的弟兄姐妹。

Thus, at this particular space/time we have only one hope, and that is to serve. This is our means, not all of it, but a large part of it, of polarizing further towards service to others as our method of accelerating the pace of our

spiritual development. So there is no one-sidedness; we do not stoop to speak to you, for you are our equals, indeed, you are ourselves, and we, you. The rest is illusion, for all is love.

因此，在這個特定的空間/時間中，我們只有一個希望，那就是服務。這就是我們作為我們加速我們靈性發展的步伐的方法而進一步向著服務他人極化的途徑，並非途徑的全部，而是它的一個很大的部分。所以 這並非單邊的服務，我們並沒有俯身對你們說話，因為你們是我們的平輩，事實上你們就是我們自己，而我們即是你們。其他的都是幻象，因為一切都是愛。

The question that you pose this evening is one which seems, upon the face of it, to be a question regarding challenges that are impossible to achieve a satisfactory outcome with. When things are unacceptable to an entity, the unacceptability is usually not shallow, not having to do with the petty and the mundane. Usually, those relationships which one finds unacceptable for one reason or another are a substantial portion of the catalyst for learning that you yourself have set into motion before the incarnation. You are not faced with these unacceptable relationships because of some failure on your part to understand, or some failure on the offending entity's part. 你們今晚提出的問題，在其表面上，看起來似乎是一個關於不可能對其取得一個令人滿意的結果的挑戰的問題。當事情對於一個實體是無法接受的時候，這個不可接受性通常不是膚淺的，是與瑣碎、世俗的事物無關的。通常，那些一個人因為這樣護著那樣的原因發現是無法接受關係，是你自己在投生前就已經啟動了的用於學習的催化劑的一個實質性的部分。你不是因為在你的部分上的某種去理解的失敗，或者在冒犯了那個實體的部分的方面的某種失敗而面對這些無法接受的關係的。

Rather, you are gazing at a situation and you may assume, in most cases, that this is not unacceptable in the deepest sense, but rather a condition of relationship that you yourself chose because you felt that there were, in your loving and compassionate nature, those difficulties within yourself which made the limits of your love and compassion, and the very power of your metaphysical or magical being, less. These you wished to bring into perspective. These are lessons with which you wished to work. You have in unveiled knowledge before incarnation done this to yourself, for there is almost no one upon your planet that has not come far enough along the path of choice that he cannot work actively in the arrangement of catalyst for an upcoming incarnation. Therefore, those things that you find unacceptable were intended by you for your own spiritual work.

相反，你正在注視一個情況，在大多數情況下，你可以假設，這在最深的意義上不是不可接受的，毋寧說，這是你自己選擇的一個關係的情況，因為你感覺到，在你的有愛的與充滿同情心的特性的方面，在你自己內在之中有某種困難使得你的愛和同情心、你的形而上學的或者魔法的存有的力量的邊界變小了。這些困難是你希望帶入到遠景之中的。這些關係是你想要工作的功課。你已經在投生前在無罩紗的知識中為自己設計這些功課，因為幾乎在你們的星球上的所有人，都已經沿著選擇的道路走過了足夠長的距離，以至於他能夠為他自己主動安排即將到來的投生的催化劑。因此，那些你覺得無法接受的事物都是為了你自己的靈性工

作的目的而被計畫好的。

When you gaze about you, you gaze about you with unique eyes. No one else sees what you see. No one else hears what you hear. No one else interprets things as you interpret them. There are times when the strongly inbred, inherent, deep personalities of two entities are unacceptable, either one to the other, or one-sidedly. It is because this problem has been worked on in this relationship in past incarnations.

當你注視你周圍的時候，你是用獨一無二的眼睛來注視你周圍的。沒有任何其他人看到你看到的事物。沒有任何其他人聽到你所聽到的事物。沒有任何其他人如你對事物的詮釋一樣地詮釋它們。在一些時候兩個實體的極其先天的、固有且深入的人格是無法接受的，要麼是相互彼此無法接受，要麼是單邊地無法接受。這是因為這個問題已經在過去的投生中在這種關係中被工作過了。

However, that which is known among your peoples at this time as karma is only one reason of several that one may have had when one chose such relationships. One very substantial reason is the desire to graduate from this density, and seeing a lack of one particular way of loving within the self, the larger self and the God self choose to make agreements with those with whom there is no previous karma, but rather it is an agreement based upon one's own desire to work upon one's ability to love so that one may graduate and move onward to learn more harmonious and different lessons in the next density.

無論如何，在此刻在你們的人群中被知曉為業力的事物僅僅是一個人可能在它選擇這樣的關係的時候已經擁有的數個原因中一個原因而已。一個十分重要的原因是人們渴望從這個密度畢業，當看到在自我內在之中缺少一定的愛的方式的時候，大我和神性的自我選擇與那些它與之沒有過去的業力關係的實體們達成協議，這種協定毋寧是以一種一個人自己在他去愛的能力上進行工作的渴望為基礎的，這樣一個實體就可以畢業，並前往下一個密度學習更和諧與不同的課程。

We would, in fact, give as our opinion that it is by no means the majority of entities who find each other unacceptable in some way, shape or form, that have had karma to be balanced. It is just as possible that the entities that you truly are—they being far more pure than you can imagine—have made agreements, one with another, for the mutual benefit of each. Each need usually in these relationships to learn the same kind of lesson about love, and we believe that the word in the question was "acceptance."

我們實際上認為，那些以某種方式、模式或者形式發現相互彼此是不可接受的實體的絕大部分，都絕對不會已經擁有要被平衡的業力了。僅僅是有可能你們真正之所是的實體——它們是比你所能夠想像到的遠遠更加純淨的——已經為了彼此共同的利益而與相互彼此達成了協議了。每個人通常都需要在這些關係中學習同樣的關於愛的功課，我們相信在你們的問題中，這個關鍵字就是“接納。”

We would suggest, to begin to get an idea of things one may do in this situation, that you think of the pure and beautiful spirit that you are and that the other entity is, who fearlessly and boldly and courageously made these

agreements to come into a path which involved the ordeal of not being understood, and in many cases, not being loved. It is even more intense an experience within your illusion for those who are wanderers, for their sensitivity registers at all times a state of some discomfort with the planetary energies of your particular sphere. It is as though you faintly remembered a beautiful tune, a wonderful song, a lovely poem, but you cannot find it. That is because the veil has been dropped, and those things are not within this illusion.

要開始對於在這種情況中一個人可以做的事情取得一種觀念，我們建議你想起你之所是和其他實體之所是的純粹而美麗的靈魂，你們無懼地、大膽地、勇敢地做出這些協議以進入到一條包含了嚴酷考驗的道路——這種嚴峻的考驗是不被理解，且在很多情況中是不被愛的。對於那些流浪者，在你們的幻象中這種嚴峻的考驗甚至是一種更加強烈的體驗，因為它們的敏感性在所有的時候都指示了對你們特定的範圍的星球的能量的一種某種不舒服的狀態。這就好像你們模糊地回憶起一種美妙的去掉，一首優美的歌曲，一首愉快的詩歌，但是你無法找到它。那是因為罩紗已經被降下了，而那些事情是不在這個幻象中的。

Thus, we suggest that you immediately, when faced with a recognizable situation of finding another unacceptable, move back and contemplate the process of spiritual evolution. It is, in each case, a drama, of whatever kind you wish.

當你面對一個情況，這個情況可識別為發現另一個人是無法接受的時候，我們建議你立刻退後一些，沉思靈性進化的過程。在每一個情況中，它都是一部你希望的無論什麼任何類型的戲劇。

The natural wish among your people at this time is to be loved and accepted and cherished. Very few entities are able to experience this state of mind in a steady state, for it does not fit the parameters of the illusion you now enjoy. Largely, there will be some misunderstanding at all times between all peoples, for the veil has been dropped, and instead of gazing at the perfect beauty of the true being encased in such heavy chemicals and water and all of those things which are held in the complex energy field of your body, it is necessary to look at that which is not visible, that which is not even thinkable within the illusion.

在此刻在你們的人群當中的自然而然的希望就是被愛、被接納與被珍惜。非常少的實體能夠用一種穩定的狀態體驗到這種狀態，因為它並不匹配你們現在正在享用的幻象的參數，在所有的時候在所有人中間都會有某種誤解，因為罩紗已經被降下了，你再也無法注視被囚禁在這樣沉重的化學物質、水以及所有那些被包含在你們的身體的複雜的能量場域中的那些事情之中的真實的存有的完美的美麗，去查看那個看不見的事物，那個甚至在幻象中無法想像的事物，這是必須的。

So, it is well to put the intellect to one side, and to realize that this acceptance of entities which you find unacceptable is for you important, not to find the solution, for when these agreements have been made before incarnation they normally have been made because the entities have very, very deep biases which will give each other catalyst; thus, it is unlikely that the outward situation

changes. Although it is always possible, it is not probable. 所以，最好把邏輯智力放一邊，對於你是重要的事情是去領悟這種對於你發現是無法接受的人的接納，而不是去找到解答，因為當這些協定在投生前達成的時候，它們通常是因為實體有很深、很深的偏向性而已經被達成的，這些偏向性將會給予相互彼此催化劑，因此，外部的情況會改變，這是不大可能的。雖然它一直都是有可能的，它確是不大可能的。

Now, when it is karmic, as you would say, it is simply a matter of forgiving, and the lesson is over. Most people this close to graduation are somewhat beyond these lessons, or at least have very little karmic difficulties which have been bred within this illusion. What, then, can you do? "Where," as this instrument likes to quote, "is the love in such a situation?" 現在，如果它是，如你們所稱的，業力關係，它單純就是一個寬恕的事情，課程就結束了。大多數接近畢業的人們都多少超越這些課程了，或者至少只擁有非常少的在這個幻象中已經被產生出來的業力困難。那麼，你可以做什麼？如同該器皿喜歡引用的句子：“在這樣的狀況中，愛在哪里？”

The answer, though simple, is difficult to enunciate. Those upon your planet have, because of their sightlessness, metaphysically speaking, the tendency to wish to control situations so that they are not so agonizingly difficult. It is a natural inclination for those sensitive souls who are already dealing with discomfort from the vibrations of third density. When you add to that intense and unacceptable relationships, you have given yourself a great deal to learn. May we assure you, nevertheless, no matter how unglamorous it seems or how sorrowful, that you have a good deal at stake in taking on these substantial challenges.

答案雖然是簡單的，卻很難清晰地表達。@對於在你們的星球上的那些在形而上學的方面的，看不見的人，它們會擁有傾向性去希望控制情況，這樣它們就不會如此令人為難地困難了。對於那些已經正在與來自於第三密度的振動不舒適打交道的敏感的靈魂，這是一種自然而然的傾向。當你們將那種強烈且無法接受的關係加上去的時候，你就已經給予你自己大量要去學習的事物了。雖然如此，我們可以向你保證，無論它看起來似乎是多麼乏味或是怎樣地憂傷，在面對這些相當大的挑戰的過程中，你在關鍵時刻都是擁有大量的事物的。

You as a spirit are honored and thrilled to be able to be incarnate at this time. Yes, you incarnated here, each of those in this circle, as wanderers, with a wish to help others. But because of the opportunities of third density, it is quite typical for those who wish to serve also to wish to become even more transparent to the love and the light of the infinite Creator. This, of course, does mean the ability to accept the unacceptable, to love the unlovable. You did not come here to learn how to be loved. You came to this particular sphere to love. If the unacceptability of someone close to you is not recognized as cold-bloodedly as possible as the opportunity you have given yourself to accept the unacceptable portion both of yourself and the other person, then you shall at least know the direction in which to move.

你作為一個靈體對於能夠在此刻投生是感到榮耀和激動的。是的，你們在這裏投

生了，在這個圈子的 每個人，作為流浪者，都希望去幫助他人。由於第三密度的許多機會，想要服務的實體同樣也會希望對於無限造物者的愛與光變得越來越透明，這是非常典型性的；當然，這就意味著有能力去接受不可接受的事物，去愛 那不可愛的事物。你來到這裏並不是為了學習如何被愛，你來到這個 特定的星球 是為了去愛。如果某個與你接近的人的不可接納性沒有被盡可能冷酷無情地視為是你已經給予你自己的機會，以同時接納在你自己身上和在其他人身上的不可解那的部分，那麼你將至少會知道在其中移動的方向。

Let us back up and review just a bit of information about the way entities think within your illusion. In your illusion things are finite. The highest form of communication among your peoples is word by word communication, a most difficult way of gaining understanding, because even the most intelligent and dedicated communicator uses words which have more or less power for the self, but not the same power for the other self. Consequently, communication on a logical, conscious level is almost bound to be often extremely difficult, never impossible. Does this sound like a challenge you would give yourself? 讓我們向後退，並回顧一點點關於在你們的幻象中的實體思考的方式的資訊。在你們的幻象中，事物是有限的。在你們人群中的最高的溝通形式是逐字逐句地溝通交流，一種極其難以取得理解的方式，因為即使是最聰明、最專注的溝通者還是會使用那些對自己 是有更多或者更少力量的詞語，但這些詞語對於其他自我不見得有相同的力量。結果是，在邏輯上的，表面意識水準上的溝通幾乎註定經常是極端地困難，但絕非是不可能。這聽起來像不像是你會給自己的一個挑戰呢？

We have spoken before of mirrors. When there is an unacceptable relationship, part of the love in the lesson is to realize that this unacceptable entity is yourself, not because of something unique between you two, but because we all are one. When both entities who have placed themselves in situations where they are in relationship with a difficult personality for them, the natural human attempt is to communicate, or to avoid. To avoid dealing with the relationship is to turn your back on a challenge you have given yourself.

我們以前曾談及鏡子。當有一段無法接受的關係的時候，在課程中的愛的一部分就是去意識到，這個無法接受的實體就是你自己，並不是因為你們兩者之間有什麼獨特的東西，而是因為我們都是一體。當兩個實體已經同時將它們自己放置在一個情況中，在其中它們帶著一種對它們是困難的人格處於關係之中的時候，自然的人類的嘗試就是去溝通或避免它。去避免與這個關係打交道，就是轉身背對一種你已經給予你自己的挑戰。

We may note that taking this challenge too seriously will cloud your heart so that it cannot operate properly. If one of the entities does not yet remember why it chose this relationship, then it is that the love lies in seeing into the physical vehicle, seeing and comprehending in trust and faith and without fear. Thus, each time that you see the unacceptable entity, it is very well for you to say to yourself, "I came here to love and serve. I do not have to be loved. I do not have to be understood. I do not have to be consoled. For all of these resources are within me." This is the thought process, as you clear out the attic

of mistaken ideas, that brings you closer and closer to high polarization and service to others.

我們可以指出，把這個挑戰看得太嚴重將使你的心蒙上陰影，這樣它就無法適當地運轉了。如果實體中的一個實體尚未記起它為什麼要選擇這段關係，@接下來，在物質性載具中看穿的事物，在信任、信心和無懼中看到和理解的事物，就正是愛了。因此，當你每次看見一個無法接受的實體，對你自己這樣說是很好的：“我來到這裏為了去愛與服務，我不是一定要被愛的，我不是一定要被理解的，我不是一定要被安慰的。因為所有這些資源都在我內在之中。”這就是思考的過程了，當你將錯誤的想法的閣樓清理乾淨的時候，那會讓你越來越接近高度極化與服務他人。

When one says “unacceptable,” one is judging the self and the other self. The thought itself is damaging. If there is a possibility of keeping the mind centered long enough to say, to yourself, “I am here to serve, I am here to love, I am here to forgive, to heal,”—and all of these things are possible through surrender to the self in its higher forms, which in the end becomes the God self—if you can take the few seconds to remember who you are, what sort of being that you are, and if you correct yourself every time that you say “This is unacceptable” within your mind, you are most likely to make great progress. Progress on your part is not dependent on progress upon the other person’s part. Your part is simply to learn better how to love unconditionally.

當一個人說“無法接受”的時候，這個人就正在評斷自我與其他自我了。這個念頭本身就是有傷害的。如果可能的話，將心智保持在中心位置足夠長的時間，以對自己說“我在此為了服務，我在此為了去愛，我在此為了寬恕與療愈，”——

通過在自我更高的形式中交托小我，這些事情都是可能的，這個自我更高的形式最終會變成神性的自我——如果你能花幾秒記得你是誰，你之所是是什麼類型的存有；如果你在每一次你在你的頭腦中說“這是不可接受的”的時候都更正自己；那麼你十分有可能做出了巨大的進步了。在你身上進步並不依賴於在其他人

身上的進步。你的角色單純地是更好地學習如何去無條件地愛。

There are many, many, many distortions of being, and all of you are fooled. You have suspended your disbelief by a radical move of moving into service in third density where there is a veil of forgetting. Now, you know that that veil is there, and you know that beyond that veil lies a truth that is a higher illusion, that is, one closer to that which is the mystery of creation than the one you now experience. Thus, it is well to tread lightly upon your own thoughts, to avoid any sort of blame of yourself or the other person, to recognize that neither of you has learned exactly who you are, exactly where you are going. Third density is a density in which learning is done in very dim light, in which choices must be made by blind faith against a backdrop of often quite negative circumstances. Are you your circumstances? Are you your relationships? Or are you a co-Creator?

會有許許多多的存有的扭曲，你們所有人都是被愚弄的。你已經藉由一種進入在第三密度的服務中的激進的行動而將你的不相信擱置起來了，在第三密度中有一種遺忘的罩紗。現在，你知曉罩紗是存在的，你知道在那個罩紗外存在有一個真理，這個真理是一個更高的幻象，也就是說，一個比你現在體驗到的幻象更加接

近造物的神秘的幻象。因此，在關係中，最好在你自己想法上輕快地走過，以避免任何類型的指責你自己或其他人，並認識到，你們兩個人都尚未瞭解究竟你們是誰，以及究竟你們要往哪里去。在第三密度中，學習是在十分黯淡的燈光下被進行的，一個大必須在一個通常相當負面的環境下憑藉盲目的信心做出選擇。你是你的境遇嗎？你是你的關係嗎？或者你是一個共同-造物者？

Now, we would answer in two ways the practical, down to earth—please forgive our pun—tools of dealing with this situation. First of all, it is necessary to see that the responsibility for this reaction is not the fault of the catalyst that you have been given, but the fact, which is not a fault but merely a condition, that you are not yet able to see that other self as whole and perfect. This is an attitude, a bias, that you came here to shift and change. To one who has no fear, to one who wishes only to serve and love, nothing is unacceptable, for each entity is the Creator, or as this instrument would say in its distortion of belief, each entity is the Christ. All of you are potentially Christed beings. It is up to you as to how you go about moving along the path towards unconditional love.

現在，我們將以兩種方式回答處理這種狀況的實用性的，腳踏實的（down to earth）——原諒我們的雙關語——的工具。首先，有必要看見對於這個反應負責任的事物並不是那個你已經被給予的催化劑的過錯，而是這樣一個事實，即你尚未能夠將其他自我視為是完整的與完美的，而這個事實不是一個錯誤，而只是一個情況。你來到這裏就是為了要轉移與改變這個態度、這個偏見。對於一個沒有恐懼，僅僅只希望去服務與愛的人而言，沒有任何事情是無法接受的，因為每個實體都是造物者，或如這個器皿在它的信仰變貌中會說的一樣，每個實體都是基督。你們所有人都是潛在的基督存有。你要如何在這條通往無條件之愛的路上前行，這是由你決定的。

The second way that we would suggest that you think about this situation is to gaze within the self, and to try to communicate, not with another person, but with the self, for the root of the seeming difficulty in all of its enormity, often, is that there is that within yourself which still retains some desire for control and for protecting the self from the realization that the faults that you see in others are only a mirror image of yourself. If you did not have work in consciousness to do in an area, you would not react by having difficulty. Those things you have already learned become part of the human comedy. Your goal, to put it whimsically, is to see more and more of life, not only as the opportunity to serve and love and move forward in your own development, but to appreciate and find, in the end, merriment in all facets of the human experience.

我們建議你思考這個狀況的第二個方式，就是去凝視你自我的內在，並嘗試去溝通，不是與其他人，而是與自我溝通，因為表面上的困難在其全部的龐大之中，其根源經常就是，你的內在還保有某種控制的渴望，保護自己的渴望，好讓你不用認識到，你看到的他人的過失不過是你自己的一個鏡像。如果你在一個區域中有意識中沒有要去做的工作的話，你是不會因為遇到困難而做出反應的。那些你已經學到的東西，會成為人類喜劇的一部份。讓我們輕鬆愉快地說，你的目標，不僅僅是將越來越多的生命 視為去服務和愛，並在你自己的發展中前進的機會，

你的目標同樣也是去欣賞各種經驗，並最終在人類經驗的所有面向中找到歡樂。

You are within your body human, that is, a term connected with incarnation itself. Humans are those who breathe in the limitless love and light of the infinite Creator, without realizing by any outward knowledge or any proof that they are doing so. So turn this mirror clearly towards yourself, and release the other who is unacceptable in your thoughts when you are working with your own contemplations, prayers and meditation, for the only entity that you may effect changes within is yourself.

你是在你的人類軀體（body human）之中的，那是一個與投生自身連接在一起的術語。人類是那些在無限造物者的無盡的愛與光中呼吸，卻沒有任何外在的知識或證據去意識到它們正在這樣做的人類。所以將這面鏡子清楚地轉向你自己，當你藉由你自己的沉思、祈禱、與冥想進行工作的時候，在你的想法中釋放那些無法接受的其他的人，因為你唯一能夠在內在之中影響改變的實體就只有你自己。

It is the gift of grace, of simple faith, that enables one to pull away from the seduction of confrontation and unwise communication. It is better to remember that one is a servant, a humble and loving servant to humankind. Those who are closest to you are usually those one finds unacceptable. Thus, you receive the catalyst that you asked for and that you need according to your own opinion so that you may erase from yourself those last vestiges of desire to control, desire to make things happen your way. What you wish to do in your heart of hearts is to move deeper, and to open the heart past those last conditions, those last expectations, remembering always that those expectations and feelings will encourage the use in your daily life of what you may call affirmations of the deeper truths and of your true desire, for what you desire will come about.

恰恰正是恩典的禮物，單純的信心的禮物，才能使一個人脫離對抗與輕率溝通的誘惑。去記得一個人一個僕人，是人類一個謙卑與充滿愛心的僕人，這是更好的。那些與你最親密的人，通常就是那些你會發現是無法接受的人。因此，你接受了那個你要求的，且根據你自己的觀點你是需要的催化劑，這樣你就可以從你自己身上除去那些渴望去控制，渴望讓事情按照你的方式發生的最後的痕跡了。在你的心的核心之中你希望去做的事情，就是去更為深入地移動，去開放心超越那些最後的情況，那些最後的期待，並一直記得，那些期待和感覺將會在愛你的日常生活中鼓勵對你可能稱之為對更深的真理以及你真實的渴望的肯定的利用，因為你所渴望事物將會出現。

Thus, when you begin to think poorly of another, find a way to break into the pattern that you are attempting to change within yourself, that will allow you to judge another simply because you yourself have work to do in the same area, and therefore are uncomfortable.

因此，當你開始覺得另一個人差勁，找到一個方式打破你正在你自己內在之中嘗試去改變你的模式，那個模式將允許你評判他人單純地是因為，你，你自己在相同的領域也有工作要做，因此你覺得不舒服。

This was not intended to be a comfortable life; this was intended to be an incarnation of very hard work, for the surrendering of the desire to control, and the acceptance of the need to be loving, whether there is love returned or not, to be understanding, whether there is understanding returned or not, is paramount in your path of service. This is what you are doing for yourself. This is the gift you gave yourself. Cherish it. Be honest with it. Be thankful for it. And use the tools of stepping back, making affirmations, and, if necessary, walking away from the situation in which you have to some degree become unable to do these things, long enough to be able to regain your perspective of infinity.

這次投生並沒有打算要成為一次舒適的生命；這次投生是打算要成為一次具有十分艱難的工作的投生的，因為在你的服務道路上的至高無上的事物，就是去交托所有控制的渴望，不管是否有愛回報，都接納成為有愛的人的需要；不管是否有理解回報，都去成為理解的人。這就是你正在為你自己做的事情。這就是你給予你自己的禮物。珍惜它，誠實面對它，感謝它。使用向後退並做出確認的工具，如果需要的話，暫時離開那個在其中你已經在某種程度上無法做這些事情的情境，離開是夠長的時間，直到你能夠再次獲得你的無限的遠景。

It is not that you have enemies and friends, that is the illusion. In truth, you do love all beings, as you love yourself, and if you do not love another, you must look within yourself to find why you are upset, why you cannot accept. With entities who are very close to you, and who are in this situation of mutual antagonism, the patterns have repeated themselves so many times in communications, each with the other, that they seem to become set in stone, and it seems impossible to change the situation. And that is true—you cannot change the appearance of anything. What you can do is realize, through the work that you do with your own consciousness, that you do love yourself, and you do love all others, for all of you are one being, and how could you hate, or find unacceptable, your own consciousness? To do so is to place the brake upon the advent of your spiritual evolution.

這並不是說你會擁有敵人與朋友，那些都是幻象。在真理中，你的確愛所有存有，如同你愛自己一般；如果你不愛另一個人，你必須看入你的內在，找出你感到不安的原因，你不能接納的原因。藉由那些與你非常親密的實體，那些處於這個相互對立的情況中的實體，模式已經在相互彼此的溝通交流中如此多次地重複它們自身了，它們看起來似乎是固定不變的了，看起來似乎不可能改變那個情況了。那是真實的——你無法改變任何事物的表面。你能夠做的是，通過你對你自己的意識進行的工作，去領悟你確實愛你自己，你確實愛所有其他人，因為你們全體都是一個存有，你如何能夠仇恨你自己的意識或者發現它是無法接受的呢？這麼做就是在你的靈性上的演化到來的時候踩煞車。

Now, we are not suggesting that you become prim and proper. Perhaps the most effective tool to use in situations where you must move more quickly than you would prefer is a sense of humor. If you have a genuinely deep sense of humor about the human condition, the more outrageous the temptation to find another unacceptable, the more of the sometimes bleak, but always unimaginably funny, human comedy can be seen, if you are able to find the

perspective to do so. 現在，我們並不建議你們變得嚴肅拘謹。在那些在其中你必須比你更喜歡的速度更快地移動的情況中，或許最有效的工具就是一種幽默感。如果你對於人類的狀況有一種真正深刻幽默感，當發現另一個人是無法接受的誘惑越發無法容忍的時候，更多的人類喜劇就能夠被看到了，這些喜劇有時候是慘澹的，但卻一直是無法想像地有趣的，如果你能夠找到遠景來這樣做的話。

You are not your bodies. You are not your intellect. You working to open your heart. We do not suggest that you embrace servanthood to the point of your own self-destruction unless you feel that it is your path to do so. What you wish to do, in truth, is to recognize what is your situation, and to keep recognizing that situation as it changes, accepting that the goal of this incarnation is neither happiness nor contentment, but service to others, and the learning, for yourself, of how to love without condition.

你不是你的身體，你也不是你的智力，你 進行工作以敞開你的心。我們並不建議 你擁抱僕人身份甚至到了自我-毀滅的地步，除非你感覺這是你應該走的途徑。事實上，你想要做的事情，是識別出你的情況是什麼，並隨著情況的改變持續認

出那個情況，並同時接受這次投生的目標，既不是快樂也不是滿足，而是服務他人，以及為你自己，學習如何無條件地去愛。

We ask you not to be discouraged as you strive and strive to do so, but seem somehow unable to accomplish that which you attempt. Long term relationships which have suffered from unacceptability in one way or another take an equally long period of time usually to untangle. Instead of wishing for the entity to do things your way, it is well to feel what you are feeling, but also, at a later time, to realize the dynamics of those things which give you catalyst.

They are wonderful resources for your own work in your own consciousness. 當你不斷努力這樣做，卻以某種方式看似無法實現你所嘗試的事物的時候，我們請求你不要氣餒。已經用這樣或者那樣的方式因為無法接納而受苦的長期的關係，通常需要同等漫長的時間來解開這些糾結。不是去期待實體用你的方式來做事情，去感覺到你在感覺的事物，這是很好的，而在一個之後的時候，去意識到那些給予你催化劑的事情的動力性，這同樣也是很好的。它們對於你在你自己的意識中的你自己的工作是美妙的資源。

We realize that as usual we have talked too long. We were about to launch into further considerations, but we feel that our time is up and this instrument wishes for us to say farewell through this instrument, and so we shall. We thank this instrument for speaking upon a subject which in truth she was loathe to attempt, as the instrument is indeed one of those who asked this question. We hope that the tools that we have made available are part of what you may use to move into harmony with love, acceptance and the allowing of all entities to be as they are, and that includes yourself. You cannot push a flower out of the ground. You must wait, nourish it, feed it, water it, let the sun shine upon it, and give all credit, all glory and praise and thanksgiving for the bloom to the Creator of that bloom. You all are stewards of an immeasurable bounty of riches. Your birthmark is joy unrestrained, and

overwhelming love for all.

我們意識到，一如往常，我們講太久了。我們正打算推進到更深入的探討，但我們感覺我們的時間用完了，這個器皿想要我們說再見，我們將遵照辦理。我們感謝這個器皿在一個她實際上討厭去嘗試的主題上發言，因為她自己確實就是發問者之一。我們希望我們提供的一些工具為你們所利用，你們可以使用這些工具中

的一部分來進入到與愛與接納的協調一致，並同時允許所有實體都成為它們之所是，那也包括你自己。你無法對一朵花揠苗助長，你必須等待、滋潤、餵養與灌溉它；讓陽光照耀它，然後將所有開花的功勞、光榮與讚美獻給那花朵的造物者。你們皆是那無可衡量的豐富財寶的管家。你們的胎記即是無限制的喜悅，以及對全體壓倒性的愛。

We pray and hope and have faith that each may find this occurring as each works with his own catalyst. However, if our words have not aided, and do not speak as your personal and subjective truth, then as always we ask you to disregard them.

我們祈禱、希望，並且有信心，每個人，在與他自己的催化劑一同工作的過程中，都可以找到這個事件。無論如何，如果我們的話語沒有幫助，沒有說到你個人與主觀的真理，那麼我們一如既往請求你忽略它們。

At this time we would transfer to the one known as Jim. I am Q'uo.

此時，我們轉移通訊到被知曉為 Jim 的實體，我是 Q'uo。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any further queries which those present may have for us this evening. We realize that we have spoken long this evening, but we are quite happy to speak to any query at this time. Is there a query at this time?

我是 Q'uo，通過這個器皿再一次在愛與光中向各位致意。在此刻我們很榮幸提供我們自己來嘗試去回答今晚在場的實體可能會向我們提出的任何進一步的問題。我們意識到，我們今晚已經發言很長時間了，但是我們相當高興在此刻談及任何的問題。在此刻有一個問題嗎？

Carla: Yes, I have one. Two other channels, whose contacts are quite a bit different than my contact with you, would like to get together with me and work with (inaudible) get together that you may speak (inaudible). Is that a (inaudible) so often attempt to find the differences between one path and other.

Carla：是的，我有一個問題。有兩個其他的管道，它們的接觸與我與你們的接觸有相當多的不同，這兩個管道想要與我一起工作並與（聽不見）一起工作，這樣你們就可以發言（聽不見）。那是一個（聽不見）如此經常嘗試去在一條道路和其他的道路之間找到差別。

My question is this. First of all, is it acceptable to you that we do this project?

Secondly, (inaudible) while my eyes are open and I am attending to what the other contacts are saying? (Inaudible).

我的問題是這樣的。首先，我進行這個計畫，這對於你們是可接受的嗎？其次，（聽不見）當我的眼睛是睜開的，且我正在注意其他的接觸正在說什麼的時候？（聽不見）。

I am Q'uo, and am aware of your query, my sister. First of all we are happy to serve in any way that it is made possible for us to serve. We go where we are asked, shall we say. Secondly, speaking to your concern that you be able to keep your eyes open in order to determine what is being channeled by the other instruments, we might suggest that this is acceptable, and it is then easily possible for you to close the eyes when it is necessary for you to speak our words through your instrument. There is a contact that will remain lightly present while your eyes are open that may be reaffirmed and strengthened when you close the eyes in preparation for speaking our words.

我是 Q'uo，我理解了你的問題，我的姐妹。首先，我們很高興用任何使得我們有可能進行服務的方式來進行服務。我們會前往任何，容我們說，我們被請求的地方。其次，談及你對於你能夠保持你的眼睛睜開以便於確定什麼正在被其他的器皿傳訊的關注，我們可以建議，這是可接受的，這樣，在需要你通過你的器皿講述我們的言語的時候，你就有可能容易地閉上你的眼睛了。會有一種接觸將在你的眼睛睜開的時候保持輕微地存在，當你閉上眼睛並為講述我們的言語做準備的過程中，那種接觸可以被再次確認並被強化。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Yes. Usually when my eyes are open and I am focusing on (inaudible) channel is deaf, and consequently her speech is a bit muddled, (inaudible) with my eyes open, but (inaudible) or shall I just (inaudible)?

Carla：是的。通常，當我的眼睛是睜開並且我正聚集在（聽不見）的時候，管道是聽不見的，因此，它的發言是有一點含糊的，（聽不見）同時我的眼睛是睜開的，但是（聽不見）或者我僅僅應該（聽不見）？

I am Q'uo, and am aware of your query, my sister. We would suggest that you proceed by allowing each instrument to voice the words of her contact in a "round robin" fashion, so that each has the opportunity to speak in turn, continuing the cycle of speaking for as long as you predetermine the sessions shall continue at a sitting. It may take you some time longer to prepare for your contact since you go through a more lengthy process of tuning and challenging than do most instruments. However, each instrument is unique and there is space and time available for each entity to be comfortable within the framework that it has developed for itself.

我是 Q'uo，我理解了你的問題，我的姐妹。我們會建議你藉由允許每一個器皿用一種“輪流”的方式說出她的接觸的言語，這樣每一個器皿就會依次擁有發言的機會了，只要你們預先決定機會將繼續進行，就繼續這個發言的迴圈。它可能會花費你更長的時間來為你的接觸做好準備，因為你會經歷一種比大多數器皿更加

長時間的調音和挑戰的過程。然而，每一個器皿都是獨一無二的，會有可供每一個實體利用的空間和時間，以在它已經為它自己發展出來的框架中變得舒適。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Are you comfortable with Emanuel and Aaron and are they comfortable with you?

Carla：你們對於 Emanuel 和 Aaron 感到舒適嗎，我們對於你們感到舒適嗎？

I am Q'uo, and we speak only for ourselves in responding that we are quite comfortable with these entities.

我是 Q'uo，我們僅僅在回應中為我們自己發言，我們對這些實體是相當舒適的。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No. No, thank you. Carla：沒有。沒有了，謝謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)
[停頓]

I am Q'uo, and we observe the lull in the questioning that corresponds with the waning of the energy of this group and we do appreciate the attentiveness of each within this circle of seeking, for it is quite helpful to have the concentrated efforts of each entity in order that the energies available to the one serving as instrument be constant, and we are always glad to be able to work with this group, for the level of concentration and interest and desire is quite high, and stably so.

我是 Q'uo，我們觀察到 在提問的方面的暫停，它是與團體能量的減弱相符的。我們確實感激這個尋求圈中每個成員的專注，因為將每個實體的努力集中起來以便於那種可以為那個作為器皿而服務的實體所利用能量是持久的，這是相當有幫助的，我們總是很高興與這個團體一同工作，因為專心、興趣與渴望的層次是相當高，且是穩定地如此之高的。

At this time we shall take our leave of this group, looking forward, as you would say, to those times in your future when we shall be able to gather with you again. We leave each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

在此時，我們將離開這個團體，以你們的說法，我們期待在未來再度與你們相聚。一如往常，我們在太一無限造物者的愛與光中離開每位。我們是你們知曉的 Q'uo

群體。Adonai，我的朋友，Adonai。

September 16, 1990

1990-09-16 接納 (下) (R)

Group question: The question this evening is a continuation of last week's question, which was on the general topic of how one deals with a totally unacceptable person or situation when you have attempted to do everything that you know how to do. How does one balance the doing what is possible with the accepting of the situation? There seemed to be more information from Q'uo last time; we would like that information this time. Then at the end, if you have time, you might give us a little information about how Latwii and Ra have blended together to become Q'uo, just how do you do such a thing—equal parts of one, stir, bake at 350 and serve chilled, or what? 小組問題：今天傍晚的問題是上周的問題的一個延續，問題是關於那個一般性的主題的，一個人如何與一個完全令人無法接受的人或情況打交道，即使在你已經嘗試去做了所有你知道如何去做的時候。一個人如何在做有可能的事情與接受那個情況之間取得平衡呢？Q'uo 在上次似乎有更多的資訊沒講完，我們這次想要這些資訊。最後，如果你們有時間，可否給我們一點關於 Latwii 和 Ra 是如何混合在一起成為 Q'uo 的資訊，就是你們是如何做這樣一個事情的呢——是等量的一樣一份，攪拌一下，在 350 度高溫下烘培，等冷卻之後上桌，還是怎樣？

(Carla channeling)
(Carla 傳訊)

I am Q'uo, and greet you in the love and light of the one infinite Creator. To Her service we are dedicated. It is our great privilege and honor to be asked to join your own seeking as you sit in meditation this evening. We are pleased that you asked us to continue speaking upon some of the more telling ramifications of the concept of unacceptability. We ask, of course, as always, that all remember that we are not infallible, and discrimination is requested. Each will know his own truth, what seems not appropriate to be left behind, for we would not be a stumbling block before any path that leads to the presence and the awareness of the One Who is All.

我是 Q'uo，我在太一無限造物者的愛與光中向你們致意。我們致力於為她的服務。被請求當你們在這個傍晚坐在冥想中的時候加入你們自己的尋求，這是我們的榮幸與榮耀。我們很高興你們要求我們繼續在無法接受 (unacceptability) 這個觀念上的一些更為生動有力的分支上發言。一如往常，我們當然會請求所有人記得我們並非絕無謬誤，分辨力是被要求的。每個實體都知道他自己的真理，看起來似乎是不合適的內容是要被丟到後面的，因為我們不願意成為任何通往太一的臨在與對太一的察覺的道路上的一塊絆腳石，太一就是萬物。

We are continuing to speak upon the subject of accepting of the unacceptable, forgiving the unforgivable. We have noted much upon this subject in general, and so we would like to speak about an aspect of this question that we are happy to be able to have more time to discuss. Each of you is well aware of the way those things in the distance appear very small, whereas those things just before one loom large. Many call this a sense of

proportion. It is the key to observations of any kind which may be helpful when they are of an intellectual or reasoning nature. In situations in which the intellect is not used, the sense of distance, or proportion, continues to be an excellent tool for achieving a state of mind in which the heart, the true and deep mind, may learn the lessons presented by the unacceptable and unforgivable entity, relationship or condition.

我們繼續講述該主題：接納那無法接受的事物，寬恕那無可寬恕的事物。我們已經一般性地在這個主題上做了大量的評論了，所以我們想要針對這個問題的一個面向來講述，我們很高興能夠有更多時間來討論它。你們每個人都相當清楚那些在遠方的東西看起來很小；相對地，近在眼前的東西會顯得巨大。許多人稱這個現象為比例感。當觀察是具有一種邏輯或者推理的特性的時候，它對於任何類型的觀察都是一個關鍵。在邏輯智力不被使用的情況中，這種比例感或距離感，繼續是一個取得一種心智的狀態的優秀的工具，在這種心智的狀態中，心，真實與深入的心智，可以學習由無法接受與無可寬恕的實體、關係或者情況所呈現的課程。

We have spoken already about love. We would speak now about the free will that is beyond understanding, and is the first distortion of intelligent infinity. Without it matter could not have been illusorily created. Without it there would not be dimension, or the illusion of time. Without free will there would be only love unknown and unknowing, that is, the essence, the Logos of Love, which is the Creator. As this love is unconditional, whole and pure, just so is free will absolutely unpredictable.

我們已經談到了愛。現在我們講述那超越理解的自由意志，自由意志是智慧無限的第一變貌。沒有它，物質是無法用虛幻性的方式被創造出來了。沒有它，不會有次元或時間幻象；沒有自由意志，將只有未知與不可知的愛存在，那種愛即，愛的實質，愛的理則——愛即造物者。正如愛是無條件、完整與純粹的，自由意志則是絕對地無可預測。

Thus, as each sub-sub-logos—each of you—chooses to enter upon the path of accelerating your spiritual growth, you are dealing with a sensibility of mind which is all too firmly connected and concerned with the bodily, mental and emotional needs which have been acquired within the illusion that you now enjoy. Many, many choices that you make are not based upon spiritual principles, for your experience of life is that it moves too quickly sometimes in its actions for an entity to have a sense of proportion about what is occurring. The reasons for this are bound up in the principle of free will. No two entities are alike, and no one entity shall remain as it is throughout an incarnation.

因此，當每一個子子理則——即你們每一位元——選擇進入加速你們的靈性成長的道路的時候，你們正在與一種心智的敏感性打交道，這種心智敏感性是與在你們現在所享受的幻象中已經成為了習慣的身體、心智和情緒上的需要過於緊密地連接在一起並對其感到擔憂的。你們所做的許多、許多選擇並未奠基在靈性原則之上，因為你們的生命經驗在其行動中有時移動得太快了，以至於一個實體對於正在發生的事情缺乏一種比例感。這種情況的原因是與自由意志的原則緊密相關。沒有兩個實體是相似的，也沒有一個實體終其一生會維持它原來的樣子。

The incarnate state is one of constant flux, learning, loss and opportunity. The loss is artificial in that it consists of the empty places made by those persons once loved, now discarnate; by truths, once loved, but now seemingly necessarily discarded; by ideals which the world you live in has provided enough catalyst to undermine in your own experience. And so, because free will, like the wind, blows hither and yon in all entities, it is inevitable that those who plan to learn as much as possible in one lifetime will arrange to have serious and fundamental challenges to its understanding or grasp of the principle of unconditional love.

投生狀態是一股恒常的起伏流動、學習、失去以及機會。失去是不自然的，因為它包含了由那些曾經被愛過，而現在卻離世的人們，由那些曾經被愛過，現在卻看似需要被拋棄的真理，已經被你們在其中生活的世界已經提供了足夠的催化劑以在你自己的體驗中被暗中破壞的理想所製造的空白的空間所組成的。因此，因為自由意志如同一陣風一樣，在所有實體當中到處吹拂，無可避免地，那些計畫在一次生命中學會盡可能多的課程的實體們將做出安排以擁有一些對它對於無條件愛之原則的理解和掌握的嚴重與重大的挑戰。

In order for an entity to be able to find the self that can do this, it was necessary to find that which is woven with free will in order to make a physical illusion, and work with it in such a way that you are at least temporarily able to untangle the strands of love and free will. When you see, and know, and trust the absoluteness of love, the mind may rest much easier, the heart may become aware of its truer intelligence, and the responsibilities of meeting the challenges of difficult relationships and impossible situations begins to change and transform in shape.

為了一個實體能夠找到那個能夠做到這一點的自我，它必須找到那與自由意志交織在一起的東西以便於製造一個物質性的幻象，並且用這樣一種你至少可以暫時地解開愛與自由意志纏繞的雙絞線的方式來與之一同工作。當你看見、知曉、並信賴愛的絕對性，理智得以更輕鬆地歇息，心就得以覺察到它更加真實的智慧，以及負起責任面對艱難關係的挑戰，不可能的情境就會開始從外觀上改變與轉變了。

We of the Confederation of Planets in the Service of the Infinite One have often spoken of the need to discipline the personality. By this we do not intend to mean the controlling, the suppression or the repression of any feeling that you truly feel, any thought which you truly think, any action which you do feeling that it is appropriate. These are each entity's choices, choices which one is unable to make while remaining concerned primarily with that which is mundane and of no spiritual consequence as far as you subjectively can see.

我們是隸屬於服務無限太一之星球聯邦，我們已經經常談及人格修煉的必要性了。關於這點，我們並非意指控制、壓制或壓抑任何你真實地感覺到的感覺，你真實地思考了的想法，或任何你確實感覺它是恰當的行動。這些是每一個實體的選擇，當一個人的關切主要還停留在你主觀上能夠看到的範圍內的世俗的、沒有靈性意義的事情上的時候，他無法做出這些選擇的。

In fact, all things are fraught with spiritual teaching. All of the creation sings its song of love to you. But it is the disciplined personality who has gained the perspective on the value of mentation and the far greater value of the infinite wisdom of the heart. Thus, when challenging situations occur, one who has the firm foundation of a life in faith will not fear the unforgivable, will not fear the unacceptable, will not need, in fact, to react unless as an entity of the heart there are those things which you feel may aid in a spiritual way that one which is unacceptable.

事實上，所有事物都充滿著靈性教導，所有造物都對你唱頌愛之歌。但唯有已修煉過的人格才會洞悉心理活動的價值以及心的無限智慧的遠遠更大的價值。因此，當挑戰性的狀況發生的時候，一個將生命堅實地建立在信心之上的實體將不懼怕 無法寬恕的事物，將不懼怕無法接受的 事物；事實上，它將無須做出反應，除非作為一個擁有心的實體，有一些事情是你感覺到會用一種靈性上的方式來協助那個無法接受的實體的。

Thus, your only responsibility is to love. You do not have a free will responsibility at this point, for free will does not forgive, it is love that forgives. Thus, as you step aside, disciplining your own freedom in order to serve and learn, you experience a love you could never experience within your humanity, a love which is in infinite supply. And to that difficult or impossible situation or entity you simply send love, and use your mental capacities to reason with yourself as to the cause of unacceptability, gazing at the situation, not with an eye to solving it, but with an eye to understanding the unacceptable entity or condition, and when that is done, to forgive it, to forgive yourself, and be clear and ready to gaze without any fear whatsoever at the situation or entity, for there is love and service in this opportunity.

於是，你唯一的責任是去愛，你在這此沒有一個自由意志的責任，因為自由意志不會原諒，愛才會原諒。因此，當你站到一旁，並同時鍛煉你自己的自由以便於服務和學習的時候，你就體驗到一種你在你的人類屬性中永遠無法體驗到的愛了。對於困難或不可能接受的情境或實體，你單純地送出愛，使用你的理智能力去和你自己推理這個無法接受的事物的原因，凝視這個情況，並非以一隻解決事情的眼睛去看，而是以一隻理解這個無法接受的狀態或實體的眼睛去看，當這個過程完成後，原諒它，原諒你自己，變得清晰並準備好不帶有無論什麼任何恐懼地凝視這個情況或實體，因為在這個機會中蘊含愛與服務。

This is a simple and seemingly rather glib summary. It does not take into account the enormous difficulty of doing these things within your illusion. And so we would speak of an aspect of your illusion that is absolutely necessary to the illusion, but is that which baffles almost all entities. You know free will if you know the wind. The winds move here, the winds move there. The winds bring rain and are a boon to your Earth. The winds bring storm and destroy life upon your Earth. The winds are zephyr soft, touching the cheeks of lovers on a summer night. The wind carries raging snow that blinds those who challenge it. In short, the wind is an influence not to be influenced.

以上是一段簡單並且表面上相當流利的總結。但它並未考慮在你們幻象中要做到這些事情的驚人的困難。所以，接著我們要談及你們幻象的一個面向，它對於幻

象絕對必不可少的，但它幾乎使得所有的實體都感到挫敗。如果你知曉風，你便知曉自由意志。風移到這裏，風移到那裏。它帶來雨水，對你們的地球，風是一個恩澤。風帶來暴風雨，摧毀你們地球上的生命。風是柔軟的清風，在一個仲夏夜碰觸愛人們的臉頰。風挾帶狂暴的雪，使那些挑戰它的實體們什麼都看不見。簡短地說，風是一股無法被影響的影響力。

In metaphysical sense, the wind that blows for you and moves you about on a level of which you are unaware is free will. It cannot be predicted. It cannot be wholly understood, and yet it is the same experience for all entities. If the wind is blowing within your illusion, no matter how many entities experience the same wind, they all will acknowledge that it has passed them, for they have felt its effect. The world of metaphysical things is more subtle. The effects of free will are just as subtle, but set up situations within your energy web where you are open and vulnerable to the challenge of a distortion of love brought about by another's free will.

就形而上意義而言，為了你而吹動，在並在你無法覺察的水準上推動你四處移動的風，即是自由意志。它不能被預測。它無法被完整地理解，然而它對於所有實體都是相同的經驗。如果風是在你們的幻象中吹動的話，無論多少實體體驗到相同的風，它們都將會承認風已經經過了它們，因為它們已經感覺到它的影響了。形而上世界的東西比風更加微妙，自由意志的效應是一樣微妙的，但它在你的能量網路中設置一些情境，在其中你對於由另一個人的自由意志所引發的一種愛的扭曲的挑戰是開放且易受傷害的。

So it is not you that finds another unacceptable, nor is it another which is unacceptable. You have the same nature, but you do not have the free will you had yesterday, and tomorrow it will shift again. So it is with the other entity. It is that free will portion of yourself, not your deepest self, that generates judgment such as "unacceptable," "unforgivable." Within the heart which is freed by a discipline of personality, and given a path of service by freely made choice of the entity, love abides, and your instinct is to send love to that entity which is in enough agony to act inappropriately and to act as painful catalyst for you.

所以並不是你發覺另一個人是無法接受的，也不是另一個人是無法接受的。你們都有相同的本質，但你並不擁有你昨天擁有過的自由意志，到了明天，它將再度轉移。對於其他實體，情況也是如此。產生諸如“無法接受”、“無可寬恕”之類的評判的事物，是你的自由意志部分，而非你最深沉的自我。透過人格的修煉，一個人的心被釋放了，在心中藉由實體自由地做出的選擇給予一條服務的道路，愛繼續存在；對於那個處於極度苦惱以至於做出不合適的行動並成為造成你痛苦的催化劑之實體，你的本能是傳送愛給他。

In this painful catalyst you may see in the other's free will choices, free will choices of the self, made with distorted understanding. Consequently, all statements of judgment of others are made not with the heart, but with the mind and undisciplined free will, for the heart will not judge. The heart will accept and allow the self to be the self, and other selves to be their selves. The heart of one who is positively oriented does not control an unacceptable

situation to cause it to be acceptable. It controls the often destructively illusory free will portion of itself that it may move into a deeper self, into the wisdom of the heart, and from that standpoint all conditions of entities are seen as part of a blueprint of evolution which it is up to you to learn to grasp at least in essence.

在這個痛苦的催化劑當中，你可以在另一個人的自由意志選擇中看到，自我的自由意志的選擇是藉由扭曲的理解而被做出的。因此，所有評判他人的陳述都不是由心做出的，而是由心智與未被修煉過的自由意志做出的，因為心不會評判。心將會接納，並允許自我成為自我，也讓其他-自我成為它們的自我。一個正面導向的實體的心不會控制一個無法接納的情況已使得它成為可接納的。它會控制它自己的時常是破壞性地虛幻的自由意志的部分，這樣它就可以進入到一個更為深入自我，進入到心的智慧，從那個立場，所有的實體的情況都被視為演化的一個藍圖的一部分，學會去至少掌握這個藍圖的實質，這是由你決定的。

Now, the wind is often used also as a simile for that which in the spiritual distortions called Christianity is named the Holy Spirit. As all things are holy, if it is acceptable to each we shall use the term, "Comforter." That which is carried upon the wind of spirit is alive. The spirit of the consciousness of Christ is alive and speaks to the world today saying, "Peace, peace, forgive, console, pardon, and start with yourself." 現在，風同樣經常被用作對在被稱之為基督教的靈性變貌中被命名為聖靈的事物的一個比喻。所有事物都是神聖的，如果每個成員都能接受，我們將使用“保慰者”(Comforter)這個稱謂。聖靈之風所承載的東西是活生生的，基督意識的靈性是鮮活的，它對今日世界述說著“平安、平安、寬恕、安慰、赦免，先從你自己開始。”

Now, this Comforter does not give comfort any more than the teacher Jesus the Christ gave comfort. Healing this entity gave, and freely, strength to the weak, sight to the inwardly blind as well as outwardly blind, strength of limb to the lame. But did this entity ask to be understood? In your experience, has any entity whom you have considered great or wise asked that you understand him or her? It is unlikely, for it is unimportant to those who live in the heart. They do not need to be understood, and consequently they do not attempt to be understood. Spirit does not attempt to be understood. The comfort is in its understanding, and your comfort also is in understanding.

現在，這個保慰者給予的安慰並不比過去耶穌-基督所給的更多。這個實體給予療愈，自由地將力氣給予虛弱的人，將視力給予外在的瞎子以及內在的瞎子；將手力的氣力給予跛行者。但這個實體可曾要求被理解？在你們的經驗中，是否有任何你認為偉大或睿智的實體曾要求你去理解她/他？這是不大可能的，因為對於那些活在心中的人，這一點也不重要。他們不需要被理解，因此他們也不試圖被理解。聖靈並不嘗試被理解，在祂的理解中自有安慰，你們的安慰也是在理解當中。

Step back, back and back to the beginning, before the beginning of time to the very beginning of creation. You were created before your environment. You are the light, the active principle of the Creator, and we use that term

apropos, for we wish you to understand the term "principle" as we use it. You are, in the deepest sense, the Creator, and in distortion upon distortion, because of your illusion and your own biases within that illusion, you are more or less a distortion of the Creator. Thus, you too begin to take within yourself the unpredictability and the divine guidance of the wind of spirit. Without fear you are capable of moving as you feel to move, capable of learning that which you feel you need to learn. Little by little, the disciplining of that free will, which is your very nature, yields to meditation, contemplation and experience, and you take the wind within yourself, the disciplined wind of the most perfect free will, that will to seek, know and be a transparent exhibit of the love that flows through all.

退後、退後，退到開端，在時間的起始之前，退到造物的真實開端，你們在你們的環境之前就被創造了的。你們是光，造物主的主動原則，我們適當地使用了那個詞語，因為當我們使用“原則”這個詞語的時候，我們希望你們理解它的意義。在 deepest 的意義上，你們即是造物者，在一層又一層的變貌中，因為你們的幻象以及你自己在那個幻象中的偏向性，你們或多或少是造物者的一個變貌。於是，你

們同樣開始將靈性之風的不可預測性與神聖指引帶入內在。不帶恐懼地，你能夠在你感覺要移動的時候移動，能夠學習你覺得需要學的東西。一點一滴地，透過鍛煉自由意志，自由意志就是你的本性，它逐漸臣服於冥想、沉思與經驗，你將這股風帶入你自己內在之中，那是被修煉過的最完美自由意志的風，那種意志會去尋求、知曉、並成為那流經萬物的愛的一個透明的展現。

The process of opening one door while closing another is again difficult because of perception problems in this illusion. Free will in its raw and untamed state is almost precisely the opposite of true freedom of will, which is the will of one who is disciplined and freely chooses. Thus, not being blown about by the wind of the self, you may then internalize the wind and become aware of the spirit. And as you become aware of this spirit you shall find yourself moved in mind, in emotion, and sometimes even geographically, in order to do those things which you have not after all forgotten you came to do.

打開一扇門而同時關上另一扇門的過程再一次因為在這個幻象中的感知的問題而是困難的。自由意志在其原生與未馴服的狀態幾乎就與真正的意志的自由正好相反，這種真正的意志的自由是屬於一個修煉過並自由地選擇的實體的意志的。因此，當不被自我的風吹的四處跑的時候，你可以將那風內化並開始察覺到靈性。當你開始察覺這種靈性的時候，你將會發現你自己在心智中，在情緒中，有時候甚至是在地理上移動了，以便於去做那些你尚未完全忘記的，你來這裏來做的事情。

The wisdom of the heart is full of this blueprint. The conscious mind, governed by logic and free will, can never accomplish this. To move from head to heart, while retaining the concept of mind, is not anatomically sensible, but it is the best vocabulary we have to describe the deep love and security which you may find when you have accepted the wind within you, for you are spirit. It is the body which is weighty and full of chemical reactions that are part of this illusion.

心的智慧充滿著你生命的藍圖。被邏輯與自由意志統治的表面意識的心智絕不能達成這點。從頭腦移動到心，同時保持心智的觀念，在解剖學上是感覺不到的，但這是我們為了描述該深邃之愛以及當你接納內在之風的時候，你將找到的愛與安全能找到的最佳字彙了，因為你們都是靈性的。屬於這個幻象的一部分的是你的身體，它是沉重的，並充滿了化學反應。

As you offer your free will to the blueprint you have planned for yourself, you become free and enabled in your actions. In this awareness there is nothing unacceptable, nothing unforgivable, but only that which may be seen as this or that distortion of love brought about by untamed free will. Free will holds up the mirror to free will. If you gaze at another and find unacceptability, realize that that is a mirror. Now you may do your inner work, for you have been aided by that entity which has been disparaged and judged. What is there within you that must be forgiven? For if you judge others you have not forgiven yourself. If you are completely self-forgiven you have absolutely no need to judge, for you have no fear and nothing to defend. You can see through the free will, having seen through your own. You can tame the wind for yourself, and you can be of service to others by mirroring to them as honestly as possible that these are actions that you choose to make, and you choose them because they are of spiritual aid in the service of the Creator to this beloved self, that is you, in other-self form.

當你將自由意志貢獻給你已為你自己設計的藍圖的時候，你就成為自由的，並且在你的行動中是有能力的了。在這種認識中，沒有任何東西是不可接受、不可原諒的，可以被視為是不可接受和不可原諒的事物不過是那些未被馴服自由意志所引發的這樣或者那樣的愛的扭曲。自由意志為自由意志舉起了鏡子。如果你凝視另一個人，發現不可接受的地方，瞭解到那是一面鏡子。現在，你可以做你內在的工作了，因為你已經藉由那個已經被指責與評判的實體而得到幫助了。在你內在之中有什麼事情是必須要被寬恕的呢？因為如果你評判他人，你尚未寬恕自己。如果你完全地寬恕自我，你絕對沒有去評判的需要了，因為你沒有恐懼，也無須捍衛什麼東西。你能夠通過自由意志看到，並已經通過你自己的自由意志看到了。你能夠為你自己馴化風，你能夠藉由盡可能誠實地向其他人進行映射而服務他人，你向其他人映射出，這些是你選擇去進行的行為，你選擇它們是因為它們是在服務造物者的過程中對這個在其他自我的外形中的摯愛的自我，也就是你，是有靈性上的說明的。

You picture yourselves, most naturally, as entities with a head and a backbone, two arms, two legs, the requisite number of organs and digits. You are a kind of entity you cannot understand as you gaze upon your physical vehicle. The difference between you attempting to move through ... 你們會極其自然地將你們自己想像為擁有一個腦袋與脊椎，兩個手臂，兩隻腳，以及必要數量的器官與手指、腳指的實體。當你凝視著你的肉體載具，你是一種類型的你無法理解的實體。在你嘗試去通過.....移動之間的區別.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)
(Carla 傳訊)

... the difference in your consciousness between seeing yourself as this physical vehicle, and seeing yourself as spirit, is the difference between being blown by the wind and being the good and kindly wind that blows love always, that is open and fearless and is vulnerable, unafraid. Once you have found your own essence you shall never fear again. It is the catalyst caused by facing the unacceptable, and finding ways to offer love and to glean and harvest love in the situation as well, is the wisdom gained through this shift in identity from chemical plant which moves you about to the essential self which is humble, nonjudgmental, completely unafraid, completely free, and completely able and willing to listen, to understand and to love the tormented hearts of those caught in this illusion which you now enjoy, caught painfully, caught unbearably.

當你看待自己為肉體載具，或者將你自己視為靈體的時候，在意識中在這兩者之間的差異是，前者是隨風飄蕩，後者則成為良善之風，它總是吹動愛，它是開放的、無懼、易受傷，不害怕的。一旦你已經找到了你自己的實質，你將永遠不再害怕。它是由面對無法接納的事物而造成的催化劑，找到方式去提供愛，並同樣也在那個情境中搜集和收割愛，這就是通過這種轉換而被取得的智慧了，這種轉換是從與那個讓你四處移動的化學工廠的認同轉移到與實質性的自我的認同，實質性的自我是謙卑的、毫不評判、完全無懼、完全自由，完全能夠且樂意於去傾聽，去理解與愛那些痛苦地、不堪忍受地被局限在這個你們現在正在享用的幻象中的實體的飽受折磨的心靈。

If someone is unacceptable to you, that entity is deafened by the wind of his own free will, and has an extraordinarily distorted expression of love to offer. You cannot heal or help the other self, but only make your own choices. The entity that is unacceptable does not impinge upon you. It is merely catalyst if you still have work of your own to do in forgiving yourself for being all things, including many, many things which you consider unacceptable. You are carving out for yourself the right to ride the wind of spirit. Judgment, which is behind unacceptability, and fear, which is behind judgment, anchor your feet to the ground. You cannot fly, you cannot soar, you can only be injured and injure as you seek through judgment and the putting on of mental and spiritual protection to attempt to make yourself more comfortable in the prison of your bones and sinew.

如果某個人對於你是無法接受的，那個實體是因為他自己的自由意志的風而變聾子的，那個實體擁有一種特別扭曲的愛的表達要去提供。你無法治癒或者幫助其他的自我，而僅僅只能做出你自己的選擇。那個無法接受的實體不會對你產生侵害。如果你在為了所有的事情而寬恕你自己的方面仍舊有要去你自己的要去做的工作的話，它僅僅是催化劑，所有的事情包含了許許多多你認為是無法接受的事情。你正在為你自己開發去駕馭靈性之風的權利。在不可接納背後的評判，以及在評判背後的恐懼，將你的雙腳釘在地面上了。你無法飛翔，無法翱翔天際，你僅僅能夠被傷害和造成傷害，因為你透過評判尋求，並穿上各種心智和靈性的保護物以嘗試使你自己肌肉與骨頭的牢籠中更加舒適。

When you find the love within in its pure state you are not confined, you are not finite. You have found your own eternity. In this eternity the wind of the present moment offers all lessons, whether it is necessary for the illusion which causes judgment to seem appropriate to be very hard to penetrate, so that you, that beautiful and wondrous unique spark of love and free will, will make your choices to judge or to appreciate, to ask for service or to be an agent of infinite service. If you are able to let your love free to ride the wind of spirit, you are always following the blueprint you have laid out for your own growth.

當你在內在之中找到處於其純粹狀態的愛的時候，你是不受局限的，你不是有限的。你已經找到你自己的永恆。在這永恆之中，當下一刻的風提供所有的課程，無論產生出評判的幻象是否需要看起來似乎是非常難以刺穿的，這樣你，愛與自由意志的美麗的、奇妙的、獨一無二的火花，將將會做出你的選擇去評判或者去欣賞，去請求服務，或者去成為無限的服務的一個行為者。如果你能夠讓你的愛自由地騎乘靈性之風，你將一直跟隨那個你已經為你自己的成長設置好的藍圖。

This is the density wherein you decide the nature of all entities about you as well as yourself, and with this understanding choose how you shall serve that mystery that created you and all that there is. Do you wish your feet anchored to the earth by judgment and the need to get points across, or do you choose to soar in the wind of spirit, judging neither yourself nor others, but asking, and asking, and seeking and hoping to be love, to be a channel for truth, to share in the infinite that your light may be a catalyst that frees others from their own bondage.

在這個密度當中，你決定周遭所有實體的特質，你同樣決定你自己的特質，藉由這種理解，你選擇你將如何去服務那創造了你與一切萬有的奧秘。你希望透過評判與解決問題的需要而將雙腳固著地面上嗎？或者，你選擇乘著靈性之風翱翔，既不評判自己，也不評判他人，而請求、再請求，並尋求並希望成為愛，成為一個真理的管道，在無限之中分享，好讓你的光成為一種催化劑，將被囚禁的其他人解放出來？

We are sorry for having spoken so long, but we believe this may deepen the understanding of that which was offered in the previous session upon this subject. If there are other questions we are always glad to entertain them.

我們對於談論太久感到抱歉，但我們相信這樣可以深化對我們在前次集會中在這個主題上提供的內容的理解。如果有其他的問題，我們一直是樂於招待它們的。

We have had one question concerning ourselves, which is fairly quickly answered, we feel, and so we shall end this instrument's contact by speaking briefly upon this. 剛才有個關於我們自己的問題，我們感覺可以相當快速地回答，因此我們將簡短地講述這個問題以結束這個器皿的通訊。

We are a social memory complex whose teacher of choice of the sixth density

is the Ra social memory complex. We, as you, hold this complex in esteem. We were already in very harmonious contact with this group. That which occurred, though always possible, is rare, usually because a channeling entity will not be capable of receiving information of one type or density and another as well which it then relinquishes. Our teachers, those of Ra, were pleased when this group refrained from continuing to attempt to contact an entity whose ability to communicate was severely limited by a need for harmony not often seen in your density. These of Ra were, and are, grateful for the total willingness of this channel and this group to be of service in a way which was within the blueprint of the existence of each, even though this meant sacrifice on each entity's part. 我們是一個社會記憶複合體，我們選擇的老師是第六密度的 Ra 社會記憶複合體。我們跟你們一樣尊敬這個複合體。我們早已與這個團體有十分和諧的接觸。已經發生的事(與 Q'uo 通訊)，雖然總是可能的，卻是罕見的，因為一個傳訊實體通常不能接收一種類型或者一個密度的資訊，並同時接收另一個它接下來就會放開的信息。我們的老師，Ra 群體，很高興這個團體避免繼續嘗試接觸，一個實體的通訊能力是嚴重地受限於對協調一致的需要，這種協調一致在你們的密度中並非是經常被看到的。Ra 實體在過去和現在都很感激這個管道完全的心甘情願，以及這個小組以這樣一個方式服務，這種服務的方式是位於每個實體的存在性的藍圖之中的，即使這意味著在每個實體的部分上的犧牲。

As the entities which survived the most serious of psychic greetings continued in the same dedication, undeterred even by the apparent cessation of life of a beloved one, those of Ra felt it was still appropriate to communicate with this group insofar as this entity could carry a message in a stable manner. And so those who are known to you as Ra suggested to us a signal honor, that of sharing at the level of social memory complex sharing, with the wisdom and the compassion of our teachers.

當這些實體經歷最嚴重的超心靈致意之後仍然存活並以同樣的程度繼續奉獻，即使在一位摯愛的夥伴表面上中止生命之後，也沒有受挫的時候，Ra 群體感覺與這個小組通訊仍然是適當的，只要這個實體能夠以一種穩定的方式承載訊息。於是那些被知曉為 Ra 的實體向我們建議一個不凡的榮耀，那就是在社會記憶複合體的水準上分享，分享我們老師的智慧與悲憫。

This was a project which was apart and separate from the Law of One channelings. It is we of Latwii who speak with this instrument, following the general way of conscious contact, gauging by feedback the stability of the group, the purity and stability of the instrument, so that we know that which is possible to be shared without damage to the instrument, and that which the instrument would sacrifice too much of itself in bringing through.

這個計畫與一的法則傳訊的傳訊是拆分與分開的。透過這個器皿說話的是我們 Latwii 群體，我們依循一般的表面意識通訊方式，藉由回饋測量團體的穩定性、該器皿的純粹度與穩定度，於是我們知道什麼內容有可能被分享而不會傷害該器皿，以及什麼內容會使該器皿犧牲太多自己才能帶入人間。

So we are both Latwii and Ra; or you may think of us as Latwii taught

constantly and in a much closer configuration than most teachers and students; or you may see us as a melded principle, as we both serve the one Creator, and are both upon the same path, and are more and more of the nature of Ra, the lower awareness being blessed always by close association with higher truths and spiritual principles. So, too, has this instrument had the experience of becoming in part one with those of Ra, as it spent many hours in the company of those of Ra, who looked over it as others of our social memory complex spoke for Ra. Only to the Creator can thanks be given for this occurrence, for its approval, and for our carrying out this attempt at service. We thank you for this opportunity with our whole heart.

所以我們同時是 Latwii 與 Ra; 或者你可以將我們考慮為, 我們 Latwii 恒常地教導並且比大多數的老師與學生處於一個更為靠近的配置; 或者你可以把我們看作一個融合的原則, 因我們都服務太一造物者, 我們都在同樣的途徑, 並且具有越來越多 Ra 的特質; 當較低覺知與更高真理與靈性原則緊密關聯時, 它總是不斷地受到祝福。同樣地, 這個器皿曾有過成為 Ra 群體一部份的經驗, 因為它曾花費許多小時陪伴著 Ra 群體; 當我們社會記憶複合體中的其他的實體為 Ra 講話時, Ra 照看著它。對於這個發生的事件, 我們唯有感謝造物主, 感謝祂的認可, 感謝我們能夠執行這個服務的嘗試。我們為這個機會全心感謝你們。

We would at this time close the meeting through the one known as Jim.

我們此時將通過被知曉為 Jim 的實體結束這次會議。

(Jim channeling)
(Jim 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. We realize that we have spoken long once again in your terms, but we would wish to offer ourselves at this time in the attempt to speak to any queries which may yet remain upon the minds of those present. Is there a query at this time?
我是 Q'uo, 再次透過這個器皿於愛與光中向各位致意。我們瞭解我們已經, 用你們的說法, 講太久了, 但我們想要在此時提供我們自己來嘗試講述在場各位可能在頭腦中還留有的問題。此時是否有一個問題?

K: What were you referring to when you mentioned the approval of the occurrence which I took to be the joint project between those of Latwii and those of Ra—what approval was this?

K: 當你剛才提到這個事件的贊成的時候, 你們正在提及什麼事情呢, 我假設這個事件是在 Latwii 與 Ra 兩個群體之間的聯合計畫——這個贊成是什麼贊成呢?

I am Q'uo. The approval is that, not only of each social memory complex, but of that council which sits and serves as what you would call the Guardians of this particular planet, those entities which oversee Confederation attempts to be of service to entities upon this planetary sphere. This council, the session council, is known to you as the Nine, or the Council of Saturn.

我是 Q'uo, 這個贊成不只屬於各個社會記憶複合體, 還屬於作為這個特定的星球的守護者在位與服務的議會, 以及那些監督星際聯邦服務這個星球之嘗試的實

體們。這個議會，集會議會，你們知曉為九人議會(the Nine)，或土星議會。

Is there another query, my sister?

是否有另一個詢問，我的姐妹？

K: I assumed that's what you were talking about. Then the Law of One channelings also had to be brought before this Council for approval, and do these social memory complexes, when they are considering offering themselves for service, in service as contacts through vocal channels, do all those projects need to be approved (inaudible) before the council as (inaudible)?

K：我假設那就是你正在談論的事情了。那麼一的法則的傳訊同樣也必須被帶到這個議會面前以得到批准，所有這些社會記憶複合體，當它們正在考慮為了服務而提供它們自己，透過發聲管道作為接觸而提供服務時，這些計畫都需要（聽不見）議會面前以得到批准嗎（聽不見）？

I am Q'uo, and this is correct, my sister, for there is, as you know, that which is called a quarantine of this particular planet because of previous efforts to be of service to various groups of entities upon this planet by members of our Confederation who were, though very well intentioned in their desire to be of service, mistaken in various aspects of the means by which the service was carried out, thereby infringing upon the free will of some entities and groups of entities upon this planet. Therefore, it is now quite carefully guarded as to contact between Confederation entities and the peoples of this planet.

我是 Q'uo，這是正確的，我的姐妹，如你所知，這個特定星球有一層所謂的隔離，這是因為我們星際聯邦的成員之前的服務這個星球的各個群體的努力而導致的結果，這些成員雖然在它們對進行服務的渴望的方面是用意十分良好的，然而在執行服務的途徑的各種各樣的面向的方面卻犯了錯誤，從而侵犯了在這個星球

上的一些實體和團體的自由意志。因此，在星際聯邦與這個地球上的人群之間的接觸現在都被相當仔細小心地守護著。

Is there a further query, my sister?

是否有另一個詢問，我的姐妹？

K: Not on that, thank you. K：在那個問題上沒有了，謝謝你們。

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

我是 Q'uo，我們感謝你。有另一個問題嗎？

K: I do have another one. I presume also that Wanderers have to present themselves individually before the Council for approval as well?

K：我確實有另一個問題。我同樣也假定流浪者必須個別地將它們自己呈現在議會前面以同樣獲得批准？

I am Q'uo, and this too is correct, my sister, for each effort of service to this

planet from those from elsewhere, shall we say, has the possibility of affecting the entities of this planet in a pronounced manner. The effect of each Wanderer's service must be carefully gauged in order that the service is offered in a way which will serve as catalyst to the point of information without infringement.

我是 Q'uo，這也是正確的，我的姐妹，因為每個從別的地方[容我們說]來到這個星球服務的努力，都擁有用一種明顯的方式影響這個星球上的實體的可能性。每個流浪者的服務的效應必須被仔細地測量，以便於被提供的服務將會在不會造成侵犯的情況下一種用作資訊的位置的催化劑的方式起作用。

Is there a further query, my sister?

是否有進一步的詢問，我的姐妹？

K: Do Wanderers who offer themselves for service have specific projects in mind, or do they just come hoping to help in some generalized manner with the harvest of raising of consciousness or things of that general nature, or is that specific enough in itself?

K：為了服務而奉獻它們自己的流浪者，在頭腦中是否有特定的計畫，或者它們只是以某種一般的方式來這裏協助意識提升的收割過程，或者具有那種一般性的特性的事情，或者那種幫助收割在其自身就是足夠具體的嗎？

I am Q'uo, and each Wanderer has a variety of services to offer, the first being the presence which is of a lighter vibrational quality, and which shines without any action being necessary and lightens the planetary vibration by its very presence and radiance.

我是 Q'uo，每個流浪者都有不同的服務要提供，首先的服務是存在的服務，流浪者的存在具有一種更為光明的振動品質，這種存在無須任何行動即可藉由本身的存在照亮這個星球振動。

The second level of service is that which you would call more specific, in that the entity will have brought with it into the Earthly incarnation those talents and skills which may be utilized in a more specific or focused fashion in order to operate, shall we say, more as would the surgeon's scalpel.

第二個服務的層次是你所稱的更為具體的服務，因為每個實體進入地球的投生的時候都會將那些會用一種更為具體或者更為聚焦的方式被利用的才能與本領與它一起帶進來，以便於進行工作，容我們說，這更加類似于比外科醫生的手術刀會進行的工作。

The third level of service is that which is more personalized in nature, in that the entity will also take the opportunity to provide a service not only to others, but will seek to balance or harmonize some portion of its being that is in need of such balancing or harmonization. As all interaction with other entities provides a catalyst which is a service this is also a level of service to others that is valuable, though it also has a personal component as well.

第三個服務的層次是在特性上更加個人化的服務，因為該實體將會同樣也利用這個機會不僅僅為其他人提供一種服務，同樣也將尋求平衡或調和它的存有的某些

需要這樣的平衡或者調和的部份。如同與所有其他實體之間的互動都提供一個催化劑一樣，這是一種服務，這同樣也是服務他人的一個層次，這種服務是可貴的，雖然它同樣也擁有一種個人的成分。

Is there a further query, my sister?

是否有進一步的詢問，我的姐妹？

K: No, thanks very much.

K：沒有了，非常感謝。

I am Q'uo, and again we thank you, my sister. Is there another query? 我是 Q'uo，我們謝謝你，我的姐妹。是否有其他詢問？

Carla: Earlier today, Jim and I were talking about the project that Aaron and Barbara and Emanuel and Pat and yourself and me, and together we realized that we hadn't asked a question of preferences of you, and for the life of me I cannot remember what it was we didn't ask. If it is possible to look into either my mind or Jim's, I wonder if you could comment on the question that I can't remember, if that makes any sense (inaudible)?

Carla：今天早些時候，Jim 和我正在談論關於 Aaron 和 Barbara、Emanuel 和 Pat 以及你自己和我的計畫，我們一同意識到，我們尚未詢問過一個關於你們的偏好的問題，在我的生命中，我無法回憶起什麼事情是我們沒有詢問過的。如果有可能檢查我的頭腦或者 Jim 的頭腦的話，我想知道你們是否能夠對於我無法回憶起來的問題進行評論，是否那是有任何道理的（聽不見）？

I am Q'uo, and we feel that we have a grasp upon your query that is as firm, we hope, as the grasp upon this entity's mind at this moment, however, perhaps that which we have to say will jog your memory as well.

我是 Q'uo，我們覺得我們已經明白了你的問題了，我們希望，那種明白是和在片刻對這個實體的心智的明白是一樣地穩固的，然而，也許我們所要說的事情將會同樣也喚起你的記憶。

We have no preference as to whether the project is focused in a chapter by chapter fashion upon a series of topics, or whether there is the opening of each instrument to what you have called in your past meetings the "pot luck" agenda, that is determined more on the unconscious or subconscious level of the mind than the conscious level. We are happy to offer ourselves in whatever way is asked of us. We do not feel that it is our place or proper purpose to choose an agenda of topics arbitrarily, for we feel there is great benefit to be realized by each entity partaking in this process of choosing of topics and agenda.

在關於是否這個計畫是用一種在一個系列的主題上用一篇接一篇的方式被聚焦的，或者是否有每一個實體向著在你們過去的集會中你們已經稱之為“百樂餐”的日程的開放的方面，我們並沒有偏好，那是更多地的心智的無意識或者潛意識的層面上，而不是在表面意識的層次上被決定的。我們很高興用無論什麼我們被請求的方法來提供我們自己。我們並不覺得我們的位置或者適當的目的是去擅自選

擇一個主題的議程，因為我們覺得，每一個實體都參與到這個選擇主題和議程的過程，會有巨大的益處被實現。

We do not feel that two session per day would be too great a burden for any of the entities involved, as long as those sessions have a reasonable length to them. We realize that that which we call reasonable may be in question concerning our previous speaking to this group, that is, somewhat overly long in duration. We would recommend a flexibility with the first day's worth of work in order that each contributing instrument might be allowed to assess that which is possible for it and that no one be asked to partake in any longer or more strenuous sessions than she can comfortably partake in.

我們並不覺得每天兩次機會對於被包含在其中的任何的實體是過大的一個負擔，只要那些集會擁有一個對於它們是合理的長度。我們意識到，我們稱之為合理的事物，在關於我們之前對這個團體的發言的方面，可能是有疑問的，也就是說，我們之前的發言在持續時間上是過長的。我們會推薦對於第一天的工作的時間上的一種靈活性，以便於每一個做出了貢獻的器皿都可以被允許評估，對於它是有可能的工作時間，以及沒有任何人被要求去參加比她能夠舒適地參與的集會更長或者更加費力的集會。

May we speak to any further facet upon this topic, my sister?

我的姐妹，我們可以在這個主題上回答任何進一步的面向嗎？

Carla: No thank you, Q'uo. I remember now that those were the questions that we had discussed, and you've answered them very well. I will share them with Barbara, who will share them with Pat. Thank you. Carla：沒有了，謝謝你們，Q'uo。我現在回憶起有一些我們已經討論過的問題，你們已經很好地回答了它們了。我將會與 Barbara 分享它們，Barbara 將會與 Pat 分享它們。謝謝你們。

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

Carla: Is there any need to cleanse the house especially for this project?

Carla：有任何特別為這個計畫清理房屋的需要嗎？

I am Q'uo, and we find that this domicile is well tuned in its basic vibrational quality. We believe that this location will provide an harmonious setting for this undertaking.

我是 Q'uo，我們發現這個住所在其基本的振動品質上是被很好地調音了得。我們相信這個位置將會為這個計畫提供一個和諧的環境。

Carla: Is there an exaggerated problem with my electromagnetic field anomalies because of the intensity of these sessions, and, if so, should we attempt to (inaudible) the microphones and recording systems as we have done before?

Carla：有一個關於我的電磁場的因為這些集會的強度的反常現象的過分誇大的

問題嗎，如果是這樣的話，我們應該嘗試去（聽不見）麥克風和錄音系統，如我們之前已經做過的一樣？

I am Q'uo, and as we examine that which has been discussed concerning this project, we are aware that there shall be a redundancy of recording devices, if each instrument brings her own recording devices. We would continue the recommendation that you have as little direct contact with any recording device as is possible, touching only those portions of the device that is necessary for having the microphone resting upon your physical vehicle. Other than this precaution, we do not feel that there is any need for further concern in this area.

我是 Q'uo，當我們檢查在關於這個計畫已經被討論過的內容的時候，我們察覺到，將會有一種對錄音設備的冗餘度，如果每一個器皿都帶來了它自己的錄音設備的話。我們會繼續推薦，你們將盡可能少地與任何的錄音設備直接的接觸，而僅僅觸碰設備的那些需要讓麥克風停留在你的物質性載具上的部分。除了這個預防措施之外，我們並不覺得在這個區域有任何進一步的擔憂的需要。

Carla: I am aware already that Jim and K are part of the circle for this project. Others known to you of our group would probably enjoy coming and sitting in some of the sessions. I speak of the one known as R, the one known as S, the [other] one known as S, the one known as L, the one known as T, the one known as B, the one known as J. These are those entities which come to mind quickly. Is it helpful, neutral, or unhelpful for more entities than Jim and K, Pat and Barbara and me to sit in session?

Carla：我已經認識到，Jim 和 K 是這個計畫的圈子的一部分。其他的你們知曉的屬於我們的團體的人，很有可能會喜歡來參加一些集會。我談及的是被知曉為 R 的實體，被知曉為 S 的實體，被知曉為 L 的實體、被知曉為 T 的實體，被知曉為 B 的實體和被知曉為 J 的實體。這些實體是那些很快就會在頭腦中浮現出來的實體。除了 Jim 和 K，Pat 和 Barbara 以及我之外的更多的實體參加集會，這是有幫助的、中性的還是無幫助的呢？

I am Q'uo. We would suggest that you consider two factors in this regard. One is the preference of the other instruments that will be taking part in these sessions. The second being the ease of scheduling and carrying out any session when there are fewer entities to be considered.

我是 Q'uo。我們會建議你在這個方面考慮兩個因素。一個因素是其他的將會參加這些集會的器皿的偏好。第二個因素是，當有較少的實體被考慮的時候，安排與執行任何的集會的容易性。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: So it's neutral, as far as helpful or harmful, as far as you're concerned, and merely a question of logistics?

Carla：因此，它是中性的，在關於有幫助或者有害的範圍內，就你們關注的範圍，這僅僅是一個後勤方面的問題嗎？

I am Q'uo. For most of these entities, that would be correct. However, we do not wish to place ourselves in the position of one who judges. In some cases it would not be helpful to include additional entities.

我是 Q'uo。對於這些實體中的大多數人，那是正確的。然而，我們並不希望將我們自己放置在一個評判的實體的位置上。在一些情況中，包含額外的實體不會是有幫助的。

Carla: We shall inquire separately of anyone who wishes to join us before (inaudible), and we will most certainly take into full account the wishes of all three of us. Thank you.

Carla：我們將會在（聽不見）之前分別地詢問任何希望加入我們的人，我們將肯定會充分考慮所有我們三個人的希望。謝謝你們。

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

我是 Q'uo，再一次，我們感謝你，我的姐妹。在此刻有一個最後的問題嗎？

K: Not from me, thanks.

K：我沒有了，謝謝。

I am Q'uo, and we thank each again for this opportunity to blend our vibrations with yours and to speak to the heart of each entity in its desire to know more of that which you call the truth. We share that which is ours to give and share it with the hope that there will be some benefit to those present and to others that may eventually come in contact with this information. However, we share most centrally with a freedom and joy that we are able to walk a step or two with you upon your paths of learning and of service. This is a blessed and precious time for us. We cannot thank you enough for sharing it with us.

我是 Q'uo，我們再次感謝在座各位給予這個機會，讓我們的振動與你們的調和，並在每一個實體去知曉更多的你們稱之為真理的事物的渴望中向每一個實體的心發言。我們分享我們所要給予的事物，我們帶著這樣的希望分享它，我們希望對於那些在場的人以及其他的可能會最終接觸到這個資訊的人將會有某種益處。無論如何，我們最重要地是藉由一種自由與對於我們能夠在你們的學習與服務道路上與你們一起走幾步路的喜樂而分享。對我們來說，這是一段蒙福與珍貴的時光。我們再怎麼感謝你們與我們分享它也不為過。

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

我們是你們知曉的 Q'uo 群體，在此時，我們將離開這個團體。一如往常，我們在太一無限造物者的愛與光中離開各位。Adonai，我的朋友，Adonai。

September 20, 1990
1990-09-20 調音訓練

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and I greet each in the love and the light of the one infinite Creator. It is our privilege to join this group this evening in the work of the development of the instrument, each instrument always needing the exercise in order to develop those abilities to become aware of information and the continued refining of the perception of that which is available to be transmitted. Each instrument works with a certain set of parameters that are entirely personal in nature, being composed of those qualities which comprise the active personality, the means of perception which allow the interpretation of that which lies outside of the personality structure, and the unique way that each entity has of relating the self to the external environment.

我是 Q'uo，我在太一無限造物者的愛與光中向各位致意。我們很榮幸在今晚在發展器皿的工作中加入到這個團體，每一個器皿一直都需要練習以便於發展出那些察覺到資訊的能力，以及對可被取得以被傳遞的內容的感知進行持續性的精煉的能力。每一個器皿都是藉由一定的參數的設置來進行工作的，這些參數在特性上是完全個人性的，是有那些構成了活躍的人格的特性，允許對存在於人格構架之外的事物的詮釋的感知的途徑以及每一個實體所擁有的將自我與外部的環境關聯起來的獨一無二的方式所組成的。

These are basic components of any entity, and the one wishing to serve as an instrument will find that the nature of the personality, the means by which the external environment is perceived, and the bridge of relationship that is built between these inner and outer components are also those qualities which are utilized in the broadest fashion in the beginning work as an instrument and continue to be refined for as long as the entity desires to serve as an instrument. These are basic tools and this evening we would exercise this instrument and the one known as K as each attempts to broaden the ability to perceive that which we have to offer and to express it in a manner which is both clear and concise.

這些是任何實體的基本的組成，一個希望去作為一個器皿其服務的人將會發現，人格的特性、外部的環境藉由其被感覺到的途徑，以及在這些內部和外部組成部分之間的關係的橋樑，同樣也是那些在作為一個器皿的工作的開始就用最為寬廣的方式被利用的特性，只要實體渴望作為一個器皿服務，這些特性就會繼續被精煉。這些特性是基本的工具，今晚在每一個實體嘗試去拓寬去感受我們所要提供的事物並用一種既清晰又精確的方式將它表達出來的能力的時候，我們會訓練這個器皿以及被知曉為 K 的器皿。

At this time we would make our first attempt to speak this evening to the one known as K and would ask that this instrument continue in those practices which it has used previously in the tuning and in the challenging, paying special attention to the ability to sense our presence and to perceive a

somewhat more in detail or complex set of vibrational patterns which we shall attempt to transmit as concepts through this instrument this evening. At this time we would transfer this contact to the one known as K. I am Q'uo. 在此刻，我們會進行我們第一次的嘗試以在今晚向被知曉為 K 的實體發言，我們會請求這個器皿繼續它之前在調音以及在挑戰的過程中已經使用過的練習，並同時留心感知我們的在場的能力，以及感知我們將會在今晚嘗試通過這個器皿作為觀念傳遞的一套多少有些更為具體或者更為複雜的振動模式的能力。在此刻，我們將這個接觸轉移到被知曉為 K 的實體。我是 Q'uo。

(K channeling)

(K 傳訊)

(K's channeling is mostly inaudible.)

(K 的傳訊大部分是聽不見的。)

I am Q'uo, and greet you once again in love and in light through this instrument. It is our privilege this evening to continue to exercise more than one instrument, and we are grateful for this opportunity to be of service. It is also a joy to us to be able to walk for a time with you among that path on which we all continue at all times towards the great mystery. Though at times it may seem to you that you travel alone, we share ... on this path at all times ... same path as you. And if at times it may seem that we are far ahead of you, out of sight, out of reach, be sure that the separation is part of the illusion ... For we are with you at all times ... and you may ... exciting time ... focusing ... path ... This evening we wish to encourage you on ... difficulties along the path ... And at times it seems to each that the obstacles ... and you find yourself being stuck not knowing if the journey or yourself ... Feeling ... because ... We would like to assure you that this ... And as you gaze on the obstacles that seem urge you to be ... at such time ... Available to you ... may take various forms. There may be those such as ourselves who walk with you and are available for comfort and support ... Those companions with whom you walk day to day ... Other teachers and guides ... are aware ...

我是 Q'uo，我通過這個器皿在愛與光中再一次向你們致意。今晚繼續訓練多於一個器皿，這是我們的榮幸，我們對於這個進行服務的機會是感到感激的。能夠與你們一起在那條我們全體都在其上在所有的時刻都繼續向著那偉大的神秘前進的道路上同行一段時間，這對於我們同樣也是一種喜悅。雖然有時候在你們看起來似乎是，你們是獨自旅行的，我們分享.....在所有的時候在這條道路上.....與你們相同的道路。如果時常看起來似乎我們是在遠遠在你們前面，看不見，無法觸及的，請確信分離是這個幻象的一部分。因為我們在所有的時候都是和你們在一起的.....你們可以.....令人激動的時間.....聚焦.....道路.....今晚我們希望鼓勵你們在.....在道路上的困難.....時常在看起來似乎對於每一個人障礙物.....你發現你自己被卡住了，不知道是否旅程或者你自己.....感覺到.....因為.....我們想要讓你們確信，這.....當你們注視看起來似乎催促你成為.....的障礙物的時候.....在這樣的時候.....可以為你所取得.....可以採用各種各樣的形式。可能會有諸如我們自己之類的實體會與你們同行並可以為被用於安慰和支持.....那些你們日復一日與之同行的夥伴.....其他的老師和指導靈.....察覺到.....

(The rest of K's channeling was not transcribed.)
(K 的傳訊的其他的部分沒有被記錄。)

(Jim channeling)
(Jim 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time we would offer ourselves for any queries which those present may have for us. May we speak to a query at this time?

我是 Q'uo，我們通過這個器皿再一次在愛與光中向各位致意。在此刻我們會提供我們自己回答在場的人可能會向我們提出的任何的問。在此刻我們可以對一個問題發言嗎？

K: Do you have any suggestions for anything I can do improve the contact?
K：你們對於任何我能夠做以增強接觸的事情有任何建議嗎？

I am Q'uo, and I am aware of your query, my sister. As far as the actual practice of the vocal channeling is concerned, we are most pleased with your efforts. You have been able to perceive an increasingly more intricate series of thought concepts than previously, and we see this as a definite step forward in your practice of channeling. It is always well for any instrument to continue with the daily self examination that may take place in your meditative or quiet and thoughtful moments, so that those centers of energy upon which these contacts are based may offer to the contact the most purified and clarified balance of energies possible for each instrument. The balance for each instrument will, of course, be unique, for each instrument works upon the same centers but from a different perspective or point of view. Each instrument therefore has a certain set of balances of an internal nature which are necessary in order for the instrument to be able to release those cares and concerns of the day, as you call them, knowing that that which can be done, has been done to balance them and that they are being, shall we say, balanced in a steady and persistent manner. Other than this reminder, which we would offer to any instrument at any time, we feel that your work and your progress are most rapid, and we appreciate the dedication which you bring to this endeavor. It is quite obvious to us that this is an effort for which no effort will be spared.

我是 Q'uo，我理解了你的問題，我的姐妹。在實際的語音傳訊的練習所涉及的範圍內，我們對於你的努力是極其高興的。你已經能夠感受一系列比之前越來越更為複雜的想法的觀念了，我們將此視為在你對傳訊的練習中的一個明確的腳步。對於任何實體，繼續每天進行自我檢查，這是很好的，這種自我檢查可以在你的冥想的時刻或者安靜與思考的時刻中發生，這樣那些作為這些接觸的基礎的能量中心就可以向接觸提供對於每一個器皿有可能最為純淨與清晰的能量的平衡了。每一個器皿的平衡，當然，將會是獨一無二的，因為每一個器皿都會在相同的能量中心上，但卻從一個不同的遠景或者視角上進行工作。每一個器皿因此都擁有一定的平衡的設置，這種平衡是具有一種內在的特性的，為了讓器皿能夠

釋放那些，如你們對它們的稱呼一樣，生活的關注和擔憂，@並同時知曉能夠進行且已經被進行以平衡它們的事情，以及知曉它們正在用一種穩定且持續不斷的方式被，容我們說，平衡，這種平衡是必須的。除了這個我們會在任何時候向任何器皿提供的提醒之外，我們感覺到你的工作和你的進步是極其迅速的，我們感激你帶到這種努力的奉獻。這是一種努力，所有為其而進行的努力都不是多餘的。

Is there a further query?

有一個進一步的問題嗎？

K: No, that's all, we thank you.

K：沒有了，那就是全部，我們感謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)
(暫停)

I am Q'uo, and as it appears that we have accomplished the task set before us this evening, we again thank each for offering this opportunity to us and look forward for each such gathering. We shall take our leave of this group at this time, leaving each, as always, in the love and in the light of the infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo，因為看起來似乎我們已經完成了今晚在我們面前被設置的任務了，我們再一次為各位提供給我們這個機會而感謝各位，我們期待各樣的集會。我們將在此刻離開這個團體，我們一如既往在無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

September 23, 1990

1990-09-23 疾病與貧窮的意義

Group question: The question this evening has to do with the situation that many people find themselves in when they have either a disease that does not yield to any kind of healing, or, perhaps, they find themselves in a situation of poverty, where they seldom have enough money to meet their expenses and are always wondering where the next meal is coming from. Oftentimes, people will say to such a person, "If you only would remove certain blockages, allow yourself to be in a certain way, then you would have plenty of money, and you would have good health." The question this evening has to do with the possibility—is there a deeper meaning and purpose to some diseases and to some situations of poverty where the person might have another opportunity opened by that situation rather than looking to heal or cure that particular situation of poverty or ill health?

團體問題：今天晚上的問題是與很多人發現他們自己處於其中的情況有關的，他們要麼遇到一種無法因為任何類型的療愈而好轉的疾病，他們要麼也許發現他們自己處於一種貧窮的情況中，在其中他們很少擁有足夠的金錢來滿足他們的開支並一直擔心下一餐來自於何處。時常，人們將會對這樣一個人說，"只要你願意移除一定阻塞，並允許你自己處於一定的方式中，接下來你就會擁有大量的金錢，你就會擁有良好的健康。"今天晚上的問題是與這樣一種可能性有關的——一些疾病以及一些貧窮的情況會有一種更為深入的意義與目的嗎，在這些情況中除了尋求療愈或者治癒那種特定的貧窮或者健康不佳的情況之外，那個人可能擁有另一個因為那種情況而被開放的機會？

(Carla channeling)

(Carla 傳訊)

I am Q"uo. Greetings to this group in the love and the light of the one infinite Creator. Greetings and blessings and an infinity of love be with you. Let us pause for a moment with the sheer joy of sharing in your meditation and your company.

我是 Q"uo，在太一無限造物者的愛與光中向這個團體致意。致意、祝福並祝願無限的愛與你們同在。讓我們帶著在你們的冥想和你們的陪伴中進行分享的純粹喜悅暫停一會兒。

(Pause)

(暫停)

I am Q"uo. You are most kind to have allowed us this privilege. We are most happy to be asked to share our opinions and give what insight we have found to be so on the subject of the spiritual, or metaphysically correct, life necessarily being reflected in perfect physical health of the physical body complex, which is the vehicle for such a mentally, emotionally and spiritually whole and healthy individual. You notice that we segregated the body, that is, your physical vehicle, your personal animal, which has sacrificed its instinctual

life in order that it may house the self-conscious spirit that each of you is. It is not that there is not, within the illusion, a tie there that cannot be broken and have the physical vehicle sustain life. It is simply that who you are is not that which you see in the mirror. Who you are is not that which loved ones, friends and enemies recognize as you.

我是 Q,,uo。你們已經允許我們擁有這種榮幸，你們是極其好心的。在關於在物質身體複合體完美的身體健康中，也就是一個在心智上、情緒上以及靈性上是完整且健康的個體的載具中，需要被映射出來的靈性上的，或者在形而上學的方面是正確的生命方面，我們對於在這個主題上被請求分享我們的觀點並給予我們已經找到的洞見是極其高興的。你們注意到，我們對身體，也就是你的物質性載具進行了區分，你的物質性載具之所是的你的個人性的動物已經犧牲了它的本能性的生命，以便於它可以容納你們每個人之所是的有自我意識的靈性。這並不是說，在幻象中沒有一種讓物質性載具支持生命的無法被打斷的連接。這單純地是說，你之所是並不是你在鏡子中看到的那個事物。你之所是不是那個你所愛的人，你的朋友以及敵人認作是你的事物。

Your animal, having done its very best on your behalf, will surely die, and this is part of the necessary function of this vehicle, for your spirit has a great deal further to go than your physical vehicle can take you. You are beings finishing the evolution of your physical being, continuing your mental and emotional evolution, and either continuing, or just recognizing and just beginning your evolution in spirit. Paradoxically, this does not make you as you are less than one unique entity. However, it is well to gaze at the mechanical arrangement of body and spirit.

在你的動物已經為了你盡了它的全力之後，它將必定會死去，這是這個載具的必不可少的機能的一部分，因為相比你的物質性載具所能夠將你帶到的位置，你的靈性擁有遠遠更多的道路要去走。你是正在完成你的物質性存有的演化，並繼續你的心智和情緒上的演化的存有，你要麼繼續你在靈性中演化，要麼剛剛認出並剛剛開始你的靈性上演化。自相矛盾的是，這並不會讓你成為一個較不獨一無二的實體。無論如何，去注視身體和靈性在物理上的排列，這是很好的。

Much has already been said concerning the difference between mind and brain, and we will not belabor that point, but say only that in addition to the brain of a body, and the mind of the mental complex, there is a wisdom of the spiritual complex. Like the spiritual complex itself, it is not relative, it is absolute. It is that which is most deeply hidden within each of you, the true wisdom of spirit, the true compassion of spirit. A great deal of patience, purity and persistence is required that that spirit may awaken within you and become what it always has been without the knowledge of the conscious mind, that being your true, absolute and perfect self. As all things are one, so do all things in spirit occur perfectly, simultaneously and with joy. This includes any condition whatsoever.

在關於心智與大腦之間的區別的方面有大量的內容是已經被說過了，我們將不會在一點上囉嗦，但我們僅僅會說，除了一個身體的大腦以及心智複合體的大腦之外，會有靈性複合體的智慧。就好像靈性複合體自身一樣，它不是相對性的，它是絕對性的。它是那個被極其深入地隱藏於你們每個人內在之中的事物，是靈

性的真實的智慧，靈性真實的同情心。會有大量的耐心、純度以及堅持不懈是被需要的，這樣那種靈性可以在你們內在之中喚醒並在沒有表面意識的心智的知曉的情況下成為它已經就已經是的事物，也就是你的真實的、絕對的、完美的自我。萬物一體，因此，在靈性中的一切事物都是完美地、同時性地且帶著喜悅出現的。這包含了無論什麼任何情況。

Now, let us take these three parts of the unity of your being, and artificially separate them that we may gaze upon them separately, for there is no one answer to the question of healings occurring in body because they have occurred in mind or spirit. The body is an entity of instinct and reason. In the early stages it was called the tool-making animal. It, in and of itself, has a body wisdom. If, in the opinion of the wisdom of your own body, you have done harm to it, it will react to protect itself.

現在，讓我們拿起你的存有的整體的這三個部分，並人為地將它們分開，這樣我們就可以分別地注視它們了，因為對於在身體中發生的療愈的問題是沒有一個答案的，因為它們是已經在心智或者靈性中發生了。身體是一個具有本能與動機的實體。在早期階段，它被稱為製造工具的動物。它，在其內在及其自身，就擁有一種身體的智慧。如果，從你自己的身體的智慧的觀點來看，你已經對它產生傷害了，它將會做出反應來保護它自己。

Thusly, those who abuse their bodies in one way or another—and this is usually done because of an underactivation or overactivation of some point of energy entrance—the body will react by causing a necessity for the body to heal. Thus, you may see those who press themselves against the limits of substances which are harmful to the body becoming ill, because they need, in a simply bodily way, a rest. If there is that in the nature which is somewhat sensitive, the body can be put in many situations, one of which occurs to this instrument as malaria, during the building of the Panama canal. These illnesses are examples of illnesses which have to do with the bodily complex, for the most part, although it is always true that the mind can control the body to the point of which the mind is capable. Thus, the first kind of illness has absolutely nothing to do with anything but circumstance.

因此，那些用這樣或者那樣的方式虐待它們的身體的人——這通常是因為一種在能量入口的某個位置上的啟動不足或者過度啟動而被進行的——身體將會藉由讓身體產生出一種療愈的需要而做出反應。因此，你們可以看到，那些向著對身體有害的物質的限度擠壓它們自己的人會變得生病，因為在一個簡單的身體的方式上，它們需要一種休息。如果會有那種在屬性上是多少有些敏感性的事物，身體是能夠被放置在許多種情境之中的，一個發生在這個器皿身上的情況就是在建造巴拿馬運河期間的瘧疾。這些疾病是與身體複合體有關的疾病的例子，儘管在大多數情況下，心智是能夠在心智是有能力控制的範圍內控制身體的，這一直都是真實的。因此，第一種類型的疾病是除了與環境之外絕對與任何事物都沒有關係的。

As you gaze at the mental/emotional complex, we see that portion of the belief you have mentioned, that is, that the body is acting out the illness which is emotional or mental. Your people, and we speak of those who are

technologically advanced, have used the technology, not to free themselves from labor, but to become ever more enslaved by it. Light, which was to give leisure to the people of your planet, has been used to extend, artificially, daylight. Your particular physical vehicle is not designed to be a night hunter. Its diurnal rhythm is to wake with the sun and sleep with the darkness. When asked, this remarkably adaptable body will do its very, very best to support alternative diurnal cycles, but it is at its weakest when the schedule is not steady, that is, when there is no set time of being awake or of being asleep. This is very confusing to an animal which turns to the sun instinctively, and which controls its environment for its survival. Consequently, unless an entity has thought deeply about such a simple thing as attempting to remain upon a schedule of sleeping and awaking, an entity can induce a high degree of stress while seemingly not overworking, nor giving oneself enough time to rest.

當你們注視心智/情緒複合體的時候，我們看到那個你們以及提到的信念的部分，也就是說，身體是在將情緒或者心智的疾病表現出來。你們的人群，我們談及那些在科技上是先進的人群，已經使用科技，不是讓她們自己從辛苦勞作中解放出來，而是變得越來越多地被其所奴役了。燈本來是要給予你們的星球上的人閒暇的，燈卻已經被用來人為地延長白天了。你們特定的物質性載具不是被設計來成為一個夜間的獵手的。它的晝夜旋律是去日出而作，日落而息的。當被請求的時候，這個顯著地可適應的身體將會盡其所能來支持替代性的晝夜週期，但是當時間表是不穩定的時候，也就是說，當沒有固定的醒來的時間或者睡覺的時間的時候，它是處於它最虛弱的狀態的。對於一個本能性地轉向太陽，並為了它的生存而控制它的環境的動物，這是非常令人困惑的。因此，除非一個實體已經對於諸如嘗試去保持一個睡覺與醒來的時間表之類的一個簡單的事情進行過深入地思考了，一個實體是可以導致一種高強度的壓力，而同時在表面上既沒有過度工作，也沒有給予它自己足夠多的時間去休息。

There are many other stresses through which one may put the body because of concern of an overactive imagination of a personality that swings in its attitudes and needs to a greater extent than is comfortably handled by the physical vehicle. Thusly, it is quite obvious that in many cases the mind is the parent of the illness, and the illness is the acting out of that which was refused as catalyst by the mental/emotional complex of the self. There is the cancer of anger that grows upon itself. There are the lung diseases of those who have not said the words that they must say to be healthy, have not told the truths that must be told to be free of misunderstanding at a deep level in relationship. There is the acidic condition brought about by sheer overwork, which ruins your gastrointestinal tracts. Many are the illnesses that are the outworking of mental imbalance or emotional imbalance. We do not use the word unhappiness, because we, in our experience, have not found that concept helpful. Joy, not happiness, is a spiritual concept.

會有很多其他的壓力是一個人可能因為對於一種人格的過度活躍的想像力的關注而讓身體置於其中的，這種想像力會在它的態度和需要的方面在一個比被物質性載具舒適地掌握的程度的一個更大的程度上搖擺。因此，在很多情況中，非常明顯，心智是疾病的根源，疾病是將被自我的心智/情緒複合體作為催化劑拒絕

了的事物表現出來。那些並未說過它們必須要說出的言語以成為健康的人，對於那些尚未講述必須被講述的真理以免於在人際關係中在一個深入的層次上的誤解人，會有肺部的疾病。會有因為純粹的過度工作而被引發的酸性條件，它會毀壞你的胃腸道。很多疾病是心智上的不平衡或者情緒上的不平衡的外部表現。我們並沒有使用不高興這個詞語，因為，我們在我們的經驗中，尚未發現那個觀念是有用處的。喜悅，不是高興，是一個靈性上的觀念。

Because the mind and body are so closely linked in many diseases, they are indeed responsive to love. You may name any emotional or mental complex distortion that has caused illness that you wish, and we say to you that that is love, poorly expressed. But the mind is not closed, and consciousness is as creative as you allow it to be. Consequently, those who undertake, in healing, the will to health, and a faith that that which has been caused by their own minds" concerns can certainly be turned around, will indeed respond to positive suggestions. Indeed, the habit of saying anything whatsoever about the self or others that is judgmental is a harmful and unhealthful thing to do, both metaphysically, and physically.

因為心智和身體在很多的疾病中是如此緊密地聯繫在一起的，它們確實對於愛是敏感的。你們可以將任何已經引起了疾病的情緒或者心智複合體的扭曲稱作你希望的名字，我們對你們說，那種扭曲就是被糟糕地表達的愛。但是，心智不是被封閉起來的，意識就如同你允許它成為地一樣是有創造性的。因此，那些通過療愈承擔了對健康的意願以及這樣一種信心的人，它們將確實會回應正面性的建議，那種信心即，由它們自己的心智上的擔憂所造成的事物是肯定能夠被扭轉過來的。確實，在關於自己或者其他人的方面說無論什麼任何評判性的事情的習慣，同時在形而上學的方面和物質性方面，都是一種有害處且不健康的事情。

This is a large category. Many, many entities can, and are, healed because of a change in attitude, of a renewed passion for life, of the solving of the anguish which brought about the illness, the forgiving of the self and the proper attention to those things which this animal that has been so good to you may need that you are not giving it. You make sure that your pets have food that will give them what they need. Each entity is unique in that respect also, and it is only common sense to eat those things you feel are either good to eat, or in the case of those who have so many allergies they cannot find foods to which they are not allergic, those to which they are least sensitive.

這是一個巨大的類別。很多很多實體因為在態度中的一種改變，因為一種煥然一新的對生命的熱情，因為解決了引發了疾病的苦悶，對自我的寬恕以及對那些這個已經對你如此好的動物可能需要但你卻沒有給予它的事情的適當的留心而能夠被療愈且已經被療愈了。你們確信你們的寵物會擁有食物，食物將會給予它們所需要的事物。每一個實體在那個方面同樣也是獨一無二的，要麼吃那些你感覺到有益處去吃的食物，要麼在那些有如此多的過敏反應的人的情況中，它們無法找到它們對其不過敏的食物，它們對其最不敏感的食物，這僅僅是常識。

The third category is the one of spirit, and the cause of so many entities neglecting this portion of the characteristics of healing [is that they] think of the spirit as that which is in the same relativistic configuration with regard to

this illusion as the mind/emotional complex, and the body complex. Such entities, though spiritual, have not grasped that each entity is absolute. What you see, and hear, and taste and touch will die. What you are, if you think of yourself as your body, will die. All illness is healed by the entrance into larger life, if it be done in a natural manner, that is, if one lets nature use its wisdom, and spirit, its decision making ability.

第三個類別是靈性的類別，如此多的實體忽視了療愈的特性的這個部分的原因是，它們認為靈性在關於這個幻象的方面是處於與心智/情緒複合體以及身體複合體一樣的共同相對性的配置之中的。這樣的實體，雖然是靈性的，卻並未瞭解，每一個實體都是絕對的。你們所看到、聽到、嘗到以及觸碰的事物都將會消逝。如果你將你自己視為你的身體的話，你之所是將會消逝。一種疾病是被進入到更大的生命而被療愈的，如果它是用一種自然而然的方式被進行的話，也就是說，如果一個人讓本性擁有它的智慧、靈性以及它做決定的能力的話。

It is not only those who have come to this planet to help with the harvest that have, with the aid of the greater Self, which is Love, the one great original Thought, planned the difficulties and limitations, as subjectively perceived by the entity within the incarnation. These have been set forth for a reason. Most of the entities upon this planet are capable of graduation from this density to the next—are capable, if they wish to make difficult choices of learning the last lessons of unconditional love that they can learn while in this illusion. They have had their part, you have had your part in planning just those things you may bewail the most, because if you consider it carefully you will see that your intense periods of learning have so often coincided with intense periods of discomfort, anguish and pain. It is not altogether false that an artist suffers, and from his suffering makes beauty, for that is the way of spirit.

不僅僅是那些已經來到這個行星上來幫助這個行星的收割的人已經，在高我、也就是愛、那一個偉大的原初的想法的幫助下，規劃了困難和局限性，如同在主觀上被在頭身中的實體感覺到的一樣。這些困難和局限性已經被產生出來是有一個原因的。在這個星球上的大多數實體都有能力從這個密度畢業到下一個密度——如果他們希望做出學會它們在處於這個幻象中的時候能夠學會的無條件的愛的最後的課程的困難的選擇的話，它們是有能力畢業的。在規劃那些你們可能會最為悲歎的事情的過程中，它們已經擁有它們的角色，你們已經擁有你們的角色了，因為如果你們仔細考慮它的話，你們將會看到你們沉重的學習的時期如此經常地與強烈的不舒服、苦悶與痛苦的時期是重合的。一個藝術家受苦，並從它的苦難中產生出了美麗，這並不是完全錯誤的，因為那就是靈性的方式。

The goal of spirit is not happiness, for that suggests a static, unmoving self, comfortable, and unchanging. Evolution suggests continual change, continual new learning, and continual dropping off of that which is no longer helpful in the process of spiritual evolution. Thus, in order to distract them, or in some way focus them away from the mundane and everyday world, many entities choose to incarnate with illnesses, diseases and unhealthful situations of mind also, that are deemed necessary by the self and the greater Self, in order to give to the pilgrim the best possible chance of learning the lessons, of having the realizations and the transformations occur, that you yourself felt

were needed. 靈性的目標不是快樂，因為那暗示了一種靜止的、不移動的自我，舒適的，不改變的。演化暗示了持續的改變，持續的新的學習，以及持續的丟棄在靈性演化的過程中不再有幫助的事物。因此，為了要讓它們轉移注意力，或者以某種方式不再聚焦於那個世俗的，日常生活的世界，很多實體都選擇帶著疾病、病痛，同樣還有心智的不健康的狀況投生，為了給予朝聖者有可能最的機會學習課程、並讓你自己感覺到是被需要的領悟和轉變發生，這是被自我以及高我視為是有必要的。

Consequently, if repeated and earnest attempts are made in a single-minded and careful manner, and poverty does not open to riches, or ill health to heartiness, it is then that one must look at one's situation. The first realization is that this is a relativistic illusion. For instance, each in this circle is unwealthy; one, extremely unwealthy, others closer to being comfortable and without worry, but not close enough to avoid difficulty when unexpected expenses occur. Why would we, and you, sometimes choose such situations? What have they to teach us? In a relativistic world, a simple geographical move to any of your civilizations that contains a large majority of people who do not have enough to eat, or a place to sleep, will indicate that even those in this culture that consider themselves the poorest are seen as rich by those who have even less. To one who is dying, an illness that does not kill does not seem serious. To one who has a non-killing disease, but one which limits, those who are able to move around without limitation seem healthy.

因此，如果重複且真誠的嘗試是一種一心一意且小心謹慎的方式被嘗試，而貧窮並未向著富裕開放，**健康不佳也未向著熱心 (heartiness) 開放**，就是在那個時候，一個人必須去檢查它的情況了。首先的領悟是，這是一個相對性的幻象。舉個例子，每一個在這個圈子裏的人都是不富有的，一個人是極度不富有的，其他人是更加接近舒適和沒有憂慮，但卻不是足夠接近在未被預料到的花費發生的時候去避免困難的。為什麼我們，和你們，有時候會選擇這樣的情況呢？它們有什麼要教導我們的呢？在一個相對性的世界中，一次簡單的移動到你們的文明中的任何包含了大多數的並不擁有足夠的食物或者擁有一個睡覺的地方的人的文明，就將會表明，甚至那些在這個文化中認為他們自己是最貧窮的人都會被那些擁有甚至更少的人視為是富有的。對於一個臨死的人，一種並不致命的疾病看起來似乎並不是嚴重的。對於一個擁有一種不致命的疾病，而卻擁有限制的人，那些能夠在沒有限制的情況下四處移動的人看起來似乎是健康的。

When preincarnative choice has given to you a difficulty, have faith that you are a spirit advanced enough to participate in your own destiny, that occurrences do not happen simply by chance, that the seeming poverty, the seeming limitation, the seeming difficulty, the seeming illness, is also a forthright aid in setting up a circumstance in which a lesson of love can be learned under adverse conditions. Yours is the last density with truly adverse conditions for the positive, or service-to-others oriented person. Only in this density, the density of choice, does this occur. Know then, that that which is in front of you is not more than you can work with, is not that which defeats; you would not program that for yourself. But you are stretching yourself, because

you wish to change, you wish to become even more polarized in love and service to the Creator and others than you are now. There may be a lesson to learn, there may be a part of service that you chose that could not be achieved in any other way, given the uniqueness of your person, the uniqueness of your character. Consequently, there are illnesses, limitations and what seems to be a grinding and degrading poverty, that may be seen, only in a spiritual sense, as challenges, rather than difficulties; as chances to learn, rather than sentences of condemnation.

當投生前的選擇已經給予了你一個困難的時候，有信心你是一個足夠先進以參與到你自己的命運之中的靈體，那個遭遇並不是單純地偶然發生的，那個在表面上的貧窮、在表面上的限制，在表面上的困難，在表面上的疾病，同樣也是在設置一個在其中一門愛的課程可以在不利的情況下被學會的環境的方面的一個直接的幫助。你們的密度是最後的真正帶有對於正面性的、或者服務他人導向的人的不利情況的密度。僅僅是在這個密度中，在這個選擇的密度中，這才會發生。接下來請知曉，在你們面前的事物，並不是比你能夠與之一同工作的事物要更大的，並不是那個會打敗你的事物，否則你就不會為你自己規劃那個事物了。但是你正在拉伸你自己，因為你希望改變，你希望在對造物者和其他人的愛和服務中變得比你現在很大地被極化。可能會有一個要去學習的課程，可能會有你選擇的服務的一部分是無法用任何其他的方式被取得的，考慮到你的個人的獨特性，以及你的性格的獨特性。因此，會有疾病、限制以及看起來似乎是一種折磨人的、令人羞恥的貧窮，僅僅是從一個靈性的意義上，它們可以被視為是挑戰，而不是困難，被視為是學習的機會，而不是帶有定罪的判決。

It is well, when one is gazing within at one's situation, to consider all three possibilities. First, give the body what it is asking for. If you are still ill, if you have worked hard and are still poor, offer to the mind the opportunity of thinking carefully about the possible healing of this sorrow of self by a change in attitude, a change in the way you treat the body that has been so good to you. And if these things are tried, in all sincerity, persistently, and yield nothing, try the assumption that this situation, though seemingly negative within the illusion, is the very cornerstone of your evolution in spirit. The lesson there will be learned during the suffering, the pain, the anguish of learning, and change, and the transformation of the self.

當一個人正在內在之中注視著它的情況時候，去考慮所有這三種可能性，這是很好的。首先，給予身體它正在請求的事物。如果你仍舊是生病的，如果你已經努力工作了並仍舊是貧窮的，向心智提供機會去仔細思考，藉由一種在態度中的改變，一種在你對待這個已經對你如此之好的身體的方式上的改變，來對這種對自我的憂傷進行有可能的療愈。如果這些事情都藉由全然的真誠，且堅持不懈地被嘗過了，而卻沒有任何作用，嘗試去假設，這個情況，雖然在幻象中看起來似乎是負面性的，卻恰恰就是你在靈性中的演化的基石。在受苦、痛苦、學習的苦悶、改變以及自我的轉變之中，將會有被學會的事物。

Can it possibly feel good for the felled tree trunk to be hollowed out? Yet, if it is not hollowed out, it cannot be the canoe, it cannot carry anyone anywhere. So, too, are lessons unique. You seek in yourself a hollowing out of those petty concerns that you cannot afford if you wish to be open to spiritual evolution.

有可能對於倒下的樹木被掏空感覺良好嗎？然而，如果它不被掏空，它是無法成為獨木舟的，它無法帶著任何人到任何地方。因此，課程同樣也是獨一無二的。你在你自己內在之中尋求一種對那些瑣屑的憂慮的清空，如果你希望向著靈性的演化開放，這些瑣屑的憂慮是你無法擔負的。

Certainly, do all that you can to maximize the use of the vehicle that you have. But gaze beyond that. If you are a player of a violin, and you begin to get fingers that are numb, a doctor will say to you that you are holding the instrument incorrectly, and are causing some nerve condition. Pills and treatments will ensue. If that does not cure the difficulties of the hand, gaze within and see if the mind enjoys what it is doing. If it does, and affirms so in a persistent manner, and there is still the pain when playing the instrument, the situation may well be preincarnatively chosen in order that your path of service may be changed to another direction, another impetus, perhaps one better served to the deeper gifts of your unique self.

肯定地，做所有你能夠做的事情來最大化利用你所擁有的載具。但是，目光放遠一些。如果你是一個拉小提琴的人，你開始感覺手指麻木了，一個醫生將會對你說，你正在不正確地使用器皿，並正在引起某種神經的病痛。藥物和治療將會跟著發生。如果那並沒有治癒手部的困難，注視內在之中並看看是否心智喜歡它正在做的事情。如果它喜歡，並用一種堅持不懈的方式肯定如此，且在彈奏樂器的時候將會仍舊有痛苦，那個情況很有可能是在投生前被選擇的，以便於你的高爐可以被轉向另一個方向，另一個推動力，也許是一條更好地服務於你獨一無二的自我的更為深入的禮物的道路。

In any case whatsoever, release all fear, fear of the illness or the limitation; fear of the stigma this may bring upon you; fear of what others may say as they misunderstand you. All of these things are as nothing to one who is paying attention to that source of information that is by far the most reliable, that is, the self. As always, daily, persistent meditation, acting upon those new points of view that this meditation inevitably brings, and praising and thanking the infinite One for this opportunity to break the walls of previous misunderstandings within yourself, no matter how small. Here is your opportunity to gaze steadily at the illusion until it blinks. Do not accept any negative explanation or condemnation. Take it not in.

在無論什麼任何情況中，釋放所有的恐懼，對疾病或者對限制的恐懼，對於這可能帶給你的恥辱的恐懼，對於其他人可能會在它們誤解你的時候會說的事情的恐懼。對於一個正在留心那個遠遠最為可靠的資訊的源頭，也就是自我，的人，所有這些事情什麼都不是。一如既往，每天，堅持不懈的冥想，基於這種冥想會無可避免地帶來的那些新的觀點行動，為這個去打破在你自己內在之中的之前的誤解的牆壁的機會，無論這個機會多麼小，而讚美和感謝無限太一。在這裏有你去穩定地注視幻象的機會，一直到它眨眼為止。不要接受任何負面性的解釋或者定罪。不要接受它。

You are engaged in walking a path of spirit, the mind and body in complete cooperation, from before the beginning of this incarnation. You chose the physical vehicle you now have. You chose preexisting, usually genetically

caused, in the eyes of the world, physical vehicles that may seem, in the case of preincarnative choices which are challenging, that your body has betrayed you. This is never so. The body that you have is second density. It will do anything it can for you. It loves you. It accepted you. It wishes to do what you wish it to do. Sometimes it cannot, because you chose this situation at this time.

從這次投生的開始，你正在從事一條靈性、心智和身體完全合作的道路。你選擇了你現在擁有的物質性載具。在挑戰性的投生前的選擇的情況中，你選擇了在世俗的眼中通常是在基因的方面造成，提前存在的物質性載具，這個載具可能看起來似乎是，你的身體背叛了你。從來都不是這樣子的。你所擁有的身體是第二密度的。它將會做它能夠為你做的任何事情。它愛你。它接受你。它希望你做你希望它去做的事情。有時候，因為在此刻你選擇的這個情況，它無法做你希望它做的事情。

You will move from these words to the many other situations that are criticized as being those of failure of some kind. Take them to heart and have courage and faith, and the will to learn that which you came here to learn; the will to love ever more purely; the will to allow the pettiness of humanity gradually to depart from you as water from a pitcher, that you are an empty vessel at last for the love and the light of the one infinite Creator as expressed through the gifts manifested by you in greater and greater understanding of the true goals of this life of choice.

你將會從這些言語移動到很多其他的被批評為某種類型的失敗的情況。將它們帶到心中，鼓起勇氣並有信心，樂意於去學習你來到這裏來學習的事物，樂意於去越來越純淨地愛，樂意於允許人類的瑣屑的事物逐漸從你身上脫落，就好像水從一個水罐中倒出一樣，這樣當太一無限造物者的愛與光通過被你顯化出來的禮物並在越來越大的對這次選擇的生命的真實的目標的理解中被表達出來的時候，你終於是太一無限造物者的愛與光的空空的器皿了。

At this time, we would, with some embarrassment, apologize for speaking longer than the thirty minutes this instrument requested of us. Unfortunately, neither this instrument nor us understands time very well. We leave this instrument in love and light, and transfer to the one known as Jim. I am Q"uo. 在此刻，我們會帶著某種窘迫，為發言超過了這個器皿要求我們的三十分鐘而抱歉。不幸的是，這個器皿和我們都不是非常好地理解時間。我們在愛與光中離開這個器皿，並轉移到被知曉為 *Jim* 的實體。我是 Q"uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and I greet each again in love and light through this instrument. At this time it is our privilege to offer ourselves in potential response to queries. We take great pleasure in being able to speak directly to your concerns if there are any questions at this time. May we begin with the first one?

我是 Q"uo，我通過這個器皿再一次在愛與光中向各位致意。在此刻我們很榮幸提供我們自己來回答潛在的問題。我們對於能夠直接談及你們的關注點而感到高

興，如果在此刻有任何的問題的話。我們可以用第一個問題開始嗎？

Carla: Q"uo, I find myself in a situation where physically I am completely disabled; mentally, I'm adequate; spiritually, I'm an emotional slob. I was having a conversation with the instrument this afternoon in which I was discussing being, rather than doing. This, I feel, is one (inaudible) I was sidelined completely, because it is (inaudible) for me (inaudible) to be, and that means I have to channel (inaudible). Yet, at this exact moment in time, as (inaudible) in the illusion, I am feeling more and more to do, and I like doing things, in fact, it thrills me (inaudible), to do useful things, although I am an invalid. Even the instrument, who has a (inaudible) viewpoint, felt I would (inaudible), if there was one person left who asked me for help. I would never be able to ignore a request for help.

Carla : Q"uo，我發現我自己處於一種情況中，在其中我在身體上是完全不中用的，在心智上，我是勝任的，在靈性上，我是一個情緒上的笨蛋。我在這個下午與這個器皿進行了一場談話，在其中我正在談及存在而不是行動。我感覺到這是一個我完全靠邊站的（聽不見），因為它是（聽不見）對於我（聽不見）去存在，那意味著我必須傳訊（聽不見）。而就在此刻，當（聽不見）在幻象中，我正在越來越多地感覺到去做事情，我喜歡做事情，實際上，做有用處事情讓我感到刺激（聽不見），雖然我是一個病人。甚至這個器皿，它擁有一種（聽不見），它感覺到我會（聽不見），如果有一個人留下來向我請求幫助的話。我永遠無法忽略一個對於幫助的請求。

This means, and I do accept this entity"s (inaudible). I am confused. Can one be, and do? Or need there be set aside a time for experientially feeling the nakedness of being with no props, no one moving, nothing to distract the self from (inaudible) meditation, but (inaudible). Which of these two options is more appropriate? Any comments that you can make at this point would be helpful. I don"t think I can be more confused than I am.

這意味著，我確實接受了這個實體的（聽不見）。我感到困惑。一個人能夠成為並行動嗎？或者需要有一個時間被留出來以在經驗上感覺到存在的裸露，沒有後援，沒有一個行動，沒有任何事情讓自我從（聽不見）冥想分心，但是（聽不見）。這兩個觀點中哪一個是更加合適的呢？在這一點上你們能夠做出的任何評論都會是有幫助的。我並不認為我能夠比我現在更加困惑了。

I am Q"uo, and we feel that we have a grasp of your query, my sister. You have two desires: to be, without adornment; and to be helpful, to others. One concerns, it would seem, only the self. The other concerns, it would seem, only others. It is true that your nature is of that kind which seeks to give where there is need, and seeks little in return, if anything is sought, for such actions. On one level of understanding, it could be said that a choice must be made, for one desire to be fulfilled and the other to be dropped.

我是 Q"uo，我們感覺到我們理解了你的問題了，我的姐妹。你擁有兩個渴望：存在，而沒有虛飾，以及對其他人是有幫助的。一個關注，看起來似乎，僅僅是自我。另一個關注，看起來似乎，僅僅是其他人。你的本性是那種在有需要的位元 置尋求去給予，並不求回報的類型，如果有任何事物被尋求以取得這樣的行為的

話。在一個理解的層次上，可以說一個選擇必須被做出，因為一個渴望要被實現，另一個渴望就要被丟下。

However, rather than dwell upon this more shallow interpretation of your question, we would suggest that what you seek in the heart of your being is how to be in the presence of the one Creator in all your life experience. This, of course, is a product of the attitude, the motivation, the initial impulse for all that occurs in your life pattern.

然而，與其停留在這個對你的問題的更為膚淺的解釋上，我們寧可建議，你在存有的核心中尋求的事物，是如何在你所有的生命體驗中都處於太一造物者的臨在之中。這，當然是一個態度、動機以及對於在你的生命模式中所有發生的事情的初始的推動力的產物。

Thus, we do not see the query as one which needs to make a choice between being and doing, but that which seeks an attitude of being filled with the presence of the one Creator, so that the moment is sufficient unto itself, and that as you exist in that moment that is ever-present, that which is appropriate for you to be or do will present itself to you without question. This attitude is that gift of grace which all seekers seek and revere, yet achieve not so much by ritual, by action, by prayer, or by any activity. It is rather that which is born in its own time through the persistent exercise of desire to know the truth.

因此，我們並沒有將這個問題視為是一個需要在存在和行動之間做出一個選擇的問題，而是尋求一種用太一造物者的臨在填滿的態度的問題，這樣那個時刻在其自身就是充足的了，當你存在於那個一直臨在的時刻之中的時候，是存在還是行動，那個適合於你的事情將將其自身毫無疑問地呈現給你。這個態度是所有尋求者尋求並崇敬，而卻不會藉由儀式、藉由行動、藉由祈禱、或者藉由任何的活動如此多地實現的恩典的禮物。毋寧說，它是通過對知曉真理的渴望的堅持不懈的實踐而在它自己的時刻被誕生出來的。

This path of the pilgrim is the path which all walk. There is much effort expended physically, mentally, emotionally and spiritually as the table is prepared for the guest of great honor. No one knows when that guest shall walk through one's door. Thus, it is well to be prepared at all times as best as one can be.

這條朝聖者的道路就是所有人都走在其上的道路。在桌子為了具有極大榮耀的客人而被準備好時候，會有大量努力在身體上、心智上、情緒上以及靈性上被花費了。沒有一個人知道什麼時候客人將會走過它的門。因此，在所有的時候都盡其所能地做好準備，這是很好的。

We have no clear cut answer for you, my sister, but offer these words in the hope that they will show a small light upon your journey upon which you may focus your attention in the hope that that light shall grow in brightness and in strength to illuminate ever more clearly and carefully the placement of the next step upon this path.

我們並沒有清楚明瞭的答案給你，我的姐妹，但我們提供這些言語以期待，它們將會在你的旅程上展現出一點小小的光亮，你可以將你的注意力聚焦在其上以希

望那個觀念將會在亮度和強度上逐漸增長，以越來越清晰且仔細地照亮在這條道路上的下一步的落腳處。

Is there a further query, my sister?
我的姐妹，有一個進一步的問題嗎？

Carla: No, my brother, that answer was as light as the sun, and I have no more questions.

Carla：沒有了，我的兄弟，那個回答就好像太陽一樣地明亮，我沒有更多的問題了。

I am Q"uo, and we thank you for the opportunity to serve. Is there another query?

我是 Q"uo，我們為服務的機會而感謝你。有另一個問題嗎？

Carla: I have a question, that I'm curious about, because it hasn't happened to me exactly, I always (inaudible) somehow had half a jar of peanut butter to eat. Why do people choose the experience (inaudible)?

Carla：我有一個問題，我很好奇，因為它並未發生在我身上，我已經(聽不見)以某種方式擁有了半罐子的花生醬要吃。為什麼人們選擇體驗(聽不見)？

I am Q"uo, and am aware of your query, my sister. The choices that lead an entity into that situation which you call the deprivation, the poverty...

我是 Q"uo，我理解了你的問題，我的姐妹。那個使得一個實體進入到你稱之為剝奪、貧窮的情況中的選擇.....

Carla: The starving.

Carla：挨餓。

... and yes, indeed, that which is disease and starving among your peoples of your planet, is a placing, if we may use a phrase, of the nose to the grindstone in a fashion which cannot help but gain the attention. It is a situation in which many entities find themselves at this time. When life is tenuous, and of such difficulty that one is always forced to attend to basic needs, then there is also the opportunity to discover basic principles, of either that which you call service to others, or service to self. Deprivation upon all levels on which it occurs is that catalyst which forces the attention and the decision-making process to choose, each moment of your existence, how one will be, how one shall respond. The nature of the entity is signed with each choice. Thus, this looking into the mirror is as basic in its brutal honesty as is possible to achieve within your third density illusion, that illusion which is already so full of catalyst for all that inhabit it. Trauma teaches, oh, so well, for it does not allow the attention to waver.

.....是的，確實，在你們的星球上的人群中間的疾病與挨餓，是用一種會情不自禁地取得注意力的方式不斷折磨它自己，如果我們可以使用這樣一個短語的話。它是一個在其中很多實體會在這個時刻找到他們自己的情況。當生命是匱乏的時

候，一個人就會因為這樣困難一直被迫去留心基本的需要，接下來，就會同樣有機會去發現基本原則，要麼是你們稱之為服務他人，要麼是服務自我的基本的原則。在所有的剝奪在其上發生的層次上，剝奪都是會強迫注意力和做決定的過程做出選擇的催化劑，這種選擇即在你的存在性的每一刻，選擇一個人將會如何成為，一個人將會如何回應。實體的特性就是藉由每一個選擇而被加上了記號的。因此，這種注視鏡子在其殘忍的真誠之中是盡可能地基礎性的，以在你們的第三密度的幻象中取得那個對於所有居住在其中的人已經如此充滿了催化劑的幻象。創傷，哦，如此之好地教導了，因為它並不允許注意力搖擺。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Just one. If I took an AIDS patient into my home and my heart, and gave that patient the love which I have in such abundance, could that love heal?

Carla：僅僅有一個問題。如果我將一個愛滋病人帶到我家並帶到我的心中，且給予那個病人我如此豐盛地擁有的愛，那種愛能夠療愈嗎？

I am Q"uo, and am aware of your query, my sister. Love, freely given, always helps to heal any wound. However, that entity which is in need of the healing is the one which must accept, seek and accept, love into its own life pattern, and that love which it seeks is the love given from self to self. We speak of the entity that has put itself in a situation from which it may only escape when it unlocks its door. Efforts of others await as resources, but may be allowed through that door when that entity opens that door.

我是 Q"uo，我理解了你的問題，我的姐妹。被自由給予的愛，一直都會有助於對任何的創傷的療愈。然而，那個需要療愈的實體是那個必須接納、尋求並接納、愛進入到它自己的生命模式中的實體，那種它尋求的愛就是被自我給予自我的愛。我們談及已經將它自己放置在一個情況中的實體，當它打開它的門的時候，它可能僅僅逃避那個情況。其他人的努力使作為資源而等待著的，當實體打開那扇門的時候，其他人的努力就可能會被允許通過那扇門了。

The riddle of the key is the riddle that each must answer. Each entity has doors and walls built by its own hands. The life is given as the opportunity to open doors, to open windows, to move through these doors, to see light through windows. Thus, though one may wish to give all one has to another, the success of the giving will depend upon the other.

關於鑰匙的謎題是每一個人都必須回答的謎題。每一個實體都有用它自己的手建造的門與牆。生命作為機會被給予以開打門，打開窗戶，以穿越這些牆，以看到光通過窗戶。因此，雖然一個人可能會希望將它擁有的全部都給予另一個人，這種給予的成功將取決於另一個人。

Is there a further query, my sister.

我的姐妹，有一個進一步的問題嗎？

Carla: No, I truly am done, and I want to thank you for (inaudible).

Carla : 沒有了，我真的問完了，我想要感謝你們，為（聽不見）。

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

我是 Q"uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

K: I have none this evening.

K : 今晚我沒有任何問題。

In that case it seems that we have found that for which we have been not so diligently seeking, the end of our speaking. We enjoy greatly this opportunity to speak with you, if you had not guessed as much, and we thank you for being patient with our many words, and with our growing sense of humor, we hope, through this instrument. At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q"uo. Adonai, my friends. Adonai.

在那種情況中，看起來我們已經找到了我們尚未如此勤奮地尋求的事物，即我們的發言的結束了。我們極其喜歡這個與你們發言的機會，如果你們尚未那樣多地猜測到的話，我通過這個器皿，為你們對我們的許多的言語，以及我們希望的，我們不斷增長的幽默感的耐心而感謝你們。在此刻，我們將離開這個器皿和這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo。Adonai，我的朋友們。Adonai。

September 30, 1990

1990-09-30 實踐理想的困難

Group question: The question this evening has to do with why is it so difficult when we have ideals that we believe in: that God is love, that all are One, and different interpretations of how we would treat people using these ideals. Why is it so difficult to keep that ideal foremost in our mind? Why do we find ourselves slipping and having negatively oriented thoughts, talking to ourselves and others in negative terms, rather than living up to those ideals which we cherish?

團體問題：今天晚上的問題是與為什麼當我們擁有我們相信的理想的時候它會如此之困難，以及對我們會如何使用這些理想來與人打交道的方面的不同的解釋有關的，這些理想即神是愛，萬物是一體的。為什麼要將那個理想放在我們的頭腦中的首要的位置是如此困難的？為什麼我們發現我們自己會偏移，擁有負面性導向的想法，用負面性的方式對我們自己和其他人發言，而不是依照那些我們所珍視的理想而活呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. Greetings to each of you in the love and the light of the one infinite Creator. It is such a pleasure to share this meditation with you. We cannot express the joy it gives us to welcome those who are not new to this group and those who are new, especially the one known as S, the one known as B. We bless each, send love to each, and thank each for calling us to share our fallible opinions with you. We do not, in any way, shape or form, declare ourselves to be infallible, and ask you please to use your discrimination in listening not only to our words, but to all words, for the truth you shall recognize as though you remembered it, and it shall resonate within your being. That is your truth. Other truths may be other people's truths, but they are not yours. So let them not be a stumbling block in your life, but be straightforward, and to the best of your best ability work upon your own path, and your own truth.

我是 Q'uo。在太一無限造物者的愛與光中向你們各位致意。與你們分享這個冥想，這是一種如此的快樂。我們無法表達它給予我們的喜悅來歡迎對於這個團體並非新人的那些人，以及對於這個團體是新人的人，尤其是被知曉為 S 的實體，被知曉為 B 的實體。我們祝福每一個人，向每一個人送出愛，並為你們呼喚我們來與你們分享我們容易犯錯的觀點而感謝每一位。我們絕不會，用任何的形式或者方式，宣稱我們自己是不會犯錯的，我們請你們不僅僅在聆聽我們的言語，同樣也在聆聽所有的言語的時候，使用你們的分辨力，因為真理你們將會認出來的事物，就好像你回憶起它了一樣，它將會在你的存在內在之中有共鳴。那就是你的真理了。其他的真理可能是其他人的真理，但是它們不是你的真理。因此，不要讓它們成為在你的生命中的絆腳石，而是在你自己的道路上一直向前，並盡力最佳的能力在你自己的道路上以及你自己的真理上進行工作。

And that is what we shall speak of this evening, for you ask us to speak about

how it is that a pilgrim may know to a nicety the various names appropriate to a situation, yet be quite unable to halt the self from speaking amiss or acting inappropriately according to subjectively perceived rules of conduct. We shall have to do some groundwork first, so please excuse us if we seem to be a bit off the subject; we simply must move into it from a larger viewpoint than one life, one will or one circumstance.

那就是我們將在今晚談及的事物了，因為你們請我們談論是因為什麼原因一個朝聖者可能知曉適合於一個情況的各種各樣的名字的微妙差別，而卻相當沒有能力根據主觀上被感覺到的行為的規範去讓自我停止不適當的說話或者不合適的行為。我們將必須首先進行某種基礎的工作，因此，如果我們看起來似乎有一點偏離主題了，請原諒我們，我們單純地必須從一個比一個生命、一個意志或者一個情況更大的一個視角來進入它。

Each of you is quite familiar with the fact that the Creator was generous and brave and foolhardy enough to give to His own creation free will. Each of you, and each of us, are the creations and the children of the Father, and as the Creator has its nurturing side, the Father/Mother perhaps would be a way more appropriate, to your species, to speak of infinite intelligence. In truth, the Creator is Love Itself, which is father, and mother, and all.

你們每一個人都相當熟悉這樣一個事實，造物者是足夠慷慨的、勇敢的且有勇無謀的，以至於賦予了他自己的造物自由意志。你們每一個人，我們每一個人，都是天父的造物和孩子，如同造物者擁有祂的滋養性的面向一樣，對於你們的物種、天父/聖母，也許會是一個更為合適的談及智慧無限的方式。實際上，造物者就是愛其自身，祂是父親、母親以及一切。

Now, each of you is created of this love. Consequently, there has never been an unworthy spirit incarnate upon this planet which you now enjoy, for through all behaviors the birthright of your creation remains, as it must, precisely the same. That which is of love does not change, go away, or run out. You were love when you were created, before all that you see of the cosmos. You are love now, in the midst of this heavy illusion, and you always shall be love, until at last you return to Love Itself, and become truly one once more with the source, the alpha and the omega of all that there is.

現在，你們每個人都確實是由這種愛創造出來的。因此，永遠都不會有一個無價值的靈體投生在你們現在所享受的這個地球上，因為儘管有各種行為舉止，你們的造物的天賦權力依舊是完全相同的，如它必須完全相同一樣。愛之所是不會改變，消失或者耗盡。在你們被創造的時候，在所有你們看到的宇宙之前，你們就是愛了。你們現在是愛，在這個沉重的幻象之中，你們將一直是愛，一直到最終你們返回到愛其自身，並真正再一次與源頭，與一切萬有的阿爾法和歐米伽合一。

There is, however, another portion to your being. It was impossible to create a manifestation out of love, for there is no motivation, ambition or curiosity in love. There is, however, in the first distortion of love, which is free will. By the use of free will the Creator chose to allow a small portion of its infinity, if this non-concept may suffice, to fly apart in sparks of love. Free will was bonded to each spark, free will being as absolute as love, and its antithesis; that is, free

will is never the same, while love is always the same. 然而，你的存有還有另一個部分。要從愛創造出一個顯化，這是不可能的，因為在愛中沒有動機、抱負或者好奇心。然而，在愛的第一變貌中，也就是自由意志中有。藉由使用自由意志，造物者選擇去允許祂的無限性的一小部分，如果這個非觀念（non-concept）可能是足夠的話，在愛的火花中分開。自由意志是與每一個火花結合在一起的，自由意志是如同愛一樣絕對的，自由意志是愛的對立面，也就是說，自由意志從來都不是相同的，而愛一直都是相同的。

So, that creature which you are is quite often confused with being a single being, but is actually made up of all that your consciousness is plus all that the physical vehicle is (which you think of as yourself but which is in actuality a highly developed second-density animal). This instinctually perfect entity agreed, before it was given this life, to be the physical vehicle which carries you about, which gathers data from all of its senses, and which makes available to your consciousness the biocomputer which is your mind. To that animal, that body, that vehicle, all thanks and praise should be given always, for its sacrifice has been complete, its instinctual behavior bowing always to the will that has learned, and that accepts, allows and loves each characteristic of that physical vehicle.

因此，你是一個單一的存有，卻實際上是由所有的你的意識加上所有的物質性載具所組成的，你之所是的生靈對於這一點經常是相當困惑的。（你認為是你自己的事物實際上只是一個高度發展的第二密度的動物。）這個在本能上是完美的實體，在它被賦予這次生命之前，就同意成為承載著你四處移動的物質性載具，它會從所有它的感知搜集資料，並使你的心智之所是的生物電腦可以為你的意識所利用。對於那個動物，那個身體，那個載具，所有的感謝和讚美都是應當一直被給予，因為它的犧牲已經是完整的了，它的本能上的行為舉止一直都是服從於已經被學會的事物的意志的，那種意志會接受、允許並愛那個物質性載具的每一個特性。

Thus, perhaps the first way of gazing at your conscious behavior that so often is not what you wish it would or could be, [is to realize that] you well may be gazing at instinctual reactions which occur faster than your mind is able to respond. In no way, when this occurs, should the physical vehicle be blamed. In no way should the mind and the spirit governing this vehicle be dismayed or discouraged. There are times in this extremely dense illusion when the survival instinct of your physical vehicle will take over, simply because the computer of your mind keeps the entity alive as a first priority. It is not your spirit that wishes your life to linger, it is your body.

你的行為舉止如此經常地並不是你希望它會是或者它能夠是的事物，也許注視你的有意識的行為舉止的首要的方式就是去意識到，你很有可能正在注視一種比你的心智能夠回應的速度更快地發生的本能性的反應。當這種情況發生的時候，物質性載具絕對不應當被責備。掌控這個載具的心智和靈性絕對不應該感覺到沮喪或者氣餒。在這個及其沉重的幻象中會有一些時候你的物質性載具的生存性的本能將會接管，單純地因為你的心智的電腦將讓實體一直或者視為第一要務。不是你的靈性，而是你的身體希望你的生命延續下去。

The second and very common reason, or cluster of reasons, which keep the spirit from moving only from its center, is the emotional, mental and spiritual distortion of self-worth that you may call low self-worth or low self-esteem. Blessed and well planned are the lives of those entities whose childhoods did not leave one with an inner conviction of low self-worth. All the more blessed they because they are rare among your peoples. All of you have baggage of which you must let go. Why is this so? Why should you let these things go? Why is your opinion not respected by yourself? Even if it is negative, after all, is it not what you think? The answer to that is much too complex to receive either a yes or a no. The voices which echo in the mind may echo from many, many decades ago, from early childhood, from early traumatic time in which many, many negative signals were given to your spirit, either by yourself or others. Those who are seeking in the service-to-self path do not have the problem which you have, for they of course would refuse any guilt, or any judgment of the self as being less than perfectly worthy. It is the entity who desires to be the humble servant of all mankind that most finds itself trapped by its own feelings of inadequacy.

讓靈性無法僅僅從它的中心移動的第二個並且是非常通常的原因，或者原因的集合是，你們可以稱之為低自我價值或者自卑的情緒、心智和靈性上的自我價值的扭曲。一些實體的童年並未將一種對自卑的內在的確信留在它們身上，這樣的實體的生命是有福的且被精心計畫過的。它們是更加有福的，因為它們在你們的人群中是稀少的。你們所有人都擁有你們必須放下的包袱。為什麼是這樣子呢？為什麼你應該放下這些事情呢？為什麼你的觀點沒有被你自己尊重呢？即使它是負面性的，畢竟它難道不是你思考的事物嗎？對於那個問題的回答是遠遠太過複雜以至於無法接收到要麼一個是，或者一個否。在頭腦中迴響的聲音可能是從很多很多年前，從早期的幼年時期，從早期的創傷的時刻就開始迴響了的，在這些時期中，很多很多的負面性的信號，要麼是被你自己，要麼是被其他人，給予你的靈性了。那些在服務自我的道路上尋求的實體，是不會擁有你們擁有的問題的，因為它們當然會拒絕任何愧疚，或者將自我評判為較不完全有價值的。恰恰就是那個渴望去成為全人類的謙卑的僕人的實體會最大地發現它自己被它自己的不充分的感覺所套住了。

There are several things one may do to work upon this challenge. First of all is the daily meditative period. We suggest at least a few minutes of meditation each day. We do not advise long meditations, except for those who meditate all the time, and are aware of how much power there is in the silent, listening meditation. Rather, we recommend approximately fifteen minutes. We also recommend that mated couples attempt to do this together, as meditation brings change, and it is well that each understand the other's discomfort as the change occurs. Change is always painful. Thus, to the pilgrim we offer love, it is true, but discomfort, dustiness, feelings of aloneness, and all that goes with doing that which is seldom attempted within your society, and almost never understood. That is your first great resource.

會有數個事情是一個人可以做以在這種挑戰上進行工作的。首先是每日的冥想的時段。我們建議每一天至少幾分鐘的冥想。我們並不建議長時間冥想，除了對於那些在所有時間都冥想，並察覺到在靜默中，在聆聽冥想中有多大的力量的實體。

我們毋寧是推薦大概十五分鐘的冥想。我們同樣也推薦配對的伴侶嘗試去一起進行冥想，因為冥想帶來改變，每一個人都在改變發生的時候理解另一個人的不適，這是很好的。改變一直都是痛苦的。因此，對於朝聖者，我們提供愛，這是真實的，但是，會有不適、枯燥、孤單的感覺，以及所有伴隨著做那個在你們的文化中很少被嘗試且幾乎從未被理解的事情的感覺。那就是你第一個偉大的資源。

The second great resource is your own observational powers; this instrument would call it paying attention. We do not mean to say that you should pay attention to other people's foibles, or to the right and wrong of argument, but rather we ask you to pay attention to your own consciousness. We encourage you to be truly self-conscious, to know the exact thing that was the catalyst for your moving away from the center of love and light. It can be an excess of happiness, or an excess or despair, doubt, disbelief, dislike, the feeling that darkness lies all about you and you do not know where to turn. These dark nights of the soul, as they have been called, are very much a part of the path of the pilgrim, and it is difficult at those times to see that one has ever made one iota of progress. Never, ever judge yourself or others.

第二個偉大的資源是你自己的觀察性的力量，這個器皿會稱之為留心。我們並不是打算要說，你應該留心其他人的缺點，或者留心爭論的對錯，我們毋寧是情你們留心你自己的意識。我們鼓勵你們成為真正自我察覺的，並知曉究竟什麼事情是讓你離開了你的愛與光的中心的催化劑。它可以是一種過度的快樂，或者一種過度，或者絕望、疑慮、不信任、不喜歡、感覺到黑暗存在與你周圍，你不知道要轉向何處。這些靈性的暗夜，如它們被稱呼的一樣，就是朝聖的道路的非常大的一部分了，在那些時候要去看到一個人已經做出了一點點的進展，這都是困難的。永遠、永遠不要評判你自己或者其他人。

At the end, however, of each day, as you have been paying attention, without judgment, to those things which move you, especially to those things which have made you uncomfortable and might be a stumbling block in your ability to deal as you wish with others, we suggest, at the end of each day, the consideration, either intellectual, for those who have strong analytical powers, or by feeling them again, for those of you who depend mostly upon your hearts for decisions. As those are by far the majority among those who seek spiritually, we will simply say that which this instrument is already aware of from the Law of One material, that is, that the emotion which was deemed inappropriately off center and negative by the pilgrim be allowed to exist again, to be affirmed by you as being completely acceptable. Let it, in fact, become as sharp and dramatic as it will be, allowing the energy within that to express itself. As you are forgiving yourself, then, as you sit in meditation, allowing this feeling to wash over you, gradually notice that that feeling is receding as a wave, and in its place comes its opposite, the other side of its coin, the antithesis or its thesis.

然而，在每一天結束的時候，當你已經在沒有評判的情況下留心那些推動你的事物，尤其是留心那些已經讓你不舒服並可能是在你如你所希望地一樣與其他人打交道的能力中的一塊絆腳石的事物之後，我們會建議，在每一天的結束的時候，要麼進行邏輯智力上的考慮，這適合於那些擁有強有力的分析的力量的人，要麼

藉由再一次感覺它們來考慮，這適合於你們中的那些主要地依賴於你的心來做決定的人。因為在那些進行靈性上的尋求的人當中依賴於心做決定的人是遠遠大多數的，我們將會單純地說，這個器皿已經從一的法則的資料認識到，被朝聖者認為是不合適地偏移了中心且負面性的情緒，是要被允許再一次存在，並作為完全可接納的事物而被你肯定的。實際上，讓它如它將會是成為地一樣成為銳利的與引人注目的，並同時允許在那種情緒中的能量表達它自己。當你寬恕你自己的時候，接下來，當你坐在冥想中，並同時允許這種感覺沖刷你的時候，逐漸注意到那種感覺正在如同一種波浪一樣後退，在它的位置上出現了它的對立面，它的硬幣的另一面，相反的論點或者它的論點。

So, if you have experienced anger, and intensified it, and forgiven yourself for that feeling, you spontaneously begin to feel forgiveness, and caring. Prayers may be said for the one who has acted in a way you would describe as hateful, and all is forgiven, the other self, your self, and the transaction between the two of you.

因此，如果你們已經體驗到了憤怒，強化它，為那種感覺寬恕你自己，你會自然而然地開始感覺到寬恕與關心。對於一個已經用一種你會描述為可恨的方式行動了的人，可以為他說祈禱詞，一切都被寬恕了，其他自我，你的自我，以及在你們兩個人之間的相互影響。

You have often called these times failures, and berated yourself because of them. But do you not see that you must make the mistakes, you must err, and be bold about it, be yourself, in order to learn who you are, to find where those soft and sensitive areas are that cause you to move away from your center? You must go through the process of knowing yourself, truly, truly knowing yourself, for in your life lies the universe, the creation and the Creator, in a part of you so deep that it is not within this illusion for you to penetrate that portion of your informational store with any ease whatsoever. The veil hides it completely, and that is why meditation is so helpful, as it makes that veil between conscious and subconscious more and more semi-permeable.

你已經經常將這些時刻稱之為失敗，並因為它們而責備你自己。但是你難道不明白，你必須犯錯，你必須出錯，對它大膽些，成為你自己，為了要學習你是誰，去找到那些使得你離開了你的中心的柔軟而敏感的区域在哪里？你必須經歷這個知曉你自己，真真正正知曉你自己的過程，因為在你的生命中存在有宇宙，造物者和造物者，在你的一個如此深入以至於它不在這個幻象中的部分中，存在有你要去帶著無論什麼任何的容易刺穿你的資訊庫的那個部分。罩紗完全地將它隱藏起來了，那就是為什麼冥想是如此有幫助的，因為它使得那個在表面意識和潛意識之間的罩紗變得越來越多地半滲透了。

When you have done these two things for a while you will discover that you have tucked away in a corner of your heart a brown paper bag, unmarked, crumpled up and shoved as far back as possible, out of sight, but never out of mind, for the true mind as you know lies in the heart. Within this paper bag lives all the things that you have said about yourself. How do you come to be able to say about yourself such negative, negative things? Do you not know that thoughts are objects in the world very close to your own? Do you not

know the weakening effect that these negative sentences told to the self by the self have upon you, upon your self image?

當你已經進行了這兩個事情一段時間之後，你將會發現你已經在你的心的一個角落中塞進了一個棕色的紙袋了，不被注意到的，變皺了的，被盡可能地推到遠處，推到視線之外的，但是它永遠都不會被推到心智之外，因為如你所知曉的真實的心智是存在於心之中的。在這個紙袋中生活著所有你已經在關於你自己的方面說過的事情。你如何能夠在關於你自己的方面說這樣負面性的，否定性的事情呢？你難道不知道，在那個與你自己的世界非常接近的世界中，想法就是事物嗎？你難道不知道這些由自我告訴自我的負面性的語句會已經對你，對你的自我形象產生出的削弱性的效果嗎？

When you hear yourself saying that about yourself which could be construed by yourself as negative, simply speak again, and place yourself in some positive perspective, for this illusion is not a place where perceptions are objective. You may perceive your universe as you wish. All things are your choice. You are never imprisoned in your mind unless you take yourself into slavery. No one can do it to you. No one.

當你聽到你自己在關於你自己的方面正在說能夠被你自已解讀為負面性的事物的時候，單純地再說一次，並將你自己放置於某種正面性的遠景之中，因為這個幻象不是一個在其中觀念是事物的地方。你可以如你希望地一樣感覺你的宇宙。一切的事物都是你的選擇。你永遠不會被囚禁在你的頭腦中，除非你讓你自己進入到束縛之中。沒有任何任何人能夠對你那樣做。沒有任何人。

So we ask that you think of yourself—this entity has a bit of difficulty with this concept, but we shall move ahead—to think of yourself as an employee to which you are the boss. Evaluate your behavior towards yourself. Have you been a good boss today? Have you been kind to yourself? Have you loved yourself? As you worship the Creator, have you loved yourself enough to give the gift of yourself in complete surrender to the will of the infinite One, knowing that it is truly your will also? Perhaps you have not, and if you have not, it is undoubtedly due to the fact that a state of forgiveness does not exist between your self and your self.

因此，我們請你想到你自己——這個實體對這個概念有一點困難，但是我們將前進——將你自己思考為你之所是的老闆的一個雇員。對你自己評估你的行為舉止。今天你已經是一個好的老闆了嗎？你已經對你自己是好心的嗎？你已經愛你自己了嗎？當你崇拜造物者的時候，你已經足夠地愛你自己，以在對無限太一的意志的完全的臣服中給予你自己禮物，並同時知曉它同樣也真正就是你的意志嗎？也許你們並沒有足夠地愛你自己，如果你們並沒有的話，它就毋庸置疑是由於一種寬恕的狀態並不存在於你的自我和你的自我之間的事實的。

The reason that we are being so insistent in talking about being able to do that which you wish to do, in speaking of loving and forgiving yourself, is laid out very simply by the teacher known to you as Jesus the Christ, who said that the new covenant was to love the Creator with all one's faculties, with the uttermost passion possible, and to love the neighbor as the self. Loving the Creator is often difficult not to do, in our opinion. On a sunny day, can anyone

decry the Maker of such beauty? 我們如此堅持不懈地談論能夠去做你希望去做的事情，並談及對你自己的愛和寬恕的原因是，就是你們知曉為耶穌基督的老師非常簡單地指出了的原因，他說，新的契約就是用一個人全部的能力，用有可能最大的熱情去愛造物者，並如同愛自己一樣地愛鄰人。在我們看來，愛造物者經常並不難以做到。在一個晴朗的日子裏，會有任何人能夠詆毀這樣的美麗的締造者嗎？

When one is familiar at last with the concept that the Creator loved us first, is it any wonder that our instinct is to love back and to wish to serve, as children always would their parent? But in order to love others, which is the service-to-others path, one must first love the self, for one can love others only insofar as one has learned to love the self. We are not speaking of a narcissistic love which demands an echo, a pat on the back, a recognition, a thank you, or a noticing of any kind for any other entity which walks your sphere.

當一個人最終熟悉了造物者在一開始就是愛我們的觀念的時候，我們的本能就是去向回去愛並希望去服務，就好像孩子一直會愛並希望服務他們的父母一樣，這有任何奇怪的嗎？但是為了要愛其他人，這就是服務他人的道路，一個人必須首先愛自己，因為一個人僅僅是在它已經學會去愛自己的範圍內才能愛其他人的。我們不是在談及一種自我陶醉的愛，這種愛需要走入你的世界的任何其他實體的一種回聲，一種肯定，一種認可，一種謝謝你，或者任何類型的一種注意。

If you love others as you love yourself, and you love yourself, then your point of view shall be enough changed that you will surprise yourself, because you will find that you have, in the difficult times of hollowing the self out to be a channel of this love, become able to shine with an infinite love that reaches and touches people. They do not need to know the rationales of love, they only need to know that they are loved. It is the greatest feeling in the universe. 如果你如你愛你自己一樣地愛其他人，並且你愛你自己，接下來，你的觀點就將會被足夠多地改變，以至於你將會讓你自己感到吃驚，因為你將會發現，在將自我清空以成為這種愛的一個管道的困難的時刻中，你已經開始能夠藉由一種抵達並觸及人群的無限的愛而發光了。它們並不需要知道愛的基本原理，它們僅僅需要知道它們是被愛的。這是在宇宙中的最偉大的感覺。

And as for each of you, you did not come here to be loved; you came here to love. Much blockage and distortion of communication betwixt peoples, especially mated people or people intimate in their friendship, is that each has expectations of the other. We strongly suggest that love be conceived of as that which supports, that which puts the other before the self, that which is loyal, that which does its very best. And if that very best fails, then it fails, with the love intact. And if compassion is learned in the failing, were you never to make the pushing of the envelope turn into the breaking of the envelope, were you never to suffer from having done your best and failed, in other words, you would never have the kind of compassion for others that you do after such an experience, for you know you have tried your best, and you know that when you reach your limits and go beyond them, it will seem a

failure, and in an outer sense, of course it is. But in the inner sense, if you intended with love to do all that you could, absolutely all, holding nothing back, then metaphysically speaking you have acted as one who runs the straight race.

因為對於你們每一個人，你並不是來這裏來被愛的，你是來這裏來愛的。在與人與
人之間會有一些阻礙和扭曲，這就是每一個人對另一個人所抱有的那種極端、直
密的人，這些阻礙和扭曲，將他放到了，假如你從未將塞信封轉變為撕碎信封，換句話
被想像為支援性的事物。如果失敗中已擁有的對其他人的同情心，假如你從未擁有的對
果同情的。假如你從未擁有的對其他人的同情心，假如你從未擁有的對其他人的同情心，如
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樣一種體驗之後，它將在內在的意義上，毫無保留，那麼在形而上學的意義上，你就已
越它們的時候，它在內在的意義上，毫無保留，那麼在形而上學的意義上，你就已
是失敗。但是在內在的意義上，毫無保留，那麼在形而上學的意義上，你就已
絕對是所有的東西，毫無保留，那麼在形而上學的意義上，你就已

Again we say to you, never condemn or judge yourself, for you know that you have been redeemed, you know that you are in a state of grace. You do not need to keep telling yourself of your poor habits. You do not need to be hag-ridden by a conscience that looks for ways to criticize you. What you are looking for is not that entity who ruthlessly shoves below the level of consciousness all that is not positive. We do not even suggest that you attempt to control your moods. We suggest going through the process, the painful learning process, and discovering how you are programmed, in other words, who you are in this illusion.

我們再一次對你們說，永遠不要責備或者評判你自己，因為你知道你已經被救贖了，你知道你是出於一種恩典的狀態之中的。你並不需要去不斷告訴你自己你的糟糕的習慣。你並不需要因為一種良心而為噩夢所擾，那種良心會尋找各種方式來批評你。你正在尋找的事物不是那個將所有不是正面性的事物無情地篩入到意識的層次之下的實體。我們甚至不建議你去控制你的情緒。我們建議經歷那個過程，那個痛苦的學習的過程，並探索你是如何被編程的，換句話說，在這個幻象中，你是誰。

Your consciousness is not programmed, but your mind is. Your mind is a machine, biochemical in nature, and much like a computer in that, through a series of yes/no decisions, a very, very small percentage of all that you see, and hear, and feel, and taste and touch, is filtered, ruthlessly, so that you may gain the picture that your biocomputer has chosen to show you, which gives you the greatest amount of information concerning the survival of the entity's physical vehicle, and the safe storage or one's habitual thinking processes. This is for the mind what comfort is, that is, stasis, or lack of change. It is just as though in meditation you opened up to yourself a large body of data which you may begin to allow to be programmed into your biocomputer. It is what we may call a metaprogram, a program which will change, and sometimes dump whole programs as it realigns those yes/no choices concerning that

about which it shall prioritize its report to consciousness. 你的意識不是被編程的，但是你的心智是被編程的。你的心智是一個機器，在屬性上它是生物化學的，非常類似於一台電腦，在那個電腦中，通過一系列的是/否的決定，所有你看到、聽到、感覺到、品嚐到以及觸摸到的事物的一個非常小的百分比的事物被無情地過濾了，這樣，你就可以取得你的生物電腦已經選擇向你顯示的圖像了，它給予你最大數量的關於實體的物質性載具的生存，以及一個人習慣性的思考的進程的安全的儲藏的資訊。這就是對於心智的舒適的事物了，也就是靜止，或者缺少改變。它就好像在冥想中你向你自己開放了大量的資料，你可以開始去允許將這些資料編程進入到你的生物電腦。這就是你們可以稱之為一種元程式的事物了，它是一種將會改變的程式，有時候，當它對那些涉及到它將會為它報告給意識的事物進行優先順序排序的方面的是/否的選擇進行重新排列的時候，它會將整個程式拋棄。

The longer that you have had a mental habit, the harder it is to remove that program, and the more painful the removal. However, it is inevitably successful when the seeker is persistent. You see many who speak of results. We speak of work. We speak of learning to become willing servants of humankind. By nature you are programmed to think of the self as master of the Earth, and perhaps master of the cosmos. You may see the amount of the programming that is necessary when you consider attitudes such as this, plus negative attitudes towards the self that have been picked up so long ago that their origin is almost forgotten. Yet, there is no need for these half forgotten melodies to crowd the mind, if they are not attractive, if they do not sound sweet, for is not your life the gift you wish to give to the Creator as you enter larger life? Then make of it that which is beautiful.

你擁有一種心智上的習慣的時間越長，要去移除那個程式就會越發困難，那種移除也會越發痛苦。然而，當尋求者堅持不懈的時候，它無可避免地會成功的。你們可以看到很多談及結果的人。我們談及工作。我們談及學會成為人類的樂意的僕人。你們天生就被編程將自己視為是地球的主人的，也許是宇宙的主人。你們可以看到，當你考慮諸如這個態度之類的態度，加上朝向自我的負面性的態度的時候所需要的編程的數量，這些態度都是已經在如此長的時間之前就已經被挑選出來了的，以至於它們的源頭幾乎被忘掉了。然而，並不需要讓這些部分遺忘的旋律擠在頭腦中，如果它們不是有吸引力的話，如果它們不是聽起來甜美的，因為難道你的生命不是在你進入到更大的生命的時候你希望獻給造物者的禮物嗎？

Perhaps this is what this instrument would call a cliché. Yet it is well to gaze objectively at the self, as one attempts to weave the tapestry of a genuinely impassioned and intensely lived life, for there is no lukewarmness about the creation; it is only a distraction from the creation that causes people to consider the nature of things as being everyday or mundane. Indeed, if one has found within the self, love, then one is full of love, love of God, love of others, and love of self.

也許這就是這個器皿所稱的一個老生常談了。然而，當一個人嘗試去編織一個真正充滿熱情的且用強有力的方式被活出的生命的織錦的時候，去客觀性地注視自我，這是很好的，因為在關於造物的方面是沒有冷漠的，它僅僅是一種從造物的分心，它使得人們將事物的特性考慮為日常的或者世俗的。確實，如果一個人已

經在自我內在之中找到了愛，接下來它就是充滿了愛的，對神的愛，對其他人的愛，對自我的愛。

It is time for us to come to an end. If more questions are considered appropriate about this subject or any other, we shall have the opportunity for the asking, and may we also say that if there seems to be a query which may benefit from a longer discussion, there is much material in this area which we have not covered this evening.

我們結束的時間到了。如果在關於這個主題或者任何其他的主題上的更多的問題被認為是合適的，我們將擁有提問的機會，容我們同樣說，如果看起來似乎有一個問題是會從一種更長的討論受益的話，在這個我們今晚尚未揭露的區域中是有著大量的材料的。

Come with us, yokefellows. Bend your shoulders and follow, for carry we burdens, carry them we must, but we may carry them with joy, for we know they are only the disbursements given to us as catalyst, that we may die to petty things and be born to imperishable things. Much of the basic second-density mind does need reexamination as a conscious spirit. May you do this without discouragement, without self-criticism, and with much merriment, for to laugh is to worship. Love each other. This is the answer to so many questions, and remember to love yourself, to forgive yourself, and to live in the resonant, infinite presence whose love you wish to practice and be.

夥伴們，和我們一起來。彎下你的腰並跟隨，為了承載我們的重擔，我們必須承擔它們，但是我們可以帶著喜悅承擔它們，因為我們知道它們僅僅是作為催化劑被給予我們的分心物，這樣我們就可以死於微末的事物，並被誕生於不朽的事物了。大量的基本的第二密度的心智作為一個有意識的靈體是確實需要重新檢查的。你們可以在沒有氣餒、沒有自我批評，且帶著大量的快樂的情況下進行這個工作，因為去笑就是去崇拜。愛相互彼此吧。這就是對於如此多的問題的答案，記得去愛你自己，去寬恕你自己，去活在那種共鳴的、無限的存在之中，這種存在的愛就是你希望去實踐和成為的事物了。

We would at this time wish to transfer this contact to the one know as Jim. We are those of Q'uo, and leave this instrument with thanks. 我們會在此刻希望將這個接觸轉移到被知曉為 *Jim* 的實體。我們是 Q'uo，我們帶著感謝離開這個器皿。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any queries which those present may have yet remaining upon their minds. If there is a query, we shall be happy to speak to it at this time.

我是 Q'uo，通過這個器皿再一次在愛與光中向各位致意。在此刻我們很榮幸提供我們自己來嘗試去談及在場的人們可能仍舊留在它們的頭腦中的任何的問題。如果有一個問題，我們將很樂於在此刻去談及它。

Carla: If you are really upset with someone, is it better to go ahead and communicate, or is it better to go into meditation (inaudible) forgiving (inaudible) without having communicated your feelings?

Carla：如果你們真的對某個人感到不滿，走上前去並進行交流，這是很好的嗎，還是更好的是去進入到冥想（聽不見）在沒有對你的感覺進行交流的情況下（聽不見）寬恕嗎？

I am Q'uo, and am aware of your query, my sister. As a general rule, for most effective use of catalyst in the life experience, it is well to allow one's spontaneous feelings and thoughts to be spoken if they are not of such a severe nature as to be damaging to another entity. In most cases, the thoughts and feelings are well to speak, as well as one is willing to take the responsibility of continuing the communication until there is a resolution of difficulty, realizing that all difficulty is but a means toward an harmonious end. It is not well to remain within the condition of anger, and oftentimes it is only through the communication of such anger that one is able to allow its movement through one's being in a manner that will allow resolution in an harmonious fashion to result.

我是 Q'uo，我理解了你的問題，我的姐妹。作為一個一般性的規則，為了要對在生命體驗中的催化劑的最有效的利用，去允許一個人自發性的感覺和想法被講述出來，這是很好的，如果它們不是具有一種劇烈的特性以至於會損害另一個實體的話。在大多數情況中，去說出想法和感覺，同時一個人也樂意於去承擔起繼續進行交流的責任，一直到有一種困難的解除為止，並同時意識到，所有的困難不過是一個通過一個協調一致的目的的途徑，這是很好的。去留在憤怒的狀況之中是不好的，時常，僅僅是通過對這樣的憤怒的交流，一個人才能夠允許它用這樣一種方式來穿過它的存在，這種方式將會允許解決方案用一種協調一致的方式產生出結果。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: There is, but it's on another subject, and I think I'll give (inaudible) an opportunity first.

Carla：有，但是它是在另一個主題上的問題，我想我首先將給予（聽不見）一個機會。

(Pause)

(暫停)

Carla: I guess all the questions are mine tonight. I am equally puzzled as to why we can't stop some tapes from running to their end. I've tried the Jesus prayer, I've tried (inaudible) to help me, or for the (inaudible) to help me, although I much (inaudible), I've tried spontaneous prayer, I've tried sticking my head in a book or turning on the TV or going to sleep. Actually, none of these things truly works except going to sleep and waking up again. Why is it

that a person who is genuinely living a life in faith cannot use that faith to place the bar against unwanted behavior? Because it seems impossible not to err, it happens no matter how strongly you try not to.

Carla：我猜想今晚所有的問題都是我的了。我在關於為什麼我們無法阻止頭腦中的一些磁帶不讓它們轉到盡頭的方面，我是同等地困惑的。我已經嘗試過耶穌祈禱，我已經嘗試過(聽不見)來幫助我，或者為了(聽不見)來幫助我，雖然我是大量(聽不見)，我已經嘗試過自發性的祈禱，我已經嘗試過埋頭於一本書中，或者打開電視機，或者去睡覺。實際上，這些事情中沒有一個真的有用處，除了睡覺並再一次醒過來之外。為什麼一個正在真心活出一次在信心中的生命的人無法使用那種信心來阻止不想要的行為舉止呢？因為不去犯錯看起來似乎是不可能的，無論你怎樣強有力地嘗試不去犯錯，它都會發生。

I am Q'uo, and am aware of your query, my sister. That quality that you have called faith is a quality which is, shall we say, recently developed within most entities who recognize its value. Those qualities which seem to propel one's actions and thoughts in what you have called erroneous or sinful manners are those qualities that run much deeper within the creature that is human, and are there for the purpose of moving one in a manner which will place one in the position that will allow the learning of that which is appropriate for each entity, for only by experimentation within your illusion are you able to discover what are your potentials, what are your limits, and what are your lessons.

我是 Q'uo，我理解了你的問題，我的姐妹。你稱之為信心的特性是一種，容我們說，最近才在大多數認識到它的價值的實體內在之中被發展出來的特性。那些看起來似乎用你們已經稱之為錯誤的或者有罪的方式驅動一個人的行為和想法的特性，是那些在人類之所是的生靈中運行遠遠更加深入的特性，以實現用這樣一種會將一個人放置在一個將會允許對適合於每一個實體的學習的位置上的方式推動一個實體的目的，因為僅僅是藉由在你們的幻象中的實驗，你們才能夠發現你們的潛力是什麼，你們的局限性是什麼，你們的課程是什麼。

It is not meant that all should be harmonious within your life pattern, for the life of contentment is that life which does not change, does not grow, does not expand the point of view beyond that which is comfortable. Thus, you move beyond the boundaries of comfort, the boundaries of self, the boundaries of that which is known, in order that you shall grow through the exercise of free will, and grow in a manner which is most auspicious for you. That you may call some portions of this growing, trial and error, success and failure, is a definition which is not always helpful when viewing the overall process. Thus, we urge each not to judge, the self or any other, for none within your illusion have eyes which see far enough to accumulate wisdom and understanding. It is that newly developed quality of faith, propelled by the will to continue, that will allow you to continue in a manner which is helpful to your overall growth and the growth of those about.

這並不是說，在你的生命模式中，一切都應該是和諧的，因為令人滿意的生命是那種不會改變，不會成長，不會拓展觀點超越舒適的事物的生命。因此，你們會超越舒適的邊界，自我的邊界，已知的事物的邊界，以便於你們將會通過行使自由意志而成長，並用一種對於你們是極其幸運的方式成長。你們可以稱呼這種成

長的某些部分為試錯（*trial and error*），當觀察整體的過程的時候，成功和失敗是一個不是一直有幫助的定義。因此，我們鼓勵每一個人不要去評判自我或者任何其他人，因為在你們的幻象中沒有人擁有那種會看得足夠遠以積累智慧和理解的眼睛。就是那種新發展的信心的特性，這種信心是被意志所驅動以繼續下去的，將會允許你用一種對你的整體性的成長和在你周圍的人的成長有幫助的方式繼續。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Yes, it's on another subject. I've been completely sidelined recently, and I'm having a great deal of trouble sitting up. It doesn't seem to be at this point possible for me to recover from the waist up, and consequently there are some indications of nature along the lines of a two by four applied to the forehead in my case, that I will probably (inaudible). I've been (inaudible) a long time anyway.

Carla：是的，它是在另一個主題上的。我已經完全靠邊站了，我在坐起來的方面正在遇到大量的困難。在這個位置看起來似乎我不大可能在腰部以上恢復了，因此，在我的情況中會有一些跡象沿著一種微小的線路應用在我的前額上，我將會有（聽不見）。我有一段長時間中已經（聽不見）無論如何。

My question is, when you look at that situation which I have, you think of it as you wish. You can think of it as something against which to work, to enable yourself to get in as much use as possible for as long as possible, which is what I've been doing anyway, trying to find physical therapy which would just exercise my legs and things like that. There's another way to look at it, at least one more, that being, why not cut the (inaudible), why not accept the fact that there is a disability, that there is a discomfort and (inaudible). Why not become one who is able to (inaudible) the beautiful things, but perhaps not be (inaudible), or who is content with going to church, but not being (inaudible). The poorest person may be wonderful (inaudible) exception, and instead being (inaudible).

我的問題是，當你們檢查我遇到的情況的時候，你們如你們希望一樣地想到它。對於某種我與去工作的事物，使得你能夠盡可能多且盡可能長時間的從事的事物，也就是我無論如何一直在做的事情，嘗試去找到類似鍛煉我的腿部以及諸如此類的對身體的療法，你們能夠將其視為是與這些事情相對立的事情。還有另一種觀察它的方法，至少還有一種，那就是，為什麼不切掉（聽不見）為什麼不接受有一種殘疾，有一種不適以及（聽不見）的事實。為什麼不成為一個能夠去（聽不見）美麗的事物，但是也許不是（聽不見）的人，或者成為對去教堂感到滿意卻不（聽不見）的人。最窮困的人可以是美妙的（聽不見）例外，除了（聽不見）。

This could be done fairly easily by me, at this time, or at any time in the future, as we have other land that is extremely cheap to live on. I do not know which path (inaudible) to working against (inaudible) what seems to be (inaudible), and cooperating with it, to go ahead and be (inaudible) for a contemplative life, which would be further out than this and with less people around. Do you

have any comment at all that you can make? I know you can't answer specific questions. 這是可以相當容易地被我做到的，在此刻或者在未來的任何的時刻，因為我們有 其他的地方，要在其上生活是極其便宜的。我並不知道哪一條途徑（聽不見）以工作對抗（聽不進）看起來似乎是（聽不見）並與它合作，以前進並成為（聽不見）一種沉思性的生命，這種生命並比這一次生命更為離世，在周圍會有更少的人。你們有任何你們能夠做出的評論嗎？我知道你們無法回答具體的問題。

I am Q'uo, and am aware of your query, my sister, and you are correct in your assumption that we may not speak with great specificity upon this particular topic, which is one which strikes quite close to the heart of your incarnational pattern, and it is well for each pilgrim to make those kind of choices for the self. One cannot delegate such to another. However, we shall comment by suggesting that you have learned well a part of your personality structure is that which moves against limitation and exercises the will and the faith mightily in this effort.

我是 Q'uo，我理解了你的問題，我的姐妹。你在假設我們可能不會藉由巨大的特異性來在這個特定的主題上發言的方面是正確的，這個主題是一個相當接近地衝擊了你投生模式的核心問題，每一個朝聖者都為自我做出那些類型的選擇，這是很好的。一個人無法將這樣的選擇委託給另一個人。然而，我們將藉由這樣的建議來進行評論，我們建議，你已經清楚地瞭解了，你的人格構架的一部分就是會對抗局限性並在這種努力中強有力地行使意志與信心的事物。

As you are aware, there is great virtue in this kind of pattern of behavior, for it continually stretches the limitations and strengthens the will in so doing. There is also, as you have mentioned, great virtue in being able to accept one's limitations, accept that which cannot be changed, and look for the door that is opened when another is closed. It is well that one in your position develop the ability for such acceptance, for the limitations, as it is well known to you, are relatively set.

如你察覺到的一樣，在這種類型的行為的模式中有著巨大的優點，因為它持續不斷地延伸局限性並在這樣做的過程了各種強化意志。如你已經提到的一樣，在能夠接受一個人的局限性，接受無法改變的事物並在另一扇門被關閉的時候尋找那扇被打開的門的方面同樣也有著巨大的優點。在你的位置上的一個人去發展這樣的接納的能力，這是很好的，因為局限性，如同你清楚知曉的一樣，是用相對性的方式被設置的。

The balance between these two modes of being is that balance which, when finally struck, will allow the greatest amount and quality of growth within your life pattern. It is the nature of this balance which is best discovered through your own efforts. However, we shall say that you have done well in your diligent pursuit of this balance, and we would counsel a quieting of concerns to a large degree in this area.

在兩種存在的模式之間的平衡是這樣一種平衡，當它最終被找到的時候，它將會在你的生命模式中允許最大數量和品質的成長。這種平衡的特性恰恰就是它會通過你自己的努力最佳地被探索。然而，我們將會說，你在你對這種平衡的勤奮的

追尋中已經做得很好了，我們會在這個區域勸告一種在一個很大程度上的對擔憂的平息。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Thank you, Q'uo, but I don't think so, not at this time. As the energy is pretty low, perhaps the instrument is even (inaudible). *Carla*：謝謝你們，Q'uo，但是我認為沒有了，在此刻沒有問題了。因為能量是相當地的，也許這個器皿甚至是（聽不見）。

I am Q'uo, and again we thank you for your queries, my sister. May we ask if there is a final query at this time?

我是 Q'uo，再一次，我們為你的問題而感謝你，我的姐妹。請問在此刻是否有一個最後的問題？

Questioner: (Inaudible).

提問者：（聽不見。）

I am Q'uo, and we thank you, my sister, for offering to us the query upon which we may offer our service, for without such queries and such calls for our service we would have no beingness within your experience, and it is a great joy to walk with each of you as you seek more and more of that which you call the truth.

我是 Q'uo，我們為你向我們提供了我們可以對其提供我們的服務的問題而感謝你，我的姐妹，因為沒有這樣的問題和這樣的對我們的服務的呼喚，我們就不會在你們的體驗中擁有存在性了，在你們尋求越來越多的你們稱之為真理的事物的時候與你們每一個人同行，這是一種巨大喜悅。

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

在此刻，我們將離開這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

October 7, 1990

1990-10-07 Reiki 療愈與寵物死亡

Group question: The question this evening has to do with Reiki energy. Some within the Reiki movement would say that the energy that is used in healing in the Reiki technique is a specific kind of energy that is different from the universal energy that anybody might be able to tap into at any time and use for healing. What we would like to know is, is the Reiki energy any different than this general type of energy that people use for healing, and if it is, what exactly is the difference, and how is it used? May anyone tap into that kind of energy, or must one have the specific Reiki training?

團體問題：今天晚上的問題是與 Reiki 能量有關的。在 Reiki 運動中的一些人說，在 Reiki 技術中的療愈過程中被使用的能量是一種特定類型的能量，它與任何人能夠在任何時候接入並用於療愈的宇宙性的能量是不一樣的。我們想要知道的事情是，Reiki 能量與人們用於療愈的這種通常類型的能量有任何的區別嗎，如果有區別的話，區別究竟是什麼呢，它是如何被利用的呢？任何人都可以接入到那種類型的能量嗎，還是一個人必須擁有特定的 Reiki 訓練呢？

(Carla channeling)

(Carla 傳訊)

It is with great pleasure that we bless and greet each of you in the love and in the light of the infinite One. We are those of Q'uo, and feel greatly honored to be asked to join in your meditation, and to take a few steps with you upon your path at this time. We are sorry to repeat the same caveat each time that we speak, but each time that we speak it is necessary in order for free will to hold full sway. Beware of listening to these words or any others with an eye to a rigid belief. We could be wrong, indeed, all could be wrong in terms relative to the illusion in which you live, or in terms of your personal needs and truths; perhaps not wrong for us, perhaps not useful to you. Therefore, discriminate carefully in what you take in of what we say, discarding that which does not seem to be half remembered, so that your responses are, "Yes, I recognize that truth."

我們帶著巨大的快樂在太一無限的愛與光中祝福並向各位致意。我們是 Q'uo，我們對於在此刻被請求加入你們的冥想並在你們的道路上與你們同行幾步是感覺到極其榮耀的。我們很抱歉在我們每一次發言的時候都重複相同的告誡，但是在每一次我們發言的時候，為了讓自由意志發揮完全的作用，它都是必不可少的。留心聆聽這些言語或者任何其他的言語，並同時著眼於一種堅定的信念。我們確實是會犯錯的，確實，從你們在其中生活的幻象的相對性的方面，或者在你個人的需要與真理的方面，一切都可能是錯誤的，也許對於我們不是錯誤而也許對於你們卻是沒有用處的。因此，在你們接受我們所說的內容的方面小心謹慎地進行分辨，將看起來似乎並不是可以被部分回憶起來的內容都拋棄掉，這樣你們的回應就會是，“是的，我認出那個真理了。”

This evening the question concerns healing, specifically the Reiki healing, also any form of the laying on of hands. To approach this subject, we must state a

few premises upon which we base our opinions. We consider it as an easement rather than doing metaphysical healing work when one self attempts to heal, and perhaps does heal another by the force of his own will and gift. Neither the healer nor the suppliant gains for very long. Often those who heal because of a gift do it simply to make their life more comfortable because, as people value their health, so they value one who makes a poor condition feel much eased. Unless the one to be healed allows the healer of this type to remain within himself, and not take in the implicit demands of such a link betwixt two entities, there can be much deleterious effect upon the healer, for to the healer's mind there are two selves, one self serving the other self. There is no focus and concentration upon the Creator, the giver of all gifts, the source of all things.

今天晚上的問題是關於療愈的，尤其是 Reiki 療愈，同樣也是關於任何形式的按手療愈。要與這個主題打交道，我們必須說明一些作為我們的觀點的基礎的前提。當一個自我嘗試去療愈，也許是藉由他自己的意志與天賦的力量確實在療愈另一個人的時候，我們將其視為一種減輕痛苦而不是進行形而上學的療愈的工作。療愈這和請求者都不會受益很長的時間。經常，那些因為一種天賦而療愈的人，進行療愈單純地是為了讓它們的生命更加舒適，因為，當人們重視它們的健康的時候，它們因此也會重視一個讓一種糟糕的情況感覺到更加容易的人。除非那個要被療愈的人允許這種類型的療愈留在他自己內在之中，而不是接受了在兩個實體之間的這樣一種連接的隱含的要求，在療愈者身上都會有大量的有害的效果，因為對於療愈者的心智，有兩個自我，一個自我服務於另一個自我。沒有對於造物者，一切的禮物的給予者，萬物的源頭的聚焦和集中注意力。

It is a kind of power which is much appreciated, but one who has such power has an extraordinarily difficult task in disciplining himself to refrain from taking upon himself any credit for that which has been given. This is seldom the case. Consequently, the form of healing by natural gift—without the temperament to see the Creator at work in the world through the manifestations of such as he—will always be limited, unable to advance because of a blockage of his own perceptions concerning the separation of himself and the person considered to be ill.

這是一種類型的被極大地欣賞的力量，但是一個擁有這樣的力量的人會在鍛煉他自己以避免為將已經被給予的事物歸功於他自己的方面遇到一個極其困難的任務。這是很少見的情況。因此，藉由天生的天賦的療愈的形式——不具有那種氣質以看到造物者通過諸如他之類的顯化物在世界中運轉——將一直都是有限的，且因為他自己在關於他自己與那個被認為是生病的人之間的分離的方面的觀念的阻塞而無法前進的。

The other difficulty with this type of healing process is that it does not last. An effect is felt by the will of another upon the will of the self. The body of the ill person may respond to the help, but permanence is not something human. Consequently, it is folly to expect a human believing that the power is his can do even as much as we have described; nevertheless, this is so.

在這種類型的療愈的過程上的其他的困難時，它並不會持久。一種效果會藉由另一個人的意志作用於自我的意志之上而被感覺到。有病的人的身體可能會回應那

種幫助，但是持久性並不是某種人類的事物。因此，去期待一個相信那種力量是他的力量的人能夠做到甚至和我們已經描述過的一樣多的事情，這是愚蠢的，無論如何，正是如此。

The healing gift which is most prized is a self-healing that is the prerequisite for any type of work in consciousness. It is not necessary that one be perfect, which is fortunate in your density, for you are not designed to look or feel perfect at any time. It is sufficient that you see yourself as a channel through which an infinite amount of energy, power, grace and healing may be offered. You may even see the channeling of that gift as a manifestation of that gift, but not a gift given by the channeler, for the channeler has given itself to the contact. Thus, many healing modes, such as Reiki, do indeed create a catalytic environment in which, through love alone, the protective field of the body is opened, and an opportunity given for the entity to allow itself to heal. Thus, those who train to become healers may work in consciousness much as do those who learn to channel, or simply to do the will of the Creator.

最無價的療愈的禮物是自我療愈，它對於任何類型的在意識中的工作都是先決條件。一個人並不需要成為完美的，這是在你們的密度中的幸運的事情，因為你們在任何時刻都不是旨在去看起來或者感覺起來是完美的。你將你自己視為一個管道，通過其一種無限數量的能量、力量、恩典以及療愈可以被提供，這就是足夠的了。你們甚至可以將對那個禮物的傳訊視為一種對那個禮物的顯化，而不是視為被那個傳訊者給予的一個禮物，因為傳訊者已經將它自己奉獻給了接觸了。因此，諸如 *Reiki* 之類的很多的療愈的模式，確實創造了一種催化性的環境，在其中，單單通過愛，身體的保護性的場域被打開了，一個機會被給予實體以允許它自己進行療愈了。因此，那些被訓練去成為療愈者的人，可以在意識中進行工作，這非常類似於那些學習傳訊的人，或者單純地去行使造物者的意志的人在意識中做的工作。

The Reiki healing is of the second kind. Because it is not of this culture that you enjoy, it is difficult for most people of your culture either to practice it or to benefit from it, for it takes a kind of sensibility which is not distracted, but is at peace. Your people are normally greatly overstimulated. There are many people, things, chores and considerations, some of them literally beating the ears, some of them beating the heart that has not forgiven itself. Reiki is designed for those who are able to become quiet and allow themselves, as a hollow pipe, to be used as a catalyst for opening the body's opportunity for self-healing.

Reiki 療愈屬於第二種類型。因為它並不屬於你們所享受的文化，對於你們的文化中的大多數人，要去實踐他或者去從它受益，這是很難的，因為它需要一種類型的感受性，這種感受性是不被分心的，但卻是處於平安之中的。你們的人群通常是極大地過度受刺激的。會有很多人、事、雜物與考慮，它們中的一些實際上在敲擊耳朵，它們中的一些在敲擊那顆尚未寬恕它自己的心。*Reiki* 是被設計適用於那些能夠變得安靜並允許它們自己，作為一個中空的管道，被用作一個催化劑，以為了自我療愈而開放身體的機會的。

There is no mode of healing that does not benefit many, but those which are

desirable are those including Reiki which realize that there is no separation between he who puts hands on the body of the patient, and the patient, for at that time, and with the protection of spiritual guides, the entity drops all barriers, defenses and armor, and makes itself vulnerable, empty and asking, and in humility, it receives the gift it has been given and passes it on, knowing that it is no more responsible for the healing than the water faucet is for the water which comes through it.

所有的療愈的模式都是會讓多個人受益的，但是那些理想性的模式是那些包含 *Reiki* 在內的意識到在那個將手放在病人身體上和病人之間是沒有分離的療愈的模式，因為在那個時候，藉由指導靈的保護，實體會放下所有障礙物、防禦以及盔甲，並讓它自己是易受影響的，空無的且請求性的，在謙遜中，它接受了它已經被給予的禮物並將它繼續傳遞下去，它同時知曉它對於療愈是沒有責任的，就如同水龍頭對於流經它的水是沒有責任的一樣。

The type of healing used in Reiki is especially effective for those whose illnesses are not transitory, but result instead from a chronic mind/body disconnection, blockage or overage of energy at one point or another. It is not specifically so that a Reiki student does not need a living, present teacher. It is, however, the only careful way to learn that which has personal power, or could have personal power distortions, for those who wish to heal must first heal themselves, and by this we do not mean healing of the physical vehicle, but rather a healing which may have the connotation of balance and poise.

對於那些其疾病不是暫時性的，而相反是由於一種慢性的心智/身體的連接中斷以及在這樣或者那樣的一個位置上的能量的阻塞或者過度使用而導致的人，在 *Reiki* 中被使用的療愈的類型是尤其有效的。它並非明確地就是這樣，以至於一個 *Reiki* 的學生並不需要一個活的，存在的老師。然而，它僅僅是學習擁有個人性的力量或者能夠擁有個人性的力量的扭曲的事物的小心謹慎的途徑，因為那些希望去療愈的人必須首先療愈它們自己，我們這樣說的意思不是對物質性載具的療愈，而毋寧是一種可能擁有平衡和均衡的言外之意的療愈。

The links between mind and body, the psycho and the soma, are well known among your people. Reiki is especially effective when the distress has first been emotional and mental and then has moved into the body complex, because there was no decision to resolve the discomfort by analysis, meditation and self-forgiveness. Because of the length of time that Reiki takes, it is able, through the system of the faith of the students in the teacher, to produce effective healing. Its energy, like all healing energies, is unique. It works most specifically upon emotionally related illnesses and conditions. If a person has a physical difficulty that is within, self-forgiven, whole and healed, the Reiki will simply be comfortable and pleasant. There is, however, the psychosomatic element in so much of disease, that in the majority of cases this particular vibration of energy is an excellent healing catalyst.

在心智和身體，精神和軀體之間的連接，在你們的人群中是廣為人知的。*Reiki* 在當苦痛首先已經是情緒上和心智上的苦痛，並接著已經移動到身體複合體之中的時候是尤其有效的，因為沒有藉由分析、冥想和自我寬恕來做決定去解決不舒服。因為 *Reiki* 進行的時間的長度，它能夠，通過學生對於老師的信心的系統，

產生出有效的療愈。它的能量，與所有的療愈的能量一樣，是獨一無二的。它極其專門地是在與情緒相關疾病和病痛上進行工作。如果一個人擁有一種身體上的困難，這種身體上的困難是內在的，被自我寬恕的，完全的且被療愈了的，*Reiki* 將單純地是舒適的和令人愉快的。然而，在如此多的疾病中，會有由於精神負擔導致的因素，在大多數案例中，這種特定的能量的振動是一種優秀的療愈的催化劑。

Again, we suggest to you that it is our opinion that the healer does not heal. The healer loves, and in the crystallized purity of its love it creates the opportunity and the catalyst for the person to decide to release the illness, the condition, the blockage, the overstimulation, the stress, whatever it is that is the difficulty. The beauty of the Reiki technique is that it is effective across all cultures, across all languages, and in any sort of condition which has a psychosomatic element.

再一次，我們向你們建議，我們認為，療愈者並不療愈。療愈者去愛，在它的愛的結晶的純淨度中，它為那個決定去釋放疾病、病痛、阻塞、過度啟動、壓力以及無論什麼困難的人的機會和催化劑。*Reiki* 技術的美麗是在於，它跨越所有的文化，跨越所有的語言，並在任何類型的擁有一種由於精神壓力引起的要素的病痛中是有效的。

This vibration at first is hard to feel for most students of Reiki. Again, faith in the teacher keeps the student at the task until it has been able to learn. It is also so that at a very deep level of the mind, of which you are not aware and which you cannot alter, you will make your unique contact with the genuine gift of that teacher, feel and sense how that power moves from the head, to the heart, to the hands. Thus, the healer having a teacher in the Reiki technique is most valuable, just as the teacher is valuable in learning any skill that would be too difficult to learn without persistent effort. The company of the teacher enables the student to remain faithful.

對於大多數 *Reiki* 的學生，這種振動一開始是很難感覺到的。再一次，對於老師的信心讓學生繼續進行工作，一直到它已經能夠學習為止。同樣是用這種方式，在一個非常深入，你們察覺不到且你們無法改變的心智的層次上，你們將會與那個老師的真正的禮物建立你們獨一無二的接觸，並感覺和感受到能量是如何從頭部移動到心，移動到手。因此，療愈者在 *Reiki* 技術中擁有一個老師，是極其有價值的，就好像老師在學習任何的過於困難以至於沒有堅持不懈的努力是無法學會的技巧的過程中是有價值的一樣。老師的陪伴使得學生能夠保持有信心了。

We feel that the idea of healing has been somewhat misunderstood among your peoples, for they see a physical vehicle, an animal, and think that it is you. There are an infinite number of reasons to be ill, the three main categories being chance, intention and preincarnative choice. Preincarnative choices are not available to be healed. It is the first two categories that call for attention. Indeed, we would wish you to think of healing in a somewhat different way, perhaps, for healing is not simply of the body. You may have an extraordinarily healthy body, but the rest of the complexes which make up your uniqueness are quiddities, idiosyncrasies of each person. The healing

work has as its base a faith. In those who give others a jump start from their own energy, faith is not necessary. In those who are open-minded, kindhearted, though skeptical, healing is possible. It is seldom possible in the presence of cynicism and negative feelings.

我們感覺到療愈的觀念在你們的人群中已經多少有些被誤解了，因為它們看到一個物質性載具，一個動物，並認為它就是你。有無限數量的生病的原因，但是有三個主要的類別，運氣、意圖與投生前的選擇。投生前的選擇是無法被療愈的。需要關注的是前兩個類別。確實，我們會希望你們用一種多少有些不同的方式來考慮療愈，也許療愈不是單純地對身體的療愈。你們可以擁有一種極其健康的身體，但是組成你的獨特性的其他那些從它們自己的一個人可以擁有一種極其健康的工體，將一種信心作為它的基礎。在那些從它們自己的一個人可以擁有一種極其健康的工體的人身上，信心是必不可能的。在那些頭腦開放、心地善良的人身上，儘管他們是懷疑的，療愈是有可能的。在憤世嫉俗和負面性的感覺存在的情況下，療愈很少是有可能的。

So we move from the healing to that which underlies it. All are one. The healing of the self that has taken place in the healer before his ministry is public is that crystallization which enables the other self to receive the catalyst that makes it possible to choose physical wellness, emotional wellness, spiritual wellness, mental wellness, whatever it is that is required, or desired. It may well not seem to the practitioner that the entity is becoming healed, for the body complex may have been intended for some good reasons to have its limitations. Healing is rather a feeling of wholeness, a feeling that one is free to love and be passionate, to care intensely, and to follow the heart. The open heart is the key to manifestations of all kinds that are spiritual.

因此，我們從療愈移動到成為療愈的基礎的事物。萬物一體。在療愈者的服務是公開的服務之前就已經在療愈者身上發生了的對自我的療愈，就是那種使得其他的自我能夠接收到催化劑的結晶作用了，這種結晶作用使得去選擇身體的健全、情緒的健全、靈性的健全以及心智的健全，無論被要求或者被渴望的是什麼事情，成為可能了。在從業者看來，很有可能似乎並不是那個實體正在被療愈，因為身體複合體可能因為一些有益的原因已經打算要擁有它的局限性了。療愈毋寧是一種完整性的感覺，一種一個人可以自由地去愛，去充滿同情心，去強烈地關心、並去跟隨心的感覺。開放心是所有類型的靈性的事物的顯化的關鍵。

We feel that this is as far as we wish to go with this question without receiving more specific questions. We have laid the groundwork for them.

我們感覺到這就是我們對於這個問題在沒有收到更為具體的問題的情況下希望到達的範圍了。我們已經為它們打下了基礎了。

We would speak briefly upon the question also asked this evening concerning the second density animals and how much of consciousness of their own destiny they may have. You know the nature of second density, and you know that you are, by your love of your pet, investing an instinctual animal with an awareness of itself. The vast majority of all pets and all wild animals, stem in their species from a gene pool.

我們會簡短地談及那個在今天晚上同樣也被問道了的問題，問題是關於第二密度

的動物以及它們可能擁有多少屬於它們自己的密度的意識。你們知道第二密度的特性，你們藉由你們對你們的寵物的愛知道你正在賦予一個本能性的動物一種對它自身的察覺。所有的寵物以及所有的野生動物的絕大部分，都是從一個基因庫中的它們自己的物種中起源的。

Let us use the word, which is not a word, "catness." There is that thought form that contains living material, and it produces, in love and joy and rhythm, its young, its life, its death, without ever being self-conscious, that being the nature of second density. Therefore, for the most part, if an animal is hit by a car, or finds another untimely end to its existence, it is chance, not destiny.

讓我們使用這個並不是一個詞語的詞語，"貓質" (catness)。有那種將活生生的物質、以及它的產物包含在愛、喜悅、旋律、它的青春、它的生命以及它的死亡中，而又不曾有過自我察覺的思想形態，那就是第二密度的特性了。因此，在大部分情況，如果一個動物被一輛車撞死了，或者找到了它的存在性的另一個過早的結束的話，它是運氣，而不是命運。

If the pet is deeply devoted to its human, and its human is deeply devoted to the pet, there may well have been enough investment of love and consciousness within that second density entity that it becomes, through this investment, harvestable to become a person, as you call yourselves, a human, a spirit, with breath. In that case, there may be the opportunity to graduate which is taken, or suggestions from those who enjoy doing mischief, that are obeyed by a mind not yet awake to reasoning processes to a great extent.

如果寵物深愛著它的人類，它的人類深愛著那個寵物，在那個第二密度的實體內在之中很有可能已經有足夠的對愛和意識的賦予，以後它通過這種賦予，成為可收割的，以成為一個人，如你們對你們自己的稱呼一樣，一個人類，一個帶有呼吸的靈體。在那種情況中，可能會有畢業的機會被採用，或者會有來自於那些喜歡做壞事的人的建議被採用，這個機會或者建議是被一個尚未在一個很大的程度上覺醒於推理的過程的頭腦所遵從的。

There are those pets with which an entity may have some of what you call karma, because each entity is responsible for what it knows, or believes it knows. Thusly, if you believe that by love you can aid a cat, a dog or any pet in its journey to third density, and you offer that catalyst, you may indeed find that you have woven into your own tapestry the stark thread of a beloved pet's demise at the hands of the metal machines that move along your roadways. The comfort that you may take in this case is that only those harvestable to third density are capable of this type of connection. If a pet dies thusly, it is to become a third density entity, and though the loss of that dear pet is great, you have given that pet the opportunity to feel love and to give it to such an extent that self-consciousness has taken place, and yours has been the catalyst which encouraged that graduation.

會有一些寵物是一個實體可能與之擁有某種你們所稱的業力的，因為每一個實體都要為它知曉的事物或者它相信它知曉的事物負責任。因此，如果你們相信，你們能夠藉由愛在一隻貓，一隻狗或者任何的寵物前往第三密度的旅程中幫助它，你就提供了那種催化劑了，你們可能確實發現你們已經將你的摯愛的寵物死於沿

著你們的道路行駛的金屬的機械之手的那條僵硬的線條編織進入到你自已織錦之中了。在這個情況中你們可以得到的安慰是，僅僅那些可以收割到第三密度的實體才能夠擁有這種類型的連接。如果寵物這樣死去了，它是要成為一個第三密度的實體的，雖然那個心愛的寵物的失去是巨大的，你們已經給予了那個寵物會去感覺到愛並在這樣一種程度上給予了這個機會以至於自我意識已經發生了，你們的愛已經成為了鼓勵那種畢業的催化劑了。

We would at this time transfer the contact. We thank this instrument, and move in love and light. We are those of Q'uo. 我們會在此刻轉移這個接觸。我們感謝這個器皿，我們在愛與光中移動。我們是 Q'uo。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and greet each again in love and light. At this time we would ask if we may speak to any queries which may yet remain unresolved within the circle of seeking.

我是 Q'uo，我們在愛與光中再一次向各位致意。在此刻我們會請問，是否我們可以談及在這個尋求的圈子中可能依舊尚未解決的任何問題。

K: What comfort may be taken when an animal, either companion or wild, dies an untimely death through chance?

K：當一個動物，要麼是夥伴、要麼是野生的，通過運氣而遭遇一次過早的死亡的時候，什麼安慰是可以被得到的呢？

I am Q'uo, and am aware of your query, my sister. One may see the return of the second density spirit to that great pool of consciousness from which it came. As like unto the return of water from your oceans to the skies that may form there into the clouds to fall again upon your land masses causing growth in second-density plants, the return of a spirit from incarnated state is a portion of the rhythm of life as you know it within your third-density illusion.

我是 Q'uo，我理解了你的問題，我的姐妹。一個人可以看到，第二密度的靈體返回到那個它源自於的巨大的意識的池塘了。就好像來自于你們的海洋的水返回到天空，它在那裏可以形成雲以再一次落到你們的地面並促進在第二密度的植物中的生長，一個靈體從投生的狀態的返回，如你們在你們的第三密度的幻象中對它的知曉一樣，是一個生命的旋律的一部分。

One may take joy in knowing that the animal entity has lived its life fully, for it knows no other way to live. It does not hinder and restrict itself in ways that are created by mental activity that is distorted in one fashion or another, more or less helpful to an entity's progress, for the second density entity is free of such machinations, and has instead the instinctual activity of a being which is as it is without compromise.

一個人可以在知曉那個動物實體已經充分地活過了它的生命的方面得到喜悅，因為它並不知道其他的活的方式。它並不會用由心智的活動創造出來的方式來阻礙

和限制它自己，這些心智的活動用這樣或者那樣的方式是被扭曲的，而或多或少是對一個實體的成長是有幫助的，因為第二密度的實體是不受這樣的策劃的束縛的，它相反擁有一個存有的本能的活動，這種活動就好像它是沒有折中方案一樣。

When one sees that such an entity has passed from the incarnation, one may give praise and thanksgiving that it has returned this energy to the Creator to again be formed at another time and at another opportunity into yet another creature that is somehow enabled by all previous creatures' experience and their contributions to those energy patterns that you call the life, so that further life may generate from this energy and move forward in the great expression of the one Creator through the infinite variety of the one creation.

當一個人看到這樣一個實體從投生離世的時候，一個人可以對它已經將這種能量返還給造物者以再一次在另一個時候被形成並在另一個機會進入到另一個生物而給予讚美和感恩，這以某種方式使得所有之前的生物的經驗以及它們對於你們稱之為生命的那些能量模式的貢獻成為可能了，這樣，進一步的生命就可以從這種能量產生出來並通過太一造物的無限的多樣性前進到太一造物者的偉大的表達。

May we speak in any further fashion, my sister?

我的姐妹，我們可以用任何進一步的方式談論嗎？

K: Not right now, thank you.

K：暫時不用了，感謝你們。

Carla: Does the unself-conscious second density entity suffer when (inaudible)?

Carla：無自我意識的第二密度的實體會在（聽不見）的時候受苦嗎？

I am Q'uo. We may say that any creature which feels pain suffers that pain, for pain is not a state which is easy to accept for any entity with flesh, blood and breath. Yet the kind of suffering which those second density entities upon your planetary experience is a purer suffering, one which does not have mental connotations or distortions placed upon it. There is no grieving for the self, there is no grieving for another, there is no blame for the self or for another. There are none of those emotional attachments that many of your third-density entities place with the experience of pain. Rather, it is as pure an experience of pain as the life pattern is a pure expression of the energy of the animal as it is.

我是 Q'uo。我們可以說，任何感覺到痛苦的生物都會為那種痛苦而受苦，因為痛苦對於任何具有肉、血與呼吸的實體都不是一種易於接受的狀態。然而，在你們的星球體驗上的那些第二密度的實體的受苦的類型是一種能夠更為純淨的受苦，一種並不擁有被施加於其上的心智的言外之意或者扭曲的受苦。沒有對自我的悲傷，沒有對另一個人的悲傷，沒有對自我或者對另一個人的責備。沒有你們很多的第三密度的實體放置在痛苦的體驗上的那些情緒上的牽絆。毋寧說，如同生命模式一種對如其所是的動物能量的純淨的體驗一樣，這種痛苦是一樣純淨的一種對痛苦的體驗。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: I have one that I would like to ask, but I want to make sure that all the other questions are asked first.

Carla：我有一個我想要問的問題，但是我想要確信所有其他的問題首先被詢問了。

K: If an animal is suffering due to illness, due to terminal illness, is it interfering with its working out of its own life patterns to put an end to its suffering by ending its incarnation?

K：如果一個動物是由於疾病，由於絕症而受苦，藉由結束它的投生而終止它的受苦，這是對它完成它自己的生命模式的一種干預嗎？

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and am again with this instrument. We speak now to the query of the shortening of the time of suffering for the second density creature which experiences the illness which is in all probability that final illness for the life of the creature. We may suggest that this is an area in which one's own philosophy of life plays the greatest portion, for to the entity that suffers the terminal illness, there is the limiting of the ability to live the normal life of its kind. This it recognizes in only a very simple manner, much as you would feel the addition of greater and greater weights upon your shoulders if you were asked to carry such about with you and could not remove them but had to endure the added weight as you moved about your daily activities.

我是 Q'uo，我再一次與這個器皿在一起了。我們現在談及為體驗到疾病的第二密度的生物縮短受苦的時間的問題，那種疾病在所有的可能性中都是那個生物的最後的生命的最後的疾病。我們可以建議，這是一個在其中一個人自己的生命的哲學扮演了最大的部分的區域，因為對於那個遭受了絕症的實體，它去活出屬於它的類型的正常生命的能力是有限的。它會僅僅通過一種非常簡單的方式認識到這一點，非常類似於如果你被要求擔負著越來越重的重量四處移動而無法移除它們，卻不得不在你在你的日常活動中四處移動的時候忍受被添加的重量的時候，你會感覺到你的肩膀上額外的越來越重的重量一樣。

The animal, therefore, does not in most cases bemoan its fate, but does what is possible within the new set of circumstances, and expresses itself and uses this opportunity to the fullest extent. However, that quality of compassion that is the hallmark of the beginning third-density lessons oftentimes will, for the third-density entity which loves the pet that is dying, express itself within the third-density entity in a desire to relieve that which is seen as suffering, that

which is pain to the creature, and because of the great desire to aid the pet, then the action is taken to terminate the life within your illusion so that there might be a cessation of the pain for the second-density creature.

因此，動物在大多數情況中並不會抱怨它的命運，但會在新的環境的設置中做有可能的事情，並在最完全的程度上表達它自己並利用這個機會。然而，那種同情心的特性是第三密度的課程的開始的標誌，這種同情心的特性時常將會，對於那個愛這個臨死的寵物的第三密度實體，通過一種去緩解被視為是受苦的事物，以及對那個生物是痛苦的事物的渴望在那個第三密度的實體內在之中表達它自己，由於去幫助那個寵物的巨大的渴望，接下來行動會被採用以結束在你們的幻象中的生命，這樣就可以有一種對那個第二密度的生物的痛苦的終結了。

We can suggest that this can be seen in a number of ways, depending upon one's sensitivities, and that there is good argument, as you would state it in your illusion, for proceeding along the path of terminating the life as well as proceeding along the path of spending time in shared love with the creature that begins its slow departure from the life experience. In either instance, the overriding principle is the intention to share love in as great a facility as possible.

我們可以建議，取決於一個人的敏感性，這可以用數種方式被理解的，在沿著結束生命的道路前進，同樣還有沿著與那個開始它緩慢的離開生命體驗的過程的生物在被分享的愛中花費時間的道路前進的方面，會有有益的爭論，如你們會在你們的幻象中對它的陳述一樣。在兩種情況的任何一種之中，壓倒一切的原則都是在盡可能大的一種和善之中去分享愛的意圖。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

K: Are second-density creatures capable of any type of karmic connection in and among themselves or originating from themselves, connecting to third-density entities rather than the other way?

K：除了其他的方式之外，第二密度的生物能夠在它們自己內在或者它們自己當中擁有任何業力的連接，或者源自於它們自己，與第三密度的實體連接在一起的業力的連接嗎？

I am Q'uo, and am aware of your query, my sister. In the most successful cases of investment by a third-density entity of a second-density pet, this is indeed so, for the bond of love which has been awakened between the two entities, and oftentimes awakened for the first time within the second-density creature, is that bond which will often tie these entities together until the second-density entity has been invested to the degree necessary for graduation into the third density.

我是 Q'uo，我理解了你的問題，我的姐妹。在一個第三密度的實體對一個第二密度的寵物的最為成功的投資的情況中，確實是這樣的，因為已經在兩個實體之間被喚醒的，且時常是第一次在第二密度的生物內在之中被喚醒的愛的連接，就是那種將會經常將這些實體連接在一起，一直到第二密度的實體已經被投資到了畢業進入到第三密度的所需的程度的連接。

Thus, you see many times the reappearance within the life pattern of the pets that have been in association with the third-density entity previously in this incarnation and in previous lifetimes. Thus, the bond of love brings these entities together time and again in the same way that the bond of love will bring together third-density entities many times in order that the overall karmic patterns may run their full course, that is, allow biases of one kind to be developed and then balanced over a period of many lifetimes.

因此，你們會在那些與在這次投生之前以及在前世的生命中已經與第三密度的實體有關聯的寵物的生命模式中多次看到重現。因此愛的連接會將這些實體一次又一次帶到一起，這種方式是與愛的連接會將第三密度的實體多次帶到一起以便於整體性的業力模式可以跑完它們全部的路程的方式是相同的方式，也就是說，允許一種類型偏向性被發現並接著在一段多次生命的時期中被平衡。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

K: Is there ever continuing contact between the second-density entity that is harvested into third density? Is there any contact after the harvesting into third density with its previous third-density owner/companion/protector?

K：在被收割進入到第三密度的第二密度的實體中間會有持續不斷的接觸嗎？在收割進入到第三密度之中，它與它之前的第三密度的擁有者/夥伴/保護者會有任何的接觸嗎？

I am Q'uo, and though this is possible and occasionally occurs within the third-density space/time continuum, more often the continuing connection occurs as the third-density entity which has invested the entity that is newly third-density will take the form of the guide or teacher that operates from time/space as the new third-density entity enters the space/time incarnational nexus.

我是 Q'uo，雖然這是有可能的且偶爾會在第三密度的空間/時間的連續體中發生，更為經常的是，當那個新的第三密度實體進入到空間/時間的投生的連接的時候，那個已經投資了那個新的第三密度的實體的第三密度的實體，將會採用從時間/空間進行工作的導師或者老師的形式。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

K: No, I think I'm done for now. Thank you.

K：沒有了，我想我現在已經問完了。謝謝你們。

Is there another query at this time?

在此刻有另一個問題嗎？

Carla: I have one which you may not be able to answer except generally, but I will accept any comment which you wish to give. I have sensed that I have

had, recently, for the last few months, when challenging you, it seemed that at first I hear—I don't actually hear it, but I perceive a rather fuzzy, not-quite-right identification. I've done a lot of thinking about this, and I've finally come up with a thought about it, which is, that since you are a principle made up of Latwii and of Ra, and because I know that in the past Latwii was able to aid me in averting psychic greeting by the fifth-density negative entity which is observing this group, and has been for many years, I felt that it is possible that the fifth-density negative entity—which is not quite as powerful as Latwii, but close—might be attempting to piggyback, having come through the quarantine and being able to work in thought as it will.

Carla：我有一個你們可能除了一般性地回答之外無法回答的問題，但是我將接受任何你們希望去給予的評論。我已經感覺到，我最近，在過去的幾個月中，當我挑戰你們的時候，看起來似乎一開始我聽到了——我並不是真的聽到了它，但是我感覺到一種相當的不清楚，不是非常正確的身份。我已經在關於這一點的方面進行了很多的思考了，我已經在關於它的方面最終得到了一個想法了，它就是，因為你們是一個由Latwii和Ra組成的原則，因為我知道在過去Latwii能夠在避開正在觀察這個團體的第五密度的負面性的實體的心靈致意的方面幫助我，並已經幫助我有很多年時間了，我感覺到有可能第五密度的負面性的實體——它不是如同Latwii一樣強有力，但是確實接近的——可能正在嘗試去騎在背上，並已經通過了隔離且能夠在通過想法如其所願地工作了。

This evening I quite fervently stated that, in my mind, as my opinion, when I heard the muffled first, "I am Q'uo," and specifically suggested to the negative entity that I was upon a cross, that my hands were nailed, and that I was dying to save mankind. This is the most heartfelt and firm mode of challenging that I know at this point. The result seemed instantaneous, and the contact has seemed quite clear and quite crisp since. Can you confirm my supposition as to what has been occurring (inaudible), and the appropriateness of my dealing with it?

今天晚上我在我的頭腦中相當強烈陳述了那一點，在我看來，當我一開始聽到閉塞的聲音，“我是 Q'uo”的時候，我明確地向那個負面性的實體建議，我是在一個十字架上，我的雙手是被釘住的，我正在為了拯救人類而死去。這是在這個位置上知道的最為衷心的且堅定的挑戰的模式。結果看起來似乎是即刻的，從那之後，接觸已經看起來相當清晰且相當新鮮了。你們能夠確認我在關於已經發生了的事情的假設（聽不見），以及我與它打交道的適當性嗎？

I am Q'uo. In a word, yes. We are pleased that you have perceived this situation with great clarity. It is one which is unusual in that there are few groups that have had access built into them by such entities and had this access available so often, and which have been able to avoid the influence of such an entity and its minions for a significant portion of your space/time experience. We also commend your response to such greetings, for this is the heart of your self and your purpose, and is well-stated in the manner which you have chosen. We feel you are accomplishing the necessary tuning and challenging to a great degree, and we thank you for your conscientiousness and recommend it for all future workings.

我是 Q'uo。簡單地說，是的。我們很高興你已經帶著巨大的清晰度感覺到這種情況了。它是一個不同尋常的情況，因為會有少數的團體，它們已經擁有了被這樣的實體構建與它們內在之中的入口，並如此經常地使用這種入口了，這些團體已經能夠在你們的空間/時間的體驗中的一個相當大的部分避免這樣一個實體以及它的爪牙的影響了。我們同樣也稱讚你對於這樣的致意的回應，因為這是你的自我和你的目的的核心，這同樣也是通過你已經選擇了的方式被清楚陳述了的。我們感覺到你在一個巨大的程度上正在完成所需的調音與挑戰，我們為你的認真負責而感謝你，並為所有未來的工作推薦它。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Just a theoretical one. I know that my nature is that of a martyr. I approve of that. I have consciously decided not to change that. One of the things that comes very easily to me is that I would gladly die to save others. Could anyone do what Christ did, who had a pure enough path of service and felt strongly and utterly faithful about the possibilities of such a path?

Carla：僅僅是一個理論上的問題。我知道我的屬性是一個殉道者的屬性。我認可那種屬性。我已經有意識地決定不去改變那種屬性。一個在我身上會非常容易地發生的事情是，我會樂於為了救其他人而死。基督擁有一條足夠純淨的服務的道路並強烈地感覺到這樣一條道路的可能性且對其完全有信心，有任何人能夠去做基督做過的事情嗎？

I am Q'uo, and am aware of your query, my sister. The willingness to give of the self to the degree that one gives all, one gives one's life, is a willingness which, though rarely expressed within your illusion, is a possibility to all who inhabit your illusion, given the appropriate circumstances. Oftentimes, within that condition which you call war, there are such acts of bravery and selflessness that one entity shall take the grenade that was meant for comrades, and give its life in so doing.

我是 Q'uo，我理解了你的問題，我的姐妹。去獻出自我到了一個人會獻出全部，一個人會獻出它的生命的程度的樂意，雖然是一種在你們的幻象中很少被表達的樂意，假設有適當的情況，它對於所有居住在你們的幻象中的人都是一種可能性。時常，在那種你們稱之為戰爭的情況中，會有這樣的勇敢和無私的行為，一個實體會擋住本來是要給戰友的手榴彈，並在這樣做的過程中獻出它的生命。

In lesser expressions of this kind of selfless giving, those called the parents will often sacrifice to a great degree in order that the children of the mating may benefit in some fashion. However, the giving of the life is that which is most often reserved for but few within a life pattern. At some point within each entity's evolution there will come the opportunity and the willingness to give of the self to that degree, though the giving may not be done in an instant, but may be the giving of the entire life pattern, which may be lengthy, in order that others may benefit, and that which is given to the self is only enough to continue the life pattern. Each third density entity will find a spectrum of possibility available to it in this regard, and the harvestability of the entity

draws nigh when the amount willing to be given to others exceeds the amount desired for the self.

在這種類型的無私的給予的較小的表達中，那些被稱之為父母的人將經常會在一個很大的程度上做出犧牲以便於交配的孩子可以用某種方式受益。然而，獻出生命是在一次生命模式中經常是為少數人保留的事物。在每一個實體的演化中的某一個位置，將會出現在那個程度上獻出自我的機會和樂意，雖然那種給予可能不是在一瞬間被完成的，而可能是對整個生命的模式的奉獻，這種奉獻可能是漫長的，以便於其他人可以受益，而被給予自我的事物僅僅是足夠的以繼續那個生命的模式。每一個第三密度的實體都將遭到一個在這方面可以為其所利用的可能性的圍，當樂意於被給予其他人的數量超過了為了自我被渴望的事物的數量的時候，那個實體的可收割性就即將到來了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: One last one, which ties the two together. It is my supposition that the reason my challenge from the cross has an effect which is the strongest that I know, is due to the fact that I am telling the truth metaphysically, that I would do that. Can you confirm this?

Carla：最後一個問題，這個問題將兩個問題連接在一起了。我的假設是，我從十字架進行挑戰擁有一種我知道的最強有力的效果的原因是，因為我正在講述形而上學的真理，那是我會去做的真理。你們能夠確認這一點嗎？

I am Q'uo, and we can indeed confirm this assumption.

我是 Q'uo，我們確實能夠肯定這個假設。

Carla: OK, then I continue, as I teach those few who really wish to learn, to be that (inaudible) about their highest ideal. This is an excellent way to develop the personality which can channel and challenge successfully. Can you confirm that?

Carla：好的，接下來我繼續，當我教導少數真正希望去學習的人的時候，去成為那種（聽不見）關於它們最高的理想。這是一種去發展能夠成功地傳訊與挑戰的人格的優惠的方法。你們能夠肯定那一點嗎？

I am Q'uo, and again we confirm that which is a correct supposition. This is the ideal towards which each instrument moves at its own pace and according to its own internal rhythms. There will be for each instrument the uncovering of deeper and deeper commitment to that which is the essence of its self. Thus, all need not be the same to be equal in will and faith.

我是 Q'uo，再一次，我們肯定，那一點是一個正確的假設。這是每一個器皿用它自己的速度並根據它自己的內在的旋律向著其移動的理想。每一個器皿都將會揭露出越來越深入的對它的自我的實質之所是的奉獻。因此，一切事物都不需要是相同的以在意志和信心中是同等的。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No. Thank you very much, Q'uo.

Carla : 沒有。非常感謝你們，Q'uo。

I am Q'uo, and we are greatly honored to be able to join this group as we are asked once again. We cannot thank you enough for this honor. We take great pleasure in these moments that we spend with you, for, indeed, to us they are but the blinking of the eye.

我是 Q'uo，我們對於能夠在我們再一次被請求的時候加入這個團體是感覺到極其榮耀的。我們怎麼為這種榮耀感謝你們都是不夠的。我們在這些我們與你們一同度過的時刻中是得到了極大的快樂的，因為確實，它們對於我們僅僅是一眨眼的時間。

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

在此刻我們將離開這個團體，一如既往，我們在太一無限造物者的愛與光中，在力量與平安中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

October 14, 1990

1990-10-14 Hatonn : 1990百樂餐

Group question: Tonight we're taking potluck.

團體問題：今晚我們進行百樂餐。

(Unknown channeling)

(未知者傳訊)

I am Hatonn. Greetings to you in the love and the light of the one infinite Creator. It has been so long since we have spoken through this instrument on your regular meeting. We had to undergo a most rigorous challenge (inaudible) as the instrument had its doubts and we thank the instrument for its doubts for it is indeed (inaudible).

我是 *Hatonn*。在太一無限造物者的愛與光中向你們致意。我們已經有如此長時間沒有在你們規律性的集會上通過這個器皿發言了。我們必須進行一種極其嚴格的挑戰(聽不見)，因為這個器皿擁有它的懷疑，我們為這個器皿的懷疑而感謝它，因為這確實是 (聽不見)

We are with you this evening because you have asked and we had our freedom of what to say to you. With the permission of (inaudible) we shall be speaking concerning spiritual principles not in parable as we are talking to those who need no parables. But as is somewhat unusual for us solely concerning spiritual principles and to use ... to use in this walk that you take that is called the spiritual path, or the path of the prodigal, or the path from the source to the source. Within your American Indian lore it is simply returning to the Great Wheel. We will be moving between these two instruments to give both an experience which is new to the one not as (inaudible) lack of use, in working to use the best of each person's unique experience, vocabulary and knowledge to tell the simple story that we have come to share.

我們在這個晚上與你們在一起，因為你們已經詢問了，且我們對於我們要對你們說的事情擁有了自由了。藉由 (聽不見) 的許可，我們將不通過寓言來談及靈性上的原則，因為我們正在向那些不需要寓言的人發言。但是，如同單單只涉及到靈性的原則對我們是有些不同尋常一樣，去使用.....在這條你們行走的被稱之為靈性的道路，或者浪子的道路，或者從源頭到源頭的道路上使用。在你們的美洲印第安人的傳說中，它單純地是返回大偉大的轉輪。我們將在這兩個器皿中間移動以同時給予兩者一種體驗，這種體驗對於一個器皿是新的，(聽不見) 缺少使用，通過進行工作來使用每一個人的獨一無二的體驗、辭彙以及知識的最佳的部分來講述我們前來分享的那個簡單的故事。

It is well to remember that the greatest function of philosophy and religion or mythology is to tell stories that have archetypical resonance. That is, if the story does not seem to be relevant to the acceleration of spiritual growth, then it has not been fully examined, for there is that in seeking the truth which is not usually and cannot ever be discouraged by the fact that there are no

answers. It is the job of this particular entity not to have answers. Those who have answers are the very ones who are perhaps soon to be repeating third density. Those who are humble before the mystery of their own creation and see the dust on the path and the blazing sun and the cold desert night in the times of no stimulation, when all is calm in the dark night of the soul. The times of overstimulation, when you can't be uplifted one more notch, accept what you are.

哲學與信仰，或者神話的最大的功能，就是去講述擁有原型上的共鳴的故事，記住這一點是很好的。也就是說，如果故事看起來似乎與加速靈性的成長沒有關係的話，接下來，它就不會被充分地檢查了，因為在尋求真理的過程中會有不同尋常的事物以及一直無法被沒有答案的事實所挫敗的事物。這個特定的實體的工作不是去擁有答案。那些擁有答案的人，恰恰是那些也許很快將會重複第三密度的人。那些在它們自己的創造物的神秘的前面是謙卑的人，他們會在在沒有刺激物的時刻看到了道路上的塵土、烈日以及寒冷而荒涼的夜晚，在那是一切在靈魂的暗夜中都是平靜的。那些過度刺激的時刻，在你們再也無法被提升一點點的時刻，接受你們之所是吧。

In all of these cases, the most important thing about them is your opportunity. In truth, the Creator thinks not as many would have the Creator seem to think, of vengeance, of protecting of one against the other side. That the Creator would be of one side and not the other ... this is not our understanding (inaudible) and I hope that it is not an understanding of your own function as a seeker to stand in judgment. To use discrimination is necessary; to judge and to close the mind is not necessary, nor is it preferable to one who wishes to (inaudible) when the object of division (inaudible) self the damage to the self is incalculable.

在所有這些情況中，關於它們最重要的事情就是你們的機會。實際上，造物者不是如同很多人以為造物者看起來似乎在思考的一樣思考復仇，思考保護一個人不受另一邊的傷害。造物者會屬於一邊兒不屬於另一邊.....這不是我們的理解，（聽不見），我們希望，站立在評判之中，這不是對於你自己作為一個尋求者的機能的**理解**。去使用分辨力是必須的，去評判並封閉頭腦，卻不是必須的，對於一個希望去（聽不見）的人，這也不是更為可取的，當分裂的物件（聽不見）的時候，自我對自我的傷害是不可勝數的。

It is a spiritual journey and we are on it. Those who know they are on it and those who do not know. Yet how ... how can the ideas and ideals which are the deep truths that enable humankind to (inaudible) and to have faith in the infinity and eternity of the spirit. How can these things be true of every situation? How can that be? Each of you has asked this at different times. Two entities here have asked themselves that question during this week. Varying by guilt or disappointment in the self inappropriate by the self as is not (inaudible). We encourage people not to do that but it is very difficult for entities to avoid judging themselves and yet that one mistake ... that one simple error is at the heart of so much (inaudible) on your sphere.

這是一條靈性的旅程，我們正處於其上。那些知道他們正處於其上以及那些不知道他們處於其上的人。然而如何.....深入的真理之所是的觀念與理想，如何才能

使得人類能夠（聽不見）並對靈性的無限和永恆擁有信心呢？這些事情如何才對於每一個情況都是真實的呢？那如何可能呢？你們每一個人都已經在不同的時候詢問過這個問題。在這裏的兩個實體都已經在這一周期間問過他們自己那個問題了。答案因為在自我內在之中的內疚或者失望而是不一樣的，這對自我是不合適的，因為（聽不見）。我們鼓勵人們不要那樣做，但是，實體要避免評判他們自己，這是非常困難的，而那一個錯誤……那一個簡單錯誤是處於在你們的星球上如此大量的（聽不見）的核心之處的。

We would now transfer to the one known as K.

我們現在會轉移到被知曉為 K 的實體。

(K channeling)

(K 傳訊)

I am Hatonn, and greet each again in love and light through this instrument. It is a widespread concept among your peoples to view the self as being less than worthy in many situations in which you find yourself in your present illusion. Each of you have been taught this from your earliest childhood. The crying baby, the spilled glass of milk, the simple and myriad things that each child experiences from day to day with which each parent gets exasperated and may, in moments of not thinking clearly, berate the child (inaudible). In each of these situations, the message comes very clearly to the child that indeed it is not worthy. Not worthy of the love of the parent, not worthy perhaps of the love of itself, for from whom shall it learn of this love if not from a parent? The child as it grows older continues to receive these messages from parents, from teachers, from siblings, from playmates. And it also observes those same parents, and others with whom it comes in contact berating themselves when they fall short of (inaudible). Thus these behaviors and attitudes are learned early and are well reinforced until they become, not second nature, but first nature, with most (inaudible).

我是 *Hatonn*，通過這個器皿再一次在愛與光中向各位致意。在很多你發現你自己處於你當前的幻象之中的情況中，將自我視為是價值較小的，這在你們的人群當中是一個普遍性的觀念，你們每一個人從你們的最早期的童年就都已經被教導過這個觀念了。哭泣的嬰兒，灑掉一杯牛奶，每一個孩子日復一日體驗到的簡單而數不清的父母對其感到惱怒，並可能會在沒有清晰地思考的時刻責罵孩子的事情（聽不見）。在這些情況中的每一個情況中，資訊非常清晰地來到了那個孩子身上，它確實是沒有價值的。它是不值得父母的愛的，也許是不值得它自己的愛的，如果它不從一個父母身上瞭解這種愛，它將從誰那裏瞭解這種愛呢？隨著孩子逐漸變大，它會繼續從父母、從老師、從兄弟姐妹，從玩伴那裏接收到這些信息。它同樣也觀察到那些相同的父母，以及它與之建立接觸的其他人，會在他們無法滿足要求（聽不見）的時候責備他們自己。因此，這些行為舉止以及態度是在早期就學會了並有效地被強化了，一直到它們成為，並非第二本性，而是第一本性，伴隨著極其（聽不見）。

Is it any wonder then that you have difficulty in attempting to unravel the tangled threads of these tapes of messages and messages that have been

given to you and woven into the very fabric of your being? We suggest to you that it is unrealistic in the extreme to expect yourselves to be able to do so merely by trying. You cannot change the pattern of a lifetime in an instant by decision, but you can start to do so. And when you fail, as you inevitably will, we can but urge you to look kindly on yourselves—to choose not to reinforce the messages which you have received from those exasperated, overtired and overworked parents from your infancy, to choose not to repeat the messages you heard from all those others from your early life, and continue to hear in your present existence. For when you berate yourself for your failures, you are doing just that, thus negating the very work you are attempting to do on yourself.

接下來，對於這些已經被給予了你並已經被編織成為了你的存有的核心的結構的資訊，你會在嘗試去接納這些資訊的磁帶的纏繞的細線的過程中遇到困難，這會是令人吃驚事情嗎？我們向你們建議，去期待你們自己能夠僅僅藉由嘗試而這樣做，這是極其不切實際的。你無法藉由決定在一瞬間改變一次生命的模式，但是你能夠開始這樣做。當你失敗的時候，因為你無可避免地將會失敗，我們僅僅能夠鼓勵你們去好心地看到你們自己，去選擇不去強化你已經從嬰兒時代就從那些被激怒的、過度疲憊的、過度工作的父母那裏接收到的資訊，去選擇不去重複你從你早期的生命中就從所有其他人那裏聽到的資訊，並繼續在你當前存在性中聆聽。因為當你為你的失敗責備你自己的時候，你就正在僅僅那樣做，並因此抵消了那個你正在嘗試在你自己身上做的工作了。

It will be most difficult for many of you to begin to be able to accept, to truly accept, not in the sense of merely acknowledging, but in the sense of taking into the self with the sure knowledge that it is indeed truly alright to fail, according to your present perceptions. For we see that many of you, in your attempts to change your attitudes about yourselves, about the way you view yourselves, in your attempts to accept yourselves as you are, what you are really attempting to do is to change yourselves, to make yourselves alright, and therefore acceptable to yourselves. This is not where you must begin my children. This is, as the saying goes, placing the cart before the horse. That is, as we have suggested, only reinforcing those very patterns you are attempting to change. So we would suggest to you that your goal is not to not stray from your ideals, but to truly accept that you do so because it is your nature. And as you are able to fully accept those qualities in yourself, then and only then will you realize that they are beginning to change. Because only then will you truly have begun to unravel those messages at a deep enough level to effect change in yourselves.

對於你們很多人，根據你當前的觀念，開始能夠去接受，真正地接受，這將會是極其困難的事情，這種接受不是在簡單地承認的意義上，而是在藉由對失敗真的確實是沒問題的確信的知曉將其納入自己內在之中的意義上的。因為我們看到，你們很多人，在你們去改變你們關於你們自己的態度，關於你們看待你們自己的方式的態度的嘗試的方面，在你們去如你們之所是地接納你們自己的嘗試的方面，你們真正在嘗試去做的事情是去改變你們自己，去讓你們自己沒問題，並因此對你們自己是可接受的。我的孩子們，這並不是你們必須開始的地方。常言道，這是將貨車放在馬的前面。如我們已經建議過的一樣，那僅僅是在正好強化那些

你正在嘗試去改變的模式。因此，我們會向你們建議，你們的目標不是去從你的理想上迷失了方向，而是真正接納，你如此做因為它是你的本性。當你能夠完全接納在你自己內在之中的那些特性的時候，接下來，且僅僅是那個時候，你將會意識到，它們正在開始改變了。但是，僅僅是在那個時候，你們才將會真正已經開始在一個足夠深入的層次上解開那些資訊以影響在你們自己內在之中的改變了。

This process, as you know when you view it clearly, is the task for most not only of a lifetime, but of many lifetimes. And as is the case with all monumental tasks, the tendency for those of you who desire perfection in yourselves at least, if not in your environment as well, would be to want to give up in despair, because the goal seems unattainable. This is the nature of the spiritual journey, my friends, for the mystery recedes ever before us. Were we to look only at the ultimate goal, we would never take that first step for it would seem pointless. This is no less true for us than for you.

這個過程，如你們在你們清晰地觀察它的時候會知曉的一樣，對於大多人都是一個不僅僅要花費一次生命，而是要花費許多次生命的任務。如同在所有的宏偉的任務中的情況一樣，你們這些至少是在你們自己內在之中渴望完美的人，如果沒有對你們的環境同樣也渴望完美的話，你們的傾向性會是想要在絕望中放棄，因為目標看起來似乎是無法實現的。這就是靈性的旅程的特性了，我的朋友們，因為神秘會不斷在我們前方後退。如果我們僅僅看著那個終極的目標，我們會永遠無法踏出那個第一步，因為它會看起來似乎是沒有指望的。這對於我們是對於你們是一樣真實的。

We urge you therefore to view that which is before you to do. It may seem small. It may appear to have no relevance to the grand scheme of things, with your desire to be congruent with your ideals, and yet in whatever is before you to do, you have an opportunity to continue the process of learning about yourself, observing the self, learning your true nature, and accepting whatever it is that you find there. Whether you personally at that moment approve or disapprove of that, your approval or disapproval is not relevant to your spiritual growth at this time. What is relevant is your accepting of yourself. Judgment of yourself is never productive for positive growth, but only a reinforcing of those old, undesired patterns.

我們因此敦促你們去查看在你們面前要去做的事情。它可能看起來似乎是微小的。它可能在表面上是與那個事物的宏大的計畫沒有關係的，而你的渴望是與你的理想相一致，而在無論什麼在你面前要做的事情中，你都擁有一個機會去繼續那個瞭解你自己，觀察自我，學習你真實的屬性，並接納無論什麼你發現在那裏的事物的過程。無論在那個時刻你個人是贊同還是不贊同那個事物，你的贊同或者不贊同都與你在這個時刻的靈性成長是無關的。有關的事情是你對你自己的接納。對你自己的評判永遠都不會對正面性的成長是有生產力的，而僅僅是對那些舊的，不被渴望的模式的一種強化。

It is a challenge indeed to approach this task from outside the framework with which you have been taught to (inaudible). For the tendency is to use the same old tools that were given you by your parents and those other early

teachers. It is indeed difficult to discard those tools, feeling then that you have none with which to work and to discover totally different approaches to working with yourself. We urge you, my brothers and sisters, to throw away those old tools of judgment and condemnation for they have never been of any value to you. To drop them by the wayside and continue on your way, unarmed perhaps and ill-prepared for any work you would like to do, but continuing on with new faith that new tools will be given you, or that you will find new ways to work.

從那個你已經藉由其被教導去（聽不見）的框架的外部來著手處理這個任務，這確實是一個挑戰。因為傾向性就是去使用被你們的父母以及其他的早期的老師們給予你們的那些相同的舊的工具。去拋棄那些工具，這確實是困難的，@你接下來會感覺到你沒有任何事物藉由其來進行工作並發現完全不同與你自己一同工作的途徑。我的兄弟姐妹們，我們鼓勵你們將那些舊的評判和責備的工具拋開，因為它們從未對你們有過任何的價值。將它們丟在路邊，並繼續你的道路，你對於任何你想要去做的工作也許是沒有準備或者準備很糟糕的，但是，帶著新的信心繼續前進，那種信心即，新的工具將會被給予你，或者你將會找到新的工作的方式。

At this time we would transfer again to the one known as Carla.

在此刻，我們會再一次轉移到被知曉為 *Carla* 的實體。

(Carla channeling)

(*Carla* 傳訊)

And what are these tools (inaudible) would suggest? Faith is one of the resources that may be developed from a continually closer look at the nature of self. Let us look at (inaudible). Each of you have the (inaudible) you have the entire human range of human emotions, which are tempered only by biases hard won through many incarnations (inaudible) listen (inaudible) but the leap of faith with no net, no doctrine, no dogma, is an act of spiritual courage. It is a statement of the self to the self (inaudible) blessed holy nature of the Creator, the universe and yourself. Or to put it in a simpler way, Creator and all of His parts. The infinity of the Creator is not active. It has not been directed (inaudible) yet remains the Logos, the thought, the created thought of divine love.

這些工具（聽不見）會建議的事情是什麼呢？信心是可以從一種對自我的屬性的持續不斷地更加靠近的檢查中被發展出來的資源之一。讓我們看看（聽不見）。你們每一個人都擁有（聽不見）你們擁有人類情緒的全部的範圍，這些情緒僅僅會被那些經歷許多次投生而被辛苦贏得的偏向性所鍛造，（聽不見）聆聽（聽不見）而在沒有網路，沒有教理，沒有教條的情況下的信心的飛躍，是一種具有靈性上的勇氣的行為。它是一種自我對自我的陳詞（聽不見）被造物者、宇宙以及你自己的神聖屬性所祝福。或者用一種更簡單的方式說，造物者及其全部的部分。雜物這的無限性不是活躍的。它尚未被指向（聽不見）而依舊是理則、那個想法、那個被創造的神聖的愛的想法。

The tool with which this faith is (inaudible) may be summed up in three words:

praise, prayer, and thanksgiving. It is well to live life in these modes as we just listed. As if life itself in this illusion are complex and ever changing—a kaleidoscope of images (inaudible) becoming emotionally involved perhaps (inaudible) but if you seek with a full will to do the will of that Creator, which is (inaudible) self (inaudible) all burdens will be dropped and you have only to (inaudible).

信心藉由其而被（聽不見）的工具可以用三個詞語被總結起來：讚美、祈禱和感恩。去在這些我們剛剛列舉出的模式中活出生命，這是很好地。如同生命自身在這個幻象中是複雜的且不斷改變的一樣——一個形象的萬花筒（聽不見）也許是在情緒上被包含的（聽不見）但是，如果你們是帶著一種充分的意志尋求去行使造物者的意志的話，自我（聽不見）全部的重擔之所是（聽不見）將會被丟下，你僅僅必須去（聽不見）。

Now all of this can be accomplished without recourse to a story of redemption, and this is why we encourage each, if the world religions or philosophies do not fit the path that you are on, this is why we ask you to make up a path, for the important thing is not recognizing the path, but persistent praise of all that you see and hear. Along with that, prayer mostly in the form of silent prayer as you listen within to the silence that moves deep inside the unconscious mind as you live bringing forth fruit in its (inaudible). All of these things you cannot do without that faithful leap into the abyss of the unknown, into the void, the mystery.

現在，這所有都是能夠在不依賴於一個救贖的故事的情況下被完成的，這就是為什麼我們鼓勵每一個人，如果世俗的宗教或者哲學的並不適合於你處於其上的道路的話，這就是為什麼我們請你們去構建一條道路，因為重要的事情不是去認出道路，而是對所有你看到和聽到的事物的堅持不懈的讚美。與此同時，大多是以靜默祈禱的形式的祈禱，當你在內在之中靈性那在潛意識深處移動的靜默的時候，當你將果實產生出來的時候，在它的（聽不見）。所有這些事情都是你在沒有進入到未知，進入到空無和神秘的深淵的有信心的飛躍之前你無法做的。

Many choose to turn towards the miraculous things that indicate that there is a mystery. We suggest to those interested in spiritual principles that the attention fundamentally be kept upon spiritual principles, for it is by those that you gradually do change the programming of your life.

很多人選擇去轉向表明有一種神秘存在的奇跡的事情。我們想那些對靈性的原則感興趣的人建議，將注意力主要保持在靈性的原則上，因為就是藉由那些靈性原則，你逐漸確實改變了你的生命的編程了。

We realize that some this week in this group have had difficulty and we ask, did you see each difficulty as a difficulty or as an opportunity? Had you faith that the Creator had placed this particular situation in front of you so that you might find the love in the unlovable and acceptance in the unacceptable and hence polarize in compassion and purity of emotions as is your heart's wish on the path? You cannot help but be upon the path of the pilgrim when you decide to know what the culture believes is good and (inaudible) you have chosen the long way back to the Creator. Not everyone at the end of

second-density harvest wishes to (inaudible). Content to rejoice in the moon and the sun and nourished by rain (inaudible) in your wild state, untamed, that you may be in touch with that you too are a second-density creature. Your consciousness lives in one. This consciousness that lives for you and houses your consciousness has far more wisdom than you are privy to in the half-remembered vista of all that there is, for it is a (inaudible) memory and there is no path.

我們意識到這一周在這個團體中在有一些人已經遇到了困難，我們詢問，你們是將每一個困難視為一個困難，還是將其視為一個機會呢？你們會有信心，造物者已經將這個特定的情況放置在你們的面前，這樣你們就可以在無法愛的事物中找到愛，在無法接納的事物中找到接納，並由此在同情心和情緒的純度中極化，如你的心在道路上的希望一樣嗎？當你們決定去知曉什麼文化相信是好的事物（聽不見）的時候，你就已經情不自禁地處於朝聖的道路上了，你已經選擇了那條返回造物者的漫漫長路了。在第二密度的收割的結束的時候，沒有任何一個實體希望去（聽不見）。對於在月亮和太陽下歡慶以及被雨水所滋養感到滿意吧，（聽不見）在你野性的，未被馴養的狀態中，你可以與之接觸，你同樣也是一個第二密度的生靈。你的意識是活在太一之中的。這種意識為你而活，它容納了你的意識的，它擁有比你在對一切萬有的風光的部分記憶中暗中參與到的智慧遠遠更大的智慧，因為它是一種（聽不見）的記憶，沒有道路。

That mind of which we speak is indeed deep inside the subconscious and becomes semi-permeable, more or less, depending upon the ability of the entity channeling to feel the love that is being transmitted (inaudible) by voice. Language transmits that love that is between one. The beginning of moving from one place to another is to know where you are and where you are is defined well by whether you have given praise or whether you have spent time tabernacling with the One on holy ground and how you have seen catalyst within (inaudible).

我們談及的心智確實是在潛意識深處之中且變得部分可滲透的，這或多或少是取決於傳訊的實體去感覺到正在藉由聲音而被傳遞的（聽不見）愛的能力的。語言傳遞了那種位於人與人中間的愛。在從一個地方移動到另一個地方的開始，就是去知曉你在何處，以及知曉你在何處是很好地被你是否已經給予了讚美，或者你是否已經將時間花費在與太一在神聖的地面上共處至聖所之中，以及你是如何在（聽不見）之中看到催化劑所定義的。

It is not good to take your spiritual temperature even if you may feel that you have completely lost contact with that self which was transcendent to life as you know it now. Even those who dwell comfortably and peacefully in a faith which they do not feel pressured to explain, knowing it is a mystery, have many times when they cannot (inaudible) and are instead caught in these old programs of the mind given in childhood which convince so many that they are not worthy nor shall they ever be. Let us shake off the dull (inaudible) of unforgiving memory. You have no need of that baggage. Your arms and shoulders and back ache from carrying it. Lay it down beside the peaceful waters of your own self. For are you not Christ within, Christ without, Christ (inaudible) and Christ (inaudible)? Are you really a second-density animal that

makes people recognize? It hardly seems likely. 去測量你的靈性的溫度，這是不好的，即使你可能感覺到你已經完全與那個超越了你現在所知曉的生命的自我失去聯繫了。甚至是那些舒適且平安地居住在一種並沒有感覺到要去解釋的壓力的信心之中，並同時知曉它是一個神秘的人，他們也會有很多的時候，在其中他們無法（聽不見）並反而被陷入到這些在童年時期中被給予的舊的心智的程式中，這些舊的心智的程式說服了如此多的人，他們既是沒有價值的，他們又將會一直是沒有價值的。讓我們擺脫這種不寬恕的記憶空洞的（聽不見）。你並不需要那個包袱。你的手臂、肩膀和背部因為擔負著那個包袱而疼痛了。在你自己的自我的水邊將它卸下來。因為難道你不是內在之中的基督，外在的基督，（聽不見）的基督和（聽不見）的基督嗎？難道你真的是一個會讓人認出來的第二密度的動物嗎？這似乎是不大可能的。

To love one another, just to love, is an enormous gift, one which lightens the consciousness (inaudible). Not to love the self is to reduce by far the amount that you can love others. You can only love others insofar as you love and have compassion and forgiveness for yourself.

去愛相互彼此，僅僅去愛，就是一個巨大的禮物，一個照亮了意識（聽不見）的禮物了。不去愛自我，就是去大大地減少了你能夠給予其他人的愛的數量。僅僅是在你愛你自己、對你自己有同情心並寬恕你自己的範圍內，你才能夠愛其他人。

The path, once it has been taken—and it was taken long before this incarnation—to incarnate, to experience and to polarize in service to the Creator, either to others or to the self, is a monumentally great choice, (inaudible). The gift people find it easiest to give is the activity: volunteering for the homeless, the (inaudible) soup kitchen, arranging (inaudible) clothes people who need it. And all of this is indeed an integral part of worship. Yet you are steward over your very soul for it is not you, only your freedom as you (inaudible) your freewill that is so often impulsive and so often (inaudible) there is a time for all when the decision is made to step forward into a new realization and this decision allows you not only to do things that seem helpful. This decision to find the love and the opportunity in every challenge creates a consciousness capable of (inaudible) spirit on which you live (inaudible) and in aiding the human race, for the human race is as sick as the planet that it has (inaudible) the plunderer the second (inaudible).

一旦那條去投生，去體驗，並在對造物者的服務中，要麼是服務他人，要麼是服務自我，去極化的道路已經被選擇了——在這次投生前這條道路已經被走了很長的距離了——這條道路就是一個極其重大的選擇了，（聽不見）。人們發現最容易給予的禮物是活動：為無家可歸的人的自願服務，（聽不見）食物救濟站，為需要衣物的人們安排（聽不見）衣服。所有這樣的活動都確實是崇拜的一個整體性的部分。然而，你是你自己的靈魂的管理員，因為它不是你，僅僅是你的自由，當你（聽不見）你的自由意志，你的自由意志是如此經常會衝動並如此經常（聽不見）所有人都會有一個時刻，在那個時刻，去前進進入到一種新的領悟之中決定被做出了，這個決定會允許你不僅僅去做看起來有幫助的事情。這個在每一個挑戰中去發現愛與機會的決定會創造出一種意識，這種意識有能力（聽不見）你基於其而活的靈性（聽不見）在幫助人類種族的過程中，因為人類種族是和這個它已經（聽不見）星球一樣生病的，第二（聽不見）的掠奪者。

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

I am Hatonn, and we (inaudible) continue. The doing of the active service, whether it be parenthood, being the peacemaker and "cheerer-upper" of those with whom you work, whatever may be your condition in life, you will find it easier to do nice things for people than to attempt to do sufficient inner work to dwell in eternity while you are (inaudible) the mundane. A portion of your mind that is the artistic or intuitive portion is underused in many in your culture's age of fact and (inaudible). You are here to offer other options to entities who did not know they had other options. What are you to yourself? Are you love? What relation do you feel you have with the One? What relation could you have, if love created all there is? And why then, from all these choices, free will is indeed a distortion but is necessary for manifestation. For in this choice lies the very clear objective in reprogramming that within yourself which may resist commitment, worship, practicing the presence of the one Creator, and so forth. So many actions, so many opportunities. Let the meditation be only a touchstone for each day that is spent whenever a sharp sound is heard remembering the encapsulated form, that state of mind that held you enthralled in the light during those fifteen precious minutes that you give to the Creator each day. This is your basic gift. This is your basic method of being of service to others as catalyst. So often it is not what you say, but the person that you are that makes the words that you say substantive.

我是 *Hatonn*，我們（聽不見）繼續。進行主動的服務，無論它是為人父母，成為你與之一同工作的人的調解人與開心果（*cheerer-upper*），無論在生命中你的情況可能是什麼，你都將發現，相比在你處於（聽不見）塵世之中的時候嘗試去進行足夠多的內在的工作以居住在永恆之中，去為人們做好事是要容易的多的。你的心智的那一個藝術家的部分或者直覺性的部分，在你們的文化的事實與（聽不見）的時代中，在很多人內在之中是未被有效利用的。你們來到這裏是來向那些並不知道他們有其他的選項的實體提供其他的選項的。你感覺到與太一擁有什麼樣的關聯呢？如果愛創造了一切萬有，你能夠擁有什麼樣的關聯呢？那麼，通過所有這些選擇，為什麼自由意志確實是一種扭曲，而對於顯化卻又是必不可少的呢？因為在這個選擇中，存在有非常清晰的在對你自己內在之中可能會抵制奉獻、崇拜與實踐太一造物者的臨在，以及如此等等的事物進行重新編程的方面的目標。如此多的行動，如此多的機會。在任何一個鮮明的聲音被聽到並同時回憶起那種被壓縮的形式並在你每一天給予造物者的那寶貴十五分鐘的時間中讓你為光著迷的那種心智的狀態的時候，讓冥想成為被度過的每一天的唯一的一塊試金石。這就是你基本的禮物。這就是你作為催化劑為其他人服務的基本方法。如此經常地，讓你說的言語變得有實質的事物，不是你所說的事情，而是你之所是的那個人。

We find the one known as C has given into complete exhaustion and feel that there may well be few if any questions. However, questions or no, we would like to ask if (inaudible) speaking through the one known as K. With thanks to this instrument and to the one known as K for making themselves available to us and offering their uniqueness for us to find new ways to say these simple truths. We thank each and at this time (inaudible). We are those known to you as Hatonn.

我們發現被知曉為 C 的實體已經完全筋疲力盡了，我們感覺到如果有任何問題的話，可能還會有少量的時間。然而，無論有沒有問題，我們想要詢問，是否（聽不見）通過被知曉為 K 的實體發言。帶著對這個器皿以及對被知曉為 K 的實體的感謝，我們感謝他們讓他們自己可以為我們所利用，並為我們提供了他們的獨特性以找到新的方式來講述這些簡單的真理。我們感謝每一位並在此刻（聽不見）。我們是你們知曉的 *Hatonn*。

(K channeling)

(K 傳訊)

I am Hatonn, and am again with this instrument. This time we would ask if there are any questions upon the minds of those still present here?

我是 *Hatonn*，我現在與這個器皿在一起了。在此刻我們會請問，在那些仍舊在場的人們的頭腦中是否有任何問題。

Carla: I just have one that I ask over and over again because occasionally I learn something new. In what way could I improve my teaching of not just your thoughts but of how to hear them? If you have any comment, I'd be glad to hear it.

Carla：我僅僅有一個我一次又一次反復詢問的問題，因為偶爾我會瞭解某種新的東西。用什麼方式我能夠不僅僅增進我對你們的想法的教導，同樣也增進我對於如何聽到它們的教導呢？如果你們有任何的評論，我會樂於聽到它。

I am Hatonn, and, my sister, may we say first of all that we are most pleased with the methods you presently employ both in your own rigorous tuning challenges, processes and the continued focus of attention upon our contact with you as well as your communication of these concepts as you understand them to those who (inaudible) of learning these concepts (inaudible).

我是 *Hatonn*，我的姐妹，容我們首先說，在你自己的嚴格的調音的挑戰、調音的步驟、將你的注意力持續地集中在我們與你的接觸的方面，同樣也在你將這些觀念，按照你對它們的理解，向那些（聽不見）學習這些觀念的人們（聽不見）進行交流的方面，我們對於你當前使用的方法是感到極其高興的。

Carla: OK.

Carla：好的。

It is, as you know, our privilege to be able to work with those such as you, and we would suggest at this time on the continued focusing of attention upon that which you already know. We are aware of your desire ever to seek that

which is new and would encourage you not to be tired, shall we say, of these same old methods for in our opinion these same old methods are most effective, if only they had more continued attention, as it were.

如你知曉的一樣，能夠與諸如你這樣的實體一同工作，這是我們的榮幸，我們會在此刻建議繼續將注意力聚焦在你已經知曉的事物之上。我們察覺到你對於不斷尋求新的事物的渴望，我們會鼓勵你不要對於這些相同的舊的方法，容我們說，感到厭倦，因為在我們看來，這些相同的舊的方法是極其有效的，只要它們已經擁有了，可以說是，更多的持續的注意力。

Carla: Thank you.

Carla：謝謝你們。

May we ask if there are any further questions?

請問是否有任何進一步的問題？

Carla: No, thank you (inaudible).

Carla：沒有了，謝謝你們。(聽不見)。

I am Hatonn, and we thank you, my sister.

我是 *Hatonn*，我們感謝你，我的姐妹。

Questioner: (Inaudible) questions (inaudible).

提問者：(聽不見) 問題 (聽不見)。

I am Hatonn. We have been saving ... savoring the correct (inaudible) the last few moments of being able to share your journey with you for we, as always, have enjoyed our contact with this group but are most appreciative of (inaudible). At this time we take our leave of this group, leaving with you our blessings and encouragements upon your journeys which at times (inaudible) difficult to you. We look forward to being with you in the future whenever you should desire to call us and are, as you know, with you in all other times. We are known to you as those of Hatonn, and leave you in the love and the light of the infinite Creator. Adonai, my friends. Adonai.

我是 *Hatonn*。我們一直在說.....為糾正添加風味 (聽不見) 最後的一會兒能夠與你們分享你們的旅程，因為我們，一如既往，是享受我們與這個團體之間的接觸的，而我們對於 (聽不見) 是極其感激的。在此刻，我們會離開這個團體，我們將我們對你們的旅程的祝福和鼓勵留給你們，這條旅程時常 (聽不見) 對於你們是困難的。我們期待在未來在任何你們將會渴望呼喚我們的時候與你們在一起，如你們知道的一樣，我們在所有其他的時候都是與你們同在的。我們是你們知曉的 *Hatonn*，我們在太一無限造物者的愛與光中離開你們。*Adonai*，我的朋友們。*Adonai*。

October 21, 1990

1990-10-21 自由意志與極化

Group question: The question this evening has to do with free will. We know from the experience of others and from our own experience that the power of our will, when focused, is great, perhaps the greatest power in the universe. Considering the extreme power of the will, why is it that we do not automatically and always polarize towards service to each other and the seeking of the Creator and the serving of the Creator? Why is it that we have to work our way through so many, it seems to be, difficult choices, choices off the path of service, choices that seem to be other than service to others, realization of the self and realization of the Creator in all?

團體問題：今天晚上的問題是與自由意志有關的。我們從其他人的體驗以及從我們自己的體驗瞭解，我們的意志的力量，當被聚焦的時候，是巨大的，也許是宇宙中最大的力量。考慮到意志的極大的力量，為什麼我們不會自動地，且一直朝向對相互彼此的服務以及尋求造物者和服務造物者極化呢？為什麼我們必須要通過如此多的，看起來似乎是困難的選擇，離開服務的道路的選擇，看起來似乎是除了服務他人之外的選擇，以及在所有的事物中在領悟自我和領悟造物者來弄明白我們的道路呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. It gives me great pleasure to greet each of you in the love and in the light of the one infinite Creator. We are so grateful to you for allowing us to share your meditation and your thoughts, and for calling us to speak upon this question. We will attempt to keep this instrument speaking loudly enough for all to hear, and would ask that any unheard words be questioned for repetition, as this instrument's voice is not naturally very loud. We also ask a favor of you. We ask you to take our words lightly, for we are not authorities, but pilgrims as you are. The mystery that fascinates all seekers recedes infinitely ahead of us and you. We have been upon your path, and perhaps we are more experienced than you, but we are completely equal, and completely full of knowledge, each equal to each, for all are one, and only one, creative thing, love, created into manifestation by the use of light. This is why we greet you in love and light, for that is all that there is; the rest is illusion.

我是 Q'uo。在太一無限造物者的愛與光中向你們各位致意，這給與了我們極大的快樂。你們允許我們分享你們的冥想和你們的想法，並呼喚我們來在這個問題上發言，我們為此對於你們是如此的感激。我們將嘗試去讓這個器皿足夠大聲地發言以讓所有人都聽到，我們會請求任何未被聽到的言語都被詢問以重複，因為這個器皿的聲音並非自然而然地是非常響亮的。我們同樣請求你們的一個恩惠。我們請你們不要將我們的話太當回事，因為我們不是權威，而是和你們一樣的朝聖者。那個讓所有的尋求者著迷的神秘是在我們和你們前方無限地後退的。我們已經走過你們的道路了，也許我們是比你們更加有經驗的，但是我們是完全同等的，我們完全知曉，每一個人都是和彼此同等的，因為所有人都是一個事物，且

僅僅是一個創造性的事物，那個事物就是愛，愛藉由對光的利用創造了顯化。這就是為什麼我們在愛與光中向你們致意，因為那就是一切萬有，其他都是幻象。

We come to these questions wishing to step with careful feet, for it is a central question, a guiding question, and we could expend more time upon it by far than this instrument prefers. We will, however, attempt to heed this instrument's request for brevity.

我們開始這些問題，並同時希望藉由小心謹慎的腳步前進，因為，這是一個中心的問題，一個指引性的問題，我們能夠在這個問題上花費比這個器皿寧願花費的時間遠遠更多的時間。然而，我們將嘗試去留心這個器皿對於簡潔的要求。

Let us begin by laying the foundation for our response to your query, always remembering, please, that each person has a personal truth. Some truths are ageless, and some have their age and then fall away to a greater point of view. Thus, take all that we say, and toss away without a thought that which does not strike within you recognition, for you do not learn wisdom and love, you only encounter the catalyst to remember it. It is all within yourself.

讓我們藉由為我們對你們的問題的回應打下基礎來開始，請一直記住，每一個人都擁有一個個人性的真理。一些真理是不朽的，一些真理會擁有它們的年齡，接下來會消散到一個更大的觀點中。因此，拿起所有我們說的內容，毫不猶豫地將沒有在你內在之中找到認識感的内容拋棄掉，因為你們並不是學習智慧和愛，你們僅僅是遭遇到催化劑來回憶起它。它是完全在你自己內在之中的。

It is our understanding that each spirit, or soul, or entity, according to the vocabulary, is created prior to any stage for manifestation. It is created by the action of free will upon an infinite but tiny portion of the vast infinity of intelligence. This intelligence, were it to have a name besides Creator, indicating One Original Thought, would be Love. However, a love of such a fiery, creative, disturbing and magnificent nature can never be confined by language, so we must make do with the pale shadow of the reality of this Logos, this Creator.

我們的理解是，每一個靈體、或者靈魂、或者實體——你可以根據你的辭彙表來稱呼它——是在任何的顯化的階段之前被創造出來的。它是藉由自由意志作用於智慧的巨大的無限性的一個無限但又微小的部分而被創造出來的。這個智能，如果它要有一個除了造物者之外的名字來表明太一的原初的想法的話，那個名字就是愛。然而，它是一種具有如此一種火熱的、創造性的、令人不安的且宏大的特性的，永遠無法被語言所限制的愛，因此，我們必須湊合著使用這個理則，這個造物者的實相的這個蒼白的影子。

The method of this creation was to place finity within the infinite. Thus, a spark of love was given an infinite and equal spark of free will. We realize that these are paradoxes, and have no choice but to say them anyway. Again, your language has its limitations. Just as love is infinitely and ever the same, so is free will infinitely and ever various. Thusly, although each of you is as a snowflake, unique in pattern and color, so are each of you snowfall, and part of the whole cycle of the year that you experience as your island home circles

about your sun. 這個造物的方法是將有限性放置在無限性之中。這樣，一個愛的火花就會被賦予一個無限且同等的自由意志的火花了。我們意識到，這些說法是悖論的，我們沒有選擇，而僅僅是用無論什麼方法來說它們。再一次，你們的語言擁有它的局限性。就好像愛無限地且一直是同樣的一樣，自由意志無限地且一直是多種多樣的。因此，雖然你們每一個人都同一片雪花一樣，在圖案和色彩上是獨一無二的，你們每個人就是這樣的雪花，而降雪是你們隨著你們的家園的島嶼繞著你們的太陽旋轉而體驗到一年的全部的週期的一部分。

Equipped with free will, you set forth on a journey through illusions. These illusions, in our understanding, make use of the illusion of time, so that lessons may be taken in order, and all possible aid given to each density of light, or classroom. The first density is that of being—the earth, the air, the fire and the water. Consciousness first rests there, and awakens to its surroundings, is warmed by the sun, is blown by the wind, and gradually each spark becomes aware that there is a darkness and a light, and it conceives of the idea of movement because it is attracted to the light.

當你們裝備上了自由意志之後，你們啟程踏上了一條穿越幻象的旅程。這些幻象，根據我們的理解，利用了時間的幻象，這樣課程就可以按順序被進行了，所有可能的幫助都會被給予每一個光的密度，或者教室。第一密度是存在的密度——土、氣、火與水。意識首先在那裏休息，並覺醒于它的周圍環境，它被太陽溫暖，被風吹動，逐漸地，每一個火花開始察覺到有一個黑暗和一個光明，它構想了移動的觀念，因為它被吸引到光了。

And so comes the second density, as the elements grow in consciousness and become capable of expressing the Creator. As they express the Creator they express perfect service, a beautiful and complex dance of bird and butterfly, leaf, flower, the breathing out of that which you breathe in, the breathing in of that which you breathe out. More and more in second density do entities begin to become more than instinctual, more than creatures of love and service and instinct, to begin to be aware of themselves, usually, because third density entities have ministered unto them and loved them.

因此，隨著元素在意識中成長，並開始能夠表達造物者，第二密度出現了。當它們表達造物者的時候，它們表達了完美的服務，一種美麗而複雜的鳥兒、蝴蝶、樹葉與花朵的舞蹈，將你們吸入的事物呼出，將你們呼出的事物吸入。在第二密度中，實體越來越多地開始超越本能、超越愛、服務和本能的生靈，以開始察覺到它們自己，這通常是因為第三密度的實體已經對它們有貢獻了並愛過它們了。

And when they have learned the instinct of turning to the light, their graduation is at hand and they become self-conscious sparks of the infinite One. But in this grade, and only in this grade or density, is there a brevity of the time allowed for learning, and a great veil drawn across most of the mind. It is intended that this illusion be so heavy, so earthy, so entrancing and distracting, that it would be completely obvious to the casual observer that we are brief incandescent beings, alive so little and dead so soon.

當它們已經學會了轉向光的本能之後，它們的畢業就近在眼前了，它們會成為自

我察覺的無限太一的火花。但是，在這個畢業中，僅僅是在這個年紀或者密度，被允許進行學習的時間有一種短暫性，有一個巨大的罩紗被籠罩在大部分的心智上了。這個罩紗是打算要成為如此沉重，如此世俗，如此令人沉醉且令人分心的，這樣，我們是短暫的發光的存有，只會活如此短的時間並會如此快地死亡，這對於漫不經心的觀察者就會是完全顯而易見的了。

At this point the entity is asleep to the choice that is the business of this density, the making of the choice. For you see, there are two paths to the Creator; they are both valid. We do not teach the path of negativity, often called the path of the left hand, or by us the path which is not. It is, however, a valid path, though very difficult compared to the service-to-others, or positive, or radiant path. This choice must be made blindly. Thus, there will never be, has never been, and is never any objective proof, that is, objective enough to be objective to a scientist, of the possibility of anything but that which can be felt by the senses by a living entity using the senses that limit it. It is in this darkness, by blind faith alone, that a leap is taken from the safety of sleep to the risk of being awake.

在這個位置上，實體對 W 於這個密度的工作之所是的選擇，以及做出那個選擇是不察覺的。因為你們看，有兩條通往造物者的道路，它們同時都是可行的。我們並不會教導負面性的道路，負面性的道路經常會被稱之為左手的道路，或者被我們稱為不是道路的道路。無論如何，它是一條可行的道路，雖然它服務他人的道路，或者正面新的道路，或者發光的道路，是非常困難的。這個選擇必須是盲目地被做出的。因此，將永遠不會有，過去從未有過，且現在也絕對沒有任何客觀性的證據，也就是說，足夠的客觀以至於對於一個科學家是具有了除了能夠被一個使用對其產生限制的感官的活的實體用感官感覺到的事物之外的任何事物的可能性的客觀性。就是在這種黑暗中，單單藉由看不見的信心，一個從睡眠的安全躍向醒來的風險的飛躍就會被做出了。

Now, each of you knows the sacrifices that he has made to be listening, or reading, these words, not that we are the prize, but that only those who truly are seeking would be interested in what we have to say. Most entities are not highly oriented toward thinking, feeling or dreaming the ideal within your culture. Your culture is highly situational in its ethics. It is a culture in which the end always justifies the means, and within the illusion there is little observable justice or truth.

現在，你們每一個人都知曉他為了聆聽、閱讀這些言語所已經做出的犧牲了，不是因為我們是獎賞，而是因為僅僅只有那些真正尋求的人才會對我們所要說的內容感興趣。絕大多數實體並未高度朝向思考、感覺或者夢想在你們的文化中的理想。你們的文化在其倫理道德中是高度適應性的。它是這樣一種文化，在其中目的一直會對手段進行合理化，在這個幻象中幾乎沒有可見的正義或者真理。

This is not the Creator's idea of either a dirty trick or the way things should be, but rather a carefully planned schoolroom. You may leave your rulers, your protractors, your pencils and paper at home, for this is the lesson of abundant life, and homework is written in the heart, sometimes in true blood. Each of you has painfully come awake, and made the choice to search. You have not

stayed in the garden. You have chosen to come forth and experience, and out of this experience you begin to see what is obvious to you now, that was at first perhaps a shadow compared to that which is the star of your life now. You have encouraged yourself and others.

@這不是造物者的打算，它既不是一個卑鄙的伎倆，也不是事物本應如此，而毋寧是一個被仔細規劃過的課堂。你可以將你的尺子、你的量角器、你的鉛筆和紙留在家裏，因為這是具有豐盛的生命課程，家庭作業是被寫在心中的，有時候是被寫在真血（*true blood*）之中的。你們每一個人都已經痛苦地醒來了，並已經做出選擇去搜尋了。你們並未留在花園中。你們已經選擇去前進並體驗，基於這哦在那個體驗，你們開始看到對於你們現在是明顯的事物了，相比現在是你們的生命星辰的事物，它一開始也許只是一個影子。你已經鼓勵了你自己和其他人了。

Now, the lesson of this density and the choice you are to make is all about loving. One may love in one of two paths: loving the Creator by serving others, or loving the Creator by serving the self, and manipulating and controlling others that the self may be aggrandized, and as the self is aggrandized, so all glory is given to the Creator. We teach the positive, or service-to-others, path. We believe that this choice of service to others offers the swiftest road of spiritual evolution, spiritual evolution being evolution itself, from this time forward, as you have completed the evolution of the particular physical vehicle in which you move about at this time.

現在，這個密度的課程和你們要做出的選擇全都是關於愛的。一個人可以用兩條途徑中的一條來愛：藉由服務他人來愛造物者，或者藉由服務自我，操縱並控制他人來愛造物者，這樣自我就可以被擴展了，當自我被擴展的時候，所有榮耀因此就被賦予造物者了。我們教導正面性的與服務他人的道路。我們相信，這個服務他人的選擇提供了最為快速的靈性演化的道路，靈性的演化就是，從這個時刻向前的演化自身，因為你們已經完成了你們在此刻在其中四處移動的這個特定的物質性載具的演化了。

Let us glance ahead, for this too begins to explain why relatively few entities seem hungry for the food that satisfies each of you so, so well. Looking forward, we see in the next grade, or density of light, a density called the love or understanding density, in which the lessons of love are perfected, and there is study of the lessons of wisdom.

讓我們匆匆看一眼前方，因為這同樣也開始解釋了，為什麼相對少數的實體看起來似乎渴望讓你們每一個人如此相當滿意的食糧。向前看，我們看到下一個年級，或者下一個光的密度，一個被稱為愛的密度或者理解的密度，在其中愛的課程被完善了，會有對智慧的課程的學習。

At the end of this density, graduation moves into a density in which the ways of wisdom are perfected, and the ways of learning compassionate wisdom begun. And when an entity has graduated from this density, the next classroom is the classroom of unity, where the lessons of compassionate wisdom are perfected, and the return to the Creator begun.

在這個密度的結束的位置，畢業進入到一個在其中智慧之道被完善的密度中，學

習富有同情心的智慧的道路開始了。當一個實體已經從這個密度畢業的時候，下一個教室是統一的教室，在其中富有同情心的課程被完善了，返回造物者開始了。

Graduation out of this density moves into the seventh density or grade, which is the grade during which the entity makes its final preparations as social individuals, or social memory complexes, offers its best back to the Higher Self of its third-density self, and gains enough spiritual gravity to be pulled into the unmanifest, where you are no longer the snowflake, but part of the snow; no longer the bubble, but part of the sea.

從這個密度畢業離開之後，就進入到了第七密度或者七年級，這是在其中實體作為社會性的個體，或者社會記憶複合體做好它最後的準備，將它最佳的部分回饋提供給它第三密度的自我的高我，並取得足夠的靈性上的重量以被拉入到未顯化之中，在其中你不再是雪花了，而是雪的一部分，你不再是泡沫了，而是海洋的一部分。

And creation beats its heart, and rests in timelessness until the next creation. And what the next creation will be, we do not know, though we have had brief acquaintance with those few who move from creation to creation. Of those we cannot speak except to say they exist.

造物搏動祂的心臟，並在無時性中休息，一直到下一個造物。下一個造物將會是什麼，我們並不知道，雖然我們對少數的從造物移動到造物的實體已經有過些許瞭解。對於那些實體，我們除了說它們存在之外什麼都無法講述。

This, you see, is the path of spiritual evolution. Thusly, in your grade or density of light, your interest as a spiritual seeker is in tuning into love. Love, that much misunderstood word, in our definition, is unconditional. It does not judge; it only supports and appreciates, listens and has patience, consoles and pardons. Does love do this because of what it has given the entity in third density? No. If this were so, then all would be saints, and free will would not be to be reckoned with as it is, for free will begins as willfulness—it is completely various, unpredictable. It is an absolute, just as love is an absolute; they are given to you equally.

你們看，這就是靈性演化的道路。因此，在你們的年級或者光的密度中，你作為一個靈性尋求者的興趣就是在轉入愛中。愛，那個被大大誤解的詞語，根據我們的定義，是無條件的。它並不評判，它僅僅支援並欣賞，聆聽並有耐心，安慰並寬恕。愛是因為它已經給予了在第三密度中的實體的事物而這樣做的嗎？不是的。假如是這樣的話，那麼所有人都是聖人了，自由意志就不會如其所是地被正確地評定了，因為自由意志是作為任性而開始的——它是完全多種多樣的，無法預料的。它是一種絕對，就好像愛是一種絕對一樣，它們被同等地賦予你們了。

As long as the entity is willing to get along, to be asleep, it may be very comfortable. It has not polarized, of course, because it does not value sacrifice, and to polarize by serving others seems, to those who have not yet done it, a very hard task compared to pleasing the self one way or another. But for everyone there comes a moment, and one must wait for that moment in all cases, when the soul must awaken for that individual, in the rhythm of

that individual's destiny and story. And in that moment the choice becomes clear—to serve the self, or to serve others; to be put simplistically, as so many of your society would, good, or bad. Except that there is no good or bad. Realizations such as this continually rock the foundations of the seeker's cultural conditioning.

只要實體樂意於混日子，樂意於沉睡，它可以是非常舒服的。它當然並未極化，因為它並不重視犧牲，相比讓自我用這樣或者那樣的方式高興，藉由服務他人而極化，對於那些尚未進行它的人，會看起來似乎是一個非常艱苦的任務。但是對於每一個人，會有一個時刻出現，一個人必須在所有的情況中都等待那個時刻，在那個時刻靈魂必定會，在那個個體的命運和故事的旋律之中，為那個個體醒來。在那個時刻，選擇必須成為清晰的——是服務自我還是服務他人，簡單地說，如同你們的社會中如此多人會說的一樣，是善還是惡。除了沒有善或者惡之外，諸如這種認識之類的認識會持續不斷地動搖尋求者的文化的調節作用的基礎。

Think about this for a moment or two. What is your cultural conditioning? Were you taught the value of love by those who were your first teachers? Were you face to face daily with worship and joy and peace? Is there aught in this society that seems to be worshipped but vain idols: money, power, position, genius? Who are the healers? Were the carefulest health lovers correct, the highest and most advanced beings would all be splendidly athletic. Somehow, that is not often the manifestation of love, for love is of the heart, and those who have learned to offer not their love, which is finite, and which is in short supply in any third density entity, but the love of the Father that flows through the seeker who is open and has emptied itself out, then that love becomes the love that is available for the seeker to manifest.

花一點時間來考慮這一點。你們的文化的調節作用是什麼呢？你們曾經被那些曾經是你們最初的老師的實體們教導過愛的價值嗎？你們每一天都與崇拜、喜悅和平安面對面過嗎？在這個社會中有任何看起來似乎被崇拜的事物不過是虛妄的偶像嗎：金錢、權利、地位、才華？誰是療愈者？**如果最重視健康的人就是有愛的人是正確的話**，那麼最高和最先進的存有會全都是明星運動員。以某種方式，那經常不是愛的顯化，因為愛是屬於心的，那些已經學會提供愛的人，不是提供它們的愛，它們的愛是有限的，在任何第三密度的實體中都是供給不足的，而是提供流經那個開放的且已經清空它自己的尋求者的天父的愛，接下來那種愛就會成為可供尋求者用來顯化的愛了。

Then has that seeker begun its life's work, lightening the consciousness of this planet at this time. No matter what dramatic talents and gifts he may possess, no matter how well one may do anything that is manifest, the greatest service in this density of the search for the lessons of love is being itself. Your essence—to put it another way, your magical personality, or to put it another way, your metaphysical reality as a light and imperishable being—is completely at the mercy of illusion here.

接下來那個尋求者就已經開始了它生命的工作，並同時照亮了在此刻的這個星球的意識了。無論他可能擁有什么引人注目的天賦和禮物，無論一個人可以怎樣漂亮地做任何顯化的事情，在這尋求愛的課程的密度中的最大的服務都是成為它自己。你的實質——換句話說，你的魔法人格，你作為一個光的存有與不朽的存

有的形而上學的實相——是完全受到這裏的幻象的支配的。

So, you see it is intended that this choice be difficult, and that the rewards of service to others, the rewards of a servant of all, never be guessed at until after the fact. For you, and almost all entities, are born into the world in a state of utter and complete forgetting of who they are, whence they came, whither they go. The nature of the Creator or their relationship to the Creator, or even of their own nature—all of these things are unknown. And it is against this backdrop of unknowing, of scenes occurring which begin to test the individual's ability to love, that the drama, which stars, you, which has as its chief critic, you, which has as designer of sets and costumes and props, you, which has as its author, you, begins its act upon the stage, which is this illusion. You have free will, but that does not necessarily mean that you understand the free will.

因此，你們看到，這個選擇就是打算要成為困難的選擇的，服務他人的回報，一個所有人的僕人的回報，一直到事後才會被猜測得到。因為你們，幾乎所有的實體，都是被誕生進入到一種對於它們是誰、它們從哪里來以及它們將到哪里去的完全且徹底的遺忘的狀態之中的。造物者的特性，或者它們與造物者的關係，或者甚至它們自己的特性——所有這些事情都是未知的。它是**以這種未知為背景的，在這個背景中發生的事件會開始考驗個體去愛的**能力，那出戲劇，明星，就是你，那個作為戲劇的首席評論員的人，就是你，作為佈景、服裝以及道具的設計者的人，就是你，開始在這個幻象之所的舞臺上進行它的表演了。你擁有自由意志，但是那並不一定意味著，你理解自由意志。

It is not easy to understand that you are not this being or that being, not this self that has so many idiosyncrasies, but under different circumstances would be anywhere within the 360 degrees of third-density activity and manifestation. Who is the killer, who is the rapist, who is the forgetful parent, who is the man of war, but you, and you, and I, and all of us? The essence of the reason that you are not given an instinct for purity is in this understanding of free will. The discipline of the personality is the greatest tool for coming to understand and to forgive the 360 degree self, to acknowledge and love that self, that self that must be loved. This is a key that many miss. You must love yourself; you must forgive yourself for the thoughts that you have thought, the errors that you have made, those things you wish you had done but did not. Subjectively, you feel that these make you unworthy. You could be anything about you that you choose not to like about yourself, and to that extent you fail to love the Creator, the creation, in all of its love, all of its Christ, all of its holiness.

你不是這樣或者那樣的存有，你不是這個擁有如此多的特有的風格的自我，而是在不同的環境下處於第三密度的活動和顯化的三百六十度的範圍之中的任何位置自我，這並不容易理解。除了你們，你，我以及我們所有人之外，誰是那個殺人犯，誰是那個強姦犯，誰是那個疏忽的父母，誰是戰爭販子？你們並未被給予一種對於純度的本能的原因的實質，就是在這種對自由意志的理解之中。人格的鍛煉是實現這種理解，開始寬恕三百六十度的自我，承認並愛那個自我，那個必須被愛的自我的最大的工具。這是一個很多人錯過了的關鍵。你必須愛你自己，

你必須為你已經思考過的想法，為你已經犯下的錯誤，為那些你希望你本來做了卻沒有做的事情而寬恕你自己。在主觀上，你感覺到這些使得你是無價值的。你能夠成為任何在關於你自己的方面你選擇不喜歡的關於你事情，一直到了你無法在造物者的全部的愛中，在其全部的基督、其全部的神聖性中去愛造物者與造物的程度。

Now, how does one discipline the personality? Our brother spoke most beautifully upon the subject. It is most difficult to live with complete freedom and always to make what you would subjectively feel to be the correct decision. One of the great traits of the seeker is its persistence, for gathered persistence is absolutely necessary, for the failures self-perceived, not perceived by anyone but you, seem so many, and if you do not forgive yourself, how can you expect to forgive others, and how can you bless others if you do not forgive, if you do not feel healing love pouring from you? Whether this entity is known to you or unknown, whether this entity may be subjectively described as friend or enemy, the same love is needed by all. For the needs and the behavior caused by the variousness of free will, and the variousness of man's understanding of it, there is love, and only love, and it is always and ever the same creative Original Thought.

現在，一個人如何進行人格修煉呢？我們的兄弟極其漂亮地在這個主題上發言過了。要藉由完全的自由而活並一直做出你們主觀上感覺是正確的決定，這是極其困難的。尋求者的一個偉大的特徵，就是它的堅持不懈，因為被搜集起來的堅持不懈是絕對必不可少的，因為被自我感覺到的失敗，不是被除了你之外的任何人感覺到的失敗，看起來似乎如此眾多，如果你沒有寬恕你自己，你如何期待去寬恕其他人呢，如果你沒有寬恕，如果你沒有感覺到療愈的愛從你傾瀉而出，你如何祝福其他人呢？無論這個實體是你知道的還是你不知道的，無論這個實體可能在主觀上被描述為朋友或者敵人，相同的愛都是被所有人需要的。因為需要以及各種行為舉止是被自由意志的多樣性以及人對自由意志的理解的多樣性所造成的，會有愛，僅僅只有愛，它一直且永遠都是相同的創造性的原初的想法。

Thus, in a dark time and in the shadow of death that you call life, you seek to forgive, and pardon, and love, and turn darkness into light wherever you see the way, and to serve, if not to please. You may all be judged because you do not please, but those who wish to serve often do not please, and if you are reviled for your love of the Creator, then you have done something right, and you are beginning to create the catalyst for fear among people that are already fearful, because they do not wish to change, because change is uncomfortable.

因此，在一個黑暗的時刻中以及在你們稱之為生命的死亡的陰影之中，你們尋求去寬恕，去原諒，去愛，並在任何你看到道路的位置將黑暗轉變為光，你們尋求去服務，如果不是尋求去討人喜歡的話。因為你們並不去討人喜歡，你們可能全都被評判，但是那些希望去服務的人經常是不討人喜歡的，如果你因為你對造物者的愛而被辱罵了，那麼你就確實做了某種正確的事情了，你正在開始為在那些已經恐懼的人群中的恐懼創造了催化劑了，因為它們並不希望去改變，因為改變是不舒服的。

Pilgrims upon the path of seeking are always uncomfortable, always changing, always seeking. One cannot say to another, "Come with me on this journey, it will be all rose petals and ambrosia, there will be nothing but good times, for the Creator is love." The best that you can say is, "Come suffer with me until we learn that there is no such thing as suffering, but only pain, and not my pain and not your pain. Come die with me, that we all may live. Come, let us empty ourselves of self, that we may be earthen vessels filled with treasure, dust in the presence of the Creator."

在尋求的道路上的朝聖者經常是不舒服的，一直都是在改變的，一直都是在尋求的。一個人無法對另一個人說，“在這條旅程上與我同行，它將會是遍佈玫瑰花瓣和美食珍饈的，除了好日子之外不會有任何事情，因為造物者就是愛。”你們能夠說的最好的事情就是，“和我一起受苦，一直到我們學會了沒有諸如受苦之類的事情，而僅僅只有痛苦，不是我的痛苦，不是你的痛苦。和我一起死去，這樣我們全都可以活著。來吧，讓我們從我們自己自身上清空自我，這樣我們就可以成為充滿了珍寶的塵世的管道，成為在造物者的臨在之中的塵土了。”

You are on holy ground at this moment. Let us pause, that we may share this ecstasy.

你們在此刻是站在神聖的地面上的。讓我們暫停，這樣我們就可以分享這種狂喜了。

(Pause)

(暫停)

I am Q'uo. I am Q'uo, and we thank you for that incandescent experience. It is a joy to be with you.

我是 Q'uo。我是 Q'uo，我們為那個輝煌的體驗而感謝你們。與你們在一起是一種喜悅。

The first choice that one makes may be seen to be the fulcrum, or the crux upon which the remainder, not only of this incarnation, but of many, will depend, and each pilgrim knows that that first choice is the hard one, for it must be made with no prior experience. It is not until some time has been spent, on faith alone, attempting to live in faith, and by that we do not mean a belief, but simple faith, faith that the Creator is love, that we were created out of love and because we are loved, and because we were loved first it is natural to love in return, faith that anything that occurs is part of the lesson of love, and offers us opportunity.

一個人做出的第一個選擇可能會被看到是去成為支點，或者成為關鍵點，剩餘的生命，不僅僅是這次投生，同樣也是很多投生的剩餘的生命就將會依賴于那個支點了，每一個朝聖者都知道第一個選擇是一個艱難的選擇，因為它必須在沒有之前的經驗的情況下被做出。一直要到一些時間已經被單單花費在信心之上，並同時嘗試去活在信心之中之前，這個選擇都不會被做出，我們這樣說的意思並不是指一種信仰，而是單純的信心，對造物者是愛的信心，有信心我們是由愛所創造，因為我們是被愛的，因為我們是首先被愛的，愛會回饋，這是自然而然的，有信心任何發生的事情都是愛的課程的一部分，並會為我們提供機會。

When you are stymied, and your free will wishes to circumnavigate a situation, allow the choices you have made to polarize toward service to others to make you strong in your will. Allow yourself to remember your previous choices, and how, although they seemed hard, they were one hundred and one thousandfold rewarding. For it is not until there has been some time spent in sheer persistence of effort to listen to the will of the Creator that there comes a hunger for that silence that speaks louder than any words.

當你們被襲擊，且你們的自由意志希望去繞過一個情況的時候，請允許你已經做出的選擇朝向服務他人極化以讓你在你的意志中變得強有力。請允許你回憶起你之前的選擇，以及它們是如何一百倍、一千倍地回報，雖然這些選擇看起來似乎是艱難的。因為一直到已經有一些時間被花費在對聆聽造物者的意志的努力的純粹的堅持不懈上之前，都將不會有一種對於靜默的渴望的出現，那種靜默是比任何的言語更加響亮地發言的。

In a lifetime of choices you forged in yourself a life of faith, a gift for your Father, the gift of a poem, of a tapestry, rich, lovely, filled with high ideals and high hopes, against all odds, filled not with happiness, for only those things that turn to dust are happy things, but filled instead with joy, joy within sorrow, sorrow within joy, until you are blissful, and gentle, and willfulness had become willingness to love and serve the Creator and the Creator in every person.

在一次選擇的生命中，你在你自己內在之中鍛造一種有信心的生命，一份給你的天父的禮物，一首詩的禮物、一個織錦的禮物，豐富的、可愛的、充滿的高尚的理想與崇高的希望，反對所有的不平等，不是用快樂充滿的，因為僅僅那些會變為塵土的事物才是快樂的事物，而是用喜悅充滿的，在憂傷之中的喜悅，在喜悅之中的額憂傷，一直到你是狂喜的且溫和的為止，而樂意已經成為了去愛和服務造物者以及在每一個人之中的造物者的樂意了。

Subjectively then, you begin to be rewarded only after you have made your choice; that is the cause of the illusion's being this heavy, this thick, this opaque. The Creator, in giving free will, gave it without stint.

接下來，在主觀上，僅僅在你已經做出了你的選擇之後，你開始被回報了，那就是幻象是這樣沉重的、這樣濃厚的，這樣不透明的原因了。造物者，在給予自由意志的過程中，是毫不吝惜地給出它的。

There are hints in one's own deepest inward thoughts, in the very nature of this very polarized environment in which you live with hot and cold, winter and summer, light and dark. But they do not speak unless you wish to listen. And as you listen, and as you change, you must change so much of yourself, that which seems to be your self, that is, in reality, the programs that your own brain/computer has set in place for your survival, shaped by the culture which has almost no impulse towards holy things of the Creator, but only towards beautiful things of man. The spirit within must sense its own reality, and choose freely what seems to be the great sacrifice of taking up the cross, the carrying on of the endless journey that ends by the water, the water of life,

crystalline love. 在一個人自己最深的內在的想法中會有暗示，在這個你們在其中伴隨著熱與冷、冬與夏，光明與黑暗生活的高度極化的環境的核心特性中會有提示。但是他們一直到你去聆聽之前都不會說話。當你聆聽的時候，當你改變的時候，你必須如此大地改變你自己，改變看起來似乎是你的自我的事物，也就是在實相中，你自己的大腦/電腦已經為了你的生存而設置好的，並被文化所塑造的程式，文化幾乎並不擁有朝向造物者的神聖的事物的推動力，而僅僅只有朝向人類的美麗的事物的推動力。在內在之中的靈性必須感覺它自己的實相，並自由地選擇看起來似乎是拿起十字架，並繼續進行那個無盡的旅程的偉大的犧牲，那條旅程是藉由水，生命之水，水晶般的愛而結束的。

We realize that we have spoken longer than this instrument requested. We hope, not too much longer, and we ask all of your forgiveness. We have a poor concept of your time. We would, however, cease speaking through this instrument with thanks to it, and, if the one known as Jim is available, we would like to transfer to this instrument in order to close the meeting. In love and in light I leave this instrument. I am known to you as Q'uo.

我們意識到我們已經發言了比這個器皿要求的時間更長的時間了。我們希望，不要太長了，我們請求你們的原諒。我們對於你們的時間擁有一種糟糕的觀念。然而，我們會帶著對這個器皿的感謝停止通過這個器皿發言，如果被知曉為 *Jim* 的實體是可以利用的話，我們想要轉移到這個器皿以便於結束集會。我在愛中，在光中離開這個器皿。我是你們知曉的 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to any queries which those present may find value in the asking. Again, we remind each that that which we share we share with great joy, but do not consider ourselves to be in any way infallible. Therefore, we ask that you take our words lightly, and use them in the way that feels most helpful for your own journey of seeking and of service. Is there a query at this time?

我是 Q'uo，通過這個器皿再一次在愛與光中向各位致意。我們在此刻很榮幸提供我們自己來嘗試去談論任何在場的人們可能發現有價值詢問的問題。再一次，我們提醒各位，對於我們分享的事物，我們是帶著極大的喜悅來分享的，但不要認為我們自己以任何方式是不會犯錯的。因此，我們請你們輕鬆地對待我們的言語，並用對於你們自己的尋求和服務的旅程感覺起來最有幫助的方式來使用它們。在此刻有任何的問題嗎？

Questioner: (Inaudible) love, light, Infinite Creator, Hare Krishna. My query pertains to faith, the actual definition of faith in relation to hope, and when an entity after some time travels (inaudible) on that leap of blind faith, (inaudible) hope come in to awaken the soul so that that faith becomes "solid ground."

提問者：（聽不見）愛，光，無限造物者，哈瑞奎師那。我的問題是關於信心，在與希望聯繫在一起的信心的實際的定義，當一個實體在一些時間旅程之後（聽

不見)在那種看不見的信心的飛躍之上，(聽不見)希望出現以喚醒靈魂，這樣信心就會成為“堅固的地面”了。

I am Q'uo, and we are aware of your query, my brother, and we greet you in that same joyous love and light that you so willingly share. Concerning your query of the maturation of hope into that which is faith, we would suggest that each entity begins with that spiritual food, as you may call it, that it can digest with comfort. For many this beginning is in that term or concept that is known as hope. The entity with hope is aware that there is more to the earthly existence than those things which seem to comprise the earthly life, that there is more to the purpose of one's existence than completing a daily round of activities after another daily round of activities, and completing an infinite number of such days, and accomplishing the tasks that come with them, that there is a Self which is greater than the self, that there is a binding force within all of the creation, that there is indeed a purpose which gives the life a nobility and a shining quality, a strength to continue and to find a more fully realized conception of that which is life, that which is direction, and that which is service.

我是 Q'uo，我們察覺到了你的問題，我的兄弟，我們在與你如此樂意地分享的相同的喜悅的愛與光中向你致意。在關於你對於希望成熟成為信心之所是的問題的方面，我們會建議，每一個實體都是藉由它能夠舒適地消化的靈性的食糧，如你對它的稱呼一樣，而開始的。對於很多人，這個開始是在那個被知曉為希望的詞語或者觀念之中的。帶有希望的實體會察覺到有比那些看起來似乎是構成了世俗的生命的世俗的存在性更大的事物，會有比完成一個接一個的日常活動，完成無限數量的這樣的日子，完成伴隨著它們出現的任務更大的一個人的存在性的目的，會有一個比自我更大的大我，會有一種在所有的造物中的結合性的力量，確實會有一個目的，它賦予了生命一種高貴，一種閃亮的特性，一種去繼續並找到一種更為完整地實現了的生命之所是，方向之所是，服務之所是的力量。

This entity, however, being somewhat young in the spiritual childhood, as it may be called, is tested by the passage of days and the catalyst that is contained within each day that will, as the fire tempers the metal to strengthen it, will also temper the spirit of this entity as it is manifest in the personality. And as the entity continues on in the hope that there is a purpose behind all of its actions and all of its desires, the entity grows in this inner knowing that it has first called hope.

然而，這個實體在靈性的幼年時期，如同它可能被稱呼的一樣，是有些年幼的，它會被歲月的流逝和在每一天之中被包含的催化劑所考驗，這些日子就如同錘煉金屬來強化它的火焰一樣，將會同樣也錘煉這個實體的靈性，當它在人格中被顯化的時候。隨著實體在這樣一種希望中繼續，這個希望即在所有它的行為和所有它的渴望的背後都是有一個目的的，實體會在它對它一開始已經呼喚的希望的内任的知曉中成長。

As it continues in growth and grows in strength, the entity begins to enter that concept or area of the metaphysical or spiritual self which is called faith. The

quality here which differentiates the faith from the hope is that when the faith becomes developed within the entity it has a sureness that comes not only from the experience that the entity has gained in its own growth, but in a feeling deep within the self that is like unto the iron filing as it approaches the strength of the magnet. The entity begins to feel that it is drawing close to a power that is far greater than any power it has found within itself or its own experience before.

隨著它在成長中繼續並在力量上不斷增強，實體開始進入到那個被稱之為信心的形而上學的或者靈性上的自我的觀念或者區域之中了。在這裏將信心與希望區分開來的特性是，當信心在一個實體內在之中被發展的時候，它擁有一種確信，這種確信不僅僅是來自於實體在它自己的成長中已經取得了的體驗，同樣也是存在於一種在自我深處的感覺之中，這種感覺就好比當鐵屑接近磁鐵的強度一樣。實體開始感覺到它正在接近一個力量，它比任何它已經在它自己內在之中或者在它自己之前的體驗之中被發現的力量都要遠遠更大。

Thus, the entity begins to feel and experience this quality of faith and finds that its feet are placed upon a firmer ground with each step that it takes, each testing that it passes, shall we say, for all of the experience within this illusion serves as a kind of catalyst that will allow the entity to become a crystallized being so that there is a strength and clarity to the purpose for such an entity's life pattern.

因此，實體開始感覺到並體驗到這種信心的特性，並發現它的雙腳，容我們說，伴隨著它走出的每一步，它通過的每一個考驗，是置於一個更為堅固的地面上的，因為在這個幻象中的所有的體驗都是用作一種類型的催化劑的，它將會允許實體成為結晶的存有，這樣就會有一種對於這樣一個實體的生命模式的密度的力量和清晰度了。

Thus, we would say it is the experience of the entity that moves it closer and closer to a realization of its oneness with all of creation that eventually changes the entity's philosophy, shall we say, of the life, from that which is guided by hope to that which is stayed by faith.

因此，我們會說，推動實體越來越接近一種對它與一切造物之間的一體性的認識的事物就是實體的體驗了，這種認識將最終將實體對於生命的，容我們說，哲學，從被希望所指引的事物，改變到藉由信心而被留下來的事物了。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: (Inaudible) project (inaudible) city of God, and if so (inaudible) may be a part in helping very many people in polarizing towards service to others and love and at this time/space, space/time (inaudible) now.

提問者：（聽不見）計畫（聽不見）上帝之城，如果這樣（聽不見）可以在朝向服務他人以及愛極化的過程中幫助非常多的人的方面成為一部分，在這個時間/空間，空間/時間（聽不見）現在。

I am Q'uo, and am aware of your query, my brother. We scan the minds of

those present and can confirm that, indeed, this project of which you speak is most helpful to all those which are a part of it and all those which may come within its influence, for there is an openness in the seeking and in the sharing of that which is the purpose for the life, the learning and the seeking in that location which shines as the candle in the darkness, the beacon upon the shore for those which are cast upon the sea and who seek a clear and safe harbor in which to find a place to seek in their own way and to share in their own way that which is theirs to give.

我是 Q'uo，我察覺到了你的問題，我的兄弟。我們掃描了那些在場的人的心智並能夠確認，確實，你談及的這個計畫是對於所有成為它的一部分的實體，以及所有可能進入它的影響範圍的實體都是極其有幫助的，因為在尋求和在分享生命的目的之所是的事物的過程中，會有一種開放性，在那個如同黑暗中的蠟燭，如同對於那些在海上拋錨並尋求一個清晰而安全的港口的人們是在海邊的燈塔的位置，會有學習和尋求，在那個位置中他們會找到一個用他們自己的方式去尋求並用他們自己的方式分享他們要去給予的事物的場所。

We cannot speak highly enough of the effort that you partake in, and we would suggest that there are those within our density of experience who take great joy in observing this experiment in creating the new human being upon your planet. We bless and send our joy to each that the efforts may be doubled and redoubled, for it is as each light upon the planet shines more brightly and makes a web of light around the planetary surface that this planetary sphere shall eventually be moved into its rightful place within the evolution of the population that seeks so earnestly for that which has always rested within each heart awaiting the earnest pilgrim.

我們怎麼高度讚賞你們所參與的努力都是不夠的，我們會建議，在我們的體驗的密度中會有一些人會在觀察這次在你們的地球上創造出新的人類的實驗的過程中獲得極大的喜悅。我們祝願這些努力可以被加倍並再次加倍，我們向每一個人送出我們的喜悅，因為就是當在這個星球上的每一束光都更為明亮地閃耀並在星球的表面的周圍形成一個光之網的時候，這個星球就將會最終被推入到它在人群的演化之中的合適的位置之中了，這個星球的人群如此熱切地尋求那一直都在每一顆心之中休息並等待著熱忱的朝聖者的事物。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: We thank you for your blessing.

提問者：我們為你們的祝福而感謝你們。

Carla: I would like to ask if there is a need for (inaudible) Q'uo?

Carla：我想要詢問，是否有一種對（聽不見）的需要，Q'uo？

I am Q'uo, and we feel that though the energy of the group begins to wane that there is enough energy and harmony for the remaining queries.

我是 Q'uo，我們感覺到，雖然團體的能量開始衰弱了，卻有足夠的能量與協調供剩下的問題使用。

Carla: OK.

Carla：好的。

Is there another query at this time?

在此刻有另一個問題嗎？

Questioner: Is it much easier living in amongst a community of like minded souls, (inaudible) energy for polarization of (inaudible) takes place much easier?

提問者：在一個具有相似的心智的靈魂的集體中生活是要容易得多的，（聽不見）極化的能量（聽不見）發生是要更加容易的嗎？

I am Q'uo, and as you are aware from your own experience, my brother, and the experience of so many others within your community, such a community is a great aid to each seeker that is part of it, for those who of like mind together seek shall far more surely find.

我是 Q'uo，如你們從你自己的體驗以及，我的兄弟，在你們的集體中如此多其他人的體驗察覺到的一樣，這樣一個集體是對每一個成為它的一部分的尋求者的一種巨大的幫助，因為那些具有相似的想法的人一起尋求將會遠遠更加確信會找到。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: From scriptures, various scriptures, (inaudible) particularly those scriptures revealed to (inaudible), that in different ages a different process of self-realization is recommended, and that in this particular age, creative (inaudible), the recommended process is to attempt the calling [upon] the name of God. How do you perceive this, how could we (inaudible) enlighten others, (inaudible) of thanksgiving (inaudible) culture, and possibly within other traditions in the world?

提問者：在經文中，各種各樣的經文中，（聽不見）尤其是那些向（聽不見）揭露出來的經文中，在不同的時代，一種不同的自我覺醒的過程是被推薦的，在這個特定的時代，創新性的（聽不見），被推薦的過程是去嘗試呼喚神的名字。你們覺得這個過程如何，我們如何才能（聽不見）啟發他人，（聽不見）感恩（聽不見）文化，有可能在世界中的其他的傳統中？

I am Q'uo, and am aware of your query, my brother. Each entity, as it enters the incarnation, has placed before it a pattern of experience that will allow it to learn those lessons which have not been well learned in previous experiences, and will then allow it to take these learnings and share with others as one who teaches. Thus, learning and service lies before each entity as it enters the incarnational pattern.

我是 Q'uo，我理解了你的問題，我的兄弟。每一個實體，在它進入到投生的時候，都已經在它前方放置了一種體驗的模式，這種體驗的模式將會允許它學習那

些在之前的體驗中尚未被很好地學習的課程，並將會接著允許它作為一個教導的人使用這些學問並與其他人進行分享。因此，當每一個實體進入到投生模式的時候，學習和服務就存在於它的面前了。

However, there is the necessity, in order for the learning to occur in the most efficacious manner, for the entity to pass through that which you may call the veil of forgetting, so that only the most basic remembering occurs within the incarnation. The incarnation then becomes a process of discovery of seeking that which is mysterious, that which is hidden, that which has a price and that which, when discovered, also has the reward, the broadening of the perspective, the point of view, the ability to accept, to love.

然而，為了讓學習用最有效的方式發生，實體有必要去出穿越你們可以稱之為遺忘的罩紗的事物，這樣僅僅就只有最為基礎的記憶會在投生中出現了。投生接下來就成為了一個尋求神秘的事物，被隱藏的事物的探索的過程了，那個事物是擁有一種代價的，而當它被發生的時候，它同樣也會有回報，即對遠景，對視角，以及去接納，去愛的能力的拓寬。

However, each entity has the incarnational personality which is, relative to the soul, undisciplined and within the Earthly illusion subject to distraction, temptations and, shall we say, some degree of laziness. Thus, it is necessary for each entity in some manner to discipline the personality.

然而，每一個實體都擁有投生性的人格，相比靈魂，這個人格是未經過訓練的，在塵世的幻象中，它是易受分心物、誘惑物以及某種程度的懶惰的影響的。因此，每一個實體在某種程度上都有必要去進行人格修煉。

There are various ways of doing this disciplining of the personality. There are traditions within each culture, and within each religious heritage, that have called upon those practices which you have mentioned as being most helpful for the primary, or foundation discipline, for each entity that seeks to learn those lessons that are appropriate to it and to share them then with others as a service to others and to the one Creator within all. The chanting, the use of various devotional songs, dances and other rituals are most helpful in beginning this process of disciplining so that the expenditure of the inpouring prana, or cosmic energy, may be most efficiently accomplished, for this energy is much like the power of the water that moves through the hose. If the nozzle of the hose is turned in such a fashion as to cause the diffusion of the water to move through in a spray there is little power achieved. However, if the nozzle or the attention is turned in such a fashion as to cause the water to move in a small, boring, forceful fashion, then there is far greater power possible to achieve with such a focus.

有各種各樣的進行這種對人格的修煉的方式。在每一個文化，在每一個宗教信仰的傳承中，都有一些傳統，它們已經將你已經提到的那些練習稱為是對於主要的或者基礎的修煉是最有幫助的，因為每一個實體都尋求去學習這些對於它是合適的課程，並接下來將它們與其他人分享，以作為一種對其他人以及對於在萬物之中的太一造物者的服務。頌歌、對於各種奉獻性的歌曲的使用，舞蹈以及其他的儀式，在開啟這個修煉的過程的方面都是極具有幫助的，這樣對於流入的普納，

或者宇宙能量的支出，就可以極其有效地被完成了，因為這種能量非常類似於流經水管的水的能量。如果水管的管嘴是用這樣這一種方式被轉動，以至於會讓水的傳送用一種噴灑的方式流過的話，就只會有很少的力量被取得。然而，如果水管的管嘴是用這樣一種方式被轉動，以至於會讓水用一種小的，鑽孔的，且強有力的方式流動的話，接下來就會有一種遠遠更大的力量是有可能藉由這種一種聚焦而被取得的了。

Thus it is with the focus of consciousness. If the entity is able to discipline the personality to such a degree, then it is able to move in greater harmony with the cosmic energies that are available to it and to utilize these energies in the accomplishing of those lessons and the giving of those services which are the entity's incarnational pattern.

因此，它是藉由對意識的聚焦被進行的。如果實體能夠鍛煉人格到這樣一種程度，接下來，它就能夠通過與它可以取得的宇宙的能量之間的更大的協調性而移動，並通過完成這些課程與給予那些服務來利用這些能量了，這就是實體的投生的模式了。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: I have a query. The names of God which we repeat (inaudible), we tend to focus on to align and balance our being in harmony with divine will, are spoken of as being absolute in nature, they are non-different from the Creator Himself. Are you able, from your density, can you perceive that absolute nature in the sound vibration? For example, Krishna, or Allah, or Adonai?

提問者：我有一個問題。我們重複的神的名字（聽不見），我們傾向於聚焦以對我們的存有進行校準與平衡，並於神聖意志協調一致，這些神的名字是作為在屬性上是絕對的事物被提及的，它們與造物者自身是沒有差別的。你們能夠，從你們的密度，你們能夠感覺到在那個聲音複合體中的那種絕對的特性嗎？舉個例子，克裏希那，或者安拉，或者 *Adonai*？

I am Q'uo, and am aware of your query, my brother. The one Creator is described by various sound vibration complexes in order to cause a certain facet of the one Creator to vibrate in resonance with the entity calling the Creator's name. It is our humble experience to partake in this seeking process, and it has been our experience that, though many names reflect many different facets of that one jewel that is the Creator, that there is no one name which can capture all of the essence of the one Creator which is mysterious and beyond capture, shall we say. Each name, however, allows a certain sacred quality to be awakened within the seeker which vibrates the name. This harmonic resonance, then, begins its work in the appropriate energy center or chakra within the seeker and calls forth from the seeker that quality which is embodied in the name of the Creator which it vibrates. Thus, when properly vibrated within the seeker it is as though the creation sings. This vibrational quality is that which each seeks as it vibrates whatever name of the

Creator is sacred to it, or is utilized by it at a certain time in order to enhance that quality within the seeker.

我是 Q'uo，我理解了你的問題，我的兄弟。太一造物者是被各種聲音振動複合體描繪以便於使得太一造物者的一定的面向與呼喚造物者的名字實體協調一致地振動。我們對於在參與到這個尋求的過程的謙遜的體驗是，雖然很多的名字會映射造物者之所是的那一個寶石的許多不同的面向，卻沒有一個名字能夠捕捉到太一造物者的全部的實質，造物者的全部的實質是神秘的且，容我們說，無法捕捉的。然而，每一個名字，都允許了一定的神聖的特性在那個說出那個名字尋求者內在之中被喚醒。這種諧音的共鳴，接下來會在尋求者內在之中的適當的能量中心或者脈輪中開始它的工作，並從尋求者身上引發出那種在它說出的造物者的名字中被體現出來的特性。因此，當那個名字用適當的方式在尋求者內在之中被振動的時候，這就好像造物歌唱了。這種振動的特性就是當每一個人說出無論什麼對於它是神聖的造物者的名字，或者在一定的時間被它所利用的造物者名字以便於強化在尋求者內在之中的那種特性的時候它所尋求的事物了。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

Carla: I have one. I (inaudible), and other people have to suffer so hard, (inaudible) confused, (inaudible), and live so long (inaudible)?

Carla：我有一個問題。我（聽不見）其他人不得不遭受如此的困苦，（聽不見）混淆，（聽不見）而活如此長的時間（聽不見）？

I am Q'uo, and am aware of your query, my sister. There are many qualities for each entity which are either well expressed or poorly expressed depending upon the incarnational pattern that has been chosen and the incarnational patterns that have been utilized previous to this incarnation. Thus, some entities bring into succeeding incarnations those talents which have been well developed, those which have been reasonably well developed and those which yet await development. Each entity will have a unique pattern to pursue during each incarnation. The hallmark of an infinite Creator is variety; therefore, one may expect to find a unique pattern of experience, of lessons and of services within each seeker of truth. Thus, each need not be the same to be equal in will and in faith.

我是 Q'uo，我理解了你的問題，我的姐妹。每一個實體都會有很多的特性是要麼很好地被表達，要麼很糟糕地被表達的，這是取決於已經被選擇的投生模式以及在這次投生前已經被你用過的投生模式。因此，一些實體會將那些已經被很好地發展出來的天賦，那些已經被適當地有效發展了以及仍舊等待著發展的天賦帶入到接下來的投生中。每一個實體在每一次投生期間都將擁有一個要去追尋獨一無二的模式。一個無限造物者的標誌是多種多樣的，因此，一個人可以期待在每一個真理的尋求者內在之中找到一種獨一無二的體驗、課程以及服務的模式。因此，每一個實體都不需要是相同的以在意志中以及在信心中是同等的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: No, no really, I just (inaudible) why some people have (inaudible) because they can't deny their faith, while other people, (inaudible) hope (inaudible). Perhaps could it be that some types of faith (inaudible), just different types of faith?

Carla：沒有，真的沒有了，我僅僅（聽不見）為社麼一些人擁有（聽不見）因為他們無法否認它們的信心，而其他人，（聽不見）希望（聽不見）。也許它可以是某些類型的信心（聽不見），僅僅是不同類型的信心？

I am Q'uo, and am aware of your query, my sister. In some cases this is so. However, it is more generally the case that as each school will have the beginning, the middle and the higher grades within it, there are students for each grade, and each student will pursue a different course of study, in many cases while being within the same school. There are those who have learned some lessons well, and have not learned others as well. These are their challenges; these are their path; these become their service. Each learns at his or her own pace. Thus, each may serve as teacher to another that travels the same path.

我是 Q'uo，我理解了你的問題，我的姐妹。在一些情況中，就是如此。然而，更為通常的情況是，如同每一個學校都將在它內在之中擁有低年級，中年紀和高年級一樣，會有適合於每一個年紀的學生，每一個學生都將追尋一個不同的學習的課程，在很多情況中，當在同樣的學校之中的時候，會有那些已經很好地學會了課程的人，同樣也會有其他人是尚未學會課程的。這些是它們的挑戰，這些是它們的道路，這些會成為它們的服務。每一個人都用他或者她自己的步伐學習。因此，每一個人都可以作為老師服務于在相同的道路上旅行的另一個人。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: No, thank you very much, Q'uo.

Carla：沒有了，非常感謝你們，Q'uo。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

Questioner: Can we engage in some chanting together?

提問者：我們能夠一起參與到某種吟唱中嗎？

I am Q'uo, and we would recommend that this would be well. We would suggest, however, that the channeling portion of this meditation be completed.

我是 Q'uo，我們會推薦，這會是很好的。然而，我們會建議，這次冥想的那個挑戰性傳訊的部分被完成了。

Questioner: (Inaudible)?

提問者：（聽不見）？

I am Q'uo. We have chosen this vibration for this particular group. It is spelled in your English language with a "Q," then your apostrophe, followed by a "U" and an "O." This group was curious as to the meaning of this vibration and after some period of time asked us about it, and we responded that we have chosen this vibration for this particular group in order to cause it to ask "Who was Q'uo", for within your Latin language it was discovered by this group that "quo" was "who." We are an amalgamation of two social memory complexes or races of beings which have answered the call of this group and which takes great delight in being able to speak through the instruments in this group and be of whatever aid is possible for us within your illusion.

我是 Q'uo。我們已經為這個特定的團體選擇了這個振動了。它在你們的英語的語言中是這樣被拼寫的，首先是一個"Q"，接下來是你們的撇號，跟著一個"U"和一個"O"。這個團體對於這個振動的意義感到好奇，並在一段時間之後向我們詢問了它的意思，我們回答，我們已經為這個特定的團體選擇了這個振動以便於使得它詢問"誰是 Q'uo"，因為在你們的拉丁文的語言中，這個團體發現"quo"就是"who"。我們是兩個社會記憶複合體或者存有的種族的一個混合體，它已經回應了這個團體的呼喚，它對於能夠在這個團體中通過器皿發言，並在你們的幻象中給予我們有可能給予的無論什麼幫助而得到了極大的快樂。

At this time we shall take our leave of this group while watching, shall we say, and partaking in our own way with your chanting. We leave each in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

在此刻，我們將離開這個團體，並同時，容我們說，觀察並用我們自己的方式參與到你們的吟唱之中。我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的Q'uo。Adonai，我的朋友們。Adonai。

October 25, 1990

1990-10-25 傳訊的藝術

(Carla channeling)

(Carla 傳訊)

We are known to you as those of Q'uo. We greet you in joy and offer you blessings in the name of the love and the light of the one infinite Creator. As you well know, it is deemed by us an enormous privilege to be able to share with you in your concerns. As one becomes more and more refined in one's awareness of what a family truly is, perhaps of what remains of one's unwisdom one is most concerned. We have been concerned about your people for some time, as you know. And when we feel a call go forth, that enables us to try to be of service, it is as so someone from our family would be calling us, someone we love and would want nothing in the world more to do than to go to them to share their sorrow, ease their pain and strengthen their walk upon the path of the search for truth.

我們是你們知曉的 Q'uo。我們在喜悅中向你們致意並以太一無限造物者的名義向你們致以祝福。如你們清楚知道的一樣，能夠與你們分享你們的關注，這被我們視為是一種巨大的榮幸。當一個實體在他對於一個家庭真正是什麼的認識的方面變得越來越精煉的時候，也許最受關注的事情就是它的缺少智慧的家庭還剩下了什麼。如你們知道的一樣，我們已經關注你們的人群有一些時間了。當我們感覺到一個召喚出現的時候，它會使得我們能夠嘗試進行服務了，這就好像在某些來自於我們家庭中的人，某些我們深愛的人正在呼喚我們的時候，我們除了找到它們並分享它們的憂傷，撫平它們的痛苦並增強它們在尋求真理的道路上的步伐之外，在世界上我們沒有任何想要做的事情了一樣。

We are the privileged ones. We were able to be perceived by an instrument who was able somehow to receive concepts and to speak words which we find almost entirely appropriate. We would speak to you at this time about this as each of you is attempting to channel ever better. It is well not to regard words with an idea to their having one effect upon people. It is not hypocrisy to speak in a language of those whom you come to serve. It is not hypocrisy but kindness to use no more of emotion in your expression than the circle is able to accept without invoking either fear or guilt, which is actually a kind of fear. The silence itself will teach you better than that.

我們是榮幸的人。我們能夠被一個器皿感覺到，這個器皿能夠以某種方式接收到觀念並說出我們發現是完全合適的詞語。我們會在此刻向你們談及這一點，因為你們每一個人都正在嘗試去越來越好地傳訊。不去根據詞語對人們身上產生的一種效果來注重詞語，這是很好的。用一種那些你們前來服務的人們的語言來發言，這並不是偽善。在你們的表達中在不引起要麼恐懼要麼內疚的情況下使用不超越比圈子能夠接受的情緒更多的情緒，這不是偽善而是仁慈，內疚實際上就是一種類型的恐懼。靜默本身將會比那種言語更好地教導你。

So we wish to be very careful to speak always in terms that have relatively little power within your illusion, insofar as they are emotionally charged. We do not

say, for instance, the word "God." From time to time, because we are allowing the instrument freedom, it will speak that word. And it is acceptable to us. Of our own self we would prefer a less emotionally charged term. One that moves cosmology out of superstition and into a simple knowledge of how eternity creates itself. So we ask each channel, always, to hear and remember words and phrases that are particularly delightful; we may be able to use them. Remember, we came to light as experiences that gave you joy, that fired your passions and that created the purest you that you have yet been. Move always back into these things that are your strength, your gifts. And one of the gifts of a channel needs to be that of grasping the nuances of vocabulary. This is not a group to which we must lecture, for each is already quite aware, for the most part, of this helpful information that it is well to be reminded again and again, that as servants of men and as sons of the one infinite Creator it was given to you to be the humblest, to be the least, to be strong enough in self that such things are irrelevant to your state of mind. The path asks a great deal for one who begins it. Little by little, untruth must be slugged off as if it were dead skin. Those blockages which could always be blamed on a childhood are suddenly those blockages for which you are responsible. Because you know how to clear them. You also know the kind of work and time that this effort will take. But we exhort you to continue. Those who seek the path of spirit must also seek the path of discipline. For the time to do spiritual work is always now, not tomorrow, not last week but right now.

因此，我們希望一直都通過那些在你們的幻象中擁有相對地很小的力量的措辭來非常小心謹慎地發言，在這個範圍內這些措辭是在情緒上被充能的。舉個例子，我們不會說“神”這個詞語。不時地，因為我們允許這個器皿擁有自由，它將會說出那個詞語。這對於我們是可以接受的。我們自己會更喜歡一個較少在情緒上充能的措辭，這個措辭會將宇宙論從迷信中取出來並進入到一對於永恆是如何創造了它自己的簡單的知曉之中。因此，我們會請每一個管道，一直都聽到並記住那些格外令人高興的詞語和短語，我們也許能夠使用它們。請記住，我們是作為給予了你喜悅，點燃了你的熱情並創造了你尚未成為的最純淨的你的體驗而出現的。一直返回到這些你的長處，你的禮物之所是的事情之中。一個管道的這些禮物中的一個禮物需要成為掌握辭彙表的微妙變化的禮物。這不是一個我們必須向其演講的團體，因為每一個人已經相當地，在很大部分上，知曉這樣一個有幫助的資訊，這個信即，去一次又一次地會想起，作為人類的僕人以及作為大一無限造物者的孩子，去成為最謙卑的，成為最小，並在自我內在之中變得足夠強有力以至於這樣的事情是與你的心智的狀態無關的，這是很好的。對於一個剛剛開始道路的人，道路會對它要求大量的事情。一點一點地，不是真理的事物必須被脫落掉，就好像它是死皮一樣。那些一直可以被歸咎於一個兒童時期的阻塞突然間成為了那些你要負責任的阻塞了。因為你現在知道如何去清理它們了。你同樣也知道工作的類型以及這種努力將會花費的時間了。但是我們敦促你們繼續。那些尋求靈性的道路的實體必須同樣也尋求修煉的道路。因為進行靈性工作的時間一直都是現在，不是明天，不是上一周，而是現在。

[And I spoke with channels], each of you has begun that process of realizing the responsibility of policing yourself, of gauging for yourself, not the quality of the message, but only the quality of the preparation. This instrument, for

instance, has never been satisfied with its preparation. We shall not give our opinion of this, as this instrument does not want to channel it. However, it is well not to assume that you now have become good of channeling, ever, anymore then you can reach your limits as an artist in any work of art, in any work of creativity, in any work where imagination and craftsmanship work hand in hand. It is only necessary to remember all that comes through you, because you have tuned yourself to your innermost self, the self that loves [without sin]. Often against its own will, but loves and loves and loves.

[我們談到過管道]，你們每個人都已經開始了那個認識檢查你自己，校準你自己的責任的過程了，不是檢查並校準資訊的品質，而僅僅是檢查並校準準備工作的品質。舉個例子，這個器皿從未對它的準備工作感到過滿意。我們將不會在這一點上給出我們的觀點，因為這個器皿並不需要傳訊它。然而，相比你能夠在任何的藝術的工作中，在任何創造性的工作中，在任何在其中想像力與手工技藝手把手一同工作的工作作為一個藝術家所能夠達到的限度，不去假設你現在已經是更加擅長於傳訊的，這是很好的。唯一需要的事情就是去記住，因為你已經調音你自己到你最為內在的自我，那個愛而沒有罪自我了，一切都會流經你。它經常是與它自己的意志相悖的，但是愛，愛，愛。

We are ready at this time to transfer the contact to the one known as K. I am [(sounds like) Mantuk], and I am one of those of Q'uo. 我們在此刻準備好將接觸轉移到被知曉為 K 的實體。我是[聽起來好像 Mantuk]，我是 Q'uo 中的一員。

(K channeling)

(K 傳訊)

I am Q'uo, and greet each of you once again in the love and the light of the Creator and this instrument. We are aware of this instrument's weariness and shall therefore speak more briefly than usual, but wish to continue upon a subject of the concerns that each of you have: in your performance, in your integrity and in your desires to communicate as clearly and accurately as possible the concepts you receive as you [serve as vocal channels].

我是 Q'uo，在造物者和這個器皿的愛與光中再一次向你們各位致意。我察覺到這個器皿的疲倦，我們因此將會比平常更加簡短地發言，但是我們希望在你們每一個人都關注的一個主題上繼續：在你們的行動中，在你們的完整性中，在你們渴望中，[當你們作為語音的管道進行服務的時候]，盡可能清晰且準確地交流你們接收到的觀念。

There is concern in this group, especially among those less experienced, such as this instrument, with regard to concepts that they are either not translating, shall we say, as accurately as may be desired, or that are missed all together. We know this is not an altogether unknown occurrence for those with more experience also. We wish to encourage you in your efforts in this regard to seek to grasp those concepts which seem the most clear to you. And if there is a concept that you have difficulty in grasping, we urge you simply to let it go, not consider it lost, for if it is part of the message that we wish to bring to

you, we will bring those thoughts back again. 在這個團體中，尤其是在諸如這個器皿之類的經驗較少的器皿當中，會有關於要麼他們沒有如可能被渴望地一樣準確地轉譯，要麼他們完全錯過了的擔憂。我們知道對於那些更有經驗的器皿，這同樣也不是一個完全不被知曉的事件。我們希望在這方面在你們的努力中努力你們去尋求掌握那些看起來對於你們是最為清晰的觀念。如果有一個觀點你們在掌握的方面有困難，我們鼓勵你們單純地放開它，不要認為它失去了，因為如果它是我們希望帶給你們的資訊的一部分，我們將將那些想法再一次帶回來。

We urge you each to be diligent in the continued scrutiny of your own lives as you continue what we consider to be the most important work of those serving as vocal channels; that is, the work upon yourself, the process of becoming ever more transparent, where you become more and more transparent in yourselves. The concepts that are communicated to you will flow through more clearly, more easily and naturally and there will be less blockages within yourselves to help with the progress. Everything that you experience in your life you experience as an end result, that which is passed through many and various filter systems which you have set up for yourselves.

You are aware of this process.

當你們繼續你們認為是作為語音的管道的服務最為重要的工作的時候，我們鼓勵你們每一個人都勤於對你們自己的生活持續不斷地進行仔細檢查，也就是說，在變得越來越透明的過程中在你們自己身上進行工作，在這種工作中，你們會在你們自己身上變得越來越透明。被傳遞給你們的觀念將會更為清晰、更為順利且自然而然地流進，在你們自己內在之中將會有更少的阻塞，這會對這個過程有幫助。你們在你們的生命中體驗到的每一件事情，都是你們作為通過你們已經為你們自己設置好的許多且各種各樣的過濾系統的事物的一個最終的結果而體驗到的事情。

As you continue in your efforts to know yourself, you'll become more and more conscious from the way this process operates and will become more and more able to consciously choose that information which you wish to receive from all that is available to you. Processes will become less automatic, shall we say. And you will find yourselves able to incorporate more and more of life as the experiences and energy of the entire universe that is around you enter yourselves. All of this will aid you in your work as vocal channel, as this work is, indeed, that part of your journey along the path.

隨著你在你知曉你自己的努力中繼續，你將會藉由這個過程運轉的方式變得越來越察覺，並將會變得越來越有能力有意識地選擇你希望從所有可以為你利用的資訊中接收到的選擇。過程將會變得越來越較不，容我們說，自動性。你們將會發現你們自己能夠隨著在你們周圍的整個宇宙的體驗和能量進入到你們自己而越來越多地整合生命。所有這些都將會在你作為語音管道的工作中幫助你，因為這個工作，確實就是，你沿著那條道路的旅程的那個部分。

We would at this time transfer to the one known as Jim, and thank this instrument for the efforts she has made in sustaining this contact this evening. We are known to you as those of Q'uo.

我們將在此刻轉移到被知曉為 *Jim* 的實體，我們為這個器皿在今晚在保持這個接觸的過程中已經做出的努力而感謝她。我們是你們知曉的 *Q'uo*。

(Jim channeling)

(*Jim* 傳訊)

I am *Q'uo*, and greet each in love and light once again. It is a privilege to work with each instrument this evening. We feel that we have made progress with the one known as *K*, and the ability to generate concepts which are complex in nature and which continue a logical thread of thinking, developing it with further information and illustration as the contact continues. We are very grateful to be able to enlarge that which we offer in this instrument and we would commend her perseverance. At this time it is our privilege to ask if we may speak to any queries which are upon the minds of those listening.

我是 *Q'uo*，再一次在愛與光中向各位致意。在今晚與每一個器皿一同工作，這是一種榮幸。我們感覺到我們已經在被知曉為 *K* 的實體以及她的能力方面有了進步，這種能力即產生出在特性上是複雜的觀念以及繼續一種邏輯性的思考的線路，並隨著接觸的繼續藉由進一步的資訊和說明而發展它的能力。我們對於能夠通過這個器皿擴展我們提供的內容而感到感激，我們會稱讚她的堅持。在此刻，我們很榮幸請問是否我們可以談及在那些聆聽的頭腦中的任何的問題。

(Only portions of *Carla's* questions have been transcribed.)

(*Carla* 的問題僅僅只有一部分被記錄下來了。)

Carla: I have one. Actually, are you aware personally (inaudible) who was able (inaudible) are you not happy (inaudible). This is the feeling I have got all along.

Carla：我有一個問題。實際上，你們個人察覺到（聽不見）誰能夠（聽不見）你們並不高興（聽不見）。這是我一直都有的感覺。

I am *Q'uo*, and am aware of your query, my sister. We scan ourselves for permissiveness. We are, shall we say, most happy to be able to make any kind of contact whatsoever with an entity who wishes to serve as an instrument. If we are able to make ourselves known and are able to speak the simplest of concepts through a new instruments, we feel as do those of your planetary sphere who become parents, shall we say, in that we have a new opportunity through which to offer concepts which, though they are, as it has often been said, ever and always the same, yet are a means by which at least one entity shall experience the possibility of being in service in a way which we find most helpful. The concepts which we offer are, as you have surmised, of a layered nature, as are all concepts within the creation, for all evolves from the one great original Thought of love. This one simple thought of a creation made of love, generated by love, formed in that fashion is that from which all multiplicity [depends]. Thus, when we speak through any instrument we offer that which is the instrument's comfortable level of ability to perceive and to transmit in a fashion which corresponds in clarity and precision to the

crystallized nature of the instrument through whom we speak.

我是 Q'uo，我的姐妹，我理解了你的問題。我們掃描我們自己以取得許可。容我們說，我們極其高興能夠與一個希望作為一個器皿而服務的實體建立任何類型的無論什麼接觸。如果我們能夠讓我們自己被知曉並能夠通過一個新的器皿說出最簡單的觀念，我們就會有和在你們星球上的，容我們說，那些成為父母的人一樣的感覺了，因為我們擁有了一個通過其提供觀念的新的機會了，雖然這些觀念，如已經經常被說道的一樣，一直都是相同的，這些觀念卻是一條途徑，通過這條途徑至少一個實體將會體驗到用一種我們發現極其有幫助的方式來處於服務中的可能性了。我們提供的觀念，如同你們已經猜測到的一樣，如同在這個造物中的所有觀念一樣，是具有一種分層的特性的，因為所有的觀念都是從一個偉大的原初的愛的想法演化出來的。對於一個由愛製成，被愛產生出來並用那種方式形成的造物，這一個簡單的想法就是一切的多樣性所依賴的基礎了。因此，當我們通過任何器皿發言的時候，我們通過一種藉由清晰性和準確性來回應我們通過其發言的器皿的結晶的特性的方式，提供了對於這個器皿去接收和傳遞的能力是舒適的層次的能量。

You ask if we have had any opportunities to utilize instruments who were able to perceive each nuance which we have to offer. We are sure that you shall not be surprised to discover that the answer to this query is no, for that which we have to offer is beyond the ability of any entity which depends upon words for communication to express. Language itself is a barrier. However, we accept the limitations, both of language and of the understanding, if you will pardon the misnomer, of each entity in its previous knowledge and experience in the areas in which we speak. It is not our intent to give information that is minutely illustrated with each possible nuance. In certain instances and at certain times it is helpful to be able to describe the concept in finer and more precise terminology, using terminologies which are especially apt. However, what we wish most in these communications is to repeat, in whatever manner is helpful to a student, the simple nature of the creation and the strong and simple relationship that each has to each other and to the one Creator, to the creation, to all things, that this relationship is one which endures, that there will always be mystery, that there is always loving support for those who venture into the dark and mysterious night of the soul. Thus, in short, our answer to your query, my sister, is that though we seek to refine each instrument's ability to perceive that which we have to offer, we rejoice at every word and concept which we are able to transmit through any instrument.

你們詢問是否我們已經有過任何機會去利用那些能夠感覺到我們所要提供的每一個微妙變化的器皿。我們相信你們將不會對於發現對於這個問題的答案是否定的而感到吃驚，因為我們所要提供的事物是超越任何實體基於用於交流的詞語來進行表達的能力的。語言本身就是一個障礙物。然而，我們接受那些限制，同時是在語言上的限制和在每一個實體根據它之前知識和體驗對我們在其中發言的區域的理解上的限制，如果你們願意原諒我們對於“理解”的這個詞語的用詞不當的話。給予那種在每一個可能的微妙變化上都被精確闡釋的資訊，這並不是我們的意圖。在特定的情況以及在特定的時間，通過使用特別適當的術語，能夠用更為微妙且更加精確的術語來描述觀念，這是有幫助的。然而，我們在這些溝通交流中最為希望的事情是，用無論什麼對於一個學生有幫助的方式來重複造物者簡

單的特性，並重複每一個人擁有的與相互彼此以及與太一造物者，與造物，與一切事物之間的那種強有力且簡單的關係，這種關係是一種會持久的關係，將會一直都有神秘，一直都有對於那些冒險進入到靈魂的黑暗而神秘的夜晚的實體的有愛的支持。因此，簡而言之，我的姐妹，我們對你的問題的答案是，雖然我們尋求去精煉每一個人器皿去感受我們所要提供的內容的能力，我們會對我們通過任何器皿所能夠傳遞的每一個詞語和想法而歡慶。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: Just a comment ... The reason that I felt that this was true is that one of the best channels I know ...

Carla：僅僅是一個評論.....我感覺到這是真實的原因是，我知道的最佳的管道中的一個.....

The other question is ... I really would not know how to speak to this ... And I wonder if I have ...

另一個問題是.....我真的不知道如何說出這個問題.....我想知道是否我有.....

I am Q'uo, and I am aware of your query, my sister. This is a query which would be interesting to investigate at any time in which there was the proper energy, shall we say, to move deeply into the nature of the creation, and its relationship to each entity in your third-density illusion. We may recommend that this might be one topic that could be explored during the workshop for contact, shall we say. For there would be at that time the interest and the opportunity to exchange points of view that may be illuminating to all concerned.

我是 Q'uo，我理解了你的問題，我的姐妹。在任何有適當的能量去，容我們說，深入到造物的特性以及它與在你們第三密度的幻象中的每一個實體之間的關係的時刻，這都會是一個在對其進行探索的方面是有趣的問題。我們可以推薦這個問題可以成為一個在學習接觸的，容我們說，學習班的期間被探索的主題。因為在那個時間會有交換可能對於所有被專注的內容有啟發的觀點的興趣以及機會了。

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

我是 Q'uo，我們再一次對於你們是感激的，我的姐妹。在此刻有另一個問題嗎？

Carla: The other question is about free will ...

Carla：另一個問題是關於自由意志的.....

I am Q'uo, and am aware of your query, my sister. If it would be helpful to you in your preparation for one of these sessions of working to make a conscious dedication to open the instruments and the self freely, then this would be well. In our way of perceiving your desire to serve as instruments, we see that this commitment has been made when the commitment to serve as an

instrument has been undertaken. Because the first work of the instrument is upon the self and the clearing of and balancing of those energy centers in need of such is undertaken, this, of necessity, means that each wishing to serve as an instrument presents itself, and its course of study, which is the self, freely. Thus, we see no problem with the concept that you have called "pot luck," though it is oftentimes more helpful to each within the circle of seeking here [that] there has been an agreement upon a general area of investigation for the evening. We are happy to work with each instrument, even when there has been no specific designation for a topic agreed upon.

我是 Q'uo，我理解了你的問題，我的姐妹。在你為這些工作的集會中的一場集會做準備的過程中，有意識地致力於自由地開放器皿和自我，如果這對於你是有幫助的，那麼這就會是沒問題的。在我們感覺你們作為器皿服務的渴望的方式中，我們看到，在作為一個器皿進行服務的奉獻已經被進行的時候，這種奉獻就已經被做出了。因為器皿首先的工作是在自我身上的工作，以及對那些能量中心的清理和平衡，在這樣的需要被進行的過程中，這必定意味著，每一個人希望作為一個器皿服務的人都會將它自己，它的學習的進程，以及自我之所是，自由地呈現出來。因此，我們對於你們稱之為“百樂餐”的觀念是看不到問題的，雖然對於晚上進行的探索的一個一般性的區域有一致意見，這對於在這個尋求的圈子中的每一個實體時常是更加有幫助的。我們很高興與每一個器皿一同工作，甚至在沒有對一個一致同意的主題的明確的指定的時候。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: No, thank you.

Carla：沒有，謝謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: I would just like to know ...

Carla：我們僅僅想要知道.....

I am Q'uo, and we are grateful, my sister, for your dedication to this work as well. At this time, we feel that we have both exhausted the queries and the participants in this circle of seeking. We thank each for offering the self as instrument for our humble words and thoughts. We send you our greetings and our blessings upon your journeys which move each of you in ways which are not always easily understood nor easy to assimilate. We commend you upon the dedication with which you undertake each of your days within this illusion. At this time we shall take our leave of this instrument and this group. We are known to you as those of Q'uo. Adonai, my friends. We leave you in the love and the light of the one infinite Creator.

我是 Q'uo，我的姐妹，我們對於你對於這個工作的奉獻同樣也是感激的。在此刻，我們感覺到我們已經同時耗盡了在這個尋求的團體中的問題和參與者了。我們為每一個人提供自我作為我們的謙遜的言語和想法的器皿而感謝各位。我們在

你們的旅程上向你們送出我們的致意與我們的祝福，你們的旅程是用那些既不一直都易於理解，又不易於消化的方式推動你們每一個人的。我們為你們在這幻象中的你們每一天進行的奉獻而稱讚你們。在此刻，我們將離開這個器皿和這個團體。我們是你們知曉的 Q'uo。Adonai，我的朋友們。我們在太一無限造物者的愛與光中離開你們。

October 28, 1990

1990-10-28 Hatonn : 宇宙的定義

Group question: We need a sharp definition of the universe.

團體問題：我們需要一個宇宙的清晰的定義。

(Carla channeling)

(Carla 傳訊)

I am Hatonn. Greetings to all of you in the love and the light of the infinite Creator. We cannot tell you how much we appreciate and are grateful for this opportunity to attempt to serve you, asking you always to remember that we are fallible and prone to error, as anyone with opinions must be, and acknowledge himself to be.

我是 Hatonn。在無限造物者的愛與光中向你們所有人致意。我們無法告訴你們，我們是多麼欣賞與感激這個嘗試去服務你們的機會，我們同時請你們一直記住，我們是會犯錯且易於犯錯的，如同任何一個帶有觀點的人必定是且會承認它自己是會犯錯且易於犯錯的一樣。

We would speak to a subject which is closer to our area of interest than most, as we have been, in our years of service with the Brothers and Sisters of Sorrow, attempting to grasp the distortions, solutions and thoughts that entities have had in this area. Perhaps we would phrase our definition of creation or the universe by speaking firstly of the entire universe, and then only secondly of the local phenomena and locally observed phenomena.

我們會談及一個比大多數主題更加接近我們興趣的區域的主題，因為在我們與憂傷的兄弟姐妹一同服務的歲月中，我們一直都在嘗試去掌握實體們在這個區域中已經擁有的扭曲，解決方案以及想法。也許，我們會藉由首先談及整個宇宙，接下來僅僅其次談及局部的以及用局部的方式被觀察到的現象來對我們對於造物或者宇宙的定義進行措辭。

The Creator, in a very literal sense, is the creation, as it is in its pure state single and containing all that there is. The most gratifying way to look at the mathematics of the eternal is to gaze at one's own feelings about that which is eternal. One may make certain logical assumptions: the creation is all one place; the creation is all one time. The creation is the active portion, itself infinite, of the intelligent infinity which is called Love, or the Creator, or Christ consciousness, or whatever term most aptly describes each entity's own vision of the Creator. To put it another way, the creation, seen without distortion, is completely unified, from the sinew and bone, all the way through evolutionary patterns. To put it another way, the creation is that infinite space that the Creator has called into manifestation. It has in a cosmic or galactic way created a Oneness through diversity. This is a third-density vision of the Creator. Each density pictures the Creator less anthropomorphically and more realistically, because as the truth recedes before you, you find yourself more aware of the creation of the Kingdom, both without and within.

造物者，在一個非常字面性的意義上，就是造物，因為在造物主的純粹的狀態中，祂是單一的且包含一切萬有的。去檢查永恆的代數的最為令人滿意的方式就是注視一個人自己對於永恆的事物的感覺。一個人可以做出一定的邏輯性的假設：造物完全是一個位置，造物者完全是一個時間。造物是被稱之為愛、或者造物者、或者基督意識、或者無論什麼最為適當地描繪了每一個實體自己對造物者的視覺的術語的智慧無限的活躍的部分，它在其自身是無限的。換句話說，造物，在不帶有扭曲來被觀察的時候，從筋與骨，一路貫穿所有的演化的模式，都是完全統一的。換句話說，造物就是造物者已經呼喚進入顯化的那個無限的空間。它已經用一種宇宙性或者星系性的方式通過多元化創造了一個一體性。這個造物是一個造物者的第三密度的景象。每一個密度都用較不神人同形同性論，且更加現實性的方式描繪了造物者，因為當真理在你面前後退的時候，你會發現你自己更多地察覺了領域的造物，同時是外在和內在的領域。

Consequently, a sharp definition in third-density vocabulary would be that creation is that limitless and ever-expanding area of light that surrounds infinite intelligence in its passive state. The Creator in its passive state, though the originator of love, and having created by love, should also be seen to be love—love creating love—and in this great love, offering to each entity the freedom of opportunity to choose that which we wish to do.

因此，用第三密度的辭彙表的一個清晰的定義會是，造物是在無限智慧的被動性的狀態中圍繞著無限智慧的光的那個無限制且一直拓展的區域。造物者在其被動的狀態中，通過愛的創始者，且已經被愛創造出來之後，同樣也應該被視為是愛——愛創造愛——在這種偉大的愛中，向每一個實體提供了去選擇我們希望去做的事情的機會的自由。

Those who have studied, meditated and worshipped long upon the Creator of humankind have, more often than any other way, apprehended the Creator as light. This is, in fact, neither Creator nor creation, but rather love bonding with free will and deciding to build, create or manifest a series of illusions helpful to those sparks of the Creator which were before all worlds were, and which shall be after all worlds are not anymore. Thusly, the mathematics of the eternal must reckon with only one number, and that is the number one, for the creation is infinite, full of creative power, and continually expressing itself in spiritual ways to those who open the door requesting that information.

那些已經對人類的造物者研究、冥想與崇拜了很長時間的人，已經將造物者理解為光了，這種理解的方式是比任何其他的方式都要更加經常的。實際上，這既不是造物者，也不是造物，而毋寧是愛與自由意志的結合在一起並決定去構建、創造或者顯化一系列的對於造物者的那些活化有幫助的幻象，而這些造物者的活化在所有的世界出現之前就存在了，並將在所有的世界都不再存在之後存在。因此，永恆的代數必須僅僅加入一個數位，那個數位就是數位一，因為造物是無限的，充滿創造力，且持續不斷地用靈性的方式向那些打開門並同時請求那個資訊的人表達其自身的。

The free will of each entity is called the first distortion. In actuality, it is the first distortion in the human drama. That is, each of us decides and chooses to eat of the apple, the symbol of good and evil. Once entities are aware of the

duality of each day as opposed to the unity of the truth, it becomes more difficult to imagine, ideate or allow such a simple concept as the Creator being that area of light, infinite in nature, which contains all manifestations of consciousness which the Creator has offered. It is a changing set of illusions, each of which is biased toward that which has been called spiritual evolution or consciousness. These lessons are not easy, and they are extremely time-consuming, taking many, many lifetimes.

每一個實體的自由意志都被稱為第一變貌。實際上，它是在人類的劇本中的第一變貌。也就是說，我們每一個人都決定並選擇去吃那個蘋果，即善與惡的象徵。一旦實體察覺到每一天的二元性是與真理的一體性相對的，它要去想像、思考或者允許諸如造物者即使那個包含了造物者已經提供了的所有的意識的顯化的光的區域，這個光的區域在屬性上是無限的之類一個簡單的觀念，這就會變得更加困難了。它是一套改變的幻象，每一個幻象都是朝向已經被稱之為靈性的演化或者意識而產生偏向性的。這些課程並不是容易的，它們是極其花費時間的，它們將花費許許多多次的生命。

So, the paradox here is that each of you has two clocks within. One kind is humankind's time. The other clock is a face with no numbers and no hands, no digital readout, simply a blank, that is the eternal now under which all things fall. This is our witness to the Creator and its love in building this universe that its active sparks then kindle in their hearts the power to choose again and again to love where hate would be more normal, to console when you felt least like consoling, to remain forgiven, and especially self-forgiven. If we do aught else, we are criticizing our Creator, as well as ourselves; if we argue or are in contention with another, this not only expresses our views, it also separates us from love, and thereby, from the Creator.

因此，在這裏的悖論是，你們每個人都在內在之中擁有兩個時鐘。一個時鐘的類型是人類的時間。另一個時鐘是一個鐘面上沒有數位和指標，沒有數位的讀數，單純地是一個空白的時鐘，它是萬物落入其中的永恆的當下。這就是我們對造物者以及祂的愛在構建這個宇宙的過程中的見證，造物者的活躍的火花接下來就會在它們的心中點燃力量去一次又一次地選擇，在仇恨會更加通常的地方去愛，在你感覺到最不可能安慰的時候去安慰，去保持被寬恕，尤其是自我寬恕。如果我們做別的事情，我們就是在批評我們的造物者，同樣也在批評我們自己，如果我們與另一個人爭論或者與另一個人鬥爭，這不僅僅是表達我們觀點，它同樣也是將我們與愛分隔開，並因此與造物者分隔開。

The largest problem that we have in speaking to you about the universe is that we see that universe as a live organism, whereas you tend to see the universe as that which is static, as an inert entity. This circle of light, if we may call it that, about the Creator, is anything but careless. As the Creator brooded over the sea and caused a living environment for learning, so the Creator in each entity may be found by that entity as it reviews that which has increased the light and radiance flowing through them, and that which has decreased the light and radiance flowing through them.

我們在與你們談及關於宇宙的方面所擁有的最大的困難，就是我們將那個宇宙視為一個活的有機體，而你們傾向於將宇宙視為是靜止的事物，視為是一個無生氣

的實體。這個在造物者周圍的光的圈子，如果我們可以這樣稱呼它的話，絕對不是漠不關心的。因為造物者是籠罩在海面上並製造出了一個活生生的進行學習的環境的，因此，在實體檢查已經增加流經它們的光輻射的事物，以及已經減少了流經它們的光和輻射的事物的時候，在每一個實體內在之中的造物者都可以被那個實體找到。

It would be extremely difficult, at the level of instrumentation and discourse as well as philosophy that your science now offers, to give a particularly specific view of eternity, as the only so-called number that is reckoned with is one. Because the creation is an infinity, it can only be one thing, for there are no numbers in infinity except one to build a mathematics upon one, or one over one, that being love over light creating manifestation, and light moving towards love, creating humankind's experience. There is more upon this subject, but we realize the time is not as short as we think it is when we speak. 在你們的科學提供的設備與說教的層次上，同樣還有哲學的層次上，要給出一個特別明確的對永恆的觀點，這會是極其困難的，因為被計算的唯一的所謂的數字就是一。因為造物是一種無限，它僅僅能夠是一個事物，因為在無限中除了一之外沒有數字來基於一，或者一加一，來構建一個算術，即愛加光創造了演化，光向著愛移動並創造出人類的體驗。在這個主題上還有更多的內容，但是我們意識到時間和我們發言的時候認為的時間的長度不是一樣長的。

The way of looking at the universe from a standpoint of humankind is interesting, inarguably so. However, it does not have the advantage of realizing the absoluteness of the Creator of eternity and of the self. It attempts, each day, to make some kind of difference, moving along what this instrument would call an inherent talent or gift, that is, the yearning and the pulling towards this unity. All pilgrims are on a road bound for home. They have been spendthrifts; each of you has in some symbolic or literal way created much confusion. It is also possible to create non-confusion, contentment and hospitable feelings towards all.

從一個人類的視角來觀察宇宙的方式是有趣的，無可爭辯地是這樣的。然而，這個視角卻並不擁有領悟永恆的造物者和自我的絕對性的有利位置。它每一天都嘗試去，產生某種類型的差別，並同時沿著這個器皿所稱的一種固有的天賦或者禮物的途徑移動，那種固有的天賦即朝向這種一體性的渴望與拉動。所有的朝聖者都是在一條必定回家的道路上。它們已經是浪子了，你們每個人已經都用某種象征性的或者實際性的方式創造了大量的混淆了。去創造一種朝向一切事物的無混淆，滿意和適宜的感覺，這同樣也是可能的。

When one stays within the illusion that is available for measure by instrumentation by your scientific instruments, one sees not that which is, that is, varying energy forms within which the light of self-consciousness has moved forward.

當一個人留在這個可以被你們的科學設備被測量儀器的度量所利用的幻象之中的時候，一個人是看不到事物之所是的變化的能量的形態，在這種變化的能量形態之中，自我意識的光已經前進了。

At this time, we would wish to transfer this contact, and in order that each entity may practice the experience of receiving contact, we shall simply say, "We are now transferring this contact." We wish you love and light through this instrument. We are those of Hatonn.

在此刻，我們會希望轉移這個接觸，以便於每一個實體可以練習接收接觸的體驗，我們將簡單地說，“我們現在轉移接觸。”我們通過這個器皿祝願你們愛與光。我們是 *Hatonn*。

(Unknown channeling)

(未知者傳訊)

I am Hatonn, and I am again with this instrument. We have been asked to finish these thoughts through this instrument, and then move the auditory instrument to another.

我是 *Hatonn*，我現在與這個器皿在一起了。我們已經被請求去通過這個器皿結束這些想法，並接著將聽覺的器皿移動到另一個器皿。

The goal of each pilgrim is, of course, to arrive at home. That is the prodigal's dream. Now, entities are not brought to this place, or moved from second density in this place to third density in this place, in order that they might play in the garden, although many do so, remain innocent, and are always ready for graduation. But it is a portion necessary to this illusion that it make logical sense. The logic of the universe, though it cannot be explained, is visible. The atoms that form compounds of atoms which form cells, and gradually the manifestation of the entire being, are those forces irresistible to the entity which seeks.

每一個朝聖者的目標，當然就是去抵達家。那就是浪子的夢。現在，實體並不是被帶到這個地方，或者從這個場所的第二密度移動到這個場所的第三密度，以便於它們可以在花園中玩耍，保持清白無罪且一直準備好畢業的，儘管很多人都如此在花園中玩耍。而幻象要言之有理，這是對於這個幻象是必不可少的一部分。宇宙的邏輯是可見的，雖然它是無法被解釋的。原子形成了原子的混合物，原子的混合物形成了細胞，逐漸整個存有的顯化形成了，這些力量對於尋求的實體是無可抗拒的。

However, if one seeks within the plane or density which you call third density upon your planet Earth, one will learn that which humanity has to teach you, which is no inconsiderable thing. However, contemplation, reading, writing, is the way of a person that finds spiritual food in these activities (inaudible). However, within this illusion the natural laws do distort eternal truths into observed truths; that is the key to that which is most difficult for scientists and mathematicians. When dealing with this illusion from whatever perspective, one discovers at the end of the inquiry a remaining mystery which is an inherent part of an universe which is noumenal, where things not making sense and becoming paradoxes is simply a sign that the pilgrim has an awareness of its own growth processes.

然而，如果一個人在你們稱之為在你們的行星地球上的第三密度的層面或者密度

中尋求的話，它將學會人類所要教導你的事物，這些事情並不是無足輕重的事情。然而，沉思、閱讀、寫作就是一個人在這些活動中找到靈性上的食物的方式（聽不見）。然而，在這個幻象中，自然的法則確實將永恆的真理扭曲成為了被觀察到的真理，那就是對於科學家和數學家是極其困難的問題的關鍵了。當從無論什麼觀點來與這個幻象打交道的時候，一個人最終會發現對一個剩下來的神秘的疑問，這個神秘就是一個宇宙的一個固有的部分，宇宙是本體性的，在其中那些並不言之有理且成為了悖論的事情，單純地就是一個記號，即朝聖者對於它自己的成長的進程擁有了一種認識了。

Mathematics itself is extremely precise within this local illusion. However, just as one measures extremely low temperatures by using Kelvin numbers, so can we describe the universe using a different kind of measurement, having, however, to do with the concept of heat. It is doubtful, though possible, that there is an entity with enough of a vision to create social change by invention. This has occurred many times among your peoples, and will occur again. And so we continue in a multitude of questions, experiences and emotions. These are local distortions. They are of interest to the Creator, but often the use of the gifts of the spirit create the beautiful bond of love and love itself, or love divine.

在這個局部的幻象中，數學本身是極其精確的。然而，就好像一個人藉由開爾文絕對溫度的數值來測量極度低溫一樣，我們一樣也可以如此通過使用一種不同類型的度量來描述宇宙，然而，這種度量的類型是與熱量的觀念聯繫在一起的。會有一個實體，它帶有足夠的一種視野以藉由虛構創造出社會性的交換，雖然這是有可能的，但是這是難以預料的。這已經在你們的人群中出現過很多次了，它將再一次出現。因此，我們繼續處於大量的問題、體驗和情緒之中。這些都是局部的扭曲。它們是讓造物者感興趣的，但是，對靈性的禮物的使用經常會創造出愛和愛本身，或者神聖的愛的美麗的连接。

Just as entities cannot channel our thoughts without words, just so can we not avoid distortion using terms that are not only of this density or local illusion, but are also not informed by the central spiritual core of faith. So a choice is left for each pilgrim to make. Although you cannot prove it, do you feel that your path of service brings you onto holy ground? This is part of the definition of the universe in its active phase; that is, that entities will be drawn by spiritual gravity at a variable speed depending upon the resistance, conscious or unconscious, of the entity. Experience hones and clears and forgives many things for which it has held itself responsible. This is moving from the life and death nature of third density to a more enlightened point of view, in our opinion.

就好像實體無法在不使用詞語的情況下傳訊我們的想法一樣，我們正是如此無法避免使用這樣一種術語的扭曲，這些術語不僅僅是屬於這個密度或者這個局部的幻象，它們同樣也不會被信心的中心的靈性的核心所鼓舞的。因此，一個選擇被留給了每一個朝聖者來做出。雖然你無法證明它，你感覺到你的服務的道路將你帶到了神聖的地面上了嗎？這就是在其活躍的狀態中的宇宙的定義的一部分了，也就是說，實體將會用一種可變的速度靈性上的重力所吸引，它的速度是取決於實體的有意識或者無意識的阻力。體驗打磨、澄清並寬恕了許多的它已經讓它自

己對其負責的事情。這就是從第三密度的生命與死亡的特性移動到，從我們的觀點來看，一種更為啟發性的視角。

One final note: the creation is quite simply a mystery. We do not know, truly, of the first things, any more than any baby in any crib can know of the of affairs of the day. They hear only one thing; each of us hears the sorrow of your people. And so we come to give you not only hope, and not simple homilies, but also workable and efficient exercises for moving the consciousness back to that place where it was in meditation when you were living in eternity. As you love one another more and more, your own subjective universe becomes more and more lovely and spacious.

一個最後的評論：造物是相當單純地一個神秘。我們真的並不比在任何的搖籃中的任何的嬰兒所能夠知道的，知道更多的一天的事務中的首要的事情。它們僅僅聽到一個事情，我們每個人都聽到你們的人群的憂傷。因此我們前來給予你們的事情不僅僅是希望，不僅僅是簡單的佈道，同樣還有可行的和有效的練習以推動意識返回到那個意識在冥想中所處於的場所，在那個時候你是活在永恆之中的。當你越來越多地愛相互彼此的時候，你自己的主觀的宇宙就會變得越來越有愛且寬廣了。

Thusly, speaking as to a mathematician, who asks this query, we may say that much of mathematics is quite capable of manipulation of various minerals, gasses and liquids, of creating environments which the Great Self or the Creator and the individual co-creator have decided that which it wishes to do as a path of service. In some there are two definitions of the universe. One definition is absolute, without any space or any time, being as all one thing. The creation is intelligent and infinite and kindly towards those who seek the spiritual path which leads to radiance and servanthood. Self-aggrandizement, fear of losing one's reputation, and other such concerns, are for those who do not feel that the Creator speaks to them in the silence of their hearts.

因此，如果我們是向一個詢問了這個問題的數學家發言的話，我們可以說，大量的數學是相當有能力操縱各鐘固體、氣體和液體，並相當有能力創造出大我或者造物者以及個體的共同造物者已經決定它希望作為一條服務的途徑要去做的事情的環境的。在一些情況中，會有兩個宇宙的定義。一個定義是絕對的，沒有任何的空間或者時間，**宇宙就是完全一個事物**。造物是智能的，無限的，且親切地朝向那些尋求導向發光和僕人身份的靈性的道路的事體的。自我擴張，對失去一個人的名譽的恐懼，以及其他的這樣的擔憂，就是那些並不感覺到造物者在他們的心的靜默中向他們發言的人們的情況了。

In the creation of the Father all things are truly one. This instrument clasps another's hand; that apparently is as close as two entities can be. However, it is in the deep mind, not in the second-density body that you use, that information regarding you as an imperishable individual is stored, and this deep mind cannot be uncovered except by meditation, spending some time daily doing inner spiritual work.

在天父的造物中，一切事情真的都是一體的。這個器皿緊緊握住另一個人的手，那明顯地就是如同兩個實體所能夠地一樣緊密的。然而，關於你作為一個不朽的

個體的資訊是被儲存在心智深處，而不是被儲存在你使用的第二密度的身體中的，這個心智深處除了藉由冥想，藉由每天花一些時間進行內在的靈性工作之外是無法被揭露出來的。

For us to know intelligent infinity and to experience what this instrument would call holiness, one must gaze from a viewpoint of informed compassion. In this particular density you are learning more and more how to love each other, an absolute necessity preceding the day when there shall be a new Heaven and a new Earth. However, its only newness will be that it is entering third-density space/time at the particular time during which another third density should begin. So, like truth, part of the Creator is truth itself, absolute and unified, without space, without time and without polarity. From a human perspective, a local environment is quite various, and not a possessor of large truths, but only of creating a vast array of confusions.

對於我們，要去知曉智慧無限並體驗這個器皿所稱的神性，一個人必須從一個被激發的同情心的視角來注視。在這個特別的密度中，你們正在越來越多地學習去如何去彼此相愛，在那個會有一個新的天堂和一個新的地球的日子之前，彼此相愛是一個絕對必不可少的事物。然而，它唯一的新鮮性將會是，它是在那個在其中另一個第三密度將會開始的特定的時間期間進入到第三密度的空間/時間。因此，就好像真理一樣，造物者的一部分將會真理本身，絕對且統一的，沒有空間，沒有時間，沒有極性。從一個人類的觀點，一個局部的環境是相當的多種多樣的，它不是巨大的真理的持有者，而僅僅是創造了巨大數量的混淆。

We ask each to allow oneself to feel this light, this living creative light as it moves through your body to the heart chakra. As you breathe in, visualize and begin to feel this. As you breathe out, breathe out fatigue, worry, illness. It is always being requested by your people to realize many phenomena—past life experiences, karma that is still owed, and so forth. However, neither in metaphysical or godly time, nor in group consensus time, is this possible. Thus, we always suggest meditation, but more than that we suggest the singing for joy, and the becoming aware—when there is a sharp sound, a knock at the door, a telephone call, the ringing of a bell that you can hear, a honk, any sudden sound through the day that can be used as a reminder—of the state of mind you have had during and shortly after meditation, as compared with the last several minutes or hours of daily attitude.

我們請每一個人都允許它自己在這種光流經你的身體並進入心的脈輪的時候去感覺到這種光，這種活生生的創造性的光。當你吸入的時候，觀想並開始去感覺這種光。當你呼出的時候，呼出疲憊、憂慮、疾病。你們的人群一直都要求去意識到許多的現象——前世的體驗、仍舊被擁有的業力，如此等等。然而，無論是在形而上學的或者神聖的時刻，還是在集體意識的時刻，這都是不可能的。因此，我們一直都建議冥想，但是除此之外，我們建議為喜悅而歌唱，開始察覺到——在有一個尖銳的聲音，一個敲門聲，一個電話鈴聲，一個你能夠聽到的門鈴聲，一個號角，在一天中任何的能夠被用作一個提醒物的突然的聲音的時候——察覺到你在冥想期間以及在你冥想後短時間中你已經擁有的心智的狀態，並將其與每一天的最後幾分鐘或者最後幾個小時的態度進行對比。

So, the mathematics of infinity are done all with one. The mathematics of local areas of space/time are set up by the Creator and each spirit as it is tossed as a spark from a great hearth, the great transfigurational furnace of faith. There is a saying upon this instrument's wall, "All is in the All, and the All is All." We are all one being; the rest is illusion.

因此，無限性的數學是完全藉由一而被進行的。局部的空間/時間區域的數學是被造物者以及每一個靈性，當它作為一個火花從一個偉大的爐膛、信心的偉大的形變的熔爐中被拋出來的時候，所設置的。在這個器皿的牆上有一個諺語，“一切是在萬物之中的，那個萬物就是一切。”（*All is in the All, and the All is All.*）我們全都是一個存有，其他的都是幻象。

We are impressed by this entity's query, for it shows that the entity is familiar, instinctually, with new thoughts and new ideas upon the nature of metaphysical mathematics. It would, of course, be metamathematics, but it has its possibilities, although we find it doubtful that any could carry them forward. But you do live, moment by moment, in eternity, in infinity, in any Kingdom of Heaven, if so you wish it to be. That is an absolute. Resist or refuse faith, unconditionally, and you are left in believing those artifacts of which mankind has been the author. Of the two sources, the former is by far the more trustworthy and accurate.

我們對這個器皿的問題感到印象深刻，因為它顯示了，這個器皿本能地，是熟悉關於形而上學的數學的特性的新的想法和新的觀點的。當然，它會是數理哲學，但它擁有它的可能性，雖然我們發現不大有可能會有任何人能夠發展它們。但是，你們確實是在每時每刻都活在永恆之中，活在無限之中，活在任何的天堂的領域之中，如果你們希望它是這樣的話。那是一個絕對的事情。如果你們抵制或者拒絕信心，無條件地，你們就只剩下相信那些人類已經是其製造者的人造物了。對於這兩個源頭，前者是遠遠更加可信且準確的。

Again, there is still more upon this subject, but we realize that we have worked quite a bit overtime, as we heard your machine ending some time ago, so we shall say that which is not yet said, that is the remainder, shall we say, of the paragraphs, the theme of which was offered in one sentence, a more complete discussion and a fuller grasping of the entire notion of there being a universe as opposed to there being that which seems to be. Both of those things happen to be true of the creation.

再一次，在這個主題上仍舊還有更多的內容，但是我們已經能夠工作了相當多的額外的時間了，因為我們聽到你們的機器在一些時間之前結束了，因此，我們將說尚未被說的內容，也就是段落的，容我們說，剩餘的部分，它的主題是通過對於一個宇宙之所是的事物對比看起來似乎是一個宇宙的事物的完整的見解的一個句子，一種更加完全的討論，以及一個更為充分的理解被提供出來的。而兩者碰巧都是真實的造物。

One thing is for sure, all things are made of love, and free will acting on love to produce light which can create and manifest matter. May you love each other; then you shall learn more and more about the Creator, and you will prefer the mystery of the mathematics of one over the finity of ideas which

humankind creates and the artifacts it produces, for like the clay of your physical vehicles, they also will become obsolete, not for any specific reason of age, but simply because it is the nature of things.

一個事情是肯定的，一切事物都是由愛製成的，自由意志作用於愛以產生出光，光能夠創造並顯化物質。祝願你們彼此相愛，接下來你們就將會越來越多地瞭解造物者了，相比人類創造的觀念的有限性以及它產生出來的人造物，你們將更加喜歡一的數學的神秘，因為就好像你們的物質性載具的肉體一樣，那些人造物將會成為廢棄的，不是因為任何具體的年齡的原因，而單純地因為這就是事物的特性。

We would like at this time to transfer the contact, if we may do so, for the ending of the session. We have attempted a sharp and precise definition and found ourselves in a great deal of trouble with vocabulary, for that which is eternal has concepts for which in your density you have no way of describing. The best we can do is to point you in the general direction of the truth you seek, and then build a wall that you can climb over easily. You can climb over that wall and rest at any time. But those who wish to work for the Creator are zealous, and loving and sharing. When we see this, we become humble before each of you who has achieved true harmony, for you have moved from truths to truth, and you have begun to operate in your everyday life according to spiritual principles, moving from the many to the One.

我們想要在此刻轉移接觸，如果我們可以這樣做的話，以便於結束這次集會。我們已經嘗試了一個清晰而準確的定義了，我們已經發現我們自己在辭彙表上遇到了大量的麻煩，因為永恆的事物所擁有的觀念是你們在你們的密度中沒有對其進行描述的方式的。我們能夠做的最佳的事情就是為你們指出你們尋求的真理的一般性的方向，接下來建造一座你們能夠輕易地翻越的圍牆。你們能夠翻越那座圍牆並在任何時候休息。但是，那些希望為造物者工作的人是熱情的，有愛的且分享的。當我們看到這一點的時候，我們在你們每一個已經取得了真實的和諧的人的面前是謙卑的，因為你們已經從真理移動到真理了，你們已經開始在你們的每一天的生命中根據靈性的原則而運轉，並同時從眾多移動到一了。

We will now transfer. We are known unto you as Hatonn, and we thank you again, and greet each in the greatest love. I am Hatonn. We now transfer.

我們現在將轉移。我們是你們知曉的 *Hatonn*，我們再一次感謝你們，並在最大的愛中向各位致意。我是 *Hatonn*。我們現在轉移。

(Unknown channeling)

(未知者傳訊)

I am Hatonn, and am once again with this instrument. We (inaudible) that a precise definition of infinity (inaudible) been possible for (inaudible) itself, the use of an inexplicable, mathematical (inaudible) may well be those due to the nearness of this particular planet's negative vibration until the fourth-density light is here. That light hurts those who are not ready to be able to enjoy it. Consequently, we who wish to share with you the joy and the strength of faith, and the life of service, wish each to know that it is no shame or burden unique

to yourself, that there are many seeming difficulties in the life. It seems as though one goes through truth after truth after truth, until one becomes fearful that there is no truth. My friends, there is truth, but within your culture there is very little truth. Consequently, if you are always honest, you are being as rebellious and as courageous as any warrior, making yourself however to a (inaudible) that may well come to you for living a life motivated by faith. Do not let this disturb you, for you are prodigal sons and daughters, and you are being called home, (inaudible) sparks of the great Creator. Eventually you shall add your spark to the infinite and illimitable light, that creative light which many call prana, that moves through your spiritual body, and has good symbols for allowing one to begin to assess one's own behavior.

我是 *Hatonn*，我再一次與這個器皿在一起了。我們（聽不見）對於無限的一個準確的定義（聽不見）對（聽不見）其自身是不可能的，對於一個令人費解的、數學性的使用（聽不見）很有可能是由於這個特定的行星的負面性的振動的接近，一直到第四密度的光出現之前。那種光會傷害那些尚未做好準備能夠享受它的人。因此，我們這些希望與你們分享喜悅、資訊的長處以及服務的生命實體，希望每一個人人都知曉，在生命中會有很多表面上的困難，這並不是可恥的事情，或者對於你自己是第一無二的負擔。看起來似乎一個人會經歷一個接一個接一個的真理，一直到它開始害怕沒有真理為止。我的朋友們，會有真理，但是在你們的文化中，僅僅只有非常少的真理。因此，如果你一直都是誠實的，你就會如同任何的戰士一樣地叛逆且一樣地勇敢，讓你自己無論用什麼方式來（聽不見）很有可能出現在你面前的事物，以活出一次被信心所激發的生命。不要讓這使你不安，因為你是良機天涯的兒子和女兒，你們是被召喚回家的，（聽不見）太一造物者的火花。最終，你會將你的火花添加到無限且不可計量的光之中，那種很多人將這種創造性的光稱之為普納，它流經你的靈性身體，並會擁有有效的象徵物來允許一個人開始評估它自己的行為舉止。

We encourage the use of discernment and the use of truths. We encourage that you not be dismayed when you discover that a truth is no longer valid. This simply means that you have gone through the uncomfortable process of spiritual growth. But always remember, in order to express the universe's high density you must attempt to live consciously and mindfully in the present moment, which is eternal. This is why we ask that you say a very, very short prayer whenever you are reminded by any loud noise that you are indeed more than glued to the desk that you are sitting at, or the place where you are standing or reclining. Each of you is a spiritual warrior.

我們鼓勵使用分辨力與使用真理。我們鼓勵你們不要在你們發現一個真理不再正確的時候感到灰心。這單純地意味著你已經盡力了靈性的成長的令人不舒服的過程。但是一直記住，為了要表達宇宙的高密度，你必須嘗試有意識地且留心地在當下一刻之中，當下一刻是永恆的。這就是為什麼我們請你們，在任何你們被任何響亮的噪音提醒的時候，說一個非常非常短小的祈禱詞，你們確實牢牢地被貼在你們坐在其旁邊的桌子上，或者你們正站立或者靠在其上的地方。你們每一個人都是一個靈性的鬥士。

We wish to take the world of materialistic thought and implant within the hearts of those present the love and the sharing of bounty. This is not wrong,

it is simply that it does not work within a life that the most helpful life is that of cheerfulness and happiness, but rather one of suffering that great change of attitude which creates the choice of the loss of innocence by the desiring of the fruit of the tree of good and evil. You each have that choice; you could have remained a part of the unselfconscious, latent or inactive portion of the Creator. Instead, you set off upon a great adventure, a prodigal adventure, with a fortune to spend and time and energy and talent, the time for polarizing by praying, loving, giving, sharing.

我們希望將物質主義的想法的世界從那些在場的人的心中拿走，並將愛和對饋贈的分享注入其中。這種物質主義的想法並不是錯誤的，它單純地就是，它在一次生命中並不會是起作用的，最有幫助的生命是歡呼和快樂的生命，而不是一次遭遇到那種巨大的態度的改變的生命，那種態度的巨大的改變會藉由渴望善惡之樹的果實而失去清白無罪的選擇。你們每一個人都擁有那個選擇，你們本來已經繼續留在那個造物者的無自我意志的、潛在的或者不活躍一部分之中的。相反，你們啟程踏上了一條偉大的冒險，一條浪子的冒險，帶著一份財富去花費，帶著時間、能量和天賦，那個時間即用於祈禱、愛、給予和分享進行極化的時間。

We truly hope that this had aided each of you, and if there is more information requested, we shall be glad to comply, but we are conscious of this entity's informing us that we have talked too long. Consequently, we leave now to move to any questions that you may have. Have you any questions?

我們真心希望，這已經幫助你們每一個人了，如果有更多的資訊被請求，我們將樂於回答，但是我們意識到這個實體正在告訴我們，我們已經談論過長時間了。因此我們現在離開以移動到任何你們可能會有的問題。你們有任何問題嗎？

(Pause)

(暫停)

Since there are no questions that have been vocalized in this meeting, we shall be glad to await any questioning that you may have at a later date. It is such a great privilege to be with each of you we are sorry to leave, yet joyful in that you have called us to you. We thank you, and offer thanksgiving for entities such as yourselves who are aware of the dreamlike quality of so-called consensus reality, and are therefore forced to consider the mysteries that surround us.

既然在這次集會中沒有已經被發聲說出的問題了，我們將樂於等待任何你們可能會在一個之後的日子擁有的任何的詢問。與你們每一個人在一起是如此巨大的一種榮幸，我們很抱歉離開，而我們對於你們已經呼喚我們來到你們身邊兒感到喜悅。我們感謝你們，並向諸如你們自己這樣的察覺到所謂的共識性實相的夢境一般的特性，並因此被迫去考慮包圍著我們的神秘的實體們致以感恩。

In that mystery lies no thing that makes intellectual sense. In that mystery which is both Creator and creation, things simply are, and each of you, recapitulating the state of the universe, are. Everything is an I AM, a Yahweh, that so seldom is one able to minister to oneself. Listen to those about you struggling with truth that have had an end, or will soon, and help them to see

that there is no punishment involved, but only the giving of a greater opportunity. That is all, for now.

因為神秘不是存在於會在邏輯上言之有理的事情之中的。在那種造物者和造物同時之所是的神秘中，事物單純地就是，你們每一個人都扼要概述了宇宙的狀態，你們是。每一個事物都是一個我是，一個耶和華，一個人能夠對它自己有幫助，這是極其少見的。聆聽在你周圍的那些與真理掙扎的人們，真理從並未有過一個結束，或者將會很快結束，幫助他們看到沒有懲罰被包含在其中，僅僅只有給予一個更大的機會。暫時，那就是全部了。

Once again we thank you, and leave you in the love and the light of the infinite Creator. May you know that you are in that circle of light. May you know that you stand upon holy ground. May you always feel free to ask for help, for all those who love you, incarnate and discarnate, truly enjoy being of service, for by this they become freer and freer to roam the creation within one's head at will. May the truths lead you to the truth.

再一次，我們感謝你們，並在無限造物者的愛與光中離開你們。祝願你們知曉，你們是處於那個光之圈子中的。祝願你們知曉，你們是站在神聖的地面上的。祝願你們一直隨意請求幫助，因為所有那些愛你們的人，投生的和未投生的，都真的喜歡進行服務，因為藉由這種服務，它們會變得越來越自由以在一個人的頭腦中的造物中漫遊。

We are known to you as Hatonn, and leave you in love and light. Adonai vasu borragus.

我們是你們知曉的 *Hatonn*，我們在愛與光中離開你們。 *Adonai vasu borragus*.

November 4, 1990

1990-11-04 崇拜的類型

Group question: The question this evening has to do with the concept of worship. What is worship, especially in regards to the one Creator? What kinds of worship are there, besides the kind that we're familiar with in church? How does worship affect us, and how we can enhance this effect?

團體問題：今天晚上的問題是與崇拜的觀念有關的。什麼是崇拜，尤其是在對造物者的崇拜的方面？除了我們在在教堂中熟悉的崇拜的類型之外，有什麼崇拜的類型？崇拜如何影響我們，我們如何增強這種影響？

(Carla channeling)

(Carla 傳訊)

Greetings and blessings to each from the Brothers and Sisters of Sorrow of the principle known to you as Q'uo. The joy that we feel when we are called to your meeting to attempt to begin to examine the question that is at the heart of that which we come to share is a great privilege for us, in addition to the privilege of sharing in your selfhood, your meditation, your seeking, your tolerance of the illusion that is about you, your desire for harmony, and your single-minded desire to serve in love and faith and praise, thanksgiving and prayer.

從你們知曉為 Q'uo 原則的憂傷的兄弟姐妹向各位致意並祝福各位。當我們被呼喚到你們的機會來嘗試去開始檢查位於我們前來分享的事物的核心之處的問題的時候，我們感覺到的喜悅對我們而言是一種極大的榮幸，除此之外，在你們的自我屬性，你們的冥想、你們的尋求，你們對你們周圍的幻象的忍耐，你們對和諧的渴望以及你們對在愛、信心、讚美、感恩與祈禱中服務的一心一意的渴望中進行分享同樣也是一種榮幸。

The one known as Hatonn has been requested by the instrument because of that which the instrument does not itself understand, and it is part of that which we would speak of this evening, that when this ideation moved into the floor of this instrument's conscious thinking, it did not doubt its own instincts. There are reasons for the one known as Hatonn to be with this instrument as the energy, once again, is quite low in the group. The placing of the meditation in low energy timing is a choice that you have made because of the schedules among your people, the appointments, the details, the needs to be here and yonder. We hope this is subject for some thought.

因為這個器皿在其自身並未理解的原因，被知曉為 Hatonn 的實體已經被這個器皿請求了，這個原因會在今晚談及的內容的一部分是，當這個觀念作用進入到這個器皿的有意識的思考的底層的時候，它並未懷疑它自己的直覺。當在團體中的能量，再一次，是相當低的時候，就會有被知曉為 Hatonn 的實體與這個器皿在一起的理由了。在低能量的時間選擇中安排冥想，是一個你們已經因為在你們的人群中的時間安排、約會、具體細節以及在這裏與在那裏的需要而被做出的選擇。

We would turn now to the question at hand this evening, the question of

worship, in what it consists, what its various subgroupings may be as to type, what function it plays, and how it can be encouraged as well as begun. We would like to begin with a seemingly shallow linguistic point, yet we feel that this damaging translation of the holy work most familiar to your culture is in the present instance, and in regard to the present question, misleading and even damaging. There are many urgent requests from those whom you call, since in any and all religious paths, but especially within your Judeo-Christian culture, the basic emotion laden word that is almost always misunderstood when read, as it has been misunderstood when translated, is the word "fear." In worship, there is not fear; in worship, there is a surrender, without fear, and without knowledge of that which is to come.

我們現在轉向今晚要處理的問題，崇拜的問題，它是包含什麼類型，它在關於類別的方面的各種子類別可能會是什麼，它起到什麼作用，它如何能夠被鼓勵，同樣，它如何才能被啟動。我們想要藉由一個表面上膚淺的文字上的要點開始，而我們感覺到你們的文化極其熟悉的對於神聖作品的破壞性的翻譯，在當前的情況中，在關於當前的問題的方面，是令人誤導的甚至是破壞性的。會有很多的急迫的請求來自於那些你們呼喚的實體，因為在任何一條以及所有的靈性的道路中，尤其是在你們的猶太-基督教的文化中，那個基本的帶有情緒的負擔的，幾乎一致都會在閱讀的時候被誤解的詞語，就是“恐懼”這個詞語，因為它在被轉譯的時候就已經被誤解了。在崇拜中，沒有恐懼，在崇拜中，有一種臣服，無需恐懼，無需對於即將發生的事物的知曉。

Having chosen the path of service to the infinite Creator by means of service to others, why would any entity make such a choice? There are humane and humanitarian reasons to care for one's fellow man, but not to feel that it is necessary to surrender the heart, the mind, the soul, the strength and the life to a voice which cannot often be heard, but which must be taken upon faith by its outer garments of manifestation. The fear of the Creator is simply awe and wonder, and fortunate is the entity who has released itself from all fear, for only within this illusion which you experience is there this fear of the Creator. This is simply a distortion of that love which is so great that the desire to serve this Creator fills one with awe.

當一個實體已經選擇了藉由服務他人的方式來服務無限造物者的途徑之後，為什麼任何實體會做出這樣一個選擇呢？會有關心一個人的同伴的有人情味的和人道主義的原因，而卻不是感覺到需要將心、性質、靈魂、力量與生命都臣服於一個聲音的原因，這個聲音經常無法被聽到，但卻必須藉由信心的外在的顯化的外衣而憑藉著信心被接受。對造物者的恐懼單純地是敬畏與驚歎，那個已經讓它自己釋放了所有的恐懼的實體是幸運的，因為僅僅是在這個你體驗到的幻象中，才會有這種對造物者的恐懼。這單純地是一種對於愛的恐懼，這種愛是如此的巨大以至於去服務造物者的渴望會帶著敬畏充滿一個人。

Fear, of any one, any thing, any circumstance or any idea indicates that there is preparatory work still to do within the boundaries of the illusion which you now enjoy. The illusion is placed before you not only in a day-to-day manner, but in subtle and myriad ways. Your very consciousness, that is, that consciousness of which you are aware, is or can be constantly informed as to

what means of service lie before you. In order to reach this consciousness of awe and wonder, there must be a variable amount of your time spent in whatever kind of contemplation reveals and manifests to you personally the most information about the state of your mind, your emotions, your physical vehicle and your consciousness.

對於任何人，任何事，任何的環境或者任何的觀念的恐懼都表明了，在你們現在所享受的幻象的邊界中仍舊還有準備好的工作要去進行。這個幻象不僅僅是用一種日復一日的方式，同樣也是用微妙且數不清的方式被放置在你們面前的。你們的意識，也就是那個你們察覺到的意識，在關於什麼服務的途徑存在於你們的面前的方面是被，或者是能夠被持續不斷地告知的。為了要觸及這種敬畏與驚奇的意識，必須要有可變數量的時間被花費在無論什麼類型的沉思之中，以向你個人揭示和顯化關於你的心智，你的情緒，你的物質性載具以及你的意識的狀態的最多的資訊。

Within that which is called the negative path, the consciousness more and more begins to conclude that all power, all glory, indeed, all of the creation resides within the consciousness of the self. Insofar as this conclusion is reached, it is identical to the conclusion reached by those who serve others. The negative path, however, chooses to worship not that which created this universe experienced, but the self for containing all that there is. Those who can handle this concept in a positive manner are few. There is no true surrender, no true desire to do the will of the Creator, but rather the Creator and the self, so co-mingled, become a non-thing, a non-thought, and in the end, an unworkable path of service.

在那個被稱之為負面性的道路的事物中，意識越來越多地開始斷定，所有的力量，所有的榮耀，確實，所有的造物，都是居住在自我的意識之中的。在這個結論被取得的範圍內，它與那些服務他人的人所取得的結論是一樣的。然而，負面性的道路，選擇去崇拜的不是那個已經創造了這個被體驗到的宇宙的事物，而是那個包含了一切萬有的自我。那些能夠用一種正面性的方式處理這個觀念的人是很少的。沒有真實的臣服，沒有真實的去行使造物者的意志的渴望，而毋寧是造物者和自我，如此混合在一起，成為了一個非事物，非想法，最終一條無法生效的服務的途徑。

Let us move to another way of gazing at this question. Within your social intercourse, one finds many, many ways of perceiving others, perceiving one's own thoughts, perceiving meanings which may be given to various manifestations, either mundane or highly spiritual, and your choice of accepting the reality of the self seems to include accepting the reality of the illusion. However, this is not, in our opinion, an accurate, logical conclusion. Can you control the wind of spirit, or must you allow the spirit, that living principle of the Creator, to move you? Many, many desires are those things which are natural to the natural entity, that is, the entity in an unawakened state. To people such as this, worship may well be important, but they see themselves as those who take advantage of the sacrifice of another without whose sacrifice there would not be a life or consciousness continued beyond this one.

讓我們移動到另外一種注視這個問題的方式。在你們的社會交際中，一個人會發現許許多多的感知其他人，感知一個人自己的想法，感知可能被給予各種顯化物的意義的方式，這些方式要麼是世俗的，要麼是高度靈性的，你對於接受自我的實相的選擇，看起來似乎包含了對幻象的實相的接納。然而，在我們看來，這並不是一個準確的、有邏輯的結論。你能夠控制靈性之風嗎，或者，你必須允許靈性，那種活生生的造物者的原則，推動你嗎？很多很多的渴望是那些對於天然的實體，也就是說，處於一種未察覺的狀態的實體，是自然而然的事情。對於諸如這樣的人，崇拜很有可能是重要的，但是他們將他們自己視為是那些會利用另一個人的犧牲的人，沒有那個人的犧牲，就不會有一次生命或者意識會在這次生命之外繼續了。

So, you may see that which worship is not. Worship is not the pressing forward to one's goals, the satisfaction of one's desire to accumulate and amass those things which encourage happiness. Many have called devout love of many finite things various kinds of incorrect worship, that is, worship of those things which do not endure, and are therefore only able to be worshipped within this local and provincial illusion, so soon over. And if the entity who wishes to worship does so for any motive other than love, awe, amazement, joy and a seeking after truth, one has chosen that to worship which shall surely not last as long as the consciousness which at present inhabits your physical vehicle will last. Thus, if one worships a religion, a person, a goal within the illusion, one is worshipping in a negative manner, blocking the natural flow which the spirit intends to be available to you at all times, that is, the spirit of Love Itself.

因此，你們可以看到，崇拜不是的事物。崇拜不是向著一個人的目標的奮力前進，不是對一個人去積累和聚集那些促進快樂的事物的渴望的滿足。很多人已經將對於很多有限的事物的熱忱的愛稱之為各種各樣的不正確的崇拜，也就是說，對那些無法持久，因此僅僅能夠在這個局部的、地方性的幻象中被崇拜，並會如此迅速地結束的事物的崇拜。如果希望去崇拜的實體因為除了愛、敬畏、驚奇、喜悅以及一種對真理的尋求之外的任何的動機而這樣做的話，一個人就已經選擇去崇拜將肯定不會持續和在此刻居住在你的物質性載具中的意識將會持續的時間一樣長時間的事物了。因此，如果一個人崇拜一個宗教信仰，一個人，一個在幻象中的目標，它就是在用一種負面性的方式崇拜，並同時阻塞了在所有時刻都傾向於可以為你所利用的靈性的自然的流動了，那種靈性即愛自身的靈性。

Worship is that which underlies whatever complex or simple structure of personality and desire one has which manifests as an incarnation. Worship begins with the awareness that is known, but much may be inferred. Clues within the illusion that hint at one single Original Thought, which we call Love, or Christ, Christ consciousness, or the Creator, is a kind of firm ground upon which the self may stand as it gazes at, evaluates, discriminates and analyzes its own thoughts, feelings and emotions, until the self has concluded much about the nature of the self, the illusion and the program of lessons which was intended. Worship is that surrender to imperishable and perfect light and love which is the Creator. Worship is a blind thing, a shot felt to be in the dark, having an unknown target. Worship is that gathering of purified emotions

which moves the entity from considerations of the milieu of the physical vehicle to considerations of the milieu of the imperishable light being which you have found within yourself as the deepest portion of yourself.

崇拜就是潛藏在一個人所擁有的作為一次投生顯化出來的無論什麼複雜或者簡單的人格與渴望之下的事物。崇拜是從對已知的事物的認識開始的，但是，大量的事物是可以被推測的。在幻象中暗示了那一個單一的原初的想法，即我們稱之為愛、基督、基督意識或者造物者的事物的線索，是一種類型的當自我注視、評估、分辨並分析它自己的想法、感覺和情緒，一直到自我已經在關於自我幻象以及打算要進行的課程的特性得出了結論為止的時候的自我可以站立於其上的堅固的地面。崇拜就是對於造物者之所是的不朽且完美的光與愛的臣服。崇拜是一個看不見的事情，**一次感覺是處於黑暗中對一個未知的目標的射擊**。崇拜是對於被淨化過的情緒的收集，它會推動實體從對物質性載具的環境的考慮移動到對你已經在你內在之中作為你自己的最為深入的部分而發現的不朽的光的存有的環境的考慮。

There is a great difference between love and worship. Those who seek to love will in the end find all that they desire because of a great steadiness and firmness of desire. But neither the leap of faith nor the intensification of desire can move that true self within one to that which is basically a protection, for the Creator is within you, yet within you cannot be seen by you. Thus, for all except the most non-literal and lyrical of mystics, worship generally consists in an attitude of surrender in purified emotion to that which is considered the source of the being, and of all that there is.

在愛和崇拜之間會有一個巨大的區別。那些尋求去愛的人將最終找到所有他們因為一種渴望的巨大的堅定與穩固而渴望的事物。但是，無論是信心的飛躍還是對渴望的強化都無法將在一個人內在之中的真實的自我推動到那個基本上是一種保護的事物上，因為造物者是在你內在之中的，而在你內在之中的是無法被你看到的。因此，對於所有除了極其非字面性且抒情性的神秘之外的事物，崇拜一般而言包含了一種在淨化過的情緒中臣服於被認為是存有的源頭，一切萬有的源頭的事物的態度。

There is a necessity in most to objectify worship so that there is an identifiable object, idea or person onto which one may reflect one's deepest desires to serve. And as no one within an illusion can know adequately how to serve any entity in the best way for that entity, the worshipful or faithful entity watches and waits and prays and does all that it does for the love of the object of that worship, the infinite One.

在大多數情況中都有一種將崇拜物件化的需要，這樣就會有一個人可以將它最深的服務的渴望映射在其上的一個可以識別的物件觀念或者人了。因為在一個幻象中沒有人能夠充分地知曉如何用一種對任何實體最佳的方式來服務那個實體，崇拜或者信實的實體會觀察、等待、祈禱並做所有它為了對那個崇拜的物件，即無限太一的愛而做的事情。

In sum, worship is that gathering of purified emotion which kneels in surrender to the purity itself, the beauty itself, the truth itself, the love itself, that is the Creator. The outgrowths of worshipful, faithful living, moment by

moment, are those things which many may perceive to be most beautiful and hard won contests against the temptation to make sense within the narrow definitions of your mind, of that which is infinite as the object of worship is infinite.

總的來說，崇拜就是對那些被淨化過的情緒的搜集了，這些被淨化過的情緒會在向著純淨本身，美麗本身，真理本身，愛本身以及造物者之所是的臣服中跪下來。在每時每刻，崇拜的、信實的生命的衍生物，就是那些很多人感覺到是最為美麗事情以及那些辛苦贏得競賽，這些競賽是在你的心智的狹窄的定義之中讓那個無限的事物合情合理的誘惑之間的競賽，因為崇拜的物件是無限的。

There are identifiable types of worship. There are three main categories of worship. The first is worship without an object. When one moves into the frame of mind that says that all that there is is the Creator, and all is to be worshipped, one has failed to identify any object of worship beyond the phenomena experienced by the self. The closest name that you have to this type of worship is pantheism, that is, the thoroughgoing worshipful attitude towards all that one beholds, but with the unspoken inference that when one comes to the end of all that there is, that is the limit of the Creator. Thusly, with those who worship without an object, many see difficulties connected with the inability to move beyond a certain point in evolution of spirit without either a subjective or reflective object of worship upon which one may focus again and again and again, infinitely, in each present moment.

有可識別的崇拜的類型。有三個崇拜的主要的類別。第一種崇拜是沒有一個物件的。當一個人進入到這樣一個會說，一切萬有都是造物者，一切都是要被崇拜的心智的框架中的時候，它就已經無法辨認任何超越被自我體驗到的現象之外的崇拜的物件了。你對於這種類型的崇拜擁有的最為靠近的名字就是泛神論，也就是說，朝向所有一個人看到的事物的徹底的崇拜的態度，但它卻帶有這樣一種未被說出的推理，即當一個人來到一切萬有的終點的時候，那就是造物者的界限了。因此，對於那些在沒有一個物件的情況下進行崇拜的人，很多人會看到與這樣的情況連接在一起困難的，即如果在沒有一個人可以一次又一次地、無限地、在每一個當下一刻中聚焦於其上的一個主觀的或者反射性的崇拜的物件的話，它是無法在靈性的演化中超越一定的位置的。

The worship of an object, or symbol, which indicates to the entity a living and participating Creator, is most, most helpful in the simplification and clarification and lucidity of what one is aware of about one's self, for worship must be the worship of an entity for nothing or something. The unexamined thoughts and feelings and actions of many of your peoples create distortions which indicate that worship is a kind of hysteria within which one is able to release all the negative portions perceived subjectively within the self. This is not particularly helpful to the evolution of the individual's spirit. However, we mention both worship without an object, and worship of an object, as being somewhat helpful, for these are stages which may be traversed as the incarnate entity slowly begins to open the door to the possibility that the object of its worship is an utter and complete mystery.

對向實體表明了一個活生生的且參與性的造物者的一個物件或者象徵的崇拜，在

對一個人在它自己周圍察覺到的事物的簡單化、清晰化和澄清的方面是極其、極其有幫助的，因為崇拜必定是不為任何事情或者為了某個事情而對一個實體的崇拜。你們的人群中的許多人的未經檢查的想法、感覺和行動會創造出扭曲，這些扭曲會表明，崇拜是一種類型的變態的興奮，在其中一個人能夠釋放所有在自我內在之中主觀性地被感覺到的負面性的部分。對於個體的靈性的演化，這並不是特別有幫助的。然而，我們會指出，沒有一個物件的崇拜和對一個物件的崇拜，同時都是多少有些幫助的，因為隨著投生的實體緩慢地開始向著它崇拜物件是一個徹底且完全的神秘的可能性開放大門，這些都是可以被跨越的階段。

True worshipful living is a high risk occupation. It is not a loop into the light, but rather a loop into darkness. The illusion creates an emotional, mental and spiritual twilight in which ideals, the purification of emotions from attachments, and the mindfulness of continuing awareness of the worship bloom in the darkness of blind faith. That is, the true worship is worship of a mystery; awe, wonder, a greater and greater subjective feeling of being held firmly by that which is not illusion, although one cannot understand it, so that the entity rests at last in a completely subjective and subjectively truthful journey. In this regard, worship may be seen as motion, motion of a metaphysical kind rather than a physical kind.

真實的崇拜的生命是一次高度冒險的工作。它不是一個進入到光的回路，而毋寧是一個進入到黑暗的回路。幻象會創造出一種情緒上的，心智上的，靈性上的微光，在其中理想、淨化情緒消除牽絆，以及對於崇拜的持續不斷的察覺的留心會在看不見的信心的黑暗中綻放。也就是說，真實的崇拜是對一種神秘、敬畏、驚奇與一種越來越大的被並非幻象的事物緊緊抓住的主觀性的感覺的崇拜，雖然一個人無法理解它，這樣，實體就會最終在一種在主觀上和客觀上都完全信任的旅程中休息了。在這個方面，崇拜可以被視為是運動，具有一種形而上學的類型而不是一種物質性的類型的運動。

We would once again advise this instrument to peruse these thoughts upon worship, for in her nature, in order that she may be what she wished to be and do what she wished to do before incarnation, she has gifts of faith and will. This instrument, therefore, has little idea of what may form worship, what may begin a craving for impossible virtue, for it experiences these things as a portion of its nature, and in this it is not incorrect. However, most are aware neither of the surety of faith nor a complete surety of desire.

我們會再一次建議這個器皿仔細研讀這些關於崇拜的想法，因為在她的本性中，為了她可以成為她在投生前希望去成為事物，並做她希望在投生前去做的事情，她是擁有信心和意志的禮物的。因此，這個器皿對於什麼事物可能形成崇拜，什麼事物可能開始一種對不可能的優點的渴望是幾乎沒有任何的觀念的，因為它將這些事物體驗為它的本性的一部分，在這方面，這並不是錯誤的。然而，絕大多數人既未察覺到信心的肯定，也未察覺到一種對渴望的完全的確信。

Knowing that one will receive what one desires, one attempts to desire the most whole, beautiful and truthful expression of the Creator that may be made available to it. The entire panoply of a culturally gutted civilization ... 知曉一個人將會接收到它渴望的事物，一個人會嘗試去渴望有可能為它所取得的

最為完整、美麗且可信的造物者的表達。一個在文化上激起情感的文明的整套的華麗的盔甲……

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla傳訊)

... the choice of the intellectual to worship nothing or everything, both of which contain a weak strength of acceleration, although the vector is promising. Those who worship an object, but do not go beyond the literal object in itself, are those who do not yet desire to surrender to that which is, in the end, the unknown. Such entities have the need for structure, for certainty, surety, a firmness of intent which is the blossom of that structure, and many are those who have found the gateway to eternity in this way. But they are few, in that they have not become universal in their thinking, feeling and acting process.

……去什麼都不崇拜或者崇拜所有事物的邏輯智力的選擇，兩者同時包含了一種虛弱的加速的力量，儘管方向是有希望的。那些崇拜一個物件，卻並未超越在那個對象自身之中的字面性的物件的人，是那些尚未渴望去臣服於，最終，是未知之所是事物的人。這樣的實體會有對於結構，對於肯定性、確定性、以及一種意願的穩固性的需要，這種意願就是那個構架的花朵了，很多這樣的實體都已經用這種方式找到了那個通往無限的大門了。但是，他們是少數，因為他們尚未在他們的思考、感覺和行動的進程中成為全面性的。

It is to those who acknowledge that nothing is known, and yet who choose to be certain of those things which they feel as they consciously purify their emotions, that the sight of what this instrument would call the Kingdom, comes. There is no visualization of objects, such as being seated at the right hand of the Creator, or ruling, or judging, or being in some way a master of the creation. The one who wishes to develop the ability to worship must first square off against two illimitable concepts; that is, that nothing can be known, objectively; and that the self can be known by the self more and more through meditation, contemplation, analysis, prayer, and the observation of one's personality as it shows itself in any present moment.

對於那些承認了沒有任何事物是被知曉的，而卻又選擇去對於那些隨著他們有意識地淨化他們的情緒而感覺到的事物感到肯定的人，就是在這樣一些人身上，那種這個器皿會稱之為領域 (Kingdom) 的視野會出現了。沒有諸如坐在造物者的右手邊，或者統治、或者評判、或者以某種方式成為造物的一個掌控者之類的對於物件的觀想。希望去發展崇拜的能力的人必須首先對於兩個不可估量的觀念展開強有力的競爭：也就是，客觀上，沒有事物是能夠被知曉的；自我僅僅能夠，通過冥想、沉思、分析、祈禱，以及通過在一個人的人格在任何當下一刻之中展現它自己的時候對它的觀察，而越來越多地被自我所知曉。

Worship, then, is worship not only of the Creator, but of the mysterious and

largely unknown Creator. The choice is then made, with no evidence whatsoever, to surrender to that unknown, for as one is aware one did not make oneself, one is aware that whatever the nature of the unknown, that unknown is responsible for one's being, one's continuance, one's imperishability and one's opportunities to express and manifest the glory of this mystery.

那麼，崇拜就不僅僅是對造物者的崇拜，同樣也是對於神秘且大部分是未知的造物者的崇拜。選擇接下來就被做出了，不是藉由無論什麼證據，以臣服於那種未知，因為當一個人意識到它並不是自我製造的時候，它就會察覺到那種未知的無論什麼特性了，即未知是要為它的存在，它的持續性，它的不朽以及它表達和顯化這種神秘的機會負責任的。

We realize we have only begun upon this subject. It is a large one, and because of this instrument's request to us, as it perceives the very large amount of material on this subject, we shall be satisfied to have begun. We would at this time transfer this contact. We are known to you as Q'uo, and for those of Hatonn, we bid you fond farewell as we leave this instrument. We are those known to you as Q'uo, and we would at this time transfer this contact. 我們意識到，我們僅僅已經在主題上開了個頭。它是一個巨大的主題，因為這個器皿對我們的要求，因為它感覺到這個主題上的非常巨大的材料的數量，我們將對於已經開了頭而感覺到滿足了。我們會在此刻轉移這個接觸。我們是你們知曉的 Q'uo，代表 *Hatonn* 團體，在我們離開這個器皿的時候，我們向你們告別。我們是你們知曉的 Q'uo，我們會在此刻轉移這個接觸。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light. We would offer ourselves at this time in an attempt to speak to queries if there are any queries that we may address. May we begin with the first one at this time?

我是 Q'uo，在愛與光中再一次向各位致意。我們會在此刻通過一種去回答問題的嘗試來提供我們自己，如果有任何我們可以講述的問題的話。在此刻我們可以用第一個問題來開始嗎？

Carla: Yes, I have a question. In my teaching, I request that those who are working with me choose a symbol or an object to specify who they are in order that they may do work in metaphysical realms, but you suggest that true worship is worship of a mystery. Am I misguiding anyone by my method of teaching?

Carla：是的，我有一個問題。在我的教導中，我請求那些正在與我一同工作的人選擇一個象徵物或者一個物件來具體說明他們是誰，以便於他們可以在形而上學的領域中進行工作，但是你們建議真實的崇拜是對一種神秘的崇拜。我是在藉由我的教導的方面在誤導任何人嗎？

I am Q'uo, and am aware of your query, my sister. When an entity wishes to offer itself in the service which those present seek to offer, as the vocal

channels, it is well to have a central concept or representation of this great mystery which is the Creator and the creation available to it to offer as the means by which unseen spirits may be challenged or hailed, shall we say. It is recognized that there is no concept or quality that can adequately summarize the infinite mystery of the Creator, yet the vocal channel does well to find a facet of this mysterious Creator by which it may approach the Creator, and through which it may offer the challenge to those contacts which would wish to speak through it. Though a concept may be fashioned, and an approach may be made, it is always known in the heart of each seeker that mystery is at the heart of each concept and each approach.

我是 Q"uo，我理解了你的問題，我的姐妹。當一個實體希望通過在場的人尋求去提供的，作為語音管道的服務，來提供它自己的時候，對於這個造物者以及可以為其所利用的造物之所是的神秘擁有一個中心性觀念或者代表，以作為藉由其無形的靈性可以，容我們說，被挑戰或者被歡呼的途徑而提供出來，這是很好的。要被認清的事情是，沒有觀念或者特性能夠完全地概括造物者的無限的神秘，而語音的管道去找到這個神秘的造物主的一個面向，藉由這個面向它可以接近造物者，通過這個面向它可以向那些會希望通過它發言的接觸提供挑戰，語音的管道這樣做是很好的。雖然一個觀念可以被塑造，一個途徑可以被形成，在每一個尋求者的心中一直都要知曉的是，神秘是處於每一個觀念和每一條途徑的核心之處的。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Just one, and I was asking this of Jim this morning. It is difficult for me to grasp that people honestly don't open their eyes, look around, take it in, and immediately feel the instinct of faith. Nor it is it understandable to me personally why people lack the intensity of desire to attempt to learn and serve at the very limit of their ability with a complete passion, because of this instinctive identification with the Creator, which is faith, and love and surrender, and willingness to serve, all sort of mixed into one. How can I brook this chasm in my own understanding, in my own failure to understand, in such a way that I can better serve? Because it's my blind spot.

Carla：僅僅有一個問題，我在今天早上正在詢問 Jim 這個問題。我很難理解那些真誠地不願意睜開他們的眼睛，看看四周，接納它並立刻感覺到信心的直覺的人。我個人同樣也不理解，為什麼人們缺少渴望的強度去嘗試去藉由一種完全的熱情來在他們的能力範圍內學習與服務，因為這種與造物者的本能的同一性，即信心、愛、臣服以及去服務的樂意，所有這些都混合為一體了。我如何才能在我自己的理解中，在我自己的無法理解中，用這樣一種我能夠更好地服務的方式容納這個隔閡呢？因為它就是我的盲點了。

I am Q"uo, and we are aware of your query, my sister. The central mystery of which we have been speaking is reflected in each entity that seeks the one Creator. Each approaches this path from an unique position. There is much learning within the life pattern of any entity that is quite incomprehensible to most other entities that may be acquainted with a specific entity and may

wish to know more of that entity in order to draw closer to it in companionship, compassion and in common seeking.

我是 Q'uo，我理解了你的問題，我的姐妹。我們一直在談及的中心性的神秘是在每一個尋求太一造物者的實體中被映射出來的。每一個人都從一個獨一無二的位置接近這條道路。在任何一個實體的生命模式中都有大量的學習，對於大多數其他的實體，它們可能會可能熟悉一個特定的實體並可能希望去更多地知曉那個實體以便於在友誼與同情心中，在共同的尋求中接近它，而這個實體的這種生命的模式會是相當無法理解的。

That each of you contains mystery may be seen as a benefit or detriment depending upon one's point of view. Many feel more justified, shall we say, for lack of a better word, in their own idiosyncrasies, when they realize that others contain such as well, variety thus becoming an enhancement when looking at the qualities of the human species. If an entity is not comfortable with the mystery within itself, perhaps it will have more difficulty in adjusting to that which is mysterious within others, for there is much of what seems to be of—we allow this instrument to search—undependable nature that mystery represents to some entities.

你們每個人都包含了神秘，取決於一個人的視角，這是可以被視為是一種益處或者害處的。很多人會對他們自己的特異性感覺到是更為，因為缺少一個更好的詞語，有道理的，當他們意識到其他人同樣也包含了這樣的特異性的時候，多樣性因此就成為了在觀察人類的物種的特性的時候的一種增強了。如果一個實體對在它自己內在之中的神秘感覺到不舒服，也許它將在根據在其他人內在是神秘的事物做出調節的方面有更多的困難，因為會有大量的事物看起來似乎是具有神秘向一些實體呈現出來的——我們允許這個器皿去進行搜索——不可靠的特性的。

However, when that which is known of others is explored, oftentimes it is seen that along with the differences between entities there is much that unites those of your population. Entities will pursue their paths of seeking in a conscious or in an unconscious fashion with the character of the seeking determined by forces which are unique to each entity. When it is realized that each entity is unique, relationships between entities and the attempt at understanding between entities will then be seen as doubly unique.

然而，當其他實體的那個被知曉的特性被探索的時候，時常會被看到的事情是，伴隨著在實體之間的差異，會有大量的事物將你們的人群中的人們統一起了。實體將會用一種有意識的方式或者用一種無意識的方式藉由尋求的特性來追尋它們尋求的道路，這種尋求的特性是由那些對於每一個是你都是獨一無二的力量所決定的。每一個實體都是獨一無二的，當這一點被認識到的時候，在實體之間的關係以及對於在實體之間的理解的嘗試接下來就將被視為是雙倍地獨一無二的。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: I just want to clarify what I think you said. I think that you basically implied that what I see as an instinct, as a part of the self that could not be denied, is that, but that is for the most part in other people covered. And

further, you are intimating that a teacher for the most part teaches by being, not by what it says. Are these conclusions acceptable?

Carla：我僅僅想要澄清我認為你們說了的內容。我們你們基本上是在暗示，我視為一種本能，視為自我的一個無法被否認的事物，在其他人身大部分是被遮蔽起來了的。更進一步，你們是在暗示，一個老師絕大部分是藉由存在，而不是藉由它說的事情而教導。這些總結是可接受的嗎？

I am Q"uo, and though we have not specifically iterated our reply in such a manner, we find that the interpretation which you have made of our words is an interpretation which stands on its own as valid, in our humble opinion.

我是 Q"uo，雖然我們並未用這樣一種方式明確地重複我們的回答，我們發現你已經對我們的言語做出的闡釋，就我們謙遜的觀點，是一種擁有其自身的正確性的闡釋。

Though entities are most mysterious, each in his or her own way, much of this mystery, though remaining in a covered, as you have called it, condition, due to perhaps the lack of conscious seeking, would, even with active conscious seeking remain mysterious, not only to others observing such an entity, but to the conscious seeker as well, for this illusion which you inhabit is one which guarantees a great deal of mystery, since the unifying qualities and the fundamental concepts of the Creator, of the creation, and of each entity within the creation, are covered over, much as the earth beneath your feet covers the gems and jewels that may be found within your geological strata.

雖然實體大部分都是神秘的，每一個人用他或者她自己的方式是神秘的，雖然大量的這種神秘是留在一種，如你們所稱的，被遮蔽的狀態中，這也許是由於缺少有意識的尋求，甚至在積極的有意識的尋求的情況下它們仍舊會保持神秘，不僅僅是對於其他的觀察這樣一個實體的人，同樣也是對於有意識的尋求者，因為這個你們所居住的幻象是一個確保了大量的神秘的幻象，因為造物者，造物，在造物中的每一個實體的同一性的特性和基本的觀念都是被遮蔽起來的，非常類似於在你們腳下的土地覆蓋了在你們的地質的地層中可能會被發現的珍寶和寶石。

It is also well said that a teacher will provide the most effective instruction to those who learn from it, not so much by what it says, but by, as you have said, its very being, for it is the being that informs the working.

一個老師將不會如此多地憑藉它說的事情，而是憑藉，如你已經說的，它的本質的存有而向那些向它學習的人們提供最有效的教導，這同樣是說得很好的，因為就是存有鼓舞了工作。

Is there another query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: I do have a trivial query, and then I'll shut up. I was struck throughout this contact by a change in your focus which prohibited me from using pretty words. I assume, as I did surrender, and I believe I was getting an accurate flow, that this had a purpose. Is it within the bounds of free will at this time for you to express the purpose of speaking in such a clinical manner of that which

is at the heart of all passion, all life and all eternity?

Carla：我確實有一個瑣屑的問題，接著我就會閉嘴了。我在貫穿這次接觸過程中都在被在你們的聚焦中的一個改變而衝擊，它禁止我使用漂亮的詞語。當我確實讓步了的時候，我相信我正在活動一種準確的流動，我假設這是有一個目的的。對於你們用這樣一種慎重的方式談及位於所有的熱情、所有的生命以及所有的永恒的核心之中的事物的目的，你們表達那個目的是出於在此刻的自由意識的邊界之中的嗎？

I am Q"uo, and we are aware of your query, my sister. Before beginning this session we were aware that you felt some concern for your ability to channel in an undistorted fashion upon a topic which is quite dear to your own way of thinking and being, shall we say. Thus, we wished to facilitate the transmission of concepts by forming those concepts in a manner which would not continue to trigger this concern within your mind complex as you observed familiar phrases being utilized in the fashioning of this concept.

我是 Q"uo，我們理解了你的問題，我的姐妹。在開始這次集會之前，我們察覺到你對於你用一種無扭曲的方式在一個對於你自己的，容我們說，思考和存在的方式相當珍愛的主題上進行傳訊的能力感覺到某種擔憂。因此，我們希望藉由用一種，當你觀察到在輸在這個觀念的過程中被使用的熟悉的措辭的時候，不會繼續在你的心智複合體中觸發這種擔憂的方式來形成這些觀念而促進對觀念的傳遞。

Thus, we attempted to speak in a manner which was not only somewhat foreign to you, but which would seek to describe this core concept in a manner which would be more acceptable to many entities upon the intellectual or analytical level that may come in contact with this information, and to the conveying of more objectively oriented concepts, that find an easier entry into the more emotional or, shall we say, heart-filled areas of the personal life pattern.

因此，我們嘗試去用這樣一種方式來發言，這種方式不僅僅對於你多少有點陌生的，它同樣也尋求去用一種對很多實體在可能會與這個資訊接觸的邏輯或者分析的層次上更加能夠接受的方式來描述這個核心的觀念，以傳遞更加客觀導向的觀念，並找到一種更為容易的進入到生命模式的更多情緒性，或者，容我們說，更加讓心滿溢的區域中的入口，

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, my brother, I suspect since you said that there is more, that we will be hearing more, and I will wait. Thank you.

Carla：沒有，我的兄弟，我猜想，因為你們說過還有更多的內容，我們將會聽到更多的內容，我將會等待。謝謝你們。

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

我是 Q"uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Q"uo, and we are most grateful for this opportunity of speaking to this group. Indeed, there is a good deal more information upon this topic, which we shall be happy to share with you at your request in your future gatherings. We are always happy to join this group, for we find that the queries from this group are fashioned from the desires of the heart and not just those of the mind or of the curiosity.

我是 Q"uo，我對於向這個團體發言的機會是極其感激的。確實，有在這個主題上有多得多的資訊，我們將可以在你們未來的集會中與你們分享它們。我們一直都樂於加入這個團體，因為我們發現這個團體的問題是從心的渴望，而不是從那些心智的或者好奇心的渴望而被形成的。

We shall at this time take our leave of this group. We are known to you as those of Q"uo. We would leave you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我們將在此刻離開這個團體。我們是你們知曉的 Q"uo。我們會在太一無限造物者的愛與光中離開你們。Adonai，我的朋友們。Adonai。

November 8, 1990

1990-11-08 信心與意志

Group question: The question is about faith.

團體問題：問題是關於信心。

(Carla channeling)

(Carla 傳訊)

[I am Q`uo.] Greetings and blessings to you in the love and in the light of the one infinite Creator. As we work with each channel this evening, we wish each to know that there are those of the Confederation of Planets, which many prefer to call the angelic hosts, [who] will be with each. Those of the principle of Q`uo, which are of Latwii, shall be with the one known as Jim. That entity known as Laitos and that entity known as Oxal shall be meditating with the one known as K. And we find this instrument to be well guided by its own comforter.

[我是 Q`uo。]在太一無限造物者的愛與光中向你們致意並祝福你們。當我們在今晚與每一個管道一同工作的時候，我們希望每一個人都知曉，會有那些屬於星際聯邦的實體，那些很多人喜歡稱之為天使的東道主的實體，將會與每一個人在一起。那些屬於 Q`uo 原則的實體，那些屬於 Latwii 團體的實體，將會與被知曉為 Jim 的實體在一起。那個被知曉為 Laitos 的實體和被知曉為 Oxal 的實體，將會與被知曉為 K 的實體一同冥想。我們發現這個器皿是很好地被它自己的安慰者所導引的。

How blessed it is to be in the company of those who seek to have that which the world can give them not, that which the world promises not, that which the world can never promise. It is a joy to us to experience your questing hearts. In each moment of anguish in the life experience, there has always been, sooner or later, that turning towards a quest for the truth of the spirit, a sincere desire to know the spirits well—in that dogged persistence of an absolute being in highly, worldly, mundane illusion, which is entirely relative. We would share some thoughts about that which we call faith, and we shall be doing so to each channel, in order that each may give its own special gifts to this very large subject which may well, if interest continues, be ongoing within this group for some time.

與那些尋求去擁有世界無法給予他們，世界不會承諾，且永遠無法承諾的事物的人們相伴，這是怎樣地有福呀。體驗你們探求的心，這對於我們是一種喜悅。在生命體驗中的每一個苦惱的時刻中，或早或晚，一直都會有那種轉向一種對靈性的真理的追尋，轉向一種去充分知曉靈性的真誠的渴望——在那個高度世俗的、塵世的，完全相對性的幻象之中藉由一個絕對的存有的那種頑固的堅持不懈。我們會在關於我們稱之為信心的事物上分享一些想法，我們將會對每一個管道這樣做，以便於每一個人都可以對這個非常巨大的主題給予它自己的特別的禮物，如果興趣繼續的話，這個主題可能會在這個團體中持續進行一些時間。

That which one calls faith has been, within your holy works, called, "Hope in

things unseen." How difficult it is for you within your culture to hope in things unseen. The illusion all by itself, without the many distortions which have occurred in difficult and ambivalent polarizations among your peoples, is such that the contemplation of claiming an absolute, living by it, being willing to die for it as witness to the truth, is ludicrous. This is the outer environment in which you are attempting to become aware of your metaphysical, imperishable consciousness, that spark of the Creator which expresses its unity and hope, and all that may be expressed within your illusion.

在你們的神聖著作中，一個人稱之為信心的事物，已經被稱之為，“對看不見的事物的希望。”在你們的文化中，去期待看不見的事情，這對於你們是多麼困難呀。幻象完全藉由其自身，而不帶有在你們的人群當中已經在困難而模稜兩可的極化中出現了的許多的扭曲，就是如此這般，以至於對於主張一種絕對性，藉由其而活，並樂意於為其而死來作為對真理的見證的打算，都是荒謬的。這就是你們在其中正在嘗試去察覺你的形而上學的、不朽的意識體驗，察覺那個表達其一體性、希望以及所有可以在你們的幻象中被表達的事物的造物者的火花的外在的環境了。

Though you may be of little faith in your own estimation, the search itself is a search begun only in the blindness of faith. This is one of the elements of faith itself which creates a kind of meniscus or layer of resistance for those who wish to have faith. For if one claims faith, the world that is seen, the illusion that is perceived, is forever changed and not in ways which exemplify the search for happiness or the contentment of resting in a comfortable space. There are comfortable belief systems, systems which enable one to know all the truths all the time according to the subjective path of literal, dogmatic belief systems. However, that which each Christ that has come into your environment has offered is not a comfortable or happy journey. It is a journey begun on courage alone. It is a journey in which one persists by will alone. It is a journey which claims that which it does not feel with its whole heart, but which instead is felt as a hunch, an instinct, a bias. On these slender threads hang the beginning of a life in faith.

雖然你們在你們自己的估計中可能具有一點信心，對其自身的尋求確實僅僅會在對信心的看不見中被開始的一種尋求。這就是信心本身的要素中的一個，它為那些希望去擁有信心的人創造出了一種類型的新月形凹液面或者阻礙的層次。因為如果一個人宣稱擁有信心，那個被看見的世界，那個被感覺到的幻象，是永遠地被改變了，且絕對不會是通過示範了對在一個舒適的空間中休息的快樂或者滿意的尋求的方式被改變的。會有令人舒適的信念系統，會有使得一個人能夠在所有的時間都根據字面上的、教條性的信念系統的主觀的道路而知曉所有的真理的系統。然而，每一個已經進入到你們的環境之中的基督都已經提供了事物，不是一條舒適的或者快樂的旅程。它是一條單單憑藉勇氣而被開始的旅程。它是一條宣稱了藉由它全部的心都感覺不到，卻會作為一種預感、一種直覺、一種偏向性被感覺到的事物的旅程。在這些纖弱的線上懸掛著一次在信心中的生命的開始。

We would at this time transfer. We are known to you as Q"uo.

我們會在此刻轉移。我們是你們知曉的 Q"uo。

(K channeling)

(K 傳訊)

I am Q"uo, and greet you in the love and light of the one infinite Creator. We return again to the same that is given in your homework. Faith is the substance of things hoped for, the evidence of things unseen. Now, you know that the essence of faith is that surety that each entity has without objective, tangible proof of same. This inner surety is the substance and evidence I have spoken of. There are many among your peoples who have not developed a conscious awareness of their own inner sense of that surety and choose to believe that they will accept and act on nothing unless they have objective, tangible proof of such—what man would call "scientific proof." What these entities are unaware of is that they accept many, many things on faith but do not realize it, for these beliefs have never been called into question. They pride themselves in not accepting ideas which seem foolish to them or to others, merely on the basis of a feeling of congruity within themselves.

我是 Q"uo，在太一無限造物者的愛與光中向你們致意。我們再一次返回到你們的家庭作業中被給予的相同的事物。信心是被期待的事物的實質，是看不見的事物的行跡。現在，你們知道，信心的實質就是那種每一個實體在沒有對同樣的事物的客觀的、可以觸摸得到的證據的情況下所擁有的內在的確定性。這種內在的確定性就是我們已經談到的實質與行跡了。在你們的人群中有很多人尚未發展處一種對他們自己內在中的那種確定性的感覺的有意識的認識，並選擇去相信，除非他們對這樣的——你們的人會稱之為“科學性的證據”的事物的客觀的、可以觸摸的證據，他們將什麼都不接受，且將不會在什麼都沒有的情況下做出行動。這些實體尚未察覺到的事情是，他們藉由信心接納了許許多多的事情，但卻沒有意識到信心，因為這些信念從未被質疑過。他們為他們自己沒有接受對於他們或者對於其他人看起來似乎是愚蠢觀念，沒有僅僅是基於在他們自己內在之中的對這些觀念的一種合適性的感覺接納它們而驕傲。

The spiritual journey with each begins at that point when an entity feels this sense of congruity and acts on it for the first time. It may not be an obvious action but may be simply the acknowledgment of the feeling itself, the acknowledgment and the validity of a feeling. And it is at this point that faith becomes part of conscious action on the personal path. As each seeker continues to grow and develop, this capacity for faith, the ability to deny on the inner sense of congruence with an idea, is developed further and further, until each entity has created for itself its own personal collection of truths, that are based not on objective proof but on subjective assurance. The part of this process that each of you is aware of is the realization from time to time, the causes of obsolescence of some of these truths, when this first occurs. The faith of the seeker is often shaken, sometimes to a very great degree; especially, if this process occurs with truth that has been known long and deeply.

每一個實體靈性的旅程是在一個實體第一次感覺到這種合適的感覺並依照它而行動的時候開始的。它可能不是一種明顯的行動，但可能單純地就是對感覺自身以及對一種感覺的確實性的承認。就是在這個位置，信心成為了在個人的道路上

的有意識的行動的一部分。隨著每一個尋求者繼續成長和發展，這種對信心的能力，這種依賴於伴隨著一個觀點的內在的合適的感覺的能力，會越來越深入地被發展，一直到每一個實體已經為它自己創造了它自己的個人的真理的集合為止，這個真理的集合不是基於客觀的證據，而是基於主觀的確信的。這個你們每個人察覺到的這個過程的一部分，就是當這個過程第一次發生的時候，你們會不時地認識到這些真理中的一些真理過時的原因。尋求者的信心是經常會被動搖的，有時候是在一個非常大的程度上被動搖，尤其是如果這個過程是發生在那個已經被知曉很長時間且被深入地知曉的真理上。

Sometimes, balance is never restored within the seeker, who then, as it is said, loses faith and never consciously returns to a path of seeking. For the undaunted, however, those who continue on the path despite their feelings of disillusionment, discouragement, despair, anger, pain and confusion, balance is eventually restored and the seeker begins to realize that truths, like faith, are not objective but subjective. As this concept is assimilated more and more, the seeker continues on its journey, developing more and more surely the ability to discern those truths which have the greatest degree of congruency for itself at that particular time. The capacity of faith is also further developed as a part of the same process, so that the seeker rests comfortably with the truth it finds, and grows with, and grows beyond, and finds others which it grows into.

有時候，平衡永遠都不會在尋求者內在之中被恢復，那個尋求者接下來，如被說過的一樣，就會失去信心並用永遠都不會有意識地返回到一條尋求的旅程上。然而，對於那些無畏的人，對於那些不顧他們的幻滅、沮喪、絕望、憤怒、痛苦以及混淆的感覺而繼續走在那條道路上的人，平衡最終會被恢復，尋求者會開始認識到，真理，就好像信心一樣，並非客觀的，而是主觀的。當這個觀念被越來越多地同化，尋求者會繼續它的旅程，並同時越來越確信地發展那種分辨出在那個特定的時刻對於它自己擁有最大的合適性的程度的真理。信心的能力同樣也會作為相同的過程的一部分而被進一步地發展，這樣，尋求者就會舒適地與它找到的真理一同休息，一同成長，成長超越它，並找到其他的它會成長進入到的真理。

Observing the ebb and flow of this process is part of the ebb and flow of All That Is. Throughout this process, the capacity of faith, although it grows stronger, unlike the truth which varies from time to time, remains the same. Now there are some, as you are aware, to whom this capacity comes most naturally, such as the instrument known as Carla. There are many among your peoples who possess this gift and have no awareness of the fact, but live their lives in a most simple, natural and harmonious manner.

觀察這個過程的潮起潮落就是一切萬有的潮起潮落的一部分。在貫穿這個過程中，信心的能力與不時地會改變的真理不同，它是保持不變的，儘管它會逐漸變得更加強有力。現在，如你們知曉的一樣，這種能力會極其自然地出現在某些人的身上，諸如這個被知曉為 *Carla* 的實體。在你們的人群中有很多人擁有一種禮物，他們並未察覺到這個事實，但卻用一種極其簡單的、自然而然的且協調一致的方式活出他們的生命。

These people may often be considered, by those among your peoples who

have been taught by your societies to have a bias towards the strength of intellectual functioning, to be simple and perhaps of less value than their intellectual counterparts. There are many such peoples on your planet living an unconscious life within, in harmony with the natural rhythms, a very second-density life force in the planet itself. And as each here is aware, these beings have often made far greater spiritual progress than those others who pride themselves in demanding their [proofs].

對於你們的人群中的那些已經被你們的社會教導去擁有一種朝向邏輯智力的機能的長處的偏向性的人。他們經常會認為，這些具有信心的禮物的人是簡單的，也許是比他們的邏輯智力上的對應物是價值較小的。在你們的星球上有很多這樣的人是在內在之中活出了一種未察覺到的生命，並與這個星球本身的大自然的旋律以及在其中的一種非常第二密度的生命能量是協調一致的。如同在這裏的每一個人察覺到的一樣，這些存有相比其他的那些在要求他們的證據的方面對他們自己感到驕傲的人經常已經做出了遠遠更大的靈性上的進展了。

Those entities, however, who have been the most strident in demanding objective, tangible verifications for their various beliefs, once having grabbed the door just a little, having dared to act in however small way on that first intuition that is acknowledged, once these doubters make their way, at first timidly along the path, and then more boldly, will also be those whose faith is strongest, because it has been so rigorously questioned at the start. These may also be ones who understand the process of faith to a much greater extent than those to whom it comes naturally, because, again they have questioned the process so deeply and may find opportunities to help those they find in situations such as they themselves once where.

然而，對於那些在要求客觀性的、可觸摸的對他們的各種各樣的信念的證明的方面已經是極其尖銳的實體，一旦他們已經抓住了那扇門僅僅一點點，一旦它們已經敢於通過無論多小的方式根據被承認的最初的直覺而做出行動，一旦這些懷疑者走上了他們的道路，在道路上一開始是膽小地，接下來會更為大膽地，他們將會同樣也成為那些其信心是最為強有力的人，因為它在起點已經被如此嚴厲地質疑過了。這些人同樣也會成為比信心自然而然地出現在他們身上的人，在一個更大的程度上理解信心的過程的人，因為，再一次，他們已經如此深入地質疑過那個過程並可以找到機會去幫助那些他們發現處於諸如他們自己曾經處於其中的情境之類情境之中的人。

At this time, we would transfer once again. We are known to you as those of Q"uo.

在此刻，我們會再一次轉移。我們是你們知曉的 Q,,uo。

(Jim channeling)

(Jim 傳訊)

I am Q"uo, and greet each again in love and in light through this instrument. We offer to those, whose path is well traveled or only just begun in the conscious sense, the concept of faith as that which shall be the rod and staff to steady the pilgrim on his journey. The faith with which an entity begins is a

faith which is pure in its intention, is as yet innocent in its exercise, and which is full of the potential for engaging an entity's resources. And through this expression developing much of quality of character and of personality, primarily in the ways of the disciplining of the personality. For the seeker, no matter what place it may imagine itself to be, or may actually be upon its own journey of evolution, we have spoken this evening of that call of your faith which is recognized from within an entity as a kind of inner confidence that propels and sustains movement and exploration.

我是 Q'uo，通過這個器皿再一次向各位致意。對於那些其道路是很好地被旅行了的，或者僅僅剛剛用有意識的方式被開始了的人，提供信心的觀念，作為將會在這條旅程上使得朝聖者穩定地前進的杖與竿。一個實體用來開始的信心是一種在其意圖中是純淨的，在其存在之中是單純的，且充滿了從事一個實體的資源的可能性的信心。通過這種表達會發展大量的性格和人格的特性，主要是通過對人格進行鍛煉的方式。對於尋求者，無論它可能想像它自己處於什麼位置，或者可能實際上在它自己的演化的旅程上處於什麼位置，我們今天已經談及了那種從一個實體內在之中作為一種類型的內在的確信被認出來的你們的信心的召喚，這種內在的確信會推進並支持移動和探尋。

Faith is as truth, that which is subjectively experienced, that which an entity can affect by its own perceptions, [judgments] and beliefs. For the truest quality of faith that we can express in your words is an inner confidence that all is indeed well, that all entities and activities and interrelationships are proceeding with the same surety, rightfulness, purpose and completeness of expression. As the winds that blow upon the planetary surface in all seasons, as the sun which shines its warming and life-giving rays upon your planetary sphere, as sure as the earth which receives the [molding] effects of the wind and the fire, and as able to reproduce itself in any situation as is your waters that give a place of birthing to many forms of your second-density creatures.

信心，和真理一樣，是用主觀的方式被體驗到的事物，是一個實體能夠藉由它自己的觀念、[判斷]和信念而影響的事物。因為我們通過你們的詞語能夠表達的信心的最為真實的特性就是一種對於一切確實都是沒問題的內在的確信，所有的實體、活動以及相互關係都是帶著那種同樣的確實性、合適性、以及對表達的目標與完整性而進行的。如同在所有的季節吹過星球表面的風，如同將它的溫暖和賦予生命的光線照耀在你們的星球上的太陽，一樣確定的事情是，地球會接收到風與火的塑造的效果，並能夠用任何的情況中自我繁衍，就好像你們的水域會為你們的許多的第二密度的生物的形態賦予一個出生的場所一樣。

This quality of faith is as sure as the procession of cycles of all kinds that are an expression of the evolution, not only of individuals but of planets, solar systems, galaxies and the one Creator as well. Faith is, and this instrument discovers that that was our complete thought—faith is! We can give analogy after analogy, likening faith to those things which exist within your illusion seemingly without doubt, and yet faith is far more. It underlies all Creation, all activity. Oftentimes, it is ignored as one ignores the ground upon which one walks, the air which one breathes, yet it is. For those who would wish to study the concept of faith, he shall find that it permeates all of your existence as you

know it.

這種信心的特性是如同所有類型的一種對演化的表達之所是週期的表達一樣地是肯定的，這種演化的表達不僅僅是個體的演化，同樣也是行星、恒星系統、星系以及太一造物者的演化。信心是 (Faith is)，這個器皿發現，那就是我們完整想法了——信心是！我們能夠給出一個接一個的類比，將信心比喻為那些存在於你們的幻象中的那些在表面上無需懷疑的事物，而信心是遠遠更多的。它位於一切的造物，一切的活動的下方。時常，它會被忽略，如同一個個忽略它走在其上的地面，它呼吸的空氣一樣，而它是。對於那些希望去學習信心的觀念的人，他將會發現在你知曉它的時候它會滲透到你所有的存在。

Each entity exercises a faith in various things, various concepts, various entities, associations, relationships and exercises. Without the concept of faith, indeed, there would be little activity upon your planetary surface or within any life pattern. For there must be this basic quality that concerns the sense of self, the sense of the environment, the movement of the self through this environment in such and such a pattern. All of these things at the very, very basic level are taken as articles of faith.

每一個實體都會通過各種各樣的事情，各種觀念、各種實體、組織、關係以及練習來實踐一種信心。確實，沒有信心的觀念，在你們地球上或者在任何的生命中都幾乎不會有活動存在。因為必須存在有這個關於自我的感知，對環境的感知以及自我通過它的環境用這樣或者那樣一種模式的運動的基本的特性。所有這些事情都，在非常非常基礎的層次上，都是作為信心的項目而被進行的。

“Faith in” is one of the primary concepts with which each entity begins each incarnation and each activity within the incarnation. What we would wish each entity to realize through the speaking that we have offered this evening is that this quality of faith, though everywhere expressing and mysterious at the same time, is that which may be affected and directed by the consciously seeking entity. That which is at one’s disposal may be utilized evermore effectively with conscious attention, with the refining of one’s disciplines of the personality of discrimination and perception. Thus, we do not introduce a new topic to any entity but only seek to make each entity aware that this quality is always in affirmation in some form or another within the life pattern. To take this quality and utilize it in a conscious fashion is much the same as refining the general characteristics of the bonfire, so that that which could be likened to the laser beam is then utilized in a far more precise and powerful fashion.

“有信心”是每一個實體用來開始每一次投生和在投生中的每一次活動的最主要的觀念之一。我們希望每一個實體通過我們在今晚已經提供了的發言認識到的事情，就是這種信心的特性，**雖然無論在什麼地方，表達的事物和神秘的事物，同時也是那種可能會被有意識地尋求的實體所影響和指導的事物。**由一個人隨意支配的事物，是可以藉由有意識的注意力，藉由對一個人分辨力與知覺作用的人格的精煉而越來越有效率地被利用的。因此，我們並不會向任何實體提議一個新的主題，而僅僅是尋求讓每一個實體察覺到，這種特性一直都是在生命模式中用這樣或者那樣方式是肯定性的。拿起這種特性並用一種有意識地方式利用它，這非常類似於對螢火的一般性的特性的精煉，這樣那種能夠被比作鐳射射線的事物接下來就會用一種遠遠更為精確且強有的方式被利用了。

At this time we would wish to close this particular topic through the one known as Carla. We are those of Q"uo. We shall transfer at this time. I am Q"uo, and we thank this instrument, as always, for its scrupulous attention to request [certain] contacts whenever contacts are moved. The desire of an instrument to be the best it can is a self-fulfilling desire, as are all desires.

在此刻我們會希望通過被知曉為 *Carla* 的實體來結束這個特定的主題。我們是 Q"uo，我們將在此刻轉移。我是 Q"uo，我們一如既往，為這個器皿的小心謹慎的注意而感謝它，在任何接觸被移動的時候，這個器皿都會小心謹慎地注意請求一定的接觸。一個器皿去成為它能夠成為的最佳的器皿的渴望，就是一種自我實現的渴望了，如同所有的渴望一樣。

We would like to leave you with a thought that has many ramifications, and like most thoughts within the spiritual realm, it is not a logically acceptable thought. For within spiritual seeking, one of the great hallmarks is that of the inherent illogic according to the logical systems of humankind at this time. For we present you with a circular thought, a tautology, one which has nothing of logic in it, but, perhaps, may be more helpful as it contains a carefully observed situation. Faith is not possible in most cases without the profound and persistent ...

我們想要留給你們一個想法，這個想法擁有許多的衍生物，和在靈性領域中的大多數的想法一樣，它不是一個在邏輯上可接受的想法。因為在靈性的尋求中，一個巨大的標誌就是，根據在此刻的人內的邏輯系統，靈性的想法在內在是沒有邏輯的。因為我們現在呈現給你們一個迴圈的想法，一個同義重複，一個在其內在之中沒有任何邏輯性的事物，但是這個想法也許可能是更有幫助的，因為它包含了一個被小心謹慎地觀察到的情況。信心在大多數情況中是不可能的，沒有深入且堅持不懈的.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and continue. There is the tautology for circular argument concerning faith and will. It is the persistent and thoroughgoing will which leads each to wherever it truly desires within this illusion or outside of it. And so it is the will that enables faith. Be persistent, determined and ever hopeful in vocation of the will, no matter in what circumstance of mind, body or spirit. Will is impossible without the faith to persist in that will. Thus, faith and will are enabled by each other!

我是 Q"uo，繼續。在關於信心和意志的方面會有對迴圈的論點的同義重複。就是那種堅持不懈且完全徹底的意志會將每一個人引導到無論什麼它真正渴望的地方，無論是在這個幻象之中，還是在它之外。因此，就是意志允許信心存在了。無論處於什麼心智、身體或者靈性的幻境中，都對於意志的天命堅持不懈、有決心且一直對其有希望。在沒有去對那種意志堅持不懈的信心的時候，意志是不可

能的。因此，信心和意志是被相互彼此賦能的。

How does one move into a willing determination to see not the letter but the spirit of all that occurs and offers one catalyst? Your culture is so literal minded, that the very language which you use is being altered by the ruthless logic and limitation of a computer. This is informative, however, in that as one understands the methods whereby computers calculate their choices of the truth, thusly, it is that the mind complex has its mechanical functioning.

一個人如何才能進入到一種樂意的決心以不去看到所有發生並向一個人提供了催化劑的事物的字面的意思，而是看到它們的靈性呢？你們的文化是如此熱衷於字面上的意思，以至於你們使用的語言恰恰就是正在被一個電腦的無情的邏輯和局限性所改變了。這是增進知識的，然而，在其中因為一個人理解了電腦用來計算它們對真理的選擇的方式，因此，正是心智複合體擁有它的自動的機能。

The mind complex is more than a computer, but that portion of the mind which entities most often use in the evaluation of catalyst is that of a computer. In a sense that computers operate according to a series of swiftly made choices, the analogy is most informative when gazing at the excellent qualities and the addictive qualities, which are one characteristic, seen from two different points of view of consciousness.

心智複合體不只是一台電腦，但是實體在對催化劑的評估中極其頻繁地使用的心智的那個部分就是那個是一台電腦的部分了。在電腦根據一系列的被迅速地做出的選擇而運轉的意義上，當注視著優異的特性以及上癮的特性的時候，這個類比是極其有教益的，而這兩種特性是從兩個不同的意識的視角上對一個特點的觀察。

Within this illusion it is helpful to be able to reason and to make choices in a conscious manner. It is many times extremely helpful, and sometimes the only helpful suggestion that we may offer due to a momentary emotional or spiritual confusion, in attacking or analyzing the challenges and opportunities which catalyst presents. Thusly, it is well to grasp the nature of the mechanical workings of a mind. Just as you are in the illusion of choice, so is the mind created as a living computer which estimates the relative importance of all incoming catalyst.

在這個幻象中，能夠用一種有意識的方式進行推理並做出選擇，這是有幫助的。它在很多時候是極其有幫助的，有時候我們對於一種暫時性的情緒或者靈性上的混淆可以提供的為唯一有幫助的建議就是去著手處理或者分析催化劑呈現出的挑戰和機會。因此，去掌握一個心智的自動性的工作的特性，這是很好的。就好像當你處於一個選擇的幻象之中的時候，心智就會用這種方式如同一台評估所有的傳入的催化劑的相對的重要性的活的電腦一樣進行創造。

It, and it alone, chooses the types of perception and the choice of those things to be perceived. For instance, you sit upon furniture. Yet, have you in any conscious manner considered the feelings of your integument? Each tiny portion and cell of your physical vehicle is, at this present moment, reporting pain, pleasure, coldness, warmth and a myriad of other details, along every

single inch of the physical vehicle. Almost all of this catalyst tends to be ignored completely, gaining attention only if the program which you have accepted as your consciousness discovers within all the sensations that which may in some way fail to promote the continued health and welfare of the physical vehicle and its survival.

它，且僅僅只有它，選擇了感知的類型，並做出了對要被感知的那些事物的選擇。舉個例子，你坐在傢俱上。而你用任何有意識的方式考慮過你的皮膚的感覺嗎？在這個當前的時刻，你的物質性的載具的每一個微小的部分和每一個細胞，都在物質性載具的每一寸上正在報告痛苦、快樂、寒冷、溫暖以及無數的其他的具體細節。幾乎所有這種催化劑都傾向於被完全忽略，而僅僅在你已經作為你的意識接受了編程，在所有這些感知中發現了可能會以某種方式無法促進物質性載具的持續的健康及其生存的情況下才會取得注意。

You are in a less illusory and imperishable way the choice-maker. It is not your intellect but you that chooses each perception of experience. Consequently, if there are those things which the mind has targeted for notice and prioritized heavily, and if those things do not redound to the strength, the love, the faith, the will in the path of seeking and service of the one infinite Creator, it is not the behavior which needs to change.

用一種較不虛幻且永久的方式，你就是做出選擇的人。不是你的邏輯智力，而是那個選擇了每一個體驗的知覺的你。因此，如果會有那些心智已經作為注意力和沉重地極化的目標的事物，如果那些事情並不會在尋求和服務太一無限造物者的道路上增加優點、愛、信心以及意志的話，需要改變的事物就不是行為舉止了。

Were that so, you would be slaves. Slaves to computer programs within yourselves that cannot be changed. But you are not slaves, but free men. You have the will towards faith. You have the faith to use that will. If you wish to change, know that before any change can manifest, the actuality of the desires of the deep mind must first change in actuality and in practice. Those things, seen by any seeker to be those things which actively delimit and confuse spiritual search, have been noticed because they have been given priority as being relevant to the survival of an entity. There is a [thoroughgoing] process of realization of one's identity as apart from that of the physical vehicle that enables a much accelerated development of spiritual faculties and the disciplines of the personality.

如果是那樣的話，你們就是奴隸了。在你們自己內在之中無法被改變的電腦程式的奴隸。但是你們不是奴隸，而是自由人。你們擁有朝向信心的意志。你們擁有信心來使用那種意志。如果你們希望去改變，請知曉在任何改變能夠顯化之前，對深入的心智的渴望的實現，是首先必須在現實中，在實踐中改變。那些會被任何尋求者視為是活躍地為靈性的尋求劃定界限並使之混淆的事物，是已經被注意到了的，因為它們已經作為與一個實體的生存相關的事物而被賦予了優先順序了。會有一個領悟一個人的身份是與物質性載具的身份是分開的徹底的過程，這個過程會使得一個對靈性上的機能的大大加速了的發展和對人格的鍛煉成為可能。

The intellect is not a dictator, unless you accept that nothing can change the pain, the sorrow, and the various anguishes that have previously

programmed the computer of your mind towards safety, security, self defense and caution. It takes a great deal of courage, given only by will and grace, to be able, consciously, to work at the reprogramming of the mode of perception used by the conscious mind; the reprioritizing of concerns from those things which seem vital at the mundane level; to value given to those things which, within your culture, would be dismissed as the musings of the [sophomore wise] school must be grasped and in actuality surrendered. The surrender of long held convictions, as to that which is of priority in life, will cause a kind of mental pain that is a result of the energy involved in delving into the conscious prioritizing portion of the self, and the specific reprogramming of the self towards the affirmative, positive, self-respecting, self-forgiving consciousness that has no part of the illusion in which you live.

邏輯智力不是一個獨裁者，除非你接受了沒有任何事物能夠改變痛苦、憂傷以及各種各樣的煩惱，它們就是在前已經將你的心智的電腦朝向安全、穩固、自我的防衛與小心編程了的事物。假設僅僅藉由意志和恩典，能夠有意識地在對表面意識的心智所使用的知覺的模式編程上進行工作，並將對於那些在世俗的層面上看似至關重要的事物的憂慮重新排列優先順序，以重視在你們的文化中會作為幼稚自大的智慧的沉思而被草草了結的事情，這需要大量的勇氣，校園的教導是必須被掌握並實際上被放棄的。在關於在生命中具有優先順序的事物的方面，將長期抱有的確信放棄掉，將會造成一種類型的心智的痛苦，這種痛苦是被包含在對自我的有意識的優先順序排列的部分，以及自我朝向肯定性的、正面性的、自我尊重、自我寬恕的意識的具體的編程的鑽研之中的能量的一個結果，這種鑽研的能量並不是你們在其中生活的幻象的一部分。

My beloved, the journey that you take seldom requires a physical step, seldom necessitates a physical pilgrimage. For the impact of geography and novelty of experience is in and of itself trapped by the ruthless decisions of the programming of your mental capacity to notice this but not that, and that but not this.

我親愛的朋友們，你們進行的旅程幾乎不會要求一種物質性的較不，幾乎不會需要一種物質性的朝聖之旅。因為地理的衝擊與體驗的新鮮性在其內在及其自身就是被對你們的心智的去注意這個而不是那個，注意那個而不是這個的能力的編程的無情的決定所束縛的。

Before we depart, although we did not feel within this group at this time the pressure of queries, we would, as always, open the meeting to any query which any might have. Ask us at this point anything that you wish, and we shall be most humbly grateful to share our most fallible opinion with you. Is there a question at this time?

在我們離開之前，雖然我們在此刻並未在這個團體中感覺到提問的壓力，我們會一如既往向著任何人可能有的任何的問問題開放集會如果你們會在這個位置詢問我們任何你們希望的事情，我們將對於與你們分享我們非常容易犯錯的觀點感到極為謙遜地感激。在此刻有一個問題嗎？

(Pause)

(暫停)

Peace reigns within each of you. That is good. We appreciate the self-confidence that it takes to know when one must ponder and listen rather than forever thinking and questioning. For that which is of importance is that which will take much of your time to process from realizations to manifestations. And in that process, we of the Confederation of the Planets in the Service of the One Infinite Creator, or, if you prefer, we of the Angelic Host in Service to the Infinite Creator, are always with you.

平安在你們每個人內在之中盛行。那是很好的。去知曉什麼時候一個人必須沉思和聆聽，而不是永遠地思考和提問，我們會欣賞它所要花費的自信。因為具有重要性的事情就是將會花費你大量的時間來從領悟開始處理直到顯化產生的事情。在那個過程中，我們這些服務於太一無限造物者的星際聯邦，或者如果你們更喜歡的話，我們這些服務於無限造物者的天使的東道主，是一直與你們在一起的。

You merely need mentally to request the strength of our vibration, and we shall join you in silence and faith and in determination. Yours are the choices, and they need not be made by an unquestioned intellect. Indeed, they must not be made by such. As you think within yourself in meditation daily, have no attachment to this process, for this process is not that which makes sense to the computer of your conscious mind. In meditation, those deep knowledges hidden beneath the veil, those sparks of the infinite One, which you all are slowly and gently given the opportunity[to receive], rise within the deep mind and cross the threshold in many ways, informing most deeply and most purely the faith, the will, and the journey without words and without steps.

你們僅僅需要在頭腦中請求我們的振動的力量，我們就將在靜默與信心中，在決心中加入你們。你們請求就是選擇，它們不需要藉由一種不受質疑的邏輯智力被做出。確實，它們必須藉由這樣的邏輯智力而被做出。當你在你自己內在之中在每天的冥想中思考的時候，不要執著於這個過程，因為這個過程並不是那個會讓你的有意識的心智感覺是有道理的過程。在冥想中，那些被隱藏著罩紗之下的深入的知曉，那些你們全都在緩慢地且溫和地被給予機會去接收到的無限太一的火花，會在心智深處升起並用多種方式跨過門檻，同時用最為深入和最為純淨的方式鼓舞信心、意志以及那條沒有言語也沒有腳步的旅程。

We leave you to the excitement, the challenge, and the pain of the learnings you seek—the learnings of love, service to others, and the secrets of true manifestation of the consciousness of light. You may feel alone—you are not. Have you the faith to know that? You will feel often in error, bewildered, uncertain. These are often times of great growth. Reassess these times of seeming sorrow and despair. And as you begin to know the self that is love, much of what is now programmed within you will change and you will seem to die a little at a time. You are not dying, you are being born. Be persistent and judge yourself not. For the moods and the weather of your conscious being are inevitable, acceptable and necessary to the process of growth.

我們將你們留給你們尋求的學習的激動、挑戰與痛苦——對愛、服務他人以及意識之光的真實的顯化的秘密的學習。你們可能會感覺到孤單——你們並不孤單。你們有信心知曉那一點嗎？你們將感覺到經常犯錯，為難與不確定。這些經

常是巨大的成長的時刻。重新評估這些表面上憂傷和絕望的時刻。當你們開始知曉愛之所是的自我的時候，大量現在在你們內在之中被變成的事物將會改變，你們將看起來似乎一次死亡一點點。你們不是在死去。你們是在被誕生出來。堅持不懈且不要評判你自己。因為你的有意識的存有的情緒和天氣是不可避免的，它們對於成長的過程是可接受且必不可少的。

Cease the present moment, make it your own and seek evermore a purer priority of concerns. For you are a treasure. You must learn to cherish that treasure that is you, and to cherish and deeply adore the Creator who gave you its own being and then allowed each to make all of its own choices, to follow its own destiny, to move to its own rhythm and to experience its own truth. The Creator is love. And love alone would take this risk. Put yourself at the same risk. For you, too, create your experience.

停在當下一刻，使之成為你自己的當下一刻，越來越多地尋求一種更為純淨的關注點的優先順序。因為你是一個珍寶。你必須學習去珍惜你之所是的那個珍寶，學習去珍惜並真正地愛慕造物者，造物者將祂自己的存有給予了你並接著允許每一個人都做出所有它自己的選擇，跟隨它自己的命運，用它自己的旋律移動並體驗它自己的真理。造物者是愛。單單愛就會冒這個險。將你自己放置在相同的風險上。因為你，同樣也創造了你的體驗。

We shall speak as long as you wish upon this multifaceted subject. You have only to inquire, either mentally or more formally. May we say, that though we do not mind the speaking to those concerns which you have, we do ask that if a group question is not vibrated that each of you mentally offer us permission to gaze within each, to find the most common and deep concern shared by the group. We would not infringe on free will. This permission, however, heals that infringement. And we ask each to take a moment at this time, retroactively to offer us that healing, for we would not wish to mislead you as to the ways this contact could be abridged. We must not infringe upon free will. Our concern is based upon the very stringent free will requirements of a contact such as ours.

只要你們希望在這個有多個面向的主題上發言，我們就將會發言，你們僅僅需要去詢問，要麼在心智上詢問，要麼更加正式地提問。容我們說，雖然我們並不介意談及那些你們擁有的關注點，如果一個團體的問題沒有被說出來，我們確實請求，你們每一個人在心智上上我們同意我們注視你們每一個人的內在之中來找到被團體分享最為共同的且最深的關注。我們不願意侵犯自由意志。然而，這個許可會治癒那種侵犯。我們請每一個人在此刻花一會兒，用反作用的方式像我們提供那種療愈，因為我們不希望在關於這個接觸能夠被刪減的方式上誤導你們。我們一定不會侵犯自由意志。我們的關注是基於諸如我們的接觸之類的一個接觸對於自由意志的嚴格的要求的。

We thank you for this acknowledgment of that [meaning] and the giving of permission. We thank you. We celebrate our unity, and together we turn towards the rising sun of an ever new day, the day of the spirit, in which that which has been dim comes to light, freeing the preceptor, to learn that which has been learned, and to hear for the first time new refinements that are

possible in the [conduct] and the characteristics of blind programming, that were not available until summary [reprioritizing] has been accomplished. This is a multi-syllabic way of saying a very simple thing: "The road goes on forever." The road of seeking, the road of promise, the road that leads finally to self-knowledge of congruency with love itself, the great original Thought and Creator of all that there is.

我們為這個給予許可的確認而感謝你們。我們感謝你們。我們讚頌我們的統一，我們一同轉向每一個新的日子，那個靈性的日子的升起的太陽，在那陽光中，已經是昏暗的事物遇到了光明，放開了訓導者，以學習已經被學習過的事物，並第一次聽到在那種看不見的編程的處理方法與特性中有可能的新的精密性，這種精密性在概括性的優先順序的重新排序已經被完成之前都是無法被取得的。這是一個講述這樣一個非常簡單的事物的多音節的方式：“道路永遠繼續。”那是尋求的道路，承諾的道路，最終導向對與愛本身，那個偉大的原初的想法以及一切萬有的造物者的協調的自我知曉的道路。

We would leave you now in peace. A peace that you may begin to understand more and more. It is not the peace of your culture. It is neither sleep nor contentment. It is the peace of one who has chosen completely the dedication of self to the journey of seeking, the desire to become evermore aware of the true nature of the self, the growing hunger for the kingdom within.

我們現在在平安中離開你們。它是一種你們可以開始越來越多地理解的平安。它不是你們的文化的和平。它既不是沉睡，也不是滿意。它是一個已經完全地選擇了自我對尋求的旅程以及去越來越多地察覺自我的真實的屬性以及對內在的國度的不斷增長的饑渴的渴望的人的平安。

May you be light hearted and merry as you suffer, and may you never forget your suffering when the gift of happy days is given to you. In this way, you may find much greater use of your catalyst and much quicker rate of acceleration of your spiritual evolution.

祝願你們在你們受苦的時候心情愉快且歡樂，祝願你們永遠不會在快樂的日子的禮物被給予你們的時候忘記你們的受苦。用這種方式，你們就可以找到對於你們的催化劑的更大的利用以及你們的靈性演化的更快的速度了。

Oh, eternal beings, oh, blessed children of life, we leave you now in the love and the light of the one infinite Creator. Adonai. Adonai vasu. We are known to you as the principle of Q"uo.

哦，永恆的存有們，哦，受祝福的生命的孩子們，我們現在在太一無限造物者的愛與光中離開你們。Adonai. Adonai Vasu。我們是你們知曉的 Q"uo 原則。

November 11, 1990

1990-11-11 對物件的崇拜

Group question: We continue on this evening with information on the concept of worship.

團體問題：我們在這個晚上繼續在關於崇拜的概念上的資訊。

(Carla channeling)

(Carla傳訊)

I am the principle known to you as Q'uo. We greet you in the love and the light of the one infinite Creator. It is a blessing to be among you and to be asked to serve in our humble way. We are, as always, eager to express our desire that we be considered as fallible, and not infallible, for we tend to catch the spirit of that which forms not in words, and our own spirit is still limited. Within the boundaries of these limitations, we believe our opinion to be fair, but subject at all times to the personal considerations of each, for each has a personal path to truth, to love and to service.

我是你們知曉的 Q'uo 原則。我們在太一無限造物者的愛與光中向你們致意。在你們中間並被請求用我們謙卑的方式進行服務，這是一種福分。我們一如既往熱衷於表達我們的渴望，即我們被視為是會犯錯的，我們不是不會犯錯的，因為我們傾向於去抓住並非通過言語形成的事物的靈性，我們自己的靈性仍舊是有限的。在這些限制的邊界之中，我們相信我們的觀點是還行的，但是我們的觀點在所有的時間都受制於每一個人的個人的考慮，因為每一個人都擁有一條通往真理、通往愛和通往服務的個人的道路。

We are most pleased to be able to continue upon the subject of worship. The instrument known as Carla has the underlying alarm which expresses the emotion-laden thought that it has no concept of that which we wish to speak upon. However, we ask the instrument to steady itself, and to allow us to speak.

我們對於能夠繼續關於崇拜的主題是感到極其高興的。被知曉為 Carla 的實體發出了潛在的警報，警報表達了充滿情緒的想法，即它對於我們希望去發言的主題沒有觀念。然而，我們請器皿讓它自己穩定下來並允許我們發言。

We spoke earlier of the three basic approaches to worship: worship of nothing, that is, worship without an object; worship of an object; and worship of mystery. The worship without an object runs contrary to the genetic structure of many of your races which in glad array make up the population of your sphere. To those within a highly technological culture and society, worship without an object is much like loving without an object. This creates confusion within entities such as yourselves who have been exposed to many, many objects. Thusly, although this path is useful to some, it is not easily conformed to the character of what you would call the Western or Occidental racial natures.

我們之前談及了三條基本的通往崇拜的途徑：崇拜空無，也就是說在沒有一個對

象的情況下崇拜，崇拜一個物件，以及對神秘的崇拜。在沒有一個物件的情況下的崇拜是與組成了你們的星球上的人群的你們的種族中的很多人的遺傳結構背道而馳的。對於那些處於一個高度技術性的文化和社會中的實體，在沒有一個對象的情況下的崇拜非常類似於在沒有一個物件的情況下去愛。這會在諸如你們自己這樣的已經被暴露於許許多多的物件的實體內在之中創造出混淆。因此，雖然這條道路對於一些人是有用處的，它並非易於與你們稱之為西方的或者歐式的種群的特性的特徵相順應。

The worship of mystery cuts to the heart and spirit of worship, and without this instrument's being aware of it, its underlying nature is that of worship of the mystery, although it has successfully created an object in order that it may participate in refining the gifts of emotional intensity and unstinting compassion. Without the grouping or societal nature which is so deeply a portion of the character of your density—we must begin again with that sentence, we would correct the instrument. Without the gifts of faith offered to all people, but available only to a few, it once again is difficult to conceive of a passionate and active devotion. This is, however, an excellent type of worship for those who have a predisposition to mysticism, or love of mystery. 崇拜神秘是正中崇拜的核心與精神的，這個器皿並未察覺到這一點，它的潛在的本性就是屬於崇拜神秘的，雖然它已經成功地創造出了一個物件以便於它可以參與到對情緒的強度和不受限制的慈悲的禮物的精煉之中。在沒有團體或者社會性的特性的情況下——這種特性如此深入地就是你們的密度的特性的一個的部分——我們必須重新開始那個句子，我們會更正器皿。在信心的禮物沒有被提供給所有人而僅僅只能為少數人所利用的情況下，要去想像一種充滿熱情且積極的奉獻，這再一次是困難的。然而，對於那些擁有一種對神秘主義或者對神秘的愛的傾向的實體，這是一種傑出的崇拜的類型。

Thusly, what we would speak about at this working is the second of the three choices, or, as this instrument would say, the middle part: the worship of an object. The situation within manifestation—and we all dwell in various illusions and manifestations ... 因此，我們會在這個工作上談論的內容就是三個選擇中的第二個選擇，如果如這個器皿會說的一樣，中間的部分：對一個物件的崇拜。在顯化中的情況——我們全都居住在各種各樣的幻象和顯化中.....

We must pause, for this instrument is moving in consciousness into sleep. We are sorry, and will encourage this instrument to move away from the unconscious state.

我們必須暫停，因為這個器皿在意識中正在進入到睡眠。我們很抱歉，我們將鼓勵器皿離開那種無意識的狀態。

The situation within all the densities of manifestation is that of illusion. When we encourage each to worship, although we are aware that the true, infinite Creator is without manifestation, the possibility exists for the Creator with Its free will to send forth messengers which speak of worship in homely and simple ways, ways which are adapted to the culture in which the messenger

abides. Various cultures and atmospheres within those cultures have produced various Christs which are willing to pour out their own personality upon whatever earth there may be, in order to be filled with that which may be called the Christ, or mind of Christ, or the consciousness of Christ. This Christ is one. Its various manifestations are called for when a culture reaches the stage of yearning for an object of worship that is able to express the deep truths that when pondered over and over begin to create biases within the mind which are spiritual in nature. An entity without this influence is in chaos, and no amount of rigid structuring of the entity or its environment shall be able to induce an entity to emotion.

在所有的顯化的密度中的情境都是幻象的情境。當我們鼓勵每一個人去崇拜的時候，雖然我們知道真實的、無限的造物者是沒有顯化的，造物者藉由其自由意志送出信使的可能性是存在的，這些信使會通過樸實而簡單的方式，通過適合於信使在其中居住的文化的的方式來談及崇拜。各種各樣的文化已經在那些文化中的氛圍已經產生出各種各樣的基督了，這些基督樂意於將它們自己的人格灌注在無論什麼可能存在的事物上，以便於被可以稱之基督，或者基督心智，或者基督意識的事物所充滿。這個基督就是太一。它的各種各樣的顯化會在一個文化抵達了渴望一個崇拜的物件的時候被召喚，這個崇拜的物件能夠表達深入的真理，當這些真理被一次又一次反復沉思的時候會開始在心智中創造出偏向性，這些偏向性在特性上是靈性的。一個沒有這種影響的實體是處於混亂狀態的，實體及其環境的無論多少數量的僵化的構架都是無法將一個實體導向情緒的。

To better center the focus of worship of an object, it is a fortunate consideration that faith may be explored by those who do not have faith. For instance, one who honestly questions may find it impossible to claim the love of an object as a pathway to the worship of mystery. Many there are among your peoples who do not move from the love of an object to the love of the mystery that sent the object as messenger. Consequently, we suggest that those of little faith, and that includes the great majority of those among your people, choose a common household object that is seen each day, perhaps something like a chair, or any other mundane, and seemingly un-spirit-filled thing.

要更好地處於一個物件的崇拜的焦點的中心，去考慮信心是可以被那些並不擁有信心的人所探索的，這是會帶來幸運的事情。舉個例子，一個誠實地詢問的人可能發現它不可能將對一個物件的愛宣稱為一條通過對神秘的崇拜的道路。在你們的人群中有很多人並沒有從對一個物件的愛移動到對送出了物件作為信使的神秘的愛。因此，我們會建議那些幾乎不具有信心的人，這囊括了在你們的人群中的絕大多數人，選擇一個每一天都會被看到的普通的日常的事物，也許是某種類似一把椅子的東西，或者任何其他的世俗的，在表面上並沒有被靈性充滿的事物。

That which is deified must first be reified, that is, first made a thing, so that attention can more easily be paid to it. This is the working of your cultural mind. Each time, then, that you wish to pray, pray to your chair. When you are in despair, throw yourself on the mercy of the chair. Praise the chair as you rise, in the heat of the day, at dusk, and as you move toward rest again, eager that the night watches may pass so that again praise may be given by your

refreshed spirit, to the chair, which is the Creator, or more accurately, is the messenger of the Creator.

被奉為神聖的事物必須首先被具體化，也就是說，首先創造一個事物，這樣注意力就能夠更為容易地注意它了。這就是你們的文化的的心智的工作了。接下來，每一次你希望去祈禱的時候，向你的椅子祈禱。當你絕望的時候，將你自己投入到椅子的慈悲中。當你起床的時候，在一天的正午時分的時候，在還魂的時候，在你再一次去休息的時候，讚美你的椅子，並渴望那個不眠之夜可以過去，這樣讚美就可以再一次被你煥然一新的精神給予椅子，造物者之所是，或者更為準確地，造物者的信使之所是了。

You must realize that within subjective experience of any entity there are what may be called mixed signals. It is difficult for most entities to yield to the wishes of that which is perceived as another, whether it be one's superior in work, one's mate in life, one's friends, one's teachers; it is difficult to yield to any thing. However, one of the seed thoughts which produces the fruit of worship is the realization that the illusion is truly thoroughgoing, and it will count for nothing within an entity if it does not choose to attempt to grasp the nature which lies beyond illusion.

你們必須意識到，在任何實體的主觀體驗中，會有可以被稱之為混合的信號的事物。對於大多數實體，要對被感覺為另一個人的希望讓步，這是很難的事情，無論它是在工作上的它的上級，在生命中的它的伴侶，它的朋友，還是它的老師。要去對任何事物讓步都是很難的事情。然而，產生出崇拜的果實的種子的想法中的一個想法就是這樣一種領悟，即幻象真的是徹底的，如果一個實體不選擇去嘗試掌握存在於幻象之外的特性，幻象將不會對在它內在之中的任何事物是有意義的。

When one attempts to open to the deeper and more purified emotions, the first thought vortices which appear are those daily beneath the threshold of consciousness, a milieu given over in large part to fear. Thus, again and again, when entities begin to attempt to learn from the electric silence of spirit, they are opened to messages reflecting the simple mental fears of all peoples—the fear of the dark, and the fear of the unknown, the fear of death. It is at this stage that many spiritualized entities capable of much more become quite stuck, for they have conceived a desire to seek, a desire to love and a desire to serve, but they defeat themselves by gaining access only to information within the deeper mind which is an artifact of the conscious mind. This is not the direction in which we suggest entities experience the learning and searching out of a personal life in faith.

當一個人嘗試去向著更為深入和更為純淨的情緒開放的時候，會出現的最開始的想法的漩渦會是那些在意識的門檻之下的日常的事物，一個大部分被交托給了恐懼的環境。因此，一次又一次，當實體嘗試去藉由令人激動的靈性的靜默而學習的時候，它們都在向著反映出了所有人的心智的恐懼——對黑暗的恐懼，對未知的恐懼，對死亡的恐懼——的資訊開放。這是在這個階段上，很多有靈性的實體是能夠大大地被卡住的，因為它們已經構想了一種去尋求的渴望，一種去愛的渴望，一種去服務的渴望，但是它們卻藉由僅僅進入到在更為深入的心智中的一個是表面意識的心智的人造物的資訊而然它們自己被挫敗了。這不是我們建議

實體在其中體驗學習並藉由信心尋求一種個人性的生命的方向。

In order to move past one's fear, one needs to be aware without need of self-reproach or defensiveness that one is oneself not able to gain access to authentic experiential data concerning worship. Thusly, there is that impossibly difficult first step, that being the decision to suspend disbelief long enough to experience the illusions which are involved in belief systems. As there is no direct way to apprehend that which occupies no area or period of time, those within the illusions or manifestation of the creation are placed in an untenable position, where that which they seek involves fearlessness of the dark, of the unknown, and the apparent death. One at this point, most likely, does not have sufficient faith to leap into an abyss that is extremely dimly lit, an interior landscape whose first requirement of an observer is utter patience. 為了要越過一個人的恐懼，一個人需要在沒有自我責備或者防衛性的情況下意識到，它依靠它自己是無法取得關於崇拜的真實的體驗性的資料的。因此，會有無法想像地困難的第一步，即決心去將那種不相信擱置起來足夠長的時間以體驗在信念系統中被包含的幻象。當沒有去理解那個不佔據空間或者時段的事物的直接的途徑的時候，那些在造物的幻象或者顯化之中的事物就是被放置在站不住腳的位置上的，在那個位置上它們尋求的事物包含了對黑暗、對未知和對表面的死亡的無懼。在這個位置上，一個人極其有可能，不會擁有足夠的信心去躍入到一個被極其昏暗地照亮的深淵之中，這是一個內部的風景，它對於一個觀察者首先的要求就是絕對的耐心。

To move into worshipful and adoring qualities, one must redefine oneself without reference to that which takes up space, or that which takes up time. The physical vehicle itself, which carries you about, is that which produces the deepest fears, for it is a second-density entity in all but consciousness, the consciousness being without time or space, the manifestation being quite necessary in order to gain appropriate experience. When it is clearly seen that there is nothing to fear, that there is only the unknown, that there is only the dark, and that there is only death, in terms of the physical entity, one may then proceed to grasp the vaunted nature of the physical vehicle. Although the spirit creates its mark upon the lined visages of those who have had experience within an incarnation, and who are what you call old, it itself is without age. There is that within you of glory. However, to this you do not normally have access. Consequently, without any knowing the seeker first makes its decision to love, to worship, to serve others in the name of the one infinite Creator, having no idea how to do this. It is as if the seeker fell off a bottomless cliff.

要進入到崇拜和愛慕的特性之中，一個人必須在沒有對於佔據空間或者佔據時間的事物的參照的情況下重新定義它自己。那些攜帶著你四處移動的物質性載具的本身，就是產生出最為深入的恐懼的事物，因為它是一個完全僅僅處於意識之中的第二密度的實體，意識是沒有時間或者空間的，為了要取得適當的體驗，顯化是相當必不可少的。沒有任何要害怕的事情，在物質性的實體的方面，僅僅只有未知，僅僅只有黑暗，僅僅只有死亡，當這一點被清晰地看到的時候，一個人接下來就可以前進去掌握物質性載具的吹噓的特性了。雖然靈性在那些在一次投生

中已經擁有了經驗的人，那些你們稱之為年老的人的臉上製造出了皺紋，它本身是沒有年齡的。在你們內在之中有那種榮耀的事物。然而，你們通常無法取得這種榮耀。因此，在沒有任何的知曉的情況下，尋求者首先做出了它去愛，去崇拜，去乙太一無限造物者的名義去服務他人的決定，它同時是不知道如何進行這個工作的。這就好像尋求者掉入到一個無底的懸崖中一樣。

However, due to the effect upon the connections between conscious and subconscious, when this decision is made and this action taken with an whole heart, the entity may find itself certainly without a floor, certainly without walls or ceiling, and certainly alone within itself, but it will not be without experience, for the will and faith to begin with has been created.

然而，由於在表面意識和潛意識之間的連接的效果，當這個決定被做出且這個行動是藉由一顆完全的心被進行的時候，實體會發現它自己肯定是沒有一個地板，肯定是沒有牆壁或者天花板的，它在它自己內在之中肯定是孤單的，但是它將不是沒有經驗的，因為藉由其開始的意志與信心已經被創造出來了。

Thus, it is most often a conscious decision to begin to see the self as a steward of the property called consciousness, which is one not with time or space, but with the plenum of infinity, the place of the object of worship within this path. To this pilgrimage, which begins with the deliberate rejection of fear and the determination of a fool or a madman to worship that which is unknown, comes the beginning of a blooming that starts because of the message you have given your deep mind. You are now far more suited to be able to gain access to that within the deep mind which informs, nurtures, uplifts one. One may in visualization grasp the object which denotes the mystery to oneself, and with that security within, one may begin to explore the almost unbelievable choice that has been made. You choose to have no fear; you choose to love. This is a deeper way of stating the same fact.

因此，開始將自己視為一個被稱之為意識的財產的管理員，這極其經常地是一個有意識的決定，意識並不是與時間或者空間在一起的，而是與無限的實空間，在這條道路中的崇拜的物件的空間在一起的。對於這個從對恐懼的故意的拒絕和成為崇拜未知的事物的一個傻子或者一個瘋人開始的朝聖者，一種綻放的開始會出現在它的身上，這種綻放是因為你已經給予你深入心智的資訊而啟動的。你現在遠遠更加適合於能夠進入到那個激勵、滋養並提升一個人的深入心智之中了。一個人可以通過視覺化觀想來領悟那個對它自己意味著神秘的物件，藉由那種內在的安全性，一個人可以開始探索幾乎無法相信的已經被做出的選擇。你選擇去不再恐懼，你選擇去愛。這是一個開始相同的事實的更為深入的方式。

The you that worships is already worshipping. You, as an incarnate entity, are not aware of this. But as you distance yourself from your physical vehicle, and become more aware of the alien nature of manifestation to the deepest self, you begin the process of shedding the garbage of total responsibility. It is not possible for an entity to be entirely responsible within manifestation. It is not possible for an entity to be truly wise, or truly compassionate, for as the entity is limited by its physical vehicle, so the mind limits consciousness. When one realizes that one needs not buffalo oneself with one's mind, or any other

manifestation of the illusion, it begins to seem hopeful that access may be had to the deeper, worshipful awareness that that place whereon you stand is holy ground.

那個崇拜的你已經在崇拜了。你，作為一個投生的實體，是沒有察覺到這一點的。但是當你讓你自己遠離你的物質性載具並開始更多地察覺到與最深的自我相異的顯化的特性的時候，你開始了將所有的責任的廢料排泄出去的過程了。要完全在顯化中是負責任的，這對於一個實體是不可能的。要成為真正智慧的，或者真正充滿同情心的，這對於一個實體是不可能的，因為當實體被它的物質性載具所限制的時候，心智同樣也限制了意識。但給一個人領悟到它並不需要用它的心智，或者任何其他的幻象的顯化來迷惑它自己的時候，那個通往更為深入的，崇拜性的認識的入口就可能會被擁有了，這就會開始看起來似乎是有希望的了，那種認識即，你站立於其上的地面是神聖的地面。

Within your culture it is encouraged that each take complete and full responsibility for the self. If you will examine this concept carefully you may see that within each day there are a multitude of things said or done that you would gladly unsay or undo, and upon the other hand, there are hiatuses which you have not filled, places you did not go, within the heart, in listening to another, in cherishing, in listening to and cherishing the self. Does this mean then that you are poor at being responsible? We suggest that it means only that you are incarnate, and within that which is by nature flawed by polarity and crazed by indifference, that it is impossible not to make errors. Yet you know within yourself the divine, and you hunger, or you would not have taken that first step.

在你們的文化中，每一個人對自己擁有完全且充分的責任，這是被鼓勵的事情。如果你願意仔細檢查這個觀念的話，你可以看到，在每一天內在之中有大量的被說了和被做了的事情是你寧願沒有說或者沒有做的，在另一方面，在聆聽另一個人的過程中，在珍惜另一個人的過程中，在聆聽並珍惜自我的過程中，在心中，會有你尚未填滿的裂縫，會有你並沒有到過的地方。那麼，這意味著你負責任的方面是糟糕的嗎？我們建議它僅僅意味著你是投生的，在那種投生中，**那個憑藉著本性的事物在極性上就是有缺點的，它的不計較是瘋狂的，不犯錯誤是不可能的。**而你在你自己內在之中知曉神聖，你渴望，或者你本來是不會走出那第一步的。

Thusly, you proceed to deepen and solidify the daily awareness of being a spirit of eternal gifts, a messenger of eternal life. In short, to be that which you so adore, to identify more and more, and to be open and vulnerable to the wishes and the guidance of that entity which symbolizes the infinite Creator. Thusly, if one gives oneself the message, "I want to believe, I seek to understand," and so forth, it is well to realize that the yearning and the hungering of itself will bring you just so far. 因此，你們著手開始深化那種是一個具有永恆的禮物的靈體，是一個永恆的生命 的信使的日常的認識，並使之固定下來。簡單地說，成為你如此崇拜的事物，越來越多地與之成為一致的，並向著那個象徵了無限造物者的實體的希望以及指引 開放並成為易受其影響的。因此，如果一個人給予它自己資訊，“我想要相信，我尋求理解，”以及諸如此類的資訊，去認識到，對自己的思慕和渴望就將會將

你帶到如此之遠了。

There is this generous thing of which you need to be aware within yourself, that being that the Creator "s will is in no wise different from one"s own; it simply sees from a vastly improved point of view. To this point of view ten thousand years mean little, for the values which create the absolute you that you are, are also absolute. Thusly, it serves one better to affirm to oneself, as well as to express the seeking. This may be done by changing questions into declarations. We speak in an area difficult to express, however, one of your ministers of grace whose works are recorded in your holy works, the one known as Paul, in the body of work which he left indicated with a good deal of clarity the identification of the self will to the will of the source. The entity saw clearly that within what you may call the human condition, or third density incarnation, the leap was impossible. Thus, the entity prayed honestly that he did not believe, but that he believed. He chose to make the declaration even while expressing doubt and many remnants of fear.

在你自己內在之中會有這種你需要去察覺到的豐盛的事物，那就是造物者的意志與你自己的意志絕對不是不一樣的。從這個視角上，一萬年的時間是沒有什麼意義的，因為創造了你之所是的絕對的你的價值，同樣也是絕對的。因此，向它一個人自己確證，同時也表達尋求，這會更好地對一個人作用。這可以藉由將問題改變為聲明而被進行。我們是在一個難以表達的區域內發言的，然而，你們的一個具有恩典的牧師，它的作品被記錄在你們神聖著作中了，被知曉為 *Paul* 的實體，在他留下的作品中，他藉由大量的清晰度表明了自我的意志與源頭的意志之間的一性。這個實體清晰地看到，在你們所稱的人類狀況，或者第三密度之中，飛躍是不可能的。因此，**這個實體誠實地祈禱他過去並不相信，但現在相信了的事物。**他甚至在表達疑惑和許多恐懼的殘留的時候仍舊選擇出做出了聲明。

In this way, worship is a self-generating process wherein one realizes one"s identification with an object, a messenger or a symbol which denotes the infinite Creator in manifestation. When that choice has been made it is affirmed and reaffirmed, not in a dogmatic or doctrinal way, but in the spirit of the teachings of the one Christ to which you give the honor of devotion in the (inaudible), for you are not truly worshipful of the object, but rather that source to which the object inevitably points, that which is shrouded in mystery, and until we become without manifestation or the need for it ... 用這種方式，崇拜是一個自然發生的過程，在其中一個人會意識到他與一個物件、一個信使或者一個表示在顯化中的無限造物者的象徵之間的一性。當那個選擇已經被做出的時候，它是被確認並被重申的，不是用一種教條的或者教義上的方式，而是通過你們在（聽不見）中對其給予了奉獻的榮耀太一基督的教導的精神，因為你並非真的崇拜物件，而毋寧是崇拜物件無可避免地指向的源頭，那個被遮蔽在神秘之中的事物，一直到我們在沒有顯化或者不需要它的情況下成為……

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

I am Q"uo. I greet each once again in love and light as a principle of members of the Confederation of Angels and Planets in the Service of the Infinite Creator. You will notice that we included in our identification, "angels." That is because of the biases which this entity has. The force or spirit is such that the yearning for it will create a manifestation which betokens mystery. Within your culture, the manifestation of angel, or being of light, holds little attractiveness as a messenger of mystery, whereas that which is, and we use this term in quotes, "scientific," is of a seeming authority, a seeming and obvious advancement beyond the human condition. The phenomena associated with unidentified flying objects is in large part the objectification of that which comforts an entity, that which speaks to the entity of the noumenal, the unknown.

我是 Q"uo。我再一次在愛與光中作為服務於無限造物者的天使與星球的聯邦的成員的一個原則而向各位致意。你們致意到我們在我們的身分中包含了“天使”。那是因為這個器皿擁有的偏向性。力量或者靈性就是如此，以至於對它的思慕將會創造出一種預示了神秘的顯化。在你們的文化中，天使或者光的存有的顯化，作為一個神秘的信使幾乎不擁有吸引力，反而，“科學性”的事物，我們是通過引號來使用這個措辭的，是具有一種表面上的權威性，一種表面上且明顯的超越人類狀況的先進性的。與 UFO 聯繫在一起的現象就是大部分讓一個實體感到安慰，並向實體談及本體意義上的事物 (*noumenal*)，以及未知的事物的客體化了。

You see, we are attempting in this portion of speaking about worship to reposition one's own intelligence with regard to the image of the self as seen by the self. If you see the self as caretaker of the body, then you shall take care of the body and refrain from allowing yourself to be remade. That each of you has chosen this darkness in which to seek, that each of you has chosen the catalyst that does in fact occur, is difficult to grasp or to believe in any logical way. However, the further one moves in mind from the identification of the self with that which seems to be living within manifestation, the greater the rate of acceleration of that which may be grasped of evolution in spirit can occur.

你們看，我們在關於崇拜的發言的這個部分，正在嘗試在關於當自我被自我觀察的時候的自我的形象的方面對一個人自己的智慧進行重新定位。如果你將自我視為是身體的管理人的話，接下來，你將會照顧身體並避免允許你自己被再造。你們每一個人都已經選擇了這個在其中去尋求的黑暗，你們每一個人都已經選擇了事實上確實會出現的催化劑，這用任何邏輯性的方式都是很難理解或者很難相信的。然而，一個人越為深入地藉由自我與看起來似乎是活在顯化之中的事物之間的一性在心智中移動，可以被理解為在靈性中的演化的事物的更大的加速度就能夠出現了。

The troublesome question that remains is that simple question, "How can we know? Are we being duped? Are we being fooled? Are we giving our will over to the forces that we neither understand nor trust?" This may be addressed at another time. And for now, with many thanks to this quite exhausted entity for

allowing us to use it for a conduit, we would at this time transfer to another instrument within the group. I am Q"uo. 剩下來的麻煩的問題就是那個簡單的問題，“我們如何才能知曉？我們是被蒙蔽的嗎？我們是被愚弄的嗎？我們要將我們的意志讓渡給既不理解又不相信的力量嗎？”這個問題可以在另一個時間被解決。現在，帶著對這個相當疲憊的實體允許我們使用它作為一個管道的許多的感謝，我們會在此刻轉移到在團體中的另一個器皿。我是 Q"uo。

(Carla channeling)

(Carla 傳訊)

I am Q"uo, and I am again with this instrument. It is to be noted that we did greet the one known as K, but found the entity to be concerned, overly, and greeted the one known as Jim, who was also found to be in a state of concern. 我是 Q"uo，我再一次與這個器皿在一起了。要被指出的事情是，我們確實向被知曉為 K 的實體致意了，但是我們發現這個實體是過度擔憂的，我們向被知曉為 Jim 的實體致意，它同樣也被發現是處於一種擔憂的狀態之中的。

The only reason one would choose a life of devotion and worship is because one might apprehend the unseen hand of the true source of self within the (inaudible) and thusly yield, while becoming open and vulnerable to the spirit of love. The accepting of a channel is simply (inaudible) to the accepting of the self, as an assistant or servant to and for the source, the source that cannot mix with any free will of the world that you experience. Thusly, we suggest that as we again transfer to end the meeting, that the one known as K allow herself to be vulnerable to the spirit of love. That which can never be understood can at last be trusted, and with each entity that accepts the servant role of the manifestation that reflects the unmanifest, so does unmanifest light illimitable begin to move through such an entity building light not only in a metaphysical sense, but also in a very visible sense in which the difficulties of a situation are seen, not as implacable, but as that which creates opportunity for learning and growth.

一個人會選擇一次奉獻和崇拜的生命的唯一的原因是因為他可以在（聽不見）之中領悟自我的真實的源頭的看不見的手，並因此服從於愛的靈性，而同時向愛的靈性變得開放且易受其影響。一個管道的接納單純地就是（聽不見）對自我的接納，作為源頭的一個助手和僕人並供其使用，而這個源頭是無法與任何你體驗到的世界的自由意志混合在一起的。因此，我們建議，當我們再一次轉移到會議的結束的時候，被知曉為 K 的實體允許她自己易受愛的靈性的影響。永遠無法被理解的事物，最終是能夠被相信的，藉由每一個接納了映射未顯化的事物的顯化的僕人的角色的實體，未顯化的無限的光就會開始流經這樣一個實體，並同時不僅僅在一種形而上學的意義上，同樣也在一種非常可見的方式構建光，在這種光中，一個情況的困難不會被視為是無法改變的，而是會被視為創造了供學習和成長使用的機會的事物。

This openness and fearlessness is the chief necessity of creating for oneself

the point of view which becomes truly and absolutely worshipful. And in so doing, there is created within you the potential of altering the face of your sphere. This is the power of faith. It is a program that is beyond the capabilities of the computer which you use to think. It is indeed, literally, an higher authority. And the life lived in praise and thanksgiving to the source lives in whatever object you choose, lives in total surrender, that moment of the most freedom, the freedom to do that which you truly wished to do before you entered the miasma, the phantasmagoria, of illusion.

這種開放和無懼就是為一個人自己創造出成為真正地且絕對地崇拜的視角的首要的必要條件了。在這樣做的過程中，會有那種改變你們的星球的表面的潛能在你們內在之中被創造出來。這是信心的力量。它是一個超越了你們用來思考的計算機的能力的程式。它實際上，確實是一個更高的權威。在對於源頭的讚美和感恩中被活出的生命，是活在你選擇的無論什麼物件中，是活在全然的臣服，與那個最大的自由的時刻之中，這種自由去做在你進入到這個幻象的瘴氣與幻覺效應之前你真正希望去做的事情的自由。

We would move now to the one known as K. I am Q'uo.

我們現在會移動到被知曉為 K 的實體。我是 Q,uo。

(K channeling)

(K 傳訊)

I am Q'uo, and greet each again in love and light through this instrument.

This instrument is feeling considerable concern over the attempting to be a channel for the answering of queries which may be (inaudible), and it wishes for us to convey the request that if any answers received are not acceptable to those entities asking, the queries be asked upon another occasion. This is acceptable to us. Is there a query at this time?

我是 Q'uo，通過這個器皿再一次在愛與光中向各位致意。這個器皿正在對於嘗試成為一個器皿來回答可能會（聽不見）問題而感覺到可觀的擔憂，它希望我們傳遞這個請求，如果任何被接收到的答案對於那些詢問的實體是無法接受的，問題可以在另一個嘗試被詢問。這對於我們是可以接受的。在此刻有一個問題嗎？

Carla: The only question I have is to concern over the instrument. (Inaudible) if the entity is uncomfortable, then I don't understand why the one known as Q'uo wished to (inaudible). What is the principle involved (inaudible) this instrument (inaudible)? Carla: 我擁有的唯一的問題是對器皿的擔憂。（聽不見）如果實體是不舒服的，那麼我不理解為什麼被知曉為 Q'uo 的實體希望去（聽不見）。被包含在（聽不見）這個器皿（聽不見）中的原則是什麼？

I am Q'uo, and we find that this instrument is experiencing various physical and emotional concerns at this time which (inaudible) feelings of imbalance and discomfort, as well as its trepidation at attempting to answer queries. These other feelings, however, are exacerbating this natural trepidation at this time on the part of this instrument. We find, however, that the instrument,

despite its degree of discomfort, does have a strong desire to be of service, and has offered itself to us at this time for that purpose. Therefore, we are willing to work with this instrument to whatever degree it is able to work with us at this point.

我是 Q"uo，我們發現這個器皿在此刻正在體驗到各種各樣的身體上和情緒上的擔憂，（聽不見）不平衡和不舒適的感覺，同樣還有它因為嘗試去回答問題產生的顫慄。然而，這些其他的感覺，正在使得在這個器皿的部分上在此刻的這種自然的顫慄加重了。然而，我們發現，這個器皿不顧它的不舒服的程度，它確實擁有一種強烈的去服務的渴望，並已經在此刻為那個目的將它自己奉獻給我們了。因此，我們樂意於在它能夠在這個位置上與我們一同工作的無論什麼程度上與這個器皿一同工作。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Yes. (The question is almost completely inaudible, but has to do with concern over infringement of free will in using the instrument despite its degree of discomfort, principles and/or purposes involved.) (Inaudible) is it to challenge and (inaudible)?

Carla：是的。（問題幾乎完全聽不見，但是問題是與在不管器皿的不舒服的程度而使用器皿的時候的對自由意志的侵犯的擔憂，以及被包含的原則或者目的有關的。）（聽不見）它是去挑戰並（聽不見）嗎？

I am Q"uo, and this instrument is requesting that we transfer to the one known as Jim for the purpose of the answering of this particular query.

我是 Q"uo，這個器皿在此刻正在要求我們為了回答這個特定的問題目的而轉移到被知曉為 *Jim* 的實體。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each again in love and light through this instrument. We look at this query in respect to the kind of exercise that is offered new instruments. Each instrument as it begins the work of familiarizing itself with the nature of the contact will feel from time to time the trepidation concerning some facet or other of the contact that it is now focusing upon, having mastered to its own satisfaction those previous concepts. We have offered ourselves to this instrument, the one known as K, this evening, in the attempt to expand her abilities, and to begin to familiarize her with the opportunity to exercise her instrument in those areas which may be more challenging, for this instrument has willingly offered itself, though it is not comfortable in this capacity.

我是 Q"uo，我通過這個器皿再一次在愛與光中向各位致意。我們在關於被提供給新的器皿的練習的類型的方面檢查了這個問題。每一個器皿在它開始讓它自己熟悉接觸的特性的工作的時候，在已經在讓它自己滿意的程度上掌握了那些之前的觀念之後，都將會不時地感覺到對於它現在正在聚焦於其上的接觸的這樣或者

那樣的面向的顫慄。我們今晚已經將我們自己提供給了這個器皿，即被知曉為 K 的實體，來嘗試去拓展她的能力，並開始讓她熟悉在那些可能更加具有挑戰性的區域訓練她的器皿的機會，因為這個器皿已經樂意地將它自己奉獻出來了，雖然在這種能力中它是不舒服的。

It is not necessary that the entity be comfortable with a new level of learning, indeed, that lack of comfort is oftentimes a quite efficient means of focusing the attention, building that which you call the adrenaline, and calling from within the self those resources which will aid the entity in accomplishing that task which is set before it.

實體對於一個新的學習的層次感覺到舒服，這並不是必須的，確實，缺少舒適經常是一個相當有效的聚焦注意力，積累你們稱之為腎上腺素的事物，並從自我內在之中呼喚那些將會在完成在它的前方被安排的任務的方面將會幫助那個實體的資源的途徑。

Thus, what we have offered this evening is much like that which we have offered many instruments at many times in your past. That is, the opportunity to expand the level of channeling work. We do not wish to make any instrument unduly uncomfortable, but as you are aware, the process of learning in general is one which takes place within a certain degree of discomfort, for it is when the attention is caught by that which causes discomfort that an entity may first begin to notice an aspect of the self or the pattern of learning that has heretofore been ignored. This is true in each area of learning in which any entity shall engage. We wish only to offer ourselves in the attempt to meet with the instrument this challenge. We shall not, if at all within our ability, challenge an instrument overly much.

因此，我們在今晚已經提供的事物是非常類似於我們在你們過去已經在很多時候提供給很多器皿的事物。那就是去拓展傳訊的工作的層次的機會。我們並不希望讓任何器皿感到過度地不舒服，但是，如你們察覺到的一樣，學習的過程一般而言是一個在一定的不舒服的程度中發生的過程，因為就是在注意力被那種產生不舒服事物抓住的時候，一個實體可以第一次開始注意到之前已經被忽略了的自我的一個面向或者學習的模式。這一個實體將會參與其中的每一個學習的區域中，這都是真實的。我們僅僅希望提供我們自己來嘗試去讓這個器皿面對這種挑戰。我們將不會過度挑戰一個器皿，如果這完全是在我們能力範圍中的話。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: I'll have to think that over. Thank you.

Carla：我將必須反復考慮那一點。謝謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: Yes, I just want to make sure that it was not an error on my part in channeling when I received the concept of handing off to K.

Carla : 是的，我僅僅想要確認，當我接收到將接力棒傳給 *K* 的觀念的時候，在傳訊中在我們的部分上它不是一個錯誤。

I am Q"uo, and you are quite correct in that we were attempting to speak through the one known as *K* with the first, as you call it, hand off. This is correct, my sister.

我是 *Q"uo*，你是相當正確的，因為我們正在嘗試去藉由，如你所稱的，第一次傳棒通過被知曉為 *K* 的實體發言。這是正確的，我的姐妹。

Is there another query?

有另一個問題嗎？

Carla: Well I have concerns about infringement on free will, but I feel that I am unaware enough at this point (inaudible). Indeed, I am almost not aware of what was channeled (inaudible) possible to finish (inaudible)?

Carla : 好的，我對於侵犯自由意志有擔心，但是我感覺到我在這個位置上並未足夠察覺到 (聽不見)。確實，我幾乎沒有察覺到被傳訊的內容 (聽不見) 有可能完成 (聽不見)。

I am Q"uo, and we are happy to accommodate you, my sister, for you have offered yourself as instrument in quite an openhearted manner this evening when your resources have been at a low level. Thus, we thank each entity in this group for inviting our presence. We take great joy and pleasure in being able to blend our vibrations with each of those in this circle of seeking, and we shall take our leave of this group at this time, leaving each as always in the love and in the light of the one infinite Creator. We are known to you as those of Q"uo. Adonai, my friends. Adonai vasu borragus.

我是 *Q"uo*，我們很高興遷就你，我的姐妹，因為今晚在你的資源已經是處於一種低的水準的時候，你已經用一種相當開放的方式提供你自己作為一個器皿了。因此，我們感謝在這個團體中的每一個實體邀請我們出席。我們對於能夠將我們的振動與在這個尋求的圈子中的每一個人的振動混合在一起時感覺到極大的喜悅和快樂的，我們在此刻離開這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 *Q"uo*。Adonai，我的朋友們。Adonai vasu borragus.

November 15, 1990

Laitos : 喜悅

Group question: The subject is "joy."

團體問題：主題是“喜悅”。

(K channeling)

(K 傳訊)

(K's channeling is nearly inaudible.)

(K 的傳訊幾乎聽不見。)

I am Laitos, and I greet each of you in the love and the light of the infinite Creator. We are most pleased to be called to your group and most grateful to each of those present for offering themselves in the work of the vocal channeling.

我是 *Laitos*，我在無限造物者的愛與光中向你們各位致意。我們極其高興被你們團體呼喚，我們對於每一個在場的人將它們自己奉獻給語音傳訊的工作而是極其感激的。

We use the term "work" in a sense of the working of a ritual of power. For such is this ritual of the disciplining of your spirits and the quieting of your mind, that you may hear that still, small voice, that Creator which is not far away by a (inaudible) that spirit of love that speaks to the world this day and always.

我們是在一種具有力量的儀式的工作的意義上使用“工作”這個詞語的。因為這樣的工作就是修煉你的靈性並讓你的心智安靜下來的儀式，這樣你就可以聽到那個微小的、安靜的聲音了，那個聲音是並不遙遠的造物者藉由一種（聽不見）在今天且一直都在向世界說話的愛的靈性。

We thrill in the love and the light which greets us as we greet you in love and light, and we thank each for the sacrificial and effortful study that has brought you to this point. Now, each of you is wet-footed and ready to move at your own speed, into your own voice, your own channel, your unique gift to those who may be interested in that which you may have to offer, to yourself as you polarize by giving freely, and to the one Creator for all things are done for the love of the one Creator or not done well.

我們在向我們致意的愛與光中感到震撼，我們為已經將你們帶到這個位置的犧牲且努力的學習而感謝各位。現在，你們每一個人都弄濕了腳且準備好用你自己的速度移動，進入到你自己的聲音，你自己的管道以及你獨一無二的禮物了，這份禮物是你給予那些可能會對你可能要提供的事物感興趣的人，在你藉由自由地給予而極化的時候你給予你自己，為了所有已經為了太一造物者的愛而被完成或者尚未被很好地完成的事情而給予太一造物者的。

We grasp that you wish to enjoy the freedom to take "pot luck," that is this instrument's phrase. So we shall speak in short segments and move circularly in a clockwise fashion about the circle. We would speak with you this evening

upon the subject of joy. 我們理解你們希望享受進行“百樂餐”的自由，百樂餐是這個器皿的措辭。因此，我們將通過短小的段落進行發現並用一種順時針的方式繞著圈子迴圈移動。我們今晚在喜悅的主題上向你們發言。

We would now transfer to the one known as Jim. I am Laitos.
我們現在轉移到被知曉為 *Jim* 的實體。我是 *Laitos*。

(Jim channeling)
(*Jim* 傳訊)

I am Laitos, and we greet each again in love and in light through this instrument. The subject of joy is one of which you heard us speak upon many times before, as it is the outgrowth of the life which is lived in a balanced fashion and which has successfully weathered many metaphysical storms, shall we say. It is that natural state of being for the uncreated universe in that portion of yourself, that maintains contact with the Creator, that has yet to be moved into action and separation of any kind. Thus, at the foundation of each entity's being there is this quality which undergirds all which does move and seek within creation. This kind of joy is that which is, shall we say, virgin, pure and undiluted. It has as its motivating factor, shall we say, the thrill of being, the exaltation that each tiny portion of the creation exudes as a matter of the fact of its existence—the entire creation sings.

我是 *Laitos*，我通過這個器皿再一次在愛與光中向各位致意。喜悅的主題是你們在之前聽到我們多次講述的主題中的一個，因為喜悅就是用一種平衡的方式被活出的且已經成功地度過了許多的，容我們說，形而上學的，暴風雨的生命自然的結果了。在你自己的那個部分中，對於那個未被創造出來，與造物者保持接觸且尚未進入到任何的類型的行動與分離的宇宙而言，喜悅就是存有的自然而然的狀態了。因此，在每一個實體的存有的基礎的位置，會有這種從底部支持一切在造物中移動和尋求的事物的特性。這種類型的喜悅是，容我們說，純潔的、純淨的且未被稀釋過的事物。它已經將存在的震撼、以及造物的每一個微小的部分作為它的存在性的事實的一個因素而流露出來的興奮作為它的促進性的因素了——整個造物都在歌唱。

However, each entity, such as yourself, has for a great portion of time moved from this state of unity and undifferentiated existence and has sought to discover the nature of the self and its relationship to other portions of the same Creator. This movement has brought the temporary shielding of the self from this joy in the daily round of activities.

然而，諸如你自己之類的每一個實體都已經離開這種一體性且無差別的存在性的狀態有很長一段時間，並已經在尋求去探索自我的屬性以及它與相同的造物者的其他的部分之間的關係了。這種移動已經在日常生活的活動中帶來了在自我與這種喜悅之間的暫時性的遮罩了。

We shall now transfer to the one known as S. I am Laitos.
我是 *Laitos*，我們現在將轉移到被知曉為 *S* 的實體。

(S channeling)

(S 傳訊)

I am Laitos, and we greet you again through this instrument whose decision to serve in this manner causes us great joy.

我是 *Laitos*，我們通過這個器皿再一次向你們致意，這個器皿決定用這種方式來服務，它的決定讓我們感覺到極大的喜悅。

(Inaudible) we have found mostly (inaudible) the joy of which you speak is a (inaudible) and part of the very experience of the (inaudible) for all to live have the joy of the Creator (inaudible) live in the boundless and bountiful joy of the Creator.

(聽不見)我們已經發現大部分 (聽不見) 你們談及的喜悅是 (一種) 以及 (聽不見) 的核心體驗的一部分，因為對於所有擁有造物者的喜悅的人，活著 (聽不見) 就是活在造物者的無盡且豐盛的喜悅之中。

Why, then, do those who discover themselves in the heavy illusion find they are upon occasion bereft of all joy and must seek through great difficulty and with great effort to reunite themselves to that joy which is their birthright? The Creator has gone forth in each seeking to fathom the fullest extent of the love which it is and finds that the effort to fathom this love entails a pathway through the greatest separation that is possible.

那麼，為什麼那些發現他們自己處於沉重的幻象中的人會發現他們有時候會被剝奪所有的喜悅，而卻必須要通過巨大的困難並藉由極大的努力來尋求將他們自己與那種他們的天賦權利之所是的喜悅重新結合在一起呢？造物者在每一個尋求中都已經前去探索其之所是的愛的最為完全的程度了，造物者發現去探索這種愛的努力產生出了一條穿越有可能最大的分離的道路了。

The greatest separation from the Creator known to you is the first density being, where the Creator is as yet only a vague longing and a dim recollection of a time when the separation has not yet taken place. The evolution of spirit is already afoot, however, upon a pathway of suffering, as the entity, who has thus been separated from out of the Creator, seeks to reunify with the Creator and the story of the further development through the densities of second, third, fourth, fifth, sixth and beyond is well enough known to you.

你們所知曉的與造物者的最大的分離，是第一密度的存有，在第一密度中，造物者就如同對一個分離尚未發生的時刻的僅僅一種朦朧的嚮往和一種模糊的回想。靈性的演化已經在進行中了，然而卻是在一條受苦的道路上，因為已經因此從造物者分離出來的尋求者會尋求與造物者重新結合，通過第二、第三、第四、第五、第六以及之上的密度的進一步發展的故事是你們足夠清楚地知曉的。

The point to be taken is that within the spirals of growth, with the spirit finding its way back to the Creator, there are endless opportunities for experiencing anything else but the Creator. And anything else but the Creator is experienced by the Creator as pain. The pain and the suffering, however,

serves as a motif for returning to the Creator, that which is of the Creator and returning it, so that the joy may be experienced manyfold. The joy of the one who has returned to the fold, is manyfold what the joy of the one who remains within that [primalness] would be. And so we say that the aim in the end of all seeking through the suffering of the dense illusion is the joy of reunion with the joy itself, the joy of being yourself. And there can be joy in the very seeking. The seeking does not need to have the heavy character or the character of being a great burden; in fact, the seeking comes more into its own as it becomes lighter in barrier, so that it comes more clearly to express the character of joy which it seeks.

要被指出的要點是，在成長的螺旋之中，伴隨著靈性找到它返回到造物者的道路，會有無數的機會去體驗除了造物者之外的任何事情。除了造物者之外的任何事情都會被造物者體驗為痛苦。然而，痛苦與苦難會起到對於返回造物者，屬於造物者的事情以及返回它的一個主旋律的作用，這樣喜悅就可以成倍地被體驗到了。一個已經返回的人的喜悅會是一個留在那種原初狀態中的人的喜悅的許多倍。因此，我們說，所有通過沉重的幻象的苦難而尋求的人的最終的目標就是與喜悅本身，與成為你自己的喜悅的重新結合的喜悅。就是在那種尋求中會有喜悅。尋求並不需要擁有沉重的特性或者成為一種巨大的負擔的特性，實際上，當在障礙中尋求變得更加輕鬆的時候，尋求會更多地進入其自身，這樣它就會更加清晰地表達它尋求的喜悅的特性了。

At this time we would transfer to the one known as K.

在此刻，我們會轉移到被知曉為 K 的實體。

(K channeling)

(K 傳訊)

I am Laitos, and greet each of you again in the love and the light of the Creator. This joy of which we speak is so central a concept to the process of spiritual illusion and the fact of being itself, but as you progress upon your journey, you will find (inaudible) Begin to discover this quality more and more as a central portion of your [being] is that which results from the fire of the contact between yourself and the Creator. This takes place upon many levels (inaudible) densities (inaudible) The appearance of the type of contact between entities and Creator changes from density to density, but the core nature (inaudible) is the same.

我是 Laitos，我再一次在造物者的愛與光中向你們各位致意。這種我們談及的喜悅對於靈性的幻象的進程以及成為其自身的事實是一個如此中心性的觀念，但是隨著你在你的旅程上的發展，你將會發現（聽不見）。開始越來越多地發現這種特性，因為你的存有的一個中心的部分就是那會導致在你自己和造物者之間的接觸的火焰的事物了。這發生在很多的層次上（聽不見）密度（聽不見）。在實體和造物者之間的接觸的類型的表面的跡象會在密度和目的之間發生改變，但是核心的特性（聽不見）是相同的。

(The rest of K's channeling is inaudible.)

(K 的傳訊的其餘的部分聽不見。)

(Carla channeling)

(Carla 傳訊)

I am Laitos, and speak now through this instrument in love and light. We would know those things which hamper the subjective awareness, or that which we call joy. Perhaps the single greatest confusion concerning joy is its often perceived interchangeability with your word, happiness. Your culture so values happiness, or at least its pursuit, that it was declared, by those who created your governing instrument, as one of the chief foundations upon which style and method of government was to be modeled. For it was seen as a social activity of a government that was desirable to give to its citizens the opportunity to seek happiness.

我是 *Laitos*，我現在在愛與光中通過這個器皿發言。我們知道那些妨礙了主觀上的認識或者妨礙了我們所稱的喜悅的事物。也許在關於喜悅的方面的單一的最大的混淆就是，它經常在感覺上與你們的快樂這個詞語之間的可互換性。你們的文化如此重視快樂，或者至少是對快樂的追尋，以至於那些創造了你們的政府機構的人宣稱追尋快樂是政府的樣式與方法基於其被塑造的主要的基礎之一。因為，追尋快樂是一個政府的一個社會性的活動，一個政府給予它的公民去尋求快樂的機會，這是理想性的事情。

We use the term happiness not in its etiological sense which, indeed, means "lesson" as well as "happy," but in the much lessened impact as it is used at this time among the peoples. Is happiness a goal? Is the pursuit of happiness successful? The difficulty with happiness [is] that it can be as easily taken from you as given to you. Happiness is seen, not as an inherent characteristic of yourself, but as that state created by certain arrangements of objects and entities within the life experience of the one which seeks that goal. Is it any wonder that happiness is, therefore, such an ephemeral experience? Real enough, enjoyed most heartily, but a state as difficult to maintain as constant good weather. Rains will come, sleet and snow will fall, and no happiness may withstand the metaphysical weather of sorrow, need and suffering.

我們並不是在其病原學的意義上使用“快樂”這個詞語的，確實，在病原學的意義上，它不僅僅意味著“快樂”，同樣也意味著“課程”，但是當它在此刻在你們的人群中被使用的時候，它的課程的意義的效用是大大被減輕了的。快樂是一個目標嗎？對快樂的追尋是成功的嗎？在快樂的方面遇到的困難是，它能夠被輕易地從你身上被拿走，就如同它能夠輕易地被給予你一樣。快樂不是被視為是你自己的一個固有的特性，而是被視為那種由對在一個尋求那個目標的實體的生命體驗中的一些的事物和實體的安排而被創造出來的狀態。快樂，因此，是這樣一個轉瞬即逝的體驗，這又有什麼奇怪的呢？快樂是足夠真實的、它會被極其熱情地被享受，但是它是如同持久的好天氣一樣的一種難以維持的狀態。雨水將會出現，凍雨和雪將會落下，沒有快樂可以經受得住憂傷、需要和受苦的形而上學的天氣。

Joy, upon the other hand, is that which each entity must create. For as love abides absolutely, so does the experience and joy at the touch of love's presence. Like the deeper loves, it is remembered rather than met for the first

time, being each entity's birthright. There is no thing which may remove or rob from you the joy which is perceived by the immediacy of the presence of that which is holy, that which is blessed, that which is true and beautiful. These experiences of joy are your own gifts of grace from love itself and nothing can rob you, either of the memory or of the confident expectation of these immediate experiences.

在另一方面，喜悅是每一個實體必須創造的事物。因為如同愛是絕對地存在的一樣，對於愛的臨在的觸碰的體驗和喜悅也是一樣。就好像更為深入的愛一樣，它會被回憶起是每一個實體的天賦的權利，而不是第一次被遇到的事物。沒有什麼東西可以將藉由神聖的事物、被祝福的事物以及真實且美麗的事物的臨在的直接性而被感覺到的喜悅從你身上消除或者奪走。這些喜悅的體驗是你自己的來自於愛本身的恩典的禮物，沒有任何事物能夠將對於這些直接的體驗的記憶或者確信的期待從你身上奪走。

We would at this time transfer to the one known as Jim. I am Laitos.

我們會在此刻轉移到被知曉為 *Jim* 的實體。我是 *Laitos*。

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and we speak through this instrument once again. The immediacy of the joy which one may feel as a portion of the birthright is a feeling which inspires any to share what can be shared of the enriched life experience with others, with far more attention paid to that which can be given as opposed to that which can be [gotten]. For joy is a quality which not only radiates from the entity experiencing it, but so transforms a life pattern that the eyes of such an entity look upon a world which appears far more harmonious and unified than before the experience of joy.

我是 *Laitos*，我們再一次通過這個器皿發言。一個人可以作為天賦權利的一部分而感覺到的喜悅的直接性是一種感覺，它會鼓舞任何人，帶著遠遠更多的對於能夠被給予而不是能夠被得到的事物所付出的注意力，去與其他人分享豐富的生命體驗中所能夠被分享的事物。因為喜悅不僅僅一種會從那個正在體驗它的實體輻射出來的特性，它同樣也會轉變一種生命的模式，以至於這樣一個實體的眼睛會注視著一個比對喜悅的體驗之前看起來遠遠更加協調一致且統一的世界了。

The transformative nature of joy begins, as we have said, with the very foundation of each entity. And as it becomes established within an entity due to the balancing of distortions, the clearing of perception, and the continued exercise of faith, the joy-filled experience tends to reorganize the patterns of perception and expression in such a way that the life experience moves in harmony, now, with what may be called a higher pitch of light. This would seem to be a mixed metaphor, shall we say, for that which vibrates is most frequently described or detected by the ear, whereas light is usually detected by the eye.

容我們說，喜悅的轉變性的特性開始於每一個實體的根本的基礎。當它在一個實體內在之中被樹立起來的時候，取決於對扭曲的平衡、對感知的清理以及對信心

的持續的訓練，被喜悅所充滿的體驗傾向於用這樣一種生命體驗現在會與可以被稱之為一種更高的光的音高的事物協調一致地移動的方式重組感知和表達的模式。這看起來似乎是對於其振動極其頻繁地被耳朵描述或者發覺的事物的一個混合的比喻，而光通常是被眼睛所發覺的。

However, the inner vision of an entity experiencing joy perceives a greater illumination that is a result of an increase in vibration, so that the song or music of the spheres, as it has been called, becomes available to the entity in the most basic of fashions, so that each cell of the mind/body/spirit complex begins to resonate and vibrate in harmony with the new way of perceiving. Thus, joy has little to do with the mundane definition of happiness, for it is that which partakes of the widest possible view of the life experience that an entity may hold.

然而，一個正在體驗到喜悅的實體的內在的視覺會感覺到一種更大的光明，它是在振動上的一種增強的一個結果，因此，那種天上的歌聲或者音樂，如它已經被描述的一樣，就可以通過最為基礎的方式為那個實體取得了，這樣心/身/靈複合體的每一個細胞就會開始與新的感知的方式共鳴並與之協調振動了。因此，喜悅幾乎與對於快樂的世俗的定義沒有什麼關係，因為它是那種帶有一個實體可能擁有的有可能最為寬廣的對生命體驗的視野的事物。

At this time we would transfer to the one known as S. I am Laitos.

在此刻，我們會轉移到被知曉為 S 的實體。我是 *Laitos*。

(S channeling)

(S 傳訊)

I am Laitos. We would now address ourselves to the question of how one might hold steadily, therefore, the gaze [upon] a pearl of great price, which is the joy all by nature seek. It is true that occasionally life in its daily patterns affords a glimpse or a vision of higher purpose, and in this higher purpose there truly does reside the joy which one has all along been seeking.

我是 *Laitos*。我們現在會講述關於一個人如何可能穩定地注視一個價值非凡的珍珠、即所有人藉由其本性尋求的喜悅的問題。生命偶爾會在其日常的模式中對更高的目的提供一瞥或者一個景象，這是真實的，在這種更高的目的中，真的存在有一個人一直在尋求的喜悅。

(Side one of tape ends.)

(磁帶一面結束。)

(S channeling)

(S 傳訊)

I am Laitos. Again we are with this instrument. So often it is the case that once one has experienced such a glimpse of joy, one attempts to recreate this feeling, and one's attempt fastens rather upon the husk for the shell of the joy, that is to say, the circumstances in which one found it embedded in. By

attempting to recreate the experience of joy in this fashion, one finds only failure.

我是 *Laitos*。我們再一次與這個器皿在一起了。情況如此經常地是，一旦一個人已經體驗到這樣一種對喜悅的一瞥，它就會嘗試去重現這種感覺，它的嘗試會對喜悅的外殼的表皮，也就是說，一個人發現喜悅深植於其中的環境，緊握不放。藉由嘗試去用這種方式重現喜悅的體驗，一個人僅僅會遇到失敗。

For the experience of joy, itself, was never to be equated with those circumstances in which it was discovered, in which it quite gratuitously appeared. And so we find that no set of circumstances and no actions which the seeking self may undertake are up to the task of providing a glimpse of joy at will. The experience of joy is so ephemeral that the confusion with other moods and experiences, such as those you call happiness or glee or fun, is rather the rule than the exception. And it is a matter of some experience to be able to [find] out exactly the true [calling] from the false; the true joy from those experiences with which it is so easily confused, even when joy itself is somehow genuinely present.

因為喜悅的體驗，在其自身，是永遠不會等同於那些在其中它被發現，在其中它相當無緣無故地出現的環境的。因此，我們發現，沒有環境的設置，沒有尋求的自我可以進行的行動，是勝任得了依照意志提供一種對喜悅的一瞥的工作的。喜悅的體驗是如此轉瞬即逝，以至它與其他的諸如那些你們稱之為快樂、高興或者愉快之類的情緒與體驗之間的混淆，是一個規律，而不是一個例外了。

And so the question arises concerning how one might hold steady the course, that it may be the joy of one's existence that is sought, rather than that which would so readily masquerade as the joy. We find that there is no formula for this seeking, but that one may say that the holding before the gaze of the seeker are the joy, cannot be accomplished by means of an enforced discipline which is superimposed upon the one who seeks, perchance even by the one who seeks. It is rather the case that the joy that is sought and that may be held out as the prize for the seeker is rather like a dancing pearl that refuses to hold still and must be caught on the wing, if there is a result to see this joy as a matter of experience. There is a deeper access to the joy, however. And it is one which holds still that which would dance, although it does so by continually sacrificing the effort that would hold it still and simply allowing it to be; allowing it to be in the part and to expand from within the seeker as the very heart of the seeking the self. This is, in fact, what we mean by saying that the joy is not something that one bumps into, as one could bump into something new. It is not something which one discovers, but is something which one recollects out of oneself.

因此，在關於一個人如何才能讓過程保持穩定，這樣被尋求的事物就可能是對一個人的存在的喜悅，而不是如此易於冒充喜悅的事物的方面，問題就出現了。我們發現沒有適合於這種尋求的公式，但是一個人可以說，將喜悅保持在尋求者的視線之內是無法藉由一種被施加在一個尋求的人身上的強迫的鍛煉的途徑而被實現的，它偶爾或許會被一個尋求的人實現。毋寧說，情況是，被尋求並可能作為對尋求者的獎賞而被拿出來的喜悅非常像是一顆跳舞的珍珠，它拒絕保持安靜

並必須在飛舞的時候被抓住，如果會有將這種喜悅視為一個體驗上的問題的結果的話。會有一種進入到喜悅的更深的入口，雖然它是藉由持續不斷地放棄讓它靜止下來的努力並單純地允許它成為，允許它成為尋求的自我的一部分並作為那個尋求的自我的核心而從尋求者內在之中拓展而進入到喜悅的。實際上，這就是我們說喜悅不是某種一個人會偶然遇到的事情的意思了，因為一個人能夠偶然遇到某種新的東西。它不是某種一個人發現的事情，而是某種一個人從它自己身上收集起來的事情。

With this thought, we would pass to the one known as K. I am Laitos.
帶著這個想法，我們會轉移到被知曉為 K 的實體。我是 Laitos。

(K channeling)
(K 傳訊)

I am Laitos ...
我是 Laitos.....

(K's channeling is inaudible.)
(K 的傳訊聽不見)

(Carla channeling)
(Carla 傳訊)

I am Laitos, and greet you once again through this instrument. To conclude our thoughts, we would leave you with this one in which all the others subside. The pursuit of happiness is possible due to the freedom to seek after the object of one's earthly desire, to arrange situations that promote the inclusion of the preferences which you hold. The freedom to do this is uncertain, for circumstances and conditions are often beyond your control. Consequently, the one may feel that happiness is de rigueur. Indeed, [it] is not, but is rather a gift, a kind of teaching, so often missed among your peoples and taken for granted until it is ended. There is true freedom whose bloom is joy, and in this freedom there are those things which those who are not alert, mindful and aware might easily miss.

我是 Laitos，再一次通過這個器皿向你們致意。總結我們的想法，我們會留給你們這個在其中所有其他的想法都會沉澱下來的想法。取決於追尋一個人的世俗的渴望的物件的自由，以及對提升了包含有所擁有的偏好的事物的情況的安排的自由，對快樂的追尋是有可能的。這樣做的自由是不確定的，因為環境和情況經常是不受你控制的。因此，一個人可能會感覺到快樂是趕時髦。確實，[喜悅]不是趕時髦的，毋寧說，它是一個禮物，一種類型的教導，它如此頻繁地會在你們的人群當中被錯過，並被認為是理所當然的一直到它被結束了為止。會有真實的自由，它的花朵就是喜悅，在這種自由中，會有那些不警覺、不留心和不察覺的人會如此容易錯過的事情。

There is a tremendous and life changing realization which of necessity precedes true freedom. For all freedom is shallow and insignificant compared

to the freedom to serve, to serve the Creator, to serve your other selves in the name of the Creator, and to see yourself as loved and forgiven—a blessed and beloved child, no matter in what condition or stage you may be, of the one infinite Creator. This infinity is part of that of which you are made. You are infinite and absolute. Within this illusion, you have accepted finity, you have accepted the necessity of dealing with relative values, ethics and choices, the hunger for the absolute as reflection of the hunger within, for its own home country—eternity. It is so deep within the self, the deep self of the home country is through meditation, contemplation, observation and a million paths realized, and that which does not serve the uncovering of that deeper self, the seeker chooses through a process of realizations to choose to slip away as unneeded armor against a universe in which there is no need to have fear.

會有一種驚人的且讓生命發生改變的領悟，這種領悟是必須在真實的自由之前發生的。因為相比去服務，服務造物者，以造物者之名服務你的其他的自我，並將你自己視為是被愛的和被寬恕——一個受過祝福的且被摯愛的造物者的孩子，無論你可能是處於什麼情況或者階段——的自由，所有其他的自由都是膚淺的且不重要的。這種無限性是形成你們的事物的一部分。你們是無限且絕對的。在這個幻象中，你們已經接受了與相對性的價值、倫理和選擇，以及對絕對性的渴望打交道的必要性，這種對於絕對性的渴望就是內在之中的對它自己的家園——永恆——的渴望的映射了。它在自我內在之中是如此的深入，這個屬於家園的深入的自我是通過冥想、沉思、觀察以及一百萬條道路被領悟到的，對於那個並不起到揭露更為深入的自我的作用的事物，尋求者會通過一個認識的過程做出選擇，以讓其如同那個防守一個在其中並不需要去害怕的宇宙的不需要的盔甲一樣選擇去逐漸消失。

For you may suffer and you will surely die, but you shall only leave this illusion to enter a larger and wider one. This realization lifts one from the bonds of the existential [sphere], lifts one from the open and illogical and logical processes and removes the point of view, distantly enough from this journey (inaudible) of that which passes for life within your illusion, that it may see that as one chooses to be one's deepest self and to serve—for love alone answering love alone, speaking to love alone.

因為你可能會受苦，你將肯定會死亡，但是你将僅僅離開這個幻象並進入到一個更大且更為寬廣的幻象之中。這種領悟會將一個人從存在主義的範圍的束縛中提升起來，將一個人從開放的、無邏輯和邏輯性的進程中提升起來，將視角向後退，退到距離這條旅程足夠遠的位置，（聽不見）在你們幻象中錯過了生命的事物，以至於它可以看到，當一個人選擇去成為它最深自我並服務的時候——僅僅為愛而服務，僅僅回應愛，僅僅向愛發言。

This joy is now available. How brave each entity is to make the sacrifice of a seemingly solid self, that it may sort and (inaudible) the self and open the self to the vulnerability of learning. And further open itself to the vulnerability of seeming loss. It is not that any loses that which is his own, but, rather, that all who wish to evolve choose eventually the forum of their spiritual evolution, that is to say, the choice of a path of service and worship and learning. These

are surely yours for the asking. These seekings shall surely be answered in the joy of service, in the name of the One, none can take from him.

這種喜悅現在是可供利用的了。每一個實體對於與一個表面上堅固的自我做出犧牲，這樣它就可以排序並（聽不見）自我，並讓自我向著學習的易受傷害性開放，每一個實體是多麼勇敢呀。進一步向著表面上的損失的易受傷害性開放它自己。它並不是任何在他自己身上的損失，毋寧說，所有希望去發展的人都會最終選擇它們靈性演化的會場，也就是說，對於一條服務、崇拜和學習的道路的選擇。這些肯定都是你要去請求的事情。這些請求將肯定會在服務的喜悅中，乙太一的名義被回答，沒有任何事情能夠從他身上拿走。

As the only queries that we sense are those concerns of the newer channels as to their progress, we may simply say to each that each is now within that area of the learning of the vocal channeling, where the voice has been found and the song is dimly heard. The fidelity to our concepts is excellent for those of small experience, and even the most gifted could not do any better. For we wish you to understand clearly, that in this process of learning the vocal channeling, as in any learned art or skill, it is experience alone that eases and opens the mind, that releases the fear of error, that suits the fear of plagiarism or of speaking too much of one's own thoughts. Each is now beyond the stage where criticism is helpful. Each has passed the minimum competency for work. Now, the time of faithfulness to the task, to the honor and the duty of a chosen path of service must carry you, for our words, judgments and opinions would only burden you. May you continue channels for light, young and old in experience, ever growing, ever mindful of love.

因為我們感覺到的僅有的問題是那些對於較為新手的管道在關於它們的進展的方面的擔憂，我們單純地向每一個人說，每一個人現在都在那個學習語音傳訊的區域之中，在其中聲音已經被找到，歌曲模糊地被聽到了。對於那些經驗少的人，它們對於我們的觀念的忠實是優秀的，甚至最有天分的人也無法做得更好一點了。因為我們希望你們清晰地理解，在這個學習語音傳訊的過程中，如同任何被學會的技藝或者技巧一樣，讓心智放鬆並開放的事物，讓對錯誤的恐懼釋放的事物，讓抄襲或者過多地談及一個人自己的想法的恐懼穿上一套衣服的事物，就單單是經驗了。每一個人現在都超越了那個在其上批判是有幫助的階段了。每一個人都已經超過了工作的最低資格了。現在，忠實于任務，忠實於一個選定的服務的道路的榮耀和責任的時刻必定會為了我們的言語而承載你們，評判和意見僅僅會拖累你們。祝願你們繼續為了光而傳訊，有經驗和沒經驗的人，都會不斷成長，越來越留心愛。

We would close through the one known as Jim. We are those of Laitos.

我們會通過被知曉為 *Jim* 的實體結束。我們是 *Laitos*。

(Jim channeling)

(*Jim* 傳訊)

I am Laitos, and we wish only to speak briefly through this instrument, to give our feelings of delight at this opportunity of speaking through two new instruments who work with diligence and two more experienced instruments

who work with perseverance. We cannot tell you in words how very filled with joy are we at this opportunity. For to most we must satisfy ourselves by making our presence known in the form of undifferentiated love which is sent into the energy web of those calling for inspiration and nurturing. This also gives us a great deal of joy and satisfaction. Yet, when one is able to refine one's sending of love and support to the degree we have been able to do—by utilizing concepts and words through these instruments, there is the indescribable satisfaction that comes from knowing that one has moved in step with those who call. We shall be with you in your future.

我是 *Laitos*，我們僅僅希望去簡單地通過這個器皿發言，以給予我們對於這個通過兩個勤奮工作的新器皿以及兩個堅持不懈地工作的更有經驗的器皿發言的機會的高興的感覺。我們對於這個機會是怎樣充滿了喜悅，我們是無法通過語言告訴你們的。因為大多數時候，我們必須藉由通過無差別的愛的形式讓我們的存在被知曉而讓我們自己感到滿意，這種愛是被送入到那些呼喚啟發和滋養的實體的能量網路之中的。然而，當一個人能夠將它對愛和支援的發送進行精煉，精煉到我們已經能夠——藉由通過這些器皿使用觀念和言語——行動的程度的時候，就會有無法描述的滿足感來自于這樣一種知曉了，即一個實體已經與那些呼喚的人一起前行了。我們將在你們的未來與你們在一起。

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

在此刻，我們將離開這個團體。我們是你們知曉的 *Laitos*。我們在太一無限造物者的愛與光中離開各位。*Adonai*，我的朋友們。*Adonai Vasu*。

November 16, 1990

Hatonn : 唯有信心

(Carla channeling)

(Carla 傳訊)

I am Hatonn. I greet each of you in the love and the light of the one infinite Creator. We are sorry for the delay. However, this instrument spent only the requisite, appropriate time removing itself from the world of delusion and reorienting itself to the world of love. There was work to be done in the yellow ray. There was the greeting of the instrument in a new way which the instrument took the time to decipher and finish. And there was then the calming of the mind once again.

我是 *Hatonn*。我在太一無限造物者的愛與光中向你們各位致意。我們為延遲而抱歉。然而這個器皿僅僅花費了必須的、適當的時間將它自己從幻象的世界的移除來並將它自己重新導向到愛的世界。在黃色光芒中有要被完成的工作。有一種新的向這個器皿進行心靈致意的方式，這個器皿花了一些時間來辨認並結束它。接下來就會再一次有頭腦的安寧了。

We apologize, yet all of this was appropriate, and we suggest that each instrument be likewise careful, cautious and trusting of its deeper hunches and instincts. Far better would it be to speak not a word than to speak [when] in doubt of the source of that word. For where we speak, words have no power. Our thoughts do not need such inadequate clothing and are clear in their fuller conceptual form. However, upon your sphere there is third-density illusion and words have a great deal of power. That is what created the opening for the greeting.

我們抱歉，然而所有這樣的工作都是適當的，我們建議每一個器皿都一樣地小心、謹慎並信任它更為深入的預感和直覺。因為在對於言語的源頭有懷疑的時候，一句話都不說是比說話要遠遠更好的。因為在我們說話的地方，言語是沒有力量的。我們的想法確實不需要這樣不充分的外衣，它們在它們更為豐滿的觀念性的形式中是清晰的。然而，在你們的層面上，會有第三密度的幻象，言語是擁有大量的力量的。那就是為致意創造出入口的事物了。

This entity was preoccupied with the movements of power, forgetting, momentarily that there is only faith. It is not faith in an outcome, whether it be preferred or not, but faith in and of itself, absolute and whole. It is appropriate to do those things which are given for you to do within the illusion, it is, however, inappropriate to find your trust invested in people or institutions. For people shall die and institutions shall crumble. But all will be as it is and as it has always been, quite perfect. How the illusion pulls at you and how easily you yield to it. Is this a necessary portion of experience? Yes, it is necessary that each err and be mistaken as often as it takes in any present moment to affect a change in consciousness for those who polarize as we do towards service to others as an expression of their love for the infinite One. This renders appropriate concern and prayer for all involved. For in creation there

is no separation. All that seems separate is illusory and temporary; all are held in utter safety and may rest in [the] Creator if they have faith.

這個實體因為權利的運行而心思重重，它暫時性地忘記了，唯有信心存在。它不是對一個結果有信心，無論那個結果是否是被偏愛的，而是在其內在及其自身之中的，絕對的且完整的信心。去做那些在幻象中被給予你要去做的事情，這是合適的。然而，發現你的信任被投資在人或者機構上，這是不合適的。因為人將會死去、機構將會崩潰。但萬物，都將如其所是且如其一直就是的一樣，是相當完美的。幻象是怎樣地拉扯你呀，你是怎樣地易於屈服於幻象呀。這是體驗的一個必須的部分嗎？是的，每一個人都會犯錯並會是錯誤的，這是必須的，對於那些和我們一樣朝向服務他人的方向極化來做來為一種對他們對於無限太一的愛的表達的人們，犯錯會和它用任何當前的時刻去影響在意識中的一種改變一樣地頻繁。這種對愛的表達提供了對於所有涉及到的人的適當的關心和祈禱。因為在造物中，沒有分離。所有看起來似乎是分離的事物都虛幻和暫時性的，一切都是在全然的安全之中被擁抱的，如果它們有信心的話，它們是可以在造物者中休息的。

We do not mean to suggest that if one has faith outcomes will always seem favorable. We only speak of larger truths because the larger truths overshadows and renders inoperative lesser truths. This one truth is, overall, the truth of the one great original Thought. In the I AM there is only love. To suspect otherwise is to move away from serving and towards fear, separation and a path of that which is not. For upon a path of that which is not you may experience a universe created of fear. And in so far as you accept fear, you shall be victimized from one incarnation to another. In love there is no room for fear. Although you identify yourselves with a house of flesh, yet you may dissect all portions of this clothing of flesh and find no consciousness, no evidence of life, or love, or passion, or thought.

我們並不是打算要去建議，如果一個人擁有信心，結果就將會一直都是看起來似乎是討人喜歡的。我們僅僅在談及更大的真理，因為更大的真理使得較小的真理失色並使得其不起作用了。這一個真理，全部就是，那一個偉大的原初的想法的真理。在我是中，僅僅只有愛。不那樣的話，去懷疑，就是從服務離開並朝向恐懼、分離和一條不存在的道路（*a path of that which is not*）移動。因為在一條不存在的道路上你可以體驗到一個由恐懼所創造的宇宙。在你接受恐懼的範圍內，你將會從一次投生到另一次投生中被其所欺騙。在愛中，沒有恐懼的空間。雖然你們將你們自己認同我為一個肉身的房屋，而你們可以將這個肉身的內衣解剖開並發現沒有意識，沒有生命、或者愛、或者熱情、或者想法的痕跡。

All beloved and unbeloved, through error, entities are in the end one. One is a victim and a thief. One is both things. As your mind strays from this certitude, so shall your polarity decrease. Thusly, in time of trouble or woe equally as in time of [weal] or gladness call to the same faith, encourage within yourself the same compassion. For in you is both victim and criminal. And each, this equal for each, is one, with all the barriers. When the illusion seems to cage you in, realize forthwith and firmly that the cage is transparent, that you may slip in consciousness through the bars and render them needless as you lift up your gaze to the one infinite Creator in praise and in thanksgiving. For you have been created, you have been given life and consciousness, you are now in an

arena. It is to be taken lightly, as all things and never with other [than serenity] yet it is to be taken passionately and seriously. For in this arena, you may use the allegory of life and death. You do the battle within your incarnations. Each of you has the scars to verify this and if you are successful, you shall not kill by thought, by impulse, or by idea. That to you is life. That which is one is [precious ambition] and pride of self is loss to your imperishable self.

所有被愛和不被愛的實體，通過錯誤，實體最終是一體的。一個人是一個受害者，是一個小偷。一個人同時是是兩者。當你的頭腦從這種確定性迷失的時候，你的極性就將會減少了。因此，在困難和災禍的時候，和在幸福或者快樂的時候一樣同等地呼喚相同的信心，並在你自己內在之中鼓勵相同的同情心。因為在你內在之中同時是受害者和罪犯。每一個人都是帶著所有的障礙物的實體，這一點對於每一個人都是同等的。當幻象看起來似乎囚禁你的時候，立刻且堅定地意識到，囚籠是透明的，你可以在意識中溜過柵欄，並在你將你的視線在讚美和感恩中提升到太一無限造物者的時候使得這些柵欄成為無用的。因為你已經被創造了，你已經被給予了生命和意識了，你現在在一個競技場之中了。如同所有的事情一樣，它是要被輕鬆對待的事情，且永遠都帶著平靜來對待它，而它也是要熱情且認真地對待的事情。因為在這個競技場中，你們可以使用生命與死亡的比喻。你在你的投生之中進行戰鬥。你們每一個人都擁有傷疤來證明這種戰鬥，如果你是成功的，你將不會被想法，被衝動或者被觀點殺死。那對於你就是生命。一個擁有極大的雄心與自我的驕傲的人，對於你不朽的自我就是損失了。

So rouse the self from its daze with a shout of joy and stand in glad acceptance that you shall do all for love and in that giving you may perhaps have one outcome or the other. But whether the little life of flesh is ended or is preserved, then you shall be with the Creator. Take these opportunities to polarize, to experience unconditional love, to experience a deep forgiveness of all concerned, and most of all of yourself for being dazed by the illusion once again.

因此，用一個喜悅的聲音將自我從它的迷亂中喚醒吧，加入到喜悅的接納之中，你將會為愛做所有的事情，在那種給予中，你也許可能會擁有這樣或者那樣一個結果。但是，無論這個小小的肉身的生命是被終結還是被保留下來，接下來你都將與造物者同在。利用這些機會去極化、去體驗無條件的愛，去體驗對於所有被擔憂的事物的一種深深的寬恕，最重要的是寬恕你自己再一次被這個幻象所迷惑。

We will now move on to the exercising of each instrument. The message given was given primarily for the further tuning and inner ear of the one known as Carla. We thank you greatly for giving us this opportunity to work with each of you. We humbly accept this request. For it is not only a pleasure to be with you, but it is also our method of learning more. For as we serve you, so you [will bless] immediately ten and a hundred and a thousandfold, infinitely, and we are much blessed. We shall be moving about and will not stay very long this evening, for there is a low energy level within this instrument, and we do not wish to outstay the instrument's stability and, indeed, by this instrument's request we are not able by the instrument's free will request to stay longer than the instrument is completely stable. We shall

not be predictable, for we wish each instrument to gain independence and sensitive contact, thusly, we shall simply say at this time we would transfer this contact. I leave this instrument with thanks in love and light, I am Hatonn.
我們現在將繼續對每一個器皿進行訓練。被給予的資訊主要是為了進一步的調音與被知曉為 *Carla* 的實體的內在的耳朵而被給予的。我們極其感謝你們給予我們這個機會來與你們每一位一同工作。我們謙遜地接受這個請求。因為與你們在一起不僅僅是一種快樂，它同樣也是我們更多地學習的方式。因為當我們服務你們的時候，你們立刻十倍、百倍、千倍地、無限地祝福了我們，我們是極其有福的。我們將四處移動，我們將不會在今晚停留非常長的時間，因為在這個器皿內在之中有一種低的能量的水準，我們不希望逗留太久以至於超出了這個器皿的穩定性，確實，藉由這個器皿的要求，我們無法藉由這個器皿的自由意識而請求停留比這個器皿完全穩定的時間更長的時間。我們將不會是可預見的，因為我們希望每一個實體都取得獨立且敏感的接觸，因此，我們將在此刻簡單地說，我們會轉移這個接觸。我在愛與光中帶著感謝離開這個器皿，我是 *Hatonn*。

(Pause)
(暫停)

I am Hatonn, and greet each again in love and light through this instrument. We have spoken at some length this evening about the ability to remain centered within the heart and faith as the world about oneself moves in unpredictable ways. So it is as one wishes to serve as a vocal instrument. It is necessary to find that quiet room within, where one may remain quietly alert as the contact is awaited. The first perception of contact is noticed and allowed to speak the feeling to the instrument as the instrument listens carefully. There is the temptation to feel at one's own thoughts or at the door. However, if one is careful to remain centered in the certainty of the self and one's ability to sense stimuli, one will then develop the patience to allow a contact to be established in a careful and secure pattern. We shall transfer this contact. I am Hatonn.

我是 *Hatonn*，我再一次通過這個器皿在愛與光中向各位致意。我們已經在今晚相當詳盡地談及了當在一個人自己周圍的世界用一種無法預料的方式移動的時候保持在心和信心的中心位置的能力了。因此，當一個人希望作為一個語音的管道而進行服務的時候，去找到那個內在之中的安靜的房間，這是必不可少的，在那個安靜的房間中，一個人就可以在接觸正在等待著的時候安靜地保持警覺了。接觸的首先的感知會被注意到並被允許在器皿仔細聆聽的時候向器皿講述感覺了。會有對於感覺一個人自己的想法或者感覺到站在門口的誘惑。然而，如果一個人小心謹慎地保持處於自我的肯定性以及它對於感知刺激物的能力的中心的話，它就將會發展出耐心來允許一個接觸用一種小心而穩固的模式被構建起來了。我們將轉移這個接觸。我是 *Hatonn*。

(Unknown channeling)
(傳訊者未知)

I am Hatonn, and we have ...
我是 *Hatonn*，我們已經.....

(Microphone difficulties. Telephone rings.)

(麥克風困難。電話響了。)

... as this instrument was most scrupulous in its challenging procedures. This is all to the good. For it is one of the great dangers of the beginning instrument to leave oneself open to those energies which have not been examined and scrutinized as to their origin and their polarity. We find in this instrument a willing student and rejoice that this is the case. For the creation abounds plentifully with those who would take pleasure in the tuning instruments, such as this one, who have earnestly dedicated themselves to the fight of the positive path. The practice of channeling is like any art, in so far as a certain skill is obtained in maintaining a dutiful and watchful state of attention which is sustained by a confidence that one's activities are adequate to the task at hand. No channel who channels truly is ever fully familiar with the contents of that which is to be channeled. And it is a mark of a channel that begins to make some progress that a willingness to allow what is unexpected to come within the area of the mind to be spoken out, plays a greater and greater role in the process of the vocal channeling. The practice of channeling is a constant succession of re-centering and re-tuning, as a myriad of distractions are available for those within your density. [And] every cell of the body, it sometimes seems, rebels at being put through the task which is not well understood by that second-density vehicle which carries you about. The increasing dedication to the art of channeling is at the same time a commitment to spiritual growth in all of its facets as, indeed, the process of tuning is a process which is analogous to the disciplines of the personality which are essential to spiritual growth in all of its energies.

.....因為這個器皿在它的挑戰的程式中是一絲不苟的。這完全是有益處的。因為對於新手的器皿，將它自己向那些尚未被檢查過，且未在關於其來源及其極性的方面被審查的能量開放，這是新手的器皿的重大的危險之一。我們發現在這個器皿是一個樂意的學生，在它內在之中有對於情況就是如此的快樂。因為造物是充滿了那些會對諸如這個器皿之類的調音的器皿感到高興的實體的，這些實體會熱忱地讓它們自己致力於正面性的途徑的奮鬥的。傳訊的練習與任何的技藝是類似的，在一定的技巧被取得的範圍內，保持一種盡職盡責的且警覺的注意力的狀態，這種狀態是被這樣一種確信所支持的，即確信一個人的活動對於在手邊的任務是足夠的。沒有真正傳訊的管道是對於要被傳訊的內容是完全熟悉的。一個開始做出某種進步的管道的一個標誌就是一種對於允許沒有預料到的事物出現在心智的那個要被說出來的區域中並在語音傳訊的過程中扮演了一個越來越大的角色的樂意。傳訊的練習是重新回到中心與重新調音的一種持續不斷的連續性，如同數不清的分心物對於在你們密度中的那些人可供取得的一樣。身體的每一個細胞，有時候看起來似乎對於被安排進行的任務是反抗的，這個任務是尚未被承載著你四處移動的第二密度的載具充分理解的。這種不斷增加的對於傳訊的技巧的奉獻，同時是一種對於靈性的成長在其所有的面向上的承諾，因為確實，調音的過程是一個與人格鍛煉類似的過程，而人格的鍛煉對於在其所有的能量中的靈性的成長都是實質性的。

The experience of tuning is an experience of finding a calm and stable car behind and beyond that which is tremulous and that which is variable with the shifting currents within the illusion. More and more this stable car becomes the living reality of one whose experience is assimilated to a higher spiritual vibration. And the higher the spiritual vibration the instrument is able to bring to the practice of the vocal channeling the clearer and the more direct may be the message that comes through. It is a process which may never be forced, and there are times when the information given to be channeled does not agree with what the channeler expects or wants from the session to which he has committed itself. And in this situation the channeler does well to understand that the will of the channeler is temporarily suspended in favor of that message which is brought forth.

調音的過程是一種在由於幻象中的變遷的趨勢而顫慄且易變的事物之後和之外的找到一輛安靜而平穩的汽車的體驗。這輛穩定的汽車越多地成為一個人的活生生的現實，它的體驗就會被消化成為一個更高的靈性的振動了。器皿能夠帶入到語音傳訊的練習的靈性的振動越高，流經的資訊就會可以更加清晰且更加直接了。這是一個永遠都不可能強迫的過程，會有一些時候，被給予的要被傳訊信息是與管道期待的或者想要從它讓它自己致力於的集會得到的資訊是不一致的。在這種情況中，傳訊者去理解，傳訊者的意志是暫時被中止的以有利於被產生出來的資訊，這是很好的。

We say that the will is suspended in favor of the message, but never is it the case that the instrument is without the power of discernment concerning whether or not it wishes to continue with the message which is at hand. There is a "yes" or "no" proposition at hand. That is, if for any reason the channel begins to suspect the nature of the source which is being channeled, it's quite appropriate to end the session and to turn to a process of silent meditation wherein a calm center may be obtained. There is much that this new instrument, [as in the] old instruments, has to learn upon the subject of the vocal channeling. We do feel that a good beginning has been made and that an earnest commitment has been taken, and this is a cause for rejoicing for us. For it is a happy occasion, indeed, when we find that the horizons of those we may serve have been broadened, as they are always broadened, with the addition of the new talents and abilities of new channels. At this time we would return to the one known as Carla.

我們說的是，意志是被暫時停止以有利於資訊，但這絕對不會是說，器皿在關於是否它希望繼續正在處理的資訊的方面是沒有分辨力的力量的。會有一種“是”或者“否”的主張是在手邊上的。也就是說，如果因為任何原因，管道開始懷疑正在被傳訊的屬性了，去結束那次機會並轉向一個在其中一個安靜的中心就可以被取得的靜默的冥想的過程，這是相當合適的。如同老器皿一樣，在這個新的器皿在關於語音傳訊的主題上有大量必須去進行學習的事物。我們感覺到一個好的開始已經被做出了，一種熱忱的奉獻已經被進行了，這就是我們感覺到高興的一個原因了。因為當我們發現那些我們可以服務的實體的視野已經被拓展了的時候，這確實是一個快樂的場合，因為它們一直是藉由新的管道的額外的新的才能與能力而被拓展的。在此刻我們會返回到被知曉為 *Carla* 的實體。

(Carla channeling)

(Carla 傳訊)

I am Hatonn, and greet each one again through this instrument in love and light. We would thank each for the integrity of honest and single-hearted effort. We bathe ourselves in your desire for the truth, whatever the highest truth is that may be seen. We are most happy to have been able to share in your vibrations and meditations and the love for love itself that we have shared this time.

我是 *Hatonn*，我通過這個器皿再一次在愛與光中向各位致意。我們為每一個人的誠實而一心一意的努力的完整性而感謝各位。我們讓我們自己沐浴在你們對於真理的渴望之中，無論可能被看到的最高的真理是什麼。我們極其高興已經能夠在你們的振動中和冥想中，以及我們在此刻已經分享的對愛本身的愛之中進行分享了。

How noble is the aspiration of the treasure that is held in the prison of flesh. May you always, each, look through the [bars] of this temporary confinement, to behold infinity, dropping millennia like pros, scattering by the thousands. We would at this time close the contact without the question and answer period, for we do feel this instrument nears the end of its stability and tuning. We leave you as we found you, and yet, leave you not at all, in the love and in the light and the source and mystery and the wonder of the infinite Creator. Take heart and go your way, in peace and compassion. We are known to you as Hatonn. And with thanks we leave you, Adonai. Adonai vasu. Adonai.

在肉身的監獄中被擁有的珍寶的啟發是多麼的寶貴呀。祝願你們每一個人，一直都透過這個暫時性的監禁的柵欄看到無限、**千年滴水穿石，萬年星火燎原**。我們會在此刻在不進行提問與回答的時段情況下結束這次接觸，因為我們感覺到這個器皿接近它的穩定性和調音的終點了。我們在無限造物者的愛與光中，在它的源頭、奧秘與神奇中離開你們，如我們找到你們一樣，而我們完全沒有離開你們。鼓起勇氣，並在平安與慈悲中走你們道路吧。我們是你們知曉的 *Hatonn*。我們帶著感謝離開你們。Adonai。Adonai vasu。Adonai。

November 18, 1990

1990-11-18 對意識的重新編程

Group question: The question this evening has to do with how individuals and groups, or any people that are in relationship with others, can work through the blockages that seem to get in the way of sharing as fully as possible the feeling of love, with ourselves, with each other, and with the group. How can we remove those patterns of thinking and behaving that tend to drain away, or even keep us from seeing the feeling of love and compassion for others?

團體問題：今天晚上的問題是與個體和團體，或者任何與其他人處於關係之中的人如何才能清理阻塞有關的，這些阻塞看起來似乎阻礙了與我們自己，與相互彼此以及與團體之間的盡可能充分地對於愛的感覺的分享。我們如何才能移除那些思考和行為舉止中的傾向於逐漸枯竭、或者甚至會讓我們一直無法看到對其他人的愛與同情的模式呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. Greetings to each of you in the love and in the light of the one infinite Creator. We thank you most humbly for allowing us to share in your meditation and for calling upon our people to offer what information it is within our grasp to offer. By this we mean to imply that we are not without error ourselves, for we are brothers and sisters along the infinite path.

我是 Q'uo。在太一無限造物者的愛與光中向你們各位致意。我們極其謙遜地感謝你們允許我們在你們的冥想中進行分享以及呼喚我們來提供在我們的能力範圍內所能夠提供的資訊。在這種分享之前，我們想要指出，我們自己並不是沒有錯誤的，因為我們是走在無限的道路上的兄弟姐妹。

We have had your experience, and you do not think that you have had ours. That is an artifact of your perceptions of time. Time, space and all that dwells in those areas are illusions. Not relative illusions, but absolute illusions. Were one to be able to see with the eyes that pierce flesh and see spirit, we would see beings of light surrounded in a matrix of energy vortices. Each of you is a unique being, yet one with all that there is. It is when one finds paradoxes such as this one that one realizes most clearly that one is treading on fruitful metaphysical ground, for paradox and mystery are the signs of the infinite One.

我們已經有過你們的體驗了，你們並不認為你們已經有過我們的體驗。那是你們的時間的知覺的一種人造物。時間、空間以及所有存在於那些區域中的事物都是幻象。不是相對的幻象，而是絕對的幻象。如果一個人能夠藉由刺穿肉身的眼睛來看並看到靈性的話，我們會看到光的存有被包圍在一個能量漩渦的母體中。你們每個人都是一個獨一無二的存有，且是一個帶有一切萬有的存有。就是在一個人發現諸如這樣一個悖論之類悖論的時候，它會極其清晰地意識到，它是正在走過富有成果的形而上學的地面的，因為悖論和神秘就是無限太一的標誌。

You wish this evening to know more about the alteration of behaviors in order

to operate affirmatively and positively. We would ask you to move one step backward with us, for it is not your behavior, but your being, your consciousness, your inner choices, that dictate with a ruthless certainty that which you shall perceive and notice, as you are not within the density you enjoy aware that the illusion is so complete it is easy to identify consciousness with behaviors, and gaze at the behaviors instead of finding the root of those behaviors. Now we have said to you before that the biocomputer which is your conscious mind is designed to make choices. In reality, your consciousness has the very basis of the illusion, that is, thesis and antithesis. So let us turn our gaze inward, and realize that our biocomputers have been programmed for this incarnation on a continuing basis; however, as it is popularly suspected ...

你們今晚希望更多地知曉關於對行為舉止的變更以便於用肯定且正面性的方面來運轉。我們會請你們和我們一起向後退一步，因為不是你的行為舉止，而是你的存有，你的意識，你的內在的選擇，帶著一種無情的確定性支配著你將會感覺到和注意到的事物，因為在這個你們所享受的幻象中，你們是不會察覺到這個幻象是如此的完整，以至於很容易將意識與行為舉止等同起來，並注視行為舉止而不是去找到這些行為舉止的根源。現在，我們之前已經和你們說過，你的表面意識之所是的那個生物電腦是被設計來做出選擇的。在實相中，你的意識擁有幻象的根基，也就是論點與反論點。因此，讓我們轉向向內注視，並意識到我們的生物電腦已經為這個投生用一種持續不斷的方式被編程了，然而，如同被普遍懷疑一樣.....

(Pause)

(暫停)

I am Q'uo, and greet you once again in love and light. This instrument was much distracted because it required a liquid. We shall proceed. Those decisions made early in the incarnation when one was quite behind hand in grasping the larger truths concerning the great difficulties those you know as parents experienced. You were therefore victimized by whatever patterns of their negative influence were at that time present or at any other previous place in your flow of time present; further, much of the popular culture of your people given as the absolute understanding of "they," as in "they say," "they think," you have purchased, without reading the ingredients, metaphysical food that you may find giving you a metaphysical stomachache.

我是 Q'uo，再一次在愛與光中向你們致意。這個器皿被極大地分心了因為它需要一份飲料。我們將繼續。那些決定是在一個人在理解涉及到你們知曉為父母的實體所體驗到的巨大的困難的更大的真理的方面是相當落後的時候，在投生早期被做出的。你們因此會因為父母的負面性的影響在那個時候呈現出來或者在你們的時間流的任何其他的位置呈現出來的呈現的無論什麼模式而成為受害者，進一步，對於你們的人群作為對於“他們”的絕對的理解，如同在“他們說”，“他們想”中一樣，而被給予的流行文化的大量的內容，你們已經在沒有閱讀成分的情況下就已經購買了那些形而上學的食物，你們可能會發現這些食物給予了你們一種形而上學的胃痛。

The most common legacy of the childhood in your culture is low levels of admiration and love, nurturing and forgiveness of the self. The entire world of personalities you may well be willing to forgive; but you yourself are often dazed by such excellent [conditioning] that there is no way to please the self, each having internalized in its own way the negatives of parental disapproval and lack of understanding, verbal and physical abuse, often in subtle ways, that you have experienced. Once these patterns have been set up, and this occurs quite early in life, usually, the rest of the incarnation is spent upon an arena which has been constructed to challenge you with these seeming self-destructive and limiting programs within the biocomputer. After these biases are in place, more and more the entity will notice and be aware of those things which are relevant to its self-destructive concerns. We ask you to allow the inner feeling of self to become crystallized at this time, and we shall pause.

在你們的文化中最為通常的童年時期的傳承，是很低的層次的對自己的欣賞與愛，對自己的滋養與寬恕。你們可能非常樂意於去寬恕整個人格的世界，但是你自己經常會被這樣優秀的調節作用（conditioning）而感到眩暈以至於沒有方式讓自己高興，每一個人已經用它自己的方式將父母的不贊同和缺乏理解的負面性，你已經體驗到的，經常是用微妙的方式，的言語以及身體上的虐待，內化了。一旦這些模式已經被建立了，這通常會在生命的相當早期發生，投生的剩下的部分就會在一個競技場上度過了，這個競技場已經被建立起來以用這些在生物電腦中的在表面上自我破環和限制性的程式來挑戰你。在這些偏向性就位之後，越來越多的實體將會注意到並察覺到那些與它的自我破壞的擔憂有關的事情了。我們請你們允許自我的內在的感覺在此刻被具體化，我們將暫停。

(Pause)

(暫停)

Do you see the treasure that lies within you? Which do you think is reality? Which do you think is illusion?

你們看到在你們內在之中存在的寶藏了嗎？你們認為哪一個是實相呢？你們認為哪一個是幻象呢？

The first step towards altering one's state of consciousness is the honest and actual realization that you are not that which begins and ends in this incarnation or within this illusion. This begins to distance the self, that is, the consciousness, from that beloved animal of second density which sacrifices a great deal to carry you about. It is well to be a careful and generous steward to your own physical vehicle; however, it is your ally and your friend, rather than yourself. When you have clearly made that distinction, you may begin to see the absolute subjectivity of perception, which is your own.

朝向對一個人的意識狀態的變更的第一步，就是那種誠實而實際性的領悟，即你不是那個在這次投生中或者在這個幻象中開始和結束的你。這個認識會開始將自我，也就是意識，與那個摯愛的做出了巨大的犧牲以承載你四處移動的第二密度的動物之間隔開距離。成為你自己的物質性載具的一個仔細且慷慨的管理員，這是很好的，然而，它是你的助手和你的朋友，而不是你自己。當你已經清晰地做

出了那種區分的時候，你就可以開始看到感知的絕對的主觀性，即你自己的主觀性。

The environment gives you a thousand messages, a hundred thousand, a million, so quickly, so very quickly, and the computer chooses that which it will notice, that which it will perceive. However, most are not aware that they have, at some point in the past, chosen to program the computer in such a way as to offer detuning, depolarizing and the heaviness of blocked lower energies. Instead of feeling helpless, instead of watching your behavior that you may behave correctly, take thought of your spirit and realize that all choices that have been instrumental in creating existing programs are your own.

環境給予了你一千條、十萬條、百萬條資訊，如此之快、如此之極快，電腦選擇了它將會注意到的資訊，它將會感覺到的資訊。然而，大多數人並未察覺到，它們已經，在過去的某個位置，選擇去用這樣一種方式為電腦編程了，這種編程的方式會提供消除調音、消除極化，以及阻塞的較低能量的沉重。不是去感覺無助，不是去注視你已經正確地做出的行為舉止，而是去考慮你的靈性並意識到，所有已經在創造現存的程式中成為了工具的選擇都是你自己的選擇。

Listen. Can you hear the sounds of the household? Were you aware of them before we asked? Feel the slight breeze that drifts languidly in warm air currents across your skin. How many millions of receptors there are. Think of all that you have seen as you came into this environment, this domicile, and met those in the circle of one, some for the first time. How much of that which you saw did you perceive? Perhaps two or three percent at the most, for the computer cannot carry the full sensory stimulation and create aught but chaos. Thus, choices are made which enhance, or seemed at one time to enhance, one's ability to survive, to cope, and to behave. That which has been

programmed can be reprogrammed. 聽。你們能夠聽到家居的聲音嗎？在我們詢問之前，你們察覺到它們了嗎？感覺輕柔的微風在溫暖的空氣的氣流中緩慢地飄過你的皮膚。那裏有多少百萬個感受器呀。考慮一下在你進入到這個環境，這個居所並遇到在這個圈子中的那些人，一些人是第一次遇到的時候，所有你已經看到的事物。有多少你看到了的事物是你感覺到的呢？也許最多是百分之二或者百分之三，因為電腦無法承載完整的感官的刺激物並在混亂之外創造出任何事物。因此，選擇被做出了，這些選擇會增強，或者在一個時刻看起來似乎增強了一個人去生存、去競爭、去行為舉止的能力。已經被編程的事物是能夠被重新編程的。

Now we do not speak as if the Creator has nothing to do with this process. However, we believe that it is the will, passionate and joyful and complete, of the seeker to become an authentic being, that allows one to reach a state of mind in which the seeker may gently, sweetly and lovingly move into the deeper mind to find the seeds of the low self-esteem, the tendency to repeat patterns of addiction or abuse of various kinds given by parents which seemed godlike. Inevitably, either imitation or refusal to imitate figures of seeming authority in childhood forms the essence of your programming. One, having discovered to the best of one's ability the nature of the trigger of

self-destructive behaviors, can then, with enough passion, will and grace, reprogram the biocomputer.

現在，我們並不是說，似乎造物者與這個過程沒有任何關係。然而，我們相信，尋求者的意志，充滿熱情的、喜悅的且完整的意志，就是去成為一個真實的存有，這個真實的存有會允許一個人抵達一種心智的狀態，在這種心智的狀態中，尋求者可以溫和地、甜蜜地、有愛地進入到更加深入的心智中以找到自卑以及去重複由看起來似乎如神一樣的父母給予的各種各樣類型的沉迷或者虐待的模式。無可避免地，在童年時期中無論是對表面上的權威人物的模仿還是拒絕模仿都會形成你的編程的精華。在一個人已經盡其最大的能力探索了自我破壞的行為的觸發物的特性之後，它接下來就會帶著足夠的熱情、意志與恩典，對生物電腦進行重新編程了。

Let us give an example well known to this instrument. This instrument has a physical vehicle which has been created by its own choice in such a way that it shall do inner work. These seeming limitations, on the other hand, have been seen by this entity as opportunities. This leaves that artifact known among your peoples as pain. The instrument, therefore, realizing the distracting nature of pain, spent some time recently in reprogramming in order to fail to notice pain. In this way, when there is enough need, when there is a perceived suffering within the self, then one is motivated to do the very disciplined work necessary to reprogram.

讓我們給出一個這個器皿熟知的例子。這個器皿擁有一個藉由它自己的選擇而已經被創造出來的物質性載具，**這個器皿用這樣一種方式做出選擇以便於它將會進行內在的工作。**換句話說，這些表面上的局限性，已經被這個實體視為是機會了。這種選擇留下了在你們的人群中被知曉為痛苦的事物。因此，這個器皿在意識到痛苦的令人分心的特性的時候，在最近已經在重新編程上花費了一些時間，以便於不去注意到痛苦。用這種方式，當有足夠的需要的時候，當在自我內在之中有一種被感覺到的苦難的時候，接下來，一個人就會被激發去進行重新編程所需的非常有紀律的工作了。

Remember that each of you is a co-creator. You have been created, but you have not been created imperfect. You have chosen to leave the house of the Father, to travel the circle path from source to source, from mystery to mystery. There is a program which can only be reached by one who is willing to do meditation and persevere, for in most cases this does take time. As one sits in meditation, day after day, year after year, one slowly becomes aware that one is more able than previously to discern intuitions and deep hunches. Thus, not only are you programmed for the tangible things, but, perhaps more importantly, for the intangible.

請記住，你們每一個人都是一個共同造物者。你們已經被創造出來了，但是你們並未被創造為不完美的。你們已經選擇去離開天父的住所，以在那條從源頭到源頭，從神秘到神秘的環形的道路上旅行。會有一個僅僅能夠被一個樂意於去進行冥想並堅持不懈的人所伸手觸及的程式，因為在大多數情況中，這確實要花時間。當一個人日復一日、年復一年地坐在冥想之中的時候，一個人會緩慢地開始察覺到它比之前更加有能力分辨直覺和深入的預感了。因此，你不僅僅是被編程來進行可以觸摸得到的事情，你同樣也是，也許是更重要地，是被編程來進行觸摸不

到的事情的。

Quite often, entities within your culture have a native programming of working hard, creating a safe amount of your money, and seeking that which is known as happiness. Happiness is entirely a portion of your illusion. For if the Creator is absolute, then so are you, [joy] is absolute. Have you found it today? Have you looked for it? You may encourage each other, exhort each other, comfort and console each other, and so minister to each other, that each mirrors a more and more accurate reflection of the other self and the self, so that there is constant opportunity to learn, to consider, and, when a behavior has been identified as not being congruent to the being, to move into that behavior and remove it from your programming, with the help of the deep portions of the mind, where dwell what we might call a metaprogram of divine inspiration, and a deep awareness of all that there is, then one may work in consciousness.

相當頻繁地，在你們的文化中的實體擁有一種對於努力工作，創造一個安全的數量的你們的金錢，並尋求被知曉為快樂的事物的天生的編程。快樂完全是你們的幻象的一部分。因為如果造物者是絕對的，那麼你們一樣也是，[喜悅]是絕對的。你們今天已經找到它了嗎？你們尋找它了嗎？你們可以彼此鼓勵，彼此勉勵、彼此安慰與慰問，並因此對彼此有幫助，於是，每一個人都會反射出一個其他自己我和自我的越來越準確的映射，這樣就會有持續不斷的去學習、去考慮、以及當一個行為舉止被識別為是與存在不一致的時候，去進入到那種行為舉止之中，並在心智的深入的部分的幫助下將它從你的編程中移除，在心智的這個深入的部分中存在有我們所稱的神聖的靈感的一種元程式，對於一切萬有的一種深入的認識，接下來一個人就可以在意識中進行工作了。

One may have come to this point from different agendas. One entity may wish to be of more service, another may wish to avoid suffering. The reasons are as many as entities are. But truths do remain simple, and that which you seek, you shall find. Thusly, if you but persevere in the reprogramming, and request the aid of that vast metaprogram of enhanced knowledge not available to you as a personality, you become more and more able effectively to create your experience.

一個人可能已經通過不同的實際行為來到這個位置了。一個實體可能希望去進行更多的服務，另一個人可能希望去避免受苦。有多少實體，就會有多少原因。但是真理確實依舊是簡單的，你尋求的事物，你將會找到。因此，如果你僅僅在重新編程上堅持不懈，並請求增強性的知識的巨大的根源程式的幫助，這個根源程式是你作為一個人格無法利用的，這樣你就會在創造你的體驗的方面變得越來越能夠是有成效的。

The old question of the tree in the forest that we find in this instrument's mind is quite apt here. That which you do not choose to perceive does not exist for you. Thus, it is quite important for the seeker of truth to identify those things which separate it from others, which cause distress to the self, and which limit love, and so speak to that necessity that effectual transformation results, more real, again and again, on ever deeper levels of bias, that may well be

self-destructive in your own opinion, for you in your free will are anything but simple.

我們在這個器皿的頭腦中找到的森林中的樹木的古老的問題在這裏是相當合適的。你們沒有選擇去感覺的事物對於你而言是並不存在的。因此，真理的尋求者去識別出那些將它與其他人分開的事物，那些給自我造成了苦惱的，限制了愛的事物，並因此在從你自己的觀點看來很可能是自我破壞性的更加深入的偏向性的層次上，更加真實地，一次又一次地，向有效的轉變的結果的必要性發言，這對真理的尋求者是相當重要的，因為你在你的自由意志之中絕對不是簡單的。

When the programming, however, is to be tackled, it is well to become simple, single-minded and wholehearted, because you are asking yourself, in a subjective sense, partially to die, and to be no more. Thus, your faith that all will be well, and your will to continue spiritual evolution are the strengths and resources that bring you to holy ground, whereon the Creator, that lies so deeply within, in the metaprogram of love and infinite peace, is made available. Again and again you must seemingly retrace your steps. However, it is our opinion that this seeming repetition is in fact the peeling of the onion, layer by layer by layer. Many things which are self-destructive have only been kept because the programming is so deep. There are so many layers with which one must work, and one cannot fully reprogram one's biocomputer unless one actually and in truth is ready to allow that portion of the personality to die. However, it is in that death that you find larger life, in this incarnation, or in any illusion.

當編程，無論用什麼方式，要被應付的時候，去變得簡單，一心一意與全心全意，這是很好的，因為你正在，在一種主觀性的意義上，部分上請求你自己死去，不再存在。因此，你對於一切都將是沒問題的信心，你去繼續靈性上的演化的意志，就是將你帶到神聖的地面的力量與資源，在那神聖的地面上，那如此深入地存在於內在之中的造物者在愛與無限的平安的元程式中是可被利用的。一次又一次，你必須在表面上對你的腳步進行調查追溯。然而，在我們看來，這種表面上的重複，實際上是一層接一層地剝洋蔥。很多的自我破壞性的事情僅僅是已經被保留下來的，因為編程是如此深入。會有許多的一個人必須與之一同工作的層次，除非一個人實際上且真正準備好允許人格的那個部分死亡了，一個人都是無法完全為一個人的生物電腦重新編程的。然而，就是在那種死亡中，你在這次投生中或者在任何的幻象中找到了更大的生命。

We would at this time transfer this contact, offering it first to the one known as K. It is perfectly acceptable if this instrument does not wish to speak, in which case we shall transfer to the one known as Jim. I leave you through this instrument in love and light, and with great joy. I am Q'uo. 我們會在此刻轉移這個接觸，並首先將它提供給被知曉為 K 的實體。如果這個實體並不希望發言，這是完全可接受的，在這樣的情況中，我們將轉移到被知曉為 Jim 的實體。我通過這個器皿在愛與光中，並帶著巨大的喜悅，離開你們。我是 Q'uo。

(Pause)

(暫停)

(Carla channeling)

(Carla 傳訊)

I am again with this instrument and we find that neither of the other channels within this particular group wish (inaudible) this instrument wishes to complete the main message. This is acceptable to us and we shall continue through this instrument in love and light.

我再一次與這個器皿在一起了，我們發現在這個團體中的其他管道都不希望（聽不見），這個器皿期望完成主要的資訊。這對我們是可以接受的，我們將在愛與光中通過這個器皿繼續。

(Pause)

(暫停)

Greetings again from those of Q'uo. We have said that the most difficult thing one can do is to forgive oneself utterly. Most entities require some kind of structure, which seems to dispense understanding, enlightenment or redemption from without. These forces are without and within and as you are the only inhabitant of your creation and everything else is perceived through the ruthless economy of your biocomputer there is little or no hope of discovering truth using only an object which symbolizes worship. This is quite appropriate and acceptable as a path of inspiration, as a guide.

在一次從 Q'uo 團體致意。我們已經說過一個人能夠做的最為困難的事情就是完全寬恕它自己。大多數實體會需要某種類型的看起來似乎是從外在分配了理解、啟蒙或者救贖的構架。這些力量是在外在和內在的，因為你是你的造物的唯一的居民，所有其他的事情都是通過你的生物電腦的無情的秩序被感覺到的，僅僅使用一個象徵崇拜的東西來發現真理，這是希望很小或者沒有希望的。作為一條啟蒙的道路，作為一個指引，這是相當合適且可以接受的。

However, you yourself are indeed in dominion over that which you wish to have in you. That which this instrument calls the Holy Spirit—which many call guidance, or guides or inner masters—is able at all times to allow one to rest and to be comforted. When one allows oneself, finally, to love the self very deeply and passionately, one is then ready to serve. For the one known as Jesus spoke—we must pause. I am Q'uo. This instrument is having some difficulty.

然而，你自己確實是管轄你希望在你內在之中擁有的事物的。這個器皿所稱的聖靈——很多人會稱之為指導靈、指引或者內在的大師——是在所有的時候都能夠允許一個人休息並被安慰的。當一個人允許它自己，最終，去非常深入且充滿感情地愛自己的時候，一個人接下來就準備好去服務了。因為被知曉為耶穌的實體說過——我們必須暫停。我是 Q'uo。這個器皿正在遇到某種困難。

(Pause)

(暫停)

I am Q'uo, and we are again with this instrument. The master known to you as Jesus said that it was not he but the Father that strengthened him. So it is with you, eventually. You are more informed and more powerful in a personal sense than you realize quite often. You have by the grace of the one infinite Creator enlightenment, redemption and love of self alone, for the two requests that the one known as Jesus made to replace entirely the Ten Commandments were to love the Creator and to love other selves as the self. Consequently, it is essentially important to work with the self in consciousness until one realizes that regardless of the illusions in one's own spiritual temperature-taking, it is not selfish or service to self but indeed necessary first to find charity towards the self. For you contain all within and if you do not feel self-forgiven how then can you feel in truth the joy of all being self-forgiven? How can you feel joy for the truth that is someone else's and not your own?

我是 Q'uo，我們在一次與這個器皿在一起了。你們知曉為耶穌的實體說過，使他強有力的不是他，而是天父。因此，最終，天父是與你同在的。相比你們相當經常意識到的，你在一種個人性的意義上是更加有學識且強有力的。你僅僅是藉由太一無限造物者，你才會擁有啟蒙、救贖和對自我的愛，因為被知曉為耶穌的實體為了完全取代十誡而做出的兩個要求，就是去愛造物者，並如同愛自己一樣地愛其他自我。因此，一直到一個人認識到，無論在它自己對靈性上的溫度測量上的幻覺是什麼，它都不是自私的或者是服務自我的，而確實首先需要去找到對自我的慈悲之前，都在意識中與自我一同工作，這是至關重要的。因為你在內在之中包含了一切，如果你並不感覺到自我寬恕的，那麼你如何才能實際感覺到一切都是自我寬恕的喜悅呢？你如何才能對於是某個其他人的真理，而不是你自己的真理的事物感到喜悅呢？

The hardest work that you can do within this incarnation is work in consciousness. Yet this work in consciousness is by far the most effectual means of accelerating in any spiritual evolution, innovating, enlightening the consciousness of your sphere, when you have no solemnity, no love, that many enjoy and so shall you, each of you, as you find you truly are a person to be esteemed, a person who has gifts and whose only desire is to offer them to the one Creator. Is this not a beautiful thing? Can you not step back and see the courage involved in having faith where there is no evidence to support it? Nor can there ever be, for this is the density of choice, blind choice. You work in the dark, you suffer, then discover the suffering, accept it, grasp its nature and eventually reprogram it over and over and over again, moving away from suffering and towards mindfulness not because you have behaved differently but because you have told your mind to register different portions of catalyst. Have you ever, for instance, purchased an object which you had not seen before but thought well of and then found in every nook and cranny someone else who had found the same thing. They had, of course, been finding that all along but you had not. So the information was not relevant to you and was simply [deleted] from conscious thought.

在這次投生中你能夠進行的最艱難的工作就是在意識中的工作。而這種在意識中的工作是在任何的靈性的演化中增加速度，革新與啟蒙你們的星球的意識的途

徑，當你沒有莊重的時候，當你不擁有很多人所享受的愛的時候，你們將會如此，你們每個人，因為你發現你真的是一個要被尊重的人，一個擁有禮物且其唯一的渴望就是將這些禮物奉獻給太一造物者的人。這不是一個美麗的事情嗎？當你在沒有去支持信心的證據的位置上擁有信心的時候，你能夠後退並看到在其中被包含的勇氣嗎？一直都不會。有證據支持信心，因為這是選擇的密度，盲目的選擇。你在黑暗中工作，你受苦，接著探索那種苦難，接受它，掌握它的特性，並最終一次又一次地重新規劃它，離開苦難並轉向正念（*mindfulness*），不是因為你已經用不同的方式行為舉止了，而是因為你已經告訴你的心智將催化劑的不同的部分記住了。舉個例子，你曾經買過一個你之前從未見過的但是卻覺得不錯的東西，接著你在每一個角落都發現某個其他人已經發現了相同的事情。它們當然一直都發現那個事情，但是你並沒有發現。因此，資訊並非對於你是相對性的，而單純地從有意識的想法中被刪除掉了。

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

We find that as this instrument's fatigue is great, it is well, in addition to each entity's sore derrière, [that] we leave this instrument. We would like to attempt to crystallize the material we have offered you. Your universe is completely subjective and consists only of energy and magnetic fields. Within those vortices of magnetic fields rests by a slender thread an infinite consciousness. Your power cannot be seen by you, for you dwell in clothes of flesh and bone. Yet this power is within you. The mind is a kind of computer. It may be analyzed as to what choices it has made that are disruptive, unpleasant or inappropriate. Yet, one cannot change oneself from the outside in. One must first find the truth of oneself and then the truth of consciousness. Moving from that point, more and more aware of love being all that there is, the courage slowly becomes gained to allow self-destructive portions of the self to die that a new and more harmonious state of mind may be the response when one is faced with the choices of what to perceive.

我們發現，因為這個器皿的疲倦是巨大的，還有每一個實體的疼痛的後背，我們離開這個器皿是很好的。我們想要嘗試將我們已經提供個你們的材料明確化。你們的宇宙是完全主觀性的，它僅僅包含了能量和磁場。在那些能量場的漩渦中，停留著一條細長的線，一個無限的意識。你的力量是你無法看到的，因為你居住在肉與骨的外衣中。而這種力量是在你內在之中的。心智是一種類型的電腦。在關於它已經做出的分裂性、不令人愉快或者不合適的選擇是什麼的方面，心智是可以被分析的。而一個人無法由外而內地改變它自己。一個人必須首先找到它自己的真理，接下來找到意識的真理。從那個位置移動，越來越多地察覺到愛就是一切萬有，勇氣會緩慢被取得以允許自我的自我破壞性的觀點死去，這樣一種新的且更加協調的心智的狀態就可以成為當一個人面對要感覺到什麼事物的選擇的時候的回應了。

Never judge your behavior or your thoughts but rather be compassionate,

openharted and above all, persistent. And as you discover your beautiful self so will all others become beautiful. As you discover that you are all things possible, including all the negative things—the thief, the rapist, the killer—you then become aware of that great importance of choosing again and again for you cannot only perceive good so-called, you perceive in a full circle and have a full complement of abilities to act negatively and positively in the normally understood sense of those words. Take the leap of faith when you are ready, not before, and certainly not after for the adventure in this arena becomes much more interesting, we feel, for those who create rather than accept their own universe—we correct this instrument—universes. May you create yours and recreate yours gradually, persistently and with great love for the self as a spark of the infinite One until at last you are hollow through and through with no blockage to keep infinite light and infinite compassion from flowing through you.

永遠不要評判你的行為舉止或者你的想法，而毋寧是成為充滿同情心的，心靈開放的，最重要的是，成為堅持不懈的。當你發現你美麗的自我的時候，所有其他人就將一樣成為美麗的了。當你發現你就是所有有可能的事物，包括所有負面性的事物——小偷、強姦犯、殺人犯——的時候，你接下來就會一次又一次察覺到選擇的重要性，因為你無法僅僅感覺到所謂的善，你在一個完整的圓中感覺，你擁有一種完全互補性的能力來用負面性和正面性的方式，在這些詞語通常被理解的意義上，進行行動。當你準備好的時候，做出信心的飛躍，不是在你準備好之前，肯定不是在之後，因為在這個競技場中的冒險，對於那些創造而不是接受他們自己的宇宙的人，我們感覺到，會變得遠遠更為有趣。祝願你們創造你們的宇宙，並逐漸地、堅持不懈地、帶著對作為太一無限的一個火花的自我的巨大的愛再造你們的宇宙，一直到最終你是徹底中空的，沒有阻塞物阻礙無限的光和無限的同情心流經你。

You are not a victim, but it is your choice which determines your perception. Choose well that which you desire, my friends. For as the cliché goes, yet it is true, "seek and ye shall find." Be therefore careful of that which you seek. 你不是一個受害者，但是，去決定你的感知，這是你的選擇。好好選擇你渴望的事物，我的朋友們。因為如常言道，"尋求，你將找到，"而這話是真的。已處理 對於你尋求的事物小心謹慎吧。

We are those of Q'uo, and would at this time transfer the contact to the one known as Jim in case there are any questions upon the mind of any present. 我們是 Q'uo，我們會在此刻將接觸轉移到被知曉為 *Jim* 的實體，以免在場的任何人的頭腦中會有任何的問題。

Again we leave this instrument in love and light and service. I am Q'uo.

再一次，我們在愛與光中離開這個器皿。我是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo. I greet each again in love and light through this instrument. At this

time it is our privilege to offer ourselves in the attempt to speak to those queries which may be upon the minds of those present. Again, we remind each that we do not wish to be considered in any degree infallible but wish to offer our thoughts and opinions freely, asking that you take those which ring of truth to you and use them as you will, leaving behind all others. Is there a query at this time?

我是 Q'uo。我通過這個器皿再一次在愛與光中向各位致意。在此刻我們很榮幸提供我們自己來嘗試去談及可能在那些在場的人的頭腦中的問題。再一次，我們提醒各位，我們並不希望在任何程度上被認為是不會犯錯的，而是希望自由地提供我們的想法和觀點，我們同時請求你們採用那些你聽起來是真理的事物並隨意使用它們，將所有其他的都留在後面。在此刻有一個問題嗎？

Questioner: This is one that we use. We were taught and it has been very effective in my experience to use the holy name of God to concentrate our minds at all times. It seems that from this type of doing I've been very much able to get rid of a lot of bad programming as we've been speaking of. How

do you all view this? 提問者：這是一個我們使用的方法。我們被教導去使用神的神聖的名字來在所有的時刻聚焦我們的心智，在我的體驗中它已經是非常有效的了。看起來似乎從這種類型的行為，我已經非常能夠除掉一些壞的編程，如我們一直在談論的一樣。你們如何看這種方法呢？

I am Q'uo, and am aware of your query, my brother. When one uses the sound vibration complex that you call name for the one Creator and give to that name your own acceptance and adoration then you provide for yourself a channel or a gateway into that portion of your being where this is true. For within each has the one Creator hidden Itself that through the expression of the individualized self the one Creator might know more of Itself and each portion of Itself might then partake in this discovery, one for the other, as the yearning for union grows.

我是 Q'uo，我的兄弟。當一個人使用你們稱之為太一造物者的名字的聲音振動複合體，並給予那個名字裏自己的接納與崇拜的時候，你接下來就為你自己提供了一個管道，或者一個大門進入到你的存有的那個在其中這是真實的部分。因為在每一個人內在之中，太一造物者都將祂自己隱藏起來了，這樣，通過個體化的自我的表達，太一造物者就可以更多知曉祂自己，祂自己的每一個部分接下來就可以隨著這種對於合一的渴望的增長而參與到這種探索之中，一個部分對其他部分的探索。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: Also, you spoke earlier of acknowledging the negativities or the positivity of one's being in the programming of the biocomputer. This is not very clear. Could you restate it in another way so I might be able to understand it more easily?

提問者：你們同樣也在早些時候談及了在生物電腦的編程中對一個人存有的負面

性或者正面性的承認。這不是非常清楚。你們能夠用另一種方式重新講述它，這樣我可能就能夠更為容易地理解它了？

I am Q'uo, and I am aware of your query, my brother. It is often the case for many of your peoples as they look consciously and carefully at themselves that they will see those portions of behavior that they do not appreciate and consider to be less than worthy of study, those portions which may be seen as inability to love, the ability to give insult and injury, the less than honest expression of truth, and so forth. Oftentimes these characteristics are ignored or discarded, hoping in the ignoring of them that they will disappear.

我是 Q'uo，我理解了你的問題，我的兄弟。對於你們人群中的很多人，經常會發生的情況是，當他們有意識且仔細地觀察他們自己的時候，他們將會看到他們的行為舉止中的那些他們並不欣賞且認為是較不具有研究的價值的部分，那些可能被視為是缺少愛的 ability，去給予侮辱與傷害的能力，對真理的較不誠實的表達，以及諸如之類的部分。時常，這些特性是被忽略或者被拋棄的，並寄希望於忽略它們，這樣它們就將會消失了。

We suggest instead that they also be honored as portions of the self which have a role within the larger scope of the incarnational process and that such character traits or behaviors or beliefs might be followed to their source in order that the entity might discover a more complete picture of the nature of the self and the specific kind of balancing that is in process in the entity, for it is oftentimes true that the negative expression of a character trait is merely one end of a pole or a range where a more positive expression may be found if first the roots of both are uncovered.

我們作為替代建議它們同樣是要作為那些自我的部分而被榮耀的，這些自我的部分在更大的投生進程的視野內是擁有一個作用的，這樣的性格的特性或者行為舉止或者信念，可以被追尋到它們的源頭以便於實體可以發現一副自我的特性的更加完整的圖畫，以及在實體內在之中正在進行的具體的平衡的類型，因為一個性格特徵的負面性的表達僅僅是一根棒子或者一個區域的一端，如果首先在負面性和正面性的根源同時都被揭露出來了，在那個區域中就會有一種更為正面性的表達可以被找到的。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: Thank you for that.

提問者：為那個回答感謝你們。

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

我是 Q'uo，我們感謝你，我的兄弟。有另一個問題嗎？

Questioner: I'm not sure but I think my brother may have been asking about the idea of the—each person can have all various personality traits (inaudible) the full range (inaudible). Correct me if I am wrong.

提問者：我並不確信我認為我的兄弟可能已經詢問了這樣一個觀點——每一個

人都能夠擁有所有各種類型的人格特性（聽不見）完整的範圍（聽不見）。如果我是錯誤的，請糾正我。

Questioner: The answer that was given was very good. I understand it to be that we have to follow those negative aspects of ourselves to find out from where they arise and in doing so we gain that greater knowledge of each of ourselves. I assume that's what's meant by exhibiting negative characteristics [and] outward demonstration. 提問者：被給予的回答是非常好的。我理解它是，我們必須跟隨我們自己的那些負面性的面向以從它們升起的位置去弄明白，在這樣做的過程中我們取得了對於每一個我們自己的更大的知曉。我假設那就是展現負面性的特性以及其外在表現的意思了。

I am Q'uo, and this is correct, my brother. Is there another query?

我是 Q'uo，這是正確的，我的兄弟。有另一個問題嗎？

Questioner: My query is what density are you operating on and do you have access or perception of all other densities either through travel or exploration?

提問者：我的問題是，你們是在什麼密度上運轉的，你們通過旅行或者通過探索擁有對於所有其他密度的入口或者感知嗎？

I am Q'uo, and am aware of your query, my brother. We of Q'uo are what you might call a group mind or more correctly the blending of two such group minds for the purpose of making an entry into this particular group for the purpose of being able to communicate our thoughts in response to this group's queries. This is the reason for the blending of two such groups in our case. We seek at that level of vibration which you would equate with the fifth density of experience or that which is of light where the limitless light of the one Creator shines in such a fashion that the truth of unity is without doubt and the relationships between various portions of the one Creator might be more clearly seen.

我是 Q'uo，我理解了你的問題，我的兄弟。我們 Q'uo 是你們可以稱之為一個團體心智的團體，或者更為準確地，它是兩個這樣的團體心智為了產生出一個進入到這個特定的團體的入口的目的的混合物，以實現能夠在回應這個團體問題的過程中對我們的想法進行溝通交流的目的。這就是在我們的情況中在兩個這樣的團體混合起來的原因了。我們在你們等同於體驗的第五密度或者屬於光的密度的振動的層次上尋求，在這個層次上，太一造物者的無限的光用這樣一種合一性真理是毋庸置疑的且太一造物者的各種各樣部分之間的關係可以更為清晰地被看到的方式閃耀。

We of Q'uo seek the lessons of unity, those lessons which are found within that density numbering six where those we call teachers reside. We may travel in thought to such locations and experience a portion of what is available there and as our point of viewing or ability to perceive is expanded by our own learning and experience then more of that which lies ahead on our path

becomes available to our perception. Thus, we can speak from experience only through the density numbering five and must rely upon that which has been told to us by our teachers and those bits of our own perception where we have traveled in thought in relation to densities beyond our own.

我們 Q'uo 尋求合一的課程，以及在那些在我們稱之為老師的實體所居住的編號為六的密度中被找到的課程。我們可以通過想法旅行到這樣的地點並體驗在那裏可被利用的事物的一部分，隨著我們的觀點或者去感知的能力藉由我們自己的學習和體驗被拓展，接下來在我們的道路前方存在的更多的事物就可以為我們的感知所取得了。因此，我們能夠僅僅通過編號為五的密度的體驗來發言，我們必須依賴於我們的老師已經告訴我們的事物以及那些我們自己的感知的少量的部分，在這些部分中我們已經通過與那些高於我們自己的密度有關聯的想法旅行過了。

Is there another query my brother?

我的兄弟，有另一個問題嗎？

Questioner: I was wondering, I have a teacher in this density also [that] I hold with great reverence and adoration. I call him by the name of (inaudible). In what density is he vibrating now on this planet? Or what density has he come from or descended into this incarnation, if you have that information? I am curious about that.

提問者：我想知道，我在這個密度同樣也有一個老師，我對其抱有極大的尊重與崇拜。我藉由（聽不見）的名字稱呼它。它在這個地球上現在正在什麼密度上振動呢？或者他是來自於什麼密度，或者他是從什麼密度降臨到這次投身地呢，如果你們有那個資訊的話？我對那一點感到好奇。

I am Q'uo, and am aware of your query, my brother. We find a difficulty in giving a direct answer to this query for we do not wish to infringe upon the free will of any who revere this most positively-oriented entity. To describe such an entity by the density to those who honor this entity would be perhaps in some cases to skew this appreciation in an undue manner, which would obscure perhaps the message this entity had to offer. Each entity of this nature comes to serve those of this planetary vibration by hollowing the self in such a fashion that it becomes a pure and clear channel for the one Creator in order that information and inspiration of a certain nature may be offered. This is the message and the purpose of the incarnation for such an entity and each such entity wishes that the message might be delivered as clearly as possible with as little tendency towards distortion as possible. We humbly beg your forgiveness for being unable to give the density of this entity for we wish this entity's message to remain as clear as possible.

我是 Q'uo，我理解了你的問題。我們在對這個問題給出一個直接的回答的方面發現了一個困難，因為我們並不希望侵犯任何尊重這個極其正面導向的實體的人的自由意志。要藉由密度向那些榮耀這個實體的人描述這樣一個實體，可能會在一些情況中用一種不合適的方式扭曲這種欣賞，這也許會讓這個實體所要提供的資訊變得模糊。每一個具有這種特性的實體都是藉由用這樣一種它會成為太一造物者的一個純淨而清晰的管道的方式清空自己來服務於這個星球的人們以便於具有一定的特定的資訊和啟發可以被提供出來。這就是這樣一個實體的投生的信

息以及目的，每一個這樣實體都希望資訊可以盡可能清晰地且帶著盡可能少的朝向扭曲的傾向被傳遞。我們謙卑地請求你們對於我們無法給予這個實體的密度的原諒，因為我們希望這個實體資訊可以盡可能保持清晰。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: No, I appreciate that answer. Thank you very much.

提問者：沒有了，我很感激那個回答。非常感謝你們。

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

我是 Q'uo，我們再一次感謝你，我的兄弟。在此刻有另一個問題嗎？

Questioner: Just on the off chance that you might give suggestion—when I do a reprogramming (inaudible) out what I wish to change and the reason involved and a kind of object that makes it, I suppose, more real psychologically and as I write it I vow and I request my mind to accept the new program and to dump the old one. Is there a number of different ways to do this or is there one that you would recommend? Have you any suggestions upon it?

提問者：只是碰運氣萬一你們可以給予建議的話——當我在進行一次重新編程（聽不見）我希望改變的事物，被涉及到原因，以及使它，我假設，在心理上更加真實的一種類型的物件，當我在寫下它的時候，我發誓、我要求我的頭腦接受新的編程並倒掉舊的編程。有一些不同的進行這種變成的方式嗎，或者有一個你們會推薦的方式嗎？你們對它有任何的建議嗎？

I am Q'uo, and I am aware of your query, my sister. There are as many ways of reprogramming one's biocomputer as there are entities wishing to do so. The most potent program for any entity is that one which has been constructed from the pure desire found within the heart. The expression of this desire is that which gives form as a channel to that desire. This, however, is secondary to the successful reprogramming. The generation of this desire so that it is complete and fills the entity and overflows the cup, shall we say, is that which is of primary importance in the root—we correct this instrument—in the reprogramming of any thought or behavior pattern.

我是 Q'uo，我理解了你的問題，我的姐妹。當有實體希望對它的生物電腦進行重新編程的時候，會有很多這樣做的方式。對於任何實體最為強有力的程式就是通過在心之中被找到的純淨的渴望而被構建起來的程式。對這種渴望的表達是作為一個管道為那種渴望賦予了形式的事物。然而，這種表達渴望形式對於成功的編程是次要的。產生這種渴望以便於它是完整的並會充滿實體且，容我們說，漫出杯子，就是在根部——我們更正這個器皿——在對任何的想法或者行為舉止的編程中具有首要的重要性的事物了。

If, as in your case, an entity finds it is helpful to form this desire by writing it upon the paper, by speaking it as a vow, by dancing it as a dance, praying it as

a prayer, or meditating it as a mantram then this is the form that is appropriate for that entity. It is well to use those tools which one has been given in which one has found a certain degree of mastery in previous use in order that a form which is most effective might be utilized in giving the clear voice to this heart-generated desire for a closer approximation of love within the life pattern.

如同在你的情況中一樣，如果一個實體發現藉由將它寫在紙上，或者作為一個誓言將它說出來，藉由作為一個舞蹈將它跳出來，作為一個祈禱對它進行祈禱，作為一個咒語對它進行冥想，那麼這就是對於那個實體適當的形式了。去使用這些一個人已經被給予的且一個人在之前的使用中已經找到了一定程度的精通的工具，以便於一種最有成效的形式可以在將清晰的聲音賦予這個從心產生出來的對於在生命模式中愛的一種更為緊密的接近的渴望，這是很好的。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Questioner: No, I'm done. Thank you.

提問者：沒有了，我問完了。謝謝你們。

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

我是 Q'uo，再一次我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: You mentioned the deep mind and I was wondering what are the symptoms of reaching the megamind or the infinite intelligence and whether one can actually be in that awareness or consciousness all the time within this density, third-dimensional density? And the symptoms, of course, you can elaborate on and can maybe give a clue to the path to tapping into that gateway that we can manifest greater love and light of the infinite Creator which I call Krishna. That is my question. Thank you.

提問者：你們提到深入心智，我想知道抵達元心智或者智慧無限的徵兆是什麼，在這個密度中，這個三維的密度中，一個人是否真的能夠在所有的時候都處於那種察覺或者意識之中呢？對於那個通過接入到我們能夠顯化我稱之為阿奎那（Krishna）的無限造物者的更大的愛與光的大門的途徑，有你們能夠詳盡闡述或者也許可以給予一條線索的徵兆嗎？

I am Q'uo, and we are most appreciative of this question which ranges quite broadly within the field of the evolution of consciousness. To give a full answer would be the work of many sessions such as this one but we may give a, shall we say, a crystallized response and ask that further queries be given if there is more information desired.

我是 Q'uo，我們極其欣賞這個問題，它在意識的演化的領域中是範圍相當廣闊的。要給予一個完整的回答會使許多次諸如這一次集會之類集會的工作，但是，我們可以給出一個，容我們說，給出一個具體化的回答，如果有更多的被渴望的資訊，我們會請求進一步問題被給予。

The ability of any entity to reach deeper levels of the subconscious mind and

move therefrom to other levels of mind which would include the racial, the planetary, the archetypical, and the universal mind depends upon the ability of the entity to still the conscious mind to such a degree that silence is able to prevail and open a door that is more clearly seen, or shall we say, felt, due to the lack of interference in the activity of the mind. This ability to move through this doorway to deeper levels of the mind is a, shall we say, product of work done upon the personality.

任何實體進入到潛意識心智的更為深入的層次，並從那裏移動到心智其他的可能包含了種族的、星球的、原型的以及宇宙心智的層次的的能力，是取決於實體讓表面意識的心智安靜到這樣一種靜默能夠占上風並開打一扇大門的程度的能力，這扇大門會由於缺少心智的活動的干擾而更為清晰地被看到，或者容我們說，被感覺到。移動通過這個大門進入到心智的更為深入的層次的的能力，是在人格上被進行的工作的一個，容我們說，產物。

This includes work at each level of existence that corresponds with each chakra or energy center as you know them within the physical vehicle, each center allowing the entity the opportunity of more fully expressing the intelligent energy or prana of the one Creator. It is within each center or chakra that various blockages have been programmed before each incarnation to bias the learning of the entity in such and such a fashion.

這包含了在每一個存在的層次上的工作，這些存在的層次是與每一個脈輪或者能量中心相對應的，如你在物質性載具中對它們的知曉一樣，每一個中心都會允許實體擁有更為充分地表達太一造物者的能量或者瑪娜的機會。就是在每一個中心或者脈輪中各種各樣的阻塞在每一次投生前就已經被規劃以用這樣或者那樣的一種方式讓實體的學習產生偏向。

As this learning proceeds apace the entity is able to see the self, all other selves, and the creation and experiences about it as those expressions of love which have for some time been disguised as other than love. Therefore, the greatest indication or symptom of an entity able to move through deeper levels of mind is the ability of the entity to see love in all portions of the creation. This is a product of a great deal of work over many periods or incarnations for the seeker of truth.

隨著這個過程快速前進，實體就能夠將自我、所有其他自我，造物以及在其周圍體驗都視為是那些愛的表達了，而這些事物已經在很長時間中都被偽裝成為並非愛的事物了。因此，一個實體能夠進入到心智的更為深入的層次的最大的跡象或者徵兆就是實體在造物的所有的部分中都看到愛的的能力。對於真理尋求者，這是一種歷經很多的時期或者投生的大量的工作的一個產物。

We feel that this is a great deal of information which if added to at this time might be somewhat confusing, therefore we shall allow any further query that you would have at this time.

我們感覺到這是大量的資訊，如果它在此刻被添加，它是有可能多少有些令人混淆的，因此，我們將允許在此刻你們會擁有的任何進一步的問題。

Questioner: I have one more query. The bias towards learning or the biases

that are created within the consciousness for learning I'm being taught more is, even though [it] sometimes creates in our experience pain—what we experience is pain or the illusion of suffering is also perfect in the eyes of the Creator and the consciousness of the higher self ... 提問者：我還有一個問題。朝向學習的偏向性，或者在意識中被創造出來以供學習我正在被教導的事物的偏向性更多地是，即使[它]有時候會在我們的體驗中創造出痛苦——我們體驗微痛苦的或者受苦的幻象的事物，在造物者或者高我的意識中同樣也是完美的.....

(Pause)
(暫停)

I am Q'uo, and we feel that we have the gist of your query and would agree that though much learning partakes in that which appears to be great suffering, disease, poverty, pain and separation one from another that these are often the most effective means of directing the attention which has not focused clearly upon the lessons at hand. The catalyst of pain, for example, is that which grabs your attention and points towards an area which contains the opportunity for uncovering a portion of the self which waits to be born. With each birth there is the pain of the delivery. That which is old and has been replaced by that which grows anew oftentimes must be allowed to be removed in a painful fashion.

我是 Q'uo，我們感覺到我們已經理解了你的問題的要點了，我們會同意，雖然大量的學習會帶有在表面上是巨大的受苦、疾病、貧窮、痛苦，一個人與另一個人的分離的事物，這些事物經常是極其有效的指引尚未清晰地聚焦於在手邊的課程的注意力的途徑。舉個例子，痛苦的催化劑，就是抓住你的注意力並指向一個包含了機會的區域的事物，這個機會會揭露自我的一個等待著被誕生出來的部分。伴隨著每一個出生，都會有分娩的痛苦。舊的事物和已經被重新生長出來的事物所取代的事物，時常必須被允許通過一種痛苦的方式被移除。

Since the illusion in which you move has many veils across the far-seeing ability of any entity, it is necessary oftentimes that the eyes which see only dimly be given the assistance or the reminder that trauma and suffering provide. However, when the pearl has been won, no price or pain is too great. 因為你們在其中移動的幻象擁有很多的單紗覆蓋在一個實體的遠視的能力上，僅僅能夠模糊不清地看到的眼睛要被給予由那種創傷和苦難所提供的幫助或者提醒物，這時常是必不可少的。然而，當珍珠已經被贏得的時候，沒有代價或者痛苦會是過大的。

At this time we feel that we have extended the energies of this group far enough that it would be well to give rest. Therefore, we shall once again thank each for inviting our presence and shall leave this group as we have found it in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. 在此刻，我們感覺到我們已經遠遠足夠地延長這個團體的能量，以至於去進行休息會是很好的。因此，我們將再一次感謝各位邀請我們的出席，我們將離開這個

團體，如同我們已經在太一無限造物者的愛與光中找到它一樣。我們是你們知曉的 *Q'uo*。 *Adonai*，我的朋友們。 *Adonai*。

November 25, 1990

1990-11-25 服務的途徑的選擇

Group question: The question this evening has to do with how one can find the way of being of service that is the most appropriate for that person at that time. Are there any techniques or procedures or ways that a person could make this information more available or discover this information in any way whatsoever?

團體問題：今天晚上的問題與一個人如何才能找到在那個時候最適合於那個人的進行服務的方式有關的。有一個人能夠讓這個資訊更加有用，或者有用無論什麼任何方式發現這個資訊的任何的技巧、步驟或者方法嗎？

(Carla channeling)

(Carla 傳訊)

I am Q"uo. I greet each of you with great joy and gratitude in the love and in the light of the one infinite Creator. It is most delightful to us to be able to have the chance to attempt to share our thoughts with you, but we must ask, as we always make a point of asking, that our words not be taken as unexamined truth, for personal truth is different for each person, and that which may help another may be a stumbling block to you. Consequently, take that which is recognized by your own discrimination and discard any other words which did not make personal sense. Trust not any source but yourself, for within yourself lies a far better discernment than you know. It is within the grasp of each to imagine, but what you know is not that of which third density is greatly privileged to know, and although our illusion is more transparent, yet still we also seek to learn, as we are still aware of our own consciousness, and we have a long process ahead of us. So we feel not in any way different from you, for all consciousness is one.

我是 Q"uo。在太一無限造物者的愛與光中帶著巨大的喜悅和感激向你們各位致意。能夠擁有機會來嘗試去與你們分享我們的想法，這對於我們是極其愉快的，但是我們必須請求，如我們一直會堅持請求的一樣，我們的言語不要作為不受檢查的真理而被接受，因為個人性的真理對於每一個人都是不一樣的。可能會對另一個人有幫助的事情，對於你卻可能是一塊絆腳石。因此，請採用被你自己的分辨力認出來的事物，並將其他的任何對於個人是沒有道理的事物拋棄掉。除了你自己之外，不要相信任何的來源，因為在你自己內在之中存在有一種比你所知曉的遠遠更好的分辨力。這種分辨力是在每一個人的想像力的範圍之內的，但是，**你們所知曉的事情並不是第三密度會被特許去知曉的事情**，雖然我們的幻象是更為透明的，而我們仍舊同樣也在尋求學習，因為我們仍舊察覺我們自己的意識，在我們前方我們擁有一段漫長的過程。因此，我們並沒有在任何方面感覺到是與你們不一樣的，因為所有的意識都是一體的。

How pleasant it is to listen to the soft household sounds through this instrument's ears. The melodies of your planet are beautiful, and we do appreciate them—the melody of your environment, the melody of your elements, the melody of the tone poem which is your incarnation. These are

sweet, and sometimes sorrowed songs, yet they have called us to you, for there has been more and more a call among your people for information, resources and tools to use in the path of spiritual growth. We thank this instrument and all instruments for making themselves available to serve in this capacity.

通過這個器皿的耳朵聆聽溫柔的家居的聲音，這是多麼令人愉快呀。你們的星球的旋律是美麗的，我們確實欣賞它們——你們的環境的旋律，你們的元素的旋律，你們的投生的音詩的旋律。這些旋律都是甜美的，有時候是悲傷的歌曲，而它們已經呼喚我們來到你們聲音，因為在你們的人群中已經有越來越多的一種對於在靈性成長的道路上要去使用的資訊、資源以及工具的呼喚。我們為這個器皿以及所有的器皿讓它們自己可以用這種方式來服務而感謝它們。

However, we would, and not for the first time, point out that all services are dependent, not upon your assessment of your importance, but on the wholeheartedness with which you pursue that which is in your eye's shot. At any particular moment your path of service is with you. It is in many ways very difficult, we realize, to grasp the nature of service. And it is appealing and interesting to wonder if one could become a healer, or a channel, or some other dramatic path of service that would consume the life. However, service is not graded, except insofar as it is sincere in the attempt and genuine in refusing to do work in consciousness until you have examined, satisfactorily, any blockages that might be caused by misunderstood, misused or misperceived catalyst.

然而，我們會，並非是第一次，指出，所有的服務都不是依賴於你們對你們的重要性的評估，而是依賴於你們追尋在你們的視野範圍內的事物所憑藉的全心全意。在任何特定的時刻，你的服務的道路都是與你同在的。我們意識到，要去掌握服務的特性，這在很多方面是非常困難的。想知道如果一個人變成了一個療愈者，或者一個管道，或者某種其他的消耗生命的戲劇化的服務的途徑會怎麼樣，這是吸引人且有趣的。然而，服務是沒有分級的，除非在對服務的嘗試中是真誠的，且一直到你已經令人滿意地檢查了可能由於對催化劑的誤解、無用或者錯誤的感知而造成的任何的阻塞之前都拒絕在意識中進行工作的方面是坦誠的。

The Creator's thought was part and parcel of Its very nature. This thought is what we call love, because we cannot find any more appropriate word in your vocabulary. But it is a love of charity, of positivity, of creativity and of transformation. The main offering that you give in your incarnation to the world about you—and make no mistake, this is the density wherein one reckons with society, and all that it implies, for weal or woe—the first thing that you offer to the Father is yourself, your consciousness. The Creator, as described in older holy works, wished sacrifice. We ask only for the sacrifice of praise and thanksgiving, regardless of circumstance. In this lies the main and fundamental service each entity has to offer to the planet and to the Creator, which is Love Itself.

造物者的想法是它的本性的主要的部分。這個想法就是我們所稱的愛，因為我們在你們的辭彙表中無法找到更加合適的詞語了。但它是一種具有慈悲、正面性、創造性和轉變性的愛。在你的投生中你給予你周圍的世界的主要的奉獻——毫

無疑問，這是在其中一個人對社會、以及所有它暗示的事物，無論是福還是禍，加以考慮的密度——你提供給天父的第一個事物，就是你自己，你的意識。造物者，如同在更為古老的神聖著作中描述的一樣，是想要貢品的。我們僅僅請求，在無論什麼環境下都去讚美和感恩的貢品。在這種貢品中存在有每一個實體要向星球並向愛之本身之所是的造物者提供的主要的和基礎性的服務。

It is difficult for an entity within the illusion in which you dance to believe that something as simple as consciousness could be your greatest service. Yet consciousness is only simple to those who have not begun to search for the truth, and above all, we do not wish you to stand by in opportune polarizing situations, and say, as Pontius Pilate did, "What is truth?" and then walk away. This is not an incarnation in which you shall walk away from the catalyst, the lessons, the personal service to yourself, and the service to others that stems therefrom.

對於一個身處你們在其中舞蹈的幻象之中的實體，要去相信某種如同意識一樣簡單的事物就是你最大的服務，這是很難的事情。而意識僅僅是對於那些尚未開始搜尋真理的人才會是簡單的，最重要的是，我們並不希望你們在適當的極化的情況中站在一旁，如本丟彼拉多一樣說，“什麼是真理？”接著就走開了。這不是一次在其中你將會遠離催化劑，遠離課程，遠離對你自己的個人的服務以及由此而生成出來的對他人的服務的投生。

Let us gaze upon this concept from a slightly different point of view. The love that you have within you is finite due to the limitations of the heavy chemical illusion and your physical body whose sensing equipment is designed more to make choices than to understand. So, what is necessary for you to grasp if you wish to be of primary service in this incarnation and at this time, is to, as frequently as possible when you find yourself drifting into a nonpolarized or negative emotional state, to think back to that meditation with which you began your morning. Remember that then you did stand upon holy ground, no matter what your conscious experience, for it is your intent, it is your thought, that is real in the metaphysical universe.

讓我們從一個稍稍不同的視角來注視這個觀念。由於沉重的化學性的幻象和你的物質性身體，你在你內在之中擁有的愛是有限的，你的物質性身體的感知裝置是被更多地被設計來做出決定，而非來產生理解的。因此，如果你希望在這次投生中以及在這個時刻進行最主要的服務，你需要去掌握的事情是，在你發現你自己漂流進入到一種非極化的，或者負面性的情緒狀態之中的時候，去盡可能頻繁地返回到你們用來開始你們的早晨的那種冥想之中。記住，在那個時候，我無論你的有意識的體驗是什麼，你確實是站立在神聖地面之上的，因為在形而上學的宇宙中是真實的事物，就是你的意圖，就是你的想法。

We realize that this is a bitter pill to swallow for those who wish to have a path of service, for in working to find your own definitive self, in the effort to polarize, is often implicit the suggestion that one must somehow radically alter one's set of experiences and choose a path of service. This is not necessary, for you cannot leave the path once you are on it. You may sit by the roadside, you may walk, you may sing or you may cry. But once the

mystery is perceived clearly for the first time, and once the nature of that mystery is gazed at clearly, one must see that, indeed, consciousness itself is chaos from which the mind, working like a computer, chooses this and that, this and that, to notice, but for most of the rest, not to notice. This is the physical and mental body complex's way of protecting itself.

我們意識到，對於那些希望去擁有一條服務的道路的人，這是一顆要去吞下的苦藥，因為在進行工作以找到你自己的確定性的自我的過程中，在去極化的努力中，經常會隱藏有這樣一種暗示，即一個人必須以某種方式徹底地改變一個人的體驗並選擇一條服務的道路。這並不是必須的，因為你一旦走在那條道路上，你就無法離開它了。你可能會在你路邊坐下，你可能會行走，你可能會歌唱，或者你可能會哭泣。但是，一旦神秘第一次被清晰地感覺到了，一旦那種神秘的特性被清晰地注視了，一個人就必須理解，確實，意識自身是混亂的，心智是如同一台電腦一樣進行工作的，它從這種混亂中選擇了這樣那樣，這樣那樣的事情來注意到，但是，大多數其他的部分，是選擇不去注意到的。這就是物質身體和心智身體保護它自己的方式了。

The most strengthening gift that you can cultivate in the regard of this most important and central service is the gift of persistence and unflagging acceptance of any and all circumstances, because it is only an illusion that lies between you and that which is the truth. To extend across the chasm between doubt and faith some entities need great structures to guide them. Other entities find their chapel in the woods, or in the mountain, however it is that you are most comforted by meditation. Therefore, a basic step, if you wish truly to accelerate the pace of spiritual evolution, is first of all to learn to honor, love and value yourself as an absolute whole and perfect being. All else is illusion. You within are imperishable. You will one day discard this physical vehicle in order to grasp by review those things which you have done in this life, so that you may, with guidance, whether you call it the Holy Spirit, inner planes aid, or contacts such as this one, [form a new life plan]. This inner guidance is most transparent when the meditation is daily, without necessarily being as long as this instrument informs us our messages are.

在關於這種極其重要且中心性的服務的方面，你能夠培養的最為強有力的禮物，就是堅持不懈以及對任何環境以及所有環境的不倦的接納，因為它僅僅是一個在你和真理之所是的事物之間存在的幻象。要跨越在疑慮和信心之間的峽谷，一些實體需要巨大的結構去指引它們。其他的實體會在樹林中，或者在山上找到它們的小教堂，無論它是通過什麼方法，你都會藉由冥想而受到極大的安慰。因此，如果你真的希望去加速靈性演化的速度，一個基本的步驟，就是首先學會去將你自己作為一個絕對完整而完美的存有來榮耀、愛與尊重。所有其他的事物都是幻象。你在內在之中是不朽的。你將會有一天拋棄這個物質性載具以便於藉由回顧那些你在這次生命中已經進行了的事情來掌握它們，這樣你就可以與指引——無論你是稱之為聖靈，內在層面的幫助者，還是稱之為諸如這個接觸之類的接觸——一起形成一個新的生命的計畫了。當冥想是每日進行的時候，這種內在的指引是極其明瞭的，而無需和這個器皿讓我們知道的我們的資訊的長度一樣地長。

The next point that we would like to discuss is that of the seeming disparity of

potential for service that various entities have. Some seem to have many gifts, and as each gazes at itself it realizes it is lacking somewhat. That thinking needs to stop right there. In order to follow the law, which this instrument calls the Law of One, it is quite necessary to be vulnerable and open to circumstance, guided always from within, and if that guidance is not seemingly forthcoming, patience is your next, greatest, resource as a spiritual seeker.

下一個我們想要討論的要點是各種各樣的實體所擁有的服務的潛能的表面上的不同。一些人看起來似乎是擁有許多的禮物的，當每一個人凝視它自己的時候，它意識到它多少是有些欠缺的。那種想法需要就在那裏停下來。為了要跟隨這個器皿稱之為一的法則的律法，對於環境變得易受傷害且開放，這是相當有必要的，指引一直都是來自於內在之中的，如果那個指引看似並不是隨時可以得到的，作為一個靈性尋求者，耐心就是你的下一個且最大的資源。

There are many whose voices have been heard who speak of prophecy and doom and planetary catastrophe. We do not cavil at these people's messages, but only make note that where there is love there is not fear. If there is to be an opportunity for you to share that which you now are aware of as difficulties happen to cause those about you to remember that you are a spiritual seeker, then that is a beautiful service to offer—to answer the questions asked, to bear witness to the truth that you can have faith in, blind and unreasoning faith.

會有許多的其聲音已經被聽到的實體，它們談及了預言、末日以及星球的大災難。我們並不是對於這些人的資訊吹毛求疵，而僅僅是指出，有愛的地方，就沒有恐懼。如有你在困難發生時候有一個機會去分享你現在正在察覺到的事物，以便於使得那些你周圍的人回憶起你是一個靈性的尋求者，那麼，去回答被詢問的問題，去見證你能夠對其擁有信心，擁有盲目且沒有理由的信心的真理，這就是一個要去提供的美麗的服務了。

Now, we do not speak here of doctrine, of dogma. We would express our bias that these theologies are to be realized as structures available to people who find that particular structure to be the appropriate way to increase polarity, to drink of the water that shall never make you thirsty again, to eat the bread of eternal life. We use these images because this instrument is a Christian. However, these thoughts may be expressed in many variations of vocabulary, and perhaps the one that we would choose might be different. In each case where we speak we gauge the needs of the group, or gaze at the universal need that the group expresses by being more than two.

現在，我們並未在這裏談及教條與教理。我們會表達我們的偏向性，對於那些發現特定的構架就是去增長極性，去啜飲將永遠不會讓你再一次口渴的水，去吃掉永恆生命的麵包的適當的方式的人，這些神學就是作為可供這些人利用的構架而要被領悟的。我們使用這些形象，因為這個器皿是一個基督徒。然而，這些想法是可以通關過許多的辭彙的變形而被表達的，也許我們會選擇的一個變形可能是不一樣的。在每一個我們在其中發言的情況中，我們會估計團體的需要，或者注視被團體中多於兩個人表達的普遍性的需要。

(Pause)

(暫停)

I am Q"uo, and greet you again in love and light. The instrument was experiencing catalyst which it could not continue channeling with, and we believe this is now back to an acceptable level. We shall continue.

我是 Q"uo，我再一次在愛與光中向你們致意。這個器皿正在體驗催化劑，它無法與這個催化劑一起繼續傳訊，我們相信現在返回到一種可以接受的程度了。我們將繼續。

In the event of what you call your catastrophes, the service-to-others entity will be given great opportunities for service, and bear in mind that service is action, is doing, as well as being, but the doing is not important, it is the frame of reference from which you approach each moment. We are not being mysterious on purpose, but the truth does not lie within our ability to offer to anyone without one"s free will being abridged. However, if one relaxes, finds merriment to be freely bubbling forth, finds a place where the joy of loving and being loved is immediately experienced, then each may gaze at whatever one does as being done for the love of the infinite One. And as the emotions of devotion are turned towards the environment of the existing life and gazed at with an eye to being one who offers the positive point of view, then you may see that in any circumstance an entity with a positive, affirmative and hopeful point of view may well be foolish, which is acceptable in third density, indeed, almost necessary, for who but a fool would take the leap of faith that would say "I do not need to be concerned about my path of service, for I see in front of me a dish to wash, a compost heap to turn, a child or a friend to hug and share love with."

在你們所稱的你們的大災難的事件中，服務他人的實體將會被給予巨大的服務的機會，請記住，服務是行動，是行為，同樣也是存在，但是，行動是不重要的，它是你藉由其處理每一刻的參考系。我們不是故意變得神秘，而是真理並不存在于我們在一個人的自由意志不被刪減的情況下向任何人提供資訊的能力中。然而，如果一個人放鬆，找到去自由地歡笑的快樂，找到一個在其中愛和被愛的喜悅會立刻被體驗到的地方，接下來，每一個人就可以將它做的無論什麼事情視為是為了無限太一的愛而被做的了。當奉獻的情感被轉向現存的生命的环境並著眼于成為一個提供正面性的觀點的人的時候，接下來你就可以看到，在任何環境中，一個帶有一種正面性的、肯定性的且有希望的觀點的人，很有可能是愚蠢的人，在第三密度中，愚蠢是可以接受的，確實幾乎是必不可少的，因為一個僅僅是傻子的人會進行那個信心的飛躍，那種信心會說，“我並不需要擔憂我的服務的道路，因為在我前方看到了一個要去洗的盤子，一個要去攪動的肥料堆，一個要去擁抱並與之分享愛的孩子或者朋友。”

Develop the listening ear, for you have nothing to sell. We ask that it be considered whether or not evangelism is not an infringement upon free will. No matter how excited you may be over that which makes complete sense to you, it is not well to offer this to others without first dropping a few seeds, measuring things and seeing if the area in which you are interested is the area

in which another is. If the two paths are mutually exclusive it is a kindness not to attempt to change others' paths because you feel that you have found more truth. You have found it because you were able to hear it. Those who are not ready for this material, or any material, simply will not take it in, or will have a mistaken opinion of that which was said.

發展聆聽的耳朵，因為你沒有任何要去出售的東西。我們請求這一點被考慮，是否傳播福音不是一個對自由意志的侵犯呢？無論你可能對於那個對於你是言之有理的事物有多麼的激動，在沒有首先灑下一些種子，檢查事物並看看是否那個你對其感興趣的區域是另一個人對其感興趣的區域的情況下，就向其他人提供這個事物，這是不好的。如果兩條道路是相互排斥的，不去因為你感覺到已經找到了更多的真理而嘗試去改變另一個人的道路，這就是一種恩惠了。你已經發現了它，因為你能夠聽到它。那些並未為這個材料或者任何材料做好準備的人，單純地將不會接受它，或者將會對被說的事物擁有一種錯誤的觀點。

It is very difficult to face the great key that unlocks the path of service. Meditation is a matter of discipline, and is very important. Reading inspirational things is helpful; many things are helpful. But where the Christ consciousness is allowed to seek opportunities to serve, the self finds that it never has enough hours in the day, but that the work is worth it. It all begins with the journey from temporality to infinity, and you are most open to infinity when you stay in the immediate present moment, for that is eternity. When the resonance of each moment can be felt, instead of simply a river of time moving from birth to death and robbing you of all that you have and eventually your body entirely, gaze at this entire experience with a calmer eye. You are here not to be happy, but to serve. This was your choice, else you would not be here, for the number of souls wishing to incarnate at this particular time is large, and [incarnation is offered only to] those who, by what this instrument would call seniority of vibration, that is, souls old enough to take an active part in designing the life experience so that they may learn.

去面對那把打開服務的道路的偉大的鑰匙，這是非常困難的。冥想是一個修煉的問題，它是非常重要的。閱讀啟發性的事物是有幫助的，很多事情都是有幫助的。但是，在基督意識被允許去尋求服務的機會的位置，自我就發現，它在一天中永遠找不到足夠的時間，但是那個工作是值得的。它完全是從那條從暫時性到永恆性的旅程開始的，當你留在當前的當下一刻中的時候，你就極大地向著無限開放了。當每一刻的共鳴都能夠被感覺到，不是單純地一條從出生流向死亡並從你身上奪走所有你擁有的事物，並最終完全奪走你的身體的時間之河的時候，用一種更為平靜的目光注視著這個完整的體驗。你來這裏不是來變得快樂的，而是來服務的。這就是你的選擇，否則你就不會在這裏了，因為希望在這個特定的時刻投生的靈魂的數量是巨大的，而被投生僅僅被提供給了那些，被這個器皿稱之為振動的老資格的實體，也就是足夠年老的靈魂，以至於它們會在對生命體驗的設計中承擔起一個活躍的部分，以便於它們可以進行學習。

It is difficult to believe that it all begins with forgiving yourself. Everyone has a different perception of himself than entities do of that entity. In other words, it is our observation from the limited experience we have had with your people that your culture is such as to greatly discourage precisely that which you are

doing. But if you can—and you can—move back always to the memory of that holy ground, then you will be open to murmurings of spirit. This entity experiences the will that is greater than its own as a kind of two-by-four hitting one between the eyes so that there is no question about what the choice of service should be. This is a sensitive instrument, consequently it does experience the touch of spirit strongly. Others have less success in discerning guidance.

很難相信服務的道路完全都是開始於對你自己的寬恕的。每一個人都對他自己擁有一種與其他實體對那個實體的感受不同的感受。換句話說，從我們已經對你們的人群有過的有限的體驗來看，你們的文化就是如此這般地會極大地讓你們正在做的事情感覺到是完全挫敗的。但是，如果你們能夠——你們是能夠的——一直返回到對那個神聖的地面的回憶的話，接下來你們就將向著靈性的耳語開放了。這個實體將那種比它自己的意志更大的意志體驗為一種類型的在雙眼之間感覺到的極其微小的感覺，這樣它就不會在關於服務的選擇應該是什麼的方面有問題了。這是一個敏感的器皿，因此，它強烈地體驗到了靈性的接觸。其他人在分辨指引的方面會有較少的成功。

Perhaps the second greatest service an entity can provide is the giving of self in relationship, for by this means each can mirror to each the perceived personality, thus enabling both entities, if both entities are honest and clear, to proceed much more rapidly than if they did not have a mirror, if they were not held accountable for self-deceit. Especially of service is the sacrificial care and tending of young ones, for if you are able to offer support, confidence in the small entity, and charity, the charity of the greatly opened heart, then you shall have done a service for this soul that redounds through many lifetimes.

一個實體能夠提供的第二位元的最大的服務，也許就是在人際關係中奉獻自我，因為藉由這種方式，每一個人都能夠成為每一個被感覺到的人格的一面鏡子，並同時使得兩個實體都能夠，比如果它們沒有一面鏡子，如果它們對自我欺騙不在意的話，遠遠更快地前進，如果兩個實體都是誠實且清晰的。尤其是對年幼的實體的犧牲性的關心和照顧的服務，因為如果你能夠提供支援，對幼小的實體的信任，慈悲，具有極大地開放的心的慈悲，那麼你就將已經對這個靈魂進行了一種通過許多次生命產生出來的服務了。

In all cases, if the presence of mind is yours at a time, ask yourself, if it is your catalyst, "Where is the lesson, where is the love in this catalyst?" If you have an analytical mind, it is helpful to think about it. If you are one who moves directly from the heart, it is well, rather, to ask for clear dreaming, and to keep the dream notebook at hand. We realize that that which we have to say may seem to deny each entity the choice of service paths. Indeed, although the decision has been made, it was your own. What is remaining is for you to discover by whatever means native to your gifts are most excellent, how to perceive the urgings of the guidance of the Christ-self or the love within.

在所有的情況中，如果在一個時刻你是頭腦鎮定的，問你自己，是否它是你的催化劑，“在這個催化劑中，課程在哪里，愛在哪里？”如果你擁有一個分析性的頭腦，思考它是有幫助的。如果你是一個直接移動到心的人，去請求清晰的夢境，在手邊記錄一本夢境的筆記，這是相當好的。我們意識到，我們所要說的事情可能看

起來似乎是否定了每一個實體對於服務的道路的選擇。確實，雖然決定可以被做出，它是你自己的決定。你剩下來的就是去藉由無論什麼對於你極其優秀的禮物是天生的途徑去發現，如何去感覺基督的自我的指引或者內在的愛的驅策。

The journey of service is the journey of the servant. This is not an easy mentality for your culture, but in truth, having loved yourself completely, you are then free to love others with the same unconditional flowing of love. First yourself, then others. We do not say this to make you be selfish. Quite the opposite; we say this to make you effective. For if you embark upon work in consciousness in an unworthy manner, soon you shall be exhausted, and sit at the side of the road you shall, until you regain that blind faith that keeps you stepping out constantly into thin air.

服務的旅程是僕人的旅程。對於你們的文化，這不是一個容易的心態，但實際上，如果你已經完全地愛你自己了，你接下來就會藉由相同的愛的無條件的流動去自由地愛其他人了。首先是你自己，接下來是其他人。我們這樣說並不是要讓你成為自私的。完全相反，我們這樣做是讓你成為有成效的。因為如果你是用一種無價值的方式開始從事在意識中的工作，你很快就將筋疲力盡，你將會坐在路邊一直到你再一次重獲那種讓你持續不斷地踏入到稀薄的空氣中的盲目的資訊為止。

We have circled back to the key concept that creates the possibility for entities to take courage and move forward. It is when the self has been learned to the best of one's ability that one may be able to carry a more and more impersonal and all compassionate consciousness, trusting that although you did not make this up within your lifetime, as the arena upon which you would play your part, you did choose it, but there is no proof that you did chose this program. There will never be spiritual proof, for you are a being of free will. That is, there will not be truth itself, but you can be in the immediate presence of the most high, the most infinite, Creator.

我們已經返回到那個的關鍵的概念了，就是這個概念為實體創造出去鼓起勇氣並前進的可能性。正是當自我已經學會去盡一個人所能地攜帶一種越來越非個人性且完全富有同情心的意識的時候，請相信儘管你並沒有在你的生命中將這種意識構造出來，因為你在其上扮演你的角色的競技場，你並沒有選擇它，但是，沒有證據你確實選擇了這個計畫。將永遠都不會有靈性上證據，因為你是一個自由意志的存有。也就是說，將不會有真理本身，但是你是能夠與至高的、最無限的造物者處於直接的臨在之中的。

Firstly, to love the Creator and to share it forth in your very consciousness in whatever condition, this is the first and greatest service. Secondly, in order to prepare yourself for service to others, the self who is going to be a servant needs to be well enough grasping of its own nature that it does not transfer the biases that it has towards the self to another. Thusly, we urge each always to give the first thought to clearing the self, polishing up the brass, washing the windows of the soul, becoming able to be a conduit for an infinite love, a resonant and creative love.

首先，去愛造物者，並在無論什麼情況中都在你的意識中將祂分享出來。其次，

為了要讓你自己為服務他人做好準備，那個將要成為一個僕人的自我需要足夠充分地領悟它自己的特性，以至於它不會將它對自我擁有的偏向性傳遞給其他人。因此，我們鼓勵每一個人一直都首先考慮去清理自我，將那個銅管樂器擦亮，清洗靈魂的窗戶，並變得能夠去成為供一種無限的愛，一種共鳴的和創造性的愛使用的管道。

We feel that this is a beginning, and would now transfer this contact, due to the instrument's fatigue, to the one known as Jim. We thank this instrument for serving, and all instruments who serve, and we would thank all entities who may discover their paths of service by looking in front of their face, and seeing for the first time that in a universe created of love, no matter what the illusion, all is alive, all will return the love you give, tenfold, a hundredfold, and a thousandfold.

我們感覺到，這是一個開始，由於這個器皿疲倦，我們現在會將這個接觸轉移到被知曉為 *Jim* 的實體。我們感謝這個器皿的服務，感謝所有服務的器皿，我們會感謝所有可能藉由凝視面前的事物並第一次看到，在一個由愛創造的宇宙中，無論幻象是什麼，一切都是活的，一切都會將你給予的愛，十倍，百倍，千倍地返還而找到它們的道路的實體。

At this time we would leave this instrument. I am the principle known to you as Q'uo. I am at this time transferring to the one known as Jim. We leave you in love and light through this instrument. I am the principle known to you as Q'uo.

在此刻，我們會離開這個器皿。我是你們知曉的 *Q'uo* 原則。我在此刻轉移到被知曉為 *Jim* 的實體。我們通過這個器皿在愛與光中離開你們。我是你們知曉的 *Q'uo* 原則。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time we would open this session of working to those queries which may be upon the minds of those present. Again we would remind each that we offer that which is but our opinions, and though we offer them gladly and freely we would not wish any word that does not ring of truth to the listener to be kept within that listener's mind. Take only those words which seem useful to you and leave all others behind. May we ask if there is a query at this time to which we may speak?

我是 *Q'uo*，通過這個器皿再一次在愛與光中向各位致意。在此刻，我們會向在場的人們的頭腦中可能會有的問題開放這次工作的集會。再一次，我們會提醒各位，我們僅僅提供我們的觀點，雖然我們是愉快地且自由地提供它的，我們不會希望任何對於聽者聽起來並不是真實的言語被保留在那個聽者的頭腦中。僅僅採用對於你看起來是有用的言語，將所有其他的都留在後面。請問在此刻是否有一個我們可以發言問題呢？

D: I have a question. Is the planet healed by third-density attempts to heal it?

D：我有一個問題。行星會因為第三密度嘗試去療愈它而被療愈嗎？

I am Q"uo, and am aware of your query, my brother. We find that there have been for many, many years attempts by various individuals and groups upon your planetary surface to bring about the healing within this planetary vibration, a healing which would seek to mend that which has been broken and distorted by the careless and violent upheavals within so many of your cultures for so much of your history. Those angers and acts of disrespect for self, for other selves, and for your planetary entity itself, have the accumulated effect of causing these disharmonious vibrations to be accepted by the planet itself, and these vibrations then build up a kind of karma, if you will, that which is the wound within the planet. This is also added to by the carelessness of the manner with which the planet and its resources are utilized within the human process of evolution, industrialization, standardization and the large scale manufacture of items for convenience.

我是 Q,uO，我理解了你的問題，我的兄弟。我們發現在你們星球表面上的各種各樣的個體和團體嘗試去在這個星球的振動中產生出療愈已經有很多很多年的時間了，這是一種尋求去修補由於在你們的如此多的文化中在你們如此大量歷史中的草率與劇烈的動亂而已經被打破和被扭曲的事物的療愈。那個對於自我，對於其他自我以及對於星球實體本身的憤怒和不尊重的行為，會讓這些不協調的振動的累計性的效果被星球本身接受，這些振動接下來會積累一種在星球內部的創傷的業力，如果你們願意這樣說的話。這種業力同樣也會由於星球以及它的資源在人類的演化、工業化標準化以及對為了便利而大規模製造物品的過程中被利用的方式上的輕率而被增加。

Though there are many efforts that have had marked success in attempting the rebalancing and healing of your planet"s ruptures, we find that there shall be for some period of time that is significant in your measure of time, a remaining evidence of this disharmony that will necessitate a continuation of this healing process into the fourth-density experience that has begun upon this sphere at this time. We encourage all such efforts at not only healing that which has been broken, but in ceasing to cause further damage by the conscious application of those principles of stewardship which each entity and culture creates and undertakes as a way of life and realizes as a standard of living, or of relationship, each with the other and with the planet itself.

雖然會有很多的努力已經在嘗試去重新平衡並療愈你們的星球破碎的方面以及該取得了顯著的成功了，我們發現在根據你們對於時間的衡量是相當長的一些時間段中，會有這種不協調的一種殘留的跡象，它將使得對於這個在此刻已經在這個星球上啟動了的進入到第四密度體驗的療愈的過程成為是必需的。我們鼓勵所有這樣的努力，不僅僅療愈已經被打碎了的事物的努力，同樣還有藉由有意識地引用那些管理的原則而停止造成進一步的破壞的努力，這些管理的原則是每一個文化和實體創造出來，且作為一種生命的方式來執行，作為一種生活或者每一個人與相互彼此以及與星球本身的關係的標準而實踐的原則。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

D: Is the planetary entity being formed more by the passive sending of love and light than (inaudible)?

D：相比（聽不見），行星實體會藉由被動的發送愛與光而更多地被形成嗎？

I am Q"uo, and am aware of your query, my brother. It is quite correct that the planetary entity is greatly benefited by that which you call the passive sending of love, light and healing energy, which may be done in any number of ways, including the meditation, the imagination, contemplation, prayer and the simple attitude of right use which each entity vibrates as a tone of the being, shall we say, as it accomplishes its daily round of activities. These sendings, or thoughts, in the metaphysical sense, are things which are felt and which find their place within this planet"s web of energies and which work in an harmonious fashion with the planetary energies.

我是 Q„uo，我理解了你的問題，我的兄弟。行星實體會因為你們所稱的被動的送出愛、光與療愈的能量而極大地受益，這是相當正確的，這種發送可以通過下面數種方式中的任何一種被進行，這些方式包括冥想、想像、沉思、祈禱以及在每一個實體完成它的日常活動的時候將它的振動作為一種存在的音調而正確使用的簡單的態度。這種發送，或者想法，在形而上學的意義上，就是會被感覺到的事物，它們會在這個行星的能量網路中找到它們的位置並會用一種協調的方式與這個星球的能量一同工作。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

D: Is it better to accept someone who (inaudible) as they are even though it may be self-destructive, or to encourage change?

D：去如其所是地接受某個（聽不見）的人，即使它可能是自我破壞的，這是更好的嗎，還是要鼓勵改變呢？

I am Q"uo, and am aware of your query, my brother. We find that it is helpful both to accept every entity that one meets as being whole and complete in the basic sense of being a portion of the one Creator which seeks to know itself. That there may be apparent disharmonies within an entity"s thinking or behavior may become a means by which a relationship is established with this entity in order that both entities may learn of a balanced path. It is such relationships that allow entities to work upon that catalyst which is the life"s pattern and purpose, for as each partakes in the mirroring process it is as though each helps the other much as would the sculptor, in chiseling away that which is not desired, so that that which is the ideal becomes more clearly formed in each entity"s life pattern.

我是 Q„uo，我理解了你的問題，兄弟。我們發現，接納一個人遇到的每一個實體，在作為那個尋求去知曉祂自己的太一造物者的一部分的基本的意義上，是完整的和完全的，同時，在一個實體的思考或者行為舉止中可能會有明顯的不協調，這種不協調可能成為一個與這個實體建立一種關係的途徑以便於兩個實體同時都可以學會一種平衡的道路，這兩者同時都是有幫助的。就是這樣的關係允許實

體在那個生命模式和目的之所是的催化劑上進行工作了，因為當每一個實體都參與到鏡射的過程中的時候，這就好像每一個人都在彼此幫助一樣，這非常類似于雕刻師會鑿去不被渴望事物，這樣理想的事物就會開始越更加清晰地在每一個實體的生命模式中被形成了。

However, we must add that the most important ingredient in this relationship and process of mirroring is the acceptance each of the other so that there is no need for change to occur for the entity to be accepted. When this level of trust has been established the foundation work has been accomplished and the structure of the relationship then may be built upon this firm foundation, and when there are difficulties that arise within the relationship, as most assuredly they will as a part of the playing out of catalyst, it is well for each to remind the other that the foundation of the relationship is acceptance, that is, not conditional, and which is all-embracing.

然而，我們必須補充，在這種關係以及鏡射的過程中最重要的要素就是對相互彼此的接納，這樣對於那個要被接納的實體就不需要有改變發生了。當這種層次的信任已經被建立起來的時候，基礎的工作就已經被完成了，關係的構架接下來就可以在這個堅實的基礎上被構建了，在有困難在關係中出現的時候，這些困難極其肯定地將會作為催化劑的演出的一部分而出現，每一個實體都提醒另一個實體關係的基礎就是接納，即沒有條件的，全然擁抱的接納，這是很好的。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

D: Is the form of energy work that I've come across out here in Oregon beneficial for spiritual growth, and how? D：我在俄勒岡遭遇到的能量工作的形式對於靈性成長是有益處的嗎，是如何有益處的呢？

I am Q"uo, and am aware of your query, my brother. In this work, as any work which focuses upon the contacting of that shuttle known as the spiritual complex, is work which is beneficial to the evolution of any entity which partakes in it, for the most (inaudible) ingredient in any such work is not necessarily the apparent efficiency of the philosophy, the ritual or the practice, but is instead the intention of the entity which undertakes the philosophy, the ritual or the practice.

我是 Q"uo，我理解了你的問題，我的兄弟。這個工作，如同任何聚焦於與被知曉為靈性複合體的穿梭器的接觸的工作一樣，是對於任何參與它的實體的演化有益處的，因為在任何這樣的工作中的最為(聽不見)的要素，都無需是哲學、儀式或者練習上的明顯的效用，而毋寧是從事這種哲學、儀式或者練習的實體意願。

When the intent is strong and when the intent persists, then there is constructed within the entity a channel to those energies which are being expressed in whatever manner the practice sets up as a means of expressing these more subtle energies. Working as you are with the subtler energies that enliven and undergird the physical expression of spirit, you may notice that

there is within the life pattern added a certain vitality which is as a resource or reservoir of energy which may be utilized according to one's desires and will. This choice of use of subtle energy vitality is a choice which is crucial in the polarization of any entity, for the choice to utilize such energies in service to others will continue to enhance the evolutionary process.

當意願是強有力的是有，當意願是堅持不懈的時候，在實體內在之中就會有一個管道被構建起來，對於這種練習設置為一種表達這些極其微妙的能量的無論什麼方式，這個管道就是通往用那些方式而正在被表達的能量的。當你正在與這些活化並從底部支撐靈性的物質性表達的更為微妙的能量一同工作的時候，你可能會注意到，在生命模式中有一定的生命力被添加了，這種生命力就是根據一個人的渴望和意志而可以被利用的一種資源或者能量的儲藏庫了。這種去利用微妙的能量的生命力的選擇，是一種在任何實體的極化中都是至關重要選擇，因為在服務他人中去利用這樣的能量選擇將會繼續增強演化的過程。

Thus, the energies with which you work are powerful according to your intention, your perseverance and your choice of usage.

因此，取決於你的意願，你的堅持不懈，以及你對於使用的選擇，你進行工作所憑藉的能量是強有力的。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

D: No, thank you.

D：沒有，感謝你們。

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

我是 Q"uo，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

Carla: I have one, which you may or may not be able to answer, because it's specific, but it's something that I've been experiencing for awhile and I felt that I should question you for any comments you might have. I keep waking up in the middle of a sentence. It's very distracting, and has thrown me off a couple of times this evening because I must have sort of, without leaving my body, just gone very deep. And the question is, is this an artifact of my low vitality, or is it a sensitivity of some kind to something that you have in mind, for instance, (inaudible) the best state that I can be in without being in trance?

Carla：我有一個問題，你們可能能夠或者可能不能回答，因為它是具體的問題，但是，它是某個我在一段時間中一直在體驗到的事情，我覺得我應該詢問你能可能有的任何的評論。我不斷在一個句子的中間醒過來。它是非常令人分心的，今晚它已經數次讓我脫離了，因為我必須，在不離開我的身體的情況下，在某種程度上進入非常深的狀態。問題是，這是我的低的生命力的一種人造物嗎，或者它是一種對於某種你在頭腦中擁有事物的某種類型的敏感性嗎，舉個例子，(聽不見)我能夠在不進入催眠狀態的情況下處於的最佳的狀態是什麼呢？

I am Q"uo, and am aware of your query, my sister. Your latter assumption is more nearly correct. We are working with your instrument and your vital

energy, especially the physical energy level, in a way which we hope may stabilize the contact at a level which is both efficient in the transfer of concept and relatively comfortable to you as you partake in this process. We would recommend that you not be overly concerned with the phenomenon of awakening, as you have put it, in the middle of a sentence or a concept, but continue as you have for lo these many years to step off the cliff without knowing where the foot will land. It is this willingness to offer the self wholeheartedly as an instrument which will aid any instrument's progress as it seeks to improve its function as an instrument.

我是 Q"uo，我理解了你的問題，我的姐妹。你的後面的假設是更加正確。我們正在用這樣一種方式與你的器皿和你的生命能量一同工作，尤其是在身體能量的層次上，我們希望這種工作的方式可以在一個同時對於概念的傳遞是有效率並且在你進行這個過程的時候對於你是相對舒適的從層次上穩定接觸。我們推薦你不要對於在一個句子或者一個觀念中間，醒過來的現象，如你對它的措辭一樣，過於擔憂，而是繼續，如你在這許多年時間中已經做的一樣，在不知道腳步將落在何處的情況下踏出懸崖。就是這種去全心全意地將自己作為一個器皿奉獻出來的樂意，將會在器皿尋求去增長它作為一個器皿的功能的過程中幫助任何器皿的發展。

Thus, we congratulate you on your continued perseverance and practicing of your art and would comfort your concern with these words.

因此，我們對於你持久的堅持和對你的技藝的修煉而祝賀你，我們會藉由這些言語來安慰擔憂。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Just what is happening? I mean, am I going out of time, because to tell you the truth, tonight it was—I thought I'd been talking for maybe five minutes, and the recorder clicked, it was supposedly 45 minutes. I guess it's the truth, but I wasn't aware of most of it. What was I doing if I didn't leave my body? I mean, was I actually going to sleep? I'm not overly concerned about it, I just want to understand it, in case it happens to somebody else that I have been teaching.

Carla：剛剛發生了什麼事情呢？我的意思是，我將要用完時間了，因為說實話，今晚，時間——我認為我已經說話了可能有五分鐘的，答錄機發出啾啾聲，據說已經有四十五分鐘了。我猜想這就是事實，但是，我沒有察覺到它的大部分。如果我沒有離開我的身體，我正在做什麼事情呢？我的意思是，我實際上睡著了嗎？我沒有過於擔心它，我僅僅想要理解它，以免它發生在某個其他的我一直在教導的人身上。

I am Q"uo, and am aware of your query, my sister. The process that is ongoing as you continue in your channeling is one which takes you deeper into the subconscious levels of your mind complex and which approaches that which you call the trance level without actually entering into this level of mind, for we do not wish to work with your instrument in that kind of experience, for

reasons which you are well aware. However, that which we have noted within your conscious mind more nearly approaches what you would call the sleep state, or more correctly, the hypnogogic state that is associated with the rapid eye movement or dream state that is within the sleep state. This ...

我是 Q'uo，我理解了你的問題，我的姐妹。隨著你在你的傳訊中的繼續，一直在進行的過程，是一個將你帶入到你的心智複合體的潛意識的層次的更深處的過程，這個層次接近你所稱的催眠的層次，而實際上並沒有進入到這個心智的層次中，因為我們並不希望與你的器皿在那種類型的體驗中一同工作，因為我們都清楚知曉的原因。然而，我們在你的表面意識中已經注意到的事情，是更加接近你所稱的睡眠的狀態的，或者更加準確地說，它是與在睡眠狀態中的快速眼球運動或者夢境狀態聯繫在一起的半睡半醒的狀態。這.....

(Tape ends.)

(磁帶結束。)

November 29, 1990

1990-11-29 由內而外的改變

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and greet each in love and light this evening. It is our great privilege to be called to your group once again. It is gatherings such as these for which we are most thankful in our attempt to give voice to those concepts which are answers to your heart's seeking.

我是 Q'uo，今晚在愛與光中向各位致意。再一次被你們的團體呼喚，這是我們巨大的榮幸。對於那些響應你們的心的尋求的觀念，在我們對其賦予聲音的嘗試中，我們對於諸如這些集會之類的集會是極其感激的。

We have been observing your group this evening and have noted the sense of fatigue and discomfort that is present within the circle and we shall be mindful of these distortions as we utilize the instruments this evening. We would not wish to tax or overtire each instrument. We realize that your daily round of activities, as you call it, provides each of you with as much food for metaphysical use as is possible for you to process at this time.

我們今天一直在觀察你們的團體並已經注意到在這個圈子中存在的疲倦和不適的感覺，我們將在我們今晚使用器皿的時候留心這些扭曲。我們並不希望使得每一個器皿負擔過重或者過於疲憊。我們意識到你們的日常生活的活動，如你們對它的稱呼一樣，為你們每一個人提供了你們在此刻要去處理的盡可能多的食物以供在形而上學的方面的使用。

Each of you works with a personal system of processing that utilizes both similar and dissimilar means of interpreting catalyst. Each is able to make a certain kind of sense, shall we say, out of those activities that occur as part of the day's natural rhythm, that many entities, less aware of the evolutionary process, fail to notice or would notice in ways which would not be to the heart of the meaning and purpose of the catalyst. This is not unusual, for most entities will satisfy themselves with penetrating but the outer shell of experience and in this way will remain somewhat at a distance from the transformative effects of catalyst that has been well used.

你們每個人都在與一個個人的處理系統一同工作，這個系統同時利用了相似的和不相似的解釋催化劑的途徑。每一個人都能夠從那些作為一天的自然的旋律的一部分而發生的活動中，容我們說，發現一定類型的意義，很多對於演化的過程察覺較少的實體，會無法注意，或者用一些不會抓住核心的方式注意到，催化劑的意義和目的。這並非是不同尋常的，因為大多數實體將會對於僅僅刺穿體驗的外殼並用這種方式與被充分利用了的催化劑的轉變性的效果多少保持一定距離而對它們自己是感到滿意的。

This distance, however, though it may provide a certain amount of shielding from the intensities of the well-perceived catalyst, does not offer the opportunity for the entity to immerse itself within the sea of experience. So it

is for those who choose to look more deeply and more carefully, with respect, looking again [many] times at those moments of imprinting, where catalyst moves through the perceptive film or net, and is seen in a certain way, according to this net of perceptions, this grouping of ways in which certain events, certain entities and relationships are formed and have an effect upon an entity's senses, both those of the outer or normal way of sensing and those senses which are more of an interior nature and which take a more active part in providing an interpretation of outer stimuli.

然而，雖然這種距離可以提供一定數量的對於被充分感覺到的催化劑的強度的屏蔽作用，這種距離卻不會為實體提供機會去讓它們自己沉浸在體驗的海洋之中。因此，就是對於那些選擇去更為深入地、更為仔細地、帶著尊重且多次不斷地查看那些印刻的時刻，檢查那些催化劑流進感知的膠片或者感知的網路，並用一定的取決於這種感知的網路的方式被看到的位置的實體，一定的事件、一定的實體和關係會通過種種方式的集合被形成並對一個實體的感知產生一種影響，這種影響同時是在那些感知的外在的或者通常的方式上，以及那些更多具有一種內在的特性並會在對外部的刺激物提供一種解釋的方面具有一種更加積極的作用的感知上的。

These inner sensing devices are those qualities which have been developed during the early part of the incarnation, according to the experiences at that point within the incarnation which came before the entity [was] able to recognize certain configurations to be significant and to be worthy of consideration when perceived.

這些內在的感知的設備是那些在投生的早期的部分期間已經被發展了的特性，它們是取決於在投生中的這樣一個位置的體驗的，那個位置是位於實體能夠識別出一定的配置是意義重大的，且在被感覺到的時候是值得考慮之前的。

An entity will notice those portions of its environment which in its past [were] proven to play an active part. Now, this active part is determined by the entity itself and not by the structure of the stimuli. However, there is the necessary interaction between the entity and its outer environment that there is the establishment of correspondences between certain stimuli and the welfare of the entity.

一個實體將會注意到它的環境的這樣一些部分，這些部分是在它的過去被證明是扮演了一個活躍的角色的。現在，這個活躍的角色是有實體自身決定的，而不是由催化劑的結構決定的。然而，在實體以及它外在的環境中間會有所需的互動，這樣在一定的催化劑以及實體的幸福之間就會有對應性被建立起來了。

We would at this time seek to transfer this contact so that we may continue this topic with the one known as K. We transfer this contact to the one known as K. I am Q'uo. 我們會在此刻尋求將這個接觸轉移，這樣我們就可以通過被知曉為 K 的實體繼續 這個主題了。我們將這個接觸轉移到被知曉為 K 的實體。我是 Q'uo。

(K channeling)

(K 傳訊)

I am Q'uo, and greet each of you once again, in love and light, through this instrument.

我是 Q'uo，通過這個器皿，在愛與光中，再一次向你們各位致意。

We were speaking about catalyst on a day-to-day basis by those aware, to various degrees, of the process of evolution. The procedures used by various entities in processing this catalyst vary greatly. Many, as you are aware, simply go through their lives, day by day, taking part in their various activities with no clear concepts or even much thought given to the purpose of their lives, the nature of the spiritual dimension, of the personality, or the process of spiritual evolution itself.

我們正在談論，那些在各種各樣的程度上，察覺到了演化的進程的人，用一種日常的方式處理的催化劑。在對這種催化的處理的過程中被各種各樣的實體使用的程式是大不相同的。如你們知道的一樣，很多人單純地會，日復一日地，經歷它們的生活，參與到它們的各種活動中，而對於它們的生命的目的，靈性的維度的特性，人格的特性或者靈性演化本身的過程沒有清晰的觀念，或者甚至沒有對其進行大量的思考。

There are those who give some thought to this process, but what realizations they may come to do not impact their lives. There are those others which we may call the serious seekers which give much thought to the process, attempting each day as much as possible to utilize those awarenesses they may have come to in their lives. This is a very frustrating process for many, for, as each of you are aware, it may seem that one is making no progress. Much thought may be given, much may be studied, much may be realized, and yet their life seems unchanged. This is part of the nature of the illusion which you inhabit at this time. And we salute your continued efforts for you are, as we have said before, largely groping around in the dark.

會有一些人會對這個過程進行某種思考，但是它們所取得的領悟卻不會影響它們的生活。還有其他的一些我們可以稱之為嚴肅的尋求者的人，它們對於這個過程進行了大量的思考，並同時嘗試在每一天都盡可能多地在他們的生活利用那些它們可能已經取得的認識。這對於很多人是一個非常令人挫敗的過程，因為，如你們每一個人察覺到的一樣，看起來似乎一個人並沒有進步。大量的思考可能被給予了，大量的事物可能被研究了，大量的東西可能被領悟了。而它們的生命似乎並沒有被改變。這就是你們在此刻所居住的幻象的特性的一部分了。我們對你們持續不斷的努力致意，因為你們，如我們之前已經說過的一眼，是大部分時間在黑暗中四處摸索的。

As you continue upon your metaphysical journey you know you are pointed in the direction of mystery and in that direction you ever proceed. But you are constantly entangled in the day-to-day-ness of your daily round of activities. How busy your peoples are! How intensely focused on the many, many details of the life. We realize the extreme difficulty of transcending this nature of your culture.

隨著你們繼續你們形而上學的旅程，你們會知曉你們是朝向奧秘的方向的，在你

們在那個方向上不斷前進。但是，你們會持續不斷地陷入你們的日常生活的活動的日常性之中。你們的人們是多麼地忙碌呀！你們的人們是怎樣強烈地聚焦於生命的許許多多的具體細節呀！我們意識到超越你們的文化的這種特性的極度的困難。

The encouragement we can offer you is that the progress you make is largely invisible to yourselves. It may go unseen, unfelt, and yet it is taking place, for on the metaphysical planes, the intention is all. The desire and the will are what carry you on toward your goal. We would urge you not to judge yourself in these matters, not to be constantly taking stock of your estimation of your progress or lack thereof, for this serves only to inject criticism and blame, which is never helpful. Your powers of observation are valuable to you, and we do encourage you to observe yourselves, your reactions, your thoughts, and feelings. And, whatever they may be, to continue your journey in the dark with the companions you have to comfort you in this process.

我們能夠提供給你們的鼓勵是，你們所做出的進展對於你們自己大部分是看不見的。它可能看不見，感覺不到，而它是在發生的，因為在形而上學的層面上，意圖就是一切。渴望和意志就是攜帶著你們朝向你的目標前進的事物了。我們會敦促你不要在這些問題上評判你自己，不要不斷地衡量你對你自己的發展或者缺少發展的評價，因為這僅僅會產生出注入批評和責備的用處，而這永遠都不會是有幫助的。你的觀察的力量是對於你有價值的，我們確實鼓勵你們去觀察你們自己，你們的反應，你的想法以及感覺。無論它們可能是什麼，繼續與你所擁有的同伴一起繼續你們在黑暗中的旅程，你們的同伴會在這個過程中安慰你。

We would speak to you now of the one thing we would have you keep uppermost in your minds upon this journey, and that is faith. The faith that there is, indeed, a mystery beyond the illusion. That there is just cause to warrant your great and often painful efforts and sacrifices as you continue your activities upon your goal, as you continue the disciplines of the personality, the integrity in upholding the spiritual principles which are truth for you at this time. The faith to continue when all the illusion about you seems to be calling you the fool—for such you are, in the eyes of the illusion. 我們現在會向你們談及一個我們會希望你們在這條旅程上首先浮現於你們的頭腦中的事物，那就是信心。信心即，確實有一個超越幻象的奧秘。信心即，有一個正當的理由去保證你巨大的且經常是痛苦的努力和犧牲是有充分的根據的，隨著你繼續你在你的目標上的活動，隨著你繼續對人格的鍛煉，**你會在贊同在此刻就是你的真理的靈性原則的方面取得對於完整性的信心。**信心即，當在你周圍的所有的幻想看起來似乎都在稱呼你是傻子的時候去繼續下去——因為在幻象的眼中，你就是這樣的傻子。

The journey of the seeker, with regard to the illusion, may be a very lonely one. You have your companions but they do not always walk with you, for each has his own truth to follow, which does lead to the same mystery. The will of each in this group is strong, yet we would offer what encouragement we may, for we see your weariness, and would seek to encourage you where possible. We know you are aware of the nature of the illusion, and from our point of view,

outside of your particular illusion, we are aware of many things. Yet, faith and will must remain strong with us as well, for the mystery recedes ever before us, and we, as you, must continue on our path.

尋求者的旅程，在關於幻象的方面，可能會是一個非常孤單的旅程。你們會擁有你們的夥伴，但是它們並不會一直與你同行，因為每一個人都要它自己的去追隨的真理，這個真理確實是導向相同的奧秘的。在這個團體中的每一個人的意願都是強有力的，而我們會提供我們可以給予的鼓勵，因為我們看到的你們的疲倦，我們會尋求在有可能的位置上鼓勵你們。我們知道你們察覺到幻象的特性，從我們的時間，從你們特定的幻象之外的，我們察覺到很多的事情。而信心和意志在我們身上同樣將會是保持強有力，因為神秘會在我們面前不斷後退，我們，和你們一樣，必須在我們的道路上繼續。

The catalyst that comes to you day by day may seem to you to be often of an overwhelming nature. You are aware that you have programmed for yourself large amounts of catalyst to maximize the experience available to you in this incarnation. We are aware that there is much inefficient use of catalyst. Yet, the encouragement we would offer you on this point is that, once again, much progress [is] made on levels not perceptible to your conscious mind. The conscious focusing upon spiritual principles you wish to incorporate into your lives, the disciplines of daily meditation, the examination of the life, are types of work that you do on a conscious level, but they do not stop there. They begin patterns that continue, carried on by levels in your sub-conscious mind to process the catalyst that comes to you.

日復一日地來到你面前的催化劑，可能在你看來似乎是經常具有一種壓倒性的特性的。你知道你已經為你自己規劃了巨大數量的催化劑以使得在此刻投生中可供你使用的體驗是最大化的。我們察覺到有大量的對催化劑的無效力的使用。而我們會在這個位置上給予你們的鼓勵是，再一次，大量的進展是在你們的表面意識心智感覺不到的層次上被做出了。對於你們希望整合到你們生命中的靈性原則的有意識的聚焦，每天的冥想的修煉，對生命的檢查，就是你們會在有意識的層次上進行的工作了，但是它們是不會止步於此的。它們啟動了模式，這些模式會繼續，並在你的潛意識心智中的層次上被執行，以處理出現在你面前的催化劑。

Thus, changes may begin in your life of which you are not aware. This is the nature of the change which you would call "from the inside out." Only much later, if at all, will you see the changes manifested, and yet they begin to take place at the core of your being.

因此，改變可能會在你的生命中開始，這些改變是你們不會察覺到的。這就是你們會稱之為“由內而外”的改變的特性了。僅僅是在很長時間之後，如果有改變的話，你將會看到改變被顯化出來，而它們是在你的存有的核心中開始發生的。

We would at this time transfer once again to the one known as Jim. I am Q'uo, and transfer now.

在此刻我們會再一次轉移到被知曉為 *Jim* 的實體。我是 *Q'uo*，我們現在轉移。

(Jim channeling)

I am Q'uo, and we greet each again in love and light through this instrument. At this time we would offer ourselves for the answering of any queries which may be helpful to those here gathered. Is there a query to which we may speak?

我是 Q'uo，我通過這個器皿再一次在愛與光中向各位致意。在此刻我們會提供我們自己來回答任何可能會與那些在這裏聚集的人們有幫助的問題。有一個我們可以發言的問題嗎？

Carla: I would like to ask a question, which you may or may not be able to answer, and that is simply that I am not aware because I haven't been in this situation before, where a sustained period of intense pain has made me feel that perhaps I could not tune properly. I went through the tuning (inaudible) and I felt surprisingly secure even in the midst of the physical illusion of pain. It is now my perception that neither pain nor lack of pain has anything to do with the clearing of the energy centers or the tuning process, if the heart and the mind and intent are purely positive, which surprises me. I would have thought that there would be some point at which I would be unable to carry a strong positive signal. If this is, in fact, an illusion, incorrect information which I am perceiving incorrectly because I am in pain, I would enjoy knowing that. However, I totally accept your need to maintain free will and release you from any obligation to answer this question in any way if it is not important (inaudible).

Carla：我想要問一個問題，你們可能能夠或者可能不能夠回答，那個問題單純地是，因為我在之前從未處於過這種情況，我沒有察覺，在什麼位置一段持續的強烈的疼痛的時間已經使得我感覺到也許我無法適當地調音。我經歷了調音（聽不見），我吃驚地感覺到，甚至是在疼痛的物質性幻象當中都是安全的。現在我們的觀念是，如果心、心智以及意圖是純粹正面性的，無論是疼痛還是沒有疼痛，與對能量中心的清理或者調音過程都是沒有任何關係的，這一點讓我感到吃驚。我本來認為，會有某個位置是在其上物會無法承載一種強烈的正面性的信號的。如果這，實際上是一個幻覺，如果這是一個因為我處於痛苦中而不正確地感覺到的不正確的資訊，我會很高興知道那一點。然而，如果你們有保留自由意志的需要，並讓你們不因為用任何方式回答這個問題而欠下債務，我是完全接受的，如果它是不重要的（聽不見）。

I am Q'uo, and am aware of your query, my sister. We thank you for your great care in providing the easiest environment in which we may speak to your query. However, we find that there is no infringement in reminding you of that which you know. You have discovered that there are certain activities that are a central portion of your being, which you may engage in and have the release from the physical pain. You have been able to put aside, through a process of long experience of dealing with this pain, great amounts of this catalyst. It has been your experience that singing sacred music will bring your perceptions to the door of beauty and devotion, without the feeling of the great discomfort which pain brings while you are engaged in the singing of sacred music.

我是 Q'uo，我理解了你的問題，我的姐妹。我們為你在提供我們在其中可以講

述你的問題的最為容易的環境的方面的巨大的小心而感謝你們。然而，我們發現在提醒你想起你知道的事情的方面是沒有侵犯的。你已經發現，有一定的活動是處於你的存有的的一個中心部分，並且是你參與其中並釋放身體的痛苦的。你已經能夠，通過一個與這種痛苦打交道的長時間的體驗的過程，將巨大數量的這種催化劑放在一旁了。你已經擁有的經驗是，吟唱神聖音樂將會將你的感知帶到美麗和奉獻的大門，在參與到吟唱神聖音樂的時候，你是不會感覺到這種痛苦所帶來的巨大的不適的。

You are also aware of this effect as it is related to the transfer and sharing of the sexual energy exchanges. This is due to the fact that there is a certain enjoyment and expression of this enjoyment of the life experience which you find closely connected to the worshipful attitude, and this phenomenon of the ability to move aside the pain during these experiences is also noticed within the offering the self as vocal instrument. These experiences are those which you place a great amount of faith, devotion and praise in the doing and experiencing. It is your ability to set aside the concerns of the mundane level, and also of the physical pain, which serves you now in the vocal channeling process. However, this is not a phenomenon that has no limitations, shall we say, it is only that you have not currently exceeded the amount [of] the pain that you may experience without affecting your ability to serve as a vocal instrument.

你也同樣會在這種效果與性能量交換的轉移和分享聯繫在一起時候察覺到這種效果。這是由於，會有一定的對這種生命體驗的愉快的享受與表達是你發現與崇拜的態度緊密關聯在一起的，這種在這些體驗期間將痛苦放在一旁的能力的現象，同樣也會在將自我作為語音的器皿提供出來的過程中被注意到。這些體驗是那些你在進行和體驗的過程中放置了一種巨大數量的信心、分享和讚美的體驗。你將對於世俗層次上的擔憂，同樣還有對身體痛苦的擔憂放在一旁的能力，現在在語音傳訊的過程中對你起作用了。然而，這不是一個，容我們說，沒有限制的現象，它僅僅是你現在已經超過了你可以在不影響你的作為一個語音器皿而服務的能力的情況下體驗到的痛苦的數量。

Thus, we commend your willingness, your dedication, your preparation, your perseverance. However, we would take this opportunity to remind you of that which you are perhaps becoming more familiar, and that is that the increase in pain past a certain point can have the debilitating effect of removing one's ability to carry out the desires of will and faith. However, at this time you have found yourself yet within that area where the ability to experience pain does not yet overcome your ability to worship and serve in a manner which is central to your life path.

因此，我們稱讚你的樂意，你的奉獻、你準備和你的堅持不懈。然而，我們會利用這個機會提醒你回想起你也許是更加熟悉的事物，那就是在痛苦中增加超過了一定的程度，是能夠產生出使人虛弱的效果的，它會使得一個人失去行使意志和信心的渴望的能力。然而，在此刻你已經發現你自己是仍舊位於這樣一個區域中的，在其中你去體驗痛苦的能力是尚未超過你用一種對你的生命的道路是中心性的方式來崇拜和服務的能力的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: Well, I am extraordinarily thankful for that answer. I have a little follow-up, and then I have one more question based on what you said. When I get to the threshold where I cannot make safe contact, will I know it ahead of time, that is, will I be so involved in dealing with the pain that it would not occur to me even to try? Or need I be watchful past any particularly overtly evident signs?

Carla：好的，我對於那個答案是格外感謝的。我有一些小小的後續問題，接下來我基於你們已經說了的內容還有一個問題。當我到達那個在其上我無法產生出安全的接觸的門檻的時候，我將會提前知道它嗎，也就是說，我將會如此陷入到與痛苦打交道之中，以至於它即使去嘗試去不會發生在我身上嗎？或者，我需要對於經過了任何格外明顯的信號保持警覺嗎？

I am Q'uo, and am aware of your query, my sister. We have found that you are sensitive enough to all stimuli that you will be able to discover this configuration in which contact would not be possible by your own experience. For you it would be as though a door had not been opened that you were used to having open almost without effort.

我是 Q'uo，我理解了你的問題，我的姐妹。我們已經發現，你對於所有的刺激物是足夠的敏感，以至於你將能夠藉由你自己的體驗去發現這種在其中接觸不可能進行的配置的。對於你，它會是如同一扇你已經習慣於幾乎毫不費力地打開的門尚未被打開一樣。

Is there another query, my sister?

有另一個問題嗎，我的姐妹？

Carla: Yes, there was something that you said that I've always meant ask you. It has been my feeling for as long as I can remember that the physical act of making love is kind of a thanksgiving or Eucharist, a sacrament, and is as holy as the passion of the spirit and the passion of the open heart or service-oriented passions are. Does this idea show some distortion, and if so, in what way? What is the clear perception?

Carla：有某個你們已經說過事情是我一直打算要問你們的。在我所能夠回憶起來的範圍內，我的感覺一直都是，做愛的身體上的行為是某種類型一種感恩或者聖餐，一種聖禮，是如同靈性的人情與開放心的熱情，或者服務導向熱情一樣神聖的。這個觀念會顯示出某種扭曲嗎，如果是的話，是通過什麼方式呢？什麼是清晰的觀念呢？

I am Q'uo, and am aware of your query, my sister. It is, to our best knowledge, true that the sexual energy exchanges offer the potential for the most sacred of worship as the two entities become one in seeking, one in experience, and one in expression of that which is sought and that which is experienced. However, for most entities, as is the case for most opportunities for such worship and serving, there is only the beginning movement into that which is

truly sacred and that which gives the heartfelt praise and thanksgiving that is possible to give within [this] type of energy exchange, and expression of this exchange. Thus, again, we have the intention, the purity of intention, being the primary factor in determining whether such an experience, or any experience, shall provide the sincere and sacred joy and praise to the one Creator.

我是 Q'uo，我理解了你的問題，我的姐妹。就我們最佳知曉，性能量的交換會提供最為神聖的崇拜的潛能，這是真實的，因為兩個實體在尋求中合為一體，在體驗中合為一體，在對被尋求事物和被體驗的事物的表達中合為一體了。然而，對於大多數的實體，如同對於大多數的這樣的崇拜和服務的機會的情況一樣，對於進入到真正神聖的事物，以及對在這種類型的能量交換中以及在對這種交換的表達中有可能給予的衷心的讚美和感恩，僅僅只有起始的移動。因此，再一次，我們將意圖，對意圖的淨化，視為是在確定是否這樣一種體驗，或者任何體驗，將會提供真誠與神聖喜悅以及對太一造物者的讚美的方面的首要的因素。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: No, thank you very much for all, and just thank you in general.

Carla：沒有了，為所有的回答非常感謝你們，就是一般性地感謝你們。

I am Q'uo, and again we thank you, my sister, for your queries, for your presence and your perseverance. Is there another query at this time?

我是 Q'uo，我們再一次為你的問題，為你的出席和你的堅持不懈而感謝你，我的姐妹。在此刻有另一個問題嗎？

K: I have a question. I am usually unable to distinguish between my own thoughts and what I consider to be those given to me by you. Can you let me know whether I was adhering relatively well to (inaudible) approximate (inaudible) what you communicated to me, and, if so, when I felt there was time to transmit a thought, were you done at that time?

K：我有一個問題。我通常無法在我自己的想法和我認為是你們給予我的想法之間進行區分。你們能夠讓我知道，是否我是相對有效地遵循（聽不見）接近（聽不見）你們向我溝通交流的內容呢，如果是的話，當我感覺到有意義去傳遞一個想法的時候，在那個時候是你們做的嗎？

I am Q'uo, and am aware of your query, my sister. We find that this evening you were able to perceive and transmit our thoughts in quite an accurate manner and to a degree which is quite acceptable. We are very happy to be able to make and maintain a secure contact through your instrument. We were satisfied with the amount of information we were able to transmit through your instrument, and though we were not completely ended with that which we could have offered through the instrument, we found that the degree of fatigue was such that in order to maintain your instrument at a more efficient level of functioning, shall we say, it was well to end when we did, rather than to attempt to extend the exercise period with what one may call

diminishing returns, due to the degree of fatigue.

我是 Q'uo，我理解了你的問題，我的姐妹。我們發現今晚你能夠用一種相當準確的方式並在一種相當可接受的程度上傳遞我們的想法。我們非常高興能夠通過你的器皿建立並維持一個穩固的接觸。我們對於我們能夠通過你的器皿傳遞的信息的數量是感到滿意的，雖然傳訊並未藉由我們本來可以通過器皿給予的資訊完整地結束，我們發現疲倦的程度就是這樣，為了保持你的器皿處於一種更為有效的，容我們說，運轉的程度，在我們結束的時候結束，而不是嘗試去將練習的時間延長到一個人可以稱之為，由於疲倦的程度而收益遞減（*diminishing returns*）的位置，這是很好的。

Thus, in the case of every instrument there is the limit that is reached where it is well for the contact to consider termination of the contact, in order that the information transmitted might be of the highest quality or the most accurate transmission.

因此，在每一個器皿的情況中，會有被抵達的限度，在那個位置上，去考慮結束接觸，以便於被傳遞的資訊可以具有最高的品質或者最為準確的傳遞，這對於接觸是很好的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

K: Do you have any suggestions as to how I might focus more clearly on the contact, or improve the contact in general?

K：你們在關於我要如何更為清晰地聚焦於接觸，或者一般性地增進接觸的方面有任何建議嗎？

I am Q'uo, and (inaudible) working with this instrument. The degree of concern you have shown for the practice of vocal channeling is commendable and we thank you for your care and for the increasing desire that we have noticed within you for wishing to improve the service which you offer. For most instruments that are new to this practice it is almost always correct to suggest that the relaxation during the channeling process is most helpful, continuing the honing of the inner perceptive skills. This is to say that allowing undue worry to wash away from one's consciousness and to relax as much as is physically, mentally and emotionally possible provides the framework in which work may be done most successfully. Thus, we have for you no suggestion beyond that which you already do, and have done well for some period of time, and that is to be as meticulous as is possible in the tuning, in the challenging, and then to give away the cares and concerns so that one may relax into that inward posture which will allow one to perceive and transmit those thoughts which we give to you.

我是 Q'uo，（聽不見）與這個器皿一同工作。你對於語音傳訊的實踐已經顯示出來的關心的程度是值得稱讚的，我們為你的關心，並為我們已經在你內在之中注意到的逐漸增長的對於希望去增進你提供的服務的渴望而感謝你。對於大多數對於這個實踐是新手的器皿，去建議在傳訊的過程中的放鬆，並繼續打磨內在的感知的技巧，這幾乎一直都是正確的。這就是說，允許過度的擔憂從一個人的意識

中沖洗掉，並在身體、心智和情緒上在有可能的範圍內盡可能地放鬆，這會提供在其中工作可以被最為成功地完成的框架。因此，我們在你已經做的事情之外沒有給你的建議，你已經在一段時間中做得很好了，那就在調音中，在傳訊中盡可能地細緻，接下來丟掉小心和擔憂，這樣一個人就可以放鬆進入到那種內在的心境，它將允許一個人感覺並傳遞那些我們給予你的想法。

Is there further query, my sister?

我的姐妹，有進一步的問題嗎？

K: (Inaudible) practice. Thank you very much.

K：（聽不見）練習。非常感謝你們。

I am Q'uo, and again I thank you, my sister. We find that we have spoken for a relatively short period of time, for us, this evening, and we take this opportunity to—this instrument has some difficulty with this concept—to congratulate ourselves for curtailing that which we have to offer. We, however, cannot take full credit, for, as we have noted before, this group has some significant degree of fatigue this evening. Thus, our credit-taking is offered as our form of humor, which this instrument has some difficulty in penetrating.

我是 Q'uo，我再一次感謝你，我的姐妹。我們發現我們已經在今晚發言了對於我們而言的一段相對短的時間了，我們利用這個機會——這個器皿對於這個觀念有某種困難——為我們自己縮減了我們所要提供的內容而祝賀。然而，我們是無法完全歸功於我們自己的，因為，如我們之前已經指出的一樣，這個團體今晚擁有某種顯著的疲倦的程度。因此，我們獎賞是作為我們的幽默的形式被提供的，這是這個器皿在理解的方面有某種困難的事情。

We thank you, my friends. We enjoy your presence, your determination, and your good-humored laughter. We shall leave this group at this time, in the love and the light of the One infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. 我的朋友們，我們感謝你。我們喜歡你們的出席，你們的決心，你們有幽默感的笑聲。我們將在此刻，在太一無限造物者的愛與光中離開這個團體。我們是你們知曉的 Q'uo。Adonai，我的朋友們。
Adonai。

December 2, 1990

1990-12-02 一個管道的誘惑 (R)

Group question: The question this evening: what happens, from the metaphysical view, as a channel and supporting group begin to receive a positive contact? What happens in the way of attracting negative temptations and attention, and why do so many groups end up with such a strange mix of information?

團體問題： 這個傍晚的問題是，從形而上的觀點而言，當一個管道與支持性的團體開始接收到正面通訊，會發生什麼事？在關於吸引負面性的誘惑與注意的方面，會發生什麼事；以及為什麼這麼多團體是以一種資訊的奇怪的混合而結束的呢？

(Carla channeling)
(Carla 傳訊)

I am Q'uo, and I greet you in the love and in the light of the one infinite Creator, whose name, though ever unspoken, and unrevealed [in] its nature, [is] the source and ending of all that is, all that has been, all that will be, all illusion, and all of that which we know not, yet hope [for], that lies beyond the mystery, unknowable by personality, words, consciousness or activity. We speak in the name of the unnamable, we speak in adoration and worship of a mystery we cannot plumb. We are humble, and we are also humble before you, that all of you are to us the beloved self that holds that mystery, as do we for you. Yet we cannot give it to ourselves, we must give it to others, and you give it a hundredfold and more to us. We are your brothers and sisters.

我是 Q'uo，在太一無限造物者的愛與光中向你們致意，祂的名字雖然永遠無法言說，祂的本質雖然從未揭露，祂卻是一切萬有，所有已經存在的，所有將要存

在的，所有幻象，所有我們不知道而又希望知道的事物，所有那存在於奧秘之外，無法被人格、言語、意識或活動知曉的事物源頭與盡頭。我們以無法命名者之名說話，我們崇敬與仰慕一個我們無法探測其深度的奧秘，並在其中講話。我們是謙卑的，我們在你們面前同樣是謙卑的，因為你們對我們而言是容納那奧秘的親愛的自我；如同我們對你們一樣。然而，我們無法把它給予我們自己，我們必須將它給予他人，接著你們用一百倍與更多的數量將它給予我們。我們是你們的兄弟姐妹。

We have made a major concession to this instrument, for it has requested repeatedly that we assign ourselves more than the name we have given, and, indeed, less, for this instrument is not gazing and searching for new models. This instrument is provincial and archaic, and requests that we use the term "angels" as we greet you. It increases her ability to channel, and aids each of us in the other's polarization. We have found in this instrument no taint of personal bias in the worship of the Creator, but only in its usage of myth to focus upon the mystery. Consequently, we may say to you that we are those of the Confederation of Angels and Planets in the Service of the One Infinite Creator, and so we shall attempt to address ourselves to this instrument, but

we do not ask you to accept either our angel status, or our extraterrestrial status. We care not. Think that we are of this instrument's mind alone, that would satisfy us, and it would satisfy this instrument.

我們已經對這個器皿做出了一次較大的讓步，因為它重複地請求我們為我們自己分配一個比我們已經給予的名字更多的名字，而事實上，那個名字是更少；因為這個器皿並未凝視與尋找新的模式。這個器皿是地方性且言語帶有古風的，它請求我們在對你們致意時使用“天使”的措辭。這會增加她傳訊的能力，並會在其他人的極化的過程中幫助我們每一個人。我們已經發現這個器皿在崇拜造物主的方面是不帶有個人的偏向性的污染的，它的偏好只是用神話故事來聚焦在那奧秘上。結果是，我們可以對你們說，我們隸屬於服務太一無限造物者的天使與星球聯邦。我們將嘗試對這個器皿表達我們自己，但我們不要求你們接受我們的天使地位，或外星人地位。我們不在乎。認為我們單單就是這個器皿的心智的想法，這就會讓我們感到滿意了，它也會讓這個器皿感到滿意。

And so we move, hopefully without breaking the seamless thought, into the question you have asked this evening. The first temptation to a channel is the temptation to channel before the creation of a mythical pathway that one holds personally sacred, that one holds to with passion, with dedication, and if necessary, with life effort, for all of you strive and age and die in your senses and your physical vehicle. Yet only those who know why they are living, and for whom, or for what undying principle they would stand firm, [can endure] against every temptation, every deceit, every anger, every grudge, every human emotion that rips the positive polarity from the soul of the minister of the word. It is essential to the achieving and the continuation of a contact which has a lifelong integrity, or any duration whatsoever on a stable basis, that the instrument be an instrument who is an advocate of the mystery, and is no longer struggling terribly with “why.”

於是，因為寄希望於不要打斷無縫的想法，我們移動進入你們今晚的詢問。一個管道的首先誘惑是，在創造一條非現實的，個人視之為神聖的途徑之前就嘗試去傳訊，這條途徑是管道會藉由熱情與奉獻，如果需要的話，藉由一生的努力來堅持下去的，因為所有你在你的感知中與你的物質性載具中為之而努力的事物都會變老並死去。而唯有那些知道自己為什麼而活，為誰、或者為了何種不朽的原則而屹立的管道，只有它們才能夠忍受將正面極性從言語的使者的靈魂割裂開來的每一個誘惑、每一個詭計、每一個憤怒、每一個怨恨與每一個人類情緒。要點是取得一種終身的，或者用一種穩定的方式持續無論多少時間的完整性的接觸，並繼續這種接觸，這樣器皿就是一個奧秘的擁護者，而不再與“為什麼”苦苦掙扎的器皿了。

Those who must sail are sailors, and others would do well to stay upon land. Those who wish to use spiritual contacts such as this one with purity over a period of time must continually practice that which they focus upon as their mythical path, from the past and present and future to the timeless infinite, the spaceless everness of the One. The centrality of this cannot be overstated. We mind not by what end you choose to make your stand. We care only that you have chosen, and that your choice is made in utter blindness. Never, ever, make a choice because of someone else's path or someone else's truth, for all

paths lead to but one place if they are efficacious. And one which you create knowing yourself will accomplish, if there is worship, adoration and the purification of emotion, the same end as this instrument's quite prolific, many-peopled, greatly-historied myth. Indeed, this instrument does not carry what many Christians would call the Christian myth, for many Christians do not realize that myths are created by those who know their importance, that Jesus the Christ intended ever, from the beginning of this entity's ministry, not to create understanding, but to create confusion and challenge and mystery. 那些必須航行的人就是水手了，其他人留在陸地上可以過得很好。那些想要帶著純度來使用諸如這個接觸之類的接觸超過一段時間的人們，他們必須持續不斷地實踐他們作為他們非實現性途徑而聚焦於其上的事物，從過去、現在、未來直到太一的無時間的無限與無空間的永久。這條非現實性的途徑的中心地位再怎麼高估也不為過。我們不介意你選擇藉由什麼物件來表明你的立場，我們只在乎你已經選擇，且你的選擇是在全然盲目的狀態下被做出的。絕對不要因為某個其他人的途徑或某個其他人的真理而做出選擇，因為只要它是有效的途徑，只要它是一條你創造出來的，並且你知道你自己將會完成的途徑，所有途徑都通往同一的地方，如果這條途徑有崇敬、愛慕以及對情緒的淨化，它就和這個器皿的相當富有創造力的、人數眾多的、歷史豐富的神話的途徑是通往相同的目標的。確實，這個器皿並未負載許多基督徒所稱的基督的神話，因為很多的基督徒並未意識到，神話是由那些知曉其重要性的人創造的，耶穌-基督從他神聖服務之初就沒有打算創造理解，而是打算去創造困惑、挑戰與奧秘。

And does any true spiritual path, proven efficacious to many, ever offer proof, or specificity, or any claim to know what lies beyond the veil of deity? Who claims to know the Creator in any but experience? That one you will watch carefully, for there is a personal bias, there is a limit, there is an intolerance. How great the difference between those who have the religion of fear and those who have the religion called love. That is not religion, but life itself. 有任何真實的靈性途徑，即被證明對許多人是靈驗的途徑，對存在於神性的單紗之外的事物持續不斷地提供證據、或者明確性，或任何去知曉它的主張嗎？誰會宣稱在除了體驗之外的任何事物中知曉造物者呢？對於這樣一個事物，你要仔細觀察，因為會有一種個人的偏見，會有一種局限性，會有一種偏執。在那些擁有恐懼的信仰和那些擁有被稱之為愛的信仰的人之間的差別是怎樣地巨大呀。愛不是信仰，而是生命本身。

Given that the instrument is prepared, has dedicated itself to a ministry in which it knows ahead of time that it shall be stripped of much of its humanity as it gains experience in joy and forsakes the glamour of happiness, then that instrument may listen further. But we imagine many would stop just now, and say, "Perhaps I have some work to do, perhaps I have a self to examine, a life choice to make, and perhaps there is too much at stake for me to choose now, for I do not know whither I go. I must be moving on for I have not found my path home." Let those who seek and yet feel a dedication to ministry move on blind faith, but not for any other reason but the feeling of vocation, the love of people one at a time, never humankind, but individuals such as yourself. That is who listens to you, not humankind.

假設那個器皿準備好了，它已經讓它自己致力於一種神聖的服務了，在這種神聖服務中，它提前知道，隨著它在喜悅中增長經驗並捨棄了對快樂的著迷，它會有許多它的人類的屬性被剝奪，那麼該器皿可以進一步聆聽。但我們想像許多人會就此停住並說，“或許，我還有某種工作要做；或許我有一個自我要檢查，有一個人生的選擇要去做出，或許現在我還有太多的對於我是至關重要的事情要去選擇，我還不知道要往哪里去；我必須繼續前進，因為我還不知道回家的途徑。”

讓那些尋求卻尚未感覺到一種對神聖服務的奉獻的人們繼續憑藉盲目信心移動，但不是為了任何其他原因，而是為了那種天職的感覺，為了對人的愛，一次愛一個人，永遠不是愛全人類，而是愛諸如你自己之類的個體。會聆聽你的是這些個體，而不是全人類。

That is the first and greatest temptation, to think that you can save the planet. My beloveds, there are many of us here, numbers you would not understand. They have not been able to do anything except talk to people who are all ready to awaken, and this is the season of the year in which, although all that grows in second density has buckled down into the earth to gain sustenance over a long sleep, you humans, yearning for the light and warmth that seems so reminiscent of the Creator, seek the hardest and look the hardest for the truth. This season of darkness is the perfect beginning place for faith. It is not possible to see, but then, since one cannot see or sense in any way the truth of the mystery, one needs one's heart, one's strength and one's life, and a dedication to serving in the name of love. 這即是第一個且最大的誘惑，以為你可以拯救這個星球。我親愛的朋友們，這裏有許多我們的同伴，數目大到你無法理解，而除了對那些完全準備好覺醒的人們發言之外，他們卻什麼事情都做不了，現在是一年中的那個季節，在其中儘管所有的在第二密度中生長的生物都已經專心埋頭於土壤中以在一段長時間的睡眠期間取得養分，而你們這些渴望那使人如此聯想起造物者的光與溫暖的人類卻在進行最為刻苦的尋求，最為刻苦地尋找真理。這個黑暗的季節對於信心而言是完美的開始的場所。要去看到是不可能的，但是，接下來，既然一個人無法用任何方式去看到或者感覺到奧秘的真理，它就需要它的心、它的力量、它的生命以及一種以愛的名義對服務的奉獻了。

The first temptation is to be more than a servant, more than a foolish—we find this phrase in the instrument's use greatly—religiously preoccupied person, more than any hysteria could account for. Those who are not able to withstand being foolish shall never be able to offer others any description of Holy Ground that is provocative enough to create an area of thought in which people may begin to feel the concepts we cannot speak in words. Concepts are helpful, but they themselves give no understanding in this density.

首先誘惑是想要超過一個僕人，超過一個愚蠢的——我們在器皿對詞語的使用中發現這個詞語——極其虔誠地專心致志的人，**超過任何歇斯底里所能解釋的狀態**。那些無法忍受成為傻子的人們是絕對無法為他人提供任何對神聖領域 (Holy Ground) 的足夠引發興趣的描述，以至於會創造出一個在其中人們可能開始感覺一些我們無法用言語講述的概念的想法的區域。觀念是有幫助的，但是在這個密度中觀念本身是賦予不了任何的理解的。

Thus, anyone who comes to you with specific information that has been channeled may be carefully studied as to the source of this information and the history of the group, for it is not of the Confederation to move from the role of aide and helper, comforter and succorer of the lost and wandering, to speak of specific events. Would that not be to infringe upon the free will of many for nothing? Is there some reason that we should interrupt the Creator's harmony? Yes, it looks to those who live within the flesh. But there is a time of terrible trouble already in motion, and within your illusion this is so. But is it not clearly seen that it is in the dark ages, the dark times, the perilous situations, that one is minded of mortality and likelier to think upon the possibilities that their candle shall not be blown out when the flesh ceases viability? So then the channel must be ready, not to predict safety for the body, but safety to the soul.

因此，任何帶著已經被傳訊的具體的資訊來到你面前的實體，都可能要在關於這種資訊的來源以及團體的歷史的方面被仔細地研究，因為屬於星際聯邦的實體是不會從對迷路和漫遊的人的助手和幫助者、安慰者和救助者的角色來行動並談及具體的事件的。那難道不會是無緣無故地對很多人的自由意志的侵犯嗎？有某個我們應該干預造物者的和諧的原因嗎？是的，造物者的和諧會照着那些活在肉身之中的人。但是，會有一個已經在運轉中的可怕的麻煩的時間，在你們的幻象中就是正是如此。但是，沒有被清楚地看到的事情是，就是在黑暗的時代，黑暗的時刻，與危險的情況中，一個人才會想到肉身的必死性，並更加有可能會思考這樣一種可能性，即它們的蠟燭將不會再肉身停止存活的時候被吹滅。於是，一個管道必須做好準備，不是準備好去預測對於身體的安全，而是對於靈魂的安全。

Now why do instruments choose to ignore our simple refusal to answer from a Confederation channel? You who are not as precise in your terminology would call this an ego problem, but since that is only a jargon term used by a most biased healer, we would not choose that. We choose simply to offer what we can to those words, "ego problem," which are further made specific with our terminology as difficulties in the various energy centers of the lower body. That is ego, the blocked, overactive or otherwise imbalanced or obstructed lower energies. For only they can stop the full flow of love, energy, power, illumination, transformation and vitality to the heart, for the heart must bear the greater part of this incarnation for each of you. Each of you seeks to learn lessons concerned with love. There is an intellectual love, but it is a folly of the mind. The wisdom of the deep mind is an open heart, and love has never made any sense, nor can you make it make sense.

現在，為什麼一些器皿會選擇忽略我們單純地拒絕通過一個星際聯邦的管道的回答呢？如果你們對你們的術語不是如此精確的話，你們可能會稱之為小我(ego)問題，但是由於這僅僅是一個被有嚴重的偏向性的療愈者所使用的行話，我們並不選擇這個詞語。我們單純地選擇去提供那些我們所能夠提供的詞語，我們將所謂的“小我問題”藉由我們的術語進一步地明確定義為在較低的身體中的各種能量中心的困難。那就是小我了，也就是較低能量的堵塞、過度活躍，或者在其他的方面的失衡或被阻塞。因為僅僅只有它們才能阻礙進入到心的愛、能量、力量、啟發、轉變、生命力的完全的流動，因為心必須為你們每個人承載這次投生的更加偉大的部分。你們每個人尋求學習的功課都與愛有關。會有一種邏輯智力的愛，

但它是一種心智的愚行。深入的心智的智慧是一種開放的心，愛永遠不會是言之有理的，你們也無法使之言之有理。

Consequently, any ego blockage will cause a new instrument, or even one who has much experience, to wish that it had an answer for this question or that, or perhaps the channel itself wishes to speak a concept, and when it perceives a refusal from us, decides that it would do no harm, since it is such good advice, to offer it, while not in the flow, not being the servant of love.

結果是，任何小我的阻塞都將導致一個新的器皿，或甚至一個很有經驗的器皿，希望它對於這個或那個問題已經有一個答案，或許管道本身想要述說一個概念，當它察覺到一種我們的拒絕的時候，它決定，既然這是如此之好的一個建議，給

出這個建議會是無害的，雖然它並未處於流動之中，並沒有成為愛的僕人。

Those who do the best channeling make their requirements known as they make the connection, with fastidiousness and dedication, only to that which they call master, to that love of which they are the servant, and can be proud of being the servant. There is no energy except faith, call it hope, or love, or faith, or charity. The open heart is the protection against this single most telling detuning mechanism, and that is the interference of the channel itself.

那些做到最佳傳訊的實體們會在它們建立連接的時候讓它們的要求被知曉，這些實體是帶著一絲不苟和奉獻僅僅與它們稱之為大師的實體，與它們是其僕人並能夠對成為其僕人而自豪的愛建立連接的。除了信心之外，沒有能量，你可以稱之為希望、或者愛、或者信心、或者慈悲。開放的心是對於這個單一的極其顯著的反調頻(detuning)機制——就是管道本身的干擾——的防禦了。

Look at as suspect any prophesying, and as very suspect any prophesying which has to do with your numbering system, for we have always confessed to you each social memory complex that has moved through this instrument has expressed the difficulty, which approaches impossibility, of dealing with your local geometry, arithmetic and numbering system. It is, indeed, an artifact of human observation, quite relative and quite local, as you shall undoubtedly discover when, and if, you are able to plumb the deeper riches of space as you see it.

將任何的預言都視為可疑的事物，將任何與你們的數位系統有關的預言都視為非常可疑的事物，因為我們已經都在向你們坦白，每一個已經通過這個器皿移動的社會記憶複合體都已經表達了在於你們的地域性的幾何、代數以及數位系統打交道的方面的困難，這種困難接近是不可能的事情了。確實，它是你們的人類的觀察的一種人造物，它是相當相對性且相當地域性的，當你們能夠，且如果你們能夠探測如你所見的空間的更為深入的豐富性的時候，這是你們將會毋庸置疑地會發現的事情。

Think of it. How many among your peoples are not in some way bound by fear, or attachment, to this physical incarnation. It is understandable that people would come to you, the channel, with many, many questions, for they do not know where to begin. Each culture has chosen in its religious practice so to divide and multiply that unity is so far from being within even any one

religious system, that each belief oddity vies with each other artifact of humanity and logic, and all fall by the wayside, with endless wrangling and division. Nothing could please what this instrument would call the loyal opposition more, for any leaving of the unity of nonjudgment in persons not immaterial leads to division in thinking processes more basic than a simple error caused by bias.

思考一下它。你們人群當中有多少人是沒有以某種方式被恐懼或牽絆束縛於這次物質性的投生的。人們帶著許多許多問題來到你，即管道面前，這是可以理解的，因為他們不知道從何處開始。每個文化都已選擇在它的宗教信仰的實踐的方面做出了選擇，並因此產生了分化與倍增，以至於甚至在任何一個宗教信仰的系統中統一都是如此之遙遠，而每個信仰的奇特之處都在與人類屬性與邏輯的其他的人造物互相競爭，伴隨著無盡的口角與分裂，一切都半途而廢了。再也沒有其他事可以令忠實的反對派更開心了，因為在有形的人身上的任何背離無評判的統一性的事物，都會導向在思考的過程中的分裂，這種分裂是比一個由於偏向性而造成的簡單的錯誤更為基礎性的。

Examine the way you look at people. How do you judge them? For the terrible cultural penalty of being poor? Your culture seems to have abandoned most of the Ten Commandments, but that is the one commandment it does not seem to be able to do without, "Thou shalt not be poor." But those who are not poor in heart, as the one known as Jesus said, among you will find yourselves all too entranced by the human condition, all too full of desires, whimsies, fancies, needs, supposed or real. We judge not, but only note the incredible shortness of the time you have here, the incredible amount of work there is to do within, and as witness to love in whatever way each person feels is appropriate.

檢視你們看待人們的方式，你如何評斷他們？用對於貧窮的可怕的文化性的懲罰嗎？你們的文化似乎已經遺棄十誡的大部分了，但看起來似乎有一條誡命是無法廢除的，即“汝不可貧窮”。但是在你們當中的那些，如被知曉為耶穌的實體說過的一樣，“並不清心的人”，將發現你們自己是對人類的狀況過分著迷的，是過分充滿了渴望、奇想、嗜好與需要的，它們要麼是被假設的，要麼是真實的。我們並不批判，我們僅僅指出，你們在此擁有的時間是令人難以置信地短暫的，而在內在主要去做的工作以及用無論什麼每一個人感覺到是合適的方式來作為對愛的見證者的工作的數量卻是驚人地多的。

Where is love and service if all is wasted and spent upon vainglory, the feel-goods, position, power, ambition—what are these things but uses of ego, as you would call it, those to unbalance the self and to live through one's relationships and one's position. My friends, each of you is better than that, stronger than that, more single than that, less needy than that. Each of you has every basic qualification to be a living saint, as this instrument would put it, to be a servant of love that is not swayed. But, oh, the work that lies ahead of one that stands at that choice. Yet we say to you in each moment that is the choice: to do very hard work for eternity, or to be ambitious within this school. If things come to you, their value may be the richest person in gold or power or position, whatever there was. But if you have an attachment to it, insofar as

that attachment lies, that deeply shall you be tested. 如果所有時間都被浪費並被耗費在虛榮、感覺良好、地位、權力、野心之上，愛與服務又在哪里——這些事情除了是對小我，如你們對它的稱呼一樣，的使用，讓自我失衡並在一個大的關係中和一個人的位置上規規矩矩地活下去之外，它們還會是什麼呢？我的朋友，你們每個人都比那更好，比那更強壯，比那更單一，且沒有那麼貧乏。你們每個人都具有成為，如同這個器皿會說的一樣，一位活生生的聖人，成為一個毫不動搖的愛之僕人的每一項基本的資格條件。但是，喔，對於一個對那個選擇猶豫不決的人，存在于它的前方的工作是多麼巨大呀。而我們對你說，在每一個時刻中你都擁有這樣一個選擇：是要為永恆做非常艱難的工作，還是要在這個學校中成為有野心的。如果一些事物來到你的面前，而它們的重要性可能是去成為在財富上最富有的人、或者是在權利，或者在地位中，無論存在有什麼重要性。但是如果你擁有一種對它的牽絆，在那種牽絆存在的範圍內，你就將受到同樣深入地考驗。

The testing is the second area. In testing, you are not yet tempted, you are simply offered ways that are difficult and ways that seem easy. Look out for the easy way, for the way that is glib, and simple, and short, and painless. Look out for the weekend that will change your life, or the seminar that will awaken your consciousness forever, for what you seek you shall get, and you must be ready to deal with that responsibility, for with each honor does come responsibility, with each learning does come the doing.

這種考驗就是第二個誘惑的區域。在考驗中，你尚未被誘惑，你單純是被提供了兩條路，一條是困難的，另外一條似乎是容易的。提防那容易的道路，提防那條輕巧的、簡單的、短小而無痛的道路。留意那個改變你生命的週末，或一次永遠喚醒你的意識之研習營，因為你所尋求的，你將得到，但你必須準備好與那份責任打交道，因為每個榮耀都伴隨著責任，每個學習都伴隨著行動。

One who channels in dedication and quietness of heart is itself one who has abandoned much. Let those who are positive channels tell you individually their stories. We assure you they will not feel that they have given anything up. It has flowed into their lives and away from them, and the less they have resisted it the easier it is.

一個在奉獻中並在心的安寧中傳訊的人，在其自身就是一個以及放棄了大量的事物的人。讓那些正面的管道用個人性的方式向你講述它們的故事吧。我們向你們保證，它們將不會感覺到它們已經放棄了任何事情。事物流入到它們的生命中，並從它們身上流走，它們越少抵抗它，它就會越發容易。

Pain is always there for one who follows what this instrument calls the Christ, and what we feel comfortable in calling Christ consciousness, for we would not be a stumbling block before any, nor seem to blaspheme, for we are lovers of the mystery, and honor Jesus, this master who opened the doors of perception to eternity for any who choose to take up the cross of life and live it as if it were the last three hours of your life. Burn that hot each day, and you will see various ways in which the humanity within has been burned away, not to be replaced by indifference, or a lack of perception, or care, or compassion, but rather purified somewhat, and able from that stance to have at least an

idea of what it takes to tune the self to the highest that it can be tuned. It is this dedication and this realization that may keep you who wish to channel purely from testing. But each new realization, each new piece that is found in the strife within of humanity versus eternity, will be tested.

對於一個追隨這個器皿所稱基督的人，痛苦會一直存在。對於這個器皿所稱的基督，我們會對稱之為基督意識感覺到更為舒適，因為我們不願意成為任何人的絆腳石，我們也不願意看起來似乎是褻瀆的，因為我們是那奧秘的愛好者，我們榮耀耶穌，這位大師為許多人開啟通往永恆的感知大門；這些人選擇背起生命的十字架，並如同它就是你的生命的最後三個小時一樣活出了生命。每一天都如此熾熱地燃燒，你將看見各種各樣的通過其內在之中的人類屬性被燃盡的方式，取而代之的不是冷漠，或缺乏感知，關心或憐憫；毋寧是為多少被淨化過的事物，藉由這樣一種態度，就能夠對於如何將自我調音到它所能夠被調音到最高的位置擁有至少一種瞭解了。

We do not deny humanity. It is precious, every moment of every life, precious beyond telling, for the Creator chooses here the nature of Its experience, and you are the spokesperson for that consciousness within you. You, light itself, love itself, carried about by an animal, a greatly sacrificial animal that has offered its pure, excellent, instinctual life of non-suffering and non-self-awareness and bliss, that it may serve that which it sees to be that which is closer to the infinite One. Love your body, bless your body, care for it, cherish it, but do not be attached to it one way or the other.

我們並未否認人類屬性，它是珍貴的，每一個生命的每一時刻都珍貴無比，超過任何言語；因為造物主在此處選擇了祂的體驗的特性，你就是在你內在之中的意識的發言人。你是光本身，是愛本身，你被一個動物攜帶著四處移動，這個做出了巨大的犧牲的動物，已經奉獻了它純粹、優秀、本能的，不會受苦也沒有自我意識和狂喜的生命，這樣它就可以服務於那個它視之為更加靠近無限太一的實體了。愛你的身體，祝福你的身體，關心它，珍惜它；但不要以這種或那種方式依戀它。

If an entity is hesitant, or troubled, or moves into negative emotion when it has polarized to the point at which it has attracted the loyal opposition, then it may experience the next level of detuning influence which is personal, and although clumsy, not unclever, and ever ready to use existing biases that separate, that destroy—either the self or others within the mind as perfectly acceptable—the temptation comes. These opportunities in a polarized being are precious to those who wish to offer a different view of the New Age that shall be and is now becoming so. They wish to focus the mind upon those things which people fear, because they identify themselves as those who look such and such a way, talk such and such a way, think such and such a way. If all this has not been considered, the temptations will be very easy. You will be tempted in weak moments to give opinions to those who are new to the path, opinions too strong for their fragile faith.

在一個實體已經極化到那個在其上它已經吸引了忠誠的反對派的位置的時候，如果它是猶豫的，或者是不安的，或者進入到負面性的情緒之中了，接下來，它就可能體驗到下一個層次的減少調音的影響了，這種影響個人性的，雖然是不圓

滑，不靈巧的，卻是一直準備好去利用存在的分離與產生破壞的偏向性的——要麼是在自我，要麼是在其他人的頭腦中被視為完全可接受的偏向性——誘惑就出現了。對於那些希望在關於新時代將會是什麼樣子以及現在正在變成什麼樣子的方面去提供一個不同觀點的負面性實體，在一個極化的存有中的這些機會是極其寶貴。這些負面性的實體希望將心智聚焦在那些人們害怕的事情上，因為它們將它們自己定義為那些用這樣或者那樣的一種方式去觀察，用這樣或者那樣的一種方式去說話，用這樣或者那樣的一種方式去思考的實體。如果所有這些都尚未被考慮過，誘惑將會是非常容易的。你們將在虛弱的時刻被誘惑去向那些剛剛上路的新手提供觀點，提供對於它們脆弱的信心過於強有力的觀點。

Any judgmental opinion of any spiritual work offered to a new soul, one newly aware of the choice and of the path, is creating a disservice to the one infinite Creator, for all information is placed there because someone desired it. The great preponderance of negative information is a cultural artifact of a lack of passion, a lack of belief, faith, dedication, hope or sense of destiny, that involves anything to do with eternity. (Inaudible). Many seek wisdoms which would make one feel special, elite, different. Well, each of you is different, each of you is unique, there is only one you in the entire creation. And when you say to the Creator, "Listen to me. I am—" and you name yourself, it does not matter what name you use; it is the way in which you use it. 對於一個新的靈魂，一個剛剛察覺到選擇和道路的靈魂，被提供給這樣一個靈魂的對任何靈性工作的任何的評判性的觀點，都是在創造出一種對太一無限造物者的危害，因為所有的資訊都已經因為某個人渴望它而被放置在那裏呢。負面性的資訊的巨大的優勢，就是由於一種缺乏熱情、一種缺乏信念、資訊、奉獻、希望或者將任何事物都與永恆觀念起來命運感，而產生出的一種文化上的人造物。（聽不見）。許多人尋求智慧，這種智慧可以使一個人感覺特別、精英、與眾不同。好吧，你們每個人都是不同的，你們每個人都是獨特的，在整個造物中只有一個你。當你向造物者說“聽我說。我是——”的時候，你為你自己命名了，你使用什麼名字是並不重要的，重要的是裏使用它的方式。

If there is a desire within any to appear a better channel than another, to appear a cleverer or more advanced studier than another, to have a more advanced level of understanding, ah, those things make one ripe for the picking, for there is no message that has come before your people that has not been requested; even those of negativity cannot sell their wares where there are no buyers. Those who do not fear will not buy fear. Those who do not buy love will buy fear. Let those who fear pay attention to channels that have been taken over by fear and are causing fear. 但如果任何人內在之中有股渴望想要在表面上成為比另一個人更好的管道，在表面上成為比另一個人更聰明或更高級的一個學生，擁有比別人更高深的理解水平，啊這些事情將使一個人成熟為被優先挑選的物件；因為沒有一個已經來到你們面前的資訊是不請自來的；在那些沒有買東西的人的地方，即使那些負面性的實體也無法售出它們的商品。那些不懼怕的人不會購買恐懼。那些不購買愛的人將購買恐懼。讓那些懼怕的人將注意力放在那些已經被恐懼佔據並正在產生恐懼的管道上吧。

We do not say that this or that channel is true or false in terms of this illusion. We say only that this illusion is very short, and that you are not attached, except by choice, to it. You came here by choice. You do not leave here by choice, but by destiny. You do not move from one moment to the next, from one heartbeat to the next, from one breath to the next. You cooperate with destiny, or you do not. And as you resist, so the forces of separation test and then tempt the faith that you have begun with. So make sure that you are standing upon a faith you can live with, and if necessary die for, because, and we do not say this lightly, there is the tendency of those who are fools for love to find their manner of living and their manner of dying unusual, so that it may be remarked that so and so gave one's life for love, for divine and sacred love. We do not speak only of martyrs, but of all those who have lived and died in faith and never remained, always to be forgotten by history, but always at home in their path that has opened to them the gate of eternity.

我們並不是說，這樣或者那樣的管道在這個幻象的意義上是真實的或者是虛假的。我們僅僅是說，這個幻象十分地短暫，你們不要為它所牽絆，除非是藉由選擇。你們是藉由選擇而來到這裏的。你們不是藉由選擇，而是藉由命運離開這裏的。你不是從一個時刻移動到另一個時刻，從一個心跳移動到另一個心跳，從一個呼吸移動到另一個呼吸。你們要麼與命運合作，要麼不與命運合作。當你們抵抗命運的時候，分離的力量就會考驗並接著誘惑力已經開始了的信心。因此，確定你自己是在你在一個你能夠為之而活的信念之上的，如果必要的話，你願為這個信念而死；我們不輕易地說這句話，那些為愛成為傻子的實體們，他們會有一種傾向性去發現他們活著的方式與死亡方式都是非凡的，這樣，它會如此這般為了神聖與聖潔之愛給出一己的生命，這可能就是明顯的了。我們並非僅僅在談及殉道者，我們同樣也在談及所有那些在信心中活著與死去的人，他們從未在曆史中留下印記，總是被歷史遺忘，但他們在他們的道路上一直都是自在的，他們的道路已經為他們打開了永恆的大門。

There is a chasm which cannot be crossed except by faith, and the stirring up of faith is that with which all ministers, lay or clerical, are concerned. Any other business is that of emptying the self to be an appropriate servant, for we must use the purest pipe we can, to ...

會有一個除了藉由信心之外就無法被跨越的峽谷，所有的進行神聖服務的人，無論是一般的信徒還是教士，所關心的事情，就是激勵信心。另外一個議題是清空自我以成為一個適當的僕人，因為我們必須使用最為純淨的管道，我們能夠以.....

(Side one of tape ends.)
(磁帶一面結束)

(Carla channeling)
(Carla 傳訊)

I am Q'uo, and I speak again through this instrument in love and in light. We continue.

我是 Q'uo，我再一次通過這個器皿在愛與光中發言。我們繼續。

For we must use the purest instrument in order to offer the purest contact, and thus be of the service that we most humbly came to offer you, and for which we are so grateful.

因為我們必須使用最純淨的器皿以便於提供最純淨的接觸，並由此進行我們極其謙卑地前來提供給你們的服務，為此我們十分感激。

We see by the clicking of your tape recording machine that we have once again spoken what this instrument has explained carefully is the limit this evening, for this instrument. We have been so, so glad, so blessed by your call and your beautiful company. We offer you the joy of communion in love, and in oneness, and we hope that you may go forth in joy, shining like the sun, ready to gaze with humor and a light touch, and always invoking merriment upon any occasion, as you wend your way through what would otherwise be rather jagged territory. This is third density, the density of choice. Have you made your choice, and having made it, are you a witness of your own truth? We do not just ask this of vocal channels, to whom this message has been dedicated, but to all, for all channel something, as this instrument has often said.

我們聽到你們磁帶答錄機器的喀嚓聲，表示我們已經再一次發言了超過了這個器皿已經非常仔細地解釋過的今晚這個器皿時間限制了。我們為你們的呼喚和你們美麗的陪伴是如此、如此開心，與如此有福。我們獻給你們在愛中，在合一中溝通交流的喜悅，我們希望你們可以在喜悅中前行，閃耀如同太陽一般，帶著幽默與一種輕觸凝視這世界，當你們在你們的道路上穿越在其他的情況下會是相當凸凹不平的地域的時候，請在任何場合總是祈請歡樂。這是第三密度，選擇的密度，你是否已經做出選擇，並且在選擇之後，你是否成為你自己的真理的見證者？我們並非僅僅是在問這個語音的管道，以及那些這個資訊已經被獻給的人們，而是問所有人，因為所有人都在傳訊某個事情，如這個器皿經常說的一樣。

We now leave this instrument, and transfer to the one known as Jim, to close the meeting, for which we greatly thank you again. We are known to you as those of Q'uo.

我們現在離開這個器皿，轉移通訊到 Jim 實體身上以結束這次集會，我們再次為集會而大大地感謝你們。我們是你們認識的 Q'uo 群體。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and greet each of you again in love and light through this instrument. We would close the meeting this evening by, as always, offering ourselves to any queries which those present may find helpful in their own seeking. May we ask if there is a query at this time?

我是 Q'uo，再次地，我們透過這個器皿在愛與光中向你們致意。我們會藉由，一如既往，提供我們自己來回答在場的人可能會發現在他們自己的尋求中是有幫助的問題來接觸今晚的集會。請問此時是否有任何的詢問？

Carla: Did you really let me say "angels," Q'uo? I want to make sure I didn't (inaudible).

Carla： Q'uo，你是否真的讓我說“天使”，我想要確定不是我.....[聽不見]

I am Q'uo, and we did indeed, my sister. 我是 Q'uo，我們的確這麼做了，我的姐妹。

Carla: That's the nicest Christmas present anybody ever gave me, Q'uo, thank you, (inaudible).

Carla： 這是我收過最美好的耶誕節禮物了，謝謝你，Q'uo，(聽不見)。

We are happy to offer a gift which is wrapped in a paper that is more joyful, and we thank you for your service. Is there another query at this time?
我們樂於提供一份禮物，它是被包裹在一張更為令人愉快的包裝紙之中的，我們感謝你的服務。此時是否有另一個詢問?

Questioner: (Inaudible).

提問者：(聽不見)。

I am Q'uo. We are also very grateful for this opportunity to welcome one who has been in your terms long absent from this circle of seeking, and we greet her in love and in light. We find that her journey has been one that has taken her a great distance from her normal surroundings, and we look upon her with joy and send our blessings as her journey continues, to move her both in the outward and in the inward sense to those places where light is needed and light grows ever more brightly. We thank each for offering us a means to which to speak thoughts which we offer freely.

我是 Q'uo，我們同樣也對這個歡迎一個已經，用你們的話說，很長時間沒有出席這個尋求的圈子的實體的機會而是非常感激的，我們在愛與光中向她致意。我們發現她的旅程已經是一條讓她距離她的通常的環境有一段很遠的距離的旅程了，我們帶著喜悅觀看她，並隨著她的旅程的繼續送出我們的祝福，以同時在外在的意義上和內在的意義上讓她移動到那些在其中光確實被需要且光會逐漸變得更加明亮的地方。我們感謝各位提供給我們一條途徑，通過這條途徑我們就可以講述那些我們會自由地提供的想法了。

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

此時 我們將離開這個器皿與 這個團體，一如往常，在太一無限造物者的愛與光 中離開大家。我們是你們知曉的 Q'uo 群體。Adonai，我的朋友。Adonai。

December 16, 1990

1990-12-16 對新手的建議

Group question: The question this evening has to do with what Q"uo would say to a person who is just beginning the search into the area of metaphysics. What are the salient, most important concerns? What should you focus on, and are there any things that we should not consider, should avoid? What should be the most important considerations of a person who is just beginning the conscious seeking into the area of metaphysics and the so-called New Age phenomena?

團體問題：今天晚上的問題是與 Q"uo 會對一個剛剛開始在形而上學的領域中的探索的人說什麼有關的。什麼是顯著的，最重要的關注呢？你應該聚焦在什麼事物上，有任何事情是我們不應該考慮的，有任何事情是應該避免的嗎？什麼應該成為一個剛剛開始在形而上學以及所謂的新時代的現象的領域中進行有意識的尋求的人最重要的考慮呢？

(Carla channeling)

(Carla 傳訊)

Greetings in the love and in the light of the one infinite Creator. I am known to this group as the principle Q"uo. We have been called to a great blessing upon this day, and we wish to bless each of you and thank you with great humility for considering our opinions worthwhile. We have indeed perhaps been upon this road of which you ask for a longer period of time in your way of measuring. However, we are not at all infallible, and wish to ask each to listen with great discrimination, and to accept only those thoughts that seem helpful and truthful and loving to each individual entity. Anything that is other than that we ask that you do us the favor of putting aside without any second thought, for when information is yours, you will know this, and when it is not, you will know this, for deep within each of you is excellent discrimination based upon the knowledge of all that is that is locked securely and deeply within the very heart of your being.

在太一無限造物者的愛與光中致意。我是這個團體所知曉的 Q"uo 原則。我們今天已經被呼喚到一種巨大的福分了，我們希望祝福你們每一個人，並帶著巨大的謙遜感謝你們認為我們的觀點是值得考慮的。我們確實也許已經是在那條你們詢問的道路上走了，根據你們衡量時間方式，一段更長的時間了。然而，我們並不是完全不會犯錯的，我們希望請每一個人都帶著巨大的分辨力來聆聽，並僅僅接受那些看起來似乎有幫助的、可信的、對每一個個體的實體是心愛的想法。對於任何除此之外的事情，我們請你們幫忙毫不猶豫地放在一邊，因為當資訊是屬於你的時候，你將會知曉這一點，當它不是的時候，你將知曉這一點，因為在你們每個人內在深處有基於對一切萬有的知曉的優秀的分辨力，這種知曉是被安全且深深地鎖閉在你的存在的最核心之中的。

We may say that it is to the benefit of any seeker to approach the path as if it were its first day upon this path. Consequently, when we speak to those who are beginning the path, we speak also to those who take another step upon

the path; to those who are sitting, weary and tired by the side of the path; to those who have seemingly been treed in the rocky terrain of this path by fierce wild beasts; to those who are enjoying gifts of the path, and who may perhaps be less than pleased when the path becomes difficult, and it shall become difficult, and infinitely easy, by sudden turns. Meanwhile, the truth that you seek, that we seek, and that the Creator seeks of Itself, recedes in mystery forever beyond the seeker.

我們可以說，當尋求者與道路打交道的時候，就好像它是第一天走在這條道路上，這是對於任何尋求者都會有益處的。因此，當我們向那些正在開始道路的人發言的時候，我們同樣也是對那些在道路上走出了另一步的人發言，對那些正疲倦且勞累地坐在路邊的人發言，對那些看起來似乎已經因為兇惡的野獸而受困于這條道路的障礙重重的區域之中的人發言，對那些正在享受這條道路的禮物的人以及可能也許會在道路變得困難的時候不怎麼高興的人發言，道路將會因為突然的轉彎而變得困難與無限地容易。同時，你們尋求的真理，我們尋求的真理，以及祂自己的造物者，都會在神秘中後退，永遠無法為尋求者所接近。

Yet, the endless path is indeed ended at last, as in cosmically large amounts of what you call time, all of the universe, all consciousness, coalesces once again in the unaware, intelligent infinity that is the closest that we have been able to come in your language to describing that which we would call the Creator, and that which we perceive to be a nurturing Creator which has infinite regard for that which It has created. It was noted that the prayer to the Father* was perhaps a limiting factor. Indeed, the nature of one's relationship to the Creator may be any relationship which nurtures the entity. It may be considered as father, as mother, as father and mother, or as any unknown, mysterious, but somehow kindly, spirit, that is Consciousness Itself, just as you are, in essence, consciousness.

然而，無盡的道路確實最終會被結束，因為在宇宙一般巨大數量的你們所稱的時間中，所有的宇宙，所有的意識，都會再一次在無意識的智慧無限中結合起來，智慧無限就是我們在你們的言語中已經能夠最接近對於我們所稱的造物者的描繪的詞語了，我們感覺到這個造物者是一個撫育性的，對於祂已經創造出來的事物擁有無限的尊重的造物者。要被指出的是，那個對天父的祈禱*也許是一個限制性的因素。確實，一個人與造物者之間的關係的特性可以是滋養那個實體任何關係。它可以被考慮為父親、或者母親，或者父親和母親，或者任何不被知曉的、神秘的，但是以某種方式是親切的靈性，即意志本身之所是，就好像你們，實質上，就是意識一樣。

The difference between the consciousness of all that is and the consciousness which you experience is that in order to experience Itself, the Creator created entities which are self-aware and which made free choices so that there was nothing slavish about the possibility of loving the Creator—in the Creator's mind—but rather an infinite curiosity. Each of you is experiencing, and in your experience, the Creator Itself is enriched and learns, and as that giant heart beats from creation to creation, each creation builds on the last, and each of you, beings of light, infinite and eternal, move also, from illusion to illusion, and then into non-self-awareness, and then once again moving outward into

individuation, learning and experiencing. Is this not a pleasant infinity? Always learning, always moving, and always resting.

在一切萬有的意識和你體驗到的意識之間的區別是，造物者為了要體驗祂自己，創造出了自我察覺並會做出自由選擇的實體，這樣在關於愛造物者——在造物者的心智中——的可能性的方面就不會有任何事情是盲從了，而母寧是一種無限的好奇心。你們每一個人都正在體驗，在你的體驗中，造物者自身是被豐富的並學習的，隨著那顆巨大的心從造物者到造物的跳動，每一個造物都在上一個造物上構建，你們每一個人，光的存有，無限且永恆的，同樣也從幻象移動到幻象，接下來進入到無自我察覺之中，接下來再一次向外進入到個體性之中，學習和體驗。這不是一種令人愉快的無限性嗎？一直學習、一直移動、一直休息。

Now we have laid a groundwork upon which we would like to build. Let us talk for a moment or two about what you may call your mind or your brain, or as this instrument does, your biocomputer. The nature of your mind is such that it is geared, as a computer is, to make a large number of choices very quickly in order to tend to the survival of the physical vehicle of which it is the intelligence. The programming of this computer is most usually not done by the entity within the incarnation in any conscious manner, but is a reflection of those needs for survival—physical, mental, emotional and spiritual—that were being experienced at the survival level when you as an entity were powerless and unable to defend yourself.

現在，我們已經打下了一個在其上我們想要去建造的基礎了。讓我們談一談關於你們可能稱之為你們的心智或者你們的大腦的事物，或者如這個器皿所稱的，你們的生物電腦。你們的心智的特性是這樣子的，如同一台電腦一樣，它是旨在非常快速地做出大量的選擇以便於照顧物質性載具的生存，心智是物質性載具的智能。這台電腦的編程大部分通常不是由實體在投生中通過任何有意識的方式被完成的，而是對於那些生存——身體的、心智的、情緒的和靈性的生存——所需的事物的一種映射，當你作為一個實體是沒有力量且無法保護你自己的時候，那些需要就會在生存的層次上被體驗到了。

Consequently, there is strong programming toward self-protection, and much of that which is programmed to be noticed is that which has to do not only with physical needs for survival, such as the breathing the air, but more subtle needs which are discovered as the entity grows in years and experience. Usually there is much more programming concerning the behavior requested of those who wish to enjoy the privileges of being considered normal and aware of consensus reality.

因此，會有朝向自我保護的強有力的編程，大量被編程以被注意到的事物，不僅僅是與諸如呼吸控制之類的身體對於生存的需要有關的，同樣也是與隨著實體在年份和體驗中的成長會被發現的更為微妙的體驗有關的。通常，會有遠遠更多的編程是涉及到對那些希望去享受被認為是通常的特權並察覺共識性實相的實體所要求的行為舉止的。

Because so much of the program is concerned with behavior, the mind finds itself programmed in sometimes quite extensive defense mechanisms for slowing, stopping and being able to control uncomfortable environments. All

of this programming was undoubtedly offered to each entity before it had an opportunity to consider whether or not it wished its programs to run thusly. This is an important point, because only, perhaps, two or three or four percent of the available space, shall we say, for the retention of data within your biocomputer is accepted as worthy of notice. The rest is ruthlessly ignored.

因為如此大量的編程是涉及到行為舉止的，心智發現它自己通過有時候是相當廣泛性的防禦機制被編程以減緩、停止並能夠去控制不舒適的環境。在實體有機會去考慮是否它希望它的變成這樣運轉之前，所有這種編程都毋庸置疑地被提供給每一個實體了。這是一個要點，因為，在你們的生物電腦中僅僅只有也許兩個或者三個或者四個百分點的，容我們說，對資料保留的可用的空間，是被接納為值得注意的。其他的都被無情地忽略了。

Think to yourself: what have you noticed this day that was not useful in some way to your survival or your enjoyment? We suggest to you that it is within your ability to reprogram this computerized choice-making in order that you may notice more of those things which you feel have spiritual significance and less of those things which you feel have become undesirable things to notice. Those things may be any portion of yourself which is judgmental towards yourself especially, which is not accepting of the self, which defends opinions instead of listening to those who speak.

對你自己思考：你今天已經注意到什麼事情是以某種方式對你的生存或者你的享樂沒有用處的呢？我們建議，去重新為這種電腦化的做選擇重新編程，以便於你可以注意到更多的那些你感覺擁有靈性上的重要性的事情以及較少的那些你感覺到已經變得不再渴望去注意的事情，而這是在你的能力範圍內的。那些事情可能是你自己的任何的部分，尤其是朝向你自己的評判性的部分，不接納自我的部分，守衛觀點而不是聆聽那些說話的人的部分。

In other words, much of that which is programmed is programmed not in order to learn but in order to survive, so that the entity who wishes to learn along a spiritual path has a considerable amount of reprogramming to do, that you will be able to notice the present moment, and be able to release from the necessity of notice those things which you cannot change, those being the past.

換句話說，很多被編程的事物，不是為了去學習，而是為了去生存而被編程的，因此，希望去沿著一條靈性的道路學習的實體擁有可觀數量的重新編程要去進行。你將能夠去注意到當下一刻，能夠釋放注意那些你無法改變的事物，釋放那些過去的事物的需要。

Once all attempts at asking are done, what is there to do with the past except accept it, learn from it, and move on? Yet, among your peoples there are often many, many bits of program involved in defending any past action because the sense of not being worthy is crushing, and it is not known how one can become worthy.

一旦所有對於詢問的嘗試都已經被進行了，除了接納它，從它身上學習，並繼續前進之外，還有什麼是與過去有關的呢？然而，在你們的人群中，經常會有很多

很多的編程的位元組是涉及到守衛任何過去的行為的，因為沒有價值的感覺是壓倒性的，一個人如何才能成為有價值的，這是未知的。

May we say this is indeed true. Each entity is both worthy and unworthy, both hot and cold, positive and negative, honorable and dishonorable. You have available to you as an entity all manner of behavior and, more importantly, of thinking and being. It is within your ability to choose, in the first place, that which you wish to perceive, and in the second place, the reaction that you wish to create within yourself, a reaction that is loving and compassionate and does not fear being foolish.

我們可以說，這確實是真實的。每一個實體同時都是有價值和無價值的，同時都是熱和冷的，正面性和負面性的，榮耀的和可恥的。你作為一個實體，擁有所有的行為舉止的模式，更為重要地，所有思考和存在的模式，可以為你所利用。首先，你是有能力去選擇你希望去感知哪一個，接下來，你有能力去選擇你希望在你自己內在之中創造的反應，一種有愛的、充滿同情心的，且不害怕成為愚蠢的反應。

Once one realizes that being foolish is not a killing disease, one is far more able to accept the seeming vagaries of the spiritual path, for those upon the path often live life more intensely than those who are not attempting depth in their lives. It is easier to grab gusto than to become aware of the true nature of the self, and what the self's hunger is for. 一旦一個人意識到成為愚蠢的並不是一種致死的疾病了，它就遠遠更加有能力去接受靈性的道路的在表面上的異想天開了，因為相比那些並未嘗試在它們的生命中的深度的實體，那些走在這條道路上的實體經常會要用更為強烈的方式活出生命。相比去察覺自我的真實的本性，什麼自我的渴望，抓取喜歡的東西是要更為容易的。

The most direct and efficient way to reprogram the self is to ask the self to sit and listen within on a daily basis. We do not encourage entities to do this for long periods of time. The practice is powerful. It is within this entity's mind that it has never been a good meditator. This entity is not capable of judging its ability to meditate. This entity is not capable of assessing the intensity of its desire. It is the intensity of desire to know the truth in order to serve others that creates the excellence of the meditation, not the subjective experience of the conscious mind, which within your culture is, from your childhood, a consciousness so overstimulated that it knows not how to rest and perhaps will never have the experience, in a normal state of consciousness, of peace. 為自我重新編程的最為直接和有效的方式就是請自我用一種每日的方式坐下來並聆聽內在。我們並不鼓勵實體們用很長時間做這個工作。練習是強有力的。在這個實體的頭腦中，它從來都不是一個好的冥想者。這個實體沒有能力去評判它進行冥想的能力。這個實體沒有能力去評估它的渴望的強度。創造出了冥想的優秀性的事物，恰恰就是為了去服務他人而對於知曉真理的渴望的強度，而不是表面意識的心智的主觀的體驗，在你們的文化中，從你們的幼年時期，表面意識的心智就是一種被如此過度刺激的意識，以至於它不知道如何休息，也許它將永遠都不會擁有，在一種意識的正常狀態中的，平安的體驗。

Yet, do you not seek peace? Do you not seek a Comforter? Do you not seek guidance, that you may make choices that have authenticity, that speak of you as a truly real entity, not a collection of chemicals, not that which sprang out of the primeval ooze, but consciousness which is unique to yourself? You are your own creation, and the more you accept responsibility for the creation of your life, the more lovely may that life seem as you find each delicious part to be a gift, and each difficult patch to be a challenge and an opportunity.

然而，你難道沒有尋求平安嗎？你難道沒有尋求一個安慰者嗎？你難道沒有尋求指引，這樣你就可以做出擁有確實性，且會將你作為一個真正真實的實體來談及的選擇嗎？這個真實的實體不是作為一個化學元素的集合，不是從原始湯中噴湧而出的事物，而是對於你自己是獨一無二的意識。你是你自己的造物，你越多地接納你對於你的生命的創造的責任，生命就可以在你發現生命的每一個美妙的部分都是一份禮物，而生命的每一個困難的補丁都是一個挑戰和一個機會的，機會的時候看起來似乎更加可愛的。

We speak here about something that within your culture is called attitude. We ask that those who wish to seek spiritually refrain from any attitude except hope—hope that they may know more, hope that they may serve, hope that there is in fact a deep and heartfelt truth that cannot be expressed except by living lives faithfully. To what shall you be faithful? Yourself, that which is treasure within you, that of which you shall only become aware as you listen and open the gateway betwixt the conscious mind and the infinite resources of consciousness which lie within the subconscious mind, and, more specifically, within the frontal lobes.

我們在這裏談論某種在你們的文化中被稱之為態度的事物。除了希望這個態度之外，我們請那些希望在靈性的方面尋求的實體避免的任何其他的態度——希望它們可以知道更多，希望它們可以服務，希望會有一種深入和衷心的真理，這種真理是無法藉由除了用有信心方式活出生命之外的任何方式被表達的。你要對什麼事物有信心呢？對你自己，對那在你內在之中的珍寶，它僅僅會在你靈性並打開在表面意識和意識的無限的資源之間的大門的時候才會被察覺到，意識的無限的資源存在於潛意識之中，更為具體地，存在于前額葉之中。

We are here to serve, and in our serving do we learn. Consequently, we would point out to each that there is no way to be unselfish to the point of being without reward. It is never expected. It is never that motive for which the actions of a spiritual person are performed, for spirituality is not behavior. There is nothing more hypocritical than behavior. Spirituality is being authentic, whoever you are, and finding that power within you, using whatever story, or thought, or inspiration may move you to move deeper and deeper and with more and more respect into that portion of you which contains infinite treasure, as though you were indeed an earthen vessel filled with gems. This is your true nature. Not the vessel, but the gems. Your physical body is that which carries you about and enables you to be so blind that you must live by faith, and not by proof of words of any kind.

我們在這裏是來服務的，在我們的服務中，我們確實在學習。因此，我們會向每

一個人指出，沒有去變得無私直至無需獎賞的程度的途徑。它從未被期待過。它從來都不是一個有靈性的人的行為被執行的動機，因為靈性不是行為舉止。沒有比行為舉止更加言不由衷的事情了。靈性是成為真實的，無論你是誰，並同時找到在你內在之中的力量，使用無論什麼故事、想法或者啟發，只要它們可能讓你越來越深入地，卻帶著越來越多的尊重，進入到你的那個包含了無限的寶藏的部分之中的，就好像你確實就是一個填滿了寶石的土制的容器的一樣。這就是你的真實的本性。不是那個容器，而是寶石。你的物質性載具是你帶著你四處移動的事物，它使得你能夠如此的看不見以至於你必須藉由信心，而不是藉由任何類型的言語的證據。

The spiritual path begins with trusting yourself. Resources that are useful to the beginning mind—and as we say, all need the beginner's mind in order to continue to learn and not to become self-satisfied—include various ways of communicating with the self. The most efficient of these, after meditation in silence, is the keeping of a journal, whether it be the dream journal, or the essay journal, or any kind of remembering journal where various difficulties are examined and ruminated about. All of these journals are helpful in opening a voice to you. In truth, this is the reason that each Christ has come into your illusion. At various times, as you call them, there have been great needs for the creation of a way, a gate, a bridge, betwixt the daily, limited, little life of the body and the infinite life of the soul. As you are both, it is greatly worthwhile to proceed with this investigation with all enthusiasm and intensity and passion.

靈性的道路是從信任你自己開始的。對新手的頭腦——容我們說，所有的人都需要這種新手的頭腦以便於繼續學習而不是成為對自己感到滿意了得——有幫助的資源，包含了各種各樣與自我溝通交流的途徑。除了在靜默中的冥想之外，這些途徑中最有效的是，寫日記，無論它是夢境的記錄，還是隨筆，或者任何類型的回憶性的日記，在其中各種各樣的困難被檢查並被反芻了。所有這些日記在向你打開一個聲音的方面都是有幫助的。實際上，這就是基督進入到你們的幻象中的原因。在各種各樣的，如你們所稱的時期，已經有對於在日常的、受限制的、卑微的身體的生命和靈魂的無限的生命之間的創造一條道路、一個大門、一座橋梁的需要了。因為你同時就是這兩種生命，帶著所有的熱忱、強度和熱情繼續這種探索，這是極其有價值的。

We ask several things of one who wishes to seek the truth and is willing to change, to reprogram, and to evolve. We ask that discouragement be accepted, be felt, but never be considered to be anything but an artifact of the illusion. Perceived errors are simply mistakes. Sin is an emotion-laden word which means only that someone added two and two and got five. There is no more emotion in correcting an error than there is in using an eraser and writing down the appropriate answer. When you have realized that two plus two is four, have erased the five and written down the four, you are not in error and there is nothing to forgive. In just such ways, in very much more complicated emotional mathematics, shall we say, again and again you perceive yourself to be a failure, unworthy to the task, or in some way at fault. 對於一個希望去尋求真理並樂意於改變、重新變成並發展的人，我們向他請求數

個事情。我們請求不要接納沮喪，不要感覺洩氣，永遠都將它視為是不過是一個幻象的人造物而已。感覺差錯單純地就是錯誤。罪是一種充滿了情緒的詞語，它僅僅意味著某個人二加二得出了五。在更正一個錯誤的方面，沒有比使用一個橡皮擦並寫下適當的答案更多的情緒了。當你已經意識到二加二等於四的時候，你已經擦掉了那個五並寫下四了，你就不是有錯的了，沒有要去寬恕的事情。就是用這樣的方式，在遠遠更為複雜的情緒性的算術中，容我們說，一次又一次，你會感覺到你自已是一個失敗，對於任務是無價值的，或者用某種方式是出問題了的。

Was there any soul with a 360 degree capability to love and to not rove that did not have, in the brightness of light, a shadow to cast? Can you not accept both your light and your shadows, for as your light grows brighter the shadows will be more sharp, and you will seem always to yourself to be one very iniquitous and often in error.

有任何靈魂擁有去愛，且不會在它並不擁有的事物上徘徊的三百六十度的全面的能力嗎，有任何靈魂會會在光的明亮之中而不投下一個影子嗎？你難道不能同時接受你的光明和你的陰影嗎，因為當你的光變得更加明亮的時候，陰影也將是更為銳利的，你對於你自己將一直看起來是一個非常邪惡的實體且經常犯錯。

This is primary to your ability to move forward: that you are able to let judgment of yourself go, for only insofar as you love, accept and refuse to judge yourself can you be compassionate in such wise to others. And only in compassion, as you see the treasure within you and within all, can you truly serve in a love that is without condition and that demands no return. We do not mean to suggest that you will not have any return, for, indeed, as you console, your life is consoling a hundred times more. It is never known where love will come from, but it is a subjective truth of those who love and attempt to love without stint that the love that is received is overwhelming. This is our experience. This may also be yours. But it is in those who finally become ready to give what they can, to multiply their talents, shall we say, as this instrument has the holy work called the Bible much in mind, it is to those that moments of enlightenment occur, because there are no truer words than "Seek, and you shall find; knock, and it shall be opened to you; ask and you shall receive." Indeed, we would warn you that this is literally true, and ask you to be very careful about what you do desire. Let it be the deep and true desires of your heart, for you are an authentic, imperishable being.

你能夠釋放對你自己的評判，這對於你去前進的能力是首要的，因為僅僅只要你去愛、接納並拒絕評判你自己，你就能夠通過這樣的睿智對其他人是充滿同情心的。僅僅是在同情心中，當你看到在你內在之中和在所有人內在之中的珍寶的時候，你才能夠真正通過一種無條件且不求回報的愛來服務。我們並不是打算要建議，你將不會擁有任何的回報，因為確實，當你安慰的時候，你的生命就是一百倍地被更多地被安慰了。愛將在何處出現，這將永遠都是未知的，但是，對於那些愛並嘗試去毫不吝嗇地愛的人，它們的一個主觀上的真理會是，被接收到的愛是壓倒性的。這就是我們的體驗。這同樣可能會成為你們的體驗。但是，對於那些最終準備好去給予它們所能給予的事物，如這個器皿在頭腦中大量擁有的被稱之為聖經的神聖著作中所說的內容一樣，那些準備好去拓展它們能力的人，就是

在這些人身上，那些覺醒的時刻會出現了，因為”尋求，你將會找到，敲門，門將為你打開，請求，你將會收到，“沒有比這話更加真實的說法了。確實，我們會警告你們，這實際上是真實的，我們請你們對於你們確實在渴望的事物非常小心謹慎。讓它成為你的心的深入而真實的渴望，因為你是一個真實的、不朽的存有。

Do not let the heavy, chemical, physical vehicle, that has sacrificed itself in order to hold your consciousness, fool you. There is no knowledge in science or any other discipline that may explain to you your nature. This is unseen, is without proof, and must remain without proof. We ask you simply to meditate, to feel free to desire to know love, to know the experience of tabernacling with the infinite One, in immediate presence, for you may be dust, but you are dust in the presence of the infinite One, and nothing can take that from you. Nothing. Certainly not the cessation of viability of your physical vehicle. Release yourself from that prison in your consciousness, and the universe is yours to roam at will. Identify with that which shall decay, and so shall you, as a soul sinking to repine, cynicism, and a settled hunger that knows no food, no drink that may satisfy.

不要讓沉重，化學性、物質性的載具愚弄了你，這個載具已經犧牲了它自己以便以承載你的意識。在科學或者任何其他的學科中都沒有可以向你解釋你的本性的知識。這種本性是看不見的，是沒有證據的，是必須保持沒有證據的。我們請你們單純地去冥想，在渴望知曉愛，渴望知曉與無限太一通過即刻的臨在共處至聖所的體驗的方面感覺到只有，因為你可能成為塵土，但是你在無限太一的臨在之中的塵土，沒有任何事物能夠將此從你身上奪走。沒有任何事物。肯定不是你的物質性載具的存活力的停止。在你的意識中將你自己從那個監獄中釋放出來，宇宙就是任你遨遊的了。如果你與那將要腐朽的事物認同，你將會腐朽，如同一個靈魂沉入到抱怨、憤世嫉俗以及一種根深蒂固的渴望一樣，這種渴望是不知道有任何的食物、沒有任何的飲料可以滿足的。

Food and drink for the physical vehicle are seen, but food and drink for the spirit are never seen. Take those delicacies with thanks and praise, and, as you ask for daily bread, know that you do not ask simply for food for the body, but for the spirit as well, for there is a spirit of love which is always with you, which is of the nature of the one infinite Creator. There is no lack, no loss, always companionship and comfort. But it must be allowed to be. There is a door within you which must be opened by your will and your faith, and comfort will come. And as you are comfortable, so shall you be able to shine a light that comforts others, not as one who is powerful, but as one who has finally reckoned with its weakness and accepted the aid of the Infinite.

供物質性載具使用的食物和飲料是可見的，而供靈性使用的食物和飲料卻從來都是看不見的。帶著感謝和讚美享用那些美味吧，當你請求每日的麵包的時候，知曉你不僅僅是在請求供身體使用的食物，你同樣也是在請求靈性的食物，因為會有一種愛之靈是一直與你在一起的，這種愛之靈就是太一無限造物者的屬性了。沒有缺乏，沒有損失，一直都有夥伴關係和安慰。但是，它必須被允許去成為。在你內在之中有一扇門必須被你的意志和你的信心打開，安慰就將會出現了。當你是舒適的時候，你就因此能夠閃耀一種安慰其他人的光了，不是作為一個強有力的實體，而是作為一個已經最終正確評估了它的缺點並接納了無限的幫助的實

體。

Do you wish to live an infinite life? Then you may be in the New Age, so called, in the Kingdom of Love, now. You are experiencing a marine boot camp. You have loaded your plate with every difficulty that you can possible cram into one incarnation because you wish to be harvested, and you know that the harvest is upon you. This may be your last incarnation in this particular opportunity to move into a new level of lessons and learning, loving, serving and giving, and dwelling in ever increasing harmony.

你希望去活出一次無限的生命嗎？那麼，現在你就可以處於所謂的新時代之中，處於愛的領域之中。你正在體驗一個海軍的新兵訓練營。你已經將你的盤子裝滿了有可能能夠塞入到一次投生之中的每一種困難了，因為你希望被收割，你知道收割就在眼前。這可能是你在這個特定進入到一種新的課程的層次的機會中的最後的投生了，在這種新的課程中，你會學習、愛、服務、給予並居住在一種不斷增加的協調一種。

But to begin is to take a step, not a great step, but a cautious, interested, open-minded step. Submit yourself to silence each day, and be persistent, through faith alone. Do not judge any experience. Do not take your spiritual temperature. Do not attempt behavior that is holy, but learn who you are. Learn what brought you to this path, to this moment. It was right; there are no mistakes. You have done precisely what you wished to do in coming to this moment, and now it is yours. Seize it. Use it. Remember that which is helpful to you. Accept and allow the love within you. Accept that you are a channel through which an infinite amount of this love may flow and that you need only move the bits of yourself that dim that light to one side, choosing not to be those petty things which staunch and constrict that energetic and creative light and love which is the Original Thought.

但是，去開始就是去走出一步，不是一大步，而是一個小心謹慎的、感興趣的、開放的心的步子。每天將你自己獻給靜默，僅僅通過信心而堅持不懈。不要評判任何的體驗。不要測量你的靈性的溫度。不要嘗試神聖的行為舉止，而是瞭解你是誰。瞭解什麼將你帶到了這條道路，帶到了這一刻。它是正確的，沒有錯誤。你已經精確地完成了你在來到這一刻的時候你希望去做的事情，現在這一刻是你的了。抓住它，使用它。記住對你有幫助的事物。接受並允許愛你內在之中的愛。接受你是一個管道，一種無限數量的愛可以流過這個管道，而你僅僅需要將你自己身上的那種讓光暗淡了的小塊移到一旁，選擇不要成為那些阻礙和限制那種充滿能量且創造性的光與原初的想法之所是的愛的瑣屑的事物。

Yes, the Creator, as closely as we can say it, is in its active aspect a thought, and that thought, in the weak words of your language, is Love, unlimited, unstinting and all compassionate love. It has created you and all that there is in wonderful unity. Yet you are unique; there is only one of you. You are quite, quite without peer. No one can be you except you. As you weave the tapestry of your life, weave it truly, weave it as you are, and have the confidence to know that the Creator would not create that which was not wonderful.

是的，造物者，在我們盡可能接近都談及祂的範圍內，是處於這樣一個想法的活

躍的面向之中的，在你們的語言的虛弱無力的詞語中，那個想法就是愛，不受限制的、慷慨的、完全富於同情心的愛。它已經在一種美妙的統一之中創造了你和一切萬有。而你是獨一無二的，僅僅只有一個你。你是相當，相當沒有可比之物的。除了你之外，沒有人能夠成為你。當你編織你的生命的織錦的時候，真實地編織它，如你所是地編織它，知曉造物者不會創造出不美妙的事物，並對此有信心。

We hope that we have satisfied this instrument's need to keep things limited in what she calls time. We are very poor at this, and we do apologize. But we believe that we have beaten the sound that we always hear with a sinking heart. We are those of Q. We welcome you to an infinitely long path, to a path that is rocky, a path that each walks but yet a path in which there are companions along the way that make every step of the journey sweet and beautiful in their sharing. My friends, love one another. There is no greater wisdom for you than this. This is the choice that you make in every moment of your experience. It is for this that you came here, to make this choice in such a firm way that you discover that the feet upon which you stand are made of light, and the rock upon which you build is as firm as eternity. May you build to eternity.

我們希望我們已經滿足了這個器皿將事情保持在她所稱的時間限度的範圍的需要了。我們在這方面是非常糟糕的，我們確實抱歉。但是我們相信我們已經敲出了我們一直藉由一顆深沉的心聽到的聲音了。我們是 Q。我們歡迎你們來到一條無限漫長的道路，一條佈滿岩石的道路，一條每一個人都行走的道路，而在這條道路上一直都會有夥伴，它們會通過它們的分享讓旅程的每一步都變得甜蜜與美麗。我的朋友們，彼此相愛。對於你們而言，沒有比這更大的智慧了。這就是你們在你們的體驗的每一刻之中要去做出的選擇。你們就是為了這個選擇而來到這裏的，以用這樣一種堅定的方式做出這個選擇，以至於你會發現你站立在其上的雙腳是由光製成的，你在其上建造的岩石是如永恆之物一樣地堅固的。祝願你們建造起永恆之物。

We would transfer the contact at this time to the instrument known as Jim. We are most grateful to have been able to speak to you at this time, and to have been called to service. It is our highest pleasure, and our deepest reward, and we thank you. We would now transfer. We are known to you as those of Q. 我們會在此刻將接觸轉移到被知曉為 *Jim* 的實體。我們對於能夠在此刻向你們發言，以及已經被呼喚到這個服務是極其感激的。它是我們最高的快樂，我們最深的報酬，我們感謝你們。我們現在轉移。我們是你們知曉的 Q。

(Jim channeling)

(*Jim* 傳訊)

I am Q, and greet each again in love and light through this instrument. At this time it is our honor to offer ourselves in the attempt to speak to any query which may yet remain upon the minds of those present. We would remind each that that which we offer is freely given, and is that which is our opinion, harvested from many experiences, but we do not wish any word that

we have to offer to be taken overly much, shall we say, if any word does not ring of truth, and we ask that you set it aside without a second thought, keeping only those that seem useful to you in your journey at this time. Is there a query with which we may begin?

我是 Q,uo, 我再一次通過這個器皿在愛與光中向各位致意。在此刻我們很榮幸提供我們自己來談及可能仍舊留在那些在場的人的頭腦中的任何問題。我們會提醒各位，我們提供的事物是自由地被給予的，它們是我們的觀點，是從許多的體驗中被收穫的，但是我們並不希望任何我們所要提供的言語被，容我們說，過度嚴肅地對待，如果任何言語聽起來不是真實的，我們請你們毫不猶豫地將它放在一邊，僅僅留在那些看起來似乎在此刻在你的旅程上對你有用處的內容。有一個我們可以用來開始的問題嗎？

Carla: I noticed that you didn't say anything about humor, and it would be something that probably (inaudible) person would say to (inaudible) person. (Inaudible) sense of humor is one of the most important (inaudible). Could you speak to that?

Carla：我已經注意到你們並沒有任何關於幽默的事情，它會是某種很有可能（聽不見）的人會對（聽不見）的人說的事情。（聽不見）幽默感是最重要的（聽不見）中的一個嗎？你們能夠談談那一點嗎？

I am Q"uo, and am aware of your query, my sister. That which your peoples call the sense of humor is, indeed, most helpful to any entity, no matter the position upon the path, or the placement within the life pattern. We see that which you call the sense of humor as being a sense of proportion where an entity is able to gain enough experience within the life that one may see a broader view. One stands upon a somewhat more elevated position, building experience upon experience, until that which you call wisdom is begun.

我是 Q"uo, 我理解了你的問題，我的姐妹。你們的人群稱之為幽默感的事物，確實是對於任何實體都極其有幫助的，無論是在道路上的什麼位置，或者是對於在生命模式中的什麼樣的安排。我們看到你們稱之為幽默感的事物是一種比例的感覺，在其中一個實體能夠在生命中取得足夠的體驗以至於它可能看到一個更為寬廣的視野。一個人站在一個多少有些更高的位置上，在體驗上積累體驗，一直到你們所稱智慧被啟動了。

There is much in every entity's life pattern and daily round of activities which lends itself to humor, nothing so much as the entity itself as it attempts to make a sense of and to form a cohesion from many disparate parts of the life which seem not to be held together well at all. There are innumerable instances in every entity's life during which the entity will find itself playing the complete fool. This, in your mundane way of seeing things, often lends to the feeling of insecurity, doubt and wondering if there will ever be a time where the entity will have control of itself and be able to do that which it wishes, when it wishes, and in the manner it wishes.

在每一個實體的生命模式和日常生活的活動中，會有大量的事物會將其自身借與幽默，當實體嘗試去將生命的看起來似乎完全沒有被很好地結合在一起的許多的完全相異的部分弄明白並形成一種結合的時候，沒有比實體本身更大的幽默了。

在每一個實體的生命中會有無數的場合，在其中實體將會發現它自己正在扮演一個徹底的傻子。在你們世俗的看待事物的方式中，這經常會帶來不安全、疑惑的感覺，實體會想要知道是否將會有一個時候是在其中實體將對它自己是有控制力的，並能夠在它希望的時候、用它希望的方式去做它希望的事情。我們會在諸如這樣的時刻之類的時刻利用你們的幽默感，如果我們是出於你們的位置的話，這樣我們就可能被提醒，我們每一個人都包含有那些較不理想性的要素，而它們作為一個人格的部分是完全可接受的，這些人格的部分是一個人嘗試去管教的部分，就好像一個人會管教任性的孩子的一樣，這樣在一個人前方被安排的課程就可以藉由更大的成效而被學習了。

However, when those portions of the self, or activities of the self, seem to go awry, it is more nourishing to the small entity that always resides within, much as the child in each entity, to reinforce the concept of wholeness and acceptability, for the divisions and definitions of acceptable or unacceptable behaviors are man-made, and it is always a whole and acceptable entity that places any foot upon the path, whether that foot is solidly placed or not. 然而，當自我的那些部分，或者自我的行為看起來似乎出錯了的時候，對於那些一直居住在內在之中的小小的實體，非常類似於在每一個實體類中之中的孩子，去強化完全性和可接納性的觀念，這是遠遠更加滋養性的，因為可接納和不可接納的行為舉止的區分以及定義是人造的，那個踏足與道路之上的實體一直都是一個完整且可接納的實體，無論那種腳步是否是踏實的。

Thus, we highly recommend the utilization of your humor, that you may gain a degree of mirth from your foibles, and those of your fellow seekers as well, for in some sense each of you is always exactly where you need to be at each moment, and in another sense each of you is dancing a dance which you do not understand, and which has steps that may puzzle, trip and fell you. Yet it is all a dance of one piece, and in this dance you move as the whirling dervish, the child which is set upon the careful exploration, the kitten which tumbles with its sibling across the floor, bursts out of the room and runs smack into the radiator, this is all a part of your dance, this is all a part of your learning, and you are whole and acceptable beings that partake in it.

因此，我們高度推薦對你們的幽默的利用，你們可以從你們的缺點上取得一定程度的歡笑，你們的那些同伴的尋求者也是一樣，因為在某種意義上，你們每個人在每一刻一直都是精確地處於你們需要處於的位置的，從另一個意義上，你們每個人都在跳一個你們並不理解的舞蹈，它的舞步可能會讓你迷惑，失足並摔倒。而它全都是一個整體性的舞蹈，在這個舞蹈中你就好像旋轉的伊斯蘭的苦修僧人，你好像被安置仔細的探索中的孩子，你就好像貓咪像一樣地移動，貓咪與它的兄弟姐妹們在地板上打滾，沖出屋子、猛地一下裝上暖氣管的，這都是你的舞蹈的一部分，這都是你的學習的一部分，你是參與其中的完全的和可接納的存有。

Is there a further query, my sister?

有一個進一步的問題嗎，我的姐妹？

Carla: No, my brother, (inaudible), thank you.

Carla：沒有了，我們的兄弟，(聽不見)，謝謝你。

I am Q“uo, and we thank you, my sister. Is there another query?

我是 Q“uo，我們感謝你，我的姐妹。有另一個問題嗎？

L: I have a question about free will. Sometimes it seems like there are outside forces encouraging us in a certain direction, and I wondered if that’s just imagination or projection of a pattern where there is none or (inaudible). I mean, is that ethically really free will, or is it some kind of guidance (inaudible) ever happens?

L：我有一個關於自由意志的問題。有時候看起來似乎有外在的力量在一定的方向上鼓勵我們，我想要知道是否那僅僅是想像，還是一種模式的投射，在這種模式中沒有任何東西或者（聽不見）。我的意思是，那在倫理上真的是自由意志嗎，或者它是某種類型的指引（聽不見）不斷發生？

I am Q“uo, and am aware of your query, my sister. We find that the answer to this particular question is one which partakes both of yes and of no. In the incarnation, there is always that which you call free will. No matter what force one may become aware of that tends to exert itself and bend your will to its, you as a free entity always have the choice as to how you will respond. In some instances it may be that you will respond in a manner that is congruent with the demand of another, however, this has been your choice. In another sense, there are patterns of experience which you yourself have placed within this incarnation that have the purpose of guiding you along a certain way, perhaps with a certain attitude, or predisposition. There are those that you call guides, or angelic presences, that are unseen, yet whose hands move within your daily pattern, guiding and protecting as is possible to do, this with your permission, and with your request before the incarnation began.

我是 Q“uo，我理解了你的問題，我的姐妹。我們發現對於這個特定的問題的回答是一個同時帶有是和否的回答。在投生中，一直都會有你們所稱的自由意志。無論一個人可能會察覺到的傾向於用盡全力並使你的意志屈服於它的意志的力量是什麼，你作為一個自由的實體在關於你將如何回應的方面一直都是選擇的。在一些情況中，可能會是你將用一種與另一個人的要求一致的方式進行回應，然而，這已經是你的選擇了。在另一個方面，會有你，你自己已經放置在這次投生中的體驗的模式，它們的目的是沿著一定的途徑，也許是藉由一定的態度，或者傾向指引你。會有那些你們所稱的指導靈或者天使的存在，它們是無形的，而它們的手會在你的日常生活的模式中移動，盡其所能地指引和保護，這是在投生開始之前就得到了你的允許和你的根據你的要求而進行的。

Thus, within the incarnation you see the meeting and the blending of that which you might call determinism, and that which you might call complete free will. Though you have certain biases and choices that you have made before the incarnation, though there are unseen entities, and entities perhaps more visible, that exert an influence upon you during the incarnation, yet at each point within the incarnation you are free to choose how you will respond to these movements, these guidelines, these energies of effect. You, in fact, may choose to ignore, may choose to accept in some degree, that which is

offered, may choose to refuse. Yet always are you free to choose. 因此，在投生中，你會看到你可能稱之為決定論的事物以及你們可能稱之為完全的自由意志的彙聚和混合。雖然你們擁有你們已經在投生前設置的一定的偏向性和選擇，雖然會有無形的實體以及也許更為可見的實體會在投生期間在你身上施加一定的影響，而在投生之中的每一個位置，你都是可以自由選擇你將如何回應這些活動，這些指導原則，這些影響的能量的。你，實際上，可以選擇去忽略，可以選擇去在一定的程度上接納已經被提供的事物，你也可以選擇去拒絕。而你一直都是可以自由選擇的。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

L: Yes, how—are these always positive guides, or if not how can we determine if they are or not?

L：是的，如何——這些指導靈一直都是正面性的嗎，或者如果不是的話，我們如何才能確定是否它們是正面性的呢？

I am Q“uo, and am aware of your query, my sister. The guides, as many have called them, or teachers, or angelic presences, that have been with you for not just this incarnation but for many, are always of a positive orientation. If you are ever aware of any influence that does not seem positive in its nature, you may offer to that influence a challenge that asks it the question that you have answered well for yourself, and it is well for each seeker to know the answer to the question of what it would live for and what it would die for, what is the essence of its being, what is it that gives it the energy, the ideas and the inspiration to continue in each day of its seeking.

我是 Q“uo，我理解了你的問題，我的姐妹。指導靈，如同很多人已經稱呼它們的一樣，或者導師，或者天使的存在是一直與你們在一起的，不僅僅是這次投生，同樣還有許許多多的投生，它們一直都是具有一種正面的導向性的。如果你不斷察覺到任何的影響看起來似乎在其特性上不是正面性的，你們可以對那種影響提供一種挑戰，並向他詢問你已經很好地為你自己回答了的問題，對於每一個尋求者，去知曉它為什麼而活，它為什麼而死，什麼是它的存在性的實質，什麼事物賦予了它在它的尋求的每一天之中繼續下去的能量，觀念以及啟發，這是很好的。

When you know this you know something very important about yourself, and it is this knowledge that you may use and offer as a challenge to any entity that you doubt, asking that entity if it comes in the name of that for which you live and that for which you would die, if necessary. Thus, you may be sure that you will be able to banish from your presence any entity that seems of a negative nature, and who would influence you in a manner which you would not wish to be influenced. In this way do you exercise your free will in its most basic and profound sense.

當你知曉這一點的時候，你就知曉了某種關於你自己非常重要的事情了，就是這種知曉是你可以利用並作為一種挑戰提供給任何你懷疑的實體的，同時詢問那個是否，是否它是以你會為之而活，以及，如果有必要的話你會為之而死的事物的名義而來的。這樣，你就可以確信你將能夠從你的存在中驅逐任何的看起來似乎

具有一種負面特性，以及會用一種你不希望被影響的方式影響你的實體了。用這種方式，你就在最為基本且最為深入的意義上行使你的自由意志了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

L: What if it doesn't exactly seem like an entity but more like a sort of a trend, I mean, an influence that's not exactly an entity?

L：如果它看起來並不完全像是一個實體，而更像是一種類型的一種趨向，我的意思是，一種不完全是一個實體的影響，要怎麼辦呢？

I am Q"uo, and am aware of your query, my sister. We cannot speak with certainly in a case such as this, but we may suggest that when a seeker feels that which you call a trend that seems to be of a negative nature, and that seems to bring one under its influence so that one behaves, or is guided, in manners that are deleterious to the entity's well being, that it would be helpful for the entity to evaluate choices that it itself has made at previous points within the incarnational pattern, perhaps moving back as far as the earliest remembered days of the childhood, to see if there might be some programming, some accepted belief that the child welcomed into its being, in all innocence, from a respected other self, and which has become the foundation for those later behaviors which have gathered a kind of momentum, shall we say, and which at some point within the incarnation then begin to seem as if it was of an other source, or outside of the self, and moves the self according to its own design, rather than being a seed which has been sown by the seeker at an early time and which now is full grown within the pattern of the life.

我是 Q"uo，我理解了你的問題，我的姐妹。在一個諸如這樣的情況中，我們無法帶著肯定性來談論，但是我們可以介意，當一個實體感覺帶你稱之為一種趨向的事物看起來似乎是具有一種負面性的特性，看起來似乎將一個人置於它的影響之下的，這樣它就會用對於那個實體的健全有害的方式行為舉止或者被指引的時候，那個實體去評估它自己在投生模式中的之前的位置已經做出了的選擇，也許是返回到盡可能最早的童年時期的記憶的日子，以看到是否可能有某種變成，某種被接受的信念，這是很好的，那個孩子，在完全的天真中，從一個受尊敬其他的自我，歡迎那種編程或者被接受的信念進入到它的存有之中，這種信念已經成為了那些之後的行為舉止的基礎，這些行為舉止以及積累了一種勢能，並會在投生中的某個位置開始看起來就好像它是屬於一個其他的來源或者屬於自我的外在的，這種勢能會根據它自己的設計推動自我，而不是成為一顆被尋求者在一個較早的時間播下，現在在生命模式中完全長大的種子。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

L: Thank you.

L：感謝你們。

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

我是 Q"uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: Well, if no one else is going to ask a question I have a question that's been (inaudible). Is it infringing upon any free will to ask why the archangels were (inaudible) in my (inaudible)?

Carla：好的，如果沒有其他人要問一個問題，我有一個問題，它已經（聽不見）。去詢問為什麼大天使在我的（聽不見）是（聽不見），這是侵犯任何的自由意志的嗎？

I am Q"uo, and am aware of your query, my sister. We find that in this instance there has been a certain kind of rejoicing on the part of more than one entity in this group that there has been the opportunity for the seeking which has brought a kind of resolution within each entity's pattern of learning. This resolution has created a kind of light which serves as a most effective carrier wave upon which we may infuse our signal. Light created by this group at this particular session of working has provided a great deal of radiance and joy for all those who partake in this session. We may not speak directly to any of these realizations that have occurred, but to each for which this has occurred the realization shall become more and more clearly known.

我是 Q"uo，我理解了問題，我的姐妹。我們發現在這種情況中，對於已經有供尋求使用機會已經將一種類型的決心帶到了每一個實體的學習的模式中，在這個團體中多於一個實體的部分上已經對此有一定類型的喜悅了。這種決心已經創造出了一種類型的的光，它是作為一種我們可以將我們的信號灌注其上的極其有效的載波而起作用的。在這次特定的工作的集會上由這個團體創造的光已經為那些參與到這次集會的所有人提供了大量的光照與喜悅了。我們可能不會直接談及這些已經發生了的領悟中的任何領悟，但是對於每一個這種領悟已經為其發生了的實體，領悟將會變得越來越清晰地被知曉。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, thank you. Thank you very much.

Carla：沒有，感謝你們。非常感謝你們。

I am Q"uo, and again we thank you, my sister. Is there another query?

我是 Q"uo，我們再一次感謝你們，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Q"uo, and we would take this opportunity to thank each present for inviting our presence to your session of working and your journey of seeking on this afternoon. It is through such opportunities as this that we are able to provide a service which we cherish greatly. Few are our opportunities to give

words to those sendings of love and light which we have for your planet and each entity upon it. In this particular season we find that there is a great deal more radiance that your populations are generating, and it is an honor to partake in this season with you and in this particular seeking. We thank you. We shall take our leave at this time from this instrument and from this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo，我們會利用這個機會感謝每一位在場的人邀請我們出席在這個下午的你們工作的集會和你們的尋求的旅程。就是通過諸如這個機會之類的機會，我們能夠提供一種我們極其珍惜的服務了。我們很少會有機會去對那些將我們對你們的星球和在其上的每一個實體的愛與光傳送出去的實體們說話。在這次特定的集會中，我們發現你們的人群正在產生出遠遠更多的光照了，去與你們一起參與到這個季節並參與到這次特定的尋求，這是一種榮幸。我們感謝你們。我們將在此刻離開這個器皿並離開這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

Note: The Lord's Prayer, with which the sessions are begun.

注釋：主祈禱，這次集會就是用主祈禱被開始的。

December 30, 1990

1990-12-30 消失的熱情

Group question: The question this evening has to do with what may be various stages or steps in the path of seeking. When the first feeling of passion for a path occurs, it seems like the seeking is more active in a worldly sense, and then it either begins to cool or calm down, it mellows with age. Is this due to a passage through the energy centers and differing kinds of expression of this passion then coming forth, is it due to getting tired and having old age set in, or is it due to perhaps natural progression of the stages of seeking? Is there a progression of this kind, where an entity is more on fire to start with and then begins to move more inwardly as the path continues?

團體問題：今天晚上的問題是與在尋求的道路上的各種階段或者步驟可能是什麼有關的。當一開始對於一條道路的熱情的感覺出現的時候，看起來似乎尋求在一種世俗的意義上是更為主動的，接下來，它要麼開始冷卻，要麼開始平靜下來，它隨著時間而成熟了。它是由於這種熱情的一種穿越能量中心的移動，這種熱情的不同類型的表達接下來就會出現了嗎，還是由於變得厭倦了且並年老已經來臨了，或者它也許是由於尋求的階段的自然的發展嗎？有這種類型的一種發展嗎，在其中一個實體在開始的時候是更加充滿熱情，接下來會隨著道路的繼續，開始更多向內移動？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator. Indeed, I greet you in the love and the light of the one infinite Creation. We indeed greet you in all that there is, seen and unseen—love, the creative word, and light, all manifestation. Where can you go that is not built of love and light, that is not of the word, which is love, the thought that created all that there is? So we speak to each of you as beings of love and light, who create catalyst by misunderstanding love, because of the manifestations of light which have been biased by those co-creators which are each and every conscious entity among your peoples. And we greet each of you with absolute love and great blessing, and with gratitude for asking us to share our opinions with you. Let the listener beware; we are not perfectly authoritative, but only those with opinions, such as your own. We ask you to use your discrimination. Never attempt to accept, or believe, or have faith in any concept that is not your own. Those that are your own you shall recognize, for they have been within you, and you are merely relearning them with the conscious mind. If this deep connection is not there, however informed our opinion, it is not your truth, so leave it, and walk your own path.

我是 Q'uo。我在太一無限造物者的愛與光中向你們致意。確實，我是在太一無限造物主的愛與光中向你們致意的。我們確實是在一切萬有，看得見和看不見的——愛中，那種創造性的道（word）中，在光和一切的顯化之中想你們致意的。你們能夠前往的地方難道不是由愛和光，由道所構成的嗎？那個道就是愛，就是創造了一切萬有的那個想法。因此，我們向作為愛與光的存有的你們每一個人發

言，愛與光的存有藉由誤解愛，因為已經被那些共同造物者產生出偏向性的光的顯化物而創造催化劑，在你們的人群中的每一個有意識的實體都是共同造物者。我們藉由絕對的愛和偉大的祝福，帶著對於請求我們與你們分享我們的觀點的感激而向你們各位致意。讓聽者注意，我們不是完美的權威，而僅僅是那些帶遠有諸如你們自己的觀點之類的觀點的實體。我們請你們使用你們的分辨力。永遠不要嘗試去接受，或者相信或者忠實於任何不屬於你自己的觀念。那些屬於你自己的觀念，你將會認出它們，因為它們已經在你內在之中了，你僅僅是藉由有意識的心智重新學習它們。如果這種深入的聯繫沒有出現，無論我們的觀點怎樣地有學識，它都不是你的真理，因此，離開它，走你自己的道路。

This day you wish to know what it is about the spiritual path which creates at the beginning ecstasy, excitement, exaltation and a great outpouring of evangelism. That does not last. What is it that creates the situation in which the passion, the intensity and the dedication may well become more and more attenuated, less and less strong, in the face of the mundane and horizontally lived incarnational experience? May we say to you that, indeed, there is some of accuracy in the questioner's suspicion that this is in some part a natural progression. However, the questioner does not take this progression to its completion. Let us speak upon this particular vision.

今天你們希望去知曉靈性的道路是什麼，那條道路在一開始創造出狂喜、激動、興奮以及一種傳道狂似的熱情的巨大的傾瀉，那種熱情卻不會持續。在這樣一種情況中，熱情、強度以及奉獻很有可能會在面對世俗生活和在水準的方向上被活出的投生體驗的過程中變得越來越稀薄、越來越不強有力，是什麼事物創造出了這樣一種情況呢？容我們對你們說，確實，在提問者對於這在某種程度上是一個自然的發展的懷疑中是有某種正確性的。然而，提問者並沒有將這個發展帶到它的完結狀態。讓我們這個特定的洞見上談論。

When one discovers, by whatever means, information that is so inspirational and so relevant to that entity's growth that it is that which seizes the attention, then is there excitement, glory, joy, optimism and the strength of new knowledge. Were this to be treated appropriately, the passion, the intensity and the dedication which you experience at the beginning should never fade. But you, being of an illusion which uses words, and of natures which crave the companionship of spiritual communication, are often incapable of protecting your realizations with careful, cautious and deeply felt silence, thanksgiving and praise for the realizations that have been the gift at the end of long desert experiences.

當一個人，藉由無論什麼途徑，發現如此令人啟發的且與那個實體的成長如此意義重大的資訊以至於它緊緊抓住了那個實體注意力的時候，接下來就會有對於新的知識的興奮、光榮、喜悅、樂觀以及強度了。如果這是被適當地處理的，你們在開始的時候體驗到的熱情、強度以及奉獻將永不消退。但是，你們是屬於一個使用言語的幻象的，你們具有渴望靈性的交流的夥伴關係的特性，對於那種已經是在漫長的沙漠體驗的終點處的禮物的領悟，你們經常無法用小小的、謹慎的、被深深感覺到的靜默、以及那種領悟的感恩和讚美來保護你們的領悟。

We speak not, in this case, of time, but of the subjectively felt length of any

experience in which the spirit starves for spiritual food. When it finds that food, its appetite is great, and it wants to feed the five thousand with its loaves and fishes immediately. However, that which has been born in you, though it feels stronger than any previous faith or enthusiasm, is yet a faith-filled and enthusiastic infant.

我們在這種情況中不是在談及時間，而是在談及對於任何在其中靈性渴望靈性的食糧的體驗在主觀上被感覺到的長度。當它找到那種食糧的時候，它的胃口是巨大的，它想要用它的餅和魚立刻就喂飽五百個人。然而，那個已經在你內在之中被生出來的事物，雖然它感覺起來比任何之前的信心或者熱情更加強有力，它仍舊是一個被信心所充滿且充滿熱情的嬰兒。

These are your days of what you call Christ's mass, in which you kneel, strong, supple and able as each is, before a helpless, dumb, blind infant, placed in the roughest and most animalistic of shelters, the home of the animals. Let us consider this. This story is, in our opinion, an excellent myth, as are many in your cultures. It is filled with, as are many, symbols which offer to the spiritual seeker and student lessons carefully to be considered. You may see the new transformation, the new realizations, as being like the infant in the manger, endlessly beautiful, infinitely loving, and utterly vulnerable. Because of the intensity of the birth of this infant self within—and all are nurturing this spiritual being, which is born in third density, by choice—all feel that they have no problem in expressing such strong feelings, emotions and beliefs to others. How you mistake infant faith. To cast the pearls before the swine is the teacher known as Jesus' analogy of speaking of one's own hard learned spiritual lessons to those who have no inclination or request to hear those wise and compassionate words which the spirit has offered to you in this realization, symbolized by the helpless child.

這些日子是你們稱之為聖誕節(Christ's mass)的日子，在其中，在一個無助的、不能說話，看不見的，被安放在最為粗糙且最為簡陋的庇護所與動物的住所之中的嬰兒的面前，你們，如每一個人之所是，是下跪的，強壯的，順從的且有能力的。讓我們考慮這個故事。在我們看來，這個故事是一個優秀的神話，如同在你們的文化中的許多的神話一樣。如同許多的神話一樣，它是充滿象徵的，這些象徵為靈性的尋求者和學生提供給了要被仔細考慮的課程。你們可以將新的轉變、新的領悟視為就好像在馬廄中的嬰兒一樣，它是無盡地美麗，無限地可愛，完全地易受傷害的。因為這個內在的嬰兒的自我的出生的激烈——所有人都在照顧這個藉有選擇在第三密度中被生出來的靈性上的存有——所有人都感覺到它們在向其他人表達這樣強烈的感覺、清晰和信念的方面是沒有問題的。你們怎樣地誤會了那個嬰兒的信心呀。將珍珠扔到豬的面前，這是被知曉為耶穌的實體在談及一個人自己被辛苦學會的靈性上的課程對於其他的尚未擁有對聽到那些睿智和充滿熱情的言語的傾向性和要求的人的時候的類比，這些智慧的言語是靈性已經在這種領悟中提供給你的事物，它象徵著那個無助的嬰兒。

What causes the student, then, to wish so much to share that which is too delicate, too immature, too helpless to be exposed to the harsh winter of intellect and skepticism? Often it is the desire to help. However, though one may be working intensely upon opening the heart as much as possible, it is

indeed true that many do this without sufficient respect and time spent in preparing the earthen vessel—that is, your physical vehicle, and the mind, which is your mental vehicle—within this illusion. For all their strength and for all their truth, these realizations must wait for witness until the entity that you are within this relativistic illusion has cleared the pathway, made the rough places plain, brought the high places low, and made straight your own pathway to your heart. The one known as John the Baptist said, “Make straight in the desert a highway for God with us.” Make straight in your hearts the pathway for I AM.

那麼，是什麼使得學生如此強烈地希望去分享那種過於脆弱、過於無助，以至於無法被暴露在邏輯智力和懷疑主義的嚴冬中的事物呢？經常，它是對於幫助的渴望。然而，雖然一個人可以在開放心靈上盡可能多地進行強烈的工作，很多人是在沒有對於在這個幻象中的塵世的載具——也就是你們的身體載具，以及你們心智載具的頭腦——的足夠的尊重以及花時間讓它們做好準備的情況進行這個工作的。因為所有它們的力量和所有它們的真理，這些領悟必須等待見證，一直到你之所是的實體在這個相對性的幻象中已經清空了道路，讓粗糙的地方變得平坦，讓高處變低，讓你自己的道路直通你的心為止。被知曉為聖約翰的實體說過，“在沙漠中製造出一條筆直的大道讓主與我們同行。”在你們的心中為我是（I AM）製造筆直的道路吧。

How does one make this pathway straight? Largely by coming to terms with your three so-called lower, but what we would call perhaps fundamental, energies, through which all living light must pass to flow into the heart to give it the power and the strength and the stability it needs in order that it may heal, or communicate, discern wisdom, discern spirits, or any other gift of the open heart, all of which are concerned with loving the Creator and human kind. How can you do this if the heart is open, but the energy moving into it must move through far too small an opening because you have not come to terms with yourself, you have not accepted yourself, you have not accepted your relationships; you have not accepted the primacy of love, unconditional love, over any personal preference whatsoever; you have not done the work of forgiveness, perhaps, or self-forgiveness, acceptance, or more likely, self-acceptance?

一個人如何讓這條道路變得筆直呢？主要是藉由與你的三個所謂的較低的能量中心，但是我們也許會稱之為基礎的能量中心，談攏，所有活的光都必須通過這些能量中心流入到心，以將心需要的能量、力量以及穩定性給予它，以便於心可以療愈、或者溝通交流、分辨智慧、分辨靈性或者開放的心的任何其他的禮物，以及所有涉及到愛造物者和愛人類的事物。如果心是開放的，而進入到它的能量必須通過遠遠過小的一個開口移動，因為你尚未與你自己談攏，你尚未接納你自己，你尚未接納你的關係，你尚未接納愛、無條件的愛高於無論什麼任何個人的偏好的首要位置，你尚未完成寬恕也許，或者是自我寬恕的工作，接納，或者更加可能地，自我接納的工作，你怎麼可能讓道路變得筆直呢？

In this instrument's life, for instance, this instrument struggles to like an entity close to her which she chose for the precise reason that she in no way could possibly like this entity. What was the lesson? To love. Not to like, not to prefer,

not intellectually to crave, but to love, simply that. In each entity's life there are these things which cannot be liked, but which can, through the grace of an infinite Creator which is love, be loved, and in the loving of them floats a continuous prayer like a bell tone that rings throughout space and time and eternity.

在這個器皿的生命中，舉個例子，這個器皿努力去喜歡一個與她很親密的實體，她選擇這個實體的唯一的原因就是，她絕對無法有可能喜歡這個實體。課程是什麼呢？去愛。不是去喜歡，不是去偏好，不是在邏輯智力上去渴望，而是去愛，單純地就是那樣。在每一個實體的生命中，會有這些無法被喜歡的事物，但它們卻能夠通過一種無限造物者的恩典而被愛，無限造物者就是愛，通過愛它們，一種持續不斷的祈禱，就好像一種在貫穿整個空間、時間和永恆中響起的鐘聲一樣地漂流著。

So you wish, above all else, not to advertise but to protect this child, while you, to the best of your ability, amend and improve the basic energies of a physical, weak, finite vehicle with finite energies, finite amounts of time and space in which to do the work of a complete incarnation, and to do that right quickly, for in truth, a century of your time is far too short even for you to achieve the first true maturity. So know yourselves as perpetual teenagers, perpetual rebels, perpetual prodigals, far from home, confused, poor in heart, until you are able to realize the richness that lies within this vessel of earth, which noble earthly vessel carries you through an incarnation with its greatest devotion and care.

因此，高於所有其他的事物，你希望的不是去宣傳這個孩子，而是去保護這個孩子，同時你，盡你最大的能力，去修正並增進一個物質性的、虛弱的、有限的載具的基本的能量，這個載具帶著有限的能量，有限數量的在其中進行一次完整的投生的工作，並快速地進行那個工作的時間和空間，因為實際上，你們的一個世紀的時間，對於你們要取得第一次真正的成熟，是遠遠過於短暫的。因此，知曉你們自己是永遠的青少年，永遠的叛逆者，永遠的浪子，遠離家園，感到混淆，心中充滿悲傷，一直到你能夠意識到存在於這個塵世的載具之中的豐富性，這個高貴的塵世的載具帶著它最大的奉獻與關心攜帶著你穿越一次投生。

If your quarrels are with yourself, let them not be that you are ill, or poor, or unhappy, or unfulfilled. These are situations extremely productive of spiritual growth, and cannot be judged within your illusion for their true worth. It is a matter of faith not to rebel against the stringencies that open the heart and cleanse the more basic emotions of love for the self, for life itself, for the relationships that you have with entities and with social groups. Before one word should be spoken, the dedication to the daily clearing of these energy centers needs to be complete, for it is in persistence and patience and an unflagging desire to realize the truth that we have heard, that all densities' entities may move forward in evolution in the spiritual sense.

如果你的爭吵是與你自己進行的，讓這些爭吵不要成為你是生病的，或者是貧窮的，或者是不快樂的，或者是沒有成就感的。這些爭吵就是對於靈性的成長極其富有成效的情境了，它們的真實的價值是無法在你們的幻象中被評判的。不去反抗緊縮，這是一個信心的問題，那種緊縮開放了心，並清理了對自我，對生命本

身，對你已經與實體和與社會性的團體所擁有的關係的更為基本的愛的情緒。致力於每日清理這些能量中心，這種清理需要在一個詞語將會被說出來之前就被完成，因為就是通過堅持不懈和耐心，以及一種對於實現我們已經聽過的真理的不倦的渴望，所有的密度的實體就可以在演化中在靈性的意義上前進了。

There will come a time when you no longer are hampered by obvious encroachments of underactivation or overactivation or other sorts of blockage of letting light move into the heart. But if those obstacles which you can feel catching you as a fish is hooked, if your own temptations and self-aggrandizements [seem to be released], then you are ready to speak, but you will find that once you gain this maturity, relatively speaking, you will find to your surprise that you are no longer an evangelist, that fervid eagerness, great charismatic power of self, and all those things which go into making an entity an excellent evangelist, have been seen by the maturing spiritual youngster within to be useless of true worth, for the spiritually maturing child has begun to learn that it can only work upon itself and be a witness to the nations in and of itself.

將會有一個時間出現，在那個時候你不在因為各種各樣的啟動不足或者過度啟動或者其他類型的讓光無法進入到心中的阻塞的侵害而被妨礙。但是如果你能足夠感覺到就好像一條魚被鉤住了一樣地抓住了你的障礙物，如果你自己的誘惑和自我擴張看起來似乎被釋放了，接下來你就準備好去發言了，但是你將會發現，一旦你取得了這種成熟性，相對而言，你將吃驚地發現你不再是一個福音傳教士了，那種狂熱的熱忱，巨大的自我的領袖魅力的力量，以及所有那些使得一個成為一個優秀的福音傳教士的事物，都已經被在內在之中正在成熟的靈性上的少年看到是對於真實的價值沒什麼用處的，因為在靈性上正在成熟的孩子已經開始學會，它僅僅能夠在它自己身上進行工作並成為那個在它自己內在之中且屬於它自己的國度的見證者。

We shall pause.

我們將暫停。

(Pause)

(暫停)

I am Q'uo, and am again with this instrument. This instrument wished to show courtesy by allowing entities which are not interested in this material to move through the surrounding domicile. This has been accomplished, so we shall continue, with thanks to the instrument for keeping us from any hint of infringement upon free will.

我是 Q'uo，我再一次與這個器皿在一起了。這個器皿希望藉由允許對這個材料不感興趣的實體穿過附近的住所而展現禮貌。這已經被完成了，因此我們將繼續，我們同時感謝這個器皿讓我們保持遠離任何一點對於自由意志的侵犯。

How then should an entity which has found a personal truth, a personal path from the mundane to eternity, express itself in regard to other people? Two things especially need to be kept in mind. Firstly, the most important witness

an entity can offer for the one Creator in glory, in peace and in joy, is the manifestation of the self with conscious encouragement of the self in unspoken and uncontrived witness. We expect those who have achieved this much maturity to have chosen a path, and to be able to speak of that path. But the first gift that one may give is presence, simply practicing the presence of the Creator within the self, and allowing the practice of that presence to shine forth so that those of any kind may sense that peace which is not the world's, that joy which the world only knows as happiness, the palest shadow of joy, of love, indescribable, but quite clearly observable among those who would gaze at the face of one who truly loves. This is your greatest witness, it is your greatest help to your beloved people and to your planet as a whole, for the planet itself responds to self-acceptance, self-forgiveness, and unconditional love. These are metaphysical vibrations as strong in mending the Earth as the pressure of tectonic plates is strong in mending the adjustment of the Earth in catastrophic style.

那麼，對一個已經找到了一種個人性的真理，找到了一種個人性的從世俗通往永恒的道路的實體，這個實體應該如何在關於其他人的方面表達它自己呢？有兩個事情尤其需要被記在頭腦中。首先，一個實體在榮耀中、在平安中、在喜悅中能夠為太一造物者提供的最重要的見證，就是在無言且未經謀劃過的見證中藉由有意識地對自我的鼓勵而對自我的顯化。我們祈禱那些已經取得了大量的成熟性的實體已經選擇了一條道路，並能夠談及那條道路。但是一個人可以給予的第一個禮物就是存在，單純地實踐在自我內在之中的造物者的臨在，並同時允許那種臨在的實踐閃耀出來，這樣，任何類型的人都可能會感覺到那種不屬於這個世界的平安，感覺到那種喜悅，這個世界僅僅會將這種喜悅知曉為快樂，而快樂僅僅是這種無法描繪的喜悅和愛的最為蒼白的影子，但這種喜悅在那些會注視著一個真正去愛的人的面龐的人中間是相當清楚地可以觀察得到的。這就是你最大的見證了，它是你對你摯愛的人以及作為一個整體的你們的星球的最大的幫助，因為星球本身會回應自我接納、自我寬恕和無條件的愛。這些是形而上學的振動，它們在修補地球的方面是和用大災難的方式對地球的修補和調整的過程中板塊構造的壓力一樣強有力的。

Secondary witnesses are quite simply those which answer questions which have been asked. When there is a request, there is an opening, a softened spiritual ground, and into this ground it is well that you witness to the extent of your ability as a realized entity, as a user of the language, and as one sensitive to word allergies, if we may put it in that way, which the entities to whom you wish to bear witness may have.

次要的見證相當單純地就是那些回答已經被詢問的問題的人。當有一個請求的時候，就會有一個入口，一種被軟化了的靈性的土地，在這個土地中，你在你的能力所及的範圍內，作為一個領悟的實體，作為一個言語的使用者，作為一個對於詞語的敏感性，如果我們可以用那種方式使用這個詞語的話，敏感的人，去見證你希望去為之做見證的實體可能擁有的事物，這是很好的。

Why, then, does a new path seem to become old? It seems obvious that novelty is a great distorter of perception. If there is love, it blossoms into passion, if there is friendship under adverse conditions, it blossoms into

lifelong kinship. Yet, even the greatest of truths, even the most sublime of realizations, must deal day by day with precisely those conditions of incarnation designed to test the personal spiritual awareness of the entity which is consciously working upon gaining spiritual mass or polarity.

那麼，為什麼一條新的道路看起來似乎會變舊呢？看起來似乎很明顯，新奇性是一種巨大的對感知的扭曲物。如果有愛，它會綻放為熱情，如果有在逆境中的友誼，它會綻放為熱情。而對於那些正在有意識地進行工作以取得靈性上的品質或者極性的實體，甚至是最高的真理，甚至是最為崇高的領悟，都必須日復一日分毫不差地與那些旨在考驗那個實體的個人性的靈性的認識的投生的情境打交道。

Do not dare to seek to have faith unless you wish to have an uncomfortable life, for as the Creator manifests Itself in the wind and fire of spirit, ever moving, ever changing, ever unpredictable, so too does the spirit manifest itself in each entity's life. If you are not always open to that which the spirit has to offer, this day only, then you shall be working with information which has grown stale, and the day that you do not attempt to act as you have learned is the correct way to act, is the day when you must stop any hope of moving further or bearing witness, that you may go into yourself and review that which you have learned, for there is nothing half-hearted about love, if we may make a poor pun.

不要對尋求去具有信心感到害怕，一直到你希望擁有一種不舒適的生命為止，因為當造物者在靈性的風與火中顯化祂自己的時候，祂是不斷運動、不斷改變、不斷無法預測的，靈性也是同樣如此在每一個生命中顯化其自身的。如果你沒有一直向著靈性僅僅在這一天所要提供的事物開放，接下來，你就將會與已經發黴了的資訊一同工作了，什麼時候你不再嘗試去用你已經學會的正確的方式去行動的時候，那個日子就是你不得不停止任何更進一步的前進或者做見證的希望的日子了，你可以進入到你自己的內在之中並回顧你已經學會了的事物，因為在關於愛的方面沒有任何的事情是三心二意的，如果我們可以使用那個糟糕的雙關語的話。

Love does not regard circumstance. If you are regarding circumstance, it is time first to set the mundane house in order, and once you have made this plan and are sticking to it, it does not need to be complete, but merely needs to be that which is realized as the stable necessity before one can hope for a stable spiritual life. Just as you cannot draw beautifully upon a stained and dirty drawing table, for then you shall gain the unwanted and random stains of previous paintings not so well informed, so you do not want to paint the picture to the outside world, or even to yourself, if your easel is awry, your palette filled with muddy colors, and your paper stained through from water colors of the past, or your canvas stained through from paintings from the past. Take you then each day the new canvas, the new drawing paper, and begin each day as the beginner that each of us is.

愛不會考慮環境。如果你正在考慮環境，現在就是去首先將世俗的房屋整理乾淨的時候了，一旦你已經做出了這個計畫並堅持它，它並不需要被完成，而僅僅需要成為在一個人能夠期待一種穩定的靈性上的生命之前作為穩定的必要性而被實現的事物。就好像你無法在一張被染色了且髒了的繪圖臺上美麗地作畫一樣，

因為接下來你將會得到之前並未如此清楚地被瞭解的繪畫的不需要的和隨意的污點，因此你就不會想要向外在的世界，或者甚至向你自己畫出那副圖畫了，如果你的畫板是歪斜的，你的顏料盤填滿了渾濁的色彩，你的紙張因為過去的水彩而遍佈污點，或者你的畫布因為過去的繪畫被弄髒了的話。那麼，每一天帶給你新的畫布，新的繪畫的紙張，每一天都作為我們每一個人之所是的新手開始。

To begin again, to begin again, to begin again—how the human spirit rebels. Yet within the present moment there is only beginning, and there is nothing but the present moment in any spiritual consideration. So look to the loving and acceptance of the higher power which you may call as you wish. Look to your relationship with that love that created you. Allow within yourself the birth in the manger of your heart of your own spiritual beingness, true, imperishable, consciousness. Guard it, just as the story speaks of this infant's mother and father fleeing to protect their child. Protect this child as lovingly, and with as much feeling of honor.

去一次又一次地開始，再一次開始——人類的靈性是多麼反叛呀。而在當下一刻之中僅僅有開始，在任何靈性的考慮中除了當下一刻沒有任何的事物。因此，區查看你可以按照你的希望呼喚的更高的力量的愛與接納。藉由那種創造你的愛來檢查你的關係。在你自己內在之中允許在你的心的馬廄中誕生出你自己的靈性上的存在性，真實且不朽的意識。守護它，就好像那個故事談到的這個嬰兒的母親和父親逃走保護它們的孩子一樣。你有多少榮耀的感覺，就用一樣多的愛去保護這個孩子吧。

When you are ready, the opportunities for service, consonant with your unique gifts, shall be given. But you may retain passion and dedication such as was felt at the beginning only by creating in an artificial manner the novelty of the original experience. It is not, however, a decline that you experience, but rather a cycle. The cycle of your planet and its second-density creatures is perhaps the best analogy to this cycle within the spiritually active pilgrim. New realizations are born in the deep darkness of what seems like a winter of discontent. They are nourished by faith and strengthened by the will to persevere, although the road ahead is blind. Move along that road as guided. When you have been faithful, and achieved a stability that expects no rewards for that faith, but only the joy and peace of living in faith, then there will be in front of your eyes the right usage of your time offered to you.

當你準備好的時候，與你獨一無二的天賦一致的服務的機會，將會被給予。但是你可以，藉由用一種人為的方式創造出原先的體驗的新奇性，將諸如在開始的時候被感覺到的熱情和奉獻維持下去。然而，你體驗到的不是一種衰退，而毋寧是一種週期。你們的星球和它第二密度的造物的週期，也許就是對這種在靈性上活躍的朝聖者內在之中的週期的最佳的類比。新的領悟會在看起來似乎是一種不愉快的冬天的深深的黑暗中被誕生出來。它們是藉由信心而被滋養，並被儘管在前方的道路是看不見的卻仍舊堅持下去意志所增強的。按照指引沿著那條道路移動吧。當你已經是有信心的並已經取得了一種穩定性的時候，接下來在你的眼前就將會有對被提供給你的正確的用法了。

At that time it is neither an act of false humility or false pride to take upon the

cross of humanity that Christ of the gifts that have been given each for each to be stewards, to multiply their gifts, and to maximize their ability to offer love to this dark planet. You may go through the summer of this marvelous experience of the realization that has been nurtured, protected, and finally has found the sun and grown to bloom. Yet still the cycle is not complete, for as flowers wither, and as the trees of deciduous nature lose their leaves, so shall the fall of each cycle of understanding or realization bring with it its own temptations, its own opportunities to move in false directions. Eventually, whether you have learned from this blossoming of the self or no, the harvest time does come, the harvest of that realization is gathered, and another winter of discontent follows.

在那個時候，為了讓每一個人成為管理員，倍增它們的禮物，並最大化它們向這個黑暗的星球提供愛的力量，拿起已經被給予每一個人的基督的禮物，即人類屬性的十字架，這既不是一種假謙虛的行為，也不是一種妄自尊大的行為。你們可以經歷對這種領悟的非凡的體驗的夏天了，這種領悟是已經被撫育了的，被保護了的，並最終已經找到了陽光並已經生長繁茂了得。而週期仍舊沒有完結，因為當花朵枯萎，當落葉屬性的樹木失去它們的樹葉的時候，每一個理解和領悟的週期的秋季將會帶來它自己的誘惑，它自己的在錯誤的方向上移動的機會。最終，無論你是否已經從這種自我的繁茂學會了，收割的時節都會到來，對領悟的收割物被收集起來了，另一個不愉快的冬天接著就來臨了。

The cycle moves around, and insofar as a life in faith has been preserved in the individual through the predictable difficulties, just so far may the next realization be more and other and even more helpful than the first, thusly creating a new spiritual self, with new realizations, which then must go through the springtime of nurturing and protection, the summertime of manifestation, beauty, peace, and the words of freedom, faith and healing, and again, the harvest will be complete, and the imperishable spirit that you are, voluntarily and gladly, in a subconscious manner, moves to the next realization, the next spiritual infant, the next learning, the next blooming.

週期流轉，在一個在信心中的生命已經通過可被預測的困難在個體中被維持下去的範圍內，就是通過這種方式，下一次的領悟可能會遠遠更大了且不一樣了，這個領悟甚至會比第一個的領悟遠遠更加有幫助，並由此創造出一個帶著新的領悟的新的靈性，這個靈性接下來就必須穿越撫育和保護的春天，顯化、美麗、平安、自由的言語、信心與療愈的夏天，再一次，收割將會被完成，你之所是的不朽的靈性，自願地、快樂地，通過一種潛意識的方式，會移動到下一個領悟，下一個靈性的因而，下一次學習，下一次繁茂。

To achieve an ability to maintain stability in good times and in bad as perceived subjectively by the self, it is necessary to gaze at the creation day by day, within the present moment, and without judgment of any kind, except insofar as you are discriminating concerning that which you may take in and that which you may offer to others as service. When this cycle is understood, if we may use that term, the seeker may indeed minimize the heights and the depths ...

要取得在主觀上被自我感覺為好日子和壞日子的時間中維持穩定性的能力，必須

要日復一日地，在當下一刻之中凝視造物，這種注視是不帶有任何類型的評判的，除了你在關於你可以採納的事物以及你可以作為服務提供給其他人的事物的方面進行的分辨之外。當這個週期被理解的時候，如果我們可以使用理解這個詞的話，尋求者就可能確實將高度和深度減至最低.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

I am Q'uo, we continue through this instrument in love and light. This is not necessarily the correct manner of dealing with anguish and ecstasy, for, indeed, the very sharpness and depth of these emotions offers to the spiritually growing entity the opportunity to gaze at these emotional states with an eye to their purification of those mundane concerns which may be mixed in with imperishable ideals. Do we wish to have the cute and the pretty mixed with the beautiful? Perhaps in the mundane, but certainly not in the imperishable sense, for there is nothing that is relative, in spiritual realization.

我是 Q'uo，我們在愛與光中通過這個器皿繼續。這並不一定是與痛苦和狂喜打交道的正確的方式，因為，確實，這些情緒的銳度和深度賦予了在靈性上逐漸成長的實體機會去注視這些情緒的狀態，並同時著眼於它們對那些世俗的關注的精煉，這些世俗的關注可能是與不朽的理想混合在一起的。我們會希望將聰明的事物、漂亮的事物和美麗的事物混合在一起嗎？也許在世俗中我們會，但我們在不朽的意義上肯定不會，因為在靈性的認識中沒有任何事物是相對性的。

One last thing that we would say before we leave this instrument is never to demean, degrade or criticize the self for lacking the conviction, the faith or the strength to meet a situation as one would wish. For the will of the spirit and the faith of the spirit are expressed in the fruits of intention, first of all, and only as the spirit grows stronger from intending, and intending, and intending to show love in difficult circumstances, does the spirit grow strong enough, hardy enough, and full enough of faith to manifest in any nearly accurate way the infinite beauty of spiritual intention.

在我們離開這個器皿前，最後一個我們會說的事情是，永遠不要因為自我缺少確信、信心或者力量來如一個人所希望的一樣地面對一個情況而貶低、貶損或者批評自我。因為靈性的意志和靈性的信心是在意圖的果實中被表達的，首先且僅僅當靈性因為一次又一次地想要在困難的情況中展現愛而逐漸變得更加強有力的時候，靈性才會變得足夠強壯，足夠能吃苦，充滿足夠的信心來用幾乎任何準確的方式來顯化靈性的意願的無限的美麗。

Let yourself continue as beginner. Let yourself remain infatuated, in love, and shield that passion from a world which has seemingly no positive passion, except in isolated instances at this time. Shield that light until it may grow through you without destroying you, for it is indeed a vibration too great for third-density consciousness. Yet, you who are harvestable potentially have

also the ability to hold light and love in manifestation, [which is] not able to be offered [by those] who have not worked toward graduation from this density. Never discourage the self or others in a spiritual sense. Support all selves, and speak those pearls that so inflamed and overjoyed your open hearts, by your presence, and upon request, by witness of a verbal kind. In this way may you never lose the novelty of the present moment, for is any present moment like another, and yet, are they not all the present moment?

讓你自己作為一個新手繼續。讓你自己保持對愛的迷戀，並守護那種熱情，使之不受一個在此刻除了在孤立的情況中之外看起來似乎並不擁有正面的熱情的世界的侵犯。你們這些潛在是可收割的實體同樣也擁有能力在顯化中維持光與愛，這個工作是無法由那些尚未朝向從這個密度的畢業進行工作的實體所提供的。永遠不要在一種靈性的方面讓自己或者其他人洩氣。支持所有的自我，藉由你的存在，在被請求的情況愛，藉由一種言語類型的見證來講述那種讓你們的開放的心如此火熱且如此狂喜的珍珠。用這個方式，你就永遠不會失去當下一刻的新鮮性，因為有任何當下一刻是與另一個是類似的嗎，然而，它們不都是當下一刻嗎？

We thank you for this opportunity to speak through this instrument upon this most interesting question, and we thank the questioner. May all who read or hear be blessed. We are those of the principle of Q'uo. We leave this instrument in love and light, and wish to close this communication through the instrument known as Jim. We will now transfer. I am Q'uo.

我們為這個通過這個器皿在這個極其有趣的主題上發言的機會而感謝你們，我們感謝提問者。祝願所有讀到或者聽到的人都得到祝福。我們是 Q'uo 原則。我們在愛與光中離開這個器皿，我們希望通過被知曉為 *Jim* 的器皿結束這次通訊。我們現在將轉移。我是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each of you again in the love and the light of the one infinite Creator. At this time we are privileged to offer ourselves in the capacity of speaking to any queries which may be offered to us. Is there a query to which we may speak at this time?

我是 Q'uo，在太一無限造物者的愛與光中再一次向你們各位致意。在此刻我們很榮幸提供我們自己來回答可能被提供給我們的任何的問題。在此刻有一個我們可以發言的問題嗎？

Carla: Could you offer us specific techniques for the maintaining of the beginner's mind?

Carla：你們能夠為我們提供保持新手的心智的明確的技巧嗎？

I am Q'uo, and we are aware of your query, my sister. The beginner's mind is one which is full of the excitation of new discovery. The beginner's mind is one which is full of the desire to share what has been discovered with others, for it is that which is bright, shining, novel and inspirational to that entity's life. It is often difficult for those who have long been upon the path to remain excited

about this journey, for the nature of this journey is one of sacrifice. There is a price for each effort and learning and service commensurate with the purity and intensity of learning and service. Many such rounds of learning, of spending time within the desert, of climbing of the high peak within the inner mind, and of tripping and falling upon the path as one continues to persevere, to have faith, wear down much of this excitation within the seeker. To regain some portion of that excitation it is well for the seeker to place itself in these situations, to find within itself new thoughts on those subjects which it thought it had settled.

我是 Q'uo，我理解了你的問題，我的姐妹。新手的心智是一個充滿了對新的發現的興奮的心智。新手的心智是一種充滿了與其他人分享已經被發現了的事物的渴望的心智，因為被發現的事物是明亮的、閃光的、新奇的、且對於那個實體的生命是啟發性的。對於那些已經在道路上很長時間的實體，要去保持對於這條旅程的興奮，這經常是困難的，因為這條旅程的特性是犧牲的特性。每一種努力、學習以及服務都會有與學習和服務的純度和強度相應的一種代價。隨著一個人繼續堅持不懈，擁有信心並將在尋求者內在之中的這種興奮大量磨損掉，會有學習、在沙漠中花費的時間，在內在的心智中攀登高峰、在道路上輕快地走路並摔倒的圓。要重獲那種興奮的某些部分，尋求者將它自己放置在這些情境中，在它自己內在之中找到對那些它認為它已經穩固了的的主題的心的想法，這是很好的。

To read, to view, to converse with new sources of information is one means by which any entity may refresh those opinions which have settled, and the excitation which has settled with them. In such a way does one not only add information and experience and opportunity to the life pattern, but one may also find that there is the opportunity to refine, even to reconstruct, that which seems to have been settled within the being, for it is a danger, shall we say, or a temptation for each seeker who has traveled for some time upon the spiritual path, to feel that there are settled areas that need no further examination.

去閱讀，去觀察，去與新的資訊的來源交談，這是藉由其一個實體可以更新那些已經固定下來的觀點以及已經與之一同沉澱下來的興奮的一條途徑。用這樣一種方式，一個人不僅僅為生命的模式增加了資訊、體驗和機會，一個人同樣也可能遭到去精煉，甚至去重構看起來似乎已經在存有中被固定下來的事物的機會，因為對於每一個已經在靈性的道路上旅行了一些時間的尋求者，去感覺到有一些固定的區域是不需要進一步的檢查的，這是一種，容我們說，危險或者誘惑。

There are, it is certainly true, certain principles which are cornerstones for any seeker, and upon which the seeker shall place the structure of its mythology, shall we say. However, there are an infinite array of possibilities in the perceiving of these principles, and for the seeker to assume that that manner in which it has perceived is set, and in no need of examination, is the first step in the calcification of opinion, which when allowed to proceed from one assumption and lesson to another, may harden those interpretations of truth which, in order to have any hope of approximating truth must be open to further elimination, for if there is one principle that may be depended upon to have sway within your third-density illusion, that principle is the variety of

possibility within an infinite creation, that any truth which may be apprehended in a certain manner may also be apprehended in many other ways as well.

會有一定的原則是對於任何尋求者將會在其上放置它的，容我們說，神話的構架的基石，這肯定是真實的。然而，在感知這些原則的方面會有無限數量的可能性，如果尋求者假設，它已經通過其進行感知的方式是固定的，是不需要檢查的，這種假設就是觀念的僵化的第一步了，當這種僵化被允許從一個假設和一個課程前進到另一個的時候，它可能會使得那些對於真理的闡釋硬化，而為了要擁有任何的接近真理的希望，真理必須向著進一步的消除開放，因為如果有一個原則是可以被依賴以在你們的第三密度中佔據支配地位的，那個原則就是在一個無限的造物中的可能性的多樣性了，即任何可以用一定的方式被理解的真理，同樣可以用很多其他的方式被理解。

It is well, therefore, for the seeker to shake itself up from time to time, to perhaps engage in a game in which all that seems to have been known, gathered through much searching in the past, be for a moment, perhaps a day, or a week, thrown out, so that the seeker must begin anew. Now, we are not saying that what has been gathered through a long process of seeking should be discarded completely. Perhaps for only a moment, it will be well for the seeker to look with new eyes for those answers to the riddles of its life. It may be that the seeker shall return to those principles and means of seeing, interpreting principles, that it has long held, but to journey from them for even a short period of your time, and to look for a new perception, a new mode of apprehending, is an exercise which shall refresh the seeker in its gathering of information, in its processing of this information and in its formation of new relationships, and the seeking of these relationships within the appropriate energy center.

因此，尋求者不時地將它自己重新改組，這是很好的，也許是參與到一個在其中一切事物看起來似乎都已經被知曉的遊戲中，將在過去進行了大量的搜尋的事物收集起來，過一會兒，也許是一天，或者是一周，將它們都扔掉，這樣尋求者就必須重新開始了。現在，我們不是在說，通過一段漫長的尋求的旅程已經被收集起來的事物應該被完全拋棄掉。也許僅僅是一會兒，尋求者用新的眼睛去尋找那些它的生命的謎題的答案，這將會對尋求者是很好的。它有可能是，尋求者將返回到那些它已經很長時間相信的原則以及觀察、解釋那些原則的途徑，甚至只是從那些原則返回一小段時間，並尋找一種新的觀念，一種新的感知的模式，在尋求者對資訊的收集的方面，在他對這種資訊的處理的方面，在它對新的關係的形成的以及在適當的能量中心中對這些關係的尋求的方面，這段返回的旅程都是一種讓尋求者煥然一新的練習。

By such a process of reevaluation may the seeker then discover that there is a continued thrill and excitation that comes from this seeking process. The gathering of information, the gathering of experience, and the increased variety in all of this, adds to the excitation that may propel the seeker to more closely strike to the heart of the incarnation and its purpose within this illusion. 藉由這樣一個重新評估的過程，尋求者接下開就可能發現，會有一種持久的激動和興奮從這個尋求的過程出現了。對資訊的收集，對體驗的收集，在所有這種

收集中的增加的多樣性，都會增添那種興奮，這種興奮可能會推動尋求者更為緊密地觸及投生的核心以及在這個幻象中的它的目的。

Is there a further query, my sister?
有一個進一步的問題嗎，我的姐妹？

Carla: (Inaudible) Jesus offered the Creator 's words, "Peace I give you, my peace I leave with you, not as the world gives, give I unto you", (inaudible) a writer in writing of that passage, wrote "The peace of God, it is no peace, but strife closed in the sod, but brethren let us pray for but one thing, the marvelous peace of God."

Carla：（聽不見）耶穌提供了造物者的話是，“我賜予你們的平安，我留給你們的我的平安，和這個世界給予的平安是不一樣的，我賜予你們的是真平安（聽不見），一個作者在寫道那段話的時候寫道，“主的平安，它不是和平，**而是在將爭吵關閉在草皮中**，但是，同胞們，讓我們僅僅祈禱一個事情，非凡的主的平安。”

It seems to me that mundane peace is a symptom of that which is no longer changeable, (inaudible). Is it too large a question to ask about spiritual peace? Should it be kept for a Sunday main topic, or in it a matter fairly short to answer the question, what is the Creator's peace?

看起來似乎世俗的平安是一個不再能夠改變的事物的症狀，（聽不見）。問及靈性上的平安，這是一個過大的問題嗎？它應該被留給一次周日的主要的討論嗎，或者，回答這個問題是一個相當簡短的事情呢，造物者的平安是什麼呢？

I am Q'uo, and am aware of your query, my sister. The topic of which you speak is one which would be well to reserve for a time during which it may be explored with the intensity and perseverance that it deserves, for this is a topic which has been little considered among those of your peoples, and it is one which is well to be considered by each entity who would seek the love and the light of the one Creator.

我是 Q'uo，我理解了你的問題，我的姐妹。對於你談及的主題，將它保留給一次在其中它可以藉由它應得的強度和堅持而被探索的時間，這是很好的，因為這是一個在你們的人群中已經很少被考慮過的主題，它是一個每一個尋求太一造物者的愛和光的實體可以很好地考慮的主題。

Is there a further query, my sister?
我的姐妹，有一個進一步的問題嗎？

Carla: No, my brother, I would like to thank you (inaudible).
Carla：沒有了，我的兄弟，我想要感謝你（聽不見）。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

K: I have no questions at this time.

K：在此刻我沒有問題。

I am Q'uo, and we thank each of those present for inviting us to join you in your circle of seeking. It is a great honor for us to do so and we are filled with joy at each opportunity. At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo，我們感謝每一個在場的人邀請我們加入你們尋求的圈子。我們這樣做是一種極大的榮耀，我們對於每一個機會都是充滿了喜悅的。在此刻我們將離開這個器皿和這個團體，我們一如既往，在太一無限造物者的愛與光中離開每一位。我們是 Q'uo。Adonai，我的朋友們。Adonai。

January 10, 1991

1991-01-10 苦難的作用

(Unknown channeling)

(傳訊者未知)

I am Q'uo, and greet each of you this evening through this instrument. We are pleased that this instrument has been able to receive our initial contact.

我是 Q'uo，今晚通過這個器皿向你們各位致意。我們很高興這個器皿已經能夠接收到我們的初始的接觸了。

We would speak to you this evening on the subject of suffering. This is a subject which many of your peoples do not wish to pay attention to, a subject which many wish to ignore or avoid as much as possible. It is also a subject with which each serious seeker is personally quite familiar and we know that each in this group have given much thought to the nature and purpose of suffering as it has been observed in each life and the lives of your other selves.

我們今晚向你們談及受苦的主題。這是一個你們很多人並不希望去關注的主題，一個很多人希望去忽略，或者盡可能避免的主題。它同樣也是每一個嚴肅的尋求者個人對其相當熟悉的主題，我們知道，當苦難在每一個人的生命以及你們的其他自我的生命被觀察到的時候，在這個團體中的每一個人都已經對苦難的特性以及目的給予了大量的思考了。

We are aware that there are differing so-called popular views of the role of suffering in the life of a seeker. Traditionally, many groups among your peoples have held that suffering is necessary for the purification of the soul or the advancement of the seeker on the path. This concept has been "adopted," shall we say, by others in the more general society, as well as may be observed by the term that is in this instrument's mind, "No pain, no gain." There is also, as you are aware, a group or groups, especially in the so-called New Age movements among your peoples, which hold that suffering is not only not necessary to spiritual growth, but may even be a sign that individual has not taken whatever steps are necessary in order for it to be truly a seeker. We would suggest to you that both of these views are extremes and that suffering is neither a necessity for spiritual growth, nor a sign that spiritual growth is not taking place, but rather simply a byproduct of that which you call change.

我們察覺到在關於苦難在一個尋求者的生命的作用的方面，在所謂的流行的觀點上會有不同。傳統上，在你們的人群中的很多的團體已經贊成，苦難對於靈魂的淨化或者對於在道路上的尋求者的前進是不可避免的。這個觀念已經被在更為一般性的社會中的其他人，容我們說，"採用"了，這個觀念同樣也可以藉由在這個器皿的頭腦中的這樣一個措辭而被觀察到，即"沒有痛苦，就沒有收穫。" (*No pain, no gain.*) 如你們知曉的一樣，同樣也有一個團體或者多個團體，尤其是在你們的人群中的所謂的新時代的運動中，它們贊成苦難不僅僅是對於靈性的成長是必須的，苦難同樣可能甚至是一個標記，即個體尚未進行所需的無論什麼步

驟以便於它真正成為一個尋求者。我們會向你們建議，這兩個觀點同時都是極端的，受苦既不是對於靈性成長的一種必不可少的事物，它也不是一個靈性的成長尚未發生的標誌，毋寧說，苦難單純地就是一個你們所稱的改變的副產品。

Now, as you are aware, the process of spiritual growth involves much change and this takes place on many different levels. Change is at times most welcome and it may not be perceived at those times that there is any suffering taking place. However, each choice that is made involves, of necessity, a sacrifice of all other choices at that moment and suffering may be felt on many levels.

現在，如你們察覺到的一樣，靈性成長的過程包含了大量的改變，這種改變是在很多不同的層次上發生的。改變有時候是極其受歡迎的，在那些時候它可能不會被感覺到有任何的苦難發生。然而，每一個被做出的選擇，都不可避免地包含了對於在那個時刻的所有其他的選擇的犧牲，苦難可以在很多的層次上被感覺到。

It is possible to follow the paths outlined by the more traditional viewpoints that adamantly hold to the view that suffering is essential for purification, for growth. It is possible to adopt this viewpoint in whole or in part, to use suffering in the life intentionally to accelerate one's process of spiritual evolution. As you aware, the conscious use of catalyst in this way is the means whereby one's growth is accelerated.

去跟隨由更為傳統性的觀點所描繪出來的道路，這是有可能的，這種觀點固執地堅持，苦難對於淨化，對於成長是實質性的。有可能在整體上或者在部分上採用這種觀點以在生命中有有意圖地利用苦難來一個人的加速靈性演化的進程。如你們察覺到的一樣，用這種方式對催化劑的有意識的使用時藉由其一個人的成長被加速了的途徑。

You are aware that there is much catalyst among your peoples that is unused, indeed, much that is little even noticed. This is to be expected as the nature of your illusion is most heavy and you are constantly bombarded with more than your senses are able to focus on.

你們察覺到在你們的人群中有大量未被利用的催化劑，確實，大量的催化劑甚至幾乎沒有被注意到。這就是被期待的情況了，因為你們的幻象的特性是極其沉重的，你們是被比你們的感知所能夠聚焦的事物更多的事物持續不斷地轟炸的。

Thus, the role of suffering in each seeker's life may, in actuality, be chosen by the seeker. It may be catalyst on which the attention is focused and therefrom much understanding and much growth may take place. It may be ignored or avoided as much as possible, but we would suggest to you that, as a seeker, this would not be the most desirable course of action if progress on the path is what is desired.

因此，在每一個尋求者的生命中的苦難的作用，實際上是可以被尋求者所選擇的。它可以成為注意力聚焦於其上的催化劑，從那裏大量的理解和大量的成長就可以發生了。它可以被盡可能地被忽略或者被避免，但是我們會向你們建議，作為一個尋求者，如果在道路上的進展是被渴望的事物，這會是最不理想性的行動的線路。

Many among your peoples have gone to great lengths to provide certain types of suffering for themselves in their life in order that attention may be brought to the life, to areas that need examination, to provide a focus that will eventually lead the conscious mind through the illusion. For this is the first thing desired by each entity as it enters this (inaudible) incarnation, that the illusion be pierced. The realization occurs that this indeed is illusion.

在你們的人群中有很多人已經不遺餘力地在他們的生命中為他們自己提供了一定類型的苦難，以便於苦難可以被帶到生命，被帶到需要檢查的區域以提供一個焦點，這個焦點將會最終引導有意識的心智穿越幻象。因為幻象被刺穿，這就是在實體進入到這個（聽不見）的投生的時候被每一個實體所渴望的第一個事情了。這確實就是一個幻象，這種領悟是會出現的。

How great is the suffering among your peoples and how many there are who suffer completely within the illusion, not realizing the opportunity it brings them. The sorrow within and we hope that our humble words may perhaps be the means by which some are enabled to begin to pierce this illusion.

在你們的人群中的苦難是怎樣地巨大呀，有多少人已經在幻象中完全地受苦了而卻沒有同時領悟到苦難帶給他們的機會。在內在之中的憂傷，我們希望我們謙卑的言語也許可以成為一些人能夠藉由其能夠開始刺穿這個幻象的途徑。

We are grateful for the opportunity to speak to this group and would at this time transfer to the one known as Jim. I am known to you as Q'uo.

我們對於向這個團體發言的機會是極其感激的，我們會在此刻轉移到被知曉為 *Jim* 的實體。我是你們知曉的 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each of you again, in love and in light with this instrument. We would at this time offer ourselves for the answering of queries if that is appropriate. (Inaudible). May we ask if there is a query at this time?

我是 Q'uo，通過這個器皿在愛與光中再一次向你們各位致意。我們會在此刻提供我們自己來回答問題，如果那是合適的話。（聽不見）。請問在此刻是否有一個問題呢？

Questioner: (Inaudible).

提問者：（聽不見）

I am Q'uo, and we are aware of your query, my sister. At this point in the progress of each instrument in this circle, there is but one necessity and that is to persevere. Each has a firm grasp of the process both in the mechanical sense of how the process works and also in the sense of the inner discrimination and ability to speak the words that are given and which appear within your minds. Each entity is now striving to become aware of more of the richness, shall we say, that may be found within the concepts and the words

and phrases that we give each during the contact.

我是 Q'uo，我們理解了你的問題，我的姐妹。在這個圈子中的每一個實體的發展的這個位置上，僅僅只有一個必須的事情，那就是堅持不懈。在這個過程是如何工作的機械性的意義上，以及在內在的分辨與講述被給予且出現在你們的頭腦中的言語的能力的方面，每一個人這兩個方面同時對這個過程擁有一種堅實的掌握了。每一個實體現在都在努力去察覺到可能在我們在接觸期間給予每一個人的觀念、詞語和短語之中被找到的更多的豐富性。

There are potential avenues of exploration that are open to all instruments no matter the amount of experience involved for there is indeed an interconnectedness between all things and it is possible to be finely enough tuned that ways of describing that which is given begin to open more easily as practice is accomplished. Thus the subtleties and nuances of the message for each practicing instrument can enrich the process and the content of each contact. Other than continuing to practice (inaudible), we would not have any recommendations for additional tools or procedures at this time.

會有潛在的探索的途徑向著所有器皿開放，無論被包含的體驗的數量是多少，因為確實一切的事物中都有一種相互關聯性，它是有可能被足夠微妙地調音，以至於對被給予的事物的途徑的描繪會開始隨著練習被完成而更為容易地開放了。因此，給每一個練習的器皿的資訊的微妙性以及細微差別都能夠豐富每一次接觸的過程和內容。除了繼續練習之外（聽不見），我們在此刻不會有任何對於額外的工具或者步驟的推薦。

Is there a further query?

有一個進一步的問題嗎？

Questioner: (Inaudible).

提問者：（聽不見）。

I am Q'uo, and am aware of what you are asking. We would agree in general terms that your estimation is correct. However, though each of you have a more finely tuned receptive ability awaiting further exercise and therefore are also in need of looking for the finest tuning within that can be found, and the most appropriate phrases for the chiseling of the concept. The entity known as Jim, through which we now speak, has this need, as you have surmised in more obvious configuration as it tends to synopsise both in thinking and in speaking as a result of the receiving in like manner.

我是 Q'uo，我理解了你們正在詢問的事情。我在一般性的方面贊成，你們的估計是正確的。然而，雖然你們每一個人擁有一種被更加精細地調音過的接納性的能力等待著進一步的練習，並因而同樣也需要在內在之中尋找所能夠被找到的最精細的調音，對與它最為適當的措辭是觀念的雕刻刀。我們現在通過其發言的被知曉為 Jim 的實體是擁有這種需要的，如你們已經通過更為明顯的配置推測的一樣，它傾向於同時在思考和發言中將它概括成為用類似的方式接收到的事物的一個結果。

However, we would not wish to omit that (inaudible) each instrument can

receive both more finely and more clearly with the practice and the developing of the inner sensitivities that allow certain portions of our words to be as seeds and to speak what may spring from them, rather than speak only seeds. We attempt at this time to use this analogy to make an image appear within this instrument's mind that allows concepts to permit. We shall retrace this thought, not wishing to (inaudible).

然而，我們並不希望去刪除那個（聽不見）每一個實體都能夠藉由練習和對於內在的敏感性的發展而同時更為精細且更為清晰地接收，這種內在的敏感性允許我們的言語的一定的部分成為種子並講述可能從它們發芽的事物，而不是僅僅講述種子。我們在此刻嘗試去使用這個類比來使得一個形象在這個器皿的頭腦中出現，這個形象會允許觀念成為可能了。我們將對這個想法進行追溯，而不是希望（聽不見）。

These seeds are cast upon the ground. They are crystal concepts. Instead of speaking each concept discretely, these can be allowed to blossom, to grow, shall we say, so that there is a trail that is followed.

這些種子是被撒到地面上的。它們是結晶的觀念。與其不連貫地說出每一個觀念，這些觀念是能夠被允許開花，容我們說，生長，這樣就會有一條小徑被跟隨了。

We apologize for the moodiness of this response, but we were, in this response, allowing this instrument to do that which was given as an exercise. 我們為這個回應的喜怒無常而抱歉，但是我們在這個回應中正在允許這個器皿進行作為一個練習被給予的事物。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: (Inaudible).

Carla : (聽不見)

I am Q'uo, and we are of your query, my sister. We would answer in the affirmative that you have a good grasp of that which we would have many more words to express. Is there a further query?

我是 Q'uo，我們知曉了你的問題，我的姐妹。我們會用肯定的方式回答，你對於我們會用更多的言語來表達的事物擁有了一種很好的掌握了。有一個進一步的問題嗎？

Carla: The other question is about (inaudible). Something that just came up when we were talking before (inaudible) and I got all of that, if I am on the right track. (Inaudible).

Carla：另一個問題是關於（聽不見）。當我們在（聽不見）之前說話的是有，一些事情出現在頭腦中了，我全明白了，是否我正處於正確的軌道上呢？

I am Q'uo, and am aware of your query. You are quite correct in your assumption that each instrument can construct a model or inner visualization to use as a sensing device and by attending to this tool may receive an

impression as to the nature of the protection that is available to each circle that is seeking such as this one. The visualization may also, for those that are more able to utilize the inner senses, be that which allows the sense, the tone of the circle, to be perceived in much the same fashion as the tuning fork when placed in motion (inaudible) here. We take this instrument as an example whereby the feeling for the group would be internalized so that the circle was felt to be (inaudible) body and the, by virtue of the circle, monitored in this fashion. Others may be more comfortable with a visualization that would give a momentary image to the instrument as the means by which the protective vibration of the circle could be monitored.

我是 Q'uo，我理解了你的問題。你假設每一個器皿都能夠構建一個模型或者內在的觀想來用作一種感知的工具，器皿藉由注意這個工具可以在關於可以為諸如這個圈子之類的每一個正在尋求的圈子所利用的保護的特性的方面接收到一個印象，你在這個假設的方面是相當正確的。對於那些更加有能力去利用內在的感知的人，視覺化觀想同樣也可以允許那種感知，允許圈子的音調用與調音叉非常類似的方式被感覺到，當調音叉處於運動狀態的時候（聽不見）這裏。我們將這個器皿用作一個範例，在這個器皿身上，對於團體的感覺會被內化，這樣圈子就會被感覺到成為（聽不見）身體，憑藉著圈子的優點而用這種方式被監控了。其他人可能會對於一種會給予器皿一個瞬間的形象的觀想感覺到舒適，這個形象是作為藉由其圈子的保護性的振動可以被監控的途徑的。

Is there another query?

有另一個問題嗎？

Carla: (Inaudible).

Carla：(聽不見)

I am Q'uo. We thank you for your assistance in aiding each instrument and improving (inaudible). Is there another query at this time?

我是 Q'uo。我們為你們在幫助每一個器皿並增進（聽不見）的方面的輔助而感謝你們。在此刻有另一個問題嗎？

Questioner: (Inaudible).

提問者：(聽不見)。

I am Q'uo, and am aware of your query, my sister. Indeed, there is a great opportunity each day for each instrument, we find, to refine these sensitivities. In that at any moment with there are stimuli reaching into any of the senses of an instrument a few moments may be taken to focus as carefully as possible upon each stimulus and the response that each feels within. There will be a reflex kind of response as the first response in a situation in which the instrument has paused for a moment in order to receive some of the inner workings of itself. Thus, you may find yourself in a crowded room with a number of conversations occurring and by taking five to ten of your seconds—we believe this is correct—in inner silence one may take an inventory of the vibrations that are resonating within in harmony or in

disharmony and one may also note the flavor or color of harmonious or disharmonious vibrations so that there is a coding or checking, careful noting of these responses as this inner inventory is practiced more frequently. The sensing ability will energized even more acutely, much as any learned activity becomes easier with repetition. Thus you may decide to take such as needed, [an] inventory of vibrational sensing two or three or more times per your day as a regularized exercise.

我是 Q'uo，我理解了你的問題，我的姐妹。確實對於每一個器皿，我們發現每一天都有大量的機會去精煉這些敏感性。因為在任何時刻，在刺激物正在進入到一個器皿的任何的感官的同時，都盡可能仔細地聚焦在每一次刺激物和每一個人內在之中感覺到的回應上一會兒。將會有一種反射性的回應作為在一個情況中的第一反應，在這個情況中，器皿可以暫停一會兒以便於接收到它自己的一些內在的工作。因此，你們可以發現你們自己處於一個擁擠的房間中，有數個談話正在發生，藉由在內在的靜默中花五到十秒鐘——我們相信這個時間是正確的一——一個人就可以對在內在在中用協調或者不協調的方式共鳴的振動進行清點了，一個人同樣也可能會注意到協調或者不協調的振動的風味或者色彩，這樣隨著這種內在的清點被更為評判地練習，就會有對於這些回應的一種編碼或者檢查，以及對其的仔細的留心了。感知的能力將會更為敏銳地被賦能，這非常類似於任何被學會的活動都會藉由重複而變得更加容易。因此，你們可以根據需要決定去將每一大兩三次或者更多次的對於振動的感知的一種清點用作一種有規律的聯繫。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Questioner: (Inaudible).

提問者：（聽不見）。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Questioner: (Inaudible).

提問者：（聽不見）。

I am Q'uo. We are most appreciative for each opportunity to speak our thoughts to this group for we find that each asks that which is both upon the mind and the heart. It is well that all faculties be brought to bear upon it, the learning process with this group for utilizing all the data tools and for expressing your dedication, your desire to be of service. My sister, we shall take our leave of this group, thanking each again for renewing the opportunity for us to join you this evening. We are know to you as those of Q'uo. We leave each in love and in light of the one infinite Creator. Adonai, my friends.

我是 Q'uo。我們對於每一個向這個團體講述我們的想法的機會都是極其感激的，因為我們發現每一個人都同時詢問了在頭腦中和在心中的問題了。將所有的機能都產生出來以便於在其上承載與這個團體一起的學習的過程，這是很好的，這個學習的過程是為了利用所有的資料的工具以及表達你們的奉獻和你們對於學習

的渴望。我的姐妹，我們將離開這個團體，我們同時再一次為今晚重建讓我們加入你們的機會而感謝各位。我們是你們知曉的 Q'uo。我們在太一無限造物者的愛與光中離開你們。*Adonai*，我的朋友們。

January 13, 1991

1991-01-13 伴侶之繭

Group question: The question this evening has to do with the situation in which Carla and I are experiencing difficulty in maintaining our normal harmony in spite of our very intense efforts at trying to communicate clearly. We know we have been targets of psychic greetings in the past, but we aren't aware of making openings for these greetings at this time. What is the quality, in general, in mated relationships, that Ra described as adversary in nature, and how can people become aware enough of these factors to create a harmonious relationship?

團體問題：今天晚上的問題是與 Carla 和我在維護我們通常的協調一致的方面的那個在其中正在體驗到困難的情況有關的，儘管我們在嘗試去清晰地溝通交流的方面做出了非常強烈的努力。我們知道我們在過去已經是心靈致意的目標了，但是我們並未察覺到在此刻為這些致意產生出了開口了。在 Ra 描述為在在屬性上是對抗性的伴侶關係中，一般來說，這種關係的特性是什麼呢，人們如何才能開始足夠多地察覺這些因素以創造出一種協調的人際關係呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. Greetings to each of you in the love and in the light of the one infinite Creator. It is a privilege to be called to your group at this time to speak upon the adversarial relationship between mates. First, however, we would note, for your interest and (inaudible), the absolute beauty of a great portion of your planetary sphere's inhabitants' prayers as they rise from the mundane events which cause them into planes of intercession, healing, forgiveness, and enlightenment.

我是 Q'uo。在太一無限造物者的愛與光中向你們各位致意。在此刻被呼喚到你們的團體來對在伴侶之間的對抗性的關係的主題進行發言，這是一種榮幸。然而，首先我們會指出，為了你們的益處以及（聽不見），當你們的星球上的居住者從它們世俗的事務中提升出來的時候，它們的祈禱的一個巨大的部分是擁有絕對的魅力的，這種美麗使得它們進入到了代禱、療愈、寬恕和覺醒的層面之中。

My brothers and sisters, we cannot stop your wars, nor would the Creator. These are energies within you which have not yet been balanced. That balancing is a portion of your learning. There is a correspondingly drastic amount of negative energy upon the Earth plane at this time which is only inevitable since the harvest grows nigh, and, indeed, has begun occurring on an individual basis, as those who are capable, upon leaving their incarnations, choose to take the walk of light and discover the density of their next abiding and learning place.

我的兄弟姐妹，我們無法阻止你們的戰爭，造物者同樣也不會。這些是在你們內在之中尚未被平衡的能量。那種平衡是你們的學習的一個部分。在此刻在地球的層面上會無可避免地有一種相應地數量巨大的負面性的能量，因為收割正逐漸成熟，並確實已經在一個個人性的基礎上正在發生著了，那些有能力畢業的人，在

離開它們的投生的之後，會選擇去走上光的道路並發現它們下一個居住和學習的場所的密度。

Your beauty is transcendent, your prayers heartfelt, and given every support by those of positive orientation, whatever the nature and manifestation of your consciousness and personality. So, although events look hopelessly muddled upon a mundane level, there is great polarization taking place, both for those positively oriented and those upon what many have not yet determined as the negative path. Many are moving along this path at this time who will, predictably, reverse the nature of that polarity when the difference between imagined carnage and real carnage is made clear by some personal experience.

無論你們的意識和任何的特性和顯化是什麼，你們的美麗是超群的，你們的祈禱是由衷的，那些正面導向的實體給出了每一份的支持。因此，雖然在一個世俗的層面上事件看起來是令人絕望地一團混亂，會有巨大的極化正在發生，這種極化同時發生在那些正面導向的實體的身上，和很多走上尚未被確定是負面性的道路上的實體身上的。很多人在此刻正在沿著這條道路前進的人，當在想像上的屠殺和真實的屠殺之間的區別藉由某種個人性的體驗而變得清晰的時候，可以預料得到地，將會倒轉那種極性的特性。

We ask you to look at these days not with trepidation and not with fear, but with enormous compassion. There will be, regardless of future events, great grieving and suffering among all peoples. We do not know what will occur in the future. It is always in the hands of free entities to choose the destiny of a people. Some of these free entities are imprisoned within their minds by concepts neither positive nor negative. This is a great confusion upon the mundane level. We ask you to move beyond it, and to be a portion of the ceaseless cry of prayer and supplication that rises so beautifully, so deeply, so richly at this time from your planetary surface, rises to the infinite One in glory and beauty. Know that your prayers are heard. Know that you are not forgotten.

我們請你們不要帶著顫慄，不要帶著恐懼，而是帶著無盡的同情心來查看這些日子。無論未來的事件是什麼，在所有人中間都會有巨大的悲傷和苦難。我們並不知道在未來將會發生什麼事情。去選擇一個人的命運，這一直都是由自由的實體決定的。這些自由的實體中的一些是被那些即不是正面性也不是負面性的觀念而囚禁在它們的心智之中的。在世俗的層面上會有一種巨大的混淆。我們請你們超越它，並成為在此刻從你們的星球表面上如此美麗地、如此深入地、如此豐富地升起，並在榮耀和美麗中升入到無限太一的無盡的祈禱與懇求的呼喚的一部分。知曉你們的祈禱是被聽到的。知曉你們是沒有被遺忘的。

We move now to a more personal, intimate point of view with regard to that within third-density entities which contributes not only to war and the possibilities thereof, but also to what is called an adversarial relationship, whether it is between friends, family members, enemies or mates. Let us gaze for a moment at the basic truths to which we will be contrasting experience within the illusion.

在關於在第三密度的實體內在之中不僅僅為戰爭以及戰爭的可能性做出了貢獻，同樣也為一種被稱之為對抗性的關係做出了貢獻的事物的方面，我們現在移動到一個更為個人性、更加密切的視角，無論這種關係是在朋友之間、家庭成員之間，敵人之間還是在伴侶之間。讓我們注視一會兒基本的真理，我們會將這種基本的真理與在幻象中的體驗進行對照。

The most basic truth is that all that there is is created of one Creator, and of one material. Love has chosen to move into being through the use of light. When we greet you in love and light, we greet you as all that there is in all that there is, hoping to imply the spiritual reality that all are one. The most you may experience normally within third density is harmony. You are not just harmonious entities, you are One. You are truly each other. As you love others, you love yourself.

最基本的真理就是，一切萬有都是由太一造物者所創造的，都是由一個材料所創造的。愛已經選擇通過對光的使用移動到存有之中了。當我們在愛與光中向你們致意的時候，我們是作為在一切萬有中的一切萬有向你們致意的，我們同時希望暗示那種萬物一體的靈性的實相。在第三密度中你們通常可能會體驗大多數的事物是協調性。你們不僅僅是協調的實體，你們是太一。你們真的是相互彼此。當你愛其他人的時候，你是在愛你自己。

Our second background proposition to you is our opinion that the mated relationship, indeed, any close relationship, seems especially biased against the possibility of doing great spiritual work because inevitably neither entity in such a relationship is at one with itself. Thusly, all relationships, to the extent that the disharmony in one and the disharmony in the other can be multiplied, will result in a certain strength of collision. The more discordant the vibrations of each, the greater the impact of the collision.

我們對你們的第二個背景性的前提是我們認為，伴侶關係，確實任何的親密關係，看起來似乎尤其是與進行偉大的靈性上的工作的可能性相背的，因為在這樣一種關係中任何一個實體都無可避免地是尚未與它自己協調一致的。因此，取決於在一個人內在之中的不協調和在另一個人內在之中不協調可以被加倍的程度，所有的關係都將導致一定的衝突的力量。在每一個人身上的振動越為不協調，衝突的衝擊力就會越大。

We speak in metaphysical terms, but the motion of emotion, and its vector, are both important concepts to consider when examining disharmony between two mates. The energy that is being experienced subjectively has a certain intensity depending upon the degree and the kind of disharmony in the entity. The vector of that energy, which is of a negative nature, is a free choice also, and may be pointed inward towards the self, or outward towards others, or it may be ignored because of guilt or other reasons, repressed, and thereby become a fixed and unmoving solidity of disharmony.

我們是在形而上學的方面談論的，但是情緒的運動，以及它的向量，同時是在檢查在兩個伴侶之間的不協調的時候要去考慮的重要的觀念。在主觀上正在被體驗到的能量是擁有一定的強度的，它是取決於在那個實體內在之中的不協調的程度和類型的。那種能量的向量是具有一種負面的特性的，它同樣也是一種自由的選

擇並可以被向內指向自我的，或者向外指向其他人，或者他可以由於內疚或者其他的原因而被忽略，被壓抑，並因此成為一種固定的、不移動的不協調的堅固性。

Thusly, no matter how subjectively miserable it makes a spiritually oriented entity to speak disharmoniously, it is at all times far more appropriate for service to others entities to move any expressions of emotion whatsoever into clear and honest expression than to keep it within the self that it may putrefy and sicken the self in one way or another, because the energy of that disharmony must express itself. If it is not expressed as catalyst by the mind and the emotions, it shall move into the body complex and create disharmony within the second density manifested entity which is the temple or tabernacle within which your consciousness meets the infinite Creator during this incarnational experience.

因為，無論在主觀上是多麼的受折磨，它使得一個靈性導向的實體用不協調的方式說話了，對於服務他人的實體，相比將情緒的表達留在自我內在之中以至於它可能會用這樣或者那樣的一種方式化膿並讓自我生病，將無論什麼任何情緒的表達移動到清晰而誠實的表達之中，在所有的時候這都是遠遠更為合適的，因為那種不協調的能量是必須自我表達的。如果它沒有作為催化劑而被心智和情緒表達，它將進入到身體複合體並在第二密度的顯化的實體中創造出不協調，第二密度的顯化的實體是在這次投生體驗中你的意識在其中與無限造物者相會的聖殿或者至聖所。

From this beginning, you may perhaps see that we shall start not with two entities, but with one, for the source of disharmony is fear, fear of one kind or another. When there is disharmony it is well first to move within the self and ask the self to look at the expression that was disharmonious, not the other's expression, but the expression of the self. Examine it not for excellence—you are not a judge—but examine it to discover the underlying fear.

從這個開頭，你們也許可以看到，我們將不是從兩個實體開始，而是從一個實體開始，因為不協調的源頭是恐懼，這樣或者那樣類型的一種恐懼。當有不協調的時候，首先移動到自己內在之中並請自己去檢查不協調的表達，不是其他人的表達，而是自我的表達，這是很好的。不是為了優秀而檢查它——你不是一個判官——而是檢查它以發現潛在的恐懼。

We may use an example. A common negative emotion which creates disharmony between entities is jealousy. As this is specifically not the situation of the precise couple asking the question, we feel this is a better and more general concept to work with using this instrument, for the instrument must be to some degree protected against the temptation to offer the specific advice regarding the self while in this altered state of consciousness.

我們可以使用一個範例。一種在兩個實體之間創造出不協調的通常的負面性的情緒是嫉妒。因為這明確地不是問問題的那對夫婦的情況，我們感覺到這是在使用這個器皿的時候的一個進行工作的更好的且更為一般性的觀念，因為這個器皿必須在某種程度上被保護，以防止在它處於這種轉換過的意識狀態之中的時候受到誘惑去提供在關於自我的方面的具體的建議。

Why would a woman or man in third density experience jealousy? The experience of jealousy is linked to the fear of loss, which creates anger, which creates guilt, which creates a host of echoing and re-echoing discordant emotions within the self. Let us look at the entity who has attracted this negative emotion. Let us say that this entity is innocent. Why is this entity experiencing the adversarial negative emotion? Largely, the innocent entity who is experiencing jealousy is experiencing the fear of being utterly misunderstood and misjudged. It is angry because it does not like to be kept in a cage, and the emotion of jealousy in an active phase is the making of a very small prison for an entity.

為什麼在第三密度中的一個女人或者男人會體驗到嫉妒呢？嫉妒的體驗是與一種對失去的恐懼有關聯的，這種失去的恐懼創造出憤怒，創造出內疚，創造出一種在自我內在之中的不協調的情緒的大量的回聲和迴響。讓我們查看那個已經附著了這種負面性的情緒的實體。讓我們假設，這個實體是無辜的。為什麼這個實體正在體驗到對抗性的負面情緒呢？正在體驗到嫉妒的無辜的實體主要是正在體驗到被完全誤解和被完全錯誤地評價的恐懼。它是憤怒的，因為它並不喜歡被關在一個籠子裏，嫉妒的情緒，在一種主動性的方面，是為一個實體建造一個非常小的監獄。

If the entity is guilty of that action because of which the mate is jealous, that entity is also fearful. What is it afraid of? Perhaps it is afraid of losing that which has been comfortable, useful and kindly in its life experience, the settled home, the children, the family experience, and this fear creates anger and frustration and the feeling of being alone. Indeed, the feeling of being alone, bereft, stranded, abandoned and forgotten is at the heart of the great majority of the day-to-day fears which create in entities an adversarial inner relationship between the portion of the self that is devoted to unity, peace and concord, and the part of the self that is devoted to protecting its boundaries, enlarging its fortune, creating greater comfort or happiness, however petty or great.

如果實體因為伴侶是嫉妒的而對那個行為感到內疚的話，那個實體同樣也在害怕。它在害怕什麼呢？也許它害怕失去在它的生命體驗中已經是舒適的、有用處的以及親切的事物，安定的家庭、孩子，家庭體驗，這種恐懼創造出了憤怒、沮喪以及孤單的感覺。確實，孤單的、被剝奪了的，擱淺了的，被遺棄的，被遺忘的感覺，就是在日復一日的恐懼中的絕大多數恐懼的核心之處的感覺了，這種恐懼在實體內在之中創造出一種對抗性的內在關係，這種對抗是在自我那個致力於統一、平安和和諧的部分，和自我的那個致力於保護邊界、擴大它的財富以及創造出更大的無論大小的舒適或者快樂的部分之間的。

Thusly, in those who are of one piece, those who have developed a personality that is seamless, they are not open to the experience of adversarial relationships, because in themselves they have no adversary. All of themselves is focused in one direction. May we say that this entity is seldom found among your people, but that it is very frequently an hoped for ideal. The unity of the self is in little [i.e. in miniature] the unity of the creation. Peace within any relationship betwixt two people involves the illusion of war because

the progress of any one person in third density includes the experience of hard won wars. There is almost always a significant amount of friction in at least one substantive area of the personality in which part of the self feels one way, part another, and instead of being content to allow that balance to go forward until it has resolved itself, entities push and probe and pull at themselves emotionally and analytically, attempting a sort of Band-Aid treatment of that which is as deep as the Grand Canyon.

因此，在那些具有一致性的人身上，在那些已經發展出無縫的人格的人身上，它們是不會向著具有一種對抗性的關係的體驗開放的，因為在它們自己內在之中，它們並不擁有對抗性。所有它們自己的部分都是被聚焦於一個方向上的。容我們說，在你們的人群中，這樣的實體很少會被發現，但是，它非常頻繁地是一個被期待理想。自我的一體性是造物的一體性的縮影。在兩個人之間的任何關係中的平安都會牽涉到戰爭的幻象，因為在第三密度中的任何一個人的進展都包含了被辛苦贏得的戰爭的體驗。在人格的至少一個實質性的區域中幾乎一直都會有大量的不和，在那個區域中自我的一部分感覺一種方式，另一個部分感覺另一種方式，而不會滿足於允許平衡前進一直到它已經自我解體位置，實體會對在情緒上和分析上推動、刺探和拉扯它們自己，並同時嘗試去對如同美國大峽谷一樣深的部分貼上某種創口貼。

It is the wounded entity that is truly at war. All other expressions of disharmony come from this adversary relation of self to self. It is, therefore, never intelligent to work upon another without regard to the self, for there is no right and wrong, there is only disharmony. We do not say this to include acts of needless or unprovoked violence of a random kind. We say this to express the opinion that entities need, when faced with disharmony, to turn not outward, but inward, for within the self are the seeds of all negative as well as all positive expressions of mind, thought, emotion or action.

真正出於交戰狀態的就是那個受傷的實體了。所有的不和諧的表達都是來自於這種自我與自我的對抗性關係。因此，在不考慮自我的情況下在另一個人身上進行工作，這從來都不是明智的，因為沒有對和錯，僅僅只有不和諧。我們說這一點並不是要包括具有一種隨意的特性的不必要的或者無緣無故的暴力的行為。我們說這一點來表達這樣一個觀點，即當實體面對不協調的時候，實體需要的不是去轉向外在，而是轉向內在，因為在自我內在之中擁有所有的負面性的種子，同樣也擁有所有的正面性的心智、想法、情緒或者行為的表達。

How does one go about this? As always, the daily meditation, perhaps at the beginning, perhaps at the end, perhaps both times, in the amount of time needed by the individual, is the daily bread that enables all of the spiritual work which you wish to do, for your energy to do this work comes not only as the gift of the infinite Creator in the very creation of the self, in the way the physical vehicle is able to internalize the infinite energy of the infinite One, it is also a matter of focusing that energy, of experiencing from intelligent infinity, by this calling for love and light, that immediate presence that is the fruit of faith.

一個人如何著手進行這個工作呢？一如既往，每日冥想，也許是在一天的開始，也許是在一天的結束，也許是同時在一天的開始和結束，用個人所需的時間的數

量進行每日冥想，這就是那種會使得所有你希望進行的靈性上的工作成為可能的每日食糧了，因為你進行這個工作的能量是不僅僅作為造物者的禮物，在自我的每一個創造物中，通過物質性載具能夠將無限太一的無限能量內化的方式而出現的，重要的事情同樣也是對那種能量的聚焦，並藉由這種對愛與光的呼喚，來體驗那種來自于智慧無限的信心的果實的即刻的臨在。

Now that each is aware that each is responsible for the self, we would offer our opinions concerning the mated relationship, its—to us—quite obvious advantages, and its—to you—quite obvious disadvantages. The great advantage and the great opportunity for disadvantage in the mated relationship is one and the same thing. Entities without the intention of going through difficult times as well as good are excellent mirrors for a time. But insofar as honest discussion and expression of disapproval and so forth is repressed, the relationship will remain distant, and it is the very intimacy of relationship that makes it both extraordinarily worthwhile spiritually, and often extraordinarily difficult.

現在，每一個人都察覺到，每一個人都要為自我負責任，我們會在關於伴侶關係的方面提供我們的觀點，伴侶關係——對於我們而言——是相當明顯的優點，它——對於你們——是相當明顯的不利之處。在伴侶關係中的不利之處的巨大的優點和偉大的機會是一個同樣的事情。如果沒有經歷困難的日子並同樣也經歷好日子的意圖，實體們在一段時間中是優秀的鏡子。但是在對不贊同以及諸如此類的事物的誠實的討論和表達被抑制的範圍內，關係將會保持疏遠，而正是關係的親密性使得它在靈性的方面是非凡地有價值的，並同時經常是非尋常地困難的。

When an entity perceives the true kinship and potential unity of the mated relationship, especially, it seems wonderful. To some few, who either do not have the wit to be disturbed, or the wisdom not to be disturbed, there is no particular down side. This is true of perhaps a handful of entities upon your planet at this time, compared to the vast normalcy of friction and subjectively experienced pain from intimacy. However, the discussion of instruments within this circle recently produced an image which we may use to good effect. That is the image of the cocoon. When entities choose the mated relationship, they are temporarily, in a romantically oriented marriage, not quite well. They are ill, they are ill with too much giving. Because of the tremendous attraction that brings people together romantically, mates often begin with extremely unhuman concepts of the capabilities of third-density entities, including themselves. All that has been said has been delightful, company has been enjoyed, and even though it may be spoken intellectually that this has been a Sunday relationship and is now going seven days a week, the impact of this upon the psyche cannot be gauged.

當一個實體感受到伴侶關係的真實的親緣關係，尤其是其潛在的一體性的時候，它看起來似乎是美妙的。對於少數要麼並不擁有被打攪的機智，要麼並不擁有不被打擾的智慧的人，不會有特別的不利之處。相比摩擦的巨大的常態以及在主觀上被體驗到的來自於親密性的痛苦，這一點也許對於在此刻在你們的星球上的少數的人是真實的。然而，器皿在這個圈子中在最近的討論產生出了一個形象，我

們可以使用它來產生良好的效果。那個形象就是繭的形象。當實體選擇伴侶關係的時候，它們暫時性地，在一種以浪漫主義為導向的婚姻中，並不是相當健全的。它們是不健康的，它們因為過多的給予而不是健康的。因為浪漫性地將人們帶到一起的那種巨大的吸引力，伴侶經常是對從包括他們自己在內的第三密度的實體的能力的極度非現實性的觀念開始的。所有已經被說過的話都是已經是令人愉快的了，陪伴已經被享受了，即使它可以在邏輯智力上被認為是，這已經是一場周六的關係了，現在正在進行一周的七天了，這對精神上的衝擊是無法被衡量的。

Think of the image of the cocoon in winter. From the outside it looks protective, smooth and comforting. Upon the inside every available space is crammed with life and food, consciousness and catalyst. In a mated relationship two entities agree before the infinite Creator and in its presence to live as one entity serving the infinite Creator. This is a magical and profound promise, a covenant. Each of the mates has expressed its co-Creatorship, and a new entity for use within your illusion has been born. It is difficult to remember that there are not two, but either one or three entities in that cocoon. There are those who would express oneness by saying that as each portion of the creation is the Creator, there is only one entity in this womb that produces so much beauty. Just as legitimate is the opinion that there are three, the self, the mate and love itself, the one infinite Creator, Who has become the bridge between the self and the mate, enabling two singular entities to harmonize, strengthen the strong points, release the weaker points in terms of harmony, and create an entity, that together with a full heart and merry laughter, may continue long and without the burnout of being solitary which afflicts many of your peoples, in polarization of the service-to-others aspect which is so very profoundly the great mover and shaker spiritually for one who seeks the acceleration of the pace of spiritual evolution.

想想在冬天中的繭的形象。從外面它看起來是保護性的，光滑的和令人舒適的。在內部每一個有可能利用的空間都塞滿了生命和食物、意識和催化劑。在一個伴侶的關係中，兩個實體在無限造物者的面前，在它的臨在中一致同意去作為一個服務無限造物者的實體而生活。這是一個有魔法的且深刻的許諾，一個誓約。每一個伴侶都已經表達了它的共同造物者的身份，一個新的實體已經被誕生出來以供在你的幻象中使用了。很難記住的事情是，在那個繭中的不是有兩個實體，而是要麼有一個實體，要麼有三個實體。會有一些人，它們會這樣說來表達一體性，它們會說，因為造物者的每一個部分都是造物者，在子宮中僅僅只有一個實體產生了如此大量的美麗。這種觀點和有二個實體的觀點是一樣正當的，有自我、伴侶和愛本身，即太一無限造物者，造物者已經成為了在自我和伴侶之間的橋樑，並使得兩個單一的實體能夠協調一致，強化在那種協調一致的方面的強有力的位置並釋放更為薄弱的位置，並創造出一個實體，這個實體一起藉一顆完全的心和快樂的笑聲，就可以在服務他人的面向的極化中繼續很長的時間而不會因為那種折磨著你們的人群中的如此多的人的孤單而被耗盡了，對於一個尋求去加速靈性演化的速度的實體，這種服務他人的面向用如此非常深入的方式就是他的偉大的靈性上的發動機與震盪器了。

Now, if an entity is unable to deal with the concept of being in a cocoon, and being crowded, then there is that within the self which may not have the most

rapid growth in the ability to deal with the petty disagreements which excellent and truly loving entities still always seem to offer. This is as it should be. How could you learn if you did not have catalyst? The placing of two entities this closely together is that created by the Creator as an opportunity for two to do intensive, accelerated work which neither could do by the self. It is an invitation to a series of seemingly disastrous misunderstandings and a seemingly endless chain of negative emotion and pain.

現在，如果一個實體無法處理在一個繭中且是擁擠的觀念的話，接下來，在自我內在之中就會有那個在與瑣屑的不一致打交道的能力的方面尚未極其快速地成長的事物了，這種不一致是即使優秀而真正有愛的實體看起來似乎仍舊會一直提供的事物。這就是它應該是的樣子。如果你並不擁有催化劑，你如何才能學習呢？將兩個實體如此之近地放在一起，就是造物者作為給兩個實體的一個機會而創造的事物，這樣他們就可以進行任何一個人都無法獨自進行的集中且加速的工作了。它是對於一系列表面上不幸的誤解和一條看似無止盡得負面性的情緒和痛苦的鎖鏈的邀請。

Within the illusion, this is what change and transformation feel like. It does not feel good to release the portions of the self that are not able to come into harmony with portions of the other self. This does not mean that entities need to change in order to be active and powerful co-Creators of beautiful, service-filled lives. It simply means that each entity has its lessons to learn, and although it can learn them through the random catalyst of strangers, acquaintances and the indifferent friends and family, yet the more intimacy that is in any relationship, the more the opportunities for disagreement, debate, confusion, hurt, guilt and many other seemingly negative experiences which may, by the free choice of an entity who is spiritually aware, be perceived as opportunities for service, for learning and for growth.

在幻象中，這就是改變和轉變感覺起來的樣子了。去釋放自我的那些尚未與自我的其他部分進入到協調一致的部分，這不會是感覺良好的事情。這並不意味著實體們需要改變，以便於成為具有一種美麗而充滿服務的生活的活躍而強有力的共同造物者。它單純地意味著每一個實體都擁有它要去學習的功課，雖然它能夠通過陌生人、熟人、漠不關心的朋友以及家庭的隨機的催化劑來學習它們，而在任何的關係中更加親密，就會有更多的不一致、爭吵、混淆、傷害、內疚以及許多其他的表面上是負面性的體驗的機會，這些在表面上負面性的體驗，藉由一個在靈性上是察覺的實體的自由選擇，是可以被感覺為服務、學習和成長的機會的。

To become truly intimate is to release the self from its strictures, for true intimacy, within the illusion of third density, is found only by guess and by hunch. One may do work upon one's own consciousness and one's own personality to attempt to eradicate pettiness, meanness, the irritability, the friction. But just as you cannot deny any degree of the 360 degrees of the third-density personality, so you cannot get rid of any of those degrees within this illusion.

去變得真正地親密，就是將自我從它的束縛中釋放出來，因為在第三密度的幻象中，真實的親密性是僅僅藉由猜測和預感被發現的。一個人可以在它自己的意識上和它自己的人格上進行工作來嘗試去根除瑣屑、吝嗇、急躁以及摩擦。就好像

你無法拒絕三百六十度的第三密度的人格的任何部分一樣，你同樣是無法在這個幻象中除去任何的部分的。

Consequently, in all but the most—saintly, there are the variations in behavior which predict with great probability continuing disharmony, as normally innocent entities—that is, innocent of malice—discover themselves misunderstood, disturbed, distraught or upset by the actions not only within the self, but some action, speech or thought which the mate has had.

因此，除了最為——我們使用這個器皿的詞語——聖潔的之人外，在所有人身上，在行為舉止中終都會有偏差，這帶著極大的可能性預示了持久的不協調，如同通常是無辜的實體——也就是說，沒有惡意的實體——會發現他們自己被誤解，感覺到不安、發瘋或者心煩意亂，不僅僅是因為在自我內在之中的行為，同樣也是因為伴侶已經進行了的某種行為、言語或者想法。

Now, you are in a cocoon and you are facing each other. By this cocoon of mating with commitment until death the entity agrees to accept the conditions of intimacy. How can one become nonadversarial? The first step, needless to say, lies completely within the self. Look through the life experience in any way deemed appropriate, with an eye to discovering recurring themes of discontent, recurring triggers for fear and the often extremely biased and difficult to understand actions of those who fear. As the entity known as Aaron has said, do not gaze at the situation, as it is a symptom [of fear]; gaze instead at the fear until you grasp what you fear, and with what method you wish to welcome love and allow fear to go its way.

現在，你們在一個繭中，你們正在面對相互彼此。藉由這個至死都與承諾結合在一起的繭，實體一致同意去接納親密性的條件了。一個人如何才能變得沒有對抗性呢？第一步，不用說，是完全存在於自我內在之中的。用任何被認為是合適的方式來觀察生命體驗，同時著眼於發現重複出現的不滿的主題，重複出現的恐懼的觸法物，以及那些恐懼的人的經常是極其有偏見且很難理解的行為。如被知曉為 Aaron 的實體已經說過的一樣，不要注視情況，因為它是恐懼的一個症狀，作為替代去注視恐懼，一直到你弄明白你恐懼的是什麼，以及你希望藉由什麼方法去歡迎愛允許恐懼走它自己的道路為止。

This is an ongoing process which must be done by the self of its own free will. A mate can suggest, but it can never do the work of another. Often the more advanced within third density entities are, the more difficult the hands they deal themselves within a life experience, for they wish, knowing the value of third-density decision making, to have the opportunity to make unifying music, harmonious solutions to scratchy, discordant, relationships.

這是一個發展的過程，它必須由自我按照它自己的自由意志而被進行。一個伴侶可以建議，但是它永遠無法進行另一個人的工作。在第三密度中的實體更加高級，它們讓它們自己在一次生命體驗中打交道的物件經常會更加困難，因為它們在知曉第三密度的做決定的價值的情況下，希望去擁有機會創造一致的音樂，為令人撓頭的、不協調的關係創造出協調的解決方案。

Once the self has done all the work that it can at one particular time in scratching the surface of this area of fear, do not feel that it is arranged, fixed or repaired, for the levels of emotion which come to the surface in an intimate relationship through a process of many years are those that move deeper and deeper into the self that is below the door sill or threshold of consciousness.

一旦自我已經，在抓撓這個恐懼的區域的表面的方面，進行了它在一個特定的時間所能夠進行的所有的工作，不要感覺它是被整頓過的，被固定下來的或者被修訂過的，因為在一種親密關係中通過一個許多年的過程出現在表面的情緒的層次，是那些越來越深入地進入到自我內在之中在意識的門楣或者門檻之下的事物。

Now, some are within this cocoon. Most of those within this cocoon do not know its nature, or the reason for the discomfort. It is not simply the closeness to another entity. It is the mirroring effect brought to a state of honesty not possible to be offered by those who are not privy to the especially private moments, be they happy or sad, which occur between two people alone. Indeed, this is true of every relationship in which the self is committed in some degree. Close friends of whatever kind may also do work together, but they must be willing to be repeatedly uncomfortable.

現在，一些人是在這個繭中的。那些在這個繭中的人大多數並不知曉它的特性，或者不舒服的原因。它並不單純地就是與另一個實體的接近。它是被帶到一種誠實的狀態的鏡射效應，這種誠實的狀態是不可能由沒有暗中參與那些僅僅發生在兩個人之間的特別私密的時刻的實體提供出來的，無論那些時刻是快樂的或者是悲傷的。確實，在每一個自我在某種程度上是奉獻的關係中，這一點都是真實的。無論什麼類型的親密的朋友同樣也可以一起進行工作，但是它們必須樂意於重複性地是不舒服的。

After one has done all the work that is possible within the self at a particular time, it is temporarily a friendlier mirror, a kinder reflection, to the mate. However, each of you is not intended to find it easy to be of a positive polarity at all times. There are various, and often subjectively confusing cycles of energy within the mind, within the body, within the emotions and within the spirit. The combinations, in their endless variance, of the particular energies at a given moment will cause the most stable and unified entity to behave in seemingly various ways. Although there is a general tenor of character and personality in the kind of events, there is no aforeset series of actions, beliefs, thoughts and beingness upon which one may count, not for anyone, not at any of your times. Each entity is free, within that cocoon, but free. If it does not wish to become a butterfly it may leave the cocoon, and be pupa and larva and so forth once again, eating and growing and preparing.

在一個人已經進行了在一個特定的時間有可能在自我內在之中被進行的工作之後，它就暫時是對於伴侶的一面更為友好的鏡子了以及一種更為親切的映射了。然而，你們每個人都並不是打算要發現，在所有的時候都具有一種正面的極性是容易的事情。在心智中，在身體中，在情緒中，在靈性中會有各種各樣的，經常是在主觀上令人混淆的能量的週期。在一個給定的時刻，對特定的能量，通過其無盡的變數的混合，將會使得最為穩定的和統一的實體用在表面上多種多樣的方

式運轉。雖然在那種類型的事件中會有一種通常的性格和人格上的趨向，卻沒有一個人可以期待的一系列預設的行為、信念、想法以及存在性，不是為了任何人，不在你們的時間中的任何的時間。每一個實體都是自由的，在那個繭中，它卻不是自由的。如果它並不希望變成一個蝴蝶，這樣它就可以離開那個繭，成為蛹和幼蟲，再一次如此這般，吃東西、成長並準備著。

The state you call marriage is that cocooned, protected state in which two entities vow to enhance their service to others by joining together, and to enhance each other's personal polarity, creation and creation of service to others, each for the other. It is an absolute ideal which flies in the face of the illusion. It is a claiming of eternity where before there was a passage of time betwixt physical birth and physical death.

你們稱之為婚姻的狀態就是那種化繭的、被保護的狀態，在其中兩個實體誓言藉由結合在一起來增強它們對其他人的服務，來增強相互彼此的人格的正極性，真相對其他人，對相互彼此的創造物以及服務的創造。在幻象的面龐上飄揚的是一種絕對的理想。它是在之前有一種在身體的出生和身體的死亡之間的時間的流逝的位置上的一種對永恆的宣稱。

Now, there are many who do not experience this in the marriage ceremony or in the marriage. This does not mean it is not real. It means that it has been unnoticed, unvalued and unused. Those who asked this question wish to use the cocoon in which they have placed themselves for the purpose of supporting each other, and supporting an enhanced collaboration for the service of humankind. When the relationship, because of outer or inner circumstances, may change, then there is outward as well as inward pressure placed upon the close knit intimacy that has gone before. Each entity, then, is experiencing two separate kinds of catalyst: the catalyst from within, the catalyst from without.

現在，會有很多人並未在婚姻的儀式中或者在婚姻中體驗到這種理想。這並不意味著它不是真實的。它意味著它是尚未被注意到的，未被珍惜的和未被利用的。那些問題這個問題的人希望是利用那個它們為了相互支持並支援一種增強性的為了人類的服務的的目的而已經將它們自己放置於其中的繭。當關係，因為外部或者內部的環境而可能會發生改變的時候，接下來，就會同時有向外和向內的壓力被施加在被緊緊結合在一起的親密性之上了，而這種親密性在之前就已經消失了。每一個實體接下來就正在體驗到兩種分開的催化劑的類型了，來自於內在的催化劑，來自於外在的催化劑。

The catalyst from within comes as two entities discover their helplessness. It is not usual for entities which are not in a stressful position to experience helplessness. It is the nature of each entity's instinctual mind to protect the self. Thus, one goes from protecting the self from one's own negative 180 degrees, to protecting the self from the negative 180 degrees of an intimate other self. This protection is done, as always, through the fear of annihilation. Entities so close must, at last, it is thought, blow apart because they cannot breathe.

來自於內在之中的催化劑會在兩個實體發現它們的無助的時候出現。當體驗到無助的時候，實體並不處於一種有壓力的位置，這並不是通常性的。每一個實體的

本能性的心智本性就是去保護自我。因此，一個人會從保護自己免受它自己的負面性的一百八十度，轉移到保護自己免受一個親密的其他自我的負面性的一百八十度。這種保護，一如既往是通過對毀滅的恐懼而被進行的。如此親密的實體，必定會，被認為是，最終因為它們無法呼吸而爆炸了。

We suggest to you that this image of the cocoon is that of a cocoon without substance except for light. It is indeed a place for transformation. It is indeed a place where every ounce of humility and humbleness and peacefulness and compassion for the self and for the mate will be endlessly useful. But at heart, the only answer to fear is love itself, whether it is expressed in faith, in expressions of hope, or in a simple, inarticulate embrace, indeed, expressed in any way whatsoever that is understandable by the two within the cocoon.

我們向你們建議，這個繭的形象是一個除了光之外沒有實質的繭。它確實是一個轉變的場所。它確實是這樣一個場所，在其中對自我和對伴侶的每一點的謙遜、謙卑、平安以及同情心都將會是無止境地有用處的。但是，在核心之處，對於恐懼的唯一的答案就是愛自身，無論它是通過信心，通過希望的表達，還是通過一個簡單的，無法言喻的擁抱而被表達的，確實，它是可以用無論什麼任何對於在繭中的兩個實體是可以理解的方式而被表達的。

This is the key to moving into harmonious mirroring once again, to remember that you are truly inharmonious not with the other, but with the self, and that the other has been a mirror to you, a painful, honest and rather irritated mirror. This does not mean it is necessary to placate the mirror. It is necessary only to give thanks for that mirror that is causing you, seemingly, such pain, for it enables you to grapple with spiritual principles and issues of which the self has not been aware.

這就是再一次進入到協調的鏡射以記起你實際上不是與其他人，而是與自我不協調的關鍵了，那個其他人已經成為了你的一面鏡子，一個痛苦的、誠實的、相當令人惱怒的鏡子。這並不意味著需要去平息鏡子的憤怒。僅僅需要去感謝那個似乎正在為你產生出這樣的痛苦的鏡子，因為它使得你能夠與靈性上的原則以及自我尚未察覺的議題扭打了。

It is very difficult for a well working spiritually oriented mated couple to be blind-sided and surprised by the difficulties of mundane life, for in that mated relationship which is sturdy, the structure has been built with love, with creative love. That cannot be defined, but we may say that romance is not a deep portion of the relationship that achieves oneness, but rather love itself, and the shared work of creating a stable and unified home of love. That is the beauty of the successful, continuingly agonizing, but continuingly hoping and thankful cocooned mated couple. Two people seeking together, trusting themselves, trusting each other, and trusting in love.

對一對很好地進行了工作的靈性導向的伴侶，要成為思維僵化的並對世俗生活的困難感到吃驚，這是非常困難的事情，因為在那種穩固的伴侶關係中，結構已經是藉由愛，藉由創造性的愛而被建造起來的。那種愛是無法被定義的，但是我們可以說，不是那種浪漫，而毋寧是愛本身，創造一個穩定且統一的愛的家園的，被分享的工作，是那種會取得一體性的關係的一個深入的部分。那就是成功的伴侶，

持續不斷地是令人苦惱的，但持續不斷地是有希望且感謝性的化繭的伴侶的美麗了。兩個人一起尋求，信任他們自己，信任彼此，並信任愛。

Hope, trust, charity, love; these are only words. The reality lies deep in your hearts. Move, you poor in heart, into the richness of the heart visited by infinity, and see butterflies dancing amidst a metaphysical field of infinitely beautiful flowers. This is a gift you are paying for that will not be delivered within the incarnational experience for longer than moments at a time. You see the struggle, you see living in a sardine can, living in a cocoon. We see the maturation of a thing of surpassing spiritual power, delicacy and beauty.

希望、信任、善良、愛，這些僅僅是詞語。實現深深地存在於你的心中。你們這些心中謙卑的人們，進入到因為無限的造訪而豐盛的心之中，並看到在一片無限美麗的花朵的形而上學的田野當中飛舞的蝴蝶。這是一個你正在為那在**在**投生體驗中將不會被一次傳遞很長時間的事物付出的一份禮物。你看到了掙扎，你看到了在一個沙丁魚罐頭中的生活。我們看到了一個具有卓越的靈性上的力量、微妙性和美麗的事物的成熟。

We thank you for this extremely interesting question, and feel that it is especially interesting as so many among your people are dealing first with the war that is outside, and perhaps only then becoming honest enough to see the planes of Megiddo within the heart of every third-density entity. Yes, you struggle, and may we encourage you to struggle, wrestle, fight or relax, and rest and observe, completely depending upon each entity's personality and needs. It is indeed greatly worth the doing, and is in fact the beginning of the learning process that creates the social memory complex. It begins with you and yourself. Come into harmony with that precocious, maddening self. Forgive it, love it, accept it, and you shall be prepared to work at your lessons of love as mates.

我們為這個極其令人感興趣的問題而感謝你們，我們感覺到，當在你們的人群中的如此多的人正在第一次與外在的戰爭打交道的時候，它是尤其有趣的事情，也許僅僅是那個時候，人們才會變得足夠誠實以至於它們會在每一個第三密度的實體的心中看到那個神魔交戰（Megiddo）的層面了使得，你們會掙扎，容我們鼓勵你們去掙扎、去搏鬥、去戰鬥，或者去放鬆、休息並觀察，這完全取決於每一個實體的人格和需要。它確實是極其值得做的，它實際上是創造了社會記憶複合體的學習的過程的開端。它是從你開始，從你自己開始。與那個早熟的、令人發狂的自我進入到協調一致。寬恕它，愛它，接納它，你將會為你作為伴侶的愛課程的工作做好準備。

We wish all mates strength and courage and persistence, for love is far more than you think it, and each mated entity is the beginning of love made visible, even in third density. Lose not your interest in psychic greeting, but with these thoughts observe for yourself those opportunities created by a lack of humbleness as regards the nature of the self.

我們祝願所有的伴侶都擁有力量、勇氣和堅持不懈，因為愛是比你認為的要遠遠大得多的，每一個配對的實體都是讓愛的開端變得可以看見，即使是在第三密度中。在心靈致意中不要喪失你的興趣，而是藉由這些想法來為你自己觀察那些因

為一種在關於自我的塑形的方面的缺少謙遜而被創造出來的機會。

We apologize for speaking overlong once again. Indeed, we have never been more surprised to find the time pass. We feel this instrument is moving more and more away from awareness of time. It is not giving us data because it does not have it. Although this is acceptable to us, if there is a desire for a shorter format, we might suggest some outer stimulus, for without this instrument's awareness of the passage of time, we have none. We would appreciate your aid if you wish us to speak more economically. Let us know not when the time to speak is through, but when, perhaps, there are five or ten of your minutes before the desired end, and we shall do our best to comply. We leave this matter in your hands and in your free choice, for we are always willing to speak as much as you would desire.

我們再一次為過長的發言抱歉。確實，我們從來都不會對於發現時間過去了而更加驚訝了。我們感覺到這個器皿正在越來越多地遠離對時間的察覺。它不是在給我們資料，因為它並不擁有資料。雖然這是我們刻意接受的，如果有一種對於更短的形式渴望，我們可以建議某種外在的刺激物，因為如果沒有這個器皿對於時間的流逝的察覺，我們就不會擁有這種察覺。如果你們希望我們更為節儉地發言，我們會感激你們的幫助。不是在發言的時間用完了的時候，讓我們知道，而是，也許，是在你們渴望的結束之前五或者十分鐘的時候讓我們知道，我們將進我們所能來遵從。我們將這個問題留在你們的手中，留給你們的自由選擇，因為我們一直都樂意於用你們渴望的長度發言。

We would like to close this instrument through the one known as Jim. We leave this instrument in love and light and in joy that we have been able to offer our opinions to you. We do hope most humbly that some of what we say may be helpful, and, as always, ask each to take only those things which are helpful, abandoning the rest as truths not for them. I am known to you as Q'uo, and I transfer at this time.

我們想要通過被知曉為 *Jim* 的實體結束這次集會。我們在光中，在對於我們已經能夠向你們提供我們的觀點的喜悅中離開這個器皿。我們確實極其謙遜地希望，我們所說的內容中的一些可能會是有幫助的，一如既往，我們請每一人都僅僅拿取那些有幫助的事情，並同時將剩下的作為不適合於它們的真理而拋棄掉。我是你們知曉的 Q'uo，我在此刻轉移。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and in light through this instrument. If we have not overworn our welcome, we would ask if we might be of further service by tending to any queries that you may have at this time. Is there a query with which we may begin?

我是 Q'uo，我通過這個器皿再一次在愛與光中致意。如果我們尚未讓我們的歡迎過度磨損的話，我們會請問，是否我們可以藉由招待任何你們在此刻可能會有的問題來進行進一步的服務呢？有一個我們可以開始的問題嗎？

Carla: (Inaudible. Essentially, Carla said she would have to review and digest the material given and then would probably have questions at a later time.)
Carla: (聽不見。大意是，*Carla* 說她必須要回顧並消化已經被給予的材料，接下來她可能會在一個之後的時間有問題。)

I am Q'uo. Then we are satisfied that we have served to the fullest extent possible at this time, and we are very, very grateful to have been able to share that which we have shared with you. We find that these gatherings are delicate in their tuning and powerful in their desires to know more of that truth which shines equally upon all. We thank you for offering your queries, your desires, and your selves to these circles of seeking. We are thrilled at the light that is generated here, and we shall take our leave of this group at this time, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends, adonai.

我是 Q'uo。那麼，我們會對於我們已經在我們在此刻有可能的最大的程度上進行了服務而感到滿意了，我們對於已經能夠分享我們已經與你們分享了的事物而非非常非常的感激。我們發現這些集會在它們的調音的方面是微妙的，在它們去知曉更多的真理的渴望中是強有力的，真理同等地照耀在所有人的身上。我們為你們向這些尋求的圈子提供你們的問題，你們的渴望和你們的自我而感謝你們。我們對於在這裏被產生出來的光感到激動，我們將在此刻離開這個團體，我們一如既往，在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo. Adonai，我的朋友們，*adonai*。

January 20, 1991

1991-01-20 自相矛盾的人格

Group question: The question this afternoon is a continuation of last week's question concerning the harmony that is possible to be generated within a mated relationship, the problems that we have in experiencing disharmony, even though we attempt very much to be clear in communication and compassionate in communication. We are wondering this week if there is some relationship between the various portions of our characters or personalities. We find that there are different aspects of ourselves that have different ways of expressing, and that are perhaps even contradictory from time to time. Is there some way that we can gain a greater understanding about increasing the harmony in a relationship by integrating or becoming more aware of those various portions of ourselves that seem at times to be at odds with themselves?

團體問題：上一周的我們的问题是關於在一個伴侶關係中有可能被產生出來的協調性的問題，以及即使我們非常努力地嘗試去在溝通交流中是清晰的以及在溝通交流中有同情心，而我們卻仍舊在體驗到不協調的方面的，今天下午的問題對它的一個延續。我們這一週想要知道，在我們的個性或者人格的各種各樣的部分之間是否有某種關係。我們發現我們自己的不同的面向有不同的表達方式，這些表達方式也許不時地甚至是矛盾的。在關於在一種人際關係中的協調性的增強的方面，有某種方式是我們能夠藉由整合或者更多地察覺我們自己的那些各種各樣的看起來似乎會不時地與它們自己產生不和的部分而取得一種更大的理解的嗎？

(Carla channeling)

(Carla 傳訊)

Greetings in the love and in the light of the one infinite Creator. I am Q'uo, of the Confederation of Planets in the Service of the One Infinite Creator, and I thank you most humbly for calling us to your circle of seeking, and for giving us the opportunity to talk upon this subject. Indeed, it would be well for all third-density peoples to examine well not only the answers to questions such as this, but the questions themselves, for the seeds of truth lie not within answers, but within questions, and it is the more skillful spiritual student who pays attention to the questions that his incarnational experience generates.

在太一無限造物者的愛與光中向你們致意。我是 Q'uo，我屬於服務太一無限造物者的星際聯邦，我為你們呼喚我們來到你們的尋求的圈子，並為你們給予我們機會談論這個主題而感謝你們。確實，對於所有的第三密度的人，去不僅僅仔細檢查對諸如這個問題之類問題的的答案，同樣也檢查這些問題自身，這對它們會是很好的，因為真理的種子不是存在於答案之中，而是存在於問題之中，那個關注他的投生體驗所產生出來的問題的學生，就是更加有技巧的靈性上的學生了。

How, indeed, to live in harmony with the self or with another? That is a dilemma for those of your density, locked outside of the knowledge of others' true resonances, and seeing only that tip of the iceberg which is behavior. How can entities choose most wisely, especially when they require of

themselves a choice which must be made, often before the entity is aware of its deeper desires? Consequently, many mates and many behaviors are chosen because of shallow and petty reasons, reasons which will not endure, truths that will not hold.

確實，如何與自己或者與其他人協調一致地生活呢？對於屬於你們的密度的人，當你們被鎖閉在對其他人的真實的共鳴的知曉之外，並僅僅看到行為舉止之所是冰山的頂部的時候，這是一個兩難選擇。實體如何才能最為睿智地選擇呢，尤其是當它們，經常是在實體知曉它更深的渴望之前，要求它們自己做出一個必須被做出的選擇的時候。因此，很多的伴侶和很多的行為舉止都是因為膚淺而瑣屑的理由，那些將不會持久理由，那些將不會支持的住的真理，而被選擇的。

Let us again begin within the self. What is it that causes an entity to feel that it is self-contradictory? Indeed, it is a fact that entities are self-contradictory. This is a part of the illusion that may be taken as truth for the purposes of learning. Like all other portions of the illusion, there is no permanent or lasting truth connected with this personality that you experience as yourself. Indeed, you have simply taken on a personality, a solidity, an incarnation, in order that your consciousness may experience this very illusion of separatehood. Not only are you within your physical vehicles apparently separate from all other solidified entities, but within yourself you are apparently solidified into various portions, or voices, or personalities within the self which are responding to various stimuli.

讓我們再一次從自我內在之中開始。是什麼事情使得一個實體感覺到它是自我矛盾的呢？確實，實體是自我矛盾的，這是一個事實。為了學習的目的，這種自我矛盾被當作一個真理，這就是幻象的一部分了。就好像幻象的其他部分一樣，沒有永久的或者持久的真理與這種你體驗為你自己的人格聯繫在一起。確實，你單純地已經穿上了一個人格，一種牢固性，一次投生，以便於你的意識可以體驗這個分離性的幻象。不僅僅你在你的物質性載具中是明顯地與所有其他的固化的實體分開的，在你自己內在之中你同樣也是明顯地被固化形成了各種不同的部分，或者聲音，或者在自我了內在之中正在回應各種刺激物的人格。

Let us use a created example. Let us say that a seeker has a father, a mother, a brother and a sister, and perhaps one other relative which has affected interaction with the seeker at very young ages. There is within the capability of absolutely every behavior possible. That is true not of those who are seemingly evil in their behavior or negative any less than it is true of those who are seemingly very positive in their behavior. Behavior is simply a way of responding in a situation in which it is not safe to be. Consequently, the personalities that do not seem to be congruent as one integrated self are most often those voices that spoke when you were helpless in the years of your incarnation before you gained any maturity or strength. These voices were powerful; you were not.

讓我們使用一個被創造出來的例子。讓我們假設一個尋求者有一個父親、一個母親、一個兄弟和一個姐妹，也許還有一個其他的親戚已經在它非常年幼的年齡就已經影響了與這個尋求者之間的互動了。**@尋求者的能力的範圍內絕對有每一種有可能的行為舉止的能力。**這一點對於那些看起來似乎在它們的行為舉止中是邪

惡的或者負面性的人和與那些在它們的行為舉止中看起來似乎非常正面性的人是一樣有效的。行為舉止單純地是一種在一個不安全的情境中回應的方式。因此，人格看起來似乎並不是如同一個整合的自我一樣地協調一致的，人格極其頻繁地是那些在你的投生中的那些在你取得任何的成熟或者力量之前的歲月中當你是無助的時候說話的聲音。這些聲音是強有力的，而你卻不是強有力的。

The voices, however, were not often, in some cases, kind. The voice of the father, perhaps challenging in one way, perhaps refusing to consider any point of view but the father's own. The mother's voice, perhaps a particular mother was cowed before the authority of the mate, and did not choose to stand with a child, even if the child might be in some sense correct, if the mate, the father of the child, wished to exercise negative authority. Perhaps the brother, the sister, the aunt, put one in a bullying position, or only bullied the seeker. There are many, many hurts that to a mature and independent entity are only scratches, but before the infant has created for itself a nexus of experience full enough that it attempts to control its environment, it has been compromised into fear by the voices that it hears that have power over it, and so the seeker develops behavior.

然而，這些聲音，在一些情況中，並非經常是仁慈的。父親的聲音，也許用某種方式是挑戰性的，也許會拒絕考慮除了父親自己的觀點之外的任何的觀點。母親的聲音，也許一個特定的母親會在男性的權威前被嚇退且不會選擇去與一個孩子站在一起，即使孩子可能在某種意義上是正確的，如果男性，孩子的父親，希望去行使負面性的權威的話。也許，兄弟、姐妹、姑姑，會將一個孩子放置於一個欺壓的位置，或者僅僅是欺壓那個尋求者。會有許許多多的傷害，它們對於一個成熟的和獨立的實體僅僅是擦傷，但是它們在一個嬰兒面前卻已經為嬰兒自己創造從一種足夠充滿的體驗的節點以至於它會嘗試去控制它的環境，它因為它聽到的擁有高於它的力量的聲音而已經被危及並進入到恐懼之中了，因此尋求者發展了行為舉止。

It is a role directly at odds with being, because it mimics being, often perfectly. One can behave, although one is under great stress if one does, for all of the entire waking hours of its day. One can choose never to be simply as one is, and instead one may simply respond to each situation with the appropriate voice, the appropriate behavior. This is a life lived in primary fear. The fear is reasonable for the small child. The same fear can be employed by the self as a learning tool if the self is able to decide for itself that its choices will no longer include those drawn from the soil of fear.

行為舉止是一個直接與存在對立的角色，因為它經常完美地模仿存在。一個人能夠行為，即使它是處於巨大的壓力之下，如果一個人會在它的一天的全部的清醒的時間中都在進行行為舉止的話。一個人能夠選擇永遠不去單純地就是其之所是，反之，一個人可以單純地藉由適當的聲音，適當的行為來回應每一個情況。這是一種活原初的恐懼之中的生命。恐懼對於小孩子是非常有道理的。相同的恐懼能夠做為一種學習的工具被自我所應用，如果自我能夠為它自己決定它的選擇將不再包含那些從恐懼的土壤中提取出來的事物的話。

Each entity to whom we speak is what you call adult. Within the adult there

lies the universe, and this creates in you great treasure, but it cannot be known to you except insofar as you release fear and the behaviors that it brings into being. When, for instance, an entity who has been terrorized by a parent finds itself in a position where it must make a decision, a hard decision with which it must live, it experiences the fear of that voice saying "You, you small child, could not possibly have the wisdom to make the correct choice." 每一個我們向其發言的實體都是你們所稱的成年人。在成年人內在之中存在有宇宙，這個宇宙在你內在之中創造了巨大的財富，但是它無法被你所知曉，除非你釋放了恐懼以及恐懼帶入到存有之中的行為。舉個例子，當一個已經被一個父母威脅了的實體發現它自己處於一個在其中它必須做出一個決定，一個它必須與之相處的艱難的決定的位置的時候，它會體驗到那個聲音的恐懼，那個聲音會說，“你，你這個小孩子，是不可能擁有智慧去做出正確的選擇的。”

Let us reexamine this voice, this portion of the personality that you think is your own voice, but in fact is not. That voice speaks fear, but what have you to fear? Shall you be wrong? Mistakes occur. Out of that wrongness, no matter what it is, a desirable and beneficial result will take place, for in the mistakes that are seen in men's eyes are the happenstances of spiritual evolution as seen in the eyes of a living spirit of love. What is feared? Being wrong, being foolish.

讓我們檢查這個聲音，檢查這個你認為是你自己的聲音，但其實它不是，的人格的部分。那個聲音談及了恐懼，但是你必須去恐懼什麼呢？你將會是錯誤的嗎？錯誤會出現。因為那個錯誤，無論他是什麼錯誤，一種理想性且有益處的結果將會發生，因為在被人的眼睛看到的錯誤中，是靈性上的演化的偶然事件，如同在一個活的愛的靈性的眼睛中被看到的一樣。什麼事情是被恐懼的呢？犯錯，愚蠢。

Let us put this in perspective. Do you fear that the wrong decision shall cause your physical death? That is unlikely, and yet perhaps that can be taken as the worst possible outcome. Gaze at that outcome. Do you fear entering larger life? Do you fear leaving behind the pain and the heaviness of third-density illusion and entering into a creation more filled with light, feeling and knowledge? My friends, this is an interesting thing to fear, indeed. Yet, this is the worst that can happen to you.

讓我們將此放在遠景之中。你害怕錯誤的決定將會造成你的身體的死亡嗎？那是不大可能的，而也許那種死亡能夠被視為是有可能最差的結果。注視那個結果。你害怕進入到更大的生命之中嗎？你害怕離開第三密度的幻象的痛苦和沉重並進入到一個更加充滿光、感覺和知曉的造物之中嗎？我的朋友們，這是一個有趣的要去害怕的事情，的確。而這就是能夠發生在你身上的最差的事情了。

Let us recall to your minds the basic purpose of third-density incarnation. You are here to make choices. It is imperative that you make choices. If the choices that you make are unskillful, that is acceptable to the infinite Creator. The process of making choices creates in the seeker more and more skill at the process of making choices. Like any other process, choice making improves with practice. If one is able eventually to claim and name all of the portions of the personality, one is then able simply to say, "I know not how these portions

of myself fit together, and I lay that before love itself, for I know not what to do, yet love knows that which is the very best for me, and I will allow that love to lead me, and I shall follow."

讓我們在你的頭腦中喚起對第三密度的投生的基本的目的。你是來這裏來做選擇的。你做出選擇，這是不可避免的。如果你做出的選擇是沒有技巧的，這對於無限造物者是可接受的。做出選擇的過程在尋求者中創造出對做出選擇的過程的越來越大的熟練。就好像任何其他的過程一樣，做出選擇是藉由練習而增進的。如果一個人最終能夠認領人格的所有部分並為其命名，它接下來就能夠單純地說，“我不知道我自己的這些部分是如何配合在一起的，我將它放置在愛自身的前面，因為我不知道要去做什麼，而愛知道哪一個對我是最好的，我將會允許那種愛去引導我，我將會跟隨。”

We are aware that this seems in some ways very glib, because the tearing and rending of the self, as one develops in maturity, is certainly most painful, and almost impossible to understand while it is going on. It is necessary only to understand that all things within the self, though contradictory, confused, and to whatever extent unenlightened, are acceptable, beloved, and supported by the one infinite Creator, and by that spirit of love that moves with you and is your companion at all times. There is no way that you can move away from love, except by ignoring it because of fear. You see, to the Creator, you are never guilty, you are never unaccepted. To the Creator, you are always in a paradise, but each of you is in an illusion which decries the apparent inaccuracy of our previous statement, and it is only by faith that you may feel that love, that acceptance, that forgiveness, and that support. It is only by faith that you may continue standing when you feel that life has cut you off at the knees. It is only by faith that you can stay alive when you feel that your life is not worth the living.

我們知道這在某種方式看起來似乎是非常伶俐齒的，因為當一個人在成年期中發展的時候，對自我的撕扯和割裂是肯定極其痛苦的，當它正在進行的時候，它幾乎是無法理解的。僅僅需要去理解的事情是，在自我內在之中的所有的事情，儘管是矛盾的、混淆的、在無論什麼程度上是無知的，都是可以被太一無限造物者，被與你一同移動並在所有的時候都是你的夥伴的愛的靈性所接受的，並會被愛的和被支持的。沒有任何方式是你能夠離開愛的，除了藉由因為恐懼而忽略它之外。你看，對於造物者，你是永遠都不是有罪的，你永遠都不是不被接受的。對於造物者，你一直都是處於一個天堂之中，但是你們每個人實在一個幻象之中，這個幻象大聲反對我們之前的陳述的明顯的不準確性，僅僅是藉由信心你才可能感覺到那種愛，那種接納，那種寬恕以及那種支持。僅僅是藉由信心你才可能在你感覺到生命已經將你從膝蓋切斷的時候繼續站立著。僅僅是藉由信心，你才能在你感覺到你的生命並不值得活下去的時候活下去。

Feelings of despair are normal portions of the experience of humankind in third density. There is no negative feeling, passive or active, of which you are not fully capable, given the appropriate circumstances. It is vitally important that you are able to see that, scattered as you may be in this illusion, there is within you a center, a core that is the very treasure of all that there is. Within you is a spark of love that whether you wish it or not, unifies you, not within

the illusion, for there you must struggle to learn, but within that underlying reality of your spiritual self.

絕望的感覺是在第三密度中的人類體驗中通常的部分。在一定的適當的情況下，你完全有能力擁有任何的負面性的感覺，要麼是被動的，要麼是主動的。儘管你在這個幻象中可能是散亂的，在你內在之中有一個中心，一個核心，它是一切萬有的最大的珍寶，你能夠看到這一點是至關重要的。在你內在之中是一個愛的火花，無論你是否希望它，它都會使你合一，不是在幻象中，因為在幻象中你必須努力學習，而是在你的靈性的自我的潛在的實相之中。

Let us gaze one last time at the struggle of the self with self. Which portions of yourself do you like? Which portions do you not like? You may write these things down about yourself, or you may trick your conscious mind by attempting to write down those things which you like and dislike about an entity whom you truly, seriously, have arguments with, or dislike. When you write down those things which you are willing to give to that entity that are of goodness, and when you write down those entity's faults with which you are so in a struggle, you will discover that you have written about yourself. This is a useful exercise for learning how each entity within the illusion of third density distorts the love and the light that moves through the universe in a way unique to itself.

讓我們最後一次注視自我與自我的掙扎。你自己的哪些部分是你喜歡的呢？哪些部分是你不喜歡的呢？你可以將這些關於你自己的事情寫下來，或者你可以藉由嘗試去將關於一個你真正地、嚴肅地、與其有爭論的實體的那些你喜歡和不喜歡的事情寫下來來誘騙你的表面意識的心智。當你寫下那些你樂意於給予那個具有優點的實體的事情的時候，當你寫下那些你對其如此掙扎的實體的缺點的時候，你將會發現，你已經寫下了關於你自己的事情了。在學習在第三密度的幻象中的每一個實體是如何用一種獨一無二的方式扭曲流經它的宇宙的愛與光的方面，這是一個有用處的練習。

It is well to trust that all the personalities within have made their own quite lucid unification. It is equally clear that an entity cannot express at the same time all of that which it feels, thinks and is concerned about in a situation. There you have a window into the process of making choices. Come to know the voices that speak within, not so that you may silence them, necessarily, but so that you may recreate a list of priorities in which those voices and the behaviors that they have caused are of a far lower priority than the self forgiven, accepted and loved in the present moment. Claim this self, for this is who you are. There is no you but you. You are unique, a child of love who has made choices. Whatever you have done to this point, know that this is a new moment, as is each moment, and that all choices are equally open to you at all times. Yes, you must bear the consequences of the choices. One of the beauties of this density in terms of its being an excellent environment for learning is that entities are indeed held responsible for their choices. This enables the spiritually growing self to be aware of the importance of making choices.

相信所有內在之中的人格都是已經創造出它們自己的相當清楚的統一性了，這是

很好的。同等地清晰的事情是，一個實體是無法在同時表達所有它在一個情況中感到的、思考的、以及專注的事情的。開始瞭解那個在內在中說話的聲音，不是為了這樣你就可以讓它們安靜下來，而是這樣你就可以重新創造一個優先順序的列表，在這個列表中，那些聲音以及它們已經造成的行為舉止，相比那個在當下立刻被寬恕，被接納和被愛的自我，是要具有一種遠遠更低的優先順序的。認領這個自我，因為這就是你之所是。無論你截至這個位置已經做了什麼事情，請知曉，這是一個新的時刻，如同每一個時刻一樣，所有的選擇在所有的時刻都是同等地向你開放的。是的，你必須承載選擇的後果。這個密度的一個美麗確實就是為它們的選擇負責任。這使得在靈性的方面逐漸成長的自我察覺到做出選擇的重要性。

Now, let us look at the kind of choice that you wish to make, whether it is for yourself or for another. First of all, if the Creator loves and accepts and forgives, is there a significant rationale for refusing to accept to love and forgive either yourself or another entity for behaving or being in a certain way? Here is another question. Can you see in the behavior of yourself or another the consciousness that lies beyond, beneath, above and around that behavior? Have you any clue as to the nature of that entity's unique being? Remember that this is a place for positive action. Positive action in third density is not simply in the arena of the body, but in the arena of the mind. If you find yourself judging, belittling, demeaning or engaging in other negative interactions with yourself or portions of yourself, or with the behavior of others, take a breath, stop, rock back on your mental or emotional heels, and ask yourself if you are appreciating and respecting the freedom and the beingness of yourself or another, for it matters not whether you are dealing with yourself or another. Respect for consciousness suggests that you and others are equally worthy of respect, care, attention, service, and above all, love.

讓我們看看你希望做出的選擇的類型，是否它是為你自己，還是為另一個人。首先，如果造物者是愛、接納與寬恕的，因為它是為舉止或行為，還是為另一個人。而拒絕去接納、去愛、去寬恕你，你已經在為舉止或行為，還是為另一個人。那個看到存在于那個行為舉止之外，之、下、之、上、以、及、周、圍、的、意、識、嗎？記住，這是一個進行實體的獨一無二的存有的特性的方面，你有任何的線索嗎？記住，這是一個進行正面性的行動的地方。在第三密度中的正面性的行動不是單純地在身體的競技場之中，同樣也在心智的競技場之中。如果你發現你自己是在評判、貶低、進行或從事其他的與你自己，或者你自己的一些部分，或者其他人的行為舉止之間的負面性的相互作用，吸一口氣，停下來，在你的心智或者情緒上的腳跟上往後靠，並問你自己，是否你正在欣賞並尊重你自己或者另一個人的自由或者存在性，因為重要的事情不是你是否在於你自己或者另一個人打交道。對意識的尊重建議，你和其他人都是同等地值得尊重、關心、注意、服務、最重要的是，值得愛。

Another question that is fruitful to consider is whether you expect an outcome from yourself or another. To ask of yourself this and this and this outcome is, in the way of making plans, simply a sensible process. If the plans that have been made are not possible to fulfill, then it is the wise seeker who

does not waste time bemoaning the undesired outcome of some action or thought. Any action or thought done in order to please or palliate or expedite or control situations is also behavior that will likely engender the harsh edges of other entities' personalities, for when one acts through fear and attempts to control the environment of one's incarnation, one is also controlling other entities. Usually, there is rationalization given to the controlling of other entities for their own happiness. However, to the one being controlled, any control whatsoever feels like interference, and consequently the fear within that entity comes alive and moves to defend the perimeter of that personality.

另一個在考慮的方面是富有成效的問題是，是否你的你自己或者其他人期待一個結果，向你自己詢問這樣、那樣或者這樣的結果，通過做計畫的方式，這單純地就是一個，可以察覺得到的過程。如果已經被做出的計畫是不可能實行的，接下來，那個沒有浪費時間去被單某種行為或者想法的不被渴望的結果的尋求者就是睿智的尋求者了。任何為了取悅或者減輕、或者加快、或者控制情況而被進行的行動或者想法，同樣也是那種將很有可能產生出其他的實體的人格的人格的鋒利的邊緣的行為舉止，因為當一個人是通過恐懼而行動並嘗試去控制一個人的投生的環境的時候，它同樣也正在控制其他實體。通常，會有合理化被賦予為了它們自己的快樂而控制其他實體。然而，對於一個被控制的人，無論什麼任何控制都會感覺好像是妨礙，結果是，在那個實體內在之中的恐懼活過來並會開始守衛那個人格的環形防線。

Relax the mind now, and see all solidity fly away. You are not solid entities; that is an illusion. You are not your behavior; that is part of the illusion. You are yourself and your choices and the deep biases that they bring. If you attempt to define yourself in permanent terms while in this illusion as anything but a student who is attempting to learn the lessons of this classroom, you have moved into an area which will be confusing and debilitating.

現在讓心智放鬆，看到所有的堅固性都消失了。你們不是固體的實體，那是一個幻象。你不是你的行為舉止，那是幻象的一部分。你是你自己，你的選擇以及你的選擇帶來的深入的偏向性。如果你嘗試在這個幻象中用持久的方式將你自己定義為除了一個正在嘗試去學習這間教室的課程的學生之外的任何事物，你就已經進入到一個將會是令人混淆且令人衰弱的區域中了。

At this time, because of the sleepiness within the circle, we would choose to conserve this instrument's energy and simply ask if there are any questions that we might answer before we leave this group this evening. Is there a question at this time?

在此刻，因為在這個圈子中的睡意，我們會選擇去保存這個器皿的能量並單純地詢問，在我們離開這個團體之前，今晚是否有任何我們可以回答的問題。在此刻有一個問題嗎？

(Pause)

(暫停)

I am known to you as those of Q'uo. We are most pleased at being able to speak with you further upon this interesting subject. There is no immediate

end to the number of ways to address this subject, and we are happy to speak more upon various aspects of it as you gaze upon this material and are able to ask further questions, if that is what you would desire. We are most pleased to speak further at another working.

我是你們知曉的 Q'uo。我們極其高興能夠與你們在這個有趣的主題上進一步發言。陳述這個主題的方式的數量是沒有止境的，當你們注視這個材料並能夠詢問進一步的問題的時候，我們很高興在它的數個面向上更多地發言，如果那是你們所渴望的事情的話。我們極其高興在另一次集會上進一步發言。

In hopes that you may truly love yourselves and one another with confidence and faith, we leave you in the kingdom of eternity that this basic attitude delivers you into. We thank you for the beauty of your vibrations and for the peace of your seeking. In its persistence and depth there is a beauty not often seen among your people, and we are humble before third-density pilgrims such as you who struggle and weep and survive to hope and have faith and love tomorrow. Move that tomorrow, my friends, into the present moment, and never let it go, and you shall be one, and all shall be well. And when you cannot do this, forgive yourself, accept yourself, and love yourself, for these are the tools with which you learn to love all that there is.

我們寄希望於你們可以真正藉由信任和信心來愛你們自己並愛相互彼此，我們將你們留在這種基本的態度會將你們送入到的永恆的領域之中。我們為你們的振動的美麗並為你們的尋求的平安而感謝你們。在它的堅持不懈和深度中，會有一種不會經常在你們的人群中被看到的美麗，我們在諸如你們這樣的第三密度的朝聖者面前是謙遜的，你們掙扎、哭泣、活下來以對明天抱有希望，抱有信心並愛那個明天。我的朋友們，將那個明天移動到當下一刻，永遠不要讓它離開，你們將會是一體的，一切都將是好的。當你們無法做到這一點的時候，寬恕你自己，接納你自己，愛你自己，因為這些都是你藉由其來學會愛一切萬有的工具。

We bid you adonai. We are known to you as those of the principle of Q'uo. We leave you in the love and the light of the one infinite Creator. 我們向你們致以 *Adoani*。我們是你們知曉的 Q'uo 原則。我們在太一無限造物者的愛與光中離開你們。

January 24, 1991

1991-01-24 Hatonn : 熱情

(Carla channeling)

(Carla 傳訊)

... the satisfactory challenging process, because it had not declared itself specifically in a metaphysical manner, that is, it did not declare what symbol, story or ideal described best the metaphysical center of this entity's passion, intensity and essence. As there was no clear essence, this entity was unable to challenge in a matter—we correct this instrument—in a manner satisfactory to the instrument.

.....令人滿意的傳訊的過程，因為它並未專門用一種形而上學的方式公開宣稱它自己，也就是說，它並未公開宣稱，什麼象徵、故事或者理想最佳地描述了這個實體的熱情、強度和實質的形而上學的中心。因為沒有清晰的實質，這個實體無法用一種事物——我們更正這個器皿——用一種對這個器皿是令人滿意的方式來進行挑戰。

It was not until the instrument walked back over the road of its own declaration of self, that the necessary, specific declaration of Jesus the Christ as this particular instrument's center of being, that the tuning was complete.

一直要到器皿走回到那條它自己對自我的公開的宣稱的道路，對於耶穌基督就是這個特定的器皿的存有的中心的必不可少的，明確的宣稱之前，調音都不會是完全的。

We suggest to all instruments that their tuning be as specific and clear as is possible. That it be ultimately honest and truthful, and that if there is not the passion felt at the beginning of the tuning process, the tuning should extend until passion, intensity and essence are, once again, revealed to the self through the process of tuning.

我們建議所有的器皿，它們的調音要盡可能的明確而清晰。即它是終極的誠實和信任，如果在調音過程的開始沒有熱情被感覺到，調音應當延長一直到熱情、強度以及實質，再一次，通過調音的過程向自我揭露出來為止。

We would at this time transfer this contact to the one known as K, with thanks to this instrument for allowing us to use it. We leave this instrument in love and light. We are those of Hatonn.

我們會在此刻將這個接觸轉移到被知曉為 K 的實體，我們感謝這個器皿允許我們使用它。我們在愛與光中離開這個器皿。我們是 Hatonn。

(K channeling)

(K 傳訊)

I am Hatonn, and greet each of you once again in love and in light through this instrument. It is, as always, a great and esteemed pleasure to have the privilege of working [with] this group, for we see the dedication of each here

and appreciate it, for few there are among your peoples who have the courage and will and faith to continue upon the path in the darkness, sometimes with the aid of the moon's light and many times without it.

我是 *Hatonn*，通過這個器皿再一次在愛與光中向你們各位致意。一如既往，有幸與這個團體一同工作，這一直都是一種極大的且受尊重的快樂，因為我們看到在這裏的每一個人的奉獻並欣賞它，因為在你們的人群中很少人擁有勇氣、意志和信心去繼續在黑暗中走那條道路上，那條道路有時候會有月光的幫助，而很多時候是沒有的。

We would speak to you this evening on the subject of passion, as we believe it is most central to each seeker's journey.

我們今晚向你們談論熱情的主題，因為我們相信它對於每一個尋求者的旅程都是及其中心性的。

Your peoples are much motivated by goals, by ends to reach, and a great portion of the consciousness of each throughout the day and even throughout the lifetime is directed toward that which is sought to be attained, that is that which one does not have presently.

你們的人群會被目標、被要去抵達的終點而大大地激發，在貫穿一天甚至是貫穿整個生命的過程中，每一個人的意識的一個巨大的部分是被導向要被尋求以被取得的事物的，即一個人當前尚未擁有的事物。

These goals or ends are many types. Some may be deemed to be lofty, worthy of attention and dedication, others may seem to be more shallow in nature, having to do with more temporary pleasures and comforts.

這個目標或者目的有很多的類型。一些目標可能被認為是高貴的、值得注意和奉獻，其他的目標可能看起來似乎在特性上是更加膚淺的，是與更為暫時性的遊戲的人和舒適有關的。

Many seekers on the path may pride themselves with in keeping a certain goal before the eyes of the mind as an end to pursue and, indeed, we are not suggesting that this should not be thought of. However, the attention belongs not on the goal the seeker is reaching toward but on the present moment which contains the process of the seeking and, indeed, all that there is.

在道路上的很多的尋求者可能在將一定的目標作為要去追尋的一個終點而保持在頭腦中而對它們自己是驕傲的，確實，我們不是建議，這不應該被考慮的。然而，注意力不應該放在那個正在向其伸出手的尋求者的目標上，而是應該放在當下一刻上，當下一刻包含了尋求的過程，確實包含了一切萬有。

Each of has, as a goal, the pursuit of the mystery. This recedes ever before us and in finite terms, is quite unattainable. Nevertheless, we still strive to know of that mystery what we can and to become of it what we can. It is well for this to be a part of the awareness.

每一個人，作為一個目標，都是追尋神秘的。這種神秘會不斷在我們的前面後退，在有限的方面，這種神秘是相當無法取得的。然而，我們仍舊努力去知曉我們所能知曉的神秘並成為我們所能成為的神秘。這一點成為認識的一部分，這是很好

的。

The concept of an infinite mystery, because of the almost total lack of ability to comprehend such an idea, will be for most an unlikely source of passion in the day-to-day life. This is why we recommend that each find the particular mythology or symbolism story or even cosmology that pulls at the heart of the being. We do not attach great significance to what particular mythology is chosen or even that one be chosen at all, if it is possible for the seeker to generate the intensity of passion necessary when focusing on so nebulous a concept as intelligent infinity. This is rare among your peoples.

無限的神秘的觀念，由於幾乎完全缺乏去理解這樣一個觀念的能力，對大多數人將會不大可能在日復一日的生命中成為熱情的源頭。這就是為什麼我們推薦每一個人都去找到特定的神話或者象徵性的故事，或者甚至是宇宙論，它們會向著存有的核心拉動。在關於什麼特定的神話被選擇，或者即使一個神話被選擇了，是否它有可能讓尋求者在聚焦於諸如智慧無限之類的如此模糊的一個觀念的時候產生出所需的熱情的強度的方面，我們並不會將巨大的重要性附加在其上。這個觀念在你們的人群中是相當罕見的。

Thus, it is advisable that study be undertaken until that which is found to resonate within the heart of the self is discovered and then that particular path be focused upon and pursued with all the intensity and passion that may be mustered from within the self. We realize that this is easier for some among your peoples than others. We also realize that passion is thought of among your people as primarily a particular emotional state. We would suggest to you that is not necessarily so. There are those among your peoples who find it easy to feel passionate about one thing or another. This will aid them in their search. However, for those to whom this kind of feeling does not come easily, we would say that intensity of passion consists in large part [as a result] of focused will and faith, that an entity whose pursuing its chosen path with its will focused and intensified, proceeding by faith in the mystery beyond the story, that this is a passionate seeker, whether or not the particular emotion you may know of as passion is subjectively felt. The opposite of passion in this sense may be seen simply to be a lack of interest or focus, the blowing with the winds of comfort and convenience. That is so typical of many of your peoples.

因此，學習被進行，一直到被發現在自我的心之中有共鳴的事物被發現了，接下來那條特定的道路被聚焦並帶著所有的可能從自我的內在之中被召集起來的強度與熱情被追尋為止，這是可取的。在你們的人群中，這對於一些人是比對於其他人是要更為容易的。我們同樣也意識到，熱情在你們的人群中主要被認為是一種特定的情緒的狀態。我們會向你們建議，並不一定是這樣的。在你們的人群中會有一些人發現要對這樣或者那樣一個事物感覺到熱情是很容易的。這會在它們的尋求中幫助它們。然而，對於那些這種類型的感覺並不會輕易出現的人，我們會說，熱情的強度在很大的部分是被包含在作為一種聚焦的意志和信心的結果的事物之中的，一個正在藉由其被聚焦和被強化的意志而追尋它選定的道路的實體，它是憑藉這對神秘的信心前進並超越故事的，這個實體是一個有熱情的尋求者，無論你們可能知曉為熱情的那種特定的情緒是否在主觀上被感覺到。在這個

意義上，熱情的對立面可能單純地是一種缺少興趣或者缺少聚焦，隨著舒適和便利之風而搖擺。那對於你們的人群中的許多人是如此典型性的。

At this time we would transfer to the one known as Jim, thanking this instrument for its efforts in maintaining the contact. We leave this instrument now in love and in light and transfer. We are known to you as Hatonn.

在此刻，我們會轉移到被知曉為 *Jim* 的實體，我們同時感謝這些器皿在維持接觸的方面的努力。我們現在在愛與光中離開這個器皿並轉移。我們是你們知曉的 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn, and greet each of you again in love and in light through this instrument. It is our privilege to be able to exercise each of the instruments in turn.

我是 *Hatonn*，通過這個器皿再一次在愛與光中向你們各位致意。我們很榮幸能夠輪流訓練每一個器皿。

We are very happy with the work that has been done this evening by the one known as K. This entity was able to pick up the contact after noting its growing faintness on a couple of occasions. We see this as a maturing of the instrument in that there is not the loss of concentration that would inhibit again perceiving the contact's return. We were hoping in this exercise to strengthen the instrument's confidence in its ability, not only to perceive our contact in its initiation, but also to be able to do as it did, that is to wait patiently for its return and to begin again without undue concern. We would, at this time, offer ourselves in the attempt to speak to any queries which those present may have for us. Is there a query or concern at this time?

我們對於在這個晚上已經被叫做 *K* 的實體進行了的工作是非常高興的。這個實體能夠在一些情況中在注意到接觸逐漸變弱的之後拾起接觸。我們將此視為是一種器皿的成熟，因為就不會有注意力的損失會再一次阻礙感覺到接觸的返回了。我們希望通過這種練習來增強器皿對於它的能力的信心，不僅僅是在接觸的啟動中感覺到我們的接觸的能力，同樣也能夠如它做過的一樣去做，也就是去耐心地等待接觸的返回並在沒有過度的憂慮的情況下再一次開始。我們會在此刻提供我們自己嘗試談及任何在場的人可能向我們提出的問題。在此刻有一個問題或者關注點嗎？

K: What would the cause of the contact becoming more faint at times?

K：接觸偶爾會變得更加微弱的原因會是什麼呢？

I am Hatonn. The initial growing faintness was primarily due to fatigue upon your part for both the mental and physical complexes. As we noted your patient awaiting of the ability to receive our contact again, we then initiated a second experience in order to do that which we have previously described, that is, the observing of the patience, the dedication, the focus of the

attention and the reestablishing of the contact. Thus, a chance occurrence was our opportunity to allow you to work upon these areas which are more and more important as an instrument matures, for the ability to maintain concentration and an open channel when the opportunity to be distracted is presented is the practice of being a more mature instrument.

我是 *Hatonn*。最初的逐漸增強的無力感主要是由於在你的部分上同時在心智複合體和身體複合體上的疲倦。當我們注意到對於再一次接收到我們的接觸的耐心等待的能力的時候，我們接下來就啟動了第二次的體驗以便於進行我們之前已經描述過的內容，也就是對耐心、奉獻的觀察，對注意力的聚焦以及對接觸的重建。這樣，一個機會的出現就是我們有機會允許你們在這些區域上工作了，這些區域隨著一個器皿的成熟是越來越重要的，因為當被分心的機會出現的時候去保持注意力和保持一種開放的管道的能力，就是成為一個更加成熟的器皿的練習了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

K: In the end I was waiting again and I was interested in continuing, if possible, but I didn't seem to be getting anything. Was that because I was judged to be too tired at that point? Or did I just not wait long enough, or was I just not perceiving fully?

K：最後我正在再一次等待，如果有可能的話，我對繼續是感興趣的，但是我看起來似乎並沒有得到任何事物。那是因為我在那個位置被判斷是過於疲勞了嗎？或者，我僅僅沒有等待足夠長的時間，或者我僅僅沒有完全地感覺？

I am Hatonn, and we noted the low energy level toward the latter stages of your exercise of your instrument and decided that after a significant amount of your time had passed, and the contact was not then reestablished, that it would be well to allow the amount of work that had been accomplished to suffice for this evening. Thus it was both a case of the expression of your aforementioned fatigue and our desire not to overtax your instrument.

我是 *Hatonn*，我們注意到在接近你對你的器皿的訓練的後期階段較低的能量層次，我們斷定，在一段相當長的你們的時間已經過去之後，接觸接下來是無法被重建的，去允許已經被完成的工作的數量滿足這個晚上的需要，這會是很好的。因此，它同時是一個你上述的疲憊的表達和我們對於不去過度使用你的器皿的渴望的情況。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

K: Not at this time, thank you.

K：在此刻沒有了，謝謝你們。

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

我是 *Hatonn*，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: I have noticed that the conflict in the Middle East has coincided with the

growing consciousness, first of restlessness, then of anguish, then of actual metaphysical pain in my own field of consciousness. Is this my protection of my own personal feelings? Or is there an actual energy which is expressing this to me, which is, shall we say, audible to the inner ear (inaudible).

Carla：我已經會注意到在中東的衝突時與逐漸成長的意識是重合的，首先是不安，接下來是苦惱，接下來是在我自己的意識的場域中的實際的形而上學的痛苦。這是我對我自己個人的感覺的保護嗎？或者，有一種實際的能量正在向我表達這種痛苦嗎，容我們說，這種痛苦在我的內在的耳朵中是可以聽見的（聽不見）。

I am Hatonn, and we are aware of your query, my sister. We are happy to speak on this topic to the limit of our ability but we must preface our response by saying that the answer is drawn from many levels of experience for you at this time. There is the growing sensitivity of your instrument due both to the increased exercising of your instrument and the conscious application of your art. There is also the press of pain which has continued for a great portion of your time which also tends to make your instrument more sensitive to any vibration or stimulus of any kind which comes within your auric field. There is also growing upon a planetary level a sensitivity that is a portion of the mass consciousness, shall we say, of your peoples due to the nature of your communication systems being so widespread and nearly instantaneous in reporting that which occurs in that area of the Middle Eastern nations at this time. This conscious sensitivity is a portion of the experience that one may expect when your peoples are eventually able to blend each consciousness into a group consciousness or the preliminary social memory complex. The disharmonious vibrations are those easiest to perceive and those therefore that are now being noticed by this beginning social memory complex. Those of your peoples that are the most finely tuned or sensitive in your terms to stimulus are those who are the first to be able to tap into this perception of the group mind of the disharmony in this portion of the planetary sphere.

我是 Hatonn，我理解了你的問題了，我的姐妹。我們很高興在這個主題上在我們的能力範圍內發言，但是我們必須在我們的回應之前說，回答是從你在此刻的許多的體驗的層次中被取出來的。你的器皿有逐漸增強的敏感性，這同時是由於對你的器皿的強化的訓練，以及對你的技藝的有意識的應用。同樣也會有已經持續了你的時間的一個很大的部分的痛苦的壓力，這種壓力同樣也會傾向於讓你的器皿對於在你的靈光場中出現的刺激物任何的振動或者任何類型的刺激物變得更加敏感。在一個星球的層次上同樣也會有逐漸增強的一種敏感性，它是你們的人群的，容我們說，大眾意識的一部分，這是由於你們的溝通交流的系統是如此的普及且在報導在中東的國家的區域中在此刻發生的事情的方面幾乎是即時的。這種意識上的敏感性是在你們的人群最終能夠將每一個意識混合形成一種團體意識或者初步的社會記憶複合體的時候一個人可以期待的體驗的一部分。不協調的振動是那些最為容易感覺到的振動以及那些因此在現在正在被這個初始的社會記憶複合體注意到的振動。你們的人群中的那些進行過最微妙的調音的或者用你的說法對於刺激物最為敏感的人，就是那些首先能夠接入到這種在星球的這個部分中的不協調團體心智的這個部分的人了。

As one who is not only sensitive but increasingly so, you have within your

electrical bodies begun to resonate in an empathic fashion with the pain of your planet, to put this in simple terms. This can be quite distressing when there is no immediate or comprehensive manner of protecting the self from such intrusions of vibration without also causing some numbing of feelings, shall we say, in other areas of your experience as well. However, we may suggest that you may end your prayerful moments and in those of meditation as well, [creating] a simple image or short prayer that sends love and light to all those who feel pain in the Middle Eastern nations and around the world at this time, and which sees this experience of pain as being a portion of the perfectly balanced mystery of the one Creator expressing upon your planet at this time in order that those who are concerned with this kind of transmutation of energies might be alerted to the growing opportunity to burn off that which is disharmonious in a vibratory nature by attending to the vibrations of disharmony with the sending of love and of light, to be utilized in whatever manner is most appropriate. This may be a prayer, an image, a feeling or take any inward form that has meaning to you. It may in your case be given to the one known as Jesus the Christ as a prayer for intercession.

當一個人不僅僅是敏感的，同時也越來越如此敏感的時候，你會在你的電性身體開始用一種移情作用的方式與你們的星球的痛苦產生共鳴，這是簡單的說法。當沒有保護自我免于這樣的振動的人侵，且不會同樣也在你的體驗的其他的區域中造成某種感覺上的，容我們說，麻痺作用的即刻的或者全面性的方法的時候，這會是相當令人痛苦的。然而，我們可以建議，你可以結束你的祈禱的時刻，並在那些冥想的時刻中同樣創造出一個簡單的形象或者簡短的祈禱，它會將愛與光送給所有那些在此刻在中東的國家中以及在全世界感覺到痛苦的人，這個祈禱會將這種痛苦的體驗視為太一無限造物者在此刻在你們的星球上表達的被完美平衡的神秘的一部分，這樣那些擔憂這種類型的能量的轉變的實體就可以警覺於不斷增長的機會，這種機會將藉由送出愛與光來照料不協調的振動來燒掉那個在一種振動的特性上是不協調的事物，以用無論什麼最合適的方式來讓其被利用。這種方式可以是一個祈禱辭，一個形象，一種感覺，或者採用任何對你有意義的內在的形式。在你的情況中，它可以作為一個請求代禱的期待被給予被知曉為耶穌基督的實體。

Is there a further query, my sister?

有一個進一步的問題嗎？

Carla: I have a feeling of what I can't get away from. That (inaudible) George Bush, than, man (inaudible) is the only affirmative thing that I can do with this realization is to let Jesus speak (inaudible).

Carla：我有一個我揮之不去的感覺。(聽不見)喬治布希，比男人(聽不見)對於這個領悟我唯一能夠做的肯定的事情就是讓耶穌說(聽不見)。

I am Hatonn, and we would suggest, perhaps, one further possibility in that as you move through your daily round of activities, you may see those activities as being those opportunities to give love, to make the choice to give love and compassion that are analogous to the movements of energy now occurring in the Middle Eastern area. This would allow you to move the energy of these

feelings of identity through you in a manner which is of a service-oriented nature, in congruency with that desire to express love that is portion of your nature as well.

我是 *Hatonn*，我們會建議其中也許還有一個可能性，當你經歷你的日常生活的活動的時候，你可以將那些活動視為是去給予愛，去做出選擇去給予愛與同情心的機會，它們與現在正在中東地區發生的能量的流動是相似的。這會允許你推動這些一致性的感覺的能量用一種具有服務導向的特性的方式流經你，這種特性同樣也是與那種去表達你的本性的那個愛的部分的渴望是一致的。

You would be in effect carrying out an interior psychodrama, shall we say, that you have identified with, as you begin to experience the creation as that which is contained within you and in so allowing this energy to move through your being would then begin to transmute those feelings within yourself of the identity with each of the aforementioned entities so that that which within yourself identifies with lesser qualities, those which are yet to be accepted, would then be available for the acceptance within your own being as your feeling of identity with these entities and those portions of your self which they energize might be completed.

你會實際上正在進行一場你已經與之認同了的事物的在內在之中的，容我們說，心理劇，隨著你開始將那個造物體驗為在你內在之中被包含的事物並通過用這種方式允許這種能量流經你的存有，它接下來就會開始轉變在你自己內在之中的與上述的每一個實體的認同的感覺，這樣那些在你自己內在之中別識別為較差的特性的事物，那些尚未被接受的事物，就會接下來可以，作為你與這些實體和你的自我的那些對其賦能作用可能被完成了的部分的認同的感覺，在你自己的存有內在之中為接納性所取得了。

Carla: Okay. Thank you.

Carla：好的。謝謝你們。

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

我是 *Hatonn*，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: No, thank you. Thank you very much.

Carla：沒有了，感謝你們。非常感謝你們。

I am *Hatonn*, and are also full of thanksgiving that we could be a portion this group's exercising of instruments this evening. It is not often that we are able to partake in this way with this group, for its desire to seek and to serve have called to it other entities that are equally as willing to join in your seeking and who are also as thrilled as we to be a portion of this working. Thank you, my friends. We are with you always in meditation and available for the deepening of your meditation at any time that you request such. We walk with you upon your great journey and observe with you in awe and wonder as the planetary consciousness begins to look ever more clearly into the mirror of the self and begins to work upon that giving and receiving of love that is the healing of all wounds and disagreements.

我是 *Hatonn*，我同樣也對於我們成為這個團體今晚對於器皿的訓練的一部分而充滿了感恩。我們能夠用這種方式參與到這個團體中，這並不是經常的，因為它對於尋求和對於服務的渴望已經將其他的那些同等地樂意於加入你們的尋求的實體以及和我們一樣為成為這次工作的一部分而感到顫慄的實體呼喚到它身邊了。我們一直都會在冥想中與你們在一起，並會在任何你們提出這樣的要求的時候為加深你們的冥想而被利用。我們與你們一同走在你們的偉大的旅程上，隨著星球的意識開始越來越清晰地注視自我的鏡子並開始在給予和接受愛上進行工作，我們在敬畏與驚奇中與你們一同觀察，那種愛就是對一切的創傷和不一致的療愈。

We shall take our leave at this time of this group. We are known to you as those of *Hatonn*, and we leave you in love and in light in the presence and in the mystery of the one infinite Creator. *Adonai*, my friends. *Adonai*.

我們將在此刻離開這個團體。我們是你們知曉的 *Hatonn*。我們在愛與光中，在太一無限造物者的臨在和神秘中，離開你們。*Adonai*，我的朋友們。*Adonai*。

January 27, 1991

1991-01-27 面對恐懼

Group question: The question this afternoon has to do with fear and the various ways in which it expresses in our being. We have various ways of experiencing fear. Some of them have to do with relationships with others; we curtail certain thoughts, feelings or actions hoping that we won't excite the response from another person that will cause that fear in us to be realized, or we don't curtail the action and we express violently, angrily and become fearful of the emotion itself, also, fearful that it might have repercussions, causing a disease such as cancer that would be a way to point out the distortion so that we would work on it. We have, of course, the concept of love, in which we feel and believe that love can overcome fear, can heal wounds, but how does one put love to work in one's life and make the balance again come into being? How do we overcome, or is there an overcoming? How do we work with fear, and how do we bring love to bear upon the situation?

團體問題：今天下午的問題是與恐懼以及它在我們的存有中藉由其表達的各種各樣的途徑有關的。我們擁有各種各樣的體驗恐懼的方式。它們中的一些是與其他人的關係有關的，我們省略了一定的想法、感覺或者行為以求我們不會刺激來自於另一個人的會使得在我們內在之中的恐懼被意識到的回應，或者我們不會刪減行為，我們激烈地、憤怒地表達，並對情緒本身感覺到恐懼，同樣也害怕它可能會擁有反彈、並造成一種諸如癌症之類的疾病，疾病會是一種指出扭曲的方式，這樣我們就可以在其上進行工作了。我們當然擁有愛的觀念，在其中我們感覺到並相信愛能夠勝過恐懼，能夠療愈創傷，但是一個人如何讓愛在它的生命中開始工作並使得平衡再一次進入到存有之中呢？我們如何克服呢，或者有一種克服嗎？我們如何與恐懼一同工作，我們如何讓愛對那個情況產生影響呢？

(Carla channeling)

(Carla 傳訊)

We are those known to you as Q'uo. We greet you in the love and in the light of the one infinite Creator. We greet this instrument in the name of Jesus the Christ. We thank this instrument, as always, for the care with which it prepares for contact, for it creates the secure contact, both for us and for the channel. May we express our appreciation and gladness at this opportunity to blend with your vibrations. The beauty of your seeking is beyond telling, and the continuing growth in harmony within each in the group and within the group is also a pleasure to see growing. We are much in appreciation of this circle, and would address the question that it has put to us at this time.

我們是你們知曉的 Q'uo。我們在太一無限造物者的愛與光中向你們致意。我們以耶穌基督的名義向這個器皿致意。我們一如既往為它藉由其為接觸做好準備的小心而感謝這個器皿，因為這種小心同時為我們與為管道創造出了安全的接觸。容我們表達我們對於這個與你們的振動混合在一起的機會的感激和高興。你們的尋求的美麗是難以言喻的，在團體的每一個成員內在之中，以及在團體內在之中的在協調性方面的持續性的成長，同樣是一種不斷增強的快樂。我們極其感激這

個圈子，我們會講述它在此刻已經向我們提出的問題。

Fear is an experience in which an entity perceives itself as helpless, and therefore a victim for those who are powerful. The infant is born into a fearful environment. Whereas within the womb the infant has warmth and secure cradling, a constant supply of food and liquid, and the reassuring heartbeat and enfolding maternal love of the entity which carries it, it suddenly experiences exposure, wetness, coldness, pain, stricture, and vastness, enormous, unbelievable vastness. Against the cold, the damp, the vulnerability and the lack of easily perceived love, the infant has no power or control. It is helpless. And so the life experience of an incarnate entity begins, rooted completely and solidly in fear.

恐懼是一種體驗，在其中一個實體感覺到它自己是無助的，並由此感覺到它自己是那些強有力的人的一個受害者。嬰兒是被生下來就進入到一個令人恐懼的環境之中的。反而，在子宮裏，嬰兒擁有溫暖、安全的撫育，一種持續的食物和液體的供給，令人放心的心跳以及承載著它的實體的母親的愛的包圍，它突然間體驗到了暴露、潮濕、寒冷、痛苦、束縛與巨大，龐大而難以相信的巨大。面對寒冷、潮濕、缺少易於感覺到的愛，嬰兒沒有力量或者控制力。它是無助的。因此，一個投生的實體生命體驗是從恐懼開始，並完全且堅固地紮根於恐懼之中的。

To this original bias are added the many, many ways in which larger entities may create perceptions of helplessness in their dealings with smaller entities. When a larger entity disapproves, corrects or simply says no, the smaller entity has no power of appeal past its ability to use the language. Even if it does use the language it is not likely to be heard, or if heard, grasped with any degree of respect. So, the entity experiences throughout the years of being small and human, more and more reasons and occasions upon which fear has been perceived. During these same years perceptions of love have also been received. In some cases, either the young entity perceives all that the parents do as beautiful and loving, or the parents are actually creating a supportive, loving and helpful environment in which the child perceives again the heartbeat of love that moved from the mother so easily to the heartbeat of the child in the womb. However, it is most likely that entities will have chosen situations within the childhood that will specifically sharpen and make keen some of the primal fears with which the entity began the incarnation.

較大的實體在它們與較小的實體打交道的過程中可能會創造出無助的感覺的很多很多的方式會增加這種最初的偏向性。當一個較大的實體不答應、糾正或者單純地說不的時候，較小的實體是沒有力量越過它的能力去使用語言來呼籲的。即使它確實使用語言，它不大可能被聽到，或者即使被聽到，它不大可能藉由任何的尊重的程度被理解的。因此，在貫穿作為幼小的人類的年月中，實體體驗到越來越多的恐懼在其上已經被體驗到的理由和場合。在這些同樣的年月中，愛的感覺同樣也已經被接收到了。在一些情況中，要麼年幼的實體感覺到所有父母做的事情都是美麗而充滿愛的，或者父母實際上創造了一個支持性，充滿愛且有幫助的環境，在其中孩子再一次感覺到子宮中如此容易地從母親移動到孩子的心跳的愛的時候。然而，極其有可能，實體將已經在幼年時期中選擇了這樣的情況，這種情況將特別地加重某些實體藉由其開始投生的原始的恐懼並使之變得激

烈。

If fear is not a mistake, then it must have been planned. The plan of learning in third density is the plan of creating opportunities for entities to make choices. These choices need to be made freely and without duress. To cause an entity to allow fear to evaporate and to turn instead and embrace love is acceptable. But to cause an entity to do so is an infringement of free will. Consequently, it is just as incorrect for an entity to cause itself intellectually to turn to love as it is for another to evangelize, and pull the unready or unripe entity away from the fear which it needs, that it may embrace a love which it as yet is not able to embrace.

如果恐懼不是一個錯誤，那麼它就必定是已經被計畫好的。在第三密度中的學習的計畫就是為實體創造出做出選擇的機會的計畫。這些選擇需要在自由且沒有強迫的情況下被做出。讓一個實體允許恐懼消失，並作為替代轉向愛並擁抱愛，這是可以接受的。但是，讓一個實體這樣做是對自由意志的一種侵犯。因此，如果一個實體在邏輯智力上讓它自己轉向愛，而另一個人對實體宣講福音，將尚未做好準備或者時機未成熟的實體拉出它需要的恐懼，這樣它就可以擁抱一種它尚不能擁抱的愛了，兩個人是一樣不正確的。

In the mature years of life, when the basic elements of physical security have been established, when there is food, clothing and protection, then it is that the entity's mind is free to consider how better to experience the incarnation than it may experience it at the present moment, and the first notions that entities tend to bring to the mind's eye as undesirable are those emotions which cluster about those things which are feared by the entity. These are perceived as personal, difficult and uncomfortable. Perhaps the key in finding a larger viewpoint of how to gaze at fear is to move backwards and see that the nature of the self being infinite, it cannot consist in finite matters. The fear is not finite. It is spiritual material, or catalyst. But the fear becomes a catalyst seriously taken when that which is its object is accepted as a real object.

在生命的成人歲月中，當物質性的安全性的基本的元素已經被建立起來的時候，當有食物、衣物和保護的時候，接下來正是那個實體的頭腦自由地考慮，如何比它在當下一刻可能體驗到的投生更好地體驗投生，實體傾向於作為不想要的東西而帶到頭腦中的第一個想法就是，那些在讓那個實體恐懼的事情周圍聚集起來的情緒。這些情緒是被感覺到個人性的，困難的和令人不舒服的。也許在關於如何注視恐懼的方面找到一個更大的視角的關鍵，就是去向後退並看到自我的本性是無限的，它是無法被包含在有限的事物中的。恐懼不是有限的。它是靈性上的材料，或者是催化劑。但是當恐懼的物件接納為一個真實的事物的時候，恐懼就會變成一個被嚴肅對待的催化劑了。

In other words, if one were aware that one were viewing a three dimensional movie, and then one saw the car coming at one, one would scream, but with delight mixed with the fear, for one would be aware that this was a special effect, an illusion created by technological and advanced methods. However, if instead this same vehicle rushes towards the entity within the illusion which is called the incarnational life, this auto is perceived not as illusory, but as real

and dangerous, and the illusory physical vehicle instinctively jumps out of the way. No thought need be taken, for the instinctual physical vehicle moves on fear, away from discomfort, far more than it moves toward truth or beauty, dignity or grace, in existence. It asks only that it not be hurt, and that it be fed and maintained. This is the portion of the self that fears. It fears because it does not perceive itself as an illusion.

換句話說，如果一個人察覺到它正在看一個三維的電影的話，接下來它看到汽車正沖向它，它會尖叫，但是卻是帶著與恐懼混合在一起的快樂的，因為它會知道這是一個特效，一個由科技上與陷阱的方法創造出來的幻覺。然而，如果在被稱之為投生性的生命的幻象中這輛同樣的汽車向一個實體沖過來，這個汽車不會被感覺為幻象，而是真實且危險的，虛幻的身體載具本能性地會跳到路邊。沒有想要法需要被進行，因為本能的物質性載具是根據恐懼而移動，遠離不舒服，這是要比它朝向存在性中的真理或者美麗、威嚴與優雅的移動要遠遠更加本能的。它僅僅要求它不被傷害，它被餵養並被維護。這是自我的那個恐懼的部分。它恐懼，因為它並不感覺它自己是一個幻象。

Let us gaze at this statement. Do each of you perceive yourselves as an illusion? Or do you feel that you yourself are real, dwelling within an illusion? It is our opinion that in a very important way each in third density is, indeed, an illusion. The portion of the intellect that identifies itself and its consciousness with the continuation of the physical vehicle not only acts within the illusion but is, in its very nature, an illusion. For the goal of consciousness is not to preserve the incarnational experience beyond its natural length, and the length natural to any incarnation seems quite arbitrary to the entity which continues until it does not. There are, however, rhythms, and a natural death, no matter how violent or quick, is that which is a part of the function of the illusory vehicle within the illusion which it has been made to enjoy and from which it has learned.

讓我們注視這個陳述。你們每個人感覺你們自己是一個幻象嗎？或者你感覺你自己是真實的，是居住在一個幻象之中的嗎？我們的觀點是，用一種非常重要的方式，在第三密度中的每一個人確實都是一個幻象。那個與它自己以及它的意識與物質性載具的持續性認同的邏輯智力的部分，不僅僅是在幻象中運轉的，它在基本上，就是一個幻象。因為意識的目標不是去保存投生性體驗超越它自然的長度，對於任何投生自然的長度，對於實體看起來都是相當任性的，投生會繼續投生一直到它不再繼續為止。然而會有旋律，一次自然的死亡，無論是多麼激烈或者快速，都是在幻象中的虛幻的載具的機能的一部分，載具已經被製造出以享受這個幻象，它已經從幻象進行學習了。

So you may see all of these fears that you experience as illusion perceiving illusion. What is yourself? Is it an ounce of this, or a cup of that? Can you locate yourself? Is there a point about which your consciousness is fixed? Not within the illusion, my friends. Not within the illusion. It is part of the illusion that you perceive yourself as a fixed self about which radiates the entire universe. You are, however, not fixed. You are not fixed. You are not fixed within the body which you inhabit. You are not fixed within the choices you have made in the past. And you are not fixed in your perceptions of your own

nature. Your own nature, in fact, is infinite and therefore cannot be in any way fixed. You do not have the need for mass. Your nature is that of light. Light is created by one thing only—love. Because of free will you experience various things, and because of the perceptive web of your physical vehicle, because of the way this vehicle's mind takes in data and prioritizes it, the untutored soul will pay first attention to those which it fears, but only in order to avoid them. Now, if you do not have a fixed self, you are not a target. Fear is always of some thing, and you are imperishable light. What do you have to do with things?

因此，你可以看到所有這些你體驗到的恐懼都是幻象感覺到幻象。你自己是什麼呢？它是一盞司的這個，還是一杯子的那個呢？你能夠找到你自己的位置嗎？有一個你的意識被固定在其周圍的位置嗎？在幻象中，沒有，我的朋友們。不是在幻象中。你將你自己感覺為一個固定的自我，這個自我周圍整個宇宙向外擴散，這是幻象的一部分。然而，你不是固定的。你不是被固定在你所居住的身體中的。你不是被固定在你過去已經做出的選擇中的。你不是被固定在你對你自己的特性的感知之中的。你自己的特性，實際上，是無限的，它因此無法用任何方式被固定下來。你沒有擁有品質的需要。你的本性是光。光是由僅僅一個事物創造的——愛。因為自由意志，你體驗到各種各樣的事情。因為你的物質性載具的感知的網路，因為這個載具的心智接受資料並對它進行優先順序排序，未被訓練過的靈魂將會首先注意那些它恐懼的事情，但僅僅是為了去回避它們。現在，如果你並不擁有一個固定的自我，你就不是一個目標了。恐懼一直都是屬於某個事物的，你是不朽的光。你與事物有什麼關係呢？

Turn then, in blind faith, when you fear, and look at what you fear the most, as long as you may. It is no shame to be unable to do it very well. It is, however, to be hoped that the practice would continue, and continue, and continue, for in each seed of fear that your infanhoods and childhoods have sown, there are collateral and dependent sub-fears which radiate out from the solidification given to this point of fear. When one examines the object of the fear one will find that which is of love, made of light; a situation, a creature, a concept, whatever is feared, which has been created by the infinite One, by logoi, sub-logoi, and most probably largely solidified and made fearsome by the sub-sub-logos which is yourself.

接下來，當你恐懼的時候，在盲目的信心中轉過身來並查看你最為恐懼的事物，你可以查看多長時間就查看多長時間。無法很好地進行它，這不是令人羞恥的事情。然而，被期待的事情是，練習會繼續，繼續，繼續，因為在你的嬰兒時期和幼年時期已經被種下的每一粒恐懼的種子中都有側面的和依賴性的子恐懼，它們是從已經被給予這個恐懼的位置的固化作用中向外輻射的。當一個人檢查恐懼的物件的時候，它將會發現屬於愛的事物，由光製成的事物，一個情況，一個生物，一個觀念，無論什麼被恐懼的事物，只要它是已經被無限太一，被理則、子理則創造出來的事物，它都極其有可能被你自己之所是之子理則固化並成為令人恐懼的事物。

Turn and look at the object of fear. Define what it is you fear. Much of the fear of things is that they are making you feel helpless and powerless. Look at these feelings. Look at the object of these feelings. Leave the feelings

completely and gaze steadily at the object. See it. Perceive it. In and of itself it does not stimulate emotion. It simply is. The fear is an entity which is a kind of quality. Only by choice can it be attached to any object. It is a modifier of objects as your adjectives are modifiers of words. As nouns are distorted by their qualifying elements, adjectives, adverbs, dependent clauses, so is your consciousness disturbed by fear, when it has been attached to an object. Detach it from the object, and you may see that it is not your fear. It is not anyone else's fear. It is a quality known as fear which modifies the opinion of an entity who chooses to perceive through the lens of fear some certain object. Remove the fear; gaze at the object. You cannot own fear. You can only borrow it from the stockpile of possible qualities. Like all negative and positive emotional sets, it is not personal. It is not yours. It is not anyone's. It is a potential quality of feeling and thought.

轉過身來查看恐懼的對象。定義你的恐懼是什麼。大量的對事物的恐懼就是，它們正在使得你感覺到無助和沒有力量。檢查這些感覺。檢查這些感覺的物件。完全離開這些感覺並穩定地注視那個物件。看到它。感覺它。在其內在及其自身，它並不會刺激情緒。它單純地就是。恐懼是一個具有一種類型的特性的實體。僅僅是藉由選擇，恐懼能夠被附著在任何的物件上。它是一個物件的修飾物，就好像你的形容詞是言語的修飾物一樣。就如同名詞被它們的修飾的元素、形容詞、副詞和從句所扭曲一樣，你的意識就是如此在恐懼已經被附著在一個物件上的時候被恐懼所打擾的。將它從那個物件分離，你就可以看到，它不是你的恐懼。它不是任何其他人的恐懼。它是一種被知曉為恐懼的特性，這種特性會調節一個選擇去通過恐懼的鏡片來感覺某個特定的物件的實體的觀點。移除那種恐懼，注視那個對象。你無法擁有恐懼。你僅僅能夠將它從有可能的特性的儲存中借出來。就好像所有的負面性和正面性的情緒的集合一樣，它不是個人性的。它不是你的。它不是任何人的。它是感覺和想法的潛在的特性。

Now, let us turn and ask ourselves why this fear is necessary spiritually. Each is aware of the nature of third density. It is a density of opposites. Where there is love, there is fear. Other terms for love and other terms for fear exist. Where there is good, there is evil. Where there is light, there is darkness. Where there is hope, there is despair. Where there is compassion, there is bigotry, prejudice. Where there is life-saving grace, there is life-killing brutality. The spiritual entity must face the fact that it always has a choice. It does not feel, seem, appear or look to the senses as though in many cases one had options. Examine any situation which seems without possible options for the feeling tones of fear, whether they be angry fear, frustrated fear, terrified fear, or the fairly purely perceived fear of helplessness and powerlessness. Lack of control is the basis for reaching out and pulling into the life experience this quality of fear. It is a simple choice. When fear is felt, and after it is recognized that the self is not fixed, and it does not have to fix fear to any object, it then is aware that it may proceed further, and gaze at the object of fear to find a positivity or affirmative quality which may be seen to be that which love offers in that same object of attention. You cannot blink when you gaze at the object which is causing you fear, because it is up to you to choose how you shall respect this object. Shall you respect it by fearing it, by bowing before it, by

accommodating yourself to it regardless of the cost? Or shall you relate to this in love, offering it the respect of compassion, and, in many cases, the appreciation of, and respect for, opportunities that may seem very, very challenging?

讓我們轉過身來並問我們自己，為什麼恐懼在靈性上是需要的呢？每一個人都知道第三密度的特性。它是一個對立性的密度。在其中有愛，有恐懼。還有其他的表示愛的詞語和其他的表示恐懼的詞語存在。在其中有善，有惡。在其中有光明，有黑暗。在其中有希望，有絕望。在其中有同情心，有固執、偏見。哪里有拯救生命的恩典，哪里就有殺死生命的殘忍。靈性的實體必須面對這個事實，即一直都是有一個選擇。這不會感覺起來，看起來，在表面上是，或者感覺得到，就好像在許多情況中一個人是擁有選擇的。檢查任何看起來似乎沒有可能的選項的情況來尋求恐懼的感覺的音調，無論它們是憤怒的恐懼、沮喪的恐懼、害怕的恐懼，還是相當純粹地被感覺到的無助和沒有力量的恐懼。對於向外伸出手並將這種恐懼的特性拉入到生命體驗之中的方面，缺少控制力就是它的基礎了。它是一個簡單的選擇。當恐懼被感覺到的時候，在自我不是固定的，它不必將恐懼固定在任何物件上被識別出來之後，接下來它就會認識到，它可以進一步前進，並注視著恐懼的物件以找到一種正面性或者肯定行的特性，這種特性可以被視為是愛通過相同的注意力的物件提供的事物。當你注視著那個正在使你恐懼的物件的時候，你是無法假裝看不見的，因為你將如何尊重這個物件，這是由你來做決定的。你將藉由害怕它，藉由在它面前鞠躬，藉由讓你自己無論付出什麼代價都適應它而尊重它。或者你將會在愛中與它關聯，並同時提供給它富有同情心的尊重，在許多情況中，是對可能看起來似乎是非常非常有挑戰性的機會的欣賞和尊重。

It is not an easy process to balance the fear within the life pattern. At all times, the body which you enjoy will have its instinctual life to live. There are things of which it is appropriate to be afraid, unless one wishes to end an incarnation. These things are learned, enter into the automatic portion of the mind's clear memory, and before the mind can even think, that memory which is almost muscular moves one out of innumerable situations in which life, limb or some other quality would either be terminated or made very uncomfortable.

在生命模式中去平衡恐懼並不是一個簡單的過程。在所有的時刻，你享受的身體都將擁有它本能性的要去活出的生命。會有一些事情，去對它們感覺到害怕是合適的，除非一個人希望去結束一次生命。這些事情被學會了，它們進入到心智清楚的記憶的自動性的部分了，在心智甚至能夠思考之前，那種幾乎就是肌肉一般的記憶就會將一個人推出去進入到數不清的在其中生命、手足或者某種其他的特性要麼會被中止，要麼會變得非常不舒服的情況之中了。

This is an acceptable portion of the instinctual, red ray energy, and not to be confused with fears which have an object which does not, in and of itself, cause all who observe it to be afraid. When an entity chooses to dwell in love and to accept all that is given without fear, the degree or quality of love which it is possible to perceive is greatly enhanced.

這是本能性的，紅色光芒的能量的可接受的部分，相比那種擁有一個它並不擁有的物件的，會造成所有觀察它的人變得害怕的恐懼，不要將兩者弄混了。當一個實體選擇去居住在愛之中並無懼地接納所有被給予的事物的時候，它有可能感覺到的愛的程度或者品質是極大地被增強了的。

Like any other portion of a life in faith it is not the first determination alone to look at a fear which delivers one from fear, for fear may be attached to any number of objects. Consequently, it is to be expected in the life experience of one working spiritually that the evolving self will repeatedly experience a fear of something, and always the situation must be gazed at apart from the fear. It must be seen that fear, like love, is not something one can own, but is an energy, or a quality, or a vibration, which is allowed by the entity to move through the being of the entity and to radiate a certain kind of vibration.

就好像一次在信心中的生命的任何其他的部分一樣，將一個人從恐懼中解救出來，並不單單就是去檢查一個恐懼的最初決心，因為恐懼可以附著在任何數量的對象上。因此，在一個在靈性上工作的人的生命體驗中要被期待的事情是，發展中的自我將會重複地體驗到對某個事物的一種恐懼，情況一直都必須與恐懼分開被注視。必須被看到的事情是，恐懼，如同愛一樣，不是某一個人能夠擁有的事物，而是一種能量，一種特性，一種振動，它是被實體允許來穿過實體的存有並輻射出一定類型的振動的。

The vibrations of negative emotion are most uncomfortable, especially to that portion of the self that is attempting to become more loving. But one cannot move from fear to love and expect love to overcome anything. This is a misunderstanding of the suggestion that love does cast out fear that is found in your holy works. Love is not aggressive. Love does not cast out. Anger may cast out, but that is not clear, openhearted love, but rather a blocked, and incorrectly or inexpertly expressed love, even if the one to whom you refer is known to you as Jesus, as the entity is recorded to have thrown over tables upon which lay money made by priests, not for the glory of the Creator, but for the betterment of the priests' pockets. It must be understood that this entity was capable of error. This entity acted out of a kind of fear called anger. It is a kind of moral or ethical feeling common to those with ideals when dealing with that which your peoples call politics.

負面性的情緒的振動是極其令人不舒服的，尤其是對於自我的那個正在嘗試去變得更加有愛的部分。但是，一個人是無法從恐懼移動到愛並期待愛勝過任何事情的。這是對於在你們的神聖著作中被發現的對於愛確實會驅散恐懼的建議的一個誤解。愛不是攻擊性的。愛不會驅散。憤怒可能驅散，但是那不是清晰的、開放的心的愛，而毋寧是一種被阻塞的、用不正確且不專業的方式表達的愛，即使你們所引用的人是你們所知曉的耶穌，因為這個實體被記錄將那些在其上擺著祭司掙來的錢的桌子掀翻了，那些錢不是為了造物者的榮耀，而是為了祭司的錢袋的改善。必須被理解的事情是，這個實體是能夠犯錯誤的。這個實體是出於一種被稱之為憤怒的恐懼而行動的。對於那些帶有理想的人，當他們與你們的人群稱之為政治的事物打交道的時候，這是一種對他們很常見的道德或者倫理上的感覺。

Fear, and the expression of fear, can be balanced by looking at the object of the fear, and then allowing love to teach, from within, in its own time, amidst confusion and darkness, how to see that same object affirmatively. Thusly, love casts out fear when love is invoked as a quality which will modify the

noun of that object. Fear is no noun; fear is not a thing. The self which fears is not a thing, but an experiencer of illusion. Learning spiritually involves moving beyond that illusion in blind faith, and invoking a higher truth, higher than can be comprehended by the mind within the illusion. One must trust one's heart for spiritual wisdom, for it is not within the mind. The mind overcomes, the heart loves, and when the heart is actively loving an object, fear does not have room to modify that same object, unless the love is not complete. And when one sees oneself in mixed feelings, one must once again face the object, for it is that catalyst to which you may choose your response. You may choose creatively, you may choose positively. You have these options at all times.

恐懼和對恐懼的表達，是能夠藉由檢查恐懼的物件而被平衡的，接下來，允許愛從內在之中，在它自己的時間，在混淆和黑暗之中，教導如何用肯定的方式看到相同的事物。因此，當愛作為一種將會修飾那個物件的名詞的特性而被祈請的時候，愛就會驅散恐懼了。愛不是一個名詞，愛不是一個事物。那個恐懼的自我不是一個事物，而是一個對幻象的體驗者。靈性上的學習上包含了在盲目的信心中超越恐懼，並祈請一種更高的真理，比心智在幻象中所能夠理解的真理更高。一個人必須為了靈性上的智慧而相信它的心，因為這種智慧不是在心智之中。心智會勝過，心會去愛，當心正在積極地愛一個物件的時候，恐懼並不會擁有空間來修飾那個相同的物件，除非愛是不完整的。當一個人看到它自己處於混合的感覺中的時候，一個人必須再一次面對那個物件，因為那就是你可以對其選擇你的回應的催化劑了。你可以創造性地選擇，你可以正面性地選擇。你在所有的時候都擁有那些選項。

Before we leave this instrument we would like to express that it is understandable in the extreme that this concept is difficult to put into practice in the third-density life experience. It is the calling into action of higher truths, of non-word modifiers to word-type objects. You invoke a concept to modify a word. You invoke infinity to modify finity. The subtleties of this process are many, many layered. As you unearth one layer of a circle of fear within personality, you are not finished, for you will find a deeper layer, and a deeper, and a deeper, until finally you find yourself in the womb being forced out, and learning what it is to feel abandoned, helpless, and above all, completely alone. That is fear, and you are no longer helpless.

在我們離開這個器皿前，我們想要表達，這個觀念是很難在第三密度的生命體驗中付諸實踐的，這是極其可以理解的。它是對更高的真理的實踐，對言語類型的物件的無言語的修飾物的實踐。你們祈請了一個觀念來修飾一個詞語。你們祈請了無限來修飾有限。這個過程的微妙性是有許許多多的層次的。當你在人格中揭露了一個恐懼之圓的層次，你是尚未完成工作的，因為你將會發現一個更深的層次，又一個更深的層次，又一次，一直到最終你發現你自己在子宮中被強迫出來，並學習什麼是感覺被拋棄，什麼是感覺無助，最重要的，什麼是感覺完全地孤單。那就是恐懼，你不再是無助的了。

We thank this instrument, and would now transfer. We are known to you as Q'uo, and leave this instrument in love and light. 我們感謝這個器皿，我們現在轉移。我們是你們知曉的 Q'uo，我們在愛與光中離開這個器皿。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and am with this instrument. We greet each in love and in light, and we would offer ourselves at this time to any who may have a query for us. Is there a query to which we may speak?

我是 Q'uo，我與這個器皿在一起了。我們在愛與光中致意，我們會在此刻向任何可能擁有一個給我們的問題的人提供我們自己。有一個我們可以發言的問題嗎？

Carla: Not for me, thank you.

Carla：我沒有了，謝謝你們。

K: I'm going to have to look at that, and may have some questions at a later time. Thank you.

K：我將會查看它，我可能會在一個之後的時間有一些問題。謝謝你們。

I am Q'uo, and we thank you, each of you, once again, for offering us this opportunity to speak to you and to offer that which we have found in our own experience to be helpful on the topic of fear. It is a topic which each of your entities has a close relationship to because of the very basic nature of those animal selves which we find you have been discussing somewhat within your own personal correspondence and thinking. It is a subject which can cause one consternation and confusion. We hope that we have been able to place it within a perspective so that you may observe it without undue distress.

我是 Q'uo，我們為你們提供給我們這個機會來向你們發言並在關於恐懼的主題上提供我們已經在我們自己的體驗中發現是有幫助的內容而再一次感謝你，你們每一位。因為那些動物性的自我的非常基本的本性，這是一個你們每一個實體都會與之擁有一種親密的關係的主題，我們發現你們已經在你們自己個人的通信和思考中多少討論了這個主題了。它是一個能夠給一個人造成驚慌和混淆的主題。我們希望我們已經能夠將它放置在一種遠景之中，這樣你們就可以在沒有過度的苦惱的情況下觀察它了。

We shall leave this group at this time, looking, as you say, forward, to that opportunity that we may have again in your future to join you actively. We are known to you as those of Q'uo, and we leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我們將在此刻離開這個團體，我們，如你們會說的一樣，期待我們可以在你們的未來積極地加入到你們的機會。我們是你們知曉的 Q'uo，我們在太一無限造物者的愛與光中離開各位。Adonai，我的朋友們。Adonai。

January 31, 1991

1991-01-31 男性與女性的關係

Group question: The question for our intensive meditation is: Discuss the male and female relationship—why each of us is born with a desire for a committed love relationship with another person, yet why it is so difficult to obtain.

團體問題：我們的密集冥想的問題是：討論男性與女性的關係——為什麼我們每一個人天生就帶有一種對於與另一個人的奉獻的愛的關係的渴望，而為什麼它如此難以取得。

(Carla channeling)

(Carla 傳訊)

Greetings to each of you this evening in the love and the light of the one infinite Creator of All. We are pleased, as always, to be asked to join this group for the purpose this evening of the exercising of the instrument. As you know, it is our service to work with you and you offer a service to us in allowing us this opportunity. For this, we thank you.

在萬物的太一無限造物者的愛與光中在這個晚上向你們各位致意。我們一如既往很高興被請求加入這個團體，今天晚上的目標是對器皿進行訓練。如你們知道的一樣，我們的服務就是與你們一同工作，你們通過允許我們擁有這個機會而向我們提供了一種服務。

We would, as always, ask each to use the faculties of discrimination to the fullest extent to which they have been developed, in listening to our words this evening and at any other time. Indeed, we urge that this be the approach to all the information encountered by the seeker, as each is responsible only for the self, for the thoughts and words and deeds that proceed from the self and create the world about each. There is no other entity who knows you and your path, no other entity who is capable of judging what is appropriate for you. So you must each do it for yourselves and for no other.

我們會一如既往地請求每一個人，在聆聽我們在今晚以及在任何其他時候的言語的過程中，使用已經被發展出來的最完整的程度的分辨力的機能。確實，我們敦促這種分辨力的機能被用於尋求者遭遇到的所有的資訊，因為每一個人都僅僅是為自我，且從自我開始的想法、言語和行為負責的，每一個人都創造了在它周圍的世界。沒有任何其他實體知道你和你的道路，沒有任何其他實體能夠評判對於你是合適的事物。因此，你們必須每一個人都為你們自己而不是為其他人進行它。

You wish information this evening on what many view as the most central core relationship known to your peoples. We would agree that the relationship between man and woman is important in many ways, but we do not agree that it has the most central importance. The relationship of central importance is that of the self with the self. Information has been given on this and each is urged to consider this relationship first of all and to request additional information at a later time if so desired.

你們今晚希望在關於很多人視為最為中心性的為你們人群所知曉的核心的人際

關係是什麼的方面的資訊。我們贊成，在男人和女人之間的人際關係在很多方面是重要的，但是我們不同意它擁有最為中心性的重要性。具有中心性的重要性的關係是自我與自我的關係。在關於這一點上的資訊已經被給予了，每一個人都被鼓勵去首先考慮這個關係並在一個之後的時間請求額外的資訊，如果這是被渴望的話。

The next most important relationship is that of the self with the Creator, or in a sense, with all that there is. This, also, is a topic for discussion at another time if so desired.

下一個最重要的關係是自我和造物者之間的關係，在某種意義上，是自我與一切萬有之間的關係。這同樣是一個供另一個時間討論的主題，如果這是被渴望的話。

After these two centrally important relationships have been worked with and balanced to some extent, then and only then is each individual ready to consider a relationship of importance in the sense of a committed life partnership relationship between a man and a woman.

在這兩個具有中心性的重要性的關係已經被工作並在某種程度上被平衡之後，接下來，僅僅是在那個時候，每一個人個體才準備好去考慮在一個男人和一個女人之間在一種奉獻性的生命伴侶的關係的意義上的一種關係的重要性。

Some of the advantages of this type of relationship for the seeker have been related previously. It has been said to this group before that a relationship between male and female is most advantageous in the polarization process and in the seeking process in general. Firstly, because the energy generated by two seeking together far surpasses that of each one's own; and secondly, because of the complimentary natures of the male and the female. For these reasons, this relationship is deemed to be most efficient in terms of the usefulness to the seeker. This is not to say that this is the only possibility available. It is certainly the most common type of partnership among your peoples. There are other partnerships that may be extremely successful, of between members of the same sex or between groups of more than two. However, in larger numbers, while the energy generated will be greater and if properly focused will be extremely effective in the polarization seeking processes, with greater numbers it is much more difficult to maintain the degree of harmony necessary for such focusing. Therefore, the partnership between one man and one woman is most often chosen, not because it has any particular moral preeminence, shall we say, over any other type of relationship; but because, in many senses, it is the simplest, even with all its many complexities.

對於尋求者這種類型的關係的一些優點已經在之前被講述過了。之前已經對這個團體說過，在男性和女性之間的一種關係在極化的過程中以及在一般而言的尋求的過程中是極其有益處的。首先，這是因為被兩個一起尋求的實體產生出來的能量是要遠遠超出每一個人自己的能量的，其次，**這是因為男性和女性的互補的特性**。因為這些原因，這種關係被相信是在對尋求者的有用性的方面是極其有成效的。這不是說，這是唯一可被取得的可能性。它肯定是在你們的人群中最通常的夥伴關係的類型。會有其他的夥伴關係，在具有相同的性別的成員之間護著在多

于兩個成員的團體之間的夥伴關係，可能會是極其成功的。然而，在更大數量的方面，雖然被產生的能量將會是更大的，如果能量適當地被聚焦起來，它將會在對尋求的過程的極化的方面是極其有效的，而如果數量更大，要去保持這樣的聚焦的所需的和諧的程度，是要困難得多的。因此，在一個男人和一個女人之間的夥伴關係，是最為經常被選擇的，不是因為它比擁有高於任何其他類型的關係的任何的道德上的優越性，而是因為，在很多的方面，它是最簡單的，即使考慮到它所有的許多的複雜性。

The desire that most among your people feel for this type of relationship has its basis in the realization of the deep self that all are one. It is, therefore, a striving for unification. In this relation, you are aware primarily of separation rather than unity. The grossness of the physical bodies makes this unavoidably apparent to you in your lives and daily activities. Thus, the sexual union between male and female may be seen to be the greatest attempt that may be made to overcome this most obvious of barriers; and, as such, is also a symbolic permeating of them. The illusion of separateness evidences itself only in the other levels of the ways each views itself as a mind/body/spirit complex on whatever level of awareness each has, as being separate from an other such mind/body/spirit complex. (Inaudible).

在你們人群中的大多數人對於這種類型的關係感覺到的渴望，在其對深入自我的領悟中擁有它的基礎，那個領悟即，萬物一體。因此，它是一種對統一的努力。在這個方面，你們主要察覺到了分離而非統一。物質性身體的感覺遲鈍使得這種統一在你的生活和日常活動中不可避免地對你是不明顯的。因此，在男性和女性之間的性方面的結合，可以被視為是為了越過這種最為明顯的障礙物而可以被做出的最大的嘗試，諸如此類的嘗試同樣是對這些障礙物的一種象徵性的穿透。分離的幻象僅僅會通過每一個人在每一個人擁有的無論什麼認識的層次上將它自己視為一個心/身/靈複合體，視為與另一個這樣的心/身/靈複合體是分離的方式的其他的層次中才會將其自身顯示出來。

The fact that each person's thoughts and feelings are not obvious to others except on a fairly surface level, and to a greater or lesser extent, depending on the intent to which such are broadcast and the receptibility of those perceived as such, also serves to perpetuate the illusion of separateness. This barrier, as you are aware, gradually is permeated as the social memory complex forms, and the thoughts of one are available to all as are the resources of all to all.

每一個人的想法和感覺除了了一個相當表面的層次上之外都對其他人是不明顯的，這在一個或大或小的程度上是取決於這樣的想法和感覺被散播的意願以及那些感覺到這樣的想法和感覺的人的可接納性的，這個事實同樣也使得分離的幻象繼續存在了。隨著社會記憶複合體的形式以及合一的想法可以作為全體對全體的資源而被所有人而利用，這個障礙物，如你們知曉的一樣，正在逐漸被穿透。

There are many efforts among your peoples at this time to attempt to share more of the self with others, and again, this is taking place on many levels. The giving of the self merely to another or to many others in the sexual energy sharing is one means by which this is attempted. The progress of your

peoples in a technological sense of developing communication networks over your planet's surface is another way in which this is attempted. And in the sharing of self with self, as it takes place on an individual basis, is the most (inaudible) whereby this is accomplished. There are those among your peoples wherein the process of opening the self to another self seems natural and is fairly easy. For others, it is extremely difficult. There are many reasons for this. There are many wanderers on your planet at this time who know quite well this sense of unity and openness they shared elsewhere and have an innate sense of the appropriateness of this, and, therefore, attempt to manifest it in their lives. Likewise, there are many of third density on this planet who, in reaching toward fourth density characteristics, are becoming aware of this trend, shall we say, also in making the same attempt. These attempts are greeted sometimes with open arms and sometimes with hostility and violence, as there are still many, many of your people who are not open to this openness, shall we say. As each seeker attempts to know the self to a greater extent and to make connections with other selves, each must be aware of the possibilities of infringement in this area.

在你們的人群中在此刻會有很多的努力嘗試去與其他人分享更多的自我，再一次，這是在很多的層次上發生的。在性能量分享中全然地將自我奉獻給另一個人或者奉獻給許多其他人，是一個藉由其這種努力被嘗試途徑。你們的人群在一種科學技術的方面在你們的星球表面發展交流網路的進程，是另一個藉由其這種努力被嘗試的途徑。在與自我分享自我的方面，隨著它在一個個人性的基礎上發生，它是極其（聽不見）藉由其這種分享被實現了。在你們的人群中會有一些人，在那一點上它們向另一個自我開放自我的過程看起來似乎是自然而且相當統一的。對於其他人，它是極其困難的。這有很多的原因。在你們的星球上在此刻會有許多的流浪者，它們相當清楚地知曉這種能夠它們在其他地方分享的統一和開放心的感覺，它們擁有一種天生的這是合適的感覺並因此會嘗試去在他們的生命顯化它。同樣地，在這個星球上會有許多屬於第三密度的實體在伸手觸及第四密度的特性的過程中，容我們說，同樣也通過做出相同的嘗試，正在開始察覺到這種趨勢。這些嘗試有時候是帶著開放的臂膀被歡迎的，有時候是帶著敵意和暴力被迎接的，因為在你們的人群中仍舊有許許多多的人並未向，容我們說，這種開放性開放。當每一個尋求者嘗試去在一個更大的程度上知曉自己並於其他的自我建立關係的時候，每一個人都必須要察覺在這個區域中的侵犯的可能性。

All these attempts at greater communication stem from that underlying awareness of the oneness of all, which is an (inaudible) for the committed relationship between male and female.

所有這些對於更大的溝通交流的嘗試都是源自於對於萬物的一體性的潛在的人是，對於在男性和女性之間的奉獻的關係，這種一體性是一種（聽不見）。

The strong attraction or compulsion when they feel for such a relationship stems from this awareness and also from the magnetic connection possible between male and female as being complimentary energies. The difficulties with this type of relationship are many. The causes stem from sources within the self and within their society's training process of each. The problems in this type of relationship or any other will stem from expectations which are held

by the self which are not being met. Each, in feeling the strong attraction toward those types of relationships, will develop certain biases which are molded by the society to which each belongs; that is, the views of family, friends and culture. The expectations one has are deeply rooted so that one may not even be consciously aware of their existence. However, if at any time a difficulty arises, upon its examination there will always be found an expectation of some sort that is not being met. This is not to suggest that one should have no expectations, it is merely an analysis of how things work, shall we say. And that, therefore, to be aware of the expectations one has in a given situation, is the first step in dealing with whatever difficulties may arise. Once one is aware of one's expectations, this may be worked with and perhaps adjusted if found to be unsatisfactory.

它們對於這樣一種關係感覺到的強有力的吸引力或者衝動是源自於這種認識的，並同樣也源自於在男性和女性之間作為互補的能量的有可能的磁性的連接。在這種類型的關係中的困難是很多的。原型是源自於在自我內在之中以及在每一個人的社會性的訓練的過程中的源頭。在這種類型的關係或者任何其他的關係中的困難，將源自於被自我所抱有的尚未被滿足的期待。每一個人，在感覺到朝向這些類型的關係的強有力的吸引你的方面，都將發展出一定的對每一個人所擁有的事物傾向性，這些傾向性是被社會所塑造的，也就是對家庭、朋友和文化的觀點。一個人所擁有的期待是深深紮根的，這樣一個人就可能甚至沒有有意識地察覺到它們的存在了。然而，如果任何時候有一個困難出現了，在對它的檢查中，將一直會有一個某種類型的尚未被滿足的期待被發現。這不是建議，一個人應該不擁有期待，它僅僅是對於，容我們說，事物是如何工作的一種分析。因此，察覺到一個人在一個給定的情況中擁有的期待，是在與無論什麼可能出現的困難打交道的第一步。一旦一個人察覺到了它的期待，這就可以被工作並也許被調節了，如果這種期待被發現是不令人滿意的。

The great difficulties with the committed relationship between the male and female, we would suggest, therefore, are due to the sometimes extremely stringent expectations placed upon such a relationship by the individual and the culture which the individual functions within. We would urge each to consider these factors and the question at a later time if additional or more specific information is desired. We feel that these thoughts are sufficient for a beginning of ponderance at this time.

因此，我們會建議在男性和女性之間的奉獻性的關係上的巨大的困難，是由於有時候極其嚴厲的期待被個體和個體在其中運轉的文化放置在了這樣一種關係上。我們會鼓勵每一個人都在一個之後的時間考慮這些因素和這個問題，如果額外的或者更為具體的資訊是被渴望的話。我們感覺到這些想法在此刻對於一個具有重要性的開始是足夠了的。

We transfer at this time to the one known as Jim. This instrument was to take the [offer,] shall we say, and to continue with the contact we have made. We leave this instrument now in the love and the light and transfer to the one known as Jim. We are those of Q'uo.

我們在此刻轉移到被知曉為 *Jim* 的實體。這個器皿會接受，容我們說，[提議]並繼續我們已經建立了的接觸。我們現在在愛與光中離開這個器皿並轉移到被知曉

為 Jim 的實體。我們是 Q'uo。

(Jim channeling)

(Jim 傳訊)

I am Q'uo and greet each again in love and in light through this instrument. We would ask if there may be any queries at this time to which we may speak. 我是 Q'uo，我通過這個器皿再一次在愛與光中向各位致意。我們會請問，是否在此刻有任何我們可以回答的問題呢？

Questioner: (Inaudible).

提問者：(聽不見)。

I am Q'uo, and am aware of your query, my sister. We also have observed that this particular session of working has been free of attempts of intrusion by those of negative polarization, and can only surmise that the continued strong desire of this group to seek and to provide itself with those aids to protection that it has learned to use have made this group (inaudible) of lesser interest to those of negative polarization, for if these entities are not able in some degree to control the proceedings of such a working, this lack of ability to control tends to depolarize and reduce the metaphysical power of such entities. Thus, they find the need for retreat and for the regathering of their polarity while keeping, shall we say, an eye on this group for any possible target of opportunity that might present itself and offer an easier entrance into the circle or any entity within it.

我是 Q'uo，我理解了你的問題，我的姐妹。我們同樣也已經觀察到，這次特定的工作的集會並未遇到那些負面極性的實體的入侵的嘗試，我們僅僅能夠推測這個團體對於尋求和對於向那些它已經學會去使用的保護的幫助提供它自己的基礎的強烈的渴望已經使得這個團體對於那些負面性極性的實體（聽不見）不怎麼感興趣了，因為如果這些實體無法在某種程度上控制這樣一次工作的進行，這種在控制的能力上的缺乏會傾向於降低極性並減少這樣的實體的形而上學的力量。因此，它們發現有需要去後退並重新收集它們的極性，而同時，容我們說，緊盯這個團體以尋找任何有可能的機會的目標，這樣的機會可能會呈現其自身並提供一個更為容易的進入到這個圈子或者在其中的任何實體的入口。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: (Inaudible).

提問者：(聽不見)。

I am Q'uo, and we would agree that the conflict of which you speak is one situation which has attracted a great deal of interest of those of the negative polarization. For at such a time and in such a situation, entities of negative polarity may find a great many opportunities to enhance their own power by the manipulation of those energies which are already strongly biased in the

direction of control and manipulation. However, those entities which have stationed themselves with this group in previous times are utilizing not only that means but others as well to regain the polarity that has been lost by the inability to control, in any sufficient degree, the workings of this group. If there were, present within this circle, an opening that allowed negative entry, this would be attempted, no matter what other conditions prevailed upon the surface of your planet, for negatively-oriented entities are quite willing and able to undertake more than one task, if you will, in any of your diurnal periods and would find it easy to participate in the depolarization of your group if this was possible, as well as utilizing any other avenues for the increasing of the negative polarity.

我是 Q'uo，我們會同意你談及的衝突是一個已經吸引了那些負面極性的實體的大量的興趣的情況。因為在這個樣一個時刻，在這樣一種情況中，負面極性的實體可能會遭到大量的機會去藉由操縱那些已經在控制和操縱的方向上有強烈的偏向性的實體而增強它們的力量了。然而，那些已經在之前已經讓它們自己與這個團體駐紮在一起的實體是不僅僅利用那種方式，它們同樣也會利用其他的方式來重獲已經因為無法在任何足夠的程度控制這個團體的工作而失去的極性。如果在這個圈子中現在有一個開口允許負面性的極性進入，這就會被嘗試，無論在你們星球表面上什麼其他的情況是盛行的，因為負面性導向的實體是相當樂意於並有能力在任何你們的晝夜週期中承擔多於一個任務的，如果你們願意這樣說的話，它們會發現很容易參與到你們的團體的降低極性的過程中，如果這是有可能的話，它們同樣也會利用任何其他的用於增強負面性的極性的途徑。

Is there any further query, my sister?

我的姐妹，有任何進一步的問題嗎？

Questioner: (Inaudible).

提問者：(聽不見)

I am Q'uo. And we are also grateful for this blessing, my sister. Is there another query at this time?

我是 Q'uo，我們同樣也對這種福分是感激的，我的姐妹。在此刻有另一個問題嗎？

Questioner: (Inaudible).

提問者：(聽不見)

I am Q'uo. And it appears that we have exhausted not only the instrument, but the queries for the nonce. We do not speak of this instrument. We are very happy to have been able to speak through the one known as K, and are aware that our exercising of this instrument may be somewhat wearing upon it as it is already quite fatigued. But we hope that the instrument will take heart and feel the joy of being exercised and working in a manner which continues to impress us with its dedication and its meticulous attention to detail.

我是 Q'uo，看起來似乎我們已經不僅僅耗盡了這個器皿，同樣也暫時耗盡了問

題了。我們不會談及這個器皿。我們非常高興已經能夠通過被知曉為 *K* 的實體發言，我們知道我們對於這個器皿的訓練可能是對它多少是有些令人疲倦的，因為它已經相當疲憊了。但是我們希望這個器皿將會振作精神並感覺到被訓練和用一種持續讓我們對於它的奉獻和它對於具體細節的明察秋毫印象深刻的方式進行工作的喜悅。

The one known as *K* is working quite efficiently as an instrument and we do not feel it is any longer appropriate to describe her as a new instrument. This one is gaining experience (inaudible).

被知曉為 *K* 的實體正在作為一個器皿相當有效地工作，我們並不覺得將它描述為一個新的器皿是合適的。這個器皿這在取得經驗（聽不見）。

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

在此刻，我們將離開這個器皿和這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 *Q'uo. Adonai. Adonai.*

February 3, 1991

1991-02-03 Hatonn : 活在信心中

Group question: The question this afternoon has to do with the concept of faith. It has been said during the Ra contact that the two qualities that the seeker of truth needs to develop, or does develop, as he or she goes through the various incarnational patterns, is the concept of faith and the concept of will. Does it help in the developing of the concept of faith to act as though you had faith in order to develop faith? Is there a better way, or are there other ways to develop the quality of faith that allows us to keep working on the spiritual path?

團體問題：今天下午的問題是與信心的觀念有關的。在 Ra 接觸中已經被說過，真理的尋求者當他或者她穿越各種各樣的投射的模式的時候，需要去發展或者確實會發展的兩種特性，就是信心的觀念和意志的觀念。在發展信心的觀念的過程中，就好像你已經有信心了一樣地行動以便於發展出信心，這是有幫助的嗎？有一條更好的途徑嗎，或者其他的發展出信心的特性的方式會允許我們一直在靈性道路上進行工作的嗎？

(Carla channeling)

(Carla 傳訊)

I am Hatonn. Greetings in the love and in the light of the infinite Creator. We are most privileged to be among you and to be blending our vibrations with yours at this time. We thank you most humbly for asking us to share our opinions with you. It is our way of learning, to share with you, and to walk with you, and we cannot express our gratitude for the opportunity which you have given us of your free will. We ask only that you remember that as all expressed knowledge, our knowledge is incomplete. Therefore, we ask that you use your own discrimination, for those truths which are yours shall be remembered by you as you hear them, and you will recognize them, and those truths that are not yours, you will not recognize, and we ask you to leave them behind, for if they are not your personal truths at this time, then we would not be a stumbling block before you by asking you to believe or accept on authority anything that we have to say, for we are as you, pilgrims upon a path. It extends beyond us, and we are not yet perfect, or we would not have identity, for in identity there is imperfection.

我是 Hatonn。在無限造物者的愛與光中向各位致意。我們極其榮幸在此刻在你們中間並將我們的振動與你們的混合在一起。我們極其謙遜地為請求我們和你們分享我們的觀點而感謝你們。與你們進行分享，並與你們同行，這就是我們學習的方式了，對於你們已經給予我們你們的自由意志的機會，我們怎麼表達我們的感激都是不夠的。我們僅僅請求，你們記住，如同所有被表達的知曉一樣，我們的知曉是不完整的。因此，我們請你們使用你自己的分辨力，因為那些是你的真理的事物將會在你聽到它們的時候被你回憶起來，你將會認出他們，對於那些並非是你的真理的事物，你將不會認出它們，我們請你們將它們留在後面，因為如果它們不是你在此刻的個人性的真理，那麼我們就不願意藉由要求你們因為權威性而去相信或者接納任何我們所要說的事情而成為在你們面前的一塊絆腳石，因

為我們和你們一樣，是在一條道路上的朝聖者。這條道路延伸超越了我們，我們尚不是完美的，否則我們就不會擁有身份了，因為在身份中就有不完美存在。

We are most happy to consider the question of faith and how to attain its pleasant pastures of consciousness. First let us gaze at the fundamental dynamic which causes faith to be important. Let us look within; let us gaze at smaller and smaller things. Let us imagine ourselves to be studying, first, the things that can be studied about visible life forms. It is found that there seems to be in each cell of a life form the entire knowledge, history and consciousness of that life form, so that from one cell another being may be created to duplicate that one cell. How can knowledge and identity be so compressed? It is not known, it is only manipulated by your peoples without knowledge. Let us gaze at smaller things, at one of your atoms. Although your scientists have succeeded in breaking it, which was considered the ultimate particle of mass, into even smaller particles, yet has any science or system of measurement been able to see, weigh or deduce the reality of mass? No, this has not been done. All that has been done is finding instrumentation to observe the paths of energy left by these particles within the atom. Then if all is energy, energy and fields, energies interpenetrating other fields, how is it that fields exist? Again, your scientists can manipulate magnetism and electromagnetism, but they cannot explain it.

我們極其樂於考慮信心以及如何和達到信心的令人愉快的意識的牧場的問題。讓我們首先注視使得信心是重要的基礎性的動力。讓我們向內看，讓我們注視越來越小的事物。讓我們想像我們自己正在研究，首先研究那些在關於可見的生命的形態的方面的能夠被研究的事情。已經被發現的事情是，在一個生命形態的每一個細胞之中看起來似乎有那個生命形態的完整的知識、歷史與意識，這樣，根據一個細胞，另一個存有就可以被創造出來以複製那一個細胞了。知識和身份如何能夠如此被壓縮呢？它是未知的，它僅僅是被你們的人群在不知曉的情況下操作。讓我們注視更小的事物，注視你們的一個原子。雖然你們的科學家已經成功地將原子分解為甚至更小的粒子了，原子被認為是包含了無限的品質的粒子的，然而，有任何科學或者度量的系統已經能夠看到重量，或者推論出品質的實相嗎？不，這是尚未被做到的。所有被進行的事情都是去著找到測量儀器來觀察在原子中被這些粒子留下來的能量的途徑。那麼，如果一切都是能量，能量和場域，與其他的場域相互滲透的能量，那些場域是如何存在的呢？再一次，你們的科學家能夠操作磁性和電性，但是它們無法解釋它。

In the genuine sense, nothing is known. All is, if followed to its conclusion logically, a mystery. That which you may view is inevitably not that which it seems, for the entire nature of your experience is one of learning in a special classroom which was created specifically to confuse and baffle the intellectual mind, and thereby force the consciousness of humankind, because of the desperate hunger that it has for spiritual grace, to move from the mind to the heart, from intellectualization to love, and the wisdom of love. That is your situation. You are consciousness aware of yourself, but all the tools that you use within the illusion, beginning with the mind itself, are creatures of the illusion designed to operate within the illusion and doomed by birth itself to a

life sentence ending in death. Shall you strut and fret, as your Shakespeare has said? Shall you watch that petty pace until the last tomorrow, and then cease? There is that within the human consciousness which, once awakened, is aware of but one thing, that whether or not there is survival without the physical body, the yearning for consideration of that continued existence is a real, vital and actual part of the nature of humankind.

在真實的意義上，沒有任何事物是被知曉的。如果萬物都被邏輯性地跟隨到其結局，一切都是一個神秘。你可以看到的事物，無可避免地都不是那個它看起來的東西，因為你的體驗的完整的特性就是在一個特殊的教室中的學習的體驗，這個教室是專門被創造出來讓邏輯性的心智混淆並受挫的，並由此強迫人類的意識，因為它對它所擁有的對靈性上的優雅的極度的渴望，從心智移動到心，從理智化移動到愛和愛的智慧。你是察覺到你自己的意識，但是，所有你在幻象中使用的工具，從心智本身開始，都是自在幻象中運轉的幻象的創造物，它們在其自身生來註定就是一次被判決在死亡中結束的生命。如你們的莎士比亞已經說過的一樣，你們會裝模作樣地走路並坐立不安嗎？你們將注視那瑣屑的較不一直到最後一個明天，接著死去嗎？在人類的意識中會有這樣一個部分，一旦它被喚醒，它就會察覺到僅僅一個事情，即無論在沒有物質性載具的時候是否有存活，對於持續的存在性的考慮的渴望，就是一種人類的特性的真實的、關鍵性的且實際的部分。

Entities within your culture are fond of saying that humankind is made in the image and nature of the Creator. What image do we think of? What image comes to mind when one thinks of the Creator? That is a key question, and central to those who seek faith. For if a Creator is sought that is angry and punishing, righteous and full of justice, then we gaze at a part of ourselves, and if the Creator is gentle and nurturing and all embracing and unifying, then we gaze at a part of ourselves. Since there is a mystery, there is a choice to be made concerning one's attitude towards that mystery. Those who feel instinctively that the Creator is an unifying, loving and nurturing Creator are those which discover faith in one way, that is the positive path of polarization through service to the infinite One and to other selves, the images of the infinite One. Those who choose to see the creator of judgment, righteousness and law, are those who wish control, control over the life, control over the self, control over others, that there be no surprises, but that all be reckoned ahead of time, safe and tidy. This is the path of separation. We are aware that we speak to those upon the positive path of polarization, and so we will address faith in its positive sense, that is, that faith does not begin with faith in the self, but faith in the Creator.

在你們的文化中的實體們喜歡說，人類是根據造物者的形象和特性而被造的。我們想到什麼形象呢？當一個人想到造物者的時候，進入到頭腦中的形象是什麼呢？那是一個關鍵的問題，它對於那些尋求信心的人是中心性的。因為如果一個憤怒的和懲罰性的，公正的且充滿正義的造物者被尋求的話，那麼我們就在注視我們自己的一個部分了，如果造物者的溫和的、撫育性的且完全包容且統一的，那麼我們在注視我們自己的一個部分了。既然有一種神秘，在關於一個人對於那種神秘的態度的方面，就會有一個選擇要被做出了。那些本能性地感覺到造物者是一個統一的、有愛的且滋養性造物者的實體，是那些用這樣一種方式發現信心

的人，那種方式就是通過服務無限太一併服務其他人，服務無限太一的形象的正面性的極化的途徑。那些選擇去看到具有評判、公正和律法的造物者的實體，是那些希望去控制，控制生命，控制自我，控制其他人的實體，它們希望沒有意外的事情，一切都提前被考慮到了，一切都是安全和整潔的。這是分離的途徑。我們意識到，我們是在向那些走在正面的極化的途徑上的人發言的，因此，我們將在信心的正面性的意義上闡述信心，也就是信心不是從對自我有信心開始的，而是從對造物者的有信心開始的。

Now, the faith that is so hungered for does not rise out of nothing. It begins with very simple faiths. Even as a young entity, one early begins to have faith that the sun will rise, and the sun will set, that the moon shall appear, and the stars, and then shall disappear in the blushing dawn of day. As your young ones grow in years, they find more and more things which may be trusted. These things are not often other entities, but more likely to be of your second density, the pets who love without reason, the trees which drop their leaves, root deep into the earth and then once again bloom in the yearly miracles of your springtime. Your entities learn gradually to work towards a faith in the conventional wisdom of the culture.

現在，如此被渴望的信心並不是從空無中升起的。它是開始與非常簡單的信心。甚至在你是你的年幼的實體的時候，一個人簡單地開始對於太陽將會升起，太陽將會落下，月亮將會出現，星星將會在一天的發白的拂曉中消失有信心。隨著你們年幼的實體在年份上逐漸增長，它們發現越來越多的可以被相信的事情。這些事情並不經常是其他的實體，而是更有可能是你們的第二密度，以及無理由地去愛的寵物，掉落它們的葉子，深深在土壤中紮根並接下來再一次在你們的春天的一年一次的奇跡中繁茂的樹木。你們的實體逐漸學會在文化的傳統性的智慧中朝向一種信心而工作。

And there, all comes to a screeching halt, for unless one is not very observant, one soon discovers that absolute fidelity, that which one may have faith in regardless, when applied to humankind, will fail. Not always, but sometimes. There is always the risk and a gamble in trusting another entity or the self, for if entities are made in the nature and image of the Creator, that image would not seem to include absolute trustability, but could the Creator be capable of such capriciousness as humankind?

在那裏，所有人都遇到了一個令人尖叫的停頓，因為除非一個人不是非常觀察敏銳的，一個人很快會發現，那種一個人可以在無論什麼情況都擁有信心的絕對的忠實，在應用在人類身上的時候，將會失敗。不是一直失敗，但確實時常失敗。在信任另一個實體或者自我的方面，一直都會有風險和一種賭博，因為如果實體是根據造物者的特性和形象而造的，那個形象不會看起來似乎包含了絕對的可信性，但造物者能夠如同人類一樣如此反復無常嗎？

Let us gaze about at the creation for which it is responsible. Is the infinite intelligence which created the balance of the infinite universe, the planets in their courses, the stars in their long, slow expressions of love, the work of a capricious Creator? It would seem unlikely, for if one were to gaze upon one of your calculators, one would not mistake it for that which occurred in nature,

for that which is random and perhaps came from a process of evolution. This calculator is obviously made for a purpose, to do a certain task accurately again and again. Yet, how simple is this calculator compared to the infinite accuracy of the clockwork universe whose steadiness your scientists so have faith in.

讓我們環顧四周注視造物者負責任的造物。創造了無限的宇宙、在它們的軌道中的行星、在他們漫長而緩慢的對愛的表達中的恒星的平衡的智慧無限，是一個反復無常的造物者的作品嗎？看起來似乎不大可能，因為如果一個人要去注視你的一個計算器，一個人不會將它誤認為是自然而然地出現的事物，誤以為是那種隨機的，也許是來自於一個演化的過程的事物。這個計算器很明顯地是為了一個目的而被製造出來的，以準確地，一遍又一遍地進行一定任務。然而，相比中標般精確無誤的宇宙的無限的準確性，這個計算器是多麼的簡單呀，你們的科學家對宇宙的穩定性擁有如此大的信心。

Once a seeker is aware that faith is not faith in the human self, one is then open to examine other possibilities of where to place faith. As one gazes up to the stars, one realizes the face of the Creator, as it is written in your holy works, moving across the face of the waters of your consciousness. And there is an intuition that says to this intelligence, far or near, I place and give my faith to this kindly, loving, nurturing Creator; I offer my trust.

一旦一個尋求者察覺到信心不是對於人類的自我的信心，它就接下來向著檢查其他的將信心放置於其上的可能性開放了。當一個人抬頭注視星辰，它會意識到造物者的臉龐。如同在你們的神聖著作中被寫道的一樣，從你的意識的水域的表面經過。會有一種會講述這種智慧的或遠或近的直覺，我將我的信心放在這個善良的、有愛的、滋養性的造物者上，我對其提供我的信任。

Now, there is no proof that this is either a wholesome or wise consideration or conclusion. Why should entities think about faith? Why should they not simply enjoy what life they can and begrudge not leaving that life when it is time? Examine your hearts and see if you are satisfied with this life which is you, ending. Does this seem appropriate for consciousness? We certainly hope that this is not your opinion, for if it is, then you are caught in the net of mortality. You shall begin, and end, and that is all. The mind of the seeker rejects this null hypothesis as untrue. It moves beyond logic. What is beyond logic within the mind except utter chaos?

現在，沒有證據這就是一個有益身心的或者是睿智的考慮，或者這就是結論。為什麼實體應該考慮信心呢？為什麼它們不應該單純地享受他們所能夠享受的生命，而不在要離開生命的時候捨不得離開那次生命呢？檢查你的心並看看你是否對於這次你之所是的生命感覺到滿意。這次生命對於意識看起來似乎是合適的嗎？我們肯定希望，這不是你的觀點，因為如果它使得，那麼你就被必死的命運的網抓住了。你將會開始，結束，那就是全部。尋求者的心智會將這種空洞的假設作為不真實的事物而拒絕。它超越了邏輯。在心智中除了完全的混亂之外，超越邏輯的事物是什麼呢？

Now we have the stage set for an honest beginning in faith. The mist of chaos surrounds the entity as he stands upon the cliff, a sheer rock face with barely a

foothold of human knowledge. Shall he ascend? Shall he descend? No, for he cannot climb sheer rock, there is no cleft, there is no comfort. That is your situation. Consequently, with the tiger above, the tiger below, of that which is not possible, those who choose to live a life in faith must choose to leave the cliff of human knowledge and embrace the mystery, willing to allow that mystery to teach them. At that point the seeker gathers itself together, centers its consciousness upon the next step, and begins its long and dusty road of seeking by leaping from the cliff into the thin mist of chaos, that chasm of unknowing which will forever separate time from eternity. Yet, the seeker knows that it does not know any way to proceed except to will itself to take that leap. The will is secondary. The feeling for faith is primary. However, it takes an application of will to leap into a chasm, and it is a right use of will, not to corral oneself into doing anything, but when one feels that the time metaphysically is correct to act. And so, the first expression of faith is very much, for most entities, that of acting as if there was faith within the heart already.

現在，我們已經為一種在信心中的誠實的開始設施好了舞臺了。混淆的迷霧包圍著實體，就好像他是站在懸崖上，站在一塊陡峭的岩石上面對著人類的知識的一塊幾乎無法立足之地。他要升高嗎？他要下降嗎？不是的，因為他無法攀登陡峭的岩石，沒有裂縫，沒有舒適。那就是你的情況呢。因此，上面有老虎，下面有老虎，向上和向下都是不可能的，那些選擇活出一次在信心中的生命的人必須去選擇去離開人類知識的懸崖並擁抱神秘，並同時樂意於允許那種神秘來教導它們。在那個位置上，尋求者將它自己收集在一起，並將它的意識集中在下一步，並藉由從懸崖躍入到稀薄的混淆的迷霧中，躍入到未知的深淵之中來開始它的那條漫長而佈滿灰塵的尋求之路，那種未知將永遠將時間與永恆分隔開。而尋求者知道它除了願意讓它自己進行那個飛躍之外，它並不知道任何前進的途徑。意志是次要的。對信心的感覺是首要的。然而，要躍入到一個深淵之中，要花費一種對意志的應用，它是一種對意志的正確的使用，不是將自己關入到做任何事情的圍欄之中，而是當一個人感覺到形而上學的方面，去行動的時間是正確的時候做出行動。因此，信心的首先的表達，對於大多數實體，在很大程度上就是去好像在心中已經有信心一樣地行動。

In all spiritual matters there is paradox, for all things are so at one time, and simultaneously. And to a world caught in space and time, there is no place for all things occurring at once. All things are, instead, linear, a road to be traveled. How can we tell you that it is a spiraling circle in one location? We cannot tell you these things, for they do not make sense. Thus, we speak of walking a dusty road, of narrow paths, of being a pilgrim and being upon a quest. However, the actual experience of developing faith is forged in midair in absolute unknowing, and often in fear and panic because of the step that has been taken and the dramatic unknowing of that step. In your holy works the one known as Thomas is said to have refused to believe until he could put his hands in the wounds of this teacher, and see that his teacher, though dead, was alive. And that teacher said at that time, "That is all very well Thomas, you see, and so you believe, but there are those who believe what they have not seen," and this may be a more intelligent way, a more skillful way, to perceive

objects of faith, and to pursue the object of a life in faith. 在所有的靈性上的問題中，都會有悖論，因為一切的事物是如此，同時性地，在一個時間。對於一個被陷入到空間和時間中的世界，沒有一切事情同時發生的位置。相反，所有的事物都是線性的，是一條要去旅行的道路。我們如何告訴你，它是在一個位置上的一個螺旋的圓呢？我們無法告訴你這些事情，因為它們無法言之有理。因此，我們談及走在一條佈滿灰塵的道路，談及狹窄的道路，談及成為一個朝聖者並處於一場追尋之上。然而，發展信心的實際的體驗是在絕對的未知的半空中，經常因為已經被走出的腳步和對於那個腳步的戲劇性的不知道而是在恐懼和驚慌中被鍛造的。在你們的神聖著作中，被知曉為湯瑪斯的實體據說一直到他將他的手放置在老師的傷口上，看到他的老師雖然死了，卻是活著的之前都拒絕相信。那個老師在那個時候說，“湯瑪斯，那是很好的，你看到了，因此你相信了，但是，會有那些相信他們尚未看到的事物的人，”去感覺到信心的目標，去在信心中追尋一次生命的目標，這可能是一種更為智慧的方式，一種更加有技巧的方式。

So we say to you that, indeed, one must accept the utter vulnerability of unknowing, of, indeed, acting as if one were faithful, for only when one acts in this way do the processes of spiritual evolution accelerate so that one may eventually have immediate experiences of tabernacling with the Creator. It is this immediate experience of unity with deity which informs one's faith. These moments upon the mountain tops of your experiences within the incarnational pattern are precious gold, to be treasured within the memory and to be brought to remembrance again and again, for faith does not have its place upon the mountaintop, faith has its place in the valley of the shadow of death, if we may quote again from your holy works. Thusly, one acts as if one has faith, and in so doing is faithful, for nothing can be understood or known. This is very important to realize within your illusion.

因此，我們對你們說，確實，一個人必須接受未知的完全的易受傷害性，接受就好像，的確，一個人是有信心的一樣地行動的完全的易受傷害性，因為僅僅是在一個人用這種方式來行動的時候，靈性演化的經常才會加速，這樣，一個人就可以最終擁有與造物者共處至聖所的即刻的體驗了。就是這種與神性的合一的即刻的體驗鼓舞了一個人的信心。這些在投生模式中的你們的體驗的山頂上的時刻是珍貴的黃金，是要在記憶中被珍藏並一次又一次被帶入到回憶的事物，因為信心不會在這個山頂上擁有它的位置，信心是在死亡的蔭穀中擁有它的位置的，如果我們可以從你們的神聖著作中再一次引用它的話。因此，一個人是就好像它擁有信心一樣地行動的，在這樣做的過程中，它是有信心的，因為沒有任何事情能夠被理解或者被知曉。領悟這一點在你們的幻象中是非常重要的。

If you wish any sort of knowledge, much that is supposed knowledge will be examined and ultimately abandoned until the spiritual and metaphysical quest centers upon all that is left when one strips away that which one has been told, and that is an instinct, a hunger, a yearning for something that is variously called love, or charity, or virtue, or beauty, or truth. Many entities among your people have no use for faith, any more than they have any clear perception of the truth. That is acceptable, for it is not those who are unripe that will be harvested, but those whose time of ripeness has come. Each of

you has taken that leap of faith, but each is at an unique position within the heart regarding faithfulness. Thus, each experiences a continuing and often repetitive scenario of events and situations in which faith can be informed as one attempts to behave and express and manifest the self in a faithful and loving manner, attempting to glorify by imitation that which is conceived to be the nature of the Creator, that is, love itself, the energetic, original and absolute thought which is love.

如果你們希望任何類型的資訊，大量被假想是知識的事物都將會被檢查並最終被拋棄，一直到靈性和形而上學的追尋聚焦在當一個人剝掉它已經被告知的事物之後所有被剩下的事物之上，那個剩下的事物是一種直覺，一種饑渴，一種對某種富於變化地被稱之為愛、或者慈愛、或者美德、或者美麗、或者真理的事物的渴望。在你們的人群中的很多實體對信心並沒有任何的用途，就好像它們杜宇真理沒有任何清晰的感覺一樣。那是可以接受的，因為將會被收割不是那些尚未成熟的，而是那些成熟的時刻已經到來的實體。你們每一個人都已經做出了那個信心的飛躍了，但是每一個人在關於有信心的方面在心中都處於一個獨一無二的位置。因此，每一個人都體驗到一種持續不斷的，且經常是重複性的事件和情況的劇本，在其中當一個人嘗試去用一種有信心且有愛的方式去行為舉止，並表達和顯化自我，同時嘗試去藉由啟動被感覺為造物者的本性的事物而讚美造物者的時候，信心就能夠被鼓舞了，造物者的特性就是愛自身，那個愛之所是的強有力的、原初的、絕對的想法。

Now, once one has had the immediate experience of joy in the presence of the infinite One, one is almost immediately cast back into the desert of the valley. Words can only muddy and distort that absolute experience of being one with the Creator. Therefore, one does not approach faith through words. One is content simply to live in faith a simple, wholehearted and single-minded faith that humankind expresses itself most truly when it expresses itself in fidelity to love and service.

現在，一旦一個人已經有過在無限太一的臨在之中的即刻的喜悅的體驗了，它幾乎就會立刻被向回拋入到蔭穀的沙漠之中了。言語僅僅能夠讓那種與造物者合一的絕對的體驗變得模糊不清並扭曲它。因此，一個人無法通過言語來接近信心。一個人單純地對活在信心中是一種簡單的、全心全意的、一心一意的信心而感到滿意，那種信心即，當人類通過對愛和服務的忠誠來表達它自己的時候，它就最為真實地表達它自己了。

How can one be a faithful servant of the Creator? Perhaps the most difficult thing, and the central thing that a faithful entity does, is to lay aside the human self, that endearing and much beloved outer shell personality, in order that one may experience the treasure that lies within, the treasure that can only be approached with love and trust and faith, for doubt and mistrust are distancing emotions, and when entities think in that mode they remove themselves further and further from the shining sinecure of grace. The life of faith is a life lived in the limelight. One who lives in faith stands with a light that is bright that others may see. It is a kind of public undressing of the self, metaphysically speaking, to live a life in faith, for when one who is faithful perceives that in the midst of the confusion of mundane living there is a

spiritual principle which must needs be upheld in order to be faithful, one must then abandon so-called human wisdom and express foolishly faith that appearances are deceiving, and that all is truly well. The essence of faith is the simple feeling that all will be well, and all is well.

一個人如何才能成為造物者的一個有信心的僕人呢？也許一個有信心的實體所做的最困難的事情，中心性的事情，就是去將人類的自我，那個惹人喜愛的、非常可愛的外在的人格殼放在一邊，以便於一個人可以體驗到存在於內在之中的珍寶，因為疑慮和不相信是產生隔閡的情緒，當實體們用那種模式思考時，它們讓它們自己越來越遠離恩典的閃亮的好差事了。**具有信心的生命是一次活在聚光中的生命。**一個活在信心中的人會與一種光站在一起，其他人可能看到這種光是明亮的。從形而上學的方面而言，活出一次在信心中的生命是一種類型的公開的對自我的卸下偽裝，因為當一個有信心的人感覺到在塵世生活的混淆中有一種必須被高舉以便於成為有信心的靈性上的原則的時候，它接下來就必須拋棄所謂的人類的智慧並用愚蠢的方式表達這樣一種信心，即表像是欺騙性的，一切真的都是好的。信心的實質就是一種對於一切都將是好的，一切都是沒問題的簡單的感覺。

Now, let us look at one who faces a tiger, a lion, a predator. Is all truly well for one of faith as this predator comes to eat its chosen prey? How foolish can the prey be to have faith that there is something more than eating and being eaten, killing and being killed, striving against adversities? Such an entity must be quite foolish. Yet, it is those foolish entities who shine through the centuries of your recorded time and history, blazing off the pages of books and records into the human heart. Those who loved and gave themselves for others, no matter in what circumstances in the outer world, those who acted according to an absolute and perfect love, are those whose shining memory inspires all seekers still. Thus, when faith is young, and, indeed, faith shall always be the faith of the beginner for you, for in this illusion you enjoy faith only begins, and it is that choice of how to begin that you are making. As you make that initial choice, so you build a cornerstone upon which other choices may be erected one after another, act upon act, thought upon thought.

現在，讓我們查看一個面對一隻老虎，一隻獅子，一隻食肉動物的人。對於一個有信心的人，當這個食肉動物來吃它選擇好的獵物的時候，真的一切都好嗎？那個獵物有信心有比吃和被吃，殺死和被殺死，與困境抗爭更多的事物，那個獵物怎麼會這麼愚蠢呢？這樣一個實體必定是相當愚蠢的。而就是這些愚蠢的實體在貫穿你們有記錄的時間和歷史的數個世紀中閃耀光輝了，就是這些實體在書本的頁面上閃耀並銘記在人類的心中了。無論在外在世界中的情況是什麼，那些愛其他人並將它們自己奉獻給其他人的實體，那些根據一種絕對而完美的愛而行動的實體，就是那些其閃耀的記憶仍舊會鼓舞所有尋求者的人。因此，當信心是尚未成熟的時候，確實，信心對你而言將一直都是新手的信心，因為在這個你所享受的幻象中，信心僅僅是開始，你正在做出的正是那個如何開始的選擇。當你做出了那個初始的選擇的時候，你因此構建了一個其他的選擇，一個接一個的行為，一個接一個的想法可以在其上被一個接一個地樹立起來的基石了。

Now, what shall hinder the seeker from this faith? May we say to you, my children, that which hinders you most is your lack of faith in yourselves, for as

you regard yourself, so you may be seen to regard all things. Gaze at yourself as you forgive others. It is easy, is it not? Now gaze at yourself as you look at yourself. Have you forgiven yourself, accepted yourself and loved yourself this day? Carefully, firmly, assertively? Or have you been upset with yourself, or frustrated at your limitations, or in many other ways less than peaceful within? 現在，什麼事物將會阻礙尋求者擁有這種信心呢？榮我們對你們說，我的孩子們，那個會最大地阻礙你們的事物，就是你們對你們自己的缺乏信心，因為當你注視你自己的時候，你如此可以被視為是注視一切事物的。當你寬恕他人的時候，注視你自己。它是容易的，不是嗎？現在，在你檢查你自己的時候，注視你自己。你今天已經寬恕你自己，接納你自己，並愛你自己了嗎？這是仔細地、堅定地、肯定地嗎？或者你已經對你自己感覺到不滿了嗎，或者你已經對你的限制感覺到挫折了嗎，或者用很多其他的在內在之中較不平安的方式？

May we say that the failure of faith is a foregone conclusion. It will fail again and again. You will hold yourself accountable again and again, and must go through the pain of your own damnation. Yet always the handle of the door to faith is ready to be turned, but you as a spirit must turn it, and must go through that door into self-forgiveness and awareness of infinite redemption and newness, a resting place for all eternity. It takes very little faith to do very, very much, so you need not attempt to live entirely faithful lives when first you get the idea to live faithfully, but rather see yourself as one whose journey is one of learning, and whose way of learning is that of making the errors and correcting them, making the errors and correcting them. For in learning it would not be possible to be always correct, else one would not be learning, one would have nothing to learn. Thus, you may gaze at yourself with mercy, for you are learning, and you are a beginner.

容我們說，信心的失敗是一個註定要發生的結局。它將會一次又一次地失敗。你將有責任一次又一次擁抱你自己，你必須經歷你自己指責的痛苦。而那扇通往信心的門的把手是準備好被轉動的，但是你作為一個靈體必須轉動它，你必須經過那扇門進入到對自我寬恕和對無限的救贖和新奇性之中，進入到一個供所有的永恒休息的地方的察覺中。只要花費非常少的信心就可以做很多很多的事情，因此，當你第一次得到那個去有信心地活著的觀念的時候，你不必嘗試去完全活出有信心的生命，而毋寧是將你自己視為是一個其旅程是一個學習的旅程的人，你的學習的方式就是去犯錯誤並糾正它們，再犯錯誤並糾正它們。因為在學習中，不可能是一直正確的，否則一個人就不會在學習了，一個人會沒有任何事物要學習。因此，你可以帶著慈悲注視你自己，因為你正在學習，你是一個新手。

But you can more and more set yourself free from this solidity of judgment, of expectation, of completely visualized goals, and instead turn the mind to a simple and terrifying thought, complete and absolute surrender to the object of faith, which is infinite, intelligent and unknowable. Do you dare be swept into the deep sea of faith when you know not the object of that faith except by immediate experience that cannot even be said in words? Yes, this is the situation. You can, indeed, choose this. And if you do choose this, again, and again, and again, then you are exercising your faith, using the will to aid that faith when you wish to intensify your seeking, to deepen ...

但是你能夠越來越多地將你自己從這種評判、期待、完全具體化的目標的堅固性中釋放出來，並反而將心智轉向一個簡單的、令人感到恐懼的想法，向著信心的目標，向著無限、智慧和無法知曉的事物完全且絕對的臣服。當你除了藉由即刻的體驗知曉那甚至無法用言語被講述的事物之外不知道任何信心的目標的時候，你敢於長驅直入那信心的深海嗎？是的，這就是情況。你確實能夠選擇這種信心。如果你確實一次、又一次、又一次選擇這種信心，那麼你就是在鍛煉你的信心，並在你希望去強化你的選擇並深化.....的時候使用意志來幫助那種信心了。

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

In living this life of faith one has the feeling that one is alone, and in the sense of being responsible for each choice that is made, this is so. But in the sense of ultimate aloneness, this is not at all so, for there are companions upon the way, there are energies which offer wisdom of various kinds to those who offer various calls for wisdom. And above all, as one lives faithfully, one more and more becomes aware of the interconnectedness and unity of all that there is. And in becoming aware of this, one is able more and more to rest in a peace which is due in large part to the surrender of the judgmental, nitpicking, detail-minded and critical intellectual portion of the self. When one lets go of judgment for the self, one finds that one is able to refrain from judging all that one meets, whether it be personalities or situations.

在活出這種有信心的生命的過程中，一個人會感覺到它是孤單的，在為每一個被做出的選擇負責任的意義上，確實如此。但是在終極的孤單的意義上，完全不是這樣的，因為在道路上有夥伴，會有能量會向那些給出各種對智慧的呼喚的人提供各種類型的智慧。最重要的是，當一個人用有信心的方式生活的時候，它會越來越多地察覺到一切萬有的相互關聯和統一。在開始察覺到這一點的過程中，一個人越來越能夠在一種平安中休息，這種平安在很大部分是由於將那個評判性的，吹毛求疵的、雞毛蒜皮且挑剔的自我的邏輯智力的部分交托出去。當一個人釋放了對自我的評判的時候，它就會發現，它能夠避免評判所有它遇到的事物了，無論是人還是情況。

We feel that this has been a beginning upon this question, and if you wish to ask further upon it we would be glad to attempt further clarification. At this time we thank this instrument for allowing us to use it, and for its care in the tuning and the challenging. We would at this time transfer this contact. I am known to you as those of Hatonn. I leave this instrument in love and in light. 我們感覺到這已經是對這個問題的一個開始了，如果你們希望在其上進一步詢問，我們會樂於嘗試進一步澄清。在此刻，我們為這個器皿允許我們使用它，為它對調音和挑戰的關注而感謝它。我們會在此刻轉移這個接觸。我們是你們知曉的 *Hatonn*。我在愛與光中離開這個器皿。

(Jim channeling)

(Jim 傳訊)

I am Hatonn, and we greet each again in love and in light through this instrument. We realize that we have spoken for a lengthy portion of your time, and that there is some fatigue in the circle. However, we are desirous of offering ourselves for the potential response to any further queries which may be present upon the minds of those gathered here this afternoon. Is there a query to which we may speak?

我是 *Hatonn*，我們通過這個器皿再一次在愛與光中向各位致意。我們意識到我們已經能夠發言了你們的時間的一個很長的部分了，在這個圈子中有某種疲憊。然而，我們渴望提供我們自己來回應在這個下午聚集在這裏的人們的頭腦中可能存在的任何的進一步的問題。有一個我們可以談論的問題嗎？

Carla: I have a question, but I don't know if you want to deal with it in a short manner. I have had the impression more and more that there is a correlation between the pulling apart of the religious systems from the inside out into various factions of fundamentalism and (inaudible) and all that, and the ways of government upon planet Earth which make incorrect assumptions about the necessity of each entity to be for itself, for himself or herself, sort of against the world, that we are very far, at this point, from natural realms because we see so much separateness. Would you wish to comment upon this in a short way, or would you rather I asked the question for a group question?

Carla：我有一個問題，但是我不知道是否你們想要用一種簡短的方式來處理它。我已經越來越多地擁有這樣一種印象，在將宗教信仰的系統由內而外撕扯成為各種各樣的原教旨主義與（聽不見）的派別，以及在行星地球上的政府在關於每一個實體都需要為了它自己，或者他自己，或者她自己而某種程度對抗世界的方面做出的不正確的假設的所有的的方式上，在兩者之間有一種關聯，我們在這個位置，因為我們看到了如此大量的分離，而距離自然的領域是非常遙遠的。你們希望在用一種簡短的方式對這一點進行評論嗎，或者你們寧願我作為一個團體問題問那個問題呢？

I am Hatonn, and we are aware of your query, my sister. This is a query which may be spoken upon as the central query of an entire session, or, indeed, of a number of sessions of working, for there is much information here that is of importance to many of your peoples at this time. There is the quality of faith that is, as we have just spoken, inherent in the choice making that each seeker undergoes in a more and more intense fashion as the journey continues. As you find yourselves as a people and as many cultures on this planet reaching the culmination of the cycle of third density, there is an increasing effect that the action of faith has upon both the individual and the group decision making within all realms of your existence, most especially that which you call the religious or the spiritual, the political, the social, and the various interrelationships between peoples.

我是 *Hatonn*，我們理解了你的問題，我的姐妹。這是一個可以作為一次完整的集會，或者確實，多次工作的集會的中心問題在其上被談論的問題，因為在合理有大量的資訊是在此刻對你們人群中的很多人具有重要性的。在每一個尋求者

隨著旅程的繼續而用一種越來越密集的方式經歷的做選擇的過程中，會有那種固有的，如我們說過的一樣，信心的特性。當你們作為一個人群並作為在這個星球上的許多的文化發現你們自己正在抵達第三密度的週期的頂點的時候，信心的行為會在所有你們存在的領域中同時對個人和團體的做決定產生的一種不斷增強的影響，尤其是你們稱之為宗教信仰或者靈性的領域，政治的領域、社會性的領域以及在人與人之間的各種相互關係的領域。

As there is also a greater activity of the planet itself toward the end of the cycle in the direction of releasing of those disharmonious energies that have been absorbed by it as a result of many thousands of years of bellicose actions, there is also, then, the testing of peoples, of cultures, and of the faith that binds each to each and each to a purpose for the life pattern. Thus, there is the potential for the splintering of peoples, of religions, of philosophies, and of that quality of faith which provides the foundation upon which all within your culture is built.

在星球本身同樣也會有一種更大的朝向週期的結束的活動，這種活動是在對那些作為許多千年的敵意的行動的一個結果而已經被它吸收了的那些不和諧的能量的釋放的方向上的，那麼，同樣也會有對人群，對文化，對將每一個人與相互彼此，與對於生命模式的一個目的連接在一起的信心的考驗了。因此，會有讓人群、宗教信仰、哲學以及那種信心的特性產生分裂的潛能，就是那種信心的特性提供了在你們的文化中的所有事物被構建與其上的基礎。

Thus, we would suggest that in order to give this particular query its just place and importance in the spiritual considerations, that it would be a good focus for a future working, if this is acceptable to you.

因此，我們會建議，為了給予這個特定的問題它在靈性的考慮中的適當的位置與重要性，它會是一次未來的工作的一個很好的焦點，如果這是你可以接受的話。

Carla: Yes, it is. Thank you very much.

Carla：是的，它是的。非常感謝你們。

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

我是 Hatonn，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: Not from me, thank you.

Carla：我沒有了，謝謝你們。

I am Hatonn, and it appears that we are without a query at this time, having spoken to those concerns which are most important to those here gathered. Therefore, we shall take this opportunity to again express our great gratitude at having been able to join this group which is close to our hearts, and has been so for a great portion of your time, though it has been a significant period of time since we have had the opportunity to join this group in meditation. We are very grateful to be able to utilize instruments within this circle, and we thank each for the work that has been done in this session of working.

我是 *Hatonn*，看起來似乎我們在此刻沒有問題了，我們已經談及了對於那些聚集在這裏的人們最重要的關注了。因此，我們將利用這個機會再傳一次表達我們對於能夠加入到這個團體的巨大的感激，這個團體是與我們的心靠近的，它已經在你們的時間的一個很大的部分都是如此了，雖然自從我們有機會在冥想中加入這個團體已經有一段相當長的時間了。我們非常感激能夠在這個圈子中利用器皿，我們為已經在這個工作的集會中被進行的工作而感謝各位。

We shall take our leave of this group at this time. We leave each of you in the love and in the light of the one infinite Creator. We are known to you as those of *Hatonn*. *Adonai*, my friends. *Adonai*.

我們將會在此刻離開這個團體。我們在太一無限造物者的愛與光中離開你們每一位。我們是你們知曉的 *Hatonn*。 *Adonai*，我的朋友們。 *Adonai*。

February 8, 1991

1991-02-08 多個信仰的統一

Carla: ... the concept of one religion out of many. Would that be better for you than coincidence?

Carla :多個信仰的統一的觀念。相比巧合，那對於你是更好的嗎？

Questioner: It doesn't matter.

提問者：不要緊。

Carla: Which one interests the group more?

Carla : 哪一個是這個團體更感興趣的呢？

Jim: One religion out of many.

Jim : 多個信仰的統一。

Carla: One religion out of many.

Carla : 多個信仰的統一。

(Unknown channeling)

(未知者傳訊)

Greetings in the love and in the light of the infinite Creator. I am Hatonn. We appreciate this instrument's low energy and will not use it for long, but we did wish to begin through this instrument as the configurations of energy within the group were much less regularized than usual because of the novelty of the situation experienced, that is, the strongest and purest channel asking not to be used, while being able to be used in a gentle manner. The one, who is, while experienced, less experienced than the others, being asked to discriminate without the solid backing of the trusted circle. The remaining channel desiring to aid, but not by opening the communication. Thus we open through this one and speak words of comfort and strength that the energies may be regularized, that it may be felt, that peace that descends upon those who focus their minds on a good and central purpose.

在無限造物者的愛與光中致意。我是 *Hatonn*。我們意識到這個器皿的低能量，我們將不會長時間使用它，但是我們確實希望通過這個器皿開始，因為這個團體中的能量配置因為被體驗到的情況的新穎性而比同樣是要遠遠較不規律性的，也就是說，最強有力且最純淨的管道請求不被使用，並它同時能夠同一種一般性的方式被使用。這個管道雖然是有經驗的，卻比其他人是經驗較少的，這個管道被要求去在沒有受信任的圈子的穩固的支援的情況下去進行分辨。剩下的管道渴望去幫助，但卻不是藉由開放交流而進行幫助。因此，我們通過這個管道開放，並說一些具有安慰與力量的話語，這樣能量就可以被規律化，對於那些將它們的心智聚焦在一個有益的且中心性的目的上的實體們，那種降臨到它們身上的平安就可以被感覺到了。

Whatever the discussion concerning moving towards an unified spiritual

expression upon a global scale, such unity is easily seen to be that topic which cannot be discussed in a sensible manner. It is a large topic, a topic upon which one can only make a beginning.

無論什麼討論，只要它涉及到在一個全球的尺度上向著一種一元化的靈性表達移動的，這樣的一體性就是會被輕易地看到是無法用一種合乎常理的方式來被討論的主題了。它是一個巨大的主題，一個一個人在其上僅僅能夠開一個頭的主題

The intent of these normal sessions, this instrument would call them, is that in the privacy of those who belong in a normal school that is teachers only, teachers may learn how better to teach, without yet having the responsibility of offering this information to others. It is a safe and protected environment created well by the intellectual reasoning of this instrument, but there are uses for the intellect, and analysis is one of them.

這些通常的集會（如這個器皿會稱呼他們的一樣）的意願是，對於那些屬於一所通常的學校的人，在它們的內心深處，意願僅僅就老師，老師可以學習如何更好地教導，但老師卻沒有責任將這種資訊提供給其他人。它是一個有這個器皿的邏輯智力的推理很好地創造出來的安全且被保護的環境，但是會有對於邏輯智力的使用，分析就是這些使用中的一種。

In analyzing the situation of one religion out of many, there are also obvious things: the difficulty of moving by law, the necessity of turning to spirit. These are intellectual and logical considerations. These are the givens.

在分析多種信仰的統一的情況的方面，同樣會有顯而易見的事情：根據法律的移動上的困難，轉向靈性的必要性。這些都是智力和邏輯性的考慮。這些是已知的。

We ask each instrument always to be unafraid, for if words appear wrong, they may simply be unspoken. It is the instrument's choice. We feel most privileged to be able to aid instruments in finding their voice, finding that voice which is the blend of concepts which are novel and expressing them as poetically, clearly and evocatively as possible. We know that each in this circle wishes to serve and to encourage each in their several services.

我們請每一個器皿都變得無懼，因為如果言語似乎是錯誤的，它們可能單純地不會被說出來。這是器皿的選擇。能夠幫助器皿找到它們的聲音，找到那種將新穎的觀念混合起來並盡可能押韻地、清晰地且喚起情感地表達它們的聲音，我們對此是感覺到極其榮幸的。我們知道在這個圈子中的每一個人都希望去服務並在他們的數個服務中彼此鼓勵。

We thank this instrument for its willingness to alter its own planned behavior out of trust that we would not contact an instrument in order to cause it harm. We shall leave this instrument. We find the flow of energy much regularized and much quickened and that is precisely what we had hoped.

這個器皿相信我們不會為了對器皿造成傷害而接觸一個器皿，我們為這個器皿樂意於出於這種信任改變它自己的計畫好了的行為舉止而感謝這個器皿。我們發現能量的流動大大地規律化並大大地加速了，那正是我們已經希望了的事情。

Thusly, we are most grateful to you for allowing us to work with you in this

way, to give you more stability and peace, as you do the great work of service to others. We leave this instrument and each of you, though we are never gone from your hearts, as you are never gone from ours, in the love and in the light of the infinite One, Adonai. We are those of Hatonn.

因此，我們對於你們允許我們用這種方式與你們一同工作，並給予你們更大的穩定性與平安而感到極其感激，因為你們是在進行服務他人的偉大的工作的。我在無限太一的愛與光中離開這個器皿並離開你們每一個人，儘管我們從未離開過你們的心，如同你們從未離開過我們的心一樣。Adonai。我們是 Hatonn。

(Pause)

(暫停)

(Unknown channeling)

(傳訊者未知)

(Inaudible) and greet each in this group once again in the love and in the light of the infinite Creator. We wish to offer thanks to our brothers and sisters of Hatonn for their willingness to participate in this working and make the way smooth, shall we say. We thank this group, as always, for its willingness to be of service and inviting us to work with each of its members.

(聽不見)再一次在無限造物者的愛與光中向在這個團體中的各位致意。我們希望向為我們的兄弟姐妹 Hatonn 樂意于參與到這次工作並讓道路，容我們說，順暢而向它們致謝。我們一如既往為這個團體樂意於進行服務並邀請我們與它的每一個成員一同工作而感謝這個團體。

You wish information this morning on the subject of one religion out of many. As each in this group is aware, the orientation of the Confederation of Planets in the Service of the Infinite Creator is that of conveying concepts of the Law of One, which we do not consider to be a religion, however, it is a unifying philosophy, shall we say, and as such, it is certainly applicable to all peoples at all times.

你們在這個早晨想要關於多個信仰的統一的資訊。如在這個團體中的每一個人察覺到的一樣，服務於無限造物者的星際聯邦的取向是傳遞關於一的法則的觀念的取向，我們並不將一的法則視為一個信仰，然而，它是一種一元化的，容我們說，哲學以及諸如此類的事物，它肯定是在所有的時間都適用於所有人的。

There is a growing tolerance among your peoples for the beliefs and religious preference of others. There are movements that you see now and that have been going on for some time among various groups to unite those of various faiths. There are certain criteria inherent in these movements. Some are restricted to the acknowledgment of the concept of God as created by the Judeo-Christian and Muslim traditions. There are others that are broader in their scope, that seek to encompass those religions and practices of your eastern cultures as well, and in these the criteria are less specific, perhaps being only the acknowledgment of some type of higher power or greater self and the desire for unity among your peoples. We laud these efforts and note

that once again, this type of unification is the beginnings of the social memory complex function.

在你們的人群中有一種逐漸增長的對其他人的信念以及宗教信仰的偏好的容忍。會有那些你們現在看到的將各種信仰統一起來的運動，它們已經在各種各樣的團體中間進行了一些時間了。在這些運動中有移動的固有的標準。一些運動是受限於對由猶太教-基督教和穆斯林的傳統所創造出來的上帝的觀念的承認的。還有一些其他的運動在它們的範圍中是更加寬廣的，它們尋求囊括那些宗教信仰，同樣也囊括你們東方文化的修行，在這些運動中，標準是較不具體的，也許僅僅是對某種類型的更高的力量或者更大的自我的承認，以及對在你們的人群中的統一性的渴望。我們讚賞這些努力並再一次注意到，這種類型的統一是社會記憶複合體的機能的開端。

We feel that those who are dedicated to this purpose of unification of the preservation of the right of each individual to worship in whatever way is comfortable to each and yet, [there is] the desire for all to be able to share together as well. We feel that these shall discover in the process of such workings those means by which such joint worship is best accomplished for those involved. That is to say, we have no desire, nor do we feel it would be beneficial to offer another more all-encompassing religion, shall we say.

我們感覺到那些致力於這和統一的目標的實體會渴望對每一個個體用無論什麼對每一個人是舒適的方式來進行崇拜的權利的保留，然而同樣也會有對於所有的人能夠一起進行分享的渴望。我們感覺到，在這樣的工作的過程中這些渴望將會發現這樣的聯合的崇拜為那些涉及到的人被最佳地實現所藉由的途徑。也就是說，我們並不擁有渴望，我們也不感覺到去提供多一個，容我們說，囊括一切的宗教信仰會是有益處的。

Indeed, we feel the concept of religion to be quite restrictive in nature and we leave such adherence to certain beliefs to the discrimination of those involved on each particular path. We do, as always, offer whatever information we feel able to provide of a more philosophical nature, shall we say and indeed such may be considered to be spiritual, though not specifically religious.

確實，我們感覺到宗教信仰的觀念在本性上就是相當限制性的，我們將這樣的對一定的信念的堅持留給那些被包含在每一條特定的道路中的人的分辨力。我們，一如既往，提供無論什麼我們感覺到能夠提供一種具有一種更多的，容我們說，哲學性的特性的資訊，確實，儘管這樣的資訊不是特定地宗教信仰的資訊，它可以被認為是靈性的資訊。

We feel that those involved in the process of unification of religions shall, in time, grow beyond the need for a religious sense, shall we say, and while various individuals will continue to find the particular path or story or religion that is most congruent with their perceived selves, the unifying concepts will be less and less considered to be religious, as many among your peoples are already discovering congruencies between ideas which have traditionally been held to be religious and new scientific, shall we say, discoveries regarding the nature of what you regard as the physical world or the universe. 我們感覺到那些被包含在信仰的統一的過程中的實體，將會在適當的時候，逐漸

超越對於，容我們說，一種信仰的感覺的需要，雖然各種各樣的個體將會繼續發現與他們感覺上的自我最為一致的特定的途徑，或者故事，或者信仰，統一性的觀念將會被越來越少地考慮為信仰上的，因為在你們的人群中的很多人都已經在探索在傳統性地被認為是信仰上的觀點與在關於你們認為是物質性的世界和宇宙的特性的方面的，容我們說，新的科學發現之間的一致性了。

From our perspective there is no difference, for all is one and your peoples are beginning to perceive this also. However, there has been such rigid training and differentiation, especially in your Western cultures, between the sacred and the mundane that many have much retraining work to do within themselves. Much of this is accomplished naturally as new realizations occur to people. For others this process will be more difficult and there are many who are, by choice, so steeped in their own religious traditions and beliefs that [they] will never allow themselves consciously to grasp the unity of the concepts. For these, all one who is attempting unification can do is to extend love and acceptance and acknowledgment of the ascendancy of free will within which these individuals have chosen to restrict their use of life. Individuals in such a position are, as are all others, on their own path and learning those lessons appropriate to themselves, and although it may be viewed by many that such restriction is unfortunate and perhaps even damaging to the efforts of those desiring unification, yet as in all such cases where events may be viewed to be unfortunate or even tragic, this is true only within the bounds of the illusion that you now operate within.

從我們的觀點來看，沒有不同，因為萬物一體，你們的人群同樣也正在開始感覺到這一點。然而，尤其是在你們的西方的文化中，在神聖與世俗之間已經有如此硬性的訓練以及區分了，以至於很多人都在他們自己內在之中擁有大量的重新訓練的工作要去做。對於其他人，這個工作將會是更加困難的，有很多人，藉由選擇，如此深深地沉浸在他們自己的宗教傳統和信念之中，以至於他們將永遠不會允許它們自己有意識地掌握那種觀念的統一性。對於這些人，所有一個正在嘗試統一的人能夠做的事情就是將愛、接納以及對於自由意志的主權的承認進行延伸，這些個體就是在這種自由意志的主權中已經選擇去限制他們對於生命的利用的。在這樣一個位置上的個體，和所有其他的個體一樣，是走在它們自己的道路上並學習那些適合於它們自己的課程的。雖然很多人可能會認為，這樣的限制是不幸的，甚至也許是對於他那些令人渴望的統一的努力是破壞性的，而如同在所有的這樣的在其中事情可能會被視為是不幸的或者甚至是悲劇性的情況中一樣，這僅僅是在你們現在在其中工作的幻象的邊界內才是真實的。

The true work of each is being done on much deeper levels and individuals that on a conscious, intentional level are most adamant about maintaining restrictions and divisions may on deeper levels be doing much more work toward true unification than those who, on a conscious, intentional level appear to be most open-minded and accepting. Therefore, we would remind each again not to attempt to judge any entity on the basis of what it sees, for you have no way of knowing what true processes are involved and the responsibility you are left with is simply to offer love and acceptance to each entity as the Creator. Such efforts indeed are, we feel, the most beneficial if an

entity wishes to progress towards unity of all. The love and acceptance offered from one entity to another on an individual basis is the cornerstone for such work on a global basis and is a vital necessity to any such unification process, or if unification of religion were attained structurally and openly, and yet love and acceptance were not offered on an individual basis, where is the true progress?

每一個實體的真實的工作都是，在更為深入的層次上被進行的，相比那些在一種有意識且有意圖的層次上看起來似乎是極其頭腦開放且接納性的實體，在一個有意識的且有意圖的層次上在關於維護限制和區分的方面極其堅定的個體可能在更為深入的層次上正在進行遠遠更多的朝向真實的統一的工作。因此，我們會再一次提醒每一個人不要嘗試在它看到的事物的層次上去評判任何實體，因為你並沒有去知曉被涉及到的真實的過程是什麼的途徑，你被留有的責任，單純地就是向每一個作為造物者的實體提供愛與接納。我們感覺到，如果一個實體希望向著萬物的統一發展，這樣的努力確實是極其有益處的。在一種個人性的基礎上從一個實體到另一個實體被提供的愛與接納是，就是在一個全球的基礎上的這樣的工作的基石，並且對於任何這樣的統一的進程都是一種關鍵性的需要，或者，如果宗教信仰的統一是在結構上且公開地被取得的，而愛和接納卻並未在一個個人性的基礎上被提供，真實的進展在何處呢？

The temptation in this situation, as in many others, is to desire tangible results. This is natural, my friends. It is most difficult to proceed in the dark with no way to see what has been accomplished. Yet this is the situation within your illusion because of the nature of the illusion. However, each entity will continue to desire to see results and to operate on such a basis. We do not mean to discourage such efforts but rather would encourage that the importance of the tangible results be de-emphasized and the focus be placed once again on the individual basis. We do encourage the efforts of those seeking on a more structural and tangible basis for these efforts are certainly not without merit and will achieve results and are greatly helpful to the process of unification and positive polarization. We would encourage each to examine the self, to place the focus first on an individual basis and then to proceed in whatever direction is made available for one.

在這個情況中，如同在很多其他的情況中一樣，誘惑是去渴望看得見摸得著的結果。我的朋友們，這是自然的。在沒有任何方式去看到什麼事情是已經被完成了的黑暗中，要去前進是極其困難的。而因為幻象的特性，這就是在你們的幻象中的情況了。無論如何，每一個實體都將繼續渴望去看結果並在這樣一個基礎上進行運轉。我們並不要勸阻這樣的努力，我們毋寧會鼓勵，不去強調可觸摸的結果的重要性，並將焦點再一次放在個人性的基礎上。我們確實鼓勵那些在一個更有結構且更加可觸摸的基礎上尋求的人們的努力，因為這些努力肯定不是沒有優點的，它們將會取得結果並對於統一和正面性的極化的過程是極其有幫助的。我們會鼓勵每一個人都去檢查自我，將焦點首先放置在一個個人性的基礎上，並接著在無論什麼一個人可以取得的方向上前進。

Each is aware that opportunities do occur from time to time and that the nature of service is to do whatever is in front of your face to do. At times, whatever is in front of your face may be to speak to a person three feet away

from you; at other times what is in front of your face may be to travel a great distance to speak to others. We do not mean to be restrictive ourselves, but merely to redirect the focus.

每一個人都察覺到，機會確實會不時地出現，服務的本性就是去做無論什麼在面前要去做的事情。在一些時候，在你的面前的無論什麼事情可能會是對一個距離你三英尺遠的人說話，在其他的時候，在你面前的事情可能是要走一段很長的距離去向其他人說話。我們自己並不是打算要成為限制性的，而僅僅是要去為焦點重新定向。

We feel that this information is sufficient for a beginning upon the subject and would be happy to provide further information at another time upon questioning either in general or with regard to a specific facet of this most interesting and appropriate topic.

我們感覺到，這個資訊對與這個主題上的一個開始是足夠的了，我們會很高興在另一個時間對於在這個極其有趣的且適當的主題上的要麼是一般性的，要麼是關於的一個具體的面向上的再次提問提供進一步的資訊。

We thank this instrument and at this time would transfer to the one known as Jim to complete the working of this moment. I am known to you as those of Q'uo, and leave this instrument in love and light.

我們感謝這個器皿，我們在此刻想要轉移到被知曉為 *Jim* 的器皿以完成在這一刻的工作。我是你們知曉的 Q'uo，我在愛與光中離開這個器皿。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and in light. We would ask at this time if there may be any comment or query which we may entertain and to which we may respond?

我是 Q'uo，再一次在愛與光中向各位致意。我們會在此刻請問，是否有有任何的評論或者問題是我們可以招待或者我們可以進行回應的？

Carla: Could you suggest a strategy for making clearer (inaudible).

Carla：你們能夠建議一種策略來做出更為清晰的（聽不見）。

I am Q'uo, and we are aware of your query, my sister. It is one which is important to many of your peoples at this time for there is the bellicose activity that is widespread upon your planet, that which takes up arms against brother and sister nations. We know that you ask this question in seriousness. There is the kind of adversary relationship that each feels for another at different times that is based upon the misunderstandings that can be intensified to the point of the delivering of violence of one form or another to those that are close within the circle of entities of a seeker. The resolving of difficulties is the great means by which each seeker shall learn the giving and receiving of understanding. For the seeker that wishes to be purely polarized, the paramount concern for any action, thought or word is how can I best

serve others through this opportunity? It may be that one who feels very strongly that there should be no life taken will find itself, despite all of its efforts, to be in a situation which seems to allow no other course. For example, one who would be serving in the medical attending to those victims of war may at some point find itself near enough to the fighting that it would discover that if it were not able to injure or kill that described as an enemy soldier that many of its own kind would be destroyed as a result of its own indecision. This entity may then decide that the greatest service is to take up the arm and to kill the enemy that intrudes. The motivation of the action is that which is the greatest factor in determining the polarization of the entity.

我是 Q'uo，我理解了你的問題，我的姐妹。這是一個在此刻對於你們人群中了的很多人是非常重要的問題，因為在你們的星球上有分佈很廣的敵意的行為，這種行為會對著兄弟姐妹的國家使用武力。我們知道你們是嚴肅地詢問這個問題的。在不同的時候，會有那種類型的每一個人都對另一個人感覺到的有敵意的關係，這種有敵意關係是基於誤解的，而這種誤解是可以被強化到對在一個尋求者的實體的圈子中的那些親密的人送出這樣或者那樣的形式的暴力行為的程度的。解決困難是每一個尋求者將會藉由其學習給予和接受理解的巨大的途徑。對於希望去純淨地極化的尋求者，對任何行動、想法或者是言語的至高無上的關注，是我如何才能通過這個機會最佳地服務他人？它有可能是，一個非常強烈地感覺到不應該有生命被奪走的人，將會發現它自己處於一種看起來似乎沒有其他的道路的情況中，儘管它做出了其全部的努力。舉個例子，對於一個會通過對那些戰爭的受害者提供醫療的照顧而進行服務的人，可能會在某個位置發現它自己與戰爭足夠的接近，以至於它會發現，如果無法傷害或者殺死那個被描述為一個敵人的兵的人，很多屬於它自己的類型的人就會作為一個他自己的無決斷力的結果而被消滅。這個實體接下來可能決定最大的服務就是拿起武器並殺死侵犯的敵人。行動的動機是在決定實體的極化的方面的最大的因素。

We apologize. The instrument is distracted (inaudible) shall attempt to continue.

我們很抱歉。這個器皿被分心了，（聽不見）將嘗試繼續。

Jim: I'm sorry. I can't go on, Carla. There's too much going on over here. I lost your hand and that totally distracted me. *Jim*：我很抱歉。我無法繼續，*Carla*。這裏有太多的事情正在進行。我鬆開了你的手，那完全讓我分心了。

Carla: I couldn't hold on anymore.

Carla：我再也無法抓住任何東西了。

Jim: Okay, I ...

Jim：好的，我.....

(Tape ends.)

(磁帶結束。)

February 22, 1991

1991-02-22 存在與行動的平衡

(Carla channeling)

(Carla 傳訊)

I am Q'uo and greet each of you, my friends, in the love and light of the Infinite Creator. It is our great pleasure to be with you and to experience with you the quiet and peace of your surroundings on this morning. We thank you for this opportunity and privilege to share with you, and for the opportunity to be of service in working with the local channels of your group.

我是 Q'uo，我的朋友們，在無限造物者的愛與光中向你們致意。在這個早晨與你們在一起並與你們一同體驗你們周遭環境的安靜與平安，這是我們極大的快樂。我們為這個與你們分享的機會和榮幸，並為通過與你們的團體的本地的管道一同工作的機會而感謝你們。

You wish information this morning on being and doing. These concepts represent the passive and active principles of nature itself. They are manifested most initially in the concepts you know of as "love and light"; love being the primary state of beingness of the infinite Creator and light being manifestation thereof. We see these basic principles extrapolated in all of the creation around you. In many cases it may be difficult to differentiate between the two. For example: the entity which you call your sun is, in its very nature, a body which emanates light and heat. It is difficult to tell how much of this is the being aspect of the sun body and how much is the doing; how much, shall we say, is passive radiation and how much is active. In most cases, however, it is easier to differentiate between the two, or at least seemingly so.

你們在今天早上想要關於存在和行動的資訊。這些觀念其自身代表了被動與主動的原則。它們在最開始是在你們知曉為“愛與光”的觀念中被表現出來的，愛就是無限造物者的最主要的存在性的狀態，光是由此而產生的顯化。我們看到這些基本的原則被外推到你們周圍的所有造物中了。在很多情況中，要區分兩者可能是困難的。舉個例子，你們稱之為你們的太陽的實體，在其核心的特性上，是一個散發光與熱的天體。很難告訴你們這種特性有多少是這個恒星體的存在的面向，有多少是行動的面向，有多少，容我們說，是被動的輻射，有多少是主動的輻射。然而，在大多數情況中，要去區分兩者是很容易的，或者至少在表面上是這樣的。

We have spoken to you before regarding the nature of service and the types of service which, in our humble opinion, we deem to be most important. The most important and effective service, as you know and as we have spoken about previously, is simply the radiance of being. That is the emanation from the self of the Creator, which is in all. As you also know, your peoples, especially in your Western societies, are very often not able to appreciate this, for the societal conditioning from birth has been oriented toward the doing, the accumulation of tangible results of work done in the life. Your Eastern societies are much more able to understand this concept, it being indigenous

to the various wisdom teachings which permeate these cultures. There is a certain amount of integration that is taking place among your peoples in these days. As those from your Western cultures feeling the imbalance of the teachings they have been exposed to, have searched out the ideas in the Eastern cultures. Conversely the technologies of the Western cultures have been introduced into the Eastern societies as well. These exposures may not all be deemed to be beneficial; however, they do serve to effect more of a balance in the differing types of energies.

我們之前已經和你們談到過關於，從我們謙遜的觀點看來，我們認為是最重要的，服務的特性和服務的類型了。如你們知曉的，如我們已經在之前談到過的，最重要且最有成效的服務，單純地就是存在的發光。這是從在萬物之中的造物者的自我放射。如你們同樣知曉的，你們的人群，尤其是你們的西方社會中的人群，非常頻繁地無法欣賞這種服務，因為從出生開始的社會性的調節作用就已經是被導向行動，以及對在生命中被完成的可以觸摸的工作的結果的累積了。你們西方的社會遠遠更加能夠理解這個觀念，它對於彌漫于這些文化的各種各樣的智慧的教導是固有的。會有一定的數量的整合在這些日子中正在你們的人群中發生。因為那些來自於你們西方社會的感覺到它們已經被暴露於教導的不平衡的人們，已經在東方文化中搜尋觀念了。反過來，西方文化的技術同樣也已經被引入到東方的社會了。這些曝光可能不會全都是被認為是有益處的，然而，它們確實在不一致的能量類型中更多地產生出了一種平衡的效果。

The balance between being and doing is that which must be sought for each individual seeker. This will differ from entity to entity and from time to time. Those who have been overbalanced in the direction of doing may well need, in the balancing process, to go through great periods of time in which it may seem there is no doing, but only being. This may be very difficult for those entities involved, as the value systems that have been evolved in the society have placed the measure of the value of the self on those things that have been accomplished.

在存在和行動之間的平衡對於每一個個體的尋求者都是必須被尋求的事物。這種平衡將會在不同的實體之間以及在不同的時間中產生出不同。那些已經在行動的方向上失衡的人，可能非常需要在平衡性的過程中經歷很長的在其中它可能看起來似乎是沒有行動而僅僅只有存在的時段。這對於那些被涉及到的實體可能是非常困難的，因為在社會中已經被發展出來的價值系統已經將對自我價值放置在那些已經被完成了的事情上了。

Ultimately we feel that being is all that there is. The doing is all a part of whatever illusion each is operating within at any given time. This is not to suggest that the doing is not worthwhile. Indeed, the doing may be the primary means whereby each entity works out his path of service. As in all else, the determination of the value of the doing lies in the intent. However, even with the highest of intentions for the doingness to be of service, the deep self will know the balances necessary for himself and, if it deems it necessary that the balance be moved from the doing toward the being, it will effect this change. In this process we would suggest that it is most helpful to attempt to proceed in the process of knowledge of the self, that the wisdom

of the deep self may be felt, trusted and rested with. This may be a very difficult process for those among your peoples who are oriented toward the doing, especially as many of these also have strong biases towards being in control of the self and of the various situations which are encountered.

終極地，我們感覺到存在就是一切萬有。行動完全是在任何給定的時間中每一個正在運轉的無論什麼幻象的一部分。這不是建議行動是沒有價值的。確實，行事動可能是每一個實體完成它的服務的道路的最主要的方式。如同在所有的其他的事務上一些，對於行動的價值的判定存在於意圖之中。然而，甚至是最高的對平衡從行動中被轉向存在是必要的，它將會影響這種改變。在這個過程中我們感到建議，嘗試去在知曉自我的過程中前進，這樣深入的自我的智慧就可以被感覺到並信任並被依賴了，這是極其有幫助的。對於在你們的人群中的那些可以行動為導向的人，尤其是對於這些人中的許多的在對自我的控制和對各種被遭遇到的情況的控制的方面同樣也擁有強有力的偏向性的人，這可能是一個非常困難的過程。

It may be felt that by being, rather than doing, one is losing any control one has had over the self and of the life. This may be a very frightening thing for many. And indeed learning to know and rely on the deep wisdom of the self, rather than the conscious decision making processes in which entities of your Western culture have been trained, is also frightening for many.

一個人正在失去它已經對自我和生命所擁有的任何的控制，這是可能藉由存在，而不是藉由行動而被感覺到的。對於很多人，這可能是一個非常令人害怕的事情。確實，學習去知曉並依賴於自我的深入的智慧，而不是你們的西方文化的實體已經藉由其被訓練的有意識的做決定的過程，這對於很多人同樣是令人害怕的。

Lastly we would suggest that each entity keep uppermost in his consciousness the knowledge and assurance of aid that is available to each at any time. These resources are both within and without you. Each is in a process of discovering both types of resources for each, and there are more yet to be discovered. You need not go through these process alone and unaided.

最後，我們會建議，每一個實體都將這樣一種知曉和確信保持在它的意識中的首要的位置，這種知曉與確信即在任何時刻都是可以被取得的幫助的。這些資源同時是在你內在之中和之外的。每一個人都是處於一個同時探索適合於它的這兩種類型的資源的過程中，還有更多的要被探索的事物。你無需獨自一人且在沒有幫助的情況下經歷這些過程。

We feel that these words are sufficient for a beginning upon this topic, which is one of great breadth and depth, and would be happy to answer further questions at another time, as you measure. We thank this group once again, for the opportunity to speak and thank this instrument for its conscientiousness in focusing upon a contact.

我們感覺到這些言語對於這個主題上的一個開始是足夠的，這個主題是一個具有極大的廣度與深度的主題，在如你們衡量的另一個時間回答進一步的問題會是令人快樂的。我們再一次為發言的機會而感謝這個團體，並為這個器皿在聚焦於一次接觸上的認真負責而感謝它。

We would transfer at this time to the one known as Jim. We are known to you as those of Q'uo.

我們會在此刻轉移到被知曉為 *Jim* 的實體。我們是你們知曉的 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each of you again, in love and in light. At this time we would ask if we may speak to any query, which may be of service. Is there a query at this time?

我是 Q'uo，我們在愛與光中再一次向你們各位致意。在此刻我們會詢問是否有我們可以發言的任何問題，這樣我們就可以進行服務了。在此刻有一個問題嗎？

(Inaudible)

(聽不見)

I am Q'uo, we can confirm your supposition, with an addition to it. The entities so gathered have offered themselves as, what you might call, a spectrum of contacts which would allow the one known as K to open herself to that vibrational frequency which was most in harmony with her current vibration of frequency at this time, thus giving her the opportunity to partake in a contact which would be more easily maintained for a significant portion of your time, in order that the exercising of her instrument might be accomplished with the greatest facility. It is also true that the one known as K would, in this selection of contacts, have the opportunity to discriminate between the entities; and, we are pleased to observe and report that one known as K was able to discern and offer itself as instrument to the vibration that is our own and, at this time, according to the harmonics developed between her and our group, was the contact most easily initiated and maintained.

我是 Q'uo，我們能夠肯定你的假設，並給它一個補充。如此聚集在一起的實體已經將它們自己作為，你們可以稱之為，一個接觸的光譜的事物提供出來了，它和會允許被知曉為 *K* 的實體將她自己向著那種與她在此刻當前的振動的頻率極其協調一致的振動的頻率開放，並由此給予她機會去參與到一種會更為容易保持一段相當長的時間的接觸，以便於對她的器皿的訓練可以藉由最大的流暢性而被完成。被知曉為 *K* 的實體，在這種對接觸的選擇中，會擁有機會去在實體之間進行分辨，這同樣也是真實的，我們很高興觀察並報告，被知曉為 *K* 的實體是能夠分辨並將它自己作為一個提供給我們自己的振動之所是的振動的，在此刻，由於在她的振動和我們的團體的振動之間被發展出來的諧音，這樣的接觸是極其容易被啟動並被保持的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

(Inaudible)

(聽不見)

I am Q'uo and we are grateful to you, as well, my sister. Is there another query?

我是 Q'uo，我們同樣也非常感激你，我的姐妹。有另一個問題嗎？

(Inaudible)

(聽不見)

I am Q'uo, we thank each present for partaking in this session of working, for it is the means by which we are able to offer our service to you and to others of your peoples who would have interest in this work. We always give great praise and thanksgiving for the opportunity to join this group, whether our thoughts are voiced or whether there is the simple enjoyment of our conditioning and deepening of meditation vibrations.

我是 Q'uo，我們為在場的各位參與到這次工作的集會而感謝各位，因為它就是藉由其我們能夠向你們以及你們的人群中的那些對這個工作感興趣的人提供我們的服務的途徑。無論我們的想法是被說出來，還是有對於我們的調節性和深化的冥想振動的簡單的享用，我們一直都對加入這個團體的機會而給予極大的讚美與感恩。

We are those of Q'uo, we leave each in the love and the light of the one infinite Creator. Adonai, my friends. Adonai.

我們是 Q'uo，我們在太一無限造物者的愛與光中離開各位。Adonai，我的朋友們。Adonai。

February 24, 1991

1991-02-24 管道對自我的知曉

Group question: How important is the knowledge of the self for a channel and for the contact? This is knowledge in the metaphysical sense, the knowledge of the essence of the self by which a channel may offer a challenge to any discarnate entity, and why, when such a challenge is offered, cannot a discarnate entity lie about who it is when it is thusly challenged. How does its knowledge of itself keep it from lying?

團體問題：對自我的知曉對於一個管道以及對於接觸有多重要呢？這是在形而上學的方面的知曉，對於自我的實質的知曉，藉由這種知曉，一個管道就可以對任何的非投生的實體提供一個挑戰了，當這樣一種挑戰被提供的時候，一個非投生的實體為什麼無法在它這樣被挑戰的時候在關於它是誰的方面說謊呢？它對於它自己的知曉是如何使它無法撒謊的呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. Greetings to each in the love and in the light of the one infinite Creator. How tender is the mercy that allows us to come to you! How blessed the event of our joining! We greatly appreciate the opportunity to share our views with you and hope they may be helpful, for that is our service and your service to us is to ask for the teacher, who is still learning. We experience each of you as colleagues and the deepest blessing of all perhaps is the beauty we experience in sharing the vibrations of each of you and the group as a whole.

我是 Q'uo。在太一無限造物者的愛與光中向各位致意。那種允許我們來到你們身邊的恩惠是多麼地溫柔呀！我們加入的事件是多麼地有福呀！我們極其感激與你們分享我們的觀點的機會，我們希望它們可能是有幫助的，因為，那就是我們的服務，你們對我們的服務就是去詢問老師，老師是仍舊在學習的。我們將你們每一個人體驗為同事，所有的祝福中最深的祝福也許就是我們在與你們每一個人以及作為一個整體的團體分享振動的過程中體驗到的美麗。

It is as a teacher, although one prone always to error, that we address the question of the importance to a channel of its knowledge of itself. Any person that experiences contact and channels it in an outward form that may be perused by others is responsible to the effect that information has upon those beings about it. Thusly, one who channels incomplete or outright false information does so in a situation that sets up for that entity an honor and responsibility to that body of teaching. Such an entity is responsible firstly for living the life promulgated by the information as being the most spiritually evolved. Further, if one is teaching, whether one can or cannot see that student which is also that colleague, one is still responsible to the results of the catalyst to others that has been offered.

雖然一個老師一直都是易於犯錯的，我們就是作為一個老師來講述一個管道對它自己的知曉的重要性的問題的。任何體驗到接觸和並用一種向外的可以被其他人研讀的方式來傳訊它的實體，都是對於那個資訊對於它周圍的那些實體產生的影

響負責任的。因此，一個傳訊了不完整或者完全錯誤的資訊的實體就在一個情況中因為這樣做處於一種情境中，這個情境為那個實體設置了一種對於那個教導的內容的榮耀和責任了。這樣一個實體首先是最要為活出被那個資訊宣傳為在靈性上最進化的生命負責任。更進一步，如果一個人在教導，它人就是要為已經被提供給其他人的催化劑的結果負責任的。

Consequently, it is, while literally unnecessary, spiritually efficacious to have gained sufficient knowledge of the self to be able to be responsible stewards of the gift of channeling. It is sometimes felt, especially as many of your peoples are engaged in combat, that words, as this instrument's old time rhyme says, "cannot hurt one," whereas bullets and other destructive weapons can hurt one. This is indeed so. Within the relativistic illusion which you occupy, the round sphere upon which you live and abide seems to be one in which there are few true examples of the connective tissue between words and consequences. Certainly, words do not drill a hole in the body. However, metaphysically speaking, they do indeed carry a tremendous weight. Depending upon how listeners are able to have access to the information, whether a teacher is considered a spiritual teacher, an academic teacher or any other kind of teacher, the teacher's awareness that it is expressing itself with authority may be understood. How, then, can one become responsible stewards of a gift, such as channeling?

因此，取得足夠的對自我的知曉以能夠成為對傳訊的禮物的負責任的管理員，盡管它實際上是不是必不可少的，它在靈性的方面卻是有效的。時常會被感覺到的是，尤其是在你們很多人參與到鬥爭中的時候，如這個器皿的古老的韻文所說的一樣，言語“無法傷害一個人，”而子彈和其他的破壞性的武器能夠傷害一個人。確實如此。在你們所從事的相對性的幻象中，你們在其上生活並居住的那個圓形的球體看起來似乎是一個在其中幾乎很少有在言語和結果之間是有關聯的議題的真實的範例的地方。因此，言語不會在身體上鑽出一個洞。然而，從形而上學的方面而言，它們確實帶有一種極大的重量。取決於聽者是如何能夠利用那種資訊，無論是一個老師被認為是一個靈性上的老師，一個學術上的老師或者任何其他類型的老師，對於老師的認識就是，老師是帶著權威來表達它自己的，這種認識是可以被理解的。那麼，一個人如何才能成為諸如傳訊之類的一個禮物負責任的管理員呢？

As always, the answer lies within the self. Each of you, each of us, and indeed all of creation which is conscious of the self is imbued in a vast ocean of overlapping and various illusions, some of which are brighter than others. In order to be able to find words that are evocative of the truth, the channel is most well prepared who has deeply considered the nature of the self, for the depth of the channeling, in its most appropriate configuration, is equal to the depth of spiritual solidity within the channel.

一如既往，答案存在於自我內在之中。你們每個人，我們每個人，確實所有察覺到自我的造物，都是被浸泡在一個重疊且多種多樣的幻象的巨大的海洋之中的，一些幻象是要比其他幻象更加明亮的。為了要能夠找到喚起真理的言語，已經能夠深入地考慮了自我的特性的管道是要被極其仔細地做好準備的，因為傳訊的深度，在其最適合的配置中，是等同於在管道中的靈性上的穩固性的深度的。

Let us give you an example. Say that an entity discovers itself able to heal but not able to continue the healing. The entity whom the one who channels healing wished to help has been given the illusion of health, but it finds it must return to that fountain of health that exists within the healer. Insofar as this is so, the healer has become negatively oriented in that it is causing dependency in the illusion that one entity intrinsically knows more than another. Far better that the healer first ride the horse of ego, experience self-importance and generate sufficient hubris to create nemesis, surrender to that force which has given this gift.

讓我們給你們一個範例。假設一個實體發現它自己能夠得到療愈，但是卻無法將療愈繼續。對於那個傳送療愈的人希望去幫助的實體，它已經被給予了健康的幻覺了，但是它發現它必須返回到存在於療愈者內在之中的健康的源泉。在這種情況的範圍內，療愈者已經成為負面導向的了，因為它正在通過一個實體從本質上是比另一個實體知道得更多的幻象產生出依賴性。療愈者首先駕馭小我，體驗自我的重要性，產生出足夠狂妄自大來創造出報應，並臣服於那種已經賦予了這種天賦的力量，這是要遠遠更好的。

In just the same way, if one who channels does so from even the dearest and sweetest hearts, but is not able to ground that channeling in self-knowledge, that entity will be unable to refrain from responding to any and all questions that are asked without discrimination. This is due to the fact that when personal and freedom-robbing questions are asked of one such as we who are merely messengers and not planetary entities, we become, in the inept channeler 's mind, the same identity, subjectively, to the channel, but quite a different energy altogether in terms of the metaphysical qualities of the entity which is calling itself by the same name as did the positively oriented entity which it first contacted through this gift.

用正好一樣的方式，如果一個傳訊的實體是從最深且最甜蜜的心進行傳訊的，但是卻無法將那種傳訊固定在自我的知曉中，那個實體將無法避免在不具有分辨力的情況下回應任何以及所有被詢問的問題。這是由於，當個人性的且剝奪自由的問題被問及諸如我們之類的一個僅僅是信使而不屬於這個星球的實體的時候，在不能勝任的管道的頭腦中，對於那個用與一開始通過這種禮物被接觸的正面導向的實體相同的名字稱呼它自己的實體，我們會主觀上對於管道是與那個實體相同的身份，而從這個實體的形而上學的特性的方面，我們與之是完全不同的能量。

Thusly, the instrument takes it upon itself to claim that it is psychic. It does not shrink at prophecy or dream interpretation or information about Earth changes or any other of the myriad of phenomena which assaults any channel. In the same way as with the healer, the clumsy and inexpert use of this gift creates learners which are dependent upon the teacher, and increasingly so as time goes on. Thusly, instead of the channeler being able to aid those about it, it may well become, through infringement of the free will of the questing entity, a negative, controlling, authoritarian voice.

因此，器皿會讓它自己承擔起這個工作以宣稱它是靈媒。對於會衝擊任何管道的預言，或者夢境的解釋，或者關於地球改變的資訊，或者關於任何其他無數的現

象的資訊，這樣一個器皿是不會畏縮。用與療愈者相同的方式，對於這種天賦的笨拙而不專業的使用會製造出依賴于老師的學習者，並隨著時間的發展而越發如此。因此，管道毋寧是能夠幫助那些在它周圍的人，它很有可能，通過侵犯詢問的實體的自由意志，而成為一個負面性、控制性的權威人物的聲音。

We do not come among your people in thought to be authorities, to give worldly advice or to contemplate out of the vast range of possibilities and probabilities events, situations and processes that are beyond the scope of a free will outer planes entity. Thusly, we may say that in our opinion it is extremely important that one who wishes to use the gift of discernment of spirits learn first to discern the nature of the self. Any channel which is not so grounded in self-knowledge is open to offering misinformation and thus creating far more folly than aid to humankind upon your globe.

我們並不是為了成為權威，為了給予世俗的建議或者對巨大的可能性範圍和事件、情況、和進程的可能性進行沉思而來到你們的人群中的，這些事物是在外部層面的實體的一種自由意志的範圍之外的。因此，我們可以說，在我們看來，一個希望去使用靈性的分辨力的禮物的實體學會去分辨自我的特性，這是極其重要的。一個並未如此紮根於對自我的知曉的管道是向著提供錯誤的資訊並因此創造出比幫助在你們的地球上的人類遠遠更為愚蠢的事物開放的。

We have materialized and attempted to work within your peoples face to face, and we have found that not one single experiment of this kind has added to the richness and the depth of third density experience. Indeed, the reverse is true, for there are, in the majority of entities in third-density, enormous desires to be secure, to be safe, to be invulnerable. Thusly, before a spiritual teacher may lead others beyond the illusions of time and space, that entity must first reckon with eternity within itself. Certainly, most entities have a vaguely ethical code by which it leads the little life of one incarnation, but this can be related to true spirituality as impulsivity created—we correct this instrument—compared to well thought out suggestions grounded in the best ideation, analysis, creativity and intuition of which that instrument is capable.

我們已經現形過並已經嘗試在你們的人群中面對面地進行工作，我們已經發現，沒有任何一次這種類型的實驗增加了第三密度的體驗的豐富度與深度。確實，反過來是有效的，因為，在第三密度中的絕大多數的實體中，會有巨大的成為安穩的，成為安全的，成為不易受傷害的渴望。因此，在一個靈性上的老師可能將其他人引導超越時間和空間的幻象之前，那個實體必須首先在它自己內在之中對永恒加以考慮。肯定地，大多數實體都擁有一種它藉由其引導它的一次投生的小小的生命的模糊地倫理上的規則，但是，與這個實體有能力給予的被仔細考慮過的紮根在最佳的觀念化，分析、創造性以及直覺之中的建議相比，這種倫理的規則可以作為衝動而與真實的靈性建立關聯的。

How, then, does one work upon knowing the self? Firstly, we would say that one does not work upon the self by the use of outward authority. For instance, this instrument is a devout Christian. However, this instrument also does not see Christianity as an authority, or, indeed, even the one known as Jesus. But rather, it sees the realized human entity living a life that is an exemplar for all

peoples who are able to respond to this particular narrative of a life lived and lost in joy, love and charity. The instrument does not give authority to any but the Creator. Nor does it give it to itself, for it has done the great work to the point where it realizes that it is merely a steward harboring, abetting and polishing those gifts which are its own unique gifts.

那麼，一個人如何在知曉自我上進行工作呢？首先，我們會說，一個人並不是藉由使用外在的權威而在自我上進行工作的。舉個例子，這個器皿是一個虔誠的基督徒。然而，這個器皿同樣也不將基督教，或者，確實甚至是被知曉為耶穌的實體視為一個權威。毋寧說，它看到了被實現的人類實體活出了一種生命，這種生命是所有能夠回應對這樣一次在喜悅、愛和仁慈中活出並失去的生命的這個獨特的陳述的人的一個榜樣。這個器皿除了造物者之外不會對任何人賦予權威。它同樣也不會對它自己賦予權威，因為它已經做了大量的工作以至於它領悟到，它單純地是一個對它自己的獨一無二的禮物之所是的那些禮物進行保藏、鼓舞和打磨的管家。

One of an infinite array of paths is the correct path for each individual spirit. No two entities are able to come to self-knowledge in the same way. However, there are things with which one may begin to learn about the self. Simple observation of behavior is a good beginning. Allow the observer within the self to become stronger without hindering the spontaneous choices created by the catalyst of the present moment. You may observe yourself being angry and throwing an object against the wall to hear the satisfying sound of breakage. However, one is also observing just how the object is tossed, just precisely the feelings within and the expression upon another 's face. If an entity finds it difficult to observe the self and act spontaneously, it is well—and this is for the most part tending towards a truth for the majority of entities—to refrain from analysis until the day has darkened into the sweet evening dusk, the work of the day is over and one is ready to lay the head upon the pillow and surrender to sleep. Then one is able to go over the behavior, the responses, the thoughts, the actions and inactions that were the harvest of that day.

在無限數量的道路中有一條道路是對於每一個個體的靈性的正確的道路。沒有兩個實體能夠通過相同的道路取得自我的知曉。然而，會有一些事情是一個人可以藉由其開始瞭解自我的。對行為舉止的簡單的觀察就是一個好的開始。允許那個在自我內在之中的觀察者變得更加強有力而又不阻礙由當下一刻的催化劑創造的自發性的選擇。你可以觀察你自己變得憤怒並將一個東西扔到牆上來聽到令人滿意的破損的聲音。然而，一個人同樣也在觀察東西是如何被扔出的，並一樣地觀察在內在之中的感覺和在另一個人臉上的表情。如果一個實體發現它很難觀察自我並自發性地行動，一直到天色變黑並進入到甜美的夜晚的幽暗，一天的工作已經結束，且一個人準備好躺在枕頭上並臣服於睡眠之前，都去避免分析，這是很好的——這絕大部分對於絕大多數實體是在趨近真理的。接下來一個人就能夠回顧行為舉止，那些回應，那些想法，那些活動與不活動，它們都是那一天的收穫物。

It is well, in order to use a deeper source of information about the self, to work with the dreaming. There are no two who dream in the same symbology.

Many generalizations are true in the majority of cases, but there are no images within dreams that are precisely and archetypically the same for any two entities. Consequently, when studying the dreams, as in studying behavior, it is well to allow a large portion of your time, which this instrument calls years, in order that this process may bear fruit.

為了使用一種更為深入的關於自我的資訊的來源，去與夢境一同工作是很好的。沒有兩個人會通過相同的象徵做夢。在絕大多數案例中，許多的概論是有效的，但是在夢境中沒有圖像對於任何兩個實體的完全地且在原型上是相同的。因此，在與這些夢境一同工作的時候，就如同在對行為舉止進行研究的過程中一樣，為了要讓這個過程可以結果，去允許大量的這個器皿所稱的年的你們的時間，這是很好的。

There are other means of working upon knowledge of the self. One passive but extremely helpful way is meditation. Now, meditation has been greatly misunderstood among your peoples. It is thought that one is to make one's intelligence a blank tablet, a "tabula rasa." One is supposed to find silence within. Only then in that silence is the meditation considered successful. This is not our understanding of the helpful value of meditation. The intention of those who meditate is that they may be open to spiritual grace—not knowledge, for there is no such absolute within third density—but grace. Thusly, whatever thoughts come into the mind, even if they pelt one, moment by moment by moment, it is the resistance to this listening to the voices within that cannot be stilled that creates a poor meditation.

還有其他的在對自我的知曉上進行工作的途徑。一個被動的但極其有幫助的方式就是冥想。現在，冥想在你們的人群中已經被極大地誤解了。它被認為是，一個人要讓它的智力成為一塊白板，一種“心靈白板的狀態”(tabula rasa)。一個人被假設要在內在之中找到靜默。僅僅是那個時候，僅僅是在那種靜默中，冥想才被認為是成功的。這不是我們對於冥想的有幫助的價值的理解。那些冥想的人的意願是，它們可以向著靈性上的恩典——不是知識，因為在第三密度中沒有如此的絕對性，而是恩典——開放。這樣，無論什麼進入到頭腦中的想法，即使它們是瑣屑的想法，在每時每刻，會有對這種聆聽內在之中無法被平靜下來的聲音的抵抗，就是這種抵抗製造出了一次糟糕的冥想了。

If one is simply mindful, and notes without emotion or condemnation each thought that moves through, allowing it to arise, allowing it to dissolve, then meditation has done that which it was intended for. It has allowed the entity to step back from the trees and see the forest. It has removed the tension of judgment and consideration and allowed a time that is truly free, a time in which the observer may simply watch thoughts arise and dissolve. Not turning them away, not holding onto them. One may plan an entire menu, a shopping list or any other thought whatsoever during meditation if it is observed without that feeling of necessity to solidify the intelligence of the mind around the shopping list or the menu.

如一個人是單純地是留心的，並在沒有對流經的每一個想法的情緒或者責備的情況下是注意察覺的，並同時允許每一個想法升起，允許它消散，那麼冥想就已經完成了它被打算要進行的工作了。它已經允許實體從樹木後退並看到森林了。它

已經消除了評判和考慮的緊張並允許擁有一個真正自由的時間，一個在其中觀察者可以單純地觀看想法的升起和消散的時間了。不是背離它們，不是對它們緊握不放。一個人可以在冥想期間計畫一份完整的功能表，一個購物清單或者任何其他 的無論什麼想法，如果它是在沒有那種在購物清單或者功能表周圍固化心智的 智慧 的需要的感覺的情況下被觀察到的話。

Let this thought about meditation sink deeply within each, for when one judges oneself for having a poor meditation, one has just stripped oneself of the saving help which is available to the meditator. The key of meditation is a silent, accepting and nonjudgmental observer, not that "thing in itself" [ding an sicht]. Never judge, calibrate or measure in any way the spiritual work that you do. Firstly, that which is done out of fear—the fear of not being worthy or any other fear—is liable to catastrophe. It is far, far better to have what is subjectively called a bad meditation and find the self being able to accept the bad meditator.

讓這個關於冥想的想法深深地沉入到每一個人內在之中，因為當一個人因為進行了一次糟糕的冥想而評判它自己的時候，它就已經將冥想者可以利用的救助性的幫助從它自己身上剝離了。冥想的關鍵是一個靜默、接納和無評判的觀察者，不是那種“自在之物”(*ding an sicht*)。永遠不要用任何方式評判、或者衡量你進行的靈性的工作。首先，出於恐懼而被進行的事情——對於沒有價值的恐懼或者任何其他的恐懼——是易於遭受災禍的。遠遠更好的是去進行主觀上被稱之為一次糟糕的冥想，並發現自我能夠接納那種糟糕的冥想。

Self-knowledge can also be called self-acceptance. Self-acceptance can also be called self-forgiveness. Self-forgiveness can also be called self-redemption. Within you lies all these things. Not because you are a wise and powerful being, but because the self is one with the Creator. Would you suggest to the Creator that It may be having a bad day? Would you berate the Creator for having roses grow from gravel? It is not likely that one who is not hit by outward catastrophe would find reasons to blame the Creator for that which is occurring to one. Thusly, as the realization begins to dawn through immediate experience that the Creator is truly within, that all love and flow through rather than from the self, the entity who wishes to channel is more and more able to invest in that tenuous quality called faith or trust.

對自我的知曉同樣也可以被稱之為自我接納。自我接納同樣也可以被稱之為自我寬恕。自我寬恕同樣也可以被稱之為自我救贖。在你內在之中存在有所有這些事情。不是因為你是一個智慧而強有力的存有，認識因為自我是與造物者一體的。你們會建議造物者它可能正在過一個糟糕的日子嗎？你們會因為造物者讓玫瑰從砂石中生長出來而責備造物者嗎？一個沒有被外在的災難衝擊的人會找到理由去因為正在發生在它身上的事情而責備造物者，這是不太可能的。因此，隨著領悟開始通過對造物者真的就在內在之中的即刻的體驗而逐漸顯露出來，所有的知識而和都會流經自我，而不是從自我流出，希望去傳訊的實體是越來越有能力去致力於那種被稱之為信心或者信任的精微的特性的。

Faith is quite important to any entity and to any channel. How can one then encourage faith? When the groundwork has been laid in knowledge of the

self by observation of behavior, observation of the subjects and hints of dreams, and aware of the aid given in meditation, one is then beginning upon a long, long journey. As one walks upon the journey, observing the self, observing the dreaming self, and investing in meditation, one begins to collect to itself a floating sea or ocean of catalyst that is not necessarily chosen to solidify about the heart of the self. Just as thinking about food or seeing it in pictures can make one hungry, so entities are endlessly suggestible, and as they open themselves more and more to the resonances of the present moment the catalyst which occurs from that point ceases to become feared and begins to become appreciated.

信心對於任何的實體和任何的管道都是相當重要的。那麼，一個人如何才能鼓勵信心呢？當基礎已經藉由對行為舉止的觀察，對夢境的主題和暗示的觀察以及對在冥想中被給予的幫助的察覺已經在對自我的知曉中被鋪設好了，一個人接下來開始了一條長長的旅程了。隨著二個人在這條旅程上行走，並同時觀察自我，觀察夢境的自我，並致力於冥想，它就會開始將一個漂流的催化劑的大海或者海洋收集到它自己身上，這些催化劑是不必被選擇在自我的心的周圍固化下來的。就如同考慮食物或者在圖片中看到它能夠讓一個人饑餓一樣，實體同樣是無止境地可被暗示的，當它們越來越多地想著當下一刻的共鳴開放它們自己的時候，從那個位置發生的催化劑就不再會讓人感到恐懼並會開始讓人感到感激了。

Since the third density is rife with duality and confusion, if not downright chaos, on the part of the entities of humankind which dwell upon its surface, it is only to one who is doing the inner work that there ever appears even the thought of finding a positive choice in a seemingly impossible situation. Yet, that is what each incarnated to do, that is, to find positive choices where none seem to exist, to love the unlovable, to console the inconsolable, to accept the unacceptable and to allow its grip upon the consciousness to loosen little by little, until finally one's heart does not find it necessary to hold the armor of the past and the future over the vulnerable and naked self.

既然第三密度在居住在它表面的人類實體的部分上是充滿了二元性而混淆的，如果不是徹底的混亂的話，僅僅只有一個正在進行內在工作的人身上才會出現這樣一個想法，即要在表面上似乎是不可能的情況中找到一個正面性的選擇。而那就是每一個人投生來進行的事情，也就是說，在沒有任何正面性的選擇看起來似乎存在的位置去找到正面性的選擇，去愛無法愛的事物，去安慰無法安慰的事物，去接受無法接納的事物並允許它對於意識的緊握不放一點點地鬆開，一直到最終一個人的心發現它不必去抓住那個在易受傷害和赤裸的自我身上的過去和未來的盔甲。

This instrument has said recently that history is relevant. This is quite true. All that happened before this present moment has been harvested and lies whole, intact and progressively healed within the deep mind. One who begins to know the self begins to lose fear, for gradually one becomes aware that if one believes not in the Creator, then one is liable to believe virtually anything, and one is then truly adrift in an abyss of unpolarized feelings and thoughts. 這個器皿已經在最近說過，歷史是相對的。這是相當正確的。所有在這個當下一刻之前發生的事物都已經被收割，且完整無缺、原封不動地存在于深入心智之中

並逐漸在其中被療愈了。一個開始知曉自我的人會開始鬆開恐懼，因為一個人會逐漸開始察覺，如果它不信任造物者，那麼它就會易於實際上相信任何事物，一個人接下來就會真的在一個沒有被極化的感覺和想法的深淵中漂流了。

Another tool for inner work is the gazing at the kingdom of the Creator which is visible. All the beauties and balances and rhythms of life as you perceive it can be seen to be endlessly and over-generously beautiful. The more sensitive one is to the vast numbers of miracles which occur with regularity in blooming, in fruit and in harvest, the more one is able to perceive a love that created balance, harmony and rhythm. If the Creator created that which you can observe, then what has the Creator created in you? Would the Creator depart from Its basic nature in Its creation of anything? We think not. We find, rather, that the Creator has given to us a creative power and the freedom to make choices. The Creator has infinite faith in each entity, for It allows each entity complete freedom to believe, doubt or disbelieve any and all qualities and absolutes, all of which are invisible and unreachable by the measurement of your scientists.

另一個進行內在的工作的工具就是去注視造物者的可見的國度。所有的生命的美麗、平衡以及韻律，如你們對它的感覺一樣，都能夠被看到是無止盡且過分慷慨地美麗的。一個人對於伴隨著在開花、結果和收割中的規律性而發生的巨大數量的奇跡越為敏感，它就越發能夠感覺到一種創造出平衡、協調和韻律的愛了。如果造物者創造了你們能夠觀察的事物，那麼造物者已經在你內在之中創造出了什麼呢？造物者會在祂對一切事物的創造之中背離祂基本的特性嗎？我們認為不會。我們毋寧是發現，造物者已經給予我們一種創造性的力量以及去做選擇的自由。造物者對每一個實體都擁有無限的信心，因為祂允許每一個實體擁有完全的自由去相信、質疑或者不相信任何以及所有的特性、絕對性，以及所有藉由你們的科學家的測量工具無法看到和無法觸及的事物。

Each pilgrim is on its own walk, but it certainly does behoove those who are going to have to be responsible for that which they have uttered or done, first, to know the abilities of the self so that one does not overstep those abilities, and, instead of being a voice of truth, becoming a voice of confusion. We would, however, broaden the scope of this answer to include all beings, for the essence of polarization in the positive sense ...

每一個朝聖者都走在它自己的道路上，但是對於那個將要不得不為他們已經說出來或者做了的事情負責任的人，它肯定理應，首先去知曉自我的能力，這樣一個人就確實不會越過那些能力並變成一個混淆的聲音而不是一個真理的聲音了。

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

... experience the leaping into the abyss of unknowing to find that there is a rainbow bridge that faith creates. Once that bridge has been crossed the first

time it stands slender, frail, but there. It has been erected. And each time the spirit moves to that bridge, to eternity, and crosses it, it becomes more and more aware that it is a citizen of eternity. We do not encourage, in those who are doing inner work, complete retreat from the world unless that be a specific and heartfelt calling. For, you see, each entity comes to this incarnation with gifts, and until the entity knows the self well enough to appreciate the gifts that have been given and to dedicate themselves to the right use of those gifts, such a person shall be forever unsure, forever dithering, dallying, sitting upon the fence, as this instrument would say.

..... 體驗躍入到未知的深淵中以發現，有一座信心創造出來的彩虹橋。一旦那座橋已經被跨過了，橋就第一次站在那裏了，柔弱的、脆弱的，但是卻站在那裏。它已經被樹立起來了。每一次靈性走向那座橋，走向無限，並跨越它，靈性都會變得越來越多地知曉，它是一個永恆的共鳴。我們並不是在那些正在進行內在工作的人之中鼓勵沉思從塵世退隱，除非有一種明確而被深深感覺到的呼喚。因為你看，每一個實體都是帶著禮物來到這次投生的，一直到那個實體足夠多地知曉它自己以至於會欣賞那些已經被給予的禮物並讓它們自己致力於對那些禮物的正確的使用之前，這樣一個人都將是永遠不確信，永遠地在三心二意、左顧右盼，並如這個器皿所說的一樣，騎牆。

We urge each to find the path that comforts him the most, to move off the fence and into the green and growing life that expresses itself within your nature as the grass, but which, in a metaphysical sense, is the healthful, healing and supportive ground upon which right knowledge stands firm and may be shared. We ask you to understand that whenever we use terms like knowledge or understanding that we are approximating that which is possible within third-density experience.

我們敦促每一個人都找到那種給予它最大的安慰的道路，從牆上下來並進入到原野和生長的生命中，那種生命如同青草一樣在你們的大自然中表達它自己，但是這種生命，在一種形而上學的意義上，就是正確的知曉堅定地站立於其上並可以被分享的健康、療愈性的、支持性的地面了。我們請你們理解，無論什麼時候我們使用諸如知曉或者理解的詞語的時候，我們都是在類比在第三密度的體驗中有可能的事物。

To know the self is to know the universe. An entity which does not know itself sees many things and believes them. An entity which starts upon the path of spiritual seeking finds one after another landmark disappearing. It realizes that it does not know anything, that it cannot depend upon its five senses or upon logical thought in order to make skillful choices within third density.

知曉自我就是知曉宇宙。一個並不知曉它自己的實體會看到很多的事情並相信它們。一個走上了靈性尋求的道路的實體會發現一個接一個的路標消失了。它意識到，它並不知道任何事情，它無法依賴於它的五種感覺或者居來與邏輯性的想法以便於在第三密度中做出有技巧的選擇。

Perhaps the goal of knowing the self in the end is to find that one does not know and cannot understand, except within that great open and radiant energy which is called the heart. It is from heart wisdom that channeling

springs, and it is well, when working at that level or any other within third density, to bring to the occasion the tools and resources of spiritual self-knowledge. Who are you? Who am I? Take this question which has been asked so often and ask yourself that question many times a day. In this way you shall discover just how scattered your identity may be and just how much you need to discover the true roots of your consciousness and being.

也許最終，知曉自我的工作就是去發現，除了在那個被稱之為心的偉大的開放性與輻射性的能量之中，一個人是不知道且無法理解的。就是從那種心的智慧，傳訊湧出了，當在那個層次或者在第三密度中的任何其他層次上進行工作的時候，將靈性上的自我知曉的工具和資源帶到那個場合，這是很好的。你是誰？我是誰？使用將這個已經如此經常被詢問的問題，並在一天中多次問你自己那個問題。用這種方式，你將會發現你的身份可能是多麼地散亂，以及你多麼需要去發現你的意識和存在的真實的根部。

May the Creator become apparent to each of you. May clarity light your path and may you never judge yourself as you strive to learn, to love and to bear the fruit of your gift's bounteous tree. We apologize for speaking overlong, as usual, and we would at this time transfer with thanks to this instrument, to the one known as Jim, that this instrument may of its own gifts move towards the ending of a session which we have greatly enjoyed and are still enjoying. We are those of Q'uo. We would now transfer.

祝願造物者對你們每一個人變的明顯。祝願清晰度照亮你的道路，祝願你在你永不在你努力去學習、去愛並在你的禮物的豐盛的樹上結出果實的時候去評判你自己。我們為過長地發言而抱歉，和平常一樣，我們會在此刻帶著對這個器皿的感謝，轉移到被知曉為 *Jim* 的實體，這樣這個器皿就可以藉由它自己的禮物移動到一次集會的結尾了，這樣一次集會時我們極其享受並仍舊在享受的。我們是 Q'uo。我們現在轉移。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and we greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves to those who may have queries for us. If there is another query at this time, may we begin with it now.

我是 Q'uo，我們再一次通過這個器皿在愛與光中向各位致意。在此刻，我們很榮幸向那些可能有給我們的問題的人們提供我們自己。在此刻有另一個問題嗎，我們可以現在藉由這個問題開始。

Questioner: Could you speak a little bit more on how one can accept the self?

提問者：你們能夠在關於一個人如何接納自我的方面多說一點嗎？

I am Q'uo, and am aware of your query, my brother. The self that is to be accepted must first be known. This knowing of the self requires a careful observation upon a regular basis—daily, we would recommend—so that you have the opportunity to review those expressions and responses of the self to

the catalyst that has come before you, and that in this observation you make careful note of those responses which are other than you would desire, which are other than the ideal by which you have chosen to live your life. This observation and notation of response may be accomplished in the meditative state, in the contemplative state or through prayer if that is a means by which you find nourishment.

我是 Q'uo，我理解了你的問題，我的兄弟。要被接納的自我必須首先被知曉。這種對自我的知曉要求一種有規律的——我們會推薦每天——仔細的觀察，這樣你就會有機會去回顧那些自我對於已經出現在你面前的催化劑的表達和回應了，通過這種觀察，你可以對於那些並非你所渴望的回應，並非你已經藉由其選擇去活出你的生命的理想進行仔細的標注了。這種對回應的觀察和標注是可以在冥想狀態中，在沉思性的狀態中，或者通過祈禱被完成的，如果那就是一種你藉由其找到滋養的途徑的話。

When you have noted those deviations in thought, most importantly in word, secondarily and of least importance in deed, then within your inner room retire there to consider in meditation once again those deviations. Begin first with that which seems to you to be of most significance. See again the situation which brought it about. Relive in the mind this situation. Intensify in the mind the response that was the deviation from the ideal, until the response is ridiculously large and all encompassing as you can imagine. Then, without further conscious thought but remaining in that feeling state associated with the enlarged thought, allow the polar opposite response to grow within your conscious awareness. Allow that opposite response to grow until it is as large as was the first response with which you began. When you have felt this feeling for as long as you are able to hold your attention upon it, then see both as the means by which the one Creator has come to know Itself more fully and richly and with greater variety through you and through your experiences.

當你已經注意到那些在想法中的偏離的時候，最為重要的是在言語上的偏離，次要的和最不重要的是在行動上的偏離，接下來，退入到你內在的房間中，並在那裏在冥想中再一次考慮那些偏離。首先從對於你看起來似乎具有最大的重要性的事物開始。再一次觀察引發它的情況。在頭腦中再現這個情況。在頭腦中強化那個偏離了理想的回應，一直到那個回應成為你所能想像到的令人可笑地巨大與包含一切為止。接下來，在沒有進一步的有意識的想法而是留在那種與那個被放大的想法聯繫在一起的感覺的狀態之中情況下，允許相對的極性的回應逐漸變大，一直到它是與你藉由其開始的最初的回應一樣巨大。在你已經感覺到這種感覺與你所能夠對其保持你的注意力的時間一樣長的時間之後，接下來，將兩者同時視為是太一造物者已經藉由其更充分地、更豐富地、並帶著更大的多樣性通過你並通過你的體驗而知曉祂自己的途徑。

Continue in this manner until all deviations from your ideal have been considered, meditated upon and balanced with their opposite. This means of balancing is most effective when carried out, as we have said previously, upon a daily basis. This means of balancing is, in effect, a speeding up of the normal process which occurs in each life pattern, for if you will look in that which you

call your past of this life and note those experiences that were of difficulty in whatever manner, you may with the perspective of the present moment see that within yourself there is more acceptance of the self at that time than there was acceptance of the self while the experience was occurring. Time and experiences within time tend to seat themselves in such a manner that the emotional charge one gives to a situation begins to dissipate and it is easier to forgive and accept the self for that which has passed than it is to forgive and accept the self for that which is currently being experienced as a distortion within the life pattern.

用這種方式繼續，一直到所有對你的理想的偏離都已經被考慮了，被冥想了並藉由它們的對立面被平衡了為止。這種平衡的方式，如我們之前已經說過的一樣，在每天進行一次的時候，是極有成效的。這種平衡的方式，實際上是一種對發生在每一個生命模式中的通常的過程的一種加速，因為如果你願意檢查你所稱的這一次生命的過去並注意到那些用無論什麼方式是具有困難的體驗的話，你可以藉由當下一刻的遠景看到，在你自己內在之中在那個時候是比當這個體驗正在出現的時候有更多的對自我的接納的。時間和在時間中的體驗是傾向於用這樣一種一個人給予一個情況的情緒性的電荷會開始消散的方式讓它們自己固定下來，相比為當前正在被體驗為一種在生命模式中的扭曲而去寬恕和接納自我，為已經過去了的事情寬恕和接納自我是要更為容易的。

To balance the self in meditation upon a daily basis, then, is to intensify, to speed up the process which each entity finds itself within during the entire length of the incarnation.

每日一次在冥想中平衡自我，那麼就是去增強、去加速那個每一個實體在整個投生的期間在發現它自己處於其中的過程了。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: Q'uo, it has occurred to me that there have been not just one, but many exemplary lives lived on this planet which offer to spiritual seekers a kind of template by which to live their lives in such a way as to approach an immediate realization of infinite intelligence. Is it possible ... or let me put this in another way. I have thought to myself that it is possible that Jesus, the Christ, as well as many other entities, are part of a social memory complex which at the so-called time of the end of fourth density, beginning of fifth, have chosen to offer themselves when the need is found for a new telling of the story of Love. Could you comment on this supposition: that there are many individuals who deserve (inaudible) and that Jesus is one of them but not all of them, but rather a social memory complex which we could call Christed has offered sacrificial entities in order to express the nature of love so the people can polarize and move into civilization. Could you comment?

提問者：Q'uo，我剛剛想到，已經有不只一個而是很多的模範新的生命生活在這個星球上了，它們向靈性尋求者提供了一種類型的範本，尋求者可以藉由這種類型的範本去用這樣一種接近一種對智慧無限的即刻的領悟的方式來活出它們的生命。有可能.....或者讓我用另一種方式來表述這一點。我已經自己考慮過，

有可能耶穌基督，同樣還有很多其他的實體，都是一個處於所謂的第四密度的結束以及第五密度的開端的時期的社會記憶複合體的一部分，它們已經選擇在需要被發現的時候奉獻它們自己來講述一個新的愛的故事。你們能夠對這個假設進行評論嗎，即有很多值得（聽不見的個體），而耶穌是它們中的一個，而不是它們的全部，毋寧說有一個我們稱之為基督化的社會記憶複合體，它已經奉獻了犧牲的實體以便於表達愛的特性，這樣人群就能夠極化並進入到文明之中了。你們能夠評論嗎？

I am Q'uo, and we are aware of your query, my sister. Your supposition, by itself, is correct, for many entities which have been both known and unknown to the majority of the population of your planet. There are many entities whom you call wanderers who have offered themselves in attempts to be of service along the same line or means of providing that which you have called the template to this planet's population, but who have done so in a manner which is far less well-known and observable. There are also many entities who have come from this planet's second density through graduation into third and what you might call the normal progression of evolution, who have been able to so balance and crystallize their own energy centers that there has been the contact with intelligent infinity and the resulting channeling forth of the intelligent energy of the one Creator in a manner which is also that which offers a viewpoint, a template once again, or a blue print, shall we say, or portions thereof for many entities upon this planet's surface.

我是 Q'uo，我理解了你的問題，我的姐妹。你的假設，在其自身，是正確的，因為很多實體對於你們地球上的人群的絕大多數人同時是被知曉和不被知曉的。有很多的你們稱之為流浪者的實體已經將它們自己奉獻到沿著與你已經稱之為對這個星球的人群的範本的相同的線路和途徑來進行服務的嘗試之中了，但是這些實體是用一種遠遠較不廣為人知和可被觀察到的方式這樣做的。同樣也有很多的實體已經通過從這個星球的第二密度畢業到第三密度以及你們所稱的通常的演化的過程來到這裏，它們已經能夠如此好地對它們自己的能量中心進行平衡和結晶，以至於已經有與智慧無限的接觸以及由此而產生的對太一造物者的智慧能量的傳訊了，這種傳訊是用一種同樣對在這個星球表面上的很多實體提供一種視角、再一次一個範本，或者容我們說，一個藍圖的，或者註定的命運的方式進行的。

There are those who have come to this planet from other third-density planets which have joined this third-density progression and who have accomplished this same feat, shall we say, for it is rare upon your planet but is that which is the goal of each entity which incarnates within the third-density experience, for within your experience there is the veil that covers so completely, it would seem, every hint of the trail that leads to the One, and each entity that finds itself a conscious seeker upon this path lends some assistance to others that also seek and receives assistance from others that have gone yet further ahead and who have turned back to offer the helping hand.

會有那些已經從其他的第三密度的星球來到這個星球的實體，它們已經加入到這個第三密度的進程並已經完成了，容我們說，同樣的功績了，因為儘管它在你們

的星球上是少見的，但它確實每一個在第三密度的體驗投生的實體的目標，因為在你們的體驗中會有如此完全地遮蔽的罩紗，以至於看起來似乎通向太一的小路的每一條線索，每一個發現它自己是在這條道路上的一個有意識的尋求者的實體都會將某種幫助借予其他同樣也在尋求的人，並會從其他的一些已經在前面走得更遠且已經轉過身來提供幫助的人那裏接受幫助。

There are many entities who have reached that point in their own conscious development where they have been able to establish a stable contact with the one Creator and have been able to channel some form of intelligent energy as a result of this stable contact. These are those whom you have called the Christed Ones. They have attained a level of development which allows them to share, as the Creator shares, from Creator to Creator. There are those who have chosen to be more visible, shall we say, and to offer themselves to a larger portion of your planet's population. There are those who have chosen to remain hidden, and who seek to work upon the development of the planet itself and upon the development of the population of this planet as a whole by offering the love and healing vibrations in what you may call the magical means of visualization and the sending of love.

會有很多的實體已經在它們自己的有意識的發展中抵達了那個在其上它們已經能夠與太一造物者建立一種穩定的接觸，並已經能夠作為這種穩定的接觸的一個結果傳訊某種形式的智慧能量的位置了。這些實體就是你們所稱的基督化的實體。它們已經取得了一種發展的層次，這種層次會允許它們，如同造物者分享一樣，從造物者到造物者進行分享。會有一些實體，它們已經選擇去更為可見的並將它們自己提供給你們星球上的人群中的一個更大的部分。還會有一些實體，他們已經選擇去留在隱藏狀態並尋求去藉由在你們所稱的魔法的形式視覺化觀想以及送出愛來提供愛和療愈的振動而在星球本身的發展上以及在這個星球的人群作為一個整體的發展上進行工作。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Questioner: No, my brother, you anticipated my follow-up by talking about different parts of entities working with planetary needs. Thank you.

提問者：沒有了，我的兄弟，你藉由談及與星球的需要一同工作的實體的不同的部分而預測到了我接下來的問題了。謝謝你。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and we are aware that we have spoken for a great portion of your time at this session of working and we are very grateful both for the call to join this group and for the patience to listen to our somewhat lengthy

responses. We shall be with you in your future at your request. We look, as you say, forward to these gatherings with great joy and anticipation. We shall leave this group at this time. We are those of Q'uo, and we leave each in the love and the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q'uo，我察覺到了我們已經在這次工作的集會上發言了你們的一段很長的時間了，我們同時為加入這個團體的呼喚以及你們聆聽我們多少有些冗長的回應的耐心而非常感激。我們將在你們的未來按照你們的請求與你們在一起。我們，如你們會說的一樣，帶著極大的喜悅和期待期盼這些集會。我們將在此刻離開這個團體。我們是 Q'uo，我們在太一無限造物者的愛與光中離開各位。Adonai，我的朋友們。Adoani。

March 8, 1991

1991-03-08 父母的角色

Group question: Dealing with the question this morning of why it seems to be that for each of us, throughout our lives, the mother and father relationship seems to be the most critical, the most important. The voice that we hear in our head when we do one thing or another and the voice to which we seem to respond in one pattern or another and why is it so critical as in criticizing?

團體問題：今天早上是與這樣一個問題打交道的，為什麼看起來似乎我們每一個人，在貫穿我們整個生命中，母親和父親的關係看起來似乎是最為關鍵性的，最為重要的。當我們做這樣或者那樣一個事情的時候，我們在頭腦中聽到的聲音，我們看起來似乎用這樣或者那樣一種模式來回應的那個聲音，為什麼它在批評方面是如此吹毛求疵呢？

(Carla channeling)

(Carla 傳訊)

I am Q"uo and greet each of you this morning in the love and in the light of the infinite Creator. We are please to be called to your group, once again as it is a great joy to us to be able to share with you the great work in which we all collaborate. This being the work of attempting always to know more of the mystery of the Creator and in extending what aid we are able, to others in their attempts to do so, also.,,

我是 Q"uo，我在無限造物者的愛與光中在這個早晨向你們各位致意。我們很高興被你們的團體所呼喚，再一次，能夠與你們分享這個我們全體在其中進行合作的偉大的工作，這對於我們是一種極大的喜悅。這樣的工作一直都是嘗試去更多地知曉造物者的神秘，並將我們所能夠給予的幫助，通過它們同樣也去這樣做的嘗試，延伸到其他人的工作

As always, we ask that you consider our words carefully and accept for yourselves, only those words which resonate within the deepest self as true and to discard all others without a second thought. We would have you place no judgments on yourselves in considering our words.

一如既往，我們請求你們仔細考慮我們的言語，並僅僅為你們自己接受那些在自我最深處作為真實的事物而共鳴的言語，請毫不猶豫地將所有其他的言語都拋棄掉。我們在你們考慮我們的言語的方面不會將任何的評判施加在你們自己身上。

You wish information this morning on the role each parent plays with the entity. You are aware that the relationship between each and its mother and father within this physical illusion is one which plays a central role in the life of each entity, beginning with the obvious fact that it is this relationship which allows each entity the opportunity for physical incarnation.

你們在這個早晨想要關於每一個父母對實體扮演的角色的資訊。我們察覺到，在每一個實體和它在這個物質性的幻象中的父親和母親之間的關係，是一個在每一個實體的生命中扮演了一個中心性的角色的關係，這個關係是從顯而易見的事實開始的，就是這種關係允許每一個實體擁有了物質性投生的機會了。

In addition, to this starting point, the mother and father are central teaching figures for most entities within your illusion for a significant portion of time of time the younger years of the entity and it is during this time that the basic personality of the entity is molded and formed and lessons desired in this incarnation are set up and well begun.

除了這個開始的位置之外，對於大多數實體，在你們的幻象中的實體的較為年幼的時間的一段相當長的時間的部分中，母親和父親都是中心性的教導的人物，就是在這個時間期間，實體的基本的人格被塑造並被形成了，在這次投生中被渴望的渴望被設置好並有效地被啟動了。

It is knowing the importance and centrality of this relationship that causes entities to set up these relationships before incarnation.

這種關係的重要性和中心性會使得實體們在投身之前就安排好這些關係，這是已知的。

You wish to know why it is that these mothers and fathers, while playing, what would appear to be, a nurturing role in starting the young entity out upon its life path, so often have such a deeply, what you perceive to be negative effect upon the young entity which lasts throughout a great portion if not the entire lifetime.

你們希望知道，在這些父親和母親扮演看起來似乎是一個撫育性的角色的時候，為什麼正是他們在讓年幼的實體踏上它人生的道路的過程中如此經常地擁有這樣一種深入地你們感覺到對年幼的實體是負面性的影響，這種影響會在貫穿生命的一個巨大的部分中持續，如果這種影響不是貫穿整個生命的話。

You realize we must speak in some terms of overgeneralization as each relationship is most individualistic and specific and there are indeed many mothers and fathers who are perceived by their children to be adequate and loving nurturers however there are many who may, while attempting from their own perspective, to be as loving and nurturing as they know how, they yet, in the non-acceptance of the child entity in various matters which may be more or less perceived by them to be so, instill the child entity with the voice of criticism of which you spoke and indeed there are those mothers and fathers who do not find it in themselves to be nurturing and loving and find that all they have to offer is this voice of criticism.

你們意識到我們必須用某種過度概括的措辭來發言，因為每一個關係都是極其個人性的且特異性的，確實會有很多的母親和父親被他們的孩子感覺到是勝任的且充滿愛的撫育者，然而，會有很多父母，他們在從他們自己的觀點嘗試去成為如他們所知曉的充滿愛和撫育性的時候，他們卻通過在各種各樣的問題中對孩子的實體的不接納將你們已經談及的批評的聲音注入到孩子的實體身上了，而這種對孩子的不接納可能或多或少是被他們感覺到了的，確實，會有一些父親和母親並未在他們自己身上發現其是撫育性的且是充滿愛的，他們發現所有他們所要提供的事物都是這種批評的聲音。

"Why is this the case?" you ask. Many of your entities seem to have the bias of

opinion that states that the role of the mother and father is properly that role of the all accepting, all nourishing, all loving parent and that whenever the parent entities fall short of this goal, they are then responsible for the damage incurred by the children.

“會什麼會出現這種情況呢？”你們問道。你們很多實體看起來似乎擁有這樣一種觀點的偏向性，它認為母親和父親的角色理所當然地就是那種全然接納、全然撫育，全然有愛的父母，無論什麼時候父母實體在這個目標上達不到要求，它們接下來就要為他們對孩子造成的傷害負責任了。

This however, is not the case for as you are aware, the purpose for which third density entities have incarnated is in order that they might learn the lessons of love.

然而，並不是這樣子的，因為如你們察覺到的一樣，第三密度的實體的投生的目的就是為了它們可以學習愛的課程。

If each entity were born into a family where the only thing experienced was total love and acceptance, the experience of the entity would be similar to those entities who incarnated before the advent of the veil between the conscious and unconscious minds or before the availability of the choice between the positive and the negative paths, the result being that with no stimulus which is perceived as negative, very little growth takes place. Thusly, for one who incarnates for the purposes of learning the lessons of love, the perceived absence of love is essential in order that such learning may take place.

如果每一個實體都是被出生到這樣一個家庭中，在其中唯一的被體驗到的事情就是完全的愛與接納，實體的體驗就會與那些在表面意識和潛意識之間的罩紗出現之前，或者在正面性和負面性的道路之間的選擇的可用性出現之前投生的實體的體驗是類似的了，那種體驗的結果是，因為沒有被感覺為負面性的刺激物，只有非常少的成長發生了。

If the perception of love may be felt as total acceptance, then the perception of the absence of love may be felt by non-acceptance, which is manifested in the criticism of which you spoke.

如果愛的感受可以被感覺為全然接納的，接下來缺乏愛的感受就可能由於不接納而被感覺到，這種不接納會通過你們談及的批評被顯化出來。

The degree then, to which this criticism is perceived by the child entity from the parents may be seen as correlative to the lessons each entity wish to set up for itself, beginning with the infancy and early childhood. This relationship is by no means the only situation by which entities may learn these lessons of love, throughout the life, many other relationships and situations will be encountered in which again the non-acceptance or the criticism is experienced however, most entities will choose to set up these lessons early in the life pattern so that the patterns have got an attitude having been established at a very early age, have the opportunity to grow throughout the incarnation and interact with other situations that may be perceived similarly

thus affording the entity multiplied, shall we say, opportunities for learning these lessons.

那麼，這種由孩子實體從父母那裏感覺到的批評的程度，就可以被視為是與每一個實體希望，從嬰兒時期和童年早期開始，為它自己設置的課程相關聯的。這種關係絕對不是在貫穿整個生命僅有的實體可以藉由其學習愛的課程的情況，很多其他的關係和情況都將會被遭遇到，在其中，不接納或者批評再一次會被體驗到了，然而，大多數實體將會選擇在生命模式的早期設置好這些課程，這樣這些模式就擁有一種在一個非常早的年齡就已經被建立了的態度了，並擁有機會在貫穿整個投生中成長並於其他的可能會被類似地感覺到的情況相互作用，並由此為實體提供，容我們說，多重的學習這些課程的機會了。

The learning of the lessons, of these lessons, as always with the lesson of love focuses again and again on the acceptance of the self and the other selves in the light

對課程的學習，對這些課程的學習，一如既往地是與愛的課程一起一次又一次地聚焦於在光之中對自我以及對其他自我的接納。

This group has done much work in this area, and these matters have been spoken of before. We would say at this time that we particularly enjoyed speaking with this group about these matters in what you see as your recent past and speaking and working also with the one known as Aaron and the one known as Barbara. We have been very pleased with the dedication of this group to such workings and feel that the interactions were of a great help to those present and a value to ourselves as well.

這個團體已經在這個區域進行了大量的工作了，這些問題在之前已經被談及過了。我們會在此刻說，我們特別喜歡在你們視為你們剛剛過去的時間中與這個團體談及這些問題，我們同樣也喜歡和被知曉為 *Aaron* 和被知曉為 *Barbara* 的實體一同發言與工作。我們對於這個團體致力於這樣的工作是非常高興地，我們感覺到這種互動對於那些在場的人是具有一種巨大的幫助，對於我們同樣也具有一種價值。

Thus the concepts of acceptance and forgiveness are those with which you are familiar.

因此，接納和寬恕的觀念是那些你們對其很熟悉的觀念。

We would reiterate only that in the dealing with the voice of criticism from the mother and the father that each entity may continue to feel and hear throughout the life pattern, that the purpose of the incarnation for the seeker is not to be comfortable and happy thus the goal of the seeker in dealing with this voice is not to make the voice go away, but to be able to accept it and continue to live the life. Gradually, becoming able to accept the self and the other self to greater extents and then becoming able to forgive the self and the other selves also to greater extents. This is not work which may be forced. 我們會僅僅重申，在與每一個實體可能會在貫穿整個生命模式中持續感覺到和聽到的來自於母親和父親的批評性的聲音打交道的過程中，尋求者的投生的目的是不去變得舒適與快樂，因此，在與這種聲音打交道的過程中尋求者的目標就不是

讓這種聲音消失，而是能夠接納它，繼續活出生命，並逐漸地開始能夠在更大的程度上接納自我和其他自我，並接著開始能夠同樣在更大的程度上寬恕自我和其他自我。這不是可以被強迫的工作。

As the one known as Aaron has spoken about the need for the flower bud to be allowed to bloom.

如被知曉為 *Aaron* 的實體已經談到過的一樣，蓓蕾需要去被允許綻放。

We realize that it is a difficult process to proceed with a certain course of action in learning lessons and dealing with the self and at the same time not to judge ones progress. Yet this is what is necessary for the seeker, toward that end, we would encourage each in attempting to learn the acceptance. To focus on the present moment and not to attempt to swallow the entire life in a single bite, shall we say.

我們意識到，在學習課程，與自我打交道，並同時不去評判一個人的進程的方面，要沿著一定的行為的線路前進，這是一個困難的過程。而這就是對於尋求者，朝向那個目的，所必不可少的事物了，我們會在每一個人嘗試去學習接納的過程中鼓勵每一個人，去聚焦於當下一刻，並不嘗試去，容我們說，一口吞掉整個生命。

We feel that these words are sufficient at this time for this working and we'd be happy to respond further to any queries you may have at a later time. At this time we would transfer to the one known as Jim in order to close this working. We leave this instrument with thanks and in love and light. We are known to you as those of Q"uo.

我們感覺到在此刻對於這次工作這些言語是足夠了的，我們很高興在稍後進一步回應你們可能擁有的任何的問。在此刻我們會轉移到被知曉為 *Jim* 的實體以便於結束這次工作。我們帶著感謝並在愛與光中離開這個器皿。我們是你們知曉的 Q"uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each of you again in the love and in the light of the one infinite Creator. At this time, we would offer ourselves for the responding to any queries, which you may have for us. Is there a query at this time?

我是 Q"uo，我在太一無限造物者的愛與光中再一次向你們各位致意。在此刻，我們會提供我們自己來回應任何你們可以會向我們提出的問題。在此刻有一個問題嗎？

N: Not from me, Q"uo. I thank you for answering both of the questions that were (inaudible).

N：我沒有問題了，Q"uo。我為同時回答（聽不見）的問題而感謝你們。

I am Q"uo, and we thank each of you as well for your invitation to us to join your circle of seeking once again. We are most grateful for this opportunity and we cannot express our joy at these gatherings to a sufficient degree but

can reaffirm that we feel a great peace and purpose is awakened each time we gather with your group. We are known to you as those of Q"uo and we leave you now in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q"uo，我們同樣也為你們邀請我們再一次加入你們的尋求的圈子而感謝你們每一位。我們對於這個機會是極其感激的，我們怎麼表達我們對於這些集會的喜悅都是不夠的，但是我們能夠再次肯定，我們感覺到一種巨大的平安與決心在每一次我們與你們的團體聚集在一起的時候被喚醒了。我們是你們知曉的 Q"uo，我們現在在太一無限造物者的愛與光中離開你們。Adonai，我的朋友們。Adonai。

March 10, 1991

1991-03-10 瑪雅文化的資訊

Group question: Some sources say that the Mayan culture was contacted by extraterrestrial entities and given information concerning this planet's transition to the fourth density. Is this information relatively accurate or should we look into other areas for a clear understanding of their culture? How can we use the information which has been left behind concerning their culture?

團體問題：一些來源說，瑪雅文化被外星實體接觸過並被給予了關於這個星球轉換到第四密度的資訊。這個資訊是相對準確的嗎，或者我們應該調查其他區域以取得一個對它們的文化的更加清晰的理解嗎？我們如何才能使用在關於它們的文化的方面已經被留下來的資訊呢？

(Carla channeling)

(Carla 傳訊)

We are those of Q'uo. We greet each of you in the love and in the light of the one infinite Creator. It is indeed a privilege to be here, to enjoy each energy as it blends into unity, the energy moving in such a rhythmic and lovely way about the circle of seeking. It is a blessing to share in your meditation, and we are most grateful to you for asking our opinion upon such an interesting subject of the ways entities might work to aid in the coming of the next age or series of experiences and lessons which shall be that which is suited to your planet in your future.

我們是 Q'uo。我們在太一無無限造物者的愛與光中向你們各位致意。在這裏並在每一個人的能量混合為一體的時候，在能量用這樣一種有韻律且充滿愛的方式繞著這個尋求的圈子移動的時候享受每一個人的能量，這確實是一種榮幸。在你們的冥想中分享，這是一種福分，在關於在即將到來的下一個時代，或者將會在你們的未來適合於你們的行星的一系列的體驗和課程的方面實體可能進行工作來進行幫助的方式的主題上，我們對於你們在這樣一個有趣的主題上請求我們的觀點而感到極其感激。

We encourage each to be aware of the oneness of the group and the energies of light that move about it, to allow them to flow through you to the next density, not moving or changing them but realizing that you are part of a whole which is greater than yourself, a beautiful group of people who, together, have much more power than any one separately might, power to ask, power to seek, power to hope. This is the greatest thing, we feel, that entities such as yourselves who seek to serve the planet at this time can possibly do. And that is to spend time in the seeking, in the being with the infinite One and those who seek the infinite One.

我們鼓勵每一個人都察覺到團體的一體性以及圍繞著它的光的能量，並允許它們流經你們流到下一個密度，不用移動它們或者改變它們，而是意識到你們是一個比你自已更大的整體的一部分，你們是一個美麗的人群的團體，你們在一起比任何一個人分別地可能擁有的力量是擁有遠遠更大力量，請求的力量，尋求的力量和希望的力量。諸如你們自己這樣的尋求去在這個時候去服務星球的實體所有可

能能夠做的事情，我們感覺到這就是最偉大的事情了。這個事情也就是將時間花費在尋求中，花費在與無限太一以及那些尋求無限太一的實體在一起之中。

Let us begin with a few introductory remarks which we feel would make a good basis for the general message. We are aware that each within this circle has a different gift. This is so not only of each in the circle but of each entity that is ever created. Each of you is unique. No one has your gift or gifts. No one your talents but you, yourself. But if you sit thinking, "Well, I have gifts, but I also have difficulties," may we say that if you gaze at your difficulties you will find them to be the other side of the coin of your greatest virtues. This instrument, for example, spoke of its lack of memory. This is that which seems within the illusion to be thoughtless and rude. It is, however, that which allows us to fill this entity with our concepts, for this entity does not cling to the past nor think greatly on the future. It is within the present moment that each of you exists. Memory and prophecy are irrelevant to aiding the planet or to living in the most spiritually appropriate way of service to others that you can possibly devise.

讓我們從一些介紹性的評論開始，我們感覺到這些評論會為一般性的資訊構建一個良好的基礎。我們知道在這個圈子中的每一個人都擁有一個不同的禮物。不僅僅是在這個圈子中的每一個人都是這樣的，曾經被創造過的每一個實體都是如此的。你們每一個人都是獨一無二的。沒有任何人擁有你的一個或者多個禮物。除了你，你自己之外，沒有任何人擁有你的天賦。但是如果你坐下來並思考，“好的，我擁有禮物，但是我同樣也擁有困難，”容我們說，如果你注視著你的困難，你將會發現它們是你最大的優點的硬幣的另一面。這個器皿，舉個例子，談到過它的記憶力不佳。這就是在幻象中看起來似乎是粗心大意與無禮的事物了。然而，它就是允許我們用我們的觀念填滿這個實體的事物了，因為這個實體既不會對過去緊握不放，也不會大量地對未來進行思考。你們每個人正是存在於當下一刻之中。回憶與預言與幫助這個星球或者通過你們有可能制定出來的在靈性上最為適當的服務他人的方式而生活是不相關的。

We also realize that each has aspirations and hopes. Each hopes to be able to contribute and because of the culture in which you live you see these contributions as those which can be held, seen, measured and given to others as objects. Indeed, each of you may feel quite appropriate, wishing to serve in these ways. However, it is well to realize that that which is a creation of yours is that which has been given to you because you have honed your consciousness, begun the process of choice which more and more refines the self, the emotions, the self-images and the journey itself so that there is no outside authority that may say to you that "This and this is what you must do." Only you in your inner guidance may come to a sense of peace and creativity, a feeling that needs no outside affirmation, a feeling that this is right action. This occurs when the entity simply allows the Higher Self within to make known to the self the environment in which the gifts which each has are to be created and presented.

我們同樣也意識到，每一個人都擁有抱負與期待。每一個人都希望去做出貢獻，而因為你們在其中生活的文化，你們將這些貢獻視為是那些能夠被抓住，被看到，

被衡量並被作為物品給予其他人的事物。確實，你們每個人都可能感覺到這是相當合適的，並同時希望去用這些方式服務。然而，去意識到，你的一個創造物之所是，就是因為你已經打磨了你的意識並已經開始了選擇的過程而已經被你給予出來的事物，這個選擇的過程越來越多地精煉了自我、情緒、自我形象以及旅程本身，這不會有外在的權威會對你說，“這個或者那個事情是你必須要做的。”在，僅僅只有你，通過你的內在的指引，可以取得一種平安和創造力的感覺，一種不需要外部的肯定的感覺，一種這就是正確的行動的感覺。這會在實體單純地允許內在的高我讓自我知曉這樣一種環境的時候發生，在這個環境中每一個人所擁有的禮物是要被創造出來並被呈現出來的。

Behind all of these objects of creations, or may we say more accurately, co-creation with the infinite love and light of the Creator, is the infinity of Oneness, the primal beingness of which your consciousness is at this time an individuated field. Yes, each of you is unique. But each of you is created of Love, created with Love, created from Love, and within each of you is that which is pure, infinite, compassionate Love. Not the romantic love or a gentle sort of love, but a dynamic and creative love that burns away the dross within, that burns away the petty concerns so that you gently, quietly, allow that dross to be burned away, little by little, never judging the self, never allowing discouragement to last longer than is necessary to express it to the self.

在所有這些創造的目標之後，或者，容我們更加準確地說，在所有藉由造物者的無限的愛與光的共同創造的目標之後，是一體性的無限，你的意識首要的存在性在此刻是一個個體化的場域。是的，你們每一個人都是獨一無二的。但是，你們每一個人都是由愛被創造的，藉由愛被創造的，從愛被創造的，在你們每個人內在之中是那純粹、無限而富有同情心的愛之所是。不是那種浪漫性的愛或者一種溫柔的愛，而是一種動力性和創造性的愛，這種愛會將內在之中的雜質燒光，會將瑣屑的擔憂燒光，這樣你就會溫和地、安靜地，允許那種雜質被燒掉了，一點一點地，永不評判自我，永不允許沮喪持續比其向自我表達所需的時間更長的時間。

When one feels discouragement, when one does not know what to do, one is generally used to blaming the self for this impasse. We would specifically encourage each to allow those feelings that are appropriate to a disappointment in the self, but to realize that they are but the disappointments of one who has made a mistake in spelling, and so the eraser is taken out, and the spelling corrected. There is no more weight to be given to such errors than errors of any kind. That which you have not yet learned you are not responsible for. It is only as you learn things that you do become discouraged. Yet the discouragement is predictable. Therefore, we ask you to cherish yourself and nourish yourself during these times of change, for as you seek you shall find that change has sped up, and change is painful to the mind that is distinct to the consciousness that all have in common.

當一個人感覺到沮喪的時候，當一個人不知道要去做什麼的時候，它通常習慣於因為這種死胡同而責備自我。我們會尤其鼓勵每一個人允許那些感覺，它們對於一種在自我內在之中的失望是合適的，但是意識到，它們不過其實一個在拼寫上犯了錯誤的人的失望，於是橡皮擦被拿出來了，拼寫被糾正了。相比任何類型

的錯誤，沒有更多的重要性要被給予這樣的錯誤。你不用為你尚未學會的事情負責任。僅僅是在你學習事情的時候，你才會變得沮喪。而沮喪是可以預料的。因此，我們請你在這些改變的時間中愛護你自己並撫育你自己，因為當你們尋求的時候，你們將發現改變已經加速了，改變對於心智是痛苦的，而心智與所有人共同擁有的意識是不同的。

You are asking your mind to refrain from being critical, whereas all intelligence is based upon the making of choices. You make choices each moment of each day. What you shall hear among all the things that come into the ear—when you are concentrating upon this instrument's voice you do not hear the cars, or the furnace, or the birdsong, or the gentle sound of the unpredictable wind. Yet your ears have heard them. You simply have chosen to focus the attention which is finite upon the most interesting thing in the environment. Each time that a seeker comes to the realization that it wishes a transformed experience, it is wishing for the pain of becoming the butterfly. The pain is left behind with the chrysalis in the cocoon and the butterfly is free and beautiful. This is the process of change. The change itself will seem to the physical vehicle and to the mind of the physical vehicle very painful and it is considered appropriate within your culture to allay or palliate any kind of pain or at least to be disgruntled because there is pain.

你正在請求你的心智避免成為批判性的，而所有的智力都是基於做選擇的。你在每一天的每一刻都做選擇。在進入到耳朵中的所有的事物中，什麼是你將會聽到的——當你們正在集中注意力在這個器皿的聲音的時候，你沒有聽到汽車、或者被傢俱、或者鳥鳴，或者無法預料的風的溫柔的聲音。而你的耳朵已經聽到它們了。你單純地已經選擇將有限的注意力集中在環境中最有趣的事情上。每一次一個尋求者取得了那種它期待的是一種轉變性的體驗的領悟的時候，它都在期待那種變成蝴蝶的痛苦了。痛苦與在繭之中的蝶蛹一起被留在後面了，蝴蝶是自由而美麗的。這就是改變的過程。對於物質性載具以及對於物質性載具的頭腦，改變本身將會看起來似乎是非常痛苦的，去減輕或者緩和任何類型的痛苦，或者至少因為有痛苦而感到不高興，這在你們的文化中是被認為是合適的。

As spiritual beings we ask you to realize that your situation is that you are a field of consciousness. You are using a second-density creature which has offered itself up to you that you may use it for an incarnation. It does not have the same priorities of consciousness. It is more of a creature that is capable of fear than the consciousness, and that which is fear is also that which is desired. When one moves either in fear or in love to desire or to not desire, either is seen as a desiring. Thus, that which you desire positively comes to you, and we always remind each to be very careful of what you desire. However, that which you fear will also come to you, so we ask you also to be very careful about what you fear.

作為靈性上的存有，我們請你們意識到，你的情況是，你是一個意識的場域你正在使用一個第二密度的生物，這個生物已經將它自己奉獻給你以便於你可以使用它進行一次投生。它並不擁有相同的意識的優先順序。相比意識，它更多是屬於一種能夠恐懼的生物，被恐懼的事物同樣也是被渴望的事物。當一個人要麼在恐懼中，要麼在愛中移動以渴望或者不去渴望的時候，兩者中的任何一個都被視為是

一個令人渴望的事物。因此，你正面性渴望的事物會來到你的身上，我們一直提醒每一個人，對於你所渴望的事物非常地小心。無論如何，你恐懼的事物將同樣也會來到你的身上，因此，我們請你們同樣也對你恐懼的事物非常地小心。

Now we shall begin with the question about specific ways of working in order to midwife the coming age, as it has been called. When one is dealing with a culture that is not one's own it may be seen in many different ways depending upon one's goal in aiding the planet as a whole to become more harmonious with the change taking place. If the desire is to be utterly accurate in detail then the requirements of both the mind of your physical vehicle and the requirements of your consciousness must needs be addressed. If a point is to be made in a completely fictional manner it matters only that the consciousness be allowed its intuitions and hunches. Thus you may see that there are as many ways of determining the level of history compared to the level of intuition with which one shapes one's gifts as there are entities who may choose this form of service to others.

現在，我們將開始那個為了要為即將到來的時代接生，如它已經被稱呼的一樣，而進行工作的具體方式的問題。當一個人正在與一個並不是它自己的文化打交道，的時候，它可以用許多不同的方式被看到是取決於一個人在幫助作為一個整體的行星與正在發生的改變變得更加協調一致的方面的目標的。如果渴望是去在具體細節的方面是完全準確的，那麼對於你的物質性載具的心智的要求和對於你的意識的要求就必須同時被闡述了。如果一個要點是要用一種完全虛構的方式被闡述的，重要的事情就僅僅是，意識要被允許擁有其直覺與預感。因此，你們可以看得到，相比一個人藉由其塑造它的禮物的直覺的層次，有多少實體可能會選擇這種服務他人的形式，你們就可能看到有多少確定歷史的層次的方式。

In the healing sense, also, there is the information which may be funneled into the mind from sources within the illusion which you share at this time; there is also the possibility of allowing intuition and intuition alone to aid one in finding one's own voice as a healer. Any combination of these two may again be considered appropriate by one's unique character, vibration or harmonics. 在療愈的方面，同樣也有從你們在此刻分享的幻象中的來源被灌注到心智中的信息，同樣也會有允許直接並僅僅允許直覺來幫助一個人找到它自己作為一個療愈者的聲音的可能性。這兩者的任何的混合物可能再一次被一個人的獨一無二的性格、振動或者諧音認為是合適的。

To one who wishes to use an object skillfully in order to aid in the birthing of the new age, again, one may go to those written words within your historical documents and find layers and layers of thought which have been crystallized in your writing. One may also simply sit with the object for it to offer that which it is and allow the intuition to arise to meet it. Any of these variations is acceptable. The place between one extreme and the other, between intuition and intellect, is equally acceptable as long as it is your true balance, that which you can stand behind and say, "This is I, this is the way I felt the need to do this."

對於一個希望去有技巧地使用一個物件以便於在新時代的誕生的過程中給予幫

助的實體，再一次，它可以在你們的歷史性的文檔中去尋找那些被寫下的文字，並在你們的著作中找到一層又一層的已經被結晶了的想法。一個人同樣也可以單純地與那個物件坐在一起並讓它提供其之所是，並允許直接升起以與之相會。這些變化中的任何一個都是可以接受的。在一個極端和另一個極端之間的作為，在直覺和智力之間的位置，是同等地可被接受的，只要它是你真實的平衡，只要你能站在後面並說，“這就是我，這就是我感覺到需要去做這個工作的方式。”

Until you have settled upon that much it is well to ponder the self itself. For it is your self, your consciousness, that which is in the end in union with all that is, that will be the vehicle which is able to aid the planetary consciousness. All of the tools of the intellect are just that, tools which may be respected and used but only in ways which do not create fear. May we say that fear is indeed a denial of the oneness of consciousness and an acceptance of the illusion.

一直到你已經在那個位置上穩固下來之前，去沉思自我之本身，這是很好的。因為它是你的自我，你的意識，是最終會與一切萬有統一的事物，是將會成為能夠幫助星球意識的媒介的事物。所有智力的工具都僅僅就是可以被尊重並僅僅通過不會製造恐懼的方式被使用的事物。容我們說，恐懼確實是對於意識的一體性的否認和一種對幻象的接受。

Now, each of you is aware that science describes this universe, this room in which you sit, to be specific, as a great emptiness within which, just as the night sky sparkles with stars near and far, the atoms and molecules of your bodies, of that upon which you sit, that of the air and of the floor, look back at you winking in the cosmic flow of energy. Each of you is galaxy upon galaxy, creation upon creation. There is in fact nothing but illusion and who you are is in the end that consciousness, that light being that is and was and shall ever more be, whether it is activated or has chosen to come once again into an awareness with the unpotentiated Creator. You are you. You are also all that you see and the Creator Itself. Within this illusion, however, each of you has made the vital choice that is the purpose of this entire density of learning, that choice being how to relate to the one infinite Creator. Shall you love the Creator by serving others, or shall you love the Creator by keeping others at a safe distance while you make yourself more powerful and thus more able to control your environment?

現在，你們每個人都察覺到科學描繪了這個宇宙，這個你們坐在其中的房間，具體地說，科學將其描繪為一種巨大的空無，在其中你們的身體，你們坐在其上的事物，以及空氣和地板的原子和分子，就好像夜空中閃爍的星星一樣，臨近而遙遠，並在宇宙的能量流動會眨著眼睛往回看著你。你們每一個人都是一層接一層的星系，一層接一層的造物。實際上沒有任何事物，你之所是最終就是那種意識，那種光，它現在就是，過去是，並將一直都是光，無論它是被啟動的，還是已經選擇去再一次與未賦能的造物者一起進入到一種察覺中。你就是你。你同樣也是你看到的一切和造物者自身。然而，在這個幻象中，你們每個人都已經做出了那個重大的選擇，也就是對這整個學習的密度的目標的選擇，選擇如何與太一無限造物者建立關聯。你是將會選擇藉由服務他人來愛造物者，還是你將會藉由與其他他人保持一個安全的距離來愛造物者並同時讓你自己變得更加強有力並由此更加能夠控制你的環境呢？

It may be seen that in one way you express unity, or that which is. In the way of separation you may see the acceptance of that which is not, the illusion that there is anything separate from anything whatsoever. There is in fact no separation at all. And as you rest back into this awareness you find no room or place for fear. It has never been a welcome visitor. We encourage you to bid it leave you when it wishes, not fearing fear, not judging fear, but simply saying, "This is fear. I know that voice." This allows you to become more and more skillful at making choices seemingly large and seemingly small. The greatest choices that you have to make are simply the choices of how you wish to be and this is indeed the heart of our simple message to you this day. No matter how you wish to be a midwife, no matter in what way you wish to assist the birth of a new vibratory rate of consciousness, the work that needs to be done is work within the self, for it is in your being, and not in those things that you do, that by far the majority of your service lies.

可以被看到的事情是，用一種方式，你們表達出統一，或者其之所是（*that which is*）。用分離的方式，你們可以看到對其之不是（*that which is not*）的接納，看到任何事情都是與無論什麼任何事情分離的幻象。實際上完全沒有分離。當你在這種認識中休息的時候，你會發現沒有恐懼的位置或者空間了。恐懼從來都不是一個受歡迎的訪問者。我們鼓勵你們在它希望離開你的時候與它告別，不害怕恐懼，不評判恐懼，而是單純地說，“這是恐懼，我知道那個聲音。”這會允許你在做出表面上重大和表面上微小的選擇的時候變得越來越有技巧。你所要做出的最大的選擇，單純地就是你如何希望去成為的選擇，這確實就是今天我們給你們的簡單的資訊的核心了。無論你多麼們希望去成為一個助產士，無論你用什麼方式希望去幫助一種新的意識的振動的頻率的誕生，需要被進行的工作都是在自我內在之中的，因為你的服務的絕大部分都是存在於你的存在之中，而不是在那些你做的事情中。

Think back to someone you have known. It may be a person of any age, sex or degree of estate in life, but that person, regardless of its race, intelligence, or color, or age, was lit up, illuminated from within. This entity somehow made you feel that hope was possible, that things were OK, that you were safe. That is because this entity had learned how to be a servant, had learned the hard lesson of disassembling the reliance on the rational thinking enough so that it was able to place more emphasis on the moment by moment considerations of the catalyst that it is being offered in every present moment.

回想一下某個你已經知道的人。它可能是任何年齡，性別或者出處在任何的人生階段的人，但是那個人，無論它的種族、智力、顏色、年齡，都是從內在之中被點亮並被啟發的。這個實體以某種方式讓你感覺到希望是有可能的，事情是沒問題的，你是安全的。那是因為這個實體已經學會如何成為一個僕人，它已經學會了足夠多地拆除對於理性的思考的依賴了，這樣它就能夠將更多的重點放置在每時每刻對在每一個當下一刻中正在被提供的催化劑的考慮了。

It is in the present moment, as we have said, that one meets the infinite Creator, there and nowhere else. The present moment is always the intersection with eternity. You move in a river of time and space, and it is

inexorable within your illusion. It is an excellent illusion. However, there is that x-axis and the y-axis, the x-axis being the inexorable movement of the river of illusion intersected by the y-axis of infinity so that each present moment has extravagant possibilities of resonance and of resonant, euphonious living and being. It is to those who dwell in the present moment in praise and thanksgiving regardless of the estate which they have within the illusion who are able to channel through themselves that infinite love that no humanity can ever engender.

就是在當下一刻之中，如我們說過的一樣，一個人遇到無限造物者了，就在那裏，沒有其他的地方。當下一刻一直都是永恆的交匯處。你是在一條時間和空間的河流中移動的，它在你的幻象中是不可抗拒的。這是一個優異的幻象。然而，有 X 軸和 Y 軸，X 軸就是幻象的河流的不可抗拒的移動，它與永恆的 Y 軸相交，這樣每一個當下一刻就擁有了奢侈的共鳴的可能性，以及有回音的、悅耳的生活和存在可能性了。就是那些無論它們在幻象中所擁有的生命狀況是什麼都在讚美和感恩中居住在當下一刻之中的人，它們能夠通過它們自己傳遞沒有任何人類能夠產生出來的無限的愛了。

For within the illusion you are indeed finite. The patience wears out. The temper snaps. The love is embittered by disappointment. It is only when one seeks to live a life in resonant faith—and this can be done only blindly and courageously—that one is able to tap into that endless love that rains upon each and wishes only to move through each and manifest within your illusion as only you with your specialness can do. No one else can bring this energy into manifestation but you. For although all light is one basic vibration, yet it is your choices through many, many lifetimes that have made you able to receive in just this way, and for just this way you may radiate it. When you come to the working of the various objects in order to produce a desired service for others then you are necessarily dealing with distortion and somewhat imperfect memory. We may say that a good deal of that which is written is written in so biased a way as to not only camouflage the spontaneous moment in which something is being described but even to change its nature in such a way that it seems like something else entirely. Thusly, when one does the research among those artifacts of your culture one must be prepared to deal continuously with those facts that seem to contradict or in some way modify that which you would wish to be the way you would wish to express to others that verity which you are seeking to express. In this we encourage each to use its special gifts by allowing them to do their work without interference of will, for when one has been hollowed out by this consciousness of fiery and creative love one is then precisely such and such a vessel, and that vessel more and more, as you allow it to be so, has its own wisdom, its own ways, and will be able to communicate those ways to you.

因為在幻象中你確實是有限的。耐心會耗盡。脾氣會爆發。愛因為失望而變得苦澀了。僅僅是在一個人尋求去在有共鳴的信心中活出一次生命的時候——這是僅僅能夠用盲目而勇敢的方式被做到的——一個人才能夠接住掉落到每一個人身上的無盡的愛，這種無盡的愛僅僅希望去流經每一個人並在你們的幻象中顯化

人是，便少偏描情進實表妨，下容方
何正了以多有被事中之事在去，物，樣一
任，它作及此在的之的禮，它接個
他動到工以如正的一樣盾之，都，樣一
其振動的曲種物一造矛盾在，人別，樣一
有的接受的扭一事不人是一正一個特時為這
沒的接件扭一全事不人是一正一個特時為這
，基本物與用個全事不人是一正一個特時為這
外，這各必物中個的來表達每用了一的成與
之一，這對有事其某化起人表達每用了一的成與
你，是開始就下的是文看起人表達每用了一的成與
了，都就開你下的是文看起人表達每用了一的成與
除光恰你來寫飾似們那去，我工來清你並
。的恰當下被掩來你與那去，我工來清你並
做有夠。接量僅起對地與那去，我工來清你並
樣所能了，大僅看正在對地與那去，我工來清你並
這雖然你來候，不它正不地與那去，我工來清你並
夠雖得你出時說以方一不地與那去，我工來清你並
能為使耀的以方一不地與那去，我工來清你並
才，因照務可種一持不地與那去，我工來清你並
性。選它服我這當一持不地與那去，我工來清你並
別。中之將的以我這當一持不地與那去，我工來清你並
特之出以人。至於用，此備好去修了。禮。且創了，這
的化做可他。以。至於用，此備好去修了。禮。且創了，這
你顯所對道，以。至於用，此備好去修了。禮。且創了，這
由到命，的對道，以。至於用，此備好去修了。禮。且創了，這
藉入生式，的對道，以。至於用，此備好去修了。禮。且創了，這
你帶多方的望打來，同。性。必。須。以。某。種。方。式。修。了。禮。且。創。了，這
有量多種被寫下刻的，一。個。事。實。以。去。成。為。的。特。別。的。且。創。了，這
藉入生式，的對道，以。至於用，此備好去修了。禮。且創了，這
出能你因為於有向繪的打達礙因來就器式。
來，將這許用一美式的變了，或這情下已這越
出能你因為於有向繪的打達礙因來就器式。
來，將這許用一美式的變了，或這情下已這越
出能你因為於有向繪的打達礙因來就器式。

The allowing of a life in faith, then, is the primary resource which each entity may use regardless of its path of service in order to aid the infinite oneness which is more and more perceived as you enter a new area of the space and time river. This river has occasional bends in it, shall we say, occasional changes literally of the area of space through which the planet itself is traveling, this great spaceship, this island of yours you call Earth is rotating into a previously unpopulated vibratory pattern. It is doing this naturally and economically and the difficulties that you have spoken about are those difficulties of a difficult labor wherein the Earth itself must be able to continue its balance while receiving as the living being that it is these new cosmic influences and the new ways in which other cosmic influences from outside your sun system may come to you.

接下來，在信心中允許一次生命，就是每一個實體，無論它服務的途徑是什麼，可以使用以便於幫助無限的一體性的最主要的資源了，隨著你進入到空間和時間的河流的一個新的區域，這種無限的一體性會越來越多地被感覺到，這個河流在其中會有偶然性的彎曲，在行星本身正在旅行通過的空間的區域中會有，容我們的說，差不多是偶然性的改變，這艘巨大的太空船，這個你們稱之為地球的你們的島嶼，正在旋轉進入到一個之前尚未居住過的振動的模式之中，它正在自然而然地且節儉地進行這次轉換，你們已經談到過的困難是那些一次困難的分娩的困難，在其中地球本身，在作為如其之所是的活的存有接收到這些新的宇宙的影響和新的方式的時候，必須能夠繼續它的平衡，就是通過這些新的方式，來自於你們的太陽系外部的宇宙性的影響就可以來到你們身上的。

It is fortunate for those who wish to serve others upon this planet at this time that the most skillful way to serve is indeed by being. Each prayer, each moment in which you have thought of the one Creator becomes resonant and light-filled and the joy and light and peace of that contact with infinity moves through you along the x-axis of time and space and illusion, and

beyond all illusion entities may be greatly touched and greatly helped simply because you are. Your consciousness is the greatest treasure which you hold within the hollowness of your Earthly, physical vehicle. Know it for its sanctity and purity and see that as these emotions and desires arise they arise repetitively again and again and each time you have the opportunity to move into resonance and into infinity and to make a more skillful choice, not out of fear, not out of worry that you may not be doing the right thing, but in perfect allowing of this moment to be this moment, of allowing that which you can never understand, that mystery which is the Creator to flow through you. Love flowing through Love into Love, fullness through fullness into fullness, all perfect, all beautiful and all one.

很幸運的事情是，對於那些希望去在此刻服務在這個星球上的其他人的實體，最有技巧的服務的方式確實就是藉由存在。每一次祈禱，每一次你們在其中想到大造物者的時刻，都會成為有共鳴的且充滿了光了，與無限的接觸喜悅、光與平安沿著時間、空間以及幻象的 X 軸流經你，在所有的幻象之外，單純地因為你存在，實體們可以極大地被觸及並極大地被幫助。你的意識是你你的塵世的、物質性的載具的空無之中擁有的最偉大的珍寶。因為它的聖潔與純淨而知曉它，在這些情緒和渴望升起的時候看到，它們會一次又一次重複不斷地升起的，每一次你都有機會去進入到共鳴，進入到無限，並做出一個更有技巧的選擇，不是處於恐懼，不是出於你可能不是在做正確的事情的擔憂，而是通過完全允許這一刻成為這一刻，允許你永遠無法理解的事物，即造物者之所是的神秘流經你。愛通過愛流入到愛之中，圓滿通過圓滿流入到圓滿之中，一切都是完美的，一切都是美麗的，一切都是合一。

You may say to any who may say something like this, "This is not true. There are wars and rumors of wars. There is hunger. There is pain. Why are these things there, and how can we fix them?" that it is precisely for such experiences as these that you incarnated. It is precisely the forgetting of oneness that you wish to accomplish in your incarnation here. You did not want to remember the truth. You wanted to forget the truth and then find it again, for within an illusion where you cannot know even scientifically the root cause of anything you most certainly cannot know the root cause of those things which are invisible and which are immeasurable by the instrumentation of your peoples. You wished to be confused, chaotic and scared. Why did you wish this for yourself? Were you in some way mean to yourself? To the contrary. You were giving yourself an opportunity to live a life in faith alone. Nothing can be known, but you have all inside, each of you has all inside. And as one approaches the self, more gently, more quietly and more aware of the true nature of the self, one is able to see that one is indeed born again, as so many of your peoples have been distressed to hear the phrase. Born within as a self-aware, eternal light being, to aid the Earth that you so love, to aid the changes that must come. It is simply necessary to find who you are and then be who you are in the very most truthful way, the most honest way that you can. All else will follow.

會有人說，“這不是真實的。有戰爭和戰爭的謠言。有饑餓。有痛苦。為什麼這些事情在那裏，我們如何才能解決它們？”對任何可能會說某種諸如這樣的事情的

I am Q'uo, and greet each again in love and light through this instrument. We realize that we have not spoken in a precise manner concerning some portions of your query for this evening and we would ask at this time if there are any questions whatsoever that remain upon your minds to which we may speak? We would also preface any responses by saying that we wish to give that which is helpful to you in your journeys of seeking, but we do not wish to be seen as those which are infallible, for, indeed, we are not infallible, and we give that information which we have found to be useful in our journeys. And we ask that you take that which is useful to you, leaving behind that which is not.

我是 Q'uo，我通過這個器皿再一次在愛與光中向各位致意。我們意識到我們尚未用一種準確的談及你們今晚的問題的一些部分，我們會在此刻請問是否有無論什麼任何留在你們的頭腦中問題是我們可以談論的呢？我們同樣會在任何的回應之前提前說，我們希望給予在你們的尋求的旅程中對於你們有幫助的事物，但是我們並不希望被視為是那些不會犯錯的實體，因為，確實，我們是會犯錯的，我們給出了那個我們在我們的旅程中已經發現是有幫助的資訊。我們請你們接受對你們有用處的事物，並將沒有用處的東西留在後面。

Is there a query at this time?

在此刻有一個問題嗎？

Questioner: I am still quite interested in the Mayan connection to the Pleiadians. Is this what was responsible for the beginnings of their peaceful culture?

提問者：我仍舊對於瑪雅文化與昴宿星團的聯繫感興趣。這是要為它們和平的文化的開端負責任的事物嗎？

I am Q'uo, and am aware of your question, my sister. As we look into that culture which has been called by many of your peoples the Mayan culture, we see that these entities through their desire to know more of that which you call the truth and their desire to progress as a people upon the evolutionary journey drew to themselves a variety of influences that were both of this planet and entities that had their location both within this solar system and beyond it.

我是 Q'uo，我理解了你的問題，我的姐妹。當我們觀察那個已經被你們的很多人稱之為瑪雅文化的事物的時候，我們看到這些實體，通過他們去知曉更多你們稱之為真理的事物的渴望以及他們作為一個在演化的旅程中的人群去前進的渴望，將多種多樣的影響吸引到它們自己身上，這些影響同時包括屬於這個行星的影響以那些其位置是在這個太陽系之類和在它之外的實體的影響。

(Tape ends.)

(磁帶結束。)

March 20, 1991

1991-03-20 伴侶關係中的犧牲

Group question: Special Meditation for R and S in the area of long-term serious life-threatening illness. What does a person who is very much consciously aware of the necessity of maintaining balance in the life, of working out lessons, of facing the lessons, what does such a person do when there is an illness that continues to come back with various manifestations that puzzle doctors, that puzzle the person, that puzzle friends and family? What does such a person do in the way of realigning the thinking, the attitude, the being when everything has been exhausted, it would seem, in attempting to deal with the illness and the distortions of mind or emotions that have caused it? When all of the research into the childhood, the experiences of a traumatic nature during a life, and the lessons that one feels that are spiritually set before one have been explored in-depth and have been gone over very carefully? Is there a surrender and acceptance? Is it possible to push away the healing and the wholeness that we seek, by seeking too much? What would you say to such a person who is in need of the peace and the healing that comes with finding the wholeness and the integrity of the life pattern and how does such a person go about healing the mind/body/spirit complex?

團體問題：在長期的嚴重的威脅生命的疾病的領域中為 R 和 S 進行的特別冥想。對於一個非常有意識地知曉在生命中保持平衡，以及學習課程以及面對課程的必要性的人，在有一種疾病持續不斷地帶著各種各樣的讓醫生感到困惑，讓人們感到困惑，讓朋友和家庭感到困惑的顯化物返回的時候，這樣一個人要做什麼事情呢？在每一個事情都在嘗試去與疾病和已經造成了疾病的心智或者情緒的扭曲打交道的過程中看起來似乎已經耗盡了時候，這樣一個人在對思考、態度和存在進行重新校準的方式上要去什麼事情呢？當所有對於童年時期的研究，在一次生命期間的具有一種創傷性的特性的體驗，以及一個人感覺是在靈性的方面在一個人前方被設置好的課程都已經被深入地探索過了並已經被非常仔細地返回回想了的時候，有可能因為過多地尋求仍將我們尋求的療愈和完整性推開嗎？對於這樣一個需要藉由找到生命模式的完整性和整體性而出現的平安與療愈的人，你們對他說什麼呢，這樣一個人如何著手開始瞭解心/身/靈複合體呢？

(Carla channeling)

(Carla 傳訊)

We are those of Q'uo. Greetings to each of you in the love and in the light of the one infinite Creator. It is a great privilege to be called to this group and we thank you for the intensity of your seeking and the harmony of your meditation. Both are great blessings to us and great teachers of us.

我們是 Q'uo，在太一無限造物者的愛與光中向你們各位致意。被這個團體呼喚是一種極大的榮幸，我們為你們的尋求的強度以及你們的冥想的和諧一致而感謝你們。兩者同時都是對我們的巨大的祝福並且是我們偉大的老師。

You ask concerning health and ill health. This is indeed a subject to which

many approaches may be taken. If it is acceptable to each of you, we would find a somewhat different approach to be useful as long as it is acceptable to each that the material offered herein not be offered to other entities.* We will pause, while each considers this and if there is an objection, we shall speak in a more desired way. I am Q'uo. 你們詢問關於健康和不健康。這確實是一個可以用很多途徑來處理的主題。如果你們每一個人都接受的話，我們會找到一條多少有些不同的有用處的途徑，只要這一點是你們每一個人都可以接受的話，即在這裏被提供的材料不被提供給其他實體*。在每一個人考慮這一點的時候，我們將暫停，如果有一種反對，我們將用一種更為滿足要求的方式來發言。我是 Q'uo。

Jim: No objection here, Q'uo. Continue.

Jim：這裏沒有反對。Q'uo。繼續。

I am Q'uo. Very well. We ask each to gaze upon that which has been accepted by each as a subjectively known truth. That is, that the experience of this particular density is not an experience which is the experience of a native of this density. It is, rather, the experience of one who moves into an incarnational experience in which the very vibrations of the entire culture are somewhat, shall we say, distressing subjectively to each. In other words, we are speaking to those whom the Confederation has often called "wanderers." 我是 Q'uo。非常好。我們請每一個人都注視每一個人作為一種主觀上被知曉的真理的而已經被接納了的事物。也就是說，這個特定的密度的體驗不是一個屬於這個密度的本地人的體驗之所是的一種體驗。毋寧說，它是一個進入到這樣一次投生性的體驗之中的人的體驗，在這樣一次投生體驗中，整個文化的核心的振動是有些，容我們說，在主觀性的方面對每一個人都是令人痛苦的。換句話說，我們是對那些星際聯邦已經進程稱之為“流浪者”的實體們發言的。

Each of you knows a good deal about the transparency of third density illusion. To the various reflections, illuminations, and resources of the deep mind. Of the help available to and through the deep mind and of the continuing urgent necessity of being self-forgiven and self-accepting, being able to gaze, not only on all the world, in forgiveness and acceptance but upon the self. Because each of you has found this incarnational experience challenging, the aforementioned resources have been used to a great extent and we may simply go forward from there.

你們每個人都知道大量關於第三密度對於心智深處的各種各樣的映射、啟發以及資源的透明度的事情。你們每個人都知道通過心智深處可以被取得的幫助，你們每個人都知道成為自我寬恕、自我接納並能夠在寬恕和接納中去不僅僅注視全部的世界，同樣也注視自我的持久而緊迫的必要性。因為你們每個人都發現這次投生性的體驗是挑戰性的，上述的資源已經在一個很大的程度上被使用過了，我們可以單純地從那裏開始前進。

When a wanderer makes a decision to serve by moving into an incarnational experience amongst the people which it hopes to serve, it carries with it that desire for service which is beyond the description of normal desire. It is so

deeply heartfelt that it is more of an instinct than a desire. Because this sort of service takes a very balanced structure or fundament, each within the group has agreed to have companions along the way, most especially, the companions called mates.

當一個流浪者做出一個決定去藉由進入到一次在它希望去服務的人當中的投生性的體驗而服務的決定的時候，它在它身上攜帶了對於服務的渴望，這種渴望是對渴望的通常性描繪所不能及的。它如此深入地是由衷的，以至於它更多是一種本能而不是一種渴望。因為這種類型的服務需要一種非常平衡的結構或者接觸，在這個團體中的每一個人都已經達成一致在這條道路上擁有夥伴，尤其是被稱之為伴侶的夥伴。

Thus, although each is equally sensitive, equally loving and equally willing, as the incarnational vibrations begin to wear away at the very fabric of the physical vehicle, this erosion is mirrored more by one than the other of the entities in the mated pair. It may be seen, for instance, that in the work that was the life desire of the one known as Don, the one who now acts as instrument acted not as the one who sacrificed, but as the strong right arm that could enable this wanderer to move through that ministry, that witness that unspoken evidence of love which each of you is not only capable of showing, but indeed does show. Without speech, without indication, without expression.

因此，雖然每一個人都是同等地敏感的，同等地有愛且同等地樂意的，隨著投生性的振動開始磨損物質性載具的核心的構造，在配對的伴侶中會這種侵蝕作用在一個實體身上的映射會比在另一個實體身上更多。舉個例子，可以被看到的事情是，在被知曉為 *Don* 的實體的生命的渴望的工作中，現在作為器皿工作實體不是作為那個做出了犧牲的實體，而是作為強有力的右手而工作的實體，它使得這個流浪者能夠穿越那種服務，它見證了你們每一個人不僅僅能夠展現出來，同樣也確實展現出來的愛的無言的證據。沒有言語、沒有指示，沒有表達。

This entity, then, became polarized towards being that one which bore the vibrational difficulties in a more obvious way, and as the mated relationship with the one known as Jim occurred, there was more and more the polarization of the one who seems to serve physically and in a mundane way, and the one who seems to serve in a more directly communicative way. This may be seen also to be the case where, in the one known as R, there is the capacity for and the opportunity for much communication, while the one known as S balances this gift with the gift of sacrificial, physical, mundane responsibility. The more that is hoped for by the spirit that each of you is, the more intense will be this polarization so that each of the mated pair may experience as much of an extreme of difficulty as is possible while retaining an unbiased observational viewpoint whose nature is love.

這個實體，接下來，就開始朝向成為一個用一種更為明顯的方式被振動性的困難所侵擾的人而極化了，當與被知曉為 *Jim* 的實體之間的伴侶關係發生的時候，在一個看起來似乎在身體上並用一種世俗的方式服務的人身上，在一個看起來是用一種更為直接的交流性的方式服務的人身上，就會有越來越多的極化了。這可以被視為是同樣也在被知曉為 *R* 的實體身上發生的情況，在被知曉為 *S* 的實體藉

由犧牲的、身體上的、世俗性的責任的禮物來平衡這種禮物的時候，在其中會有進行大量的溝通交流的能力和機會。被你們每個人之所是靈性期待的事物越多，這種極化就將會越發強烈，這樣，配對的伴侶中的每一個人都可能體驗到盡可能多的一種極度的困難，並同時保留了一種無偏見的觀察性的視角，這個視角的特性就是愛。

It is to be reckoned with, with wanderers such as yourselves—and we are only able to say this to you because each of you has reckoned with and accepted that classification—that there is an additional burden that may be carried and that is carried by those who are able for as long as they are able and that is a far less personal, a far more planetary distress. Each entity in this room is an equal partner in a healing, not of one person, but in attempts to heal the planetary vibrations of those whom you came to serve. It is a great privilege, greatly treasured by each before this incarnation, to be offered the opportunity to carry not only a personal suffering, but also a deep, pure sorrow that is the pain of the planetary sphere which you came to love and to serve. It is well for each to realize that the one seems to be well and the other ill. This is, in fact, illusory and is an artifact of the masks which each chose to wear during this particular portion of the incarnational experience in order that a situation where there was love evidenced amidst difficulty could occur. Without the balancing mate, the vibrations of healing for the planet could in no way be carried by the one who has offered to take this part of the experiential catalyst which is, as we said, as artifact of each entities own high hopes and love as each gazed at this very difficult birthing upon the planet which you call Earth.

要被考慮到的事情是，在諸如你們自己這樣的流浪者——我們僅僅能夠對你們這樣說，因為你們每一個人已經考慮並接受了那個分類了——會有一種額外的重擔是可能要被擔負的，只要它們能夠擔負，它們就會去擔負起這個重擔，這個重擔是一種遠遠較不個人性的，一種遠遠更多是全局性的痛苦。在這個房間中的每一個實體在療愈的方面都是一個同等的夥伴，不是對一個人的療愈，而是在嘗試去療愈你們前來服務的那些人的全局性的振動的方面。被提供機會去不僅僅承擔一種個人的苦難，同樣也承擔在你們前來愛並前來服務的星球的痛苦之所是的一種深入而純粹的憂傷，這是一種極大的榮幸，這和機會在投生前是被每一個人極其珍惜的。對於每一個人，去意識到一個人看起來似乎是健全的而另一個人是生病的，這是很好的。事實上，這是幻象，它是在投生體驗的這個特定的部分期間每一個人選擇去戴上的面具的一種人造物，以便於這樣一種情況可以出現了，在這種情況中，愛在困難當中變得明顯了。沒有平衡性的伴侶，對於星球的療愈的振動是絕對無法被一個已經做出了奉獻來接受體驗性催化劑的這個部分的人所承擔得了，如我們說過的一樣，投生性的體驗的這個部分是當每一個人注視著在這個你們稱之為地球的行星上的這場困難的出生過程的時候，每一個實體自己的崇高的希望和愛的人造物。

We are attempting to move each entity's mind from the concept of illness to the concept of suffering impersonally. We are aware that each questions how much suffering should be allowed; how much should it be fought; at what point shall it be completely accepted. To give each entity specific information

would cross that fine line and move us into direct confrontation with the law of free will.

我們正在嘗試去讓每一個實體的頭腦從疾病觀念移動到非個人性的苦難的觀念。我們知道，每一個人都在詢問，應該有多少數量的苦難被允許，應該有多少的苦難被反抗，它應該在什麼位置上完成被接納。要給予每一個實體具體的資訊，這會跨越分界線並讓我們進入到對自由意志的法則的直接侵犯。

Therefore, there are those things which we cannot offer you. What we can offer you is a careful view of the situation which you are experiencing from the point of view of one who is not incarnate and not moving through the extreme physical experiences which are shaping and honing the faith and the will of those who came to aid planet Earth in the most direct and loving way possible. You may easily gaze upon the crucifixion scene and see not simply the two that seem ill, but the four to whom we speak upon the cross, gazing at the planet. Gazing upon the people. Seeing weddings and funerals and families from the perspective of the cross. Seeing with compassion the imperfections and iniquities of all entities in third density including that third-density self, which each of you must somehow manage to engineer a way through the incarnation for.

因此，會有一些事情是我們無法提供給你們的。我們所能夠提供給你們的是從一個非投生且沒有經歷極端的物質性的體驗的實體的視角對於你們正在體驗的情況的仔細的觀察，這種極度的物質性的體驗正在銳化和打磨那些通過有可能最為直接且有愛的方式前來幫助行星地球的實體們的信心與意志。你們可以輕易地注視著十字架受難的場景並看到在十字架上不是單單有兩個人看起來似乎是生病的，而是四個所我們談及的人。它們注視著星球，注視著人群，從十字架的遠景看到結婚、葬禮和家庭，並帶著同情心看到在第三密度的所有實體的不完美和不義，包括第三密度的自我，你們每個人都必須以某種方式設法規劃一條用來穿越投生的道路。

Yet, to grasp the nature of your situation it is necessary to move beyond the curtains of space and time. Move deeply within and touch the heart this is you. Find the I AM within the center of your being. Ask I AM, "How much shall I hurt?" and listen to the I AM for your I AM is true and that I AM says to you, "Sit. Feel. Listen." Become aware of the love that is the I AM. Know because you feel it, because you can touch it, that whether the physical body lives, dies, or does something in between, this I AM within you has only one ambition and that is to carry as much sacrificial love as is possible.

然而，要理解你們的情況的特性，必須要超越時間和空間的帷幕。深深進入到內在之中並接觸你之所是的核心。找到在你的存有的中心之中的“我是”。尋問那個我是，“我將要受多少傷害？”並聆聽那個我是，因為你的我是是真實的，你我是會對你說，“坐下來。感覺。聆聽。”開始察覺到我是之所是的愛。請知曉，因為你感覺它，因為你能夠觸及它，無論物質性身體是活著還是死去還是在兩者之間做某種事情，這個在你內在之中的我是都僅僅擁有一個雄心，那就是去盡可能多地承載犧牲性的愛。

In order that the energies of the planet may be stabilized during what is

indeed a fairly intense period of sorting out those who are harvestable, both positively and negatively, it should be no surprise to any that there are many very negative seeming events occurring at this time. There is also a negative harvest and there are those attempting to gain that harvestability.

在確實是一種相當強烈的將那些可收割的實體，同時包含正面性和負面性的方面可收割的實體，區分出來的時期中，為了要讓星球的能量可以被穩定，在此刻會有很多在表面上非常負面性的事件發生，這不應該是會讓任何人感到吃驚的事情。同樣也會有一種負面性的收割，會有那些正在嘗試去取得那種可收割能力的實體。

We are aware that each wishes very much to ameliorate the illness, to become physically strong again, fit and seemingly far more ready to be a spiritual warrior. But the spirit has ever used those who seem weak in body, for the seeming weakness of body is instead a strength of spirit that does not wish to end the incarnation, that wishes always and in every place to give thanks for the opportunity to serve and like a true servant, hopes, no matter what the situation seems to be, to multiply the gifts and the talents of communication to those of this planet. To add a voice of compassion and humor and love and to subtract from this illusion as much judgment, prejudice and narrowness of view as possible, by picking that up too and carrying it into the light that wanderers are so aware of and feel with such reality.

我們知道每一個人都非常希望去緩解疾病，再一次在身體上變得強壯，適當且在表面上遠遠更加準備好成為一個靈性上的鬥士。但是，靈性會不斷使用那些在身體上看起來似乎是虛弱的人，因為身體的表面上虛弱就是一種靈性上的優點，靈性並不希望結束投生，它希望一直且在每一個地方都會服務的機會致謝，靈性如同一個真正的僕人一樣，無論情況看起來似乎是什麼，都會希望去增加與那些屬於這個星球的人進行溝通交流的禮物與天賦，靈性希望增加一種慈悲、幽默和愛的聲音，並從這個幻象中盡可能多地減少的評判、偏見和觀點的狹隘性，藉由同樣也將其挑出來並將它帶入到流浪者如此清楚察覺到並對這樣的實相感覺到的光之中。

My brothers and sisters, we are aware that this may not give you comfort, for we are not speaking of healing your bodies, but we ask you to look at this situation of healing. Gaze, not at the physical for a moment, but turn your gaze to the degree of "I AM" that has been expressed and experienced by each mate from the other. 我的兄弟姐妹們，我們知道，這可能不會給予你們安慰，因為我們不是在談及療愈你們的身體，但我們請你們觀察這個療愈的情況，不是注視身體一會兒，而是將你的目光轉向那種“我是”(I AM)的程度，這種“我是”是已經由每一個伴侶向相互彼此表達過並被體驗過了。

Ask yourself how important that wholeness is? And how many entities of whom you are aware that have a whole, healed mated relationship? You see, each of you moves into relationship with a knowing. A knowing that is beyond explanation. A knowing that it is that natural way to grow and learn. This you

cannot share with entities. This you can only celebrate with the mate. This is the spiritual health, the wholeness, this relationship, for with it you stand, yoked and pulling together and the ordeal of pulling this wagon of love and concern and care and treasuring and nurturing is pulled uphill and the more that it becomes steep, the more is the spirit fed with ever more refined fire, until there is actually a burning away of physical substance, the desire to help, to sacrifice, and to love is so very strong. An entity cannot do this alone. An entity can do many things alone but it cannot pull that wagon within which the Creator is the passenger. Thus, we ask each to respect the incarnational experience, which seems so hopeless. For each of you is indeed a living hope, a kind of sigil, the stamp of something far greater than you shall ever know that you are able to share.

問你自己那種完整性有多重要？有多少你知道的實體擁有一種完整的、療愈的、伴侶的關係呢？你看，你們每一個人都是帶著一種知曉進入到關係之中的。這是一種超越解釋的知曉。這是一種對於它是去成長和學習的自然而然的途徑的知曉。這是你無法與實體分享的事物。這是你僅僅能夠與伴侶歡慶的事物。這是靈性上的健康與完整性，因為你們憑藉著它而站立著，連接起來並一起拉動它，拉動這個愛、關心與關注的馬車，並同時珍惜它和滋養它的辛苦工作，是被拉到山上的，它變得越發的陡峭，更多的靈性就會被越來越多的精煉的火焰所為餵養，一直到自己上有一種物質性的材料的耗盡為止，去幫助、去犧牲以及去愛的渴望是如此非常強烈的。一個實體一個人能夠做很多的事情，但是它無法將拉動那個馬車，在那個馬車中，造物者就是乘客。因此，我們請每一個人都尊重那個看起來似乎如此無助的投生性的體驗。因為你們每一個人確實都是一個活的希望，是一種類型的魔符，是某種比你所曾經知曉你所能夠分享的事物要遠遠大得多的事物的印記。

We would say just one more introductory thing before we open to questions. The cooperation or lack of cooperation with an illness that is manifesting within the body is always a concern for those who wish to live an impeccable life. We are able to say that at the point at which all speak to us this evening with their hopes and thoughts it is an acceptable and appropriate time to gaze at a cooperation with a destiny which you came to fulfill. Where is there fear? Examine that fear. Is there fear of loss? Move into your heart and sense what lies beyond fear and loss. Is there fear that one is not doing all that one could to work for health? Move into your heart. Touch that self and discover true weariness, true acceptance, and a readiness to be a consolation that is unspoken. This is not resignation. This is not giving up. This is not choosing death over life. This is choosing a present moment and determining that insofar as each is able, each shall appreciate, explore and care about the present moments that are the link betwixt the illusory bodies that your spirits now use and the eternity to which your spirits belong. Oh, how you yearn for the light of home, for the rest of eternity, for the peace of infinity, for the simple joy of living in truth when all about you in this incarnational experience is illusion upon illusion, all of it telling lie after lie after lie.

在我們開放提問之前，我們會僅僅多說一個介紹性的事情。與一個在身體中顯化的疾病的合作或者缺少合作，對於那些希望去活出一種無瑕疵的生命的人，一直

的事情就是在於伴侶之間的協調性上進行工作，並將其作為所有事情當中的第一位的優先順序。不是去問自己，世界會要求你們什麼，而是去觸碰那個在你們內在之中的“我是”，並于那種智慧協調一致地行動，無論它看起來似乎將你導向何處。因為你作為流浪者的力量是知曉、接納並為在一個星球上的僕人身份的機會而歡慶的，這個星球是黑暗的，是大量需要你們在所有的言語和行動之外傳遞的光和愛的。

We are aware we have not settled anyone's problems, but we cannot without infringing upon free will. We may say, however, that although we seldom experience an emotion, we do experience an emotion at this time and that is sympathy. Each of you has been very greedy. When you came to this incarnation, each of you chose to fill the plate full with every problem and difficulty you could imagine, because you wished to be a witness to the light and to the love that is the true reality, that is the infinite creative Thought. Now you are here and you are doing this. Sometimes better, sometimes subjectively, but so much better.

我們察覺到我們尚未解決任何人的問題，但是我們無法不侵犯自由意志。然而，我們可以說，雖然我們很少體驗到一種情緒，我們確實在此刻體驗到一種情緒，那就是同情。你們每一個人都已經是非常貪心的。當你們來到這次投生的時候，你們每一個人都選擇去將盤子用每一個你能夠想像到的問題和困難裝滿了，因為你們希望去成為真實的實相之所是的，也就是無限創造性的想法之所是的愛與光的一個見證者。現在你們在這裏了，你們正在做這件事。有時候是更好的，有時候是主觀性地，但卻是遠遠好得多的。

We ask you to cease judging and simply live in the moment without concern. When the incarnations of each are over, each will be so unbelievably pleased that the opportunity to express this kind of love and to communicate it in light and gentle ways has been taken and has been used. You will be saying, "What fun we had! What a wonderful time! Yes, it was tough. But, oh! What a time we had!" 我們請你們停止評判並單純地沒有憂慮地活在當下之中。當每一個人的投生結束的時候，每一個人都將對於去表達這種類型的愛並通過已經被採用以及已經被使用的輕柔和溫和方式來交流這種愛的機會而如此令人難以置信地感到高興。你們將會說“我們玩得多高興啊！多麼美妙的一段時光呀！是的，它是艱苦的。但是，哦！我們度過了怎樣一段時光呀！”

For you see, you are warriors—old, old warriors. Not against anything, but for love, and the love that you offer in this incarnation is the love which this density needs to understand; that is, sacrificial love.

因為你們看，你們是戰士——年老的、上了年紀的戰士。不是對抗任何事情，而是為愛而戰，你們在這次投生中提供愛就是這個密度需要去理解的愛，也就是犧牲性的愛了。

Gladly split yourself open and bless the splitting. Worry not [about] the outcome of this or that and insofar as you can, remain aware of the reason you came. Of the joy of service. Of the great sympathy you deserve from

yourself as the animal, which has given itself as your vehicle, suffers because of the mismatch of spiritual vibrations betwixt the wanderer self, and the third-density vehicle.

愉快地將你自己切開，並祝福那種分裂。不要擔心這樣或者那樣的結果，在你能夠做到的範圍內，對於你來到這裏的理由保持察覺。保持察覺服務的喜悅。保持察覺你從你自己身上應得的巨大的同情心，你自己是一個動物，它已經獻出了它自己作為你的載具，它因為在流浪者的自我和第三密度的載具之間的靈性上的振動的錯配而受苦。

We salute you, my brothers and sisters, and we do indeed express sympathy. May you encourage each other. May you express your love and faith for each other and in each other and may you bring each other ever more close to that awareness of the "I AM" that is the center of all that there is. That place that is closer to you than your heart or your mind. That temple within which your spirit sits, while upon the physical plane all sorts of things are happening. Rest there in peace. We bless each and we thank this instrument for the care it took in challenging and for the trust it showed when it was asked to channel that which was not to be offered to others.

我的兄弟姐妹們，我們向你們敬禮，我們確實表達同情。祝願你們相互彼此鼓勵。住院你們對相互彼此表達愛並對相互彼此有信心，祝願你們將相互彼此帶到距離那種“我是”的認識的越來越近的地方，“我是”就是一切萬有的中心了。那個地方是比你的心或者你的心智距離你更近的。那個地方就是那個你的靈性坐在其中的聖殿，而同時所有類型的事情都在物質性的層面上發生著。在平安中在那裏休息，我們祝福每一位，我們為這個器皿在挑戰的過程中所使用的關心，並為它在被要求去傳訊不會被提供給其他人的資訊的時候所展現出來的信任而感謝這個器皿。

At this time, we would transfer this contact to the one known as Jim. I am Q'uo, and leave this instrument in love and in light. 在此刻，我們會將這個接觸轉移到被知曉為 *Jim* 的實體。我是 Q'uo，我在愛與光中離開這個器皿。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and light through this instrument. At this time, we would offer ourselves to those present in the capacity of attempting to speak to any queries which may be upon the minds. Is there a query at this time?

我是 Q'uo，我們通過這個器皿再一次在愛與光中向各位致意。在此刻，我們會想那些在場的人提供我們自己來嘗試去談及可能留在它們的頭腦中的任何的問題。在此刻有一個問題嗎？

R: Yes, Q'uo. First off, for the message. There doesn't seem to be much left to say that you haven't said. I have one question. I'm wondering if my recent urge or compulsion to just let it go and let it happen, is it more a feeling of helplessness, or am I finally just realizing that I'm just here for the ride and

then stop trying to control it, just let it happen. It's going to happen either way, whether I try to effect the outcome or not. R: 是的, Q'uo。首先, 是關於資訊的問題。看起來似乎並沒有很多你們尚未說過的事情剩下來了。我有一個問題。我想知道, 我最近對於釋放它並讓它發生的推動力與衝動, 是否它更多是一種無助的感覺, 還是我最終領悟到我就是在這裏來騎馬的, 那麼就不要再嘗試去控制它, 就讓它發生好了。無論我是否嘗試去影響結果, 它都將會用兩種方法中的任何一種發生。

I'm just curious. I've recently been feeling almost lighter with the realization that I should just stop and let it happen. I'm sure you know what I'm trying to say, but I am having a hard time verbalizing it. 我僅僅感到好奇。我最近一直在因為那種我應該僅僅停下來並讓它發生的領悟而感覺到幾乎是更加輕鬆了。我確信你們知道我正在嘗試去說的事情, 但是我在表達它的方面正在遇到一個困難的時間。

I am Q'uo, and am aware of your query, my brother. The ability to live one's incarnation in the present moment in the face of great discomfort is an ability which works its way to the conscious awareness by a circuitous path in many which find themselves in a situation such as that one which you now experience. Deep within one's subconscious mind and memory of that which encompasses this life pattern is the sure knowledge that all is well. As one lives the life and encounters the catalyst, this sure knowledge that all is well makes itself available in those ways which the entity is able ...

我是 Q'uo, 我理解了你的問題, 我的兄弟。在面對巨大的不適的時候在當下一刻之中活出一個人的投生的能力, 是一種會藉由一條迂回的道路找到它通往有意識的察覺的途徑的能力, 在很多的這樣的途徑中, 它們會發現它們自己處於一種諸如你現在所體驗到的情況中。在一個人的潛意識以及對囊括了這次生命模式的事物的記憶的內在深處, 是對於一切都好的確信的知曉。當一個人活出它的生命並遭遇到催化劑的時候, 這種一切都好的確切的知曉會讓它自己可被取得, 通過那些實體能夠.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and am again with this instrument. The efforts that you make, seemingly in your own behalf, then, are those that extend in their effect to that environment which is this planet's third-density illusion. Thus, it is well to be of a light and accepting frame of mind and to offer oneself as that entity which gives light and love in whatever form is available to it.

我是 Q'uo, 我再一次與這個器皿在一起了。你做出的努力, 在表面上是為了你自己而做出的努力, 是那些在其影響中會延伸到這個星球的第三密度的環境的努力。因此, 擁有一種輕鬆與接納性的心智的框架, 並將一個人自己作為用無論什麼可以為其所取得的方式來給予光與愛的實體而奉獻出來, 這是很好的。

Is there a further query, my brother?
我的兄弟，有一個進一步的問題嗎？

R: I don't think so, Thank you, Q'uo.
R：我想沒有了，謝謝你們，Q'uo。

I am Q'uo, and we thank you, my brother. Is there another query?
我是 Q'uo，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: I'd sure like to follow up on that one. Then the thing to do is to go ahead and accept whatever and to realize the healing is taking place simply because of our love of the planet. Is that a fair paraphrase of which your (inaudible)?

Carla：我相信我想要跟著那個問題繼續提問。那麼要去做的事情就是去向前進並接納無論什麼事情，且意識到，單純地因為我們對這個行星的愛，療愈正在發生。那是對於你們的（聽不見）的一種適當的意譯嗎？

I am Q'uo, and am aware of your query, my sister. We would agree that this is a relatively accurate interpretation of our intentions. We do not wish to place your feet for you upon your path or to choose those actions in which you shall engage or those actions in which you shall not take part in. These choices are those which are of most importance to each entity.

我是 Q'uo，我理解了你的問題，我的姐妹。我們會贊成，這是對我們的意願的一個相對準確的解釋。我們並不希望在你的道路上為你走路，或在那些你將會參與到的行動中，或者那些你將不會參與到的行動中上為你做出選擇。這些選擇是對於每一個實體都具有極大的重要性的選擇。

However, the attitude in which any attitude—we correct this instrument—in which any action is taken, is that attitude of acceptance and that placement of the attention within the moment that is before one, allowing that moment and its own urgencies to direct the feet upon the path rather than placing the feet according to a future or past determination or approximation.

然而，任何態度——我們更正這個器皿——任何行動藉由其執行的態度，就是去接納並將注意力放在之在一個人面前的時刻之中，同時允許那個時刻以及它自己的迫切性去指引在道路上的腳步，而不是根據一種對未來或者對過去的決定或者估量來安排在道路上的腳步。

Is there a further query, my sister?
我的姐妹，有一個進一步的問題嗎？

Carla: Yes. I have a couple of things I wanted to ask and I think they'll probably be pretty brief. One thing I've wanted to ask for a long time that I haven't felt the vibration (inaudible), is that when Don Elkins died, I felt as if it would (inaudible) ... but that was part of what we traded. I was learning wisdom and

he was learning compassion and compassion killed him, and he didn't heal in this density. *Carla*: 是的。我有幾個我想要詢問的事情，我想它們將很有可能是相當簡短的。一個我想要問的事情是，在一段很長的我們沒有感覺到(聽不見)的振動時間中，也就是在 *Don Elkins* 去死的那段時間中，我感覺到就好像它會(聽不見).....但是那就是我們較易的事情的一部分了。我正在學習智慧，他正在學習同情心，那種同情心殺死了他，他並未在這個密度中進行療愈。

It has been my feeling that's gotten surer, since I have been able to heal that (inaudible) been able to forgive myself for somehow not being able to keep him alive. That as I heal that mental image in myself, that (inaudible). Could you confirm that?

我的感覺是，那一點變得更加確信了，因為我一直都能夠進行療愈(聽不見)已經能夠為我以某種方式無法讓他活下來而寬恕我自己了。當我療愈在我自己之中的那個心智上的形象的時候(聽不見)。你們能夠確認那一點嗎？

I am Q'uo, and am aware of your query, my sister. Because of the nature of your own surety in this area of your own investigation we may confirm that the exchange of energies that occurred between the two of you, prior to the death, as you would call it, of the one known as Don, that the one known as Don transferred a portion of his personality to you so that it became necessary for you in your own evolution and attempt at balancing the lessons of your life pattern, to undergo the same manifestations of the mental complex as did the one known as Don. Because this entity's personality resided in some part within your own mental complex, this then was a necessity, if you were to find your own mental balance once again. Thus, that which you have surmised is in the large part correct.

我是 *Q'uo*，我理解了你的問題，我的姐妹。因為你自己在這個你自己的探索的領域中的確定性，我們可以確認，在被知曉為 *Don* 的實體的，如你所稱的，死亡之前發生在你們兩個人之間的能量交換，被知曉為 *Don* 的實體將他的人格的一部分轉移給你了，這樣它對於你在你自己的演化以及在平衡你自己的生命模式的課程以承受與被知曉為 *Don* 的實體一樣的心智複合體的顯化物的方面的嘗試中就是必不可少的了。因為這個實體的人格居住在在你的自己的心智複合體中的某個部分中，如果你要去再一次找到你自己的心智的平衡的話，這接下來就是一個必然的事物了。因此，你已經假設了的事情在大部分是正確的。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Yes, I have one more. When ... well, Jim and I have been calling it "ill spouse/well spouse." When the ill spouse is feeling rotten, it's not too difficult for the well spouse to do something to comfort. To touch, a cool washcloth, some words of encouragement, but I am puzzled about what the ill spouse can do to somehow ease the burden of the one who has to deal with (inaudible). Is there a word? Is there a sentence? (Inaudible).

Carla: 是的，我還有一個問題。當.....好的，*Jim* 和我一直稱之為“壞配偶/好配

偶”。當壞配偶正在感覺到墮落的時候，好配偶要去做某種事情來安慰，這並不太過困難的事情。對於接觸，一條涼快的毛巾，一些鼓勵的言語，但是在關於壞配偶能夠做什麼事情來用某種方式讓一個不得不去與（聽不見）打交道的人的重擔放鬆下來的方面，我感到困惑。有一個詞語嗎？有一個句子嗎？（聽不見）。

I am Q'uo, and aware of your query, my sister. As you have correctly determined in your own query, a word, a touch, an expression of that love which is truly felt with the heart has a great transformative ability so that there need be no great display of gratitude other than the heartfelt offering of that love which truly resides within your heart.

我是 Q'uo，我理解了你的問題，我的姐妹。如你在你自己的問題中已經正確地確定了的一樣，一個詞語，一個觸碰，一種對真正用心感覺到的愛的表達，都擁有一種巨大的轉變性的能力，這樣，除了由衷地提供那種存在於你的心之中的愛之外，就不需要巨大的感激的展現了。

Love is the great healer and enabler in all illusion. Call upon that quality of love that wells up from within you. Give it whatever form is possible.

愛就是在所有的幻象中的偉大的療愈者與賦能者。呼喚那種從你們內在之中湧出的愛的特性。用無論什麼有可能的方式來給予它。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: I do have one final one. I know that my systems are weak enough now that just about any illness could be fatal to me (inaudible) and it tears at me that I would be leaving somebody who would be (inaudible) quite devastated and devastated for the rest of the incarnation. How can I forgive myself for putting him in this position? I have no choice.

我確實還有最後一個問題。我知道我的系統是現在是足夠虛弱的，以至於大概任何的疾病對於我都會是致命的（聽不見），它會將我撕裂以至於我會將某個人留在（聽不見）相當荒廢的狀態並在投生剩下的時間中都會是荒廢的。我如何才能為將它放置於這種情況中而寬恕我自己呢？我沒有選擇。

I am Q'uo, and am aware of your query, my sister. You can do only that which you can do, my sister. You cannot take another's burden, in most cases. You have borne much in your incarnation. Worry not about that which is projected from the present moment into that which shall be a future moment. Do and be in this moment and allow each succeeding moment to be created from the harmony of this moment. It is natural for entities within your third-density illusion to move from the present moment and to reminisce about those previous experiences and to project those that may occur in your future, for the present moment is that which is the most illusory and difficult to comfortably place oneself within, for all of one's life, then, is contained within that immediacy of experience which the present moment surrounds. And for most entities who have not consciously considered the purpose of the life pattern, the present moment is that which shall be escaped from. Thus,

we would recommend that you share your love at each present moment when it is felt and allow the moment to be enough unto itself.

我是 Q'uo，我理解了你的問題，我的姐妹。你僅僅能夠做你能夠做的事情，我的姐妹。在大多數情況中，你無法承擔另一個人的負擔。你在你的投生中已經擔負了大量的事物了。不用擔心從當下一刻被投射到將會是一個未來的時刻之中的事物。在這一刻中去行動並成為，允許每一個接下來的時刻都從這一刻的協調一致被創造出來。對於在你們的第三密度中的實體，它們會自然而然地從當下一刻移動，進入到對那些之前的體驗的追憶並將那些可能發生在你們的未來的體驗投射出來，因為當下一刻是最為虛幻的且很難舒適地將一個人放置在內在之中的時刻，因為一個人的生命的全部，都是被包含在當下一刻所包圍著的體驗的直接性之中。對於絕大多數尚未有意識地考慮生命模式的目的的實體，當下一刻就是將會被逃避的事物了。因此，我們會推薦你與你的愛人在每一個當下一刻被感覺到的時候分享它，並允許那一刻在其自身是足夠的。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, my brother, I thank you very much. And I guess we'll just (inaudible) memorial statement. (Inaudible).

Carla：沒有了，我的兄弟，我非常感謝你。我猜想我們將僅僅（聽不見）紀念性的陳述。（聽不見）。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

S: Yes, Q'uo, I have a question. We've been doing a lot of discussing about the childhood and working those things out. And it seems that problems in the childhood that aren't worked out sometimes tend to contaminate the present moment and working things out, apparently, is going to be a very difficult and very painful process. My question is, is the clearing out and balancing of all of these painful experiences and feelings and dusting out cobwebs beneficial to allowing the present moment to be experienced with more purity or perhaps more clarity?

S：是的，Q'uo，我有一個問題。我們一直在關於童年時期的問題進行許多的討論並想要解決那些事情。看起來似乎那些在童年時期無法解決的問題時常傾向於損害當前的時刻，解決這些事情，很明顯地，將會是一個非常困難且非常痛苦的過程。我的問題是，清理並平衡所有這些痛苦的體驗和感覺，並將蜘蛛網掃除乾淨，對於允許當前的時刻用更大的純淨度或者也許用更大的清晰度被體驗到是有益處的嗎？

I am Q'uo, and am aware of your query, my sister. We feel that you have a good grasp of this concept, for it is the early experiences within each entity's incarnation that prepare the entity for those lessons that shall be laid out and those trails that shall be followed in order that an overall balance within the mind/body/spirit complex might be obtained. The clarity of vision of which

you spoke is increased as one is able to see those factors and forces that have shaped one's attitudes and which yet echo within the present moment of each entity. A portion of one's efforts is well spent when one attempts to understand the formative years and their effect upon the perceptions and life pattern. The ability to enjoy each passing moment is enhanced, as one is able to balance the distortions that have been borne for these many years. This is not an escape into the past as one is attempting to enhance one's ability to express the truest nature of one's personality as the clearing of these early imprints is completed.

我是 Q'uo，我理解了你的問題，我的姐妹。我們感覺到你已經對於這個觀念擁有了一種很好的掌握了，因為在每一個實體的投生中，就是那些早期的體驗讓實體為那些將會被安排的課程和那些將會被跟隨的道路做好準備的事物了，這樣，在心/身/靈複合體中的一種整體性的平衡就可以被取得了。你們談及的景象的清晰度是隨著一個人能夠看到那些已經塑造了一個人的態度，而又會在每一個實體的當下一刻產生回音的因素和力量而被增加的。在一個人的嘗試去理解那些形成性的歲月以及它們對觀念與生命模式的影響的時候，一個人的努力的一部分是被很有效花費了的。當一個人能夠平衡這許多年來已經被擔負的扭曲的時候，去享受每一個經過的時刻的能力就會被增強了。當一個人因為對這些早期的印記的清理被完成了而正在嘗試去增強它去表達它的人格的最真實的特性的能力的時候，這不是一種逃避到過去之中。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

S: Not really. This was something I was concerned about and was having a hard time getting (inaudible) in the proper way. I would like to ask if there is anything that I can do help R better, to support him better to make this less difficult for him.

S：不是真的有問題。這是某種我擔憂的事情，我在用適當的方式得到（聽不見）的方面正在遇到一個困難的時刻。我想要請問，是否有某種事情是我能夠確實更好地幫助 R，更好地支持他並讓這對他少一些困難的。

I am Q'uo, and am aware of your query, my sister. We realize that each entity present would wish to improve in the effort that is offered in service to others, especially to those that are the mated entities in the relationships and we look upon those efforts which are being made and see that there is little left for suggested improvements for each gives with an whole heart and would give any more that was asked, if only it could be described. We commend you, each of you, for your whole-hearted giving and receiving of love. It is important not only to give the love which you feel, but to receive the love which is offered as well. We would make one general suggestion to each entity in this regard and that is that when the effort has been made, that the worry that attends intensive opportunities for learning be discarded and that whatever efforts are made, be made with as light a heart as is possible, for the worrying, as you call it, the overconcern for any situation, tends to debilitate the offering of service and to drag, as it were, the air speed, if we may utilize

the terminology for flight, for each present is indeed an entity that attempts to soar ever higher in the realms of love and service, therefore, be of good cheer, looking at the moment as that opportunity to share the love that is within, freely and creatively.

我是 Q'uo, 我理解了你的問題, 我的姐妹。我們意識到, 每一個在場的實體都會希望在努力中增強在服務他人中被提供的事物, 尤其是對那些在人際關係中的伴侶的實體, 我們觀察這些正在被做出的努力, 並看到幾乎沒有剩下來要被建議改進的事情了, 因為每一個人都是帶著一顆完全的心來給予的, 每一個人都會給出任何更多的被要求的事物, 只要它能夠被描述出來。我們稱讚你們, 你們每一個人, 因為你們全心全意的給予愛和接受愛。重要的事情不僅僅是去給你感覺體到的愛, 同樣還是去接受同樣也被提供出來的愛。我們會在這方面對每一個實體提供一個一般性的建議, 那個建議就是, 當努力已經被做出了的時候, 對於伴隨著的強烈的學習的機會的擔憂被拋開, 無論什麼努力被做出了, 它們都是帶著一顆盡可能輕鬆的心被做出的, 因為擔憂, 如你們對它的稱呼一樣, 對於任何情況的過度憂慮, 會傾向於削弱對服務的提供, 並可以說是, 加大空氣阻力, 如果我們可以使用那個飛行的術語的話, 因為每一個在場的實體都確實是一個嘗試去越來越高地在愛和服務的領域中翱翔的實體, 因此, 不用垂頭喪氣, 將那個時刻視為是, 自由地且創造性地, 分享內在之中的愛的機會。

Is there a further query, my sister?

我的姐妹, 有一個進一步的問題嗎?

S: No, thank you very much.

S: 沒有了, 非常感謝你們。

I am Q'uo, and again we thank you, my sister. As we assess the energies of this gathering, we feel that we have spoken to those concerns which were the focus of this group and for the time being, would suggest the pondering of that which we have been honored to share with you. Take those thoughts that are of value to you and leave those that are not.

我是 Q'uo, 再一次, 我們感謝你, 我的姐妹。當我們讀取這次集會的能量的時候, 我們感覺到我們已經談及了這個團體的焦點之所示的那些關注點了, 目前, 我們會建議對我們已經有幸與你們分享了的內容進行沉思。拿走那些對與你們具有價值的事情並將那些沒有價值的留下來。

We should be happy to speak with you again upon your request. At this time, we shall take our leave of this group leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo.

Adonai, my friends. Adonai. 我們將會很高興按照你們的請求再一次與你們談話。在此刻, 我們將離開這個團體, 一如既往, 我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai, 我的朋友們。Adonai。

Note: We are grateful that S has granted permission to share this transcript with others.

注釋: 我們很感激 S 已經許可與其他人分享這份記錄。

March 22, 1991

1991-03-22 Q'uo 的學習的進程

Group question: Happy Spring! Could Q'uo describe the learning process ... their learning process. Is there any regression in this learning process? Do we assist Q'uo's learning in our communication with them?

團體問題：春天快樂！Q'uo 能夠描述一下學習的過程.....它們的學習的過程嗎？在這個學習的過程中有任何的倒退嗎？我們會幫助通過我們與 Q'uo 之間的溝通交流幫助 Q'uo 的學習嗎？

(Unknown channeling)

(無名者傳訊)

I greet each of you this day in the love and in the light of the infinite Creator. We thank you for calling us to be with your group and, as always, appreciate the opportunity to be of service in the humble sharing of our opinions with you. As always also, we enjoy being with this group. This level of purity of dedication to search for the truth, for the mystery, is high and we enjoy the feeling of blending our vibrations with yours. We also enjoy experiencing the awareness of your third density surrounding us, for it gives us not only stimulations of memories of our own third density experiences, but also enhances our understanding of the illusion in which you now work.

我在這個日子在無限造物者的愛與光中向你們各位致意。我們為你們呼喚我們與你們的團隊在一起而感謝你們，我們一如既往對於能夠通過我們與你們進行的對我們的觀點的謙卑的奉獻而有所服務是感激的。我們同樣也，一如既往，是享受與這個團體在一起的。這種奉獻於尋求真理，尋求神秘的純度的等級是很高的，我們享受將我們的振動與你們的振動混合在一起的感覺。我們同樣也喜歡體驗到包圍著我們的你們的第三密度的察覺，因為它不僅僅給予我們對我們自己的第三密度的體驗的回憶的刺激物，它同樣也增強了我們對你們現在在其中工作的幻象的理解。

You wish information this morning on our own learning process. This process is no different from your own, my friends, for we seek the same mystery which ever recedes before us and our journey upon the path is but the placing of one foot in front of the other, no more, no less than your own.

你們在這個早上想要我們自己的學習的過程的資訊。這個過程與你們自己的學習的過程是沒有差別的，我的朋友們，因為我們尋求相同的神秘，這種神秘在我們面前不斷地後退，我們在這條道路上的旅程不過是一步一個腳印地前進，與你們自己的旅程相比是不多也不少的。

We have but advanced a little further along this path, as you currently view your time/space continuum. For us, all times are the same. We realize this is perhaps a simplistic answer to your question and shall endeavor to give more information on the subject. However, we would say at this point, with regard to the question of regression in learning, that we feel there is no such thing as regression for each moment of time brings new learning experiences and the

degree to which these experiences are incorporated into the life pattern perhaps measure the progress that is made. However, progress will always be made regardless of the efficiency, shall we say, of the learning.

我們不過是在這條道路上多前進了一點點而已，如你們當前對於你們的時間/空間的連續體的觀察一樣。對於我們而言，所有的時間都是相同的。我們意識到對於你們的問題也許是一個簡單化地回答，我們將努力去在這個主題上給予更多的資訊。然而，我們在這個位置上會說，在關於在學習中的退步的問題的方面，我們感覺到沒有諸如退步之類的事情，因為每一個時刻都會帶來新的學習的體驗，這些體驗被整合到生命模式中的程度也許可以衡量已經被做出的進展。然而，進展將一直被做出，無論學習的，容我們說，成效是什麼。

You are aware that learning and progress cannot be measured on a conscious level although your peoples are greatly biased toward this opinion and constantly seek to monitor both themselves and others. In terms of progress on many levels, indeed, performance in your societies is certainly measured by certain achievements which are consciously measured and analyzed. It is therefore perhaps a natural tendency that this same process be applied to spiritual progress and the measuring of this.

你們意識到，學習和進展是無法在一個有意識的層次上被衡量的，雖然你們的人群是極大地向著這種觀點產生偏向性，並持續不斷地尋求去同時監督他們自己和其他人。從在許多的層次上的進展的方面，確實，在你們的社會中，功績肯定是藉由一定的成就而被衡量的，這些成就是有意識地被衡量和被分析的。因此也許會有一種自然的傾向性，這個相同的過程會被應用在靈性的發展和對這種發展的衡量中。

However, spiritual progress can never be measured in this way and those who cling to such methods of measurement are merely buying into, shall we say, the illusion in which you dwell.

然而，靈性的發展是永遠無法用這種方式被衡量的，那些對這樣的衡量的方法緊握不放的人僅僅是在，容我們說，相信你們居住於其中的幻象而已。

We realize it is a difficult thing for your peoples not to attempt to measure the progress made, especially in a spiritual sense. For the seeker who is devoted to the search for the mystery to continue to advance along the path, being aware only of the present moment, of the step that is taken now, not of the steps that were taken yesterday or those that may be taken tomorrow, or the mountain that is ahead, or the ravine or other such obstacle, but [focusing] only on the current step, [this] is a very difficult step for many. And yet, is this not the simplest step way, my friends?

我們意識到，對於你們的人群而言，不嘗試去衡量被做出的進展，尤其是在靈性意義上的進展，這是一件困難的事情。對於致力於尋求神秘以繼續沿著那條道路前進的尋求者，如果他僅僅察覺到當下一刻，察覺到正在被走出的步子，而不察覺昨天已經被走出的步子或者明天可能被走出的步子，或者不察覺在前方的山川、或者溝壑、或者其他這樣的障礙物，而僅僅聚焦在當前的步子，這對於很多人是一個非常困難的步驟。而這難道不是最簡單的方式嗎，我的朋友們？

You burden yourselves with so many things that are unnecessary to you. You burden yourselves with memories of the past, with anticipations and fears of the future. These do not belong to you in this present moment. We realize the difficulty of laying down these burdens. We would not mean to suggest that it is an easy thing. However, it can be done at any moment and the freedom known to one who has done so is unsurpassed by any thing.

你們讓你們自己背負了如此多的你並不需要的事物。你們讓你們自己背負了過去的記憶，對未來的期待和恐懼。這些在當下一刻中並不屬於你們。我們意識到放下這些負擔的困難。我們並不打算要建議，這是一個容易的事情。然而，它是能夠在任何時刻被做到的，對於一個已經這樣做了的人，它所知曉的自由是勝過一切事物的。

We apologize for being shy of information with regard to our own learning process. Wherefore appearing to be so, however, it really is no different from your own. There are no techniques or pieces of advance knowledge we feel we can impart to you that would be of any help to you in your journey for each seeker will draw to itself those things that are compatible with the self that will aid the self in the learning process. These are unique to each and for one to share indiscriminately with another those things which are found to be helpful may often prove to be harmful to the one with whom they are sharing.

我們為在關於我們自己的學習的進程方面的資訊的令人費解而抱歉。為什麼要看起來是這樣子的呢，無論如何，它真的與你們自己的道路沒有區別。我們感覺到沒有我們能夠傳授給你們技巧或者各種先進的知識是會在你們的旅程上對你們有任何幫助的，因為每一個尋求者都會將那些與自我相容的事物吸引到它自己身上，這些事物將會在學習的過程中幫助自我。這些事物是對於每一個人都是獨一無二的，對於一個不加分辨地與另一個人分享那些被發現是有幫助的事物的人，這些事情經常證明是對那個它們正在對其分享的人是有害處的。

This may be done more beneficially between those who have walked a path together for some way, are familiar with the idiosyncrasies of each, and in these situations indeed the sharing of the learning experiences and of the companionship may be most beneficial and while we walk the same path that you do, we walk in a different location, shall we say, and what we find is helpful to us is simply that: it is helpful to us.

對於那些已經用某種方式一起走上了一條道路的人，如果這些人對於每一個人的特質都是熟悉的，這種對有幫助的事物的分享在他們之間可能會用更為有益處的方式被進行，在那些情況中，對學習的體驗的分享和對夥伴關係的分享可以是最為有益處的，雖然我們是走在和你們相同的道路上，我們是走在一個，容我們說，不同的位置，我們發現對我們有幫助的事情單純地就是那樣子的：它對我們是有幫助的。

Each of you will find for yourselves that which is helpful to you. We have thanked this group often for the opportunity to work with you and have stated that you do us a great service in requesting our help for our service is our learning and our growth. Thus, by offering us the opportunity to be of service to you, you offer us the greater service that we may receive. For this

we once again extend our thanks, our gratitude, and our love. 你們每個人都將為你們自己發現對你們有幫助的事情。我們經常為與你們一同工作的機會而感謝這個團體，我們已經陳述過，你們在請求我們的幫助的過程中已經對我們進行了一種巨大的服務了，因為我們的服務就是我們的學習和我們的成長。因此，藉由提供我們機會來為你們服務，你們為我們提供了我們可能接受到的更大的服務了。為此，我們再一次致以我們的感謝、我們的感激和我們的愛。

We feel these words are sufficient for a beginning treatment of this subject and would be happy to answer further questions on this or any other subject at a later time.

我們感覺到這些言語對於這個主題的一個開場性的論述是足夠了的，我們會很高興在一個之後的時間回答在這個主題或者任何其他主題上的進一步問題。

At this point, we would transfer to the one known as Jim for the purpose of answering any further questions which may be on the minds of those present. We leave this instrument with thanks, in love and light. We are known to you as those of Q'uo.

在此刻，為了回答可能存在於那些在場的人的頭腦中的任何進一步的問題的目的，我們將轉移到知曉為 *Jim* 的實體。我們帶著感謝，在愛與光中，離開這個器皿。我們是你們知曉的 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each of you again in love and light through this instrument. May we ask if there is a query to which we may speak?

我是 Q'uo，我通過這個器皿再一次在愛與光中向你們各位致意。請問是否有一個我們可以談論的問題呢？

Carla: (Inaudible).

Carla : (聽不見)。

I am Q'uo, and am aware of your query, my sister. We feel that we have shared what is the heart of the learning experience, not only for ourselves, but for any entities which yet seek the mystery and the unity of the one Creator and that is the interaction between entities. The opportunities for communication, for misunderstanding, for the wounding, for the healing, and for the transformation of entities in mind, body and spirit through the relationships that develop between entities. These means of learning are those which are most important. Not only to your own peoples, but to ourselves and all others of whom we are aware for the Creator shall learn from Itself. We, of course, as do other entities of those densities beyond your own third-density illusion, partake in individualized means of enhancing or working with this learning process.

我是 Q'uo，我理解了你的問題，我的姐妹。我們感覺到我們已經分享了學習的體驗的核心了，不僅僅是對於我們自己，同樣也是對於任何尋求太一造物者在實

體之間的相互作用的神秘和統一性的實體。溝通交流的機會，誤解的機會，受傷的機會，療愈的機會以及實體在心智、身體和靈性中通過在實體之間發展的人際關係的轉變的機會，這些學習途徑就是那些最為重要的事情了。不僅僅是對於你們自己的人群，同樣也是對於我們自己以及所有我們察覺到的其他人，因為造物者將會從祂自己身上學習。我們，當然，如在你們第三密度幻象之外的其他的面密度的其他的實體一樣，都會參與到增強或者與這個學習的過程一同工作的個體化的途徑之中。

Just as you utilize forms of meditation, visualization, prayer, ritual and so forth, so do we partake not only of these kinds of means of working with catalysts, but we also have developed other means which, though useful to us in our way of thinking and modes of perception, have little that may be offered from them to those of your people for there is enough difference in our personalities and our means of exploring our personalities that it would seem either incomprehensible to you, or seem that we were so different or other from you that the qualities that bind us as one and unite us as equal seekers of the one Creator would be overwhelming.

恰恰如同你們利用冥想、視覺化觀想、祈禱、儀式以及諸如此類的形式一樣，用一樣的方式，我們不僅僅參與到這些類型的與催化劑工作的途徑，我們同樣也已經發展出了其他的方式，這些方式雖然在我們的思考的途徑和感知的模式的方面對我們是有用處的，它們幾乎沒有可以被提供給你們的人群的部分，因為在我們的個體與我們探索我們的個性的途徑的方面有足夠大的差別，以至於它會看起來似乎要麼是你們無法理解的，要麼看起來似乎我們是與你們如此不同或者相異，以至於將我們結合為一體並將我們統一成為同等的太一造物者的尋求者的特性會是壓倒性的。

Thus, we do not find it is completely helpful to share in complete detail that which is our refining process. Rather, we have chosen to emphasize that we share with you the learning that is born of the interaction between portions of the one Creator that seek the identity of self, of each other, and of the one Creator.

因此，我們確實發現，去通過完全的具體細節來分享我們精煉的過程之所是的事物不是完全有幫助的。相反，我們已經選擇去強調，我們與你們所共用的學習是源自於在太一造物者的各個部分之間的相互作用的，太一造物者的各個部分在尋求自我的身份，相互彼此的身份以及太一造物者的身份。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Just a very small one that you might be able to answer. For the last two sessions I have been experiencing extreme heat. Can you comment on this?

Carla：僅僅有一個非常小的你們可能能夠回答的問題。在過去的兩次集會中，我一直在體驗到極大的熱量。你們能夠對此進行評論嗎？

I am Q'uo, and we aware of your query, my sister. As you have progressed in your process of the vocal channeling, the sensitivities that allow you to be

aware of the conditioning vibration and of the narrow band transmission, you also are sensitive to this vibration in a way which affects your body's heating element, shall we say. You experience the light and love that we offer through you and through this contact even when it is being voiced by another instrument as a kind of heating or radiance that expresses itself in an analogous fashion in your physical vehicle and produces that heating of which you speak. This is simply an outgrowth, shall we say, or side effect of this contact and your increasing sensitivity to all stimuli.

我是 Q'uo，我理解了你的問題，我的姐妹。如你在你的語音的傳訊的過程中已經發展出的那種允許你察覺到調節性的振動和窄頻的傳送的敏感性一樣，你同樣也會用一種會影響你的身體的，容我們說，熱元素的方式對這種振動是敏感的。甚至是在它是被另一個器皿用聲音傳遞的時候，你將我們通過你以及通過這個接觸提供的光與愛體驗為一種類型的熱量或者輻射，它會在你的物質性載具中通過一種類比的方式表達它自己，並產生出你談及的熱量。這單純地是這種接觸和你對所有的刺激物的不斷增強的敏感性的，容我們說，派生物或者副作用。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: No, thank you very much.

Carla：沒有，非常感謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Questioner: I have sort of a general one. I may have more specific formulations although I know that you can only answer generally. With regard to the situation with my parents and my brother, both that I experienced in greater depth just this weekend, I am beginning to be able to feel greater compassion and acceptance for my parents, where they are. At this point, I'm not able to feel that much for my brother and not feeling it a whole lot for my parents either. I know that this is a long process and there are things I am aware of that will aid that process.

提問者：我有某種類型的一個一般性的問題。我可能會有更加具體的系統性的陳述，雖然我知道你們僅僅能夠一般性地回答。在關於我與我們的父母以及我的兄弟的關係的方面，我在這個週末同時通過更大的深度體驗到，我正在開始能夠對我的父母，他們所在的位置，感覺到更大的同情心和接納性。在此刻，我卻無法對我的兄弟感覺到很多的接納性，我對於我的父母也沒有感覺到很多的接納性。我知道這是一個很長的過程，有一些我察覺到的事情將會幫助那個過程。

My question is are there any general comments you can make or suggestions that you feel that would be helpful in being able to extend greater compassion and acceptance at this time?

我的問題是，有任何一般性的評論是你們能夠做出的嗎，或者在有任何的你們感覺到對於能夠在此刻將更大的同情心和接納性延伸出去有幫助的建議嗎？

I am Q'uo, and am aware of your query, my sister. We examine your recent memory and that which is your long-term memory regarding these entities that have offered themselves as your parents, as is the custom to describe such entities that bring or provide an entry into this illusion for others that they may learn and seek the One within third density.

我是 Q'uo，我理解了你的問題，我的姐妹。我們檢查了你在關於這些實體的方面的最近的記憶以及你長期的記憶，這些實體已經將它們自己提供為你的父母，如同習俗對這些實體的描述一樣，它們將其他的實體帶入到這個幻象中，或者為其提供了一個幻象的入口以便於這些其他的實體可以在第三密度之中學習和尋求太一了。

We may suggest that insofar as it is possible for you that you take a, shall we say, an inventory of what you are able to remember of your experiences with them, and as you are the observer of these images passing through the mind, look first with that objective of the observer [and] record mentally that which is observed, and then attempt to enter into the experience from the perspective of the ones known as your parents on an individual basis. That is, gather that which you know has formed each entity, become that entity, participate in the experience that you remember as that entity, then feel those feelings that come to you as that entity in each experience.

我們可以建議，在你有可能的範圍內，你對於你能夠記住的你與他們的體驗開列一個，容我們說，清單，當你是這些通過頭腦的形象的觀察者的時候，首先藉由那個觀察者的客觀性來觀察並在心之中記錄被觀察到的事物，接下來，嘗試在一種個體性的方面從被知曉為父母的實體的遠景來進入到那個體驗之中。也就是說，收集你知道的已經形成了每一個實體事物，成為那個實體，參與到你記得的那個實體的體驗之中，接下來感覺在每一個體驗中作為那個實體發生在你身上的感覺。

This is a process which may take as much time and effort as you are willing to invest and which you feel is fruitful to invest and which can give you the beginning approximation of these entities' means of perceiving and of these entities' life pattern as a whole.

這是一個可能會花費大量的時間和努力的過程，只要你樂意於投入時間和努力，只要你感覺到這樣的投入是富有成效的，並能夠給予你對於這些實體的感覺的方式以及這些實體作為一個整體的生命模式的途徑的估計的開端。

Then you may begin to perceive how these entities have chosen to learn various lessons, how these entities have found a difficulty or ease in various expressions in their selfhood and begin to understand and have compassion for that which is the heart of each entity and begin to explore how accessible or inaccessible is the journey that each entity makes from its heart to your heart and to any other heart by becoming these entities insofar as it is possible for you. Then you may begin to experience their reality, shall we say, or illusion, and through this experience have a bridge formed between the hearts of each of you, that you may travel mentally and/or emotionally at those times of your choosing so that this process may become internalized in

a fashion that then is offered to the subconscious mind and may through the working with the subconscious mind provide those images to you through either your dreaming process or through meditation that may enhance and enable further compassion from you to them.

接下來，你們可以開始感覺到這些實體是如何已經選擇去學習各種各樣的課程，這些實體如何已經在各種各樣的體驗中在它們的自我屬性中發現一種困難或者容易，如何開始理解每一個實體的核心之所是的事物並對其擁有一種同情心，如何開始探索每一個實體所進行的那個旅程是如何可以達到或者不能達到的，這條旅程是藉由在你有可能的範圍內成為這些實體而從它的心到你的心，並到其他任何人的心的旅程。接下來，你就可以開始體驗他們的，容我們說，實相或者它們的幻象了，通過這種體驗，在你們每一個人的心中間會有一座橋樑被形成了，以便於你就可以在那些你做出選擇的時刻在心智上，並且/或者，在情緒上進行旅行了，這樣，這個過程就可以用這樣一種方式被內化，這個過程接下來提供給潛意識的心智，並可以通過與潛意識的心智一同工作來要麼通過夢境的過程，要麼通過冥想來向你提供那些圖像，這些圖像可能會增強從你到他們的同情心並使之進一步變得可能了。

This is a means of experiencing the life pattern or flavor, the tone of another which may aid you in your overall understanding of any other entity.

這是一種體驗生命模式或者風味，以及另一個人的音調的途徑，它可以在你對任何其他實體的整體性的理解方面幫助你。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Questioner: Not for now. Thank you very much.

提問者：暫時沒有了。非常感謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: (Inaudible).

Carla：(聽不見)。

I am Q'uo, and am aware of your query, my sister. Without moving past the boundary of infringement upon free will, we may suggest that there is a family of kindred souls that is well known to each of you, the combinations of which would provide the harmony that would enable those of our social memory complex and other contacts known to this group to work with this group in a fashion which would be helpful to the understandings of each entity, much as the harmony of the group now gathered provides a stable basis upon which we may construct various concept-complexes that may be more or less useful to you and to others who seek in the same general fashion as do you. Thus, there are many combinations of entities that would provide the kind of harmony that is necessary for a clear opening to be made into the group by entities such as ourselves.

我是 Q'uo，我理解了你的問題，我的姐妹。在不超越侵犯自由意志的邊界的情況下，我們可以建議，有一個你們每一個人都熟知的有親緣關係的靈魂的家庭，這些靈魂的混合體會提供協調一致，這種協調會使得我們的社會記憶複合體的接觸以及其他的這個團體所知曉的接觸能夠用一種會對於每一個實體的理解有幫助的方式與這個團體一種工作，這非常類似於現在聚集在一起的團體的協調提供了一個穩固的基礎，在其上我們就可以構建各種各樣的觀念的複合體，這些觀念複合體對於你們以及對於其他的用和你們同樣的一般性的方法來尋求的人們是或多或少可能會有用處的。因此，會有許多的實體的組合會提供那種類型的協調性，這對於一種向著由諸如我們自己之類的實體所組成的團體所做出的清晰的開放是需要的。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, Q'uo. Thank you very, very much.

Carla：沒有了。Q'uo，非常非常感謝你們。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

(No further queries.)

(沒有進一步的問題。)

I am Q'uo, and we again thank each for yet another opportunity to blend our vibrations with yours and to speak from heart to heart those thoughts that are called by the desire to move ever closer to each other and to the one Creator. We move with you upon this journey and thank you for the opportunity of giving voice to our thoughts. We shall leave you at this time, though ever do we walk with you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q'uo，我們為另一個將我們的振動與你們的振動混合在一起並用從心到心的方式來講述那些因為越來越靠近相互彼此並靠近太一造物者的渴望而被呼喚的想法的機會而再一次感謝各位。我們與你們在這條旅程上同行，我們為你們為我們的想法賦予聲音的機會而感謝你們。我們將在此刻離開，雖然我們會一直在太一無限造物者的愛與光中與你們同行。Adonai，我的朋友們。Adonai。

March 27, 1991

1991-03-27 形而上學的創作

Question from S: Question dealing with the concept of what sort of effort to make of a novel that would incorporate the qualities of the wanderer entering this Earth's planetary sphere in order to be of service and how the development of identity using various concepts that have been put forth in metaphysical writings, how this would be accomplished to best get across the idea of an entity of light wishing to aid a planet that is in the process of being born. And then any words that Q"uo might have to say to S in greeting in general and specifically concerning her desire to be in contrast and in balance to the great amount of doing that she has been doing.

來自 S 的問題：問題是與這樣一個觀念打交道的，要創作一部小說，什麼樣類型的努力會整合為了進行服務而進入到這個地球的星球的範圍中的流浪者的特性，個性的發展如何使用各種各樣已經在形而上學的作品中被提出的觀念，這部小說如何被完成才能最佳地說清楚一個希望去幫助一個正在處於被出生的過程中的行星的屬於光的實體的觀念。那麼，在一般性的致意，以及更為具體地在關於她對於在對比和平衡她一直在做的巨大數量的行動的方面的渴望，有任何 Q"uo 可能要對 S 說的言語嗎？

(Carla channeling)

(Carla 傳訊)

I am Q"uo. Greetings to this group this day. May we express our extreme gratitude that you have in your own love and your own life in the name of the infinite Creator called us who are messengers of love and light to you. Together we praise the one infinite Creator, the mystery that is always [invented] and always mysterious and yet always the bedrock of the incarnational experience for those who have the hearts to understand.

我是 Q"uo。今天向這個團體致意。你們已經在你們自己的愛與你們自己的生命中以無限造物者的名義呼喚了我們這些愛和光的信使來到你們這裏，容我們表達我們對此的極大的感激。我們一同讚美太一無限造物者以及那一直被創造出來並一直是神秘的奧秘，對於那些已經擁有心去理解的實體，這種奧秘一直都是它們的投生體驗的根基。

We also would like to express that we of Q"uo is of a principle or combined energy offering consisting of the ones known as Latwii and the ones known as Ra. Each of us in our memory blesses, thanks and offers you love. We wish you to know as we wish all who would seek us to know that to experience our presence in your meditation you need only ask and you shall never be alone. We speak this to the one known as S especially, for it has been our privilege many times as Latwii to be with the one known as S.

我們同樣也想要表達，我們 Q"uo 是一個原則或者一種混合的能量，它是由被知曉為 *Latwii* 的實體和被知曉為 *Ra* 的實體所組成的。我們每一個都在我們的記憶中祝福、感謝並向你們提供愛。我們希望你們知道，如我們希望所有尋求我們的人都知道的一樣，要在你們的冥想中體驗我們的臨在，你們僅僅需要請求，你將

永遠都不是孤單的。我們尤其向被知曉為 *S* 的實體說這一點，因為在很多當 *Latwii* 與被知曉為 *S* 的實體在一起的時候，這已經是我們的榮幸了。

Now we would say a few words about this principle, for these words are not those of Ra. The ones of Ra have been our teachers as well as your own. We are much more progressively guided by the ones of Ra than we would normally be in working with this group because the vibrations of this group are such that those less orthodox and introductory teachings are not the desire of this group but rather the desire is to explore further. And as that desire puts out a certain call and as both the ones known as Ra and the ones known as *Latwii* have permission from the Council which governs entering into your energies within this sphere we banded together, that we of *Latwii* might use more of the teachings of the one known as Ra.

現在，我們會在關於這個原則的方面說幾句話，因為這幾句話不是 *Ra* 團體的話。*Ra* 團體已經是我們的老師了，如同它們是你們自己的老師一樣。相比我們通常在與這個團體一同工作的時候我們所受的指引，我們是用遠遠更為進步的方式被 *Ra* 團體所指引的，因為這個團體的振動就是如此以至於那些較不傳統性以及介紹性的教導並不是這個團體的渴望，毋寧說，渴望就是去更為深入地探索。隨著當渴望發出了一定的呼喚的時候，當被知曉為 *Ra* 的實體和被知曉為 *Latwii* 的實體已經從掌管進入到在這個星球中的你們的能量的委員會得到許可的時候，我們就綁在一起了，這樣我們 *Latwii* 團體就可以使用更多的被知曉為 *Ra* 的團體的教導了。

So, we speak to you with *Latwii*'s voice but with far more ability to have access to the teachings of the ones known as Ra. There is not a partnership here. You are listening to those of *Latwii*. It is simply that we have collaborated with those of Ra and we use our own discrimination in guarding the free will of each. It is indeed a blessing to do this work as we very much enjoy and love each other's social memory complexes.

因此，我們是藉由 *Latwii* 的聲音來向你們發言，但我們卻遠遠更加有能力去使用被知曉為 *Ra* 的團體的教導。在這裏沒有一種夥伴關係。你們正在聆聽 *Latwii* 團體。這單純地就是，我們已經與 *Ra* 團體合作了，我們使用我們自己的分辨力在保衛每一個人的自由意志。進行這個工作確實是一種福分，因為我們非常喜歡並熱愛相互彼此的社會記憶複合體。

Now, on to the questions at hand. When a body of work is being written concerning metaphysical truths it is completely up to the author as to whether to fictionalize information or to work with the highest and best information which you have, using it literally and without alteration. This would not be true if by such writing the free will of any would be infringed upon. However, it is impossible to infringe upon someone in book form, for there is no difficulty whatsoever in closing a book. Those who do not wish to see the information or the emotions therein within their own experience will simply find your book quite invisible.

現在，轉到要處理的問題上。當一部關於形而上學的真理的作品正在被寫作的時候，在關於是要將資訊小說化，還是要與你們所擁有的最高和最佳的資訊一同工

作，並在字面上地且沒有改變地使用那個資訊的方面，這是完全由作者決定的。如果藉由這樣的寫作任何人的自由意志會被侵犯，這個資訊就不會是真實的了。然而，用書本的形式，要去侵犯某個人，這是不可能的，因為在關上一本書的方面是不會有無論什麼任何的困難的。那些並不希望看到資訊或者在它們自己的體驗內在之中的情緒的人，會單純地發現你們的書本是相當不顯眼的。

Therefore, it depends completely upon the sensitivities of one who is attempting to become a carpenter in words, building with these structural members an area around those infinite concepts and possibilities that can never be put into words. There is another reason of why it is not necessary, unless it is simply desired to alter the truth of that which you know at this time. Entities who are not ready for this particular material, even if they find it helpful, will assume it to be fiction. For it is stranger than things that are created in the mind of man.

因此，它是完全取決於一個正在嘗試去一個使用文字的木匠的實體的敏感性的，這個木匠並正在藉由這些結構上的成員在那些永遠不可能形成文字的無限的觀念和可能性周圍構建一個區域。在關於為什麼不一定會侵犯自由意志，除非被渴望的事情單純地就是去改變你們在此刻知曉的事情的真理的方面，還有另外一個原因。那些尚未對這種特定的材料做好準備的實體，即使它們發現它是有幫助的，它們將會假設它是虛構的作品。因為它是比在人類的頭腦中被創造出來的事情要更加奇怪的。

The peculiarities, shall we say, of a truly lived spiritual path are such as cannot be reduced to cliché without considerable practice. Consequently, we feel the issue that is truly being asked here is an issue concerning free will and the potential for an author infringing upon the free will of the reader. We do not feel that this is possible. Therefore, we encourage the one known as S to recruit her own inner wisdom, her own personal truth, and to write fearlessly, carefully and with absolute bravado. For all the tools that are placed within the reach of entities so that they may see them are those works of inestimable service.

容我們說，一條真正被活出的靈性的道路的特質，就是如此以至於它無法在沒有可觀的實踐的情況下被降級為老生常談。因此，我們感覺到在這裏真正正在詢問的議題是一個關於自由意志和一個作者侵犯讀者的自由意志的可能性的議題。我們並不感覺到這是有可能的。因此，我們鼓勵被仔細去為 S 的實體去補充她自己的內在的智慧，她自己個人性的真理並無懼地、小心謹慎地、且帶著絕對的英勇而寫作。因為所有被放置在實體的範圍之中以便於它們可以看到它們的工具，就是那些具有非常寶貴的貢獻的工作了。

In closing out this question, we would add that no matter what the physical fruits of a life lived in faith are, the life itself is a far greater gift to the planet and to the Creator than any artifact of this love and wisdom imparted in things which can be measured and seen. Higher gifts are always unseen.

在結束這個問題的過程中，我們會補充，無論一次在信心中被活出的生命的物質性的成果是什麼，相比在能夠被衡量和被看到的事物中被植入的這種愛和智慧的任何的人造物，生命本身都是一個獻給星球和獻給造物者的遠遠更加偉大的禮

物。更高的禮物一直都是看不見的。

This brings us to the question about being and doing. And in this question we find each within this group to have a poignant and deep confusion concerning the appropriate way to live a life in faith. We find in each case that each is by nature expressive and radiant, [each] one strongly polarized towards service to the Creator and to other selves. We find that each has been raised in a culture which praises the fruits of labor, whatever they may be, which finds virtue in such things as making money for the sake of making money. In other words, the concept of doing is not only corruptible but is constantly being corrupted. That is, positive polarity service to others is constantly moving into neutral or negative services which catch one upon, shall we say, the blind side. This is a matter of personal discrimination. We do not feel we have to talk about the doing except to express that in a metaphysical or spiritual sense the core of a realized action or doing is that expression of faith which is, "Not my will but [Thine.]" So that as you do that which you do you are grounded in a dedication of that doing to the love of the infinite One. It is said in your holy works, "I am the vine. You are the branches." In your doing realize that your roots are in the one infinite Creator and that the fruit that you bear is fruit that has come through the Creator like sap up to the inspiration of the self within and there it is fertilized by third-density catalyst so that it is unique to you and to your situation but in all ways beautiful and good to the taste.

這將我們帶到關於存在和行動的問題。在這個問題中，我們發現在這個團體中的每一個人在關於活出一次在信心中的生命的適當的途徑的方面都擁有一種強烈且深入的混淆。我們發現在每一個情況中，每一個人都藉由本性是賦予表現性且發光的，每一個人都是強烈地朝向服務造物者和服務其他自我極化的。我們發現每一個人都已經是在一個讚揚辛苦工作的成果的文化中被撫養長大的，無論那些成果可能是什麼，這樣文化都會在諸如為了賺錢的目的而賺錢之類的事情中找到優點。換句話說，行動的觀念不僅僅是易於腐化的，同樣也是持續不斷地被腐化的。也就是說，服務他人的正面的極性是持續不斷地進入到中性或者負面性的服務之中的，這種服務會在一個人未加防備的一面抓住它。這就是一個個人分辨力的問題了。在一種形而上學的或者靈性的意義上，一個被實現的行為或者行動的核心是那種信心的表達，即“不是依照我的意志，而是依照汝的意志”，我們除了表達這一點之外並不感覺到我們必須談論行動。因此，當你們做你們在做的事情的時候，你們是紮根於一種將那種行動奉獻給無限太一的愛的奉獻之中的。在你們的神聖著作中說過，“我是葡萄樹，你們是葡萄藤。”在你們行動的過程中，請意識到你們的根部是在太一無限造物者之中的，你們結出的果實就是通過造物者而來的果實，就好像元氣上升到內在之中自我的靈感之中，在那裏它被第三密度的催化劑受精，這樣它就是對於你和對於你的情況都是獨一無二的了，而它在所有的方面都是美麗而好味道的。

Being, although it seems very simple, is very much put aside within your western culture. This culture is overstimulated, distracted, irritated at the extraordinarily close contact each must have with the other in most circumstances. How does one be when one is constantly being fed stimulus

after stimulus after stimulus? One way to experience that being in a very vital way, and also in a very harsh way as concerns your physical vehicles habits, is simply to, as this instrument had suggested earlier, move to a retreat situation where there was the silence of the self to be explored with the companion that is also silent. This would entail a good deal of mental and emotional discomfort, for a desert experience, whether it is natural or contrived, is never particularly pleasant. In the desert, in the silence, one meets the self in all of its aspects. Yet it is in this desert and in this experience of the self that has both its light and its shadowed sides that the self learns finally to accept all of the self and thereby learns a compassion that cannot be learned in any other way. For when one sees oneself to be so far from what it wishes to be it is humbled with a good humility, a humility that realizes that within this density it is impossible not to err and be deceived repeatedly.

存在，雖然看起來似乎是非常簡單的，它卻在很大程度在在你們的西方的文化中被忽略了。這種文化是過度刺激的，分心的、並對在大多數環境中每一個人必須要與相互彼此擁有格外親密的接觸時感到惱怒的。當一個人持續不斷地被餵養一個接一個再接一個的刺激物的時候，它如何存在呢？用一種非常充滿活力的，同樣也是一種在涉及到你的物質性載具的習慣的方面是非常苛刻的方式來體驗那種存在的一條途徑，就是單純地去，如這個器皿在之前已經建議過的一樣，進入到一個退隱的情境中，在那裏自我的靜默會伴隨著同樣也是安靜的夥伴被探索了。這會產生出大量的心智和情緒上的不舒適，因為一種荒漠般的體驗，無論它是自然的還是人為的，從來都不會是令人愉快的。在這個荒漠中，在這種靜默中，一個人在其所有的面向上遇到了自己了。而就是在這種荒漠中，就是在這種對那個同時擁有其光明面和陰影面的自我的體驗中，自我最終學會去接納所有的自我並由此學會了一種通過其他任何方式都無法被學會的同情心了。因為一個人看到它自己距離它希望成為的事物如此之遠的時候，它是帶著一種有益的謙遜而感到謙卑的，這樣一種謙遜領悟到，在這個密度中不犯錯且不重複地被欺騙，是不可能的。

Beingness moves into the life experience as it is given space. The meditation is the beginning. Other tools which encourage being are those tools which also offer solitude or company with like-minded entities. In gardening, in hiking, in walking, in contemplation, in reading ideas are brought before the eye, the ear, and all the senses. And the being is allowed to expand beyond the quantity of flesh and bone until it is felt securely the nature, the essence of this field of consciousness that you are, each of you. What beingness does for this field of consciousness is to amplify the positive polarity of the entity who is being in a way that attempts to express with more and more compassion the self that is loved and accepted and forgiven and therefore is able to experience all entities as loved, accepted and forgiven.

當存在性被給予空間的時候，它會進入到生命體驗之中。冥想就是開始了。其他的會鼓勵存在的工具是那些同樣也提供了孤單或者具有類似的想法的實體的陪伴的工具。在園藝中，在徒步中，在散步中，在冥想中，在閱讀中，想法被帶到眼前、帶到耳朵中，帶到所有的感知中。存在被允許去拓展超越肉與骨的數量，一直到你之所是，你們每個人之所是的本性、這個意識的場域的實質用安全的方式被感覺到為止。存在性為這種意識的場域所做的事情，就是去放大那個正在處

於存在狀態的實體的正面性的極性，這種存在是用這樣一種方式嘗試去帶著越來越多的同情心表達那個被愛、被接納、被寬恕的自我，這個自我因此能夠將所有的實體體驗為被愛、被接納和被寬恕的自我了。

The deep layers of being include purified emotion, worship, adoration, faithfulness and an unshakeable and unquenchable love for the one infinite Creator. None of this need be spoken. None of this need be obvious by word or deed for the work of beingness to be done. This offering that is directly to the infinite greatly aids the planetary consciousness for it has no object except simply to be, and by that being to channel love and light. Indeed, being is the most strenuous activity possible, for in being there is no past, there is no future, and there is no solidity to the form of the one who is. The strength of the field of consciousness is your strength. The nature of that field of consciousness is your identity. You cannot see results from things that are not actions unless you watch very carefully and then you shall see the power of authenticity in beingness.

存在的深入的層次包含了被淨化過的情緒，崇拜、愛慕、忠實和一種無法動搖和無法壓制的對太一無限造物者的愛。這無一是需要被講述的。這無一需要用言語或者行動來成為明顯的以便於存在性的工作可以被進行。這種直接對無限的給予，極大地幫助了星球的意識，因為它除了單純地存在，並藉由那種存在來傳導愛與光之外，沒有目標。確實，存在就是有可能最為費力的活動了，因為在存在中，沒有過去，沒有未來，沒有對於一個人之所是的形式的堅固性。意識的場域的強度就是你的力量。那個意識的場域的特性就是你的身份。你無法從沒有行動的事物中看到結果，除非你非常仔細地觀察，接下來你將看到在存在性之中的真實性的力量。

We would at this time transfer this contact, with thanks, to this instrument, the one known as Jim. I am the principle known to you as Q"uo. Love and light to you.

我們會在此刻，帶著感謝，將這個接觸轉移到這個器皿，即被知曉為 *Jim* 的實體。我是你們知曉的 Q"uo 原則。給你們愛與光。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each again in the love and the light of the one infinite Creator. At this time it is our privilege to offer ourselves in the attempt to speak to any queries which may be upon the minds of those present. It is with great joy that we offer ourselves in this sharing of that which we have found helpful upon our journeys and we desire that your journey may be enhanced to some degree.

我是 Q"uo，再一次在太一無限造物者的愛與光中向各位致意。在此刻我們很榮幸提供我們自己來談及任何可能存在於那些在場的人的頭腦中的問題。我們帶著極大的喜悅在這種分享我們在我們的旅程上已經發現是有幫助的事物的過程中提供我們自己，我們渴望你們的旅程可以在某種程度上被增強。

Is there a query at which we may begin?
有一個我們可以從其開始的問題嗎？

Carla: (Inaudible).
Carla : (聽不見)

I am Q"uo, and am aware of your query, my sister. As we look at the entity that is your planet in its present state of transition we see that there is much confusion among a great many of your peoples who are more conscious of the process of growth and that of seeking which you might call the pilgrim's path. For many of these entities have become aware of how their own life patterns are evolving to the point where there is the necessity of giving greater and greater amounts of attention to what seem to be the tedious details of the day; that is, the very basic nature and level of living and continuing in this pattern in a manner which is stable and productive. Many find that there are difficulties which are more intensive and in need of attention than any previous time within the incarnation. This is [due] in large part to the current experience of the planetary sphere itself, as this may be seen to be the most critical period in this birthing process. We say critical in that there is movement towards polarization in both the positive and in the negative sense, so that those entities which are able to welcome and enjoy the more intensive vibrations of love and light are doing so in the manner which is helpful to each entity as an individual in that its choice of polarity begins to be apparent.

我是 Q"uo，我理解了你的問題，我的姐妹。當我們觀察在你們的星球上處於星球當前的轉變狀態中的實體的時候，我們看到在大量的那些對於成長的過程和尋求你們所稱的朝聖者的道路的過程更加察覺的人當中有巨大的混淆。因為這些實體中有很多人已經開始察覺到它們自己的生命模式是如何正在演化到這樣一個位置，在那個位置上會有必要對看起來似乎是一天的冗長乏味的具體細節的事物給予越來越大的數量的注意，也就是說，留心生活的非常基本的特性與層次，並用一種穩定而富有成效的方式繼續下去。很多人發現，相比在投生中的任何之前的時候，會有更為強烈的困難且需要更多的注意力。這在很大程度上是由於星球本身的當前的體驗，因為這個時期可以被視為是在這個出生的過程中最為關鍵性的時段。我們說關鍵性的，因為同時在正面性和負面性的意義上都有朝向極化的運動，因此，那些能夠歡迎並享受更為強烈的愛與光的振動的實體正在用作為一個個體對每一個實體有幫助的方式做事情，因為它對於極性的選擇開始變得明顯了。

This choosing and polarization process, as it is reflected in your mundane world, is seen as that which is traumatic, for much of progress within your third-density illusion is the product of that which you call trauma. It is often the case that those who have been for a great period of time slumbering or nearing the wakeful period of their seeking will be nudged into greater polarity of seeking and consciousness of the process by that means of resolving the difficulty of, as you would say, dealing with the traumas that are increasingly a part of each entity's incarnation. If your illusion was less, shall we

say, encumbered with the veils of forgetting there would not be the necessity for the loud and long ringing alarm to awaken those that wish to be awakened. However, this same nature of intensive veiling also allows greater progress in the spiritual journey. For each step is far more valuable and carries a great deal more weight within the total beingness as each step is taken with less surety and the need for greater will and faith to continue and even to begin this conscious journey of seeking.

這個選擇和極化的過程，如它在你們的世俗世界中被反映出來的一樣，是被視為是創傷性的事物，因為在你們的第三密度的幻象中，大量的過程是你們稱之為創傷的事物的結果。經常會發生的情況是，那些在很長的一段時間中都一直在打盹或者接近他們的尋求的清醒時期的狀態的人，將會被輕推進入到更大的尋求的極性，以及對解決與創傷打交道的，如你們會說的一樣，困難的途徑的過程的認識，這種創傷正在逐漸增加地成為了每一個實體的投生的一部分了。如果你們的幻象是，容我們說，較少地被遺忘的罩紗所妨礙的，就不會有對於響亮而漫長的鬧鐘鈴聲來喚醒那些希望被喚醒的人的需要了。然而，這種同樣的沉重的罩紗的特性同樣也允許了在靈性旅程上的更大的發展了。因為，為了要繼續甚至是開始這種有意識的尋求的旅程，當每一步是藉由較少的確定性和對更大的意志和信心的需要而被走出的時候，每一個步都是遠遠更有價值，且在整體的存在性之中攜帶著遠遠更多的重量的。

Thus, we see upon this planetary sphere that there is the seeding of light in many places where light has not been in predominant expression, shall we say, but has only flickered briefly. And at this time we see that there is a great deal more light beginning to shine forth from many areas, entities and groupings of entities upon your planet. However, as with all transformations within the third density this is a process which must partake of the breaking or shedding of the older ways of perceiving, of thinking, and of doing so that there might be made a place for a new way of perceiving and of bringing forth that quality of compassion and understanding that has long been hidden within the hearts of many who have incarnated with the desire that they may show forth this energy of love that will aid, not only their own evolutionary growth, but will enhance the opportunity to be of service to others and will also lighten the planetary vibrations as a whole.

因此，我們在這個星球上看到，在很多光尚未處於，容我們說，佔優勢的表達，而僅僅是忽隱忽現的地方，有對於光的播種了。在此刻，我們看到有遠遠更多的光正在開始從你們的星球上的很多的區域、實體以及實體結成的團體閃耀出來了。然而，伴隨者在這個第三密度中的一切事物的轉變，這是一個必須帶有打破或者排除更加老舊的感覺的方式、思考的方式以及做事情的方式的過程，這樣就可能有一個場所被創造出來以供一種新的感知的方式，一種新的產生出同情心和理解的特性的方式所使用了，對於很多已經投生的人，這個場所是已經在它們的心之中被隱藏了很長時間的，這些人都渴望它們可以展現出這種愛的能量，這種愛的能量不僅僅將會幫助它們自己的演化上的成長，同樣也將會增強服務他人的機會，並將同樣也照亮作為一個整體的星球的振動。

Thus, we see the difficulties that many have yet we see that this is the portion of this birthing process in which difficulties may be expected. Further

polarizations, both towards that which you call positive or radiant and towards that which you call negative or that which absorbs the light, may be expected to continue so that there is as it would appear to be a movement in the mass consciousness of the planet in the direction of both of these poles with the great majority of entities remaining between these polarities yet also feeling this movement of polarization.

因此，我們看到很多人遇到的困難，而我們看到，這是這個出生的過程的一部分，在這個出生的過程中困難是可以被預期的。同時在朝向你們所稱的正面性或者發光的極性，以及朝向你們所稱負面性或者吸收光的極性的進一步的極化，是可以被預期會繼續下去的，因此，如同它在表面上看起來的樣子一樣，在星球的大眾意識中會有一場運動，它同時是在兩個極性的方向的，而同時絕大多數實體會留在兩個極性中心，而它們同樣也會感覺到這種極化的運動。

Thus, the time is critical. The time is that portion of the process during which the process gains what you may call a momentum and continues towards both the positive and the negative vibratory rates.

因此，這個時間是關鍵性的。時間是這樣一個過程的一部分，在這個過程期間，這個過程取得你們所稱的一種動量並同時朝向正面性和負面性的振動的頻率繼續進行。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: I am acutely aware of the wall being placed before me. Is this a point where I have to stop and wait for a teacher, although I am very suspicious of a physical teacher ... I know I know that thought. Just wondering why I can't get past that wall.

Carla：我實際上察覺到被放置在我面前的牆壁了。這是一個我不得不停下來並等待一個老師的位置嗎，雖然我非常懷疑一種物質性的老師.....我知道我瞭解那種想法。我僅僅想知道，為什麼我無法越過那道牆壁呢？

I am Q'uo, and aware of your query, my sister. As the conscious seeker moves further upon its path using those tools which it feels are appropriate to continue the journey there is a process that occurs within each entity that may be likened to building the shell around the young that is to be born, seeing the seeker at any point in its journey being both the father or mother of that which shall be its new self as what you have learned is put into practice in your thinking and in your being. You find that there is constructed an area or field of reach which becomes more and more familiar to you as you construct the qualities, the concepts, the relationships, in short, the philosophy of your beingness and your relationship to the one Creator.

我是 Q'uo，我理解了你的問題，我的姐妹。隨著有意識的尋求者進一步在它的道路上前進，並同時使用那些它感覺到合適的工具以繼續那條旅程的時候，會有一個過程在每一個實體內在之中發生，這個過程就好比在被出生的年幼的實體周圍構建外殼，並同時在尋求者的旅程的任何的位置上都看到，當你已經學會的事物在你的思考和你的行動中被付諸實踐的時候，尋求者就是將成為是它的新的

自我的父親和母親。你發現，有一個區域或者一個伸手可及的範圍被構建起來了，隨著你構建特性、觀念以及關係，簡單地說，構建你的存在性和你與太一造物者的關係的哲學，這個區域會對於你變得越來越熟悉。

In its fullest flowering and expression this philosophy provides with a means by which you may move each step upon your journey up to a point which becomes increasingly difficult to approach with the existing philosophy, requiring, therefore, that there be a new means of penetrating the mystery which has again symbolically solidified around you in that form which you call the wall, which may also be seen as the egg through which the birthing entity will chip a new way through, a new path, a new perception as this entity is transformed by its own desire to seek and by its previous success in seeking. 在其最為完整的綻放和表達中，這種哲學會提供一條你可以藉由其在你的旅程上移動每一個腳步的道路，這條旅程向上到達一個位置，這個位置會變得越來越難以用現存的哲學來處理，並因此需要有一條新的刺穿神秘的途徑，這種神秘已經在你們周圍再一次用象徵性的方式通過你所稱的圍牆的形式固化了，這個圍牆同樣也可以被視為是蛋殼，出生的實體將要打碎那個蛋殼，並在這個實體正在藉由它自己去尋求的渴望並藉由它在尋求中之前的成功而被轉變的時候，創造一條新的通過的道路，一條新的途徑，一種新的感知。

Thus, you may experience the feeling of being before the wall for a significant portion of what you may call time. As there is then the necessity for that transformation which many have called initiation that will in some fashion allow the “new you” that is waiting to begin again at another level in this process to find the tools that will allow you to move through, around or to move beyond this wall which seems to restrain but which is more accurately a threshold that requires a greater degree of what we may call an intensity or increased desire to penetrate. There is often aid given by those whom you may call the guides or teachers. This aid may or may not take a form which is recognizable as that which would proceed from a guide or teacher. The aid in many cases is the inspirational dream or continuing series of dreams or line of thinking that develops within the prayerful, contemplative or meditative state so that a trail is laid and there is the accumulation in a step-by-step process of the tools necessary to penetrate the wall and begin again at a new level of understanding, shall we say.

因此，你們可以在你們所稱的時間的一個顯著的部分中體驗到那種在牆之前的感覺。因為接下來就會有出現那種很多人已經稱之為啟蒙的轉換的需要了，這種啟蒙見會用某種方式允許那個正在等待著再一次在這個過程中的另一個新的層次上開始的“新的你”發現工具，這些工具將會允許你穿越，繞過或者越過這面看起來似乎是監禁的圍牆，而這面牆更為準確地是一道門檻，它需要一種更大程度的我們可以稱之為一種去刺穿的強度或者被增強的渴望。經常會有幫助會被那些你們可以稱之為指導靈或者老師的實體給予。這種幫助可能或者可能不會用一種可識別的方式將來自於一個指導靈或者老師的事物呈現出來。在很多情況中，幫助是啟發性的夢境，或者連續性的夢境，或者在祈禱、沉思或者冥想的狀態中發展出來的思考的線路，這樣就會有一條小路被鋪好，在一步接一步的發展中，會有刺穿牆壁並再一次在一個新的理解的層次上開始所需的工具的積累了。

Patience is that which is a paradoxical recommendation at a time when there is also the need for the renewal of inner determination to continue. Thus, if one is able to await patiently yet alertly and with firm intent one has prepared the self as well as one can for this time of a transformation.

當在內在中有需要去再次做出去繼續的決定的時候，耐心就是一個相互矛盾的建議了。因此，如果一個人能夠耐心地而又警覺且帶著堅定的意圖等待，一個人就會讓他自己盡可能好地為這樣一個轉變的時刻做好準備了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: (Inaudible).

Carla :(聽不見)。

I am Q'uo, and aware of your query, my sister. We walk carefully in this response, wishing not to step over the boundaries of infringement upon free will but we find that you are querying concerning you own powers of discrimination and we would advise you or any seeker on this journey inward to value highly the discrimination that is borne ...

我是 Q'uo，我理解了你的問題，我的姐妹。我們在這個回應中小心謹慎地走動，我們希望不要越過侵犯自由意志的邊界，但是我們發現你正在關於你自己的分辨力的力量的方面提問，我們會建議你或者任何走在這條旅程上的尋求者在內在之中高度重視那種天生的分辨力.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and again with this instrument. We are pleased to make a time to pause so that those of Latwii may join you in your meditation. We shall pause at this time.

我是 Q'uo，我再一次與這個器皿在一起了。我很高興有一個時間來暫停，這樣 Latwii 群體就可以加入到你們的冥想了。我們在此刻暫停。

(Pause)

(暫停)

I am Q'uo, and am again with this instrument. Those of Latwii greet each in love and in light and wish to assure the one known as S that there is never a separation between us. We are always near and walk with joy upon the journey. Seeing the heart of love inspires each step however difficult the steps may become or however confused the process of thinking may become. There is always support. We are honored to be available in this manner and

would be most happy to join you in any of your meditations for the purpose of deepening your meditation.

我是 Q"uo，我再一次與這個器皿在一起了。Latwii 群體在愛與光中向各位致意，並希望向被知曉為 S 的實體保證，在我們之間永遠都不會有一種分離。我們一直是在附近並帶著喜悅走在這條旅程上的。看到愛之信鼓舞了每一個腳步，無論那些較不可能會變得怎樣的困難，或者無論思考的過程可能會變得怎樣的混淆。一直都會有支援。我們對於用這種方式是可被利用的而感覺到榮耀的，我們會極其高興在你們的任何的冥想中為了深化你們的冥想的目的是而加入你們。

At this time we shall take our leave of this group and this instrument, leaving each, as always, in the love and in the light of the one infinite Creator. We are those known to you as Q"uo. Adonai, my friends. Adonai. 在此刻，我們將離開這個團體和這個器皿，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo. Adonai，我的朋友們。Adoani。

March 29, 1991

1991-03-29 道路上的障礙

Group question: Carla would like some information on the spiritual principles that she should keep in mind as she attempts to determine just how much she should do, or can do, realizing that when she does anything, whether it is writing a letter, or feeding the cats, or making a trip in the truck to a doctor, she will pay a price that will come later. She feels that there is a mental anguish, an emotional anguish that comes both to her and to me, and she would like to know what kinds of considerations are well to keep in mind as she attempts to discover the limits of her ability and just how far to take them.

團體問題：Carla 想要一些關於在她嘗試去決定她應該做多少事情，或者能夠做多少事情的時候她應該記住的靈性上的原則，因為她意識到，當她做任何事情的時候，無論它是寫一封信，或者喂貓，或者開著卡車進行一次旅行去看一個醫生，她都將付出以後將會出現的代價。她感覺到，有一種心智上的苦惱，一種情緒上的苦惱，這同時出現在她和我的身上，她要知道，在她嘗試去探索她的能力的限度的以及要將它們帶到多遠的時候，什麼類型的考慮是適合於記在頭腦中的。

(K channeling)

(K 傳訊)

I greet each of you here this morning in the love and in the love of the infinite Creator. It is, as always, felt by us to be a great privilege to be able to speak with this group, to experience the joy of your presence with you, to share with you a brief time of your own journeys upon the path, the path that we tread with you, though you may not always be aware of our presence. We are, however, available to you in your awareness at any time you request it.

我在這個造成在無限造物者的愛與光中向你們各位致意。一如既往，能夠與這個團體發言，體驗與你們在一起的你們的臨在的喜悅，並與你們分享在在道路上你們自己的旅程的一小段時間，我們感覺到這是一種極大的榮幸，我們和你們一起走過那條道路，雖然你們可能不會一直都察覺到我們的臨在。然而，在任何你請求我們的臨在的時候，我們都是可以供你在你的察覺中使用的。

The one known as Carla is requesting information on a portion of the path that she is traversing that is being experienced as particularly difficult at this time. There are many obstacles on this path, and we see her traveling by light of the moon or utter darkness when the moon is obscured by cloud cover, encountering many sharp objects in which to bruise the shins, over which to stumble and fall and injure the body. Yet, each of you, when this happens, picks yourself up once again after whatever period of recuperation is deemed appropriate by you and continue on the path.

被知曉為 Carla 的實體正在請求關於在她正在通過的道路上的一個部分的資訊，這個道路的部分是被體驗到在此刻是格外困難的。在這條道路上會有很多的障礙物，我們看到當月亮是被雲遮蔽起來的時候她是憑藉著這種月光或者完全的黑暗旅行，她遭遇到很多尖銳的東西讓她的皮膚被擦傷，讓她在其上絆倒、摔跤並傷害了身體。然而，當這種情況發生的時候，你們每個人都在無論多長的被你認為

是適當的恢復的時段之後再一次讓你自己爬起來，並繼續走在那條道路上。

This is stated allegorically. As you are aware, however, much the same thing is occurring to the one known as Carla in the third-density illusion that she now experiences, that is, the experience in the physical body of those obstacles encountered on the path. There is no good or bad in these obstacles that are encountered. They are simply there. They are catalysts, as is all else you experience, and the gain that one receives from encountering with these objects is determined by the attitude with which they are approached and the degree of assimilation that occurs following the experience.

這是用比喻的方式被陳述的。然而，如你們察覺到的一樣，大量相同的事情正在發生在被知曉為 *Carla* 的實體在她現在所體驗到的第三密度的幻象之中，也就發生在是物質性身體對那些在道路上遭遇到的障礙物的體驗之中的。在這些被遭遇到的障礙物的方面，沒有好壞。它們單純地就是在那裏。它們是催化劑，如同你們所有其他人都體驗到的催化劑一樣，一個人從遭遇到這些東西接收到的收穫是由它們被處理所藉由的態度以及跟隨在那種體驗之後發生的消化作用的程度所決定的。

We are aware of the difficulties in traversing the path in darkness and of the strong desire many of you have for the illumination of the sun, so that obstacles may be seen, dealt with appropriately, or avoided altogether. The illumination of the sun on the path occurs, however, only when the veil does not exist. You are aware of the necessity of available work done in the illusion. As a result of this, there is rarely perceived any clear direction along the path. It must be taken one stumbling step at a time and that which is encountered will be encountered and dealt with according to the current state of being of the seeker. It is the continuation on the path that is the important thing. The particular manner with which the various obstacles are dealt is of secondary importance. The learning that is acquired as a result of these encounters is an accumulative process and at the end of your incarnation, as you are aware, the various experiences are distilled into further refining of the biases each has encountered and has been developing through many lifetimes.

我們察覺到在黑暗中穿越道路的過程中的困難，以及你們很多人所擁有的對於太陽的光明強烈的渴望，這樣障礙物就可以被看見，適當地被處理或者完全被避免了。然而，在道路上的太陽的光明僅僅會在罩紗不存在的時候發生。你知道在幻象中讓可被取得的工作完成的必要性。作為這種必要性的一個結果，沿著道路幾乎不會有任何的清晰的方向被感覺到。這條道路必須一次走出一個跌跌撞撞的步子，被遭遇到的事物將會被遭遇到並根據尋求者當前的存有的狀態被處理。重要的事情恰恰就是在道路上的連續性。被用來與各種各樣的障礙物打交道的特定的方式是次要的。作為這些遭遇的一個結果而被取得的學習是一個積累的過程，在你的投生的結束的時候，如你知曉的一樣，各種各樣的體驗會被更進一步蒸餾成為每一個人已經遭遇到並在貫穿許多的生命一直在發展的偏向性的精煉物。

Each of you in third-density illusion has a tendency to place great importance on the details of your life experiences. This is natural as these details are what your conscious mind must, of necessity, be concerned with as you function in

this illusion. They are the stuff of which this illusion is made. However, and we know that you are aware of this also, they are not important in the grand scheme of things, shall we say, but only what is distilled from your experiences with them. This is difficult to keep in mind when the encounters with obstacles are seeming to be overwhelming and especially when they are of a nature perceived as people, the result of which is to draw the attention strongly to the encounter with whatever obstacle is there. The purpose of pain, as you are also aware, is to focus the attention.

在第三密度的幻象中的你們每一個人都擁有一種傾向性去將巨大的重要性放置在你的生命體驗的具體細節上。這是自然的，因為當你在幻象中運轉的時候，這些具體細節是你的有意識的心智必須，且有必要去關注的。它們是這個幻象被構成的材料。然而，我們知道，你們同樣意識到，它們在事物的宏大的計畫中是不重要的，容我們說，重要的事情僅僅就是從你與它們的體驗中被蒸餾出來的事物。當遭遇到的障礙物看起來似乎是壓倒性時候，尤其是當它們具有一種被感覺到是人為的障礙物的屬性，且其結果就是強有力地將注意力吸引到與無論什麼那在你的障礙物的遭遇之上的時候，要記住這一點是很難的。

Again, at these times, we know the desire is for the glimpse of the sun, the lightening flash of inspiration of clear direction. These may from time to time occur. We would suggest to the one known as Carla that at these times, she focus her concentration and awareness on the deep self that lies beyond the illusion, that she contact that spirit known as the higher self, or the Holy Spirit, that speaks to her most personally and allow whatever awarenesses lie deeply there to seep out to the outer layers of consciousness. And in this way formulate her plans for encountering of further obstacles along the path.

再一次，在這些時候，我們知道渴望就是對太陽，對清晰的方向的啟發的明亮的閃光的一瞥。這些是會不時地發生的。我們會向被知曉為 *Carla* 的實體建議，在這些時候，她將她的注意力和認識集中在存在於幻象之外的自我的深處，我們建議她與被知曉為高我，或者聖靈的靈性接觸，高我或者聖靈會用極其個人性的方式與她說話並允許深深地存在於那裏的無論什麼認識通過滲透到意識的外在的層面，並用這種方式系統地表達她對於在道路上遭遇到更進一步的障礙物的時候的計畫。

We appreciate the difficulties inherent in such a course of action, and laud the perseverance of the one known as Carla in the traversing of this difficult path she has laid out for herself.

我們感激在這樣一種行動的路線中所固有的困難，我們讚賞被知曉為 *Carla* 的實體在穿越這條她已經為她自己鋪設好的困難的道路的過程中的堅持不懈。

(Pause)

(暫停)

We feel that these words are sufficient for an answer to this question at this time and would now transfer the contact to the one known as Jim in order to close the session of working and answer any further questions that may yet remain with this group. We leave this instrument at this time. In love and light,

we are those of Q"uo. 我們感覺到這些言語在此刻就對於這個問題的一個回答而言是足夠的了，我們現在會將接觸轉移到被知曉為 *Jim* 的實體以便於結束這次工會的集會並回答這個團體仍然可能留有的任何進一步的問題。我們在此刻離開這個器皿。在愛與光中，我們是 Q,,uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each in love and light once again. We would offer ourselves at this time in the attempt to speak to those queries which you may have remaining for us. If there is any way or means by which we may be of service, we are happy to do so. Is there a query at this time?

我是 Q"uo，在愛與光中再一次向各位致意。我們會在此刻提供我們自己來嘗試去回答你們可能會已經留給我們的那些問題。如果有任何的方式或者途徑我們可以進入服務，我們會很高興這樣做。在此刻有一個問題嗎？

Carla: Yes, Q"uo. You may not be able to answer this, but one of the complications that a solution (inaudible) is how to evaluate this extremely open-hearted and generous attitude as against the humanness of both myself and (inaudible) it is hard for me to distinguish where service, in terms of my feelings (inaudible) goes into a less-important and unbalanced state with regard to the amount of the stress that I get from my (Inaudible).

Carla：是的，Q"uo。你們可能無法回答這個問題，但是一個解決方案（聽不見）的一個複雜之處就是，如何去評估這種極其心胸寬廣且寬宏大量的態度是與我自己以及（聽不見）的人類屬性對立的呢，我很難區分，在我的感覺的方面（聽不見）服務在什麼位置在關於我從我的（聽不見）得到的壓力的數量的方面進入到一種較不重要且不平衡的狀態。

I am Q"uo, and am aware of your query, my sister. The means of communication which you have utilized to a great extent throughout your life experience is the greatest means by which you may obtain the information necessary to make your decisions. This you have done. This you have recorded within your memory and as you have stated in your query, know well what [are] the desires of those about you, most especially the one now serving as instrument, in relationship to you.

我是 Q"uo，我理解了你的問題，我的姐妹。你在貫穿你的整個生命體驗中在一個很大的程度上已經利用了的溝通交流的方式，就是你藉由其可以取得做出你的決定所需的資訊的最大的途徑了。這就是你已經做了的事情。這就是你已經在你的記憶中記錄下來了的事情，如你已經在你的問題中陳述了的一樣，請清楚地知曉那些在你周圍的人的渴望是什麼，尤其是現在作為器皿正在服務的那個人，在他與你的關係的方面的渴望。

Thus, when the activities are undertaken or are planned for, and there is any difficulty ensuing, there must again be the communication that attempts to clear the confusions and to once again set the straight course. It must be

accepted by each of you that when you are suffering the physical pain and discomfort that accompanies your overall condition, that there will be the momentary shifting from the balanced harmony that is so often present within this household, as the catalyst is confronted and begins to work its way through the mental processes.

在活動被進行或者被計畫，且會有跟著發生的任何的困難的時候，必定會再一次有溝通交流嘗試去澄清混淆並再一次設置為筆直的道路。必須被你們每一個人接受的事情是，當你正在遭受身體的痛苦和伴隨著你全部的情況的不適的時候，將會有暫時的從在這個家庭中是如此經常地呈現出來的平衡的協調一致的偏離，因為催化劑被遭遇到並開始它穿越心智的進程的途徑了。

Each of you in this situation is possessed of the most refined of sensitivities that serve you well in the appreciation of your environment and of the creation of the One in general. However, these sensitivities will also be able to allow you to feel more intensively difficulties as well as beauties. That you are human enough to experience the difficulties and feel the anguish, not only of your own pain, [and] the of the pain of the other, is the nature of the human condition that wishes to be informed as to the nature of service to others. It must be realized that each entity within this or any situation is entirely human, though it may hold its sight to the highest of ideals.

在這個情況中，你們每個人都擁有最為精煉的感受性，在你欣賞你們的環境以及一般而言的太一的造物的過程中，這種感受性會非常好地服務你們。然而，這些感受性將同樣能夠允許你更為強烈地感覺到困難，同樣也感覺到美麗。你們是具有足夠多人類屬性來會體驗到困難並感覺到苦悶的，不僅僅是你自己的痛苦，同樣還有其他人的痛苦，這就是人類的狀況的特性了，這種特性希望在關於服務他人的特性的方面得到鼓舞。必須被意識到的事情是，在這個情況或者任何情況中的每一個實體都完全是人類，雖然它可能將它的目光注視著最高的理想。

The fact that one partakes in a situation in which another has difficulty may be seen by either of you as the responsibility for that difficulty in the other entity. However, each would do well to remember that each is responsible for the use of each entity's catalyst. That is to say, you are responsible for yourself and for your own use of catalyst. If the other entity has difficulty, let that entity be a human being with that capability, that responsibility, and make oneself available in that instance in a manner which is as supportive and understanding as is possible without the feeling of guilt or providing catalyst of responsibility for healing, but having only the opportunity to serve in that moment by support and as much understanding as can be found within oneself.

一個人參與到一個在其中另一個人遇到了困難情況之中了，這個事實可能會被你們中兩個人中的任何一個視為是要對那個在另一個實體身上的困難負有責任的。然而，每一個人都記起，每一個實體都要為對它的催化劑的使用負責任，這是很好的。也就是說，你是為你自己，並為你自己對於催化劑的使用負責任的。如果其他的實體遇到了困難，讓那個實體成為稱為一個具有那種能力，那種責任的人類的存有，讓你自己在那個情境中用一種盡可能支援性和理解的方式是可被利用的，而不用感覺到內疚或者要去提供責任的催化劑以供療愈，你在那個時刻僅僅

擁有藉由支持以及能夠在一個人內在之中找到的盡可能多的理解來服務的機會。

This, in general, is to say that the purpose of your incarnations is to utilize your catalyst together and to move through it as harmoniously as possible, realizing that individual growth is a personal matter. One can only support another. One cannot solve another's problems. This is true for each of you. It is true for all of your kind upon your planetary sphere. As each works with personal catalyst and clears the way towards feeling the love and the light of the one Creator, and being able then, through feeling it, to radiate it to others, then is your illusion lightened and inspirited with that light of the one Creator, which is available to all, utilized by all in the working through of catalyst, yet blocked in some degree, greater or lesser, by all as catalyst is used, reused and eventually harmonized and balanced to the degree that the light is able to pass further up through the energy centers and find its way toward that center within the heart and that center, more especially, within the throat, where there is the beginning of the radiance of this light to others.

一般而言，這就是說，你的投生的目的就是去不停地利用你的催化劑並盡可能協調一致地穿越它，並同時意識到，個人的成長是一個個人性的問題。一個人靜靜能夠支持另一個人。一個人無法解決另一個人的問題。這對於你們每一個人都是有效的。當你們每一個人都與個人性的催化劑一同工作並清理通向感覺太一造物者的愛與光的道路，並接下來能夠通過感覺到它而將它輻射給其他人的時候，在那個時候你的幻象藉由太一造物者的那種光被照亮並被賦予了升級了，這種太一造物者的光是可以為所有人取得，並在與催化劑打交道的過程中，隨著催化劑被使用，再次使用被最終被協調與被平衡而為所有人利用，儘管那種光，在某種程度上，或多或少，仍舊是被阻塞的，催化劑會被平衡到光能夠進一步向上通過能量中心，並找到它前往在心之中的那個中心，尤其是那個在喉部的中心的道路的程度，就是在喉部的中心之中，會有這種光向其他人的輻射的開始。

However, the path to that point is one which moves through ground that is, as we spoke through the one known as K, littered with the stones, the sharp places, and the opportunity for stumbling. You, my friends, are here, not only to stumble, but to pick yourselves up and to help pick each other up and then continue on this journey, for there is light, both from within and from without, that may shine its clarifying influence upon this journey. As you seek so it, so shall you find it.

然而，通往那個位置的道路是一條穿過這樣一個地面的道路，如我們通過被知曉為 K 的實體說過的一樣，這個地面是四處散落著石塊，尖銳的位置和跌倒的機會的。我的朋友們，你們在這裏不僅僅是來跌倒的，你們同樣也是來讓你們自己爬起來並幫助相互彼此爬起來，並接著繼續走在這條旅程上的，因為會有同時來自於內在之中和外在之中的光，這種光會在這條旅程上閃耀它令人澄清的影響。當你們如此尋求它，你們將如此發現它。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: I have been having difficulty with these decisions (inaudible).

Carla：我對於這些決定一直都有困難（聽不見）。

I am Q"uo, and am aware of your query, my sister. We look upon your statement and your overall energy pattern in attempting to speak in a manner which avoids infringement and find that you have found for yourself a central portion of this relationship of yourself to any other which would attempt to aid you and, in this aid, provide you with that service for which you may feel or not feel worthy and able to receive. For as one who wishes to serve others, you have learned well how to consider catalyst in the regards of being of service to others and utilizing your catalyst for that purpose.

我是 Q"uo，我理解了你的問題，我的姐妹。在我們嘗試去用一種避免侵犯的方式發言的過程中，我們觀察了你的陳述和你整體的能量模式，我們發現你已經為你自己找到了這個你自己與任何其他的會嘗試去幫助你的人之間的關係的一個中心的部分了，那些人會這種幫助中為你提供你可能或者可能不會感覺是有價值，你可能能夠或者可能不能夠去接受的服務。因為作為一個希望去服務其他人的實體，你已經清楚瞭解到，如何在關於對他人進行服務的方面考慮催化劑並為了那個目的而利用那個催化劑。

The receiving of service for one who wishes to give it so whole-heartedly is that which is the more challenging of the opportunities offered within your illusion. For within your illusion, those entities who have been able to activate and to move through the green-ray energy center then do well if they are able to begin the activation of the blue ray, which offers the true radiance of being from Creator to Creator to those that are before one and for whom one may wish to perform a service. The indigo-ray opportunities are those which are explored by those entities who begin more and more to open themselves to the feeling of the indwelling spirit of the one Creator so that the physical vehicle, the mental vehicle, the spiritual and the emotional component of the intellectual vehicle, then are all seen as channels or vessels which are inhabited and utilized by the one Creator. This is a lesson which is advanced significantly beyond that of third-density experience in general. That you have some difficulty in feeling this infinite value and worth and, therefore, feeling as a result no difficulty in receiving the love offerings of others is, as you have ascertained, that upon which you now work.

對於一個如此全心全意地希望去給予服務的人，接受服務是在你們的幻象中被提供的機會中更加具有挑戰性的事物。因為在你們的幻象中，那些已經能夠啟動並通過綠色光芒能量中心的實體，如果他們能夠開始藍色光芒的啟動，那麼他們就做得很好了，藍色光芒會提供從造物者到造物者，到那些在一個人面前的人以及一個人可能希望向其進行一種該服務的人的真實的存在的輻射。靛藍色光芒的機會是被這樣一些所探索的機會，這些實體開始越來越多地讓它們自己向著太一造物者的居住於內在之中的靈性的感覺開放，這樣物質性載具、心智載具和以及智能的載具的靈性和情緒的組成部分，就是全都被視為是被太一造物者所居住和使用的管道或者器皿了。這是一門顯著地超越了一般而言的第二密度的體驗的課程。你在感覺到這種無限的重要性和價值的方面擁有某種困難，以及你擁有的作為在接受其他人的愛的給予我的方面沒有困難的一個結果的感覺，如你已經確定了一樣，就是你現在在其上工作的事物了。

We encourage your work in this area and note that it has progressed at a significant pace as you continue to see more of yourself as that which is acceptable. This kind of work we spoke of at length with the one known as Aaron*, as we spoke upon those concepts that are formed in the thinking as the basic concept of fear is explored. The fear of rejection from one entity or another according to what is thought or done by yourself is the kind of fear that is developed in the early experiences of the incarnation as one is prepared by these early experiences to continue upon that journey which has been set previous to the incarnation.

我們鼓勵你在這個領域的工作並指出，隨著你繼續將你自己的更多的部分視為是可接受的，這個工作已經用一種值得注意的速度進展了。我們已經與被知曉為 Aaron* 的實體一起詳盡地談及了這種類型的工作了，當我們談論那些在思考中被形成的觀念的時候，基本的恐懼的觀念被探索了。對於被這樣或者那樣的實體，由於被你自己所思考或者所做的事情，而拒絕的恐懼，是那種類型的在投生的早期的體驗中，當一個人被這些早期體驗做好準備來繼續走在那條在投生前已經被設置好的道路的時候，被發展出來的恐懼。

You now work with what we may call the cleaning-up phase of the indigo-ray work, which works with those attributes which you find less than desirable within yourself. You work to appreciate their nature, to appreciate yourself for having them working within your being, and as you work with accepting those, what you would call shortcomings, then you begin to accept the final portion of yourself that has heretofore remained outside of the sphere of your love and appreciation. As you are able to fully accept all characteristics within your being, and as you are able to see them as those portions that are appropriate as are all other portions within your character, then you will see yourself in a balanced configuration and will see the hand of the Creator moving within each sphere and characteristic of your life pattern.

你現在正在與我們可以稱之為靛藍色光芒的清理階段的工作一同工作，這個階段的工作是對那些你發現在你自己內在之中較不理想性的特性一同工作。你進行工作來欣賞它們的特性，來為擁有它們在你的存有內在之中工作而欣賞你自己，隨著你在對那些你們所稱的缺點的接納上進行工作，接下來你就會開始接納你自己的那個最後的，迄今為止仍舊留在你的愛的欣賞的範圍之外的部分了。當你能夠充分地接納在你的存有內在之中的所有的特性，當你能夠將它們視為是和在你的性格中的所有的其他的部分一樣合適的部分的時候，接下來你就將會用一種平衡的配置看到你自己，並將會看到造物者的手在你的生命模式的每一個範圍和特性中移動。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: I have, not everyday, but quite regularly when I see the difficulty for not just me (inaudible) wondered if I should pray that the Lord take away (inaudible) and I have even sat down to pray that, then found myself (inaudible). I can't sort it out. Do you have anything (inaudible)?

Carla：我有問題，不是每一天，但卻是相當有規律性地，當我看到困難的時候，不僅僅是我，（聽不見）想知道是否我應該祈禱主拿走（聽不見）我甚至已經坐下來那樣祈禱了，接下來我發現我自己（聽不見）。我無法弄明白。你們有任何事情（聽不見）。

I am Q'uo, and am aware of your query, my sister. Indeed, for the greater portion of your life pattern, that quality which you know as "will," yoked with that quality which you know as "faith," has provided you with the means by which you would be able to continue in the incarnation and with the service that you wish to perform in this carnation. Your strength of will has been that which has moved you through great amounts of difficulty and pain, much like the noble warrior's horse would carry it through many, many battles. This quality of will is that which continues to offer you the strength of your beingness. Through the will, the infinite power of your being moves to enliven your physical vehicle. There is also much work done in this regard between you and the one known as Jim as you engage in the sexual energy transfers. 我是 Q'uo，我理解了你的問題，我的姐妹。確實，對於你的生命模式的更大的部分，那種你知曉為“意志”的特性，與你知曉為“信心”的特性配合，已經為你提供了藉由其你能夠在投生中繼續的途徑以及你在這次投生中希望去進行的服務了。你的意志的力量已經是推動力穿越巨大的困難和痛苦的數量的事物了，它非常類似于高貴的戰士的馬會承載著戰士經歷許許多多的戰鬥一樣。這種意志的特性就是那種繼續為你提供你的存在性的力量的事物了。你的存有的無限的力量通過那種意志移動，並為你的物質性載具賦予生命力。在這個方面，在你和被知曉為 *Jim* 的實體之間，在你們參與到性能量的轉移的時候，同樣也有大量的工作被完成了。

However, the will is the greatest factor which enables your continued existence within this third-density illusion. As you look about yourself, you see that the world of affecting things recedes and becomes small for you as you are able less and less to partake in the doing that most entities of your illusion enjoy. This causes you to wonder if there is purpose for your existence. This wondering is directly related to the query which we previously spoke upon in regards to the seeing of the self as that which is of infinite worth, and which has a value in its beingness without any doing whatsoever. We would encourage you to continue in the work upon the seeing of the self as that which is of infinite value and which may simply exist and be, and have reason enough in your measure to do so.

然而，這種意志是使得你能夠繼續在這個第三密度的幻象中存在的最大的要素。當你觀察你自己的周圍的時候，你看到產生影響的事物的世界後退，在你能夠越來越少地參與去做那些你們的幻象的實體所享受的事情的時候，這個世界為你變小了。這使得你感到好奇你的存在是否有一個目的。這種好奇是直接與那個我們之前談及的問題聯繫在一起的，它是關於看到自我是具有無限的價值的事物，並且是無需任何人去做無論事情在其存在性之中就擁有一種價值的事物。在看到自我是具有無限的價值的事物，自我可以是單純地存在與存有的事物，它擁有足夠的理由在你的範圍中這樣做的方面，我們會鼓勵你繼續在其上進行工作。

Is there a further query, my sister?
我的姐妹，有一個進一步的問題嗎？

Carla: It has occurred to me (inaudible) pretty sturdily (inaudible) that it might be a good teaching technique for all of us to have the question, or to allow the questions to move on (inaudible). You have a far better perspective than I do of how useful a training tool this is to the one who is attempting to discern (inaudible). Do you feel that this particular method has any special aid to offer all of us as students (inaudible)?

Carla：我想起來（聽不見）相當堅定地（聽不見），對於我們所有人，提問題或者允許問題繼續移動（聽不見），這可能是一個很好的教導的技巧。在關於這對於一個正在嘗試去分辨（聽不見）的實體是一個怎樣有用處的訓練的工具的方面，你們擁有一個比我所擁有的遠遠更好的遠景。你們感覺到這種特定的方法有任何特別的幫助會提供給作為學生的我們所有人嗎（聽不見）？

I am Q"uo, and am aware of your query, my sister. In this regard, we would comment as follows. The one known as K is indeed finding that its channel is opening every more surely and stably to our contact, and that she is able to voice our thoughts with more facility, more complexity, and is able to perceive the finer and finer nuances that may be perceived by the strengthening instrument. In general, for this kind of work, we would recommend that which you have been doing. That is, the longer messages that require the continued concentration, the continued exercise of the instrument, and the continued offering of the opportunity for the expansion of the concepts and the ability to move with one concept to its completion before moving to another.

我是 Q"uo，我理解了你的問題，我的姐妹。在這個方面，我們會做出如下的評論。被知曉為 K 的實體確實正在發現，它的管道是正在越來越確切且穩定地向著我們的接觸開放的，她能夠帶著更大的流暢性，更多的複雜性來說出我們的想法了，她能夠感覺到可能被不斷增強的器皿所感覺到的越來越精細的細微差別了。一般而言，對於這種類型的工作，我們會稱讚你們一直在做的事情。也就是說，更長的傳訊需要持續性的注意力的集中，持續性的對器皿的訓練以及持續性的提供機會以拓展觀念，以及拓展藉由一個觀念在在移動到另一個觀念之前移動到它的完成的能力。

However, for the continuing nurturing of the interest of any new instrument—or, in this case, the intermediate instrument—there may be added the kind of moving of the contact from instrument to instrument that you mention, so that there is a variety of experience that is offered to the student which has progressed well and far upon the local channeling process. However, over the longer run, shall we say, at this point in the one known as K's work, we would continue to recommend the messages being delivered over a longer portion of the contact.

然而，對於對任何新的器皿——或者在這個情況中，其媒介作用的器皿——的興趣的持續性的滋養，**可能會有額外的從器皿到你們提到的器皿的接觸的移動，這樣就會有多種多樣的體驗被提供給已經在本地的傳訊的過程上進展良好的學生了。**然而，在更長的時間之後，在被知曉為 K 的實體的工作中的這個位置，我

們會繼續稱讚在接觸的一個更長的部分中正在被傳遞的資訊。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Just a comment that you made, Q"uo. I grasp what you are saying, and what you are saying is that K still needs the confidence that can only come from (inaudible) had to do with blending her energy, so if it's all right with you, I'll ask the same question (inaudible).

Carla：僅僅是一個你們已經做出的評論，Q"uo。我理解你正在說的事情，你正在說的事情是 K 仍舊需要確信，那種確信僅僅能夠來自於（聽不見）與將她的能量混合起來有關的，因此，如果你們覺得可以得話，我將會問相同的問題（聽不見）。

I am Q"uo. We find that there is a sufficient understanding of our point that we need speak no further. Is there another query at this time?

我是 Q"uo。我們發現對於我們的觀點有一種足夠的理解了，以至於我們並不需要進一步發言。在此刻有另一個問題嗎？

Carla: No, Q"uo. I really thank you for (inaudible) I think I have enough material now to think about (inaudible). Carla：沒有了，Q"uo。我真的為（聽不見）感謝你們，我想我現在擁有足夠的材料來思考（聽不見）。

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

我是 Q"uo，我們同樣也感謝你們，我的姐妹。在此刻有任何其他的問題嗎？

K: I feel that during this past while you been working with me, complex is perhaps (inaudible). Can you comment on that?

K：我感覺到在這段過去的當你們一直與我一同工作的時期中，複雜也許（聽不見）。你們能夠對那一點進行評論嗎？

I am Q"uo, and am aware of your query, my sister. We have been blending our vibrations with yours in a manner which utilizes both the indigo-ray energy center and the blue-ray energy center while attempting to stabilize or harmonize the overall green/blue/indigo energies for the purpose of being more able, that is, allowing you to be more able to stably receive the concepts which we impart to you. The work upon the indigo center, again, is more of a stabilizing of the work which you are there accomplishing. We may not work for any other, but may work with an instrument such as yourself, and may utilize the efforts which you have made in each center in order to facilitate the initiating and the continuation of our contact.

我是 Q"uo，我理解了你的問題，我的姐妹。我們一直在用一種同時利用靛藍色能量中心和藍色光芒能量中心的方式將我們的振動與你的振動混合起來，並同時嘗試去穩定或者協調整體的綠色/藍色/靛藍色的能量，以實現更加有能力，也就

是說，允許你更加有能力穩定地接收到我們傳授給你的觀念的目的。在靛藍色中心上的工作，再一次，更多是一種對於你正在那裏完成的工作的一種穩定。我們可能不會為任何其他工作，但是我們可能與諸如你自己之類的一個器皿一同工作，我們可能會利用你在每一個中心已經做出了的努力以便於促進對我們的接觸的啟動和持續。

Thus, it is most often that you will notice this effect within your meditations, and especially within the intensive meditations in which you are serving as an instrument for our thoughts and words. However, at any time during any meditation or contemplative or prayerful period that you wish this kind of assistance, we are honored to offer it and to help blend our vibrations with yours for the purpose of deepening your meditation and for the purpose of stabilizing and harmonizing this triad of energies.

因此，你們將會在你們的冥想中注意到這種效果，這會是極其頻繁的，尤其是在密集冥想中，在其中你正在作為一個器皿為我們的想法和言語而服務。然而，在任何冥想或者沉思或者祈禱的時段期間的任何時候，如果你指望這種類型的幫助，我們會對於提供它並幫助將我們的振動和你的振動混合起來以實現穩定並協調這個能量的三人組的目的而感到榮耀。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

K: No, I thank you (inaudible).

K：沒有了，我感謝你們(聽不見)。

I am Q`uo, and we thank you, my sister, both for your queries and for your continued desire to serve as an instrument. We are most pleased with your progress and encourage you to take heart, shall we say, and to continue as you have with your dedication and your practice. We thank this group, as well, for its dedication and its persistent practice of the local channeling process. We are able, through your efforts, to offer a service which we give with a whole heart and which is that which allows us to know more of the Creator [and] to know more of ourselves as we see ourselves within your experiences and within your mind/body/spirit complexes.

我是 Q`uo，我們感謝你，我的姐妹，同時為你的問題和你持續性的渴望去作為一個器皿而服務。我們對你的進展是極其高興的，我們鼓勵你，容我們說，鼓起勇氣並繼續藉由你的奉獻和你的實踐繼續你已經做的事情。我們同樣也為這個團體的奉獻和它堅持的時間本地的傳訊的過程而感謝這個團體。我們通過你們的努力能夠提供一種服務了，我們是藉由一顆完全的心來給予這個服務的，這個服務允許我們，當我們在你們的體驗和你們的心/身/靈複合體中看到我們自己的時候，更多地知曉造物者並更多地知曉我們自己。

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

在此刻，我們將在喜悅中，在平安中，在力量中離開這個團體。我們在太一無限

造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。
Adonai。

Note: Aaron is a discarnate entity channeled by Barbara Brodsky.

注釋：Aaron 是由 Barbara Brodsky 傳訊的一個離世的實體。

March 31, 1991

1991-03-31 墳墓中的三天

Group question: The question today has to do with the concept related to Easter concerning the phrase that is given in the Apostles Creed and the act which is recognized by most Christians that Jesus, when he was crucified, was then dead, he was buried. He descended into hell and after three days he rose again to sit at the right hand of God the father almighty. I would like to know what it means when it is said that Jesus descended into hell. What has that to do with our own lives and our transformations? What did Jesus do when he descended into hell? What do we do when we do the symbolically similar act?

團體問題：今天的問題是與同復活節聯繫在一起的概念有關聯的，它是與在使徒教義中被給予的措辭以及被大多數基督教徒所承認的行為有關的，在耶穌在受難的時候，耶穌接下來死亡了，他被埋葬了。他下降進入到地獄中，在三天后，他再一次復活並坐在全能的上帝的右手邊。我想要知道，當耶穌被認為下降進入到地獄之中的時候，這是什麼意思。那與我們自己的生命和我們的轉變有什麼關係呢？當耶穌下降進入到地獄的時候，他做了什麼事情呢？當我們用象徵性的方式做類似的行動的時候，我們在做什麼呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. What brightness glows upon your planet this day. We thank each for calling us here and allowing us to share in your meditation and in the offering of our opinions. As always, we remind each that we are fallible and ask each to pursue his own judgment and discrimination.

我是 Q'uo。在太一無限造物者的愛與光中致意。今天在你們的地球上怎樣的光明在閃耀呀。我們感謝各位呼喚我們來到這裏並允許我們在你們的冥想中，在提供我們的觀念的過程中進行分享。一如既往，我們提醒各位，我們是易於犯錯的，我們請各位追尋他自己的評判和分辨力。

You ask that we focus on this working upon the three days spent in the tomb [by] an humble, poor man, tired and worn, pierced, crucified and dead, lying in his anointing oil and the wrappings of the grave. We are aware that you do not feel this entity remained lying within that cave and you wish to know what there is about these three days that is so important to the story of the one known as Jesus, that it is at the heart of each Christian profession of faith.

你們請我們在這次工作上聚焦於一個卑微的、可憐的人在墳墓中度過的三天，這個人是疲憊而筋疲力盡的，它被刺穿了，在十字架上被處死並死亡，他躺在他的塗油和裹屍布中。我們知道你們並不覺得這個實體一直躺在那個墳墓之中，你們希望知道在大概三天的時間中有什麼事情發生了，這三天的時間對於被知曉為耶穌的故事是如此重要，以至於它是位於每一個基督徒對信心的表白的核心之中的。

First of all, let us remove the relatively shallow purpose of the number three. There are three points to a triangle. There were three wise men. Three women came to the tomb on Easter morning. The Sanctus is sung three times. And in the story of Christianity that has devolved into a body of dogma the one infinite Creator is divided into three things: the Creator, the savior and the accompaniment or angelic presence that guides each entity in everyday life. The number three is a way of expressing all that there is, not in fullness but by emblematic intentions. Three is the number that expresses an entire class or genre of a particular quality or action, yet universalizes the particular.

首先，讓我們移除數字三的相對膚淺的意義。一個三角形有三個點。有三個智者，三個女人在復活節的造成來到墳墓。三聖頌被唱了三次。在已經發展形成了一個教條的體系的基督教的故事中，太一無限造物者被分成了三個事物：造物者、救世主和在日常生活中指引每一個實體的伴隨者或者天使的存在。數字三是一種表達一切萬有的途徑，並非完全的表達，而是藉由象徵性的意圖的表達。三是一個表達了具有一種特定的特性或者行動的一個完整的等級或者類型，而又使得那個特定的事物一般化的數字。

Thus, you may see that in the three days this three is intended to mean symbolically the completeness of one kind of activity, that is, death itself. Thus, you may see the one known as Jesus expressing a completion of deadness, a superlative, a universality of that state which those of your density call death.

因此，你可以看到，在三天中，這個“三”打算要用象徵性的方式表達一種類型的活動，也就是死亡本身，的完整性的意思的。因此，你們可以看到被知曉為耶穌的實體正在表達死亡的完整性，你們的密度的人所稱的死亡狀態的一種最高級，一種普遍性。

Let us now move back into more subtle considerations in this matter. In part, this three day journey was that which was required by prophecy before the one known as Jesus. This entity was extremely devout and in the Jewish faith it was written that the temple could be destroyed and rebuilt in three days. Thus, Jesus' death, he being the temple, the holy of holies, remained away from manifestation within this density you call third in simple fulfillment of the prophecy.

讓我們現在返回到在這個問題中的更為微妙的考慮中。在部分上，這三天的旅程是在被知曉為耶穌的實體之前就被預言所要求了的事物了。這個實體是極其虔誠的，在猶太教的信仰中，寺廟可以在三天中被摧毀並被重建，這是已經被寫下來了的。因此，耶穌的死亡，他就是寺廟，聖中至聖，他通過對預言的簡單的實踐離開了這個你們稱之為第三密度的顯化中。

Now, let us look a little deeper. Each entity who comes into manifestation in an incarnational experience has a subjective perception of the changes and chances of mundane life. Many things occur which do not alter or disturb the entity and some few things disturb the entity greatly, offering it catalyst for learning and growth. It is no accident that the three-pointed pyramid is the symbol of transformation for those of an ancient culture which is still valued and practiced in varying degrees of faithfulness by those who consider

themselves to be illuminated by wisdom. 現在，讓我們看得更加深入一點。每一個在一次投生體驗中進入到顯化的實體都對於世俗生活的改變和機會擁有一種主觀上的感知。很多事情發生了卻沒有改變或者攪亂實體，少數的一些事情會極大地攪亂實體，並同時為它提供催化劑以供學習和成長。對於那些屬於一個古老的文化的人，三尖的金字塔 (*three-pointed pyramid*) 是轉變的標誌，這並不是偶然的，這種標誌仍舊被那些認為他們自己是由智慧所啟蒙的人通過可變的忠誠的程度重視並實踐著。

Each change that occurs that is in any way important to the individual will be experienced only after the pain of changing has been accomplished. In a metaphysically literal sense the process of positive spiritual change may easily be seen to be the tearing down of the previous temple of truth and ethical and moral justice, in order that a greater truth, a greater justice, a greater ethic, may find manifestation.

用任何對於個體是重要的方式發生的每一個改變都將僅僅在改變的痛苦已經被實踐之後被體驗到。在用形而上學的方式是實際性的意義上，正面的靈性的改變的過程可能會輕易地被看到是將之前的真理之寺廟、倫理上和道德上的正義寺廟拆毀，以便於一種更大的真理，一種更大的正義，一種更大的倫理，可以找到顯化。

Some entities call this experience initiation. By whatever name it is called there are certain characteristics which mark it. Firstly, there is the pain of death itself, as the entity strips away the smaller truth and asks for all the tendrils of that truth which have moved into the many, many opinions of the self. Then there is the greeting by those who would contest the goodness of this change, this alteration towards the positive.

一些實體稱呼這種體驗為啟蒙。無論它被稱之為什麼名字，會有一定的特性將它標誌出來。首先，隨著實體剝離較小的真理並請求所有那種已經進入到許許多多的自我的觀點之中的真理的捲鬚，會有死亡自身的痛苦。接下來會有一些實體會爭奪這種改變的益處，這種朝向正面性的轉變的益處，他們會進行的致意。

When one is in the process of tearing oneself down, in part one is uniquely vulnerable to voices which have power in the spiritual world, both positive and negative. The positive entities do not intrude in any way which is subjectively apparent to one experiencing transformation. However, those who are powerful in the negative path find this an excellent opportunity to challenge and test the faith of the entity that is willing to undergo this pain in order to experience a larger and more spacious life, one more informed in compassion and wisdom. The more profound the alteration of opinion or of bias the longer those three days become when experienced in the everyday world. The three days that are completeness may be for one entity a matter of minutes; for another a matter of many years. They are hidden in earth, in darkness, in heaviness. They are in a prison where they are powerless to do anything but remain spirits of faith.

當一個人處於將它自己拆毀的過程之中的時候，在部分上，一個人是用獨一無二的方式是易受那些在靈性的世界中擁有力量的聲音的影響的，這種聲音同時是正

面性和負面性的。正面性的實體不會用任何方式侵犯對於一個正在體驗轉變的人在主觀上是明顯的事物。然而，那些在負面性的途徑上是強有力的人會發現這是一個優異的機會去挑戰並考驗那個樂意於承受這種痛苦以便於體驗到一種更大且更為寬闊的生命，一種更多地在同情心和智慧中被鼓舞的生命的實體。觀點或者偏向性的改變越發深入，那些三天當在日常生活的世界被體驗到的時候就會變得更加漫長了。完成之所是三天，對於一個實體可能是幾分鐘的一個事情，對於另一個實體可能是一個許多年的事情。他們是被隱藏在土壤中，隱藏在黑暗中，隱藏在沉重之中。他們是在一所監獄之中的，在其中他們除了留有信心的靈性之外是沒有力量去做任何事情的。

During this period negatively-oriented experience may taunt, tempt, flatter and terrify the transforming spiritual entity. Insofar as there has been any doubt or any of the old truths held to one so that there is resistance to change, just in such measure shall the challenges and temptations of negatively-oriented spiritual entities have an impact upon the self. This impact is felt without recourse to anything but faith, for when one has removed the program from your biocomputer and has begun going through the process of creating an improved program for the biocomputer, the spiritual entity itself must wait.

在這個時期中，負面性導向的體驗可能會嘲弄、誘惑、諂媚、並恐嚇那個正在轉變的靈性的實體。如果一個人已經對任何的疑慮或者任何的舊的真理緊握不放以至於會有對改變的抵抗了，在這種情況的範圍內，就是用這樣的方式，負面導向的實體的挑戰和誘惑將會對自我擁有一種影響。這種影響是被感覺到除了信心之外無法求助於任何事物的，因為當一個人已經從你的生物電腦將程式移除，並已經開始經歷為那個生物電腦創造一種改進過的程式的過程的時候，那個靈性上的實體，它自己是必須要等待的。

How shall that waiting be done? When they offer suggestions waiting is that which needs to be respected to the utmost. It seems within the physical incarnation that the process of change from a small truth to a larger one goes on past all endurance, past all ability of lasting throughout the transformational period. It is often likely that in the deepest part of the night watches, the self going through initiation shall be awakened and shall feel nameless and formless fear. This is the loving greeting of those upon the negative path who would if they could persuade the entity not to transform itself, not even to claim the smaller truth but to become a victim of fear, hiding the soul of the self in layers and layers of armor, becoming numb, bitter, disheartened and lost.

那種等待如何才能被完成呢？當它們提供建議的時候，等待就是那種需要得到最大的尊重的事物了。在物質性的投生之中，從一個小的真理改變到一個更大的真理的過程，看起來似乎會繼續下去並超越所有的忍耐，超過所有在貫穿整個轉變性的時期中堅持下來的能力。在不眠之夜的最深的部分，那個正在經歷啟蒙的自我將會被喚醒並將感覺到無名與無形的恐懼。這就是那些走在負面的道路上的實體們的有愛的致意了，如果這些負面性的實體能夠說服那個實體不去轉變它自己，甚至不去主張那個較小的真理，而是去成為一個恐懼的受害者，並同時將我的靈魂隱藏在一層又一層的盔甲的之中，變得麻木、諷刺、還有沮喪且迷失的

話，它們就會這樣做的。

The one tool that an entity going through change has is blind faith. Let us imagine that there is an operation to take place. Doctors tell the patient that it is necessary to become unconscious and to be cut upon, something, perhaps, removed that was not healthy. Certainly something altered. There are dangers in becoming unconscious. A few in ten thousand do not wake up, [ending] their incarnations during that procedure, perhaps leaving the physical body unviable, perhaps leaving it in the suspension of eternal coma. Yet the brave soul who wishes to embrace life to the fullest accepts these dangers and risks and moves through that very physical three days of change knowing only by faith that it will wake up and that the change will be for the better.

對於一個正在經歷改變的實體，一個它所擁有的工具就是盲目的信心。讓我們想象有一次手術要進行。醫生告訴病人，需要變得無意識並在某個事物上開刀，也許是切除不健康的部分。肯定有一些東西被改變了。在變得無意識的過程中會有危險。一萬個人中會有幾個人無法醒過來，並在那個過程中結束了它們的投生，也許是使得物質性身體無法存活下來了。也許是在永遠的昏迷的中止中離開了物質性的身體了。而那個希望去最為完整地擁抱生命的勇敢的靈魂，接受了這些危險，它冒著風險穿越了那個改變的非常物質性的三天，並同時僅僅藉由信心知曉，它將會醒來，改變將是為了得到更好的結果。

Now, you may think of a portion of yourself that is deeper and wiser than your conscious mind as a kind of healer. It may gaze upon you and say, "You must tear down this temple, for there is a greater temple to be built here and you shall tear it down and build it up in three days." To put it in other words, the intention is to move universally and completely past that quality or opinion which was the substance of that small truth which is being removed in order that the larger truth with all its ramifications may be built by the great builder of all things with the free will intentions of the self as the architect and the spirit of the infinite Creator as the miraculous laborer.

現在，你可以將你自己的一個比你的表面意識更為深入且更為智慧的部分考慮為一種類型的療愈者。它可能會注視著你並說，“你必須拆毀它，並在三天中將它建起。”換句話說，意願就是去全面而完全地超越那種正在被移除的小的真理的實質之所是的特性或者觀點，以便於那個更大的真理伴隨著其所有的衍生物都可以憑借著自我的自由意志的意願被那個萬物的偉大的建造者所構建，自我就是如同奇跡般的工人一樣的太一造物者的建築師和靈體了。

Gaze at yourself at this time. What is your situation this day? How many changes have you begun? Are you in the three days in the tomb? All are in some small sense at all times. For the nature of free will is constant movement. It is love that gives a vector to that movement.

在此刻注視你自己。你今天的情況是什麼呢？你已經開始了多少的改變呢？你是處於在墳墓中的三天之中嗎？在某種小的意義上，所有人在所有的時候都是處於在墳墓中的三天之中的。因為自由意志的特性就是持久的運動。正是愛為那種運動賦予了一個向量。

Each of you and each to whom we could possibly speak to in third density is also in a far, far deeper way moving through transformations that are like the change from blue to green or the change from a peach to an apple, so profound and fundamental are these changes. Most commonly the changes have to do with that portion of the learning of love which is connected to the self as it relates to the self. For time and again the third-density entity judges itself and rushes to its crucifixion and burial without having an idea of how to rebuild the temple. It is this courage, the facing of the unknown, the facing of annihilation, that marks the act of crucifixion.

你們每一個人和在第三密度中的每一個我們有可能能夠向其發言的人，都是在用一種遠遠、遠遠更為深入的方式經歷轉變的，這些轉變就好像從藍色到綠色的改變，或者從一個桃子到一個蘋果的改變，這些改變是如此的深入，如此的基本。極其通常地，這些改變是與對愛的學習的那個部分聯繫在一起的，那個部分是一當它與自我建立關聯的時候與自我連接在一起的。因為第三密度的實體會一次又一次地評判它自己，並在沒有弄明白如何重建寺廟的情況下沖向它的十字架酷刑與埋葬。就是這種勇氣，這種面對未知，面對毀滅成為了十字架受難的行為的標誌。

Many question whether the infinite Creator can be all good when there is suffering, hunger, lack, pain and death. Yet we say that if one gazes at the resurrection day one must reckon with the death that of necessity must precede that day of feasting and joy. See yourselves now upon the cross in pain, dying, lost and buried. Shall you rise again? This is the example of Jesus' resurrection. This entity expressed in the clearest and most literal way possible the power and the sacrifice of transformation. As each polarizes, these crucifixions, deaths and resurrections shall continue to occur. The spiritually led life is a life best led by those tough and hardy in spirit, strong warriors who can endure all for the love of the infinite One.

當有受苦、饑餓、匱乏、痛苦與死亡的時候，會有很多的無限造物者是否是全善的問題。而我們會說，如果一個人凝視著復活的日子，它必須斷定那種必須的死亡必定是先於慶祝和喜悅的日子的。現在，看到你們自己就在十字架上，處於痛苦、垂死和迷失的狀態，並看到你們自己被埋葬了。你們將會再一次複生嗎？隨著每一個人的極化，這些十字架酷刑、死亡和複生將會繼續發生。用靈性引導的生命是一次被那些在精神上是強韌與耐勞的人，那些強有力的戰士最佳地引導的生命，這些戰士能夠為了無限太一的愛而忍受一切。

In closing, we would ask each to respect that portion of the incarnational experience that expresses itself in the completions of dying daily. If you grieve or sorrow let that sorrow be poignant and pure. Let the losses you feel be passionately felt, intensely experienced, and gratefully respected. Let there be thanks and praise in your dark tomb for within that cocoon of seeming death rises the phoenix of illumination, resurrection and new life.

作為結尾，我們會請每一個人都尊重投生體驗中的那個在每天的死亡的完成中表達其自身的部分。如果你們感到悲傷或者憂傷，讓那種憂傷成為強烈而純淨的。讓你們感覺到的失去用充滿熱情的方式被感覺到，強烈地被體驗到，並感激地被尊敬。在你的黑暗的墳墓中，讓那裏有感謝和咱們，因為在那個表面上的死亡的繭之中將會出現啟蒙、重生和新的生命的鳳凰。

We would at this time transfer this contact to the one known as Jim that this entity may continue to express that which we have to offer of opinion. With thanks to this instrument, we now leave it in love and light. We are those of Q'uo.

我們會在此刻將這個接觸轉移到被知曉為 *Jim* 的實體，這樣這個實體就可以繼續表達我們所有提供的觀點了。帶著對這個器皿的感謝，我們現在在愛與光中離開它。我們是 Q'uo。

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and am again with this instrument. We shall continue. Within this kind of attitude regarding the scripture there is the need for stability and certainty so that all questions concerning belief have a certain answer. There is little room for mystery for there is at the subconscious level the recognition of mystery everywhere which is unsettling to the entities who have recently begun the conscious spiritual journey.

我是 Q'uo，我再一次與這個器皿在一起了。我們將繼續。在這種類型的關於聖經的態度中，會有對於穩定性和肯定性的需要，以至於所有的關於信念的問題都擁有一定的答案了。這幾乎沒有給神秘留下的空間了，因為在潛意識的層次上，在每一個地方都會有對神秘的認出，對於最近剛剛開始有意識的靈性的旅程的實體，這是令人不安的。

Is there further query, my sister?

我的姐妹，有另一個問題嗎？

Carla: I will simply say that I continue to pray for guidance (inaudible) in my right use of my body during the portion of my life in which it is always in pain but (inaudible) more than pain. There is nothing new to this question but in the name of Jesus (inaudible).

Carla：我將單純地說，在我的生命中的一直都處於痛苦但比痛苦更加（聽不見）的部分期間，我會繼續在對我的身體的正確的使用的方面祈禱指引（聽不見）。這個問題除了以耶穌的名義（聽不見）之外沒有任何新的問題了。

I am Q'uo, and aware of your query, my sister. We recognize the great difficulties through which you travel and through which you have been traveling for a goodly portion of your incarnation. We would take this opportunity upon this particular day to suggest to you that there are some who offer themselves for the service of suffering as a portion of their overall incarnational service so that there might be the offering of every portion of the incarnation including that which you call suffering that might be a glorification of the one Creator, finding within the depth of despair the ability

to praise and glorify the gift of life and the opportunity to serve under whatever conditions are present, rejoicing even in the most extreme difficulties and tragic situations.

我是 Q'uo，我理解了你的問題，我的姐妹。我們識別出了你通過其旅行的，並且是你已經在你的投生的的一個頗大的部分中一直通過其旅行的巨大的困難。我們會利用這個特別的日子機會來向你建議，會有一些實體，它們為受苦的服務提供了它們自己作為它們整體性的投生的服務的一部分，這樣就可能會有對投生的包含你稱之為受苦的部分的每一個部分的奉獻了，這個受苦的部分可以成為對太一造物者的一種榮耀，並同時在絕望的深處找到去讚美和榮耀生命以及在無論什麼情景被呈現情況下都去服務的機會的禮物，甚至是在最為極端的困難和悲劇性的情況中都去歡慶。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: I would just note that [Jesus] does not say anything even by inference that the choice of whether to travel the path of devotion or to ethical (inaudible) doesn't sit with me very well.

Carla：我僅僅會指出，在關於是要去走奉獻的道路，還是要去走倫理（聽不見）的方面，[你們]甚至沒有藉由引用說任何事情，我不是非常明白那一點。

I am Q'uo, and am aware of your query, my sister. It is quite true that we do not speak upon this particular portion of your concern for that indeed rests firmly within the area of your own free will choices and we find that there are opportunities approaching that will aid you in this decision. More than this we cannot say at this time.

我是 Q'uo：我理解了你的問題，我的姐妹。我們並沒有在你的關注點的這個特定的部分上談論，這確實是真實的，因為那個部分是完全處於你自己的自由意志的選擇區域之中的，我們發現會有正在接近的機會，它們將會在這個決定中幫助你。我們在此刻無法說比這更多的了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, Q'uo. That's very well. Thank you very much.

Carla：沒有，Q'uo。那是非常好的。非常感謝你們。

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

我是 Q'uo，我再一次感謝你們，我的姐妹。在此刻有另一個問題嗎？

(No further queries.)

(沒有進一步的問題。)

I am Q'uo, and we observe the silence within the sound of hearts singing praise to the one Creator and we join in that inner singing with you as we take

our leave in the outer sense from this group's devoted seeking of truth and service, thanking each, as always, for the opportunity to speak, to listen, to rejoice, and to walk a few paces upon your journey. We are known to you as those of Q'uo, and we leave each at this time in the love and in the ineffable light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q'uo，我們觀察到在心的聲音中的靜默正在歌唱對太一造物者的讚美，當我們在外在的意義上離開這個團隊對真理的熱忱和服務的尋求的時候，我們與你們一起加入到那種內在的歌唱中，我們同時，一如既往地，為去發言、去聆聽、去歡慶以及在你們的旅程上在走幾步的機會感謝各位。我們是你們知曉的 Q'uo，我們在此刻在太一無限造物者的愛和無可言喻的光中離開各位。Adonai，我的朋友們。Adonai。

April 7, 1991

1991-04-07 地球的陣痛期 (R)

Group question: The question this afternoon has to do with possibility that the Earth energy, the level of vibration in general, seems to have intensified in the last six months to a year. We are wondering if this general level of tension, anxiety, more intense experience of catalyst that many people are reporting, is a result of some cyclical rhythm that the planet itself might be undergoing. Do we move through different levels of vibration as we near the end of this density, and if so could you describe their effect upon us, and in particular this level of energy increase that has been reported of the late six months to a year?

團體問題：今天下午的問題是與這樣一種可能性有關的，在過去的六個月到一年的時間中，地球的能量，一般性的振動的層次，看起來似乎已經增強了。我們想要知道，是否許多人正在報告的這種一般性的緊張、焦慮以及更密集的催化劑的體驗，是這個行星本身正在經歷的某種週期性的旋律的一個結果？當我們接近這個密度的終點的時候，我們正在穿越不同層級的振動嗎，如果是這樣的話，你們可否描述這個過程對我們產生的效應，尤其是在最近的六個月到一年的時間中已經被報導過的這種能量的層次的增加？

(Carla channeling)
(Carla 傳訊)

We are those of Q'uo. Greetings to each of you in this circle this evening in the love and in the light of the one infinite Creator. It is a great privilege to be called to your group and to be allowed to share in the oneness of your meditation and in the harmonies of your unique personalities. It is such a privilege for us to be able to hear with your ears and see with your eyes and feel with your skin, to remember so graphically just precisely how persuasive this third-density illusion and how courageous each entity is in attempting to see through all the illusion that which is beyond this illusion.

我們是 Q'uo，在今晚在太一無限造物者的愛與光中，向在這個圈子中你們每一位致意。能夠被你們的團體呼喚並被允許在你們的冥想和你們獨一無二的人格的話音中分享，這是一種極大的榮幸。我們能夠藉由你們的耳朵聆聽，你們的眼睛觀看，你們的皮膚感覺，以讓我們如此生動且準確地回憶起這個第三密度幻象是如此具有說服力，你們每一位在嘗試透過所有的幻象看到那在這個幻象之外的事物

的方面是怎樣勇敢，這對於我們是怎樣一種榮幸呀。

We are aware that you wish us to speak upon the signs of the times. We would preface this response by two things. Firstly, we ask each to remember that we are not all-wise or all-knowing and are perfectly capable of error. We ask each to listen with discrimination and to allow no authority but the authority of one's own response of recognition to be the way of acceptance of any of our thoughts which we share. Secondly, although we shall speak to some extent upon the specific question which has been brought forward, the particular information which is sought within the strict confines of that query

are relatively unimportant, and it is in looking beyond the measurable and noticeable phenomena of the mundane illusion that one may begin to take a more spacious point of view. Thusly, as we answer this question, we shall attempt to be clear. But that which we speak of, which may seem an extrapolation beyond the information required, is given because of our feeling that these extrapolations are in the end more helpful than information having to do with phenomena.

我們察覺到你們希望我們講述時代的徵兆。我們在這個回應之前會先說兩個事情。首先，我們請每一位都記住我們並不是絕對智慧或者知曉一切的，我們是完全可能會犯錯的。請每個實體都藉由分辨力來聆聽，並除了允許一個人自己的認識的回應的權威之外不允許任何其他的權威成為接納任何我們分享的想法中的方式。其次，雖然我們將在某種程度上談及已經被提出來的具體問題，在那個問題的嚴格的範圍內被尋求的特定的資訊卻是相對的不重要的。就是在一個實體能夠看穿世俗幻象可衡量和可以察覺得到的現象之後，它才可以開始能夠獲得更為寬廣的視野。因此，當我們回答這個問題的時候，我們將嘗試去變得清晰。但是，我們談及的事物可能看起來似乎是一種對超越了被要求的資訊的範圍的解釋，它們被給予是因為我們感覺到這些解釋最終是要比與現象有關的資訊更有幫助。

There are several elements which are producing the noticeable changing of consciousness within all of your planetary cultures at this time. The first is that the living entity upon which you enjoy incarnation, that which you call Mother Earth, and which this instrument calls Grandmother, is cycling and circling along with the entire solar system or galaxy of your star and its planets, moving as an whole into previously uninhabited space/time. This is, indeed, that which is at the heart of the so-called New Age. Not the changes within the entities, but the changes in the environment of these entities.

有幾個因素造成在此刻在所有你們的星球的文化之中的意識的明顯的改變。第一個因素是，你們在其上享受投生的活生生的實體，你們稱之為地球母親(Mother Earth)，這個器皿稱之為大祖母(Grandmother)的實體，她正與整個太陽系、或者你們的恆星以及它的行星的星系一起迴圈與環繞，並正在作為一個整體正在移動到一個從未棲息過的空間/時間。這確實，就是處於一般所謂新時代的核心之處的事物了。

It is precisely time, within your illusion, for this planet to cycle into a portion of space/time which is more densely populated with what we would call illimitable light or the light of the Creator. This cycle has already begun and the planet is, shall we say, most pregnant with its own birth into this new portion of the space/time illusion which supports the incarnational experiences of all sparks or portions of the Creator which have been outflung into illusion in order to gain in experience and learning and make ever more clear to the Creator the vast and yet simple nature of the Creator.

恰恰就是在這個時刻，在你們的幻象中，這個星球迴圈進入到空間/時間的一個更為緻密地充滿了我們所稱的無限光芒或造物者之光的部分了。這個週期已經啟動了，這個行星，容我們說，正處於它自己的懷孕的末期，它即將誕生這個新的空間/時間的幻象的部分，這個幻象的部分會支援造物者的所有的火花或者部分的投生性的體驗，造物者的這些部分已經被向外投入到幻象之中以便於在體驗和

學習的方面得到增長，並更為清晰地向造物者揭示造物者的龐大而又簡單的特性。

Thusly, each upon this planet is responding without being aware of it to an increasingly variant vibratory rate which is the steady state of the space/time which shall be the appropriate environment of positively oriented fourth-density entities.

因此每一個在地球之上的生命都正沒有察覺到的情況下回應這股越來越多地發不一致的振動頻率，這種振動的頻率就是將會成為對於正面導向的第四密度的實體是適當的環境的穩定的空間/時間的狀態。

A second contributing factor to this perceived intensification of both light and darkness is due to the instinctual awareness of each creature upon this sphere to the changing environment. To many it has been as sparks of hope and light that, because of the changing and intensifying amount of light available, causes those who are preparing for this light to feel energized by the increasing richness of the metaphysical environment, much as the physical vehicle which carries your consciousness about would be gratified to breathe a richer mixture of oxygen in the atmosphere. This, however, has a more or less unpredictable effect upon a large portion of your peoples who have not found it necessary, desirable or interesting to seek for answers outside of the ordinary stream of living, working, resting and seeking contentment and happiness. These entities who have not polarized are, in the main, unpredictably uncomfortable, and at other times unpredictably energized by these vibrations which are not measurable, except in terms of subatomic particular anomalies by instrumentation of your scientists. This is in some cases an unsettling influence; in other cases an inspiring influence. And in this middle group of entities both occur as one experiences the various cycles of body, mind, emotion and spirit.

這種被感覺到的同時對於光明和黑暗的強化作用的第二個貢獻的因素是由於每在這個星球上的每一個生物對正在改變的環境的本能的察覺。對於許多實體而言，它已經是如同希望與光明的火花一樣的了，因為可使用光的強度增加，使得那些正在為這種光做準備的實體們由於形而上學的環境的不斷增加的豐富性而覺得被賦予了活力，這非常類似於承載著你們的意識四處移動的物質性載具會對於在環境中呼吸道一種更為富含氧氣的空氣而感到高興。然而，這對於你們的大群中的一個很大的部分是擁有或多或少的一種不可預料的影響的，這些人尚未發現，去尋求在生活、工作，休息，尋求滿足與快樂的日常的溪流之外的答案是有必要的、理想性的或者是有趣的。這些尚未極化的實體，基本上會無法預期地感到不舒適，其他時候則出乎意料地被這些振動所充能，這些振動是無法衡量的，除了在被你們的科學家的測量儀器檢測到的亞原子的特定的不規則性的方面。這在一些情況中是令人不安的影響，在其他的情況中是一種令人鼓舞的影響。在這個實體的團體中，隨著一個人體驗到身體、心智、情緒和靈性的各種週期，兩種情況同時都會發生。

Thusly, a large number of your peoples are greatly confused. They feel this increased fullness of light as an unpredictable energy, unpredictable because

of their own lack of decision to be aimed at a steady increase in polarization one way or another. Thusly, you may see the light of freedom moving through large populations of your nation states because of the focused and prayerful hopes of those who perceive themselves in bondage by a government or ideology.

因此，你們的人群中有一個巨大的數量的人群是感到極其混淆的。他們感覺到這種增強的光的豐富性是一種無可預料的能量，因為他們自己缺少決心而是無可預料的，這種決心即在極性的方面的用這樣或者那樣的方式以一種穩定的增長為目標的決心。你們可以看到，因為那些感覺到他們自己處於一種政府或者意識形態的束縛之中的人的聚焦而虔誠的希望，自由之光正在而穿過你們的國家的大量的人群了。

Those who are upon the path of negative polarization rejoice in this intensification of limitless light just as those who are consciously polarizing positively. However, in their case the expression of the use of this fullness of light shows in more acts of negativity as perceived by your peoples. That is, more self-absorption, more violence, more lust for power. If you may consider with us the inevitable movement of the planetary sphere itself into this fuller density of light, one may see that both positive and negative thought and action, as you may perceive negativity and positivity, are quite predictably more polarized and more active at this time, as you call it.

那些走在負面極化路徑上的實體們也欣喜於無限光的強化作用，如同那些有意識地正面性地極化的實體一樣。然而在它們的情況中，對於這種光的豐富性的使用的表達會在更多的被你們的人群感覺是屬於負面性的行動中展現出來。換句話說，更加專注於自身的利益，更多的暴力，更貪求權力。如果你們可以與我們一起考慮這個星球自身無可避免的進入更加充滿光的密度的運動的話，你可以看到負面性和正面性的想法和行動，在這個時間，如你們對它的稱呼一樣，同樣都是相當可預期地更多地被極化與更加地活躍，如你們可能會感覺到的負面性和正面性一樣

The third factor in the changing electromagnetic vibratory rate of the planetary sphere as measurable by your scientific instrumentation is work done with the energy of the Earth itself by those in several nation states whose mind is set upon conquest. The planet itself balks at this use of its energy which is intended to make anxious, unsure, paranoid and over-concerned about small things the populations which it wishes to weaken. What those who have worked with the energies first noted by the one known as Tesla are attempting to use for ill are in an instinctual sense not acceptable to the planet itself, which is both alive and aware.

如同可用你們的科學儀器測量出來的一樣，在這個星球的改變的電磁振動的頻率的方面的第二個因素是，由在數個國家中的那些一心想要征服的人在地球本身的能量上進行的工作。這個行星自身會因為對它的能量的這種使用而受到挫折，對能量的這種使用是打算要對它希望去削弱的人群製造焦慮，不確定，偏執狂，以及過度關切小事情。這種能量首先是由被知曉為特斯拉(Tesla)的實體注意到的，那些已經對這種能量進行了工作的人正在嘗試去出於惡意而做事情，是這個行星自身用一種本能性的方式無法接受的，這個行星既是活的，同時也是察覺的。

Thusly, as it has been used at the approximate rate of eight hertz to entrain the thoughts of entities and the conditions of the planetary entity, these have in large part come back as an echo more deleterious to the source of these negatively intended actions and have wreaked what may seriously be called havoc within the populations of those nation states which wished to control that which in third density cannot be controlled.

因此，因為這種能量已經在大概八赫茲的頻率上被用來傳輸實體的想法和星球實體的情況，這些頻率大部分已經作為一種對於這些負面意圖的行動的源頭更加有害的回應而返回了，在那些希望去控制在第二密度中無法被控制的事物的國家中，它們已經這些國家的人群中報復性地產生出了可能被嚴肅地稱之為自然浩劫的事物了。

Thusly, you may see an instinctual variation in the energy grid of third density upon your planet and the antithetical result within many nation states of the peoples of those states yearning and hoping with persistence for freedom from precisely the mind control that has been over-used by the governmental structure of these states, thus echoing back to the source of these uses of energy in a way that promotes the yearning for freedom and the dissolution of ties which were unnatural, created as an artifact of hostility and war. Any governmental entity which misuses the instinctual energy of the Earth itself answers not to those cosmic influences of the changing density but to the planetary entity which is instinctually of the Logos, or Love, in an undefiled and pristine sense.

因此，你們可以看到在你們的星球上的第三密度的能量網格中的一種本能性的變化，你們可以看到在很多的國家中的那些堅持不懈地渴望並希望從已經被這些國家的政府構架濫用的心智控制中解放出來的人們的對立性的結果，這些國家中的人們通過一種促進對自由的渴望和對束縛解除的方式將對這些能量的使用反射回到它的源頭，這種束縛是不自然的，是作為一種敵意和戰爭的人造物而被創造出來的。任何誤用地球本身的本能性的能量的政府實體都不會回應那些正在改變的密度的宇宙性的影響，而是會回應星球的實體，星球的實體在一種純淨且純樸的意義上本能性地就是屬於理則或者愛的。

The Earth is solidified by its inspiration to be a nurturing and healing place for the entities of the Creator to learn and to grow. When it becomes aware that these pure energies are being tapped for controlling and debilitating uses there is the simple instinct of a loving grandmother to arrange itself in order to prevent further misuse of its purity.

地球是被其靈感凝結起來成為一個滋養與療愈的地方以便於讓造物者的實體們學習與成長。當它開始覺察到這些純粹的能量正在被擷取用於控制性以及使人衰弱的目的，一個充滿愛的祖母的簡單的本能就是調整其自身以便於避免它的純粹

度被進一步地誤用。

In years to come all of these factors shall become more and more noticeable and the Earth itself may seem in its birthing to be a giver of negative

experience, in that it is not being a particularly easy birthing into the energies of fourth-density service to others. This is regretted by the entity you call Earth, but, just as a mother has the pangs of birthing, so is this planet at this time by instinct cleansing itself continually of the negative emotions and intended actions of those cherished beings which dwell upon this sphere. In the deepest sense it is most helpful to the labor of your planet that the negative emotions be taken from the sphere of activity within the illusion and instead given to the planet in renunciation of these forces within individual consciousness.

在即將到來的歲月裏，這些因素將越來越顯著，地球自身在其出生的過程中看起來似乎成為一個負面經驗的給予者，因為這並不是一個特別容易的誕生進入到服務他人的第四密度的能量的過程。你們稱之為地球的實體對此感到很遺憾，然而正如同一個母親會有的產痛一般，地球此刻正憑藉著本能持續地從它自己身上將它所疼愛的那些居住在這個星球上的存有們所產生的負面的情緒與故意的行為清除掉。在最為深入的意義上，如果負面性的情緒從在幻象中的活動的範圍中被移除，並作為替代通過在個人的意識中放棄這些力量而將這些負面性的情緒交付給這個星球，這對於地球媽媽的分娩將是最有幫助的一件事了。

The Earth can heal any thing to any degree if it is respectfully asked. Thusly, we urge each not to condemn the self for its inevitable humanity and lack of perspective, but rather to realize that many energies not desired need to be taken to the Earth itself and lain down upon it or within it as one would lay down any heavy burden, for this entity is a pure healer and there is no perceived ugliness that cannot be healed by this beautiful planetary entity which has never strayed from oneness with the Logos, or creative Love.

地球能夠在任何程度上療愈任何的事物，如果它是被充滿尊重地請求的話。因此，我們敦促每一個人不要為自我的無可避免的人類屬性和缺少遠見而譴責自我，而毋寧是意識到，很多的不被渴望的能量需要從地球自身中被取走並被放在地球上或者地球中，如同一個放下任何沉重的負擔一樣，因為這個實體是一個純粹的療愈者，沒有感覺上的醜陋是無法被這個美麗的星球的實體所療愈的，這個實體從未偏離與理則，或者與創造性的愛的一體性。

Beyond these considerations we would like to move at this particular moment. To begin with this second portion of, shall we say, our testimony, we would pause that each within this group may share in our joy and vibrations for just a little while. We do not intend discomfort for any speaking, and would simply ask each to allow gentle contact that we may share in a more personal way the love and the light of the Infinite One. We are those of the principle known to you as Q'uo, and will pause at this time. 除了這些考慮之外，我們想要在這個特定的時刻前進。在開始，容我們說，我們的聲明第二部分之前，我們會停頓，好讓在這個團體中的每一位可以分享我們的喜樂與振動一會兒。我們不希望我們的話語帶來任何不安，我們單純地請你們各位允許溫柔的接觸，好讓我們以一種更個人的方式分享無限太一的愛與光，我們是你們所知的 Q'uo 原則，我們將在此刻暫停。

(Pause)

(停頓)

I am Q'uo. We must say it was difficult to come back to the strictures of language. It was a great privilege to rest with each seeker within this circle. We are greeting each again in love and light and would speak to some extent of those things which, while connected to considerations of changing electromagnetic properties of the planetary entity, are at the heart those things which are concerned with the actions of those selves who wish to aid themselves and others as this process takes place in the most efficient way.

我是 Q'uo，我們必須說要返回到語言的束縛是困難的。與每一位尋求者一起周期這個圈子中休息是一種巨大的榮幸。我們再一次在愛與光中向你們致意，對於那些希望在這個過程發生的時候用最有成效的方式去幫助它們自己並幫助其他人的自我，我們會在某種程度上談及位於與這些自我的行動有關的事情的核心之處的事情，這些事情同時是與對星球實體的正在改變的電磁的特性的考慮聯繫在一起的。

You each have seen in your experience that often the beautiful entity is an humble entity, one which is obscure. However, there are also many within the public cynosure which, with all of their hearts, also live the life of one who wishes to do the good deed, share the felt love, the subjectively perceived light which is within them. Thusly, we urge each more and more to monitor the self, not simply in behavior or even thought, but in the basic intentions and hopes of the inner self.

你們每一個人都已經在你們的體驗中看到，美麗的實體經常是一個謙遜的實體，是一個不出名的實體。然而，在公眾的讚美的目標中同樣也有很多人，他們同樣全心全意地活出這樣一種生命，他們希望做好事，並希望分享被感覺到的愛，分享在他們內在之中在主觀上被感覺到的光。因此我們敦促你們每一位越來越多地檢查自我，不只在行為或甚至是在思想方面，同樣也在基本的意圖與內在自我的希望的方面檢查自我。

The third-density illusion is one created to maximize the impact of pain, suffering and other seemingly negative distortions. This illusion does not grip your planet except insofar as the entities turn away from the intention to polarize towards the beautiful, good and true, which are qualities largely unperceivable within the illusion. Insofar as entities fail to keep the light of hope alive, the basic vibration of negativity is allowed to vibrate through the planetary entity which then, in order to heal these energies, will express the fever, the symptoms of healing disease, the efflux of, shall we say, the planetary influenza brought into the Earth itself by the unrecognized germs of hopelessness and helplessness which the entity whose hope has failed will place within the Earth.

第三密度幻象是一個被創造出來以將痛苦，苦難，以及其他負面扭曲的衝擊最大化的幻象。這個幻象不能主宰你們的行星，除非人類背離了朝向那些美麗的、有益的和真實的特性極化的意願，而這些特性是在這個幻象中大部分無法被感覺到的特性。在人們不能使希望之光持續閃耀的範圍內，基本的負面性的振動就被允許通過星球實體振動了，接下來，為了醫治這些能量，星球實體表達發燒、療愈

這些疾病的症狀，以及全球性的流感的湧現，這種全球性的流感是由於那些其希望已經落空了的人將會放置在地球之中未被識別出來的無望與無助的病原體所引發的。

Your peoples are for the greater part unaware that they have given the planet this fever and ache. Consequently, they cannot aid in the healing which would be desired if they realized the power of thought. Your positively oriented entities focus upon the perceived physical damage done to the planet. However, it is very slight damage, although it looks considerable to the citizens of its surface, compared to the damage done by those who have lost their hope and therefore their ability to exist as loving creatures aware of their power.

你們的人群在更大的部分是並未察覺到他們已經導致地球發燒與疼痛。因此，他們無法在療愈的方面起到幫助，如果他們意識到想法的力量，他們就會渴望這種療愈了。你們這些正面導向的實體會將焦點集中在被感覺到的對星球進行的物質性的傷害上。然而，雖然對於地表上的居民而言這種傷害看起來是相當可觀的，若與那些失去希望，並因此失去了作為察覺到它們的力量和有愛的生靈而活著的能力人所造成的傷害相比，這種物質性的傷害是相當輕微的傷害了。

In essence, we urge each who cares for the planet to reckon with their personal power. Far from being powerless, each entity has access to great amounts of power for weal or for woe. All good entities which wring their hands and pass the judgment upon those who do not appreciate their beautiful environment, are damaging the planet in a metaphysical sense by losing hope in the healing of the Earth sphere. What these positive entities do not realize is that the illusion is the illusion is the illusion is the illusion. It will continue to produce possibilities for catalyst. It, itself, is not in difficulty. It mirrors the lack of hope and feeling of powerlessness of positive entities in a more damaging way than all of the environmental obscenities practiced by those who are insensitive to living in harmony with nature.

根本而言，我們敦促每一位關心地球的人都正確評估他們的個人力量。每一個實體都遠遠不是沒有力量的，每個人都能夠獲取巨大的數量的力量來造福人群或帶來災難。當所有好人咬牙切齒地審判那些不欣賞他們的美麗大自然的人的時候，這些好人，在一個形而上學的意義上，正在藉由在療愈地球的方面失去希望而傷害這個星球。這些正面實體沒有意識到的事情是，這個幻象就只是個幻象，只是個幻象。幻象會持續地製造催化劑的可能性。幻象，其本身，並不在困難之中。但它會映射出正面實體們的失去希望與無力感，比起由那些對於與大自然協調一致地生活不敏感的人所進行的所有在環境上的猥褻，這種失去希望與無力感將對地球造成更大的傷害。

And we would close this beginning message with the plea to each positive entity to realize that the environmental pollution is not nearly as serious an illness to the planetary entity of Grandmother Earth as the lack, and increasing lack, of certainty among these positive entities that all is well and all shall be well. Not in the illusion, but in the reality, relatively speaking, of the imperishable fields of consciousness that each of you is with relation to the

imperishable spirit of unconditional and creative love that is the metaphysical planetary entity. It is good not to pollute the streams and forests of your planet, but this is within the illusion, and you shall come and you shall go. However, outside of illusion both the Logos of the planetary entity and of yourselves lie in potential, mated, loving, faithful and hopeful relationship. And if there is judgment in the attempts to heal the physical Earth, then the judgment harms the metaphysical entity of your planet more than the attempts to teach the love of Earth in a judgmental way could ever help.

我們會藉由呼籲來結束這個開始的資訊，我們呼籲每一個正面實體都意識到，環境污染對於地球這個大祖母而言，並不是那麼嚴重的疾病；更嚴重的是在許多正

面實體當中的逐漸增加的失去這樣一種確信，即確信一切都是好的，一切都將是好的。不是在幻象中一切都好，而是在你們每一個人之所是的，容我們說，意識的不朽的場域的實相中一切都好，這個意識的場域是與形而上學的行星實體之所是的無條件與創造性的愛的不朽的靈性聯繫在一起的。不去污染你們的星球的山林河川當然是好的，但這是在幻象之中的，你將會進入並將離開幻象。然而，在幻象之外，行星實體與你們自己的理則(Logos)同時存在於潛在的、匹配的、有愛的、信實的且充滿希望的關係中。如果你在嘗試療愈物質性的地球的過程中有評判的話，接下來那個評判就會傷害你們的星球的形而上學的實體了，相比用一種評判性的方式教導對地球的愛的嘗試所能夠產生的幫助，那種評判造成的傷害是更大的。

At this time and with our apologies for speaking overly long, we would thank and leave this instrument in love and light and continue this working through the instrument of the one known as James Allen. We are those of the principle of Q'uo. We transfer now.

此時，我們抱歉自己講了太久，我們在愛與光中感謝並離開這個器皿，我們會透過被稱為 James Allen 的器皿繼續這次的工作。我們是 Q'uo 原則。我們現在轉移。

(Jim channeling)
(Jim 傳訊)

I am Q'uo, and greet each again in the love and in the light of the one infinite Creator. At this time we would take the opportunity to offer ourselves in the attempt to speak to any queries which may yet remain upon the minds of those present. We would again remind each that we offer that which is our opinion. We offer it gladly and we offer it freely but wish no word to serve as a stumbling block. Take each word, therefore, that has value to you and use it as you will, leaving behind all those that do not have value to you. Is there a query at this time?

我是 Q'uo，再次地，在太一無限造物者的愛與光中我向你們致意。在此刻我們會利用這個機會來提供我們自己嘗試去回答可能仍然留在那些在場的人的頭腦中的任何的問題。我們再次提醒在座每一位，我們提供的只是我們的意見。我們欣然提供它，我們自由地提供它，但不想要任何話語成為絆腳石。因此，請捨取每個對你有價值的話語，隨你的意志使用它，將所有其他對你沒有價值的部分拋開。此時，是否有一個詢問？

L: I have a personal question concerning this new healing technique that I've been learning. Should it stay separate from the Reiki that I've learned before, or should I think about synthesizing them, and should I think about using the Earth for healing energy also, using them all together?

L: 我有個私人問題，它是關於我一直在學習的這種的新治療技巧。它是否應與我先前學過的靈氣(Reiki)分別看待，還是我應該思考把它們綜合起來；我是否同樣也應該考慮利用地球來獲得療愈能量，並將它們全部一起使用？

I am Q'uo, and am aware of your query, my brother. We scan your recent memory for this information, and we may suggest that the heating—we correct this instrument—the healing modality of which you speak, as you are already aware, is efficacious in your particular case and will be of aid to many who seek its entrance into the untangling process that often moves from the mental to the physical vehicle in what you call the form of disease. As to your path of joining, or blending, the various kinds of healing techniques, we would suggest that this is that process in which you are presently engaged, for you have been drawn by your own desires to those areas which are of most importance to you. This is not by chance but by the design of your own conscious and subconscious minds working in harmony so that there might be a balance brought forth from those distortions that have served as the arrow pointing the way in which your progress lies. Therefore, we do not feel that we infringe upon your own free will as we verify that which you presently suppose. Is there a further query, my brother?

我是 Q'uo，並理解了你的詢問，我的弟兄。我們為了這個資訊而掃描你最近的記憶，我們可以建議你所說的加熱——我們更正這個器皿——療愈的模式，如你已經意識到的一樣，在你的特定的情況中是有效用的，並將對於很多尋求其進入到解開纏繞的過程的入口的實體是會有幫助的，這個解開纏繞的過程經常是在你們所稱的疾病的形式中從心智的載具移動到物質性的載具。在關於你結合、或者混合各種療愈技巧的途徑的方面，我們會建議，這就是你正在從事的過程，因為你已被自己的渴望吸引到那些對於你具有極大的重要性的領域了。這並非偶然，而是由於你自己的顯意識和潛意識共同和諧工作的設計，因此，可能會有從這些變貌中產生的一個平衡，這些變貌已經起到一個箭頭的作用了，它指出了你的進展存在于其中的道路的。因此，當我們證實你目前假設的事情的時候，我們感覺不會冒犯你的自由意志。是否有進一步的詢問，我的弟兄？

L: No, thank you.

L: 沒有，感謝你們。

I am Q'uo, and we thank you, my brother. Is there another query? 我是 Q'uo，我們感謝你，我的弟兄。是否有另一個詢問？

Carla: (Portions inaudible.) I'd like to follow up on L's to ask if there are any techniques or visualizations in which Earth's energy can be used for healing, most appropriately ... I know I can feel the energy of the Earth any time I put my feet down on it. Is it as simple as that awareness that one's feet are upon

the Earth and the Earth is a healer, or is there a more skillful way to realize that within the healing process ...?

Carla: [部分聽不見] 我想要接著 L 的問題詢問，是否有任何技巧或觀想 通過其最恰當地地球能量能夠被最為恰當地被用於療愈的呢.....我知道在任何我將雙腳 放在地上的時候我就能夠感受地球能量。是否它是如同察覺到雙腳站在地球上而地球即是一位療愈者一樣地簡單的呢，或有一種更有技巧的方式去意識到在治療過程之中.....?

I am Q'uo, and am aware of your query, my sister. This is a large field of inquiry, and we shall make but the barest of beginnings, for we are aware that we have spoken overly long and do not wish to overtire those present. The Earth energy is quite helpful to those who wish to serve as healers, for it is an energy that is ever present, an energy with which each is familiar, if not consciously then on the subconscious level, for each entity is a child born of this Mother which you call Earth, and is an energy which is accessible to each entity through the desire that each entity expresses in wishing to utilize this energy for healing.

我是 Q'uo，我理解了你的詢問，我的姐妹。這是一個龐大的探究領域，我們僅僅只是作出最為勉強的開頭，因為我們覺察自己講太久了，我們不希望讓在場各位過度疲累。對於那些想要 作為療愈者而服務的實體而言，地球能量是相當有幫助的，因為它是個恒常存在的能量，一種每個人都熟悉的能量，即使表面意識是 不熟悉的，潛意識也是熟悉的，因為每個人都是 由這個你們稱之為地球的母親生出的一个孩子，通過每一個實體藉由希望去利用這種能量來進行療愈而表達的渴望，這種能量是每一個實體都可利用的能量。

As to the technique of such utilization, this is the area that is large, for each entity will find a method of utilizing the Earth energy that is most efficacious to the entity. However, there are some generalizations which may be of aid here. It is well to create a form or focus, a channel through which this energy may be tapped as it is used in the healing process. Whether the form is that which is created by hand and may consist of some form of shape or shelter in which the entity may rest as it accumulates the focused Earth energy, or whether the form is smaller and is of a crystalline nature that may be worn about the neck and may rest upon the heart, or whether the form is that which is mentally envisioned as focusing and intensifying the Earth energy, then passing into the area or entity to be healed, matters not for the beginning healer that is using the Earth energy for the first time or is attempting to do so.

至於這樣的利用的技巧，這是個廣大的領域，因為每個實體都將找到一種對與那個實體是最有效用的方法。無論如何，有一些綜述在這裏或許會有幫助。創造一個形式或焦點，一個管道，這是很好的，透過這個管道這種能量就可以被接入了，如同在療愈的過程中它能量被使用一樣。不管這種形式是由雙手創造並可能會由一些形狀所組成的，還是一個人可以在它積累被聚焦的地球能量的時候在其中休息的庇護所，或者這種形式是比較小的、具有一種結晶的特性的形式，一個人可以把它戴在脖子上，讓它在心輪上歇息；或者這種形式是在心智上被想像為聚焦並強化的地球能量，接下來讓其進入到要被療愈的區域或者實體，對於正在第一

次使用地球能量或者正在嘗試去這樣做的入門的療愈者，形式是無關緊要的。

The important point is that the desire is used to fashion a focus through which this energy may pass. As the healer becomes more practiced in its art the form or focus may begin to change according to the experience and the findings of the healer. It is well for each entity desiring to utilize Earth energy, or any energy, for the purpose of healing to first begin to purify or heal the self in the more gross or noticeable distortions so that the energy of the Earth or whatever energy is being utilized may flow in a manner which is least distorted and which allows the fullest expression or manifestation of this energy towards any other entity that seeks the healing service.

要點是渴望被利用以塑造一個焦點，通過這個焦點這種能量可以傳遞了。當療愈者在它的技藝的方面變得更加有經驗的時候，這種形式或者焦點就可以根據療愈者的經驗和發現開始改變了。對於每個渴望利用地球能量或者任何能量來實現療愈的目的的實體，首先開始在更為嚴重或者更為顯著的扭曲中淨化或者療愈自我，這是很好的，這樣地球能量，或者無論什麼正在被利用能量，就可以通過被最小扭曲的方式流動了，這種方式會允許這種能量向著任何其他的尋求療愈服務的實體的最充分的表達或顯化。

Is there a further query, my sister?

是否有進一步的詢問，我的姐妹？

Carla: No, thank you.

Calra：沒有，感謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。是否有另一個詢問？

Questioner: I have a question, Q'uo. To what extent—or is there a limit to the amount of service to another that one would appropriately offer?

發問者：我有一個問題，Q'uo。在什麼程度上——或者一個人可以適當提供給他人的服務的數量是否有個限度？

I am Q'uo, and am aware of your query, my sister. The extent of any service to another entity is limited by the amount of service that is desired and requested by that other entity, for service is not possible if it is not desired or requested. Thus, it is necessary for the one desiring to be of service to others to operate first upon the basis of a request, then to continue in as clear a communication as is possible with the one being served in order to ascertain whether or not a continuation of service is appropriate.

我是 Q'uo，我理解了你的詢問，我的姐妹。任何對於另一個實體的服務的程度，都是由那個其他實體所渴望以及所要求的服務的數量所限制的，因為如果服務沒有被渴望或者被要求，服務就是不可能的了。因此，一個渴望服務他人的實體必須首先在一個請求的基礎上運轉，然後通過一種與那個被服務的人之間盡可能清晰的溝通交流繼續，以便於確定繼續這項服務是否恰當。

Is there another in—we correct this instrument once again—is there another query, my sister?

有另一個人嗎——我們再一次更正這個器皿——是否有其他的詢問，我的姐妹?

Questioner: When there is a difficulty in communication between the one to be served and the one offering service, there would seem to be a difficulty in determining the service to be desired, even if desired. Can you speak on that?
發問者：當在一個要被服務的人和一個提供服務的人之間有一種溝通上的困難的時候，似乎很難確定該服務是否被渴望。你能否談論這點?

I am Q'uo. In such an instance we would advise that the first concern is the clarification of the communication in order that those areas which are not distinct or well understood might be understood more clearly. This avoids the confusion of that which is desired by the one who wishes the service and that which is desired by the one who wishes to serve, for many times we find among your peoples those who are of a service to others orientation are so full of the desire to be of service that the offering of service is often done in what might be seen a blind manner, where it is hoped that that which is offered will be seen as service and will function as service, whereas if more time and effort were invested in obtaining the true desires of the one to be

de—we correct this instrument—the one to be served, then there would be seen another avenue perhaps would open up.

我是 Q'uo，在這樣的場合中，我們建議首要的工作是澄清該通訊，好讓那些不明確或尚未被清楚理解的區域可以被更清晰地理解。這樣避免了在一個希望那種

服務的人所渴望的事物和一個希望去服務的人所渴望的事物之間的混淆，因為許多時候，我們發現你們人羣中的那些具有一種服務他人的導向的人是如此充滿服務他人的渴望，以至於他們經常以可以被視為是一種盲目的方式去提供服務，在這種方式中被期待的事情是，被提供的事物是被視為服務並將會作為服務而起作用，反之，若他們投資更多的時間和努力去取得對一個——我們更正這個器皿

——對服務物件的真實渴望，那麼，他們會看見另一條服務的途徑也許會開放了。

Is there another query, my sister?

是否有其他的詢問，我的姐妹?

Questioner: No, thank you very much.

發問者：沒有，非常感謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻是否有另一個的詢問?

Carla: Just a clarification. I am assuming that it is never an infringement on anyone's free will just to love them.

Carla：只想澄清一點。我正在假設僅僅去愛它們是絕不會成為對任何人的自由意志的一種侵犯的。

I am Q'uo. This is quite correct, my sister. Is there another query?
我是 Q'uo，這是相當正確的，我的姐妹。有另一個問題嗎？

Questioner: I have a query. I was wondering as the Earth, this planetary body, changes I sense that other planetary bodies in our system are also changing and perhaps the Sun itself. Can you address this situation, especially with respect to the Sun?

發問者：我有個詢問。我有點好奇，當地球，這個行星體改變的時候，我感覺在我們的星系中的其他行星體同樣也在改變，或許太陽自身也在改變。你可否講述這個狀況，尤其是關於太陽的方面？

I am Q'uo, and am aware of your query, my brother. Indeed, change is truly said to be the one constant in all of creation, for all of this and all creation is made of the energetic, vibrant and ever-present love of the one Creator seeking and turning in order to know Itself. Each planetary body within this solar system, within this galaxy and within this universe moves in a manner through a process of evolution that is, though quite distinctly different in many ways, is also quite similar to your own as well. Each experiences cycles and rhythms, so that the interaction of each planetary entity with those populations that may be upon it or may be in some fashion in communication with it is affected by these relationships and communications.

我是 Q'uo，並覺察你的詢問，我的弟兄。的確，我們真的可以說改變在一切造物中的一個常數，因為這種改變的全部以及所有造物都是由充滿活力、生氣蓬勃、恒常臨在的太一造物者的愛構成，太一造物者為了知曉祂自己而尋求和轉動。這個太陽系中，在這個星系中，在這個宇宙中的每個行星體以某種穿越一個演化的

過程的方式移動，這種演化的過程雖然在許多方面是與你們自己行星體的演化的過程是明顯地不同的，它與你們自己的行星體的演化的過程同樣也是相當類似的。每個行星體都體驗週期和韻律；這樣每一個行星實體和居住其上的人群，或者可能以某種方式與其進行溝通交流的人群之間的互動，就會受到這些關係和交流的影響。

The very core of the vibrational nature that is the photon within each portion of each creation vibrates in a manner which expresses a relative harmonic with the planets and Sun bodies that are near and also with those that are what you would call distant. There is what might be seen as a three-dimensional nature to this relationship as regards time so that the revolving and evolving of these planetary and Sun bodies moves into areas of the solar system, of the galaxy and of the universe that offer new opportunities for the perception and the expression of the intelligent energy of the one Creator.

振動的特性的核心是在每個宇宙造物的每一個部分內在之中的光子的特性，光子是用一種表達一種相對的協調的方式振動的，這種方式是與它鄰近的行星以及恆星星體之間，同樣也和那些你們稱為遙遠的星體之間的共振。在關於時間的方面，這種關係會有可能會被視為的一種三維的特性，因此這些行星星體和恆星星體的旋轉與進化會進入恆星系統、星系以及宇宙中的某些區域，這些區域會太一造物

者的智慧能量的感知和表達提供新的機會。

Thus do all planetary and Sun bodies find accelerated means of experiencing and expressing the nature of the one Creator as is uniquely offered to them by their vibratory frequencies and placements within this three dimensional clock face that has a striking upon the hour as cycles change, much as does your clock strike upon the hour.

因此，所有的行星星體和恒星星體都會發現，體驗並表達太一造物者的特性的加速的途徑，是由它們的振動的特性和在這個三維的時鐘的表面中的定位用獨一無二的方式提供給它們的，如同你們的時鐘的整點報時一樣，隨著週期的改變，這個三維的時鐘也擁有一種整點報時。

Is there another query, my brother?

是否有另一個詢問，我的弟兄？

Questioner: (Inaudible).

發問者：（聽不見）

I am Q'uo, and we would ask if there is a final query before we close this session of working?

我是 Q'uo，請問在我們結束這次的工作集會之前，是否有最後一個詢問？

(Pause)
[停頓]

I am Q'uo, and we would take this opportunity to thank each entity present for your invitation to us to join your circle of seeking. We especially would thank and greet those who are present for the first time in one of these circles, and would also greet an old friend who has returned again to this circle. We thank you with all of our heart, for through your invitation we have the ability to walk with you in a more conscious fashion upon your journey of seeking and to learn that which is of service, and that which is the Creator speaking through you to us. This is a treasure to us which is beyond any measure.

我是 Q'uo，我們藉此機會感謝在場的每一位，謝謝你們邀請我們加入你們的尋求。我們尤其感謝那些第一次出席這些圈子中的一個圈子的實體並向它們致意，我們同樣也向一個再一次返回到這個圈子的老朋友致意。我們全心感謝你們，透過你們的邀請，我們才能用一種更加有意識的方式與你們一同行走在你們的尋求的旅途上，並學習進行服務的事物以及造物者透過你們向我們發言的事物，對我們而言，這是一種超越任何度量的寶藏。

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

我們在此刻離開你們，再次感謝各位，在太一無限造物者的愛與光中離開各位。我們是你所知的 Q'uo 群體。Adonai，我的朋友們，Adonai。

April 12, 1991

1991-04-12 時間/空間中的運動

Group question: The question is from S, who asks, "Could you tell me the difference between space/time and time/space? This was a question that was covered in the Law of One but I would love to hear Q'uo talk about time/space for I still do not understand it very well even from an abstract point of view. When entities live in time/space, what is their life like? We move freely in space but move slowly in time. Do entities in time/space move freely in time and slowly in space? We do not control our movement in time. Do they not control their movement on space?"

團體問題：問題是來自於 S，S 問道，“你們能夠告訴我在空間/時間和時間/空間之間的區別嗎？這是一個在的法則中被涉及到的問題，但是我想要聽聽 Q'uo 關於時間/空間的發言，因為我仍舊不是非常清楚地理解它，即使是從一個抽象的觀點。當實體們在時間/空間中生活的時候，它們的生命是什麼樣子的呢？我們在空間中自由地移動，但是在時間中卻移動緩慢。在時間/空間中的實體們是在時間中自由地移動而在空間中緩慢地移動嗎？我們無法控制我們在時間中的移動。它們無法控制它們在空間中的移動嗎？”

(K channeling)

(K 傳訊)

I greet each of you here this morning in the love and in the light of the one infinite Creator. As always, we are pleased to be called to this group. When you seek that which we also seek you chose to know more and ever more of the mystery which surrounds us and expands infinitely in which direction we choose to go.

在這個早晨，在太一無限造物者的愛與光中，我向你們每一位在這裏的人致意。一如既往，我們很高興被呼喚到這個團體。當你們尋求我們同樣也尋求的事物的時候，你們選擇去更多地，且越來越多地知曉包圍著我們且在我們選擇前往的方向上無限地拓展的神秘。

We have spoken many times of the path of seeking, of the mystery we see before us along this path. But the path of seeking is not a straight line, my children. If you wander off any line that is not straight you are still on your path of seeking. For to the one who seeks the mystery the entire life is a path. It contains many seemingly circuitous roads. But when it is realized that each present moment contains infinity, that each point in space/time or time/space contains all that there is, the concept of a straight line being the way the path is recognized to be only an analogy.

我們已經多次談及尋求的道路，談及在這條道路上我們看到在我們前方的神秘了。但是，這條尋求的道路並不是一條直線，我的孩子們。如果你們偏離了那條並不是筆直的線路，你仍舊是出於你的尋求的道路上的。因為對於一個尋求的人，整個生命的神秘就是一條道路。它包含了許多表面上迂回的道路。但是每一個當下一刻都包含了無限，在空間/時間或者時間/空間中的每一個位置都包含了一切萬有，當這一點已經被領悟的時候，一條直線就是道路之所是的方式，這個概念

就會被視為僅僅是一個類比了。

You wish information this morning on the concept and the nature of time/space. Time/space is that which surrounds you at all times and in all spaces, shall we say. In your present illusion you are consciously aware of space/time and it is that in which you conduct your daily activities. It is that with which you are most familiar. Time/space permeates all of space/time and you move within this as well, although you do not have as great a degree of awareness of this.

你們在這個早晨希望關於時間/空間的概念和特性的資訊。時間/空間是，容我們說，在所有的時間和所有的空間都包圍著你們的事物。在你們當前的幻象中，你們有意識地察覺到了空間/時間，它就是你們在其中進行你們的日常活動的事物。它是你們對其極其熟悉的事物。時間/空間貫穿所有的空間/時間，你同樣也在這種時間/空間中移動，雖然你們對其並沒有一樣大的程度的察覺。

You are aware that space/time is the home, shall we say, of the illusion of incarnation and that when an entity is not conscious of being within the incarnational illusion, whether between incarnations beyond the process of physical incarnation or in some other way aware of the dimensions of space/time—whether in the dreaming state or other means of alterations of consciousness—then the field of time/space is that of which the entity has primary awareness.

你們察覺到，空間/時間就是，容我們說，投生的幻象的家園了，當一個實體並不意識到是處於投生的幻象之中的時候，無論是在超越物質性的投生的過程的兩次投生之間，還是以某種其他的方式察覺到空間/時間的維度——無論是在夢境狀態還是通過其他的意識轉換的途徑——在那個時候，時間/空間就是實體擁有首要的察覺的事物了。

Time/space is that realm within which we are able to be with you at all times, that we may inhabit space/time as well. The movements which are possible to make in time/space are variable as are those in space/time and perhaps more widely variable because of the greater divergence of types of entities that inhabit time/space. There are entities of more differing densities that inhabit these realms and their abilities to move vary according to their individual development. [This] is also true of space/time which in your current illusion is inhabited by the first, second, third and beginning of fourth-density entities. And you may see the divergence of the abilities to move in, for example, the rock entity which moves very slowly in space as compared to the third-density entity which moves about in space seemingly at will, limited only by such physical laws as the entity is aware of.

時間/空間是那個在其中我們能夠在所有的時刻都與你們在一起的領域，我們同樣也可以居住在空間/時間中。在時間/空間中有可能做出的行動是如同那些在空間/時間中可能做出的行動一樣可被取得的，也許因為居住在時間/空間中的實體的類型的更大的差異性，在時間/空間中有可能進行的行動也許是更為廣泛地多種多樣的。居住在這些領域中的實體是屬於具有更大的差異性的密度的，它們去移動的能力根據它們個體的發展是變化的。這在空間/時間上也是有效的，在你

們的當前的幻象中的空間/時間是被第一密度、第二密度、第三密度和第四密度的開端的實體所居住的。你們可以看到實體在移動的能力上的差異性，舉個例子，相比第三密度的實體，石頭的實體在空間中非常緩慢地移動，第三密度的實體在空間中在表面上是隨意移動的，它僅僅被諸如實體察覺到的法則之類的物理法則所限制。

There are similar laws governing the fields of time/space and similar divergences in the abilities of varying entities to move therein. We ourselves have developed abilities to move much more freely, shall we say, than the time/space counterpart of the walking entities of which you are familiar. Each entity that has the appearance of solidity in your illusion also has the time/space counterpart which exists in a superimposed, shall we say, manner. This time/space counterpart is discernible to some of your entities who have developed the capacity for this type of perception.

有類似的法則掌控著時間/空間的場域，在不同的實體在其中移動的能力的方面會有相似的差異性。我們自己已經發展出了比你們所熟悉的走路的實體的時間/空間的對應的部分更為自由地移動的能力。每一個在你們的幻象中擁有穩固的外觀的實體同樣擁有時間/空間的對應的部分，這個部分是用一種，容我們說，附加的方式存在的。這個時間/空間的對應部分對於你們的實體中的一些已經發展處這種類型的感知的能力的實體是可以分辨出來的。

The time/space counterpart is that which is worked with very often by those with healing abilities. Each here is aware of such instances. Thus, the separation between time/space and space/time is not such a clear-cut distinction as you may have thought, although it is possible to move purely in the realms of time/space without being a part of space/time. It is not possible to be in space/time without also being part of time/space or the time/space realm containing, shall we say, those of space/time.

時間/空間的對應部分就是那些具有療愈的能力的實體會非常頻繁地與之一同工作的事物。在這裏的每一個人都知道這樣的實例。因此，在空間/時間和時間/空間之間的分離並不是如你們也許已經認為的一樣是這樣一種清楚明瞭的差別，雖然有可能純粹地在時間/空間的領域中移動，而無需成為空間/時間的一部分。不可能處於時間/空間中，而同樣也無需成為時間/空間或者時間/空間的領域的一部分，時間/空間的領域，容我們說，包含了那些屬於空間/時間的人。

We notice this instrument's struggle with the various terms used and apologize for the limitations of language and speech for we are attempting to communicate complex concepts with a very limited amount of words that may be applied to them and thus of necessity reuse words in slightly different applications when the meaning would be clearer were there different words available. However, this being the illusion we must all do the best we can, shall we say.

我們注意到這個器皿與各種各樣被使用的術語的掙扎，我們為語言和發言的局限性抱歉，因為我正在嘗試藉由一種非常有限的詞語的數量來交流複雜的觀念，這些詞語是可以被應用在那些觀念上的詞語，在有不同的可以被利用的詞語會有更為清晰的意義的時候，就需要通過稍稍不同的應用來重新使用詞語。然而，這就

是我們全都必須，容我們說，盡我們所能的幻象了。

I am Q'uo, and we feel that these words are a sufficient beginning upon this topic and would be happy to respond to further questions should they arise among those here or others that participate in seeking with this group. At this time we transfer to the one known as Jim and will close the session of workings with this instrument. I am known to you as those of Q'uo, and leave this instrument at this time.

我是 Q'uo，我們感覺到，這些言語是在這個主題上的一個足夠的開始了，我們會很高興回答進一步的問題，如果會有問題在那些在這裏的人或者其他的參與到與這個團體一同尋求的人中間出現的話。在此刻，我們會轉移到被知曉為 *Jim* 的實體，我們將通過這個器皿關閉這個工作的集會。我們是你們知曉的 Q'uo，我們在此刻離開這個器皿。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and in light. It is our privilege to offer ourselves at this time for any queries that you may have for us. May we speak to any query?

我是 Q'uo，在愛與光中再一次向各位致意。我們很榮幸在此刻提供我們自己來回答你們可能向我們提出的任何的問。我們可以對任何問題發言嗎？

Carla: I have a question (inaudible).

Carla：我有一個問題(聽不見)。

I am Q'uo, and am aware of your query, my sister. The question of praying in a manner which is helpful and efficient, as you may say, is a question which could be answered briefly if one were willing to accept a synopsis, or a question which could be answered at great length for it is one that, as do most questions concerning the spiritual journey, could be answered infinitely, for it is one which also touches upon and reflects the entire spiritually oriented life. For as one learns to live in a conscious fashion one is learning to pray. And as one learns to pray, as you call it, one learns to live in a consciously oriented fashion. For to pray and to live the conscious life is to become aware of the central feature of all life and that is love. To live consciously in love is to see the Creator in all and this includes, of course, the self. To learn to pray is to learn to address the love within oneself and to speak to that love which resides in other individualized portions of the one Creator. And to ask that love [to] move and use its forming abilities to aid another self or system of selves or situation.

我是 Q'uo，我理解了你的問題，我的姐妹。用一種，如你們可能會說的一樣，有幫助且成效的方式來祈禱的問題，是一個能夠被簡要地回答的問題，如果一個人樂意於接受一個梗概的話，或者它會是一個能夠用極大的長度來來被回答的問題，因為如同大多數的關於靈性的旅程的問題一樣，它是一個能夠無止境地被回答的問題，因為它是一個同樣觸及到並反映了以靈性為導向的生命的問題。因為

當一個人學習用一種有意識的方式活著的時候，它就在學習祈禱了。當一個人學會了，如你們所稱的，祈禱的時候，它就學會去用一種有意識地有方向的方式活著了。因為去祈禱和去活出有意識的生命，就是去察覺到所有生命的中心特性，這一個特性就是愛。有意識地活在愛中，就是去在一切事物中都去看到造物者，講述一切事物當然包括了我。去學習祈禱就是去學習在一個人的自己內在之中講述那種愛，並向那種居住於造物者的其他個體化的部分之中的愛說話。去請求那種愛就是去移動並使用它的形成的能力來幫助另一個自我，或者自我的系統，或者情況。

As one becomes aware of the relationship between the Creator and the creation one sees that the power of love is that which moves all things and all entities in patterns or in rhythms, cycles and in seasons, that this enabling function of love may be hindered or blocked by thoughts and attitudes that express themselves in behaviors that stop up or block the free flow of love. This alteration of the power of love in any life pattern allows for a more varied experience, for it would not be thought of by any entity who lived in perfect harmony with love to stop its movement.

當一個人開始察覺到在造物者和造物之間的關係的時候，它會看到愛的力量就是那，通過模式、或者通過旋律、週期並通過季節，推動一切事物與所有的實體的事物，愛的這種賦能的功能可以被想法與態度所阻礙或者阻塞，這些想法和態度是在那些阻礙或者阻塞了愛的自由的流動的行為舉止中表達它們自己了。這種在任何的生命模式中的愛的力量的變更，允許了一種更為多變的體驗，因為任何活在與愛的完全的協調一致中的實體都不會有阻礙愛的運動的想法。

However, as each entity within the creation desires to serve the Creator by providing experience that allows the Creator to know Itself so then does each entity alter to some degree this basic motivational power of love. Altering or distorting the flow of love causes the necessity for a balancing action that will once again allow the love to move freely. This process of blocking and unblocking the flow of love is that process which you call experience or evolution. This is a simplistic description but [one] which we feel is basically accurate for each portion of the Creation. Thus, as you pray and seek to intercede or call for another 's intercession on behalf of one you feel is in need you ask that the power of love to move freely be restored in an area where it has been blocked.

然而，當在造物中的每一個實體渴望去藉由提供會允許造物者知曉祂自己的體驗來服務造物者的時候，接下來每一個實體都在某種程度上用這種方式警醒於這種愛的基本促進性的力量了。變更或者扭曲愛的流動會造成對於一種平衡性的行動的需要，這種行動將再一次允許愛自由移動。這個阻塞和疏通愛的流動的過程，就是你們稱之為體驗或者演化的過程。這是一個簡單化地描述，但我們感覺，這確實一個對於造物的每一個部分都基本上是準確的描述。因此，當你們祈禱，尋求去代禱，或者以一個你感覺到你需要的人的名義呼喚它的代禱的時候，你就在請求那種愛的力量自由流動以在它已經被阻塞的區域中被恢復。

As you are more in touch or in tune with this power of love within your own life pattern you are able to appreciate and manifest this power in your own life

pattern and to offer a catalyst or way by which love may be offered to others. Engaging in the process which you call prayer is one way which you may open a door or gateway for another entity by calling upon individualized portions of love to share their love with the one for whom you intercede or seek intercession. Your own awareness of this process and your own desire to be of service to another are those qualities which enhance the prayerful attitude.

當你在你自己的生命模式中更多地接觸這種愛的力量或者與之更為調和的時候，你就能夠在你自己的生命模式中欣賞並顯化這種力量，並能夠提供一種愛藉由其可以被提供給其他人的催化劑或者途徑了。參與到你們稱之為祈禱的過程就是一條你們可以，藉由呼喚愛的個體化的部分來與一個你為其代禱或者向其尋求代禱的實體分享它們的愛，為另一個實體開放一扇門或者大門的途徑了。你自己對這個過程的認識和你自己對服務另一個人的渴望，就是那些會增強祈禱的態度的特性了。

As you call upon entities such as Jesus the Christ, various saints or archangels, the mother of Jesus known as Mary, or any angelic presence to intercede for another you are providing the purity and intensity of your own love as a request, a call which is heard because of the purity and intensity by the presence whom you seek and this presence hears the call no matter how weak and responds according to its strength, purity and sincerity. The response is in a form which the one whom you wish to aid can accept, whether it be an immediate healing, as you would call it, which occurs in some few cases, or the sending of the general quality of healing, love and light energy that the entity may utilize in a less immediate or more diffused manner according to the entity's own ability to contact those qualities of will and of faith that may open the door to the healing power of love for it.

當你們呼喚諸如耶穌基督、各種聖人或者大天使，被知曉為瑪利亞的耶穌的母親，或者任何天使的臨在來為另一個人代禱的時候，你就正在將你自己的愛的純度和強度作為一種請求，一種呼喚提供出來了，這種呼喚會因為呼喚的純度和強度而被你尋求的存在所聽到，這個存在聽到了無論多麼微弱的呼喚並根據它的強度、純度和真誠而回應。回應是通過一種一個你希望去幫助的人能夠接受的形式，無論它是一種在少數的情況中發生的即刻的治癒，如你們對它的稱呼一樣，還是送出一般性的療愈、愛和光的能量的特性，這種特性是那個實體可以用一種較不即刻或者更為分散的方式利用的，它是由實體自己接觸那些可以為他打開通往愛的療愈的力量的大門的意志和信心的特性的能力所決定的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

(No further queries.)

(沒有進一步的問題。)

I am Q'uo, and we are pleased to have been able to utilize both the one known as K and the one known as Jim. In this session of working we feel that each entity has been able to open itself to a wider range of concept and we

are pleased that each has continued to improve the desire to serve others in this manner. We applaud the perseverance that is necessary within your illusion to penetrate the great wall of mystery that surrounds all third-density entities. Your perseverance and your desire are likened to small but brilliant lights that illumine a portion of your way so that you may continue your movement in seeking and in service.

我是 Q'uo，我們很高興已經能夠同時使用被知曉為 K 和被知曉為 Jim 的實體。在這次工作的集會，我們感覺到每一個實體都已經能夠讓它自己向著一個更為寬廣的概念的範圍開放了，我們很高興每一個人都以及繼續增強用這種方式服務他人的渴望了。我們讚賞這種堅持不懈，為了要刺穿包圍著所有的第三密度的實體的神秘的長城，這種堅持不懈在你們的幻象中是必不可少的。你們的堅持不懈和你們的渴望就如同那照亮了你們的道路的一部分的小小但卻明亮的光亮，這樣你們就可以在尋求和在服務中繼續你們的行動了。

At this time we shall take our leave of this group, thanking each for once again inviting us to join you in your journeys in a way that is immediate and effective in expanding the limits of perception. We are known to you as those of Q'uo. We leave you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

在此刻，我們將離開這個團體，我們同時再一次感謝各位邀請我們加入到你們的旅程，這條旅程是用一種在拓展感知的局限性的方面是即刻而有效的方式進行的。我們是你們知曉的 Q'uo。我們在太一無限造物者的愛與光中離開你們。Adonai，我的朋友們。Adonai。

April 21, 1991

1991-04-21 光中心 (R)

Group question: The question this afternoon has to do with the general qualities as a light center that the area occupied by N would have as a center for individuals and for individuals that are seeking to work out their own ways of learning and of being of service to others by what they learn. What kinds of energies are necessary for such a center? How are these energies being expressed there now with the opposition that has occurred in this area and how can people who wish to partake in the center help as individuals in producing the light that might be of service to others? And how can the center, as a grouping of individuals, be of the most service to those whom they would wish to serve?

團體問題：這個下午的問題是關於光中心的，那個由 N 所佔據的區域作為一個光的中心的一般性的特性會作為一種供個體使用的中心，那些個體正在尋求找到他們自己的學習的方式以及藉由他們所學會的事物來服務他人的方式。什麼類型的能量對於這樣一個中心是必須的呢？藉由反對已經在這個區域中發生了的事情，這些在正在那個區域被表達的能量是怎樣的呢，希望去參與該中心的人們如何作為個體在產生出可能會對其他人有所服務的光的方面進行幫助呢？這個中心，作為一個有個體的組成的團體，如何對那些他們會希望去服務的人進行最大的服務呢？

(Carla channeling)
(Carla 傳訊)

I am Q'uo. Greetings to each of you in the love and in the light of the one infinite Creator. We are very grateful to be able to share our thoughts with you and to share in the beauty of your meditation. And we thank you for calling our particular energy to your circle at this time. There is a peace, a quality and nature of peace, that is seldom grasped or understood by those who have not suffered from its seeming loss, and it is that peace that we share with you and which we thank each of you for sharing with us.

我是 Q'uo，我在太一無限造物者的愛與光中向你們每一位致意。我們非常感激能夠與你們分享我們的想法，並分享你們的冥想之美。我們感謝你們呼求我們的

特定的能量在此刻抵達你們的圈子。有一種平安，一種平安的特性和屬性，它很少被那些從未承受表面上損失之苦難的人們領會或理解；我們與你們分享的正

是這種平安，我們也感謝你們每一位與我們分享 這種平安。

To begin to answer the questions that you have asked about spiritually helpful places to be—in the body, in the mind, and in the spirit—we would begin by gazing at the question of energy points or grids, places of power, as they are sometimes called among your peoples. The third density places of power are not particularly close together. The energy web does not have as many nexi of concentrated energy. With each level of vibration, each sub-octave of awareness, the energy grids become more tightened and numerous. Thus, if one were to superimpose over a chart of third-density energy centers, the

selfsame chart of fourth-density energy centers of the planet would fit into it but would also greatly elaborate and expand the number and kind of places of power.

你們問到關於在靈性上有幫助的地方——在身體中，在心智中，在靈性中——要開始回答這個問題，我們會藉由凝視能量點，或網格，或者在你們的人群中的人有時會將其稱之為力量的位置來開始。第三密度中的力量的位置並不特別地靠近在一起的。能量網路中並沒有這麼多集中能量的連結點。憑藉著每一個振動的層次，每一個認識的子八度音程，能量網格變得越來越緊縮與為數眾多。因此如果一個人將第四密度的能量點地圖套疊在一個第三密度的能量中心的圖表上，他將發現星球的第四密度與第三密度的能量中心的圖表是一致的，但第四密度的圖

表將同樣也是更為詳盡，並在力量位置的數目與種類上都擴張了。

This potential web of power or energy is available not only in third density, but a third-density entity may, by its own spiritual work in consciousness, become able to discern more and more the multiplicity of places of power if one is seeing from the standpoint of the love of fourth density, the ever-multiplying wisdom of fifth, and the immensely bright and universal pattern of energy grids of sixth density. Consequently, we would answer the question about the placement of any spiritual center by saying that it is as light-filled as is the awareness and crystallization of the entities upon whose soil these entities wish to grow, to learn and to manifest whatever fruits come from the journey of the pilgrim.

這個潛在力量或者能量的網路是不僅僅可在第三密度中是可供利用的，如果一個人是從第四密度的愛的位置來，第五密度的不斷倍增的智慧和第六密度的無限明亮且宇宙性的能量網格的模式的視角來觀察的話，一個第三密度的實體同樣可以，藉由它自己在意識中的靈性的工作，變得能夠分辨出越來越多的力量的位置的多樣性。因此，關於任何靈性中心的定位的問題，我們會這樣說來回答，它是它與該中心裏頭的成員有關，所有這些實體的覺察與結晶程度即決定了該中心充滿光的程度，就是在這些實體的察覺與結晶的土壤上，這些實體希望去成長、去學習並顯化無論什麼會來自於朝聖之旅的果實。

Thusly, we would simply remove from the question the idea that we could in some way judge energy or power in any one place, for it is quite subjective in terms of how the power of any one place will aid an entity. This information must be learned in a subjective way, in a way of experiencing and feeling the tug of heart which in its wisdom knows a great deal more than the mind can ever find words to express. There is no place that is closed off from the love of the one infinite Creator. There is no place which is not holy ground.

因此，我們會單純地從問題中移除這樣一種觀點，即我們能夠用某種方式評判在任何一個地方的能量或者力量，因為在任何一個地方的力量將會如何幫助一個實體的方面，這是相當主觀性的。這個資訊必須用主觀性的方式，用一種體驗並感覺心的努力的方式被學會，心通過其智慧是比心智能夠找到言語來表達的事物是要多得多的。沒有任何地方能與太一無限造物者的愛隔絕。沒有任何地方不是神聖的場所。

Now, let us look at the situation in other terms. The journey of the seeker is

from its Source to its Source. It is a circular journey—or, rather, a spiral journey—of learning, awakening, manifesting and gaining the strength within each part of the field of consciousness that is your true self that in time, as you would call it, enables an entity to have the spiritual mass to be affected by spiritual gravity, which becomes more and more nearly irresistible until, ultimately, there is no interest whatsoever in manifestation, but only in becoming the unthinking, unsolidified, infinite and unself-conscious Logos or Love, that is, the nature of the one infinite Creator.

現在，讓我們從其他方面檢查這個情況。尋求者的旅程是從其源頭到源頭。它是一個圓形的旅程——或者毋寧說是一個學習、覺醒、顯化並在意識場域的每一個部分之中增加力量的螺旋的旅程，那個意識的場域就是在時間中的你的真我，如你們對它的稱呼一樣，這個螺旋的旅程會允許一個實體擁有更多靈性品質，以受靈性重力的影響，這種靈性上的重力會變得越來越多地幾乎是難以抗拒的，直到最終，對於不管任何的顯化都不會有興趣，而僅僅只對成為不去思考、不被固化、無限且沒有自我意識的之理則或愛感興趣，那種理則或者愛即是太一無限造物者之本質。

As you begin your experience as a being, you find yourself first in a very simplistic kind of environment where the Creator's hand visibly moves, as this instrument would say from her holy work, "upon the face of the waters." Earth,

air, wind and fire form many, many places where there is more and more the possibility of solidification from spirit to a very simple manifestation of some kind. This manifestation is a process that continues, and, as each entity grasps the conditions and the learnings of one particular school room, it moves to another.

當你開始你作為一個存有的體驗，你發現你自己處於一個非常簡單化的環境類型之中，在其中造物者的手可見地，如這個器皿會引自她的神聖著作的一樣，“在水面上”移動。土壤、空氣、風與火形成許許多多的地方，在其中，會有越來越多的固化的可能性，靈性會形成一個屬於某種類型的非常簡單顯化，這種顯化是一個持續的過程，隨著每個實體掌握一個特定的學校的教室的情況與學習，它會移動到另一個教室。

The bodies that you carry about with you are good examples of the work of second density. It is always an error to assume that that which is your physical vehicle is in any way yourself. The physical vehicle which you enjoy is a creature, valued and valuable to the Creator. It has come from the unsolidified ethers before manifestation to the point where, were we talking in terms of normal circles, the nadir or lowest point in the cycle of spirit and manifestation occurs.

你攜帶著你四處移動的身體是第二密度的工作的優秀的範例。用任何方式假設你的物質性載具就是你的自我，這一直都是一個錯誤。你現在所享用的物質性載具是一個生物，它是被造物者所珍愛且對造物者是有價值的。它已經從在顯化之前的未固化的乙太來到那個，如果我們用通常的圓的意義來談論的話，在靈性之圓中的底部或者最低點的位置，在那裏顯化發生了。

This is your position at this time. You shall never see this particular kind of

manifestation, this excellence and thoroughness of illusion, when lessons within this density have been learned. This is the density of confusion, suffering, loss, risk and choice, for the spirit that is you is now able to manifest through its physical vehicle the most of which each is capable in terms of the fruits of the spirit, in terms of the silent witness to spirit that may be seen within the eyes and the auras of those who have taken up their choice. This particular state has been called "maya," illusion. 這就是你在此刻所在的位置。你將永遠都不會看見這種特定類型的顯化，這即是幻象的優秀性與徹底性，當在這個密度中課程已經被學會了的時候。這是一個困惑、受苦、失落、風險與選擇的密度，因為你之所是的靈性現在能夠通過它的物質性載具顯化，在靈性的果實的方面，在對靈性的靜默的見證者的方面，每一個人有能力顯化的最大的事物了，這種顯化物能夠在這些已經做出了他們的選擇人的眼中和靈光中被看到。這種特定的狀態已經被稱之為“瑪雅”幻象了。

The irony of the Creator's humor is never more present than in calling the third density one in which one is able to do great things, for, indeed, at the point at which you are within the conceptual framework of maya, you are least able to do spiritual work. It is in this environment that you must do the foundational spiritual work upon which platform, builded by you, you shall stand as you refine, and refine again, and refine again the concepts which you have of the Creator, of the nature of the creation, and of your responses to the Creator and the creation. Thus, as each of you believes in the illusion that this is the place to express and manifest and do work that can be seen by others, it is joyfully and humorously true that you are at your least sharp, your least keen, with respect to spiritual journeying, for this illusion is extremely good. And that which you learn within this illusion is learned through a surrender you shall never have to make once you have made it now.

造物者稱呼第三密度為一個實體在其中能夠做偉大事情的密度，造物者的幽默再沒有比這樣說更諷刺性的了，因為，的確，在這個你們在其上處於瑪雅幻象的觀念性的框架之中的位置上，你們進行靈性上的工作的能力是最小的。就是在這個幻境中，你們必須做基礎的靈性工作，在這個由你所建立的平臺上，你將站立其上，一次又一次地精煉你所擁有的靈性概念：關於造物主，造物的特性，以及你對造物主與造物的回應的觀念。如同在這個幻象中你們每一個人都相信的一樣，這是一個你們可以表達、顯化與進行可以被他人看見的工作的場所，另外一個令人愉快而幽默的事實是：在關於靈性上的旅程的方面，你同時也是最遲鈍、最笨拙的旅人；因為這個幻象極端地優秀。你在這個幻象學習的事物是通過一種臣服而被學會的，這種臣服即，你將永遠不得不去再一次做出你現在已經做出的選擇。

The surrender of which we speak is the surrender of the life, the perceptions, the gifts and the talents, the troubles, the woes, the beauties, all of these things surrendered to the energetic and infinite one Creator. As you sit in your seemingly very solid supports, as your ears, your skin, your eyes, all of your senses, feel and hear and see so many things, it would seem as though this was the realest of all possible environments or experience. However, the illusion is intended to be seductive; that is, it is intended to move the attention

away from invisible and infinite things. It is an illusion in which it is a feat of great difficulty to experience the deepest truth about oneself, which is that each self is not solid, is not permanent, does not have an ego, does not have a form, does not have blue eyes or brown, golden hair or dark. How can one refute such a seemingly silly point of view about third density, for there it all is in front of your eyes, in front of your ears, in front of your heart? Things which seem good; things which seem not good; things about yourself which you would judge; things about others that you would judge. All of these ephemeral and useless activities being made possible by the excellence of the illusion of this density.

我們所說的臣服是將你的生命、感知、禮物與天賦、困難、悲痛、美麗以及所有這些事物都交托給充滿活力且無限的太一造物者。當你坐在這張似乎十分結實的椅子上，當你的耳朵、你的皮膚、你的眼睛以及所有你的感覺、感覺到、聽見與看見這麼多東西的時候，看起來似乎彷彿這個世界是所有可能的環境或者體驗中最真實的一個。然而，幻象就是打算要去成為誘惑性的，也就是說，它就是打算要將你的注意力移開，遠離那些無形與無限的事物。在這個幻象中，要體驗關於他自己的最深的真理，這是具有極大的困難的技藝，該真理即，每個自我都不是固定的，不是不變的，它並不擁有一個小我(ego)，並不擁有一個形體，並不擁有藍色或棕色眼睛，金色或黑色頭髮。一個人如何才能駁斥這樣一個看起來似乎愚蠢的關於第三密度的觀點呢，難道就因為這就是所有出現在你眼前，耳朵前和心的前面的事物嗎？這些事物是看起來似乎好的事物，看起來似乎不好的事物，關於你自己的你會去評判的事物，關於其他人的你會去評判的事物。所有這些短暫而無用的活動都是因為這個密度的幻象的優秀性差有可能被產生出來的。

In meditation, in sitting with the self and allowing the self to be, just to be, there is a process which goes on within each, below the level of conscious awareness for the most part, where the spirit is preparing itself for the surrender of all that it thinks it is in order that it may do the will of the one infinite Creator in all situations.

在冥想中，與自我同坐，允許自我存在，僅僅存在，每個靜坐者的內在都有一個持續進行的過程，它在大部分時間是處於有意識的察覺的層次之下的，在其中靈性正在讓它自己準備好將所有它認為它是的事物都交托出去，以便於靈性可以在所有情況都能執行太一無限造物者的意志。

You seem so solid to yourself. Yet, if we were to suggest to you that there was a microscopic animal which dwelt in the vicinity of your bed clothing and lived off of the flakes of skin dropped by the sleeping entity, you would dismiss the importance of knowing about such a small being. Yet, could you not also be one of the molecules of such a creature, being fed by one which would seem to you to be so gigantic that it would create a universe? It is well to remember that size and all manifestations are illusory. You could be that small entity which lives in the mattress, and you can allow yourself to feel that smallness at this time.

你在你自己看起來是如此地堅實。然而，如果我們要去向你建議，有一個極其微小的動物居住在你的被單中並依靠睡著的實體掉落的皮屑過活，你會對知道這樣一個微小的生物的重要性不予考慮。不過，難道你不也有可能是這樣一個生物的

分子中的一個分子嗎，難道你不是在被一個對於你是如此龐大以至於它會創造一個宇宙的存有所餵養的嗎？最好記得大小與所有的顯化皆為幻象。你可能就是那活在床墊中的小生物，你能夠允許自己在此時去感覺那種渺小。

Be aware of the smallness of your solidified self. Look at that self in relation to this gigantic being which, of itself, offers you food. It is no mistake or coincidence that the universe that is seen by the greatest telescopes and the universe that is seen by the greatest microscopes in cyclotrons seem identical. Relax that solidified self at this time. Allow the spirit within you to feel the consciousness which you truly are, to release itself from the judgments and condemnations of humankind. Feel yourself as the servant that you are, as the prodigal who wished to move forward, to climb that great arc which is the second part of the circle of being, finally to come to the house of the infinite One, to be greeted and fed and rejoiced over as prodigal sons and daughters.

覺察你被固化的自我的渺小。注視自我與那龐大存有之關係，那個存有，用它自己，為你提供了事物。透過你們最大的望遠鏡被看到的宇宙，與藉由最好的顯微鏡通過迴旋加速器被看到的宇宙看起來似乎是相同的，這並不是意外或巧合。在此刻，放鬆那個被固化的自我。允許你內在的靈性去感覺意識，即你真實的身分，將它自己從人類的評判和定罪中釋放出來。感覺你就是你之所是的那個僕人，是那個浪子，它希望前進，去攀爬那偉大的圓弧，存有之圓圈的第二部分，並最終來到無限太一的房屋，作為浪跡天涯的兒女們被歡迎、被餵養並一同歡慶。

Now, what we have been attempting to do is to give you some idea of the actual environment in which you live because that which each wishes to do to praise the Creator's name is within each, has been placed within each by the self before the incarnation—not the solidified self, but the field of consciousness that you truly are. Consequently, this incarnational experience is all about making choices. You may call them choices between darkness and light, hate and love, discord and unity, or any of the numberless theses and antitheses that bark your shins as you walk through the waters of experience. 現在，我們一直在嘗試去做的事情是給予你們對於你們在其中生活的實際的環境的某種觀念，因為每一個人希望去做以讚美造物者的名字的事情，是在每一個人內在之中的，是已經在投生前被自我放置在每一個人內在之中的——不是那個被固化的自我，而是你真正之所是的意識的場域。因此，這次投生體驗全是關乎做出選擇。你可以稱之為黑暗與光明之間的選擇，在恨與愛、不和與統一之間的選擇，或是當你走過體驗的水域時磨破你的雙腳的無數的正反對照物中的任何一個。

So, what can you do in one place and yet, not in another? You can do that which you allow yourself to do. Do you feel weak? Examine this. Do you feel strong? Examine this. For what are you feeling—the illusory environment or the love and the light of the one infinite Creator? We ask you to see that all things, from your environment at its farthest distance to the intimate environment of your conscious mind, all things are illusion. This is the worst possible environment for you to make sincere, heartfelt and loyally kept

choices having to do with the path of service which each wishes. It would not be an effective environment for the maturing spirit were it not completely believable.

因此，你們在一個地方能夠做而在另一個地方不能做的事情是什麼呢？你能夠做你允許你自己去做的事情。你感覺到虛弱了嗎？檢查這種虛弱。你感覺到強壯了嗎？檢查這種強壯。因為你正在感覺到事物是什麼呢——是幻象的環境還是太一無限造物者的愛和光呢？我們請你理解，所有的事物，從你們環境的最遠處到你有意識的心智的內部的環境，所有的事物都是幻象。這是一個有可能最糟糕的環境，好讓你做出誠摯、真心與被忠誠地守護的選擇，這些選擇是與每個實體希望的服務途徑有關的。如果這個幻象不是全然地可信，它對於成熟靈性就不會是一個有效的環境。

You are working in the darkest of nights and there is a sliver of moon which is your only illumination, besides that star of hope, to guide you as you seek to become spirit again, in no way displeased with the entity, the creature, that carries you around so sacrificially, but that you begin to see that the spaces you wish to explore are other than the commonly understood spaces of time and space. Because this is the worst possible condition for you to make your choice of service, this is where all entities must make their choice. We do not say that it is an easy school room in which to learn, but, rather, that you were put in the most difficult situation in order that you could begin to distinguish between the things that occur, that happen to you and around you, and the response which you give to these things. Any number of things, positive and negative, occur to entities. Yet, it is within each entity, and each entity for itself alone, that each choice is made.

你正在夜晚最黑暗的時候進行工作，會有一輪銀月是你僅有的照明，除了希望的星辰會在你尋求再一次成為靈性的時候指引你，絕對不要對那個如此犧牲地承載著你四處移動的那個實體、那個生命感到不高興，而是開始看到，那些你希望去探索的地方並不是通常被理解的時間和空間的場所。因為如果你要做出你的服務的選擇，這是對於你而言有可能最差的情況，這就是所有的實體必須做出它們的選擇的地方了。我們不會說，這是一間容易的在其中進行學習的教室，毋寧說，你是被放置在最為困難的情況中以便於你能夠開始在發生的事情、發生在你身上和發生在你周圍的事情，以及那些你對這些事情給予的回應之間進行分辨。會有任意數量的，正面性的和負面性的事情，會發生在實體身上。每一個選擇正是在每一個實體內在之中被做出的，是每一個實體僅僅為它自己做出的。

We ask each, as you sit upon this illusory furniture within this illusory house upon this illusory earth, to allow yourself to release the illusion and to feel the strength of your field of consciousness, to surrender this incarnation to that field of consciousness that you are, that, in surrendering the illusion—that which can be measured—you open yourself to eternity and that which cannot ever be measured. For, within the spiritual seeking, it is those things that are immeasurable and infinite which draw one onward and ever onward to the greater and vaster beauties of the immeasurable that are to come. It is in this seeming battlefield of negative emotional states that the pure spirit within you must allow itself to be born.

當你們在這個虛幻的土地上在這間虛幻的房屋中坐在這個虛幻的傢俱之上的時候，我們請你們每一位都允許你自己釋放幻象，感覺到你的意識的場域的力量並將這次投生交托給那個你之所是的意識的場域，在交托這個幻象——那個可以被度量的事物——的過程中，你讓你自己向著永恆和那無法被度量的事物開放了。因為，在靈性的尋求的內在之中，就是那些無法被衡量且無限的事物會拉著一個人向前，一直向著那即將到來的更加偉大且更加宏大的無法衡量的美麗前進。就是在這個表面上的負面情緒狀態的戰場中，在你內在之中的那個純淨的靈性必須允許它自己被誕生出來。

How frightened each of you is during this birthing process. How often you wish to move back into the measurable, into that which can be handled and controlled. But the choice that you are making as a spiritual infinite being of light is the choice to express, first of all, a recognition of the infinite love of the one infinite Creator, that Creator which loves you personally, intimately and infinitely. The choice then seems to become easier: to give back that love, to allow oneself qualities and not quantities of love.

在這個誕生的過程期間，你們每一位是多麼地害怕呀。你們是怎樣經常地希望返回那可被衡量的事物中，返回到那可以被處理與被控制的事物中呀。但你作為一個靈性上的無限的光之存有正在做出的選擇是，去選擇首先表達一種認出，即認出太一造物者，那個一個用個人性的方式、親密地且無限地愛你的造物主的無限愛。接下來的選擇似乎變得比較簡單：將那樣的愛回贈，允許自己有那種愛的品質與無定量。

And when one has realized itself as the servant of the Divine One, as the channel through which infinity, light and love may be channeled, one prepares oneself for the basic choice. Having experienced the immeasurable beauty of the Creator, having experienced those things that cannot be measured by any instrumentation, you prepare yourself for this choice: to love the Creator by serving other entities in the Creator's name, or by serving the Creator by controlling others in order that they will be able to move along the path which you have found to be helpful. The difference upon the surface between these two choices seems not so wide. In actuality, it is the greatest abyss imaginable, for those entities whose paths and service are positive and those who are negative have within themselves, first, the way they gaze at the self and at what occurs day by day and minute by minute.

當一個人已經意識到它自己就是神聖的太一的僕人，是通過其無限、光與愛可以被傳遞的管道的時候，它讓它自己為那個基本的選擇做好準備了。在已經體驗過造物者的無法被度量的愛之後，在已經表達了那些無法被任何測量設備所衡量的事物直走，你讓你自己為這個選擇做好準備了：去藉由以造物者的名義來服務其他實體，還是藉由控制其他實體來服務造物者以便於其他的實體能夠沿著你已經發現是有幫助的道路前進。在這兩個選擇之間在表面上的區別看起來似乎不是如此寬廣。實際上，它是可以想像的最大的鴻溝，因為那些其道路和服務是正面性的實體，與那些負面性實體，在他們自己內在之中，都首先擁有它們注視自我以及注視在每一天和每一刻發生的事情的方式。

There is every possibility in the beginning that it may not seem that you have made much of a choice, for the first job of those who seek to serve is to fall in love with themselves, not as creatures who are perfect, not as creatures who are elite or in any way better than anyone else, but as creatures who have, quite reliably, a dark side. All of this you must fall in love with, for it is written within this instrument's holy work that the one known as Jesus said, in eradicating the Ten Commandments, that there was a new covenant, a new agreement, that each entity was to love the Creator with every possible part of the self and to love others as one loves the self. So you see, when you have become aware of the Creator, you must then become aware of the beauty of the self, for only insofar as you love the self can you have true compassion for other selves.

在一開始的時候，不會有任何可能性看起來似乎你已經做出了一個很大的選擇，因為那些尋求去服務的人的首先的工作就是去愛上它們自己，不是作為完美的生靈，不是作為精英或者在任何方式上比任何其他人要更好的生靈而愛它們自己，而是作為相當確實地擁有一個黑暗面的生靈而愛上它們自己。所有的這種黑暗面都是你必須愛上的，因為在這個器皿的神聖著作中被寫道，被知曉為耶穌的實體說過，在將十誡連根拔起的過程中，會有一個新的誓約、一個新的協議，即每一個實體都要用自我的每一個有可能的部分來愛造物者，並如同一個人愛自我一樣地去愛其他人。因此你們看，當你們已經察覺到造物者的時候，你接下來必須察覺到自我的美麗，因為只有當你能夠愛自己的時候，你才能對其他-自我擁有真實的悲憫。

And while you are learning to love yourself with all of your imperfections, it seems somehow as though there were a selfishness to this process. This is incorrect; it is the learning process. In the Creator all things are perfect and all things are one. In manifestation, all things are imperfect and all things are several. You stand at the crossroads upon the greatest illusion that you shall ever experience, and you must allow yourself to love yourself, to forgive yourself, to accept yourself, so that you may go forth rejoicing and then gaze at the illusion with new eyes.

當你們正在學會去帶著你所有的不完美之處來愛你自己的時候，看起來以某種方式似乎這個過程有一種自私。這是不正確的，它是學習的過程。在造物者中所有的事物都是完美的，所有的事物都是合一的。在顯化中，所有的事物都是不完美的，所有的事物都是各不相同的。在這個你們所體驗過的最大的幻象上，而你們正站在它的十字路口，你必須允許自我去愛自己、寬恕自己、接納自己，這樣你就可以在歡慶中前進，並接著以新的雙眼去凝視這個幻象。

If you have fallen so completely in love with the self that the self becomes the universe, then the path upon which you tread will be more and more negative as you attempt to show other entities just how wonderful it is to experience the Creator and the self as do you. This is a path of that which is not; this is a path which celebrates that separation that the world of maya offers to the discerning observer.

如果你已經如此徹底地愛上了自己以至於自我成為了宇宙，接下來，隨著你嘗試向其他的實體顯示如同你一樣地體驗造物者和體驗自我是怎樣地美妙，你踏足其

上的道路將會越來越多地是負面性的了。這是一條不存在的道路，這是一條讚美分離的道路，這種分離就是瑪雅的世界向分辨得出的觀察者提供的事物了。

The other choice, once one has learned to love the self, is to move beyond the self, not in judgment but in compassion, loving this way or that way, whichever way one can, accepting inevitable, seeming barriers as well as seeming successes because of the realization that you shall never know within this illusion how well you have done, how close you have come to the mark which you set for yourself before this incarnation. You have no control, no power over circumstances such as which occur within the illusion. You do, however, have enormous power to choose that which you shall pay attention to, that which you will assimilate deeply, and that which you will allow to be shed from the back as if you had on the raincoat.

一旦一個人已經學會去愛自己了，另一個選擇就是去超越自我，不是通過評判，而是通過同情心，並同時愛這樣或者那樣的道路，無論一個人能夠去走哪一條道路，接受不可避免的表面的障礙物，同樣也接受成功，因為你意識到，你將永遠不會在這個幻象中知曉你已經做得有多麼好，你已經怎樣地接近你在投生前為自己設置的標誌了。你對於諸如在幻象中發生的事物之類的情況是沒有控制力，且沒有操縱的力量。然而，你確實擁有無限的力量去選擇你將會關注的事物，你將會深深吸收的事物，以及你將允許從背後被排出的事物，如同你在雨衣上從背後排出的一樣。

So, your situation is that you are, as far as possible, in the great realm of eternity from spirit and more full of illusion than you have ever been or will ever be. This is a bright, flashing moment—a parenthesis in eternity—during which you make the choice of how you will proceed upon the great road which wends its way at last to the Source and Ending of all things.

因此，你的情況就是，在盡可能遠的範圍內，你是處於來自於靈性的巨大的永恆的領域之中的，它是比你曾經或者將會處於的幻象更多地充滿了幻象的。這是一個明亮與閃光的瞬間——一個永恆中的小括弧——你在這期間做出選擇，選擇你將如何在這偉大的道路上行進，這條道路最終通往萬物的源頭與終點。

We would ask you to be aware in all things of what the choice truly is, how deeply it begins. You don't simply choose your actions; you choose your perceptions. If you are a stewardship of the love of the one infinite Creator, you will gaze upon all circumstances without fear and simply plumb that situation as deeply as possible in search of options which are loving both to the self and to other selves.

我們請求你們在所有事上覺察，選擇真正是什麼，它怎樣深深地開始的。你不是單純地選擇你的動作，你選擇你的感知。如果你是太一無限造物者之愛的管家，你將無懼地凝視所有的境遇，並通過尋找對於自我與其他-自我同時是有愛的選項而單純盡可能深入地探索那個情況。

So, all places are places of power if that place is your geographical, topological home in this illusion. We would not have entities dashing off to the "Mt. Shastas" so prevalent within your literature. With all those

well-meaning entities in one spot, surely the Earth itself would tip and be unbalanced! Your home is where you are; your place of power is where you stand; and that which you receive is as pure and complete as you may allow it be.

於是，所有地方都是力量之處所，如果那個地方是你在這個幻象中的地理上和拓撲上的家的話。我們不願看見所有人都急忙沖向雪士達山(Mt. Shasta)，這在你們的文學作品中是如此流行。如果那些用意良好的人們都擠在一個地點，地球自身肯定會傾斜，並且失去平衡！你現在所在的地方就是你的家園，你站立的地方就是力量之處所。你接收到的事物是如同你允許它成為的一樣純淨而完整的。

We ask you to keep this joyous story of heartbreak and larger life gain nearby to the self and not in any way to brag or boast about the exciting process of nurturing that small spirit within you and protecting it from the illusion. For, as one speaks of those things ...

我們請你們將這個令人心碎的愉快的故事記下來，更大的生命是在自我身邊取得的，不要以任何方式吹噓或者誇耀養育那個在你內在之中的小小的靈性，並保護它不受幻象傷害的令人激動的過程。

(Side one of tape ends.)

(磁帶一面結束)

(Carla channeling)

(Carla 傳訊)

... for all are going to the same home; all are submerged in illusion. And the loving heart that will open to the infinite love and light of the one Creator is that entity which shall witness to a quality indescribable within your illusion: absolute and unconditional love.

.....因為所有人都將前往相同的家，所有人都是被幻象淹沒的。那個將會向這太一造物者的無限的愛與光開放的有愛的心，就是那個將會見證一種在你們的幻象中無法描述的特性的實體了，那種特性即絕對的且無條件的愛。

There is more material upon this subject. However, this instrument requests that at this time we move to a question and answer period, for the energies of this particular instrument are somewhat depleted. And so, with thanks to this instrument and to each of you, we leave this instrument in love and light and would continue this session of working through the one known as Jim. We are those known to you as the principle of Q'uo.

在這個主題上還有更多的資料。然而，這個器皿請求我們在此刻移動到一個提問和回答的時段，因為這個特定的器皿的能量多少有點耗盡了。所以，我們帶著對這個器皿與各位的感謝，我們在愛與光中離開這個器皿；我們將透過被知曉為 Jim 實體繼續這次的集會。我們是你們知曉的 Q'uo 原則。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves to any queries which you may have. Is there a query with which we may begin?

我是 Q'uo，透過這個器皿，我在愛與光中再一次向每一位致意。在此刻我們很榮幸提供我們自己來回答你們可能擁有任何的問題。此時是否有任何詢問？

Questioner: (Question is difficult to hear. It has something to do with meditation with one's focus being the sun.)

發問者：[問題很難聽到。它大致上與一個人將冥想焦點對準太陽有關。]

I am Q'uo, and am aware of your query, my brother. For many, many ages have peoples of your planet, and others as well, worshipped that entity that you know as your sun body, for it has been known by many peoples in a variety of your cultures that there is great energy that is life-giving embodied within this spiritual being that manifests as your sun. This entity is that which you may conveniently call Love or Logos, for it is with the one Creator a co-Creator of this portion of the one creation and, as a being of completeness, offers itself wholly, that life in all forms might be nurtured in the area of its care.

我是 Q'uo，我的兄弟，我知曉了你的詢問。許多許多世代以來，你們星球的人 群，同樣還有其他星球上的人群，都崇拜這個你們知曉為太陽體(sun body)的實

體，因為在你們各種文化族群中許多人已經知曉，這個顯化為你們的太陽的靈性存有內在之中有巨大的賦予生命的能量被具體顯化出來了。你們可以方便地稱呼這個實體為愛或理則，因為它與太一造物者同在，它是太一造物的這個部分的造物的一個共同-造物者，作為一個具備完整狀態的存有，它完全地奉獻了它自己，好讓在它看護範圍內的區域中的所有形式的生命都受到滋養。

Thus, you may offer yourself in meditation to this being in any manner which expresses your connection to, and appreciation of, the creation or any portion of it in which you move and have your being. There is great depth of awareness that may be awakened as you continue to offer your honestation or devotion to those principles of unity, of love and of light which are perfectly embodied within this sun body. Thus, you may with benefit contemplate, before your meditation, those qualities which you wish to nourish within yourself and to radiate in an outward fashion to others as a result of your communion in meditation with the sun body.

因此，以任何表達你對於造物或者造物的任何你在其中移動並擁有你的存有的部分的感激，以及你與其的連結的方式，你可以在冥想中將你自己奉獻給這個存有。當你持續地對於那些完美地在這個太陽體內在之中體現出來的統一的原則以及愛與光的原則給予你的真誠或者奉獻的時候，會有極大的認識的深度是可能會被喚醒的。所以，你可以在冥想之前，有益地沉思那些你希望在你的內在之中培育並接著作為你在冥想中與太陽體的親密交流的一個結果而向外輻射給其他存有的特性。

Is there a further query, my brother?

有一個進一步的問題嗎，我的兄弟？

Questioner: (Question is difficult to hear. It concerns planetary information contained in the Vedas and whether this information is accurate, particularly with respect to descriptions of "hellish" planets where punishment is given.)
發問者： [問題很難聽見。它大致是詢問韋達經(Vedas)包含的行星資訊，這份資訊是否正確； 尤其是關於其中對“地獄般”的行星的描述，在這個行星上懲罰被 給予了。]

I am Q'uo, and believe that we have a grasp of your query. We would refer your thinking to the underlying symbolic nature of all inspired writings that seek to impart those truths that lie beyond the boundary of words by using the vehicle of words in a fashion which describes relationships and the various levels of relationships of one portion of the creation to another, in order that the student of the evolutionary process may begin—and we stress begin—to appreciate the vastness of the creation of the one infinite Creator.

我是 Q'uo，我們相信 我們對你的詢問擁有一種瞭解了。我們建議的你們將你們的思考交托給所有被啟發的作品的隱藏的象徵性特質，它們尋求藉由使用文字的載具來描述造物的這一部分與另一部分之間的關係以及關係的各種各樣的層次 來傳授存在於在文字的邊界之外的真理，好讓位於進化過程中的學生可以開始——

——我們強調開始——去欣賞太一無限造物者之造物的廣闊無邊。

We would speak to the particulars of your query by suggesting that there are many, many inhabited planets that are at a level of evolution that is not as accelerated, shall we say, as is your own at this time, that have experiences which are of a more gross or unrefined nature that would appear to many of your own people to be of what you describe as a "hellish" quality. However, it must be kept firmly within the mind that each environment or planet has its own perfectly revolving system of entities, relationships, experiences and possibilities. Each fits perfectly within its own evolutionary scheme so that there is no punishment or reward, in the absolute sense, other than that which is contained within the mind of any seeker, for as you are well aware, that which many would see as the greatest of difficulties or punishments may be seen by one who has a broader perspective as the greatest of opportunities for advancement, just as it can be said that what would seem to another entity to be the most fertile grounds for advancement would seem to another to be narrow and restricted in possibility. The breadth and depth of the perspective is that which allows an entity to see greater or lesser opportunity.

我們會藉由這樣建議來談及你的詢問第二部分，我們建議有許多、許多有生命棲息的行星，它們所處於的演化的層次並不像你們自己的行星在此刻，容我們說，是加速的，它們擁有的體驗是具有一種更為粗糙或未被精煉的特性的，這種特性對於你們許多人而言就如同你們描述的“地獄般”的特性。無論如何，要被牢牢記住的事情是，每一個環境或者行星都有它自己的實體、關係、體驗以及可能性的完美地運轉系統。每一個行星都完美地符合它自己的進化方案；因此，從絕對的意義上，沒有懲罰或獎賞；除了在每一個尋求頭腦之中被包含的懲罰與獎賞之外，因為，如你們清楚地瞭解的一樣，許多大視為最大的困難或懲罰的事物，在一個具有更廣闊視野的人看來卻是進步的最大機會，同理，會被另一個實體視作

對於進步最肥沃的土地的地方，對另一個實體可能是狹窄，可能性受限的地方。視野的寬度與深度允許一個實體看見更多或更少的機會。

Thus, it is well said that the area that you call Heaven could easily be destroyed if occupied by a fool and the area that you call hell could be enlightened if occupied by a saint.

因此，有句話說得好：“你們稱為天堂的地方，如果被一個蠢蛋佔據，能夠輕易被破壞；而你們稱為的地獄，如果有一個聖者進駐，將能夠被照亮。

Is there another query, my brother?

是否有其他的詢問，我的兄弟？

Questioner: Is it important to accept our sensuality and sexuality in this density or illusion in order to develop a sense of wholeness? In other words, is there a danger in denying that aspect of this illusion and thereby missing the lessons that the sensuality and sexuality of this density have to offer?

發問者：在這個密度或幻象中，接受我們的性欲與性別以發展出一種完整感是否重要？或句話說，在否認這個幻象的那個面向並由此而錯過了這個密度的性欲與性別所要提供的課程的方面，有一種危險嗎？

I am Q'uo, and am aware of your query, my brother. It cannot be said to be a, as you would call it, "hard and fast rule" for all entities, for each entity is unique, and a pattern of incarnations previously completed may require of an entity certain particular lessons within the current incarnation. But there is the path of the kundalini that, traveling through the energy centers or chakras, is a necessity for all entities at some point or within an accumulation of incarnations, so that the red-ray energy center, which deals with the reproductive and sexual energies of the entity, may be seen as that which is the foundation stone upon which the rest of the building of the personality shall be placed.

我是 Q'uo，我的兄弟，我們無法說有一個適用於所有實體的，如你們所稱的，“硬性規定”，因為每個實體都是獨特的，一個先前被完成的投生模式可能需要該實體在當前的投生中學習特定的功課。但會有通過能量中心或者脈輪行進的昆達裏尼 (kundalini) 的通道，對於所有實體在投生的某個位置上或者在投生的一種積累之中，這種昆達裏尼的通道都是必須的，這樣處理實體的繁殖與性欲能量的紅色光芒脈輪，就可以被視為是人格的建築物的剩下的部分可以被放置於其上的基石了。

Just so, this energy must also move in a balanced fashion from the red ray and proceed upwards to the orange ray, where the individual power of expression is manifested in the incarnation in a fashion which allows the uniqueness of the individual to express itself, using that same energy which has moved through the red ray and which continues, if unblocked, to the yellow, the green, and so forth, so that when an entity has been able to activate and balance each energy center the intelligent energy or prana of the one Creator moves through each center to be met at the indigo ray center or

brow chakra, allowing the union with the indwelling love and light of the one Creator and the opening of the entity to the fully experienced presence of the one infinite Creator.

就是這樣，這股能量必須同樣也用一種平衡的方式從紅色光芒向上行進到橙色光芒，在橙色光芒中，個人性的能量的表達，通過使用與已經通過了紅色光芒的能量相同的能量，在投生中用一種允許個體的獨特性表達其自身的方面被顯化出來了，這種能量如果不被阻塞的話，會繼續行進到黃色、綠色光芒，如此等等，這樣，當一個實體能夠啟動並平衡每一個能量中心的時候，智慧能量或者太一造物者的瑪娜就會穿越每一個能量中心並在靛藍色光芒中心或者眉部脈輪相遇，並允許與太一造物者記憶體的愛與光結合在一起，讓實體向著對太一造物者的被充分體驗到的臨在開放。

Thus, it is necessary at some point within each incarnative pattern that all energies and their manifestations shall be experienced and balanced so that the prana will have free access to, and movement through, each center of energy.

在每一個投生模式中的某個位置上，所有的能量以及它們的顯化物都將需要被表達並被平衡，這樣瑪娜就將自由進入並流經每一個能量中心了。

Is there a further query, my brother?

是否有進一步的詢問，我的兄弟？

Questioner: Are there teachings—are there stones, in the center of this planetary sphere that have information for each individual entity on the surface of this sphere? And is there benefit to contacting these stones for information that can help us understand the lessons that we are learning?

提問者：在這個星球的中心，會有石碑擁有供在這個星球表面的每一個個體的實體使用的資訊嗎——有這樣的教導存在嗎？接觸這些石碑以獲得能夠幫助我們理解我們正在學習的課程的資訊會是有益處的嗎？

I am Q'uo, and am aware of your query, my brother. There are many resources, including the stones of which you speak, that await the exploration of the seeker of truth so that as each seeker progresses upon its chosen journey there may be the opportunity to accumulate knowledge and experience at all levels of its being. There are enough resources of this nature that there is, what you might call, a redundancy factor inbuilt into not only the third-density planetary sphere which you now inhabit, but also inbuilt into its inner planes, as you call them, so that as a seeker calls for assistance in attempting to understand and balance those lessons that are before it, it might receive information and inspiration from those resources or areas which its previous experience and current desire have prepared it to be able to hear with that inner hearing that is necessary for the discrimination of those messages which are received in many, many different ways.

我是 Q'uo，我理解了你的問題，我的兄弟。會有許多的資源，包括你們談及的石碑，等待著真理的尋求者的探索，因此，隨著每一個尋求者在它已經選好的旅程上前進，可能會有機會去在它的存有的全部的層次上去積累知識和體驗。會有

具有這種特性的足夠的資源，以至於，會有一種，你們可以稱之為，冗餘備用的因素，這種因素不僅僅是內建於你們現在居住的第三密度的星球，同樣也是內建於它的，如你們所稱的，內在層面，這樣當一個尋求者在嘗試去理解和平衡那些在它面前的課程的過程中呼喚幫助的時候，它就可能受到來自於那些資源或者區域的資訊和啟發，這些資訊和啟發是它之前的體驗和當前的渴望已經讓它準備好以能夠藉由那種內在的聽力聽到的事物，這種內在的聽力對於對那些用許許多多不同的方式被接收到的資訊的分辨是必不可少的。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: No, not right now. Thank you very much for your response.

發問者：沒有了，非常感謝你的回復。

I am Q'uo, and we thank you, my brother, for your queries and your devotion. Is there another query at this time?

我是 Q'uo，我的兄弟，我們感謝你的詢問與奉獻，此時是否有另一個詢問？

Questioner: I have one that follows up on what's just been discussed. It's been my personal experience in this life that lovemaking is a magical ritual, like Holy Communion in the Christian church. And that has been supported by more and more feeling through the years until the point now where I realize not just the pleasure of myself or the sensuality of myself but that it is offered as a prayer to the infinite One. I know a lot of people don't see it that way. I was just wondering, could you comment on that?

發問者：關於剛剛被討論過的主題，我有一個後續的問題。就我個人的人生經驗，做愛乃是一個魔法儀式，如同在教堂中的聖餐儀式。這些年來，已經有越來越多的感覺支持我這個的想法，直到現在，我領悟到，魔法儀式不只是我自己的享樂或我自己的性欲，它同樣也是將它作為一個祈禱奉獻給無限太一。我知道很多人不會用那種方式看待它。我僅僅感到好奇，你可否就此評論？

I am Q'uo, and am aware of your query, my sister. As you are aware from previous study, there is a path to the one Creator that may be traveled by utilizing that which you may call the high sexual magic or ritual magic where the energy that enters through the root chakra is built and stored until it is allowed to move upwards through the centers of energy and is released through the brow and crown chakra at that culmination which you call the orgasm. And, at this point the energy then moves into the energy web of the planetary sphere to be harmonized with by the realization of the unity of the small self with the great Self which is the one Creator.

我是 Q'uo，我的姐妹，我理解了你的詢問。如你已從之前的學習中覺察到的一樣，有一條通往太一造物者的途徑是可以藉由利用你所稱的高等性魔法或者儀式魔法而被旅行的，在其中進入根部脈輪的能量被構建並被儲存起來，直到它被允許向上移動穿越各個能量中心，並在高潮的時候通過眉部脈輪與皇冠脈輪被釋放出來。在這個位置，能量接下來進入到星球的能量網路中，以藉由領悟小小的自我與偉大自我，即太一造物者的合一來與之協調一致。

As the small self reaches, then, with this experience of ecstasy, the one Creator begins to reach in return in a fashion which allows the harmonic expression of the creative power of the universe to reverberate in the sine wave fashion within the small self which has offered itself and its experience as a means by which the one Creator might be known and glorified.

那麼 當這個小小的自我懷著 這種狂喜的經驗 伸出手的時候，用一種允許這個宇宙的創造力量的和諧的表達以正弦波的式樣在小小自我內在之中迴響的方式，太一造物者也開始伸出他的手 作為回報，那個小小自我已經將它自己和它的體驗

作為一種太一造物者藉由其可以被知曉並被榮耀的途徑奉獻出來了。

Is there a further query, my sister?

是否有進一步的詢問，我的姐妹？

Questioner: No, thank you.

發問者：沒有了，謝謝你。

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

我是 Q'uo，我的姐妹，我們感謝你，是否有另一個詢問？

Questioner: The energy that rises in the base chakra—is that Earth energy?

And how much of that is unlimited and can be stored? Are there unlimited

vast amounts of this energy that can be stored?

在根部脈輪中升起的能量——那是地球的能量嗎？有多少能量是不受限制的且能夠被儲存起來的呢？這無限大量的這種能夠被儲存起來的能量嗎？

I am Q'uo, and am aware of your query, my brother. If we understand correctly the definition of your Earth energy, this is not the energy which moves through the system of chakras or centers of energy during any experience of energy exchanges of your third-density population. Rather, the energy which is moving through the system of chakras is that which may be called intelligent energy, or the prana which gives life to all creation, and which may be opened in the ability to receive by any seeker as the seeker balances those distortions that exist within each center of energy, and in this balancing crystallizes or regularizes the centers of energy so that they may traduce the prana of the one Creator in a clear and lucid fashion, losing not one iota of energy to distortion, but allowing this energy to be stepped up in each center until it joins with the indwelling intelligent infinity that resides in each entity as the identity of the one Creator expressing itself as the small self.

我是 Q'uo，我理解了你的問題，我的兄弟，如果我們正確地理解了你的地球能量的定義的話，這不是在你們的第三密度的人群的任何的能量交換的期間流經脈輪系統或者能量中心的能量。毋寧說，正在流經脈輪系統的能量是那種可以被稱之為智慧能量或者瑪娜的能量，這種能量為一切造物賦予了生命，這種能量是可以被任何尋求者通過去接收能量的能力而被開放的，在尋求者平衡那些存在於每一個能量中心中的扭曲，並通過這種平衡對能量中心進行結晶或者規律化以便於它們可以用一種清晰而透明的方式傳輸太一造物者的瑪娜的時候，尋求者不會因

為扭曲而失去一點點的能量，而是允許這種能量一步一步向上進入到每一個能量中心中，直到它隨著太一造物者的身份將其自身表達為那個小小的自我而與存在於每一個實體內在之中的內含智慧無限的結合在一起。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: When the energy rises up through all the chakra centers, and if lost—or the centers have any distortions—does that cause blockages to that energy flow? 提問者：當能量通過所有的脈輪中心上升的時候，如果能量丟失了，或者中心擁有任何的扭曲——那會對能量的流動造成阻塞嗎？

I am Q'uo, and am aware of your query, my brother. This is correct, and this is the reason that the work upon one's distortions is the path of the seeker, for the path is quite literal within each system of energy centers or chakras, and as one studies the nature of these chakras one may place one's distortions within the proper center of energy and gain an overall perspective as to the nature of the lessons, and the blockages that represent these lessons, that awaits the attention of the seeker.

我是 Q'uo，我理解了你的問題，我的兄弟。這是正確的，這就是在一個人的扭曲上的工作就是尋求者的道路的原因了，因為道路是相當確實地位於每一個能量中心或者脈輪之中的，當一個人研究這些脈輪的特性的時候，它可以將它的扭曲放置在適當的能量中心中並在關於那些課程，以及呈現了這些課程並等待著尋求者的注意的扭曲的特性的方面取得一種整體的遠景。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: Do these blockages usually manifest in pain in the physical?

提問者：這些扭曲通常在身體中通過痛苦顯化嗎？

I am Q'uo, and am aware of your query, my brother. The blockages of energy within any energy center may manifest in a variety of ways, depending upon the amount of awareness that the seeker has gained regarding the blockages. When there is an increased awareness of a blockage and there has been work offered upon removing the blockage, the tendency of catalyst in this area is to repeat until there has been a balancing of the energy, or a removal of the blockage, as is another way of describing this process.

我是 Q'uo，我理解了你的問題，我的兄弟。在任何能量中心中的能量阻塞可能會通過多種多樣的方式顯化，這是取決於尋求者在關於阻塞的方面已經取得了的認識的數量的。當對於一個阻塞有一種增強的認識，卻在消除那種阻塞的方面已經有工作被提供了的時候，在這個區域中的催化劑的趨勢就是重複一直到已經有對於那種能量的一種平衡為止，或者如同另一種描述這個過程的方式，一直到已經有對於那個阻塞的一種消除為止。

If there is relatively little awareness of a blockage, the blockage then has the likelihood of being given to the physical vehicle by the mental vehicle so that it may be symbolically represented as a form of what you would call disease or malady within the physical vehicle that then has the purpose of catching the attention of the mental vehicle which previously did not notice it. Pain may or may not be a part of this learning process, depending upon the needs of the seeker at a particular time. Pain is a very effective way of gaining the attention that has long been lacking.

如果對於一個阻塞的認識是相對很少的，阻塞接下來就擁有可能性被心智的載具給予物質性的載具，這樣，它就可以用象徵性的方式作為一種你們所稱的在物質性載具中的疾病或者病痛的形式被呈現出來了，那麼，這種疾病或者病痛的目的就是去抓住在之前並沒有注意到它的性質載具的注意力了。痛苦可能或者可能不是這個學習的過程的一部分，這是取決於在一個特定的時刻的尋求者的需要。痛苦是一種非常有效的獲取那種長時間一直缺少的注意力的途徑。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: The instreamings of energy that come in from, what we may say, is the sky or the heavens and through the crown chakra, is that intelligent energy, and is its function to raise the consciousness to a higher state of unity and nourishing the body? In other words, what is the function of these instreamings of energy and what would you call it?

提問者：從我們可以說是，天空或者天堂進入，並流經皇冠脈輪的能量的流入，那種能量的流入是智慧能量嗎，它的功能是將意識提升到一種更高的統一的狀態並滋養身體嗎？換句話說，這些能量的流入的功能是什麼，你們會稱之為什麼呢？

I am Q'uo, and am aware of your query, my brother. The intelligent energy of which we have been speaking is also known as that called prana, is also known as love/light, for it is the enabler—that which has created all that is and that which gives life to all the creation. It is the Creator in Its active mode, and enters each third-density physical vehicle through the feet and the base or root chakra, and attempts to move upward through the system of chakras to its mating point with the indwelling intelligent infinity, or whole Creator, which resides within.

我是 Q'uo，我理解了你的問題，我的兄弟。我們一直在談及的智慧能量同樣被知曉為瑪娜，並同樣被知曉為愛/光，因為它是賦予能力者——它已經創造出了一切萬有並未一切的造物賦予了生命。它是在其活躍模式中的造物者，它通過雙腳以及底部或者根部脈輪進入到每一個第二密度的物質性載具，並嘗試去通過脈輪系統向上移動到它與內含的智慧無限，或者居住在內在之中的完整的造物者的結合的位置。

Thus, you may see the intelligent energy as a feminine aspect of the one Creator seeking Its mating point with the masculine aspect of the one Creator that is indwelling within each entity as the intelligent infinity that waits in the

brow and crown chakras. 因此，你們可以將這種智慧能量視為一種太一造物者的女性的面向，祂在尋找祂與太一造物者的男性的面向的結合點，這個太一造物者的男性的面向是作為在眉部和皇冠脈輪中等待的智慧無限存在於在每一個實體內在之中的。

The point of meeting or mating of these two energies is determined by the level of awareness of the entity that seeks the one Creator, and the success, shall we say, that the seeker has experienced in learning those lessons or removing those blockages in balancing those distortions that it has placed, itself, within each center of energy before the incarnation began in order that there might be experience gained from the discovering, the balancing and the harmonizing of each center of energy.

這兩種能量的相遇點或者結合點是由那個尋求太一造物者的實體的認識的程度，以及那個尋求者在學習那些課程以及通過平衡扭曲而消除那些阻塞的過程中已經體驗到的，容我們說，成功而決定的，那些扭曲是已經在投生開始之前就將其自身放置在每一個能量中心之中，以便於可能會有經驗通過探索、平衡並協調每一個能量中心而被取得了。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: Not at this time. Thank you.

提問者：在此刻沒有了。謝謝你們。

I am Q'uo, and again we thank you, my brother. We feel that there is energy remaining for a final query. Is there a final query at this time?

我是 Q'uo，我們再一次感謝你，我的兄弟。我們感覺到，還有供一個最後的問題使用的能量省下來了。在此刻有一個最後的問題嗎？

(Pause)

(暫停)

I am Q'uo, and as the only remaining query is one for food from the second-density creature (the cat meowed), we shall with great gratitude thank each entity present for inviting us to join your circle of seeking this afternoon. We are overjoyed at this opportunity, and cannot express our gratitude to you in terms that are sufficient. We have no beingness within your experience without your call and without your sincere queries, and we are blessed, indeed, this afternoon with your presence and your queries.

我是 Q'uo，因為唯一剩下的詢問是第二密度生物尋找食物的問題（貓咪的叫聲），我們帶著極大的感激而感謝每位元在場的實體，感謝你們邀請我們加入你們的尋求圈。我們非常欣喜地享有這個機會，我們怎麼表達我們對於你們的感激都是不夠

的。若沒有你們的呼求與真誠的詢問，我們不會出現在你們的經驗之中，在這個下午與你們的存在和你們的問題在一起，我們實在是蒙福的。

We shall take our leave at this time of this instrument and this group, leaving

each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. 我們即將離開這個器皿與團體，一如往常，在太一無限造物者的愛與光中離開每一位。我們是你們知曉的 Q'uo 群體。

May 26, 1991

1991-05-26 Hatonn : 開放的心

Group question: The question today has to do with how one can use the heart chakra, the opening of the heart chakra, as a springboard to the acceptance of self that is a process usually found or engaged in the indigo-ray center. How can one, by learning more compassion and understanding, begin to accept the self in a way in which the self has previously not been accepted?

團體問題：今天的問題是與一個人如何才能將心的脈輪，對心的脈輪的開放，用作一個通往對自我的接納的跳板，對自我的接納通常是在靛藍色光芒中心中被發現或者被從事的過程。一個人如何才能，藉由學會更多的同情心和理解，開始通過一種自我之前尚未被接納的方式來接納自我呢？

(Carla channeling)

(Carla 傳訊)

I am Hatonn. Greetings to each of you in the love and light of the infinite Creator. We are extremely pleased to be able to be called to this group today to be able to share our opinions with you, and at the same time to learn so much from each of you as you receive our opinions and work with them in that way of choices which is the purpose of your density. The drama of your work and the choices at this time is quite apparent to us, as the vibration in which we work has far less drama and far more precise work in refining those dramatic choices which face each of you. We would like to thank this instrument for allowing the one known as Hannibal to rest in this group during this experience. It was quite suitable that this instrument announced this entity which otherwise would be unknown. This is an entity which does not speak and does not teach but has it's own place in the Confederation, and we are pleased to find this group open to these who come in the name of the Christ.

我是 *Hatonn*。在無限造物者的愛與光中向你們各位致意。我們對於能夠在今天被這個團體所呼喚，並能夠與你們分享我們的觀點，且在你們接收我們的觀點並在做選擇的方式的方面與它們一同工作的時候同時從你們每一個人身上學習如此大量的事情而感到極其地高興，那種做選擇的方式就是你們的密度的目的了。在此刻你們的工作和選擇的戲劇性對於我們是相當明顯的，因為我們在其中工作的振動是遠遠不那麼戲劇性的，且在精煉那些你們每個人所面對的戲劇性的選擇的方面是遠遠更為精確的工作。我們想要為允許被知曉為 *Hannibal* 的實體在這次體驗期間在這個團體中休息而感謝這個實體。**這個器皿宣稱這個實體在其他的情況下會是不被知曉的，這是相當合適的。**這是一個並不會說話，並不會教導，但卻在星際聯邦的擁有它自己的位置的實體，我們很高興發現這個器皿對於那些以基督的名義而來的實體是開放的。

You wish us to speak about the opportunities offered to the seeker by the open heart with regard to developing an inner strength of consciousness which is equal to the task you set before yourselves. Perhaps our best

approach to this question is to discuss the way of the unopened heart, for it is that way which most among your peoples have used and continue to use in your density, in order to do work in consciousness.

你們希望我們談及在關於發展一種內在的意識的力量的方面藉由開放的心被提供給尋求者的機會，這些機會與你們在你們自己面前設置的任務是平等的。也許我們對於這個問題的最佳的處理，就是去討論尚未開放的心的途徑，**因為為了要在意識中進行工作，未開放的心的方式恰恰就是那種在你們的密度中在你們的人群中的大多數人已經使用了並在繼續使用的方式。**

We must pause while this instrument gets a drink of water.

我們必須在這個器皿喝一口水的時候暫停。

(Pause)

(暫停)

I am Hatonn, and I am again with this instrument greeting you in love and light. In speaking of the subject, we wish you to be aware that we are using the system of the energy centers, the root energy center of survival, the orange ray of dealing with the self and dealing with individuals other than the self, the yellow ray of social or group dealings, the green ray of the heart, the blue ray of communication, the indigo ray of inner work, or work in consciousness, and the violet ray which is, shall we say, the readout of the balance of all those dynamics that are in an integrated individual entity within the life experience.

我是 *Hatonn*，我再一次與這個器皿在一起了，在愛與光中向你們致意。在談及主題的方面，我們希望你們意識到，我們正在使用能量中心的系統，即生存性的根部能量中心，與自我以及與除了之外的其他的實體打交道的橙色光芒，社會或者團體交際的黃色光芒，心的綠色光芒，溝通交流的藍色光芒，內在工作或者在意識中的工作的靛藍色光芒，以及紫羅蘭光芒，容我們說，紫羅蘭光芒是在生命體驗中的一個整體的個體的實體內在之中的所有的動力性的平衡的讀數。

In the case of most seekers and the case of most entities whatsoever upon the planet, whom you may not call seekers, and who may not call themselves seekers, but who do indeed seek to make more skillful choices, the heart is not allowed to open, because there is judgment of the self. Consequently, no matter how extremely good the intention and how determined the attitude, there is the entire life which is filled with the process of failing, and holding that in the heart. It is thought by these who do this that they are quite correct in assessing their faults as well as their virtues. Perhaps it would be expressed that it is the feeling that it is not humble to ignore one's failures, although each entity identifies a slightly different field as that of failure. Almost without exception those upon your plane judge themselves, and this judgment is remembered in the heart.

在大多數尋求者的情況中，以及在這個星球上的大多數的你們可能不會稱之為尋求者，它們可能也不會稱它們自己為尋求者實體，但他們確實尋求去做出更為有技巧的選擇的無論什麼實體情況中，心是沒有被允許開放的，因為一直都有對自

我的評判。因此，無論意圖是怎樣極其地良好，無論態度是怎樣地堅決，整個生命都會被失敗的過程以及將那種失敗緊握在心中的所充滿。那些這樣做的人們會認為，他們在評估他們的缺點同樣還有他們的優點的方面是相當的準確的。也許這樣一種觀點會被他們表達出來，他們的感覺是，去忽略一個人失敗是不謙虛，雖然每一個實體都會將一個稍稍不同的區域定義為失敗的區域。幾乎不會有例外事情是，在你們的層面上的實體會自我評判，這種評判是被記在心中的。

One of your poets has called the heart "a rag and bone shop." This is precisely the nature of the unopened heart. It is far less common to see people hating others or disliking them than to find the self holding in the heart judgment against the self. Consequently, the learning over a period of most of an incarnation is the repeated experience of failing in a way important to an entity, until finally the mind becomes weary of thinking, puzzling, musing and analyzing in relation to the various failures. This process is excellent. It is safe to say that in most if not in all incarnations which entities have chosen upon this planet which you enjoy, there will be life enough, which you would call time enough, for you to work as a seeker through the unopened heart and by the end of the incarnation to be able to forgive the self rationally and to allow compassion to flow to the self.

你們的一位詩人已經將心稱之為“一個破布和骨頭的商店”了。這恰恰就是尚未開放的心的特性了。相比發現自我在心中緊握對自己的評判，看到人們仇恨其他人並不喜歡他們要遠遠不那麼普遍。因此，在一段貫穿一次投生的大部分的時間中的學習，是通過一種對於一個實體重要的方式的對重複的失敗的體驗，一直到最後心智在關於各種各樣的失敗的方面變得疲於思考、困惑、沉思和分析為止。這個過程是優秀的。我們這樣說是安全的，在大多數的投生中，如果不是在所有的已經在這個你們享用的星球上選擇了投生的實體的投生中的話，將會有足夠的生命，你們將其稱之為足夠的時間，因為如果你作為一個尋求者通過未開放的心工作，你在投生的結束之前是能夠在理性上寬恕自我並允許同情心流向自我的。

The difficulty in doing this remains not just equally in these who follow an orthodox religious practice. It is even more marked among those with a specifically orthodox religious practice. Even though these practices teach that the Creator forgives and redeems, there is also the fear of judgment. There is the sense that there will be an unfair test which the seeker will not be able to pass because he has failed, and that imagined voice of the Creator becomes the voice of the self, judging and condemning without mercy. That is the way of justice among your peoples.

在這些跟隨一種正統的宗教信仰的實踐的人身上，在這樣做的方面的困難不僅僅是同等地依然存在的，。在那些進行了一種特別正統的宗教信仰的實踐的人中間，這種困難甚至是更為顯著的。即使這些實踐教導，造物者是寬恕與救贖的，同樣也會有對評判的恐懼。會有這樣一種感覺，將會有一種並不公平的考驗，尋求者因為他已經失敗了而將無法通過考驗，那個想像的造物者的聲音變成了自我的聲音，毫不留情地評判和責備。那就是在你們的人群中的正義的方式了。

It is not the way of balance or truth. Now, you may see each in your own life patterns that you do indeed have enough time to experience failing to the

point where you shall become tired of judging, of thinking, of reasoning about the imperfect self. You may see it in your older entities who become mellow and tolerant and charitable, for they have seen that not only they, but all seem to themselves to be extraordinarily imperfect and much in need of fixing. Were you to be able to live the lifetime your physical vehicle was originally created for, this process would be nearly fail-safe. Indeed, you leave your incarnations while the spiritual search which you have begun within this incarnation is only just underway.

這並非平衡的方式或者真理的方式。現在，你可以在你自己的生命模式中看到每一個你確實擁有足夠的時間來體驗失敗的模式，直至到了你將會對在關於那個不完美的自我的方面進行評判、思考和推理變得疲倦的地步了。你們可以在你們那些變得成熟、容忍和慈愛的年老的實體身上看到它，因為它們已經看到，不僅僅是它們，而是所有人，在他們自己看來都是格外不完美且極其需要改進。如果你們能夠活你們的物質性載具最初被創造出來的生命長度的話，這個過程會幾乎是有保險的。確實，在你們在這次投生中已經開始了的靈性上的尋求僅僅是在進行中的時候就離開了你們的投生了。

Yet, still you may harvest in this manner an increase in compassion, as you become old enough and experience enough to see that there is nothing unusual or fatal about failure, and that all failures eventually become part of a healing. We say all this to preface speaking about the open heart and work in consciousness, or indigo-ray work. As each in this group is already aware, the process of opening the heart is a process of letting go of those things in the lower chakras which are clouding, blocking or overstimulating those centers. Therefore we will not go into this in detail, but simply say that keeping the heart open is simply a matter of noticing and paying respect and attention to these times in which a blockage, an overstimulation or a distortion is noticed in a particular area of life corresponding to a particular energy center.

隨著你變得足夠的年老並體驗了足夠多以看到，在關於失敗的方面沒有任何非同尋常的或者生死攸關的事情，所有的失敗最終都會成為一種療愈的一部分，你仍舊可以通過這種方式收穫一種在同情心上的增長。我們說的全部都是作為談及開放的心以及在意識中的工作，或者靛藍色光芒的工作的序言的。隨著在這個團體中的每一個人都已經意識到，開放心的過程是一個釋放在較低脈輪中的那些遮蔽、阻礙或者過度刺激那些中心的事物的過程。因此，我們將不會對這一點進行具體細緻的探究，我們單純地會說，保持心的開放單純地就是這樣一個事情，去留心這些在其中在與一個特定的能量中心相對應的一個特定的生命區域中有一種阻塞、一種過度刺激、或者一種扭曲被注意到的時間，並對這些時間賦予尊重與注意。

If there is a failure of direct communication, for instance, between yourself and another entity, opening the heart involves not only speaking with that person to the full extent of one's capacity to communicate, but also forgiving the other self, yourself and the situation which arose betwixt the two which did not partake of the open heart. The blockages of each lower chakra are fairly easy to pinpoint, since as the energy is blocked there is also a feeling tone within one, an uneasiness, which speaks as loudly as any words, and certainly

far better than any rationalization of behavior or thinking. 舉個例子，如果有一種在你自己和另一個實體之間的直接的溝通交流的失敗，開放心不僅僅包含了用一個人最大程度的溝通交流的能力來與那個人談話，開放心同樣也包含了寬恕其他的自我，寬恕你自己，寬恕在兩個人之間升起的那個並沒有帶有開放的心的情況。每一個較低脈輪的阻塞都是相當易於確定的，因為當能量是被阻塞的時候，在一個人內在之中同樣會有一種感覺上的音調，一種不安，它會如同任何的言語一樣大聲說話，並肯定比任何對於行為舉止或者思考的理論解釋都遠遠更好。

The work of opening the heart is the work of letting go, of surrendering, of realizing the true importance of the details of any blockage, that is to say, of realizing that what is important about a situation which has caused a blockage is the forgiveness and the healing which may now be evoked by the learned skill of paying attention and respect to the incarnational experience that is going on.

開放心的工作就是放下的工作，臣服的工作，意識到任何阻塞的具體細節的重要性的工作，也就是說，意識到，在關於一個已經造成了一個阻塞的情況的方面重要的事情是寬恕與療愈，這種療愈現在是可以藉由被學會的注意並尊重正在發生的投生體驗的技巧而被祈請。

When one first attempts to open the heart one may feel that it is impossible to forgive the self enough times to keep that heart open. That is not the heart speaking, that is still the mind. And the mind complex suffers from the either/or of your illusion. There is no "either/or" in an open heart. The open heart is "an/and," an "a/a" unity. To the open heart all things deserve compassion, all things deserve food, physical and spiritual, all things deserve love. And to refrain from opening the heart to the self is not something that occurs to the heart's wisdom. However it makes no sense, it is important to realize that the way of the open heart may begin in clearing the way to the open heart, but it ends in accepting that the open heart is all-compassionate, all-loving, all-giving. There are no second thoughts to an open heart. There are no true thoughts in the open heart, but only the endless and impersonal compassion, but one who stands not on sense, not on things known, but on the thin and unpredictable air of the abyss of the unknown.

當一個人第一次嘗試去開放心的時候，它可能會感覺到，去寬恕自我足夠多的次數來保持那種心的開放是不可能的。那不是心在說話，那仍舊是心智。心智複合體會因為你們的幻象的二選一 (*either/or*) 而受苦。在一個開放的心中，沒有“二選一”。**開放的心是一個“與”(and)，一個“a/a”的統一。**對於開放的心，一切的事物都值得愛。回避向自我開放心，不是某種會發生在心的智慧上的事物。無論它是多麼不合情理，去意識到，開放心的方式是可以通過清理通往開放的心的道路而開始的，但它是通過接受開放的心就是全然的富有同情心、全然摯愛、全然給予而結束的，這是很重要的。對於開放的心，沒有再三考慮。在開放的心中，沒有真實的想法，而僅僅只有無盡且非個人性的同情，僅僅只有一個不依照理智、不依照已知的事情，而是站立在未知的深淵的稀薄而無可預料的空氣之上的人。

As we said, most among your people attempt to preserve a balance in that

abyss of the unknown, (inaudible) attempt to think their way through this blockage. This is slow work but it is a perfectly good path. The way of the open heart is simply a shortcut, a more direct route to the ability to do work in consciousness.

如我們說過的一樣，在你們的人群中的大多數人嘗試去在那種未知的深淵中維持一種平衡，（聽不見）嘗試去思考它們通過這種阻塞的途徑。這是緩慢的工作，但是它是完美地優秀的途徑。開放的心的途徑單純地是通往在意識中進行工作的能力的一條捷徑，一條更為直接的道路。

How is the heart kept open in such a way that the experience of the open heart will be the steady state? We would, in looking at this aspect of this question, remind each again that the offering of praise to the Creator, and the offering of thanksgiving for blessings received, constitute a continual touching into divinity, a constant song heard by all that there is. The steady state of open heart is a state in which each flower, each blade of grass, each thing that is beautiful that is seen says to you, not only, "This is pretty, this is lovely, this is beautiful," but also "I praise the Creator for this beauty." It is a way of claiming that mystery which is the Creator, a way of relating to the Creator which is unseen, invisible, unheard, unknown, for we are aware that the Creator is not obvious to all, nor is His will seen to be very beneficent in many cases. Yet, if there is the faith to continue to praise the Creator and to bless the Creator when your experience blesses you, the relationship with that which is holy becomes more and more real by habit and replication of sincere praise and thanksgiving.

心如何用這樣一種開放的心的體驗將會成為穩定狀態的方式被保持開放呢？在檢查這個問題的這個面向的方面，我們會再一次提醒各位，向造物者致以讚美，以及為被接收到的福分致以感恩，這會構成一種對神性的持續不斷的觸及，易受被一切萬有聽到的持久的歌謠。開放的心的穩定的狀態是一種在其中每一朵花，每一片青草，每一個被看到是被美麗的事物都對你說，不僅僅說，“這是漂亮的，這是可愛的，這是美麗的，”同樣也說，“我為這種美麗讚美造物者”的狀態。它是一種主張那種造物者之所是的神秘的方式，一種與看不見的、無形的、聽不見的、未知的造物者聯繫在一起的方式，因為我們察覺到，造物者既不是對一切都是顯而易見的，祂的意志在很多的情況中同樣也不會被看到是非常仁愛的。而如果有信心去繼續讚美造物者並在你們的體驗祝福你們的時候祝福造物者，那種與神聖之間的關係就會藉由真誠的讚美和感恩的習慣和重複而變得越來越真實。

Now let us look at the advantage of working with an open heart when doing work in consciousness. In the previous way of working, energy is constricted in the heart and the work is slow and hard, for not only is the heart short of power, but it further reduces the power which moves into the communication energy which an entity needs to speak with itself, just as much as it needs it to speak with others. Often, if the green ray is constricted the blue ray would also be constricted, and each entity must judge for itself whether or not it has things said in the heart that have not been said to those who should hear them, so by the time the energy is received by the indigo ray, it is not only much reduced, but it is hampered by a lack of skill and energy in

communication with itself. 現在，讓我們看看當在意識中進行工作的時候與一種開放的心一同工作的優點。在之前的工作的方式中，能量是在心中被阻礙了的，工作是緩慢而艱難的，因為它心不僅僅缺少力量，它同樣也進一步減少了進入到溝通交流的能量中的力量，這種溝通交流的能量是一個實體與它自己談話所需要的能量，這種能量恰好與一個實體同其他人交談所需的能量是一樣多的。經常，如果綠色光芒是被阻礙的，藍色光芒同樣也會被阻礙，每一個實體都必須為它自己判斷，是否它在心中已經將那些尚未對那些應該聽到它們的人說的事情說出來了呢，因此，在能量被靛藍色光芒接收到之前，它不僅僅是被大量減少了的，它同樣也由於一種缺乏技巧和缺少與它自己溝通交流的能量而被妨礙了。

Communication moves higher and higher into the surface mind, becomes bogged down in speculations, rationalizations and considerations of details that do more to obscure than to illumine a particular thing about the self that one is doing inner work upon. Contrariwise, if the heart chakra be open, then it is likely that there will be more honest communication, because absolute love is something which fear cannot touch or bias. So that the fear that entities have in communicating, either with themselves or with others, is reduced to the extent that the heart is truly opened.

溝通交流會越來越高地進入到表面心智，並陷入到推理、合理化和對具體細節的考慮的困境中，對於一個人正在其上進行內在的工作的一個關於自我的特定的事情，這些具體細節更多地是去混淆而不是去啟發。反之，如果心的脈輪是開放的，接下來，很有可能將會有更為誠實的溝通交流，因為絕對的愛是某種恐懼無法觸及或者產生偏見的事物。這樣，要麼是實體與它們自己的溝通交流，要麼是與其他人的溝通交流，在這種溝通交流中所擁有的恐懼，就會被降低到那種心是真正被開放的層次了。

The truly opened heart often appears childlike because it is blindingly honest, speaking that which it thinks without judgment in an attempt to understand the self as well as other selves. In this configuration, the communication is at its most effective, given that there are those which can accept and communicate in return while hearing those blunt truths that may not be as pleasant as the euphemisms, rationalizations and clichés that surround most timid and tentative communication.

真正開放的心經常在表面上是天真的，因為它是令人炫目地誠實的，它會在一種去理解自我同樣也理解其他自我的嘗試中去說出它思考的事情而不帶有評判。在這個配置中，溝通交流是最有成效的，假設會有這樣一些人，他們在聽到那些直率的真理的時候是能夠接受並作為回報進行溝通交流的，那些直率的真理可能和圍繞著極為縮手縮腳且躊躇不定的溝通交流的委婉的說法、理論解釋以及陳詞濫調不是一樣的令人愉快的。

An entity with an open heart is likely to speak the truth in a desire to express the compassion of one who does not care whether or not this speaking will gain any advantage, but cares only to offer the entity with which the difficulty is experienced the chance for the healing that is possible only through sincere honesty and fearless communication. The open heart is the ultimate optimist.

That is the wisdom of the heart. The heart does not lose hope, even if the end is not in sight and not known. The open heart gives every entity in every situation the benefit of all possible ways of gazing in compassion at that entity, be it the self or the other self. The open heart is not a compromiser, for it does not try to get anything for itself. It is ready to move into adaptation, it is ready to change if that seems wise. It is ready for anything, and since anything often happens, it is the skillful heart that is the open heart.

一個帶有一種開放的心的實體很有可能通過一種去表達這樣一個人的同情的渴望來講述真理，這個人不關心是否這種講述將會取得任何的好處，而僅僅只關心向那個它與其體驗到了困難的實體提供療愈的機會，這種療愈的機會僅僅是通過真心實意和無懼的溝通交流才是有可能的。開放的心是終極的樂觀主義者。那就是心的智慧了。心並不會失去希望，即使終點是看不見且不知曉的。開放的心會在每一個情況中給予每一個實體藉由同情心注視那個實體的所有有可能的途徑的益處，無論那個實體是自我還是其他自我。它準備好去進入到同化之中，它準備好去改變，如果那看起來是明智的。它為任何事情做好準備，既然任何事情都經常會發生，開放的心恰恰就是有技巧的心了。

When the heart is open, it is well first for the seeker to work upon communication. This is the primary and strong means by which your people may offer the most love, the most inspiration, the most clarity. Those who communicate well, those who communicate in love and without fear may find themselves often told that they are wrong in some way, but this will in no way disturb one with an open heart, for the compassion of the open heart is as much for the other self as it is for the self, and there is no fear that one is right, or not right, or definitely wrong, for whether one is right, or not right, or definitely wrong, the heart has compassion and all is well.

當心是開放的時候，尋求者首先在溝通交流上進行工作，這是很好的。這是你們的人群藉由其可以提供最大的愛，最大的啟發和最大的清晰度的首要的且強有力的途徑。那些有效地溝通交流的人，那些在愛和無懼中溝通交流的人，可能會發現他們自己經常被告知，它們在某種方式上是錯誤的，但是，這將不會在任何的方面讓一個帶有開放的心的人感到不安，因為開放的心對於其他自我的同情是與它對自己的同情是一樣多的，在關於一個人是對的，還是不對的，或者肯定是錯誤的方面，是沒有恐懼的，因為無論一個人是對的，還是不對的，或者肯定是錯誤的，心都是擁有同情的，一切都是好的。

As one becomes able to communicate honestly and skillfully it becomes less important to communicate skillfully because it has become natural. There is no fear of reprisal, for the reprisal is coming from an entity that is loved with compassion of the open heart. Consequently, there are no entities to be feared; there are no failures to be feared. Part of the blue-ray opening is the development of a sense of humor, so one finds ways to say things in a light way, in a gentle way, in a way which shows a spaciousness of prospect, and for the purpose of this discussion, most importantly in ways in which the entity is enabled in its inner work, for if full living light is able to move into the indigo chakra, that chakra will have the maximum opportunity to do work in consciousness. The open heart regards the personality. It enables the

blue-ray chakra to communicate from the level of the heart, that is the place of wisdom, to the self that is attempting to effect changes in consciousness by faith and will.

當一個人開始能夠誠實且有技巧地溝通交流的時候，去有技巧地溝通交流變得較不那麼重要了，因為它已經成為自然而然的了。沒有對於報復的恐懼，因為報復是來自於一個藉由開放的心的同情心而被愛的實體的。因此，沒有實體要被害怕，沒有失敗要被害怕。藍色光芒的開放的一部分就是對一種幽默感的發展，因此，一個人會找到去用一種輕鬆的方式，用一種溫和的方式，用一種展現了前景的廣闊的方式說事情，為了這次討論的目的，極其重要地，是用實體通過其能夠進行它內在的工作的方式來說事情，因為如果完全有生命力的光能夠進入到靛藍色的脈輪，那個脈輪將擁有最大的機會去在意識中進行工作。開放的心尊重人格。它允許藍色光芒脈輪從心的層次，也就是智慧的場所，對那個正在嘗試去藉由信心和意志在意識中影響改變的自我進行溝通交流。

When the tongue of judgment is quieted, the tongue of joy and peace is loosened, and one may speak to the self while working on the personality, attempting to understand it and see the balances that are desired. In words of comfort and support from the self to the self, the open heart creates the opportunity for the entity to fall in love with itself, to love it dearly, not simply as a perfect expression of the perfect Creator. That is relatively irrelevant to the experiences of choices made. It falls in love with itself with all self-perceived imperfections thriving gloriously. It sees the self in all its rambunctious childishness, and nods happily, saying, "Yes, that is humanness, I recognize it and I embrace it."

當評判的話語被安靜下來的時候，喜悅和平安的話語就被鬆開了，當在人格上進行工作並嘗試去理解它的時候，一個人就可以對自己說話，並看到被渴望的平衡了。通過從自我到自我的安慰和支持的言語，開放的心就會創造出機會讓那個實體去愛上它自己，去深深地愛它，而不是單純地作為完美的造物者的一個完美的表達來愛它。那種對自己的愛是與對被做出的選擇的體驗相對無關的。它是帶著所有欣欣向榮的被自己感覺到的不完美而愛上它自己。它在所有它的喧鬧的幼稚性之中看到自我，它快樂地點頭說，“是的，那就是人類屬性，我認出了它，我擁抱它。”

The heart is no longer, then, the "rag and bone shop," the place where sad memories are wrapped in tissues only to be opened again, that the scent of failure may be relished. The open heart has itself a yard sale, and sells off all of its rags and bones to the universe, to the Mother that is your Earth, to the deep healing essence of your planetary caretaker, the Earth itself. It is often well when one is attempting to achieve the open heart to take all the judgments and name them, and take a stone for each one and name the stone and name the judgment, and bury these stones and the judgments that they carry in the breast of the Mother, the earth of your planet. And then hold the hands on high, and say, "Mother, take this for I know not how to heal it, and I know you do."

接下來，心就不再是那個“破布和骨頭的商店”，不再是那個在其中悲傷的記憶被包裹在薄紗之中的場所了，這些薄紗僅僅是要被再一次打開的，失敗的味道是可

以被聞到的。開放的心讓它自己進行了一次庭院拋售，將所有它的破布和骨頭都賣給了宇宙，賣給了你們的地球的母親，賣給了你們的星球的管理員，即地球本身的神聖的療愈的實質。當一個人嘗試去取得開放的心拿起所有的評判並為它們命名，為每一個評判拿起一塊石頭，為石頭命名並未那個評判命名，將這些石頭和評判都埋起來，這樣他們就被抱在母親，你們的星球的土地的胸膛之中了，則經常是很好的。接下來，高舉雙手並說，“母親，請拿走這個，因為我不知道如何療愈它，我知道你會療愈它的。”

Let these failures become impersonal, let compassion roll in, experimentally, put aside your disbelief in your own lowliness for a little while each day and feel the love rolling in. Feel the freedom, the space, the joy of simply suspending your disbelief in your own failures and imperfections. As you offer praise and thanksgiving, as you communicate, often in difficult ways at first, to open up that great primary communication chakra, the inner work begins to do itself, for, dear entities, you are entities of habit, the habits you begin eventually become automatic.

讓這些失敗成為非個人性的，讓同情心蜂擁而至，實驗性地，每一天將你的對你自己的卑微的不信任放在一邊一小會兒，並感覺愛蜂擁而至。感覺單純地將你對你自己的失敗和不完美的信任暫時停止的自由、空間以及喜悅。當你們給予讚美和感激的時候，當你們溝通交流的是時候，你們經常一開始是用困難的方式進行溝通交流的，去開放那個極其首要的溝通交流的脈輪，內在的工作就會開始自行進行了，因為，親愛的實體們，你們是習慣的實體，你們那些你們開始了的習慣最終會變成自動的。

If you have the habit of praising each beauty that you see, there is no effort to continuing to praise those things which you see. If you have the habit of gazing at a challenge which you might also call a difficulty or a trouble with an eye to the most positive action or thought which is an available choice, then when difficulty overtakes you unawares, that habit will move as instinct or muscles do in reflex, and some of your work will be done before your mind can make sense.

如果你們擁有讚美每一個你們看到的美麗的習慣，繼續讚美那些你們看到的事情就不會是費力的了。如果你們擁有注視你們可能同樣會稱之為一個困難或者一個麻煩的一個挑戰並著眼于作為一個可被取得的選擇的最為正面性的行動和想法的習慣的時候，接下來當困難出其不意地壓倒你的時候，那個習慣就會如同本能或肌肉的反射作用一樣地運轉了，你們的一些工作將會在你們的心智能夠將其弄明白之前就被完成了。

The eventual priority of compassion over intellectual acceptance is a key process, for many choices are made instinctively. When you open the heart, when you clear the communication energies and when you can rest in the work in consciousness which simply requires one to gaze without judgment at the self, you have achieved a configuration which will greatly accelerate both your process of spiritual evolution, and your effectiveness as a being of light and an agent of the Creator to those whose lives you touch. Most of what entities see of the Creator is seen in your faces and in your outstretched hands

and in the compassion with which you listen and communicate with entities about those things which trouble them. The simple listening with an open heart is in ...

最後的讓同情心高於邏輯智力的接納的優先性是一個關鍵的過程，因為很多的選擇是用本能的方式被做出的。當你開放心的時候，當你清理了溝通交流的能量的時候，當你能夠在意識中的工作中休息的時候，這種在意識中的工作單純地要求一個人在沒有評判的情況下去注視自我，你就已經取得了一種配置，這種配置將會極大地加速你的靈性演化過程，並同樣也極大地增強你作為一個光的存有和造物者的一個先遣人員對那些你所接觸到的人的生命的效用。大多數的實體所看到的造物者是從你們的臉上，在你們向外伸出的手中，以及通過你們藉由其來聆聽並於這些實體交流那些困擾它們的事情的同情心而被看到的。帶著一顆開放的心簡單的聆聽就是.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

I am Hatonn. You act, then, as the Creator, not as your imperfect self, for as you forgive completely the imperfection of your self and toss those considerations aside in order to have more time for praise and thanksgiving, so you cleanse yourself of the need to deal intellectually with these difficulties of others which do not make sense but which are causing difficulty, whereas you listen and allow the love to flow through you to the other person in an accepting and loving way. The work is being done through you. It does not tire or weary you. And this is true whether the work is upon the behalf of another or upon the behalf of the self.

我是 *Hatonn*。接著，你作為造物者，而不是作為你不完美的自我而行動，因為當你完全地寬恕你的自我的不完美並將那些考慮拋在一邊以便於擁有更多的時間用來讚美和感恩的時候，你就會因此將對於用邏輯智力的方式與這些其他人的困難打交道的需要從你自己身上清理掉了，這些其他人的困難並不是言之有理的，但是正在造成困難，而你聆聽並允許愛通過你用一種接納和愛的方式流到其他人身上了。工作是通過你而被進行的。它不會令你疲勞或者疲倦。無論工作是以另一個實體的名義還是以自我的名義，這都是真實的。

We realize that we have spoken overlong. We are sorry. This instrument seems unaware of time, and we usually depend on the instrument to let us know when the time is sufficient. However, it does now tell us that it is time for us to leave. There is more upon this topic, however, we are satisfied that we have done a good deal of what those of the density of love and compassion may do in regards to this question, which is, in many ways, a question answerable only by those of fourth density, yet in other ways, far better answerable by those of fifth density, for there is a balance in true love which is achieved when compassion is balanced with wisdom. However, both portions—that is, love and compassion and wisdom and compassion—need

to be addressed separately, and that is why we were called to your group. 我們意識到我們已經發言過長的時間了。我們很抱歉。這個器皿看起來似乎並不察覺時間，我們經常依賴於器皿來讓我們知道什麼時候時間是充分的。然而，它現在確實告訴我們，我們離開的時間到了。在這個主題上還有更多的內容，然而，我們對於我們已經進行了大量的那些屬於愛與同情心的密度的實體在關於這個問題上可以做的事情是感覺到滿意的，這個問題在很多的方面，是一個僅僅能夠被那些屬於愛的密度的實體回答的問題，而在其他方面，由那些屬於第五密度的實體來回答是遠遠更好的，因為在真實的愛中會有一種平衡，這種平衡時在同情心被智慧所平衡的時候才會被取得的。然而，兩個部分——即愛與同情心，以及智慧與同情心——同時都需要分開地被表達，那就是為什麼我們會被你們的團體呼喚的原因了。

We very much enjoy being here with you. We thank this instrument both for accepting one who comes in good faith, and for being fastidious about the challenging process. We would close by saying that because of the work each of you does in consciousness, each of you is far more prone to the influence of psychic reading or enhanced registering of any negative thought or emotion than those who are moving more slowly along the path of evolution. 我們非常喜歡在這裏與你們在一起。我們為這個器皿接納一個憑藉著優秀的信心而來的人，並同樣也為它對於傳訊的過程的過分挑剔而感謝這個器皿。我們會這樣說來作為結束，相比那些正在緩慢地走在演化的道路上的人們，你們每個人都因為你們每個人在意識中進行的工作而是遠遠更多地易於心靈解讀或者受到任何負面性的想法或者情緒的印刻作用的影響的。

Remember always to respect what this instrument calls loyal opposition, and when one is greeted in some way, we ask each to remember to take time to dwell in love, to take the hand of the one who comes in psychic greeting to create fear, or dislike or despair, take that tortured entity's hand and sit with it in love, and when it has received all the love that it can—and that is not overmuch—it will have to depart. But meanwhile there is a service in acknowledging the presence of what is called evil, and acknowledging the agents of that path with respect and love and compassion. You cannot get rid of negative entities by loving them so that you can be rid of them. You must love them truly and have compassion upon their pain and their misunderstanding. Realize that these entities are taking the long and slow road, and that they must pass through much more than you who are on the positive path.

請一直記得去尊重這個器皿所稱的忠誠的反對派，當一個人用某種方式被致意的時候，我們請每一個人都記起，花時間去停留在愛中，去牽起那個通過心靈致意而到來以創造出恐懼或者厭惡或者絕望的實體的手，牽起那個被折磨的實體的手並在愛中與它坐在一起，當它已經接收到所有它能夠接收的愛——那種愛不是過量的——它就將不得不離開了。但是，同時，在感謝被知曉為惡的事物的存在，並帶著尊重、愛和同情心感謝那條道路的行為者的方面會有一種服務。你無法藉由愛那些負面性的實體以便於你能夠擺脫它們而將它們擺脫掉。你必須真心地愛它們，並對它們的痛苦和它們的誤解抱有同情心。意識到，這些實體正在走那條漫長而緩慢的道路，它們必須穿越你們這些走在正面的道路上的人們多得多

的道路。

Never be afraid. These entities may seem large and bullying as they enter your thoughts and your dreams, but, my friends, they are sad souls and fully worthy of compassion. Can you cleanse the lepers sores, can you nurse the afflicted of your generations' leprosy which is AIDS? Can you gaze upon a dying child and gently sweep the flies from the sickened and closing eyes? There is passive evil, and there is the Christ. When you gaze upon the rude address of negativity, think of the sick child and reach out your hand in compassion and take cool water, and comfort that negativity with compassion and great feeling of brotherhood. You are that negativity just as you are positive, and to heal negativity is to take it into the open heart and love it. All that is not love will fall away.

永遠不要害怕。這些實體在它們進入到你的想法和你的夢境的時候可能看起來似乎是誇張而盛氣凌人的但是，我的朋友們，它們是悲哀的靈魂並完全值得同情。你們能夠將麻風病人的瘡腫清理乾淨嗎，你們能夠照料患上了你們的時代的麻風病，也就是愛滋病的人嗎？你們能夠注視一個垂死的孩子並溫和地將蒼蠅從患病而緊閉的眼睛上趕走嗎？會有消極的惡，會有基督。當你們注視負面性的粗暴的言辭的時候，想到生病的孩子並在同情心中伸出你的手，拿出冷水，藉由同情心和偉大的兄弟情誼的感覺來安慰那種負面性。與你們是正面性的一樣，你們就是那種負面性，要療愈負面性就是去將它帶入到開放的心中並愛它。所有不是愛的事物都將消散。

In terms of negative greetings, the entity will indeed run away quickly, for this type of love is as fire to them, painful and deadly. So, my friend, stop making sense; allow the heart to open to the self. And when each impropriety occurs, judged by the self, take it not into the mind but into the heart first, that the wound may be healed quickly and the scar may be small. Only after compassion is achieved is it at all sensible or effective for the seeker to analyze the imperfection. Let your heart speak first.

在負面性的致意的方面，實體將確實會快速地跑開，因為這種類型的愛對它們就如同火焰一樣，痛苦而致命。因此，我的朋友們，不再去弄明白了，允許心想自我開放。當每一個不當的行為發生並被自我評判的時候，不要將它帶入到頭腦，而是將它首先帶入到心，這樣傷痛就可以快速地被療愈了，傷疤就可能是小的了。僅僅是在同情心被取得之後，去分析不完美之處才會對於尋求者是合情合理的或者是有效的。

As always, we remind each that we come as brothers and sisters, not to preach but to share our opinions with you, for we are seekers on your same path, and though we may have more experience, we have no more authority than any other seeker. We ask you to discriminate among those things which we have said, choosing those truths which are yours, and neglecting the rest. We are humbly grateful for allowing us to share our opinions. We would close through another instrument. We are those of Hatonn, and we transfer now.

一如既往，我們提醒每一個人，我們是作為兄弟姐妹而來的，不是來佈道的，而是來與你們分享我們的觀點的，我們是走在於你們相同的道路上的尋求者，雖然

我們可能擁有更多的經驗，我們並沒有比更為其他尋求者更多的權威。我們請你們在那些我們已經說過的事情中進行分辨，選擇那些屬於你們的真理，並忽略剩下的。我們對於你們允許我們分享我們的觀點是謙卑地感激的。我們會通過另一個器皿關閉。我們是 *Hatonn*，我們現在轉移。

(Jim channeling)

(*Jim* 傳訊)

I am *Hatonn*, and greet each again in love and light through this instrument. We would ask if we could address any queries at this time which would add to your understanding. Is there a query upon any mind that we may speak to at this time?

我是 *Hatonn*，我通過這個器皿再一次在愛與光中向各位致意。我們會請問，是否我們能夠在此刻談論任何會增加你們的理解的問題呢？在此刻在任何的頭腦中有一個我們可以談論的問題嗎？

Questioner: Is Hannibal the traveler a single entity, such as the one we have (inaudible)?

提問者：*Hannibal* 是單獨一個實體的旅行者嗎，諸如我們擁有的一個（聽不見）。

I am *Hatonn*. The entity *Hannibal* which greeted this group at the beginning of your session, is indeed an individualized single entity which has found its way to your group because of the nature of your seeking. The identity of the entity is not one which is known in your history but is an identity which has found its full flowering in the concept of compassion, and moves to those areas where compassion is helpful in healing wounds which have long been untended, shall we say, by the conscious mind of those suffering the wounds.

我是 *Hatonn*。在你們的集會的開始的時候向你們致意的實體 *Hannibal*，確實是一個個體化的單一的實體，它因為你們的尋求的特性而已經找到了它通往你們的團體的道路。這個實體的身份並不是在你們的歷史中被知曉的那個實體，而是一個已經發現它在同情心的觀念的方面它的完全的綻放，並移動到那些在其中同情心在療愈已經很長時間沒有被，容我們說，那些遭受那些傷痛的人的有意識的心智的方面是有幫助的區域中了。

Is there a further query?

有一個進一步的問題嗎？

Questioner: Yes. Does this entity wish to be of service by being with those who are attempting to (inaudible)?

提問者：是的。這個實體希望與那些正在嘗試去（聽不見）的人在一起而有所服務嗎？

I am *Hatonn*. The one known as *Hannibal* is desirous of sharing the compassion that it possesses and sharing the compassion that this group possesses, much the same way that the traveler shares company with those that it finds in faraway places around the friendly campfire.

我是 *Hatonn*。被知曉為 *Hannibal* 的實體極其渴望分享它所擁有的同情心，並分享這個團體所擁有的同情心，這在很大程度上與旅行者與那些它在遠方在友好的營火周圍找到的人之間分享夥伴關係是一樣的方式。

Is there a further query, my sister?
我的姐妹，有一個進一步的問題嗎？

Questioner: No. I would just like to thank Hannibal for (inaudible).
提問者：沒有。我僅僅想要為 (聽不見) 感謝 *Hannibal*。

I am *Hatonn*. And this entity is grateful for this opportunity and accepts your good wishes with joy, and returns them as well. Is there another query?
我是 *Hatonn*。這個實體對於這個機會是感激的，它帶著喜悅接受了你們的良好祝願，並同樣也將它們返還。有另一個問題嗎？

(Pause)
(暫停)

I am *Hatonn*. We again thank each for the great opportunity that you have afforded us by seeking information which is within our provenance. We are always glad to speak to this group, for we have long cherished this group. We are with each upon request to aid in the deepening of your meditations. We shall take our leave of this group at this time. I am *Hatonn*. We leave you in the love and in the light of the one infinite Creator. *Adonai*, my friends.
我是 *Hatonn*。我們為你們藉由在我們的起源之中的資訊而已經提供給我們的巨大的機會而感謝各位。我們一直都樂於與這個團體發言，因為我們已經撫育這個團體有很長的時間了。你們如果請求我們在加深你們的冥想的方面幫助你們，我們就會與你們各位在一起了。我們將在此刻離開這個團體。我是 *Hatonn*。我們將在此刻離開這個團體。我是 *Hatonn*。我們在太一無限造物者的愛與光中離開你們。*Adonai*，我的朋友們。

June 2, 1991

1991-06-02 造物者的意志

Group question: The question this afternoon has to do with the concept of "Not my will but Thy will be done." When a seeker wishes to know what the will of the Creator is for him or her, how does a seeker prepare for receiving that information? How do you know when you are doing the will of the Creator? How do you meditate upon that concept? How do you get from "Not my will but Thy will" to actually discovering what the will of the Creator is?

團體問題：這個下午的問題是與“不是我的意志，而是汝的意志將會被執行”的觀念有關的。當一個尋求者渴望知曉造物者對他或者她的意志是什麼的時候，一個尋求者如何為接收到那個資訊做準備呢？你如何在你正在執行造物者的意志的時候知曉呢？你如何對那個觀念進行冥想呢？你如何從“不是我的意志而是汝的意志”達到實際上弄明白造物者的意志是什麼呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator. We are most pleased to be called to you. We are strictured by the circumstances of this particular session of working to allow the instrument to more deeply rest in what you would call sleep, so that we may speak upon the question of how to recognize the will of the One Creator when wrapped about with the physical vehicle. Were we to have worked with this instrument in the waking state, we would have been unable to express our humble thoughts without significant distortion.

我是 Q'uo，我在太一無限造物者的愛與光中向你們致意。我們極其高興被呼喚來到你們身邊。我們是被這次特定的工作的機會的環境所限制的，這個環境允許器皿在你們所稱的睡眠中更為深入地休息，因此，我們會在關於當被物質性載具所包裹著的時候，如何認出太一造物者的意志的問題上發言。如果我們是在器皿的清醒的狀態中與這個器皿一同工作的話，我們本來是無法表達我們謙卑的想法而不帶有顯著的扭曲的。

The question of finding the Creator's will is in a way self-defeating, and for most who wish to follow that will the skill lies in that which this instrument has always done, that is, to surrender the personal will, and then express the gift of faith, love and unconditional support when and in such manner as the opportunity appears to the lucid inner eye. To ask what the will of the Father may be is in its own way predisposed to looking at the creation as a place where the Creator's will is manifest, largely or wholly in physically observable ways—the speaking, the manifestation of right action.

發現造物者的意志的問題在某種程度上是自我拆臺的，對於大多數希望去跟隨那種意志的人，技巧存在於這個器皿已經一直在做的事情之中，也就是去臣服於個人的意志，接下來在機會出現在清明的內在之眼面前的時候，用這樣的方式來表達信心、愛和無條件的支持的禮物。要詢問天父的意志可能是什麼，這在其自身

就是預先傾向於將造物視為這樣一個場所，造物者的意志在其中是明顯的，大部分或者全部，是在物質性的方面可被觀察到的方式——即說話，正確的行動的顯化。

Therefore, when a seeker wishes information from the infinite subjective consciousness that is the Creator, many times the seeker will receive directions which it cannot process, for its biases are those which see inaction as slacking of one's desire to serve. This is due to a lack of ability to gauge in an accurate manner, or to skillfully value, those messages in which the only instruction from the Father is to abide.

因此，當一個尋求者希望來自於造物者之所是的無限的主觀意識的資訊的時候，很多時候，尋求者將會接收到它無法處理的方向，因為尋求者的偏向性是那些會將不活動視為對於一個人去服務的渴望的鬆懈的偏向性。這是由於用一種準確的方式去衡量，或者去有技巧地評價那些資訊的能力的一種缺乏，在那些資訊中，來自于天父的指導就是去等待。

In the state in which this particular instrument exists in the physical vehicle at this nexus, for instance, the will of the Creator has been fulfilled, this instrument having called again and again upon the deep reservoir of its spiritual will. It, like many doughty and powerful spiritual warriors upon your plane, is using more than the strictly safe amount of vital energies than it would be wise to use. It, as many such, is biased towards the sacrifice of the incarnated physical complex in order to use its gifts to the fullest. As in many cases, the instrument is less interested in the continuation of the physical vehicle than in the amount of service it may offer. This is a quantifying of spiritual stewardship. Spiritual stewardship is more lucidly approached by regarding the quality of that of its gifts which it can offer. This is to say, that the work ethic of your peoples is misaligned to respect things that can be seen and counted, at the expense of those infinite qualities of consciousness which cannot be seen or counted.

舉個例子，在這個特定的器皿在這個節點存在於物質性載具之中的狀態中，造物者的意志已經被實行了，這個器皿已經一次又一次地呼喚它的靈性的意志的深入的儲存了。就好像你們的層面上的很多勇猛而強有力的靈性上的鬥士一樣，它正在使用比生命能量的嚴格安全的數量，比明智的人會使用的數量要更多的生命能量。它，如同很多這樣的人一樣，是偏向於對投生的物質性複合體的犧牲以便於最為充分地使用它的禮物的。如同在很多的情況中一樣，這個器皿對於物質性載具的連續性是較不感興趣的，它更加感興趣的是它可以提供的服務的數量。這是一種對靈性上的職責的定量。靈性上的職責是會藉由關注它所能提供的它的禮物的品質而被更為清晰地處理。這就是說，你們的人群的工作倫理在方向上是偏向於尊重那些能夠被看到並被數算的事物的，並犧牲了那些無法被看到或者數算的意識的無限的特性的。

There is a line beyond which we choose not to venture in this particular offering of opinion. Already we have moved well over the line of free will in attempting to address this query. We have removed ourselves from this unacceptable invasion by encouraging this instrument to sleep. Thusly, were

we able to speak at all—for although it is ever service to share our opinions—nevertheless, the strong will of this instrument could not hear the bell of rest and compline which its physical vehicle sounds within, whether it were mentioned or not. The spirit of love speaks as the instantaneous, emotional, attention-getting fire. That instantaneous light offered itself to the instrument as the rather precise readout of available physical energy. This reading was rejected by the instrument, serving as a perfect example of the situation in which the spirit speaks, but the message is rejected because of bias and the desire to use up all incarnational energy because of love of the One Creator.

在這次特定的觀點的提供中，有一條我們選擇不去冒險超越的邊界。在嘗試去闡述這個問題的方面，我們已經完全越過了自由意志的邊界了。我們已經藉由鼓勵這個器皿睡著而將我們自己從這種無法接受的侵犯中移除了。因此，@假如我們能夠發言的話——因為雖然去分享我們的觀點一直都是服務——儘管如此，這個器皿的強烈的意志仍舊無法聽到休息和晚禱的鐘聲，這種鐘聲是它的物質性載具在內在之中發出的聲音，無論它是否被提到了。愛的靈性是如同瞬間的、情緒性的、吸引注意力的火焰一樣地發言的。那種瞬間的光作為對器皿的可被利用的物質性能量的相當精確的讀數而將它自己提供給器皿了。這種讀數是被器皿所拒絕的，它同時是起到靈性在其中發言的情況的一個完美的範例的作用的，但是由於為了對太一造物者的愛而去用盡所有投生性的能量的偏向性和渴望，這個資訊是被拒絕的。

This is more common than it would seem to the observatory powers of an observer of your environment who sees most entities in somewhat profound degrees of unawareness of the Creator, Its love, their nature, or their opportunities to worship in service to others and to the Creator. Most who discover the love they have for the Creator, no matter what the individual experiences of the palpable presence of that Creator, choose again and again to give all possible energy and intensity to serving more and more, without judgment concerning its own state of vital energy. Consequently, in the midst of the darkness of ignorance and unawareness among your peoples, there burn the torches of many who have chosen the path of sacrifice in order to burn as brightly and accountably as possible.

這種情況是比一個你們的環境的觀察者的觀察力所看起來的更為普遍的，這樣一個觀察者會看到大多數實體處於多少有點深度的對造物者、對祂的愛、對他們的本性或者他們在服務他人和服務造物者的過程中去進行崇拜的機會的不察覺的狀態之中。大多數發現了他們所擁有的對造物者的愛的人，無論個體對於造物者的可觸摸得到的臨在的體驗是什麼，他們都會一次又一次地選擇去給出所有有可能的能量和強度來越來越多地服務，而不會再關於它自己的生命能量的狀態的方面進行評判。因此，在你們的人群中的忽略和不知曉的黑暗之中，會有很多的那些已經選擇了犧牲的道路的人的火炬的燃燒，以便於盡可能明亮而負責任地燃燒。

We do not have a clear resource for aiding an entity in the evaluation of its level of vital energy. When the path of service is consistently sacrificial, the entity who serves becomes unable to evaluate with any precision the state of

its own energy. The usual suggestion offered by service-to-others entities is to ask those familiar with the instrument to aid the instrument in the decision to work as this group does now. It may be seen that it is not the instrument, but the harmonies of the working group which are the unity, both calling for the contact most beneficial and the degree of purity and intensity of the information offered. We have no choice, if we are to honor the energy dedicated to a session, but to communicate according to our best opinion on any question asked. Therefore, we cannot say we shall not communicate, for the energy of the instrument and of the group would be wasted.

我們並不擁有一個清晰的資源在對一個實體的生命能量的層次的評估的方面幫助它。當服務的道路是堅定地犧牲的時候，服務的實體會變得無法藉由對它自己的能量的狀態的精確性來進行評估。被服務他人的實體提供的通常的建議是，去如這個團體現在所做的一樣地進行工作。可以被看到的是，同時呼喚了最有益處的接觸以及被提供的資訊的純淨度和強度的事物，不是器皿，而是工作的團體的協調一致，這個工作的團體是統一的。我們沒有選擇，如果我們要去榮耀被分享的給一次機會的能量的話，我們僅僅會根據我們在任何被詢問的問題上的最佳的觀點來進行溝通交流。因此，我們無法說，我們將不會溝通交流，因為這個器皿的能量和團體的能量會被浪費掉。

In general, this response should be considered personal material. Although there are points of information acceptable for general use, this answer is highly anomalous, as is the actual state of dedication which this group shows, is, although blind and suffering in darkness, still a towering faith and will. We chose to deepen the instrument's link with the consciousness of sleep and address the level of dedication which we here find.

一般而言，這個回應將被認為是個人性的材料。雖然會有對於一般性的使用可接受的資訊點，這個回答是高度不規則的，如同這個團體所展現出來的實際的奉獻的狀態一樣，雖然這種狀態是在黑暗中的盲目且是受苦的，它仍舊是一種高聳的信心與意志。我們選擇去加深這個器皿與睡眠的意識之間的連接並表達我們在這裏找到的奉獻的層次。

The general run of seekers contains little enough acceptance of servanthood that the usual encouragement is towards surrender. The will of the Father—if we may call a co-created will of self and the All Self that—is instantly manifest, not when the query is asked, but when the time and place of service is matured. The greatest portion of the Creator's will is so interpenetrated by that which is unattached to space or time that it is in the present moment that the opportunity for service arises and is placed upon the heart of the Hierophant.

尋求者的一般性的傾向幾乎沒有包含對僕人的身份的足夠的接納，以至於通常的鼓勵就是朝向臣服的。天父的意志——如果我們可以稱之為一種被共同創造的自我和全我的意志的話——不是在問題被詢問的時候，而是在服務的時間和場所成熟了時候就即刻顯現的。造物者的意志的最大的部分就是如此被不依附於空間或者時間的事物所滲透的，以至於就是在當下一刻之中，服務的機會升起並被放置在解經師（*Hierophant*）的心之上了。

We ask such entities as you who together seek and who seek in harmony, to aid each other in encouragement of all kinds, including the encouragement of discretion. We may say that in the case of the questioner, there is no judgment, but there is the desire to give all. Each of you has this desire, but with the questioner it is also a lack of ability to estimate a state of energy, as there has been the stress of pain for a substantial portion of your time. Therefore, if the questioner is conscious, it estimates its energy as satisfactory. We do not criticize this degree of purity in any, but suggest that those with competent discernment aid the entity which wishes to bankrupt its vital reservoir.

我們請求諸你們這樣的在一起尋求並在協調一致中尋求的實體，在所有類型的鼓勵中，包括對於審慎的鼓勵，去彼此幫助。我們可以說，在提問者的情況中，沒有評判，僅僅只有去奉獻一切的渴望。你們每個人都擁有着各種渴望，但是對於提問者，它同樣也是在評估一種能量狀態的方面的一種能力的缺乏，因為已經有一段相當長的時間的痛苦壓力了。因此，如果提問者是有意識的，它會將它的能量評估為令人滿意的。我們並不是批評在任何人之中的這種純度，我們是建議，那些帶有適當的分辨力的人會有助於那個希望去耗盡它的生命力的存儲的實體。

We may conclude this query in considering that which we have described as fire. It does not come to one and not to another. It is explicit in the unfolding of circumstance. If an entity wishes to hear the voice of the Creator, to hear aloud the appropriate service described, it must wait for the rhythms of destiny to unfold in their spontaneous way. Nothing, including a surety of service, is intended for those within your plane of existence to hear and mark. Rather, the opportunity is instantaneous, and it is the entity who has surrendered all private desires to respond to the situation, not questioning whether it be one's service, but moving from a position of spiritual abundance and rest to trust in the spontaneous opportunity for service at the level of instinct. The appropriate meditation, then, upon the will of the one infinite Creator, is the trustful relaxation into apparent ignorance.

我們可以通過考慮我們已經描述為火焰的事物來為這個問題做總結。它不會出現在一個人身上而不出現在另一個人身上。在環境的展現的過程中，它是明確的。如果一個實體希望聽到造物者的聲音，希望響亮地聽到適當的服務被描述出來，它必須等待命運的旋律用它們自然而然的方式展現。沒有任何事情，包括一種對服務的確定性，是對於那些在你們的存性的層面之中的人是被打算好要聽到或者標記出來的。毋寧說，機會是瞬間性的，恰恰就是那個已經將所有個人的渴望都交托給對於情況的回應實體，它不會去質疑是否這就是它的服務，而是從一個靈性上的豐富性與休息的位置移動到在本能的層次上的對自發性的服務的機會的信任上。接下來，對太一無限造物者的意志的適當的冥想，就是對表面上的不知道的令人信任的放鬆了。

Those who feel that they have the experience of the presence of the one Creator, and those who have the experience of lack of perceptible union with the infinite One, appear to be in different situations as regards the choosing of how to manifest the love and the light of the Creator. However, the

openness of both kinds of entities to being of service are identical. Some have the experience of aloneness, of loving the Creator but feeling isolated; others feel the consolation of the spirit always. These apparent differences are an artifact of the incarnational lessons to be learned. There is no true distinction between those who love the Creator. As the strength of faith and will is, so is the entity's true association with that great Self of which any atom of consciousness [is a part]. Each of you is the same, though your experiences vary. The dedication which is not apparent moves as the true measure of service.

那些感覺到他們擁有對太一造物者的臨在的體驗的人，以及那些缺少對於與無限太一的可感得到的合一的體驗的人，在關於選擇如何去顯化造物者的愛與光的方面在表面上是處於不同的情況之中的。然而，兩種類型的實體同時對於服務的開放性是相同的。一些人會有孤單的體驗，愛造物者卻感覺到孤單的體驗，其他人會一直感覺到靈性的慰藉。這些表面上的差別是要被學習的投生的課程的人造物。在那些愛造物者的人之間並沒有真正的區別。如同信心和意志的力量一樣，實體與那個大我之間的真實的连接也是如此，意識的任何的原子都是那個大我的一部分。你們每一個人都是相同的，雖然你們的體驗是變化的。並不是明顯的奉獻會隨著對服務的真實的度量而移動。

Rest in knowing that many who are distressed in the search for the infinite One are beyond the illusions of the consciousness mind quite directly where they wish they were, that is, in communion with the loved infinite original Thought. Likewise, many of those who more vociferously state the closeness of the self and the Infinite are lacking true unity with any Creator except ambition and the creatures of ambition.

對於很多在尋求無限太一的方面感到苦惱的人，在他們希望他們處於的位置上，也就是在與摯愛的無限的原初的想法的親密交流中，他們是相當直接地超越了有意識的心智的幻象的，在知曉這一點的方面休息吧。同樣地，對於很多更為喧鬧地表述了對於自我和無限的封閉性的人，他們除了雄心和雄心的創造物之外，是缺少與任何造物者的真實的統一的。

We find this instrument to be moving into awareness of muscle spasms, and would at this time cease to communicate, as the level needed for this session of working of sleep is soon to be finished. We again ask that this be considered personal material. We thank this group for its fidelity, and name you our friends.

我們發現這個器皿將要進入到對肌肉痙攣的察覺之中了，我們會在此刻離開溝通交流，如因為這次睡著的工作的集會所需層次很快就要結束了。我們再一次請求這次機會被考慮為個人性的材料。我們為這個團體的忠實而感謝它，並稱呼你們為我們的朋友。

We leave you in the love and in the light of the one infinite Creator. Go forth, therefore, rejoicing in the power and in the peace of the one infinite Creator.

We are those of Q'uo. Adonai. We leave you in love and in light.

我們在太一無限造物者的愛與光中離開你們。前進吧，因此，在太一無限造物者的力量與平安中歡慶吧。我們是 Q'uo. Adonai。我們在愛與光中離開你們。

June 30, 1991

1991-06-30 尚能走路的傷患

Group question: The question today has to do with the concept of how we deal with our emotions such as fear and anger, jealousy, feeling unworthy, feeling inept, any negative feeling that we have that has been with us for quite awhile and we've been working with. We're wondering if, according to what Q'uo and Aaron had to say to us, that the most appropriate way of dealing with these negative emotions is to be able to accept the self and the emotion that we have when we have them so that there is no longer any feeding into the emotion by holding on to it longer, hoping that eventually, by being able to accept ourselves and the emotions when we have them, that there will be a falling away of these negative emotions. Is this the most skillful or appropriate way of dealing with negative emotions so that we are able to be more harmonious and more productive and feel more whole and complete in our small selves in this illusion?

團體問題：今天的問題是與我們如何與我們諸如恐懼、憤怒、嫉妒、無價值感、感覺到不稱職，以及任何我們所擁有的負面性的情緒之類的情緒打交道的觀念有關，這些情緒是已經與我們在一起有相當長的時間了且我們一直在與之一同工作的情緒。我們想知道，根據 Q'uo 和 Aaron 對我們說過的內容，是否與這些負面性的情緒打交道的最為合適的方式是能夠在我們擁有那些情緒的時候去接納自我以及那個情緒，這樣就不會有任何藉由更長時間地對其緊握不放而對那個情緒的充能，並藉由能夠在我們擁有那些情緒的時候去接納我們自己和那些情緒而希望最終將會有這些負面性的情緒的一種脫落。為了要在我們在這個幻象中的小小的自我之中我們能夠更為協調一致，更為富有成效且感覺更為完整和完全，這是最有技巧的或者最合適的與負面性的情緒打交道的方式嗎？

(K channeling)

(K 傳訊)

I am of the principle of Q'uo. Greetings, blessings, love and peace to each of you in the love and in the light of the one infinite Creator. We are most pleased to be speaking with your selves this sultry, beautiful, greening day which you allow us to enjoy as we temporarily use the senses of your own physical capabilities. Yet there is no beauty outside of each of you that can even be compared to the beauty that lies within each questing soul. As each gazes at the challenges of the present moment it is well to lift that gaze as if one were upon horseback, lifting up to get a different perspective, a bit of an overview, and the means of locomotion through the processes of loss, change and transformation.

我是 Q'uo 原則。在太一無限造物者的愛與光中向你們每一位致以問候、祝福、愛與平安。我們對於在這個悶熱、美麗而蔥綠的日子與你們的自我交談是感覺到極為高興的，這個日子是在我們暫時地使用你們自己的身體的能力的時候你們允許我們享用的日子。而沒有任何在你們每個人身外的美麗是能夠與存在於每一個探索的靈魂內在之中的美麗相比的。當每一個人注視著當下一刻的挑戰的時候，去將那種注視提升起來就好像一個人是在馬背上一樣，**提升起來以對於失去、改**

變以及轉變的過程所經歷的位移的途徑取得一個不同的遠景以及一點點的概觀，這是很好的。

You ask us about the living in an apparently imperfect, entirely flawed crystallized [state of] being without yourself, becoming vulgar, splintered and uncrystalline. Many there are among your peoples who feel that they have been broken by circumstance. The one known as K refers to these as the walking wounded.

你們詢問我們關於在一個明顯地不完美、充滿了瑕疵的失去了自我，變得庸俗、瑣屑且不透明的存有的結晶狀態之中的生命。在你們的人群中有很多人都感覺到他們已經被環境打碎了。被知曉為 K 的實體將這些人稱之為尚能走路的傷患 (walking wounded)。

Let us begin with this concept then. Have you personal knowledge of any entity whatsoever that is perfectly sure, with no spiritual arrogance of the meanings and the lessons to be learned from each challenge? You could not expect this skill of anyone. Cast about in your mind, in your heart, in the experiences that you have read and seen and heard and ask yourself, "Did this person live in the heaven of bliss and peace and joy which shines effulgently from the great heart of the creation, that great Sun which lies deeply within each of you?" To answer our own question, it is not to be hoped for or to be desired in a non-relative way for one who wishes to proceed along this beloved and dusty path, not with slowness nor with haste but with utter respect for the processes we know, each of us, that are taking place. For just as the fish must move at all times to breathe, so too the mind, having been fed its physical manna must then yearn for that divine touch of that heavenly food.

那麼，讓我們從這個概念開始。你們個人知道無論什麼任何的實體，它對於要從每一個挑戰中被學習的意義與課程是完全地確信，且不帶有任何靈性上的傲慢的嗎？你們無法期待任何人擁有這種技巧。在你的頭腦中，在你的心中，在你的體驗中搜尋你已經讀過、看到並聽到的事情，並問你自己，“這個人是活在從那個造物的偉大的心，從那個存在於你們每個人深處的偉大的太陽燦爛地閃耀出來的狂喜、平安與喜悅的天堂之中的嗎？”要回答我們自己的問題，對於一個希望沿著這條充滿愛且佈滿塵土的道路前進的人，它既不緩慢，也不倉促，而是帶著對於那條我們知道我們每一個人都正在進行的過程的尊重的，對於這樣一個人，用一種非相對性的方式而活著，這不是要被期待或者被渴望的事情。因為就如同魚兒必須在所有的時候都運動來呼吸一樣，頭腦也是這樣，在它已經被餵養了它物質性的瑪娜 (manna) 之後，它接著必定會渴望天堂的食物的神聖的接觸。

The attitude expressed in the question, that is, that one simply sits and accept the imperfect self in its apparent manifestation, is a good suggestion. Like many good suggestions from entities who know a great deal more than most third-density entities, it is, idealistically speaking, quite without error to say that the process of maturing is a process not of becoming better, not of becoming wiser, not of becoming more of any quality which you may judge within yourself or others but only of one thing: the patient persistence of faith.

在問題中被表達的態度，也就是，一種單純地坐下來並在自我的表面的顯化之中接受那個不完美的自我的態度，是一個好的建議。就好像來自於那些比大多數的第三密度實體知曉遠遠更多的事物的實體的很多的優秀的建議一樣，從理想主義的方面而言，說成熟的過程不是一個變得更好的過程，不是一個變得更加有智慧的過程，不是一個具有更多的任何你可能在你自己或者在其他人內在之中進行評判的特性的過程，成熟的過程僅僅是這樣一個事物：對信心的有耐心的堅持不懈，這樣說是相當正確的。

So we describe each of us and you as being continually at the crossroads. To one who travels without imagination and without soul, streets, byways, lanes and highways are simply places for which to travel. However, to the spiritual seeker the ride is the experience not the destination. Each spiritual seeker has chosen to walk its own path with its own topography and terrain, its own blessings, challenges and seeming nuisances. Its own thanksgivings and its own pain.

因此，我們將我們和你們每一個人都描述為持續不斷地處於十字路口的。對於一個不帶有想像力且不帶有靈魂而旅行的人，街道、側道、小巷、大路都僅僅是要去旅行的位置。然而，對於靈性上的尋求者，乘車的旅行是沒有目的地的體驗。每一個靈性的尋求者都已經選擇去走它自己的道路，這條道路帶有它自己的地形、地貌，它自己的福分、挑戰、看起來是麻煩的事物，以及它自己的致謝與它自己的痛苦。

To say that this is the human condition is vastly to overstate that generality. Yet it is true that if an entity is able to recognize more and more inwardly that the situation in this illusion will apparently be imperfection in memory, in the present and in the future, this creates a good start upon dealing with the pain and seeming destructive and negative characteristics of an ongoing spiritually based life. Each of you who is on this trail finds the dust beloved, finds the hard rocks and the wood splinters a cause for joy, for that person has found that which is worth the various inconveniences and seeming muddled confusion of the third-density illusion.

說這就是人類的狀況了，這在絕大部分是過度誇大那種一般性了。然而，如果一個實體更多越來越多地在內在認出，在這個幻象中的情況將會明顯地在記憶中、在現在和在未來是不完美，這會在與一種進行中的以靈性為基礎的生命的痛苦和它在表面上的破壞性和負面性的特性打交道的方面創造出一個好的開始，這是真實的。你們每一個走在這條小徑上的人都會發現塵土是充滿愛的，發現堅硬的岩石與碎木片是一種喜悅的原因，因為那個人已經發現，第三密度的幻象的各種各樣的不便之處以及表面上的被攪亂的混淆是有價值的事物。

So firstly, my dear ones, each place yourself in this basic attitude of watching, observing and accepting everything about the self. Yet this is only a bare beginning from the first step outward into the abyss of mystery. There is often sometimes dramatically a shift in perception. To some entities this shift is extremely painful, for there is rigidity in character, and there are solidified opinions from feelings in the taking upon oneself of all the transient personality as if it were the character of the self.

因此，首先，我親愛的朋友們，請你們每一個人都將你自己放置在這種基本的觀看、觀察和接受在自我周圍的一切事物的態度上。而這僅僅是從向外進入到神秘的深淵的第一步的一個勉強的開始。在感知中經常會有一種轉變，它有時候是戲劇性的。對於一些實體，這種轉變是極其痛苦的，因為在性格中會有僵硬，會有被固化的觀點，它們是來自於附著在一個人自己身上，就好像它就是自我的性格一樣的，所有的暫時性的人格的感覺。

So you see as you attempt consciously to live with emotions which do not seem appropriate to you there is only a small amount of spiritual work in consciousness that may be done upon the level of logic, analysis and hopes for doing better. Of these things alone is the mind and brain of your beautiful analyst equipped. Consequently, the hope of achieving comfort within, peace and self-assurance is a lost cause if it is pursued by the intention of attitude alone. For attitude is, until it has become you yourself, a piece of clothing to place between the vulnerable and naked self and the world which impinges so harshly many times upon the wounded seeker. Yes, all seekers are wounded.

因此，當你有意識地嘗試去帶著那些看起來似乎並不適合於你的情緒而生活的時候，你會看到僅僅只有少量的在意識中的靈性的工作是在邏輯、分析以及對於做得更好的期待的層次上被進行的。這些事情單單就是心智和大腦為你的美妙的分析所裝備的事物。因此，取得內在的舒適、平安和自我確信是一個註定要失敗的努力，如果它是單單藉由在態度上的意圖而被追尋的話。因為，一直到態度成為你自己的態度之前，態度都是一件要放置在易受傷害且赤裸的自我和如此猛烈地多次衝擊那個受傷的尋求者的世界之間的衣服。是的，所有的尋求者都是受傷的。

The need to examine mystery goes not well with an attitude of complacency, comfort and mundane peace. Even as you ask yourself why so many seem to slip through life as if they were greased lightning while you the seeker, each of you, must again and again and again find oneself stuck, stopped completely by overwhelming catalyst. Catalyst which, because the world knows it not for the most part, is catalyst unique to you in a far more precise way than some superlatives. For each of you is unique in his or her way. Each of you, though aiming for the same destination, have plotted carefully to ensure, no matter how many detours are mistakenly taken, that within this incarnational experience the seeker will have ample opportunity to learn each lesson of love.

檢查神秘的需要是與一種滿足、舒適和世俗的平安的態度不匹配的。甚至當你問你自己，為什麼如此多人看起來似乎是在匆匆溜過生命，就好像他們是風馳電掣的閃電一樣的時候，而你，尋求者，你們每一個人，都必須一次又一次地發現你自己是被卡住了，完全被壓倒性的催化劑阻礙了。因為世界在絕大部分並不知曉催化劑，相比某些誇大其詞，催化劑是用一種遠遠更為準確的方式是對於你獨一無二的催化劑。因為你們每個人在他或者她的道路上都是獨一無二的。你們每個人，雖然都是以相同的目的地為目標的，都已經仔細謀劃過以確保，無論已經錯誤地走上了多少的彎路，在這次投生體驗中尋求者將擁有充沛的機會去學習每一個愛的課程。

Thusly, as we move into the second part of our thoughts we simply suggest that each of you take away the cutting board upon which you slice yourself. Place the knife, cleansed and oiled, back in its sheath, for you are not now working with the tools, the power or the values of the mundane society in which you have chosen to experience this illusion of humanhood. Gaze as we leave the conscious minds dealing with spiritual progress as one would gaze upon the last days of a summer in childhood. These days are precious, yet they cannot be stopped or controlled. There would be the school the student must go back to. The job that the entity on holiday must take up again upon return from that holiday. There is, as far as we know it, no way past the ego, or perhaps more accurately, a self perceived as self without ego.

因此，當我們進入到我們的想法的第二個部分的時候，我們單純地建議，你們每個人都將那塊你在其上切割你自己的砧板拿開。將刀擺好，清潔它並為它上油，將它放回它的刀鞘中，因為你現在不是在與世俗社會的工具、力量或者價值一同工作，就是在這個世俗的社會中，你已經選擇去體驗這個人類屬性的幻象了。當我們離開表面意識的心智並同時與靈性的發展打交道的時候，去注視它，就好像一個人會注視童年時代的一個夏天的最後的日子一樣。這些日子是珍貴的，而它們是無法被停下來或者被控制的。會有學生必須返回的學校。會有那個在度假的實體在從那個假日返回的時候就必須要從事的工作。在我們對其知曉的範圍，沒有去越過小我的途徑，或者更準確地說，沒有一個自我會被感覺為沒有小我的自我。

So in our quest to gaze at the most appropriate way to aid ourselves in our seeking for an attitude not skin deep but within the very marrow of each bone, within each pore that opens to the sunlight and the rain, within each sense that tells you of beauty, destruction, peace and confusion, consequently, the seeker must gaze beyond, beneath and around the negative emotions such as anger or fear. Gaze at them unblinkingly. Gaze at them lovingly. Yet how can an entity, no matter how much meditation, study, desire and training, really have a certainty and a surety that there will more and more be the feelings of wholeness and harmony of which you have spoken?

因此，對於一種並不膚淺的，而是深入骨髓之中，位於向著陽光和雨水開放的每一個毛孔之中，位於每一個向你講述美麗、破壞、平安與混淆的感知之中的態度，當我們尋求去注視在我們對這樣的態度的尋求中會幫助我們自己的最為適當的方式的時候，尋求者必須注視諸如憤怒或者恐懼之類的負面性的情緒之外、之下和周圍。目不轉睛地注視它們。而無論進行多少冥想、學習、渴望和訓練，一個實體如何才能真正擁有對於將會由越來越多的你們已經談到過的完整與協調的感覺的一種肯定性和一種確定性呢？

In this entity's mind there is a quote from a poet named Yeats: "It just is that there is"—an almost bottomless and infinite self which each seeker is attempting carefully to build the roads that may take the feet to that place of rest amongst the discomforts, sorrows and losses of a life lived in faith.

在這個實體的頭腦中有一句來自于名叫葉芝的詩人的引文：“它恰恰就是那個在那裏的事物了”（"It just is that there is"）——一個幾乎深不見底且無限的自我，每

一個尋求者之所是的是這個自我正在仔細地嘗試去構建一條道路，那條道路可以將雙腳帶到在一次藉由信心而活出的生命的不舒服、憂傷以及失去中間的那個休息的場所。

Again and again the Creator calls you. Again and again you call for the Creator. And again and again you are distracted by the pains of living intensely. Because each is already a poem, a chosen path within this circle, we may be general and say that this is itself sufficient preparation for further work in consciousness.

造物者一次又一次地呼喚你。你一次又一次地呼喚造物者。你一次又一次地被沉重的生活的痛苦所分心。但是每一個人已經是一首詩歌，一條在這個圓中已經選好了的道路，我們可以概括並說，這條道路在其自身就是為在意識中進行進一步的工作的充分的準備了。

The distinctions we are making are subtle and we ask for your patience. Indeed it is true that it is extremely helpful and informative to each seeker that he look carefully, humorously and undauntedly at each apparent lapse in faith, loss of hope, or disappointment within the life experience, be it with relationships with the society or as is most common, with the self. Your conscious mind simply cannot tell your subconscious mind that you are worthwhile and of the mistakes that you make are as much a virtue as the apparently unmistakable ways of acting which are part of your being and ours.

我們正在進行的區分是微妙的，我們請求你們的耐心。確實，如果尋求者仔細地，幽默地，且無畏地藉由信心觀察每一個表面上的過錯，失去希望或者在生命體驗中的失望的時候，無論它是在與社會的關係，還是如同最為通常的，與自我之間的關係，這對於每一個尋求者都是極其有幫助且增進知識的，這是真實的。你們的表面意識的心智單純地無法告訴你的潛意識的心智，你是有價值的，你所犯的錯誤是與表面上沒有錯誤的行為的方式是具有同樣大的一種價值的，這種價值就是你的存有和我們的存有的一部分。

There is a life independent of the conscious mind, that part of the self that is a hologram of all of infinity. That self is as a sun and the experience of living the imperfect and wounded life is the experience, if we may use one of your myths, of Icarus flying too close to the sun. The feathers drop off, the structure melts, and the sun has been not benevolent but unwittingly destructive.

有一種獨立於表面意識心智的生命，那即使自我的那個是無限的全體的一個全像的部分。那個自我如同一個太陽一樣，活出不完美且受傷的生命的體驗，如果我們可以使用你們的一個神話的話，就是飛得太靠近太陽的蠟翼人伊卡洛斯（Icarus）體驗。羽毛脫落了，骨架融化了，太陽不是親切的，而無意地是破壞性的。

After one has properly devalued the information given by the analytical and curious mind of your physical vehicle, you may then place that attitude which governs behavior just where it should be: upon the behavior shelf to be brought out and used carefully and sincerely in gazing at various concepts which endear themselves to each of you. Then in order to grasp the means of

coming to forgiveness of the self must needs be seen to be so far below the [level] of consciousness that there are no mental or emotional stairs which one may use to move from the house of illusion to the house of the infinite Creator.

在一個人已經適當地降低了由你的物質性載具的邏輯分析和好奇心強的心智給予的資訊的價值之後，你們可以接下來將那種掌控行為舉止的態度正好放置在它應該在的位置上：放置在那個行為舉止的外殼上，這個外殼是要被產生出來並小心謹慎且真心實意地在注視各種各樣的讓你們每一個人喜愛的觀念過程中被使用的。接下來，為了要掌握對自我的寬恕的途徑，自我必須被看到是位於意識的層次的如此下方的位置，以至於沒有心智或者情緒上的臺階是一個人可以用來沖幻象的房屋移動到無限造物者的房屋的。

Between this great central Sun and the experience of mundane living lies a great river of blessing, healing and pain. The structure of the subconscious mind, as you would call this portion of your field of consciousness, needs to be evoked layer by layer, layers as thin as the skin of an onion and sometimes layers that have a markedly saddening effect upon the seeker who is living through the inevitable changes and feelings of perceived failure which constitute the conscious perception of catalyst.

在這個偉大的中心太陽和塵世的生活的體驗之間，存在有一條巨大的祝福、療愈和痛苦的河流。潛意識心智的構架，如你們對你的意識的場域的這個部分的稱呼一樣，需要被一層接一層地召喚，這些層次是如同洋蔥的表皮一樣薄的，它們有時候會讓那個正在經歷無可避免的改變和感覺上的失敗感的尋求者會產生出一種顯著地使人悲哀的效果，就是這些改變和失敗感構成了對催化劑的有意識的感知。

What are these intermediate subconscious levels? We chose to borrow the words of the one known as Aaron. There is much that occurs before a consciously generated mental formation may occur. The one known as Aaron simplifies this in a way which we feel is helpful so let us look at this process. Become aware now of your attitude posture, that is your true physical, mental and emotional states. Gaze at them. This is your unique beingness at this time, at this very moment. If this is who you are and if you are of the Father that is love, then you as a seeker know in some deep way that the apparent challenges of the incarnation are much like the scenery of the play for which you are the star.

這些中間的潛意識的層次是什麼呢？我們選擇去借用被知曉為 Aaron 的實體的言語。會有大量的事情是發生在一種有意識地被產生出來的心智的構型可能出現之前的。被知曉為 Aaron 的實體用一種我們感覺到是有幫助的方式將這個過程簡化了，因此，讓我們檢查這個過程。現在，開始察覺到你的態度上的姿態，也就是你真實的身體、心智和情緒的狀態。注視它們。這是你在此刻，在這個瞬間，獨一無二的存在性。如果這就是你之所是，如果你是屬於天父的，天父就是愛，那麼你作為一個尋求者就會用某種深入的方式知曉，投生的表面性的挑戰是非常類似於那個戲劇的舞臺佈景的，而你就是這場戲劇的明星了。

As an actor expresses its lines again and again in front of your theater

audiences the actor begins to become more and more aware of the true nature of that character or person which the actor wishes to portray. So that after repeating the same two hours or three of lines said, movements made, and emotions expressed, the wholeness of this mentally and emotionally crafted persona becomes more and more nearly complete. Cast yourself therefore as an actor. You do not need to change the play, to alter the script. You need simply to be as faithful to the character you perceive as yourself as possible. This acceptance of the self, although it may begin intellectually, begins to open the doors into that portion of the subconscious mind that may aid you in dealing in a joyful and peaceful manner with the many things which within your illusion seem to be challenging, difficult or even despairing.

當一個演員在你們的劇場的觀眾面前一次又一次地表述它的臺詞的時候，演員開始越來越多地知曉那個演員希望去描繪的角色或者人物的真實的特性了。因此，在重複相同的兩三個小時的被說出的臺詞，被做出的動作以及被表達的情緒之後，這個在心智和情緒上熟練的人物角色的完整性開始變得越來越完整了。因此，為你自己分配一個演員的角色。你並不需要改變戲劇，改變劇本。你單純地需要盡你所能地忠實於那個你將你自己感覺為的角色。這種對自我的接納，雖然它可能是在邏輯智力上開始，會開始打開進入到潛意識心智的那個部分之中的大門，潛意識心智的那個部分可以在你用一種愉快而和平的方式與在你們的幻象中的很多看起來似乎是挑戰性的、困難的、或者甚至是令人絕望的事物打交道的過程中幫助你。

Sit now and feel your body, your head, your gently resting eyes, your lassitude as you wait alertly but patiently for the hope of some germ of truth that we may offer to you that may be of help. This is your play. We have a far subordinate position in this play. It is yours. Each occasion upon which the self sees itself as angry or in fear, one—we correct this instrument—each then moves back into the reading of the script so far, into the nuances that have been found so far within the message of the play in between the lines and the emotions generated by the drama which is neatly tied up in a play in five acts or less.

現在坐下來，當你警覺地但卻耐心地等到我們可能提供給你的可能會有所幫助的某種真理的萌芽的時候，感覺你的身體，你的頭部，你的輕輕地休息的眼睛，以及你的疲倦。這就是你的戲劇了。我們在這場表演中擁有一個遠遠從屬性的位置。它是你的表演。在每一個自我看到它自己是憤怒的或者是處於恐懼之中的場合中，一個——我們更正這個器皿——每一個人接下來就可以返回進入到對劇本的閱讀之中，返回到在臺詞以及由劇情產生出來的情感之間迄今為止已經在戲劇的資訊之中被發現了的微妙性之中，這些劇情是被整潔地包裝在一部戲劇的五幕或者更少的段落之中的。

Upon your own stage it is far better to see that the play will run indefinitely and that you will have every chance every day to create an openness and spaciousness of spirit and glee that allows the Creator to play in the summer sunlight of your open mind and heart.

在你自己的舞臺上，去看到那部戲劇將會用不確定的方式運轉，你將會在每一天擁有每一個機會去創造出一個靈性與快樂的開放性與寬闊性，這種開放性和開闊

性將會允許造物者在你開放的頭腦與心得夏日的陽光中玩耍。

Let us move back to perception. Again we thank the one known as Aaron for creating a simple way to express ourselves in terms of dealing with disappointments. Imagine that you are seated in the midst of a busy public place, perhaps awaiting one of your modes of transportation in its scheduled departure. You have brought with you something that is absorbing and as you sit amongst the hubbub and turmoil of the many, many unsettled entities and the many, many emotions, these do not confine you. In you there is no turmoil, no hubbub. You have the correct time. You have your ticket. You are ready to climb aboard for your journey. And so you read your book or do something else which is equally absorbing and the hubbub and turmoil is not there.

讓我們返回到感知之中。再一次，我們感謝被知曉為 Aaron 的實體在與失望打交道的方面創造了一個簡單的表達我們自己的方式。想像你正坐在一個繁忙的公開的場所，也許你正在等待你們的一種交通工具在它計畫的時間出發。你已經在你身邊帶著某個引人入勝的東西了，當你坐在許許多多的不安定的實體以及許許多多的情緒的喧鬧和混亂之中的時候，這些事物並不會限制你。在你內在之中，沒有混亂，沒有喧鬧。你是準時的。你有你的車票。你準備好上車進行你的旅行了。因此，你讀你的書或者做某種其他的同等地引人入勝的事情，喧嘩和混亂就不存在了。

Were you to be regressed, as you call it, by hypnotism to that scene, you would be able, in a deep enough state of trance, to remember precisely all that has occurred while you were reading the book. However, as far as the conscious mind is concerned, there has been no stimulus but the book. So the first flaw in hoping that by taking thought one may become more skillful, one may see that there is no hope of beginning from the outside in, in a truly objective way.

如果你藉由催眠被回溯，如你們對它的稱呼一樣，到那個場景，你會能夠，在一種足夠深入的出神的狀態中，準確地回憶起所有在你正在讀書的時候已經發生過的事情。然而，就表面意識所涉及的範圍，除了那本書之外，沒有刺激物。因此，在期待一個人可以藉由進行思考而變得更為有技巧的方面是有最初的缺陷的，一個人可以看到，由外而內且用一種真正客觀性的方式開始，這是沒有希望的事情。

Now let us say that the book has been absorbed and you have the consciousness of reading that book. Do you yet have an attitude? We suggest to you that you do not yet have an attitude. For you have been impressed with certain thoughts and certain feelings, certain resonances and rhythms which are at one level or as many as you wish to embrace. But firstly, there is the choosing amongst all sense impressions of that which will come at highest priority into the consciousness of your heart and soul. The perception itself is a narrowing of the infinite Creation.

現在，讓我們說，那本書已經被注意力所吸引了，你擁有閱讀那本書的意識了。你擁有一個態度嗎？我們向你們建議，你尚未擁有一種態度。因為你已經被在一個層次上或者在你希望去擁抱的多個層次上的一定的想法、一定的感覺、一定的

公民和旋律所深深打動了。但是，首先，會有從所的感官印象當中選擇具有最高的優先順序的感官印象進入到你的心和靈魂的意識之中。感知自身就是一種對無限造物的縮窄。

(Side one of tape ends.)

(磁帶一面結束。)

(K channeling)

(K 傳訊)

With the experience of polarization what opinions and biases have each brought to the naked perception already clothed somewhat? It can only add further clothing, further coverings, further defenses, and further distortions. For each entity is intended to be biased. These biases, though they cause a great amount of pain, are spiritually desirable. Not that one would seek out difficulties or challenges, but that in a challenging situation one may see clearly that one's own previous biases, one's own prioritizing of consciousness and one's own sense impressions do a tremendous amount of distorting to what each would hope to be a life lived in full consciousness of love.

藉由極化的體驗，每一個人已經將什麼樣的觀點和偏向性帶給了那個已經多少穿上了衣服、更多的衣服、更多的覆蓋物，更多的防禦和更多的扭曲。因為每一個實體都是打算要有偏向性的。這些偏向性，雖然它們產生出了巨大數量的痛苦，在靈性上卻是理想性的。這不是說一個人會尋求困難或者挑戰，而是所，在一個挑戰性的情境中，一個人可以清晰地看到，一個人自己的之前的偏向性，一個人自己的意識的優先排序以及一個人自己的感官印象，會在每一個人會希望在完全的愛的意識中活出的一次生命是什麼的方面產生出一種驚人數量的扭曲。

The last thing which occurs in this process as it moves up through the subconscious mind is the formation within the mind of a response to this heavily flawed perception. At that point you are again dealing with the conscious mental formations familiar in the mundane world. However, if you have been careful to see the processes which precede actual mental impressions you may gauge them lightly without rancor or judgment. Not because you wish to advance, not because it is wise but because it is a kind of habit, a way of stepping just a bit back, of getting just a bit of height. And seeing not only that mental formation that feels so painful but seeing also with utmost compassion, the weary, weary walker who must heave himself up in the saddle from time to time and say to itself, "I am grateful for this horse and grateful for this body and grateful for these pains and joys and I wish to look at each of them as a good part of myself."

隨著這個過程向上移動通過潛意識的心智，最後一個發生在這個過程中的事情是，在頭腦中對於這個遍佈缺陷的感知形成一個回應。在那個位置上，你正在再一次在世俗的世界中熟悉的有意識的心智的構型打交道。然而，如果你已經仔細觀察了那些在實際的心智的印象之前的過程的話，你可以在沒有怨恨或者評判的情況下輕輕地對它們進行衡量。不是因為你們希望去前進，不是因為它是智慧的，

而是因為，它是一種類型的習慣，一種向後僅僅退一點，並取得僅僅一點高度的方式。不僅僅看到那個感覺到如此痛苦的心智的構型，同樣也藉由最大的同情心看到那個疲倦的、困乏的旅行的人，它必須不時地讓他自己從馬鞍坐起來，並對它自己說，“我對這匹馬是感激的，我對這個身體是感激的，我對這些痛苦和喜悅是感激的，我希望將它們每一個都視為我自己的一個有益的部分。”

We have focused today on the details of perception, for your query has to do with the process of perception. Entities realize, for the most part, that they cannot anticipate or understand other entities' every action and word. However, in terms of you within this physical incarnation, you are in the position of attempting to understand and accept an entity that is noticeably distanced from your true self. This standpoint or point of view is not helpful in terms of its being used as a tool to create the desisting and the ceasing of painful emotions so that one may somehow come out upon the pleasant valley of enlightenment. Can you see now what folly it is to expect or even consider the possibility of, by taking any thought whatsoever, releasing the self from the fears and the anger with which it has fueled its very seeking?

我們今天已經聚焦於感知的具體細節了，因為你們的問題是與感知的過程有關的，絕大部分的實體意識到，他們無法參與或者理解其他實體的每一個行動與言語。然而，從在這次物質性的投生之中的你的方面，你是處於嘗試去理解並接納一個與你的真實的自我顯著地有距離的實體的位置上。這個立場或者視角在其被用作一種工具以創造出痛苦的情緒的停止和中止，以便於一個人那就可以通過某種方式遇到令人愉快的覺醒的山谷的方面並不是有幫助的。你們能夠看到，去期待藉由進行無論什麼任何的思考來讓自我免於恐懼與憤怒，或者甚至考慮這樣的可能性，這是怎樣愚蠢的事情嗎？一個人恰恰就是藉由這些恐懼和憤怒為它的尋求提供能量了。

Thus we may say yet consciously observe the anger, the temper, the emotional dyspepsia. But at the same time open the door of the threshold of the deep mind by whatever means creates in you the sense of approaching and going through a door that is holy, a door wherein you are protected, bathed in light. And whether you can feel it or not, be healed little by little of each and every perceived pain. Keep that door open. De-emphasize to the extent appropriate for the individual personality all consciously received data and move beyond words, beyond judgment, and beyond the self into the point of view that sees all things as acceptable and not only acceptable but glorious. Each of you is an epic. Each within third density chooses some form of drama. Some are stuck with charades for they know not how to be but only to behave.

因此，我們可以說，有意識地觀察憤怒、脾氣以及情感上的消化不良，但同時藉由無論什麼途徑打開深入心智的門檻的大門，這會在你內在之中創造出接近並穿過一扇門的感覺，這扇門是神聖的，在其中你是被保護的，被沐浴在光中的。無論你是否能夠感覺到它，每一個被感覺到的痛苦都會一點一點地被療愈。讓那扇門保持開放。不再強調所有有意識的方式被接受到的資料對於個人的人格合適的程度，超越言語，超越評判，超越自我，並進入到這樣一種視角，它會將一切事物視為可接納的，不僅僅是可接納的額，同樣也是榮耀的。你們每個人都是

一部史詩。在第三密度中的每一個人都選擇了某種形式的戲劇。一些人會因為啞謎而被卡住，因為他們不知道如何成為，而僅僅知道如何去行為。

And so some move through the incarnation creating behaviors, speeches and attitudes designed to manipulate the environment for comfort and security. This is not your path. In your path you have truly broken yourself and offered that sacrifice of heart and soul and mind to the one infinite Creator. As you rest back in that relationship know that the "I Am," "that is all that there is," is YOU.

因此，一些人會經歷投生並同時創造出旨在為了舒適和安全而操縱環境的行為舉止、言論以及態度。這不是你的道路。在你的道路中，你已經真正打碎了你自己並將那種心、靈魂和心智的犧牲獻給了太一無限造物者了。當你們在那種關係中休息的時候，請知曉“我是”（I Am），一切萬有，就是你。

Know that you are not simply a pawn moving about on some cosmic checkerboard—we correct this instrument—chessboard, this instrument is not good at games. Take the mind off of the moving pieces, the stratagems, and the ploys. Gaze at your situation more and more without judgment, indeed, embracing the seemingly difficult, negative or challenging situation. This positive action of love is as a healing balm as the true nard *, the true salve, the true healing ointment of [Gilead]. This is not a gift you can give yourself. You can only open yourself to the opportunity.

請知曉你並非單純地就是在某種宇宙的跳棋盤上——我們更正這個器皿，棋盤，這個器皿並不擅長於遊戲——四處移動的一個走卒。將頭腦中移動的棋子、策略以及花招上移開。越來越無評判地注視你的你的情況，確實，擁抱表面上困難的、負面性的或者挑戰性的情況，這種愛的正面性的行動就是如同真正的甘松油脂[1]，真正的藥膏，真正的基列的油膏一樣的療愈的香膏。這不是一個你能夠給予你自己的禮物。你僅僅能夠讓你自己向著機會開放。

Each of you, each entity within the third-density physical being, will experience a vast and constant irritation if that entity is a seeker and a sensitive one. Yet you have, day upon day, week upon week, and year upon year, a rising to the play. Each day the performance is unique; the audience sometimes cold and sometimes sympathetic; the lines felt not from the heart or felt completely from the heart. How various experience seems, my friends. Yet you are simply doing the day's work in consciousness by giving this seemingly hypocritical persona the very best work that you can do as an actor, learning the motivations, gazing at the patterns, reading between the lines of your lifetime.

你們每個人，在第三密度的物質性存有之中的每一個實體，都將體驗到一種巨大而持續不斷的刺激物，如果那個實體是一個尋求者並且是一個敏感的尋求者的話。而你一天接一天，一周接一周，一年接一年，會在戲劇上擁有一種上升。每一天，表演都是獨一無二的，觀眾有時候是冷漠的，有時候是滿意的，臺詞有時候不會從心中被感覺到，或者完全是從心中被感覺到的。我的朋友們，體驗看起來似乎是怎樣地多種多樣呀。而你單純地是藉由給予這個在表面上偽善的任務角色你作為一個演員所能夠做的最好的工作來在意識中進行那個日子的工作，並同

時瞭解動機、注視模式、並在你生命的臺詞中間進行閱讀。

Let a time fall upon you as twilight falls upon the grass at the end of a golden summer day. Let your selves be as lush meadows, welcoming and drinking in the feeling of love, loving and being loved, for in love we are without judgment.

讓一個時間落在你的身上，就好像薄暮落在一個金色的夏日結束的時候的青草上一樣。讓你們的自我就如同茂盛的草地，在愛的感覺中歡迎和啜飲，愛並被愛，因為在愛中我們沒有評判。

We realize that this has been a bare beginning but this instrument is requesting that we close this session before too much longer. We are afraid this will be an ongoing difficulty with this contact, that is that this entity is in a state where it does not have an awareness of a time flow but is rather in a place of utterness which does not have the characteristics of time and space. If this is acceptable to you we shall simply continue until we hear through this instrument's ears the recording equipment stating in its unthinking way that forty-five of your minutes have passed.

我們意識到，這已經是一個勉強的開頭了，但是這個器皿正在要求我們在這次集會過長之前結束這次機會。我們恐怕這將會是這個接觸的一個進行中的困難，也就是說，這個實體是處於這樣一種狀態中，在其中它並不擁有對一種時間的流逝的一種察覺，它毋寧是處於一個絕對性的場所中，這個場所並不擁有時間和空間的特性。如果你們可以接受的話，我們將單純地繼續，一直到我們通過這個器皿的耳朵聽到錄音設備在其無思考的方式中表明，你們的時間的四十五分鐘已經過去了為止。

Perhaps we may learn to be shorter in our seeking. But for the most part we ask your patience in allowing us to, in order to leave this instrument on its stead in its sincere work free from the necessity of attempting to keep part of the consciousness upon the level upon which time holds sway.

也許我們可以學會在我們的尋求中變得更短。但是在絕大部分，在允許我們為了這個器皿好而將其留在它真誠的工作中，而不必嘗試去將意識的一部分保留在那個時間會在其上產生影響的層次上的方面，我們請求你們的耐心。

You stand, each of you, upon a play stage—we correct this instrument—upon a stage. What is the nature of your play? How long has this been running? Has it been a success on Broadway? Did it die in Boston? Are you on the road with it? Over the hill touring the provinces? Appearing in Saskatchewan? It is still your play and you have every reason to attempt always to move through that play so authentically that the play becomes a poem and the poem becomes a life, and the life becomes a presence of love to love. May you encourage, exhort, support and cherish each other. For you have chosen the high road. The road that is the wisest. The road that is the most seemingly barren.

你們每個人，都站在一個戲劇的舞臺上——我們正跟這個器皿——站在一個舞臺上。你的戲劇的特性是什麼呢？你這個戲劇已經進行了多長時間了呢？它在百老匯已經是一個成功的戲劇了嗎？它在波士頓是無人喝彩的嗎？你正在進行巡

回演出嗎？你正在翻山越嶺在各省巡迴演出嗎？它在加拿大薩斯喀徹爾上映了嗎？它仍舊是你的戲劇，你擁有的理由去嘗試一直去如此真實地經歷那個戲劇，以至於那個戲劇變成了一首詩歌，那首詩歌變成了一個生命，那個生命變成了對於愛的一種愛的臨在了。祝願你們相互鼓勵、勉勵、支持並彼此珍惜。因為你們已經選擇了陽光大道了。那是最明智的道路，在表面上最為貧瘠的道路。

May you make peace with your decision to join the confederation of all consciousness. May you find yourself, even when most weary, ready to lay down that particular load and rest. Not to a place where you may be consoled and healed and have your work finished, but so that you can get a restful kind of consciousness unrivened by the carings and strivings of mundane difficulty.

祝願對於你加入到所有的意識的聯盟的決定上取得平安。祝願你找到你自己，甚至是在最為疲倦，準備好在卸下那個獨特的重擔並休息的時候。不是在一個你在其中可以被安慰、被療愈並讓你的工作完成的場所休息，而是休息這樣你就能夠取得一種平靜的意識了，這種平靜的意識是不會被世俗的困難的擔憂和掙扎所撕裂的。

These things are among your choices in each moment. To some we would say it is well to use the intellect to attempt to spot and work with mental formations before they become toxic. But remember also that each of you is already toxic. For there is in earth not sterility but a growing living soil for both the good and the bad vine. What is your choice? Which part of that vine of self that begins in the Creator and moves only up to you as the fruit of the vine will be for you at that moment the way in which to ventilate the pain, difficulty or the darkness with the spacious light of a faithful life?

這些事情是在你每一刻的選擇之中的。對於一些人，我們會說，去使用邏輯智力來嘗試去準確定位心智的構型並在它們變得有毒害之前與其一同工作，這是很好的。但是同樣也記住，你們每個人都是已經是中毒了的。因為在地球上沒有不毛之地，而僅僅只有一種對於好的葡萄樹和壞的葡萄樹同時是促進發育的充滿活力的土壤。你的選擇是什麼呢？在造物者中開始並作為葡萄樹的果實向上移動到你身上的自我的葡萄樹的哪一個部分將會在那個時刻成為適合於你的通過其藉由一種有信心的生命的廣闊的光來排出痛苦、困難或者黑暗的途徑呢？

We would now close this session and would offer the communication to the one known as Jim and if that entity does not wish to work this day we are most grateful if the one known as K would wish to use more discussion time. We shall attempt at this time therefore, with many thanks to this instrument, to transfer the contact to the one known as Jim. We leave this instrument in great joy. We will transfer now. We are of the principle of Q'uo.

我們會現在關閉這次機會，並向被知曉為 *Jim* 的實體提供溝通交流，如果那個實體並不希望在今天工作，如果 *K* 希望使用更多的討論的時間，我們會極其感激。因此，我們將在此刻，帶著對於這個器皿的許多的感謝，嘗試去將接觸轉移到被知曉為 *Jim* 的實體。我們在巨大的喜悅中離開這個器皿。我們將現在轉移。我們是 *Q'uo* 原則。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and we greet each again through this instrument. We realize that your patience, your ability to rest comfortably in your positions have been tested by the length of our (inaudible). We would ask if there may be any queries to which we may speak before we take leave of this group?

我是 Q'uo，我們通過這個器皿再一次向各位致意。我們意識到，你們的耐心以及你們在你們的位置上舒適地休息的能力已經藉由我們的（聽不見）的長度而得到了考驗。我們會請問，是否有任何問題是我們在離開這個團體之前可以談論的呢？

Questioner: (Inaudible).

提問者：（聽不見）。

I am Q'uo, and am aware of your query, my sister. Each, both consciously and subconsciously, already does this but the sending of such energy to the most efficacious would be done in a carefully conscious fashion where the energy does seem to be entering through the crown chakra and moving through all centers of energy for the instrument. This done as a visualization will aid the contact in that we also move through the crown chakra and activate primarily the blue-ray center. The balanced configuration of the entity seen in the visualization and seen to be receiving the energy entering through the crown and moving to all portions of its physical vehicle would be a means whereby the instrument could be aided not only in its physical comfort but the contact could be aided as it moves through the instrument.

我是 Q'uo，我理解了你的問題，我的姐妹。每一個人都已經，有意識地或者潛意識地進行了這個工作了，但是，最為有成效地將這樣的能量發送出來會是用一種小心謹慎地有意識的方式被進行的，在這種方式中，能量確實看起來似乎是通過皇冠脈輪進入並移動通過器皿的所有的能量中心。當這個過程是作為一種視覺化觀想被完成的時候，它將會有助於接觸，因為我們同樣也是移動通過皇冠脈輪並主要啟動藍色光芒的中心的。在視覺化觀想中被看到的實體的平衡的配置，以及實體被看到正在接收能量，能量通過皇冠進入並移動到它的物質性載具的所有部分，這種觀想會成為一種途徑，這個器皿藉由這種途徑不僅僅能夠在它的身體的舒適的方面得到幫助，接觸同樣也會隨著它經過器皿而得到幫助。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Questioner: (Inaudible).

提問者：（聽不見）。

I am Q'uo, and am aware of your query, my sister. We would recommend that this energy be seen as that which is universal, is drawn from the ethers or the cosmos as you may term it, but that would be seen to be flowing from infinity into the crown chakra, moving through the physical vehicle in a downward

fashion so that each center of energy was bathed in light and the energy was also seen to be exiting as it travels through the arms and legs to exit the hands and the feet. And this seen as a washing of the instrument's physical vehicle in general and, in particular, a washing and energizing of the energy centers or chakras.

我是 Q'uo，我理解了你的問題，我的姐妹。我們會評論，這種被視為是宇宙性的能量是從乙太中，或者如你們可能會稱呼它的一樣，從宇宙中被取出的，但是那中能量會被看到是從無限流入到皇冠脈輪，並用一種向下的方式流經物質性載具，這樣每一個能量中心就被沐浴在光之中了，能量同樣也會被看到在它通過手臂和雙腳的時候流出以離開雙手和雙腳。這會一般會被視為是對器皿的物質性載具的一種沖洗，具體而言，是對能量中心或者脈輪的一種沖洗和賦能。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Questioner: (Inaudible).

提問者：(聽不見)。

I am Q'uo, and we are most grateful to you as well, my sister. Not only your patience and your persistence but also your querying in this area for it is an area that is not unique to you but is shared by all seekers who travel this journey long enough to find that there is the necessity of facing the self and accepting the self with all of the characteristics that have been added to the experience for the purpose of enhancing the learning, the tempering, and the serving.

我是 Q'uo，我們同樣也對你是極其感激的，我的姐妹。不僅僅是你的耐心和你的堅持不懈，同樣也對你在這個區域的提問，因為它是一個並非對於你是獨一無二的區域，它是被所有在這條旅程上旅行了足夠長的時間來發現有面對自我並帶著所有的自我的特性來接納自我的必要性的尋求者所分享的區域，而這些自我的特性為了增強學習、錘煉和服務的目的而已經被添加到體驗之上的。

Is there a further query at this time?

在此刻有一個進一步的問題嗎？

Questioner: (Inaudible).

提問者：(聽不見)。

I am Q'uo, and am aware of your query, my sister. If you feel with urgency that this is a portion of the workings then we would recommend that you follow that feeling and undertake to create such a circumstance. However, it is our observation that if these sessions are to be offered to any entity which walks through your door, that you not undertake such efforts. For this could easily be misperceived as that activity which sets you apart from those who join you for these sessions. If it is your desire to work only as a triad of working, this would be well.

我是 Q'uo，我理解了你的問題，我的姐妹。如果你帶著緊迫性感覺到這是工作

的一部分的話，那麼我們會推薦，你跟隨那種感覺並開始著手創造這樣一種環境。然而，我們的觀察是，如果這些集會要被提供給任何會走入你的大門實體，你就不會進行這樣的努力了。因為這是易於被誤解為那種將會讓你與那些會加入你進行這些集會的人分開的行動。如果你對於工作的渴望僅僅是作為一個工作的三人組而工作的話，這會是很好的。

Is there a further query?

有一個進一步的問題嗎？

Questioner: No, thank you very much.

提問者：沒有了，非常感謝你們。

I am Q'uo, and we thank you as well, my sister, for offering yourself with such ample heart. For these workings we are honored and greatly overjoyed at the opportunity of speaking through this group and for the ability to utilize your instrument. We shall take our leave at this time thanking each again and leaving each in love and in light. We are those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo，我們同樣也感謝你，我的結尾，為你解憂這樣豐盛的心奉獻出力自己。對於這些工作，我們感到光榮的，我們對於通過這個團體發言的機會並未使用你的器皿的能力是感到極為狂喜的。我們將在此刻離開，我們同時再一次感謝各位並在愛與光中離開各位。我們是 Q'uo。Adoani，我的朋友們。Adonai。

Note: Nard is an ointment prepared in part from Nardostachys Jatamansi, an East Indian plant of the Valerian family.

注釋：甘松油脂是以一種從甘松，一種印度東部纈草屬植物，提取出來的油膏。

July 7, 1991

1991-07-07 花瓶與花

Group question: This is a continuation of the session from last week in which we were discussing the query of how to proceed on the path of, shall we say, perfecting the self: working to the point where we're able to accept the self and the distortion—whatever feeling one has—whether it be anger, jealousy, depression, covetousness, greediness, laziness, overachieving ... We'll stop there, and proceed into the area of a certain attitude or perception that Q'uo talked about last week, where we see the world around us as a blessing, as a means by which we learn what we need to learn. How do we now proceed when we've begun to accept ourselves and the distortions that we feel? What is the next step in order that we can more easily and fully achieve the balancing of all of these distortions, so that the light moves through us in a way that allows us to radiate it to others, rather than hold it in the distorted form in one particular energy center?

團體問題：這個一個對上一周的集會的延續，在上一周的集會中，我們正在討論關於如何在，容我們說，完美完善自我的道路上前進的問題：工作直到那個我們能夠接納自我和扭曲的位置——無論一個人擁有什麼樣的感覺——無論它是憤怒、嫉妒、壓抑、貪婪、貪欲、懶惰、過度進取.....我們將聽在那裏，並繼續前進進入到 Q'uo 在上周談到的一定的態度或者觀念的區域中，在其中我們將我們周圍的世界視為一種祝福，視為一種藉由其我們學習我們需要學習的事物的途徑。我們現在如何在我們已經開始了的時候著手接納我們自己以及我們感覺到的扭曲呢？為了我們能夠更為容易且從未充分地取得對所有這些扭曲的平衡，以便於光用一種允許我們將它輻射到其他人身，而不是將它用扭曲的形式保留在一個特定的能量中心的方式流經我們，下一步是什麼呢？

(Carla channeling)

(Carla 傳訊)

I am of the principle known to you as Q'uo. Greetings, love, light and blessings to each of you. We have gently aided this instrument's physical vehicle into a far more relaxed configuration than it was able to achieve consciously, and so we shall be somewhat measured in our speaking; however, we are pleased to be aware that this does not create any difficulty for this blessed group of seekers after the truth.

我是你們知曉的 Q'uo 原則。給予你們每一位致意、愛、光以及祝福。我們已經溫和地幫助這個器皿的物質性載具進入到一種比它能夠有意識地取得的配置遠更為放鬆的配置之中，這樣我們將會在我們發言中多少有些精確了，然而，我們很高興察覺到，這並未對這個受祝福的尋求真理的尋求者的團體產生出任何的困難。

The central question of consciousness is its definition, and the central concern of those who wish to work in consciousness is to be enough aware of that definition that the quest becomes centered and focused. When we spoke last concerning the spiritual path, and moved seemingly backwards into

underlying material concerning the processes of perception, our intention was to begin a dialogue in which each [seeker] may gaze at the mechanical, as well as metaphysical, means of prosecuting a plan of development as a seeker in the most lucid way possible. Consequently, we felt that we needed to stress to each seeker the enormous subtlety of the process by which each gathers the information which is then put to use in grasping where this consciousness moves, where it lives, where it is exultant and alive beneath, above and beyond all perceived limitations.

意識的中心性的問題是它的定義，那些希望去在意識中進行工作的實體的中心性的關注是，對於那個定義變得足夠的察覺以至於尋求變得居於中心和聚焦了。當我們在上一次談及靈性的道路，並在表面上後退進入到關於感知的過程的潛在性的材料之中的時候，我們的意願是去開始一場對話，在其中每一個[尋求者]都可以注視當一個尋求者處於有可能最為清晰的道路之中的時候執行一個發展計畫的機械性的，同樣還有形而上學的途徑。因此，我們感覺到我們需要去向每一個尋求者強調每一個實體藉由其收集資訊的過程的巨大的微妙性，這些資訊接下來就在領悟這種意識移動的位置，它生活的位置，它是歡欣鼓舞的位置以及它活在所有被感覺到的局限性之下、之上以及之外的位置的方面被利用了。

It is common for those who are seeking to assume that their role in the seeking has some intended emotional bias that would appear as noticeably metaphysical or spiritual. However, we pin you to the spot where you may gaze at the mechanical process of perception; for, if consciousness is, but is not perceived, this consciousness is infinite and intelligent, but without any form.

對於那些正在尋求去承擔起它們在尋求中的角色的實體，它們擁有某種被打算好的情緒上的偏向性，這是通常的事情，這種情緒上的偏向性會顯現為顯著地形而上學或者靈性上的偏向性。然而，我們將你們固定在這樣一個位置上，在其上你們可以注視感知的機械性地過程，因為如果意識即其所是（*consciousness is*），但意識卻不是被感覺到的，這種意識就是無限且智慧的，但卻不帶有任何的形式。

Each seeker senses an enormous framework of form and substance, not only about each organ and bone and muscle of your physical vehicles, but also of each tender sprout of new thought, each seemingly larger truth. It is well for serious seekers to begin squarely gazing at the impossibility of, in any final way, becoming able to control perception. If spiritual seekers or any who experience third density, put within their intelligence the estimate that intelligence will deliver correct answers, this entity has made a fundamental error. Each seeker perceives poorly. Each seeker planned to perceive poorly.

每一個尋求者都感覺到一個巨大的形式和實質的框架，不僅僅是關於你的物質性身體的每一個器官、骨骼已經肌肉，同樣還有每一個新的想法的柔軟的萌芽和每一個在表面上更大的真理的框架。對於嚴肅的尋求者而言，開始正視在變得能夠，用任何最終的方式，控制感知的方面的不可能性，這是很好的。如果靈性的尋求者或者任何體驗到第三密度的實體在他們的智力之中放置這樣一種判斷，即智力將會傳遞正確的答案，這個實體就已經犯下了一個基本的錯誤了。每一個尋求者都是用差勁的方式感知的。每一個尋求者都是計畫了去用差勁的方式感知的。

Thusly, as we begin this day, we ask that you see yourself in compassion. For every truth that you may feel you know, there are a thousand biases that have moved into the web of your energies and become solidified, in some way that only dimly reflects the actual consciousness that each seeker is. You are not shoddy materials. The improvement of the spiritual quest is not particularly dependent upon the accuracy of the perceptions noted, since all perceptions will be, to a very linear and mechanically seen extent, biased and imperfect. Thusly, as one works consciously to form an ever more authentic and true life experience, one must move into an authentic humility concerning the nature of this particular classroom which you now enjoy.

因此，在我們今天開始的時候，我們請求你藉由同情心而看待你自己。對於你可能感覺到你知道的每一個真理，都會有一千個已經進入到你的能量網路之中並變得固化的偏向性，在某種方式上，那個真理僅僅是對於每一個尋求者之所是的實際的意識的模糊地映射。你們是虛有其表的材料。靈性的探尋的進步不是特定地依賴於被注意到的感知的準確性，因為所有的感知都將會，在一個非常線性且用機械性地方式被理解程度上，是有偏向性且不完美的。因此，但一個人有意識地工作以形成一個越來越真實可信的生命體驗的時候，它必須進入到在關於這個你們現在正在享用的特性的課程的特性的方面的一種真實的謙遜。

Let us rest in peace and in self-compassion, in the truth that is most nearly true; that being, that there is no intention or necessity for becoming wiser, more mature, more special, as your harvest and bounty of lessons learned is brought in. You do, indeed, have harvest each day in your experience. You do, indeed, store it and work with it. But start from this point: that you are aware that the work that you can do will be done as well as each can do it, and it will be imperfect perception.

讓我們在平安中，在自我同情中，在真理中休息，那真理是最接近真實的，那個真理就是，沒有意義或者必要去變得更加睿智，更加成熟，更加特別，因為你們的被學會的課程的收穫與饋贈是被產生出來的。你們在你們的體驗中，確實每一天都擁有收穫物。你們確實儲存了它，並與它一同工作。但是，從這個位置開始，你察覺到你能夠做的工作將會被進行，同樣，每一個人都能夠進行它，它將是不完美的感知。

A choice fundamental to the third-density experience is the decision to become individual in an apparent and gross fashion. When two hands meet, they do not join organically to form a being with four hands and two bodies. No individual touches another in the deepest sense; yet, all individuals are you, so that as you perceive others' paths you are then at your most skillful in ascertaining your own spiritual sensibility. The third-density entity cannot perceive, because it is imperceptible that there is only one being and that each of you is the "I AM." So you gaze at the dark mirror of yourself, and find the need to refresh the self as one sees one's self in the endless series of distorted and flawed mirrors which one may find in a carnival. You may see yourself tall or short, fat or thin, strange or lovely; but all the mirrors of the self are flawed. That flaw continues as the entity gazes at others. However, as the

seeker gazes at pilgrims upon the same road, the artificial separation creates a spurious but helpful clarity, in seeing in another a far less distorted mirror. Consequently, a tool that can be used at any time to center and focus the self upon learning is to gaze at that seemingly separate self with your more impersonal viewpoint, and thusly, see yourself.

一個對於第三密度的體驗是根本性的選擇，就是決定去用一種明顯而粗糙的方式成為個體。當兩隻手相遇的時候，它們並沒有有機地結合在一起來形成一個帶有四隻手和兩個身體的存有。沒有個體是在最深的意義上接觸另一個個體的，而你們全都是個體，因此，當你們感覺到其他人的道路的時候，你在那個時候在你確定你自己的靈性上的感知性的方面就是處於你最有技巧的狀態了。第三密度的實體無法感知，因為僅僅只有一個存有，你們每一個人都是“我是”，在是感覺不到的。因此，你注視著你自己的昏暗的鏡子，並在一個人在它可能會在一個嘉年華中發現的沒有盡頭的扭曲和有缺陷的鏡子中看到它的自我的時候，去發現讓自我煥然一新的需要。你可能看到你自己是高的或是矮的，胖的或是瘦的，奇怪的或是可愛的，但是所有這些自我的鏡子都是有缺陷的。那個缺陷會在實體注視其他人的時候繼續存在。然而，當尋求者注視在相同道路上的朝聖者的時候，在通過另外一面遠遠較不扭曲的鏡子觀察的時候，人造的分離會創造出一種欺騙性但卻是有幫助的清晰度。因此，一個在任何時候都可以被用來讓自我回到中心並聚焦於學習上的工具，就是去藉由你更為非個人性的視角來注視那種在表面上分離的自我，並由此看到你自已。

What have you said about others today? What have you thought about your companions? Whatever it may be, it was only apparently a consideration of an other self. It was, far more deeply, an examination of the self in the mirror which another self has offered you. This leads us to suggest that, although persistence and determination are absolutely fundamental to working within spiritual consciousness, there is far, far more that moves into the equations of learning. Take the self, then, off of the barb, away from the hook of one's own judgment. You did not come here to memorize lessons. You came to this arena of choice to be a choice, not simply to espouse a point of view. The espousal of a point of view is cerebral. The beingness or essence or vitality of the self is without words. It simply is.

今天你已經說過了什麼關於其他人的事情呢？你已經在關於你的同伴的方面思考過什麼事情呢？無論它可能是什麼，它僅僅明顯地就是一個對於一個其他自我的考慮。更為深入地，它是通過另一個自我已經提供給你的鏡子對自我的一個檢查。這將我們導向建議，雖然堅持不懈和有決心對於在靈性意識中的工作是絕對根本性的，有遠遠更多的事物會進入到學習的方程式之中。那麼，將自我從一個人自己的評判的倒刺上取下來並遠離那種評判的陷阱吧。你並不是來到這你來記憶課程的。你來到這個選擇的競技場來成為一個選擇，而不是單純地去擁護一種觀點。對於一個觀點的擁護是理智性的。自我的存在性、或者實質、或者生命力，是無言的。它單純地是。

It, of course, is a difficult task to learn anything, and doubly difficult when all the books are open but there is no illumination by which one may read the simple, generous and lovely answers from the textbook. You can only hold that Book of Truth that is your heart's wisdom in a trusting awareness, and so

give up yourself to yourself by your self-compassion, that this beloved wisdom begins to soften that which is you, not that which you think or that which you feel or that which you do, but that which is. You are a verb, not a noun. You are not a thing. You are. The simplicity of this beingness eludes the mind, and refuses to obey any particular form of behavior. As the seeker moves along this self-perceived path, it acts and thinks and talks and believes that it is those activities, there being no evidence to the contrary; but, as you turn and face the inevitable distortions involved in the process of perception itself, it is easier to see that the path of the seeker is not going to fall along any planned or consciously desired outcome, unless that happens to be a natural fruit of your particular being.

去學習任何事情，當然是一項困難的工作，當所有的數本都是打開而卻沒有一個人可以藉由其從課本上讀到簡單、大方而可愛的答案的解釋的時候，它是加倍地困難的。你僅僅能夠通過一種信任的認識抓住那本你的心的智慧之所是的真理之書，並藉由你的自我同情對你自己放下你自己，這種摯愛的智慧就會開始去軟化你之所是了，不是你思考的事物，或者你感覺的事物，或者你做的事物，而是其之所是的事物。你們是一個動詞，不是一個名詞。你們不是一個事物。你們是。這種存在性的簡單性會讓心智感到迷惑並拒絕服從任何特定的行為舉止的形式。當尋求者沿著這條自我感覺上的道路移動的時候，它會行動、思考、說話並相信，它就是那些行為，不會有相反的證據，但是，隨著你轉過身來並面對被包含在感知本身的過程之中的無可避免的扭曲，要去看到尋求者的道路將不會符合任何被計畫的或者有意識地被渴望的結果，這會是更為容易的，除非那個結果碰巧是你的特定的存有的一個自然而然的果實。

We ask all seekers to remove from themselves the request to have more or less comfort, more or less perceived awareness, or more or less of any valued quality, for each of you is now infinite, and in this moment is all things.

我們請求所有的尋求者都讓他們自己不再要求去擁有或多或少的安慰，或多或少被感覺到的認識，或多或少任何的有價值的特性，因為你們每一個人現在就是無限的，在這一刻中就是萬物了。

Imagine this all-ness of you. Your consciousness is attempting to pack the baggage that you may carry along this path of seeking. Can it put in the sky, the moon, the stars, the universe, the question, the mystery? Can any suitcase of selfhood hold the burden of imperishability? No, my friends. This classroom will continue, while each is willing to put one's self to the task to offer falsehood after falsehood and trouble upon woe, in addition to all joyful things; for, the suitcase you carry is a suitcase full of your masks, but you are not in the suitcase. You simply carry about in this classroom a collection of personas, of masks, of behaviors that have seemed helpful and hopeful in past choices.

想像這種你的萬有性 (*all-ness*)。你的意識正在嘗試去將你沿著這條尋求的道路可能會攜帶的包裹打包起來。它能夠將天空、月亮、星辰、宇宙、問題和神秘都放在這個包裹裏面嗎？任何的自我屬性的旅行箱能夠承載永恆性的重負嗎？不能，我的朋友們。這個教室將會繼續，同時每一個人都會樂意於將它的自我交給那個工作，以找所有的愉快的事情之外，提供一個接一個的謬誤、麻煩加上不幸，

因為，你攜帶的旅行箱是一個充滿了你的面具的旅行箱，但是你之所是並不在那個旅行箱中。你單純地在這個課堂上隨身攜帶著一個在過去的選擇中看起來似乎已經是有幫助的並且是有希望的角色、面具、行為舉止的集合四處移動。

When one enters the first grade, one expects to have some difficulty learning the alphabet, the handwriting, the simple mathematics of your childhood days. It is, within the scholastic system of your peoples, recognized that as each entity moves towards the study leading to the getting of a diploma indicating a skill in study—more and more complex, difficult, challenging and interesting lessons—perhaps the graduate student cavils at the increasing difficulty at producing what seems to be excellence; yet, the graduate student does not feel betrayed because higher learning is harder than memorizing sums or the spelling of words. The incarnation, as it moves forward, sideways, in a circle or whatever model your truth tells you you're moving, will be constantly offering puzzlement, difficulties and many, many unanswered questions. The hope of one who hopes to know the truth is simply that.

當一個人進入到一年級的時候，一個人會期待在學習你們的幼年時期的日子的字母表、書寫、以及簡單的算術的方面遇到某種困難。在你們的人群的學校的系統中，公認的事情是，隨著每一個實體向著學習，這種學習是導向取得一個表明一種在學習方面的技能——越來越複雜、困難、有挑戰性且有趣的課程——的學曆的，也許畢業的學生會抱怨在產生出看起來似乎時候優秀的事物的方面的不斷增加的困難，而畢業的學生卻不會感覺到被背叛了，因為更高的學習是比記憶算術或者單詞的拼寫更加困難的。隨著投生的前進、往一側走、繞圈子或者無論什麼你的真理告訴你，你正在移動的模式，投生將會持續不斷地提供困惑、困難和許許多多未被解答的問題。一個希望去知曉真理的人的希望，單純地就是那樣子的。

Within your third-density illusion, it seems that if one becomes wise, in just such measure will one become more comfortable; yet, true learning has as its hallmark, discomfort. Look gently at the body that bears you. Feel the points of pressure as you sit. Feel the breathing, the musculature, the saliva in the mouth, the noise in the ears, all the many, myriad sensations of this particular environment. Feel the weight of the thoughts that do not go away, even in the most interesting discussion. Feel the self wishing to delimit itself, to make boundaries, to define differences, to express uniqueness. See the uneasiness that this will cause consciousness, for, insofar as each perceives itself as unique, so does it perceive itself with distortion.

在你們的第三密度的幻象中，看起來似乎如果一個人變得有智慧了，在這樣的衡量中一個人將會變得更加舒適，而真實的學習是將不舒服作為它的標誌的。溫和地檢查那個承載著你的身體。感覺當你坐著的時候的壓力點。感覺呼吸，肌肉組織、在嘴巴中的口水，在耳朵中的噪音，以及這個特定的環境的所有的許多而無數的感覺。感覺甚至在最有趣的討論中都不會消失的想法的重量。感覺那個希望去界定它自己，去創造邊界、去定義差別、去表達獨特性的自我。看到這將會使得意識拘束，因為在每一個人將它自己感覺為是獨一無二的範圍內，它同樣也是帶著扭曲感覺它自己了。

We wish to give you tools that you may use in order, more nearly, to love the Love that is you—that is all other things whatsoever that, indeed, is. You are as a small vase, perhaps beautifully made, perhaps made with some clumsiness, but a good watertight vase. You see the vase. You are the flower. You will never see yourself in flower. You will see the vase, the tending of the vase, the watering, the cleaning, the movement towards the light ...

我們希望給予你工具，你可以使用它們以便於，差不多是，去愛那個你之所是的愛——那個，確實，所有無論什麼其他事情之所是的愛。你是如同一個小花瓶一樣，也許它是被美妙地製作的，也許是帶著某種簡陋而被製作的，但它是一個很好的不漏水的花瓶。你看到花瓶。你看到花朵。你將永遠看不到在花朵中的你自己。你將看到花瓶，對花瓶的照顧、澆水、清潔、朝向光的運動.....

Thus, the first tool we would offer when an entity perceives discomfort and agony, is to suggest that the entity drop all known facts about the self, that the entity allow that structure, that vase, to be just that: that which holds an ineffable, singular consciousness, and holds it in common with all the creation.

因此，當一個實體感覺到不舒服和苦惱的時候，我們會提供的第一個工具就是去建議，實體放下所有關於自我的已知的事實，實體允許那個構架，那個花瓶，去成為就是那個樣子：那個承載了一種無法言喻的，非凡的意識的事物，那個如同承載了一切造物一樣地承載了它的事物。

You may, without spiritually defaming yourself, be critical of the vase. You may choose in this non-physical vase of which we speak, to beautify in your own unique way that vase. You may hallow and honor the privilege of being the container of self-perceived consciousness. But to know the flower that is your consciousness is not part of your choice-making experience; for, if you knew beyond any doubt that you were the flower, why would you need the vase? Why would you ever have cut this flower away from the root of all that there is? Why, but to regard not your flower—for you are blind, “inly”—but the flower that is all other entities, that is you.

你們可以，在沒有在靈性的方面中傷你自己的情況下，對那個花瓶是挑剔的。你們可以在這個我們談及的非物質性的花瓶中選擇去用你自己獨一無二的方式去美化那個花瓶。你們可以將那種作為被自我感覺到的意識的承載物的榮幸視為神聖的並榮耀它。但是請知曉，你的意識之所是的花朵不是你的做選擇的體驗的一部分，因為，如果你確切無疑地知曉你就是花朵，為什麼你會需要花瓶呢？為什麼你曾經將這個花朵從一切萬有的根部切下來了呢？為什麼，僅僅是不去注視你的花朵——因為你在“內在”是看不見的——僅僅注視所有其他實體之所是，你之所是的花朵呢？

Look again at all you have seen this day. Do you see the vase? Do you judge the vase? Do you notice the bloom, the flower, that which is in each face that you see? This choice-making density is intended to move as quickly as the seeker wishes through the various lessons of learning to love the flower of consciousness, and to embrace consciousness ...

再一次檢查所有你在今天已經看到的事物。你看到花瓶了嗎？你們評判花瓶了嗎？你們注意到綻放、花朵以及在你看到的每一張臉龐中的事物了嗎？這個做選

擇的密度是打算去如尋求者所希望的一樣快速地移動穿過各種各樣的課程的，這些課程是學習去愛意識的花朵並擁抱意識.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

You are the beholder and you are beheld. When emotions run high and spiritual exhaustion is deep, you may wish that you were not this vase and you do not have to be the vase that you are. The flower is unchangeable, immutable and everlasting; and you are learning how to value that flower, not because it is you, not because it is something that you have called the Creator, not because of anything, but because that is all that there is. And in these choice-making lifetimes, you are shaping that gift to yourself that is the most beautiful receptacle for love that you may create.

你就是觀察者，你們是被觀察的。當情緒高漲而靈性的疲憊是深入的時候，你可以希望你不是在這個花瓶中，你不必成為你之所是的那個花瓶。花朵是無法改變的、不可改變且永久的，你正在學習如何去重視那朵花，不是因為它是你，不是因為它是某種你已經稱之為造物者的事物，不是因為任何事情，而是因為它就是一切萬有。在這些做選擇的生命中，你正在塑造那個給你自己的禮物，那就是用你可能創造出來的愛使用的最為你的容器。

Each hardship, each disappointment, each perceived difficulty is, in its own way, true. Vases crack, break, must be made again, must be scrapped and started over, must be retouched; but you are not working on love, you are working on how to honor love. Let this be your first tool when your emotional vase seems crazed and twisted and altogether out of round: know that you can throw that pot back into the wet, soft clay, take the slip cut, and re-cut and re-cut your pot anew. Line it as you will, paint it, enamel it, fire it, stud it with jewels, or be unassuming, knowing that love needs no decoration. But you are safe; these things are occurring to the vase, to the vehicle that carries the blossom of ineffable and perfect consciousness. Vases may bump together, and clang and crash and nestle in so many, many configurations. The blossom is always the blossom.

每一個艱難，每一次死亡，每一個被感覺到的困難那，在其自身的方式上，都是真實的。花瓶裂開了，碎了，花瓶必須被再一次製作，花瓶必須被打碎並從頭開始，必須被修整，但是你不是在愛上進行工作，你是在如何榮耀愛上進行工作。當你的情緒的花瓶看起來似乎發瘋了、扭曲了、並完全不規則了的時候，讓著成為你的首先的工具，即知曉你能夠將那個容器扔回濕漉漉的、柔軟的陶土中，將錯誤的部分切除掉，全新重塑你的容器。如你希望的一樣塑造它的線條，描繪它，為它加上瓷漆，灼燒它，用珠寶裝飾它，或者成為質樸的，並知曉愛無需裝飾。但你是安全的，這些事情是發生在花瓶上的，發生在承載著無法言喻且完美的意識的花朵的載具上的。花瓶可能會撞到一起，破碎，用如此多許許許多的配置安置。花朵一直都是花朵。

Do not fear loss, for you have only clay to lose. You are the blossom. Rest, beautiful, beautiful blossom; rest.
不要害怕損失，因為你僅僅只有陶土失去。你是花朵。休息吧，美麗的，美麗的花朵，休息吧。

We are glad to continue as you wish, at a later time of working, and we are honored, as always, to be called to you for such discussion. As always, we ask that you remain within yourself, feeling the thoughts we give you, to know if they may be for you or not for you. Retain your powers of discrimination, but remember that you can only discriminate about the vessel of infinite consciousness.

我們會如你們希望的一樣，在一個之後的工作的時間繼續，我們一如既往對於被你們呼喚來進行這樣的討論而感覺到榮耀。一如既往，我們請你停留在你自己的內在之中，感覺我們給予你的想法，以知曉它們可能是適合於你的，還是可能不適合於你的。保留你的分辨力的力量，但記住，你僅僅能夠在關於無限意識的容器的方面進行分辨。

We would now leave this instrument and conclude through another channel. We are those of Q'uo, and we transfer now.

我們會離開這個器皿，並會通過另一個管道結束。我們是 Q'uo，我們現在轉移。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and in light through this instrument. At this time, we would ask if we may aid any entity present by attempting to speak to those remaining queries that may have value to each. Is there a query at this time?

我是 Q'uo，我通過這個器皿再一次在愛與光中向各位致意。在此刻，我們會請問，是否我們可以藉由嘗試去談論那些留下的可能會對每一個人有價值的問題來幫助在場的任何實體。在此刻有一個問題嗎？

Carla: (Difficult to hear.) I would like to express a situation, if you could comment about ... not without saying that I truly do wish to preserve free will. I have had a puzzle lately. My body doesn't seem to want to work, and it's painful. My spirit seems to be fairly heavy, and I don't know, frankly, why I'm having all of this difficulty, unless it happens to be dealing with my life. I feel that a dream that I had recently expressed for me the reality that I've experienced for about seven years, of basically becoming a person again after the death of Don Elkins; and I am very interested in knowing any way in which I can use the realization that I did, indeed, die in a very literal sense, as far as my personality goes ... and have been building it since ... how I can use this knowledge to aid myself in being more centered and less crazy with the pain of ... I would like very much to use this as a tool, and I don't know precisely how to go about it. If there are any comments which you could

make, I would greatly appreciate it. *Carla* : (很難聽到。) 我想要表達一個情況，如果你們能夠對其進行評論.....不用說我真的確實希望去保留自由意志。我最近遇到了一個難題。我的身體看起來似乎並不需要工作，它是痛苦的。我的靈性看起來似乎是相當沉重的，坦白說，我不知道，為什麼我正在遇到所有這種困難，除非它碰巧就是要與我們生命打交道的。我感覺到最近做過的一個夢為我表達了我在大概七年時間中已經體驗到的現實，即我在 *Don Elkins* 死後基本上正在再一次成為一個人，我對於知曉任何我能夠通過其使用這樣一種領悟的途徑非常感興趣，這種領悟即我確實在一個非常實際的意義上死去了，在我的人格所及.....以及自從.....一直在對它進行構建的範圍內，我如何才能使用這種知曉來幫助我自己更多地處於中心並更少地對痛苦感到瘋狂.....我非常想要將此用作一個工具，我並不完全知道如何著手進行它。如果你們能夠做出任何評論，我會極其感激它。

I am Q'uo. We look upon this query with an eye that is set toward the preservation of that free will, which we see you also hold in great esteem, for the query is one which explores fundamental qualities of your incarnation, which are most valuable to the seeker when they have been discovered as a result of the personal efforts upon a continued basis. We shall speak upon some points of your query and your observations.

我是 Q'uo。我們觀察這個問題，並著眼於為了保留自由意志而被設置的事物，我看到你同樣也對自由意志抱有極大的尊重，因為這個問題是一個探索你的投生的基本的特性的問題，當這些特性已經作為一種個人的用一種持續性的方式的努力的結果探索了時候，它們對於尋求者是極其有價值的。我們將在你的問題和你的觀察的一些要點上進行談論。

Your difficulty within your digestive system is one which has been echoing through your incarnation, dating from the time of the psychic greeting. Some of your years ago that was possible due to your creating an opening that, though quickly and effectively healed, provided a target of opportunity for your friend of the negative polarity. This situation is one which has continued to present you with great difficulties of the physical vehicle, and the attending concern of the mental and emotional complexes. It is a situation which we find you are attending to with all due care and respect—one which we find has continued to provide you with catalyst that suggests to you the need to place accomplishment upon a physical level above the appreciation of your beingness. For, this is a central theme, shall we say, not only of your incarnation, but of almost all entities who inhabit this illusion; for, within this illusion, it is seemingly the case that one's mastery of manifestation and accomplishment of details is most important for the gaining of value and the storing of the wealth of this value.

在你的消化系統中的困難是從心靈致意的時間開始就在貫穿你的整個投生中一直在迴響的一個困難。幾年以前，那種心靈致意由於你創造出一個空洞而成為可能的了，雖然那個空洞快速而有成效地被療愈了，它為你的負面極性的朋友提供了一個機會的目標。藉由物質性載具的方面帶有巨大的困難，以及對心智和情緒的複合體關注性的擔憂，這個情況是一個已經持續到現在的你的情況了。它是一個我們發現你正在藉由所有的適當的關心和尊重而關注的情況——我們發現它

是一個已經持續向你提供了催化劑的情況，這種催化劑向你暗示了將對一種物質層面上的成就放置在對你的存在性的欣賞之上的需要。因為不僅僅對於你的投生，同樣也對於所有居住在這個幻象中的實體，這都是一個，容我們說，中心的主題，因為在這個幻象之中，在表面上看起來似乎，一個人對具體細節的顯化物和成就的掌控，對於取得價值以及對於這種價值的財富的排序是極其重要。

The dream, as you have remembered it and utilized your understanding of it, is indeed an experience that has summarized your healing process in relation to the one known as Don, so that there is, upon that level of your experience, a completion that will free further energies for your use in whatever manner you choose to utilize these energies. The application of that message from your subconscious mind to your current abdominal distress is an area where we find that we may not tread, due to the joint desire to maintain free will.

夢境，如你已經回憶起它並利用你對它的理解一樣，確實是一個已經概括了你與被知曉為 *Don* 的實體有關的療愈的過程的體驗，因此，在你的體驗的層次上，會有一種完成性將會進一步釋放能量供你用無論什麼你選擇去利用這些能量的方式來利用。將那個來自於你的潛意識心智的資訊的應用於你的當前的腹部的痛苦，由於去維護自由意志的聯合的渴望，我們發現這是一個我們不會踏入的區域。

Carla: Is that ... (inaudible)?

Carla：那是.....(聽不見)

I am Q'uo, and we slipped that one past this instrument for your pleasure. To conclude our remarks upon this query, we would suggest that your straightest and strongest course at this time is that course which you have followed faithfully, and that is the attempt to see and experience the love of each moment no matter what the challenge before you, to pursue the understanding of your beingness with faith, with will exercised by, as you call it, an happy heart. No entity may know the end of the story, for the future is indeed mazed to all eyes, including our own. We recommend to you that you continue this journey with the joy of the seeker who walks with the Creator in the garden of the creation, experiencing the delights of the moment and keeping the eye inwardly ever upon eternity, for all within your illusion live a life that is but fleeting no matter how the measure of your years may quantify it, and yet, live a life that is eternal in its choice of what we find you have called "the attitude"—the attitude that sees the illusion before one and feels the Creator within one. And though there may be little of understanding the illusion before one or the Creator within one, yet, there is the sure faith that the Creator may be known in all illusion, and that one is never alone or without purpose and guidance. Always are you cradled within the hands of the infinite One.

我是 Q'uo，我們會如你所願讓那個問題錯過這個器皿。要總結我們在這個問題上的言語，我們會建議，你在此刻最為直接且最強有力的途徑，就是你已經衷心地跟隨了的途徑，那就是嘗試去看到並體驗在每一刻鐘的愛，無論在你面前的挑戰是什麼，嘗試去藉由資訊，藉由，如你所稱的，用一顆快樂的心而被行使的意志來嘗試去追尋對你的存在性的理解。沒有實體可能會知曉故事的結局，因為未

來切實對於所有的眼睛，包括我們自己的眼睛，都是令人困惑的。我們向你推薦，你帶著尋求者的喜悅繼續這場旅程，尋求者與造物者一起走在造物的花園中，並同時體驗到那一刻的快樂，一直向內著眼于永恆，因為在你們的幻象中的一切事物都活出了一次僅僅轉瞬即逝的生命，無論你們對年份的衡量可能會如何表示它的數字，而這確是在對我們發現你們已經稱之為“態度”的選擇中活出一次永恆的生命，這種態度會看到在一個人面前的幻象並感覺到在一個人內在之中的造物者。雖然對於在一個人面前的幻象，或者在一個人內在之中的造物者可能只會有一點點的理解，而會有確信的信心，在所有的幻象中的造物者都是可以被知曉的，一個人永遠都不是孤單的，或者是沒有目的與指引的。你永遠都是在無限太一的手中，被撫養的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: I would like to thank you for the beauty of that answer. Yes, I have another question on another thing. I had an experience this week which I did not know precisely how to deal with. It was a situation in which I was put in a position by students who needed to have somebody to admire. Not being an admirable person or guru or teacher, people sat at my feet and I was afraid they smelled ... no, they just were worshipping my feet; and nothing that I could do or say could sway these people. Now, this isn't the problem—I know that's their problem, not mine. My problem is, they take something from me that I don't know how to give so that I am still comfortable. When these people leave, I am always feeling as if I have been sucked on by a vampire, and I know they don't want to do this to me. I know they have no intention of doing it to me. I know that there is something about myself that is giving too much, and giving heedlessly, which is not at all what I intended as a teacher. If you could comment on that in any way, I would appreciate it.

Carla: 我想要為那個回答的美麗而感謝你們。是的，我對於另一個事情有另一個問題。我在這一週經歷了一次體驗，我不知道究竟如何與它打交道。它是一個情況，在其中我被那些需要某個人去崇拜的學生放置在一個位置上。不是成為一個令人尊重的人，或者古魯，或者老師，人們坐在我的腳邊，我害怕他們聞到.....不，它們僅僅就是在崇拜我的雙腳，沒有任何我能夠做或者說的事情能夠動搖這些人。現在，這不是問題——我知道那個它們的問題，不是我的問題。我的問題是，它們從我這裏拿走了一些我不知道如何給予的事物，因此，我仍舊是舒適的。當這些人離開的時候，我一直感覺到就好像我已經被一個吸血鬼吸血過了一樣，我知道他們並不要對我這樣做。我知道他們沒有對我這樣做的意圖。我知道有某種關於我自己的過多的給予，不留心地給予的事情，這完全不是我打算去作為一個老師做的事情。如果你能夠用任何方式對此進行評論，我會感激它。

I am Q'uo, and we may comment by confirming your conclusion that you are of a nature which gives without stint, in many cases giving to the point of bankrupting your own energies, for at this time and for some time as we have previously spoken, you have been in deficit. As an entity which seeks the fullest expression of love, you have little of the what we find have been called "boundaries of the self," which are utilized by most third-density entities in an

automatic holding or confining of the personal energies that may flow to another at the request of the other for assistance. You perceive requests for assistance that are both spoken and unspoken, conscious and unconscious, on the part of the entities that join you.

我是 O'uo，我們可以藉由肯定你的結論來進行評論，你是具有一種毫不吝嗇地給予的特性的，在很多情況中，你給予到了讓你自己的能量枯竭的位置，如我們之前已經說過的一樣，你在此刻且有一段時間是已經是處於入不敷出的狀態了。作為一個尋求愛的最為圓滿的表達的實體，你幾乎不擁有我們發現已經被稱之為“自我的邊界”的事物，這種自我的邊界會被大多數的第三密度的實體用一種自動的對個人的可能會在收到其他人對於幫助的請求的時候會流向另一個人的能量的進行維持或者約束的方式所利用。你感覺到了在那些加入你的實體的部分上對於幫助的請求，這種幫助同時是說話的和無言的，同時有意識的和無意識的。

In the fashion in which those of whom you speak joined you in the previous week, we are not aware of a strong possibility that this central feature of your personality can be altered significantly without altering your concept of service, and are further unsure as to whether or not this would be the most efficacious choice—we correct this instrument—even if it were possible. However, leaving this choice to you, we can suggest that before you are joined by such a grouping of entities again, or before you join such a grouping of entities again, that you construct about you a sheathing of light that allows the energies of your mind/body/spirit complex to circulate freely within this field created by the sheathing, and that there is a transparency to the sheathing that allows radiance of light to be emitted, but that retains the energies for your complex as necessary to maintain mind, body and spirit at a basic or fundamental level of functioning.

在那些你談到的在前一周加入你的實體的方式中，我們並沒有察覺到一種強有力的可能性是你的個人的這種中心的特性能夠在沒有改變你的服務的觀念的情況下被有效地改變的，我們在關於是否這會成為最有成效的選擇——我們更正這個器皿——即使它是有可能的，是進一步地不確信的。然而，在將這個選擇留給了你之後，我們能夠建議，在這樣一個實體的團體再一次加入你之前，或者在你再一次加入一個實體的團體之前，你在你周圍構建一種光的護罩，它會允許你的心/身/靈複合體的能量在這個有這種護罩創造出來的場域中迴圈，會有一種對於那個護罩的透明度是會允許光的輻射被散發出來的，但是那個護罩會為你的複合體保留所需的能量以將心智、身體和靈性維持在基本的或者基礎性的運轉的層次上。

This sheathing of light is created mentally, much as you create that circle about you across which no thoughtform may move, as you bring your hands from the touching position in front of your body in an arc so that they complete a circle, touching behind your body. This may be done mentally, and may be reinforced at any time that you feel that there is a significant draining of energies from you by those who call both consciously and unconsciously for that which you have to give.

這個光的護罩是在心智上被創造的，非常類似于在你們周圍創造了那個沒有思想形態可以穿過的圈子，當你們讓你們的雙手在你的身體前方用一種弧形形成接觸

的姿勢的時候，它們就完成了一個接觸你身體的後部的圓了。這種護罩是可以在心智上被完成的，在任何你感覺到有一種值得注意的由於那些同時有意識地和無意識地呼喚你所要給予的事物的人而出現的從你身上的能量的耗竭的時候，這種護罩都是可以被強化的。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: I know precisely the prayer and the practice that you speak of, and I thank you for that. My only other question is of curiosity. There is a similarity in a part of the gospel, an alleged story about Jesus the Christ, where a woman who has had a hemorrhage for twelve years—crawling along the way—finally manages to grab Jesus' robe, and he says, "Who is getting healed, because I perceive virtue is going out of me?" Obviously, he didn't have his shields up either, and I just wondered if there was a similarity. It seems like there is quite a bit of similarity, and also a similar weakness, in that he wasn't very much on limits either.

Carla：我恰好知道你們談及的祈禱和聯繫，我為此感謝你們。我唯一的其他的問題是出於好奇心。在福音一部分，在一個被宣稱是關於耶穌基督的故事中的有一種相似性，在其中一個已經患上了一種出血症有十二年的時間的女人——在路上爬——最後她成功地抓住了耶穌的衣袍，耶穌說，“誰正在被療愈，因為我感覺到功效正在從我身上流出？”很明顯地，他也沒有升起他的護罩，我僅僅感到好奇，是否有一種相似性。看起來似乎有相當多的相似性，同樣也有一種相似的缺點，因為它也沒有處於非常大的限制之中。

I am Q'uo, and this description of the one known as Jesus is a central feature of your personality structure, and is the feature to which we referred in our previous query, as a feature which we feel is unlikely to be altered to a great extent upon your part, due to your feeling that this is of great importance, that is, the serving without stint.

我是 Q'uo，這個對於知曉為耶穌的實體的描述是你的人格結構的一個中心性的構架，它是一個在我們之前的問題中我們提到過的特性，由於你對於毫不吝惜地服務是具有巨大的重要性的感覺，我們感覺到它是一個不大可能在你的過去在一個很大的程度上被改變的特性。

Carla: Thank you so much, Q'uo. I have no more questions.

Carla：非常感謝你們，Q'uo。我沒有更多的問題了。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: (Inaudible).

Carla：（聽不見）。

I am Q'uo, and we are most grateful to those who sit within this circle of seeking, once again, for inviting our presence which we share as fully as is

possible for us, and through this sharing do we take great joy, for it is the means by which we may be allowed to know and serve another facet of the one Creator, and thereby enrich the experience of ourselves, of the Creator, and we do hope, of those we serve as well. We shall take our leave of this group at this time, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo，再一次，為邀請我們的出席以及為我們盡我們所能分享的事物，我對於那些坐在這個尋求的圈子中的人是極其感激的，我們通過這種分享得到了極大的喜悅，因為它就是我們藉由其可以被允許去知曉並服務太一造物者的另一個面向，並由此豐富我們自己的體驗，造物者的體驗，以及我們確實希望的，同樣還有我們服務的那些人的體驗的途徑。我們將在此刻離開這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

July 12, 1991

1991-07-12 憤怒的用途

Group question: The question we will deal with this morning has to do with anger. Where does anger come from? How can we use it and how can we heal from it? There is a feeling of being out of control that people who are sensitive to other people's feelings fear. There's the fear of the injury that would be caused by the anger. There's the fear of the actual feeling of the anger, the feeling of not being able to control it, that there would be some damage done. There's the great unknown of where does it come from within ourselves. Is there a value to anger? Can we use it constructively after the anger has passed? How can we use it to heal up whatever wounds were caused before or during the anger?

團體問題：我們在這個早上將要處理的問題是於憤怒有關的。憤怒來自於何處？我們如何才能使用它，我們如何才能療愈它。對於那些對於其他人的憤怒的感覺敏感的人，會有一種失去控制的感覺。會有對與實際上的感覺到的憤怒，無法控制它，以及會有某種傷害被產生出來的恐懼。在關於它會從我們自己內在之中的什麼位置出現的方面，會有極大的未知。憤怒有一種價值嗎？我們能夠在憤怒已經過去只夠建設性地使用它嗎？我們如何才能使用它來療愈在憤怒之前或者在憤怒期間被造成的無論什麼創傷呢？

(K channeling)

(K 傳訊)

I greet each of you this day in the love and in the light of the infinite Creator. We bring greetings to this group also from our brothers and sisters of Hatonn who are called to be with this group this morning and yet prefer not to speak, but simply to aid in the meditation process of those present.

我今天在無限造物者的愛與光中向你們致意。我們同樣也從我們的兄弟姐妹 *Hatonn* 那裏為這個團體帶來了致意，*Hatonn* 團體在今早被呼喚與這個團體在一起，而它們偏好不說話，而是單純地在那些在場的人的冥想的過程中幫忙。

You request information this morning about anger. Each in this group has given much thought to this subject and has done work in this area and there have been queries upon this subject both directed to ourselves and to the one known as Aaron who has also worked with this group in this area.

你們在今天早晨詢問關於憤怒的資訊。在這個團體中的每一個人都已經對於這個主題給予了大量的思考，並已經在這個區域中進行了工作了，在這個主題上已經有同時被指向我們自己和同樣在這個區域中與這個團體一同工作的被知曉為 *Aaron* 的實體的問題了。

We are pleased to see that this working continues, that the interest of those present in such matters is not simply a shallow and passing interest but that answers to questions upon such subjects provoke further thought and introspection and further experience which again generates more material for thought and reflection. This is the nature of the process of knowing the self

and it is this process upon which all seekers are embarked. 我們很高興看到這個工作繼續，我們很高興那些在場的人在這樣的問題上的興趣不僅僅是一個膚淺而易逝的興趣，對於在這樣的主題上的問題的回答同樣也激發了進一步的思考、反省和進一步的體驗，這種體驗再一次產生出了更多的材料供思考和沉思使用。這就是知曉自我的過程的特性，所有的尋求者所從事的正是這樣一個過程。

There may be consternation experienced by the seeker when a subject such as anger is studied in that depth of the self hitherto unknown well plumbed. The resultant knowledge is not always experienced as either pleasant or comfortable to the one who seeks, either because the information thus uncovered is judged to be of an unacceptable quality to the seeker or simply because it is unfamiliar to the seeker as being part of the self and thus the immediate response is one of rejection and judging it unacceptable.

當一個諸如憤怒之類的主題被研究的時候。尋求者可能會體驗到驚慌失措，因為自我的深度迄今為止是尚未被好好測量過的。對於那個尋求的人，作為結果的知曉並不是一直會被體驗為，要麼是愉快或者舒適的，要麼因為由此被揭露的資訊被評判為具有一種對於尋求者是無法接受的特性，要麼單純地因為它是尋求者所不熟悉的自我的一個部分，即刻的反應因此是一種拒絕且評判它是無法接受的。

This process of discovery of the self and of accepting the unacceptable is known to each in this group as part of the seeker's lot. However, it is always disconcerting to discover these things close to home, shall we say, rather than dealing with perhaps the same subject in what you perceive of as an other self at what may seem to be a safer distance. The reality is that there is no distance and whether anger or any other uncomfortable or undesirable emotion is discovered in an other self or in the depths of the self is no different. It is always the self that is being explored and experienced.

這個探索自我的和接納無法接納的事物的過程就在這個團體中的每一個人知曉為尋求者的命運的一部分的過程。然而，去探索那些，容我們說，在家門口的事情，而不是與在你們感知為一個其他自我身上的，處在可能看起來似乎是一個較為安全的距離上的，也許是相同的主題打交道，這一直都是令人為難的事情。實際情況是沒有距離，無論憤怒或是任何其他的不舒服或者不想要的情緒是在一個其他自我身上被發現，還是在自我的深處被發生，這是沒有不同的。正在被探索和被體驗的事物一直都是自我。

We know you are [aware] of this and that it is a function of the nature of the illusion to foster such differences and indeed to aid in the learning process. For it is for the beginning seeker often far easier to deal with these matters in a manner that is perceived as being more distant and somewhat less contiguous with the self. As the seeker continues in the journey the awareness of the unity of all becomes more apparent and more felt and experienced within the life. Therefore, more and more frequently the seeker will discover directly in the self what is needed to be learned, rather than needing mirrors of other selves for this process.

我們知道你們察覺到了這一點，去促進這樣的不同並確實在學習的過程中起到幫

助作用，這是幻象的特性的一個功能。因為就是在開始的時候，尋求者經常遠遠更為容易去用一種被感覺到距離更遠的，且多少有點與自我較不接近的方式來與這些問題打交道。隨著尋求者在這條旅程上繼續，對萬物的一體性的察覺會變得越來越明顯，並更多地在生命被感覺到和體驗到了。因此，尋求者將會越來越頻繁地直接在自我內在之中發現需要被學習的事物，而不是需要其他自我為了這個過程而映射的事物是什麼。

Each seeker is also unique as to the biases that have been accumulated over the distillation of many lifetimes and the processes which are most helpful to each will differ. Therefore the experience of each will differ accordingly.

每一個尋求者在關於已經歷經很多的生命蒸餾作用而被積累起來的偏向性的方面同樣也是獨一無二的，對於每一個尋求者最有幫助的過程將會是不同。因此，每一個人的體驗將會相應地是不同的。

You wish to know about the source of anger. The source of anger or any other emotion which the service-to-others seeker may be tempted to judge as negative or unacceptable lies in the misperception of the separateness of entities. For in order to feel the emotion of anger there must needs be an object of the anger and this object is necessarily seen as being separate from the self. Therefore a very simplistic answer would be that if all things were realized in their true unified form there would be no anger for there would be no separate objects.

你們希望知曉憤怒的源頭。憤怒，或者服務他人的尋求者可能會被引誘去評判為負面性或者不被接受的其他任何情緒的源頭，存在於對實體的分離的錯誤的感知之中。因為為了要感覺到憤怒的情緒，必須需要有一個憤怒的物件，這個物件必須是被視為是與自我分開的。因此，一個非常簡單化地答案會是，如果一切的事物都在它們真實的合一的形式中被認識到了，就不會有憤怒了，因為不會有分離的物件。

This is a gross oversimplification of metaphor. It would also serve to disintegrate the entire illusion in which you dwell and other emotions which are judged as positive or helpful would also be dissolved for they too require an object in order to be elicited.

這是一個粗糙的過度簡單化地的比喻。它同樣會有助於分解你們居住於其中的整個幻象，其他的被評判為正面性或者有幫助的情緒同樣也會被分解，因為它們同樣也需要一個物件以便於被誘發出來。

However, if anger or other such disquieting emotions is the subject of discomfort at the time then we may suggest that meditations on the true nature of each, that is, the unity beyond the illusion, may be helpful in both the understanding and the dissolving of the same. The dissolving not being a process of elimination or eradication but of absorption and acceptance of the existence within the self and the other self and the acknowledgement that there is a place for this within the self that does not of necessity bring harm. It is the concentration of such matter that may be used in what is perceived to be a harmful manner.

然而，如果憤怒或者其他令人不安的情緒在那個時候是不舒服的原因的話，我們接下來可能會建議，對於每一個人的真實的本性，也就是超越幻象的一體性進行冥想，可能同時在理解和解除同樣的情緒的方面是有幫助的。解除不是一個刪除或者根除的過程，而是對在自我和其他自我內在之中的存在性的吸收和接納的過程，以及對於在自我內在之中有一個供這種存在使用的位置的承認，這個位置是不必產生出傷害的。就是對於這樣的問題的集中注意力可以在被感覺是一種有害的方式的過程中被使用。

In a similar way that a concentration of what you may view as a harmful chemical that may exist harmoniously in nature is brought into a concentrated form and as such is considered to be what your peoples would call a toxin and may then be used to bring harm to different types of entities, this is a same type of process that operates with emotions such as anger.

用一種類似對你們可能會視為對一種有害的化學物質的提純的方式，這種可能在大自然中是協調地存在化學物質被帶入到一種濃縮的形式中，這樣的形式會被認為是你們的人群會稱之為一種毒素的事物，它們接著可以被用於將傷害帶給不同類型的實體了，這個過程是與諸如憤怒之類的情緒工作的過程的一個相同類型的過程。

The uses of purposes of anger and of other such emotions may be varied according to the desire of the one experiencing them. Their primary use to the seeker is of course to foster further investigation of a knowledge of the self. The uses of the outward expression of such anger may be used also variously. So the expression of such usually takes place in a concentrated form as we spoke of. They are most often utilized by those on the negative path for they are very useful in affecting a greater separation in situations of manipulation and control. So [anger is] that which the negative path uses.

對憤怒和其他的這樣的情緒的使用可以是根據一個正在體驗到它們的人的渴望而變化的。它們對於尋求者的首要的用途當然是促進對於一種對自我的知識的進一步的調查研究。對這樣的憤怒的外在的表達的使用可以同樣也是多種多樣地被使用的。因此，這樣的表達通常會用一種如我們談到過的集中的形式發生。它們極其頻繁地會被那些處於負面的途徑上的實體所使用，因為它們在操縱和控制的情況中在影響一種更大的分離的方面是非常有用處的。因此，憤怒就是負面性的道路使用的事物。

For the positive entity we would suggest that the deliberate and intentional use of such anger would be most probably realized by the positive entity to be not of a helpful nature and therefore would not be likely to be chosen as a manner of expression but more likely would occur as a spontaneous expression of that which is felt within the self in an overwhelming manner. We would suggest that the most likely cause of such a concentration and eruption of this substance, shall we say, would be the lack of awareness of its existence within the self in its more quiet and nontoxic form, shall we say, and that a greater awareness and acceptance of the existence of this emotion in its more natural and absorbed, shall we say, state would be most helpful in the work of the seeker that has concern about the possibility of the

uncontrolled expression of such. 對於正面性的實體，我們會建議，對這樣的憤怒的故意且有意使用會是極其有可被正面性的實體意識到是不具有一種有幫助的特性的，並因此不會很可能被選擇作為一種表達的方式，而更有可能會作為一種對於在自我內在之中用一種壓倒性的方式被感覺到事物的自發性的表達而發生。我們會建議，這樣一種濃縮物和這種，容我們說，材料的爆發的原因極其有可能會是，用憤怒的更為安靜且，容我們說，無害的方式缺少對在自我之中的憤怒的存在性的認識，在這種情緒的更為自然且，容我們說，專注的狀態中對於這種情緒的存在性的一種更大的認識和接納，在那個已經擔心這樣的不受控制的表達的可能性的尋求者的工作中會是極其有幫助的。

The question of control is another issue altogether and quite separate from the process of anger or other emotions. We are aware that control is one of the primary tools of the negative path. Yet to the positive seeker chaos is surely not the desired state. Therefore this is an issue also that will certainly be investigated by any who delve deep enough into the self. We would suggest that the issue for the positive seeker is not so much one of control but one of choice. That choice is only possible when there is awareness and that therefore the path to the availability of choices lies once again through the ever-deepening knowledge of the self and the subsequent awareness and acceptance of what is found in the self.

控制的問題是完全另一個議題，它是與憤怒或者其他的情緒的過程相當不相關的。我們知道控制是負面性的道路的首要的工具中的一個工具。而對於正面新的尋求者，混亂肯定不是被渴望的狀態。因此，這同樣也是一個將肯定會被任何足夠深入地挖掘自我的人所調查研究的議題。我們會建議，對於正面新的尋求者，議題在並非如此多地是一個控制的議題，而是一個選擇的議題。選擇僅僅是在有一種察覺的時候才是有可能的，因此，通往選擇的可利用性的途徑再一次是通過越來越深入的對自我的知曉以及其後的對在自我內在之中被發現的事物的認識與接納而存在的。

When the seeker has reached a point of awareness of, to use the current example, the anger that exists within the self and has accepted that as being a part of the self even as the various chemical components run through your various strata of rock then the seeker will have also a greater awareness of the process of concentration of these substances. These processes then may be observed and the choice will be available as to the continuation of the process and the various means of expressing the same.

當尋求者已經抵達了一個，使用當前的範例，對於存在於自我內在之中的憤怒的認識的位置，並已經接納那種憤怒是自我的一部分，甚至是流經你的各種各樣的岩層的各種化學成分的時候，接下來，尋求者就將會同樣也擁有對於這些材料的濃縮的過程的一種更大的認識了。這些過程接下來就可以被觀察到，在關於過程的持續性以及表達相同的過程的各種各樣的途徑的方面，選擇就將是可供利用的了。

You ask also about a process of cooling what damage may be caused when such an eruption may occur. The healing of each entity is again another

subject which may be plumbed in depth and we shall comment but briefly at this time. Each entity serves as catalyst for the other and the process of knowing itself. When entities, especially those such as are in this group which are embarked upon the conscious efforts of knowing the self, act as catalyst upon each other the results are never, shall we say, completely unasked for. That is to say, the entity receiving the catalyst is aware of the need for such although this may not be a conscious awareness and is thus given the opportunity for greater knowledge of and acceptance of the self. This is not to attempt to foster any sense of irresponsibility but we feel no danger with that with those of this group for each here is most conscientious about such matters.

你們同樣也詢問一個對於在這樣一種爆發可能發生的時候可能被造成的傷害的冷卻作用的過程。每一個實體的療愈，在一個是另一個可以在深度上被探測的主題，我們將僅僅在此刻簡要地進行評論。每一個實體都作為其他實體以及知曉它自己的催化劑而服務。當實體們，尤其是那些諸如在這個團體中的實體，開始著手知曉自我的有意識的努力，並作為相互彼此的催化劑行動的時候，結果從未是，容我們說，完全未被請求過的。也就是說，正在接收到催化劑的實體是察覺到對這樣的催化劑的需要的，雖然這可能不是一種有意識的察覺，並因此被給予了對自我的更大的知曉和接納的機會。這不是嘗試去培養任何的不負責任的感覺，但我們感覺到那一點對於這個團體中的人是沒有危險的，因為在這裏的每一個人都對於這樣的問題是極其認真負責的。

The healing process, in essence, lies with each individual. The one who feels they have caused harm have need of healing and the one who feels they have received harm have need of healing also. Ultimately each entity must do the work of healing the self. It may be possible for entities who work together in harmony to extend to the other the open heart, the understanding mind, the statement of loving intent that may facilitate such self-work in healing. But ultimately the responsibility is with the self.

實質上，療愈的過程是存在於每一個個體身上的。一個感覺到他們已經造成了傷害的實體會擁有療愈的需要，一個感覺到它們已經受到了傷害的實體同樣也擁有療愈的需要。最終每一個實體都必須進行療愈自我的工作。對於一同協調一致地工作的實體，去將可能會促進在療愈中的這樣的自我工作的開放的心、理解的心智以及對充滿愛的意圖的陳述延伸到其他人的身上，這可能是有可能的。但是最終，責任是對自己的責任。

The popular, shall we say, concept of healing seems to imply a reversal of whatever action has taken place so that the effect is as if it never happened. We would suggest to you that the true nature of healing is rather the process of absorption, acceptance and ingestion, shall we say, into the self of whatever concept is being offered. This dissolution and acceptance into the self then is the nature of the process of healing rather than the eradication of the perceived harm. We realize this concept is somewhat at variance with those concepts commonly held within your society and would suggest that each look within the self for the verification of such, as always.

療愈的，容我們說，大眾化的觀念看起來似乎暗示了一種對於無論什麼已經發生

了的行為的反轉，這樣效果就如同它從未發生過一樣。我們會向你們建議，療愈的真實的特性毋寧是將無論什麼正在被給予的觀念，容我們說，吸收、接納和消化進入到自我的過程。那麼，療愈的過程的特性就是這種溶解並接納到自我之中，而不是對被感覺到的傷害的根除了。我們意識到這個觀念與那些在你們的社會中被普遍相信的觀念是有些不一致的，這個觀念會建議每一個人都在自我內在之中尋找對這樣的療愈的證實。

We urge each to take from our words only that which rings true to the self and to set aside all else, perhaps for another time, perhaps never. We would at this time transfer the contact to the one known as Jim and will be happy to continue with any further questions upon this subject or any other. We thank this instrument and this group and leave this instrument now in love and light.

We are those of Q'uo.

我們敦促每一個人都從我們的言語中僅僅拿走那些對自我聽起來是真實的部分，並將所有其他的都放在一邊，也許是下一次使用，也許永遠都不再使用。我們會在此刻將這個接觸轉移到被知曉為 *Jim* 的實體，並將很高興藉由在這個主題上或者任何其他主題上的任何進一步的問題繼續。我們感謝這個器皿和這個團體，並在愛與光中現在離開這個器皿。我們是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and in light. At this time we would ask if we may further speak upon any topic if there is a query yet remaining upon the mind.

我是 Q'uo，我再一次在愛與光中向各位致意。在此刻我們會請問，是否在任何主題上有依舊留在頭腦中的一個問題是我們可以發言的。

Questioner: First of all, thank you. There is an aspect that especially interests me because I'm used to being very honest, even to the point of bluntness and I discovered that when the anger hit me that I had two choices, either to sulk and pout and be silent and repress it. I mean I couldn't keep it in check. There was no way I could do that (inaudible) but I wanted to say things because I wanted to express my opinion on it. I wanted to hurt somebody else. It's a real foreign feeling for me. And there was nothing true that I could say that would do this for me so the only thing that I could do was to think things that I virtually knew at the time were untrue and I played the victim but it was a means of taking this thing that felt like a real poison and getting it out of my system. When the communication is definitely not going to be true in terms of the (inaudible) it seems like it's better to say false things than to say nothing and let it go on longer. What is the best way not to tell the truth if you don't have any choices but to tell a falsehood if you're angry because whatever your trying (inaudible) true. Is that still better? It seems to be still better than being silent and sulking and not being able to (inaudible). But why is there a need to say lying hurtful things when the anger is there? Why doesn't the truth, which is just that a person's upset, why doesn't that satisfy the

(inaudible)? 提問者：首先，感謝你們。有一個面向尤其讓我感興趣，因為我習慣于非常誠實，甚至到了直率的程度了，我發現當憤怒衝擊我的時候，我有兩個選擇，要選擇去生氣，要麼選擇去不高興、沉默並壓抑它。我的意思是，我無法約束它。沒有任何方式我能夠進行那個（聽不見），但是我想要說事情，因為我想要對它表達我的觀點。我想要傷害某個其他人。這對於我是一種真正陌生的感覺。我能夠說的事情中是沒有任何正確的部分是會適合我進行這個工作的，因此，唯一我能夠做的事情就是去思考那些我在不正確的時刻實際上知道的事情，我扮演受害者，但是那是一種讓這個事情感覺起來就好像一種真實的毒藥並將它從我們的系統中驅趕出去的途徑。當溝通交流在（聽不見）的方面肯定是將不會有效的時候，看起來似乎去說那些虛假的事情是比什麼都不說並讓它繼續更長時間是要更好的。如果你沒有任何的選擇而僅僅是要去所一個虛假的事物，如果你是因為無論什麼你的嘗試（聽不見）真實而是憤怒你的，不去講述真實的事物的最佳的方式是什麼呢？那仍舊是更好的嗎？相比靜默、不高興並無法（聽不見），它看起來似乎仍舊是更高的。但是為什麼在有憤怒存在的時候會有一種需要去說欺騙的傷害的事情呢？為什麼真實的事物，也就是一個人的心煩意亂，為什麼那沒有讓（聽不見）感到滿意呢？

I am Q'uo, and are aware of your query, my sister. The emotions that culminated in the expression of anger for you yesterday are emotions that have taken some time to find their fullest flower, shall we say. It was not just the experience of just a moment but the experience of a lifetime of feeling that you had been abandoned and that there was no other entity that could give you the comfort that you sought.

我是 Q'uo，我理解了你的問題，我的姐妹。在你昨天對憤怒的表達中被積累起來的情緒是那些已經花費了一些事情來找到它們，容我們說，最完全的綻放的情緒。它不僅僅是就是那一瞬間的體驗，而是對於你已經被拋棄並沒有其他的實體能夠將你所尋求的安慰給予你的一生的感覺的體驗。

When one feels emotions that are of such a deep nature and which have been worked upon in a conscious fashion for a significant portion of the incarnation and when there is a trigger that is seemingly unrelated it is well to go, shall we say, with the flow of the emotions and to speak in a spontaneous fashion so that whether what is said makes sense or not, it is said with the true feelings that generate the words. This allows a beginning, an entry, into the deeper emotions which are more to the point or the heart of the experience. 當一個人感覺到具有這樣一種深入的特性並已經用一種有意識的方式在其上工作了這次投生的的一個相當大的部分的情緒時候，當有一種在表面上無關的觸發物的時候，容我們說，去跟隨那些情緒的流動並用一種自發性的方式來說話，這是很好的，這樣，無論被說出來的事物是否是有道理的，它是帶著產生出那些言語的真實的感覺被說出來的。這會允許一種開始，一個進入到更為深入的情緒的入口，這些更為深入的情緒是更加準確或者是就是體驗的中心的。

It is well of each of your experiences of anger is that there will be a further service an other self which is willing to work with the self in this matter. The great fear of each of your experiences of anger is that there will be a further

enraging of the experience, not only for the self but for the other self, and a further confusing of the catalyst that has brought the both of you together in this culmination of emotion. It is very, very helpful to be able to express freely to another self that which is upon the mind or of one's heart, shall we say, and to explore the ramifications. For in almost every instance your conversation and thought processes proceed upon a symbolic or surface level so that what is really the genesis of the feelings may be hidden both to the one who speaks and to the one who listens. This is the great value of communication and dedication: perseverance of communication.

在這樣的情況中，有一個樂意於在這個問題上與自我一同工作的其他的自我供其支配或者進行它的服務，這當然是很好的。對於你們的每一個憤怒的體驗的巨大的恐懼時，將會有一種更進一步的對體驗的狂怒，不僅僅是對自我，同樣也是對其他自我的狂怒，以及將會對已經將你們兩個人一起帶入到情緒的頂點的催化劑的一種更進一步的混淆。能夠自由地向在一個人的頭腦中或者，容我們說，在一個人心中的另一個自我表達，並探索衍生物，這是非常非常有幫助的。因為在幾乎每一個你們的交談的場景中，想法的過程都是在一個象徵性或者表面的層次上進行處理，因此感覺真正的起源可能是同時對那個說話的人和那個聆聽的人都是被隱藏起來的。這就是溝通交流和奉獻的巨大的價值了：對溝通交流堅持不懈。

This will allow you to uncover other areas of your experience that are more fundamental that have been sown with a certain seed that has not been fully exposed to the light of the sun that it might grow in a natural way and produce a fruit that is obvious and easy to appreciate. The emotions that are deeper and which are often the true cause of an outburst of anger are those seeds which have not received the full light of the sun, the full light of one's conscious attention and recognition of the kind of seed that has been planted. Who has planted the seed and who has tended the seed as the gardener? Thus, we do not recommend the repressing any emotional experience, even that of anger unless the entity with whom one is expressing these energies is, because of being a stranger or being too young to understand, unable to partake in the experience without suffering on its part great confusion or misapprehension of a gross nature.

這將會允許你揭露你的體驗的其他的更為基礎性的區域，它們已經用一定的種子被播種過了，而種子尚未完全被暴露在太陽的光之中以便於它可以用一種自然而自然的方式生長並產生出一種明顯且易於欣賞的果實。更為深入的且經常就是一種憤怒的爆發的真實的原因的情緒，就是那些尚未接收到太陽的完全的光、接收到一個人的有意識的注意力的完全的光，以及對那種已經被種植的種子的類型的認可的種子。誰已經種下了種子，誰已經作為園丁照料了種子呢？因此，我們並不推薦壓抑任何的情緒性的體驗，甚至是憤怒的體驗，除非一個人正在向其表達這些能量的實體，因為是一個陌生人或者太過年輕以至於無法理解，而無法在不因為在它的部分上的巨大的混淆或者對於一種惡劣的特性的錯誤感知而受苦的情況下參與到這種體驗中。

We find that the experience of the anger is fortunately in this case that which is experienced with those that are more closely known to and aligned with the self as the self and other selves seek to relate in a manner which is intimate

and compassionate and is so on a stable basis. Thus, we would recommend that the spontaneous expression of all emotions is that which is most helpful in what you call the long run so that these expressions of emotion become the point at which you begin to delve more deeply into the experience with an other self that is compassionate and understanding concerning your needs and your fears.

我們發現在這種情況中，隨著自我和其他自我尋求去用一種親密且富有同情心的，並因此是在一種穩定的基礎上的方式關聯在一起，憤怒的體驗不幸地就是那個在那些與那些更為熟知且與自我結盟的人身上被體驗到的事物。因此，我們會推薦，對所有的情緒的自發性的表達就是在你們所稱的長跑中最有幫助的事物了，這樣那些情緒的表達就會成為一個你可以從其上開始去更為深入地研究與一個富有同情心並理解你的需要和你的恐懼的其他自我之間的體驗的位置。

Is there a further query my sister?

我的姐妹，有一個進一步的問題嗎？

Questioner: (Inaudible). Would doing something like saying, "I know these are all lies," (inaudible).

提問者：（聽不見）。做某種事情，諸如說，“我知道這些都是謊言，”（聽不見）。

I am Q'uo, and am aware of your query, my sister. We find that in your illusion it is difficult in the great coloration of emotion called anger to operate at such a rational level as to be able to discern that which is true and that which is not true in the moment that the anger is experienced. Or if one were able to do this, the great energy of the anger would be blunted insofar as the realization of what was being said was untrue. Whether what is felt and said is true or not is relatively unimportant in the moment of the expression of the anger. It is well to express that which is, shall we say, on the tip of the tongue and that which wishes to rush from the mouth and from the heart. Then the process of sorting and evaluation may begin by looking at all that was said, even those areas of expression which one later determines to be untrue. For that moment of anger in that particular experience may yet hold some value for the self as one relates these speakings to earlier experiences or other experiences within the incarnation, so that there may be a kind of following of a trail of that which was spoken so that there might be a possibility of gaining greater understanding as this trail is followed and discussed and shared in open fashion with the other self.

我是 Q'uo，我理解了你的問題，我的姐妹。我們發現在你的幻象中，在被稱之為憤怒的情緒的巨大的染色之中，很難去在這樣一種你在那個憤怒被體驗到的時刻之中是能夠在其上分辨什麼是真實的事物，什麼不是真實的事物的理性的層次上去運轉。或者，如果一個人能夠做到這一點，憤怒的巨大的能量就會在對於正在被說的事物是不真實的領悟的範圍內被減弱了。是否被感覺到和被說出來的事物是真實的，這在那個憤怒的表達的時刻之中是相對不重要的。去表達，容我們說，脫口而出的事物，以及希望從嘴巴並從心中沖出來的事物，這是很好的。接下來，分類和評估的過程就可以藉由檢查所有已經被說出來的事情，甚至是那些一個人在之後被確定是不真實的表達的區域而開始了。因為在那個特定的體驗中

的憤怒的時刻是可能隨著一個人將這些話語與之前的體驗或者在投生中的其他的體驗關聯起來而對於自我是擁有某種價值的，這樣就可能有一種類型的對於一條之前被談到過的小路的跟隨了，這樣，隨著這條小路被跟隨，並用一種開放的方式與其他自我被討論和被分享，就可能有一種取得更大的理解的可能性了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: No, I really thank you (inaudible).

提問者：沒有了，我真的感謝你們（聽不見）。

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

我是 Q'uo，我們同樣也為你的問題並為你的奉獻而感謝你，我的姐妹。在此刻有另一個問題嗎？

(No further queries.)

（沒有進一步的問題。）

I am Q'uo, and we are once again most grateful for your invitation to us to join your group and to work with the instruments that are present. We find that the one known as K is becoming more flexible in her ability to receive and to transmit our thoughts, doing so in a manner which suggests that the confidence in this process is building even upon the subconscious levels in spite of any conscious doubts. This is due to the basic trust in ...

我是 Q'uo，我們再一次對於你們邀請我們加入到你們的團體並於在場的器皿一同工作是極其感激的。我們發現被知曉為 K 的實體在她接受和傳遞我們的想法的能力中正在變得更加靈活，她正在用一種暗示了在這個過程中，無論有什麼樣的任何有意識的疑慮，信心都是正在被建構在潛意識的層次上的方式這樣做。這是由於基礎的信任.....

(Tape ends.)

（磁帶結束。）

July 19, 1991

1991-07-19 人際關係的互動

Group question: We'll be looking at the question today of how does one look at and interact with people, especially friends and family that you are closely associated with, that you have disagreements with and perhaps even a dislike with and for. I would hate to leave all those prepositions at the end of a phrase, but I don't know where else to put them, so, I guess that'll do it.

團體問題：我們今天一直在檢查關於一個人如何觀察並與人進行互動的問題，尤其是你與其有緊密聯繫的朋友和家庭，你會與他們有不同意見，也許甚至會對他們有一種不喜歡。我不喜歡在一個措辭的結尾留下所有那些介詞，但是我不知道要在什麼別的地方安放它們，因此，我猜想，那樣就行了。

(Carla channeling)

(Carla 傳訊)

I greet each of you this morning in love and light. We thank you once again for the opportunity to be called to this group and to work with you, for we feel a great sense of harmony and comradeship with those of this group who, as we, are focused in the will and the desire to search for whatever truth may be discovered out of the mystery. Each is aware that this is a progressive process. That truth is not static. That as each portion of the mystery is seemingly discovered other vast unknown regions are disclosed, apparently beyond the nature of those seeking.

我在這個早晨在愛與光中向你們致意。我們再一次為被呼喚到這個團體並與你們一同工作的機會而感謝你們，因為我們對於這個團體中的那些和我們一樣，聚焦於尋求無論什麼可以從神秘中被探索出來的真理的意志與渴望的人們感覺到一種極大的協調感和同志友誼。每一個人都察覺到有一個發展的過程。真理不是靜止的。隨著神秘的每一個部分在表面上被探索了，其他的巨大的未知的區域就會被揭露出來，那個區域很明顯是超越那些尋求的特性的。

So that the process, or the goal, is not one of attaining the truth or discovering the mystery, but rather becoming aware of the harmonies and balances that exist within the self at each moment. These vary from moment to moment. The apparent nature of the self, in terms of perceived awareness, varies from moment to moment. Thusly, there is much flexibility required of the seeker, for when a particular truth or belief system or particular awareness is grasped tightly and applied to each situation that is encountered, then it becomes dogma and force is required in its application over a much wider area than was intended. This has been experienced and encountered in various ways by each here. Therefore we request, as always, that those hearing our words sift them as a grain that is harvested, taking to the self those truths that resonate with your harmonies and balances at the present moment, and allowing the rest to sift through the fingers as the chaff, as that which simply does not apply.

因此，過程或者目標，不是一個去獲取真理或者探索神秘的過程或者目標，而毋

寧是開始察覺到在每一刻在自內在中有的和諧與平衡。這些和諧與平衡會在此時每時信念系統，就成了一個遠更大的區域。因此，我們一如既往地，將那些與你此刻的和諧與平衡的事物，從指尖篩除出去。

You ask for information this morning about how to deal with those other selves which are encountered in a close fashion in life. In any relationship with an other self there is even more room for variance in truth than in dealing with just the perceived self proceeding from moment to moment, for not only are one's own ever shifting balances to be contended with, but there are also the equally shifting and much less known balances of the other self. Therefore, we may only offer information of a very general nature in this regard, for the specific dealings with other selves will always be unique to the self and the other self involved and the very moment of interaction.

你們在這個早上詢問關於如何與那些在生命中用一種親密的方式被遭遇到的其他自我打交道的資訊。相比僅僅與在每時每刻都在行動中的被感覺到的自我打交道，在任何與一個其他自我的人際關係中實際上會有遠遠更大的變化的空間，因為一個人不僅僅要與他自己的不斷變化的平衡進行抗衡，同樣也會有其他自我的同等地變動的、和更少被知曉平衡。因此，我們在這方面僅僅可以提供具有一種非常一般性的特性的資訊，因為具體與其他自我打交道，對於自我、被涉及到的自我以及那個互動的時刻，將會一直是獨一無二的。

There is information which we do feel may be of help in this regard. First of all is the knowledge of the true nature of unity that is beyond the illusion within which you now work. There is no separation between self and other self. Secondly, each self and other self is within the illusion a manifestation of a portion or facet of the One. This portion or facet also contains within itself various portions or facets or blendings of energies, so that while the manifestation of the self may be perceived to be changing at various times, it is still reflecting different aspects of all that there is. Each other self is doing precisely the same thing though the appearance may seem to be completely different as the other self is like the self, reflecting aspects of the one, so the other self is also reflecting aspects of the self.

會有我們確實會覺得在這個方面可能有幫助的資訊。首要的資訊是超越你們現在在其中工作的幻象的一體性的特性的知識。在自我和其他自我之間沒有分離。其次，每一個自我和其他自我都是在太一的一個部分或者一個面向的一個顯化物的幻象之中的。這個部分或者面向同樣也在其自身內在之中包含了各種各樣的能量的部分、面向或者混合，因此，雖然自我的顯化物可以被感覺到是在不同的時刻是正在改變的，它仍舊是在映射一切萬有的不同的面向。每一個其他自我都在做精確地完全相同的事情，雖然表像可能看起來似乎是完全不同的，因為其他自我是與自我一樣，正在映射出太一的面向，因此，其他自我同樣也在映射自我的

面向。

Each here is aware of the function of self and other self as mirrors for the other in the process of the seeker of knowing, accepting and balancing itself. Thus, when one encounters an other self with which one has difficulty, the ultimate cause of the difficulty will always be the difficulty in perceiving the absolute unity of all and, more on the level of the illusion, the lack of ability to accept the self fully, as manifested currently by the other self.

每一個在這裏的人都察覺到，在尋求者知曉、接納和平衡它自己的過程中，自我和其他自我作為對於另一方的鏡子的機能。因此，當一個人遭遇到另一個它與其遇到了困難的自我的時候，困難的終極的原因將一直都是在感知萬物的絕對的一體性的方面的困難，在幻象的層次上，原因更多是，缺少去完全地接納自我就是當前被其他自我顯化出來的樣子的能力。

When one encounters another self with whom one is having difficulty we would suggest, on a more long term basis, shall we say, meditations on the concept of unity, and specific concentrated periods of contemplation on the aspects of the self called up by the other self that are experienced as unacceptable, and the specific exercises in balancing and accepting that each has found most appropriate for one's own use, for these differ with each entity.

當一個人遭遇到另一個它正在與其遇到困難的自我的時候，我們會建議，在一個更為長期的基礎上，容我們說，對於合一的觀念進行冥想，對被其他自我喚起的自我的那些被體驗為無法接受的面向的明確的集中沉思的時期，以及在平衡和接納每一個人已經發現最為適合於它自己使用的事物的方面的具體的練習，因為這些事物對於每一個實體都是不一樣的。

In the case where one experiences an other self as draining the energy or continually presenting those types of negatively perceived energies that are difficult to deal with, we may also suggest that it is helpful to protect the self, and again there are varying ways of performing this task.

在一個人在其中將一個其他的自我體驗為讓能量耗盡或者持續性地呈現出那些用負面性的方式被感覺到的難以處理的能量的類型的情況，我們同樣也建議，去保護自我是有幫助的，再一次，會有進行這個工作的可變的方式。

At this time we will transfer this contact to the one know as Jim as this instrument is having some increasing difficulty maintaining this contact. We are known to you as those of Q'uo, and leave this instrument in love and light.

在此刻，我們會將這個接觸轉移到被知曉為 *Jim* 的實體，因為這個器皿在保持這個接觸的方面正在遇到某種不斷增加的困難。我們是你們知曉的 Q'uo 原則，我們在愛與光中離開這個器皿。

(Tape ends.)

(磁帶結束。)

July 21, 1991

1991-07-21 知曉與提問

Group question: Questions were asked about how any seeker of truth might use various ways or techniques to know the Creator. So what we would like to know is what techniques to use, what any being may use to mirror the supreme presence of the Creator within his or her consciousness and how does this mirroring of the Creator within the individual consciousness aid us in our service to others, or how is it a part of that service to others that is really the determining factor for the harvest? Elaborate upon the techniques that beings may use to connect with or to mirror the supreme presence.

團體問題：問題是被問及任何真理的尋求者如何才能使用各種各樣的方式或者技巧來知曉造物者。因此，我們想要知道的事情是，要在他或者她的意識中映射造物者的至高的存在，要使用的技巧是什麼，可以使用的任何的存有是什麼，這種對在個體意識中的造物者的映射是如何在我們對他人的服務中幫助我們的，或者它如何成為服務他人的一個對於收割真正決定性的要素的？請在關於存有可以使用以與至高存在連接或者映射至高存在的技巧的方面進行詳盡的闡述。

Carla: OK, the chant that I will teach you is ... you can use all different words with it; and I'll say a few and if anybody has a few we will just go on for a while. I like to chant for enough time that it does change the vibration, maybe nine, ten, something like that. The words to it are:

Carla：好的，我將會教導你們的頌歌是.....你們能夠對它使用所有不同的詞語，我將會說一些，如果任何人有一些頌歌的話，我們將繼續進行一會兒。我想要吟詠足夠的次數，以便於它確實改變了振動，也許是九次，十次，某種類似那樣的事情。它的歌詞是：

Love is flowing like a river
愛如同一條河流一樣流動。

Flowing out through you and me
流出來經過你和我

Spreading out into the desert
分散進入到沙漠之中

Setting all the cactus free.
解放所有的仙人掌

And you can say "Peace is flowing a river," etc. Bliss, faith, hope, light and so forth. Anybody that wants to sing one is welcome to stick one in at the beginning, otherwise I may just keep hitting back on "love" from time to time. 你們可以說，“平安如同一條河一樣流動，”等等。狂喜、信心、希望、光，諸如此類。任何想要唱一首的人都歡迎將一個詞語插入到開始的位置，不那樣的話，我可能僅僅會持續一次又一次返回到“愛”

(Group chanting.)

(團體吟詠。)

(Lord's prayer.)

(主祈禱。)

(Carla channeling)

(Carla 傳訊)

We are the principle known to you as Q'uo, and we greet you in the love and in the light of the one infinite Creator. It is a great blessing for us to be called to your group at this time and we bless and thank each whose desire for the truth cannot be denied when we come together in one bright circle of light to seek that truth. We, too, are pilgrims on the path of truth, and we, as you, make many errors; we are not infallible. We ask you not to think of us as authorities but as fellow travelers. Perhaps our feet have moved through more dust, perhaps we have experienced more, but still the Creator is a mystery. So how can we ask you to trust us as an authority? Nay, my friends, trust your own hearts, for if it is your truth, you will not learn it; you will recognize it. If you do not recognize it, release it, for we would not be a stumbling block before you.

我們是你們知曉的 Q'uo 原則，我們在太一無限造物者的愛與光中向你們致意。在此刻被你們的團體呼喚對我們而言是一種極大的祝福，我們祝福並感謝每一位，當我們聚集到一起一個明亮的光圈中來尋求真理的時候，每一個人對真理的渴望都是無法被否定的。我們同樣也是在真理的道路上的朝聖者，我們和你們一樣會犯很多的錯誤，我們不是不會犯錯的。我們請你們不要將我們視為權威，而是視為同伴的旅行者。也許我們的雙腳已經穿越了更多的塵埃，但是，造物者仍舊是一種神秘。因此，我們怎麼會要求你們將我們作為一個權威來信任呢？不會的，我的朋友們，相信你們自己的心，因為它就是你的真理，你將不會學會它，你將會認出它。如果你沒有認出它，釋放它，因為我們不願意成為一塊在你們前方的絆腳石。

You ask this evening how we may better know the Creator, we being those of several densities. Let us go back to the assumption implicit in this question, that is, that the Creator can be known. What is it to know? What things do you know? If you gaze at what you know, you find yourself dealing in quantities and measures, things that can be touched and counted. Thus, you can say, "I know I have three apples," "I have a piece of paper." Yet, this knowing does not satisfy the consciousness within the grasp of each of you. Each of you knows that that which is called knowledge is not knowledge; it is observation, and it can be used to create many, many gadgets, to fuel a technology, yet what does that technology know?

你們今晚詢問我們如何更好地知曉造物者，我們是由具有數個密度的實體組成的。讓我們返回到在這個問題中隱含的假設，那個假設即，造物者是能夠被知曉的。要知曉的是什麼事情呢？你們知道什麼事情呢？如果你凝視著你知道的事情，你會發現你自己正在與數量和度量，以及能夠被觸及並被數算的事物打交道。

因此，你們能夠說，“我知道我有三個蘋果，”“我有一張紙。”然而，這種知曉不會讓在你們每個人的掌控範圍之中的意識感到滿意。你們每個人都知曉被稱之為知識的事物並不是知識，它是觀察，它能夠被用來創造許許多多的小工具，為一種技術供應能量，而那種技術知道什麼呢？

The basis upon which technology is built is observation. That which lies behind the observation is unknown. Mass has never been seen under the microscope. There is absolutely no way to explore absolute objectivity, for without an observer there is no knowledge of any experiment. No one has yet been able to explain or know gravity. No one understands or knows the so-called speed of light, why it is apparently a constant. Magnetism and electricity are also fields which are in some ways inexplicable.

技術被構建於其上的基礎是觀察。存在於觀察背後事物是未知。品質從未在顯微鏡下被看到過。絕對沒有去探索絕對的客觀性的途徑，因為在沒有一個觀察者的情況下，就沒有對於任何的實驗的知識。沒有任何人能夠去解釋或者知曉重力。沒有任何人理解或者知曉所謂的光速，以及為什麼它明顯是一個常數。磁性和電性同樣也是以某種方式無法解釋的事物。

What do you know? Let us look a bit deeper. Move, each of you, from the mind that is in your brain. Relinquish it and think courteously, gently, and with the skill of a suitor, to pay court to your heart, for it is the unconscious and silent wisdom of the heart that gives to an entity its closest experience to that of knowing. Within the illusion in which you enjoy yourselves at this time, nothing can be known. The sooner the seeker becomes aware that the truth will beckon ever onward, the sooner the seeker can set to rest the hunger for proof which so often leads to a debasing of the pure love of the truth. Relinquish your hold upon the need for proof, for that which is proof is proof within an illusion. Would you wish to know something in the illusion, for all that you know in the illusion is an illusion. Or would you wish, rather, to gaze straightway at the mystery that is not known and know that you are tabernacling with that mystery; that you live in that mystery and in a very central sense you are that mystery which is Creator and creation.

你知道什麼呢？讓我們更為深入一點查看。你們每個人都是從你的大腦之所是的心智開始移動的。放開它，有禮貌地、溫柔地，藉由一個求愛者的技巧，考慮向你的心求愛，因為給予了一個實體它與知曉的事物之間最親密的體驗的事物正是無意識和心的靜默的智慧。在你們在此刻享受你們自己的幻象中，沒有任何事情是能夠被知曉的。尋求者越快開始察覺到真理將會不斷在前方招手，尋求者就會越快能夠平息對於證據的渴望，這種渴望會如此頻繁地導向一種讓對真理的純淨的愛的品質的降低。放開你對證據渴望的緊握不放，因為證據之所是的事物是在一個幻象中的證據。你是希望去知曉某個在幻象中的事情嗎，因為所有你在幻象中知道的事情都是一個幻象。或者你寧可希望去直接注視著那種不被知曉的神秘並知曉你是與那種神秘共處至聖所之中的，你是活在那種神秘之中，且在一種中心的意義上，你就是那種造物者和造物之所是的神秘。

Listen with your ears to all that you hear at this moment in time: the subtle inhalations and exhalations of your brothers and your sisters in light, the

songs of the small animals, the gentle whirl of the cooling fans; for some who are sensitive, even the hint of a heartbeat heard in the ear, a pulse felt, the energies of this circle. How many things there are to apprehend in this one moment! It is normally thought that one knows what one knows by the process of observation. But let us look carefully at this, for we would ask you above all things to be stewards of your attention. How do you pay attention to your incarnation? All of these things that we described to you were probably not part of what you were aware of knowing at the moment at which we described all the sounds.

用你的耳朵來聆聽所有你在此刻在時間中聽到的事物：你的兄弟和你的姐妹們在光中的吸入和呼出，小動物們的歌曲，風扇的溫和的呼呼飛轉，對於一些敏感的實體，甚至還有在耳朵中被聽到的一種心跳的痕跡，被感覺到的一種脈搏，以及這個圈子的能量。在這一時刻之中有多少事情是要被理解的呀！通常認為，一個人會藉由觀察的過程知曉它知曉的事物。但是，讓我們仔細觀察這一點，因為我們會首先請你們成為你的注意力的管理員。你是如何留心注意你的投生的呢？所有這些我們向你們描述的事情很可能都不是在那個我們描述所有的聲音的時刻你們察覺到你們所知曉的事物的一部分。它們在任何方面都不是對於你的生存是重要的，它們僅僅是伴隨這你們對於如此好心地與我們交談的目的的附加事件。而所有那些事情都存在於你的心智的母體之中，不僅僅是現在存在，同樣也是永恒地存在的。所有已經發生在你身上的事情，所有你已經接收到的事物，所有你將體驗到的事物，都是你之所是，永遠的你的無限的存在的一個小小的部分。因此，你們每一個人都是一個知曉的人嗎，那個行動是你會描述為你自己的行為嗎？也許你們會理解，為什麼我們會請你們從成為一個知曉的人的位置往後拉，並詢問你自己，是否去探索成為一個詢問的人是更好的，因為相比問題，答案只擁有非常少的意義。

What questions move you, my children? Can you not see that you spend your attention like money, yet, unlike money you are not often thrifty; you are not often listening with your spiritual ears open. Why is that? In this western culture we may suggest that one reason is the great emphasis upon accomplishing the visible tasks. This entity would call this distortion the "work ethic," and this entity itself is less and less a slave to the work ethic, but certainly still highly distorted towards valuing actions above essence—the essence of intention and desire, of passion, for there is a quest for truth. It is not the truth to be proven, it is not the truth to be trotted out, elegant and set before all, tidy and finished forever. Truths come and they go, and they are useful for one person only. Each of you will find some truths to last for years, incarnations; other truths to last a week or a month or a year.

我的孩子們，什麼問題推動了你呢？難道你們看不到，你們如同花費金錢一樣地花費你們的注意力，與對金錢的節儉不一樣，你們對於注意力並非經常是節儉的，你們並非經常藉由你們開放的靈性的耳朵來聆聽。那是為什麼呢？在這個西方的文化中，我們可以建議，一個原型是被放置在完成可見的任務上的巨大的重要性。這個實體會稱呼這個扭曲為“工作倫理”，這個是實體自己就越來越少地是一個工作倫理的奴隸，但是肯定地，這個實體仍舊是高度朝向重視行動高於實質而扭曲的——這種實質即意圖和渴望的實質，熱情的實質，因為會有一種對真理的追尋。**不是真理要去被證明，不是真理要被優雅地領出來，被整齊地安放在一切的**

前面，並永遠地被完成了。真理出現，真理消失，它們僅僅是對於一個人是有用處的。你們每個人都將會發現，一些真理會延續數年，數個投生，其他的真理會延續一周、或者一個月、或者一年。

So, let us move back to beyond the need to know and prove, and investigate the processes of perception. When you have heard, felt, seen, smelled, tasted, touched your environment, a moment has occurred, the present moment. You have chosen that which you will notice and examine. Day upon day, and moment by moment, you will notice what has moved you. This you will discover for yourself the kind of mind that you have to this point created. For you see, as fields of consciousness you are stewards of this biocomputer; you are stewards of what you perceive and stewards of your actions, whether they are creative or reactionary.

因此，讓我們返回到超越去知曉和證明的需要，並探索感知的進程。當你已經聽到、感覺到，看到，聞到，嘗到並觸碰到你的環境的時候，一個時刻就已經出現了，當下一刻。你已經選擇了你將會注意到並檢查的事物。一天接一天，一刻接一刻，你將會注意到什麼事物已經推動了你。這樣，你就將會為你自己發現那種你在這個位置上已經創造出來的心智的類型了。因為你看，作為意識的領域，你就是這個生物電腦的管理員，你就是你感覺到的事物的管理員，以及你的行動的管理員，無論它們是創造性的還是倒退的。

So what happens after you have heard all the things that you do not pay attention to? Perhaps someone has entered the door; this, then, is the next perception, this is your choice. You have chosen to observe this one thing. Before you can form a mental thought about it, you will, willy-nilly, be informed by all your biases concerning that which you have noticed. What is your attitude toward the entity who has entered? How has that entity been a catalyst for you? In what way have you distorted an emotionally neutral occurrence? There is a palpable pause between the first sense consciousness, and your consciousness" willingness to take on a mental formation in relation to the present moment. Has it occurred to you that you can be stewards to the extent that you may choose more wisely the sense perceptions to which you wish to pay attention? Have you thought, perhaps, to investigate those things which cause you to generate biased observations rather than emotionally neutral ones or balanced ones?

因此，在你已經聽到所有那些你並未注意到的事情之後，發生了什麼事情呢？也許某個人已經進門了，接下來，這就是下一個感知，這是你的選擇。你已經選擇去觀察這一個事情了。在你能夠在它周圍形成一種心智上的想法之前，你將會，無可奈何地，被所有你在關於你已經注意到的事物的方面的偏向性所告知。你對於那個已經進入的實體的態度是什麼呢？那個實體已經成為了你的一個催化劑了嗎？你已經用什麼樣的方式扭曲了一種在情緒上是中性的遭遇了呢？在最初的感覺的意識和你的意識樂意於呈現出一種與當下一刻有關聯的心智的形態之間，會有一種可觸摸得到的中斷。你能夠成為管理者以至於你可以更為智慧地選擇你希望去注意的感知的觀念，這已經發生在你身上了嗎？也許，你已經考慮去探索那些使得你產生出有偏向性的觀察的事情，而不是在情緒上是中性的事情或者是平衡的事情了嗎？

This is indeed possible and is part of the discipline of the personality that will deliver to you a more lucidly working partnership betwixt consciousness and the mental and bodily complexes which carry that consciousness about within your incarnation.

這確實是有可能的，這是人格鍛煉的一部分，它將會會向你傳遞一種在意識和在你的投生中攜帶著那個意識四處移動的心智與身體複合體之間的更為清晰地工作的夥伴關係。

Perceive, then, that you are both less powerful than you think—in that you will not perceive all that you can perceive—but see also that you are more powerful than you may think you are, for you can be creators of those thoughts, attitudes and actions which you choose when you see the catalyst and sense perceptions and biases within yourself which resonate in the present moment.

接下來，感覺你是比你認為的較不強有力的——因為你將不會感知所有你能夠感知的事物，而卻同樣也看到你是比你可能認為的更加強有力的，因為在你看到催化劑、感覺的觀念以及在當下一刻之中產生共鳴的在你自己內在之中偏向性的時候，你能夠成為那些你選擇的想法、態度和行動的創造者。

Now, all of this has been discussion of activities. The portions of these exercises all take a great deal of practice, persistence and devotion. Yet, it is beyond them that the heart of your question lies. You are perhaps familiar with the words which the Master known as Jesus has been said to have said: "I am the way, the truth and the life." Let us look at the entity who said this. This entity spoke always in parables, never plainly. This entity taught by telling stories, by suggesting mental formations and biases that went beyond the words which were used. Moreover, this entity often said "When you hear me, it is not I who speak, but the Father within me." Would this entity then have said "I am the way," or would this entity have made a small pun, perhaps a slightly irreverent one, upon the name of the Deity as this entity knew that name? For the name of the unnamable Deity to the one known as Jesus was a word formation which translates, roughly, "I AM." In fact, it says it twice: "I am that I am."

現在，所有這些都已經是對行動的討論了。這些練習的部分全都需要大量的實踐、堅持不懈與奉獻。而你的問題的核心是存在於它們之外的。你也許對於被知曉為耶穌的大師已經說過的言語是熟悉的，它說過，“我就是道路、真理和生命。”讓我們查看那個說過這句話的實體。這個實體一直都是通過比喻來說話的，它從未平鋪直訴地說話。這個實體藉由講故事，藉由建議超越被使用的言語的心智的構型與偏向性來教導。而且，這個器皿經常說，“當你們聽到我的時候，並不是我在說話，而是在我內在之中的天父在說話。”那麼，這個實體已經說過“我是道路”嗎，或者這個實體已經對於神性的名字，如這個器皿所知曉的名字一樣，說了一個小小的雙關語，也許是一個有點不敬的雙關語。因為對於被知曉為耶穌的實體，無法命名的神性的名字就是一個詞語的構型，它粗略地翻譯為“我是”(I AM)。實際上它說了它兩次：“我是我之所是。”

Now, gaze back at this famous quote and see in a more spacious way the I AM that is the truth, the I AM that is your road and your path, the I AM that is your service and your life and perfect freedom. We of Q"uo are. We are an I AM, for we have come together, yet each of us also is an unique I AM, and each of you listening to this instrument is the only one of you in the infinite creation. You are utterly necessary, precious and perfect, for you are part of all that there is, part of an infinity which is from everlasting to everlasting.

現在，向回注視這個著名的引文，並用一種更為寬闊的方式來觀察看真理之所是的那個“我是”，你的道路和你的途徑之所是的“我是”，你的服務、你的生命和完美的自由之所是的“我是”。我們是 Q"uo。我們是一個“我是”，因為我們已經聚集到一起，而我們每一個人同樣也是一個獨一無二的“我是”，你們每一個正在聆聽這個器皿的人僅僅是在無限造物中的你的一個。你是全然需要的、珍貴的和完美的，因為你們是一切萬有的一部分，一種從永久到永久的無限的一部分。

How can you know? You cease asking to know, and ask to learn to ask who you are. As you move deeper and deeper in this quest, you become more and more authentic essences. You see, within your heavy, chemical, third-density illusion, what you see as your physical vehicle is seen by us basically as large quantities of water with some few chemicals in them—an ingenious design, indeed, but a second-density one. Yet, this second-density entity knows in every cell of its vehicle, "I AM," for it blooms just as a flower does. You, in your second-density body, are so beautiful! The Creator has made all things well and this includes you.

你們如何才能知曉呢？你們停止請求知曉，並請求去學會去詢問你們是誰。當你們在這個追尋中越來越深入的時候，你們越來越多地成為了真實的實質。你們看，在你們沉重的、化學性的、第三密度的幻象中，你視為你的物質性載具的事物是基本上被我們視為是大量的水並在其中帶有一些化學元素的事物——這確實是，一種別出心裁的設計，但確實一個第二密度的設計。而這個第二密度的實體在它的載具的每一個細胞中都知曉“我是”，因為它是如同一朵花一般地綻放的。你，在你的第二密度的身體中，是如此的美麗。造物者已經成功地塑造了萬物，這是包括你們在內的。

Thus, your relationship with this physical vehicle need not be one of scorn but one of thankfulness and praise, for this second-density entity could have had a perfectly good instinctual life of its own. The brain, the personality, all of those things which seem to you mundane are things which this animal which carries you about could sociably and naturally do, with grace and even elegance as is the way of things created by the infinite One which do not have the self-consciousness to be awkward, but move with the infinitely appropriate rhythms of growth, blooming, evensong and death. Treasure this entity that carries you about. Nurture it; love it; pamper it. Be a good boss to it, and know that there is a wisdom in every cell of that second-density body that your consciousness, infinite though it may be, is blocked from seeing because of the veil of forgetting between the conscious and the subconscious mind, that veil dropped specifically so you cannot know, and gaze at this creature who asks questions it cannot answer.

因此，你與這個物質性載具之間的關係不需要是一種嘲諷的關係，而需要時一種感激和讚美的關係，因為這個第二密度的實體本來已經擁有了一種屬於它自己的完全良好的本能性的生命了。大腦、人格、以及所有那些在你看來似乎是世俗的事情都是這個攜帶著你四處移動的動物更有用社交性的方式、自然而然地，帶著優美甚至帶著優雅去做的事情，因為這就是有無限太一創造的事物的方式了，它們並不擁有意識來感覺到笨拙的，但是它們卻是藉由成長、繁茂、黃昏和死亡的無限合適的旋律而移動的。珍惜這個攜帶著你四處移動的實體吧。撫育它，愛它，讓它吃個飽。成為它的一個好老闆，並知曉，在那個第二密度的身體的每一個細胞中都有一種智慧，那就是你的意識，儘管它可能是無限的，它卻因為在表面意識和潛意識的心智之間的遺忘的罩紗而被阻塞以至於無法看到那個罩紗是專門掉落下來，這樣你就無法知曉了並會注視這個詢問它無法回答的問題的生靈了。

How is that logically possible? Here is the beginning of the mystery. You cannot help but know that you are other than you think you are, for you ask questions that you simply cannot possibly answer. You sense truths that you cannot possibly ever touch.

那是如何在邏輯上是有可能的呢？這裏就是神秘的開始了。你會不得不知曉除了你認為你之所是之外的你之所是，因為你詢問了你單純不可能回答的問題。你感覺到你一直不可能觸及的真理。

The genius of living consciously in an illusion that is heavily biased toward sleep is in paying attention, for you are an I AM, you are a creator experiencing itself. Do you strive to be virtuous? Thusly does the Creator know of hope and virtue. Do you strive to be aught else whatsoever? Thusly does the Creator know of aught else whatsoever. Have you served in your own opinion as a bad example? How valuable that I AM is you have probably learned by your self-perceived failures.

在一個沉重地偏向沉睡的幻象中有意識地活著的天賦就是在留心之中，因為你就是一個“我是”，你是一個正在體驗祂自己的造物者。你會努力成為有德行的嗎？造物者就是由此知曉希望和美德的。你會努力成為無論什麼別的事物嗎？造物者就是由此知曉無論什麼別的事物的。你們已經在你們自己的觀念中作為一個壞榜樣而服務了嗎？那個你之所是的“我是”藉由你被自己感覺到的失敗而有可能學會的事物是怎樣地寶貴呀。

Knowing is a shallow thing. Asking in the heart is the beginning of wisdom. As you move deeply, deeply into your heart breathe, breathe full into your belly, into your abdomen. Feel the light, the energy that is infinite. Feel the love that expresses itself as your consciousness. Ask your heart, “What is this love? All these people, why are they so dear? Why are we so pointed toward the light we cannot ever know? Let yourself be overwhelmed, for this is the knowing that you seek—I AM, I AM, I AM. Every iota of the infinite universe, of the One Infinite Thought of Love which creates all that there is ...

知曉是一個淺薄的事物。詢問在其核心之中就是智慧的開始。隨著你越來越深入地進入到你的心之中，呼吸，將圓滿吸入到你的肚子，吸入到你的腹部。感覺光，感覺那種無限的能量。感覺將其自身表達為你的意識的愛。問你的心，“這種愛

是什麼？所有這些人，為什麼它們如此寶貴？為什麼我們對於我們一直無法知曉的光如此一心一意。”讓你自己成為被壓倒的，因為這就是你尋求的知曉——我是，我是，我是。無限宇宙的每一個微粒，創造了一切萬有的太一無限的那個愛的想法……

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

... with you always „til the end of the age. Move deeper in your heart. I AM. Breath again and again softly, deeply—I AM—and feel in the womb that is within any entity that bournig present, that birthing moment that is a brand new I AM. This is your essence. This holds your passion. This is you—I AM. As you tabernacle, know that the I AM that is at your heart is much closer to you than your breath, far nearer to you than hands or feet or face or stomach, or any portion of the physical vehicle. You are essence, you are all that there is, you are a quality that is infinite, a flavor not quantifiable, not measurable, but infinite. It will take you all the life that you are and that you will live in your subjective stream of consciousness to learn to focus upon your essence and not upon your activities, for activities may be done with or without love, with or without that great sense of I AM.

……一直與你們同在，“直到時代的結束。”更為深入地進入到你的心之中。我是。一次又一次，溫柔地，深深地呼吸——我是——在子宮之中感覺到那在任何實體內在之中的那個正在誕生當下的事物，那一個全新的“我是”之所是的出生的時刻。這就是你的實質。這個實質保持了你的熱情。這個實質就是你——“我是”。當你處於至聖所之中的時候，知曉那個在你的心中的“我是”是比你的呼吸離你更加接近的，是比你的雙手、或者雙腳、或者臉龐、或者尾部、或者物質性載具的任何的部分都要離你遠遠更加接近的。你就是實質，你就是一切萬有，你就是一種無限的特性，一種無法量化、無法度量，但卻是無限的風味。它將會花費你所有你之所是的以及你將會在你主觀的意識的溪流中活出的生命，以學會去聚焦於你的實質而不是聚焦於你的活動，因為活動可以帶著愛或者不帶著愛，帶著或者不帶著“我是”的偉大的實質而被進行。

Let your intuitions, your intentions, and especially those intentions about which you are persistent form within you an ever more tangible I AM. How can we know the Creator? I AM. I AM. You are. We know the Creator partially in our essence and to a great extent in the essences of the I AMs that we perceive as other than ourselves due to our continuing distortions of understanding. How can you know the Creator? Precisely that way, my children. Learn yourself, love yourself, for you are love. What other appropriate response is there to love but love? As circumstances befall you, see them as love, for all things are the I AM, that one great idea, Love. It may be very distorted, the branches may have gotten twisted, seared, burned, ruined. Then you must look to the roots, for I AM is the root system. You have

a good deal to do with the branches, but gaze at your roots. 讓你的直覺，你的意願，尤其是那些關於你在你內在之中正在持續形成意願，成為一種越來越可被觸摸著到的“我是”。我們如何知曉造物者呢？我是。我是。你是。我們在我們的實質中部分地知曉造物者，由於我們持續不斷的理解上的變貌，我們在我們感覺為除了我們自己之外的事物的“我是”的實質之中在一個巨大的程度上知曉造物者。你們如何才能知曉造物者呢？正是用那種方式，我的孩子們。瞭解你自己，愛你自己，因為你就是愛。除了愛之外，還會有什麼其他的適當的回應呢？當情況發生在你身上的時候，將它們視為愛，因為一切的事情都是“我是”，那一個偉大的觀念，愛。它可能是非常扭曲的，分枝可能已經是彎曲的、乾枯的、曬乾的、毀壞了的。接下來你必須尋找根部，因為“我是”就是根部系統。你擁有大量與分枝有關的事物，但是，凝視你的根部。

Others will look at the fruits of your incarnational experience and say that you were such and such a person," but the I AM gazes at the I AM in you, and is one with it, and fullness of love is added to fullness of love in a mystery that has no answer that is known to us.

其他人將會查看你的投身體驗的果實，並說你是這樣或者那樣一個人，但是“我是”會凝視在你內在之中的“我是”，並會與之合一，愛的圓滿在一種神秘中被添加到愛的圓滿之上，這種神秘沒有我們所知曉的答案。

We shall at this time, with apologies for our length of speaking, open the meeting to any questions each might have. We realize that the hour is late and if it is decided that there is a need to end this meeting you have only to say so or to cease asking questions. We would at this time thank the instrument known as Carla for offering itself in the service, and would at this time transfer in love and in light and in such delight in your company to the one known as Jim. We are those of the principle of Q"uo.

我們將在此刻，帶著對於我們發言的長度的抱歉，向著每一個人可能會有的任何的問題開放集會。我們很抱歉時間很晚了，如果決定是需要結束這次機會，你們僅僅需要這樣說或者停止問問題。我們會在此刻感謝被知曉為 *Carla* 的器皿在這次服務中提供它自己，我們會在此刻在愛中，在光中，在對你們的陪伴的這樣的快樂之中轉移到被知曉為 *Jim* 的實體。我們是 Q"uo 原則。

(Jim channeling)

(*Jim* 傳訊)

I am Quo, and greetings again in love and in light. Through this instrument we would ask at this time if there are any queries of a shorter nature to which we may speak briefly?

我是 Q"uo，在愛與光中再一次致意。通過這個器皿，我們在此刻請問，是否有任何的具有一種較短的特性的問題是我們可以簡短地發言的呢？

Questioner: I have a question of Q"uo. I channel, and oftimes the next day I get an imbalance of potassium, and I was wondering how that might be corrected afterwards or prepared for ahead of time?

提問者：我有一個給 Q"uo 的問題，我經常會在我患上了一種鉀失衡的後一天進

行傳訊，我想知道，它如何才能糾正到其後，或者提前做好準備呢？

I am Q"uo, and am aware of the query. We find that this deficiency is one which is easily rectified by the ingestion of your banana fruit, the ingestion of your potassium pill prior to the working.

我是 Q"uo，我們理解了問題。我們發現這種缺陷是一種藉由在工作前攝取你們的水果香蕉或者攝取你的鉀藥片而很容易被矯正的缺陷。

Is there another query, my sister?

我的姐妹，有另一個問題嗎，我的姐妹？

Questioner: Thank you.

提問者：謝謝你們。

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

我是 Q"uo，我們感謝你。有另一個問題嗎？

Questioner: Once we understand that we are the I AM, how may we bring this understanding into manifestation in this density to help others?

提問者：一旦我們理解我們是“我是”，我們如何將這種理解在這個密度中帶入到顯化來幫助其他人呢？

I am Q"uo, and am aware of your query, my sister. As each devoted and diligent seeker has for so many, many incarnations attempted within the heavy, chemical, third-density illusion that you inhabit, you seek that I AM where the heart leads. In the silence of your meditation you reach as fully and firmly as you can to grasp the essence of that quality that you experience and bring it forth into your life as the attitude of your beingness, and attempt to see and feel and be and touch and smell and experience and share the one Creator that you find within, in whatever way is open to you. However well or poorly you may proceed at each moment that you experience in a conscious fashion, you try, you give, you offer in every instance of opportunity, and although you shall not fully succeed at all times or even in a majority of your attempts, it is the perseverance, the dedication, the continual reminders that you see about you and that you give to yourself, then, that are the refining qualities of the fire of experience that is yours within your evolution. Seeing but glimpses of the one wishing to know more purely, sharing but partially, becoming weary with effort, pulling together the desire again and again and again, it is this desire that is your most honored ally upon this journey.

我是 Q"uo，我理解了你的問題，我的姐妹。當每一個奉獻與勤奮的尋求者已經在這個你們所居住的沉重的、化學性的、第三密度的幻象中嘗試了如此許許多多的投生之後，你們在心所指向指出尋求那個“我是”。在你的冥想的靜默之中，你盡你所能完全而堅定地尋求伸出手以掌握那種你體驗到的特性的實質，將它作為你的存在性的態度而帶入到你的生命之中，並嘗試去用無論什麼向你開放的方式看到、感覺到、成為、觸摸、聞到、體驗、並分享你在內在之中找到的太一造物者。然而，無論你在每一刻是可以很好地還是糟糕地著手處理你用一種有意識地

方式體驗到的事物，你在每一個機會的場合都在嘗試，給予並提供，雖然你將不會在所有的時候，甚至不會在你絕大多數的嘗試中都是完全成功的，你在你周圍看到的，以及你給予你自己的事物就是堅持不懈、奉獻以及持續不斷的提醒物了，接下來，那就是在你的演化之中你的體驗之火的精煉性的特性了。僅僅模糊地瞥見這樣一個人，他想去更為純淨地知曉，他僅僅部分地分享，他因為努力而變得疲倦，並一次又一次又一次地將渴望拉到一起，在這條旅程上，你最為光榮的同盟就是這個渴望了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: I have one. I don't know why it happens, and I have no control over it when it happens, but sometimes for a moment, sometimes for an hour, sometimes for several days, I will be the light. I won't have any real awareness of myself as a being ... I will just be the light ... ecstatic. But it has about as much to do with language or telling people about it as a pumpkin. So I realize that this is part of being, what interests me is how does it translate into helping other people, because it's absolutely indescribable, nor can I produce it in other people.

提問者：我有一個問題。我並不知道為什麼它發生了，當它發生的時候我沒有控制它，但是有時候是一會兒，有時候是一個小時，有時候是幾天，我將會成為光。我對我自己是一個存有並沒有任何真實的察覺……我將就是成為光……入迷的。但是，它在很大程度上是與言語有關的，或者告訴人們它是一個重要的東西。因此，我意識到，這是存在的一部分，讓我感興趣的事情是，它如何轉譯成為幫助其他人，因為它是絕對無法描述的，我也無法在其他人中產生它。

I am Quo, and am aware of your query. Again, we remind you that the great desire to know the one Creator, and to serve that one Creator in all about one is that quality which works its wonders in silence and mystery at the heart of your being, so that as you continue upon this journey there is a tempering of the soul that manifests in various ways within the entity. You experience that which is appropriate at your time upon your journey, whether it be light or passion or devotion or any of those qualities that point one toward the unity of the one Creator, and you shine forth that quality as a natural portion of your being in any encounter with others without needing to form a way by which such may be done or understood mentally beforehand. Thus, it is your nature that shines forth from you without effort.

我是 Q"uo，我理解了你的問題。再一次，我們提醒你，去知曉太一造物者，在一個人周圍的所有的事物中去服務太一造物者的渴望，就是那種在你的存有的核心之處在靜默和神秘中產生出它的奇跡的特性，因此，隨著你在這條旅程上繼續，會有一種對你的靈性的鍛煉會用各種各樣的方式在實體內在之中顯化。你會在你處於你的旅程上的時候體驗到適當的事物，無路它是光，還是熱情、奉獻、或者那些讓一個人指向與太一造物者的合一的特性中的任何的特性，你會將那種特性作為你的存有的一個自然的部分在與其他人的任何的遭遇中閃耀出來，而無需去形成一種藉由其這樣的工作可以被完成或者在心智上提前被理解的途徑。因此，是你的本性毫不費力地從你身上閃耀出來。

Is there a further query, my sister?
我的姐妹，有一個進一步的問題嗎？

Questioner: Yes. Just to make sure I understand it. So, basically our knowingness is mostly achieved through seeing the essences in other people, in their unselfconscious spontaneous essence unknowing. Is that right?
提問者：是的。僅僅是確信我理解了它。因此，基本上我們的知曉大多數是通過在其他人身上看到實質，在對他們的不自覺的、自然而然的，不知道的實質中被取得的。這是正確的嗎？

I am Q"uo, and shall repeat for clarity that you have produced a fruit, each of you, according to your seeking and your desire to know the truth. This fruit is a quality of your being that shines forth without effort as you spontaneously engage in your daily round of activities and touch that quality in some form in each other entity and call it forth by that touch.

我是 Q"uo，我將會為了澄清而重複，你已經產生出一個果實了，你們每個人，根據你們的尋求和你們去知曉真理的渴望，都產生出果實了。這個果實是你的存有的一種特性，它會毫不費力地在你自然而然地從事你的日常活動的時候閃耀出來，用某種形式在每一個其他的實體中接觸到那種特性，並藉由那種接觸將它引發出來。

Is there another query, my sister?
我的姐妹，有另一個問題嗎？

Questioner: Well, no, I think that"s really beautiful. What you are basically saying is we know by loving each other and supporting each other. Thank you.
提問者：好的，沒有，我想那真的是美麗的。你們基本上是在說，我們會藉由彼此相愛並彼此支持而知曉。謝謝你們。

I am Q"uo, and we thank you once again, my sister. Is there another query at this time?
我是 Q"uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

Questioner: I have a query. First I greet you in love and light, and thank you for your presence. In these accelerated times in this density of space/time that we are now in, how essential and vital is it that we rely on another person for our guidance, let"s say in the form of a spiritual master? That is my question.
提問者：我有一個問題。首先，我在愛與光中向你們致意，並為你們的在場而感謝你們。在這個我們現在處於其中的這個第三密度的空間/時間中的這些加速的時刻，我們依賴于另一個人作為我們的指引，讓我們假設是用一種靈性大師的形式的指引，這有多麼實質和至關重要呢？那就是我的問題

I am Quo, and am aware of your query, my brother. We do not mean to sound facetious with our reply, but the importance of such catalyst or any

catalyst for any seeker at a particular time within the incarnation is determined by that seeker. Thus, the importance that you give to that which you call holy is importance that you have placed there, and have desired to use as an avenue to a fuller apprehension of the one Creator. Each entity must needs find a path of what we will call faith, a structure for the next step upon the journey that will expand for the entity the opportunity to know and experience the one Creator, the I AM within in a fashion that is more filled with opportunity, shall we say, to more fully apprehend the one Creator. An entity may find that this faith moves into foreign lands, and that there will at some point need to be the refining of that faith or the structure through which the faith is focused in order that the entity may go higher, shall we say.

我是 Q,uo，我理解了你的問題，我的兄弟。我們並沒有打算藉由我們的回應聽起來是滑稽的，但是這樣的催化劑或者任何的催化劑對於在投生之中的一個特定的時刻的任何的尋求者的重要性，都是由那個尋求者決定的。因此，你賦予了那個你們稱之為神聖的事物的重要性，就是你已經放置在那裏，並有渴望去將其用作一種通往對於太一造物者的更為圓滿的領悟的途徑的事物的重要性。每一個實體都需要找到一條我們將稱之為信心的道路，一個供在旅程上的下一步使用的構架，它將會，用這樣一種更多地充滿了，容我們說，去更為充分地領悟太一造物者的機會的方式，為那個實體拓展去知曉和體驗太一造物者，以及在內在之中的“我是”的機會。一個實體可以發現，這種信心會進入到陌生的土地，將會有某個位置需要成為對那種信心或者那種通過其信心被聚焦的構架的精煉，以便於那個實體可以，容我們說，前往更高處。

Thus, it is the function of the mind and your biocomputer 's channeling of the greater line of the one Creator to form for the self the idea or possibility of the idea of the one Creator and a more complete apprehension. So that this journey does indeed continue for a great portion of what you call time.

因此，要為自我形成觀念或者太一造物者的觀點的可能性以及一種更為完成的領悟，這是心智和你的生物電腦對太一造物者的更大的線路的傳訊的功能。因此，這條旅程確實會在你們所稱的時間的一個很大的部分中繼續。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: No. Thank you.

提問者：沒有。謝謝你們。

I am Quo, and we thank you, my brother, and, with apologies, must bring this session of working to its completion for there is fatigue within the circle. We cannot thank you enough for the opportunity to blend our vibrations with yours, and to walk with you upon your journey at this time. We are humbled by the intensity of your seeking and are thrilled at the joy of your being. At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q"uo. Adonai, my friends. Adonai.

我是 Q"uo，我們感謝你，我的兄弟，我們很抱歉必須將這個工作的集會帶到它

的結束，因為在這個圈子中有一種疲倦。為這個將我們的振動與你們的振動混合在一起，並在此刻與你們一起走在你們的旅程上的機會，我們怎麼感謝你們都是不夠的。我們對於你們尋求的強度而感到謙卑，我們對於你們的存有的喜悅而感到激動。在此刻，我們將離開這個器皿和這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo。 *Adonai*，我的朋友們。
Adonai。

September 22, 1991
1991-09-22 三人行 (R)

Group question: The day before fall, a season ends, a new one begins. Our question is the same. We had a season of a threesome together here for a time. It seems, if we look in subjective terms, that there might have been a failure in the effort that the three of us put forth in this forming of a group to be of service for the life pattern. But, we would like to know from you at this time how you would look at a situation such as ours where three people come together with the desire to be of service to others and may have certain goals in mind of a specific nature that would allow them to consciously define for themselves the effort as being a success. First of all could you comment upon that type of a definition of a success, and could you also comment upon how we can move from this point where we are working more individually, with K moving on her own to study those things of herself that are necessary for her to continue on her journey, and how we remaining here, Carla and I, work on our own to do that which is ours to do.

小組問題：秋天到來前的日子，一個季節結束，新的季節開始。我們的問題依舊，我們在這裏擁有了一個在一起的三人一組的一個季節已經有一段時間了。看起來似乎，如果我們從主觀的方面來看，在我們三個人形成一個服務的團體以在生命模式的方面有所服務所付出的努力中，可能已經有一種失敗了。但是我們在此刻想要從你們那裏知道，你們會如何看待諸如我們的情況之類的一個情況，在我們的情況中，三個人帶著去服務他人的渴望來到了一起，並可能在頭腦中擁有一定的具有一種明確的特性的目標，這種特性會允許他們有意識地為他們自己將努力定義為一種成功。首先，你們能夠對那種類型的一個對於一種成功的定義進行評論嗎，同樣，在關於我們如何從這樣一個位置移動，在這個位置上，我們正在更為個人性地進行工作，同時 K 獨自前往學習那些對於繼續她的旅程所需的屬於她自己的事情，我們留在這裏的人，Carla 和我，如何在我們自己身上進行工作以進行我們要去做的事情的方面，你們能夠也對此進行評論嗎？

(Carla channeling)
(Carla 傳訊)

We are those of the principle of Q'uo. We greet you through this instrument in the love and the light of the one infinite Creator. We see you as you call to us with a sorrow of life upon your hearts, with the heavy burdens of living upon your back, with the stress and the confusion and the turmoil and the great inner travail of growth to which you have committed yourselves spiritually, causing you ever to feel uncomfortable. We see within this group those who would prefer to be uncomfortable and seek the truth, and we can only share with you our blessings to you as you search for that truth as you share with us the blessing of allowing us to speak with you in an attempt to be of some service, always knowing that our opinions are but as nothing compared to the overarching mystery and truth which we in poor, tattered (inaudible), dance and strut upon our stages, miming and acting and singing and dancing and telling pretty stories, and doing anything we can think of to

alert people who are ready to awaken to a new search for truth, that faculty of awareness of the mystery that lies between, around, above, beneath and beyond all things, the mystery that is in fact you, each of you and each of us. 我們是 Q'uo 原則，透過這個器皿，我們在太一無限造物者的愛與光中向你們致意。當你們呼叫我們的時候，我們看見你們的心中充滿一種生命的哀傷，你們的背上承載著生活的重擔，以及你們在靈性上向其奉獻了自我的伴隨而來的壓力、困惑、混亂與巨大的內在之成長陣痛；它們導致你們恒常地感覺不舒適。我們在這個小組中看見一些寧願處在不舒適狀態並尋求真理的人；我們只能在你們搜尋那種真理的時候與你們分享我們的祝福，如同你們與我們分享的祝福一樣，你們允許我們在一種去有所服務的嘗試中與你們說話就是一種祝福，請同時一直都知道，與那包羅萬象的奧秘與真理相比，我們的觀點什麼也不是；那真理即，我們衣衫襤褸地[聽不見]在我們的舞臺上跳舞、裝模作樣地走動、表演滑稽的角色、演出、唱歌、跳舞並講好聽的故事，我們做任何我們能夠想得到的事情去警醒那些準備好覺醒於一種對真理的新的尋求以及那種對奧秘的察覺的機能的人們，那中察覺覺察奧秘的機能存在於萬事萬物中之間、周圍、之上、之下與之外；那奧秘事實上即是你，你們每一個人，以及我們每一個人之所是呢。

We are aware that you wish to know at this time what some of the dynamics are which cause completely sincere seekers of the truth who wish to band together to be of service sometimes [to] work and sometimes not, in the critical subjective evaluations of each of you. We can begin by asking each of you to gaze at the moment of commitment to this task. Much emphasis has been placed upon promises given and commitments made. But we ask each of you, in all earnestness, when each of you first said, "I commit myself to a life of service in this particular way called L and L," was there some special, permanent, unusual commitment, a commitment that took you from your humanity and made you into some entity with no capacity to do anything but keep that commitment? We ask you to look at this question very carefully. Can you not see, my friends, the absolute dedication of yourselves at that moment to the task of a lifetime, but the absolute ignorance, in that moment of dedication, of what sacrifices would have to be made to create a common path of service.

我們覺察你們在此刻想要知道這樣一件事：對於一些完全真誠的真理尋求者，它們希望團結在一起來進行服務，是一些什么樣的動力性導致這個希望，根據你們每一個人的批判性的主觀的評估，有時候管用，有時候不管用呢？做為開頭，我們請求你們每一位凝視對這個使命做出承諾的時刻。已經有大量的重點被放置在被給予的承諾和被做出的許諾了。但是我們問你們一個人，當你們每一位，在全然的熱忱之中，在一開始說，“我將我自己奉獻給一種通過這個特別的被稱之為愛與光（L/L）的服務的途徑的服務的生命”的時候，有某種特別、永久與不同尋常的承諾嗎，有這樣一個承諾會將你從人性抽出來，使你成為某種除了遵守那個承諾之外沒有能力去做其他任何事情的人嗎？我們請你你們非常仔細地注視這個問題。我的朋友，難道你看不見，對於那個你們絕對地將你們自己奉獻給那個使命的時刻，你們在那個奉獻的時刻是絕對不知道，去創造一個共同的服務途徑會不得不做出怎樣的犧牲。

We of the Confederation in the Service of the One Infinite Creator, make such

commitments and are able to keep them, because we are able to see, in a way that you are not, the harmonics of interpersonal relationships. We are able to see if there are tone clusters that can never be resolved. We are able to see if there is that within a twosome, a threesome, a foursome or a social memory complex that will hold, that will keep its centre, that will not fly apart. My friends, each of you is a third-density student, regardless of what you were before you incarnated upon this planet. As you came into this world you accepted darkness, spiritual blindness, and an unknowing so deep that it beggars the imagination. The only tools that you have, and the only tools that you do have now or will ever have within this incarnation, are the spiritual biases with which you came into this incarnation, and which have been worked upon within this incarnation. You do have comrades along the way, but that service that you wish so much to give is being given. It is simply that there are some harmonious threesomes or foursomes in a third density and there are many who are not harmonious, as this instrument would say, to the bone, and so must deal with each other and find it very educational, shall we say, to learn to deal with each other, trusting entirely in the good wishes of each other, having no fears that any will be rejected and simply continuing to do that which feels appropriate, knowing that as the work did not begin because of an event which you have called contact with the one known as Ra, so it did not end with the ending of that contact. Your service did not begin with your birth and it shall not cease with your death.

我們是服務太一無限造物者的星際聯邦，我們做出這樣的承諾並能夠遵守它們；因為我們能夠用你們無法看到的方式看到人際關係的諧音。我們能夠看見，會有無法變得諧音的音叢；我們能夠看到，是否在一個兩人組、三人組、四人組或一個社會記憶複合體之中會有那種將會持久，將會保持它的中心，將不會使之瓦解

的事物。我的朋友，你們每一位元都是一個第三密度的學生，不管你投胎到地球之前是什麼密度的。當你進入了這個世界時，你接受了黑暗、靈性的盲目，以及一種不知道，這種不知道是如此深入以至於它使得想像力變得無用了。你所擁有的 僅有的工具，你確實在現在擁有並將在這次投生中一直擁有的僅有的工具，就是你藉由其進入到這次投生的靈性上的傾向。你確實會在沿途擁有夥伴，而那種你如此強烈地希望去給予的服務是正在被給予的。情況單純地就是，在一個第三密度中會有一些協調的三人組或者四人組，會有許多的三人組或者四人組是，如這個器皿會說的一樣，不協調到了骨子裏的，於是這些人必須與相互彼此打交道並發現，要學會去於相互彼此打交道，同時完全地信賴彼此的良好希望，對於任何事物將會被拒絕不抱有恐懼，而單純地繼續做一個人覺得恰當的事，並同時知曉你們的工作並不因為一個你們已經稱之為的 Ra 接觸的事件而開始，它同樣也 不會隨著那個接觸的結束而終止，這是非常，容我們說，有教育意義的。你們的服務並不是從出生開始，也不伴隨著你們的死亡而終止。

What you have achieved is something we wish you to gaze upon now. There are many levels of achievement in learning to live together in peace. Each of you has been learning lessons of respect, of charity when one cannot understand yet one must accept, of the strengthening power of being firm in friendship against adversity and in being loyal against discomfort. Please see these beauties. For these blossoms, though painfully born and raised in some

season of drought, are beautiful to the Creator. This threesome has accomplished much. It has brought into physical expression words which each intended would be of service not necessarily to them alone but to any who might read them. But the main service we ask you to look at is that which you have felt less than excellent about, and that is functioning as a trinity in this world of darkness and moonlight that you call life.

你們已經取得了的事物是某種我們希望你們現在去注視的事物。在學會在平安中一同生活的方面，有著許多層次的成就。你們每個人一直在學習尊重的功課，當一個人無法理解而它必須接納的時候的慈悲的課程；以及增強在面對逆境中堅定地維持友誼並在面對不舒服的情況下變得忠誠的力量的課程。請看見這些美好之物。因為這些花朵，雖然它們是在某種乾旱的季節痛苦地被出生並被撫養長大，對於造物者卻是美麗的。這個三人組已經完成許多事，它已將許多話語帶入物質界，這些話語不一定是單單他們是有用處的，它們同樣也會服務於任何可能閱讀到這些文字的人們。但我們請求你們去檢查的主要的服務是，那種你們感覺到不是那麼優異的服務，那就是在這個你們稱之為生命的黑暗與月光的世界中，作為一種的三位一體(trinity)而發揮功能的服務。

See yourselves in compassion at this moment. See with compassion the pain within you. All the pain about these relationships, see it and bless it for it has taught each of you much. Gaze at the unquenchable spirit of hope that's shown when all else was dark at so many times within these relationships. Gaze at the courage that in blind faith you exhibited each, and working towards an ever higher goal of harmony together. Look at the adaptations and the flexibilities which troubled each of you in that you could not be flexible enough. Gaze and see what each entity is, who he is, and to deny that would be a far greater harm to you than to attempt to behave in such a way that there was apparent harmony. See this not as failure but as an honest effort, cheerfully and wholeheartedly given, with but a single mind between the three. And see that there are three pilgrims upon this path that shall always be safe places for each other. Within this incarnation, within this experience, within this illusion, the harmonics of the three gathered here today were extremely powerful, yet there was not the complete loosening of fear. There was always the feeling of some separation and this was because it was necessary. These feelings of separation among those who seek to be one cannot be seen in terms of failure. It must be seen simply that it takes an enormous spiritual courage to attempt to offer a life to the Creator, especially one in the context of other entities. Always each has his own ways to be of service to the infinite One, and for many that path of service suffices and more than suffices for it is a sacrifice of a life in love. So that it matters not that which you do, but the spirit in which you do that which you do.

在此刻，在悲憫中看到你自己；懷著同情心看到在你內在之中的痛苦；所有這些人關於際關係的痛苦，看著它，祝福它，因為它教導你們每一個人許多事情。當在如此多的時間中在這些關係中所有其他東西都是黑暗的時候，凝視那無法澆熄的希望之靈。注視著你們在盲目的信心中對相互彼此展現出來的勇氣，並同時朝向一種越來越高的一同協調一致的目標進行工作。注視困擾你們每一位的適應性與可塑性，因為你們自己無法足夠地靈活。凝視並看見每個實體是什麼，他是誰，

相比用這樣一種有表面上的協調一致的方式來行為舉止，去否認那一點將帶來更巨大的傷害。看見這並不是失敗，只是一次誠實的努力，一次歡喜地且全心全意地被給予的努力。看見有三個朝聖者走在這條路上，他們是彼此的安全住所。在這次投生中，在這次體驗中，在這個幻象中，這三個在今天聚集在這裏的人的諧音是極度強有力的，然而，他們尚未完全釋放恐懼。總是會有某種分離的感覺，因為那是必不可少的。在那些尋求去成為一體的人們當中的這些分離的感覺，是無法被視為一種失敗的。單純地必須被看到的事情是，當一個人嘗試奉獻一生給造物主，那需要一種龐大的靈性的勇氣，特別是當一個人處於其他實體的背景之中的時候。服務於無限太一，每一個人一直都會有它自己的方式，對於很多人，那種服務的途徑是滿足需要並且是過於滿足需要了，因為它是一種在愛中對一次生命的犧牲。因此，重要的不是你做的事情，而是你做那個你做的事情所藉由的靈性。

We ask you to take these heavy loads of things you feel left undone away from your shoulders. You do not need to carry them. Those were constructions you placed upon yourself. You planned to go backpacking and you chose a high mountain. And though the flowers of the meadows were beautiful in their alpine bloom, the air grew thinner, the temperature colder and the rocks, crevasses and cliffs ever more difficult to climb. There was not, within this threesome, that harmony which is a gift and which comes from before incarnation, that enabled each of the three to carry the other two. No, my friends, there were different lessons for each of you to learn. For becoming a social memory complex is not becoming an entire society made up of mates who are able to pull well together. In fourth density the situation which you observe at this moment continues to be observable, but the archetypical mind and the realizations of your mind and other minds are open to you in a far greater way than they are in the third density. Within fourth density, my friends, you still would be the one known as K, the one known as Jim and the one known as Carla. You still would have the same harmonics. The same ways of expressing and of not expressing. The same choices and the same disagreements as well as agreements. The difference is that these things would not distress you because you would see them as perfect, and you would see yourself as being able to harmonize in this way and in that, if not in all the other ways. You would see those opportunities that now, in third density, you have a tendency to lump in with all of those things which you feel you have not done correctly. Yet indeed, my friends, there has been great learning between the three that sit here.

我們請求你們將那些你們感覺到尚未做到事情的重擔從你的肩膀上卸下來，你無須去背負它們。那些重擔都是你放置在你自己身上的構架。你們曾計畫背著背包徒步旅行，你們選擇了一座高山；雖然青草地上高山植物的盛開的花朵很美麗，空氣漸漸地稀薄，溫度越來越冷，岩石、裂縫與峭壁越來越更加難以攀登。在這三人小組中，並不擁有來自於投生前的和諧一致，這種和諧是一種禮物，它允許

這三個人中的每個人可以承擔另外兩個人。不，我的朋友，你們每個人都有不同的功課要去學習。因為成為一個社會記憶複合體並不是變成一個由那些能夠很好地聚集在一起的人們所組成的整體性的社會。在第四密度中，你們在此刻觀察的狀況是繼續可被觀察得到的，但原型心智以及你的心智以及其他的心智的認識會

用一種遠遠遠超過你們在第三密度中的開放的程度向你們開放。在第四密度中，我的朋友們，你們還是被知曉為 K 的實體，被知曉為 Jim 的實體，被知曉為 Carla 的實體。你們會擁有相同的諧音，你們會擁有同樣的表達和不表達的方式，同樣的選擇、同樣的不同意見，同樣還有同樣的一致意見。不同的地方在於這些事物不會令你悲痛，因為你可以看見它們皆為完美，你會看見自己能夠用這樣或者那樣的方式去協調一致，如果並不全都是用其他的方式的話。你們會看到那些機會，

即現在，在第三密度中，你們會擁有一種傾向性去將所有你感覺沒有做對的事情都合起來一起處理。然而，我的朋友們，在坐在這裏三個人之間，確實已經發生了偉大的學習。

Each has been trustworthy, each has given, and each has suffered. Feel this, respect this and honor this. Things that you do not see are always at work in you, and if you wish to glorify that mystery that is within you then as these things work within you they work in such a way as to open the heart, to clear the eyes and the voice and the ears, to sensitize the heart to the wisdom it may feel but not explain. We ask you not to see any portion of this experience as beginning, middle or end. You did not begin, you are not ending. You have worked together before, you shall work together again. You have given the best of yourselves, you have done so before and you will in the future. You are comrades along the way.

你們每個人都已經是值得信賴的了，都已經給予，都已經受苦過了。感覺這點，尊敬並榮耀這一點。你們看不見的東西一直都在你內在之中工作，如果你願意榮

耀你那內在的奧秘，那麼當這些事情在你們內在之中工作的時候，它們會用這樣一種方式工作，它將打開你們的心，清理雙眼、聲音與耳朵，使你們的心對於它

可以感覺到且卻無法解釋的智慧變得敏感。我們請求你們不要將這種體驗的任何部分視作開始、中間與結束。你們過去沒有開始，現在也沒有結束。你們曾經一起工作，你們將再次一起工作。你們已經給出最佳的自己，你們之前已經這樣做過了，你們未來也將這麼做。在這條路上，你們是夥伴。

Now I ask you to look in a slightly different way at the concept of being of service. The way entities feel that they are of service is the ways in which the counting may be done. The number of words offered as spiritual inspiration, the number of jobs completed so that others may see the published works that have been created. The gazing at the past and the gazing at the future for what can be done better to serve the Creator. What new things can be added to the pile and the quantity of things offered. My friends, we do not say to you that this is not only illusionary, but fruitless; that is not so. When one attempts to be of service to the infinite Creator, one is of service to the infinite Creator. That is in the eternal now. What we would ask each of you, and especially this instrument to consider, is where the service begins and where the service resides when something of quantity is not upon the centre stage in the limelight. Are these words of service or is it the personality and the determination of an entity to open itself to contact in the right manner for service? If these words were not here, would that careful tuning and intensity of seeking still be helpful? Yes my friends, it would indeed. It would not be something that could be shown to the world, but many, many things have

been shown to your world, and many, many complexities have arisen as entities attempt and strive more and more to study the truth, so that the truth becomes more and more detailed, more and more complex, more and more studied. Do you truly see the greatest service that you offer adding to that pile of words, no matter how well intentioned or inspired?

現在，我請求你們用一種稍稍有些不同的方式來看待有所服務的觀念。實體感覺到他們是有所服務的方式，就是藉由其數算可以被進行的方式。作為靈性的啟發而被提供的詞語的數量，被完成的工作的數量，這樣其他人可以看見的已經被創造出來的出版的作品了。凝視著過去，凝視著未來，尋找可以更好地做什麼事情以服務造物主，有什麼新東西能夠被添加到被提供的事物的堆積和數量之上。我的朋友，我們並不是說這些事情是既虛幻又徒勞無功，不是這樣的。當一個人嘗試對無限造物者有所服務的時候，他就對造物者有所服務了。服務是在永恆的當下之中。我們請求你們各位，特別是這個器皿，去考慮的事情是，服務的開端在哪里，當可量化的東西並不位於鎂光燈的中心焦點的時候，服務安住於何處呢？

服務的事物是這些話語，還是人格以及一個實體對於用一種對於服務是適當的方式讓它自己向著接觸開放的決心呢？ 如果這些文字都不存在，謹慎小心的調音與尋求的強度仍舊是有幫助嗎？是的，我的朋友，那的確會有幫助。它不是某個可以向這個世界展現的東西，但許多、許多的複雜的已經展現給你們的世界；當實體們越來越多地嘗試與努力去研讀真理，會有許許多多的已經出現的複雜的事物；於是真理變得越來越詳細、越來越複雜、越來越有計劃。你們真的看見你們最大的服務是在那一大堆的文字中再增添一些你們提供的東西，而無論它們是怎樣被精心計畫，或者是怎樣被很好地啟發的？

Perhaps we can move to a slightly less quantitative kind of evaluation of service when we say to you what have you given of yourself? You have given the stewardship of time. You have spent time in seeking. You have spent that precious coin which can never be got again. Of the moments of service, of upliftment, of inspiration and above all in offering, in hoping, in begging in all of one's heart to be of service in any way which the infinite Creator intends for you. Yes, you are still working with thoughts of quantity. You are still saying, "I gave this much time," and so you know in a way that this too is hollow. Yet is it not closer to an honest evaluation of the self to say, "I gave of my being, I was not doing something else, I was doing this," and as you say that of yourself, to yourself, the Creator within smiles. And in that joyful smile the universe is suddenly infinite and you have transformed time into eternity.

當我們對你說，你已經給予你自己的事物是什麼的時候，或許我們可以移動到一個稍稍較不那麼量化的對服務進行評估的類型。你們已經被給予了對時間的管理的工作。你們已經花費時間在尋求上了，你們已經將那一去不復返的珍貴錢幣花掉了。在服務、振奮、靈感的時刻，最重要的是在奉獻中，在希望中，在祈求中，用一個人全部的心來用任何無限造物者為你準備好的方式去進行服務。是的，你們仍然在與數量的想法一同工作，你們仍在說，“我給出了這麼多時間”，所以你們以某種方式知道這同樣也是空洞的。難道這樣對你自己說不是更加接近一種對你自己的誠實的評估嗎，對你自己說，“我給出我的存有，我沒有做某個其他的事情，我就在做這件事。” 當你自己那樣說，並對你自己那樣說的時候，內在的造物者就微笑了。在那喜悅的微笑中，宇宙突然成為無限，而你已經將時間轉變為永恆。

But to move to the true value that you have been to each other, as well as the Creator and others for whom you intended the service, we ask you to look at who you are, what you have sacrificed to be with each other, what you have attempted with the best heart possible to you to offer. Soft words that have been spoken when harsh words filled the mouth and the mind. Trust that came from the heart while the mind was holding back saying, "I am afraid." You have been courageous with each other. You have trusted. You have gone beyond that which you thought you could do. My friends, each has grown. Each a teacher to each. Let the benediction of your love for each other, that you have had such difficulty in expressing, fill your heart. Pause in this moment and feel this great love that you share.

但是要移動到那種你們對於相互彼此，同樣也對於造物者以及對你打算對其服務的其他人的真實的價值，我們請求你們檢查，你們是誰，你們犧牲了什麼與彼此同在，以及你們已經以有可能最佳的心嘗試去提供的事物是什麼。在嘴巴與頭腦充滿刻薄的言語時，講出柔軟的話語。當心智躊躇不前並說“我害怕”的時候，信賴那來自於內心的聲音。你們已經對於相互彼此是勇敢的了。你們已經信任了。你們已經超越你過去以為能做到的極限。我的朋友們，你們每位都已經成長，每個人都是彼此的老師。讓你們對於相互彼此的愛的祝福，讓那些你們在表達上已經遇到了如此的困難的事物，充滿你們的心。我在這個時刻停頓，感覺這份你們共用的大愛。

(Pause)

(停頓)

I am Q'uo. Remember this feeling, and this love, and this moment. You have been good and kind and caring, and you have struggled. But beneath it all you have been three wounded soldiers in arms, soldiers for peace, soldiers for love. Soldiers become wounded and sometimes die, whether they fight in hate or whether they fight by refusing the hate. Each of you has had wounds and the group has had its casualties [as] the war of love that is endemic to this illusion carries on. Look and see and rejoice that you have never stopped attempting to love and support and care, each for the other, and in the name of the Creator for service to others.

我是 Q'uo，記住這個感覺、這份愛、這一刻。你們已經是優秀的、善良的和關心的了，你們已經努力奮鬥過了。但在這一切底下，你們已經是三個受傷的全副武裝的士兵，為愛與和平作戰的士兵。士兵受傷了，有時候會死去，無論他們是在憎恨中戰鬥，還是藉由拒絕憎恨而戰鬥。你們每個人都曾有傷口，隨著這個幻象所特有的這場愛的戰爭的持續進行，這個團體已經有過它的死傷者了。觀察並看到你們從未停止嘗試去愛、支持與關心彼此，從未停止以造物主之名去服務他人，並為此而歡慶吧。

Was this wagon that you hitched yourself to a bit bulky? Sometimes, in a desire to do so much, entities move faster than their deepest selves can walk. So unhitch yourselves from this yoke. Let the wagon go, you have pulled it long enough. And come always together as new entities, new souls, newly

dedicated as if at the very first of meetings. For each of you is new this day and will be new tomorrow, and the service that each of you does will be different yesterday, today and tomorrow. Do not write long sentences with periods as you describe this portion of your life that you have walked together in a certain way. But rejoice that you have had companionship and as you walk into your future, let the knowledge of a companionship that has been tried in the fire and has remained lovely be your strength and your armament. You have been soldiers. You shall continue to be so. Let those deep feelings within guide you to each new day and each new field of battle in which love and fear strive. And as you are unafraid, know with certainty that you are old soldiers, and that you can and will persevere. Not as you think the Creator has in mind for you, but as you receive from the Creator those opportunities which spring up day by day. You are in no way diminished by this time that you have had together, though you may have, as this instrument has, called [yourself] a failure. You have not failed. You have begun to attempt to become a social memory complex and you will continue in each relationship, and in the relationship within yourself, to be more and more harmonious as a comrade in arms. But remember always the great and sturdy team that you were and are in your honest and single-hearted desire for the truth, the desire to know the love of the infinite One, and to offer all that you are and all that you ever will be to that service.

這輛你給你自己拴上的馬車是否有點笨重？有些時候，在一種去做如此大量的事情的渴望中，實體們會比他們最深邃的自我所能夠行走的速度更快地移動。所以，將你們自己從這個車輓上解開。讓馬車走開，你已經拉著它夠久了。總是如同新的實體、新的靈魂、新的奉獻的成員一樣地集合在一起，彷彿是參加第一次的集會。因為你們每一個人在這一天都是新的，在明天將會是新，你們每一個人進行的服務在昨天、今天和明天都將是不一樣的。當你們描繪你們已經用一定的方式一起走過的你們的生命的這個部分的時候，不要寫下帶有句號的長長的句子。但卻歡慶，你們已經擁有了夥伴情誼了，當你們走入你們的未來的時候，讓對於一種夥伴情誼的知曉成為你的力量和你的裝備，這種夥伴情誼已經在火焰中被考驗過了並已經充滿愛地存活下來了。你們已經是士兵了，你們將持續是士兵，讓那些內在的深沉感覺導引你前往每一個新的日子與每一個新的愛與恐懼在其中鬥爭的戰場。由於你們毫無畏懼，確切地知曉你們是老兵，你們能夠並將堅持下去。你們絕對不會因為你們已經在一起共處的時光而減損你們的力量，雖然你可

能已經，如這個器皿已經這樣做了一樣，稱呼自己是失敗者了。你們並未失敗，你們已經開始嘗試成為一個社會記憶複合體，你們將在每個關係中，在你自己內在之中的關係中，繼續成為越來越協調一致的，如同在軍隊中的戰友一樣。總是記得，在你們真誠的、一心一意的對真理的渴望中，在去知曉無限太一的愛的渴望中，在向那種服務提供所有你現在是以及你將會是的事物的渴望中，你們過去與現在都是一個偉大與堅定的團隊。

Go forward from this meeting saying not farewell, for you are only moving into the part of the path in which you may not see each other so often You are all still working together.

從這次集會向前走，無須說再會，因為你們只是移動到這條路途上的那個在其中你們不會頻繁地看見彼此的部分之中，你們仍然在一起工作。

We would ask you lastly to think about the implications of becoming a social memory complex. We have said one does not learn to become a social memory complex by the mating of individuals alone. Just as important is the relationship that you have with all others. Whether you experience that relationship as positive or negative, successful or failing, you are attempting to learn the mind that is yourself but not yourself, that mind that is hidden from you by the illusion of separation. And rest back in the knowledge that in addition to all guidance that is unseen, each of you has learned that there is a—we correct this instrument—totally trustworthy entity in each other. Someone with whom it is safe to speak of things that are painful. Someone who you know will not harm you in any way that is intended. Someone that you know will not be petty or mean. Someone whom you can trust to give its best not only on your behalf but in any concern that you might have.

我們最後請求你們考慮成為一個社會記憶複合體的含意。我們已經說過，一個人並不是藉由單個體結成夥伴而學習成為一個社會記憶複合體的。你與所有其他人的關係僅僅是一樣重要的。不管你經驗這段關係為正面或負面；成功或失敗；你都在嘗試去瞭解一個是你自己，又不是你自己的心智，該心智藉由分離的幻象而隱匿起來不被你發現。安心地知曉這樣一個事實：除了所有無形的指引，你們每個人已經瞭解到，在相互彼此的內在都有一個——我們更正這個器皿——完全值得信賴的實體。

這樣一個實體，你跟它談及痛苦的東西是安全的。這

樣一個實體，你知道它不會以任何故意方式傷害你。

這樣一個實體，你知道他並不瑣屑，或者卑劣。

這樣一個實體，你可以相信它不僅僅會為了你的利益，同樣也會在任何你可能有憂慮的事上盡它的全力。

These things do not take place simply in what you call marriage. That which you have attempted is almost completely impossible within the third density. That you have attempted this forming of the family of spiritual entities stands in its intentions golden and perfect, and we ask you never to doubt that that which you have done is truly beautiful and without blemish. Let all else fall away, and remember only this, that three entities loved the Creator and worked and prayed and gave of time and energy and will to the absolute limit of possibility in the attempt to serve. Know that that intention and that perseverance of attempt are the truths that will remain, are the truths which you have chosen to work on in this incarnation. And as you each have moved closer to some idea of what love is to you, for it is to each entity a different lesson, know that no work that you have done has been in vain. For you have under adverse circumstances loved and been loved, and that is the lesson of this density.

這些事情並不簡單地發生在你們稱為的婚姻關係當中。你們已經嘗試的目標在第三密度中幾乎是完全不可能實現的。你們已經嘗試去形成這樣一個靈性實體家庭，這種嘗試在它的意圖上是寶貴的與完美的，我們請求你們絕不要懷疑你們已經完成的東西是真正美麗的，且沒有瑕疵的。讓所有其他東西都掉落，只要記得這點：這三個實體鍾愛造物主，它們工作、祈禱，並通過去服務的嘗試在可能

性的絕對的限度中付出了時間、能量與意志。請知曉那種意圖和對嘗試的堅持不懈就是將會保留下來的真理，就是你在這次投生中已經選擇在其上進行工作的真理。隨著你們每一個人更加接近愛對於你是什麼事物的觀念，因為它對於每一個實體都是一個不一樣的課程，請知曉你們已經完成的任何工作都不會已經是白費了的。因為你們已經在在不利的環境中愛過且被愛過了，此即是這個密度的功課。

We shall meet again. The illusion which you call time will speed very quickly and we shall be with you. We bless each of you with our love and our admiration. We are aware that there is sorrow, but we ask you not to hold that to yourself, but to release it little by little, until all things between each are positive and free. For each has done nobly. So in the end we shall not say farewell to you but we shall say hello. Hello to each, you are new this moment, and we look forward to experiencing that new self that you are becoming in what you call the future. Our joy in meeting that which is becoming you is very, very great. And our deepest respect to that which you carry from the old self to the new is also very great, for you have chosen wisely. You have not released your faith into despair. You have not given up. You have not condemned yourself as being without the ability to serve.

我們將再次相會。你們稱為的時間幻象將非常快速地移動，我們將與你同在。我們藉由我們的愛與讚賞祝福你們每一位。我們覺察到憂傷的存在，但我們請求你

不要將它緊緊抓在你自己手中，而要一點一點釋放它，直到在每一個人之間的所有事物都是正面與自由的。你們每個人都高貴地完成了工作。因此，最後，我們將不對你們說再會，而是說“你好！”對你們每一個人說“你好”，你們在這一時刻是全新的，我們期待體驗那個你在你們所稱的未來之中正在成為的新的自我。我們對於與那個正在成為你的事物相會的喜悅是非常非常巨大的。我們對於你們從舊我攜帶到新的自我的事物的最深的尊敬同樣也是非常巨大的，因你們已經做出睿智的選擇。你們並未放下信心並陷入絕望。你們沒有放棄。你們沒有譴責自己沒有能力去服務。

(Side one of tape ends.)
(磁帶一面結束。)

(Carla channeling)
(Carla 傳訊)

Hello, my friends. We shall meet again and we greatly look—and we correct this instrument—and we greatly look forward to this delightful prospect. Meanwhile, we are with you and if you wish us to be with you in a way that comforts and quiets you, you have only to ask. We will of course not speak with you, for we would not interfere with your free will. But you may feel our love and our blessing and our support, just as you know the blessing and love and support of your friends in this room. You may have this at any time, you may have this at all times, you have only to ask.

你們好，我的朋友們，我們將再度相遇，我們極其期待這個愉快的前景。在此同時，我們與你同在，如果你想要我們用一種安慰和使你平靜的方式與你在一起的話，你只需提出要求。我們將當然不會在那個時候與你講話，因為我們不願意侵

犯你的自由意志。但你可以感覺到我們的愛、祝福與支援，正如同你知道這個房間中的朋友對你的祝福、愛與支持一樣。在任何時間，所有時間，你都可以擁有這些，你只需要去提出要求。

We are those of the principle of Q'uo. Go always with the Creator. Be always the Creator to your friends and allow your friends to be Creator to you. This is the meaning of "adonai vasu borragus."

我們是 Q'uo 原則。一直與造物者同行。一直成為你朋友的造物者，並且允許你的朋友成為你的造物者。此即是 "adonai vasu borragus" 的意義。

We leave you drifting from your ear's hearing, but never from your consciousness, in that one great original Thought—love. And in all the areas of manifestation—life. And in these two things we leave you with the sum and the substance of the one infinite Creator. As you feel yourselves move towards eternity, as time has less and less grasp upon you, we ask always, simply, that you meet your experiences, unafraid and with love. With love and with light. We are those of the principle of Q'uo, and with love of the morning when the sun shall shine upon all of our souls again. And that sun that is the kingdom of love and understanding. Adonai. Adonai vasu borragus.

我們漸漸地偏移了你耳朵的聽力範圍，但我們從未遠離你的意識，在那偉大的起初思維——愛之中，以及在所有的顯化的區域——生命之中，在這兩個事物中我們帶著太一無限造物者的要點與實質離開你們。當你們感覺你們自己逐漸朝永恒移動的時候，隨著時間越來越少地緊緊抓住你，一如往常，我們單純地請求你們無懼地且帶著愛，帶著愛與光去面對你的各種經驗。我們是 Q'uo 原則，帶著當太陽將再一次照耀我們所有的靈魂的早晨的愛，而那太陽即是愛與理解的領域。 Adonai, adonai vasu borragus。

September 28, 1991

1991-09-28 光之工作者的困境

Group question: M has a couple of questions. One concerns an experience she had for about nine months of 1990 where she felt that her spiritual body was separate or apart from her physical body. She could see as the observer in her spiritual body that it was observing the things that were happening to her physical body, was like a 3-year-old child having a lot of people's negative emotions and difficulties thrown upon it, visited upon it, and she felt like the spiritual body was more an observer and was not in close contact. She would like to know if this is something that could be commented upon and what kind of comments you would make upon that, and then if perhaps there might be any relationship between what is happening to light workers, such as M, and what is happening in the world as far as the metaphysical evolution of our planet is concerned. Is there a comment you could make upon how our planet is evolving, and are there particular times that we experience certain changes in our vibratory rates that can be pinpointed, say, next January 11, is there some kind of time framework that has meaning for us. Can you comment at all upon the changes occurring on the planet and how they are occurring and when they occur?

團體問題：M 有幾個問題。一個問題是關於在 1990 年中的九個月時間中所經歷的一次體驗，在其中她感覺到她的靈體與她的物質性身體分開了或者分離了。她能夠作為在她的靈體中的觀察者看到，它是在觀察到，正在發生在她的物質性的身體上的事情就好像一個三歲大的孩子遇到了許多被投擲到它身上，被它遭遇到的人們的負面性的情緒和困難，她感覺就好像靈體更多是一個觀察者而不是處於緊密的接觸狀態中。她想要知曉，是否這是某種可以被評論的事情，你們會對其作出什麼類型的評論，接下來，在正在發生在諸如 M 之類的光的工作者身上的事情，和在這個世界上在我們的星球的形而上學的演化所涉及到的方面正在發生的事情之間，是否可能有任何的聯繫？關於我們的星球是正在如何演化，有一些特定的我們在我們的振動的速度中體驗到一定的改變的時間是能夠被確定下來的嗎，假設，下一個 1 月 11 號，有某種類型的時間框架是對我們有意義的嗎，是否有一個你們能夠做出的評論呢？在關於在這個地球上正在發生的改變，它們是如何發生的以及它們什麼時候發生的方面，你們有任何能夠做出的評論嗎？

(Carla channeling)

(Carla 傳訊)

I Yadda. I greet in love and light of infinite Creator. We stop in only to greet the one known as M, to wish her laughter and light upon the pilgrimage. Shed all that is other people's clothing of the mind and the heart and the spirit and there shall be new clothing of light in your spirit, but only if you ask. We encourage you to call to us, that all be made anew each day, to feel the fullness of joy which is the joy of the servant who serves well. We thank this instrument for allowing us to speak, for this instrument also has the longer message that [she] wish to express. Our joy and blessings upon each. We are Yadda. Adonai.

我是 Yadda。我在太一無限造物者的愛與光中致意。我們停在這裏僅僅是向被知曉為 M 的實體致意，並祝願她在朝聖之旅上擁有笑聲和光。當一切其他人的頭腦、心靈和靈性的外衣都被擺脫掉的時候，在你的靈性中就將會有新的光的衣服，而你僅僅只要去請求。我們鼓勵你們呼喚我們，每一天一切都是全新的，去感覺到那個好好地服務的僕人的喜悅之所是的喜悅的圓滿。我們感謝這個器皿允許我們發言，因為這個器皿同樣擁有更長的她希望去表達的資訊。祝願我們的喜悅和祝福降臨在每一個人身上。我們是 Yadda。Adonai。

(Carla channeling)

(Carla 傳訊)

I am Q"uo, and I greet you in the love and the light of the one infinite Creator. We thank you for this blessing of calling to us for this wisdom which is not at all infallible, but seems wise only to those who have not yet come to where we are. But we assure you that we have very much further to go in our own development, and would not wish any word of ours to be a stumbling block for any who may listen. Therefore, discriminate in our source as in all sources, that your personal truth be remembered and recognized by you so that you may live the life that you hoped to live.

我是 Q"uo，我在太一無限造物者的愛與光中向你們致意。我們為這種為了這份智慧而呼喚我們的福分而感謝你們，這份智慧完全不是不會犯錯的，它僅僅是對於那些尚未到達我們所在的位置的實體們是看起來似乎是智慧的。但是我們向你們保證，我們在我們自己的演化中擁有遠遠更進一步的道路是要去走的，我們不希望我們的任何言語成為任何聆聽的人的一塊絆腳石。因此，如同對所有的源頭一樣，在我們的源頭中分辨出被你回憶起或者被你認出來的你的個人性的真理，這樣你就可以活出你希望去活出的生命了。

Let us speak about the visualizations of the child and the adult and the observer in the dreamlike state of being out of one"s own body, and seeing this child also, not only out of its mental body, but its physical one as well. Gaze at this child"s eyes, for this child is your spiritual self. Gaze in compassion on the hardships and the difficulties of being a young entity, for no matter how very hard one tries as a newborn soul, one cannot exert its will in order to make itself comfortable or warm.

讓我們談論當一個人在處於一個人自己的身體之外的夢境一般的存在的狀態中並同樣也看到孩子的時候對孩子、成人以及觀察者的觀想，這個孩子不僅僅是在它的心智體之外，同樣也在它的物質身體之外的。注視這個孩子的眼睛，因為這個孩子就是你靈性的自我。在同情心中注視成為一個年幼的實體的艱難和困苦，因為無論一個人作為一個新生的靈魂怎樣非常拼命地努力，它是無法行使它的意志的以便於使得它自己舒適或者溫暖的。

Now, as you gaze at the observer, look at the observer and ask what relationship this observer has to the self. We would be going beyond our boundaries of free will were we to solve this riddle for you, but can only say to you that, indeed, you saw a symbol of that which was occurring in heaven, occurring, the making of hardship for the spiritual self because of the feelings

and emotions of the physical self. 現在，當你注視觀察者的時候，檢查觀察者並詢問這個觀察者與自我的關係是什麼。如果我們為你解決了這個謎題，我們就會越過了我們的自由意志的邊界了，我們僅僅能夠對你說，確實你看到了對於正在天堂中發生的事情的一個象徵物，它們成為了靈性上的自我因為物質性的自我的感覺和情緒而產生的困難的基礎。

Each entity has many roles: the observer, the audience, the critic, the players, those who paint the scenery, those who work the lights. And all these parts of you are still all of you, so that all that any secret does is inevitably seen at last in the mirror of the self. When the physical third-density animal which carries an entity's consciousness is not loved by the self or others, is not shown to be beautiful by the self or by others, there is a slowing down of the energies of the self. Consequently, the observer may note the entity upon the floor, very weak, very weary, very saddened, and completely at a loss as to what may be done better when one's best has already been done. And as you gaze at that situation, and as each gazes at such situations, we ask each to ask forgiveness from the self, for within you there is that critic that will not give the self its rightful place as a wonderful instrument through which each is learning the laws and the ways of love.

每一個實體都擁有許多的角色：觀察者、聽眾、批評者、玩家、那些描繪風景的人，那些光之工作者。你的所有的這些部分仍舊是你的全部，因此，任何的隱秘的事物做的所有的事情都會無可避免地最終在自我的鏡子中被看到。當承載著這一個實體的意識的物質性的第三密度的動物不被自我或者其他人所愛，且不被自我或者被其他人展現為美麗的事物的時候，就會有一種自我的能量的減弱了。因此，觀察者可以注意到那個倒在地上的實體是非常虛弱的、非常疲倦的、非常沮喪的，並在關於當一個人已經盡了他最大的能力時什麼事情是可以更好地被做的方面是完全不知所措的。當你注視那個情況的時候，當每一個人都注視著這樣的情況的時候，我們請每一個都請求那種來自於自我的寬恕，因為在你內在之中有那個批評者，它將不會給予自我其作為一個美妙的器皿的適當的位置，就是通過這個器皿，每一個人都在學習愛的法則和途徑。

If this spirit child casts itself in vision in an inner plane to some distance from its own physical selfhood, its own womb, it is expressing a hunger and a thirst for love. And is there not in each of us not only the spiritual child but the human third-density child—or for us, various densities, but still children—that yearn for attention and love and respect and care.

如果這個靈性上的孩子在一個內在的層面上通過異象將它自己投射到它距離它自己的物質性的自我身份，它自己的子宮有一定距離的位置，它正在表達一種對愛的饑餓和渴望。在我們每一個人內在之中難道不是不僅僅有那個靈性上的孩子，同樣也有那個渴望關注、愛、尊重和照顧的人類的第三密度的孩子——或者，對於我們而言，各種各樣的密度，我們仍舊是孩子。

It is most common that one who is seeking with utmost might, in the main, moves quickly to the heart to begin doing work in consciousness when this occurs and [for] an entity [who] has not yet balanced the energies that move below the heart chakra into it, there will be some blockage of energy and a

mismatch between the energy of the spiritual self and the energies that are coming in because of the request of that spiritual self, because one needs to live that which one has learned. It is most often the case that the one who too quickly undertakes the higher spiritual, almost discarnate skills, of devotion, may well have been leaving behind a neglected body, an unloved body, and without the knowledge to do any other, the neglect of the spirit child within which was born in each entity when each entity first chose to seek the truth with all of his heart.

當這種情況發生的時候，一個正在盡最大的力量尋求的實體，總的來說，可能會快速移動到心來開始在意識中進行工作，這是極其平常的事情，對於一個尚未平衡從在心的脈輪下方移動進入到心的能量的實體，將會由某種能量的阻塞和在靈性上的自我的能量與由於靈性的自我的要求而正在出現的能量之間的一種錯配，因為一個人需要去活出它已經學會了的事物。極其頻繁地發生的情況是，一個過於快速地從事更高的靈性上的，幾乎是脫離肉身的奉獻的技巧的實體，很有可能一直都將一個被忽視的身體，一個未被愛的身體留在了後面，在不知道去做任何其他的事情的情況下，當每一個實體最初選擇去用其全部的心來尋求真理的時候，會有對在每一個實體內在之中被誕生出來的那個靈性的孩子的忽略。

The experience of being outside of one's own physical body is, in the strict sense of the available data on your plane, common. However, this vision was not given simply that you may see that there is a spiritual child and, indeed, a child, a simple human child, that was not given what it needed, that was hurt when it should not have been hurt, that was helpless to fight against or to balance the pain of living. And as long as this child remains within, the spiritual child has a great deal of difficulty growing because it is the child within that chooses not to love the self, not to love others, and not to love this that you call Earth.

在一個人自己的物質性身體外部的體驗，從在你們的層面上可被取得資料的嚴格的意義的方面，是平常的。然而，這種異象不是單純地被給予以便於你可以看到有一個靈性上的孩子，確實，有一個孩子，一個簡單的人類的孩子，它沒有被給予它所需的事物，它在它本不應該被傷害的時候被傷害了，它在於生活的痛苦對抗或者平衡的方面是無助的。只要這個孩子是留在內在之中的，那個靈性上的孩子就在成長的方面擁有大量的困難，因為就是這個內在之中的孩子選擇不去愛自己，不去愛其他人，不去愛這個你稱之為地球的地方。

So, in dealing with this clear memory we would encourage the swelling of compassion. Allow the upsurge of compassion for this child. No harm was meant, no evil or sin was committed, but only a simple unknowing, a simple ignorance of how very special, and how very helpless, the child within is.

因此，在於這種清晰的記憶打交道的方面，我們會鼓勵同情心的增大。允許對這個孩子的同情心的高漲。沒有傷害是被打算的，沒有惡或者罪是被犯下了的，而僅僅是對於這個內在之中的孩子是怎樣特殊，怎樣無助的一種簡單的不知道，一種簡單的無知。

We do not mean to suggest that those who have not become aware that there is an unhappy and grasping child within who constantly wishes

reassurance should drop all that they do and pay attention to this child. The childhood of the body is now past. That child that was abused is no longer, for that which is occurring occurs now and for the first time.

我們並不是打算去建議，對於那些尚未開始察覺到有一個在內在之中的不快樂、急切地去抓取的、持續不斷地希望安慰的孩子的人，他們應該拋下所有它們做的事情並去注意這個孩子。身體的孩子身份現在是過去了。那個過去被虐待的孩子不再被虐待了，因為正在發生的事情是在現在且是第一次發生的。

Now, when a baby is born it is most important to nurture it, to feed it, to hold and jiggle it on the lap, so gently cradling it in the arms, sending it love, letting it feel the beat of your heart. So, without saying a word do you love that little child, and in general we would, in our opinion, advise each to see and recognize first that the human child must be balanced before spiritual work can be done safely. And secondly that the spiritual child that is, in Christian terminology, born anew through love of the Creator equally deserves nurturing, this protection. For when an entity is young even the smallest tree blown over upon it can hurt it, even the tiniest tripping, so many things can harm and hinder the spirit within from its growth.

現在，當一個孩子被生下來的時候，去撫育它，去餵養它，去抱它並將它放在膝蓋上輕輕搖晃它，如此溫柔地在雙臂中搖搖籃，向它送出愛，讓它感覺到你的心的跳動，這是很重要的。因此，沒有說一句話，你就愛了那個小小的孩子了，一般而言，在我們看來，我們會建議每一個人人都去看到並第一次認出，在靈性上的工作被安全地進行之前，那個人類的孩子是必須被平衡的。其次，在基督教的屬於中，那個靈性的孩子是通過造物者的愛而被全新地誕生出來的，它是同等地值的撫育和這種保護的。因為當一個實體是幼小的時候，甚至是倒在它身上的最小的樹木，甚至是最微小的失足，都能夠傷害它，因此，會有如此多的事物能夠傷害並阻礙那個內在之中的靈性的成長。

So, in terms of those who realize the infancy of themselves as spiritual beings, to take that infant and cradle it in the heart, to protect it, to nurture it, to honor and respect and support it. For this child is more truly who you are than the entity which you see in the mirror, and it is in this density that this spiritual child makes its most important and its first choice, a choice for love or a choice for fear. Let the environment of your spiritual child be such that there is no fear, but only love and you shall have done your utmost to nurture your own spiritual evolution, not simply in this density but in the infinity of destinies that await the seeker.

因此，在那些意識到他們自己的嬰兒期就是靈性上的存有的人們的方面，去抱起那個因而，將它放在心中用搖籃搖晃它，去保護它，去撫育它，去榮耀、尊重並支持它。因為這個孩子比那個你在鏡子中看到的實體更真實地就是你之所是，正是在這個密度中，這個靈性上的孩子作出了它最重要選擇和它的首先得選擇，一個對於愛的選擇，或是一個對於恐懼的選擇。讓你的靈性上的孩子的環境成為這樣沒有恐懼而僅僅只有愛的環境，你就將已經盡了你最大的努力來滋養你自己的靈性的演化了，不單單是在這個密度中，同樣也是在等待著尋求者的無限的密度之中。

As we leave this image it is well to thank the observer for the observer has seen what the eye could not see but what the heart can understand, and by [this] vision has given a picture, an image of the beauty of the perfect child within. Be maternal and fierce in your protectiveness. Do not offer these beautiful gifts that you have to those who do not ask. But simply move through your days honoring Christ consciousness, honoring love, and honoring that child within you which is the metaphysical being which is truly yourself.

當我們離開這個形象的時候，去感謝觀察者是很好的，因為觀察者已經看到了眼睛無法看到而心能夠理解的事物，這個異象已經給予一個圖像，那個內在之中的完美的孩子的美麗一個圖像。在你的保護性之中成為母親一般的且強烈的。不要想那些尚未請求的人們提供這些你所擁有的美麗禮物。而單純地經歷你的日子並同時榮耀基督意識，榮耀愛，榮耀在你內在之中的那個孩子，這個孩子就是你自己真正之所是的那個形而上學的存有。

We turn now to the question of psychic greeting and the movement from our first topic to the topic of psychic greeting is organic, in that the difficulties posed in the first question are some of the causes of a lack of protection in doing spiritual work. That is, that the lower energies, the energies of sexuality and survival, the energies of relationships with yourself, with other people one at a time, and your relationships with all the groups in your society, all of these things have been in many cases pushed aside, perhaps placed in boxes and tucked away in the attic of yourself. But these do not stay in the attic. These rags and bones climb back down the stairs and back down into the lower energies and recreate the blockage. These blockages are not to be overcome, they are not wrong, they are simply unbalanced, as if instead of standing on the fulcrum of a seesaw you were to stand to one side or to another and the whole side would go down.

我們現在轉到心靈致意的問題，從我們的第一個主題移動到心靈致意的主題是有機的，因為在第一個問題中被提出的困難，就是在進行靈性工作的方面的一種缺少保護的起因中的一些。也就是說，較低的能量，性和生存的能量，與你自己的關係，以及與一對一的其他人之間的關係的能量，你與在你們的社會中的其他的團體之間的能量，所有這些事情在很多情況中都已經被推倒一旁，也許是被放置在盒子中並被塞到你自己的閣樓中了。但是，這些事情並不會呆在閣樓中。這些破銅爛鐵會爬下樓梯，向下返回進入到較低的能量並再造阻塞。這些阻塞不是要被克服的，它們不是錯誤的，它們單純地是未被平衡的，這就好像你不是站在一個蹺蹺板的支點上，你是站在一邊或者另一邊，整個一邊就會落下來了。

Each energy expresses itself uniquely through each unique entity, so the balance in each ray for one is not necessarily the balance for another. The job of the seeker is constantly to attempt to keep those energy (inaudible) clear in whatever way the entity has learned. It is especially so in orange-ray difficulties, where not only does the entity have things about himself which he sincerely dislikes, but is being bombarded by others who also have a sincere dislike, distrust or fear of the entity.

每一種能量都會通過每一個獨一無二的實體同等地表達它自己，因此，在每一個

光芒中的對於一個人是合適的平衡並不一定是對於另一個人是合適的平衡。尋求者的工作就是去持續不斷地嘗試去讓那些能量通過實體已經學會的無論什麼方式來讓那些能量保持（聽不見）清晰。在橙色光芒的困難中尤其是這樣，在橙色光芒中，不僅僅實體在關於他自己的方面有真心不喜歡的事情，他同時被那些同樣也擁有一種對實體的真心的不喜歡，不信任或者害怕的其他人所轟擊。

The difficulty of doing profound and high reaching work in consciousness is always going to be apparent. For when there is true light generated, attention is drawn to that light, and there are those forces who wish to ...

在意識中進行深入而觸及高處的工作的困難一直都將會是顯而易見的。因為當有真正的光被產生的時候，注意力就會被吸引到那種光了，會有一些力量希望去.....

(Telephone rings. Pause.)

(電話鈴響。暫停。)

(Carla channeling)

(Carla傳訊)

I am Q, and greet you again in love and light. Pardon us for the interruption.

我是 Q，我再一次在愛與光中向你們致意。為中斷請求原諒。

When one has a great desire to be of service and wishes to work with powerful energies, [one] well may not know that it is not in balance. It may well feel that it is in balance, but that is the human cerebral, intellectual judgment, not the wisdom of the heart. So it is always well to ask the heart, "What is the work I must do upon myself this day to be in line with the will of the one infinite Creator?" And insofar as this question is not asked and higher energies are brought forth while the heart itself is constricted somewhat in its energy flow, there will be illness or nightmares or hallucinations or a conviction that a contact has been made that is indeed a negative one which is passing itself off as a positive one.

當一個人擁有一種巨大的去進行服務的渴望並希望藉由強有力的能量進行工作的時候，一個人可能並不知道它是處於不平衡之中的。它很有可能感覺到它是處於平衡之中的，但是那是人類的理智的、邏輯智力的評判，而不是心的智慧。因此，去詢問心，“在今天我必須在我自己身上進行什麼工作以與太一無限造物者的意志校準呢？”這一直都是很好的。在這個問題被詢問以及當心本身在其能量流動中多少有些被束縛的時候更高的能量被產生出來的範圍內，將會有疾病、或者噩夢、或者幻覺、或者一種定罪，這是一種已經被建立的接觸，它確實就是一個正在讓它自己冒充一個正面性的接觸的負面性的接觸。

So, instead of moving quickly past those lower charkas, those who aspire to being holy among men must look first to the most common, mundane and everyday things for that is where holiness begins, that is where transcendence and courage begin. As you arise in the morning and when you look at yourself you think, "Oh, what a pretty face," instead of, "Oh dear, I don't want

to look in the mirror." It is that simple. It is a matter of opening your heart to yourself, to others, and to the society. It is easier to do each time that you fail, because each time that you perceive within yourself that you have failed and make the subjective judgment that may not at all be true, it nevertheless teaches you the way in which you [are] to go, the way in which you wish to live a righteous life. So there can be no mistakes. You cannot feel guilty. You cannot feel truly a failure in anything because all things whatsoever in the mundane world are also holy.

因此，不是快速地通過那些較低的脈輪，人群中的那些渴望去成為神聖的人必須首先檢查最為普通，最為世俗且日常生活的事物，因為那就是神聖性開始的位置，那就是超越和勇氣開始的位置。當你們在早上起床的時候，當你檢查你自己的時候，你會思考，“哦，這是怎樣一張漂亮的臉蛋呀，”而不是思考，“哦，天哪，我不想要去看鏡子。”就是那樣的簡單的事情。它是一個向你自己，向其他人，向社會開放你的心的問題。每一次你失敗的時候，去這樣做是更為容易的，因為每一次你在你自己內在之中感覺到你已經失敗了並且做出了主觀性的也許根本就不真實的評判的時候，它人就會教導你你要去走的道路，你希望藉由其二活出一種適當的生命的途徑。因此，不會有錯誤。你無法感覺到犯了錯誤，你無法在任何事物中感覺真的有一種失敗，因為在世俗的世界中的無論什麼一切事物都同樣也都是神聖的。

So, the first requirement of one who wishes to do higher work is to fall in love with the self. Not in a selfish way but in a way of recognizing that within that strange body that the consciousness carries about lives a wonderful, everlasting and perfect spark of infinite light. If you denigrate yourself to some extent you also repulse the light that is within you and tell it to back away from you because you cannot see it. So we stress to those who wish to do positive work in consciousness the valuing and the hallowing of mundane and earthly tasks, for all things are of service and nothing is to be thought better than another way of service.

因此，一個希望去進行更高的工作中的人的首先的要求就是愛上自己。不是用一種自私的方式，而是用這樣一種方式，它認出，在那個意識承載著四處移動的陌生的身體中，生活著一個美妙的、永恆不滅的、完美的無限的光的火花。如果你貶低你自己到了某種程度，你同樣也在排斥那在你內在之中的光，並告訴它遠離你，因為你無法看到它。因此，我們向那些希望在意識中進行主動的工作的人強調，對世俗和塵世的工作的尊重並視之為神聖的，因為一切的事物都是屬於服務的，沒有任何服務的途徑會被認為是比另一條服務的途徑更好的。

It very often does happen that when an entity skips through the lower chakra work and moves directly into the invocation of names and the evocation of power, that one may contain far more wisdom than it can possibly express. Consequently, the entity will in some way express the discomfort that it has put upon itself because it asks of itself those things for which it does not have the power. It is always well then in all work to ask to give the highest and best of which you are capable in a stable manner. In a manner which can be held steady for an indefinite length of time.

當一個實體忽略了較低脈輪的工作並直接進入到對名字的祈請和對力量的召喚

的時候，非常頻繁地會發生的事情是，一個人可能會容納比它所有可能能夠表達的智慧遠遠更多的智慧。因此，實體將用某種方式表達它已經施加在它自己身上的不適，因為它向它自己要求那些並不擁有力量的事物。在所有的工作中去請求去用一種穩定的方式，用一種能夠被保持穩定一段無限期的長度的時間的方式給出你所能夠做到的最高和最佳的事物，這一直都是很好的。

In other words, it is not necessary to make a brand new self to breathe the Creator. The Creator is already with you and loves you already and does not need you to be more beautiful, but needs only the beauty which you now are at this moment. And most of the beauty is seen in terms of intention and desire. The intention to help, the desire to help, the desire to be closer to the one infinite Creator, and to know true love. These desires are precious and are treasures to be held close to you, for these are the desires of the young physical child within. When you open carelessly—by ignorance, usually, not by design—the energies overwhelm the self as it is, energies which cannot be held stably in the daily life, that cannot be brought back into the work, the ordeal and the joy of living. Then that entity is simply opening itself more and more to the possibility of difficulties occurring, whatever they may be. And in each case where this happens we ask each first to forgive the self for doing this, for the self did not know and was not aware, but was only attempting its very, very best. And that attempt is what is noted, not the degree of success or failure, but that the intention was pure and persistent and as full of joy and laughter as possible.

換句話說，並不需要塑造一個全新的自我來呼吸造物者。造物者一直都是與你愛一起的，祂已經是愛你的，祂並不需要你成為更加漂亮的，它僅僅需要你在這一刻現在之所是的美麗。大多數的美麗是在意圖和渴望的方面被看到的。去幫助的意圖，去幫助的渴望，去更加靠近太一無限造物者的渴望，去知曉真實的愛的渴望。這些渴望都是珍貴的，它們是要被抓到你身邊的珍寶，因為這些都是內在之中的那個年幼的物質性的孩子的渴望。當你不小心地——通常是由於忽視，而不是故意的——開放的時候，能量壓倒了那個如其所是的自我，這種能量是無法在日常生活中被穩定地保持的能量，無法被帶回到工作中，以及生活的艱苦考驗以及喜悅之中的能量。接下來，那個實體單純地越來越多地向著發生的困難的可能性開放它自己了，無論那些困難可能是什麼。在每一個在其中這種困難發生的情況中，我們請每一個人首先寬恕自我做了這個事情，寬恕自我並不知道和並未察覺到，但卻僅僅嘗試去盡其所能。那個嘗試就是被注意到的事物了，不是成功或者失敗的程度，而是意圖是純淨的和堅持不懈的，並且是盡可能地充滿了喜悅和笑聲的。

We will leave any further questions to the question and answer period. As to the date "1-11-1992," it is to be noted simply that there is the master number of 11 which cannot be broken down, and which in its way indicates that it is a powerful time when everyone sees that one one. It is also to be noted that the eleventh day of each month in this coming year will be a master number. The reason for this is that if one adds together in the way of numerology the 11 and the 1992—we correct this instrument. It is to be noted that with the 1-11-19-92 there is a master number also, and one which is to be hallowed,

not necessarily on this plane. As a matter of fact, probably not at all upon this plane, in terms of visual sensation or manifestation. But that there are many planes which interact within third density with your own.

我們將離開任何更進一的問題進入到提問回答的時段。在關於“1992年1月11日”的日期的方面，單純地要被注意到的事情是，有無法被分解開來的大師數字十一——它用這種方式指出，當每一個人看到那個一和一的時候，這是一個強有力的時刻。同樣也要被注意到的事情是，在這個即將到來年分鐘的每一個月的第十一天，都將有一個大師數字。這個現象的原因是，如果一個人用數位命理學的方式將 11 和 11 和 1921 加到一起的話——我們更正這個器皿。同樣要被注意到的事情是，在 1-11-19-92 上，同樣也有一個大師數字，一個要成為神聖的事物，並不一定是在這個層面上。作為一個事實，在可見的感知或者顯化的方面，它很有可能完全不在這個層面上。但是，會有很多的層面是在第三密度中與你自己的層面相互作用的。

See this master number, the 30 degree which this date represents, as a time of completion of certain things upon the spiritual level. Yes, of course, entities may help to rejoice in this energy, but it is an energy which falls like rain from heaven that shall fall whether one appreciates it or not. Whether one finds it good or unfortunate, it is simply that which vibrates in a certain way.

將這個大師數字，這個日期呈現出的三十度，視為在靈性上的層次上完成一定事物的一個時刻。是的，當然，實體們在這種能量中歡慶可能會有幫助的，但是，它是一種就好像來從天堂落下的雨一樣的能量，無論一個人是否欣賞它，它都將落下。無論一個發現它是吉是凶，它單純地就是那用一定的方式振動的事物。

This day, then, may be seen to be a day for powerful or spiritual work and paradoxically for those who wish to relax the spirit, to regain the rest and the comfort that being with people who live spiritually can give you. Much is coming to an end in this particular portion of your race's history. Much is beginning. The mood need never be one of grief, but always one of celebration. We ask each always to remember to respect what other people see, what other people believe, and what other people hold true, not attempting to correct them but simply supporting them in whatever they do, for each has an unique path. It would be well upon this particular day to be more mindful, perhaps, than usual and more aware of the power of choices made and gestures of love extended and broken nets mended upon that day.

那麼，這個日子就可以被看作是一個進行強有力的或者靈性上的工作的日子，自相矛盾地，對於那些希望去放鬆靈性，去重獲休息和以及那種與用靈性的方式生活的人在一起所能夠給予你的舒適的人們，在個日子同樣也是適合於它們的。在你們的種族的歷史的這個特定的部分中，大量的事物正在來到一個終點。大量的事物正在開始。情緒永遠都不必成為一種悲傷的情緒，而一直都是一種歡慶的情緒。我們請每一個人都一直去尊重其他人所看到的事情，其他人所相信的事情，以及其他的人認為是真實的事情，不嘗試去糾正它們，而是在無論他們做的什麼事情中單純地去支持它們，因為每一個人都擁有一條獨一無二的途徑。在這個特定的日子變得，也許是比通常，更加留心且更多地察覺到被做出的選擇和愛的姿勢的力量，留心那被延伸並被破裂了的愛之網會那一天被修補。

We would, at this time, wish to transfer this contact to the one know as Jim, if this entity desires contact at this time. We thank this instrument and leave it in love and light. We are of the principle of Q"uo.

我們，在此刻，希望將這個接觸轉移到被知曉為 *Jim* 的實體，如果這個實體在此刻渴望接觸的話。我們感謝這個器皿並在愛與光中離開它。我們是 Q"uo 原則。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each again in love and light. We would take this opportunity in speaking through this instrument to offer ourselves to further queries at this time. Is there a query to which we may speak?

我是 Q"uo，我在愛與光中向各位致意。我們會利用這個機會在通過這個器皿發言的過程中提供我們自己來回答在此刻的進一步的問題。有一個我們可以發言的問題嗎？

Carla: I have a question (inaudible) from Susan (inaudible) her situation. First of all I would (inaudible).

Carla：我有一個來自於 *Susan* (聽不見) 的問題 (聽不見) 她的情況。首先我會 (聽不見)。

(Side one of tape ends.)

(磁帶一面結束。)

Carla: (Inaudible).

Carla :(聽不見)

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and am aware of your query, my sister. We cannot answer this query for it is that which infringes upon the free will. We are, as always, sorry that we cannot speak in a way which seems to be of the immediate comfort for we know that you and many like you upon your planet are suffering from distortions of mind and body which cause pain and discomfort. And there is much desire to be able, if not to be free from such, then to treat such so that there is at least a modicum of comfort. The comfort that we have to offer is a comfort that is not of the mundane world, but that undergirding reality which supports all creation, that Thought of love of the one Creator that expresses itself in your illusion in a manner which is mysterious and elusive.

我是 Q"uo，我理解了你的問題，我的姐妹。我們無法回答這個問題，因為它是會侵犯自由意志的事物。我們一如既往感到抱歉，我們無法用一種看起來似乎具有一種即刻的安慰的方式來發言，因為我們知道你和很多在你的星球上與你類似的人都正在由於造成了痛苦和不適的心智和身體的扭曲而受苦。如果不能解除這樣的痛苦的話，會有大量的對於能夠去治療這樣的痛苦的渴望，這樣就會至少有一點點的安慰了。我們所要提供的安慰是一種不屬於世俗的世界的安慰，而是那

種從底部支撐的實相，它會支持一切的造物，它就是在你們的幻象中用一種神秘而無法捉摸的方式表達祂自己的太一造物者的愛的想法。

We are aware of the confusions and the frustrations that attend attempting to penetrate the mystery of your illusion and we can only commend your continued efforts in this regard. For by persisting in your seeking in the face of all the difficulties which you encounter, you bring yourself to the peak of the Creator, humbled in worship of the might and the majesty that can create a universe that contains the stars, the planets, all the galaxies revolving in their time and in their turn, along with all of the energies of your life pattern that move about you as do the planets move about the stars.

我們察覺到伴隨著去刺穿你們的幻象的神秘的嘗試的混淆和挫折，我們僅僅能夠推薦你在這個方面繼續努力。因為藉由在你的尋求中在面對所有你遭遇到的困難的時候都堅持不懈，你就將你自己帶到了造物者的頂峰了，在對那能夠創造一個宇宙的至高與至尊的崇拜中變得謙卑吧，這個宇宙包含了恒星、行星以及所有在它們的時間和它們的轉動中旋轉的星系，同時還有隨著行星圍繞著恒星運動的時候推動著你們四處移動的你的生命的模式的全部的能量。

There are those experiences of difficulty which you face which seem at times overwhelming and which seem to be beyond any comprehension according to purpose or plan. We can only assure you that there is much purpose in the suffering within your illusion. For suffering done in service to others and in the name of the one Creator is a kind of tempering of the spirit that strengthens and crystallizes this means by which the Creator may be known and may shine through your being.

會有那些你所面對的困難的體驗是時常看起來似乎是壓倒性的，且看起來似乎超出了任何的根據目的或者計畫的理解力的。我們僅僅能夠向你保證，在你們的幻象中的苦難之中，有大量的目的。因為在對他人的服務中和以造物者的名義被經歷的苦難，是一種內心的對靈性的回火，它會強化這種方式並使其結晶，憑藉著這種方式，造物者就可以被知曉並可以通過你的存有閃耀了。

Is there another query to which we may attempt a response?

有另一個我們可以對其嘗試一個回應的問題嗎？

Carla: Yes, a couple more (inaudible). I have observed in my eating, not preferences, but in what is easiest for me to eat in that I am not able to eat very much solid food. If I can make this choice for myself of what to eat it would be all liquid or partially liquid or whatever. I realize you can't give me a diet, but, in general, gazing at someone with longstanding difficulties, could you confirm that the intelligent thing to do would be to eat even more sparingly, and even more sparingly until an equilibrium is reached?

Carla：是的，還有幾個（聽不見）。我已經在我吃東西的方面進行了觀察，不是觀察偏好，而是對於我最容易吃的事物是什麼的觀察，因為我無法吃非常固體的食物。如果我能夠為我自己做出要吃什麼的選擇的話，它會全部是液體或者是部分液體或者無論什麼。我意識到你們無法給我一個食譜，但是，一般而言，在注視某個帶有長期的困難的人的時候，你們能夠確認，去更加有節制地飲食，更加

有節制地一直到平衡被取得為止，這會是要去做的明智的事情嗎？

I am Q"uo, and am aware of your query, my sister. We are aware that your intuitive capabilities allow you to discern those foodstuffs that are available to you that would be most easily assimilated by your body. And we would recommend that you utilize this intuitive capacity in the greatest degree during this time of difficulty for your digestive tract. We would recommend that there be a variety of foodstuffs, as great as possible, in whatever form, be it solid or liquid, that you ingest, in order that your body be given as much opportunity to take from those foodstuffs that which was offered and that which it needs.

我是 Q"uo，我理解了你的問題，我的姐妹。我們察覺到你直覺性的能力允許你去分辨那些可以為你所利用的食物中那些會極其容易被你的身體消化的食物。我們會推薦，你在這個對於你的消化系統的困難的時期期間最大程度地利用這種直覺上的能力。我們會推薦，有多種多樣的食物，盡可能地多種多樣，用無論什麼形式，無論它是固體的還是液體的，都是你可以消化，以便於你的身體被給予大量的機會去從那些事物中吸收被提供的事物以及它需要的事物。

The human body has a great deal of ability to utilize foods in the most appropriate manner, however, there is a certain variety that is necessary in order to allow the body to find those ingredients which are most helpful to it in whatever its given condition. Thus, we do not recommend one kind of diet that is liquid or solid, over the other. Rather, the blending of these in a fashion which feels to you to be appropriate according to the time and condition of your body.

人類的身體擁有巨大的能力去用最為合適的方式來利用食物，然而，為了要允許身體在無論什麼它被給予的情況中都找到那些對它最有幫助的成分，會有一定的多樣性是需要。以此，我們不會推薦一種類型的液體或者固體的飲食是高於另一種類型的。母寧說，我們推薦用一種你根據時間和你的身體的情況感覺對於你的適合的方式來講這些混合在一起。

Is there another query my sister?

有另一個問題嗎，我的姐妹？

Carla: Yes. I realize that I'm not the only channel who's ever been told that my body is weak (inaudible) and that if I continue channeling it will shorten my life. I'm also aware that in each of the cases of which we've heard both channels chose to continue the work. I realize that there is much to be said for the wisdom of being, and not attempting to add to the productivity. But I find it impossible to grapple with intellectually, and consequently to move into my heart, with a feeling of real worth in just being, instead of doing.

Carla：是的。我已經被告知過，身體是虛弱的，如果我繼續傳訊，它將會縮短我的生命，我意識到我並不是唯一被這樣告知過的管道。我同樣也察覺到，在每一個我們已經聽說過的情況中，兩個管道同時都選擇去繼續工作。我意識到，對於存在而不嘗試去提高生產力的智慧的方面，有大量要被說的事情。但是我發現要在邏輯智力的方面與之搏鬥並因此進入到我的心之中，並同時帶有一種對於僅

僅在存在中，而不是在行動中的真實的價值的感覺，這是不可能的。

I was thinking, for instance, this evening and tomorrow of going to do more exercise and yet I have heard Ra say before, "You do not need the pain, you only need the limitation," which would suggest that I accept the limitation of being on my bed all the time. Yet it has only been since I have been on my bed all the time that my stomach troubles have become more threatening and I feel that there is a delicate balance there between the desire to live longer and the very way of living longer being an instrument which will lead to a shorter length anyway.

舉個例子，我正在考慮今天晚上和明天要去做更多的鍛煉，而我已經聽到 Ra 之前說過，"你並不需要痛苦，你僅僅需要限制，"這會建議我接受在所有的時候都呆在我的床上的限制。而自從我的胃部的困難已經變得更加有威脅開始，我就一直在所有的時候都呆在我的床上了，我覺得在去活得更長的渴望和作為一個無論如何都將會導向一種更短的生命長度的器皿而活更長的時間的方法之間有一種微妙的平衡。

So, basically if you have an observations on that, in other words, exercise seems to be a fighting against my limitations. And, indeed, it does usually, if I am successful, enlarge my arena of possibility of action. If I do not attempt to go beyond my limitations at this point, I will be bedfast except for my walks, which may or may not shorten my life, simply because of the diseases or illnesses or whatever is, I think, the result of not exercising. Mainly the difficulty with the digestive tract. I can't think my way through this. If you have any comments whatsoever I'd appreciate them.

因此，基本上，如果你對此擁有一種觀察，換句話說，鍛煉看起來似乎是一場與我的局限性之間的對抗。確實，它通常確實，如果我是成功的話，擴大了我行動的可能性的競技場。如果我並不嘗試去在此刻超越我的局限性的話，我將會出來我的散步之外都是臥床不起的，這可能或者可能不會，單純地因為疾病、病痛或者無論什麼我認為是不鍛煉的結果的事情，而縮短我的生命。困難主要是在消化系統上上。我無法想到我解決這個問題的途徑。如果你們有無論什麼任何評論的話，我會感激它們。

I am Q"uo, and am aware of your query, my sister. Again we find ourselves in the position of not being able to give a specific response for the confusion which you express is that particular condition which is a product, or shall we say the precursor of the exercise of free will. We are aware of your confusion, we are aware of your concern, and we can only recommend that you follow that which you feel is most important to you at this time, whether or not it is that which has been recommended previously. Follow that which wells up within you as the greatest desire amongst all your desires. Follow it to its completion, observe again, choose again. Whatever wisdom has been shared with you previously will prove itself or not by your own experience.

我是 Q"uo，我理解了你的問題，我的姐妹。再一次，我們發現我們自己處於無法給予一個明確的回答位置上，因為你表達的混淆是這樣一種特定的情況，它是一個行使自由意志的產物或者，容我們說，先兆。我們察覺到你的混淆，我們知

道你的擔憂，我們僅僅能夠評論，你跟隨你感覺對你在此刻是最重要的事物，無論它是否是在之前已經被推薦過的事物。跟隨那作為在你所有的渴望中最大的渴望而在你內在之中湧起的事物。跟隨它到它的完結，再一次觀察，再一次選擇。無論什麼在之前已經與你分享過的智慧都將藉由你自己的體驗而證明它自己，或者無法證明它自己。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: Only how could I better serve the Creator?

Carla：我如何才能更好地服務造物者呢？

I am Q"uo. We do not find a better possible, for each here in this dwelling place attempts to serve in every way possible. We instead would recommend the compassion that is given to the self by the self in order that that vehicle that you offer to the Creator as your means of glorification of the Creator, namely your very self, might be nurtured in a manner that would allow it to bloom to its fullest extent as a flower in a field, providing the beauty and aroma to the Creator according to the nature of its beingness.

我是 Q"uo。我們並沒有發現一種更好的可能，因為在這個住所中在這裏的每一個人都嘗試去用每一種有可能的方式來進行服務。我們寧願推薦有自我給予自我的同情心，以便於那個你作為你榮耀造物者的途徑而提供給造物者的載具，也就是你的自我，可以用一種允許它如同一朵在田野中的花朵一樣地在它最大的程度綻放，並同時根據它的存在性的特性而向造物者提供美麗和香味。

For all the work that you do in your life pattern is that which adds to the beauty and the fragrance that is yours as a flower in this field. The work itself is not that which is of importance, though you are aware that many have expressed gratitude at the work which you have accomplished. However, it is not the work that is important, it is the enhancing of your own beingness as you seek to serve that is important. Your work in this illusion is a means toward that end and we commend each for the great dedication and sincerity with which service to other selves and to the Creator is attempted. We suggest that you appreciate yourself. The acceptance of self by self is that which builds the firmest foundation for any other service that may be offered. 對於所有你在你的生命模式中做的工作，就是會如同一朵在這個田地中的花朵一樣將增添你的美麗和香味的事物。工作本身不是具有重要性的事物，雖然你察覺到很多人已經對你已經完成了的工作表達了感激。然而，重要的事情並不是工作，重要的事情是在你尋求去服務的時候增進你自己的存在性。你在這個幻象中的工作是一種向著那個目標的途徑，我們推薦每一個人都嘗試去藉由巨大的奉獻和真誠來服務其他人和服務造物者。我們建議你欣賞你自己。自我對自我的接納就是會為任何可以被提供的其他的服務構建最堅實的基礎的事物了。

Is there another query my sister?

我的姐妹，有另一個問題嗎？

Carla: No. As I search my mind I see that any questions I would ask you would have to say that (inaudible) unable to answer because of free will so I just thank you for coming to (inaudible).

Carla：沒有。當我搜索我的頭腦的時候，我看到，對於任何我想要問的問題你們都不得不說（聽不見）由於自由意志而無法回答，因此我僅僅為來到（聽不見）而感謝你們。

I am Q"uo, and we thank you, my sister, for the dedication to service that your queries indicate. Is there another query at this time?

我是 Q"uo，我們感謝你，我的姐妹，為你的問題所表明的對服務的奉獻。在此刻有另一個問題嗎？

Carla: I do have one last query which I'd almost forgotten. I repeatedly get mail from people who explain to me that I am very unhealthy and that something within me, by my own decision, has caused me to remain unwell, and I'm holding onto it and if I let go of it I will become well. I don't defend myself against people like this, there's nothing to defend. On the other hand I don't precisely know how to thank someone who has spent large amounts of time attempting to change me around so that I will be well, when in my own perception of myself, given my birth defects, my very, very bad sickness at the age of two, rheumatic fever when I was thirteen, all the things that have gone wrong with me since, I see myself as one of the most healthy, tough human beings in the world. I've survived all that. So my vision of myself is a very well, whole person. I do not know how to say this to people without causing them to feel that somehow they haven't gotten across to me my own wrongness and the error of my ways. And I have no wish to quarrel with anyone. Is there a more skilful way to deal with this sort of attitude towards wellness than I have so far discovered?

Carla：我有最後一個我幾乎已經忘記了的問題。我重複地從一個人那裏得到郵件，它們向我解釋，我是非常不健康的，有某種在我內在之中的事物，藉由我自己的決定，已經造成我繼續處於不健康的狀態，我正在對它緊握不放，如果我釋放了它，我將會變得健康。我並不會讓我自己防備類似這個人之類的人，沒有任何要去防備的事物。在另一方面，我並不完全知道如何去感謝某個人，它已經花費了大量的時間嘗試去改變我以便於我將會變得健康的人，當我處於對我自己的感知之中的時候，已知的事情是我的出生的缺陷，在我兩歲的時候我非常非常嚴重的疾病，在我十三歲的時候的風濕熱，已經從那之後所有在我身上出錯了的事情，我將我自己視為在這個時間上的最健康的，最強健的人中的一個。我已經經受住了所有那些事情。因此，我對我自己的觀想是一個非常健康，完整的人。我不知道如何對任何說這一點而不使得他們感覺他們並未由於我的途徑的錯誤或者差錯而讓我生氣了。我並不希望去與任何人吵架。除了我至今已經發現的技巧之外，有一種更有技巧的方法來與這種類型的對於健康的態度打交道的嗎？

I am Q"uo, and am aware of your query, my sister. You may respond to each such entity as you have responded to us if you wish to go into the same amount of detail with each entity as you have at this time expressed. There is no need for the defense for each is as he or she is and each entity will in time

discover that there are situations which confound and perplex each entity. That the old ways of approaching a problem with solution fail. That there is mystery all about and that there will be suffering, bringing forth the questions, "For what end?" and "How best to respond?"

我是 Q"uo，我理解了你的問題，我的姐妹。你們可以如你已經回應我們一樣地去回應每一個這樣的實體，如果你希望與每一個實體進入到如同你已經在此刻表達了的內容一樣的相同數量的具體細節之中的話。沒有必要去防守，因為每一個人都如他或者她之所是，每一個實體都將在適當的時候發現會有讓每一個實體都感到混淆和為難的情況，那種藉由解決方案處理一個問題的舊的方式失效了。到處都會有神秘，將會有苦難，並產生出這樣的問題，“為了什麼目的呢？”以及“如何去最佳地回應呢？”

Each shall face these challenges again and again, for your illusion is one of challenge. You are here to be challenged. It is challenging to live in a manner which does not directly partake of the immediacy of unity and seems to be cut off, each entity separate from the other. You may assure each that you are aware of the value of their suggestion, that you have valued that concept enough to have considered it carefully a number of times in your experience, and that you find that there is mystery and that you feel you share this mystery with all. And that sometimes there is the confusion that surpasses all efforts, and that this also is that which is to be treasured, accepted and worked with in the most loving and harmonious way possible.

每一個人都將一次又一次地面對這些挑戰，因為你們的幻象就是一個挑戰的幻象。你們在這裏是來被挑戰的。用一種並不會直接地參與到合一性的直接性並看起來似乎被割裂開來的且每一個實體都與相互彼此是分開的方式而活著，這是有挑戰性的。你們可以確信，對於每一個你察覺到實體，它們的建議都是有價值的，你已經足夠重視那個觀念並已經在你的體驗中仔細考慮過它數次了，你會發現有神秘存在，你感覺到你會與所有人分享這種神秘。有時候會有混淆會壓倒所有的努力，這同樣也是要珍惜，被接納，並有用可能最有愛且協調一致的方式來與其一同工作的事物。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, I truly am through now. Thank you so much, Q"uo.

Carla：沒有了，我現在真的解決了。非常感謝你們，Q"uo。

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

我是 Q"uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: I'd like to ask on M's behalf that if physical people looked at her in a (inaudible) way, in a scary way, were in any way different from the metaphysical or dream type psychic greetings which come to many in the process of initiation, was there something special about these being actual physical people, or was it simply a matter of one person's character or

personality being such that that was the best (inaudible) of teaching (inaudible).

我想要代表 M 詢問，如果有物質性的人用一種（聽不見）的方式，一種可怕的方式看著她，是否會任何與形而上學的或者夢境類型的不同方式的心靈致意會發生在處於啟蒙的過程中的人的身上，關於這些實際上是物質性的人的方面有某種特別的事情嗎，或者它單純地就是一個人的性格或者人格就是這樣以至於那就是教導（聽不見）最佳的（聽不見）的方式嗎？

I am Q"uo, and am aware of your query, my sister. To those who work for the spreading of the light upon the surface of your planet, there shall be attracted those entities and energies which are desirous of controlling that light or, if necessary, to put that light out. Most of these entities are of what you would call the discarnate or unseen nature. However, they are able to work their efforts through a variety of means so that they might utilize incarnate entities with certain mental and emotional distortions that fit their purposes for a specific working. Thus, all is seen by such a negatively-orientated discarnate entity as a tool or target of opportunity that may be pursued at a specific time and in a certain way according to the desires of the negatively-orientated entity.

我是 Q"uo，我理解了你的問題，我的姐妹。對於那些在你們的星球表面上進行工作來散播光的人，它們將會吸引那些渴望去控制光，或者，如果有可能的話，將光撲滅的實體和能量。這些實體中的絕大多數是具有你們所稱的非投生的或者無形的特性的。然而，它們能夠通過各種各樣的方式運用它們的努力以便於他們可以利用那些帶有一定的心智和情緒上的扭曲的投生的實體，這些扭曲是與他們為了一種具體的工作的目的相匹配的。因此，一切事物都會被這樣一個負面導向的非投生的實體視為一種工具，或者可以在一個特定的時間並用一定的方式被追尋的機會的目標的，這是取決於那個負面導向的實體的渴望的。

Thus, such entities may utilize other incarnate entities, the circumstances of a certain pattern of activities, the various distortions of the mind/body/spirit complex of the entity that is being greeted, and so forth. Thus, there is much interweaving of effort of such negatively-orientated entities, as there is the same kind of interweaving of effort by those entities of a positively nature which also seek to aid, as they are called, and to guide as is possible.

因此，這樣的實體可以利用其他的投生的實體，具有一定的活動模式的環境，以及正在被致意的實體的各種各樣的心/身/靈複合體的扭曲，如此等等。因此，這樣的負面導向的實體會有大量相互交織的努力，就如同那些具有一種正面屬性的實體一樣，在他們被呼喚的時候，他們同樣尋求去幫忙並盡可能地指引的，由他們做出的努力會有相同類型的相互交織。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: (Inaudible).

Carla :(聽不見)

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

我是 Q"uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

(No further queries.)

(沒有進一步的問題。)

I am Q"uo, and as it appears that we have completed the queries for this session of working we would take this opportunity to thank each present for inviting our presence in this circle of seeking this afternoon, as you term it. We are most grateful to be able to blend our vibrations with yours and to walk with you yet a few steps further upon your journey of seeking. Your journey and our journey is one journey that does not partake, strictly speaking, of time or space, yet is that which always continues, for always does the One seek Itself through the many, and always do the many seek the One through every breath, word and step that is taken.

我是 Q"uo，如同顯現的一樣，我們已經完成了供這次工作集會使用的問題了，我們會利用這個機會感謝在場的各位邀請我們出席今天下午的這個，如你們對它的稱呼一樣，尋求的圈子。我們對於能夠將我們的振動與你們的振動混合在一起並在你們的尋求的旅程上與你們一起多走幾步是極其感激的。你們的旅程和我們的旅程是一條，嚴格來說，不會帶有時間或者空間的旅程，而它是一直繼續的旅程，因為太一一直都會通過許多實體尋求祂自己，會有許多實體一直都會通過每一個呼吸、每一個言語和每一個被走出的步伐來尋求太一。

We are known to you as those of Q"uo. We leave you at this time in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai vasu borragus.

我們是你們知曉的 Q"uo。我們在太一無限造物者的愛與光中離開你們。Adonai，我的朋友們。Adonai。

November 17, 1991

1991-11-17 星象學的實踐

Group question: This Sunday's meditation has to do with the practice of astrology. And we're wondering if it is a helpful thing to look more deeply into the practice of astrology, to get more of an idea of the patterns and the rhythms, the opportunities and the lack of opportunities that present themselves on our path, or if it's just as well to content ourselves with a passing knowledge of astrology. In other words, do you think astrology can be used in the seeker's daily life and, if so, how?

團體問題：這個周日的冥想是與星象學的實踐有關的。我們想知道，去更為深入地對星象學的實踐進行調查研究，對於將其自身呈現在我們的道路上的模式、旋律、機會以及缺乏機會取得更多的一種瞭解，這是一個有幫助的事情嗎，或者，讓我們自己對一種星象學的一掠而過的知曉感到滿足，這同樣也是有幫助的呢？換句話說，你們認為星象學能夠被用在尋求者的日常的生活嗎，如果是的話，星象學如何才能被使用呢？

(Carla channeling)

(Carla 傳訊)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. It is a privilege and a blessing to be joining in your circle of seeking this day. And we wish to thank each who has called us for the purpose of transmitting information, for by so doing, each has enabled us to perform that service which we seek at this time to do. We are most happy to share our thoughts on astrology with the disclaimer that our thoughts are to be heard as the thoughts of a friend rather than those of an all-wise teacher, for we make errors. The request we have of you is that you simply leave behind any thought which does not seem worthwhile to you.

我們是 Q'uo。在太一無限造物者的愛與光中致意。在今天加入到你們的尋求的圈子，這是一種榮幸和一種祝福。我們希望感謝每一個已經為了傳遞資訊的目的而呼喚了我們的人，因為藉由這樣做，每一個人已經使得我們能夠進行我們在此刻尋求去進行的服務了。我們極其高興在關於星象學的方面分享我們的想法，我們同時做出免責聲明，我們的想法是要被作為一個朋友的想法，而不是作為一個具有全知的智慧的老師的想法而被聽到的，因為我們會犯錯。我們對你們的請求是，你們單純地將任何看起來似乎對你們並沒有價值的想法都留在後面。

We give this instrument the picture of the world that lies in a darkness, a kind of waiting or anticipatory darkness such as the eve of a great holiday. The present period among those upon your sphere's surface at this time is an increasingly exciting one as there has been more and more of that consciousness among all of your world's peoples that some great event seems to be in the offing, so that the coming of the night is more acceptable. It is into such a frame of consciousness, if you will, that we bring the discussion of astrology. This instrument wonders what we do, but we ask it to relax and go with us on this.

我們給予了這個器皿這樣一副世界的圖像，世界是存在於一種黑暗之中，一種諸如一次美妙的假日前夜之類的等待的或者期待的類型的黑暗之中。那些在你們的星球表面上的時期中的當前的時期，在此刻是一個越來越令人激動的時期，因為在你們的世界的所有人中已經有越來越多的人有這樣一種意識，有某種偉大的事件看起來似乎就在不遠的將來，因此，夜晚的來臨就是更為可被接受的。我們恰恰正是要將星象學的討論帶入到這樣一個意識的框架之中，如果你們願意這樣說的話。這個器皿感到好奇我們在做什麼事情，但是我們請它放鬆並在這個主題上與我們一同前進。

There have been centuries in which it would not have aided most to look more closely into the archetypical mind. These centuries have passed. For this third-density experience which you enjoy at this time, the end truly is near, if you will. Not physically, but more and more mentally and spiritually. There is that subconscious or unconscious amongst your peoples that there are special reasons to look more deeply into natural phenomena and their possible effect upon the self, be it body, mind or spirit that is affected.

已經有數個世紀的時間，在其中去更為密切地研究原型心智是不會有很大的幫助的。這些世紀已經過去了。對於這個你們在此刻所享受的第三密度的體驗，終點真的接近了，如果你們願意這樣說的話。這個終點不是在物質的方面的，而更多是在心智和在靈性的方面的。在你們的人群中會有這樣一種潛意識或者無意識，會有特別的理由去更為深入地對自然現象以及它們對於自我有可能的影響進行調查研究，無論被影響的是身體、心智還是靈性。

Astrology offers one way of learning more about the deeper mind, or what we have called the archetypical mind. It is a complex and detail-driven technology, if you will, the system of ephemeral, mathematical constructs having to do with configurations of heavenly bodies. To the student who wishes to probe more deeply within the self, to become more and more familiar with those uncharted regions of the self represented by the marker in consciousness which you could call sub-awareness, there is this sub-awareness that the deeper studies at this crux may be those which have fruitful results. On this level, let us say, the awareness of specific and personal detail is not that which we speak of at this time, but rather the archetypical mind finds explication by the relationships of heavenly bodies to each other and to this planetary sphere upon which you presently enjoy incarnation. At this level much deep awareness can be encouraged by immersion in that complex set of relationships of star to star, and star to the system of star and planets which you call home.

星象學提供了一條更多地瞭解更為深入的心智，或者我們所稱的原型心智的途徑。它是一個複雜而由具體細節所驅動的技術，如果你們願意這樣說的話，它是與天體的配置聯繫在一起的轉瞬即逝且數學性的構架的系統。對於希望去更為深入地在自我內在之中探索的學生，要對於由你們稱之為潛在認識（*sub-awareness*）的在意識中的標誌物所呈現出來的那些自我的未經測繪的地帶變得越來越熟悉，會有在這樣的潛在認識，這個關鍵時刻對其進行更為深入的研究是可能會擁有富有成效的結果的。在這個層次上，讓我們說，對具體且個人性的細節的認知不是我們在此刻談及的事物，毋寧說，原型心智會藉由天體與相

互彼此以及與你們當前在其上享受投生的這個星球之間的關係而得到詮釋。在這個層次上，大量的深入的認識是可以藉由沉浸在那個恒星與恒星，恒星與恒星同你們稱之為家園的行星的系統之間的關係的複雜的構型而被鼓勵。

On another level, the personal level, the yield of useful information from continued study of, and awareness of, the progression of one's own—this instrument would use the word "chart"—is, shall we say, a good way to develop both an instinct for inference and a relatively authentic feeling of control over the continuing life experience which is so precious to you.

在另一個層次，個人性的層次上，藉由對一個人自己的——這個器皿會使用“曲線圖”——的持續性的研究、認識以及進展而產生出的有用處的資訊，是一種有益的方式去同時發展一種含意的直覺以及對於你如此珍貴的對持續不斷的生命體驗的一種相對真實的掌控感。

To one entity, such a study would be work—a difficult chore done in order for the learning. To such an one, we would suggest investigating other avenues for becoming more attuned to the environment and for aiding in the feeling of control over the life experience. Astrology, then, is that for which some entities are well suited, others not.

對於一個實體，這樣一種研究，會是——為了學習而被進行的一種困難的苦工。對於這樣一個實體，我們會建議為了變得與環境更為協調並有助於那種掌控生命體驗的感覺而探索其他的途徑。那麼，星象學就是非常適合於一些實體，而不適合於其他的實體的事物了。

To the entity which feels positively or affirmatively concerning keeping up with the chart's progression for the self, astrology can become that aid in consciousness which creates for the seeker a vantage point in consciousness which can act as a collecting area for the amassing of one's psychic self. The gift of being psychic or aware in non-physical ways is within all persons. The means of developing this gift are tremendously large. Infinite, we would think. However, to a fairly large percentage now seeking to increase the rate of learning, spiritually speaking, a substantial number would indeed find in astrology that place from which to continue to learn how to gather more and different information from the environment. For the environment is illusory. And more than that, is an illusion with many, many sub-illusions which further color the catalyst which is retained for use by your minds.

對於在關於跟上自我的曲線圖的進展的方面正面性或者肯定性地感覺到的實體，星象學是能夠成為在意識中有幫助的事物的，它會為尋求者在意識中創造一個有利位置，這個有利位置能夠用作一個為了對一個人的心靈上的自我的積累的收集的區域。成為心靈性的或者用非物質性的方式察覺的天賦是在所有人內在之中的。發展這種禮物的途徑是極其大量的。我們會認為是，數量是無限的。然而，對於一個相當大的百分比的現在正在尋求去，從靈性的方面而言，增進學習的速度的人，一個相當大的數量的人確實會在星象學中發現那個位置以從其繼續學習如何從環境收集更多的和不同的資訊。因為環境是虛幻的。不僅如此，環境是一個帶有許許多多的子幻象的幻象，這些子幻象會進一步對心智為你保留下來以供使用的催化劑進行染色。

Now let us speak more in general, for there is a point to be made as regards the use of systems created by the mind and observations of mankind. Insofar as the system is internally valid in its logic, that system may be to the entity which plumbs its depths that crutch or aid which acts as the collector for the abilities and gifts of the seeker. In general, it is well to choose a system, whether it be astrology or numerology, the study of the eye, or head, or hand—and we could list systems for a substantial length of your time. What avails them to the seeker as efficient tools is that very systematic nature, for the mind within incarnation has the instinct for the pattern. Each entity in each experience is, in part, working internally to place the present moment into a context which will yield the maximum amount of information. This information is usually heavily biased toward comfort and well-being. However, the mind can be increasingly trained to retain catalyst which is presented to the mind, which perhaps has little, if any, survival use, but which does indeed aid in spiritual learning.

現在，讓我們更為一般性地談論，因為在關於對於由人類的心智和觀察所創造出來的系統的使用中有一個要點是要被指出的。在系統在其邏輯性的方面在內在是有效的範圍內，對於探測其深度的實體而言，那個系統可能成為那個拐杖或者輔助物，它是用作尋求者的能力和禮物的收集物的。一般而言，去選擇一個系統，這是很好的，無論它是星象學，數字命理學，對眼相、顱相或者手相的研究——我們能夠用一段相當長的你們的時間來列舉這些系統。作為富有成效的工具而對尋者有益處的事物是那種非常系統化的特性，因為在投生之中的心智擁有對於模式的本能。在每一個體驗中的每一個實體，在部分上，都在內部進行工作以將當地下一刻放入到一個將會產生出最大的信息量的背景之中。這種資訊通常是嚴重地偏向舒適和幸福的。然而，心智是能夠被越來越多地訓練去將被呈現給心智的催化劑保留下來的，催化劑也許只擁有少量的生存上的用途，如果有任何一點的話，但是它確實是在靈性的學習上是有幫助的。

And the way to become more able to do this work in consciousness is to persist in experiencing and studying one system, be it of myth, science, philosophy or ethics, or any system whatsoever, which—we correct this instrument—to which the seeker is personally and individually drawn.

在意識中變得更加有能力進行這種工作的方式，就是在體驗並學習一個系統的方面堅持不懈，無論它是神秘、科學、哲學或者倫理學，或者無論什麼任何尋求者在個人性地或者個體性地被吸引到其上事物。

For you are, indeed, living on the eve of that which shall come to be. It is almost impossible to describe the nature of the shift of consciousness from basic third density to basic fourth density. This shift shall take you with it, if you dwell now on the planet Earth. Therefore we encourage the twin awarenesses that it is a good time to be watchful and that it is a good time to celebrate. That which astrology or any "ology" might do is aid in development of that sharply tuned hunger for the truth revealed within the present moment.

因為你們，確實是，正生活在即將出現的事物的前夜的。要去描述從基本的第三密度到基本的第四密度的意識的轉換的特性，這幾乎是不可能的。這種轉換會帶

上你，如果你現在居住在行星地球上的話。因此，我們鼓勵這樣一種成對的認識，這是一個要去留心的好時候，這是一個要去慶祝的好時候。星象學或者任何的“學說”可以做的事情是，在那種對在當下一刻之中被揭露出來的真理的被敏銳地調音過的渴望的發展的方面起到幫助作用。

How we do encourage each to more and more dwell and marinate the complete entity in that present moment? It may seem odd that the mind's structure is such that the entrance to the present moment is often round about, moving not through the invisible door into the fully accepted present, but rather going completely around the entire structure of living to surprise the present moment only after the long walk has sharpened the appetite. Astrology is, shall we say, the hors d'oeuvre which encourages an entity to more aptly fit the intellect to accept an increasing number of inferences.

我們如何鼓勵每一個人都越來越多地安住於當下一刻並將全部的實體都浸泡在當下一刻之中呢？心智的構架就是如此以至於進入到當下一刻的入口經常是迂回的，它不是穿過看不見的門進入到被完全接納的當下，而毋寧是完全繞過生活的全部的構架以僅僅在一條漫長的道路已經讓胃口變得敏銳的時候讓當下一刻大吃一驚。星象學，就是鼓勵一個實體更為巧妙地使得邏輯智力勝任接納一種數量不斷增長的含意的，容我們說，前菜了。

This ability to loosen the self from the physical, and move into an abstract system of gazing at the self, is key. What you do in gazing at astrology is to sharpen the intellect's ability to let go enough so that the gifts which are called psychic may express themselves intelligibly to that mind which has been softened to accept increasing numbers of inferences. For that which you seek cannot be deduced or reasoned. Discuss what you will, you cannot bring instrumentation, as you now know that, to bear on the nature, the power and the position of that Word or Logos which is the original Thought of the one infinite Creator.

這種將自我從物質性中鬆開，並進入到一種凝視自我的抽象的系統之中的能力，就是關鍵了。在凝視星象學的過程中你所做的事情就是去打磨邏輯智力的能力以足夠多地放下，這樣，被稱之為心靈的禮物就可以用易於理解的方式向那個已經被軟化來接納數量不斷增長的含意的心智表達它們自己了。因為你尋求的事物是無法被推論或者被論證的。討論你們願意討論的事物，你們無法用測量儀器，如你們現在對測量儀器的知曉一樣，來與那個太一無限造物者的原初的想法之所是的道（Word）或者理則的特性、力量和位置產生關聯的。

We would at this time declare with regret that this is the substance of our discussion at this time, unless there is a query which would take this line of reasoning further. Might any have the desire to proceed further at this time with this particular query?

我們會在此刻抱歉地聲明，這就是我們的討論在此刻的內容了，除非有一個問題會讓這條推理的線路更進一步。任何人有渴望去在此刻讓這個特定的問題更進一步嗎？

(Pause)

(暫停)

In that case, we would close this particular session through the one known as Jim. We leave this instrument in love and light. We are known to you as Q'uo. 那樣的話，我們會通過被知曉為 *Jim* 的實體結束這次特定的集會。我們在愛與光中離開這個器皿。我們是你們知曉的 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and in light through this instrument. It is our privilege at this time to ask if there be any queries upon any other topic that we may attempt response to?

我是 Q'uo，我通過這個器皿在愛與光中再一次向各位致意。在此刻我們很榮幸請問，是否在任何其他的主題上有任何的問題是我們刻意嘗試去回答的？

Questioner: I have a question, Q'uo. Prior to the session, a situation was discussed about helping ourselves to (inaudible) the disadvantaged within our particular society, and my observation was that the feelings that came to me during that (inaudible) were unexpected. I wonder if there is any use for logical reasoning in trying to observe one's own reaction in giving aid or helping another, or if it is more useful for a seeker just to accept it as it is and sort of try to do the best every time with the situation that comes up? I wonder if you could comment on it?

提問者：我有一個問題，Q'uo。在集會前，在關於幫助我們自己來（聽不見）在我們的特定的社會中的生活條件差的人的方面一個情況被討論了，我們的觀察是，在那個（聽不見）期間出來在我身上的感覺是未被預料到的。我想知道，在嘗試在給予幫助或者幫助另一個人的過程中，是否在去觀察一個人自己的反應的方面的邏輯性的推理是有任何的用處的，或者對於一個尋求者更有用處的事情是，僅僅去如其所是地接受它，並對於遭遇到的情況每一次都多少有些是去嘗試盡其所能呢？我想知道你們是否能夠對其進行評論。

I am Q'uo, and am aware of your query, my brother. The situation of which you speak is one in which you were offered the opportunity to be of service to another in a very direct and immediate fashion. This quality of immediacy is that which catches the seeker, shall we say, in an off-guard position, as you may put it. The spontaneous response of any entity to any stimulus is to act in this off-guarded moment in a pure and unpretentious fashion. To look at this experience as it has been completed, and to review one's reactions, thoughts and emotions is the archetypical path of the seeker, for the examination of the life pattern is the seeking of truth.

我是 Q'uo，我理解了你的問題，我的兄弟。你談及的情況是一個在其中你被提供了機會用一種非常直接且即刻的方式去服務另一個人。

The illusion exists for your seeking and your learning. Thus, we applaud the care taken in investigating one's responses to significant stimuli. The

significance is chosen by each of you according to that which moves your inner rhythms, those patterns programmed previous to the incarnation. Thus, is it well to spend time daily reflecting upon the day as it has passed, to note those experiences of significance where there was movement in your own consciousness that felt and left behind a strength and a mark upon your memory.

幻象是為了你們的尋求和你們的學習而存在的。因此，我們讚賞在探索一個人對於意義重大的刺激物的反應的過程中被採用的關心。重要性是被你們每一個人根據那推動你們內在的旋律，那些在投生之前就被規劃好的模式的事物而被選擇的。因此，每一天在一天已經過去的時候花時間對那一天進行反思，去注意到那些具有重要性的體驗，這是很好的，在那些具有重要性的體驗中，在你們自己的意識中已經有移動杯感覺到並已經在你的記憶中留下了一種力量和一個標誌了。

May we speak in any other fashion, my brother?

我們可以用任何其他的方式談論嗎，我的兄弟？

Questioner: I will take it further by saying that when I agree to help, I have some expectation of the way it would feel, and it did not feel that way. So I would ask you, what kind of experience does a seeker set himself up for when the approach is giving aid with some frequency of idea of what it might be like, or what it should be like? If you could comment on that in any way you feel you can.

提問者：我將會藉由這樣說來更進一步地詢問，當我同意去幫助的似乎，我對它會感覺起來的方式有某種期待，而它並沒有感覺是那樣子的。因此，我會問你們，當途徑就是帶著某種頻率的觀點去給予幫助的時候，這種觀點是對於幫助可能會是什麼樣子的，或者它應該是什麼樣子的觀點，一個尋求者要為他自己安排什麼樣類型的體驗呢？

I am Q'uo, and am aware of your query, my brother. To have a preconceived idea as to the outcome of any event is to confuse the perception of that event when it occurs. This provides additional catalyst to the seeker, and it is not inappropriate to have these preconceptions; however, it may be noted to be inconvenient. It may also be noted by the seeker that there are a great many responses possible as a result of the giving of service, and each response may be carefully noted and investigated so that the connection with giving without condition can be made.

我是 Q'uo，我理解了你的問題，我的兄弟。在關於任何的事件的結果的方面，去擁有這一種預先打算好的觀點，就是在事件發生的時候讓對事件的觀念變得混淆。這會為尋求者提供額外的催化劑，去擁有這些先入之見是不合適的，然而，尋求者可能會被注意到它是不方便。尋求者同樣也可能會注意到，作為給予服務的一個結果，會有大量的有可能的回應，每一個回應都可以被仔細地注意並被仔細調查研究，這樣，與無條件地給予之間的關聯就可以被建立了。

Is there any further query, my brother?

我的兄弟，有任何進一步的問題嗎？

Questioner: No, Q'uo, thank you.

提問者：沒有了，Q'uo，感謝你們。

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

我是 Q'uo，我們再一次感謝你，我的兄弟。在此刻有另一個問題嗎？

Carla: Well, this is personal, but I was talking with Jim the other day and we were wondering what had changed since the readings that I was given by Ra that had enabled me to do things that at that time I simply could not do. If this is not a subject you can speak upon, that's fine. If you can comment, great.

Carla：好的，這是個人性的問題，但是我在另一天和 *Jim* 交談過，我們想知道，自從我被 *Ra* 給予瞭解讀之後，什麼事情已經改變了呢，*Ra* 的解讀已經使得我能夠去去做在那個時候我單純地無法去做的事情了。如果這不是一個你們能夠在其上進行談論的主題，那是沒問題的。如果你們能夠評論的話，好極了。

I am Q'uo. We first ask if we spoke too soon?

我是 Q'uo。我首先請問，是否我們說話太快了？

Carla: Well, Q'uo, only because I always have something else to say. I was just going to say I'm just asking in general. Carla：好的，Q'uo，僅僅因為我一直都有一些其他事情要說。我僅僅將會說我 僅僅是一般性地詢問。

I am Q'uo—still. And we give this instrument the image of the steel door locked carefully, and apologize for the lack of information. Is there another query, my sister?

我仍舊是 Q'uo。我們給與了這個器皿被小心謹慎地鎖閉的鐵門的圖像，我們為缺乏資訊而抱歉。我的姐妹，有另一個問題嗎？

Carla: Would it aid my understanding of the energies at work in my life for me to mediate on this door?

Carla：我對這扇門去冥想會有助於我理解在我的生命中運轉的能量嗎？

I am Q'uo. And we would suggest that the query itself be the focus of meditation.

我是 Q'uo。我們會建議問題本身作為冥想的聚焦。

Carla: Very well.

Carla：非常好。

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

我是 Q'uo，再一次，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: No, thank you.

Carla：沒有，感謝你們。

I am Q'uo, and we thank each for your patience, and most especially for your invitation to us, for we are always filled with joy to receive it and to have the opportunity to blend our vibrations with yours. We are most grateful to walk with you during this portion of your journey and assure each of you that there are many such as we who walk with you always, and there are those who rejoice at your every step. We shall take this opportunity to leave this instrument and this circle of working, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo 我們為你們的耐心，並尤其為你們對我們的邀請而感謝你們每一位，因為我們一直都是對於接受邀請並有機會將我們的振動與你們的振動混合在一起而為喜悅所充滿的。我們對於在你們的旅程的這個部分期間與你們同行是極其感激的，我們向你們每一位元保證，一直都會有許多諸如我們之類的實體會與你們在一起，會有許多人為你們的每一個腳步而歡呼。我們將利用這個機會離開這個工作的圈子，一如既往，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

March 7, 1992

1992-03-07 Hatonn：純度

(Unknown channeling)

(傳訊者未知)

I am Hatonn, and I greet you, my brothers and sisters, in the love and the light of the infinite Creator. My friends, it is our great pleasure to perform this small service of addressing you this evening. And it is our desire that it be known that if our service be desired at any time by any member or members of this group, you need only ask, mentally request our presence, and we shall be with you.

我是 Hatonn，我向你們致意，我的兄弟姐妹們。在無限造物者的愛與光走過。我的朋友們，在今晚進行這次向你們演說的小小的服務是我們的極大的快樂。我們的渴望是你們知道，如果我們的服務在任何的時刻是被這個團體的任何一個或者多個成員所渴望的，你們僅僅需要在心智上請求我們的在場，我們就將會與你們在一起了。

My friends, tonight we would share with you a few thoughts on the subject of purity. It is difficult to conceive of purity within the realm of your illusion, for, as your illusion is permeated with indecision, as your illusion is the point at which the individual must select—correction—elect to polarize in one direction or the other, there is a strong tendency to accept a proximity to purity as the totality itself.

我的朋友們，今晚我們會與你們在關於純度的主題上分享一些想法。在你們的幻象的領域中很難去構想純度的，因為，當你們的幻象是充滿了猶豫不決的時候，當你們的幻象是那個在其上個體必須選擇——更正——做出決定去在一個方向或者另一個方向上去極化的時候，會有一種強烈的傾向性去接受一種與純度接近的事物作為完整性本身。

At this point, my brothers and sisters, the question occurs to a number of you, "What type of purity is being discussed?" My friends, in using the word purity, we refer to the non-resistance to the outward reflectance of light from the individual. As you well know, every molecule, every atom, every portion of substance within your universe, being a facet of the Creator, is imbued with the light of the Creator and is capable of projecting that light in all directions. However, the influence of the individual—correction—individualized consciousness which organizes the various molecules into a physical vehicle for the purpose of experiencing this density exerts a controlling influence over the amount of light emitted from the total vehicle.

在這個位置，我的兄弟姐妹，你們很多人會想到這樣一個問題，“正在被討論的是什麼類型的純度呢？”我的朋友們，在使用純度這個詞語的方面，我們指的是對於個體向外的光的反射的不抗拒性。如你們清楚地知道的一樣，每一個分子，每一個原子，在你們的宇宙中的物質的每一個部分，都是造物者的一個面向的一部分，都是被造物者的光的所灌注的，都是有能力去在所有的方向上反射光的。然而，個體的——更正——個體化的意識的影響會是對從全部的載具上被散發

出來的光的數量施加一種控制性的影響，就是這種個體化的意識的影響將各種各樣的分子組織起來形成了一個物質性的載具以實現對這個密度的體驗的目的

More briefly, my friends, you have the ability to restrict the amount of light which you are capable of emitting. The ramification of this act is that the energy level of your planetary sphere is being controlled by those entities upon that sphere—yourselves. And [in] restricting the amount of spiritual light and energy which you are capable of exuding, you reduce the amount of energy and therefore the vibratory level of your surroundings. When taken in terms of your race, the effect is to reduce the vibratory level of your planet which results in the physical and emotional traumas that your planet and its populace continually experience.

我的朋友們，更簡單地說，你們擁有能力去限制你們所能夠散發出來的光的數量的。這種行為的衍生物就是你們的星球的能量的層次是被那些在那個星球上的實體們——也就是你們自己——所控制的。在限制你們能夠流出的靈性上的光和能量的數量的過程中，你們降低了能量的數量並由此降低了你們的周遭環境的振動的層次。當考慮你們的物種的方面時候，這種效果就是去降低你們的行星的振動的層次，這導致了你們的行星以及你們的人群持續不斷地體驗到的物質上和情緒上的創傷。

My friends, the statements in your holy text which decry the attempt to hide one's light beneath a basket refer to this type of choice. It is within the realm of your abilities to restrict the light energy that you would choose to return to the Creator. It is also within the realms of your ability to restrict your own growth and that of your brothers and sisters. My friends, we are aware that on your planet there is pressure from those about you to conform to avoid standing out in a crowd. But we would request that you consider whether [there is] a greater service to be performed in willing to be brave enough to allow your light to shine forth fully.

我的朋友們，在你們的神聖文字中有對於將一個人的光藏在一個簍子下面的嘗試的大聲的反對的陳述，這個陳述指的就是這種類型的選擇。去限制你們選擇去返還給造物者的光的數量，這是在你們的能力的範圍之中的。去限制你自己的成長和你的兄弟姐妹的成長，這同樣也是在你的能力範圍之中的。我的朋友們，我們知道在你們的星球上有來自於你們周圍的那些人去順從以避免成為出頭鳥的壓力。但是，我們會請你們考慮，是否在樂意於足夠勇敢以允許你的光完全閃耀出來的方面是有一種更大的服務是要被執行的。

[This] service that you would perform for your brothers and sisters in attempting this in your day to day actions [is immense,] for there is no being in existence who is capable of resisting the beneficial effects of this action. We would suggest, dear friends, that this be an object of consideration as you live within the confines of your illusion.

這種你們會為你們的兄弟姐妹在你們的日復一日的行動中嘗試去進行的服務是巨大，因為有能力去抵制這種有益的效果的存有是不存在的。我們會建議，我的朋友們，當你們活在你們的幻象的範圍之中的時候，這是一個考慮的物件。

At this time it is our desire to transfer this contact to another instrument that we may accomplish the exercising of those who have made themselves for this purpose. I am Hatonn.

在此刻，我們的渴望是將這個接觸轉移到另一個器皿，這樣我們可以完成那些已經讓他們自己為了這個目的做好準備的實體的練習。我是 Hatonn。

(Unknown channeling)

(傳訊者未知)

I am Hatonn, and I am now with this instrument. I greet you once again in the love and in the light. Within your illusion one who stands out from the crowd is often isolated, scorned, ignored, but each is unique, each has their own rate of growth, each has the choice. As you progress you will find that times you will be alone in the crowd for as you grow and gain knowledge, become more aware that which you've learned (inaudible), you shall find that you will be more intent with your particular place upon the planet. Each works upon oneself, each self between. As you become more aware, you begin to see that though they are experiencing difficulties in relating to others on the planet that they also become closer for they will begin to see that which makes them, and others, one in the love and the light of the infinite Creator. Though you will experience difficulties, they will be but lessons in the acceptance of others, but mainly, acceptance of self. The light is ever within, without, it is all things and it will shine, it will glow. As one becomes more aware of its presence, the knowledge that you gain, increasingly guided (inaudible) feels more and more comfortable within your being.

我是 Hatonn，我現在與這個器皿在一起了。我再一次在愛與光中向你們致意。在你們的幻象中，一個出頭鳥經常會被孤立，被嘲諷、被忽視，但是每一個人都是獨一無二的，每一個人都擁有它們自己成長的速度，每一個人都有選擇。隨著你們的發展，你們將會發現那個你們在人群中是孤單的時刻，因為隨著你們成長和取得只是，並變得更多地知曉你們已經學會的（聽不見）的事物，你們將會發現你們對於你們在這個星球上的特定的位置感到更為滿意了。每一個人都在它自己身上，在每一個自我之間進行工作。隨著你們變得更加察覺，你們開始看到，雖然他們在與這個星球上的其他人的關聯的方面正在體驗到困難，他們同樣也變得更加靠近了，因為他們將會開始看到使得他們和其他人在無限造物者的愛與光中合一的事物。雖然你們將體驗到困難，這些困難將不過是在對其他人的接納的過程中的課程，而主要地，是對自我的接納。光是一直在內在之中的，在外面，它全都是事物，它將會閃耀，它將會發光。隨著一個人更多地察覺到它的存在，你所取得的知識會越來越多地指引，（聽不見）在你的存有內在之中感覺到越來越舒適。

My friends, as you grow, as you sit within meditations, allow yourself to feel, experience, the light; allow love. Be that which is you. Allow yourselves to be. My friends, we are with you and shall be whenever asked. But we wish whatever of the way we can to aid you as you search to seek to experience, to become aware and grow. We are one with you as all are one with you. We are known to you as Hatonn. We will now leave this group so that another of the

Confederation may be with you. I am Hatonn. 我的朋友們，隨著你們的成長，當你們坐在冥想之中的時候，允許你自己去感覺光，體驗光，允許愛出現。成為你之所是。允許你們自己去成為。我的朋友們，我們將在無論什麼被請求的時候與你們在一起。但是在你搜尋來尋求體驗，並變得察覺和成長的時候，我們希望用無論什麼我們能夠的方式來幫助你。我們是與你們一體的，如同萬物是與你們一體的一樣。我們是你們知曉的 Hatonn。我們現在將離開這個團體，這樣星際聯邦的另一個實體就可以與你們在一起了。我是 Hatonn。

(Carla channeling)

(Carla 傳訊)

I am Latwii. I greet you, my friends, in the love and in the light of the Creator. We speak briefly through this instrument in order to thank each of you [for] the privilege of being allowed to share our humble thoughts with you, and with our brothers and sisters of Laitos and Hatonn to offer as wide a variety of the types of the Confederation energizing which we can at this time. We are aware that there are those who would wish to use this vibration for aiding and deepening the meditative state; others who simply wish to feel the sensation of our presence; others who are working to become vocal channels. Please take from this band of vibrations that which you personally would find most helpful.

我是 Latwii。我向你們致意，我的朋友們，在無限造物者的愛與光中。我們通過這個器皿簡短地發言以便於為被允許與你們分享我們的謙卑的想法的榮幸而感謝你們每一個人，我們在此刻與我們的兄弟姐妹 Laitos 和 Hatonn 一起來提供我們所能夠提供的多種多樣的星際聯邦的賦能作用。我們知道會有一些人會希望使用這個振動來幫助並加深冥想狀態，還有其他一些人單純地希望去感覺到我們的在場的感覺，還有其他一些人正在進行工作來成為語音的管道。請從這個振動的帶寬中使用你個人會發現最有幫助的事物。

We shall pause at this time and (inaudible) on you that you may become aware of our presence and may be aided insofar as we may aid you with our vibrations. I am Latwii.

我們將在此刻暫停並（聽不見）在你們身上，這樣你們就可以察覺到我們的在場並可能會在我們可以藉由我們的振動幫助你們的範圍內得到幫助。我是 Latwii。

(Pause)

(暫停)

(Carla channeling)

(Carla 傳訊)

I am Latwii, and am again with this instrument. We are sorry that we are heating some of you up. We will attempt to adjust for your comfort and close the message through this instrument that we may transfer to another. We would like for you to notice that we are not shouting through this instrument.

We are very proud because we have finally figured out how to do that.

我是 *Latwii*，我再一次與這個器皿在一起了。我們很抱歉正在讓你們中的一些人發熱了。我們將嘗試去調節你們的舒適並通過這個器皿結束我們這次訊息，這樣我們就可以轉移到另一個器皿上了。我們想要你們注意到，我們並沒有通過這個器皿大聲說話。我們非常自豪，因為我們最終弄明白如何那樣做了。

My friends, we would offer only a few foolish thoughts which we ask you not to take any more seriously than necessary. We would like for you to think of what has been said by the brothers and sisters of Hatonn. The concept of purity is one which pertains not to all of those foolish things that your peoples find so interesting but rather to a quality as simple as light. If you will gaze out of your window, my friends, in the early morning hours, you will find the tiny crocuses moving upwards towards the still cool spring sun. They are few. You will find these squirrels chasing the birds from the seed you have put out, their bright eyes darting back and forth, their tails moving quickly and cleverly as they maintain their balance. You hear the song of the birds and all these things, my friends, are pure. They are pure because they are not conscious of themselves. They are creatures of the creation of the Father and they are what they are without question.

我的朋友們，我們會僅僅提供一些愚蠢的想法，我們請你們不要對任何的想法過於認真並將其視為是必不可少的。我們想要你們思考一下已經被我們的兄弟姐妹 *Hatonn* 說過的內容。純度的觀念不是一個關於所有那些你們的人群發現如此有趣的愚蠢的事情的觀念，而毋寧是關於一種如光一樣簡單的特性的觀念。如果你們將會在早晨的時間向外注視你們的窗戶的話，你們將會發現小小的藏紅花正在向著安靜而涼爽的春天的太陽向上生長。它們是稀少的。你們將會發現松鼠正那些鳥兒從你們已經播灑的種子上驅趕開，它們的眼睛來回飛快地移動，它們的尾巴隨著它們保持它們的平衡而快速而伶俐地移動著。你們聽到鳥兒的歌曲，我的朋友們，所有這些事情都是純淨的。它們是純淨的因為它們沒有意識到它們自己。它們是天父的造物的生靈，它們毫無疑問就是它們之所是了。

(Inaudible), my friends, have you not been given a complicated task? To find again that beingness, that feeling of being a part of the creation with no effort while you are conscious of yourself. The greatest task, my friends, is to stay out of your own way, for that which you are will shine. And all that might obstruct it is that which you might do. Some obstruct the light on purpose, but, my friends, many, many others in their efforts to increase their helpfulness actually confuse the quality of that vibration of beingness which we have so often described to you as the original Thought of the one infinite Creator.

(聽不見，)我的朋友們，你們已經被給予了一項複雜的任務嗎？去再一次找到那種存在性，那種當你察覺到你自己的時候毫不費力地成為造物的一部分的感覺。最大的工作，我的朋友，就是去為了那個你將會照耀的事物而置身事外 (*stay out of your own way*)。所有可能會阻礙它的事物就是你可能做的事物。一些事物會故意阻礙光，但是我的朋友們，很多很多的其他人，通過他們去增加他們的幫助性的努力，他們實際上混淆了那種我們已經如此經常地向你們描述為太一無限造物者的原初的想法的存在性的振動的特性。

You are already a being of perfect love and light. So staying out of your way is a tremendous service to yourself and to others. [With] all of the intelligence and analysis that you can produce through the time of your incarnation, you cannot yield up one more iota of light. That is the totality of your being to begin with. So, my friends, go within and trust that that which you are to be [or do] is least of all a function of that mind which analyzes and far more [truly] the function of your ability to feel comfortable being one who is loved totally by the Creator. If you are loved, you can then love, no matter what other function you may have in this illusion. Love, my friends, is the heart of your gift to those about you and to yourself.

你們已經是一個完美的愛與光的存有。因此，置身事外是你自己一種你對你自己和對其他的巨大的服務。[藉由]你通過你的投生的時間能夠產生出來的所有的智慧與分析，你都無法產生出更多一點點的光。那就是你的存有用來開始的全體性了。因此，我的朋友們，進入到內在之中並相信，你要去成為[或者去做]的事物是所有分析性的心智的機能中的一個最小的機能，你的能力的[真正]遠遠更大的機能，是去對與你是一個完全地被造物者所愛著的實體感覺到舒適。如果你是被愛著的，你接下來就能夠去愛了，無論你可能在這個幻象中的擁有的其他的機能是什麼。我的朋友們。愛是你獻給你周圍的那些人和獻給你自己的禮物的核心。

We are very happy to have used this instrument. We do not often receive the requisite amount of call to offer a little sermon but are most grateful to you for allowing us to share these thoughts with you. We would now transfer the contact to another instrument in order that we might attempt to field any questions that you might have at this time. I leave this instrument in the love and the light of the infinite Creator. I am Latwii.

我們很高興使用這個器皿。我們並不會經常接收到提供一次小小的佈道所必需的呼喚的數量，但是我們極其感激你們允許我們與你們分享這些想法。我們現在會將接觸轉移到另一個器皿以便於我們可以嘗試去接住任何你們可能在此刻會有 的問題。我們在無限造物者的愛與光中離開這個器皿。我是 Latwii。

(Jim channeling)

(Jim 傳訊)

I am Latwii, and am with this instrument and greet you all once again in love and light. May we at this time attempt to answer any questions which those present might have for us.

我是 Latwii，我與這個器皿在一起了，我再一次在愛與光中向你們全體致意。在此刻容我們嘗試去回答那些在場的人可能會向我們提出的任何的 問題。

Questioner: Latwii, I have a question. If you are willing to (inaudible) for you to get me some feedback on the effectiveness of the channeling on the Friday night sessions? Specifically, the accuracy of the channeling?

提問者：Latwii，我有一個問題。如果你們樂意於去（聽不見）你們在關於在周五晚上的集會上的傳訊的有效性的方面給我某種回饋嗎？

I am Latwii, and am aware of your question, my brother. May we say in this

regard that your attempts to be of service during your meditations on the evenings have been quite successful. We have been very pleased with the quality of thoughts transmitted and received by your group. We have found an unusually receptive audience at your Friday evening gatherings and for this reason have been able to provide information which has been called for and which has been transmitted with accuracy.

我是 Latwii，我理解了你的問題，我的兄弟。在這個方面，容我們說，你們在那個晚上在你們的冥想期間去進行服務的嘗試已經是相當成功的了。我們對於被你們的團體傳遞和接受到的想法的品質已經是非常滿意的了。我們已經發現在你們的週五晚上的機會上有一個不同尋常地有接受能力的聽眾，因為這個季節是能夠帶著準確性提供已經被呼喚和已經被傳遞的資訊的。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

Questioner: Yes, is there any advice you can offer as to the manner in which we could improve?

提問者：是的，在關於我們能夠藉由其改進的方式的方面，你們有任何能夠提供的建議嗎？

I am Latwii, and am aware of your question, my brother. In this regard, may we say that the seeking, the desire of each entity within your group, is that quality which, when taken as an unit, is responsible for the quality of both your meditation and information which is received. The desire which has caused this group to be formed is of a high quality. Therefore, to suggest the improvement of tuning, shall we say, this desire might be at this time too much to ask, for we feel each does present to the group the fullest amount of desire and will to seek the one Creator which is possible at this time, though it is always the nature of the pilgrim to continue the journey in ever a greater degree of depth and purity. [And this refining of your purity shall we are searching also continue.]

我是 Latwii，我理解了你的問題，我的兄弟。在這個方面，容我們說，在你們的團體中的每一個實體的尋求以及渴望，當它們被用作一個單元的時候，就是那種同時會為你們的冥想和被接收到的資訊的品質負責任的特性了。已經使得這個團體被形成的渴望是具有一種很高的品質的。因此，要建議對調音的改進，容我們說，**這個渴望在此刻可能過多的以至於無法提出了**，因為我們感覺到每一個人都確實向這個團體呈現了在此刻有可能最完整的數量的去服務太一造物者的渴望和意志了，雖然用一種更大程度的深度和純度繼續旅程一直都是朝聖的特性。這種對你們的純度的精煉，是我們同樣也正在尋求去繼續進行的工作。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

Questioner: You answered me fully, thank you.

提問者：你們充分地回答了我，謝謝你。

I am Latwii. We are most grateful to you.

我是 *Latwii*。我們對於你們是極其感激的。

Questioner: Are you the same entity that has been contacting us in Nova Scotia by a (inaudible) group leader.

提問者：你們與一直在新斯科舍省（*Nova Scotia*）通過一個（聽不見）團體的領導者接觸我們的實體是相同的實體嗎？

I am Latwii, and am aware of your question, my sister. We of Latwii have had the privilege of making contact with your group on some few occasions. We of Latwii have not been able to make a contact with many groups upon your planet for the information which we have to offer is not often sought by such groups as this. We have been honored to join you on these occasions of which you are familiar and do offer our thanks and our appreciation for this opportunity.

我是 *Latwii*，我理解了你的問題，我的姐妹。我們 *Latwii* 團體在一些少數的場合已經擁有過於你們的團體建立接觸的榮幸了。我們 *Latwii* 團體尚未能夠與在你們的星球上的許多團體建立一種接觸，因為我們所要提供的資訊經常不是被諸如這個團體之類的團體所尋求的資訊。我們在這些你們熟悉的場合加入你們是感覺到榮耀的，我們確實為這個機會提供我們的感謝和我們的感激。

May we answer you further, my sister?

我們可以進一步的回答你們嗎，我的姐妹？

Questioner: No, we offer our thanks to you for joining us.

提問者：沒有了，我們為你們加入我們向你們致謝。

I am Latwii. We see that there is ...

我是 *Latwii*。我們看到有.....

(Side one of tape ends.)

（磁帶一面結束）

Carla: ... is not actual purity or that it is not conducive to the development of actual purity or it is just not relevant or what? *Carla*：.....並不是實際上的純度，或者它不是有助於對實際上的純度的發展的，或者它只是不相關的，還是什麼呢？

(Jim channeling)

(*Jim* 傳訊)

I am Latwii, and am aware of your question, my sister. May we say that, in general, you have expressed some degree of our perception of purity. Those of your people who have considered the concept of purity have quite frequently chosen to whittle away at their being in order to find the purity which they sense must be achieved by the removing of, shall we say, the

catalysts of your illusion. By this we mean to say that the world which surrounds the self is too often seen as being of no value and is too often removed from the experience of the entity so that the entity seeking purity does isolate the self in what might be described as rigid and strict guidelines and frameworks and perceptions of the way purity must be expressed. This, of course, is the free will of each entity and does have the lessons to teach.

我是 Latwii，我理解了你的問題，我的姐妹。容我們說，一般而言，你們已經在某種程度上表達了我們的純度的觀念了。你們人群中的那些已經考慮過了純度的觀念的人已經相當頻繁地選擇去減少他們的存在，以便於找到他們感覺到必須藉由移除，容我們說，你們的幻象的催化劑而被取得的純度了。我們這樣說的意思是，包圍著自我的世界會過於頻繁地被視為是沒有價值的，並會過於頻繁地從實體的體驗中被移除，這樣尋求純度的實體就確實將它自己用某種可以被描述為純度必須藉由其而被表達的途徑的嚴厲且嚴格的指導方針、框架以及觀念隔離開了。這，當然是每一個實體的自由意志，這確實擁有要去教導的課程。

The concept of purity which we have perceived as being, shall we say, more natural in its beingness is that concept which recognizes that you are pure and perfect as you are without removing any ingredient from your experience. That, indeed, each experience about you has a value to you for it can teach you. And you, a pure and perfect expression of the one Creator, are quite capable of learning each lesson that is made available to you by the world in which you find yourself immersed.

我們已經領會為，容我們說，在它的存在性之中是更為自然而然的純度的觀念，是這樣一種觀念，它認出，當你沒有將任何的要素從你的體驗中移除的時候你就是純淨的和完美的。確實，在你周圍的每一個體驗都對於你是擁有一種價值的，因為它能夠教導你。你作為太一造物者的一個純淨而完美的表達，是相當有能力去學會每一個通過你發現你自己沉浸於其中的世界而可為你所利用的課程。

We do not, in our perception, see a need for living what might be called the monkish existence of the aesthetic. For this type of perception quite frequently does further confuse the seeker, for if the world about one is seen to have no value, then part of the Creator is seen to have no value. If the entity is aware of the self as part of the Creator, the feeling of worthlessness then does intrude upon the consciousness and the perception of the entity seeking union with the Creator which has part of its being that is of no value. 在我們的觀念中，我們並沒有看到一種對於活出可能會被稱之為是唯美主義的僧侶一般的存在性的需要。因為這種類型的觀念確實會相當頻繁地進一步混淆尋求者，因為如果在一個人周圍的世界是被視為是無價值的，接下來，造物者的一部分就被視為是不擁有價值的了。如果實體察覺到自我是造物者的一部分，那麼這種無價值的感覺就確實會闖入到那個尋求與造物者合一的實體的意思和觀念之中，因為那個造物者所擁有的它的存在的一部分是沒有價值的。

We instead would suggest the seeing of the Creator within all creation, within each other self that one encounters in the daily round of activities, and within the self as well. And we further suggest the attempt to discover the value of each experience, the lesson which does wait within each experience which will

point ever more accurately to the heart of your being which you seek; the heart of your being which is perfect, which is pure, and which, when allowed to express itself to its fullest, will purely reflect the one infinite Creator.

我們毋寧會建議，在所有的造物之中看到造物者，在一個人在日常活動中所遭遇到的每一個其他自我內在之中看到造物者，同樣也在自我內在之中看到造物者。我們會進一步建議，嘗試去在發現每一個體驗價值，以及在每一個體驗之中確實等待著的課程的價值，每一個體驗都將會越來越準確地向你的存有的核心指出你所尋求的事物，你的存有的核心是完美的，純淨的，當它被允許向它自己表達它的最大的圓滿的時候，它將會純淨地映射太一無限造物者。

May we answer you further, my sister?

我們可以進一步回答你嗎，我的姐妹？

Carla: I think I understand pretty much exactly what you're saying, Latwii. What you're saying is, for instance, instead of removing sex from one's life as do monks, you would instead request of yourself the most careful search for the Creator and the truest of love within this experience. And instead of removing money from the experience you would instead accept whatever amount of supply that you had in your station of life and see what you could do with that money to be of service as a part of the creation. Is this what you're saying?

Carla：我向我相當準確地理解你們正在說的事情，Latwii。你們正在說的是，舉例來說，與其如同和尚一樣重一個人的生命中移除性，你寧可要求你自己對造物者和在這個體驗中的最真實的愛進行最為仔細的搜尋。與其從體驗中移除金錢，你們寧可接受你在你的生命的位置上所擁有的無論什麼數量的供應，並將你會用那份金錢去進行服務視為創造物的一個部分。那是你們正在說的嗎？

I am Latwii. My sister, we have indeed attempted to express thoughts similar to these. We would also add that we cannot speak specifically for any entity, for each must make these choices as a result of the free will and, in this regard, we can only speak in general and express these thoughts which you have accurately reflected.

我是 Latwii。我的姐妹，我們確實已經嘗試去表達與之類似的想法了。我們同樣也會補充，我們無法具體地為任何實體發言，因為每一個實體都必須做出這些選擇作為自由意志的一個結果，在這方面，我們僅僅能夠一般性地發言並表達這些你已經準確地反映出來的想法。

May we answer you further, my sister?

我們可以進一步回答你嗎，我的姐妹？

Carla: No, thank you, Latwii.

Carla：不用了，謝謝你們，Latwii。

I am Latwii. We are most grateful to you as well. Is there another question at this time?

我是 Latwii。我們同樣也極其感激你們。在此刻有另一個問題嗎？

Questioner: I am curious about angels. Are there angels or beings who would help the choice that we've requested, that can help take care of us, or guard us, be with us to lend support and love if we request it? I've always felt there were, I'm just curious.

提問者：我對於天使感到好奇。會有天使或者存有會幫助我們已經請求了的選擇嗎，它們能夠幫助照顧我們嗎，或者守護我們，與我們在一起以給予支持和愛嗎，如果我們請求它的話？我一直都感覺到天使存在，我僅僅感到好奇。

I am Latwii, and am aware of your question, my sister. There are beings within the inner planes, shall we say, of this planetary influence which many of your peoples have described as being of an angelic nature, for their nature has been perceived of great and intense love and light. These beings do serve, shall we say, as guardians for entities upon this planetary sphere. Each entity upon this planet has a number of such angelic presences which have as their honor and duty the guidance of individuals who have incarnated within this third-density illusion. Each entity may therefore call upon a variety of beings which reside within the inner planes.

我是 Latwii，我理解了你的問題，我的姐妹。在這個星球的，容我們說，內在層面之中會有你們人群中的很多人已經描述為具有一種天使的特性的存有，因為它們的特性已經被感覺為是具有巨大而強烈的愛和光的。這些存有確實會作為在這個星球上的實體的，容我們說，守護者而服務。在這個星球上的每一個實體都擁有很多這樣的天使的存在，它們將對於那些已經在這個第三密度的幻象中投生的個體的指引作為它們的榮耀與責任。每一個實體因此都可以呼喚各種各樣的居住在內在層面之中的存有。

Each entity may determine the means by which the call is made and the light and the being is evoked. It may be a simple ritual of prayer, of meditation, a simple sentence mentally asking assistance. It is helpful for each entity desiring this assistance to meditate upon the guides and beings which are in charge, shall we say, of the protection of the entity. Attempt then, in your meditation, to discern some aspects of the entity whose assistance you seek. Whatever aspect you are able to perceive, be it their form, their face, their color, shall we say, their tone, their quality, or their purpose—use this aspect as a part of your calling for their assistance. When this technique of seeking their nature is refined to a great enough extent, you may receive additional descriptions, shall we say, of such beings and may eventually come to know their name and their form and be able to call them by the visualization of either.

每一個實體都可以決定藉由其呼喚被做出且光和存有被祈請的方式。它可以是一個簡單的祈禱的儀式，或者冥想，一個在頭腦中請求幫助的簡單的句子。每一個渴望這種幫助的實體去對負責，容我們說，保護那個實體的指導靈和存有進行冥想，這是有幫助的。接下來，嘗試在你們的冥想中去分辨那個你向其尋求幫助的實體的一些面向。無論你能夠感覺到的是什麼面向，無論它是它們的形狀，它們的臉，它們的色彩，容我們說，它們的聲音，它們的特徵或者它們的目的——將這個面向用作你對它們的幫助的呼喚的一部分。當這種尋求它們的屬性的技巧

被精煉到一個足夠的程度，你就可能會接收到對於這樣的存有的，容我們說，額外的描述，並最終可能知道它們的名字、它們的形狀並能夠藉由對乙太的觀想而呼喚它們了。

May we answer you further, my sister?

我的姐妹，我們可以進一步回答你嗎？

Questioner: Are they allowed to work with us unless we request it? What form of aid are they allowed to give?

提問者：在我們請求它之前，它們被允許與我們一同工作嗎？它們被允許給予的幫助的形式是什麼呢？

I am Latwii, and am aware of your question, my sister. The assistance which such beings render is that assistance which is called for by the entity, either consciously or subconsciously. Each entity upon this planet does call for some type of assistance, whether it is consciously recognized and verbalized, or whether it be subconsciously expressed; each calling is answered. The degree of desire, the conscious seeking and strengthening of this desire is that key which shall determine how the call is answered.

我是 *Latwii*，我理解了你的問題，我的姐妹。這樣的存有提供的幫助是那種被實體，要麼是表面意識地，要麼是潛意識地，呼喚的幫助。在這個星球上的每一個實體都確實呼喚了某種類型的幫助，無論它是有意識地被認出的並被用言語表達出來的，還是它是用潛意識的方式被表達的，每一個呼喚都會被回應。渴望的程度，對於這種渴望的有意識的尋求和強化，就是將會決定那個呼喚是否被回應的關鍵。

Many calls, shall we say, are answered in sleep and dreams, providing inspiration and answers to problems. Many calls are answered by intuitive hunches or inspirations of the moment which seem to occur and appear out of the blue, shall we say. Other answers are of what might be called the coincidental, or synchronistic nature where you may wish to proceed along a certain path, to undertake a certain activity, and do not know exactly how it shall be done, and within a short period of time an answer appears in the form of another self with a proposal, or with a part of your solution, or a situation which fulfills your needs. Many are the ways in which calls are answered. Each entity which calls does take part in the answering of the call by making the call, by desiring the answer, and by arranging the, shall we say, landscape of the inner being so that the proper sequence or scene of events might be painted upon that landscape.

容我們說，很多的呼喚是在睡眠中和夢境中被回應，同時提供啟發和對問題的答案的。很多的呼喚是藉由直接性的預感或者看起來似乎，容我們說，出乎意料地發生和出現的瞬間的啟發而被回答的。其他的回答是具有可能會被稱之為巧合性的、或者同時性的特性的，在其中你們可能期望沿著一定的道路前進，去承擔一定的活動，你們卻並不準確地知曉它應該如何被完成，在一個很短的時段中，一個答案會通過另一個自我的形式出現，那個另一個自我帶有一個提議，或者帶你的解決方案的一部分。每一個呼喚的實體都確實會參與到對那個呼喚的回應，

藉由做出呼喚，藉由渴望答案，藉由佈置，容我們說，內在的存有的風景，這樣適當的時間的次序或者場景就可以在那個風景中被描繪出來了。

May we answer you further, my sister?

我們可以進一步回答你嗎，我的姐妹？

Questioner: So the more in harmony you are with the creation and with the Creator, the more of a better landscape we provide for working with these entities?

提問者：因此，你們與造物，與造物者越發協調一致，我們就提供了一個越好的風景來與這些實體一同工作？

I am Latwii. We perceive this statement to be basically correct with the addition that at all times is each entity in harmony with the Creator. That variable which does change is the conscious awareness of this harmony and the ability to learn those lessons which have been provided in each opportunity.

我是 Latwii。我們感覺這個陳述基本上是正确的，補充是，在所有的時候，每一個實體都是與造物者協調一致的。那個確實會改變的可變的事物是對這種協調一致的有意識的察覺以及去學習那些在每一個機會中已經被提供的課程的能力。

May we answer you further, my sister?

我們可以進一步回答你嗎，我的姐妹？

Questioner: One more question. Do you ever work with these entities in your service here on this planet to us?

提問者：還有一個問題。在你們在這個地球上在這裏對我們的服務中，你們是一直都與這些實體一同工作的嗎？

I am Latwii, and am quite happy to answer that. At this time, we do so.

我是 Latwii，我們相當高興回答那個問題。在此刻，我們確實如此。

Questioner: Thank you.

提問者：感謝你們。

We are most grateful to you as well. Is there another question at this time?

我們對你們同樣是極其感激的。在此刻有另一個問題嗎？

Questioner: Yes, I've read a lot in the last few months, and, in fact, sometimes it's given me a sense of real joy and bliss and my question is, should I try to share this? At this point I don't really know anybody whose got a very listening ear and I don't know whether I have any responsibility in this respect.

提問者：是的，我在過去的幾個月中已經讀過很多了，事實上，有時候被給予我的事物是一種真實的喜悅和狂喜的感覺，我的問題是，我應該嘗試去分享這種感覺嗎？在此刻我並不真的知道任何人是擁有一隻非常聆聽的耳朵的，我並不知道是否我在這方面擁有任何的責任。

I am Latwii, and am aware of your question, my sister. In this regard may we say that the experiences which each entity such as yourself encounters are those experiences which have been programmed by the self so that certain lessons might be learned for the evolution of the mind, the body, and the spirit of the entity. Part of this process of learning includes not only the evolution of the self but at some point within that the radiating of this information, this inspiration and this feeling of oneness to others. The sharing of such inspiration with other selves is that experience which then allows additional learning to become part of the experience of growth which each seeks.

我是 Latwii，我理解了你的問題，我的姐妹。在這方面，容我們說，諸如你自己這樣的每一個實體所遭遇到的體驗是那些已經被自我規劃好了的體驗，這樣一定的課程就可以被學習以供實體的心智、身體和靈性的演化了。這個學習的過程的一部分不僅僅包含了自我的演化，同樣也在在內在之中某個位置上包含了這種信息，這種啟發以及這種與他人的一體性的感覺。與其他自我分享這樣的啟發就是接下來那種允許額外的學習成為每一個人所尋求的成長的體驗的一部分的體驗了。

The sharing of this information does require a careful balancing, shall we say, for few are the entities you shall meet that will request which you have to share that is of a spiritual nature. To share such information when it is not requested is not the most efficient type of service to provide. Therefore, as, shall we say, a simple guide we might suggest the full experience of this illusion in the way which is most beneficial to your own growth and the natural flowing of this exuberance for life through your being when you feel the proper moment has presented itself to you.

對於這種資訊的分享並不要求一種，容我們說，仔細的平衡，你將會遇到的將會請求你所要分享的具有一種靈性上的特性的資訊的實體是很少的。當這樣的資訊沒有被請求的時候去分享這樣的資訊，並不是要去提供的服務的最為有成效的類型。因此，作為，容我們說，一個簡單的指引，我們可以建議，當你感覺到適當的時刻已經將其自身呈現給你的時候，用那種對你自己的成長最有益處的方式來充分體驗這個幻象，體驗通過你的存有的這種生命的豐盛的自然而然的流動。

May we answer you further, my sister?

我的姐妹，我們可以進一步回答你嗎？

Questioner: In other words, unless there is a request or a fairly obvious opportunity, then I don't make any real outward attempt at sharing what I experience?

提問者：換句話說，除非要到有一個請求或者一個相當明顯的機會，我都不要對於分享我所體驗到的事物做出任何真正的外在的嘗試？

I am Latwii, and am aware of your query, my sister. To refine our previous statement, may we say that each moment in your existence is part of the one Creator, as is each entity. Each seeks the union with the Creator. Each moment

then does present an opportunity to make the self available for the sharing of that which is most dear to the self with an other self, [and] is that which is most helpful to the growth of both. To become the evangelist which requests and requires the open ear and mind is that activity which shall prove to provide more results. To make the self available at each opportunity is most helpful, whether the opportunity be a simple smile, the granting of the right of way at one of your intersections, the listening to the sorrows of a friend or stranger, the sharing of your deepest insights, or the offering of a simple piece of advice when asked for. Each is an opportunity to share that which is the love and compassion for the self and each that the self will meet.

我是 *Latwii*，我理解了你的問題，我的姐妹。要精煉我們之前的論述，容我們說，在你的存在中的每一個時刻，都是太一造物者的一部分，如同每一個實體都是太一造物者的一部分一樣。每一個人都尋求與造物者的合一。那麼，每一個時刻都確實呈現了一個機會來讓自我可以為向另一個自我分享對於自己最為珍愛的事物，以及分享對於兩者的成長最有幫助的事物所利用。去成為那個請求並要求開放的耳朵和心智的福音傳教士，這就是那種將會證明提供了更多的結果的活動了。讓自我在每一個機會都是可被取得的，這是極其有幫助的，無論那個機會是一個簡單的微笑，在你的一個十字路口對道路的正確的承認，聆聽一個朋友或者陌生人的憂傷，分享你最深的洞見，或者在被請求的時候提供一條簡答的建議。每一個機會都是一個去分享對自我和對自我將會遇到的每一個人的愛與同情心的機會。

May we answer you further, my sister?

我的姐妹，我們可以進一步回答你嗎？

Questioner: No, that's an excellent answer, thank you very much.

提問者：沒有，那是一個優秀的回答，非常感謝你們。

I am *Latwii*, [and] we thank you. Is there another question at this time?

我是 *Latwii*，我們感謝你。在此刻有另一個問題嗎？

Questioner: I have a quick one. What causes and what are actually déjà vu experiences?

提問者：我有一個簡短的問題。是什麼事物造成了似曾相識（*déjà vu*）的體驗，這種體驗實際上是什麼呢？

I am *Latwii*, and am aware of your question, my sister. Each entity upon your planet, as we have said many times, is a part of the fabric of the one creation and the one Creator. And by their very nature, therefore, have the ability to become aware of other parts of the creation. Within your third-density illusion, the forgetting is in sway and this unity with the creation is, shall we say, a more foggy part of your being. There are times, however, as the rhythms of your being change frequency that you may become aware of a possibility which does exist for what you would describe as a future occurrence. This is one of many possibilities.

我是 *Latwii*，我理解了你的問題，我的姐妹。在你們的星球上的每一個實體，如

我們已經多次說過的一樣，都是太一造物和太一造物者的構造的一部分。因此，它們藉由它們的本性，就擁有能力去察覺到造物的其他的部分。在你們的第三密度的幻象中，遺忘是占統治地位的，這種以造物之間的一體性，容我們說，是你們的存有的更為朦朧的部分。然而，會有一些時候，當你的存有的旋律改變頻率的時候，你是可以察覺到一種確實為了你們可以描繪為一種未來的際遇而存在的可能的。這是很多的可能性中的一個。

Each entity does have such insights, shall we say, whether they be the dreams during sleep, daydreams during waking consciousness, or random thoughts floating through the mind. Most do not occur for they are possibilities which were not taken, roads which were not traveled. There are, however, times when the thought, the daydream, the dream during sleep, does coincide with that road which was taken in what is perceived to be the future. It is at such times that the entity then becomes aware that the previous conscious knowing has transpired. This you have called the déjà vu experience.

每一個實體都確實擁有這樣的洞見，容我們說，無論它們是在睡覺的時候的夢境，在清醒意識中的白日夢，還是飄過心智的隨機的想法。大多數的洞見是不會發生的，因為它們是並未被採用的可能性，並未被旅行的道路。然而，會有一些時候，在其中想法、白日夢和在睡眠期間的夢境，確實會與在被感知為未來的事物中被選取的那條道路是一致的。就是在這樣的時候，實體接下來會開始察覺到，之前的有意識的知曉已經發生過了。這就是你們所稱的似曾相識的體驗了。

May we answer you further, my sister?

我的姐妹，我們可以進一步回答你嗎？

Questioner: Yeah, but on another subject. This is a pretty much personal question. I spoke of a (inaudible) of dreams and I didn't ask this question. In such a dream I spent time with an individual that I did not know but it was a one-to-one contact and it would teach me lessons. I was wondering if you could enlighten on me on who that was?

提問者：是的，但是在另一個主題上。這是一個很大程度上個人性的問題。我談到過一個（聽不見）的夢境，我並沒有問這個問題。在這樣一個夢境中，我與一個我並不知道的個體度過了一段時間，但是它是一種一對一的接觸，它會教導我課程。我想知道，你們是否能夠在關於那是誰的方面給我啟發呢？

I am Latwii, and am aware of your question, my sister. To speak specifically to your query would be, in our humble opinion, infringement upon your free will, for the seeking of the solution to this riddle is, of necessity, for you at this time to accomplish through your own efforts. You have been quite successful in remembering these experiences. Your dreaming experience can be quite valuable if you wish it to be so. If you wish to return to this place and this entity it is quite possible for you to do so, for the dream experience is one which offers a wider latitude, shall we say, for the entity which seeks to learn certain lessons. These lessons might be more difficult to experience within this third-density illusion and are more easily expressed and perceived in the state of consciousness which you have called the dreaming state.

我是 Latwii，我理解了你的問題，我的姐妹。要具體地談及你的問題，在我們謙卑的觀念來看，會是對你的自由意志的侵犯，因為對這個謎題的解答的尋求，是必須你在此刻去通過你自己的努力來完成的。你在回憶起這些體驗的方面已經是相當成功了的。你的夢境的體驗能夠是相當有價值的，如果你希望如此的話。如果你希望返回到這個位置和這個實體，你是相當有可能這樣做的，因為夢境的體驗是一種為尋求去學習一定的課程的實體提供了一個，容我們說，更為寬闊的範圍的體驗。這些課程可能在這個第三密度的幻象中是更為難以體驗到的，而它們在你們稱之為夢境狀態的意識狀態中是更為容易被表達和被感知的。

May we answer you further, my sister?

我們可以進一步回答你嗎，我的姐妹？

Questioner: Another question. When dealing with people in school I'm trying hard to be myself around them and in doing so am getting rejected by many. I am at the point of quitting and not trying to work with them anymore. I'm having a hard time figuring out what's right.

提問者：另一個問題。在與在學校中的人打交道的過程中，我正在努力嘗試去在他們周圍成為我自己，在這樣做的過程中，我正在被許多人拒絕。我在某種程度上放棄了並不再嘗試去與它們一同工作了。我在弄明白什麼事情是正確的方面正在經歷一個困難的時刻。

I am Latwii. We have listened to your description and assume that your question is whether you should proceed in one direction or another, and find that we can not give this advice, for to travel your path for you is to remove the opportunities for growth that wait upon it for you, and this we do not feel to be a service at this time.

我是 Latwii。我已經聽到了你的描述，我們假設你的問題是，是否你應該在這樣或者那樣的一個方向上前進，我們發現我們無法給予這個建議，因為代替你在你的道路上旅行就是去移除那些在道路上等待著的你的供你成長的機會，我們並不覺得這在此刻是一種服務。

May we answer you further, my sister?

我們可以進一步回答你嗎，我的姐妹？

Questioner: No, thank you.

提問者：沒有了，感謝你。

I am Latwii. We are most grateful to you as well. Is there another question at this time?

我是 Latwii，我們同樣也極其感激你。在此刻有另一個問題嗎？

Questioner: When we see people that we know in dreams and deal with in working out problems, are we actually speaking to that entity on a different plane or is it just working out problems in our minds?

提問者：當我們在夢境中看到我們知道的人並通過解決問題來與他們打交道時候，我們實際上是在向著那個實體在一個不同的層面上說話，還是它僅僅是在我

們的頭腦中解決問題呢？

I am Latwii. My sister, may we say that each possibility which you have mentioned is indeed possible. The state of consciousness which you call the dream state, as we have mentioned before, does lend to the entity a greater scope of experience. Most often the experience of the dream state does include realms beyond that which you might consider the normal range of being. These realms do include the conscious awareness of other selves which you are in contact with during your daily existence. In such dreams the work of experiencing the catalysts of this illusion might be more easily accomplished and the conscious mind might therefore be apprised of those lessons which are most in need of concentrated effort.

我是 Latwii。我的姐妹，容我們說，你已經提到的每一個可能性都確實是有可能的。你們稱之為夢境狀態的意識的狀態，如我們之前已經提到的一樣，確實賦予了實體一種更大的體驗的範圍。夢境狀態的體驗極其頻繁地確實包含了在你們可能認為是存有的通常的範圍的領域之外的領域。這些領域確實包含了對你們在你們的日常體驗中正在與之接觸的其他自我的有意識的察覺。在這樣的夢境中，體驗這個幻象的催化劑的工作可以更為容易地被完成，有意識的心智就因此可以被告知那些最為需要集中的努力的課程了。

In many such dream experiences the conscious mind is seated with the necessary information which will allow the waking entity to experience those lessons which are, shall we say, pregnant within the being. The conscious mind, then so fertilized, shall we say, does provide the focus of attention in these areas by its very consideration of the dream and its possible meaning. The dream state is far more varied, and, shall we say, multi-dimensional than it has been imagined by most of your peoples. To give an accurate description of what is possible within this dream state is, in our humble opinion, not possible, for the possibilities are infinite since the conscious mind does not have its limiting perceptions to reduce the effectiveness of the learning, shall we say, during this dream state.

在許多這樣的夢境體驗中，有意識的心智是與將會允許清醒的實體體驗到那些在存有之中，容我們說，被受孕的課程所需的資訊緊密固定在一起的。有意識地心智，在受孕之後，就確實會在這些區域中藉由它對夢境以及它有可能的意義的考慮而提供注意力的焦點。相比夢境狀態已經被你們大多數人所想像的，夢境狀態是要遠遠更為多變且，容我們說，多維度的。要對於在這個夢境狀態中有可能的事物給予一個準確的描述，在我們的謙卑的觀點來看，是不可能的，因為既然有意識的心智並未將其有限的感知用於減少在這個夢境期間，容我們說，學習的成效，可能性就是無限的。

May we answer you further, my sister?

我們可以進一步回答你嗎，我的姐妹？

Questioner: No, thank you.

提問者：不用了，謝謝你們。

I am Latwii. We are most grateful to you as well. Is there another question at this time?

我是 Latwii。我們同樣也極其感激你們。在此刻有另一個問題嗎？

Questioner: I read a book written by a psychic who talked about walk-ins: people who wanted to leave this Earth—this is nothing personal, it doesn't apply to me—but people who wanted to leave this Earth and beings who had something to accomplish who did not want to go through childhood would take their place and fill out their [life] and then grow into doing things that they could accomplish in this particular body. Have you heard of walk-ins?

提問者：我閱讀了一本有一個靈媒寫的書，它談到關於接管者（walk-ins）：想要離開這個地球的人——這是無關個人的，它並不適用於我——而是想要離開這個地球的人和那些擁有某種事情要去完成但並不要經歷兒童時期的存有，它們會接受它們的位置並充滿它們的生命，並接著發展成為做他們能夠在這個特定的身體中完成的事情。你們聽過接管者嗎？

I am Latwii, and am aware of your question, my sister. This phenomenon which you have described as the walk-in is indeed that situation which has occurred upon your planet but which is not usual, shall we say. The integration of the mind and the body and the spirit in the evolutionary process of union with the Creator is that process which is most necessary for each entity to accomplish upon this planet at this time. This process is most carefully watched over by those entities we have previously described as being the guides, the guardians, the angelic presences. There are rare occurrences in which an entity incarnates with many lessons to learn. The lessons are of such a nature that the integration of the mind, the body, and the spirit is not harmoniously achieved. Such an entity quite frequently upon your planet will then engage in that activity of which ...

我是 Latwii，我理解了你的問題，我的姐妹。這個你已經描述為接管者的現象確實是已經在你們的地球上發生的現象，但是，容我們說，這種現象不是通常性的。在於造物者的合一的演化的過程中對心智、身體和靈性整合，對於在此刻在這個星球上的每一個實體都是極其需要去完成過程。這個過程是被那些我們在之前已經描述為指導靈、嚮導和天使的存有的實體所仔細監督的。只會有極其稀少的情況，在其中一個實體是帶著許多要去學習的課程投生的。這些課程具有這樣一種特性，以至於對心智、身體和靈性的整合是沒有用協調一致的方式被取得的。這樣一個實體在你們的地球上將會相當頻繁地參與到那種活動.....

(Tape ends.)

(磁帶結束。)

March 29, 1992

1992-03-29 人際關係與祈禱

Group question: The question this afternoon has to do with relationships in general, and in particular, when we find ourselves in a relationship that isn't exactly to our needs or specifications, how we can accept that portion of the relationship that is other than we would have it be, if it is to be the spouse, or ourselves, or the situations that we find ourselves in, whether they are financial or social or any situation that we would like to change and seems to be unchanging, or perhaps changing too quickly? How can we find within ourselves the acceptance and the support that will help us to help our spouse and to strengthen the relationship so that the relationship and the ideals for which it stands will endure?

團體問題：今天下午的問題是關於一般而言的人際關係的，具體地說，當我們發現我們自己處於一種並不完全符合我們的需要或者規範的人際關係中的時候，我們如何接受人際關係中的那個與我們對它的期待不一樣的部分，如果那個部分是伴侶或者是我們自己，或者是我們發現我們自己處於其中的情況，無論是經濟上的情況，社會性的情況，或者任何我們想要改變且看起來似乎沒有改變，或者也許過快地改變的情況？我們如何在我們自己內在之中找到那種接納和支援，它將會幫助我們去幫助我們的配偶並強化關係，這樣關係和關係所代表的理想就將會持久了？

(Carla channeling)

(Carla 傳訊)

We are those of Q'uo, and we greet you in the love and in the light of the one infinite Creator. It is an enormous privilege and blessing to us to be called to your group this day, to be able to share our humble service with you, to offer our opinion in sure knowledge that you shall not take us as authorities, but as companions upon the way of seeking the truth, for we have no authority that you do not also have—just do we have a few steps more along a very dusty path that, as far as we know, has no ending.

我們是 Q'uo，我們在太一無限造物者的愛與光中向你們致意。在今天被你們的團體呼喚，並能夠與你們分享我們謙卑的想法和提供我們的觀點，這對於我們是一種極大的榮幸和福分，我們同時確切地知曉，你們將不會將我們當作權威，而是當作在尋求真理的道路上的夥伴，因為我們沒有任何你們同樣也不擁有的權威——我們僅僅沿著一條不滿灰塵的道路多走了幾步，就我們所知，那條道路是沒有終點的。

It is a joy to speak with companions upon this path, a beauty to us to feel the companionship of your seeking, and to share in your beings as you meditate in one circle of seeking. You ask us this day about that which you know not, that you ask, for you believe you are asking an active social question, a question concerning a relationship. You wish to know how to be better at relationships, at the important central relationship of mates, of dearest friends and companions, of lovers and those who hope together and despair

together, and share the deep places of life together. Yet without knowing it, you have asked about yourselves, and how you may achieve that which is yours by nature, but has slipped your mind. That is the balance of a quiet and sure peace, a gently quiet mind that is staid upon faith and confidence in the balance and appropriateness of each occurrence in each present moment of the incarnational experience which you now enjoy at this point in which you call your time and your space.

與這條道路上的夥伴交談，這是一種快樂，感覺到你們的尋求的友誼，並在你們在一個尋求的圈子中冥想的時候分享你們的存有，這對於我們是一種美麗。你們今天向我們詢問你們不知曉的事物，你們有疑問的事物，因為你們相信你們正在詢問一個活躍的社交性的問題，一個關於一種人際關係的問題。你們希望知曉，在人際關係的方面，在重要的中心性的伴侶關係，最珍愛的的朋友和夥伴的關係，愛人的關係以及那些一同希望，一同絕望並一同分享生命的深入的位置的人之間的關係的方面，如何成為更好的。而因為你們並不知曉它，你們已經問過你們自己，你們如何才能取得天生就是屬於你們的，但卻已經溜出了你們的頭腦的事物。那就是一種安靜且確信的平安的平衡，一個溫和地安靜的頭腦，它通過們你在這個你們稱之為你們的時間和空間中的位置上你們正在享受的投生體驗中的每一個當下一刻中的每一個機遇的平衡和適當性而固定在信心和信任之上。

This little experience of life, my friends, is set about like a gaudy gem, full of brilliance, but quite without the purity of true crystallization. The lives you experience consciously are rhinestones—false and beautiful, part of a complex series of illusions of dreams within dreams. Is the Creator, therefore, the carnival master who delights in fooling His sons and daughters? We do not believe this to be so. We believe that every puzzlement, every confusion, every distortion that is part of the house of mirrors that is a perceived life, is given to you that you may have pain and pleasure in great intensity, so that you may look at the distortions and say to yourself, "What lies behind this distorted mirror? If I had a true mirror, what would this experience be?"

我的朋友們，這個小小的人生的體驗，是如同一個華而不實的、充滿了光澤，但卻沒有真實的結晶的純淨度的寶石一樣被設置的。你們有意識地體驗到的生命是人造的鑽石——虛假而美麗，它是一系列複雜的夢中之夢的幻象的一部分。因此，造物者是那個與愚弄祂的兒女為樂的嘉年華的大師嗎？我們相信並不是這樣的。我們相信在那個被感覺到的生命之所是的那個哈哈鏡的屋子的一部分的每一個謎題、每一個混淆、每一個扭曲，都是被賦予你以便於你就可以用極大的強度來擁有痛苦和快樂的事物，這樣你就會對你自己說，“在這個扭曲的鏡子之後存在著什麼呢？如果我有一個真實的鏡子，這個體驗會是什麼呢？”

Yet all about you, whether it be sought by science, or mind or feeling, is perceived with significant and persistent distortion. This is not a life experience in which you may depend upon knowing anything at any time with any provable or objective surety. That which you think should be, and that which you think should not be, whether it seems to be about the self, or about the self as seen in other selves, is in actuality misperceived to some degree and in several ordered and hierarchical ways.

而在你周圍的一切的事物，無論它是藉由科學，還是藉由心智或者感覺而被追尋

的，都是帶著大量的且持久的扭曲而被感覺到的。這不是一種在其中你可以依賴於藉由任何可證明的或者客觀的確定性在任何時刻知曉任何事情的生命體驗。你認為應該是的事物，你認為應該不是的事物，無論它看起來似乎是關於自我的，還是關於在其他自我身上被看到的自我的，它實際上都是在某種程度上並通過數種有順序且分等級的方式被錯誤感知的。

This being a large subject, we merely indicate these directions and move back to the heart of the query, for this query about manipulating relationships so that one may be more metaphysically or ethically correct and skillful and free of fear in giving all one can to a relationship, is in actuality a question about the inner balance of an individual with no relationship whatsoever to contact, communication or manipulation with or of another entity.

這是一個巨大的主題，我們僅僅指出這些方向並返回到問題的核心，因為這個關於巧妙處理人際關係以便於一個人可以在將所有它能夠給予的事物給予一個人際關係的方面成為更加形而上學地或者倫理性地是正確的、有技巧的且無懼問題，實際上是一個關於一個沒有無論什麼任何要去接觸的關係的個體內在的平衡的問題，關於與另一個實體的溝通交流，或者操縱另一個實體，或者受到另一個實體的操縱的問題。

Let us step back at this time and view one relationship more mysterious than any other, that which has been spoken of by the master known to you as Jesus the Christ, as the relationship of a metaphysical father and son. In the holy work known among your people as the Holy Bible, a question was asked this rabbi or teacher having to do with prayer. "Teach us how to pray, Teacher," asked those who truly cared to know. And after this teacher gave to those who questioned that which you know—with some distortion—as The Lord's Prayer, he asked the simple question about the relationship of father and child. If a child asked for something good to eat, would his father give him a poisonous snake to bite in? You see, this teacher had a sense of humor, and asks people to look at things with a light touch. After all, is a father's relationship to his child so complex? Does a father not simply wish to keep the child alive, to keep it fed, to keep it comfortable if possible and to preserve its life until it can take hold of things for itself?

讓我們在此刻後退並觀察一個比任何其他的人際關係都要更為神秘的關係，那就是已經被你們知曉為耶穌基督的大師談及了的作為一種形而上學的父親與兒子的關係的人際關係。在你們的人群中被知曉為聖經的神聖著作中，一個與祈禱有關的問題向這個拉比或者老師提出了，"教導我們如何祈禱，老師，"那些真正留心知道的人問道。在這個老師向那些提問的人給與了你們知曉為主禱辭——帶著某種扭曲——的祈禱之後，他詢問了關於父親與孩子的關係的簡單的問題。如果一個孩子要求某種有益的東西吃，它的父親會給他一條毒蛇來咬他嗎？你看，這個老師擁有一種幽默感，他請人們藉由一種輕觸來查看事情。畢竟，難道一個父親與他的孩子的關係是如此複雜嗎？一個父親難道不是單純地希望去讓孩子活著，讓它被餵養，如果有可能的話，讓它保持舒適，並為此它的生命，一直到它能夠為它自己抓住事物為止嗎？

You have this relationship metaphysically, each of you, with an indwelling and

eternal father, if you wish to think of this, shall we say, in [local?] or archaic relationship in terms of that which you know, that which you have experienced within this incarnational time and space. You have been supported, you have survived into mature years physically, yet spiritually you are but children, and spiritually your father wishes also to feed you. Yet, when does a father feed his children? Yes, he does the work, he has the groceries, and is the same father as mother metaphysically is, in the terms of your people's culture, prepared with a meal, with a feast, with all the food and drink needed for nourishment. But does a father and a mother prepare the table when there is no hunger and no request? And do children always know when they are hungry, if they do not have habits of regular times to ask for food and drink, to expect it, to look for it, to find it and consume it with blessing and thanksgiving and happiness of heart?

你們在形而上學的方面是擁有這種關係的，你們每個人，與一個存在一內在之中且永恆的父親之間的關係，如果你們希望，容我們說，在[本地的?]或者古代的人際關係中，通過你們知曉的事物以及你們已經在這次投生的時間和空間中已經體驗過的事物的方面考慮這種人際關係的話。你們已經是被支持的了，你們已經成功地在身體上存活到了成年了，而在靈性上你們僅僅是孩子，在靈性上你們的父親同樣也希望去餵養你們。然而，一個父親在什麼時候餵養它的孩子們呢？是的，這個父親進行工作，他擁有食品，他在形而上學的方面是與母親一樣的，在你們的人群的文化中，他會準備好一餐、準備好一次盛宴，準備好所有養育所需要的食物和飲料。但是，一個父親和一個母親會在沒有饑餓沒有要求的時候佈置桌子準備開飯嗎？如果孩子們尚未擁有規律的時間的習慣來要求食物和領料，來期待它、尋找它、發現它，並帶著祝福、感恩和心的快樂來享用它的時候，難道孩子們不是一直會在它們餓了的時候知曉的嗎？

We speak to you about prayer, for this is at the heart of any query that has to do with dealing with the mirrors that other selves offer to you. Any—shall we generalize—any question concerning the lower energies—and by this we mean dealing with the self, dealing with any other self, or dealing with groups of other selves—has reference either to being energies that are blocked within the self, energies that are distorted by over-action within the self, or energies that in some way do not find it possible to move into the open and loving heart, that great energy center which is the first energy center capable of unconditional love.

我們向你們談及祈禱，這是位於任何與其他自我提供給你的鏡子打交道有關的問題的核心之處的。任何——容我們一概而論——任何關於較低能量的問題——我們這樣說的意思是與自我打交道，與任何其他自我打交道，或者與其他自我的團體打交道的問題——都會要麼涉及到在自我內在之中被阻塞的能量，在之中內在之中由於過度活動而被扭曲的能量，要麼涉及到以某種方式發現它不可能進入到開放而充滿愛的心之中，進入到那個偉大的能量中心之中的能量，心的能量中心是第一個有能力去無條件地愛的能量中心。

Moving from this center, the first communication is, "Lord, teach me how to pray." Everyone's Creator is different. Everyone's mode and method of prayer and hope and desire is different, often radically different, yet each path is

utterly appropriate for the person to whom it is natural and the part that is appropriate to an entity must needs be respected by that entity with an authority that is above all teaching, all outer authority and all discrimination that is not one's own, for the truth that is yours is not heard, but heard and recognized, somehow remembered. If it is not recognized, if it remains in the head and does not move to the heart with a feeling of recovered memory, it is not your truth, and no matter who says it to you, it is to be laid aside gently and with respect, but with a firmness that allows no stumbling block to enter your path.

從這個中心開始移動，第一個溝通交流是，“主，請教導我如何去祈禱。”每一個人的造物者都是不同的，經常是極其不同的，而每一條道路都是完全適合於那個人的，對與它這條道路是自然而然的，對於一個實體是適當的事物的一部分必須被那個實體藉由一種高於所有的教導、所有外在的權威，以及所有不屬於它自己的分辨力的權威而被尊重，因為你的真理是不會被聽到的事物，而是被聽到，被認出並以某種方式被回憶起來的事物。如果它沒有被認出來，如果它依舊存在於頭腦之中並沒有帶著一種被恢復的記憶的感覺而移動到心的話，它就不是你的真理，無論什麼人對你提到了它，它是要被放在一邊的，溫和地，帶著尊重，但卻藉由一種不允許絆腳石進入到你的道路的堅定。

So when we say to you that questions about relationships are actually questions about how to seek and to pray, we offer this as opinion, and we ask you to subject this and all opinions to your discrimination. Let us look briefly now, as briefly as we can look—this instrument has just said, with some irony—at the nature of prayer, at the nature of asking.

因此，當我們對你們說，關於人際關係的問題實際上是關於如何尋求和如何祈禱的問題的時候，我們是作為觀點提供這個建議的，我們請你們將這個觀點以及所有的觀點都服從於你的分辨力。讓我們現在簡單地，盡我們所能地簡單地——這個器皿剛剛帶著某種嘲諷說過了——檢查一下祈禱的特性，詢問的特性。

As it is also said in your holy works, “Seek and you shall find, ask and you shall be answered, knock and it shall be opened to you.” My friends, there is so much more truth in these words that we ask you to be careful what you seek, what you ask and what doors upon which you would knock, for you will learn the answer that fits this particular moment in your seeking, that opens to you the understanding—if we may use that word—that may be available and useful to you at this moment, and this is a heavy responsibility for that which you have become aware of, that seeking that has ended in a desired response, becomes for you a ribbon to wave in a very courtly battle against the dragon that caused you to ask this question. It is something to take up and work with and live with and sit with in silence, not asking, but only listening, allowing the ground about you to become holy ground, allowing these answers of the moment to become part of a metaphysical muscle memory, if you will. Fundamentally, you are asking for a change in consciousness, and this is uncomfortable in the progression which brings about the seating of the change desired, the seating of the information desired, so it becomes part of who you are.

如同在你們的神聖著作中同樣也被說過的一樣，“尋求你將會找到，請求你將會被回答，敲門門將會向你開放。”我的朋友們，在這些言語有著如此多得多的真理以至於我們會請你們對於你們所尋求的事物，對於你們所請求的事物，對於你們會敲什麼門是小心謹慎的，因為你們將瞭解到答案，這個答案是在你們的尋求中適合於這個特定的時刻的答案，是將那種可能在此刻可被取得的，且對你是有用處的理解——如果我們可以使用那次詞語的話——向你開放的答案，這是一種沉重的責任，因為對於你已經開始察覺到的事物，對於已經在一種被渴望的回應中結束了的尋求，它們會在一場非常有禮貌的與使得你去詢問這個問題的戰鬥中成為為你而飄揚的一條緞帶。它是某種要去從事於，要與之同一工作，與之一同生活，並在靜默中與之坐在一起的事物，不是去詢問，而僅僅是去聆聽，並允許在你周圍的地面成為神聖的地面，允許這些時刻的回應，而僅僅是去聆聽，並允許在你周圍的地面成為神聖的地面，允許這些時刻的回應，而僅僅是去聆聽，肌肉的記憶的一部分，如果你願意這樣說的話。從根本上，你們正在請求在意識中的一種改變，在產生出對於被渴望的改變的固定，對被渴望的資訊的固定，這樣它就會成為你之所是的一部分的過程中，這是令人不舒服的。

How can you pray? How can you seek? You simply put aside the time—thirty seconds, a minute, five, twenty, there is no time in metaphysical seeking. There is only intent. You seek with the attitude that you are aware that everything in this illusion is mirroring to you, with more or less accuracy, the processes of your own balancing and centering and seeking. You sit and you spend time as you would spend precious, precious money, for you have so little time, my friends. And all that occurs after you sit, after you learn, and as you are undergoing the discomfort of spiritual change, you become aware that all that occurs to you is a reflection of the processes that are occurring as the spiritual child that you are grows, sometimes jerkily and awkwardly and sometimes with unexpected grace and freedom.

你們如何才能祈禱呢？你們如何才能尋求呢？你們單純地將時間流出來——三十秒，一分鐘，五分鐘，二十分鐘，在形而上學的尋求中是沒有時間的。僅僅只是有意圖。你們是帶著這樣一種態度尋求的，你們知道，在幻象中的每一個事情都是在，藉由或多或少的準確性，向你們映射出你自己的平衡、回到中心以及尋求的過程的。你們坐下來，你們話時間，就好像你們會花費寶貴和昂貴的金錢一樣，因為你們擁有如此少的時間，我的朋友們。一切都會在在你坐下來之後，在你學習之後發生，當你們正在經歷靈性上的改變的不舒服的時候，你開始察覺到所有發生在你身上的事情，都是那個隨著你之所是的那個靈性上的孩子的成長而正在發生的過程的一個映射，有時候這個過程是顛簸而笨拙地發生的，有時候是藉由未曾預料到的恩典和自由而發生的。

Love one another, my friends, for it is the outward expression of being in love with yourself. All that you wish to know, and, indeed, the Creator in all of It's infinite intelligence, lies in mystery within you, and you shall not know anything. But you shall seek and you shall learn more and more about loving and allowing the being loved to occur as a reflection of an unjustified and utterly appropriate spiritual oneness with the Creator.

我的朋友們，彼此相愛吧，因為這就是在對你自己的愛中的存有的向外的表達。所有你希望去知曉的事情，確實，在其全部的智慧無限之中的造物者，是潛藏在你內在之中的神秘之中的，你將不會知道任何事情。但是你將會尋求，你將會越

來越多地瞭解愛，並同時允許被愛作為一種與造物者之間的合乎情理且完全適當的靈性上的一體性的映射而發生。

Relax into unknowing. Find the faith to seek without ever hoping to know and prove it, and in mid-air you shall find the relationships that are so central to your comfort and peace becoming more and more full of the love that is the special and exquisite freedom of a quiet and faithful mind and heart.
放鬆進入到不知道。找到信心去在不曾希望去知曉它或者證明它的情況下去尋求，你將會在半空中發現對於你的舒適和平安變得越來越多地充滿愛是如此中心性的關係，這種愛是一個安靜而有信心的頭腦和心的特別的且微妙的自由。

My friends, it has been a great joy to speak with you. We cannot express how much we have enjoyed meeting the one known as M, greeting again the ones known as C and Jim and Carla, and using this instrument. We thank this instrument for making itself available to us and we would close this meeting if the one known as Jim will make itself available at this time through that entity. We leave this instrument in the love and in light and in unity. We are those known to you as Q'uo.

我的朋友們，向你們發言時一種極大的喜悅。我們無法表達我們多麼地享受與被知曉為 *M* 的實體的相聚以及對這個器皿的使用，我們同時再一次向被知曉為 *C*，*Jim* 和 *Carla* 的實體致意。我們感謝這個器皿讓它自己可以為我們所利用，如果被知曉為 *Jim* 的實體願意讓它自己在此刻被利用的話，我們會通過那個實體結束這次集會。我們在愛中，在光中，在合一中離開這個器皿。我們是你們知曉的 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and in light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to any further queries which may remain upon the minds of those present. Is there a query with which we may begin?

我是 Q'uo，通過這個器皿再一次在愛與光中向各位致意。我們在此刻很榮幸提供我們自己來嘗試去回答可能留在在場的人們的頭腦中的任何進一步的問題。在此刻有一個我們可以用來開始的問題嗎？

Carla: I have one to start this off. When two people are talking together and both feeling confused and maybe frustrated, what active thing besides going into the silence—which feels passive and like going away from each other—what thing in the moment can two people do to clear and sort of clean the air?

Carla：我有一個問題來作為開始。當兩個人正在一起談話並同時痛感覺到混淆並也許感覺到受挫的時候，除了進入到靜默之中之外——這感覺是消極的就好像彼此遠離一樣——有什麼積極的事情是兩個人能夠在那個時刻來做以進行清理，並進行某種類型的淨化氛圍的嗎？

I am Q'uo, and am aware of your query, my sister. It may be that such centering and clarification could be aided by selecting a passage from whatever source of inspirational information is pertinent and has meaning for you that would become a focus for your attention at those times when you seek to bring yourself and your mate to a point of receptivity. Choosing such a passage, whether it be written prose, poetry or perhaps even the song that is played upon your recording device, would be a symbol for the centering that you wish to achieve and could be a triggering device, shall we say, that would give each of you the opportunity to allow your confusion to recede as the waves upon the ocean, and to focus upon the inspirational passage that you would make together at a time when you feel centered and whole and without confusion that causes misdirection and miscommunication at the moments of crisis.

我是 Q'uo，我理解了你的問題，我的姐妹。這樣的回到中心和澄清作用是可以藉由選擇來自於無論什麼啟發性的資訊的源頭的通道而得到幫助的，這可能是合適並對你是有意義的，這樣。在那些當你尋求去將你自己和你的伴侶帶到一個感受性的位置的時刻，這樣一條通道可能成為你的一個聚焦物了。選擇這樣一條通道，無論它是散文，詩歌或者甚至是在你的錄音設備上被播放的歌曲，這都會成為你希望去取得的回到中心的一個象徵，它能夠成為一個觸發性的手段，容我們說，它會給予你們每一個人機會去允許你的混淆如同在海上的波浪一樣地減退，並在一個你感覺到處於中心、完全且沒有在那個緊要關頭引起錯誤的方向和錯誤的溝通的時刻，聚焦在你一個你們可以一同創造的啟發性的通道上。

Is there a further query, my sister?

有一個進一步的問題嗎，我的姐妹？

Carla: Just one follow-up. I've always noticed, as a person sensitive to poetry and to music, that if you think something or if you read something, it has a certain amount of power, but if you, well, I would say vibrate it, if you say it out loud or if you sing it, it has not just more power, but it has a different order of power. Would you say that something that is not just listened to or read together, but is said together or sung together, in addition say, to being heard or looked at, would have that kind of difference in getting into the real heart of both people?

Carla：僅僅是一個後續問題。作為一個對詩歌和音樂敏感的人，我一直都注意到，如果你思考某個事情，或者如果你閱讀某個事情，它是擁有一定數量的能量的，但是如果你，好的，我會說，發聲振動它，如果你大聲將它說出來或者如果你唱出它，它不僅僅擁有更多的力量，它同樣也擁有一種不同等級的力量。你們會說，某種不僅僅被一起聆聽或者一起被閱讀，同樣也一起被說或者一起被唱的事物，以及除了說之外，還有一起被聽到和被看到的事物，在同時進入到兩個人的真實的心之中的方面，會擁有那種類型的區別嗎？

I am Q'uo, and am aware of your query, my sister. This is, of course, possible in just the manner in which you have described it, but is also possible that the confusion of the moment could be of such a degree that participation would be difficult. If this is so, then the listening or more passive participation would

provide the easier entry into the reading or the musical passage. If it is possible to actively participate and to read or speak together that which has been chosen for the centering or the focus, then this is also recommended.

我是 Q'uo，我理解了你的問題，我的姐妹。不僅僅是在你已經描述它的方式中，這當然是有可能的，那個混淆的時刻能夠具有這樣一種程度以至於參與會是困難的，這同樣也是有可能的。如果是這樣的話，接下來聆聽或者更為被動的參與會提供更為容易的進入到閱讀或者音樂的通道的入口。如果有可能去積極地參與，去一起閱讀，或者一起講述那個已經被選擇用來回到中心或者聚焦的事物的話，接下來這同樣也是被推薦的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: Just to confirm. Probably, if two people are confused together, they can get a whole lot more out of listening, in general.

Carla：僅僅是確認。如果兩個人是一起感到混淆的，他們一般而言有可能能夠從聆聽中得到更多的事物嗎？

I am Q'uo, and this could well be the case. Each situation has unique characteristics, and must be dealt with uniquely. Follow that which feels most appropriate in the moment, my sister.

我是 Q'uo，很有可能就是這樣子的。每一個情況都擁有獨一無二的特性並必須特別地被處理。跟隨在那個時刻感覺最合適的事物，我的姐妹。

Carla: Golly, Q'uo, you mean I can't make another rule? Thank you very much.

Carla：天吶，Q'uo，你們的意思是，我是無法例外的嗎？非常感謝你們。

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

我的 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: What about if just one person is willing to do the work? Can it still work with that one person, can it still help?

Carla：如果自由一個人樂意於進行那個工作，怎麼辦呢？它仍舊能夠與那個人一同工作嗎，它仍舊能幫忙嗎？

I am Q'uo. We believe that this is so, my sister. As one entity finds the center of love and acceptance, then this energy of love and acceptance is radiated to the other entity and the possibility of calming the storm is increased.

我是 Q'uo。我們相信正是如此，我的姐妹。當一個實體找到愛與接納的中心的時候，接下裏這個愛和接納的中心就是被輻射到另一個實體的，讓風暴平靜下來的可能性就被增加了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: One, and then I promise I'm done. Do you feel that if we listen to this or

read this and have more questions that this is fertile ground for further examination and questioning?

Carla：有一個問題，接下來我保證我沒有問題了。如果我們聆聽或者閱讀這個主題，並擁有更多的問題的話，你們感覺到，這個主題是進一步的檢查和提問的肥沃的土地嗎？

I am Q'uo, and we believe that if there are further queries upon your part upon this topic, there is fertile ground always. Is there another query, my sister?

我是 Q'uo，我們相信如果在這個主題上在你的部分上有進一步的問題的話，一直都會有肥沃的土地。我的姐妹，有另一個問題嗎？

Carla: No, thank you, Q'uo. Thank you very much. I really appreciate your time and your effort.

Carla：沒有，感謝你們，Q'uo。非常感謝你們。我真的很感激你們的時間和你們的努力。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and we would like to take this opportunity to thank each present for inviting our presence in your circle of seeking this day. We are honored to have been invited to join you in seeking clarification for your journeys as you travel together that great road that leads into the mystery of unity and into the experience of the love and the light of the one infinite Creator.

我是 Q'uo，我們想要利用這個機會來感謝每一個在場的人邀請我們出席你們今天的尋求的圈子。我們對於在你們一同旅行在那條通往一體性的神秘並進入到太一無限造物者的愛與光的體驗之中的偉大的道路上的時候被邀請在對尋求對你們的旅程的澄清作用的過程中加入你們而感覺到榮耀。

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

在此刻，我們將離開這個器皿和這個團體，我們一如既往在相同的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

April 5, 1992

1992-04-05 親密關係中的交流

Group question: The topic this afternoon has to do with communication, especially communication between partners or people who are very close in their relationships, where we would expect that such a situation would lend itself to clearer and easier communication than one with perhaps a stranger. What occurs frequently is that there is a difficulty or a baffling in the communication, where even though both people try to their best abilities to communicate clearly, there is something that injects itself in the communication that causes a difficulty or a muddying of the communication. What would be the advice in such a situation? Would it be better if we attempted to stick it out and work as hard as we can with the person and to finally achieve a mutually agreed-upon clear communication? Or, when you find such difficulties and they recur, perhaps as a pattern, is it better to look at yourself in the contemplative or the meditative state to see if there might be some kind of an internal blockage or problem that you are working with in that particular area where the communication is unclear? Would that be an avenue that might provide clarification, not only to that particular communication, but in your ability to communicate in general? What would be the advice in such a situation as a way by which we could clear our communication?

團體問題：今天下午的問題是與沟通交流有關的，尤其是在伴侶之間或者在它們的關係中非常親密的人之間的沟通交流，在其中我們會期待這樣一種情況會讓其自身提供比一個人也許與一個陌生人之間的交流越來越容易的交流。當在沟通交流中有一種困難或者一種阻礙作用的時候，在其中即使兩個人同時都嘗試用他們最佳的能力來清晰地交流，仍舊會有將其自身插入到沟通交流中的某種事情會造成那個交流的一種困難揮著一種渾濁，在這種沟通交流中頻繁地發生的事情是什麼呢？在這樣一個情況中建議會是什麼呢？如果我們嘗試去堅持下去並盡我們所能地體驗那個人一同努力工作，並嘗試最終取得一種相互達成一致的清晰的沟通交流，這會是更好的嗎？或者，當你們發現這樣的困難而它們也許作為一種模式重現的時候，去在沉思性的或者冥想性的狀態中檢查你自己以弄明白，是否可能有某種類型的一個內部的阻塞或者問題是你正在那個特定的在其中交流是不清晰的區域中與之一同工作的，這會是更好的嗎？會有一種途徑是可以提供澄清作用的嗎，不僅僅對於那個特定的沟通交流，同樣也是在一般而言的沟通交流的能量的方面？在這樣一個情況中，作為一種我們能夠藉由其清理我們的沟通交流的方式，建議會是什麼呢？

(Carla channeling)

(Carla 傳訊)

We are those known to you as the principle Q'uo. Greetings to each of you in the love and in the Light of the one infinite Creator. What a privilege it is to be called to your group this day and to rest in the beauty of your vibrations as you sit in meditation. We would offer to you our opinions this day upon the subject of communication, more especially, the problems of communication

with those with whom an entity communicates most frequently, those best known, those most familiar other selves within an entity's environment. 我們是你們知曉的 Q'uo 原則。在太一無限造物者的愛與光中向你們各位致意。在今天被你們的團體呼喚並在你們坐在冥想中的時候在你們的振動的美麗中休息，這是怎樣一種榮幸呀。我們會在今天在溝通交流的主題上，更為具體地，在關於與那些一個實體與之會極其頻繁地溝通交流的實體，那些它極其清楚瞭解的實體，那些在一個實體的環境中極其熟悉的其他的自我直接的溝通交流的問題的方面，提供我們的觀點。

As we speak of communication in this light, it is well we begin by pointing out that the difficulties of communication with strangers are far more easily addressed by linear linguistic analysis than those difficulties in clear communication harbored by those whose interactions are numerous and have taken place over a substantial period of what you call your time. If there is a misunderstood word betwixt oneself and another self which is a stranger, there is either the prejudice which is generic—the one not knowing the word feeling the other is a snob, the one knowing the word feeling that the other is ignorant—or there is a querying as to the meaning of the not-understood word, and communication resumes quickly. If there is a point of view that does not make sense to another's point of view, strangers may well say they do not understand. Again, communication breakdown is not at all probable, for it is more obvious that there needs to be a question for information.

當我們在這種光中談及溝通交流的時候，我們藉由指出，對於這樣一些實體，他們的相互作用是為數眾多的並已經在一段你們所稱的相當長的時期中發生了，相比在這些實體所包含的在清晰的溝通交流中的困難，與陌生人之間的溝通交流的困難時要遠遠更為易於藉由線性的邏輯分析而被解決的。如果在一個人自己和另一個是陌生人的自我之間有一個被誤解的言語，會有一般性的偏見——一個不識字的人覺得另一個人是一個勢利的人，那個識字的人感覺另一個人是無知的——或者會有一種關於不理解的詞語的意義的疑問，溝通交流會快速地重新開始。如果有一個觀點是無法讓另一個人的觀點言之有理的，陌生人很有可能會說，他們不理解。再一次，溝通交流的失敗並非完全不可能的，因為需要有一種對於資訊的疑問，這是更為明顯的。

There are many cases where, because of deeply ingrained distortions in concept about the nature of certain kinds of entities, whether the prejudice be racial, or economic, or social, or intellectual, breakdowns in communication will follow more closely the pattern of breakdowns in communication amongst intimates. The more heavy the bias or distortion, the more frequent the breakdowns and the more characteristic is the underlying cause being a distortion of mind which refuses to admit certain information from certain types of people as judged by the communicator. Now, let us move into the area of your query this day.

會有許多的案例，在其中因為在關於一定類型的實體在觀念中的根深蒂固的扭曲，無論偏見是種族的、還是經濟上的、或是邏輯智力上的，在溝通交流中的失敗將會在親密的朋友之間的溝通交流中更為緊密地跟隨失敗的模式。偏見或者扭曲越沉重，失敗就會更為頻繁，更為典型性的是一種潛在的原因，潛在的原因是

一種心智的扭曲，這種扭曲拒絕承認來自於一定類型的人的一定的資訊是被交流者所評判的。

Moving back beyond the beginning of a relationship, moving to a time before there was a relationship, each entity within the relationship was an entity unto itself, yet beneath that truth lay substrata of influences carried into the incarnation and further distorted by early experiences with other selves in the intimate family circle. When two entities meet, they are seemingly to each other fresh out of the bandbox: *sparkling, virginal and new. Yet in each case, the surface appearance deceives, for each carries a tremendous baggage of previously held biases, some of which might be contradictory to the self, yet equally strongly held, many of which may well be self-destructive. These biases and distortions of opinion are as much a part of what is to be called good about an entity as those things which seemingly would be more apparently good, clear and positive traits such as honesty, judgment and fairness. For each eccentricity, each distortion creates a catalyst with regard to the reflections given to the other self in an intimate relationship, a catalyst that the entity would not have if there were no distortion whatsoever within the intimate mate or companion.

返回到一個關係的開始，返回到存在有一個關係之前的一個時間，在關係中的每一個實體對於其自身就是一個實體，而在那個事實之下潛藏著被攜帶進入到投生的底層的土壤，它會由於與在親密家庭的圈子中的其他的自我之間的早期體驗而被進一步扭曲所影響。當兩個實體相遇的時候，它們在相互彼此看起來似乎是剛從包裝盒裏拿出來一樣新鮮的：神采奕奕、純潔而新鮮。而在每一個情況中，表面的外觀會欺騙，因為每一個人都攜帶著一個極大之前擁有的偏向性的包裹，這些偏向性中的一些可能是自相矛盾的，而卻被同等強有力地被抱有的，它們中有很多都很有可能是自我毀滅性的。如同那些諸如誠實、判斷力和公平之類的在表面上會是更為明顯地是有益的、清晰的、正面的特性一樣，這些觀點的偏向性和扭曲是與被稱之為關於一個實體的善的事物的同等的大小的一部分。因為每一種怪癖、每一個扭曲都創造出了一個催化劑，這個催化劑是關於在一個親密關係中被給予其他自我的映射的，如果在親密的伴侶或者夥伴之中沒有無論什麼任何扭曲，這樣一個催化劑是那個實體本來不會擁有的。

So, as the one known as Jim was thinking and feeling earlier it is indeed true that miscommunication, as well as communication, is good and proper and to be appreciated. Even with clear communication and no bias, errors in transfer of opinions, concepts, processes of learning and ideation will occur. There is not such a thing within your density as perfect communication, certainly not while words are being used. So we do not suggest devaluing the self because of biases that seem to thwart easy communication. Before any relationships have importance enough that they constitute that to which attention must be given, lies the attention to the self, to the grasping of the generalities about the self, while respecting always the infinite mystery of the self.

因此，如被知曉為 *Jim* 的實體在之前正在思考和感覺到的一樣，錯誤的溝通交流，和溝通交流一樣，是有益的、適當的、且要被欣賞的。甚至是對於清晰的交流，在傳遞觀點、觀念的過程中沒有偏向性，錯誤，學習的過程和觀念作用仍舊會發

生。在你們的目的中沒有諸如完美的交流之類的一個事情，肯定在言語被使用的時候是沒有的。因此，我們並不建議因為看起來似乎阻撓了順利的交流的偏向性而貶低自我的價值。在任何關係擁有足夠的重要性以至於它們構建了必須要給予注意的事物之前，存在有對自我的注意，對於理解關於自我的一般性的注意，而同時一直都存在有對於自我的無限的神秘的尊重。

The life experiences need to be examined, not simply analyzed, but felt and considered, somewhat out of focus, in their relaxed and reflective manner so that patterns will appear, so that dream material can be correlated to events of the day, so that all of the parts of the mind and the deep mind may, in that relaxed state of mind, merge together to form new possibility, new avenues of thought, and a grasp of situations, so that new ways and tools may be found to forge simpler and more lasting bonds of word in body motion, making communication lighter and clearer and more lucid.

生命的體驗需要被檢查，不是單純地被分析，而是通過它們放鬆且沉思性的方式，且多少是有些沒有對準焦點地，被感覺並被考慮，這樣模式就將會顯現，這樣夢境的材料就可以與那一天的事件相互關聯起來了，這樣心智和深入心智的所有的部分就可以，在心智的放鬆的狀態中，結合在一起以形成新的可能性、新的想法的途徑，以及一種對情況的掌握，這樣新的方式和工具就可以被發現在身體的運動中鍛造出更為簡單和更為持久的詞語的關聯，並同時讓溝通交流更為明亮，更為清晰，且更為清楚明白。因此，一如既往，與另一個實體一同進行的工做是在自我之中開始並同時與自我進行的溝通交流。當你的雙腳是站立在關於自我的方面的堅實的土地之上的時候，接下來就會有對於中樞、平衡點、支點的安置了，從那個位置一個人就可以在不失去平衡，不因為過重的一種負載而搖擺，不因為一個人在一種創傷性的情況中的完全失去平衡的時候的一種生命體驗而搖搖欲墜的情況下移動了。

So we assume as we go on that it is understood that always the work by the self, for the enlightenment of the self, be undertaken in a humble but daily method or manner. Emphasis being given not to the length of the experience, or the perceived depth of the experience, but rather to the purity of intention to seek, to desire to know the infinite One, to feel one's ground as holy ground, and to discover the will of the infinite One for the self in service to all other selves. If this be daily, it need not be elaborate, and the elaboration may come as each entity finds its own path and its own most efficient way of processing information, insight and depth of worship.

因此我們假設，隨著我們繼續前進，由自我進行的工作，為了自我的啟蒙的工作，一直都是用一種謙遜但卻每日進行的方法或者方式被進行的。重點不是被放置在體驗的長度，或者體驗被感覺到的深度上，而毋寧是被放置在去尋求，去渴望知曉無限造物者，去將一個人的地面感覺為神聖的地面，去在為所有其他自我服務的方面為自己找到無限造物者的意願的意圖的純淨度之上。如果這種工作是每日進行的，它並不需要是精益求精的，精益求精可以隨著每一個實體發現它自己的道路和自己最有效的處理資訊的、洞見以及崇拜的深度的方式而出現。

Now let us see two selves: A and B, shall we say. As they meet each other and begin to build a bridge of communication, the first efforts at communication

may well be very unsuccessful, but may also be quite undervalued if A and B are extremely fond of each other. It may not seem to matter so much what is said as the fact that there is the sound of the voice wishing to speak, and that feeling of one who wishes to hear what you have to say. This communication level is so satisfying that there is very little editing of information, and all kinds of information are allowed into the mind's memory without editing or rejecting. This is a very efficient way to communicate, for a large base of data is gained.

現在，讓我們看看兩個自我，容我們說，A 和 B。當他們彼此相遇並構建一座溝通交流的橋樑的時候，在溝通交流上的首先的努力很有可能是非常不成功的，但同樣也可能是相當不被重視的，如果 A 和 B 是極其喜歡相互彼此的話。因為有那個希望去說話的聲音以及一個希望去聽到你所要說的事情的人的感覺，因為這個事實，什麼事情被說了可能看起來似乎並沒有多少重要性。這種溝通交流的層次是如此令人滿意以至於只會有非常少的對資訊的編輯，所有類型的資訊都被允許在沒有編輯或者沒有抵制的情況下進入到心智的記憶中了。這是一種非常有效的溝通交流的方式，因為一個很大基數的資料被取得了。

The secret to this type of communication is the refusal to interrupt that which another is saying, upon both A and B's parts. This joyful type of communication bubbles forth when each experiences the other for the first time, when history must be learned, and it is particularly exhilarating. More than entities realize is communicated during this period in which the subjective evaluation of information transfer is that much has been lost because of the bedazzlement of infatuation, love or friendship. However, insofar as this has been the first and imprinting information, it does remain the very most important and deepest of the information base and is the basis for communication with the other entity until such time as any misperceptions in the original communication base have been discovered and work has been done to reprogram that misperception so that it reflects more accurately the true nature of the other self.

這種類型的溝通交流的秘密是，同時在 A 和 B 的部分，拒絕去打斷另一個人正在說的事情。這種愉快的溝通交流的類型會在每一個人第一次體驗到另一個人的時候，當歷史必須被瞭解的時候湧現出來，它是格外令人興奮的。比實體們所意識到的事情更多的內容在這段時間期間被交流了，在這段時期期間，對資訊的傳遞的主觀性的評價是因為對迷戀、愛或者友誼的眩暈而已經被大量丟失了。然而，在這種交流是第一次交流以及在印刻資訊的範圍內，它確實依舊是最為重要的且最為深入的資訊的基礎，並且是與其他的實體溝通交流的基礎，一直到諸如在最初的溝通交流的基礎中任何的錯誤的觀念已經被發現且工作已經被進行以對那種錯誤的觀念進行重新編程的時候之類的時間為止，這樣它就會更為準確地反映其他自我的真實的特性了。

We may look at the base of information, then, as a kind of bottom of a pyramid. For as the time moves by in its perceived stream in your illusion, fewer and fewer bits of information transferred seem new to the self about the other self. A knows more and more of B, and begins to predict more and more of those things which B will tell. B does the same with A. A and B

discover they have swapped their history to the point that there is less and less new to be learned. The base that was once so broad has been built on and built on until all of those things which are central and predictable within the terms of that special relationship begin to overshadow the entirety of the information base, and the useful bits of information are now perceived to be fewer and simpler and larger.

我們接下來可以將資訊的基礎視為，一種類型的一個金字塔的底部。因為隨著時間在你們的幻象中在它被感覺到的溪流中流過，關於其他自我的越來越少的被傳遞的信息量對自我看起來似乎是新的了。A 對 B 越來越瞭解，並開始越來越多地預測那些 B 將會講述的事情。B 對於 A 也是一樣。A 和 B 都發現他們已經將它們的歷史交換到了要被瞭解的事情越來越少的位置了。曾經如此寬闊的基礎已經一次又一次在其上被建造，一直到在那個特定的關係的邊界之中所有那些中心性的和可預測的事情都開始遮蔽資訊的基礎的完整性為止，資訊的有用的部分現在被感覺為是更少的、更簡單的且更為顯著了。

A and B begin to predict that which the other will think, begin to assume that they will have a certain reaction to a certain question, each from the other. We are not talking here about those times when A may be upset or angry with B, or B depressed or upset in some way. We are speaking of two entities of good will who have begun to assume that he or she knows the other entity.

A 和 B 開始預測另一個人將會思考的事情，並開始假設他們將會對一定的問題擁有一定的反應。我們在這裏並不是說，那些當 A 可能會對 B 不滿或者生氣的時刻，或者 B 以某種方式是沮喪的或者不快的時刻。我們是在談及兩個具有良好的意願的並已經開始假設他或者她是知曉另一個實體的實體。

This is the central difficulty in communication between intimate companions. Each entity has very riveting experiences, certainly, and much behavior is predictable, certainly, but the possibility of depth, eccentricity and nuance is prominent in any exchange of information which deals with deeply felt things, especially. And it is skillful not to assume that anything is known. It is skillful to listen precisely to what is said, and not to what is assumed to be true if that is said. This is a subtle point, simply because entities do not realize how many assumptions they make about their intimate companions. Such assumptions may be in general true, but all spiritual truths contain paradox. And no paradox is plainer than that every rule has its exception. Every generality that you use to predict your companion's way of thinking and behavior will have substantial exception, and this exception is most important and needs to be given pride of place, needs to be given that blank space where there are no assumptions yet, in order that a difference may be explained.

這是在親密的夥伴之間的溝通交流的中心的困難。每一個實體肯定都擁有非常令人吸引的體驗，大量的行為舉止肯定都是可以預測的，但是，深度、反常和細微差別的可能性在任何資訊的交換中都是顯著的，尤其是與那些被深深感覺到的事物打交道的資訊。不去假設任何事情是已知的，這是富有技巧的。去準確地聆聽被說的事情，而不是去聆聽被假設是真實的事情，如果那個真實的事情是被說出來了的話，這是富有技巧的。這是一個微妙的位置，單純地因為實體並沒有意識到在關於他們的親密的夥伴的方面他們做出了怎樣多的假設。這樣的假設可能在

一般的方面是真實的，但是所有靈性上的真理都包含了悖論。而最為清楚的悖論即，每一個規則都有它的例外。你們用來預測你們的夥伴的思考和行為舉止的每一條通則都用擁有相當多的例外，這種例外是極其重要且需要被給予首要的地位並需要被給予在其中沒有假設的空白的空間的，這樣一個差別就可以被解釋了。

How then does one move into an awareness of the assumptions one is making? And perhaps should not make? We may suggest, not the walking away from the conversation, nor the working harder at the conversation, but a shift in the direction of the conversation. For in conversation entities normally tell each other things. In the midst of perceived breakdown of communication, we would suggest for those who are in deep distress, that perhaps a brief song, wise word, or some brief seconds-long ritual of centering, even in silence with held hands, provide a new base, a new place for two spirits to begin a different kind of communication. When this has been achieved, then we would suggest this general approach: Let either one begin by saying, "This is my reality. I know I have created it myself. And I am aware that there are things in it that are misperceptions. Otherwise, we would not have trouble communicating. Let me tell you the world that I, at this moment, create, and how in my world I am seeing myself in perceiving you." This is done without interruption. Then the other takes the responsibility for the self, too, and says, "This is my universe. I am aware I have created it and I allowed and am alone responsible for it. In my universe, I have created my feeling this way, and feeling that you feel this way."

那麼一個人如何進入到對於一個人正在做出的假設，也許不應該做出的假設的一種察覺呢？我們可以建議，既不是去回避交談，也不是去在交談上更努力地工作，而是一種在交談的方向上的轉換。因為在交談中實體通常會相互彼此講述事情。在交流的被感覺到的失敗之中，我們會建議，對於那些處於深深的苦惱中的人們，也許一首簡單的歌曲，一個睿智的話語，或者某種幾秒長的回到中心的儀式，甚至是在靜默中握住雙手，這些都會為兩個靈性提供一個新的基礎，一個新的位置以開始一種不同類型的溝通交流。當這種狀態已經被取得的時候，我們會建議這個一般性的步驟：藉由這樣說來讓任何一個人開始，“這就是我的實相。我知道我自己已經創造了它。我知道在其中有一些事情是觀念錯誤的。否則我們就不會在溝通交流上遇到麻煩。然我告訴你，在此刻我創造的那個世界，以及在我的世界中我是如何通過感知你而看到我自己的。”當這種陳述是在沒有中斷的情況下被完成的時候，接下來，另一個人就同樣也要為自己承擔起責任了，它會說，“這是我的宇宙。我察覺到我已經創造了它，我已經它且獨自為它負責任。在我的宇宙中，我已經用這種方式創造了我的感覺，以及你對於感覺這種方式的感覺。”

These are not declarative statements alone; these are statements that are also requests, requests that the other not only state its reality that it has created, but also that it speak quite directly to those things about the creation of that entity, which is the self, that the other entity feels have biases that are not justified by that which the other entity's creation contains. It is a feeling of the way, a moving back from an addiction to fact. One moves away from knowing what one knows when the blockages of communication between two intimates are to be cleared away. For it is not only the words themselves, it is

the assumptions that have been created through years of repetitive actions that can destroy communication so effectively.

這些不僅僅是宣言式的陳述，這些陳述同樣也是要求，要求另一個人不僅僅陳述它已經創造了的它的實相，同樣也要求它相當直接地講述那些關於那個實體的造物，也就是自我的事情，以及另一個實體感覺擁有偏向性的事情，這些偏向性是沒有為被另一個實體的造物所包含的事物證明有道理的。它是一種對道路的感覺，一種從對事實的一種沉溺的回歸。當在兩個親密的人之間的溝通交流的阻礙物要被清理乾淨的時候，一個人從那種對它所知曉的事情的知曉離開了。因為，能夠如此有效地破壞溝通交流的事物不僅僅是言語本身，同樣還有已經通過多年的重複的行動被創造出來的假設。

If there is the expectation, and it is not owned, if there is the prejudice and it is not owned, if it is not brought out into the open, how can the other entity do anything but respond to the feeling that lies behind the statement, which is seemingly innocent and harmless. So when there is a blockage that is inexplicable, it does not have to do with vocabulary or amount of information given. Then it is that one begins anew at another level of communication: a telling of the story of the self, a speaking of the legend of the moment. "This is what I have created. Respect this, but tell me what you have created, and I shall respect that." And from this exchange, all differences in perception may be communicated back and forth, back and froth, until the two creations have a consensus reality, special to those two entities at that moment in the combined myth of two entities upon a journey of seeking together, thus unifying what was broken, and healing that which was sore and painful.

如果有期待，它是不會被承認的，如果有偏見，它是不會被承認的，如果它沒有被帶入到開放之中，另一個實體如何才能除了回應潛藏在那個陳述背後的，在表面上是純真且無害的感覺之外去做任何事情呢。因此，當有一個莫名其妙的阻塞的時候，它並不一定是與辭彙表或者被給予的資訊的數量有關的。接下來，一個人在另一個溝通交流的層次上重新開始的時候就到了：講述一個自我的故事，談及那個時刻的一個傳說。“這就是我已經創造了的造物了。尊重這個造物，但是告訴我你已經創造了的造物，我將尊重那個造物。”從這個交換，在觀念上的所有的差異就可以來來回回被溝通交流，一直到兩個造物擁有一個共識性的實相為止，尤其是對於在那個時刻在一條共同尋求的旅程上在兩個實體的混合在一起的神秘中的兩個實體，並由此將破碎了的事物統一，並療愈那傷心而痛苦的事物。

This does not mean that agreements can be reached in which each party feels the same, for each entity is unique and each path is different. Yet, if free will is respected, we feel that it is always possible to come, if one is humble enough, to express one's perceptions and misperceptions as one who is responsible for them, to come to some mutually acceptable pleasantness and unity, wherein each respects the other's points and sees what preferences caused the other person, who is quite honorable, to continue to hold a varying opinion.

這並不意味著一致意見可以被取得，在這種一致意見中每一個部分都感覺到相同的事物，因為每一個實體都是獨一無二的，每一條道路都是不一樣的。而如果自由意志被尊重，我們感覺到，如果一個人是足夠的謙遜的，一直都有可能開始表

達一個人的觀念和錯誤的觀念，當一個人是為它們負責任的時候，並取得某種共同可接納的快樂與統一，在其中每一個實體都尊重其他人的要點，並看到是什麼偏好使得另一個相當榮耀的實體繼續抱有一種不同的觀點的。

Agreements do sometimes occur, but this is not the goal of communication. The goal of communication is the exchange, in freedom and peace, of information. To have an addiction to agreement is the same with the answer as having an addiction to fact in posing the question. Fact is to be released, for there are always exceptions. Agreements are to be released, for there are always possibilities of two unique points of view, both of which are correct in the personal truth of each. Thus, free will is preserved, mutual respect is given, and respect to the self is also given.

一致意見有時候確實會出現，但是這不是溝通交流的目的。溝通交流的目的是，在自由和平安中，對資訊的交換。對於一致意見擁有一種熱衷，是與當擁有一種對在提出問題中的事實的熱衷的時候的答案一樣的。事實是要被釋放的，因為一直都會有例外。一致意見是要被釋放的，因為一直都有兩個獨一無二的觀點的可能性，在每一個人的個人性的真理的方面，兩個觀點同時都是正確的。這樣，自由意志就被保留下來了，相互的尊重就被給予了，對自我的尊重同樣也被給予了。

Now we would only touch less centrally upon what would seem to be clear, that is, that other disturbances in the life pattern, changes in work, in geography, in circumstance, the loss of friends or family, these and many other things can cause one to be quite erratic in communication skills. There are two ways to deal with this truth. One is less efficient but more merciful.

The other is more efficient, but does not partake much of tenderness. 現在，我們會僅僅用較不中心性的方式觸及看起來似乎是清晰的事物，也就是在生命模式中的其他的妨礙，在工作中，在地理上，在環境中的改變，朋友或者家庭的失去，這些以及許多其他的事情都能夠使得一個人在溝通交流的技巧的方面變得相當的古怪。會有兩種與這個事實打交道的方式。一種是較不有成效但是更為慈悲的，另一種是更有效率的，但是它不會帶有很多的溫柔。

It is the nature of each entity to move as he will between these two types of coping with special problems at special times. The merciful way to cope with an entity which is under tremendous strain is to move away from speaking of serious things, to attempt to give support, and to attempt to share the laughter, and to attempt to find ways, always to make merry and to, in the deepest sense, distract the entity from gazing at the situation which is so difficult and so puzzling because of its newness, and because of the grief and pain of loss. A far more efficient way to deal with this type of situation, which is special, is to continue to communicate as if both entities were not under stress. To continue to take responsibility for creating the universe in which each is living. This will lead to a large volume of communication. It is, however, a very efficient means of assimilating and aiding each other in assimilating the processes of change, wherein much old information is found no longer to be useful and must be, as this instrument would say in computer language, "dumped," and that energy of the dumped program used then to create a

new program, if you will, a new software program that will work in the new reality, which is perceived as true by the self.

每一個實體的本性就是如其所願地在這兩種在特殊的時間與特殊的問題打交道的方式類型的中間移動。去與一個處於巨大的緊張之下的實體打交道的仁慈的方式，就是去避免談及嚴肅的事情，去嘗試去給予支持，去嘗試去分享笑聲，去嘗試去找到方法，一直去產生快樂並，在最為深入的意義上，讓那個實體分心不再凝視那個因為它的新鮮、因為失去的悲痛與痛苦而如此困難和如此令人迷惑的情況。一種遠遠更有成效的與這種類型的特殊的情況打交道的方式，就是去繼續進行溝通交流，就好像兩個實體都沒有處於壓力之中一樣。要繼續為創造出在每一個人都在其中生活的宇宙承擔責任，這將會導向大量的溝通交流。然而，這是一種消化改變的過程並在消化改變的過程的方面彼此幫助的非常有成效的途徑，通過這種途徑，大量舊的資訊被發現不再是有用處的並必須，如這個器皿會用電腦的語言說的一樣，“被倒空”，那個被倒空的程式的能量接下來就被用於創造出一個新的程式，如果你們願意這樣說的話，一個新的軟體程式，它將會在新的實相中工作，並被自我感覺是真實的。

Neither way is more correct than the other. How one deals with special circumstances, how one deals with self-pity, with sorrow, with all of the tragic sentimental and enfeebling emotions connected with the reactions of loss, pain, and limitation are equally acceptable. The less self-destructive that they are, may we say, the more efficient. Consequently, if one perceives oneself to need to cry, to feel self-pity, to feel weak, and to feel helpless, then by all means we suggest feeling this way; but feeling this way when it does not infringe on communication with others. And if one must feel this way in the company of another, it is well to communicate simply that one is incapable of clear thinking, thus again taking responsibility for the inability to communicate clearly before difficulties have arisen because of these special circumstances. Some entities need very badly to act out all of the anger, pain and frustration of loss, whatever it may be. Others find themselves more invigorated by distracting the self, and moving positively in any direction while allowing the work of change to be done more or less subconsciously.

任何一種方式都不比另一種是更為正確的。一個人如何與特定的情況打交道，一個人如何與自我憐憫、與憂傷、與所有的與對損失、痛苦與局限性的反應聯繫在一起的悲慘的感傷且令人衰弱的情緒打交道的方式，是同等地可接受的。這些方式越是較不自我毀壞，它就是越有成效的。因此，如果一個人感覺到它自己需要哭泣，感覺到自我憐憫，感覺到虛弱，感覺到無助，接下來，我們建議想盡一切辦法去感覺這種方式，但卻是在它不會侵犯與其他人之間的溝通交流的時候去感覺這種方式。如果一個人必須在另一個人的陪伴下感覺這種方式，去單純地交流一個人沒有能力去平靜思緒，並因此在困難因為這些特殊的情況而已經升起之前再一次承擔起沒有能力去清晰地交流的責任，這是很好的。一些實體極其強烈地需要去發洩出所有的憤怒、痛苦、損失的挫折，無論損失可能會是什麼。其他一些實體會發現他們自己會因為讓自己分心，並在任何方向上積極地移動同時允許改變的工作或多或少下意識地被完成而受到鼓舞。

This information is known only to the self. And it is the skillful spirit which knows the self well enough to allow it the tenderness it may need or to give it

the action in all directions that it might need, but in each case being responsible enough to say to the companion with whom one must communicate, "I am being unhappy now." Or, "I am behaving in a manic way now, because this is how I need to deal with this trouble and sorrow. Consequently, I will not communicate well, and if I become troubled, I ask you please, to [for some] hug me, [for some] reassure me, [for some] leave me alone." Each entity may fill in the blank.

這個資訊是僅僅對自我是被知曉的。如果靈性足夠清楚地知曉自我以允許它擁有它可能需要的溫柔，或者在任何它可能需要的方向上給予它行動，但是在每一個情況中它都足夠地負責任以對那個一個人必須與之溝通交流的夥伴說，“我現在不開心。”或者“我現在正在用一種狂躁方式行為舉止，因為這就是我需要去與這種麻煩和憂傷打交道的方式。因此，我將不會好好交流，如果我變得麻煩，我請你要麼擁抱我、要麼讓我安心，要麼讓我獨自一人。”它就是富有技巧的靈性了。每一個實體都可以填補空白。

However, my friends, most communication problems between those who are intimate are those of assumption and the lack of knowledge of the programs that the self is running. As you sit in meditation each day, if you find yourself coming to the end of your meditation and you see that there may be time for prayerful quiet thought, and something is puzzling you, set your mind upon it gently, lightly. Don't worry about it or attempt to untangle it, but gaze at it. There it is, this thing that seems rather fearsome; this place where one cannot communicate with another. There it is. Look at it. Do you fear this? What do you fear in this? Do you fear abandonment? Do you fear a loss of love? Do you fear being completely understood? Do you fear being right? Do you fear being wrong? Where there is a blockage, somewhere there is fear. Rest and gaze and sit with this companion of yours that you call a blockage, and when you again come to that state of mind, move to that again and rest and sit and admire it. And one day, it will burst into a candle flame and lucidly, clearly show you the untangled, the clear situation. For you ask, and so you receive, not in the time of humankind, but in the time of knowing, when you are completely ready to accept responsibility for the knowing. Be patient in these searches of the self, with the self, for your time of knowing may be now, or it may be some time from now, but once you ask, you may be sure that you shall know.

然而，我的朋友們，在那些親密的人之間絕大多數的溝通交流的問題是假設和缺乏對於自己正在運行的程式的知曉的問題。當你每一天坐在冥想之中的時候，如果你發現你自己來到了你的冥想的結束的時刻，你看到可能會有時間來進行虔誠而安靜的思考，某個事情正在讓你感到困惑，溫和地，輕輕地將你的頭腦安放在其上。不要擔心它或者嘗試去解開它，而是凝視它。它就在那裏，這個看起來似乎相當令人害怕的事情，這個一個人在其上無法與另一個人溝通交流的位置。它就在那裏。你害怕它嗎？在其中你恐懼什麼呢？你害怕遺棄嗎？你害怕成為正確嗎？你害怕成為錯誤的嗎？在有一種阻塞的地方，在某個位置就會有恐懼。休息，凝視這個你稱之為一個阻塞的你的夥伴，並與它坐在一起，當你再一次來到那種心智的狀態的時候，再一次移動到那個位置，休息，坐下來並欣賞它。有一天，它將會迸發為一個蠟燭的火焰，清楚地、清晰地向你展現那個被解開了的，

清楚的情況。因為你們請求了，因此你們就會收到，不是在人類的時間中，而是在知曉時刻，當你完全準備好去接受對那種知曉的責任的時候。在這些對自我的搜尋，與自我一起的搜尋之中有耐心，因為你的知曉的時刻可能是現在，或者它可能是從現在開始的某個時刻，但是一旦你請求了，你就可以確信，你將會知曉。

May you have the faith and the grace to have that patience and to seek in that steady persistent manner, regardless of circumstance. It is to the humble persistent seeker that doors are opened, questions are answered, and desires are given. Often not as you would expect it, but in the end in ways that always seem to contain so much more than you ever thought possible. May glory be with you in the harmony of the process of pilgrimage. In darkness and in light, in pain and in joy, love one another, my friends, and realize that you are never alone, that you always have the help of those friends who are unseen, those energies which are those of grace and clarity, beyond all human understanding.

祝願你們擁有信心和恩典來擁有那種耐心並用那種穩定的堅持不懈的方式來尋求，無論環境是什麼。正是謙遜的堅持不懈的尋求者，大門向他被開放了，問題為他被回答了，渴望被給予它了。這不會如同你對它的期待一樣地頻繁，但是，它最終通過那些看起來似乎包含了比你曾經有可能想到的事物多得多的事物的方式出現。祝願在那個朝聖之旅的進程的和諧一致之中，榮耀與你們同在。在黑暗與光明中，在痛苦中，在喜悅中，我們的朋友們，彼此相愛吧，意識到你們永遠都不會是孤單的，你們一直都擁有那些無形的朋友以及那些在所有人類的理解範圍之外屬於恩典與明晰的能量的幫助。

At this time, we would transfer this contact to the one known as Jim, if this entity would accept it. And we would leave this instrument in love and in light and in thanks for this instrument's willingness to serve in this way. We are those of Q'uo.

在此刻，我們會將這個接觸轉移到被知曉為 *Jim* 的實體，如果這個實體願意接受它的話。我們會在愛中、在光中，在對這個器皿樂意於用這種方式服務的感謝中離開這個器皿。我們是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and in light. At this time we would offer ourselves to the speaking to further queries, if there be further queries upon the minds of any present. Is there a query to which we may speak?

我是 Q'uo，在一次在愛與光中向給位致意。在此刻，我們會提供我們自己來談論進一步的問題，如果在場的任何人的頭腦中有任何進一步的問題的話。有一個我們可以發言的問題嗎？

Carla: Well, I guess the thing that puzzles me the most is that you are into a communication blockage before you know it. The kind of work that you were speaking about seems like you are like two blocks ahead of the place you are supposed to turn off before you figure out that you should have made a turn.

How do you get back to where you can say, "Wait a minute, this is the way it looks to me. Is this the way it looks to you?" You have already gotten stuck.

There are emotions, not just words, but there are emotions.

Carla：好的，我猜想讓我感到最困惑的事情是，在你知道有一種溝通交流的阻塞之前，你就進入到了這樣一種阻塞之中了。你們正在談論的那種類型的工作看起來似乎是，你們就好像兩個在你假設要拐下去的地方的前方的兩個障礙物，在你弄明白你本來應該做出一個拐彎之前。你如何返回到那個位置，在那裏你能夠說，“等一會兒，這是它在我看來方式。這是它在你看來的方式嗎？”你已經被卡住了。會有情緒，不僅僅是言語，但是會有情緒。

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and am again with this instrument. We are aware of your query, my sister, and would suggest that when you become aware of the turn that was made at some point previous to its realization, that you state that fact as soon as you can, so that there might be a reevaluation of the conversation. All of your interaction with others is that which is of the moment, that which is inspired by the thoughts that spring both from your own mind and from the mind of your fellow creatures as you attempt to communicate and act together in a certain fashion. As there is a movement away from the desired objective, the noting of this movement is that which is most helpful in bringing both entities once again into the alignment that each has desired, whether the desire is spoken or consciously recognized, or not. For you are more than you think you are as you interact each with the other. You have your histories with you, both that which is known and that which has become unavailable, shall we say, to the conscious mind, and these histories are a kind of momentum that are colored by experience so that there is an unknown factor in all intercourse, the factor of the creative expression inspired by that which is within the experience of one or both entities. As you find your interchange of energies, of ideas, of directions, of feelings, moving in a fashion which becomes uncomfortable or unfamiliar to you, then it is your responsibility to note this deviation and to move again toward the desired objective that you have set before you.

我是 Q'uo，我再一次與這個器皿在一起了。我們知曉了你的問題，我的姐妹，我們會建議，當你開始察覺到那個本來應該在對它的認識之前的某個位置就被做出的轉彎的時候，你儘快說明那個事實，這樣就可能有一種對對話的重新評估了。所有你們與其他人之間的相互作用都是一瞬間的，它是在你們嘗試去用一定的方式溝通交流並一同行動的時候被從你自己的心智以及從你的夥伴的生物的、心智同時湧現出來的想法所啟發的。當會有一種從被渴望的目標的離開的時候，對於這種運動的注意就是在再一次將兩個實體同時帶入到每一個人已經渴望了的校準之中的方面最有幫助的事物了，無論那個渴望是否被說出來或者被有意識地識別出來了。因為向你與相互彼此進行互動的時候，你是比你認為的你之所是

要更大的。你已經擁有你的歷史了，同時包括知道的歷史和對於表面意識的心智尚未是可被利用的歷史，這些歷史是具有一種類型的勢能的，他會被體驗所染色，這樣在所有的交往中就會有一種未知的因素，以及由在一個實體或者同時兩個實體的體驗之中這兩個的事物所啟發的創造性的表達的因素了。當你發現你在能量、觀點、方向以及感覺上的呼喚，並同時用一種對於會成為不舒適或者不熟悉的方式移動的時候，接下來去注意到這種偏離並再一次向你在你前方已經設置好了的被渴望的目標移動，這就是你的責任了。

May we speak in any other fashion, my sister, to this query?

我們可以用任何其他的方式來談及這個問題嗎，我的姐妹？

Carla: I have one more question. It may not be worth anything, but I was thinking about the model of the triangle shape that you showed, or the pyramid, and I was thinking about our actual situations, which is that, although we do get a broad base fairly early in life, still, if we don't limit ourselves to that base, we use that broad base and we get even broader if we don't insist that we are this kind of person or that kind of person and hold on to those early things, then we do what the model was in the renaissance of man, and that was just to have more and more options of ways of thinking and ways of processing information and so forth. And that's true of other people, too, so that instead of the model being a pyramid, it would be more like a trapezoid, I guess you'd call it, with the top side broader than the base, but not an upside-down pyramid because you don't really start with just one thing as a very young child. You get everything at once, but always with that kind of pulsar center of the essential self, so that it is not that we are getting more scattered. Do you see what I am saying, and does that make any sense as the kind of model that we might be trying to keep in mind for ourselves and other people to open up the possibilities? They might be different this time than they were yesterday, or last year.

Carla：我還有一個問題。它可能沒有任何價值，但是我正在考慮你們展現出的三角的模型，也就是，雖然我們確實在生命中的相當早的時期取得了一個寬闊的基礎，如果我們不將我們自己限制在那個基礎的話，我們會使用那個寬闊的基礎，如果我們不堅持，我們就是這樣或者那樣類型的人並對那些早期的事情緊握不放的話，接下來我們就會進行在人的重生中的模型了，那就是擁有越來越多的思考的途徑、處理資訊的途徑以及諸如此類的事物的選項了。那一點對於其他人同樣也是有效的，因此，除了成為一個金字塔的模型，它會更像一個不規則的四邊形，我猜想你們會這樣稱呼它，它的頂邊是要比底邊更加寬闊的，但是它不是一個倒立的金字塔，因為你並不是真的是作為一個非常年幼的孩子僅僅從一個事情開始的。你同時得到了每一件事情，但是卻一直都帶有那種類型的實質性的自我的脈沖星的中心，因此，這並不是說我們正在變得更加散亂。你們明白我正在說的事情嗎，作為那種我們可以嘗試去記在頭腦中以便於我們自己和其他人開放可能性的模型，這是有任何道理的嗎？它們可能在這個時候是與它們在昨天，或者在前一年是不同的。

I am Q'uo, and am aware of your query, my sister. Indeed, the triangle shape is one of the simpler models that can be used to describe an entity and its

base of experience and information upon which it shall draw and build further experience in the life pattern. It would more nearly be correct to look at each entity as a faceted gem with many sides and many angles or perceptions on a number of topics, for each entity has within it the ability to pursue interests in a wide variety of fields of endeavor that will enrich and influence the further learning and growth of the entity. So that when entities gather together to share that which is theirs to share and to learn that which they desire to learn, one may see the shining of the light of this desire through the facets of the gems which each entity is, and as the desire is moving through the different points or angles of perceptions, there will be a light that is bent in a certain way as your white light is bent and separated into the colors of the spectrum as it moves through the prism. Just so is the desire to learn and to share, in its movement through the faceted gem of each entity, bent and colored by the experiences, the information, the desires and potentials that are within the entity and which make it a multi-layered being. Thus is intercourse or interchange between your entities enhanced and enriched.

我是 Q'uo，我理解了你的問題，我的姐妹。確實，三角形是一個可以被用來描述一個實體以及它的體驗和資訊的基礎的更為簡單的模型，它將會在這個基礎上描繪並進一步構建在生命模式中的體驗。將每一個實體視為一個帶有多個側面以及多個角度或者在數個主題上有感受的有切面的寶石，這會是更為準確的，因為每一個實體在它內在之中都擁有能力在一個具有非常廣闊的多樣性的努力的領域中去追尋興趣，這種努力將會豐富並影響那個實體的進一步的學習和成長。因此，當實體聚集在一起來分享它們所要分享的事物並學習它們渴望去學習的事物的時候，一個人可以看到這種渴望的光通過每一個實體之所是寶石的切面閃耀了，當渴望流經不同的位置、角度或者知覺的時候，將會有一種光，它會用一定的方式被彎曲，就如同你們的白光在它經過三稜鏡的時候被彎曲並被分成光譜的色彩一樣。去學習和去分享的渴望就是如此，在它通過每一個實體的有切面的寶石的過程中，會因為體驗、資訊、渴望以及在那個實體內在之中的潛能而被彎曲並被染色，這會使之成為一個多層次的存有。在你們的實體之間的交往或者呼喚就是這樣被增強與被豐富的。

May we speak in any other fashion, my sister, to your query?

我們可以用任何其他的方式來談論你的問題嗎，我的姐妹？

Carla: First, let me thank you for that answer. I'm going to have to read it to get it all, but that really sounded rich, meaty. Carla：首先，讓我為那個答案感謝你們。我將肯定會閱讀它來將它全部弄明白，但是，它聽起來真的是豐盛而內容豐富的。

I had one other question that just came to me as an image. The triangles again. I was thinking about how we do have an essential self and if it was a triangle, then it would start at the point and not get very far out before it began the line through the very essential middle of the shape of the triangle. And if you took the triangle of one person with the point upward and the triangle of the other person with the point downward, and you moved them together until they sort of clipped into place with that central essential point

in alignment and agreement, then you would have a six-pointed star which is the symbol of the white, Western, Christian magical tradition. I was wondering if there was truth there of the magical way that people can interact if they are linked together, because if you can follow the image, when the six-pointed star is made of the two triangles that move together with one point up and one point down, the essential selves would look like a pencil that is sharpened at both ends within the triangle, and it would also then look like a common crystal, a quartz crystal, which is known to be magical, but only when it is charged by a magically oriented entity who holds it in the hand and is itself crystallized. Are we crystals to and for and with each other? And does our communication, our coming together, have that kind of absolute magical nature, if we can find it?

我有另一個問題，它是剛剛作為一個圖像出現在我頭腦中的。再一次是三角形。我正在考慮關於我們如何確實擁有一個實質性的自我，如果它是一個三角形，那麼它會在那個頂點開始，並不會在它開始那條穿過三角形的形狀的非常實質性的中間的線之前達到非常遠的位置。如果你們將一個人的三角形的頂點朝上，而讓另一個人的三角形的頂點朝下，你一起移動它們一直到它們在那個中心的實質性的點通過對齊並協調一致而就位為止，接下來你就會擁有一個六角星，它是西方白魔法傳統的標誌。我想知道，如果人們被連接在一起，是否有人能夠進行互動的魔法的方式是具有真理的，因為如果你能夠跟隨那個圖像，當六角星有兩個移動到一起的三角形組成的，一個頂點朝上，一個頂點朝下，實質性的自我會看起來就好像一個在三角形中在兩端都被削尖的鉛筆，它同樣會看起來就好像一個通常的水晶，一個石英晶體，它是被知曉為由魔法的，但是僅僅是在它被一個魔法導向的實體充能的時候，那個實體會將它握在手中，而那個實體在它是結晶的。我們是對相互彼此，為相互彼此，並與相互彼此一起結晶的嗎？我們的溝通交流，我們的聚集到一起，擁有那種類型的絕對的魔法的屬性嗎，是否我們能夠找到它呢？

I am Q'uo, and am aware of your query, my sister. There is much within your query that is fertile ground for communication and we shall chose only the most basic portions to comment on at this time. Returning to your original image of the two triangles coming together in a manner which creates the six-pointed star, one may look upon each entity as having the mind, the body, and the spirit sides of the triangle, both in the conscious and in the subconscious realms, shall we say. So that each entity is both that which you may call male or conscious, that which you may call female or subconscious, in that the functions of each of these portions are somewhat different but complementary. Blending the two together in a balanced fashion creates that which you have called the six-pointed star that makes available to the entities all of the experiences during the life-pattern so that there is very little that remains in the shadows, shall we say, or in the distant memory, yet affecting the present experience. The entity that has been able to gain a knowledge of itself to this degree is the entity that has increased its crystallization, shall we say, its regularization so that when it desires to move in a certain direction, it has at its disposal all of the energies of its incarnation, both those that are normally conscious and those that for many remain subconscious. Thus, its

resources are greatly enhanced and it may move with more certainty along any line of desire that it constructs for itself due to the regularization of its mind, body and spirit complexes on both the conscious and subconscious levels. Thus, each of you is truly a crystallized being, becoming more and more crystalline as you discover those facets of yourself that have heretofore been unavailable to you as resources upon which to draw for further problem-solving, shall we say.

我是 Q'uo，我理解了你的問題，我的姐妹。在你的問題中有大量的內容是對於溝通交流的肥沃的土地，我們將僅僅選擇最為基本的部分來在此刻進行評論。返回到你最初的兩個三角形用一種創造出一個六角星的方式聚集到一起的圖像，一個人可以將每一個實體視為，容我們說，同時在表面意識和潛意識的領域之中擁有三角形的心智、身體和靈性的側面。因此，每一個實體都同時是你們所稱的男性或者表面意識的，以及你們所稱的女性或者潛意識的，在其中，這些部分中的每一個的機能都是多少有些不同但卻是互補的。將兩者用一種平衡的方式混合在一起會創造出你們所稱的六角星，它會使得在生命模式期間的所有的體驗都可以為實體所利用，這樣就只會非常少的事物是留在，容我們說，陰影中，或者留在遙遠的記憶中，而又同時會影響當前的體驗的。那個已經能夠在這種程度上取得一種對它自己的知曉的實體，是已經增加了它的，容我們說，結晶，以及它的規律性的實體，這樣，當它渴望在一定的方向移動的時候，它是可以任意支配它的投生的能量的，同時包括那些通常是表面意識的能量和那些對於很多人依舊是潛意識的能量。因此，它的資源是被極大地增強了的，由於它的心智、身體和靈性複合體同時在表面意識和潛意識的層次上的規律性，它可以沿著任何的它為自己構建的渴望的線路帶著更多的確定性移動。因此，你們每一個人真的是在一個接近的存有，並會隨著你發現你自己的那些迄今為止尚未被你所取得的面向作為進一步的，容我們說，解決問題所從中汲取的資源而變得越來越多地結晶。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, thank you. That's more than enough. I take it that the question about that general line thinking might be a group question at sometime.

Carla：沒有了，感謝你們。那是綽綽有餘的了。我的假設是，關於一般性的思考線路的問題是可以在某個時候成為一個團體的問題的。

I am Q'uo. And this is correct, my sister.

我是 Q'uo。這是正確的，我的姐妹。

Carla: Very well. Thank you so much, Q'uo.

Carla：非常好。非常感謝你們，Q'uo。

We thank you, my sister, once again. Is there another query at this time?

我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

Questioner: Yes, what suggestions would you have for stubborn pride that keeps people from taking responsibility for themselves and communication?

提問者：是的。對於那種讓人們不去為他們自己和溝通交流承擔起責任的偏執的

驕傲，你們會有什麼建議呢？

I am Q'uo, and am aware of your query, my sister. If that, as you have called it "stubborn pride," which blocks one's ability to assume the appropriate responsibility in communication and relationship, resides within one's own being, it is well to take that concept as an image into your meditative and contemplative or prayerful states and look therein the silence within at that quality, observing how, as the pebble thrown into the pond, it ripples outward in all its affects and effects within the life pattern; to see a trail of its experience within one's being and to trace that trail to its source so that whatever impulses or experiences were the genesis of this trait may be looked at and reexperience in a safe environment, perhaps within this same meditative state, so that the entity which experienced this need to behave in this manner might have a chance once again to re-respond to this situation and fashion a more helpful means of response to others.

我是 Q'uo，我理解了你的問題，我的姐妹。如果那種如你所稱的“偏執的驕傲”，即在溝通交流以及在人際關係中阻塞了一個人去承擔起適當的責任的能力的事物，駐留在一個人自己的存有之中，將那個觀念作為一個圖像帶入到你的冥想性或者沉思性或者祈禱性的狀態中，並在內在的靜默之中查看那個特性，同時觀察它是如何，如同被扔到池塘中的石子一樣地，在其在生命模式之中的所有的作用與效果的方面向外產生出漣漪的，去看到它在一個人的存有之中的體驗的一條軌跡，並追蹤那條軌跡到達它的源頭，這樣，無論什麼推動力或者體驗是這種特性的起源，它們都可以在一個安全的環境中，也許是在這種同樣的冥想的狀態中，被檢查並被重新體驗，這樣，那個體驗到這種去用這種方式去表現的需要的實體就可以擁有一個機會再一次再次回應這個情況並形成一種更有幫助的回應其他人的途徑。

If this trait is within one that is close to you and not within the self, there is far less that can be done, for the desire the work upon those qualities which are seen to be hindrances to affect teaching and learning need to have an inner motivation in order for any actions to be effective in removing or balancing such traits. One can make the suggestion that such a trait exists, and can be worked with in a helpful manner. Various suggestions can be given, as we have suggested to you in the working with such in a quiet place and quiet moment within. One may suggest that such work may be accomplished together if the other entity is in relationship to the self in a close enough fashion to allow such work, and for it to be appropriate. In most instances, the general run of the day, shall we say, the interaction of entities in a normal way, as the daily round of activities moves in its pattern and each entity within that pattern will provide the periodic mirroring effect where this trait of pridefulness will show itself, and at those time there may be a gentle reminder made that will allow the entity with this trait to note its presence and also note its effect upon the interaction that is being mutually experienced.

如果這種特性是在一個與你很親密的人身上而不是在自我內在之中的，能夠被做的事情是遠遠要少得多的，因為對於在被視為是起到妨礙作用的特性上進行工作來影響教導和學習的渴望，這種渴望需要擁有一種內在的動力，以便於在移除或

者平衡這樣的特性的方面的任何行動是有成效的。一個人能夠做出暗示這樣的一個人特性是存在的，並且是能夠用一種有幫助的方式來對其進行工作的。如我們已經向你們建議過的一樣，在一個安靜的場所或者在內在之安靜的時刻中，在與這樣的特性一同工作的過程中，各種各樣的暗示是能夠被給予的。一個人可於建議，如果另一個實體是用一種足夠親密的方式與自己處於一種關係之中以至於允許這樣的工作的話，這樣的工作是可以與另一個實體一起完成的，因為這會是一種合適的。在大多數的情況中，容我們說，在一天中的日常運轉中，實體們用一種通常的方式的互動，隨著日常活動在它的模式中的運行，在那種模式中的每一個實體都將提供週期性的鏡射效應，在其中這種驕傲的特性將會自我顯現出來，在那些時刻，可能會有一種溫和的提醒物出現，它將會允許帶有這種特性的實體注意到它的存在，並同樣也注意到它對於那種正在被共同體驗到的互動的影響。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Questioner: No, thank you.

提問者：沒有了，謝謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: No, I don't think so, not from me. Thank you, Q'uo.

Carla：沒有了，我想我沒有問題了。謝謝你們，Q'uo。

I am Q'uo, and again we thank each for allowing us to speak to those topics which are of importance to you. And we would take this opportunity to remind all present that we do not wish our words to provide stumbling blocks upon your own journey of seeking. We suggest that you take those that have meaning to you, and leave behind those that do not. We are those of Q'uo, and at this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo，我們再一次感謝各位允許我們談論那些對於你們具有重要性的話題。我們會利用這個機會提醒所有在場的人，我們並不希望我們的言語在你們自己的尋求的旅程上提供了絆腳石。我們建議你們採用那些對於你們有意義的內容，並將那些沒有意義的部分留在後面。我們是 Q'uo，我們會在此刻離開這個器皿和這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

Note: bandbox: a usually cylindrical box of paperboard or thin wood for holding light articles of attire.

注釋：bandbox：一種用來裝輕便的服裝的通常是圓柱形的紙板或者薄木製成的盒子。

April 12, 1992

1992-04-12 風中的風鈴

Group question: ... or any transformation occur in both the metaphysical and physical sense. What steps can we go through to bring about change in our lives, particularly in respect to slowing down and enjoying each experience more fully?

團體問題：.....或者任何同時在形而上學和物質性的方面上發生的轉變。我們能夠經歷什麼步驟在我們的生活中產生改變，尤其是在關於減緩並更為充分地享受每一個體驗的方面？

(Carla channeling)

(Carla 傳訊)

I am of the principle known to you as Q'uo. We greet you in the love and in the light of the one infinite Creator. We find it to be a great blessing to be called to your group at this time to share our humble opinions with you. And we bless you in return, and share the love of the infinite One with you from all our hearts. We are bathed in a sea of love and light, walking forever supported in a net made of love, a metaphysical net that caresses one in all directions and supports one in whatever modality and vector each desires.

我是你們知曉的 Q'uo。我們在太一無限造物者的愛與光中向你們致意。我們發現在此刻被你們的團體召喚來與你們分享我們謙卑的觀點是一種極大的福分。我們作為回報祝福你們，並從給我們的全部的心語你們分享無限太一的愛。我們是沐浴在一個愛與光的海洋之中的，在我們行走的時候我們永遠地被一個有愛組成的網支持著，它是一個形而上學的網，它在所有的方向上擁抱一個人並通過每個人所渴望的無論什麼形式和向量來支持一個人。

You have asked us about moving quickly through life, rushing through experiences during an incarnational period so quickly that the details of that experience begin to blur and some of that experience is, therefore, lost. As we listen to your chimes that sway and sing in the wind, we are minded to suggest to you that these wind chimes do not have a previous agenda. The wind moves them; they readily yield to the extent of their mass. And when mayhap two pieces of this metal touch, the pleasing sound is emitted for which this instrument was created.

你們已經向我們詢問關於快速地穿越生命，在一次投生期間如此快速地沖過體驗以至於那種體驗的具體細節開始變得模糊不清，因而那種體驗中的一些被失去了。當我們聆聽你們在風中搖擺與歌唱的風鈴的時候，我們想起來向你們建議，這些風鈴並不擁有一個之前的議程。風推動它們，它們樂意於在它們的品質的範圍內做出應答。當這個金屬的兩片希望接觸的時候，令人愉快的聲音就流出了，這個樂器就是為此而被創造出來的。

So it is with a human instrument. There are, metaphysically speaking, winds that come sometimes and sometimes are still, that may move from one direction or another, at one speed or another. An incarnational experience is

marked by its variety. The wind, whereby experience goes by, is not measured as your clocks measure time, but, metaphysical weather plays about the sea of experience as do ocean winds upon the liner. Certainly, the ship is big enough to withstand gale winds as well as calm and pleasant breezes. But the captain of that ship adjusts his methods of navigation according to the wind, the conditions of the ocean, and the weather in general.

一個人類的器皿就是如此。從形而上學的方面而言，會有時候會出現有時候是平靜的風，風可能會從這樣或者那樣的方向，用這樣或者那樣的速度移動。一次投生體驗是藉由其多樣性而變得顯著的。體驗藉由其而出現的風，是無法如同你們的時鐘度量時間一樣地被度量的，但是，形而上學的天氣會存在體驗的海洋周圍流轉，如同在固定航線上的海洋風一樣。肯定地，船隻是足夠大以經受的住暴風同樣經受得住平靜和令人愉快的微風的。但是，那艘船的船長會根據風、海洋的情況以及一般而言的天氣來調節他的航行的方式。

Each of you exists in a frail barque, that physical vehicle which you call your body, and it does move through a physical sea and a metaphysical sea of experience. In sheerly physical terms, the winds of stimulation and the potential for experience are so numerous that they can best be described as infinite. No entity can process the information that comes through the physical senses. There is a thousand, nay, ten thousand times too much information to be processed. And so, a ruthless making of choices ensues. Those bits of information that come in that seem to apply most directly to survival and comfort are recognized and processed first. And the hierarchy of those things which are noticed is individualized and put into place in what you may call your biocomputer very, very early in your incarnational experience.

你們每一個人都存在於一個脆弱的輕舟，那個你們稱之為你們的身體的物質性的載具之中，它確實是穿越一個物質性的海洋和一個體驗的形而上學的海洋。在完全的物質性的方面，刺激物以及潛在會產生體驗的風是如此為數眾多，以至於它們可以最佳地被描述為是無限數量的。沒有實體能夠處理流經身體感官的資訊。會有一千倍，不，一萬倍過多的資訊要被處理。因此，一個無情的選擇隨之發生了。那些看起來似乎是最為直接地應用與生存和舒適的傳入的資訊的片段會被首先識別出來並被處理。那些被注意到的事情的等級制度是在你們的投生體驗的非常非常早期就被放置在你們所稱的你們的生物電腦之中的。

Metaphysically, each entity also is buffeted about with the mystical winds of metaphysical chance and destiny. There are the strong trade winds of destiny, those that blow from forever; and there are the delightful, seasonal, unpredictable whims of spirit that offer the chance and change that marks the unique experience of being a conscious individual given the gift of free will. Metaphysically speaking, the dance between destiny and free will provides a way of thinking about those whims which affect the spontaneous, expressive self, that meaningful, substantive self to which that question about "hurrying up" has reference, for the blurring of experience through rushing too much is not simply a physical phenomenon, but also a spiritual one.

在形而上學的方面，每一個實體同樣也因為形而上學的改變和命運的神秘的風而四處被衝擊。會有強有力的命運的信風，那會那些一直吹的風，會有令人愉快的、

季節性的、無法預料的靈性的突然產生的念頭，它提供了標誌著成為一個有意識的個體性在被給予了自由意志的禮物的時候的獨一無二的體驗的機會與改變。從形而上學的方面而言，在命運和自由意志之間的舞蹈提供了一種思考那些突然產生的念頭的途徑，正是這種突然產生的念頭的途徑影響那個自發性的、表達性的自我，那個關於“倉促”的問題已經提及了的那個有意義的、有實質的自我，因為通過太過快速地沖過體驗而讓體驗變得模糊不清，這並不是單純地一個物質性的現象，而同樣也是一個靈性上的現象。

Let us attempt to gaze at why this may be so. We speak many times of the dynamic between service to others—or the radiation of light in a free and spontaneous manner—and service to self, which consists in control of the self and control over others for the benefit of the self in a magnetic, attractive kind of energy which pulls those things which are needed to it and orders them carefully for the self's best advantage. We see the way of love expressing radiantly without stint, often foolishly in the eyes of the world, as opposed to that which may seem to be very logical and civil in the same eyes of this same world, the ordering, the controlling of the self for the benefit of the self, and of circumstances and individuals, also for the benefit or convenience of the self.

讓我們嘗試去注視為什麼可能會是如此。我們很多次談及了在服務他人——或者用一種自由且自發性的方式對光的輻射——和服務自我之間的動力性，服務自我包含了用一種磁吸的、吸引的類型的能量來控制自我並為了自我的利益而操縱其他人，這種類型的能量會將那些對它是需要的事物拉過來並仔細地為了自我的最佳的利益來命令它們。我們看到，毫不吝惜地輻射性地愛的表達的方式，在這個世界的眼中經常是愚蠢的，與之相對，在這個同樣的世界的同樣的眼中，為了自我的利益，為了周遭環境以及個體的利益，同樣也為了自我的好處與便利而命令和控制自我，這看起來似乎是非常有邏輯且文明的事物，

It is not usual that entities who are rushing through life have any conscious intention of behaving or providing catalyst in a service-to-self or negatively-oriented manner. Indeed, the rationale for moving without rhythm, but simply as quickly as possible, is that of service to others, that the utmost be done, and all of the things that are done are intended to be of service to others.

對於那些快速沖過生命的實體們，他們通常並不會對用一種服務自我的或者負面導向的方式的行為舉止或者提供的催化劑擁有任何有意識的意圖。確實，對於沒有韻律地，而單純地盡可能快速地移動，它的基本原理就是服務他人的基本原理，在最大限度上被完成的事情，所有被完成的事情都是打算要去服務他人的。

My friends, the work of disciplining the personality and purifying the emotions is subtle work. The entity which is yourself is not all good, nor is it all negative. The more positively-oriented an entity is, the more quickly it will jump to the conclusion that it is behaving in a negatively-oriented manner, and the more judgmental it will be with the self. Therefore, as we show to you the basic negative polarity of rushing without rhythm, without consciousness of the winds, physically and metaphysically, we also say to you, refrain from any

judgment. Do not assume that because you see the negative cast of this attitude you are indeed a negatively-oriented or polarized person.

我的朋友們，對人格進行修煉以及對情緒的淨化的工作是微妙的工作。你自己之所是的實體既不是完全的善，它也不是全然負面性的。一個實體更為正面導向，它就將會更快地跳到這樣的結論，它是在用一種負面性導向的方式而行動的，它就將會對自己是更為評判性的。因此，當我們向你們展現在沒有韻律，沒有在物質性和形而上學的方面對風的意識的情況下向前猛衝的基本的負面的極性的時候，我們同樣也會對你們說，避免任何的評判。不要假設，因為你看到了這種態度的負面性的特徵，你就確實是一個負面導向的或者負面極化的人。

Under no circumstances should a spiritual student who is seeking the truth attempt to monitor its rate of success or its place within its journey or pilgrimage. What value could such self-judgments have? One looks into and pulls out of the same informational system the question and the answer, for the Creator will not inform any entity of its spiritual score. We may say, as this instrument would put it, that the Creator grades on a curve. It is not yours to know or to be concerned with the relative positivity or negativity of actions or intents. It is yours to desire and to make choices based upon the deepest and truest emotions, biases and opinions which one is capable of finding within the self. And, at this point, we are observing the amount of awareness of the rhythms of life mundane and life eternal which each entity might have.

在任何情況下，一個正在尋求真理的靈性上的學生都不應該嘗試去監控它的成功的速度或者它在它的旅程或者朝聖之中的位置。這樣的自我評判會有什麼價值呢？一個人檢查相同的資訊系統並從中拉出問題與答案，因為造物者將不會告知任何實體它靈性上的分數。我們可以說，如這個器皿會說的一樣，造物者是在一個曲線上評分的。去知曉，或者去擔憂行為或者意圖的相對的正面性或者負面性，這不是你的工作。你的工作是去渴望並給予最深和最真實的情緒，偏向性以及一個人能夠在自我內在之中找到的觀點來做出選擇。在這個位置上，我們正在觀察每一個實體都可能擁有的對世俗的生命和永恆的生命的旋律的察覺的數量。

Now, those who rush through an agenda, crossing things off the list of the day, may well not be very aware of the mundane or metaphysical wind. Thus, they may well cut themselves off from the dance that enlivens the rhythm that blesses and makes spontaneous and joyful the thoughts and the actions of each moment. If one stands ignorant of the wind, gazing only at the compass and saying doggedly, "This I shall do now, then this, one step then another; I shall go north, I shall always go north, I have my compass and I shall go north," one shall not go long before one runs into a tree, a bus, a child or some wind of destiny that, if caught, if heard, if felt, could indeed transform the experience—not from the level of the bio-program, but from the level of the meta-program, that deep program within each entity which has to do with the unique patterns of one individual who has a spark of the infinite Creator within, and thus is set upon a lodestar that cannot be seen by the self or any other, but must indeed exist awaiting that moment when the wind of destiny does indeed cross the path.

現在，那些快速沖過一個日程計畫並將事情從那一天的清單中劃掉的人，他們可

能不會非常清楚地察覺到世俗的和形而上學的風。因此，他們可能會很有效地讓他們自己與那種為旋律賦予了生命力的舞蹈分隔開，那種舞蹈祝福並讓每一刻的想法和行動變得自然而且令人愉快。如果一個人不知曉那種風，而僅僅注視著指南針並固執地說，“這是我現在要做的，接下來，這個，一步接著另一步，我將會前往北方，我將一直前往北方，我擁有我的指南針，我將會前往北方，”他不用很久就會撞上一棵樹，一個公車、一個孩子，或者某種命運之風，如果這種命運之風被抓住，被聽到，被感覺到，它是能夠確實轉變體驗的——不是從生物編程的層次上，而是從元程式的層次上，元程式是在每一個實體內在深處的程式，它是與一個在內在之中擁有無限造物者的一個火花的個體的獨一無二的模式有關的，它是基於一個無法被自我或者任何其他其他人看到的北極星而設置的，但是這個北極星確實存在著並等待著那個命運之風確實穿過了道路的時刻。

Perhaps the most characteristic feeling of one who is dogged and determined and unrhythmical is the feeling that one is deadening one's own experience, numbing one's own enjoyment, killing one's own gift of spontaneity. How can one lift one's feet from the ground and not throw away the compass, but place it amongst other instruments which will read the mundane and metaphysical weather?

也許一個固執、堅定且沒有旋律的實體的最為典型性的感覺就是那種一個人正在使用他自己的體驗變鈍，讓一個人自己的樂趣變得麻木，並殺死一個人自己的自發性的禮物的感覺。一個人如何才能將它的雙腳抬離地面呢，不是扔掉指南針，而是將它放在其他的將會解讀世俗的和形而上學的天氣的工具之中。

Perhaps what we may suggest in this amount of time, as you call this measurement, is that one ponder at odd moments how one feels about the rhythms of life, how one feels about missing the dances, how one might feel about the possibility that one is unwittingly behaving in a way that is apparently along the negative polarity and gives others catalyst that is along those lines? For you see, the greatest hindrance to changing oneself is the honest and genuine belief that one is actually fine just as one is, and that there are things about the way one is that are more worthwhile than what would be gained by change.

也許我們可以在這個時間建議的事情是，當你們呼喚這種度量的時候，難道一個人不應該去思考那些可笑的時刻嗎，沉思一下在那些時刻之中，一個人是如何感覺生命的旋律，一個人如何感覺錯過了舞蹈，一個人可能會如何感覺到它正在不知不覺地用一種明顯地沿著負面性極性的方式而行動並給與了其他人沿著那些線路的催化劑的可能性呢？因為你看，改變自己的最大的障礙物就是那種真誠且真心的信念，即一個人實際上是如它本來就是的樣子一樣沒有問題的，會有關於一個人之所是的方式的那些事情是比可能藉由改變而被取得的事情是更有價值的。

The consensus reality and cultural values among your people are those dealing with a deep and endless illusion. All judgments made of the effectiveness of action using the rules of the culture—and of the self that has been taught by the culture—shall reflect the values of that culture and shall deal exclusively with illusion. Now, each of you is here because you feel that

there is something deeper than this illusory experience, something of another order of being, something which does not fade, which does not die, which has not been born, but which simply is. Stubbornly, as you gaze at the bone-white graves of the centuries of people before you, the ideas that have gone down to dust before yours, oh so stubbornly, you stand in that dust and you ask, what is truth? What is real? What is beautiful? What endures? And praise and thanksgiving well up within you because you know that this question is a question that has more substance than all of life as you know it, regardless of the answer.

在你們的人群中的共識性實相和文化性的價值觀是那些與一個深入且無止境的幻象打交道的事物。所有通過使用文化的規則和——已經被那個文化教導過的自我的規則——而對於行為的成效所做出的評判，都將反應文化的價值觀並將會用排他性的方式與幻象打交道。現在，你們每個人在這裏都是因為你們感覺到某種比這個幻象的體驗更為深入的事物，某種屬於另一個存在的等級的事物，某種不會褪色、不會死亡，並未被生出來，而單純地就是其之所是的事物。固執地，當你們凝視著在你們之前的數個世紀的人群的骨白色的墳墓的時候，當你們凝視著在你們的觀念之前已經化為塵土的觀念的時候，哦，如此頑固地，你們站在那塵土中，你們問道，什麼是真理？什麼事真實的？什麼是美麗的？什麼事物會持久？讚美和感恩從你們內在之中湧出，因為了你們知曉，這個問題是一個比如你所知曉所有的生命擁有更多的實質的問題，無論答案是什麼。

So, as you ponder the rushing and imagine the joy of the rhythmic dancing, of the chiming with the wind's blessing and motion, think of that field of beingness that you know enough about to seek. Think of the mystery of that deeper reality, and of the inadequacy of cultural wisdom to rightly value such things as getting things done. This will not eliminate your ability to perform tasks or to perform them well. But, if such thoughts are mused upon over a period of time, you may discover within yourself a burgeoning attitude which allows, while keeping to the polestar of existence, for the metaphysical and physical windage and weather of the body and of the soul.

因此，當你沉思向前猛衝並想像有旋律的舞蹈的喜悅，帶著風的祝福和運動的風鈴的喜悅的時候，思考你足夠地瞭解的要去尋求的那個存在性的領域。想想那個更為深入的實相的神秘，想想文化性的智慧在恰當地評價諸如讓事情完成之類的事情的方面的不足。這將不會刪除你去執行任務或者很好地執行它們的能力。但是，如果這樣的想法在一段時間中被沉思，你就可以在你自己內在之中發現一種萌芽的態度，這種態度會在一直留心北極星的存在的同时允許身體和靈魂的形而上學的與物質性的迎風面與天氣。

What can you do to change that program of rushing? We would not suggest that you do anything; you are already doing too much. What would you not do? We would not suggest that you not do anything either; this is more subtle work. The biases within your consciousness are available to you for self-knowledge. Analyze them. Accept them. And if you feel that they can be better informed, ask yourself to open a little to the possibilities of further work in consciousness, of the self by the self for the self, in order that one may become more and more an instrument that chimes in the wind and less and

less a heavy metal object screwed down to consensus reality and dead to the chiming of eternity.

你們能夠做什麼事情來改變那個向前猛衝的程式呢？我們不會建議你做任何事情，你已經在做太多的事情了。你們不願意做什麼事情呢？我們也不會建議你不做任何事情，這是微妙的工作。在你的意識中的偏向性是可供你利用來取得自我知曉的。分析它們。接納它們。如果你感覺到它們能夠被更好地被告知，請求你自己向著在意識中的進一步的工作，自我的工作、被自我進行的工作，為了自我的工作的可能性開放一點點，以便於一個人可以越來越多地成為一個在風中奏出和諧的音調的樂器，越來越少地是一個被共識性的實相用螺絲擰緊而無法奏出永恒的風鈴聲的沉重的金屬物體。

At this time we would transfer this contact to the one know as Jim. We thank this instrument, and especially thank this instrument for the care with which it challenged at the beginning of this contact. Some energy was required to purify the portals of contact from our end and we greatly appreciated the effort taken by this careful and cautious instrument. Such care is that which makes communications such as this possible. We leave this instrument in love and light and would now transfer. We are those of Q'uo.

在此刻，我們會將這個接觸轉移到被知曉為 *Jim* 的實體。我們感謝這個器皿，我們尤其為這個器皿在這個接觸開始的時候進行挑戰所使用的小心而感謝它。某種能量被要求從我們的一邊來淨化接觸的入口，我們極其感激這個仔細而又小心謹慎的器皿所做出的努力。這樣的小心就是讓諸如這個交流之類的交流成為可能的事物了。我們在愛與光中離開，我們現在轉移。我們是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and in light. At this time it is our privilege to offer ourselves for any remaining queries. Is there a query with which we may begin?

我是 Q'uo，我們在愛與光中再一次致意。在此刻，我們很榮幸提供我們自己來回答任何剩下的問題。有一個我們可以用來開始的問題嗎？

Questioner: In all that was said I didn't hear anything about how one may aid a companion or a loved one in this quest for feeling the rhythms of life. Am I to assume that it is not the place of another to do this sort of work?

提問者：在所有被說過的內容中，我沒有聽到任何關於一個人如何才能在這種對生命的旋律的感覺的探尋中幫助一個夥伴或者一個愛人。我要去假設，去進行這種類型的工作不是另一個人的位置嗎？

I am Q'uo, and am aware of your query, my sister. It is appropriate to provide the atmosphere of support for a mate or a friend who is working, as is each seeker, upon some aspect of the self which is seen as less than balanced. Each entity must make the decision that work is necessary and then must set about to accomplish that work. One cannot work for another or change another, for that is neither appropriate nor possible. Each entity lives a life which is

generated from those patterns of perception and experience that have been gained over the entire period of that life and, indeed, which have been set in motion by choices made prior to the incarnative experience. The free will of each entity is paramount in the pursuing of the life pattern and in the attempt to alter or transform that pattern in the desired fashion.

我是 Q'uo，我理解了你的問題，我的姐妹。去為一個，如同每一個尋求者一樣，正在自我的某個較不平衡的面向上進行工作的伴侶或者朋友提供支援的氛圍，這是合適的。每一個實體都必須對於需要的工作做出決定，它接著必須開始著手完成那個工作。一個人無法替代另一個工作或者改變另一個人，因為那既不是合適的，也不是可能的。每一個實體都是活出一個從已經在整個生命的階段被取得了的體驗和感知的模式被產生出來的生命，這些模式確實是藉由在投生體驗之前所做出的選擇被啟動的。每一個實體的自由意志在追尋生命的模式以及在嘗試去用被渴望的方式改變或者轉變那種模式的方面都是至高無上的。

When one sees another that is close to one's experience, and, indeed, may be an integral part of the life pattern, and one wishes to offer the greatest assistance to that entity, we would suggest that one begin from a point of view that is as filled with compassion as is possible, so that understanding and support for the entity and the experience in all of its ramifications may be given without qualification. To give this kind of unconditional support provides the free and open reach for the entity seeking change and transformation and does not provide any other obstacle for this transformation, other than those that the entity may find within itself.

當一個實體看到另一個與它的體驗接近，並確實可能成為那種生命模式的一個不可獲取的部分的實體的時候，一個人會希望去為那個實體提供最大的幫助，我們會建議，一個人從一個盡可能充滿同情心的視角來開始，這樣對那個實體的理解和支援，以及其所有的衍生物中的體驗就可以在沒有限制的情況下被給予了。去給予這種類型的無條件的支援為那個尋求改變和轉變的實體提供了自由和開放的範圍，並不會為這種轉變提供任何其他的障礙物，除了那個實體可能會在它自己內在之中發現的障礙物之外。

If one attempts to tinker, shall we say, with this process that is internal for the other entity, it is more likely that there will be the interference that becomes as the stumbling block where the desire to aid the other may become distorted into becoming a desire to change the entity in a fashion which meets your needs rather than the other entity's needs.

如果一個人嘗試去對這個對於另一個實體是內在的過程進行，容我們說，拙劣地修補的話，更有可能的是將會有妨礙，這種妨礙會在去幫助另一個人的渴望可能會被扭曲成為一種去用一種滿足你的需要而不是另一個實體的需要的方面來改變那個實體的渴望的位置上成為絆腳石。

Thus, to provide the atmosphere and the freedom for the other entity's free will to operate is the greatest aid one can be in this situation. 因此，去提供氛圍和自由以讓其他實體的自由意志去運轉，這就是一個人能夠在這種情況中成為的最大的幫助了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: No, but I would like to thank you for the clarity of that answer. I think that was really helpful to me. Thank you very much.

提問者：沒有了，但是我想要對那個答案的澄清而感謝你們。我想那對我真的是有幫助的。非常感謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and we would take this opportunity to thank each present for once again inviting our presence in your circle of seeking. We are most grateful for this opportunity, for it allows us to see how valiantly each of you struggle within this heavy chemical illusion in which the mystery of life is ever present and the rays of light and illumination are treasured as they shine in response to your desire to seek that which you call truth. We walk with you upon your journeys, and we value you as companions. We shall at this time take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo，我會利用這個機會為再一次邀請我們出席你們的尋求的圈子而感謝各位。我們對於這個機會是極其感激的，因為它允許我們看到你們每一個人是怎樣勇敢地在這個沉重的化學的幻象中努力的，在這個幻象中，生命的神秘是一隻存在的，光的射線和啟發是在它們回應你們對於尋求你們稱之為真理的事物的渴望的過程中被熱愛的。我們與你們一同走在你們的旅程上，我們如同夥伴一樣重視你們。我們將在此刻離開這個器皿和這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

April 19, 1992

1992-04-19 什麼是真理

Group question: The question this afternoon has to do with truth, personal truth in particular, when we are speaking to ourselves or to any other person and relying on what we feel is a personal truth or a general truth. Is there some way in which we can present this information so that the person to whom we are speaking can get the feel for what we see as a truth, and yet realize that the information may not be as particularly applicable to them as it is to us?

團體問題：今天下午的問題是與真理有關的，具體而言是與當我們正在向我們自己或者向任何其他人談及並依賴於我們感覺到是一個個人性的真理或者一個普遍性的真理的事物時候的個人性的真理有關的。有某種方式是我們能夠通過其呈現這個資訊，這樣我們向其發言的人就能夠對我們視為一個真理的事物得到感覺了，而又意識到資訊可能並不會如同它適用於我們一樣地專門地適用於它們？

And, as another part of that question, how can we know just what our personal truth is when we dig down past habits, defense mechanisms, fears and other habitual ways of behaving that may be covering what really is the truth that we hold and the truth by which we act; how can we know what our truth is, and how can we share it with others in service to them?

作為那個問題的另一個部分，在我們挖掘過去的習慣、防衛性的機制、恐懼以及其他的行為舉止的習慣性的方式的時候，我們究竟如何才能知道我們的個人性的真理是什麼，這些行為舉止可能正在遮蔽我們所抱有的和我們藉由其而行動的真正是真理的事物，我們如何才能知道我們的真理是什麼，我們如何才能在為他人的服務中與他們分享它呢？

(Carla channeling)

(Carla 傳訊)

We are those of the principle known to you as Q"uo. Greetings and blessings to each of you in the love and the light of the one infinite Creator. It is our privilege to be able to be called to this group and to have the pleasure of working with each of you, with energy, with your desire to know and with this instrument. We would say a preliminary word or two concerning the event mentioned previously by this channel. The perception of contacts during the process of challenging by a fastidious instrument is affected by subtle alterations in consciousness. One which affected the challenging this particular day of working was the song of tuning, as there was the focus upon the suffering servant. The tuning of the group was satisfactory, however, the tuning of the more sensitive, inner sensibilities of this instrument were gently affected towards perception of suffering. Consequently, that shining consciousness called Christ had taken upon it for this instrument the shadow of dark suffering.

我們是你們知曉的 Q"uo 原則。在太一無限造物者的愛與光中向你們各位致意並祝福各位。能夠被這個團體所呼喚並擁有與你們每個人，與能量，與你們去知曉

的渴望，並與這個器皿一同工作的快樂，這是一種榮幸。我會關於在之前被這個管道提及的事件說一兩句作為序言的話。在由一個挑剔的器皿進行的傳訊的過程期間對接觸的感覺是會被在意識中的微妙的改變所影響的。一個影響了這個特定的工作日的傳訊的事物就是調音的歌曲，因為會有在受苦的服務者身上的聚焦。這個團體的調音是令人滿意的，然而，對這個器皿更為敏感的、內在的感知力的調音通常會朝向受苦的感知而被影響。結果是，**被稱之為基督的閃亮的意識就為這個器皿在它身上穿上了黑暗的受苦的陰影了。**

When a challenge is made in the name of the consciousness of Christ the focus is upon the consciousness itself and not upon events to which this consciousness reacted. Therefore, the refocusing of the instrument's tuning was necessary in order to avoid what could be called a "voice of doom," in actuality not as negative as misled. We are grateful, as always, to this instrument's sensitivity to the process of accepting contact, for we would not have been able to speak through this instrument at this working had the instrument not accepted the contact as being less than that which it had tuned itself to discover, that being the highest contact it could stably carry.

當一個挑戰是以基督意識的名義被做出的時候，焦點是在意識本身而不是在這種意識對其做出反應的事件。因此，為了避免可以被稱之為一種“末日之聲”的事物，對這個器皿的調音的重新聚焦是有必要的，這種“末日之聲”實際上並不是和誤導一樣地是負面性的。我們一如既往對於這個器皿對於接受接觸的過程的敏感性是感激的，因為，如果這個器皿沒有接收到是比它已經為它自己調音來找到的接觸，也就是它能夠穩定地承載的最高的接觸，更小的接觸的話，我們本來是無法通過這個器皿在這次工作上發言的。

We mention this at this length because you ask us to speak concerning the question "What is truth?" In something as central to this instrument as the truth of its most basic and life-giving faith, it had the ability to be swayed towards a perception of the savior of this instrument's choosing that celebrated a behavior at the expense of the truth of the one known as Jesus the Christ that informed the behavior. That is, the one known as Jesus is not a man upon a cross, suffering unselfishly, but rather an entity willing to do the will of the one infinite Creator at whatever cost to itself. This is the essential Christ consciousness.

我們詳細地提及這一點，因為你們已經請我們談論關於“什麼是真理”的問題了。在某種對於這個器皿是如同它最基礎的奉獻生命的信心的真理一樣是中心性的事物中，**它是能夠向著一種這個器皿選擇的救世主的觀念的方向受到影響的**，這種觀念會以犧牲激勵了被知曉為耶穌基督的實體行為舉止的真理為代價來讚頌一種行為舉止。這種耶穌基督的真理即，被知曉為真數是的實體不是一個在十字架上，無私地受苦的人，而毋寧是一個樂意於去行使太一無限造物者的意志的人，無論它自己要付出什麼代價。這就是基督意識的實質。

Let us examine this consciousness. Gaze upon a consciousness whose personality consists of one query—"What is Your will for me, beloved Creator, Father and teacher?" Immerse yourselves in the feeling of this consciousness. It lacks salt, it lacks personality, it lacks any persona or mask. It is infinitely

vulnerable, infinitely willing, and infinitely desirous of serving the infinite One. Does this consciousness not feel full of light, almost a quality of floating, of being lighter than the air which you breathe? Yet to bring the circle back to what you call so well your Earth, let us point out that the circle is not levitating, the circle remains glued by gravity and humanity to the illusion in which there is personality, in which there must be the persona, the mask. Each of you desires to know the truth in an illusion which will forever deny knowledge of that truth. In your incarnation you shall not know a factual, provable, repeatable truth. All your truths shall be subjectively perceived, subjectively proven, and subjectively held. They are not transferable.

讓我們檢查這種意識。凝視一個意識，它的人格包含了一個問題——“摯愛的造物者，天父與導師，你對我的意志是什麼呢？”將你自己沉浸在對這種意識的感覺中。它缺少鹽分，它缺少人格，它缺少任何的任務角色或者面具。它是無限有價值的，它無限地樂意於且無限地渴望去服務無限太一。這種意識難道沒有感覺到充滿光嗎？這種光幾乎具有一種流動的特性，它是比你們呼吸的空氣還要更輕的。而要將這圈子帶回到你們如此之清楚地稱之為你們的地球的事物，讓我們指出，這個圈子不是飄在空中的，這個圈子是被重力和人類屬性牢牢固定在幻象之中的，在幻象中，有人格，在幻象中，必須要有任務角色，面具。你們每一個人都渴望在一個將會永遠地否認真理的知曉的幻象中知曉真理。你你們的投生中，你們將不會知道一個實在的、可證明的，可再現真理。所有你們的真理都見識在主觀上被感覺到的，在主觀上被證明的，並用主觀的方式被相信的。它們是無法傳遞的。

Why would the Logos, that Original Thought which created all that there is, that thought of Love, create an illusion in which people make serious choices, and create it in such a way that the choices must be made without sure and certain knowledge of any provable truth? Let us attack this question from a completely different vantage point. Each of you walks alone, and if there were no ground, if there were no bodies, if you were spirits, yet still you would walk alone, perhaps without legs but certainly as spirits unto yourselves, each unique. Not precisely the “Monet” of philosophy, but certainly in any apparent way, solitary.

為什麼理則，那個創造了一切萬有的原初的想法，那個愛的想法，創造了一個在其中人們做出嚴肅的選擇的幻象，並用這樣一種選擇必須在沒有對於任何可證明的真理的確切且肯定的知曉的情況下被做出的方式創造了這個幻象呢？讓我們從一個完全不同的有利位置來進攻這個問題。你們每個人都是獨自行走的，如果沒有土地，如果沒有身體，如果你們是靈體，而你們仍舊會獨自行走，也許沒有腿，但作為你們自己之所是的靈體，你們每一個人都是獨一無二的。不完全是“莫奈”的印象派的哲學，但肯定是用任何明顯的方式是孤單的。

What is the situation of millions and millions of spirits who move in patterns and out of them again, intertwining with one another and moving back out of a pattern, moving into other patterns with other entities, perhaps back to the first, perhaps real while alone, the combinations freely chosen, freely left? If each of you is a light then it could be said that each of you is a version of truth, a wandering, questioning mystery in which the truth is, yet cannot be reached

consciously. 數百萬的靈體，它們進入到模式中有再一次離開模式，它們相互彼此纏繞在一起 並離開一個模式，有與其他的實體一起進入到其他的模式中，也許會返回到第一 個模式，也許是真實而又孤單的模式，也許是被自由地選擇，自由地離開的混合物，這些靈體的情況是什麼呢？如果你們每一個人都是一道光的話，接下來，可以被認為是，你們每個人都是真理的一個版本，一個漫遊的、疑問的神秘，在這種神秘中，真理即之所示，也真理是無法被有意識地被觸及的。

As each light is light and has the quality of unchanging reality, so are all spirits one, yet each is unique. Each is the product of one line of experience, one set of choices made that lead to other choices that lead to others. Where, then, is the common ground, where is the truth? We have said already that the only truth that can be held in common is the common mystery of the sure and common knowledge that there is a truth worth seeking, that truth shrouded in mystery in this illusion.

因為每一道光都是光，它擁有不會改變的實相的特性，因此，難道所有的靈體不是一體的嗎，而每一道光都是獨一無二的。每一道光都是一條體驗之線，一系列的被做出選擇的結果，選擇導向了其他的選擇，接著又導向了其他的選擇。那麼，共同的地面在哪里呢，真理在何處呢？我們已經說過，唯一的能夠共同抱有的真理就是確切且共同的知曉的共同神秘，那種知曉即，有一個值得尋求的真理，那個真理在這個幻象中是被神秘所遮蔽的。

Each experiences the impulse to know the truth, that certainty that there is one somewhere that makes humans moral beings. That stubborn impulse is the hallmark of your species and the glory of your kind, and it opens to you the possibility of maturing into the light of a reality that you seek and will not find within this incarnation, within this illusion. You seek that which you will not know until you leave this illusion, yet you seek it all and all of you shall experience it.

每一個人都體驗到了知曉真理的衝動，那種對於在某個地方有一個真理的肯定使得人類成為了有道德的存有。那種頑固的衝動就是你們的物種的標準和你們特性的榮耀，它向你們打開了成熟成為一個實相的光的可能性，這個實相的光是你們尋求但卻將不會在這次投生，在這個幻象中找到的。一直到你們離開這個幻象之前，你們都在尋求你們將不會找到的事物，而你們全都在尋求它，你們所有人都將會體驗到它。

What is the ground of that which you seek? Where within this illusion of yours can the truth be said to be hidden? We would use this instrument's knowledge of its Christian holy work and recount to you the parable of the vine. The one known as Jesus said "And I am the vine, you are the branches." There is something called the consciousness of Christ—which is personified for those who choose to follow the myth called Christianity by the name of Jesus the Christ—that lies deep within each. It is rooted in that one great creative Original Thought, that Logos, and it makes all one. From these roots grow a vine and as the roots are made of love, so the vine is love, and entities discover within themselves that root and nurture it until it springs forth into

the conscious light of consciously lived, philosophical, ethical, moral or religious life.

你們尋求的事物的基礎是什麼呢？真理可以被認為是被隱藏在你們的這個幻象之中的什麼地方呢？我們會使用這個器皿對於它的基督教的神聖著作的知識並向你們詳細講述葡萄樹的寓言。被知曉為耶穌的實體說，“我是葡萄樹，你們是葡萄藤。”有在每一個人內在深處存在有某種被稱之為基督意識的事物——為了那些選擇去跟隨藉由耶穌基督的名字而被稱之為基督教的神秘的人，基督意識是被人格化了的。它是被紮根於那一個偉大的創造性的原初的想法、理則，它讓全體合一。從這些根部生長出了一棵葡萄樹，因為根部是由愛製成的，因此葡萄樹就是愛，實體在它們自己內在之中發現那個根部並滋養它，一直到它生長成為用有意識的方式被活出來的哲學性的、倫理上的、道德上的或者宗教信仰的生命的有意識的光。

We ask you to call it that which is most comfortable to you. Like a young and wondering child, that spiritual self that is born within this incarnation, within this illusion, within this density, wakes up in the crib of experience and looks around, and its first thought is “What is truth? What is happening? I see between the bars of my crib but it all is so loud, so stunning, and so much, where is the sense, where is the truth?” And as that spiritual self begins to grow it begins to make choices. It may choose one way or another, and that which is now above the ground of conscious living begins to make a bend in that branch of vine that is rooted and grown in love, and still is love, but now is love veiled and unknown.

我們請你們將它稱之為對你們最舒服的事物。就好像一個年輕而好奇的孩子一樣，在這次投生中，在這個幻象中，在這個密度中被生出來的那個靈性上的自我，在體驗的兒童床中醒過來並環顧四周，它的第一個想法就是“什麼是真理呢？正在發生什麼？我看到我的兒童床的圍欄中間，但是它全都如此響亮、如此震耳欲聾，如此大量，感覺在哪里，真理在哪里呢？”當那個靈性的自我開始成長的時候，它開始做出選擇。它可以選擇一條道路或者另一條道路，那個現在在有意識的生命的土地上的事物開始在葡萄樹的藤上產生一個彎曲了，而葡萄樹是紮根於愛中並在愛中生長起來的，它仍舊是愛，但它現在是被罩紗遮蔽和未知的愛。

How many twists and turns to the branches of that vine make each of you consider the twists and turns of your life, the spiritually, morally, ethically based choices that you made. The ways that you have turned your leaves to the sun or felt that you must shelter them from the sun that burns, that is too intense. Think of those pesticides that you have sprayed on yourselves because you felt a threat, other vines that do not seem to be lovely, other branches of that vine that threatened. Yet, do not all the branches of the vine have the same root? Are there male branches and female, you ask. We say to you, in your culture, in your learning—yes; in any spiritually based sense—no. 葡萄樹的葡萄藤上有多少的纏繞和彎曲使得你們每個人考慮你的生命的纏繞與彎曲，以及那些你們做出的以靈性、道德、倫理為基礎的選擇呀，它們都是你們已經將你們的葉片轉向太陽的方式，或者感覺你們必須將它們從灼燒的、過於強烈的太陽遮蔽起來的方式。考慮那些你們已經噴灑在你們自己身上的那些殺蟲劑，因為你們感覺到一種威脅，感覺到其他的看起來似乎並不是可愛的葡萄樹，

以及那個葡萄樹上其他的有威脅的葡萄藤。而難道不是葡萄樹上的所有葡萄藤都擁有相同的根部嗎？你們問道，“有男性的葡萄藤和女性的葡萄藤嗎。”我們對你們說，在你們的文化中，在你們的學習中——是的，在任何以靈性為基礎的意義上——沒有。

Yes, we have talked about the archetypical mind, but the archetypical mind is that which is held in the root, not in the branches. It is used as a blueprint for that which is the deepest treasure of the mind, its deepest and most primal distortions as it looks at itself against the vast background of passing experience. It is not the truth, it is a categorization of attitudes which may aid in influencing behavior. Is the truth about behavior? Each of you says inwardly, "Nay, in no way can the truth be behaved." But we say to you that there are shining moments when each branch of the vine finds the grace that illuminates the self and makes the truth visible to others for one bright moment. That often is enough to change the course of a relationship or of a personal understanding on a very deep level within the illusion, so that one comes closer and closer to accepting that there is a basis for seeking the truth, and that it can be glimpsed in the behavior of the self and others at gifted, illumined moments.

是的，我們已經談過原型心智了，但是原型心智就是那在根部之中，而不是在分枝中被持有的事物。當心智在流逝的體驗的巨大的背景下查看它自己的時候，原型心智是被用作心智的最深入的寶藏，它最深且最根本性的變貌之所是的一個藍圖。它不是真理，它是一種態度的分類，它可以在影響行為的方面起到幫助。真理是關於行為舉止的嗎？你們每個人都在內在之中說，“不是的，真理是無法用任何方式被表現出來的。”但是我們對你們說，會有那些閃耀的時刻，那是葡萄樹的每一個分枝都會找到那種啟發自我的恩典並讓真理在那個明亮的時刻對其他人是可見的。那個時刻經常足以在幻象中的一個非常深入的層次上改變一個關係或者一種個人性的理解的進程，這樣一個人就會越來越靠近這樣一種接納，即有一個對真理的尋求的基礎，它是能夠在天賦的、被啟發的時刻之中在自我和其他人的行為舉止中被瞥見的。

Now, how may one seek to dwell within the incarnation in such a way as to make these moments more accessible? We ask you, as always, to move to the inner closet of meditation, opening the self to the silence, sometimes, yes, to speak. You call this prayer, but, oh so importantly to listen, to listen to that silence, to accept it, to allow it to wash over the self until the self is full and more than full, until the self begins, indeed, to feel that light, heady effect of fuller light, fuller life, what we have called the consciousness of Christ. Open inwardly if you would wish to open outwardly, for the straightest road to the roots of being is bathed in silence and in the listening in a focused and caring manner, full of desire, to that silence, that silence in which the creative principle of love ever speaks without sound and without words.

現在，一個人如何才能用這樣一種使得這些時刻能為易於接觸到的方式安住在在投生之中呢？我們一如既往地請求你們去進入到冥想的內在的密室之中，讓自我向著靜默開放，有時候，是的，是先向說話開放。你們稱之為祈禱，但是，哦，如此重要的是去聆聽，去聆聽那種靜默，去接受它，去允許它反復沖刷自我，一

直到自我是充滿的，並是更為充滿的，一直到自我確實開始感覺到那中更為充滿的光，更為充滿的生命，以及我們所稱的基督意識的明亮而令人興奮的效果為止。如果你希望向外部開放，向內開放吧，因為通往存有的根部的最為筆直的道路是被沐浴在靜默之中，用一種聚焦、關心與充滿渴望的方式，被沐浴在對那中靜默的靈性之中的，在那種靜默之中，愛的創造性的原則會不用聲音且不用言語地一直說話。

The more grounded that a spirit becomes in this root system of love the more this grounding may inform the persona and the more transparent that persona may become to the love itself. This does not make an entity, now matter how spiritually aware, able to speak the truth on command, for, indeed, there is no such thing precisely, although one may live the truth of a straight branch, lifting itself to the sun of love and light that is eternal. That is essence, and there are no words and no behaviors that speak the truth which are essential. Yet, can you come ever closer to being the truth through the discipline of the daily turning within to being washed in silence. There the work is done.

靈性越多地紮根於這個愛的根部系統之中，這種紮根就可以越多地告知任務角色，那個人物角色就會對於愛本身變得更加透明。這並不會使得一個實體能夠按照指令來講述真理，無論它在靈性的方面是多麼地知曉，因為，確實，根本就沒有這樣的事情，雖然一個人可以活出一條筆直的分枝的真理，並將它自己向著愛的太陽和永恆的光提升。真理是實質，沒有言語也沒有行為舉止會講述實質性的真理。然而，你們通過每天進行修煉來轉向內在之中以在靜默中被洗刷而越來越靠近成為那個真理。在那裏工作被進行了。

As you treat with each other, may we say it is our opinion that the greatest truth that each may offer each is the truth of fearlessness, for when one abandons fear and speaks from as close to the heart as one may find the grace to speak, and this does vary, one is as open as possible to that which cannot thrive in fear—honest and open communication. Shall you communicate that which is subtly wrong, that which is inaccurate, that which is less than perfectly understood within the self? Very well, what is to fear in that? What is to fear in any communication? One must always tell some onion skin of mistruth if one is speaking at all. But if one speaks that mistruth as carefully and lovingly and honestly as possible, then somehow every distortion is lit with the obvious good intentions.

當你們對待相互彼此的時候，容我們說，我們認為，每一個人可以提供給每一個人的最大的真理就是無懼的真理，因為當一個人放下了恐懼並從一個與一個人可以找到恩典來說話的位置——這個位置確實是可變的——一樣靠近心的位置來說話的時候，它就是盡可能向著那無法在恐懼中興旺的事物——即誠實與開放的交流——開放了。你們將會交流那種用微妙的方式是錯誤的事情，不正確的事情，在自我內在之中較不完全被理解的事情嗎？非常好，在其中要害怕什麼呢？在任何溝通交流中要害怕什麼呢？如果一個人是在說話的話，一個人必須一直講述某種錯誤的真理的洋蔥皮。但是如果一個人盡可能小心謹慎地、充滿愛且誠實地講述那個錯誤的真理，接下來，以某種方式，每一個扭曲就會因為明顯的好的意圖而被照亮了。

There is one last secret we would share with you. There is great truth in laughter. One who takes himself seriously and goes solemnly about the business of telling the truth will find himself with his leaves turned away from the sun, unfed by light and love. Take a light touch, each of you with yourselves. Love and care passionately, and burn for your highest ideals, but not for your own performances and behaviors. At these you may laugh, for to be human and to be foolish is to say one thing twice. You will be foolish. Enjoy the folly that allows you to care so much, too much, that you risk everything and leap into midair knowing nothing because of your love of mystery that you know only by faith and hope.

有一個我們會與你們分享的最後的秘密。在笑聲中有偉大的真理。一個人嚴肅對待他自己並一本正經地著手從事講述真理的工作的人，將會發現他自己讓他的葉片背離太陽且被光和愛所餵養。你們每個人都對你們自己，進行一次輕觸吧。愛並熱烈地關心，為你的最高的理想而燃燒，但是不是為了你自己的表現和行為舉止。在這些時刻，你們可以笑，因為成為人類且成為愚蠢的，就是去兩次說一個事情。你們將會是愚蠢的。享受那種愚蠢，它允許你如此多，過多地去關心，你會因為你對於神秘的愛而冒著一切的危險並躍入到那什麼都不知道的半空中，你僅僅藉由信心和希望來知曉那種神秘。

How glorious you are in your folly, oh humans! How glorious is your search for the truth and how telling are your choices. We commend each of you as you courageously seek to know the nature of love, to know the mystery of faith and to find the gifts that you have that may serve the one infinite Creator and each other. To others you are the hands and the voice of the one Creator. Treat yourselves and each other gently, humorously and tenderly and you shall not be so afraid to let the branches that each of you are become close, almost as close in consciousness as is implicit within the root of the vine.

哦，人類，你在你的愚蠢中是怎樣地榮耀呀！你們對真理的尋求是怎樣地榮耀，你們的選擇是怎樣地生動有力呀。當你們勇敢地尋求去知曉愛的特性，去知曉信心的神秘並去找到你擁有的可以服務於太一無限造物者以及相互彼此的禮物的時候，我們稱讚你們每一個人。對於其他人，你們就是太一造物者的手與聲音。溫柔地、幽默地、親切地對待你們自己和相互彼此，你們將不會如此害怕去讓你們每一個人之所是的分枝變得封閉了，它幾乎和在葡萄樹的根部之中被隱含的事物一樣地在意識中是封閉的。

What is truth? Each of you is the truth, yet to be born. Nurture yourselves, and smile as you wait in care and intentions the days of understanding that are yours in what you would call "a life yet to be experienced." We do not believe there is any final truth, yet at each juncture of your path, at each death and entrance to a new life, you shall discover a larger version of the ground of being that informs the branch that you are, of the nature of your essence, and this mystery is the truth.

什麼是真理呢？你們每個人都是真理，然而真理是要被誕生出來的。滋養你們自己，在你們在關心與意願中等待理解的日子時候去微笑，那種理解是在你們所稱的“一次要被體驗的生命”中成為你們的理解的。我們並不相信有任何最終的真

理，而在你的道路的每一個交界處，在每一次死亡和進入到一個新的生命的位置，你將會發現將會激勵你之所是的分枝的存有的基礎的一個更大的版本，發現你的實質的特性以及這種真理的神秘一個更大的版本。

May you love each other, may you love yourselves. We thank you once again for allowing us to speak upon this—we search the instrument for the word we wish—Jesuitical subject. Words to discuss that which has no words—that is, the truth—must of necessity be roundabout, intertwined and complex. We hope that out of this knot of reasoning and unreasoning you may have found the flavor of that legacy which we would hope to leave you with our opinion, that although the truth is not reachable it can be experienced and it can be your gift to each other when truth, that being love, chooses to give the gift of grace and illumine the self with sudden, essential meaning.

祝願你們彼此相愛，祝願你們愛你們自己。我們再一次感謝你們允許我們在這個——我們搜尋這個器皿以找到我們希望的詞語——圓滑的主題上發言。要討論那個沒有言語的事物——也就是真理——就一定需要是繞圈子的、纏繞的與複雜的。我們指望在這個推理和不去推理的纏結之外，你們已經找到了我們希望藉由我們的觀點留給你們的那種傳承的風味，雖然真理是無法觸及到的，它是能夠被體驗，並能夠當真理，也就是愛，選擇去給予恩典的禮物並藉由突然的、實質性的意義照亮自我的時候成為你們獻給相互彼此的禮物的。

We would at this time transfer from this instrument, thanking it for its service, and as always asking each to value our words only insofar as they have meaning for each of you, for we are not authorities. We are those of Q"uo, and leave this instrument in love and in light.

我們會在此刻從這個器皿轉移，我們同時為它的服務而感謝它，我們一如既往地請每一位都僅僅在我們的言語對你們每一位有意義的範圍來重視我們的言語，因為我們不是權威。我們是 Q"uo，我們在愛與光中離開這個器皿。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each again in love and light through this instrument. At this time it is our privilege to offer ourselves in the capacity of speaking to further queries, if there are any at this time. Is there a query to which we may speak?

我是 Q"uo，我們通過這個器皿再一次在愛與光中向各位致意。在此刻我們很榮幸通過對進一步的問題發言的能力提供我們自己，在此刻有任何問題嗎？有一個我們可以發言的問題嗎？

M: Yes, I have some confusion about truth not being possible in this incarnation yet possible in another incarnation, but then the statement later that there is no truth. Can you help clear the confusion for me?

M：是的，我在關於真理在這次投生中是不可能而在另一次投生中是可能的，而接著之後的說法是沒有真理的方面有一些混淆。你們能夠幫助為我澄清這種混淆嗎？

I am Q"uo, and I am aware of your query, my sister. Within this illusion, the life that each of you leads, there is almost complete covering over of those basic qualities or truths which are the foundation stone of your being. That is, those answers to questions such as who each of you is, how you are related to the one Creator in a very fundamental sense, and how the power of love moves through each life to shape and form it in a way which is perfect, and yet which to each of you may seem confusing and out of kilter, shall we say, from time to time. There is the possibility of approaching these truths in ways which words cannot begin to assume, through a kind of experience which many of those of your religious orders have called the transformative or unitive experience, where the light of truth fills one"s being, and one for the extent and duration of the experience is able to become those truths.

我是 Q"uo，我理解了你的問題，我的姐妹。在這個幻象中，你們每個人所引領的生命，對於你們的存有的基石之所是的那些真理的特性，幾乎都會有完全的遮蔽。也就是說，對於諸如你們每個人是什麼，你們如何在一種非常根本性的意義上與太一造物者連接，愛的力量如何流經每一個生命在用一種完美的，而對於你們每一個人卻看起來似乎是令人混淆且不時地是，容我們說，出差錯的方式來塑造並形成每一個人的生命之類的问题，這些问题的答案是被遮蔽住的。會有用一些言語無法開始呈現出來的方式，並通過很多你們的宗教信仰的儀式已經稱之為轉變性的或者統一性的體驗的一種類型的體驗來接近這些真理的可能性，在這種轉變性的體驗中，真理之光充滿了一個人的存有，一個人在一定的體驗的程度和持續時間中是能夠成為那些真理的。

There are these opportunities presented to each entity, perhaps not in the current experience but in one which shall follow it in another of what you may call incarnations. This illusion which you inhabit is one which is by its very fabric one which causes you to ask these questions and to begin to make tentative assumptions concerning the quality of truth, yet the very fabric of illusion is one which only permits the beginning, for here you are as the student who first enters school at an early age and you begin this process which shall take you ...

會有那些被呈現給每一個實體的機會，也許不是在當前的體驗之中，而是在跟隨其後的另一次你們所稱的投生之中的體驗中。你們所居住的這個幻象是一個藉由其根本的構造會讓你詢問這些問題並開始在關於真理的特性的方面做出實驗性的假設的幻象，而這個幻象的核心的構造是一個僅僅允許了開始的幻象，因為你們在這裏是如同在一個年幼的年齡第一次進入到學校之中的學生一樣，你們開始了這個過程，它將會帶著你們.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Q"uo, and I am again with this instrument, as it was necessary for it to

accomplish the tending of the recording device. The one known as Carla is asked to speak that which it desires.

我是 Q"uo，我再一次與這個器皿在一起了，因為這個器皿需要完成對錄音設備的照顧，被知曉為 *Carla* 的實體被請求說出它渴望的事物。

Carla: Thank you, Q"uo. I'd just like to restate M's question. There were statements that in reality there is no truth, also that there is a truth that will be experienced later in our evolution, and a third statement that no truth is final. Could you clarify?

Carla：謝謝你，Q"uo。我僅僅想要重新陳述 *M* 的問題。已經有的說法是，在實相中沒有真理，而同樣會有一種真理在我們的演化中將會倍體驗到，第三個說法是，沒有真理是最終的。你們能夠澄清嗎？

I am Q"uo, and I am aware of your query, my sister. We can say that the means of transferring information which we use at this time—that is, words and concepts—are incapable of transferring that which is truth, and we can suggest that there will be opportunities offered to each as your journey proceeds for you to experience the truth of unity with the one Creator and All That Is, and we can say that as you continue upon this journey in that fashion that the creative power that is the one Creator shall learn from Itself those lessons that shall increase Its knowledge and experience so that that which was true shall be added to, shall we say, so that experience grows for all of creation as each portion of creation learns and seeks this one creative force, so that which has been true and which has become the foundation stone for one experience shall be built upon for further experience, further truth, and shall enhance that truth, so that in the ultimate sense, though all is one, all learns, all grows, all teaches and evolves in a fashion which causes truth to be enhanced, and in the sense of apprehending such a truth, there is no truth that can be apprehended and kept in a static and understandable fashion, for it is a dynamic universe and Creator in which we all live and move and have our being.

我是 Q"uo，我理解了你的問題，我的姐妹。我們能夠說，我們在此刻使用的傳遞資訊的途徑——也就是言語和觀念——是無法傳遞真理之所是的事物的，我們能夠建議，隨著你們的旅程的繼續進行，將會有機會被提供給每一個人以供你們體驗與太一造物者以及一切萬有合一的真理，我們能夠說，隨著你們繼續用那種方式進行這場旅程，太一造物者之所是的那種創造性的力量將會從祂自己身上學會那些將會增進祂的知識和體驗的課程，這樣體驗會隨著造物的每一個部分學習並尋求這種創造性的力量而為造物的所有的部分成長，因此，從終極的意義上，雖然一切都是合一的，一切都在學習，一切都在教導並用一種使得真理被增強的方式演化，在理解這樣一個真理的方面，沒有真理是能夠被理解並用一種靜止的、可被理解的方式被保留下來的，因為這是一個動態的宇宙和造物者，在其中我們全都活著、移動並擁有我們的存有。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

M: No, that's clear (inaudible) and involving God (inaudible).

M：沒有了，那是清晰的，(聽不見) 包含了神 (聽不見)。

This is so, my sister, as far as we are able to ascertain, and we are but the humblest of messengers for such a dynamic Creator.

在我們能夠肯定的範圍內，正是如此，我的姐妹，我們僅僅是這樣一個動態的造物者的最謙卑的信使。

M: Thank you.

M：謝謝你們。

We thank you, my sister. Is there another query?

我們感謝你，我的姐妹。有另一個問題嗎？

Carla: One last one. So that is the reason why, as the possibilities of one creation end and all coalesces back to the one infinite Creator, there is always another creation, and the branches are sent out again from the roots of the vine. That's why it never stops, because the Creator Itself is infinitely learning, infinitely (inaudible) is that so?

Carla：最後一個問題。因此，那就是為什麼當有可能一個造物結束而萬物都收縮返回到太一無限造物者的時候，一直都會有另一個造物，會有分枝從葡萄樹的根部被再一次發送出來的原因了。那就是為什麼它從未停止，因為造物者自身是無限地學習，無限地 (聽不見)，是那樣的嗎？

I am Q"uo, and I am aware of your query, my sister. Again, to the best of our knowledge and the knowledge of those who serve as teachers to us, this is so, for all entities gain from experience and produce a seed, shall we say, of knowledge, and when all such seeds have reached the final ground of being in reunifying with the one Creator, there they are planted to grow again into another creation that stands, shall we say, upon the shoulders of preceding creation and the one Creator harvests in a cyclical fashion those experiences from all of its portions and utilizes them in a learning fashion so that each succeeding creation becomes enhanced by all that which has gone before.

我是 Q,uo，我理解了你的問題，我的姐妹。再一次，就我們最佳的理解以及就那些作為我們的老師而服務的實體的最佳的理解，就是如此，因為所有的實體都從體驗收穫並產生出一顆，容我們說，知識的種子，當所有這樣的種子都已經通過與太一造物者的重聚而抵達了存有的最後的地面的時候，在那裏它們會被種植以再一次生長成為另一個造物，這個造物是，容我們說，站在前一個造物的肩膀上的，造物者用一種週期性的方式從祂所有的部分收割那些體驗並用一種學習的方式利用它們，這樣每一個隨後的造物就會被所有之前已經進行過的事物所增強了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Not for me Q"uo. That's just a wide and wonderful picture, thank you

very much.

Carla : 我沒有問題了 , Q"uo。那正是一個寬闊而美妙的圖景 , 非常感謝你們。

M: And from me, thank you.

M : 我沒有問題了 , 謝謝你們。

I am Q"uo, and we are also thankful and grateful to each of you for inviting our presence and presenting us with the queries which illuminate the journeys of all of us, for we also learn from you that which is of importance to you, and especially do you learn that great desire which you have for seeking that which you call truth. This desire also is felt, may we say, by all of creation, for each portion seeks to return to its source and that source of all creation seeks the knowledge and experience of each of its portions. Thus, this dynamic desire to seek, this yearning between Creator and created, is that force which propels all creation forward that the one Creator may be glorified by each of its portions, and each of its portions may know the Creator through each experience.

我是 Q"uo , 我們同樣也對於為你們邀請我們出席並向我們呈現了那些照亮了我們所有人的旅程的問題而對你們每一位是感謝而感激的 , 因為我們同樣也從你們身上學習對於你們是具有重要性的事物 , 尤其是你們所擁有的對於尋求你們稱之為真理的事物的巨大的渴望。這種渴望同樣也被 , 容我們說 , 造物的全部感覺到了 , 因為造物的每一個部分都尋求返回祂的源頭 , 所有的造物的源頭都尋求它的每一個部分的知識和體驗。因此 , 這種去尋求的動態的渴望 , 這種在造物者和被造物之間的渴望 , 就是那種推動所有的造物前進的力量了 , 這樣 , 太一造物者就可以被祂的每一個部分所榮耀 , 祂的每一個部分就可以通過每一個體驗知曉造物者了。

We are known to you as those of Q"uo, and we again thank you for this blessing and opportunity to speak with you. We shall join you again in your future upon your request. We shall take our leave of each at this time, leaving each as always in the love and in the light of the one infinite Creator. We are those of Q"uo. Adonai, my friends. Adonai.

我們是你們知曉的 Q"uo , 我們再一次為這種向你們發言的福分與機會而感謝你們。我們將在你們的未來按照你們的要求再一次加入你們。我們將在此刻離開各位 , 我們一如既往在太一無限造物者的愛與光中離開各位。我們是 Q"uo。 *Adonai* , 我的朋友們。 *Adonai*。

April 26, 1992

1992-04-26 服務的慰藉

Group question: The question this afternoon deals with behavior that is intended to be of service to others but which seems, in the eyes of the one offering the service, to fall short because the one that one is attempting to serve is somehow impaired, either perhaps by old age and difficulty in remembering conversations and visits, or by alcoholism so that the memory there is also faulty, or perhaps just a pattern of behavior that has been set up through the life that makes it difficult to really feel like one is making a solid contact, that there is clear communication, and that there has been a recognition of the visit, of the service, of words, of conversations.

今天下午的問題是與這樣一種行為舉止打交道的，這種行為舉止是打算要為其他人服務的，但是它在一個提供那種服務的人的眼中看起來似乎是無法達到要求的，因為一個人正在嘗試去服務的物件是以某種方式被削弱了的，要麼也許是因為年老以及在回憶起談話以及訪問方面的困難所削弱了，要麼是由於酒精中毒因而記憶同樣是失常而被削弱的，或者它也許僅僅是一種已經通過生命被設置好的行為舉止的模式，這種模式會使得它很難真的感覺到就好像一個人正在建立一種穩固的接觸，感覺到有一種清晰的溝通交流，以及已經有一種對訪問，對服務、對言語，對談話的認可了。

What kind of consolation can one take in attempting to offer such a service to another person, knowing that the person, for one reason or another, probably won't remember it, won't appreciate it, and may not be affected by it in any observable degree? Is there some value in continuing to attempt to serve in this manner?

在嘗試去為另一個人提供服務的過程中，當知曉那個人因為這樣或者那樣的原因，很有可能不會記得這樣一種服務，不會去感激它，並可能不會用任何可觀察到的程度被它所影響的時候，一個人得到進行什麼類型的安慰呢？在繼續嘗試用這種方式服務的方面，有某種價值嗎？

(Carla channeling)

(Carla 傳訊)

We are known to you as those of Q'uo. Greetings and blessings to each in the love and in the light of the one infinite Creator whose intelligence is the intelligence of infinite love. We would preface this discussion of service by informing this instrument as to the reason for the gathering of other discarnate entities at this working. This instrument usually prays for all those unseen friends symbolized by the archangels to attend in strength in the purification of the place of working. On this particular occasion, this instrument asked for all of its unseen friends and did not ask for the archangels as symbols but as those among others who would be present. Consequently, this is a very crowded meeting. Each and all thank the instrument and the group for the privilege of being able to share in this meditation. And we thank this instrument that we may through it offer our

service, that of humble opinion.

我們是你們說知曉的 Q'uo。在太一無限造物者的愛與光中向各位致意並祝福各位，造物者的智慧就是無限的愛的智慧。我們會藉由告知這個器皿關於其他的非投生的實體的聚集在這次工作上的原因來作為在這個討論的服務之前的序言。這個器皿通常祈禱所有那些由大天使所象徵的無形的朋友到場以增強對這個工作場所的淨化的強度。在這個特定的場合，這個器皿請求了所有它的無形的朋友們，卻並未作為象徵，而是作為其他實體中的那些願意出席的實體而請求的大天使。結果是，這是一場非常擁擠的集會。每一個實體以及所有實體都為能夠在這次冥想中進行分享的榮幸而感謝這個器皿和這個團體。我們感謝這個器皿，因為我們可以通過它提供我們的服務了，那就是我們謙卑的觀點。

When the question is asked, "What service is not such a good service?" there are two general ways of approaching the query. One is from the viewpoint of that entity who desires to be of service; one is from the viewpoint of the actual needs of the entity which is being apparently served. Because the query is more centrally that of the one serving, we would like to address the confusion generated by gazing from the viewpoint of the one who is apparently being served.

“什麼服務不是這樣一種有益處的服務呢？”當這個問題被詢問的時候，有兩條探討這個問題的一般性的途徑。一條途徑是從那個渴望去進行服務的實體的視角；一條途徑是從那個在外表上正在被服務的實體的需要的視角的。因為這個問題在更為中心的方面是關於那個進行服務的實體的問題，我們想要解決由於從一個在表面上正在被服務的實體的視角來被觀察而被產生出來的混淆。

The needs of an individual entity are never completely apparent unless the entity is transparent to all that is beautiful and true. Entities seldom know their own needs or how to judge them. So, it is not surprising that the third-density servant becomes confused and loses sanguinity when faced with the task of attempting to determine what service is appropriate, what service meets the real needs of the entity being served.

一個個體的實體的需要從來都不是完全顯而易見的，除非那個實體對於所有美麗而真實的事物是透明的。實體們很少知道它們自己的需要，或者知道如何去評判這些需要。因此，第三密度的服務者在面對嘗試去決定什麼服務是合適的，什麼服務是滿足那個被服務的實體的真實需要的時候會會感覺到混淆並大驚失色，這並不會是令人吃驚的。

From the most general standpoint, we might opine that true service involves working with spiritual principles that will in some way aid in teaching the one who is being served about what spiritual evolution consists in and what the process of spiritual maturation might involve. This teaching does not necessarily have to be a teaching of words. Silence and actions speak loudly also. However, if one who is a servant is ruled by the calm logic of spiritual principles in the abstract, one is moving from a place of impersonal compassion, and this attitude is conveniently and comfortably separated from a deep involvement with, and fellow feeling for, the entity one is attempting to serve.

從最為一般性的立場，我們可以認為，真實的服務包含了與靈性原則一同工作，在教導一個正在被服務的人關於靈性的演化包含了什麼以及靈性上的成熟的過程可能包含了什麼的方面，那些靈性原則將會以某種方式是有幫助的。這種教導並不一定是一種言語上的教導。靜默和大聲說話的行為同樣也是教導。然而，如果一個服務的人是被在抽象性中的靈性原則的安靜的邏輯所統治的，它就正在從一個非個人性的同情心的位置上移動了，這種態度用便利且舒適的方式與對它正在嘗試去服務的實體的一種深入的纏繞和夥伴的感覺分開了。

Thusly, we would not recommend that one approach each and every opportunity of service by using the calm and detached logic of the analysis of events in terms of spiritual principles. It is perfectly acceptable to inform oneself of one's opinion from this point of view, but it is the wisdom of the heart which moves the servant into open and full giving of the self without reservation, not the temperate demands of logic. This information may be helpful to ponder when one truly does feel that one is not of service. In this case, an analysis of the entity's situation in terms of the opportunities for spiritual maturation may yield telling results and we recommend it for this use. 因此，我們不會推薦一個人藉由使用從靈性的原則的方面對事件的分析的平靜而超然的邏輯來處理每一個服務的機會。從這個視角告訴它自己它的觀點，這是完全可以接受的，但是，推動服務者進入到無保留地對自我的開放且完全的給予之中的事物，恰恰就是心的智慧，而不是邏輯的有節制的要求。當一個人真的確實感覺到沒有進行服務的時候，這個資訊可能對於沉思不是有幫助的。在這種情況下，從靈性的成熟的機會的方面對那個實體的情況的一種分析，可能會產生出有力的結果，我們會為這種用途而推薦。

The weight of the query at this working revolves about the consolation one might find when performing a service which one feels is a portion of one's duty, one's responsibility, indeed, as the one known as Ra would say, "one's honor." It is an honor, a responsibility and a duty to treat with perfect love those companions of family, and the informal family of deep friendships, with the dedication to being the mouth, the hands, and the lifting and carrying shoulders in manifestation of the one infinite Creator which is forever unmanifest. The very heart of service is the request of the one know as Jesus to love others as one loves the self.

在這次工作的問題的分量是圍繞著一個人在執行一種服務的時候可以找到的安慰物旋轉的，一個人會感覺到這個服務是它的義務、它的責任的一部分，確實，如被知曉為 Ra 的實體會說的一樣，它是"一個人的榮耀"。去帶著完美的愛，來對待那些家庭的伴侶，以及非正式的深入的友誼的家庭。藉由在對那永遠不會被顯化的太一無限造物者的顯化中去成為嘴巴、雙手以及擔負和曾在的肩膀的奉獻，服務的最核心之處，就是如被知曉為耶穌的實體要求一樣，去如同一個人愛自己一樣地愛其他人。

If the self gives the self a bath or tidies its habitat or offers itself food, the need for thanks of self to self seems small. When one serves another self one does not interiorize the service, but rather perceives the service as moving from one field of energy, that being the self, to another field of energy, that being

another separate self. This reach seems long to the servant and it is no longer of the relaxed mind of one who is hungry and so prepares itself food, or one who needs society and so calls a friend or goes to the amusement. Now it is one entity reaching out through space and time to a separate entity. It seems there is a transaction. The servant gives a service like a gift or a present to another self. Perhaps the reason is a desire to express love, to express loyalty, or to express some one or other of the many strands and kinds of emotion one feels concerning those things which one's personal character structure inform one's conscience that it is just, rightful, dutiful and honorable for the self to do.

如果自我給予了自己一次沐浴、或者整理了它的住所，或者為它自己提供了食物，自我去感謝自我的需要看起來似乎是很小的。當一個人服務另一個人的時候，一個人不會將那種服務內化，而毋寧是將那種服務感覺為從一個能量場，也就是自我，移動到另一個能量場，也就是另一個分開的自我。這個範圍對於那個服務者看起來似乎是很長的，它並不比一個饑餓並因此為它自己準備食物的人，或者一個需要社會並因此呼喚一個朋友或者去娛樂場所的人的放鬆的心智的範圍更長。現在，它是一個實體正在向外伸出手穿過空間和時間觸及一個分開的實體。看起來似乎有一種交易。服務者就好像一個禮品或者禮物一樣給出一個服務給另一個自我。也許理由是一種去表達愛，表達忠誠，或者表達一個人感覺到的這樣或者那樣的許多的線條和類型的情緒的渴望，這些情緒是涉及到那些他個人的性格結構告訴它的良心是合適的、正確的、自我有義務且很光榮去做的事情的。

In actuality, whether one who is served is a parent, a child, a member of the family or of the extended family of friendship, or of the nature of complete strangers, service is always service if it is given purely. The challenge is to love others as one loves the self.

實際上，無論一個被服務的人是一個父母，一個孩子，一個家庭成員，還是一個友誼的延伸的家庭的成員，或者是一個屬於完全的陌生人的特性的實體，服務一直都是服務，只要它是被純粹地給予的。挑戰是去如一個人愛自己一樣地愛其他人。

When one is becoming spiritually mature, one loves the self without reservation, seeing in full the iniquity, the foibles, the insecurities and fears which it as a third-density illusory entity carries. Each self in third density does walk carrying a burden. That burden is its humanity, and that is a work which describes those things which the illusory self experiences as successful distortions of the truer, deeper nature of the mind, body and spirit as a unified being. The humanity contains all those energies concerning the self, the relationships with others and with groups of others, be they churches, nations or athletic teams, which affect the true entity—or may we say—more deeply true entity, by baffling, distorting, blocking or causing to be over-active the energies which must be penetrated by the energy of the Creator which is breathed into the being from the base of the energies and comes up into the heart to be used for spiritual work such as service.

當一個人變得在靈性上是成熟的時候，一個人會毫無保留地愛自我，並同時充分地看到它作為一個第三密度的幻象的實體所攜帶的罪惡、弱點、不安全感以及恐

懼。在第三密度中的每一個自我都確實是攜帶著一個重擔行走的。那個重擔就是它的人類屬性，它是一個工作，這個工作就是將那些幻象性的自我體驗到的事物描述為作為一個統一的存有的心智、身體和靈性的更為真實、更為深入的特性的成功的面貌，人類屬性包含了所有那些涉及到自我、自我與其他人以及與其他人的團體之間的關係的能量，無論這種其他人的團體是教會、國家還是運動隊，這些能量會藉由阻礙、扭曲、阻塞那些必須被造物者的能量所刺穿的能量，或者是其過度活躍而影響那個真實的實體——或者，容我們說——更為深入地真實的實體，造物者的能量是從能量的基部被吸入到存有之中並向上進入到心以為了諸如服務之類的靈性上的工作而被使用的。

Insofar as these energies of what we would call the red ray of survival and relationships with the self, of orange and yellow ray which concern relationships with self, other entities, and other groups of entities, all can be most confused. And insofar as these energies are allowed to remain murky, the power that moves into the heart will be less. It is only when one is able to release the so-called lower energies so that no grudges are held, no sorrows clutched close, and no fears ruling the nature, that the energy centers become clear and are able to pass on the full strength of the infinite energy which many call prana.

在這些我們稱之為生存的紅色光芒、與自我之間的關係的橙色光芒，關於與自我，與其他實體，以及其他實體的團體之間的關係的黃色光芒的能量的範圍內所有的能量都可以是極其混淆的。在這些能量被允許保持陰暗的範圍內，進入到心之中的力量將會變少。僅僅是在一個人能夠釋放所謂的較低的能量，這樣沒有吝嗇被抓住，沒有憂傷緊握不放，沒有恐懼支配屬性的時候，實體的中心才會變得清晰，並能夠將很多人稱之為普納（prana）無限能量的完整的力量傳遞下去。

When this prana moves into the heart and then moves out upon the wings of service in full strength, there is no need for any concern on the part of the servant as to the relative success of the service. It is then that one may experience the treating of another as one treats the self. That which seems appropriate is done. If it is good food and is eaten and appreciated, very well. If the food is not that which can be taken and the plate must be refused, that is too bad, but not a reflection upon the service offered.

當這種普納進入到心並接著用完整的力量移動到服務之翼上的時候，在服務者的部分上沒有關於服務的相對的成功的任何的擔憂的需要。就是在那個時候，一個人可以體驗到如同一個人對待自我一樣地去對待其他人了。看起來似乎是合適的事情被完成了。如果它是有益的食物，並被吃掉了且被感激了，非常好。如果食物不是能夠被拿走的事物且盤子必須被拒絕了，那是太糟糕的事情了，但是，那不是一個對被提供的服務的映射。

Now see where each is caught. It is at the point where one wishes for one's service to be successful that one finds oneself suddenly separated from the flow and the process of the Self serving the Self by serving the other self. That is, the flow of the Creator, the capital "S" Self serving the capital "S" Self. This is true service to capital "S" Self, service to the infinite Self.

現在，看到每一個人被卡住的位置。就是在那個一個人希望它的服務是成功的位元

置上，一個人會發現他自己突然間與藉由服務其他自我的大我對大我的服務的流動和過程分隔開了。那即是，造物者的流動，大寫的“S”的大我對大寫的“S”的大我服務。這就是對大寫的“S”的大我的服務，對無限的大我的服務。

Linguistics can become confusing, but it is a point trenchantly to be considered that the left hand path is service to small “s” self, and the right hand or positive path is service to capital “S” Self. The difference is in the definition of the self, and as a small self serves another small self and does not remember that one is serving the capital “S” Creator Self by serving another Self, that service will seem incomplete without the thank you, without the good feeling of success. But if service is offered with the firm memory that one is serving the infinite Creator, one intends by the greatest desire to serve the infinite Creator, and one is simply serving other selves as a means to this noble end, then one can free oneself of the misery of feeling unappreciated and unnoticed. Perhaps the service is appreciated, perhaps it is not, by the self which is apparently being served. But in the generation of positive intentions in the great and ever more purified desire to serve the one infinite Creator in all of its infinite parts, one may more and more feel falling away from the self the need for recognition, the need for the thank you, for the justification of the service.

語言學是可以變得令人混淆的，但是，去考慮左手的道路是對小寫“s”的自我的服務，右手的道路或者正面性的道路是對大寫的“S”的大我的服務，這是一個犀利的要點。不同之處是在對自我的定義中的，當一個小寫的自我服務另一個小寫的自我且沒有記住一個人正在藉由服務另一個大我而服務大寫的“S”的造物者的自我的時候，那種服務將看起來似乎是不完整的，沒有感謝你，沒有成功的良好感覺。但是，如果服務是帶著對一個人是在服務無限造物者，他是藉由最大的渴望打算要去服務無限造物者，他正在單純地服務其他的自我作為一條通往這個高貴的目標的道路的穩固的記憶而被提供的，接下來他就能夠讓他自己免於那種感覺到不被感激和不被注意的不幸了。也許服務是被那個明顯地被服務的自我感激的，也許它沒有被感激。但是，在正面性的意圖的發展階段，藉由巨大的且越來越純淨的在造物者的所有無限的部分中去服務太一無限造物者的渴望，一個人可以越來越多地感覺到那種對於認可的需要，對於感謝你的需要，對於證明服務是正當的需要，從自我身上脫落了。

That extreme good judgment of offering only the excellent service is a butterfly too elusive to catch. Better it is to gaze at one's duties, one's responsibilities, one's honors, and the ever present strangers in one's midst as perfect opportunities for service to the Creator Self so that service is not scattered among people and places and categories but, rather, service is a way of life expressing the spiritual principle of offering love to one's Creator and Preserver, offering the self to the Creator Self, and in return feeling the Creator Self pouring through the self in infinite energy so that there is always energy for more service, until this way of life becomes, may we say, self-perpetuating and the life glows with love reflected in love.

對於僅僅提供優秀的服務進行極其有效的評判，這是一個過於難以琢磨以至於無法抓住的蝴蝶。去凝視一個人的義務、一個人的責任、一個人的榮耀，將在你們

當中不斷出現的陌生人視為服務造物者的自我的完美的機會，這是更好的，這樣服務就不會在人群、位置和類別之中變得散亂了，毋寧說，服務是這樣一種生命表達靈性原則的方式，這個靈性原則即，向一個人的造物者和保護者提供愛，將自我奉獻給造物者的自我，並作為回報感覺到造物者的自我在無限的能量中通過自我傾瀉而下，這樣，就一直會有供更多的服務使用的能量了，一直到這種生命的道路成為了（容我們說）自我延續的，且生命藉由在愛中被反射的愛而發光為止。

Now, this we realize is cold consolation for us to say, "Do not expect any outcome when you serve, for your desire to serve is that which is relevant." This is not emotionally satisfying. We may, however, remind each to think in memory of all the unexpected gifts of service which have moved into manifestation in each of your lives: the bread returning upon the waters again and again tenfold, a hundredfold, until you cannot count all the blessings which come into the life. The energy for these blessings is begun in the self's desire to give of the self. As it gives, it creates an energy which is forever spherical, and returns and returns and lifts one higher and higher each time it returns. The way of service is a way of spiritual evolution. To figure out how to be unselfish in an illusion—and a deep illusion, for it is ours also—where service to others is the most efficient of service to the self if one desires to evolve spiritually, is somewhat marvelous, is it not?

現在，“不要在你服務的時候期待任何的結果，因為你去服務的渴望才是有重大意義的事物。”我們意識到，我們這樣說是無情的慰藉。這是不會在情緒上令人安慰的。然而，我們可以提醒各位去通過回憶起已經在你們每一個人的生命中進入到顯化的所有服務的未被預料到的禮物而進行思考：投在水面上的麵包一次又一次地十倍、百倍地返還了，一直到你無法計算所有進入到生命中的祝福為止。所有這些祝福的能量都是在自我對於去奉獻自我的渴望中被開始的。當它奉獻的時候，它創造出一種永恆的球形的能量，這種能量會返回，返回，並在它每一次返回的時候將一個人提升得越來越高。服務的途徑是一條靈性演化的途徑。去弄明白在一個幻象中——這是一個深入的幻象，因為它同樣是我們的幻象——如何去成為無私的，在這個幻象中如果一個人渴望在靈性上演化，服務他人就是最有效的服務自己，這多少是有些不可思議的，難道不是的嗎？

May this bread returning upon the waters be a sign to you. When you see the manifestation of love given to you, hear that consolation, hear those energies being registered in the heart of the Creator Self, for all is one and as you serve one, those tender and merciful feelings, those gentle hands and soft, kind words, those strong supportive silences move out through whatever bafflement may seem to stop the service into the memory of your entire planetary sphere and become a part of that which is positive about your planet. No good intention, no desire to help is ever lost. Do not let the illusion's disconsolate, apparent nature cause you or any to stumble upon the path of service to others. But let it redouble your desire as you know that all your love has flown to the heart of the Creator Self of this planet and is immediately a portion of the light of the world.

祝願這塊從水面上返回的麵包成為你的一個記號。當你看到被給予你的愛的顯化

物的時候，聽到安慰，聽到那些正在被牢記在造物者的大我的心之中的那些能量，因為萬物是一體的，當你服務一個人的時候，那些溫柔而仁慈的感覺，那些溫和的手與輕柔而好心的言語，那些強有力的支持性的靜默會通過無論什麼可能看起來似乎阻礙了服務的障礙物流出，進入到你們整個星球的記憶中，並成為關於你們星球的正面性的事物的一部分。沒有任何良好的意圖，沒有任何去幫助的渴望會成遺失。不要讓幻象陰鬱而表面性的特性使得你或者使得任何人在服務他人的道路上摔跤。但是，讓它使得你的渴望加倍，因為你知道，所有你的愛已經流向這個行星的造物者的大我的心並且立刻就成為了這個世界的光的一部分了。

We would continue through the one known as Jim with thanks to this instrument. We leave it in love and in light. For the vast company here assembled, we leave this instrument, saying greetings from all and blessings. We are known to you as those of Q'uo.

我們會帶著對這個器皿的感謝通過被知曉為 *Jim* 的實體繼續。我們在愛與光中離開它。因為有龐大的陪伴者在這裏聚集，我們離開這個器皿，並同時向所有人致意並祝福。我們是你們知曉的 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each of you again in love and in light. At this time we would offer ourselves to those present for the purpose of speaking to any queries which may remain upon the minds or which have arisen as we spoke. Is there a query at this time?

我是 Q'uo，我在愛與光中再一次向你們致意。在此刻，我們會向在場的人提供我們自己以便於談及任何可能留在頭腦中在我們發言的時候已經升起了的問題。在此刻有一個問題嗎？

M: Yes. I'm having a hard time posing my question. My thoughts are from my work, when I see a person who is an over-functioner in a relationship or in relationships, usually this comes from their need to either please and be acceptable or to avoid conflict and cross words or rejection. The relationship gets out of balance, because one gives too much and the other takes, and it's crippling for both. So, what I hear from Q'uo is if we can only find love, possibly through the red-orange ray—that being the chakra—so that our heart feels love, we can discern the difference. However, many people don't know how to do that and don't stop the behavior of acting out of the need to please, to find something else. Again, I'm not sure what I'm asking, but if you can clarify this, I'd be grateful for the answer.

M：是的。我在提出我的問題的時候正在遇到一個困難的時間。我的想法是來自於我的工作，當我看個在一種人際關係中或者在多個人際關係中是一個過度發揮功能的人（*over-functioner*）的時候，通常這是來自於它們對於要麼去取悅並被接納，要麼去避免衝突、口角或者排斥的需要。人際關係失衡了因為一個人給與了過多而另一個人拿走了過多，這對於雙方都是削弱性的。因此，我從 Q'uo 那裏得知的事情是，如果我們能夠僅僅找到愛，有可能是通過紅色-橙色光芒——也就是脈輪——因此，我們的心就會感覺到愛，我們就能夠分辨出區別了。然

而，很多人並不知道如何去做那一點，他們不會停止出於去取悅，去找到某種其他的事情的需要而行動的行為。再一次，我並不確信我正在問什麼，但是，如果你們能夠澄清這一點，我會對回答感到感激。

I am Q'uo, and am aware of your query, my sister. Within the illusion that is your life pattern that each of you share, there is a tangle of mental and emotional relationships that has as its purpose the untangling and balancing of all relationships so that love without condition may move freely between entities. Thus, the tangle has value, and we suggest to each seeker of truth which wishes to balance relationships and release this power of love that the effort to do so be continued in the fashion which is most accessible to the entity, realizing that your life pattern is much like your ladder, where each succeeding step moves one upward to another point of viewing that is more comprehensive than the one previous.

我是 Q'uo，我理解了你的問題，我的姐妹。在你們每一個人所分享的你們的生命模式之所是的這個幻象之中，會有一種心智和情緒上的關係的纏繞，這種纏繞的目的就是去解開所有的人際關係的纏繞並平衡它們，這樣無條件的愛就可以在實體之間自由地移動了。因此，纏繞是有價值的，我們向每一個希望去平衡關係並釋放這種愛的力量的真理的尋求者建議，用對於那個實體最為可取的方式來讓這種努力繼續下去，並同時意識到，你們的生命模式非常類似於你們的梯子，在其上每一個隨後的階梯都會讓一個人向上移動到另一個視角，那個視角是之前的一個視角要更為全面的。

When entities are confused as to how to proceed, then it is that we suggest that there be meditation without action so that the heart of each may be allowed to speak in the silence. The speaking may or may not take a verbal or conceptual form, but may express itself in a feeling ...

當實體們在關於如何前進的方面感到混淆的時候，接下來就是我們建議在不行動的情況下進行冥想的時候了，這樣每一個人的心就可以被允許在靜默中發言了。這種發言可能或者可能不會採用一種言語或者觀念的形式，但是它會在一種感覺中表達它自己.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and in light. We shall continue.

我是 Q'uo，我在愛與光中再一次向各位致意。我們將繼續。

The feeling that develops from the silence of the meditation and which proceeds from those levels of one's being that are accessible only when the conscious mind has been quieted may serve as a direction so that the entity may begin a step that may be new or may be taken with a new attitude. As one becomes confused in the daily round of activities, the confusion is usually

of the mental or emotional nature, and then it is that the silence and the meditation is recommended so that some small part of the tangle may be worked upon by those levels of those beings which are aware of the path that is being traveled and the appropriateness of the next step.

那種從冥想的靜默發展出來，並會從一個人的存有的那些僅僅是在有意識的心智已經被安靜下來的時刻才可以被觸及的層次上前進的感覺，可以作為一種方向起作用的，這樣實體就可以開始邁出一步，這一步可能是新的，或者可能是帶著一種新的態度而被邁出的。當一個人在日常活動中感覺到混淆的時候，這種混淆通常是具有心智或者情緒上的特性的，接下來被推薦的事情就是靜默和冥想了，這樣那個纏繞的某個小小的部分就可以藉由那些察覺到了正在被旅行的道路和下一步的適當性的存有的層次而被工作了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

M: Thank you. The archangels that were spoken of, I'd like to know more about what that was about.

M：謝謝你們。被談到過的大天使，我想知道更多的關於那是關於什麼的事情。

I am Q'uo, and am aware of your query, my sister. Many there are of an unseen nature who cherish and watch over the activities of those of your peoples as each day's activities are accomplished. Each entity has those guides and guardians, friends and teachers in whose care the entity has been placed, in a metaphysical sense, so that there is for each entity a significant number of unseen hands and hearts that join in your journey. In addition, there are those whose honor and duty is more of a light-bringing nature so that your experiences are blessed from time to time according to the invitations, shall we say, that you make with your seeking, with your desire, and with your observance of certain rituals, such as the attending to the church service, and, most especially, the attending to the ritual of the Easter season which has just passed.

我是 Q'uo，我理解了你的問題，我的姐妹。會有很多的具有一種無形的特性的實體，它們珍愛並照看著你們的人群中的人們的活動，當每一天的活動被完成的時候。每一個實體都擁有那些指導靈和嚮導、朋友以及導師，在一種形而上學的意義上，實體是已經被安置在它們的照顧中了，因此，每一個實體都擁有一個相當大的數量的無形的手與心加入到你們旅程中。除此之外，會有一些實體，它們的榮耀和責任就是具有一種更多的攜帶光的屬性的，這樣，根據你們藉由你們的尋求，藉由你們的渴望，藉由你們對於諸如參加教會的服務，更為具體地，參加剛剛過去的復活節的儀式之類的一定的儀式的慶祝而做出的邀請，你們的體驗會不時被祝福了。

There are entities who are evoked and invoked at this time by this particular group in its gathering and seeking for information and inspiration. This group has many friends that rejoice at each gathering and which send wishes of love, light and healing as a normal part of their relationship with each in this group. 會有一些實體是在此刻被這個特定的團體在它的聚集和它對資訊與啟發的尋求

中被召喚和被祈請的。這個團體擁有許多的朋友，它們對於每一次機會都感到喜悅，它們送出愛、光和療愈的希望作為它們與在這個團體中的每一個人之間的關係的一個正常的部分。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

M: Thank you, no.

M：感謝你們，沒有了。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: I just wanted to clarify something that M was asking before. If you're doing something to please someone, but you think you're doing something to serve someone, is there a desire to serve, and is that part of it still pristine, and still part of the good of the planet?

Carla：我僅僅想要澄清一些 M 之前正在詢問的問題。如果你正做一些事情來取悅某個人，但是你認為你正在做一些事情來服務某個人，有一種去服務渴望嗎，它的那個部分就是純淨的嗎，它仍舊是這個星球的善的一部分嗎？

I am Q'uo, and am aware of your query, my sister. Indeed, this is so, for it is the intention to serve that is the heart of all service. It is said that the uninformed desire to serve is, at its heart, foolish in nature, for it is not informed by what you would call wisdom, for wisdom is a lesson that is learned in a higher density after the lesson of compassion and love has been accomplished. It is necessary that the foundation of service be placed upon love, with wisdom refining it at a later time, in order that that quality which is strongest and most important in the seeking and serving of the Creator be emphasized and placed in its proper place.

我是 Q'uo，我理解了你的問題，我的姐妹。確實，就是如此，因為所有的服務的核心正是去服務的意願。常言道，未受過教育的服務的渴望，在其核心之處，其本性就是愚蠢的，因為它不是被你們所稱的智慧所鼓舞的，因為智慧是一個在慈悲和愛的課程已經被完成之後在一個更高的密度中被學習的課程。服務的基礎被放置在愛之上，並在一個稍後的時間用智慧來精煉他，以便於在尋求和服務造物者的過程中最有強有力且最為重要的特性被強調並被放置在它適合的位置，這是必不可少的。

As you become aware or informed by wisdom, it may be that your service becomes more effective, but until one has the pure heartfelt desire to serve and to offer oneself in service at each opportunity available, wisdom is useless. The desire to serve is that which begins the process in a manner which is, in the overall sense, most effective. That your service may or may not be effective according to your estimation from what you call "hindsight" is relatively unimportant. The important factor is that the desire is generated to serve. This desire is that which you have incarnated to find and to nourish as

the seedling which later becomes the great oak. 當你變得察覺或者被智慧所鼓舞的時候，會有可能你的服務會變得更有成效，但是，一直到一個人擁有純粹的衷心的渴望去服務並在每一個可以被利用的機會通過服務來奉獻它自己之前，智慧都會無用的。去服務的渴望就是用一種，從整體性的意義上，最有成效的方式開始這個過程的事物了。根據你們對於你們所稱的“事後諸葛亮”的評估，你們的服務可能或者可能不會是富有成效的，這是相對不重要的。重要的是被產生出來的去服務的渴望。這種渴望就是你已經投生來發現並如同種子繁殖一樣地去澆灌的事物，種子之後就會變成巨大的橡樹了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: Kind of a half query and a half confirmation. So the pathology of trying to please or trying to avoid conflict and therefore doing things meets its own reward of exactly what you fear happening. In other words, you don't please and you do have conflict because you never can predict what is going to please somebody or what is going to avoid causing conflict. But still, beneath it all, there is that germ of desire to serve, which is healthy no matter what pathology is there. I think that's very comforting. Is that true?

Carla：這是某種一半的問題和一半的確認。因此，嘗試去取悅或者嘗試去避免衝突並因此做那些事情的症狀，會讓它自己遭遇到報應，即恰恰是你害怕事情發生了。換句話說，因為你從來都無法預測什麼事情將會取悅某個人或者什麼事情將會避免造成衝突，你並沒有取悅，你確實會遇到衝突。但是，在其下，仍舊會有去服務的渴望的萌芽，它是健康的，無論有什麼病狀存在。我認為那是非常令人安慰的。那是真實的嗎？

I am Q'uo, and am aware of your query, my sister, and we would agree that this is the summation of our previous statement, though there is still a long journey to be accomplished. To begin with the desire to travel is of utmost importance. There will be times of testing that desire. The discovery that one may not be able to please another, even with a strong desire to do so, is such a test. But, each entity has carefully laid the groundwork for these testings and opportunities to demonstrate the desire to serve, so that in the larger sense there is always a progression of possibility so that the entity will have the opportunity to learn from its own experience, and to discover that the desire to serve is the primary quality that it wishes to harvest from the life pattern.

我是 Q'uo，我理解了你的問題，我的姐妹，我們會贊成這就是對我們之前的陳述的總結。帶著渴望開始旅行就是最重要的事情，雖然距離它被完成仍舊有一段很長的旅程。將會由那些考驗渴望的時間。一個人可能無法取悅另一個人，即使是藉由一種去這樣做的強烈的渴望，這個發現就是這樣一個考驗。但是，每一個實體都已經小心謹慎地為這些去證明去服務的渴望的考驗與機會鋪設了好基礎了，因此，在更大的意義上，一直都有一種前進的可能性，這樣，實體就將會擁有機會去從它自己的體驗學習並發現，服務的渴望就是它希望從生命的模式收穫的最重要的特性了。

There is time enough in all entities' experience for the refining of service. The

generation of the desire is the most important portion of this illusion's experience. 在所有實體的體驗中都會有去精煉服務的足夠的時間。渴望的產生是這個幻象的體驗的最重要的部分。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, Q'uo. I think I would prefer to let the session end with that gem.

Thank you very, very much for being here, and thank all the guys. *Carla* : 沒有了, Q'uo, 我想我寧願讓這次機會帶著那個寶石結束。非常非常感謝你們在這裏，感謝所有人。

I am Q'uo, and thank you once again, my sister. We would also take this opportunity to express, not only our gratitude for the invitation to join this circle of seeking, but to extend the great and joyous gratitude of those entities present who have offered their vibrations of love and light to this group as well. We all shall take our leave of this group at this time, leaving each, as always, in the love and the ineffable light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo, 再一次感謝你們, 我的姐妹。我們同樣也想要利用這個機會來不僅僅表達我們對於被邀請加入到這個尋求的圈子的感激, 我們同樣也想要將對於那些在場同樣也已經向這個團體提供了它們的愛與光的振動的實體的巨大而令人喜悅的感激延伸開來。我們將在此刻離開這個團體, 我們一如既往在太一無限造物者的愛和無可言喻的光中離開各位。我們是你們知曉的 Q'uo。Adonai, 我的朋友們。Adonai。

May 3, 1992

1992-05-03 為什麼要有苦難

Group question: The question this week has to do with "why." Why, if there is a benevolent, higher force that we might call God or the Creator, is there so much sorrow, suffering, sickness, violence, disease and general disharmony in the world, in individual and in group experiences? Why do people have to go through so much difficulty in order to just survive in many cases? Why is there not a more active participation, either on the part of the Creator or the forces of light, the angelic beings, to intervene and to provide sustenance, relief, healing and so forth on all the levels—mind, body, spirit and emotions? 團體問題：

這一周的問題是與“為什麼”有關的。如果有一種仁慈，有我們可以稱之為上帝或者造物者的更高的力量，為什麼在這個世界中，在個體與團體的體驗中會有如此多的憂傷、苦難、病痛、暴力、疾病以及通常的不和呢？為什麼人們在很多的情況中不得不為了僅僅存活下去經歷如此多的困難呢？為什麼在造物者的部分或者光明的力量、天使的存有的部分沒有一種更為主動的參與來在所有的層次上——心智、身體、靈性和情緒的層次上——進行干預並提供糧食、救濟、療愈或者諸如此類的事物呢？

And, as an adjunct to that question, how does this interaction of the Creator and the forces of light in our personal, mundane lives relate to the New Age, so called, now dawning where we are supposedly ending one cycle and about to begin another experience. Is there a relationship in the sorrow and the suffering that is going on now on the planet in its intensity and its widespread nature to this supposed ending of one age and beginning of another?

作為那個問題的一個附屬物，這種造物者和光明的力量在我們的個人的、世俗的生活中的相互作用是如何與所謂的新時代關聯起來的呢？這種新時代正在我們被認為正處於一個週期的結束並正在開始另一個體驗的位置上破曉。在現在正在這個地球上發生的憂傷和苦難之中，在它的強度與它的分佈廣泛的特性上與這種被認為的一個時代的結束和另一個時代的開始之間有一種關係嗎？

(Carla channeling)

(Carla 傳訊)

We are known to you as those of the principle of Q'uo, and we greet each of you in the love and in the light of the one infinite Creator. It is a blessing and a privilege to speak to this circle of seeking concerning the great "why?" of personal and planetary suffering, and the possible connection with the end of the age. We are the brothers and sisters of sorrow, and are part not of your answer, but of your query. We would ask each of you to weigh our words as those without authority; friends, but not divine friends, merely those of somewhat more experience than you have conscious memory of at this, your present moment.

我們是你們知曉的 Q'uo 原則，我們在太一無限造物者的愛與光中向你們各位致意。在關於個人和星球的苦難的那個偉大的“為什麼”，以及它與時代的結束的有可能的關係的方面向這個圈子發言，這是一種祝福和一種榮幸。我們是憂傷的兄

弟姐妹，我們不是你的答案的一部分，而是你們的問題的一部分。我們請你們每一個人都將我們的言語衡量為那些不帶有權威的事物，我們是朋友，但不是神聖的朋友，而僅僅是那些比你們在這個你們的當前的時刻在所擁有的有意識的記憶的體驗擁有多多少多一些體驗的實體。

Let us begin with our name for ourselves. We have called ourselves “the brothers and sisters of sorrow,” for we are social entities whose members have decided to move far from our planetary home to speak to those who sorrow, who stumble, who are faced with deeply central choices, when the surrounding atmosphere is one which is profoundly lacking in accurate, trustworthy information upon which to base choice. We speak to one entity at a time. “We are not those who will save the planet.” You may put that phrase in quotations. 讓我們從我們給我們自己的名字開始。我們稱呼我們自己為“憂傷的兄弟姐妹”，因為我們作為社會化的實體的成員已經決定去遠離我們的故鄉的星球來向那些憂傷的人，跌倒的人，在周遭的環境是一個深入地缺少作為選擇的基礎的準確的、值得相信的資訊的環境的時候正在面對深深地中心性的選擇的人發言的。我們一次向一個實體發言。“我們不是那些將會拯救這個行星的實體。”你們可以引用那個說法。

We witness the suffering, and, although we shall proceed to speak upon some portions of the answer or answers to, “Why is there suffering?” more important is it to us to verify and underline the centrality of this question, for it is not the starving, the freezing, the sickening unto death alone who are suffering. Each entity who is born into your third-density illusion begins immediately a process of loss, suffering, increasing limitation and ordeal, followed by physical death. Each of you recapitulates in a leisurely manner the misery of the starving infant. It simply takes many entities, born into healthier climes and circumstances, longer to complete the menu of suffering. And, oh, my friends, there are so many interesting entrees on this menu!

我們見證了苦難，雖然我們將開始著手談論對於“為什麼會有苦難”的問題的那個答案或者那些答案的一些部分，對於我們而言更為重要的事情是去證實並強調這個問題的中心位置，因為那些正在受苦的人不單單是那些挨餓、受凍、以及生病直至死亡的人。每一個被出生進入到你們的第三密度的幻象中的實體都立即開始了一個失去、受苦、不斷增加的局限性和嚴峻的考驗的過程，在這個過程之後跟隨著身體的死亡。你們每一個人都用一種悠閒的方式扼要重述了挨餓的嬰兒的悲慘境遇。它單純地抓住了許多被出生到更為健康的氣候和環境中的實體，它們渴望去完成苦難的功能表。哦，我的朋友們，在這次菜單上有如此多有趣的主菜。

Why are you in the place of suffering? We ask this to bring each who listens into the same environment as those for whom one feels the compassion, to focus upon an instance of suffering close to this instrument’s mind: each is the beaten, each is the one which wields the instrument of beating, each is the jury member forced to evaluate the incident, each is the rioter, each is the shopkeeper. Each of you lives a life that is seemingly personal, truly unique, but deeply planetary. Each entity’s uniqueness lies not in the specific

experiences alone or in the specific reactions in thought, word and deed to these experiences. But, rather, each is also part of a sea of consciousness shared by all who dwell within, upon and around your planetary sphere. You are beginning to become more and more aware of the connection betwixt the personal inner self and all consciousness upon your sphere.

為什麼你們會在一個受苦的地方呢？我們請求這個問題將每一個聆聽的人都帶入到與一個人對其感到同情心的那些人相同的環境中，並聚焦在一個對於這個器皿的頭腦是熟悉的受苦的場合上：每一個人都是被打擊了的人，每一個人都是那個揮舞打擊的工具的人，每一個人都是被迫去對事件進行評價的陪審員，每一個人都是騷亂者，每一個人都是商店老闆。你們每一個人都在過一種在表面上似乎是個人性的，真正獨一無二的生活，而在深處，它確實全球性的。每一個實體的獨特性都不是單單存在於具體的特性中或者存在於在想法、言語以及行為對這些體驗的特定的反應之中。毋寧說，每一個實體同樣也是一個被居住在你們的星球之中、之上和周圍的所有實體所分享的意識的海洋的一部分。你們正在開始越來越多地察覺到在個人的內在的自我和在你們的星球上的所有的意識之間的連接。

The query, "Why is there suffering?" then can perhaps be brought back home [for consideration] to each of your personal journeys, as well as remaining cognizant of the [world's] intense and acute examples of suffering. The conversation earlier touched upon the term karma. Karma, in our opinion, is a kind of residual energy or momentum. An action which produces an imbalance betwixt the giver and the receiver creates a bond of imbalance. This is called a karmic bond. The momentum is often visualized as circular, and thus the term "wheel of karma" is used to describe the way that a balance is offered repeatedly to those who are imbalanced. Again and again, a situation will occur in which an entity may forgive the self and the other self involved in this karmic tie. When forgiveness is complete—that is, there is forgiveness of the other self and of the self in full and unstopped measure—the wheel of karma stops.

那麼，“為什麼會有苦難”這個問題也就可以被帶回到自身以考慮你們每一個人個人性的旅程，並同時也依舊知曉這個世界的沉重而劇烈的受難的例子。談話早些時候觸及了業力這個術語。業力，在我們看來，是一種類型的殘留的能量或者動量。一種產生出了在給予者和接受者之間不平衡的行為會創造出一種不平衡的束縛。這就是所謂的一種業力的束縛了。動量經常被想像為圓形，因此，“業力之輪”的說法被用來描述一種平衡重複不斷地被提供給那些失去平衡的人的方式。一次又一次，一個情況將會發生，在其中一個實體可以寬恕自我和被包含在這個業力之結中的其他自我。當寬恕被完成的時候——也就是說，有對其他自我和自我的完全且不受阻礙的寬恕——業力之輪就會停止了。

There is a planetary karma also, for nation states and large economic, social and, what you term, religious groups of entities have offered unbalanced action to other groups of entities. Thusly, the individual karma and the societal karma mount to the level of the heavens. The planet as a whole does not at this time have one karma. Thusly, there is the opportunity for entities which wish to aid in the societal karma to do so, and many among your peoples are those which have incarnated to do personal work in consciousness, to make

choices which further refine choices, to work for the one infinite Creator, and to serve in a healing capacity upon the level of the consciousness which is deep enough in the roots of mind to be that consciousness shared by all upon all levels of native being within, upon, and around your planetary sphere.

同樣也會有星球的業力，因為國家和大型的經濟、社會、以及你們所稱的宗教信仰的實體的團體已經為替他的實體的團體提供了不平衡的行為。因此，個人的業力和社會的業力上升到了天堂的層次了。這個星球作為一個整體在此刻並不擁有一種業力。因此，那些希望去在社會性的業力中幫忙的實體們會有機會去這樣做，在你們的人群中有很多人已經投生來在意識中進行個人性的工作，做出那些會進一步精煉選擇的選擇，為無限造物者而工作，並在意識的層次上通過一種療愈的能力進行服務，這種意識的層次是在心智的根部足夠深入以至於那個意識的層次會被你們的星球之中、之上和周圍的在所有的層次上的所有的本土存有有所分享。

Why is there suffering by those starving in foreign lands? We may suggest that there are many who have chosen to incarnate for the purpose of suffering as intensely and as long as possible before the inevitable death by starvation or illness, not only in less technologically oriented cultures, but also within each culture, for within the culture which is your own there are those with short, hungry and brutal lives. These, may we say, Christ-like entities are pursuing a beautiful, poignant and terrible service, absorbing the deadening, merciless, pitiless and ruthless service-to-self distortions which have caused motives of greed, revenge and slaughter to erupt into actions against groups of other selves through, what you call, your history.

為什麼那些在國外的土地上的挨餓的人們會遭遇到苦難呢？我們可以建議，很多人已經選擇為了在因為挨餓或者疾病而不可避免的死亡之前盡可能強烈地，盡可能長時間地受苦的目的而投生，不僅僅在那些較少科技導向的文化中，同樣在你們自己的文化中，會有那些過著短暫的、饑餓的、野獸一般的生活的人們。這些，容我們說，基督一般的實體正在尋求一種美麗的、生動的、強烈的服務，它們正在吸收那些死氣沉沉的、冷酷的、無情的、殘忍的服務他人的扭曲，就是這些扭曲已經在你們所稱的歷史中使得貪婪、報復、屠殺的動機爆發成為反對其他的自我的團體的行動了。

Others there are among you who do a great deal of work within, calling it prayer or meditation or worrying or concern, sending love and healing to those who watch and suffer and wait and perish. There is a lovely orison sounding, with millions of souls blending at all times; your planet prays without ceasing. Always, in every night watch, there are those millions unknown to you who keep the watch for humankind. When others sleep, you may well be raising your internal voice in praise of the infinite One in thanksgiving and in intercession for all who suffer. And so, by lives lived in some part sacrificially, the societal karma is being, to some extent, alleviated through the heartfelt caring of very many of your peoples.

在你們中會有其他的人，它們會在內在之中進行大量的工作，無論你們稱之為祈禱、冥想、憂慮還是關心，它們會向那些警惕、受苦、等待並死亡的人送去愛與

療愈。有一個充滿愛的祈禱的聲音，它在所有的時刻都伴隨著數百萬混合在一起的靈魂，你們的星球是不停息地祈禱的。在每一個值夜的時間，都會有數百萬你不認識的人會為人類值夜。當其他人睡著的時候，你可以很好地在對無限太一的讚美中，在感恩中，在對所有那些受苦的人的代禱中提升你內在的聲音。因此，藉由用犧牲性的方式在某個部分中活出生命，社會性的業力，在某種程度上，正在通過你們的人群眾的許多人衷心的關懷而被減輕。

We know this query is far-ranging, but we would attempt a focus upon the heart of the query before we leave this instrument. Gaze with us at the pattern of the incarnation you now enjoy. There is the pain of the learning, the growing, the changing to fit new heights and weights and emotions. Then, seamlessly, there begins the long decline of the physical vehicle which carries your consciousness about from the first health of youth to the last breath before the physical vehicle is no longer viable. In the space between, one experience after another challenges, baffles and confuses the mind, the spirit and the emotions. Each may dream of utopia, of the Garden of Eden, yet each is soundly thrown out of it. This is your circumstance at this time.

我們知道這個問題是範圍很廣的，但是我們會嘗試在我們離開這個器皿之前聚焦在這個問題的核心。與我們一起注視著你們現在享受的投生的模式。會有學習的痛苦，成長的痛苦，改變適應新的身高、體重和情緒的痛苦。接下來，無縫地，會開始有承載著你們的意識的四處移動的物質性載具的漫長的衰老，從首先的年輕人的健康到物質性載具不再是可存活之前的最後的呼吸。在兩者之間的空間中，一個體驗緊接著另一個挑戰、它們讓心智、靈性和情緒受挫並感覺到混淆。每一個人都可能夢見烏托邦、伊甸園，而每一個人從那裏被結實地扔了出來。這就是你們在此刻的環境了。

Why does the infinite Creator place you so firmly and decisively in a milieu of loss, ordeal, limitation and eventual dying? We ask you, what gets your attention: the perfect halcyon day or the moment of toxin, the alarm, the adrenaline and the sudden movement to cope, to save, to defend? Each of you has two minds: one will keep you in this density forever; the other will evolve. Your two minds sometimes have very different ways of dealing with circumstances. The first mind is the intellectual mind. Its soul purpose is to manipulate the environment in order that you may survive, find shelter, be fed and have comfort. The other mind is that mind best described as the "wise heart." This heart's wisdom is that portion of the mind whose roots move into racial, societal, planetary and Creator mind. It is this mind that is always and forever.

為什麼無限造物者要如此堅定且明確地將你們放置於一個損失、嚴峻的考驗、局限性和最終的死亡的環境中呢？我們問你們，什麼會引起你們的注意力：是完美的愉快的日子，還是那些要去應付、要去拯救、要去守衛的有毒素、警報、腎上腺素以及突然的運動的時刻呢？你們每個人都有兩個心智：一個心智會讓你永遠地留在這個密度中，另一個將會演進。你的兩個心智時常擁有非常不一樣的與情況打交道的方式。第一個心智是邏輯智力的心智。它的靈魂的目標就是去操縱環境以便於你可以生存下來，去找到遮蔽物，被餵養並擁有舒適。另一個心智是被最佳地描述為“智慧的心”的心智。這個心的智慧就是那個其根部進入到種族的、

社會的、星球的和造物者的心智之中心智的部分。就是這個心智是一直且永遠的心智。

The suffering, the ordeal of living, is specifically designed to grab the attention of the intellectual mind and then proceed to baffle it so thoroughly and completely that the intellectual mind gives up, and the thrust of inquiry moves to the heart. In the heart lies that beingness which gazes at this experience of third-density illusion and chooses, in faith alone, to be a part of the love—the good, if you will—of the personal, societal, planetary mind. 生活的苦難與嚴峻的考驗，是專門旨在抓住邏輯心智的注意力並接下來繼續讓它如此徹頭徹尾且完全地挫敗以至於邏輯智力的心智就會放棄，而探尋的衝擊力就會移動到心了。在心之中存在有這樣一種存在性，它注視著這個第三密度的幻象的體驗並單單藉由信心選擇去成為愛的一部分，成為個人的、社會的、星球的心智的善——如果你願意這樣說的話——的一部分。

There is no “why?” in the heart’s wisdom, nor is there any answer. The heart sees suffering and embraces it, for, to the heart, any entity who is thirsty is the Christ waiting for a drink. Any entity who needs clothing is the Christ waiting to be covered. Thusly, the ordeals become opportunities for service and are seen as challenges worthy of attracting one’s attention. 在心的智慧中沒有既沒有“為什麼”，也沒有任何的答案。這個心看到苦難並擁抱它，因為，對於新，任何渴望的實體都是等待著一口水的基督。一個需要穿衣服的實體是正等待著被遮蓋的基督。這樣，嚴峻的考驗就成為了服務的機會並被視為是值得吸引一個人的注意力的挑戰了。

We glory in the beauty of your sunny day and of the peace each has found within the heart. But more, my friends, we glory at the suffering that each encloses. We ask each of you to touch yourselves with loving and forgiving hearts, to be healers of the self, and to allow that healing which is from eternity to eternity to move into the ever-wounded conscious self so that each may become a healing expression and manifestation to those about each, not by word, but merely by the point of view. Let your hearts be those open channels of love, and may you love each other, for the suffering is part of learning how, truly, to love and, eventually, how to be love.

我們在你們的周日的美麗和你們每個人都已經在心之中找到的平安之中讚美。但是，我的朋友們，我們更多地讚美每一個人所包含的苦難。我們請你們每個人都藉由有愛與寬恕的心來接觸你自己，去成為自我的療愈這，去允許那種從永恆到永恆的治癒進入到那個不斷受傷的有意識的自我，這樣，每一個人就會成為對在每一個人周圍的那些人的一種療愈的表達與顯化了，不是藉由言語，但是僅僅藉由觀點。讓你們的心成為那些愛的開放的管道，祝願你們彼此相愛，因為受苦是學會如何真正地去愛，並最終學會如何成為愛的一部分。

We are pilgrims with you in this quest. We thank each and this instrument for calling us to you in this matter. We are at this time happy to speak to your further questions, but find that this instrument grows weary. Thusly, we would transfer this contact to the one known as Jim. We are those of Q’uo, and leave

this instrument with thanks in love and in light. 在這場探尋中我們是與你們一起的朝聖者。我們感謝各位和這個器皿在這個問題上呼喚我們來到你們身邊。我們在此刻很高興談論你們進一步的問題，但是我們發現這個器皿逐漸疲倦了。因此，我們會將這個接觸轉移到被知曉為 *Jim* 的實體。我們是 Q'uo，我們帶著愛與光離開這個器皿。

(Jim channeling)
(Jim 傳訊)

I am Q'uo, and greet each again in love and in light through this instrument. At this time, we would offer ourselves in the attempt to speak to those queries which may yet remain upon the minds of those present. Is there a query at this time?

我是 Q'uo，我通過這個器皿在愛與光中再一次致意。在此刻我們會提供我們自己來嘗試談論那些依舊留在在場的人們的頭腦中的問題。在此刻有一個問題嗎？

Questioner: I'd like to ask about the changes that will be taking place in this area around the year 2000.

提問者：我想要詢問高於在 2000 年在這個區域周圍將會發生的改變。

I am Q'uo, and am aware of your query, my sister. We are not those who have the desire or ability to describe in detail those changes which are as the weather at your graduation. These changes have begun many of your years ago as the planetary entity itself is also making the graduation, shall we say. There has long been upon the surface of your planet populations of entities who have engaged in disharmonious relationships even unto the war, and have, through the heat of the emotions, transferred this heat into the crust, as you call it, of the planet itself, so that as the planetary entity attempts to make its own movement from this density of light into the succeeding density of light there is the necessity for the reharmonizing of the planetary garment that will allow for the release of the excessive heat in a variety of means in order that the planetary entity shall remain and retain in its whole nature; that is, shall proceed into the next density of light intact.

我是 Q'uo，我理解了你的問題，我的姐妹。我們不是那些擁有渴望或者能力去具體描繪在你們的畢業階段如同天氣一般的改變的實體。這些改變在很多年前，容我們說，在這個星球的實體本身同樣正在取得畢業的時候，就已經開始了。在你們的星球的表面上那些實體的人群已經有很長的時間都參與到不協調的關係，甚至到了戰爭的程度了，這些實體已經通過情緒的熱量將這種熱量轉移到這個行星自身的，如你們所稱的，地殼之中，因此，當行星實體嘗試去讓它自己從這個光的密度移動進入到後續的光的密度的時候，會有需要讓星球的外表重新變得協調一致，這將會允許用多種多樣的方式釋放過度的熱量以便於行星實體將活下來並保留它完整的特性，也就是說，以便於這個星球將完好無損地前進進入到下一個密度中。

Thus, the release in a controlled fashion of heat energy is achieved as those natural, shall we say, catastrophes, as you call them, are experienced in the

form of eruptions of volcanoes, the earthquakes, the heating and cooling effects of your geothermal forces, and other forms of the release of energy that will allow for the continual harmonization of this planetary influence as it moves through this period of transition.

因此，用一種有節制的方式對熱能的釋放是隨著那些自然的，容我們說，災禍，如你們對它們的稱呼一樣，用火山爆發、地震、你們的地熱的能量的加熱和冷卻的效果，以及其他的能量釋放的形式被體驗到的時候被取得的，這些能量釋放將會允許這個星球隨著它穿過這個轉變的時期繼續變得協調。

Thus, there is much of choice on that part of the populations of this planet that will determine the precise location, duration, intensity and nature of heat release. As entities and groupings of entities are able to resolve difficulties and achieve a more harmonious perception of relationship, there will be less need for the drastic, in your terms, release of this heat of emotion energy. Thus, it can be said that these releases of energies shall continue. As to their location, etc., this is, as you would say, in the process of being determined by the movement of thought ... 因此，在愛這個星球的人群的部分上將會有大量的選擇，這些選擇將決定確切的熱能釋放的地點、持續時間、強度以及屬性。隨著實體和實體的團體能夠解決困難並取得一種更為和諧的關係的認識，將會由較少的對這種情緒的能量的熱量的，用你們的措辭，激烈的釋放的需要。因此，可以認為，這些能量的釋放將會繼續。關於它們的地點，等等，如你們會說的一樣，這是處於被想法的運動所決定的過程之中的.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

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

我是 Q'uo，我再一次與這個器皿在一起了。我的姐妹，有另一個問題嗎？

Questioner: What visions do you have for the New Age which is approaching?

提問者：對於正在接近的新時代，你們看到的景象是什麼呢？

I am Q'uo, and, though the query is most general in its point, we would suggest that the nature of that which you have called the New Age is one that is quite different from the experience which is now enjoyed by the population of this planetary influence. We shall attempt to give only very general descriptions, for this is a large field of inquiry.

我是 Q'uo，雖然這個問題在它的要點上是極其一般性的，我們會建議，你們所稱的新時代的特性是一種與這個星球的人群現在正在享受的體驗相當不一樣的特性。我們將嘗試去給予非常一般性的描述，因為這是一個巨大的探尋的領域。

There is the graduation into and use of a physical vehicle which is more densely packed with light than the one which you now utilize in your current experience. This vehicle is that which is associated with the fourth energy center or chakra, that having to do with the heart, so that the primary influence of this body and its experience is that of learning the lessons of love, compassion, mercy, understanding, forgiveness and acceptance so that entities will have a greater opportunity to see the Creator in the creation about them, and to see and express that Creator within the self as well.

會有畢業以及進入並使用一個比你們在你們當前的體驗中所使用的物質性載具更為緻密地聚集了光的物質性載具。這個載具是與第四能量中心或者脈輪聯繫在一起，也就是與心有關聯的載具，因此，這個身體的以及它的體驗的最主要的影響是學習愛、同情心、慈悲、理解、寬恕、接納的課程，這樣實體就將會擁有一種更大的機會去在它們周圍的造物中看到造物者，並同樣也在自我內在之中看到並表達造物者。

This perception and expression shall take the form of the communication that is more of the, as you call it, telepathic nature where the transmission of concepts is accomplished much as you would transmit the contents of your field of vision in a moment and this picture would include the feelings and responses that you would have to that in your field of vision. There is in such a form of communication no ability or desire to hide those feelings and thoughts which an entity may entertain. Rather, there is the great desire to blend the individual energies and abilities with others so that there is created what might be called a society of memory-complexes or social memory complex that allows each entity within the grouping access to the memories, talents, experiences and abilities of all others within this grouping.

這種知覺和表達將會採用更多的具有，如你們對它的稱呼一樣，心電感應的特性的溝通交流的方式，在這種方式中，觀念的傳遞是用非常類似於你們在一瞬間傳遞你們的視覺場域的內容的方式被完成的，這個被傳遞的圖像會包含了你們擁有的對於那個在你的視覺的場域中的事物的感覺和回應。在這樣一種溝通交流的形式中不會有去隱藏那些一個實體可能會含有的感覺和想法的能力或者渴望。毋寧說，會有極大的渴望去將個人的能量與能力與其他人混合起來，這樣會有可能會被稱之為一個記憶複合體的社會或者社會記憶複合體的事物被創造出來了，這個社會記憶複合體會允許在團體中的每一個實體讀取在這個團體中的所有其他實體的記憶、天賦、體驗以及能力。

The grouping of entities itself has chosen the means of further seeking the Creator in that there is the great desire of such groupings to serve others by utilizing the expanded knowledge and abilities that are experienced at this level of being. Further knowledge of and learning of the creation and the Creator is gained primarily by seeking to be of assistance to other entities who may not yet have reached this level of understanding. Thus, there is the waiting for the call from such entities, be they individuals or civilizations, upon planetary influences such as this one.

這個實體的團體本身已經選擇了進一步尋求造物者的途徑了，在其中這樣的團體

會有極大的藉由使用在這個存在的層次上正在被體驗到的被拓展過的知識和能力去服務他人的渴望。更進一步的對造物與造物者的知識和對造物和造物者的學習是主要藉由尋求去幫助其他的可能尚未抵達這種理解的層次的實體而被取得的。因此，會有對於來自於這樣的實體的呼喚的等待，無論它們是在諸如這個星球之類的星球上的個體還是文明。

We feel that this is a good general description of that which awaits this planetary population, and would ask if there is a further query, my sister?

我們感覺到這是對於等待著這個星球的人群的事物的一個有效的一般性的描繪，請問是否有一個進一步的問題，我的姐妹？

Questioner: If you talk on the subject of going home, returning home, and explain that, I would appreciate it.

提問者：如果你們在回家、返家的主題上進行發言並對解釋那一點，我會感激它。

I am Q'uo, and am aware of your query, my sister. We are aware of the feeling that many entities within this planetary influence experience of being away from home, and may suggest that there are many, many entities upon this planet that have journeyed here from elsewhere, that is, from another planetary influence. In the majority of cases, this journeying has been as a part of a grouping of entities that has sought to complete the cycle of learning that this third-density planet offers, and these entities have sought to complete that cycle upon this planetary influence as it was beginning its third-density cycle at the time of their joining it. This is true for the great majority of entities upon this planet, for you see you are not all of one source or origination as far as progression from a second-density influence into the third density, and this accounts for much of the difficulty in relationships between societies, nationalities, races, religions and so forth upon your planetary influence.

我是 Q'uo，我理解了你的問題，我的姐妹。我們察覺到在這個星球的體驗中很多的實體會有遠離家園的感覺，我們可以建議，在這個行星上有很多的實體是已經從別處旅行來到這裏的，也就是說，它們是來自於其他的星球的。在絕大多數的情況中，這種旅行已經是一個實體的團體的一部分了，這個實體的團體，在這個星球開始它的第三的週期的時候，在這些實體加入到這個週期的時候，已經尋求去完成這個第三密度的行星所提供的學習的週期了。這對於在這個星球上的絕大多數實體都是真實的，因為你們看，你們並非全都屬於一個來源，或者在從一個第二密度的影響發展進入到第三密度的方面屬於一個起源，這一點解釋了在你們的星球上在社會、國家、種族、宗教信仰以及如此等等之間的關係中的存在的大量困難。

There is also another grouping of entities that has come from elsewhere, either within this solar system or outside of this particular solar system, that has chosen to return to a third-density planet in order to be of service to the entities upon this planet, even though those who return have progressed beyond this third-density experience. As we spoke to the previous query in suggesting that those who proceed into the next density of light seek to learn

by serving others, there are many of these kinds of entities within this planetary influence at this time who have come from elsewhere to be of service in a certain manner as they join this planetary influence. These entities offer their light and love just as a portion of their very being glows more brightly with the honor of standing closer to the light of the one Creator. This service is offered, as we said, as a general kind of lightening of the vibrations of this planetary influence.

同樣還有另一種來自於其他地方的實體的團體，要麼是在這個太陽系之中，要麼是在這個特定的恆星系之外，這種團體已經選擇返回到一個第三密度的行星以便於去服務於在這個行星上的實體，即使那些已經返回的實體已經發展超越了這個第三密度的體驗。當我們在談到之前的問題的時候，我們建議過，那些繼續前進進入到下一個光的密度的實體會尋求去藉由服務他人來學習，在此刻在這個星球上有很多這些類型的實體，它們是從別的地方來到這裏以用一定的方式在它們加入到這個星球的時候進行服務。這些實體提供僅僅是作為他們的核心存在的一部分的光和愛，憑藉著更加靠近太一造物者的光的榮耀，這些實體更為明亮地發光。這種服務是作為，如我們說過的一樣，一種對於這個星球的振動的一般類型的照亮而被提供的。

Each such entity also has a specific talent or service to offer that is accomplished in a unique way for each entity, whether this be by teaching, by healing, by communication, or by any of a number of means of being service-to-other entities. These entities also pass through that which you call the "forgetting process," so that as they enter this planetary influence they are completely the citizens, shall we say, of this third-density planet, and do not retain those abilities that would seem to this planet's population as being that of a paranormal nature in general, so that there is an equality of status, and no entity's service would be accepted without question simply because it came from one with abilities that were obviously in excess of what is the norm on this third-density planet.

每一個這樣的實體同樣也擁有一種特定的才能或者服務要提供，這種服務是用一種對於每一個實體獨一無二的方式被完成的，無論這種方式是通過教導、通過療愈、通過溝通交流，或者通過很多種服務其他實體的方式中的任何一種方式。這些實體同樣也經歷了你們所稱的“遺忘的過程”，因此，當它們進入到這個星球的時候，它們完全就是這個第三密度的行星的，容我們說，公民了，它們不會保留那些對於這個星球的人群會看似具有一種一般而言的超自然的特性的能力，因此，會有一種姿勢上的均衡，沒有任何實體的服務會在沒有去單純地質疑的情況下被接納，因為它是來自於一個其能力明顯地超出了在這個第三密度的星球上是通常性的能力的星球。

These entities, however, have within them the distant and dimly lit memory of their origin as being from elsewhere, and in many cases this feeling is in the form of what you may call a kind of homesickness or alienation from the planetary influences and vibrations that are of a more disharmonious nature within this third-density influence. However, each entity in the heart of its being is aware that, though there is a home that may be located elsewhere, that the true home of all seekers of light and servants of the one Creator is

within that service and within that light that comes from only one source, the one Creator, and each may take solace in knowing that the Creator resides within each entity and shines the light of love and service to all equally.

然而，這些實體在它們內在之中擁有遙遠而被暗淡地照亮了的對它們作為來自於其他地方的存有的起源的記憶，在很多情況中，這種感覺是處於一種思鄉或者與這個星球的影響與振動疏遠的形式之中，這個星球的振動在這個第三密度的影響範圍內是具有一種更為不協調的特性的。然而，每一個實體在它的存在的核心之中都察覺到，雖然有一個可能是位於別處的家，所有光的服務者和太一造物者的僕人的真正的家都是在那種服務內在之中，是在那僅僅來自於一個源頭，即太一造物者的光之中的，每一個人都可以通過知曉造物者居住在每一個實體內在之中並均等地將愛和服務的光照耀到所有人身上而得到安慰。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: So, you were just saying that, basically, home is within us, is that right?

提問者：因此，你們是在說，在根本上，家就在我們內在之中，那是正確的嗎？

I am Q'uo, and am aware of your query, my sister, and this is correct, that the home is truly, as your peoples say, located where the heart is able to love. 我是 Q'uo，我理解了你的問題，我的姐妹，這是正確的，如你們的人們所說的一樣，那個家是真正位於心能夠去愛的地方的。

Is there another query?

有另一個問題嗎？

Questioner: When I was referring to home I was referring to returning to the First Cause ... passing through Christ consciousness and returning to the First Cause.

提問者：當我提及家的時候，我正在提及返回到第一因（*First Cause*）.....通過基督意識並返回到第一因。

I am Q'uo, and am aware of your query, my sister. This journey, that of returning to the First Cause, is more closely aligned to the latter portion of our response where each entity becomes aware that there is a Source from which each comes and towards which each moves after the great cycle of learning and experience has been achieved. For each portion of the Creator that becomes an individualized portion of consciousness moves out from this Source with the desire to seek and to serve the one Creator, for it is felt within the tiniest portion of each entity's being that it is the great desire of the Creator to know Itself, and that each entity is a means by which this Creator shall know Itself.

我是 Q'uo，我理解了你的問題，我的姐妹。這個返回到第一因的旅程，是與我們的回應的後面的部分更為密切一致的，在其中每一個實體都開始察覺到有一個源頭，每一個人所源自於的這個源頭，每一個人在學習和體驗的偉大的週期已經

被實現之後都會朝向這個源頭移動。因為造物者的每一個成為了意識的一個個體化的部分都會帶著去尋求和服務太一造物者的渴望而從這個源頭向外移動，因為在每一個實體的存在有最為微小的部分內在之中都感覺到，這就是造物者知曉祂自己的偉大的渴望，每一個實體都是這個造物者將會藉由其知曉祂自己的一個途徑。

As each entity moves through the various densities or dimensions of light, learning each lesson that is possible there, much experience of a various nature in intensity and in type, all having to do with the qualities of love and light, are gained. And as these experiences are gathered, the individualized portion of consciousness that is each entity then takes on these qualities and widens the perspective or the "eye-shot," the point of view, shall we say, so that each entity, then, is able to see more of the other entities and experiences about it as the Creator knowing Itself.

隨著每一個實體穿越各種各樣的光的密度或者維度，並同時學習有可能在那裏的每一個課程，大量在強度上和和類型上具有一種多樣性的特性的體驗就會被取得了，所有這些體驗都是與愛和光的特性有關的。隨著這些體驗被取得，每一個實體之所是的意識的個體化的部分接下來就會呈現出這些特性並拓寬遠景、或者“視野”，或者，容我們說，視角，這樣每一個實體，接下來就能夠將它在它周圍的更多的其他的實體和體驗視為造物者在知曉祂自己了。

As the final lessons are learned in the last of the densities of light, the entities begin to take upon themselves that which you may call a spiritual mass so that there is the great desire to move into complete union once again with the one Creator, and this union is achieved so that each entity brings each experience with it as an offering or glorification to the one Creator. Each such offering, then, taken cumulatively, becomes the seeding of another great octave of experience and cycle of beingness, as the one Creator once again sends out portions of Itself to gain in experience, to learn that which can only be learned by the giving of free will choice to those portions of Itself that venture out as pilgrims into what is to each the great unknown and mystery of being.

隨著最後的課程在光的密度的最後一個密度被學會，實體開始讓它們自己具有你們可以稱之為一種靈性品質的事物，這樣就會有巨大的渴望去進入到再一次與太一造物者的完全的結合之中了，這種結合被取得了，這樣每一個實體就將他擁有的每一個體驗作為一種奉獻或者讚美帶給太一造物者了。每一個這樣的奉獻，接下來，被累積在一起，就會成為另一個偉大的體驗的八度音程和存在性的週期的種子了，當太一造物者再一次送出祂自己的部分去收集體驗、去學習僅僅能夠藉由將自由意志的選擇給予祂自己的那些部分而被學習的事物的時候，祂自己的那些部分就會作為朝聖者冒險進入到對於每一個實體都是偉大的未知和存在的神秘的事物之中了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: No.

提問者：沒有。

I am Q'uo. Is there another query at this time?

我是 Q'uo。在此刻有另一個問題嗎？

Questioner: I'd like to ask a question. I'm trying to focus back down into what you were saying and trying to apply it to Rodney King and the events in L.A. and around the country. If I'm applying this correctly, please tell me, and if I'm not, just briefly tell how I'm not. The victim, Rodney King, and the victims—all the shopkeepers, the people whose places were burned—the people who, at some level, were accepting acting as a safety vent for energies that otherwise would have been worse, resulting in, say, a revolution within the entire nation ... The ones who were doing the negative—the shooting and the beating and the burning and the looting—where those who had the impulse to do that but, also, at some level, who were accepting the karmic results of that, perhaps as part of the same equation ... 提問者：我想要問一個問題。我正在嘗試去反向聚焦於你們正在說的內容，並嘗試去將它應用於在羅德尼金的案件以及洛杉磯和全國各地的事件上。如果我正在正確地應用它的話，請告訴我，如果我沒有，就簡要地告訴我我是如何沒有正確地應用它的。受害者，羅德尼金以及是許多的受害人——所有的商店老闆，那些其住所被燒毀的人——這些人在某種程度上，都是正在接受如同一個能量的安全閥門一樣地行動，否則就會有更差的情況，並同時導致，假設，在全國範圍內的一場革命.....那些正在做負面性的事情的人——射擊、毆打、焚燒以及搶劫——在其中那些本來就有衝動去那樣做的人，而它們同樣也是，在某個層次上，正在接受那種行為的業力的結果的人，也是是作為相同的等式的一部分.....

I'm really fuzzy on this. And all of the people around the planet—and I know that they are all around the planet—who are praying for peace and for justice and to save the Earth, these energies were aiding in keeping the venting points open so that the energy, the heat, could be vented safely and not trouble the entire nation or the entire planet, in this case, the entire nation. Is that a fair application of what you were saying to current events? That's why the suffering—it's kind of like a safety vent?我在這一點上真的是含糊不清的。在這個星球上的所有人——我知道他們都是 在這個星球上的——那些為和平、為正義，以及為了拯救地球而祈禱的人，這些能量正在幫助讓那個閥門的位置保持開放，這樣能量，熱量，就能夠安全地被 排出，而不會給整個國家或者整個星球，在這個案例中，是整個國家，帶來麻煩。那是對於你們剛剛說的內容在對於當前的事件上的一個合理的應用嗎？那就是 為什麼受苦的原因——它是類似於一種安全閥門。

I am Q'uo, and am aware of your query, my sister. We find that there is indeed some confusion in the interpretation in that which we have spoken, and would attempt to speak briefly to alleviate the confusion. The experiences of sorrow and suffering of whatever nature by any individual or groupings of individuals upon your planet is the result of those learnings and services that have gone before and which have been improperly integrated or

incompletely assimilated within the individual or grouping.

我是 Q'uo，我理解了你的問題，我的姐妹。我們發現確實因為我們已經說過的內容而在解釋的方面有某種混淆，我們會嘗試去簡要地說明以減輕這種混淆。被在你們的星球上的任何的個體或者個體的團體所遭受到的無論什麼憂傷與受苦的體驗，都是那些在已經進行了的學習和服務，以及那些已經是被不恰當地整合到個體或者團體內在之中或者不完全地被其消化吸收的事物的結果。

All experience within your third-density illusion has the purpose of teaching some facet of love and acceptance. As entities move through various experiences there are those challenges or testings that further teach those areas that have previously been lacking in their balance or refinement. The more difficult the challenge or test, the greater the possibility for learning love and acceptance. The traumatic conditions, such as that of your warfare, offer great immediate opportunity for entities to see the possibilities of love and service to others, such as when a soldier would jump upon that which you call the grenade to save the life of a friend. This is the greatest service.

在你們的第三密度的幻象中的所有的體驗都有叫到愛和接納的某個面向的目的。隨著實體經歷各種各樣的體驗，會有那些挑戰或者考驗，它們會進一步教導那些在之前在它們的平衡或者精煉中有欠缺的區域。挑戰或者考驗更加困難，學習愛和接納的可能性就會越大。諸如你們的戰爭的創傷之類的創傷性的情況，會為實體提供巨大的即刻的機會去看愛和服務他人的可能性，諸如當一個暫時跳到你們所稱的手榴彈上去拯救生命或者一個朋友的時候。這就是最大的服務了。

There is a variety of response available at all times to each entity in any experience. Each experience shall offer the opportunity for the entity to demonstrate his or her level of understanding, and this shall be demonstrated by the spontaneous response to each situation. Thus, the difficulties that may be experienced within your illusion are as the catalyst for a process of learning that occurs, in the larger sense, to the metaphysical or spiritual entity that each of you is. The experiences in your daily round of activities are those physical or mundane means by which metaphysical lessons are distilled.

在任何的體驗中在所有的時刻都會有多種多樣的回應是可以為每一個實體所取得的。每一個體驗都將為實體提供機會去表明他或者她的理解的層次，這將會藉由對每一個情況的自發性的回應而被表明。因此，在你們的幻象中可能被體驗到的困難是作為供一個發生在你們每個人之所是的，在更大的意義上的，形而上學的或者靈性上的實體身上的學習的過程使用的催化劑的。在你們的日常活動中的體驗是那些藉由其形而上學的課程被精煉的物質性或者世俗性的途徑。

The venting process, of which we spoke previously, is the process by which the Earth itself as an entity has absorbed the heated vibrations of disharmony and difficulty over many, many generations of many, many civilizations. This absorbing of disharmonious vibrations has created a difficulty for the planetary entity in its transition from third to fourth density, as those populations that have inhabited it for many, many millennia have had their own difficulties in reaching harmonious resolutions to differences between entities, races, religions, nations and so forth. Those difficulties are of an

extreme nature at this time and require the periodic venting of this heat energy so that the planet may remain intact, shall we say, as an entity as it passes into that experience that you have called the fourth density of light, the transition into a new age.

你們之前談及的排放的過程，是地球自身作為一個實體已經藉由其在許多許多的文明的許多許多的世代中吸收了被加熱過的不協調和困難的振動的過程。這種對不協調的振動的吸收已經在星球的實體的從第三密度到第四密度的轉換的方面為它創造出了一種困難，因為那些已經居住在其上的實體在許多許多千年的時間中已經在對於在實體、種族、宗教信仰、國家以及如此等等之間的差異取得協調一致的解決方面的方面擁有它們自己的困難了。那些困難在此刻是具有一種極端的特性的，它們要求週期性的對這種熱能的排出，這樣這個星球就可以，容我們說，作為一個實體在其進入到你們稱之為光的第四密度的體驗中以及在其進入到新時代的轉變的過程中保持完好無損了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: So, people don't have the possibility of becoming part of a venting, a safety valve, to relieve pressure on the birthing process? Just the planet itself?

提問者：因此，人們並沒有成為一種排氣孔，一種安全閥門以緩解在出生的過程上的壓力的責任？僅僅是星球自身？

I am Q'uo, and am aware of your query, my sister. These processes are interrelated, and as entities are able to find, what you may call, a higher or more harmonious choice to each of the testings or difficulties that face them, each entity then adds to the harmonious vibrations of those who pray for peace and send light and healing thoughts to entities in distress. Each time an entity is able to increase the level of spontaneous, harmonious response to a difficult situation, there is a lightening of the vibrations of this planetary influence that aids the entity that is the planet itself as it also makes its transition into that density of love which now beckons.

我是 Q'uo，我理解了你的問題，我的姐妹。這些過程是相互關聯的，當實體能夠發現對於他們所面對的考驗或者困難的，如你們所稱的，一種更高的或者更為協調一致的選擇的時候，每一個實體接下來就會增加那些為和平而祈禱並向那些處於悲痛之中的人們送去光與療愈的想法的人的協調一致的振動了。每一個一個實體能夠增加對於一個困難的情況的自發性的、協調一致的回應的層次的時候，就會有對於這個星球的振動的一種照亮，它會在這個星球同樣也進行它進入到那個正在召喚的愛的密度的轉換的時候幫助這個行星自身之所是的實體。

Is there another query, my sister?

有另一個問題嗎，我的姐妹？

Questioner: Just one last one, because I noted something that you said and I didn't quite understand it. I believe that you said that we as a people had personal karma, societal karma, national karma, racial karma, but didn't have

planetary karma. Is that just because we haven't blown the Earth to a cinder or actually blown it apart? Is that what it would take to have planetary karma?
提問者：只有一個最後的問題，因為我注意到你們說過的某些事情，我並沒有特別理解它。我相信你們說，我們作為一個人擁有一種個人性的業力、社會性的業力、國家的業力、種族的業力，但是，並不擁有星球的業力。它僅僅是因為我們並沒有將地球炸成灰燼或者真的將它炸開嗎？那是要產生出星球的業力的事情嗎？

I am Q'uo, and am aware of your query, my sister. All entities that will remain with this planet in its transition are a portion of the planetary population or personality, shall we say, that does indeed gather about it a certain quality or nature as a result of those experiences, those lessons and those services which have been learned and accomplished. This quality of personality may also be seen as a kind of karma, for as all karma is that which moves one in a certain direction, there is also the direction that is determined for the population of this planet by its own choices and experiences that are taken in a cumulative manner, shall we say. Thus, in a more general sense, there is indeed a karma or quality of being that adheres to this planetary influence.

我是 Q'uo，我理解了你的問題，我的姐妹。所有將會在這個行星的轉換過程中與它留在在一起的實體都是星球的人群或者人格的有一部分，容我們說，這種星球的人格並未在它周圍真的收集一定的特性或者屬性作為那些已經被學會和完成的體驗、課程以及服務的一個結果。這種人格的特性同樣也可以被視為一種類型的業力，因為如同所有的業力都是讓一個人在一定的方向上移動的事物一樣，同樣也會有為了這個星球的人群藉由它自己的選擇和體驗而被決定的方向，這些選擇和體驗是，容我們說，用一種積累的方式被取得的。因此，在一個更為一般性的意義上，確實有一種附著在這個星球上的業力或者存有的特性。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Questioner: No, Q'uo. Thank you.

提問者：沒有了，Q'uo。感謝你們。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and we shall take this opportunity to thank each for inviting our presence to your circle of seeking, and we thank each with a glad and joyous heart, for we are greatly honored at your invitation, and especially at the queries that reflect the deepest desires of your heart to know that which is the nature of your journey, your beings, the Creator and the creation. We shall take our leave of this instrument and this group at this time, leaving each, as

always, in the great love and ineffable light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo，我們將利用這個機會感謝各位邀請我們出席你們的尋求的圈子，我們帶著一顆高興而愉快的心感謝各位，因為我們對於你們的邀請，尤其是對於那些反應了你們的心去知曉你們的旅程和你們的存有的特性的最深的渴望，是感到極為光榮的。我們將在此刻離開這個器皿和這個團體，一如既往，我們在太一無限造物者的愛與無可言喻的光中離開各位。我們是你們知曉的 Q'uo 原則。Adonai，我的朋友們。Adonai。

May 10, 1992

1992-05-10 道路與選擇

Group question: The question this afternoon has to do with the general topic of how do we cooperate with our destiny? How do we use our free will in making choices that when they are made will perhaps change us in very significant ways as we are all seeking, as portions of the Creator, to return to the Creator—each choice becomes a part of our path, a step that may be unlike any other step we've taken, but becomes as integral as any step we have taken? How can we make enlightened choices? How can we cooperate with that which is our highest and brightest path in learning and serving others?

團體問題：今天下午的問題是與如何與我們的命運合作的一般性的主題有關的。我們如何在做出選擇的過程中使用我們的自由意志，當做出這些選擇將也許會用非常重要方式改變我們時候，因為我們全都在，作為造物者的一部分，尋求返回到造物者——每一個選擇都成為了我們的道路的一部分，成為了與我們已經走過的任何其他的較不不同的一個腳步，但它卻是如任何我們已經走過的腳步是一樣地完整的？我們如何才能做出開明的選擇。我們如何與在學習和服務他人中我們最高和最為明亮的道路合作呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo, and I greet you in the love and in the light of the one infinite Creator, the one Intelligence, the one original Thought which is love creative. We greet you in all that there is, seen and unseen forever.

我是 Q'uo，我們在太一無限造物者，在太一智慧、在創造性的愛之所是的那一個原初的想法的的愛與光中向你們致意。我們在一切萬有中，在可見和不可見的永恆之中向你們致意。

How blessed we feel to be with you, to feel the blending of your meditative vibrations, to experience amidst the complexities of each of your conscious minds the single-minded desire for truth. We thank you, for this is the call which brings us to you and enables us to offer our humble service—that of our opinions. We only ask of each one thing, and that is that our words be taken as opinion and not fact, for there is no authority in outer words, but if our words meet with your feeling of remembrance of truth, then you may trust your own authority. Otherwise, we ask that our words be left behind.

與你們在一起，並感覺到與你們冥想性的振動混合在一起，並在在你們每一個人的表面意識的心智的複雜性中體驗對於真理的一心一意的渴望，我們感覺到是有福呀。我們感謝你們，因為這就是將我們帶到你們身邊的呼喚，它允許我們提供我們謙卑的服務——即我們的觀點。我們僅僅請求每一個人一件事情，那就是我們的言語被作為觀點而不是作為事實而採用，因為在外部的言語中是沒有權威性的，如果我們的言語與你的回憶起真理的感覺是吻合的，那麼你可以相信你自己的權威。不那樣的話，我們請求我們的言語被留在後面。

People of passion and courage sit in this circle, each desiring and hoping for the most lucid life of service and the most beautiful and rich life of conscious learning and spiritual evolution. Passion and courage should not be confused, and we shall speak to this.

坐在這個圈子中的人是熱情且勇敢的，每一個人都渴望並期待最為明晰的服務的生命和有意識的學習與靈性上的演化的最為美麗且豐盛的生命。熱情和勇敢不應該被混淆，我們將談論這一點。

The experience of moments which have added up to years constantly informs the mentality of a seeming continuity of direction, or a seeming discontinuity. When a possibility of discontinuity becomes attractive and provocative, then the mentality says, "Let us by all means cast ourselves into the new effort with all our hearts." However, passion has one central lack. Although passion seems to come from deep within the heart, the conscious mind untutored by certain practices is not capable of discriminating between the passion of the emotion, the passion of the spirit, the passion of the mind and the passion of persuasive circumstance.

對於那些已經累加到歲月上的時刻的體驗會持續不斷地告知心智一種在表面上的方向的連續性，或者一種表面的不連續性，當一個不連續性的可能性成為了有吸引力且引起興趣的事情的時候，接下來心智就會說，“讓我們想盡一切辦法來將我們自己全心全意地投入到這種新的努力中吧。”然而，熱情擁有一個中心的缺陷。雖然熱情看起來是來自于心智的深處，尚未藉由一定的實踐被教育過的表面意識的心智是無法在情緒的熱情、靈性的熱情、心智的熱情以及富有說服力的環境的熱情之間進行分辨的。

Therefore, as any approaches a personal or services oriented cusp of decision, it is well to know that one has the requisite passion to accomplish what shall be and the courage to see it through. But then one may step back and ask the self to pause so that the spirit may go into the inner room and take all adornments off—all things of the world, all the trappings of circumstance, all of the aura of success renown, of reputation and of desire itself. Lay it to one side and become of a quiet mind and a quiet heart, and say, "Here am I, what would you have me do? What is that highest and best that I may achieve and remain a stable person? What would you have me do?" 因此，當任何人接近一個個人性的或者服務導向的決定的尖峰的時候，去知曉一個人擁有所需的熱情來完成將會出現的事物並擁有勇氣去堅持到底，這是很好。但是，接下來一個人可以後退一步並讓自我暫停一下，這樣靈性就可以進入到內部的房間中並將所有的裝飾物——所有的屬於塵世的事物，所有環境的裝飾、所有成功的聲譽、名譽以及渴望本身的光環——都脫下來了。將它放在一邊並成為一個安靜的頭腦和一個安靜的心，並說，“我在這裏，你想要我做什麼呢？什麼是我可以取得的最高和最佳的事物，並同時依舊是一個穩定的人呢？你想要我去做什麼呢？”

A few moments spent in this tabernacle asking this simple query aids one enormously in fitting into the regalia of life's circumstances, girded within with a promise to do that which has been desired in the highest way. One may

then don the garments of reputation and success and be unswayed and unimpressed by the patter and the tap dancing that all of us are capable of achieving in one way or another.

在這個至聖所中花費一些時間並同時詢問這個簡單的問題，這會在讓一個人適應生命的環境的華麗的服飾，並在內在之中準備一個承諾來進行在最高的道路中已經被渴望了的事物的方面極大地幫助它。一個人接下來可以穿上聲譽和成功的服飾並不被那種我們所有人都能夠用這樣或者那樣的一種方式取得的饒舌和踢踏舞所動搖和影響了。

When one faces that choice which seems to be the fork in the road, it is especially worth considering to move into this place of asking and dedication of self both individually and as a group, for you see, the attempt to desire well is that which is done by faith alone. The attempt as a group is also done by faith alone, and entities which converse consciously may not be aware of the power and utility of conversation in the silence of the tabernacle of asking and dedication, for no words are spoken, only "What is your will?" and "I am your servant, send me." Yet, as you sit together physically in the silence of this shared imaging, there is set up betwixt the group lines of communication that will not stop humming when the conscious minds leave that tabernacle of asking, for after the choice is made and destiny is being followed, yet still, there are choices every moment that work towards harmonizing energies or do not. And every shared moment in this holy silence together is productive of deepening and ever clearer channels of communication which are blessed with a more informed viewpoint, that of your higher selves, and aids in information, and that higher self that is you as a group. This may well be respected and time and attention paid to it.

當一個人面對著看起來似乎是在道路上的分叉路口的選擇的時候，同時用個人性的方式和作為一個團體進入到這個詢問和奉獻的空間中，這是尤其值得考慮的，因為你看，去好好地渴望的嘗試是單單藉由信心而被完成的事物。作為一個團體的嘗試同樣是單單藉由信心而被完成的，有意識地交談的實體可能不會察覺到在請求和奉獻的至聖所的靜默中的談話的力量以及效用，因為沒有言語被講述，僅僅只有“你的意志是什麼呢？”“我是你的僕人，派遣我吧。”然而，當你在這種被共用的想像之中在身體上坐在一起的時候，在團體之間會有交流的線路被設置好，當表面意識的心智離開了那個請求的至聖所的時候，這種交流將不會停止哼唱，因為在選擇被做出且命運被跟隨之後，每一個時刻仍舊會有是否朝向和諧性的能量工作的選擇。在這種聚集在一起的神聖的靜默中的每一個被分享的時刻，在加深溝通交流的管道並讓其變得越來越清楚的方面是富有成效的，這個溝通交流的管道是因為一種更為有學識的視角而被祝福的，這個管道是屬於你們的高我以及你們作為一個團體的高我，它會在資訊的方面有幫助。去尊重這個管道，並給予其時間與注意力，這是很好的。

We are aware that the personal portion of this query is just as important to each and so would turn to the query of service long enough to speak of the personal choices, the coming to them in the most appropriate spiritual manner.

我們察覺到這個問題的個人的部分對於每一個人是一樣重要的，因此我們會轉向

服務的問題足夠長的時間以談及個人的選擇，以及用最為合適的靈性上的方式抵達這些選擇。

In each personal spiritual evolution there is a repetition of information, a pattern to the individual lesson. If the seeker always got the message the first time, there would not be the repetition. However, your incarnational circumstance is a deeply illusory one designed specifically to addle the brain and confuse the mind totally, so it is not remarkable that almost no entity in your density understands the main thrust of incarnational work the first time the lesson is presented.

在每一個個人的靈性上的演化中，會有一種資訊的重複，一種個人性的課程的模式。如果尋求者一直都在第一時間得到資訊，就不會有重複了。然而，你們的投生的環境是一個深深地虛幻性的環境，它是尤其旨在讓大腦變得混亂並完全混淆心智的，因此，在你們的密度中幾乎不會有實體會在課程被呈現出來的第一時間就理解投生性的工作的主旨，這並非非同尋常的。

As an example, we would give the lesson which your culture feels certain entities should learn. Still within your peoples' cultural minds there is an opinion that males learn love by learning to provide physical safety and comfort for those whom they love. Females learn the lesson of love which involves sacrifice of the self to the life path of the provider. We use this specific example not only to express our direction of thought, but to express why one cannot generalize concerning personal lessons.

作為一個範例，我們會給予你們的文化感覺到一定的實體應該學習的課程。在你們的人群的文化性的心智中仍舊還有一種觀點，男性是藉由學習向那些他們愛的人提供物質性的安全和舒適來學習愛的。女性所學習的愛的課程包含了為提供者的生命的道路犧牲自我。我們使用這個具體的例子不僅僅是表達我們的想法的方向，同樣也是表達為什麼一個人無法在關於個人的課程的方面是概括性的。

In your density, lessons all have to do with learning to love in society. The society begins with self. You are your main company. Are you a good friend to yourself? Do you treat yourself well? Do you care deeply about yourself? As you are able to fall in love with your, shall we say, human self, that is the persona or shell of personality through which your spirit expresses itself in this experience, just so will you be able to treat other selves.

在你們的密度中，課程全都是與在社會中學會去愛有關的。社會是從自我開始的。你就是你主要的夥伴。你是你自己的一個好朋友嗎？你會好好對待你自己嗎？你會深深地關心你自己嗎？當你能夠愛上你的，容我們說，人類的自我，那個你的靈性通過其在體驗中表達它自己的人物角色或者人格外殼的時候，你就將能夠用恰恰一樣方式來對待其他自我了。

When one is in pain, be it physical or spiritual, the instinct is to avoid it. However, compassion and love do not grow from avoidance or neglect, and trouble avoided is the unlearned lesson of love which shall even more surely and more clearly be presented to you again. The more times a certain pattern is avoided, the more marked will be the characteristics of that lesson

presented the next time around. Consequently, it is well, we feel, to take situations where compassion is lacking into the meditation time of the inner room. Not only speaking and conversing with infinite intelligence concerning this situation which you dearly hope and desire to find a way to manifest love in, but also to bring it into the silence, for words unheard have deep, deep effects upon the conscious ability to manifest as you desire. The key is silence. The door that is opened is that door which you desire. You may not recognize the room on the other side of that door at first, but answers to prayers are various, though always to the point.

當一個人處於痛苦之中的時候，無論它是身體上的痛苦還是靈性上的痛苦，本能都是去避免它。然而，同情心和愛不會藉由回避或者否認而成長，被避免的問題是沒有被學習的愛的課程，它將會更為確切且更為清晰地再一次被呈現給你。一定的模式被回避的次數越多，下一次被呈現出來的那門課程的特性就將越發顯著。因此，我們感覺到，去將那些在其中慈悲是缺少的情境帶入內在的房間的冥想的時間中，這是很好的。不僅僅與無限智慧在關於這個你真心希望並渴望去找到一種顯化愛的方式的情境的方面說話與交談，同樣也將它帶入到靜默之中，因為沒有被聽到的言語對於有意識的如你所渴望的一樣地顯化的能力是擁有深深、深入的影響的。鑰匙就是靜默。被打開的大門是你渴望的那扇門，但是，對祈禱的回應，雖然一直都是切中要點的，回應卻是多種多樣的。

Thusly, the personal pain and trouble in relationship—be it with the self, with one other self or with a group self—is that in which the self is ... 因此，在關係中的個人的痛苦和麻煩——無論是與自我的關於，與一個其他自我的關係還是與一個團體自我的關於——在其中自我是.....

We must pause. We are known to you as Q'uo.

我們必須暫停。我們是你們知曉的 Q'uo。

(Pause)

(暫停)

I am again with this instrument. I am Q'uo, and greet you again in love and in light. We wished to allow this instrument to move to a deeper state. It is well. 我再一次與這個器皿在一起了。我是 Q'uo，我在愛與光中再一次向你們致意。我們希望允許這個器皿移動到一個更深的狀態。它是很好的。

Whatever the level of self you are dealing with, it is a self to which you wish to connect with love. Therefore, the pain and the trouble are those things which attract the attention and let the self know that here is an opportunity to learn and hopefully to manifest the results of that learning. Much has been learned by an entity, even a young entity, for much is brought into incarnation—biases towards certain choices and away from others. Yet here sits this intractable, irritating seemingly negative outer other self or aspect of self—a stone in the shoe, an aggravation. One wishes to take the walking staff and stomp away and say, "I go around this, I am not here to climb rocks." But each is here to walk a stony path, to experience the loss of much, the various

limitations that occur, the ordeal of the pilgrim on the pilgrimage, and this entity is there not to please, but to be welcomed as an opportunity, no matter how challenging.

無論你正在與其打交道的自我的層次是什麼，它是一個你希望與其用愛來建立聯系的自我。因此，痛苦和麻煩就是那些吸引了注意力並讓自我知曉有一個去學習並有希望去顯化那個學習的結果的機會的事物。大量的事情已經被一個實體學會了，甚至是一個年輕的實體，因為大量的事物被帶入到投生之中了——它們是傾向於一定的選擇並背離其他的選擇的偏向性。而在這裏坐著的是這個難以處理的、令人頭疼的在表面上負面性的外在的其他的自我或者自我的面向——一塊在鞋子中的石頭，一個負擔。一個人希望拿起手杖，踢開它並說，“我繞過這個石頭，我不是來這裏攀登岩石的。”但是每一個人都是來到這裏走一條佈滿岩石的道路的，是來體驗失去大量的事物、各種各樣的發生的局限性，以及在朝聖之旅上的朝聖者的磨難的，這個實體不是來這裏來高興的，而是來將其作為一個機會來歡迎的，無論它是怎樣地挑戰性。

As you consider how to make a compassionate response, let the mind dwell on images of compassion; the wise old man in the desert who sits patiently aware that there is no escape from the merciless heat, and therefore composes himself in blissful meditation to await the change of consciousness from the life in the physical body to life in another body; the tears falling upon the body of the wounded as the nurse and medic attempt to save the life, tears of deep love, of frustration and of gratitude when a life is preserved, yet those tears bless those whose lives are not preserved.

當你考慮如何做出一個富有同情心的回應的時候，讓心智停留在同情心的圖像上，在沙漠中的智慧的老人耐心地坐著，它知道無法逃避這種無情的炎熱，因此，他讓自己在狂喜的冥想中安定下來，以等待意識從在物質性身體中的生命改變到在另一個身體中的生命，當護士和醫生嘗試去拯救生命的時候，淚水掉落到身體上，那是深深的愛的淚水，挫折的淚水和當一個生命被保留下來的時候的感激的淚水而那些淚水祝福了那些其生命沒有被保留下來的人。

Now gaze at yourself. You are an object of compassion. Does the sun not shine upon you whether you are happy or sad, feeling virtuous or distinctly unvirtuous? Does the breeze not lift the tendrils of your hair from your neck? Do the trees not give you oxygen no matter what your condition? You are objects of love and mercy and infinite compassion because you are part of love—part of a Creator. If you move from your humanity, from your shell of personality, you shall quickly run out of compassion, for you have it in small supply within your ratiocinative mind. But if you can open your heart and sweep aside the pretensions and blockages of self, of relationships, of all those things which would seem so important, and move to yourself as the object of love unlimited, free flowing and infinite, then you are merely that through which compassion moves, and you shine infinitely.

現在，注視你自己。你是一個同情心的物件。無論你是高興的還是悲傷的，是感覺到德行的還是明顯沒有德行，難道太陽不會照耀在你的身上嗎？難道微風不會從你的頸上抬起你的發梢嗎？難道樹木不會給予你氧氣嗎，無論你的情況是什麼？你是愛、慈悲和無限的同情心的物件，因為你是愛的一部分——造物者的

一部分。如果你根據你的人類性、根據你的人格外殼而移動，你將會很快耗盡同情心，因為你在你的推理性的心智中擁有少量的同情心。但是如果你能夠開放你的心並將自我的、關係的以及所有那些看起來似乎如此重要的事物的虛飾和阻塞掃到一旁，並作為不受限制的、自由流動且無限的愛的目標移動到你自己身上，接下來你就僅僅是那慈悲通過其而流動的事物了，你無限地閃耀。

Now, this, this is the answer to both queries, for if you shine with that which moves through you, you are doing your utmost to manifest compassion in your personal evolution and learning, and you are also in the mental, emotional and spiritual situation, from which standpoint you are directly adjacent to the inner room of asking. How can you give more than infinite light? How can any choice made in this frame of heart and mind be incorrect? 現在，這個回答，這就是同時對於兩個問題的回答了，因為如果你是藉由那流進你的事物閃耀，你就是在用盡你最大的力量來在你的個人的演化和學習中顯化同情心了，你同樣也是處於心智、情緒和靈性的情況中的，從這個觀點你是與那個內在的請求的房屋毗鄰的。你怎麼可能給出比無限的光更多的東西呢？任何在這種心和心智的框架中被做出的選擇怎麼可能是不正確的呢？

We do not recommend sitting and waiting as one among you said before the meeting. We grasp the point of the working on one's behalf to ask to move forward towards the desire. Yet we ask each to consider the natural compliment to this energy, which is the utter receptiveness of the request to do the will of the one infinite Creator, whatever that may be.

我們並沒有如同你們中的一個人在集會之前說的一樣建議坐著並等待。我們抓住了為了一個人的利益而工作以請求朝向渴望前進的要點。而我們請每一個人都考慮對這種能量的自然的慰勞，那就是對於去行使造物者的意志的完全的要求的接納性，無論造物者的意志可能是什麼。

As you open your eyes and greet the world again and move into your daily round of activities, the first challenge to your manifesting compassion may be an obstreperous child, a difficult co-worker, or a pile of dishes, none of which seem particularly central or worthy of all of the machinery of dedication of self to the loving way. Yet all services are equal. To love the dirty dishes is worthy, just as to offer instruction for healing to many is worthy. There is no quantity to right action or just service, but only the quality of unrestrained compassion.

當你睜開你的眼睛並再一次向世界致意並進入到你的日常生活的活動中的時候，你顯化的同情心的第一個挑戰可能是一個任性的孩子，一個困難的同事，或者一堆碟子，它們沒有任何一個看起來特別中心性或者值得自我對於充滿愛的道路的奉獻的全部的方法的。而所有的服務都是同等的。愛髒盤子是有價值的，就如同向很多人提供療愈的指導是有價值的一樣。沒有對於正確的行動或者合適的服務的定量，僅僅只有不受束縛的同情心的品質。

We would at this time transfer this contact to the one known as Jim, thanking this instrument and this group and leaving this instrument in love and light. We are of the principle of Q'uo.

我們會在此刻將這個接觸轉移到叫做 *Jim* 的實體，並同時在愛與光中感謝這個器皿和這個團體。我們是 Q'uo 原則。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in the love and in the light of the one infinite Creator. We would offer ourselves once again at this time to any who may have further queries upon this topic or other topics that are of interest. Is there a query at this time?

我是 Q'uo，在太一無限造物者的愛與光中再一次向各位致意。我們會在此刻再次提供我們自己來回答任何在這個主題或者其他有興趣的主題上有進一步問題。在此刻有一個問題嗎？

Carla: I have an obvious one to start off with. In J's case, before she said the word, there is somebody who simply doesn't like her. I know you can show compassion just by feeling compassion. Is there any way that you can address an already, you know, in place feeling from somebody else—that he just flat doesn't like you, other simply than forgiving him that and loving him anyway? Is that the extent of it?

Carla：我有一個明顯用來開始的問題。在 *J* 的情況中，在她說話之前，有某個人單純地不喜歡她。我知道你們能夠僅僅藉由感覺到同情來展現同情。有任何的方法你們能夠解決一種，你們知道，已經存在的來自於某個其他人的感覺——他就是恰好不喜歡你，除了單純地寬恕他並無論如何都愛他之外。

Let me ask the question more specifically. Could you write the person a love letter and then drop it down a well and expect it to do any good? Is there anything active you can do on the personal?

讓我更為具體地問這個問題。你們能夠和一個人寫一封有愛的信，接著將它扔到一個井裏面並期待它有任何作用嗎？有任何主動的事情是你能夠在個人的方面去做的嗎？

I am Q'uo, and am again with this instrument. We are aware of your query, my sister. The writing of the love letter, as you have put it, can be effective if that letter is written in the heart's true compassion, for, indeed, all are one, and as you search your heart for the foundation of your feelings, you open a pathway to the entity that is the focus of concern, and offer to that entity upon the metaphysical levels the gift of your love, which will, in what you call time, so move both that entity and your own entity in the daily round of activities in a manner that will allow that love which has been found at the center of one's being to move to the more mundane and daily round of activities. There is the need, however, to be certain that the seeds are sown in true and honest compassion, thus, the need to explore one's own heart first.

我是 Q'uo，我再一次與這個器皿在一起了。我們知曉你的問題，我的姐妹。寫有愛的信，如你已經提到的一樣，如果那封信是在心的真實的同情中被寫下的，是能夠有成效的，因為，確實，萬物是一體的，當你搜尋你的心尋找你的感覺的

基礎的時候，你就向那個是你的關注點的焦點的實體開放了一條通道，並向那個實體在形而上學的層面上提供了你的愛的禮物，這裏禮物，將在你們所稱的時間中，在日常活動中用一種將會允許那種已經在一個人的存有的中心之處被發現的愛移動到更為世俗和日常的活動中的方式同時這樣推動那個實體和你自己的實體。然而，會有需要去肯定，種子是被播種在真實和誠實的同信心之中的，因此，會有需要去首先探索一個人自己的心。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: No, Q'uo, thank you.

Carla：沒有，Q'uo，謝謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: I have a query. I feel that I am on a ... I am at a turning point, not only with my spiritual life, but I feel even in my everyday work I have, I am close to a turning point there also. I very much want to be aware and keep in touch, and perhaps I've come here today for some words of wisdom about this.

提問者：我有一個問題。我感覺到我處於一個.....我正處於一個轉捩點，不僅僅是我的靈性上的生命，我同樣也感覺到甚至是在我擁有的日常的工作中，我在那裏同樣也在接近一個轉捩點。我非常想要察覺並保持接觸，也許我今天來到這裏是為了關於這一點的一些智慧的言語的。

I am Q'uo, and we feel the concern and the dedication for your journey that you have expressed, and would comment by suggesting that when it is felt within one's being that there is the opportunity to progress upon the path and to become a new being in seeking and in service, that one be especially vigilant for the opportunities to serve and to see the Creator about one in those areas in which one may not commonly look or expect to see the Creator. This is to say, that in all transformations—or as they are often called amongst your peoples, in all initiations—there is the testing, the opportunity to express the quality of love and acceptance that are yours to express. These opportunities oftentimes present themselves in situations which are commonly viewed as difficult, confusing and disharmonious.

我是 Q'uo，我們感覺到已經表達了的對你的旅程的擔憂和奉獻，我們會藉由這樣建議來進行評論，當在一個人的存有中感覺到存在有在道路上前進並在尋求中和在服務中成為一個新的存有的機會的時候，它就會對於在它周圍的那些在其中一個人可能通常不會觀察或者期待去看到造物者的區域中對於去進行服務的機會以及看到造物者的機會變得尤其警覺。這就是說，在所有的轉變中——或者如在你們的人群中經常對它們的稱呼一樣，在所有的啟蒙中——會有考驗，會有去表達你要去表達的愛與接納的特性的機會。這些機會時常會在那些通常被視為是困難的、令人混淆的、不和的情況中呈現它們自己。

In such situations, it is easiest to respond in a manner which is, shall we say, of the world, in that there is the expression of hostility for hostility, anger for anger. When you become aware of any situation which is not as you would have it be, look carefully for the place that your love may be put so that that which is the highest and best of your offering may be that which you give freely. Look at those who seem separate from you, and see not only the Creator there, but see yourself there as well, and feel the compassion for that entity that you would feel for any honest and sincere seeker of truth that has for the moment closed its eyes to the heart of love.

在這樣的情況中，用一種，容我們說，世俗的方式去做出反應，這是最容易的事情，因為會有對敵意的有敵意的表達，對憤怒的充滿憤怒的表達。當你開始察覺任何的你本來以為它不是那樣子的情況的時候，只需尋找你的愛可以被安放的位置，這樣，你的給予的最高和最佳的部分就可以是你自由給予的事物了。觀察那些看起來似乎與你分開的人，不僅僅在那裏看到造物者，同樣也在那裏看到你自己，並對那個你會感覺到的實體感覺到同情心，因為任何真理的誠實而真誠的尋求者都會有一段時間是對著愛的核心閉上了它的眼睛的。

In such a way, may you aid your own transformation, for as you are able to see yourself and to see yourself as the Creator in all that surrounds you, thus you aid the shedding of the old ways which were an useful step upon your journey, and thus do you aid yourself in taking a new step and in donning new garments of light.

用這樣一種方式，祝願你幫助你自己的轉變，因為當你能夠看到你自己並將你自己視為是在所有圍繞著你的事物中的造物者的時候，你就會由此而幫助將那些舊的方式褪去，這些方式曾經在你的旅程上是一個有用處的腳步，你就因此在踏出一個新的腳步以及穿上新的光的服裝的過程中幫助你自己了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Questioner: No, thank you.

提問者：沒有了，謝謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)
(暫停)

I am Q'uo, and we thank each for inviting our presence once again to your circle of seeking. It is an honor most great to be so invited, and we cannot thank each enough for this opportunity. We again remind each that our words are but our opinions, and though we offer them freely and joyously, we wish each to take only those words which have meaning and to leave behind those which do not. We are those of Q'uo and at this time shall take our leave of this instrument and this group, leaving each, as always, in the love and in

the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q'uo，我們感謝各位再一次邀請我們出席你們尋求的圈子。如此被邀請是一種極大的榮耀，我們為這個機會怎麼感謝各位都是不夠的。我們再一次提醒各位，我們的言語僅僅是我們的觀點，雖然我們是自由地且愉快地提供它們的，我們希望每一個人僅僅採用那些有意義的言語並將那些沒有意義的都留在後面。我們是 Q'uo，我們會在此刻離開這個器皿和這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。Adonai，我的朋友們。Adonai。

May 17, 1992

1992-05-17 表面意識與潛意識

Group question: The question this afternoon has to do with coordination between the feminine portion of our minds, the subconscious, and the male portion of our minds, the conscious mind. How this interaction can produce a symbiotic relationship and create a wholeness of experience, a wholeness of being, so that we are inspired to move in the direction that is most appropriate by the subconscious, and inspired to accomplish the work that is before us. How can we gain a clearer, more stable access to that subconscious, feminine portion of our minds; how can we learn to appreciate this process? What exactly occurs in this process when the inspiration is given from the subconscious to the conscious, where does it come from, how is the subconscious aligned with our overall pattern of learning and serving that allows this process to occur? How can we, as we appreciate our own subconscious mind and ability to transform ourselves, how can we become examples or teachers or facilitators to others who may come to us seeking this kind of assistance?

團體問題：今天下午的問題是與我們的心智中的女性的部分、潛意識，與我們心智的男性的部分，表面意識之間的合作有關的。這種相互作用如何才能產生出一種共生的關係並創造出一種體驗的整體性，一種存在的整體性，這樣我們就會被潛意識所鼓舞在最合適的方向上前進，並被鼓舞去完成在我們面前的工作了。我們如何才能取得一種更為清晰、更為穩定的進入到那個潛意識，我們的心智的女性的部分的捷徑呢，我們如何才能學會去欣賞這個過程呢？在這個過程中，當啟發被從潛意識被給予到表面意識的時候，到底發生了什麼事情呢，它是從何處而來的呢，潛意識是如何與允許這個過程發生的我們的學習與服務的整體的模式密切合作的呢？我們如何才能，當我們欣賞我們的潛意識的心智以及去轉變我們自己的能力時候，我們如何才能成為其他的那些可能來到我們面前來尋求這種類型的幫助的人們的範例、老師或者促進者呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. How blessed it is to be with you at this circle of seeking. We offer each of you blessing and thanks, for by calling us to respond to your query you offer us employment in the service of the one infinite Creator. This is our dearest desire and our chosen mode of learning, for as we teach, we learn, as we serve, we are given service by your beautiful hopes, ideals and single-hearted desires. You cannot imagine how manyfold are the blessings we receive, the learning we receive as we do what is called teaching. We share opinion, not truth, and would not do any the disservice of asking for the status of authority. Please discriminate among our opinions, choosing those thoughts which seem useful and discarding the remainder. This we would appreciate.

我是 Q'uo。在太一無限造物者的愛與光中致意。在這個尋求的圈子中與你們在一起，這是怎樣地有福呀。我們向你們每一位提供祝福與感謝，因為藉由呼喚我

們來回應你們的問題，你們為我們提供了服務於太一無限造物者的工作。這是我們最深的渴望和我們選擇的學習的模式，因為當我們教導的時候，我們學習，當我們服務的時候，我們被你們美麗的希望、理想和一心一意的渴望給予了服務。你們無法想像我們收到的福分是怎樣多種多樣的，以及當我們進行被稱之為教導的事物的時候，我們收到的學習是怎樣多種多樣的。我們分享的是觀點，而不是真理，我們不願意通過要求權威的地位而產生任何的傷害。請在我們的觀點中進行分辨，並同時選擇那些看起來有用的想法，將剩下的都拋棄掉。

As we look for an entry into the wide question asked this day we find that we first would wish to examine the terms male and female as sexual terms, for these terms create a kind of stumbling block to grasping more thoroughly the actual goal of the seeking for the wisdom within. Each, as you sit in this circle, is biologically male or female. The self-consciousness concerning this is at a minimum, yet there is within each some distortion concerning the relative excellence of the body which carries sexuality, and the mind, emotions and spirit which are given masculine and feminine characteristics, seemingly somewhat separated from the consideration of biological sexuality. To lift the stigma of physicality from sexuality would be a well-conceived effort. The sexuality of the physical vehicle expresses very well, very beautifully, and sacramentally the dynamics which are seen in the mental, emotional and spiritual journey. Yet, because of the vulgar use of bodies by their owners and by those who would possess bodies, the body is seen as beautiful in its sexuality or innocent of sin, if you would use such a word, yet this sexuality has much to study in its possibilities in this incarnational pattern.

當我們搜尋一個進入到今天被詢問的這個廣闊的問題的入口的時候，我們發現我們首先希望去檢查作為性方面的術語的男性和女性的術語，因為這些術語對於更為透徹地掌握尋求內在的智慧實際的目標創造出了一種類型的絆腳石。每一個人，當你們坐在這個圈子中的時候，都是生物上的男性或者女性。在涉及到這一點的方面，自我意識是處於最小值的，而在每一個人內在之中都會有關於那個承載了性的身體，以及被賦予了雄性和雌性的特性的心智、情緒以及靈性的相對的優越性的某種扭曲，這種扭曲在表面上是與對生物上的性的考慮多少有些分離的。讓性擺脫肉體性的烙印，這會是一個計畫周密的努力。物質性載具的性是非常有效、非常美麗且用聖餐的方式表達了在心智、情緒和靈性的旅程中被觀察到的動力性的。而因為身體被它們的擁有者和那些佔有身體的實體們的庸俗的使用，身體在其性的方面是被視為美麗的或者是清白無罪的，如果你們願意使用這樣一個詞語的話，而這種性在其在這個投生性的模式中的可能性的方面是有大量要去研究的事物的。

To many cultures, the eroticism of hidden genitalia and physical forms in general is considered a positive beauty, a pure truth, and were each biological male and female to value the body sacramentally it would become clear that human physical sexuality is an information resource which like any other speaks of the love and the light of the one infinite Creator. Therefore, as one turns to face the mystery of the deep mind there is a close resource, that being the seeker's own sexuality. As each seeker moves along the highway of the Father's mystery seeking love and truth it is well to encourage the self to

love and accept the self, beginning with the physical body, its sexuality, its every curve, dimple and seeming marred place or imperfect place. Loving the self within the skin is far more readily attempted when one has loved and accepted the skin, the shell of physicality which carries about the consciousness which you truly are and which manifests within this illusion your field of consciousness, desires, questions and often cryptic answers.

對於很多的文化，被隱藏起來的外生殖器與身體的形體的情色一般是被視為一種正面性的美麗，一種純粹的真理，如果每一個生物性的男性和女性都用聖餐的方式來重視身體，人類的身體就是一個類似於其他的任何談及了太一無限造物者的愛與光的資訊源的事物，這就會變得清楚了。因此，當一個人轉向深入心智的神秘的時候，會有一個親密的資源，那就是那個尋求者自己的性。當每一個尋求者沿著天父的神秘的大道移動並同時尋求愛與真理的時候，去鼓勵自我去愛與接納自己，從物質性身體、它的性、它的每一個曲線、酒窩以及表面上被損壞的或者不完美的部位開始，這是很好的。當一個人已經熱愛並接受了肉身的皮膚與外殼，去愛那個在皮膚中的自我，是遠遠更為容易被嘗試的，肉身承載著你真正之所是意識，這個意識在這個幻象中顯化了你的意識的場域、渴望、問題以及經常是隱藏的答案。

To this end, let us pause and let each feel the heavy, familiar physical vehicle. This is that which has given itself that you may think and feel and express your free will and your choices in this life experience. Feel the breathing, the limbs resting, the muscles as they are supported. You may perhaps feel as if you are driving a car all of a sudden. This is a feeling we would like for you to experience. You are not your body, but your body is a second-density form. Every cell of this body vibrates with the love and the light of the infinite One. Take this moment to thank this beautiful animal form for the sacrifice of its instinctually lived life. That life you have tipped upon the ear, and that life is not possible. This body of yours is living your life and dying your death.

為此，讓我們暫停一下並讓每一個人感覺這個沉重的、熟悉的物質性載具。這個物質性的載具已經奉獻出了它自己，這樣你就可以思考、感覺並表達你的自由意志以及你在這個生命體驗中的選擇了。感覺呼吸，感覺四肢在休息，感覺肌肉，當它們被支援的時候。你也許可以感覺就好像你突然間正在駕駛一輛汽車一樣。這是一種我們想要你們體驗的感覺。你不是你的身體，你的身體是一個第二密度的形體。這個身體的每一個細胞都是與無限太一的愛與光一同振動的。抓住這個時刻來為其用本能性的方式活出的生命的犧牲感謝這個美麗的動物的形體。如果沒有那個你已經獻祭了的生命，生命是不可能的。這個你的身體正在活出你的生命並面對你的死亡。

Very well, if we have been able to encourage feelings of acceptance and respect and love for the gallant body, then it is time to move on to the seeking of that within which seems archetypically female. Within each culture the male and female dance a somewhat different courting dance, play somewhat differing roles. It is not well to generalize, and we hope to be accurate, but insofar as one can be general, the male feels that it has chosen a female. The female waits for the choosing. When one applies this to the seeking of the intuitive wisdom of the subconscious one may focus upon the male portion

which chooses to reach for the chosen one, the pearl among all other and less entities, the very most nearly perfect of all possible choices. It is with this lover's delight in the right choice that the conscious mind reaches for the lovely, gentle and very powerful subconscious.

非常好，如果我們已經能夠鼓勵對這個勇敢的身體的接納、尊重和愛了，接下來就是去繼續移動到對那個在其中看起來似乎是原型的女性的事物的尋求的時候了。在每一個文化中，男性和女性都跳出了一個多少有點不同的求愛的舞蹈，並扮演了多少有差異的角色。去一概而論是不好的，我們希望準確，但是，在一個人能夠進行概括的範圍內，男性會感覺到，它已經選擇了一個女性。女性等待著那種選擇。當一個人將種感覺應用在對潛意識的本能的智慧的尋求的時候，它可以聚焦於選擇去伸手觸及被選擇的人，觸及在所有其他人當中的珍品，較少的實體，以及所有可能的選擇中幾乎最完美的選擇的男性的部分。就是藉由這種在正確的選擇中的戀愛的人的愉快，表面意識的心智伸手觸及那個可愛的、溫和的、非常強有力的潛意識。

The subconscious is coy, hidden and not always immediately responsive. The first feminine characteristic, therefore, of the conscious mind's learning is patience. There is the reaching, but not the immediate grasping, not the rapid, obvious success, but the long, patient, tender courtship of these qualities within which are lighter, freer and more wise than conscious plodding thought. How difficult it is to be patient, how weary one is of the waiting. At this point the second feminine quality is evoked by need, that is, the faith that patience is deserved and appropriate. Faith is a fruit of the wisdom within the spiritual self of the deep mind, yet it cannot be reached except by faith.

潛意識是害羞的、隱藏的、一直不會即刻回應的。因此，表面意識對的女性的特性的首先的學習就是耐心。會有伸手觸及，但卻不是即刻抓住，不是迅速的、明顯的成功，而是對這些內在之中的特性漫長的、耐心的、溫柔的求愛，這些內在之中的特性是比表面意識辛苦從事的思考更為輕鬆、更為自由、更加有智慧的。去變得有耐心是多麼的困難呀，一個人是對於等待是感覺到怎樣地厭倦呀。在這個位置上，第二個女性的特性是由需求所喚起的，即有信心，耐心是值得的且適當的。信心是在靈性的自我的心智深處之中的智慧的一個果實，而除了藉由信心之外，心智的深處是無法被觸及的。

Thusly, as the male portion of the self—and we are generalizing—as the conscious mind reaches for the unconscious, intuitive heart's wisdom it uses faith, that which it believes it does not yet have, yet the very reaching for this perfect bride of wisdom evokes that principle and faith is found and persistence is able to be sustained. In the journey of the seeker there are times or periods when the spirit within seems to burst into bloom and flowers appear in the conscious mind, the blossoms that are daughters of the patience, the faith, and the waiting. The farmer cannot say how the seed germinates and grows, nor can the seeker say how inspiration has come, yet the farmer knows to collect seeds of the appropriate type when it is planting season, and so the intelligence of the conscious mind chooses its seeds in the fastidiousness of its courtly, loving and patient approach to the fertile subconscious.

因此，當自我的男性的部分——我們正在做概括——當表面意識的心智伸手觸及潛意識、直覺性的心的智慧的時候，它使用了信心，這是它相信它尚未擁有的事物，而就是對這個完美的智慧的新娘的伸手喚起了那個原則，信心被發現了，堅持能夠是持久的了。在尋求者的旅程中，會有一些時候或者時段，內在之中的靈性看起來似乎會綻放，花朵會在表面意識中顯現，那些花朵就是耐心、信心和等待的女兒。農夫無法說，種子是如何發芽和成長的，尋求者同樣也無法說，啟發是如何出現的，而農夫知道在種植的季節到來的時候去收集適當類型的種子，這樣表面意識的心智的智慧就會憑藉著它對肥沃的潛意識的殷勤的、充滿愛的、耐心的接近的過程中的挑剔選擇它的種子。

Let us use a sexual image to further focus upon the fertile aspect of the spirit of truth. The desire of the conscious mind for truth, for information about how to love the Creator, how to know the Creator, how to serve the Creator, may be further and further purified as seeking proceeds. The questions do not change but the process of seeking the answers can be more and more refined so that the lover of truth has ever more abilities to penetrate in a gentle yet fruitful way the recesses of the unconscious. The reaching becomes very single-pointed, very courtly and very passionate, and the fruitful wisdom within is made into a living being of new concept. Something is born, something that as a unit may rise through dreams, through daydreams, or for those whose thresholds of consciousness are permeable, simply through the limen of the conscious mind. The desire truly impregnates intuition.

讓我們使用一個性的形象來進一步聚焦於真理的靈性的這個肥沃的面向。表面意識的心智對於真理，對於關於如何如愛造物者，如何知曉造物者，如何服務造物者的資訊的渴望是可以隨著尋求的繼續進行而越來越進一步地被提純的。問題不會改變，但是尋求答案的過程卻能夠變得越來越精煉，這樣真理的熱愛者就會不斷擁有越來越多的能力去用一種溫和而又富有成效的方式刺穿潛意識的幽深之處了。伸手觸及變得非常的一心一意，非常的殷勤且非常的多情，內在之中的果實累累的智慧就形成了一種新的觀念的活生生的存有了。某個事物被誕生出來了，某個事物作為一個個體可能會通過夢境，通過白日夢而升起了，或者對於那些其意識的門檻是可滲透的人，它單純地會穿過表面心智的閾限。渴望真的會讓直覺懷孕。

There may perhaps be a figure which may explicate this feeling. The guide or teacher has been seen in your spiritual studies often as angelic, wise, without a body or with a light body, but certainly that which comes down from the higher planes to touch the hearts of seekers. See that consciousness within which is the spirit of truth, the unconscious as that which is touched by fire, that which becomes the fire so that as the seeker seeks within itself it is aware that that which it seeks within is a miniature, holographic representation of that highest truth which is the infinite Creator, the intelligent infinity which moving through ethers and ethers, dimensions and dimensions, stays true to its spirit as octaves stay true to their tone so that the subconscious or unconscious is in a fruitfully thought of way the Creator, the Highest Self, and this Creator may create, and you as co-creator may co-create and invent and manifest so that as you seek within, the unconscious organizes itself

according to the gentle, loving courtliness it has received from the conscious mind, and becomes attuned towards wishing to give the outer or conscious portion of itself more information so that the way in which you approach wisdom creates the precise kind of information you shall receive. You are creating your own information because you are the spirit you seek.

也許有一個圖像是可以闡明這種感覺的。在你們的靈性的學習中，指導靈或者導師已經經常被視為是天使般的，有智慧的，沒有一個身體或者具有一個光體的，但是，它肯定是從更高的層面降臨下來以接觸尋求者的心。將那個真理的靈性，性所是之內在意識，即潛意識視為被火焰接觸的事物，它會成為火焰，這當是求者在它自己之內尋求的時候，它就察覺到一個微縮的、全像性的靈性，智慧無限造物者、智慧無限之所是的一個乙太的音調一樣，這樣，潛意識或者無意識就利用一種富有成就的想法的方式是造物者，是最高的大我，意識，這會根據它已經給予它的智慧或者表面意識的部分更多的資訊而被調音了，這樣，你正在創造你近自己的資訊，因為你創造出那種精確的類型的你將接收到的資訊了。你正在創造你自己的資訊，因為你就是你尋求的靈性。

Now, the other portion of this figure is that when information has been reached for lovingly and received with respect and molded to the self's person, or spirit, or character it may then have a strength which is not simply your own but which contains higher octaves of spiritual wisdom, so that as you are able to manifest the blossoms and fruits of the subconscious these retain a quality of infinity and are able to refresh and renew not simply the self but other selves as well, and this without tiring in any way the conscious self.

現在，這個形象的其他的部分是，當資訊已經親切地被觸及，帶著尊重被就被收到，並被鍛造成為自我的人格、或者靈性或者特性的時候，它接下來就可以擁有一種長處，它不僅僅是你自己的長處，它同樣也包含了靈性的智慧的更高的八度音程，因此當你能夠顯化出顯意識的花朵與果實了，這些果實會保留一種無限的特性並能夠不僅僅讓自我，同樣也讓其他的自我精神振作並恢復生機，這種特性是不會用任何表面意識的自我的方式使人厭倦的。

The more the conscious mind becomes impatient for knowledge, the more knowledge will recede from the spiritual seeker. The instructions are to desire greatly the wisdom of the heart, yet one is not rewarded for translating great desire into eager and impatient great desire. In this kind of desiring we ask each to consider the value of feeling the beauty and purity of this desire, appreciating it in and of itself, seeing its virtue and knowing that no matter how long it may seem that the search goes on before results occur, this desire, this stance, this way of being is in itself a witness to a life lived in the heart, for is it not a value of the heart to wait patiently upon wisdom, knowing that it cannot come at an appointed time but must always surprise the seeker? Dwell peacefully with the desire without taking away the intensity, so peacefully and intently await the impregnation of the heart by your desire.

Seek and ye shall find. These words of your holy book are true. The time factor is not mentioned.

表面意識的心智對於知識越發沒有耐心，越多的知識就將會後退遠離從靈性的尋求者。指引是去極大地渴望心的智慧，而一個人是不會因為將極大的渴望轉譯為熱切而沒有耐心的巨大的渴望而得到回報的。在這種類型的渴望中，我們請求每一個人去考慮吧。感覺到這種渴望的美麗和純粹的價值，並同時在其內在及其自身欣賞它，看到它的優點並知曉，無論它可能看起來多麼漫長，在結果出現之前搜尋都會繼續進行，這種渴望，這種姿勢，這種存在的方式在其自身之中就是一種對在心中被活出的生命的見證，因為，去耐心地等待智慧，並知曉它是無法在一個指定的時間出現，而必須一直讓尋求者吃驚，難道這不就是一種心的價值嗎？平靜地與渴望呆在一起，而不拿走那種強度，如此平靜且專心致志地等待心被你的渴望受孕。尋求，你將會找到。這些你們的神聖著作中的言語是真實的。時間的因素是沒有被提及的。

A portion of your query looked into how to aid others concerning the seeking and learning of and from the unconscious portion or deeper portion of the mind. In this regard it is well to reflect upon the entities which have aided the self. Perhaps within there was the need for reassurance, but insofar as the teacher took responsibility for your learning, just so did the teacher vitiate the progress made by creating a false dependency, so when one gives counsel and is able to act as an effective catalyst for deep learning, the overwhelming response of the client or patient is gratitude and the giving of credit away from the self to the catalyst.

你的問題的一個部分涉及到了在關於尋求潛意識的部分或者心智的更深的部分並從其進行學習的方面如何去幫助其他人。在這個方面，去對那些已經幫助了自己的實體進行映射，這是很好的。也許在內在之中會有對於再次保證的需要，但是，在老師為你的學習負責的範圍內，老師就是這樣藉由創造出一種虛假的依賴性而危害了被做出的進展了，因此，當一個人給予忠告並能夠作為對深入的學習的一個有效的催化劑而行動的時候，顧客或者病人的壓倒性的回應就是感激並不再依賴於自我而去依賴於催化劑了。

The way in which this dynamic is handled by the teacher is potentially quite helpful and potentially quite disempowering. To empower the student, the client, the patient, one may do one of two things. Firstly, one may smile and say nothing. The lack of feedback will be catalyst for the student to work through the realization that a blank wall cannot be given credit. The other, and perhaps more seemingly humane method of dealing with this situation, is to explain the action of the self with the self when it strikes a catalyst. The catalyst remains unchanged, the work and the reward are both those of the reagent, in this case the mind and portions thereof of the student.

這種動力性被老師所管轄的方式在潛在的方面是非常有幫助，這種方式在潛在的方面是相當令人失去力量的。要為學生、顧客、病人賦能，一個人可以做兩件事中的一件。首先，一個人可以微笑並什麼都不說。缺少回饋將會成為那個學生取得這樣一種領悟的催化劑，領悟即，一面空白的牆壁是無法被依賴的。另一個方法，也許是與這種情況打交道的在表面上更有人情味的方法，是去在自我碰到一個催化劑的時候，對自我解釋自我的行為。催化劑依舊沒有被改變，工作和回

報同時都是那些，在這個情況中，心智和那個學生的部分上的反應物。

In either case, only so much can be affected by any means of communication. Entities which wish to be dependent will simply choose to be dependent. In those situations it is well to know the self well and to protect the self as if from the biting insect. The repellent is thought, a simple thought that catalysts are only that, that responsibility cannot be taken, that much as one would like sometimes to have effects upon others, one's work is always with the self. Dwelling in this realization, giving thanks for it, and praising the infinite One for the harmony and resonance of this aspect of the Creator 's universe seats one in this fluid thought, marinates one in the precious well of self-knowledge. The limits are here and here, this is peacefully affirmed and known, and like balm upon the skin which insects will not choose to taste, so do the hungry dependencies of students find themselves unable to fasten upon you.

在任何一個情況中，只有這麼多的事物能夠被任何的溝通交流的方式所影響了。希望變得依賴性的實體將單純地選擇去成為依賴性的。在那些情況中，去清楚地知曉自我，並保護自我就好像躲避咬人的昆蟲一樣，這是很好的。驅蟲藥就是想辦法，一個簡單的想法，那僅僅就是催化劑，那個責任是無法被拿走的，非常像是一個人有時候想要去影響其他人一樣，而一個人的工作一直都是與自己進行的。停留在這種領悟中，對它致謝，為造物者的宇宙的這個面向的和諧與共鳴將一個人固定在這種流動的想法中，將一個人浸泡在這種珍貴的自我知曉的井中而讚美無限太一。限制無處不在，這是被平靜地肯定與知曉的，它就好像在皮膚上的香膏一樣，昆蟲將會不會選擇去品嚐它，學生的饑渴的依賴性會用一樣的方式發現它們自己無法緊緊抓住你。

In the world of metaphysics, thoughts are your tools. We began with the sexuality of the third-density physical body because the process of spiritual evolution is sexual without the stigma attached to that word among your peoples. The wisdom of the heart is not touched but absorbed, and it does not move in a linear fashion to inform, it is born and its DNA is coded by the purity, patience and lovingness of your desire.

在形而上學的世界中，想法就是你的工具。我們從第三密度的物質性身體的性開始，因為靈性演化的過程是性方面的過程，它卻不帶有在你們的人群中在那個詞語上附加的烙印。心的智慧不是被觸及，而是被吸收的，它不會用一種線性的方式移動以激勵，它是被生出來的，它的 DNA 是藉由你的渴望的純淨、耐心和摯愛而被編碼的。

We realize we have barely scratched the surface of this interesting query, yet the instrument requests that we move on. We would leave some portion of this working for queries, however, this instrument is somewhat fatigued, and we would prefer to transfer the contact to the one known as Jim. We thank this instrument and leave it in love and light. We are known to you as the principle Q'uo.

我們意識到，我們幾乎沒有抓到這個有趣的問題的表面，而這個器皿要求我們繼續前進。我們會將這個工作的一些部分留給提問，然而，這個器皿有點疲倦了，我們會更喜歡將接觸轉移到被知曉為 Jim 的實體。我們感謝這個器皿並在愛與光

中離開它。我們是你們知曉的 Q'uo 原則。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and greet each again in love and in light through this instrument. At this time we would ask if there might be any other queries to which we may speak. Is there a query at this time?

我是 Q'uo，通過這個器皿在愛與光中再一次致意。在此刻我們想要請問是否有任何其他問題是我們可以談論的。在此刻有一個問題嗎？

J: I have a query. I am curious as to the nature of restlessness, restlessness and always constantly needing to (inaudible), boredom in things and this (inaudible) different work that I do, I do it for a while and become bored and must move on to something else, and I do that for a while and there never seems to be anything that I am settled in for very long (inaudible) is there something that I can do to become more rested and settled?

J：我有一個問題，我對於不安定的特性感到好奇，坐立不安，一直持續不斷地需要去（聽不見），對事情感到厭煩，這（聽不見）我做的不同的工作，我進行它一段時間後，我變得厭煩了，我必須繼續移動到某個其他的事情，我那個那個事情一段時間後，看起來似乎從來都沒有任何事情是我會固定下來一段很長的時間（聽不見）有某種我能夠做的事情會讓我變得更為安靜和穩定的嗎？

I am Q'uo, and I am aware of your query, my sister. As we look upon the characteristics of any seeker's life pattern we see that there are those which are understood in some degree and not understood in yet other ways. Each entity, as it journeys upon the path of seeking the truth, will find that there is a pattern that develops that will inevitably create the web of information and service opportunities that was desired before the incarnation began. Thus, we are cautious in attempting to give information that would infringe upon this process, in that there would be the loss of opportunity if certain characteristics were altered. However, as we look upon the query which you have offered to us, we may comment by suggesting that within the personality structure that you have adopted for this incarnation there is the need to gather a great deal of information in a variety of fields so that there is a resource available to you upon a very deep level of your own being that will allow you to create a mythology, shall we say, that is various, that is full, and that is of a balanced nature so that you are able to express feeling tones and emotions and desires in a way that is satisfying.

我是 Q'uo，我理解了你的問題，我的姐妹。當我們觀察任何尋求者的生命模式的特性的時候，會有一些特性是在某種程度上被理解，而在其他的方式上卻不被理解的。每一個實體，當他在尋求真理的道路上旅行的時候，它將會發現有一種發展出來的模式將無可避免地產生出了在投生開始之前被渴望的資訊和服務的機會的網路。因此，我們在嘗試去給出會侵犯這個過程的資訊的方面會是謹慎小心的，因為如果一定的特性被改變了，會有機會的損失。然而，當我們觀察力已經提供給我們的問題的時候，我們可以藉由這樣建議來評論，在你已經為這次投

生採用的人格的結構之中，會有在各種各樣的領域去收集大量的資訊的需要，這樣在你自己的存有的一個非常深入的層次上就會一種可以為你所利用的資源了，它將允許你創造出一個，容我們說，神話，這個神話是多種多樣的，是完整的，是具有一種平衡的特性的，這樣你就能夠用一種令人滿意的方式表達音調、情緒和渴望了。

We can suggest that if you feel that this quality that you have described as restiveness is playing a detrimental part in your overall process of growth that you examine your desires to move from one endeavor to another very carefully within the meditative state, and that you picture that which is your current experience as fully as is possible and see this experience from a point of view that looks at relationships of self to others, self to concepts, self to the environment about you, and begin to see this experience as one portion or piece of a larger puzzle. Look at those areas that have been enriched by it, look at the possibilities that depend from it, and then look at that feeling that has grown within yourself that you describe as boredom and follow that feeling as it were a trail, exploring each turn and tangent that is touched as you explore it so that you come to a more complete understanding of its origin, its process, and its consequences.

如果你感覺到這種已經描述為難以駕馭的特性是在你的整體的成長過程中正在扮演一個有害的部分，我們能夠建議你非常仔細地在冥想狀態中檢查你從一種努力移動到另一種努力的渴望，我們建議你盡可能充分地想像力當前的體驗並從一個查看在自我與其他人、自我與觀念、自我與在你周圍的環境之間的人際關係的視角來觀察這個體驗，並開始將這個體驗視為一個更大的拼圖的一部分或者一片。檢查那些已經因為它而變得豐富的區域，檢查依賴於它的可能性，接下來檢查在你自己內在之中已經成長起來那種你描述為厭倦的感覺，並如同它是一條小路一樣地區跟隨那中感覺，探索在你探索它的時候被接觸到的每一個轉彎與直線區間，這樣你就會獲得一種對它的起源、它的過程以及它的結果的更為完整的理解了。

Thus, as you accomplish this meditative examination you may inform yourself as to the step that you are taking and become aware of its significance upon a level which is more fully informed than would be possible if you merely moved upon the impulse with a more cursory kind of examination.

因此，當你完成了這種冥想性的檢查的時候，你可以在關於你將要採取的步驟的方面告知你自己了，你會開始在這樣一個層次上知曉它的重要性了，這個層次是比如果你僅僅帶著一種更為好奇的類型的檢查來基於這種推動力而行動所有可能被告知的層次更為充分地被告知的層次。

Is there a further query, my sister?

有一個進一步的問題嗎，我的姐妹？

J: No, thank you very much.

J: 沒有了，非常感謝你。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: Is there a principle here to look at? Is it probable that each time we think we have a fault or that something is inconvenient to us, if we follow it through we see that it's one side of the coin, the other side of which is our greatest opportunity?

Carla：在這裏有一個要檢查的原則嗎？每一次我們考慮我們有一個缺點或者某個事情對於我們是不便的時候，如果我們從頭到尾地跟隨它，我們會看到它是硬幣的一面，而它的另一面是我們最偉大的機會，這是有可能的嗎？

I am Q'uo and we are aware of your query, my sister. In general, this is correct. It is easy within your illusion to see feelings and experiences as separate from the overall journey that is being made so that there is the possibility that one portion of value may be discarded as irrelevant when, in fact, it has a close connection to the primary program for the incarnation if more carefully examined. Thus, each portion of the experience presents the opportunity for discovery of the self and of the great Self from which we all come and to which we all return.

我是 Q'uo，我們理解了你的問題，我的姐妹。一般而言這是正確的在你們的幻象中，很容易將這些感覺和體驗視為是與整體的旅程是分開的，這個旅程就是如此以至於會有可能性，有價值的事物一個部分可能會被作為無關的事物而被拋棄，而事實上，如果它被更為仔細地檢查的話，它是與投生的根本性的程式有一種密切的關係的。因此，體驗的每一個部分都會為對自我的探索和對大我(*great Self*)的探索呈現出機會，我們全都是來自於那個大我並將返回到那個大我。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, thank you very much.

Carla：沒有，非常感謝你們。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。有另一個問題嗎？

R: How does one find lessons for the self in frustrations encountered during the seeking?

R：一個人如何才能在尋求期間遭遇到的挫折中找到給自我的課程呢？

I am Q'uo, and I am aware of your query, my brother. The lessons that are before one, oftentimes as they are becoming apparent, are in large part hidden so that what is necessary is the continued application of attention and effort by the seeker upon that which is the source of frustration, for there is within each frustration a trigger point or place of beginning which is the key to unraveling more of the nature of the experience that is before you. If you can look—and again we suggest the meditative state for this looking—at the experience which provides the frustration and look at that experience

objectively so that it is but experience and see the frustration that comes to you as that which you have created and which is not inherently contained within the experience, then it is more likely that you will see the point at which frustration becomes the experience for you.

我是 Q'uo，我理解了你的問題，我的兄弟。在一個人面前的課程時常會隨著它們變得明顯而大部分是隱藏起來的，這樣，需要的事情就是去對尋求者已經放置在那個挫折的源頭的事物上的注意力和努力的繼續的應用了，因為在每一個挫折之中都會有一個觸發點或者開始的位置，它是闡明在你面前的體驗的更多的特性的關鍵。如果你們能夠檢查——再一次，我們建議用冥想的狀態進行這種檢查——提供了挫折的體驗並客觀性地檢查那個體驗，這樣它就僅僅是體驗了，將發生在你身上的挫折視為你已經創造出來的事物而不是固有地被包含在那個體驗之中的事物，接下來，你就更加有可能將會看到那個挫折成為了你的體驗的位置了。

This examination will provide you the means, once again, of following a trail. The trail begins at the point at which frustration is noted. Look at the series of events, the relationships, the entities involved at each of the portions of the experience before you. Look at them not only in their practical and mundane senses of everyday activities but look at them also as symbols of higher principles that are at work within your incarnational pattern. The more carefully you have observed patterns of all kinds within your incarnation the more easily will you be able to connect the relationships of these patterns to the nature of the lessons that are yours to learn and the services that are yours to offer within your incarnation.

這種檢查將會為你提供，再一次，跟隨一條小路的途徑。這條小路是在挫折被注意到的位置開始的。檢查被包含在在你面前的體驗的每個部分中的一系列的事件、關係和實體。不僅僅在它們日常活動的實踐性和世俗的意義上檢查它們，同樣也將它們作為在你的投生的模式種正在運轉的更高的原則的象徵物來檢查它們。你已經越為仔細地觀察了在你的投生之中的所有的類型的模式，你就將越為容易地能夠將這些模式與這些在你的投生中的你要學習的課程和你要提供的服務的特性之間的關係聯繫起來了。

The point of frustration is as a sticking point, shall we say, at which time there is more that is not understood than there is that which is understood. If you can explore what qualities within yourself have brought about the response of frustration in relationship to the experience before you, you will have informed yourself of the basic relationship that can yield more understanding of not only the experience but of yourself as well. If you can, shall we say, cross-reference the various causes of this frustration you may begin to see themes repeating in your pattern of experience, and as these themes repeat you may discover that there is a certain quality within your character or personality that you are developing and that the feeling of frustration is a kind of friction that wears away those lesser qualities, those which are no longer useful to you and which provides you a more polished surface so that you may see yourself more clearly. Thus, frustration can be an indicator that there is an opportunity to expand one's concept of self, of service, and of learning

within any particular experience. 挫折的位置就好像一個，容我們說，關鍵時刻一樣，在那個時刻會有比被理解的事物更多的不被理解的事物。如果你能夠探索在你自己內在之中什麼特性已經產生出了在與你面前的體驗的關係方面的挫折的回應的話，你將會讓你自己的知曉那種基本的關係，它能夠不僅僅對於體驗，同樣也對於你自己產生出更多的理解。如果你能夠，容我們說，對於這種挫折的各種各樣的原因進行交叉參考的話，你就可以開始去看到在你們的體驗的模式中重複的主題了，當這些主題重複的時候，你可以發現，在你的性格或者個人中有一定的特性是你正在發展的，你可以發現那種挫折感是一種類型的摩擦力，它會消磨掉那些較小的特性，以及那些對於你不再有用處的事物，這會給予提供一個更為光滑的表面，這樣你就可以更為清晰地看到你自己了。因此，挫折可以成為指示物，即有一個機會去拓展一個人對自我的觀念，對服務的觀念，以及對於在任何的特定的體驗中學習的觀念。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

R: No, thank you very much.

R：沒有了，非常感謝你們。

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

我是 Q'uo，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and as we have exhausted the queries, we would take this opportunity to thank each of those offering queries and each present for inviting us to join your circle of seeking on this afternoon. We are most honored to do so, and feel a great joy of walking with you upon your journeys. We feel a great affinity for seekers such as are gathered here this afternoon, for the desire that is evident to know the nature of your paths and the desire to be of service as you travel them are most inspiring for us to observe, for we know that the paths that each of you travels during an incarnation in this illusion is a path that is filled with mystery, is a path that is filled with difficulty, and is a path that has much confusion, for most of the qualities of the one Creator that we all seek have been covered quite carefully by the nature of your illusion so that those lessons and services that you are able to discern are far, far more valuable than would be lessons and services within an illusion that were less heavy, less dense, and less filled with mystery. Your challenges are great, yet we see that your desire is greater, and we commend each of you for your stout-heartedness, your good will and your cheer upon this difficult journey.

我是 Q'uo，因為我們已經耗盡了問題了，我們會利用這個機會來感謝每一個為提供了問題和每一位在場的人邀請我們在這個下午加入到你們的圈子。我們對於這樣做是極為榮耀的，我們對於與你們在你們的旅程上同行感覺到一種極大的喜悅。我們對於諸如那些在今天下午聚集在這裏的尋求者之類的尋求者感覺到一種

極大的親密性，因為那種明顯的去知曉你們的道路的特性的渴望，以及在你們行走在那些道路上的時候去進行服務的渴望，我們觀察到它們是極其令人鼓舞的，因為我們知道你們每個人在這個幻象中在一次投身期間旅行的道路是一條充滿了神秘的道路，是一條充滿了困難的道路，是一條擁有大量的混淆的道路，因為我們全都尋求的太一造物者的絕大多數特性是已經被相當仔細地被你們的幻象的特性遮蔽起來了的，因此，那些你們能夠分辨出的課程和服務相比在一個較不沉重、較不厚重、較少充滿神秘的幻象中會有的課程和服務是要遠遠、遠遠更為有價值的。你們的挑戰是巨大的，而我們看到你們的渴望更大，我們為你們的勇敢的心、你們的良好的意志以及你們在這條困難的旅程上的歡呼而稱讚你們每一位。

At this time we shall take our leave of this instrument and this group. We are known to you as those of Q'uo, and we leave each of you, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.
在此刻，我們將離開這個器皿和這個團體。我們是你們所知曉的 Q'uo，我們一如既往太一無限造物者的愛與光中離開你們各位。Adonai，我的朋友們。Adonai。

May 24, 1992

1992-05-24 悲觀主義的智慧

Group question: Our questions today have to do with how we tend to look at a new challenge before us with some fear, foreboding, dread, wondering if it's going to work out. No matter what the situation is, there is in many people the tendency to feel that the worse case scenario is staring them in the face and that there's a good chance that it will come about.

團體問題：我們今天的問題是與我們如何傾向於帶著某種恐懼、預感、擔心以及想知道它是否會順利解決來查看在我們面前的一個新的挑戰有關的。無論情況是什麼，在很多人身上都會有那種傾向去感覺到，更壞的情況的劇本就在它們面前，並覺得會有很大的機會它將會發生。

Is there a value to what we might call this fearful or fear-filled approach? To some apprehension? To anxiety? Is there some way that this might be used in a positive fashion by people who are preparing to set out on a new adventure, to undertake a new challenge or opportunity? Or is it better if the person completely relies upon what we might call blind faith and just has the optimistic point of view that everything's going to be all right no matter what it might look like to begin with, and that if we just believe that things are going to be all right that this is the proper attitude with which to meet any challenge? Or is there a dynamic tension between blind faith and anxiety that brings out the best in us? Is there a balance that can be achieved to increase our efficiency in problem-solving and in meeting new challenges?

這種我們可以稱之為恐懼性的或者充滿恐懼的處理方式有一種優點嗎？對於某種不安？對於焦慮？對於那些正在準備啟程踏上一條新的冒險，接受一項新的挑戰或者機會的人，有某種途徑這可能用一種正面性的方式被使用的嗎？或者，是否人完全地依賴於我們所稱的盲目的信心並僅僅擁有樂觀的觀點是更好的呢，那種樂觀的觀點即，每一個事情都將會是沒問題的，無論它看起來似乎是用什麼開始的，如果我們僅僅相信那一點，事情就將會是順利的，這是用來面對任何挑戰的適當的態度嘛？或者在盲目的信心和焦慮之間有一種動態的張力會在我們中產生出最佳的事物嗎？有一種平衡是能夠被取得的，以增加我們在解決問題和面對新的挑戰的方面的成效嗎？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We are grateful this day to be called to your circle and to be able to speak upon the subject of the usefulness of fear and pessimism as regards entities looking at situations and needing to make decisions. As always, we ask each to be aware of the paucity of our wisdom and the fallibility of our statements. We offer the best opinion of which we are capable, but this opinion is flawed by our own distortions, which do in some measure continue. We thank each for allowing us this luxury, else we could not in good conscience speak.

我是 Q'uo。在太一無限造物者的愛與光中致意。我們對於今天被你們的圈子所

呼喚並能夠在涉及到查看情況並需要去做決定的實體們恐懼和悲觀主義的作用的主題上發言是感激的。一如既往，我們請每一個人都察覺到我們的缺少智慧和我們的陳述的易錯性。我們提供我們所能夠提供的最佳的觀點，但是，這個觀點由於我們自己的扭曲是有缺陷的，我們的扭曲在一定程度上會繼續下去。我們感謝各位允許我們擁有這種奢侈，否則我們是無法憑藉著良心而發言的。

Our statement to you that we are fallible is an example of our use of pessimism. We find there to be occasion to use what seems to be pessimistic thought at times when we are dealing with ourselves or other selves in a way which may cause a difference to be made in the decision-making processes of spiritual evolution. It is not likely that any would consider our words infallible, but, as this instrument would put it, the worst case scenario is that an entity would take our words out of context and literally, and, using them rather than the entity's own discrimination, make a choice which would have an impact upon that entity's spiritual evolution. We hope to have the impact upon your people's spiritual evolution which your people choose to take from us, thinking for themselves. We do not at all wish to ask any to take our words on blind faith. Thus, you may see that we cannot give an easy answer to your question.

我們向你們說明我們是有錯誤的，這就是一個我們對悲觀主義的使用的範例了。我們發現，在那些當我們正在用一種可能在靈性演化的做決定的過程中造成的不同的方式與我們自己或者與其他自我打交道的時候，會有去使用看起來似乎是悲觀主義的想法的場合。不大可能任何人都會認為我們的言語是不會犯錯的，但是，如這個器皿會說的一樣，最差的情況的場景是，一個實體將我們的言語從上下文中取出來，通過在字面上使用它們而不是使用實體自己的分辨力，實體做出一個會對那個實體的靈性上的演化有一種影響的選擇。我們希望對你們的人群的靈性演化產生的影響是你們的人群選擇從我們這裏使用，並同時為它們自己考慮的影響。因此，你們可以看到，我們無法對於你們的問題給予一個簡單的回答。

Let us consider the aspect, nearness of decision. Many are the times when one creates mentally a possible future situation. It may not be probable, and, if probable, it may not occur. And if it is most probably to occur, it will be long enough in coming that consideration of a decisive kind is premature. In this case, the use of consideration which could be called pessimistic of many possible scenarios is not recommended, as it is not utile. When there is simply a concern or worry on the horizon, it may be seen as weather—the storm cloud which is over someone else's land, some other farmer's crops, some other person's hapless head. It will not impinge upon you.

讓我們考慮這樣一個面向，決定的臨近性（*nearness*）。會有很多的時候，一個人會在心智上創造出一個有可能的未來的情況，它可能不是有可能的，如果是有可能的話，它可能不會發生，如果它極其有可能發生，它將會在出現的過程中，有足夠長的時間以至於一種決斷的類型的考慮是不成熟的。在這種情況中，對於許多有可能的場景的可以被稱之為悲觀主義的考慮的使用是不被推薦的。當單純地有一種擔憂或者擔心正在露出端倪的時候，它可以被視為天氣——正在某個其他人的土地上方，某個其他人的農夫的莊稼上，某個其他人的不幸的腦袋上的雨雲。這種擔憂將不會侵犯你。

This concern or cloud is real. Far more real in the thought world—or, as some perceive it, the world of spirit—than it is within your continuum. However, only damage can be done by the application of rational intelligence to a situation which has not yet become susceptible to rational thought. In this circumstance, the appropriate frame of mind or attitude would be prayerful and affirmative. That is to say, that any storm cloud of difficulty not directly impinging upon one can, with good results, be placed in the heart, be taken into meditation, and be contemplated with affirmative visualizations concerning its eventual process of outcome. In the example we used, it would be appropriate to know that the cloud brought rain to the farmer and watered his crop well, but that lightning did not strike the farmer while crops were being so fed.

這種擔憂或者雲是真實的。在想法的世界中——或者，如一些人對它的感覺一樣，在靈性的世界中——它是比在你們的連續體中遠遠更為真實的。然而，傷害僅僅會由於將理性的智慧應用於一個尚未對於理性的想法變得敏感的情況而被產生出來。在這種情況中，心智或者態度的適當的框架會是祈禱的和肯定的。也就是說，任何沒有直接地衝擊一個人的困難的兩雲，可以富有成效地被放置在心之中，被帶入到冥想中，並藉由在涉及到它最後的結果的過程的方面肯定性的觀想被沉思。在我們使用的例子中，去知曉雲會給農夫帶來雨水，並很好地灌溉莊稼，但是，當莊稼正在被如此餵養的時候，閃電並不會擊中那個農夫。

When a worry, anxiety or concern enters the mind, therefore, the first question to put to the self is, "Is this a concern which has come to the proximity wherein I must needs consider and choose a plan of action?" If the answer is "No, this situation is not proximal, but is further from the entrance into imminent illusion than that," then the persistent and gentle effort may well be made to downgrade concern until it becomes that which is the concern of one who prays in faith, holding all things up to the light and asking for light so that the possible situation dwells in thought in light, and the self possibly overly-concerned about this question dwells also in light in the beneficial rays of faith's connection with the spiritual riches of an inexhaustible Source of love.

當一個憂慮、焦慮或者擔心進入到頭腦的時候，為此要想自我提出來的第一個問題是，“這是一個已經來到了在其中我必須考慮或者選擇一個行動的計畫的臨近處的擔憂嗎？”如果答案是，“不是的，這個情況不是臨近的，而是距離進入到緊迫的幻象的入口要較遠的，”接下來，堅持不懈且溫和的努力就可以很好地被做出來讓那種憂慮降級，一直到它成為了一個在信心中祈禱，並同時將所有的事情都向上高舉到光之中並請求光的人的憂慮，這樣有可能的情況就會在光中安住於想法之中，有可能對於這個問題過度擔憂的自我，就可以在信心與一個無法耗盡的愛的源頭的靈性上的豐富性之間的連接的有益的光輝中同樣安住於光中了。

There is another category of considerations which we shall mention, for those considerations are important; yet, they have but a slender portion of the percentage of room in an entity's usual considerations. These are general questions which one may have concerning keeping one's word, being a

certain way, dwelling with a certain point of view, and then noticing that one has emotionally or mentally slipped away from this standpoint or point of view. We may use the example from your holy works of the ones who awaited the bridegroom, each supposedly a bride to be. Each had, in this story, a lamp which used oil. Yet, some who hoped to marry did not carry the fuel to light the lamp. Others were prudent and had both light and fuel.

還有另一個我們將會提及的考慮的類別，因為那些考慮是重要的，而它們在一個實體的通常的考慮中之擁有一個微小的百分比的部分。這些考慮是在關於遵守一個人的承諾，保持一定的方式，並停留在一定的視角上，並接著留心，在情緒上或者心智上從那個觀點或者視角溜走了的方面，一個人可能已經擁有的一般性的問題。我們可以使用來自於你們的神聖著作的例子，一些人在等待這新郎，假設每一個人都有一個新郎。在這個故事中，每一個人都有一盞用油的油燈。而一些希望出嫁的人並沒有帶上燃料來點亮油燈。其他人是考慮周全的，他們同時有燈和燃料。

In this case, it is always well to look most pessimistically and firmly upon one's perceived lack of forethought in fuel-carrying. One's principles are the result of choices already made. They are your lamp. They are what you hold up before you as you await marriage with the present moment. However, without the fuel to light this lamp, the bridegroom of the present moment cannot find you in the darkness. Your forethought, your energetic concern in backing up previous ethical and metaphysical choices with the fuel to keep them fresh and lighted, are your way of being prepared for the usually unexpected arrival of a present moment, the bridegroom of which has need of your light, your face, your ethical positivity, your polarity in consciousness.

在這種情況中，極其悲觀地且堅定地檢查一個人在攜帶燃料的方面的感覺上的缺乏考慮，這一直都是很好的。一個人的原則是，選擇的結果已經被做出了。它們就是你的油燈。它們就是在你等待與當下一刻之間的聯姻的時候你舉在你面前的油燈。然而，如果沒有燃料來點亮這盞油燈，當下一刻的新郎就無法在黑暗中找到你了。你的事先考慮，你在支持之前的倫理上和形而上學的選擇的方面對使得它們有生氣且明亮的燃料的積極的關注，就是你為當下一刻的經常預料不到的到來做好準備的方式了，這個當下一刻就是需要你的光、你的面孔、你的倫理上的正面性以及你在意識中的極性的新郎了。

One who seeks the truth cannot rest upon the previously found truths or previously made ethical choices of one's pilgrimage, but must continuously be prepared to meet that present circumstance which uses all past choices and demands then a living witness of your own polarity. Your choices without the energy of your will are like lamps without fuel and are not useful. Thusly, in your theoretical, abstract, metaphysical being, be very conscious that the entity who seeks shall be tested and the seeking shall go forward when the test has been passed, the passing of the test being the responsible and reliable remembrance and embracing of past choices which have increased positive polarity.

一個尋求真理的人是無法在之前就找到的真理上或者在之前做出的對一個人的朝聖的倫理上的選擇上休息的，它必須持續不斷地準備好去面對當前的環境，這

種當前的環境會使用所有過去的選擇並接下來要求一種對你自己的極性的生動的見證。你的選擇如果沒有你的意志的能量，它們就會好像沒有燃料的油燈一樣，它們是沒有用處的。因此，在你的理論上、抽象性且形而上學的存有中，清楚意識到，那個尋求的實體將會被考驗，尋求將會在考驗被通過的時候繼續向前，通過考驗是對那些已經增加了正面的極性的過去的選擇的負責任與對它們確實的憶起和擁抱。

The third consideration in wondering about the wisdom of pessimism is the largest of the three considerations, for it is the one which needs balancing and which has an impact upon the decision-making process. As in many things, there is the balancing act. Let us divide this third kind of pessimism into two parts: firstly, the situation where a possible difficulty is intuited clearly as being present; the second, a situation which is proximate and has come to what may be called a "turning point."

在關於悲觀主義的智慧的方面的第三個考慮是三個考慮中最大的一個，因為它是一個需要平衡且對於做決定的過程擁有一種影響的考慮。如同在許多的事情中一樣，會有平衡性的行為。讓我們將這個第三類的悲觀主義分為兩個部分：第一部分，在其中一種有可能的困難是在直覺上清楚地出現了的情況，第二部分，一個即將發生的且已經到了可以被稱之為一個轉捩點的情況。

Firstly, there are those things about which one may have lucid intuition. A well known example within your culture is also found in your holy work, the Bible. It is the situation in which Joseph of the Many-Colored Robe is asked to interpret the dreams of a ruler. The young Joseph does interpret the dreams of the ruler in such a way that the dreams seem to have an internal order and consistency and to point to right action. Therefore, the ruler and Joseph move upon this dream's suggestions concerning an unknown future. Seven bumper crops are first to be harvested and plenty is to rain. Then there are predicted in the dreams a like period of drought and consequent hunger and even starvation. The response to this clear dreaming is the preservation of enough food to buffer successfully a drought, should it indeed occur. This is a right use of what you might call fear or pessimism.

首先，會有那些一個人可能擁有清晰的直覺的事物。在你們的文化中的一個廣為人知的例子同樣可以在你們的神聖著作，聖經中被找到。在這個情境中，穿著五顏六色的長袍的約瑟夫被要求為一個統治者解釋夢境。年輕的約瑟夫並沒有用這樣一種夢看起來似乎擁有一種內在的次序和一致性，並指出了正確的行為的方式來向統治者解釋夢境。因此，統治者和約瑟夫移動到這個夢境在關於一個位置的未來的方面的建議。七個豐收的莊稼首先要被收割了，下了很多的雨。接下來在夢境中預言了一個類似的乾旱的時期，以及隨著而產生的饑餓甚至餓死。對於這個清晰的夢境的回應是，貯存足夠的食物以成功地緩解一次乾旱，如果它確實會發生的話。這是對於你們可以稱之為恐懼或者悲觀的事物的一種正確的使用。

If there is a lucid and clear dream or process resembling clear dreaming wherein a precaution seems wise in the taking, and if this precaution is able to be done without destructive impact upon the integrated life of the self or family or society as a whole, then such a precaution is well made, as long as

the effort is made not to dwell upon such a possibility being inevitable. The example in this instrument's mind closest to its surface is the placing of the matches and the lighting instruments such as candles and lamps in case your electrical power fails. It is not foolish to prepare for this possibility, and shows prudence rather than random fear.

如果有一個清明而清晰的夢境或者類似於清楚的夢境的過程，在其中一種預防措施看起來似乎在採用的方面是名字的，如果這種預防措施是能夠被進行而不會對自我的完整的生命、或者家庭、或者作為一個整體的社會產生出破壞性的影響，接下來，這樣一種預防措施就是被有效地做出了的，只要努力不是為了去詳細討論對這樣一種可能性是不可避免的而被做出的。在這個器皿的頭腦中最接近表面的例子是，安置好火柴盒諸如蠟燭和油燈之類的照明設備以防停電。為這種可能性做準備不是愚蠢的，它顯示出審慎而不是隨意的恐懼。

In the case of being faced with the necessity for making a decision, we hope you may see that much of the concern evinced in this query is irrelevant. When a decision must be made, there is no fault either in blind faith or in worst case scenario spinning. The movement of a personality through third density provides each entity with various lessons concerning loving. What love is, how it may manifest through one, how it may come to one, how it can be discerned, are all questions which the pilgrim of the king's highway must needs ask. In some cases, an entity's lessons are those in which an entity must learn to be less wise and more faithful.

在面對需要做出一個決定的情況中，我們希望你們可以看到，在這個問題中被表明的大量的擔憂是無關的。當一個決定必須被做出的時候，無論是在盲目的信心中，還是在最差的情況的場景的旋轉中，都是沒有錯誤的。人格穿越第三密度的運動為每一個實體提供了各種各樣的關於愛的課程。愛是什麼，它如何才能通過一個人顯化出來，它如何才能被識別出來，這些都是在國王的大道上的朝聖者必須詢問的問題。在一些情況中，一個實體的課程是那些一個實體在其中必須學會去變得較不睿智且更有信心的課程。

Let us give the example told by Jesus in your holy work where a master gives several servants money. One servant buries the money. The others create, through enterprise, interest compounded to the money. When the master receives again the money, those who acted in faith that their judgment in investing for their master was adequate were rewarded with thanks and more duties, more services to perform for the master. The one who buries the coin, the pessimist, has what it has had, that and no more. And then the master takes even that coin away. This seems, in your logical terms, to be a harsh penalty. However, within the parable, the point is being made that one who acts without faith will not progress in polarity. The use of faith as a portion of each decision is a central requirement. The faith may show itself simply as a compassionate way of expressing wisdom, but it is centrally important that this impulse be respected and nurtured in each and every situation.

讓我們給出在你們的神聖著作中由耶穌講述的例子，在其中一個主人給了數個僕人錢。一個僕人將錢埋了起來。其他的人通過做生意，錢產生了收益。當主人再一次接收到金錢的時候，那些在信心中行動的人被回報以感謝、更多的責任，和

更多的要為主人執行的服務，那種信心即他們在為他們的主人投資的方面的判斷力是足夠的。那個將錢幣埋起來的人，悲觀主義者，擁有它已經擁有的事物，沒有更多。接下來，主人甚至將那份錢幣也拿走了。在你們的邏輯的方面，這看起來似乎是一種嚴厲的懲罰。然而，在那個寓言中，要點是，一個在沒有信心的情況下行動的人將不會在極性上取得進展的。信心可能單純地將其自身顯現為一種充滿同情心的表達智慧的方式，但是這種推動力在每一個情況中都被尊重並被滋養，這是具有中心性的重要性的。

Upon the other hand, many are the lessons of love wherein an entity moves foolishly and quickly, in blind and unreasoned faith, thereby abandoning tools and resources which have been given within the illusion in which each lives by the infinite Creator. These faculties of reason were not given in order to create excess. These abilities of reasoning and questioning are valuable tools. Thusly, when one must needs make one's personal choice, one first ascertains that the time has come to make the choice. If the time is not yet, the mind should remain out of gear and the concern given to the heart, to the inner room of prayer, and to the affirmative workings of an over-reaching faith in the rightness and goodness of all that there is behind and beyond the visible illusion.

在另一方面，在許多的愛的課程中，一個實體會愚蠢而快速地，通過盲目而沒有道理的信心而移動，並由此拋棄了在幻象中已經被給予的工具和資源，每一個人就是在這個幻象中藉由無限造物者活的。這些推理的機能不是為了創造出過度而被給予的。這些推理和質疑的能力是有價值的工具。因此，當一個人必須做出一個個人性的選擇的時候，一個人首先要肯定，做出那個選擇的時間已經到了。如果時間尚未到，心智將會依舊出問題，擔憂依舊會被給予心、被給予祈禱者的內在的房間，被給予一種對在可見的幻象之後和之外的一切萬有的正確性和善的過度延伸的信心的肯定性的工作。

The second consideration is that of one's principles, one's spiritual or metaphysical facets of one's gem of spiritual or magical personality. Are these principles upheld with the enthusiasm of one with the fire to light the lamp of builded, metaphysical structure? If such principles are in place and are not being subverted or denied, then this consideration may be closed. If one sees oneself slipping away from a truth which one has responsibly perceived, then efforts must needs be made to restore the firm potential of builded polarity for further evolutionary choices.

第二個考慮是對一個人的原則，對一個人在它的靈性人格或者魔法人格的寶石的靈性或者形而上學的面向的考慮。這些原則是憑藉著一個帶著火去點燃被構建好的，具有形而上學的結構的燈的人的熱情而被擁護的嗎？如果這樣的原則是就位的且不會被推翻或者被否認的，接下來這種考慮就可以被關閉了。如果一個人看到它自己從一個它有責任去感覺到的真理上溜走了，接下來努力就必須被做出以恢復對被構建的極性的穩固的潛能以供進一步的演化的選擇。

If a concern still rests within the mind, then there is a decision to be made. We can only suggest to each that when that self which is uniquely you sets out to choose, both the faculty of faith and the faculty of wisdom may usefully be

invoked. If a balance can be achieved quickly, very well. If there is a continuing disquiet, then there are two ways in which one may learn more about one's true desires. Firstly, one may refuse any thought concerning this choice for a limited period. This neglect allows the deep unconscious roots of mind to express deeper wisdom. The other technique is to choose on one diurnal period to spend every free second espousing a positive choice. In the next diurnal period, one must then take every free moment espousing the wisdom of a negative choice. This over-stimulation of the mind's duality—yes, no, yes, no—achieves the same inner quiet within, and, again, a way is made for the wisdom deep within one to rise to the surface either through dreaming, a sudden feeling, or, as is more nearly the general case, a growing awareness which soon amounts to certainty that one particular choice is the appropriate one for the self at this crux.

如果一個擔憂仍然留在頭腦中，接下來會有一個決定要被做出。我們僅僅能夠對每一個人建議，當那個獨一無二地就是你的自我開始著手選擇的時候，信心的機能和智慧的機能同時都是可以有用處地被祈請的。如果一種平衡能夠很快被取得，非常好。如果有一種持續性的不安，接下來就會有一個人通過其更多地瞭解它的真實的渴望的兩種途徑。首先，一個人可以在一段有限的時間中拒絕任何涉及到這個選擇的想法。這種忽略會允許心智的深入的無意識的根部表達更深的智慧。另一個技巧是選擇在一個晝夜的時間中將每一個空閒的時刻花費在支持一個正面的選擇上。在下一個晝夜的時期，一個人必須接下來將每一個空閒的時刻用來支持一個反面的選擇。這種對心智的二元性的過度刺激——是，否，是——會去的相同的內在的安寧，再一次，一條為在一個人內在之中深處的智慧升起起到表面上的道路就被開闢了，要麼是通過夢境，要麼通過一種突然的感覺，或者如同更為通暢的情況一樣，通過一種逐漸增長的察覺，這種察覺將很快積累成為確定性，即一個特定的選擇是在這個關鍵位置的一個合適的選擇。

We do not disparage the intellectual mind. We do not disparage the uses of fear. We do not disparage the uses of faith. We point out to one who wishes to be an ever more radiant person in the citizenry of the universe that both faith and doubt are necessary in the discovery of the true self and the truth of that self by the becoming, birthing being that is the universal citizen known locally as the self.

我們並沒有輕視邏輯智力的心智。我們並沒有輕視恐懼的作用。我們並沒有輕視信心的作用。我們向一個希望在宇宙的公民中成為一個越來越多地發光的人指出，信心和疑慮在對真實的自我以及自我的真理的探索的過程中同時都是必不可少的，這種探索是通過成為、誕生出那個用邏輯的方式被知曉為自我的宇宙性的公民而進行的。

Each of you builds for eternity. Make haste, therefore, slowly, knowing that the safety of corrected error is absolute. Any self may feel, after the fact, that a choice has been wrong. Another choice shall come. The same procedure is available and the self-perceived previous error is that for which one may give thanks. It is the homework problem solved wrongly, explained to some extent by the teacher within or without, granting the self better tools and resources for making the choice again.

你們每一個人都是為了永恆而建造的。趕緊，並因此慢慢知曉，被糾正的錯誤的安全性是絕對的。根據事實，自我可以感覺到一個選擇已經是錯誤的了。另一個選擇將會出現。相同的過程是可被利用的，被自我感覺到的之前的錯誤是一個人可以對其致謝的事物。它是被錯誤地解答了的家庭作業的問題，它會在某種程度上被內在或者外在的老師所解釋，並同時授予自我更好的工具和資源以再一次做出選擇。

You gaze upon our perception of the entire point of the third-density experience which you now enjoy. Each present moment brings its burgeoning harvest of possibility. Some moments are over-burdened with the need to choose. Let your faith keep you as unflustered as possible. Let your skills at using reason keep you aware of mundane concerns. But, above all, realize that both are but tools. The decision, the choice, is best made when it is made not only by you, but by such a deep portion of the self that one is one who knows, one who has a quiet mind because there is an inner sureness, "Yes, I have opened the heart to faith, the mind to rational consideration. Decision is not mathematical. Beyond a certain point, I cannot defend my choice. However, I know and feel sure that it is the one I need to make."

你們仔細觀察我們對於你們現在所享受的第三密度的體驗的完整的要點的觀念。每一個當下一刻都帶來了它快速發展的可能性的收穫物。一些時刻是因為選擇的需要而過度負載的。讓你的信心使你盡可能保持鎮靜。讓你在使用推理的方面的技巧使你保持對於世俗的關注點的察覺。但是，最重要的是，意識到兩者都不過是工具。當決定、選擇不僅僅是由你做出，同樣也是由自我的這樣一個深入的部分所做出的，以至於一個人是一個知曉的人，是一個因為有一種內在的確定性而擁有了一種安靜的頭腦的人的時候，這樣的決定、選擇才是最好地被做出的，這種內在的確定性會說，"是的，我已經向信心開放心了，我已經向著理性的考慮開放心智了。決定不是嚴密的。超越一定的位置，我無法為我的選擇辯護。然而，我知曉並感覺確信，這就是一個我需要做出的選擇。"

If this luxury may be yours in times of hard choices, then truly have you done all that one in your life experience can do, for you have used your resources and then opened the self to the greater compassion and wisdom which lies within in that portion of the self which is a portion of the one infinite Creator's love reflected in love, as this instrument would say. You are all entities of love reflecting the Creator to each other. Be aware as often as possible of the nature of the self and other selves. This is one of the greatest resources for spiritual evolution which exists.

在艱難的選擇的時刻，如果你可能擁有這種的奢侈的話，接下來你就已經完成了在你的生命體驗中所有你能夠做的事情了，因為你已經使用了你的資源並接著讓自我向著更大的慈悲與智慧開放了，這種更大的慈悲和智慧是存在於自我的那個太一無限造物者的愛的部分之中的，如這個器皿會說的一樣，這種愛是在愛中被映射的。你們全都是向相互彼此映射造物者的愛的實體。盡可能經常地察覺自我和其他自我的本性。這就是供靈性演化使用的最偉大的資源中的一個現存的資源了。

We would close this working through the one known as Jim. We thank this

instrument and would transfer at this time, leaving this instrument in love and in light. We are known to you as those of Q'uo.

我們會通過被知曉為 *Jim* 的實體關閉這次集會。我們感謝這個器皿並在此刻轉移我們在愛與光中離開這個器皿。我們是你們知曉的 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and in light through this instrument. We realize that we have spoken overly long and wish to ask if there might be any queries with which we may complete our presentation this afternoon?

我是 Q'uo，通過這個器皿在愛與光中再一次向各位致意。我們意識到我們已經發言過長的時間了，我們希望請問，是否有我們可以通過其完成我們今天下午的描述的任何問題？

(No questions. All thank Q'uo.)

(沒有問題。全體感謝 Q'uo。)

I am Q'uo, and again we shall take this opportunity to thank you, each one of you, for your patience, your dedication, and your desire to know more of that which you call truth. That which we have shared we share with great joy, and also share with the admonition that you take only those words which have meaning to you, leaving behind those that do not. At this time, we shall take our leave of this group and this instrument, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo，再一次，我們將利用這個機會感謝你們，你們每一位，感謝你們的耐心、你們的奉獻、你們去知曉更多的你們稱之為真理的事物的渴望。我們已經分享的事物，是我們帶著極大的喜悅分享的，我們同樣也帶著這樣一種告誡來分享它們，告誡即，你們僅僅採用那些對你們有意義的言語，將其他的沒有意義的都留在後面。在此刻，我們將離開這個團體和這個器皿，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

May 31, 1992

1992-05-31 團體的分裂性

Group question: The question is about our apparent separate realities and the delusory nature of reality itself, where we think we exist in the world and a universe which is quite solid, which operates according to laws we believe we understand; and yet when those who understand them the best, our scientists, look carefully they see fields of energy but no actual mass. We look in our individual lives and we attempt to discover the principles by which we live, and those which we would carry out in our daily lives, and we see metaphysical and spiritual qualities that we appreciate. We join with others and attempt to aid each other in groups, and yet we find that many times the groups have differences among themselves, within the group and from group to group. There is separation and division, and the unifying factors that we believed in don't seem to hold us together.

團體問題：問題是關於我們明顯的分離的實相和實相本身的欺騙性的特性，在其中我們認為我們存在於一個相當堅固的世界和宇宙之中，這個宇宙是根據我們相信我們理解的法則而運轉的，而當那些最佳地理解那些法則的人，我們的科學家仔細地檢查的時候，它們看到的能量場卻沒有看到實際的物質。我們在我們的個體的生命中觀察，我們嘗試去發現我們藉由其而生活的原則，我們觀察那些我們在我們的日常生活中進行的事情，我們看到我們欣賞形而上學的和靈性上的特質。我們加入到其他人並嘗試去在團體中彼此幫助，而我們發現，很多時候團體在其自身之間，在團體內部以及在團體與團體之間是擁有差異的。會有間離和分派，我們所相信的統一性的因素看起來似乎並沒有將我們集中到一起。

So, we would like some information today about the qualities within us and within the creation around us that are dependable, that are real, that are sustained, that we can look to in times of difficulty to support each other and support ourselves on the journey of seeking the truth.

因此，我們今天想要一些關於在我們內在之中以及在包圍著我們的造物之中的特性，這些特性是可以依賴的、真實的、持久的，我們就能夠在困難的時刻能夠去它們以在尋求真理的旅程上彼此支援並支援我們自己的。

(Carla channeling)

(Carla 傳訊)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. It is a privilege and a blessing to be with each of you, and we greet old friends and new in the name of the infinite One.

我是 Q'uo。在太一無限造物者的愛與光中致意。與你們每一個人在一起是一種榮幸和一種祝福，我們以無限太一的名義歡迎老朋友與新朋友。

We speak to you this day upon a subject difficult to deal with by means of words, for any discussion of what unity is must needs be undertaken in the fragmentary sense created by your various ways of speaking. The letters of an alphabet are several, but the words of a language very many; yet each word

tends to separate thought rather than unify thought. The language itself, then, tends towards divisive understandings. However we shall offer our opinions with the request that all that we offer be taken as opinion and not as authoritative fact. We do not have that sort of authority and are prone to error. However, insofar as our thoughts may be of use to you we offer them with gratitude and a feeling of honor that we are called to offer our service to you.

我們今天在一個通過言語的方式很難與之打交道的主題上向你們發言，因為在關於合一是什麼的方面，任何的討論都需要在碎片化的感知中被進行，這種碎片化的感知是由你們各種各樣的說話的方式創造出來的。一個字母表的單詞是各不相同的，而一種語言的單詞卻是非常眾多的，而每一個單詞都傾向於讓想法分離而不是統一想。語言本身，就是傾向於產生不同的理解的。然而，我們將藉由請求所有我們提供的內容都被視為觀點而不被視為權威性的事實而提供我們的觀點。我們並不擁有那種類型的權威，我們是易於犯錯的。然而，在我們的想法可能對你們有用處的範圍內，我們會帶著我們對於被呼喚來向你們提供我們的服務感覺到的感激和一種榮耀的感覺來提供它們。

The pebble drops into the pond; the ripples flow out from it. So is each monad of personality, which you experience as a self, a pebble with its own ripples impinging upon the ripples of other pebbles dropping into the pond. This is the experience each has of interactions upon the social scene. The mate, the friend, the group does not know how to move in synchronized perfection, but rather each self and its energies ripple into the energies put out by others.

石子掉入到池塘中，漣漪會從它向外流動。每一個人格的單元都是如此，你們將其體驗為一個自我，一個帶有它自己的漣漪的小石子，它的漣漪會撞擊到掉入那個池塘中的其他的石子的漣漪。這就是每一個人在社會的佈景上擁有的相互作用的體驗了。伴侶，朋友，團體並不知道如何通過同步的完美而移動，毋寧說，每一個自我和它的能量都會形成漣漪並進入到由其他人產生的能量之中。

The way these energies meet has a great deal to do with how the two entities view each other, and what information of themselves or of their opinions the two are liable to share. One is one person to self A, and seemingly quite another description to self B, and so forth; each entity receiving a somewhat different facet of the projected energies of the self and connecting with those energies in a way comfortable to the energies projecting from that other self.

So no two of your friends know the same person in you.

這些能量相遇的方式是與兩個實體是如何看待相互彼此的，以及它們自己的資訊是什麼，或者兩個人傾向於其分享的觀點的資訊是什麼有很大的關係的。一個人對於自我 A 是一個人，而他對於自我 B 看起來似乎完全是另一種描述，如此等等，每一個實體都接收到自我的投射的能量的一個多少有些不同的面向並用一種對於從其他自我投射的能量是舒適的方式與那些能量聯繫在一起。因此，你的朋友中沒有兩個人會在你身上知曉相同的人。

Nor do you know yourself as the same person, even though you seem to be a pebble, a solidity which impinges upon the societal world. Yet, also within your self there are many pebbles being dropped at various levels of consciousness

into that admixture of personae which make up the mask of personality which defines, refines and confines one within the illusion you now enjoy. Therefore, you define and redefine the self again and again and again, yet never do you even know the self in its entirety.

你同樣也不會將你自己知曉為相同的人，即使你看起來似乎是一塊小石子，一個衝擊社會化的世界的固體。而同樣在你的自我內在之中有有意識的各種層次上被扔入到那個人物角色的混合物之中的許許多多小石，這些人物角色組成人格的面具，它在你現在所享用的幻象中定義、提煉並限制了一個人。因此，你一次又一次並再一次地定義並重新定義自我，而你甚至從來都未曾通過其完整性而知曉這個自我。

The crux of this point is duple: firstly, it can be seen that the same perceiver sees all of these differing selves within the self. Here lies the first unity. We shall return to this thought. The second corollary of this process of statement is that as each entity sees many differing views of other entities, and even in a simple small societal complex there are misunderstandings, confusions and disagreements as to events very commonly, it is not difficult to see the same tendency repeated in larger and larger groups of entities.

這個要點的關鍵之處是雙重的：首先，相同的感受者會在自我內在之中看到所有這些不一樣的自我，這是可以被理解的。在這裏存在有第一個統一性。我們將返回這個想法。這個陳述的過程的第二個推論是，當每一個實體看到許多其他實體的不同的形象的時候，甚至在一個簡單的小小的社會複合體之中都會有誤解、混淆、關於非常通常性的事件的不同意見，在越來越大的實體的團體中不難看到相同的傾向性被重複了。

Why does a group form? Supposedly, a group forms because there is a vision, an ideal, or a set of principles which the group all wishes to express honor for and respect for. However, entities which place great emphasis upon things that can be known will have the chronic tendency to define the precise nature of those ideals, principles and so forth that they wish to honor.

一個團體是為何而形成的呢？假設一個團體形成是因為有一個願景，一個理想或者一套原則，這是團體全體成員都希望去對其表達榮耀和尊重的事物。然而，將極大的重點放置在這些能夠被知曉的事物之上的實體將會擁有慢性的傾向性去定義那些理想、原則以及諸如此類的它們希望去榮耀的事物的精確的特性。

That which begins in the generous outburst of honor, respect and devotion, soon becomes that which has been defined, and ceases its growth. It then has a hard carapace, a builded structure which will not accept expansion or the movement into different shapes.

那個在豐盛的榮耀、尊敬和奉獻的迸發中開始的事物，很快會變成已經被定義的事物，並停止了它的成長。它接下來就會擁有一種堅固的外殼，一種被構建好的結構，它將不會接受形成不同的形狀的拓展或者運動。

Consequently, faith of all kinds periodically eschews and sheds the exoskeleton of dogma and doctrine, and begins retelling the great story or myth which is used to focus upon the great set of spiritual or metaphysical

principles which each wished to honor. And so the faith, free in the individual urge, and free in the first communal urge and the moving together under the banner of a great principle such as love, soon becomes prey to the desire to nail down and put structure to a system of believing which can be built as a model airplane, and admired, painted, viewed and discussed.

因此，所有類型的信心會週期性地規避並擺脫教義和教條的外骨骼，並開始重新講述偉大的故事或者神秘，這種神秘習慣於聚焦在每一個人都希望去榮耀的偉大的靈性或者形而上學的原則之上。因此，對於那種擺脫了個人性的衝動的束縛的信心，那種擺脫了首先的團體的衝動的束縛，並在一面諸如愛之類的偉大的原則的旗幟之下聚集到一起的信心，它就會很快成為這樣一種渴望的犧牲品了，這種渴望會去固定一種相信能夠如同一個模型飛機一樣地被建造，被崇拜，被描繪，被觀察並被討論的事物的系統並將其置於結構之中。

In the moving from the first rapturous experience of love for this principle to the desire to codify it, the entity or group has moved from the open heart to what must always in the end be the closed mind. The trip is typical of your peoples, who are not encouraged by your culture to dwell, abide and trust in the wisdom and compassion of the heart, but have learned through many dealings with other entities to put up the structures which are ways of communicating belief systems easily, and are therefore capable of being discussed more easily. The intellectual discussions concerning belief systems is circuitous and tautological; however this only makes the pursuit more appealing to many who simply do not wish to change, but rather to consider endlessly the various delightful aspects of a certain and known truth.

在從對這種原則的熱愛的一開始的狂喜的體驗移動到去將其編纂為法典的渴望的過程中，實體或者團體已經從開放的心移動到了在最後必定一直會成為封閉的頭腦的事物了。會有一些人，他們並未被你們的文化鼓勵去居住、停留在心的智慧和慈悲之中並對其信任，他們卻通過許多與其他實體打交道的過程學會了將安置構架，這種構架是方便地進行對信念系統進行交流的方式，它們因此能夠被更為容易地討論了，對於那這些人，這條從開放的心到封閉的頭腦的旅程是典型性的。關於信念系統的邏輯智力的討論是迂回性且同義反復的，然而，這僅僅會使得尋求對於許多單純地並不希望去改變，而寧可無盡地考慮一定的和已知的真理的各種各樣的令人愉快的面向的人變得更有吸引力。

Consider, as each sits in this circle, what each thinks of the nature of the self; of the nature of the environment about the self; of the path upon which the self is journeying; of the purpose of this path. Although there would be many points of agreement, there would also be radical points of departure as each entity has its own way of perceptions, its own way of weighting and valuing perceptions, and its own way of creating, recreating, or reacting to these perceptions.

當每一個人坐在這個圈子中的時候，考慮一下，每一個人認為自我的屬性是什麼，在自我周圍的環境的屬性是什麼，自我正在其上旅行的道路是什麼，這條道路的目標是什麼呢？雖然會有很多意見一致的位置，同樣也會有重要的偏差的位置，因為每一個實體都擁有它自己的感知的方式，它自己衡量與評估感知的方式，以及它自己創造與再創造的方式，或者對這些感知做出反應的方式。

It would seem thusly that for factions to occur divisively is inevitable in any group situation. The inevitability of this pulling apart is, in service-to-others organizations which remember their polarity, a dynamic which is matched by the adherence to, and overriding respect for, the free will decisions of each, and an underlying respect for the power of the metaphysical principle which has brought these souls together. Thusly, in a spiritual family there will always be the disharmony which can be tempered by daily, constant remembrances of the power of that great original Thought which brought the group together.

因此，看起來似乎在任何的團體的情況中用造成分裂的方式發生的分派是不可避免的。在那些記得它們的極性的服務他人的組織中，這種撕裂的不可避免性是一種動力性，它是與堅持每一個人的自由意志的決定，高於一切地尊重自由意志的決定以及一種對於已經將這些靈魂聚集在一起的形而上學的原則的力量的潛在的尊重相匹配的。因此，在一個靈性的家庭中，將一直會有不和，這種不和是能夠被每日的、持續不斷的對於那個曾經將團體帶到一起的偉大的原初的想法的力量的憶起所調和的。

Though this thought is called by many names, and has many faces, may we simply call it love. The Logos, the creative principle, is in our opinion, love. Not the dead love of fixed romance, nor the friendship, or any definition which lies within the parameters of your experience, but love as a fiery creative principle which has dynamically created and set free the universe, which moves endlessly from its source back to that same source, dwelling always in what has been called a cloud of unknowing.

雖然這個想法有很多的名字，有很多的面孔，容我們簡單地稱之為愛。理則，創造性的原則，根據我們的觀點，就是愛。這種愛不是那種被固定下來的浪漫的死氣沉沉的愛，不是友誼，或者任何存在於你們的體驗的參數之中的定義，而是作為一種火焰般的創造性的原則的愛，它已經有力敵創造了並釋放了宇宙，它無盡地從它的源頭返回到相同的源頭，並一直居住在已經被稱之為一種未知之雲的事物之中。

We gaze at what may be helpfully said about the eternal divisiveness of spiritual and all other groups, and can only refer each again to the inner divisiveness of the self. When the self has so far learned its own nature, and accepted that nature unconditionally that it can love the self, that self is then ready to become part of an unity of selves which shall remain unified; not in the deadened sense of agreement to a dry, creaking structure of words and creeds, but because of adherence to love. That love is diverse; each self which loves itself unconditionally is unique, yet each is love.

我們注視著在關於靈性的團體以及所有其他的團體的永恆的分裂性的方面可以用有幫助的方式被談到的事物，我們僅僅能夠再一次向每一個人指出自我的內在的分裂性。當自我已經如此多地瞭解了它自己的屬性，並無條件地接受了那種屬性以至於它能夠愛自己的時候，接下來那個自我就準備好去成為一個將依舊保持統一的自我的統一體的一部分了，這種統一不是通過對於一種乾涸的、嘎吱作響的言語或者教義的用死氣沉沉的方式的贊同，而是因為對愛的堅持。那種愛是多

元性的，每一個無條件地愛它自己的自我都是獨一無二的，而每一個自我都是愛。

When entities can rest comfortably within their own skins, shall we say, then shall the peoples come together; not to become clones, all reciting the same credo, but gloriously various, with all the colored strands of ribbon imaginable, to fly together as the rainbow, strengthened by love and blessed by a lack of judgment.

當實體們能夠，容我們說，在它們自己的皮膚中舒適地休息的時候，接下來人們就會聚集到一起了，不是為了成為一模一樣的人，所有人都重複相同的教義，而是帶著壯麗的多樣性，帶著所有可以想像得到的五彩繽紛的緞帶，如同彩虹一樣飛到一起，並被愛所強化，被一種缺少評判所祝福。

Entities who fear the divisiveness within the self will also fear the divisiveness within societies, and will choose to adhere to one group within a society to which it can belong and with which it can be sure of acceptance. Then when another way of believing is offered this self, it rejects that other way for fear that it might lose its safety, its haven, its structure of faith. The faith that becomes one is the faith without structure, without an initial cause or reason which can logically be explained.

那些害怕在自我內在之中的分裂性的實體將會同樣害怕在社會中的分裂性，它們將會選擇在一個社會中依附於一個它能夠歸屬於並能夠確信對它的接納的團體。接下來，當另一條相信的途徑被提供的時候，這個自我，它會因為害怕它可能失去它的安全性、它的避風港，它的信仰的構架而拒絕其他的道路。對於成為一個有信心的人的信心是那種沒有結構，沒有一種初始的理由或者能夠用邏輯性的方式被解釋的原因的信心。

Entities may come together in faith in the mid-air of absolute faith. Not the faith that says, "I believe this and this and this," but the faith that trusts and believes that all is as it should be, all is truly well. This quality of faith survives war, disease, loss, limitation, death and the myriad other ills facing one in physical body form.

實體可以憑藉著信心一起進入到絕對的信心的半空中。不是那種說“我相信這個、這個和這個”的信心，而是那種信任並相信一切都是它應該是樣子，一切真的都是美好的信心。這種信心的特性曾經受得住戰爭、疾病、損失、限制、死亡以及一個人在物質身體的形體中所面對的無數的其他的不幸。

A faith which describes limits unto itself will not comfort the sick, the lost, the hurting, the pained; for there is, in any prescribed set of virtuous ways of behavior, the implication that other ways of behavior will be punished.

一種描繪了在其自身上的限制的信心將不會安慰生病的人，遭受損失的人，受傷的人，受苦的人，因為，在任何被規定的有道德的行為舉止的固定的方式之中，都會有這樣一種言外之意，即其他的行為舉止的方式將會懲罰。

You see there is a marvelous richness of reasons for the divisiveness nature of your density's societal structures. That which is true for the self will reflect upon the society. As the self is divided over against itself, even so shall this be

reflected in the dynamics of the social structure created by such entities. 你們看到，你們的密度的社會構架的分裂性的特性的原因會有一種不可思議的豐富性。對於自我是真實的事物將會映射到社會。當自我在其自身上是分裂的時候，即使如此，這將會在由這樣的實體創造的社會構架的動力性中被映射出來。

Those who wish to be peacemakers may work upon the self, gazing patiently and without judgment at the activities of the emotions, the mind, the stirrings of conscience, and the desires of the physical complex. Over a portion of your time, such an entity shall learn that it is by its own set of standards quite iniquitous. This is a helpful realization, as it opens the way for true humility. Not that humility which abases itself, but the humility of one which knows itself, and without judging the self for being imperfect, acknowledges that being within incarnation, and being veiled from knowledge of the true nature of things, the self will necessarily be somewhat confused, and full of unknowing and doubts.

那些希望去成為和平的締造者的人們可以在自我身上進行工作，並同時耐心地且沒有評判地注視著情緒與心智的活動、良心的攪動、以及身體複合體的渴望。經過一段時間，這樣一個實體將會學會，根據它自己那一套標準，這是相當不公正的。這是一種有幫助的領悟，因為它開啟了真實的謙遜的道路。不是那種自我貶低的謙遜，而是一個知曉它自己，不因為不完美而評判自己，而卻承認自我是出於在投生之中，被罩紗隔離了事物的真實的屬性的知識，自我將會需要是少有點混淆的、充滿不知道和疑惑的謙遜。

The first act of the peacemaker is to have faith in this dubious seeming self. When faith has been found in the self, then the entity has no more point to prove; no more battles to win; no preferences which reach the point of necessity to receive or promulgate. Such an entity then is a likely peacemaker, for with a humble heart such a self listens to divisive speech and by its nature finds the point of balance wherein each party departed from the unifying principle. The means of making peace then lie in an accurate observation of the spiritual principle from which two seemingly warring entities have departed. The path back to unity from discord lies in the calling to remembrance of this unifying principle.

和平的締造者的第一個行動就是去對於這個在表面上疑惑的自我抱有信心。當信心已經在自我身上被找到的時候，接下來那個實體就沒有更多的要去證明的要點了，沒有更多的要去取勝的戰鬥了，沒有抵達必須的位置來接收或者宣傳的偏好了。這樣一個實體接下來就是一個有希望的和平的締造者了，因為帶著一顆謙遜的心，這樣一個自我會聆聽分裂的言語並藉由其本性找到每一個從統一性的原則分離出來的派別都處於其上的平衡帶來。這種創造和平的方式是存在於一種對靈性原則的準確的觀察之中的，兩個在表面上交戰的實體就是從這個靈性原則分離出來的。這條從不和返回的統一的道路是存在於對這種統一性的原則的憶起的呼喚之中的。

We feel this is sufficient for the first general statement, and at this time would leave this instrument and move to the one known as Jim, that queries may be asked, if indeed any would wish to do so. We are known to you as those of

Q'uo, and we thank this instrument and leave this instrument in love and light.

We transfer now.

我們感覺到對於首先的一般性的陳述，這就是足夠的了，我們在此刻會離開這個器皿並轉移到被知曉為 *Jim* 的實體，這樣問題就可以被詢問了，如果確實有任何人會希望這樣做。我們是你們知曉的 Q'uo，我們感謝這個器皿並在愛與光中離開這個器皿。我們現在轉移。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and in light through this instrument.

May we ask if there are any queries to which we may speak at this time?

我是 Q'uo，通過這個器皿在愛與光中再一次向各位致意。請問在此刻是否有任何我們可以談論的問題呢？

Questioner: Yes. From what I understood of what you said before, it sounds like all systems, philosophies, religions and principles that we in our density follow arise out of the present moment and are presentations of that present moment. In order for us to be able to continually relate to these, in a certain sense we need to come back to the present moment and revive them from that present moment. As soon as we try to codify them, put them into words, and then study the words, we are no longer in the present moment and they lose some of their validity. Is that a correct understanding?

提問者：是的。根據我對於你們之前說過的內容的理解，聽起來似乎所有的系統、哲學、宗教信仰和我們在我們的密度中追隨的原則都是從當下一刻升起並是那個當下一刻的禮物。為了讓我們能夠持續不斷地與這些禮物關聯起來，在一定的意義上，我們需要返回到那個當下一刻並從那個當下一刻使它們再生。我們一試圖去將它們編纂起來，將它們放入到言語之中，並接下來研究那些言語，我們就不再處於當下一刻，它們就失去了它們的一些確實性了。那是一個正確的理解嗎？

I am Q'uo, and am aware of your query, my brother. We would agree that you have well stated that which we have spoken in regards to this afternoon, for it is the great strength of your intellectual mind that it may analyze and observe many phenomena and relate them in an infinite fashion. Yet, in all this complexity, there is the tendency to move one's experience from the moment in which all occurs to a distant and objective reality that is created by this work of conceptualization and relation. Thus, we have suggested that it is well to leave that kind of mentation for a time in each diurnal experience for the practice of that which you call meditation, in order that the mind might be quieted, be brought back to its source and experienced in its new and untouched fashion, thus opening to the meditator the doors of perception of the present moment.

我是 Q'uo，我理解了你的問題，我的兄弟。我們會贊成，你已經清楚地表述了在這個下午的方面我們已經講述了的內容，因為你們的邏輯智力的心智可以分析並觀察許多的現象並用無限數量的方式與它們關聯起來，這是你們的邏輯智力的心智的巨大的長處。然而，在所有這種複雜性之中，會有傾向去將一個人的體

驗從那個在其中一切發生的時刻移動到一個遠處的、客觀性的實相，這種實相是由於這種概念化和關聯性的工作而被創造出來的。因此，我們已經建議過，在每一個二元性的體驗中離開那種類型的思想活動一段時間以進行你們稱之為冥想的練習，以便於心智可以被安靜下來並被帶回到它的源頭並通過新的、未被提及的方式被體驗，並由此向冥想者打開對當下一刻的感知的大門，這是很好的。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: Yes, but this is a question on something I have observed in the two sessions that I have attended. I noticed that in my first session it was very difficult for me to stay present with this experience, that my attention and consciousness would tend to wander, and that in some respects I felt that I fell asleep. I have felt that today I have had to make a conscious effort to keep bringing myself back to this experience, because in a certain sense I felt a loss of focus when I was present in this experience. In looking at the people with me today I felt that a similar process—although from the outside it is hard to know—seemed to be happening with them. I wondered if you could tell me what is going on that creates this kind of an environment that makes it hard to keep one's attention focused?

提問者：是的，但是這是一個關於某種我已經在我已經參加過的兩次集會中觀察到的事情。我在我的第一次集會中注意到，我很難對這種體驗保持一種在場感，也就是我的注意力和意識會傾向於漫遊，在一些方面上，我感覺到我睡著了。我已經感覺到今天我已經做出了一種有意識的努力去不斷將我自己帶回到這種體驗，因為在一定的意義上，我存在於這種體驗之中的時候，我感覺到一種失去焦點。今天和我在一起的人的過程中，我感覺到一個類似的過程——雖然從外部很難知道——看起來似乎正在發生在他們身上。我想知道，你們是否能夠告訴我，正在發生什麼事情創造出了這種類型的一個環境，它使得很難保持一個人的注意力的聚焦呢？

I am Q'uo, and am aware of your query, my brother. We must assume a good deal of the responsibility for this phenomenon, for our manner of speaking is that of giving information at a set and uniform rate, shall we say, which has the effect of causing some of that which you call sleep or the attaining of a hypnotic state, for the conscious mind that you possess is oftentimes easily led into a more relaxed state by such regularized input of stimuli, thus there is that portion of the experience for which we are of necessity responsible.

我是 Q'uo，我理解了你的問題，我的兄弟。我們必須承擔這種現象的很大的一部分責任，因為我們的發言的方式是用一種固定的且均勻的速度給予資訊的方式，容我們說，這會產生出某種你們稱之為睡眠，或者取得一種催眠的狀態的效果，因為你們所擁有的有意識的心智時常會輕易地被這樣一種有規律的刺激物的輸入而引入到一種更為放鬆的狀態，因此，我們需要為那種體驗的那個部分負責。

There is also the quality of what you may call a kind of spiritual fatigue that many bring with them to sessions such as these, for those seekers of truth which are attracted to these gatherings have long sought that truth, both

within themselves and in the world about them in their daily round of activities, and are much worn, shall we say, by the persistence that ...
同樣也有你們稱之為一種靈性上的疲倦的特性，很多人都帶著這種疲倦來到這諸如這些集會之類的機會，因為那些被這些集會所吸引的真理的尋求者們已經在他們的日常的活動中同時在他們自己內在之中與在他們周圍的世界中長時間地尋求那種真理了，他們是相當筋疲力盡的，容我們說，由於堅持不懈.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and am once again with this instrument. We would also suggest that there is the physical fatigue that also works upon the mental processes, and tends to lead one so fatigued to the state of sleep or drowsiness. And we have observed that the kind of personality that pursues the metaphysical quest with persistence, also in many cases pursues the physical experience with an equal amount of energy expenditure, thus wearying the physical vehicle, so that the sense of communion, peace and companionship that is offered in the group meditation is also a quality which allows the physical vehicle to relax to the point of drowsiness.

我是 Q'uo，我們再一次與這個器皿在一起了。我們同樣也會建議，會有身體上的疲憊同樣也在這個心智的過程上發生作用並傾向於使得一個人如此疲憊以至於進入到睡眠或者打盹的狀態。我們已經觀察到，那種堅持不懈地追尋形而上學的探索的人格的類型，在很多情況中同樣也用一種相同數量的能量的消耗追尋物質性的體驗，並因而使得物質性載具疲憊，因此，在團體冥想中被提供的那種親密交流、平安和友誼的感覺同樣也是一種允許物質性載具放鬆到了打盹的位置的特性。

We commend those present for exercising the focus of the attention and the intention that is necessary in order to remain aware of the information and its direction. We are grateful to be able to speak to groups such as this, and willingly accept the, shall we say, drawbacks, that are necessary by the nature of your reality and ours blending at these times. We assure you that though you may find difficulty in consciously following the train of thought at these times, that your subconscious mind is absorbing many of these concepts in a more fundamental structure than the speaking of words allows. Thus, there is an understanding that is gained upon that more subtle level that can enhance the conscious apprehension of the information which we share.

我們推薦那些在場的人練習對注意力以及所需的意願的聚焦以便於保持對資訊及其方向的察覺。我們對於能夠向諸如這個團體之類的團體發言而感到感激，我們樂意地接受，容我們說，障礙，這些障礙由於你們的實相的特性以及我們在這些時候的混合的作用是必不可少的。我們向你們保證，雖然你們可能在這些時候在有意識地跟隨思路的方面會遇到困難，你們的潛意識的心智是用一種比言語的講述所允許的構架更為基礎性的構架吸收許多的這些觀念的。因此，會有一種在

更為微妙的層次上被取得的理解，這種理解能夠增強對我們所分享的資訊的有意識的理解。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: No, thank you.

提問者：沒有了，謝謝你們。

I am Q'uo and we thank you, my brother.

我是 Q'uo，我們感謝你，我的兄弟。

(Tape ends.)

（磁帶結束。）

June 7, 1992

1992-06-07 控制的倫理

Group question: The question today has to do with the concept of the ethics of control. When we are in relationship with friends or family, especially children, we often find ourselves in the situation of exerting some sort of influence over the person, oftentimes for his or her own good. We do this to friends, family and even to ourselves, controlling our behavior, our thoughts, our responses, in order to make them align with what we think is more appropriate or "higher" or better. And we are wondering today what the ethics are of attempting to affect our own, and especially other peoples', behavior because we think that the effect we desire is better or more appropriate or will be more helpful to the person in the long run. What are the ethics or results, metaphysically and spiritually, of attempting to affect other peoples' behavior in this fashion?

團體問題：今天的問題是與控制的倫理的觀念的有關的。當我們處於與朋友或者家庭，尤其是孩子們的人際關係之中的時候，我們經常發現我們自己處於對人施加某種類型的影響的情況中，這時常是為了他或者她自己的益處。我們對朋友、家庭，甚至對我們自己這樣做，並同時控制我們的行為舉止、我們的想法、我們的回應，以便於使它們與我們認為是更為合適、或者“更高的”或者更好的事情是一致的。我們今天想知道，嘗試去影響我們自己的行為舉止，尤其是嘗試去影響其他人的行為舉止，因為我們認為我們渴望的效果是更好的、或者更為合適的、或者將會在長期的方面對那個人更有幫助的，這種嘗試的倫理是什麼。在形而上學或者靈性的方面，嘗試去用這種方式影響其他人的行為舉止的倫理或者結果是什麼呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We are transformed with joy that you have called us to offer our opinions at this time. We do ask each to be aware that we are imperfect, sentient beings such as yourselves. Our store of memories and experiences is consciously greater than your own, but our opportunities for error precisely the same. Therefore, we ask that all of our thoughts be understood to be opinion and not fact. We ask that each discriminate within the self to take up those ideas which seem welcome and useful and to leave the rest behind. This would be doing us a great service.

我是 Q'uo。在太一無限造物者的愛與光中致意。我們因為你們呼喚我們來在此刻提供我們的觀點的喜悅而感動。我們確實請求每一個人都知曉，我們是諸如你們自己這樣的不完美的、有感知的存有。我們記憶和體驗的倉庫是感覺得到地要比你們自己的更大的，但是我們犯錯的機會是完全相同的。因此，我們請求我們所有的想法都被理解為觀念而不是事實。我們請求每一個人都在自己內在之中進行分辨，以採用那些看起來似乎受歡迎且有用處的觀點，並將其他的都留在後面。這會是為我們進行的一種極大的服務。

You ask of the ethics of control. The foundations for such a question must move back to the larger view so that we may begin from a sturdy foundation of thought. It has often and often been noted in scientific, nonscientific, brilliant and foolish ways that the universe is in one way or another in balance: the stars in their courses, the galaxies in their huge orbits, the seas within their limits. All speak of the immeasurable amount of control with which the universe is created. The tiny fertilized egg has the life and the death of the body it shall become written in miniature within its tiny self, just as the seed knows precisely what form of plant it shall grow into, the manner of its blooming, and the nature of its fruit. Thusly, the universe is set upon its course with an intricacy the finest watchmaker could hardly conceive.

你們問道了控制的倫理。這樣一個問題的基礎必須返回到一個更大的視野以便於我們可以從一個穩固的想法的基礎開始。已經時常且頻繁地用一種科學的、非科學的、聰明的且愚蠢的方式被注意到的事情是，宇宙用這樣或者那樣一種方式是處於平衡狀態的：星辰位於它們的路徑上，星系位於它們巨大的軌道中，海洋位於它們的邊界之中。一切都在談及宇宙籍由其而被創造的無法衡量的控制的數量。微小的受精卵擁有身體的生命與死亡，這是已經用微縮的方式寫在它的微小的自己之中了的，就好像種子精確地知曉它將生長成為的植物的形態，它的開花的方式，以及它的果實的特性是什麼一樣。因此，宇宙已經藉由一種最為緊密的鐘錶匠都難以想像的複雜性啟動了它的進程了。

Against this fundamental dynamic is its echo and that which offers the opportunity for balance; that is, the freedom which all sentient beings have within the Creator's universe to choose that which they shall pursue, that which they shall think and choose. Were the universe to relax its discipline, there would be no universe. Yet, the fixed quality of stellar events and cycles is the backdrop against which is played out the choices of humans for themselves, for their families, for their communities, for their nation states, and for the sphere, the world, at large. Therefore, each entity has both more power and less power than it may think it has.

以這種基礎的動力性為背景的事物就是它的回聲以及為平衡提供了機會的事物，也即使，一切有感知的存有在造物者的宇宙中都所擁有的去選擇它們將要追尋的事物，它們將要思考和選擇的事物的自由。如果宇宙要鬆開它的紀律，就將不會有宇宙的。而如星星一般的事件以及週期的固定的特質，就是人類為他們自己，為他們的家庭，為他們的集體，為他們的國家，為星球、為整個世界的選擇進行演出的舞臺佈景了。因此，相比比每一個實體可能認為它所擁有的力量，每一個實體都同時擁有更多的力量和更少的力量。

No entity may stop the sun in its course. No entity may control the stars or the tides. Yet, the cosmic influences of star and planet and moon move the tides of the blood within each entity's veins. The various energies within an entity create cross-tides, cross-currents, the flooding of emotion, the desert of blocked emotion. These things are offered not simply by fate, not by predetermined laws, but by the series of free will choices which has been made by the seeking individual as the individual walks upon the path of spiritual evolution. That each free will choice is one's own means to each

seeker that it is powerful in its choice-making. This power is underestimated. 沒有實體可以讓太陽在它的進程中停下來。沒有實體可以控制星辰或者潮汐。而恒星、行星和月亮的宇宙性的影響力會推動在每一個實體的血管中的血流的潮汐。在一個實體內在之中的各種各樣的能量創造出了情緒交流 (cross-tides)、逆流(cross-currents)、氾濫以及被阻塞的情緒的荒漠。這些事情不僅僅是作為命運，不僅僅是作為註定的法則而被提供的，它們同樣也是作為一系列的自由意志的選擇而被提供的，這些選擇是隨著個體走在靈性演化的道路上由尋求的個體已經做出的選擇。每一個自由意志的選擇都是擁有它自己通往每一個尋求者的途徑，它在其做選擇的方面是強有力的。這種力量是被低估了的。

The effect that entities have when controlling or attempting to control other entities is far from fixed, for the relationship betwixt the two entities shifts constantly as your experience and your time seem to pass; and the relationship, the connection, between two entities shifts and grows as constantly and restlessly as wind or tide. Therefore, the ethics of choosing to control another, or choosing to attempt to control another, are ethics of a corollary nature, the primary ethic being the control of the self.

當實體控制或者嘗試去控制其他的實體的時候，實體的所擁有的效果遠遠不是固定的，因為在兩個實體之間的人際關係會隨著你們的體驗和你們的時間在表面上的流逝持續不斷地改變，在兩個實體之間的關係與連接會如同風或者潮汐一般地持續不斷且不停歇地改變與生長。因此，選擇去控制另一個人或者選擇去嘗試控制另一個人的倫理，是具有一種推論的特性的倫理，首要倫理就是對自我的控制。

The ethics of the control of the self may be seen to be a careful and subtle process of learning and making choices. The advent of consciousness into the physical vehicle, which is the body of those in third density such as you, creates a situation where a self-conscious, sentient being lies helplessly within a nearly completely useless physical vehicle. Thusly, from babyhood to adulthood there is a continuing spiral of the attempt to order and control one's universe: the small universe of the infant with needs for comfort and food; the larger world of the toddler, the world of parents and personal ability to say "no"; the larger still world of the young, learning, growing child with friends and teachers, and a growing sense of the self; until finally, one day, the culture in which an entity lives says to that entity, now you are legally and officially an adult.

控制自我的倫理可以被理解為是一個小心謹慎且微妙的學習和做選擇的過程。意識進入到物質性載具，也就是諸如你們這樣的在第三密度中的實體的身體，創造出了一個情境，在其中，一個自我察覺的，有感知的存有無助地存在於一個幾乎完全無用處的物質性的載具之中。因此，從嬰兒期到成人期，會有一種去整理並控制一個人的宇宙的嘗試持續性的螺旋：需要安慰和食物的嬰兒的小小的宇宙，搖搖晃晃地走路的孩子的更大的世界，父母的世界和個人去說“不”的能力的世界，與朋友和老師一同學習的和成長的年輕人，一種逐漸變大的對自我的感知的更大的世界，一直到最後，有一天，一個實體在其中生活的文化對那個實體說，現在你法定地且正式地是一個成年人了。

At this point, the adult is the product of many, many choices which have been

played out against the dramatic interplay of the child needing and grasping enough control of the self to be comfortable, and those who are concerned for that entity attempting to describe boundaries within which choices may effectively or safely be made. Suddenly, the shoe, as this instrument would say, is upon the other foot. This young adult moves into environments of work, of bearing and raising children, of mated relationships, of far more group participation, in that adults are more often asked to help make decisions for church or community or charity, or in some way take part in making social choices.

在這個位置，成年人是許許多多的選擇的產物，這些選擇是已經在需要並掌握足夠的對自我的控制以成為舒服的孩子，與那些關心那個嘗試去描繪那個在其中選擇可以富有成效地且安全地被做出的邊界的實體的人們之間的動態的相互作用的背景之下被做出了的選擇。突然間，如這個器皿會說的一樣，鞋子被穿在別人的腳上了。這個年輕的成人進入到工作的環境，生孩子並撫養孩子的環境，伴侶關係的環境，以及遠遠更大的團體參與的環境之中了，在那些環境中，成年人更為經常地被要求去幫助為教堂、集體或者慈善做出決定，或者用某種產生參與到做出社會性的選擇之中。

The, what you call, political system is an example of theoretical free choice-making. It is to be noted that the concept may become overburdened when too small at one end and too large at the other. Your societies tend to spin like tops because the balance point of power is small, those over whom power is held, many. In this regard, we may say that for the ethics of control to be more nearly applicable to yellow ray social decision-making, the communities in which decisions are made must needs be small, small enough that each entity choosing has some small idea of who and what sort of entity each person is.

你們所稱的政治系統是一個理論上的自由選擇的範例。要被指出的事情是，當這個觀念要麼在一個極端上過分微小，要麼在另一極端上過分龐大的時候，這個觀念都可能變得負載過重。你們的社會傾向於像陀螺一樣地旋轉，因為力量的平衡點是微小的，那些擁有力量的的人是為數眾多的。在這個方面，我們可以說，控制的倫理幾乎更多地適用於黃色光芒的社會性的做決定，決定在其中被做出的集體必須是小的，足夠的小，以至於每一個做出選擇的實體都對於每一個人之所是的實體是誰與是什麼類型擁有某種小小的觀點。

We move back to our image of the young adult discovering that now, instead of being the radical or rebellious youngster attempting to be free from constraints, the situation now is that there are times when it is ethically correct to attempt to control others to some extent. This is a shock, indeed, to many a young parent in particular.

我們返回到我們對於年輕的成年人的圖像，它發現，現在它不再是那個正在嘗試去擺脫束縛的激進的或者反叛性的年輕人了，情況現在是，會有一些時候，在其中去嘗試去在一定程度上控制其他人是倫理上正確的。尤其是對於很多年輕的父母，這確實是一種衝擊。

As an entity gazes at the choice between allowing another entity to make

what seems an unwise choice, questions may helpfully rise to the mind in this process of ethically controlling or ethically refusing to control. The first question is, "Will my inaction prevent this entity from surviving?" There is no case where there is any negative karma, shall we say, which is accrued from the attempt to keep another from becoming unviable. To save another, indeed, is a hero's or heroine's service. But, usually, the questions are more subtle.

當一個實體注視著在允許另一個實體去做出那個看起來似乎是一個不明智的選擇的選擇時，問題可以用有幫助的方式在這個在倫理上控制或者在倫理上拒絕控制的過程中在頭腦中升起了。第一個問題是，“我的不活動將會阻礙這個實體活下去嗎？”在任何情況中都不會有什麼，容我們說，負面性的業力會因為嘗試去讓另一個人存活下去而被增加。確實，去拯救另一個人，是一種男英雄的或者女英雄的服務。但是，通常，問題是更為微妙的。

Ethics is a system of thought which describes those actions which are appropriate. So, one may ask, is this a situation in which I should attempt to control because of an appropriate end? Appropriate ends are suggestions that may aid someone in achieving spiritual maturity, suggestions that may aid another in a savings of time or other valued commodity. Perhaps you see the general tendency of this word "appropriate." If control is used when it is appropriate, then, regardless of whether the entity controlled is in fact able to be controlled or not, the choice has been well made. If, on the other hand, an entity desires to control another from fear—that is, the fear that another is not doing the correct thing spiritually, politically, socially or economically—then this choice of control may be seen to be inappropriate.

倫理是一個描述了那些適當的行為的想法的系統。因此，一個人可以問，這是一個在其中我應該因為一個適當的結果而嘗試去控制的情況嗎？適當的結果是可以在取得靈性上的成熟的方面幫助某個人的建議，是可以在一種節省時間或者其他的有價值的物品的方面幫助另一個人的建議。也許你們可以看到“適當”這個詞語的一般性的傾向。如果控制是在它是合適的時候被使用的，接下來，無論那個實體是否實際上能夠被控制，選擇都已經被有效地做出了。在另一方面，如果一個實體是因為恐懼而渴望控制另一個人——也就是說，恐懼另一個人沒有正在做在靈性上、政治上、社會上或者經濟上是正確的事情——那麼這個控制的選擇就可以被視為是不合適的了。

The term "war" may be seen as the largest written, broadest spanning, example of inappropriate attempts to control others. The choices for spiritual, economic political, and social movements that have only rhetoric and ideas behind them are those things which one need not attempt to control. Look at how much control is attempted to be exerted by those who would that others do as they do, believe as they believe, dress as they dress, behave and so forth.

“戰爭”這次詞語可以被視為是被最為廣泛地描述過的，跨度最為廣的去控制其他人的不合適的嘗試。靈性、經濟、政治和社會的運動的選擇，是那些一個人不需要嘗試去控制的事情，在它們的背後僅僅擁有辭藻和觀點。檢查一下，有多少控制是被那些願意其他人和他們一樣地做事情，相信他們所相信的事情，穿他們所

穿的衣服，如他們一樣地行為舉止以及如此等等的人們所進行的嘗試。

When teaching the child what is appropriate, many are the choices made for the child. When gazing at an adult, it may be seen that these choices have passed from the need for outer control. When an entity has the discipline of the self and the personality is touched and quieted by the surrender to that great original Thought of love which is the nature of the infinite Creator then questions of control become far less necessary, for the more centered, self-knowing, and quiet-hearted an entity, the less fear this entity will have that entities seemingly different from him will in some way harm or hurt him or his sensibilities.

當教導孩子什麼事情是適合的時候，很多的事情是為孩子做出的選擇。當注視著一個成人的時候，可以被看到的是，這些選擇都已經超過了對外在控制的需要了。當一個擁有對自我和人格的修煉的實體已經被對那個無限造物者的屬性之所是的那個愛的偉大的遠處的想法所觸及並變得安靜的時候，接下來控制的問題就會變得遠遠不是那麼需要了，因為當一個實體更多地處於中心，自我知曉和安靜的心的狀態，這個實體就將會越少地對於在表面上與他不一樣的實體將會以某種方式傷害或者損害他或者他的感受性抱有恐懼。

Intolerance, prejudice and the cant of religious rhetoric are based upon fear. The ways in which individuals with fear may see themselves controlling may well be that of love and concern for the other self. Yet, no entity can learn for another, be safe for another, or do another 's work. Suggestions can be made. There is no harm in suggestions. If the expectation is that they will be taken, then the matter must be referred to ethics: is this desired result appropriate? Is this desire appropriate?

宗教信仰的辭藻的偏執、成見以及偽善的口吻是以恐懼為基礎的。帶有恐懼的個體可能會看到他們自己進行控制的方式可以完全就是對其他自我的愛與關心的方式。而沒有實體能夠為另一個實體學習，沒有實體能夠成為另一個實體的安全，或者做另一個人的工作。建議可以被做出。在建議的方面沒有傷害。如果期待是建議將會被接受，接下來問題就必須被指向倫理了：這個被渴望的結果是適當的嗎？這個渴望是適當的嗎？

Leaning upon one word, love, one may learn a great deal about ethics. In your own way, you aid the infinite creation in its path. Each individual's consciousness, if it rest in love, is more and more a part of that infinite, eternal, constant creation of the Father. As the whirlwind within the mind and emotions of living calms itself, and spiritual maturity advances, that part of each self that is of the infinite Creator and is an holograph of the infinite creation begins to manifest itself without words. Yet, this manifestation of love, flowing through one in infinite measure, gives to those entities whose discipline has been towards maturity an authority that makes it unnecessary to attempt to control, in most cases. For, as one is more and more the authority over the vagaries of the human self, just so does the heart within that self find itself peaceful and open and, therefore, a shuttle through which the love of the infinite One may flow freely.

當一個人依賴於“愛”這一個詞語的時候，它可以學會大量的關於倫理的事情。用你自己的方式，你在無限造物的道路上幫助了祂。每一個個體的意識，如果它是在愛中休息的話，都是那個無限、永恆且持久的天父的造物越來越多的一部分。當你在生存的頭腦與情緒中的旋風自己安靜下來的時候，靈性上的成熟就會前進了，每一個自我的那個屬於無限造物者並且是無限造物的一個全像的部分就會開始無言地顯化其自身了。而當這種愛的顯化物用無限的數量流進一個人的時候，它會給予那些其修煉已經是朝向成熟的實體們一種權威，這種權威會使得它，在大多數情況下，無需嘗試去控制。因為當一個人越來越多地成為那種超越人類的自我的妄想的權威的時候，在那個自我內在之中的心就是會如此發現它自己是平安的與開放的，並因此成為了一個通過其無限太一的愛可以自由流動的穿梭器了。

We began with the image of the planets in their courses. We would end with a view of the constellation of the self. Gaze within. See the starry heavens of your own fixed universe as an electron microscope would see it. Your physical vehicle, all that is massive about you, is as the infinite creation: tiny, tiny apparent specks of matter in a vast, vast area of space. Each cell of your body is unimaginably vast compared to the particles which give it, through their motion, a field of electromagnetic unity. Within each of you there are subsystems or galaxies: the heart, the stomach, the liver, the musculature, and so forth. Each has its instinctually given work to do for the good of the whole. The liver does not sit down and say, "I will not work today." Barring accidents of ill health, the liver will do what livers do, the stomach what stomachs do, the muscle what muscles do, all directed involuntarily by the primal mind, much directed by the conscious mind. All this space within, all these fixed orbits within, and you as controller over all.

我們從在其進程之中的行星的圖像開始的。我們會用一個自我的星座的視角來結束。觀看你自己的固定的宇宙的星空，就好像一個電子顯微鏡會看到它的一樣。你們的物質性的載具，在你周圍的所有大的事物，都如同無限造物一樣：在一個巨大而龐大的空間的區域中的微小的，極小的貌似物質的顆粒。你的身體的每一個細胞相比通過它們的運動而給予細胞一個具有電磁上的統一性的場域的粒子都是難以想像地巨大的。在你們每個人內在之中都有星系的子系統：心臟、胃部、肝臟、肌群以及如此等等。每一個都擁有其用本能的方式被賦予的為了整體的益處而要做的工作。肝臟不會坐下來並說，“今天我將不會工作。”除了遇到疾病的意外，肝臟都將會做肝臟所要做的事情，胃會去做胃所要做的事情，肌肉會去做肌肉所要做的事情，一切都是無意識地被原始的心智所指引的，很多是被表面意識的心智所指引的。所有這種內在的空間，所有這些內在之中的固定的軌道，你就是一切的控制者。

You are a co-creator. Step back from the constellation of the self. See the constellation of your own mind. See the unimaginable number of choices that have brought you to this moment. And see that you will treat others as a corollary of the way you treat yourself. As you venture forth within this incarnational experience you are enjoying, see and feel the dance of interstellar space, of the constellations of the body and the marvelous structure of the mind, and realize that you enter the present moment

powerful within yourself. As each fear is noticed, addressed, blessed, accepted and eventually dropped away, for it is unneeded, there will be fewer times that the constellation that unifies as yourself finds, through fear, that it wishes to control an inappropriate way. Look always first to the discipline of the self and the acceptance, blessing and forgiveness of the self, as the self is imperfect, so it seems. Then when you gaze upon a fellow being there will not be the blinders of fear to distract the thinking or blind the eyes of judgment. As this instrument often says, free will is paramount. Let this and love be your guides.

你是一個共同造物者。從自我的那個星座後退。看到你自己的心智的星座。看到已經將你帶到這一刻的無法想像的數量的選擇，看到你將如同一種你對待你自己的方式必然的結果一樣地來對待其他人。當你在這次你的正在享受的投生體驗中大奮勇前行的時候，看到並感覺到星際的空間的舞蹈，身體的只能做和心智的巨大的結構的舞蹈，並意識到你進入到了在你自己內在之中強有力的當下。它是不被著每一個恐懼被注意到，被表達，被祝福，被接納，並最終被丟棄，因為它是不需要的，將會有更少的時間，如你自己發現的一樣，星座是通過恐懼而被統一起來的。以至於它會希望用一種不合適的方式去控制了。一直首先檢查對自我的修煉以及對自我的接納、祝福以及寬恕，因為自我是不完美的，就如同它看起來的樣子。接下來，當你注視一個夥伴的存有的時候，就將不會有恐懼的眼罩讓思考分心或者蒙住判斷的眼睛了。如這個器皿經常說的一樣，自由意志是至高無上的。讓這一點與愛成為你的指引吧。

There is more material upon this subject if subsequent questions have a meaning to the group. At this time we shall depart from this instrument, thanking it for its service, and leaving each through it in love and in light, and would transfer to the one known as Jim. We are known to you as those of the principle of Q'uo.

在這個主題上有更多的材料，如果附帶的問題對於這個團體有一種意義的話。在此刻我們將離開這個器皿，我們為了它的服務而考慮它，我們同時通過它在愛與光中離開各位，我們會轉移到叫做 *Jim* 的實體，我們是你們知曉的 Q'uo 原則。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and in light through this instrument. At this time, it is our privilege to offer ourselves for any further queries that may be upon the minds of those present. Is there a query at this time with which we may begin?

我是 Q'uo，我通過這個器皿再一次在愛與光中向各位致意。在此刻，我們很榮幸提供我們自己來回答可能出現在在場的人的頭腦中的任何進一步的問題。在此刻有一個我們可以用來開始的問題嗎？

Questioner: I'd like to ask how does one let go of one's self-control, to learn to contact personal guides like you are or just get in touch with your own feelings?

提問者：我想要詢問，一個人如何釋放它的自我控制，以學會接觸諸如你們這樣的個人的指導靈，或者僅僅與你自己的感覺接觸呢？

I am Q'uo, and am aware of your query, my sister. We would suggest that one possible technique would be for the entity wishing to release that which it sees as control that it does not wish to retain within its behavior patterns to enter into the meditative state and to look at the patterns that the entity has developed throughout its life pattern, and to see these patterns of behavior as a web of rituals or habits which have given comfort to the entity for a large portion of its experience. Look at this pattern and the barrier that it presents to further experience, in that there is the holding of the thought and action of the entity within the pattern. Imagine the experience that would ensue should the pattern be altered. Look to those areas where there is the desire for inspiration, for innovation, for the breaking of the patterns and the introducing of new experience. Feel how this breaking of old patterns and the introducing of new behavior would affect the life, the feelings, the concept of self. Imagine this process mentally.

我是 Q'uo，我理解了你的問題，我的姐妹。我們會建議，對於一個希望釋放它視之為控制性的事物，以及它並不希望去保留在它的行為舉止的模式之中的事物的實體，一個有可能的技巧會是，進入到冥想狀態並檢查實體已經在貫穿它的整個生命模式中發展出來的模式，並這些行為舉止的模式視為一個儀式或者習慣的網，這個網已經在那個實體的體驗的一個很大的部分給予其安慰了。檢查這個模式以及它呈現給進一步的體驗的障礙物，因為在這個模式中會有對實體的想法和行為的抑制。想像如果模式被改變了將會隨之而發生的體驗。檢查那些在其中會有對啟發、對創新、對打破模式並引入新的體驗的渴望的區域。感覺這種打破舊的模式和引入新的行為舉止會如何影響生命、感覺、以及對自我的觀念。在心智中想像這個過程。

Then, when you feel that you would like to experiment with such innovation, allow yourself a period of time that is unstructured so that whatever feelings or intuitive inclinations might wish to surface may do so. Move with these feelings as you wish, as feels appropriate. Explore in this safe arena of unstructured activity and thought all the attendant feelings and activities that move into the mind as you are experimenting. Repeat this process a number of times so that you begin to get the feel of releasing comfortable patterns and the feeling of accepting that which is new and unknown within one's self. Become aware of the intensity of feelings that result. Explore the feelings and their ramifications within your life experience and within your being.

接下來，當你感覺到你想要對這樣的創新進行實驗的時候，允許你自己擁有一段不受束縛的時間，這樣無論什麼可能希望去浮現出來的感覺或者直覺的傾向就可以這樣做了。當你希望的時候，當你感覺合適的時候，與這些感覺一同移動。在這個不受束縛的行動和想法的安全的競技場中探索所有在你正在進行實驗的時候跟隨著進入到你的頭腦中的感覺和行動。重複這個過程數次，這樣你就會開始明白那種釋放舒適的模式的感觉以及接納在一個人自我內在之中的新的和未知的事物的感觉了。察覺作為結果而出現的强度的感觉。探索那些感觉以及它們在你的生命體驗之中以及在你的存有之中的衍生物。

Then, again, in the meditative state, look for other areas where there is the

possibility of introducing new behavior or of releasing old behavior without knowing that which shall follow. As you become more familiar with the feeling of letting go of control, you will find that there is a kind of skill developing, much as you developed the ability to ride a bicycle as a young child.

接下來，再一次，在冥想狀態中，尋找其他的區域，在這些區域中會有在不知曉將會跟著發生什麼事情的情況下引入新的行為舉止或者釋放舊的行為舉止的可能性的。當你們對於那種釋放控制的感覺變得更加熟悉的時候，你們將會發現有一種類型的技巧正在發展了，這非常類似於你作為一個年輕的孩子發展去騎一輛自行車的能力。

The ability to release that which is structured and safe and accept that which is new and unstructured can be learned by any entity that has the sincere desire to release that which it has held onto for a great portion of its life experience. The meditative reflection before and after entering into this process prepares the deeper self for this experience, and, once the experience has occurred, seats the new learning at that deeper level of the self so that it can become a portion of the patterns of behavior that are your tools for processing catalysts, for learning, and for being of service to others by utilizing that which you have learned.

釋放那種有結構且是安全的事物，並接受新的，無束縛的事物的能力，是能夠被任何擁有真誠的渴望的實體所學會的，那種渴望就是去釋放在它的生命體驗的一個很大的部分中它已經緊握不放的事物。在進入到這個過程之前和之後的冥想性的反省會讓更為深入自我為這種體驗做好準備，一旦體驗已經發生了，將新的學習固定在自我的更深入的層次上，這樣它就能夠成為行為模式的一部分了，這種行為模式是你處理催化劑，學習以及藉由利用你已經學會的事物來服務他人的工具。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎，我的姐妹？

Questioner: No, thank you.

提問者：沒有，感謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: (Carla talks about how she has helped many people with such concerns as that of the previous questioner, and has noticed in her work that others give her more authority in their lives than she feels she should have. She asks Q'uo if there is something that she is unconsciously doing that she could learn more about so that she would not have inappropriate, unwanted control or authority in others' lives.)

Carla：（Carla 談到關於她如何帶著諸如之前的提問者的擔憂之類的擔憂來幫助許多人，她已經在她的工作中注意到，其他人在他們的生活中給予了比她覺得她應該擁有的權威更多的權威了。她問 Q'uo，是否有某種她正在無意識地做的事情是她能夠更多地學習，這樣她就不會在其他人的生活中擁有不適當的、不需要

的控制或者權威了。)

I am Q'uo, and am aware of your query, my sister. We would suggest that a large portion of your fear of assuming too much authority in the eyes of others can be quelled by simply reminding each entity that that which you share is but your opinion, and, though joyfully and freely shared, is but opinion. Once this is stated and understood, both by yourself and by the other self, then we would recommend the free sharing of that which is yours to share without further concern, for over-concern in this area may simply become a stumbling block for yourself.

我是 Q'uo，我理解了你的問題，我的姐妹。我們會建議，你對於在其他人的眼中採用了過多的權威的擔憂的一個很大的部分，是能夠藉由單純地提醒每一個實體你所分享的事物僅僅是你的觀點而被消除的，雖然你的觀點是愉快地且自由地被分享的，但是它只是觀點。一旦這一點被陳述過並同時被你自己與其他自我理解了，接下來我們會推薦，對於你所要分享的事物的自由的分享且無需進一步的擔憂，因為在這個區域中的過度的擔憂可能會單純地成為你自己的一塊絆腳石。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: (Carla follows up with the statement that with some people, the more one says that one does not have all the answers, the more respect one is given and the more people will take what one is saying with weight, and she doesn't know a way around that. She notes that Q'uo may share this problem as well.)

Carla：(Carla 接著做了這樣的陳述，對於一些人，一個人越是說它並不擁有所有的答案，它就會被給予越多的尊重，更多的人就將會重視它正在說的事情，她並不知道一種繞過那種情況的途徑。她注意到，Q'uo 可能同樣也分享了這個問題。)

I am Q'uo, and am aware once again of your query, my sister. This difficulty we find is that which resides not in the one seeking to offer assistance but in those to whom the assistance is offered. Not all learning or all experience of any kind shall be free of difficulties. Thus, we suggest the going forth bravely without over-concern for this feature of many student/teacher relationships, but continuing in the open-hearted giving without this concern. For, as one shares in a free and open manner the, as they have been called, "clay feet" will make themselves apparent time and again so that there will no longer be the necessity for the reminder to any that the feet are made of clay and the opinion is prone to error.

我是 Q'uo，我再一次理解你的問題了，我的姐妹。我們發現這種困難並不是存在於一個尋求去提供幫助的人身上的困難，而是存在於那些被提供了幫助的人身上的困難。並不是所有的學習或者所有任何類型的體驗都將是不會遇到困難的。因此，我們建議勇敢地前進而不用過度擔心這種許多的學生/老師的關係的特性，而是繼續在開放的心中沒有這種擔憂的情況下給予。因為當一個人用一種自由且開放的方式進行分享的時候，如它們已經稱之為“泥足 (clay feet)”的缺點將

會一次又一次地讓它們自己變得明顯，這樣將不會有需要去提醒任何人，你的雙腳是由泥土製成的，而你的觀點是易於犯錯的。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No. Thank you very much.

Carla：沒有了。非常感謝你們。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and as we appear to have exhausted the queries for this session of working, we would take this opportunity to thank each entity for inviting our presence in your meditation this day. We are most grateful for the opportunity to walk with you upon your journeys of seeking. We are always filled with great joy at such opportunities, for in this manner we are privileged to experience the depth of your seeking for truth and the intensity of your desire to be of service to others.

我是 Q'uo，因為我們好像已經耗盡了供這次工作的集會使用的問題了，我們會利用這個機會感謝每一個實體邀請我們出席你們今天的冥想。我們對於在你們的尋求的旅程上與你們一同行走的機會是極其感激的。我們一直對於這樣的機會充滿了喜悅，因為用這種方式我們就有幸體驗到你們對真理尋求的深度以及你們對於服務他人的渴望的強度了。

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

在此刻，我們將離開這個器皿和這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

1992-07-04 Oxal - 靈性老師的角色

July 4, 1992

Group question: The question this evening has to do with the concept of gurus. In many of the eastern traditions a guru is seen as an indispensable part of the seeker 's journey, that no true enlightenment can occur unless the seeker follows the footsteps of the guru, and puts him or herself under the guru's guidance and instruction. In the west we have various religious traditions, the protestant and the catholic focusing around the entity Jesus Christ and this is a kind of guruhship where there is a model or there are footsteps left, patterns and rituals, the use of faith and will to live a life as described by Jesus. How important to a seeker is the concept of the guru, the dispeller of darkness, the one who makes the model or lives the life that is patterned in a fashion that can aid a seeker along the journey of evolution? How much of that quality of the guru can we find within ourselves and how much of that finding is made possible or only possible with the assistance of a guru?

團體問題：今天晚上的問題與古魯的概念有關。在很多的東方傳統中，一個古魯被視為尋求者的旅程的一個不可或缺的部分，除非尋求者跟隨古魯的腳步並將他或者她放置在古魯的指引或者指導之下，真正的啟蒙才能夠發生。在西方，我們擁有各種各樣的靈性傳統，新教和天主教聚焦在實體耶穌基督的身上，這是一種類型的古魯身份，在其中有一種模範或者有被留下的足跡，有榜樣和宗教儀式，有對信心的使用和去活出一種被耶穌所描繪的生命的意願。古魯、黑暗的驅逐者、一個用一種能夠沿著演化的旅程幫助一個尋求者的方式作出示範或者活出模範性的生命的人，這個概念對於一個尋求者有多重要呢？那種古魯的特性有多少是我們能夠在我們自己內在之中找到的呢，在那種發現中有多少是有可能或者僅僅可能在一個古魯的幫助下取得的呢？

This evening we have Jim and Carla supporting the work of S's intensive meditation channeling ...

這個晚上我們擁有 *Jim* 和 *Carla* 支持 *S* 的集中冥想通靈的工作.....

(S channeling)

(S 傳訊)

[I am Laitos.] We greet you in the love and in the light of the infinite One. We are most happy to have been given this opportunity to speak through an instrument which was not prepared for our presence but had anticipated instead the presence of another with whom it is more familiar. It is the mark of the maturing instrument that it shall recognize the nature of the call it is offered, and it is the—we correct this instrument—it is the mark of an instrument that is willing truly to serve that it place itself in the arms that are proffered.

「我是 *Laitos*。」我們在太一無限造物者的愛與光中向你們致意。我們極其高興被給予這個通過一個器皿發言的機會，這個器皿尚未對我們的出席做好準備，它本來預計是另一個它更熟悉的實體出席。一個正在成熟中的器皿的標誌是它將識

別出它被提供的呼喚的特性，而這是——我們更正這個器皿——一個真的樂意於去服務的器皿的標誌是它會將它自己放置在被給予的手臂之中。

We have come to offer a kind of comfort that [we] feel we are able to uniquely to offer to this group at this time. We wish to offer this comfort in a preliminary way and then to make room for those of Oxal who are also prepared to speak. We wish to give encouragement to a group which has known much ordeal in the past brief measure of your time and which has nevertheless courageously persisted in its seeking and its intent to serve. This kind of dedication offers opportunity upon opportunity for those of us which are, as you would say, discarnate, to serve in the small ways which are given us to serve through the instrumentalities not only of highly concentrated efforts like that which you undertake today, but in the myriad ways of everyday life dedicated wholly to service. We ourselves are comforted by your dedication and would offer this our blessing to you in love and in light, a brief silent offering. We pause.

我們是來提供一種類型的安慰的，這種安慰就是我們覺得我們在此刻能夠用一種獨一無二的方式提供給這個團體的事物了。我們希望用一種預備性的方式來提供這種安慰並接著為同樣也準備好發言的 *Oxal* 的團體留出空間。我們希望對一個在過去的短短的時間中已經遭遇了大量嚴峻考驗卻仍然在它的尋求中和它去服務的意願中勇敢底堅持不懈的團體給予鼓勵。這種類型的奉獻為我們這些，如你們會說的，未投生的實體提供了層出不窮的機會來用那些被給予微小的方式進行服務，這些服務的方式不僅僅是通過諸如你們在今天進行的高度集中的努力的手段而給予，它們同樣也是通過完全奉獻給服務的日常生活的數不盡的方式中被給予的。我們自己因為你們的奉獻而感到安慰，我們願意在愛與光中為這種奉獻提供我們的祝福，提供一個簡短的靜默的獻禮。我們暫停。

(Pause)

(暫停)

I am Oxal. We feel now the instrument has profited by the steady influence of our friends of Laitos. We greet you in the all embracing love and in the purest light of the infinite Creator. It is our privilege this evening to be called forth in response to a query that weighs upon your minds, this being the question of the nature of the role of the spiritual teacher. We most happily would address this question, but first we would ask that all present be aware that we ourselves are spiritual teachers only in a very, very limited sense, for all too well we know our own feet to be of clay, and we ask that you too be aware of this and use discrimination in taking in and weighing each of our words, for our words can have no greater effect than to resonate with what each here already knows and is willing in some measure to examine more closely.

我是 *Oxal*。我們感覺到這個器皿已經因為我們的朋友 *Laitos* 的令人穩固的影響而受益了。我們在無限造物者的全部的包圍性的愛和最純淨的光中向你們致意。我們很榮幸在今晚被呼喚前來回應一個壓在你們的頭腦中的問題，這個問題就是靈性老師的角色的特性的問題。我們會極其高興地講述這個問題，但是我們首先

會請求所有在場的人意識到，我們自己僅僅在一種非常非常有限的意義上是靈性上的老師，**因為我們太過於清楚地瞭解我們自己的腳步將會化為塵土**，我們請你們同樣意識到這一點，並在採用我們的每一個言語極其衡量衡量它的時候使用分辨力，因為我們的言語所能夠產生出的最大的效果就是，與你們每個在場的人已經知曉並樂意於用某種方式來更密切的檢查的事物產生共鳴了，我們的言語不會有比這種共鳴更大的效果了。

The function of the spiritual teacher cannot be separated from the more general process of spiritual seeking. In the density that you enjoy this process of seeking spiritually has certain features that are unique to it, for in the third density seeking occurs from a position that is unknown to the seeker. The seeker gropes blindly and has but what is, at first, the faintest of inner lights to guide it. The process of seeking is one of allowing this inner light progressively to illumine more and more of the path, until the path, though it is never fully mapped out, seems sure and certain to the footfall as you walk ever more in faith, ever more in a dedication to service.

靈性老師的功能是無法與更為一般性的靈性尋求的進程分開的。在這個你們所享受的密度中，這個在靈性上的尋求的進程擁有其獨一無二的特性，因為在第三密度中，尋求是從一個對於尋求者而言是未知的位置發生的。尋求者盲目地探尋卻在一開始僅僅只擁有最微弱的內在的光來指引它。尋求的過程是一個逐步允許這種內在的光越來越多地照亮道路的過程，一直到當你越來越多地在信心中行走，越來越多地處於一種對服務的奉獻之中的時候，道路看起來似乎對於腳步而言是確信且肯定的為止，儘管道路永遠都不會完全被繪製出來。

We find, however, that this experience can be a very lonely one and that the temptation arises again and again to seek in the reassuring words of one who would lead one to find more than comfort, more than solace, but also direction. Now, it is the best of our understanding that, in truth, direction can never be gathered from another. There is, indeed, the wonderful mystery of paths of seeking that cross and intertwine and run together in a mutual love and compassion which gives great comfort. We find, however, that all too often it is the case when one doubts one's own way one relies rather too heavily upon another, which one puts before one as the teacher.

然而，我們發現這種體驗可以成為一種非常孤單的體驗，對於一個會讓人不僅僅找到安慰，不僅僅找到慰藉，同樣也找到方向的人，在這樣一個人的令人放心的言語中去進行尋求的誘惑會一次有一次的升起。現在，我們最佳的理解是，事實上，方向永遠都不會從另一個人那裏被搜集到。確實，那條在一種相互彼此的愛與慈悲中交叉、纏繞並彙集到一起的尋求的道路會有那種精彩絕倫的神秘，而這種相互彼此的愛與慈悲會給予極大的安慰。然而，我們發現太過於經常發生的情況是，當一個人懷疑它自己的道路的時候，它會寧願過度地依賴於另一個人，那個人就是被它認為是老師的人。

Thus, one has arising amongst your peoples traditions of religious worship which set the teacher so far above the seeker that the seeker has effectively abandoned all native power and given it over to the teacher. When this occurs, it is but a short step to hardening the words of the teacher into rock

solid doctrine, which may then be slavishly followed and used as a basis for judging self and other. This leads inevitably to a loss of seeking. Like a stream bed no longer fed by the flow of water, dry and barren the seeking becomes. 因此，一個老師會在你們的人群的宗教崇拜的傳統中擁有高位，這種崇拜會將那個老師放在遠遠高於尋求者的位置上，以至於尋求者以及非常有效地放棄了所有其固有的力量並將其讓渡給那個老師了。當這種情況發生的時候，它僅僅是將那個老師的言語固化為岩石一般堅硬的教條的一小步，它接下來可以奴隸一般地被追隨並被用作一種對自我和他人進行評判的偏見了。這會無可避免地導致一種尋求的喪失。就好像一條河床不再被水的流動所滋養一樣，尋求會變的乾涸而貧瘠。

Having said this, we wish to add, however, that in the relation of pupil to teacher, disciple to guru, there can be something of value and of spiritual importance. We address this point in light of the concept of sacrifice, for if the student/teacher relation is maintained with the most delicate of balances, the teacher being scrupulous to keep in perspective the fact the teacher, at best, is a gateway or a channel for that which lies beyond the teacher and which is as—we correct this instrument—which is as accessible to the student as it is to the teacher, and, in addition, the student must keep in perspective the point that the teacher is but a mutual seeker which has perhaps a certain steadying influence upon the student that contributes to a more stable pattern of seeking, within the context where these cautions are scrupulously observed, the student may look to the teacher in such a way that the teacher inspires within the student a certain highly potentiated kind of humility which the student expresses by deliberately setting aside those known personality features which may tend to distort or disrupt the seeking process.

在說了這一點以後，我們希望補充，無論如何，在學生與老師、弟子與古魯的關係上，可以有某種有價值且具有靈性上的重要性的事物。我們陳述這一點是從犧牲的概念的方面而言，因為老師 / 學生的關係是藉由最為微妙的平衡而被維持，老師在最佳的情況下就是通往那存在于老師之外的事物，那個一樣——我們更正這個器皿——通往那對老師和對學生是一樣地可獲取的事物的一扇大門或者一個通道，老師在全面客觀地看待這個事實的方面是小心謹慎的，另外，學生必須全面客觀地看待這個要點，即老師僅僅是一個共同的尋求者，它也許對那個尋求者擁有一定的穩定的有助於一種更為穩固的尋求的模式的影响力，在這些警告被小心謹慎地遵守的背景下，學生可以用這樣一種方式來看待那個老師，即老師在學生內在之中激勵了一種特定類型的，具有更高潛能的謙遜，學生是藉由審慎地將那些已知的可能會傾向於扭曲或者破壞尋求的進程的人格的特性放置在一邊而表達出這種謙遜的。

When this process is being consciously directed and intensely perused in a sheltered environment, the teacher or the guru in this respect may accept the sacrifice or the laying aside of the Earthly personality in a symbolic way, understanding that what there is to be offered coming through the teacher is further empowered by this act. Now, this process can be successful only when the teacher has similarly laid aside the Earthly personality and is willing to join hands with the student in a fashion which allows each to participate in a sense of a greater reality to appreciate the unity that is all embracing. The strength

of the teacher flows back to the student even as the student's gift of its devotion to the teacher further empowers their function of the teaching. 當這個過程被有意識地指導並在一個受保護的環境中被集中地追尋的時候，老師或者古魯在這個方面就可以接受犧牲或者用一種象徵性的方式將世俗的人格放在一邊了，老師同時會理解那些流經老師並要被給出去的事物是會進一步被這種行為所賦能的。現在，這個過程僅僅是在老師已經類似地將世俗的人格放置在一邊並且樂意于與學生攜起手來的時候才會是成功的，而這種攜手是通過一種允許每個人都從一個更大的實相的意義上分享對那包圍一切事物的一體性的欣賞的方式進行的。老師的力量會流回到學生身上，甚至是在學生對老師的熱愛的禮物進一步使他們教導的機能成為可能的時候。

We find then that this group was quite correct in its surmise that the greatest gift that the teacher has to give is the beingness of the teacher. As soon, however, as this beingness is contracted into [mere] personality which the teacher may claim as its own, it has been lost and lost as a source of inspiration to the student even though the student may continue to take it as such. There are connections of energy that connect student to teacher, though we find in principle that these connections are not different than those connections of energy which prevail from one loved one to another, and just as the lover must be prepared also and equally to be the beloved, so must the teacher be prepared also and equally to be the student. All are fellow seekers in the spiritual world. All of the distinctions which can in the veiled experience seem so important vanish into utter nothingness, leaving but a full democracy of spirit. One seeks, then, with all of creation, and the seeking of all creation is within one.

在這個團體推測老師所擁有的要去給予的最偉大的禮物是它的存在性的方面，我們發現這個團體是相當準確的。然而，這種存在性一旦被緊縮成為那個老師可以宣稱其為它自己的人格的事物的時候，這種存在性就馬上被喪失了，它作為學生的一個靈感的源頭的存在性已經喪失了，及時那個學生可能會繼續將老師視為這樣的靈感的源頭。會有一些連接老師與學生的能量的連接，儘管我們發現現在大體上這些連接是與在一個人愛上另一個人的關係中盛行的能量的連接是沒有區別的，就好像去愛的人必須同樣做好準備並同等地成為被愛的人一樣，老師也同樣必須做好準備並同等地成為學生。所有人都是在靈性世界中的同伴的尋求者。所有在被面紗遮蔽的體驗之中看起來似乎如此重要的差別都會消失成為完全的空無，而僅剩靈性的民主。一個人尋求，接下來與所有的造物一起，所有的造物的尋求都處於太一之中。

We ourselves seek with you as we attempt in reaching out to you and in reaching within ourselves to touch this center of seeking, and to allow it beingness that it may be the more our beingness, which we most happily share with you as you have most happily shared your beingness upon this occasion with us.

在我們向你們伸出手並在我們自己內在之中伸出手以嘗試去觸及這個尋求的中心，並允許它的時候，我們自己是與你們一同尋求這種可能比我們的存在性更大的存在性的，當你們已經極其快樂地在這個和我們在一起的機會分享你們的存在性的時候，我們也極其快樂地與你們分享我們的存在性。

We find that there is so very much more that could be said upon the topic of the guru, but what we have said serves as a sufficient beginning, and we would ask if there are more specific queries to which we may address ourselves in response. Are there queries at this time?

我們發現在這個古魯的主題上有遠遠多得多的可以被談到的事物，但是，我們已經談到的事物會起到一個充分的開始的作用，我們會請問是否有更具體的問題是我們可以讓我們自己回應的。此刻有問題嗎？

Questioner: (Inaudible).

提問者：(聽不見)。

I am Oxal. It has been our very great pleasure to be given the opportunity once again to speak through this instrument which desires to serve, but finds itself frustrated in this capacity. May we offer the encouragement that what has happened, is happening, and will happen, is but part of a much larger process, and the entire process can be viewed as a mode and a moment of the same service. We thank this group for its dedication and its persistence. At this time we take our leave, leaving you in the love and in the light and in the all embracing glory of the one infinite Creator. Adonai, my friends. Adonai.

我是 *Oxal*。再一次被給予機會來通過這個渴望去服務的器皿發言，這是我們極大的快樂，但是我們發現這個器皿自己在它的能力範圍內受到阻撓了。容我們對已經發生的事情，正在發生的事情和將要發生的事情給予鼓勵，它們僅僅是一個遠遠更大的進程的一部分，而全部的過程都可以被視為相同的服務的一個模式或者一個時刻。我們為這個團體的奉獻以及它的堅持不懈而感謝這個團體。此刻我們告別，我們在太一無限造物者的愛與光中，在祂包含一切的榮耀之中離開你們。*Adonai*，我的朋友們。*Adonai*。

July 5, 1992

1992-07-05 滋養自我與脈輪的極化

Group question: The question today has to do with the concept of nurturing self-love. How do people who are naturally oriented towards being of service to others, and perhaps even serving beyond the ability to fully care for the self, take the time and energy and effort to nurture themselves? What is a way in which people can look at the nurturing of the self as a natural part of service to others? What kind of suggestions can you make as to how we can become aware of our needs for nurturing, and fulfill those needs as we go about the process of serving others and learning and growing in our daily activities?

團體問題：今天的問題是與滋養性的自我之愛的觀念有關的。對於那些自然而然地被導向服務他人的人，它們也許甚至會在超出了對自我的充分的關心的能力的範圍內去進行服務，這些人如何才能花費時間、能量和努力開滋養他們自己呢？有一種方法是人能夠通過其來將對自我的滋養視為對他人的服務的一個自然而然的部分的嗎？在關於我們如何才能察覺到我們對於滋養的需要，並在我們著手進行服務他人以及在我們的日常活動中學習和成長的過程中滿足那些需要的方面，你們能夠做出什麼類型的建議呢？

(Carla channeling)

(Carla 傳訊)

I am Q"uo. Greetings in the love and in the light of the one infinite Creator. We find great joy in joining in your circle, blending our vibrations with your own, and experiencing the unity of your seeking and the beauty of your meditation. You ask this day if we have some thoughts upon how to nurture the self, as well as nurturing other entities. The service-to-others path through the fourth density of love asks the question in this manner, and by this way of asking, points directly to the core of confusion. For the question, when wisdom is applied, becomes "How do we nurture other selves, if we are those who nurture the self?" Yet, we do not encourage you to feel foolish by putting others before self in thought or action.

我是 Q"uo。在太一無限造物者的愛與光中致意。我們在加入你們圈子，將我們的振動與你們自己的振動混合起來並體驗你們的尋求的統一以及你們的冥想的美麗的過程中找到了極大的喜悅。你們進入詢問是否我們在關於如何滋養自我，同樣也滋養其他實體的方面有一些想法。穿越愛的第四密度的服務他人的道路會用這種方式提出問題，並通過這種提問的方式，直接地指向混淆的核心。對於這個問題，當智慧被應用的時候，這個問題變成了，"如果我們是那些滋養自我的人，我們如何滋養其他自我呢？"而我們並不會鼓勵你們因為在想法或者行動中將其他人放在自我前面而感覺到愚蠢。

We wish to note for your benefit the stance which you rightly and justly, as developing spirits, take. The lesson of compassion is learned first, then the larger lesson of wisdom. You are those seeking in the school of love, therefore this query is central. The beginning of grasping the way of nurturing the self is, however, implicit in the question. We have said to this group before that the

one known as Jesus taught that there was a new covenant, a new set of commandments, which superseded the commandments given to the one called Moses. The commandments were two: to love the Creator with all one's heart, all one's soul, all one's mind, and all one's strength; and to love the other selves within your environments as you love yourself. The second of the commandments was not to love yourself as you love others, but to love others as you love yourself! Thusly, this master of compassion suggested the turning of mercy inward upon the self, prior to asking the self to expand the manifestations of mercy outward.

我們希望為了你們的益處而指出，在發展靈性的過程中，你們正確地且適當地採用的姿勢。慈悲的課程是要首先被學習的，接下來是更大的智慧的課程。你們是那些在愛的學校中尋求的人，因此這個問題是中心性的。然而，掌握對自我的滋養的方式的開始，是隱含在問題之中的。我們已經在之前對這個團體說過，被知曉為耶穌的實體教導過，有一項新的誓約，一套新的戒律，它取代了由叫做摩西的實體給予的戒條。戒律有兩個，用一個人全部的心、全部的靈魂、全部的心智、全部的力量來愛造物者，如同你愛你自己一樣地愛在你的環境中的其他人。第二條戒律不是去如同你愛其他人一樣地愛你自己，而是去如同你愛你自己一樣地愛其他人！因此，這位慈悲的大師建議，在請求自我去將慈悲的顯化物向外拓展之前，將慈悲向內轉向自我。

The way of those within the illusion wherein one cannot usually hear the thoughts of others is to take others at their word in trust, and to take the self not at one's own word, but with each and every thought which is unexpressed held like a load upon the back. Thusly, it seems appropriate to serve others, but there is a chip upon your shoulders in your attitude toward yourself.

在這個在其中一個人通常無法聽到其他人的想法的幻象中，人們做事的方式是，在聽到其他人的話的時候在相信中接受他們，在聽到他自己的話的時候卻不接受自己，而每一個未被表達的想法就像一個重擔一樣被背負在背上了。因此，服務他人看起來似乎是合適的，但是在你對你自己的態度中，你的肩膀上有一塊碎屑。

One set of suggestions concerning the nurturing of the self is nurturing systematically each chakra by vivid visualization, and not only by meditation, but by contemplation also. Let us demonstrate using this instrument to avoid infringement upon free will of others. Each needs must make assessments of chakra strength and clarity for each. The first chakra is always the root or red-ray energy center. Gaze at this center which loves life, which breathes the air and has appetite for preservation and procreation. This root energy is anything but base. It, as this instrument is fond of saying, contains the first sacrament, as all energies are potentially sacramental. This energy gazes—we correct this instrument—this instrument gazes at this energy and finds it very strong and clear.

關於滋養自我的一套建議是藉由鮮明的視覺化觀想來系統性地滋養每一個脈輪，不僅僅是藉由冥想，同樣也藉由沉思。讓我們通過使用這個器皿來進行示範以便面侵犯其他人的自由意志。每一個個人都需要對脈輪的力量以及每一個脈輪的清晰度進行評價。第一脈輪一直都是根部或者紅色光芒能量中心。注視這個中心，它熱愛生命、它呼吸空氣並擁有維護和生殖的欲望。這個根部的能量中心除了是

基礎之外的任何事物。如這個器皿喜歡說的一樣，它包含了首先的聖餐，因為所有的能量在潛在的方面都是神聖的。這種能量注視著——我們更正這個器皿——這個器皿注視這種能量並發現它是非常強有力且清晰的。

There being no visualization to do, this instrument proceeds to the orange-ray energy center or chakra. Here there can be seen those muddled energies which, though small, yet block some energy from moving into the open heart. How can one gaze at the shadows that dog one's path? If one turns about to look at them, they shift. They cannot be directly confronted, for they are shadows, yet the more firmly excellence is striven for, the darker will seem every small imperfection. This instrument then must contemplate indirectly the cause for shadows. This is the area of relationships person-to-person. Whom is this instrument not in good relationship with? The answer comes by reflex. The instrument is not in good relationship with the self. There ensues a forgiving process. Why should this instrument forgive? Intellectually, the instrument can say, "I am forgiven because I am a child of the Creator." To the heart, no reasoning is necessary. One evaluates the self. First, may we suggest that the self be visualized as being held in the arms of the infinite One, lovingly, firmly and comfortably, rocked in eternal rhythms and loved with infinite love. When one can see oneself as the child of eternity, one can see oneself at the correct distance.

如果沒有要去的視覺化觀想，這個器皿會前進到橙色光芒能量中心或者脈輪。在這裏那些渾濁的能量可以被看到了，這些能量雖然是微小的，但卻會阻塞阻塞一些能量流入到開放的心之中。一個人如何才能凝視那些尾隨者一個人的道路的影子呢？如果一個人轉過身來去檢查它們，它們就會變換了。它們無法被直接地遭遇到，因為它們是影子，而越發堅定地為了優秀而努力，每一個小小的缺陷就將會看起來似乎更為陰暗了。這個器皿接下來必須間接地沉思陰影的原因了。這就是人與人的關係的區域。這個器皿與誰沒有處於良好的關係中呢？答案會通過反射而出現。這個器皿與自己沒有處於良好的關係中。隨之會有一個寬恕的過程。為什麼這個器皿應該寬恕呢？在邏輯智力上，這個器皿能夠說，“我被寬恕了，因為我是造物者的一個孩子。”對於心，沒有理由需要的。一個人會為自己做出評價。首先，容我們建議，自我被觀想為被抱在無限太一的臂膀之中，摯愛地、堅定地、舒適地，並在永恆的旋律中被搖晃，藉由無限的愛被愛著。當一個人能夠將它自己視為永恆的孩子的時候，一個人就能夠在正確的距離上觀察它自己了。

How important the instrument finds the environment of the present illusion, and how typical this is, indeed, how necessary to the growth of each spirit. Yet, in the nurturing process the reestablishment of the point of view of infinity, eternity and mystery is central, and can bring order and simplicity out of chaos.

這個器皿發現這個當前的幻象的環境是多麼的重要呀，這個環境對於每一個靈性的成長是多麼的具有代表性，確實是多麼必不可少呀。然而，在滋養的過程中，對無限、永恆和神秘的視角的重建是中心性的，它能夠從混亂中產生出秩序與簡單性。

We linger at this energy center because in your particular nation state, the outer forces which compromise free will are comparatively lesser, so that the most common blockages and over-activations of energy which confound the open heart are those of orange ray.

我們在這個能量中心逗留，因為在你們特定的國家中，危害自由意志的外部的力量是相對較少的，因此，使得開放的心挫敗的最為普遍性的阻塞和過度啟動的能量是那些橙色光芒的能量。

Now, this instrument is willing to forgive the self, and we know that each is willing to do so for the self. However, this willingness is time limited because within the experience which has become memory of your peoples, it is almost without exception that this state of self-forgiveness is lost. The attention shifts, the polarity is lessened and forgotten for the moment.

現在，這個器皿樂意於去寬恕自我，我們知道每一個人都樂意於為自我這樣做。然而，這種樂意是受時間局限的，因為已經成為了你們的人群的記憶的體驗之中，這種自我寬恕的狀態幾乎毫無例外地被失落了。注意力轉變了，極性被減弱了並暫時被忘記了。

The instrument moves to the yellow-ray energy center, and gazes at the energies which deal with the societal groups which affect it. This energy in this case seems fairly under-energized, but quite clear. This is normal in general for entities to have certain energies which are not the forte, not the strong point of an entity's service. Yet, they do need to be visualized to be sure that, though relatively small in influence upon the learning process, the energies are clear.

這個器皿移動到黃色光芒能量中心並注視著與影響它的社會團體打交道的能量。在這種實例中，這種能量看起來似乎是相當不活躍但卻相當清晰。一般而言，擁有一定的並非是拿手好戲的能量，並非是一個實體的服務的強有力的位置的能量，這對於實體是通常的情況。而它們確實需要被觀想來確信，雖然這種能量在其對學習的過程的影響的方面是相對小的，這種能量卻是清晰的。

Moving into the heart chakra, the green-ray energy center, the instrument visualizes a nearly fully open, very strong heart energy which is normal for this instrument. The entity finds it sparkling at this time, and realizes the effect of those in a group which love one another, causing the heart energy to dance and shine. This is the portion of the nurturing of the self wherein others move in help from whatever other energy center is being used, the blue ray of communication, the orange ray of interaction in addition to communication, and so forth. All then comes through the heart chakra to others and from others.

進入到心的脈輪，綠色光芒的能量中心，這個器皿觀想了一個幾乎完全開放，非常強有力的心的能量，這對於這個器皿是通常的。這個實體發現在此刻它是閃亮的，它意識到在一個彼此相愛的團體中的人們的效果使得心的能量舞蹈並閃耀了。這就是那個對自我的滋養的部分了，從這個部分其他的能量中心會進來幫忙，無論被使用的是什麼其他的能量中心，溝通交流的藍色光芒，相互作用的橙色光芒。如此等等。所有光芒接下來都從流經心的脈輪，來自於之前的脈輪並流入其

他的脈輪。

It is to be suggested by us that when one sees the heart fully open, one then may do well to suggest to the self the beauty of giving and receiving of love. The reception of love, it has been noted this day, is often very difficult. When the orange-ray center is blocked by self-judgment, then the shining love of others is blocked from entering the heart. Loving gestures, thoughts and words may batter against the heart closed to itself in vain. Until the entity is willing to open the door to comfort by ceasing to judge the self as unworthy of comfort, no comfort can move into effective service.

我們已經建議過的事情是，當一個人看到心是完全開放的時候，一個人接下來可以很好地去向自我建議，給予和接受愛的美麗。對愛的接納，它在今天已經被提及了，經常是非常困難的。當橙色光芒中心由於自我評判而被阻塞的時候，接下來，他人的閃耀的愛就被阻塞無法進入心了。愛的姿勢、想法和言語可以對著自我封閉的心無用地連續轟擊。一直到實體樂意於藉由停止將自我評判為不值得安慰而向著安慰打開門之前，沒有安慰能夠進入到有效的服務中。

Thusly, service to others directly denotes the allowing of others to love the self. This is often the most difficult relationship lesson of all, for if one is not in love with the self, how can one believe or have trust and faith in the illuminating light and love pouring into one's heart from another? There is no basis for trust, for the self is not willing to trust the self. It is an irony of the third and fourth-density illusions that more and more energy is consumed in the desire to love, to open the self to more and more complete service to others, while there remains the grudge against the self. It is as though each were running away from the self, throwing the self into as many seemingly good actions as possible, in an attempt to even the terribly lopsided score of unworthiness of the self.

因此，服務他人直接地意味著允許其他人愛自己。這經常是所有人最為困難的人際關係的課程，因為如果一個人沒有愛上自己，一個人如何能夠相信或者對於從另一個人傾瀉到它的心中的啟發性光與愛擁有信任和信心呢？**沒有對於信任的基礎，自我是不願意相信自我的。**越來越多的能量被消耗在對去愛，去向著對其他人的越來越完整的服務開放自我的渴望之中，而同時會依舊還有對自我的吝惜，這是一個第三密度的和第四密度的幻象的諷刺。這就好像每一個人都在逃離自我，並同時將自我拋入到盡可能多的在表面上有益的行動之中，而又進行一種去平衡對自我的無價值的可怕地一邊倒的評分的嘗試一樣。

However, worthiness is not a quantitative matter, and is not available to the point grading system. There is no amount of service one can be to others to offset one's own self-judged lack of worth. Until one forgives and accepts the self, one's service will be stunted; one's heart will be darkened, even in the fullness of the most loving service. Perhaps this points to the centrality of the learning of self-nurturing ways.

然而，價值並不是一定定量的問題，它是無法為按點數分級的系統所利用的。沒有一個人能夠為他人進行的服務的數量是會抵消它自己的自我評判的缺少價值的。一直到一個人寬恕和接納自我之前，它的服務都將是受到阻礙的，它的心都

將是陰暗的，甚至是在最有愛的服務的完整性之中。也許這一點指出了對於自我滋養之道的學習的中心性。

Moving into the blue-ray energy center, this instrument sees its strongest center working well, and not in need of further balancing or energizing. This is the center of communication. It is most often blocked by those who would communicate that which has not been requested. It is well to have opinions and thoughts on every conceivable matter; this is the fruit of an active mind. It is not loving, however, to answer questions or address seen problems which have not been asked about or advice sought upon by the one to whom the entity is attempting to communicate. Service to others is very much a matter of waiting and having the patience of being the quietness of mind to feel and respect other entities' freedom to make choices. 進入到藍色光芒的能量中心，這個器皿看到它最強有力的能量中心是工作正在很好地工作，它並不需要進一步的平衡或者賦能。這個中心是溝通交流的中心。它極其頻繁地因為那些對於尚未被請求的事物進行交流的人而被阻塞。對於每一個可以想得到的問題擁有觀點和想法，這是很好的，這是一種活躍的心智的成果。然而，對於實體正在嘗試去與之進行交流的人尚未詢問的問題或者尚未被其所尋求的建議，去回答問題，或者去解決看到的問題，這並不是有愛的。服務他人在很大程度上是一個等待並有耐心讓心智處於安靜狀態以感覺並尊重其他實體做出選擇的自由的問題。

If there is a great desire to communicate without there being a request, it is possible to enter into conversation about whether the entity you wish to serve would be glad to hear an opinion. If the other self agrees, then an appropriate channel has been opened. If the other self does not agree, then woe betide the spirit which plunges ahead regardless, for this is specific infringement upon free will. Remember that other selves and the self come into the valley of the shadow of death that is third-density life, not to be comfortable or correct, but to make mistakes and thereby learn the lessons of how not to express love and how to express love; how not to accept love and how to accept love; and most of all, how not to conceive oneself that is as unloving, unlovely or unloved, or how to picture that same self loving, lived and love itself.

如果在沒有一種請求的情況下有一種極大的交流的渴望的話，有可能進入到這樣一種交談，即是否那個你希望去服務的實體會樂意於聽到一個觀點。如果其他自我同意了，接下來一個適當的管道就已經被打開了。如果其他自我並不統一，接下來，如果那個人不顧一切地向前沖的話，它的靈性就在遭受災禍了，因為這是明確的侵犯自由意志。請記住，其他自我和自我進入到第三密度的生命之所是的死亡的蔭穀，不是為了來成為舒適的或者成為正確的，而是未來來犯錯並由此學會這樣一種課程的，那個課程即如何不表達愛和如何表達愛，如何不接受愛和如何接受愛，以及最重要的，如何不去將想像它自己是沒有愛、不可愛或者不被愛的，或者如何想像那個相同的自我是有愛的，被愛的和愛它自己的。

The violet ray is fixed, and can simply be assessed as a good indicator of the balance which is present in the energy of your own self as a whole. If it seems

weak, then meditation upon power, that is, the aspect of the self which expresses power, is recommended. Although, as in the material this instrument has recently read, it is recommended that meditations about the power aspect of the self not be accomplished more than once in a row, rather, if the power aspect needs work, then one works upon the love aspect and the wisdom aspect in two subsequent meditations before returning to the power aspect. This is recommended, as in the work of the one known as Butler, to avoid the distortion of the personality which is the spirit's own attempting to find itself on what this instrument would call the King's Highway. 紫羅蘭光芒是固定不變的，它僅僅單純地被評估為，在你自己作為一個整體的自我的能量中所呈現出的平衡的一個有效的指示。如果它看起來似乎是虛弱的，接下來冥想力量，也就是說，表達力量的自我的面向是被推薦的。雖然，如同在這個器皿最近已經讀過的材料中所建議的一樣，冥想自我的力量的面向被推薦不要被連續完成多於一次，而毋寧是，如果力量的面向需要工作了，接下來在再返回力量的面向，一個人在愛的面向和智慧的面向上進行工作。如同在被知曉為 *Butler* 的實體的作品中所建議的，去避免這樣一種人格的扭曲，這是被推薦的，這種人格的扭曲即靈性自己在這個器皿所稱的國王的大道上去找到它自己的嘗試。

Now, this is one way in which the nurturing of the self can be done. This way is important in that it is completely inner in the nature of its work. Just doing this work, that is, taking the time and the energy to do this series of visualizations, is a way that moves deeply into the self's perception web of saying that the self is indeed considered worthy of attention. Often the service-to-others path is strewn with those who have paid attention to every opportunity to aid others' needs, but have not given the self the same gift—the gift of time, the gift of energy. Outer ways of nurturing the self—the new dress, the new car or computer game or trip—is a very kind and good gift to the self. But nothing moves more deeply into the area of the self which deals with self-judgment than the self sitting down and taking time to pay attention to the self's spiritual health. This is subtle work. 現在，這是一種通過其對自我的滋養能夠被完成的方法。這種方式是重要的，因為它在其工作的屬性上是完全內在的。僅僅進行這個工作，也就是說，花時間和能量來進行這一系列的視覺化觀想，是一種深深地進入到自我的這樣一種感知的網路的方式，這個感知的網路正在表達，自我確實被認為是值得關注的。經常，服務他人的道路是因為那些已經關注了每一個對他人的需要給予幫助的機會，但卻尚未給予自我同樣的禮物的人而被散佈開來的。滋養自我的外部的途徑——新衣服、新車或者電腦遊戲或者旅行——是一種給自我的非常好且有益處的禮物。但是，相比自我坐下來並花時間去關注自我的靈性上的健康，沒有任何事物會更深地進入到那個與自我評判打交道的自我的區域。這是一個微妙的工作。

Now, you may note that we moved from blue to violet. That is because that of which we are speaking, the time to work with the self, is the function and the only function of the indigo ray! This ray works completely within the self, and only upon the self. To find the discipline to spend time upon the self's spiritual welfare is more of a challenge than finding the time to attend to another's

spiritual or bodily or emotional or mental welfare. We cannot stress enough the importance of this point. Think you that one of the highest of energies possible within the self, in terms of subtlety and strength, is somehow to take the very back seat, nay, even the trunk of the automobile of life? Please see and honor the instrument that you are, no matter what outward way you treat yourself, you love yourself, you give to yourself.

現在，你們可能注意到，我們從藍色移動到了紫羅蘭。這是因為我們正在談及的事物，在自我上進行工作的時間，就是靛藍色光芒的功能，並且是它唯一的功能！這個光芒是完全在自我內在之中並僅僅是在自我上進行工作的。相比找到時間去關注另一個人的靈性或者身體或者情緒或者心智上的福祉，去找到修煉來在自我的靈性上的福祉上花時間是更大的一種挑戰。我們怎麼強調這個要點的重要性都是不夠的。思考在微妙性和力量的方面在自我之中有可能最高的能量中的那一個能量之所是的你，正在以某種方式要呆在後臺的，不但如此，甚至是呆在生命的汽車的後備箱的嗎？請看到並榮耀你之所是的那個器皿，無論你用什麼外部的方式鬧對待你自己，你愛你自己，你給予你自己。

The first gift of the spiritual wayfarer is the time and the energy to move within, to work upon the discipline of the personality, that more and more of the personality may be imbued with the indigo ray of joyful accepting love of self. Consider the usual indigo ray of the underdeveloped student as a pool. The polarity of service to others fills this pool, but it is simply rain falling into a conserving receptacle, a still pool within one, until it has been enlivened by the acceptance of love that is beyond the possible love when judgment remains. Until this block is removed, this pool of polarity remains still and lacking in appropriate propinquity to the ... 靈性的福祉的首先的禮物就是花時間和能量來進入內在之中，去在人格的修煉上進行工作，這樣越來越多的人格就可以被喜悅的對自我的接納性的愛的靛藍色光芒所浸透了。將對尚未發展的學生的通常的靛藍色光芒考慮為一個池塘。服務他人的極性充滿了這個池塘，但是，一直要到它已經被愛的接納賦予了生氣之前，它都單純地是落入到一個保存的容器之中的雨水，在一個人內在之中的平靜的池塘，那種愛的接納時超越當人就有評判的時候的有可能的愛的。一直到這個阻塞被移除了，這個極性的池塘才會保持平靜並缺少適當的臨近.....

(Side one of tape ends.)
(磁帶一面結束。)

(Carla channeling)
(Carla 傳訊)

... There's a moment when the pool of polarity within is opened to what lies beyond acceptance of the self. Then it becomes a truly potent force within the life, as though a fountain or spring came forth from that still pool, and sprayed and dropped like rain into each present moment; so that no key must be turned to start up the engine of self-acceptance which opens the door to unconditional channeling of infinite love through one. The key is already inserted. The work is being done within in such a way to genetically

affect the energies of polarized beingness. 會有一個時刻，在那個時候在內在之中的極性的池塘是向存在於對自我的接納之外的事物開放的。接下來，它就成為了在生命中的一種真正強有力的力量了，就好像從那個安靜的池塘產生出來的一個噴泉或者泉水一樣，它就好像雨水一樣噴射與落入到每一個當下一刻之中，因此，沒有鑰匙是必須被轉動以啟動自我接納的引擎的，這種自我接納會向著流進一個人的無限的愛的無條件的傳訊打開大門。鑰匙已經被插入了。工作正在用這樣一種方式在內在之中被完成以用遺傳的方式影響極化的存在性的能量。

Thus, if you now feel that you are accepting yourself over and over and over, the secret may be that the gifts you give yourself do not include the appropriate concern for inner loving work. Not so that discrimination becomes judgment, but so that the powers of discrimination within you may help you to become that which you are, but have not realized or allowed yourself to be. And why? Because you fear to look too closely. You have heard those thoughts. So, all becomes fearful at a deep level.

因此，如果你們現在感覺到你在一次又一次一次又一次地接納你自己，秘密可能就是給予你自己的禮物並未包含對於內在的充滿愛的工作的適當的關注。如果不那樣的話，分辨力就會成為評判，但是如果那樣的話，在你內在之中的分辨力的力量就可以幫助你成為你之所是，但卻尚未被實現，或者允許你自己去成為。為什麼呢？因為你害怕去太近地觀察。你已經聽到了那些想法。因此，所有都在一個深入的層次上變得令人害怕了。

We ask you to free yourself from this fearing of thoughts deemed unworthy. We assume in general that entities in service to others have largely mastered the techniques of avoiding manifesting of unacceptable actions, and so we concentrate on what is considered by the self to be unacceptable thoughts or intentions. Let us gaze for the last of these thoughts at this fear. The one known as Aaron, as spoken through the one known as Barbara, has said in this group that fear is not a bad or wrong thing; it is therefore a reason, it is a good protection until the self is ready to deal with it. Then and only then, may one sit down with the fear, gaze at it, picture the self within the cave with the—we correct this instrument—opening to the cave blocked by many bands that hide the light from one. 我們請你們將你自己從這種對於想法被認為是無價值的害怕中釋放出來。我們一般會假設，在服務他人中的實體已經大量地掌握了避免不接納的行為的顯化的 *ji* 敲了，因此我們會集中在被自我認為是無法接受的想法或者意圖之上。讓我們為了這些想法中的最後一個來注視這種恐懼。被知曉為 *Aaron* 的實體，在通過叫做 *Barbara* 的實體發言的時候，已經在這個團體中說過，這種恐懼不是一個壞的或者錯誤的事情，它因此是一個原因，一直到自我準備好與它打交道之前，它都是一個有效的保護。在那個時候且僅僅只在那個時候，一個人才能與這種恐懼坐下來，凝視它，在那個洞穴中想像自我與——我們更正這個器皿——想像自我打開那個被許多的將光從一個人身上隱藏起來的束縛阻塞了的洞穴。

This is the fear, and no fear is greater to the good, gentle and kind of heart than the fear of finding the canker within. It need not be thrown away from

the mouth of the cave all at once, for this might do damage to the fearful self. Take one band away, and see if that much freedom from fear is comfortable. When it is, move to take another, and another, but have the patience with the self to accept less than perfect deliverance from that fear of unworthiness at any one sitting. You have infinite time to do this work, but in each present moment, you have only that moment to do this work. Therefore, be importuning for the present moment, yet patient in the long view. If the self cannot or is fearful to do this work now, return to the image of being held in the arms of the infinite One, and rocked and lullabied and loved, for this is your true state at a deep, deep level. How you are loved! How you are loved! Feel that. Know that. Spend time with that. When you feel how much you are already loved by the infinite One, how treasured you are, then you can gain courage to go ahead and walk the King's Highway, and do the work of falling in love with the self, even in its illusory rampant imperfection. 這就是恐懼，對於良好的、溫柔的和善良的心，沒有恐懼是比對於找到內在之中的潰爛的恐懼更大的恐懼了。它並不需要立刻就從洞口被全部扔掉，因為這可能會對於害怕的自我造成傷害。拿走一條束縛，看看是否那麼多的接觸恐懼的自由是舒服的。當它是舒服的時候，去拿起另外一條，另外一條，但是如果在任何一次靜坐接納的部分是比從那種對無價值的恐懼的完全的釋放較少的，對自我有耐心。你們擁有無限的時間來進行這個工作，但是在每一個當前的時刻，你僅僅只擁有那個時刻來進行這個工作。因此，向當下一刻強求，而又在長遠的眼光中有耐心。如果自我無法進行這個工作或者害怕在現在做這個工作，返回到被抱在無限太一的臂膀中，被搖晃、被唱起催眠曲並被愛的圖像，因為這就是你在一個深入的，深刻的層次中的真實狀態。你是怎樣地被愛著的呀！感覺到那種愛。知曉那種愛。花時間與那種愛在一起。當你感覺到你已經是多麼被無限太一所愛，你是多麼的寶貴的時候，接下來，你就能夠取得勇氣去前進，走上國王的大道，並進行那個愛上自己的工作，甚至在它的虛幻性的猖獗一時的不完美之中。

What an illusion you have, my dear, dear ones. What a magnificent bubble of utter confusion. You are brave souls to sail forth in this chaotic illusion. May you be to each other the beacons that bespeak love for and to each other. We send our love and light to you through this instrument, and would at this time transfer this contact to the one known as Jim, that it may conclude this working. We are those of Q'uo. 你們擁有怎樣一個幻象呀，我親愛的，親愛的朋友們。一個怎樣宏大的完全的混淆的泡泡呀。你們是闖入到這個混亂的幻象中的勇敢的靈魂。祝願你們成為相互彼此的燈塔，它們表明了向彼此相愛和對相互彼此的愛。我們通過這個器皿送出我們的愛與光，我們會在此刻將這個接觸轉移到被知曉為 *Jim* 的實體，這樣它就可以結束這次工作了。我們是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and in light through this instrument. At this time, it is our privilege to offer ourselves in the attempt to speak to any further queries which those present might have to offer to us. Is there a query

at this time?

我是 Q"uo，我通過這個器皿再一次在愛與光中向各位致意。在此刻，我們很榮幸提供我們自己來嘗試去談論那些在場的人可能會向我們提出的任何進一步的問題。在此刻有一個問題嗎？

Questioner: I would like to know more about the polarization (inaudible).

提問者：我們想要更多地知曉極化（聽不見）。

I am Q"uo, and believe that we have a grasp of your query, my sister. The polarization of the mind, in brief, is the process whereby the desire to be of service is set forth as that which is foremost of all desires that one may have and exercise during the incarnation. The means of clearing the centers or chakras of energy by the use of the polarization of the mind is that process whereby you take that desire and move through each chakra in turn, utilizing this desire to find those distortions or imperfections of manifestation within each center of energy, and seek for that moment to visualize or imagine the balanced expression of energy that is appropriate for you at that time in that center, assigning to each center those properties that are appropriate for each center, beginning as we said, with the first, or root center, and looking at this center as that which is the love of life, the expression of the desire to be, to move, to breathe, to do.

我是 Q"uo，我相信我們理解了你的問題了，我的姐妹。心智的極化，簡單地說，就是去有所服務的渴望藉由其作為一個人在投生期間可能擁有並實踐的所有的渴望中的首要的渴望而被啟動的過程。藉由使用對心智的極化來清理能量中心或者能量的脈輪，就是那個你們籍由其使用那種渴望並依次通過每一個渴望，並同時利用這種渴望去找到那些在每一個能量中心之中的顯化的扭曲或者不完美的過程，你們通過這個過程尋求那個觀想或者想像能量的平衡表達的時刻，這種表達在那個時刻在那個中心中對於你是合適的，它同時為每一個中心指定了那些對於每一個中心合適的屬性，如我們說過的一樣，從第一個中心或者根部中心開始，將這個中心視為是生命之愛的中心，它是對於成為、對於移動，對於呼吸，對於去行動的渴望的表達。

Moving to that center of interpersonal relationship next, that of the orange ray, where you put yourself in balanced relationship with one other being at a time, so that there is the one-to-one exchange of energies.

移動到下一個人際關係的中心，即橙色光芒的中心，在其中你將你自己放置在與一個其他的存有的在一個時刻的平衡的關係中，這樣就會有那種一對一的能量交換了。

Moving therefrom to the yellow-ray center where you are in relationship with many others, with groups of beings with whom you share interest, energy and activity.

從那裏移動到黃色光芒中心，在那裏你與多個其他人，與存有的團體，與你那些你與之分享興趣、能量和活動的人處於關係之中。

Moving from this center to that of the heart, the green ray where your love of

others extends beyond any group that you may have association with to all entities simply because they exist.

從這個中心移動到心的中心，即綠色光芒，在其中你對於其他人的愛延伸超越任何你們可能與其擁有關係的團體，延伸到所有的實體，單純地因為它們是存在的。

Moving from this center to that of the throat and the blue ray of communication, where the love that you feel for all creation is expressed in a means of communication that is freely given, and which speaks in inspirational tones to those about you as a result of your feeling of the love of the green-ray center.

從這個中心移動到溝通交流的喉部中心或者藍色光芒中心，在那裏你對於所有的造物的愛用一種被自由給予的交流的方式被表達了，這種交流的方式是用啟發性的言語向在你周圍的人發言的，它是你對於綠色光芒中心的愛的感覺的一個結果。

The indigo-ray center being that of the brow, where there is the work in consciousness that each seeker achieves when it begins to use the force of its will and faith to move its attitudes and perceptions into alignment with the ideals that are its guiding star.

靛藍色光芒的中心是眉部的中心，當尋求者開始使用它的意願和信心的力量來推動它的態度和感知與它的指引之星之所是理想校準的時候，每一個尋求者在這個中心都在意識中的工作要去完成。

Therefrom moving to the violet-ray center where the totality of the being is expressed as a measure, a mark, or a register of the entity. By utilizing this desire to serve others in balancing and harmonizing each center of energy, you have cleared this path for the flow of the love and light, or the prana of the one Creator to move cleanly through your centers of energy, in order that you may be a smoothly functioning reflector and creator of the love and light of the one Creator.

從那裏移動到紫羅蘭光芒的中心，在那裏存有的完整性作為一個衡量、一個標誌、或者一個對實體的記錄被表達了。藉由使用通過平衡和協調每一個能量中心而服務他人的渴望，你已經清理了這條道路以便於愛與光或者太一造物者的普納 (*prana*) 的流動無障礙地流經你的能量中心，這樣你就可以成為太一造物者的愛與光的一個流暢地運轉的反映者與創造者了。

Is there a further query?

有一個進一步的問題嗎？

Questioner: (Inaudible).

提問者：(聽不見)。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: I have one, but it might be a question that needs its own time,

and that is that the times that I get maddest at myself, the times that I get the most aggravated and judge myself the most harshly, are times when I'm repeating errors. Not only do I see the error that I've made, but I think to myself, "Again? You know that you're not supposed to be doing this, you know that that's self-destructive and self-defeating and you're doing it again." I see the pattern, yet I don't change the pattern. We have this phrase "Forgive and forget." Does the Creator forgive and forget both? Is there some way we can not only forgive ourselves, but forget the pattern? Could you comment at all?

提問者：我有一個問題，但是它可能是一個需要它自己的時間的問題，那個問題就是，那些我對我自己最為生氣的時刻，那些我最為惱怒且最激烈地評判我自己的時刻，是那些當我正在重複錯誤的時刻。我不僅僅看到我已經犯下的錯誤，我同樣也對我自己思考，“又一次？你知道你並打算去這樣做的，你知道那是自我毀滅且自我保護的，你正在再一次做它。”我看到了模式，而我沒有改變模式，我會說這個措辭，“寬恕並忘記。”造物者會同時寬恕並忘記兩者嗎？有某種方式是我們能夠不僅僅寬恕我們自己，同樣也寬恕那個模式的嗎？你們能夠進行任何評論嗎？

I am Q'uo, and am aware of your query, my sister. This is a query to which a great deal of information could be given as a subject of its own, or a query to which a brief response may be given as food for further thought. As we are aware that you have exercised a great deal of patience as a group this afternoon as you listen to that which is a significantly lengthy discourse, we shall give that briefer query to suffice for the nonce.

我是 Q'uo，我理解了你的問題，我的姐妹。這是一個大量的資訊能夠作為它自己的一個主題而被給予其的問題，或者，這是一個一種簡單的回答可以作為進一步思考的食糧而被給予其的問題。因為我們知道，在你們聆聽這個顯著地漫長的佈道的時候，你們已經在今天下午作為一個團體行使了大量的耐心了，我們將給予那個較為簡要的回答來暫時滿足需要。

As you see yourself repeating those patterns of behavior which you have designated as non-desirable, or as those which you wish to change into a more harmonious configuration within your being, you may take note within that portion of yourself that sees and observes all your behaviors that there is once again an opportunity to refine that which you feel you have learned. For as the dancer moves through each part of the choreography attempting to reproduce each step as it has been designed, there is the need to repeat this dance a great number of times, so that there is no need for thought when the time to perform the dance arrives. There is the need to put these steps into the, as you may call it, body memory, so that there is the automatic moving through each portion of the dance without thought. When you see yourself repeating behavior patterns that you wish to change, notice that there is the chance now to express the pattern in a new fashion, beginning at the moment of notice, so that you have in effect a biofeedback device before you, noticed by your observer, commented upon and altered accordingly.

當你看到你自己重複那些你已經指定為不被渴望的事物，或者被指定為那些你希望去將其改變為在你的存有內在之中的一種更為協調一致的配置的事物的行為

舉止的模式的時候，你可以注意到，在你自己的那個看到並觀察所有你的行為舉止的部分的內在之中，再一次有一個去精煉你感覺到已經學會了的事物的機會了。因為隨著舞蹈者穿越舞蹈編排的每一個部分並同時嘗試去如它已經被設計的一樣地重現每一個舞步，會有需要去極其多次地重複這個誤導，這樣在表演舞蹈的時刻到來的時候就不再需要了。會有需要將這些舞步放置在，如我們對它的稱呼一樣，身體的記憶之中，這樣就會有在不去思考的情況下自動穿越舞蹈的每一個部分了。當你看到你正在重複你希望去改變的行為舉止的模式的時候，注意到現在就有機會用一種新的方式去表達那個模式，並在那個注意到的時刻開始，這樣你就實際上在你面前擁有了一個生物回饋的裝置了，它會被你的觀察者注意到並相應地被其評論並被其改變。

There is a great deal of work in the metaphysical sense that is necessary in the changing or transforming of any perception or behavior so that it becomes automatic within your being, so that it becomes seated at the deepest portion of your being, and available for future reference. Do not be discouraged when you see the need for further repetition, for this repetition makes the groove, shall we say, somewhat more deeply etched and engraved in a manner whereby you shall have it as a resource to all upon.

在改變或者轉變任何的知覺作用或者行為舉止的方面，在形而上學的意義上有大量的工作是必不可少的，這樣它就會在你們的存有中成為自動的了，這樣它就會被固定在你的存有的最深的部分，並可以為未來的參考所利用了，因為這種重複會用一種你藉由其將會將它作為所有事物的一個資源的方式來在其上刻畫出，容我們說，被多少更為深深地銘刻和印刻的溝紋。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Questioner: No, thank you very much, it was wonderful to hear.

提問者：沒有了，非常感謝你們，它聽起來是美妙的。

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

我是 Q,uo，我們感謝你們，我的姐妹。在此刻有另一個問題嗎？

Questioner: Yes, if I may follow up on that just a little bit. Sometimes one finds within oneself, in addition to a weakness, perhaps, that causes one to repeat a behavior that is not desired, something amounting even to a resistance or defiance almost. When one finds this within oneself, is the same course of action recommended, or is there another possibility in dealing with this kind of (inaudible)?

提問者：是的，如果我可以接著那個問題僅僅再問一點點的話。有時候一個人會在它自己內在之中發現，也許除了一個缺點之外，會有那個使得一個人去重複一種不被渴望的行為舉止的事物，某種甚至等同於一種幾乎是抵抗或者挑釁的事物。當一個人在它自己內在之中發現這個事物的時候，在於這種類型的（聽不見）打交道的方面，被推薦的是相同的行動的路線，還是有另一種可能性呢？

I am Q“uo, and am aware of your query, my brother. Each of you has a

number of aspects to your being. Perhaps it could be described as portions of personality that have been gathered about you from different times, during this incarnation especially, and perhaps previous ones as well. You look at these facets of your being if you look with the broad view, as the parent looks at the child or the children that are in its care. At some portion of your life experience there has been that imprinting of experience which has caused whatever kind of resistance you feel, whether it be the stubbornness to accomplish the task, the anger at being forced, the sadness at the not understanding, or whatever the resistance might be, there is that imprint which carries a charge, a power, shall we say, within your being.

我是 Q'uo，我理解了你的問題，我的兄弟。你們每一個人都擁有你的存有的數個面向。也許它可以被描繪為從不同的時間，尤其是在這次投生中，也許同樣也在之前的投生中，已經在你周圍被收集起來的人格的不同部分。如果你藉由寬廣的視野來看的話，你會看到這些你的存有的面向就好像是父母看著在它的照顧下的孩子或者孩子們一樣。在你的生命體驗中的某個部分，已經有過那種已經造成了你感覺到的無論什麼類型的抵抗的體驗的印刻了，無論它是對完成任務倔強，對於被強迫的憤怒，對於不理解的悲傷，還是無論什麼可能會有的抵抗，在你的存有之中都會有那種攜帶了一種電荷，一種能量的印刻。

When you find it, it is well to look at that portion of yourself that is as the child that has been somewhat damaged by an experience and needs a certain understanding from the parent at this time. It is well, then, to look at this child in the meditative state so that you may see where this child was born, shall we say, and how the birth occurred, looking at those events that formed this response in this child. Perhaps there will be the need to look into the subconscious through dreams, through hypnosis, or through your deeper meditations to discover these experiences.

當你們發現它的時候，去檢查那個如同孩子一樣的已經多少有些被一種體驗所傷害的並且在此刻需要一定的來自於父母的理解的你自己的部分，這是很好的。接下來，在冥想狀態中查看這個孩子，這樣你就可以看到這個孩子是從何處，容我們說，被生出來的，那種出生是如何發生的，並同時檢查那些在這個孩子中形成了這種回應的事件，這是很好的。也許將會由需要去通過夢境，通過催眠，或者通過你的更為深入的冥想對潛意識進行調查研究以發現這些體驗。

It is well, however, to follow whatever memory you have of these experiences as fully as possible in order to achieve the understanding of how this resistance and this child came to be. When this understanding has been achieved, then you may look with a clearer and more compassionate eye at this portion of yourself as you seek to learn, relearn, balance or harmonize certain behaviors or thoughts that you are working upon as a portion of your journey of seeking.

然而，去盡可能充分地跟隨你對這些體驗擁有的無論什麼記憶以便於取得對於這種抵制和這個孩子是如何形成的理解，這是很好的。當這種理解已經被取得的時候，接下來，在你尋求去學習、再次學習、平衡或者調和作為你的尋求的旅程的一部分你正在其上進行工作的一定的行為舉止或者想法的時候，你可以用一種更為清晰且更有同情心的目光來看你自己的這個部分了。

Is there a further query, my brother?
我的兄弟，有一個進一步的問題嗎？

Questioner: No, thank you very much, that's very helpful.
提問者：沒有了，非常感謝你們，那是非常有幫助的。

I am Q"uo, and we thank you, my brother. Is there another query at this time?
我是 Q"uo，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

(Pause)
(暫停)

I am Q"uo, and we feel that we have exhausted both the queries and this group's attention for this circle of seeking this afternoon. We are most grateful to each for the invitation to join your circle, and we thank each for this great opportunity to walk with you upon your journeys and to speak that which is our opinion, hoping that in some fashion we might be able to serve you by sharing that which is our opinion. Since we do share opinion, we wish to reiterate that we do not wish to place a stumbling block before any seeker. If any word we have spoken does not ring of truth to you, leave that word behind quickly, saving only those that ring of your truth. We are known to you as those of Q"uo, and we shall take our leave of this instrument and this group at this time, leaving each, as always, in the love and in the ineffable light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q"uo，我們感覺到我們已經同時耗盡了今天下午的這個尋求的圈子的问题和這個團體的注意力了。我們對於被邀請加入到你們的圈子而感覺到極其感激的，我們為這個偉大的在你們的旅程上與你們同行並講述我們的觀點的機會而感謝各位，我們希望用某種方式我們能夠藉由分享我們的觀點來服務你們。因為我們確實是分享觀點的，我們希望重申，我們並不希望在任何尋求者面前設置一塊絆腳石。如果任何的我們已經說過的言語並沒有對你響起真理的鈴音，請快速地將那個言語留在後面，僅僅保留那些對你響起了真理的鈴音的內容。我們是你們知曉的 Q"uo，我們在此刻離開這個器皿和這個團體，我們一如既往，在太一無限造物者的愛與無法言喻的光中離開各位。Adonai，我的朋友們。Adonai。

July 12, 1992

1992-07-12 改變中的混亂

Group question: The question this afternoon deals with the concept of change and transformation, and the confusion, the anger, the frustration that comes when we don't feel that we're changing in the way that we wish to change. Most students of their own evolution look at their lives, and, at some time, attempt to match the life with the ideals that they hold, and feel that there are certain things that they can do. But most of us look at our attempts to change and feel that we are inadequate in our change and that we are perhaps not even moving in the right direction. And as we begin to change and have this confusion and anger, we become further befuddled when we don't move as we wish.

團體問題：今天下午的問題是與改變、轉變、以及當我們並未感覺到我們在通過我們希望去改變的方式改變的時候出現的混淆、憤怒以及挫折感打交道的。大多數擁有它們自己的發展的學生會查看它們的生命，他們在某個時刻會嘗試去將生命與他們所抱有的理想進行匹配，並感覺到會有一定的事情是他們能夠做的。但是，我們絕大多數人會檢查我們去改變的嘗試並感覺到我們在我們的改變中是不足的，我們也許甚至沒有在正確的方向上移動。當我們開始改變並擁有這種混淆和憤怒的時候，我們會在我們沒有如我們希望地一樣前進的時候更進一步變得迷惑了。

It seems to be a self-perpetuating cycle, and we're wondering if there's a way that we can make the process of change one more easily accomplished; or is there some necessity for change, in order for it to be seated in our being, to become a tumultuous sort of experience? Are we supposed to be in turmoil? Is there some benefit that we can gain from being in turmoil? Is there some way to deal with the turmoil that is erroneous? Can we communicate with our higher selves through dreams? Can we do exercises? Can we watch our diet? Can we meditate more? What can we do that will make our perception of our change more balanced and harmonious? How can we accomplish change in the most efficient manner as seekers of truth?

這看起來似乎是一種自我延續的迴圈，我們想知道，是否有一種我們能夠讓改變的過程稱為一個更容易完成的過程的方法呢，或者為了讓改變在我們的存有中被固定下來，改變成為一種混亂的類型的體驗，這有某種必要性嗎？我們是註定要處於動盪之中的嗎？有某種益處是我們能夠從處於動盪之中得到的嗎？我們能夠通過夢境與我們的高我進行交流嗎？我們能夠做什麼事情來讓我們對我們的改變的感知變得更為平衡和協調一致呢？我們如何才能作為真理的尋求者用最有成效的方式完成改變呢？

(Carla channeling)

(Carla 傳訊)

We are those of Q'uo. Greetings and blessings to each in the love and in the light of the one infinite Creator. We wish you the peace of heart and mind that seekers have, yet often know not that they have, and would offer our

thoughts in reaction to your query upon the ways of dealing with confusion when the changes in life feel as though they were coming too quickly to understand or guide. As we offer our thoughts, we remind each that our opinions are fallible, and, if any thought disturbs any of you or feels misplaced, simply to omit it from your memory, as we would not offer even more confusion of an unhelpful kind.

我們是 Q'uo。在太一無限造物者的愛與光向各位致意並祝福每一位。我們祝願你們擁有尋求者擁有而卻經常不知道它們擁有的那種的心與頭腦的平安，關於你們的問題，即當在生命中的改變感覺就好像它們出現得太快以至於無法理解或者指引的時候與混淆打交道的方式，我們會通過對你們的問題做出回應而提供我們的想法。當我們提供我們的想法的時候，我們提醒每一位，我們的觀點是易於犯錯的，如果任何的想法讓你們任何人感到不安或者感到是放在錯誤的地方的，單純地將它從你的記憶中刪除，因為我們不願意提供更多的具有一種沒有幫助的特性的混淆。

We imply that change can be helpful, confusion can be helpful, and do so on purpose. There is a difference between discomfort and injury. The confusion of incarnate life, in general, is massive, and was meant to be so in order to challenge and successfully baffle the intellectual mind, which thinks in black and white, yes and no. The point of this baffling effect is to coax the seeker into opening the heart to the processes of thinking, evaluating and decision-making. Those with unawakened hearts may reason perfectly, yet come to inappropriate or inefficient decisions and conclusions relative to their own deeper desires. The spiritual journey is many things, but is not linear or logical.

我們暗示，改變是能夠成為有幫助的，混淆是能夠成為有幫助的，並會故意這樣做。在不適和傷害之間是有一種區別的。投生的生命的混淆，一般而言，大量的，這種混淆就是被打算要成為這樣以便於挑戰邏輯智力的心智並成功地讓其受挫，邏輯智力的心智是用黑與白，是與否來思考的。這種令人挫敗的效果的要點是去誘導尋求者進入到對在思考、評估和做決定的過程中的開放的心。那些帶著尚未覺醒的心的人們可以完美地進行推理，而卻會在與它們自己的更為深入的渴望的關係上遇到不合適或者無效的決定與結論。靈性的旅程是許多的事物，但卻不是線性的或者邏輯性的。

Earlier this day, this instrument was thinking of a story within its holy work. It is an apt tale to share at this time. It concerns a traveler who was robbed, beaten and left upon the road. He was passed by a very well-placed gentleman who had an appointment. The man left the traveler on the road, as did another wealthy man. But there was a stranger who found the man, and although he was not from this particular region, the stranger took up the robbed and beaten man, carried him to a place of safety and succor, and made sure the beaten traveler had what he needed to recover.

今天的早些時候，這個器皿正在考慮在它的神聖著作中的一個故事。這是一個適合於在此刻分享的故事。它是關於一個被搶劫了，被毆打了並被留在路上的旅行者的。一個非常得體的紳士路過了他，這個紳士有一個約會。那個人離開了那個在路上的旅行者，另一個富人同樣這樣做了。但是有一個陌生人發現了那個人，

雖然他不是來自於這個特定的區域，那個陌生人卻扶起了那個被搶劫並被毆打的人，將他帶到一個安全和救援的地方，並確保那個旅行者已經擁有了他所需的事物去恢復。

In the context of the Holy Bible's story, this was an answer to a question concerning who one's neighbor is. The answer indicated that all were neighbors, not simply those clustered geographically around one. In the context of the query concerning confusion in a time of change, the story may be seen to be an inward representation of a frequent circumstance which occurs when the seeker attempts to monitor, review, analyze and interrupt the process of change in order to make it more like the picture the seeker has in the mind.

在這個聖經故事的上下文，這是對於關於一個人的鄰居是誰的問題的一個回答。這個回答指出，所有人都是鄰居，不單單是那些在地理上聚集在一個人周圍的人。在關於在一個改變的時間的混淆的問題的背景中，這個故事可能會被理解為是對於當尋求者嘗試去監控、回顧、分析並妨礙改變的過程以便於使得它更加類似於那副尋求者已經在頭腦中的圖畫的時候會發生的一種頻繁的情況的內在的描繪。

When a seeker becomes an actor—not only of desire, but of grasping the life as it is being lived, and attempting to help the process of change along—the seeker is standing athwart what may loosely be called "desire-driven destiny." The resulting cross tides of confusion are a mechanically-created artifact of this stance. Yet, each seeker wishes to so live the life and so cleanly make each choice that it is in charge of the life experience and gives it up to the infinite One as a beautiful gift.

當一個尋求者成為一個行動者的時候——不僅僅渴望的行動者，同樣也是在生命被活出來的時候去掌控生命，並嘗試去幫助那個改變的過程的行動者——尋求者就是在違逆可以鬆散地被稱之為“被渴望驅動的命運”的事物了。作為結果而產生的混淆的逆潮（*cross tides*）是一個這種姿態的用機械性地方式被創造出來的人造物。而每一個尋求者都希望如此活出生命並用如此清晰的方式做出每一個選擇以至於它是在掌控生命體驗並將其作為一個美麗的禮物獻給無限造物者。

Of course, seekers wish to help along the process of transformation. But if the seeker can pull the point of view back far enough to gaze upon the conscious self living through the confusion of change, which has been put in motion because of purified desire, this seeker may see that once the desire is honed and tempered then there comes the time of faithful patience. The intellectual mind may rush ahead and seem to predict accurately outcomes which are not actual outcomes, thus creating confusion on top of the necessary initial confusion which accompanies any change.

當然，尋求者希望去在轉變的過程中有所幫助。但是如果尋求者能夠將視角向後拉足夠遠的距離來注視著那個正在經歷改變的混淆的有意識的自我的話，這種改變是因為純淨的渴望而已經被啟動了的，這個尋求者可以看到，一旦渴望被打磨並被回火之後，接下來機會出現那個信實的耐心的時刻了。邏輯智力的心智可能會向前沖，並看起來似乎準確地預測結果，而這個結果卻並非實際上的結果，並邏輯智力的心智因而會在伴隨著任何改變的必須的初始的混淆的頂部創造出混

淆。

How much better to respect the work in consciousness which has been done, and then to see the self as the first neighbor, the nearest one to the observing portion of the self. The conscious seeker moving through the frustration, pain and anger of not yet understood changes is a weary, broken, tired and needy traveler. Yet, there is a portion of the self which may remember to forget the rush towards the next appointment, to let go of the control of happenstance, because there is a neighbor, a self—which happens to be the self, rather than an other—which needs aid and comfort in his travail.

去尊重在意識中已經被完成的工作，接下來將自我視為第一個鄰居，距離自我的那個觀察的部分最近的一個鄰居，這是要遠遠更好的。正在穿越對尚未被理解的改變的混淆、痛苦和憤怒的那個有意識的自我，是一個疲憊的、破碎的、勞累的且困窘的旅行者。而自我是有一個部分是可以回憶起，去忘記沖向下一個約會，去釋放對意外事件的控制，因為有一個鄰居、一個自我——它碰巧就是自我，而不是一個他人——是需要在那種苦工中的幫助和安慰的。

The seeker is so eager to go through the process of transformation, yet, it is a long, subtle process. The implications of any one decision seem, on the surface, limited; but, when one is transforming the being, the seemingly limited ripples of effect give way to a much more complex field of interwoven options or varieties of tone and color in the, may we call it, "sub-programs" within the mind, which are in fact effected by seemingly simple changes in the way of being.

尋求者是如此渴望去經歷那個轉變的過程，而它是一個漫長而微妙的過程。任何一個決定的牽涉，在表面上都是有限的，但是當一個人正在轉變存在的時候，表面上有限的效果的漣漪會讓位於一種在心智中的，我們可以稱之為，“副程式”中的音調和色彩的相互交織的選項或者變化的一個遠遠複雜得多的場域，這個子程序實際上是被在表面上簡單的在存在的方式中的改變所影響的。

To change an action is relatively simple in its effect upon the essential core meta-program of beingness. It often does not touch any deep programming to change a behavior. But you are asking about changing a beingness, changing the way of perceiving and experiencing one's own essence and this is endlessly subtle work.

改變一個行為在其對存在性的元程式 (*meta-program*) 的實質的核心的影響是相對簡單的。改變一個行為舉止，經常不會觸及任何的深入的編程。但是你們正在詢問關於改變一種存在性，改變感知和體驗一個人自己的實質的方式，這是無盡地微妙的工作。

You can, and may well, take the uncomfortable self and visualize the giving of healing and love to this self. You would do just such for another. You also may do this for the self. When the self is somewhat comforted, the gaze again may be turned to the observation and watching of the working out of the destiny requested by the purified desire already spent. Faithfully and trustingly place the deeper observational self, with eyes clear and alert, at the right hand of all

that occurs; but ask for the patience and the faith to remain an observer while a process seems to be working itself out.

你們能夠，並可以很好地，扶起那個不舒服的自我並想像將療愈和愛給予這個自我。你們會為另一個人做的正是這樣的事情。你們同樣可以為自己做這個事情。當自我是至少有點安慰的，目光就可以再一次被轉向對來自於命運的工作的觀察和注意了，而這種命運是由已經被使用了的純淨的渴望所要求的。忠誠地且信實地安置那個更深的觀察性的自我，清晰而警覺地著眼於正在打交道的的所有發生的事情，但卻在一個過程看起來似乎是自己解決問題的時候，請求耐心和信心依舊是一個觀察者。

All your work as an entity of spirit is groundwork laid in before confusion overtakes one. Once the cloud of confusion is there, the realization simply may be maintained and remembered that this was asked for, this is occurring, and this is a time-bound phenomenon. In this way, you are able to affirm your own desires, to comfort your own discomfort, and to position the heart open and lovingly addressing the confusion in tones of faith in the process and trust in the kindly nature of the Creator, which allowed you as co-creator to create this vortex of transformation and to go through it, powered by desire.

作為一個具有靈性的實體，所有你的工作都是在混淆壓倒一個人之前在內在之中被鋪設的基礎。一旦混淆之雲出現了，領悟單純地可以被保持並回憶起，這就是被請求的事物，這就是正在發生的事物，這是一個有時間限制的現象。用這種方式，你就能夠肯定你自己的渴望，安慰你自己不適，並在開放而充滿愛地解決混淆的過程中將心放置於對於過程的信心的音調之中，且信任造物者的仁慈的本性，這個過程會允許你作為共同創造者創造出這種轉變的漩渦並穿越它，這個過程是藉由渴望而被賦能的。

You ask, "What can be done to aid the process of change, to ameliorate the discomfort of the confusion?" Firstly, we do not recommend attempts to become comfortable. If change is comfortable, it is likely not to be effectual. One wishing change is dealing with power which is moving in one direction. This power and all its ramifications are being asked to alter their vectors. In any study of movement of things with weight, one can see clearly the mechanics of turning to be those of the braking, the balancing, the changes in the steering, and so forth. A good deal of dynamic work is done when there is momentum to overcome and a new direction to be taken and then to be accelerated in the new direction.

你們問道，“要去幫助改變的過程，要去改善混淆的不適，能夠做什麼事情呢？”首先，我們並不推薦嘗試去變得舒適。如果改變是舒適的，它就很可能不是有成效的了。一個希望改變的人，它是正在與在一個方向上移動的能量打交道的。這種能量以及它所有的衍生物都是被要求去改變它們的向量的。在任何對於帶有重量的物體的運動的研究中，一個人都可以清楚地看到，轉向的力學就是那些剎車、平衡，在方向盤上的改變的力學了。大量的動力性的工作是在有一種動量要去克服，有一個新的方向要被採用並接著在那個新的方向上被加速的時候被進行的。

So, too, when doing work in consciousness, you have a certain amount of spiritual mass which has a certain amount of momentum. When change is

desired, prayed and asked for, visualized and preparations made, then there is a very graceful moment available when the realization may come that the spiritual visualization preceding change has been completed, and now the spirit, along with the conscious self in incarnation, must hang on for a bumpy ride, for there will be the braking to overcome momentum, the proper shift in direction which takes several adjustments, and then the process of gradual addition of power to the direction so that the pace is accelerated once again. The one who attempts to wrest change too quickly is doing work against the self and subverting his own spiritual, purified desires.

因此，當在意識中進行工作的時候，你同樣擁有一定數量的靈性上的品質，這種品質是擁有一定數量的動量的。當改變被渴望、被祈禱、被請求並被想像，且準備工作被做好了的時候，接下來就會有一個非常優雅的在其中領悟會出現的時刻可以被取得了，那種領悟即，靈性上的觀想是在改變之前就已經被完成了，現在靈性與那個在投生中的有意識的自我一起，必須將一個顛簸的乘車之旅堅持下去，因為將會有剎車以克服動量，將會有在方向上的適當的變換，方向會進行數次的調整，接下來，將會是在那個方向上逐漸增加能量的過程，這樣速度就會再一次被加速了。一個嘗試去過快地與勉強取得改變的人，是正在做工作來反對自我並顛覆他自己的靈性上的，純淨的渴望。

The various helps mentioned as possibilities—such as working with dreams, changes in diet, and so forth—are valuable individually insofar as they offer to a seeker a comfort. What is most uncomfortable about confusion? It is the disorder. It is the feeling that one is out of control. Those who seek tend to see this feeling, which is natural, and say “I should not be feeling off-balanced; I should be clear.” But “should” is not a helpful word. The way one should be is the way one is. We do not mean to split hairs, but to take one word out of the language would be perhaps rewarding to those moving through change, and this word is “should.” The heart has a wisdom concerning time which the mind lacks. Thusly, it is well to let the heart choose what form of comfort it may appropriately and skillfully take to bolster the endurance while going through transformation.

會有各種各樣的作為可能性而被提及的幫助——諸如與夢境一同工作，在飲食上的改變以及如此等等——在它們會為一個尋求者提供一種安慰的範圍內，它們都是用個體性的方式是有價值的。在關於混淆的方面什麼是最令人不舒服的呢？那就是無序。它是那種一個人正在失去控制的感覺。那些尋求的人會易於看到這種感覺，這是自然的，它們會說，“我不應該感覺到失衡，我應該是清晰的。”但是“應該”不是一個有幫助的詞語。一個人應該處於的道路就是它正處於的道路。我們並不是打算要摳字眼，但是如果我從語言中刪除出一個也許會對那些正在穿越改變的人有益處的詞語，這個詞語就是“應該”。因此，為了在經歷轉變的時候增強持久性，去讓心選擇什麼安慰的形式是它可以適當地、且有技巧地採用的，這是很好的。

Such things as the cleansing of the diet may well give one a feeling of more control. The keeping of the dream notebook is a way of glimpsing the material which the deeper mind is discovering, recovering and restructuring, and this may give one a deeper sense of some control in understanding the

process. But, intrinsic to the process are two things: the willingness to endure through discomfort, and the faith that invokes unlimited patience, for the time of change is, in spiritual terms, timeless. Yet, that instant which in time/space exists for so long, being fully potentiated to come into manifestation in space/time, occupies a variable amount of space/time in the experience of one in incarnation. Thusly, there is not a standard waiting period, and patience needs to be given without limit.

諸如節食的清理之類的事情可以很好地給予一個人一種更有控制力的感覺。記錄夢境的筆記是一種一瞥更為深入的心智正在探索，恢復並重構的材料的方式，這可以給予一個人在對過程的理解的方面的對於某種控制的一種更為深入的感覺。但是，兩個事物對於那個過程是內在性的：忍受不適的樂意，祈請無限的耐心的信心，因為改變，在靈性的意義上，是無時性的。而那個在時間/空間中的瞬間，會如此長地存在，它會被完全賦能以進入到在空間/時間中的顯化之中，並在一個在投生中的人的體驗中佔據一個可變數量的空間/時間。因此，沒有一個標準的等待期，耐心需要無限制地被給予。

One thing we do recommend for all who experience confusion is a very well-encouraged sense of humor. The most helpful point of view for a changing spiritual seeker is light-hearted irreverence. Play with that which is occurring. Be playful. Allow the vision to relax, the eyesight to become less than entirely single-mindedly keen when the pressure mounts and the anxiety builds, when frustration and anger begin to accumulate. Lighten your own load with laughter. And if you can laugh with another, the strength of this joy is doubled. Part of the service spiritual seekers may be to each other is to exhort and encourage each other to take it easier with the situation and the self.

對於所有體驗到混淆的人，我們確實推薦的一個事情是，一種被很好鼓勵了的幽默感。對於一個改變中的靈性尋求者的最有幫助的視角就是輕鬆愉快的不敬。與那個正在發生的事物玩耍。變得快活。當壓力增加而憂慮積累的時候，當挫折和憤怒開始積聚的時候，允許視野放鬆，允許視線變得不那麼完全專心致志地敏銳。用笑聲來減輕你自己的負擔。如果你能夠與另一個人一起笑，這種喜悅的力量會加倍。靈性尋求者可以對相互彼此進行的服務的一部分就是去勉勵並鼓勵相互彼此更為輕鬆地對待情況和對待自己。

Many are the times when a serious seeker feels very inadequate to that which he wishes to accomplish. The earnestness begins to become more tight and urgent. The seriousness is taken further and further until this beau geste consumes one. To a point, this intensity is helpful. Beyond that point, it always needs to be remembered that the most serious things in a life experience are made more clear and understandable by the enhancement of turning the spotlight off the seriousness of the situation and onto the beauty, the praiseworthy beauty, of the overall plan.

會有很多的時候一個嚴肅的尋求者會對於他希望去完成的事物感覺到非常地不足。熱忱開始變得更為緊張且迫切。這種嚴肅會變得越來越深入一直到這種表面上的漂亮話耗盡一個人為止。在一定的位置上，這種強度是有幫助的。超出了那個位置，一直都需要去被回憶起的事情是，在一次生命體驗中的大多數的嚴肅的事情都會因為讓聚光燈離開情況的嚴肅性並轉而投射在整體的計畫的美麗、值得

讚賞的美麗上的增強作用而變得更加清晰且可被理解。

When one may praise the plan and give thanks for going through the necessary confusion, one is then taking very seriously and single-mindedly the transformation itself, but has let up the pressure on the self to do "such and such" or not do "such and such" in conjunction with this transformation. To take the principles, the ideals, seriously is excellent; to take the self seriously is folly. Let the self be human. Laugh at this humanity. Love it and see that it is perfectly normal to fear that which is painful.

當一個人可以讚美那個機會並對於經歷了必須的混淆而致謝的時候，它接下來就在非常嚴肅且一心一意地進行那種轉變本身了，而它已經逐漸減輕了在與這種轉變的連接處被施加在自我身上的去做“這樣和那樣的事情”或者不去做“這樣和那樣的事情”壓力了。去嚴肅地遵循原則與理想是優秀的，去嚴肅地對待自己是愚蠢的。讓自我成為人類吧。取笑這種人類性。愛它並看到，去害怕痛苦的事物是完全正常的事情。

In this group there is not the holding of the fear to the self, for which we would need to request correction; there is only the judgment of the self by the self as the self sees that it has fear. May we say that, in our opinion, fear is a normal and healthy reaction to pain. When you were small you recoiled from the touch to the oven. This was wise. Now you put yourself to more subtle testing of the boundaries and nature of your journey. You will frequently touch something very "hot" and have the healthy fear which allows you to recoil and remove the self from spiritual or mental pain. Allow yourself to move naturally and vulnerably through the unknown. Accept and love the fear, the frustration, the anger. Note them. Honor them. Comfort the self experiencing them, but do not deny them their appropriateness.

在這個團體中並沒有自我對恐懼的緊握不放，我們對這個說法需要請求糾正，僅僅只有當自我看到它已經害怕了的時候自我對自我的評判。容我們說，在我們看來，恐懼是一個對於痛苦的正常且健康的反應。當你們是幼小的時候，你們會因為觸碰火爐而退縮。這是明智的。現在你將你自己置於更為微妙的對於你的旅程的邊界和屬性的考驗中。你將會頻繁地觸碰某種非常“熱”的事物並擁有那種健康的恐懼，它會允許你退縮並讓自己離開靈性和心智的痛苦。允許你自己自然而然地且易受傷害地穿越未知。接受並愛那種恐懼、挫折和憤怒。注意到它們。榮耀它們。安慰那個正在體驗它們的自我，但是不要否認它們的適當性。

Why should you not feel the difficult process happening? Why should the changes not cause many bumps, stops and starts, and discomforts, which express themselves in manifestations of fear, anger and frustration? When the unknown has been penetrated by desire, the new country cannot even be seen. A transforming individual is mapping for the first of many times the new and changing territory of its road. The way is mazed and muddled, and, in many ways, the sensing self is blinded by so much incoming data concerning a novel situation. The computer mind of the physical body gives many, many alarms when receiving this kind of data from the meta-program. The resulting fear, anger or frustration is completely understandable and acceptable, at

least to us.

為什麼你不應該感覺到正在發生的困難的過程呢？為什麼改變不應該產生許多的在恐懼、憤怒和挫折的顯化中表達它們自己的顛簸、停頓、啟動和不適呢？當未知已經藉由渴望而被刺穿的時候，新的國度甚至是無法被看到的。一個轉變中的個體是正在第一次為它的道路的新的改變的區域繪製地圖。道路是令人迷惑且混亂的，在很多的方式上，感知的自我因為如此多的關於一個新的情況的傳入的資料而變得目盲了。物質性身體的電腦的心智在接收到這種類型的來自於元程式的資料的時候會給出許許多多的報警。隨之而產生的恐懼、憤怒或者挫折感是完全可以理解和可以接受的，至少對於我們是。

We hope we have enabled you to have compassion upon yourselves. You have asked a question which can only be asked by those who are consciously working within themselves and who have accomplished to have purified the desire and begun to co-create a life in faith. We speak to experienced wayfarers and we say to you: When did you expect to be perfect, comfortable or settled if you wish to be a pilgrim on this particular road to infinity? You know well you expected none of those things. Comfort yourself, therefore, through the frustration. Love yourself through the anger. And cherish yourself through the depression and the grieving at the loss of the old, familiar ways. Above all, release the spirit pilgrim from the strictures of perceived time and know with every fiber of the being that the Creator "s time will become your time at the absolute moment of manifestation of transformation. Watch, wait, pray, praise and give thanks. Always give thanks. And this thanks and praise will inform to a great degree the attitude that must lighten up the load of negative emotion.

我們希望我們已經使得你們能夠對你們自己擁有同情心了。你們已經詢問了一個僅僅能夠由那些有意識地在他們自己內在之中進行工作以及已經完成了這個工作的人所提出的問題，你們已經淨化了渴望並已經開始共同創造一次在信心中的生命了。我們向那些有經驗的趕路的人說話，我們對你們說：當你們期待成為完美的、舒適的或者穩定不變的時候，你們是否希望成為在這條特定的通向無限的道路上的一個朝聖者呢？你們清楚地知道你們不期待那些事情中的任何一個。因此，在經歷挫折感的時候，安慰你自己。在經歷憤怒的時候，愛你自己。在經歷對老的、舒適的方式的失去的沮喪和悲傷的時候，珍惜你自己。最重要的是，從感知上的時間的束縛中釋放那個靈性的朝聖者並藉由存有的每一根纖維知曉，造物者的時間將會在轉變的顯化的那個絕對的瞬間成為你的時間。留心、等待、祈禱、讚美並致謝。一直致謝。這種感謝和讚美將會激勵一種巨大的程度的態度，這種態度必定會減輕負面情緒的重擔。

We cheer you on in your desires and we are sympathetic with the painfulness of transformation, but we realize you wish to know not only comfortable words, but uncomfortable ones, if we feel them to be true. We do feel that it is just to experience negative emotions in an illusion which seems chaotic. We exhort you to lean on praise and thanksgiving, and then, filled with this buoyancy of spirit, gaze again and again with compassion on the weary, weary traveler that is your outer conscious self.

我們在你們的渴望中為你們喝彩，我們對於轉變的痛苦感覺到同情，但是我們意

識到你們希望去知曉不僅僅令人舒服的言語，同樣還有不令人舒服的言語，如果我們感覺到它們是真實的話。我們確實覺得，在一個看起來似乎是混亂的幻象中，它恰恰就是要去體驗負面性的情緒。我們敦促你們依賴於讚美和感恩，接下來，為這送靈性的輕快所充滿，一次又一次帶著同情心注視著那個你的外在的有意識的自我之所是的，疲倦的、勞累的旅行者。

We apologize for taking this much time with this query, but we felt that there was no quicker way to express what are a fairly complex and subtle series of points which attempt to ground you in a new way of perceiving the spirit self in transformation. We would, at this time, thank this instrument and transfer from it that the one known as Jim may conclude the session. We leave this instrument in love and in light. We are those of Q`uo.

我們為對這個問題花了這樣大量的時間而抱歉，但是我們感覺到沒有更快的方式來表達一系列相當複雜且微妙的要點，這些要點是嘗試去讓你們紮根在一種新的感知在轉變中的靈性的自我的方式之中。我們會在此刻感謝這個器皿並從它轉移，這樣叫做 *Jim* 的實體就可以結束這次集會了。我們在愛與光中離開這個器皿。我們是 Q`uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q`uo, and greet each again in love and in light through this instrument. It is our privilege at this time to offer ourselves in the capacity of attempting to speak to any further queries. Is there a query at this time with which we may begin?

我是 Q`uo，通過這個器皿在愛與光中再一次向各位致意。我們很榮幸在此刻提供我們自己來嘗試去回答任何進一步的問題。在此刻有一個我們可以用來開始的問題嗎？

Questioner: When one is cycling in the negativity, understanding that there may be a judgment of self occurring, a lot of times that manifests in the physical. One can feel it through tension headaches or through difficulty with stomach or intestines. It will affect you in the body in some manner. There`s concern as to whether that negativity that is festering ... obviously it`s turning into internal damage in the physical body.

提問者：當一個人正在負面性中迴圈，並同時理解可能有一種對自我的評判出現的時候，**會有很多負面性會在身體中顯化的時刻**。一個人可以感覺到它經歷了緊張、頭痛，或者經歷了胃部或者腸道的困難。它將會用某種方式在身體中影響你。會有擔憂，是否那種正在惡化的負面性.....很明顯它正在轉變成為在物質性的身體中的內部的損傷。

How do you define the difference between healthy negativism and negativism that actually goes deeper, and, in effect, ends up being destructive to that self who, in essence, is only trying to heal the self? It seems to be a paradox. Are there ways in which you can either attempt, through that period of negativity when you don`t seem to be able to get to your higher self and

understand the higher concepts ... is there some other way or other methods that you can work towards healing the physical aspect of what you're feeling and what you're doing to yourself in terms of being able to block that from happening so that you don't further self-destruct with the negative patterns while you are attempting to heal yourself of being negative?

你們如何在健康的懷疑主義，與實際上會變得更加深入且在效果上會最終造成對那個在實質中僅僅是在嘗試去療愈自我的自我的損傷的懷疑主義之間劃分界限呢？它看起來似乎是一個悖論。會有途徑是你們能夠通過其，要麼嘗試去在你們並非看起來似乎能夠接觸你的高我並理解更高的觀念的時候去通過那個負面性的時期的嗎.....**或者有某種其他的途徑或者方法，是你們能夠朝向治癒身體上的 面向進行工作的嗎，這種身體上的面向是對從能夠去阻礙突發事件的方面你們正在感覺到的事物以及你們正在對你自己做的事物的面向，這樣你就不會在你正在嘗試去自己你自己成為負面性的時候進一步藉由負面性的模式自我損傷了？**

I am Q"uo, and am aware of your query, my sister. The overriding concept, in our opinion, as regards this query is the feeling that is at the heart of the entity as it is attempting to move itself into a new pattern of being, perceiving and doing. There is that fear of not living up to the ideals that is a kind of angst, which we have suggested may be utilized by the seeker in a manner which will have the overall effect of enhancing the transformation. This is that small, quivering fear that remains at the corner of the mind reminding one that there is the need to give the best effort at each moment. This kind of fear we find to be not deleterious in the usual sense, but that which spurs the entity on to its best effort.

我是 Q"uo，我理解了你的問題，我的姐妹。在我們看來，在關於這個問題的方面的高於一切的觀念是，當實體正在嘗試去讓它自己進入到一種新的存在、感覺和行動的模式的時候，在那個實體的心中的感覺。會有對沒有依照理想而活的恐懼，那是一種類型的苦惱，我們已經建議過這種苦惱是可以被尋求者用一種將會擁有全面性的增強轉變的效果的方式所利用的。這就是那種留在頭腦的角落中的小小的、顫抖的恐懼，它提醒一個人，需要在每一刻去給予最佳的努力。我們發現這種類型的恐懼在通常的意義上並不是有害的，而是那種刺激實體進行它最佳的努力的事物。

The kind of negativity that takes center place upon the inner stage of being and thinking, and tends to cause a gathering about it of further fear, is the fear which begins to rot, shall we say, various connective points within the mind/body/spirit complex, and eventually causes physical degeneration of those organs connected to the emotional bodies, as you have been studying them. This kind of fear is that which is indulged in by those who have either little reign upon their inner doubt or who have a tendency from time to time to indulge in self-destructive, as you would call them, behaviors and thoughts, tempting the good intentions of the entity itself, so that the entity becomes divided within itself as to how it shall expend its energies, attempting for a good portion of time to affect those positive changes in which it has invested its ideals and its concept of self, and, at the same time, seeking to undermine those ideals and the effort to match the life pattern with them.

那種佔據了內在的存有和思考的舞臺上的中心位置，並傾向于在它周圍引發一種進一步的恐懼的聚集的負面性，是那種讓在心身靈複合體之中的各種各樣的連接點開始，容我們說，腐爛，並最終造成那些與情緒身體連接在一起的器官，如你一直在對它們研究的一樣，的物質性的變質的恐懼。這種類型的恐懼是會被這樣一種人所沉溺的恐懼，他們要麼對於他們內在的疑慮擁有幾乎沒有掌控力，要麼擁有一種傾向性不時地沉溺於自我毀滅性的，如你們所稱的一樣，行為舉止和想法之中，這種恐懼會慫恿那個實體它自己的好的意願，這樣那個實體就會在關於它將要如何花費它的能量的方面在它自己內在之中變得分裂了，這種恐懼會嘗試在一部分好的時間中去影響那些正面性的改變，在這些改變中它已經投資了它的理想和它對自我的觀念，而同時它尋求去暗中破壞那些理想和努力以將它們與生命的模式進行匹配。

This darker side of fear is that kind of fear which has given a certain sort of pleasure to the entity in its previous experiences, a kind of punishment of the self which the entity has seen as necessary according to those experiences with the parental and other authority figures within the early life experience, so that the entity does, then, when there is the challenge that presents itself in the form of transformation and change, is to behave in a split fashion, so that one portion of the self exhorts the self to move to those high ideals, and the other portion of the self, for a variety of potential reasons, assumes the punishing parental figure and punishes the self with the kind of fear that not only undermines the desire and effect of the change, but also can cause the physical disease as well.

這種恐懼的較為黑暗的面向是那種類型的已經在那個實體之前的體驗中給與了其一定程度的快樂，以及一種對自我的懲罰的恐懼，那個實體已經根據那些在早期的生命體驗中與父母和其他的權威人物在一起的體驗而將那種對自我的懲罰視為是必不可少的，因此，那個實體，在當有在轉變和改變的形式中呈現其自身的挑戰出現的時候，確實會用一種分裂的方式行為舉止，這樣，自我的一個部分就會勸告自我去移動到那些高尚的理想中，而自我的其他的部分，因為各種各樣的潛在的理由，會採用懲罰性的父母的人物角色並用那種恐懼來懲罰自己，那種恐懼不僅僅暗中破壞了對於改變的渴望和改變的效果，同樣也能夠造成身體上的疾病。

For this kind of fear, and any other behavior or thought that moves one into the areas of disharmony and imbalance, we recommend the daily meditation and use of the balancing exercises which each in this group has utilized for some portion of time in the past. This looking at the inventory of mental and emotional experiences for each day can find the roots of such fear and remove them by balancing them with their polar opposite in the manner which those of Ra gave as the balancing exercises. We recommend the daily review in the meditative state of all thoughts and behaviors that have passed through one's being, as the water moves through the river channel, so that disharmonies may be detected as early as possible and balanced in a manner which makes more whole the entire range of experience of the seeker.

對於這種類型的恐懼，以及任何其他的會讓一個人進入到不協調與不平衡的區域中的行為舉止或者想法，我們都建議每天進行冥想並使用平衡練習，在這個團體

中的每一個人在過去都已經利用過這些平衡練習一些時間了。這種對每一天的心智和情緒上的體驗的清單的檢查能夠找到這樣的恐懼的根部，並用 Ra 團體給予的平衡練習來通過用它們的相對的極性來平衡它們而消除它們。我們推薦每天在冥想狀態中回顧所有已經，如同水流經河道一樣，穿過了一個人的存有的想法和行為舉止，這樣不協調就可以盡可能早地被識破並用一種讓尋求者的整個體驗的範圍變得更加完整的方式被平衡。

Is there a further query, my sister?
我的姐妹，有一個進一步的問題嗎？

Questioner: I think I understand what you're saying, and the split I well understand. The only other question I have, I guess, are fears that I seem to have and confusion in reference to being able to identify them. I will certainly attempt to do so during my meditations. The only other concern I have is, are some of these fears so deep-rooted that I may not be able to consciously find them in my day-to-day experience? Are they things that will come up in the future as I do these practices? Or are there certain fears that are innate and part of the incarnational experience that will eventually cause this continued split? Is there a way to mend the split in this particular incarnation or is this going to be part of the learning lesson that I must experience? And are some of the negatives that I seem to be experiencing—are they "old" negatives that I seem to be harboring or are they just a continued perpetuation of a lot of little things that seem to add up and turn into a pattern, that seem to coagulate into this big huge pattern that then seems to self-perpetuate itself?

提問者：我想理解了你們正在說的事情，我非常理解那種分裂。我擁有的唯一的其他的問題，我猜想，是我看起來似乎擁有的恐懼，和在關於能夠去識別它們的方面的混淆。我將肯定會嘗試去在我的冥想中這樣做。我擁有的唯一的其他的擔憂是，這些恐懼中的一些是如此根深蒂固以至於我會可能無法有意識地在我的日複一日的體驗中找到它們嗎？它們是那些將會隨著我進行這些練習在未來浮現出來的事情嗎？或者會有一定的恐懼是天生的並且是投生性的體驗的一部分，它們將最終產生出這種持續性的分裂嗎？有一種在這次特定的投生中去融合這種分裂的方式嗎，或者這種分裂將會是我必須體驗的對課程的學習的一部分嗎？有一些我看起來似乎正在體驗到的負面性——它們是我看起來似乎正在避難的"舊"的負面性，或者它們僅僅是一種許多看起來似乎累積並轉變成為一種模式的小事情的持續的永存，這些小事情看起來似乎融合成為這個巨大的模式以至於它接下來似乎是其自身就是自我延續的？

I am Q"uo, and am aware of you query, my sister. Within each entity there are fears, not because there is the necessity for fear to be a fundamental portion of this illusion or any incarnation, but because that which is mysterious, hidden within the depths of the self, unknown and which has obvious effects upon the conscious seeker, is that which poses the potential threat.

我是 Q"uo，我理解了你的問題，我的姐妹。在每一個實體內在之中都有恐懼，不是因為恐懼必須成為這個幻象或者任何投生的一個基礎的部分，而是因為神秘的事物，被隱藏在自我深處之中的事物，未知的事物以及對於有意識的尋求者擁有明顯的效果的事物，就是會那個擺出了是潛在的威脅的姿勢的事物。

The seeker which moves upon the journey of illumination and which moves into the depths of the self is well advised to look at the overall perspective of each incarnation, and the creation as a whole, as that which is made of love. Any deviation from that love is, in some form, a distortion of love which may be discovered by the persistent application of daily meditation and the review of the experiences of each day's round of activities. There is no fear buried so deeply that the love-inspired seeker of truth cannot uncover and balance this fear with love.

在啟蒙的旅程上前進並進入到自我的深處的尋求者，被建議去檢查每一次投生的整體性的遠景，以及作為一個整體，作為由愛所製成的事物的造物，這樣的建議是很好的。對那種愛的背離，在某種形式上，是一種愛的扭曲，這種愛的扭曲是可以藉由對每日冥想的堅持不懈的應用以及對每一天的日常活動的體驗的回顧而被發現的。沒有任何恐懼會被埋藏得如此之深，以至於為愛所啟發的真理的尋求者無法揭露並用愛來平衡這種恐懼。

We do not mean to seem to be naive in this regard, for our recommendation in many instances where seekers feel confusion and fear is to focus upon the fundamental quality of love. We continue to recommend this focusing upon love as the foundation stone of all creation and all incarnation, not only because this is so as we have experienced it, but because it is well for each seeker to look for that love within the life pattern in order that the desire to see and to seek this love may perform its part in attracting this love to the seeker. For it is a metaphysical principle that you shall find that which you seek. We recommend, therefore, that as you plumb those depths of mystery within that you remind yourself that you move within a creation of love, a creation which is in harmony with itself and with you.

我們並沒有打算去在這個方面似乎成為天真的，因為我們在很多的尋求者在其中感覺到混淆和恐懼的場合中的建議，就是去聚焦於愛的基礎的屬性。我們會繼續推薦這種聚焦於作為一切造物 and 一切投生的基石的愛，不僅僅是因為這種愛就是如我們已經體驗到的樣子，同樣也因為，每一個尋求者去在生命模式中尋找那種愛以便於那種去看到和去尋求這種愛的渴望可以執行在將這種愛吸引到尋求者身上的方面的它的那部分的工作。因為你將會找到你尋求的事物，這是一個形而上學的原則。我們因此推薦，當你們探測內在的那些神秘的深度的時候，你提醒你自己，你是在一個愛的造物中，一個與其自身以及與你協調一致的造物中移動的。

These fears that motivate from the depths of one's being have power only because they are distortions of the power of love. When you are able to untangle the distortion of love, then you shall see how this distortion was first caused. The cause is almost always within the early portion of this life experience in accordance with choices that were made before this life experience regarding that which one wished to learn.

這些從一個人的存有的深處產生動機的恐懼是擁有力量的，僅僅是因為它們是愛的力量的扭曲。當你能夠解開愛的扭曲的時候，接下來你就將看到，這種扭曲是如如何在最初被造成的。這種原因幾乎一直都是在這次生命體驗的早期的時期

的，它是與在這次生命體驗之前在關於一個人希望去學習的事物的方面已經被做出的選擇是一致的。

Is there a further query, my sister?
我的姐妹，有一個進一步的問題嗎？

Questioner: Not at this time. Thanks.
提問者：在此刻沒有了。謝謝。

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

Carla: I have an observation and a query. Being the channel, I couldn't really catch everything, but it seems to me that in describing the way you go about getting through transformation it's a lot like the way you go about channeling, in that all of the work that a channel does is done before the channeling ever begins, and it has to do with cleansing the self of human opinion and world opinion and just the junk of everyday thinking, and trying to tune oneself to the highest and best in one, but then also to ask for the highest and best that one can carry in a stable manner. And when you were talking about change it seemed to me you were saying that the work that you do is done before the change really begins—it's when you desire to change something about yourself and that desire is purified to the point where it actually starts a change occurring. And, at that point, your work is over and what you need to do is, in the midst of your desire, to say that you want to approximate your ideals—the highest and best that you're capable of—and the change that you're capable of in a stable manner. Is this a just observation and is this a valid point?

Carla：我有一個觀察和一個問題。作為一個管道，我無法真正地聽到每一個事情，但是，對我而言，看起來似乎在描述你們著手經歷轉變的方式的方面，它有點類似於你們著手進行傳訊的方式，在其中一個管道做的所有的事情都是在傳訊開始之前被完成的，它是與對講人類的觀點、世俗的觀點以及每一天的思考的垃圾都從自我身上清理掉，並同時嘗試去讓自己調音到在一個人之中的最高和最佳的狀態聯繫在一起的，但是它接下來同樣也要請求一個人用一種穩定的狀態能夠攜帶的最高和最佳的振動。當你們正在談論改變的時候，對於我，它看起來似乎是，你們正在說，你所做的工作是在改變真的開始前就被完成了的——就是在當你渴望去改變某種關於你自己的事情的時候，那種渴望是被淨化到了這樣一個位置，在那個位置上它實際上啟動了一個正在發生的改變。在那個位置上，你的工作是結束了的，你需要做的事情是，在你的渴望之中，去說你想要接近你的理想——即你所能夠做到的最高和最佳的事情——你用一種穩定的狀態能夠處理的改變。這是一個有效的觀察嗎，這是一個正確的要點嗎？

I am Q"uo, and am aware of your query, my sister, and we can agree wholeheartedly that you have made a point that is quite valid. For each seeker of truth is a channel for the life experience, and when one finds oneself in the midst of change or transformation, this experience is the result of much

desire previous to the beginning of the change, for first must come the recognition of oneself as one is at a particular moment. Then there comes, or perhaps does not come, the desire for change in a certain area of the life experience. Only after these recognitions have been achieved is the seeker able to undertake any portion of the change, which then may be manifested to the eye, the ear, or the emotions of the seeker undergoing the change.

我是 Q"uo，我理解了你的問題，我的姐妹，我們能夠全心全意地贊同，你已經抓住了一個相當正確的要點了。因為每一個真理的尋求者都是一個生命體驗的管道，當一個人發現它自己處於改變或者轉變之中的時候，這種體驗是大量在改變開始之前的渴望的結果，因為當一個人處於一個特定的時刻的時候，首先必須出現的是對它自己的認可。接下來也許會有，也許不會有，對於在生命體驗的一定的區域中的改變的渴望的出現。僅僅是在這些承認已經被取得之後，尋求者才能夠承擔改變的任何的部分，這些部分接下來才可以向正在經歷改變的尋求者的眼睛、耳朵或者情緒被顯化出來。

By the time the changing and the frustration that comes with change is noticed, most of the work of the seeker has been accomplished as regards setting the change in motion. The work that remains for such a seeker, noticing the change within its being and experience, is the work of moving in harmony with the change. For this reason, we recommended the lighthearted approach which tends to see that all is well, that discomforts can be humorous and certainly can be survived, and can be survived most efficiently when there is this lighthearted approach.

在改變和伴隨著那種改變而來的挫折感被注意到之前，在關於啟動改變的方面，尋求者的大部分工作已經被完成了。在注意到在它的存有和體驗中的改變的同時，這樣一個尋求者剩下的工作，就是與改變協調一致地移動。就是因為這個原因，我們推薦輕鬆愉快的處理方法，這種方法傾向於看到一切都好，不適是能夠成為幽默性的並肯定是能夠被經受住的，當有這種輕鬆愉快的處理方法的時候，不適是能夠極其有效率地被經受住的。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, Q"uo. Thank you very much.

Carla：沒有了，Q"uo，非常感謝你們。

I am Q"uo, and again we thank you, my sister. And, as we appear to have exhausted the queries for this session of working, we shall take this opportunity to thank each seeker present for inviting our presence into your meditation and circle of working this day. We are very happy to be invited and privileged to partake in your seeking. We offer our words and opinions freely, with the only admonition being that you take those which ring of truth to you and leave behind those that do not. Again, our great gratitude for your desire to seek and for your invitation to us that we might seek with you.

我是 Q"uo，我們再一次感謝你，我的姐妹。因為我們看起來已經耗盡了這次工作的集會的問題，我們將利用這個機會感謝在場的每一個尋求者邀請我們處於你

們今天的冥想和尋求的圈子。我們非常高興被邀請並很榮幸參與到你們的尋求中。我們自由地提供我們的言語和觀點，僅僅伴隨著這樣的告誡，請你們採用那些你們聽起來是真實的內容，並將那些聽起來不是真實的都留在後面。再一次，我們對於你們尋求的渴望，以及你們對我們的邀請是極其感激的，這樣我們就可以與你們一同尋求了。

D: Wait! Before you go, can I ask another question?

D：等一等！在你們離開之前，我能夠問另一個問題嗎？

I am Q"uo, and we are happy to entertain another query from the one known as D.

我是 Q"uo，我們很樂意招待來自於叫做 D 的實體的另一個問題。

D: Okay, great. We were discussing earlier about tones and things that we receive here, and I guess as we become more aware, at least in my own experience, I've become more aware of certain things that would not seem to be the norm to most people. The discordant tones that I heard in one particular instance—which were all very loud and buzzing in my ears—I wanted to know why that occurred? What was happening when that did occur? What happens on other occasions when just one single tone occurs? Does this have something to do with discord always, or are there various reasons for these particular things?

D：好的，太好了。我們在早些時候正在討論關於我們在這裏接收到的音調與事物，我猜想當我們變得更加察覺的時候，至少是在我自己的體驗中，我已經開始更多地察覺到一定的對於大多數人並不會看起來似乎是通常的事物了。在一個特定的場合中我聽到的不協調的音調——它們在我的耳朵裏全都是非常的響亮且發出嗡嗡的聲音的——我想知道，為什麼那會發生呢？當那確實發生的時候，正在發生什麼事情呢？在其他的場合中，當僅僅只有一個音調出現的時候，發生了什麼事情呢？這是一直都與不協調有某種關係的嗎，還是這些特定的事物會有各種各樣的原因呢？

And the other thing that I've been lately experiencing which was the freeze-frames of patterns which I see, which have only happened in the last couple of months. Is that just another awareness happening? They're interesting when they happen. They seem to crop up more and more as I become more aware, and I was wondering if you could define these? And, if there are reasons for the discordant tones, is there any way that I could work with them when they do occur so that I can either rebalance myself when it occurs, or is there another reason that it occurs?

另一個我在最近一直正在體驗到的事情是，我看到圖案的靜止的畫面，這僅僅是在最近的幾個月時間中發生的。那僅僅是另一種察覺正在發生嗎？當它們發生的時候，它們是有趣的。它們看起來似乎隨著我變得更加察覺會越來越多地突然出現，我想知道你們是否能夠定義這些體驗呢？如果不協調的音調是有原因的話，有任何的方法是能夠在它們確實出現的時候與它們一同工作，這樣我就能夠要麼在它發生的時候重新平衡我自己，或者有另一個它發生的原因嗎？

I am Q"uo, and am aware of your query, my sister. To begin, we must speak carefully in these queries, for we do not wish to infringe upon your own free will discovery of the symbols which your subconscious mind provides to your conscious mind as a means of focusing the attention. Those tones which sound disharmony are often utilized to signify just this. Look at that experience which was most important and which preceded such tones in your previous experience and correlate those experiences with these tones. As the number of tones of disharmony increase, look at this symbol of increased disharmony.

我是 Q"uo，我理解了你的問題，我的姐妹。作為開始，我們必須在這些問題中小心謹慎地發言，因為我們並不希望去侵犯你自己的自由意志對於這些你的潛意識的心智作為一種集中注意力的方式而提供給你的表面意識的心智的符號的探索。那些聽起來不協調的音調是經常被使利用來僅僅象徵這一點的。檢查那些重要的體驗以及在這樣的音調之前在你之前的體驗中發生的體驗，並將那些體驗與這些音調相互關聯起來。隨著不協調的音調的數量的增加，請檢查這種對增加的不協調的象徵。

The query concerning the freeze-frames is one which we must be most careful with, for this means of communication from the subconscious mind is one which is more specific in its indication of the need for attention. Look at the frames. Meditate upon the images. Make the correlations which appear within your inner view as you meditate upon the images.

關於靜止的畫面的問題是一個我們必須對其極其小心謹慎的問題，因為這種來自于潛意識心智的溝通交流的途徑是一種在其所表示的對於注意力的需要的方面更為具體明確的途徑。檢查那些畫面。對那些圖像進行冥想。當你對圖像進行冥想的時候，將在你內在的視野中出現的事物相互關聯起來。

Was there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

D: Just in reference to the freeze-frames. Right now, at this time, they appear to be so fast I can't grasp them, perhaps because it is just meant to be an attention-getter, seeing as my attention is not always there in meditation. Should I focus on attempting to draw them out so I can recognize those as patterns, or is it just occurring because my attention span is not where it should be when I am meditating? It's not just when I'm meditating though, it happens all the time now. So, when I close my eyes, and whether I eat or go into prayer or just attempt to close my eyes for a few minutes, they occur. And they occur quite frequently, so I take it as some kind of signal that I should be doing something, but I can't seem to grasp it. And I can't seem to grasp the patterns because they are so instantaneous. They're almost quicker than a second. I'm just not sure as to how I can do as you said and take those frames and meditate upon them, when I can't even seem to catch them.

D：僅僅是關於靜止的圖像的方面。剛才，就在此刻，它們看起來如此快速以至於我無法抓住它們，也許因為它就是打算要成為一種引起注意的事物，鑒於我的注意力在冥想中並不是一直都在那裏的。我應該聚焦於將它們拉出來的嘗試，這

樣我就能夠將那些畫面識別為圖案嗎，或者它僅僅是因為我的注意力的範圍在我冥想的時候並不在它應該在的地方嗎？它並不是僅僅在我在冥想的時候出現，它現在在所有的時候都會發生。因此，當我閉上我的眼睛的時候，無論我在吃飯，或者在進行祈禱，或者僅僅就是嘗試閉上我的眼睛幾分鐘的時候，它們就會出現了。它們相當頻繁地出現，但是我似乎無法抓住它。我似乎無法抓住圖案因為它們是如此瞬間即逝。它們幾乎比一秒還要快。我僅僅不確信，在我甚至無法看起來抓住它們的時候，我如何如你們說過的一樣地去做，並使用那些圖像並對它們進行冥想呢？

I am Q"uo, and am aware of your query, my sister. To meditate upon that which moves quickly before the inner eye is perhaps to move into a different kind of meditation. That is to say, that as the images move quickly, rather than attempting to stop the movement and capture an image, it would be helpful to feel the feeling tone that such rapid moving images leave as their residue. Perhaps an image will remain with a feeling tone. Perhaps just a feeling. Perhaps just an image. Perhaps a series of images. Whatever is the residue, the charge, the power of the experience, then, take that residue and meditate upon it and make whatever correlations present themselves.

我是 Q"uo，我理解了你的問題，我的姐妹。要對在內在的眼睛前快速移動的事物進行冥想，也許就是去進入到一種不同類型的冥想中。也就是說，隨著圖像的快速移動，母寧是嘗試去停止那種運動並抓住一個圖像，去感覺到這樣快速移動的圖像作為它們的殘留而留下的感覺上的音調，這會是更有幫助的。也許一個圖像將會藉由一種感覺上的音調留下來。也許僅僅是一種感覺。也許僅僅是一個圖像。也許是一系列的圖像。無論殘留物是什麼事物，它們都是體驗的負荷，體驗的能量，接下來使用那個殘留物並對它進行冥想，並對無論什麼呈現其自身的事物建立相互關聯。

In this way, we feel that you may begin to follow a trail, shall we say, which is being left for you by your subconscious mind which has been alerted by the conscious mind, through your intensity and desire of seeking, that information is desired in regards to a certain kind of level of seeking. This trail is that which is of importance. Follow the trail to the best of your abilities, realizing that the methods used are those to which you are the most susceptible or most able to glean information from.

用這種方式，我們感覺到，你可以開始跟隨一條，容我們說，小徑，它是被你的潛意識的心智留給你的，它是已經被表面意識的心智所警覺了的，通過你的尋求的強度和渴望，在關於一定的類型的尋求的層次方面的資訊是會被渴望的。這條小徑就是具有重要性的事物了。盡力最大的能力去跟隨那條小徑，並同時意識到，被使用的途徑就是那些你對其極其敏感且或者你最有能力從其收集資訊的途徑。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

D: The only other query I had was in reference to the dreams. You had mentioned earlier that we were a series of complex illusions of dreams within dreams. In reference to the [framework] of information between my self and

my higher self, how can I go about deciphering what seems nonsensical dreams? I find patterns that I begin to recognize. Carla has been a great help in reference to helping me to decipher some of these. But is there a better way, is there some kind of thing, seeing as I have a tendency to work in the dream field ...It's very natural to concentrate on something before I go to sleep so that I may be able to attain the highest clarity of connection between myself and my higher self, so that I can begin to also work in conjunction with meditation and prayer. When I do this, is there a method of visualization or something that I can do just prior to sleeping—while just on the verge of going to sleep—so that I can mentally attune myself to receiving the highest or the best work, for either that particular day or for the particular situation that I'm in where I need help?

D：我有的唯一一個其他的問題是在關於夢境方面的問題。你們在之前已經提到過，我們是在夢境中的一系列複雜的夢境的幻象。在關於在我的自我和我的高我之間的資訊的框架的方面，我如何才能著手對看起來似乎沒有道理的夢境進行解碼呢？我發現我開始識別的模式了。Carla 在幫助我破解一些夢境的方面已經給予了一種很大的幫助了。但是，有一種更好的方式嗎，有某種類型的事情是我會擁有一種傾向在夢境的領域進行工作的嗎.....在我睡覺前去集中注意力在某個事情上面，這是非常自然的，因此我能夠取得在我自己和高我之間的連接的清晰度，因此我能夠開始同樣與冥想和祈禱之間的連接上進行工作。當我進行這種工作的時候，有一種視覺化觀想的方式或者某種我能夠在睡覺前——在正好處於將要入睡的邊緣上的時候——進行的事情嗎，這樣我就能夠在心智上對我自己調音來接收最高或者最佳的工作了，要麼是為了那個特定的一天，要麼是為了那個我在其中需要幫助的我處於其中的特定的情況。

I am Q"uo, and am aware of you query, my sister. We feel that you have well prepared yourself for the work with dreams, and can only suggest that you provide yourself with the tools for recording your dreams as soon as you have experienced the dreams as is possible. The repeating and reminding to the self that you wish to remember the dreams is most important. And the preparation for the dreaming by mental contemplation upon the topic of most concern is also recommended so that the brain will have access to as much information as is possible to feed into the dreaming process. This is helpful as a preparation at all times.

我是 Q"uo，我理解了你的問題，我的姐妹。我們感覺到已經讓你自己充分準備好與夢境一同工作了，我們僅僅能夠建議，你盡可能在你已經體驗到夢境之後就馬上為你自己提供記錄你的夢境的工具。重複並提醒自己你希望去記住夢境是極其重要的。通過心智上的對最為關注的主題沉思來為夢境做好準備，同樣也是被推薦的，這樣大腦就將會接觸到盡可能多的資訊來餵養給夢境的過程了。作為一種準備，這在所有的時候都是有幫助的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

D: Yes. I've experienced, in the past, hearing telepathic messages through my dreams from what seems to be various different entities when I've asked

certain questions. One of the reasons I've refrained from doing this for the last year was the caution involved. But there were times when I telepathically received things. Was that coming from my higher self? Was that coming from guides? And should I continue to attempt to work with those who have obviously worked with me in the past through dreams, or should I really within the next year continue as I have been doing, working directly with the higher self and from the higher self into God?

D：是的。當我已經詢問了一定的問題的時候，我已經在過去體驗過通過我的夢境從看起來似乎是各種各樣的不同的實體聽到心電感應的資訊了。在去年我不願意進行這個工作的一個原因是被涉及到的警告。但是，會有一些時候我會用心電感應的方式接收到事情了。那是來自于我的高我嗎？那是來自於指導靈嗎？我應該繼續嘗試去與那些顯而易見地在過去通過夢境已經與我一同工作了的實體一同工作嗎，或者我應該在明年繼續如我一直在做的一樣繼續做，直接與高我一同工作，並從高我進入到上帝嗎？

I am Q"uo, and am aware of your query, my sister. We must apologize for being unwilling to give advice in this regard, for it is in the area that is of most importance in the exercise of your own choice-making ability to determine those practices which are more helpful than are others in your seeking. Thus, we leave these choices to you, reminding you that you are aware that your higher self portion does indeed communicate with you in your dream state.

我是 Q"uo，我理解了你的問題，我的姐妹。我必須為不願意在這個方面給予建議而抱歉，因為這是在行使你自己的做出選擇的能力來決定那些在你的尋求中比其他的練習更有幫助的練習的過程中具有極大的重要性的區域。因此，我們將這些問題留給你，並提醒你，你是一直都察覺到你的那個更高的自我的部分的，那個部分確實在你的夢境中與你進行交流。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

D: No, but thank you very much for all the information.

D：沒有，但是為所有的資訊而非常感謝你們。

I am Q"uo, and we would ask if there are any final queries at this time.

我是 Q"uo，我會請問是否在此刻有任何的最後的問題嗎？

(Pause)

(暫停)

I am Q"uo, and once again we shall thank each entity for the honor of spending time and opinion and inspiration with you. We are inspired by you as much as we hope that you are inspired by us, for you seek within the illusion of the third density, where so much of the Creator must be sought in darkness and in mystery. Brave and courageous souls are you who so seek ...

我是 Q"uo，再一次，我們將為與你們一起花時間、並為觀點和啟發的榮耀而感謝每一個實體。我們是為你們而感到啟發的，我們希望你們因為我們而同樣數量

的啟發，因為你們在第三密度的幻象中尋求，在第三密度中，造物者的如此大量部分必須在黑暗與神秘中被尋求。你們是勇敢而英勇的靈魂，你們如此尋求.....

(Tape ends.)

(磁帶結束。)

July 19, 1992

1992-07-19 不完美的交流

Group question: The question this afternoon has to do with how we accept those retrograde moments when the world around us does not seem to respond in a way in which we would either want it to or expect it to—whether it is a desire we have to control a situation and make it come out the way we think would be favorable; or relate to another person in a way we think is most harmonious, and yet the person or the situation does not seem to allow us to do that; or when we wish to live according to our highest ideals but find ourselves falling short, and we tend to make ourselves feel guilty because we have not done that which we feel is within our capability to do. How do we deal with our own feelings of falling short, how do we accept the moments when we are in the midst of anguish, and what is the most effective way of handling these moments where we find disharmony within ourselves or another and we feel that we have been responsible for that.

團體問題：今天下午的問題是與我們如何接納那些退步的時刻聯繫在一起的，在那些退步的時刻中，在我們周圍的世界看起來似乎並不會用一種我們想要或者我們期待的方式來回應——無論它是一種我們必須要控制一個情況並使它產生出我們認為會是有利的途徑的渴望，還是用一種我們認為是最協調的方式來與另一個人建立聯繫，而那個人或者情況看起來似乎都不允許我們那樣做，或者當我們希望去依照我們最高的理想而生活的時候，但卻發現我們自己做不到，我們會傾向於讓我們自己因為我們沒有做到我們感覺到我們有能力去做的事情而感覺到內疚。我們如何與我們自己的做不到的感覺打交道呢，我們如何接受那些當我們處於苦悶之中的時刻呢，對於那些在其中我們發現在我們自己之中或者在另一個人內在之中的不協調並感覺到我們是要為那種不協調負責的時刻，什麼是最有成效的與這些時刻打交道的方式呢？

(Carla channeling)

(Carla 傳訊)

I am Q"uo. Greetings to each of you in the love and in the light of the one infinite Creator. We are gratified to be called to this session of working and especially greet the one known as C and the one known as J, who have not been with this group for some of your time. We are honored to offer our humble opinions on the topic of some of the balancing of relationships appropriate to those seeking polarity in service to others, and ask only that you be aware that our opinions are prone to distortions, as are all opinions. We therefore ask each to use the inner discrimination in evaluating our suggestions and thoughts; we would prefer you to forget that which we said rather than attempt to accept an opinion of ours that did not feel right for you personally, for you and you alone recognize your own truth and we would not put a stumbling block before any.

我是 Q,uo。在太一無限造物者的愛與光中致意。我們對於被這個工作的集會所呼喚感覺到感激，我們尤其向被知曉為 C 和被知曉為 J 的實體致意，它們已經與這個團體在一起有一段時間了。在關於適合於那些尋求在服務他人中的極性的人

們的某種人際關係上的平衡的方面，我們對於在這個主題上提供我們謙遜的觀點感到榮耀，我們僅僅請求你們知曉，如同所有的觀點一樣，我們的觀點是易於扭曲的。我們因此請求每一個人都在評估我們的建議和想法的過程中使用內在的分辨力，我們會寧願你們忘記我們所說的內容而不是嘗試去接受我們的觀點中的一個對於你個人而言並不感覺到是正確的觀點，因為你且僅僅只有你才會認出你自己的真理，我們不願意在任何人面前放置一塊絆腳石。

We shall begin the consideration of the balanced and non-controlling handling or treatment of seemingly disharmonious situations with some suggestions for consideration. We suggest that you retreat in mode of thought from the conscious self that sits in this circle, retreat until you have gained a stance outside of your circumstances, outside of your personal conditions in life, and gaze at the phenomenal illusion which you incarnated to enjoy and are enjoying. See that distance between that which phenomenally occurs and the way you construe in thought formations those many things which have risen in the phenomenal world. There is, shall we say, a world of difference between the two. We suggest that in your considerations and from this stance of increased objectivity you look at the long process that is long in description though seemingly very, very quick in your time, that proceeds from the original sensations by the physical body and its senses of the phenomena that are arising and the thought formation. 在關於對在表面上的不和諧的情況的平衡性的或者非控制性的掌控或者處理的方面，我們將開始對其進行考慮並同時會對這種考慮給予一些建議。我們建議你從那個坐在這個圈子中的有意識的自我隱退，並進入到想法的模式中，隱退一直到你已經取得了一種在你們的環境之外，在你們在生命中的個人的情況之外的立場為止，並注視著那個你投生來享受並正在享受的現象性的幻象。看到在用現象性的方式發生的事情與你在想法的構型中分析那些已經在現象性的世界中升起了的許多的事情的方式之間的距離。容我們說，在兩者之間有一個世界的差別。我們建議，在你的考慮中以及從這個增強了的客觀性的立場，你查看那個漫長的過程，那個過程在描述的方面是漫長的，雖然在你們的時間中它似乎是非常非常快速的，那個過程從物質性身體的原始的感知以及它對正在升起的現象以及想法的形成的感知前進的。

Many, many things arise in each moment. Feel with your senses now the sense of touch responding to the slight breeze of the fan, the pressure of gravity upon you as you sit in meditation, the comfort and discomfort of the position held. Listen, there are vehicles moving at a distance from this dwelling, there is the drone of the fan, the calling of a bird and so many other small sounds, even those within your own body. Follow this thought through the senses not covered by sight, through the sense of smell, the sense of taste. All of these sense impressions are thrown at you moment by moment, millions and millions of bits of information, ninety-nine percent of which you automatically tune out because they do not impinge upon your needs for survival, for comfort, for courtesy, or for those other qualities that you have prioritized in your own programs of what you will pay attention to. 許許許多的事情在每一刻中升起。現在通過你的感知去感覺那正在回應風扇的微

風的觸覺，當你坐在冥想中的時候在你身上的重力的壓力，以及那個被保持的姿勢的舒適和不舒適。聽，有距離這個住所的一個很遠的距離的汽車正在移動，有風扇的嗡嗡聲，一隻鳥的呼喚以及如此多的其他的小聲音，甚至是那些在你自己的身體中的聲音。跟隨這個想法穿越沒有被視力所涵蓋的感知，穿過嗅覺，穿過味覺。所有這些感官印象都在每時每刻向你投擲，數百萬條的資訊，它們中的百分之九十九是你會自動地不去注意到的，因為它們並不會侵犯你對於生存、對於安慰、對於禮貌，或者對於那些你已經在你自己對於什麼是你將會注意到的事物的編程中優先排序的其他的特性的需要。

We suggest that each thought that is formed within you is in actuality the result of many, many calculations based upon sense impressions largely ignored, the one percent of sense impressions remaining being distorted by the somewhat biased attitude of each seeker, including yourself, towards the issues of survival, personal comfort, and so forth. When put in this way it may not seem outrageous for us to say that in a very substantial way your thought formations are not experience but recent memory, not that which is occurring but the carefully worked out summary and recapitulation of that which has occurred.

我們建議，每一個在你內在之中被形成的想法，實際上都是許多許多計算的結果，這些計算時基於大部分被忽略的感官的印象，只有百分之一的感官的影響是沒有被包括你自己在內的每一個尋求者的多少有點偏向性的態度，朝向生存、個人性的舒適以及諸如此類的議題所扭曲了的。當用這種方式來看的時候，如果我們說，用一種非常實質性的方式，你的想法的構造不是體驗而是最近的記憶，不是正在發生的事情，而是對於已經發生了的事情的被仔細完成的總結和扼要重述，這可能就不會看起來似乎是荒謬的了。

As each knows, when four people witness a traumatic event there will be four different versions of what occurred. They will agree on some points and disagree on others. Those instances wherein there is disharmony between people, part of the disharmony lies in the basic distance between the arising and dissolving of phenomena and the arising and dissolving of thought formation. That which you sense is not that which you live. In some we are suggesting the consideration that life and the experience of living is a story which you tell to yourself. Even in the most clear minded, quiet and objective individual this will hold true to some extent, therefore, that feeling of absolute surety that is the basis of righteous indignation and certainty of various kinds is, though useful and sometimes needed, also less than completely accurate, for if life is a story told to the self then there is the haunting knowledge that all thought formations coming into your mind are already biased.

如每一個人都知道的一樣，當四個人見證了一個創傷性的事件的時候，見會有對於發生了什麼事情的四個不同的版本。他們將在一些要點上達成一致而在其他的要點上卻無法達成一致。那些在其中有人與人之間的不一致的情況，部分的不一致存在於在現象的升起與消散以及想法的構型的升起與消散之間的基本的距離之中。你感知到的事物並不是你活出的事物。在某種程度上，我們建議，對生命的考慮和生活的體驗是一個你對你自己講述的故事。即使在最為頭腦清楚、安靜且客觀的個體身上，這在某種程度上將會是真實的，因此，那種作為正義的憤慨

的基礎的絕對的確信的感覺以及各種各樣類型的肯定，雖然是有用處的並且有時候是需要的，同樣也是較不完全準備的，因為如果生命是一個自己向自己講述的故事，接下來就會有這樣一種縈繞于心頭的知曉，所有出現在你的頭腦中的想法的構型都是已經有偏向性的了。

When two biased entities interact, a portion of any seeming harmony or disharmony will be what you might call real, and what we would call less of an illusion. Then the portion that is already distorted, which we might call an illusion within an illusion—or less real, thusly—if there is the need to deal with disharmony it softens the heart and makes more fertile the ground for harmony to move in realization that in the simplest illusion things are simply arising and dissolving and that you have got a portion of what is arising and are dealing with it as it dissolves. But you are not getting the whole picture, you are not responsible for getting a whole picture; you are not getting it entirely accurate, nor are you responsible for such.

當兩個有偏向性的實體相互作用的時候，任何看起來似乎是協調或者不協調的事物的一部分都將會成為你們可以稱之為真實，以及我們會稱之為較不是一種幻象的事物。接下來，那個已經是扭曲了的部分，我們可以稱之為在一個幻象中的幻象——或者因此是較不真實的幻象——如果有去與不協調打交道的需要的話，它會讓心變得柔暖並為協調創造出更為肥沃的土地以在這樣一種領悟中行動，那種領悟即，在最簡單的幻象中，事物是單純地升起並消散，你已經得到了正在升起的事物的一部分並在它消散的時候與它打交道了。但是，你並沒有得到全部的畫面，你並不為得到一個完整的畫面負責任，你既並沒有完全準確地得到它，你也不用為此負責任。

In this way you may already take a short moment to smile at your predicament, for you don't have all the facts, you are not hearing anyone else's sum total of all his facts. There is no possibility of perfect communication because there is no possibility of perfect realization within the illusion. There are those who seek perfect realization, but within the illusion we have the opinion that the purpose of the illusion is to present you with difficulties and frustrations in order that you may test the wings of your love and desire to serve, and test also the structure of your belief system of ethics, how you put into action the tools and resources you have gathered about you as ideals, ethical points of view, and tenets of faith.

用這種方法，你們可能已經花了一小會兒時間來對著你的困境微笑了，因為你們並未擁有所有的事實，你們並未聽到任何其他人的對它的全部的事實的完全的集合。沒有完美的溝通交流的可能性，因為在幻想中沒有完美的領悟的可能性。會有那些尋求完美的領悟的人，但是在這個幻象中，我們的觀點是，這個幻象的目的就是去向你們呈現出困難和挫折，以便於你可以在你的愛和對服務的渴望的翅膀上休息，並同樣也考驗你的倫理的信念系統的構架，考驗你如何將你在你周圍已經收集起來的工具和資源作為理想、倫理上的觀點以及信心的原則而付諸實踐。

Now, when one is asked to accept the self or another self there is fundamentally, precisely the same difficulty, but because of the

self-consciousness so important to your learning experiences within third density the work done in regard to the self and in regard to the other self will differ somewhat. When working with acceptance of the self there is the push towards a complete self-honesty. This is not so difficult for the spiritual seeker to accomplish. Then there is the desire for acceptance of and desire for the self. This is very difficult for all entities in third density to achieve. The ability to accept the self is hindered by the feeling that since the thoughts of the self are ever imperfect it seems reasonable not to accept the self totally but to continue to judge the self.

現在，當一個人被要求去接納自我或者接納另一個自我的時候，會有在根本上完全相同的困難，但是因為自我意識對你們在第三密度中的學習的體驗是如此重要，在關於自我的方面和在關於其他自我方面被完成的工作將會多少有些不一樣。當在與對自我的接納一同工作的時候，會有朝向一種完全的自我誠實的推動力。這對於靈性的尋求者而言並非如此難以實現。**接下來，就會有對接納自我的渴望和對於那個自我的渴望了。**對於所有在第三密度的實體而言，這都是非常難以取得的。去接納自我的能量會因為這樣一種感覺而被阻礙，既然自我的想法一直都是不完美的，不去完全接受自我而是去繼續評判自我，這看起來似乎是有道理的。

In your density you are not privy to the private thoughts of other selves. You may think that other selves have more pristine thought processes. This assumption is likely to be false, yet you are able to forgive and accept other selves a hundred times more easily that you are able to accept the self. We say to you that you do not need to accept the self all at once. Since you are home to yourself at all times you have a long relationship with your own student persona. Trust in that relationship, and be to yourself as the excellent teacher, **one who encourages the student, one who accepts the student's errors**, pointing them out and then giving another quiz or test which the student now may pass with honors, having learned the facts as opposed to erroneous and mistaken facts of a given situation.

在你們的密度中，你們是不會暗中參與到其他自我的私密的想法的。你們可能會認為其他自我擁有更為淳樸的想法的過程。這個假設很有可能是錯誤的，而相比你們能夠接納自我，你們能夠一百倍地更為容易地寬恕並接納其他自我。對你們說，你們並不用立刻接納全部的自我。因為你在所有的時候都是你自己的家，你與你自己的學生的角色之間的擁有一個漫長的關係。信任那個關係，就像一個優秀的老師一樣對待你自己，那個老師會鼓勵學生，會接受學生的錯誤，會指出錯誤，接下給予另一次學生現在可以帶著榮耀通過的小測試或者考試，學生已經學會了與在一個給定的情況中的錯誤的和**不正確的事實相對的事實了。**

Lean into the persona of the nurturing teacher to the self, the nurturing parent, the nurturing authority, and in the end, the nurturing Creator, and realize that you have no need to consign yourself to some perdition because of errors. The moment for an error comes and dissipates, and the process of healing may begin as soon as you allow yourself the charity that must needs accompany the beginning of such healing. This is important to your polarity in service to others for you have been told by the master known as Jesus to

love others as you love yourself. 依賴於那個對自我是撫育性的老師的人物角色，它是撫育的父母，撫育的權威，最終，撫育的造物者，並意識到你並不需要去因為錯誤而將自己交托給地獄。一個錯誤的時刻會出現並消散，你一允許你自己擁有那種仁愛，療愈的過程就可以馬上開始了，那種仁愛是必須一定要陪伴著這樣的療愈的開端的。這對於你在服務他人中的極性是重要的，因為叫做耶穌的大師已經告訴過你們，去如同你愛你自己一樣地愛其他人。

Learning to love the self in the midst of perceived imperfection then is, we suggest, a key to going about the steady work of one who is of service-to-others polarity.

那麼，我們建議，學會在被感覺到的不完美之中去愛自己，就是一個屬於服務他人的極性的實體去著手進行穩定的工作的一個關鍵了。

Now, gaze at another self which has assaulted the senses with unexpected hostility or simply has presented some situation which is awkward or in which there is a high degree of possibility for miscommunication. If the life is a story, then it is well to tell the story to each other when there is the possibility for missed signals and confusing conversation. If there is an accepting ear and a willing communicator on the other side of the equation of the self and other self we suggest taking the time, and time is most valuable, to communicate in vulnerability and honesty with the other self, allowing yourself to be shingly clear. This means not defending the position that you find yourself in but simply stating it and asking for clarification from the other self. When there is such a one there is formed at that moment a true bond. Two entities have entered into a heart-felt transaction, and that which was difficult has become clear, for there is open communication, there is an open heart, and where there are two open hearts there is always exchange of energy and the healing of breaches which were experienced.

現在，注視著已經憑藉著未被預料到的敵意而已經攻擊了感知的另一個自我，或者單純地已經呈現出某種棘手的情況或者在其中有一種高度的誤解的可能性的情況的另一個自我。如果生命是一個故事的話，接下來，當有錯誤的信號或者令人混淆的對話的可能性的時候，去向相互彼此講述那個故事，這是很好的。如果在自我的方程式的另外一邊和其他自我上有一隻接納性的耳朵和一個樂意的交流者的話，我們建議去花時間，時間是最為寶貴的，去在易受傷害和誠實中與其他自我交流，同時允許你自己變得閃亮地清晰。這意味著你發現你自己處於沒有防守的位置，而是單純地陳述它並請求來自於其他自我的澄清。當有這樣一個溝通者的時候，在那個時刻會有一種真實的紐帶被形成。兩個實體已經進入到一種由衷的相互影響之中，困難的事物已經變得清晰了，因為有開放的交流，有一顆開放的心，在有兩顆開放的心的位置，就一直會有能量的交換和對被體驗到的破裂的療愈。

If the entity which is the other self is not at this moment ready to communicate openly and clearly but rather continues to be accusatory or frustrating or simply puzzled in some deleterious way then the matter is imperfect yet concluded, and the rest of the work is done within the self,

forgiving the self for being unable to create apparent harmony, forgiving the other self for the same, and accepting in the self the desire to control the harmony of the situation even though this control is positively intended and ends up seeming to be a negative value since control exercised without resolve is more apparent in its manipulatory aspects.

如過那個其他自我之所是的實體在這個時候並沒有準備好開放地且清晰地交流，而毋寧是繼續是責難的、或者阻撓的、或者單純地用某種有害的方式是令人困惑的，接下來，問題就是不完美而卻是結束了的，剩下的工作是在自我身上被完成的，寬恕自我無法創造出明顯的和諧，寬恕其他自我相同的事情，在自我中接納去控制情況的和諧的渴望，即使這種控制是用正面性的方式被打算的而在表面上結果卻是一種負面的價值，因為在沒有解決問題的情況下被行使的控制，在其操縱性的面向上是更為明顯的。

Gaze at that seeming manipulation and realize that with self-consciousness comes the manipulation of objects and of thoughts to understand, to accomplish. The manipulations are not all of the same kind nor are they to be judged the same way. Negative manipulations are carefully to be recognized, but the attempts towards harmony, if not carried beyond the first attempt, are certainly not negative, except that each entity has the responsibility to manipulate the world of illusion, to mold it in love and in light. Mistakes may seem to be made—simply keep the intention high and the efforts to understand the other self intensive and persistent. 注視那個在表面上的操縱並意識到，伴隨著自我的意識會出現對物件和對想法的操縱以理解和完成。操縱既不是全都屬於同樣的類別，它們也不會用相同的方式被評價。負面性的操縱是要被小心謹慎地識別出來的，但是朝向和諧的嘗試，如果沒有超越最初的嘗試的範圍的話，肯定不是負面性的，除非那個實體擁有去操縱幻象的世界，並在愛和光之中塑造它的責任。可能看起來似乎犯錯了——單純地讓意願保持高昂，讓那些理解其他自我的努力保持集中且堅持不懈。

As for the recalcitrant-seeming other self, we suggest the use of prayer; realize that one which runs from love and compassion is a sorrowing and hard-pressed entity. The root causes of this sorrow or misery are not necessarily known even to the other self, yet you may pray that light may bless this self, that love may touch the heart of this self that you have no way of understanding unless that self speaks clearly to you, yet always is there the strength of praise and thanksgiving for the opportunity to hold another in the heart and offer that held other self up to the love and the light that streams infinitely from the infinite One.

在關於在表面上倔強的其他自我的方面，我們建議使用祈禱，意識到那個背離了愛和慈悲的人是一個憂傷且處於困境中的實體。這種憂傷或者悲慘的根本的原因甚至對於那個其他自我都是不需要被知曉的，而你可以祈禱光可以祝福這個自我，祈禱愛可以接觸這個自我的心，雖然你沒有理解的途徑，除非那個自我清晰地和你說話，而對於那個在心中去擁抱那個另一個自我，並將那個被抱著的其他自我獻給來自於無限太一的無限流動的愛與光的機會，一直都會有讚美和感恩的優點的。

Energies in a confrontation feel like jagged lines. What one wishes to do as a positive entity is to attempt through clear communication and the right use of compassion and compassionate manipulation to cause a mutual feeling of dancing in one spiraling circle, upwards in the light. When this is not possible you simply continue this dance by yourself, swirling and dipping in the rhythms of the eternal with a keen and loving ear to the music of love and light. This way of speaking of prayer is hardly literal but this is the sort of feeling we encourage in the prayers. One does not always know for what to pray for another's needs, yet one may, when in the flow of the eternal, pray those abiding prayers of love, praise and thanks for each and every experience which has been experienced with this entity, thereby offering this entity to the Creator in order that the Creator's love and light may be felt more and more in that other self's life to the end known best by the other self and its Creator. 在一種對抗中的能量就好像有鋸齒的線條一樣。一個人作為一個正面性的實體希望去做的事情是，通過清晰的溝通交流，對慈悲和富有同情心的操縱的適當的使用來嘗試去引發一種在一個螺旋的圈子中，在一種向上進入光中的舞蹈的共同的感覺。當這是不可能的時候，你單純地繼續獨自一人進行這場悟道，在永恆的旋律中旋轉並浸入其中，同時用一隻敏銳而有愛的耳朵去聆聽愛與光的音樂。這種談及祈禱的方式幾乎不是字面上的，但是這是我們在祈禱者中鼓勵的那種類型的感覺。一個人並不是一直都知曉要為了另一個人的需要去祈禱什麼事物，而一個人，可以在處於永恆的流動之中的時候，為已經與這個實體一同體驗到的每一個體驗而祈禱那些恒久的愛、讚美和感謝的祈禱詞，並由此將這個實體獻給造物者以便於造物者的愛與光可以被越來越多地在那個其他自我的生命中被感覺到，直到最後被其他自我以及它的造物者最佳地知曉。

At this time we would transfer this contact to the one known as Jim that it may conclude this session of working. We thank this instrument and this group again, and would at this time leave this instrument in love and in light. We would transfer now. We are those of Q'uo. 在此刻，我們會將這個接觸轉移到被知曉為 Jim 的實體，這樣它就可以結束這個工作的集會了。我們再次感謝這個器皿和這個團體，我們會在此刻在愛與光中離開這個器皿。我們會在此刻轉移。我們是 Q'uo。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves in the capacity of attempting to speak to any further queries which those present may have to offer us. Is there a query with which we may begin?
我是 Q'uo，再一次在愛與光中通過這個器皿向各位致意。在此刻我們很榮幸通過嘗試去談論在場的人可能會向我們提出的任何進一步的問題的能力來提供我們自己。有一個我們可以用來開始的問題嗎？

Questioner: Yes, I have a query. Is channeling—the way Carla and Jim do that

here—is this something for everyone, is this the way of the future, or is this something that derives out of the desire upon the entity(inaudible) to do? 提問者：是的，我有一個問題。傳訊——也就是 *Carla* 和 *Jim* 在這裏進行的那種傳訊——這是某種適合於每一個人的事情嗎，這是未來的方式嗎，或者這是某種由於在那個實體身上去做（聽不見）渴望而派生出來的某種事情嗎？

I am Q“uo, and we are aware of your query, my sister. Each seeker upon the path of truth seeks that which is most helpful upon the journey, and by far the great number of seekers is that kind of seeker which you would call unaware that there is a journey, and these entities utilize the daily round of activities in a sense which is less efficient, shall we say, but more filled with the mystery of the journey, and these entities utilize that which circumstance provides as they attempt to find a sense and a center to the life pattern.

我是 Q“uo，我理解了你們問題，我的姐妹。每一個在真理的道路上的尋求者都會尋求在那條旅程上極其有幫助的事物，遠遠絕大多數的尋求者是那種類型的你們會稱之為並未察覺到有一條旅程的尋求者，這些實體會用一種，容我們說，較不有效，但卻充滿了旅程的神秘的方式來利用日常生活的活動，這些實體會在他們嘗試去為生命的模式找到一種意義和一個中心的時候去利用環境所提供的事物。

Those seekers who are conscious of the journey and who place themselves there in faith and in love utilize tools, methods and teachers which are drawn to them according to the manner in which they seek, some finding great comfort in the process which you have called the channeling and which we at this time partake in. This kind of catalyst is of an unusual nature in relation to the great number of alternate ... 那些察覺到了旅程並將他們自己置於其中的尋求者，會藉由信心並藉由愛來使用 那些根據它們尋求的方式而被吸引到它們身上的工具、方法和老師，它們中的一些人會發現在你們已經稱之為傳訊的過程中找到大量的安慰，這種傳訊就是我們 在此刻參與其中的過程。這種類型的催化劑是具有一種不同尋常的特性的，在關於極大數量的可替換的.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

We are again with this instrument. We shall continue.

我們再一次與這個器皿在一起了。我們將繼續。

The unusual nature of the channeling process makes this kind of method of seeking difficult for some to utilize and makes it more attractive for others, for there is much notoriety which has been associated with this phenomenon through much of your recent past. We find as we observe those not only within this circle of seeking but the great number of conscious seekers upon

your planetary sphere that the movement into the utilization of channeled information has as its **natural continuation the opening of each seeker's** channel for finding the personal and internal sources of information so that each seeker is more nearly an instrument of a purified and rarefied nature, which is to say that all catalyst—such as channeling, astrology, tarot, numerology and so forth—serves as an intermediary for a certain portion of time for the seeker. Thence there is the movement towards refining that channel which is ever and always available to all seekers, for each entity upon your planet channels the life, channels the responses, the activities, the words, the thoughts, and so forth. This channeling of the life then provides the basis by which each entity may refine this movement of energy and inspiration through the life pattern.

傳訊的過程的非同尋常的特性使得這種類型的尋求的方式對於一個人是很難利用，也很難使之對其他人是更有吸引力的，因為有大量的壞名聲是已經通過你們近代的大量事件而與這種現象聯繫在一起的。當我們觀察不僅僅在這個尋求的圈子中的那些人，同樣還有在你們星球上的巨大數量的有意識的尋求者的時候，我們發現，進入到對被傳訊的資訊的使用，隨著它自然而然的繼續，是擁有每一個尋求者的用來發現個人的和內在的資訊源的通道的入口的，這樣，每一個尋求者都會更多地是一個具有一種純淨而純潔的特性的器皿了，這就是說，所有的催化劑——諸如傳訊、星相學、塔羅、數位命理學以及如此等等——都可以用作尋求者的一個特定的時間的部分的一種媒介物。因此，會有移動是朝向對那個不斷且一直可以為所有尋求者所利用的管道的精煉的，因為在你們的星球上的每一個實體都在傳訊生命，傳訊回應、活動、言語、想法以及諸如此類的事物。這種對生命的傳訊接下來就會提供基礎，每一個實體都可以藉由這個接觸精煉這種通過生命模式的能量和啟發的運動。

Thus, we would respond in short to your query by suggesting that channeling as a life endeavor and as a personal process is far more important than is the channeling in which we now engage, for we wish to serve as catalyst, and as each seeker channels his or her own journey there is where the treasures are truly found.

因此，我們會這樣建議來簡短地回應你們的問題，作為一種生命的努力並作為一種個人的過程的傳訊，是比我們現在正在從事的那種傳訊要遠遠更為重要的，因為我們希望去作為催化劑而服務，隨著每一個尋求者傳訊他或者她自己的旅程，會有在其中寶藏會被真正發現的位置。

Is there a further query, my sister?

有一個進一步的問題嗎，我的姐妹？

Questioner: No, thank you.

提問者：沒有了，謝謝你們。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: I have one. I was surprised a little bit, even though I was the one

channeling—when we talked about the question beforehand, I had thought to myself that there is probably going to be some channeling on, oh, just surrender to that which was required of one or desired of one by the infinite Creator, just a faith in that, and I was sort of surrendering to faith instead of trying to work with things, and I noticed that in talking about how to deal with this particular question there wasn't any talk of surrender. It was really pretty well focused on the ways and means that we can work within our own minds and our own parts. I wonder if you can speak to that.

Carla：我有一個問題。我有點吃驚，儘管我是一個傳訊的人——當我們提前談論那個問題的時候，我已經對我自己說，很有可能會有某種關於，哦，僅僅向無造物者要求一個人或者渴望一個人的事物臣服，僅僅對此有信心的傳訊，我是某種程度臣服于信心而不是嘗試去在事情上進行工作，我注意到在談及如何觸及這個特定的問題的方面，沒有任何關於臣服的內容。它真的很好地被聚焦在我們能夠在我們自己的頭腦中和在我們自己的部分上進行工作的方法和途徑上了。我想知道，你們是否能夠談論那一點呢？

I am Q'uo, and I am aware of your query, my sister. As we spoke on the query for this session of working we observed that each entity present was well aware of the value of the surrendering to the undeniable circumstance, for each has journeyed long upon the path and has felt the force and momentum of the daily round of activities, so that the need to surrender to that which seems inevitable and right is obvious to each. We wish, therefore, to build upon the concepts of action considered in the light of surrender, for all activities that you accomplish within your life pattern are of a nature where there is a necessity for interaction of some kind. The conscious seeker of truth will wish to give the effort that is of the highest quality, reflecting the essence of its deepest being and wishes, to know how to form the response that is loving, intelligent and flexible in any situation.

我是 Q'uo，我理解了你的問題，我的姐妹。當我們在對這次工作的機會的問題發言的時候，我們觀察到，在場的每一個實體都是清楚地知曉臣服於無法否認的環境的價值的，因為每一個人都已經在這條道路上旅行了很長的距離了，每一個人都已經感覺日常生活的活動的力量與動量了，因此，對於看起來似乎無可避免的且合適的事物的臣服的需要對於每一個人是顯而易見的。因此，我們希望在臣服之光中構建被考慮的行動的概念，因為所有你們在你們的生命的模式中完成的行為都是具有這樣一種特性的，在這種特性中會有進行某種類型的相互作用的需要。有意識的真理的尋求者將會希望去給予具有最高的品質的努力，並反映出它最深的存有的和希望的實質，它希望去知曉在任何情況中都形成那種有愛的、智能的且可塑的回應。

Thus, we spoke to activity and response as those means whereby entities may gather their resources, shall we say, and utilize them to the fullest within the boundaries of the illusion in which you move, and with the recognition that the surrendering heart and mind are the attitudinal components, shall we say, by which all such activity may be accomplished. Thus we thought to provide the paradox how one may act with the attitude of surrender.

因此，我們將行為和回應作為實體藉由其可以收集它們的，容我們說，資源並在

你們在其中移動的幻象的邊界中最大程度地利用這些途徑來談論，我們同時承認，臣服的心與心智是所有這樣的行動可以被實現所憑藉，容我們說，態度性的組成部分。因此，我們想要提供一個人如何才能藉由臣服的態度去行動的悖論。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Let me just sum up and have you say “Yes, you have an understanding” or “No, you don’t.” You say that it is the living of a life in faith or the attempt to live a life in faith which is continuous surrender that enables one to raise the question “How can I best find honesty and acceptance in my personal interrelationships?” Would that be a fair summary of what you just said?

Carla：讓我僅僅總結一下，你們說的是，“是的，你們擁有了一種理解，”或者“不，你們沒有。”你們說，它是活出一種信心中的生命，或者，嘗試去活出一次在信心中的生命，這就是允許一個人了去提出“我如何才能最佳地在我個人的相互關係中找到誠實和接納”這個問題的持續不斷的臣服了。那是對於你們剛剛說過的內容的一個正確的總結嗎？

I am Q“uo. Not only would we suggest that is a fair summary, but an eloquent one.

我是 Q“uo。我們不僅僅會建議那是一個正確的總結，它同樣也是一個富有說服力的總結。

Is there a further query at this time?

在此刻有一個進一步的問題嗎？

Carla: No, you old charmer, thank you very much. Q“uo, it’s a pleasure to talk to you. Carla：沒有了，你們是熟練的魔術師，非常感謝你們。Q“uo，與你們談話是一個令人愉快的事情。

I am Q“uo, and I thank you, my sister. Is there another query?

我是 Q“uo，我感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Q“uo, and as we assess the energies and lack of queries at this moment we feel that we have spoken for the appropriate length of your time, and we thank each entity for providing us with the desire to know that which we have to offer and with the patience to listen to what we are aware has been a somewhat lengthy discourse. We are always grateful for the opportunity to speak to this group and to any group which seeks so wholeheartedly for the love and light that will illuminate the journey yet one step further. We cannot express our gratitude enough to each present. We thank you, my brothers and sisters, and we shall take our leave of this group at this time, leaving each,

as always, in love and in the light of the one infinite Creator. We are known to you as those of Q"uo. Adonai, my friends. Adonai.

我是 Q"uo，當我們評估在此刻的能量和問題的缺少的時候，我們覺得我們已經發言了適當長度的時間了，我們感謝每一個實體提供給我們去知曉我們所要提供的事情的渴望，並帶著耐心聆聽我們知道已經是一場多少有些冗長的講道。對於向這個團體發言，以及向任何如此衷心地尋求將會更進一步地照亮旅程的愛與光團體發言的機會，我們一直都是感激的。我們怎麼表達我們對於在場的每一位的感激都是不夠的。我們感謝你們，我的兄弟姐妹。我們將在此刻離開這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo。Adonai，我的朋友們。Adonai。

August 16, 1992

1992-08-16 生活與傳訊

Group question: The question this afternoon has to do with the concept of releasing our mental plans and control enough in our lives in order to either in general channel alive and be in the moment and experience the moment as fully as we can, for what it has to offer us, or in some cases to specifically be able to verbally channel from other sources, our higher selves or perhaps guides or other entities that would wish to communicate information of spiritual evolutionary value to us. What would be your recommendation as to how we can be enough in the moment to be able to do any kind of channeling that we wish whether that would be to channel alive, a relationship, a job or a message from another entity?

團體問題：今天下午的問題是與足夠多地釋放我們的心智上的計畫與控制有關的，我們這樣做是為了要麼一般性地傳訊活生生的東西 (*channel alive*)，處於那個時刻中並盡我們所能地豐富地體驗那個時刻，為那個時刻已經給予我們的事物，要麼在一些情況中特定地能夠從其他的來源、我們的高我，也許是希望交流對我們具有靈性上的演化的價值的資訊的指導靈或者其他的實體進行垂直地傳訊。在關於我們如何才能足夠多地處於那個時刻之中以能夠進行任何類型的我們希望的傳訊的方面，無論那個傳訊會是去傳訊活生生的東西，一個關係，一個工作，還是傳訊一個來自於另一個實體的資訊，你們的建議會是什麼呢？

(Carla channeling)

(Carla 傳訊)

Greetings, my friends. We are known to you as those of Q"uo. We greet each of you in the love and in the light of the one infinite Creator whose property is to be infinite, invisible, everlasting and intelligent. We greet you in the love and in the light of this everlasting intelligence because that is all that there is, love and manifestation. Love in a manifestation built with light. We ask you to pause momentarily as we wish to take this instrument to a deeper level, so that we may speak more clearly through this instrument. We shall pause for a moment. We are those of the principle of Q"uo. 我的朋友們，向你們致意。我們是你們知曉的 Q"uo。我們在太一無限造物者的愛與光中向你們每一位致意，造物者的屬性是無限的、看不見的、不朽的且智能的。我們在這種不朽的智慧的愛與光中向你們致意，因為那就是一切萬有，愛與顯化。在一個顯化中，愛與光一同建造。我們請你們暫時暫停一下，因為我們希望將這個器皿帶到一個更深入的層次，這樣我們就可以更為清晰地通過這個器皿發言了。我們將暫停一會兒。我們是 Q"uo 原則。

(Pause)
(暫停)

I am Q"uo, and we are again with this instrument. Again, we greet you in love and in light. It is our great privilege to be called to this circle of seeking to speak upon the question you have posed. Indeed we are with your peoples

for this purpose alone, and you give us the precious gift of an opportunity for us to serve and to learn. For we in our density also have lessons to learn. Ours are those of wisdom, whereas yours are those of the student learning to love and be loved. We ask you to realize firmly that we are prone to error, not great or exalted, but pilgrims upon the dusty road of spiritual seeking. You seek an accelerated pace of spiritual evolution. All beings evolve; that is their destiny. It is within each seeker's control to choose the rate of learning and the rate of changing or transforming. We happily share our thoughts with you; but use your discrimination. Any thought that you find not to be useful, we ask you to discard it. For you will not learn from us. We are only the catalyst for you to remember your personal truth. Thus, take only those thoughts of ours which you recognize and feel "Yes, I knew that, I only forgot!"

我是 Q'uo，我們再一次與這個器皿在一起了。再一次，我們在愛與光中向你們致意。被這個尋求的圈子呼喚來談論你們已經提出的問題，這是我們極大的榮幸。確實，我們僅僅是為了這個目的而與你們的人群在一起的，你們給與了我們珍貴的禮物，它即是一個讓我們進行服務和進行學習的機會。因為我們在我們的密度中同樣有課程要去學習。我們是那些屬於智慧的密度的實體，而你們是那些學習去愛和被愛的學生。我們請你們堅定地認識到，我們是易於犯錯的，我們不是偉大的或者高貴的，而是那些走在靈性尋求的佈滿灰塵的道路上的朝聖者。你們尋求一種靈性演化的加速的步伐。所有的存有都在演化，那就是它們的命運。去選擇學習的速度和改變或者轉變的速度，這是在每一個尋求者的控制範圍之中的。我們高興地與你們分享我們的想法，但請使用你們的分辨力。對於任何你們發現沒有用處的事物，我們會請你們丟棄它。因為你們將不會從我們身上學習。我們僅僅為了讓你回憶起你個人的真理的催化劑。因此，僅僅接受我們的想法中的那些你認出並感覺到，”是的，我知道那個，我僅僅是忘記了！”的部分。

All in third density begin with a vast forgetting, then see only those things which are visible, hear only those sounds which the ear may transmit to the brain—and so forth through the senses. Your physical vehicle was designed to deal with this illusion, this grand illusion, this carnival which passes in third density for reality. However, at the very heart of all that is visible is both metaphysical and physical awareness that nothing can be truly understood on its larger terms. That is, telescopes show to the eye that which the eye cannot see, yet those scientists which use those telescopes always stress how much more there is beyond the limits of their measuring devices. Similarly, as the microscope becomes more and more powerful, it begins to see smaller and smaller particles.

所有在第三密度中的實體都是從一種巨大的遺忘開始的，它們接下來僅僅會看到那些可見的事物，僅僅聽到那些耳朵可以傳遞給大腦的聲音——以及諸如此類通過感官的事物。你們的物質性載具是旨在與這個幻象，這個巨大的幻象，這個在第三密度中經過嘉年華打交道的以得到真相的。然而，在所有可見的事物的最核心指出是這樣一種形而上學的和物質性的認識，即沒有任何事物是能夠在它更大的方面上被真正理解的。也就是說，望遠鏡會向眼睛顯示眼睛無法看到的事物，而那些使用望遠鏡的科學家會一直強調，有遠遠更多的東西是在它們的測量的設備的局限性之外的。同樣地，隨著顯微鏡變得越來越強有力，它會看到越來越微小的粒子。

The cyclotron throws the atom, seeking the sight of the first particle which has mass. Yet, we hear from these scientists that only the path of energy of these electrons can be documented. Mass itself can not. This is because all things are created by light, by the revolutions and buildings of revolutions of the unit of light, called the photon, which has never yielded any suggestion of mass—only the wave of energy. Your illusion is perfect. It offers you that which you need to act out the learning which you came to this lifetime to receive. 迴旋粒子加速器將原子拋出去，並尋求看到擁有品質的第一個粒子。然而，我們從這些科學家那裏聽說，僅僅只有這些電子的能量的路徑是能夠被證實的。品質本身是無法被證實的。這是因為所有的事物都是由光，由被稱為光子的光的單元的旋轉和旋轉的積累所創造的，而光子是永遠不會產生出任何微量的品質的——僅僅只有能量的波動。你們的幻象是完美的。它為你們提供了你們所需的事物來進行你們來到這次生命中來接收的學習。

You are old, old souls and you have given yourself your own choices of those relationships and environments which you feel will give you the most opportunity for learning. This is done by the friction of difficulty and trouble, frustration and other seemingly negative reactions, those things which trip up the attention and move your consciousness off the balance upon which you walk, balancing the various positive and negative catalyst which you receive, so that you may work with this catalyst and at your own pace continue the evolution of spirit. The evolution of third-density physical vehicles is at its end. Further evolution is all spiritual.

你們是很老很老的靈魂，你已經給予了自己你對於這些關係和環境的你自己的選擇了，這些關係和環境是你覺得將會給予你最大的學習的機會的。這種學習是藉由困難和問題、挫折和在表面上是負面性的反應，以及那些讓注意力絆倒並讓你的意識失去平衡的摩擦而被進行的，你就是在這種平衡上行走並平衡各種各樣的你接收到的正面性和負面性的催化劑，這樣你就可以與這些催化劑一同工作並用你自己的步伐來繼續靈性的演化了。第三密度的物質性的載具的演化已經到了它的終點了。進一步的演化是完全靈性上的。

It is written by one who was close to the master known as Christ through vision that you should look not at those things that are seen but at those things that are unseen. For those things which are seen are temporal, while those things which are not seen are eternal. Let us look at this thought, spoken by the one known as Paul, the Apostle. When you wish to work with spiritual evolution, you take that which is before you, say a mismatched relationship apparently or a great chasm betwixt boss and employee. There is a tendency to focus upon the physical, chronologically arranged events which have caused the disharmonious feeling of being swept off of balance, of being tumbled by [lies].

一個與被知曉為基督的大師接近的人寫道，通過視覺，你們不應該去看那些被看到的事物，而是去看那些看不到的事物。因為那些被看見的事物是短暫的，而那些看不到的事物卻是永恆的。讓我們看看這個由叫你們知曉為使徒保羅的實體談到的想法。當你們希望在靈性的演化上進行工作的時候，你會拿起那個在你面前

的事物，假設是一種很明顯地錯配的關係，或者在老闆和員工之間的一種巨大的隔閡。會有一種去聚焦於物質性，並用按時間順序的方式對已經造成了失去平衡、因為謊言而被絆倒的不協調的感覺的事件進行排列的傾向。

It is much more difficult to look for the heart of the dilemma. To gaze not at the topology and chronology of the disharmony but rather to penetrate the illusion to move by faith alone through the veil of forgetting. And to by faith ask for help from the world of the spiritual on the level of those things which are not seen. The workings of the heart are not seen. The self-acceptance or lack of it is not seen. The love or hunger for love in relationships is not seen. Circumstances only are seen. There is, my friends, a reason for this. The design is to so baffle, frustrate and confuse the intellect with all the data of the senses that the student will be forced to move the center of investigatory energy from the intellectual mind, which is a creature of this illusion only, to the wisdom of the deep mind, which is vastly more informed and which resides in what you would call the heart energy center. This center is the gateway center wherein, when the lower energies have been cleared, the gate becomes opened so that you can effectively focus the heart's wisdom upon the situation you wish balanced within you. 去尋找兩難境地的核心是遠遠更為困難的事情。不是去注視著不協調的局部結構和時間表，而是去刺穿幻象以單單藉由信心穿越遺忘的罩紗，去藉由信心請求來自於在那些看不見的事物的層次上的靈性的世界的幫助。心的工作是看不見的。自我接納或者缺少自我接納時看不見的。在關係中的愛或者對愛的渴望是看不見的。僅僅只有環境是看得見的。我的朋友們，這是有一個理由的。設計就是去讓帶有所有的感官資料的邏輯智力感到如此迷惑、受挫和混淆以至於學生將會被迫將研究性的能量的中心從邏輯智力的心智——它僅僅是這個幻象的一個創造物——移動到深入心智的智慧，這種智慧是遠遠更多地被你們所稱的心的能量中心所鼓舞並居住在其中的。這個中心是入口的中心，在其中，當較低的能量已經被清理了，大門就會被開放，這樣你就能夠富有成效地在關於你們希望在你們內在之中平衡的情況方面聚焦于心的智慧了。

Each of you is aware that it is well to keep the mind's eye upon the moment which is now. And many are those who feel guilty that they do not spend more of your time in the meditation, contemplation, prayer and simple reading of inspirational material that has been valued by you. The world, you say, is so much with me I cannot do these things which take too much time. We ask each to release the self from this judgmental frame of mind and firstly to realize that there is no physical time to seeking but only the energy of intention and desire. Secondly, that this can be called upon at any moment during which you are aware enough of how to judge and discriminate to choose what to look at. This meditation of the moment is not a will-o'-the-wisp. It is the dipping into the deep pool of peace in a moment, so that you may turn again and face the illusion without being drowned and overwhelmed by the information pouring in from your senses. Your body's mind would, if it could, speak only of the illusion. Thusly, it is only by conscious choice of the point of view that you may have the option of looking at what

forces shaped the situation at the present moment. 你們每個人都知曉，將心智的眼睛保持在當下一刻，這是很好的。會有很多人對於他們並未花費更多的時間在冥想、沉思、祈禱以及對已經被你們認為是有價值的靈性上的材料的簡單的閱讀中而感到內疚。你們會說，這個世界對於太過沉重了，我無法做這些會花費太多時間的事情。我們請每一個人都將自己種這種心智的評判性的框架釋放出來並首先意識到，對於尋求而言是沒有物質性的時間的，僅僅只有意願和渴望的能量。其次，在任何你在其中足夠察覺到如何評判並分辨的時刻期間，這一點都是可以被呼喚以選擇你要去查看的事物。這種瞬間的冥想並不是一個鬼火。它是在一個瞬間之中浸入到的深深的平靜的池塘之中這樣你就可以再一次轉過身並在不被從你的感知湧入的資訊所淹沒和壓倒的情況下來面對幻象了。你的身體的心智僅僅會談及幻象，如果它能夠說話的話。因此，僅僅是藉由對視角的有意識的選擇你才可能會擁有檢查在當前的一刻塑造情況的力量是什麼的選擇權。

This, my friends, is not a theoretical training ground for soul! This, your third-density illusion, is boot camp for souls! You see, in third density you have one choice to make. It is the choice between service to the self and service to others. Upon this choice depends millions, of what you think of as years, of future evolution. For both the service-to-self path and the service-to-others path are viable ways to become one with the one Creator which is the source of all that there is, and indeed is all that there is.

我的朋友們，這裏不是一個靈魂的理論上的訓練場。這裏，你們的第三密度的幻象，是靈魂的新兵訓練營！你看，在第三密度中，你們擁有一個選擇要去做出，它是一個在服務自我和服務他人之間的選擇。基於這個選擇，會有未來的演化的數百萬的，你們所認為的年份的時間。因為服務自我的道路和服務他人的道路都是與太一造物者合一的可行的道路，太一造物者就是一切萬有的源頭，並確實就是一切萬有。

Again, we shall pause as we find this instrument going to sleep. We shall bring the level up a bit. Please allow our apologies for another pause. We are Q,"uo. 再一次，我們將暫停，因為我們發現這個器皿快要睡著了。我們將會將層次提高一點。請允許我們為另一次暫停抱歉。我們是 Q,,uo。

(Pause)

(暫停)

We are again with this instrument. We cannot wake this instrument up. Therefore, we feel it best to speak only a bit longer. For while this instrument is perfectly safe, we wish not to intrude upon this instrument's free will. And as we are in trance with this instrument, she has no free will. This constitutes an unacceptable contact, for we believe above all things in the free will of each individual and would not speak our thoughts to any which did not ask. Nor would we enter into the trance state with an instrument without the prior agreement. Therefore, we simply will sum what we have said and then transfer.

我們再一次與這個器皿在一起了。我們無法喚醒這個器皿。因此，我們感覺到最

好發言稍長一點時間。在這期間這個器皿是絕對安全的，我們並不希望侵犯這個器皿的自由意志。當我們是與這個器皿一同進入催眠狀態的時候，她是沒有自由意志的。這構成了一種無法接受的接觸，因為我們高於一切地相信每一個個體的自由意志，我們不會像任何並沒有請求的人說出我們的想法。我們也不會在沒有之前的同意的情況下與一個器皿一同進入到催眠狀態。因此，我們單純地將對我們已經說過的內容進行總結，並接著轉移。

Whether in channeling or in living, the focus upon the principles governing that which occurs rather than [on] that which seems to be occurring will yield to you the more accurate point of view from which to use your personal powers of discrimination and choices of action, so that you stop reacting to the illusion and begin the freer and more transforming activity of acting as you believe in the present moment to be your deepest understanding. This process is guarded by the one who loves you very, very much. The protection of the seeker is grounded in love. You are loved infinitely, and you are channels for infinite love. We thank this group for allowing us to speak, and we thank this instrument and would now transfer to the one known as Jim. We leave this instrument in love and in light. We are Q"uo. 無論是在傳訊中還是在生活中，聚焦於支配著那個正在發生的事情的原則，而不是聚焦於看起來似乎在發生的事情，這將為你產生出更為準確的視角以便於從這個視角去使用你的個人的分辨力的力量以及選擇的行動，這樣你就會停止對於幻象做出反應而開始更為自由且更加令人轉變的行為了，因為你相信在那一刻之中的就是你最深的理解了。這個過程是被一個非常非常愛你的人所守護的。對尋求者的保護是以愛為基礎的。你們是無限地被愛的，你們是無限的愛的管道。我們感謝這個團體允許我們發言，我們感謝這個器皿並會現在就轉移到叫做 *Jim* 的實體。我們在愛與光中離開這個器皿。我們是 Q"uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each again in the love and in the light of the one infinite Creator. At this time we would offer ourselves in the responding to any further queries which those present would have for us. Is there a query at this time? 我是 Q"uo，在太一無限造物者的愛與光中向各位致意。在此刻我們會提供我們自己來回應那些在場的人會向我們提出的任何進一步的問題。在此刻有一個問題嗎？

Carla: I have a question. Could you tell me what happened? I was channeling and then suddenly Jim pulled the microphone away from me and so I assumed I came to a dead stop. What happened?

Carla：我有一個問題。你們能夠告訴我發生了什麼事情嗎？我正在傳訊，接著突然間 *Jim* 從我身上拔掉了麥克風，因此我假設我進入遇到了一個突然停止。發生了什麼呢？

I am Q"uo. I am aware of your query and your confusion, my sister. We were unable to bring your level of consciousness up to a sufficient degree away

from that level you call sleep, so that we were of necessity bound to complete that portion of our message through your instrument. We can assure you that you did not stop and could have continued if we had wished to infringe upon your free will by utilizing the trance state. Since we had no prior agreement with you to utilize the trance level of communication, we found it necessary to give a summary of that information which we had been transmitting through your instrument and then transferred our contact to this instrument in order that questions and answers could be entertained, as is the practice of this group in its relationship to us.

我是 Q'uo。我理解了你的問題和你的困惑，我的姐妹。我們無法將你的意識的層次向上帶到一個足夠讓你離開你們所稱的睡眠的層次的程度，因此我們有必要的責任去通過你的器皿完成我們的訊息的那個部分。我們能夠向你保證，你並沒有停下來，如果我們希望去藉由利用出神狀態來侵犯你的自由意志的話，我們本來是可以繼續的。因為我們與你沒有之前的協議，來利用溝通交流的出神地層次，我們發現需要對我們已經通過你的器皿被傳遞的資訊進行一個總結並接著將我們的接觸轉移到這個器皿，以便於問題和回答可以被招待，如這個團體在它與我們的關係中的實踐一樣。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Yes, Q'uo, could you please speak to me what I did incorrectly, to bring about this situation. This has not happened before.

Carla：是的，Q'uo，你們能夠和我說說，我有什麼事情是做得不對以至於產生了這個情況。這個情況之前沒有發生過。

I am Q'uo, and I am aware of your query, my sister. We find no error upon your part. Only the body's response to the opportunity for rest as it is suffering of that which you call the infection, which has weakened it significantly, and we applaud your desire to serve under these conditions, and that which occurred is not unusual in this instance. Therefore, we do not suggest any corrective action or further concern upon your part.

我是 Q'uo，我理解了你的問題，我的姐妹。我們發現在你的部分上是沒有錯誤的。僅僅是身體對休息的機會的反應，因為它正在遭受你們所稱的感染，這已經顯著地削弱了它，我們讚賞你在這些情況下去服務的渴望，在這種情況下發生的事情並非不同尋常的。因此，我們並不建議任何糾正性的行為或者在你的部分上的進一步的擔憂。

Is there another query, my sister?

有另一個問題嗎，我的姐妹？

Carla: Yes, a last one. Is there a desire, is there a need in your opinion for any, let's say, series of special sessions in trance, such as we have done before, or is conscious channeling that which the Confederation prefers at this time, through me?

Carla：是的，最後一個問題。在你們看來，有一種對於，讓我們假設，在出神

狀態中的任何特別的集會的系列的渴望，有一種這樣的需要嗎，或者，在此刻，通過我，星際聯邦更喜歡的是有意識的傳訊呢？

I am Q"uo, and I am aware of your query, my sister. We do not recommend the utilization of the trance level of contact for your instrument at this time but would continue with the conscious channeling as you have called it.
我是 Q"uo，我理解了你的問題，我的姐妹。我們並不推薦在此刻將你的器皿用於接觸的出神狀態，我們會繼續有意識的傳訊，如你們已經這樣稱呼它一樣。

Is there another query, my sister?
我的姐妹，有另一個問題嗎？

Carla: No, Q"uo, thank you very much. I appreciate it.
Carla：沒有，Q"uo，非常感謝你們。我很感激它。

I am Q"uo, and we thank you again, my sister. Is there another query at this time?
我是 Q"uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: I do have one more before you stop. Do you wish to speak upon this subject again, to finish what you had to say?
Carla：在你們停止之前，我確實還有一個問題。你們希望在你們結束你們所要說的內容之前再一次在這個主題上發言嗎？

I am Q"uo, and we find that as with all topics (laughter from Carla) there is an infinite amount of information available. At your request we feel that we have given a good beginning upon this topic, one which offers each food for thought shall we say and we shall be happy to speak further if it is requested of us.
我是 Q"uo，我們發現，如同與所有的主題一樣（來自 Carla 的笑聲）會有一種無限數量的可被取得的資訊。在你的要求下，我們感覺到我們在這個主題上已經給予了一個好的開始了，這個開始會給予每一個人，容我們說，思考的食物，我們將很高興進一步發言，如果它對被請求的話。

Is there another query, my sister?
我的姐妹，有另一個問題嗎？

Carla: No, Q"uo. And I thank you and am glad to talk with you as usual.
Carla：沒有了，Q"uo。我感謝你們，我如通常一樣很高興與你們談話。

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

Questioner: I have a query. First of all, are you familiar with my ... inquiry or ... ah, earlier what I was speaking of as an experience which I had in California in which I ...

提問者：我有一個問題。首先，你們對於我的……詢問或者……啊，早些時候我 正在談及的我在加州有過的一次體驗熟悉嗎，在那個體驗中我……

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Q"uo, and am again with this instrument. We are aware of the information which you shared with this group, my sister, but do not choose to read further before you have given information, for we do not wish to infringe upon any entity's free will and therefore will respond only to this information which you have spoken and to which you wish further response. How may we speak, my sister?

我是 Q"uo，我再一次與這個器皿在一起了，我們知曉了你與這個團體分享的信息，我的姐妹，但是我們並不選擇在你已經給予資訊之前做進一步的解讀，因為我們並不希望侵犯任何實體的自由意志，因此我們應該僅僅回應你已經談到的信息，還是你希望進一步的回應呢？我們要如何談論呢，我的姐妹？

Questioner: My query has to do with ... getting in touch with ... whether this is something with which I might continue or should continue? 提問者：我的問題是與……接觸有關的……這是否是某種我可以繼續的事情或者 我應該繼續的事情嗎？

I am Q"uo, and I am aware of your query, my sister. Our response, in order to assure your free will in its action, is of necessity general. We may suggest that, if there is an interest in this kind of information and its method of transfer that indeed you may pursue this type of seeking. We would suggest that if there is a question or doubt upon your part that this is a topic upon which meditation would be helpful. For those areas of inquiry, which are of value to the seeker, will cause a feeling of rightness to rise from the subconscious to the conscious mind where it will become apparent that the next step upon the path is the one in question.

我是 Q"uo，我理解了你的問題，我的姐妹。為了要確保你的自由意志是起作用的，我們的回應必須是一般性的。我麼可以建議，如果有對於這種類型的資訊以及它傳遞的方法的一種興趣的話，你確實可以進行這種類型的尋求。我們會建議，如果在你的部分上有一個問題或者疑慮的話，這是一個在其上進行冥想將會是有幫助的主題。因為那些對尋求者是有價值的探尋的領域，將會使得一種正確性的感覺從潛意識深入到表面意思，在表面意識中，在道路上的下一步就是那問題中的那一步，這就會變得明顯了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Questioner: I feel the doubt is only in my own ability, because there is

definitely a desire and an interest in pursuing this. 提問者：我感覺到的懷疑僅僅是對我自己的能力的懷疑，因為在追尋這種接觸的方面明確地有一種渴望和一種興趣。

I am Q"uo, and we would respond by suggesting that it is appropriate that each seeker feel a certain amount of doubt as it approaches a new experience upon the spiritual path. For this kind of doubt or questioning is that which prepares the seeker in an inner sense to take the step from the cliff not knowing whether the foot that steps shall rest upon firm fundament or not. Thus, if there is interest upon your heart and doubt in your ability, we recommend that you rely upon that desire which you feel and that you put aside for the moment the doubt in order that your journey may continue along that path which is designated by the passion and desire within you. Is there a further query, my sister?

我是 Q"uo，我們會這樣建議來回應，每一個尋求者在它著手處理在靈性的道路上的新體驗的時候都會感覺到一定數量的疑慮，這是合適的。因為這種類型的疑慮或者質疑就是讓尋求者在一種內在的意義上準備好從懸崖邁出步子的事物了，而尋求者並不知曉是否那些步子將會落腳在堅實的基礎上。因此，如果在你的心中有興趣，並對你的能力有疑慮，我們會建議你依賴於那種你感覺到的渴望，我們建議你暫時將疑慮放在一邊以便於你的旅程可以沿著那條由在你內在之中的熱情和渴望所指定的道路繼續。我的姐妹，有一個進一步的問題嗎？

Questioner: No further query, and I thank you.

提問者：沒有進一步的問題了，我感謝你們。

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

我是 Q"uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Q"uo, and as it appears that we have completed those queries which have formed in the minds of those that are present, we shall take this opportunity to thank each entity for inviting our presence in this session of working. We are most grateful to be able to join you and to walk briefly with you upon your journeys of seeking. We applaud each entity's efforts at moving through this illusion which is filled with mystery and confusion, for it is a valiant effort which you make within such a heavy chemical illusion.

我是 Q"uo，如同它顯現的一樣，我們已經完成了那些已經在在場的人們的頭腦中形成的問題了，我們將利用這個機會再一次感謝每一個實體邀請我們出席這次工作的集會。我們極其感激能夠加入你們並在你們尋求的旅程上短暫地與你們同行。我們讚賞每一個實體在穿越這個充滿了神秘和混淆的幻象的過程中的努力，因為你們在這樣一個沉重的化學性的幻想中所做出的是一種英勇的努力。

Each has friends, guides and teachers that walk with each, whether seen or unseen. And we can assure each of you that you are never alone upon this

path though each will feel a loneliness many times during the journey. 每一個人都有朋友、指導靈和老師，它們是與每一個人同行的，無論是否看的到。我們向你們每一個人保證，你們在這條道路上從來都不是孤單的，雖然每一個人 都將在這條旅程期間很多次感覺到一種孤單。

Each time you are calling inwardly or outwardly for assistance, your calls are heard and if you will listen carefully with your inner ear, you will hear the response, for the one Creator cares for each of its children and hears each call. We shall take our leave of this group at this time, leaving each as always in the love and in the light of the infinite Creator. We are known to you as those of Q"uo. Adonai, my friends. Adonai. 每一次你們向內或者向外呼喚幫助的時候，你們的呼喚是被聽到的，如果你們將會用你們內在的耳朵小心謹慎地聆聽的話，你們將會聽到回應，因為太一造物者關心祂的每一個孩子，並會聽到每一個呼喚。我們將在此刻離開這個團體，我們 一如既往在無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo. Adonai，我的朋友們。Adonai。

August 30, 1992

1992-08-30 頭腦中的聲音

Group question: The question this afternoon has to do with voices and emotions that we hear as we go through our daily round of activities, that might speak to us of fear, of memories of the past, of feelings of abandonment, of feelings of joy and peace, of anxiety, of wondering exactly how we fit our lives into the larger picture of the world scene. When we hear these voices, is there the need or any benefit to bringing the voices under any kind of supervision or control? Is it well to allow each voice to speak its own message and then determine what value the message has for us?

團體問題：今天下午的問題是與在我們經歷我們的日常活動的時候我們聽到的聲音和情緒有關的，那個聲音可能會向我們談及恐懼、憂慮、以及對於究竟我們如何才能讓我們的生命適應更大的世俗的舞臺佈景的圖像的擔心。當我們聽到這些聲音的時候，將這些聲音置於任何類型的監督或者控制之下，這是有必要或者有任何的益處的嗎？去允許這些聲音講述它自己的資訊並接下來決定這個資訊對於我們的價值是什麼，這是沒問題的嗎？

What value do these voices have as we go through our daily round of activities, and how can we make reliable decisions concerning our service and our growth as we listen to the variety of voices in our heads and in our lives? 當我們經歷我們日常生活的活動的時候，這些聲音的價值是什麼呢，我們如何才能在我們聽到在我們的頭腦中和在我們的生活中的各種各樣的聲音的時候在關於我們的服務和我們的成長的方面做出可靠的決定呢？

(Carla channeling)

(Carla 傳訊)

I am Q"uo. Greetings to each of you in the love and in the light of the one infinite Creator. How precious each of you is and how grateful we are that you would wish to call us to share in your meditation and to offer our service of speaking upon the topic of the inner dialogue and its reason for being, its way of working, and its relevance to your spiritual journey. To say that we are offering a service is true; yet, we also wish to say that we are fallible. Therefore, if any opinion of ours does not seem right to you, it would be very gratifying to us if you would leave it behind and keep for thought only those things which seem helpful and right to you, for each has a personal discrimination which is far wiser in its instincts than any outer authority.

我是 Q"uo。在太一無限造物者的愛與光中向你們各位致意。你們每個人是多麼的寶貴，我們對於你們希望呼喚我們來分享你們的冥想並提供我們的服務是多麼的感激呀，我們的服務是在關於內在的對話，它存在的理由，它工作的方式以及它與你們的靈性的旅程的關係的主題的進行發言。說我們正在提供一種服務是真實的，而我們同樣也希望說，我們是易於犯錯的。因此，如果我們的任何的觀點看起來並不適合於你，如果你們願意將它留在後面並僅僅留下那些看起來對你有幫助且適合於你的事物以供考慮，這對於我們是非常令人感激的，因為每一個人都擁有一種個人的分辨力，這種個人的分辨力在其天性上是比任何外在的權威都

要遠遠更為智慧的。

As foundation for this collection of thoughts, we would ask you to visualize the seeker that you are in meditation with the entire universe of meaning, both without and within you. You are perhaps more used to thinking of an inner and an outer experience. Yet, the outer experience is, at a deep level, formed sometimes decisively by the inner self. Thusly, the visualization of the self in meditation, bringing the outer world within by allowing, accepting and **forgiving outer experience, becomes half of the self's realization that all of the infinite creation is within each seeker, each self-conscious entity.** The outer struggles seem light except when those outer influences come too close, and resemble too much, the difficulties of the self within. The outer experience is most usefully thought of as a mirror reflecting to you your inner situation and the joys and challenges of it.

作為對這次想法的收集的基礎，我們會請你們想像你們之所是的尋求者在冥想中與整個有意義的宇宙在一起，這個宇宙是同時在你們內在和外在的。你們也許更為習慣於想到一種內在的體驗和一種外在的體驗。而外在的體驗，在一個深入的層次上，時常是由內在的自我用決定性的方式形成的。因此，在冥想中想像自我，藉由允許、接納並寬恕外在的體驗將外在的世界帶入到內在之中，這會成為這樣一種自我的領悟的一半，那種自我的領悟即，所有的無限的造物都是在每一個尋求者，每一個自我察覺的實體內在之中的。除了當那些外在的影響過於靠近，過於相似的時候，外在的努力才會看起來似乎會照亮內在之中的自我的困難。外在的體驗用最為有用處的方式是被考慮為一面鏡子的，它向你映射出你內在的情況、以及它的喜悅與挑戰。

Within you lie all qualities: those that you think of as contradictory, those you think of as good and as bad. All imagined possibilities of self lie fallow within each person. Each is completely universal. You are all that there is. Within your consciousness lies this knowledge. Yet, as you come to your work of spiritual seeking, it is not usually one's desire to begin with the broad and untamed bewilderment of self-contradictory forces. Far more natural to one seeking is the urge to move into a positive service and love-filled environment.

在你內在之中存在有所有的特性：那些你們認為是矛盾的特性，那些你們認為是好的和壞的特性。所有的可被想像得到的自我的可能性都存在於每一個人內在之中的休耕的田地之中。在你們的意識中存在有這個知識。而當你們面對你們的靈性上的尋求的工作的時候，一個人的渴望通常不會是從自相矛盾的力量廣闊而又未被馴服過的迷惑開始的。對於一個尋求的人而言遠遠更為自然的是，那種進入到一種正面性服務和一個充滿愛的環境中的推動力。

This is a good instinct, and for the student who is beginning to be aware of the choices that can be made, it is a functional and practical point of view. The decisions are normally fairly simple in an ethical or philosophical sense. Faced with a choice between loving behavior and self-serving, lying or other negative behavior, the student will either choose, usually, to do the positive thing or to fail to do the positive thing but to remember the preference in 20/20 hindsight, as this instrument would say, looking at the undone thing

that would have been positive or the error that was not positive and saying, “I will remember to affect future decisions because this decision did not satisfy me.”這是一種有益處的本能，對於正在開始去察覺到能夠被做出的選擇的學生，它是一種機能性且實用的視角。在一種倫理道德或者哲學性的意義上，決定通常是相當簡單的。當面對著一個在有愛的行為和服務自我、說謊或者其他的負面性的行為之間的選擇的時候，學生將會通常，要麼選擇去做正面性的事情，要麼無法去做正面性的事情但卻會以，如這個器皿會說的一樣，清清楚楚的後見之明記得優先選擇，並同時會查看那個本來已經是正面性的未被做到的事情或者查看那個並非正面性的錯誤並說，“我將記得去影響未來的決定，因為這個決定並不讓我滿意。”

However, the query that you have asked is about those times when there is no obvious positive choice. That control of choosing the positive thing is a kind of artifact of one doing work while attempting to open the heart. The choices at that level bloom like flowers and are often irresistible. The virtue of service, the joy of giving, the desire to make those you contact feel better—these are the choices made easily, lovingly and freely by those moving to open the center of heart energy.

然而，你們已經詢問的問題是關於那些當沒有明顯的正面性的選擇的時候。那種對於選擇正面性的事情的檢查，是一個做工作而同時嘗試去開放心的人的一種類型的人造物。在那個層次上的選擇會如同花朵一樣綻放並經常是無可抗拒的。服務的優點、給予的喜悅，讓那些你們接觸的人感覺更好的渴望——這些都是會被那些開放了心的能量的中心的人所輕易地、有愛地、自由地做出的選擇。

Yet, the spiritual path of evolution becomes like the planet that you rest upon—creatures of night as well as day—and after the heart is first opened on a reliable basis there yet remains the traversing of the twilight and evening and midnight of the spiritual journey. As you advance in your choices, they become less than obvious. The deepest, most profound darkness lies upon the advancement of the spiritual path. Within this darkness there is one light: the reflecting light as of your moon to this planet of yours. This spiritual reflective essence may be called your higher self, the larger self, the all-mind. It may be called the Christ within or simply guidance. Whatever it is called, it does not cast a clear and bright light, but casts an often deceiving, very subtle moonlight of the spirit. And in this light, with only your guidance to have faith in, you make the more subtle, more difficult, and very important choices having to do with the energies of communication and inner work. Most of the inner work is done in this spiritual, deep-shadowed twilight.

然而，演化的靈性上的道路會變得好像你們在其上休息的星球一樣——它同時是黑夜和白天的造物——在心第一次用一種確實的方式被開放之後，橫跨靈性的旅程的黃昏、夜晚與午夜仍舊留存下來。當你們在你們的選擇的方面前進的時候，它們會變得較不明顯了。最深入、最深刻的黑暗是存在于靈性的道路的前進之上的。在這種黑暗中，只有一個光源：你們的月球向你們的這個星球反射的光。這種靈性上的反射性的實質可以被稱之為你們的高我、更大的自我以及全體心智。它可以被稱之為內在的基督或者單純地是被稱為指引。無論它被稱為什麼，

它並不會投射一種清晰而明亮的光，而是投射一種經常是欺騙性的、非常微妙的靈性的月光。在這種光中，僅僅憑藉著你們要去對其抱有信心的指引，你們做出了更為微妙、更為困難且非常重要的選擇，這些選擇是與溝通交流的能量和內在的工作聯繫在一起的。絕大多數內在的工作是在這種靈性上的厚重的陰影中的微明之中被進行的。

Why is this so? The gates to learning the truth open only to those who are able to use the keys. The first key is the silence of meditation. And after the resources of meditation, contemplation and prayer have aided the seeker enough to open the heart, then the choices become those focusing into the universal nature of the self and an archetypical understanding that allows the seeker to have more keys minted and placed in the spiritual grasp.

為什麼會是這樣呢？通往學習真理的大門時僅僅向那些能夠使用鑰匙的人開放的。第一把鑰匙就是冥想的靜默。在冥想、沉思、祈禱的資源已經幫助尋求者足夠大地開放心之後，接下來，選擇就會變成那些聚焦於自我的全面性的特性和一種原型的理解的選擇了，那種原型的理解會允許尋求者讓更多的鑰匙被創造出來並被放置在靈性上的領悟之中。

Each period of learning at this level is called initiation by your people, and it is, indeed, the beginning of a new subtle pattern which you shall choose. Yet, this choice is not simple, for it is a choice of an entire pattern, a pattern of thought, of intuition, certainly not a clear-cut process. Rather than working upon opening the heart to all that there is in service, the initiatory lessons have to do with solidifying the nature of the self, of envisioning and seeing the more desirable pattern or way of being the self, and, overarching all, the pattern by which the seeker chooses personally and only for the self to discipline itself.

在這個層次上的每一個學習的時段都會被你們的人群稱之為啟蒙，它確實是你們將會選擇的一種新的微妙的模式的開端。而這個選擇並不是簡單的，因為它是一個模式的一個選擇，一個想法的模式，一個直覺的模式，它肯定不是一個清楚明瞭的過程。與其說是初始的課程在服務中向著一切萬有開放心而進行工作，初始的課程毋寧是與對這樣一種自我的屬性的鞏固練習在一起的，那種自我的屬性即構想並看到更為理想性的成為自我的模式或者途徑，以及最為首要的，尋求者藉由其用個人性的方式且僅僅為了讓自我鍛煉其自身而做出選擇的模式。

The personality is a magical thing at this spiritual level. It is not the personality of your culture, the right word, the ready joke or laugh. We speak rather of focusing into the true unique nature of you, this one seeker. For you, the joy that awaits at the end of each choice is an enlarged vision, not only of the self, but of the nature of service. You know in your open hearts that you love very, very deeply, to the core of your being, the one Source of all that there is, the one great Thought that initiated and continues creation. You wish all good things. This is always so.

在這個靈性的層次上，人格是一個魔法的事物。它不是你們的文化的人格，**適當的詞語是，現成的笑話或者玩笑**。我們毋寧是在談及聚焦於你的，這一個尋求者的，真實的獨一無二的屬性。對於你，在每一個選擇結束的時候等待著的喜悅是一個拓展了的視野，不僅僅是對於自我的視野，同樣也是對於服務的屬性的視野。

你們在你們開放的心中知曉，你非常非常深入地，直至你的存有的核心，愛著一切萬有的太一的源頭，那一個啟蒙並繼續造物的偉大的原初的想法。你們期待一切有益的事物。這一直都是如此的。

Yet, the later lessons are often tedious to the impatient spirit who wishes to get on with being of service. Yet, as you gaze backwards and see a completed initiation and testing and feel the enlarged strength and stability of your compassion, you feel that all the subtle inner discussion was, indeed, not pointless and not irritating and certainly not a sign of laziness or personal weakness, and you are encouraged by a feeling of inner strength. You see yourself not only open-hearted, but free, for the open-hearted one has not yet dealt with the murderer, the thief, the traitor, all of the negative possibilities that lie within, except by closing the door upon them.

對於希望繼續進行服務的缺乏耐心的靈體，後面的課程經常是冗長乏味的。然而，當你向回注視並看到一個被完成的啟蒙和考驗，並感覺到你的同情心的拓展了的力量和穩定性的時候，你會感覺到所有的微妙的內在的討論都確實不是無意義的，不是令人不快的，它們肯定不是一個懶惰或者個人的缺陷的記號，你們是被一種內在的力量的感覺所鼓勵的。你看到你自己不僅僅是心靈開放的，同樣也是自由的，對於一個心靈開放的人，它尚未與那個存在於內在之中的謀殺犯，小偷，叛徒，以及所有負面性的可能性打過交道，除了在它們面前關上門之外。

The last artifact of negativity in the open heart is the unforgiven universal self. You think you are serving all those you meet, and you are; but, in more advanced learning, you discover that you serve and are served with no breath between the two, that service is another way of saying praise or thanksgiving or intercession for forgiveness, and you begin working on the universal self within.

在開放的心中的最後的負面性的人造物就是尚未被寬恕的全面性的自我。你認為你在服務所有那些你遇到的人，你是的，但是，在更為高級的學習中，你發現你服務和你被服務，在兩者之間是沒有間隙的服務，你發現服務就是另一種說出贊美，感恩或者為寬恕而代禱的方式，你開始在內在的全面性的自我上進行工作了。

Now that we have described the basic path as we feel it to be, we can zero in a bit upon the so-called "voices within." **Let us place them in three categories.**

Firstly, there are those voices within which are memories from very early times within this incarnation and sometimes having the feeling of experiences not limited to this incarnation. These voices of parents and those in the early world of incarnational time come plangently and persuasively across any number of years to tell you the first things that you heard regularly again and again. These voices may have been wise or unwise, or, as in most cases, a confusing mixture of acceptance and non-acceptance, of forgiveness and of punishment, of stability and abandonment, of security and insecurity. The tangle of emotions wells up within those who are parents and the child remembers so well.

既然我們已經將基本的道路描述為我們感覺到其之所是的樣子了，我們就能夠稍稍瞄準一點所謂的“內在的聲音”了。讓我們將它們放置在三個類別中。首先，會

有一些聲音，在其中是來自於這次投生中的非常早期的記憶，有時候，那些記憶會有那種並不局限於這次投生的體驗的感覺。這些父母以及那些在投生的早期的世界中的人的聲音會用澎湃且有說服力的方式橫跨任何數目的時間來一次又一次地告訴你那些你有規律地聽到的首要的事情。這些聲音可能已經是智慧的或者是不智慧的，或者如同在大多數情況中一樣，是一種令人混淆的接納和不接納，寬恕和懲罰，穩定性和放棄、安全和不安全的混合物。情緒的纏繞會在那些是父母的人的內在之中湧起，孩子對此會如此清楚地記得。

In this first category of voices within, the voices are often fairly easy to pick out, for you hear almost the voice of that early authority speaking. It is fairly clearly not your voice, although you allow it to be so. In this first category of voices, it is well to examine the thought welling up within you for any possible aid. And if there is no real justice, fairness, or help in this voice, it is well to remove it **regularly and for a period of time by saying, "You are my mother; you are not me,"** or whatever the entity and its relation to you is. These voices may be respected, but need to be taken very lightly, for now you are making these choices and that voice speaks to a young child no longer in need of harsh measures of protection.

這個內在的聲音的第一個類別中，聲音經常是相當容易挑選出來的，因為你們幾乎都聽到過那種早期的權威說話的聲音。它相當清楚地不是你的聲音，儘管你允許它成為你的聲音。在這個聲音的第一個類別中，去檢查在你內在之中湧起的想法以取得任何有可能的幫助，這是很好的。如果在這個聲音中沒有真正的正確、公平或者幫助，有規律地並用一段時間來移除它，這是很好的，你可以說，“你不是我的母親，你不是我，”或者無論什麼實體，無論它和你的關係是什麼。這些聲音可以被尊重，但是它們需要被非常輕鬆地對待，因為現在你正在做出這些選擇，而那個聲音是在向一個不再需要對保護的苛刻的界限的年輕的孩子說話的。

To allow these voices full sway is the equivalent of failing ever to pick up the matchbook when you are cold and could start a good bonfire on a forest journey because the father or mother said, "Do not use matches." You are now in charge of your equipment for life. The use of any fire to warm body, soul or spirit can be both helpful and destructive, so you must be careful in your choice. Yet, to fear to pick up the tool by which you create the light and warmth is to refuse to move further upon your path.

允許這些聲音盛行就是等同於，當你在一條森林之旅上感覺到寒冷並能夠升起一個有益的營火的時候卻一直無法拾起火柴盒一樣，因為父親或者母親說過，“不要使用火柴。”你現在是掌管供你的生命使用的裝備了。使用任何的火焰來溫暖身體、靈魂或者靈性，是可以同時是有幫助和破壞性的，因此，你必須在你的選擇中小心謹慎。然而，害怕去拾起你藉由其創造光和溫暖的工具，就是去拒絕在你的道路上更進一步。

The second category of voices within is the category of, shall we say, the stray negativity which surrounds and envelops the third-density illusory experience which you call life. Within your density you are specifically guaranteed to be kept off-balance, continuously to encounter situations that baffle and confuse

your mind and make it necessary to abandon the intellectual logic and move into the feelings of the heart wherein lies wisdom. There is always the illusion of more negativity by far than positivity, for in the illusion it is often so that loss and limitation cause the spiritual seeker in its pain to do more good work in consciousness than it does during easier times. The easy times, so-called, are seldom well used. May we say that many of those issues which have been brought up this day at this working are of this type.

內在的聲音的第二個類別是，容我們說，包圍和環繞著你們稱之為生命的第三密度的幻象的令人迷失方向的負面性的類別。在你們的密度中，你們是明確地註定是要一直失去平衡的，並持續不斷地遭遇到讓你們的心智受挫並感覺到混淆的情況，以至於心智就必須放棄邏輯智力並進入心的感覺之中了，在這種心的感覺中存在有智慧。一直都會有比正面性遠遠更多的負面性的幻象，因為在幻象中，經常就是如此，這樣失去和局限性就會使得靈性的尋求者在它的痛苦中在意識中進行，比它在更為輕鬆的時期所會進行的，更多的有益的工作了。所謂的輕鬆的時期，幾乎很少被有效利用。容我們說，在今天在這個工作中已經被產生出來的許多的議題都是屬於這種類型的。

When the time is fairly joyful, the spirits and will to serve are high. Within this period of experience many entities slack off in their spiritual work. Each of you is expressing an extremely good aspect of spiritual seeking by focusing in, for the purpose of learning, on those motifs that keep reappearing in the inner life that are exceptions to your basic joy. That you not stress these difficulties is good. That you realize them and respect their value enough to do work in the indigo ray or brow-level area is that which will bring you more sharply into the position of initiation where a new key, an enlarged realization of the clarity of the pattern of the self, may begin its process of transforming you by enlarging your stable point of view. We hope that each values these voices that are not parental but are those inner portions which observe the self and speak to the self of patterns not yet fully realized, not yet fully conceived.

當時間是相當令人開心的時候，精神和去服務的意志都是高昂的。在這個體驗的時期之中，許多的實體會在它們靈性的工作中鬆懈下來。你們每一個人都正在藉由為了學習的目的而聚焦於那些持續在內在的生命中重現除了你的基礎的喜悅之外的事物的主題而表達一種靈性尋求的極其有益處的面向。你們並不強調這些困難，這是有益處的。你們一直到它們並足夠尊重它們的價值以在靛藍色光芒或者眉部區域中進行工作，這就是將會更為劇烈地將你帶入到啟蒙的位置的事物了，在那個位置上，一把新的鑰匙，一種拓展了的對自我的模式的清晰度的領悟，可以藉由擴大你們的穩定的視角而開始它轉變你的過程。我們希望每一個人都尊重那些聲音，它們並非父母的聲音，而是來自於那些觀察自我並向自我談及尚未完全被實現，尚未完全被表述出來的模式的內在的部分的聲音。

You see the pattern by the incompleteness which moves into manifestation in conscious life as the "fly in the ointment," the inner ambivalence, the something not quite comfortable. There need be none of this process, but, if there seems to be the need for some fear, then allow and accept that you have a concern, that there is something that makes you feel the negative rather than the positive. Allow this, for it is a part of the process. Only end

always with the realization that the process is positive, and the resulting seeker—that is, you—will learn from this quiet, constant testing, not any large detail of spirit, but, rather, the undergirding patterns that support continued spiritual evolution.

你們藉由不完整性而看到模式，這種不完整性因為“白璧之瑕”、內在的矛盾以及某種並不是特別舒服的事物而在有意識的生命中進入到顯化之中。並不需要有這個過程，但是如果看起來似乎有對於某種恐懼的需要，接下來，允許並接納你擁有一個擔憂，有某種事情會讓你感覺負面性而不是正面性。允許這個擔憂，因為它就是過程的一部分。這個過程一直是僅僅是藉由這樣一種領悟而結束的，那個領悟即，這個過程是正面性的，作為其結果的尋求者——也就是你——將會從這個安靜而持續不斷的考驗中學習，不是學習任何靈性的大量的具體細節，而毋寧是學習支持持續的靈性上的演化的從底部支撐的模式。

As you evolve, the race which you are a part of evolves. You are all entities within your planetary sphere in that, as you evolve and are able reliably to be more of a clear, transparent channel for the infinite waters of love, so you shall be both less yourself and more yourself. You are attempting to move from the personal self to the magical or impersonal self, and these small voices within tell you of the pattern that you are just missing.

當你發展的時候，那個你是其一部分的路程發展了。你們都是在你們的星球中的實體，因為當你發展並能夠可靠地成為一個愛的無限的水域的更為清晰和透明的管道的時候，你將因此同時成為更少的你自己和更多的你自己。你正在嘗試去從那個個人性的自我移動到魔法的或者非個人性的自我，這些在內在之中的微小的聲音將你講述了你剛剛錯過的模式。

This is subtle work. Do not be discouraged, but move forward, and in forgiveness of self—not the forgiveness of one who may confer from the outside, but forgiveness of the universal self by the universal self. To serve love is truly freedom; yet, to perfect that freedom, you move into and through the large choices involved in opening the heart in non-judgmental compassion to the realization that beyond all these choices there is a universal nature which includes all things, and as all-self there is forgiveness of the forever incomplete all-self being perceived as becoming. The more you become, the more freely and gladly you will take on this subtle and essential task.

這是微妙的工作。不要感覺到灰心失望，而是前進，在對自我的寬恕中——不是對一個可以從外面做參照的人的寬恕，而是那個全面性的自我對全面性的自我的寬恕。去服務愛是真正的自由，然而，要讓那種自由變得完美，你會進入並穿越大量的涉及到通過非評判性的同情心向著這樣一種領悟開放心的選擇，這種領悟即，超越所有這些選擇，會有一個包含一切事物的全面性的特性，作為全我 (*all-self*)，會有對於被感覺到正在成為的那個永遠不完整的全我的寬恕。你越多地成為，你就將越發自由且快樂地承擔起這種微妙而實質性的任務。

The third category of voices within is peopled by those presences to which you become sensitized. These are not, in your way of speaking, parts of the self. They seem to be people, entities, energies which are apart from you, which have their own lives, their own bodies and their own thinking. It may be

useful for you to think always of your inner guides or the Holy Spirit, or whatever you find to be your guidance. If that be so, then stop right there, for that is an excellent way to relate to these essences, these energies, these people. They truly are here to serve you as a seeker, to aid you in attaining that perfect clarity which lets the Creator shine through undiminished and undistorted.

第三個內在的聲音的類別是被你會對其感到敏感的臨在 (*presences*) 所佔據的。這些人，在你們發言的方式上，並不是自我的一部分。它們看起來似乎是與你們分開的人、實體與能量，它們擁有它們自己的生命以及它們自己的思考。如果你一直這樣考慮你的內在的指導靈或者聖靈、或者無論什麼你發現你的指引的事物，這可能會是有用處的。如果是那樣的話，那麼就正好停在那裏，因為那是一種與這些實質，這些能量，這些人建立聯繫的優秀的方式。它們真的是來這裏服務作為一個尋求者的你的，它們真的是來這裏幫助你取得那種完美的清晰度的，這種清晰度會讓造物者無衰減且無扭曲地通過其閃耀。

There are, however, many who find it useful also to feel kinship with or to find themselves to be part of these presences. The way to consider them then might well be that there are energies, essences and traits within yourself which draw and attract these entities, energies and so forth to you. It is well always if a new voice is heard—and all voices are new until challenged—to be clear about being in charge of either accepting these voices or requesting that they leave in no uncertain terms. If you find a portion of guidance—one of the guiding voices—to be destructive, then you must do that which is natural for you to do to remove that voice from the opportunity to speak further. To do this is a matter of knowing where your essence lies so that you can stand solidly upon the spiritual rock upon which you have placed your journey and say, “By this imperishable ideal which I take most seriously, I command you to go and stay gone.” 然而，會有很多人會發現，去感覺到與這些實質是有親緣關係的或者發現它們自己是這些臨在的一部分，這同樣也是有幫助的。那麼，考慮它們的方式就可以很好地是這樣一種方式了，在你自己內在之中會有能量、實質和特性會拉攏並吸引這些實體、能量以及諸如此類的事物到你的身邊。如果一個新的聲音被聽了——所有的聲音在沒有被挑戰之前都是新的——要麼接受這些聲音，要麼用毫不猶豫的方式要求它們離開，在進行這種掌管方面是清晰的，這一直都是很好的。如果你發現指引的一部分——一個指引的聲音——是破壞性的，那麼你就必須做對於你而言是自然而然的事情以讓那個聲音無法獲得進一步發言的機會。進行這個工作是一個知曉你的實質存在於何處的問題，這樣你就能夠堅定地站立在拿塊你將你的旅程置於其上的靈性的石頭上並說，“藉由這個我極其嚴肅地抱有的不朽的理想，我命令你們離開並不再逗留。”

You are not without power. Your thoughts have power. But for them to be full of your true power you truly need to become clear within your heart about your choice of path, for there are many, many paths to the one infinite Creator. For instance, we are such a voice through this instrument. This instrument spent some of your time in moving carefully over its basic faith, its basic way of relating faith theoretical to life specific. This instrument challenges us in the

name of Jesus the Christ, and because, to this instrument, Jesus the Christ is the way, the truth and the life, we may then say to this instrument, "We come in the name of Jesus the Christ; Jesus is Lord." We can say this because this is this instrument's true heart. There is no equivocation. This instrument has chosen. 你們不是沒有力量的。你們的想法擁有力量。但是對於它們而言，如果你要充滿 你真是的力量，你真正需要去在你的心之中在關於你的道路的選擇的方面變得清晰，因為會有許多許多通往太一無限造物者的道路。舉個例子，我們就是這樣一個通過這個器皿的聲音。這個器皿花費了你們的一些時間來小心謹慎地跨過它基本的信心，它將理論上的信心與具體的生命聯繫起來的基本的方式。這個器皿用耶穌基督的名義來挑戰我們，因為對於這個器皿，耶穌基督就是道路、真理和生命，我們可以接著對這個器皿說，"我們以耶穌基督的名義而來，耶穌是主。"我們能夠這樣說，因為這就是這個器皿的真實的心。沒有含糊其辭。這個器皿已經做出了選擇。

If you were to form your spiritual life upon conversations with your bedpost, we would have to come into harmony with what you and your bedpost conceived to be the way, the truth and the life, and we would see that this bedpost had given you the energy to move into serious consideration of the infinite nature of your spirit. And for you and you alone, we would, silly as it may seem, need to come to you in the name you had given your bedpost. This is very simplistic. However, we are attempting to crash through the barriers of words to express that when you speak to guidance, you must test it.

如果你們要去將你們的靈性的生命構建在你們同你們的床柱之間的親密交談之上的話，我們就會不得不與你們和你們的床柱所構想要成為的方式協調一致了，我們會看到，這個床柱已經給予了你們能量去進入到對你們的靈性的無限的特性的嚴肅的考慮之中。對於你且僅僅對於你，我們需要通過你已經給予你的床柱名義而來到你身邊，儘管這可能看起來似乎是愚蠢的。這是非常簡單化的。然而，我們正在嘗試去衝破言語的障礙來表達，當你同你的指引說話的時候，你必須檢查它。

And do not think that, because you know the energy of your guides, that they are necessarily your guides. There are negatively oriented, spiritually advanced entities who are excellent mimics, shall we say, who work with as much light as do your guides, and their guidance moves in to those who do not take care, first fooling the instrument with positive information, then gradually de-tuning the instrument, asking it to turn from imperishable ideals to specific dogmas and doctrines, be they obviously spiritual or tangentially so, as in thoughts about the diet and the ways of being healthy or unhealthy. Eventually, an untested voice may well become quite negative. This occurs only to those who are already listening to the silent wisdom of guidance. This protects those who have not moved to a magical point, a powerful point, in terms of the infinite spirit, the journeying seeker within; ignorance is truly bliss. 不要認為，因為你知道你的指導靈的能量，它們就必定是你的指導靈。會有負面性導向的，在靈性上是高級的實體是出色的，容我們說，模仿者，它們會藉由和

你的指導靈一樣多的光來進行工作，它們的指引會進入到那些不注意的人的聲音，它們會首先藉由正面性的資訊來愚弄器皿，接下來逐漸讓器皿失去調音，並要求實體背離那種不朽的理想而轉向具體的教條和教理，儘管它們顯而易見地是靈性上的或者間接地是靈性上的，如同在關於飲食和健康或者不健康的方式的方面的想法中一樣。最終，一個未經過測試的聲音可以很好地成為相當負面性的。這僅僅會發生在那些正在聽到指引的靜默的智慧的人的身上。這保護了那些尚未移動到一個魔法的位置，一個強有力的點的人，從無限的靈性的方面，對於在內在之中旅行的尋求者，無知真的就是無上的幸福。

To each of you, more knowledge has meant more care, for as you become powerful, you attract attention. As you serve and create light and radiate love of the infinite One, you also cast an ever sharper shadow. You become harder upon yourself, setting yourself up for the forgiveness of the universal self. My beloved ones, know that this query is one asked by those who already love and are already upon the path. Know that you now are working with the discipline of your universal personality. You are beginning to set archetypical habits for yourself and building, ever more polarized, a channel for compassion.

對於你們每一個人，更多的知識已經意味著更多的管理了，因為隨著你變得強有力，你吸引了注意力了。當你服務、創造光並輻射無限太一的愛的時候，你同樣也投射出一片非常銳利的影子。你對你自己變得更加嚴厲了，你讓你自己開始著手對全面性的自我的寬恕了。我的親愛的朋友們，請知曉，這個問題是一個由那些已經愛了並已經走在那條道路上的人詢問的。請知曉你現在正在與對你的全面性的人格的修煉一同工作。你正在開始去為你自己設置原型上的習慣並，用越來越大的極性，構建一個慈悲的管道。

As you do this work, we hope you have the light touch, the sense of humor, the ability to take yourself lightly, for attaining the keys to learning the correct and appropriate use of personal power is a long, long process. You have moved into an area that will be continued in your development for many, many incarnations, and through at least one more density. This situation of loving, serving and trying to become the forgiving universal self, and, therefore, the forgiven universal self, is a sacred and a monumental task, and you are working in the all too dim light of inner work.

當你進行這個工作的時候，我們希望你們擁有輕觸，幽默感，輕鬆對待你自己的能力，因為取得學習對個人性的力量的正確且適當的使用的關鍵是一條長長的道路。你們已經進入到一個區域中，這個區域會在你的發展中繼續許多許多次的投生，並還要至少穿越一個密度。這種愛、服務、嘗試去寬恕全面性的自我，並因而成為被寬恕了的全面性的自我的情境，是一個神聖的工作，是一種不朽的工作，你正在那內在工作的完全過於昏暗的光之中進行工作。

You now plumb the depths and wait for the flashes, rare though they are, of perfect realization. May you have faith in this process. May you help each other to bear the burdens and to meet the testings of this process. And may you see always before you the love that surrounds you, the support of that infinite love, and the utter clarity that is possible to achieve when once you

have freely forgiven, forgiven and forgiven. 你們現在探測了深度並等待著完美的領悟的瞬間，儘管它們是稀少的。祝願你們在這個過程中擁有信心。祝願你們彼此幫助以擔負起重擔並接受這個過程的考驗。祝願你們一直在你們前方開始包圍著你們的愛，無限的愛的支持以及全然的清晰度，一旦你們已經自由地寬恕、寬恕、寬恕了，這種清晰度是有可能取得的。

We know that we have spoken overlong, and this instrument has been very formidable in her disapproval; however, this was a subtle query and we could not leave it until we had said at least our outline. We thank you for allowing us to keep you in this circle, and at this time, if there are any queries that you wish to raise, we would answer them. However, we find that this instrument is very willing to transfer this contact to the one known as Jim, and, therefore, we shall take this opportunity to thank this instrument and transfer. We are known to you as the principle of Q"uo. 我們知道我們已經說得過於冗長了，這個器皿在她的不贊成的方面已經是非常龐大的了，然而，這是一個微妙的問題，我們要一直到我們已經至少說出了我們的梗概之後才會離開它。我們感謝你們允許我們讓你留在這個圈子中，在此刻，如果有任何你們希望提出的問題，我們會回答它們。然而，我們發現這個器皿非常樂意於將這個接觸轉移到叫做 *Jim* 的實體，因此，我們將利用這個機會感謝這個器皿並轉移。我們是你們知曉的 Q"uo 原則。

(Jim channeling)
(*Jim* 傳訊)

I am Q"uo, and greet each again in love and in light through this instrument. At this time, it is our privilege to offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there a query with which we may begin?

我是 Q"uo，通過這個器皿在愛與光中再一次向各位致意。在此刻，我們很榮幸提供我們自己來嘗試去講述在場的各位可能會向我們提出的任何進一步的問題。有一個我們可以用來開始的問題嗎？

Carla: Can you give us some kind of insight on how to hold onto the humor and to not get so intense that we can't see where we are?

Carla：你們能夠在關於如何去緊緊抓住幽默且不對於我們無法看到我們所在之處變得如此緊張的方面給我們某種類型的洞見嗎？

I am Q"uo, and am aware of your query, my sister. The sense of humor that is so valuable an ally upon the spiritual path may be described as a sense of proportion which allows you to see beyond the moment in which you are experiencing one motion, event, experience or another. This perspective allows you to place each individual experience within the larger continuum that moves ever onward as the river flowing.

我是 Q"uo，我理解了你的問題，我的姐妹。幽默感可以被描述為一種比例感，它是靈性的道路上的一個如此有價值的同盟，它允許你超越那個在其中你正在體驗這樣或者那樣的一個行動、事件與體驗的時刻去看到。這種遠景會允許你每一

個個體的體驗放置在更大的連續體之中，這種連續體是如同河流流動一樣一直向前移動的。

Look then at any moment in which your humor has seemingly evaporated, at the entire situation in which you find yourself. Look at the world about you, seeing those entities and events which are momentous and powerful. See yourself placed within the context of a Creator which has made an infinite variety of entities of Itself which seek their identity and the nature of the Creator through myriads of interactions that may or may not make what you call sense, and which may reveal to you the humorous nature of the human creature.

那麼，去檢查任何在其中你的幽默感已經看似消失了的時刻，檢查你在其中發現你自己的整個情況。看看在你周圍的世界，看到那些重要的和強有力的實體與事件。看到你自己是被放置在一個造物者的背景之中的，這個造物者已經製造了具有一種無限多樣性的其自身的實體，這些實體通過無數的可能會或者可能不會產生出你們所稱的感知的相互作用而尋求它們的身份和造物者的本性，這些相互作用可以向你揭露出人類生靈的幽默的屬性。

This creature is one full of desire to know the truth, full of the energy of inspiration, full of the confusion of the illusion, and yet which moves valiantly forward, sideways, up, down and around in order that it might progress yet one step further. See the anguish, the confusion, the joys, the determination, all of the emotions that comprise the resources upon which you draw. See them moving with you as colors of the rainbow. Look at yourself upon this rainbow journey and remember that that which is of value is the love which you create in each moment and all else shall fall away, having little of impact in your future. As time progresses, only the love remains.

這個生靈是一種充滿了去知曉真理的渴望，充滿了啟發性的能量，充滿了幻象的混淆而又勇敢地向前、向邊上、向上、向下以及四處移動以便於它可以更進一步地發展的生靈。看到苦悶、混淆、喜悅、決心以及所有組成了你可以拉近的資源情緒。看到它們是如同彩虹的色彩一般與你一同移動的。在這條彩虹之旅上檢查你自己並記起具有價值的事物是你在每一刻創造的愛，而所有其他的都將逐漸消失並在你的未來幾乎不會有影響。隨著時間的發展，只有愛會留下來。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, thank you, Q"uo.

Carla : 沒有，謝謝你們，Q"uo。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: To follow that one up, I would like to ask if there is a way that we can trigger remembrance of all that you have said in the middle of having a fit of some kind, being intensely, overly involved, the way we all do get sometimes,

and not seeing anything funny about anything? What kind of trigger can we use to get out of that intense and ever-inwardly spiraling kind of way of concentrating and frustrating ourselves?

Carla：緊接著那個問題，我想要請問，在進行某種類型一種準備的過程中，如果我們過於緊張、過於投入，那種我們全都時常會去做事情的方式，並看不到任何有關於任何事情的有趣的事情，是否有一種我們能夠觸發對於所有你們已經說了的事情的憶起的方法呢？我們能夠使用什麼類型的觸發物來擺脫那種讓我們自己集中並受挫的強烈的，不斷向內的螺旋類型的方式呢？

I am Q“uo, am aware of your query, my sister. We are of the opinion that it is well for each seeker to experience fully the emotions of the moment without contrivance or control, for it is in these spontaneous responses to life’s “slings and arrows,” shall we say, that the truer nature of your inner self is revealed. And, as this nature is revealed, then you see those areas of strength and those areas of weakness and may work more successfully upon your weaknesses having them thusly revealed.

我是 Q“uo，我理解了你的問題，我的姐妹。我們的觀點是，每一個尋求者在沒有巧飾或者沒有控制的情況下去充分地體驗那一刻的情緒，這是很好的，因為就是在這些對，容我們說，生命的“箭矢”的自發性的回應中，你的內在的自我的更為真實的屬性被揭露了。隨著這個特性被揭露，接下來你就會看到那些優點的區域和那些缺點的區域，並可以更為成功地在你的缺點上進行工作，並因而將讓它們被揭露出來了。

Thus, we would not suggest that one attempt to impose a sense of humor, or of any other kind of control, upon the moment in which the experience is “hot,” shall we say, and the emotions are turbulent.

因此，對於一個在其中體驗是，容我們說“熾熱的”，且情緒是狂暴的時刻，我們不會建議一個人嘗試去強加一種幽默感或者任何其他類型的控制。

However, to remain with such turbulence overly long provides the difficulty, much as the electrical circuit that has had too much voltage in the weakest point [and overloads]. Thus, it is at this time that we would suggest that the humor be invoked by any means which has value or shows efficacy. These possibilities would include the making of a taped reminder to yourself while you are feeling the inspiration of the overview and have with you the ally of humor. This tape could then be played back to yourself as a reminder that that which you have experienced has value. And when the value has been determined, then the humor may be invoked.

然而，保持這樣的狂暴過長的時間會產生出困難，這非常類似於電路在薄弱的位元置已經擁有了太大的電壓且超載了一樣。因此，就是在這個時候，我們會建議用任何有價值或者顯示了成效的方式來喚起幽默。這些可能性會包含，那些你正在感覺到一種概觀的啟發並在你身邊擁有幽默的同盟的時候，為你自己製作一盤磁帶的提醒物。這個磁帶可以被接下來作為一個提醒物向你自己重播，它會提醒你已經體驗到的事物是有價值的。當價值已經被明確的時候，接下來幽默就可以被喚起了。

It may be that you find there are others in the field of consciousness expansion which have written upon the subject of humor and which give an overview that is felt by you to be valuable and which could be referred to at the appropriate moment. It may be that there are certain moving pictures that bring you this sense of humor and relief from the difficulty of the moment that might also be utilized. Find that procedure or method which has value to you and use it when you feel that the time is appropriate.

它可能是，你發現在意識的拓展的區域中有其他人已經在關於幽默的主題上已經寫道過的並給予了一種概觀的事物，你感覺到它是有價值的並會在適當的時刻是能夠被參考的。它可能是一定的電影，它們會帶給你這種幽默感並對那個時刻的困難感到一種安慰，這同樣也是可以被利用的。找到對你有價值的步驟或者方法，並在你感覺到時間是適合的時候使用它。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Just a clarification. I take it that you mean not to attempt to move into that which is going on in your thoughts, not your actions. You're not talking about the world of manifestation here, you're talking about the world of internal thought, right? Because you obviously wouldn't want to allow yourself to give into your impulse to kill your employer or something like that.

Carla：僅僅是一個澄清。我理解你們的意思是，不要嘗試進入到在你們的想法中正在進行的事情，不是你們的行為，你們在這裏不是在談論顯化的世界，你們是在談論關於內在的想法的世界，對嗎？因為你們很明顯地並不要允許你自己陷入到你去殺掉你的雇主的衝動或者某種類似那樣的事情。

I am Q'uo, and am aware of your query, my sister. You are in the large part correct, for we do not advise the losing of the self-control to the point of infringing upon the free will of another, but were suggesting that the internal experience which moves you so mightily is that which must needs be expressed in order to be examined at a later time for the fruits of such experience.

我是 Q'uo，我理解了你的問題，我的姐妹。你在大部分是正確的，因為我們並不是建議失去自我控制到了侵犯另一個人的自由意志的位置，我們是正在建議，那種如此強有力地推動力的內在體驗就是必須被表達以便於在一個之後的時間被檢查以取得這樣的體驗的果實的事物。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: Not at this time. Thank you very much, Q'uo.

Carla：在此刻沒有了。非常感謝你們，Q'uo。

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

我是 Q'uo，我們再一次感謝你們，我的姐妹。在此刻有另一個問題嗎？

Carla: Yeah, one more. No prejudice intended—could your answers not possibly be more direct and to the point, being as we here on the Earth plane think that way? Do you understand?

Carla：耶，還有一個問題。不是打算要產生偏見——你們的回答有可能不更加直接且切中要點，而是成為當我們地球層面上在這裏的時候的思考的那種方式嗎？你們理解嗎？

I am Q“uo, and we are not certain that we grasp your query. Could you find another means of stating it?

我是 Q“uo，我們並不肯定我們理解了你的問題。你們能夠找到另一種陳述它的途徑嗎？

Carla: No. Thank you anyway.

Carla：不用了。無論如何感謝你們。

I am Q“uo, and we shall speak to that which we feel we grasp. Our responses are tempered by two features of this illusion, the first being the limitations of the instrument and the language with which it is familiar; the second, being more important, and that is the free will of each entity, so that as we speak in response to any query, we give that which will inspire thought, rather than that which will completely sate the hunger, wishing not to do another “s work for that entity, for it is the work that is the value of the decision-making and the choosing.

我是 Q“uo，我是 Q“uo，我們將就我們覺得我們理解了的內容發言。我們的回應會因為這個幻象的兩個特性而被調和，第一個特性是這個器皿及其熟悉的語言的局限性，第二個特性是更為重要的，那就是每一個實體的自由意志，因此，當我們發言回應任何問題的時候，我們給予了將會啟發想法的事物，而不是將會完全喂飽饑餓的人的事物，我們不希望去替代那個實體進行另一個人的工作，因為，就是這個工作是做決定和做選擇的價值之所在。

May we speak in any further way to any other query, my sister?

我們可以用更進一步的方式來談及任何其他問題嗎，我的姐妹？

Carla: No. Thank you. Carla：沒有了。謝謝你們。

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

我是 Q“uo，我們感謝你。有另一個問題嗎？

Carla: I have one more. You“re talking about having already opened the heart and working in communication and inner work, but I don“t feel like my heart“s open all the time at all. I feel like I“m frequently screwing up and blocking energies or over-spiking them so that they“re overly active and so forth, and that my heart isn“t always just great. I don“t really feel that I could really say, “Well, yeah, I“m doing lots of inner work now because I“m all done with that

open heart stuff.” I’m not. Could you comment on that, because I don’t feel like I’m “here” and not “there.” Maybe I’m “there,” but I’m also back down in blocked personal relationships and stuff, too.

Carla：我還有一個問題。你們正在談到關懷與在已經開放心之後在溝通交流和內在的工作中進行工作，我並不感覺我的心在所有的時候都是完全開放的。我感覺到好像我時常會搞的一團糟、阻塞能量或者過度抑制它們，以至於它們會過度活躍，如此等等，我覺得我的心並不是一直都是做的很好的。我沒有真正感覺到，我能夠真正說，“好了，耶，我現在正在進行許多的內在的工作，因為我完全將那個開放性的問題搞定了。”我沒有。你們能夠對那一點進行評論嗎，因為我並不感覺到，我是在“此地”而不在“別處”。也許我是在“別處”，但是我同樣也會返回到阻塞的人際關係和問題上。

I am Q’uo, and am aware of your query, my sister. As you learn any skill, whether it be how to open the heart in unconditional love, how to juggle, or how to cook a certain meal, there will be those expressions of the skill which are better done, shall we say, than others. There will be the dropping of the ball for the juggler. Yet, if the juggler can accomplish a certain skill or procedure, the ability is present. And it is to the entity that has moved into the opening of the heart that we speak in relation to the seeking of truth and the serving as an instrument or vocal channel. If an entity has the ability to do this, called “loving without condition,” it is not important that the entity is not always able to express this loving without conditions, but it is important that the entity has the desire to do so and will examine its experience with that desire foremost in the mind.

我是 Q’uo，我理解了你的問題，我的姐妹。當你們學習任何的技巧的時候，無論它是如何在無條件的愛中開放心，或是如何變戲法，或是如何烹飪一道特定的菜肴，都將會有那些是比其他的技巧的表達，容我們說，被更好地完成了的技巧的表達。對於玩雜耍的人，將會有掉落的球。然而，如果玩雜耍的人能夠完成一定的技巧或者步驟，能力就是存在的了。在談及尋求真理以及作為一個器皿或者語音的管道而服務的方面，我們正是在對那個已經進入到對心的開放中的實體發言的。如果一個實體擁有能力去做到這一點，作為所謂的“無條件的愛”，那個實體不是一直都能夠去表達這種無條件的愛，這是不重要的，而重要的事情是，這個實體已經有渴望去這樣做並將會首先在心智中檢查它對那種渴望的體驗。

Is there another query, my sister?

有另一個問題嗎，我的姐妹？

Carla: Just sort of a left turn into the question about why can’t you speak more simply? Let’s see how to put this. I realize that you want to teach and not do our learning for us. There are often teachers around that give you a very simple—and something you can hold onto—type of answer, and they seem to have real success in being able to deal with spiritual questions a lot of times. Does the infringement of free will sort of “catch up” to you after awhile, is that what you’re saying, when the spiritual student goes over these own issues himself, looking basically at what you have said just for principles that he can use as resources ... that the student has then done a better job than if the

student just heard somebody that was absolutely brilliant just telling him everything, and said, "Okay, I'll believe that"? There is a difference between those two? If you both have the same belief in the end?

Carla : 僅僅是某種類型的一個左轉進入到關於為什麼你們無法更為簡單地發言的問題。讓我們看看如何表述這一點。我意識到，你們想要教導但不想要替我們進行我們的學習。在周圍經常會有老師會給予你一個非常簡單的類型的答案——某種你能夠依附於其上的事物，它們看起來似乎在能夠多次與靈性上的問題打交道的方面是擁有真正的成功的。對自由意志的侵犯是某種類型的過一陣子之後“趕上”你們嗎，那是你們正在說的事情嗎，當靈性的學生反復經歷這些他自己的議題，並在基本的方面檢查你們已經說過的事情，僅僅為了他能夠用作資源的原則……相比如果那個學生僅僅是聽到某個絕對英明並告訴他一切事情的人並說到，“好的，我將會相信那一點，” 那個學生是已經完成了一種更好的工作的。在兩者之間有一種區別嗎？如果你們在最終會同時擁有相同的信念的話？

I am Q"uo, and am aware of your query, my sister. In a large part, you are correct. However, we are as we are and we must, in order to remain true to that which we are, speak in the way in which we speak when given the constraints of the language, the ability of the instrument, and the free will of those to whom we speak. There are many teachers. There are as many teachers as there are entities and experiences, and each will teach with a certain voice, a style that will be unique to that teacher. Those words which have value to the student will find their way to the student's heart. This is why we always recommend that each student discriminate those words and concepts which we offer, and forget those that have no meaning, saving only those which ring of truth for that entity. We recommend that each student find those teachers with which the student is comfortable, for all teach and all learn.

我是 Q"uo，我理解了你的問題，我的姐妹。在一個很大部分上，你是正確的。然而，我們就是我們之所是的樣子，為了對我們之所是保持真實，我們必須用當我們處於給定的言語、器皿的能力以及那些我們向其發言的人的自由意志的限制的情況下我們會發言的方式來發言。有很多的老師，有多少老師，就會有多少的實體和體驗，每一個人都將藉由一定的聲音，一種對於那個老師而言是獨一無二的風格來進行叫到。那些對於學生有價值的言語將會再到它們前往那個學生的心的道路。這就是為什麼我們一直建議每一個學生都對我們所提供的那些言語和觀念進行分辨，並忘記那些沒有意義的部分，僅僅留下那些為那個實體響起了真理的鈴音的內容。我們建議每一個學生都去找到那些那個學生會對其感到舒適的老師，因為所有人都在教導，所有人都在學習。

Is there a further query, my sister?

我的姐妹，有一個更進一步的問題嗎？

Questioner: No. I thought that that was a really helpful answer. Thank you very much.

提問者：沒有了。我想那是一個真正有幫助的回答。非常感謝你們。

I am Q"uo, and again we thank you, my sister. Is there another query at this

time?

我是 Q"uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Q"uo, and we feel that the queries have been exhausted for this session of working, and we would take this opportunity to thank each for inviting our presence in your meditation this day. We are greatly honored to be so invited and we cannot express to you the joy that we feel at the opportunity of walking with you upon your journey, even but a step, for as we walk with you, we walk with the Creator, and are overjoyed at the opportunity to learn from you as we share with you of that which is ours to share.

我是 Q"uo，我們感覺到用於這次工作的集會的問題已經被耗盡了，我們會利用這個機會感謝每一位邀請我們今天出席你們的冥想。我們對於如此被邀請是感到極為榮耀的，我們無法向你們表達我們對於在你們的旅程上與你們一同行走的機會所感覺到的喜悅，即使僅僅是一步，因為當我們與你們一同行走的時候，我們是與造物者一同行走的。當我們與你們分享我們要去分享的內容的時候，我們對於從你們身上學習的機會是感覺到狂喜的。

At this time we shall take our leave of this instrument and this group, leaving each as always in the love and in the light of the one infinite Creator. We are known to you as those of Q"uo. Adonai, my friends. Adonai. 在此刻，我們將離開這個器皿和這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo。Adonai，我的朋友們。Adonai。

September 6, 1992

1992-09-06 意志與信心的激勵

Group question: The question this afternoon has to do with changes and transitions and the use of faith in making these transitions. The issues or lessons of our lives seem to be the lens through which we look at our lives, and we're wondering if, as we continue to walk on our path and go through the various changes and learning of lessons, if we are able to provide our own inspiration for this journey by simply making the journey—a kind of perpetual motion machine—so that we gain the confidence of being able to make transitions and to solve problems by doing it. And yet, we find that these issues or problems are with us at deeper levels, showing other aspects and requiring the continued application of faith and will in order to continue on the journey.

團體問題：今天下午的問題是與改變，轉變以及在做出這些轉變的過程中對信心的使用有關的。我們的生活的議題或者課程看起來似乎成為了我們通過其觀察我們的生活的透鏡，我們想知道，隨著我們繼續找我們的道路上行走並穿越各種各樣的改變以及對課程的學習，是否我們能夠藉由單純地讓旅程成為一種類型的永動機來為這個旅程提供我們自己的啟發，這樣我們就會對於能夠做出轉變並藉由進行它來解決問題而取得信心了。然而，我們發現這些議題或者問題是在更為深入的層次上與我們在一起的，並顯示出其他的面向並要求對信心和意志的繼續的應用以便於繼續進行那條旅程。

So, what we would like to know is how this process actually works. Is it true that we can provide our own inspiration for this journey? And do we continue to work with the same kinds of issues as we make transitions in our lives, simply making them on different levels or with different applications?

因此，我們想知道的事情是，這個過程實際上是如何工作的。我們能夠為這條旅程提供我們自己的啟發，這是真的嗎？當我們在我們的生活中做出轉變的時候，我們會繼續與相同類型的議題一同工作，並單純地在不同的層次上或者通過不同的應用來做出轉變嗎？

(Carla channeling)

(Carla 傳訊)

We are those of Q'uo. Greetings to each in the love and in the light of the one infinite Creator. It is a great privilege to be called to your group for this session of working by seekers such as you. We so enjoy sharing in the meditation of your circle. We would greet those from places distant upon your sphere to this domicile, and wish each love, peace and many blessings. You offer us a wonderful opportunity for service by asking for our opinion. We make mistakes; consequently, we would stress that these words must pass the authority of each seeker's own inner discrimination. If any thought we share is not your personal truth, we ask you please to lay it aside.

我們是 Q'uo。在太一無限造物者的愛與光中致意。為了這次工作的集會而被諸如你們這樣的尋求者呼喚來到你們的團體，這是一種極大的榮幸。我們如此享受

在你們的圈子的冥想中進行分享。我們會向那些來自於在你們的地球上距離你們住所很遠的地方的實體們致意，祝願每一個人愛、平安與許多的祝福。你們藉由請求我們的觀點而提供給我們一個美妙的機會來進行服務。我們會犯錯，因此，我們會強調，這些言語必須通過每一個尋求者自己的內在的分辨力的權威。如果任何我們分享的想法不是你個人性的真理，我們請你將它放在一邊。

There are two truths concerning the inspiration to will and faith. We shall offer them both. They contradict each other, which we have found to be a sure mark of true spiritual territory, for that which is mystery is self-contradictory and illogical, as all enigmas are. Yet, there is a resolution, if not solution.

關於對意志和信心的激勵，有兩個真理。我們將同時提供它們。它們是相互矛盾的，我們已經發現這種矛盾就是一個真實的靈性領域額確切的標誌了，因為神秘之所是就是自相矛盾的和非邏輯的，如同一切的謎題一樣。而會有一個解答，如果沒有解除的話。

The first truth is that you inspire others; others inspire you. In your holy work called the Bible, the master known as Jesus spoke of sowing where one did not reap. There is no possible way to avoid taking others' fruit from them. This is a central lesson of love. When love is given, it is given away. It seems quite often not to be returned. That is due to the illusions of time, space and personal identity.

第一個真理是，你們啟發了其他人，其他人啟發了你們。在你們被稱為聖經的神聖著作中，被知曉為耶穌的大師談到在一個人沒有收割的位置播種。避免從其他人那裏得到他們的果實，這是不可能的。這是一個愛的中心的課程。當愛被給予的時候，它是被給出去的。它時常看起來似乎不會被返還。這是由於時間、空間和個人的身份的幻象。

The love coming to you can be thought of as the light of stars. The light of the nearby star which is your sun burns hotly from such a relatively close distance, and, perhaps, within the wisdom of this light, there seems also a danger. But the light from the distant stars is cool and moves through your time to shine upon your upturned face years after that star has disappeared.

來到你們身上的愛可以被考慮為星星之光。在附近的星星的光，也就是你們的太陽的光，熾熱地從這樣一個相對近的距離上燃燒，也許在這種光的智慧之中，同樣看起來似乎有一種危險。但是，來自遠處的星星的光是冷的，它穿越你們的時間照耀在你們向上仰起的臉龐上，甚至在那個星星已經消失之後。

The gift of love and light radiates to you from elsewhere and from other selves. You, in turn, radiate in essential being and in your thoughts and actions to serve as a channel for that light and love that inspires, comforts and soothes others. There is no way to keep an account ledger to be sure that what is given out is again received—not because there is not balance, but because love and light do not contain in themselves quantity but only quality. They are essences, not things to be measured: infinite qualities, rather than finite forces of a certain magnitude.

愛與光的禮物從其他的地方，從其他自我輻射到你的身上。你，相應地，在實質

性的存有之中，並在你的想法和行動中輻射以作為那種光與愛的一個管道進行服務，這個管道啟發、安慰並緩和了其他人。沒有辦法來記錄一本分類帳目以確信被給出去的事物是再一次被收到的——不是因為沒有平衡，而是因為愛與光不會再其內在之中包含數量，而僅僅只包含品質。它們是實質，不是要去被度量的事物：它們具有無限的品質，而不是具有一種特定的量值的有限的力量。

Each is personally aware of the many inspirations received from others. We would reassure each that as each attempts to be of service, the attempt fosters and encourages the essence of each self so that even when efforts to serve and love seem to fail, yet that desire, that will, that love is effectual. It not only moves others' hearts in ways you do not ever know, but adds to the planetary transparency, to the limitless light of the one infinite Creator.

每一個人個的方面都知曉許多從其他人那裏收到的啟發。我們會再一次向每一個人保證，當每一個人嘗試去進行服務的時候，那種嘗試會鼓勵並鼓舞每一個自我的實質，這樣甚至當去服務和去愛的努力看起來似乎失敗的時候，那種渴望，那種意志，那種愛卻是有效力的。它不僅僅用各種你不曾知曉的方式推動其他人的心，它同樣也增添了星球的透明度，增添了太一無限造物者的無限制的光。

Thusly, we encourage each to offer thanksgiving continually for blessings received, for inspiration received, for all blessings are that which comes to one. By no amount of exerted control can one control one's infinite source of all good.

因此，我們鼓勵每一個人都持續不斷地為接收到的祝福，為接收到的啟發，為所有來到一個人身上的祝福而感恩。無論一個人藉由施加多少數量的恐懼，它都無法控制一個人全部的善的無限的源頭的。

This instrument has, at this point, asked us to move on as this instrument feels the energy would be better spent in a shorter transmission. Therefore, we shall move on to the second truth concerning inspiration, towards loving and serving in new and expanding, changing ways. The door to the deep self is fairly carefully closed when a spirit enters into manifested third-density incarnation. Vision fails, awareness recedes, finely tuned senses within are muffled with flesh, and the incarnation grows darker as the child grows to be the adult. Yet, the small being survives in the growing complexity of the personal universal awareness that is the self's awareness of a subjective universe.

這個器皿已經，在這個位置，要求我們繼續前進，因為這個器皿感覺到能量在一次較短的傳遞中會是更好地被花費的。因此，我們將繼續前進到關於啟發的第二個真理，向著用新的、拓展性的、改變的方式來愛與服務的方向前進。當一個靈體進入到顯化的第三密度的投生的時候，通往深入的自我的大門時被相當小心謹慎地關閉著的。視野失去了，察覺減退了，被精細調音的內在的感知因為肉身而被壓制了，隨著孩子成長為成人，投生慢慢變得更加陰暗了。而在個人的宇宙性的察覺中的逐漸成長的複雜性之中的那個小小的存有會存活下來，那種宇宙性的察覺即自我對於一個主觀的宇宙的自我的察覺。

In that first look at one's universe, the outcome is dim. Things look dark,

difficult and dreary. There is work in all directions to support the physical self, to corral the emotions, to find the truest heart of self amidst all the vicissitudes of change. Yet, there is within a universe of suns, of, shall we say, energies that represent, and in a holographic sense are, the vibrations of wisdoms represented by the outward sun and stars.

第一眼看一個人的宇宙的時候，結果是模糊不清的。事情看上去是陰暗、困難且枯燥的。在所有的方向上都會有工作去支援物質性的自我，去將情緒關在圍欄內，並在所有的改變的變遷中找到自我最信任的核心。然而，在內在之中有一個，容我們說，太陽的能量的宇宙，它描繪了，並且在一種全像性的意義上即是，由向外的太陽與星辰所呈現出來的智慧的振動。

This door to the deep mind where this universe revolves and can gradually be seen is opened by the self and the self only. That is, it cannot be opened by another person in incarnation. Yet, in the inner room of meditation, when silence is truly reigning and the spirit somewhat freed, the desire to find inspiration taken into silent meditation yields an inner guidance. Inner resources come into more and more developed usefulness.

這扇通往深入心智的門是被自我並僅僅是被自我打開的，在深入心智之中，這個宇宙是旋轉的，它能夠逐漸地被看到。也就是說，這扇門是無法在投生中被另一個人所打開的。然而，在冥想的內在的房間中，當靜默真正地盛行且靈性多少有些被解放了的時候，被帶入到靜默冥想中的去找到啟發的渴望就會產生出一種內在的指引了。內在的資源會變得越來越大有用處。

This occurs over a long period of time, and though one may sometimes feel one has made a breakthrough, yet always the most effectual ally is persistence. Patience, dogged persistence in practicing one's way of approaching infinite values and truth, becomes more and more clear with time, for the effort necessary to put aside that time says to the outward being that this being values the resources of the deep mind. Thusly, inspiration is felt by the self's efforts as the asset of the deep mind. It begins to be used constructively through looking at dreams, through ways of listening to one's own hunches and intuitions. Faith, then, does breed faith. The use of will aids greatly in the next use of will.

這是在一段很長的時期中發生的，雖然一個人有時候會感覺到一個人已經實現了一種突破了，而最有效力的同盟一直都是堅持不懈。在實踐一個人接近無限的價值和真理的過程中的耐心與頑固的堅持，會隨著時間而變得越來越清晰，因為將那個時間留出來所需的努力會對外部的存有說，這個存有會重視深入心智的價值。因此，啟發會被自我的努力感覺為深入心智的有用的資源。它會開始積極地通過觀察夢境，通過聆聽一個人自己的預感和直覺而被使用了。信心，接下來，就確實孕育出信心了。對意志的時候在下次對意志的使用中會產生極大的幫助。

We spoke of a resolution to this seeming paradox, and there is truly the most lucid resolution; however, it is not logical in the usual sense. Those other selves that inspire and teach you are also allowing to move through them the same energy that is the energy of the deep mind's wisdom. In your illusion,

you may look at all other selves not only as teachers, but as mirrors also, reflecting yourself to you. Thusly, those things that inspire you in someone else equal those things that would inspire you from within if you were able to have access to the appropriate depth and location within the deeper mind. When inspiration comes from another, you are listening to that which you have already thought but were not able to bring close enough to surface awareness to deliver to yourself.

我們談到了對於這個表面上的悖論的一個解決方案，有真正最清晰的解決方案，然而，在通常的意義上，它不是邏輯性的。那些啟發並教導你的其他的自我同樣也正在允許相同的能量流經它們，這種能量即使深入心智的智慧的能量。在你們的幻象中，你們可以不僅僅將所有其他自我視為老師，你們同樣也可以將它們視為鏡子，向你映射出你自己的鏡子。那些在某個其他人內在之中啟發了你的事物，是與那些會從內在之中啟發你的事物是平等的，如果你們能夠進入到在更為深入的心智之中的適當的深度和位置。當啟發是來自於另一個人的時候，你正在聆聽你已經思考過的但尚未能夠足夠接近地帶到表面認識來傳遞給你自己的事物。

The desirable way to look at this is perhaps to be thankful and grateful and full of praise for those you feel teach and mirror to you well, while allowing these teachings that enter your awareness to stand not as the teachings of another given to you only, but also as the goad, the encouragement, or exhortation which coaxes you into a more persistent and regular attempt to work within the self to find deeper and deeper stability of awareness within the self. For the more work done within the self by allowing the infinite guidance to speak to you, the more you have your incarnational time free so that you may spend more time gathering new information and offering this awareness of yours, so long sought after, to be shared with others.

去查看這一點的理想性的方式，也許是對於那些你們感覺到教導你並很好地向你映射了的人感覺到感謝、感激和充滿了讚美，同時允許這些進入到你的認識的教導不僅僅成為被僅僅給予你的另一個人的教導，同樣也成為刺激物，激勵物或者勸誡物，它誘導你進入到一種更為堅持不懈且有規律的在自我內在之中進行工作以在自我內在之中找到越來越深入的認識的穩定性的嘗試。因為越多的工作籍由允許無限的指引向你發言而被完成，你就會讓更多的你的投生性的時間解放出來，這樣你就可以花費更多的時間來收集新的資訊並獻出這種屬於你的，已經被追尋了如此長的時間的認識來與其他人分享了。

The query ended by asking whether there was a recurring cycle of circular nature or a spiral of cyclical nature. We agree with each in this group that the lessons of a particular incarnation are largely of the spiraling variety. When a lesson has truly been learned in an incarnation, then it may not appear in that same form. However, the undertones and overtones or connotations of a lesson concerning how to love unreservedly are such that the layers of meaning are always capable of being added unto, and that original lesson seemingly learned moves into a challenging stance regarding the next seeming lesson. Look carefully, ask lovingly, for guidance. Listen to teachers and see yourself in the faces of others, and you will find that the learned lesson has become the jumping-off place for the present challenge.

結束的問題是詢問關於是否有一種迴圈性的重複發生的週期或者一種具有週期的特性的螺旋。我們贊成在這個團體中的每一個人，一次特定的投生的課程在大部分是具有一種螺旋的特性的。當一個課程在一次投生中已經被學會的時候，接下來它就可以不用那種相同的形式出現了。然而，一個課程在關於如何無保留地去愛的方面的低音與泛音或者言外之意就是如此，以至於意義的層次一直都是能夠在其上被添加的，在表面上被學會了的原來的課程移動進入到關於接下來的表面上的課程的一種挑戰性的姿態。仔細觀察並深情地請求指引。聆聽老師並在其他人的面孔中看到你自己，你將會發現，那個學會了的課程已經成為了當前的挑戰的出發位置了。

We feel that all is one. That is so simple that most cannot understand it. The faces, voices and all sensed impressions from the outer world and you are one. The guidance from those sources which aid you—whether they be called the spirit, the inner guide, or any other name—are you. Your nature seems limited; your life, abbreviated, begun and ended in the wink of an eye, cosmically speaking. Yet, you did not begin and will not end, and the learning goes on infinitely, with the truth always receding before one.

我們感覺到萬物是一體的。那是如此的簡單以至於大多數人都無法理解它。面容、聲音以及從外在的世界盃感覺到的所有的印象，和你都是一體的。來自於那些來源的會幫助你的指引——無論它們被稱之為靈體、內在的指導靈或者任何其他的名字——都是你。你的特性看起來似乎是受限的，你的生命，看起來似乎是被刪減過的，從宇宙的方面而言，它是在一眨眼的時間中開始和結束的。而你並沒有開始，你將不會結束，學習是無限地前進的，而真理一直都在一個人面前後退。

So, we encourage each to rejoice in the faith gained. Some has been due first to the inspiration of others; some has been the product of patient courting of the resources within one's own heart. All are of the one infinite Creator and partake in Its nature, which is love. May you love one another and love the self just as much, for inspiration comes from both places and is still of one piece.

我們鼓勵每一個人都在被取得的信心中歡慶。一些信心是首先要歸因於其他人的啟發的，一些信心已經成為了向在一個人自己的心的內在之中的資源的有耐心的求愛的產物了。所有的信心都屬於太一無限造物者並帶有祂的特性，那個特性就是愛。祝願你們愛相互彼此並一樣多地愛自己，因為啟發是同時來自於這兩個位置並仍舊屬於一份愛。

We would leave this query and this piece at this time, and open the meeting to any questions that you might have. Are there any queries at this time? 我們會在此刻離開這個問題和這個部分，我們向你們可能會有的任何問題開放集會。在此刻有任何問題嗎？

(Pause)

(暫停)

We find that we have no "takers" for our wise answers, so we had better get

on our horses and ride back to our own identity. How we have loved being with you, dear ones to us. We thank you for your courage, and encourage you to see changes as parts of an ever-rising spiral into the light. We leave you in that love and in that light. We are known to you as the principle of Q'uo. We leave you in the Creator 's peace and bid you adonai. Adonai.

我們發現沒有想要我們智慧的答案的“提問者”，因此我們最好騎上我們的馬並返回到我們自己的身份。我們多麼喜歡和你們在一起呀，你們對於我們都是親愛的人。我們感謝你們的勇氣並鼓勵你們將改變思維一個一直上升的進入到光的螺旋的一部分。我們在那愛與那光中離開你們。我們是你們知曉的 Q'uo 原則。我們在造物者的平安中離開你們並向你們道別，*Adonai*。 *Adonai*。

September 13, 1992

1992-09-13 接近幻象與保持距離

Group question: The question today has to do with accepting the limitations that are put on us by our own point of view, by physical illness, and by physical limitations. And we're wondering if there is a value to feeling the frustration of limitation, or if there is instead a need to separate oneself from the illusion, not be so affected by it—to be more, shall we say, at a distance? Or is it better for us to be immersed in the illusion, to be moved by it, to be emotionally swayed, and then to look at what results and do our balancing according to how the illusion has moved us?

團體問題：今天的問題是與接受藉由我們自己的觀點，藉由身體上的疾病以及藉由物質上的局限性被施加在我們身上的局限性有關的。我們想知道，感覺到局限性的挫折是否有一種價值，或者是否有一種將一個人自己與幻象分隔開的需要，不是如此受其影響——變得更多地，容我們說，在一個遠處？或者對於我們而言，沉浸於幻象中，被其所推動，在情緒上為其所動搖，接下來檢查結果是什麼，並根據幻象已經如何推動了我們而進行我們的平衡，這會是更好的嗎？

(Carla channeling)

(Carla 傳訊)

We are those of the principle known as Q'uo. Greetings in the love and in the light of the one infinite Creator. How blessed it is that we are invited to your circle this afternoon. Our enjoyment of your vibrations is surpassed only by our humble delight in accepting your invitation to share with you our opinions. Please remember to use your personal discrimination as you hear these fallible thoughts, and together we shall serve and we shall learn.

我們是屬於被知曉為 Q'uo 原則的團體。在太一無限造物者的愛與光中致意。我們在這個下午被邀請來到你們的圈子，這是怎樣地有福呀。我們對於你們的振動的喜愛僅僅會被我們在接納你們的振動的過程中對於與你們分享我們的觀點的謙遜的快樂所超越。請記得在你們聽到這些易於犯錯的想法的時候去使用你們個人的分辨力，我們將一同服務，我們將一同學習。

We would ask you to come with us in your imagination as we take a mental journey. Begin in the seated consciousness that sits in your circle. Absorb the experience of feeling the energy, moving around the group, the sounds spilling into the ear, the many details that would meet the eye, were it open. Now move with us in thought away from the seated physical vehicle. Remain in the dwelling, but gaze at the seated figures below. See the postures, the way the hands fall in unconscious emotion and desire. See the quiet, waiting figures that house your consciousness.

在我們進行一場心智上的旅行的時候，我們會請你們與我們一起進入到你們的想象力之中。從坐在你們圈子中的固定的意識開始。感覺到在團體中移動的能量，感覺聲音流入到耳朵中，感覺眼睛遭遇到的許多的具體細節，如果眼睛是睜開的話，吸收這些感覺的體驗。現在，與我們一起在想法中離開那個坐著的物質性載具。留在住所中，但卻注視著坐在下麵的人物。看到姿勢，手在無意識的情緒和

渴望中垂下的方式。看到那個容納了你的意識的安靜的、等待著的人物。

Move again now with us to an imaginary place somewhat above the dwelling in which you now are seated. Gaze down upon the abode in its nest of trees. Is the dwelling as large to the eye seen from this perspective, as large as it felt when your consciousness looked through your physical vehicle's eyes? Move again, far enough into the ethers to observe the village as a whole. And again, move until the topography of the terrain becomes clearly visible. No longer can one find the small village, much less the abode, much less the physical vehicle's awareness. And continue now, moving faster, until you can see the sphere upon which you dwell as it moves like a spinning ship through the ocean of what you call space.

再一次與我們一起移動到一個想像性的位置，它是多少有些高於你們現在坐在其中的居所的。向下注視著在樹叢中的住所。這個住所從這個遠景在眼睛看來，是與當你的意識通過你的身體的眼睛觀察的時候它感覺起來的一樣大的嗎？再一次移動到足夠遠的地方，移動進入到蒼穹之中來觀察作為一個整體的村莊。再一次，移動一直到地面的地形圖變得清晰可見為止。不久一個人就能夠發現小小的村莊，遠遠更小的住所，遠遠更小對物質性載具的察覺。現在繼續，更快速地移動，一直到你能夠看到你們居住於其上的星球，在它好像一艘旋轉的船一樣穿過你們稱之為太空的海洋的時候。

Now move still farther away from this planet of your nativity until it disappears but the sun is still visible. Stop and reflect upon the particular essence of light and love that is the gift of your sun being. And now move, once again, away until the surrounding stars eclipse any one small star and the galaxy gradually becomes visibly conjoined; and further back, until you have no reference point. Stay there. You have no reference point. This your mind can give you, this degree of removal from detail. This process is helpful to remember to use when reference points seem to be confusing. For fast, fast relief from the agony of unacceptable confusion, we may suggest this alternative to counting to ten, for it not only allows time to elapse, but also space.

現在更遠地離開你們故鄉的行星，一直到它消失了，但是太陽仍舊是可見的。停下來並對你們的太陽的存有的禮物之所是的特定的光與愛的實質。現在，再一次移動離開，一直到周圍的恒星遮蔽了任何一個小的恒星，星系逐漸變得明顯地結合在一起了，進一步後退，一直到你沒有了參照點為止。停在那裏。你沒有參照點。這就是你的心智能夠給予你的事物，這種程度的消除具體細節。在參照點看起來似乎是令人混淆的時候，去記得使用這個過程是有幫助的。要快的話，快速接觸無法接受的混淆的苦悶，我們可以建議這個過程作為從一數到十的過程替代選擇，因為它不僅僅允許時間流逝，它同樣也允許空間流逝。

We would bring you now back into the manifested universe through myriads of stars, galaxy upon galaxy, until the sun system of your Earth is entered and the speed of travel is slowed to allow a gentle reentry into the planetary energies, those energies so colored by the unique beingness of your sun. Move into the atmosphere, and as the planet rotates upon its axis, gently enter into the arena of your particular life stream once again. There is your

nation state, there your village. Slowly now into the energy vortices of home, friends and kindred. And, so gently, rolling, rolling softly, move into the physical vehicle and again take up the experience of sensation. You are now again aware, to a greater degree, of stimuli and of your individuality.

我們現在將你們帶回到顯化的世界中，穿越無數的星辰，一個接一個的星系，一直到你們的地球的太陽系被進入，旅行的速度被降低以允許一種溫和地重新進入到星球的能量，那些能量因為你們的太陽的獨一無二的存在性而如此地被染色了。進入到大氣中，隨著行星在它的軸上旋轉，溫柔地再一次進入到你們特定的生命的溪流的競技場之中。有你的國家，有你的村莊。現在，緩慢地進入到家、朋友以及親屬的能量螺旋中。如此地溫柔，滾動，輕柔地滾動，進入到物質性載具並再一次穿上感知的體驗。你們現在再一次，在一個更大的程度上，察覺到刺激物和你們的個體性了。

What have you learned? What has the distance taught you? Perhaps you may see that although distance is that which offers relief from confusion and frustration, it is not the teacher that speaks loudly. Indeed, that which teaches was simply quiescent during this expansion of the viewpoint—merely observing, merely recording, not coming to a cusp where a decision should be made. A great many things are to be honored about having a very wide point of view, but the clearing and crystallizing of desires and the schooling for choices perhaps may be seen not to reside in the distant, observing consciousness which gazes in safety at the tiny time-bound confusions of a living entity. However, there is likewise little of immediate value to confusion deep enough that it stops the mind and the heart from thinking and feeling in a coherent manner.

你們已經學會了什麼事情呢？距離已經教導了你們什麼事情呢？也許你們可以看到，雖然距離是提供了對混淆和挫折的減輕的事物，它並不是那個大聲說話的老師。確實，那個教導的事物在這個視角的拓展的過程中單純地是沉默的——僅僅觀察，僅僅記錄，不是來到一個在其中一個決定應該被做出的尖峰。在關於擁有一種非常廣闊的視角的方面，大量的事情是要被榮耀的，但是，清空渴望、讓渴望結晶以及對選擇的訓練，這些也許可以被看到是並非居住在遠處的，請同時觀察那個意識，它在安全中注視一個活生生的實體的小小的為時間所束縛的混淆。然而，混淆足夠深入以至於它阻止了心智和心用一種協調的方式思考和感覺，這同樣也是幾乎沒有直接的價值的。

Now come again with us to the imaginary ability to stop the process of time. Imagine that this instant is captured in a photograph, or, shall we say, a frame of your film. The instant is, and is no more. Look at the picture. What is there in this picture to cause all this confusion? Let us again choose this instant, take a picture, look at this picture. What in this picture is causing the confusion?

現在，再一次與我們一起用想像力的能力來停止時間的進程。想像這個瞬間在一個照片中，或者，容我們說，在你們的電影的一幀中被捕捉到了。那個瞬間就是如此，沒有更多了。查看那個照片。在這個照片中有什麼事物產生出所有這種混淆呢？讓我們再一次選擇這個距離，照一張照片，看這張照片。在這張照片中什麼事物正在引起混淆呢？

You may profitably consider time and space to be illusions, for it is our opinion that confusion lies in the illusion of motion. In this motion, you learn and choose and learn again. But to value the process is one thing, to use it maximally as a resource is another.

你們可以富有成效地將時間和空間考慮為幻象，因為在我們看來，混淆是存在於運動的幻象之中的。在這種運動中，你們學習，你們選擇，並再一次學習。但是去重視過程是一個事情，去最大化地將其用做一個資源是另一個事情。

When you allow the self to move on, choosing and feeling very intensely and continuing not to resist the seeming flow of catalyst, the spirit is often weary and battered. However, when the catalyst is resisted, the resulting confusion and pain is far worse and less helpful. So, we do not advise the moving back from the situation as a kind of "doppelganger" that is wiser than the actor in the midst of the catalyst simply because neither point of view is more revealing of deeper wisdom than the other.

當你們允許自我繼續前進，並同時做出選擇和非常強烈地感覺，並繼續不去阻礙催化劑的表面的流動的時候，靈性經常會疲憊與憔悴。然而，當催化劑被抵抗的時候，由此而產生的混淆和痛苦是遠遠更為嚴重且較不有幫助的。因此，我們並不建議作為一種類型的“雙重身份”而離開那個情況，這種雙重身份是比在催化劑之中的演員更為睿智的，我們這樣建議單純地是因為兩種視角中的任何一個都不會比另一個更多地揭露更深的智慧。

In the close point of view, you often must act and make intuitive guesses far beyond any logical ability to reason correctly. Yet, the process of transformation occurs better and in a way more attuned to your heart's desires. The pulling back from experience to control or affect the chosen actions taken, though sometimes necessary to solve ethical questions, removes from experience the richness of observed catalyst that can be retained in what you would call the matrix of your mind.

在靠近的視角中，你們必須去行動並做出直覺性的猜測，這種直覺性的猜測是超越任何去正確地推理的邏輯上的能力的。而轉變的過程是通過一種更多地與你的心的渴望協調的方式而更好的發生的。從體驗往後拉以控制或者影響被選擇了的被採取的行動，雖然有時候需要去解決倫理上的問題，並從體驗中移除被觀察到的催化劑的財富，而這種財富是能夠被保留在你們所稱的你們的心智的母體之中的。

However, the deepest reality that we ourselves see is that there is no motion, but the present, rather, is. The still picture of each moment is as close to manifested reality as that moment can manifest. This means that if you perceive something happening, the truer statement is that this something is. And, rather than observing a process, you are, in the deeper sense, observing the essence. Nothing is occurring, nothing is happening. This is the standpoint from which you may most helpfully work with your own understanding of the self as it reacts to and creates more catalyst.

然而，我們自己觀察到的最深入的實相是，沒有運動，毋寧說，當下即是。每一個時刻的靜止的圖像都是如同那個時刻能夠顯化的一樣是對於被顯化的實相是

封閉的。這意味著，如果你們感覺到某個事情正在發生，更為真實的陳述是，這個事情即是。與其觀察你們過程，在更為深入的意義上，你們毋寧是在觀察實質。沒有任何事情正在出現，沒有任何事情正在發生。這就是你們可以極其有幫助地在自我對催化劑做出反應並創造出更多的催化劑的時候與你自己對於自我的理解一同工作的立足點了。

The truth is that all that is, is all that there is. Nothing comes into consciousness; nothing leaves consciousness; nothing is happening. You are experiencing an illusion. When you can see, in the moment, that a complex stack or series of levels of feelings and actions is at this moment adding up to a very rich tapestry which is being observed and recorded, and, at the same time, can sit and simply allow this tapestry to be as it is, you have within you what we would suggest to be a useful asset to use in moving, as one who is graceful, in the motion within the manifested illusion of time and space.

真理是，一切之所是，即一切萬有。沒有任何事物進入到意識之中，沒有任何事物離開意識，沒有任何事情正在發生。你們正在體驗一個幻象。當你們，在那個時刻，看到一堆或者一系列複雜的感覺和行動的層次在這個時刻正在累積到一個非常豐富的正在被觀察和被記錄的織錦之上，並同時能夠坐下來並單純地允許這個織錦就是其之所是樣子的時候，你就在你內在之中擁有了我們建議是一種有用處的寶貴的財富的事物，以便於在作為一個優雅的人的移動中，在時間和空間的顯化的幻象之中的運動中使用了。

All the intensity of desire and emotion may be honored. You are here to honor as well as observe and experience the incarnation. That which occurs so often seems cantankerous, wrong-headed, deliberately cruel, or simply confusing beyond words. Can you allow this richness to abide? Can you allow the illusion and also allow that it is illusion? It is this dynamic that enables you to choose which of the avenues of action is appropriate to this particular moment. Perhaps this moment is one where distance is needed for relief from too high a level of stimulation. If you allow the fullness of this moment to enter deeply into you and engage you, you shall perhaps know when you need the protection of distance.

所有渴望和情緒的強度都可以被榮耀，你們是在這裏去榮耀並同樣觀察並體驗發生的。發生的事情如此經常地看起來似乎是愛吵鬧的，頑固的，故意地殘忍或者單純地是超越言語的混淆。你們能夠允許這種財富繼續嗎？你們能夠允許幻象並同樣也允許它是幻象嗎？就是這種動力性使得你能夠選擇哪一條行動的途徑是適合於這個特定的時刻的。也許這個時刻是一個在其中距離被需要以減輕一種過高的刺激作用的程度的時刻。如果你們允許這個時刻的圓滿性深深進入到你內在之中使你從事於它，你將也許會在你需要距離的保護的時候知曉。

We suggest it is better to stay distant until you are not overcoming any resistance as you walk into close, intimate experience of catalyst. As long as there is fear, the fear that produces all of the confusion, you may do wisely to honor that feeling—to allow protection, the protection of mental distance. Perhaps at another moment, you find you can move closer in mind to the present moment, for you are no longer threatened and off of your center,

your balance. Then move closer. 我們建議，更好是去留在原處，一直到你們在你們走入到臨近的、直接的催化的體驗之中的時候沒有克服任何的阻礙為止。只要有恐懼，那種產生出所有的混淆的恐懼，你就可以睿智地這樣做來榮耀那種感覺——允許保護，對心智上的距離的保護。也許在另一個時候，你會發現你能夠在心智中接近當下一刻，因為你不再被威脅並偏離你的中心，你的平衡了。接下來，更加靠近。

The closer, the richer the experience; but the need is there to be able to experience and not to close the mind and say, "No, no, it is too much." Find your own balance, moment by moment—the balance between being too distant to feel the wealth and infinity of the moment, and being too close to experience this wealth as any quality but injury. You do not wish to be without experience, nor do you wish injury. You then use this technique of remembering to poise the self at the threshold between fear and its precincts, and chaos and its wilderness.

越靠近，體驗就越豐富，但是會有能夠去體驗而不關閉心智並說，“不，不，這太多了”的需要。在每時每刻，找到你自己的平衡——在過遠與過近之間的平衡，如果過遠，你會無法感覺到那一刻的財富與無限性，如果過近，你會無法將這種財富體驗為除了傷害之外的任何的特性。你並不希望去沒有體驗，你也不希望受傷。你接下來使用這種記得的技巧來在恐懼和它的附近區域之間，在混亂以及它的荒蕪之間的門檻處，讓自己保持平衡。

It has often been said that contemplation, meditation, the listening to the still, small voice within, is the greatest asset to one who wishes to accelerate the process of spiritual evolution. Why is this force within—which one finds access to in meditation or prayer—called "still," but that it is a descriptive term which applies to the source of aid and comfort which you find in the love and light of the one infinite Creator to which you have access through this technique. It is from infinite intelligence that the still, small voice broadcasts its silent message of harmony and peace.

我們已經經常說，沉思、冥想、聆聽那內在的靜默而微小的聲音，就是對於一個希望去加速靈性演化的進程的人最大的有用的資源了。為什麼這種內在的力量——一個人會在冥想或者祈禱中找到通往它的入口——被稱之為“安靜”，但是它是一個應用於你在太一無限造物者的愛與光中可以找到的你通過這種技巧已經取得的幫助和安慰的資源的描述性的詞語。這個靜默而微小的聲音就是從智慧無限廣播它和諧與平安的安靜的資訊的。

We encourage each to refrain from judging the self as it moves off balance into fear or into unwise haste. These are illusory movements within an illusion, dreams within a dream. Allow this dream to remain fluid. Allow as much motion as you find optimal for comfort and desire. See the ideal of the balance, always. And take comfort, not in your judgments of your own progress, but in your focus upon observing and paying the infinite gift of loving attention to that which seems to be occurring with you.

我們鼓勵每一個人都避免在自我失去平靜進入到恐懼或者進入到不明智的輕率的時候評判自我。在一個幻象之中會有幻象性的行動，在一個夢境中會做夢。允

許這個夢保持流動。允許盡可能多的行動，只要你發現這對於舒適和渴望是最理想的。一直都看到平衡的理想。接受安慰，不是在你對你自己的前進的評判中，而是在你對於觀察並將充滿愛的注意力的無限的禮物放置於那看起來似乎正在發生在你身上的事物的聚焦之中。

In reality, nothing is occurring, but this fact gives the Creator no information. The Creator infinitely loves you and feels enlarged in Its infinity by the burden of information that comes to It through the receptor of your unique consciousness. From the close point of view, lean into the wind of catalyst when you can freely and lovingly. When you cannot, remove yourself to the place where you can receive the most information, however distant that needs to be. But remember always that the gift you offer the infinite Creator is the still photograph of each moment.

實際上，沒有任何事情發生，但是這個事實沒有給予造物者資訊。造物者無限地愛你，並感覺到因為通過你的獨一無二的意識的接收器而來到你身上的資訊的負載在祂的無限性上被拓展了。從臨近的視角，當你能夠自由地且充滿愛地向著催化劑之風傾斜的時候，那樣做吧。當你不能的時候，讓你自己離開那個在其中你能夠接收到最多的資訊的位置，無論那個距離需要是多少。但是一直記得，你提供給無限造物者的禮物就是每一刻的靜止的照片。

How well do you observe? How deeply are you moved to praise, to thanksgiving, to new awarenesses? Or to pain, to horror? If the former, then we have no more advice on this topic. If negative emotions, so-called, continue to be part of the rich photograph that is this moment your complete sum of awareness, then perhaps you might wish to examine more closely each negative emotion to find the source of the discomfort. See that discomfort as an area which dependably exists because there is a fear ...

你們觀察有多好呢？你們多麼深入地移動到讚美、感恩和新的認識了呢？或者你們多麼深入地移動到了痛苦，移動到了恐懼呢？如果是前者，那麼我們在這個主題上沒有更多的建議了。如果所謂的負面性的情緒，繼續是那個豐富的照片的一部分的話，這個照片即是這個時刻你的全部的察覺的集合了，接下來，也許你可以希望去越來越密切地檢查每一個負面性的情緒以發現不舒服的來源。將那種不舒服視為一個獨立存在的區域，因為有一種恐懼.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

... only to observe it. Allow this observation to remain nonjudgmental. Allow yourself this fear that is. See it. Rest in it. Gather and collect your consciousness. And when you are moved by positive feelings to explore once again the unprotected consciousness beyond the cave of fear, allow that impact upon the senses to be felt. Is there fear now? If so, again honor it by paying attention to it, loving it in you. As you allow love to flow, you may find

the need for fear to be less. Thus, you can observe and note more of your moment, and your tapestry of experience is thereby enriched. Little by little, you may lead yourself into the heart of right action, even as you become more and more aware that nothing is occurring, but all is.

.....僅僅去觀察它。允許這種觀察保持非評判性。允許你自己如其所是地擁有這種恐懼。在其中休息。採集並收集你的意識。當你被正面性的感覺所推動去再一次探索在那個恐懼的洞穴之外的未受保護的意識的時候，允許那種那感知上的沖擊被感覺到。現在有恐懼嗎？如果是這樣的，再一次藉由關注它，在你之中愛它來榮耀它。當你允許愛流動的時候，你可以找到讓恐懼變得更小的需要。因此，你能夠觀察並注意到更多的你的時刻，你的體驗的織錦由此而變得豐富了。一點一點地，你可以引導你自己進入到適當的行動的核心，甚至是在你開始越來越多地察覺到沒有任何發生，而一切都是的時候。

You and we, my brothers, are alike: those who move and experience only by accepting illusion. This illusion is a brilliant and kindly way for that which is infinite to be reflected to itself in some finite, dream-like form. Welcome to a dream so beautiful, so brilliant, and so crystalline that we could sing praises forever and never express our awareness of the wonder, the excellence, and the beauty of the illusion. But we share this joy with you insofar as we can and welcome you to the tenuous, lovely dream of becoming.

我的兄弟們，你們和我們是一樣的：我們都是那些僅僅藉由接受幻象而移動和體驗的實體。對於無限之所是要用某種有限的，夢境一般的形式被映射給祂自己而言，這個幻象是一條燦爛而體貼的途徑。歡迎來到一個如此美麗、如此燦爛，如此結晶的夢境，以至於我們能夠永遠歌唱讚美並一直表達我們對於這個幻象的奇妙、優秀和美麗的認識。但是，我們在我們所能夠的範圍內與你們分享這種喜悅，我們歡迎你們來到這個成為的瑣屑而又可愛的夢境。

At this time, we would open the session of working to questions.

在此刻，我們會向提問開放這次工作的集會。

Questioner: Sometimes cancer is said to be caused by holding anger. I wonder if there is some cause, in general, for colds?

提問者：有時會，癌症被認為是由於擁有憤怒而引發的。我想知道，一般而言，感冒有某種起因嗎？

I am Q'uo. The energy that is in motion, shall we say, when the cold is experienced is, more often than not, the manifestation of intense requests upon the energy of the self, which in some way seems uncharitable to the body complex or to the spiritual complex. The body—or in some few cases, the spirit complex—then reacts by lowering the immune response to bacteria, for it is experiencing reluctance to move at that intensity. Thusly, it physically slows down the mental processes and requests a less intense configuration of all energies.

我是 Q'uo。當感冒被體驗到的時候，處於運動狀態的能量，更為經常地是，對自我的能量的強烈的請求的顯化，這種能量在某種方式上看起來似乎對於身體複合體或者對於靈性複合體是無情的。身體複合體——或者在少數的情況中是靈

性複合體——接下來會藉由降低對於細菌的免疫反應來做出反應，因為它正在體驗到在那個強度上的不願意行動。因此，它用身體的方式減緩了心智的進程並要求一種較小強度的對所有能量的配置。

It may be seen that in any illness and its treatment, care may profitably be taken gazing at the energies in motion with regard to one's own movements. Evaluate each request made of the self. From what point of origin comes this request for action? What honing mechanism sharpens the desire to intensity with this particular energy? If this analysis is assayed when the body complex is expressing imbalance, insights often may occur.

在任何的疾病及其治療中都可以被看到的事情是，當在關於一個人自己的行動的方面注視處於運動狀態的能量的時候，照顧可以富有成效地被進行了。評估每一個在自我身上被做出的請求。從那個初始的位置出現這種對於行動的要求嗎？是什麼打磨的機制讓對於這種特定的能量的強度的渴望變得銳利了呢？如果這個分析是在身體複合體表達不平衡的時候被進行了，洞見經常可能會出現。

May we answer further, my brother?

我們可以進一步回答你嗎，我的兄弟？

Questioner: No. Thank you, Q'uo.

提問者：沒有。謝謝你們，Q'uo。

We thank you also, and may we say how much fun it is to answer a query from the one who usually has all the answers.

我們同樣也感謝你，容我們說，回答一個來自於通常擁有所有的答案的人的問題是多麼有趣的事情呀。

Is there another question at this time?

在此刻有另一個問題嗎？

Questioner: My query concerns feelings of fear and emotion coming over the physical body. Do they manifest as feelings of tightness in certain parts of the body that are where the energy centers are? Could that be used as an indication of where the work needs to be done? And is the disappearance of such a feeling an indication that progress has been made?

提問者：我的問題涉及到恐懼和感覺和發生在物質性身體上的情緒。它們會在身體的一定的能量中心所在的位置的部分上作為緊張的感覺顯化出來嗎？那能夠被用作一種在哪里工作需要被進行的指示嗎？這樣一種感覺的消失是一種進展已經被取得的指示嗎？

I am Q'uo. Rather than these two being always together, it is truer that sometimes the blockages of a certain chakra may affect the physical vehicle in the same general location. To diagnose and treat the self, judging the illness by its position in the body and working on the difficulties within the emotional and mental complex which apply to that center, is to oversimplify the nature of the physical vehicle. Secondary energy centers create many subtleties.

Furthermore, when any of the centers is going through a certain kind of process—for instance, the desire for control of a process—then that which is affected, whether it is work in red ray or in indigo ray, will be of a control position in the yellow ray of the mental emotional vehicle and will often show as difficulties with the stomach. We mean here to show that a stomach problem may be caused by any of the chakras that can be worked upon, being in the midst of a functional process.

我是 Q'uo。與其說兩者一直都是在一起的，毋寧說更為真實的是，有時候一定的脈輪的阻塞可以在相同的一般性的位置影響物質性載具。要去診斷並治療自我，藉由疾病在身體上的位置來進行判斷並在與那個中心對應的情緒和心智複合體之中的困難上進行工作，這是過度簡單化物質性載具的特性。次級的能量中心會創造出許多的微妙性。而且，當任何中心正在經歷一定類型的過程——舉個例子，對於一個過程的控制的渴望——接下來被影響的部分，無論它是在紅色光芒還是在靛藍色光芒中工作，將會在心智情緒載具的黃色光芒中具有一種控制的位置，並將經常會在胃部顯現為困難。我們在這裏想要顯示的是，一個胃部的問題可能被任何脈輪所引發，在一種功能性的過程之中，任何脈輪都是可以在其上被工作的。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

Questioner: No, thank you. I'll have to think about that. But I want to also thank Q'uo for answering the original question in such a way which seems to reply so exquisitely to that which is in my mind at this time. I express my appreciation.

提問者：沒有了，謝謝你們。我一定會思考那一點的。但是我同樣想要感謝 Q'uo 用這樣這一種看起來似乎如此敏銳地回應了在此刻在我的頭腦中的事物的方式來回答原來那個問題。我表達我的感激。

We are those of Q'uo, and we find ourselves simply wishing to close the circle of love. Please know that as you find our opinions excellent, so we find your desire exquisite. We thank you for your single-mindedness, for your passion, and for your persistence. Merrily together, we move within stillness, we go forth within a circle, we exalt in illogical and infinite love of the fictional, yet all-important, road onward in our joint pilgrimage to light and love, and, ultimately, to the Source and Beginning of all that there is. Thank you for your companionship. May each of you be good, loving companions as you are at this moment. No more could be asked.

我們是 Q'uo，我們發現我們自己單純地希望去關閉這個愛的圈子。請知曉如你們發現我們的觀點是優秀的一樣，我們一樣發現你們的渴望是敏銳的。我們為你們的一心一意，為你們的熱情，為你們的堅持不懈而感謝你們。一起快樂吧，我們在安靜中移動，我們在一個圈子中前進，我們在虛構的，而又全然重要的非邏輯且無限的愛之中昂揚，在我們結合在一起的通往光與愛，並終極地通往一切萬有的源頭和開始的朝聖之旅的前進的道路上昂揚。為你們的夥伴關係而感謝你們。祝願你們每個人都在這一刻成為如你們之所是的有益的、有愛的夥伴。沒有更多的事物能夠被要求了。

We leave you in the infinite love and light of the Logos. May you gird yourself in that love and light and go forth rejoicing. We are known to you as those of the principle, Q'uo. Adonai. Adonai, my friends.

我們在理則的無限的愛與光中離開你們。祝願你將你自己包圍在那愛與光中並喜悅地前進。我們是你們知曉的 Q'uo 原則。Adonai。Adonai。我的朋友們。

September 20, 1992

1992-09-20 星際聯邦的服務

Group question: With today's question we are asking what kinds of service that the Confederation of Planets in the Service of the Infinite Creator has to offer the population of our planet. We are aware, of course, of the channeling service we offer here, we are also aware that there are inspirational dreams where people are helped with the direction in their lives and the services they are to offer, and the lessons they are to learn, with coincidental meetings, with people, books, ideas that are important for the person to be concentrating on ... and we are wondering if there are other services? In what ways does the Confederation offer itself to the people of our planet, and are there cycles or seasons of certain services so that it is felt that some are more helpful at a certain point in a person's or population's evolution and other services are more helpful at another time? For example, with so much channeling going on today all over the planet, and there being so much that is of questionable value, does channeling or any other service after a while tend to lose effectiveness so that there is the need to move on to other kinds of services?

團體問題：通過今天的問題，我們正在詢問服務於無限造物者的星際聯邦要提供給我們星球的人群的是什麼類型的服務。當然，我們知道我們在這裏提供的傳訊的服務，我們同樣知道有啟發性的夢境，在其中人們在他們的生活、他們所要提供的服務以及他們要去學習的課程的方向上得到了幫助，藉由與人、書本以及對於那個人是重要的要去聚焦於其上的觀念之間的相遇.....我們想知道是否有其他的服務?星際聯邦通過什麼途徑將其自身提供給我們星球的人群，一定的服務是否有週期或者季節，這樣會被感覺到的事情是，一些服務在一個人或者人群的演化中就是會更有幫助，而其他的服務在另一個時刻就會更有幫助?舉個例子，在今天在全球有如此大量的傳訊正在進行，這些傳訊是如此之多以至於它們具有了一種不可靠的價值，傳訊或者任何其他的服务在一段時間之後會傾向於失去效用，這樣就會有繼續前進到其他類型的服務的需要嗎?

(Carla channeling)

(Carla傳訊)

We are Q'uo. Greetings to you in the love and in the light of the one infinite Creator. We greatly thank you for requesting the presence of the Confederation at your meditation, and are honored to share in your vibrations at this space/time. As we answer your question we, as always, request your appreciation of our fallibility and our hope that discrimination will be used in assessing the worth of our opinions in your own seeking for the truth.

我們是 Q'uo。在太一無限造物者的愛與光中向你們致意。我們極其感激你們在你們冥想的時候請求星際聯邦的出席，我們對與在這個空間/時間分享你們的振動是感到榮耀的。當我們回答你們的問題的時候，我們一如既往，請求你們瞭解我們的易犯錯誤，我們的希望是，分辨力將會在評估我們的觀點在你們自己對真理的尋求中的價值的過程中被使用。

As we begin the consideration of what our service to humankind consists in, we feel it wise to express that we and you who listen alike have the same service, that is to do the will of the infinite Creator, to live in such a way as to be continuously focused upon that will, surrendered to that will, and willing to either act or wait as the spirit makes itself known to you to do. That being said, we may turn to details of our particular service to humankind at this space/time.

當我們開始對於我們對於人類的服務包含了什麼內容的考慮的時候，我們感覺到表達這樣一點是明智的，我們和你們這些聆聽的人是一樣地擁有相同的服務的，那個服務就是去行使無限造物者的意志，去用這樣一種持續不斷地聚焦於那種意志的方式來生活，並樂意於去行動，或者在靈性讓它自己為你所知曉的過程中等待去行動。在說過了那一點之後，我們就可以轉向我們在這個空間/時間中對於人類的特定的服務的具體細節了。

We have chosen for a season to attempt communications with your peoples. The communication is of several levels, and these begin with the level of introductory material having to do with the infinite love and light of the one Creator being all that there is and the author of all that there is, concluding with the need for daily, regular and persistent meditation, contemplation or prayer. This is perhaps to be considered as the kind of instrument such as this instrument's so-called telephone answering machine. When there is a request for this information which is below a certain vibratory quality, the automatic information begins flowing. This is, shall we say, in place about your sphere and has been for some of your years. It is only when entities begin attempting to realize their universal self aspect that we begin to be able to communicate more advanced material, whether it be in thoughts or images.

我們已經選擇了一個季節來嘗試去與你們的人群進行交流。這種交流是具有數個層次的，這些層次是從介紹性的材料的層次開始的，它們是與太一無限造物者的無限的愛與光就是一切萬有和一切萬有的創造者有關的，這種一切萬有包含了日常的需要，規律性且堅持不懈的冥想、沉思或者祈禱。這也許要被考慮為諸如這個器皿之類的那種類型的器皿的所謂的電話應答機制。當有一個對於這種資訊的請求時處於一定的振動的特性之下的時候，自動的資訊就會開始流動了。這種信息的流動已經，容我們說，在你們的星球周圍就位，並已經進行了你們的一些年的時間了。僅僅是在實體開始嘗試去意識到它們的宇宙性(*universal*)的自我的面向的時候，我們才會開始交流更為先進的材料，無論它是通過想法還是圖像。

By universal we mean that there is a distinction between personal sources of information and inspiration and universal sources, such as we. The inner planes of your sphere have many greatly wise inhabitants—and many not so wise—all of whom are moved to at times become involved with a living—that is, incarnationally lying—entity. These inner plane beings and energies have a right as those of a native land to be very frank and personally helpful to the extent of their knowledge with those to whom they may speak. We may speak to those whose vibratory level and ability to receive information is of a certain quality. Let us then look at this quality.

我們所說的宇宙性的意思是，在個人性的資訊與啟發的來源，與諸如我們這樣的

宇宙性的來源之間會有一種區別。你們的星球的內在的層面擁有許多極其智慧的居住者——和許多不是那麼有智慧的居住者——所有這些實體都時常會被推動以便於與一個活的實體——也就是一個以投生性的方式存在的實體——產生關聯。這些內在層面的存有和能量擁有一種作為本土居民的權利，以至於它們會對於那些它們可能會向其發言的人在它們所知曉的事物的程度上變得非常坦誠且用個人性的方式是有幫助的。

The path of seeking moves each seeker through the trials of regularizing, crystallizing and clearing out the basic and central energies of self, self-love, love in relationships with others, and relationship with the society in groups and as a whole. The clearing of the heart and its opening is exceedingly important and usually much of a seeker's time is continually spent in keeping this heart energy flowing and radiant. The work turns, then, from the obviously radiant to a more tightly focused radiance in the development of communication skills which are based upon a certain depth of personality or depth of a point of view, that is in the blue-ray center.

尋求的道路通過對基本的和中心性的自我的能量、自我之愛、在關係中對其他人的愛，以及通過團體並作為一個整體與社會之間的關係的規律化、結晶與清空的考驗而推動每一個尋求者。心的清空以及心的開放是極度重要的，通常，一個尋求者的大量時間會被花費在保持這種能量的流動和發光的過程中。接下來，工作從顯而易見地發光轉移到在溝通交流的技巧的方面的一種更為緊密聚焦的發光上，這種溝通交流的技巧是以一定的人格深度或者觀點的深度為基礎的，也就是說，那種溝通交流是在藍色光芒中心的。

We do not say that an entity has blue-ray energy simply because the entity speaks a great deal. The communication of one working in spiritually vibrant blue ray is of a certain quality or order. This in turn is based more upon work done in the brow or indigo-ray energy center than simply upon the open heart. Thusly, we are able to address this instrument in its highest tuning because we worked with our energies to find a harmony which was euphoniously interactive with this instrument's ability to receive in-depth information. This energy is one which will not endure beyond this particular channel's use of us as we formed this union in order specifically to work with

this particular channel. 我們並不是說，一個實體單純地因為說了很多話而擁有了藍色光芒的能量。一個在靈性上振動的藍色光芒中工作的實體的溝通交流是具有一定的特性或者次序的。這相應地是更多地基於在眉輪或者靛藍色能量中心中被完成的工作，而不是單純地基於在開放的心上被完成的工作。因此，我們能夠通過這個器皿的最高的調音向這個器皿發言，因為我們與我們的能量一同工作來找到一種協調性，這種協調性是用悅耳的方式與這個實體的接受深入的資訊的能力有相互作用的。這種能量如果超出了這個特定的器皿對我們的使用將不會持續下去，因為我們形成了這個聯合是專門為了與這個特定的管道一同工作的。

We see the concept of the universal self as one which may bear some interest to you. When you receive a certain level of, shall we say, initiation or transformation a peculiar thing begins to occur. The self that has many, many

details to concern the self with begins a little at a time to receive from the deeper mind—that part of the deeper mind which speaks consciously. You may have noticed the growing tendency of your own mind to have a kind of knee-jerk response in terms of how one looks at events and occurrences. Spontaneously, there begins to be a larger part of the self which sees each thing occurring as being part of an universal experience, that is, one common to all beings.

我們將宇宙性的自我的觀念視為一個可以為你們帶來某種興趣的觀念。當你們接收到一定層次的，容我們說，器皿或者轉變的時候，一種異常的事情就會開始發生了。那個擁有了許許多多的具體細節來讓自我感到憂慮的自我，開始一次一點地從更為深入的心智接收到——那個更為深入的心智的有意識地發言的部分了。你們已經注意到你們自己心智在朝向在關於一個人如何查看事件或者遭遇的方面擁有的一種本能反應的類型的不斷增強的傾向性了。

It is to this energy that we communicate. We have no right to interfere with your free will. For those who wish personal advice we have only spiritual principles to share, and often this is not satisfactory. However, we can only offer that which is rightfully ours to offer. It may be said that we who have been among your people have the right to be in your inner planes and speak from that standpoint. However, we see one kind of information as being, shall we say, horizontal and the other as vertical. The inner planes attitude is level with the mundane experience but has, in addition to the mundane, further mundane-oriented information which applies and somewhat crystallizes thinking about situations. We chose as each of two planetary groups to refrain from inner planes' work for our, shall we say, gifts lay more in the vertical or the transformative, universal information. The worth of this information, as all sorts of information, remains at the level at which it was delivered. Truth seen through various biases of contact and channel does not go out of fashion. It is a matter of entities choosing to continue to improve their abilities as channel which limits the excellence of the channeled material, not the cosmic rhythms which have to do with the perusal or use of such material. There are more entities attempting to create teaching tools and resources at your space/time present than at other earlier or later times. However, the material is timeless insofar as the channel has held to the universal viewpoint while preparing to make contact.

我們正是向著這種能量進行交流的。我們沒有權利去干涉你們的自由意志。對於那些希望個人方面的建議的人，我們僅僅擁有靈性上的原則要去分享，這經常是不令人滿意的。然而，我們僅僅能夠提供適合於我們去提供的事物。我們這些已經處於你們的人群中的實體可以被認為是擁有權力去處於你們的內在層面並從那個立場發言的。然而，我們將一種類型的資訊視為是，容我們說，水準的，而將其他類型的資訊視為是，垂直的。內在層面的態度是帶有世俗體驗的層次，除了那種世俗性之外，它擁有更進一步的世俗導向的資訊，這些資訊是應用於情況並會將對於情況的思考多少有點具體化了。作為兩個星球的團體中的每一個團體，我們都選擇去避免內在層面的工作，因為我們的，容我們說，禮物更多地存在於垂直的或者轉化性的，宇宙性的資訊之中。這種資訊的價值，如同所有類型的資訊一樣，是停留在它在其上被傳遞的層次上的。真理是通過各種各樣的接觸

和管道的偏向性而被看到的，這種真理是不會過時的。它是實體選擇去繼續增強它們作為管道的能力的問題，這種能力限制了被傳訊的材料優秀性，而並不是宇宙性的旋律是與對這樣的材料的研讀或者使用是有關的。在你們當前的空間/時間，相比在其他的更早的時間或者以後的時間，會有更多的實體嘗試出創造出教導的工具和資源。然而，在管道在準備好建立接觸的時候已經緊緊抓住了宇宙性的觀點的範圍內，材料是不受時間束縛的。

If, for instance, this instrument asked us if we came in the name of Christ but did not love the universal Christ as well as the specific entity Jesus the Christ, we could not use this instrument. An inner source could, however, use this instrument very well. For us to accept a call the necessity is for the instrument to be aware of the omnipresent, omnipotent Creator, ever invisible and ever mysterious. This instrument has this point of view at a strongly fundamental level, thusly the contact is stable and we have enjoyed the privilege of communicating through this instrument for some time.

舉個例子，如果這個器皿問我們是否我們是以基督的名義而來而卻沒有和愛那個特定的耶穌基督的實體一樣地去愛那個宇宙性的基督的話，我們是不能使用這個器皿的。然而，一個內在的源頭，是能夠非常好地使用這個器皿的。對於我們而言，接受一個呼喚的必要條件是器皿要去察覺到那個無所不在且無所不能的，一直看不見且一直是神秘的造物者。這個器皿在一個強有力地基礎的額層次上擁有這個觀點，因此接觸是穩定的，我們已經享受通過這個器皿進行的交流的榮幸有一些時間了。

Do you then wish to be universal entities? This question is valuable to consider at this time, we feel. Are you able to look calmly upon the gradual decrease of a strongly personal service and judgment of service in favor of a nonjudgmental and nonpersonal attempt to be, in a spontaneous enough way that experience will be tempered in their formation by inner gifts of universal awareness?

那麼你們希望去成為宇宙性的實體嗎？我們覺得，這個問題在此刻是有價值去考慮的。你們能夠平靜地觀察一種強有力地個人性的服務和對服務的評判的逐漸的減少，而為了要有利於非評判性和非個人性的嘗試以至於，用一種足夠自發性的方式，那種體驗將在它們的形成中被宇宙性的認識的內在的禮物所鍛煉嗎？

In this regard we remind each of the request of the one known as Jesus the Christ, that if a man were to follow this entity it must hate its mother and father. This is what we speak of. The spirit of universal love and service speaks in silence, yet its urgings are strong and the time inevitably comes when the seeker must choose between personal preference and doing the will of the infinite One. This decision does not have exceptions for family, friends or convenience. It merely is offered without any tangible reward for turning one's back upon sources of financial plenty, emotional comfort or other excellent mundane benefits. It offers only the impersonal satisfaction of being totally willing to do the will of the infinite Creator.

在這個方面，我們提醒每一個請求被知曉為耶穌基督的實體的人，如果一個人是要去追隨這個實體，它必須要怨恨它的母親和父親。這就是我們談及的事物了。

宇宙性的愛和服務的靈性是在靜默中發言的，而它的驅策是強有力的，尋求者必須在個人性的偏好和執行無限太一的意志之間做出選擇的時刻會無可避免地出現。這個決定並不會對家庭、朋友或者便利有例外。對於讓一個人背離財務上的豐盛、情緒上的舒適或者其他的優秀的世俗的益處的源頭，這是不會有任何可觸摸得到的回報的，這個選擇的時刻僅僅會在那種情況下被提供。它僅僅會在完全樂意於去執行無限造物者的意志的非個人性的滿意的情況下被提供。

Not all entities aspire to this type or quality of service. It is especially frustrating to those who seek a feeling of truly being of service that there is no one service more beneficial or high than any other service; the service is completely within in the total loving dedication of heart, mind, soul and strength to carrying into manifestation the Creator.

並非所有的實體都會渴望這種類型的或者這種特性的服務。這尤其對於那些尋求一種真正是有所服務的感覺的實體是令人受挫的，沒有服務是比其他的服務更有益處或者更高的，服務是完全位於對於心、心智、靈魂以及將造物者帶入到顯化中的力量的完全充滿愛的奉獻之中的。

Consider that which this instrument does to prepare to channel. It always asks that it be completely transparent, so that all that flows from its mouth may be the words given by the spirit of the infinite Creator and not the instrument's own opinion. This seems an act of self abnegation, yet it is the key to this instrument's ability to receive fairly advanced material. Were the instrument to be requesting very wise-sounding material, wishing to be thought of well, inner planes energies would then be attempting contact with this instrument. We do not deal with those whose personal—or what you would call egoic—nature is the primary mover causing the entity to seek contact. We are able to make good communication establishments only with those who have surrendered to the will of the infinite One, to the point if nothing occurs the entity will simply carry on without any feeling of being less of a channel.

考慮一下這個器皿確實準備好去傳訊的內容。它一直請求它是完全地透明的，這樣，所有從它的嘴巴流出的事物就可以成為被無限造物者的靈性所給予的言語，而不是這個器皿自己的觀點了。這看起來似乎是一種自我放棄的舉動，而這就是這個器皿去接收相當高級的材料的能力的關鍵了。如果這個器皿是要求聽起來非常智慧的材料，希望去成為漂亮的想法，內在層面的能量接下來就會嘗試與這個器皿接觸了。我們不會與那些其個人性的——或者你們可以稱之為小我性的——特性是使得實體尋求接觸的最主要的推動力的實體打交道的。我們僅僅能夠與那些已經臣服於無限太一的意願，以至於如果沒有任何事情發生，實體將單純地繼續下去而不會有任何的是一個不足的管道的感覺的實體建立良好的交流的設立。

For those who are living in continuous prayer or meditation or are truly attempting to do so our help is ever present as a kind of keel underlying and strengthening the ability to be stable which each entity has in its seeking. This is perhaps the most used of our ways of communication, and we are not identified as a source other than the self. That is because selves who can receive us in this enspiriting manner think of themselves in a universal way.

對於那些通過一種持續性的祈禱或者冥想而生活，或者真正地嘗試去這樣做的人，我們的幫助是一直存在的，這種幫助是作為一種類型的龍骨而存在於每一個實體在它的尋求中所擁有的成為穩定的能力的下方並強化這種能力的。

At this point we would ask if there are questions which may help to clarify this material. Is there a query at this time?

在此刻，我們會請問，是否有問題是可以幫助澄清這個材料的。在此刻有一個問題嗎？

Questioner: Not from me, thank you.

提問者：我沒有了，謝謝你們。

I am Q'uo, and am again with this instrument in love and light. Perhaps the heart of this session's query is a consideration of the nature of service to others. It is obvious that this instrument serves as it channels. It is not obvious that this instrument serves as it observes and reacts to sense impressions by creating mental formations which bless charitably those events observed and reacted to. In each entity's life pattern there is the inevitable assumption that dramatic services are more important than non-dramatic services, that those who are healers or teachers are somehow more advanced than those whose service is to tend machines or to aid other entities in menial and mundane tasks. The truth is that what is most of service is the attitude of the heart. Each entity must work within its own self to create the holy of holies within, to become aware of that occasion within the self and to move gradually, a little at a time, the heart and the seat of the mundane self into the holy of holies that is being prepared within so that the life experience is mundane experience seen from a standpoint which is stably spiritual in its structures of perception.

我是 Q'uo，我在愛與光中再一次與這個器皿在一起了。也許這個集會的問題的核心是對於服務他人的特性的一種考慮。這個器皿在它傳訊的時候進行服務，這是明顯的。這個器皿在它觀察並藉由創造出心智的構型而對於感官印象做出反應的時候進行服務，它創造出的實相的構型仁愛地祝福了那些被觀察到與對其做出了反應的事件，這卻不是明顯的。在每一個實體的生命模式中，都會有無可避免的假設，戲劇化的服務比非戲劇化的服務是更重要的，那些作為療愈者或者老師的人是比那些其服務是照顧機器或者去幫助其他的處於低下的或者世俗的工作中的實體的人是要多少更加高級的。真理是，最大的服務之所是，是心智的態度。每一個實體都必須在它自己的自我內在之中進行工作來創造出內在之中的聖中至聖，去開始察覺到在自我內在之中的那個時機並逐漸地，一次一點地，將心和世俗的自我的底座移動到那在內在之中被準備好的聖中至聖之中，這樣生命體驗就是從其感知的構架中的一個穩定地靈性上的觀點在被查看的世俗的體驗了。

As we have said, this is subtle work. We feel it is an appropriate direction, and encourage each to contemplate what true service is. Is there truly a necessity in order to be one's very best? To be obviously a leader among humankind? Or does it feel more likely to you that true service is involved in the surrender of the self, moment by moment, to the inspiring energies of the universal self.

The universal self is all of you, yet you are the universal self alone. You are holy and profane, you are as much a mystery as is the Creator. Your mystery and your service may be contained, convenient and finite, or you may choose the high road of attempting to universalize modes of perception so that you move more and more into an acceptance of that which the mind brings. Full and loving action in the face of circumstance is your path of service. Each is on that path. Sudden changes take place in such paths and the scenery changes. As long as the attention is kept upon the will of the infinite One whatever service lies before you will feel most blessed. It may also feel inconvenient, uncomfortable and not at all fun. The persistence and even stubbornness of entities as they move through paths of service which have encountered difficult terrain ...

如我們已經說過的一樣，這是微妙的工作。我們感覺到它是一個合適的方向，我們鼓勵每一個人都去沉思，真正的服務是什麼。為了要成為一個人最佳的樣子，為了要明顯地成為在人群中一個領袖，真的有這樣一種必要性嗎？或者，真實的服務對於你更加像是被包含在自我的臣服之中，並在每時每刻，去激勵在那個宇宙性的自我的能量。宇宙性的自我就是你們全體，而你獨自一人就是宇宙性的自我。你是神聖與褻瀆，你和造物者是一樣多的一種神秘。你的神秘和你的服務可以是被包含的，方便的和有限的，或者你可以選擇嘗試去將感知的模式一般化的大道，這樣你就會越來越多地進入到對於心智會帶來的事物的一種接納之中了。在面對你的服務的道路的環境的時候，充滿有愛的行動吧。每一個人都在那條道路上。突然的改變會在這樣的道路上發生，風景會改變。一旦注意力被保持在無限太一的意志上，在你面前存在的無論什麼服務都將感覺是極其有福的。它同樣可以是感覺起來不便的，不舒服的且完全不是樂趣。當實體們通過已經遭遇到困難的地帶的服務的道路的時候，實體的堅持不懈甚至是頑固.....

(Tape ends.)

(磁帶結束。)

September 27, 1992

1992-09-27 Yom : 渦旋與金字塔能量

Group question: My name is K, and I will give a preamble to the basic question by giving some details on why I am interested in this question. My interest is in the Law of One, especially as it pertains to the manifested world. Current science states that many manifested variations are caused by multiple forces and laws, and is the outcome of compartmentalization brought about by specialization and the many scientific disciplines. There is but one law and one cause. Walter Russel produced the most comprehensive study of the Law of One and some of his writings are in this room now. Nicola Tesla, or Tesla's inventions, gave most practical demonstration of this law. Tesla's work was performed when the electrical applications were in their infancy, hence were somewhat crude and cumbersome, yet functional. Russel suggested the use of vortical coils to generate heat, and the details of that are also in the documents that are available in this room. The current need to find alternative power generation methods due to environmental pollution and ... crystal technology is not appropriate at present, although it is the preferred solution, therefore there is the need to investigate Russel's suggestions to determine the viability of vortical coils. Three possible solutions from vortical coils are as follows: the first is the one suggested by Russel which is to produce steam from water cooled centering units which are placed in the center of the vortical coils. One could also use the increased electrical energy at the vortical coils centers. The third possibility is to use vortical coils to generate torque to drive alternator shafts. Please discuss the viability of these options.

團體問題：我的名字是 K，我將要藉由在關於為什麼我對這個問題感興趣方面給出一些具體細節來對於基本的問題給出一個序言。我的興趣是一的法則，尤其是當它是關於顯化的世界的時候。當前的科學認為，很多的顯化的變數是由多重的力量或者法則所引起的，是由特異性和許多科學性的原則所產生的分門別類的結果。僅僅只有一個法則和一個原因。*Walter Russel* 對於一的法則進行了最為廣泛的研究，他的一些作品現在就在這個房間裏。*Nicola Tesla*，或者特斯拉的發明，對於這個法則給出了最為實用性的示範。特斯拉的工作是在電子應用還處於其嬰兒期的時候被驚醒的，它的工作因此是有些多少有點粗糙和笨重的，而確是有效的。*Russel* 建議使用渦旋線圈來產生熱，它的具體細節同樣在這個房間中可以被取得的檔中。由於環境的污染，當前的需要是去找到替代性的能量發生器..... 水晶技術在當前是不合適的，雖然它是更好的解決方案，因此，會有去對 *Russel* 的建議進行調查研究以確定渦旋線圈的可行性的需要。來自渦旋線圈的三個有可能的解決方案如下：第一個是由 *Russel* 建議的方案，它是從被放置在渦旋線圈中心的冷卻的中心單元的水產生出水蒸氣。一個方案能夠使用在渦旋線圈中心的被增強過的電子能量。第三個可能性是使用渦旋線圈來產生出扭矩來驅動交流發電機的旋轉軸。請討論這些選項的可行性了。

(Carla channeling)

(Carla 傳訊)

I am Yom. Greetings to each present in this circle in the love and the light of

the one infinite Creator. We thank you for the privilege of this invitation to share our opinions with each of you. It is a service to us that we cannot overestimate, and we are grateful for the opportunity to attempt to be of service. We ask that it be accepted that our opinions are fallible and that each use his own discriminatory faculties.

我是 Yom。在太一無限造物者的愛與光中向在場的各位致意。我們為這次與你們各位分享我們的觀點的邀請的榮幸而感謝你們。它對於我們是一種我們無法高估的服務。我們對於嘗試去進行服務的機會感到感激。我們請求你們接受的事情是，我們的觀點是易於犯錯的，請每一個人都是用他自己的分辨力的機能。

We are limited in what we can verbalize using this instrument, however the contact is stable and we shall proceed.

我們在我們通過使用這個器皿能夠用語言表達的內容上是受限的，然而，接觸是穩定的，我們將繼續進行。

The concern for methods of healing the effects of the indulgence of naturally destructive actions of humankind is certainly understandable. We find that what you might call destiny has rather overtaken the energies of those entities who have heard the sorrowing cry of the Creator 's second density creation manifest before you. Further, it is greatly to be appreciated that there be visionary entities whose education and patterns of thought are scientific, focusing into issues concerning the removal of manyness from what is called scientific research. We shall come back to this thought but would like now to address the specific query insofar as we are able through this instrument.

關注對人類天生地破壞性的行為的沉溺的效果進行治癒的方法，這種關注肯定是可以理解的。我們發現你們可以稱呼為命運的事物已經相當大地壓倒了那些已經聽到了在你們面前顯化的造物者的第二密度的造物的憂傷的呼喚的實體們的能量了。更進一步，要極大地被欣賞的事情是，會有一些空想的實體，它們的教育和想法上的模式是科學性的，它們正聚焦於那些關於從所謂的科學研究中消除眾多性 (*manyness*) 的議題。我們將返回到這個想法，但是我們現在要向在我們通過這個器皿所能夠做到的範圍內來解決具體性的問題。

It may be understood in our opinion that the key to the use of vortices for [weal or woe] depends in part upon that which overarches and overshadows the illusion which you now enjoy. The nature of light is such that within this density we have called third a relatively sparse degree or amount of radiant light is received into the gridwork of natural vortices within and upon your sphere. A portion of the information that is necessary to use the quanta of energy from vortices is unavailable to entities whose intelligences, shall we say, accept, recognize, appreciate and thrive under light that is denser than the light available within this density.

根據我們的看法，可以被理解的事情是，對渦旋的使用的關鍵，無論是福還是禍，是在部分上取決於從底部支援並維持你們現在所享受的幻象的事物的。光的特性就是如此，以至於在這個我們稱之為第三密度的密度中，一種相對稀少的程度或者數量的輻射的光是被接收進入到在你們的星球內在和表面上的自然的渦旋之中的。對於那些其智慧，容我們說，會接受、認出、欣賞那種比在這個密度中可

被取得光更為緻密的光並能夠在這種光下茁壯成長的實體們，對於使用來自於渦旋的能量的量子所必須的一個資訊的部分是這些實體所無法取得的。

Given that this crystallized channel were to be found to speak to the essences which are full of life energy at each vortex, the crystallized entity must bid farewell to much, however, given that such a facilitator were present, some considerations might be interesting. The concept of the vortex, though not congruent in many minds with what is called pyramid energy, is indeed the same quality of manifestation. It may be helpful to visualize the shape of the triangle balanced upon triangle, both having the same base, then at the perpendicular to other triangles of the same base. When these four triangles are moved together, the outside of the figure is the square, indicative of the manifested illusion of third density, or, in many cases, of types of manifestation in other densities. The inner shapes are interesting, but the inner-most bears consideration.

假設這個結晶的管道被發現要去講述在每一個渦旋中充滿了生命能量的實質的話，那個結晶的實體就必須向大量的內容告別了，然而，這樣一個促進者是存在的，一些考慮可能會是有趣的。渦旋的觀念，雖然在很多的頭腦中與被稱之為金字塔能量的事物並不是一致的，它確實是相同的顯化的特性。去想像三角形的形狀在三角形上平衡，兩個三角形都擁有相同的底面，並接下來處於相同的底面的其他的三角形的垂直面上。當這些四個三角形被移動到一起的時候，這個形狀的外部是正方形，它表示第三密度的顯化的幻象，或者在很多其他的情況中，是表示在其他的密度中的顯化的類型。

The use of water connected with what you have called vortical energy, given the transducer of denser light, is benign, and it is probable that consideration of the crystalline properties of water and its interaction with qualities of light might prove helpful. The use of torque, while certainly practical in some ways, may be found to be not the dead end but the least desirable avenue of inquiry. We find considerations which cause us to refrain from speaking further at this moment.

假設有更為緻密的光的轉換器，使用水來與你們所稱的渦旋能量連接是良性的，對水的晶體的特性的考慮是有希望的，它與光的特性之間的相互作用可能證明是有幫助的。對力矩的使用，雖然在一些方式中肯定是實用的，卻可能會被發現雖然不是死胡同，但確卻最不理想的探尋的途徑。我們發現這些考慮使得我們回避在此刻進一步地談論。

However, we shall accept queries when we have finished our consideration of two things. Firstly, we ask each to consider the depth of the illusion. To a non-scientist it seems that the world which is inhabited is secure and permanent. To the careful scientist this picture alters due to considerations of the ultimate total lack of knowledge of first principles. The unlimited and infinite beings that each entity is contribute to the waking consciousness the urge or impulse to question that unknown area left by authority. This is a consideration to be pondered.

然而，當我們完成我們對兩個事情的考慮之後，我們將會接受提問。首先，我們

請每一個人都去考慮幻象的深度。對於一個不是科學家的人，看起來似乎這個有人居住的世界是穩固而永恆的。對於仔細的科學家，這個圖像會由於對首要的原則的終極的徹底缺少知曉而改變。每一個實體之所是的不受限制且無限的存有會為清醒的意識貢獻出驅動力或者推動力以對於那個被權威留下的未知的區域提問。這是一個要被沉思的考慮。

Our second concern is to speak of the preparation necessary to be a what may be considered a crystallized channel. We speak as those of the Confederation of Planets in the Service of the Infinite Creator when we say—not without regard or sympathy—that the key to the Law of One in its manifested form is, to our knowledge, not, nor will it ever be, any thing. Things may be created by a crystallized entity which would in history's memory overshadow that servant's identity or renown. However, the greatest single manifestation of the Law of One remains each of you. If you cannot master the universal self which you are, then other secondary manifestations will accordingly suffer.

我們的第二個關注點是去談及成為一個可以被視為一個結晶的管道的事物所需的準備工作。當我們說一的法則在它的顯化的形式中的關鍵，就我們所知，不是事物，它也將不會是任何事物，我們這樣說並不是不帶有尊重或者同情的，我們是作為那些屬於服務無限造物者的星際聯邦的成員而發言的。事物可以由一個結晶的實體創造出來，它在歷史的記憶中會遮蔽獻身的人的身份或者聲譽。然而，一的法則的最大的單一的顯化依舊是你們每個人。如果你們無法掌握你們之所是的全面性的自我，那麼其他的次級的顯化將相應地遭受困難。

To become crystallized is the work of an infinite number of incarnational experiences, no one number being correct. Even though the disciplines of personality are nearer to hand than the breath, yet such is most difficult to discover within one's self. Nothing that one may learn from another is sufficient to ignite the ultimate realization that places an entity in a state of purity of discipline within which allows all things to occur as the forces and tides of happy circumstance unfold. Much of what feels as though it were one's personal identity is stripped, not from the exterior of the worker in consciousness, but rather from the interior structure of self-perception.

成為結晶的，這是無限數量的投生體驗的工作，沒有一個數量是正確的。即使人格的修煉時比呼吸更加近在咫尺的，去在一個人的自我內在之中去發現，這是極其困難的。沒有任何一個人可以從另一個人身上學到的事物是足以點燃那種終極的領悟的，那種終極的領悟會將一個實體治癒一種具有內在的修煉的純度的狀態中，這種狀態會允許一切的事物隨著快樂的周遭事物的展開的力量與潮汐而出現。大量感覺起來好像它就是一個人的個人的身份的事物都被剝離了，不是從那個在意識中的工作者的外部被剝離的，而毋寧是從自我觀念的構架的內部被剝離的。

The releasing of effort is difficult for humankind, for it seems as though the harder one worked, the more one would prosper. In our understanding, the deep bio-programming alterations necessary to enkindle and engage the pure love within are those things which are sensed as deeply threatening to

the outer consciousness. The time, as you realize this illusion, needed to move in one's inner life into a choiceless, compassionate position which transparently radiates a fullness of available light is long in coming. When it arrives, it is a probability that the crystallized seeker will then find laid before it the manner of its service, which in great probability will be unexpected.

對人類而言，釋放努力是困難的，因為看起來似乎，一個人工作越努力，一個人就會更加興旺。我們的理解是，點燃並從事與在內在之中的純淨的愛所需的深入的生物編程上的改變，就是那些會讓外在的意識感覺到深深地受到威脅的事物了。隨著你們對這個幻象的領悟，在一個人的內在的生命之中進入都一個無選擇、富有同情心的位置，這個位置會用透明的方式輻射一種可被取得光的完整性，這樣的時刻要很久才會出現。當它到來的時候，會有一種可能性，結晶的尋求者接下來將會發現擺在它面前的它的服務的方式，這種方式會有很大的可能性將會是出乎意料的。

We would enlarge upon that spoken, or entertain other queries at this time. Is there a further query?

我們會在已經說過的內容上進行拓展，或者我們會在此刻招待其他的問題。有一個進一步的問題嗎？

K: I thank you for your deliberations, and I fully appreciate that in order to fully understand the Law of One, one must become the Law of One, and only then will one not need to ask these questions.

K：我為你們的深思熟慮而感謝你們，為了要充分理解一的法則，一個人必須要成為一的法則，僅僅是在那個時候，一個人才不需要問這些問題了，我完全欣賞這一點。

I am Yom. My brother, we do not perceive a question. If there be one, please restate.

我是 Yom。我的兄弟，我們沒有感覺到一個問題。如果有一個問題，請重新陳述。

K: There are no further questions at this time.

K：在此刻沒有進一步的問題了。

I am Yom. As we leave this circle we pause to thank each for the intensity of seeking which brings you to this domicile to offer this call to us at this time. Knowledge seems to be that which contains truth, yet that which is known is not truth. To move this seemingly endless paradox is the rightful work and learning process of the children of paradox, those within the creation you now dance through. To each of you fan out the paradoxes which create the dynamics for causing each in his own way to hunger for the truth. Hold to that divine hunger.

我是 Yom。當我們離開這個圈子的時候，我們暫停一下來感謝將你們帶到這個住所以提供這種在此刻對我們的呼喚的尋求的強度。知識看起來似乎是包含了真理的事物，而被知曉的事物不是真理。進入到這種表面上無止境的悖論就是悖論的孩子們適當的工作和學習的過程了，這些孩子們就在你們現在正舞蹈穿越的造

物之中。你們每個人如果要驅散那創造出了使得每一個人都用它自己的方式去渴望真理的動力性的悖論，緊緊抓住那種神聖的渴望吧。

One last clue, as the one known as K would say, is this: light is the first manifested thing, moreover, light is all manifested things. However, the energy that creates the whim of manifestation is inadequately but best described as love. We regret the nearly useless term, but feel each grasps that the one original Thought, the Logos, is unmanifest and remains the sole receptor of truth. You may embody that truth and then, through the quality of reflected love within the self, may open doors in service to one or a few or many entities. When light is considered, consider also that it is [not an] artifact of time and space nor does it transcend the illusion in the way logically or intuitively available to the educated mind. We encourage the consideration of ... We must pause.

最後一個線索，如被知曉為 K 的實體會說的一樣，是這樣子的：光是最初顯化的事物，而且，光是所有顯化的事物。然而，那種創造出顯化的一時的念頭的事物是被描述為愛的，這種描述是不充分地，但卻是最佳地。我們為這個幾乎無用的措辭而抱歉，但是我們感覺到每一個人都理解那一個原初的想法、理則，是不顯化的，它卻依舊是真理的唯一的接收器。你們可以體現出真理，接下來，通過在自我內在之中被反射的愛的特性，你們可以通過服務向一個實體、或者一些實體、或者許多實體打開大門。當光被考慮的時候，同樣也考慮它既不是一個時間和空間的人造物，它也不是用在邏輯上或者直覺上可為受過教育的心智所取得的方式超越幻象的。我們鼓勵考慮.....我們必須暫停。

We are those of Yom. We are again with this instrument, and find it has become uncomfortable enough to be less than adequate for good contact. Therefore, we thank and bless each with great affection. Thank you each for seeking with persistence and passion. May your journey be one which is irresistible. In the Creator's infinite love and light we leave this instrument. We are known to you as those of Yom. Adonai.

我們是 Yom 團體。我們再一次與這個器皿在一起了，我們發現它已經足夠不舒服以至於不足以進行有效的接觸了。因此，我們帶著巨大的愛感謝並祝福各位。為你們帶著堅持不懈和熱情而感謝你們各位。在造物者的無限的愛與光中，我們離開這個器皿。我們是你們知曉的 Yom。Adonai。

September 27, 1992
1992-09-27 洞中棒喝

Group question: This afternoon we have talked about topics ranging from the feeling of the loss of control over the environment around us to the fear within ourselves that we might not be able to survive economically. Rapid change, frustration, learning how to balance various positive and negative aspects of our lives yet remain within an equilibrium that we feel is the quality that is most helpful in dealing with most of these various forms of catalyst and stimulus and also is the fruit, shall we say, of successfully balancing the opposites in our experience. We are aware that this centeredness and this feeling of equilibrium is important to incorporate into our lives. We are wondering if there are suggestions that you would have as to how we could more easily incorporate or find ourselves with that feeling of centeredness, equilibrium and balance. Are there certain attitudes that would help? Humor, meditation, or anything else?

團體問題：今天下午我們已經談論了的主題的範圍是從對於在我們周圍的環境失去控制的感覺，到在我們自己內在之中的對於我們可能無法在經濟上存活下來的恐懼，快速的改變，挫折感，學會如何平衡各種各樣的我們的生活的正面和負面性的方面，而又同時保持在一種均衡狀態之中，這樣一種均衡狀態是在與這些各種各樣的催化劑和刺激物中的大多數打交道的過程中我們感覺到是極其有幫助的特性，它同樣也是，容我們說，成功地平衡在我們的體驗中的對立面的成果。我們意識到這種處於中心的狀態和這種均衡的感覺對於整合進入到我們的生活中是重要的。我們想知道，在關於我們如何才能更為容易地整合或者發現我們自己帶有那種處於中心、均衡與平衡的感覺的方面，你們是否有建議呢？有一定的態度是會有幫助的嗎？是幽默、冥想還是任何其他事情呢？

(Carla channeling)

(Carla 傳訊)

We are known to you as those of Q"uo. Greetings to each in the love and in the light of the one infinite Creator. It is on wings of joy that we obey your call at this session of working. We so appreciate the blending of your meditative spirits and feel privileged to mingle our vibrations with your own. As we speak, kindly remember that we are not without error. Use your own discrimination and accept nothing that is not your own personal truth.

我們是你們知曉的 Q"uo。在無限造物者的愛與光中向各位致意。我們在喜悅之翼上聽從了你們在這次工作的機會的召喚。我們如此欣賞將你們冥想的靈性混合起來，我們對於將我們的振動與你們自己的振動混合在一起而感覺到榮幸。當我們發言的時候，請好心地記住，我們不是沒有錯誤的。請使用你自己的分辨力並不要接受任何不是你自己的個人性的真理的事物。

We shall speak a story taken from one of yours religious systems. There was once a seeker who found a guru in a small village in the mountains. This guru recognized the student and without much discussion took the student to a cave, and bid her to sit until she had learned all she needed to know. Each day

he came to the cave and asked her if she had learned all that she needed to know. She replied in the negative, she had not learned all yet. At this the guru's hands raised high, holding a stout stick and the teacher firmly rapped the stick against the student's hapless head and went away.

我們將講述一個來自於你們的一個宗教信仰系統中的故事。曾經有一個尋求者，它在一座山中的一座小村莊你找到了一位古魯。這個古魯認識那個學生並沒有進行很多的討論就將那個學生帶到一個山洞，並命令她坐在山洞裏一直到她已經學會了所有她需要去知曉的事情為止。每一天他都去山洞並問她是否她已經學會了所有她需要去知曉的事情了。她的回答是否定的，她尚未學會全部。聽到這個回答，這個古魯的手臂高高舉起，抓起一根粗大的棍子，這個老師結實地將棍子敲打在那個學生的倒楣的腦袋上並離開了。

One day he came into the cavern and asked again, for perhaps the thirtieth time, "Now, have you learned all you need to know?" "Yes," said the student, and ran from the cave. "Ah," said the guru, "that is all I have to teach."

一天，他來到洞中並再一次問道，也許是第三十次，“現在你已經學會了所有你需要去知道的東西了嗎？”“是的，”學生說道，並跑出了山洞。“啊哈”古魯說道，“那就是所有我所要教導的事情了。”

My dear ones, the energies of the biochemical mind are not all of your consciousness. The mind which lives and dies with your body complex is one geared towards knowledge which enables one to control its environment, to maintain survival and comfort, and to pursue goals within the reach of the horizon. It is your consciousness which neither lives nor dies but is infinite and eternal which asks the questions it cannot answer, which aims the incarnate self at goals which the self cannot encompass in total.

我親愛的朋友們，生物化學的心智的能量並非是你的意識的全部。與你的身體複合體一同活著並死去的心智是一個旨在使得一個人能夠去控制它的環境，去保持生存和舒適，並在地平線的範圍之中去追尋目標的知識的工具。正是你的那個既不會活著也不會死去的，而卻是無限且永恆的意識，提出了它所無法回答的問題，意識為投生的自我所瞄準的目標是自我無法完全涵蓋的。

And the role within incarnation of this consciousness which is infinite is quite often reduced in efficacy because the intellectual mind complex is fairly [sure] that it may know and be sure of anything which it sets out to know. How confident you are in the efficiency of the intellect. Yet the experience of incarnation as it passes shows again and again the error made by any which assumes that because it knows truths it will be able skillfully to propagate those truths in a life pattern.

這個無限的意識在投生中的角色會相當頻繁地在效用被減輕，因為邏輯智力的心智是相當確信它是可以知曉的，並對於任何它著手去知曉的事情都是確信的。你們對於邏輯智力的效用是多麼地忠誠呀。而投生的體驗會隨著投生的流逝一次又一次地顯示任何做出這樣一種假設的人所犯的錯誤，那個假設即，因為它知曉真理，它將能夠有技巧地在一次生命的模式中傳播那些真理的。

We ask you to gaze inwardly at the physical vehicle. Is the head, the neck,

relaxed or do you strain for truth? Is the abdomen, the breathing, relaxed or is there tension? We ask you to breathe deeply and feel how the tension goes to a lower level with each breath. Allow the belly to become soft, allow the neck, the shoulders that carry so much thought to be relaxed and know in a completely non-mental way that you are receptive.

我們請你們向內注視物質性的載具。頭部，頸部是放鬆的，還是你因為真理而緊張呢？腹部、呼吸時放鬆的，還是有緊張呢？我們請你們自由地呼吸並感覺，緊張是如何隨著每一次呼吸進入到一個更低的層次的。允許腹部變得柔軟，允許承載了如此多的想法的頸部、肩部放鬆，並用一種完全非心智的方式知曉，你們是接納性的。

Feel that emptiness that few of our words have created within each, that delicious, restful feeling of the empty cup. No leaves in the bottom of some forgotten, previous drink but all clean and ready. Ready for what? Ah, you are ready to accept and allow the fullness of love. Feel that sweet wine filling your cup as the many workers in the spiritual realm that are concerned passionately with you bend to you lovingly, faithfully, continuously, freshening that living vine of love within. Now, allow this visualized self to be held up to the light and feel the energy, the creative power of quickening, enlivening, space-giving light.

感覺那種我們的一些言語已經在每一個人內在之中創造出來的那種空無、那種美妙的、休息的空杯子的感覺。在底部沒有某種被遺忘的殘留物，之前的飲料都清空了並準備好了。準備好了什麼呢？你準備好去接受並允許愛的圓滿了。隨著在靈性領域中的許多的熱情地關心你的工作者向你摯愛地、忠誠地致意，並同時添加那內在之中的活生生的愛之酒，感覺那甜美的酒正在裝滿你的杯子。現在，允許這個被想像的自我被舉到光之中，感覺能量，那種振奮、活化並令人心胸開闊的光的創造性的力量。

You have friends you are not using, dear ones. You have covered your half-empty cups because of the fear engendered by the realizations that you shall not manifest the vision or ideal that lies within your faithful, open hearts. Why do you have this darkening, closing fear? You have it because it is needed. Your mind, the mind of the body, has said "This and this must be if I am to be as I wish," and then the mind judges because of a perceived error or a falling short of the ideal exists. Could it be that the self takes the self too seriously, and the irreplaceable, infinite ideal too lightly? To love the highest truth is very, very well. To love the self as the perpetrator and controller of this unlimited truth is a judgment error. Thusly, hold to the ideal but not to the extent that there are forces of judgment within which take the self into the cave of fear and thereby stop further catalyst from occurring.

你們擁有你們尚未使用的的朋友，親愛的。你們已經因為恐懼而遮蓋起了你們的半空的杯子，那種恐懼是因為意識到你們將不會顯化出存在于你們的忠誠的、開放的心之中的願景與理想而產生出來的。為什麼你們會擁有這種令人愁悶且令人封閉的恐懼呢？你們擁有它因為它是被需要的。你的心智，身體的心智已經說，"如果我要去成為如我所希望的一樣，這樣或者那樣的事情一定是要有的，"接下來心智就會因為一種被感覺到的錯誤或一種無法實現存在的理想而進行評判了。

它是自我太過於嚴肅地對待自我了嗎，它是自我太過於輕鬆地對待那個無可取代且無限的理想了嗎？去愛最高的真理是非常非常好的。去將自我作為這個不受限制的真理的行兇者和控制者來愛，這是一個判斷上的錯誤。因此，堅持理想，但卻不要堅持到了那種會有評判的強迫的程度，在這種評判中，這種堅持會將自我帶入到恐懼的山洞並因此阻止更進一步的催化劑的出現。

Now, let us return to the student coming from the cave. Into the sunlight comes the student, not perceiving any truth except the desire to avoid being beaten about the head. This is your situation. Into this situation come a great company of those who would aid, not far from you or unavailable during activity but as near as memory. You are required to ask for help. When help is requested, mentally, that help flows and the open heart receives it and feels its healing touch in every cell. As each knows, so to speak, it is not the vision that fails, not the love, the compassion, the ideals, but that self which cannot empty itself of the dregs of used up experience. Trust the plangent cords of memory to sustain the learning implicit in each and every perceived error and block. Then allow the self to open slowly, slowly, until the feeling of relaxation is such that you are not threatened by the act of will of uncovering the self within and allowing these dregs to be poured out. Visualize even if this helps that you are giving this distillation of disappointment, frustration, and other seemingly negative emotions into the all-healing Earth energy which is all about you.

現在，讓我們返回到那個從山洞中出來的學生。學生進入到陽光中，除了去避免在頭上被敲打的渴望之外，學生沒有感覺到任何的真理。這就是你們的情況了。會有大量的那些會幫助的實體進入到這個情況中，這些幫助的實體並不是距離很遠的或是在活動期間無法被取得，而是如同記憶一樣地臨近的。你們需要去請求幫助。當幫助在心智上被請求的時候，那種幫助會流動，開放的心會接收它並在每一個細胞中感覺到它治癒的觸碰。如每一個人知道的一樣，可以說是，失敗的並不是願景，不是愛、同情心與理想，而是那個無法將用盡的體驗的殘渣從它自己身上清空的自我。請相信記憶的澎湃的線條以支持在每一個感覺上的錯誤和阻塞中所內含的學習。接下來允許自我緩慢地，緩慢地開放，一直到放鬆的感覺是如此這般以至於你不再因為揭露內在的自我並允許這些殘渣被倒空的意志的行動而感到威脅了為止。甚至去想像，這會幫助你們正在給出的事物，幫助那些對失望、挫折以及其他表面上負面性的情緒的蒸餾物，成為完全圍繞在你們周圍的全然治癒性的地球的能量。

Now, thirdly, empty and cleansed, having released the fears of failures, accept the love and compassion of those mystical beings, essences and energies of spirit that wish to support you to aid in filling the pot with new, living compassion, its liquid crystalline, sparkling beauty, soothing, invigorating and enlivening the small human self so that this self may take its place in the full identity that you are, for you are all of these manifestations, concerns, and thought patterns, and you are pure consciousness as well. This help from guidance moves into the portions of the deeper mind, not the conscious mind, so that help from without, in your way of discernment, finds the appropriate nodal [resonance] point which is the receptacle for that particular

guidance form. 現在，第三點，在清空和清理之後，在已經釋放了失敗的恐懼之後，接受那些神秘的存有、實質以及靈體的能量的愛與同情，它們希望用新的、活生生的同情心，它的清澈的，水晶般閃亮的美麗填滿罐子的過程中去支持你，並同時緩和、振奮並鼓舞那個小小的人類的自我，這樣這個自我就可以承擔起它在你之所是的完全的身份中的位置了，因為你們就是所有這些顯化物、關注點、想法的模式，你們同樣也是純粹的意識。這中來自於指導靈的幫助會進入到更為深入的心智的部分，而不是進入到表面意識的部分，**這樣那種來自於空無的幫助，通過你辨認的方式，就會找到用於那種特定的指導靈的形式的容器的適當的共鳴的節點了。**

All that comes to you, those blessings that touch the spirit with healing, touch not a human as you know yourself, but that portion deeper than the conscious human mind which profoundly resonates with the conscious mind if this is allowed, and enables you to see through moments of intense activity, as well as peaceful times, that all things truly are well. Allow your sources of help the invitation needed for you to be touched innerly and you will feel at the moment you ask the aid that is given. Gradually, the path winds as it will, difficulties and tests mount as the capacity to learn increases, but in those who have learned to pour out and leave behind now useless, inanimate dregs of exhausted experience, the marvelous, sparkling joy of one who is accepting of the gifts and blessings of and infinitely transforming energy of love.

所有那些來到你的身邊的事物，所有那些帶著治癒接觸靈體的祝福，都不是接觸如你對你自己的知曉一樣的一個人類，而是接觸那個比表面意識的人類的心智更深的部分，這個部分是與表面意識的心智深入地產生共鳴，如果你允許這種共鳴發生的話，並允許你通過那些激烈的活動的時刻，同樣也通過那些平安的時刻看到，一切事情真的都是沒問題的。允許你的幫助的資源以及你所需的邀請在內在接觸及，你將會在那個你要求的時刻感覺到被給予的幫助。逐漸地，道路會如其所願地蜿蜒前行，困難和考驗會隨著學習的能力的增加而增長，**但是在那些已經學會去倒空那些現在無用的、無生氣的被耗盡的能量的殘渣並將其留在後面的人身上，一個正在接受無限地轉換性的愛的能量的禮物和祝福的人的奇妙而閃亮的喜悅就會出現了。**

This love created, this love destroys. All that is is within that which we must for lack of other words call love. This awesome and terrible love shall test and stretch each of you. That it does so with sure purpose is very hard to see. When you are emptied and the filling of your cup has begun, rest in the hollowness within, and allow the open heart to feel the peace of this one moment without fear. May you be sustained. As you are you shall be; transform the face of the Earth.

這種愛創造，這種愛毀滅。一切萬有都在那我們因為缺少其他的詞語而必須稱之為愛的事物之中。這種極好的與可怕的愛將會考驗並拉扯你們每個人。它是帶著純粹的目的而這樣做的，這一點是非常難以理解的。當你們被清空了，且對你的杯子的填滿已經開始了的時候，在內在的空無中休息，允許開放的心去無懼地感覺到這一刻的平安。祝願你們堅持不懈。當你就是你將會是的樣子的時候，你就在轉變地球的面龐了。

We would at this time transfer this contact to the one known as Jim, if the one known as Jim would wish to receive this contact. We shall attempt to transfer at this time. We are those of Q"uo.

我們會在此刻將這個接觸轉移到被知曉為 *Jim* 的實體，如果被知曉為 *Jim* 的實體希望去接收這個接觸的話。我們將嘗試去在此刻轉移。我們是 Q"uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each again in love and light through this instrument. It is our privilege at this time to ask if there are any further queries of a briefer nature to which we may speak. Is there a query at this time?

我是 Q"uo，通過這個器皿在愛與光中再一次向各位致意。在此刻我們很榮幸請問是否有任何進一步的具有一種較為簡短的屬性的問題是我們可以談論的呢？在此刻有一個問題嗎？

Questioner: How would you go about asking for guidance (inaudible) at the spur of the moment?

提問者：你應該如何著手即刻請求指導靈（聽不見）呢？

I am Q"uo, and I am aware of your query, my sister. For those who have little or no experience in requesting guidance from those whose honor it is to provide such, we would recommend that there be those times of meditations reserved for opening the heart in this seeking to the inner guidance, and during this time we would recommend that the seeker begin to familiarize the self with those sensations and feelings that rise up from within as this request is made. Thus, the seeker will come to feel the response to this request, and will come to recognize the feeling tone, shall we say, of those who respond.

我是 Q"uo，我理解了你的問題，我的姐妹。指導靈的榮耀就是去提供這樣的指引，對於那些在從這些指導靈請求指引的方面只有一點點經驗或者沒有經驗的人，我們會推薦那些為在這種尋求內在的指引的過程中開放心靈而保留下來的冥想的時間，在這個時間中，我們會推薦尋求者開始去讓自我熟悉在這種請求被做出的時候的那些從內在之中升起的感知和感覺。於是，尋求者將會開始感覺到對這種請求的回應，並將會開始認出，容我們說，那些回應的實體的感覺上的音調。

During these meditations it is helpful if the seeker is able to begin the meditations by centering the self upon those qualities of the self which are, shall we say, more securely set and which can be used as the building block. By centering upon the qualities that are stable the seeker offers its call and is in a position to remain open to the response according to the stability of centering qualities, be they humor, balance, care, devotion, intensity of desire or whatever the seeker feels are the most stable and available characteristics. Then, when the seeker has become familiar with the feeling of the response, it is then possible to ask for such in the normal round of activities, outside of meditations.

在這些冥想期間，如果尋求者能夠開始藉由讓自我在那些被更為穩固地設置好的

特性以及那些能夠被用於基石的特欣賞保持在中心位置的話，這會是有幫助的。藉由保持在那些穩定的特性的中心位置，尋求著提供了它的呼喚並處於一個位置以向著由於中性化的特性的穩定性而產生的回應保持開放，假設那些中心化的特性是幽默、平衡、關心、風險、渴望的強度，或者尋求著感覺到是最為穩定且可被取得的特性的無論什麼事物。接下來尋求著就會開始對於回應的感覺變得熟悉了，接下來就有可能在日常活動中，在冥想之外請求這樣的回應了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: Not at this time, thank you.

提問者：在此刻沒有了，謝謝你們。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: I have one final one if no one has anything. I would like to have your opinion, if there is any opinion that you can offer, as to whether the longer group question is a better teaching tool at this time for this group, or questions that are answered in a shorter manner and then each question being answered leading to another question. Are you able at all to give some indication as to ... how you feel about the efficacy of these two ways?

Carla：如果沒有人有任何問題的話，我有一個最後的問題。關於是否更長的團體問題的時間是在此刻對於這個團體的一種更好的教導的工具，還是用一種較為簡短的方式被回答的問題，接著每一個被回答的問題都導向另一個問題是更好的教導工具，我想要聽一聽你們的觀點，如果你們能夠有任何的觀點能夠提供的話。關於.....你們對於這兩種方式的效果感覺是怎樣的，你們能夠給予某種指示嗎？

I am Q"uo, and I am aware of your query, my sister. We are, as always, happy to serve in whatever manner is requested if it be within our abilities. As we look at the changing faces within your group we can see that there may be instances in which the shorter query would be more efficacious, other instances in which the group question of the longer nature would be more helpful.

我是 Q"uo，我理解了你的問題，我的姐妹。我們一如既往會樂於通過無論什麼被請求的方式來進行服務，如果它是在我們的能力範圍之類的話。當我們查看在你們的團體中的改變的面孔的時候，我們能夠看到，可能會有一些場合，在其中更為簡短的問題會是更有成效的，會有其他的場合，在其中，具有更長的特性的團體問題是會有幫助的。

We must leave this determination to your group, as its personality is formed from session to session, according to those entities that join your seeking and the concerns that each brings with him or her. However, as a general practice it is well to offer this segment of questioning at the end of your session so that those queries that arise in the mind may be offered for our opinion.

我們必須將這個判定留給你們的團體，因為團體的個性是根據那些加入到你們的

尋求的實體以及每一個人在他或者她內在之中帶來的關注點而在不同的集會上被形成的。然而，作為一次一般性的練習，去在你們的機會的結束的時候提供這個提問的部分，這樣那些在頭腦中升起的問題就可以被提供以供我們選擇，這是很好的。

Is there a further query, my sister?
我的姐妹，有一個進一步的問題嗎？

Carla: No, that was helpful. Thank you very much for being here today.
Carla：沒有了，那是有幫助的。非常感謝你們今天在這裏。

I am Q"uo. Again we thank you, my sister. Is there another query at this time?
我是 Q,,uo。我們再一次感謝你們，我的姐妹。在此刻有另一個問題嗎？

(Pause)
(暫停)

I am Q"uo, and as we are aware of no further queries we shall take this opportunity to thank each, once again, for inviting our presence and our opinions to your circle of seeking this day. We are most honored to have been able to join your group and walk with you always upon your journey of seeking as do many others, unseen to your physical eyes, but who wait for your inner call to lend their assistance and support on this arduous journey that you find yourself upon.
我是 Q"uo，因為我們察覺到沒有進一步的問題了，我們將利用這個機會再一次感謝各位邀請我們出席你們今天的尋求的圈子並請求我們的觀點。對於能夠加入到你們的團體並在你們的尋求的旅程上與你們一同行走，如同很多你們的身體的眼睛說看不見但卻等待著你們內在的呼喚來在這條你發現你自己處於其上的艱苦的旅程上借出它們的幫助的其他實體所做的一樣，我們是感到極其光榮的。

At this time we shall take our leave of this group, leaving each as always in the love and in the light of the one infinite Creator. We are known to you Q"uo.
Adonai, my friends. Adonai.
在此刻，我們將會離開這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo。Adonai，我的朋友們。Adonai。

October 3, 1992

1992-10-03 Yom : 渦旋線圈與原型

Group question: My name is K, and my first question is as follows. In our previous session the advice to the entity known as K was terminated due to the discomfort of the instrument. Would you kindly continue from the point as follows: "... you may embody that truth and then, through the quality of reflected love within the self, may open doors in service to one or a few or many entities. When light is considered, consider also that it is [not an] artifact of time and space nor does it transcend the illusion in the way logically or intuitively available to the educated mind. We encourage the consideration of ..." (Contact was terminated at this point in the last session.) 團體問題：我的名字是 K，我的第一個問題是如下所述。在我們之前的集會中，對被知曉為 K 的實體的建議由於器皿的不舒服而被終止了。你們願意從如下的位置繼續嗎：“.....你可以體驗真理並接下來，通過在自我內在之中被映射的愛的特性，可以為他人或者一些或者許多實體的服務的打開大門。當光被考慮的時候，同樣也考慮，它既不是一個時間和空間的人造物，它也沒有用在邏輯上或者在直覺的方面可被受過教導的心智所利用的方式超越幻象。我們鼓勵考慮.....”(接觸在上一次集會中的這個位置被終止了。)

(Carla channeling)

(Carla 傳訊)

I am Yom. Greetings in the love and in the light of the one infinite Creator. We are most happy and pleased to have the privilege of meditating with this circle at this working, and thank you for calling us to your session to offer our humble opinions in response to your call. As always, please use your powers of discrimination, as we are fallible. The clue which we had intended to offer was this: consider whether manifestation is a creature of the powers of manifested physical energies or a creature of what you know as mind.

我是 Yom。在太一無限造物者的愛與光中致意。我們對於有幸在這次工作與這個圈子一同冥想而感到極為高興與快樂，我們為你們呼喚我們來到你們的集會來為在對你們的呼喚的回應中提供我們謙卑的觀點。一如既往，請使用你們的分辨力的力量，因為我們是會犯錯的。我們本來打算要去給出的內容的線索是這樣的：考慮一下，顯化是被顯化的物質性能量的力量的一種創造物，還是你們所知曉的心智的一個創造物呢？

May we respond further?

我們可以進一步回答嗎？

K: I have a further question, which is as follows: Is the vortical electrical coil suggested by Walter Russel worthy of research, or can similar effects be obtained using the triangular or pyramid forms?

K：我有一個進一步的問題，問題如下：由 Walter Russel 所建議的渦旋電子線圈值得研究嗎，或者相似的效應能夠通過使用三角形或者金字塔的形狀被取得嗎？

We are those of Yom, and appreciate your query. In our opinion it is equally fortuitous to experiment with the vortical coil as the one known as Walter has discussed and to consider the pyramid energies if it be seen that the pyramid shape is the replicated shape of the downward portion of the gathering force of the pyramid. The physical, shall we say, pyramid then would be that which received the windings of both clockwise and anti-clockwise spirals as the unmanifest reflection or gathering or blessing portion of the coil then be able to use the reflected grid to complete the same double-phased energy as expressed by the windings of the vortical coil.

我們是 Yom，我們很感激你的問題。在我們看來，去如被知曉為 Walter 的實體已經討論過的一樣地對渦旋線圈進行實驗，和考慮金字塔的能量相比，是同等地偶然性的，如果金字塔的形狀是對收集金字塔的力量的朝向下方的部分的複製形狀的話。容我們說，物質性的金字塔接下來就會成為同時接收到順時針和逆時針的螺旋的繞線的事物了，因為未顯化的反射或者線圈的收集的或者祝福的部分接下來就能夠使用被反射的格柵來完成和藉由渦旋線圈的繞線而被表達的能量相同的雙重相位的能量了。

May we say that it is, in our humble opinion, the work of the inner discipline whose moment in your space/time and time/space has arrived and that these energies shall meet with representational mind capable of ethical usage of power, not at this juncture but in the fourth density or density of the love or compassion vibrations more harmoniously and predictably being in balance. 容我們說，在我們看來，現在正是在你們的空間/時間和時間/空間中進行內在的修煉的工作的時刻了，這些能量將與有能力在倫理道德上使用力量的表現性的心智相遇，不是在這個位置相遇，而是在第四密度或者愛或慈悲的振動的密度之中相遇，這種相遇是更為協調一致且可以預見地是出於平衡狀態的。

Is there a further query?

有一個進一步的問題嗎？

K: Yes. I appreciate the need to become a transparent radiator of available light. Am I correct in believing that a closeness to nature will in my case aid this process?

K：是的。我很感激對於去成為一個可被利用的光的透明的接收器的需要。我相信在我的情況中，一種與大自然的親密性將有助於這個過程，我在這樣相信的方面是正確的嗎？

I am Yom. We answer in two portions. Firstly, the creation of the Father, as this instrument calls the second-density sphere and biota upon which you enjoy incarnation, is full and replete in undistorted love, therefore the Earth and its creatures are helpful whether or not the individual entity is aware of this aid. Secondly, to one whose spirit rejoices in the creation and the energies of this harmonious and beautiful creation these positive effects are many times magnified. We may note in this regard that the impulse to seek nature can be somewhat wayward when one finds oneself in a position athwart the forces of this natural, harmonious and sometimes inconvenient world of nature.

Therefore, it is well consciously to pause in good weather and evil days alike, sun and rain, to give praise to the infinite One for this perfected manifestation, and to offer thanks for beholding Its face.

我是 Yom。我們通過兩個部分來回答。首先，天父的造物，如同這個器皿對於你們現在正在其上享受投生的第二密度的星球和生物群落一樣，是充滿並塞滿了無扭曲的愛的，因此，地球和它的生靈是有幫助的，無論個體性的實體是否察覺到這種幫助。其次，對於一個其靈性會在造物中和這種協調與美麗的造物的能量中感到快樂的實體，這些正面性的效果會許多倍地放大。我們在這個方面可以注意到，去尋求大自然的本能是能夠在一個人發現它自己處於一個違逆這種自然的、和諧的、有時候是不便的大自然的世界的力量的位置上的時候變得多少有些違背意願的。因此，在好日子和壞日子，在晴天和雨天都一樣地有意識地暫停下來為這種完美的顯化向無限太一獻上讚美並為注視祂的面容而致謝，這是很好的。

May we answer further, my brother?

我們可以進一步回答嗎，我的兄弟？

K: I have no further specific questions at this time.

K：我在此刻沒有進一步的具體的問題了。

I am Yom. My brother, we are limited in that which we may relate to you. This we realize you understand and accept, further, we feel that your intentions are pure. Consequently, we encourage your heart to remain pure, your goal to become more pure, and your manifestation shall indeed surprise you and delight as well.

我是 Yom。我的兄弟，我們在我們可以與你建立聯繫的事物的方面是受限的。我們意識到你理解並接受這一點的，更進一步，我們感覺到你的意願是純淨的。因此，我們鼓勵你的心去保持純淨，讓你的目標變得更加純粹，你的顯化將確實會讓你吃驚並同樣讓你高興。

With our farewell we clear the way for our brothers and sisters of the principle known as Q"uo, as this entity is waiting to speak also. We leave this instrument and group in the love and in the light of the one infinite Creator. Adonai. 通過我們的告別，我們為我們的被知曉為 Q"uo 原則的兄弟姐妹清空了道路，因為這個實體同樣也正在等待著發言。我們在太一無限造物者的愛與光中離開這個器皿和這個團體。Adonai。

(Carla channeling)

(Carla 傳訊)

I am Q"uo. We greet each in the love and in the light of the one infinite Creator. As our brothers and sisters of Yom have said before us, the honor of sharing this discussion with this group is keenly felt and your service to us in calling us to you is greatly appreciated and hopefully deserved, however, we request that our error-prone nature be considered in evaluating our thoughts.

我是 Q"uo。我們在太一無限造物者的愛與光中向各位致意。如我們的兄弟姐妹

Yom 在我們之前已經說過的一樣，與這個團體分享這次討論的榮耀是被強烈地感覺到的，你們通過呼喚我們來到你們身邊而對我們提供的服務是極大地被感激且有希望地是值得獎賞的，然而，我們請求在評估我們的想法時候請考慮我們易於犯錯的本性。

We are called to this question not because of specifically physical work, physically oriented information which we have to share. We have nothing of that nature to offer; however, the structure of the empowering intention or desire of the one known as K inadvertently to this entity calls for a type of inquiry and way of viewing which we might share with some efficacy.

我們不是因為我們所要去分享的特定地物質性的工作，物質性導向的資訊而被呼喚到這個問題。我們沒有任何具有那種特性的事物要去分享，然而，被知曉為 K 的實體的賦能意願或者渴望不可避免地為這個實體召喚了對於我們可以藉由某種效用來分享的事物一種類型的調查以及對其進行觀察的途徑。

The manifested world may be viewed in a terseness and plangent depth by study of that portion of the deep mind which you and we have termed the archetypical mind. The myths of the Titans, of Lucifer, and many other mythical examples of light bringers show the bringing into manifestation of this light which allows the consciousness within incarnation to expand. As the gaze turns to the archetypes of the mind and the archetypes of the body it may be suggested that the powers progress through the vortical coil, for example, might be seen to involve the archetypes of the Matrix and the Potentiator of the mind or of the body.

顯化的世界可以通過對你們和我們已經稱之為原型心智的那個深入的心智的部分進行研究而取得一種簡潔性與銳利的深度而被觀察。泰坦巨人的神話，路西法以及許多其他的荷光者的神秘範例的神話都顯示出，它們將這種允許意識在投生中去拓展的光帶入到顯化之中了。當目光轉向心智的原型和身體的原型的時候，可以被建議的事情是，舉個例子，通過渦旋線圈發展的能量，可以被看到是包含了心智或者身體的母體和賦能者的原型的。

Let us gaze at the archetypes of the mind. Firstly, the Matrix of the mind. This essence or energy is the untaught seeker, the beginner's mind, reaching, reaching and again reaching. For what? The Potentiator of the Mind is that which receives the desire and enables it by a process of reflection and blessing. The Significator of the Mind is then the result of the Matrix entity or archetypical figure reaching or intending that which can only be potentiated by the seemingly passive Potentiator, that seated figure which has within the bosom great wisdom.

讓我們首先注視心智的原型。首先，心智的母體。這個實質或者能量是未受過教育的尋求者，新手的心智，伸手、伸手、再一次伸手。伸手觸及什麼事物呢？心智的賦能者就是那個藉由一個反思和祝福的過程而接收渴望並使其成為可能的事物了。接下來，心智的形意者就是母體的實體或者原型的任務伸手觸及並想要那個僅僅能夠藉由表面上被動的賦能者而被賦能的事物了，那個賦能者是坐著的人物形象，在它的胸膛中擁有巨大的智慧。

Thusly, the Matrix of the Mind is able to record incoming data, and through the Potentiator once again is able to deliver to the archetype of the Catalyst of the Mind the catalyst which shall become experience.

因此，心智的母體能夠記錄傳入的資料，通過賦能者，傳入的資料再一次能夠將催化劑傳遞到心智的催化劑的原型，這種催化劑將會成為體驗。

In the archetypes of the body the process is reversed, the matrix of the Body being even-functioning or balanced. This equilibrium is moved one way or another by the interaction with the Potentiator of the Body which may be called informed judgment or wisdom. The Matrix then is the blessing, is, indeed, manifested perfection which moves it away from balance and the pattern repeats in reversal until we see in the Significator of the Body the entity which is completely suspended upside down, thus showering the manifested body energy with its treasure as it falls from the clothing of this archetypal figure.

在身體的原型中，這個過程是倒轉的，身體的母體是均衡地運轉或者是平衡的。這種均衡是藉由與身體的賦能者之間的相互作用而用這樣或者那樣的方式被推動的，身體的賦能者可以被稱之為明達的評判或者智慧。那麼母體就是祝福，母體確實是被顯化出來的完美性，這種完美性會推動它離開平衡，模式會反向重複，一直到我們在身體的形意者中看到被完全上下顛倒地倒吊起來的實體，這個實體因此在它的財寶從這個原型的人物形象的衣服中掉落出去的時候讓帶有它的珍寶的顯化的身體的能量如陣雨一般地傾瀉而下了。

This has a relevance due to the triple—we correct this instrument—the three-fold cycle which is the pattern within the thought of the one known as Walter, that is, the first cycle which is not until it is manifest by the second cycle and recorded in the third cycle.

這個過程由於三倍——我們更正這個器皿——三重週期而擁有一種適當性，這種三重週期就是在被知曉為 *Walter* 的實體的想法中的模式了，也就是說，第一週期一直要到它藉由第二週期被顯化並在第三週期中被記錄之後才會完成。

We are having difficulty speaking upon this topic through this instrument and would ask this instrument to move a bit deeper that we may have a firmer contact. We shall pause. We are those of Q“uo. 我們在通過這個器皿來談論這個主題的方面正在遇到困難，我們會請這個器皿移動到更為深入一點的地方，這樣我們就可以擁有一個更為穩固的接觸了。我們將暫停。我們是 Q“uo。

(Pause)

(暫停)

We are again with this instrument. Within the context of the questioner “s concerns we would suggest the consideration of a fourth cycle, which may be called the cycle of blessing or enabling. The Matrix, then, of the Mind would equal, archetypically speaking, the voided first stroke; the Potentiator of the Mind, the second stroke which makes manifest; the matrix of the Mind is then

again the third stroke, as it has become enlivened by the Potentiator. However, until this is moving through the Potentiator's blessing or enabling it cannot become catalyst, or, in terms of physics, it cannot work. The fourth cycle, then, is that area which may be profitably considered, not for windings of coils manifested, but for the personality of the facilitator of such designs. For in order for these to work the potentiating position must begin within the mind of the observer or facilitator of the process. This intangible set of mind, body and spirit, but for beginning study the mind, is necessary in order that the device that effectively works might be conceived and manifest.

我們再一次與這個器皿在一起了。在提問者的關注點的背景中，我們會建議對一個第四週期的考慮，這個第四週期可以被稱之為祝福或者授予能力的週期。接下來，心智的母體，從原型的方面而言，是等同於無效的第一擊，心智的賦能者是產生顯化的第二擊，心智的母體接下來再一次，在它已經被賦能者所活化的時候，是第三擊。然而，一直到這是通過賦能者的祝福，或者通過賦能者使其無法成為催化劑，或者在物質性的方面上移動的之前，它都是無法生效的。接下來，第四週期就是可以那個可以用有益的方面被考慮的區域了，不是為了線圈的繞線的顯化，而是為了這樣的設計的促進者的人格。因為為了讓這些生效，賦能的位置必須在這個過程的觀察者或者促進者的心智之中開始的。這種無法觸摸到的心智、身體和靈性的設置僅僅是為了心智的學習的開始，為了要讓有效地運轉的方法可以被表達並被顯化，這種設置是必不可少的。

These words are as slippery as the stem of a water lily, and we grasp them as one would who believes that where there are lily stems there are also water lilies in bloom. Before, during and after all attempts to manifest truth lies a shining, loving, powerful and wise mind which is in each of you. We ask that more and more you learn to rejoice not because of any one thing but because the true nature of creative love is more nearly truly expressed in joy than in most other states of emotional mind.

這些言語是如同荷花的葉柄一樣地滑溜的，我們是作為一個相信哪里有荷花的葉柄，哪里就同樣也有綻放的荷花的實體來理解它們的。在所有人嘗試去顯化真理之前，之中及之後，在你們每個人內在之中都存在有一個閃亮的、有愛的、強有力且智慧的心智。我們請求你們越來越多地學會去歡慶，不僅僅因為任何一個事物而歡慶，而是因為創造性的愛的真實的本性相比大多數其他的情緒性的心智狀態是更多在喜悅中真正地被表達出來的。

Let the point of view remain as closely [attuned] as comfortable to the nascent spirit to remain with this joy, for it abides within and is not simply a response to that which is without or beyond the five external senses. Seek always this steady state of balanced joy and the mind that is the higher mind will more and more find itself at home and more and more shall the small one that each apparently is become graced with the overshadowing unity of a larger oneness.

讓觀點在讓新生的靈性舒適的範圍內盡可能保持緊密地調音以保持這種喜悅，因為它是居住在內在之中，它不是單純地對於在外在的五感之外或者超越五感的事物的一個回應。一直尋求這種平衡的喜悅的穩定的狀態，更高的心智之所是的心智將越來越多地發現它自己是在家中的，每一個人在表面上之所是的那個小小的

實體就會因為一個更大的一體性的保護性的統一性而越來越多地變得是受到了恩典的。

We, as always, emphasize the patient, persistent practice of inner silent listening which is generically called meditation. And, further, encourage the use of those who guide, not for outer information but for the homing towards unity which the disciplined personality seeks to become.

一如既往，我們強調，對內在的安靜的聆聽的有耐心的、堅持不懈的練習，它一般被稱為冥想。我們更進一步鼓勵對那些指引的實體的利用，不是為了獲得外在的資訊，而是為了朝向受過訓練的人格尋求去成為的統一性的回歸。

Are there any queries at this time?

在此刻有任何的問題嗎？

K: No, there are no specific queries.

K：沒有，沒有具體的問題了。

Does any have a query?

任何人有一個問題嗎？

R: I don't have a query.

R：我沒有問題了。

Jim: Not I. Thank you very much, Q"uo.

Jim：我沒有了。非常感謝你們，Q"uo。

R: Thanks for the elaboration.

R：為那種推敲而致謝。

We are those of the principle known to you as Q"uo. It has been like riding the tiger to get this transmission through, and we ask that care be taken to keep this instrument quiet until the next diurnal cycle. As usual, this instrument would not quit when it became discomfited, therefore we needed to use the proper energy. However, though we thank this instrument, we would encourage it to be careful when it is uncomfortable with an acute difficulty in your future. We smile at this instrument's desire to continue, for it is charming. May wisdom more frequently accompany such charm.

我們是你們知曉為 Q"uo 的原則。讓這種傳遞完成就好像是騎著老虎一樣，我們請求小心謹慎地讓這個器皿保持安靜，一直到下一個晝夜的迴圈。一如既往，這個器皿在它變得不舒服的時候是不願意停止的，因此，我們需要使用適當的能量。然而，雖然我們感謝這個器皿，我們會鼓勵它在它在你們的未來在對一種劇烈的困難感覺到不舒服的時候去變得小心謹慎。我們對於這個器皿去繼續的渴望而微笑，因為它是迷人的。祝願智慧更為頻繁地陪伴著這樣的魅力。

Each of you, how blessed we feel by you, and in return offer our love and like blessing. Truly you and we are loved and all that we do in return is only that

which has rippled through from you to return. This is your love, our love, your, our, your, our ... until there is one. In this oneness greet each other, always. 我們對於你們，你們每一個人，感覺到是怎樣地有福呀，我們作為回報提供我們愛和類似的祝福。你們和我們是真正地被愛著的，我們作為回報而做的所有的事情都僅僅是將那已經從你們身上如同漣漪一樣傳送通過的事物返還的事物。這就是你們的愛，我們的愛，你們的，我們的，你們的.....一直到只有一個愛為止。在這種一體性之中，一直都彼此致意。

We leave you and this instrument in the love and the light of the one infinite Creator. Adonai. Adonai.

我們在太一無限造物者的愛與光中離開你們和這個器皿。 *Adonai. Adonai.*

October 4, 1992

1992-10-04 出體體驗

Group question: In an out-of-body experience—which is the question this afternoon—when the exit is via the crown of the head there is impression of movement, at great speed, as if one were drawn up through a tunnel or a funnel. Please describe this process and account for this impression. We would like to know, in this area of out-of-body experience, if this feeling of movement is actual. Does it take place in time/space? Is it a movement in consciousness or is it simply a feeling of movement that accompanies a more profound experience or process?

團體問題：在一次出體體驗中——這就是今天下午的問題了——當出口是經過頭部的皇冠部位的時候，會有高速移動的印象，就好像一個人是通過一條隧道或者一個漏斗被向上拉起來一樣。請描述這個過程和這種印象的原因。我們想要知道，在出體體驗的這個區域中，是否這種移動的感覺是真實的。它是發生在時間/空間中的嗎？它是一種在意識中的移動，或者它單純地就是伴隨著一個更為深入的體驗或者過程的一種移動的感覺呢？

Also, what would you recommend that the seeker of truth take as the attitude or position regarding out-of-body experience. Of what value, in another words, is it to a person to experience out-of-body experience, and what would one think of such?

同樣，在關於出體體驗的方面，你們會推薦推薦真理的尋求者採用的態度或者立場是什麼呢？換句話說，對於一個要去體驗出體體驗的人，它的價值是什麼呢，一個人要將這樣一種體驗視為什麼呢？

(Carla channeling)

(Carla 傳訊)

I am Q"uo. Greetings, my friends, in the light and the love of the one infinite Creator. Thank you for asking for our participation in your session of working at this time. We are honored to be called to your circle and bless each with a whole heart. As always, we ask that our words carry no authority except that of opinion.

我是 Q"uo。在太一無限造物者的愛與光中致意，我的朋友們。為你們請求我們參與到你們在此刻的工作的集會而感謝你們。我們為被你們的圈子所呼喚感覺到光榮，我們用全部的心祝福各位。一如既往，我們請求我們的言語不帶有權威，它們僅僅是觀點。

The out-of-body experience about which you ask is a subject which many are focused upon because of an underlying desire to be shed of the heavy chemical machinery of the third-density physical vehicle, or body. The spirit or consciousness of an entity is bound by choice to its physical vehicle in order to persevere throughout an incarnative experience. It is no wonder that the consciousness often may yearn to be free of the seeming tyranny of flesh. However, there is much to be said for the consideration of that which is

uncomfortable and inconvenient being also far more useful in the production of catalyst.

你們詢問的出體體驗是很多人因為一種潛在的脫去第三密度的物質性載具的厚重的化學的機器或者擺脫身體的渴望而聚焦於其上的一個主題。一個實體的靈性或者意識是藉由選擇被它的物質性載具所束縛，以便於在貫穿一次完整的投生性的體驗的過程中堅持下去。意識經常可能會嚮往擺脫表面上的肉身專政，這並不奇怪。然而，令人不舒服且不方便的事物在產生出催化劑的方面同樣也是遠遠更有用處的，在對於這一點的考慮中是有大量要被講述的事情的。

Let us look briefly at the experience itself, of moving from within the physical vehicle to observing the physical vehicle through the eyes of the finer bodies which are within incarnative stricture, however are not necessarily tied within the physical vehicle permanently. The consciousness, as it were, in the most natural or easy way of egress from the physical vehicle may visualize the tucking and rolling motion of certain practiced falls or yogic postures. When the physical vehicle is exited and entered with this visualized method the trauma is minimal.

讓我們簡要地檢查一下這種體驗本身，這是一種從物質性載具內部移動到通過精微體的眼睛來觀察物質性載具的體驗，精微體是位於投生性的限制之類的，然而，精微體不必永遠地被束縛在物質性載具的內部。在意識離開物質性載具的最為自然或者輕鬆的方式中，意識實際上可以觀想一定的富有經驗的下落或者瑜伽姿勢的卷起與滾動的運動。當物質性載具被離開並藉由這種視覺化的方式被進入的時候，損傷是最小的。

The experiences spoken of in the query, of the squeezing feeling and the tunnel, are those feelings associated with a less skillful method of exiting the physical vehicle. The imagination, if we may use that term, is helpful to those who would wish not to experience the less than optimal symptoms of exit and entry, by visualizing the tucking and gently rolling, both leaving and entering the physical vehicle.

在問題中被談及的體驗，即擠壓的感覺和隧道的體驗，是那些與一種較不熟練的離開物質性載具的方式聯繫在一起的感覺。對於那些並不希望去體驗到較不理想的離開和進入的症狀的實體，想像力，如果我們能夠使用那個詞語的話，是有幫助的，你可以藉由觀想卷起和溫柔地滾動來同時離開和進入到物質性載具。

In most cases of unintended exit of the physical vehicle, the finer bodies carrying the consciousness are within the same illusion, or, depending on the vibratory patterns of the individual, there may be the precise location which one enjoys in the third density but the out-of-body experience may be in fourth density. This still appears to the consciousness senses as a normal, solid, seemingly third-density illusion, and though the electrical nature of energies between people is far more apparent, nonetheless the work which might be done in this out-of-body environment is no more or less effectual in creating new polarity than experiences within the third-density physical vehicle.

在大多數的無意地離開物質性載具的情況中，承載著意識的精微體是位於相同的幻象中，或者取決於個體的振動模式，可能會有一個人在第三密度中所享受的精

確的位置，而出體體驗可能是位於第四密度之中的。這對於在意識的感知仍舊會表現為一種正常的、堅固的、看起來似乎是第三密度的幻象，雖然在人之間的能量的電子的屬性是遠遠更為明顯的，儘管如此，在這種出體體驗中可能被完成的工作在創造出新的極性的成效的方面，仍舊是比在第三密度的物質性載具中的體驗是不會較多或者較少的。

There is a very old tradition amongst your people of spiritual quest involving work done without the physical vehicle. For this type of moving out of the body a very precise and lengthy tradition or school of training has been followed by the aspirant to, shall we say, holy or magical orders. Within these orders the discipline of the personality is labored upon by visualization and austere practices which begin to reclaim the linkage between the physical mind and the mind of consciousness.

在你們的靈性尋求的人群中有一個非常老的傳統是包含了在不使用物質性載具的情況下被完成的工作了。對於這種類型的離開身體，一種非常精確且長期的傳承或者修煉的流派，已經被那些致力於，容我們說，神聖和魔法的儀式的人所追隨了。在這些儀式中，人格的鍛煉是通過觀想和嚴格的修煉而被努力達成的，這種修煉是從收回在身體的心智和意識的心智之間的連接開始的。

Perhaps we could use the term "brain" to indicate the natural thinking capacity of a second-density animal which your physical vehicle is, to differentiate it from the term "mind," the mind being that of infinite consciousness. The linkage betwixt brain and mind is normally set within incarnation in a matrix which allows free communication from brain to mind and limited communication from mind to brain. The magical training—which may be called cabalistic or white magical traditional—attempts often quite successfully to restructure the matrices—we correct this instrument—the matrix so that the points of connection are denser between the mind and the brain so that subconscious material is made more available to the brain or that which controls the day-to-day living.

也許我們可以使用“大腦”這個術語來表明你的物質性載具之所是的一個第二密度的動物的天生的思考的能力，並將它與“心智”這個術語區別開，心智是無限意識的心智。在大腦和心智之間的連接通常是在一個母體中的投生之中被設置的，它允許從大腦大心智的自由的交流和從心智到大腦的有限的交流。魔法的訓練——可以被稱之為猶太神秘傳統或者白魔法傳統的修煉——經常會相當成功地嘗試去重構母體，這樣那些在心智和大腦之間的連接就會更為緻密，以至於潛意識的材料就會更多地可為大腦或者那個控制日常生活的事物所利用了。

This application of out-of-body experiences is a form of information gathering. In and of itself we do not find it to be useful, however, when a desire is formed to examine the surrounding inner planes and the consciousness which is sent forth is carefully laden with instructions which move it into inner planes, then such a spiritual scientist may make notes and learn more of the subtle inner environments which in total make up the inner structure of the deep mind or deeper aspects of the self. We do not encourage entities to move out of the body without there being a spiritual goal involved, for as many have said

before us, it is a crowded universe and many of the citizens of it are particularly interested in those whose life force of spirit and will dims before the life force of the physical vehicle.

對於出體體驗的這種應用是一種資訊收集的形式。我們在其內在及其自身都沒有發現它是有用處的，然而，當一種去檢查周遭的內在層面的渴望被形成了，且被發送出來的意識被小心謹慎地裝滿了將其移動到內在層面的指令的時候，接下來，這樣一個靈性上的科學家就可以做筆記並更多地瞭解微妙的內在的環境了，這些內在的環境全部加起來就組成過了深入的心智或者自我的更深入的面向的內在的結構了。我們並不鼓勵實體們在沒有一種被包含在其中的靈性上的目標的情況下離開身體，因為如同在我們之前很多實體已經談到過的一樣，這是一個擁擠的宇宙，很多它的居民是尤其對於那些靈性的生命力和意志會在物質性載具的生命力之前變得暗淡的實體感興趣的。

The danger here is that those who do not yet value or respect the incarnation may yearn so to be spirits that the emphasis upon finding holiness and worship within the physically bounded experience is lost or tossed away, and instead the entity simply wishes to escape the bounds of the physical body. We encourage each to contemplate the manifold opportunities within the confines of the physical vehicle to be a spirit, that the house of flesh involved does not limit the desire to experience as a spiritual entity, a magical entity, but rather offers to such spiritual questing the sharpness and substance of experience which cannot be had outside of the physical body. This incarnation which each now enjoys is a rare gift. We encourage each to respect and love this gift of intense time, of intensive actions, of deeply difficult choices made perforce in the darkness of illusion. To escape the bounds of body is also to deeply blunt the efficacy of precious incarnational time, space and time where the questing spirit may make blind choices. This blindness, this darkness is precious, for choices made herein strike deeply into the infinite self.

在這裏的危險是，那些尚未重視或者尊重投生的實體可能會如此渴望成為靈體，以至於被放置在用物質性的方式被束縛的體驗之中的神聖性與崇拜之上的重點被失去了或者被拋棄了，實體取而代之單純地希望去逃避物質性身體的束縛。我們鼓勵每一個人都去沉思在物質性載具的限制之中的許多的機會，去成為一個被包含在肉色的房屋之中的靈體，並不會限制去作為一個靈性上的實體、一個魔法的實體去體驗的渴望，它毋寧向這樣的靈性上的探尋提供了在物質性身體之外無法擁有的體驗的銳度和實質性。這個每一個人現在所享用的投生是一個罕見的禮物。我們鼓勵每一個人都去尊重並愛這個強烈的時刻，強烈的行動，在幻象的黑暗中不可避免地被做出的深深地困難的選擇的禮物。去逃離身體的束縛同樣也是去極大地讓這種珍貴的投生的時間的成效變成遲鈍，在這個空間和時間中，探尋的靈體是可以做出看不見的選擇的。這種看不見，這種黑暗是寶貴的，因為在這裏被做出的選擇是深深紮根於無限的自我的。

I am Q"uo. Is there a further query?

我是 Q"uo。有一個進一步的問題嗎？

(Pause)

(暫停)

I am Q"uo. We find many questions in this group, but none of them spoken aloud, so we are not allowed to answer them. We own the terrible pun. What can we then do, having exhausted the queries, but bid you every possible blessing of love and light in your journey towards the One. We leave this instrument with thanks and this group ditto, in the love and in the wondrous light of the one infinite Creator. Adonai, adonai.

我是 Q,uo。我們發現在這個團體中有很多的問題，但是它們中沒有一個被說出口來，因此，我們不被允許去回答它們。我們的雙關語是糟糕的。在我們耗盡了問題之後，我們接下來說能夠做的事情，僅僅就是去祝願你們在你們通往太一的旅程中擁有每一個有可能的愛與光的祝福。我們帶著感謝在太一無限造物者的愛與奇妙的光中離開這個器皿，同樣也離開這個團體。Adonai, Adonai。

(Carla channeling)

(Carla傳訊)

I Yadda. I greet you also in the love and in the light of one infinite Creator. Greetings and salutations to so many solemn minds today. We ask you who are here why are you so serious? Be less serious. The importance of your work is like clothing; you have on too many clothes. Take off some solemnity! Yes? A vest of serious, a tie of responsibility. Away with these things! And when you are naked and no longer so solemn ... solmn ... solenn ... so solemn—haha! We got it!—when you are not so solemn anymore then bounce and jiggle and jump for joy and feel the waters of love that you so solemnly seek now.

我是 Yadda。我同樣也在太一無限造物者的愛與光中向你們致意。向今天的如此多的一本正經的心智致意與敬禮。我們問你們這些在這裏的人們，為什麼你們如此嚴肅呢？不要那麼嚴肅嗎？你們的工作的重要性就好象穿衣服一樣，你們穿了過多的衣服了。脫去一些一本正經吧！是不是？一件嚴肅的汗衫，一條責任的領帶。脫去這些東西吧！但你們是赤裸的並不在如此.....一本正經..... 一本正經..... 一本正經.....如此一本正經——哈哈！我們抓住它了！——當你們不再如此一本正經的時候，接下來，因為喜悅而跳起、輕輕地跳動並跳躍吧，感覺那個你們現在如此一本正經地尋求的愛的水域吧。

You know you keep yourselves from your own bliss by holding too tightly to the clothing of righteousness. We thank you for allowing us to share our thoughts with you, and would say good-bye with much blessing ... blessing ... ha! We are Yadda. Adonai.

你們知道你們是藉由過於緊緊地抓住正當性的衣服而讓你們自己失去了你們自己的至福了。我們為你們允許我們和你們分享我們的想法而感謝你們，我們會帶著大量的祝福說再見.....祝福.....哈！我們是 Yadda. Adonai。

October 14, 1992

1992-10-14 哀慟 (R)

特別冥想

1992 年十月 14 日

Question for S: The question we're considering this afternoon for S is why things seem to have gone so far astray from the path that allowed her to provide the most service to others, and that was when her husband R was alive she had the opportunity of being in a mated relationship and of helping a family to communicate and to live together and to grow together and she felt that in that role she was able to provide services that were hers to provide.

Now that R is dead she is faced with possibilities that just don't feel like they are right—going to school and taking classes that she has no interest in and pursuing a career working outside the home, which also seems to be a dead end as far as interest and opportunity to be of service. The picture of her life seems to have a number of dead ends and we are wondering this afternoon what kinds of considerations should be foremost in her mind, what opportunities are presented by the seeming dead ends, is there something that she's missing, is there something wrong with this picture, and if so what is it?

S 的問題：我們這個下午正在為 S 考慮的問題是，為什麼事情看起來似乎已經與那條允許她為其他人提供最大的服務的道路偏離得如此之遠呢，當她的丈夫 R 還活著時，她本來是有機會處在一個伴侶關係當中，幫助這個家庭的溝通交流、一同生活並一同成長，她覺得在那個角色中她能夠提供她所要去提供的服務。現在 R 已經死了，她面臨的各種可能性似乎都不對勁了——去學校，上一些她不喜歡的課程，尋求一份在家庭外面的職業，這在興趣和進行服務的機會的方面似乎同樣也是一個死胡同。她的生命的圖像看起來似乎擁有數個死胡同，在這個下午我們在想，她需要首先考慮哪些類型的考慮呢，被那些在表面上的死胡同所呈現出來的機會是什麼呢，她是否錯失了什麼，在她的人生圖像中什麼東西出錯了嗎，如果是這樣的話，是什麼出錯了呢？

(Carla channeling)
(Carla 傳訊)

I am Q'uo. Greetings to you, my special friends. We thank you for calling us to this circle of seeking and are most privileged to offer our opinions, with the understanding that we are not imbued with perfect knowledge. These thoughts are our opinions. Please choose those thoughts which aid and leave the residue behind.

我是 Q'uo，向你們致意，我特別的朋友們。我們感謝你們呼叫我們來到這個尋求圈子，並至為榮幸地提供我們的意見，我們同時理解我們並非被灌注了完美的知識。這些想法是我們的觀點。請選取那些有幫助的思想，將其他部分拋諸腦後。

Once, as the saying goes, upon a time all of those things in heaven and Earth, as this instrument would say, were one, and yet all existed in chaos. Into this

chaos came one great creative Thought: love or the logos. At this timeless time each of you and we were already created, the manifested universe no less than your manifested selves is the intimate abode created to house and offer an environment to the spirit that each of you is. For millennia your peoples have sought and sought to discover by what means they might find a comfortable, pleasant and productive existence, they have sought help from inspirational words and from the myths of their cultures, yet none who has awakened to a realization of the nature of evolution are very comfortable in this house of Earth created so carefully for spirits to dwell in and learn.

常言道，在很久很久以前，在天上和地下的一切事物，如這個器皿會說的一樣，都是一體的，而一切都存在於混亂之中。在這種混亂中出現了一個偉大的創造性的想法：愛或者理則。在這個沒有時間的時刻，你們和我們中的每一個人都是已經被創造出來了的，顯化的宇宙和你們顯化的自我一樣是被創造出來以容納你們每一個人之所是的靈體並為其提供一個環境的親密的住所。千年萬年以來，你們大群尋求又尋求，想要藉由它們可以找到的方式來發現一個舒適、愉快與有生產力的生存方式；他們尋求從啟發性的言語以及從它們的文化的神話中得到幫助；然而沒有任何人是覺醒於這樣一個領悟的：在這個被如此小心謹慎地位靈性創造出來以在其中居住和學習的地球的房舍中，演化的屬性是非常舒適的。

How could this extreme discomfort be a part of the plan whereby love itself created an abode for those infinite parts of itself which it wished to offer experience to? How could such an unimaginably pure love create such pain and suffering? Once upon a time there was a point in your planetary sphere's development when it became able to support third-density beings such as yourselves. The gift of self-consciousness was offered and accepted and the human animal form based upon instinct was sacrificed to the third-density consciousness. This consciousness is your infinite self. It does not work logically or sequentially but rather by deep feelings and the persistently held desires of a seeker. However, there are no outward signs which may tell you when your second-density instinctual brain is thinking and when your infinite consciousness is running the show, only by hindsight can a guess be made as to from what part of the complex being that you are this thought or action came from. The experience of loss, of overwhelming confusion may be received either by the brain which thinks in black and white and is forever subject to duality.

這麼極度的不舒適是如何成為那個計畫的一部分，愛本身藉由那個計畫為它希望向其提供體驗的它自身的無限數量的部分創造出一個居所的？這樣一種無法想象的純粹的愛怎麼會創造出如此的痛苦與苦難呢？在很久很久以前，在你們的星球的發展中有一個位置，在那個時候，你們的星球能夠支持諸如你們自己這樣的第三密度的存有了。自我意識的禮物被提供並被接受了，基於本能的人類的動物的形體為了第三密度的意識做出了犧牲。這種意識就是你無限的自我。它不是通過邏輯或者有順序的方式進行工作的，而毋寧是藉由被一個尋求者堅持不懈地抱有深入的感覺和渴望而進行工作的。然而，是沒有外部的跡象是可以告訴你，什麼時候你的第二密度的本能的大腦正在思考，什麼時候你的無限的意識正在掌控局面，僅僅是藉由後見之明，在關於這個想法或者行動是來自於你之所是的存有的複合體的什麼部分方面的一個猜測才能夠被做出。失去的體驗，壓倒性的混淆

的體驗是有可能被大腦所接收到的，而大腦是藉由黑白對立來思考的，它是永恆地受制於三元性的。

We pause to move this instrument somewhat deeper.

我們暫停以便於這個器皿移動到多少更為深入的位置。

When the brain copes with pain and difficult suffering, it wishes either to attack or to flee or both. In contrast, the consciousness which carries with it eternity looks at the same catalyst, it functions as all self-conscious things do, to observe, to analyze, to figure out what is occurring. Once this has been done, the way consciousness works is to take all of this ideated material and let it sift down through the roots of the deeper mind so that at some point dreams, visions or certainties will be clear, clarifying in lucidity beyond words, not the particulars of transformation, but the feeling of surrender and acceptance of the catalyst which occurs.

當大腦與痛苦和困難的苦難打交道的時候，它希望不是去攻擊，就是去逃避，要麼同時兩者。與之相反，攜帶著永恆的意識會查看同樣的催化劑，它會如同所有自我察覺的事物一樣地發揮作用，去觀察、分析、弄明白正在發生什麼事情。一點這個工作已經被完成了，意識工作的方式就是將所有這種觀念性的材料拿起並讓它通過更為深入的心智被篩選，這樣，在夢境中的某個位置、洞見與確定性將會變得清楚，並藉由超越言語的清晰度澄清，不是澄清轉變的具體細節，而是澄清對出現的催化劑的臣服和接納的感覺。

As we blend with your vibrations we find that we need not spend long portions of our precious time with you in speaking of meditation and other spiritual disciplines. Indeed, we must turn about and encourage the consideration that short, even momentary times spent asking for the Creator and It's silent messages are extremely effective. The time spent in company with the infinite One is timeless. The purified desire that leaves the seeker to the momentary thought of the Creator is the powerful portion of the meditation. The long sitting meditations are far more for the purpose of becoming a fairer observer, not becoming one with the infinite One. It is desire that moves each to that close relationship and continuing conversation with the Creator.

在我們與你們的振動調和之際，我們發覺我們不需要花費我們的寶貴的時間的很長的部分來與你們談及冥想以及其他的靈性修練。我們確實必須轉過身來並鼓勵你們考慮被花費在請求造物主上的短期的，甚至一眨眼的時間，造物者的沉默的訊息是最有效的。花在與無限太一為伴的時間是無時性的(timeless)。被精煉過

的渴望會允許尋求者在一瞬間想到造物者，這種渴望是冥想中強有力的一部分。長時間的靜坐冥想遠遠更多地是為了成為一個更公正的觀察者，而非與無限太一合而為一。正是渴望讓每一個實體移動到與造物者之間的那種親密關係和持續不斷的對話之中。

It is often assumed by those who are not on a spiritual pilgrimage that the greatest boon of living a spiritually oriented life is the peace of having made such a deep choice and, indeed, there is that peace of commitment to a life in

faith. However, what those not on the path often forget or do not know is that the pilgrimage towards eternity, while greatly speeding up the pace of spiritual evolution, is terribly uncomfortable and inconvenient.

那些並未處於一條靈性上的朝聖之旅之上的人經常會假設，活出一種靈性導向的生命的最大的饋贈就是那種對於已經做出了這樣一種深入的選擇的平安，的確，會有那種將生命奉獻于信心之中的平安。然而，那些並未走在那條朝聖之路上的人通常忘記或不知道的事情是：那條朝向永恆的朝聖之旅是駭人地不舒服與不方便，儘管它會大大地加速靈性演化的步伐。

Each in this circle is already aware that he does not come from around here; that is, each is aware of being a wanderer. Into this particular experience come entities who must plunge into the darkness of illusion and live through an incarnation to be of service by the quality of consciousness. Each of you volunteered to be here. From the point of view beyond the third-density environment the suffering which each has gone through or now goes through seems to be a very small thing. Within the illusion it swells and seems to become overwhelming and as deadly as any disease of the body. We can only encourage each to turn from the questions of "why" long enough each day to spend a few moments or minutes with the infinite Creator. The answers are within and there is far more help than each here can imagine which is available to those who call upon loving positive discarnate energies.

在這個圈子的每個人早已覺察自己並非來自這裏；也就是說每個人已覺察自己是一個流浪者。那些進入這個特殊的經驗之中的實體們，必須要縱身躍入這幻象的黑暗中，並在貫穿一次服務的生命的过程中藉由意識的特性而生活。你們每個人都志願來到這裏，從高於第三密度環境的視角來看，每個人已經或正在經歷的苦難似乎都只是很微小的事情；在這個幻象中，它膨脹了並看起來似乎成為壓倒

性的，且如同身體的重症一般，是致命性的。我們只能鼓勵每一位，在每一天都轉身離開“為什麼..”的問題，足夠長的時間，以花費一些片刻或者幾分鐘來與無限造物者相處。答案都在你的裏內，在那裏有比每一個在這裏的人所能夠想像的到的遠更多幫助，這種幫助是可以為那些呼喚充滿愛、正面性的、非投生性的能量的實體們所取得的。

We encourage this leaning upon the invisible company of those who would support you. As you ask within you will feel that sympathy in the depths of your heart and so will know that truly no one suffering suffers alone. The invisible company of those who love is there just as close as the breathing or the thinking.

我們鼓勵這種依賴於那些看不見的支援你的實體們的陪伴。當你在內在之中請求的時候，你將會在你的心的深處感覺到那種同情心，於是你將會知道，真的沒有任何人士獨自一人遭受苦難的。

Once upon a time two entities lived happily ever after. We know that few in the third density ever experience this fairytale, yet it is beyond all joy when such occurs. When one seeks hardest, on the other hand, for the fairytale romance then it comes that this is denied. This then places each, whether having loved truly or knowing no true love, in the position of wondering

"Why?" May we remind each that it is well to seek the Creator's will and in that seeking there is guidance available. This guidance may be found in any of your planet's holy works. We would use this instrument's Christian bias to state that it is said that those whom the Creator loves best are those who are tested.

很久以前，兩個人就從此過著幸福快樂的日子了。我們知道在第三密度中，幾乎沒有人曾經驗這樣的童話，然而一旦它真的發生，它將超越所有的喜悅。另一方面，當一個人最為固執地尋求這種浪漫的時候，接下來會出現的情況就是，這種浪漫被否定了。這接下來會將每一個人，無論它是已經真心愛過還是尚未知曉真愛，放置在一個質問“為什麼？”的位置上。容我們提醒每位，最好尋求造物主的意志，在那尋求中會有可被取得的指引。這種指引可以在你們的星球上的任何一本神聖著作中被找到。我們使用這個器皿的基督徒偏好來陳述：據說，造物主最愛的大是那些被考驗的大。

As wanderers, you came for two reasons: to serve and to be tested. If there is comfort in knowing that the path that is in front of each now is the appropriate destined path designed by yourself then please take comfort in that. There is always in the illusion the feeling that to be without the heavy body and heavy experiences of third density would be greatly desired, yet as soon as the incarnation is naturally over the seeking spirit gazes backwards and thinks, "Why did I not learn more? What a great opportunity!"

做為流浪者，你們來此有兩個原因：去服務與接受考驗。在知曉那條現在就在每一個人面前的道路就是被你自己所設計的，適合的且命中註定的道路的方面，如果這種知曉是讓人安慰的，那麼請接受在其中的安慰。流浪者在這幻象中一直會有這樣一種感覺，它會極其渴望那種沒有第三密度的厚重身體與沉重的經驗的感覺，然而一旦此生自然地結束之後，那個尋求的靈體立刻就會向後凝視，心裏想著“為什麼我當時沒有多學一些？多麼棒的一個機會啊！”

Once upon a time, there was to each seeking soul a moment. For each here this moment has come, the great incarnational decision has been made, the positive path will be striven for. Now that each is committed to love the source of all and to love the self and all other selves there now remains only acknowledgement of any emotional feelings, recognition and respect for the unique suffering of your own lives and the true peace which is not a comfortable peace, that peace which is the knowledge that the path of your destiny is true and its aim is straight towards infinity.

很久以前，對於每個尋求的靈魂都有一個機會。對於這裏的每個人來說，這個機會已經到來，你們已經做出了偉大的投生的決定了，你們每個人都將為正面的道路而努力了。現在，每個人致力於愛全體的源頭，致力於對自我和所有其他自我的愛，現在剩下的工作僅僅是去承認任何情緒上的感覺，認可並尊重你自己人生中的獨一無二的苦難和真正的平安，這種真正的平安並不是一個舒適的平安，而是知曉你的命運之路是真實的，它的目標是筆直地朝向無限的。

When this path is through desert wastes and bleak wilderness there seems no hope. We urge each to encourage each other in the faith that this seemingly disharmonious and painful situation is the correct and worthwhile path. The

grass, shall we say, is in truth not greener elsewhere. 當這條路經過不毛的荒地，陰冷的荒野地帶的時候，看起來沒有任何希望；我們敦促你們每一位在信心中彼此鼓勵，那種信心即，這種表面上不和諧與痛苦的情境是正確與值得的途徑；容我們說，事實上別處的青草地不會比這裏更綠。

We will come back to this instrument. However, we would wish to yield our speaking position in this instrument's energy web to an inner planes entity. Please accept the pause necessary to open this particular channel. We leave you briefly in love and light. We are those of Q'uo. 我們將來會返回這個器皿。不過，我們會希望將我們的在這個器皿的能量網路中的發言位置讓與一個內在次元的實體。請接納必要的停頓好開啟這個特殊的管道。我們簡短地在愛與光中離開你們，我們是 Q'uo 群體。

I am Michael. In love and light I come to you to speak those words of comfort which we may offer. We would wish to share the acceptable to free will information that we can concerning the one known as R. This entity may now speak to some extent through this instrument ...

我是米迦勒(Michael) 在愛與光中我來到你們這裏來講述一些我們能提供的安慰話語 我們想要分享在關於被知曉為 R 的實體的方面我們所能給予的可以為自由意志所接受的資訊。這個實體現在可以在某種程度上透過這個器皿發言.....

I am so glad to talk to you, sweetie. Hi, I am with you. I am so pissed that I had to go and you had to stay. I wanted so much to stay if one of us had to stay. Why couldn't it be me? I want you to know that there is never a single, single minute that I am not inside you, where I always wanted to be anyway. I am in your heart and I will never leave you. I just wish that Carla could make some cigar smoke and you could see me but this girl does not have that ability so I will just say, honey, you hold on and just flow because things are going to turn out. We did everything OK, and I know you will keep on doing that. I have to go but you know I am with you. Can I ask a favor?

甜心，我好高興能對你講話。嗨，我與你同在，我必須離開，而你必須留下來，我對此覺得十分不爽！如果我們當中有一個人必須留下來，我多麼希望那個人是我。為什麼不能是我？我想要你知道沒有一刻、沒有一分鐘是我沒有在你裏邊的，那是我一直想要在的地方。我在你的心中，我從未離開你。我只希望 Carla 能弄一些雪茄煙霧你就能看見我了；但這女孩沒有這種能力，所以我只想說，蜜糖，你堅持下去，自然地流動，因為事情總會有結果的。我們以前做每件事都很順，我知道你將持續這麼做。我必須要走了，但你知道我是與你同在的。我可以請你幫個忙嗎？

S: Yes.

S: 可以。

Will you talk to me sometimes and say the special things? I would really like that, just tell me what you feel and stuff. Good-bye for now.

請你時常對我講話，說一些特別的東西？我真的好喜歡 那樣，只要告訴我你的感覺是什麼還有閒聊就好了。暫時再見了。

I am Michael. We could not use this instrument further this day for inner planes work. We are sorry we had to cut the one known as R short of expressing the immense love and unity he feels. Yet he is well and the waiting will be only as a few minutes, so he is happily awaiting the one known as S when her learning is done in this incarnation and together there will be a new experience, new lessons, and new suffering so that the Creator may learn and learn and learn.

我是米迦勒，我們今天不能進一步使用這個器皿從事內在次元的工作了。我們很抱歉必須切斷被知曉為 R 的實體對他感覺到的巨大之愛與合一的短暫的表達。不過他很好，並且等待將只有幾分鐘，所以他快樂地等待被知曉為 S 的實體在她在這次投生中的學習完成的時候，他們將一起開展新的經驗、新的功課、與新的苦難，這樣造物者能夠學習、學習、再學習了。

We would leave this instrument at this time that the one known as Q'uo may receive queries. If the one known as Jim wishes to channel, we shall transfer to this instrument at this time. We are those of Q'uo, and leave this instrument in love and in light ...

我們在此時離開這個器皿，好讓 Q'uo 得以接受詢問。如果被知曉為 Jim 的實體願意傳訊，我們將在此刻轉移到這個器皿。我們是 Q'uo，我們在愛與光中離開 這個器皿.....

(Jim channeling)
(Jim 傳訊)

I am Q'uo, and greet each again in love and in light. At this time we would ask if there are any further queries to which we may speak?

我是 Q'uo，我在愛與光中再次向各位致意。在此刻我們會請問，是否有任何進一步的詢問是我們可以發言的呢？

S: Yes, I do talk to Ron a lot, I'm bothered by the fact that I feel so cut off from him, when he was here I was able to feel his presence, whether I knew he was there or not. When I kissed Ron for the last time in hospital he was still alive, I knew he was not in that body, he was gone. I no longer felt what I knew [as] Ron to be in that body, he was not there. And now I'm expecting, I think, to feel something when he's with me and I don't and that scares me, and I know on some level that he's with me most of ...

S：是的，我的確常常對 Ron 講話，但我感覺與他之間是切斷的，這個事實困擾著我，當他還在這裏的時候，我能夠感覺他的存在，不管我知道他是不是在那裏。當我最後一次在病房親吻 Ron 時，他仍舊是活著的，但我知道他不在那個身體裏面了，他已經走了。我在也感覺不到我過去知曉為 Ron 的實體在那個身體中了，他不在那裏了。現在，我想我期待在他與我在一起的時候去感覺到某種東西，但我沒有感覺到，這嚇著我了，我知道在某個層面上，他大多數時候與我在一起.....

(Side one of tape ends.)

(錄音帶一面結束。)

(Jim channeling)

... to approach you in the dream state and to communicate there his love and unity with you. There are many such dreams which are not in your memory but in which you and he have moved as one. If it is possible for you to again open a channel in your heart of the love of this life and experience there will be an easier means by which the one known as R may make himself known to you.

...在夢境狀態中接觸你，在那兒與他對你的愛與合一進行交流。有許多這樣的夢沒有存在於你的記憶當中，但在這些夢中你與他是已經如同一個人一樣地行動了。如果你可能再一次在你的心中開放一個對這種生命和體驗的愛的管道，被知曉為 R 的實體將可以找到一個更容易的方式讓他自己為你所知曉。

Is there a further query my sister?

是否有進一步的詢問，我的姐妹？

S: That's a tall order. Yeah I have another question. I'm really confused as to where ... I feel unable to go on, and basically that sums it up in a nutshell. I lack the ability to go forward, I lack the desire, I feel a real strong sense of wanting to die, I don't know where, I've tried to ... oh god, this is going nowhere. I feel like I'm lacking the ability to continue, it almost seems as if life has come to a point where the test is am I or am I not going to kill myself, which I really don't believe I will because I know there's a big price to pay for that one, so I find myself praying and hoping ... you know, it's really strange that I watch a show on breast cancer, I'm thinking, gee, I hope I get that soon, you know, and I've just, I don't know where to go from here, I don't know where to get what I need to go on. I'm so confused and no direction seems right, but at the same time in practical manners, I don't feel like I can sit back and wait for something to be shown to me, you know. I don't want to wait to the point where I'm a bag lady, to hopefully get an answer, if it gets that bad, I won't be around for the answer. If you could make any sense out of that?

S: 那是一個很高的要求水準。對啦，我有另一個問題，我真的很困惑 關於要去哪里.....我感覺無法繼續走下去，簡單扼要地說，基本上那就是加起來的全部

了。我缺乏向前走的能力，我缺乏渴望，我有股強烈的感覺想要去死。喔.....上帝，這件事毫無進展。我缺乏繼續下去的能力，我感覺生命走到這一點，這次的考驗就是我會或者不會殺死我自己；我真的不相信我會這麼做，因為我知道這麼做需要付出一個很大的代價，所以我一直在祈禱與希望.....你知道，這真的很奇怪，有一次 我正在觀看一個乳癌的電視節目，我心裏想，嘿，我希望我很快得到這個病，你知道，我就是那麼想的，我不知道要往哪里去，我是如此困惑看起來沒有一個方向是對的；但同時，就實際而言，我不認為我可以坐著等待某件事 向我顯現，你知道。我不想要等到一個地步，我成了提著袋子流浪的女人，我只

希望得到一個答案，如果情況變成那麼糟糕了，我就不會四處尋找那個答案了。

你能否弄明白我的意思呢？

I am Q'uo, and am aware of your query, my sister, and aware of the great pain and sorrow which are yours to bear at this time. We feel great sympathy for you, for the experience of love which you enjoyed with the one known as R seems at this time to have been cut short, when in the larger view of the lives which continue before and after this Earthly illusion there is but a moment's experience to complete within this life, though it may take what you call years to do so.

我是 Q'uo，我的姐妹，我們理解了你的詢問；我們察覺到你在此刻所要去承受的巨大痛苦與憂傷。我們對你感到極大的同情，因為你與 R 曾共用的愛之經驗在此時看起來似乎已經被截短了，但從在這次塵世的幻象之前就存在並將在其之後繼續的更大的生命的視角來看，在這次生命中要去完成的事情不過是一瞬間的體驗，雖然這樣做可能要花費你們所稱的多年的時間。

We may suggest that you re-examine those basic beliefs which you shared with the one known as R. We are aware that you have brought many of them into question as a result of the death of your beloved, but we would recommend that you look to that faith most especially that each of you shared, that lives do continue, that there is a purpose, however seemingly absurd in this life for this life, and that you, in general, begin to build again the foundation of attitude and ideals that were your foundation with the one known as R.

我們建議你重新檢視你與 R 共用的基本信念。我們覺察到，作為你所摯愛的人去世的一個結果，你已經開始對很多信念都感到質疑，但我們尤其推薦你去檢查那個為你們每一個人所共用的信心，那種信心即，生命會繼續，一切事情有個目的，不管這個目的在這次生命中對於這次生命看起來是多麼地荒謬，接著你開始重建你與 R 共用的態度與理想之地基。

There will be suffering and confusion throughout this illusion, for it is by such testing that these basic principles are forged in the fire of experience within each entity's heart. Be gentle with yourself, not expecting too much, yet placing before yourself the goal each day of renewing faith in the fact that there are truly no mistakes within this illusion. There are great puzzles and riddles and experiences of confusion and doubt which each seeker of truth will find placed upon the path and with which each seeker must grapple.

在這個幻象中到處都將會有苦難與困惑，因為藉由這樣的考驗，這些基本的原則得以在每一個實體的心之中的經驗之火中被淬煉。對你自己溫柔一些，不要期望太多，每天在你面前安放這樣一個目標，目標即藉由在這個幻象中真的沒有錯誤的事實來更新自己的信心。每一個真理的尋求者將會發現在道路上會有龐大的謎題與拼圖，以及困惑與疑慮的經驗，每一個尋求者都必須與它們搏鬥。

We encourage you in your struggle and would hope to give comfort with the suggestion that as this experience of sorrow and grief continues, that there will be born within you the ability to withstand it and even to overcome that which seems to overcome you at this time. There is a great plan within each entity's life which is the pattern, the dance within the illusion. Each entity has

before the incarnation chosen this pattern in order that it might balance and intensify and refine those qualities gathered before this illusion that are felt to be of primary importance in learning of the mystery of creation and in the honor of service. Each entity must trust the destiny that has been chosen and fuel that trust with the will to persevere, knowing that even if confusion and sorrow and suffering have their day, there is the resolution at some point within this illusion so that each seeker will find the indication that it is truly upon the right path.

在你的掙扎過程中，我們鼓勵你並希望藉由這樣建議來給你安慰，我們建議，隨著這個悲痛與憂傷的經驗持續，在你內在之中將會有一種去忍受它，甚至去勝過在此刻看起來似乎要壓倒你的事物的能力被誕生出來。在每一個實體的生命的內在之中都有一個巨大的計畫，這個計畫就模式，在幻象中的舞蹈。每一個實體在投生前頭已經選擇了這個模式以便於它可以平衡、強化並精那些在這個幻象之前被收集起來的特性，這些特性是被感覺到在學習造物的神秘的方面以及在服務的榮耀的方面是具有首要的重要性的。每個實體必須信賴已選擇的命運，並用去堅持下去的意志為那種信任提供燃料，並同時知曉縱使困惑、憂傷、苦難有它們風光的日子，在這個幻象的某個位置將有個解決方案，於是每個尋求者將找到某個徵兆，它真的走在正確的途徑上的。

We know that a great deal of anguish has been your lot for this past year in your time measure and we cannot express enough our sympathy, for few within your illusion have had the harmonious, loving, honest relationship which you have been privileged to experience and to lose such is to lose a great, great deal. But we encourage you, my sister, to persevere beyond confusion, beyond doubt, in whatever way you can find to do so, realizing that you have chosen well the path you travel, though it moves at this time through a deep and dark valley. It is only the shadow of death that haunts you, whether it be yours or your beloved's. There is truly no death, there is only life and the experience in this illusion has the purpose of verifying and ratifying the unity of the one Creator that can withstand even the most difficult of challenges.

我們知道在根據你們對時間的度量的過去這一年期間，你的命運已經承受大量的劇痛，我們無法充分表達我們內心的同情，因為在你們的幻象中很少人曾經擁有你已經有幸經驗過的這種和諧的、充滿愛與誠實的關係，失去這樣一種關係真的是失去很多、很多。但我們鼓勵你，我的姐妹，堅持下去，超越困惑、超越疑慮，以任何你找得到的方式去這麼做，請同時領悟你已經很好地選擇了你旅行的路徑，雖然在這個時候，它正通過一條深遠與幽暗的峽谷。那糾纏你的只是死亡的陰影，無論是你的死亡還是你摯愛的人的死亡的陰影。事實上，沒有死亡，只有在這個幻象中的生命與經驗，它的目的是證實與承認太一造物者之合一，那種合

一經得起甚至最困難的挑戰。

You are not alone, my sister. You move not only with your beloved in your heart and in your mind but with a great company of lighted souls that rejoice at your every determination to continue and who offer support when your determination flags and seems to fail.

你並不孤單，我的姐妹。你不只與你的摯愛在你的心和你的心智中偕同行動，還

有一大群光亮的靈魂，它們會歡喜於你每一個繼續下去的決定，並在你的決心動搖並看起來似乎要衰弱時給予支持。

Is there a further query, my sister?

是否有進一步的詢問，我的姐妹？

S: Yes, just briefly. Along this line of making decisions and things like that, I'm having trouble figuring out what criteria to follow. It seems like every decision that I make feels OK for the moment, but then comes to feel not OK, it doesn't feel right. I think this was a bad decision, this isn't working, this isn't ... I don't get any good feedback from the decisions and I'm sensing that when I make a right decision I will get some sense of "Yeah, this is the right thing to do." I haven't really felt spiritually great about any decisions I've made—other than to stay on the planet, that I know is the right one—but if I make a decision and it doesn't feel right and I want to back away from the decision, I'm confusing myself, you know, and what's the best way to approach this decision-making process?

S：是的，僅僅是簡短地問一下。沿著這條做決定的線路以及諸如此類的事情，我在弄明白可遵循的標準是什麼的方面遇到了困難。似乎我做的每個決定有一瞬間都感覺沒問題，但接著又感覺不是沒問題，感覺不對。我想這是一個壞決定，這決定不管用，這決定不是.....我從這些決定沒有得到任何有效的回饋，我的感覺是，當我作出了一個正確的決定的時候，我將會得到某種感覺，“耶，這就是要去做的正確的事情了。”對於我任何的決定，我都不真的感覺有什麼靈性上的重要性——除了留在這個地球上，我知道這是正確的事——但是如果我做了一個決定，而它感覺是不對的，我想要從那個決定後退了，我對我自己感到困惑，你們知道，有什麼最佳的方式去應對這個決策過程？

I am Q'uo, and am aware of your query, my sister. To make decisions is the great experience of this illusion, to use each opportunity to choose the light, to choose the love of that which is before you. This we know is difficult in itself, even under what you would call the best of the conditions that are to be found in this illusion. When you find yourself as you have with great sorrow and confusion, the making of decisions is even more difficult, but with this increased difficulty comes also the opportunity to reap the greater metaphysical benefit from even attempting the decisions.

我是 Q'uo，我的姐妹，我們理解了你的問題。做決定是這個幻象的偉大經驗，使用每個機會去選擇光，去選擇愛你面前的東西。我們知道這在其自身就是困難的，即使在你們所稱的在這個幻象中可以被找到的最好的狀況下。當你發現自己心懷巨大的憂傷與困惑，做決定變得更加困難，但伴隨著這種增強的困難，同樣

也會出現機會去從甚至嘗試著做決定的過程而收穫更大的形而上學的益處。

As to how those difficult choices may be best made by you at this time, we can say very little for it is these very choices that will form your experience in what you call your future and will thereby provide the greatest opportunity for you to learn that which you have set before yourself to learn and to be of the greatest service to those about you.

至於你在此時要如何最佳地做出困難的決定，我們能說的非常少，因為正是這些選擇將在你們所稱的未來形成的經驗，從而為你提供最大的機會去學習你已經在你自己面前安排的事物以學習並對那些在你周圍的人有所服務。

To approach each decision from the aspect of seeking to serve and seeking to love is that suggestion which we find is most appropriate at this time. As you look to those whom you love and under whose care they are awaiting, shall we say, these choices is to place the welfare of these entities in the greatest position of responsibility. We perceive some difficulty in interpretation and shall find additional words for this concept. Those entities which are yours to care for are those whose welfare we see is of primary importance in your life, as is your own life's journey and direction. Seek at each opportunity that presents itself to choose that opportunity which is most filled with love and service. This we find you are already attempting with a whole heart and we would reiterate our previous suggestion that if it is possible for you to once again open your heart in even the smallest degree of love for the life that is yours to live, then it will be easier not only to feel the presence of the one known as R, but to feel the direction that is yours to take, for it is the symbiotic love of life relationship—your love of life and life's love for you—that will allow you to feel that your movement is guided and is appropriate. 此時，我們發覺最恰當的建議是從尋求服務與尋求去愛兩方面來著手處理每一個決定。當你檢查那些你所愛的人和那些正在等待著你的照顧的人的時候，這些選擇，容我們說，就是將這些實體的福祉放置在最大的責任的位置之中了。對於那些你所照顧的實體們，我們看見他們的福祉是你生命中的主要關切，跟你自己的生命旅程與方向同樣重要。尋求在每個機會將其自身向你呈現出來的時候去選擇那種最多地充滿愛與服務的機會。我們發覺你早已全心如此嘗試，我們重申先前的建議，如果可能的話，請你再一次向著甚至是最小程度的對你要去活出的生命的熱愛開放你的心，接下來，你不只將發現感覺到被知曉為 R 的實體的在場變得更加容易了，你同時可以更為容易地感覺你要走的方向，因為這即是對生命的關係的共生性的愛——你對生命的愛，生命對你的愛——這種愛將允許你感覺到你的行動是被引導的，並且是適當的。

We may suggest the taking of time in the beginning or end of your day or at any time when you can sit in an uninterrupted fashion, meditating upon the feeling within your heart and visualizing a channel of love opening there and feeling the connection with your life and the opportunities and challenges before you, opening so that you are able to move not just from the intellectual assessment of possibility, but more importantly are able to feel and move from the flowing of sensitivity of love from your heart and to your heart. If you can be regular in this meditative practice you can begin to build once again the feeling of connection to this life that has been severed by the death of the one known as R.

我們建議在你的一天的開始或者結束的時候，或者在你能夠用一種不受打擾的方式坐下來的時候的任何時刻，花時間對在你心中的感覺進行冥想，並觀想一條愛的通道正在那裏敞開，感覺你的生命與在你面前的各種機會與挑戰之間的連接，保持開放，這樣你就能夠去不僅僅藉由對可能性的邏輯智力上的評估而行動，你

同樣也，更為重要地、能夠感覺到那來自於你的心並流入到你的心的愛的敏感性的流動並根據其而行動。如果能夠規律地繼續這個冥想練習，你可以再次重建與這個生命的連結感，那曾經因被知曉為 R 的實體的死亡而被切斷的連結。

Is there a further query, my sister?

是否有進一步的詢問，我的姐妹？

S: No. Thank you very much. I'll work on that.

S：沒有。非常感謝你，我將工作這些建議。

Carla: I have one. I would like to know something about an expectation that I didn't have met. I expected if we did hear from R at all, that R would be like Don was after his suicide, that he would be laughing at how seriously he had taken everything and be in really good shape, but I felt an entity that was deeply enraged and really angry and a lot of things about having to leave S. Does that mean that he too has not been able to let go, that he is just holding on really hard? What's going on here? Is it a personality shell that's holding on like that? I'm just totally befuddled by the fact that he was experiencing a lot of negative emotions? I just wonder where is he, what form-making body, the between incarnations thing, what's going on?

Carla：我有一個問題，我想知道關於一個尚未被實現的期待的一些事情。我原本期待如果我們真的聽見 R 的話語，R 會像 Don 在他自殺之後一般，他會取

笑他在生前是如何地嚴肅地對待每件事，並且處於真的很好的狀態中。但我感覺到一個實體深度地震怒，對關於不得不離開 S 的許多的事情真的感到生氣。這是否意味他還沒有放下，他仍舊是真正地緊握不放的？這裏到底發生什麼事？它是一個像那樣緊握不放的人格軀殼嗎？我完全糊塗了，他是正在體驗到大量的負面情緒嗎？我想知道他在哪里，塑形身體是什麼，在中陰期的事情，這個在發生什

麼事情呢？

I am Q'uo, and I'm aware of your query, my sister. We are having some difficulty with this instrument but shall attempt a brief response. The one known as R spoke through your instrument in a manner which he felt would be of the greatest service to the one known as S, for the one known as R is of the awareness that the one known as S has great sorrow and suffering at this time and though he is well aware of those principles of love, light and unity which both shared during his incarnation, it was his opinion that the one known as S would be more comforted to know that he also felt a great splitting and loss when it came his time to depart the incarnation, for each of these entities had plans which did not include such an early departure, shall we say.

我是 Q'uo，我的姐妹，我理解了你的問題。我們與這個器皿(溝通)有些困難，但將嘗試一個簡短的答復。透過你們的器皿發言的被知曉為 R 的實體，他感覺這是一種對被知曉為 S 的實體進行最大服務的方式，因為被知曉為 R 的實體覺知被知曉為 S 的實體在此時有著巨大的憂傷與苦難，雖然他很清楚地知曉在這次投生期間被兩個人所同時分享的愛的原則、光與合一的原則，他的看法是，如果被知曉為 S 的實體知道在他離開人世時，他同樣也感覺一股巨大的撕裂與失落

感，那麼被知曉為 S 實體將得到更多的安慰，因為這些實體中的每一個人都有過許多的計畫，這些計畫是尚未包含這樣一種，容我們說，早逝的。

The one known as R resides within the green-ray body this time, that body that is imbued with love and compassion and great passionate emotion. This entity is busying itself with the refining of those lessons that it was able to learn and process within its incarnation and awaits, as the entity known as Michael mentioned, the movement of the one known as S from this incarnation and awaits this rejoining with great joy, knowing that should the incarnation of the one known as S last many, many years in your measure, it will be but a brief moment as time is reckoned within the illusion now enjoyed by the one known as R. This entity has fulfilled its purpose, yet wished, as most positively-orientated entities, to do far more and to be of even greater service and sorrows that this was not possible. Yet, this entity knows that all is truly well and offers its encouragement in its own way at this time and shall continue to do so.

R 實體此時居住在綠色-光芒的身體中，那個身體是被沉浸在愛與憐憫與巨大熱情之情感之中的。這個實體正忙著精煉那些在它的投生中它所能夠去學會並處理課程，並如米迦勒所言，它正等待著被知曉為 S 的實體離開這次投生並帶著巨大的喜悅等待著這種重聚，它同時知曉，如果被知曉為 S 的實體的投生[以你們的度量]還有許多、許多年，但在被知曉為 R 的實體現在所享受的幻象中，這段時間將被認為是只不過是一個短暫的瞬間。這個實體已經實現了它的目的，而他卻希望去，如同大多數正面導向的實體一樣，進行遠遠更多的事情並進行更大的服務，他因為這是不可能的而感到憂傷。然而，這個實體知曉一切都真是好的，並在此時以他自己的方式提供鼓勵，它將會繼續這樣做。

Is there a further query, my sister?

是否有進一步的詢問，我的姐妹？

Carla: Just a follow-up. Is he with Don?

Carla：一個後續的問題，他是否跟 Don 在一起？

I am Quo, and I'm aware of your query, my sister. We find that the ones known as R and Don are members of a great grouping of entities of light that serve this planet at this time in a manner which is likened to a group consciousness, though each remains individualized in intention and ability to express love and to serve in a unique fashion.

我是 Q'uo，我的姐妹，我覺察你的詢問。我們發現被知曉為 R 與 Don 的實體是一個巨大的光之實體的團體的成員，他們在此時以類似一種群體意識的方式服務這個星球，雖然每位成員在意願與用一種獨一無二的方面去表達愛並進行服務的

能力的方面依舊是保持個體性。

Is there a further query, my sister.

是否有進一步的詢問，我的姐妹？

Carla: No, thank you Q'uo.

Carla： 沒有。謝謝你，Q'uo。

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

我是 Q'uo，我們再次感謝你，我的姐妹，此時 是否有一個最後的詢問？

(No further queries.)

[沒有詢問]

I am Q'uo. It has been our great privilege to offer our selves and our opinions at this circle of seeking. We are grateful to be asked to serve in this manner and we cannot express enough the joy that such opportunity gives us. We thank you, my friends, and we hope that some of the words spoken this day may bring comfort to each heart present. We can only remind each doughty seeker that this illusion will test each fiber of your being and will refine your desire to seek and to serve. That is what this illusion is constructed to do and though it seems that it is a long and torturous journey it is in your larger span of life but an eye-blink in eternity and you shall be most grateful to have had the opportunity to experience this illusion when the opportunity has gone and you have found yourself on the other side of this illusion, shall we say, rejoicing for what you have gained, rejoicing even more for what you have given, for as the one known as R was well aware of, the love that you take with you is the love that you make.

我是 Q'uo，我們很榮幸 向這個尋求的圈子提供我們自己和我們的觀點。我們感激能被要求以這個方式服務，我們 怎麼表達這樣機會給予我們的喜悅都是不夠

的。我們感謝你們，朋友們，我們希望今天說的一些話語能夠帶給每個在場的心一些安慰。我們提醒每位堅強勇敢的尋求者，這個幻象將測試你存有的每根纖維，同時將精煉你去尋求與服務的渴望。這是該幻象被打造的用途，雖然看起來它是一個漫長與充滿折磨的旅程，在你更大的生命 跨度中，那只是永恆中一眨眼的瞬間，當這個機會結束之後，你發現自己位於這個幻象的另一邊的時候，你將至為感激擁有這個機會去經驗這個幻象，你會為你已 收穫的事物而歡慶，並更多地為 你已給予的事物而歡慶； 因為被知曉為 R 的實體清楚地知曉，你所帶走的愛即是 你所製造的愛。

We are those of Q'uo, and we leave you at this time in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我們是 Q'uo 群體，我們此時在太一無限造物者的愛與光中離開各位。Adonai，我的朋友們。Adonai。

November 1, 1992

1992-11-01 心智與心的平衡

Group question: The question this afternoon deals with how we really accomplish whatever it is we accomplish in our lives. We know we have feelings that come from our heart, that direct us in certain ways, and we know that we can analyze with our minds any feeling or possibility, and we are wondering, particularly in Carla's case let us say, where she experienced what seems to be a rather miraculous healing, whether this kind of healing or growth is a product of chance, of luck, of application of the intellect, of the following of the heart, of the balancing of the intellect and the heart? How anybody in general can use the intellect to assess all of the possibilities in a situation, among them being the feeling that we have in the heart, the desire to be of service to others, and to express compassion to others at all times. What part does the intellect play, what part does the heart play, and is there a balance really possible? Or should we always go with the heart?

團體問題：今天下午的問題是與我們如何真正地完成兩個我們要在我們的生命中所完成的無論什麼事物。我們知道我們擁有來自於我們的心的感覺，它們用一定的方式指引我們，我們知道我們能用我們的頭腦來分析任何的感覺或者可能性，我們想知道，尤其是在 *Carla* 的情況中，讓我們說，她是在什麼位置體驗過看起來似乎是一種相當奇跡的療愈，這種類型的療愈或者成長是一個機會的產物、還是一個好運、或是對智力的應用、或是跟隨心，或是對心智和心的平衡的產物呢？任何人如何才能一般性地使用智力來評估在一個情況中的所有的可能性呢，在這些可能性中有我們在心中擁有的感覺，去服務他人的渴望以及在所有的時候都表達對其他人的同情的渴望。智力所扮演的角色是什麼呢，心所扮演的角色是什麼呢，可能真正有一種平衡嗎？或者我們應該一直都跟隨心嗎？

(Carla channeling)

(*Carla* 傳訊)

I am Q. Greetings in the love and in the light of the one infinite Creator. It is a privilege, as always, to share our opinions with you. Please remember, as always, that our teaching has no authority past that of the opinion.

我是 Q。在太一無限造物者的愛與光中致意。一如既往，與你們分享我們的觀點是一種榮幸。請記住，一如既往，我們的教導沒有權威，而僅僅是我們的觀點。

The confusion which is the environment of your query at this opening working is considerable but completely understandable, given the position in space and time which those in third-density incarnation experience. In reality or, shall we say, in a more transparent illusion there is no distinction between the analytical and the heart-centered working upon catalyst. The two are seen from the broader viewpoint as resources belonging to an unique entity, which entity has its unique point of balance betwixt mind and heart. The healing or other changes, depending upon the individual, might be aided by a larger dose of the heart's wisdom than analysis, or exactly the opposite. Each

spiritual individual is moving along a path within the infinite creation which has a three-dimensional reality. In other words, each entity has its own creation. No two internally perceived creations are alike, although many will find comfort when sensing a kinship to another "s way of approaching the experiences of incarnation, both limiting and expanding in nature.

在你們的工作的開始，你們的問題的背景環境的混淆是相當多但卻是完全可以理解的，考慮到那些處於第三密度的投生體驗中的人在空間和時間中的位置。在實相中，或者，容我們說，在一個更為透明的幻象中，在對催化劑的分析性的工作和以心為中心的工作之間是沒有區別的。兩者是從更為廣闊的視角被視為屬於一個獨一無二的實體的資源的，這個實體在心智和心之間擁有其獨一無二的平衡點。療愈或者其他的改變，取決於那個個體，可能是被一種比分析更大劑量的心的智慧所幫助的，或者可能正好相反。每一個靈性上的個體都在擁有一個三維的實相的無限造物中沿著一條道路前進。換句話說，每一人實體都擁有它自己的造物。沒有兩個人從內在被感覺到的造物是相似的，雖然很多人將會在感覺到一種與另一個人處理投生體驗的方式的親緣關係的是時候找到安慰，投生的體驗在其特性上同時是限制性的與拓展性的。

Let us look at this particular instrument"s situation, working toward generalization while doing so. It is commonplace among those who have chosen the manner of their incarnations that there should be more than one stopping place, shall we say call it, within the incarnation. The balance of wisdom and compassion in the mind of the entity before incarnation is automatic. It is a portion of the personality. The wanderer is likely to be wise enough in a balanced manner to offer to the incarnated manifestation of self before birth one central lesson on the personal level, and a series of attainable goals within the impersonal life in service. It is grasped by the individual before the incarnation that during the forgetting process the cold, clear logic of all the goals to be met will be greatly muddled if not obliterated from any conscious knowledge. Therefore, there are the stopping places, for it is not known before it is experienced how much of the lessons learning the spirit self may tolerate without needing healing beyond that which can be offered within incarnation.

讓我們看看這個特定的器皿的情況，並同時在這樣做的時候朝向概論來工作。在那些已經選擇了它們的投生的方式的實體中，將會有多於一個的在投生中的停靠站，容我們這樣稱呼它，這是平常的事情。在投生之前，在實體的頭腦中的智慧和慈悲的平衡是自動的。它是人格的一部分。流浪者很有可能用一種平衡的方式是足夠的智慧，以至於它會在出生之前就為自我的投生的顯化在個人的層次上提供一個中心的課程以及在非個人的生命之中的一系列通過服務可被取得的目標。在投生前，個體瞭解在遺忘的過程中，所有的要被達成的目標的冷靜而清晰的邏輯性都將被極大地攪亂，如果沒有從任何的有意識的知曉中被刪除的話。因此，會有停靠的站點，因為在之前並不知道，在不需要超越在投生中可以被提供的療愈的情況下，靈性的自我可以承受多少的學習的課程。

In this particular entity"s case the stopping place was offered more than once up to this point within incarnation. At the younger ages, twice, and as a more mature entity also twice. This is due to the preincarnated realization that each

attainable goal or lesson of love to be brought into manifestation was adequate learning for one incarnation. Therefore, it is as though those who are spiritually hungry are like the cat with more than one life. Indeed, it is not unusual for entities eager to attack the plateful of incarnational fodder to generate the potentials for more than nine lifetimes of learning.

在這個特定的實體的情況中，停靠站點在投生之中的這個位置之前已經多於一次被提供了。這是因為投生前的領悟，每一個可被取得的目標或者要被帶入到顯化之中的愛的課程都是對於一次投生充足的學習。因此，這就好像那些在靈性上饑渴的人是如同有九條命的貓一般。確實，實體渴望去非難那一盤子的投生性的素材以產生出多於九條學習的生命的潛能，這並不是不同尋常的。

You see, my friends, your incarnations are so much more precious than is usually palpably felt by entities during the incarnational process. Each moment of your illusory experience has been bought, shall we say, by much, much refining and preparation on the finer planes. When incarnation occurs the clock begins running down. Like a time bomb, that clock will one day ring and set off the explosion that opens the door for the entity, now without the physical form, to move through into a larger life, the life that you would call that of the spirit self.

你們看，我的朋友們，你們的投生是要比實體們在投生的過程期間通常會明白感覺到的要遠遠更為珍貴的。你們的幻象的體驗的每一個時刻，都是藉由在更為精微的層面上的大量的工作，大量的精煉和準備工作而，容我們說，被產生出來的。當投生髮生的時候，時鐘開始倒計時了。就好像一個定時炸彈一樣，那個時鐘將有一天會響起並引發爆炸，這爆炸會為實體打開大門，現在，在沒有物質性的實體的情況下，那個實體進入到一個更大的生命，那個你們所稱的靈性的生命之中。

When an entity approaches the end of an incarnational lesson, if that entity has been exhausted by this learning it will be given the opportunity either to embrace life with all of its confusions and distresses or to embrace the dropping of the physical body and the movement into whatever healing modes the learned lesson has created the need for. When this moment occurs the choice is freely offered in silence, and the love of life of the entity, or the disdain of life, create the potential for greater health within incarnation and a new lesson to be learned, or the gentle or rough path to the passage into larger life.

當一個實體接近一次投生的課程的結束的時候，如果那個事情已經因為這次學習而精疲力竭了，它將會被給予機會要麼帶著它所有的混淆和悲痛來擁抱生命，要麼擁抱丟棄物質性的身體並進入到那個被學會的課程已經創造出的對於無論什麼療愈的模式的需要之中。當這個時刻出現的時候，選擇是在靜默中被自由地提供的，那個實體對於生命的熱愛或者對於生命的輕視，會在投生中創造出更大的健康的潛能和一個要被學習的新的課程，或者進入到更大的生命的溫和或者顛簸的道路。

Neither analysis nor the wisdom of the heart create the convincing argument or balanced thought process which generated further incarnational life or the end to the incarnation. What is more vital is the simple hunger or appetite or

gusto felt for the rough and tumble of incarnational life, with all its buffeting and confusion. With enough enthusiasm the persistent seeker may go through many initiations, learnings, and then the experience of the fruit of these learnings.

現在，分析或者心的智慧都不會創造出會產生出進一步的投生的生命或者投生的終止的令人信服的論據或者平衡性的思考的過程。更為關鍵性的事物是對於投生的生命的崎嶇和顛簸，帶著其全部衝擊和混淆的簡單的渴望、或者胃口或者被感覺到的愛好。帶著足夠的熱忱，堅持不懈的尋求者可以經歷許多次的啟蒙，學習以及接下來對這些學習的成果的體驗。

When the words "wisdom" and "analysis" are set up as a dynamic it is as though there were an observer apart from the owner of the analysis and the wisdom which judges the way decisions are arrived at. What this observer self often fails to realize is that the observer self is a creation, a persona developed by the internal use of both wisdom and analysis. In the subconscious, or the roots of the mind, the two have an authentic, unique balance created by all that has accumulated throughout all incarnational previous experiences. It is difficult for the intellectual mind to grasp how little it truly has to do with the deepest choices in an incarnation. Yes, it may block the rhythmic, natural action of destiny, but in blocking that it simply stops a forward motion. If it appears that another course has been taken it may seem that analysis and/or wisdom provided a choice which changed the whole life. However, along both paths, seen at the crux lie the same lessons in variant forms.

當詞語“智慧”和“分析”被設置為一種動力性的時候，這就好像是有一個與分析和智慧的擁有者分開的觀察者一樣，這個觀察者會評判定被抵達的方式。這個觀察者的自我經常無法意識到的事情是，觀察者的自我是一個創造物，一種藉由在內部對智慧和分析的同時使用而被發展出來一個人物角色。在潛意識中，或者在心智的根部，兩者擁有一種自動的、獨一無二的平衡，這種平衡是被在貫穿所有之前的投身體驗已經積累起來的事物創造出來的。邏輯智力的心智很難理解，它實際上是與在一次投生中的最為深入的選擇幾乎沒有什麼關係的。是的，它可以阻礙命運的有韻律且自然性的活動，但是，在阻礙那種活動中，它單純地是停止了一種向前的運動。如果看起來似乎另一條道路已經被選擇了，可能看起來似乎分析與智慧，或者兩者其一，提供了一個改變整個生命的選擇。然而，如果同時沿著兩條道路前進，相同的課程會被看到是通過不同的形式存在於關鍵位置的。

The choices you work on making skillfully are choices in substance and quality of beingness. This beingness informs whatever choices are made. We are not in any way saying that it does not matter whether one makes choices; it truly does greatly matter. We simply wish you to grasp the thought that these choices are those which have to do with one's stance or attitude towards that which is facing it rather than having to do with one situation chosen over another. There is a saying in this instrument's mind, "You can run but you cannot hide." The destiny which you skillfully offered your future incarnational self before this experience holds sway in the amphitheater of your brief existence in this one incarnational opportunity. You need not attempt to

monkey overmuch with the tendencies or basic given of your incarnation. What you are here to do is refine and refine again and again, the choice of focus, of attitude, which—we correct this instrument—with which it faces the present moment which is destined to be just so.

你在關於有技巧地做出選擇的方面所工作的選擇是在存在性的實質和特性方面的選擇。這種存在性激勵了被做出的無論什麼選擇。我們絕對不是說，一個人是否做出選擇是不重要的，它真的確實是極其重要的。我們單純地希望你們理解這樣一個想法，這些選擇是那些與一個人朝向它正在面對著的事物的姿態或者態度有關的選擇，而不是與選擇一個情況而不選擇另一個情況有關的。在這個器皿的頭腦中有一個諺語，”你跑得掉卻躲不掉。“在這次體驗之前你富有技巧地提供給予未來的投生性的自我的命運在你在這次投生性的機會中的短暫的存在性競技場中是佔據統治地位的。你不需要嘗試去過分嘲弄你的投生的傾向性或者基本的喜好。你在這裏要去做的事情是去一次又一次地精煉並再次精煉焦點的選擇，以及態度的——我們更正這個器皿——你用來面對註定如此的當下一刻的態度的選擇。

How can we express to you the importance of your accepting the gifts of both intellect and heart’s intuition and wisdom except to suggest that if one trusts one’s destiny enough and if one trusts one’s basic universal nature enough the balances will be offered in ways which engage both the intellect and the heart. Therefore, we suggest to you several things. Firstly, we suggest the entity respecting both tools, the intelligences of the mind, both shallow and limited, and deeper and broader, and the wisdom of the heart. Also, we suggest the focusing upon the worshipful side of the human, shall we say, nature. How natural it is to respond to the beauty about one, to flower under the kind attentions or smiles of friends or acquaintances or strangers. The more that trust in one’s destiny and one’s validity as an eternal and infinite being are taken as sure, the more sure-footed the entity shall be at utilizing in a skillful and graceful manner all of the assets which it has. The mistrust of self and circumstance create very nearly all of the confusions within one’s incarnation. With enough trust and faith, that which is becomes transparently joyful and vital.

我們如何才能向你們表達同時接受心智和心的直覺與智慧的禮物的重要性呢，我們僅僅能夠建議，如果一個人充分相信它的命運，如果一個人充分相信它的基本的全面性的特性，平衡將會用同時使用智力和心的方式被提供。因此，我們向你們建議幾個事情。首先，我們建議實體同時尊重這兩個工具，即心智的智慧與新的智慧，心智的智慧同時是膚淺且有限的以更為深入且更為廣闊的。我們同樣也建議聚焦在對，容我們說，人類屬性的值得尊敬的面向上。去回應在一個人周圍的美麗，在朋友或者熟人或者陌生人的好心的注意或者微笑中去如花一樣開放，這是多麼自然的事情呀。對一個人的命運和它的正確性越發信任，就好像一個永恒且無限的存有會將其視為理所當然一樣，那個實體在用一種有技巧且優雅的方式利用所有它擁有的有用的資源的方面就會越發步伐穩健。對自我和環境的不信任創造出了在一個人投生中的幾乎所有的混淆。藉由足夠的信任和信心，那些混淆會成為清楚明瞭地令人喜悅和有生命力的事物。

We may say, to move back to this instrument’s very different experience at

this juncture from the experience of the past, that when an entity is repeatedly tested and has made several choices to learn more, to serve more, and to be more in the same incarnation, there comes to the process a somewhat smoother or more speedy or more apparent alteration, change, or more correctly transformation. It is as though having trusted blindly, repeatedly, the next occasion which calls for the greatest trust, though it be one degree more difficult, it is also met by a more tempered incarnate entity, and, therefore, if the entity consciously realizes that there is a choice to be made, a new lesson to be taken up, it can then affirm its appetite for the vital push and shove, confusion and disturbance of the lesson to come.

我們可以說，要從過去的體驗，也就是當一個實體重複性地被測試並已經做出了數個去更多地學習，更多地服務並在同一次投生中更多地成為的選擇的時候，返回到這個器皿在這個節點的非常不同的體驗，會出現一個多少有些更為順利或者更為快速，或者更加明顯的變更、改變，或者更加正確地轉變的過程。這就好像已經盲目地、重複地信任要求最大的信任的下一個時機一樣，雖然它會多一度的困難，它同樣也會被一個更多地被精煉過的投生的實體所滿足，因此，如果實體有意識地認識到，有一個要被做出的選擇，一個要去接受的新的課程，它就能夠確信它對於至關重要的推動和推進，以及對於即將要到的混淆和不安的胃口了。

Thusly, in the more mature spirit there may be radical, seemingly quick changes in circumstance. This is due to the entity refusing to resist the change and instead deciding to back the change, to even accelerate the rate of change, to welcome the next muddle and confusion of new lessons to be learned. This may be a comfort to those who at the present time feel that transformation is all too slow in coming.

因此，在更為成熟的靈體中，在環境上可能會有徹底的、看起來似乎是快速的改變。這是由於實體不願意抵制改變並反而決定去支持改變，甚至去加快改變的速度，去歡迎下一個新的要被學習的課程的混亂與混淆。對於那些在此刻感覺到轉變在出現的過程中太過緩慢的人，這可能成為對它們的一種安慰。

We ask you to consider the manner of being that you are. You seek to become aware of your basic nature, you seek to go beyond what can be known either by mind or heart. You are, shall we say, children of the one infinite Creator; no less than that are you. Shall a spark of fire choose the manner of its burning? See yourselves in relation to the infinite Creator, sense the back-pressure of the Creator's love of you. Can you know the Creator with either compassion or analysis, either intellectual thought or intuition? In no way shall you know the Creator. Through you the Creator knows Itself. You are precious for you are being that which the Creator experiences, you are experiencing the Creator being, both of these locutions being equally so. Sense your natures, give praise and thanks that this nature is, beyond all dynamics, unified.

我們請你們考慮你們之所是的存在的方式。你們尋求去察覺到你們的基本的屬性。你們尋求去超越能夠被心智或者被心所知曉的事物。你們是，容我們說，太一無限造物者的孩子，你們不會比你們之所是更小。難道一個火花會選擇它燃燒的方式嗎？在於無限造物者的關係中看到你們自己，感覺造物者對你們的愛的背

壓。你們能夠要麼藉由慈悲或者分析，要麼藉由智力的想法或者直覺知曉造物者嗎？你們將永遠無法知曉造物者。通過你們，造物者知曉祂自己。你們是珍貴的，因為你們是造物者體驗的事物，你們正在體驗造物者的存在，這兩種說法是同等地一樣的意思。感知你們的本性，讚美並感激這種本性，這就是在所有的動力性之外的統一了。

Before we close this, as this instrument would say, cosmic sermonette ... I am Q"uo. This instrument was correct in refusing to channel further, as there was a momentary lapse of concentration, and this instrument felt correctly that it was not channeling our thoughts but its [own] diluted opinion. We have said that which we can say without further queries. Are there further queries upon this topic?

在我們結束這次，如這個器皿會說的一樣，宇宙性的佈道之前.....我是 Q"uo。這個器皿在拒絕更多的管道的方面是正確的，因為有一種暫時性的注意力的消退，這個器皿正確地感覺到，它不是在傳訊我們的想法，而是它[自己]的被稀釋過的觀點。我們已經說了我們在沒有進一步的問題的情況下所能夠說的內容了。在這個主題上有進一步的問題嗎？

Questioner: Not from me Q"uo, thank you.

提問者：我沒有了，Q"uo，謝謝你們。

Very well, my brothers, may we work upon any other query at this time?

非常好，我的朋友們，在此刻我們可以在任何其他問題上工作嗎？

Questioner: No, thank you.

提問者：沒有了，謝謝你們。

I am Q"uo, and we gratefully acknowledge that we have exhausted this subject for this time and place. We ask you to look in two ways at the mind and heart. Your skill in working with this dynamic is very important in learning who you are. The seeking for ever deeper roots in the mind, the blending of ...
我是 Q"uo，我們感激地承認，我們已經耗盡了供這次時間和空間使用的主題了。我們請你們用兩種方式來檢查心智與心。你們在與這種動力性一同工作的方面的技巧在瞭解你是誰的方面是非常重要的。對越來越深入的心智的根部的尋求以混合.....

(Tape ends.)

(磁帶結束。)

November 8, 1992

1992-11-08 男性與女性的關係

Group question: The question this afternoon has to deal with the relationship both between males and females and the male and female portion of our brain/mind complex. We would like to know what you could tell us about this dynamic relationship, wherein the subconscious mind—the female portion—seems to be the potentiator, the one which sets into action the male portion of the mind, and in our human relationships, the male and female come together in a relationship and seem to go through the use of catalyst whereby the female undertakes the task, shall we say, of civilizing or training the male so that there is the opportunity for the male to learn the harmonious relationship and communication and sensitivity to emotions that is provided by the female, and the female has the opportunity to learn the abilities of the male to physically accomplish tasks, to go out into the world and, shall we say, “bring home the bacon.”

團體問題：今天下午的問題是與在男性和女性之間的關係有關的，同樣也是與在我們的大腦/心智複合體的男性和女性的部分之間的關係有關的。我們想要知道，在關於這種動態的關係的方面你們能夠告訴我們什麼事情，在這種動態的關係中，潛意識的心智——女性的部分——看起來似乎是賦能者，一個啟動在頭腦的男性的部分的事物，在我們人類的關係中，男性和女性在一個人關係中來到一起並看起來似乎經歷對催化劑的使用，在那裏女性承擔了，容我們說，啟發或者訓練男性的任務，這樣男性就會有機會去學習和諧一致的關係、溝通交流以及對於由女性提供的情緒的敏感性，女性就有機會去學習男性在身體上去完成任務以及走出去進入到世界並，容我們說，“謀生”的能力。

We are wondering how this process really works at its heart, how it helps each of us, both male and female, to become whole individuals, to add that other portion of ourselves that is exemplified either by the High Priestess, the subconscious, or the Magician, the conscious, for the male and for the female. And we would like for you to give us whatever information you feel is helpful, because most of us are engaged in relationships that provide us with a great deal of catalyst and a great deal of opportunity to learn compassion and to learn communication. These are the qualities that seem to bring us together and to keep us together in relationships. What can you tell us about them, and the male and female relationship in general?

我們感到好奇，這個過程在其核心之處是如何真正運轉的呢，它如何幫助我們每一個人，同時男性和女性，去成為完成的個體並為男性和女性添加我們自己的另外的部分，那個另外的部分是要麼有高等女祭司，潛意識所示範，要麼是為魔法師，表面意識所示範。我們想要你們給我們你們感覺到有帮助的無論什麼資訊，因為我們大多數人都參與到那種為我們提供了大量的催化劑和大量的學習同情心和學習交流的機會的人際關係中。這些特性看起來似乎將我們帶到一起並讓我們在關係中一直在一起。關於這些特性，關於一般而言的男性和女性的關係，你們能夠告訴我們什麼呢？

(Carla channeling)

(Carla 傳訊)

We greet you in the love and in the light of the one infinite Creator. We are known to you as those of Q"uo. Greetings and many blessings to this group. We are privileged to be with you and to have been called to your gracious selves. We see the determination of those who have much catalyst and much stirring and busyness, to come together as those who seek the truth. And we are grateful that you so choose to lead your incarnation that it becomes possible for us to be of service to you. Blessed are those who remember the true center of being and who continue to seek it out in the hustle and bustle of busy times. This persistence and dedication will serve you well, not only in this illusion but in all illusions to come.

我們在太一無限造物者的愛與光中致意。我們是你們知曉的 Q"uo。向這個團體致意並致以許多的祝福。我們很榮幸與你們在一起並已經被呼喚到你們優雅的自我跟前。我們看到了那些擁有了如此多的催化劑與如此多的活躍於忙碌的人們決心如同那些尋求真理的人們一樣地聚集到一起。我們對於你們這樣選擇去引領你們的投生以便於我們有可能為你們進行服務而非常感激。那些記得存在的真實的中心以及在忙碌的時間的熙熙攘攘之中繼續尋求這個中心的人們是有福的。這種堅持不懈和投入將會對你很有用處，不僅僅是在這個幻象中，同樣也是在即將到來的幻象中。

This session of working is to be devoted to consideration of the nature of the so-called battle of the sexes. We would begin by considering the actions of the mind as opposed to the actions of the body complex, seen archetypically. Whereas in the archetypes of the body the potentiator is wisdom, which produces careful choices of action and inaction, within the mind complex it is the feminine principle which regulates, or potentiates action or the manner of inaction. The entity which finds itself to be male shall usually find itself to have a power within the body complex which cannot be explained simply by the size of the physical vehicle compared to the size of the feminine physical vehicle. There is a quality of the essence of power within that bodily strength which the female, biologically speaking, usually does not experience in the same way.

這次工作的集會致力於對所謂的性別的競爭的特性的考慮。我們會藉由考慮從原型的方面被觀察的心智的行動相對於身體複合體的行動來開始。在這種考慮中，身體的賦能者的原型是智慧，它產生出了小心謹慎的行動和不行動的選擇，在心智複合體中，是女性原則進行管理或者為行為或者不行動的方式賦能。發現它自己是男性的實體通常會發現它自己在身體複合體之中擁有一種力量，這是無法單純地藉由物質性載具的大小相比女性的物質性載具的大小而被解釋的。在身體的優勢中會有一種力量的實質的特性，從生物的方面而言，這種特性是女性通常不會用相同的方式體驗到的。

There is an intuition or sixth sense, if you will, which has a quality of power or of truth which the entity born biologically female usually experiences, not simply at a higher level than the male but often in a different quality of energy. The choice-maker for the physical complex can be seen to embody wisdom,

whereas the power of the potentiator of the mind has as its power a kind of depth of the wisdom of the heart, or compassion. And it is this compassion, in its many subtleties, to which the mind reaches for a depth of understanding of what the path of the seeker for truth might find helpful.

會有一種直覺或者第六感，如果你願意這樣說的話，是擁有一種那些以生物性的女性而出生的實體通常會體驗到的力量或者真理的特性的，這種體驗並非單純地處於一個比男性更高的層次上，而是經常是通過一種不同的能量的特性。為身體複合體做出決定的人是可以被看到是體現了智慧的，而心智的賦能者的力量是將一種類型的心的智慧或者慈悲的深度作為它的力量的。心智就是在這種慈悲許多的微妙性之中向它伸出手去觸及以得到一種對真理的尋求者的道路可能會有幫助的事物的理解的深度。

There is a large portion of an incarnational experience wherein one is not living the archetype, at least not consciously. Yet these same dynamics continue to rest like the pillars holding up the tent of the illusion for both male and female entities. The converse and partnership between male and female is the way in which it is most efficient to discover, experience and learn from catalyst within third density. It is not the only way. However, when the partnership between male and female is not at the head of the organized method for dealing with the relationship central to an experience, the experience will seem quite skewed. The entity, however, who has had a primary relationship which partakes strongly of this male/female partnership may rely upon the lessons of a former partnership and thusly move very nearly as effectually through catalyst, using it wisely, if the partnerships already experienced are continually given the respect which suggest to the deep mind that the lessons learned have been accepted.

在一次投生體驗中有一個很大的部分，在其中一個人是沒有活出原型的，至少沒有有意識地活出原型。而這些相同的動力性會如同同時為男性和女性的實體支撐起幻象的帳篷的柱子一樣地繼續休息。在男性和女性之間的交往和伴侶關係就是去發現與體驗第三密度中的催化劑並其而學習的最有成效的方式了。它不是唯一的方式。然而，在與對於一個體驗而言是中心性的人際關係打交道的方面，當在男性和女性之間的伴侶關係不是位於那種有條理的方法的主要位置的時候，那個體驗將會看起來是相當扭曲的。然而，那個已經擁有了一個強烈地帶有這種男性/女性的伴侶關係的特性的主要的關係的實體，可以依賴於一個之前的伴侶關係的課程，並因此幾乎同樣有效地穿越催化劑，並明智地使用它，如果已經被體驗到的伴侶關係被持續不斷地給予尊重的話，那種尊重向心智深處暗示，被學會的課程已經被接納了。

Now, let us move closer and gaze at the questions of using the dynamic balance betwixt male and female energies. One way in which it is possible to use the partnership of male and female is that both male and female remain deeply defended, shall we say, in the relationship against contamination from the dynamic other, be it male or female. In this type of dynamic there is very surely a true battle betwixt the sexes, for if the male is not interested in the strengths of the female mind and sees only the inconvenience of dealing with it, it will become more and more distant from the female energy, and less and

less able to experience female energy in a positive, or fertile, way. Similarly, the more the female moves further into the intuition, and, shall we say, love for love or romance which marks the female energy, the less able the female will be to understand or experience the strengths of the archetypical male.

現在，讓我們靠近一些並注視使用在男性和女性能量之間的動力性的平衡的問題。一種有可能去利用男性和女性的伴侶關係的方式是，男性和女性同時在關係中保持，容我們說，深入地防禦性以避免來自於動力上的另一方的污染，假設它是男性或者女性。在這種類型的動力性中，非常確定地會有一種在兩性之間真實的交戰，因為如果男性對女性的心智的優勢不感興趣並僅僅看到與它打交道的不便，它將會變得越來越疏遠女性能量，越來越較不能夠用一種正面性的，或者多產的方式來體驗女性能量了。類似地，女性越發深入地進入到直覺以及，容我們說，對標誌了女性能量的愛情或者浪漫的愛，女性就將較不能夠去理解或者體驗原型的男女的優勢了。

Thusly, the battle is joined betwixt two mountains" populations, shall we say—the mountain of maleness and the mountain of femaleness. When a society moves as a whole in this direction there becomes the coarsening or roughening of the paths of peaceful interaction, and the attempt to enslave the energies and regulate the energies which are seen to be alien and threatening become a part of the societal picture. Insofar as your nation states have as populations tended to differentiate sharply between men and women and have dedicated the judgment of worthy of respect to the archetypical qualities—either of only male or only female—so the society shall show the imbalance of this hostility which creates sexual distancing.

因此，戰鬥就在在兩座山，容我們說——男性之山和女性之山——的人群之間被連接起來了。當一個社會作為一個整體在這個方向上移動的時候，在和平的互動的道路上會有粗糙和崎嶇不平出現，去奴役那些被視為是相異的和威脅性的能量並對其進行管制的嘗試會成為社會化的圖景的一部分。在你們的國家中有一些人傾向於在男性和女性之間進行鮮明地區分並已經致力於對原型上的特性——要麼僅僅是男性的特性，要麼僅僅是女性的特性——的尊重的價值進行評判的範圍內，社會將會如此顯示出這種創造出性別上的距離的敵意的失衡。

Within the culture which you now enjoy, for instance, the male qualities of power and wisdom are seen to be, shall we say, more than equal to the more archetypical feminine qualities, and to that extent the society is impoverished by losing the close working or partnership of societal male and female. This may be seen to reflect the archetypical choice of conquering the subconscious by strength, no matter how brutally used, rather than by courtship. In a heavily matriarchal society, however, the same imbalance would exist, but those powers of physical and emotional toughness and intellectual strengths, or logical strengths, may be seen to be forced into a prostituted roughness.

在你們現在所享受的文化中，舉個例子，男性的力量和智慧的特性是被觀察到與原型的女性的特性，容我們說，遠遠不平等的，以至於社會因為失去了社會性的男性和男女之間的緊密的工作或者夥伴關係而變得枯竭了。這可以被看到是反映了藉由力量而不是藉由求愛來征服潛意識的原型上的選擇，無論這種力量是怎樣

粗暴地被使用。然而，在一個嚴重母權的社會中，相同的不平衡是會存在的，但是那些具有身體和情緒上的堅韌性和智力上的優勢，或者邏輯上的優勢的力量，可以被看到是被強迫成為了一種被濫用的粗糙性。

Thusly, neither the matriarchal nor the patriarchal model for societal balance is accurate. The appropriate model for third-density illusion, however, may be seen not to matter in society nearly as much as in the individual, for it is the individual which is now choosing how to express love in relationship to others. The reason this query about balance between male and female is central is that it is in wisely, compassionately using this balance that an entity, whether male or female, may wend its way more and more to the "golden mean," the middle of the path of truth wherein, by becoming more and more whole within, the path becomes more and more telling and interesting as well as more productive.

因此，對於社會平衡，無論母權模式還是父權模式都不是準確的。然而，第三密度的幻象的適當的模式，可以被看到在社會中並不是和在個體中是一樣地重要的，因為現在正在選擇如何去在關係中向其他人表達的愛的正是個體。這種在關於男性和女性之間的平衡的追尋的原因是，就是在通過明智的，充滿同情心的方式對這種平衡的利用中，一個實體，無論男性還是女性，可以越來越多地實現，"中庸之道"，抵達真理的中間的道路，在這條道路上，藉由越來越多地在內在之中成為完成的，道路越來越生動且令人感興趣，同樣也更為富有成效了。

There is not the necessity so much to overbalance into the opposite sex's strengths as it is good to trend—we correct this instrument—to tend more and more towards automatic recognition of the assets and willingness to use the assets of the opposite sex's strengths. For instance, the male begins, when choosing a mate and setting out to live a jointly lived life, to be more and more the archetypal patriarch, the provider, the judge and the decision making leader. However, the decisions made by the male shall become more and more truly wise as the male learns from its partner in learning, not only to appreciate the female strengths and wisdoms but to find sympathetic resonance betwixt those strengths in the female and the deeper portions of its own female side or nature.

沒有必要在相對的性的優勢的方面有如此多的失衡，因為傾向——我們更正這個器皿——去越來越多地趨向於認出的有用的資源並樂意於使用相對的性的優勢的有用的資源，這是有益處的。舉個例子，當選擇一個伴侶並開始著手活出一個聯合的生活的生命的時候，男性開始成為越來越多地原型的家長，供應者、評判者和做出決定的領導者。然而，當男性在學習的方面從它的伴侶身上學習的話，男性將會變得越來越真正地睿智了，男性從女性身上不僅僅是學習去欣賞女性的力量和智慧，同樣也學會在那些女性的力量與它自己的女性的面向或者特性的更深的部分力量之間找到有同情心的共鳴。

Thusly, men do not need to become creatures of intuition and vagaries, however, if the wooing of the physical female partner is then extended, not only to wooing the female's subconscious or Goddess-like side but also towards courting the same energy within self. Thusly, the male which is alone

or the female which is alone becomes, within itself, able to seek, woo and to court the subconscious, or in the female's case, is able to place intuition and whim which has the authentic ring of true punch in it, not simply into direct practice but may lean upon that portion of the deeper self which is male and may justly and cautiously work with the male energies, the male strengths, which may seat intuition and hunch into a plan of action which is logical and which has the strengths of intellectual structure to enable this compassion and wisdom [be] a more balanced expression.

因此，男人並不需要去成為直覺和異想天開的生物，然而，如果向身體上的女性的伴侶求愛接下來被拓展的話，它不僅僅是拓展到向女性的潛意識或者女神一般的面向求愛，它同樣也向著對在自我內在之中的同樣的能量求愛拓展。因此，獨自一人的男性或者獨自一人的女性，在其自身內在之中，會變得能夠去尋求並求愛，能夠向潛意識求愛，或者在女性的情況中，變得能夠將在其內在之中擁有真實的力量的可信的共鳴的直覺和奇思怪想，不僅僅付諸直接的實踐，同樣也可以開始依賴於更為深入的自我的那個男性的部分並將直覺和預感安置在一種邏輯性的行動的計畫中，這個行動的計畫擁有智力的結構的優勢以使得這種同情心和智慧能夠成為一種更為平衡的表達。

The male/female partnership of mates is intended to be central. However, the centrality of this relationship is echoed in any male/female relationship where energies are moving freely and without prejudice. Thusly, even those who live in the nunnery, for instance, may work with the male and female balancing because of the many relationships within any life between a father and children, a mother and children, various relatives, friends, teachers and all of those whom one meets in the course of life. Those who are willing to rest in the atmosphere or ambiance of the male or female energy, whichever is dynamically opposite of its own, may move ahead efficiently, although not as potentially quickly as the very powerful central male/female partnership which you often call marriage.

伴侶的男性/女性的伴侶關係是旨在成為中心性的。然而，這種關係的中心性是在任何的男性/女性的關係中產生回音的，在其中能量是自由地且沒有偏見地流動著。因此，舉個例子，甚至是那些在尼姑庵中生活的人，都可以與男性和女性的平衡一同工作，因為在任何生命之中，在一個父親和孩子，一個母親和孩子，以及各種各樣的親戚、朋友、老師以及所有那些一個人在生活的進程中遇到的人之間都有許多的人際關係。那些樂意於在男性或者女性能量的環境或者氣氛中休息的人，無論它自己的動力性的對立面是哪一個，都可以有效地前進，儘管它不會如同你們經常稱之為婚姻的男性/女性的非常強有力的中心性的伴侶關係一樣是在潛在的方面是快速的。

It may be seen that the lack of skill possessed by most at accepting a feeling of vulnerability to another or alien energy creates in both sexes a fear: the fear of the unknown, the fear of the different or alien. This fear is only intensified by the maturing of the physical bodies of male and female if the physical bodies of the entities adjoining in physical—we look for the correct word and find there is not one. We shall begin the sentence again. If female or male carry these fears into their sexual relationships these fears will

become deepened and more and more fixed, for the power of sexual attraction is such that both male and female feel at risk and vulnerable at this insistent demand for nearness which the body complex has. Insofar as this nearness disturbs, the intimate experience shall be accounted a dangerous one, and its fruits, to an extent, will be squandered because of the profound fear of, shall we say, losing control, not only of the situation but of the very self. 在接受一種易受另一個人或者相異的能量的傷害的感覺方面會同時在兩種性別中創出一種恐懼：對於未知的恐懼，對於不同的或者相異的事物的恐懼，這種被大多數人所擁有的技巧上的欠缺是可以被看到的。這種恐懼僅僅會因為男性和女性的物質性身體的成熟而被強化，如果實體的物質性身體在在物質性的方面臨近的話——我們尋找正確的詞語卻發現沒有一個正確的詞語。我們應該重新開始那個句子。如果女性或者男性將這些恐懼帶入到它們的性關係中，這些恐懼將會變得深化並越來越固定，因為性吸引的力量是如此之強有力以至於男性和女性同時會對於身體複合體所擁有的這種顯著的臨近性的要求感覺到風險且易受傷害。在這種臨近性使人感到不安的範圍內，親密的體驗將會被視為一種危險的體驗，它的結果，在某種程度上，將會因為對於，容我們說，失去控制——不僅僅是失去對情況的控制，還有對於核心的自我的控制——的深入的恐懼而被浪費。

What entity with this fear has not approached the sexual act feeling more and more, in the midst of pleasure, that it is somehow using a vital energy? This is true of both male and female. It is only in the atmosphere of shared trust that the energies which are indeed put out and lost in that way by both male and female in sexual release are taken in and used to balance both male and female. Fear stops this energy exchange, and in more subtle movements of male/female energy, the same kind of fear limits and distorts the experience and causes imbalance to progress within the entity which has fear.

當性行為在快樂當中越來越多地感覺到，它正在以某種方式使用一種生命能量的時候，帶著這種恐懼的實體尚未處理的事物是什麼呢？這對於男性和女性同時都是有效的。僅僅是在被分享的信任的氛圍中，那種在性的釋放之中正在同時被男性和女性所確實給出並用那種方式失去的能量，才會被吸收並被同時用於男性和女性的平衡。恐懼會停止這種能量交換，在更為微妙的男性/女性能量的運動中，相同類型的恐懼會限制與扭曲體驗並招生造成在那個擁有恐懼的實體內在之中的發展的失衡。

Now, how can male and female, which have such complex powers over each other, find a way to be fearless in a relationship and therefore begin not only to be able to express the self in its conscious way, but also to begin a more inner balance? We might suggest above all other things any exercise between male and female in which the strengths of each are together used. The male which has been able, for instance, to express an idea in such a way that it is heard because it has listened to those with more intuition speaking about how to approach the matter in communication, has given respect to the female intuition. Likewise, and we realize these are simplistic examples, the female which is able to ask a stronger, more powerful male to aid in some situation, not needing to defend against that difference but being willing to

accept it enthusiastically, awakens that portion of the self which is deeply male.

現在，對於那些已經在相互彼此身上擁有了如此複雜的能量的男性和女性，它們如何才能找到一種方式在一個關係中成為無懼的，並因此不僅僅開始用它有意識的方式表達自我，同樣也開始一種更大的內在的平衡呢？我們可以首先建議任何在男性和女性之間的實踐活動，在這些實踐活動中，每一個人的優勢都一起被利用了。舉個例子，如果男性已經聆聽了那些帶有更多的直覺的人談論關於如何處理在溝通交流中的問題，它會因此讓它得以被聆聽了，一個已經能夠用這樣一種方式來表達一個觀點的男性會對女性的直覺給予尊重。同樣，我們意識到這些都是簡單化的例子，如果一個旅行能夠去請求一個更為強有力，更有力量的男性在某種情況中幫忙，而不需要去防禦那種差別，而是樂意於熱情地接納那種差別的話，她就會覺醒於自我的那個深深地是男性的部分了。

For men and women in a culture, in general, to make fun of the stylized role differences betwixt male and female is an act of fear. Those who are supportive, not in a sense of (pause) but in the sense of true partnership, are winning for themselves that prize which is a growing inner balance, for within your query was a sure sense of the heart of the teaching. The battle between the sexes is only dimly seen as men and women in your culture play out the roles the culture offers them or seek somehow to find roles which are comfortable and sensible for them.

對於在一個文化中的男人和女人，一般而言，取笑在男性和女性之間的差異的具有某種風格的角色就是一種恐懼的舉動了。那些支援性的實體，不是在一個（暫停）的意義上，而是在真實的夥伴關係的意義上的支援的實體，正在為它們自己贏得一種逐漸增強的內在的平衡的獎賞，因為在你們的問題中的是一種對教導的核心的確信的感覺。在性別之間的戰鬥僅僅是被模糊地視為是在你們的文化中的男性和女性扮演了文化為它們提供的角色或者以某種方式尋求去找到對於它們是舒適且合情合理的角色。

The true treasure lies within each of you as you express the continuing effect of communications with the male and female strengths, each hearing each, so that eventually the male knows and respects without fearing its own deep and excellent intuition. The female in the same way is far more balanced when it has been able to find a comfortable way to express authority, a provider's way of thinking, logical and sound judgment and reasoning.

當你們表達對男性和女性的優勢的溝通交流，且每一個人都聽到相互彼此的持續的效果的時候，真實的寶藏存在於你們每個人內在之中，這樣最終男性就會知曉並無懼地尊重它自己的深入且優秀的直覺，女性就會用相同的方式在它已經能夠去找到一種舒適的方式去表達權威，一個攻擊者的思考的方式、以及邏輯性且合理的判斷和推理的時候是遠遠更為平衡的了。

Often the true riches for inner balances are not seen by two within what seems to be the perfect match. Because, in the more extremely romantic relationships, it is quite often true that the dynamic betwixt the male and female has been so persuasive as to be seductive, turning the male ever more male, the female ever more female, and each being very archetypically

splendid, yet each remaining distant from the other to the extent that the balancing strengths of the opposite polarity in sex are not loved, accepted, assimilated and used within the self.

內在的平衡的真實的財富經常是不會被在看起來濕乎乎是完美的配對的關係中的兩個人所看到的。因為，在更多極度浪漫的關係中，在男性和女性之間的動力性在富有吸引力的方面已經如此令人信服了，它會將男性更多地轉變為男性，將女性更多地轉變為女性，每一個人在原型上都是很非常閃耀的，而每一個人都會保持與相互彼此之間的距離，以至於在性別上的那種相對的極性的平衡性的優勢是不被喜愛、接納、消化並在自我內在之中被利用的，這一點經常是真實的。

This only begins to work with this complex of energies and does not constitute a very full coverage of this central query. However, we find this to be a beginning. May we ask if there are queries before we leave this session of working?

這僅僅是開始與這個能量的複雜性一同工作，它並沒有構成一個對這個中心的問題的非常充分的涵蓋。然而，我們發現這會成為一個開始。請問在我們離開這次集會之前是否有問題呢？

(Pause)

(暫停)

We are known to you as those of Q"uo. The mystery remains a mystery, my brothers and sister. In seeking, in questioning, the great work of incarnation is accomplished. If the solutions subtly evade in a maddeningly long stream of half-learned lessons, do not let this apparent situation discourage or cut short the querying, the questing and the desiring, for it is in knowing your own desires and seeking clearly that the lessons of love shall find full sway for the outworking of circumstance in a commendable teaching situation.

我們是你們知曉的 Q,uo。神秘依舊是一個神秘，我的兄弟姐妹們。在尋求中，在提問中，投生的偉大的工作被完成了。如果解答在一個令人發狂地漫長的一知半解的課程的溪流中微妙地躲避在一旁，不要讓這個明顯的情況讓提問、探尋和渴望受挫或者使其被截短，因為就是在清晰地知曉你自己的渴望和尋求的過程中，愛的課程將會在一種值得讚賞的教導的情況中對環境的外部工作產生出充分的影響。

We are those of Q"uo, and thank you. We would leave you now, cautioning you that we only offer opinions. We leave you in the love and in the light of the one infinite Creator. Adonai. Adonai.

我們是 Q"uo，我們感謝你們。我們現在離開你們，我們同時提醒你們，我們僅僅是提供觀點。我們在太一無限造物者的愛與光中離開你們。Adonai。Adonai。

November 15, 1992

1992-11-15 改變態度的途徑

Group question: Today's question has to do with our attitude. We have various attitudes, each of us, that help us or cause us to look at situations in a certain way. We would like to know a number of things about attitude. First of all, does the attitude that we have have a direct relationship to the lessons that we wish to learn if we wish to affect our attitude in order to change the way we experience our lives on a day-to-day basis? Is this something that is worthwhile doing? If so, how can we affect our attitude in a way that is meaningful rather than in the usual judging ourselves by how much we do, what we do, or how well we do it [the accomplishment factor]?

團體問題：今天的問題是與我們的態度有關。我們擁有各種各樣的態度，我們每一個人都是，這些態度幫助或者使得我們用一定的方式來觀察情況。我們想要知道一些關於態度的事情。首先，如果我們希望去用一種日常的方式影響我們的態度以便於改變我們體驗我們的生命的途徑的話，我們所擁有的態度對於我們希望去學習的課程擁有一種直接的關係嗎？這是某種值得做的事情嗎？如果是這樣的話，我們如何用一種有意義的方式來影響我們的態度，而不是通過通常的藉由我們做了多少事情，我們做了什麼事情，或者我們做得多麼好之類的成就的要素來評判我們自己呢？

And just in general, what part does attitude play in the way we learn our lessons and live our lives?

僅僅是在一般性的方面，態度在我們學習我們的課程以及活出我們的生命的方式上所扮演的角色是什麼呢？

(Carla channeling)

(Carla 傳訊)

We are Q"uo. Greetings to you in the love and in the light of the one infinite Creator. What a blessing it is to be with you this day, and to share in the creations of each of you, for each of you possesses and is a complete creation. That which you have within you is continuous with and equal with and not separate from all that there is, yet as long as you have a personhood, your creation has a subjective component. We salute and celebrate the subjective components of each universe here, for within your creations, the mystery of faith and faith in the mystery is central. And each of you seeks truly.

我們是 Q"uo。在太一無限造物者的愛與光中向你們致意。在今天與你們在一起並在你們每個人的創造物中進行分享，這是怎樣一種福分呀，因為你們每一個人都擁有並且是一個完整的創造物。你們在你們內在之中擁有的事物與一切萬有是連續的、同等的且沒有分開的，而只有你們擁有一種個人屬性，你的創造物就擁有一種主觀上的成分。我們對每一個宇宙在這裏的主觀性的成分敬禮並讚頌它，因為在你們的造物的內在之中，信心的神秘和在那種神秘中的信心是中心性的。你們每一個人都在真正地尋求。

We feel so privileged to dwell in this meditative state with the energies of this

group and are very happy to speak on the subject of attitudes with the disclaimer that, as always, we wish each to know that we are fallible. We can and do make mistakes. Therefore, use the discrimination within your own subjective universe, for you and you alone are responsible for that creation which is a co-creation with the one infinite Father of all that there is. You create in fine company, as do we.

我們對於與這個團體的能量一起安住於這個冥想的狀態之中是感覺到如此之榮幸，我們非常高興在態度的主題上發言，我們同時提出免責聲明，一如既往，我們希望每一個人都知道我們是易於犯錯的。我們能夠並確實會犯錯。因此，請使用你自己的主觀的宇宙內在之中的分辨力，因為你，只有你，才會為那個創造物負責任，那個創造物是一個與一切萬有的太一無限的天父的共同創造物。你和我們一樣，在美妙的陪伴中創造。

We are speaking, we perceive, to those who have approached the living of the workaday life with vigor, energy and willingness to work. This basic positive attitude serves you well. Yet the attitude of those who work needs adjustment as the daily routine varies according to the individual needs of each person and the changing time allotments available for your work as the subjective river of time moves with you. Were we speaking to those who truly wished not to work, we would have to begin elsewhere, but the basic attitude which each has is productive of positive polarizing. However, this potential for the good can and does, if not watched, turn and become that which creates confusion and depolarizing effects.

我們感覺到，我們是正在向那些已經藉由活力、能量和去工作的樂意來面對工作的日子、生命的生活的實體們發言的。這種基本的正面性的態度對你們很有用。而那些工作的實體的態度是需要調節物的，因為每日的慣例會發生變化，這是取決於每一個人的個人的需要以及隨著時間的主觀性的河流與你一同流動你的工作可以利用的時間的分配的改變。如果我們向那些真的希望不去工作的人發言，我們就不得不從其他的位置開始了，但是，每一個人擁有的基本的態度對於正面性的極化是富有成效的。然而，這種產生有益的事物的潛能，如果不被注意的話，是能夠並確實會轉變並成為創造出混淆和去極化的效果的。

However, we wish each of you to see your basic energy here. Let us pause a moment while you feel within yourself this positive enjoyment of what you would call work for the good. We see each of you lighting up, shall we say, from thoughts of enjoyable labor which is of service or bears a productive fruit which then can be used for service, be it a financial aid gained by earning money or free time which can be used like the money. This is the essential attitude for those who expect to learn positive lessons through the use of daily work. It is efficient to have this positive attitude. It is productive. And by itself, it does not have the kind of contact with the deeper roots of mind that enable this basic attitude to be more informed.

然而，我們希望你們每個人都看到你們在這裏的基本的能量。讓我們在你在你自己內在之中感覺這種你們所稱的“為善而進行的工作”的正面性的愉快的時候暫停一會兒。我們看到你們每個人都，容我們說，因為令人愉快的辛苦工作的想法而發光了，這些辛苦的工作是服務性的，或者帶有一種能夠為服務利用的富有

成效的成果的，如果它是一種藉由賺錢而被取得財務上的幫助，或者能夠類似金錢一樣被利用的空閒的時間。對於那些期待去通過利用每天的工作來學會正面性的課程的人，這就是實質性的態度了。去擁有這種正面性的態度是有效的。它是富有成效的。它在其自身並不會與心智的更為深入的根部擁有那種使得這種基礎的態度能夠更多地被鼓舞的接觸。

As you walk about, as you do your duties, as you spend your time, where does the attitude come from? How is it that one can move within the being in such a way to affect the attitude? Firstly, we suggest that the seeker when thinking about attitude realize firstly that the attitude on the outer level is a simple vision created by complex movements of data called up from the roots of mind. This calling up is done often subconsciously to the greater extent to the extent that a person wishes quick changes in attitude. For deep changes there will be a frustration. We feel you are hoping that we can tell you a way to change attitudes, that is, spontaneous attitudes quickly. However, this is not usually swift in its processing.

當你們四處走動的時候，當你們進行你們的職責的時候，當你們花費你們的時間的時候，態度是從何處產生的呢？一個人如何才能用這樣一種影響態度的方式在存在內在之中移動呢？首先，我們建議尋求者在考慮態度的時候首先意識到，在外在層次的態度是一種由從心智的根部被召喚的資料的複雜的運動而被創造出來的簡單的想像。這種呼喚是經常在更大的程度上是用潛意識的方式被完成的，以至於一個人會希望在態度上的快速的改變。對於深入的改變，將會有一種挫折。我們感覺到你們正在希望，我們能夠告訴你們一種快速改變態度，也就是，自發性的態度的方式。然而，在它的過程中，這通常不是快速的。

The seeker who wishes to move quickly often will seize upon the quest and attempt to change the programming, to change the thinking in the direction considered helpful or appropriate for one polarizing in a positive way. However, the opposite is true. The one who fears and worries will grow closer and closer to the difficulty that is being perceived. The person who is not fearing does not hold on to the circumstance or piece of thought or programming which is or is not causing fear. Can you see how the tendency to focus on a problem simply moves you closer and closer to a surety that there is indeed a problem? The faith and will grow smaller, and the problem or difficulty grows larger. The seeker ends up feeling helpless and discontent. The fearless entity moves along and turns the attention to each thing before it, accepting it.

希望去快速地移動的尋求者將經常會緊緊抓住追求並嘗試改變編程，並嘗試在被認為是對於一個用正面的方式極化的人有幫助或者適合的方向上改變思考。然而，反過來是有效的。一個害怕和憂慮的人將會越來越靠近正在被感覺到的困難。不害怕的人是不會對環境或者想法的片段或者引發或者沒有引發恐懼的變成緊握不放的。你們能夠理解，去聚焦於一個問題的傾向單純地會讓你們越來越靠近一種確實存在有一個問題的確信嗎？信心和意志將會逐漸變小，問題或者困難將會逐漸變大。尋求者最後會感覺到無助和不滿。無懼的實體會一路前行並將注意力轉向在它面前的每一個事情，並同時接受它。

Now there are many things about third-density entities that predictably will not sit well. The Catholic or universal nature of humankind promises a lifetime of introspection followed by some disgust, revulsion or horror, for all possible traits of personality are potentially there in every being within the human family. The tendency, then, is to attempt to think positively and emphasize the positive. This is taking the basic attitude of "I am living; I am glad to take action," and adding some supporting structure for the emotions, that is, in thinking positively about each task, one accepts and blesses the task.

現在，關於第三密度的實體會有很多的事情可預見地將是不會令人滿意的。人類的普遍性的或者一般性的特性註定了一次跟隨在某種憂慮、方案或者厭惡之後的反省的生命，因為所有的人格有可能的特性都潛在性地存在於人類的家庭之中的每一個存有之中。那麼，傾向性就是嘗試去積極地考慮並強調正面性。這就是採用那種基本的“我活著，我很高興採取行動”的態度，並加上某種對情緒的支援性的結構，也就是說，通過對於每一個任務的正面性的思考，一個人接受並祝福了那個任務。

However, an entity may go a lifetime attempting, through this method, to improve an attitude or widen its outlook and not find itself satisfied. The deepest influence upon attitude is the willingness to turn from the world picture and pay attention to the mystery, to stop time and space in the mind. And in that stopped moment, worship and adore, praise and offer thanksgiving. Then in the next moment turn to the world again.

然而，藉由嘗試去，通過這種方法，增強一種態度或者拓寬它的眼界並發現它自己是不滿意的，一個實體可以這樣活出一次生命。對於態度的最深的印象是樂意於從世俗的圖像上轉身並注意神秘，在頭腦中停止時間和空間。在那個被停下來時刻，崇拜並愛慕，讚美並感恩。接下來，摘下一個時刻再一次轉向世界。

The Creator is seemingly far away. Seemingly, this wondrous mystery has created and then left the universe in which you exist. For all any can prove, this is the case. However, when the heart and emotions form the habit of turning momentarily or for a longer time to the infinite One, to the mystery of unity, there then opens a very, very primary and deep channel within the roots of mind, and joy, hope and kindness flower upward to blossom without fanfare or ado in the forefront of the mind, offering that inner home, the sweet smell and freshness that the flowers always do. Stopping to remember the Creator is like planting a seed within the self. It flowers and bears fruit in time.

造物者在表面上是遙遠的，在表面上，這種令人驚奇的神秘已經創造出並接著離開了你們在其中存在的宇宙。對於所有任何能夠證明的事物，都是這種情況。然而，當來自於暫時性地或者用一段更長的時間轉向無限太一，轉向一體性的神秘的習慣的心和情緒，接下來在心智的根部打開了一個非常非常底層的且深入的管道的時候，喜悅、希望以及親切就會如花一樣向上盛開而不會有在心智的前方的誇耀或者紛擾了，並同時提供那個內在的家園，甜蜜的香味和花朵一直都會產生的清新了。它會及時開花結果的。

Now, there needs to be patience when attempting any spiritual work. We

have said often that persistence, regularity in the habit of turning toward the Creator, is the greatest virtue, the most effective trait. That which each wishes is the experience of a loving, giving self. How can you find this attitudinal posture and find it to fit the self? We have spoken before about the way females and males (inaudible) each other in learning the lessons of love. Consider how those seekers who have lacks perceived, and find these lacks to make them feel isolated and alone may by the technique of moving the point of view find the answer to the question.

現在，在嘗試去進行任何的靈性上的工作的時候，會有變得耐心的需要。我們經常說，在轉向造物者的習慣中的堅持不懈、規律性，就是最大的美德，最有成效的性格了。每一個人希望的事物就是對一個充滿愛的，給予性的自我的體驗。你們如何才能找到這種態度上的姿態並發現它是適合於自己的呢？我們在之前已經談到過女性和男性的途徑（聽不見）在學習愛的課程中相互彼此。考慮那些擁有被感覺到的匱乏並發現這些匱乏使得它們感覺到隔離和孤單的尋求者們是如何可以藉由轉移視角的技巧來找到問題的答案。

In other words, if an entity is unhappy, because of a lack of companionship or lack of a right work to do, the focusing upon this is the first thing not to do. But then what can be done to ameliorate the situation while the fairly long process of attitudinal change, of praise and thanksgiving, [that] is going on can be effective? We would suggest taking the "I want" statement and gazing at it as if you were the one hearing this from another. For instance, if one says "I want a companionship," turn this around and you hear a voice saying "I want companionship." Now where are voices like this one in the surrounding neighborhood or town? What entities are alone that you may (inaudible) with your presence? If there is a lack of supply and the attitude is poor because one feels financially poor, turn this 180 degrees. You are listening to someone who is poor. Where are the poor people in your vicinity, and how might you help them?

換句話說，如果一個實體因為一種缺乏友誼或者缺少一種要去做合適的工作而是不快樂的，聚焦於這種缺乏是首先不要去做的事情。但是，接下來，在那個相當漫長的態度上的改變，改變成讚美和感恩的態度的過程中，能夠做什麼事情來改善那個情況，以至於正在進行的事情是能夠使有成效的呢？我們會建議拿走那個“我想要”的說法並好像你是一個從另一個人那裏聽到這個說法的人一樣。舉個例子，如果一個人說，“我想要一個友誼”，將它調轉過來，你聽到一個聲音說，“我想要友誼。”現在，在周遭的鄰里或者鄉鎮中的類似於這樣的聲音在什麼地方呢？什麼孤單的實體是你可以藉由你的在場而（聽不見）的呢？如果有一種供給的匱乏以及因為一個人感覺到財務上的糟糕而態度惡劣的話，將這種匱乏一百八十度調轉過來，你正在聆聽某個可憐的人。在你的附近的可憐人在哪里呢，你如何才能幫助它們呢？

We suggest this reversal when a lack or limitation is perceived. If it is simply thought, it will not be very effective. If, on the other hand, one who perceives a certain lack continuously decides to serve from a feeling of abundance of love within and finds a way to serve those who are alone or those who are very poor, the activity will be coming from a place of plenty where you have

forsaken the thought of being alone, and instead asked, "How may I serve those who are alone?"

當一個缺乏或者局限性被感覺到的時候，我們建議這種倒轉。如果它單純地是想
法，它將不會非常有效了。在另一方面，如果一個感覺到一定的匱乏的人持續不
斷地決定去從一種在內在之中的愛的豐盛的感覺去服務並找到一種途徑去服務
那些孤單的人或者那些非常可憐的人的話，它的行動將會是來自於一個豐富的位置，在那裏你已經捨棄了孤單的想法了並會作為替代詢問，“我如何才能服務那些孤單的人呢？”

In brief, we may say to control the attitudes is a poor idea. To note them and pay attention to them is an excellent idea. When fear is part of the thought, do not hold that fear unless you need it. Whatever you can look at and accept makes your faith and will larger and the lack or limitation smaller. Then turn the self towards the Creator at every possible moment, simply allowing the momentary burst of praise and thanksgiving to rise. This refreshes in the present and has fruit in the future. And finally, when you do perceive a need, find the way to express abundance as regards that need in service to others, for that which you feel is that which all feel in some way. All are of one family. There are no true strangers. Nothing is alien to you. Allow the self to relax its boundaries of thinking and this shall sharpen the observational skills.

簡而言之，我們可以說，去控制態度是一個糟糕的主意。去注意到它們並留心它們是一個很好的想法。當恐懼是想法的一部分的時候，不要抓住那個恐懼，除非你是需要它的。你能夠觀察並接納的無論什麼事物都將讓你的信心和意志變得更大，讓缺乏或者局限性變得更小。接下來，在每一個有可能的時刻將自我轉向造物者，單純地允許讚美和感恩的瞬間的爆發升起。這會在當前振作精神並在未來結果。最終，當你確實感覺到一種需要的時候，找到方式在關於那種需要的方面通過服務他人來表達豐盛，因為你們感覺到的事物就是所有人都會用某種方式感覺到的事物。所有人都是屬於一個家庭的。沒有真正的陌生人。沒有任何事物是與你相異的。允許自我在它的思考的邊界之中放鬆，這將會讓觀察的技巧變得銳利。

Lastly, we would suggest that if you keep the basic attitude toward action positive and find delight in movement, then move. Do that which feels appropriate to do without worrying overmuch. Take the rough and tumble of living the everyday life and be rough and tumble with it. Let things be incomplete, imperfect and unfinished. See and accept all the errors and mistakes of judgment or of any other kind. Just see and accept and go forward. And in the middle of it all, you will find now and then that a threshold has been reached.

最後，我們會建議，如果你保持朝向正面的行動的基本的態度並跟在行動中找到快樂的話，那麼就行動吧。去做那個感覺合適的事情，去做而不要過度的憂慮。接受活出每一天的生命的顛簸和翻滾，並於它一起顛簸和翻滾。讓事物成為不完美的，不完美的和未被完成的。看到並接受所有評判上或者任何其他類型的謬誤和錯誤。僅僅看到、接受並前進。在它中間，你將會不時地發現一個門檻已經被觸及了。

We would use the example of two of this group, both of whom had found a threshold passed within the same twenty-four hour day. Each entity had decided to accept some very basic things concerning the life pattern. This bore fruit in fearlessness, for what is accepted can be forgiven. The healing of the incarnation is this process of coming to accept life as it seems at all times, not necessarily the things in the life, but always and everywhere giving thanks and praise, simply because consciousness is either consciousness of something, of nothing, or of everything. We suggest simply that praise and thanksgiving move the mind and heart out of things into the absolute of all that there is.

我們會使用這個團體中的兩個人作為例子，它們兩個人都已經發現在同樣日子的二十四小時中一個門檻被跨過了。每一個實體都已經決定去接受某種關於生命模式的非常基本的事物。這會在無懼中結果，因為被接納的事物是能夠被寬恕的。對投生的療愈是這樣一個過程，它會在所有時候都如生命看起來的樣子接受生命，不一定是在生命的事情，而卻一直且在每一個地方都去感謝和讚美，這單純地是因為意識要麼是某個事物的意識，空無一物的意識，要麼是一切事物的意識。我們單純地建議，那種讚美和感恩會將頭腦和心智從事物中移出來並進入到一切萬有的絕對性之中。

We have found again and again that we speak with this group on one aspect of a central subject, and that is perfecting or attempting to perfect the life experience. We can only say to you that this area of consideration will continue to deepen as the life patterns of each become fuller, not only with experience, but with the vital energy which creates the appetite for more intense or full experiencing. There is only so much space in a life experience, however, that space may be filled with different qualities of light, different qualities of understanding, of compassion, or of wisdom.

我們已經一次又一次地發現，我們與這個團體在一個中心的主題上的一個面向上發言了，那個面向就是讓生命的體驗變得完美或者嘗試去讓其成為完美的。我們僅僅能夠對你們說，這個考慮的區域將繼續隨著每一個人的生命模式變得更加圓滿而深化，不僅僅是在體驗上，同樣也是在生命的能量上，這種生命能量會創造出對於更為強烈或者充實的體驗的愛好。在生命的體驗中僅僅有如此大量的空間，然而，那個空間是可以被不同特性的光，不同特性的理解、同情心，或者智慧所充滿的。

Thusly, seek not only the obvious or evident improvement of the life behaviors, thoughts, and feelings, but seek in a directionless way to be more and more able to accept a fuller and fuller space within. The light within you can transform, and as you allow this quality of light to intensify, so you become as the lighthouse. The light within is not the light of self, but that limitless light which is of the one source and ending of All. Deepen your cup to hold delight in the mystery.

因此，不僅僅尋求生命的行為、想法和感覺的明顯或者顯著的改進，同樣也用一種沒有方向的方式尋求去越來越能夠去接納內在之中的一種越來越圓滿的空間。在你內在之中的光是能夠轉變的，當你允許這種光的特性增強的時候，你會因此變得如同燈塔一樣。在內在之中的光並不是自我的光，而是屬於萬物的那一個源

頭和終點的無限制的光。將你的杯子變深以承載在神秘之中的快樂吧。

We would ask if there are further queries at this time.

我們會在此刻請問是否有進一步的問題。

(Pause. Comments not transcribed.)

(暫停。評論沒有被抄錄。)

We thank you also. We find this instrument's weariness such that we would therefore, since there are no further queries we can address briefly, leave this instrument at this time. May we say again what a delight you are, what a delight the circle is. We circle it with you, and as you bless us with allowing our service, we bless and thank you for the energy and persistence of your seeking. We leave this instrument and you in the love and in the light of the one infinite Creator and the joy we ...

我們同樣也感謝你們。我們發現這個器皿的疲倦了，既然沒有我們能夠簡短地談論的進一步的問題，我們因此會在此刻離開這個器皿。容我們再一次說，你們是怎樣一種快樂，這個圈子是怎樣一種快樂。我們用它圍繞你們，當你們藉由允許我們的服務而祝福我們的時候，我們為你們的尋求的能量和堅持不懈而感謝你們。我們在太一無限造物者的愛與光中離開這個器皿，離開你們，喜悅我們.....

(Tape ends.)

(磁帶結束。)

November 22, 1992

1992-11-22 失去的愛人的憂傷

Group question: The question this afternoon has to do with the general concept of how do we deal with loss, in a conscious manner, so that we are able to get the most benefit out of the experience? How do we either exercise our will or move our will aside or find a harmonious way of using a sense of grief of loss, of separation that comes when relationship ends, a relationship that has been emotionally satisfying and nurturing for us? That is the specific question, and, in general, how do we allow the greater will to move through our lives so that our small will, that may or may not be informed, can become a part of the movement of the pattern of our incarnation that brings us eventually to the realization of the unity and acceptance?

團體問題：今天下午的問題是與我們如何用一種有意識的方式與失去打交道，這樣我們就能夠從體驗中得到最大的益處的一般性的觀念有關的。我們如何要麼行使我們的意志，要麼將我們的意志移到一邊，或者找到一種和諧的使用一種對失去、對分離的悲傷的感覺的方式呢，這種悲傷的感覺是當關係結束，當一個一直都在情緒上讓我們感到滿意並滋養我們的關係結束的時候出現的。那是具體的問題，一般而言，我們如何允許更大的意志流經我們的生命，這樣我們的小小的意志，它可能是或者可能不是瞭解情況的，就能夠成為我們的投生模式的運動的一部分了，這種運動會最終將我們帶到對一體性的實現和接納？

(Carla channeling)

(Carla 傳訊)

Greetings. We are those of Q'uo. We come to you in the love and in the light of the one infinite source and ending of All. How privileged we feel to be called to speak to your group at this occasion and to have the blessing of blending our vibrations with this circle of seeking.

致意。我們是 Q'uo。我們在萬物的太一無限的源頭和終結的愛與光中來到你們這裏。對於被呼喚在這個場合向你們的團體發言並擁有將我們的振動與這個尋求的圈子混合在一起的福分，我們感覺到怎樣地榮幸呀。

Your query involves the merging of two kinds of illusion. When one is dealing with those deep emotional memories and desires that stem from the roots of the being, one is dealing with the infinite and eternal consciousness that each of you is. When one is asking about the manifestations of these desires in the present illusion one is dealing with the third-density mind of the physical vehicle which offers you the opportunity for incarnation. The first mind is often called the subconscious mind, although more accurate would be the term roots of mind. The latter mind is the—we correct this instrument—in the first mind we find the roots of mind to be the location which you may consider these thoughts and emotions to stem from. However, the higher subconscious and conscious mind are involved in all mergings of these deeper desires and emotions with the moment-by-moment transient mind of new actual experience which is being observed by the entity which you are.

你們的問題包含了兩種類型的幻象的融合。當一個人在與那些源自於存有的根部的深入的情緒上的記憶以及渴望打交道的時候，一個人是在與每一個人之所是無限而永恆的意識打交道的。當一個人正在詢問關於這些渴望在當前的幻象中的顯化物的時候，它是在與為你提供了投生的機會的物質性載具的第三密度的心智打交道的。第一個心智經常被稱之為潛意識的心智，雖然更為準確的詞語會是心智的根部。後一種心智——我們更正這個器皿——在第一個心智中，我們發現這種心智的根部是你認為這些想法和情緒所發源的位置。然而，更高的潛意識和表面意識的心智是被包含在所有這些更為深入的渴望和情緒與被你之所是實體所觀察到的新的實際性的體驗的每時每刻的瞬間即逝的心智的融合之中的。

Therefore, we first ask your attention be drawn to the situation whereby most of the feelings which run through the stream of consciousness are dealing with the surface of the passing experience and observations which enable you to use, to control, and to shape the passing experience in a manner which conforms to your preferences. However, like deep melodies which surface again and again, those deeper energies excited and born from the entrance into the conscious mind, of fated or destined persons or events, cause the experience being overtaken by these deep desires which then move into a position of dominance in the mind and which then color for a period of time the passing experience with the deep tapestries of emotions and desires which you have created for this incarnational experience in order to learn the lessons of love which can only be taught by moving through the catalyst of entities or events processing themselves through the day-to-day experience.

因此，我們首先請你們的注意力被吸引到在其中流經意識的溪流的絕大多數的事物與正在發生的體驗和觀察的表面打交道的時候，這些體驗和觀察會使得你能夠用一種順應你的偏好的方式來使用、控制並塑造正在發生的體驗。然而，就好像一次又一次地浮現在頭腦中的深入的旋律一樣，那些從入口被激發並被產生出來進入到表面意識更為深入的能量，那些屬於宿命的或者命中註定的人或事物的能量，會使得體驗被這些深入的渴望所壓倒。這些深入的渴望接下來會進入到一個在頭腦中的支配性的位置並在一段時間期間用情緒和渴望的深入的織錦為正在發生的體驗染色，這些情緒和渴望的深入的織錦是你已經為這次投生體驗創造出來，以便於學習那些僅僅能夠藉由穿越實體或者事件的催化劑並通過日復一日的體驗來處理它們自己而被教導的愛的課程。

As had been discussed previous to this sitting, one of these portions of personal destiny is sometimes the relationship which seems to be over. Now, in this case the relationship is over in the framework of the conscious mind of the entity which lives and dies within the flesh and personality of this incarnation. However, the relationship is anything but over from the standpoint of learning the lessons of love, for which reason both entities within this relationship chose to meet, to exchange desires, and to part, thus only beginning and setting up the conditions under which the lesson may be learned in a way which creates a lasting bias in consciousness which will polarize the consciousness that is infinite within you towards the unity with the

love and light which is the Source and Father of all that there is. 如同在這次集會之前就已經被討論過的一樣，個人的命運這些部分中的一個部分有時候就是那種看起來似乎要結束的關係。現在，在這個情況中，人際關係是在這次投生的肉身和人格之中活著和死亡的實體的表面意識的心智的框架中結束的。然而，關係從學習愛的課程的觀點上是絕對不會結束的，就是為了這個原因，在這個關係中的兩個實體同時選擇去相遇，去交換渴望，去分開，因此，兩個實體僅僅開始並設置條件，在這些條件下，課程可以用一種在意識中創造出一種持久的偏向性的方式被學會了，這種偏向性將會將在你內在之中的無限的意識朝向與愛與光的統一極化，而愛與光就是一切萬有的源頭和天父之所是了。

Let us look at the experience narrated within your the holy work called the Bible of the one known as Jesus the Christ. When this entity was upon the hard wood of the cross with arms outstretched to welcome its destiny there were two occasions when it is recorded that this entity dealt with relationships. In the first exchange a criminal which wished to turn from its behavior and find a deeper desire asked the teacher known as Jesus to pray for it, and the teacher spoke without hesitation. Dying though it was, it turned in compassion and acceptance and faith and said "This day thou shalt be with me in paradise." There was no confusion because the teacher was suffering, for this entity has learned hope and desire only to surrender the will to the will of its Father, as it thought of the infinite Creator.

讓我們看看在你們的被稱為聖經的神聖著作中被講述的叫做耶穌基督的實體的體驗。當這個實體被釘在十字架的堅硬的木頭上，雙臂張開迎接它的命運的時候，據記載，有兩個這個實體與關係打交道的場合。在第一個交流中，一個罪犯希望去對它的行為進行悔改並找到一種更深的渴望，他請求叫做耶穌的老師為它祈禱，老師毫不猶豫地說出了祈禱。儘管它即將死去，它在慈悲、接納與信心中轉過身並說，“今天你將與我同在天堂。”沒有因為老師是在受苦的而發生的混淆，因為這個實體已經學會了，僅僅希望並渴望將它的意志交托給它的天父的意志，當它想到無限造物者的時候。

In the second exchange the teacher viewing its own mother pointed with name to a beloved friend and in a brief sentence realigned relationship away from accidents, shall we say, of birth and adjusted this relationship for a loving and compassionate opportunity for both mother and friend, as each then might comfort the other. From the sorrow of the apparent loss in both cases there may be seen to be an absence of fear, of self-pity, and an abundance and acceptance of the way destiny moves.

在這位老師的第二個交流中，當老師看到它自己的母親的時候，它將這個名字指向一個親愛的朋友，並一個簡短的句子將關係進行了重新校準為並非出生的，容我們說，偶然性的關係，而將這種關係調整為同時對於母親和朋友是一種的摯愛且富有同情心的機會，因為每一個人接下來就可以彼此安慰了。同時在這兩個情況中，從明顯的失去的憂傷可以被看到的事情是一種恐懼、自我憐憫的缺席，以及一種豐盛和對命運移動的方式的接納。

Let us move back onto the terra firma now, and gaze at the situation of lost love. Now the lover of the past is a memory. Were it a lesson learned, the

memory would not come up to disquiet or sadden one. That it haunts one is a good indication that there is a deep and destined lesson of love to learn. There are three ways one might work upon this lesson. Firstly, there is the work of forgiveness. Most seekers are far more willing to forgive the other self in a relationship than to forgive the self, whether the self feels that it could have changed destiny by an action or feels that it could have changed destiny by eschewing an action. The case is that often the lack of forgiveness of the self stems from the belief that things ended wrongly. May we offer our opinion that there are no true accidents or mistakes in the metaphysical life, only opportunities. Therefore, the greater part of the work of acceptance and forgiveness is allowing the self to feel all right, that and no more, simply all right.

現在讓我們返回到地面上，並注視失去愛人的情況。現在，過去的愛人是一個記憶。如果它是一個被學會的課程，記憶就不會浮現出來打擾一個人或者使他悲傷了。它縈繞在心頭，這是一個有效的指示，即有一門深入且命中註定的愛的課程要去學習。有三種方式是一個人可以在這門課程上進行工作的。首先，會有寬恕的課程。大多數尋求者是遠遠更加樂意於去寬恕在一個關係中的其他自我，而不是樂意於寬恕自己，無論自己感覺到它本來能夠藉由一個行動來改變命運，還是感覺到它本來可以藉由回避一個行動來改變命運。情況經常是缺少對於自我的寬恕，這種情況是源自於相信事物是錯誤地結束的信念。容我們提供我們的觀點，在形而上學的世界中，沒有真正的不幸或者錯誤，僅僅只有機會。因此，接納和寬恕的工作的更大的部分是允許自我去感覺到沒問題，就是那樣，沒有更多了，單純地沒問題。

The second way of working upon moving into a better framework from which to view and work with deep sorrows in a life path is to focus upon the opportunities for mulling over the treasure gained during this destiny-filled relationship. That which one did not have before one has now, a center of energy, a vortex of power absent before has now been made, allowing the merging of deep life path needs with the day-to-day manifestations of destiny and accident.

第二種進入到一種更好的框架以從其來觀察在一條生命的道路中的深深的憂傷並與之一同工作的進行工作的方式是，聚焦於對在這個充滿命運的關係期間被取得的珍寶進行反復思考的機會。一個人之前並不擁有的事物，它現在擁有了，一個在之前缺少的能量的中心，一個力量的漩渦，現在已經被製成了，它允許深入的生命的路途的需要與日復一日的命運和偶然性的顯化物融合了。

You see, the sorrows of the lost love are not a negative quality but rather a praiseworthy, hollowing out and deepening of the capacity to love without expectation of any return. The reason that the lost love haunts the everyday experience is that there is still much work to do in praising and seeing the treasure in the learning of how to love so deeply in the first place. Only in this kind of sorrow does the incarnate spirit become tempered and transparent to infinity. Only in the darkness of seemingly negative emotions of loss and limitation does the deep prayer, the soulful song of love take wing and sweep the incarnate being to a point of view where the breadth of love, once felt for

one entity, may be turned at world dying and yearning for your deep love and compassion. Thusly, one does well not to turn from sorrow but to turn towards it, to merge with it, and to carry this loss as a shining ornament which honors the infinite Creator.

你看，失去愛人的憂傷不是一種負面性的特性，而毋寧是一個值得讚賞的特性，它將那種去愛而不期待任何回報的能力清空並加深了。失去愛人會在每一天的體驗上揮之不去，它的原因是在讚美並看到寶藏中，在學習如何去在開始的位臵如此深入地愛之中，仍舊有大量要進行透明的工作。僅僅是在這起，才會張開翅膀中，投生的靈性才會被淬煉並對於無限變化的深深祈禱，愛的靈魂之會張開翅膀並將投生的存有吹到一個視角，在那裏愛的寬廣，一旦為一個實體所感覺到了，就可以被轉向即將逝去的塵世和對你深入的愛與同情心的渴望了。因此一個人不去轉身背對憂傷而是去轉向它，去與它融合，去承載這種失去就好像一個榮耀無限造物者的閃耀的禮拜用品一樣地，這樣做是很好的。

The third thing which is skillful to do when dealing with any seeming negativity is simply to, as this instrument would say, "Praise God from whom all blessings flow." We would change it in this case to say instead "Praise the Creator from whom all sorrows flow." The turning from the self and the concerns, whether shallow or deep, of the self to the infinite Creator in praise and thanksgiving is an orientation in intelligent infinity, that is, in the Creator, or what this instrument would call Christ consciousness. This consciousness is the essential portion of both the consciousness which is infinite and the incarnate being with the biocomputer which makes so many hasty judgments. Calling forth in the conscious mind the holy, worshipful attitude in which only the Creator exists reestablishes a center within the being which merges unconscious and conscious beings together in a useful and balanced way.

第三個當在於任何表面上的負面性打交道的時候要去做的是有技巧的事情是，單純地去，如這個器皿會說的一樣，"讚美上帝，所有的福分都從上帝流來。"我們會在這個情況中改變它，並作為替代說，"讚美造物者，所有的憂傷都從造物者流來。"將自我和擔憂，無論是自我的膚淺的擔憂還是自我深入的擔憂，都在讚美和感恩中轉向無限造物者，這是在智慧無限中，也就是在造物者之中，或者如這個器皿所稱的，在基督意識中的一種取向。這種意識同時是無限之所是的意識和帶著那個做出了如此多的急躁的批判的生物電腦的投生的存有的實質性的部分在有意識的心智中呼喚那種神聖、崇拜的態度，在這種態度中僅僅只有在我這存在，這會在存有內在之中重建一個中心，它將無意識和有意識的存有用一種有用處且平衡的方式融合在一起了。

It is not in any way easy to do that which we have suggested. The more intensive the desire has been to find love the more intensive the experience of love, the more the yearning for love, the more it will seem very, very difficult to so center the mind viewpoint that all these acceptances and forgivenesses and reorientations may have their just process. Therefore, we urge each to see that this is the work of not one but many incarnational experiences to deepen the source within during the incarnation. In a star-crossed, shall we say, relationship both entities, whatever the outcome in this experience, have

been working with this balance for many incarnations. But allow the normalcy of day-to-day experience to move you until the next occasion when this haunting desire for a known or an unknown person or relationship looms so largely before the conscious mind that it colors all of one's thought. Then see this occasion as the treasure it is. Let the fears fall, let the heart speak all it wishes until its well of words and threnaldy of pain is fully expressed. Honor and respect the deep emotions and give them full expression. Rather than feeling them as an ending of a real life experience and only a memory allow the feelings to become living. Birth them with your awareness of the beauty of love. You have desired truly, you have loved truly. This you have experienced. It may now be separated from the constraint of belonging to one entity and the self and become that potential for love and for acceptance and compassion which may be universalized by being aware that this love is an energy unto itself.

去做我們已經建議了的事情絕對不是容易的事情。去找到愛的渴望越發強烈，愛的體驗越發強留，對愛的渴望越發強烈，去如此將心智的觀點保持在中心就會越發看起來似乎是非常非常困難的，那種中心及即所有這些接納、寬恕、重新定向都是可以擁有它們適當的過程。因此，我們敦促每一個去看，在投生期間深化內在的源頭，這不是一次投生體驗而是多次投生體驗的工作。在一場，容我們說，命運多舛的關係中，無論在這種體驗中的結果是什麼，兩個實體同時都在許多次投生中一直都在與這個平衡進行工作。但是，允許日復一日的體驗的正常狀態推動你，一直到下一個機會為止，在那個時候，這種對一個已知的人或者一個未知的人或者一個關係的揮之不去的渴望，就會如此巨大地逼近表面意識的心智以至於它會讓一個人的全部的想法都進行染色。接下來，將這個機會視為是其之所是珍寶。讓恐懼掉落，讓心講述它全部希望的事情，一直到它言語的泉水和痛苦的挽歌被充分表達為止。榮耀並尊重那深深的情感並給予它們充分的表達。不是去感覺它們是一次真實的生命體驗的一個結束，而僅僅只有一個回憶允許感覺變得生動。用你對於愛的美麗的認識將它們生育出來。你們已經真正地渴望過了，你們已經真正地愛過了。這就是你們已經體驗到的事物了。它現在可以從屬於一個實體和自我的束縛中被分離開並成那種有潛力成為愛，成為接納和同情的事物了，這種接納和同情心可以藉由察覺到這種愛是一種在其自身上的能量而被一般化。

You are able to accelerate the process of spiritual evolution whereby you are learning from the deep expressions of personal destiny and in all you do. To offer thanks and praise in any moment is your way of moving quickly, instantaneously to the mind or consciousness of unity wherein you may see that there is no loss, there is no lack, there is no separation, even in the case of a loved one which has died or been permanently separated. This love is an entity unto itself, a vortex which may pull forth either a bitterness of a judged loss or a smooth vine of a judged treasure. It is always your choice.

你們能夠加速靈性演化的進程，藉由其你們正在從個人的命運的深入的表達並通過所有你們做的事情學習。在任何時刻都給予感謝和咱們就是你去快速且立即轉向一體性的心智或者意識的方式，在這種一體性中你們可以看到沒有失去，沒有匱乏，沒有分離，甚至是在一個已經死去或者已經被永遠地分開了的摯愛的人的情況中。這種愛在其自身就是一個實體，一個漩渦，從這個漩渦中可以將要麼

拉出一種被判斷為失去的苦澀，要麼拉出一種被判斷為珍寶的光滑的藤曼。這一直都是你的選擇。

Two things before we open this meeting to other queries. We are error-prone and request that each use any thought each may from that which we say and leave the rest behind. And also, to accelerate the process whereby one is more observant of that merging process between deep emotions and day-to-day experience, it is well to move into silent communion with the one infinite Creator, listening to the silent voice of love unlimited and inexpressible.

To spend time wisely, spend some each day with the Creator.

在我們向著其他的問題開放這次集會之前有兩個事情。我們是易於犯錯的，我們請求每個人都使用任何它可以從我們所說的內容中得到的想法並將其他的都留在後面。同時，如果要去加速那個一個人憑藉其對在深入的情緒和日復一日的心智之間的融合的過程更加留心的進程，去進入到與太一無限造物者的靜默的交談，聆聽那個無限制且無法表達的愛的安靜的聲音，這是很好的。要想智慧地花費時間，每一天都花些時間與造物者在一起。

May we ask if there are any additional queries at this time?

請問在此刻是否有任何額外的問題？

(Pause)

(暫停)

We find that there are no queries upon this subject in addition to that which we have said. Therefore we would now ask if there be any queries upon other subject that we may address briefly at this time?

我們發現，關於這個主題，除了我們已經說過的內容之外沒有問題了。因此我們現在會請問對於我們可以在此刻簡要地陳述在其他的主題上是否有任何問題呢？

Carla: I have one about the trumpet. I would like to know about the functioning, or how to get it to really work.

Carla：我有一個關於小號的問題。我想要知道關於它的功能，或者如何讓它真正地工作。

I am Q'uo, and we may speak in general upon this subject, my sister. We thank you for this opportunity. When one has opened the channel to useful work with entities of the inner planes which move into the energy web of your planet and yourself, one has basically established a way of being of service as a tuned instrument. When an instrument is played it is not the instrument alone which must be excellent. The excellence of the instrument being assured, then there is the allowing of the best possible, shall we say, contracted or focused line or channel between the two and through the instrument so that the most compelling music may be played.

我是 Q'uo，我們可以一般性地在這個主題上發言，我的姐妹。我們為這個機會而感謝你。當一個人已經向著有用處的工作開放了管道，內在層面的實體會隨之

進入到你的星球和你自己的能量網路之中的時候，它就已經基本上建立了一個作為一個調音過的器皿進行服務的途徑了。當一個樂器被演奏的時候，它就不再僅僅是一個樂器了，樂器必然是精良的。當樂器的精良是確切的時候，接下來就會有對在兩個器皿之間以及通過器皿，容我們說，有可能最佳的壓縮的或者聚焦的線路或者管道了，因此，最為動人的音樂就可以被演奏了。

In working with the energies which make the trumpet move, the voices speak, the (sounds like "aports") appear, and the other materialization phenomena which you are familiar with, the instrument which you are must be activated in a certain way. This is like unto the polishing of the inner surface of a reed, for instance, so that the energy moving through this reed may come forth or materialize in the manifested world with unabated vigor or energy. Any, shall we say, rough spots, any blockings, any ways in which the inner surface is not smooth will baffle and frustrate the energy or breath moving through it and add limit [to] the materialization phenomenon.

在與使得小號移動的能量一同工作的過程中，聲音發出了，（聽起來像是 "aports"）出現了，其他的你們熟悉具體化的現象，以及你之所是的器皿是必定用一定的方式被啟動了的。這就好像，舉個例子，為一個蘆笛的內部的表面進行拋光一樣，這樣通過這個蘆笛的能量就可以向前並藉由未被減少的活力與能量在顯化的世界中具體化了。任何，容我們說，粗糙的小點，任何的阻塞，任何內在的表面藉由其而不再光滑的方式，都將阻礙與阻撓流經它的能量和呼吸，並將限制添加到具體化的現象上。

There is a kind of energy which allows the materialization phenomena to occur, and this lively energy is one with each is familiar. However, it is not this energy which moves the trumpet. This lively energy is expended in poising the self without let or hindrance, without any reserve in such a way that the spirit moving through you, as the instrument, may use that generated potential for materialization in a crystallized and finely focused way. It is as though your personal, deeply felt commitment and substantive energy given to this liveliness of will may be seen as a broad spectrum potential which the breath of spirit moving through your vortex of self may pick up more and more powerfully the less tightly you personally are holding onto this energy.

會有一種類型的能量允許這種具體化的顯化發生，這種活的能量是一種每個人都熟悉的能量。然而，它不是這種通過小號的能量。這種活的能量是通過讓自我保持平衡而沒有妨礙或者阻礙且沒有任何的保留而被消耗的，通過這樣一種，如這個器皿會說的一樣，靈性可以流經你的方式，這種能量可以使用那種被產生出來的潛能而用一種結晶的且被精細地聚焦起來的方式來具體化了。這就好像你個人的，被深深感覺到的，被給予這種意志的活力的奉獻且實質性的能量，可以被視為一種範圍廣闊的可能性一樣，這種可能性是流經你的自我的漩渦的靈性的呼吸可以越來越強有力且越來越不緊張地挑選出你用個人性的方式正在抓住這種能量的可能性。

We might refer the mind to the Zen parable this instrument has within its experience of the archer who spends his entire concentration upon the focusing perfectly the visualization of the target, but does not at any point

while drawing the bow and releasing it open the eyes to look at the physical target. The careful medium's focus of attention is upon this static, permanent ideal of bow, of the powerful drawing of the bow, and of the releasing of the arrow, not when the personal will suggests but when the breath of spirit creates that choice.

我們可以將心智交托給這個器皿在它的體驗中所擁有的禪宗的比喻，弓箭手會將他全部的注意力都集中在對目標的觀想的完美聚焦上，而不會在拉弓並釋放它的過程中的任何位置睜開眼睛去查看物質性的目標。留心的媒介的注意力的焦點就是在這個靜止而持久的弓的觀點，強有力的拉弓的觀念以及釋放弓的觀念上，不是在個人的意志建議的時候，而是在靈性的呼吸創造出那個選擇的時候釋放弓。

Thusly, we suggest the encouragement of generation of this deep desire and this lively will, and then the utter and focused surrender of this and all gifts and talents to the one infinite Creator, that the breath of spirit may move through you in such a crystallized way that the personal energies become universal. In a way, it is the same objectification of deep emotions of which we spoke in talking of relationships, honoring the ability of the self to become capable of carrying those communications or attitudes which may benefit all people, and then surrendering this to the highest and best spiritual contact which is within your energies and which comes to you from that portion of the Creator, shall we say, which embodies for you your highest service.

因此，我們建議鼓勵這種深入的渴望和這種活的意志的產生，接下來全然且集中地將這個以及所有的禮物和天賦都交托給太一無限造物者，這樣，靈性的呼吸就可以用這樣一種結晶的方式流經你，個人性的能量就會成為全體性的能量了。在某種方式上，它種具體化的過程與我們在談及人際關係並榮耀自我能夠承載那些可以讓所有人都受益的溝通交流或者態度，並接下來將這種能力交托給在你的能量內在之中並從造物者的那個為你具體化你的最高的服務的部分而來到你身上的最高和最佳的靈性的接觸的時候我們所談及的對深入的情緒的具體化是相同的。

May we answer further, my sister?

我的姐妹，我們可以進一步回答你嗎？

Carla: Do you pick up that I have the ability to do that?

Carla：你們挑選出我擁有進行那個工作的能力了嗎？

I am Q'uo. It is our opinion that there is within each this potential, and it may be further said that deep desires are there not by mistake. The gifts and talents one has are not false; that which you desire you can do. Yes, my sister, we feel that you have this ability.

我是 Q'uo。在我們看來，在每一個人內在之中都有這種潛能，我們可以進一步說，深入的渴望不是因為錯誤而存在的。一個人所禮物和天賦不是錯誤的，你所渴望的事情就是你能夠去做的。是的，我的姐妹，我們感覺到你用夠這種能力。

May we answer further?

我們可以進一步回答嗎？

Carla: Right, you are saying everybody has that ability or that potential, but ... I mean, like everybody has the potential to play music, but again, some people have the talent. Everybody can learn to do something, but some people have certain talents that they learn more quickly in their development of ... like music or art, where another person would have to work a lot harder, put a lot more energy into it. I am trying to feel out more in the sense of ... I mean, I realize that I have, that everybody has that potential, but I am trying to see, is this something that will happen quickly for me, or is it something that will take years to develop? I am trying to see exactly about my talents or ability in that area of spiritual development.

Carla：是的，你正在說每一個人都擁有那種能力或者那種潛能，但是.....我的意思是，就好像每一個人都擁有潛能去演奏音樂一樣，但是，再一次，一些人擁有天賦。每一個人都能夠學會去做某件事情，但是是一些人擁有一定的天賦以至於他們能夠在他們發展.....好像音樂或者藝術的方面會更加快速地學習，在這種方法的方面另一個人會不得不更加努力地工作並將更多的精力投入到其中。我正在嘗試更多地感覺到在某種意義上.....我的意思是，我意識到我擁有那種潛能，每一個人都擁有那種潛能，但是我正在嘗試去看到，這是某種將會快速地為我發生的事情嗎，或者這是某種將會花費長年的時間去發展的事情嗎？我正在嘗試去精確地看在那個靈性發展的區域中我的天賦或者能力。

I am Q'uo. My sister, there is a respect which we have for your free will which inhibits us from describing to you those energies which you ask about. However, perhaps a more general statement might enable you to think further upon this. We would say that when there is, as in your case, a deep desire to serve as a channel, that this desire is true. The manner of manifestation of this desire is not fixed. Destiny does not say, "You shall do this and this," it says "You shall be put in this situation wherein you may attempt to learn of love and to be of service." We encourage you to move ahead with the learning while being extremely alert for indications from spirit as to the finer and finer choices which determine the direction of learning and service so that you may find your own unique way of serving and of loving.

我是 Q'uo。我的姐妹，會有一種我們對你的自由意志的尊重阻止我們向你們描述那些你所談及的能量。然而，也許一個更為一般性的陳述可能會使得你能夠進一步在這個方面進行考慮。我們會說，如同在你的情況中一樣，當有一種深入的感覺去作為一個管道而服務的時候，這種渴望是真實的。顯化這種渴望的方式不是固定的。命運不會說，“你應該做這個那個”，它會說，“你應該被放置在這個情況中，在其中你們可以嘗試去學會愛並進行服務。”我們鼓勵你們去藉由學習而前進，並同時在關於決定學習和服務的方面的越來越微妙的選擇的方面對於來自於靈性的指示極其地警覺，這樣你就可以找到你自己的獨一無二的服務和愛的方式了。

Thusly, in the area of channeling, for instance, some channel as healers, some as teachers, some as prophets, some as those channeling this or that spiritual resource of an impersonal nature, some channeling from a source of a more personal or individual nature. So at each juncture be on the lookout for

synchronistic occurrences, for those small signs of happenstance which may seem coincidental to others but which are subjectively interesting to you. Notice and remember these occurrences and pay them attention, for it is by these signs that you will change and change again the seeming direction of your quest to serve so that as your personality within this life matures and ripens it may be informed as to its best avenue of service.

因此，在傳訊的區域中，舉個例子，一些管道是療愈者，一些是老師，一些是預言者，一些管道會從這樣或者那樣的具有一種非個人性的特性的靈性的資源進行傳訊，一些管道會從一個具有一種更大的個人或者個體的屬性的源頭進行傳訊。因此，在每一個結合點都對同時性的遭遇留心，對那些偶然事件的小小的預兆留心，它們可能對於其他人看起來似乎是巧合的，但是，它們會在主觀上讓你感興趣。注意到並記住這些遭遇並對它們留心，因為就是通過這些預兆，你將會改變並再一次改變你的尋求的表面上方向，這樣，當你在這次生命之中的人格成熟並收割的時候，它就會在關於它最佳的服務的途徑的方面得到啟發了。

This is for all entities a process which has the characteristic of both occurring over a long period of time and of coming to a central crux, at which moment a great deal is made clear within you subjectively as a palpable realization. Therefore, surrender to patience and a complete lack of expectation in a day-to-day search, simply doing your inner work, and when the moment comes wherein you find your true voice as an instrument you will know it with a certainty which is beyond time and space, and it shall feel right for you. When that moment has come, cleave unto it and stand upon this rock and do not look back.

對於所有的實體，這都是一個同時擁有在一段很長的時間段中發生以及會在一個中心的關鍵時刻出現的特性的過程，在那個中心的關鍵時刻，大量的事物在你內在之中會用主觀性的方式作為一種明顯的領悟變得清晰了。因此，臣服於耐心並在日復一日的搜尋中完全放下期待，單純地做你內在的工作，當那個你在其中發現你作為一個器皿的真實的聲音的時刻出現時，你將會藉由一種超越時間和空間的肯定性而知曉它，它將會對與你感覺是合適的。當那個時刻出現的時候，堅守它並站在這塊石頭上，不要往回看。

May we answer you further, my sister?

我的姐妹，我們可以進一步回答你嗎？

Carla: No, thank you very much.

Carla：沒有，非常感謝你們。

My sister, may we share our great joy in speaking with you. It is a true pleasure, and we are full of love for you and for your devotion.

我的姐妹，容我們在向你們發言的過程中分享我們巨大的喜悅。它是一種真實的快樂，我們對於你們和對於你們的奉獻是充滿了愛的。

Is there another query at this time?

在此刻有另一個問題嗎？

(Pause)

(暫停)

We are known to you as Q'uo. Through this instrument's perceptors we feel the deepening of the evening upon your planet, the world is becoming less busy and more quiet about you as the energies of the day and the light put themselves gently to rest. It is a precious time, that time when the energies of your planet are very quiet, those of the daylight going to their rest, those of the powerful and magical night only just beginning to stir. Into this parentheses in time insert yourself, viewing the light and the darkness as one thing. Feel the unity of all that seems light and dark, sad and joyful, feel with us the perfection of the mystery-filled Creator. We know not this mystery but we rejoice in it.

我們是你們知曉的 Q'uo。通過這個器皿的感受器，我們感覺到在你們的星球上的夜色逐漸加深了，隨著白天的能量和光線將它們自己溫柔地平靜下來，這個世界在你們周圍正在變得較不忙碌且更加安靜了。這是一個寶貴的時間，在這個時間中，你們的星球的能量是非常安靜的，那些白晝的時間將要休息了，那些強有力且魔法般的夜晚的時間僅僅剛開始攪動。將你自己插入到這個在時間中的圓括弧中，並將光明和黑暗視為一個事物。感覺到所有看起來似乎是光明和黑暗，憂傷和喜悅的事物都是合一的，與我們一起感覺那充滿神秘的造物者的完美。我們並不知曉這種神秘，但是我們在其中歡慶。

We leave this instrument and you in this love and this light, this one great original Thought, for that is all that there is. Until we speak with you again, we say to you adonai. Farewell in the Creator's love and light. We are Q'uo.

我們在這種愛與這種光中，在這一個偉大的原初的想法中離開你們，因為那個想法就是一切萬有。一直到我們再一次向你們發言之前，我們向你們說 Adonai。在造物者的愛與光中告別。我們是 Q'uo。

November 29, 1992

1992-11-29 期待

Group question: The question this afternoon has to do with our expectations. It seems like we're always expecting, usually, more of ourselves than we actually accomplish and feeling poor about not having accomplished everything that we had in our expectations. We are wondering today what it is appropriate for the seeker of truth to expect both in the mundane everyday life and of the self in the spiritual life, the metaphysical world. What kind of expectations are reasonable, are helpful and are appropriate for the seeker of truth in both of these areas?

團體問題：今天下午的問題是與我們的期待有關的。看起來似乎我們一直都在期待，通常我們對我們自己的期待比我們實際上完成的事情是更多的，並會為沒有完成我們在我們的期待中所擁有的每一件事情而感覺糟糕。我們今天想知道，在每一天的日常生活的俗世中，同樣也在靈性上的生命，在形而上學的世界的自我的生活中，真理的尋求者適合於去期待的是什麼呢？同時在這兩個區域中，什麼類型的期待是有道理的，有幫助的且適合於真理的尋求者的呢？

(Tape ends.)

(磁帶結束)

December 13, 1992

1992-12-13 痛苦與不舒服的意義

Group question: The question today has to do with the general kind or level of angst that we each find in our lives no matter what the particular experience, whether we are not being able to fulfill our creative identity and desires we know we have, or the ability to find the balance in our lives so that we are able to move through our lives without being swayed overly much either towards the sadness or the joy, the ability to find balance between being and doing. Each of us seems to have some kind of angst, some necessity for dealing with a situation that is difficult, that provides us with worries, with fears, with challenges, with work of some nature that needs to be done. We are wanting to know if there is some level of changing this angst or this way of perceiving our experience so that we are more in line of what we feel is fulfilling our abilities, of walking a balanced life, of being of service to others, and wonder what you may have to say to us in that regard.

團體問題：今天的問題是與我們每一個人在我們的生活中發現的一般類型的或者一般程度的擔憂有關，無論具體的體驗是什麼，我們要麼擔心無法實現我們創造性的身份和我們知道我們擁有的渴望，要麼擔心無法實現在我們的生活中找到平衡以便於我們能夠在不過度地朝向要麼悲傷、要麼喜悅而被動搖的情況下穿越我們的生命的能力，以及在存在和行動中找到平衡的能力。我們每一個人看起來似乎都擁有某種類型的擔憂，某種與一個困難的情況打交道的必要性，它們向我們提供了憂慮、恐懼和挑戰，並提供了具有某種需要被完成的特性的工作。我們想知道是否有某種改變這種擔憂或者這種感知我們的體驗的方式的層次，這樣我們就會更多地與我們感覺到是實現了我們的能力的事物，經歷一次平衡的生命，以及為他人服務對齊了，我們想知道你們在那個方面可以對我們說什麼事情。

(Carla channeling)

(Carla 傳訊)

We are known to you as those of Q"uo. Greetings in the love and the light of the one infinite Creator whose blessing is upon us all. We feel most privileged to be sharing in this circle of seeking and thank you for giving us the opportunity to be of service to you. We ask that each seeker realize that we are not final authorities, we make mistakes, and are as you, seekers along an infinite path of learning and becoming more and more that which we seek. Therefore, we ask each to use his own discrimination to take up those thoughts which have an interest and to leave behind those which do not, for only in this way may we feel free, without infringing upon your free will, to offer our opinions.

我們是你們知曉的 Q"uo。在太一無限造物者的愛與光中向你們致意，造物者的祝福是在我們所有人的身上的。我們為在這個尋求的圈子中進行分享而感到極其榮幸，我們感謝你們給予我們機會去為你們服務。我們感謝每一個尋求者意識到我們不是最終的權威，我們和你們一樣會犯錯，我們和你們一樣是沿著一條無限的道路的尋求者，這條道路及學習並越來越多地成為我們所尋求的事物。因此，我們請每一個人都使用他自己的分辨力來採用那些有一種興趣的想法並將那些

沒有一種興趣的想法留在後面，因為只有用這種方式我們才會感覺我們可以在不侵犯你們的自由意志的情況下自由地提供我們的觀點。

You ask us about the pain of living. What is the necessity of it, how can it be transformed? We must begin with a larger canvas, so if you would, come with us in mind. We take you to the point at which the infinite and eternal consciousness which you are chose to come into manifestation or an incarnational experience. What were you co-creating with the infinite One when you created the opportunities and overarching destiny which you did indeed co-create? It seems logical to assume that the choice to come into manifestation in this manner was based upon an advantage to be gained from so doing. There are things which entities in incarnational, physical bodies can do which discarnate spirits cannot. Those in incarnation cannot know. Those not in manifestation cannot escape knowing that all things are one, that there is one Source, one great original Thought in which all exist and which is in everything. In the illusion of manifestation this truth is escaped, cleanly and completely. There is no way of knowing while in incarnation that you are one with anything or anybody. All things seem to have limits and seem to be separate, whether these things are people, relationships or ideas. 你們向我們詢問關於生命的痛苦。它的必要性是什麼，它如何才能被轉化。我們必須從一個更大的畫布開始，因此，如果你們願意的話，請和我們一起進入到心智之中。我們將你們帶到那個你之所是的無限和永恆的意思選擇去進入到顯化或者進入到一次投生性的體驗的位置。當你創造出機會和你與無限太一確實共同創造的從底部支撐的命運的時候，你們與無限太一一起共同創造了什麼呢？去假設用這種方式進入到顯化的選擇是基於一種藉由這樣做而要被取得的優勢，這看起來是合乎邏輯的。會有那些處在投生性的，物質性的身體中的實體能夠做而非投生的靈體不能做的事情。那些在投生中的實體是無法知道，那些並未處於顯化中的實體是無法不去知曉萬物一體，有一個源頭，有一個偉大的原初的想法，萬物都存在於這個想法之中，這個想法存在於每一個事物之中。在顯化的幻象中，這個真理是徹底且完全地被忽略了。當處於投生中的時候，沒有知曉你是與任何事物或者任何人一體的途徑。一切事物看起來似乎都擁有限制且看起來似乎是分開的，無論這些事情是人、關係還是觀點。

The darkness of the valley of the shadow of death, to quote one of your culture's holy works, is the setting of the stage for your journey through this incarnation, for are you not all born with the life sentence of inescapable death? Therefore, you live in the shadow of that known outcome throughout the incarnational experience. So you have chosen to enter into an illusion which blocks all knowledge of unity from the conscious, logical mind. Further, you have come into an illusion which is eternally mysterious; that is, nothing is known no matter whether one seeks to the limits of the microscope or the telescope. One cannot find the basic reason "why," a basic method of "how," or a good definition of "what" the essence of the experience of manifestation might be, for as telescopes grow more powerful infinity is simply seen in more depth. As microscopes grow more powerful all that may be seen is the path of energy left by your electron particle. Now, if you are fields of energy,

interacting in an illusion whose trademark is mystery and shadow there must be a reason not immediately obvious for your choice of coming into this illusion.

引用你們的文化的一部神聖著作，死亡的蔭穀的黑暗，就是你們穿越這次投生的旅程的舞臺的佈景了，因為你們難道不全都是帶著生命的無法逃避的死亡的宣判而降生的嗎？因此，你們在貫穿整個投生性體驗的過程中都是活在那種已知的結局的陰影之中的。因此，你們已經選擇進入到一個幻象之中了，這個幻象將所有的一體性的知識都從有意識的、邏輯性的心智遮罩掉了。更進一步，你們已經進入到一個幻象之中，它是永恆地神秘的，也就是說，無論一個人是尋求顯微鏡還是望遠鏡的極限，沒有任何事物是被知曉的。一個人無法找到“為什麼”的基本的原因，一種“如何”的基本的方法，或者對於顯化的體驗的實質可能”是什麼“的一種有效的定義，因為隨著望遠鏡變得越來越強有力，無限單純地會用一種更大的深度而被看到。隨著顯微鏡變得越來越強有力，所有可以被看到的事物都是你們的電子為你所留下的能量的途徑。現在，如果你們是與一個幻象相互作用的其標志就是神秘和陰影的能量場的話，就必定會有一個你選擇進入到這個幻象的原因了，這個原因並不是顯而易見的。

We shall pause.

我們將暫停。

(Pause)

(暫停)

This illusion is the third such level, shall we say, of learning for the infinite portions of the one Creator. To experience the first being the level of the elements, the experience of being rock, sea, air. Those experiences are simple yet move deeply and slowly, and consciousness then graduates to another level of illusion. In this illusion, for those portions of consciousness which now know that they exist and begin to move in order to seek the light, the easiest example of this movement is the turning of the flower and leaf to the sun to receive light. In these two illusions there is not self-consciousness, but with graduation into the third-density illusion which you now experience, you as co-creator are in a physical vehicle which has the ability to be conscious of itself experiencing the illusion.

這個幻象是供太一造物者的無限數量的部分進行學習的，容我們說，第三個這樣的層次。對於體驗而言，第一個層次是元素的層次，即成為石頭、海洋和空氣的體驗。那些體驗是簡單的，而它卻深入且緩慢地運動著，意識接下來畢業到另一個幻象的層次。在這個幻象中，對於那些現在知曉它們是存在的並開始移動以便於尋求光的意識的部分，這種移動的最簡單的例子就是花朵和樹葉轉向太陽以接收光。在這兩個幻象中，沒有自我意識，但是，藉由畢業進入到你們現在所體驗的第三密度的幻象，你們作為共同造物者是處於一個物質性的載具之中的，這個載具擁有能力去察覺到它自己正在體驗幻象。

There is a purpose for this particular illusion, in our opinion. Just as the purpose in the first density is to experience manifestation at its basic level, and just as the second density's purpose is to experience and learn the

movement, the choice towards being fed, being comforted, being warmed, finding light, so in third density the individual seekers of light become self-conscious and decide to interact. Your illusion has everything to do with learning not only who and what and why you are as you are but also in learning how to interact with those about you. Upon graduation from this density the next series of lessons starts with learning to be a complex of entities which have all memories in common. In the next density this veil of mystery and forgetting which you now experience is gradually lifted, and, once again, you know that you are all One.

在我們看來，這個特定的幻象有一個目的。就如同在第一密度中的目的是去在顯化的基礎的層次去體驗顯化，就如同第二密度的目的是去體驗並學習移動，以及朝向被餵養，變得舒適，變得溫暖，找到光的選擇，在第三密度中廣的個體的尋求者的目的是，成為自我察覺的並決定去進行互動。你們的幻象擁有每一個與學習有關的事情，不僅僅是學習你是誰，你是什麼，為什麼你是如你所是的樣子，同樣也學習如何與那些在你周圍的人打交道。在從這個密度畢業的時候，下一系列的課程是從學習去成為一個共同擁有所有的記憶的實體的複合體開始的。在下一個密度中，這個你們現在體驗到的神秘和遺忘的罩紗逐漸被升起了，再一次，你知道你們全都是太一。

Only in third density is the unity hidden. This is in order that each may make an all-important choice of how to proceed with the evolution of the spirit, for there are two paths to the one infinite Creator in general. One path is radiant, giving, loving and unifying, and is called service-to-others path or the positive path of seeking. The other path to the one infinite Creator is magnetic, attractive, charismatic, and may be called the path of service to self or the negative path. Each of these two paths is a valid path to follow and will bring the seeker to the growing awareness of the nature of the mystery of Creator and self. We are those of the positive path, as we find it to be the more efficient path, and in our opinion the more agreeable one to follow.

僅僅是在第三密度中，一體性是被隱藏起來的。這是為了每一個人都可以做出一個至關重要的關於如何去發展靈性的演化的決定，因為有一般而言有兩條通往太一無限造物者的道路。一條道路是發光的、給予的、愛與合一的道路，它被稱之為服務他人或者正面尋求的道路。另一條通往太一無限造物者的道路是磁吸的、吸引的、有魅力的道路，它可以被稱之為服務自我的道路或者負面性的道路。這兩條道路中的每一條都是去跟隨的有效的道路，它將會將尋求者帶到對於造物者和自我的神秘屬性的不斷增長的認識中。我們是那些屬於正面道路的實體，因為我們發現它是更有成效的道路，並且在我們看來，它是一條更為適合於去追尋的道路。

Therefore, as you approach the choice of which path to follow, nothing can be known for sure, for it is all important that this choice be made in faith and not because of any proof or fact, for only in faith, only in the mid-air of that leap of faith is the choice truly made to love. Once the pilgrim's soul has made the choice to learn to love by attempting the positive path of service to others then there shall be the unfolding of the destiny which you co-created. This does not mean that free will is abridged thereby; it is as though you have

furnished yourself with a place to begin a journey and a place where that journey ends.

因此，當你們面對著要選擇哪一條道路去跟隨的時候，沒有任何事情是能夠被確切地知曉的，因為，這個選擇是藉由信心而不是因為任何的證據或者事實而被做出，這是至關重要的，因為只有在信心中，只有在信心的飛躍的半空中，那個去愛的選擇才會真正地被做出。一旦尋求者的靈魂已經做出了選擇去藉由嘗試服務他人的正面性的道路來學習去愛的時候，接下來就將會有你們共同創造的命運的展開了。這並不意味著自由意志因此是被刪減的，這就好像你已經為你自己提供了一個去開始一次旅程的地方以及一個旅程結束的地方一樣。

See, you begin in Louisville and go to Chicago. In the journey there you may well travel through China but you will end up in Chicago. This is what you experience as the rough and tumble of the frustrations of your days. You have a destiny at work in you. The more clearly you make and remake the choice of polarity, the more you have the emotional calmness to be aware of whatever hints and synchronicities that are around to offer you the nudges you need to choose this or that way to be, to act and to respond to the seemingly good and seemingly bad things which occur to you. So you see, rather than your angst being a suffering without a context, this angst is as the ballast, the weight in your frail barque of being.

看，你從路易斯安那開始並前往芝加哥。在旅程中你完全可以旅行穿越中國，但是你將最後在芝加哥結束。這就是你們體驗為你的日子的挫折的崎嶇不平而跌倒了的事物了。你擁有一個在你內在之中運轉的命運。你越為清晰地做出並再次做出那個極性的選擇，你就會擁有更多的情緒上的平靜去察覺到在周圍的無論什麼暗示和同時性以向你提供你所需要的輕推，以便於你選擇這樣或者那樣的去成為，去行動，去對發生在你身上的在表面上是好的和在表面上是壞的事情做出反應的途徑。因此，你看，與其說你的擔憂是一種在沒有一個背景的情況下的受苦，這種擔憂毋寧說是如同在你的存在的脆弱輕舟上的壓艙物與載重一樣。

As you sail across uncharted waters your only rudder is your basic faith that all is well, that you have not misplanned these things which are occurring. The more you begin to realize that there are no mistakes the more you can move past wondering why the suffering was necessary and, therefore, the more time you have to take to pay attention to the situation in which you experience the suffering. Is this suffering necessary? Well, my friends, we may say that the discomfort of pain is necessary.

當你航行穿越未經測繪的水域的時候，你唯一的舵就是你的基礎的信心，那種信心即一切都好，你並沒有錯誤地規劃這些正在發生的事情。你開始越多地意識到沒有錯誤，你就更加能夠穿越對於為什麼受苦是不可避免的疑惑，並因此擁有更多的時間去留心那個你在其中體驗苦難的情況了。這種苦難是必須的嘛？好的，我的朋友們，我們可以說，痛苦的不舒適是必須的。

Now, the more the discomfort is resisted the harsher the discomfort. As we are on the journey of the mind and the spirit you shall constantly be changing and transforming because of your experiences. These changes are uncomfortable and, therefore, there is pain. To the extent that you cooperate

with these energies of transformation, then to this extent the discomfort may not breed fear. You can look at the suffering and say, "I must be changing pretty well," but if you need the fear, allow it. There is nothing wrong with protecting your delicate and sensitive inner self. It is possible to allow this fear and then try just a little less fear, and then a little less, and move slowly, supporting the self, not discouraging the self by railing against the lack of courage or railing against destiny for the discomfort which change brings.

現在，對不舒適的抵抗越多，不舒適就會越發苛刻。當我們處於心智和靈性的旅程上的時候，你將會持續不斷地因為你的體驗而改變和轉變。這些改變是不舒適的，因此，會有痛苦。你與這些轉變的體驗的合作到什麼程度，這種不舒適就會在這個程度上不產生出恐懼。你能夠檢查苦難並說，“我一定是在相當充分地改變，”但是如果你需要恐懼的話，允許它，在保護你纖弱而敏感的內在的自我的方面，沒有任何的錯誤。去允許這種恐懼並接下來嘗試僅僅少一點恐懼，接下來再少一點，緩慢地移動，並同時支持自我，而不是藉由咒罵缺少勇氣或者因為改變所帶來的不舒適而抱怨命運而讓自己感到灰心喪氣，這是有可能的。

Perhaps what we would leave you with in this portion of this working is the thought that if you are learning lessons of love your first lesson is to love, accept and forgive yourself. In one of your holy works it is written that there are only two laws of being, to love the infinite Creator and to love all others as you love yourself. What entities often do not realize is that they are loving others more than they are loving themselves. How hard are you on yourself, my friends. Attempt to support and refresh your own self in your pilgrimage just as you would any friend. Attempt not the courage but the lack of discouragement. When you feel discouraged, find that portion of your spirit which cradles you and comforts you, and allow that comfort to fill and calm the rough seas, the rough seas of emotional pain. Then simply open your eyes and gaze upon that manifestation which barely hides the imminent glory of the one infinite Creator.

也許我們在這次工作的這個部分中留給你們的事物是這樣一個想法，如果你們正在學習愛的課程，你首先得課程就是去愛、接納並寬恕你自己。在你們的一部神聖著作中寫道，僅僅只有兩條存有的律法，去愛無限造物者與去如同你愛你自己一樣地去愛所有其他人。實體們經常並沒有意識到的事情是，它們對其他人的愛是比它們對它們自己的愛是要更多的。我的朋友們，你對你自己是怎樣地苛刻呀。嘗試去在你的朝聖之旅中支持並振作你自己，就好像你會對任何朋友做的一樣。**不是嘗試去變得勇敢，而是不去灰心喪氣。**當你感覺到灰心喪氣的時候，找到的你的靈性的那個將你放在搖籃中並安慰你的部分，允許那種安慰充滿那個狂暴的海洋，那個情緒上的痛苦的狂暴的海洋並讓其平靜下來。接下來單純地睜開你的眼睛並注視著那個幾乎沒有隱藏太一無限造物者的近在眼前的榮光的顯化。

My friends, you are loved so very much by the infinite One, you are so precious. You are unique. Your nexus of experiences and biases is irreplaceable. Feel that jewel within yourself grow and glow and allow the Creator to move through each facet of this jewel of essence, and this shall be your rudder on the uncharted sea.

我的朋友們，你們是被無限太一如此大量地愛著的，你們是如此珍貴的。你們是

獨一無二的。你們的體驗和偏向性的節點是不可取代的。感覺在你內在之中的寶石變大、發光並允許造物者通過這個實質的寶石的每一個面向，這將是你在那個未經測繪過的海洋上的舵。

We would at this time open the meeting to any questions that any might have.

May we take a first query?

我們會在此刻向任何人可能會提出的任何問題開放集會。我們可以擁有第一個問題嗎？

Questioner: Yes, Quo, in the negative polarity, do they view themselves as being of negative polarity? Do they have a concept of polarity?

提問者：是的，Q“uo，在負面性的極性中，它們將它們自己視為負面極性的存有嗎？它們擁有一種極性的觀念嗎？

I am Q“uo. My brother, there are very, very few which, having no concept of polarity, are nevertheless of the negative polarity. However, the negative polarity is far more difficult than the positive polarity to do work in consciousness using (inaudible). This is due to the fact that in order to graduate, shall we say, from the third-density illusion in the positive path it is necessary for an entity to be working in service to others at least 51 percent of the time, whereas in order to achieve graduation along the negative path of polarity it is necessary to be working in service to the self 99 percent of the time at a minimum.

我是 Q,uo。我的兄弟，只有非常少非常少的存有沒有極性的觀念而仍舊屬於負面極性的實體。然而，負面性的極性要比正面性的極性要遠遠更難在意識中進行工作的，使用（聽不見）。這是由於，為了要從第三密度的幻象通過正面性的道路，容我們說，畢業，一個實體必須要在至少百分之五十一的時間通過服務他人而進行工作，而為了要沿著負面性的極性的道路取得畢業，必須要在至少百分之九十九的時間通過服務自我而進行工作。

Therefore, those who follow the path of negative polarity are almost always quite well aware of the process whereby all energies and entities about that person are subsumed and consumed by that person in order to bring added strength and power to the self. The times of slavery, shall we say, of which negatively polarizing entities are capable is large, however all are to one extent or another conscious.

因此，那些追尋負面極性的道路的實體是幾乎一直都會極其有效地察覺到在那個人周圍的所有的能量和實體被那個人所包含和消耗的過程以便於將補充的優勢和力量帶給自己。負面性極化的實體所能夠容納的奴役的時間是龐大的，然而，所有人在這樣或者那樣的程度上都是有意識的。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

Questioner: Yes, do the negative polarity people or entities, do they view us as positive polarity and themselves as negative, or do they not use this

terminology or way of thinking? Perhaps I am not asking that clearly, I am not sure.

提問者：是的，負面極性的人或者實體，它們會將我們視為正面極性並將它們自己視為負面性極性嗎，或者它們不會使用這種術語或者思考的方式嗎？也許我沒有清晰地詢問它，我不是很確信。

I am Q"uo. We believe we have the gist of your query. From the standpoint of the negative path the positive path is naive and weak. From the standpoint of the negative path the negative entity feels that it must look out for itself, and shall take all opportunities to take advantage of others who are naive and weak. It further feels that if these entities which are naive and weak learn from this experience to protect the self and use others who are naive and weak, then they have been of service in teaching a previously naive "babe in the woods" the nature of "the real world."

我是 Q"uo。我們相信我們得到了你的問題的要點了。從負面性道路的觀點來看，正面性的道路是天真而無力的。從負面性的道路的觀點來看，負面性的實體感覺到它必須為它自己而小心留意，它應該利用所有的機會去利用其他的天真而無力的人。它進一步感覺到，如果這些天真而無力的實體從這種體驗學會去保護自我並利用其他的天真而無力的人，那麼它們就已經通過教導一個之前天真的“沒有經驗的人”“這個“真實的世界”的特性而進行服務了。

Indeed, almost no negatively oriented entity wishes to use such prejudicial language about its path. The language is more often couched in terms of affirming the self. This is not to be confused with the process of accepting the imperfect and universal self as a heart of preparation for loving others as you love yourself. Do you see this, my brother?

確實，幾乎沒有負面導向的實體希望對它的道路使用這樣的有偏見的語言。語言更為頻繁地傾向於肯定自我的措辭。不要將這種對自我的肯定與作為為如你愛你自己一樣地愛其他人做好準備的一個核心而接受不完美和全體性的自我的過程搞混了。你理解了這一點嗎，我的兄弟。

Questioner: Yes, thank you.

提問者：是的，感謝你們。

May we answer you further?

我們可以進一步回答你嗎？

Questioner: Yes, I'd like someone else to have a turn.

提問者：是的，我想要其他人有機會提問。

Questioner: I have a question for you, Q"uo. What is the role of comfort—physical comfort—within the illusion, on the path of learning? If you can answer that question, what is the role of comfort in the metaphysical sense?

提問者：我有一個給你們的問題，Q"uo。在幻象中，在學習的道路上，舒適，物質性的舒適的角色是什麼呢？如果你們能夠回答那個問題，在形而上學的意義

上的舒適的角色是什麼呢？

I am Q"uo. My brother, there is no inherent virtue in discomfort. The difficulties into which one falls by wishing for comfort have to do more with an addiction to a certain expectation than with comfort itself. One may indeed be comfortable, happy, wealthy or other seemingly good things, and be quite miserable because of need, for some form of discomfort lies within the soul. The notion of comfort, further, is one which suggests that there is a place in which one is comfortable. This invariably is not so. The true comfort is in accepting and cooperating with the destiny in which one flows like the raft in the torrent of the river.

我是 Q"uo。我的兄弟，在不舒適之中是沒有固有的優點的。一個人藉由期待舒適而落入的困難，是更多地與對一定的期待的沉溺有關，而不是與舒適本身有關的。一個人確實可以是舒適的、快樂的、富有的、或者擁有其他表面上有益的事物，並因為需要而變得相當的悲慘，因為某種形式的不舒適是存在於靈魂之中的。更進一步，舒適的觀念是一個暗示有一個在其中一個人是舒適的場所的觀念。這個觀念時常並非如此。真實的舒適是在接納並與命運合作之中的，在這種合作中一個人會如同在河水的激流上的木筏一樣地流動。

May we answer you more specifically?

我們可以更為具體地回答你嗎？

Questioner: Is there then a place for wishing of discomfort, as far as, metaphysically speaking, wishing for learning? As opposed to wishing for comfort and being couched within the illusion?

提問者：那麼，在從靈性的意義而言的對學習的期待的範圍內，對不舒適的期待，有一個位置嗎？它是與對舒適的期待相反並在幻象中會被傾向於嗎？

My brother, the fine joke of comfort and discomfort is that at the beginning of any learning there is tremendous feeling of discomfort while there is very little seeming work being done. The wheels, shall we say, are spinning, and even the slight bit of change which is occurring is causing tremendous amounts of emotional, mental or physical discomfort. As the lesson begins to sink in, usually the fourth or fifth time the genre of experience has come around again and the seeker is getting the hang of this particular lesson of love, the strides being made towards transformation are far greater, change is occurring at a far more deeply biased level, yet the experience of discomfort is somewhat less because comfort actually lies, as we said, in accepting one"s place in the flow of change.

我的兄弟，對於舒適和不舒適的漂亮的玩笑是，在任何的學習的開始，都會有巨大不舒服的感覺，而同時只有非常少的表面上的工作被完成了。容我們說，輪子正在轉動，甚至稍微一點點的正在發生的改變都正在造成巨大數量的情緒、心智或者身體上的不舒服。當課程開始沉入的時候，通常是體驗的類型第四次或者第五次地一再出現，且那個尋求者正在掌握這門特定的愛的課程的訣竅，朝向轉變被踏出的步伐變得遠遠更大的時候，改變就在一個遠遠成為深入地有偏向性的層次上出現了，而不舒服的體驗是少有點較少的，因為舒適實際上是存在於，如

我們說過的一樣，接納一個人在改變的流動中的位置之中的。

As the end of any lesson approaches, this realization of the flowing nature of learning and destiny is clearer and clearer. Finally, one is somewhat comfortable, and then of course it is time for another lesson to begin. Thus, there is always the discomfort, the angst, but the amount of angst is not necessarily consonant with the amount of change but is rather more nearly consonant with the amount of resistance to or standing athwart of that change because of preconceived ideas about what one's path of destiny is. It is well to release all expectations beyond a certain point in order for the play of the wind of destiny to aid rather than to seem to hinder.

隨著任何的課程的結束的接近，這種對於學習和命運的流動的特性的領悟會越來越清晰。最終，一個人多少是舒適的，接下來，另一個課程開始的時間當然就到了。因此，一直都會有不舒適，憂慮，但是憂慮的數量並不一定是與改變的數量一致的，而毋寧是與因為關於一個人的命運的道路是什麼的預設的觀點而對那種改變的抵抗或者違逆的數量更為一致的。在一定的位置之外釋放所有的期待以便於命運之風的吹動來給予幫助而不是看起來似乎產生阻礙，這是很好的。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

Questioner: No, Q"uo. I thank you for your patience with me. I appreciate the different viewpoint and will take time to think about it. 提問者：不用了，Q"uo。我為你對我的耐心而感謝你。我很感激不同的觀點，並將花時間開思考它。

I am Q"uo, and we appreciate your patience with us, for we attempt to give answers on several levels at once in order to speak to each within the circle, and this, while perhaps helpful, at least we intend it to be, certainly does little to keep us simple.

我是 Q"uo，我們感激你對我們的耐心，因為我們嘗試同時在數個層次給出回答以便於向在圈子中的每一個人發言，雖然這也許是有幫助的，至少我們指望它是有幫助的，卻肯定會在讓我們無法保持簡單。

Is there another query at this time which we may obfuscate and confuse you with our answer to?

在此刻有另一個我們可以用我們的回答來讓你們迷惑和混淆的問題嗎？

(Pause)

(暫停)

I am Q"uo, and we find that our sense of humor has run away with us again. We shall put it differently. May we answer another query at this time?

我是 Q"uo，我們發現我們的幽默感再一次離我們而去了。我們將用不同的方式來說它。我們可以在此刻有另一個問題嗎？

Questioner: Yes, Q"uo. I do not want to monopolize the time here because I am so full of questions, but I am curious as to ... We had so many reports of people having encounters with reptilian-type humanoid forms. I was wondering, this is just a thought that occurred to me, seems to make sense, if there could be a planet which would [have had] reptilian life forms, perhaps a third density or a fourth density, and their body forms made good vehicles for negative polarity entities to reside in. Does it work like that or is it somewhat different? Is that clear?

提問者：是的，Q"uo。我並不要獨佔在這裏的時間，因為我是如此充滿了問題，但是我很好奇關於.....我們有如此多關於人遭遇到爬蟲類型的類人形態的報告。我想知道，這僅僅是一個出現在我頭腦中的想法，看起來似乎是有道理的，如果有一個星球有過爬蟲的生命形態，也許是一個第三密度或者一個第四密度的星球，它們的身體的外形會成為負面極性實體居住於其中的很好的載具。是那樣的嗎，還是多少有點不一樣呢？那是清晰的嗎？

I am Q"uo, and yes, the query is clear. The physical vehicle which carries consciousness is not ever biased towards positive or negative evolution, for this is evolution of consciousness. This consciousness is infinite and eternal and uses physical vehicles in order to come into manifestation and experience the limitations which allow self-knowledge. This consciousness can use any vehicle. It is this consciousness which has the ability to choose, to learn, and to love the infinite Creator, either by loving others and serving them as the self or simply loving the self and serving the self.

我是 Q"uo，是的，問題是清楚的。承載著意識的物質性載具是不會向著正面性或者負面性的演化有偏向性的，因為這是意識的演化。這種意識是無限且永恆的，它使用物質性載具以便於進入到顯化中並體驗局限性，這些局限性允許了對自我的知曉。這種意識能夠使用任何的載具。就是這個意識擁有去選擇、去學習並去愛無限造物者的能力，要麼是藉由愛其他人，並如同服務自己一樣地服務它們，要麼單純地愛自己並服務自己。

The reason that both polarities are acceptable ways to move towards the infinite Creator is that the service-to-self entity is quite correct when it sees that service to self is the service to the infinite Creator. Nothing that exists is not the infinite Creator, there is nothing to be of service to except the infinite Unity. However, the consciousness can choose to separate the self from others and use others or it can choose to attempt to unify itself with all others in service as if each entity were the self.

兩種極性同時都是可被接受朝向無限造物者移動的途徑的願意類似，服務自我的實體在它理解服務自我就是服務無限造物者的時候是相當正確的。沒有任何存在的事物不是無限造物者，沒有任何事物不是服務與無限的一體性的。然而，意識能夠選擇讓自我與其他人分開並利用其他人，或者它能夠嘗試去讓它自己通過服務與所有其他人合一，就好像每一個實體都是自我一樣。

Does this answer your query or may we answer further?

這回答了你的問題嗎，或者我們可以進一步回答嗎？

Questioner: Yes, it answers it somewhat. I guess that I am still not clear. Do you not think that there are races ... perhaps I should state it this way—when you are in a negative polarity, when this is your choosing, do you form societies, do you all live together or do you intersperse among the populace of the positive polarities?

提問者：是的，它多少回答了它。我猜想我仍舊是不清晰的。你們不認為有一些物種.....也許我應該這樣陳述它——當你處於一種負面性的極性的時候，當這就是你的選擇的時候，你們會形成社會嗎，你們是全都生活在一起還是你會散佈在正面性極性的人群中呢？

I am Q"uo. My brother, both polarities exist at this time upon your planet. Some examples of more or less negative polarities are the corporation where the credit for the work goes to the leader of a team, and those who are within the corporation attempt to use others in order to advance, and the married state in which each partner attempts to gain control over the other. You see, we are not speaking of negative races, of beings, but of negativity itself. The actual look of a predominantly negatively oriented society is handsome or beautiful, neat and tidy, the hallmark of service to self being control and order. 我是 Q"uo。我的兄弟，在你們的星球上的這個時刻，兩種極性是同時存在的。一些或多或少負面性極性的例子是這樣一種企業和這樣一種婚姻狀態，在這種企業中工作的功績都歸於一個團體的領導者了以及那些在公司中嘗試去利用其他人以便於升級的人，在這種婚姻狀態中，每一個伴侶都嘗試去控制另一個人。你看，我們並不是在談及負面性的物種或者存有，而是在談及負面性本身。一個顯著地負面導向的社會的實際上的樣子是優雅而美麗的，乾淨而整潔的，服務自我的標誌就是控制與秩序。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

Questioner: No, that is all I have right now.

提問者：沒有，那就是我現在擁有的全部的問題了。

Is there a final query?

有最後一個問題嗎？

Questioner: I wonder if there is any query that we may answer for you, Q"uo?

(Inaudible) joke is on me. 提問者：我想知道，是否有任何我們可以為你回答的問題呢，Quo? (聽不見) 那個笑話是說我的。

I am Q"uo. Your queries are to us a great blessing. They enable us to pursue our own path of learning. As we attempt to share our thoughts with you we learn a great deal from you and we are most grateful for that privilege. We would at this time rejoice in having been with you all. As you go upon your way may many blessings befall you and may you be merry with one another. We leave you in the love and in the light of the one infinite Creator. We are

known to you as the principle of Q"uo. Adonai.

我是 Q"uo。你們的問題對於我們是一種巨大的福分。它們允許我們追尋我們自己的學習的道理。當我們嘗試與你們分享我們的想法的時候，我們從你們身上學到了大量的事物。我們對於那種榮幸是極其感激的。我們會在此刻在為與你們全體在一起而歡慶。當你們走上你們的道路的時候，祝願許多的祝福降臨到你的身上，祝願你們與相互彼此愉快。我們在太一無限造物者的愛與光中離開你們。我們是你們知曉的 Q"uo 原則。 *Adonai*。

January 3, 1993

1993-01-03 態度對生命的影響

Group question: How much can we either consciously or subconsciously affect the way we look at the experiences in our daily round of activities and what we can do to sow seeds of a wider perspective, a lighter perspective, one that takes the broader view and gives us the opportunity to go through our lives with less turmoil, less of the up and down, or if this is even advisable, is it better for us just to work with the way we go up and down—do people really have an effect upon their attitude or is it a figment of our imagination?

團體問題：我們能夠在多大程度上要麼有意識地，要麼潛意識地影響我們觀察在我們的日常生活的活動中的體驗的方式，我們能夠做什麼事情來播撒一種更為寬廣，一種更為輕鬆的遠景的種子呢，這樣一種遠景會需要更廣闊的視野並給予我們機會用較少的混亂，較少的起伏來經歷我們的生活，或者，對於我們更好的是僅僅去與我們走過的上下起伏的道路一同工作，是否這樣是更加可取的呢——人真的對於他們的態度都擁有一種影響嗎，或者這就是一種我們的想像力的虛構的事物呢？

(Carla channeling)

(Carla 傳訊)

I am known to you as Q"uo. My greetings to you in the love and the light of the one infinite Creator. We feel our thoughts streaming to meld with yours in a unison of peace and praise, and we are most appreciative of the privilege of sharing the comfort of meditative awareness with this circle of seeking. You ask us this day about the effect one"s attitude has upon one"s life, whether it does, how it does, and so forth.

我是你們知曉的 Q"uo。我們在太一無限造物者的愛與光中向你們致意。我們感覺我們的想法在一種平安和讚美的合唱中流動並與你們的想法融合在一起，我們極其感激在這個尋求的圈子中分享冥想的察覺的舒適的榮幸。你們今天向我們詢問關於一個人的態度對它的生命所擁有的影響，是否有影響，如何產生影響，如此等等。

To begin to answer that query, we would turn it around and say that the experiences which constitute an incarnation affect one"s attitude and are designed to do that, so one cannot begin with a blank slate in speaking of attitudes, for there are lessons to be learned, catalysts to be experienced and reacted to in the life regardless of which attitude these programs of material or lessons are received.

開始回答那個問題，我們會將它掉轉過來並說，構成了一次投生的體驗會影響一個人的態度，並且是旨在產生那種影響的，因此，一個人在談及態度的時候是無法從用一塊空白石板開始的，因為會有要被學習的課程，在生命中會有要被體驗並對其作出反應的催化劑，無論這些材料或者課程的程式是用什麼樣的態度被接收到的。

Let us spend a bit of thought upon this before moving forward. You are

already aware of so much in the field of metaphysics, having focused upon it intensively. However, sometimes the basic fundamental of a cosmological system such as the one we offer can seem fresh and new, because the material has not been dealt with in just this application. Such is the case with the plan which you as co-creators, with the aid of your higher self, set out to experience during this particular incarnation. There was a destiny, shall we call it, of kinds of human experience—that is, experience which can be had by humans or third-density creatures—that was the helping of food on the incarnational plate. These lessons of loving were meant only for your own learning and growth. There was not in your minds as you planned these lessons a mischievous or wicked impulse, but only the ambitions of the seeker who wishes to stretch and grow within while offering service in the name of the infinite One. Consequently, you gave to your future incarnational self a potential for incarnational experience that you yourself felt was the very best possible.

讓我們在前進之前在這一點上進行一些思考。你們已經在形而上學的領域中察覺到了如此多的事情了，你們已經深入地聚焦在其上了。然而，一個諸如我們所提供的系統之類的宇宙論的系統的基本原理是能夠看起來似乎是新鮮且新穎的，因為材料尚未通過這種應用而被處理。這就是你們作為共同造物者的計畫了，即在你的高我的幫助下，在這次特定的投生期間開始著手體驗。對種種人類體驗——也就是能夠由人類或者第三密度的生物所擁有的體驗，這種體驗是在投生的盤子上的有幫助的食物——會有一個命運，容我們這樣稱呼它。愛的課程僅僅是旨在供你自己的學習和成長所使用。當你規劃這些課程的時候，在你的頭腦中不會有一個惡作劇或者淘氣的衝動的，而僅僅只有這樣一種尋求者的雄心，它希望在以無限太一的名義提供服務的同時在內在之中拓展和成長。因此，你給予了你未來的投生的自我一個投生性的體驗的潛在的可能性，你自己會感覺到那個可能性有可能是最好的。

Now, we all know how the eyes can be larger than the stomach, how that incarnational plate may have been loaded generously. Nevertheless, it is to be remembered that there is nothing intrinsically mischievous or wicked about the lessons that fly before you in the gale of experience as you experience it. No matter how fierce the winds and storms may seem they are as you yourself wished them to be in terms of that which was inevitability going to be dealt with as you lived through this incarnational time. When the difficulties seem overwhelming it is always easier to malign destiny than to buckle down and do the laborious work of digesting the catalyst instead. However, as a beginning to speaking of attitudes we may say that these attitudes do not address a random life plan of catalytic experiences; rather, they address the stuff of which lessons are made. The fractional broken pieces of a whole lesson come bit by bit into the net of your personal energies and are there for a blessing and for learning and growth.

現在，我們都知道眼睛是比胃部更大的，那個投生性的盤子是已經被怎樣豐盛地裝滿了的呀。雖然如此，要被記住的事情是，在關於，如你體驗到的一樣，在一陣體驗的風中飛到你的面前的課程的方面，是沒有任何本質上地惡作劇或者淘氣的。無論風與暴風雨可能看起來似乎是如何的猛烈，在隨著你穿越這個投生性的

時間你將會無可避免地要去與之打交道的事物的方面，它們就是如你希望它們的樣子一樣。當困難看起來似乎是壓倒性的時候，相比反過來努力從事於消化催化劑的辛苦的工作，去誹謗命運一直都是要更為容易的。然而，作為一個談及態度的開始，我們可以說，這些態度並不會向一個催化劑的體驗的隨機的計畫發言，毋寧說，它們向產生出的課程的素材發言。一個完整的課程的零散的碎片會一點一點地進入到你的個人能量的網路中，它們出現在那裏是為了一種福分且為了學習和成長。

This having been said, we ask that you take some of your time when reflecting simply to put your being carefully within the awareness of yourself as an infinite and eternal being who wishes both to serve and to grow in the love of the infinite One. Into this arena where free will meets destiny and chooses its reaction comes that called the attitude. An attitude, we may note, is etymologically a word meaning "the way of leaning or tending." To take an attitude in the dance, for instance, is to turn the foot and leg sideways while raising it upwards instead of raising it straight. The attitude is the slant which you may put upon the straightforward march of life events. And, yes, the attitude one takes does have a great deal to do with how rough the incarnational experience seems as you progress through it.

在說過了這一點以後，我們請你們在沉思的時候花一些你們的時間單純地去將你的存有小心謹慎地放置在對你自己是一個無限且永恆的存有的認識之中，這個存有同時希望去服務與在無限太一的愛中成長。那個被稱之為態度的事物就是進入到這個在其中自由意志遭遇到命運並選擇它的反應的競技場之中了。我們可以指出，一個“態度” (*attitude*) 在詞源上是一個意味著“傾斜或者趨向於的方式”的詞語。舉個例子，要在舞蹈中採用一種姿勢，就是去將腳步和腿部轉到一邊同時將它向上升起，而不是筆直地將它升高。態度是你們可以施加在生命的事件的筆直的行進上的坡度。是的，一個人所採用的態度確實是與在你穿越投生性的體驗的時候投生性的體驗看起來是如何的崎嶇不平有大量的關聯的。

The attitude of those who hunger is that they wish food now. We say this to remind each that the consideration of an attitude is a luxury brought about by having a full stomach, a warm shelter, and comrades in arms, as it were. Those simply attempting survival have only the background attitude of desire for life. But most within your culture have the luxury of experimentation, with the inward turning of the mind as it meets new situations. We would say to you that that which has ripened within you will come forth as an attitude, and you may feel as if you have consciously done great things, when in fact the choice of attitude has been a small one in the present, the greater part of the work on that particular lesson being done beforehand so that you could respect and accept the incoming data as recognizable. It is the old lesson unlearned which becomes the new lesson, where the novelty of the experience catches one flatfooted, or with an old and still unlearned lesson. The boredom and distress which has accompanied past failure causes the attitude to change.

那些饑餓的人的態度就是，它們現在就想要食物。我們這樣說是提醒每一個人，對於一個態度的考慮是一種因為擁有一個充滿了的胃部，一個溫暖的庇護所以及，可以說是，戰友而產生出的奢侈。那些單純地嘗試去生存下來的人僅僅擁有

的渴望生命的背景的態度。但是在你們的文化中的大多數人都擁有進行這樣一種實驗的奢侈，當它遭遇到新的情況的時候，它可以是將心智轉向內在之中的。我們會對你們說，在你內在之中已經成熟了的事物將會作為一種態度表現出來，當態度的選擇實際上已經是一個在當前的小小的選擇的時候，你可以感覺到就好像你已經有意識地做了大量的事情一樣，而在那個特定的課程上的更大的部分的工作是提前被完成的了，這樣你就能夠去尊重並接受傳入的資料是可以識別的數據了。成為了新的課程的事物是舊的尚未被學會的課程，在新的課程中，體驗的新奇性會令人措手不及地或者藉由一種舊的、仍舊未被學會的課程抓住一個人。伴隨著對過去的失敗的厭惡和苦惱會造成態度的改變。

So, we would look first at new lessons and then at the true culprit which you are after. In new, or novel to you lessons of love the remembrance that you are in tune with your own destiny is often enough of an attitudinal adjustment to allow you to accept and process new material without undue difficulty. However, when you are revisiting old tangles of emotion, you are attempting to let light, air and warmth into that which is dark, cold and closed. The very process of accepting the data is painful because it is recognized that this is difficult, that is, unlearned material and there is the feeling of "Oh no, here we go again!"

因此，我們會首先查看新的課程，並接下來查看你們正在追尋的真實的嫌犯。在對你而言的是新鮮或者新奇的愛的課程中，回憶起你是與你自己的命運協調一致的，這種憶起經常就足以成為一種態度上的調節以允許你在沒有過度的困難的情況下接受並處理新的材料了。然而，當你們再次訪問舊的情緒上的纏繞的時候，你們正在嘗試去讓光、空氣和溫暖進入到那個黑暗、寒冷且緊閉的事物之中。恰恰就是那個接受資料的過程是痛苦的，因為被認出的事情是，這是困難的，也就是，未被學會的材料，會有這樣一種感覺，“哦，不，我又一次來到這裏了！”

Look for a moment at the fear at that turn of thought and see the dulling, freezing, darkening effect of fear. We do not encourage you to go forward as if you had no fear if your distress is considerable, but would indeed encourage you if you can do this at any crux, to recognize and accept these older and seemingly more painful lessons even though they are painful. The barriers put up by fear could seem to be an attitude barrier through which truth simply will not flow. So much of the work of having a positive attitude is clearing away the inevitable irritation that grows upon one at life itself for handing you your own failings, as seen by your self, then asking you with those failings to tackle that which is too hard for you.

在那個想法的轉彎處觀察一會兒恐懼，並看到那種令人麻木，使人顫慄並令人愁悶的恐懼。如果你的煩惱是數量可觀的，我們並不是鼓勵你們就好像你們沒有恐懼一樣地前進，但是，我們確實鼓勵你們認出並接受這些較為老舊且在表面上更為痛苦的課程，即使它們是令人痛苦的，如果你們能夠在任何關鍵位置都這樣做的話。藉由恐懼而被安置的障礙物能夠看起來似乎是一種態度的障礙物，真理單純地無法流經它。因此，在擁有一種正面性的態度的方面的大量工作就是去清理在一個人身上逐漸增多的不可避免的對於生命本身的激怒，因為生命將你自己的失敗遞交給你，如被你的自我所看到的一樣，並接著要求你帶著那些失敗去與對與你而言太過困難的事物打交道。

The first adjustment, then, is simply to accept difficult material. You may work in another density on accepting it with total and unconditional love. In terms of the choice made in third density for the light, it is well that you focus on the basic choice, of saying "yes" to whatever the incarnation brings. Accepting difficult material is in itself difficult. Simply to accept is excellent work for you as a soul, for in accepting this difficult lesson of love as it manifests to you you are expressing faith in the nature of this material. Do you see that in order (inaudible) this material you would have to say to life itself, "I do not believe that there is a reason for this suffering, limitation and loss. I do not believe I am a loved child in my Father's care."

那麼，首先的調節，就是單純地去接受困難的材料。你們可以在另一個密度中在藉由完全且無條件的愛來接受它的方面進行工作。從在第三密度中為光所做出的選擇的方面上，你聚焦於那個對於投生帶來的無論什麼事物都說"是"的基本的選擇，這是很好的。接受困難的材料在其本身就是困難的。單純地去接受是你作為一個靈魂的傑出的工作，因為在如它向你顯現的樣子一樣地接納這種困難的愛的課程的過程中，你正在表達對這種材料的特性的信心。你會看到，為了要（聽不見）這種材料，你會不得不向生命本身說，"我並不相信這種受苦、局限性和損失是有一個理由的。我不相信我是受到我的天父的照料的一個被愛的孩子。"

Now, in seeking the Creator we so often assume that, of course, we accept that we are children under the one great original Creator's care. However, in the day to day experience this seeming unconditional acceptance is refused and ignored by the thoughts of doubting the goodness of a destiny which would so bombard you with difficult situations and emotions. Once you have seen this portion of your attitude come into focus, that is a simple and profound faith in the system of learning lessons in your density. Then you may choose wisely how you may approach the sense impressions which make up the daily experience. If all things are good but often unknown, then it is with eager interest and positive hopes that one would take up every new thing that came forward to the sinecure of attention.

現在，在尋求造物者的方面，我們如此頻繁地假設，當然，我們接受我們是在那一位偉大的原初的造物者的照顧之下的孩子。然而，在日復一日的體驗中，這種表面上的無條件的接受是藉由對一種命運的善的質疑而被拒絕和被忽略的，因為那個命運會用困難的情況和情緒對你進行轟炸。一旦你已經看到了你的態度的這個部分開始聚焦了，那就是對於在你的命運中的學習課程的系統的一種簡單而深入的信心了。接下來，你就可以睿智地選擇你可以如何處理組成了日常體驗的感官印象了。如果一切的事情都是好的但卻經常是不被知曉的，接下來，一個人就會帶著熱情洋溢的興趣和正面性的期待來接受每一件出現在注意力的掛名的差事前方的事物了。

Yet this remains not so, because the nature of one who is cut off from the processes of the deep mind cannot stay consciously at all times in the deep rhythms of existence. The feeling of being lost on the sea of troubles is quite literally cut off from the sea of consciousness in which all that is separate comes into one unified stem or root, and is ultimately lost in the mystery of

Godhead. So, persistently you shall, even though affirming the goodness of all experience and affirming the goodness of your lessons, come up again and again against the outrageous, unacceptable, painful experiences which, by subtle or bold means, shake your comfort apart and force you to deal not only with the situation but with your own feelings about that situation.

而這依舊並非如此，因為一個與深入的心智的進程分離的實體的特性是無法在所有的時間都有意識地停留在深入的存在性的旋律之中的。迷失在煩惱的海洋上的感覺實際上是完全與意識之海被隔絕開的，在那個意識之海中，一切分離的事物都進入到一個統一的主幹或者根部之中並最終沉醉於神性的神秘之中。因此，即使你肯定了一切體驗的善並肯定了你的課程的善，你將持續不斷地一次又一次地遭遇到粗暴的、無法接受的、痛苦的體驗，它們會藉由微妙的途徑或者醒目的途徑將你的舒適粉碎，並強迫你去不僅僅與情況打交道，同樣也與你自己關於那個情況的感覺打交道。

You see, you can know that all is well and know that everything is for you to learn, but this does not keep the unruly emotions of a deeply sensitive being which has been cut off from the resting place of eternity from feeling many, many painful things, and seemingly having to feel them in the darkness of solitude, whether it be total solitude or simply the deep loneliness of inner solitude. You cannot expect any attitude whatsoever to buffer you from feeling emotions. This, we feel, is where your query was aimed. We hope you can see that all we said before stands as the foundation upon which we can talk about having attitudes.

你看，你能夠知曉一切都好，並知曉一切事情都是供你學習的，但是，對於一個已經與那個永恆的休息的場所分開了的深入地敏感的存有，這不會讓它的難以駕馭的情緒不去感覺到許許多多的痛苦的事情，看起來視乎它不得不在孤單的黑暗中感覺到它們，無論它是完全的孤單還是單純地內在的孤單的深深的寂寞。你無法期待無論什麼任何態度為你緩衝感覺上的情緒。我們感覺到，這就是你的問題的目標所在了。我們希望你能夠看到，所有我們之前說過的內容都是作為我們能夠在其上談論擁有態度的基礎而起作用的。

Yes, my friends, the practice of a particular bend of attention and way of consideration is a tremendous force in shaping your learning experiences and in performing the service which you came to offer. Part of the work of any wanderer is the living of the life itself, for when (that) which has been in a more compassionate vibration, or wiser one, has all of its forces in harmony inwardly then the breathing in and breathing out of everyday living is in itself the central portion of the service which you came to offer, that service being to enable consciousness within this planetary sphere to be lightened. Insofar as the eyes of your heart are lightened, so is the planetary vibration lightened.

是的，我的朋友們，對於一個特定的注意力的傾向性和考慮的方法的實踐是在塑造你的學習體驗的過程中以及在執行你前來提供的服務的過程中的一種驚人的力量。任何流浪者的工作的一部分就是去活出生命本身，因為當那個已經處於一種更為富有同情心的振動的實體，或者一個更為智慧的實體，已經將它所有力量都在內在之中協調一致的時候，接下來，每一天生命的吸入與呼出，在其自身之中就是你們前來提供的服務的中心的了，那種服務會使得內在之中的意識能

夠讓這個星球被照亮了。在你的心的眼睛被照亮的範圍內，這個星球的振動同樣也會被照亮了。

Now, as you go forward you may feel that this seems very easy: "I will just take what comes with good humor." However, the incarnation will turn around and surprise you as soon as you think thusly. Again, what is important in the creation of an attitude is largely that fundamental way in [which] you as a servant of the good are ready to deal with destiny. In doing this you shall again and again find in theory that you are doing well, but what are all these unhappy and turbulent emotions, why must you suffer? This is where we came in, this is what you asked and about this we may say that building upon the foundation of faith which undergirds all of your existence you may focus upon your emotions, not upon the events causing the emotions, with good results as far as aiding yourself by attitude.

現在，當你前進的時候，你可能會感覺到這看起來是非常容易的：“我將會帶著良好的幽默來接受出現的事物。”然而，投生將會在你一這樣想的時候就馬上調轉過來並讓你吃驚。再一次，在一個態度的創造物中重要的事情大部分，是你作為善的一個僕人準備好去與命運打交道所憑藉的那種基本的方式。在這樣做的過程中，你將會一次又一次地發現，在理論上你是做的很好的，但是，所有這些不愉快和混亂的情緒是什麼呢，為什麼你必須要受苦呢？這就是我們進入的位置了，這就是你們詢問的事物了，關於這一點，我們可以說，**如果你是構建在從底部支撐所有你的存在性的信心的基礎上，你可以在你的態度所能幫助你的範圍內藉由有益的結果而聚焦在你的情緒上，而不是聚焦在造成了情緒的事件上。**

If you focus on events you are lost in meaningless detail. If you focus on your emotions, you see that when you have pain in the emotional body, you resist, tighten up and say "no" in a speechless, silent way. Now, step back from this knot of negation and see that the work of the attitude is concerned with holding, loving and forgiving that self that is in a knot of pain. The attitude is not relevant to the facts in the way you meant it. It is relevant to how you deal with the emotions which you feel as you move through this lesson. If you are angry, a good attitude cannot make you not angry. However, it can kick in like the afterburner and say, "I accept myself angry as well as calm."

如果你聚焦在事件上，你就會在無意義的具體細節中迷失了。如果你聚焦在你的情緒上，你看到，當你在情緒身體上遇到痛苦的時間時候，你會反抗，緊縮，並用一種無言和無聲的方式說“不”。現在，從這個否定的纏結向後退並看到，態度的工作所關心的是對那個處在一個痛苦的纏結之中的自我的擁抱、愛和寬恕。態度是與事實無關的，在你所指的事實的方面。態度是與你如何在你經歷這門課程的時候與你所感覺到的情緒打交道有關的。如果你是憤怒的，一個好的態度不會讓你不憤怒。然而，它能夠如同再燃燒器一樣地發揮作用並說，“我接受我自己是憤怒的，如同我接受我自己是平靜的一樣。”

In this self-acceptance lies the compassion and love which the lesson was intended to teach. The events themselves do not teach, and one's reactions to the events do not fully teach; but the way one deals with one's unredeemed and lost emotions make a great difference. The attitude can be adjusted by

daily, silent meditation. This is a good foundation upon which to build each day. However, much of the day is spent in a far more active and less contemplative mode. Within this active mode there seems little time for the reseating of one's consciousness into the center of a life lived in faith. However, one small word is enough to change the attitude, whether it be "Love," or, as this instrument prays often, "Jesus," or any other short expression of truth. This is enough to feed the flame of balance within.

在這種自我接納中存在有課程所旨在去教導的同情和愛。事件本身並不會教導，一個人對事件的反應並不會充分地教導，但是一個人與它未被緩和且迷失的情緒打交道的方式卻會產生出很大的影響。態度是能夠被每日的、靜默的冥想所調節的。這是一個在其上去構建每一天的有益的基礎。然而，大多數的日子是用一種遠遠更為活動性且較少沉思的模式被花費的。在這種活動性的模式中，看起來似乎幾乎沒有時間讓一個人的意識重新固定到一次在信心中活出的生命的中心之中。然而，一個人的小小世界是足以改變態度的。無論它是愛，還是，如這個器皿經常祈禱的“耶穌”，還是任何其他的真理的短小的表達，這都是足以為內在的平衡的火焰提供能量的。

This, shall we say, balanced fire can pilot one emotionally. The fire is the fire of love. This engine which moves the attitude is fueled by love. And this love comes into the painful emotional reactions and accepts that painful, twisted, knotted self. It also accepts just the same the times when you are not in pain but feel wonderful, and then the acceptance is that of the fond relative which sees the children playing on the grass on a summer day and glows with the joy of it. You can be pleased with yourself, this is a good attitude. Just let yourself be equally pleased when you are having unlovable and unpretty reactions. Let your compassion flow to yourself. This is the best attitude.

容我們說，這種被平衡了的火焰是能夠在情緒上指導一個人的。那火焰就是愛的火焰。這種愛會進入到痛苦的情緒反應之中並接受那個痛苦的、扭曲的，打結的自我。它同樣也會接受，恰恰就是與當你不處於痛苦之中而卻感覺到美妙的時候同樣的時候，接下來，接納就是那種在一個夏日看到孩子們在草地上玩耍並因為對它的喜悅而面部發紅的相對的喜歡了。你能夠對你自己感到高興，這是一種有益的态度，僅僅讓你自己在你正在產生不可愛且不漂亮的反應的時候同等地高興吧。讓你的同情心流向你自己。這就是最佳的態度。

There are other ways to affect the attitude besides prayer. A song upon the lips or in the mind always helps. The joking with oneself or with another is almost always helpful. The attempts made to soften another's pain, when another comes to you for aid have a profound positive effect on you. So that we encourage each to rejoice in the outworking of destiny and to attempt to allow your frame of mind to be that which it must be because of what is happening, so that you are not thrown, or dismayed, or judgmental with yourself when you stumble and fall. Let your attitude be that all is well even as you pick yourself up again and yet again, dust yourself off, as this instrument's song goes, and start all over again.

除了祈禱之外，還有其他的影響態度的方式。一首在唇邊或者在頭腦中的歌曲一直都是有助的。對自己或者另一個人開玩笑，幾乎一直都是有助的。當另一

個人來到你面前尋求幫助的時候，被做出的去緩和另一個人的痛苦的嘗試，會對你產生一種深入的正面性的效果。因此，我們鼓勵每一個人都在命運的外部工作中去歡慶並嘗試去允許你的心智的框架成為由於正在發生的事情而必須成為的樣子，這樣你就不會在你絆倒或者跌倒的時候對自我放棄，對自己感到沮喪或者評判你自己了。即使當你，如這個器皿的歌中唱到的一樣，讓你自己再一次跳起來而又再一次跌入塵埃的時候，讓你的程度成為那種一切都好的態度，並再一次重新開始。

The crux of having a good attitude is in that moment of recognition and forgiveness of the self by the self. May you rejoice in your destiny and find it within yourself, faithfully and persistently, to cooperate with it, for as you attempt through having an attitude to do these things the puzzles you encounter will be simplified to the extent you have ceased judging yourself as you do your lessons.

擁有一個好的態度的關鍵之處是在於那個自我認出自我並寬恕自我的時刻之中的。祝願你在你的命運中歡慶，祝願你在你自己內在之中找到它，忠誠地且堅持不懈地與它合作，因為當你通過擁有一種態度來嘗試去做這些事情的時候，你所遭遇到的難以就將會被簡化，以至於你們會在你進行你的課程的時候停止評判你自己了。

At this time we have finished with the direct communication to this one query. Are there further queries at this time?

在此刻，我們已經完成了對於這個問題的直接的交流。在此刻有進一步的問題嗎？

Questioner: (Inaudible).

提問者：(聽不見)。

I am Q. We find this sentiment hilarious, and wish you the same. Are there any further queries?

我是 Q。我們發現這種情緒是令人愉快的，希望你們有同樣的感覺。有任何進一步的問題嗎？

Questioner: Thank you very much.

提問者：非常感謝你們。

And we, my friends, thank you as you sit in the gently descending early darkness of winter in your pleasant domicile. We find ourselves, as always, reluctant to let go of this channel, yet we must. Please know, however, that although we have different concepts of time and space as our illusions are different, yet we are with you in your time and space in a faithful and stable way, a strength for you to call on. We are most happy that you do call upon us, for we can give one thing, and that is our unconditional love. And we do so enjoy being with those who call upon us not to share information, but just to be able to send the vibrations of love and support that are the other part of our service to you. We may speak to you of many things, but the vibratory

connection between us is that carrier wave of love, and this is never away from you simply because we do not have a voice. No words are necessary. Love is experienced in love. We let you now go away from the quiet of meditation and into the world at large for some more helpings of catalytic experience. May your attitude be full of joy and compassion, and always, my friends, good humor. Be merry with each other.

我的朋友們，當你在你們的令人愉快的住所中坐在那溫柔地降下的冬季的暮色之中的時候，我們感謝你們。我們發現我們自己，一如既往，是不情願放開這個管道的，而我們不得不這樣做。然而，請知曉，雖然我們擁有不同的時間和空間的觀念，因為我們的幻象是不一樣的，而我們是在你們的時間和空間中用一種忠誠且穩定的方式與你們在一起的，我們是一種供你們召喚的力量。我們對於你們確實召喚了我們而極其高興，因為我們能夠給予一個事物，那就是我們無條件的愛。我們真的如此喜歡與那些呼喚我們的人在一起，我們不是為了分享資訊，而是僅僅為了能夠送出愛與支援的振動，這是我們對你們的服務的另外的部分。我們可以向你們談及很多的事情，但是在我們之間的振動的連接就是那種愛的載波了，這種載波是永遠不會單純地因為我們並不擁有一個聲音而離開你們。言語不是必須的。愛是在愛中被體驗的。我們現在從冥想的安靜中讓你們離開並為了某種更多的催化劑的體驗的幫助而充分地進入到塵世之中。祝願你們的態度充滿了喜悅和同情心，並一直充滿了，我的朋友們，有益的幽默。祝願你們相互彼此都輕鬆愉快。

We are known to you as the principle of Q"uo. We leave you in the love and in the light of the one infinite and glorious Creator. In that shining light we say adonai. Adonai.

我們是你們知曉的 Q"uo 原則。我們在太一無限且輝煌的造物者的愛與光中離開你們。在那閃耀的光中，我們說 *Adonai*。 *Adonai*。

January 10, 1993

1993-01-10 個人的辨別力 (R)

Group question: The question this afternoon is from V in San Diego, and she would like to know a little bit about some books, a group, and a contact that she has been getting information from, and inspiration from, and would like to know what Q'uo has to say as regards the nature of the information that she's been getting from Metatron, who's been working with her on an inspirational and a channeling basis, I believe. She would also like to know about a book called The Keys of Enoch, and her study of this particular book has been closely linked with her work with Metatron.

這個下午的問題來自聖地牙哥的 V 小姐，她想知道一點知識，關於某些書籍、一個團體，還有一個她一直在從其得到資訊與靈感的接觸，她想要知道 Q'uo 會 在關於她一直從 Metatron 接收到的資訊的屬性的方面說些什麼，Metatron 一直用一種啟發性的方式以及，我相信是一種傳訊的方式與她一同工作。她也想知道一本叫做 The Keys of Enoch 的書，她對這本特定的書籍的學習已經將她的工作與 Metatron 緊密地聯繫在一起了。

She would also like to know about a book called Love (and Love): Through the Doorway, written by Solera. It has to do with the date that passed in 1991, I believe ... January 11th ... At any rate, it was a time during which a special doorway was supposedly opened into the New Age so that there would be a greater intensity and variety of spiritually awakening experiences open to people.

她同樣也想要知道一本書叫做 Love (and Love) : Through the Doorway 的書，作者是 Solera。它是與在 1991 年已經通過的那個日期有關的。我相信是.....1 月 11 號.....不管怎麼說，它是一個時刻，在其中一個特別的進入新時代的通道大概被打開了，因此會有一種更大的強度和種類的靈性上的令人覺醒的體驗向人們開放了。

She'd also like to know about a group called Starborn Unlimited. This is a group that I believe concentrates on people who believe that they are from other planets and very likely other densities, what Ra calls wanderers ... a group formed around that concept that shares information about those from elsewhere and the nature of their mission or work upon this planet in being those who help to lighten the vibrations and aid with the birthing of the New Age upon this planet.

她也想一個叫做 Starborn Unlimited 的團體。這是一個我相信是專注於那些相信他們是來自於其他的行星並非常有可能是來自於其他的密度的實體，也就是 Ra 所稱的流浪者的團體.....它是一個在這樣一種觀念周圍被形成的團體，即分享關於那些來自於其他地方的實體的資訊，以及它們作為幫助照亮振動並幫助新時代在這個星球上的誕生的實體，關於它們的使命的屬性，或者它們在這個星球上的工作的資訊。

And lastly she would like to know about a little book called E. T. 101 that is published by the Intergalactic Council Publications and written by Master

[Jho]. And they are supposedly related to the Council of Nine, and this also has to do with the nature of entities that are from elsewhere, and those, such as Q'uo, who have offered their services in the aid of growth of mind, body and spirit on this planet during its time of transition. 最後她想知道一本叫做《E.T. 101》的小書，由 Intergalactic Council Publications 出版，作者是大師 [Jho]。他們似乎與九大委員會（Council of Nine）有關聯，這本書同樣是與來自於其他地方的實體的屬性，以及諸如 Q'uo 之類的在這個星球的轉換的時期通過幫助在這個星球上的心/身/靈的成長來提供它們的服務的實體有關的。

We would like to know what you have to say to V on these topics and any other comments that you would care to make.

我們想知道 Q'uo 對於 V 的這些話題有何評論，或者有任何其他的你們想要做出的評論嗎？

(Carla channeling)
(Carla 傳訊)

Greetings in the love and in the light of the one infinite Creator. We are known to you as those of the principle Q'uo. It is our privilege to share your meditation and to speak with you concerning questions having to do with the correctness or authority of various entities and written volumes. We begin by saying that we do not have any authority over you. We are prone to error. Our opinions, though offered because we feel them to be worthwhile considerations, do not constitute error-free information, but rather careful opinion of one who is on the positive, or service-to-others, path. Each individual entity, each group of entities, in the end all the unity of entities, insofar as they have the capacity to activate, evaluate and judge have no capacity for logically, rationally proving any authority from the outside in. In our opinion, neither any entity's self, higher self, nor any teacher that still speaks or thinks or considers has knowledge of the mystery of the infinite Creator.

在太一無限造物者的愛與光中向你們致意。我們是你們知悉的 Q'uo 原則。我們很榮幸可以共用你們的冥想，並向你們談論涉及到與那些各種各樣的實體和書籍的正確性或者權威性有關的問題。我們首先要說，我們並不要擁有任何高於你們的權威，我們是易於犯錯的。雖然我們的觀點是因為我們感覺到它們在考慮的方面是有價值而被提供的，我們的觀點並不會構成沒有錯誤的資訊，我們的觀點毋寧是一個走在正面性的或者服務他人的道路上的實體的小心謹慎的觀點。每一個個大性的實體，每一個實體的團體，以及最終所有的實體的統一體，在它們擁有去啟動、評估和評判的能力的範圍內，都沒有能力邏輯地、理性地證實任何由外而內的權威性。就我們的意見，不管是自我、高我(higher self)、還是任何仍在思考、說話或者考慮的老師，沒有實體擁有無限造物者的奧秘的知識。

By saying this we wish to establish a basis upon which we may build. The foundation of the right consideration of an entity's position as judge of its own creation depends firstly upon there being no authority that is final. No hand

or word has the master's authority over servants of the infinite One, for the infinite One has established that in all manifested creation there be no final, provable answers. As entities discover what seem to be definitive answers, the edge or furthest limit of knowledge is pushed back, and it is discovered that beyond that new pioneering frontier of knowledge there lies still an infinite mystery.

我們說這些話是想要建立一個我們可以構建於其上的基礎。當一個實體處於它自己的造物的判官的位置的時候，它進行正確考慮的基礎首先依賴於，沒有最終的權威。沒有任何一隻手或話語擁有大師權威足以凌駕無限太一的僕人，因為無限太一已安置一個事實，那就是在所有顯化造物中，沒有最終、可證明的答案。當實體發現似乎具有決定性的答案的時候，他將發現知識的邊緣和最遠的界限又被推到更後面的地方，被發現的事情是，在知識的新的開拓的前沿地帶之外，仍然存在有一種無限的奧秘。

Now, it is well for a student of any subject or field to do research, read, and gather tools and resources for coming to understand that field of inquiry. Those who seek along a spiritual path are not so different from those who seek to learn how to work one of your machines or learn a previously unknown skill. There is the studying, the processing of many facts into subjectively formed categories and organizations, and in the end there is [you] with a more enlightened point of view concerning the field of inquiry which has been studied.

現在，對於一個任何主題或者領域的學生，去從事研究、閱讀，收集工具與資源以開始理解那個探究的領域，這是很好的。然而，那些沿著一條靈性路徑尋求的人們與那些尋求去學習如何操作你們的一台機器或學習一個以前不知曉的技能的人相比，其實沒有什麼不同。會有學習，會有對許多事實進行處理並用主觀的方式形成類別與組織的過程，到最後，你在關於已經被研究過的探究的領域的方面會擁有一個更有啟發性的觀點。

We encourage those who hunger and are not yet filled by spiritual food to seek out experiences with entities visible or invisible and to read that which they consider helpful. All of the information on each page of written work, each thought from a channeling source, is to be enjoyed. However, this is not to say that all is simply to be accepted. Nor are we saying that if many things seem wrong about a source there is no good in it, for even the most inaccurate contact, dealing with the most fear-driven subjects, are attempting to serve the one infinite Creator. And those which listen to or read these perhaps wrong-headed thoughts may be offered much erroneously fearful information. Still, there is at least the gathering together for reasons of spiritual inquiry. And as this energy brings entities together to seek, so no matter how faulty the group may seem there is the effect of help from each consciousness present to each other as all form a circle of seeking.

我們鼓勵每個饑渴的、尚未被靈性食物填滿的實體們去尋求與有形或無形實體之間的體驗，去閱讀他們認為是有幫助的事物。盡情地去享受文字著作的每一頁、每一個來自於一個傳訊的來源的思維。然而，這並不是說單純地接受所有的事物。我們也不是說如果在關於一個來源的方面有許多看起來似乎是錯誤的東西，在其

中就是沒有有益的事物的，因為即使是最不準確的接觸，即使它談論充滿恐懼的主題，它們都是在嘗試去服務太一無限造物者。對於那些正傾聽或閱讀這些也許是思想錯誤的資訊的人，他們可能會被提供大量的用錯誤的方式令人害怕的信息。至少他們仍舊是為了靈性的探究而聚集在一起的。當這股能量將人們聚集到一起尋求的時候，不管這個團體看起來似乎是怎樣地有缺點的，當所有大形成一個尋求的圈子的時候，每個在場的意識都會對相互彼此有幫助的效應。

There are several ways to consider how to form one's own opinions and value them. We might suggest that when information is being evaluated the seeker stop to reflect as to which energy center or centers are being activated by this information. For instance, information which focuses upon matters of survival is driven by the instinctual energies of the red ray, [all in] the reflection, naturally, from the yellow ray physical existence. We speak of inner rays here, rather than densities.

有幾種方式去考慮如何形成一個人的意見並予以評價。我們建議當尋求者正在衡量一份資訊時，他先停下來反思哪一個能量中心，或者哪些能量中心正在被這份資訊啟動。舉例來說，聚焦在生存議題的資訊是受到紅色光芒的本能性的能量之驅動，所有的資訊，自然而然地，會從來自於黃色光芒的肉體的生存中被反映出

來。我們在這裏談及的是內在的光芒，而非是密度。

If information is offered concerning the moving together of some who are different from others, or simply if there is information about groupings and joining or avoiding groups it may be seen that there are many energies of the yellow ray. And if there is information concerning this or that messiah or special chosen entity, then it must be left to the entity itself to evaluate whether the attraction of this savior is resonating with the red, the orange, and/or the yellow ray.

如果被提供的資訊涉及到將某些與其他人不一樣的人聚集到一起；或者如果信息單純地是關於形成團體、加入團體或避開團體，那麼，你們可以看出這裏頭有許多黃色光芒的能量。如果資訊是關於這個或那個彌賽亞(messiah)或被特別挑選的實體，那麼實體必須自行衡量這個救世主的吸引力是否與紅色、橙色、或/和黃色光芒共振。

All of this sort of information tends not to activate or enhance the healing powers of the opened heart or green ray. It is within the more abstruse and abstract regions of theoretical considerations that the inspiration of words or thoughts might be offered which open the heart or the powers and energies of communication. And it is within the student only that the indigo ray is activated by any material whatsoever.

所有這類的資訊傾向不去啟動或強化開放的心與綠色光芒的療愈的力量。正是在在比較深奧與抽象的純理論考慮中，那些開放心或溝通的力量與能量的具有啟發性的話語或思想可以被提供了。靛藍色光芒是僅僅只會被在學生的內在之中的無論什麼任何材料所啟動的。

For work to be done in consciousness, the consciousness must have its attention upon doing the work. We might take a different tack in this matter of

personal discrimination. Now, we are saying simply that each spiritual seeker, having its own universe, must and shall evaluate for itself all stimulus which comes into the sensory net of awareness. From the first impressions to the end of the most involved and recondite argument all that is processed by a spiritual student is accurate to that student, and the only authority is that student, for the infinite Creator Itself, while offering constant love and support, does not wish to influence the experiences of any being. All beings are free to experience what and as each chooses. This is that which is the seeker's gift to the infinite One.

對於要在意識中被進行的工作，意識必須專注地從事這個工作。關於這個個人辨別力的主題，或許我們可以從用一條不同的策略來探討。現在，我們單純地說，每一個靈性尋求者擁有自己的宇宙，它必須且應該為它自己評估所有進入知覺的

感官網路之中的刺激。從第一印象到最為晦澀和深奧的論證，所有經過靈性學生處理過的東西對該學生即是準確的；因為雖然無限造物者提供恒常的愛與支援，祂自身並不要影響任何存有的體驗。所有的存有都可以自由體驗每一個人所選擇的事物，並如其所選擇地一樣地去體驗。這就是尋求者獻給無限太一的禮物。

No outer authority may be considered, in our opinion, a satisfactory substitute for an individual's inwardly moved framework of opinion. So we encourage each student to think of itself as responsible in that the will of the infinite Creator is that there be love. Each is love, and each experiences love. This is that which is the truth insofar as we know it. Putting this truth into manifestation is a task whose characteristic is polarity or apparent difference. Without this, there can be no manifestation, for love experienced as love is an eternal tautology when considered as a way of knowing as opposed to the way we grasp being[ness].

以我們的意見，沒有一個外在的權威可以被認為是一個個體向內移動的觀點的架構的令人滿意的替代物。所以，我們鼓勵每個學生將自己視為負責任的，因為無限造物者的意志即：要有愛。每個生命是愛，每個生命經驗愛，就我們知曉的範圍，此即是真理。將這個真理顯化是一項任務，該任務的特徵是極性或明顯的差異，沒有這個特徵就不會有顯化，因為當愛被認為是一種知曉的方式而不是我們理解存在性的方式的時候，愛被經驗為愛是一種永恆的同義反復(tautology)。

So each of you is sovereign—the judge and jury of those things which come to each entity's attention. If that is accepted, then it can be seen that there is a certain desirable character, or group of characteristics, which may be attributed to a responsibly working spiritual student. The teacher known to you as Jesus the Christ spoke of this when it said to its students to be wise as serpents and innocent as doves. The serpent is a symbol for wisdom, and it is wise in apparent manifestation also. The first sense is that of the symbol. This symbol of wisdom is expressed in your cultural myth by the gift of the serpent which was making available the knowledge of good or evil. In other words, wisdom has to do with a personal ability to judge whether something is good to that person. This kind of decision is strictly personal, and cannot and should not be offered in dogmatic fashion for others.

所以，對於所有那些引起了每一個實體的注意力的事物，你們每個人都是最高的

——法官或者裁決者。如果你們接受這點，那麼你們可以看見一個工作認真負責的靈性學生 擁有一定的理想性的特徵或一組特質。你們知曉為耶穌-基督的老師曾在對它的學生談及這一點的時候說，睿智如蛇、天真如鴿。巨蛇是智慧的象徵，它在表面上的顯化也是睿智的。第一層的意義是具有象徵性的意義。在你們的文化的傳說中，這個智慧的象徵是通過由蛇所賦予的善惡的知識的禮物而被表達的。換句話說，智慧與個人判斷能力有關，即判斷某個東西對那個人是否有益的。這種類型的決定是完全個人性的，任何實體都不能夠且不應該以教條的方式為他人做這種決定。

The other way in which the serpent is wise is that when an enemy or possible enemy comes into hearing or sensory range the serpent removes itself cautiously. These both are good ways of being wise. When one considers the innocence of doves and asks how that can be applied to the judgment of information, we can only suggest that each entity knows of those individuals to whom all things are signs of disappointment, trouble and doom, while others with the same basic situation find much to make merry about and much to give thanks and praise for. The innocence, the purity, the untouched nature of the open and loving green-ray energy center—the open, loving, compassionate heart—can see beauty in almost any situation, for as it speaks to itself it hears the outer world. 蛇是睿智的另一種方式是，當一個敵人或者有可能的敵人進入到聽力靠近或者感知的範圍的時候，蛇會非常小心地讓它自己遠離敵人。這兩種方式都是變得睿智的有益的方式。當一個人考慮鴿子般的純潔並詢問這特質如何才能被應用在對信息的判斷上的時候，我們僅僅能夠建議，每一個實體都知道這樣一些人，對於這些人所有事物都是失望、麻煩、毀滅的徵兆；而對於處於同樣的基本狀況的其他人，它們卻找到許多歡樂的東西，許多值得感謝與讚美的事情。天真、純潔，開放且充滿愛的綠色光芒能量中心的原生特質——那種開放、充滿愛且富有同情心的心——幾乎可以在任何情境看見美，因為當它和它自己說話的實話，它聽到了外在的世界。 —

~~We find that this is a good beginning upon this topic and invite further queries both now from this group and, in the future, from the one known as V. We hope that this transmission has been clear in why it refrains from offering opinions considering the validity of sources.~~

我們認這是關於這個主題的一個好的開始，我們歡迎現在來自於這個團體進一步的詢問，我們同樣也歡迎在未來來自於 V 實體的進一步的提問。我們希望這次的傳訊已經清晰地說明，為什麼我們避免提供關於不同來源的正確性的觀點。

Before we leave this topic we would simply say that there is much, much of fear in any human experience. The physical vehicle is fragile, and it is known that it is mortal. Many of the fear-driven topics, which may be considered by many such as this instrument to have little effectual truth, have a truth in a larger or archetypical sense, for there is a wonderful urgency about this present moment, about this present cycle, about this present year, and so forth. These are the minutes, the last minutes, of each of your incarnations. There may be millions of these last minutes, but they can be counted. Thusly,

there is a deep and natural capacity to fear, for one's worst fears, those of annihilation, stand starkly, and without evidential answer, before each seeker's life. At the end of that last minute of the incarnational experience, that consciousness that is the seeker goes through a door and it closes behind that entity, leaving those who are still experiencing the illusion of third density to remain ignorant of that which occurs thereafter.

在我們離開這個題目之前，我們單純地會說，在任何人類的經驗中有著許多、許多的恐懼。肉體載具是脆弱的，人們知道它是註定要死的。諸如這個器皿之類的許多人都認為受恐懼驅策的話題幾乎是沒有有效力的真理的，這些人擁有一個更大的或原型的意義上的真理，因為在關於這個當前的時刻，關於這個當前的週期，關於這個當前的一年，以及如此等等的方面有一種美妙的迫切感。這些時刻是最後時分，你們的每一次投生的最後時分。你可能有百萬千萬的最後時分，但它們可以被數算。因此，存在一種深沉且自然的恐懼能力，因為一個人最糟的恐懼，那些滅絕的恐懼，就是赤裸裸地，在沒有有證據的答案的情況下，站在每一個尋求者的生命的前方。在投生性的經驗的最後時刻，尋求者之所是的意識穿過一扇門，接著那扇門在那個實體身後關上，留下那些仍在經驗第三密度幻象的人們，這些人對於之後會發生的事情依舊是不知道的。

The more compassionate way to deal with this existential fear is to realize and affirm the wonder and blessing of each present moment. If disaster or catastrophe is to be part of an entity's destiny, it shall occur, regardless of planning attempts to protect the self from such a fate. If all is to be peaceful concerning a seeker's last days in this illusion, so it shall be, although the seeker stands within a hundred which are slain. The attitude of gazing with a full and loving heart at whatever is occurring is the more compassionate and loving approach to the quandary of existence without answers. Appreciate and attempt to inhabit fully each moment, each minute and hour of each day of this experience, one at a time, and whatever the outer circumstances, the inner spiritual journey shall be as full of light and blessing as the experiencer can hold.

與這種存在的恐懼打交道的更為充滿同情心的方法，是領悟並確信每一個當下此刻的驚奇與祝福。如果災難或者災禍是要成為一個人命運的一部分的，它就會發生，不管這個人做了什麼計畫來嘗試保護自我免遭這樣一種命運。如果在關於一個尋求者在幻象中的最後的日子的一切事物都是平安的，尋求者就將會是平安的，縱使它站在一百個被屠殺的人的中間。對於沒有答案的存在窘境，有一條途徑是比較慈悲的，那就是懷著一顆充滿且摯愛的心去凝視這一切的態度。欣賞每一個時刻，並嘗試去充分地住在這次體驗每一天的每一刻、每一分和每一個小時之中，每次一個，那麼，不管外面發生什麼狀況，內在的靈性旅程都將充滿光照與祝福，只要體驗者能夠承載它們。

We would at this time ask if there be any queries? May we have a query at this time?

我們在此時停頓並請問是否有任何問題？在此刻我麼可以有一個問題嗎？

Questioner: Not from me, Q'uo. Thank you very much. That was very helpful.

發問者：我沒有，Q'uo，非常感謝你們，很有幫助的內容。

Questioner: Not from me, either, Q'uo. Thanks for (inaudible).

發問者：我也沒有，Q'uo，感謝(聽不見)。

I am Q'uo, and we have enjoyed being with you also, my brother, and are grateful that you allow us to be of service. We always wish to linger with this good company, but it is time for us to go. And so we caress each beautiful spirit in hugs of brotherhood and offer always our love and blessing in the name of the one infinite Creator. We leave you in that Creator, in love and insofar love is manifest, in love and light. It is the season of the growing light. May each ray of the Creator's love and light that enters your heart find a happy home. We are those known to you as Q'uo. Adonai, my friends, Adonai.

我是 Q'uo，我們同樣也享受與你們在一起，我的兄弟，我們很感激你們允許我們提供服務。我們總是願意與這群好同伴再相處久一些，但該是我們離開的時候了。因此，我們在兄弟式擁抱中珍愛每一位美麗的人靈；我們總是在太一無限造物者的聖名中，提供我們的愛與祝福。我們在 那造物主中離開你們，在愛與愛被顯化的範圍中，在愛與光中離開你們。現在是光照逐漸變長的季節。願造物主的愛與光的每一道進入你們的心之中的射線，都在那裏找到一個快樂的家。我們是你們知曉的 Q'uo 群體。Adonai，我的朋友們，Adonai。

February 7, 1993

1993-02-07 做出選擇的三個步驟

Group question: The question today has to do with the balance one seeks to achieve between accepting what the universe or the life pattern of catalyst has given one in the way of experiences and people, and then balancing that with using these very same situations, the catalyst of a life experience, and manipulating them in such a way as to attempt at least to achieve the goals which we feel are important, the learning of lessons, the loving and acceptance of others and so forth. How do we balance accepting what the Creator and the life pattern has given us and using it to progress along the evolutionary path?

團體問題：今天的問題是與一個人尋求去取得的這樣一種在接受與操縱之間的平衡有關，前者是接受催化劑的宇宙或者生命的模式已經通過體驗與人的方式而給予一個人的事物，接下來藉由使用這些同樣的情景以及一次生命體驗的催化劑來平衡它們，後者是用這樣一種嘗試去至少取得我們感覺到重要的事情，對課程的學習，對其他人的接納，以及諸如此類的事物的目標的方式來操縱它們。我們如何在接納造物者和已經被給予我們的生命模式，以及使用它以沿著演化的道路前進之間進行平衡呢？

(Carla channeling)

(Carla 傳訊)

We are those of Q'uo. Greetings and love to you, my brethren. It is in the mystery of the infinite One that we come to your calling. We thank you for asking us to offer our opinions and shall endeavor to make our words as wise as possible, asking each to discriminate as to those things which we say according to each entity's own light, for we are prone to error.

我們是 Q'uo。向你們獻上致意與愛，我的同胞們。就是在無限太一的神秘之中我們來到了你們的呼喚前面。我們為你們請求我們提供我們的觀點而感謝你們，我們將努力讓我們的言語盡可能地智慧，我們同時請求每一個人都根據每一個實體自己的光來對那些我們所說的事情進行分辨，因為我們是易於犯錯的。

In speaking of the best way to enable your mind and heart to be satisfied with the balance between surrender and active change we find we need to move to a larger canvas and ask each if there is a serious question as to the wisdom or the charity inherent in the life pattern which is now being enjoyed more or less by each. This decision is critical, for if the seeker finds a faith and a trust in the overall plan and agenda, metaphysically speaking, for this particular incarnational experience, then much of the obfuscation which shadows the clear path may be taken out of the way, for if the incarnational plan or agenda is accepted as one which yields lessons in love and opportunities for service, then the outer picture from day to day has less ability to shake the basic steadfastness of attitude and temperament.

在談及使得你的頭腦和心能夠對於在臣服和主動的改變之間的平衡感到滿意的最佳的途徑的方面，我們發現我們需要移動到一個更大的畫布並且向每一個人詢

問，在關於現在正在或多或少地被每一個人所享受的生命模式之中所固有的智慧或者慈悲的方面，每一個人對此是否有一個嚴肅的問題。這個決定是至關重要的，因為如果尋求者對於從形而上學的方面而言的對於這次特定的投生性的體驗的整體性的計畫或者議程找到了一種信心和一種信任的話，接下來，遮蔽了清晰的道路的大量的困惑就可以從道路上被驅散了，因為如果投生的計畫或者議程是作為一個通過愛與服務的機會產生出課程的事物而被接受了，接下來日復一日的外在的圖像就不那麼有能力去撼動態度和性情的基本的穩固性了。

In any given situation there is always free will, and one is free to choose not only how to act but also how not to act. When there seems to be a difficult choice to make the seeker may sit with this situation asking only that light may be given. We suggest no more direction than this, for the direction of the Christ-conscious self or higher self are silent, sometimes subtle, and movement of mind and emotions does obscure the ability of the self to place inside the heart the true model of that which is occurring. During this period of waiting it is well to refrain from thought, and when thoughts occur, to allow them to go their way.

在任何給定的情況中，一直都會有自由意志，不僅僅在選擇如何去行動的方面，同樣也在選擇如何不去行動的方面，一個人是自由的。當看起來會有一個困難的選擇要去做出的時候，尋求者可以與這個情況坐在一起，並僅僅去請求光可以被給予。除了這個方向之外，我們不會建議更多的方向了，因為基督意識的自我或高我的方向是安靜的，有時候是微妙的，心智和情緒的運動確實會讓自我去將正在發生的事物的真實的模型放置在心之中的能力變得不清楚。在這個等待的時間期間，去回避想法是很好的，當想法出現的時候，允許它們自行離開。

This is a description of meditation in general to some great extent. However, when an entity is looking for resources which inform concerning the will of the infinite Creator one needs to become very quiet ... inside. One needs to request of the self a freedom from the timetable, for the first task of a seeker faced with a choice is to sit with the situation, to bathe in its feelings and its shapes and so move into it that the situation itself is clarified. We cannot offer a suggestion as to the time limit of waiting for clarification. However, we may say that the waiting time is often the opposite of that which is expected. That is, there may seem to be a very complex and difficult situation which the waiting and listening period clarifies all in an instant. Or there may be what seems to be a cut and dried arrangement or situation which has a fairly obvious either/or, asking only this or that, which may upon reflection be found rather to contain unsuspected complexities or layers of choice or decision-making.

這是一個對某種深度的一般性的冥想的描述。然而，當一個實體正在尋求會告知關於無限造物者的意志的資源的時候，一個人需要去變得非常的安靜.....在內在之中。一個人需要為自我請求一種遠離時間規劃的自由，因為一個面對著一個選擇的尋求者的首要的任務是去與那個情況坐在一起，去沐浴在它的感覺以及它的形狀中，並用如此進入到其中以便於那個情況本身被澄清了。我們無法在關於等到澄清的方面提供一個建議。然而，我們可以說，那種等待的時間經常是與被期待的時間相反的。也就是說，可能看起來會有一個非常複雜和困難的情況，它的

等待和聆聽的時間會在一瞬間中將一切澄清。或者可能會有看起來似乎是一個削減過與風乾過的協定或者情況是擁有一種相當明顯的二選擇一的，僅僅只要求這樣或者那樣，而它可能經過沉思後被發現是相反包含了未被預料到的複雜性或者選擇或做決定的層次。

When the feeling has come that this situation is characterized in the heart and mind in an accurate, subjective manner then there comes a time and space for evaluating for the self the foreseeable spiritual or metaphysical pattern or shape of the road down which each of the options shall lead. In this evaluation one is not considering the surface qualities first. One does not seek, shall we say, contentment, for the path of the seeker is the path which goes onward and is often uncomfortable. This reflective period needs to be long enough that an unbiased or as nearly unbiased as possible evaluation of each option is attained.

當那種這個情況已經在心中和在頭腦中用一種準確的、主觀性的方式被特徵化了的感覺已經出現的時候，接下來就會出現一個時間和空間來為自我評估可被預見到的靈性或者形而上學的模式，或者每一個選項將會導向的道路的形狀了。在這種評估中，一個人首先不是在考慮表面的特性。一個人不是尋求，容我們說，滿意，因為尋求者的道路是持續向前的道路，這條道路經常是不舒服的。這種沉思的時期需要足夠的長以至於一種對於每一個選項的無偏向性或者盡可能無偏向性的評估可以被取得。

So, firstly, you have surrendered to the still, small voice in order to receive a clarified picture of your situation. Secondly, you have turned to the intelligence and deeper intuitional faculties of the mind and heart and have actively applied the self to envisioning the benefits of each option, spiritually or metaphysically speaking. This ends the mid-part of your work.

因此，首先，你已經臣服於那個安靜的，微小的聲音以便於接收到一種對於你的情況的澄清過的圖像。其次，你已經轉向了智慧和心智與心的更深入的直覺的機能，你已經主動讓自我去想像每一個選項，從靈性或者形而上學的意義而言的益處。

The third portion is to move back into the contemplative or meditational phase of mind energy and again allow this still, small voice its place. Its place is always with you, in you, and of you. You are not exterior to your situation. You offered this situation to yourself. Now you have received it. There is the often quoted phrase of which this instrument is aware, in the form of a short prayer. It is "God, grant me the ability to see the difference between that which I can change and that which I need to accept." Often, when all three portions of the decision-making process have been accomplished, it shall be very clear that one alternative will tend more towards the learning by the self of love and the opportunity to be of service to others in a way which is spiritual or metaphysical. In short, you are looking for the highest proportion of any opportunities to experience helpful catalyst and to offer these gifts and talents which are yours to offer on others' behalf.

第三個部分即使去返回到心智能量的沉思或者冥想的相位，並再一次允許這個安

靜而微小的聲音擁有它的位置。它的位置是一直與你同在，在你內在之中且屬於你的。你不是在你的情況的外面的。你向你自己提供了這個情況。現在你已經接收到它了。這個器皿經常用一個短小的祈禱辭的方式察覺到那個被引用的名言。它說，“主，允許我擁有能力去看到我能夠改變的事物和我需要去接受的事物之間的區別。”經常，當這個做決定的過程的全部的三個部分都已經被完成了的時候，同一個二選一的選擇將會更多地傾向於讓自我瞭解愛以及用一種靈性的或者形而上學的方式服務他人的機會。簡單地說，你是在尋找任何的機會的最高的比例去體驗有幫助的催化劑並提供這些你要為了其他人的益處而去提供的禮物和天賦。

We feel that at this point a further direction in the form of a further query would be helpful, as we are through generalizing. We would therefore ask the one known as R if there is a further query on this topic?

當我們進行了概述之後，我們在這個位置感覺到用一種進一步提問的形式的一個進一步的方向會是有幫助的。我們因此會請問叫做 R 的實體是否在這個主題上有一個進一步的問題。

R: I will mention a line of thought that is coming to me, and will ask Q'uo to comment on it. When catalyst is experienced and is considered and an action or an active change in a direction comes to mind, when it stays there and seems to be harmonious, is it then appropriate to make the change within the illusion? To be more specific, how do you metaphysically know, feel or recognize the manifestation of reaching the point where there is a need to do rather than to surrender? Is that clear enough for a further comment?

R：我將會提出一個出現在我的頭腦中的思考的線路並將請 Q'uo 對它進行評論。當催化劑被體驗到並被考慮過，且一個行動或者一個在方向上的主動的改變出現在頭腦中的時候，當它停留在那裏並看起來似乎是協調的時候，接下來去在幻象中做出改變是合適的嗎？更加具體一些，你如何在形而上學的方面知曉、感覺或者認出到達了那個有一種去做而不是去臣服的需要的位置的顯化物呢？那是對於一種更進一步的評論是足夠清楚的嗎？

I am Q'uo, and feel that sufficient amount of questioning has occurred for us to grasp your query, my brother. Perhaps in speaking to this point we may offer our opinion that either doing nothing and continuing with experience as it flows in the present moment, and making a change are viable and good options. The lessons of love which are yours to be exposed to shall be yours upon either path. Where skill can be learned is in the evaluation of the opportunities in each situation, based solely upon the feelings which come together in a moment during which the choice becomes perhaps not clear but distinct, in that whether you can explain it or not, you have found a peace, and this peace is the satisfactory validation of your end decision.

我是 Q'uo，我感覺到為了讓我們掌握你的問題，足夠的提問的數量已經發生了，我的兄弟。也許在談及這個要點的方面，我們可以提供我們的觀點，當你不做任何事情並隨著體驗流過當下一刻而繼續與那個體驗在一起的時候，做出一個改變就是可行的且有益的选择了。你將會面對的愛的課程將會是你在兩條道路上的任何一條上的課程。在其上技巧能夠被學會的位置，是位於在每一個情況中對機會

的評估中，它單單是取決於在一個時刻中聚集在一起的感覺的，在那個時刻中選擇也許會變得不清楚但確實明確的，因為無論你是否能夠解釋它，你都已經找到了一種平安，這種平安就是對你的最終決定的令人滿意的確證了。

The emotions are treacherous if experienced only at face value. However, the emotions contain and can be refined so as more to contain enormous, infinite stores of wisdom. When the issue at hand has come into a place where one option makes all of the heart rest in an emotion of purified, dynamic peace, then you may feel you have done that which you needed to do. The decision is made. If there is no discovery of any peace, then the conservative suggestion would be to stay precisely as you are and continue doing that work which lies before you while awaiting that moment of inner insight which renders the whole entity—soul and body, shall we say—peaceful and relieved.

如果被體驗到的僅僅是表面價值的話嗎，情緒是靠不住的。然而，情緒包含了智慧並能夠被更多地精煉以包含龐大且無限豐富的智慧。當在手邊的議題已經進入到一個位置，在其中一個選項讓所有的心都在一種純淨而有生氣的平安中休息了，接下來你就可以感覺到已經做了你需要去做的事情了。決定被做出了。如果沒有任何平安被發現，那麼保守的建議會是恰恰停留在你所在的位置上，並繼續做在你面前存在的工作，並同時等待那個內在的洞見的時刻，那種內在的洞見將會讓整個實體——容我們說，靈魂和身體——都歸於平安和放心。

To act when the situation is not enough clarified within to bring one to peace then you simply realize that you may have chosen a more crooked and bumpy detour upon your path. This does not mean that you have lost your way, but only that you may choose the harder or rougher or more catalyst-heavy road.

當情況在內在之中不夠明朗的時候，如果你進行行動以將一個人帶到平安，接下來你單純地會意識到，你可能已經選擇了一個在你的道路上的更為彎曲且顛簸的迂回的道路。這並不意味著你已經迷失了你的道路，它僅僅意味著你可能選擇了更為艱難或者更為粗糙，或者帶有更為沉重的催化劑的道路。

The free will seems just a joke, and a cruel one at that, when one is looking at one's limits. However, when one moves within to the point of present infinity and can see the starry heavens rather than the place two inches in front of the nose, or even the city or nation state, then one has become larger within and has given the self more room in time/space in which to allow this decision to become obvious.

自由意志將會看起來似乎就是一個笑話，一個當一個人查看它的局限性的時候的殘忍的笑話。然而，當一個人在內在之中移動到那個當下的無限性的位置，並能夠看到佈滿星辰的天空而不是看到在鼻子前面的兩英尺的位置，或者看到城市或者國家的時候，接下來一個人就能夠在內在之中變得更大並已經在時間/空間中給與了自我更多的空間以在其中允許這個決定變得明顯了。

It is well to do nothing until some insight into the fears and other emotions concerning this choice have become part of self-knowledge that can be first

gazed carefully at and then surrendered. As long as any portion of the seeker is withheld from the inner surrender there will be that proportion of things occurring with extra bumps and fits and starts. Thusly, if one were able it could be said that the best way to make decisions is to wait and continue doing that which you are doing, while opening the self regularly and repeatedly in simple offering of thanks and praise and the desire to be sent forth to allow light to shine through you. As you ask for this light to shine through, you begin to have the feeling that any road is good as long as this light is shining through you, as there is no exhaustion of spirit as long as the heart lies open and the incoming undistorted light is then able to move through the transparent personality and out into the waiting and thirsty world. You yourself are thirsty for the light, yet that thirst in itself is a beginning of the deepest service.

什麼事情都不做，一直到某種對於關於這個選擇的恐懼以及其他的情緒的洞見已經成為了自我知曉的一部分為止，這是很好地，這種自我知曉是能夠首先被仔細注視並接下來向其臣服的。只要尋求者的任何部分是從這種內在的臣服被抑制住的，就將會有事情的那個會帶著額外的顛簸、抽搖和驚嚇而出現的部分了。因此，如果一個人能夠的話，可以說，最佳的做決定的方式就是去等待並一直做那個你正在做的事情，而同時通過簡單地獻上感謝、讚美和被送出去以允許光通過你閃耀的渴望而有規律且重複性地開放自我。當你請求這種光閃耀通過的時候，你開始擁有這樣一種感覺，即只要光是在通過你而閃耀的，任何的道路都是有益處的，因為只要心保持開放，就不會有靈性的耗竭，正在進入的無扭曲的光接下來就能夠流動通過透明的人格並流出進入到等待著的且饑渴的世界中了。你自己是渴望那種光的，而那種渴望在其自身就是最深的服務的一個開始。

May we answer further, my brother?

我的兄弟，我們可以進一步回答你嗎？

R: I would ask for one additional comment along the line of ... When this process is going on and there is apparently another entity involved, to which extent is it appropriate and helpful to communicate with the other entity of the process, of the work that you do, the work that you have to do on your own? I am looking for a comment on how this [work] affects another being. Is that clear enough for a comment?

R：我會沿著.....的線路請求一個補充的評論。當這個過程正在進行的時候，會明顯地有另一個實體是被涉及到的，去與這個過程的其他的實體交流你所進行的工作，你在你自己的部分上所要做的工作，這種交流在什麼樣的程度上是合適的且有幫助的呢？我正在尋求在關於這個工作是如何影響另一個存有的方面的一個評論。那對於一個評論是足夠清晰的嗎？

I am Q'uo. My brother, there is not a decision you can make which holds for any other person besides the self. When decisions are made they need to be considered upon the merits of the situation for the self and for maximizing the self's opportunity to learn love and to offer love in service to others. If there seems to be another or others involved in the decision then the decision has not yet the maturity to be ready for the decision-making process. Before one

may seize, shall we say, the moment and act in a spiritually wholesome way one needs to focus upon the self and gaze at those things which in freedom of will are options to one. In other words, as each seeker is responsible for the self, decisions are, shall we say, in our opinion better made focusing upon the direct and simple situation which is the harvest of removing, one by one, those things of which you as a seeker do not have control. Only those things which are yours alone to control come under the provenance of your own decision-making process.

我是 Q'uo。我的兄弟，每一個你能夠做出決定是僅僅只包含你自己而不包含了除了自己之外的任何其他人的。當決定被做出的時候，它們需要為自我以及為了最大化自我去學習愛並在服務他人的過程中給予愛的機會而在那個情況的優點的方面被考慮。如果看起來似乎有另一個人或者其他人被包含在那個決定中，那麼那個決定就尚未擁有成熟性來為那個做決定的過程做好準備了。在一個人可以用一種靈性上健全的方式來，容我們說，明瞭那個時刻和行動之前，一個人需要聚焦在自我身上並注視那些在自由意志的方面是對於它的選項的事物。換句話說，當每一個實體是為自我負責的時候，如果決定是在聚焦於這樣一種方向和簡單的情境的情況下被做出的，那個方向即一個接一個地移除了那些你作為一個尋求者並不對其擁有控制力的事物之後的收穫物，這個決定在我們看來這是更好的。只有那些單單由你控制的事物是會進入到你自己的做決定的過程的範圍之中的。

May we speak further, my brother?

我的兄弟，我們可以進一步談論嗎？

R: No, Q'uo, that is a lot of thinking to do for me, and I thank you very much for your comments. I would yield my place to other questions, if there are any at this point. Thank you.

R：沒有了，Q'uo，那對於我是很多的要去進行的思考了，我為你們的評論而非常感謝你們。我會將我的位置讓與其他的問題，如果在此刻有任何問題的話，謝謝你們。

We thank you also, my brother, and can express only encouragement and our love as you seek to become more clear and more filled with the true freedom which is wholehearted service to the infinite One. If that service and that center are maintained the result will be a calm and steadfast heart in the end. 我們同樣也感謝你，我的兄弟，當你尋求去變得更加清晰且更多地位真實的自由所充滿的時候，我們僅僅能夠表達鼓勵和我們的愛，這種真實的只有就是對於無限造物者的全心全意的服務了。如果那個服務和那個中心被保持的話，在最後結果將會是一顆平靜而穩定的心。

May we take any other queries at this time?

在此刻我們可以回答任何其他問題嗎？

Jim: Thank you Q'uo. I don't have any. I appreciate what you have to say.

Jim：謝謝你們，Q'uo。我沒有任何問題了。我很感激你們所說的內容。

I am Q'uo. Thank you, my brother.

我是 Q'uo。感謝你，我的兄弟。

It is our great pleasure and privilege to speak to you this day. We realize that choices are the essence of third density and that they do not simply disappear. Passive decisions are also decisions. However, we would ask each to reflect upon freedom, the freedom of the self, and attempt to see where this freedom comes from. If one is free in a chaotic way one will either be random or somewhat destructive, than somewhat positive. However, if a deeper singularity of self is sought, a deeper connection with unity, then many puzzled pieces which are not relevant to your decision-making can fall away and the true nature of the decision lies then uncovered in far more simplicity.

在今天與你們發言時我們巨大的快樂與榮幸。我們意識到，選擇是第三密度的實質，它們不會簡單地消失。被動的決定同樣也是決定。然而，我們同樣也會請每一個人都沉思自由，自我的自由，並嘗試去看到這種自由是來自於何處的。如果一個人是用一種混亂的方式是自由的，它將會要麼是隨機的，要麼是有些破壞性而不是多少有些正面性的。然而，如果一個更深入的自我的特異性，一種與一體性的更深的連接被搜尋，接下來，許多的與你的做決定的過程無關的令人困惑的碎片就可以脫落了，決定的真實的特性接下來就會在遠遠更大的簡單性之中被揭露出來了。在自由和服務無限太一的基本的決定之間的連接將會給予你的心一種去尋求理解的強有力的結構和有可能最佳的方式以前進支援你自己的靈性的演化。因為這是遠遠不明顯的，我們單純地希望強調這種考慮。

You have your homework now and we thank you once again for allowing us to so tease you. Although we are, as always, reluctant to leave this group it is indeed the decision which we have reached, that it is time for our service to withdraw from this instrument and subside into that passive carrier wave of love to which each may avail itself during meditation. We are with you in silent love and support when you ask, and we feel very blessed that you do ask. We leave you as we began in the love and in the light of the infinite Creator ...

你們現在有你們的家庭作業了，我們再一次感謝你們允許我們這樣取笑你們。雖然我們一如既往是不情願離開這個團體的，它確實是一個我們已經抵達了的決定，現在就是我們的服務從這個實體身上撤出並下沉進入到那個被動的愛的載波中的時候了，每一個人在它冥想的期間都可以讓它自己受益於這種愛的載波的。我們在靜默的愛與支持中與你們同在，我們對於你們確實請求它而感謝非常的有福。我們如我們開始的時候一樣，在無限造物者的愛與光中離開你們.....

(Tape ends)

(磁帶結束)

February 14, 1993

1993-02-14 生命的定義

Group question: Well, the two issues that I have in mind are, first of all, if we can obtain a definition of life that would certainly be applicable to all creation and simple enough to be understood at our level. That is the first question that I had. And the second (it is the simpler one in the group), is why the rainbow colors are sort of upside down, with the purple on the bottom and the red on top. You and I spoke extensively yesterday and today, so you probably know better than I do what else I would like to ask.

團體問題：好的，我在頭腦中擁有的兩個議題是，首先，如果我們能夠取得一個對於生命的定義的話，那個定義肯定是適用於所有的創造物並足夠簡單以便於在我們的層次上是可被理解的。那就是我擁有的第一個問題。第二個問題（它是團體中的一個較為簡單的問題），是為什麼彩虹的顏色是某種類型的上下顛倒的，紫色在底部而紅色在頂部。你們和我在昨天和今天已經廣泛地談論過了，因此你們很可能比我更好地知曉還有什麼其他的事情是我想要詢問的。

And as an addition to the question on what the definition of life would be, in a form that we could understand here, we would also like some information on how the death and removal from this illusion of any one of us would affect the others that we have incarnated with who don't remember the pre-incarnative plan; and who especially if, say, a child dies at a young age, the loved ones that are left behind may engage in some expression of grief as a result of the death, that would have effect on their karma. How does the life that we live affect other people, as we remove ourselves from this illusion through the death process?

作為對於生命的定義會是什麼的問題的一個補充，用一種在這裏我們能夠理解的形式，我們同樣想要知道我們中的任何一個人的死亡或者離開這個幻象會如何影響那些我們與之一同投生且不記得投生前的計畫的其他人，尤其是如果，假設，一個孩子在一個年幼的年齡就死亡了，那些被留在後面的摯愛的人們可能會作為死亡的一個結果而進行某種被傷的表達，那種表達會對它們的業力產生影響。當我們通過死亡的過程讓我們自己離開這個幻象的時候，我們活出的生命是如何影響其他人的呢？

(Carla channeling)

(Carla 傳訊)

I am Q"uo. Greetings in the love and in the light of the one infinite Creator. What a pleasure and a privilege it is for us to be with you in your meditation this afternoon. The mingled vibrations are such a blessing to us, and it is a privilege to join in your circle of seeking and light. As always, we are sharing our opinion, and ask that each use his discriminatory powers in listening to this or any material offered for spiritual seeking. Trust in your discrimination, take what is for you—what seems remembered instead of learned—and leave the rest behind you, for we would not be a stumbling block for any.

我是 Q"uo。在太一無限造物者的愛與光中致意。在今天下午在你們的冥想中與

你們在一起，這對於我們是怎樣一種快樂和怎樣一種榮幸呀。混合在一起的振動對於我們是如此的一種祝福，加入你們的尋求和光的圈子是一種榮幸。一如既往，我們正在分享我們的觀點，我們請每一個人在靈性這個材料或者任何的被提供以用於靈性尋求的材料的時候都使用他的分辨力的力量。信任你的分辨力，採用那些適合於你的內容——那些看起來似乎是被回憶起來而不是被學會的內容——並將其他的都留在後面，因為我們不願意成為任何人的一塊絆腳石。

We speak to your query about a definition of life. My friends, the subject, like all metaphysical subjects, defies the use of your words. However, if this be understood as a necessary limiting factor, then we may proceed in good humor, tripping over the nouns and verbs of your illusion. The most comprehensive definition of life is this life, is manifestation. To put this another way, life is movement. Because we do not feel that this basic a definition is helpful, we shall go further, but it is well to remember that all that is, is alive—that all was created by a thought which was the character and nature of the infinite Creator. This thought we call Love, for there is no appropriate designation. However, this Love is as terrible as it is filled with wonder, and loves as passionately destruction as it does creation, for the love that is the nature of the Father, shall we say, is a love that embraces the creation as a whole process, so that all phases of this movement are equally lovely.

我們談論你們的關於對生命的一個定義的問題。我的朋友們，這個主題，如同所有的形而上學的主題一樣，是會讓對你們的言語的使用落空的。然而，如果這被理解為一個必要的限制性的因素的話，那麼我們就可以通過有益的幽默前進並輕快地走過你們的幻象的名詞和動詞了。生命最為全面性的定義是，這個生命是顯化。換句話說，生命是運動。因為我們並沒有感覺到這基本上是一個有幫助的定義，我們將更進一步，但是，去記住一切萬有，都是活的——一切都是被一個想法所創造了的，這是很好的，這個想法就是無限太一的特性和屬性。因為沒有合適的稱呼，我們將這個想法稱之為愛。然而，這種愛是可怕的，如同它是為奇觀所充滿的一樣，這種愛在創造和毀滅上是一樣充滿熱情地，因為天父之本性之所是的愛，容我們說，是一種作為一個完整的過程擁抱造物的愛，因為這種運動的所有的階段都是同等地可愛的。

To focus more in on a definition of life that might be helpful, we would consider the way in which third-density entities come into the energy web of a physical vehicle. In terms of human existence, the human life is joined when the vibratory nexus of what you may call the soul enters into and mingles with a permanent bonding with a physical vehicle. There is a life of the body complex. This is inextricably enmeshed with the life of the spirit or soul, and the resulting harmony of vibratory patterns becomes a living being.

為了要更多地聚焦在一個可能有幫助的生命的定義上，我們會考慮第三密度的實體進入到一個物質性載具的能量網路的途徑。從人類的存在性的方面的而言，人類的生命是當你們可以稱之為靈魂的振動性的連接進入到一個物質性的載具並藉由一種持久的連接與一個物質性載具結合在一起的時候被結合起來的。有一個身體複合體的生命。這個生命是不可分開地與靈性或者靈魂的生命被交織在一起的，所產生的振動模式的協調性成為了一個活的存有。

Similarly, when the movement of the spirit has ceased and separated itself from the energy nexus of the physical vehicle, that human being is not living. This occurs sometimes before the physical death and sometimes at the moment of physical death, and in some rare circumstances where there is a soul very tenacious of consciousness within this particular illusion, there remains the clinging of the soul to an unviable physical vehicle. This is usually described as a ghost or a haunting, and is a result of the spirit being unwilling to move forward.

類似地，當靈性的運動已經停止並將其自身從物質性載具的能量連接中分開的時候，那個人類就不是活的了。這有時候會在身體死亡之前發生，有時候會在身體死亡的時刻，在一些罕見的情況中，在其中有靈魂會對於在這個特定的幻象中的意識非常固執，靈魂會依舊依附在一個不再存活的物質性載具上。這通常被描述為一個鬼魂或者一個陰魂，這是靈性不願意前進的一個結果。

Because there is the energy for more directed querying possible, we would like to open the meeting to a series of questions, if this is acceptable to each. We ask now if there is a query to be asked, or if each would prefer for us to go on with our, shall we say, sermonette, on our own. Is there a following query to guide our giving of information?

因為有能量會有可能提出更為直接的問題，我們想要向著一系列提問開放集會，如果這對於每一個人是可接受的話。我們現在請問是否有一個要被詢問的問題，或者是否每一個人會更願意我們繼續我們的，容我們說，佈道，就靠我們自己。有一個後續問題要指引我們的資訊的給予嗎？

(Pause)

(暫停)

I am Q"uo, and we see that this circle wishes us to proceed. We shall. As each rests within this illusion, the questions of, "What is life?" and, "How fully am I living?" seem bright and obvious and pointed. The life looks to be obvious. If a person moves and thinks and expresses, this person is alive. If this person is not breathing, not thinking, and not moving, this person is not alive; however, this is not the simple truth. The truth is simpler, though still a mystery to us, and that is that all which proceeded, is proceeding, and will proceed from the one great original Thought or Logos of Love, lives, and this life moves with an ever more characteristic energy pattern as it moves through sub-densities of incarnation and experience, moving into matter or space/time coordinates with time/space coordinates within, and by your science largely unexplored.

我是 Q"uo，我們看到這個圈子希望我們繼續進行。我們將會繼續。當每一個人在這個幻象中休息的時候，對於“生命是什麼？”以及“我的生活有多麼充實？”的問題看起來似乎是明亮、明顯且突出的。生命看起來是顯而易見的。如果一個人移動、思考並表達，這個人就是活的。如果這個人沒有呼吸，沒有思考，沒有移動，這個人就不是活的；然而，這並不是簡單的真理。真理是更加簡單的，雖然它對於我們仍舊是一個奧秘，真理即，所有從那一個偉大的遠處的想法或者愛的理則出發了的，正在出發的，將要出發的事物，都是活的，當生命穿越投生和體驗的子密度，並藉由內在之中的空間/時間的同等物進入物質或者空間/時間的對

等物的時候，這個生命是帶著一種越來越更為典型性的能量模式移動的，這個內在的時間/空間的對等物大部分是尚未被你們科學探索過的。

We would if we could suggest in a specific way, that, "The key to further grasping the life that is within the illusion which you enjoy ..." however, we cannot. We can only point the way for those who would consider and do investigatory work along these lines; and that is that the so-called "inner planes" are time/space coordinate areas, shall we say, in the twin illusions of time and space, which are precisely out of phase in a sequestered but complete harmony which echoes the manifested space/time life, so that there is a strong bridge, a common center, shall we say, which connects space/time catalyst and time/space beingness, in such a way that that which occurs in the incarnational experience of the living being is able to have a skillful and complete interfacing with the appropriate coordinates of time/space, that is, of the metaphysical or inner bodies and beings of the entity, or spirit, or soul which is living this incarnational experience.

如果我們能夠用一種具體的方式建議的話，我們會建議，“進一步理解這個在你們所享受的幻象中的生命的關鍵是”，然而我們做不到。對於那些會考慮並沿著這些沿路進行研究工作的人，我們僅僅能夠指出道路，那條道路即，所謂的“內在層面”是在時間和空間的變化的幻象中的，容我們說，時間/空間的對等物的區域，它是精確地處於空間/時間的反相位的，它是處於一種退隱的但卻完全協調性之中，它反映了被顯化的空間/時間的生命，因此，有一座強有力的橋樑，一個，容我們說，連接了空間/時間的催化劑和時間/空間的存在性的共同的中心，它是用這樣一種方式建立連接的，發生在活著的存有的投生性的體驗之中的事物是能夠與適當的時間/空間的對等物擁有一種有技巧且完整的交流的，**這個時間/空間的對等物也就是形而上學的或者內在身體以及實體、或者靈體、或者靈魂的存在性活出這次投生性的體驗的對等物。**

This is an enormous aid to the ongoing and eternal spirit, for by this conjoining of the inner illusions and the outer illusions, material may be refined and refined, again and again and again, until the mystery begins to be seen—that mystery which is beyond all definitions of life, and yet a mystery which gives all life and absorbs all spent life within itself, with no loss of coherence or energy, so that in no way, regardless of the passing pageantry of changing existence, is there any iota of beingness lost, no way of learning and loving and giving ceasing or at an end.

這對於前進的且永恆的靈性是一種極大的幫助，因為藉由這種對內在的幻象和外
在的幻象的連接，材料可以被精煉並一而再再而三地被精煉了，一直到神秘開始
被看到為止——那個神秘是超越所有的生命的定義的，但它卻是一個賦予了所
有的生命並在其自身之中吸收了所有被耗費掉的神秘，沒有連貫性或者能
量的損失，因此，無論改變的存在性的正在經過的壯觀是什麼，絕對不會有任何
的存在性的最小的微粒丟失，沒有學習、愛與給予的途徑會停止或者到達一個終
點。

The tools which humankind has to work with during an incarnational experience are those which can limit one. The tools of the intellect—or to use

a more neutral term, the intelligence—the intuition, the learning by experience, are all good, sound tools which will be faithful workers for the entity which, in seeking, remembers to focus first upon the mystery which is Love, so that the incarnational experience begins to be pointed towards allowing the living to become the being, and the being the living. Or, to put it in more emotional terms, to allow the manifestations—whatever they may seem to be within the illusion of which you as a seeker are conscious of within yourself—to become the living, so that you are not living “this and that” in life, but rather, you have become the purified, refined essence of the incarnational experiences, which, by faith and persistent request, have become more and more deeply grounded within the energy nexus of both physical self and spirit self.

人類所擁有的在一次投生體驗期間進行工作的工具是那些能夠限制一個人的工具。對於實體而言，智力的工具——或者使用一個更為中性的詞語——智慧的工具——以及直覺、藉由體驗進行的學習，這些全都是將會成為忠實的工人的有效的且正當的工具，在尋求中，實體要記得去首先聚焦於愛之所是的神秘，這樣，投生性的體驗就會開始被指向允許活著成為存有，活著的存有。或者，用一種更富有情感的方式，允許顯化——無論在你作為一個尋求者在你自己內在之中有意識地察覺到的幻象中它們可能看起來似乎是什麼——就是去成為活著的，因此，你不是在生命中活出“這個和那個”，毋寧說，你已經成為了投生體驗的純淨的精煉的實質，這種實質藉由信心和堅持不懈的請求，已經越來越深入地紮根於同時在物質性的自我和靈性的自我的能量連接之中了。

In this way one ceases being the questioner and becomes the question, and within that question knows that it is also the implicit answer. Thusly does the creation roll itself up until it is complete within you. Each seeker has its own infinite creation, and all of these unique creatures, in turn, are rolled up until there is no further manifestation and all has coalesced beyond that which knows or moves or manifests.

用這種方式，一個人停止成為提問者並成為了問題，一個人在那個問題中知曉，它同樣也是內含的答案。因此，造物會將它自己卷起來一直到它完全在你內在之中為止。每一個尋求者都擁有它自己的無限的造物，所有這些獨一無二的造物，都依次被卷起來，一直到沒有更多的顯化，一切都已經結合成為那超越了知曉、移動或者顯化的事物為止。

We would wish to focus briefly upon the query concerning the rainbow and why its spectrum seems backwards. This instrument wishes us to go ahead with this thought, so we apologize for the bad joke. No, we think it is too bad to tell. We shall move on. “Now, seriously, folks,” as this instrument would say, consider if you will, the tree: its roots moving down gathering food, nourishment coming up into the tree, the leaves turning to the sun, pulling life from the surroundings, turning to the light ... Now, consider the tree of what you may call life, for that is a technical term used in your white western magical tradition. Its roots are where it gets its nourishment. The Logos, descending through the bole or trunk of the tree, [be]comes light in all of its manifestations; and the most articulated of this light becomes conscious of

itself in third density, and begins not only to turn towards the light but to turn in whatever way it might choose, gaining its light, its nourishment, leaf by leaf, not by instinct alone but by free will.

我們希望簡單地聚焦於關於彩虹和為什麼它的光譜看起來似乎是逆向的問題。這個器皿希望我們帶著這個想法前進，因此我們為差勁的笑話而抱歉。現在，我們認為它太糟糕以至於無法講述了。我們將繼續前進。“現在，咱們說正經的，”如這個器皿會說的一樣，如果你們願意的話，考慮樹木：它的根部向下移動收集食物、養分向上進入到樹木之中，樹葉轉向太陽，並將生命中周圍環境中拉入，轉向光……現在，考慮你們所稱的生命之樹，因為那是一個在你們的西方白魔法傳統中被使用的技術術語。它的根部就是它得到它的營養的位置。理則，通過樹木的樹幹或者主幹下降，理則在所有它的顯化物中成為了光，這種光的最為清楚明了的部分開始在第三密度中察覺到它自己，它不僅僅開始轉向光，同樣也開始用無論什麼方式轉向它可能會選擇的事物，並同時收集它的光，它的養分，一片葉子接著一片葉子，不僅僅由本能，同樣也藉由自由意志。

That which you know as light comes from the Logos, and is the first manifestation of love of the infinite Creator. It draws its life from the center of love and moves into all of the vibratory quanta which comprise the arrangement of the universe which you behold; thusly, its frame of reference is not yours. To the metaphysical way of thinking and expressing Truth, this which you now experience is the final fruit of love's traveling into manifestation. Thusly, as through a mirror you see a reflection, so your living, your experiencing, is by reflection; and all that you see, in a metaphysical sense, is, shall we say, upside down or backwards. You see, feel and think by reflection, not by direct perception.

你們知曉為光的事物是來自於理則的，光是無限造物者的愛的最初的顯化物。它將它的生命從愛的中心拉出來並進入到所有的振動性的量子之中，這種振動的量子包含了你所看到的宇宙的排列，因此，它的參考系並不是你的參考系。對於思考和表達真理的形而上學的方式而言，你現在體驗到的這個光是愛旅行進入到顯化之中的最後的果實。因此，就好像通過一面鏡子裏看到一個映射一樣，你的生命，你的體驗，是一樣地是藉由映射被看到的，所有你看到的事物，從一個形而上學的意義上，都是，容我們說，上下顛倒或者逆向的。你看，你是藉由映射，而不是藉由直接的感知而感覺和思考的。

Now, this is a large area and perhaps it would be well to stop before we begin another entire subject, and again ask if there be any queries at this time. We are those of Q"uo.

現在，這是一個巨大的區域，也許在我們開始另一個完整的主題之前停下來是很好的，我們再一次請問在此刻是否有任何問題。我們是 Q"uo。

(Pause)

(暫停)

I am again with this instrument. I am Q"uo. We thank each for the energies brought to this circle this day. We have spoken of life. All is life. We have attempted to focus into the way of thinking about being a living human being.

Firstly, the seven grosser aspects of life that is its basic definition, and secondly, the living of a life to the fullest, metaphysically speaking. We can share your hope that entities in the appropriate time/space shall decide to manifest within your illusion, to create instrumentation to measure those conjoining points between space/time and time/space which show to the eyes of those who can see what you call the aura, the existence of a human being as opposed to a physical vehicle whose silver cord has been severed. In a living being whose silver cord has been withdrawn, the aura lacks the motions characteristic of space/time time/space juncture—these junctures moving with emotion and thought in such a way that the resonating energy centers within the physical body are affected either by being regularized, spun more quickly, given more energy, given blockage, or given a glut of energy which creates its own interference difficulties.

我再一次與這個器皿在一起了。我是 Q,uo。我們為今天被帶到這個圈子的能量而感謝各位。我們已經談及了生命。一切都是生命。我們已經去聚焦於考慮成為一個活的人類的方式。首先，生命的七個更為濃厚的面向是它基本的定義，其次，從形而上學的方面而言，它的定義是，最為完整地活出一次生命。我們能夠分享你們的希望，在適當的時間/空間中，實體們將會決定在你們的幻象中顯化，並創造出測量儀器來測量這些在空間/時間和時間/空間之間的連接點，向那些能夠看到你們所稱的靈光的實體的眼睛顯示一個人類存有的存在性，而不是一個其銀線已經被切斷的物質性身體的存在性。在一個活的存有中，如果它的銀線已經被撤回了，靈光會缺少空間/時間與時間/空間的連接的典型性的運動——這些通過這樣一種與在物質性身體中的能量中心共鳴的方式隨著情緒和想法一同移動的連接，是會被變得有規律，被更為快速地旋轉，被給與更多的能量，被給予阻塞，或者被給予過多的能量中的任何一個所影響的，這會創造出它自己的妨礙物的困難。

These things can be seen by those who have become aware of their ability to see the inner plane bodies, most especially the electrical body as you have called it, or as we would perhaps prefer, the form-maker body, which is so often worked upon by those who work with the aura, with color and so forth, in their healing modalities. The instrumentation for this will, undoubtedly, bring great relief to those who wish to know objectively and in a stable and provable manner the estate of the soul within a physical vehicle. In the meantime, we may simply say that there truly is no incorrect choice when determining life or death in the medical sense, for so much is beyond the ken at all times. When faced with what seems to be a life and death decision, it indeed feels crucial to be right. The intention of being right is central. The accuracy of rightness is acceptable in its variability. Because this is so much upon the heart of the one known as(name), we include these hopefully comfortable words. The following of the hunch, the knowing within and waiting for validation—these tools will aid. The use of what you call clairvisual entities to determine whether or not space/time and time/space nexi are still conjoined ...

這些事情可以被那些已經察覺到它們去看到內在層面的身體的能力的實體所看到，特別是電性身體，或者如我們也許更喜歡對它的稱呼一樣，塑形身體，它是

那些與靈光、色彩以及諸如此類一同工作的實體們通過它們的療愈的方式如此頻繁地在其上進行工作的身體。對於那些希望去客觀性地且用一種穩定且可被證明的方式來知曉一個物質性載具中的靈魂的狀況的實體，對於這個塑形身體的測量工具將，毋庸置疑地，會給他們帶來極大的慰藉。與此同時，我們可以簡單地說，當通過醫療的方式來確定生命或者死亡的時候，真的是沒有正確的選擇的，因為如此多的事物是在所有的時候都在知識範圍之外的。當面對著看起來似乎是一個生命和死亡的決定的事物的時候，成為正確的確是會感覺是極其重要的。成為正確的意願是中心性的。正確性的準確性在其易變性的方面是可被接受的。因為這在叫做（名字）的實體的心頭上是一個如此之大的問題，我們包含了這些有希望是舒適的言語。跟隨預感，在內在中知曉，並等待確認——這些工具將會是有幫助的，利用你們所稱的靈視的實體來確定是否空間/時間和時間/空間的節點仍舊是被連接的……

(Side one of tape ends.)

(磁帶一面結束。)

... that clairaudient ability, like any other ability, has its good and its not so accurate moments. Instrumentation rather than psychics, shall we say, will alone satisfy the mind of the scientist.

.....那種靈聽的能力，就好像任何其他的能力一樣，是擁有它的益處以及它不是如此準確的時刻的。將會讓科學家的心智感到滿意的事物，將僅僅是測量工具而不是，容我們說，靈力（*psychics*）。

We would move on now to some brief consideration ... This instrument laughed at us ... perhaps a “not-brief” discussion, of the query concerning the karma and what patterns it assumes when a young one is removed so quickly from incarnational experience. Instead of focusing upon a mother and child, we would wish to look at the term “karma.” A misperception which seems quite widespread among your peoples is that karma is a way of keeping metaphysical books, that karma is a ledger which must balance—debits and credits equaling. However, this is not our considered opinion of the concept karma. It seems to us that karma is the energy of action. An action accelerates an energy within some combination of energy centers, and creates within the incarnational experience a conjoined movement betwixt the body, mind and spirit complexes. It is for this that each came into incarnation.

我們現在會繼續前進到一個關於業力和當一個年輕的實體如此快速地從投生性的體驗中被移除的時候它所採用的模式是什麼的問題的某種簡潔的考慮……這個器皿嘲笑我們……也許是一個的“不簡潔”的討論。與其聚焦於一個母親和一個孩子，我們毋寧是希望查看“業力”這個措辭。一種看起來似乎在你們的人群中相當普遍性的誤解是，業力是一種形而上學的記賬的方式，業力是一個必須平衡的總賬——相等的借方和貸方金額。然而，這不是我們考慮過的對於業力的概念的觀點。在我們看來，業力是運動的能量。一個運動在一些能量中心的某種混合物之中加速了一種能量，並在投生體驗中創造出了一個在身體、心智和靈性複合體之間的結合的運動。每一個實體進入到投生中就是為了這個運動。

You see, my friends, you are here to witness to the light and the love of the

infinite One. Yes, there are more and less skillful ways to witness this love and this light. Those with a certain lack of metaphysical rhythm or harmony may well spend an entire incarnational experience off-guard, behind, and confused, and without any seeming learning taking place, but rather simply aimlessly buffeted about by catalyst. This person would be seen to be collecting much karma, for its acts towards itself and others might or might not be centered in love and compassion. However, this, as well as the wisest sage's life, is full of witness.

你們看，我們朋友們，你們來到這裏時來見證無限太一的光與愛的。是的，去見證這種愛和這種光，會有或多或少有技巧的方法的。那些帶著一定的對形而上學的旋律或者協調性的欠缺的實體很有可能在沒有準備、落後且混淆的方式花費一次完整的投生性的體驗，沒有任何在表面上的學習發生，而毋寧是單純地毫無目標地被催化劑所蹂躪。這個人會被理解為是正在收集大量的業力的，因為它對於它自己和其他人的行為可能會或者可能不會是以愛和慈悲為中心的。然而，這個生命，和最為智慧的聖人的生命一樣，都是充滿了見證的。

Now, certainly such an entity asleep within the dream of living shall awaken, and see that it has accelerated itself in a non-cohesive manner and is scattered in its energies. In the next lifetime, then, this entity shall co-create with the higher self or infinite One, an incarnation which addresses the illusion in such a way as to go over the same material again. Entities do not run out of chances to learn a given lesson of love; further, when all that has been accelerated within has been grasped, the lesson taken, and the impetus of karma ceased, yet still, there is a—we correct this instrument—an irretrievable and permanent karma or acceleration which is the movement from source to source or from the Creator to the Creator.

現在，這樣一個在生活的夢境中沉睡的實體肯定將會醒來並將會看到它已經用一種缺乏凝聚力的方式讓它自己加速了，它在它的能量的方面是散亂的。那麼，在下一次生命中，這個實體將與高我或者無限太一一同共同創造出一次投生，這次投生會用這樣一種再一次回顧相同的材料的方式來表達航向。實體是不會耗盡去學習一個給定的愛的課程的機會的，更進一步，當所有的已經在內在之中被加速過的材料都已經被掌握了，課程被接受了，業力動量被停止了的時候，仍舊會有一個——我們更正這個器皿——一種無法恢復且永久的業力或者加速，它是從源頭到源頭，或者從造物者到造物者的運動。

Mistakes appear to be numberlessly numerous, endlessly occurring, and it seems most risky to enter into the veil of illusion, to live the life and attempt to learn the lessons of love with no true knowledge or remembrance of the agenda. However, there is a keel, a rudder within which knows surely its destination; and from whatever place any seeming imbalance or karma might take this entity, from that precise place lies a straight and sure path along the lines of the lessons desired to be learned within the incarnation, so that what matters, metaphysically speaking, is not whether one chooses more correctly or skillfully one's actions; rather, what matters is the purity and genuine authenticity of the desire to express as a channel of the love and the light of the infinite One.

錯誤在表面上似乎是數不勝數的且無盡地出現的，去進入到幻象的罩紗中，活出生命並嘗試去在沒有真正的知曉或者沒有對於議程的憶起的情況下學習愛的課程，這看起來似乎是極其冒險的。然而，在內在之中有一種龍骨，一種舵，它確切地知曉它的目的地，從無論什麼看起來似乎是不平衡的位置或者可能會抓住了這個實體業力，從那個精確的位置存在有一條筆直且確切的道路，這條道路是沿著在投生中被渴望被學習的課程的線路的，因此從形而上學的方面而言，重要的事情不是一個人是否更為正確地或者更有技巧地選擇了它的行為，毋寧說，重要的事情是去作為一個無限太一的愛與光的管道表達的渴望的純度與真正的確實性。

Begin to allow yourself to see that you are the Creator when you are in any emotional distress or state of anguish, just as much as you are when peace is a loving, living river within, and you have the uplifted knowledge that all is well. The report card, shall we say, is not dependent upon your abilities as choice-maker, but very much dependent upon your desire to love and serve the infinite One. This opportunity does not cease under any circumstance, and there is always an equal, whole opportunity in the present moment to choose life, and not the life that comes into manifestation and leaves, but the life that is One, and is infinite and eternal.

開始允許你自己看到，當你處於任何的情緒上的不安或者焦慮的狀態中的時候，你就是造物者，相比與當平安是一條在在內在之中的充滿愛且活生生的河流且你擁有了對一切都好的提升了的知曉的時候你是造物者，是一樣地多的。成績單，容我們說，是不依賴于你作為做出選擇的人的能力的，而是大量地依賴於你去愛和服務無限太一的渴望的。這種機會是不會在任何情況下停止的，一直都會有一種同等的、完整的機會去在當下一刻選擇生命，不是選擇進入並離開顯化的生命，而是選擇那個太一之所是，無限與永恆之所是的生命。

It is in that life, that love, and that light that we would leave this instrument and take leave of this group at this time. It has been a true pleasure to work with your queries, and we thank you for calling us to your group. If it is desired, we are very happy to be with you in meditation as a carrier wave, and that, too, is our pleasure. At this time we would leave so that our brothers and sisters of Hatonn may speak briefly. We are those of the principle of Q"uo. Adonai. Adonai.

就是在那種生命中，那種愛與那種光之中，我們在此刻離開這個器皿並離開這個團體。與你們的問題一同工作已經是一種真正的快樂了，我們為你們呼喚我們來到你們的團體而感謝你們。我們非常高興作為一種載波在冥想中與你們在一起，如果它被渴望的話，這同樣也是我們的快樂。在此刻我們會離開，這樣我們的兄弟姐妹 *Hatonn* 就可以簡短地發言。我們是 Q"uo 原則。 *Adonai. Adonai.*

(Pause)

(暫停)

I am Hatonn. Greetings in the love and in the light of the one infinite Creator. How beautiful your mingled vibrations are. We join you in joy and rest within each of you, for you do give us rest. The giving of service is our rest and our

freedom, and we thank the one known as (name) for hoping that we would be with you at this time. Each of you is so radiant, so full of love. You do not know what you do as you seek and hope and love, but you are lightening the consciousness of your entire planetary sphere. We encourage each of you to consider yourselves worthy, to consider yourselves helpful, to acknowledge that you are channels of light. We do not say this to puff up the pride, but to stay the heart in trust and faith. We encourage you to make valid to yourself your nature, to know and affirm again and again that you are in the Creator and the Creator in you, and that as you breathe in and breathe out your entire creation is changed.

我是 *Hatonn*。在太一無限造物者的愛與光中致意。你們混合起來的振動是多麼美麗呀。我們在喜悅中加入你們並在你們每一個人內在之中休息，因為你們確實給與了我們休息。給予服務就是我們的休息和我們的自由，我們感謝叫做（名字）的實體希望我們在此刻與你們在一起。你們每個人是如此光輝，並因而充滿了愛。你們並不知曉當你們尋求、希望和愛的時候你們所坐的事情，但是你們正在照亮你們整個星球的意識。我們鼓勵你們每個人考慮你們自己是有價值的，去考慮你們自己是有幫助的，去承認你們是光的管道。我們這樣說並不是要讓驕傲膨脹起來，而是要讓心停留在信任和信心之中。我們鼓勵你向你自己確認你的本性，去一次又一次地知曉並確認，你是處於造物者之中，造物者是處於你之中，當你吸入並呼出的時候，你的整個造物都被改變了。

How delicate, how fleeting is your evanescent life within this beautiful illusion. Be of good cheer and merriment, my brothers, and share love with yourself and with each other, for that is your nature, and you simply are chipping away that which lies outside the radiant portion of your nature just as the gem is embedded in the living rock. Within the rock the gem lies whole, complete and fully functional. It simply is not seen. Then someone mines it, chips away what seems to be dross, facets the gem according to its makeup, and lo, it becomes obviously radiant. You are gems embedded in the rock of living flesh and bone, living thought and intellect of the body's brain. Graciously, gracefully, as you feel the losses and limitations of life, know surely that dross is being melted away, and the gem within will be that much closer to being visibly radiant.

你在這個美麗的幻象中的轉瞬即逝的生命是多麼的柔弱，多麼的易逝呀。我的兄弟們，心情愉快並歡樂吧，與你自己並與相互彼此分享愛，因為那就是你的本性，你單純地是在講那存在于你的本性的發光的部分外面的事物剝掉，就好像寶石是被嵌入在活生生的岩石之中一樣。在那個岩石中，寶石是完整的，完全的且完全有功能的。它單純地不被看見。接下來，某個人開採了它，將看起來似乎是雜質的部分剝離，並根據寶石的組成打磨它的側面，哦，它變得顯而易見地是發光的了。你們就是被鑲嵌在活生生的肉與骨的岩石和身體的大腦的活的想法和智力之中的寶石了。當你感覺到生命的失去與局限性的時候，請親切且優雅地，確切地知曉雜質正在被融化掉，在內在之中的寶石將會成為那更加靠近看得見地發光的事物了。

Know that this process takes many lifetimes. Know that you are as you are—perfect, entire, whole and invisible—most of all to yourself. You see the

rock. Breathe in, breathe out love, and though your vision shall always be clouded as you view yourself, perhaps to the world, you shall more and more by your desire become a light that truly lightens the consciousness of your beloved planet and of all creation. May you rest in the peace of that knowledge, and forgive yourself for being born into rock with the gem tucked safely within forever.

請知曉這個過程是花費許多次的投生的。請知曉你就是你之所是——完美、完全、完整，你之所是的全部的大部分對於你自己是不可見的。你看到了岩石。吸入並呼出愛，當你看你自己的時候，雖然你的視線將會一直是被遮蔽的，你將越來越多地藉由你的渴望成為一種光，也許是對這個世界的光，它將真正照亮你摯愛的星球及其所有的造物的意識。祝願你們在那種知曉的平安中休息，並為帶著寶石而被降生到岩石中而寬恕你自己，那個寶石是永遠安全地被卷在內在之中的。

We are those of Hatonn, and we thank you for calling us to you. We make errors, so we ask, as always, that our words be taken lightly and used when they feel correct. We are those of Hatonn, and we leave you in the love and in the light of the infinite Creator. Adonai, my friends. Adonai vasu borragus.

我們是 *Hatonn* 群體，我們為你們呼喚我們來到你們身邊而感謝你們。我們會犯錯，因此我們一如既往地請求你們不要將我們的言語看得太嚴肅並當它們感覺是正確的時候使用它們。我們是 *Hatonn* 群體，我們在無限造物者的愛與光中離開你們。Adonai，我的朋友們。Adonai vasu borragus。

February 28, 1993

1993-02-28 適度

Group question: Today our question concerns moderation. Carla is concerned as to how she can modify her physical activity to avoid the kinds of injuries that her arthritis has been bringing about through sewing, singing and crocheting and needlepoint and all these heavy physical activities when over-doing in any particular area can bring about an injury. She would like to know what moderation would be in her situation, and R is wondering more generally about moderation in the spiritual seeking, how one can continue persistently and consistently on the spiritual path without becoming overly concerned about the situation that one is in and working so hard to be this or that that is considered ideal that you start working against yourself and start getting frustrated and begin taking your spiritual temperature and judging yourself.

團體問題：今天我們的問題是關於適度。Carla 關注的是，她如何才能調節她的身體的活動來避免她的關節炎已經通過縫紉、歌唱、編織、及刺繡而產生出來的各種類型的傷害，所有這些沉重的身體活動當在任何額定的區域被反復進行的時候都能夠產生出一種傷害。她要知道在她的情況中，適度會是什麼，R 想更為普遍性地知道在靈性的尋求中的適度，一個人如何才能在靈性道路上堅持不懈且首尾一致地繼續下來而不會過度擔心它正處於其中情況，在那個情況中你是如此努力工作來成為這樣或者那樣被認為是理想性的樣子，以至於你開始與你自己作對並開始變得困惑，開始測量你的靈性上的問題並評判你自己了。

(Carla channeling)

(Carla 傳訊)

We are those of the principle known to you as Q'uo. Greetings in the light and the love of the one infinite Creator. What a privilege and a pleasure to join our essence with your own in the warm and embracing circle of your meditation. We thank you for calling us to you this day, and hope that we may offer something of benefit, but as always, we wish for each seeker to choose carefully that which is taken in of what we or any may offer, for none that speak words is without error.

我們是那些屬於你們知曉為 Q'uo 的原則的實體。在太一無限造物者的愛與光中向你們致意。將我們的實質在你們的冥想的這個溫暖而包圍的圈子中加入到你們自己的實質中，這是一種怎樣的榮幸和怎樣的快樂呀。我們為你們今天呼喚我們來到你們這裏而感謝你們，我們希望我們可以提供某種有益處的事情，但是，一如既往，我們希望每一個尋求者都小心謹慎地從我們或者任何實體可能提供的內容中選擇那些是要被採用的，因為沒有任何說話的人是沒有錯誤的。

You asked us to speak of moderation. To set the stage, we move to your myth of the Garden of Eden. Within this garden all was of a plain and pure vibration. The mother and father of the race of humans was described as being tillers of this perfect paradise. The so-called fall of humankind came about because that described as Satan, or the Devil, suggested that the pure, innocent tillers

and gardeners of this place could know of good and evil and yet still live. The choice of humankind was in this parable to know of good and evil. It is into this arena of dynamic opposites that humankind is, therefore, all born. The very foundation of third density is based upon what is described as a mistake; that is, a choice to know good and evil and, therefore, to die. All of the third-density environment is necessarily founded upon dynamic opposites and the choice for or against the radiance of living and dying as opposed to the magnetic pulling and grabbing at life and the fearful pushing away of death. It may seem that this choice to live and die, to be imperfect and to choose between imperfectly derived essences may be a foolish choice, but it is this very environment which creates the test conditions for the growth and the learning of that within each which may be called the seeker or the higher self, that is, that self which aspires to move more and more fully into the radiant energy of the one Creator.

你們請我們談論適度。為了要設置好舞臺，我們移動到你們的伊甸園的神話。在這個花園中，一切都是一種清楚而純淨的振動。人類種族的母親和父親被描述為這個完美的天堂的農夫。所謂的人類的跌落發生了，因為那個被描述為撒旦，或者惡魔的實體建議，那個純淨而天真無邪的農夫以及這個地方的園丁是能夠知曉善惡而又仍舊活著的。在這個寓言中人類的選擇是去知曉善惡。因此，人類全都被降生到的地方，就是這個動態對立性的競技場了。第三密度的核心的基礎就是基於被描述為一個錯誤的事物，也就是說，一個去知曉善惡，並因此去死亡的選擇。在動態對立性，對於贊成和反對的選擇，以及對於在活著和死去的時候都發光，與向著生命磁吸並緊握不放且恐懼地推開死亡之間，所有第三密度的環境都必須被建立對兩者的選擇的基礎上。這種活著與死去的選擇，這種成為不完美選擇，以及在用不完美的方式被派生出來的實質之間進行選擇的選擇，這些選擇可能看起來似乎是一個愚蠢的選擇，但是，恰恰就是這個環境創造出了供成長和學習在每一個可以被稱之為尋求者或者更高的自我內在之中的事物所使用的考驗的條件，那個更高的自我就是那個渴望去越來越充分地進入到太一造物者的照耀的能量的自我。

This first pair, then, were immoderate, and the spiritual journey as well as physical, mental and emotional journeys of humankind may be seen to yield the greater fruits to those which seem immoderate. Examine, if you will, each his own story within this incarnation. The most productive of the choices made can be seen in retrospect to be immoderate, full of passion, and deeply, strongly felt. So our first point is that the essence of third density is dynamic balance between two extremes, and progress upon the seeker's path is aided by immoderate, full-hearted action moving towards choices which polarize the seeker's heart towards reaching out for the light and being a transparent conduit for that love and light that is the Creator.

這個最初的一對，就是不加節制的，人類的靈性的旅程，同樣還有身體、心智和情緒的旅程，可以被看到是向那些看起來似乎是不加節制的人產生出了更大的果實的。如果你們願意的話，請每一個人都檢查他在這次投生中的他自己的故事。在被做出的選擇中最為富有成效的選擇在回顧中可以被看到都是不加節制，充滿熱情和被深深地、強烈地感覺到的選擇。因此，我們的第一個要點即，第三密度的實質就是在兩個極端之間的動力性的平衡，在尋求者的道路上的進程是藉由不

受節制的、全心全意的行動而被幫助的，這種行動會向著這樣一種選擇移動，它會讓尋求者的心朝向向外伸手觸及光的方向極化，並使尋求者成為造物者之所是。的愛與光的一個透明的管道。

This being said, we move to the examination of what virtue moderation might have. Perhaps we could define moderation as that activity within which there is expressed an awareness of the limitations which pertain to the sort of moderate activity being sought. If an entity, for instance, is very, very strong a moderate exercise might be the careful, evenly paced climb to a great height of one of your mountains. Moderation, to one physically limited, might be walking for a short length of time. The mountain climber and the ambler through a field or two have nothing in common about their rightness. Moderation, then, is a subjective thing. Similarly, moderate activity for one of extreme intelligence or creativity might completely ruin the mental abilities of one whose resources are limited, and that which would be moderate to the latter would be starvation for the former.

說過了這一點之後，我們進入到對於適度可能會擁有的價值是什麼的檢查。也許我們可以將適度定義為這樣一種行為，在這種行為中有一種對局限性的認識被表達出來，這種局限性是關於某種類型的被尋求的適度的行為。如果一個實體，舉一個例子，是非常非常強壯的，一種適度的鍛煉可能是小心謹慎且速度均勻地攀登你們的山峰中的一座具有很高的高度的山峰。對於在身體上有限制的人，適度可能是走一小段時間。山峰的攀登者和穿越一個或者兩個田地的漫步者在關於它們的合適性的方面是沒有任何共同之處的。那麼，適度就是一個主觀的觀念。類似地，對於一個藉由極大的智慧或者創造性的人的適度的行為可能會完全毀壞一個其資源是有限的人的心智的能力的，對於後者是適度的事情對於前者會是挨餓。

Perhaps you may see the same as being so of emotional and spiritual capacities. Moderation being always subjective, judged only by one entity which is in command of the knowledge of itself, its native capacities and its rate of enlargement or learning or development. Addressing the specific query of the one known as Carla, we point out that the activities which have been obviously immoderate for this entity are not, in and of themselves, immoderate. For one of perfect health, these activities would barely be noticed and would not be more than just and moderate.

也許你們可以看到在情緒和靈性上的能力的方面同樣也是如此的。適度一直都是主觀性的，它僅僅是被一個掌握了對它自己的知曉、它天賦的能力和它的擴張或者學習或者發展的速度的實體所判斷的。在解決被知曉為 Carla 的實體的具體的問題的方面，我們會指出，那些對於這個實體已經很明顯地是過度的行為，在其內在及其自身，並不是過度的。對於一個具有完美的健康的人，這些行為幾乎不會被注意到，且不會是不適當或者不適度的。

When entities are self-destructively immoderate what seems lacking may be the willingness to accept and use the accurate evaluation of the limits of one's capacity. It is this inaccuracy with regard to the self which sets the stage for those discomforts which come from having done so far too much of an activity that the abilities of the self are not only stretched but broken. The

result of this lack of accurate evaluation of the self, then, is a further limiting of that particular capacity, thus requiring a new accurate evaluation of capacity. Failure to be accurate in the self-estimate causes the cycle of being able to do less and less. Finally, at some point, the seeker is forced to reckon with the failure to be an accurate assessor of the limits of capacity.

當實體用自我破壞的方式是不適度的時候，看起來似乎是缺少的事物可能是，樂意於對一個人的能力的限制的準確的評估的接納和使用。就是這種在關於自我的方面的不準確為那些不舒服設置了舞臺，那些不舒服是來自於在已經進行如此大量的一個行為以至於自我的能力不僅僅被提升了，同樣也被拉斷了。這種對自我的準確評估的缺少的結果，那麼就是，一種對於那種特定的能力的進一步的局限，並由此要求一種對能力的新的準確的評估。在自我評估的準確性方面的失敗會造成存在的週期能夠做的事情越來越少。最終，在某個位置，尋求者因為在成為一個對能力的限度的準確的評估者方面的失敗而被迫對其進行考慮了。

Looking with these eyes at the spiritual life we may see that the seeker's goal, then, is not to press so far beyond the bounds of the present ability, but rather to move to the limit of what the instrument which has been given to the seeker in this incarnation can bear without injury. Thusly, the one who moves persistently, taking the small but frequent steps towards enlarging the spiritual capacity is that entity whose heed of moderation has allowed it to continue slowly but surely to press the envelop of personal limitation so that there is a maximal movement towards more and more discernment, compassion and transparency which allows the radiant energy of the One to flow most freely.

當我們藉由這些視線來查看靈性生命的時候，我們可以看到尋求者的目標，並不是去如此擠壓以遠遠超出當前的能力的限度，而毋寧是移動到在這次投生中已經被給予尋求者的器皿所能夠承受而不受傷害的限度。因此，一個堅持不懈地前進，並同時向著擴大的靈性的能力邁出小而頻繁的步伐的實體，就是那個已經留心了適度的實體，這種適度已經允許它繼續緩慢但卻確切地擠壓個人的局限性的包圍，這樣就會有一種朝向越來越大的分辨力、同情心以及會允許太一的輻射的能量極其自由地流動的透明度的最大的移動了。

Now why would entities wish to abandon accurate sense perceptions? Why would entities reject their own situations? Why is there intoxication, that is, great immoderation resulting in lack of function? The reason for this, basically, is that always that which may be termed the Devil or the negative principle delights in suggesting to the seeker that one can do that which one wishes as much as one may fantasize, even if it be forbidden, for this will not kill; this will aid in greater expansion, in greater expansion of living. This temptation moves deeply within the sea of consciousness of each. It is the energy of spiritual greed. And it says to the conscious self, "Eat of this. You will not die." And so those who heed this siren call do the equivalent of getting in one of your automobiles, moving the gas pedal to the floor, and when hitting that curve or that cliff or that rock which cannot be maneuvered around, the crash does kill, and there is an overwhelming sense of loss.

現在，為什麼實體會希望放棄準確的感官的知覺呢？為什麼實體會拒絕它們自己的情況呢？為什麼會有沉醉，也就是那種導致失去機能的極大的過度呢？這樣的

原因基本上是因為，可以被稱之為邪惡或者負面性的原則的事物一直都會樂於向尋求者建議，一個人所期待的夢想有多大，一個能夠去做的事情就有多大，即使它是被禁止的，因為這將不會害死人，這將會有助於更大的拓展，有助於生命的更大的擴張。這種誘惑會深深地進入到每一個人的意識的海洋之中。它是靈性的貪婪的能量。它對有意識的自我說，“吃了這個，你將不會死亡。”因此，那些留心這種海妖的呼喚的人們會做等同於進入到你們的汽車中並將油門踩到底的事情，當撞到了無法被操縱的轉彎、峭壁或者岩石的時候，撞擊確實會害死人，會有一種壓倒性的失去感。

We suggest that it is well, then, to heed [the] estimate of one's own abilities, neither puffing them up nor underestimating them. One last thought. There is one avenue in which moderation is not suggested. That is in the area of what you may call moral or ethical judgment. When faced with that which from within speaks to one of right and wrong, this sense within may be heeded without moderation as one searches for the choice which will polarize. In your holy work there is the admonition to let your yes be yes, your no be no. This immoderate firmness reflects not upon any subjective limitations of capacity but, rather, is the examination of the abstract principle. When this feeling of right and wrong is awakened, respect that ethical sense within and allow the yes to remain purely yes and the no to remain purely no. The importance of respecting this ethical impulse within cannot be overestimated. It is the foundation stone of the whole world of spiritual principles which simplify themselves more and more as experience is gained in trusting that sense of ethical rightness or justice.

接下來，我們建議，去留心對一個人自己的能力評估，既不去吹噓它們，也不去低估它們，這是很好的。有一條途徑，在其中適度是不被建議的。那就是你們可以稱之為道德或者倫理的評判的區域。當面對從內在之中想一個人談及正確和錯誤的事物的時候，這種內在的感覺可以在一個人尋求那個將會產生極化的選擇的時候不加節制地被留心。在你們的神聖著作中，有這樣一個訓誡，讓你的肯定的成為肯定，讓你的否定成為否定。這種不加節制的穩固會不是反映在任能力的客觀的局限性上，而毋寧是在對抽象的原則的檢查上。當這種正確和錯誤的感覺被喚醒的時候，尊重那種在內在之中的道德感，並允許肯定純淨地依舊是肯定，允許否定純淨地依舊是否定。對這種內在的道德的驅動力的重要性的尊重是怎麼高估都不為過的。它是靈性原則的完整的世界的基石，靈性原則會隨著體驗在對那種道德上的正確性或者正義的感覺的信任中被取得而自我簡化。

Now, when one moves from the examination of a principle to the consideration of the application of this principle, then it may be seen that moderation again becomes a valid and central concern. Yet, even in the application of the principle there is virtue in immolating oneself because of the sense that the incarnation itself has moved to its center and martyrdom of some kind is necessary in order to witness to the spiritual principle. So even when one attempts to live a strongly felt life holding one's convictions and expressing them moderately there is virtue in having an accurate enough sense of one's destiny that one may know when immoderation to the point of loss, or martyrdom, is appropriate.

現在，當一個人從對於一個原則的檢查移動到對這個原則的應用的考慮的時候，接下來，可以被看到是，適度再一次成為了一個有效的且中心性的專注。而甚至至在對那個原則的應用中，在因為這樣一種感覺而犧牲自我的方面仍舊是有優點的，那種感覺即，投身本身已經移動到它的中心了，而某種類型的殉道是需要的，以便於去見證那個靈性原則。因此，甚至當一個人嘗試去活出一種用強有力的方式被感覺到的生命，並同時抓住一個人的確信並適度地表達它們的時候，如果它擁有一種對一個人的命運的足夠準確的感知以至於它可以知曉，什麼時候不加節制到了失去或者殉道的位置是合適的，這在方面仍舊是有優點的。

The tool most handy for use in applying the principle of moderation may be as simple as the use of the clock. To set the beginning and the end of activity of one kind or another. But any tool must be used by the self so that the self needs first and foremost to come into the accurate awareness of the capacities of the self. That this awareness is avoided is, shall we say, human, and those most immoderate by nature are often those whose capacities in some senses are extreme so that no effort seems to be immoderate. However, this sense of the self as indestructible must be avoided in favor of a more accurate gaze at the various kinds of capacity which make up the complex of activities of the self. Above all, this search for accurate perception takes the light touch. There is humor inherent in limitation. It is starkly compared with the joy of utter intoxication. One wishes to move somewhere between that intoxication and a lack of any use of an inherent capacity.

在應用適度的原則的方面對於使用最為便利的工具可能就如同對時鐘的使用一樣簡單的。為這樣或者那樣一種活動的設置開始和結束。但是任何工具都必須由自我使用，這樣首先且首要地需要進入到對自我的能力的準確的認識之中。這種認識如果被回避了的話，這就是(容我們說)人類屬性了，那些其本性上就是極其不加節制的人經常就是那些其能力在某種意義上是極端性的人，因此沒有努力看起來似乎是不加節制的。然而，這種感覺到自我是不可摧毀的感覺必須被回避以有利於對組成了自我的活動的複合體的各種各樣的類型的能力的一種更為準確的觀察。最重要的是，這種對準確的知覺的尋求是要花費輕觸的。在限制性中會有內含的幽默。與完全的沉醉的喜悅相比，它是刻板的。一個人希望去移動到在沉醉與對於一種固有的能力的任何使用的一種缺乏之間的某個位置。

We ask again that that which we say be considered as opinion, and would ask if there are further queries before we leave this instrument?

我們再一次請求，我們所說的内容被視為觀點，我們會請問，在我們離開這個器皿之前是否有進一步的問題？

All: No. Thank you very much.

全體：沒有。非常感謝你們。

I am Q'uo, and we too are filled with joy at being part of the give and take of spiritual seeking. We have found this instrument to be somewhat fearful about channeling concerning its own queries, its own concerns. Insofar as this has escalated to a fear of being a poor instrument this concern has been regrettable. Why is there a fear of getting it wrong? Why not the giving up of

the self in complete trust? In each seeker's life there are times when the answers seem very, very important. Yet there need be no fear concerning the gathering of information about this matter, whatever it may be. Wherein this instrument, the lack of fear has worked against it in its evaluation of physical limitation, its fear has worked against it in the gathering of information about how to correct its behavior.

我是 Q'uo，我們同樣也對於成為靈性尋求的那個給予和接受的部分而感到充滿了喜悅。我們已經發現這個器皿多少有點害怕關於它自己的問題，它自己的關注點的傳訊。在這種擔心已經逐漸升級為一種對成為了一個糟糕的器皿的恐懼的範圍內，這種擔心已經是令人遺憾的了。為什麼會有一種對於犯錯的恐懼呢？為什麼不在完全的信任中放棄自我呢？在每一個尋求者的生命中，都會有一些答案看起來似乎是非常非常重要的時候而在關於收集關於這個問題的資訊的方面，並不需要有恐懼，無論問題可能會是什麼。在這個器皿的這個方面，缺少恐懼已經在它對身體的局限性的評估的方面與之作對了，它的恐懼已經在收集關於如何糾正它的行為舉止的資訊的方面與之作對了。

We ask each to embrace an attitude that does not partake of any fear, and further ask that in each spiritual seeker the moderation employed in moving toward spiritual goals not be the result of any fear but rather be the embracing of freedom. As the prudent and enthusiastic course is chosen and the choices made never decide through fear, but, using the subjective knowledge of the self, choose by means of the illumination of spiritual principle and the confident application thereof in the activities of the loving and radiant life.

我們會請每一個人都擁抱一種不帶有任何的恐懼的態度，我們進一步請求，在每一個靈性尋求者內在之中，被應用在向著靈性的目標前進的方面的適度並不是任何恐懼的結果，而勿甯是擁抱自由的結果。當小心謹慎而充滿熱情的課程被選擇的時候，被做出選擇從未通過恐懼而被決定，而是通過使用對自我的主觀的知曉被決定的，並藉由靈性原則的啟蒙和大膽的應用的途徑而在有愛和發光的生命的活動中進行選擇。

We thank this group and this instrument for this opportunity to share, and may we say, reluctantly leave this vibratory nexus. We are with you in supportive silence at all times in which we are mentally called. This, too, is our abiding joy and we thank each for these opportunities to serve also and will be with each in meditation as requested. We leave you in the love and the light of the infinite One. We are those of Q'uo. Adonai. Adonai.

我們為這個分享的機會而感謝這個團體和這個器皿，容我們說，我們很不情願地離開這個振動的節點。我們在所有的我們在頭腦中被呼喚的時刻在支持性的靜默中與你們同在。這同樣也是我們持久的喜悅，我們同樣也為這些服務的機會而感謝各位，我們將在冥想中與各位在一起，如果我們被要求的話。我們在無限太一的爱與光中離開你們。我們是 Q'uo。Adonai。Adonai。

March 7, 1993

1993-03-07 幻象與實相的連接

Group question: The question today comes from N, and it is as follows: Q'uo mentioned the aura as the outward manifestation of the form-making body or electronic body perceivable by those aware of their time/space capabilities while in incarnation. It was also mentioned, or at least I understand that the form-maker or electronic body belonged to the inner planes and that the inner planes were in a space/time continuum that has its corresponding realities in time/space existence. Since I believe that the aura is a product of the emanations of the energetic vortices or nexi generally known as chakras, and these organs constitute the etheric body, can I conclude that the ether—not the gas used in anesthesia—is the synapses between reality and the illusion of the three-dimensional life?

團體問題：今天的問題來自於 N，問題如下：Q'uo 提到過靈光是塑形身體或者電性身體的向外的顯化，它對於那些在投生期間察覺到它們的時間/空間的能力的實體是可被感覺到的。同樣也被提到的的是，或者至少我的理解是，塑形身體或者電性身體是屬於內在層面的，內在層面是處於一個空間/時間的連續體的之中的，這個連續體它在時間/空間的存在性之中擁有其相應的實相。因為我相信靈光是一個被一般性地知曉為脈輪以及這些構成了乙太身體的器官的能量漩渦或者能量節點的放射的結果，我能夠推論乙太 (ether) ——不是在麻醉中被使用的氣體——是在三維生命的實相和幻象之間的突觸嗎？

(Carla channeling)

(Carla 傳訊)

Greetings in the love and in the light of the one infinite Creator. We are those of Q'uo and feel most privileged to be called to this working to offer our thoughts upon the subject of the juncture betwixt the illusion which you now inhabit and that of reality. A couple of introductory comments seem appropriate. Firstly, as always, we ask all our opinions be considered with an open mind but not taken as authority. Your discrimination is your authority. Secondly, the format of querying is acceptable.

在太一無限造物者的愛與光中致意。我們是 Q'uo，我們對於被呼喚到這個工作來對於在你們現在居住的幻象和實相之間的連接的主題提供我們的觀點而感到極其榮幸。一些介紹性的評論看起來似乎是合適的。首先，一如既往，我們請求所有我們的觀點都帶著一種開放的心智而被考慮而不要被當作權威。你們的分辨力是你們的權威。第二，對提問的形式是可被接受的。

As we approach the question we note that the wording of the question moves our reply towards a vector probably not intended by the questioner, for the juncture of three-dimensional illusion with reality is within the spiritual complex only, and it is that direct linkage through the shuttle of intelligent energy to intelligent infinity. To move to intelligent infinity is to enter reality, however, it is also to cease being aware of the self or anything whatsoever. Intelligent infinity is all that there is with no variation within the infinity. Though

there is unlimited intelligence, there is only the one Thought, or Logos of love.

All other states whatsoever are illusory.

當我們處理這個問題的時候，我們會注意到問題的措辭將我們的回答向著一個可能能提出者並沒有預料到的量移動，因為第三密度的幻象與實相的連接是僅僅在靈性合體之內的，它是通過智慧能量的穿梭與智慧無限之間直接的連接。什麼要移動到智慧無限，就是進入到實相，然而，它同樣也是停止對於自我或者無論什麼任何事情的察覺。智慧無限是在無限之內，在之中的沒有變化的一切萬有。雖然有不受限制的智慧和，卻僅僅只有一個想法，或者愛的理則。所有其他的無論什麼都是幻象。

To move from this statement, we go to what we consider may more be the intent of this query and that is where the juncture might be betwixt the space/time, conscious awareness of third density and the time/space or inner planes [levels of awareness] which contain the light bodies which govern the physical vehicle in space/time [This non-physical awareness] is partially a creature of the illusion itself, that is, [it contains] the resources, both physical and mental, of the creature which is your physical vehicle. There is, however, an overshadowing influence upon this physical vehicle and its life which is of the infinite and eternal creature which is your consciousness. This consciousness is carried in time/space during the space/time in which it is connected to the particular physical vehicle of this incarnation by an inextricable connection which is popularly known as the silver cord. The energies of the chakras, then, are a blending of the natural health or lack of comfort of the physical and mental state of the being in incarnation with the complex additions of those resources and biases brought by the consciousness into manifestation during the incarnation, so that the aura, as seen by those with clear inner sight, displays not only the physical, mental and emotional state of the entity, but to a variable degree, shows the native density of the wanderers, and overtones, shall we say, of vibration which belong not only to one incarnation, but to the continuing pattern of this image [or] being which goes through many incarnations.

要從這個陳述開始移動，我們會前往我們所認為的更多是這個問題的意圖的部分，也就是說，在空間/時間，即第三密度的有意識的察覺，和時間/空間或者察覺的內在的層面之間的連接可能在什麼位置，這個察覺的內在的層面是包含了掌控在空間/時間中的物質性的載具的光體的。這個非物質性的察覺，在部分上是一個幻象本身的創造物，也就是說，它包含了你的物質性載具的創造物的資源，這種資源同時物質性和心智的資源。然而，這種非物質性的察覺會有一種對於這個物質性的載具及其生命的遮蔽的影響，而物質性載具的生命是你的意識之所是的無限與永恆的創造物。這個意識是在空間/時間期間在時間/空間中被承載的，在空間/時間中它是通過通常被知曉為銀線的一種無法解開的連接與這次投生的特定的物質性載具連接在一起的。那麼，脈輪的能量，就是將自然而然的健康，或者在投生中的存有的身體和心智的缺乏舒適的狀態，與在投生期間由意識帶入到顯化之中的那些資源和偏向性的複雜的附加物的一種混合物，因此，靈光，如被那些具有清晰的內在的視線的實體所看到的一樣，不僅僅展現出那個實體的身體、心智和情緒的狀態，同樣也在一個可變的程度上，顯示出了流浪者的故鄉的密度，以及不僅僅屬於一次投生，同樣也屬於這個形象或者存有的穿越許多次投

生的持續性的模式的振動的，容我們說，泛音。

The connection is not broken except through death. It may be released at some point slightly prior to physical death or shortly thereafter. However, the nature of this connection is such that it simply withdraws from a non-viable physical vehicle.

這個連接除了通過死亡之外是不會被打破的。在某個位置上，它可以在身體死亡之前或者在身體死亡之後短期內稍稍被釋放。然而，這個連接的屬性就是如此以至於它單純地會從一個無法存活的物質性載具上收回。

Before we can speak further to this we shall require a further query. This concludes this discussion, however, we would open the meeting to any other queries which might have the interest in asking.

在我們能夠在這一點上進一步談論之前，我們將請求一個進一步的問題。這包含了這次討論，然而，我們會向有興趣提問的任何其他的問題開放集會。

(Pause)

(暫停)

We see that there are no queries at this time ripe for the vibration. We therefore thank each. May we say that although sometimes the questions seem to be working upon a subject which has little inspiration in it, it is our opinion that there is no subject which cannot be viewed with a feeling of reverence and love. When those who attempt to be healers come to the study of spiritual principles of healing, they often are trained to be very accurate in a scientific manner. The ways in which your culture's medicine work are detailed and mechanically and biochemically complex. There is the concept of exactitude and a tremendous respect is given to detail. When someone working from the spiritual consideration of life or eternity then turns to the consideration of spiritual healing, such an entity moves as a poet or a dancer, expressing in generalities of grace, rhythm and aesthetic beauty. These two approaches harmonize to become synthesized as one broad holistic way of viewing health concerns.

我們看到在此刻沒有準備妥當的問題。我們因此感謝各位。容我們說，雖然有時候問題看起來似乎是在一個在其中幾乎沒有靈感的主題上進行工作的，我們的觀點是，沒有什麼主題是無法藉由一種尊重和愛的感覺而被查看的。當那些嘗試去成為療愈者的實體開始了療愈的靈性選擇的學習的時候，它們經常被訓練用一種非常科學性的方式成為非常精確的。你們的文化的醫療的工作所使用的方式是具體的且在機械性和生物化學性的方面是複雜的。會有精確性的觀念和一種驚人的尊重被賦予了具體細節。當某個從生命的靈性上的考慮或者永恆來進行工作的人接下來轉向靈性的療愈的考慮的時候，這樣一個實體是如同一個詩人或者一個舞者一樣地移動，並同時用過優雅、旋律和美學上的美麗的通則來表達。這兩條途徑協調一致以被結合稱為一條觀察健康方面的關注的寬闊的整體性的途徑。

The physical body is the child of the form-maker body, which is the creature of the infinite and eternal unique consciousness that expresses the "I Am" of one

entity. This entity's disease may be approached through iatrogenic measures—we correct this instrument—through allopathic measures, through the workings of such remedies as laughter, meditation and visualization, or by fasting and prayer. What we hope may be seen is that all disciplines can work together harmoniously and cooperatively, not one being greater than the other, but all being used as appropriate. As each approaches its own health concerns, remember that there is virtue in the whole circle of ways of affecting consciousness, but above all these things for the greatest health of all turn always towards the infinite One in praise, in prayer, in silence and in thanksgiving.

物質性身體是塑形身體的孩子，塑形身體是那個表達了一個實體的“我是”的無限而永恆的獨一無二的意識的創造物。這個實體的疾病可以通過醫源性的手段——我們更正這個器皿——通過對抗療法的手段被處理，也可以通過諸如笑聲、冥想和視覺化觀想之類的療法的工作，或者藉由禁食和祈禱被處理。我們希望可以理解的事情是，所有的修煉都可以協調一致且合作地一同工作，沒有一個比另一個更大，但是所有都要用適當的方式被使用。當每一個人處理它自己的健康方面的關注的時候，請記住在全部的影響意識的方法中都是有優點的，但是，比所有這些事情都更重要的是，所有的健康中最大的健康，即是在讚美中，在祈禱中，在靜默中，在感恩中一直轉向造物者。

Questioner: Can I come up with a question for Q'uo before we leave?

提問者：我能夠在我們離開之前提出一個給 Q'uo 的問題嗎？

You may, my brother.

你可以，我的兄弟。

Questioner: I just thought to ask you to comment in general on this thought, and that is how people who are in the medical profession in our illusion, be it a general internist, or a doctor specializing in a certain field, or a nurse or radiologist, when they come to try to synthesize what they are trained in with helping people on the spiritual sense, is there some line of thought or contemplation to consider that they can fruitfully use towards increasing their service to others, not only within the training they have but also merging it with their metaphysical belief?

提問者：我僅僅想要請你們一般性地對這個想法進行評論，在我們的幻象中的那些從事醫療職業的人，假設它是一個一般性的內科醫生，或者專門從事一定的領域的專科醫生，或者一個護士，或者放射學家，當他們開始嘗試去藉由在靈性的方面上幫助人而綜合它們被訓練的內容的時候，有某種想法的或者沉思的線路是要去考慮以便於他們能夠富有成效地朝向增加他們對他人的服務的方向使用的嗎，不僅僅是在他們所擁有的訓練之中，同樣也將其與他們形而上學的信念融合起來？

I am Q'uo. My brother, the overriding hope of all true healers is that the infinite One may smile upon such efforts as can be made by the practitioner to the patient. Those who believe rigorously in any particular regimen, whether it be chemicals used in medicine, or visualizations of thought forms,

will find that this dependence is not always rewarded. Happy is the doctor whose patient has a destiny still upon this plane. Happy is the doctor whose patient has some awareness of this destiny. The tools aiding healers the most in general besides being expert at their fields, include the glad awareness of a higher power and a recognition of the value of the patient's vital energy and will to live.

我是 Q'uo。我的兄弟，所有真正的療愈者的高於一切的希望就是無限太一可以對著諸如一個醫師對病人所能夠做出的努力微笑。那些嚴格地相信任何的療法的人，無論那個療法是在藥物中被使用的化學物質，還是對思想形態的觀想，都將發現這種依賴並不是一直都會有回報的。醫生的病人仍舊在這個層面上是擁有一個命運的，這就是醫生的快樂了。醫生的病人對於這個命運擁有某種認識，這就是醫生的快樂了。一般來說，最大地幫助療愈者的工具，除了對於它們的領域的專業之外，包含了對一種更高的力量的快樂的察覺和對於病人的生命能量的價值和生活的意願的一種認識。

May we answer a further query, my brother?

我們可以回答一個進一步的問題嗎，我的兄弟？

Questioner: This is a general concept for me. Let me try to move the direction somewhere else a little bit. If you were a doctor who for the first time was coming to realize that the illusion is the illusion, would you recommend using meditation at first to clear up what kind of service he can blend with what you are already doing? Is that clear enough to comment on this? I am just trying to feel my way through a question which I feel may bring some inspiration to whoever may read what you are saying.

提問者：這對於我是一個一般性的觀念。讓我嘗試去將方向移動到某個別的地方一點點。如果你是一個醫生，你第一次開始意識到那個幻象是幻象，你們會推薦首先使用藥物來進行清理嗎，他能夠將什麼類型的服務與你們已經在做的事情混合在一起呢？那是足夠清晰以對此進行評論的嗎？我僅僅正在嘗試去感覺我通往一個問題的道路，我覺得那個問題可以給可能讀到你們正在說的內容的無論什麼人帶來某種啟發。

I am Q'uo, and we were not able to make sense of your query all together. Would you please query in another way?

我是 Q'uo，我們無法將你的問題彙集到一起並弄明白。你們願意用另一種方式提問嗎？

Questioner: Perhaps I do [need to] think about it myself before I ask a question. There's not really anything that comes out specific ... out very clearly, to ask a question that [may] not be the best way to ask it. I will decline to be more specific, and not ask a question at this point.

提問者：也許我確實需要在我問問題之前自己思考它。真的沒有任何具體事情產生出來.....非常清晰地產生出來，問一個問題可能不是最佳的詢問他的途徑。我將會後退以更加具體，我在此刻不提出一個問題了。

I am Q'uo. We are aware that the one known as N has asked the session

question. It is our thought that the direction of questioning be left to this entity as it shall be moving with regard to examining some of the details of how vital forces are conjoined, inner to outer planes. We then await the next query to be well pointed in our responses. However, as we believe, my brother, that your concern was for the one known as N and other physicians to feel the inspiration, we would simply say that it is our understanding, if we may use that term, that physicians such as the one known as N are inspired to ask queries of sources such as this group because they already have an insight which gives a vision of the great potential of an universal healing center or combination of all of the various modes of healing so that entities which come with disease may through more than one kind of doctoring receive a more complete or more whole healing.

我是 Q'uo。我們知道叫做 N 的實體已經詢問了集會的問題了。我們的想法是，提問的方向被留給這個實體，因為它將會在關於檢查生命力是如何將內在層面和外在層面結合在一起的一些具體細節的方面前進。我們接下來等待下一個問題在我們的回應中被很好地指出。然而，如我們相信的一樣，我的兄弟，你的關注點是讓叫做 N 的實體和其他的醫生感覺到啟發，我們會簡單地說，我們的理解是，如果我們可以使用那個詞語的話，諸如叫做 N 的實體之類的醫生是被啟發向諸如這個團體之類的源頭提問的，因為他們已經擁有了一種洞見，這種洞見會看到一種全面性的療愈的中心或者將所有的各種各樣的療愈的模式混合起來的巨大的潛能，這樣，那些帶著疾病而來的實體就可以通過多於一種類型的醫治而接收到一種更為完全或者更為完整的療愈了。

We would at this time thank each, especially this instrument whose faithfulness we have often noted. It is such a privilege to work with this group and to share love with you. We leave you in that love and in that light. We are those of the principle of Q'uo. Adonai. Adonai.

我們會在此刻感謝各位，尤其是感謝這個器皿，我們已經經常注意到它的忠誠了。與這個團體一同工作並與你們分享愛，這是一種怎樣的榮幸呀。我們在那種愛和那種光中離開你們。我們是 Q'uo 原則。Adonai。Adonai。

March 28, 1993

1993-03-28 假如

Group question: The question today has to do with "If only I had done such and such in a certain situation, in my past, in a situation about which I now feel very badly, it would probably have turned out differently." We tend, as seekers, to beat ourselves up frequently and badly by this kind of thinking. What we would like today, Q"uo, is perception and perspective on what positive impulse it is in the seeker that causes him or her to say "If only I had done this" or "I should have done that." Is there some positive quality that we can accentuate, is there some negative or self-defeating quality there that we can be aware of to de-accentuate, and do seekers of truth really have too much to be concerned about in the way of psychic greetings or attacks in this area? How much of our worries of "I should have done that" or "If only I had done this" come from psychic greetings or are most of these of our own creations?

團體問題：今天的問題是與這樣一個陳述有關的，“假如在一個特定的情境中，在我的過去，在一個我現在對其感覺非常差勁的情況中我已經做了這樣或者那樣的事情了，它很有可能就會產生不同的結果了。”我們，作為尋求者，傾向於頻繁地且嚴厲地藉由這種類型的想法來自我打擊。我們今天想要的事情，Q„uo，是對於這樣一個方面的看法和觀點，在尋求者內在之中使得他或者她去說“如果我本來做了這個事情”或者“我本來應該那樣做了”的事物之中，正面性的推動力是什麼呢？有某種我們能夠強調的正面的特性嗎，有某種負面的或者適得其反的特性是我們能夠察覺到以不去著重強調的嗎，真理的尋求者在這個區域中的心靈致意或者攻擊的方式上真的擁有太多的要去擔憂的事情嗎？我對於“我本來應該那樣做”或者“如果我本來做個這個事情”的憂慮有多少是來自於心靈致意呢，或者這些憂慮大多數是我們自己的創造物嗎？

(Carla channeling)

(Carla 傳訊)

I am Q"uo. Greetings in the light and in the love of the one infinite Creator. We are very glad to be called to your session of working this day and to join in your meditation and share the vibration of your circle. We thank you for the privilege of being asked to share our thoughts. In doing so we ask that each preserve its own free will and discriminate between those thoughts which aid and between those which do not, leaving those that do not behind.

我是 Q"uo。在太一無限造物者的愛與光中致意。被你們今天的工作的集會所呼喚，並被呼喚加入到你們的冥想與分享你們的圈子的振動，我們對此是非常高興地。我們為被請求分享我們的想法的榮幸而感謝你們。在這樣做的過程中，我們請求每一個人都保留它自己的自由意志並在那些會有幫助的想法和那些沒有幫助的想法之間進行分辨，並將那些沒有幫助的想法留在後面。

We find that your query at heart is one which concerns that principle which is the—we correct this instrument—which is perhaps the most difficult spiritual principle for entities in third density to grasp. That principle is the charity of

forgiveness. When any query comes concerning regrets of the past, the regrets themselves and the emotions and mental formations concerning these regrets circle about the third-density misunderstanding due to the heavy illusion of third density of the principle of forgiveness. It is felt that though one may be forgiven by the infinite Creator, that one is not thoroughly or completely forgiven by the self or by another for there remains the memory which, according to the distorted understanding in third density, would disappear or transform itself if the forgiveness had truly taken place. This is a misconception.

我們發現你們的問題在核心之處是一個涉及到那個——我們更正這器皿——對於在第三密度的實體也許是最為難以掌握的靈性原則的問題。那個原則就是寬恕的慈悲。當任何的關於對過去的悔恨的問題出現的時候，悔恨本身以及關於這些悔恨的情緒以及心智的構型會圍繞在第三密度的誤解的周圍，這種誤解是由於第三密度對於寬恕的原則的沉重的幻象而產生的。被感覺到的是，雖然一個人可以被無限造物者寬恕，它是沒有徹底地或者完全地被自己或者被另一個人所寬恕的，因為依舊留有記憶，根據在第三密度中的扭曲的理解，如果寬恕已經真正發生了，這和記憶就會自己消失或者轉化了。

The great call of third density for objectification of forgiveness, acceptance and control of one's surroundings has been answered at various points in your third-density culture's long history by a series of those who came to forgive, redeem, accept and transform. We feel none of these was truer in its Christhood than the one known as Jesus the Christ which is the pattern or mythological structure into which each entity present was born. Each has made widely varying use of this mythological structure, however, it is real, for example, to this instrument that because it was absolved after a confession during this Lent season, it has begun a new life and is forgiven. This, however, does not stop this instrument from the repetition of regrets, thoughts of "if only," and desires that the past could be played again.

第三密度對於寬恕，接納以及對一個人的周遭環境的控制的具體化的巨大的呼喚，已經在你們的第三密度的文化的漫長的歷史中在各種各樣的位置上被一系列前來寬恕、救贖、接納和轉變的實體所回答了。我們感覺到這些人在其基督身份的方面沒有任何人比叫做耶穌基督的實體更加真實的了，它的基督身份就是每一個當前的實體被誕生進入到的模式或者神話學的構架。每一個人都已經對這個神話學的構架進行了廣泛而多種多樣的使用了，然而，它是真實的，例如，對於這個器皿而言它是真實的，因為它在這次四旬節期間的一次告解之後已經被赦免了。然而，這並不會讓這個器皿不再重複悔恨，“假如“的想法以及對過去可以被重演的渴望。

So we have the situation where forgiveness is intellectually considered as being accomplished but within the emotional portion of the mind, body and spirit the forgiveness is not believed because the self deeply rejects the forgiveness since there remains unhealed memory. You have perhaps heard us before speak of something we call "healing of the incarnation." In your third-density incarnative experience this is the heart of work in consciousness, for if the incarnation be healed the potentiated and polarized servant is then

free to offer with purity the life to the infinite Creator. As each looks upon its "if onlys" we ask that each consider that these unhealed memories dim and make tenuous the pure light which is the manifestation of love, which empowers each servant of the one infinite Creator.

因此，我們擁有了這樣一種情況，在其中寬恕是用邏輯智力的方式被考慮為被完成了的，但是心智、身體和靈性的情緒的部分之中，寬恕並未被相信，因為自我因為仍舊存留下來的未被療愈的記憶而深深地拒絕寬恕。你們也許已經聽過我們之前談及了某種我們稱之為"投生的療愈"的事物。在你們的第三密度的投生性的體驗中，這就是在意識中工作的核心了，因為如果投生被療愈了，被賦能和被極化的僕人接下來就會自由地藉由其純淨而向無限造物者獻上生命了。當每一個人觀察到它的"如果"的時候，我們請每一個人都考慮，這些未被療愈的記憶會讓愛的顯化的純淨的光變得暗淡而空洞無力，而就是這種純淨的光為太一無限造物者的每一個僕人賦能了。

Let us turn and look at the workings of the mind complex, the phenomenon of remembrance of unhealed memory on a continuous basis. That is, when the same regret or kind of regret keeps recurring without being solved or dissolved you may turn to your computers to grasp the nature of the error. To the computer it is not an error. The computer gives to the view screen that which has not been cleared from the view screen. When the situation is such that an entity thinks a series of thoughts frequently enough to create a kind of program the accidental or aided entry into any portion of the program will cause the program to run itself through. If the program is not cleared after it has run it will repeat. If the program is preempted by looking at other material that is not cleared then when the other material is cleared the program immediately again appears on the screen. It has not ever left; the computation has not been completed.

讓我們轉過來查看心智複合體的工作，以及用一種持續不斷的方式回憶起未被療愈的記憶的現象。也就是說，當相同的悔恨或者相同類型的悔恨不斷重現而沒有被解決或者被分解的時候，你可以轉向你的電腦來理解那種錯誤的特性。電腦會向顯示幕給出尚未從顯示幕上被清除的內容。當情況就是如此以至於一個實體會足夠頻繁地考慮一系列的想法來創造出一種類型的程式的時候，偶然性的或者輔助性的進入到那個程式的任何部分的輸入專案將會使得程式從頭到尾自己運行。如果程式在它已經運行之後尚未被清空，它將會被重複。如果程式通過檢查其他的尚未被清理的材料而被提前中斷了，當其他的材料被清理的時候，那個程式立即會再一次出現在螢幕上。它從未離開過，計算尚未被完成。

So we are describing to you a situation in which the sorrowing or grieving entity creates a thought-form which can be triggered into appearing seemingly at random, whenever portions of the initial part of the program are run. If one can think further perhaps each can remember times when not only did one set up regrets [to] run but before the appetite for such a regret had been satisfied other regrets came into the program and were also run. Thus, if this program is not cleared it can gradually take precedence over all other programs and in extremity can cause the mind of an entity to become diseased. This is all due to the difficulty entities in the third density have at

forgiving themselves. 因此，我們正在向你們描述一個情境，在其中傷心和悲傷的實體創造出了一個思想形態，在無論什麼這個程式的初始部分被運行的時候，這個思想形態是能夠被觸發形成在表面上似乎是隨機的顯現的。如果一個人能夠進一步思考，也許每一個人都能夠記起這樣一些時刻，在那些時刻中一個人不僅僅將悔恨設置好去運行，它同樣也在讓對這樣一種悔恨的胃口已經被滿足之前就讓其他的悔恨進入到程式中並同樣也被運行了。因此，如果這個程式尚未被清理，它能夠逐漸排擠所有其他的程式，它在極端情況能夠使得一個實體的心智生病。這是由於在第三密度中的實體在寬恕自我的方面所擁有的困難。

Now, each has had experience with complete forgiveness of others by the self. Each has achieved forgiveness with regard to others who have seemingly caused catalyst to occur for the self which was painful. With the passage of time the words "I forgive you" become entirely and wholly true. The memory remains but it has been healed. Why then is it difficult to imagine healing one's own memories? We feel that it is largely because the self, if privy to the self's constant displays of, shall we say, humanity, not meaning to insult the creature that humankind is but indicating that it is a flawed or distorted or relativistic portion of a flawed, imperfect, or relativistic illusion, all manifestation whatsoever then are flawed.

現在，每一個人都有過自我對其他人的完全的寬恕的體驗。對於那些已經在表面上造成了痛苦的催化劑發生在自己身上的實體，每一個人都在關於這些其他人的方面取得了寬恕了。隨著時間的流逝，"我原諒你"的話語變得完全且完全真實了。記憶依舊存在，但是它已經被療愈了。那麼為什麼很難想像療愈一個人自己的記憶呢？我們感覺到這很大程度是因為，自我如果知曉自我的持續不斷的，容我們來說，人類屬性的展現的話，那麼所有的無論什麼顯化都是有缺點的，這樣說的意思不是要去侮辱那個人類之所是的生物，而是要指出，它是一個有缺點，不完美或者相對性的幻象的一個有缺陷、或者扭曲的、或者相對性的部分。

This is difficult to accept. The thinker wishes the self not to be flawed, not to be relative, the seeker wishes to be whole, to be absolute, and so the seeker in truth is beyond the realm of the illusion. Yet each came here to pay close attention to the illusion, with all of its difficulties, and one of the points of business for each seeker in its work in consciousness is the work on achieving the healing of memories, the acceptance of the stream of incarnative experience as it has been experienced, and the forgiveness of the illusion and the manifested self for being flawed. The hardness of heart comes because there is not the instinct to move directly into the heart and open the self to the wholehearted request for forgiveness. Though the religious expression has enormous amounts to recommend it, the dependency upon religious expression to objectify the process of forgiveness to the greater Self—as an objectified and solidified other-self—numbs the inner sense of truth to the fact that this process of forgiveness is not external to the self.

這是很難接受的。思考者希望自我不要是有缺陷的，不要是相對性的，尋求者希望成為完整的，成為絕對的，因此，尋求者就超越了幻象的領域了。而每一個人來到這裏都是來伴隨著幻象的全部的困難來密切注意幻象的，每一個尋求者在它

在意識中的工作的要點都是在取得對記憶的療愈，如其已經被體驗到的一樣地對投生體驗的溪流的接納，以及對有缺陷的幻象和顯化的自我的寬恕上進行工作。心的冷酷無情會出現，因為沒有本能去直接進入到心，並向著對寬恕的全心全意的請求開放自我。雖然宗教信仰的表達擁有驚人數量的對寬恕的推薦，依賴于宗教信仰的表達來向更大的自我——作為一個具體化且固化的其他自我——具體化寬恕的過程，會讓對真理的內在的感知對於這個寬恕的過程並不是在自我外部的這個事實變得麻木。

The forgiveness by the one infinite Creator may be religiously expressed by another self to one, yet the effects of true forgiveness of memories are inconsequential unless it is also realized that this external expression of forgiveness reflects, and is only a reflection of, the actual process that has been transacted upon the metaphysical or time/space planes in the portion of the being in which energy is blocked and the computer is stuck.

由太一無限造物者做出的寬恕可以被另一個自我向一個人用宗教信仰的方式表達出來，而真正的對記憶的寬恕的效果卻是不連貫的，除非這一點同樣也被領悟到了，即這種寬恕的外在的表達是反射的，它僅僅是對於在存有的那個在其中能量被阻塞或者電腦被卡住的部分的形而上學或者時間/空間的層面已經被處理了的實際的過程的一個映射。

Therefore, we ask that those with unhealed memories see this as an order of business to be addressed. The self must in some way open the heart to the self's need and ask with no reservation for forgiveness, and more than that, be prepared to accept that forgiveness and to drop that program and allow its spiritual energy to dissipate, allow the past to become the past. We recommend that this kind of work be done promptly and persistently and be given priority, for sorrows and hard-heartedness may make poor combination of guests, and though they speak much they do not make a good company. The time which is precious in each incarnation need not be spent with such guests if the work be done.

因此，我們請那些帶著尚未被療愈的記憶的實體們都將這視為一種要被解決的工作的條理。自我必須用某種方式向著自我的需要開放心，並毫無保留地請求寬恕，比那更重要的是，準備好接受那種寬恕並放下那個程式，允許它的靈性的能量消散，允許過去成為過去。我們建議這種類型的工作用即刻的且堅持不懈的方式被進行並被給予優先順序，因為憂傷和無情是可以產生出糟糕的客人的組合的，雖然他們話很多，他們卻不是一個很好的陪伴。如果工作被完成了，在每一次投生中珍貴的時間不需要被花費在這樣的客人身上。

There are reasons that this work is work well done. Firstly, to allow any thought-form to have control over the screen, if you will, of the mind's eye is to release the stream of experience to flow into limited pools of stagnated, situational experience where nothing new is learned. Thought-forms take the place of acquiring new and transformative information. Third density is for making choices, not for repeating the same program over and over with no clearing or solution or moving on.

這個工作是要被好好完成的工作，這是有一些原因的。首先，允許任何的思想形

態對心智的眼睛的螢幕，如果你們願意這樣說的話，擁有控制力，就是去釋放體驗的溪流以流入到停滯的、情境性的體驗的受限制的池塘之中，在那裏沒有任何新的東西會被學會。思想形態取代了獲取新的，轉變性的資訊。第三密度是是為了做出選擇的，不是為了一遍又一遍地重複相同的程式而沒有清理、或者解決方案、或者繼續前進的。

Secondly, if held in mind with enough tenacity and allowed to run within the mind's eye, such programs can cause the need for another self which then must go through the entire trail of manifested learning, every density. To send a self and a universe off into a parallel or split existence weakens the strength of existence now being experienced, removes some portion of the limitless and eternal self which had been the spark of the manifested self which you are, thus making the process of spiritual evolution more complex and more baffled, that is, less open to pure experience.

其次，如果這樣的程式藉由足夠的固執被留在頭腦中並被允許在心智的眼睛中運轉，這樣的程式能夠造成對另一個自我的需要，這種需要接下來就必須經歷被顯化的學習及其每一個密度的完整的路徑了。將一個自我和一個宇宙送入到一個平行的或者分裂的存在性之中會削弱現在被體驗到的存在性的力量，消除那個已經成為了你之所是的被顯化的自我火花的那個無限制且永恆的自我的某個部分，並由此使得靈性演化的進程變得更加的複雜，更加的令人困惑，也就是說，較少地向著純淨的體驗開放了。

Thirdly, there is, when an "if only" has taken the mind repeatedly away, a kind of scarring which is obvious [and which] entities of either polarity from other densities can see, and if there is for some reason an entity or entities which does indeed have reason to greet an entity, such regrets are excellent targets for the temptation to become lost in them and take the rhythm and the impetus away from that polarized and potentiated action which has generated inner light to attract what this instrument calls the "loyal opposition" in the first place.

第三，當一個“假如”已經反復不斷地讓佔據了你的頭腦的時候，一種創傷就會變得明顯了，來自其他的密度的具有任何一種極性的實體就能看看到它，如果有某種原因一個實體或者多個實體確實有理由要對一個實體進行致意的話，這樣的悔恨就會成為誘惑物的優秀的目標以在其中迷失並將旋律和動量從已經產生出內在的光的有極性和賦能的行動中取走，以便於在最初的位置上吸引這個器皿所稱的“忠誠的反對派”。

My friends, sorrow and sighing are deep within each entity just as laughter and glee are deep within your makeup. The purpose of incarnation is not to avoid either the tears or the laughter, either the sorrow or the joy; the goal rather circles around the respect and compassion which one may offer to each emotion felt without preferring one to the other, without denying any pure emotion. We ask you to love, accept and forgive yourselves and be brave and bold enough to open and allow the healing of the self, the healing of memories, the healing of the incarnation. Into such concerns does the light of love's spirit move.

我的朋友們，就如同歡笑和快樂是位於你們的構成的深處的，憂傷和歎息一樣也是在每一個實體內在深處的。投生的目的不是去回避淚水或者歡笑，憂傷或者快樂，目標毋寧是圍繞著一個人可以向每一個被感覺到的情緒提供的尊重和同情，在不去偏好一個情緒多於其他的情緒，不去否認任何純淨的情緒。我們請你們去愛、接納並寬恕你們自己，變得足夠的英勇和大膽以開放並允許對自我的療愈，對記憶的療愈，對投生的療愈。愛的靈性之光確實會進入到這樣的關注之中。

One who seeks healing, who seeks loving, is never alone. There are strong forces which come in the name of love to aid, support and strengthen the attempts of the self to realize and know love. Express within the self the request for such help and you shall have, as this instrument says, a crowd of witnesses whose only hope is to deepen and strengthen this healing effort. Relax into that ambiance, feel the energy of those who truly come to serve those who seek the truth and the light and let your heart become easy.

一個尋求療愈的人，一個尋求愛的人，是永遠不會孤單的。會有強有力的力量以愛的名義前來幫忙，支持並增強自我去領悟並知曉愛的嘗試。在自我內在之中表達對這樣的幫助的請求，你將擁有，如這個器皿會說的一樣，一大群的見證者，它們唯一的希望即使去深化並強化這種療愈的努力。放鬆進入到那個氛圍中，感覺那些真正前來服務那些尋求真理和光的人們的實體的能量並讓你的心變輕鬆。

We do not sense any queries at this time. If there are no queries we shall take our leave of you. Are there queries at this time?

我們在此刻沒有感覺到任何的問題。如果沒有提問，我們將離開你們。在此刻有問題嗎？

(Pause)

(暫停)

We are those of Q"uo and thank each again. We wish you many blessings, we wish you good work within your consciousness, we encourage you and give you a hug of the heart, and leave you in love and in the infinite light of the one infinite Creator. We are those known to you as the principle of Q"uo. Adonai, adonai.

我們是 Q"uo，我們再一次感謝各位。我們祝願你們擁有許多的祝福，我們住院你們在你們的意識中工作順利，我們鼓勵你們並給予你們一個心的擁抱，我們在太一無限造物者的愛與無限的光中離開你們。我們是你們知曉的 Q"uo。Adonai, Adonai。

March 30, 1993

1993-03-30 Hatonn：世俗的憂慮與每日的麵包

Group question: The question this afternoon has to deal with how we can balance our concerns for worldly survival and spiritual perception of the real nature of things; how we can discern what of our concerns deserve our attention and those which perhaps are just a waste of time causing a lot of excess worry. When we have concerns, what kind of a yardstick, or measure, or feeling-tone can we access to determine where we really need to put our attention and our concern?

團體問題：這個下午的問題是處理，我們如何才能能在我們對於世俗的生存的擔憂與對於事物的真實的特性的靈性上的感知之間進行平衡，我們如何才能能在我們的什麼憂慮是值得我們的注意力以及那些也許僅僅是一種浪費時間的造成許多的過度的擔憂的憂慮之間進行分辨。當我們有擔憂的事情的時候，什麼類型的一種衡量的尺度，或者度量或者感覺上的音調是我們能夠取得，以確定我們真的需要將我們的注意力以及我們的關注放置於何處呢？

(Carla channeling)

(Carla 傳訊)

I am Hatonn. Greetings, my friends, in the love and in the light of the Infinite Creator. It is a great blessing to come into your circle of seeking, to enter into your vibratory harmonies, and to rest with you in seeking and faith. As always, we ask that each of you choose those thoughts which aid and discard the rest.

我是 Hatonn。我的朋友們，在無限造物者的愛與光中致意。進入到你們尋求的圈子，進入到你們的振動的諧音並與你們一起在尋求和信心中休息，是一種巨大的福分。一如既往，我們請你們每一位都選擇那些有幫助的想法並將其他的都拋棄掉。

Your question about how to judge your own concerns about provisions for the physical well-being and continuation, is one which is important simply because in the pursuit of third-density lessons - all of which have to do with learning how to love - the issue of providing a supply of those things needed can be a key one.

你們在關於如何判斷你們自己對於身體上的健全與持續性所需的生活物資的關注的方面的問題，是一個重要的問題，這單純地是因為在追尋第三密度的課程的過程中——所有的課程都是與學習如何去愛有關的——提供那些被需要的事物的一種供應的議題是能夠成為一個關鍵性的議題的。

Your density has the strong tincture of yellow-ray concerns; that is, of concerns which involve the seeker in his participation in groups or institutional relationships. The going-out to find work is a going-out into the society, moving into and out of groups, other families, institutions who employ; and in each of these forays, the mind is guided by that attitude which points like the arrow at the prevailing wind of attitude and internal bias.

你們的密度擁有強有力的黃色光芒的關注的色澤，也就是將尋求者包含在他參與

到團體以及機構性的關係中的關注。出去找工作就是一種走出去進入到社會中，進入和離開團體、其他的家庭以及雇傭的機構，在這些嘗試中的每一個之中，心智都是被如同箭一樣地指向流行的態度的風潮以及內在的偏向性的態度所指引的。

The prayer which you repeated says, among other things, "...give us this day our daily bread...". Focus upon this request and see how simple and limited this request is. See, too, where the weight of attitude is shifted. The prayer is a reaching to the Creator, not to the institutions of your society and culture.

在其他的事情之中，你們重複的祈禱說，「今天請給我們每日的麵包。」聚焦在這個請求上，並看到這個請求是怎樣地簡單和有限度。同樣也看到，態度的重量在何處被轉換了。這個祈禱是一種向造物者伸出手，而不是向你們的社會和文化伸出手。

We would at this time, transfer to the one known as Jim. In this particular channeling working, we shall omit our signature at the end of each portion and simply begin with our identity. We ask each instrument to continue to be sensitive to the tuning, and we ask each in the circle to aid in the clockwise energy flow of light - the light of desire - so that each entity's desire to seek further may blend into a constantly energized stream which feeds the contact and aids in the channeling process.

我們會在此刻轉移到被知曉為 *Jim* 的實體。在這個特定的傳訊的工作中，我們將在每一個部分的結束省去我們的簽名，並單純地藉由我們的身分開始。我們請每一個器皿繼續對於調音是敏感的，我們請在圈子中的每一個人都在光——渴望的光——的順時針的能量的流動中幫忙，這樣每一個實體去進一步尋求的渴望就可以混合成為一條不斷被充能的能量流，它會為接觸供能並在傳訊的過程中幫忙。

We would now transfer to the one known as Jim. I am Hatonn.

我們現在轉移到被知曉為 *Jim* 的實體。我是 *Hatonn*。

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn. The attitude which prays that the daily bread be given as it is needed, is an attitude which is not always available to those of your peoples who feel that the world in which they live is one with which they must contend, and wrest the provender from. This attitude that prays, does so in faith; for only in faith can one find that which is, shall we say, the direct link to the ability to move the self beyond the self. For as you work within your own resources, you often find that there are obstacles or limits beyond which it seems difficult, if not impossible, to move the self.

我是 *Hatonn*。對於你們的人群中的那些感覺到他們在其中生活的世界是一個他們必須與其鬥爭並從其奪取食物的世界的人，這種在麵包被需要的時候祈禱每日的麵包被給予的態度，是一種並非一直都會可以為他們所利用的態度。這種祈禱的態度，是藉由信心而祈禱的，因為僅僅是在信心中，一個人才能夠找到與那種

讓自我超越自我的能力有直接的連接的事物。因為當你們在你們自己的資源中進行工作的時候，你們經常會發現會有看起來似乎很難，如果不是不可能的話，讓自我超越的障礙物或者限制。

Each of you, as you continue upon your journey of seeking the nature of yourself and its relationship to all other selves and the Creation, Itself, come to know certain things or characteristics about yourself; and as you come to know these characteristics, you, in a sense, become limited by them. And if this knowledge of yourself has proceeded only to the point of providing you an expanded limitation, then at some point, you will need to employ the faith to move beyond previous experience and previous knowledge. This is another way of saying that the way you look at yourself and your life and its possibilities, is an attitude which has allowed you to move to a certain point in your growth and balancing of mind, body, and spirit.

隨著你們每一個人繼續你尋求你自己的特性以及它與所有其他自我，與造物者以及其自身之間的關係的旅程，你們每一個人都會開始知曉關於你自己的一定的事情或者特徵，當你開始知曉這些特徵的時候，你在某種意義上就是被它們所限制的。如果這種對你自己的知曉已經僅僅前進到了那個為你提供了一種被拓展了的局限性的位置的話，接下來，在那個位置，你將需要去應用信心來超越之前的體驗和之前的知曉。這是另一種表述你觀察你自己、你的生命以及它的可能性的方式就是一種已經允許你在你的成長和對心智、身體和靈性的平衡中移動到一定的位置的態度的方法。

All children, and indeed, all entities moving through the incarnational pattern, move through stages of growth, of perception, of abilities, of goals, of means of achieving such. The entity which seeks to learn always encounters that which is new. The attitude with which you proceed upon this journey may, itself, at times need to be expanded, shall we say, or to be made more flexible, more able to allow possibility.

所有的孩子們，確實所有正在移動穿越投生模式的實體，都是在穿越成長、感知、能力、目標以及取得這樣的目標的途徑的臺階的。尋求者學習的實體一直都會遭遇到新的事物。你們藉由其在這條旅程上前進的態度，在其自身時常可能需要，容我們說，被拓展，或者被變得更加靈活、更加能夠允許可能性。

We would now transfer to the one known as S.

我們現在轉移到被知曉為 S 的實體。

(S channeling)

(S 傳訊)

I am Hatonn. To continue with our thought, we now would direct your attention to the factor of your own desire, which works deeply and often in hidden ways within those situations which present themselves to you, colored in various ways. If you find that the situation which now serves as catalyst to you, has the feel or the coloration of frustration, it is well that you step back for a moment to examine what in the situation you find frustrating, and a step

further back to determine what desire of your own there may exist to make possible the kind of frustration that you feel. Where there is a confusion of desire, frustration is almost inevitable.

我是 Hatonn。繼續我們的想法，我們現在會將你們的注意力指向你自己的渴望的要素，這些要素在那些將它們自己呈現給你們的情境中會深入地且經常是用隱藏的方式工作，並用多種多樣的方式被染色。如果你發現那個現在作為催化劑對你起作用的情境擁有挫折的感覺或者染色，你後退一會兒來檢查，在這個你發現挫折的情境中什麼有什麼東西，並再多後退一步以確定可能存在有你自己的什麼渴望使得你感覺到的那種挫折感成為可能了。在會有一種渴望的混淆的位置，挫折感就是幾乎無可避免的。

It behooves one, then, to ask ever more deeply, what is the true nature, what is the true object, of that which you desire? If one settles for a good that seems, for the moment, to satisfy the desire, one will surely be given such catalyst as will eventually show the limits of this desire, or more properly put, the limits of this self-image of what is desired.

接下來，一個人的義務就是去更為深入地詢問，什麼是你渴望的事物的真實的特性，什麼是你渴望的事物的真實的目標。如果一個人決定要一個看起來似乎，在那個時候，滿足渴望的物品，它就將會被給予將會最終顯示出這個渴望的局限性的催化劑，或者更為準確地，將限制性施加在這種被渴望的事物的自我形象上。

And so, the great third-density quest continues: the desire seeking itself out, testing itself, finding resonance within those things and those other selves that seem to draw it out. And yet, again and again, it appears that what has drawn the desire out is of fleeting significance, and eventually is cast aside as a mere husk, the true kernel being the yet unexplored desire.

因此，偉大的第三密度的追尋繼續進行了：渴望將它自己找出來，對它自己進行考驗並在那些看起來似乎引發了它事物中以及其他自我中找到共鳴。而一次又一次，在表面上已經將渴望引發出來的事物是短暫的重要性，並最終作為一個純粹的果殼而被放在一邊，真實的果核是尚未被探索過的渴望。

There are times such as those small moments set aside for the meditation, when one in a controlled setting releases the active way of projecting one's desire and merely peers back into the wellsprings of this desire - the wellsprings which stem from that which may be called a yearning. When one avails one's self of such experience, the cares of the world seem far removed, and one has the opportunity to renew the sense of direction within the desire, that is called 'faith'. This faith, to be sure, carries with it no ready answers, no apparent solution for deeply ingrained problems; yet, it is the surest source of that hope and confidence, without which no solution to the pressing daily problems may be found.

會有諸如被留出來的那些小段的冥想的時間之類的時間，會有那些一個人在一種受控的環境中釋放了將其的渴望投射出去的積極的方式並僅僅追溯這種渴望的源泉——源自於可以被稱之為一種熱望的事物的源泉——的時間。當一個人讓它自己從這樣的體驗受益的時候，對於世俗的關切看起來就會被大大地消除了，一個人就有機會在渴望中恢復那種被稱之為「信心」的方向感了。這種信心，無疑

是在它其上不會帶有對於深植的問題的現成的答案以及明顯的解決方案的，而它就是希望和信任的最為確切的源頭，沒有信心，就不會有對於可能被發現的迫切的日常問題的解決方案了。

Strangely, it may turn out that upon deeper reflection and closer and more precise scrutiny of the nature of the desire, that the solution to the frustration one formerly experienced or the difficulty that one formerly encountered, lies not so much in deciphering the riddle, or overcoming the problem as it is first conceived, but rather in re-configuring the nature of the problem, and perhaps even in deciding that the problem is not, after all, even a problem. All depends on the nature and on the focus of the own, most intimate and personal, desire; and yet, a desire which reaches so far beyond that personality which is available to you, as that working image of who you are.

奇怪的是，在對渴望的特性的更為深入的沉思和更為密切且更為準確的檢查之後，結果可能被證明是，對於一個人之前感覺到的挫折感或者一個人之前遭遇到的困難的解決方案，並非如其一開始被想像的一樣，如此大量地存在於對於謎題的破解之中或者對問題的克服之中，而毋寧是存在於對問題的特性的重新的配置之中，也許甚至是在弄明白問題根本就，甚至不是一個問題之中。一切都取決於對自己的，極其內在且個人性的，渴望的特性以及對這種渴望的聚焦，而這種渴望，隨著那種對於你之所是的形象的工作的進行，是一個抵達了在那種你可以取得的人格之外如此之遠的地方的渴望。

At this time, we of Hatonn, would transfer our contact to the one known as Carla.

在此刻，我們 *Hatonn*，會將我們的接觸轉移到被知曉為 *Carla* 的實體。

(Carla channeling)

(*Carla* 傳訊)

I am Hatonn. We do not wish to trifle with questions of identity, but wish instead to ask each, in the mind's eye, to move inward, and inward, until there is that point, bright as a diamond, crystalline, and lovely - this tiny point which is the adit to the deep mind's union with the One Infinite Creator, to the deep heart's contact and unity with the Logos, the articulated expression of Love which is your crystalline nature. Feel that inmost point of light, that shuttle to Intelligent Infinity, and know, now, that all falls away before that One Identity. Enter into that point of light, and become the light. Allow that light to fill up your range of consciousness, and in the same breath, release it and move upward, coming back into the heavy, chemical body, and its millions of points of awareness, all sending millions and millions of messages to your mind.

我是 *Hatonn*。我們並不希望對於身份的問題進行閒聊，而反之希望請每一個人，在心智之眼，去向內移動，一直向內一直到有那個如同一顆鑽石一樣明亮、透明且渴望的位置出現了——這個小小的位置就是通往心智與太一無限的結合的入口，通往深入的心與理則以及你的晶體的特性之所是愛的清晰的表達之間的接觸與合一的入口。感覺那個光的最深入的位置，那個通往智慧無限的穿梭器，並知曉，現在，一切都在太一的同一性的面前消失了。進入到那個光的位置，並

成為那種光。允許那種光充滿你的意識的範圍，在相同的廣度中，釋放它並向上移動，同時返回到那個沉重的化學性的身體中，返回到它數百萬的察覺位置，所有的位置都在將數百萬的資訊送到你的心智中。

Now, again, you take upon yourself the clothing of thought, the garb of condition; and yet, do you not now know that in any condition you are still the same? To move into that innermost identity is to feed the self within the incarnational trappings, with a spiritual supply which clarifies and deepens the awareness of a sure identity and a sure path - a vocation, if you will, that moves beyond - that vocation by which you earn your daily bread.

現在，再一次，你讓你自己穿起了想法的衣物，情況的服裝，難道你現在還不知道在任何情況中你都仍舊是一樣的嗎？要進入到那種最為內在的身份，就是去在投生性的裝束中，用一種靈性上的供給來餵養自我，這種靈性的供給會澄清並深化對一種確定的身份和一條確定的道路——一種天職，如果你願意這樣說的話——的認識，那種天職是超越了你用來賺取你每日的麵包的職業的。

Several comments made earlier concern how often things seem very difficult; yet, somehow, for that one day there is enough to eat, enough to be warm. It is so, that these things may be taken away. It is so, that all manner of suffering is possible in the midst of ease. Still, there is no guarantee that ease will continue. Indeed, at this moment, many upon your sphere hunger and thirst and sicken and die; and who has control? This instrument spoke earlier of her desire to control. Is there virtue in this desire, understandable though it may be? Is any control conceivable within the illusion, more than a shadow of control?

在早些時候被做出的數個評論涉及到事情如何會頻繁地看起來似乎是非常困難的，然而，以某種方式，對於那一天，會有足夠的東西吃，會有足夠的東西取暖。就是如此，這些東西可能被拿走。就是如此，所有的受苦的形式在悠閒自在中都是有可能的。仍舊，不會有保證，那種悠閒自在將會繼續下去。確實，在此刻，在你們的星球上有很多人是饑餓、乾渴、生病與死亡的，誰有控制力呢？這個器皿在早些時候談及她對於控制的渴望。雖然它是可以理解的，在這種渴望中有優點嗎？在幻象中，除了一種控制的陰影之外，有任何的控制是可以想像得到的嗎？

We would transfer at this time.

我們會在此刻轉移。

(Jim channeling)

(Jim 傳訊)

I am Hatonn. The desire to control oftentimes is based upon the wish to aid others in a manner determined by the self to be helpful; and in this desire to be of service, we recommend that each entity realize that, indeed, each of you is a vehicle by which service is rendered. However, the desire to serve in a manner pre-determined by yourself is oftentimes a desire misdirected and a desire which can, if clung to overly much, cause one to miss an opportunity to serve that is more harmoniously and efficiently offered without pre-conditions;

for though your illusion seems securely fastened to immutable laws and proven pathways of action, we can assure you that the Creative Intelligence of Love can move beyond all pre-conceptions and make the grandest change in ritual and function imaginable. For when an entity truly wishes to serve and to do the will of the Creator, the opening of the self to this desire can become a channel through which this Creative Energy of Love moves with the power necessary to break limitations, to rearrange perceptions, and to allow new possibilities to be infused in any entity or situation. And as these new possibilities move into being through the vehicle of the surrendered will, then one is truly in the presence of the One Creator and experiences some facet of freedom and joyful exultation; for there is great joy in moving with the rhythm of the universe, shall we say. One may have the grandest design set in place, ready for implementation, with great expectation of success; however, if this design does not have the harmonious connection to one's own capabilities and the services that are possible for one to perform, this design is as nothing when seen from the viewpoint of a desire that has been surrendered to the greater Will of the Creator. And in place of the pre-conceived notions of propriety or correctness, faith has allowed one to move beyond the boundaries of self and previous attitudes.

我是 *Hatonn*。去控制的渴望時常是基於這樣一種希望的，即去用一種被自我斷定為有幫助的方法來幫助其他人，在這種去進行服務的渴望中，我們推薦每一個實體都意識到，確實，你們每一個人都是一個藉由其服務被給予的載具。然而，用一種提前被你自己決定的方式去服務的渴望時常會是一種被指錯了方向渴望，以及一種，如果過多地緊握不放，會使得一個人錯過一個服務的機會的渴望，這個服務的機會是在沒有前提條件的情況下用更為協調且有效的方式被提供的，因為雖然你們的幻象看起來似乎是穩固地被固定在永不改變的法則與被證明的行動的途徑之上的，我們能夠向你們保證，愛的創造性的智慧是能夠超越所有的預設的觀念並在可以想像得到的儀式于機能中創造出最大的改變的。因為，當一個實體真正地希望去服務並行使造物者的意志的時候，自我向著這種渴望的開放式能夠同為一個管道的，通過這個管道，這種愛的創造性的能量就會帶著所需的力能移動以衝破局限性，重新安排感知並允許新的可能性被注入到任何的實體或者情況之中。當這些新的可能性通過臣服的意志的載具進入到有的時候，接下來一個人就真正出於太一造物者的臨在之中並體驗到某種自由和喜悅的狂喜的面向了，因為在與，容我們說，宇宙的旋律一同移動的過程中會有巨大的喜悅。一個人可能擁有最為宏偉的設計是計畫好了的，準備好去進行並對其帶有巨大的對成功的期待的，然而，如果這種設計與一個人自己的能力以及它有可能去執行的服務之間的並不擁有協調的連接的話，這種設計在從一種已經被臣服於造物者的更大的意志的渴望的視角來被觀察的時候就什麼都不是了。在預想的適當性或者正確性的觀點的位置，信心已經允許一個人超越自我和之前的態度的邊界了。

Thus, the prayer to receive the daily bread is a prayer of faith, yet, not a faith which has no basis or experience within the life pattern; for, as was mentioned before this session began, each of you has experienced a great deal of life to this point in a manner which has been fruitful, and you have received much manna each of these days of your experience.

因此，接收每日的麵包的祈禱是一種信心的祈禱，而它不是一種在生命模式中並

不擁有偏向性或者和體驗的信心，因為，如在這次集會之前被提到的一樣，你們每一個人都已經在這個位置上用一種已經是富有成效方式體驗到了大量的生命了，你們已經在你們的體驗的這些日子的每一天都接收到了大量的瑪娜 (manna) 了。

At this time we would transfer to the one known as S.

在此刻，我們會轉移到被知曉為 S 的實體。

(S channeling)

(S 傳訊)

I am Hatonn. We come, now, to the question of how one may seek in more particular ways, to re-integrate the new-found core of desire into those daily activities and plans for activities which each, as an incarnate entity, must contend with. We have cautioned against the too ready belief that one's desire is held fully in hand. We have attempted to show the way to a vision of one's source...

我是 Hatonn。我們現在來到了一個人如何可以用更為具體的方式來尋求去將心發現的渴望的核心重新整合到那些日常的活動以及每一個人作為一個投生的實體必須要與之奮戰的活動的計畫之中。我們已經警告過，避免過分輕易地相信一個人的渴望是完全處於掌控之中的。我們已經嘗試去顯示那條通往一個人的源頭的一個景象的道路.....

(Tape change.)

(磁帶更換。)

...nothing short of the One Infinite Creator. Is my desire anything but a desire for the One Creator? Is the desire within me anything but the desire of the One Infinite Creator? Still, there remains the question of how this desire shall find more particular life, how it shall be carried forth, given where it may as a gift to others who similarly seek in the darkness of their own lives. This is a puzzle, is it not? One must formulate designs, one must plan, lest one be like the grasshopper who fiddled when he could have been hard at work laying aside store and provision against the cruel winter to come; and yet, one's desire is as much a voyage of discovery as it is a question of implementation or wise use of known resource. And so, one must be prepared to discover that one's plan wasn't really what one planned it to be; one's strategy was not, at heart, what one had thought it was. And how does one discover this? Simply by pressing forward with the available tools at hand, with the available plans and the available knowledge concerning the way the world turns.

.....太一無限造物者不缺少任何事物。除了一種對於太一造物者的渴望之外，我的渴望是任何其他的事物嗎？仍舊，留下來的問題是這種渴望如何找到更為具體的生命，它如何被進行，它如何在它可以作為一個給予其他的類似地在他們自己的生命的黑暗中尋求的人的禮物的位置被給予。這一個謎題，不是嗎？一個人必須系統表述設計，一個人必須計畫，以免一個人好像虛度光陰螞蚱一樣，它本來能夠努力工作來儲存食物來對狂即將到來的嚴冬的，然而，一個人的渴望非常類

似於一場探索的航行，因為它是一個執行或者對已知的資源的睿智的使用的問題。因此，一個人必須準備好去發現它的計畫並非真的就是它計畫它去成為的事物，一個人的策略，在核心之處，並不是它已經認為它是的事物。一個人如何發現這一點呢？單純地藉由用可以取得的手邊的工具，藉由可以取得的計畫和可以取得的關於世界運轉的方式的知識來前進。

All of this is sufficiently clear to you. All of it seems sufficiently familiar to you. It is a familiarity, however, in which the core reality is one of utter unpredictability, complete mystery. If it were otherwise, what value would this experience truly have for you? It would not be a voyage of discovery; surprise would be precluded. But indeed, it is not so. Surprise, the novel, the new experience, is part of the very essence of this process which you undergo - the process called incarnate life.

這對於你全部都是足夠清晰的。它在你看起來全都似乎是足夠熟悉的。然而，它是一種在其中核心的實相是一種完全無法預測、完全神秘的實相的熟悉。如果不那樣的話，這種體驗真正對於你會有什麼價值呢？它就不會是一場探索的航程了，驚奇就會是被排除在外的了。但是，確實，它不是這樣的。驚奇、新鮮、性的體驗，就是這個你進行的過程——被稱之為投生的生命的過程——的核心實質的一部分了。

What we counsel, then, is but a humble point: the humble point that one's own humble joy in the process, and faith that the process is precisely the right process for one at this time. This is the truer although less known resource, that one brings to the experience of uncertainty, that one brings to the attempts to serve, in a way that is balanced from self to self, in a way that reaches for the very highest mode of service of which each is capable. This is the task to which we would commend you.

接下來，我們勸告的事情，僅僅是一個謙遜的要點：這個謙遜的要點及，一個人自己在這個過程中的謙遜的喜悅，以及對這個過程就是在此刻對於它是完全適合的過程的信心。雖然這是較不被知曉的資源，這卻是更為真實的資源，一種帶來了不確定性的體驗的資源，一種帶來了服務的嘗試的資源，這種服務是用一種在自我和自我之間是平衡的方式，用一種向著每一個人能夠進行的最高的服務模式伸出手的方式。這就是我們向你們推薦的任務了。

At this time those of Hatonn would desire to close the meditation through the one known as Carla.

在此刻，我們 *Hatonn* 團體會渴望通過被知曉為 *Carla* 的實體結束冥想。

(Carla channeling)

(Carla 傳訊)

Welcome to the ocean of incarnational experience. Your maps are faulty. You must steer by hunch and hope. You shall not avoid that destiny which lies before you - that destiny which was chosen by you as the focus of an incarnational time and space. We encourage each to attempt always to move towards those goals one instinctively desires. We encourage each to attempt

to improve and to control the life experience for comfort and for joy, for rest and peace and love; yet also, we encourage each to rest back in the virtue of that situation in which each finds himself. There are always imperfections perceived in the ambient environment. There may well be many concerns about, "Is there enough?"..."Do I have enough?" We ask each to turn into that fear as if it were a wind and meet it straight on.

歡迎來到投生性體驗的海洋。你們的地圖是不完善的。你必須藉由預感和希望來掌舵。你將不會避開那個存在于你的前方的命運——那個命運是被你選擇來作為一次投生性的時間和空間的焦點的。我們鼓勵每一個人都一直嘗試去朝向那個人本能地渴望的目標前進。我們鼓勵每一個人都嘗試去增強並控制對於舒適、對於喜悅、對於安歇、平安和愛的生命體驗，而我們同樣也鼓勵每一個人都在那種每一個人會在其中找到他自己的情況的優點之中休息。在周遭的環境中一直都會有缺陷被感覺到。很可能會有很多的關於「這是足夠的嗎？」.....||我有足夠的東西了嗎？||的擔憂。我們請每一個人轉向進入到那種恐懼中，就好像它是一陣風一樣，並直面它。

In your Holy Work called the Bible, the teacher known to you as Jesus observed two students vainly casting their nets into the sea. Again and again their nets came up empty of fish. They felt defeated, frustrated; they, no doubt, wished for control that they did not have. The one known as Jesus simply said, "Put down the nets again", and with renewed hope the nets were cast again into the sea; and suddenly the sea teemed with fish. The supply was overwhelming. The boat almost foundered with plenty. Such seasons shall your experience hold, of scarcity and plenty. Yet, in your perceptions, we ask each to focus again and again upon that knowledge that faith alone can give, that knowledge of where the center of the self is; for this, indeed, is the greatest control, shall we say, the highest form of control - that is, the control of the attitude.

在你們稱之為聖經的神聖著作中，被你們知曉為耶穌的老師觀察到兩個學生徒勞地將它們的網撒入大海。一次又一次它們的網被拉上來的時候是沒有魚的。它們感覺到被打敗了，感覺到受挫了，他們，毫無疑問，是希望控制它們並不擁有的事物的。被知曉為耶穌的實體單純地說，||再一次撒網吧，-帶著重建的希望，網再一次被撒入大海，突然間，海中充滿了魚了。供給是壓倒性的。船幾乎因為豐盛而沉沒了。這樣的匱乏和豐盛的時節是你的體驗將會擁有的。而在你們的觀念中，我們請每一個人都一次又一次地聚焦在單單只有信心能夠給予的那種知曉上，那種對自我的中心所在之處的知曉上，因為，確實，這就是最大的控制了，容我們說，這就是最高的控制的形式了——也就是對態度的控制。

Let your fears cease as the wind drops after the storm. Let your joy expand as the sun expands the atmosphere breaking through the clouds. And in that atmosphere, any occupation is a beautiful, rich situation; for in that situation you can love and be of service and offer the heart of yourself.

讓你的恐懼如同在暴風雨之後的風逐漸停下來一樣地停止吧。讓你的喜悅如同太陽衝破雲層在空氣中拓展一樣地拓展吧，在那種氛圍中，任何的事情都是一個美麗的、豐盛的情況，因為在那個情況中，你能夠愛、進行服務並獻出你自己的心。

Your incarnation is loving, and so we end with the request that you love each other and be of plentiful supply of that love, of that caring, so that you may be free and give others the freedom that you feel. That bottomless, endless, paradoxical ocean of illusion shall, indeed, support and supply your awareness with perception upon perception, and you shall be sustained until all has been concluded that you came to begin. And then you shall set sail in consciousness, afresh, to learn more lessons, to be of more service, and once again, to take sail upon an uncertain and confusing ocean of illusion. And in all weathers, in all illusions, in every portion and density and dimension of the infinite creation, there is that single point of diamantine light, that is for you, the gateway to Intelligent Infinity. We move into and burst through that entrance with you, in unity, in love, in faith. Thank you for being fellow voyagers with us. Blessings upon your journey.

你的投生是有愛的，因此，我們藉由這樣的請求來結束，我們請求你們愛每一個其他人並成為那種愛，那種關心的豐盛的供給，這樣你就可以自由的並將你感到的自由給予其他人。那個幻象的無底深淵、無盡的悖論的海洋，將確實會用一個接一個的感知來支持並餵養你的察覺，你將會被支持，一直到一切都已經被斷定，你來到出發的位置了。接下來，你就將會在意識中全新啟航，來學習更多課程，來進行更多的服務，再一次，來航行在一個不確定的和令人混淆的幻象的海洋上。在所有的天氣中，在所有的幻象中，在無盡的造物的每一個部分、每一個密度和維度中，都會有那個鑽石般的光的單一的位置，那個位置是供你使用的，通往智慧無限的大門。我們與你們一起，在合一中，在愛中，在信心中，進入並突破那個入口。為你們與我們一起成為同伴的旅行者而感謝你們。在你們的旅程上祝福你們。

We would transfer to close this session's questions, to the one known as Jim. We thank this instrument and each instrument for working with us this day, and we bid farewell to this instrument. We are those of Hatonn.

我們會轉移到被知曉為 *Jim* 的實體來結束這次機會的問題。我們感謝這個器皿以及每一個器皿今天與我們一同工作，我們向這個器皿告別。我們是 *Hatonn*。

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn, and greet each again through this instrument. At this time, we would ask if there are any queries remaining upon the minds of those present that we may speak to.

我是 *Hatonn*，通過這個器皿再一次向各位致意。在此刻我們會請問是否有任何仍舊留在在場的人們頭腦中的問題是我們可以談論的。

Questioner: I have a question. There's been...I've noticed lately, a kind of fog in people's minds - certainly in mine -about supply, which is why we got the question today. And I was wondering if there is some strong current that is moving through, or that does occasionally move through everybody in this illusion. Times when it is not such a good or fortunate time, seems that that...it really seems to be cyclical. Would you speak to that?

提問者：我有一個問題。我最近已經注意到.....在人群的心智中已經有一種類型的關於供給的迷惘，在我的頭腦中肯定有，這就是為什麼我們有了今天問題的原因了。我想知道是否有某種強烈的風潮正在流經，或者偶爾流經在這個幻象中的每一個人。那些不是這樣的一個好日子或者幸運的日子的時間，看起來似乎.....它真的似乎是週期性的。你們願意談談那一點嗎？

I am Hatonn. The nature of your illusion at this time is that the permeability of illusory things grows more thinly veiled, so that the changes that are occurring at the sub-atomic level of the smallest of your atomic structures are reflected in each portion of your illusion. The relationships between entities, between groups, between your nation's states, and all interaction of peoples, feels the reverberations of change. The mystery of Being becomes more apparent. The infinity of possibility presents itself more forcefully to many, for the first time to most.

我是 Hatonn。你們在此刻的幻象的特性是，幻象性事物的滲透性逐漸變得更為薄弱，因此你的原子結構的最小的結構的子原子的層次上正在發生的改變是在你們的幻象中的每一個部分中被映射出來的。在實體之間、團體之間、你們的國家之間的人際關係以及所有的人群中的互動，都會感覺到改變的回聲。存在的奧秘會變得更加明顯。可能性的無限性會更為強有力地將其自身呈現給許多的人，對於大多數人這是第一次。

These reverberations of transition are reflected in many, many ways in your illusion and in your incarnation. For most entities upon your planetary sphere, the stability of governmental agencies and economic alliances and the commercial industries which provide the monetary supply, all are subject to this feeling of change, and thus, each entity connected to the entirety of these interactions will feel the possibility and the immanence of change - change that goes to the heart of what truly supports and enables one's life pattern to continue. Thus, as the material world about you reflects such changing feelings and relationships, it is a natural outgrowth of this change for entities to feel more anxiety, shall we say, in some cases hopefulness, in many cases a feeling of distress as regards the means by which the daily bread shall be realized. However, this crisis in plenty is also an opportunity to place the focus of attention and the faith, upon that which is eternal and that which makes itself more easily apprehended by those inner seekers who see somewhat darkly through the illusion and sense the opportunity and qualities of changes occurring, both within themselves and within the One Creator in whom each entity lives and breathes and has its being - surely, solidly, and carefully placed beyond the winds and waves of the illusion that move so carelessly and chaotically through many life patterns at this time. Is there a further query, my Sister?

這些轉變的回聲是在你們的幻象和你們的投生中用許許多多的方式被映射出來的。對於在你們的星球上的大多數實體，政府機關與提供了金錢的供給的商業與經濟聯盟的穩定性，全都是受到這種改變的感覺的支配的，因此，每一個與這些互動的全體聯繫在一起的實體都將感覺到改變的可能性以及固有性——進入到真正支援一個人的生命模式並使其能夠繼續下去的事物的核心之中的改變。因

此，當在你周圍物質性的世界映射出這樣的改變的感覺和關係的時候，它對於實體就是這種改變的一種自然而然的副產物，以感覺到更大的焦慮，容我們說，在這些情況中感覺到無助，在很多情況中是在關於每日的麵包藉由其將會被取得的途徑的方面的一種苦惱的感覺。然而，這種大量存在恐慌同樣也是一個機會去將注意力的焦點和信心放置在永恆的事物以及使得其自身更為容易被那些內在的尋求者們所理解的事物之上，這些尋求者們多少有些模糊地看穿了幻象並同時在它們自己內在之中以及在太一造物者之中感覺到正在發生改變的機會與特性，每一個實體都生活在太一造物者之中並在其中呼吸且擁有它的存在——它的存在性被確切地、穩固地且小心謹慎地放置在那在此刻如此不小心地且嘈雜地流經如此多的生命模式的幻象的風與浪之外了。我的姐妹，有一個進一步問題嗎？

Questioner: No, Hatonn, thank you. Thank you very much.

提問者：沒有了，Hatonn，謝謝你們。非常感謝你們。

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

我是 Hatonn，再一次，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Questioner: I am curious about the role of meditation in obtaining the faith, it seems, that underlies action in the world to change the world, or circumstances that relate to us in the world. And I'm wondering if you can say something about how to hone our meditation skills to reach that faith, or if meditation is a direct route to that.

提問者：我對於冥想在取得信心的過程中的角色感到好奇，看起來似乎冥想位於在世界上改變世界的行為的下方，或者位於在世界中與我們有聯繫的環境的下方。我想知道，你們是否能夠在關於如何打磨我們的冥想的技巧以取得那種信心的方面說一些事情，或者，是否冥想就是一條通往那種信心的直接的途徑。

I am Hatonn. Meditation, my Brother, is our great injunction, shall we say.; We continually suggest that entities meditate upon a regular basis in order that the stabilizing quality of establishing a link with the mystery of the One Creator be available to each in times of great turmoil, both from within and from without; for in the meditative stance, one is able to begin to perceive the unified relationship of all things, and to begin to perceive the nature of one's own being as an integrated and whole entity, reflected perfectly in the unity of the One Creator. For each entity is a facet of this great jewel, and each entity must needs retreat to that silent room within, daily, in a place reserved only for this pursuit, and with a desire to seek purely, that connection with the Divine.

我是 Hatonn。我的兄弟，冥想是我們巨大的，容我們說，指令。我們持續不斷地建議實體用一種規律性的方式進行冥想以便於那種與太一造物者的神秘建立一種連接的穩定性的特性在同時是來自於內在之中和內在之外的巨大的混亂的時刻中可以為每一個人取得，因為在冥想的狀態中，一個人能夠開始感覺到一切事物的同一性的特性，並能夠開始感覺到它自己作為一個整合的和完整的實體的存有的特性在太一造物者的一體性中被完美地反映出來了。因為每一個實體都是這個偉大的寶石的一個側面，每一個實體都必須每天退入到那個內在的安靜的房

間中，並帶著一種去純淨地尋求與神性之間的那種聯繫的渴望進入到一個僅僅為這種尋求保留下來的地方。

Meditation offers the most available access to the everlasting waters that can quench all thirst. We heartily and happily continue to recommend meditation to all who feel any desire to seek beyond the illusion, and feel any need to find a peace within that can surpass all understanding from without. Is there a further query, my Brother?

冥想提供了通往能夠解除所有乾渴的永恆的水域的最為可以被取得的入口。我們衷心地且高興地繼續向所有感覺到任何去尋求超越幻象的渴望的人，感覺到任何去找到一種能夠超越所有來自外在的理解的內在的平安的需要的人推薦冥想。我的兄弟，有一個進一步的問題嗎？

Questioner: No, thank you very much.

提問者：沒有，非常感謝你們。

I am Hatonn, and we thank you, my Brother. Is there a final query at this time?

我是 *Hatonn*，我們感謝你，我的兄弟。在此刻有一個最後的問題嗎？

(Inaudible)

(聽不見)

I am Hatonn, and we also thank each of you for inviting our presence to your circle of seeking this afternoon, as you reckon your time. We are most gratified to have the opportunity to put into words our humble opinions and our discoveries of many, many experiences lived both within the illusion that you now inhabit and within many other kinds of illusion, that provide the opportunity to discover once again, that all, indeed, is One Unified Creator, moving in a mysterious rhythm and an harmonious dance, each with the other, in a fashion which inspires entities such as are we, as we look upon entities such as each of you is, moving valiantly and carefully through what seems to be the darkness of night, searching for each sliver of light that may show one further step upon this long journey of seeking; and we walk with you, my friends, rejoicing at this opportunity to so.

我是 *Hatonn*，我們同樣也感謝你們每一位在今天下午邀請我們出席你們尋求的圈子。我們對於擁有機會將我們謙卑的觀點以及我們在許許多多的體驗中的發現講述出來而感到極其感激，這些體驗是同時在你們現在居住的幻象之中以及在許多的其他類型幻象中被活出的體驗，所有這些幻象都提供了機會去再一次發現，萬物，確實，都是太一一體性的造物者，造物者用一種神秘的旋律和一種每一個人與相互彼此舞蹈，用一種當我們觀察諸如你們每一個人之類的實體的時候鼓舞諸如我們之類的實體的方式移動著，你們每一個人都英勇且小心謹慎地移動穿過似乎是夜晚的黑暗的事物，並尋求每一條光明的銀線，這種光明的銀線可以向一個人展現出在這條漫長的旅程上的更遠的一步，我們與你們同行，我的朋友們，我們為這樣做的機會而歡呼。

At this time we shall take our leave of this instrument and this group, leaving

each, as always, in the love and in the light the One Infinite Creator. We are those of Hatonn. Adonai, my friends, Adonai.
在此刻，我們將離開這個器皿和這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是 *Hatonn*。 *Adonai*，我的朋友們， *Adonai*。

April 25, 1993

1993-04-25 失衡與重獲平衡

Group question: The question today concerns how we get ourselves back in balance when we feel out of sorts, both physically, emotionally and metaphysically. What techniques could we use to regain our center so that we can get a sense of purpose and direction in our lives when we feel there are difficulties, whether it is illness, or money problems, or insecurity about what the next day will bring? What can we do to regain balance, or is it possible to live in a metaphysical balance; is it necessary to be somewhat out of balance to continue making progress? If so, this "angst" as it has been called, is the driving force, but then what is the proper proportion? Is there a need to be concerned in the area, when we are out of balance, is there an action we can take to regain this metaphysical balance?

團體問題：今天的問題是關於，當我們感覺到同時在身體上、情緒上和形而上學的方面都亂套了的時候，我們如何讓我們自己返回平衡。我們能夠使用什麼技巧來重獲我們的中心，這樣我們就能夠在我們感覺到困難的時候在我們的生活中得到一種目的和方向的感覺，無論那個困難是疾病還是金錢上的困難，或者是對於明天將會帶給我們的什麼事情的不安全感？我們能夠做什麼事情來重獲平衡，或者有可能用一種形而上學的平衡來生活嗎，必須要多少有些失去平衡來繼續前進嗎？如果是這樣的話，如果這種“焦慮”，如它已經被稱呼的一樣，是驅動力，那麼什麼是適當的比例呢？在這個區域中是否有一種要被關注的需要呢，當我們失去平衡的時候，有一種我們能夠採取的行動來重獲這種形而上學的平衡嗎？

(Carla channeling)

(Carla 傳訊)

We are those of Q"uo. Greetings in the love and in the light of the one infinite Creator. We are so delighted to be within your circle of seeking this day, and to be sharing in your fellowship and in the experiences which you have at this time of your year as the blooms fill the garden.

我們是 Q"uo。在太一無限造物者的愛與光中致意。在今天處於你們尋求的圈子中，並分享在你們的同心協力之中以及在你們的一年中的這個花朵遍佈花園的時刻你們所擁有的體驗，我們為之是如此的快樂。

For us to discuss being in balance is to move first into a perception of the balance of the sphere. It is only human, shall we say, to think of balance as having the characteristic of balancing between two legs, as you do when you walk. In actuality, balance is more a characteristic of realizing the center of one"s orb of beingness so that all of the happenstances of incarnational catalyst simply cause one to roll with the energies which are being manifested and expressed by the environment in the self. It is helpful for you to place that model of the self as the sphere in the mind simply in order to see that, metaphysically speaking, balance is not a matter of falling far, for the metaphysical being, when self-realized to any extent, is infinitely curved and not that with which catch one and bias one.

對於我們而言，要討論處於平衡狀態就是要首先進入到一種對於球體的平衡的觀念之中。容我們說，僅僅只有人類才會將平衡考慮為擁有在兩條腿之間的平衡的特性，如當你們行走的時候你們所做的一樣。實際上，平衡更多是一種實現一個實體的存在性的球體的中心的特性，這樣所有投生性的催化劑的偶然事件都單純地會使得一個人藉由正在被顯化出來以及被在自我內在之中的環境所表達的能量而滾動了。對你們而言，將那個自我是球體的模型放置在頭腦中單純地以便於去理解，從形而上學的方面而言，平衡不是一個跌倒的問題，這是有幫助的，因為當形而上學的存有在任何的程度上自我實現的時候，**它都是無限彎曲的且不會帶有會絆住一個人並讓其產生偏向性的事物的。**

Perhaps one may see the stresses and harsher experiences of incarnational catalyst as being that which tends to more and more compactly press into the center all parts of the circle or orb of being. Perhaps from this beginning you may see that we do not have the opinion that to be in balance is to be static or fixed in position. Indeed, when all is well there is the feeling of process, the experience of ongoing energy flow. This feeling of beingness constantly moving and evolving in kind is the hope of one who sets out to know peace while seeking the truth. Such a nature is certainly not going to be fixed even if value is still held in the kind of peacefulness which is stationary. The desire to seek the truth quickly removes the probability of remaining in metaphysical place for long.

也許一個人可以將投生性的催化劑的壓力和較為苛刻的體驗都視為是那個傾向於將存有之圓或者存有之球的所有部分越來越緊密地壓入到中心的事物。也許，從這個開始，你們可以看到我們所擁有的觀點並不是，處於平衡狀態就是處於靜止或者在位置上固定的。確實，當一切都好的時候，會有那種進程的感覺，以及對於前進的能量流的體驗。這種持續不斷地移動並在類型上演化的存在性的感覺就是一個在尋求真理的同時開始著手知曉平安的實體的希望了。**這樣一種特性將肯定不是被固定下來的，即使在那種靜止的平靜中價值仍舊是被保留下來的了，去尋求真理的渴望會很快將長時間留在形而上學的位置的可能性消除。**

So we offer you the image of yourself as a spiritual being, as a sphere of energy which will always be rolling, yet whose center is more and more accurately and gracefully sensed so that as the abrasions of experiencing the illusion more and more refine the near-perfect roundness of your spirit you become more and more of the nature of the Infinite and less and less of the nature of that which is concerned with limitations.

因此，我們向你們提供了這樣一個形象，你自己是一個靈性上的存有，是一個能量球，這個能量球將一直是在滾動的，而它的中心是越來越準確且優雅地被感覺到的，這樣，隨著體驗幻象的磨損越來越多地精煉你的靈性的接近完美的球形，你就會越來越多地具有無限的特性，越來越少地具有與局限性聯繫在一起的特性了。

What keeps a sphere from rolling? What would cause the seekers of truth to find themselves stuck? There are two categories of difficulties, the first being the declivities of the happenstances of your incarnational catalyst. There are small and large valleys into which this entity moves, only to find that there is

no further downhill route and happenstance alone shall not aid in the process of moving onward one iota. Then it is that it is easy to fear, for in order to smooth the metaphysical self and be able to roll with the punches, as it were, work has not then been done on being disagreeable with circumstance, the impulse having been trained over and over to see what is occurring, to cooperate, to adapt to what is occurring and to act within the situation as you find it. Occasionally this excellent behavior lands one in a hollow and fear is very quickly offered a place around the campfire with you.

是什麼讓一個球不再滾動呢？是什麼事物使得真理的尋求者發現它們自己被卡住了呢？有兩個困難的類型，第一個困難的類型是你們的投生性的催化劑的偶然事件的傾斜面。會有這個實體進入到大大小小的山谷，它僅僅去為了發現，是否還有更多的下坡的道路和單獨偶然事件會在前進微小的一點點的過程中是會有幫助的。那麼，這是很容易感到恐懼，因為為了要讓形而上學的自我變得平滑並能夠，可以說是，從容應對（*roll with the punches*），如果工作尚未在與環境之間的不愉快的方面被進行，接下來推動力就會一直一而再再而三地被培養出來，便於看看什麼事情是正在發生的，與正在發生的事情合作，適應它，並在你發現它的時候在那個情境中行動。偶爾地，這種優秀的行為舉止會讓一個人在一個進入到一個凹地之中，恐懼會非常快速地在你的篝火的周圍的場地上被提供。

Not to feel fear when feeling trapped by circumstance is unlikely. Therefore, let us look at what kind of companion fear may be. If fear be seen as an enemy, then it must be fought, and there are no true winners in a fight with fear, for it feeds upon itself, and if great attention be paid to it, it grows even greater. If fear be seen to be a guest, then the trappings of civility are found to be wise as well as courteous, for fear is after all a familiar friend, one to be greeted, offered a drink, a bite to eat, a warm place by the fire. "Of course you are here, fear," you say, "Welcome to my world." Fear then flowers into a true friend and says, "Thank you. You see me and honor me. For that, thanks. In return, I communicate to you that you may stay here for a rest, for you may get ready to climb out of this hollow, and I will help you." Then brother fear can get behind that rolling self and aid in the climb out of that hollow circumstance.

當因為環境而感覺到落入陷阱的時候，不去感覺到恐懼是不大可能的。因此，讓我們看看陪伴的恐懼可能是什麼類型的。如果恐懼被視為一個敵人的話，接下來它就必須被戰鬥了，在一場與恐懼的戰鬥中，沒有真正的贏家，因為它是自給自足的，如果對它投以巨大的注意力，它就會生長得更大了。如果恐懼被視為是一個客人，接下來禮貌的服飾，同樣還有殷勤，就會被發現是睿智的了，因為恐懼畢竟是一個熟悉的朋友，一個要被歡迎，被提供飲料、食物和火堆旁邊的一個溫暖的地方的朋友。“當然，你在這裏了，恐懼，”你會說，“歡迎來到我的世界。”恐懼接下來就會如花一樣開放成為一個真正的朋友並說，“謝謝你。你看到了我並榮耀了我。為此而感謝。作為回報，我會與你交流，你可以在留在這裏休息，因為你可能準備好要爬出這個凹地了，我將會幫助你。”接下來，恐懼的兄弟就能夠跟在那個滾動的自我的後面並幫助它爬出那個凹地的環境了。

(Pause)

(暫停)

I am Q"uo. We are having difficulty with this instrument. We ask your patience. We would appreciate a further tuning as this instrument deepens its state. We are those of Q"uo.

我是 Q"uo。我們在這個器皿身上正在遇到困難。我們請求你們的耐心。在這個器皿深化它的狀態的時候，我們會感激一次進一步的調音。我們是 Q"uo。

(A tuning song is sung by all.)

(一首調音歌曲被所有人歌唱。)

(Carla channeling)

(Carla 傳訊)

We are those of Q"uo, and we thank you for aiding this instrument. We are again with this instrument in love and in light.

我們是 Q"uo，我們為幫助這個器皿而感謝你們。我們再一次在愛與光中與這個器皿在一起了。

There are also those times when within the self there is the inner hollowing with inner stagnation or distress, the feeling of being stuck, this having not to do with circumstance or any outer manifestation. These are seasons of the soul and although they seem difficult and endless, they are extremely productive or potentially so. During these times, there is no true sense of balance, for the simple reason that the inner balance point, after a great deal of catalyst has been processed, is changing.

同樣也會有那些在自我內在之中有因為內在的停滯和不幸而在內在之中形成的凹地，會有被卡住的感覺，這是與環境或者任何的外在的顯化無關的。這些是靈魂的季節，雖然它們看起來似乎是困難且無止境的，它們是極其富有成效的或者潛在地是富有成效的。在這些時間中，沒有對平衡的真實的感覺，這單純地是因為，在大量的催化劑已經被處理之後，那個內在的平衡點正在改變。

Often it puzzles those who experience these seasons of desert within, for the outer planes are halcyon and lovely, yet within all is certainly an arid waste. The negative reaction to this is often not true fear but rather a cold and (inaudible) discomfort, a feeling that one is truly unworthy, thirsty and unfed, in the spiritual sense. Again, it is well to make a friend of this discomfort, even to allow some focus upon the discomfort, a writing in a journal, or telling to oneself of just how this feels, for by doing so, by being attentive to these feelings of discomfort within, one helps one's own process of recentering according to one's emerging character.

經常，它會讓那些體驗到這些內在的沙漠的季節的人們感到困惑，因為外在的層面是平靜且可愛的，而內在之中的一切都肯定是一片貧瘠的荒地。對這片荒地的負面性的反應經常不是真正的恐懼，而毋寧是一種寒冷而（聽不見）的不舒服，一種一個人是完全無價值的感覺，一種在靈性的意義上是饑渴的且得不到食物的感覺。再一次，去與這種不舒服成為朋友，甚至允許對於這種不舒服的某種聚焦，在一本日記中的一份記錄，或者向自己講述這種不舒服感覺是如何的，這是很好

的，因為藉由這樣做，藉由注意到這些內在之中的不舒服的感覺，一個人就在根據它正在浮現出來的特性幫助它自己的重新回到中心的過程了。

We are attempting to give this instrument a vision of how the incarnational experience compact more and more beingness into the sphere of being so that the balance point does shift as entities become more polarized. We can only go so far with this imagery, and apologize for the limitations of this form of communication, but if you will picture a ball or field of energy in which there are shells of more and less density, and then see that this sphere has its cross-hatchings of energy and focuses of energy where lines cross, one may see that the learning that is done in an incarnation may compact one set of nodes of experience-gathering or another at different times, putting those portions under more pressure, and thus changing to some extent the way the sphere gets balanced.

我們正在嘗試去給予這個器皿一個形象，它是關於投生體驗是如何越來越多地將存在性壓縮成為存有的球體，這樣平衡點就會隨著實體變得更加極化而確實改變了。我們僅僅能夠藉由這個想像走到這麼遠的位置了，我們為這個交流的方式的局限性而抱歉，但是，如果你願意想像一個球體或者能量的場域，在這個球體中會有具有或大或小的密度的外殼，接下來看到這個球體擁有它的能量和能量的焦點交叉影線，在其中線條是交叉的，一個人就可以看到在一次投生中被完成的學習是可以將一套收集的體驗的打結和在不同的時間的另外一套打結都進行壓縮，並同時將這些部分都放置在更高的壓力下，並由此在某種程度上改變球體取得平衡的方式。

The hope of entities who attempt to accelerate the rate of their evolution in spirit is to so live that the maximum amount of pressure is exerted upon the orb of self so that more and more and more of love may flow into or within the sphere or field of that which is your unique spiritual entity. Were you upon the path of service to self it would be important to study how to manipulate experience so that the balance point was not moved, but rather all energy would go to the perfection, or sheen, and the regularity of the sphere of being, these being attractant qualities. Because we speak to those upon the path of service to others, however, we assure each that it is not the point to attempt to look graceful or to seem centered, rather, dealing with times of feeling off-center or unbalanced the point is to make friends with this situation and involve the self in accepting and assimilating the growth, not with an eye to appearances but solely with the goal of so accepting and loving this discomfort of self that the stage is set for the process continuing.

嘗試去加速它們的在靈性上的演化的速度的實體們的希望，就是去用這種方式生活以便於最大數量的壓力被施加在自我的球體之上，這樣，越來越多的愛就可以流入，或者流到你的獨一無二的靈性的實體之所是的那個球體或者場域之中了。如果你是走在服務自我的道路上，去研究如何操縱體驗，會是很重要的，這樣那個平衡點就不會被移動，毋寧是所有的能量都會進入到那個自我的球體的完美、或者光輝，或者規律性之中，這些就是吸引物的特性了。然而，因為我們是向那些走在服務他人的道路上的實體發言，我們向每一個人保證，嘗試去看起來是優雅的或者看起來似乎是處於中心的，這並不是要點，相反，在與那些偏離中心或

者失去平衡的感覺打交道的過程中，要點是去與這個情境交朋友並將自我包含在接納和消化成長之中，不是著眼於表面現象，而是完全著眼於用這樣的方式接受並愛這種自我的不舒適的目標，這樣，舞臺就會被設置好以供發展繼續進行了。

After all, if you are scrambling out of a huge pothole in your spiritual road you cannot hope to look very graceful. Consider, you are being pushed from behind by Brother Fear, you have grown what little legs spheres might hope to wear so you may scabble your way up to the surface of your spiritual path again. Where is it written that this posture is graceful? No, my friends, laugh and accept the sometimes grimy nature of the spiritual road with all its potholes. We mean by this to affirm that there is great use indeed in the disquieting experiences of being off balance, of being upset with the self, right up to the point where you as an entity have absorbed fully the material of the discomfort, have chewed through those issues that were part and parcel of removing you from your center. Indeed, to the spiritual seeker the straight and level road is a lovely thing but if it is endlessly peaceful and there is no perceived challenge the seeker turns and questions its path: is it learning enough? And it does well to do so for the seeker that asks, "Am I learning?" or, "Am I taking it easy?" is also moving into a potentiated desire for further catalyst, and that which is desired shall be received.

畢竟，如果你正在竭力爬出在你的靈性的道路上的一個巨大的路面的凹陷的話，你是無法希望看起來非常優雅的。考慮一下，你正在被一個恐懼兄弟從背後推，你已經長出了球體可能會希望去帶有的小小的腿部了，因此你可以再一次向上爬到你的靈性的道路的表面上了。在什麼地方寫著這個姿勢會是優雅的呢？沒有，我的朋友們，笑著接受那條靈性道路的有時候是佈滿塵土的特性吧，帶著其所有的路面的凹陷。我們這樣說的意思是去肯定，在失去平衡，對自我感到心煩意亂的令人不安的體驗中確實有巨大的用處，就是在那個位置上你作為一個實體已經充分吸收了不舒服的材料了，你已經咀嚼了那些讓你離開中心的事物的主要部分了。確實，對於靈性的尋求者，筆直而平坦的道路是一個可愛的事物，但是，如果它是無盡的平安，將不會被感覺到的挑戰讓尋求者轉彎並質疑它的道路了：它正在充分學習嗎？對於尋求者而言去詢問，“我正在學習嗎？”這是做得很好的，或者去詢問“我會對它不激動嗎？”同樣也是進入到對進一步的催化劑的一種被賦能的渴望中，被渴望的事物將會被接收到。

We encourage each to rejoice at the broad and pleasant landscape when the spiritual path is such. We encourage questioning this peace as means of potentiating any further learning that may be available. This is the way of accelerating the rate of spiritual learning. When difficulties strike and one is in the potholes of the spiritual path we encourage moving in a very conscious way into a closer rapport with the difficulties of that pothole, whatever they may be, and a friendly alliance with fear. See it, accept it, and it will not limit you but be your friend.

我們鼓勵每一個人都在靈性的道路就是如此的時候對那個寬闊而令人愉快的風景感到喜悅。我們鼓勵將這種平安作為對可被你用的任何進一步的學習進行賦能的途徑來詢問。這是加速靈性學習的速度的方式。當遇到困難的時候，當一個人處在靈性的道路的凹陷處的時候，我們鼓勵用一種非常有意識的方式進入到一種

與那個凹陷處的困難的親密的友好關係中，無論那些困難可能會是什麼，我們鼓勵進入到一種與恐懼的友好的聯盟之中。看到它，接受它，它將不會限制你，而會成為你的朋友。

Above all, whether on the broad and beautiful sunny path or in the depth of a dry, rocky waste we encourage the consciousness that the Creator is with you, for this is the true center at all times in or out of balance. The seemingly smooth and the seemingly rough both alike are manifestation of perfect love. No matter where your curiosity and your sense of adventure move you in spiritual seeking you are the same distance from love that is no distance. All you experience is love, all with which you experience is love; you are love perceiving love. Yet within your illusion there is subject and object and the verb between. Use this illusion, use this separation and allow the verb between to be love, allow [yourself] to enter into loving relationship with good times and with bad, with positive and with negative. Become involved and active within each portion of your spiritual seeking. The more you can embrace your condition the more you shall radiate that love which is of the essence of you, of the situation, and of any and all agencies whatsoever.

最重要的是，無論是處在美麗的佈滿陽光的道路上，還是處在一個乾燥、佈滿石頭的荒野的深處之中，我們都鼓勵意識到，造物者是與你同在的，因為這就是在所有的時刻的真正的中心了，無論是在處於平衡還是在失去平衡的時候。表面上的路上的順利和表面上的粗糙都是一樣完美的愛的顯化。無論你的好奇心以及你的冒險的感覺在靈性的尋求中將你推向何處，你都是離愛同樣的距離的，那個距離就是沒有距離。所有你體驗到的都是愛，所有你體驗的途徑都是愛，你就是正在體驗愛的愛。而在你們的幻象中，會有主體和客體，以及在兩者之間的動詞。使用這個幻象，使用這個分離，並允許在兩者之間的那個動詞成為愛，允許你自己進入到與好時光和壞時光，與正面性和負面性的有愛的關係中。參與到你的靈性尋求的每一個部分之中並變得活躍吧。你越發能夠擁抱你的情況，你就將越多地輻射你的實質，那個情況以及無論什麼媒介之所是的愛了。

And my friends, what a service this is. To be able to bear witness in good and in bad weather, to the sun which forever shines, to the warmth of love which never grows cold, this is to be a sun to those who may share your circumstances, this is to radiate through your physical, mental and emotional beings that spiritual truth that you are love and you are surrounded by love.

我的朋友們，這是怎樣一種服務呀！在無論好天氣還是壞天氣都能夠去見證那永遠照耀的陽光，見證永遠不會變冷的愛的溫暖，這就是去成為那些可能會分享你的環境的人們的一個太陽，這就是去通過你的身體、心智和情緒的存有輻射那靈性的真理，那個真理即，你就是愛，你是被愛所環繞的。

This instrument is asking us to finish our speaking, and we realize we must do that. We thank each for the privilege of speaking with you and encourage each in the sometimes difficult process of seeking the truth. We are with you in that search and we share love with you in each and every moment. We would close the channeling for this session through the one known as Jim. We would now leave this instrument. We are those of Q'uo.

這個器皿正在請求我們結束我們的發言，我們意識到我們必須那樣做。我們為和你們談話的榮幸而感謝各位，我們在尋求真理的有時候是困難的過程中感謝各位。我們在那種探尋中你們同在，我們在每一刻都與你們分享愛。我們會結束通過叫做 *Jim* 的器皿接觸這次集會的傳訊。我們現在離開這個器皿。我們是 Q"uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each again in love and in light. It is our privilege to ask if there may be any further queries to which we may speak before we take our leave of this group. Is there another query at this time?

我是 Q"uo，我在愛與光中再一次向各位致意。我們很榮幸請問，在我們離開這個團體之前，是否有任何我們可以回答的進一步的問題。在此刻有另一個問題嗎？

Carla: So my feelings of pretty severe self-criticism during this time are a season where I am trying to assimilate some kind of changes, is that right? Is it important that I know what that change is?

Carla：因此，在這個時間期間我的極其強烈的自我批評的感覺是一個在其中我正在嘗試去消化某種類型的改變的季節，那是正確的嗎？我知道那個改變是什麼，這是重要的嗎？

I am Q"uo, and I am aware of your query, my sister. Eventually, within your total beingness, it is necessary that you understand each change so that the total spectrum of your experiences will have meaning and integrity. However, at this time, as you are in a midst of such change, it is not as important that you know the specific nature of the change as it is that you prepare yourself for change by opening your attitude and your heart to that which is being born within you. You welcome a new being. This kind of change is that which occurs a number of times during the seeker "s life experience. The conscious seeker will be more prepared to endure the rigors of change than the entity who is as yet still seeking in an unconscious or automatic fashion. Thus, it is important at this time to simply open the self in love and acceptance of all those difficulties you face, whether they are generated from without your being or from within your being, for in truth all that you perceive you personalize in a fashion which blends perceiver and perceived.

我是 Q"uo，我理解了你的問題，我的姐妹。最終，在你完全的存在性之中，你理解每一個改變是有必要的，這樣你的體驗的完整的光譜就將擁有意義和完整性了。然而，在這個時刻，當你處於這樣的改變的中間的時候，相比你讓你自己藉由向著正在你內在之中被誕生出來的事物開放你的態度和你的心，你知曉那種改變的具體的特性並不是一樣地重要的。你在歡迎一個新的存有。這種類型的改變是在尋求者的生命體驗期間會發生數次的事物。相比仍舊在用一種無意識或者自動的方式尋求的實體，那個有意識的尋求者將會更多地做好準備去忍受改變的嚴酷。因此，在此刻單純地在對你所面對的所有的困難的愛與接納中開放自我，無論這些困難是從你的存有外在還是從你的存有內在產生出來的，這是很重要的，因為實際上，所有你感覺到的事物，你都會用一種混合了感知者和被感覺的

物件的方式將其個人化。

Thus, your experiences become a part of you and as you progress in your journey of seeking you will find that this blending of experience occurs most easily when there is as little resistance and as great vulnerability to it as you can stably withstand and accept within your being. It is not easy to place oneself within the swirling waters of change, for it is easy to believe that one may drown or be washed ashore in a distant location unfamiliar to the present self. However, we can assure each of you that you have placed within your incarnational patterns these opportunities for rebirth of this child-like self that laughs with glee at all catalyst that it perceives, looking at the world as a place in which there is endless opportunity for experience and excitement.

因此，你的體驗會成為你的一部分，隨著你在你的尋求的旅程上前進，你將會發現，當你在你的存有中所能夠穩定地承受和接納的範圍內盡可能地對其不去抵抗，並盡可能地對其易受傷害的時候，這種對體驗的混合是極其容易發生的。將你自己放置在改變的漩渦中，這是不容易的，因為很容易去相信一個人可能會溺水或者可能會一個遙遠的地方被沖到岸上，那個地方對當前的自我是不熟悉的。然而，我們能夠向你們每一個人保證，你們已經在你們的投生的模式中放置了這些給這個孩子般的自我的重生的機會，這個孩子般的自我會帶著快樂而對所有它感覺到的催化劑發笑，並將這個世界視為一個在其中有無盡的體驗和興奮的機會的場所。

This child-like nature is balanced and focused by the maturing sensibility of a seeker. This is the strength of experience, catalyst which has been processed and placed carefully within the personality as a secure building block is placed within any builded structure. However, this maturing and adult-like attitude can also be an inhibitor to further change, in that it wishes to maintain that which it has and that which it is, for it is difficult enough to accept oneself as one sees the self, and to be asked to accept that which is perhaps more unknown within the self is an added challenge, which again requires the attitude of the child, looking at all about it without fear and with complete acceptance.

這種孩子一般的特性是被一個尋求者的逐漸成熟的敏感性所平衡和聚焦的。這就是體驗的長處了，已經在人格內在之中被處理並被仔細安置的催化劑作為一個穩固的結構單元是被放置在任何被構建的結構內在之中的。然而，這個逐漸成熟且成人般的態度同樣可以成為一個對進一步改變的抑制劑，因為它希望去保它擁有的事物和它之所是的事物，因為當一個人看到自我的時候，去接受它自己是足夠困難的事情，而被要求去接受那個在自我內在之中也許更加未知的事物，這就是一個被增加的挑戰了，它再一次要求那種孩子一般的態度，無懼且帶著完全的接納查看在它周圍的一切事物。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Just when ... when I am in a state like this, any good that I ever was at meditating—and I don't have the experience at meditating and I am not even

sure I should call it meditation—I did notice you did not talk about meditation too much this time, you talked more about just remembering. Could you address the problem of not being able so well to meditate?

Carla：當……當我處於一種類似於這種狀態的狀態之中的時候，我處於冥想狀態有任何好處嗎——我並沒有在冥想的時候擁有體驗，我甚至都不確信我應該稱它為冥想——我確實注意到你們這次並沒有過多地談及冥想，你們更多地談論僅僅去憶起。你們能夠解決那個無法很好地進行冥想的問題嗎？

I am Q“uo, and I am aware of your query, my sister. As we spoke previously, the experience of change, especially when this experience is enhanced by a cyclical movement within the deeper being, is one which is felt to be chaotic and confusing, irritating and almost unable to be borne. Thus it is not surprising that one’s meditations would also be affected by this confusing and chaotic experience, however, be assured that as you place yourself in a position to meditate and to open yourself to the experiences of love about you, that no matter what your perception of your experience of meditation might be there is work accomplished there, not just in the intention to meditate nor in the actual practice, whether perceived as well or poorly accomplished, but in those deeper portions of yourself to which contact is made during meditation, in order that these portions of your deeper self might be able to have their influence upon your perceptions in even the subtlest manner is the opportunity that is most helpful to the seeker of truth. For as you travel through the deeper portions of your mind and open yourself to any experience that you find there, you conduct an harmonizing expedition, shall we say, bringing together various resources that are uniquely yours, and applying them in a manner which is as mysterious as the heart of creation itself seems to each. Yet, in all the mystery and confusion, the intention, the practice, and the contact with the deeper portions of the self will provide you with the metaphysical food to fuel your journey further.

我是 Q“uo，我理解了你的問題，我的姐妹。如我們之前說過的一樣，改變的體驗，尤其是在這種體驗被一種在更深的存有內在之中的一種週期性的運動所增強的時候，是一種被感覺為嘈雜、混亂、令人不快且幾乎無法忍受的體驗。因此，一個人的冥想同樣也會被這種令人混淆且混亂的體驗所影響，這並不令人吃驚，然而，請確信，當你將你自己放置在一個位置上去冥想並讓你自己向著你周圍的愛的體驗開放你自己的時候，無論你對你的冥想的體驗的感知可能會是什麼，在那裏都有被完成的工作，不僅僅是在去冥想的意願中，同樣也在實際的實踐中，無論冥想是被感覺為很好地完成的，還是很差勁地被完成的，但是，在那些在冥想期間接觸與之被建立起來的你自己的更深入的部分之中，為了要讓你的更為深入的自我的這些部分能夠有對你的感知擁有它們的影響，在甚至最為微妙的方式中都有對於真理的尋求者極其有幫助的機會。因為隨著你旅行穿越你的心智的更為深入的部分並讓你自己向著你在那裏發現的任何的體驗開放的時候，你就在進行一次協調一致的遠征了，容我們所，這場遠征會將那些獨一無二屬於你的各種各樣的資源聚集到一起，並用一種神秘的方式應用它們，這種方式是和造物的核心本身在每一個人看起來的方式是一樣神秘的。而在所有的神秘和混淆中，意願、練習，以及與自我更深的部分的接觸，將會為你提供形而上學的食物來為你進一步的旅程提供燃料。

Is there a further query, my sister?
我的姐妹，有一個進一步的問題嗎？

Carla: No, Q"uo, thank you very much.
Carla：沒有，Q,,uo，非常感謝你們。

I am Q"uo, and again we thank you, my sister. Is there another query at this time?
我是 Q"uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

Questioner: I am just curious, Q"uo, if it is correct to say that when there is a great deal of change going on the inside then what seems to be happening on the outside is stagnant or calm. Also, the opposite of it, where there is stagnation on the inside that is mirrored by a great deal of catalyst happening to the outer self. Is that a correct observation or would you comment on it?
提問者：我僅僅是好奇，Q"uo，是否這樣說是正確的，當有大量的改變在內在之中發生的時候，那麼看起來似乎是在外在發生的事情就是停滯的或者平靜的。同樣，它的對立面，在內在一面有停滯的時候，它是被發生在外在的自我身上的大量的催化劑所映射的。這是一個正確的觀察嗎，或者你們願意對其進行評論嗎？

I am Q"uo, and am aware of your query, my brother. In the general sense, we would agree with your summation of the experience of change, for as you perceive change occurring within yourself this change has in many cases already seated itself within the deeper portions of your being and this change is now making itself apparent to your emotions and your senses, and you begin to analyze with your mind that which you experience. It is much like the aftereffect that you see as the change within the daily round of activities. As you experience the calmer waters in your daily activities you may also assume that there are inner preparations being made for future change as current catalyst is accreted, and as it is well or not so well processed there is the building of momentum so that at what you would call a future time there can be another shifting of perception that will allow you a clearer view of your path to love.

我是 Q"uo，我理解了你的問題，我的兄弟。從一般性的意義上，我們贊成你對於改變的體驗的總結，因為當你體驗到在你自己內在之中發生的改變的時候，這種改變已經在很多的情況中已經將其自身在你的存有的更深的部分之中固定下來了，這種改變現在正在讓它自己對於你的情緒和你的感知變得明顯，你會開始用你的頭腦分析你體驗到的事物。這非常類似於你視為改變的事物在你的日常生活的活動中的副作用。當你在你的日常生活的活動中體驗到更為平靜的水域的時候，你同樣也可以假設，隨著當前的催化劑被增大，在內在之中會為未來的改變做好準備，當催化劑被很好地，或者不是很好地被處理的時候，會有動量的積累，這樣在你所稱的一個未來的時間，就能夠有另一中感知的轉換，它將允許你對於你通往愛的道路擁有一個更為清晰的視野。

Is there a further query, my brother?
我的兄弟，有一個進一步的問題嗎？

Questioner: I will ask your comment on this concept. When a change is occurring that is already being processed by the deeper self, and it only comes up to manifest as an aftereffect through the conscious mind, is it then to any advantage trying to use the conscious mind to process whatever comes up in it? What is the place of those concepts coming up in the conscious mind in the overall picture of experiencing and processing this catalyst?

提問者：我將請你們對於這個觀念進行評論。當一個改變正在出現的時候，這個改變是已經被更為深入的自我處理過的，它僅僅是浮現出來並通過有意識的心智作為一種副作用顯化，那麼嘗試去使用有意識的心智來處理在其中出現無論什麼事物，這是有任何益處的嗎？在體驗並處理這個催化劑的完整的圖像中，在有意識的心智中出現的那些觀念的位置是什麼呢？

I am Q"uo, and I am aware of your query, my brother. As in so much that you experience in this illusion, acceptance is the key in all of your growth and service. Thus, as you experience the washing about and spinning chaos that change brings to the outer self and which is perceived by the conscious mind, this conscious mind is best used which opens the self to acceptance of that which is occurring. There is little that the conscious mind can add to the deeper changes that occur within. The conscious mind can inhibit and make more difficult the seeking of change. The conscious mind is much like the entity—we give this instrument the picture of the one who surfs the great waves of your ocean upon a small board, and which places the self at the crest of the wave when it begins, and shoots for the tunnel of the breaking wave in order to continue the experience of surfing the wave. The conscious mind, as it accepts the balance necessary to remain on the board and the board within the wave, can enhance the experience by moving with it. To fight or overexert the analysis is the equivalent of shifting the weight to inappropriate position upon the board, and to risking potential capsizing, shall we say.

我是 Q"uo，我理解了你的問題，我的兄弟。在你在這個幻象中體驗到的如此大量的事物之中，接納是所有你的成長和服務的關鍵。因此，當你體驗到改變帶給外在的自我的以及被有意識的心智感覺到的沖洗和旋轉的混亂的時候，這種有意識的心智最好被用於讓自我向著正在發生的事情的接納開放。有意識的心智幾乎不會有能夠添加到內在之中發生的更為深入的改變的事物。有意識的心智能夠阻止對改變的尋求並使其更為困難。有意識的心智非常類似於這樣一個實體——我們給了這個器皿一個在你們的海洋的巨大的波浪上在一塊小小的滑板上衝浪的實體的圖像，當波浪開始的時候，它將自己放置在波浪的頂部，並向著斷開的波浪的通道射出，以便於繼續衝浪的體驗。有意識的心智，當它接受在波浪中停留在滑板上所需的平衡的時候，是能夠藉由與體驗一同移動來增強體驗的。去戰鬥或者過度使用分析，就是等同於讓重量向著在滑板上的不合適的位置傾斜，並冒著有可能，容我們說，翻轉過來的危險。

Thus, it is well to be able to move with any experience, whether one feels that a valuable change is occurring or not. One does what one can and what feels right and well and balanced within the heart of the being, then one releases all responsibility for action and reaction and moves with experience as the swimmer upon the board moves with the power of the waves.

因此，無論一個人是否感覺到一個有價值的改變正在發生，去與任何的體驗一同移動，這是很好的。一個人做他所能夠做的事情和他感覺正確且合適的事情，並在存有的核心之中保持平衡，接下來，他就會釋放所有對於行動和反應的責任，並如同在滑板上的游泳者與波浪的力量一同移動一樣地與體驗一同移動。

Is there another query, my brother?

有另一個問題嗎，我的兄弟？

Questioner: No, Q"uo, I would just add that I appreciate your tireless encouragement and kind words that bring in light, especially to me sometimes when I seem to be falling off the board all the time.

提問者：沒有了，Q"uo，我僅僅想要補充我很感激你們不倦的鼓勵和溫柔的言語，它帶來了光，尤其是對於我，當我時常看起來似乎一直在滑板上摔下來的時候。

I am Q"uo, and we are extremely grateful to you as well, my brother, for the opportunity of speaking to those areas which are concerns in your path of seeking.

我是 Q"uo，我們同樣也對你極其感激，我的兄弟，為在那些涉及到你的尋求的道路的區域中發言的機會。

Is there a final query at this time?

在此刻有一個最後的問題嗎？

(Pause)

(暫停)

I am Q"uo, and we thank each of you for inviting our presence to your circle of seeking this day. We realize that each of you is a diligent and conscientious seeker of truth, exerting every effort, applying every resource, and experiencing all that confronts you with the greatest amount of courage and honor. Yet we know that you feel, from time to time, that failure is your lot, and that you miss the mark far more frequently than you hit the mark. We would suggest to each of you that this may or may not be true, however, it is unimportant, for what is important is that you engage your experience with a whole heart and attempt to make some sense of all that occurs, knowing that all that occurs and all that exists exists within the greatest mystery one can imagine, and that there is at the heart of this mystery infinite love and support for all children of the one Creator that seek to return to their place of beginning, never knowing for sure until they have returned that they have never left.

我是 Q"uo，我們感謝你們每一位邀請我們出席你們今天的尋求的圈子。我們意識到你們每一個人都是一個勤奮而認真負責的真理的尋求者，你們用盡每一分努力，使用每一個資源並帶著最大數量的勇氣和榮耀體驗所有你們遭遇的事物。而我們知道，你們會不時地感覺到你們的命運就是失敗，你們遠遠更為頻繁地沒有抓住要點且沒有達成目標。我們會向你們每一個人建議，這可能是真實的，或者可能不是真實，無論如何，這並不重要，因為重要的事情是你帶著一顆完整的心來參與你的體驗並嘗試去明白所有發生的事情都是有一定的道理的，請知曉，所有發生的事情和所有存在的事情都是存在於一個人所能夠想像的最大的神秘之中的，在這個神秘的核心之處有對於所有太一造物者的孩子的無限的愛與支持。這些太一造物者的孩子們尋求去返回到它們的開始的地方，而卻從未確切地知曉它們從未離開，一直到它們返回為止。

Your experience is your glorification of the Creator and the food for your own soul that you engage your experience with a whole heart and with all of your strength is the most important quality of your illusion and is that which shall serve you well in all of your learning and serving.

你們的體驗就是你們對造物者的讚頌和給你們自己的靈魂的食物，你們帶著一顆完全的心並帶著你全部的力量參與到你的體驗中，這就是你的幻象的為重重要的特性了，這就是將會在所有你的學習和你的服務中有效地服務你的事物了。

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

在此刻，我們將離開這個器皿和這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo。Adonai，我的朋友們。Adonai。

May 2, 1993

1993-05-02 心智的母體與無選擇

Group question: The question this afternoon has to do with the concept of the new mind, the unblemished, the virgin mind, the mind that exists before experience has made any mark on it. And we're wondering how this new mind could be called upon or used in our daily round of activities to help us process catalyst, make decisions, or simply be in the moment. What is the value of the new mind to each of us as we live our third-density lives?

團體問題：今天下午的問題是與新的心智，清白無暇的，純淨的心智，在體驗在其上產生出任何的印跡之前的心智的觀念有關。我們想知道，這種新的心智如何在我們的日常生活的活動中被召喚或者被使用以幫助我們處理催化劑，做出決定，或者單純地存在於當下一刻。當我們活出我們的第三密度的生命的時候，這種新的心智的價值是什麼呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. How radiant all of you seem this day and how very glad we are to be called to this circle of seeking. We cannot thank you too much for allowing us to share our thoughts with you. We would ask, however, that each be fully aware that we speak only our opinions. We would ask each to choose from our offerings only those thoughts which have a personal ring of truth to you and allow the rest to fall aside, for we would not be a stumbling block because of our supposed authority, but must insist that we remain travelers upon the long and dusty road of spiritual seeking and the evolution of spirit.

我是 Q'uo。在太一無限造物者的愛與光中致意。你們所有人在今天看起來是怎樣地閃耀呀，我們是多麼高興能夠被這個尋求的圈子所呼喚呀。對於你們允許我們與你們分享我們的想法，我們怎麼感謝你們都是不夠的。然而，我們會請求每一個人都充分地意識到，我們僅僅是在談論我們的觀點。我們會請每一個人都從我們所提供的想法中僅僅選擇那些對於你們擁有一種個人的真理的鈴音的想法並允許其他的想法都掉落到一旁，因為我們不願意因為我們被假定的權威而成為一塊絆腳石，而我們必須堅持，在那條漫長而又佈滿灰塵的靈性尋求和靈性演化的道路上，我們依舊是旅行者。

We come to you to speak concerning the value of a certain attitude of mind. Let us speak first of the value of attitude. Consider if you will, how removed from innocence each of your actions and, indeed, your very thoughts have come. What a long trail of judgments and processes of perception go into your becoming aware of any single thought or bias. Consider how bland the texture of life as you experience it might be were you not to have this loss of innocence of the senses, and how each bias, each peculiarity of your particular mind-set or attitude has had to do with a realizing for you a way of experiencing which has, only to a minority extent, to do with the raw facts or unjudged data of any ideation or experience.

我們來到你們面前來談及一定的心智的態度的價值。讓我們首先談談態度的價值。如果你們願意的話，考慮一下，你們的每一個行動是怎樣地遠離了天真無邪，確實，你們的想法已經出現了。評判和感知的進程走了一條怎樣漫長的道路才進入到你開始察覺到任何單一的想法或者偏向性呀。考慮一下，如果你不擁有這種對感知的清白無暇的失去的話，生命的質地，如你對它的體驗一樣，可能會是怎樣地平淡無味呀，你的特定的心態 (*mind-set*) 或者態度的每一個特質，都已經與一個為你實現的一條體驗的途徑聯繫在一起了，這條體驗的途徑，僅僅在一個少量的程度上，是與任何觀念化或者體驗的原始的事實或者未被評判過的資料有關的。

What gives the flavor to your menu of sense perceptions is an attitude. For so many among your peoples, the deeper attitudes, as you have been discussing this day, toward the self are attitudes of judgment. As you treat yourself you also treat others. There is all the difference in the world between experiencing the self remaining without opinion in relationship with another entity or an idea, and reacting to that person or idea. The attitude, then, is that which moves seemingly from the virgin or untried mind and toward a characteristic signature of a certain matrix or cluster of builded opinion which functions as a basic attitude towards life typical of spiritual principles. It is a paradox.

為你的感官知覺的功能表賦予風味的事物就是一種態度。對於在你們的人群中的如此多的人，如你們在今天一直在討論的一樣，那種朝向自我的態度越為深入地是評判的態度，你就會如你對待你自己一樣地對待其他人。在體驗自我而同時保持在與另一個實體之間的關係的方面不帶有觀點或者一個觀念，與對那個人或者觀念做出反應，在這兩個世界之間是完全不同的。那麼，態度就是在表面上從純淨的或者無經驗的心智開始移動並朝向一定的被構建的觀點的母體或者集合的一種典型性的簽名的事物了，這種被積累的觀點的母體會作為一種朝向特有的靈性的原則的生命的基本的態度而起作用。它是一個悖論。

The value of new mind is that it is untested; yet to approach living the incarnational experience with this mind-set is to choose and intend to carry out living with an attitude. That which you seize upon as spiritual resource is, at the same time, your entry into polarity. The archetype of new mind is that which is as the struts and concrete and steel members of a structure, or like the skeleton of a structure. The archetype of new mind or the matrix of the mind is a solid structural member which is part of that structure which holds the potential for experiential process. Or to put that another way, it is a diagram in ideas rather than lines of drawing, of the processes of perception. The new mind is all about where perception begins and all about where perception ends, because new mind is that which begins each onset of experience.

新的心智的價值是它是無經驗的，而要藉由這種心態來處理活出投生性的體驗，就是去選擇並打算要藉由一種態度來開始著手生活了。你作為一個靈性的資源而採用的事物，在同時就是你進入到極性的入口了。新的心智的原型或者心智的母體是一個立體的有結構的部分，它是那種支援了體驗性的進程的潛能的構架的一部分。或者用另一種方式說，它是一個在觀念的方面的圖形，而不是觀念的進程的繪畫的線條。新的心智是完全關於知覺從何處開始以及完全關於知覺在何處結

束，因為新的心智就是開啟體驗的每一個開始的事物。

Stop here and pay attention to your environment for a moment. We shall pause. We are those of Q'uo. 在這裏停下來並注意你們的環境一會兒。我們將暫停。我們是 Q'uo。

(Pause)

(暫停)

We are again with this instrument. We are those of Q'uo. Did your number of thoughts exceed one hundred? Perhaps. The possibilities, however, for noticing were almost endless. The hum of the busy electrical appliances, the various barely perceived scents of lilac and other flowers; of incense from earlier this day, of the newly cleaned floors, the smell of rain, the various sounds made by a circle of seated people breathing and making the small sounds; so much, just in physical sense perception. Then add to that the greedy amount of perception which is reached for by the mind, the emotions and the spirit's desire for truth. All of these things in one present moment and it is already gone, and there is another fullness to contemplate. If we are to praise attitudes—and we do indeed affirm that—then we must reconcile ourselves to defending or postulating the paradox of choiceless awareness which the phrase “new mind” denotes, and the value of choiceless awareness in making choices, which is what attitudes are about. 我們再一次與這個器皿在一起了。我們是 Q'uo。你們的想法的數量超過了一百嗎？也許。然而，對於注意到的事情而言，可能性幾乎是無限的。忙碌的電子設備的嗡嗡聲，丁香花以及其他的花朵的各種各樣的幾乎感覺不到的香味，今天早些時候的燒的香的味道，新清潔過的地板的味道，雨水的味道，一個坐著的人的圈子所發出的各種各樣的聲音，他們在呼吸並發出微小的聲音，僅僅通過身體的感官知覺舊有如此多的東西了。接下來，將被那個心智、情緒以及靈性對真理的渴望所伸手觸及的事物添加到那種知覺的貪心的數量上。所有那些在一個當下一刻之中的事情，它已經消失了，會有另一個要去沉思的充實了。如果我們要去讚美態度——我們確實確認那一點——接下來我們必須讓我們自己與對於為那個“新的心智”的措辭所意味的無選擇的認識的悖論以及在做出選擇的方面的無選擇的認識的價值進行辯護且認為其是理所當然的協調一致了，而這就是態度之所是了。

Let us illustrate. One entity approaches a fence. Because the entity is inwardly looking, the entity does not mind where it goes, so it turns and walks along the fence. This is not only choiceless awareness in that there is a graceful and seamless acceptance of a change of direction to cooperate with the electromagnetic fields of wood and metal. There is another entity which is determined to go towards something on the other side of the fence. This entity is choicelessly aware of the fence and nonetheless climbs over it. Depending upon an entity's attitude, however, it might be considered unfortunate to have the necessity of going along the fence line. It might be equally offensive to another to climb the fence. The more sharp the choice,

the more precious the attitude of choiceless awareness. The more challenging the circumstance, the more useful is grace.

讓我們舉例說明。一個實體接近一個柵欄。因為這個實體是正在向內觀察的，這個實體並不在意它要去的地方，因此他轉身並沿著那個柵欄行走。這不僅僅是無選擇的認識，因為有一種對於一個方向的改變的優雅且天衣無縫的接納以便於與木頭和鐵的電磁場進行合作。有另一個實體，它決定要前往在柵欄的另一邊的某個事物。這個實體無選擇地察覺到了柵欄並仍舊翻過了它。然而，基於一個實體的態度，必須要沿著柵欄的線路前進，這可能會被認為是不幸的對於另外一個人而言，去翻過柵欄可能是同等地冒犯性的。選擇越為強烈，無選擇的認識的態度就越為寶貴了。環境越發是挑戰性的，優雅就越為有用處了。

Each seeks beyond all reason due to what can be called a spiritual instinct. That instinct for a spiritual truth that endures is so strong that no system of distraction has kept each here present from attending to its demands. You by your very nature seek the source that is the key to your nature, seek to align yourselves squarely and truly with that which is most deeply true. The sum total of this, hopefully, is to create more and more awareness within the self of the abundance which your experience holds, for it is your nature, spiritually speaking, to open wider and wider as your experience deepens and accumulates, until all of creation is whole and entire within you, moment by moment.

每一個人都由於可以被稱之為一種靈性上的本能的事物而毫無道理地尋求。那種持久的對一種靈性上的真理的本能是如此的強烈，以至於沒有分心的系統會讓每一個在這裏的人一直不去注意到它的要求。你們藉由你們的本性而尋求那個對於你們的屬性是關鍵性的源頭，並尋求讓你們自己筆直地且真正地與那個最為深入地真實的事物對齊。這全部加起來，有希望地，就是去找自我內在之中創造出越來越多的對於你的體驗所包含的豐盛的察覺了，因為從靈性的方面而言，隨著你的體驗的深化和積累，越來越大地開放就是你的本性了，一直到所有的造物在你內在之中，在每時每刻都是完整和完全的為止。

In the concept of new mind, there is the connoted concept of the wholeness of that which comes before the processes of perception, and again is summed up as the end result of all working through of the processes of perception. In effect, then, the source and the ending of wholeness provide the basis for an attitude which then disposes the seeker to approach each present moment as if it were whole, entire and everlasting, which, by the way, each moment is. You live now in eternity, yet you are participating in a very deep and thorough-going illusion. This is not a particularly comfortable situation, of this we are fully aware. We remember this. Yet, how we regard with excitement each of your intense hopes and feelings, for without the illusion which you enjoy, with a much more light-filled and clear illusion informing us that all is well, we do not have the opportunity to live in blind faith. We have no particular value in choosing to think of ourselves as whole and not needing experiential processes to affirm our beingness, but you have the opportunity to express that blind faith that you actually are all right, that this or that destiny may befall you; nevertheless, your nature is whole.

Experience merely tells you a story about this wholeness, and tells it more or less in order depending upon the amount of awareness of the process you have achieved and the amount of honesty towards the self and the self's true feelings that you have achieved. 在新的心智的概念中，會有對出現在對知覺的進程之前的完整性的觀念的暗示，再一次，它們被累加起來成為了通過知覺的進程的所有的工作的最終的結果。實際上，完整性的源頭和終點會為一種態度提供偏向性，這種態度接下來會讓尋求者傾向於去接近每一個當下一刻就好像它是完整的、完全的和永久的一樣，隨便說一下，每一刻就是如此。你們現在活在永恆之中，而你們正在參與到一個非常深入且徹底的幻象之中。這不是一個特別舒服的情況，我們充分地知曉這一點。我們記得這一點。而我們是怎樣帶著激動尊重你們每一個強烈的希望和感覺呀，因為我們沒有你們所享受的幻象，我們通過一個遠遠更多地充滿光明清晰的幻象告知我們一切都好，我們並不擁有機會去活在盲目的信心之中。我們在選擇去將我們自己考慮為完整的方面並不擁有特別的價值，我們不需要體驗的進程來肯定我們的存在性，但是你們擁有機會去表達那種盲目的信心，即你們實際上是沒有問題的，這樣或者那樣的命運可能會降臨到你們的身上，雖然如此，你們的本性是完整的。體驗僅僅告訴了你們一個關於這種完整性的一個故事，它講述這個故事的順序或多或少是取決於你已經取得的對這個過程的認識的數量以及朝向自我和朝向你已經取得的自我的真實的感覺的誠實的數量。

You can look at the value of new mind also in regards to freedom. The freedom to choose, the right to have free will is basic to the entire process of choosing that which you shall desire. Unless you are truly free, the choices of what to desire mean little or nothing. It is our opinion that each entity's freedom of will is complete. Each being which is here has chosen to be here, has chosen to enter upon the challenge of an incarnational experience. As you process the occurrences that arise you make thousands of choices, most of which you make automatically, yet those choices you do make are so deeply impressed by the choice that moves beneath, around and beyond the manifested choices.

你們同樣可以在關於自由的方面查看新的心智的價值。去選擇的只有，去擁有自由意志的能力對於你們將會渴望的整個選擇的進程是基礎性的。一直到你們是真正地自由的之前，對於去渴望什麼事物的選擇都不具多少意義或者完全沒有意義。我們的觀點是，每一個實體的意志的自由是完全的。每一個在這裏的存有都已經選擇在這裏，都已經選擇進入到一次投生體驗的挑戰了。隨著你們處理出現的遭遇，你們做出了上千個選擇，它們中絕大多數都是你們自動地做出的選擇，而那些你們確實做出的選擇是如此深深地被那個在被顯化出來的選擇之下、周圍和之外移動的選擇所印刻了。

How very important, my friends, is such a choice as to accept everything that the present moment offers on faith. Yet, do not each of you do this in living a life? Does the attitude not come to you again and again? Accept ... allow ... assimilate ... seek again ... And do you not feel hope and joy springing from that affirmation made in ignorance, that, "Yes, this shall be acceptable, this shall be well. I am whole and can therefore encompass all." How can we achieve choiceless awareness? Each knows its own best ways. Meditation,

contemplation, prayer, these are just words unless they be seized and vigorously applied. At any level you may see the whole or untouched cheek-by-jowl with the most amazing wilderness of conflicting opinion and conjecture.

我的朋友們，在關於憑藉著信心接受當下一刻所提供的每一件事情的方面的這樣一個選擇是怎樣地重要呀。而你們每個人難道不都通過活出一次生命而進行了這個工作嗎？難道那個態度沒有一次又一次地來到你們面前嗎？接受..... 允許..... 消化..... 再一次尋求..... 難道你們沒有感覺到希望和喜悅從那種在不知道之中被做出的肯定中躍出嗎，那種肯定即，“是的，這將是可被接受的，這將是沒問題的。我是完整的，因此能夠包含一切了。”我們如何才能取得那種無選擇的認識呢？每一個人都知曉它自己最佳的途徑。冥想，沉思，祈禱，一直到它們被抓住並被有力地應用之前，這些都僅僅是詞語。在任何層次上你們都可以看到那種完整或者原原本本的與最為令人驚訝的衝突的觀點與猜想之間的親密性。

You may choose that line of thinking, then, which suits you. But who chooses? Allow that thought to dissolve the intellect. Who chooses? If you choose, you are not choiceless. Yet the one who chooses, chooses most skillfully, most humanly, most full of polarity, when the choice is made with the new mind of entirety and wholeness. The one known as Jesus said, "I am come that you might have life, and have it more abundantly." There is in the Christ consciousness that choiceless acceptance of the Creator's will. There is for each entity the same potential for being true to and complete within the personal line of destiny that accompanies the complete freedom of choice—another paradox. 你們接下來可以選擇那條適合於你們的思維的線路。但是，誰選擇呢？允許那個想法分解邏輯智力。誰選擇呢？如果你選擇，你就不是無選擇的了。而那個選擇的人，在選擇是藉由具有完整性和完全性的新的心智而被做出的時候，會極其有技巧地，極其人類性地，極其充滿極性地進行選擇。叫做耶穌的實體說，“我前來是為了你們可以擁有生命，可以更為豐盛地擁有它。”在基督意識中會有那種對造物者的意志的無選擇的接受。對於每一個實體，都會有相同的潛能去對於命運變得真實並在那個命運的個人的線路中變得完整，而這條命運的個人的顯露是伴隨著完整的選擇的自由的一——另一個悖論。

You see, when speaking of spiritual matters, it is important to speak in such a way that the intellectual mind is buffaloes into surrender and the heart within, that is a far better representation of new mind, become ascendant. Move now in thought deeper and deeper. Picture the mind as a tree and move down the trunk through the roots, deeper and deeper until the tiniest particles of root are interacting with the soil and creating more abundant life. Down, down, down, until you feel the thousands and thousands of years your species has existed within these hills, these rocks, these rivers, and these oceans. How many generations, how many lives here amid the grandeur of your experiential home for this tiny portion of infinite experience that is yours within the present illusion. Feel the strength of the roots of mind and the security with which the archetypical mind enters into the soil of eternity.

你看，當談及靈性上的問題的時候，用這樣一種邏輯心智感到迷惑而屈服，內在

的心佔據支配地位的方式來談論，這是很重要的，內在的心是對於心的心智的一個遠遠更好的代表。現在，越來越深地進入到想法中。將心智想像為一顆樹，沿著樹幹向下，通過根部，越來越深入，一直到根部的最微小的顆粒正在與土壤相互作用並創造出更為豐盛的生命。向下，向下，向下，一直到你感覺到你的物種的數千年的時間都已經存在於這些山脈、這些岩石、這些河流和這些海洋中。對於在你在這個當前的幻象之中的無限的體驗的這個微小的部分，在這裏有多少世代，多少生命位於你對這個部分的體驗的家園的宏偉壯麗之中呀。感覺心智的根部的力量，感覺原型心智藉由其進入到永恆的土壤之中的安全性。

Now picture this life as light being drawn up into the archetypical mind of your selfhood. See beyond that selfhood where there is eternity meeting the racial mind and, deeper than that, the archetypical, and then see how it acquires familiarity within the particular as you move into the subconscious and then the conscious mind. Do you feel that connection now with eternity? Can you feel how sturdy is that root of mind we have called choiceless awareness this day, and how it does inform your being? For in one sense you are thousands and thousands of feelings and thoughts and processes of perception. In another sense just as true, you are one with all, you are within the Creator, the Creator is within you, and there is only unity.

現在，將這次生命想像為光被向上拉入到你的自我屬性的原型心智之中。在那種自我屬性之外看到永恆與種族的心智相遇的位置，以及比那個位置更為深入的，永恆與原型心智相遇的位置，接下來，當你進入到潛意識並接著進入到有意識的心智的時候看看它是如何在那個特定的位置取得熟悉的。你們感覺到當下與永恆之間的那種連接了嗎？你們感覺到那個我們在今天已經稱之為無選擇的認識的心智的根部是如何的堅強不屈了嗎，它是如何告知你的存有的呢？因為在一個意義上，你們是數千種感覺、想法與知覺的進程。在另一個同樣真實的意義上，你們是與萬物一體的，你們是在造物者內在之中的，造物者是在你們內在之中的，僅僅只有統一性。

We have led you a merry chase this day. Perhaps you may smile when you remember the twists and turns of this speaking. We hope that the humor of choosing choiceless awareness sinks deeply into each. For truly, spiritual evolution is, among other things, extremely full of humor. May each laugh and love the self, and that selfless One which makes all one. May each love each other and share in the processes of learning and encouraging each other.

我們今天已經引導著你們進行了一場快樂的追尋。也許你們可能會在你們回憶起這次發言的曲折和轉彎的時候微笑。我們希望那種選擇無選擇的認識的幽默深深地沉入到每一個人內在之中。因為，在其他的事情當中，靈性的演化是極其充滿幽默的。祝願每一個人都笑並愛自己，愛那個非自我的太一，太一將一切何為一體。祝願每一個人都彼此相愛，並在彼此學習和彼此鼓勵的過程中進行分享。

We now would turn to the questions. For this purpose we would transfer to the one known as Jim. We thank this instrument. We are those of Q'uo, and leave this instrument at this time. 我們現在回轉向問題。為了這個目的我們會轉移到叫做 *Jim* 的實體。我們感謝這個器皿。我們是 Q'uo，我在此刻離開這個器皿。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and am again with this instrument. At this time we would ask if there may be any queries to which we may speak more briefly?

我是 Q'uo，我再一次與這個器皿在一起了。在此刻我們會請問是否有任何我們可以更為簡短地談論的問題呢？

Carla: I'd like to ask if it might be said that through choiceless awareness, through choosing that choiceless awareness, we become truly creative in our third-density experience, more consciously creative?

Carla：我想要請問是否可以說，通過無選擇的認識，通過選擇那個無選擇的認識，我們在我們的第三密度的體驗中真正變得創造性了，變得更加有意識地創造性了嗎？

I am Q'uo, and am aware of your query my sister. It is a feature, shall we say, of choiceless awareness that that quality of working with energy fields and ideas that you call creativity is given the greatest opportunity for expression, for this energy of thought and inspiration runs ceaselessly through each entity's life experience and is available for inspiration as the entity is able to open the self in an unguarded and vulnerable way to this energy. Whether this choice to experience awareness without choice is made in the conscious sense or in the subconscious sense, the entity is able to feel the pulse of its own being and to express this sensation in any avenue available, whether it be of the physical creation, or of the mental creation, or of the simple experience and expression of awareness internally.

我是 Q'uo，我理解了你的問題，我的姐妹。容我們說，與你們稱之為創造性的能量領域和觀點一同工作的那種特性是被賦予的最大的表達的機會，這是無選擇的認識的，容我們說，一個特性，因為這種想法和啟發的能量不停息地流過每一個實體的生命體驗，並且是在實體能量用一種無防守且易受傷害的方式對這種能量開放自我的時候可以為啟發所利用的。無論這種去體驗沒有選擇的認識的選擇是在有意識的方面被做出的，還是在潛意識的方面被做出的，這個實體都能夠去感覺到它自己的存有的脈動並能夠用任何可被取得的途徑來表達這種感覺，無論它是屬於身體上的創造，還是屬於心智上的創造，或者是屬於在內在的方面對認識的簡單的體驗和表達。

Thus, in short, our answer is yes, my sister, your ability to become a co-creator is in direct proportion to your ability to open yourself to the possibilities of the moment, as you offer yourself in your beingness to each moment.

因此，簡單地說，我們的答案是是的，我的姐妹，你們去成為一個共同造物者的能力是與在你向每一刻在你的存在性中奉獻你自己的時候你去向著那一刻的可能性開放你自己的能力成正比的。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Thank you. I just wish to say that it seems that in our choiceless awareness we become—we realize that all of creation is something we do together and it inspires more honor and respect for our oneness. Thank you.
Carla：謝謝你們。我僅僅希望說，看起來似乎在我們的無選擇的認識中，我們成為了——我們意識到所有的創造物都是某種我們一起做的事情，它激發了更多的榮耀和對我們的一體性的尊重。謝謝你們。

I am Q'uo. We agree with your eloquent statement, and thank you as well. Is there another query?

我是 Q'uo。我們同意你的動人的陳述，我們同樣也感謝你。有另一個問題嗎？

Carla: I would like to try. I didn't understand very much what I channeled. I had the idea that the archetype of the Matrix of the Mind, part of that image is that it's reaching out to the Potentiator of the Mind, so it seems like that there is a choice involved in the archetype. I'm a little confused. Could you speak to that at all?

Carla：我想要嘗試。我並不非常理解我所傳訊的內容。我所擁有的觀念是，那個心智的母體的原型，那個圖像的一部分是，它正在向著心智的賦能者伸出手，因此看起來似乎有一個選擇包含在那個原型中。我有一點混淆。你們能夠對那一點多少談談嗎？

I am Q'uo, and am aware of your query, my sister. There is in this first archetype the male entity, the magician standing, and as your cards show in their redesigned form, the entity holds a sphere. This sphere represents the nearness of spirit and the immanence of the archetype of the High Priestess, that is much as you would call the force which brings manifested spirit into the illusion as it potentiates thought and action in the conscious mind. The conscious mind has placed itself in this proximity with the hope, shall we say, that such potentiation shall occur. In this placing of itself in this proximity to the subconscious mind there is, indeed, a choice which has been made, much as you would make the choice for experiencing choiceless awareness. However, the choice in this case is made preincarnatively so that the Magician that is placed in proximity to the High Priestess has not of its own consciousness chosen, but has been, as are each of us, placed by the grace and creative power of the one Creator. The proximity, however, is that which presents the possibility of potentiation and the gaining of experience.

我是 Q'uo，我理解了你的問題，我的姐妹。在這個首先的男性實體的原型中，魔法師站立著，如你們的塔羅牌在它們被重新設計過的形式中顯示的一樣，實體握著一個球體。這個球體代表了靈性的接近性和高等祭司的原型的固有性，它非常類似於你們所稱的力量，當它在有意識的心智中為想法和行動賦能的時候，這種力量將顯化的靈性帶入到幻象之中。有意識的心智已經將它自己放置在，容我們說，這樣的賦能將會發生的期待的附近了。通過這種將它自己放置在潛意識心智的附近，確實會有一種已經被做出的選擇，這非常類似於你們會為了體驗無選擇的認識而做出的選擇。然而，在這種情況中，選擇是在投生前被做出的，這樣被放置在高等祭司附近的魔法師就不會擁有屬於它自己的被選擇了的意識了，而

是已經，如我們每個人一樣，是被太一造物者的恩典和創造性的力量所安置的。然而，這種接近性是呈現出賦能的和取得體驗的可能性的。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, I'll have to read that, but thank you very much, Q'uo.

Carla：沒有了，我將必須要閱讀那個回答，但是非常感謝你們，Q'uo。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and as we observe the depletion of queries, we shall take this opportunity to once again thank each present for inviting our company to your circle of seeking. We are greatly inspired by the dedication to seeking that each of you possesses and which each brings to this circle with such daring and creativity, shall we say. We look at each entity and see the valiant warrior walking carefully in the darkness of the illusion, examining that which surrounds and which moves within it, and offering that which is found with sincerity and a certain childlike glee. This is quite moving to each of us, for we are aware of the difficulties of your illusion and we appreciate the effort required to keep moving in the mystery and to offer the services to others without fail, each aiding each upon the journey.

我是 Q'uo，因為我們觀察到問題的耗盡，我們將利用這個機會再一次感謝在場的各位邀請我們陪伴你們的尋求的圈子。我們因為你們每個人所擁有的對尋求的奉獻以及每一個人藉由這樣的勇敢與創造性而帶到這個圈子的事物而感到極大的鼓舞。我們觀察每一個實體並看到英勇的戰士正小心翼翼地走在這個幻象的黑暗之中，它同時檢查在它周遭的事物和進入到它內在之中的事物，並帶著真誠和一定的孩子般的快樂將被發現的事物奉獻出來了。這對於我們每個人是相當令人感動的，因為我們知道你們的幻象的困難，我們欣賞被要求去一直在神秘中前進並務必要向他人提供服務的努力，在這條旅程上，每一個人都在彼此幫助。

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

在此刻，我們將離開這個團體，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

May 6, 1993

1993-05-06 按手療愈技術

Group question: The question this morning has to do with (inaudible) healing work with Carla. Her basic concern is that she not cause any difficulties for either Carla or herself. She is particularly concerned about various imbalances of a physical nature within her own body at this time; there are back pains, a growth in her vagina, and certain out of line areas in her spine, and she wants to be sure there's not any excessive flow of energy, either from her to Carla or Carla to her, and would like to know if there would be any difficulty in going ahead with the healing chelations, and would like to know if she could have more than one session with Carla or if one would be the most advisable? We would like your comments on these areas and the healing work, in general, D will be doing with Carla.

團體問題：今天上午的問題是與（聽不見）與 *Carla* 一同進行的療愈工作有關的。她的基本的擔憂，她沒有對於 *Carla* 或者她自己造成任何的困難。她尤其擔憂在此刻在她自己的身體中的具有一種物質的屬性的各種各樣的不平衡，有背部的疼痛，陰道增生，以及在她的脊椎區域的一定的歪斜。她想要確信沒有任何過度的能量的流動，要麼是從她流向 *Carla*，要麼是從 *Carla* 流向她，她想要知道，在繼續進行療愈的螯合作用（*chelations*）的方面是否會有任何的困難，她想要知道是否她能夠與 *Carla* 多進行一次會診，還是一次會診是最為適當的呢？我們想要你們在這些區域上，以及在 *D* 將會與 *Carla* 一同進行的，一般而言的療愈工作上的評論。

Let us pray together

讓我們一起祈禱。

(*Carla* channeling)

(*Carla* 傳訊)

We are those of Q"uo, and we greet you in love and in light in the name of the infinite Creator. We thank you for the privilege of being called to your group during this working. Your queries concern the non-chemical body of learning—we correct this instrument—of healing techniques and see that you are concerned as to their possible damaging effect.

我們是 Q"uo，我們以無限造物者的名義在愛與光中向你們致意。我們為在這次工作期間被你們的團體呼喚的榮幸而感謝你們。你們的問題是關於非化學身體的學習——我們更正這個器皿——療愈的技術，我們看到你們在關於它們有可能的傷害的效果是感到擔憂的。

Perhaps the concept with which we would begin our commentary is concerning the situation when a healer attempts to offer to one which is considered diseased the catalyst which may be taken advantage of by the patient. It is well that the healer continue. No matter what the details and stories to the contrary point might be, the healer offers an opportunity. Within this opportunity there is for the one who wishes to be healed the

choice that can be made to cooperate with and to affirm the healing that is being offered, thus doing the work itself, or it can feel that for some reason this opportunity is not one which is wished and then no cooperation is forthcoming.

也許我們會用來開始我們的評論的觀念是關於，當一個療愈者嘗試去向一個被認為患病的實體提供可能被那個病人利用的催化劑的時候的情境的。無論矛盾的位置的具體細節或者故事可能是什麼，療愈者都提供了一個機會。在這個機會中，那個希望被療愈的人是能夠做出的選擇來與正在被提供的療愈合作，對那種療愈進行肯定，並由此自己進行工作，或者它能夠感覺到以某種方式這個機會不是一個被期待的機會，接下來就沒有合作會出現了。

In neither event has there been a difficulty because of a certain amount of irregularity in the various color balancings of the chakras of the healer. Neither healer nor healee must come to the eucharist of transformation already perfected. Rather, the healing ability moves through the one which has committed itself to be a healer. The healer's skill, then, is to a great extent involved in continuing to attempt to match the basic vibratory rate of the self with the vibratory rate of the one original Thought which is infinite intelligence or love.

在兩種情況中的任何一種情況中都不會因為在療愈者的脈輪的各種各樣的色彩的不平衡之中的一定數量的不規則而出現一種困難。無論是療愈者還是被療愈者都不必進入到已經是完美的轉變的聖餐。毋寧說，療愈的能力是通過一個已經將其自身奉獻為一個療愈者的實體而流動的。那麼，療愈者的技巧，在一個很大的程度上就被包含在繼續嘗試去將自我的基礎的振動的頻率與智慧無限或者愛之所是的那一個原初的想法的振動的頻率匹配之中了。

It is well that a healer not consider its detailed picture of balanced health as perceived by the self. The more skilful attitude is to persist in whatever circumstances with the attempt to move the vibrational focus in tuning to as close to the original Logos as possible in any given circumstance.

一個療愈者不將其平衡的健康的具體細節的圖像考慮為被自我感覺到的樣子，這是很好的。更有技巧的態度是在無論什麼環境中堅持不懈，並同時嘗試去在任何給定的環境中將振動的焦點通過調音移動到盡可能接近原初的理則的位置。

Again, with that entity to be healed, the preparation involved is a surrender to one's own frailty as a being within incarnation, and to rejoice in the energy which is being shared, and to cultivate a willingness to experience change. None of this, however, has to do with the relative balance within. What we would like to make clear is that neither healer nor patient must need approach perfection. If the heart speaks its desire when the healer moves into readiness to heal, this energy of heart is the key empowerment which creates the open flow of the infinite love and light of the Creator.

再一次，對於那個要被療愈的實體，準備工作包含了一種向它自己的作為一個在投生中的實體的弱點的臣服，並在被分享的能量中歡慶，培養一種對體驗改變的樂意。然而，這種準備工作沒有任何部分是與內在的相對的平衡有關的。我們想要澄清的事情是，療愈者和病人都不必接近完美。如果在療愈者進入到療愈的准

備狀態的時候心講述了它的渴望了，這種心的能量就是關鍵的賦能了，它會創造出造物者的無限的愛和光的開放的流動。

So, healing being one more kind of channeling, you may see the same guidelines to apply: that is, purify the intention, be persistent in the practices, and refrain from judging the performance of the self or those worked upon. This is a beginning to the queries which are with this circle this day. May we ask more for more detailed queries at this time? We are those of Q"uo.

因此，療愈是另外一種類型的傳訊，你們可以看到相同的指導原則被應用了：也就是，對意圖的精煉，在實踐上的堅持不懈，避免對自我或者那些在其上進行工作的人的表現的評判。這是對於這個圈子今天提出的問題的一個開始。我們可以在此刻請求更多更為具體的問題嗎？我們是 Q"uo。

D: I think I'd just like to clarify my understanding of what you've just said, which is basically the error(inaudible) has been to worry unnecessarily about the preparations, and so long as my intent is solid within the heart and provided I am myself, which is maintaining the ability to align myself during the actual treatment, [that] is really all that is necessary. Is this correct?

D：我想要澄清我對於你們剛剛說過的內容的理解，你們剛剛說的基本上是，**在關於準備工作上的不必要的擔憂(聽不見)錯誤的**，只要我的意願在心之中是堅定的，奉獻出我自己之所是，並在實際的治療期間保持對我自己進行校準的能力，這就是所有真正需要的事情了。這是正確的嗎？

I am Q"uo. Yes, my sister, this is correct with but one small addition. Among your peoples" food bears an important part. Much energy is given to the procuring and consumption of foodstuffs. Therefore, one way in which the deeper self is most easily notified that there are strong desires for purification or for the raising of the vibration is to institute some sort of care on a routine basis concerning the foodstuffs ingested.

我是 Q,uo。是的，我的姐妹，這是正確的，只有一個小小的補充。在你們的人群的食物中承擔有一個重要的角色。大量的能量被給予了獲取和消耗食物了。因此，更為深入自我會被極其輕易地告知有強烈的對於淨化，或者對於升高振動的渴望的一種方式，就是在關於食物的攝取的方面設置某種類型用一種常規的方式的關注。

The difference in the diet does not make so much of the difference up as the persistent daily taking of the care with the vitamins, perhaps, or with a certain part of the diet. This is a way to keep within the mind the desire to be a purified channel. It does not mean that one should deprive the self, but that it aids the field of intention of the healer to readily be reminding the self of the desire to be a better instrument for the Creator. This has the excellent side effect of creating within the mundane life a certain pleasing relaxation which is [dependent] upon one whose decisions regarding such things as foodstuffs are in a comfortable and at least subjective feeling of balance.

這種在飲食方面的不同，與用維他命或者也許是用對一定的部分的節食來每天堅持進行照顧相比，是沒有很多的區別的。這是一種在頭腦中記住要成為一個純淨

的管道的渴望的途徑。這並不意味著一個人應該剝奪自我的飲食，但是，欣然提醒自己去成為造物者的一個更好的器皿的渴望，這對於療愈者的意圖的區域是有幫助的。這會擁有在世俗的生命中創造一定的令人愉快的放鬆的優秀的副作用，它是取決於一個人在關於諸如事物之類的事情是處於一種令人舒適的，至少是主觀上的平衡的感覺之中的方面的決定。

May we answer further, my sister?

我們可以進一步回答嗎，我的姐妹？

D: I appreciate you discussing the feeding thing. That's been very much on my mind in the last few months, most especially with the intention of clearing this imbalance, to balance the diet. There seems to be a sabotage effort, if I may call it that, with an intense warning that goes within. I'm sure that many other healers experience this as they're attempting to find that inner balance, but it seems the more one pushes with intent to clear out and to become of a higher vibrational level in all areas including meditation and balance of diet and what not, it seems that the old habits maintain their forces at an even greater level.

D：我很感激你們討論飲食的事情。那個事情在過去的幾個月中已經讓我非常惦記了，尤其是對於清理這種不平衡，去平衡飲食的意圖。看起來似乎有一種暗中破壞的努力，如果我可以這樣稱呼它的話，它帶有一種進入到內在之中的強烈的警告。我相信很多其他的療愈者在它們正在嘗試去找到那種內在的平衡的時候都體驗過這種情況，但是看起來似乎一個人越多地在包括冥想、飲食的平衡以及各種各樣的事物在內的所有的區域中藉由去清理以及成為一種更高的振動的層次的意圖來推動，看起來似乎舊的習慣會在一個更大的層次上保持它們的力量。

Can you comment on this pushing/pulling process and is this just part of the process and it just needs to be given time, or are there, when you stir up with intent for positive, bringing more positive light into you and creating those positive things such as bringing in better foodstuffs, when you're attempting to bring that in to your lifestyle on a daily basis, what causes this great resistance and is it just a matter of time in which one will work itself out or are other factors involved within a particular healer itself that prevents this from occurring naturally?

你們能夠對於這個推/拉的過程進行評論嗎，這就是過程的一部分嗎，它僅僅需要去被給予時間或者就是在那裏嗎，當你們激發起了對正面性的意願，並同時將更多的正面性的光帶入到你內在之中且創造出那些諸如產生了更好的食物之類的正面性的事情，當你們正在嘗試去將那用一種每天的方式帶入到你的生命模式中的時候，是什麼事物引起了這種巨大的抵抗，它僅僅是一個在其中一個人將會自己解決問題的時間的問題嗎，或者有其他的會阻礙它自然而然地發生的因素被包含在一個特定的療愈者自身之中嗎？

I am Q"uo. We struggle to give a concept to this instrument. Let us begin at the middle. The service a healer does for the one to be healed comes utterly through the healer and through to one to be healed and represents a potential where, shall we say tangled light may resume its proper arising of

hues. Because the healer wishes to create a channel where this light of love moves without hindrance it works upon the food and upon the attitude.

我是 Q"uo。我們努力給予這個器皿一個觀念。讓我們從中間開始。一個療愈者為一個要被療愈的人進行的服務完全是通過療愈者而發生並到達一個要被療愈的人，這種服務代表了一種潛能，在其中，容我們說，纏繞的光可以恢復它適當的色彩的升起了。因為療愈者希望去創造一個在其中這種愛之光可以不受阻礙地移動的管道，因此它在食物和態度上進行工作。

The main part, however, is involved in something which almost gets lost in the considerations of diet and meditation. That is, that the perfect channel has a life of its own to some extent. Before, however the healer opens this channel, whatever the level of work on the self beforehand, the channel then requests the most excellent flow of healing energy which it can carry in a stable manner. By requesting this privileged energy in this way, whatever the imperfections of the channel, the energy will be such as not to be too much for the channel to carry.

然而，主要的部分是被包含在某種在對飲食和冥想的考慮中幾乎失去了的事情之中的。也就是說，完美的管道擁有一種，在某種程度上，屬於它自己的生命。無論療愈者之前如何開放它的管道，無論之前在自我上進行的工作的層次是什麼，管道接下來都會請求它用一種穩定的方式所能承載的最為優秀的能量的流動。藉由用這種方式請求這種特許的能量，無論管道有什麼樣的不完美之處，對於管道所能夠承載的能量，這樣能量都將是不會是過多的。

Could you please question further to point us in a more specific direction, my sister?

請你進一步提問來向我們指出一個更為明確的方向，我的姐妹。

D: Just give me a moment. Then, in reference to the clearing done this morning, I was fairly on target. Can you just tell me yes or no on that, and I'll go further?

D：給我一會兒。那麼，在關於在今天早上進行的清理的方面，我是完全正中目標的。你們能夠在那個方面告訴我是或者不是嗎？然後我將會更進一步。

I am Q"uo. We affirm that that which you did was good work.

我是 Q"uo。我們肯定你所做的是有益的工作。

D: OK, there are certain directions I would like to go, I'm just not sure which are the proper directions and the proper order for directions, so I will start, I suppose, with the pendulum leading on karma, which I would like to know whether it would be more effective to do this, just prior to treatment and after treatment, and if you would be able to take me through the procedure of guiding me how to take the proper measurement as I go down through chakra centers, so that I can get the best and most accurate reading. After that I would like to follow up with some questions in reference to the chakra centers, and go from there. Is this acceptable?

D：好的，有一定的我想要前往的方向，我僅僅不確信哪一個方向是合適的的方

向和方向的合適的順序，我將要開始，我假設，通過關於業力的鉛錘擺，我想知道是否進行這種工作更為有效的，僅僅在治療之前和治療之後，如果你們能夠通過指導我如何在我通過脈輪的中心下沉的時候進行適當的測量的步驟來引導我的話，這樣我就能夠得到最佳和最為準確的解讀了。在那之後我想要在關於脈輪中心的方面接著問一些問題。這是可以接受的嗎？

I am Q"uo. We are not able to do your learning for you. We therefore do not feel it wise to share our opinions with you upon a specific set of readings from the pendulum, shall we say. We leave you high and dry there. However, when this has been done and you as a student of this technique have thought concerning your experiences and have drawn queries from them, then those queries constitute a portion of your own struggles to learn which we may respond to without interference in free will. Is this alteration acceptable, my sister?

我是 Q"uo。我們無法代替你進行你的學習。我們因此並不覺得在關於(容我們說)一套特定的來自於靈擺的解讀上與你分享我們的觀點是明智的。我們當這個工作已經被進行了，並且你作為一個這種技術的學生已經在關於你的體驗的方面進行了考慮且已經從它們中提取出問題了的時候，接下來那些問題就會構成你自己去學習的努力的一個部分，我們就可以在不侵犯自由意志的情況下對其進行回應了。這是一個可以接受的變更嗎，我的姐妹？

D: I understand completely and I apologize for asking that. I"m still educating myself in reference as to how to ask the specific questions. That"s perfectly acceptable with me and in which case I would like to ask, there are two things I would like to do. I would like to ask in reference to doing meditational practice on myself, because it has been done, and I am concerned with the incorrect directions I am giving myself in reference to clearing.

D：我完全理解，我為詢問那個問題而抱歉。我仍舊在關於如何問具體的問題的方面進行自我教育。對於我那是完全可以接受的，在我想要詢問的情況中，有兩個事情是我想要去做的。我想要在關於進行冥想的聯繫的方面進行詢問，因為它已經被驚醒了，我對於在關於清理的方面我正在給予我自己不正確的方向而感到擔心。

You have made reference quite a while ago in another session in having to do with ... we are as a people basically redundant and very detail orientated, and the general idea here I"m getting is that for all of the detail carrying out that we do, those details are basically for us to work out so that we can come to a higher concept of what is really occurring, in which case some of these questions I ask in reference to my chakra clearing may be very detailed, but they also might be helpful for me to be able to come to that higher point, and I ask if that"s acceptable with you?

你們在很久以前在另一次機會中已經提到過關於.....我們作為一個人基本上是累贅的且非常以具體細節為導向的，我在這裏得到的一般性的觀點是，為了要讓所有的具體細節產生出我們做的工作，那些具體細節基本上是未來讓我們解決問題，這樣我們就能夠對於真正在發生什麼事情取得一個更高的觀念，在一些情況中，我在關於我的脈輪的清理的方面詢問的問題可能是非常具體的，但是它們同

樣可以幫助我到達那個更高的位置，請問是否那是你們可以接受的嗎？

I would also like to review, then, that work which was done on a friend of mine who is now not within this realm, and find out ... I do not want to go beyond the law of free will or confusion, but I'm curious as to whether or not I can ask certain questions in reference to those chelations in order to be able to determine either errors or mistakes that might have been made, or [are there] things that I might be able to do correctly in the future for others, having done that experience, and that's my question?

接下來，我同樣想要回顧在我的一個朋友身上被進行的工作，他現在並不在這個區域中並發現.....我不想要超越自由意志的法則或者混淆的法則，但是我在關於 是否我能夠在關於那些螫合作用的方面問一定的問題以便於能夠確定可能已經 被犯下的錯誤或者差錯，或者，在完成了那種體驗之後，有什麼事情是我可能能夠在未來正確地位其他人做的嗎？ 那就是我的問題了。

We are Q"uo, and are aware of this last query which we find difficult to make into one question ...

我是 Q"uo，我理解了最後的問題，我們發現在將它們合併為一個問題的方面有困難.....

D: There are many ...

D：有很多.....

May we just say that if your queries stem from experiences and those experiences already part of your healing experience bring queries to bear, we are gratified to listen to them and respond as we may, my sister.

容我們僅僅說，如果你的問題是源自於體驗，那些已經成為你的療愈的體驗的一部分的體驗會帶來要提出的問題，我們會對於聆聽它們感到滿意並在我們可以回答的範圍內回答，我的姐妹。

Is there another query to follow-up?

有另一個後續的問題嗎？

D: Yes, in that case, may I begin with the questions that I wrote?

D：是的，在那種情況中，我可以用我寫下的問題開始嗎？

I am Q"uo. Proceed.

我是 Q"uo。請開始。

D: OK. First I would like to know whether I can [have] permission from the entity known as E to release this information to this group. He was very willing as a patient during the time that we did work on this. It was great learning for me, and I need to know if it is necessary to ask permission and is it acceptable to be given, because much of these questions are going to be directly related to work done on him.

D：好的。首先我想要知道是否我能夠從叫做 E 的實體那裏得到許可去向這個團

體給出這個資訊。在我們在這個上進行工作期間他非常樂意於作為一個病人。這對於我是巨大的學習，我需要知道是否必須要請求許可，許可被給予是可被接受的嗎？因為這個問題的大量的部分將會直接與在他身上被進行的工作有關。

I am Q"uo. We find that the entity released hindrance to you at the end of the time period wherein it was receiving aid, therefore you may query.

我是 Q"uo。我們發現在它在其中接收到幫助的時期的結束的時候給予了許可，因此你可以提問。

D: Great, thank you for that. In session one, there were three sessions, in session one I realized that the preparation work was quite inadequate and during [which] many mistakes were made. The first error was in skipping over the placement of the hand upon the ankles and then again I overlooked the first chakra when I went back. I then went back to try to rectify this. Does the order in which one moves make a significant difference when practicing or clearing in a generalized manner, and also when an error, and you make a mistake and move, is it best to continue moving upward, or should the healer retreat back to the area which has been overlooked, in which case, what is the proper procedure for backtracking and inserting this step?

D：好極了，為此感謝你們。在第一次會診中，有三次會診，在第一次會診中，我意識到，準備工作是相當不充分的，在其中犯了很多的錯誤。第一個錯誤就是在於跳過了將手放在腳踝上，接下來我在一次在我返回的時候忽略的第一脈輪。我接下來返回以嘗試去修正這一點。我一個人移動的順序在實踐的時候或者在用一種一般性的方式進行清理的時候會產生一種重要的區別嗎，同樣有一個錯誤，你犯了一個錯誤並移動了，療愈者是最好繼續向上移動，還是療愈者應該返回到那個已經被忽略了區域呢，在返回的情況中，什麼是走回頭路並插入這個步驟的適當的步驟呢？

I am Q"uo. My sister, the ways that various healers choose to enter the body field are variously efficacious. Some have a knack of finding one way for all patients and this is good. Others feel sensitive to a specific patient and alter a routine for that reason. Routines then vary greatly. To some extent it does not greatly matter. Perhaps we would say simply that it is well to work either up the chakras or down the meridians. That is, working from the bottom up, the first work would go into working with the back and the trunk of the torso first, the head coming up at the top of the chakras and then all the muscles worked.

我是 Q"uo。我的姐妹，各種各樣的療愈者選擇去進入身體的場域的途徑是用多種多樣的方式有效的。一些人會擁有一種訣竅，這種訣竅找到一種適合於所有的病人的方法的，這是有效的。其他人會感覺到對一個特定的病人是敏感的，並因為那個原因而改變一種例行程式。例行程式接下來就會極大地改變。在某種程度上，它並不是極其重要的。也許我們會簡單地所，要麼去沿著脈輪向上進行工作，要麼從頂點向下進行工作，這是很好的。也就是說，當從底部向上進行工作的時候，首先的工作會首先进入到與身軀的背部和軀幹的工作，接下來在頂部脈輪進行頭部的工作，接下來對所有的肌肉進行工作。

The other most used technique is to begin with various movements and polarity work at the head and move slowly down the torso, arms and legs. To the extent that such order within the session gives to the healer a good feeling of having not left anything out, this is excellent to the healing forces within. A regular technique is also excellent because it allows the patient's emotions to remain calm as it knows where it shall be touched next.

另一種被大量使用的技巧是從在頭部的各種各樣的運動和極性的工作開始的，緩慢地沿著軀幹、手臂和雙腳向下移動。在某種程度上，在會診中這樣的順序會給予療愈者一種沒有遺漏任何事物的有益的感覺，這對於內在的療愈的力量是極好的。一種規律性的技術同樣也是優秀的，因為它允許病人的情緒保持平靜，因為它知道它將會接下來在什麼位置被接觸。

Therefore, you are quite wise to have a technique that usually does not vary. When something is forgotten with the technique however, it is perhaps the more skillful option to fall back to that which has been forgotten, do it, and keeping the hand always in contact with the body, move gracefully and slowly and with confidence to the place where you left off, and begin again. The key here is slowness and calmness for the patient if the patient [that] is attempting to be a part of the healing process is relaxed and used to that rhythm which you have set up. Therefore, if the rhythm is broken the slow touch moving back to reclaim that portion of the healing technique and then the slow touch trailing back to where one left off keeps that patient's emotional and mental bodies open and receptive. Whereas if the hand were jerked off the physical vehicle of the patient and haste taken in running back to redo the left out portion, the harmony of the session would be broken and with that some of the potential the healing work in that session might have.

因此，你在用過一種通常不會改變的技術的方面是相當明智的。當使用技術的時候某個事情被遺忘了的時候，無論如何，也許更有技巧的選項是返回到那個已經被遺忘了的部分，進行它，保持手一直與身體接觸，優雅且緩慢地移動，並確信前往你漏掉的位置，並再一次開始。在這裏的關鍵是對於病人的緩慢和平靜，如果那個正在嘗試去成為療愈的過程的一部分的病人是放鬆的並習慣於你已經設置好的旋律的話。因此，如果那個旋律被打破了，緩慢地返回以修正療愈技術的那個部分，接下來緩慢的接觸沿路返回到一個人漏掉的位置，這會讓病人的情緒和心智的身體保持開放和接納性。反過來，如果手背猛然離開病人的物質性載具並倉促返回以重做那個被漏掉的部分，會診的和諧性就會被打破，在那次集會中可能會擁有的療愈工作的某種潛能也會被打破。

May we answer you further, my sister?

我的姐妹，我們可以進一步回答你嗎？

D: You answered that one perfectly, you covered everything I had running through my mind when I did that. Due to the poor conditions in which we were operating, oftentimes I found myself uncomfortable and out of proper alignment due to the fact that I could not maintain my body vertically for very long without slumping forward or backward for better comfort. What happens when a healer cannot maintain this vertical posture? Does the

incoming energy reflect off the body instead of going through the body and how does it affect the healing?

D：你們完美地回答了那個問題，你們涵蓋了當我進行那個工作的時候流經我的頭腦的每一個事情。由於我們在其中操作的差勁的條件，我時常發現我自己，在不向前或者向後下跌以獲得更佳的舒適的情況下，因為我無法用垂直的方式保持我的身體非常長的時間而感覺到不舒服或者失去了適當的校準。當一個療愈者無法保存垂直的姿勢的時候，發生了什麼事情呢？是傳入的能量從身體反射離開了而不是流經身體了嗎，它會如何影響療愈呢？

Listening to you this morning I am now going to interject this into the question, I am guessing that the energy we are working with is so intelligent that, so as it knows not to do harm to either one, and because the intention is there regardless of the moving back and forth or the incorrect positioning, if the energy will still flow properly and accordingly and in which case should the healer concentrate on personal comfort and intent alone, and disregard the fact that this vertical positioning may be off?

當我在今天早上聆聽你們的時候，我就想將這個插入到問題中了，我正在猜想我們正在與之一同工作的能量是如此的智慧，它同樣也知道不要去傷害任何一個人，因為無論向前向後移動或者是不正確的姿勢，意圖都是那裏，如果能量仍舊適當地並相應地流動的話，在這種情況中療愈者應該單單聚焦于個人的舒適和意圖，而不管這種垂直的姿勢可能失去了的事實嗎？

I am Q"uo, and yes, my sister, you have penetrated that problem easily. The goal in being a servant is to offer a service. The better the posture, the better the attitude, the better the frame of mind, the better of any attribute chosen, then the better the experience for the channel or healer. As to the feelings of the patient, it does not bear any meaning whether the healer is more or less totally comfortable or erect or not erect. So most thought then may always be taken for the work and only secondary thought need be taken for a passing discomfort. Of course, if there is a strong element of discomfort present it becomes very difficult to clear the mind and heart in order to tune and be a channel for healing. So you may see that this is one judgment call a healer must responsible for making.

我是 Q"uo，是的，我的姐妹，你們已經輕易地刺穿了那個問題了。在成為一個僕人的方面的目標就是去提供一種服務。更好的姿勢，更好的態度，更好的心智的框架，更好的任何的被選擇的特性，接下來就會有對於管道或者療愈者的更好的體驗了。在關於病人的感覺的方面，療愈者是否更多或者更少完全是舒適的或者是豎直或者不豎直，這並不帶有任何的意義。因此大多數的想法接下來一直都是可能會為工作而被考慮的，僅僅是附屬的想法才需要為了一種流經的不舒適而被考慮。當然，如果有一種強烈的不舒服的因素存在，要清空頭腦和心以便於調音並成為療愈的一種管道，這會變得非常困難。因此你們可以看到，這是一個療愈者必須對於做出判斷負責任的要求。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

D: Just a confirmation then. In which case, if a healer becomes extremely uncomfortable, provided the healer moves slowly, with intent as to not to disturb the patient, the healer may, if the healer wishes to continue the treatment and not just adjust either a chair or whatever, provided the hands are kept on, or the healer goes through the drop/disconnect procedure and then moves the chair to better comfort, and then proceeds with the healing, this is perfectly acceptable provided the healer takes the care to do this slowly and so as not to disturb the patient. Can you choose to at that time discontinue the treatment, in which case, this is the second question, if that is the case and there is too much discomfort can the session be ended right there or does a clearing need to be continued through? Can you stop in the middle of treatment and will that leave the patient high and dry, or is there some procedure in which you can quickly close so as to remove yourself from the patient and allow the patient to absorb whatever energy has been given and the patient will be alright after that procedure has been cut in half?

D: 接下來僅僅是一個確認。在這個情況中，如果一個療愈者變得極其的不舒服，假設療愈者帶著不去打攪病人的意圖緩慢地移動，如果療愈者希望繼續治療而不去調整要麼一把椅子或者無論什麼事物，假設手是保持放在上面的，或者療愈者進行放手/斷開連接的步驟並接下來移動椅子以得到更佳的舒適，接下來療愈者可以繼續進行療愈，假設療愈者緩慢地小心進行這種工作，並不去打攪病人，這是完全可以接受的。在那個時候，你們能夠選擇中斷治療，在那種情況中，這是第二個問題，如果那就是事情，有過多的不舒服了，會診能夠在那裏被中止嗎，還是一次清理需要被繼續完成呢？你們能夠在治療的中間停下來嗎，那將會讓病人留在劇烈和乾涸的位置嗎，或者有某種程式是能夠通過其快速地結束，讓你自己離開病人並允許病人吸收已經被給予的無論什麼能量，這樣，在那個程式在中間被切斷的之後病人將會是沒問題的嗎？

We are Q"uo. When there is sufficient discomfort to end a session in an untimely manner [and] there is the energy which has been called for, it is appropriate to consign that energy which carries healing back to the one infinite Source. The ending without the completion of a certain series is acceptable. However, to stop, shall we say, cold is unwise. Better to take these energies, move them with hand to the last position and from this position ask these energies to move back to be released into the infinite light of the one Creator, thus sealing and blessing both the patient, the channel, and the mutual work.

我們是 Q,uo。當有足夠的不舒服以至於要用一種不合時宜的方式中止一次會診的時候，會有已經被呼喚的能量，將那種承載了療愈的能量託付返回到太一無限的源頭，這是合適的。在沒有一定的結束的步驟的情況下結束是可以接受的。然而，容我們說，突然中止是不明智的。更好的是去拿起這些能量，用手將它們移動到最後的位置，並從這個位置請求能量返回以被釋放進入到太一造物者的無限的光之中，並由此關閉並祝福病人、管道與共同的工作。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

D: You answered that one fine, yes. When the procedure was completed E was very anxious to get up and I neglected to offer him a glass of water which was her instructions from the sessions that I had attended with Barbara Brennan I was curious as to the anxiousness on his part, if it was strictly due to his personality or was his insistence to get up a reflection of some of the healing in part, and it was also recommended that the patients rest a while after treatment. Can you comment on the purpose for this resting, as well to explain why the water was included as a required step. Also, should this water be previously charged as well prior to treatment and the drinking of it, and how does the water interact with the energetic healing process. Also if the patient does not rest immediately after this treatment will this in any way ...

D：你們很好地回答了那個問題，是的。當程式被完成的時候，E 非常著急想要起身下床，我忽略了給他一杯水，這是來自於我與 *Barbara Brennan* 一起參加的集會的指導，我關於在他的部分的焦慮感到好奇，是否它完全是由於他的個性嗎，或者這種堅持要起身是一種療愈的某個部分的映射，同樣也被推薦的是，病人在治療之後休息一會兒。你們能夠對這種休息的目的進行評論嗎，你們能同樣解釋為什麼水是被作為一個必須的步驟被包含在內的嗎？同樣，這杯水應該提前被充電，同時是在治療前以及飲用錢，誰是如何與能量的治療過程相互作用的呢？同樣，如果病人在這個治療之後沒有休息，這將會用任何方式.....

(Side one of tape ends.)

(磁帶一面結束)

(Carla channeling)

(Carla 傳訊)

Not only is water an excellent thing to use, but oil is also excellent. Both of these substances carry electromagnetic charge, and therefore are helpful in the seating within and without of changes offered at the cellular level. When such are forgotten, it simply jolts this newly offered body memory and therefore it may not be well seated or as well seated in body memory as those things which then were given a nice space of quiet in which these energies could take hold.

不僅僅水在使用的方面是優秀的事物，油同樣也是優秀的。這兩種物質都承載了電磁性的電荷，並因此在內在之中的穩固以及不會出現在細胞層次上被提供的改變的方面是有幫助的。當這個步驟被忘記的時候，它單純地會讓這種新被提供的身體記憶受到驚嚇，因此，它可能不會被固定下來，或者不會如同因為那些接下來被給予了一種很好的安靜的空間的事情而被有效地固定在身體記憶中一樣有效地在身體記憶中被固定下來了，在那個安靜的空間中，這些能量就能夠固定下來了。

May we answer you further, my sister?

我們可以進一步回答你嗎，我的姐妹？

D: E experienced a great deal of dizziness for days afterwards, and mentioned that his taste buds were registering foodstuffs as hot. Was this due in part to

the healing or the energy activating certain things within him, or were these at this point just other symptoms of his disease?

D: E 在之後的日子體驗到了大量的眩暈並提到他的味蕾將食物記錄為熱的。這在部分上是由於療愈和在他內之中能量啟動了一定的事物嗎，或者這些在此刻僅僅是他的疾病的其他的症狀嗎？

We are Q"uo. My sister, we find that this constitutes a question for your inquiry, not ours.

我是 Q"uo。我的姐妹，我們發現這給你的調查構成了一個問題，而不是給我們的問題。

D: OK, we'll move on. Did any movement whatsoever during those treatments cause injury to either E or myself. Understanding now that intent and everything that you've explained this morning, I'm just curious. At the time I did not have that complete understanding, and was concerned about backflow. I experienced afterwards dull burning headaches and what not, and again you may refer this back to me, but I am guessing that that was due to non-cleansing afterwards, in which case I'd like to move to cleansing procedures after chelations to find out what would be the best method to cleanse oneself of such energies as I found just treating oneself from the energies that it has been using. Are there other methods aside from taking a bath that a healer may use to clear oneself of the energies that have been exchanged during a session?

D: 好的，我們將繼續前進。在那些治療期間有無論什麼舉動造成了對 E 或者對我自己的傷害嗎？我現在理解你們在今天早上已經解釋了的意圖以及每一件事情，我就是感到好奇。在那個時候我尚未擁有那種完整的理解，我擔心逆流。我在之後體驗到了隱隱灼熱的頭痛以及其他什麼感覺，你們可以再一次將這個感覺向回指向我，但是我猜想那是由於在之後沒有進行清理，在這個情況中我想要在整合作用之後進入到清理的程式以弄明白什麼會是最佳的將這樣的能量從我自己身上清理乾淨的方法，因為我發現我僅僅用一直在被使用的能量對我自己進行了處理。除了洗一個澡之外，一個療愈者有其他的可以使用的方法來從它自己身上清理在一次會診中已經被交換的能量嗎？

I am Q"uo. My sister, it is most important to your work that you do indeed form a very regular habit concerning cleanliness with laying on of hands. One such as yourself which is sensitive to the electrical body vibrations of entities, in working with the body you are working also with the finer bodies. It is the simple truth that when you work upon other being's pain you pick that up within your physical vehicle through the hands which you are laying on. Prior to a session there needs to be a moment, however long you personally feel it should be, where you protect the self and ask for angelic help for each, you and the patient. You then ask for this same white light within which no negative error may occur, to cover not only yourself but also the patient in the working itself.

我是 Q,uo。我的姐妹，你確實在關於藉由按手禮的清潔的方面形成一種非常規律性的習慣，這對於你的工作是極其重要的。一個諸如你自己這樣的對於實體的

電性身體的振動敏感的實體，在與身體工作的過程中，你同樣也在與精微身體一同工作。當你在其他的存有的痛苦上進行工作的時候，你會在你的物質性載具之中通過你正在放置於身體上的雙手將那種痛苦拾起。在一次會診之前，需要有一個時間，無論你個人感覺到它應該是多長，在之中你保護你自己並為每一個人，你以及病人請求天使的幫助。你接下來請求這種相同的光，在工作本身中，不僅僅涵蓋你自己，同樣也涵蓋病人。

After such a session again you must needs cleanse the hands at least with the soap and the water. Any cleansing technique which you personally find symbolically satisfactory is a good way of symbolizing your desire to be a perfect, clean, clear channel. The portion that is physiological in the hand washing and so forth is a far more [important] consideration after a session than before.

在這樣一個會診的之後，再一次你必須需要清潔雙手，藉由肥皂和水。任何你個人發現在象徵性的方面令人滿意的技巧都是一種有效的對於你去成為一個完美的、清潔的、乾淨的管道的渴望的象徵的方式。在洗手的過程中的生理學上的部分以及諸如此類的部分，在一次會診之後是比在一次會診之前要遠遠更為重要的考慮。

May we answer in any more detail, my sister?

我們可以用更多的細節來回答你嗎，我的姐妹？

D: If the healer is working on several patients that particular day, I'm assuming it would be wise to symbolically cleanse oneself after each patient. Would that be sufficient, and after a full day's worth of work, is there additional work the healer must do in reference to cleansing from all of the sickness and varieties of sicknesses that the healer has come in contact with, or is this basic cleansing after each patient sufficient considering that before it works on each patient it will certainly ask for the light to protect itself?

D：如果療愈者在那個特定的日子正在與數個病人進行工作，我假設在每一個病人之後用象徵性的方式清理自己是明智的。那會是足夠的嗎，在一次全天的工作之後，在關於將療愈者已經接觸到的所有的病痛和各種類型的疾病都清理掉的方面，有療愈者必須要做的額外的工作嗎，或者，對照它在每一個病人身上進行工作之前，它將肯定會請求光來保護它自己，在每一個病人之後的這種基本的清理就是足夠的嗎？

I am Q"uo. For most entities which work to any substantial degree with such do prefer the bathing after the day's work. In fact, it is not strictly necessary, however, the water does rinse some remaining accumulated, shall we say, thought form grime from the finer bodies within the energy nexus of the physical body and there does seem a feeling of lightness that showering afterwards does bring.

我是 Q"uo。對於絕大多數用任何內容充實的程度與這樣的情況一同工作的實體，他們確實偏好在一天工作之後洗澡。實際上，它並不是嚴格地必須的，然而，水確實會從精微身體中沖洗掉在物質性身體的能量節點中的某種殘留的，容我們說，思想形態的塵垢，確實看起來似乎會有一種在之後的淋浴會帶來的輕鬆的感

覺。

May we answer you further, my sister?

我們可以進一步回答你嗎，我的姐妹？

D: In adding particular salts to (inaudible) and what not, does this make a tremendous difference as opposed to just taking a regular shower, or are all of those procedures no matter what one adopts, no matter what one finds comfortable for helping the self, I'm assuming and I'm guessing that no one thing is greater than the other. It is really a personal choice one makes in reference to how one chooses to bathe and what materials one chooses to bathe in, am correct in this assumption?

D：在將特定的鹽加入到（聽不見）以及其他事物的方面，相比僅僅進行一次通常的洗澡，這會產生出很大的不同嗎，或者所有這些步驟，無論一個人採取什麼步驟，無論一個人發現什麼步驟對於幫助自我的方面是舒適的，我假設，我猜想，沒有一個事情是比另一個事情更大的。在關於一個人如何選擇去洗澡和一個人選擇什麼物質來沐浴的方面，這真的是一個人做出的個人的選擇，在這個假設的方面是我是正確的嗎？

I am Q"uo. Yes.

我是 Q"uo。是的。

D: OK, I just need a moment here to review. I want to recover some stuff to do with that session. Is there a degree of illness so progressed that it's wise for a beginner such as myself to refrain from attempting to give energetic healing? Are there danger signs one should heed during these treatments to avoid, well, I'm going to mix that question, I'm just going to say is there a point in which a healer should refrain from attempting to give energy to another who is in either terminal illness or very, very ill and the energy levels are very, very low, or is it perfectly acceptable to give healing right up until to the point of their passing through this incarnation, strictly due to the fact that you are offering that energy to the patient and it their choice no matter what they choose to do with it, therefore there should be no harm to you. I'm trying to determine whether or not there are certain levels that are too dangerous to work with, or whether you are really buffered by the intent of what you are doing throughout the entire process no matter who you work on?

D：好的，我在這裏僅僅需要一會兒來回顧。我想要覆蓋于那次集會有關的一些材料。是否有一種疾病的程度是如此的高級，以至於對於諸如我自己這樣的一個初學者而言，去回避嘗試去給予能量的療愈是明智的呢？有一個人應該在這些治療中要去回避的危險的記號嗎？好的，我將要將那個問題混合起來，我將要說的事情是，有一個位置是一個療愈者應該避免嘗試去將能量給予另一個人的嗎，這個人要麼是絕症，要麼是病得很嚴重，要麼能量層次是非常非常低下的，或者給予療愈一直到它們離開投生為止是完全可以接受的呢，這完全是由於你正在提供能量給病人的事實，他們選擇去用那個能量做什麼這完全是他們的選擇，因此，將不會有對你的傷害。我正在嘗試去確定，是否有一定的程度是過於危險以至於無法對其進行工作的，或者，你是藉由你在貫穿整個過程中正在做的事情的意圖

而真正受保護的，無論你在什麼人身上進行工作？

I am Q"uo.

我是 Q"uo。

Carla: I'm sorry. I've got Q"uo, but Q"uo's not saying anything. Just repeat the question and maybe I can ...

Carla：我很抱歉。我已經得到 Q"uo 了，但是 Q"uo 沒有說任何事情。僅僅重複問題，也許我能夠……

D: I am concerned about the degree a patient may have, is there any danger to working with any patient with any degree of illness whatsoever, or does the entire procedure working with intent and understanding intelligent energy as it exists, does that buffer the healer from any negativity or darkness from the illness that may be within a patient?

D：我在擔心一個病人可能擁有的程度，與任何帶有任何程度的無論什麼疾病的病人一同工作會有任何危險嗎，或者，當整個過程是與意圖和對智慧能量如其所是的理解一同工作的時候，整個過程會保護療愈者免受來自于在一個病人內在之中可能有的疾病的任何負面性或者黑暗性的傷害嗎？

(Carla channeling)

(Carla 傳訊)

I am Q"uo, we are sorry for the pause but this instrument was too deep, and we simply had to bring her back forward. It is to be borne in mind that nothing is being done to engage the ill health of the entity, no outcome is intended when doing healing work. Let us specify, if someone comes to you with AIDS, say, and asks for a healing, [and] after the healing then continues to deteriorate, yet shows an improved spirit of charity, one may say that this entity is not cured, however it has been healed.

我是 Q"uo，我們為暫停抱歉，但是這個器皿太過深入了，我們單純地必須將她帶回來前進。在頭腦中要被牢牢記住的事情是，在關於實體的疾病的方面沒有任何事情是被做了，當進行療愈工作的時候，沒有結果是要被取得的。讓我們具體說明，如果某個患有 AIDS 的人來到你的面前並請求一次療愈，在療愈之後病情卻繼續惡化，但它顯示出一種增進了的仁愛的精神，一個人就可以說這個實體尚未被治好，然而它已經被療愈了。

No healer or patient can truly judge the precise nature of an illness, nor is there any necessity to do so, rather the effort is made to create a bridge whereby a higher truth by grace and force of destiny may overshadow and thus transform some disease into a condition of ease or wellness. Therefore, no concern need be taken no matter how seemingly ill an entity is, for picking up, shall we say, severe illness from such a person. The realized or crystallized healer simply offers a catalyst with no outcome in mind and the prayer, "Not my will, but thine."

沒有療愈者或者病人能夠真正地判斷一個疾病的精確的特性，也沒有任何必要這

樣做，毋寧說，努力被做出以創造出一座橋樑，藉由其一種更高的真理藉由恩典和命運的力量就可以遮蔽並由此將某些疾病轉變為一種容易或者健全的情況的。因此，無論一個實體在表面上是怎樣地生病，都無需擔心會從這樣一個實體身上，容我們說，拾起嚴重的疾病。實現了的或者結晶的療愈者但尋底提供了一個催化劑，它在頭腦中不帶有結果，而帶有那個祈禱，“不是依照我的意志，而是依照汝的意志。”

May we answer further?
我們可以進一步回答嗎？

D: That answer fairly summed up many, many questions, I just need a moment. I want to make sure I don't neglect anything here. Just a concern I had as a healer while working on the patient. My concentration was fairly there, I attempted during those sessions to remain as aware as I possibly could and in touch. As a healer in the state that I am at present I have much difficulty determining when to make a next move, due to the fact that I'm either not practiced enough or not sensitive enough to judge from the energy flows within my hands to know when to move on. During those chelations I relied on my guides to work with me and attempted to remain open enough to know when to move, but we're still basically in the dark, understandably. I understand that, but are there any other methods that as a healer I can incorporate while this procedure is moving along that might help aid my sensitivity to be able to understand when to move onward, or is this something that must be developed through many, many chelations and must be left up to me to determine?

D：那個回答真的概括了很多很多的問題，我僅僅需要一會兒。我想要確信我沒有在這裏漏掉任何事情。這僅僅是我作為一個療愈者在病人上進行工作的時候的一個擔心。在那裏我是相當集中注意力，在那些會診期間，我嘗試去盡我所能地保持察覺和接觸。作為一個處於我在當前所處於的狀態之中的療愈者，我在決定什麼時候做出下一個行動的方面有大量的困難，因為我要麼沒有足夠的練習，要麼不夠敏感以根據在我的雙手中的能量的流動做出判斷來知道什麼時候繼續行動。在那個整合作用中，我依賴於我的指導靈來與我一同工作並嘗試去保持足夠的開放以知曉什麼時候去行動，但是我仍舊基本上是無可理解地處於黑暗之中的。我理解那一點，有其他的方法是作為一個療愈者的我在這個過程中正在進行的時候能夠合作以幫助我的敏感性能夠理解什麼時候前行的嗎，或者這是某種必須通過許多許多的整合作用被發展出來並必須被留給我來決定的事情嗎？

I am Q"uo. Firstly, much must be left up to the student for its own good. To offer the easy shortcut is to cut you off from your own wisdom.
我是 Q"uo。首先，大量的事情是為了學生自己的好處而必須留給學生的。去提供簡單的捷徑就是去從你身上切除你自己的智慧了。

D: Alright ...
D：好的.....

Carla: Was there another part to that question because I seem to keep going

to sleep ...

Carla : 那個問題有另一個部分嗎，因為我看起來似乎一直想要睡覺.....

D: No. Carla, don't even worry about it ...

D : 沒有了。*Carla* , 不用擔心它.....

Carla: OK.

Carla : 好的。

D: They're doing a great job here in being able to cut out a lot of the detail in that I needed to move through to get to the basic point. There is a point in, oh yes there is a point in which when I worked on E, and there was a dramatic release of pain when I touched his feet during the beginning of his chelations, he requested that I redo it because I guess the relief felt so great at the time. I did not feel good about doing this but went ahead due to his request anyway. And as I had finished the complete chelation treatment, went back to again place my fingers upon his feet and insert new energy. This caused immediate pain within him and I realized that this was not a correct thing to do. Under those circumstance was it best to do what I had done which was just attempt to withdraw, and can you give me any information whatsoever in reference to how going back over once treatment has been given to a patient, how this may hinder or hurt the treatment that's already been given, in the example that was given to us for clearing?

D : 在能夠砍掉大量的具體細節的方面它們在這裏正在進行一項偉大的工作，因為我需要穿越以抵達那個基本點。有一個要點，哦，是的，當我在 E 上進行工作的時候，在其中有一個要點，當我在這種螯合作用的開始期間接觸到他的雙腳的時候，有一種能夠強烈的痛苦的釋放，他請求我重新進行它，因為我猜想在那個時候被感覺到的減輕是如此的巨大。我並沒有在這樣做的方面感覺很好，但是因為它的要求我無論如何去做了。當我已經完成了全部的螯合作用的治療的時候，我返回以再一次將我的手指放在他的腳上，並注入新的能量。這在他內在之中產生出了即可的痛苦，我意識到，這並不一個要去做正確的事情。在那個情況下，最好去做我已經做了的合適的事情並嘗試去後退嗎，你們能夠在關於如何返回來再一次重新已經進行已經被給予一個病人的資料的方面給我無論什麼任何資訊嗎，在那個已經被給予我們的清理的例子中，這可能會如何阻礙或者損害已經被給予的治療呢。

I am Q"uo. In terms of the psychological portion of such healing it is well to move with dignity to an ending and allow that ending to be just, not thereafter going back to offer an encore on one particular portion. This creates a better atmosphere for healing, whereas going back to do this or that creates the atmosphere of not enough. If it is simply the back rub then one can go back and forth depending on what needs to be rubbed, but in healing one is not simply pressing muscles and asking them to relax, one is working at the cellular level in creating opportunities for the transformation of a life-form as a whole. Therefore, it is well simply to refrain from going back over that which has already been offered, completed and blessed.

我是 Q^{uo}。在這樣的療愈的精神現象的部分的方面，去帶著莊重移動到一個結束，並允許那個結束成為適當的，而不是在之後返回提供在一個特定的部分上提供一次重做，這是很好。這會為療愈創造出一個更好的環境，反過來，回去進行這個部分會創造出不夠的氛圍。如果它單純地是背部撫摸，接下來一個人可以來回進行，取決於什麼位置需要被撫摸，但是在療愈的過程中，一個人不是單蹲地按壓肌肉並請求它們放鬆，一個人正在細胞層面上通過為一個作為一個整體的生命形態的轉變創造出機會而進行工作。因此，單純地避免返回重做已經被給予、被完成與被祝福的工作，這是很好的。

May we answer you further, my sister?

我們可以進一步回答你嗎，我的姐妹？

D: Just a moment here. At a certain point in the third session I requested that E's guides [work] along with mine. As my hands were placed on his second and third chakras I left them there, that if Ernie would accept it and if it were agreeable with all that his guides come in and do internal work that I was not adept at doing, which might further enable him while I was there acting as a channel, in which case because I had great difficulty determining how long to stay, or understanding, or being able to feel what was occurring, I had to use my judgment, in which case I felt inadequate in judging how much time was necessary for any particular guide to do anything without being able to communicate with those guides in some way, shape or form, sensing or feeling, emotionally knowing, I felt that I was rather blank in this area.

D：在這裏等一會兒。在第三次會診中的一些的位置，我請求 E 的指導靈與我的指導靈一起工作。當我的雙手被放置在他的第二和第三脈輪的時候，我將它們留在那裏，如果 Ernie 會接受它的話，如果它是與他的指導靈進入並進行的我並不擅長於進行的內部的工作相協調的話，它可能會在我在那裏作為一個管道工作的時候進一步賦予他力量，這個情況中，因為我在決定要停留多長時間的方面，或者在理解，或者在能夠感覺正在發生什麼事情的方面有大量的困難，我必須使用我的判斷力，在這個情況中，在無法用某種途徑、外形或者形式，通過感知或者感覺，或者情緒性地知曉來與那些指導靈進行交流的情況下，我感覺到判斷任何特定的指導靈需要多少時間來做任何事情的方面是不足的，我感覺在這個領域我是相當空白的。

Also, when I retrieved some mucus from his chakras and lifted it up and gave it to the guides, again I questioned how much time was necessary to be able to give the guides the necessary time to neutralize that mucus. Are there tips or anything that I might be able to work with, knowing that I am working in the dark and I'm most concerned with not cutting off the efforts or the workings of those guides. If in the future I work on patients, how much time should I allow for these particular healings, knowing that I am completely in the dark, and having difficulty with accepting my own judgment in this area. Can you comment on this?

同樣，當我從他的脈輪中取得一些黏液，將它提升並將它給予指導靈的時候，再一次，我懷疑需要多少時間才能夠給予指導靈所需的時間去中和那種黏液。有訣竅或者任何事情是我可以與之一同工作的嗎，我知道我是在黑暗中工作，我非常

擔心沒有中斷那些指導靈的努力或者工作。如果在未來我在病人上進行工作，我應該為這些特定的療愈允許多長時間呢，我知道我是完全在黑暗中的，我在這個區域中在接受我自己的判斷的方面有困難。你們能夠對此進行評論嗎？

We are Q. In dealing with the guides we suggest the practice, when there are no patients, in a form of address to the guides. Perhaps the visualization of greeting guide or guides, as you may feel them to be, giving them respect, bowing to their help and thanking them in a visioned way within. Then placing in the mind's eye so that the guides may move into this situation the condition of the patient as you find it. Then the requesting that this patient's guides move in their wise ways into the situation. Then an inner affirmation that this indeed is being done and that these essences are indeed now working to alleviate the illness. Once this has been respected, seen into the beginning of the functioning and thanked and blessed, that then need not be repeated in that same day at least, for that would indicate that there was some lack of faith that this had indeed had taken place.

我們是 Q. 在與指導靈打交道的方面，我們建議練習，當沒有病人的時候，通過一種向指導靈求愛的方式進行練習。也許觀想向指引或者指導靈致意，在你可能感覺到它們存在的時候，給予它們尊重，為它們的幫助鞠躬，用一種想像的方式內在感謝它們。接下來，安置好心智的眼睛，這樣在你發現病人的時候指導靈就可以進入到這個病人的症狀的情況中了。接下來，請求這個病人的指導靈用它們的智慧的方式進入到這個情況。接下來對於這確實是被完成了的，以及這些實質卻是正在工作以減輕疾病有一種內在的肯定。一旦這已經被尊重了，洞悉機能的啟動，感謝並祝福，接下來，至少在相同的一天中，那個步驟並不需要被重複，因為重複會表明，對於這確實已經發生了，有某種缺少信心。

Indeed, in general terms, it is important that a healer begin to accept its hunches, for no healer ever knew a bell to ring in the head when some energy work was finished, rather the healer of this kind of energy simply has a feeling that the energy has stopped, then it moves on. Over time experience brings not only the awareness of the energy flow and its surcease, but also the awareness that you were very close to being accurate before you had enough data to begin to perceive more clearly the ebb and flow of energy.

確實，在一般性的方面，一個療愈者開始接受它的預感，這是很重要的，因為沒有療愈者曾經知道過有一個在頭腦中的會在某種能量工作被完成的時候響起的鐘聲，毋寧說，這種類型的能量的療愈者單純地擁有一種感覺，能量已經停止了，接下來它就繼續前進了。經過一段時間，體驗不僅僅會帶來對於能量流動和它的停止的察覺，同樣也會帶來這樣一種認識，即在你擁有足夠的資料來開始更為清晰地感覺到能量的潮汐和流動之前，你是非常接近準備的。

May we answer in one final query at this time?

我們可以在此刻回答一個最後的問題嗎？

D: Yes. In all of my closings I felt inadequate before doing procedures, I had great difficulty determining the orb field, how far that extended. I, reading in the Hands Of Light book, Barbara describes this process most carefully as

moving with the heart towards the infinite oneness, and then this process cannot be mental. In the sessions I was working with, though, I was only able to at best create the mental picture of my interpretation of what the heart feeling might be, because I could not move into the heart and feel the emotional feeling, so I did this rather intellectually. In moving back to a session I worked on with an entity called S, when I worked on this procedure with her she did indeed remark that she saw angelic beings which was also described in the book and in which case I was also very mental at that point, or felt I was being mental.

D：是的。在所有我的結束階段，我在進行步驟之前都感覺到是不夠的，我在確定光球的場域，那個場域延伸到多遠的方面有很大的困難。我在《光之手冊》的書中讀到，*Barbara* 極其仔細地將這個過程描述為與心一同向著無限的一體性的移動，接下來這個過程是無法成為心智上的過程的。在我工作過的會診中，雖然我最多僅僅能夠創造出我對於心的感覺可能是什麼的解釋的心智的圖像，因為我無法進入到心病感覺情緒的感覺，因此，我是用相當邏輯性的方式來進行這個步驟的。在返回到一次我在一個叫做 S 的實體上進行工作的會診的方面，當我在這個步驟上對她進行工作的時候，她確實評論說，她看到了在書同樣被描述過的天使的存在，在這個案例中，我同樣在那個位置是非常心智性的，或者我感覺到我是心智性的。

Therefore, in comparing my intentions with those which are described in the book and attempting to do the best efforts that I can, I wish to have you comment on the difference between heartfelt rising and mental rising and perhaps you can offer me some tips in reference in being able to connect more closely to the heart and working around mental, or comment on the fact that the mental workings of my mind at the time were sufficient enough to create the closing. And that is my final query.

因此，通過與那些在書中被描述的實體比較我的意圖並嘗試去盡我所能地進行作家的努力，我希望你們對於在被心感覺到的升起和心智的升起之間的不同進行評論，也許你們能夠在關於能夠更為緊密地與心建立連接以及在心智周圍的工作的方面給我一些竅門，或者你們能夠對於在那個時候我的頭腦的心智的工作是足夠創造出那種結束的事實進行評論嗎？那就是我最後的問題了。

I am Q"uo. My sister, the closing of the door of opportunity is an event at the end of a healing which has a magical function. There are those who actually create a noise such as a clap when such magical activity has been finished. The insistence of the one known as Barbara that the healer "s perceived ending move from the heart is based on the magical aspect of the heart as opposed to the intelligence. A closing which has been perceived by the self as coming from the intellect may well be that which does not contain enough resonance to properly seal the working.

我是 Q"uo。我的姐妹，機會之門的關閉是在一次療愈的結束的時候的一個事件，它是擁有一種魔法的功能的。會有一些人會在這樣的魔法的活動已經被完成的時間實際上創造出諸如一個拍手聲之類的一種噪音。叫做 *Barbara* 的實體強調療愈者感覺到的結束時從心開始移動，這是基於心對比智力的魔法的面向的。一次已經被自我感覺為來自于邏輯智力的結束，很有可能是並不包含與適當地結束工作

有足夠的共鳴的結束。

Thusly, the descent into the heart, if as a whole the ending is mixed between brain and heart, then perhaps while learning is taking place the student may offer what closing he may make at that time, but before leaving the ending move deliberately into the heart and give an unspoken or spoken thought along the line of "This is done, this is finished," or blessings that this may be well, and then the hands clap together once or simply the foot quietly stomped against the floor, thus preserving the form which respects and recognizes the magical that is the unusual portion to this form of healing.

因此，下降到心之中，就好像一次完整的結束是將頭腦和心混合在一起一樣，接下來，也許在學習發生的時候，學生就可以提供他在那個時候進行結束的事情了，但是在離開那個結束之前，故意地進入到心之中並沿著“這個工作被完成了，這個工作被結束了”的線路給出一個未說出來或者說出來的想法，或者給出這個工作是有用的祝福，接下來，雙手再一次一起輕拍，或者單純地安靜地用腳踩地板，並由此保留那個尊重並認出那種魔法的形式，那種魔法就是這種療愈的形式的非同尋常的部分了。

We thank the one known as D for having these interests and asking these most interesting queries. We thank each in this group for calling us and offer each our blessings and love. We leave you now in the illimitable light and love of the one infinite Creator. Adonai. Adonai.

我們感謝叫做 *D* 的實體擁有這些興趣並提出這些極其有趣的問題。我們感謝在這個團體中的每一個人呼喚我們，我們想每一個人提供我們的祝福和愛。我們現在在太一無限造物者的難以言喻的光和愛中離開你們。 *Adonai*。 *Adonai*。

May 8, 1993

1993-05-08 療愈的整合的途徑

Group question: Our question to start this session off with is, since it seems that we on the edge of the Milky Way galaxy have evolved in a pattern that includes very concrete and minute and complex use of the conscious mind, we are wondering if it is necessary in our continued evolution for us to utilize any of the creations of the conscious mind that we have come up with that have furthered our evolution and if it's necessary to recapitulate this journey in an orderly fashion, take back in all of the creations of our mind and of our culture as part of our continued evolution, or is there another avenue of evolution that is more effective. Is the work we have done as a result of the veil dividing the mind to the conscious and the unconscious work that is useful in our evolutionary process?

團體問題：我們用來開始這次機會的問題是，既然看起來似乎我們是處在銀河系的邊緣上，這個星系已經用一種包含了每一種對有意識的心智的具體的、詳細的且複雜的使用的模式演化了，我們想知道，在我們繼續進行的演化中，我們是否必須去利用任何我們所遭遇到的已經加深了我們的演化的有意識的心智的創造物，是否必須用一種有序的方式扼要重述這個旅程，並將我們的心智和我們的文化的所有創造物作為我們繼續的演化的一部分都收回，或者是否有另一種演化的途徑是更有效率的嗎？作為一個罩紗將心智分隔為有意識的工作和潛意識的工作的結果，我們已經完成的工作在我們的演化的進程中是有用處的嗎？

(Carla channeling)

(Carla 傳訊)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We are thankful that you have called us to this session of working this bright and lovely morning.

我們是 Q'uo，在太一無限造物者的愛與光中致意。我們感謝你們呼喚我們來到這個明亮和可愛的早晨的工作的集會。

We feel blessed and privileged to blend our vibrations and our thoughts with your own. We shall embroider together. Your query is one which we shall attempt to take care to answer because queries along this line deal with matter which is slippery and not readily reduced to words. The query stands athwart one set of suppositions and looks at another kind of supposition. We [will] deal with each separately.

我們對於將我們的振動和我們的想法與你們自己的混合在一起而感覺到是有福的且榮幸的。你們的問題是一個我們將嘗試去小心謹慎地回答的問題，因為沿著這條線路的問題是與難以解釋且不易於簡化為言語的內容打交道的。問題是與一系列的假設背道而馳且注視著另一種類型的假設的。我們將分別地處理每一個假設。

Firstly, we deal with the matter of colors. The taking back of the omega of all that was implicit in alpha in a universe of perceived motion is achieved by

quanta. Thusly, although the group consciousness or individual consciousness does not have the ordering of it, the various colors, if you will, or emanations of light which are the basis of all structure follow the laws of motion, this is so.

首先，我們處理色彩的問題。將在一個具有感覺上的運動的宇宙中在阿爾法的開端中所內含的一切事物的歐格瑪的結束的收回，是藉由量子而被取得的。因此，雖然團體意識或者個體意識並不擁有它的次序，一切事物的結構的基礎之所是的各種各樣的色彩，如果你願意這樣說的話，或者光的放射性，是服從運動的法則的，就是這樣。

To address the other set of suppositions involved in the query, although the methods of learning about the self and the environment within third density involve a vast array of setting down of details, this method of learning about the self is not a method of learning that endures to a significant extent beyond your fourth density. There are other ways of learning about the self to which the third density begins to be privy that are expanded in the next density of experience and that rather take the majority of consideration thereafter.

要解決在問題中涉及到的另一套假設，雖然瞭解自我和在第三密度中的環境的方法包含了大量的固定的具體細節，這種瞭解自我的方法並不是一種在你們的第四密度之外會在一個很大的程度上持續的學習的方法。會有其他的瞭解自我的方法，第三密度會開始暗中參與到這些方法，它們會在下一個體驗的密度被拓展並會在之後的密度佔據考慮的主要的部分。

This is not to denigrate the scientific method, so-called by this instrument, or indeed to look down upon any means whatsoever which self-conscious entities use in the attempt to order and understand their environment. We do find the various earnest numberings and detailings of order counted off by your peoples in some wise humorous for facts are seen by some among your peoples to have the effect of a magical charm or protection. There is the addition of one fact upon another in a way which seems to us to be the intoning of familiar and safe and secure things, as if entities were made more and more solid and real as they enumerate details concerning the self and the environment.

這不是去貶低，這個器皿所稱的，科學性的方法，或者確實去看不起那些自我察覺的實體在嘗試去安排並理解它們的環境的方面所使用的無論什麼任何的途徑。我們確實發現對次序的各種各樣的認真的計數與詳述，因為已經被你們的人群中的一些人看到的事實，而被你們的人群通過某種智慧而有幽默感的方法列舉出來，以便於擁有一種魔法般的誘惑力或者保護的效果了。用一種在我們看來就好像是對熟悉的、安全的且穩固的事物的吟詠一樣的方法，會有一個接一個事實的累加，這就好像實體會被隨著他們列舉在關於自我和環境方面具體細節而變得越來越堅固且真實一樣。

There is in this detailed ordering of the environment much to recommend. We recommend the suitable dependence upon such sets of facts as your biology and other life sciences. We recommend such orderings of your culture as may be found in your social arts and in your fine arts. The scientific

fact and the scientific systems of your peoples are monumental achievements of the intellect. The creations of artists are another ordering of the firmament of ideas and concepts. The latter method of ordering has one portion which is that which is the birthplace of methods of ordering which you shall develop in further densities. This being the whole self or melding style of adding detail in which details are compressed into emotion and this emotion given subjective color and form, thus creating a fused statement of essence or existence.

在這種對環境的具體細節的排序中有大量要被稱讚的事物。我們稱讚諸如你們的生物學和其他的生命科學之類的事實的體系的適當的依賴。我們稱讚諸如可以在你們的文學中以及在你們的藝術中被發現的對你們的文化的排序。藝術家的創造是另一種對觀點和概念的排序。後一種排序的方法在你們將在之後的密度中發展出來的排序的方法的誕生地之中是擁有一個部分的。這種方法是完整的自我或者對添加的具體細節的合併的樣式，在其中具體細節被壓縮成為情感，這種情感接下來被賦予了主觀上的色彩和形式，並由此創造出一種對實質或者存在性的融合的陳述。

Thusly, it is not so that the endless ordering of fact which may be proven is that system of ordering the self and environment which will produce the path of spiritual evolution through to the last beat of this creation. However, it is not to be scorned. We find the amusement you have noted creeping into our usually augustly calm minds when facts are held before one as a shield, or when it is felt that the correct ordering of facts shall in itself bring about an evolution in spirit.

這並不是說，對可以被證明的事實的無止境的排序就是那種將會產生出直到造物的最後的心跳的靈性演化的途徑的對自我和環境的排序的系統。然而，它不是要被嘲笑的事物。當事實作為一個盾在一個人面前被舉起來的時候，或者當它被感覺到，對事實的正確的排序將在其自身產生出一種在靈性上的演化的時候，我們發現你們已經注意到玩笑正在偷偷潛入到我們通常是莊重地平靜的心智之中了。

We find much to recommend in the nascent skills of artistry and intuition which each seeker has also, and we encourage each to use the visual and auditory senses inwardly in creating ways of expressing the essence of the self as artists do when they produce the picture, the song, or the spoken performance, such as the play, the poem, or the dance.

我們發現在每一個尋求者同樣也擁有的藝術創造和直覺初期的技巧上有大量要去稱讚的事物，我們同樣鼓勵每一個人在創造表達自我的實質的途徑的過程中都在內在之中使用視覺和聽覺，就好像藝術家在創造圖畫、歌曲、或者諸如戲劇、詩歌或者舞蹈之類的口頭的表演的時候他們會做一樣。

We would now ask for [any] following query. We are those of Q'uo.

我們現在會請問任何的後續的問題。我們是 Q'uo。

D: Confirm what you just said, speaking, detailed speaking (inaudible) is not perhaps as directly flowing back towards oneness as the feelings and movement that we perceive, as we create (inaudible) in speaking of those facts as almost the shield in front of us which perhaps helps to blind us

towards that feeling of going back to oneness (inaudible) the natural movement that generally flows through us when we do not think so much, that we just do. This is a more natural a more elevated way of moving back towards oneness, am I correct in this?

D: 對你們剛剛說過的內容確認一下，表述，具體細節的表述（聽不見）也許不是如同感覺和我們感受到的運動一樣直接流回到一體性之中，當我們在講述那些事實的過程中我們創造（聽不見），這幾乎就好像是在我們面前的護盾一樣，它也許會有助於讓我們看不見那種返回到一體性的感覺（聽不見）當我們並不是思考那麼多，以至於我們僅僅去做的時候，那種自然的流動就會一般性地流經我們。這是一種更為自然的，一種更為提升的返回到一體性的方法。在這方面我是正確的嗎？

We are those of Q'uo, you are right, my sister ...

我們是 Q'uo，你是正確的，我的姐妹.....

D: Then we must concentrate as seekers on pulling ourselves backward from that typical tendency of the mind to categorize and chart and detail and remind ourselves on a regular basis to remove ourselves from that activity more often and it would be more advantageous to focus within meditations on the whole general feeling. This concept which you introduced yesterday alleviated immediately a lot of questions that I had put together within my mind and I noted that when you spoke I resonated with what you were saying and the detailing somewhat disappeared and I understood the whole.

D: 那麼我們作為尋求者必須專注於將我們自己從心智對於歸類、制定計劃和詳述的典型性的傾向性往回拉，並用一種規律性的方式提醒我們自己讓我們自己更為頻繁地離開那種活動，在冥想中聚焦於完整的一般性的感覺會是更為有利的。這個你們昨天介紹的觀念立刻減輕了我已經在我的頭腦中聚集在一起的許多的問題了，我注意到，當你們發言的時候，我會與你們正在說的內容產生共鳴，詳細描述多少消失了，我理解了整體。

The question that I and other young seekers have when so honestly seeking, we have a tendency of not accepting that general feeling that wells within us, that wholeness, and I'm assuming that if we maintain that wholeness more within us, that flow, that comes more within us, we would be able to view our surroundings and our environment and our lives in a more removed way which would allow us to feel more light as we move through this seeking.

當如此真誠地尋求的時候我和其他的年輕的尋求者所擁有的問題是，我們擁有一種不去接受那種在我們內在之中湧出的一般性的感覺，接受那種完整性的傾向，我正在假設如果我們更多地在我們內在之中維持那種完整性，那種流動，那種在我們內在之中更多地出現的事物，我們就會能夠去用一種更為超然的方式來觀察我們的周遭，我們的環境和我們的生命了，這會允許我們在我們穿越這種尋求的時候感覺到更多的光。

I'm assuming that this is correct and I wanted to thank you for doing that for me because it is quite helpful to come here and remove myself from the meticulous line. So, in essence, I am thanking you and I am also asking you if

this correct, a correct manner in which to move? 我正在假設這是正確的，我想要為你們為我解答那一點而感謝你們，因為來到這裏並讓我自己離開過分瑣屑的線路是相當有幫助的。因此，實際上，我感謝你們，我同樣也想要問你們是否這是正確的，是否這是一個行動的正確的方式呢？

I am Q'uo. Yes, my sister in some the moving of the integrated self with feelings of wholeness turning always all of the self over and over again is the most efficacious way to most accurately record and memorialize in fitting tribute of emotion and manifestation the quanta of light and love that the entity moves through in the incarnational experience.

我是 Q'uo。是的，我的姐妹，藉由完整性的感覺移動整合的自我，一直將自我的全部一次又一次地轉向，**在一些人身上，這是通過對情感以及實體在投生性的體驗中穿越光和愛的量子的顯化的適當的致意來最為準確地記錄並紀念最為富有成效的方式。**

We would, however, state that there is no prejudice against the detailed study of the third-density physical environment and state further that this intellectual means of learning does constitute not only in the large sense a dead end, but in the closer sense it represents also that which furnishes the culture in which you live with those abilities to have personal leisure time which constitute the ability to spend the incarnational time working to integrate and fuse the expression of life so that these petty details needs must be honored as those learnings which produce the opportunity of the whole self to move forward metaphysically.

然而，我們會聲明，我們對於對第三密度的物質性的環境的具體詳細的研究是沒有偏見的，我們進一步聲明，這種學習的邏輯智力的途徑確實不僅僅構成了在很大意義上的一條死胡同，它在更為緊密的意義上同樣也代表了為你們在其中生活的文化提供了擁有個人性的閒暇的時間的能力的事物，這些能力構成了去將投生的時間花費在整合和融合生命體驗上的能力，因此，這些瑣屑的具體細節的需要就必須要被榮耀為那些產生出了機會讓完整的自我在形而上學的方面前進的學習了。

However, the basic sense of our answer is that yes, indeed, to work to enlarge within the self that integrated expression of one's essence in manifestation is, shall we say, the high road towards what may be called compassionate understanding and if you will but think of entities which you have thought wise you will touch upon memories of those simple and unintellectual entities whose spirits were not at all enhanced by detailed knowledge, but whose metaphysical natures expressed themselves as those of the wise and masterful spirits, not because they understood any detail, or because they were able to speak to this wisdom, but because their nature was grounded in the whole life experienced unily or in a unified manner.

然而，我們的答案的基本的意義是肯定的，確實，進行工作來在自我內在之中擴大一個人的實質在顯化中的那種整合性的表達，是朝向可以被稱之為慈悲的理解的（容我們說）陽關道，如果你們願意僅僅想到你們已經認為是睿智的實體的話，你們將會接觸到對那些簡單而又不明智的實體的記憶，這些實體的精神完全不是

被具體細節的知識所增強的，而是他們的形而上學的特性將它們自己表達為那些具有睿智和大師的精神的實體，不是因為他們理解任何的具體細節，或者因為他們能夠講述這種真理，而是因為他們的本性是被紮根於一體性地或者用統一的方式被體驗到的完整的生命的。

We welcome a following query.

我麼歡迎一個進一步的問題。

D: Before I move with any of my questions, does anybody else want to query further about that?

D：在我轉向我的問題中的任何一個之前，任何其他人想要關於那一點進一步詢問嗎？

For the purposes of exploring some of my own perceptions here, I'm going to ask a few questions having to do with the aura and the chakra system (inaudible). Within our physical mind/body/spirit complex—and I would appreciate if you feel I am moving with that shielding you just spoke of, I would like you to know that, and I also understand that if there are things that are best left for me to further study I will accept that as your answering.

為了對在這裏我自己的觀念中的一些觀念進行探索的目的，我將要問一些與靈光和脈輪系統有關的問題(聽不見)。在我們的物質性的心/身/靈複合體中——如果你們感覺到我正在帶著你們剛剛談到的那個護盾而移動的話，我會很感激，我想要你們知道那一點，我同樣也理解如果有一些事情是最好被留給我進行進一步的學習的，我將會在你們回答的時候接受那一點。

The first question I have is that researcher have [divided] our aura and chakra system into seven layers for the purpose of labeling, into which resemble our concept of consciousness and light moving into physical manifestation. The chakras, then, have these seven layers which have been defined many times by many researchers. If I'm correct, the reality is that these layers, in fact, really reach out toward infinity, but in the limitation of our logos it holds us to viewing only the seven layers or concentrating on the seven layers, since our concentration within third density lies within clearing the first three layers to allow the universal light to flow from the seventh layer inwards. Is there purpose to exploring beyond the seven layers which would then prove useful in aiding in our healing techniques, or is this a diversion or unhelpful to the purposes of our third-density experience?

我的第一個問題是，研究者已經為了標記的目的而將我們的靈光和脈輪系統分成七個層次，分成類似於我們的意識以及進入到物質性顯化的光的觀念的事物。那麼，脈輪就擁有這七個已經多次被許多的研究者定義了的層次。如果我是正確的話，真實的情況是，這些層次，實際上，是真正向外抵達無限的，在我們的理則的限制之中，它現在我們僅僅看到七個層次或者集中在七個層次上，因為我們在第三密度中的專注物件是存在于清理首先的三個層次以允許全面性的光從第七層次向內流動。存在有對七個層次之外進行探索的目的嗎，這種探索在幫助我們的療愈的技巧的方面會證明是有用處的嗎，或者，這是一種繞道或者對於我們的第三密度的體驗的目的是沒有幫助的嗎？

I am Q'uo. My sister, the subjective nature of a healer 's individual method of perception create for that one healer the needs and requirements of that healer 's work. One healer might find the need for the grasp of a system of visualizing which involves only seven colors in seven simple bands. Another healer might find that the seven times seven, as you mentioned, of the bodies, each color existing in a band of ever finer material, one for each chakra, to be that visualization which makes that healer feel able to heal and therefore this is necessary information.

我是 Q'uo。我的姐妹，一個療愈者的感知的個人性的方式的主觀的特性為那個療愈者創造出了它的工作的需要和要求。一個療愈者可能會發現去掌握一個包含了在七個簡單的光帶中僅僅七種顏色的視覺化系統的需要。另一個療愈者可能會發現在主體部分的，如你提到的一樣，七乘七種顏色，每一個顏色都存在於一個更為精微的光帶之中，每一個顏色都代表一個脈輪，那種視覺化的觀想可以使得那個療愈者感覺到能夠去療愈，因此這是必不可少的資訊。

In effect, as long as the healer has a consistent and compelling individual method of visualizing the movement of light this system of visualization is virtually and functionally accurate. We are not attempting to be obscure but are saying that almost any consistent method of visualizing the passage of energy will work for the one which has healing gifts and the desire to manifest these gifts. The healing ability is not raised by these visualizations or managed or controlled in their nature because of this system of visualization, rather the healing energy is channeled through the instrument, and what occurs as the healer does its work is that the healer discovers a way of visualizing the procession of this light in motion or this energy in such and such a way which does not interfere with the healing energy's own intelligent movement.

實際上，只要療愈者擁有一種一致性且激發興趣的觀想光的運動的個人性的方法，這個視覺化觀想的系統在實際上和功能性的方面就是準確的。我們並不是正在嘗試去變得含糊不清，而是正在說，幾乎任何的對能量的移動的觀想的一致性方法，對於那個擁有療愈的禮物以及去顯化這些禮物的渴望的實體都是有效的。療愈的能力不是藉由這些觀想而被升起，或者因為這個觀想的系統而在它們的特性上被管理或者被控制的，毋寧說，療愈的能量是通過器皿被傳送的，當療愈者進行它的工作的時候，發生的事情是，療愈者發現了一種觀想這種光在運動中的前進的方法，或者用這樣或者那樣的方式觀想這種能量的方法，這種觀想的方法不會干擾療愈的能量自身的智慧性的運動。

The goal here is for the healer to become transparent to this energy so that it is completely calm and is functioning as conscious catalyst. However, in order that the mind of the healer be stayed and comforted some method or system of visualizing the traduction of this energy is necessary. Therefore, we urge that each healer—however modest or great the healing gift, each is a healer—that each healer find that level of detail and informative embroidery which is wholly sufficient and satisfactory for the self, knowing that the purpose of this visualization structure is to so secure and quiet the instincts of reason and so sweeten and make cooperative the nature that the infinite

energy of the one Creator may flow freely and intelligently to do its work. 在這裏對於療愈者的目標是對於這種能量變得透明，這樣它就是完全平靜的且起到有意識的催化劑的功用了。然而，為了要讓療愈者的心智被平息並且是舒適的，某種觀想這種能量的連轉方法或者系統是需要的。因此，我們鼓勵每一個尋求者——無論療愈的禮物是怎樣地有節制或者怎樣地巨大，每一個人都是療愈者——每一個療愈者都會發現具體細節和增長知識的修飾的層次的，這些層次對於自我而言是全然足夠且令人滿意的，並同時知曉這種觀想的結構的目的是用這種方法來讓那種推理的本能變得穩固且平靜，並因此使其變得溫和且與那種特性合作，這樣太一造物者的無限的能量就可以自由地且智慧性地流動以進行它的工作了。

(Pause)

(暫停)

We are those of Q'uo. We are those of Q'uo, and find that this instrument feels that we were not clear. We move over, we perceive that there was in the query a concern about how subtle the levels of colorings could be. We affirm that there is possible a detailing of sub-colorations which approaches infinity. We were saying that only as much of this detail as was necessary for the healer to feel a quietude of understanding was appropriate. We welcome a following query.

我們是 Q'uo。我們是 Q'uo，我們發現這個器皿感覺到我們是不清楚的。我們挪動一下，我們感覺到問題中有一個關於色彩的微妙的層次是如何的關注點。我們確認，有可能會有一種對於染色的詳細描述是會接近無限的。我們正在說，只要這種具體細節對於療愈者是需要的，那麼去感覺到一種理解上的平安就是合適的。我們歡迎一個進一步的問題。

D: In pertaining to the two chelations I did on Carla, in which case I experimented with them myself, in the first session, more intent, more nervousness, more of that seeking of visualizations of (inaudible) attempting to bring myself to more awareness, the clues or things that may help me in my system.

D：在關於我在 Carla 身上進行的兩種螯合作用 (chelations) 的方面，在其中我已經在我自己身上實驗過它們了，在第一次集會中，更多的意願，更多的神經過敏，更多的尋求（聽不見）嘗試去將我自己帶到更多的察覺中的視覺化觀想，以及在我的系統中可能會幫助我的線索或者事情。

The first time I did the chelations on Carla and I had experienced this other time I felt an uncomfortable heat and I would visualize energy flowing, which at this point I'm not able to determine a pattern yet but I understand that that needs further working. The second time I attempted this chelation I removed myself from this attempt to find detail or find symptoms of what was occurring and I placed myself in a acceptance of what was occurring, utilizing love as more of the energies that were flowing through me and more of the essence of myself slipping through me and what I experienced was less of the censoring but still an overall feeling that the healing was somewhat complete.

第一次我在 Carla 身上進行整合作用的時候，我已經在另一個時間體驗過這種作用了，我感覺到一種不舒服的熱量，我會觀想能量的流動，在此刻我無法對這種能量的流動斷定一種模式，但是我理解它需要進一步的工作。第二次我嘗試這種整合作用的時候，我讓我自己擺脫了這種去發現具體細節或者發現正在發生什麼的症狀的嘗試，我將我自己放置於一種對於正在發生什麼事情的接納性之中，並將愛更多地用作正在流經我能量和悄悄通過我的我自己的實質，我所體驗到的是較少的批評，但仍舊有一種整體上的感覺，療愈是怎麼被完成了的。

I could not determine between the first and the second whether or not this new awareness and understanding without this deep searching and just channeling through acceptance, whether this might have been of a higher level of channeling due to my own acceptance of what was occurring. My question, I suppose is, is the seeking and searching and attempting to learn while I'm doing these chelations in this instance hindering my ability which is flowing from my natural essence to Carla. I felt that I could not determine which was a better healing or whether it was necessary that I determine if one was better or not. I felt good about both just because the intent was there but I was curious as to if you could comment on the quality of each of those healings?

我無法在第一次和第二次集會之間斷定，是否這種新的認識或者理解是沒有這種深入的搜索而僅僅是通過接納的傳訊，是否這可能已經是因為我自己的接納而具有了一種更高層次的傳訊。我的問題，我的假設是，在我正在進行這些整合作用的時候，尋求、搜索、以及去學習的嘗試在這種情況中阻礙了我的能力，我的能力正在從我的自然的實質流向 Carla。我感覺到無法斷定，哪一種是一個更好的療愈，或者是否我必須要斷定，是否一個是更好的。我對兩者都感覺很好，因為意圖是在哪里的，但是我很好奇，你們是否能夠對於那兩種療愈中的每一種的特性進行評論呢？

I am Q'uo. We can comment ...

我是 Q'uo。我們能夠評論.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

... And the qualities of alertness and exactitude in the stance of watchfulness bring about a keenness of desire felt within the self. The session of healing approached from a whole self or integrated standpoint when the energy is allowed its work ...

..... 在留心的姿態中的警醒和嚴格的特性會產生出在自我內在之中被感覺到的一種渴望的強烈。療愈的集會從一個完整的自我或者整和立場來進行處理，當增量被允許進行它的工作的時候.....

(A noise is heard. Carla laughs.)

(一個噪音被聽到了。Carla 發笑。)

Carla: It's OK, I've still got her I just need to get back down ...

Carla：好了，我仍舊是抓住她的，我僅僅需要返回.....

(Carla channeling)

(Carla 傳訊)

I am Q'uo, we remark at this instrument's sense of humor. The healing session done from the standpoint of one who accepts and allows the free flow of healing energy and which trusts and has faith in the intelligence of this energy is effective to perhaps a deeper degree than the session done from the standpoint of keen awareness, however, the keenness is especially useful in preparation for a healing session to bring the nerve within to a fine tuning so that the healer is fully awake and aware within the self. Then in the actual session this keenness rests ever so lightly on the unified ocean of serene calm in which metaphysical healing takes place. So, each attitude is effective, one more so before the session when preparations are made within the self, the other for use within the session when the energies of faith are most appropriate.

我是 Q'uo，我們注意到了這個器皿的幽默感。藉由一個接納並允許療愈的能量的自由的流動，信任這種能量的智慧是有效的且對其抱有信心的實體的立場而被進行的療愈的機會，相比藉由敏銳的認識而被進行的集會也許是具有一種更深的程度的，然而，敏銳性在為一次療愈的集會做準備以將內在的神經帶到一種精密的調音的過程中是尤其有用處的，這樣，療愈者就會完全覺醒並在自我內在之中是察覺的了。接下來，在實際的集會中，這種敏銳性會一直在寧靜平安的統一之海上如此輕鬆地休息，在這個海洋中，療愈發生了。因此，每一種態度都是有效的，一個態度在集會前在自我內在之中做準備的時候是更有效的，另一個態度是在集會用被使用的，在那個時候，信心的能量是極其合適的。

Carla: I think that they're waiting for you to ask another question ...

Carla：我想它們正在等待你問另一個問題.....

D: I do have another query. In relating to the white light experience that I had a year and a half ago where I saw a clear band, I wonder if you are referring to when you speak of a healer attempting to become clear and transparent. Was this visualization that I saw the actual reality of that transparency and can a healer or myself be able to utilize that transparency in my practice towards becoming transparent? I also notice that as I speak to you I get a lot of light flashing as we are speaking and I'm assuming that I'm registering the communication pattern here.

我確實有另一個問題。在關於我在一年半以前體驗到的白光的體驗的方面，在其中我看到了一個清楚的光帶，當你們談及一個療愈者的時候，我想知道你們是否值的是去變得清晰和透明的嘗試。這種我看到的視覺化的觀想是那種透明度的實際的實相嗎，一個療愈者或者我自己能夠在我向著變得透明的練習中使用那種透明度嗎？我同樣也注意到，當我和你們說話的時候，在我正在發言的時候得到

了許多的光的閃爍，我正在假設我正在將在這裏的溝通交流的模式牢記於心。

I am attempting to learn how to develop the inner eye to a greater degree, and need to know whether or not what I witnessed a year and a half ago can be utilized in my attempt to become clear, transparently clear, and I should use that as a tool to aim for or whether or not this is a product which just occurs and I should not concern myself with what occurs.

我正在嘗試去學習如何在一個更大的程度上發展內在的眼睛，我需要知道是否我在一年半以前看到的事物是能夠在我去變得清晰，透明地清晰的嘗試中被利用，我應該使用那個事物作為一個要去瞄準的工具嗎，或者，是否這是一一個僅僅出現的產物，而我不應該讓我自己擔心出現的事情呢？

For instance, yesterday when I was doing my chakra clearing with the intent to be more whole and more pure and accepting, when I got to the upper levels clearing my charkas I noticed the movement was much faster, the light was moving much faster than it had ever before and these seemed to be products of my, perhaps, more mature attempts at clearing oneself. I am trying to determine whether or not I can utilize what I visualized in a prior session as a tool for aligning myself with that transparent core which I saw, and if this would be useful in the future to being able to maintain that alignment as well as being able to use that inner eye to see further into either the patient or into the situation at hand while I'm healing?

例如，昨天，當我正在藉由變得更為完整、更為純淨、且更多接納的意圖進行我的脈輪清理的時候，當我在清理我的脈輪到達上部的層次的時候，我注意到運動是更加快速的，光正在比它之前曾經的移動更快速地移動，這些看起來似乎是我在清理我自我的方面，也許是，更加成熟的嘗試的產物。我正在嘗試去明確，是否我能夠使用我在一次之前的集會中觀想到的事物作為將我自己與那個我看到的透明的核心校準的工具，在未來，要很夠去維持那種校準並同時能夠在我正在進行療愈的時候去使用內在的眼睛進一步地洞悉病人或者東西即將發生的情況，這是否是有用處的呢？

I am Q'uo. We are aware of your query and at the same time find it impossible to answer simply. We shall attempt to be clear. The inner vision is such that were we to tell you a self-consistent system of seeing and were you to believe us you would thenceforth see innerly in the manner which it had been made possible for you to perceive. This does not mean that the visualizations of a healer are unreal but that the nature of actual consciousness is so plastic and so unaffected by the laws of motion that they can adapt to any set of expectations and can move intelligently within the sensing entity to fill in any blanks, as it were, that the system pulled to one had left out.

我是 Q'uo。我理解了你的問題，我們同時發現它是不可能簡單地回答的。我們將嘗試去澄清。內在的觀想就是如此，以至於如果我們告訴你一個自我一致的觀察的系統，如果你們相信我們，你們就會在此後用那種你們已經有可能去感覺的方式在內在的方面進行觀察了。這並不是說，一個療愈者的視覺化的觀想是不真實的，而是意味著實際上的意識的特性是如此的可塑，並如此不受運動的法則的

影響，以至於它們能夠適應於任何的期待的設置並能夠在那個感知的實體內在之中用智慧化的方式移動以填滿已經被留下來的任何的空白，實際上，那個空白是那個系統拉到一個人面前的。

Therefore, were we to give a positive vote to your vision of transparency you would then feel it was a good image and a teaching or good for teaching the self-image. Were we to ask that this image not be followed then another way of sensing within would need to be found. The wiser, we feel, of the two ways of responding is to suggest that it be realized within that there is a dissolving nature to a true transparency, that as the healer seeks within for a more and more unified view of the self and a more and more generous view of the potential of the balanced self in offering as a healer, [one could] use such transparent energy as was visualized by you in your past as a reminder of that universal, penetrating, dissolving quality of transparency, so that the small roughnesses or unevennesses of personhood when viewed during preparations for a session may be then subjected by the self to that penetrating, dissolving light of transparency, so that the self [and] it's various personal rough edges and uneven bits may be seen to subdue themselves into a non-interference with the work of the service which you wish to render. 因此，如果我們對於你對透明度的觀想給出一個支持的投票的話，你就會感覺到它是一個有益的圖像和一個教導性的，或者有益於教導的自我的圖像的。如果我們要求這個圖像不被追隨，接下來另一種感知內在的方式就需要被發現了。我們感覺到，兩種回答的方式中更為睿智的方式，就是去建議，在內在之中要被領悟的事情是，一種真實的透明度是有一種溶解的特性的，當療愈者在內在之中尋求一種對自我的越來越統一的觀點，對於平衡的自我在作為一個療愈者而分享的方面的潛能的一種越來越豐盛的觀點的時候，一個人是能夠使用這樣的透明的能量作為那種全面性的、滲透性的、溶解性的透明的特性的一個提醒物的，就如同你在過去所觀想到的提醒物一樣，這樣，個人屬性的小小的粗糙或者不均衡，當在為一次集會做準備期間被觀察到的時候，就可以接著藉由自我受到那種透明度的滲透性的、溶解性的光的支配了，這樣，自我和它的各種各樣的個人性的粗糙的邊緣和不均衡的部分就可以被看到讓它們自己被馴服成為一種對你希望去提供的服務的工作不會產生干擾的事物了。

We ask that the healer not be limited by that visualization achieved already, but rather we would ask of the creative healer that he open within in each preparation for healing to any newly manifesting systems of perception or kinds of perception. If the healer feels comforted by one system of seeing energies and essences then that healer will be very effective along the lines of stress created by that structure. However, if a healer can be flexible in allowing new visualizations to occur and to allow thought to pour in on them only after such experiences are completed we feel that this latter path is the more creative and the more designed to maximize the path of service.

我們請求療愈者不要被那個已經取得的觀想所限制，我們毋寧是請求創造性的療愈者在每一次為療愈做準備的過程中向著任何新的感知或者感知的類型的顯化的系統在內在之中開放。如果療愈者因為一個觀察能量和實質的系統而感覺到舒適的，接下來那個療愈者沿著那條由那個構架創造的重點的線路就將會是非常

有成效的了。然而，如果一個療愈者能夠在允許新的觀想出現，並在這樣的體驗被完成之後允許想法傾注到那些觀想之上，我們感覺到後一種途徑是更為創造性且更多地旨在最大化服務的途徑的。

We welcome following questions at this point.

我們會在此刻歡迎後續的問題。

D: I was just a little confused in reference to some visualizations I was having and I'm going to attempt to remain aware. There are two questions, actually, I'll start with. I don't know whether you can describe this or not. When I feel the uncomfortable heat throughout my body, can you explain in the metaphysical sense what is occurring and what is this sensation that is being felt, what exactly occurs within the body? I know the energy is running through and it is causing an effect. How is this effecting the organs and the skin so that I feel this somewhat burning from inside out that makes it highly uncomfortable at times? Is there any way that you can describe what is occurring in a better fashion than I am able to perceive other than the fact that light is flowing through me and I'm feeling hot?

D：在關於我所擁有並將要嘗試去保持察覺的一些視覺化觀想的方面，我有一點點混淆。實際上，有兩個問題，我將會從它們開始。我不知道你們是否能夠描述著一點。當我感覺到不舒服的熱量貫穿我的整個身體的時候，你們能夠在形而上學的方面解釋正在發生的是什麼事情嗎，這種正在被感覺到的感知是什麼呢，在身體中到底在發生什麼呢？我知道能量正在流過，它正在引起一種效果。這會如何影響器官和皮膚，這樣我就會感覺到這種從內而外的多少有些灼燒的感覺，這時常會讓它高度地不舒服。有任何方式你們能夠用一種比我能夠感覺到的方式更好的方式來描述 除了光正在流經我和我正在感覺熱之外，正在發生什麼事情呢？

I am Q'uo. If you perceive this heat as of the nerves and then allow an analogue to the physical nervous system in the form of the nervous system of the electrical body then you may see this heat felt as being a measure of the amount of electrical energy which is expressing in the physical analogue as pain in the electrical body analogue which is moving into your healing apparatus, shall we say, as heat. Basically, you are feeling a measure of heat equal to the measure of physical pain.

我是 Q'uo。如果感覺到這種熱量是屬於神經的並接下來允許一種身體的神經系統的同源體（*analogue*）以電性身體的神經系統的形式出現的話，那麼你就可以將這種被感覺到的熱量視為是在身體的同源體之中被表達的電性能量的數量的一種衡量了，因為在電性身體的同源體之中的痛苦正在作為熱量進入到你的，容我們說，療愈的器官之中。

This would, if allowed to go undealt with, create difficulties for you as a healer, for stress on this nervous system of the causal body allowed within the healer can create pain for the healer. Therefore, we strongly suggest that such heat or any other way you may have subjectively of recording stress or imbalance be visualized then as moving from within the healing apparatus, both physical and non-physical, and being shunted out along the exterior of this healing

apparatus and given back to the source, this strongly visualized during and after the healing work, especially afterwards.

這種被感覺到的熱量，如果被允許不被處理的話，會為你作為一個療愈者創造出困難，因為在這種因果體的神經系統上的壓力如果在療愈者內在之中被允許的話，能夠對療愈者創造出痛苦。因此，我們強烈建議你，這樣的熱量，或者任何其他的可能會擁有主觀上的記錄的壓力或者不平衡的方式，都被接下來觀想為從療愈的器官，同時是身體的和非身體的器官，之中流出，並被在這個療愈的器官的外部被分流出去，並被送回到源頭，我們建議，在療愈工作期間和之後，尤其是之後，這種觀想被強烈地想像。

As before, we would again recommend the washing of the hands or other ritually done actions which seat within the emotions the fact that the connection made during healing has now been broken, and any effects picked up from the subject or patient shunted harmlessly away from the self and given back to the one infinite Creator.

如同之前一樣，我們會再一次建議洗手或者其他的用儀式性地方式被進行的行為，這會讓這樣一個事實在情緒中被固定下來，即療愈期間被建立的連接現在已經被打破了，任何從物件或者病人身上被拾起的影響都無害地從自我身上被分流出去並被返還給太一無限造物者了。

We would ask for a closing query at this time.

我們在此刻會請求一個結束的問題。

D: My closing query is, I guess, would have to do with the color seen from my fingertips, which registered as an apple green, and I have with practice to a very small degree been able to stretch this energy outward and I know that this through intent can be stretched for long distances and what not. Again, must I rely on that intent alone to stretch that healing from the fingertips?

D：我猜想，我的結束的問題是與從我的指尖被看到的顏色有關的，它指示為一種蘋果綠，我通過練習已經能夠在一種非常小的程度上將這種能量向外延伸了，我知道通過意願這種能量能夠被延伸到長距離以及各種各樣的事物。再一次，我必須要僅僅依賴于意願來從指尖延伸那種療愈嗎？

I also am curious about the coloring of that, because it is not the deep coloring of the primary colors, it is a very light tinted, and I'm just curious as to whether that is because it is a combination of white light that emanates in combination with the green heart color. And if you can somehow elaborate on those healings that occur, I know that from Barbara Brennan book they are able to, some healers are able to channel different colors through their fingers.

我同樣也對於那種能量的染色感到好奇，因為它不是對原色的加深的染色，它是一種非常輕的著色，我僅僅感到好奇，是否那是因為它是一種散發的白光與綠色的心的色彩的混合的一種混合物呢？你們是否能夠以某種方式在關於那些發生的療愈上進行詳細闡述呢，我從 *Barbara Brennan* 的書中知道，她們能夠，一些療愈者能夠通過他們的手指傳輸不同的色彩。

This may be a little advanced for me at this point, but I was wondering if you could comment on the procedure, basic procedure, how this actually occurs. As a healer, would I be drawing down the higher energies, and would I concentrate on a particular color coming through or is it best to leave that at this time and just concentrate on allowing the energy as it intelligently moves through to heal others. Is it best at this point just to leave that as is.

這對於我在此刻是稍微有點高級的，但是我想知道，你們是否能夠對於那個程式，基本的程式進行評論呢，這實際上是如何發生的呢。作為一個療愈者，我要將更高的能量拉下來嗎，我要集中在一種流經的特定的色彩嗎，或者最好在此刻不要管它，而僅僅是在那種能量智慧地流過來療愈其他人的時候集中於允許那種能量呢？在此刻僅僅如其所是地不要管它，這是最好的嗎？

The other question I have in reference to orb fields, is in noticing in photographs and attempting to view orb fields within photographs of individuals, the movements that I visualize or see, are they the state of the entity at the time the photo was taken? I understand to a degree that you can move deeper and see beyond into, I guess, further into that orb field of the individual, but I was just curious as to what it was I was viewing in those photographs, whether I was viewing something that was taken at the time or whether I am able to visualize that orb pattern of the entity in the present as well. That maybe a slightly confused question, but if you could make any sense out of it I would appreciate it.

我另一個問題是關於球體的場域的方面的，關於在照相上顯示出來的，或者在對個體的照相中去觀察球體的場域的嘗試，我觀想到或者看到的運動，它們是在照片被拍攝的時刻的實體的狀態嗎？我在一定程度上理解你們能夠深入並觀察到，我猜想，進一步深入到個體的球體的場域，但是我僅僅感到好奇，在那些照片上我正在看到的事物是什麼呢，是否我正在觀察到某種在那個時刻被拍攝的事物呢，或者是否我同樣也能夠觀想那個實體的當前的球體的樣式呢？那可能是一個稍稍有些混淆的問題，但是如果你們能夠對它進行任何解釋的話，我會感激它。

I am Q'uo. We shall attempt sense, my sister. Firstly, in the matter of the energy from the fingers this radiation may be affected by sharp intent. However, we would suggest a slightly different approach. We suggest that the sharp intent, the desire to stretch and to move further be applied to the self in preparation for this donning of a mantle of healing, shall we say. You—we correct this instrument—you may visualize, for instance, the self moving into a bath of white light, receiving from that bath a cleansing and purifying so that you are more and more one-pointed in service to the infinite One.

我是 Q'uo。我的姐妹，我們將嘗試去說明。首先在從手指發出的能量的問題上，這種輻射是可以被強烈的意願所影響的。然而，我們會建議一個稍稍不同的方法。我們建議那種強烈的意願，那種去延伸和去進一步移動的渴望，在為這種穿上一件，容我們說，療愈的斗篷做準備的過程中被應用在自我的身上。你們——我們更正這個器皿——舉個例子，你可以想像自我進入到一種白光的沐浴之中，從那種沐浴收到一種清潔和淨化，這樣你就在服務於無限太一的方面越來越專一了。

When the mantle of healing is donned and that healer becomes the self, the transparent self then may be felt to have the lid taken off and the energy of self simply allowed to move to its real strength. This relaxation of visualization in the event shall find that healer self radiating far greater a strength of field, far more penetrating a field than the field of the healer that is still attempting to control, attempting to stretch, attempting to go further. These forceful emotions point the self and hone the spirit, however, the more relaxed or more feminine of the mindsets in allowing that radiation to swell produce a much more efficacious field in the actual healing work.

當療愈的斗篷被穿上了且那個療愈者成為自己了，接下來那個透明的自我就可以被感覺到揭開了蓋子，自我的能量就單純地被允許移動到它真實的力量了。相比那個仍舊嘗試去控制，嘗試去延伸，嘗試去更進一步的療愈的場域，這種對觀想的放鬆在過程中將會發現療愈者自己正在輻射出力量遠遠更為巨大的一種場域，遠遠更為穿透性的一種場域。這些強有力的情緒會對準自我並大門靈性，然而，在允許那種輻射擴張的方面更加的放鬆或者心態更多的女性化，會在實際的療愈的工作中產生出一種遠遠更為有效的場域。

Concerning the matter again of working with colors, the power of healing is limited only by an entity's considerations of how powerful healing is. We speak here not of curing or changing manifestations but of whether there is power available to heal or to make balanced that which is unbalanced. The more detailed color systems work for entities because they have built one visualization upon another and have found this system to make it possible to visualize very detailed work. We suggest that these color systems may be seen to be subjective and to represent choices made by entities which are attempting to order the bewildering universe of subjective perceptions.

再一次關於與色彩工作的問題，療愈的力量是僅僅受限於一個實體在關於療愈是如何強有力的方面的考慮的。我們在這裏不是在談及治療或者改變顯化，而是在談及是否有可被利用的力量來療愈，或者讓不平衡的事物變得平衡。更為具體的顏色系統對實體是有效的，因為他們已經建立了一個接一個的觀想並已經構建了這個系統以使得它有可能觀想非常具體的工作。我們建議這些色彩的系統可以被視作是主觀性的，它們代表了由那些正在嘗試去對令人困惑的主觀感覺的宇宙進行整理的實體們所做出的選擇。

Now, it is well not to be foundered and rendered helpless by one's own subjective or interior perceptions. It is nothing but the sense of self which demands that this inner wilderness be ordered and we fully accept that there is virtue in any good internally consistent method of visualizing the various fields and levels of energy using color. What keeps us from telling you that one way is more accurate than another is that in our opinion no one way is more accurate than another. For instance, there are a very complex series of color visualizations connected with the tree of life of the kabala. These color systems represent a ten chakra system which many find to be more useful than the seven chakra system which we have used. It is our feeling, however, that much can be learned by the one or by the other means.

現在，不要因為一個人自己的主觀的或者內在的感知而陷入泥潭或者招致無助，

這是很好的。它不過是自我的感覺，這種自我的感覺要求這種內在的荒野變得有序，我們完全接受，對於藉由使用色彩來觀想各種各樣的場域和能量的層次的方方法，在任何的有益的且在內在是一致的的方法中是有優點的。讓我們無法告訴你們一種方式是比另一種方式更加準確的原因，在我們看來，是因為沒有一種方式是比另外一種方式更加準確的。舉個例子，有一個非常複雜的色彩的視覺化觀想的系統與卡巴拉的生命之樹連接在一起。那些色彩系統代表了一個十個脈輪的系統，很多人會發現它比我們所使用的七個脈輪的系統。然而，我們的感覺是，藉由一種途徑或者藉由其他的途徑，會有大量的事物是能被學會的。

This alarming and perhaps reckless seeming attitude on our part is due to our perception that within each possibly described color field there lies the potential color field, there lie the potentials for all colors, and the shadings of the colors then affected by everything from the energies of heavenly bodies to the interpenetration of all color fields by a succeeding system of energies which are of a higher order so that any color can be taken apart to see the sub-colorations within that density or level of energy, not to mention those energies which are subsumed under it, yet color or tint it somewhat, or those overarching energies expressing themselves as colors which color the whole because of the overarching nature of that field.

在我們的部分的這種令人驚慌的，也許是滿不在乎的表面的態度，是由於我們的觀念，我們的觀念是，在每一種對色彩場域的有可能的描述之中都存在有潛在的色彩場域，所有的色彩都存在有潛能，色彩的明暗接下來會因為來自於天體的能量的每一個事物而被影響，以至於所有的色彩的場域都會被一種隨後的能量系統所貫穿，這個繼承的能量系統是具有一種更高的色彩的，因此，任何的色彩都可以被分解以看到在那個密度或者能量的層次之中的次級染色，更不用說那些在其下被包含的能量，會對它多少有些染色，或者著色了，或者因為那個場域的支撐性的特性，那些支撐性的能量正在將它們自身表達為對整體染色的色彩了。

We realize this is frustrating information, however, we do wish to affirm the use of some imaging system and encourage that any individual healer choose a system such as the one given by the one known as Barbara, and work with it on a continuing basis using the color structure described therein until such time as this system is felt to be in any way lacking. In other words the working with the colors is all work in the area of the healer dealing with the healer's mind. The healer functions as a catalyst which offers healing to the patient. The energy itself is intelligent. What the visualization of the healer does more than anything else is so arrange the mind that the work of healing may go forward unimpaired.

我們意識到這是令人困惑的資訊，然而，我們確實希望肯定對某個想像的系統的使用並鼓勵任何的個體的療愈者選擇諸如由叫做 Barbara 的實體給予的系統之類的一個系統，並用一種持續性的方式通過使用在其中被描述的色彩系統來與它一同工作，一直到這個系統被感覺到以任何方式是不足的時候。換句話說，與色彩一同工作完全就是在療愈者與療愈者的心智打交道的區域中的工作了。療愈者是作為一種向病人以供療愈的催化劑而發揮作用的。能量本身是智能的。療愈者的視覺化觀想所做的事情不過就是讓用這種方式來安排心智以便於療愈的工作可以不受妨礙的前進了。

It is not that a visualization of color through the hand does not in some way help psychic surgery as described in the query, but rather that the psychic surgery and all other manifestations are created by the intelligent energy itself and are allowed that creation by the faith or certitude which the healer has achieved with regard to the lightness and goodness of this energy. Thus, if visualizing sub-colorations will in the future serve to aid in the building up of faith and a feeling of doing precise and fastidious work, then just as we encourage this instrument to pray to the one known as Jesus the Christ, we encourage you to work with these color visualizations in the way given in one particular system ...

這並不是說一種通過手對色彩的觀想不會以某種方式幫助在這個問題中被描述的心靈手術，毋寧說，心靈手術已經所有其他的顯化都是由智慧能量本身所創造，那種創造物是藉由療愈者在關於這種能量的輕鬆以及益處的方面已經取得的信心或者確信而被允許的。因此，如果對次級染色的觀想在未來的服務中將有助於構建信心和一種正在進行精準且挑剔的工作的感覺的話，接下來，就如同我們會鼓勵這個實體向叫做耶穌基督的實體祈禱一樣，我們會鼓勵你們用在一個特定的系統中被給予的方式與這些色彩的觀想一同工作.....

(Tape ends.)

(磁帶結束。)

May 9, 1993

1993-05-09 調音的技巧

Group question: We'd like to know this morning about the flow of energy that moves through the healer in a couple of different situations. Number one: when the healer is either attempting to clear his or herself and wishes the energy centers to be the most brilliant and active for the offering of the service of healing, where does the energy flow? Does it flow top down in the energy centers or from the bottom up, and when the healer is attempting to offer itself as a healer, does the energy flow in the same pattern or is it another pattern? Could you tell us how the energy flows in both situations where the healer wishes to purify itself or when the healer wishes to offer itself as a healer?

團體問題：我們在這個早晨想要知道關於在兩種不同的情況中流經療愈者的能量的流動。第一：當療愈者嘗試去清理他或者她自己，並希望能量中心對於提供療愈的服務是最為明亮且最為活躍的時候，能量的流動在什麼位置呢？它是在能量中心中從頂部往下流動的，還是從底部向上流動的呢，當療愈者正在嘗試去提供它自己作為一個療愈者的時候，能量的流動是用相同的方式還是它是另一種模式呢？你們能夠告訴我在這兩種情況中能量是如何流動的嗎，療愈者是在什麼位置希望去淨化它自己呢，或者療愈者什麼時候希望去提供它自己作為一個療愈者呢？

(Jim channeling)

(Jim 傳訊)

We are those of Q"uo, and greet you in the love and in the light of the one infinite Creator. It is a pleasure to be called to this early meeting of your group and we are excited to be asked to share our thoughts on the subject of arranging the tuning or the vibration. We request, as always, that individual truth only be recognized and other statements we may offer which find no home be discarded.

我們是 Q"uo，我們在太一無限造物者的愛與光中向你們致意。我們很高興在你們的團體的這個早晨的集會中被呼喚，我們為被請求在對調音和振動的準備的主題上分享我們的想法而感到興奮。我們一如既往地請求，僅僅去認出個人性的真理，請將我們所提供的內容中的其他的找不到棲息地的陳述都拋棄掉。

The practice of cleansing one"s vibrations and tuning and purifying them in preparation for spiritual work is a very simple process, yet one which lends itself to great varieties of adaptations depending on the preferences and the belief structures of the cleanser. The basic, shall we say, technique that this instrument uses suffices as well as any, and we would suggest it is the beginning of our answer. In this practice, the entity ritually cleanses the mouth, the hands and empties the bladder, thus expressing the desire to be washed thoroughly of all wickedness. It then asks to see within the chakra colors in their configuration, beginning with the red, or lowest center, working first with the red, the orange and the yellow. These may be viewed and adjusted

separately, then seen together and regulated. Then the heart chakra is called for, and the first three chakras, reanimated if necessary to form a more apt base for the actual size of the green energy center. Then the blue and the indigo centers are viewed, again spending enough time with each to achieve a visualization of all the chakras moving evenly and easily.

在為靈性上的工作做準備的過程中，清理一個人的振動，對它們進行調音並淨化它們的練習是一個非常簡單的過程，而取決於清理者的偏好和信念的構架，這個過程卻是一個將極具多樣性的適應性賦予了其自身的過程。容我們說，這個器皿使用的基本的技巧是和任何技巧一樣地充分的，我們會建議，這就是我們的回答的開始了。在這個練習中，實體用儀式性地方式清理了嘴巴、雙手並清空了膀胱，並由此表達了徹底清洗所有的邪惡的渴望。它接著請求去通過脈輪的配置看到內在之中的脈輪的色彩，從紅色，或者最低的中心開始，首先與紅色、橙色和黃色中心一同工作。這些中心可以被觀察到並分開地進行調節，接下來它們可以被一起看到並被調節。接下來，心的脈輪就可以被呼喚，前三個脈輪就會被激勵，如果需要的話，以便於為綠色能量中心的實際的大小形成一個更為適當的基礎。接下來，藍色和靛藍色的中心就可以被觀察，再一次在每一個中心上花費足夠多的時間以取得對於所有平衡地且流暢地運轉的脈輪的一種視覺化觀想。

The heart of the tuning process is just this much, however, in order to make this procedure more beautiful in offering of the self in service to the one infinite Creator, each entity which prepares develops its own system of progress and requests for help and protection. Many create movements which touch in some ritual way the four directions about the place of working, saluting each direction and calling upon that direction's power for protection. 調音過程的核心就是這麼多了，然而，為了要讓這個程式在為服務於太一無限造物者而奉獻自我的過程中變得更為美麗，每一個準備的實體都會發展出它自己的步驟的體系並請求幫助和保護。很多人創造出用某種儀式化的方式接觸在工作場所周圍的四個方向的活動，並同時向每一個方向敬禮且呼喚那個方向的力量來保護。

For instance, with this particular channel, the myth of the Christ is used and the archangels are called to their four stations, which are the four directions, and then [asked] as symbols of the heavenly host to stand as protection of the contact, the channel and the session of working when the time has come for the energies to be used.

舉個例子，在這個特定的管道身上，基督的神話被使用了，大天使被呼喚到它們的四個位置，也就是四個方向，接下來，大天使作為天人的象徵而被請求去當能量要被使用的時刻到來的時候作為對接觸、管道以及工作的機會的保護而站崗了。

We suggest, rather than a directional visualization of energy flow, rather, the visualization of the awareness of the whole self in every cell all ready and empty, awaiting the flow through the self. In this awaiting, there need be no feeling of urging a direction, and when the hands are used to point the energy, it may be firmly visualized, not that the flow is quick or slow, but that the appendages are lightened of every normal burden of weight or substance

and are become hollow receptacles through which the infinite Creator may work.

我們不是建議一種能量流動的方向性的觀想，而毋寧是建議對的完全的自我的察覺的觀想，這個完全的自我在每一個細胞中是完全做好準備的，清空的，且等待著能量流經自我的。在這種等待中，不需要有對於一個方向的催促的感覺，當雙手被用來指出方向的時候，它就可以被穩固地觀想了，這並不是說那種流動是快速或者緩慢的，而是說，從手的附肢上將每一個通常的重量或者內容的重擔都減輕，手就成為了無限造物者可以通過其工作的中空的了。

We would welcome queries in more detail at this time, that we might be of more specific service. We are Q"uo. 我們會在此刻歡迎用更為具體細節的方式的提問，這樣我們就可以進行更為具體的服務了。我們是 Q"uo。

Carla: R, do you have any questions? I do, but I can wait if you have some.
Carla : R , 你有任何問題嗎？我有問題，但是如果你有一些問題的話，我可以等待。

R: I don"t have a question at this time.

R : 我現在沒有問題。

Carla: Okay. When attempting to clear blockages that one is aware exists, and in doing so, not for the purpose of healing others, but for the purpose of healing self, oftentimes the energy feels stagnant in one or two chakras, and I feel difficulty in releasing or understanding what is occurring, in which case, I don"t understand if the energy is unable to move through and therefore it is creating backup and does not know where to go and I can feel that pressure in the physical sense. I am quite unsure how to release this energy which has somehow gotten stuck and do not know how to do it either through thought or emotion, and I was wondering if you could give me tips in reference to either diverting the energy or helping it to move through the blockages or sending it back out to release the pressure.

Carla : 好的。當嘗試去清理一個人察覺到存在的阻塞的時候，在這樣做的方面，不是為了療愈他人的目的，而是為了療愈自己的目的，時常能量感覺起來在一個或者兩個脈輪中是停滯的，在釋放或者理解正在發生什麼事情的方面，我感覺到困難，在每一個情況中，我都不理解是否能量是能流經它們的，因此，它正在創造出阻塞，它不知道要前往何處，我能夠感覺到在身體上的壓力。我相當不確定如何釋放這種已經用某種方式被卡住的能量，我不知道如何處理它，要麼通過想法，要麼通過情緒，在關於要麼轉移這種能量，要麼幫助它流經阻塞，要麼將它向回送出其來釋放那種壓力的方面，我想知道你們是否能夠給我一些秘訣。

I am Q"uo. My sister, we would suggest two ways of working with these experiences. Firstly, your particular inner nature is profoundly affected by visualization, therefore we would suggest that this ability to visualize be harnessed for your own good use. In cases where stagnation of a center is perceived, there needs the feeling that one may but sit and become able to

separate from this blockage enough to have effect upon it. The method of doing this is in a rough way described, to move into a posture of request and mentally request the aid of your guidance and with that guidance felt some subjective way, then you with guidance might be suggested to establish a place for you both in time/space from which you together may visualize a prolonged process of clarifying, speeding up, regulating and brightening the energy center in which blockage is perceived. This way, you are able to harness the impersonal side of your own ability and use it upon the self.

我是 Q„uo。我的姐妹，我們會建議兩種與這些體驗一同工作的方式。首先，你們的特定的內在的特性是會被觀想所深深地影響的，因此，我們建議這種去觀想的能力為了你自己的有益的用途而被使用。在那些在其中一個中心的停滯被感覺到的情況中，會需要有這樣的感覺，即一個人可以僅僅坐下來並開始能夠從這種阻塞分開，到足以對它產生影響的程度。這樣做的方法就是用一種粗略的方式被描述過的方法，進入到一種請求的心境並在頭腦中請求你的指引的幫助，在那種指引用某種主觀性的方式被感覺到的情況下，接下來你與那種指引一起就可以被建議去同時在時間和空間中為你建立一個場所，從那個場所，你與那個指引就可以一起觀想一個延長的澄清、加速、調整和照亮那個在其中阻塞被感覺到的能量中心的過程了。通過這種方式，你就能夠利用你自己的能力的非個人的面向並在自己身上使用它了。

Carla: That was very interesting. I'll certainly try that. The only other question I have in reference to the chosen path of self healing through the evening with asked guidance ... is there anything I can do to perhaps aid, either in visualization or in chakra opening, to aid the guides as they work with me through the evening to help clear this?

Carla：那是非常有趣的。我將肯定會嘗試它。在關於被自我選擇的通過與被請求的指引在一起進行療愈的途徑的方面，我擁有的唯一的其他的問題.....為了要幫助，也許要麼是通過觀想，要麼是通過脈輪的開放，在指導靈在夜晚與我一同工作以幫助我清理這種阻塞的時候去幫助它們，有任何事情是我能夠做的嗎？

I am Q"uo. My sister, your greatest aid to guidance is a repeated inward affirmation to their existence, to their power and their desire to serve the one infinite Creator on your behalf. The more firm and sure the foot of the one who stands to serve in the name of the infinite Mystery, the more sure shall be that aid, for in work with this mystery, all feet stand firm on nothing, and that nothing is called faith. Allow that faith to become more conscious, to become more part of the momentary experience. Allow the floor of faith to be under your feet along with the floors of Earth and carpet.

我是 Q"uo。我的姐妹，你對指引最大的幫助就是一種反復的在內在對它們的存在，對它們的力量，對它們以你的名義去服務太一無限造物者的肯定。一個人以無限神秘的名義而服務的人的站立得越發穩固和確信，那種幫助就將越發確信，因為在與這種神秘一同工作的過程中，所有人都是穩固地立足於空無的，而那種空無被稱為信心。允許那種信心去變得更為有意識，並成為那個瞬間的體驗的更大的部分。允許信心的地面與地球的地面和地毯一起處於你的腳下。

This establishing within the inner world of self of the holy of holies is the

beginning of a life truly lived not in the world. If only Earth be touched, those not of the world must still be in it. When the fair carpet of faith is overstrewn upon the mundane ground of experience, all of the mundane experience becomes charged with potential, for what would be called by this instrument magical work, that is, work which creates changes within your own consciousness.

在自我內在的世界中構建聖中至聖，就是一次真正地不活在這個世界中的生命的開始了。只要地球被接觸到，那些不屬於這個世界的人就必定仍舊處於其中。當信心的平坦的地毯點綴在塵世的體驗的地面上的時候，所有的塵世的體驗就會藉由潛能而為在個器皿所稱的魔法的工作，也就是在你的自我的意思中創造出改變的工作，被充能了。

May we speak further, my sister?

我的姐妹，我們可以進一步談論嗎？

Carla: Ha! I'd love for you to speak further always ... um ... running out of questions here. You are answering everything with such greatness. You've been wonderful for me these last few days, and I want to thank you for that. If there is further info, you can go into that. I think I am beginning to truly grasp what you are saying, and if there is further information, I'll take it. If not, I will leave the room open for other questions.

Carla：哈！我喜歡你們一直進一步談論……嗯……這裏的問題用完了。你們正在帶著如此的高尚而回答每一個事情。你們在過去的這些日子裏對於我已經是美妙的了，我想要為此而感謝你們。如果有進一步的資訊，你們可以對它進行深入的探討。我想我正在開始真的掌握你們正在說的內容了，如果有進一步的資訊，我將會接受它。如果沒有，我將離開那個對其他問題開放的房間。

(Pause)

(暫停)

My sister, there shall always be further information as long as there is the inquisitive ear and the inquiring mind We are also feeling most privileged for having been able to spend this time with your circle of seeking. It has been a great privilege and pleasure, and perhaps you know we do not speak fulsomely, but only honestly. We lift our hearts to the one Creator and know you stand with us with all love and amaze[ment], rejoicing in this mystery that calls us forth from dust to behold we know not what, yet must we continue to be about this business, seeking always the infinite Creator and Its service. We leave you in the love and the light of the one infinite Creator, and know that this love is bestowed each to each. We encourage all attempts to love and support each other.

我的姐妹，只要有具有好奇心的耳朵和好問的頭腦，就將一直會有進一步的資訊。我們同樣也對於已經能夠與你們的尋求的圈子一同花費這個時間而感到極其榮幸。它已經是一種巨大的榮幸和快樂了，也許你們知道我們並不會做作地說話，而僅僅是真誠地發言。我們將我們的心提升到太一造物者並知曉你們是帶著所有的愛和驚奇而與我們站在一起的，那我們在這種從塵埃中呼喚我們前來注視我們

並不知曉的事物的神秘中歡慶，而我們必須繼續著手進行這個工作，並同時一直尋求無限造物者和祂的服務。我們在太一無限造物者的愛與光中離開你們，我們知曉這種愛是每一個人賦予每一個人的。我們鼓勵所有的人都嘗試去彼此相愛並彼此支持。

Carla: Q"uo, can I ask you one last question?

Carla : Q"uo ，我能夠問你們最後一個問題嗎？

You may.

你可以。

Carla: It's just a curiosity of mine. In the friend that passed, who I know is full well taken care of and is on another journey wherever, due to the circumstances in which he left and the great love I felt towards that entity, I've wanted to know if it is common for those within an incarnation to offer a service to those who are not incarnate, and wanted to know if it was appropriate to offer the service of asking that entity if there was anything, while I am here, that might be helpful for his peace of mind or whatever, that I might do in reference to his loved ones. I don't expect to step beyond things which are beyond me, but if there is a way to offer that service, I would like to do so and as well wish him on his journey, that it may be well and full of love and light.

Carla：它僅僅是我的一種好奇心。有一個過世的朋友，我知道他是被很好地照顧了並正處在無論何處的另一場旅程上，因為他離開了的那個環境和我對於那個實體感覺到的巨大的愛，我想要知道，對於那些在一次投生中的人，向那些並不再投生中的實體提供一種服務，這是否是平常的呢，去詢問那個實體，是否有任何事情，在我在這裏的時候，是可能會對他的心智的平安有幫助的，或者是否有無論什麼我可以為他所愛的人去做的事情，我想要知道提供這種服務是否是合適的呢？我並不要踏入到在我之外的事情，但是是否有一種去提供那種服務的方式呢，我想要去這樣做，並同樣也希望他在他的旅程上順利，我希望旅程是順利的並且是充滿愛與光的。

We are those of Q"uo, and in our opinion the highest service for one who has moved recently into larger life is to intercede, that this entity may more easily look and see that which is hard to see until much is accepted. Prayers interceding for the orientation of the newly arrived friend are very much in order so that this entity may know where it is and be quickly moved within a comfortable set of circumstances seen subjectively.

我們是 Q"uo，在我們看來，對於一個剛剛進入到更大的生命中的實體的最高的服務就是去代禱，這個實體可以更為容易地查看並看到很難看到的事情，一直到大量的事情被接受為止。祈禱者在新抵達的朋友的找到方向的方面代禱是非常重要的，這樣這個實體就可以知道它在這裡，並會快速地被移動到一種用主觀性的方式被看到是舒適的環境的設置中了。

This instrument informs us we must depart, and so we shall, leaving ...

這個器皿告訴我們，我們必須離開，因此我們將離開……

Carla: Thank you for that.

Carla : 為此而感謝你。

I am Quo. We are rude not to say "Thank you, my sister," however, we shall indeed take our leave of this instrument and each of you now in love and in the infinite light of the one great Mystery. Adonai. Adonai. We are those of Q"uo.

我是 Q,"uo，我們不說"謝謝你，我的姐妹"是不禮貌的，然而，我們確實要離開這個器皿了，我們現在在太一偉大的神秘的愛和無限的光中離開你們各位。

Adonai。 Adonai。 我們是 Q"uo。

May 16, 1993

1993-05-16 Hatonn : 嘉年華的鏡子

(S channeling)

(S 傳訊)

I am Hatonn, and I greet you, my brothers and sisters, in the love and light of our one infinite Creator. It is a great joy to us to join you this evening, for so large a gathering of your peoples in the seeking for which you have come together is a wonderful sight for us, to blend our vibrations with yours, to become one, and to share in your oneness.

我是 Hatonn，在我們的太一無限造物者的愛與光中，我向你們致意，我的兄弟姐妹們。今晚加入你們對我們而言是一種極大的喜悅，因為在尋求你們聚集到一起來尋求的事物的過程中，你們的人群的一場如此大型的聚會，將我們的振動與你們的振動混合在一起，成為一體並在你們的一體性中分享，將這對於我們是一個美妙的景象。

My friends, this evening we would share a few thoughts on the subject of becoming one with your brothers and sisters, with your other selves. There comes a time in each life when one will experience doubts in their seeking. One might wonder at the path that has been chosen when one struggles with the concept of seeing a brother or a sister who is not quite as one would expect, and still within the self would realize that though there are conflicts, there is still the oneness, the sameness, the reflection of the self in the entity that is causing the conflict.

我的朋友們，今晚我們會關於與你們的兄弟姐妹，與你們的其他自我合為一體的主題分享一些想法。在每一個生命中都會出現一個時刻，在那個時刻一個人將會在他們的尋求中體驗到疑慮。當一個人看到和他會期待的不大一樣的一個兄弟和一個姐妹的時候，他會與這個觀念進行掙扎，他可能會對於已經被選擇了的道路感到驚訝，但在自我內仍舊會意識到，雖然會有衝突，仍舊會有一體性，同一性，以及在引起那個衝突的實體的身上對自我的映射。

My friends, this opportunity which has been made available at a certain point in many lives is indeed a great step, one which with love, with the sharing of the heart and mind and the spirit will perhaps cause some of the doubts to be allayed. The path you have chosen, my friends, as you well know, may have many bends, many curves, but the blessings which are bestowed are so beautiful. The lessons you have chosen in the preincarnative state to undergo are those that have the capability of becoming one within your self, bringing the lesson home so to speak. As the harvest becomes closer, my friends, these lessons of love and of sharing yourselves, the learning, the experience of becoming one with those that you perceived as being troublesome to your spirit, are great lessons and are ones to be thankful for.

我的朋友們，這個在很多的生命中的一個特定的位置上已經變得可被利用的機會確實是一個巨大的邁步，一個帶著愛，帶著心、心智和靈性的分享的邁步將也許會使得一些疑慮被減輕。你們已經選擇了的道路，我的朋友們，如你們清楚地知

曉的一樣，可能會有很多的彎曲，很多的曲折，但是那些正在被授予的祝福是如此的美麗。你在投生前的狀態中已經選擇要去承擔的課程是那些擁有在你的自我的內在之中成為一個課程並那個課程，可以說是，帶回家的能力的課程。隨著收割變得更加接近，與那些你體驗為讓你的靈性感到麻煩的實體合為一體的體驗，就是重大的課程和那些你要感謝的課程了。

At this time we would like to transfer this contact. I am Hatonn.

在此刻，我們想要轉移這個接觸。我是 *Hatonn*。

(Carla channeling)

(Carla 傳訊)

I am Hatonn. I greet you now through this instrument once more in the love and the light of the infinite Creator. We shall continue through this instrument. Let us compare perception of other selves by consciousness as a type of mirror. The type of mirror which the illusion surrounding you provides for your use is the type which is used in your carnivals. Far from receiving an adequate reflection, each mirror is purposefully warped in order that an imperfect and distorted image is seen by the one who goes to the carnival. Some mirrors seem to reflect a jolly and harmonious image, and cause one to laugh. Other mirrors seem to reflect to us a looming and menacing shape. And so you go through the illusion, day by day perceiving and categorizing the images from the mirrors as good and as evil, as friend and stranger and enemy, as harmonious and inharmonious. And you do not realize that you are in a carnival and that, my friends, is the only reason that the carnival mirrors are in place. The more emphasis that is placed upon the distortions by the carnival-goer, the more distorted the images will become, the more complex, the more interesting. Each carnival-goer chooses the nature of his entertainment by choosing to see the image he prefers to see, by watching for it, by finding it, by naming it and calling it his own.

我是 *Hatonn*。我現在通過這個器皿再一次在無限造物者的愛與光中向你們致意。我們將通過這個器皿繼續。讓我們將意識對其他自我的知覺比作一種類型的鏡子。這種類型的在你周圍的幻象提供給你使用的鏡子是在你們的嘉年華中被使用的那種類型的鏡子。遠遠不是接收到一個差強人意的映射，每一個鏡子都故意被扭曲以便於一個不完美且扭曲的形象被一個前往那個嘉年華的人看到。一些鏡子看起來似乎反映出一個令人愉快且相稱的形象，並讓一個人發笑。其他的鏡子看起來似乎向我們反映出朦朦朧朧且令人感到危險的外形。你就是這樣穿越幻象並日復一日地從這些鏡子中感覺到形象並將它們歸類為善與惡，歸類為朋友、陌生人和敵人，歸類為和諧的和不和諧的。你們並沒有意識到你們是處於一個嘉年華之中的，我的朋友們，那就是嘉年華的鏡子在適當的位置上的唯一的原因了。被前往嘉年華的人放置在扭曲上的強調越多，形象就將會變得越發扭曲，越發複雜和越發有趣。每一個前往嘉年華的人都藉由選擇去看到他更喜歡看到的形象，藉由找到它，藉由為它命名並叫它自己的名字而選擇了它的遊樂項目的特性。

At some point in the carnival, either by good fortune, by inspiration, or by the cold use of intellectual gifts, it may become apparent to the carnival-goer that

there is an exit from the house of mirrors. And so, the carnival-goer which has decided to seek the exit leaves the hall of mirrors. Behold, he has entered another hall of mirrors. Those you discard are discarded; those you do not recognize remain a portion of the reflecting surface of your consciousness. And so begins a new carnival, and at the new level of awareness that the seeker has found and cherishes and nurtures by imitation the carnival goes on, the flags wave, the merry-go-round plays a merry tune. And still you see a distorted image of each other self, less distorted than before in many cases. 在嘉年華的某個位置，要被因為好運氣，要麼因為啟發，或者因為對智力的禮物的冷靜的使用，會有一個鏡子之屋的出口，這會對前往嘉年華的人變得明顯。因此，那些已經決定去尋求出口的前往嘉年華的人就會離開鏡子大廳了。看哪。他已經進入了另一個鏡子的大廳了。那些你拋棄的人被拋棄了，那些你尚未認出的人依舊是你的意識的反射性的表面的一部分。就這樣開始了一場新的嘉年華了，在尋求者已經發現並藉由模仿而撫育和滋養的認識的新的層次上，嘉年華繼續進行，旗幟飛舞，旋轉木馬演奏出一首愉快的旋律。你仍舊看到每一個其他自我的一個扭曲的新形象，在很多情況中並不比之前的較不扭曲。

Until one day, by good luck or inspiration or the cold use of intellect, the carnival-goer again finds the exit. There are many, many mirrors, many rooms full of them and many exits, for your seeking and your learning is a process. We cannot offer to you the instantaneous realization that will last. We can promise you that such moments will come to you. The mirrors are blown away in the wind and you see clearly, as if through glass with no lead to keep an image reflecting, and you look at yourself in every one you see and you are indeed one with all that there is and you say again and again, "There, too, am I." And this realization is wonderful and joyful. But we cannot promise to you that you will keep it, for you are within the illusion which you inhabit in order to work with mirrors.

一直到有一天，藉由好運氣，或者啟發，或者對智力的冷靜的使用，前往嘉年華的人再一次找到出口了。有許許多多的鏡子，許許多多的充滿了鏡子的房間和許多的出口，因為你的尋求和你的學習時一個過程。我們無法向你們提供將會持久的即刻的領悟。我們能夠向你們保證，這樣的時刻將會出現在你的身上。鏡子將會在風中被吹走，你將會清晰地看到，就好像玻璃不帶有會讓一個圖像反射的鉛一樣，你在每一個你看到的人身上看著你自己，你確實是與一切萬有一體的，你一次又一次地說，“我同樣也在那裏存在著。”這種領悟是美妙的且令人愉快的。我們無法向你保證你將會保持它那種領悟，因為你是處於你所居住幻象中以便於你與鏡子一同工作的。

For a great portion of your incarnation you will be dealing with the carnival. It may be possible in a life-long friendship of mate, of bosom friend, that all the mirrors be vanquished and that you may see yourselves face to face, and rejoice that you have known the Creator. It is more likely that you shall only be able to do this intermittently. But to know what you are after is the key to seeking. As long as you seek, you shall find. This promise written in your holy works is not part of any lie. We can only ask that you take care in what you seek, for you shall find it. We ask that at any time you become discouraged

you stop at the first available moment and look into the one mirror that you carry with you that will give you a true image. We ask that you look into the silence, for there is a center and a hope, a joy and a love in the midst of that silence that can create a new kingdom for you, and for your family. Let your desire be turned to that which you have a proper need to attend to—your own consciousness.

在你的投生中的一個很大的部分中，你將會一直與這個嘉年華打交道。在一個一生的伴侶關係，或者親密的朋友的關係中，所有的鏡子被戰勝，你們可以面對面地看到你們自己，並為你們已經知曉了造物者而歡慶，這是有可能的。更為有可能的是，你將僅僅能夠斷斷續續地做到這一點。但是，知曉你正在尋求什麼，這是尋求的關鍵。只要你的尋求，你就將會發現。這個被寫在你們的神聖著作中的承諾不是任何謊言的一部分。我們僅僅能夠請求你們在你們所尋求的事物中留心，因為你們將會找到它。我們請求在任何你變得沮喪的時候，你在可被利用的時刻的一開始就停下來並凝視那面你帶在你身邊的鏡子，它將會給你一個真實的形象。我們請你們凝視靜默，因為在那種靜默之中有一個中心和一種希望，一種喜悅以及一種愛，它能夠為你們，為你們的家庭創造出一個新的國度。讓你們的渴望被轉向那個你們擁有一種適當的需要去關注的事情——你們自己的意識。

My friends, when you lift up your consciousness into the great mirror of light, you offer a gift to yourself, to all those about you, and to your planet, the nature of which is indescribable. You can leave the carnival—there is a way out. And while you are gone, and have raised yourself up into a focus too fine for this illusion, you may descend once again and join the carnival and ride the horses on the merry-go-round, and eat the cotton candy and laugh and choose to find in your hall of mirrors good and kindly images. How do you choose to see yourself is your illusion; it is your choice. We do not deny any of those things which are negative, seen against the positive standard of a healthy, smiling, vibrant evolution. We do not deny hate or death or jealousy, pain or anguish or loss. We only say to you that they are a part of that which is an illusion, and that at the heart of each of these things is a transformation which is so positive that joy leaps from every tear that we may shed in the learning of these lessons.

我的朋友們，當你們提升你的意識進入到偉大的光之鏡之中的時候，你向你自己，向你周圍的所有人，向你的星球提供了一個禮物，這個禮物的特性是無法描述的。你能夠離開那個嘉年華——會有一條出去的道路。當你離開了的時候，你已經將你自己提升進入到一個對於這個幻象太過精微的焦點了，你可以再一次下降並加入到嘉年華，騎上旋轉木馬上的木馬，吃棉花糖，大笑並選擇在你的鏡子的大廳中發現有益且親切的形象。你如何選擇去看你的幻象之所是的你自已，這是你的選擇。我們並沒有否認那些負面性的，被視作是與一種健康的、微笑的、生機勃勃的發展的正面性的標準相悖的事情中的任何的事情。我們並沒有否認仇恨或者死亡或者嫉妒、痛苦或者苦悶或者損失。我們僅僅向你們說，它們是一個幻象之所是的事物的一部分，在這些事物中的每一個事物的核心指出都有一種轉變，這種轉變是如此的正面以至於喜悅會我們在學習這些課程中可能流出的每一滴眼淚中躍出。

Therefore, whatever face you see, it is your choice. Put your name to it and do

not let world opinion of any type or degree sway you, for you can be a messenger of light, and you may give that message to anyone whose path intersects yours simply by seeing that other self as the Creator. We ask that you begin always by attempting to gain a true reflection of yourself, for it is only when the carnival-goer is lifted from the hall of mirrors that the mirrors become part of a manageable, reasonable and loving consciousness. This day has the carnival become a bit hectic. Do you wish more for yourself? Very well then, my friends, begin that process by utterly forgiving yourself, by loving yourself most dearly, and by lifting yourself through meditation to the light. What consolation there is in that light. What healing there is in that love. 因此，無論你看到什麼面孔，它是你的面孔。將你的名字放在它的上面，不要讓任何類型或者任何程度的世俗的觀點影響力，因為你能夠成為一個光的信使，你可以單純地藉由將其他的自我視為造物者而將資訊給予任何其道路與你的道路交叉的人。我們請你們一直藉由嘗試去取得對你自己的一個真實的映射而開始，因為僅僅是當前往嘉年華的人從那個鏡子的大廳被提升起來的時候，那些鏡子才會成為一個易於駕馭的、合理的且有愛的意識的一部分。現在這場嘉年華變得有一點鬧哄哄了。你會為你自己希望更多嗎？那麼非常好，我的朋友們，藉由完全地寬恕你自己，藉由極其深切地愛你自己，並藉由通過冥想將你自己提升到光而開始那個過程。在那光之中有著怎樣安慰呀。在那愛之中有著怎樣的療愈呀。

We are aware that there are questions in this group, and therefore we would pause only to offer our vibrations to those who find that it deepens their meditative states. If you would be patient we shall pause briefly to share our blessing on each of you. I am Hatonn.

我們會察覺到，在這個團體中有問題，因此，我們會暫停，僅僅為了將我們的振動提供給那些發現它深化了它們的冥想狀態的人們。如果你們會有耐心，我們將簡短地暫停以在你們每一個人身上分享我們的祝福。我是 Hatonn。

(Pause)

(暫停)

I am Hatonn. I leave you, my friends, through this instrument but never in the unspoken sense. We are always pleased to be with you if you so desire. We ask that you be most discriminating as you listen to us as we are imperfect and fallible, much like yourselves. Use what thoughts we have that are of help to you. Discard the rest. Our own selves, our greater selves, we greet you and bid you farewell. We are those of Hatonn. We leave you in the ineffable love and the infinite light of the one Creator. Adonai.

我是 Hatonn。我通過這個器皿離開你們，我的朋友們，但是用一種無法言喻的方式，我們從未離開你們。我們一直都會樂於與你們在一起，如果你們如此渴望的話。我們請你們在你們聆聽我們的時候是極其有分辨力的，因為我們是不完美且易於犯錯的，非常類似於你們自己。請使用給我們的想法中的那些對你們有幫助的想法。將其他的都拋棄掉。通過我們自己的自我，我們更大的自我，我們向你們致意並向你們道別。我們是 Hatonn。我們在太一造物者的無法言喻的愛和無限的光中離開你們。Adonai。

(Jim channeling)

(Jim 傳訊)

I am Latwii, and I greet you, my friends, in the love and in the light of our infinite Creator. It is with great joy that we join your group this evening. Again, it is our privilege to be asked to provide our humble service of attempting to answer those queries which may be of value to you in your seeking. May we then ask for the first query?

我是 *Latwii*，我向你們致意，我的朋友們，在我們的無限造物者的愛與光中。今晚我們是帶著極大的喜悅加入到你們的團體的。再一次，被請求提供我們謙卑的服務，這是我們的榮幸，我們的服務就是嘗試去回答那些在你們的尋求中可能對你們有價值的問題。接下容我可以請求第一個問題嗎？

C: Latwii, in another meditation I channeled the one called Nona, and as I channeled vocally, I began to feel my hands beginning to move and gesture, and I had not experienced anything like this before. Could you make any comment about what was happening?

C: *Latwii*，在另一次冥想中我傳訊了被稱為 *Nona* 的實體，當我用語音的方式傳訊的時候，我開始感覺到我的手開始移動並做出手勢，我之前並未體驗過類似這樣的任何事情。你們能夠在關於正在發生的是什麼做出任何的評論嗎？

I am Latwii, and am aware of your query, my brother. As various instruments take part in the process of vocalized channeling, there is frequently an abundance of the energies being transmitted that requires some outlet so that there is not an overloading of the normal means of transmission. In your particular case, this outlet was the use of the manual appendages to serve as a diversion for the excess of energy that the ones known as Nona were providing that evening. Your particular sensitivity allowed what might be viewed as a mismatch in the energy to be transmitted as compared to the receptivity or normal level of receptivity of your particular instrument. Therefore, the one known as Nona found the use of your, as you call them, hands to be most efficacious in relieving your instrument of the excess of energy.

我是 *Latwii*，我理解了你的問題，我的兄弟。當各種各樣的器皿參與到語音傳訊的過程的時候，時常會有大量的被傳遞的能量是需要某種出口以便於在通常的傳遞的途徑上不會有一種超載。在你的特定的情況中，這個出口就是對手部的附肢的使用以起到一種對被知曉為 *Nona* 的實體在那個晚上正在提供的過量的能量的轉移的作用。相比你的特定的器皿的接納性或者正常層次的接納性，你的特殊的敏感性允許了可以被視為是一種在要被傳遞的能量中的一種錯配的情況。因此，被知曉為 *Nona* 的實體發現使用你的手部，如你們對它們的稱呼一樣，在從你的器皿上減輕能量的過量的方面是最有成效的。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

C: No, thank you very much.

C：不用了，非常感謝你們。

We thank you, my brother. Is there another query at this time?

我們感謝你，我的兄弟。在此刻有另一個問題嗎？

K: Yes, Latwii. Are there more clairvoyants and psychics and healers now or at this point in time than there were, say, twenty years ago?

K：是的，*Latwii*。現在，或者在時間中的這個位置，相比，假設二十年前，有更多的靈視者，靈媒和療愈者嗎？

I am Latwii, and am aware of your query, my sister. You may notice an increase in not only the absolute number of such entities, but also in the percentage as **a proportion of your planet's total population.**

我是 *Latwii*，我理解了你的問題，我的姐妹。你們可能會注意到這樣的實體不僅僅在絕對的數量上有一種增加，它們在你們的星球的全部人群中所占的一個比例同樣有一種增加。

May we answer you further, my sister?

我們可以進一步回答你嗎，我的姐妹？

K: So the answer is yes to my question. Is that right?

K：因此，我的問題的答案是是的。那是正確的嗎？

I am Latwii. This is correct.

我是 *Latwii*。這是正確的。

K: Thank you.

K：謝謝你們。

We thank you, my sister. Is there another query at this time?

我們感謝你們，我的姐妹。在此刻有另一個問題嗎？

Carla: Is this due to third-density, fourth-density kids being born, or to wanderers or what?

Carla：這是由於第三密度，第四密度的孩子們正在被誕生出來，還是由於流浪者或者什麼原因呢？

I am Latwii. There are, my sister, not only these factors to be considered but more as well. Not only have those known as wanderers incarnated with latent abilities awaiting activation in service to this planet, and not only have the children of the harvest of other third-density planets begun early incarnations on this planet which shall be, as you know, a **positive fourth-density planet ...**

我是 *Latwii*。我的姐妹，不僅僅有這些因素要被考慮到，同樣還有更多的要被考慮的因素。不僅僅那些被知曉為流浪者的實體已經帶著等待著在對這個星球的服務中啟動的天生的能力投生了，不僅僅其他的第三密度的星球的收割的孩子們已經開始了在這個星球上的早期的投生，如你們知道的一樣，這個星球將會是一個

正面的第四密度的星球.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Latwii. We shall continue. There are also those native to this density planet who have by what you may call seniority of vibration incarnated with hopes of achieving what you may call the harvest or the graduation into the next density of being. These entities have through many incarnations upon this planet developed certain abilities that are now available to be used in greater ease and facility than at any previous time, as you call it. You may also consider the increase in the vibratory level of the catalyst which each entity faces in the daily round of activities. This increased level or intensity of opportunities for growth allows many entities to be able to use the catalyst in a fashion which develops those abilities which may be called psychic or of a paranormal nature.

我是 *Latwii*。我將會繼續。同樣也會有那些對於這個第三密度的星球是本地人的實體已經藉由你們所稱的振動的老資格而投生了，它們的希望是取得你們所稱的畢業或者收割進入到下一個存有的密度。這些實體已經在這個星球上經歷了許多次的投生，它們已經發展出了一定的能力了，這些在現在可被利用的能力是比在任何之前的時候，如你們對它的稱呼一樣，要遠遠更為容易且更為方便被使用的。你們同樣也可以考慮每一個實體在日常生活的或從中所面對的催化劑在振動的層次上的增加。這種增加了的成長的機會的程度或者強度會允許很多的實體能夠用一種發展那些可以被稱之為心靈上能力或者具有一種超自然的特性的能力的方式來使用催化劑。

May we answer you further, my sister?

我們可以進一步回答你嗎，我的姐妹？

Carla: No, thank you.

Carla：沒有了，謝謝你們。

I am Latwii. We thank you. Is there another query at this time?

我是 *Latwii*。我們感謝你。在此刻有另一個問題嗎？

K: Yes, just one more question along the same line. I was talking with a clairvoyant yesterday, and she said that I had a healing aura about me, and I had not really heard of such a thing before. And, well, would you comment on that, about a healing aura about anybody?

K：是的，沿著相同的線路僅僅還有一個問題。我昨天正在與一個有透視能力的人談話，她說我在我周圍擁有一種療愈的靈光，我尚未在之前真的聽到過這樣一個事情。那麼，你們願意在關於那個方面，關於在任何人周圍的一種療愈的靈光進行評論嗎？

I am Latwii, and am aware of your query, my sister. To one who is sensitive to the energies which surround each entity, the perception of those energies may vary according to the, shall we say, the depth of sensitivity of the clairvoyant, as you call it, entity. One may see the ease of the melding of the mind, the body and the spirit reflected in the aura and interpret this balance of the being as a healing aura, for, indeed, such an entity, having balanced the self to a certain degree, is able to generate the feelings of peace, serenity and joy which are most soothing and quite healing in their manifestations.

我是 Latwii，我理解了你的問題，我的姐妹。對於一個對圍繞每一個實體的能量是敏感的實體，對那些能量的感知可能會由於，如你們對它的稱呼一樣，靈視者的，容我們說，敏感度的深度而發生變化。一個人可以在靈光中看到心智、身體和靈性在融合上的順利被反應出來並將這種存有的平衡解釋為一種療愈的靈光，因為確實，這樣一個實體，當它已經將自我平衡到一定的程度的時候，是能夠產生出平安、寧靜和喜悅的感覺的，這些感覺在它們的顯化中是極其安慰性且相當療愈性的。

Another entity of the clairvoyant nature may look at the same auric energies and note that, indeed, within the field of energies lie the specific abilities of this entity to serve as what your peoples call the healer, having incarnated with these abilities either in potentiation awaiting the activation or in partial activation.

另一個具有透視的特性的實體可能會查看相同的靈光的能量並注意到，確實，在能量場中存在有這個實體作為你們的人群所稱的療愈者去服務的特殊的的能力，這個療愈者已經帶著這些要麼處於潛能狀態並等待的啟動，要麼部分啟動的能力而投生了。

Therefore, it is both necessary to look at the one who is perceiving the auric energies and its ability to so perceive, and to look at the one being perceived to determine if there are those specific abilities defined as the healing abilities contained within the auric field or if there is a more general configuration of mind, body and spirit which in some also provide the faculty of healing.

因此，為了要確定是否有那些具體的被定義為療愈能力的的能力被包含在靈光場之中，或者在某個人內在之中是否有一種更為一般性的心智、身體和靈性的配置是同樣會提供療愈的機能的，去檢查一個正在感覺到靈光的能量以及它如此感覺的能力的實體，和去檢查一個被感覺到的實體，這兩者都是需要的。

May we answer you further, my sister?

我的姐妹，我們可以進一步回答你嗎？

K: No, that's fine, thank you.

K：沒有了，好極了，謝謝你們。

I am Latwii, and we thank you, my sister, and greet you after your absence.

我是 Latwii，我們感謝你，我的姐妹，我們在你缺席之後向你致意。

K: Thank you also. We missed you.

K：同樣也感謝你。我們想念你們。

Is there another query at this time?

在此刻有另一個問題嗎？

K: I have one. This morning my message was to forget what I feel are earthly moral responsibilities or obligations, and to let myself go on my path freely, not to tip myself down to one area. Can you expand on that?

K：我有一個問題。今天早上我的資訊是要忘記我所感覺到世俗的道德上的責任或者義務並讓我自己繼續自由地進行我自己的道路，而不是一個地方讓我自己固定下來。你們能在那一點上進行拓展嗎？

I am Latwii, and am aware of your query, my sister. We may speak in a general sense about the nature of such a message but cannot be specific, for when the self at its deeper levels begins the communication with what you might call the conscious waking self, there is the direction from the inner being which is being reflected as clearly as the conscious self can perceive such reflection, and the necessity in such cases is that the conscious self seek more and more to perceive more and more clearly those messages which arise from within.

我是 Latwii，我理解了你的問題，我的姐妹。我們可以用一種一般性的方式談論這樣一個資訊的特性，但我們無法變得具體，因為當自我在它更為深入的層次上開始與你們可以稱之為有意識的醒著的自我進行交流的時候，會有來自於內在的存有的指引被映射出來，它是與有意識的自我能夠感覺到這樣的映射一樣地清晰，在這樣情況中需要的事情是有意識的自我越來越多地尋求去越來越清晰地感覺那些從內在之中升起的資訊。

The concept of allowing the self to move along the path of evolution in a free and open manner is a concept which has meaning to an entity which works with the blue-ray energy center of the throat. Such a configuration of energy is then experienced by the seeker in a manner which promotes the clear communication of the self with the self and with other selves, accepting the self and other selves, and freely expressing the self to all which surround the self. In this manner, the giving of freedom and acceptance to others springs from the giving of freedom and acceptance to the self, for you are also a mirror and reflect that which is your being to those about you.

允許自我用一種自由且開放的方式沿著演化的道路移動的觀念，是一個對於在喉部的藍色光芒能量中心上進行工作的實體有意義的觀念。這樣一種能量的配置接下來會用一種促進自我與自我以及自我與其他自我之間的清晰交流，並同時接納自我和其他自我，且自由地向在自我周圍的其他人表達自我的方式被尋求者體驗到。用這種方式，對其他人的自由和接納的給予就會從對自己的自由和接納的給予躍出了，因為你對於在你周圍人同樣也是一面鏡子並會向它們映射你的存有之說是。

Therefore, as you seek to move freely along your path of evolution, you shall

also give that freedom to others and shall inspire such freedom to those who come in contact with you. It is therefore helpful to consider the deeper ramifications and implications of such a message as you meditate upon it that you might continually refine that journey that lies before you and which you have long traveled, making refinement upon refinement. And as you continue upon this journey, you shall find those messages arising from within your deeper self to be more and more frequent, more and more clearly perceived.

因此，當你尋求去自由地沿著演化的道路前進的時候，你將同樣會給予其他人自由並將會鼓舞那些與你建立接觸的人的自由。因此，當你對這樣一個資訊進行冥想的時候去考慮它的衍生物與言外之意，這是有幫助的，這樣你就可以持續不斷地精煉在那條你面前的存在的旅程和你已經旅行了如此長的時間的旅程，並同時對那種精煉物進行精煉了。隨著你們在這條旅程上繼續，你們將會發現那些正在從你們的更為深入的自我升起的資訊變得越來越頻繁，且越來越清晰地被感覺到。

May we answer you further, my sister?

我們可以進一步回答你嗎，我的姐妹？

K: No, thank you, Latwii.

K：不用了，謝謝你，*Latwii*。

We thank you, my sister. Is there another query at this time?

我們感謝你，我的姐妹。在此刻有另一個問題嗎？

J: This is a hard question to get into words but I want to try. A friend and I this last week or week and a half have been experiencing a sense of pressure, of tension, almost a sense of reverberation from the planet, as if the planet itself was in some kind of especial pressure or tension, just a number of symptoms. And we wonder if there is a particular reason or cause. Could you comment on that?

J：這是一個很難用言語表達出來的問題，但是我想要嘗試。一個朋友和我在上一周或者一周半以前一直在體驗到一種壓力、緊張的感激，幾乎是一種來自星球的反射的感覺，就好像星球自身是處於某種類型的特殊的壓或者緊張一樣，就是一些症狀。我們想知道是否有一個具體的理由或者原因。你們能在那一點上進行評論嗎？

I am Latwii, and am aware of your query, my sister. The planet, the entity upon which you walk, is also partaking in the process of evolution, for all portions of the creation are one and move with the Creator as it becomes aware of itself. As you know, the cycle which is now ending upon this planet is very close at hand, and its transformation has not been what you might call smooth, for many upon this planet have had difficulty in realizing the love that exists in each moment, each situation and each entity. Therefore, the seeming inharmonious expression or perception in the mirror has been experienced by many upon this planet's surface for a great portion of what you call time so

that these vibrations of disharmony have entered into the planet itself. And as the planet begins its transit into that density of love, there is the momentary mismatch of vibratory frequencies. This mismatch becomes apparent to those who are sensitive in many ways, but we can assure each that the mismatch or stress suffered is but momentary, and in its way also offers a greater opportunity for each entity upon the planet and for the planet itself to find that love in the moment which has not been found previously. For love is at the heart of all creation, and no moment is without its own infinite share of that love.

我是 *Latwii*，我理解了你的問題，我的姐妹。這個行星，這個你們在其上行走的行星，同樣正在參與到演化的進程中，因為造物的所有的部分都是一體的並隨著造物者對祂自身的認識而與其一同移動。如你們所知曉的一樣，現在在這個星球上正在結束的週期是迫在眉睫的，它的轉變並不是你們可以成為順利的轉變，因為在這個星球上的很多人在意識到存在於每一刻，每一個情況和每一個實體內在之中的愛的方面是已經遇到了困難的。因此，在鏡子中的表面上的不和諧的表達或者感知已經被在這個星球的表面上的很多人在你們所稱的時間的一個巨大的部分中體驗到了，因此這些不協調的振動已經進入到這個星球自身之中了。隨著這個星球開始它進入到愛的密度的轉換，會有暫時的振動頻率的錯配。這種錯配會用很多種方式對於那些敏感的人變得明顯，但是我們向每一個人保證，這種被遭受到的錯配或者壓力僅僅是暫時的，它通過它的方式同樣也為在這個星球上的每一個實體，為這個星球本身提供了一個更大的機會去在那一刻之中發現之前尚未被發現的愛。因為在是位於所有的造物的核心之處的，沒有任何時刻是沒有它自己對那種無限的愛的分享的。

Therefore, when such distressing feelings are felt, rejoice that the planet is giving birth to itself and each entity upon it, and that the birth is attended by love.

因此，當這樣的緊張的感覺被感覺到的時候，請為這個星球正在生出它自己已經在其上的每一個實體而歡慶，這種出生時被愛所照料的。

May we answer you further, my sister?

我的姐妹，我們可以進一步回答你嗎？

J: No, thank you. That is what I expected.

J：沒有了，感謝你們。那就是我所期待的了。

We thank you, my sister. Is there another query at this time?

我們感謝你，我的姐妹。在此刻有另一個問題嗎？

K: Yes, let me go just a little bit further. These vibrations that are more intense now, that you mentioned a moment ago, are they beginning now to sift down to, well, say, the average person who has been going about his life totally **unaware of what's happening?**

K：是的，讓我稍稍更進一步。你們剛剛提到，這些振動現在正在變得更加強烈了，它們是現在正在開始篩分出，假設，那些一直在進行他的生命而又完全沒有察覺到正在發生什麼事情的人的平均水準嗎？

I am Latwii, and am aware of your query, my sister. This is correct with the qualification that for many upon your planet who do not yet feel with the sensitive inner being that the vibrations' intensity are reflected in a more gross or general manner; that is, many will be found to speak of what is called the "good old days," when times were more peaceful and there was time to reflect and a feeling of ease was more apparent. You will see the return to such days in mind, in entertainment, in clothing, and in the various ways that your peoples express their inner being and feeling. Therefore, such intensity of vibrations are—we correct this instrument—such intensity of vibrations is noticed by each entity upon your planet, yet noticed in an infinite variety of ways.

我是 Latwii，我理解了你的問題，我的姐妹。在這樣一個限定的情況下，這是正確的，這個限定即，對於在你們星球上的很多尚未藉由敏感的內在的存有來感覺的實體，那種振動的強度是用一種更為不敏感且一般性的方式被反射的，也就是說，很多人將會被發現談及所謂的“過去的好日子”，那些更為和平的時間，那些有時間去沉思且一種輕鬆感更為明顯的時間。你們將會在頭腦中，在休閒娛樂中，在衣著的方面，以及用各種各樣的你們的人群表達它們內在的存有和感覺的方式看到這樣的日子回來了。因此，這樣的振動的強度是——我們更正這個器皿，這樣的振動的強度是被每一個在你們的星球上的實體所注意到的，且用無限多種方式注意到的。

May we answer you further, my sister?

我的姐妹，我們可以進一步回答你嗎？

K: No, that makes sense. Thank you very much.

K：沒有了，那是有道理的。非常感謝你。

We thank you once again. Is there another query at this time?

我們再一次感謝你。在此刻有另一個問題嗎？

J: Well, just a little follow-up question on that one. When I first was asking the question, I was thinking that this is like a labor pain, but I didn't want to say that, but then you said those words. When human beings give birth, labor pains usually increase in frequency and in intensity. Is that going to be the pattern for the planet?

J：好的，僅僅是在哪個問題上的一個小的後續問題。當我一開始問問題的時候，我正在思考，這就好像一種分娩陣痛一樣，但是我並不想要那樣說，但是，接下來你們說了那些話語。當人類出生的時候，分娩陣痛在頻率上和強度上通常是增加的。對於這個星球，將會是那種模式嗎？

I am Latwii, and am aware of your query, my sister. Though the future is not known, we can look upon the direction in which your planet and its various populations are moving, and can suggest that such shall be most likely the case, for the planet has for a great portion of what you call time known its populations by their hostile expressions of power over others, and these

vibrations have created an inertial residue which seeks to be balanced in the short period of time which remains. In order for the balance to be achieved it is most likely that it shall be allowed its full run, shall we say, and the intensity of catalyst shall continue to increase so that the use of catalyst in the remaining time might be most efficient.

我是 *Latwii*，我理解了你的問題，我的姐妹。雖然未來是未知的，我們能夠觀察你們的星球及其各種各樣的人群正在前進的方向，我們能夠建議，這將會是極其有可能的情況，因為這個星球已經在你們所稱的時間中的一個巨大的部分中藉由它的人群對其他人的敵意的力量的表達而知曉了它們了，這些振動已經創造出一種慣性的殘留物，它們會尋求在剩下的時間的一個短時期中被平衡。為了要讓那種平衡被取得，極其有可能它將被允許，容我們說，全速運行，那種催化劑的輕度將繼續增加，這樣在剩下的時間中對催化劑的使用就可以變得極其有成效了。

You might consider the great learning which comes with the situation which you call traumatic. In but a brief span of time great transformations can occur when the entities involved in the situation are, shall we say, made aware of the need to call upon the great and deeply held inner reserves with which each entity enters each incarnation, but which each entity is but faintly aware exists within.

你們可以考慮你們稱之為創傷性的情況所伴隨著的偉大的學習。在僅僅一小段時間中，當那些被包含在這個情況中的實體，容我們說，察覺到需要去呼喚每一個實體進入到每一次投生所帶有的那個巨大的且被深深地抱有的，但每一個實體僅僅模糊地察覺到存在於內在之中的內在的儲存的時候，巨大的轉變能夠發生了。

May we answer you further, my sister?

我的姐妹，我們可以進一步回答你嗎？

J: No, thank you, that's fine.

J：沒有了，感謝你們，那是很好的。

M: Latwii, to what extent can one person send positive vibrations to another person?

M：Latwii，一個人能夠在什麼樣的程度上向另一個人送出正面的振動呢？

I am Latwii, and am aware of your query, my sister. Depending upon the entity's clearing and balancing of the energy centers, the degree of ability is variable and ranges from most ineffective to infinitely effective.

我是 *Latwii*，我理解了你的問題，我的姐妹。取決於實體對能量中心的清理和平衡，這種能力的程度是可變的，並在會從極其無效到無限地有效的範圍內變動。

May we answer you further, my sister?

我的姐妹，我們可以進一步回答你嗎？

M: No, thank you.

M：沒有了，謝謝你們。

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

Carla: How's the instrument holding up?

Carla：這個器皿支援的情況如何？

We find the instrument somewhat weary, but able to continue for another short span of your time.

我們發現這個器皿多少有點疲倦了，但是它能夠繼續你們的另外一小段時間。

May we ask if there is another query?

請問是否有另一個問題？

Carla: Well, as long as you've got a query left, Latwii. I ran across a very unusual situation recently. I met a friend's wife who had the most unusual thing happen to her twice. She became pregnant and a heartbeat was discovered and she went quite a ways with the pregnancy, four or five months so that she was big, and then the pregnancy disappeared. You would think it were an hysterical pregnancy except for the fact that her husband's a doctor and he heard the heartbeat of the child. What type of entity needs this form of nurture, and where are these children going? Let me add that I do not doubt this woman's word or ability of her husband to use his stethoscope.

Carla：好的，既然你們有一個問題剩下來了，Latwii。我最近遇到了一個非常不同尋常的情況。我遇到了一個朋友的妻子，她遇到過極其不同尋常的事情兩次發生在她身上。她懷孕了，一種心跳被發現了，她已經懷孕有一段時間了，四個月或者五個月，因此她是巨大的，接下來，懷孕消失了。你們會認為它是一種假懷孕，除了他的丈夫是一個醫生並且聽到了孩子的心跳這個事實之外。什麼類型的實體會需要這一種養育的形式呢，這些孩子去哪里了呢？讓我補充一下，我不懷疑這個女人的話，或者他的丈夫使用他的聽筒的能力。

I am Latwii, and am aware of your query, my sister. In the situation of which you speak, you may see evidence of the entity which needs but a short span of time within your third-density illusion in order to accomplish the task which it has set before it. It is most common among your people's perception of the way of the incarnation that the incarnation shall begin with a, as it is called, normal pregnancy, birth, childhood, adolescence and some portion of the adult years experienced before the passing of the illusion is accomplished. Yet if one could look with unfettered eye at the experiences which are truly occurring within your illusion, one would see a great array and a variety of means of being and learning those lessons which this density has to offer.

我是 Latwii，我理解了你的問題，我的姐妹。在你們談及的情況中，你可以看到僅僅需要在你們的第三密度的幻象中的一小段時間以便於完成它已經在它面前安排的任務的實體的跡象。在你們的人群的感知中，投生是通過一次，如它被稱呼的一樣，正常的懷孕開始，並在離開幻象之前體驗出生、童年、青少年和成年的一些部分，這樣一種投生的方式是極其平常的。然而，如果一個人藉由不受束縛的眼光來查看在你們的幻象中真正在發生的體驗的話，它會看到大量的和多種

多樣的存有以及學習那些這個密度所要提供的課程的途徑。

The experience of which you have spoken is not as uncommon as one might believe. Many are the entities at this time in your planet's evolution which seek but specific and short term experiences within your illusion. The lessons which are then learned are of great value, for most usually such lessons are of the nature of completion, that is, the graduation is at hand and but one course credit remains.

你們已經談及的體驗並非如一個人可能會相信的一樣地是不同尋常的。在此刻在你們的星球的演化中有很多的實體僅僅尋求在你們的幻象中的特定的和短期的體驗。接下來被學會的課程是具有巨大的價值的，因為極其通常地，這樣的課程是具有完成的特性的，也就是說，畢業即將到來但是還有一個學分剩下了。

May we answer you further, my sister?

我的姐妹，我們可以進一步回答你們嗎？

Carla: Just one thing. These children were not stillborn. There was no physical evidence that they were ever there. Where did they go?

Carla：僅僅一個事情。這些孩子並不是死胎。沒有物質上的證據它們曾經在那裏。它們去哪里了呢？

I am Latwii, and am aware of your query, my sister. These entities move into this illusion as each has moved into this illusion, and leave this illusion in the same manner, though the entities living, as you call it, within this illusion have not become totally aware of their presence.

我是 Latwii，我理解了你的問題，我的姐妹。這些實體如每一個實體已經進入到這個幻象中的方式相同的方式進入到這個幻象，並用相同的方式離開這個幻象的，雖然生活在這個幻象中的實體，如你們對它的稱呼一樣，尚未完全察覺到它們的存在。

May we answer you further, my sister?

我的姐妹，我們可以進一步回答你們嗎？

Carla: Do you think there's any chance at all I could understand what you're saying or do you think that it's probably beyond me?

Carla：你們是認為我完全沒有任何機會能夠理解你們正在說的事情嗎，還是你們認為它是可能是超出我的理解的呢？

I am Latwii, and we shall attempt clarity. The concept is so simple that we apologize for assuming that the questioner was familiar with it. We suggest that all exits, shall we say, from this illusion are exits in which the third-density yellow-ray physical vehicle, whatever its degree of manifestation, is left so that the etheric or indigo-ray body may be entered, the incarnation reviewed, the lessons discerned, and the further needs for incarnation determined. Therefore, the exit is from the yellow-ray body to the indigo-ray body in each case, whether the incarnation has been what you call long in years or hardly

apparent at all.

我是 *Latwii*，我們將嘗試去澄清。這個概念是如此的簡單以至於我們會為假設提問者是對它是熟悉了而抱歉。我們會建議，所有從這個幻象中的出口，都是在其中第三密度的黃色光芒的物質性載具，無論物質性載具的顯化的程度是什麼，被留下來的出口，這樣乙太身體或者靛藍色光芒的身體就可以被進入了，投生會被回顧，課程會被認出，進一步的投生的需要被確定了。因此，在每一個情況中，出口是從黃色光芒的身體到靛藍色光芒的身體，無論投生已經被視為是你們所稱的年數很長的還是幾乎完全是不明顯的。

May we answer you further, my sister?

我們可以進一步回答你嗎，我的姐妹？

Carla: So, what you're saying then, is that in the case of this unusual woman, she is capable of absorbing the physical material used to house the child which had such a short incarnation so that it did not have to be spontaneously aborted and gotten rid of all at once, but simply absorbed into the body of the mother. Is that what you're saying?

Carla：因此，你們正在說的是，在這個奇特的女人的情況中，她有能力吸收被用來容納那個擁有這樣一種短期的投生的孩子的物質性的材料，這樣它就不必自發性的流產並一次就被全部取走，而是單純地被吸收進入到母親的身體中。那是你們正在說的事情嗎？

I am *Latwii*, and am aware of your query, my sister. This is partially correct. The entity exiting the physical vehicle also provides some degree of assistance in the absorption of that vehicle which it exits. There are in other cases entities which may be seen as what you would call the guides or angelic presences which also provide such aid, as does the entity's higher self or oversoul, as you may call it. Each situation is unique and each situation will be provided the aid which is appropriate, that aid having been preincarnatively chosen by each entity involved.

我是 *Latwii*，我理解了你的問題，我的姐妹。這是部分正確的。存在於物質性載具中的實體同樣也在吸收它所離開的載具的過程中提供了某種程度的幫助。在一些其他的情況中，那些可以被視為你們所稱的指導靈或者天使的存在的實體同樣也提供了這樣的幫助，那個實體的高我或者超靈，如你們可能會稱呼它的一樣，一樣也提供了幫助。每一個情況都是獨一無二的，每一個情況都將被提供合適的幫助，那種幫助是被每一個被涉及到的實體在投生前就已經被選擇了的。

May we answer you further, my sister?

我們可以進一步回答你嗎，我的姐妹？

Carla: Well, was this great service that R is performing the key to her inexplicable weight gain?

Carla：好的，*R* 正在進行的這種巨大的服務是她莫名其妙的體重增加的關鍵嗎？

I am *Latwii*, and am aware of your query, my sister. We find in this instance some bar upon the distance we may travel in attempting to reveal the nature

of this situation.

我是 *Latwii*，我理解了你的問題，我的姐妹。我們發現在這種情況中，在嘗試去揭露這個情況的特性的方面，有一些我們無法跨越的障礙。

Carla: That's okay, I had a hunch about it anyway. Just checking. Thank you.

Carla：好的，我無論如何對它有一種預感。就是核對一下。謝謝你們。

I am *Latwii*. May we ask if there is another query at this time?

我是 *Latwii*。請問在此刻是否有另一個問題？

J: This feels like a personal question, but I'd like to try it anyway. *Latwii*, are you presently embodied in a space/time location? *J*：這感覺上像是一個個人的問題，但是無論如何想要嘗試它。*Latwii*，你們現在是在一個空間/時間的位置上有肉身的嗎？

I am *Latwii*, and am aware of your query, my sister. The nature of our existence at this, what you would call, time is such that we inhabit the analog of a space/time physical vehicle within the density of light. Therefore, the vehicle which we inhabit, though it is an analog of the vehicle which you inhabit, would not be able to be perceived by the great majority of your peoples in any way because of the, shall we say, density of light contained within it, which to your physical senses is quite without substance or perceptibility. When we communicate through instruments such as this instrument, we transmit in a time/space or thought form so that our space/time physical vehicle generates a form of thought that may penetrate the interlocking densities and planes within each density to reach the instrument which opens itself to our thought form.

我是 *Latwii*，我理解了你的問題，我的姐妹。我們在這個，你們所稱的，時間的存在性的特性是這樣的，我們在光的密度中居住在一個空間/時間的載具的模擬物之中。因此，我們居住的載具，雖然它是一個你們居住的載具的一個模擬，是無法用任何方式被你們的人群中的據大部分人所感覺到的，這是因為被包含在它內部的光的密度，它對於你們的身體的感官是沒有內容或者無法感覺得到的。當我們通過諸如這個器皿之類的器皿進行交流的時候，我們轉換到一個時間/空間或者想法的形態，這樣我們的空間/時間的物質性載具就會產生出一種思想形態，它可以刺穿每一個密度內在之中的相互連接的密度和層面以抵達向著我們的實相形態開放它自己的器皿。

Therefore, to answer your query, our normal, shall we say, existence is within a space/time physical vehicle of light, but when we communicate with groups such as this one, we partake in the analog to your meditative state and transmit our thoughts in a thought form vehicle.

因此，回答你們的問題，我們通常的，容我們說，存在性是在一個空間/時間的物質性的光的載具之中的，但是，當我們與諸如這個團體之類的團體進行交流的時候，我們進入到類似於你們的冥想狀態之中並將我們的想法用一種思想形態的載具進行傳送。

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

J: No, thank you.
J：不用了，謝謝你們。

I am Latwii. We thank you, my sister. May we ask for one final query at this time?
我是 Latwii。我們感謝你，我的姐妹。我們可以在此刻請求最後一個問題嗎？

L: Thank you, Latwii. Where is it best to bring a new way of medicine into this society?
L：謝謝你，Latwii。將一種新的醫學的途徑帶入到這個社會中，什麼位置是最佳的呢？

I am Latwii, and am aware of your query, my sister. We find that there is no place which does not call for the type of healing of which you speak, for the sorrow and suffering and ignorance of the truth of unity within each is great upon your planet at this time. There are many who seek wholeness, and do not know that already they are whole. There are many who seek love and acceptance, and do not know they are love, they are loved. There are many who exist within the illusion and believe that the illusion as they perceive it is all that there is, and they call in their subconscious mind for an exit to the illusion however it can be found. And yet they are unaware that to look within the self is the exit into unity.

我是 Latwii，我理解了你的問題，我的姐妹。我們發現沒有地方不會呼喚你所談及的療愈的類型，因為在此刻在你們的星球上在每一個人內在之中的憂傷、苦難和對一體性真理的不知曉是巨大的。會有很多尋求完整性但卻不知道他們已經是完整的實體。會有很多尋求愛和接納，但卻不知道它們就是愛，它們是被愛著的實體。會有很多存在於幻象之中並相信這個如它們所感覺到的幻象就是一切萬有的實體，它們在它們的潛意識的心之中呼喚一個通往幻象的出口，無論如何，這個出口是能夠被找到的，而他們並未察覺到，去在自我內在之中查看就是進入到一體性的出口。

Therefore, as one seeks to be that known as the healer in whatever form that healing may take, we may suggest that you cannot miss the mark, for all about you are those who call for that healing that you have to give. And may we humbly suggest to each that the greatest healing is that love which is at the heart of your being and may be shared at each moment of your existence with each entity you meet. There is no greater magic nor healing than the love, the forgiveness and the compassion for those who walk upon the path of evolution with you.

因此，當一個人尋求用無論什麼療愈可以進行的方式去成為被知曉為療愈者的實體的時候，我們可以建議，你們是無法錯過目標的，因為在你周圍的所有人都是那些呼喚你所要給予的療愈的人。容我們謙遜地向每一個人建議，最大的療愈就是在你的存有之中的愛，這種愛是可以在你與你所遇到的每一個實體在一起的每

一個時刻被分享的。沒有比對於那些和你一起走在演化的道路上的人的愛、寬恕和慈悲更大的魔法或者療愈了。

Therefore, give as you can, be as you are, and those gifts which are yours shall shine as beacons in the night and shall be noticed by all who call and the healing shall occur. For such is the way of the one infinite Creator that all cycles shall be completed, all the pieces of the creation shall be reassembled into one, and all who seek love shall find it all about them.

因此，**在你所能夠做到的範圍內去給予，如你之所是地去成為**，你的那些禮物將如同在夜晚的燈塔一樣閃耀，並將被所有呼喚的人注意到的，療愈將會發生。因為這就是太一無限造物者的途徑了，以至於所有的週期都將被完成，所有的造物者的片段都將被重新合為一體，所有尋求愛的人都將在他們周圍找到它。

At this time we feel it appropriate to take our leave of this instrument, for we find that this instrument is somewhat weary. We thank each present for calling for our humble service, and we remind each that we are but your brothers and sisters in light, fallible and imperfect. Take that we have offered which is of value to you; leave that which is not. It is our privilege to be with you whenever you call in your private meditations or in your group meditations such as this evening. We leave you now in love and light, in the power and in the peace of the one infinite Creator. We are known to you as those of **Latwii...**

在此刻，我們感覺到，我們離開這個器皿是合適的，因為我們發現這個器皿多少有些疲倦了。我們感謝每一個在場的人呼喚我們謙卑的服務，我們提醒各位我們僅僅是你們在光之中的兄弟姐妹，我們是易於犯錯且不完美的。請從我們所提供的內容中拿走那些對你們有價值的，並將沒有價值的留下來。在你們的個人的冥想中或者在諸如這個晚上之類的你們的團體冥想中的無論什麼時候被你們呼喚來與你們在一起，這是我們的榮幸。我們現在在愛與光中，在太一無限造物者的力量和平安中離開你們。我們是你們知曉的 *Latwii.....*

(Tape ends.)

(磁帶結束)

May 23, 1993

1993-05-23 性別的選擇

Group question: The question today has to do with why entities who incarnate in this particular illusion choose one sexual orientation over the other. Is there an advantage or are there opportunities to choosing male over female or female over male in dealing with the various catalysts and learnings that are available in this third density?

團體問題：今天的問題與為什麼投生在這個特定的幻象中的實體會選擇一個性方面的取向而不是另一個取向有關。在與在這個第三密度中可被取得的各種各樣的催化劑和學習打交道的方面，選擇男性而不是女性或者選擇女性而不是男性，會有一種長處或者有一些機會嗎？

(Carla channeling)

(Carla 傳訊)

Greetings and welcome. We are known to you as those of Q'uo. We greet you in the love and in the light of the one infinite Creator. It is a privilege and a blessing to join this circle of seeking and to share our thoughts with you. We thank you for calling for this type of information, and are most honored to be here. We do request that each seeker accept our lack of authority. We are fellow travelers rather than authoritative sources, therefore, we ask each to keep those thoughts of ours which may aid, and allow any that do not seem appropriate to be forgotten, for we would not represent a stumbling block for any.

致意並歡迎。我們是你們知曉為 Q'uo 的團體。我們在太一無限造物者的愛與光中向你們致意。加入這個尋求的圈子並與你們分享我們的想法是一種榮幸和一種福分。我們為你們呼喚這種類型的資訊而感謝你們，我們對於在這裏是極為光榮的。我們確實請求每一個尋求者都接受我們的缺少權威。我們是同伴的尋求者而不是權威性的來源，因此，我們請求每一個人都保留我們的想法中的那些有可能幫助的想法，並允許任何看起來似乎不合適的想法都被遺忘掉，因為我們不願意為任何人呈現一塊絆腳石。

The query concerning the advantages of male or female sexuality begins with the note that sexuality itself has advantages. The advantages of being polarized are a fruitfulness which one cannot gain without polarity. This may be seen to be literally true in human sexuality, wherein male and female come together to allow the opportunity of a pregnancy to occur. In the sense of working with one's conscious awareness of the passing moments of experience, polarity is that which actively encourages the self to move into relationship. The sexual polarity creates a bias towards seeking companionship. The companionship may then move in any of a number of ways, all of which bear fruit in terms of an increased rate of catalyst, and therefore, an increased opportunity to learn from the catalyst.

關於男性或者女性的長處的問題是從注意到性別本身是有長處開始的。被極化的長處是一種多產性，它是一個人沒有極性的情況下無法取得的。在人類的性的

方面，這可以被看到是完全真實的，在人類的性中，男性和女性聚集到一起來允許一次懷孕的機會發生。在與一個人對經歷的體驗的時刻的有意識的察覺一同工作的意義上，極性是積極地鼓勵自我進入到關係中的事物。性的極性創造出一種朝向尋求夥伴關係的偏向性。夥伴關係接下來就可以通過數種方式中的任何一種來移動，在一種增強的催化劑的速度，以及由此而出現的一種增強的從催化劑學習的機會的方面，所有這些方式都會結出果實。

Archetypically speaking, this sexuality can be seen to be that difference between the Matrix of the Mind and the Potentiator of the Mind, in that the male energy is seen as that which reaches, as does the Matrix of the Mind. The female may be seen likewise as that which awaits the reaching. In the cultural roles prevalent among your peoples, these roles are seen to hold somewhat towards true; that is, to the male of a mated pair, there is given the most affirmative training towards the bias of feeling a responsibility to provide for a family, to nurture and tend a wife and children by working and offering the fruits of that labor. The cultural feminine archetype, as opposed to the archetype of the deep mind, is considerably clouded and complex compared to the cultural role of the feminine gender, say, one hundred of your years in the past. However, there is a tendency still, and an inevitable one, towards the female's perception of the self as one which nurtures and supports by the presence, by the loving and intuitive caring, by the qualities of compassionate gentleness, and intuitive hunching or guessing.

從原型的方面而言，這種性能夠被看到是在心智的母體和心智的賦能者之間的區別，因為男性能量是被視為是伸手觸及的能量，如同心智的母體伸手觸及一樣。女性可以一樣地被視為是等待觸及的能量。在你們人群中所盛行的文化角色中，這些角色是被看到多少包含了接近真實的事物的，也就是說，對於一個配對的伴侶中的男性，會有極其正面性的朝向這樣一種感覺上的偏向性的訓練被給予，那種感覺即一種為一個家庭提供生計，藉由工作並提供那種工作的成果來養育並照顧一個妻子和孩子的責任。文化上的女性的原型，與深入心智的原型相對，相比在過去的，假設，一百年的女性性別的文化上的角色，是相當大地被遮蔽且是複雜的。然而，仍舊會有一種傾向性，一種朝向女性將自己感知為一個藉由存在，藉由有愛且本能性的關心，藉由充滿同情心的溫柔，以及本能、預感或者猜想的特性而滋養和支援的實體的傾向性。

In broad strokes, then, it may be seen that entities which wish to learn the lessons of unselfish service through labor away from the family are drawn to the male sexuality. Those wishing to work in relationships and to learn the lessons of unselfish loving and serving through presence, may well choose the feminine gender. However, at a more goal-oriented level, these goals having to do with what you may call karma, male or female gender may well be chosen regardless of the implications of any sexual bias in order to set up the appropriate relationship wherein lies the work of the incarnation.

那麼，從大的方面來說，可以被看到是，那些希望去通過離家在外的辛苦工作來學習無私的服務的課程的實體會被吸引到男性的性別。那些希望在人際關係中工作並通過存在而學習無私的愛與服務的課程的實體，很有可能選擇女性的性別。然而，在一個更為以目標為導向的層次上，這些目標是與你們可以稱之為業

力的事物有關的，男性或者女性是可以在不管任何在性方面的偏向性的含意的情況下很好地被選擇，以便於設置適當的在其中存在有投生的工作的人際關係。

Thusly, if one with whom you have a tie which is karmic has the need to establish the sexuality as male, then in order to come into a desired mated relationship, for instance, you would choose the female gender in order to arrange the niceties of convention so that it would be possible to choose during the incarnation to take on this relationship. Within this relationship, you, as a woman, might be needing to work in what seems to be a more masculine series of lessons of responsibility and provision. However, the sexuality would have been chosen only in order to set the stage for the work in relationship.

因此，如果你與之有一種業力上的束縛的人擁有需要去將性別構建為男性的話，接下來，為了進入到一種被渴望的伴侶關係中，舉個例子，你會選擇女性以便於安排在社會習俗上的細節，這樣，在投生期間選擇去承擔起這種人際關係，就會是有可能的了。在這個人際關係中，你作為一個女人，可能會有需要在看起來似乎是一系列更為男性化的責任和生計的課程中去進行工作。然而，性別已經被選擇僅僅是為了設置舞臺來進行在人際關係中的工作。

It is quite common to choose gender for the purpose of aiding destiny, for most work done by men and women within incarnations this late in third density are working with the balancing of relationships, so that harmony and the kind of balance required to ride the bicycle with no hands might be achieved, not for one but for both. Thusly, one will see many relationships, none of which seem to be particularly similar, one with the other. This is because the soul choosing to do this work has acquired many, many lifetimes as both sexual choices—the biological male and female—and now are refining understandings gained in previous work with these relationships.

為了幫助命運的目的而選擇性別是相當普遍的，因為在這個第三密度後期的時間中大多數被男人和女人在投生中完成的工作是與人際關係的平衡一同工作的，這樣，協調一致以及那種不需要雙手來騎自行車的平衡就可以被取得了，不是在一個人身上，而是在兩個人身上同時被取得。因此，一個人將會看到許多的人際關係，它們中沒有一個看起來似乎是在相互彼此之間特別相似的。這是因為選擇去進行這個工作的靈魂已經取得了很多很多的人生同時作為兩種性別上的選擇——生物上的男性和女性——靈魂現在正在精煉在之前的與這些人際關係的工作中所取得的理解。

It is to be noted that the refining process, though it takes place in a much smaller arena than the first learnings, is nonetheless as difficult—or usually more difficult—and intensive work. We find this to continue beyond your density, that is, that the work of refining the choice for service to others begins with one decision and then becomes more and more complex, decision by decision and relationship by relationship. This continues as far as we know, becoming more and more detailed and difficult or intensive, until that moment when all detail is first glimpsed clearly as irrelevant, and the face turns for the final time to gaze in infinite love at the source and ending of all

that is. 要被注意到的事情是，雖然這個精煉的過程是發生在一個比一開始的學習小得多的競技場之中，這個精煉的過程仍舊是是一樣困難——或者通常更為困難——

且強烈的工作。我們發現這一點會在比你們的密度更高的密度中繼續，也就是說，精煉服務他人的選擇的工作是從一個決定開始的，這個工作會隨著一個決定接著一個決定，一個關係接著一個關係而變得越來越複雜。就我們所知曉的範圍，這個工作會繼續變得越來越具體細節、越來越困難或者強烈，一直到那個所有的具體細節在第一眼就被清晰地看到是無關的，面孔最終在無限的愛中轉過來注視著一切萬有的起源與終結的時刻。

Each entity has the capacity to take advantage both of male and female orientations within one lifetime of experiential catalyst. We encourage seekers to investigate and deeply consider the perceptions from the standpoint of the opposite sexual gender. For instance, it is certainly reliably interesting for a woman to encourage those qualities the culture encourages and the archetype suggests: the bearing and raising of the children, the nurturing of the loved circle of family and friends through thoughtfulness and presence, the qualities of attractiveness and charm. These are most fruitful to investigate. Often the society and culture do not insist that the male viewpoint be included in this role-playing, yet how much more aware does a female become which has actively pursued the consideration of the male within the mated relationship?

每一個實體都擁有能力在一次體驗的催化劑的人生之中去同時利用男性和女性的取向。我們鼓勵尋求者去探索並深深地考慮來自於相對的性的極性的立場的觀點。舉個例子，一個女人去鼓勵那些文化所鼓勵以及原型所建議的特性：生育並撫養孩子，通過體貼和存在來滋養家庭和朋友的有愛的圈子，以及吸引力與魅力的特性，這肯定是確實引發興趣的事情。這些特性在探索的方面都是極其富有成效的。時常，社會和文化並不會堅持要求男性的觀點被包含在這種角色扮演之中，而一個女性又怎麼會更多地察覺到那些已經對在伴侶的關係中的男性的考慮進行了積極地追尋的觀點呢？

Two queries are relevant: Firstly, "Were I a male ..."—that "I" being the female—"Were I a male in this situation with these necessities, what pressures, what sensibilities, what cultural expectations would I then have access to that I do not as a female?" Conversely, although it is excellent for the male to wholeheartedly enter into those biases which the culture and archetypical mind suggest, it is very catalytic to focus upon creating adequate supply for the self and the loved ones, to be the leader and the tender of the physical plant of home and assets; yet, it is also fruitful for the male to ask himself, "If I were a woman, how would my perception of my role and its requirements be altered?"

兩個問題是相關的，首先，“如果我是一個男性……”——那個“我”是女性——“如果我在是一個男性，這個帶有這些需要的情況中，什麼樣的壓力，什麼樣的敏感性，什麼樣的文化的期待是我接下來可以使用，而我作為一個女性不會使用的呢？”反過來，雖然對於男性去全心全意地進入到這些文化和原型心智所建議的偏向性之中是優秀的，雖然去聚焦於為自己 and 所愛的人創造出充足的供給，成為

家庭的物質上的設施以及財產的領導者和照顧者是非常催化劑性的，對於男性而言，去問他自己，“如果我是一個女人，我對我的角色和它的需要的觀點會如何被改變呢？”

We bring to this instrument's mind the suggestion of an image from your holy work. In this scene from your Bible, there is a woman who has been unclean and very ill for many years. This woman strives merely to touch the hem of the robe worn by the teacher known as Jesus. The entity, Jesus, becomes aware that this woman has indeed touched the hem of his robe, for this entity feels the healing energy moving through him, and he asks, "Who touched me?" The woman owns her action and explains that she wished to be healed. The teacher known as Jesus then says, "Go, for your faith has made you whole." In this instance, the entity known as Jesus stands waiting as the female, and is literally reached by a biological female functioning as a male in reaching out. 我們將來自於你們的神聖著作的一個形象的建議帶到這個器皿的頭腦中。在你們的聖經的這個場景中，有一個女人，她是不乾淨的，她已經重病多年了。這個女人僅僅掙扎著去觸摸叫做耶穌的老師所傳的衣袍的褶邊。這個實體，耶穌，察覺到這個女人確實已經觸摸到他的衣袍的褶邊了，因為這個實體感覺到治癒性的能量正在流經他，他問道，“誰接觸了我？”這個女人承認了她的行為並解釋說她希望被治癒。叫做耶穌的老師接著說，“去吧，因為你的信心已經讓你完整了。”在這個場景中，叫做耶穌的實體是作為女性站立著等待，它實際上是被一個生物上的女性所伸手觸及的，那個生物上的女性在向外伸手觸及的過程中是作為一個男性而運轉的。

We may encourage each to feel within the self the full range of male to female qualities as they arise within, for all aspects of polarity teach. However, it is especially helpful to move in mind to the extreme that is the antithesis of the self, and so attempt to furnish the mind and the spirit with a more and more universal perspective. This perspective is certainly reached partially by swinging between male and female. However, in each case where an entity is more markedly in the cultural stereotype of its sex, therein lies the opportunity to increase one's depth of compassion by moving firmly and regularly into the opposite perspective.

我們鼓勵每一個人都去在自我內在之中感覺到從男性的特性到女性的特性的全部的範圍，當它們在內在之中升起的時候，因為所有的極性的面向都在教導。然而，去在頭腦中移動到自我的對立面之所是的一端並用這種方式嘗試用一種越來越全面的觀點來裝備頭腦，這是尤其有幫助的。這個觀點肯定會藉由在男性和女性之間搖擺而被達到。然而，在每一個情況中，如果在其中一個實體是更為顯著地在處於它在性別的文化上的舊習之中，在這個情況中就會存在有機會去藉由堅定且規律性地移動進入到相對的觀點之中而增加一個人的同情心的深度。

Note within the mind's conversations as well as conversations with others, instances wherein generalities are made stating that women are such-and-such or men are such-and-such. It will be seen quickly that the generalizations cover, but do not obliterate, uneasiness and even fear of some aspect of the otherness of the other sexual gender. In terms of the red

ray, marked polarity is greatly beneficial betwixt the two biological sexes. In terms of orange and yellow-ray relationship potential, it is as helpful to be devoted to considering the antithetical point of view as it is to be an advocate for one's own gender.

注意到在頭腦中的對話，同時也注意到與其他人之間的對話，注意到那些在其中諸如說女人是這樣或者那樣，或者男人是這樣或者那樣之類的概論被做出的場合。將會很快被看到的是，概論掩蓋了，但卻不會除去，對具有另一種性別的其他人的一些方面的不適甚至恐懼。在紅色光芒的方面，顯著的極性在兩種生物上的性別之間是極其有益處的。從橙色和黃色的光芒的人際關係的潛能的方面，熱衷于考慮對立面的觀點和成為一個對於一個讓人自己的性別的擁護者是一樣有幫助的。

As one gazes at the third density, one may see a movement which seems, and in many ways very deeply seems, to tend more and more towards the feminine principle, for the goals of third density are the choice of how to serve the infinite One and how to become more and more a witness to and a co-creator of love. Lessons learned revolve completely around love, not around wisdom but around love. The one known as Jesus expressed deeply feminine approaches to the challenges of hostile environment and relationships. The qualities of verbal submissiveness and reaching in love to encourage peace and great tolerance were emphasized in this incarnation. Indeed, the principle which this instrument calls "Christ consciousness" is one of unrelieved compassion, that is, compassion unrelieved by wisdom.

當一個人注視第三密度的時候，它可以看到一種，看起來似乎是，在很多非常深入的方式上看起來似乎是，越來越多地傾向於女性原則的行動，因為第三密度的目標就是在如何服務無限太一以及如何越來越多地成為一個愛的見證者和愛的共同創造者的方面的做出選擇。被學習的課程是完全圍繞著愛旋轉的，不是圍繞著智慧，而是圍繞愛。叫做耶穌的實體深入地表達了對於有敵意的環境和關係的挑戰的女性化的處理方法。在這次投生中，言語上的順從以及在愛中伸出手去鼓勵平安以及偉大的容忍的特性是被強調了的。確實，這個器皿稱之為“基督意識”的原則是一種未被調和過的同情心，也就是說，沒有被智慧所調和過的同情心。

Thusly, females in their cultural training find themselves more cognizant of what may be called, "the Mind of Christ," and find sacrifice more tolerable and acceptable, thereby creating much energy available for potentiating love and the learning of loving. It only awaits the male's decision, however, to work with attitudes of inner peace for this to be available to males as well as females.

因此，女性在她們的文化上的訓練中會發現她們自己更多地知曉可以被稱為“基督的心智”的事物並發現犧牲是更為可容忍和可接受的，她們由此創造出可以為賦能性的愛和對愛的學習所利用的大量的能量。然而，它僅僅等待著男性的決定來與內在的平安的態度一同工作，以便於這種能量可以男性所利用，一樣也可以為女性所利用。

In the end, at this level of discussion, we come back to the benefits of having sexuality. We celebrate the fruitfulness of this polarity which brings entities together to learn, to love together, for the giving and accepting of love and all

its fruits, advantages and disadvantages, is the proper business of humankind. Each knows the depth of the illusion of sexuality. Each is aware of the self at levels which do not alter because of being male or female. This Personhood is infinite, and from this standpoint, we encourage each to be aware of one final thing, that is the person within that is the self, that is one with that great Self which is love embodied and incarnate in the great original Thought or Logos. The Creator is not male. The Creator is not female. Yet, the Creator is reached by both equally within illusion. When a point of view is needed, and the biases of male and female ... (inaudible).

最後，在這個討論的層次上，我們返回到擁有性的益處上。我們讚揚這種極性的富有成效，它將實體帶到一起來進行學習，來一起愛，因為愛的給予和接受，它的全部的成果、優點和缺點，都是人類的適當的工作。每一個人都知曉性的幻象的深度。每一個人都因為是男性或者女性而無法改變的層次上知曉自我。這個人身份是無限的，從這個觀點，我們鼓勵每一個人都認識到一個最終的事情，那就是那個在自我內在之中人，那個與愛之所是的大我在一起的人，是在那個偉大的原初的想法或者理則之中具體化和投生的。造物者不是男性。造物者不是女性。而造物者在幻象中是同時被兩者同等地伸手觸及的。當一個觀點被需要的時候，男性和女性的偏向性.....(聽不見)。

We encourage each to move through considerations as male and as female, and then to reach within the self to that level where all selves are persons equally, and stand firmly and confidently gazing from that point of view to look at the biases brought about by gender, by birth, and by relationships.

我們鼓勵每一個人都穿過作為男性和作為女性的考慮，接下來在自我內在之中向那個在其中所有的自我都是同等的人的層次伸出手，堅定地且確信地站著並同時從那個觀點注視以檢查因為性別，因為出生，因為人際關係而被產生出來的偏向性。

Although this instrument wishes to have had more aid to channel upon this topic, we find that sexuality is relatively shallow in terms of its ability to create unique perspective. Certainly from within the incarnation, women easily see men as generalities, and men see women as generalities and experience great differences betwixt the two. However, free will is such that these differences simply create alternate forms of the same catalyst, so that biological sexuality does not have deep reasons for being chosen. We consider the outworking of relationships to be focal and most central to learning of love. Yet, in each mated pair, both entities shall don and discard both male and female type roles depending upon the energies necessary to be expressed in order to balance the relationship.

雖然這個器皿希望在這個主題上有更多的有幫助的內容來傳訊，我們發現性在其創造獨一無二的遠景的方面是相對膚淺的。肯定地，從在投生中的觀點來看，女人會容易將男人視為一般性的，男人會看女人視為一般性並在兩者之間體驗到巨大的差別。然而，自由意志就是如此，以至於這些差別單純地創造出了相同的催化劑的替代性的方式，因此，生物的性並不擁有深入的被選擇的原因。我們認為人際關係的外部工作對愛的學習是焦點且極其中心的。而在每一個配對的伴侶中，兩個實體將同時穿上與拋棄同時男性和女性的角色，這是取決於為了要平衡

人際關所需要被表達的能量的。

We apologize to this instrument for disappointing it, and we thank this group that it has allowed us this opportunity to share these thoughts. At this time, we would take any questions that any might have and close the meeting. We would prefer to transfer at this time to the one known as Jim. We are those of Q'uo, and leave this instrument in love and in light.

我們為讓這個器皿失望而向它致歉，我們感謝為已經允許我們擁有這個機會來分享這些想法而感謝它。在此刻，我們會回答任何人可能會有的任何的問問題並結束集會。我們更喜歡在此刻轉移到叫做 *Jim* 的實體。我們是 Q'uo，我們在愛與光中離開這個器皿。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves to any further queries which those present may have to offer to us. Is there a query at this time?

我是 Q'uo，通過這個器皿在愛與光中向各位致意。在此刻我們很榮幸提供我們自己來回答在場的人可能會向我們提出的任何進一步的問題。在此刻有一個問題嗎？

Carla: Well, I noticed that at no time did you say that there is any actual difference between the two sexes. Did you intend that, and simply mean to say that all of the differences were apparent and shallow?

Carla：好的，我注意到你們從未說過在兩種性之間有任何的實際上的不同。那是你們的意思嗎，你們的意思單純地是說，所有的不同都是表面的且膚淺的嗎？

I am Q'uo, and am aware of your query, my sister. Let us begin by suggesting that it was our intention to speak to the strongest qualities of each of the sexes and not to move into areas of difference at this circle of seeking. There are qualities of the archetypical mind which gravitate to each sexual orientation which provide avenues of service and opportunity for learning to each of the two sexual possibilities. This is a study which is, in our opinion, one of great depth and breadth as well, and it was our intention at this working to move more upon the general nature of each of the two sexes, swimming, shall we say, in more shallow waters than choosing to dive deeply into those qualities which are significant to one or the other sex.

我是 Q'uo，我理解了你的問題，我的姐妹。讓我們藉由這樣建議來開始，我們建議我們的打算是去談及每一個性的最為強有力的特性，**而不是去進入到這個尋求的圈子所提及的不同的區域。**會有傾向於每一個性方面的導向的原型心智的特性，這些特性為兩種性方面的可能性的每一個都提供了服務的途徑和學習的機會。在我們看來，這是一種具有極大的深度，同樣也具有極大的廣度的學習，在這次工作中我們的打算是更多地**在兩種性中每一個的一般性的特性上移動**，相比選擇去深深潛入到那些對於一個性或者另一個性是重要的特性之中，我們是在更淺的水域中，容我們說，游泳。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: No, I can accept that. Thank you, Q'uo.

Carla：沒有了，我能夠接受那一點。謝謝你們，Q'uo。

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

我是 Q'uo，我們再一次感謝你們，我的姐妹。有另一個問題嗎？

Questioner: I have a question, Q'uo. I just wonder if the reason that so many prophets or enlightened ones seem to be in a male form—the archetypical concept of wisdom and seeking being the male—or is this concept that I am raising here misguided?

提問者：我有一個問題，Q'uo。我僅僅覺得好奇，如此多的先知或者覺醒的人看起來都是處於一種男性的形體之中——它的原因是否是智慧和尋求的原型的觀念就是男性——或者我在這裏正在提出的這個觀念是是被誤導的嗎？

I am Q'uo, and am aware of your query, my brother. There is the seeds—we correct this instrument—there are the seeds of truth in that which you have observed. However, there are also other factors to be considered, these also related to the quality of the Magician, or Matrix of the Mind, which is potentiated into the activity of seeking by the High Priestess, the Potentiator of the Mind. Thus, as this quality of seeking manifests in your illusion, especially within the more recent centuries of your illusion and its various cultures, there has been the predominance of the male influence upon most of the recorded histories of these cultures, which has had the effect of displaying the achievements of the male members of the culture, and, indeed, in making opportunities for them.

我是 Q'uo，我理解了你的問題，我的兄弟。在你們已經觀察到的事物中有真理的種子——我們更正這個器皿——有一些真理的種子。然而，同樣還要有其他的因素被考慮到，這些因素同樣是與魔法師，即心智的母體的特性聯繫在一起的，心智的母體被賦能成為有高等祭司，即心智的賦能者所進行的尋求的活動。因此，當這種尋求的特性在你們的幻象中顯化的時候，尤其是在你們的幻象的更為近代的數個世紀及其各種各樣的文化中，已經出現了男性對於這些文化的大部分的有記載的歷史的影響力的優勢了，這種優勢已經對展現文化的男性成員的成就產生了影響了，確實，這種優勢同樣也在為男性創造出機會的方面產生了影響了。

This is a more, shall we say, common or traditional way of reflecting archetypical energies and has not always been the mode of cultural expression upon your planet, but has been more recent, shall we say, in its histories of culture. Thus, the feminine quality which potentiates the seeking has been less apparent than the masculine quality, which has been potentiated by the feminine qualities of both the subconscious mind of the male and of the conscious and subconscious qualities of the female in what is generally called the supporting role.

會有一種更為，容我們說，通常的或者傳統性的映射原型能量的方式，這種方式並不是在你們的星球上一直都擁有文化表達的模式的，而是在文化的歷史中的更為近代的時期才擁有文化表達的模式的。因此，為尋求賦能的女性的特性相比男性的特性是較不明顯的，男性的特性是已經被男性的潛意識心智的女性的特性和女性在通常被稱之為支持性的角色中的表面意識和潛意識的特性所賦能的。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: Is it correct to say that in order to progress along the spiritual path in conscious seeking seekers must find a way how to fuse the masculine and feminine qualities inherent within each, to go on seeking?

提問者：為了在有意識的尋求中沿著靈性的道路發展，尋求者必須找到一種如何去將每一個人內在之中的男性和女性的特性融合的方式以繼續進行尋求，這樣說是正確的嗎？

I am Q'uo, and we find this statement to be correct, my brother. Is there another query?

我是 Q'uo，我們發現這個陳述是正確的，我的兄弟。有另一個問題嗎？

Questioner: No, there is no query from me. I just wanted to say that it has been great sharing company with you again, as it is always.

提問者：沒有了，我沒有問題了。我僅僅想要說，再一次分享你們的陪伴是極好的，如同它一直都是的一樣。

I am Q'uo, and again we thank you, my brother, and may take this opportunity to express our great gratitude at sharing your presence as well as the presence of each entity in this circle. We take great joy in so doing.

我是 Q'uo，我們再一次感謝你，我的兄弟，我們可以利用這個機會對於分享你的存在，同樣還有在這個圈子中的每一個人的存在表達我們的極大的感激。我們因為這樣做而得到了極大的喜悅。

Is there another query at this time?

在此刻有另一個問題嗎？

Carla: Not from me.

Carla：我沒有了。

I am Q'uo, and we are greatly full of the joyful feeling that comes from sharing the spiritual journey in this manner with each of you. We are especially grateful to be able to utilize each of the two instruments and to be able to have our humble opinions expressed in your words. We hope that you will remember that we are but your brothers and sisters in seeking, and we would ask that you take only those words which ring of truth into your hearts, leaving all others behind.

我是 Q'uo，我們大大地充滿了的喜悅的感覺，這些喜悅的感覺是來自於與你們

每一個人用這種方式對靈性的旅程的分享的。我們尤其對於能夠使用兩個器皿中的每一個器皿以及能夠用你們的言語表達我們謙卑的觀點而感到感激。我們希望你們將記住，我們僅僅是在尋求中的你們的兄弟姐妹，我們會請你們僅僅拿走我們的言語中的那些在你的心中響起了真理的鈴音的部分，並將所有其他的都留在後面。

At this time we shall take our leave of this instrument and this group, leaving each, as always, in great joy in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. 在此刻，我們將離開這個器皿和這個團體，一如既往，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

May 29, 1993

1993-05-29 Oxal - 學生與老師的關係

Group question: The question this evening has to do with the definition and explanation of the concepts of guru, teacher and guide, the teacher and guide as are used in the terms of inner plane or spiritual and angelic presences that look out for us or have guardianship over us in some fashion. What is the difference in definition in guru, teacher and guide?

團體問題：今天晚上的問題死於古魯、老師以及指引的定義與解釋有關的，老師和指引從內在層面、或者靈性上的與天使的存有的意義上是被用作那些以某種方式照顧我們或者對我們有某種監護職責的存在。古魯、老師和指引在定以上有什麼不同嗎？

(Carla channeling)

(Carla 傳訊)

I am Oxal. Greetings in the love and in the light of the one infinite Creator. It is our privilege to be with you this evening, and we greet gladly each in love, in light, in harmony and in seeking. We especially greet the one known as S and thank this instrument for allowing us to work once again in that grand collaboration on behalf of the infinite intelligence which bears inadequate names such as love. To attempt to harmonize together in the service of the infinite One is not only, we feel, of service to those upon your sphere who call for this kind of information but also to us, for we are here to serve yet cannot break the laws of free will and are able to speak through instruments such as this one and the one known as S.

我是 Oxal。在太一無限造物者的愛與光中致意。我們很榮幸在這個晚上與你們在一起，我們在愛中，在光中，在和諧中，在尋求中愉快地向各位致意。我們尤其向叫做 S 的實體致意並感謝這個器皿再一次允許我們在那以智慧無限的名義進行的宏偉的合作中進行工作，而智慧無限具有諸如愛之類的不充分的名字。我們能夠通過諸如這個器皿和叫做 S 的器皿發言，並嘗試去在無限太一的服務中一同協調一致，我們覺得它不僅僅是對那些在你們的星球上的那些呼喚這種類型的資訊的人的服務，它同樣也是對我們的服務，因為我們在這裏是來服務的，而我們無法打破自由意志的法則。

We do not say that we only can speak through instruments but rather that we prefer the most careful and fastidious observance of the law of confusion and do not choose alternative ways which in your past we have tried and have found wanting because of breaches in free will. Therefore, each instrument bears our thanks for allowing this collaboration and harmonization of the treasures of time and memory and service.

我們並不是說，我們僅僅只能通過器皿說話，毋寧說我們寧願最為小心謹慎且苛刻地遵從混淆法則且不選擇那些替代性的途徑，我們在你們的過去已經嘗試過那些途徑並已經因為違背了自由意志而發現是它們不合格的。因此，每一個器皿都會因為允許這種在時間、記憶和服務方面的合作和協調一致而接受我們的感謝。

When the student approaches the quest for truth he finds himself upon that which your song discussed, the long journey, the journey without foreseeable end, the quest for truth without final or certain results, for in that spiritual walk the truth recedes infinitely before the progress of consciousness. We are not authorities, we simply have walked, as you would say, longer along the path of spiritual evolution. Our opinions and our thoughts are precisely that. Therefore, we ask each to take from our discussion those thoughts found personally helpful and to leave without a backward glance all other thoughts, for we would not be a stumbling block before any.

當學生處理對真理的追尋的時候，他發現他自己正處在，如你們的歌曲所討論的一樣，漫長的旅程，沒有可預測的終點的旅程，在沒有最終的或者特定的結果的情況下對真理的追尋之上，因為在那條靈性的道路上，真理會在意識前進之前就無止境地後退。我們不是權威，我們單純只是沿著靈性演化的道路，如你們會說的一樣，走了更長的時間。我們的觀點和我們的想法恰恰就是如此。因此，我們會請每一位從我們的討論中拿取那些你們個人發現有用處的想法並毫不猶豫地將所有其他的想法都留下，因為我們不願意成為任何人面前的一塊絆腳石。

We thank each for grasping the centrality of personal discrimination with regards to spiritually orientated information, and each, of course, requests helpers in the search for the truth. The student has a certain kind of character or personality and to each student the way is unique. Therefore, to some one kind of second voice may offer the best communication and dialogue; to others another different style or different level, so that each kind of spiritual counselor, teacher and guide has its appropriate place and function. In this discussion please bear in mind that we do not offer judgment as to which path is appropriate, but recommend rather the individual's increasing knowledge of itself, its personality biases, and therefore its preferred kind of teacher, counselor or guide.

我們感謝各位理解在關於靈性導向的資訊的方面的個人性的分辨力的中心位置，每個人，在對真理的追尋的過程中，當然都會尋求幫助者。學生擁有一定類型的特性或者個性，對於每一個學生而言，道路都是獨一無二的。因此，對於一些人，一種類型的他人的聲音可以提供最佳的溝通與對話，而對於另外一些人，會有不同的方式或者不同的層次的聲音，因此，每一種類型的靈性上的顧問、老師或者指引都擁有其合適的位置和功能。在這次討論中請記住我們並不會對於哪一條道路是合適的給予評判，我們毋寧是推薦個人增加對它自己，對它的人格偏向性的知曉，並因此增加對它偏好的老師、顧問或者指引的類型的知曉。

We would at this time transfer this contact to the one known as S. We leave this instrument in love and light, we are those of Oxal.

我們會在此刻將這個接觸轉移到叫做 S 的實體。我們在愛與光中離開這個器皿，我們是 Oxal。

(S channeling)

(S 傳訊)

I am Oxal. Most humbly we speak to you in the love and in the light of the one

infinite Creator. We have been some time away from this contact with this instrument who even now is about the process of adjusting its energies to ours once again. We feel it important for this group to understand the process which this instrument has just undergone and which we would like to express our gratitude to this instrument for its fastidiousness and attending to. This is the process of challenging the contact. No less than three times were we challenged by this instrument in the name of what it holds highest. Most humbly and gratefully were we able to meet this challenge, for indeed the seeker who reaches into the darkness within third density for information which may avail in a spiritual way must be most scrupulous that the information that is obtained is used for the very highest purposes and in the very clearest way that the student of spiritual evolution is able to manage.

我是 *Oxal*。我們極其謙遜地在太一無限造物者的愛與光中向你們致意。我們已經與這個器皿分開有一些時間了，這個器皿甚至現在都在準備再一次根據我們的能量調節它的能量的過程。去理解這個器皿已經剛剛經歷的過程，我們覺得這對於這個團體而言是重要的，我們想要對於這個過程向這個器皿表達我們對它的一絲不苟和關注的感激。這是挑戰接觸的過程。我們被這個器皿用它所持有的最高的事物的名義挑戰了不少於三次了。非常謙遜且非常感激地，我們能夠滿足這種挑戰，因為對於進入到了第三密度的黑暗之中來尋求用一種靈性的方式可能會有益處的訊息的尋求者，他確實必須極其嚴謹以至於被獲取的資訊是被用作最高的目的，並用那個靈性演化的學生能夠掌控的最清晰的方式而被使用。

We ourselves have been long upon this very same path and as we lean back a little in the saddle, as this instrument would care to put it, to reach a helping hand to those who request it we are most acutely aware that no two requests are alike and that each student is ultimately its own master. Oh, the little that we have to offer to you who in some sense upon this evening are our students in comparison to what each has within, for each is the bearer of a light and a love which is that of the infinite Creator. Each has worlds wrapped in worlds wrapped in worlds without end within. This glorious divinity is accessible to all and to each, so the poor pittance of information which we may have to offer is only by way of pointing haltingly towards the one light that is the life of all.

我們自己已經在這條非常相同的道路上有很長的時間了，當我們在在馬鞍上稍稍向後傾斜，如這個器皿仔細地描述的一樣，來向那些請求幫助的人伸出一隻幫助的手的時候，我們非常敏銳地察覺到，沒有兩個請求是相似的，每一個學生最終都是它自己的大師。哦，在這個晚上你們在某種意義上是我們的學生，而我們所擁有的能夠向你們提供的事物相比每一個人在內在之中擁有的事物是很少的，因為每一個人都是無限造物者的一道光與一份愛的攜帶者。每一個人內在之中都擁有一層接一層沒有盡頭地套疊起來的世界。這種輝煌的神性是所有人 and 每個人都可以接觸得到的，因此，我們可以向你們提供的少得可憐的資訊僅僅是藉由含糊不清地指向一切生命之所是的太一之光的方式而被提供的。

We have been asked to address the question of the nature of the student/teacher relationship. Indeed, this is a question which can hardly be avoided for the teacher/student relationship is all about you. This instrument

regards as teacher the one known as Carla and the one known as Jim. In this respect we would hasten to point out this instrument to a great extent expresses its own personal biases. Now, these biases have great use for this instrument. They are in fact quite precious to the seeking which this instrument undertakes. Nevertheless, the biases work in part to obscure the natural relationship to other selves which to this instrument are equally teachers.

我們已經被要求去討論學生 / 老師的關係的特性的問題。確實，這是一個幾乎無法回避的問題，因為老師 / 學生的關係是遍佈在你的周圍的。這個器皿將叫做 *Carla* 的實體和叫做 *Jim* 的實體視為老師。在這種尊敬中，我們趕緊指出這個器皿在一個很大的程度上在表達它自己的個人的偏向性。現在，這些偏向性對這個器皿擁有很大的用處。它們對於這個器皿所承擔的尋求實際上是相當的珍貴的。不過，這些偏向性在某種程度上會掩蓋與其他自我的天然的關係，其他自我對於這個器皿而言同等地都是老師。

Brother, mother, father, friend, colleague, wife, husband, child—all of these and many more relationships involve the teaching function. Each and every experience [of] self to self is an experience of holding up the sacred mirror which can be shared in the precious experience of mutuality, which is in some way uniquely possible within the third-density working. Each self offers to one a reflection of the one self that one is. So even if it should be the case that the social and experiential nexus in which one relates to another self suggests a certain asymmetry in the relation, such that one is in the role of teacher while the other is in the role of student, even so it needs to be understood by both parties that in the very measure that one is teacher to another, one is also pupil.

兄弟、母親、父親、朋友、同事，妻子、丈夫、孩子——所有這些關係以及許許多多更多的關係都不包含有教導的機能。自我與自我的每一種體驗都是一種舉起神聖的鏡子的體驗，這種體驗是可以在相互關係的寶貴的體驗中被分享的，在某種程度上，這種相互關係是唯有在第三密度的工作之中才有可能發生的。每一個自我都向你提供了你之所是的那個自我的一個反射。因此，**即使在社會性以及經驗性的連接中一個人與另一個自我的關係會在那種關係中暗示一種特定的非對稱性**，諸如一個人是處於老師的角色而另一個人是處於學生的角色，即便如此，兩方都同時需要理解，恰恰就是用那種方式，一個人是另一個人的老師，而一個人同樣也是另一個人的學生。

We realize that this is a very difficult concept to work within a functional way within a density which is very conscious of social standing. It is nevertheless a central point and must not be neglected. The types of teaching function do vary considerably, however, and when it comes to the question of the type and the nature of the teaching which is offered it is necessary to take into account differences in the approach to the teacher/student relationship, differences which may for a time indeed involve the appearance of asymmetry.

我們意識到，在一個非常有意識地知曉社會地位的密度中，用一種功能性的方式來進行工作，這是一個非常困難的觀念。然而，這是一個核心性且無法被忽略的

要點。教導的機能的類型的確會非常顯著地變化，然而，當涉及到被提供的教導的類型和特性的問題的時候，將處理老師 / 學生關係的方式上的差異考慮在內，這是必須的，這些差異暫時可能確實會包含表面上的不對稱。

Thus, for example, should one wish to acquire the skill of working with the machine you call the computer, one would search out another who had already acquired such skill and was willing to pass on this information. Now, to the extent that one wishes to learn the information which the skilled computer operator has to offer, one opens oneself to the teacher of the computer, and avails oneself of the wisdom which is forthcoming. Now, this is a rather easily circumscribed function even within your social complex for it is generally clear to most that there is a relatively easily circumscribed area of expertise in which the teacher of the computer works. One does not, for instance, feel compelled to use the same teacher that teaches computers for spiritual counsel or perhaps for counsel upon the athletic field. These are different areas and in this regard, a difference in the relationship teacher to pupil may well be appropriate and given the appropriate circumstances may well emerge.

因此，舉個例子，如果一個人希望獲取與你們稱之為電腦的機器上一同工作的技能，一個人會尋找另一個已經具有這樣的技能並樂意於傳遞這份資訊的人。現在，在一個人希望去學習熟練的電腦操作者可以提供的資訊的範圍內，他會讓他自己利用即將到來的智慧。現在，甚至在你們的社會複合體中，這都是一種相當容易劃定界限的機能，因為有一個相對容易劃定界限的電腦的老師在其中工作的專業技術的領域，這一點對於大多數人而言通常都是清晰的。例如，一個人不會感覺到不得不使用教導電腦的老師來作為靈性的顧問或者也許是作為運動領域的顧問。有不同的領域，在這個方面，在老師與學生的關係中的一種差異可以是非常合適的，前提是合適的環境可以很好地出現。

Thus, the first point that we would make upon the issue of the differentiated teacher/student relations is that they are not absolute relations for the most part, but involve regions of development. This end can be—we correct this instrument. The same thing can be said in the nature of spiritual work, that is to say that there are areas of spiritual development which each may be working on differentially at a given time and depending upon the nature of the spiritual development being worked upon, it may or may not be appropriate to put oneself in an apprentice relationship to another who serves as teacher.

因此，我們會在差異化的老師 / 學生的關係的議題上明確第一個要點是，它們在絕大部分都不是絕對的關係，而是包含了發展的領域。這個最終結果可以是一——我們更正這個器皿。在靈性工作的特性上可以說是存在有相同的情況，也就是說，會有靈性上的發展的區域，每一個人都可以在一個給定的時間並取決於正在其上進行工作的靈性發展的情況而有區別地在其上進行工作，將自己放置在與另一個作為老師而服務的人之間的一種學徒的關係中，這可能是合適的，也可能是不合適的。

We come then to that more highly potentiated teacher/student relationship

you have called the relationship to the guru. We have found as a result of our work with your peoples that this guru relationship is one which prevails within a particular cultural interpretation which is not primarily your own, that being the oriental tradition. This is not to say that some similar functions are not to be found within your own more immediate traditions. There is, however, a point of principal it is appropriate to address when considering the nature of the function of the guru. A guru is first of all a fellow human being and a fellow seeker. The guru secondly can well be regarded as a teacher in a special sense, that is, a teacher that has a particular kind of spiritual understanding which the student would acquire, but, thirdly, the guru offers itself as a teacher in an unique way when it takes charge, if we may put it in this way, of the spiritual development of the student.

我們接下來進入到那個你們已經稱之為與古魯的關係的具有更高潛力的老師 / 學生的關係。我們已經發現，作為我們與你們的人群的工作的覺果，這種古魯的關係是一種在一個特定的文化闡釋中盛行的關係，這種文化起初並不是你們自己的文化，而是東方的傳統。這並不是說類似的功能不會在與你們自己更為密切相關的傳統中被發現。然而，有一個首要的要點，在考慮古魯的功能的特性的時候，去論述這個要點是合適的。一個古魯首先是同伴的人類，一個同伴的尋求者。古魯其次可以很好地被視為是在一種特別意義上的一位老師，也就是說，一個擁有那個學生願意去取得的一種特定類型的靈性理解的老師，而再次，當古魯為那個學生的靈性發展負責的時候，如果我們可以用這種方式來使用負責這個詞語的話，古魯就用一種獨特的方式提供它自己作為一個老師了。

We have found to our own experience that the question of free will is at issue when the guru too willingly takes charge of the spiritual development of the seeker. There are many different kinds of gurus and many different levels of development among gurus. Some, indeed, appreciate the value, even at the cost of a seemingly slower or more confused spiritual path, of allowing the student to find its own way. The guru all too often finds it easier to operate within a framework of belief, a framework of practice, and even a framework of faith which seems to work well enough for it, but does not necessarily translate into effective working for the student.

我們已經根據我們自己的經驗發現，當古魯太過於樂意於負責尋求著的靈性發展的時候，自由意志的問題是有待解決的問題。會有很多不同種類的古魯，在古魯中也有很多不同的發展層次。一些古魯確實會欣賞允許學生找到它自己的道路的價值，甚至是以表面上更緩慢或者更為混淆的靈性道路為代價的。古魯時常會發現在一個信仰的框架中，在一個練習的框架中，甚至在一個信心的框架中運轉是更為容易的，這個框架看起來似乎它而言是足夠運轉順利的，但是，這個框架不一定意味著對於學生是有效的工作。

In fact, no matter how well matched may be student and guru there comes a time in the life of every student when the guru must detach itself and allow the student to find its own way. The guru does this without judgment, without expectation, but only in a genuine and heartfelt desire to seek and to assist in the manner which is most befitting the nature of the relationship that has uniquely evolved between that particular student and that particular guru.

實際上，無論學生和古魯是怎樣有效地被配對的，在每一個學生的人生之中會有一個時刻，古魯必須將它自己分開並允許學生找到它自己的道路。古魯在沒有評判、沒有期待的情況進行這項工作，而古魯僅僅是藉由一種真誠且衷心的渴望去尋求，並用一種對在那個特定的學生和那個特定的古魯之間已經用一種獨特的方式發展出來的關係的特性最有適當的方式來給予幫助。

Thus far we have spoken primarily to those kinds of teaching which take place within third density with both the teacher and the student being incarnate mind/body/spirit complexes functioning within third density. There are other modalities of teaching as all those within this circle must be aware. Such a modality is that which we share with you this evening, and such a modality is that which other instruments channeling other sources likewise share with you upon the occasion of the assemblage of other circles of seeking.

到目前為止，我們已經主要談及了在第三密度中發生的教導的類型，而老師和學生都是在第三密度中運轉的心 / 身 / 靈複合體中投生的。有一些其他的教導的形式是這個圈子中的所有人都必須要意識到的。這樣一種形式就是我們在今晚與你們分享的形式，這樣一種形式就是其他的器皿進行傳訊的其他的源頭在其他的尋求的圈子的集會的場合同樣與你們分享的形式。

In order to more clearly speak to the nature of the distinction that exists amongst many of these forms of service which the discarnate teachers engage in, it is useful to note so that we may be clear about the distinction between the inner planes and the so-called outer planes of your experiential nexus. Those planes which we designate inner are planes which are part of the third density of the current incarnational cycle now completing its revolution within the Earth planetary sphere. The inner planes are planes which are occupied by many, many, many other mind/body/spirit complexes, not presently incarnate. Many of these mind/body/spirit complexes have chosen as a mode of service to assist in those small ways it is possible to assist those who are currently working in incarnation within the third density.

為了更為清晰地討論在未投生的老師們參與其中的許多的這些服務的形式中存在著的區別的特性，去注意到這些差別是有用處的，這樣，我們就可以明白在內在層面和你的體驗的節點的所謂的外在層面之間的區別了。那些我們叫做內在層面的層面是現在正在地球的行星範圍之中完成其週期的當前投生性的週期的第三密度的一部分。內在層面是被許多許多的現在並不在投生狀態的其他的心 / 身 / 靈複合體所佔據的層面。這些心 / 身 / 靈複合體中的很多都已經選擇去用那些有可能幫助現在正在第三密度的投生中進行工作的那些實體們的小小的方式來提供幫助作為一種服務的模式。

How might this service be availed you ask? It is as simple as listening for the chirping of a beloved bird upon a new spring day. One's inner guidance is always available to one for each here is an infinitely precious part of the one infinite creation, and each has a veritable host of loving administering spirits deeply caring about one's own personal destiny. Such spirits occupy themselves offering love, offering what gentle nudges and suggestions as may be given in silence, and let it be said that these spiritual ministers to the

struggling self are infinitely patient, for well they are aware how seldom it is possible to hear the beloved chirp of a single bird in the great cacophony of sounds that fill up your density. So rare is it for any to heed and yet the administrations continue unabated and undiscouraged.

你們詢問，這種服務如何才能被利用呢？這是如在春日聆聽一隻可愛的鳥兒啾啾聲一樣簡單的。一個人的內在的指引是一隻可以被它所獲取的，因為在這裏的每個人都是太一無限造物的一個無限珍貴的部分，每一個人都擁有名副其實地一大群的摯愛的管理性的靈體，它深深地關心一個人自己的個人的命運。這樣的靈體讓它們自己忙碌於提供愛，提供在靜默中可以被給予的溫柔的輕推以及暗示，老實說，這些奮鬥的自我的靈性的管理者是無限地有耐心的，因為它們清楚地意識到，在充滿你們的密度的極大的刺耳的聲音中要聽到單獨一隻鳥的摯愛的啾啾，這幾乎是不可能的事情。儘管留意的人是如此之稀少，而管理工作卻繼續保持毫不鬆懈與毫不氣餒。

Yes, there are a great many who speak through into your density via the channel from the inner planes. Some are greatly wise, some are less so. There is great love and comfort to be availed for one who allows the inner guides to have their say, to have their sway.

是的，有大量來自內在層面的實體藉由管道而向你們的密度說話。一些是極其智慧的，一些是較不那麼有智慧的。對於一個允許內在的指引說話，允許內在的指引產生影響的人，有大量的愛和安慰是他可以利用的。

Now we come to an area which is perhaps somewhat more difficult to grasp. We ask as you consider this material that you bear in mind the nature of the task at hand, not just for you individually, but for all who have begun the great quest of being an individual consciousness. All seek, and the goal of all seeking is the one Creator. It happens that within the course of the development of the creations that there have evolved patterns for this seeking to find expression. These patterns we may express by means of the concept of densities. Seeking is not complete when one has achieved such focus, such balance as permits the completion ...

現在我們來到了一個也許多少有些更加難以理解的區域了。當你們考慮這個材料的時候，我們請你們牢牢記住正在進行中的任務的特性，這僅僅是你個人的任務，它同樣也是所有那些已經開始了成為一個個體性的意識的偉大的追尋的人們的任務。所有的尋求，所有尋求的目標，都是太一造物者。碰巧在造物發展的進程中，有已經被發展出來的模式供這種尋求找到表達了。我們可以藉由密度的概念來表達這些模式。在一個人已經取得了焦點和平衡的時候，尋求是不會完結的.....

(Side one of tape ends.)

(磁帶一面結束)

(S channeling)

(S傳訊)

... and we are again with this instrument. Of tasting it to the fullest and of

beginning to understand the need for a sense of direction and focus within this experience of all embracing love. Even when this task which is by no means easy is achieved, there still lies before the evolving spirit still other densities.

.....我們再一次與這個器皿在一起了。充分體會它並開始理解對於在這種全然擁抱愛的體驗中的一種方向和聚焦的感覺的需要。甚至當這個任務完成起來一點都不輕鬆的時候，在發展中的靈性的面前仍然有著其他的密度。

In the fifth density wisdom is developed. We ourselves are a social memory complex which has come together from many different sources representing many and various experiential nexuses in convergence with one another at the point that we are ready to transit to the density which is the sixth. For us, those who have worked long within the wisdom density, the task, as strange as it might seem to you is to be less wise and to rediscover the sources of compassion we originally encountered so long ago. Our task is to blend this compassion with the many wisdoms we have acquired. We feel more and more the call of this task and as we are called into this task we seek the opportunity to serve. For us your calling is a great and wonderful such opportunity and thus it appears to us that you who call from within the dark faith of third density seeking have so much you may teach us by your dedication that we who offer ourselves in service as teachers to you find that you appear to us as teachers to us.

在第五密度中，智慧得到了發展。我們自己是一個從很多不同的來源聚集到一起的社會記憶複合體，它代表了很多不同種類的體驗的聯結彼此彙聚在一起，我們在此刻正準備轉變到第六密度。對於我們這些已經在智慧的密度中工作了漫長的時間的實體，我們的任務就是去變得較不智慧並重新探索我們在很久以前原本已經遭遇過的慈悲的源頭，儘管這在你們看來似乎是奇怪的事情。我們的任務是去將這種慈悲與我們已經取得的許多的智慧混合起來。我們感覺到越來越多地受到這項任務的召喚，當我們被召喚進入到這項任務的時候，我們尋求服務的機會。對我們而言，你們的呼喚是一個如此偉大而美妙的機會，因此，在我們看來，你們這些從在第三密度的尋求的盲目的信心之中呼喚的人們藉由你們的奉獻你們擁有如此多的可以教導我們的事情，以至於我們這些在服務中提供我們自己作為你們的老師的實體們會發現，在我們看來你們是我們的老師。

So we find that the question of the proper relation between student and teacher is a very complicated one indeed. There is no formula for right teaching; there is no formula for the proper [way] for right teaching; there is no formula for the proper way to go about being a student. We would prefer to say that the teacher/student relationship is ephemeral and is essentially an event that is of the order of an opportunity. It is an opportunity or mutual sharing in a way that does not bias in advance the outcome of that sharing. Only teaching which is given without expectation and openly is teaching which partakes of this unique and seemingly paradoxical effect whereby the student is simultaneously teacher to the teacher.

因此，我們發現，學生和老師的適當的關係的問題確實是一個非常複雜的問題。沒有正確的教導的公式，沒有供正確的教導使用的適當的方式的公式，沒有著手

成為一個學生的適當的方式的公式。我們寧願說，老師 / 學生的關係是瞬息萬變的，**它實質上是一個機會的次序上的事件。**它是一個機會，或者說，它是一種相互彼此的分享，而這種分享是用一種對那個分享的結果沒有提前的偏向性的方式進行的。僅僅在沒有期待且開放的情況下被給予的教導才是帶有這種獨一無二且在表面上自相矛盾的效果的教導，藉由這種教導，學生同時成為了老師的老師。

We speak to you by the grace of the Council that sits in protective concern keeping an ever watchful eye upon the doings within this planetary influence. We have been given permission to attempt to achieve within this planetary influence at this time that unique balance of teaching and learning which shall simultaneously permit the growth, the evolution, of those mind/body/spirits incarnate within third density Earth and ourselves. We ourselves are equally at risk in the offering of this service as you are in performing the service, for us, of requesting it.

我們是藉由委員會 (*Council*) 的特許而對你們發言的，這個委員會處於保護性的關注之中並同時密切注意在這個行星的影響範圍之中的事件。我們已經被得到許可在此刻嘗試去在這個行星的影響範圍之中取得那種獨特的教導與學習的平衡，這種平衡同時允許那些在第三密度中投生的心 / 身 / 靈複合體和我們自己的成長和演化。我們自己在提供這種服務的方面與你們在履行這種服務的方面是同等地冒險的，對我們而言，你們所履行的服務就是請求我們的服務。

This is our understanding of the nature of the balances at work within the teacher/student relation. It is a most complex and compelling relation, this teacher/student relation. We ask that you consider well and consider deeply when broaching the subject of entering into such a relation with any other, for it is a sacred bond of mutual seeking which is thereby established, is it not?

這是我們對在老師 / 學生的關係之中運轉的平衡的特性的理解。它是一種非常複雜且引人注目的關係。對於進入到這樣一種與任何其他人的關係的主題，當你們鑽研這樣主題的時候，我們請你們充分考慮並深入考慮，因為它是共同尋求由此而被建起起來的事物的一個神聖的聯結，難道不是嗎？

We feel that we have said enough upon this inexhaustible topic to make a beginning. For us this will suffice for the narns. May we, however, offer ourselves in response to any queries which those present may yet have upon their minds? We are those of Oxal.

要這個無法窮盡的主題上開一個頭，我們感覺我們已經說得足夠多了。對於我們而言，這暫時將是充足的了。然而，請問我們可以提供我們來回應在場的人們可能在他們的頭腦中會有的任何問題嗎？我們是 *Oxal*。

Questioner: I will pose a question for those of Oxal, and the question concerns a seeker who wishes to avail himself or herself more in the listening to the guidance from within that is sometimes called angelic presences or the inner guides or personal guides. Would you comment on ways to increase one's sensitivity, if you just desire for this communication to come through to the conscious mind and not fall, if I can call it that way, [into] common pitfalls or distractions that also lie along the way of this type of seeking. Is that query

clear enough for comment?

提問者：我將向 *Oxal* 群體提出一個問題，問題是如果一個尋求者希望讓他自己或者她自己在聆聽來自於內在的指引的方面更多地受益，這種來自於內在的指引有時候被稱為天使的存在或者內在的指導靈或者個人的指導靈，對於這樣一個尋求者，你們能夠對增強一個人的敏感性的途徑進行評論嗎，如果你僅僅希望通過有意識的心智進行這種溝通交流，而不希望，如果你們可以用那種方式來稱呼它的話，落入到在這種類型的尋求的道路上存在著的常見的陷阱或者分心物。那個問題足夠清晰以進行評論嗎？

I am Oxal. We are again with this instrument. My brother, your query is amply clear and we will comment to the best of our ability. It seems to us to be appropriate to point out at this juncture that the most important single task facing any seeker is the task of knowing the self, for if the self is a babble of voices struggling to be heard it is not likely that any clear sense of direction shall come from attending to one particular voice within the babble.

我是 *Oxal*。我們再一次與這個器皿在一起了。我的兄弟，你的問題是足夠清晰的，我們將盡我們所能進行評論。任何尋求者所面對的最重要的一個任務就是去知曉自我的任務，在我們看來在這個時刻指出這一點是合適的，因為如果自我是一種努力要被聽到的嘈雜的聲音，在這種嘈雜聲中藉由注意到一個特定的聲音而出現任何的清晰的方向感是不大可能的。

Observe, if you will, the experience of taking a stroll upon a pleasant sunny day. One is surrounded by plants in full bloom, the soft leaves of the sheltering trees rustling gently overhead, the thousand different sounds, many of them too small to be singled out, in the plant life all around; the light slanting softly through the rustling leaves forming patterns upon the ground that change like the shifting colors of the kaleidoscope. Surrounded by all this beauty the walker nevertheless takes in so very little of it, for the walker is beset by an internal dialogue, thoughts which seemingly possess the mind, going where they will besetting the attention with a continuing bombardment of concepts, associations, desires. How then does one learn to see the shimmering light, how then does one learn to hear the rustling leaves, how then does one learn to watch for or listen to the thousand subtle sights and sounds that are part of the minute kingdom all around?

如果你願意的話，觀察在一個令人愉快的陽光燦爛的日子散步的體驗。一個人正在被繁茂的植物所包圍，蔽日的樹木的柔軟的葉子在頭頂沙沙作響，千萬種不同的聲音，很多的聲音過於微小以至於無法從周圍的植物中被挑出來，光先輕柔地通過沙沙作響的樹葉斜射進來在地面上形成圖案，這些圖案就好像萬花筒的變換的色彩一樣地改變。儘管散步者被所有這些美麗所包圍著，它們中仍然只有非常少的部分會被散步者接收到，因為散步者是被一種在內部進行的對話，被在表面上佔據了頭腦的想法所圍困的，這些想法將藉由一種持續不斷的觀念、聯想和渴望的轟擊來圍攻注意力。那麼，一個人如何學會去看到閃爍的光呢，一個人如何才能學會聽到樹葉的沙沙作響呢，一個人如何才能學會觀察或者聆聽那數千種微妙的景物和聲音呢，它們都是周遭的微小的王國的一部分？

One must listen past the internal dialogue. It does not help to propose

another dialogue running counter to the first in the hopes of achieving victory over the first and thereby gaining access to the sights and sounds. One needs only to let go. One does not even need to let go, one needs only to listen, to watch.

一個人必須越過那種在內部進行的對話去聆聽。提出另一個與最開始的對話背道而馳的對話以希望勝過最開始的對話並由此接近那些景象和聲音，這並不會有幫助。一個人僅僅需要放手。一個人甚至不必去放手，一個人僅僅需要去聆聽，去觀察。

A similar experience happens in relation to one's inner guides, the angelic presences and the higher sources of inspiration. They are constantly available. There may even be a word inserted edgewise into one's internal dialogue. Listening back to these voices may be likened to that reaching back after the vanishing dream upon the awaking and the reintroduction into the round of daily affairs. The more one tries often the less one succeeds in reaching back for that dream that has eluded one. The more one merely allows the dream to once again have its sway the easier it becomes to explore what has transpired within the dream.

在關於一個人的內在的指引、天使的存在和靈感的較高的源頭的方面，會有一種類似的體驗發生。它們是一直都是可以獲取的。甚至可能會有一個詞語從側面被插入到一個人在內部進行的對話中。反向聆聽這些聲音可以被比作在睡醒並重新介入到日常事務之後對消失的夢境的回憶。一個人越頻繁地進行努力，它在回憶起那躲避它的夢境的方面就會越不成功。一個人越發僅僅允許夢境再一次發揮其影響力，去探索在那夢境中已經透露出來的事物就會變得越發容易。

This, we realize, speaks somewhat indirectly to your query, but we desire to observe the law of free will in responding to such a query and therefore must needs limit our response to the general principle of allowing oneself to open to one's very rich inner resources of which the voices of guides and angelic presences are some.

我們意識到這多少有點是間接地談論你的問題的，但是我們在回應這樣一個問題的方面希望去遵守自由意志的法則，因此我們必須將我們的回應限制在一般性的原則的範圍以允許一個人去向著它非常豐富的內在的資源開放，這種內在的資源即指導靈和天使的存在的聲音了。

Have we spoken to your query, my brother?

我們已經回答了你的問題嗎，我的兄弟？

Questioner: Yes, you have spoken well to my query and I thank you for offering more food for thought, so to speak ... 提問者：是的，你們已經非常好地回答了我的問題了，我感謝你們為思想提供了更多的食糧，可以這麼說.....

I am Oxal, and we thank you, my brother. Are there further queries at this time?

我是 Oxal，我們感謝你，我的兄弟。在此刻有進一步的問題嗎？

(No further queries.)

(沒有進一步的問題)

We find that we have spoken rather long, it being for us a pleasure once again to be reunited with this instrument which so gladly serves. At this time we leave you growing in the love and light of the one infinite Creator. I am Oxal. Adonai, my friends. Adonai.

我們發現我們已經發言相當長的時間了，對我們而言，再一次與這個如此樂於服務的器皿重新聯結在一起是一件令人愉快的事情。在此刻我們將你們留在太一無
限造物者的愛與光中逐漸成長。我是 Oxal。Adonai，我的朋友們。Adonai。

May 30, 1993

1993-05-30 Hatonn : 生活與靈性

Group question: This afternoon we would like to know how we can balance our concerns for worldly survival and spiritual perception of the real nature of things; how we can discern what of our concerns deserve our attention and those which are perhaps a waste of time and cause a lot of excess worry. When we have concerns, what kind of a yardstick can we access to determine where we need to place our attention?

團體問題：今天下午我們想要知道我們如何才能平衡我們對於世俗的生存的關注和對於事物的真實的本性的靈性上的知覺作用，我們如何才能在我們的關注中的那些值得我們注意的部分和那些也許是一種浪費時間並造成了許多過度的擔憂的部分之間進行分辨呢？當我們有關注的事情的時候，一種什麼類型的準繩是我們能夠用來決定我們需要將我們的注意力放在什麼地方的呢？

(Carla channeling)

(Carla 傳訊)

I am Hatonn. Greetings, my friends, in the love and in the light of the infinite Creator. It is a great blessing to come into your circle of seeking, to enter into your vibratory harmonies, and to rest with you in seeking and faith. As always, we ask that each of you choose those thoughts which aid and discard the rest. 我是 Hatonn。我的朋友們，在無限造物者的愛與光中致意。進入到你們的尋求的圈子，進入到你們的振動的諧波之中並在尋求與信心中與你們一同休息，這是一種極大的祝福。一如既往，我們請求你們每一個人都選擇那些有幫助的想法並將其他的都拋棄掉。

Your question about how to judge your own concerns about provisions for the physical well being and continuation is one which is important simply because in the pursuit of third-density lessons, all of which have to do with learning how to love, the issue of providing a supply of those things needed can be a key one. Your density has the strong tincture of yellow-ray concerns; that is, of concerns which involve the seeker in his participation in groups or institutional relationships. The going out to find work is a going out into the society, moving into and out of groups, other families, institutions who employ, and in each of these forays the mind is guided by that attitude which points like the arrow at the prevailing wind of attitude and internal bias.

你們的問題是關於如何判斷你自己在關於身體上的健康和持續性所需的生活物質的方面的關注，它是一個重要的問題單純是因為在對第三密度的課程的追尋中。所有的課程都是與學習如何去愛聯繫在一起的，提供一種對那些被需要的事物的供給，這個議題是能夠成為一個關鍵的議題的。你們的密度擁有強大的黃色光芒的專注的色調，黃色光芒的關注也就是將尋求者包含在他所參與到團體或者機構的人際關係之中的關注。出去找工作就是一種走入社會，進入和離開團體、其他的家庭以及雇傭的機構，在這些嘗試中的每一個嘗試中，心智都被像箭一樣地指向流行的態度的風氣的態度和內在的偏向性所指引。

The prayer which you repeated says, among other things, "give us this day our daily bread." Focus upon this request and see how simple and limited this request is. See, too, where the weight of attitude is shifted. The prayer is a reaching to the Creator, not to the institutions of your society and culture.

除此之外，你們所重複的祈禱辭說，“今天請給予我們每日的食糧。”聚焦在這個請求上並看到這個請求的是怎樣地簡單和有限。同樣也看到，在什麼位置上，態度的重量被轉變了。這個祈禱是一種向造物者伸出手，而不是向你們的社會機構和文化伸出手。

We would at this time transfer to the one known as Jim. In this particular channeling working we shall omit our signature at the end of each portion and simply begin with our identity. We ask each instrument to continue to be sensitive to the tuning and we ask each in the circle to aid in the clockwise energy flow of light, the light of desire, so that each entity's desire to seek further may blend into a constantly energized stream which feeds the contact and aids in the channeling process. We would now transfer to the one known as Jim. I am Hatonn.

我們會在此刻轉移到叫做 *Jim* 的實體。在這個特定的傳訊的工作中，我們將在每一個部分的結尾省去我們的簽名並簡單地用我們的身分開始。我們請求每一個器皿繼續對於調音保持敏感，我們請求在這個圈子中的每一個人都在光的能量，渴望之光的順時針的流動中給予幫助，這樣，每一個實體去進一步尋求的渴望就可以混合形成一條持續不斷地被充能的溪流，它會為接觸供能並在傳訊的過程中給予幫助。我們現在轉移到叫做 *Jim* 的實體。我是 *Hatonn*。

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn. The attitude which prays that the daily bread be given as it is needed is an attitude which is not available to those of your peoples who feel that the world in which they live is one with which they must contend and wrest the ...

我是 *Hatonn*。這種祈禱每日的食糧如其所需地被給予的態度，是一種你們的人群中的那些感覺到這個他們在其中生活的世界是一個他們必須與之爭鬥和扭打的世界的人所無法取得的態度。

(The second page of the original transcript is missing.)

(原來的磁帶的第二頁不見了。)

(Carla channeling)

(Carla 傳訊)

[譯注：下麵的原稿與《1996-01-21 亞威與耶穌》重複了]

... become ladders and thoughts become structures, structures of logic upon which the entities which dwell in the darkness of flesh attempt to use those imprecise items you call words to express the relationship between the self

and the Creator.

.....變成了梯子，想法變成了構架，而居住在肉身的黑暗之中的實體所憑藉的邏輯的構架會嘗試去使用那些你們稱之為言語的不精確的事物來表達在自我和造物者之間的關係。

All of those within the Confederation of Planets in the Service of the Infinite Creator are those who are people of this mythology and people of this history. Yet time and space are not as they are in space/time when one attempts to delve beneath the surface of the story of the race of humanity upon Earth. Thusly, while we are real we are also metaphysical as opposed to physical, just as your thoughts have no flesh but are as they are. So are we within your space/time continuum.

所有那些在服務於無限造物者的星際聯邦中的實體都是那些具有這種神話和具有這種歷史的實體。而當一個人嘗試去在地球上的人類的種族的故事的表面之下挖掘的時候，**時間與空間同它們在空間/時間中並不是一樣的**。因此，當我們是真實的時候，我們同樣也是與物質性相對的形而上學的，就好像你的想法是沒有肉身的，而它們就是它們之所是的樣子。我們在你們的空間/時間的連續體中也是如此。

That which the entity Jehovah or Yahweh did among your peoples was within history and yet also of the quality of the thought that has no place within history. We say this in order to deflect the intellectual desire of the seeker of truth from aiming directly into this matter as though it were logical or linear. That which has to do with the relationship of consciousness in the personal sense with consciousness in the creative sense or the sense of being the Creator will always fly before any gust of wind that attempts to chase it and the more words that are thrown at it, the faster it will flee.

耶和華或者亞威實體在你們的人群中所做的事情是在歷史之中的事情，卻同樣也具有想法的特性的事情，這種特性在歷史中是沒有位置的。我們這樣說是為了讓真理的尋求者不再直接地瞄準這個問題就好像它是邏輯性或者是線性的一樣。**對於在個人意義上的意識與在創造性的意義上或者成為造物者的意義上的意識，與兩者之間的關係有關的事物將會一直都隨風飛舞，以至於嘗試去追逐它以及將越多的言語投向它，它都將會更快地飛走。**

So, at the very beginning of anything that we say at this time, we ask that you understand that we are using analogy, and we are mixing mythology and historicity because that is the way the creation is melded within your illusion.

因此，在我們在此刻要說的任何事情的最開始的位置，我們會請你們理解，我們是在使用類比，我們正在將神話和歷史混合在一起，因為那就是在你們的幻象中造物被融合的方式了。

The entity, Yahweh, as the one known as Jim surmised within his question, was indeed one who had the plan of enabling those who wished to transfer to your planet with that move. The concept seemed to them fairly direct; that is, to improve the intelligence and the curiosity and the physical and emotional strength of the type of physical vehicle which had been the native physical

vehicle for those within the Martian sphere. And as was surmised, this entity discovered, to its discomfiture, that it had caused great distortion, worse distortion, shall we say, than the distortions would have been without the aid. 實體亞威，如叫做 *Jim* 的實體在他的問題中猜測的一樣，確實做過使得那些希望轉移到你們的行星上的實體能夠進行那種轉移的計畫。這個概念在它們看來是相當直接的，也就是，去增進那種類型物質性載具的智慧、好奇心以及身體與情感上的力量，這種類型的物質性載具對於那些在火星上的實體而言已經是它們生來就有的物質性載具了。如被猜測的一樣，這個實體發現，讓它遇到了挫折的事情是，它已經造成了極大的扭曲，比假使在沒有幫助的情況下會產生的扭曲，容我們說，更糟糕的扭曲。

This kind of situation occurs at all levels of consciousness. The mistake is made. There it is. One cannot go back. One simply learns and moves forward. However, this people indeed did crave and wish for a continuing source of, shall we say, God-given help. Its expectations were very high because there had been interaction betwixt a god-like being and humans. The remarkable nature of this history speaks for itself.

這種類型的情況是在所有的意識的層面上發生的。錯誤被犯下了。就是這樣。一個人無法回頭重來。一個人單純地學習並前進。然而，這個人確實渴望並希望提供一種持續不斷的，容我們說，神授的幫助的來源。它的期待是非常高的，因為在一個神一般的存有和人類之間已經有過互動了。這個歷史的非同尋常的特性是自圓其說的。

The entity which succeeded the first Yahweh—calling itself by the same name and using the same frequency of light to express—simply continued to offer aid and comfort when it wished but with the ever increasing distortions towards belligerency and aggressiveness that is the hallmark of a negatively oriented being or culture. The echoes of this action which was transmitted long ago redounds even now and shall continue to echo and re-echo as long as there are those within third density within this sphere who wish to claim power and who seek a god of power.

在第一個亞威之後的實體——它用相同的名字稱呼它自己並使用相同的光的頻率來進行表達——單純地是在它希望的時候繼續提供幫助和安慰，但是它卻帶有不斷增強的朝向好戰性與侵略性的扭曲，這種好戰性與侵略性是一個負面導向的存有或者文化的標誌。這個行為在很久以前就被傳送出來的回音甚至現在都還在迴響並將一直迴響並反復迴響下去，只要在這個星球的第三密度中還有那些希望去宣稱力量的人和去尋求一個力量之神的人。

Now, let us look at the promise first made and the promise that took its place. The hunger which many among your peoples have had revolves around knowing what is right. It is instinctive within your physical vehicle to watch out for the safety and the comfort of the body, the mind and the spirit. The continual proclamations and greatly detailed taboos, prohibitions and schedules of sacrifice that characterized the relationship of your so-called Old Testament God constituted an order, a structure, a logic within which entities felt comfortable living. Through this structure they knew what was right. The

tendency was to enunciate finer and finer points of law until all possible actions with ethical consequences or consequences of safety and health were covered and the entities within this system were safe.

讓我們看看一開始被做出的承諾和那個佔據了它的位置的承諾。在你們的人群中的很多的人已經擁有了的渴望，是圍繞著知曉什麼是正確的事情的渴望。去留意身體、心智與靈性上的安全和舒適，在你們的物質性載具中，這是的本能性的。持續不斷的宣言、極為具體的戒律、禁忌以及以與你們所謂的舊約的上帝的關係為特徵的獻祭的清單，這些構成了一種制度、一種構架以及一種邏輯，在其中實體們會感覺到生活是舒適的了。通過這個構架，它們就知曉什麼是正確的事情了。這種傾向性是去宣佈越來越精細的律法的要點，一直到帶有倫理上的影響或者安全與健康的影響的所有可能的行為都被覆蓋到，並且在這個系統中的實體是安全的為止。

We ask you to look about you within your present world scene and see the entities about you looking for a way to be safe. Look upon your leaders who wish to prohibit freedom in order to guarantee safety. The spirit of Yahweh is strong and it survives. It is part of that mixture of light and dark which makes up all that is. In other words, we are saying that entities continue to have a **choice between the many laws of moral rectitude in such a logic as Yahweh's**. They can also choose a logic and a path which is not rational or linear, which does not hold, which does not insist, and which is not aggressive. This spirit was before the one known as Jesus the Christ. It exists, as does Yahweh, within each entity, for each of you is the universe. You are looking out at a world that is actually interior. Such is the illusion created by flesh.

我們請你們在你們當前的世界的場景中環顧四周，並看到在你周圍的實體正在尋求一種成為安全的方式。觀察你們的領袖，他們希望去禁止自由以便於確保安全。亞威的精神是強有力的，它還活著。它是那個組成了一切萬有的光明與黑暗的混合物的一部分。換句話說，我們正在說的是，實體們會繼續用這樣一種和亞威相同的邏輯來在許多的道德上的正確性的律法之間進行選擇。**它們同樣能夠選擇一種並非理性或者非線性的邏輯或者道路，這條道路是不去佔有，不去堅持，且沒有侵略性的道路。**這種精神就是在叫做耶穌基督的實體面前的精神了。它和亞威的精神一樣，是存在於每一個實體內在之中的，因為你們每一個人都是天地萬物。你正在向外觀看一個實際上是在內在之中的世界。這就是被肉身所創造的幻象了。

In the testament of the one known as Jesus the place of the law is simply turned upon its head, **as the one known as Jesus is quoted as saying, "Man was not made for the Sabbath, but the Sabbath for man."** The direction to love the one infinite Creator and to love each other self as the self is not a detailed, closed or encapsulated direction. It is specifically open-ended, and the one known as Jesus goes to some pains in the body of teaching that survives to impress upon those whom he taught that there is never an end to love. There is never the need to return to the old prescriptions and old taboos. These are not either/or situations but rather either/or processes, and as each student works upon its personal polarity perhaps it will aid the student to ponder and remember these two kinds of promises, these two kinds of ways

of thinking. And perhaps this can be instructive in showing the way, the balance, when that way seems unclear.

在叫做耶穌的實體的新約中，這條律法的位置單純地就是將它的頭轉過來，如同叫做耶穌的實體被引用的一樣，他說，“人不是為了安息日而被創造的，而是安息日是為了人而被創造的。”去愛造物者並就如同愛自己一樣地彼此相愛，這條指引並不是一條具體的、封閉性的或者囊括性的指引。它明確地是沒有限制的，**@叫做耶穌的實體在流傳下來的教導中通過一些身體上的痛苦來讓那些他所教導的人留下印象，愛是永無止境的。**永遠都不需要去返回到舊的法規和舊的禁忌中。這些不是二選一的情況，而毋寧是二選一的過程，當每一個學生在它的個人性的極性上進行工作的時候，去沉思並記起這兩種類型的許諾，這兩種類型的思考的方式，這是將會對那個學生有幫助的。當道路看起來似乎是不清楚的時候，這也許能夠在顯示出道路與平衡的方面成為有啟發的。

We wish to tell you that your model of the universe is very, very limited. The attempt to nail down a history which is replete with metaphysical subject matter shall always be unending and full of lacunae, holes, gaps and spaces where there is no logic, there are no words, there is no road, there is no structure. Not that there is no structure, just that there is beyond all structure, love. The illusion is so very, very deep, for you are a dream, yet when you leave the flesh and enter a larger life you will still be a dream, for we also are but illusions and ahead we see illusion. Yet always that siren call which beckons you and beckons us calls us all forward.

我們希望告訴你們，你們的宇宙的模型是非常非常有限的。去將一個充滿了形而上學的主題的歷史用釘子固定下來的嘗試，將一直會是無窮無盡並充滿了空隙、空洞、裂縫與空白，在其中沒有邏輯，沒有言語，沒有道路，沒有結構。這並不是說沒有構架，這僅僅是說，在超越所有的構架之外有愛存在。幻象是如此非常非常深入的，因為你是一場夢，而當你離開肉身並進入到一個更大的生命的時候，你將仍舊是一場夢，因為我們同樣僅僅是幻象，在前方我們看到了幻象。然而，那吸引你們和吸引我們的海妖的召喚，呼喚著我們所有人前進。

And yet are we forward-going? We do not think so. We feel at this point the comfortable awareness that we do not know what is occurring. We only know how to be faithful to love. When it is accepted within the heart that nothing can be known and that a sea of confusion will always surround love, then the mind and the heart are better armed to take up the walk of the pilgrim who seeks truth, peace and love.

而我們是在前進嗎？我們並不這樣認為。我們在這個位置感覺到的令人舒適的認識是，我們並不知道正在發生的是什麼。我們僅僅知道如何對愛有信心。沒有任何事情是能夠被知曉的，一個混淆的海洋將一直包圍著愛，當這一點在心之中被接納的時候，接下來頭腦和心就會被更好地武裝起來以從事那尋求真理、平安和愛的朝聖者的旅程了。

That call has come to many who wander within this world of yours at this time, listening for a sound, a tone, a letter from home, waiting, hardly hoping at some times, yet holding onto the faith that that which is within, that which is so hungrily sought, does exist. And we say to you, "Yes, love exists. Love is

before, after and around all that is.” You do not seek after ephemera. You seek that which is and that which exists perfectly. We encourage all lines of thinking which fascinate your minds, and we hope that we can, within your meditative periods, be with you as strengtheners of your own vibration. But we do continue to remark that the ways of seeking which are scholarly and of the mind yield a limited harvest. This is acceptable to us. We can look at what is possible within your world and see that it will be helpful and useful. And we encourage those who are drawn to this material, to this subject, to continue that process of thinking, meditating and reflecting, for these are helpful things not simply to the self, but in terms of service to others as well.

那召喚已經出現在此刻在你們的這個世界中流浪的人的頭腦中了，它們在聆聽一個聲音，一個音調，一封家鄉來信，它們等待著，有時候幾乎沒有希望了，而又緊緊抓住對那在內在之中，那被如此饑渴地尋求的，那確實存在的事物的信心。我們對你說，”是的，愛是存在的。愛在一切萬有之前、之後和四周。“你確實不是在追逐瞬間即逝的事物。你尋求那其之所是的，那完美地存在著的事物。我們鼓勵所有讓你的心智著迷的思考的線路，我們希望我們能夠在你的冥想的時段中作為你自己的振動的增強器來與你在一起。但是我們確實會繼續說，學術性的以及頭腦的尋求的方式只會產生出一種有限的收穫物。這對於我們是可以接受的。我們能夠查看在你們的世界中有可能的事物並看到它將是有幫助和有用處的。我們鼓勵那些被這個材料，被這個主題吸引的人去繼續那個思考、冥想和沉思的進程，因為這些都是有幫助的事情，並非單純是對自我有幫助的，在服務他人的方面同樣也是有幫助的。

Let those truths that you seek remain small enough for you to remember that beyond all that can be understood or discussed is the truth, and that is a vibration which has created all that is and into which we hunger and yearn to move again. That should keep your intelligence and your heart on a sturdy road that has good perspective.

讓那些你們尋求的真理保持足夠的短小以便於你記起，真理是超越一切能夠被理解或者被討論事物的，它是一個已經創造了一切萬有的振動，我們極其渴望進入到那個振動中並渴望再一次前進。這將會讓你的智能和你的心保持在一條穩固的道路上，這條道路是擁有有益的遠景的。

We would at this time transfer this contact to the one known as Jim. We do thank this instrument and leave it in love and in light. We are those known to you as Q’uo.

我們會在此刻將這個接觸轉移到叫做 *Jim* 的實體。我們感謝這個器皿並在愛與光中離開它我們是你們知曉的 Q’uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q’uo, and we greet each again in love and in light through this instrument. It is our privilege at this time to offer ourselves in the attempt to speak to any further queries. Is there another query at this time?

我是 Q’uo，我們通過這個器皿再一次在愛與光中向各位致意。我們很榮幸在此

刻提供我們自己來嘗試去回答任何進一步的問題。在此刻有另一個問題嗎？

K: I understand you to say that there were two Yahwehs? The original who brought the entities from Mars to Earth and then a second entity using his vibration?

K：我理解你們要說的是，有兩個亞威嗎？最初的那個是將來自于火星的實體帶到地球的亞威，接下來第二個實體使用了它的他的振動？

I am Q"uo, and am aware of your query, my brother. This is correct, with the second entity being of a negative orientation and utilizing the name of the first as a means of gaining control of the entities to whom the first Yahweh had spoken.

我是 Q"uo，我理解了你的問題，我的兄弟。這是正確的，第二個實體是具有一種負面性的導向的，它將第一個實體的名字用作一種對第一個亞威已經對其說過話的實體們取得控制力的途徑。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

K: The second Yahweh then gave the Laws of Moses to the people as well as the curses that attended them?

K：第二個亞威接下來將摩西的律法給予了人民，同樣也給與了吸引它們注意力的天罰。

I am Q"uo, and this is correct, my brother. Is there a further query?

我是 Q"uo，這是正確的，我的兄弟。有一個進一步的問題嗎？

K: Ra said that the first Yahweh gave the Law of One in a very simple form to Moses. Is this the saying, "I am that I am," or was this the Ten Commandments, or something else? What was this exactly that he was talking about?

K：Ra 說過第一個亞威用一種非常簡單的形式將一的法則給與了摩西。這個非常簡單的形式是“我即我是”的格言，還是十誡或者某個其他的事物呢？這個他正在談及的非常簡單的形式究竟是什麼呢？

I am Q"uo, and am aware of your query, my brother. The entity, Yahweh, from the Confederation of Planets in Service to the Infinite Creator, was one who spoke with those entities from the Mars influence in a manner that reflected the unity of all creation and the attempt to be of service to others. Through this speaking and intermingling, shall we say, the attempt was formed or fashioned in a way or in a philosophy that attempted to weave all experience, desires and expenditures of energy as portions of one great tapestry of energy, love and unity. All communications were based upon this simple recognition of the unified nature of all creation. It was the foundation upon which the interrelationship was built.

我是 Q"uo，我理解了你的問題，我的兄弟。來自於服務無限造物者的星際聯邦的實體亞威，是用一種反應了一切造物的統一以及對他人進行服務的嘗試的方式

對那些來自于火星的實體發言的。通過這種發言與（容我們說）混合，嘗試是通過這樣一種方式或者這樣一種哲學而被形成的，它嘗試去將所有的體驗、渴望以及能量的消耗作為一個巨大的能量、愛與一體性的織錦的一部分而編織起來。所有的溝通交流都是基於這種對於一切造物的統一的特性的單純的認識的。它就是相互關係基於其被構建的基礎了。

Is there a further query?

有一個進一步的問題嗎？

K: The Ten Commandments were given by the second, negative Yahweh? Is that correct?

K：十誡是被第二個、負面性的亞威給予的嗎？這是正確的嗎？

I am Q"uo, and am aware of your query, my brother. This is basically correct, for these commandments were seen as the pillars upon which would rest the many laws that would protect and guide the chosen people in a manner that was in accordance with the desires of the Orion-based Yahweh. These commandments included previous concepts given by the first Yahweh contact and then there was added unto those concepts a turning or twisting toward the negative orientation so that the commandments were, shall we say, then restrictions upon entities more than inspiration to affirmative or positive action and imaging of concepts.

我是 Q"uo，我理解了你的問題，我的兄弟。這基本上是正确的，因為這些戒律是被視為支柱的，有眾多的用一種與那個獵戶基礎的亞威的渴望相一致的方式去保護和指引那些被選定了的人的律法就是停留在這些支柱之上的。這些戒律包含了之前被第一個亞威的接觸所給予觀念，接著在那些觀念上添加了一種朝向負面導向的轉向或者纏繞，這樣，那些戒律(容我們說)對實體產生的束縛就比對於肯定性的或者正面性的行動的啟示以及對觀念的意向更大了。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

K: In the Old Testament we have this record of Yahweh speaking. It is a strong personality. Can we take this strong personality to be the creation of later editors or writers, or is this a faithful reproduction of the negative Yahweh?

K：在舊約中，我們擁有了這份亞威的發言的記錄。它是一個強有力的人格。我們能夠認為這個強有力的人格是之後的編輯者或者作者的創造物嗎，或者這是對於那個負面性的亞威的一個忠實的再現嗎？

I am Q"uo, and am aware of your query, my brother. We find in most instances there is, as you have surmised, the faithful reproduction of words spoken and recorded carefully. However, as in all recording by human hand there is the possibility of coloration or distortion which has occurred in some instances.

我是 Q"uo，我理解了你的問題，我的兄弟。我們發現，在大多數情況中，如你已經猜測了的一樣，對於被說出來的言語是有著忠實的再現和仔細的記錄的。然而，如同在由人手所產生的所有的記錄中一樣，會有染色或者扭曲的可能性，這

在一些情況中是已經發生了的。

Is there a further query?

有一個進一步的問題嗎？

K: Was the negative Yahweh responsible for the miracles on the journey out of Egypt such as the parting of the Red Sea, the manna from heaven, or the water from the rock? Or did these not happen at all?

K：那個負面性的亞威要為在離開埃及的旅程上的奇跡負責嗎，諸如分開紅海，來自天堂的瑪娜，從石頭上產生的水？

I am Q"uo, and am aware of your query, my brother. We find here that there is some mixture of influence and there is some difficulty in interpretation although much is carefully recorded and in a reasonably accurate manner. We would take this opportunity to remind each entity present that though the details of such an interaction are quite interesting upon many levels, that it is well to remember that the process of the evolution of the entities involved is one which is at its heart in accordance with the free will choices of the peoples of this time who, though laboring under dual influences, did have enough previous understanding of the heart of the evolutionary process being love and compassion that this positively oriented source of information was for the most part ignored by the majority of these entities who were evolving according to the energies set in motion ...

我是 Q"uo，我理解了你的問題，我的兄弟。我們發現在這裏有某種影響的混合體，儘管大量的事情是被仔細地且用一種合理地準備的方法記錄下來的，在解釋的方面會有某種困難。我們會利用這個機會提醒每一個在場的實體，雖然這樣一種互動的具體細節在很多的層次上是相當有趣的，去記得實體被包含在其中的演化的過程是一個在其核心之處與在那個時代的人們自由意志的選擇相一致的過程，這些人雖然在二元性的影響之下辛苦勞作，它們確實擁有了足夠的之前對於演化的進程的核心是愛與慈悲的理解了，以至於這種正面導向的資訊源的大部分都被這些正在根據開始啟動的能量演化的實體中的絕大多數實體所忽略了.....

(Side one of tape ends.)

(磁帶一面結束)

(Jim channeling)

(Jim 傳訊)

I am Q"uo, and am again with this instrument. As we mentioned previously, these entities had access to information of a positive nature but chose through their own free will to move with those energies which had originated with their experience on the red planet known to you as Mars, and there was indeed much interaction and influence offered to these entities by both positively and negatively oriented entities who were interested in the evolution of these Mars entities.

我是 Q"uo，我再一次與這個器皿在一起了。如我們之前提到過的一樣，這些實

體已經觸及了一種正面屬性的資訊了，但是它們通過它們自己的自由意志選擇去與那些源自於它們在你們知曉為火星的行星上的體驗的能量一同行動，確實有過大量的互動和影響同時由正面和負面導向的對於這些火星的實體的演化感興趣的實體提供給了這些人了。

Is there a final query at this time?

在此刻有最後一個問題嗎？

K: I would ask about what Ra said about giving some visionary information to some philosophers of ancient Greece about 600 BC. Can you tell me what this information pertained to and how it showed up in Greek philosophy?

K：我想要詢問，Ra 所說的在大概西元前 600 年將一些視覺性的資訊給與了在古代希臘的一些哲學家。你們能夠告訴我，這個資訊是有關於什麼事情的，它是如何向希臘的哲學家顯現出來的呢？

I am Q“uo, and am aware of your query, my brother. And we would answer by suggesting that the Law of One was the primary information given in the distortion of the ways of love and understanding, so that there were those philosophers within the Greek culture and experience which made this assumption the foundation of their philosophy and their view of the nature of creation, its purpose, direction and ultimate conclusion.

我是 Q“uo，我理解了你的問題，我的兄弟。我們會藉由這樣建議來回答，一的法則是在愛與理解的途徑的變貌中被給予的主要的資訊，因此，在希臘文化和體驗中會有一些哲學家讓這種假設成為了它們的哲學和他們對於造物的屬性、它的目的、方向以及最終的結局的觀點的基礎。

Is there any further query?

有任何進一步的問題嗎？

K: Do we have time for some more?

K：我們還有時間多問一些問題嗎？

I am Q“uo, and we would entertain one final query, my brother.

我是 Q“uo，我們會招待最後一個問題，我的兄弟。

K: I am interested in Jesus of Nazareth. He often had the term, “Son of God,” attributed to him. Is this to be taken literally or was this a reference to the Logos of Philo Judeas of Alexandria, who often used that term for his Logos?

K：我對拿撒勒的耶穌感興趣。他經常將“上帝的孩子”這個措辭歸因於他。這是要從字面意義上被理解的嗎，或者，這是對於 *Philo Judeas of Alexandria* 的理念的一個引用呢，*Philo Judeas of Alexandria* 經常用那個措辭來代表他的理念。

I am Q“uo, and am aware of your query, my brother. The phrase, “Son of God,” or the phrase, “The Christed One,” are means of expressing the kind of consciousness available to those who have been able to open the green-ray energy center in sufficient degree to feel and experience this creative force of

love that has made all that there is. This quality of consciousness or attitude of beingness is the goal or opportunity which is offered each third-density entity as a means of passing from this illusion to the fourth density where the study of this creative power of love is that which is the focus of all energy expenditure. Thus, the one known as Jesus was able to offer itself as a model or pattern by which entities could move their own consciousness to a larger view in which the acceptance of self and others as one being was far more easily facilitated.

我是 Q“uo，我理解了你的問題，我的兄弟。“上帝之子”這個措辭或者“一個基督性的人”（*The Christed One*）這個措辭是表達是這樣一種類型的意識的方式，對於那些已經能夠用足夠的程度開放綠色光芒能量中心以感覺和體驗到這種已經創造了一切萬有的愛的創造性的力量的實體，這種類型的意識是可以為這些實體所取得的。這種意識或者存在性的態度的特性就是作為一種穿過這個第三密度的幻象進到到第四密度的途徑而被提供給每一個第三密度的實體的目標或者機會了，在第四密度，對於這種愛的創造性的力量的學習是能夠將其自身作為一個模式或者樣式提供出來的事物，藉由這種模式實體們能夠將它們自己的意識移動到一個更大的觀點，在這種更大的觀點中，對自我的接納以及將其他人作為一個存有的接納時遠遠更易於被促進的。

We are those of Q“uo and we would take this opportunity to thank again those who have gathered in this circle of seeking this day and who have graciously offered us the opportunity to speak our words and to share our thoughts in those areas that are of interest to you. We are always most grateful for this opportunity to walk with you upon this journey which all make together. At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the infinite Creator. Adonai. Adonai.

我們是 Q“uo，我們會利用這個機會再一次感謝今天在這個尋求的圈子中已經聚集在一起的人們，它們已經寬厚地向我們提供了機會來說出我們的言語並在那些你們有興趣的領域中分享我們的想法。我們對於與你們在這條道路上同行的機會一直都是極其感激的，這條旅程將一切都聚集在一起了。在此刻我們將離開這個器皿和這個團體，一如既往，我們在太一無限造物者的愛與光中離開各位。
Adonai, Adonai.

June 6, 1993

1993-06-06 憂慮與祈禱

Group question: The question this afternoon has to do with the process of worry and prayer. It seems that when one worries overmuch about a situation, one is really sowing seeds for allowing that situation to take root and to sprout, to grow, to become more likely to be a reality. And the suggestion was made that a form of prayer might be the more helpful of the paths to choose in dealing with a situation that you are quite worried about; that talking out your worry to the Creator, to an angel, to a saint, to your higher self, to whomever, is much more helpful in creating the internal environment that not only gives you a peace of mind and a feeling of perspective, but sows the seeds of greater possibilities, so that that which you are concerned about has more chance of turning out in a favorable fashion rather than in the way which you fear that it might turn out, and the way which you tend to worry about. And we would like Q'uo's comments on the concepts of worry and its effect upon a situation, and the concept of prayer and its effect upon a situation.

團體問題：今天下午的問題是與憂慮和祈禱的過程有關的。看起來似乎當一個人對於一個情況過度擔憂的時候，一個人實際上正在播灑種子以允許那個情況生根發芽，成長並更有可能成為一種實相。在與這樣一個你感到相當憂慮的情況打交道的方面，被給出的建議是一種祈禱的形式可能會是要去選擇的更有幫助的途徑，向你的造物者，向一個天使，向一個聖人，向你的高我，向無論什麼人談論那個憂慮，在創造出那種不僅僅給予你一種頭腦的評判和一種遠景的感覺，同樣也播灑了更大的可能性的種子的內部的環境的方面，這是遠遠更有幫助的，這樣你所擔憂的事情就會有更多的用一種順利的方式產生出來的機會，而不是用你害怕它可能產生出來的方式，用你傾向於擔心的方式產生出來。我們想要 Q'uo 對擔憂的觀念以及它對於一個情況的影響，對祈禱的觀念以及它對一個情況的影響進行評論。

(Carla channeling)

(Carla 傳訊)

I am Q'uo. Greetings in the love and the light of the one infinite Creator. We are gratified to be with you this afternoon and to be that source called to your circle to comment upon your query concerning worry and prayer. As always, we request that personal discrimination be used as you listen to these thoughts, for we speak not as authorities, but as your brothers and sisters.

我是 Q'uo。在太一無限造物者的愛與光中致意。我們對於能夠在這個下午與你們在一起並能夠成為被呼喚到你們的圈子來對你們關於憂慮和祈禱的問題進行評論的源頭而感到滿足。一如既往，我們請求個人的分辨力在你聆聽那些這些想法的時候被使用，因為我們不是作為權威，而是作為你們的兄弟姐妹而發言的。

In responding to your query, we begin by observing the estate of your species and your density. It has been written that man is a little lower than the angels. What separates the estate of third density from that angelic host is an illusion

in which the truth is hidden, so that the generator of either positivity or negativity is chosen—we correct this instrument—is chosen in faith alone, not because the circumstances of any situation are or become clear.

在回應你們的問題的方面，我們會藉由觀察你們的物種和你們的密度的等級來開始。已經被寫道的是，人類是比天使要稍稍低一點的。將第三密度的等級與天使群體分開的事物是一種幻象，在其中真理被隱藏起來了，因此，正面性或是負面性的發生器是僅僅憑藉信心被選擇的，而不是因為任何情況的環境是清晰的或者變得清晰了而被選擇的。

The essence of third density is the striving for clarity in the midst of unremitting confusion and darkness. In this situation it would be miraculous for any not to worry. There seems to be a continual stream of circumstance which cannot be controlled; efforts to control are often useless. In the absence of action that is effective the concern and returning to the concern is natural. Yet, as your question posited, it is true that over-concern and worry cooperate with what may be called desire-driven destiny in such a way as to more nearly solidify the matter about which the worry and concern is expressed.

第三密度的實質是在永不停息的混淆和黑暗之中對清晰度的努力。在這種情況中，對於任何人而言，不去憂慮會是不可思議的。似乎有一條無法被掌控的持續不斷的環境的溪流，去控制的努力經常是無用的。在缺少有效的行動的情況下，憂慮以及重返憂慮是自然的。如你們的問題所假定的一樣，過度的擔憂和憂慮會，用這樣一種幾乎更大地固化那個憂慮和擔憂對其而被表達了的問題的方式，與被稱之為被渴望驅動的命運合作。

We ask you to sit for a moment with the sheer inevitability of worrying circumstance. You have come into this density and into this incarnational experience fully aware of and willing to undergo the dropping of the veil of forgetting. Before your present physical vehicle was created, you chose this circumstance and this continuing line of circumstance. What about this was so valuable? The gem which you chose was this very veil of forgetting and the blindness of the choices you would be making within this density and this incarnation. It is to this present worrying moment that you have come, not by mistake or error and not by chance, but step by step you have moved hither in chosen blindness and each issue before you now is faced in this blindness.

我們請你們與全然無可不免的令人擔憂的環境一起坐一會兒。你們已經在完全察覺並樂意於去經受遺忘的罩紗的落下的情況下進入到這個密度並進入到這個投生的體驗之中了。在你們當前的物質性載具被創造之前，你們選擇了這個環境和這個持續不斷的環境的線路。這個環境有什麼東西是如此有價值的呢？你們選擇的珍寶恰恰就是這個遺忘的罩紗和在這個密度以及這次投生中你會做出的選擇的盲目性了。你已經來到的恰恰就是這個當前的令人擔憂的時刻了，你不是藉由錯誤或者差錯，不是憑藉運氣，而是通過被選擇了的失明以及在這種失明之中在你面前現在正在被面對著的每一個議題，而一步接一步地來到這裏的。

What is the supreme value of this blind choice, but that it is blind. We emphasize this repeatedly because, although it feels as though those of

spiritual discretion and learning will have a greater and greater ease and pleasantness of incarnational experience, yet, in terms of the matter which acts as catalyst, the reverse is true: the greater the activity of the seeker within incarnation, the more frequent the choices and the more heartily each choice is tested.

這種看不見的選擇的至高的價值，就是在於它是看不見的。我們重複地強調這一點是因為，雖然感覺起來就好像那些具有靈性上的分辨力與學問的人將會擁有一種能夠越來越大的投生體驗的愉快，而在起到催化劑的作用的事物的方面，反過來是有效的：在投生中的尋求者的活動越大，選擇就會越發頻繁，每一個選擇就會越發完全地被考驗。

So, this situation which precipitates worry is the common coin of third-density incarnation, and as such, we recommend a quiet and contemplative consideration on each occasion in which worry arises of this fact. You did not come here to dispel worry and to be comforted; rather, you came into the arena of third density to strive in darkness. Your greatest sight is the blind but loving heart, for one sees with the heart the light which is not visible to the mind; for within the heart rests the spirit of love.

這種促成了憂慮情況是第三密度的投生的常識，正因如此，對於每一個在其中憂慮升起的場合，我們都推薦對於這個事實的一個安靜且深思熟慮的考慮。你們不是來到這裏來驅散憂慮並變得舒適的，毋寧說，你們進入到這個第三密度的競技場來在黑暗中努力。你最大的視野就是那個看不見但卻有愛的心，因為一個人會藉由心看見那對於心智而言不可見的光，因為愛之靈性在心之中休息。

This spirit is a side of wisdom which has no words in your density, and it expresses its wisdom in the more and more purified emotions. When the seeker comes first to the conscious study of the processes of spiritual choice-making, at first the heart is less than optimally pure in its expression. The seeker begins, day-by-day and meditation-by-meditation, to empty out of the heart the less pure of that heart's contents, as though the heart were a pocket in which many things had been placed, some of which were not desirable. After a time meditating and seeking, the heart begins to be released from having to hold so much of that which is less than pure; and then the heart may begin to shed its wisdom upon the conscious mind. This purifying process is not short, and we do not wish to suggest that you must become consciously pure in heart. We simply encourage each to do the work of opening in meditation regularly and allowing the heart to empty itself of the petty trivia so that its strain may be deeper and ever more pure.

這個靈性是在你們的密度中無法用言語表達的智慧的一個面向，它在越來越純淨的情緒中表達了它的智慧。當尋求者第一次來到對靈性上的做出選擇的過程的有意識的學習的時候，一開始心在它的表達中是較不完全純淨的。尋求者開始日復一日且一次冥想接著一次冥想地將心的內容中的較不純淨的部分從心中清除出去，就好像心是一個在其中已經被放置了很多事物的口袋一樣，其中有一些東西是不令人滿意的。在一段冥想和尋求的時間之後，心開始從不得不緊緊抓住如此多的較不純淨的事物上被釋放了，接下來，心就可以開始將它的智慧傾注到有意識的心智上了。這種淨化的過程並不是短暫的，我們並不希望建議你必須有意識

地在心中變得純淨。我們單純地鼓勵每一個人都在冥想中有規律地進行開放的工作並允許心去從它自己身上清空無價值的瑣屑，這樣它的血統就會變得更為深入且越來越純淨了。

The path to the deep mind goes through what we call the heart. This is why we focus upon this word, "heart." We wish, centrally, to disengage the mind from the intellectualizing capacity of your brain, for although one may speak intellectually of spiritual truths, the truths are only true in and as a whole when they are felt rather than intellectually understood.

通往心智深處的道路會通過我們所稱的心。這就是為什麼我們會聚焦在“心”這個詞語上。我們，中心性地，希望將心智從你的頭腦的邏輯智力的能力的束縛中解脫出來，因為雖然一個人可以用邏輯智力的方式談及靈性上的真理，真理僅僅當它們被感覺到而非用邏輯智力的方式被理解的時候才，在一個整體之中並作為一個真理，是真實的。

Now, we have placed you in the situation and legalized worrying to an extent. Yes, you shall worry; you shall not break this habit entirely. Yet, we have suggested that the truth of the situation is not best served by worrying.

現在，我們已經將你們放置在這個情況之中並在一定程度上讓憂慮得到認可了。是的，你們將會憂慮，你們將不會完全地打破這個習慣。而我們已經建議過，這個情況的真理並非是藉由擔憂而最佳地發揮作用的。

What, then, is the manner of moving in harmony with desire-driven destiny in such a way as to make the most effective and positive choices? We ask that you recall from one of your holy works that the one known as Peter saw the one known as Jesus walking upon the water. Peter, it is written, was excited to see this miracle and leapt out of the boat to walk to his teacher. But then Peter realized that he was doing the impossible, and immediately he stopped walking upon the waves and began to sink; however, the one known as Jesus reached his hand to Peter, and Peter was again able to walk upon the water with his teacher.

那麼，如果要用這樣一種做出最為有效且最為正面性的選擇的方式與被渴望驅動的命運協調一致地移動，這種移動的方式是什麼呢？我們請你們從你們的一部神聖著作中回憶起，叫做彼得的實體看到叫做耶穌的實體走在水面上。彼得，被寫道，對於看到這個奇跡很激動並跳出小船走上他的老師。但是彼得意識到他正在做不可能的事情，它立即就停止在波浪上行走並開始下沉了，然而，叫做耶穌的實體向彼得伸出手，彼得再一次能夠和他的老師一起走在水面上了。

This reaching of the hand to the infinite intelligence that is source and ending, is an image showing the essence of prayer. It is a direct communication with that which surrounds and makes possible the illusion now experienced. To pray is to organize the energies within the self and point them directly at communication with, and ultimate congruency with, the great Original Thought of Love.

向智慧無限伸出手就是一個展現了祈禱的實質的形象了，智慧無限是源頭與終點。與這是一種與包圍著現在被體驗到的幻象並使之成為可能的事物之間的直接

的交流。去祈禱就是去組織在自我內在之中的能量並將它們直接指向與那一個愛的偉大的原初的想法之間的交流以及與其最終的協調一致。

Thusly, prayer needs not to be answered to be effective. It is not given that a seeker see clear answers to each and every prayer; rather, it is given that communication and interaction with the infinite and the divine is not only possible, but inevitable. Prayer organizes this direct communication and identification in a polarized way; worry makes the connection with the divine in an unorganized way. The very process of communicating with infinite intelligence causes the seeker to refine, reconsider, restate and begin to see the truer dimensions of that situation about which he has been concerned.

因此，祈禱並不需要被回答以成為有成效的。尋求者並不會被假定會對於每一個祈禱都看到清晰的回應，毋寧說，被假定的事情是，與無限和神性之間的交流與互動不僅僅是可能的，同樣也是無可避免的。祈禱用一種極化的方面組織了這種直接交流與認出，憂慮用一種無組織的方式與神性建立了連接。就是那個與智能無限之間的溝通交流的過程使得尋求者去精煉，重新考慮、重新陳述並開始看到那個他們已經擔憂了的情況的更為真實的維度。

We do encourage more than prayer, however. The praying to be led is most helpful and efficacious; yet, there is also the great energy which dwells in this connection with infinity, which may then be released from intended communication as a reflex of this communication, as, if you will, an answer to prayer. To the open-hearted there comes that spirit which enlivens hope and faith; and in its turn, this faith organizes the intellectual mind so that it is more worry-resistant when next the situation causing worry arises.

然而，我們確實鼓勵比祈禱更多的事情。祈禱被引領是更為有幫助且更為富有成效的，而在這種與無限之間的連接中確實同樣存在有巨大的能量，這種能量接下來就可以通過被想要的溝通交流被釋放出來，成為一種對這種交流的反射，成為一種對祈禱的回應，如果你願意這樣說的話。對於開放的心，會有為希望和信心賦予生氣的靈性的出現，相應地，這種信心會組織邏輯智力的心智，這樣它就會在下一個引發了憂慮的情況升起的時候對於憂慮更有抵抗性了。

The answer to prayer is not only the response of infinite intelligence to the matter for which intercession has been offered, but also a feedback which more and more informs the intelligence of that seeker who has prayed. Indeed, we would substitute for "prayer" the term "conversation," for prayer is a word which in your culture has many negative connotations concerning the feelings of lack of faith, lack of confidence, lack of worth, and similar shadows. It also is connoted with the concept of the elite, as though some were more able to pray or had more right to pray than others. We would instead call prayer a conversation with infinite intelligence. In this conversation, the seeker speaks his mind as it is given him to do. Infinite intelligence responds in silence and in power; and free will being observed, destiny moves on, affected to some degree by this interaction. More than this, he who converses with infinity grows more and more full of this energy which is the reflex of this conversation—the silent encouragement of the infinite for the seeker within

illusion. 對於祈禱的回應不僅僅是智慧無限對於那個調解已經給予了的問題的回應，它同樣也是一個會越來越多地讓那個已經祈禱了的尋求者的智能充滿活力的回饋。確實，我們會用“對話”這個詞語來替代“祈禱”，因為祈禱是一個在你們的文化中擁有許多的消極的言外之意的詞語，這種言外之意涉及到那些缺乏信心、缺乏信任、缺乏價值以及類似的陰影的感覺。它同樣帶有精英的觀念的含義，就好像某些人是更加有能力祈禱，或者某些人比其他人擁有更多的祈禱的權利。我們作為替代會稱呼祈禱為一種與智慧無限之間的交談。在這種交談中，尋求者說出了他心智中的想法，如同心智被給予他去做的一樣。智慧無限在靜默中，在力量中回應，自由意志被遵守了，命運繼續前進，命運在某種程度上被這種互動影響了。比這更重要的是，對於那個與無限交談的實體，他逐漸越來越多地充滿了這種交談的反射之所是的能量——無限對在幻象中的尋求者的無聲的鼓勵。

We would suggest that as the seeker moves through the illusion day-by-day, and repeatedly goes through the practice of worry, of noting the worry, and of turning to communicate this concern in an organized way to infinite intelligence, there is the self-contradictory need both to release the free will to circumstance and to enter into that worrisome situation in imagination, to turn and face that about which the seeker is worried. Again, this turning and facing of catalyst does not bring about simply an answer to prayer, but rather, it acts as a teaching aid, if you will, opening more and more the seeker's heart, enlarging the scope of the seeker's identity to itself, and bringing about more and more in the thinking patterns of the seeker an awareness of the self as a universal Self.

我們會建議，隨著尋求者日復一日地經歷這個幻象，並重複性地經歷憂慮、注意到憂慮，轉向用一種有組織的方式與智慧無限對這種擔憂的交流的練習，會有一種自相矛盾的需要，這種需要既要將自由意志釋放給環境，同時又要在想像中進入到那個令人擔憂的情況，轉過身來面對那個尋求者正在擔憂的事情。再一次，這種轉過身來面對催化劑不會簡單地產生出一個給祈禱的回應，毋寧說它會用作一種教導輔助，如果你們願意這樣說的話，這種教導輔助會越來越多地開放尋求者的心，擴大尋求者與它自己的同一性的範圍，並在那個尋求者的思考模式中越來越多地產生出一種對自我是一個全面的大我的認識。

Much of what prayer and worry do is offer a definition or qualification of selfhood. Much of what seekers do in blind faith is seek and seek outwardly, reaching and reaching, yet learning more and more about the heart of the self, for the creation reflects that self, and those circumstances which are so obviously happening outside the self within the illusion are, in fact, reflecting part of the nature of the inner self.

祈禱和擔憂所做的大量事情就是提供對自我屬性的一個定義或者限定。尋求者在盲目的信心中所做的大量事情就是尋求，向外尋求並向外伸出手，向外伸出手而又同時越來越多地瞭解自我的心，因為造物映射了那個自我，在幻象中正如如此明顯地發生在自我之外的那些環境，實際上是內在的自我的一部分的特性的映射。

Behold your own visions and all sense impressions not only as outer events,

but also as a grand system of mirrors reflecting your own inner nature, for all that seems outer, all that seems divergent, all that seems to have this and that quality in and of itself, is that within the illusion which is positioned in a way that shall teach the seeker of his inner nature.

將你自己的視覺以及所有感官印象不僅僅視為外在的時間，同樣也視為一個映射你自己的內在的特性的巨大的鏡子的系統，因為所有看起來似乎是外在的事物，所有看起來似乎是有分歧的事物，所有看起來似乎在其內在及其自身擁有這樣或者那樣的特性的事物，都是用一種將教導尋求者它內在的特性的方式被放置在幻象中的事物。

We join you in moving along this bewildering path. We encourage each in that cosmic conversation which shall reveal the seeker to itself, and the self to the infinite One.

我們在沿著這條令人手足無措的道路前進的過程中加入你們。我們鼓勵每個人處於那種將會向尋求者揭露其自身，向無限太一揭露自我的宇宙性的交談中。

We would close this sitting through the one known as Jim. We are those of Q'uo, and leave this instrument in love and light.

我們會通過叫做 *Jim* 的實體關閉這次集會。我們是 Q'uo，我們在愛與光中離開這個器皿。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and in light. At this time it is our privilege to offer ourselves for the further query if those present have additional queries. Is there a query at this time?

我是 Q'uo，在愛與光中再一次向各位致意。在此刻我們很榮幸提供我們自己來回答任何進一步的問題，如果在場的人擁有額外的問題的話。在此刻有一個問題嗎？

Carla: I have a question. Let me see. I don't exactly know how to frame it. First of all, I would very much like to know—did I get any part of what you were trying to give me? It was very difficult to go through some of those concepts; and if I didn't, could you re-say them—whatever I didn't get—another way through Jim?

Carla：我有一個問題。讓我看看。我並不確切地知道如何表述它。首先，我非常想要知道——我說出了你們正在嘗試去給予我的內容的任何部分嗎？完成那些觀念中的一些觀念是非常困難的，如果我沒有說出來的話，你們能夠重新講述它們——無論什麼我沒有說出來的內容——通過 *Jim* 用另一種方式來說。

I am Q'uo, and we are quite pleased that you were able to move through what was indeed difficult conceptual framework, shall we say. This is not material that is easily apprehended, and we are happy that you have applied yourself with such determination and ...

我是 Q'uo，我們對於你能夠穿越的確很困難的，容我們說，觀念性的框架是相

當高興的。這不是容易被理解的材料，我們很高興你已經帶著這樣的決心與.....應用你自己了。

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

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

我是 Q'uo，我再一次與這個器皿在一起了。我的姐妹，有一個進一步的問題嗎？

Carla: Yes. I think I grasp what you're saying about how worry is good to the extent that we need it to alert ourselves to the fact that we need to pray; and that prayer is good, or communication with the divine is good. But there is a trigger in there where you're worrying about something and you hope that you somehow could get a trigger in there, so that you move right on from worry to dealing with it in a prayerful and communicative way. And I think the original impetus for this question was, "What trigger can I use to point out to myself the fact that I'm worrying, and get me into a frame of mind in which I can do something about it?" What keeps us from just worrying and worrying and worrying? What kind of trigger can we put in our consciousnesses that alerts us to this in ourselves?

Carla：是的。我想我理解了你們在關於憂慮如何在我們需要它來讓我們自己警醒於這樣一個事實的方面是有益處的，這個事實即，我們需要祈禱，祈禱是有益處的，或者與神性的交流是有益處的。但是，在你正在擔憂某個事物的位置上會有一個觸發物，你希望你以某種方式能夠在那裏得到一個觸發物，這樣你就可以馬上從憂慮向著用一種祈禱和交流的方式與它打交道移動了。我想這個問題的最初的推動力是，“我能夠使用什麼觸發物來向我自己指出我正在擔憂的這個事實，並讓我進入到一個心智的框架之中，在其中我能夠對它做某種事情。”什麼事物會讓我們不再僅僅擔憂、擔憂、擔憂呢？我們能夠將什麼類型的觸發物放置在我們的意識中，它會在我們自己內在之中提醒我們這一點呢？

I am Q'uo, and am aware of your query, my sister. The threshold of worry, shall we say, varies from entity to entity. There are entities who feel comfortable only as they are able to worry about a situation. There are others who feel little distortion towards worry and allow whatever situation is occurring to continue with little concern for their part in the situation.

我是 Q'uo，我理解了你的問題，我的姐妹。憂慮的門檻，容我們說，在不同的實體之間是變化的。會有一些實體僅僅在他們能夠擔憂一個情況的時候才會感覺到舒適。會有其他的一些實體會對憂慮幾乎感覺不到扭曲並會允許無論什麼正在發生的情況繼續發生，而在它們在那個情況中的角色幾乎沒有什麼擔憂。

Each entity must determine when worry has begun to wear out one's ability to find peace and equanimity concerning a given situation. There is the necessity,

as we have previously mentioned, of giving enough concern and worry to a situation to alert the deeper self that there is the need for creative problem-solving, shall we say. When an entity has thusly alerted not only the deeper levels of its own mind—reaching into that which is below conscious awareness—but has through this same process alerted those presences which serve as guides and teachers, then it is that these presences along with the more whole self must be allowed to present their comments, shall we say. 每一個實體都必須在憂慮已經開始耗盡一個人在關於一個給定的情況的方面去找到平安與沉著的能力的時候做出決定。如我們在之前已經提到過的一樣，有必要對於一個情況給予足夠的擔心和憂慮以警醒更為深入的自我，有對於創造性的，容我們說，解決問題的需要。當一個實體已經由此不僅僅警醒了它自己的心智的更為深入的層次——延伸進入到那個在有意識地察覺之下的心智的層次——它同樣也已經通過這個相同的過程警醒了那些作為嚮導和老師而服務的存在的時候，接下來，那些存在於那個更為完整的自我一起就必須被允許去，容我們說，呈現它們的評論了。

When these resources have been heard and whatever action that is possible has been taken—even if only to prepare for action—then it is that the entity must trust and have faith that all it can do and all that is appropriate to be done, it has done. By having this faith, the entity is affirming that all is, indeed, well, and has added that ingredient of faith into the mix of catalyst to serve as what you may call a kind of yeast that will affect the outcome, shall we say, in a manner which is most appropriate, considering the various qualities, energies and entities involved.

當這些資源已經被聽到，當無論什麼有可能的行動已經被進行了——即使僅僅是為行動做好準備——接下來就是那個實體必須相信所有它能夠做的事情，所有合適去被做的事情，它都已經做了，並對此抱有信心的時候了。藉由抱有這種信心，那個實體正在肯定，確實一切都好，確實一切事物都已經將那種信心的要素添加到那個催化劑的混合物之中以起到你們所稱的一種酵母的作用，這種酵母將用一種最為合適的，考慮到各種各樣的特性能量和涉及到的實體的方式，容我們說，影響結果。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Just one. I sense that we could study this topic further to good advantage. Would you confirm that, if it's true?

Carla：僅僅只有一個問題。我感覺到我們能夠進一步研究這個主題以取得有益的優點。你們能夠肯定是否它是真實的嗎？

I am Q'uo, and we agree that this is fertile ground for further consideration, for there is much of foundation attitude formation and its effect upon the external environment that reflects the nature of your illusion and the general field of that which you may call magic.

我是 Q'uo，我們贊成，這是進一步的考慮的肥沃的土地，因為會有大量基礎的態度的形成以及它對外部的環境的效果，這種效果會反應你們的幻象的特性以及

你們可以稱之為魔法的一般性的領域。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, thank you, Q'uo. This has been an interesting session.

Carla：沒有，感謝你們，Q'uo。這已經是一個有趣的集會了。

I am Q'uo, and again we thank you, my sister.

我是 Q'uo，我們再一次感謝你，我的姐妹。

Is there another query at this time?

在此刻有另一個問題嗎？

Questioner: No, not from me, Q'uo. It's been good to continue (inaudible).

提問者：沒有了，我沒有問題了，Q'uo。繼續（聽不見）是有益處的。

I am Q'uo, and we have also enjoyed this session. We feel that the queries which come from your mutual concern are those which are rich in possibility for study, and we study with you that which you seek, for are we not all One? We thank you, each of you, for your dedication, your courage, and your sense of proportion which you call humor. We are most grateful to be able to join you in your meditation and in your seeking of truth.

我是 Q'uo，我們同樣已經享受這次機會了。我們感覺到那些來自於你們共同的關注的問題是那些富含可能性以供研究的問題，我們與你們一起學習你們尋求的事物，因為難道我們全體不是一體的嗎？我們感謝為你們的奉獻、你們的勇氣、你們的稱之為幽默的你們的比例感而感謝你們，你們每一位。我們對於能夠加入你們的冥想和你們對真理的尋求是極其感激的。

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

在此刻我們將離開這個團體和這個器皿，一如既往，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

June 13, 1993

1993-06-13 孤單的價值與誤區

Group question: The question this afternoon has to do with solitude. We would like to know what the value of solitude is to the seeker of truth and why it is that some people seem to need more solitude or others less, and are there any problems or pitfalls with too much or too little solitude? Is it sort of like dreaming in the sleep stage? Do you need so much of it?

團體問題：今天下午的問題與孤單有關。我們想要知道對於真理的尋求者孤單的價值是什麼，為什麼一些人看起來需要更多的孤單而其他人需要較少的孤單，太多的孤單或者太少的孤單有任何的問題或者易犯的錯誤嗎？它是某種類似於在睡夢狀態的做夢嗎？你需要如此多的孤單嗎？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. I greet you in the love and in the light of the one infinite Creator. Thank you for calling us to your circle of seeking that we may offer our thoughts to you on the subject of solitude.

我是 Q'uo。我在太一無限造物者的愛與光中向你們致意。感謝你們呼喚我們來到你們的尋求的圈子，這樣我們就可以在孤單的主題上向你們提供我們的想法了。

(Pause)

(暫停)

We are those of Q'uo and apologize for refraining from speaking. This instrument is experiencing flares of pain which temporarily removed the instrument from tuning. We shall proceed but we'll attempt to be shorter than our usual lengthy discussion. This instrument feels that (inaudible) remains unlikely.

我們是 Q'uo，我們為發言的抑制而抱歉。這個器皿正在體驗到痛苦的爆發，它們暫時性地讓這個器皿失去調音了。我們將繼續進行，但是我們將嘗試比我們通常長度的討論更短一些。這個器皿感覺到（聽不見）不大可能繼續存在。

The uses of solitude are various. Thusly, there is not one clear answer to a question attempting to evaluate this condition. If the goal of the seeker is to assimilate truth, then certainly it may be seen that solitude has a part to play to some extent in this search. Perhaps looking at the question from the standpoint of what a seeker is working toward is helpful. If a seeker seeks to move its vibration more and more nearly into attunement with the one great original Thought whose vibration is called love, if the seeker already is feeling that it needs to seek more this growing attempt at a congruency between the vibration of the self and the greater Self, then the entity will look more favorably upon solitude and its right uses spiritually. If a seeker is considering itself as moving well in attunement, but needing the work of service for others,

then the seeker will find solitude less spiritually appropriate. This is one clear and simple way of evaluating the spiritual uses of solitude in that, to be of manifested service to others, the servant usually must spend time with those others whom he serves.

對孤單的使用是多種多樣的。因此，對於一個嘗試去評估這種情況的問題，不會有一個清楚的答案。如果尋求者的目標是去消化吸收真理，那麼，孤單在這種探尋中在某種程度上是扮演了一部分的角色，這一點是可以被看到的。也許從一個尋求者正在朝向其工作的視角來查看這個問題是有幫助的。如果一個尋求者尋求讓它的振動越來越接近與那個被稱之為愛的那一個偉大的原初的想法的協調，如果尋求者已經感覺到它需要更多地尋求這種向著在自我的振動和那個更大的我的振動之間的一種一致性的不斷增強的嘗試，那麼那個實體就會用為贊成的方式看待孤單以及它在靈性上的適當的使用了。如果一個尋求者正在將它自己考慮為在協調一致的方面是發展順利的，但是卻需要服務他人的工作，那麼尋求者就將會發現孤單在靈性的方面是較不合適的。這是評估對孤單的靈性上的使用的一個清晰而簡單的方式，因為要對他人進行顯化的服務，那個服務者通常必須花時間與他所服務的那些其他人在一起。

However, within the cultural attitude—we correct this instrument—attitudinal ambiance which you enjoy at this space and time, it is very nearly guaranteed that those seeking solitude will not already be in a vibratory state congruent with the one great original Thought. It is probably that the entity may not even be seeking solitude for a spiritual reason, but rather seeking solitude as a surcease from suffering and pain of some kind. So let us look at the right use of this gift.

然而，在你們在這個空間時間所享受的在文化的態度之中——我們更正這個器皿——文化性的態度氛圍中，幾乎可以被保證的事情是，那些尋求孤單的人將不會已經處於一種與那一個偉大的原初的想法協調一致的振動的狀態之中。那個實體可能甚至不是為了一個靈性上的原因而尋求孤單，而毋寧是尋求孤單作為對受苦以及某種類型的痛苦的中止。因此，讓我們看看對這個禮物的正確的使用。

Perhaps the solitude which is often spoken of in your literature as the “desert experience,” or “forty days and forty nights in the wilderness,” in this situation, the seeker is in crisis. The seeker has been stimulated and its sensory systems overtaxed by wisdom, by sense perceptions, by the opinions of others. In this crisis, the seeker often typically must needs walk by itself in terms of sharing with another third-destiny entity the verdance and thirst of this journey.

也許孤單在你們的文化中經常被作為“沙漠體驗”或者“在荒野中的四十個白天和四十個夜晚”而被談到了，在這種情況中，尋求者是處於危機之中的。尋求者已經是被刺激了，它的感官系統已經因為智慧，因為感覺的感知，因為其他人的觀點而疲勞過度了。在這個緊要關頭，在與另一個第三密度的實體分享這條旅程的陌生（*verdance*）與饑渴的方面，尋求者經常典型性地必須需要獨自行走。

As the old folk song says, “You’ve got to walk that lonesome valley. You’ve got to walk it by yourself. Ain’t nobody else gonna walk it for you.” This, my friends, is true to the best of our knowledge. You walk though the valley of the shadow of death as your holy work is quoted. And although you have your

higher self and the inner planes, [entities] who come to your request, although in fact you are not alone ever nor cut off from the love of the infinite One, yet in terms of someone to help with the burden of the learning, each seeker perforce must do this work for and by itself.

如同古老的民歌所唱道的一樣，“你必須要走過那個人跡稀少的山谷。你必須要獨自一人走過它。沒有任何其他人會替代你走過它。”我的朋友們，就我們最佳的知曉，這是真實的。如你們的神聖著作被用用的一樣，你們走過死蔭的幽谷。雖然你們擁有你的高我、內在層面以及那些會依照你們的請求而來到你們身邊的實體們，雖然實際上你們既不是孤單的，你們也沒有與無限太一的愛隔斷，而在某個人會在學習的重負的方面幫助你的方面，每一個尋求者的都不可避免地必須為它自己且獨自一人來進行這個工作。

The next great category of reasons people yearn for solitude is the category which is a dynamic of sensitivity. There are many to whom relating to the self has been in some way blocked. This usually occurs in the younger years of incarnation. Part of the young experience has caused the entity to seek solitude in order to be comfortable, for there is perceived the discomfort in company, and this discomfort builds up within such an entity. When such a one reaches a solitary place, there is the feeling of safety and of relaxation. It is almost as though the mind and emotions constituted another organ such as the lungs, and as the lungs need to breathe for the organism to live, so the entity must be solitary in order for the emotional and mental faculties to remain acute, for if this need is ignored, there is the equivalent lack of oxygen to the brain—that is, oxygen to the emotions and mind.

人會渴望孤單的原因的下一個巨大的類型是一種敏感性的動力性的類型。會有很多人，它們在與自我之間的關係的方面是已經用某種方式被阻塞了的。這通常發生在投生的較為年幼的時期。一部分的年輕的體驗已經使得實體去尋求孤單以便成為舒適的，因為在陪伴中有不適被感覺到了，這種不適會在這樣一個實體內在之中累積。當這樣一個實體抵達了一個孤單的場所的時候，會有安全和放鬆的感覺。這幾乎就好像心智和情緒構成了諸如肺部之類的另一個器官，和肺部需要呼吸以供器官的存活一樣，實體同樣必須是孤單的以便於情緒和心智的機能保持敏銳，因為如果這種需要被忽略的話，會有等同於大腦缺乏氧氣的情況——也就是說，孤單就是對於情緒和心智的氧氣。

Such an entity is correct in assessing the need for solitude. However, it is well for a seeker of this character type to look well to the right use of solitude, for the potential is there for distraction and the lessening of the impact of this gift to the self by a lack of considered thought as to how to create within solitude. 這樣一個實體在估計對孤單的需要的方面是正確的。然而，對於一個具有這種類型的性格的尋求者而言，去好好檢查對孤單的正確的使用，這是很好的，因為會有分心物以及由於在關於如何在孤單中創造的方面的一種缺乏深思熟慮的思考而減輕這種禮物對自我的效果的可能性。

“Create what?” this instrument asks us irritably. However we leave this a blank on purpose, for those who seek solitude are often given within that solitude, when it is used well, creations and fantasies of the heart, the mind, the

emotions, and of the spirit. “創造什麼？”這個器皿急躁地問我們，然而，我們故意將這一點留出一個空白，因為當那種孤單被有效使用的時候，那些尋求孤單的人經常會在那種孤單中被給予心、心智、情緒以及靈性的創造與奇思妙想。

Thusly, we say to those seekers whose way is solitary, be aware of the joy of this gift and if riches pour into you, pour them through yourself and into manifestation, so that that which has been given you and you alone in the darkness of the sanctum sanctorum within you may open-handedly allow such creation to occur through yourself and bless all who may hear or see.

因此，我們對那些其道路是孤單的尋求者說，認識到這個禮物的喜悅，如果豐盛傾注到你內在之中，將它們通過你自己傾注到顯化之中，這樣，在你內在之中的至聖所黑暗之中已經被給予你並且僅僅只給予了你的事物，就可以慷慨地允許這樣的創造通過你自己而出現，並祝福所有可能會聽到或者看到的人了。

There is that to be considered which is inclined towards the negative path of service to self in most desires for solitude, and the threads or the strain of this can be picked out and discovered by the seeker, that the times of solitude may become more productive. And we use the term “productive” to include, first of all, the lightening of the planetary consciousness. These service-to-self portions or threads or melodies, entwined within the tapestry of incarnational experience in solitude, occur naturally. This tendency to desire to be distracted is an artifact of the blockage of energy which is almost inevitable within the dense chemical distillery of the human frame.

在大多數對孤單的渴望中都會有被認為是傾向於服務自我的負面性的道路的事物，如果這種傾向性的線索或者張力能夠被挑選出來並被尋求者探索，孤單的時間可以是變得非常的富有成效。我們使用“富有成效”這個詞語來首先包含照亮星球的意識。這些服務自我的部分、或者線條、或者曲調，在投生體驗的織錦之中是被纏繞在孤單中的，它們是自然而然地出現的。這種渴望被分心的傾向性是一種阻塞的能量的人造物，它在人類的身體的沉重的化學精煉廠之中幾乎是不可避免的。

The exhaustion of living occurs frequently, and certainly more frequently as the physical vehicle becomes more aged and less able. This is not to say that it is always service to self to allow the self to be distracted. Occasionally, and more for some than others, such distraction within solitude is salutary and salubrious, for this method enables one who is uncomfortable to achieve a more pleasant state of mind. However, the seeker may look carefully at the service-to-self entity's habit and custom of considering the self separate from all else. Solitude, you see, is among many other things, an illusion. There is no solitude in a full, teeming, living creation. The force of life about all is unbelievable, literally. You cannot even imagine how crowded the universe is. It bursts with life.

生活的疲憊會頻繁地發生，並肯定會隨著物質性載具變得更為老化和能力不足而更為頻繁地發生。這並不是說，允許自我被分心一直都是服務自我。偶爾地，在孤單中的這樣的分心是有益處且有益健康的，一些人會比其他人更為顯著，因為

這種方式使得一個不舒服的人能夠取得一種更為愉快的心智的狀態了。然而，尋求者可以仔細檢查服務自我的實體考慮自我與所有其他人是分離的習慣與慣例。你看，與許多其他的事情一樣，孤單是一個幻象。在一個充滿的、豐富的、活生生的造物中，沒有孤單存在。在一切事物周圍的生命力，真的是難以置信的。你甚至無法想像宇宙是多麼的擁擠。它充滿了生命。

You dwell within a deep, deep illusion. Out of the unknown, yet felt, glory of the great Self within, you come to a realization that you wish to walk what this instrument would call the "King's Highway." You put your pack on your back, your walking stick in your hand, and you set out with one tunic and one pair of sandals. Your situation grants to you one opportunity after another to so choose your environment and your actions that you may be the most aware of the love of the infinite One, and may be most able to be a channel for that infinite vibration to others. It is completely dependent upon each situation, each entity, as to the appropriate amount of solitude. There is no one best way, just as there is no one best path.

你居住在一個深深的，深深的幻象中。由於不被知曉，而卻被感覺到的，內在的大我的榮耀，你獲得了一種領悟，即你希望去走上這個器皿所稱的“國王的大道。”你的背上背著背包，你在手中握著手杖，你穿著一身外衣和一雙涼鞋就出發了。你的情況給與了你一個接一個的機會來選擇你的環境和你的行動，以便於你可以最大地察覺到無限大一的愛，可以最有能力成為給其他人的無限的振動的一個管道。在關於孤單的合適的數量的方面，這是完全取決於每一個情況與每一個實體的。沒有一種最佳的方式，就好像沒有一條最佳的道路一樣。

However, there is one form of solitary practice [which] deserves notice above all else, and that is the solitude within in which one turns to the holy of holies within the self. In meditation, a link is sought in spiritual solitude. Through that solitude the seeking soul stretches out its purified desire, and the silence answers in thought too poignant, too profound, too deep for words. Treasure those moments with the infinite One, and know that each moment wherein the Creator has been sought is lightening the consciousness of your people and doing needed work in establishing the generation of an ever fuller light upon your sphere.

然而，會有一種孤單的練習的形式是比所有其他的形式更值得注意的，那就是一個人在其中轉向自我內在之中的聖中至聖的內在的孤單。在冥想中，一種連接在靈性的孤單中被尋求了。通過那種孤單，尋求的靈魂將它純淨的渴望延伸出去了，在想法中的靜默的回答對於言語而言是太過強烈、太過深刻且太過深入的。珍惜那些與無限大一在一起的時刻，並知曉每一個造物者在其中已經被尋求的時刻都是在照亮你們的人群的意識並在構建在你們的星球上的一個越來越充滿的光的世代的過程中進行必須的工作。

We would at this time transfer to the one known as Jim. We are those of Q'uo and we leave this instrument with thanks in love and light. 我們會在此刻轉移到叫做 *Jim* 的實體。我們是 Q'uo，我們帶著感謝在愛與光中離開這個器皿。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and greet each again in love and in light through this instrument. May we say that it is a privilege to be able to utilize each instrument present in the dissemination of our thoughts and opinions in response to your queries. At this time we would ask if there may be any further queries to which we may respond.

我是 Q'uo，我通過這個器皿再一次在愛與光中向各位致意。容我們說，能夠在通過回應你們的問題來傳播我們的想法和觀點的過程中使用每一個在場的器皿，這是一種榮幸。在此刻，我們會請問是否有任何我們可以回應的進一步的問題呢？

Carla: You didn't say anything about when people are depressed and like to be off by themselves. I was wondering about that.

Carla：當你們感覺到沮喪並想要一個人走開的時候，你們並沒有對此說任何事情。我對那一點感到好奇。

I am Q'uo, and am aware of your query, my sister. The second designation of the conditions that one may experience that would cause the seeking of solitude is that in which the entity is greatly sensitive to the movement of the world about it and feels, in a sense, easily jostled by the disharmonious vibrations, and which seeks the condition of solitude as a means whereby a refuge can be taken and the life pattern explored in a less threatening environment. The condition of depression, as you have called it, is a special example of this sensitivity that has been distorted by an imbalance of personal experience and the difficulty in processing a catalyst to clear the, shall we say, line to the inner self. When an entity experience—we correct this instrument—experiences the condition of depression, there is [at] the one time over-sensitivity and yet there is the distancing or numbness, shall we say, to hope and to faith which causes the entity to feel the despair that will, at some point, cause the entity to retreat into a smaller, safer and solitary environment, much as the turtle retreats into the shell when danger is perceived. An entity with the feeling of despair in the mental and emotional energy systems oftentimes attempts to lick its wounds, shall we say, by seeking solitude.

我是 Q'uo，我理解了你的問題，我的姐妹。一個人可能會體驗到的會造成對孤單的尋求的情況的第二個指定，就是在其中實體對於在它周圍的世界的運行時極其敏感的並在某種意義上感覺到易於因為不協調的振動而受刺激的情況，那個實體會尋求孤單的情況作為一種藉由其一種庇護可以被取得，生命的模式可以在一種較不令人感到威脅的環境中被探索的途徑。沮喪的情況，如你們對它的稱呼一樣，是這種敏感性的一個特別的實例，它已經由於一種個人體驗的不平衡和在處理一個催化劑以清理通往，容我們說，內在的自我的線路的方面的困難而已經被扭曲了。當一個實體體驗——我們更正這個器皿——體驗到沮喪的情況的時候，在一個時間會有過度刺激性，而在希望和信心的方面會有，容我們說，隔閡與麻木，它會使得那個實體感覺絕望以至於將會在某個位置使得實體退入到一個更小

的、更安全的孤單的環境中，這非常類似於烏龜在危險被感覺到的時候縮回到龜殼中。一個在心智和情緒的能量系統中帶有絕望的感覺的實體時常嘗試去藉由尋求孤單來，容我們說，舔它的傷口。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No. Thank you very much, Q'uo.

Carla：沒有。非常感謝你們。

I am Q'uo, and we thank you, my sister. Is there a further query?

我是 Q'uo，我們感謝你，我的姐妹。有一個進一步的問題嗎？

(Pause)

(暫停)

I am Q'uo, and we thank each for offering the support for this circle of seeking and for searching the heart for the part each has to offer in bringing this query to us. We are full of gratitude at the opportunity to be with you in your seeking and to share with you that which we have found helpful in our own journey. At this time it is our great and joyous privilege to please the instrument known as Carla with a shorter than usual session. We realize that we speak at great lengths more frequently than not and we are happy that we are able to, at this time, offer a more succinct answer to your query.

我是 Q'uo，我們為向這個尋求的圈子提供支援，並為搜尋在將這個問題帶給我們的過程中每一個人所貢獻的部分的核心而感謝各位。我們對於在你們的尋求中與你們在一起並與你們分享我們在我們自己的旅程中已經發現是有幫助的事物的機會而充滿了感激。在此刻，用一個比通常的集會較短的集會來讓叫做 Carla 的實體感到高興，這是我們極大且喜悅的榮幸。我們意識到我們長篇大論比不這樣是更為頻繁地，我們很高興我們能夠在此刻向你們的問題提供一個更為簡明的答案。

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

我們將在此刻離開這個團體，離開各位，一如既往，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

June 20, 1993

1993-06-20 選擇困難與自然的尋求

Group question: The question this afternoon has to do with the metaphysical appropriateness, or value, in consciously choosing the more difficult path when we are aware of more than one path facing us in a particular direction. Is there a value, metaphysically, to consciously choosing more difficult paths or more difficult catalyst and being able to find joy anyway?

團體問題：當我們察覺到我們在一個特定的方向正在面對著多於一條道路的時候有意識地選擇更為困難的道路，這個下午的問題是與在這種有意識地選擇更為困難的道路的方面的形而上學的適當性或者價值有關的。有意識地選擇更為困難的道路或者更為困難的催化劑並無論如何都能夠找到喜悅，從形而上學的方面而言，它是有一種價值嗎？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We greet you with undiluted pleasure and thank you for calling us to your circle of seeking. It is our pleasure to share our thoughts on the subject of difficulty and would—we correct this instrument—we would ask of you only that you hear our thoughts with the awareness that they are our opinions and have no authority over you except that authority you give them because you recognize them as your personal truth.

我是 Q'uo。在太一無限造物者的愛與光中致意。我們用未被稀釋過的喜悅想你們致意，我們感謝你們呼喚我們來到你們尋求的圈子。我們很高興在困難的主題上分享我們想法並會——我們更正這個器皿——我們僅僅會請求你們，你們帶著這樣一種認識來聆聽我們的想法，這種認識即我們的想法是我們的觀點，它們並不擁有高於你們的權威，除非因為你們將它們識別為你個人的真理而給予它們權威。

Move with us in your mind to the gardens outside this dwelling place and gaze about you at the various flowers, bushes, shrubbery, grasses and trees. Walk along the brick pathways looking at the perfection in each leaf, each blossom, be it clover or rose, green thing or colorful. Turn towards the light and visualize the beauty of this tranquil environment. Listen to the songs of the small birds twittering in the trees. The Creator moves through each fiber of each thing whatsoever that your eye can fall upon. Shall the lilies find some labor to justify their existence? Indeed, in your holy works the teacher known as Jesus asks to behold the lilies for they are so lovely not even a great king could be dressed in such splendid apparel yet they had done no work, put out no special effort to gain this glorious beauty. It was simply the Creator's gift.

在頭腦中與你們一起進入到在這個居所外面的花園並注視著在你們周圍的各種各樣的花朵，矮樹叢，灌木，青草與樹木。沿著那條石磚的道路行走，在每一片樹葉，每一朵花中看到完美，無論它是三葉草還是玫瑰，無論它是綠色的東西還是彩色的。轉向光並觀想這個安靜的環境的美麗。聆聽在樹上嘰嘰喳喳地叫的小

鳥的歌聲。造物者通過每一個你們的視線能夠落在其上的無論什麼事物的每一根纖維而流動。百合會為了合理化它們的存在而找到某種辛苦工作嗎？確實，在你們的神聖著作中，叫做耶穌的老師要求去觀察百合，因為它們是如此的美麗，甚至一位偉大的國王都無法穿上這樣華麗的服裝，而百合花沒有做任何工作，它們沒有花費任何特別的努力來取得這種極好的美麗。它單純地就是造物者的禮物。

Turn within now to look at the self. How, within, is your self arrayed? What clothing do you use to dress your thoughts, your personality, your character? Is the character that is your inner self that which has come to you by taking thought or is this self of yours that which you have by some effort chosen? We ask you to see yourselves as natural creatures like the lilies and the roses. There is a beauty and a virtue in the self that is natural. There is a truth within which is given and by no thought can this truth be duplicated. Indeed, all who seek truth seek out in the world only as a reflection of the seeking within to strip away the illusions of shadow which cover from one's own inner eyes the truth that lies at the heart of self.

現在轉向內在來觀察自我，在內在之中，你的自我是如何被打扮的呢？你使用什麼衣物來為你的想法，你的人格，你的特性穿上衣服呢？那個特性是那個已經藉由思考而來到你的面前的你的內在的自我嗎，或者你的自我是你已經藉由某種被選擇的努力而擁有的事物嗎？我們請你們將你們自己視為就好像百合與玫瑰一樣的大自然的生靈。在自我之中會有一種美麗和一種價值，這種美麗與價值是天然的。在被給予的事物中有一個真理，這個真理是不會藉由任何想法而被複製的。確實，所有尋求真理的人在這個世界中向外尋求的事物，都僅僅是內在的尋求以將遮蔽一個人自己內在的眼睛使得無法看到存在於自我的核心之中的真理的陰影的幻象剝掉的一個映射。

The spiritual journey is a journey of taking away those things which are not natural until the natural beauty, the natural truth of the self is at last uncovered and is able to stand free of the fetters of darkness and radiate as the light bulb. Let us then move to another image. The self is now the light bulb. It is in itself simply a clear, empty channel. When that which is exterior to the bulb places it in a position in which it can receive energy and then this pathway is opened the bulb becomes radiant. As the lily radiates in its fragrant color the love of the infinite One so does the creature of spirit, the natural man stand in its empty openness of heart and radiate the love and light of the infinite One.

靈性的旅程是一個拿走那些不自然的事物的旅程，一直到自然的美麗，自我的自然的真理最終被揭露出來並能夠不受黑暗的束縛且如同電燈泡一樣地發光為止。讓我們接下來移動到另外一個比喻。自我現在是電燈泡。它在其自身單純地是一個清晰的、空空的管道。當在電燈泡的外部的事物將它放在一個在其中它能夠接收能量的位置上，接下來這條通道就被打開你，電燈泡發光了。當百合在其芬芳的色彩中輻射無限太一的愛的時候，靈性的生物就是如此，自然之人會站在它的心的空無的開放性之中並輻射無限太一的愛與光。

You ask if one should choose difficulty in order to express love under more difficult circumstances. We say to you, rather, the circumstances are before

each. There is a period where no choices seem to need to be made and the seeker expresses its nature in peace and harmony. Inevitably, however, the seeker comes to some choice. Say it is the choice of one activity over another. The activity, say, of riding the bicycle or the activity of listening to the concert of music. Shall the entity choose the physical effort of riding the bicycle or shall the seeker choose to sit quietly and listen to beautiful music? One is physically difficult, another is physically easy.

你們詢問是否一個人應該選擇困難以便於在更為困難的環境中表達愛。我們寧願對你們說，環境是在每一個人的面前的。會有一個時期，在其中沒有選擇看起來似乎是需要被做出，尋求者會在平安與和諧中表達特性。然而，無可避免地，尋求者會面臨某個選擇。假設它是選擇一個活動而不是另一個活動。假設，是騎自行車的活動或者聽音樂會的活動。實體是會選擇騎自行車的身體上的努力，還是會選擇安靜地做著並聆聽美妙的音樂呢？一個活動是在身體上困難的，另一個是在身體上容易的。

Do you then choose to ride the bicycle so that you may choose the difficult path? We suggest, rather, that the seeker consult its desire. Which activity is the more natural to it? Some would find the bicycling, though physically more difficult, yet still preferable because the nature of that particular seeker is to find joy in activity, in feeling the muscles working, the body moving and the harmonies and beauties of the natural second density creation of the infinite One delightful. Another seeker might well choose to listen to music and feel its inner nature expand in feelings of positive joy and praise at the beauty of the creation of the race of humankind in all of its harmony and its joyous expression.

你會接下來選擇去騎自行車以便於你可以選擇困難的道路嗎？我們寧願建議尋求者去詢問它的渴望。哪一個活動對於它是更為自然的？一些人會發現騎自行車，雖然在身體上是更為困難的，它們卻仍舊更喜歡，因為那個特定的尋求者的特性就是在活動中，在感覺肌肉的工作、身體的工作以及快樂的無限太一的第二密度的造物的自然的協調與美麗中找到喜悅。另一個尋求者可能會選擇聽音樂並感覺到它內在的特性在正面的喜悅以及對人類的創造在全部的其和諧與喜悅的表達中的美麗的美麗中拓展了。

This seeking for some way to intensify the offering of love to the infinite One has a long history among your peoples. There are those in every generation who seek to wear the hair shirt next to the skin, to make this creation uncomfortable in as many ways as possible so that joy will be found not in this world but in the Creator only and the world of the Creator which is not here. There are many seekers who instinctively attempt to find the hardest jobs, the most difficult and intractable people to befriend, all for the sake of the infinite One. To those who find this an expression of their true nature we say go and do that which is natural to you for the path to the infinite Love and infinite Light in its purest manifestation within your illusion is that path which is—we correct this instrument—which has attained most purely a realization of the natural self within.

強化向無限太一的愛的奉獻，對於這樣的某種道路的尋求在你們的人群中擁有一

個很長的歷史。在每一代人中都會有那些尋求去貼身穿著苦行者的粗毛襯衣 (hair shirt) 以使得這個造物在盡可能多的方式是不舒服的人，這樣喜悅就將被找到了，不是在這個世界中被找到，而是僅僅在造物者中，在造物者不在這裏的世界中被找到。會有很多的尋求者本能性地嘗試去找到最為困難的工作最為困難且最為難以打交道的人成為朋友，這都是為了無限太一的緣故。對於那些發現這種方式就是這它們的真實的特性的一種表達的人，我們會說，去做對你而言是自然的事情，因為通往無限的愛和無限的光的道路在其在你們的幻象中的最為純淨的顯化中，就是那條是——我們更正這個器皿——就是那條已經最為純淨地取得了對內在的自然的自我的一種實現的道路。

There is no intrinsic value either in ease or in discomfort. There is no special learning in arbitrarily choosing the more difficult or the more easy paths. What the seeker is attempting to do is to attain the inner vibration which is most natural and true, which most expresses the core of the self, the heart of that which is infinite and everlasting.

無論在輕鬆中或者在不適中都沒有內在的價值。在任意地選擇更為苦難或者更為容易的道路的方面，是沒有特別的學習的。尋求者正在嘗試去做的事情是取得最為自然且最為真實的內在的振動，這種振動最大地表達了自我的核心，那個無限且不朽的事物的核心。

Thusly, to one seeker one way is the most straight path to that original Thought. Each entity will have its own way of moving towards that vibration of love and light. Perhaps we would say that as each seeker attempts to vibrate in the vibration which is most close to the original Thought which is the Logos or the Love of the infinite One the attempt is aided not by questions concerning difficulty or ease but rather the seeking to express and echo the original Vibration is aided by those who are willing to become transparent to that original Vibration.

因此，對於一個尋求者，一條道路就是通往那個原初的想法的最為筆直的道路。每一個實體都將擁有屬於它自己的朝向愛與光的振動移動的道路。也許我們會說，當每一個尋求者嘗試去在那種最為接近理則或者無限太一的愛之所是的原初的想法的振動中振動的時候，那個嘗試不會因為關於困難或者容易的問題而得到幫助，毋寧說，去表達並回應那個原初的振動的尋求，會因為那些樂意於對於那種原初的振動成為透明的人而的得到幫助。

When one is transparent then all things whatsoever color one, touch one, affect one. When one opens in transparent trust and love allowing the radiance of the original Thought to pour through one then that which is natural to that entity simply is in front of that entity. The choice has been to bear witness to the infinite Creator. Thus, if this purely vibrating entity is offered either the bicycle or the concert the transparent entity simply gazes upon each activity with the question, "How may I serve in this environment?" If the entity vibrates more in love and praise while physically active then this is the greater path. If the transparent entity vibrates more radiantly as a passive listener then the entity joyously sits and serves in praise and thanksgiving for this beauty all about.

當一個人是透明的時候，所有的無論什麼事情都會讓一個人染色，觸及一個人並影響一個人。當一個人向著會允許原初的想法的光輝傾瀉流過一個人的透明的信任和愛開放的時候，接下來，那個對於那個實體是自然的事物就會單純地出現在那個實體的面前了。因此，如果這個用純粹的方式振動的實體正在被提供要麼自行車，要麼音樂會的話，那個透明的實體單純地藉由“我如何才能在這個環境中服務”的問題注視著每一個活動。如果那個實體在身體上是活動的同時是更多地在愛和讚美中振動的話，那麼這就是更大的道路了。如果那個透明的實體作為一個被動的聆聽者是用發出更多的光的方式振動的話，那麼那個實體就是喜悅地坐著並在對周圍所有的美麗的讚美和感恩中服務的了。

Now, when there are choices which are partaking of the incarnational level, such as the choice of life mate and the choice of worldly vocation, it may seem more difficult to determine which of two choices is the more natural choice, yet in this too we suggest the process of becoming transparent to the original Thought, becoming able to be a channel for that great original Thought, so that there is allowed the self the process of choosing that life mate or that vocation in which the entity might most deeply bear witness to the love and light of the infinite One. This takes more and more awareness of the true nature of the self. The Creator does not ask of its children that it choose those things which are unnatural. It rather allows complete freedom. However, it is our observation that the more a choice conforms individual nature with the more representative way of relating or way of working the more profound will be the expressions of praise and thanksgiving that become possible as this relationship or this vocational activity is pursued.

現在，當有選擇涉及到投生的層次的時候，諸如生活的伴侶的選擇或者世俗的職業的選擇，看起來似乎很難決定兩個選擇中的哪一個是更為自然的選擇，而在這個方面我們同樣也建議對於原初的想法成為透明的，變得能夠成為那個原初的想法的一個管道的過程，因此，會有那個允許實體選擇生活的伴侶或者選擇職業的過程，在這個過程中那個實體可以最為深深地見證無限太一的愛與光。這需要越來越多的對於自我的真實屬性的認識。造物者並不會要求祂的孩子們去選擇那些不自然的事物。祂毋寧是允許完全的自由。然而，我們的觀察是，如果一個選擇藉由更有代表性的建立關係的方式或者工作的方式而更多地順應一個個體的特性，讚美和感恩的表達就將會越為深入了，隨著這種關係或者這種職業的活動被追尋，這種讚美和感恩的表達就會成為有可能的事情了。

To all who may listen to the voice of spirit comes suffering, limitation, difficulty, loss and the experience of death. To any activity that the sons and daughters of the infinite One may move there comes the difficulty, the pain, the time in which stamina, nerve and determination are called upon. It is not necessary to choose a more difficult path for all paths will contain the difficulties which you have prepared for yourself. Each of you has great trials in the past and in the future. That is the nature of the illusion in which you have chosen to pursue the learning of the lessons of love. If you attempt to choose an easy path, difficulties shall come to you. If you attempt to choose the difficult path, difficulties will come to you. It is impossible to avoid them.

所有那些可以聆聽靈性的聲音的人都會遭遇到苦難、局限、痛苦、損失以及死亡

的體驗。對於無限太一的兒女們可能會進行的任何的活動，都會有困難、痛苦以及那些在其中毅力、勇氣和決心會被召喚的時刻。並不需要去選擇一條更為困難的道路，因為所有的道路都將會包含你已經為你自己準備好的困難。你們每個人都在在過去和未來擁有巨大的考驗。那就是你們已經選擇在其中去追尋愛的課程的學習的幻象的特性了。如果你們嘗試去選擇一條容易的道路，困難將會出現在你面前。如果你們嘗試去選擇困難的道路，困難將會出現在你面前。去避免困難是不可能的。

So the virtue lies not in choosing difficulty, for difficulty is inevitable. The choice well made is that choice which seeks the most opportunity for service to others. We do not find it necessary to encourage any to wear hair shirts and make themselves uncomfortable thereby, for each will be very uncomfortable and feel as though he were indeed wearing the hair shirt again and again throughout the incarnational experience. It is just as futile to attempt to avoid difficulty. Those who attempt to make their lives easier and choose the easier path will still find the same lessons learned and every single iota of difficulty experienced whether the attempt to avoid the experience is made or not. You cannot move from your own nature and your nature as you experience yourself will be that which recedes before your understanding's grasp.

因此，優點並不存在於選擇困難之中，因為困難是無可避免的。被有效地做出的選擇是那個尋求最大的服務他人的機會的選擇。我們並沒有發現有必要去鼓勵任何人去穿苦行者的粗毛襯衣並由此而讓他們自己變得不舒服，因為每一個人都將是非常不舒服，每一個人都將會感覺到就好像他確實在貫穿整個投生體驗的過程中都一次又一次地穿上了粗毛襯衣一樣。這與嘗試去避免困難是一樣無用的。那些嘗試去讓它們的生活變得更加容易並選擇更加容易的道路的人將仍舊會發現相同的課程被學習了，每一個單一的困難的微粒都被體驗到了，無論其避免那種體驗的嘗試是否被做出了。你們無法遠離你自己的特性，在你體驗你自己的時候，你的特性將會是那在你的理解力的前方後退的事物。

We began this talk thinking of the flowers in the garden who turn towards the sun. Just so, we encourage each to consider itself as that which by its very nature turns towards the sun which is the one great original Thought. Unlike the lilies in the garden you in third density have legs, you are mobile, you can move and express with mind and heart by using your voice and in all of your communication ways, writing, singing, drawing and expressing again and again. In your expression seek to allow to drop away those things which you do not find to be congruent with the attempt to express that great original Thought. Sometimes this will occasion the choice of the more difficult way. Sometimes it will prompt the choice which seems the easier way. The choice, however, we encourage you to make on the basis of its rightness for you as you attempt to praise and serve the infinite One. Follow your nature and know that your nature is joy, light, peace and love. Yes, you shall strive, you shall find difficulty, you shall perform feats of overcoming difficulty and still bearing witness to the light, but in any choice between two paths follow your light, follow your joy, follow your nature so that you may be your own unique

self, most wholly and most entirely.

我們是通過思考在花園中的轉向太陽的花朵來開始這次談話的。就是用這種方式，我們鼓勵每一個人都將它自己考慮為藉由其本性轉向那一個偉大的原初的想法之所是太陽的事物。與在花園中的百合花不同，你在第三密度中是擁有雙腳的，你是運動的，你能夠移動並通過你的聲音和所有你交流的方式，寫作、歌唱、書畫以及一次又一次地表達，來藉由你的頭腦和心進行表達。在你的表達中，尋求去允許那些你發現不再與去表達那個偉大的原初的想法的嘗試協調一致的事物掉落。有時候，這將會引起對更為困難的道路的選擇。有時候，它將會鼓勵對看起來似乎是較為容易的途徑的選擇。然而，我們鼓勵你去做出的選擇是當你嘗試去讚美並服務無限造物者的時候以它的適當性為接觸的選擇。跟隨你的本性並知曉，你的本性就是喜悅、光、平安和愛。是的，你將會努力，你將會發現困難，你將會展現克服困難並同時仍舊見證光的功績，但是，在任何在兩條道路之間的選擇中，跟隨你的光，跟隨你的喜悅，跟隨你的本性，這樣你就可以，極其完全且極其完整地，成為你自己的那個獨一無二的自我了。

As you give up yourself to service you simply seek to maximize that service by choosing those ... 當你將你自己奉獻給服務的時候，你單純地尋求藉由選擇那些.....來使得服務最 大化。

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

We see that we have overspent our allotted time once again and apologize for this length. We sense a low energy within this group, however, we do thank each for opening this channel this day. Perhaps you may see in this activity the example you seek. There were two ways to work with that with which you came to this circle today. You came to this circle without a clear and intense desire to seek the truth. You could have chosen not to sit in this working yet you chose to be faithful to a practice which you consider a portion of your spiritual seeking, and you turned toward the light and sat in faith, hoping in faith that light would be given. In that energy you created that vehicle through which we were able to contact this instrument. Was it the more difficult of the two choices? We believe so, yet this is not why this choice was your proper choice but rather it is because the choice was made to be of service and to open the self to the seeking of truth. In this you fulfilled your nature as you understand it at this point in your development. We thank you for this attempt to seek to grow closer to the one original Thought. We thank you for allowing us to be of service by your seeking and allowing us to speak.

我們看到我們已經再一次耗盡了我們被分配的時間了，我們為這個長度而抱歉。我們感覺到在這個團體中的一種能量低下，然而，我們確實感謝各位在今天開放這個管道。也許你們可以在這個活動中看到你們尋求的範例。有兩種與你們藉由其來到今天這個尋求圈子的渴望一同工作的方式。你們來到這個圈子的時候並不

帶有一個情緒和強烈的去尋求真理的渴望。你們本來可以不選擇坐在這個工作中，而你選擇去忠實於一個你們認為是你的靈性尋求的一部分的練習，你們轉向光，你們坐在信心之中，並同時在信心中希望光會被給予。在那種能量中，你們創造出了通過其我們能夠與這個器皿接觸的載具。它是兩個選擇中的能為困難的選擇嗎？我們相信是這樣的，然而，這並不是這個選擇是你的合適的選擇的原因，毋寧說，它是因為選擇是為了進行服務並為了讓自己向著對真理的尋求開放而被做出了。在這個選擇中，你實現了你的本性，因為你在你的發展中的這個位置理解了它。我們為這種去尋求越來越靠近那一個原初的想法的嘗試而感謝你們。我們為你們允許我們藉由你的尋求而進行服務，為你們允許我們發言而感謝你們。

And as you leave this circle we ask you to look not for difficulty but for opportunity to bear witness to the light by your very nature. Thusly, may your beauty shine and the Creator manifest Itself in the outworking of your life. We leave each in the resting and abiding of that selfhood which is the true nature of all. We leave you in love and in light, holograms of the one infinite Creator.

We are those of Q'uo. Adonai. Adonai.

當你離開這個圈子的時候，我們請你們不是去尋求困難，而是去尋求藉由你的本性為光做見證的機會。因此，祝願你們的美麗閃耀，祝願造物者在你的生命的外部工作中顯化祂自己。我們在萬物的真實的本性之所是的那種自我屬性的休息和等待之中離開各位。我們在愛與光中，在太一無限造物者的全像之中離開你們。

我們是 Q'uo。Adonai。Adonai。

June 21, 1993

1993-06-21 死蔭的幽谷

Question for S: The question this afternoon has to do with walking through the valley of the shadow of death in our daily lives, and in our metaphysical apprehension of our lives. Can you talk to us about what it is like, metaphysically, to feel the feelings of hypocrisy, of being worn out, burned out, angry, resentful, feeling that the Creator and the creation have, more or less, let you down? That things aren't the way they should be?

來自 S 的問題：這個下午的問題是與在我們的日常生活中，在我們對我們的生活的形而上學的感知中穿過死蔭的幽谷有關的。你們能夠和我們談談，當你感覺到虛偽的感覺，感覺到筋疲力盡以及被耗盡的感覺，感覺到憤怒、憤慨，感覺到造物者和造物，或多或少讓你失望了的時候，從形而上學的方面而言，這是什麼樣的感覺呢？那個事情不是它們應該是的樣子嗎？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. What a privilege and a blessing it is to be with this group. To blend our vibrations with yours, and to welcome the one known as S. We are most blessed by this opportunity to share our humble service with you and thank you for calling us to this session of working. How radiant is this circle. How deeply does each wish to know the truth and to bear witness to it. The courage of those who choose to live a life governed by blind faith astounds us afresh each time we are able to blend with this dedication of self in a circle such as this one. We ask as you listen to our thoughts that you use discrimination and accept as truth only those things which seem to you to be your own personal truths.

我是 Q'uo。在太一無限造物者的愛與光中致意。與這個團體在一起，將我們的振動與你們的振動混合在一起，並歡迎叫做 S 的實體，這是一種怎樣的榮幸和一種祝福呀。我們為這個與你們分享我們的謙卑的服務的機會而感到極其有福，我們為你們呼喚我們來到這個工作的機會而感謝你們。這個圈子是怎樣地光輝呀。每一個人是怎樣深深地希望去知曉真理並為真理做見證呀。對於那些選擇去活出一次被盲目的信心所掌控的生命的人，每一次當我們能夠在一個諸如這個圈子之類的圈子中與這種對自我的奉獻混合在一起的時候，他們的勇氣都重新讓我們感到驚訝。我們請你們在聆聽我們的想法的時候使用分辨力，並僅僅將那些在你看起來是你自己的個人性的真理的事情作為真理而接受。

We use this instrument's knowledge of the context of the phrase, "The valley of the shadow of death," to quote that part of one of your holy works, "Yea, though I walk through the valley of the shadow of death, I shall fear no evil for thou art with me. Thy rod, thy staff, comfort me."

我們使用這個器皿對於“死亡的幽谷”這個措辭的背景知識來應用你們的神聖著作的那個部分，“主，我雖行過死蔭的幽谷，也不怕遭害，因為你與我同在，你的杖，你的竿，都安慰我。”

This psalmist whose works have praised the infinite Creator and given voice to many a desperate prayer, spoke most truly of third-density incarnational experience. Third density is the first self-conscious density; therefore, it is the density in which consciousness deals with the paradox of life and death.

這個詩篇的作者的作品已經讚美了無限造物者，表達出了許多絕望的祈禱，並極其真實地談到了第三密度的投生體驗。第三密度是第一個自我察覺的密度，因此，就是在這個密度中意識與生命和死亡的悖論打交道了。

To the flower, there is only the experience of the moment. The flower is whole and entire. Each moment of its life, its nature is fixed. It responds to love and to light; it is moved by these things and flourishes and thrives, or wilts and dies in utter contentment with its lot for it knows only the seeking towards the light. Though these second-density creatures have no wit and no voice, yet they manifest wisdom, which is lost in the migration into third density.

對於花朵，僅僅只有對那一刻的體驗，花朵是完整和完全的。它的生命的每一刻，它的屬性都是固定不變的。它回應愛並回應光，它被這些事情所推動，它在對它的命運的全然的滿意中興旺並繁茂，或者枯萎與死亡，因為它僅僅知道朝向光尋求。雖然這些第二密度的生物並不擁有的理智和聲音，而它們卻顯化出智慧，而這種智慧在遷移進入到第三密度的過程中卻被失去了。

The tasks of humankind, then, are marked by the first consciousness aware of its own surcease. This life and death is the first of many self-contradictory and paradoxical opposites or pairs of opposites that are met in this density of the valley of the shadow of death. The magnitude of this shadow and its complexity and reach is hidden from those of third density not yet ready to awaken to the call of the inner self, to make the choice of light or darkness. When a seeker first becomes aware of the hunger to know of the mystery it has apprehended then comes the time of the taking up of the journey of pilgrimage, which [is] the life lived in faith.

人類的任務，接下來，是因為意識第一次察覺到它自己的終止而被注意到的。這種生命和死亡就是在這個死蔭的幽谷的密度中被遭遇到的許多的自相矛盾和悖論性的對立面或者配對的對立面中的第一個了。對於那些第三密度的尚未準備好覺醒於內在的自我的呼喚，尚未準備好做出光明或者黑暗的選擇的實體，這種陰影的巨大以及它的複雜性和所及的範圍是被隱藏起來了的。當一個尋求者首先覺醒于知曉神秘的渴望的時候，它就已經領悟到，進行朝聖的旅程的時間到了，這場朝聖就是在信心中被活出的生命。

At each juncture, each pivotal choice, the entity who seeks first becomes aware of a new level of unknowing and then finds itself in the position of dealing responsibly with this new level of awareness. One word for this quantum move from level of awareness to a fuller level of awareness is called initiation. It may be called that or any other term as long as the seeker grasps that at this level there is the full flowering of previous work and study. The onset of a new awareness of the depth of the shadows of death is in this way a compliment which destiny pays to the seeker. For as the new level of

unknowing strikes one, as one begins working with the raw materials of the universal self thrown up by this new awareness, all that has been learned before is now integrated into the wider and deeper awareness of that universal self. In this way, when a time of testing comes, this time, in addition to being a beginning, is also the servant well done, which resounds within the heart of self.

在每一個節點，每一個關鍵性的選擇的位置上，尋求的實體首先會認識到一個新的不知道的層次，它接下來會發現它自己處於用負責任的方式與這種新的認識的層次打交道的位置上。對於這種從一個認識的層次移動到一個更為圓滿的認識的層次的量子(*quantum*)的一個合適的詞語被稱之為啟蒙(*initiation*)。只要尋求者理解在這個層次上會有之前的工作和學習的圓滿的綻放，它可以被稱為啟蒙或者任何其他詞語。對死亡的陰影的深度的一種新的認識的開始就是命運用這種方式給予尋求者的一種讚美。因為當新的不知道的層次衝擊一個人的時候，當一個人開始與被這種新的認識所拋出來的全面的自我的原始材料一同工作的時候，所有在以前已經學會了的事物現在都被整合到一個對全面的自我的更為寬廣和更為深入的認識之中了。用這種方式，當一個考驗的時刻出現的時候，**這個時刻，除了成為一個開始之外，同樣也是在自我的核心之中迴響的幹得很不錯的僕人。**

A seeker who has a keen awareness of suffering is also a seeker who has reaped the bloom and blossom of much effort before.

一個擁有一種對受苦的敏銳的認識的尋求者同樣也是一個已經收割了大量之前的努力的繁茂與花朵的尋求者。

Do we then suggest you rejoice at the new awareness that bites like a sword at the consciousness? Yes, my friends, indeed, we ask you to turn to the one infinite Creator and offer thanks and praise. Then we ask further, that the seeker be aware that in addition to thanks and to praise there are those communications which the one infinite Creator delights in hearing. These are those confessions of anger, of disappointment, of sorrow, and of suffering. To share these gifts with infinite One, it is to give to this mystery the most precious of gifts, for as each emotion whatsoever goes through the continuing process of refining and purification, so does the infinite One become infinitely more than It was. This is the greatest gift, to share all things, seemingly positive and seemingly negative, in a continuing and honest, heartfelt dialogue with the infinite One.

我們接下來會向你們建議為那種就像一把劍刺穿意識的新的認識而歡慶嗎？是的，我的朋友們，我們確實請你們轉向太一無限造物者並獻上感謝與讚美。接下來，我們進一步請求，尋求者認識到，除了感謝和讚美之外，會有那些太一無限造物者樂於聽到的交流。這些交流就是對憤怒、失望、憂傷和苦難的告白。與無限太一分享這些禮物，就是向這個神秘獻上最為珍貴的禮物，因為當每一個無論什麼情緒流經精煉和淨化的持續不斷的過程的，無限太一就用這種方式變得無限地比祂之所是更大了。用一種與無限太一之間的持續、誠摯的且衷心的交談去分享所有的事情，無論是表面上正面還是表面上負面的事情，這就是最偉大的禮物了。

This is a dialogue whose part is silence. This is the inner working of

consciousness and it is a great gift that each offers, as each continues to seek steadily, doggedly, persistently, unwaveringly for the truth, the light, the fuller awareness of life moves to the heart.

這是這樣一種談話，它的一部分就是靜默。這是意識的內在的工作，當每一個人繼續穩定地、固執地、堅持不懈地且毫不動搖地尋求真理和光的時，生命的更為圓滿的意識就移動到心了。

We wish each of you to do this now. Focus the attention upon this energy center. Touch, if you will, into that pool of sorrow. You are a stranger in a strange land. You seek amidst the deepest illusion. You are lost in solitude of spirit, feeling abandoned, stranded upon an alien shore. Allow this sorrow to become intense and then give it to the infinite One.

我們希望你們每個人現在就進行這個工作。將注意力聚焦在這個能量的中心。如果你願意的話，觸碰那個憂傷的池塘。你是在一片陌生的土地上的一個陌生人。你在最深的幻象中尋求。你迷失在靈性的孤單之中，感覺到被拋棄、被擱淺在一個異鄉的海灘上。允許這種憂傷變得強烈，接下來將它給予無限太一。

We pause briefly ...

我們短暫地暫停.....

(Pause)

(暫停)

We are again with this instrument.

我們再一次與這個器皿在一起了。

As you allow these feelings their silent expression, there was the answering expression ... silent and unmanifest. Truly, each sorrow is a treasure and the thankfulness and love of the infinite Creator speaks directly to that deep heart within, wherein lies a true intelligence and true knowledge.

當你們允許這些感覺擁有它們靜默的表達的時候，會有回應的表達.....靜默的且不顯化的。真的，每一個憂傷都是一個寶藏，無限造物者的感謝與愛是直接向那心的內在處發言的，在那裏存在有一種真實的智慧和真實的知曉。

This walk through the valley may be seen with the eyes of faith as other than it seems. It may, if the seeker chooses, gradually begin to seem not only the valley, but also the high place. Not only the dark path but also that path which streams, full of light, (inaudible). Both perceptions are equally true and to refrain from seeing things both ways is to refrain from wholeness.

這場穿越山谷的旅程是可以用信心的眼睛被看到是與它看起來的樣子不一樣的。如果尋求者選擇的話，它可以逐漸開始看起來似乎不僅僅是山谷，同樣也是高地。不僅僅是黑暗的道路，同樣也是充滿了光的溪流（聽不見）的道路。兩種感知都是同等地真實的，去回避同時用這兩種方式看到事物就是回避整體性。

This instrument spoke earlier of a phrase we have used, "The healing of the incarnation." We feel that as a third-density incarnational experience begins to

mature and to be shaped by the growing consciousness within one distortion is added to another. Until, bias upon bias, the life has attained its characteristic shape. Within this shape, in virtually every instance, there is a fairly regular system of distortions which need a certain kind of healing which is unique to each biased yet balanced entity.

這個器皿在早些時候談道過一個我們已經使用過的措辭，“對投生的療愈。”我們感覺到，隨著一次第三密度的投生體驗開始成熟並被在一個人內在之中逐漸成長的意識所塑造，扭曲會被累積起來。一直到隨著偏向性的累積，生命已經取得了它典型性的外形為止。在這種外形中，幾乎在每一個情境中，都會有一個相當規律性的扭曲的系統，它是需要一定類型的療愈的，這種療愈對於每一個有偏向而又平衡的實體都是獨一無二的。

As the self does enough work in consciousness to have the capacity of looking upon the life experience as an whole, then the opportunity comes to offer a new level of commitment to the spiritual path, or what this instrument would call “The King’s Highway.”

當自我在意識中進行了足夠多的工作以擁有能力去將生命視為一個整體的時候，接下來，機會就會出現以提供一個新的層次的對靈性的道路，或者這個器皿所稱的，“國王的大道”的承諾了。

We do not urge any to make commitments that do not feel right to the seeker, but we suggest when that time of testing comes and the new lesson of love begins, there is the opportunity to turn deliberately and with greatest desire to the mystery of all that there is and say, “Yes, I accept this lesson and through harsh experience, rediscovering the joy at the heart of my self.” Do not do this quickly or before there is the inspiration to make this commitment to the forces of life, evolution and destiny, but when there is that moment when the grand Quixotic quest is clearly seen and there is that foolish, heartfelt impulse to accept, again, the process of healing and self-forgiveness, then we encourage each to leap in joy and faith with that affirmation that through long experience can be carved out of what would otherwise be a wilderness of sorrow.

我們並不是催促任何人去做出任何那個尋求者感覺不適合的層次，我們是建議，當考驗的時刻出現且新的愛的課程開始的時候，會有機會去故意地且帶著最大的渴望轉向一切萬有的神秘並說，“是的，我接受這個課程，通過嚴苛的體驗，我將會在我的自我的核心之處重新發現喜悅。”不要快速地，或者在有那種向著生命、演化和命運的力量做出這個承諾的啟發之前就這樣做，而是當有那個宏大的堂吉訶德式的追尋被清晰地看到的時刻的時候，當有那種愚蠢的、衷心的推動力去接受，再一次，療愈和自我寬恕的過程的時候，接下來我們就會鼓勵每一個人都在喜悅和信心中帶著這樣一種肯定躍出，那種肯定通過漫長的體驗是能夠被雕刻成為大量的憂傷的。

You cannot, of yourself, create order out of the chaos of suffering. Any manmade order imposed upon such, in order to avoid pain, also avoids further knowledge of the self and diminishes the self’s capacity to know and heal the self’s balance within.

你無法，憑藉你自己，從苦難的混亂中創造出秩序。任何為了要回避痛苦而被施加在這樣的混亂上的人造的秩序，同樣也回避了對自我的進一步的知曉並減弱了自我去知曉和治癒自我內在的平衡的能力。

The road recedes before each. It shall continue, as far as we are aware, to do so infinitely.

道路在每一個人面前後退。在我們察覺的範圍內，它將會繼續無限地這樣後退。

Turn in mind and heart so in strength then to that companion that is never absent, the higher self or spirit within. Welcome all those, such as we, who move in thought to love, support and undergird the seeking strength of those who call upon our names and turn ever and again to those precious ones whom you serve and who are for you companions upon the way. To love one another. To share one another's sorrows and to walk hand in hand, rejoicing and singing upon that precious, dim, shadowy walk through the valley of the shadow of death.

在頭腦和心中，接下來同樣也在力量上，轉向那從未缺席的高我和內在的靈性的陪伴。歡迎所有那些，諸如我們這樣的，在想法中向著愛移動，並支持和加固那些呼喚我們的名字的實體的尋求的力量的實體，一次又一次地轉向那些你所服務的人們以及在道路上是你的同伴的人們。去彼此相愛。去分享相互彼此的憂傷，在那條珍貴的、昏暗的、陰暗的穿過死蔭的幽谷的道路上手牽著手前進，並歡慶與歌唱。

Life and death are but shadows. The Creator is all that there is. Rest then in shadow and in sunlight, and feel compassion flood you in your innermost being for your own courage, as you struggle with light and darkness and choose again and again, in blind faith, the manifested light.

生命和死亡不過是影子。造物者就是一切萬有。接下來在陰影中，在陽光中休息，當你在與光明和黑暗鬥爭的時候，感覺對你自己的勇氣的同情在你最內在的存有中沖刷你，一次又一次地，在盲目的信心中，選擇顯化的光。

We would at this time transfer this contact to the one known as Jim. We thank this instrument. We are those of Q'uo, and leave this instrument in love and light.

我們會在此刻將這個接觸轉移到叫做 *Jim* 的實體。我們感謝這個器皿。我們是 Q'uo，我們在愛與光中離開這個器皿。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and in light through this instrument. It is a privilege at this time to ask if there might be any further queries to which we may speak. Is there another query at this time?

我是 Q'uo，我通過這個器皿在愛與光中再一次向各位致意。我們很榮幸在此刻請問是否有任何進一步的問題是我們可以談論的呢？在此刻有另一個問題嗎？

Questioner: I have a comment and see what you can say about it. A feeling this whole year has been that it has not been my third density personality, fourth density, whatever density personality that is going through the difficulties that I, in the past, have always gladly with light heart and, as Carla would say, as “keeper of the watchtower” offer back to the Creator gladly the hardships that I would travel and meet. But something has happened this year that has, I feel very firmly about, has affected my magical self, a part of me that I never really thought would ever be attacked, because of my utmost naiveté and faith and automatic turning to the light.

提問者：我有一個評論，我想看看你們能夠關於它說些什麼。一種對這一整年的感覺是，我在過去一直都會帶著輕鬆的心，愉快地，如同 Carla 會說的一樣，如同“瞭望塔的守護者”一樣經歷困難，我會將我會路過並遇到的困難愉快地交還給造物者，而它尚未成為我的第三密度的人格，第四密度以及無論什麼密度的人格。但是在今年已經發生某某種事情，我非常堅定地感覺到它已經影響了我的魔法的自我，一個我從未真的認為曾經被攻擊過的部分，因為我最深質樸與信心，以及我會自動地轉向光。

The valley and the shadows that I have been walking through have shaken the very foundation of my magical place, something that I find frightening. It's only been because of the habit of turning to the light that I have held on. Because I have heard self say, “No.” And that in itself ... something has happened, and it's only been in the reservoir of having led the life on the magical path that has kept a darkness at bay, but I am concerned because I am finding myself, my magical self, growing less purposeful in experiencing and giving back to the Creator the experiences of my magical identity, the purpose for my being here. I need to know more than just giving back to the Creator the experience that seems very arrogant, the purpose of my magical identity, because the price this year has been incredibly high and the pain, incredibly deep.

我已經在穿越的那個山谷和陰影已經動搖了我的魔法的位置的根基了，這是某種我發現令人害怕的事物。它僅僅是因為我轉向我所擁有的光的習慣。因為我已經聽到自我說“不”。在其自身內在之中，某種事情已經發生了，它僅僅是在已經將生命導向那條魔法的道路的事物的存儲之中的，那條魔法的道理已經阻止了黑暗了，但是我擔心因為我正在發生我自己，我的魔法的自我，在體驗並將我的魔法的身份，我在這裏的密度的體驗交還給造物者的方面逐漸變得較不果斷了。相比僅僅將看起來似乎非常傲慢的體驗，將我的魔法的身份的目的交還給造物者，我需要知道更多的事情，因為這一年的代價已經是驚人地高昂了，痛苦已經是驚人地深入的了。

I am Q'uo, and we listened with great sympathy to the pain and anguish which you describe and we feel a great kinship with you, for each of you who walk through the valley of the shadow of death that is the third-density illusion walks with great courage and as you have said this day, a kind of naiveté, that is at once a shining light and a protection to those who walk in the valley of illusion.

我是 Q'uo，我們帶著對你所描繪痛苦和苦悶的巨大的同情而聆聽，我們感覺到

與你之間的一種巨大的親屬關係，因為你們每一個走過第三密度的幻象的死蔭的幽谷的人，都是帶著巨大的勇氣和你在今天已經說過的，一種質樸而行走的，對於那些走在這個幻象的山谷中的人們，這種質樸同時是一種閃耀的光和一種保護。

We would hasten to suggest that it is not your magical personality that has suffered the blows that you have felt, for each entity such as yourself that has come to this illusion to serve in the light has a magical personality which is unblemished, as is yours. That which you have experienced as your magical personality is, in relation to your true magical personality, but the barest beginnings of a description of its fullness.

我們會趕緊建議，並不是你的魔法人格已經遭受到你已經感覺到的打擊，因為每一個諸如你自己這樣來到這個幻象中來在光之中服務的實體都擁有一個沒有缺點的魔法人格，就好像你的魔法人格一樣。你已經體驗為你的魔法人格的人格，是與你的真實的魔法人格聯繫在一起的事物，但是它只是對你的魔法人格的完整性的一個描述的最為單薄的開始。

For as you work in magical sense in this illusion, you establish a contact with this personality that is truly magical in its essence. This contact is made of but the finest fibers of light and love, constructed with the greatest of efforts by you in your work that is metaphysical in nature. As you continue to travel this pathway, this light and love woven thread leading to the magical personality, you strengthen this pathway, Even the strongest of magicians, shall we say, in your third density illusion, touch only a portion of that personality which resides, safely and securely, within the six-density level of experience.

因為，當你在魔法的意義上在這個幻象中進行工作的時候，你與這個人格之間建立了一種接觸，這種接觸在其實質之中是真正有魔法的。這種接觸是由愛和光最精細的纖維所製成的，是用你在你的工作中的最大的努力所構建的，你的工作在屬性上是形而上學的特性的。隨著你繼續在這條道路上旅行，這種光和愛將導向魔法人格的線編織起來，你就強化了這條道路了。在你們的第三密度的幻象中，甚至是最為強有力的魔法師，都僅僅只是觸及了那個人格的一部分，而那個人格安全而穩固地安住於體驗的第六密度的層次中。

What you have felt in this past year, as you have described it, is more the pathway becoming less and less accessible, or so it would seem to you in your experience. Yet, may we also suggest that this pathway is accessible though it may seem to be not so accessible as previously. This is as because as you go through those experiences of difficulty which we have described as initiation, there is the changing perception of your third-density personality as it seeks for that which it once knew as a pathway, and finds brambles and stones and dryness of experience.

你在這個過去的一年已經感覺到的事情，如你已經描繪的一樣，更多是那條道路變得越來越無法進入了，或者在你的體驗中看起來似乎就是這樣子的。而容我們同樣建議，它可能看起來似乎不像之前一樣地易於進入的。這是因為，隨著你經歷那些我們已經描述為啟蒙的苦難的體驗，當你尋求那個曾經被知曉為一條道路的事物而卻發現了荊棘、石頭和體驗的乾涸的時候，會有對你的第三密度的人格

的改變的感知。

This is a part of this transformative experience which, when completed, will have served to temper even more precisely and finely that pathway which you travel to the magical personality, but there will be a new you, for the third-density entity which you have been, and are now, is that entity which is being transformed by the difficulties of the experience. Thus, the tempering is by fire and seems to destroy that which once was.

這就是這個轉變性的體驗的一部分了，當這個體驗被完成的時候，它將會發揮作用更為精確且微妙地鍛煉那條你通往魔法人格的道路，但是，將會有一個新的你，因為你過去已經是和現在之所是的第三密度的實體，就是那個正在被體驗的困難所轉變的實體。因此，鍛煉是通過火焰進行的，它看起來似乎是破壞了曾經之所是的事物的。

As the ...

隨著.....

(Side on of tape ends.)

(磁帶一面結束)

(Carla channeling)

(Carla 傳訊)

I am Q'uo. We shall continue. Those of your friends and your guides and teachers are with you always and are aware of your difficulty and give aid where they can and guidance where it is possible. However, this particular kind of transformation is that which requires the one undergoing the transformation to seek with one's own efforts, as fully as possible. Thus, the darkness seems far more black and full of difficulty than has any previous experience.

我是 Q'uo。我們將會繼續。那些你的朋友，你的指導靈和你的老師們是一直都與你同在的，他們知曉你的困難並會在他們能夠給予幫助的位置給予幫助，在有可能給予指引的位置給予指引。然而，這種特定類型的轉變就是那種需要一個承受轉變的人去藉由它自己的努力去盡可能充分地尋求的轉變。因此，黑暗看起來會比任何之前的體驗要遠遠更為黑暗且更加充滿困難。

However, we assure you, my sister, that there is aid at hand, and even though you feel there is no response to your call for assistance, there is the love and the light sent by all those whose honor it (inaudible) is to walk with you upon this journey.

然而，我們向你保證，我的姐妹，會有在手邊的幫助，即使你感覺到沒有對於你對幫助的呼喚的回應，會有被送出的愛與光，這種愛與光是由那些其榮耀（聽不見）就是與你一同走在這條旅程上的實體送出的。

We counsel you to have faith and take heart that in these times of trials and testings that you will survive. You will make the feeling of unity that once was

yours become again as the steady state of your experience. This testing is a great gift that is given, both to you, as you experience it, and given by you to the Creator, as you are victorious in your testing.

我們建議你在這些磨難與考驗的時刻擁有信心並鼓起勇氣，相信你將會經受得住。你將會讓你過去曾經擁有的那些統一感再一次成為你的體驗的穩定的狀態。這種考驗就是一個偉大的禮物，它既是當你體驗到它的時候被給予你的禮物，同時也是當你在你的考驗中勝利的時候你給予造物者的禮物。

We can say to you that you are doing well, though it may seem such is not the case. Be of good spirits, my sister, for we walk with you, always.

我們能夠對你說，你是做的很好的，雖然可能看起來似乎這並不是實情。振作精神，我的姐妹，因為我們一直都與你同行。

Is there a further query?

有一個進一步的問題嗎？

Questioner: No, thank you.

提問者：沒有，謝謝你們。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: I have one. You said, "Don't be afraid." You said it somewhere. "Take courage," I think you said and the verse says, "I will fear no evil." But it is scary. It is terribly frightening. It's terrifying, especially when you feel like the negativity's right within yourself and it's you and you're sort of attacking yourself, in the end.

Carla：我有一個問題。你們說過，“不要害怕。”你們在某個位置說過它。我想你們說的是，“鼓勵勇氣，”詩中說，“我將無懼邪惡。”但是它是可怕的。它是極其令人害怕的。尤其是當你感覺到就好像負面的事物就在你自己內在之中的時候，它是令人可怕的，最終，它就是你，你正在某種程度上攻擊力自己。

I had that after Don died. I really just felt very suicidal and hopeless and the only thing that kept me going was, like S said, the habit of turning to the light. I just was determined to keep my faith, but it didn't make it the less hurtful or terrifying and I had lots of nightmares.

在 Don 死後，我有那種感覺。我真的就是感覺到非常的自我毀滅且沒有希望，唯一讓我繼續前進的事情，如同 S 說過的一樣，就是轉向光的習慣。我僅僅在保持我的信心的方面是決斷的，但是這並沒有使得它較少造成傷痛或者令人害怕，我做了很多的噩夢。

Is there some way that you can reduce the terror factor while you're having to go through it? I mean, I realize what you're doing is building a whole new personality that takes in the fruits of everything that was learned before and I know that means pain, because change always mean pain. But how can you get comfort when you're so wretched?

有某種方式是你能夠在你不得不穿越恐懼的時候減少恐懼的因素的嗎？我的意識是，我意識到你們正在做的事情是構建一個完整的新的人格，它會吸收在之前已經學會了的每一件事情的成果，我知道那意味著痛苦，因為改變一直都意味著痛苦。但是你是如何才能在如此悲慘的時候得到安慰呢？

I am Q'uo, and am aware of your query, my sister. We must suggest that there is but little comfort in this transformation experience. There is the strength that comes from faith, continually exercised. Faith that there is an end to this experience. Faith that there is strength within to overcome that which seems to be overwhelming, and we can assure each of you that as you move from this illusion and look back upon your experiences here, you shall rejoice at those areas of darkness, that you have been blessed with light, with love, and with the faith in your journey and in your efforts and in the unity of all things. 我是 Q'uo，我理解了你的問題，我的姐妹。我們必須建議，在這種轉變的體驗中只會有很少的安慰。會有來自于信心的理念，如果信心持續不斷地被實踐的話。有信心這種體驗會有一個結束。有信心在內在之中會有力量去超越看起來似乎是壓倒性的事物，我們能夠向你們每個人保證，當你離開這個幻象並回顧你在這裏的體驗的時候，你將會對那些黑暗的區域感到喜悅，你已經藉由光，藉由愛，藉由你在旅程中，在你的履歷中以及在一切事物的一體性中的信心而被祝福了。

Is there a further query?

有一個進一步的問題嗎？

Carla: No. Thank you very much for that.

Carla：沒有。為那個回答而非常感謝你們。

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

我是 Q'uo，我們再一次非常感謝你，我的姐妹。在此刻有另一個問題嗎？

(No further queries.)

(沒有進一步的問題。)

I am Q'uo, and as it appears that we have exhausted the queries for the nonce, we shall once again express our great gratitude at being invited to join you in this circle of seeking. It is not often that we are able to bathe in these vibrations of harmonious interaction that are born at the meeting of these entities present. We especially are grateful for being able to speak with, and walk with, the one known as S.

我是 Q'uo，因為看起來我們已經暫時耗盡了問題了，我們將再一次表達我們對於被邀請加入到這個尋求的圈子的極大的感激。我們能夠沐浴在這些協調的互動的振動中，這並不是經常發生的事情，這種協調的互動是在這些在場的實體的集會上被誕生出來的。我們尤其對於能夠與叫做 S 的實體說話和同行而感到感激。

At this time, we shall take our leave of this group and this instrument, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai,

my friends. Adonai. 在此刻，我們將離開這個團體和這個器皿，一如既往，我們在太一無限造物者的愛與光中離開這個各位。Adonai，我的朋友們。
Adonai。

June 27, 1993

1993-06-27 讚美造物者

Group question: We Earth-dwellers are exhorted to praise and worship our Creator by both our earthbound religions and extraterrestrial sources alike. It is inconceivable that the Creator would perform the stupendous feat of the creation simply in order to provide an adulating audience. Can you please explain this seeming enigma?

團體問題：我們地球居民被同時被我們世俗的宗教信仰和相似的外星的來源倡導，要去讚美並崇拜我們的造物者。造物者行使了造物的驚人的偉績單純地是為了要提供一個拍馬屁的聽眾，這是難以想像的。能請你們解釋這個表面上的謎題嗎？

(Carla channeling)

(Carla 傳訊)

Greetings in the love and in the light of the one infinite Creator. We are known to you as those of Q'uo. It is a privilege to be with you and to be called to respond to your queries. We thank you for this beneficial request. That is, we express that it is beneficial for us to be able to attempt to serve you in this way. We ask that if we do say that which you feel is beneficial to you, that you may consider this thought, but not the thought which you do not find helpful. Those thoughts which are not recognized by you, by your inner guidance, are thoughts to be left behind. With this understanding we may begin.

在太一無限造物者的愛與光中致意。我們是你們知曉的 Q'uo。與你們在一起並被呼喚來回應你們的問題，這是一種榮幸。我們為這種有益的請求而感謝你們。也就是說，我們表達的是，能夠嘗試去用這種方式服務你們，這對於我們而言是有益處的。我們請求如果我們確實說了你們感覺到對你是有益處的內容，你們可以考慮這個想法，但是請不要考慮你們發現是沒有幫助的想法。那些沒有被你，被你的內在的指引所辨認出來的想法，是那些要被留在後面的想法。藉由這個理解，我們可以開始了。

When in the primeval unity of the creation the Creator chose through free will to express Itself the creation was articulated. The proper response to this Being has in your culture formed around itself a large number of ways and means which are deemed to be appropriate so that one gives one's rightful response to a Creator which has chosen to manifest that which is the seeker. Each of these instructions seems wise and proper to some and inappropriate to others. Therefore it would seem that there is no consensus as to what the Creator Itself might want from Its creation.

當造物者通過自由意志在造物的原始的一體性之中選擇去表達祂自己的時候，造物是清楚明瞭的。對這個存有的適當的回應在你們的文化中已經在它周圍形成了大量的被認為是合適的方式和途徑了，這樣一個人就可以給出它對一個已經選擇去顯化出尋求者之所是的造物者的適當的回應了。這些指導中的每一個看起來似乎都是智慧的，它們對於一些人是適當的而對於其他人是不合適的。因此，在關於造物者自身可能想要從祂的造物中得到什麼的方面，看起來似乎是沒有一致意

見的。

This seems to be the situation; however, the Creator, as we feel this mystery, is unworldly and incompletely grasped by us, [and] seems to us not to desire any response over other responses, but rather, the Creator acts and continues in action rather than reaction. The seeker wishing to address the infinite One in most cases is addressing a logos or sub-logos, the love manifest, or some expression of love manifest, such as the higher self. To this higher self, still, no one mode of address is preferred precisely, rather the praise and thanksgiving are accepted without emotion.

情況看起來似乎就是這樣子的，然而，造物者，如我們對這個奧秘的感覺一樣，是不屬於塵世且完全不被我們所理解的，造物者，在我們看來似乎，並不渴望任何回應高於其他的回應，毋寧說，造物者會行動並繼續行動而不是做出反應。尋求者希望去向造物者求愛，這在大多數情況是在向一個理則或者子理則，向愛的顯化，或者諸如高我之類的愛的顯化的某種表達求愛。對於這個高我，仍舊沒有一種求愛的模式是恰好被偏好的，毋寧說，讚美和感恩是不帶有情緒而被接納的。

Questioner: Then why do so many sources state that it is good and just to offer praise and thanksgiving to the infinite Creator?

提問者：那麼為什麼如此多的源頭說，向無限造物者獻上讚美和感恩是有益且合適的呢？

I am Q'uo. The Creator created a great original Expression or Thought. This we have called the logos or love. This principle, this love, created all that there is by the quantizing articulation of light. Yet all that is created is of the nature of its parent source, which is love. The reason for offering love, appreciation, a blessing and thanksgiving to the infinite One is that the entity within incarnation is attempting to form its vibratory frequency more and more like that of the vibrational frequency of the one great original Thought, which is love. The closer the seeker comes to matching that vibratory frequency, the more that entity will be perceived as offering praise and thanksgiving. This is true far beneath any articulation of words or even what you consider thoughts. Rather, it is in the nature of the way creation is built. That is, original Thought expresses in love, thanks, blessing, praise and rejoicing. Thusly, it is not a Creator hungry for praise and thanks that requires homage of its worshippers, but rather it is love, it is reflected in love, and in that infinite reflection lies truth.

我是 Q'uo。造物者創造了一個偉大的原初的表達或者想法。這個想法我們已經稱之為理則或者愛了。這個原則，這個愛，藉由光的量子化的發音創造出了一切萬有。而一切被造物都是具有它的母體的源頭，也就是愛，的屬性的。向無限太一提供愛、感激、一種祝福與感恩的原因是在，在投生中的實體正在嘗試去形成它的振動的頻率，越來越多地與那一個偉大的原初的想法，也就是愛，的振動的頻率相似。尋求者與那種振動的頻率越發靠近，那個實體就將會越多地被感覺到是在給予讚美和感恩。在任何的言語的發音或者甚至你們認為是想法的事物下方深處，這是真實的。毋寧說，這是在造物被構建的方式的屬性之中的。也就是說，原初的想法就是通過愛、感謝、祝福、讚美和喜悅表達的。因此，不是一個渴望

讚美和感謝造物者要求它的崇拜者的尊敬，毋寧說，是愛要求尊敬，愛在愛中被映射，在那種無限的映射中存在有真理。

Questioner: We are also encouraged to fill ourselves with inner joy. To maintain a state of inner joy whilst entombed in the physical body and being constantly inundated with horrific scenes of worldwide death and destruction is far from easy. Would it be correct to say that we must endeavor to convert our feelings of anger and despair to those of compassion, for we do not experience these dreadful acts directly and we upset our equilibrium by becoming emotionally involved?

提問者：我們同樣也被鼓勵去用內在的喜悅充滿我們自己。去保持一種內在的喜悅的狀態，而同時被埋葬在物質性身體的墳墓之中且持續不斷地被世界範圍的死亡和破壞的可怕的景象所淹沒，這是極其不容易的。我們必須努力將我們的憤怒和絕望的感覺轉變為那些同情的感覺，這樣說是正確的嗎，因為我們確實直接體驗到這些可怕的行為，我們因為在情緒上被捲入其中而攪亂了我們的平衡。

I am Q'uo. As the seeker moves into the world scene, it moves from that inner pathway which at times seems shadowed and at times seems a wonderful King's Highway into a theater, if you will, wherein there is all sorts of entertainment. Reliably, some of this entertainment will be terrible, horrific and pitiable. Provision is made within each of your cultures for sheltered places wherein the gentle entities, there protected, may not have to deal with the seeming ugliness of the world. Good and loving persons move into these cloistered environments and the purity of love generated by these protected ones is beautiful. However, some hardy souls there are, who though not personally starving, or hunted, or otherwise in terror and desperation, still allow these experiences occurring with others to have a substantial place in the waking consciousness.

我是 Q'uo。當尋求者進入到世界的舞臺的時候，它是從那條內在的通道進入到，如果你們願意那樣說的話，一個戲院之中，那條內在的通道有時候看起來陰暗的，有時候看起來似乎是一條美妙的國王的大道，在那個戲院中會有各種各樣娛樂節目。確實地，這種娛樂節目中的一些將會是糟糕的、可怕的且可憐的。在你們的每一個文化中都制訂了對於安全場所的規定，在安全場所中文明的實體是被保護的，在其中他們就可以不必與世界的表面上的醜陋打交道了。善良和有愛的人會進入到這些隱蔽的環境中，被這些被保護起來的人們產生出來的愛的純度是美麗的。然而，會有一些魯莽的靈魂，它們儘管沒有個人方面的匱乏，或者被驅趕，或者在其他方面處於恐懼和絕望之中，它們仍舊允許這些與其他人在一起的時候發生的體驗在清醒的意識中有一個相當大的位置。

Many of those who are riveted by the grisly side of the world scene are those which are attracted to the negative clustering emotions surrounding these events. This in turn makes more metaphysical darkness to appear around these happenings, which makes it seem even more appealing to protect the self, or those which are deemed most delicate, from having to experience, even in thought, these horrors.

很多被這個世界的舞臺的可怕的一面所吸引的人，是那些被在這些事件的周圍的

負面聚集的情緒所吸引的人。這相應地會使得更多的形而上學黑暗在這些事件周圍出現，這使得去保護自我，或者保護那些被認為是極其脆弱的事物不必去體驗，甚至是在想法中體驗，這些可怕的事情變得更有吸引力了。

However, it is our opinion that when the seeker feels called upon in its rhythms of being guided to bear witness to the universal nature of the self, the addressing of the self to the universal nature of the world which it inhabits is a very good entrance point into the challenging business of seeking to address the universal self, which must be done by those who wish to graduate into the density of compassion.

然而，在我們看來，當尋求者感覺到它在被指引旋律中被呼喚去見證自我的全面的屬性的時候，自我對它居住於其中的世界的全面的屬性求愛，這是一個進入到尋求去表達全面的自我的挑戰性的工作的一個非常好的入口，而這個工作必須由那些希望畢業進入到慈悲的密度中的人所完成。

It seems foolish and inappropriate even to consider gazing with thanks or rejoicing upon such suffering, yet this too is a portion of the one infinite Creator. This too is perfect.

帶著感謝或者喜悅注視著這樣的苦難，甚至去考慮這一點看起來似乎都是愚蠢且不合適的，而這一點同樣是太一無限造物者的一個部分。這同樣也是完美的。

We would suggest that when the seeker is struck by this situation, it may be productive to enter into the life experience of an entity within that war or that starving population which has drawn the attention. In thought, the seeker may become one of those suffering. We suggest that it is helpful then to move deeply into that persona, to experience as intensely as imagination allows the suffering and horror of this situation. Not simply touching into the thought and then leaving, but staying with this suffering, keeping company with this suffering, embracing this suffering, exploring and affirming this suffering, until the whole vibration re-echoes with this suffering in its fullness.

我們會建議，當尋求者被這個情況所衝擊的時候，去進入到這樣一個實體的生命體驗之中可能會是富有成效的，這個實體是處於已經吸引了尋求者的注意力的戰爭或者挨餓的人群之中。我們建議，去深深地進入到那個人物的內在之中，去在想像允許範圍內盡可能激烈地體驗這種情況的苦難和可怕，這會是有幫助的。不是單純地接觸想法並接著離開，而是與這種苦難呆在一起，陪伴這種苦難，擁抱這種苦難，探索並肯定這種苦難，一直到全部的振動都在這種苦難的完整性之中與其產生回音為止。

When this is done to the extent possible by the seeker, then allow this frame of mind to be offered as the offering of money to the one infinite Creator, for this suffering has been suffering in love of the fellow self. This is a goodly presentation to the infinite Creator. Each time the seeker re-experiences this horror, the feelings of helplessness and powerlessness, being unable to aid the situation, then we suggest repeating this, embracing the full extent of this suffering.

當這個工作在有可能的程度上被尋求者完成的時候，接下來允許這個心智的框架

被奉獻出來，就好像將金錢奉獻給太一無限造物者一樣，因為這種苦難已經是在同伴的自我的愛中的苦難了。每一次尋求者重新體驗這種恐懼，重新體驗那些無助、失去力量以及無法幫助那個情況的感覺的時候，我們接下來會建議重複這個體驗，並擁抱這種苦難的完成的程度。

It is well also to send light to these situations. This is work well done and we do not wish to discourage this practice in order to encourage the embracing of the unrelieved and unchanged and unhealed situation, rather we wish to enable a seeker to use the resource of its own structure, that is, there lies within each the deep mind structure as part of the archetypal mind, wherein each may suffer as each, each may experience anything whatever as each. There is that deep within the mind in which all entities within one influence are together, and the change from individual-to-universal-to-individual is but a blink or thought away. To move in sympathy into another 's illusion fully is to take this black and bitter harvest, and in the way possible only to one which does this consciously and deliberately, to embrace the full travel and extent of suffering and so relieve by that imagining the bite of pain for all.

向這些情況送出光，這同樣也是很好的。這是幹的很漂亮的工作，我們並不希望為了去鼓勵擁抱未被緩和、未被改變和未被治癒的情況而去勸阻這種練習，我們毋寧是希望使得一個尋求者能夠使用它自己的構架的資源，也就是存在於每一個個人內在之中的作為原型心智的一部分的深入的心智的構架，在這種構架中每一個人都可以和每一個人一樣受苦，每一個人都可以和每一個人一樣體驗無論什麼的事情。在心智中會有那種深度，在其中所有在一種影響之中的實體都是在一起的，所有從個體到全體到個體的改變不過是一眨眼的時間或者一個想法的距離。在同情心中充分地進入到另一個人的幻象，就是去進行這種黑暗而辛苦的收割，這種方式僅僅是對於一個有意識地且故意地進行這種收割，且擁抱苦難的全部的路程與程度，並由此藉由想像所有人的苦痛的刺痛而緩和的人是有可能的。

Questioner: In an earlier session, Yom commented on the fact that humankind finds the need to adopt a choiceless, compassionate position as deeply threatening. Is this sensed threat, that of loss of identity, brought about by the need to do the will of the Creator, or as Jesus said, "not as I will, but as Thou wilt"?

提問者：在一次較早的機會中，你們對於這樣一個事實進行了評論，人類發現在感覺到深受威脅的時候去採用一種不做選擇且富有同情心的位置的需要。這種被感覺到的威脅，那種身份的損失，會因為行使造物者的意志，或者如耶穌說過的一樣，“不是依照我的意志，而是依照你的意志”而被引發出來嗎？

I am Q'uo. To those who do find the attitudes of non-judgment a threat, we would say that it is so, that these so threatened fail to perceive that the attitude of choiceless compassion can possibly express the truth, for within the incarnational experience it would seem that all things have some positive or negative aspect, that is, seldom do entities experience people and situations without some bias governing the way the situation or entity is perceived. To let go of this judgment and embrace non-judgment seems if not actually threatening, at least poor judgment. The entire world of observed

data is based upon choices and judgment. This, not that, is the way to proceed. That, and not this, is the way to react skillfully. Indeed, an entity which embraces non-judgment may certainly be seen to lack the appropriate cultural responses.

我是 Q'uo。對於那些確實發現不評判的態度是一種威脅的人，我們會說，正是如此，這些感覺到威脅的人會無法感覺到那種不做選擇的同情心的態度有可能能夠表達出來的真理，因為在投生的體驗中，看起來似乎所有的事物都擁有某種正面性或者負面性的面向，也就是說，很少有實體會在不帶有某種偏向性的情況下體驗人和情況，那種偏向性支配了情況或者實體被感覺到的途徑。要釋放這種評判並擁抱不評判，這看起來似乎是，如果沒有實際的威脅，至少評判是糟糕的。整個由被觀察到的資料組成的世界都是基於選擇和評判的。是這個，不是那個，這就是去處理的方式。是那個，不是這個，就是去有技巧地做出反應的方式。確實，一個擁抱不評判的實體肯定可能會被視為是缺少適當的文化性的回應的。

Within the processes of creating and transforming one's consciousness there are paradoxical requirements for the seeker who is asked both to choose the manner of its seeking in polarizing and to attempt to apprehend all incoming data with no bias. Entities within incarnation will almost surely fail to express a complete lack of bias, but the paradox we wish to point out is that the seeker needs both to choose decisively the system of biases it wishes to encourage within the self and is at the same time attempting to see its catalyst more and more clearly, which involves removing both attraction and repulsion from the processes of perception.

在創造和轉變一個人的意識的過程中，對於尋求者會有自相矛盾的要求，尋求者會既被要求去選擇它在極化的方面的尋求的方式，又同時被要求嘗試去不帶有偏向性地理解所有的傳入的資料。在投生中的實體在表達一種完全的沒有偏向性的方面將會是幾乎必定會失敗的，但是我們希望指出的自相矛盾，尋求者既需要去果斷地選擇它希望在自我內在之中鼓勵的偏向性的系統，尋求者同時與正在嘗試去越來越清晰地看到它的催化劑，這包含了同時從感知的過程中移除吸引和排斥。

To choose to be choiceless seems ultimately nonsensical, yet in the process of perception this is precisely what is required, and then, when perceptions have been formed, the seeker is required to move in a positive, purposeful way, either towards the light, metaphysically speaking, or towards the darkness.

選擇去不做選擇看起來似乎是終極地沒有道理的，而在感知的過程中，這恰恰就是被需要的事情了，接下來，當觀念已經形成了的時候，尋求者被要求去用一種正面的，有目的的方式移動，要麼朝向在形而上學的方面而言的光，要麼朝向黑暗。

The mind and metaphysical vehicle which is your second-density self does not involve itself with these niceties. Its instinct is to sort and catalogue all incoming catalysts and to give it importance in accordance with its agenda. That is, said impressions having to do with the survival of the physical vehicle are given priority over all other stimuli, and so forth, until the instinctual needs of body and brain are satisfied. To this entity it seems excessively poor

judgment to withhold bias to maintain choiceless awareness. It makes no sense, and more than that does seem to represent a way of perception which could result in the cessation of life for the physical vehicle. If something is obstructing the air passages in a physical vehicle, it does not make sense to the physical vehicle to note this fact choicelessly. Action definitely seems necessary.

心智以及你的第二密度的自我之所是的形而上學的載具並不會讓其自身牽涉到這些微妙之處。它的本能就是去對所有傳入的催化劑進行分類與真理並根據它的議程而賦予其重要性。也就說，上述與物質性載具的生存有關的印象是被給與了高於所有其他的刺激物的優先順序的，如此等等，一直到身體的本能的需要和大腦被滿足為止。對於這個實體，在抑制偏向性來維持不做選擇的認識的方面，它看起來似乎是有著分外糟糕的判斷的。這是沒有道理的，更為甚者，這確實看起來似乎是呈現了一種能夠導致物質性載具的生命的中止的感知的方式。如果某個事物堵塞了在一個物質性載具中的呼吸道，物質性載具會用不做選擇的方式注意到這個事實，這是沒有道理的。行動必定是看起來是需要的。

The threat of which the ones known as Yom spoke stems from this portion of the seeking entity. It is when work is beginning to be done in consciousness, when the second-density creature begins to work in harmony with the third-density consciousness which is your infinite selves, that the requirements of spiritual seeking begin to apply. Many there are among your peoples which at the present moment have no clear perceptions of their own infinite nature, or their eternal span of being. And to communicate from the spiritual being aware of non-sensation with that entity which is completely aware of its probable dissolution and ending of self seems impossible. Many entities attempting to walk the spiritual path are still deeply involved in that second-density consciousness which knows of its own dissolution, and the third-density consciousness then is much taken up with material having to do with catastrophes and difficulties, those things which we see in this instrument's mind labeled as "conspiracy theories" and the "last days syndrome." This is the effect of third-density consciousness, whose natural rhythms are based upon a choiceless awareness, interacting with, and acting as, second-density consciousness which has become aware of its forthcoming end.

叫做 Yom 的實體說過的威脅是源自於尋求中的實體的這個部分。就是當在意識中要被完成的工作正在開始的時候，就是當第二密度的生物開始用協調一致的方式與你的無限的自我之所是的第三密度的意識一同工作的時候，靈性上的尋求的要求開始應用了。在你們的人群中會有很多人在此刻對於他們自己的無限的特性，或者他們的存有的永恆的範圍，並不擁有清晰的觀念。從察覺到非感知 (non-sensation) 的靈性與那個完全察覺到它有可能的分解和自我的終結的實體之間的交流，看起來似乎是不可能的。很多嘗試去走靈性上的道路的實體仍舊被深深地捲入到那種第二密度的意識之中，第二密度的意識知曉它自己的分解，第三密度的意識接下來就會大量地被與災難和困難有關的材料，以及那些我們在這個器皿的頭腦中看到的被標記為“陰謀理論”和“末日綜合症”的事物所佔據了。這就是第三密度的意識的效果了，它的自然的旋律就是基於一種不做選擇的認識的，它會與已經開始察覺到它即將到來的終結的第二密度的意識相互作用並做出

行動。

The two consciousnesses, each of its kind, are excellent and express divinity. The mixture is confusing and creates confusion within the seeker. As the seeker becomes more and more familiar with how third-density consciousness actually feels, it may become more and more skillful at timely notings or notation of those thoughts which seem to be less than the desired third-density level. The seeker then can turn and gaze upon that which has been created in fear, that by which the consciousness without choice seems threatening, and can move to embrace that fear.

兩個意識，每一個在它所屬的類型上，都是傑出的且表達了神性的。混合起來是令人混淆並會在尋求者內在指著那個製造混亂的。隨著尋求者越來越熟悉第三密度的意識實際上是如何感覺的，在適時地記錄或者標記那些看起來似乎是不如被渴望的第三密度的層次的想法的方面，它可以變得越來越有技巧。尋求者接下來就能夠轉過身來並注視那個已經在恐懼中被創造出來的事物了，藉此，看起來似乎是令人感到威脅的沒有選擇的意識，就能夠前去擁抱那種恐懼了。

It is not skillful to drag one's consciousness into a fuller expression of compassion or understanding. It is far more skillful to stop when the threat is perceived, when the feelings are engaged that are called fear and other negative emotions, to turn and go to meet that fearful or threatened entity, to metaphysically put the arms around that entity and to witness with that entity each iota of pain, to accept this limited entity and to be one with it.

將一個人的意識拉入到一種更為完整的同情或者理解的表達中，這並不是有技巧的。遠遠更有技巧的是，在威脅被感覺到的時候，去停下來，在感覺被牽涉到被稱之為恐懼或者其他負面性的情緒之中的時候，去轉過身來去面對那個害怕的或者受威脅的實體，在形而上學的方面用雙臂擁抱那個實體，去與那個實體一同見證每一個痛苦的微粒，去接納這個受限制的實體，去與之成為一體。

When this has been done the seeker may then move forward in praise and thanksgiving until it next finds its processes of perception in a snag or snare, feeling threatened and fearful. Then the same process may be begun, completed without hurry and the journey continued.

當這個工作已經被完成的時候，尋求者接下來就可以在讚美和感激中前進，一直到它下一次發現它的感知的進程處於一種障礙或者陷阱之中，感覺到受到威脅且害怕為止。接下來，相同的過程就可以被啟動，不還不忙地被完成，旅程繼續進行。

This constant turning back to keep the straggling portions of the self-awareness at one with those which would march ahead, is most diligently encouraged by us, for we are of the opinion that when the laggardly portions of the recording self are offered the same compassion offered to others in pain, the actual rate of spiritual learning is greater than the rate of true spiritual learning which is achieved by those entities which leap forward from good thought to good thought and ignore if possible any portions of the self which will not come along for the ride. This is living in a judgment of the self,

and in the long run does hinder and seriously slow the seeker's steps.

這種持續不斷的轉過身來以使得自我認識的散亂的部分與那些會前進的部分保持一致，就是我們最為勤奮地鼓勵的事物了，因為我們認為，當自我記錄的落後部分被賦予了與被賦予那些在痛苦中的其他人的相同的同情的時候，靈性學習的實際速度，相比由那些從好的想法向前躍進到好的想法，並忽略，如果有可能的話，任何自我的將隨之而來的事物的實體可以取得的真實的靈性學習的速度，是要更大的。後者是活在一種對自我的評判之中，在漫長的道路中，它確實會妨礙並嚴重地放慢尋求者的步伐。

We encourage each, therefore, to turn back again and again, always attempting to practice toward the self's fears, be they light or very deep in nature, with that love which is felt from the infinite Creator. Ministering to the self in this way, the universal nature of the self may in a graceful way, which is full of rhythms of compassion, be put forward and practiced more and more.

因此，我們鼓勵每一個人都一次又一次地轉過身來，一直嘗試去對著自我的恐懼練習，無論它們是輕鬆的還是在屬性上是非常深入的，藉由那種從無限造物者身上被感覺到愛。用這種方式幫助自我，自我的全面的屬性可以用一種優雅的充滿了同情的旋律的方式被推在前面並越來越多地被練習。

Is there one more query before we leave this instrument?

在我們離開這個器皿之前有多一個問題嗎？

Questioner: No.

提問者：沒有。

We are those whom you call Q'uo. It has been our pleasure and our privilege to work with this instrument and this group. We thank the one known as K, who has made it part of his practice to be a witness with this group. We thank this entity and are thankful for these queries which allow us to be of some humble service. At this time we would leave this instrument and this group, wishing all the utmost awareness of the love and the light of the one infinite Creator. Adonai. Adonai.

我們是你們稱之為 Q'uo 的實體。與這個器皿和這個團體一同工作是我們的快樂和我們的榮幸。我們感謝叫做 K 的實體，成為這個團體的一個見證者已經成為了它的練習的一部分了。我們感謝這些實體，我們對於這些問題非常感激，這些問題允許我們進行我們謙卑的服務了。在此刻我們會離開這個器皿和這個團體，我們祝願所有人都擁有太一無限造物者的愛與光的最大的察覺。Adonai。Adonai。

July 10, 1993

Hatonn：調節作用

(Carla channeling)

(Carla 傳訊)

I am Hatonn. Greetings in the love and in the light of the one infinite Creator. We are privileged to be called to your group this afternoon and we thank you very much. For it is greatly enabling us to perform our service that you call upon us to share our thoughts.

我是 *Hatonn*。在太一無限造物者的愛與光中致意。我們很榮幸在這個下午被你們的團體所呼喚，我們非常感謝你們。因為你們呼喚我們來分享我們的想法，這大大地使得我們能夠執行我們的服務了。

We are especially glad to be working with the one known as M, for as our brothers and sisters of Laitos have noted, each voice which collaborates with our Source adds one more universe of potential ways to state the simple truth we come to bring to your peoples.

我們尤其高興與叫做 *M* 的實體一同工作，因為如我們的兄弟姐妹 *Laitos* 已經指出過的一樣，與我們的源頭合作的每一個聲音都添加更多的潛在的途徑來陳述那個我們前來帶給你們的人群的簡單的真理。

We would say a few words concerning the conditioning, so-called. The stronger conditioning can occur, spontaneously, however, we have used it in order to satisfy a channel who wished to have some indication that there was a contact.

我們會在關於所謂的調節作用 (*conditioning*) 的方面說一些話。更為強有力的調節作用是能夠自然而然地發生的，然而，為了讓一個希望擁有某種有一個接觸的跡象的管道感到滿意，我們已經使用過這種更為強有力的調節作用了。

One may request the conditioning and we attempt then to intensify its effect. It is, however, a byproduct, rather than something to which one can attach true importance. Its simply the effect of one life stream being overshadowed, or undershadowed, or combined with another energy nexus, such as ourselves.

一個人可以請求調節作用，我們接下來會嘗試增強它的效果。然而，它是一種副產品，而不是某種一個人能夠將真正的重要性附加在其上的事物。它單純地是一種生命的溪流被蔭蔽，或者被遮蔽，或者與諸如我們自己之類的另一個能量結點混合起來的效果。

In the case of a new channel, it can serve as a focal point when the conditioning is felt that can become to the instrument who chooses to use it that which is focused upon and deepened by attention. This adds to the self-confidence of the channel and it is our intention that its use might relax the channel which may be somewhat concerned about whether it is indeed receiving a contact.

"Rome was not built in a day," and neither, my friends, are channels. So we, at this time, ask the one known as M to open to our presence and we would, at this time, like to transfer this contact to the one known as M. We are those of Hatonn.

我們請求叫做 M 的實體放鬆。並在它有可能的範圍內如同這今天已經數次說到過的“跟隨著流動”一樣地去做。這個器皿會說，“羅馬不是在一天建成的，”我的朋友們，管道同樣也不是。因此，我們在此刻請求叫做 M 的實體向我們的臨在開放，我們會，在此刻，想要將這個接觸轉移到叫做 M 的實體。我們是 *Hatonn*。

(Inaudible)

(聽不見)

(Pause)

(暫停)

(Carla channeling)

(*Carla* 傳訊)

I am Hatonn, and am again with this instrument. This instrument was impatient to begin again, but we wished to work with the one known as M at some depth and we thank this instrument for allowing us to continue for a while.

我是 *Hatonn*，這個器皿渴望重新開始，但是我們希望與叫做 M 的實體在某種深度上一同工作，我們感謝這個器皿允許我們繼續一段時間。

We find that although we have a seemingly stable connection within the one known as M there is the desire to be sure that the contact is accurate and actual, and the desire not to guess. This is a praiseworthy attitude, which, in the case of one which is too closely attached to the desire to be sure, becomes that rigidity within which [one] can never be sure.

我們發現雖然我們擁有一個在表面上穩定的連接，在叫做 M 的實體的內在之中會有一種渴望去確認接觸是準確的且現存的，他渴望不去猜測。這是一種值得讚賞的態度，在一個過於緊緊抓住去確認的渴望的實體的情況中，這種態度變成了頑固，在那種頑固中一個人是永遠無法確信的。

We would suggest that the first several times the contact is exercised, that the new channel begin with the greeting, "I am Hatonn." As the one known as S has said, although much can be greatly doubted about the experiences it is certain that we shall begin with our humble identification and the careful greeting in the name of the infinite One in love and light, in joy and in power beyond.

我們會建議，在最開始的幾次練習接觸的時候，新的管道用“我是 *Hatonn*”的問候開始。如叫做 S 的實體說過的一樣，雖然關於體驗的方面會有大量的事情是能夠被極大地質疑的，我們將會用我們謙卑的身份以及以無限太一的名義在愛與光中，在喜悅和無上的力量中的仔細的致意開始，這是肯定的。

This certainly, the feeling of security slips away quickly, however, this beginning can be taken in—we correct this instrument—on faith and perhaps as has happened often before, something about the experience of venturing forth with these opening greetings may break that dam of concern which has hardened into too much strength for the needs of this circumstance. The group is a good protection against any real error and working with more experienced channels there is the certainty that a wrong step shall be quickly pointed out and repaired.

這種肯定性，這種穩固的感覺會快速地溜走，然而，這個開始能夠被吸收——我們更正這個器皿——這個開始能夠藉由信心而被接納，也許，如之前經常發生的一樣，某種關於通過這些開場的致意而冒險前進的體驗的事情可以衝破那個因為對這種情況的需要而已經將過多的力量固化於其中的擔憂的堤壩。團體是一種團體是對於任何真實的錯誤的一種有益的保護，當與更有經驗的管道一同工作的時候，會有那種確定感，即一個錯誤的步子將會被快速地指出並被修復。

This instrument indeed is willing at any and all times to stop the session completely if that seems to be desirable and indeed this instrument has done so occasionally in the past.

這個器皿確實樂意於在任何時候以及在所有的時候都完全停止集會，如果那看起來似乎是令人滿意的，確實這個器皿已經在過去不時地這樣做了。

So there is much support within this environment. This being said, we would again like to transfer this contact to the one known as M and say only a couple of sentences through this instrument.

因此，在這個環境中有大量的支持。說過了這一點後，我們想要再一次將這個接觸轉移到叫做 *M* 的實體，我們僅僅會通過這個器皿說幾句話。

We would now transfer this contact. I am Hatonn.

我們現在轉移這個器皿。我是 *Hatonn*。

(M channeling)
(M 傳訊)

I am Hatonn, and I greet you in the love and the light of the one infinite Creator. I have some difficulties ...(inaudible), but the connection is a stable (inaudible). There are some principal difficulties that need to be addressed.

我是 *Hatonn*，我在太一無限造物者的愛與光中向你們致意。我擁有一些困難.....(聽不見)，但是接觸時一種穩定的（聽不見）。有一些首要的困難時需要被解決的。

I leave this instrument, now. I am Hatonn.

我現在離開這個器皿。我是 *Hatonn*。

(Carla channeling)
(*Carla* 傳訊)

I am Hatonn, and am with this instrument, once again. We are most pleased and gladdened that the one known as M has indeed taken that leap from the cliff. We thank this instrument for its courage and feel very positive that although the contact is always a subtle thing, the one known as M begins now to be truly aware that thoughts do come into the mind of one who is willing to say one thing quickly and then hear another, say another, and so forth.

我是 *Hatonn*，我再一次與這個器皿在一起了。我們對於叫做 *M* 的實體確實已經從懸崖上躍出而感到極其的高興與歡喜。我們為這個器皿的勇氣而感謝它，雖然接觸一直都是一個微妙的事情，叫做 *M* 的實體現在卻開始真正認識到，對於一個樂意於快速地說一個事情，接著聽到另一個，說另一個，如此等等的人，想法確實會進入到這樣一個人的頭腦中，我們對此是感覺非常積極的。

We would appreciate the circle's patience, because we would like to spend a bit more time working with our connection with this instrument to alleviate any discomfort ...我們感激這個圈子的耐心，因為我們想要多花一點時間在我們與這個器皿之間的 連接上進行工作來減輕任何的不適.....

We shall pause at this time. I am Hatonn.

我們將在此刻暫停。我是 *Hatonn*。

(Pause)

(暫停)

I am Hatonn, and am again with this instrument. We have adjusted the connection and would ask the one known as M if the change was helpful.

我是 *Hatonn*，我再一次與這個器皿再一次了我們已經調整了連接，我們會詢問叫做 *M* 的實體，是否改變是有幫助的。

M: (Inaudible).

M：(聽不見)。

We shall continue to work with this tuning as we speak briefly through each instrument. Now we would enjoy the opportunity to speak further, though the one known as S. We leave this instrument and transfer at this time. I am Hatonn.

我們將在我們簡短地通過每一個器皿發現的時候繼續與這種調音一同工作。現在我們將會享受去進一步發言的機會，通過叫做 *S* 的實體。我們離開這個器皿並在此刻轉移。

(S channeling)

(*S* 傳訊)

I am Hatonn. We greet you again in the love and in the light of the infinite One through this instrument. It was with some amusement that this instrument greeted us. For it felt that had been thrown the "curve ball," so to

speak, the normal pattern being that this instrument receives the contact from the one known as Jim. This instrument is accustomed to ready itself for this contact by focusing particularly upon the effort to control the material at hand.

我是 *Hatonn*。我通過這個器皿再一次在無限太一的愛與光中向你們致意。這個器皿用某種消遣向我們致意。因為它感覺到，可以說是，“曲線球”已經被扔出來了，因為通常的模式是這個器皿從叫做 *Jim* 的實體收到接觸。這個器皿習慣於藉由特別地聚焦於控制在手邊的材料而努力而讓它自己為這個接觸做好準備。

To some extent, this is a crutch this instrument has requested and which we are most happy to cooperate with. However, it is the mark of a maturing instrument to be willing to take up the task of speaking with less and less expectation concerning what precisely it is that lies ahead, what precisely it is that will be said. There is always some degree of anticipation involved in the process of being an instrument as a certain horizon unfolds within the process of supplying words for the concept which blossom in the deeper or less conscious part of the mind.

在某種程度上，這是一個這個器皿已經請求了的拐杖，我們極其樂於與這個拐杖合作。然而，樂意於承擔起帶著越來越少的關於存在于前方的到底是什麼事物，待地將要被說的是什麼的期待而發言的，這是一個正在成熟的器皿的標誌。隨著一定的地平線在為在心智的更為深入或者較少察覺的部分中綻放的觀念提供言語的過程之中展開來，一直都會有某種程度的期待被包含在成為一個器皿的過程中。

This instrument is currently in the process of developing that greater faith and confidence that the concepts shall indeed continue to blossom even when a clear structure of thought has not been delineated or laid out beforehand.

這個器皿現在正處在發展更大的信心和信任的過程中，那種信心即，觀念將確實會繼續綻放，甚至是在一個清晰的想法的結構尚未被勾勒出來或者提前被擺放出來的時候。

This blooming of concepts within the deep mind is the manner in which our thoughts came to you, in the blended energies of our two selves. Thus, if one reaches down to the source it is not wholly possible any longer to distinguish self from self, as indeed within the process of this greeting we do not distinguish ourselves from those embracing energies of All That Is, the infinite and creative love which is source to us and to you all alike.

在心智深處的觀念的綻放，就是在我們兩個自我的混合在一起的能量中我們的想法藉由其而出現在你們的頭腦中的方式。因此，如果一個人向下抵達了源頭的話，就完全不再可能會有任何自我與自我之間的區分了，因為在這種致意的過程中，我們確實沒有將我們你自己與那些一切萬有以及無限和創造性的愛的擁抱的能量區分開，那無限且創造性的愛就是我們和你們所有人一樣的源頭了。

The fear which separates self from self shall gradually, my brothers and sisters in the light, fall away as do the petals of a spent blossom, even as the blossom closer to its heart continues to unfurl.

在光之中的我兄弟姐妹們，將自我與自我分開的恐懼將逐漸如同一朵凋謝的話的花瓣一樣地掉落，甚至是在與它的心更接近的花朵繼續開放的時候。

We encourage each in the process of tuning and of allowing this deeper self greater and greater access and greater and greater voice within the life experience, which is your gift to be able to enjoy at this time.

我們鼓勵每一個人在調音的過程中允許這個更為深入自我擁有越來越大的入口，允許它在生命的體驗中擁有越來越大的聲音，這種聲音就是你在此刻能夠去享受的禮物了。

We now would transfer this control to the one known as Jim.

我們現在講這個控制權轉給叫做 *Jim* 的實體。

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn, and greet each of you in love and in light through this instrument. It has been a great privilege to be able to utilize each instrument this afternoon. We are especially gratified to have been able to initiate contact through the new instrument known as M. It is a great honor for us to be asked to provide our services in this regard and we wish to thank the one known as M with all our hearts.

我是 *Hatonn*，我通過這個器皿在愛與光中向你們各位致意。能夠在今天下午使用每一個器皿，這已經是一種極大的榮幸了。我們尤其對於能夠通過叫做 *M* 的新的器皿啟動接觸而感到滿足。被請求在這方面提供我們的服務，這對我們而言是一種極大的榮耀，我們希望用我們全部的心感謝叫做 *M* 的實體。

At this time, we would ask the new instrument or any other entity who may have queries for us.

在此刻，我們會請問新的器皿或者任何其他可能會有給我們的問題的實體。

M: At the present time, I'm experiencing moods ... (inaudible).

M：在此刻，我正在體驗到情感.....(聽不見)

I am Hatonn. We shall look at our vibrational harmonics and readjust, momentarily.

我是 *Hatonn*。我們將檢查我們的振動諧波並重新調節，一會兒。

(Pause)

(暫停)

I am Hatonn. We would ask the one known as M if there has been any relief?

我是 *Hatonn*。我們請問叫做 *M* 的實體是否有任何的減輕。

M: (Inaudible).

M：(聽不見)

I am Hatonn. We see that there is some discomfort from the position of the head and neck area that has resulted from the initial experience of voicing the thoughts transmitted. This is not unusual for a new instrument to find that the position of its body has, due to unfamiliarity, become a stress point. We shall work with your instrument and our contact with you in future work to attempt to alleviate this side effect of the newly experienced contact.

我是 *Hatonn*。我們看到從頭部和頸部區域的位置有某種不適，這是由於最開始的說出被傳遞的想法的體驗而導致的。發現身體的那個部分，因為不熟悉，而成為一個壓力點，這對於一個新的器皿並非不同尋常的。我們將在未來的工作中在你的器皿以及我們和你之間的接觸上進行工作，以嘗試去減輕這種新體驗到的接觸的副作用。

Is there another query?

有另一個問題嗎？

Questioner: No. Not at this time. Thank you Hatonn.

提問者：沒有了。在此刻沒有了。謝謝你，*Hatonn*。

I am Hatonn, and again we wish to thank each in this group for inviting our presence into this circle of seeking. We are overjoyed at this opportunity and thank each of you. We would take this opportunity to greet each again with our conditioning vibration and would at this time leave this instrument and this group in the love and in the light of the one infinite Creator. We are known to you as those of Hatonn. Adonai, my friends.

我是 *Hatonn*，再一次我們希望在這個團體中感謝各位邀請我們出席這個尋求的圈子。我們對於這個機會是感到狂喜的，我們感謝你們各位。我們會利用這個機會再一次用我們的調節性的振動向各位致意，我們會在此刻在太一無限造物者的愛與中離開這個器皿和這個團體。我們是你們知曉的 *Hatonn*。Adonai，我的朋友們。

July 11, 1993

Hatonn : 得到與失去

Group question: The question this afternoon has to deal with the fact that life seems to be composed of gains and losses, and we're wondering about how we can use the losses that we feel in our life as means by which to increase our spiritual seeking or our service or our knowledge of ourselves. In a world of dualities, how is this duality of gain and loss, especially the loss, of help and of a tempering quality, shall we say. How does it aid our spiritual evolution, or how can we use it to aid our spiritual evolution?

團體問題今天下午的問題是和與這樣一個事實打交道有關的，即生命看起來似乎是由得到和失去組成的，我們想知道我們如何才能將我們在我們的生命中感覺到的失去用作藉由其增加我們的靈性的尋求，或者我們的服務，或者我們對我們自己的知曉的途徑。在一個二元性的世界中，這種得到和失去的二元性，尤其是失去，是如何成為幫助和一種，容我們說，鍛煉的特性的呢？它是如何幫助我們靈性上的演化的呢，或者我們如何才能使用它來幫助我們靈性上的演化呢？

(Carla channeling)

(Carla 傳訊)

I am Hatonn. Greetings to all in the love and in the light of the infinite Creator. It is our privilege and blessing to be with you this day. We are most grateful to be allowed to share our thoughts with you and to enjoy not only the blending of our vibrations, but also the beauty of your surroundings as we see them through your consciousnesses. You ask us to speak about a certain kind of harvest this day, that plenty which is reaped, and garnered, and treasured when the seeking conscious self is faced with loss.

我是 *Hatonn*。在太一無限造物者的愛與光中向全體致意。在今天與你們在一起是我們的榮幸和福分。我們及其感激被允許與你們分享我們的想法，我們不僅僅享受將我們的振動混合起來，我們同樣也享受你們的周遭環境的美麗，當我們通過你們的意識看到它們的時候。你們請我們在談論這一天中的一些類型的收穫，以及當正在尋求的有意識地自我面對損失的時候，被收割，被積累與被珍藏起來的豐盛。

We would at this time transfer to the one known as S. I am Hatonn.

我們在此刻轉移到叫做 S 的實體。我是 *Hatonn*。

(S channeling)

(S 傳訊)

I am Hatonn. We give to this instrument the concept of passion, and we would note that passion has its sorrowful side as well as its joyful side. We find that a life lived with an eye only to joy is a life which is bereft of half of life's full passion. The task, not just for the conscious spiritual seeker, but for any who walk upon the highways and byways of this existence you now share, is to fully immerse oneself in the process of living, to accept life in all of its many colors

and all of its many hues, to feel the full brunt and carry the full weight in all earnestness. To live a life of passion means to love living, and this includes even one's sorrow.

我是 *Hatonn*。我們給予這個實體了熱情的概念，我們會注意到那種熱情擁有它喜悅的面向，同樣也擁有它悲傷的面向。我們發現一次僅僅藉由著眼於喜悅而被活出的生命是一次被剝奪了生命的完整的熱情的一半的生命。任務是去讓自己完全地沉浸於生活的過程中，去在生命的全部的色彩中和它全部的色調中接納生命，這個任務不僅僅是對於那些有意識的靈性尋求者的任務，同樣也是對任何走在你們現在享受的存在性的大路與小道上的實體的任務。要活出一次熱情的生命意味著去愛生活，這甚至包含了一個人的悲傷。

At this time we would transfer the contact to the one known as M, expecting that M shall give our greeting and then pass the contact to the one known as Jim. In the love and light of the one Creator, we are those of Hatonn.

在此刻，我們會將接觸轉移到叫做 *M* 的實體，我們期待 *M* 將向我們致意並接著將接觸轉移到叫做 *Jim* 的實體。在太一造物者的愛與光中，我們是 *Hatonn*。

(M channeling)

(*M* 傳訊)

I am Hatonn, and greet you again in the love and the light of the one infinite Creator. Transfer now to the one known as Jim. I am Hatonn.

我是 *Hatonn*，我再一次在太一無限造物者的愛與光中向你們致意。現在轉移到叫做 *Jim* 的實體。我是 *Hatonn*。

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn. The passion with which one lives the incarnation is that energy which assures one that there shall be the joy and the pain combined in full so that one may experience the total vibrational frequency of this illusion and have at one's disposal the full range of responses that one makes and which one may utilize in the formation of the character of the conscious spiritual seeker. Were there less range and choices, the seeker would have less to utilize in this construction. It is for advanced work, shall we say, that the seeker remembers that all is one, and that there is no true loss or gain, but a realization of unity that becomes more finely tuned as one feels the joy and the pain.

我是 *Hatonn*。一個人藉由其而活出投生的熱情是這樣一種能量，這種能量讓一個人確信，將會有喜悅和痛苦被充分混合起來，這樣一個人就可以體驗到這個幻象的全部的振動的頻率並由他來自由決定一個人做出的反應以及一個人可以在形成有意識的靈性的尋求者的性格的過程中可以利用的事物的全部的範圍。如果範圍和選擇是較少的，尋求者就會在這種構架中擁有較少去利用的事物了。尋求者回憶起萬物一體，沒有真正的失去或者得到，而僅僅只有一種對一體性的實現，這是為了進行，容我們說，高級的工作的，隨著一個人感覺到喜悅和痛苦，這種一體性的實現就會被越來越精妙地調音了。

We shall now transfer to the one known as Carla. I am Hatonn.
我們現在將轉移到叫做 *Carla* 的實體。我是 *Hatonn*。

(Carla channeling)
(*Carla* 傳訊)

When the seeker beholds the harvest of joy, it seems natural and right to give praise and to offer thanks for the bounteous harvest which one may embrace with all of one's passion. However, this passion seems to grow weak and ineffectual when presented with the bounteous ingathering of deep and deeply felt loss. The passionate heart cannot reason how to embrace, to praise, and to give thanks for this plenty, although that same entity may easily observe how much this harvest is an aid to the seeker of truth and love as it looks back in memory to reconfigure for the mind's own understanding of self how the path to a new level of awareness was first graded and made passable by that very difficult harvest of loss.

當尋求者觀察到喜悅的收穫的時候，對一個人可以帶著它全部的熱情去擁抱的豐盛的收穫給予讚美和致謝，這看起來似乎是自然且合適的。然而，當被趁現在面前的事物是深入且被深深感覺到的損失的大量的收穫物的時候，這種熱情看起來似乎逐漸變得逐漸變弱與慢慢變得無效了。充滿熱情的心無法弄明白如何去擁抱，去讚美這種豐盛，去為這種豐盛而致謝的原因，雖然，在它在記憶中回顧以重新配置心智本身對自我的理解，以及通往一個新的意識的層次的道路是如何恰恰藉由損失的困難的收穫物而首先形成坡度並成為可通行的時候，相同的實體可以輕易地去觀察到這個收穫物對於真理和愛的尋求者是怎樣巨大的一種幫助。

We now transfer to the one known as S.
我們現在轉移到叫做 *S* 的實體。

(S channeling)
(*S* 傳訊)

I am Hatonn. The sense of loss bespeaks a separation. It is a separation, in the case of one who has died, that is easily understood, for one is no longer able to communicate in those old familiar ways with the beloved one. At a deeper level, however, the sense of separation registers as a kind of disharmony with all that is. One perhaps feels torn out of the sense that one may have had of being rooted in, or belonging to, an environment that is nurturing and welcoming, staring now at a hostile and unforgiving land. The separation then cuts quite deep.

我是 *Hatonn*。損失的感知表明了一種分離。在一個已經死去的人的情況中，它是一種分離，這是很容易理解的，因為一個人不再能夠通過那些舊的熟悉的方式與摯愛的人進行溝通交流了。然而，在一個更為深入的層次上，分離的感知作為一種類型的與一切萬有之間的不協調而留下了印象。一個人也許會感覺到這樣的一種撕裂感，即它可能已經是紮根於，或者從屬於一個令人滋養且受到歡迎的環境，而它現在正注視著一個有敵意且不寬恕的土地。那麼這種分離就是深入骨髓

的了。

We would at this time again transfer the contact to the one known as M, expecting once more that this instrument shall give our greeting, express whatever thought may come to mind, and then again pass the contact to the one known as Jim. We are those of Hatonn.

我們會在此刻將接觸轉移到叫做M的實體，我們再一次期待這個實體將會給予我們致意，並表達無論什麼可能出現在頭腦中的想法，接下來再一次將接觸轉移到叫做Jim的實體。我們是Hatonn。

(M channeling)

(M 傳訊)

I am Hatonn. I greet you in the love and light of the Creator. I would again transfer this contact to the one known as Jim. I am Hatonn.

我是Hatonn。我在造物者的愛與光中向你們致意。我會將這個接觸轉移到叫做Jim的實體。我是Hatonn。

(Jim channeling)

(Jim 傳訊)

I am Hatonn. To feel the pain of loss is to feel, firstly, to awaken those inner sensing qualities that are also the same qualities that may experience joy. Loss is a way of sensitizing one's fine perceptions, shall we say. This, of course, also includes the necessity for healing the self that feels torn and overly sensitized to pain. The healing that works upon the pain comes when the feeling of loss is placed within a larger framework for the mind, the emotions, and the spirit to feel as whole, thus placing the entity within a harmonized universe, yet retaining the increased sensitivity to all stimuli. With this increased sensitivity, the seeker then goes forth to renew its gathering of the harvest of catalyst.

我是Hatonn。感覺到失去的痛苦就是首先去感覺，首先去覺醒於那些內在的感知的特性同樣也是與那些可能體驗到喜悅的特性相同的特性。失去是一種對一個人的，容我們說，微妙的感知變得敏感的方式。這當然同樣也包含了去療愈自我的對於痛苦感到撕裂且過度敏感的必要性。在那種痛苦上進行的療愈是在失去的感覺被放在一個更大的框架中以便於心智、情緒和靈性感覺到是完整的時候出現的，因此，療愈的工作將實體放在一個協調的宇宙之中，而又對所有的刺激物保持增強的敏感性。藉由這種增強的敏感性，尋求者接下來前向去更新他對催化劑的收穫物的收集了。

We shall now transfer to the one known as Carla.

我們現在將轉移到叫做Carla的實體。

(Carla channeling)

(Carla 傳訊)

I am Hatonn. How hard it is for those in your illusion to become able clearly to

perceive any sense of comfort or nearness of truth or spirit when this cutting edge has cleft the world that was in twain. It is as though the seeker were suddenly stranded upon a hostile beach, from which stretched forward mile upon mile, mile upon mile, nothing but heat, dust, dryness and the thirst and starvation that comes to one far too long unwatered and unfed. How to grasp that larger picture which sees the true value of this dark bounty? How to stay within that desert in authentic mindfulness, and from that desolation bring forth that thanks and praise that is, seen in retrospect, the faith at this point [that] is truly, utterly and completely blind.

我是 *Hatonn*。對於在你們的幻象中的人，能夠清晰地感覺到任何舒適感或者與真理或者靈性的靠近的感覺，當這個鋒利的邊緣已經將這個一分为二的世界劈開的時候，這是多麼艱難的事情呀。這就好像尋求者突然間在一個不友善的海灘上擱淺了一樣，從那個海灘開始向前延伸，除了一裹接著一裹，一裹接著一裹地炎熱、灰塵和乾燥以及在一個太長時間沒有喝水且沒有食物的人身上出現的饑渴之外什麼都沒有。如何去掌握那個看到這種黑暗的饋贈的真實的價值的更大的圖畫呢？如何憑藉著真實的正念 (*mindfulness*) 中留在那個沙漠中呢，如何從那種荒涼中產生出感謝和讚美呢？這種感謝和讚美，回想起來，就是在這個位置上真正、徹底且完全盲目的信心了。

We now transfer to the one known as S.

我們現在轉移到叫做 S 的實體。

(S channeling)

(S 傳訊)

I am Hatonn. Though the vocation of the wayfarer involves an inveterate blindness, yet still the seeker yearns to see; and through the tears of anguish and the groans of pain may make out a sense of a greater meaning lurking and looming behind the events, the very events, which seem otherwise so dark. The seeker, bereft of all comfort and alone, finds yet there is some prospect of help, some prospect of solace in knowing that there is a meaning and a value to the experience which is currently endured, though the precise nature of this meaning lies just beyond the outstretched fingertips.

我是 *Hatonn*。雖然行者的使命包含了一種根深蒂固的看不見，尋求者卻仍舊渴望去看見，恰恰就是那些看起來在其他方面如此黑暗的事件，通過煩惱的淚水和痛苦的呻吟可能會在產生出一種更大的在這些事件背後潛伏著的，隱隱出現的意義。失去了所有的舒適且孤單的尋求者，卻會藉由知曉在當前正在被忍受的體驗中有一種意義和一種價值而發現有某種幫助的景象，有某種安慰的景象，雖然這種意義的精確的特性是存在于向外伸出的指尖的範圍之外的。

While it would often seem, oh, so easy to have resort to the wisdom that this experience after all is but an illusion, the sense of loss but a temporary blip on an ephemeral radar screen, yet to resort to this feeling overmuch is simply to anesthetize the self and to rob it of the very experience which it seeks.

雖然去求助於這樣一種智慧經常看起來似乎是如此容易的事情，那種智慧即這種體驗畢竟不過是一個幻象，失去的感覺在一個轉瞬即逝的雷達的螢幕上不過是一

個暫時的可視信號，去過多地求助於這種感覺單純地是去讓自我變得麻木並將它所尋求的核心的體驗從它身上剝奪了。

There is a universal passion that one may aspire to. Did the teacher known to you as Jesus the Christ not have a passion which reached out to the very sorrow of humanity itself? In order to appreciate the enormity of the task of this teacher, however, one must realize that the passion of the Christ was not a comfortable experience. It was not a wise experience, but it rather was an experience in which a humble seeker reached as deeply as it could reach into a compassion which opened as on to a floodgate of pain. The pain, my brothers and my sisters, was there to be felt. It is not to be circumvented.

會有一種一個人可以讚賞的普世的熱情。叫做耶穌基督的實體難道在向著悲傷的人性的自己伸出手的方面沒有一種熱情嗎？然而，為了去體會這位老師的任務的巨大，一個人必須意識到耶穌的熱情不是一種舒適的體驗。它不是一種智慧的體驗，它毋寧是一個在其中一個謙卑的尋求者盡其所能地深入地進入到一種慈悲之中的體驗，這種慈悲是向著大量的痛苦開放的。我的兄弟姐妹們，痛苦就是在那裏要被感覺到的事物了。它不是要被繞道而行的。

At this time we would transfer the contact to the one known as M. We are those of Hatonn.

在此刻，我們會將接觸轉移到叫做 *M* 的實體。我們是 *Hatonn*。

(Pause)

(暫停)

(Carla channeling)

(*Carla* 傳訊)

I am Hatonn. We thank the one known as M and assure this instrument that the amount of seating or grounding that has been accomplished during this time of working is quite excellent. The new channel being opened is still delicate and the energy of the beginning of the message is much like your starting load upon your electrical appliances wherein a great deal of energy, more than is needed for running, is needed for starting to run. This opening intensity which is required at the beginning of a contact has fairly thoroughly numbed the channel, and this is quite normal. We therefore encourage the new instrument and suggest that each attempt at bearing this starting load, as it were, refines and deepens the channel which has been opened in a tuned and focused manner so that there comes the time when that starting load is easily borne and is not that which takes the full focus and energy of the instrument.

我是 *Hatonn*。我們感謝叫做 *M* 的實體，我們向這個器皿保證，在這個工作的時間期間已經被實現的固定或者接地的數量是極其優秀的。正在被開放的新的管道仍舊是脆弱的，資訊的開始的能量非常類似於你們開始在你們的電子設備上的啟動負載，在其中開始運轉所需要的能量是巨大的，比電子設備運行所需的能量更多。這種在一個接觸的開始被需要的開始的強度已經完全讓管道徹底麻木了，這

是相當常見的。我們因此鼓勵新的器皿並建議，每一次在承受這種啟動的負載的方面的嘗試都會，可以說是，精煉並深化已經通過一種調音和聚焦的方式被開放的管道，這樣，啟動負載被輕鬆地承受並且不再是會花費器皿完全的聚焦和能量的事物時刻就會出現了。

We would at this time transfer to the one known as Jim.

我們在此刻轉移到叫做 *Jim* 的實體。

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn. The loss of any portion of that which is perceived as important within the life experience makes one equal, shall we say, to all those who have suffered such loss. It is hoped that by working with loss the seeker will develop compassion, first for the self and the healing of the self for the loss, then in compassion for others who feel the same kind of loss. Eventually, this will hopefully develop compassion for all entities who suffer any loss. And as the seeker looks deeper within its own being at the many experiences gathered during the incarnation, it begins to see that all entities share the same in this illusion: the joy and exhilaration of being alive and of gaining those things which have value in this illusion, and the use of such for the growing and serving of others then balanced with the pain of loss, the removal of that which one thought was irreplaceable and of inestimable value. To realize that all is but temporary and illusory causes the seeker to find a means to understand, to use a poor term, the meaning of the life as it is lived. This impetus to search is yet another great fruit of loss.

我是 *Hatonn*。在生命體驗中被感覺為重要的事物的任何部分的失去都會讓一個人與所有已經遭受過這樣的失去的人，容我們說，成為同等的。被希望的事情是，藉由與失去一同工作，尋求者將會發展出同情心，首先是對自我的同情和為自己療愈那種失去，接下來，對其他的感覺到相同類型的失去的人感覺到同情。最終這將會有希望發展處對於所有遭受了這樣的失去的人的同情。隨著尋求者更為深入地在它自己的存有內在之中檢查在投身期間被收集起來的許多的體驗，它會開始看到所有的實體在這個幻象中都共用了同樣的事情：活著與取得那些在這個幻象中被重視的事物的喜悅與高興，為了成長和服務他人而使用這樣的事物，接下來平衡那種失去與切除了一個人認為是無可取代且具有無法估量的價值的事物的苦痛。去領悟到一切事物都不過是短暫的且幻象性的，這會使得尋求者找到一種方式去理解，使用一個差勁的措辭，生命的意義就是它被活出來的樣子。

We shall now transfer to the one known as Carla.

我們現在將轉移到叫做 *Carla* 的實體。

Carla: Could we please sing "Row, Row, Row Your Boat"? Chocolate Bar (a cat) has just caught my attention and I'd like to retune. *Carla* : 我們能唱'劃，劃，劃你的船'嗎？巧克力條（一隻貓）剛剛吸引了我的注意力，我想要重新調音。

(Song)

(歌曲)

(Carla channeling)

(Carla 傳訊)

I am Hatonn. We thank each for aiding this instrument in reestablishing the depth of contact that this instrument prefers. The purring of the kitten that shall mystify the scribe which places this message upon paper is that joy which rejoices in the ...

我是 *Hatonn* 我們感謝各位幫助這起器皿重新建立這個器皿偏好的接觸的深度。使得將這個資訊寫在紙上的記錄變得神秘的貓咪的咕嚕聲是在.....中的快樂的喜悅。

(Side one of the tape ends).

(磁帶一面結束)

(Carla channeling)

(Carla 傳訊)

There is beyond this joy a passion and joy which contains a fullness which is the eventual realization of the great blessing of those desert times, those seemingly insufferable limitations, losses and agonies which take that which was the awareness of the self by the self and remove, while still living, that tissue of personal structure that seemed quite necessary.

在這種喜悅之外有一種熱情和包含了一種完整性的喜悅。這種完整性是對於那些沙漠的時間。那些在表面上無法承受的局限性、失去以及苦惱的偉大的祝福的最終的體會。這些在表面上無法承受的局限性、失去以及苦惱拿走了自我對自我的認識並移除了看起來相當必須的個人的構架的組織。在這些組織還有生命的時候。

The hollowing out of the rock by those forces of nature which cause the caves to be made, the hollowing out of clay which makes of the lump upon the potter's wheel the empty and waiting chalice ... this hollowing, this refining, this harvest of that which shall be transformed—how painful, yet how full of the terrible beauty that is that which we greet you in—the one great original Thought which is love, love that is seen in creation, love that is seen in destruction, love that speaks with thunderclap, as well as flower and tree and bird. How blessed are those who suffer. With what riches are they furnished. Only the one who has found the strength to offer praise and thanksgiving, not in spite of but because of suffering, may speak the greater and transforming passion and joy that endures throughout experience.

當藉由使得洞穴被形成的大自然的力量來掏空岩石，將形成了陶工的輪子的接團的土塊掏出來的時候，空空的且等待著的聖杯.....對於將會被轉化的事物的這種淘空，這種精煉，這種收割——它是怎樣地痛苦而又怎樣地充滿了驚人的美麗呀。這就是我們在——愛之所是的那一個原初的想法中向你們致意的事物了。

這種愛就是在創造中被看到的愛，在毀滅中別看到的愛，藉由雷聲，同樣也藉由花朵、樹木和鳥說話的愛。那些受苦的人是怎樣有福呀。它們被提供了怎樣的豐富呀。只有一個已經找到了力量去——不是不管苦難，而是因為苦難——給出讚美和致謝的人，才可以講述在貫穿整個體驗中持續的更大的轉變性的熱情與喜悅。

We would, if we could, spend your time in whatever amount you allowed us. However this instrument requests that we move onward. May we say how exhilarating it is for us to be able to work in this way, to be able to use the mind's experience of each channel as we express our thoughts. We do thank each, and especially the one known as M, for the acceptance of our contact, and also for the desire each has to become ever more carefully and aimlessly aware of our contact, allowing our thoughts to flow throughout the group. This is indeed an advanced lesson, but we do feel that the results of such work are those which have the strong tendency to more and more balance those who function as channels in their willingness to be without need for knowledge of the portion of the information which is yet to come.

如果我們可以的話，我們願意將我們的時間花費在你們允許我們的無論多少數量的時間中。然而，這個器皿請求我們繼續前進。容我們說，能夠用這種方式工作，能夠在我們表達我們的想法的時候使用每一個管道的頭腦的體驗，這對我們是怎樣的令人興奮的事情呀。我們確實為對我們的接觸的接納而感謝每一個人，尤其是叫做 *M* 的實體，我們同樣也為每一個人所擁有的去變得越來越小心謹慎且無目的地察覺到我們的接觸，並同時允許我們的想法在整個團體中流動的渴望而感謝你們。這確實是一次高級的課程，但是我們的確感覺到這樣的工作的結果是擁有強有力的傾向性去越來越多地平衡那些藉由樂意於在不需要知曉即將到來的資訊的部分的情況下而作管道發揮作用的實體的。

We would at this time open the meeting, therefore, for queries. If there is a query, please ask it at this juncture. I am Hatonn.
因此，我們會在此刻向提問開放集會。如果有一個問題，請在這個節點提出它。我是 *Hatonn*。

(Pause)
(暫停)

I am Hatonn. Again we thank each, and would at this time close through the one known as S. We leave this instrument in love and in light and transfer now. I am Hatonn.

我是 *Hatonn*。再一次，我們感謝各位。我們會在此刻通過叫做 *S* 的實體結束。我們現在在愛與光中離開這個器皿。我是 *Hatonn*。

(S channeling)
(*S* 傳訊)

I am Hatonn. It is a source of tremendous joy for us to be able to participate in an offering which is like that of a table spread before a robust company of

hungry guests. There are many servers at this table, and it is somewhat tempting for each who would serve to offer all that bounty the table has to supply. Yet it takes a certain faith in the greater process of serving and being served that one serves only that portion which is most readily available to one and leaves for others that service which is theirs to give in the conviction that all that shall be served shall in this manner find its home. We are most pleased.

我是 *Hatonn*。對於我們而言，能夠參與到一次給予是一個具有極大的喜悅的原來，這就好像擺在一大群饑餓的客人的面前的一張桌子一樣。在這張桌子邊上有許多的服務員，對於每一個服務的人而言，去提供那張桌子所要提供的所有的饋贈，這多少是令人誘惑的。而在服務和被服務的更大的過程中，一個人僅僅服務那個可以被一個人毫不勉強地取得部分，而將它們要去給出的服務留給其他人，因為它確信所有將用這種方式被服務的人都會找到它的家，這是需要一定的信心的。我們是極其高興的。

We are most especially pleased to be able to greet the one called M into this robust company of guests and servers, for all serve. Those who remain silent serve just as surely as those whose tongues wag the most eloquently, vibrating with the joy of overt service. We, too, serve as we may, and we feel that it is most propitious now for us to serve again in silence. We are with any who request our presence in silent meditation. You need only ask. We are those joyful servants of the one infinite Creator, *Hatonn*. *Adonai*, my friends. *Adonai*.

我們尤其對於能夠歡迎叫做 *M* 的實體加入到這一大群客人與服務員中而格外高興，因為所有的人都在服務。那些保持靜默的人和那些口齒伶俐地並帶著公開服務的喜悅而發言的人是一樣確切地服務的。我們同樣盡我們所能地服務，我們感覺到，現在我們再一次在靜默中服務，這是極其合適的。我們會與任何在靜默的冥想中請求我們的在場的人在一起。你們僅僅需要請求。我們是太一無限造物者的喜悅的僕人，*Hatonn*。 *Adonai*，我的朋友們。 *Adonai*。

July 18, 1993

1993-07-18 Hatonn : 關係的葡萄樹

Group question: The question this afternoon has to do with relationships and how we choose relationships. We think we know things about emotions, and intellect, and perhaps family before we get into relationship with people, but, in general, is there another level to the reason why we might choose to be in relationship with those people around us, something that would have to do with other parts of our being, our learning, our growth?

團體問題：今天下午的問題是與人際關係以及我們如何關係有關的。我們認為我們知道關於情緒、智力以及在我們與人建立關係之前的家庭方面的事情，但是，一般而言，在關於為什麼我們可能會選擇進入到與在我們周圍的那些人的關係之中的原因的方面，有另一個層次嗎，有某種與我們的存有、我們的學習以及我們的成長有關的事情嗎？

(Carla channeling)

(Carla 傳訊)

I am Hatonn. Greetings to each of you in the love and in the light of the infinite Creator. We are most grateful to have been called to your group this afternoon and to be asked to share our opinions with you. This is of great service to us, for sharing our thoughts is the nature of our path of service at this time in our development and this opportunity is one for which we are grateful. We do request that each discriminate in listening to our thoughts and choose to consider only those thoughts which seem to the seeker to be of truth. We ask that other thoughts which do not find so happy a home be dropped and left behind, for each entity is his own best judge of what is true.

我是 Hatonn。在無限造物者的愛與光中致意。我們極其感激在這個下午被你們的團體所呼喚並被請求與你們分享我們的觀點。這對於我們而言是巨大的服務，因為分享我們的想法就是在此刻在我們的發展中的我們服務的道路的特性，這個機會是一個我們對其非常感激的機會。我們請求每一個人在聆聽我們的言語的時候都去進行分辨並僅僅選擇考慮那些在尋求者看起來是真理的事物。我們請求其他的那些並沒有如此找到一個如此快樂的家的想法都被丟下並被留在後面，因為每一個實體在對於什麼是真實的事物的方面都是他自己最佳的評判者。

In speaking with you about relationships, we would begin with the concept of the vine with many branches. The branch that may represent one entity seems to have little to do with a far flung branch of that same rambling vine. And only as the path of growth is traced backwards to these two branches" common root can the branches begin to grasp the nature of the union which is the true nature of each entity"s relationship to each. For there is truly one being and one great self, one great Thought which is love, (and in that creative love are all, and all of that love.) *

在於你們談及關於人際關係的方面，我們會從帶有許多的分枝的葡萄樹的概念開始。可以代表一個實體的分枝與那個蔓生的相同的葡萄樹的一個離得很遠的分枝看起來似乎沒有什麼關聯。僅僅根部是當成長的道路被向會追溯到那兩個分枝的

共同的根部的時候，那兩個分枝才能夠開始掌握每一個實體與相互彼此的關係的真實的特性之所指示的合一的特性。因為真的有一個存有和一個大我，有一個偉大的想法，那個想法就是愛，（在那個創造性的愛中是一切以及一切屬於愛的事物。）

*

Yet, within that illusion which you now enjoy as your incarnative experience this union seems of the veriest folly and to be palpably untrue: how could two entities" deepest reality be union? None of this is at all apparent. And this is the very purpose of the illusion you now enjoy. It is important to you in your evolutionary path that you grasp no deep commitment to union, for it is in the illusion of differences and the working with situations in which the spiritual principles are tested that the lessons of love which you have incarnated to learn are brought forward and laid before each in patterns which engage the mind and heart and launch one, as it were, upon that road which you may call the spiritual path.

然而，在那個你現在作為你的投生性的體驗而享受的幻象中，這種合一性看起來似乎是十足的愚蠢並很有可能是不真實的。兩個實體的最深的實相如何能夠是合一呢？這種合一性完全沒有任何部分是明顯的。這恰恰就是你們現在享受的幻象的目的了。在你演化的道路中，你不會領悟對合一性的深入的許諾，這對你是很重要的，因為就是在這個差別的幻象中和在與在其中靈性的原則被考驗的情境一同工作的過程中，你已經投生來學習的愛的課程被產生出來並通過這樣一些模式被擺在每一個人的面前了，這些模式會使的頭腦與心參與其中並讓一個人在那條你們可以稱之為靈性的道路上，可以說是，啟程了。

(The seeker, having once begun this walk, attempt[s] to grasp what is true, attempt[s] to learn consciously to help the self along in this spiritual quest, and in this walk each spirit has its own solitude, its own pace, its own unique lessons to learn.) Each choice which comes before the seeking self is a new crux, a juncture, and from this juncture there are at least two and perhaps more paths which can be chosen. In making these choices the relationships which the seeker has shape and focus the seeker in the most efficient way in order to enable the most lucid choices to be available.

(尋求者一旦已經啟動了這條道路，它會嘗試去掌握什麼是真實的事物，嘗試去有意識地學習去沿著這條靈性上的追尋的道路幫助自我，在這條道路上，靈性擁有它自己的孤單、它自己的速度，它自己獨一無二的要去學習的課程。)來到尋求中的自我的面前的每一個選擇都是一個新的十字路口，一個節點，從這個節點，至少會有兩條，也會多條路徑是可以被選擇的。在做出選擇的過程中，尋求者已經擁有的人際關係用最有成效的方式對那個尋求者進行了塑形和聚焦，以便於使得最為清楚明白的選擇可以被取得。

Each has expressed thoughts this day concerning the mystery of the call to relationship: why this branch of the vine? Why not another? Yet the path of each is a long one, and in its time—if we may use that term—the entities with whom each has relationships have been in relationship perhaps many times. Each time, each incarnational opportunity, the two, the seeker and its relation, have worked in the tips of the vine, as it were. And as each lifetime"s choices

deepen each entity, the two entities in relationship move about, being in different relation to each other, yet still working upon the harmonic, the euphonious, which more and more might be found to exist between the two seemingly separate entities. And each time the relationship deepens, each time the two selves involved are able to move farther down the vine whose identity is the common root, [both self and other-self come] a little bit closer to that unity which exists in the very heart of the root of this vine of being or consciousness.

每個人都已經在今天表達了關於對關係的呼喚的神秘：為什麼是這個葡萄樹的分枝呢？為什麼不是另一個呢？而每一個人的道路都是一條漫長的道路，在道路的時間中——如果我們可以使用那個詞語的話——每一個人與之建立關係的實體已經也許多次處於關係之中了。每一次，每一個投生的機會，兩個人，尋求者以及它的關係，都已經，可以說是，在葡萄樹的尖端中工作過了。隨著每一次生命的選擇深化了每一個實體，在關係中的兩個實體四處移動，與相互彼此處於不同的關係中，而同時仍舊在那個和諧而悅耳的事物上進行工作，這種和諧和悅耳的事物會越來越多地被發現存在於兩個在表面上分開的實體之間。每一次關係深化的時候，每一次兩個被包含的自我能夠更進一步沿著葡萄樹向下移動到其身份之所是的共同的根部的時候，自我和另一個自我同時都更加接近一點那種存在於這個存有或者意識的葡萄樹的根部的最核心之處的一體性了。

Thusly can one entity so move one that the seeker finds itself in the deepest and most wrenching of emotions. "How could this depth be?" the seeker asks. "Why am I so vulnerable, so easy to wound, so easily happy, so desperately sad because of this one being?" Yet that one being and you may have worked many, many incarnational times in order that this depth of pain, of joy, this level of choosing love may be reached.

因此，一個實體能夠如此推動另一個實體以至於尋求者會發現它自己處於最深入和最令人扭曲的情緒之中了。“這種深度如何能夠出現呢？”尋求者問道。“為什麼我會因為這一個存有而如此易受傷害，如此易於受傷，如此易於快樂，如此絕望地悲傷？”而那一個存有與你可能已經工作過許許多次的投生的時間，以便於這種痛苦與喜悅的深度，這種選擇愛的層次可以被取得。

Each entity, in its relationship to others, has some degree of ability, depending upon previous history to some extent, to encourage, aid, exhort and support each in that entity's attempts to seek the truth. (And each entity which you, the seeker, faces may find in you that power to aid and change.) This is in the ideal sense love reflected in love, which is then reflected in love, and in each variation love speaks the same truth of unity.

每一個實體，在它與其他人的關係中，都擁有一定程度的去在每一個實體去尋求真理的嘗試去鼓勵、幫助、勸勉以及支援那個實體的能力，這在某種程度上是取決於之前的歷史的。（你，也就是尋求者，所面對的每一個實體都可以在你內在之中找到幫助和改變的力量。）這就是在理想的意義上在愛中被反射的愛了，這種愛接下來在愛中被反射了，在每一次的變化中，愛都講述了相同的一體性的真理。

I am Hatonn. We must pause as this entity is most dry in the mouth.

我是 *Hatonn*。我們必須暫停，因為這個實體在嘴中是極為乾燥的。

(Pause)

(暫停)

We may continue, and we thank you for your patience. One may look to the heavens, to the universal and seemingly far away level at which all is ideal, all is clear and there is no illusion, and think that there is no way to proceed to that level where all things are clear. How could each step, one foot after another on a slow and often uncomfortable path, lead to perfect light, perfect realization and unity? What does this cosmic grandeur have to do with the plodding human self?

我們可以繼續，我們為你們的耐心而感謝你們。一個人可以查看天堂，查看宇宙性的以及在表面上遙遠的層次，在那個層次上，萬物都是理想的，一切都是清晰的，沒有幻象，一個人會認為沒有途徑向著那個在其上一切事物都是清晰的層次前進。在一條緩慢且經常不舒服的道路上，每一個腳步才能，一步接著另一步地，朝向完美的光，朝向完美的實現與統一呢？這種宇宙的宏偉與沉重地行走的人類的自我有什麼關係呢？

Yet we feel that each of you is in truth a universe, a creation within, as infinite as can be imagined. That which you see outwardly, that which seems clearly to be real, is in the metaphysical sense far less real than the universe within. And it is in that inner universe that each may best position the self to attempt to maximize the opportunities to grow and to share the journey towards greater realization.

而我們感覺到，你們每個人實際上在內在之中都是一個宇宙，一個造物，如同造物可以被想像得到的一樣地無限。你向外看到的事物，看起來似乎清晰地是真實的事物，在形而上學的意義上，相比內在的宇宙是遠遠較不真實的。就是在那個內在的宇宙中，每一個人都可以將自我擺在最佳的位置上來嘗試去最大化成長的機會，並嘗試分享那條朝向更大的實現的旅程。

If you as a seeker can be aware of the goal of relationships, that is, to aid each other in learning the lessons of love, then each as seeker may have the beginnings of an idea as to how to proceed. For if each is seeking the truth of relationship, the truth lies in commonality. If a branch speaks to another branch of the same vine and says "You have poor leaves; your fruit is unacceptable; that twig is out of the question," you speak not only to that other twig but to your very own twig self.

如果你作為一個尋求者能夠察覺到關係的目的，也就是說，去在學習愛的課程的方面彼此幫助，接下來每一個人作為尋求者就可以在關於如何前進的方面擁有一個觀點的開始了。因為如果每一個人都正在尋求關係的真理，真理是存在與共性之中的。如果一個分枝與相同的葡萄樹上的另一個分枝說話並說，"你有難看的葉子，你的果實是無法接受的，那個枝杈是完全無法不行的，"你不僅僅是在對那個其他的枝杈說話，你同樣也是在對你自己的那個枝杈的自我說話。

Grasp, if you will, the thought that relationship is basically with the self. Each

entity with which you are in relationship is basically a mirror reflecting to you your face, your nature, your, as this instrument would say, issues, your lessons. That which you admire and encourage you are encouraging in yourself. That which you judge and question in another you are questioning in yourself.

去掌握，如果你願意這樣說的話，這樣一個想法，關係基本上是與自我的關係。每一個你與之處於關係中的實體基本上都是一面鏡子，它向你映射你的臉，你的屬性、你的(如這個器皿會所得一樣)議題，你的課程。那個你所尊敬和鼓勵的事物，就是你正在你自己身上鼓勵的事物。那個你在另一個人身上評判和質疑的事物，就是你正在你自己身上質疑的事物。

It takes much pain out of dealing with another if you can take responsible realization in the knowledge that that which you say to another is also true of the self. The more you are able to see and hold this dear the more clearly and purely may your service flow from you, for then if you are angry or upset, that issue lies within yourself, and you have removed from your speaking and actions to the other self the bitterness and the judgment. And that which flows from you then, even if it is a (home) truth, flows shinningly and clearly without the taint of anger or disappointment.

如果你能夠在知曉你對另一個人說的事情同樣對自我也是真實的方面取得負責任的認識的話，這會在你與另一個人打交道的過程消除大量痛苦。你越發能夠去看看到並珍惜這個認識，你的服務就會從你身上越發清晰且純淨地流出來，因為接下來如果你是憤怒或者不快的，那個議題是存在於你自己內在之中的，你已經從你的對一個自我的言語和行動中除去了諷刺與評判了。那個從你身上流出的事物，接下來會閃耀而清晰地流動，而沒有憤怒或者失望的污染，即使它是一個(嚴厲的)真理。

The lessons of love are infinitely many, yet, in each lesson the love is the same: one Principle, one Thought, one Logos. We call it love to you, yet that word is pallid. For the love that created all that there is is a thought infinite in intelligence and expressing itself in one creative nature, bound into manifestation by free will, and then seemingly many, infinitely many.

愛的課程是無限地眾多的，而在每一個課程中，愛都是相同的：一個原則，一個想法，一個理則。我們對你們稱它為愛，而那個詞語是蒼白的。因為那種創造了一切萬有的愛是一個在在智慧中無限的想法，它在一種創造性的屬性中表達它自己，它藉由自由意志被形成顯化，接下來它看起來似乎是眾多的，無限地眾多。

Yet each of you is as the hologram of this one original Thought. And as each seeker attempts to learn the lessons of love that previous biases have brought that seeker to, the goal is one. All entities seek from each unique viewpoint to grasp the same basic thought. And each is attempting more and more to express as consciousness in the vibratory rate of unity, unity in one thought, one love, which has birthed all that there is.

而你們每一個人都是這一個原初的想法的全像。當每一個尋求者嘗試去學習之前的偏向性已經帶給那個尋求者的愛的課程的時候，目的是一個。所有的實體都從每一個獨一無二的視角尋求去掌握那個基本的想法。每一個人都在越來越多地嘗試去表達為用一體性的振動的速度的表達，在那一個想法，那一個愛中的統一

體，那一個愛已經誕生出了一切萬有了。

Each relationship consists of two entities who have so plaited their consciousness together time and time again that each is more able with the other's help to come a little closer to an approximation of some awareness of love. As you attempt to be of service in relationship allow that seemingly far away perfection that ideal love seems to be to color your thinking so that regardless of what you choose to do or say you have the sense of proportion which allows you to form, as well as possible, responses to each other that contain the openness to love that enables each to be a channel through which infinite love may flow.

每一個關係都包含有兩個已經用這種方式將他們的意識一次又一次地編織在一起的實體，以至於每一個實體都能夠在彼此的幫助下更為接近一點對愛的某種認識的一個近似值了。當你嘗試去在關係中進行服務的時候，請允許那種在表面上遙遠的完美，允許那種愛看起來似乎是理想為你的思考染色，這樣，無論你選擇去做什麼或者說什麼，你都會擁有那種比例感，這種比例感會允許你去，盡可能有效地形成向相互彼此的回應，這種回應包含了向著那種允許每一個人成為無限的愛可以通過其而流動的一個管道的愛的開放性。

The human heart, to use the instrument's language, has a very limited amount of love. The energy which created each and which is each entity's true being has infinite love, for love is the nature of consciousness at that level. More and more may you feel transparent to that infinite love and may each so open the heart that each may serve shiningly.

人類的心，用這個器皿的語言來說，擁有一種非常有限的數量的愛。創造了每一個實體的能量，每一個實體的真實的存有之所是的能量，擁有無限的愛，因為愛在那個層次上就是意識的特性。祝願你們越來越多地對那種無限的愛感覺是透明的，祝願每一個人都開放那顆每一個人都可以閃亮地服務的心。

We thank this instrument for its service and would now transfer to the one known as Jim. We are those of Hatonn.

我們為這個器皿的服務感謝它，我們會轉移到叫做 *Jim* 的實體。我們是 Q,uo。

(Jim channeling)

(*Jim* 傳訊)

I am Hatonn, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves in the capacity of attempting to answer any further queries which those present may have for us. Are there any queries at this time?

我是 Q"uo，我通過這個器皿在愛與光中再一次向各位致意。在此刻我們很榮幸能夠提供我們自己來嘗試去回答在場的人可能向我們提出的任何進一步的問題。在此刻有任何問題嗎？

Carla: I have one. In choosing whether to speak or whether to be silent, there are things to be said for both avenues. Is there one way to look at choices like

that where you could either speak a good word and maybe spark some thinking, or you could just be silent and pray about it, say, worry about it, whatever. Is there one way of doing that's better than the other?

Carla : 我有一個問題。在選擇是要去說話還是要沉默的方面，有什麼事情是同時對兩條途徑都要被說的嗎？諸如你能夠在什麼位置要麼去說出一段有益的言語並有可能激發某種思考，或者你能夠僅僅是沉默的並對它進行祈禱，假設，對關於它的憂慮，或者無論什麼事情進行祈禱，有一種方式去檢查諸如這樣的選擇嗎？在進行那種選擇的方式的方面，有一種方式是比其他的方式要更好的嗎？

I am Hatonn, and am aware of your query, my sister. In this regard we can only recommend that the path be taken which one feels is drawn by love. Whatever action or inaction is possible, imagine love being that which is most helpful to include. If you can move in love, then so move. If love would keep your silence, then remain silent.

我是 *Hatonn*，我理解了你的問題，我的姐妹。在這個方面，我們僅僅能夠推薦去走那條一個人感覺到是被愛所吸引的道路。無論什麼行動或者不行動都是可能的，想像愛就是要去包含的最有幫助的事物了。如果你們能夠在愛中行動，那麼就如此行動吧。如果愛會讓你保持沉默，那麼就保持沉默吧。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, Hatonn, that was a very succinct answer. Thank you very much.

Carla : 沒有了，*Hatonn*，那是一個非常簡明的回答。非常感謝你們。

I am Hatonn, and we thank you once again. Is there another query?

我是 *Hatonn*，我們再一次感謝你。有另一個問題嗎？

Carla: Well, I have—I have one more. We were talking earlier about how fragile relationships are, and I was especially thinking of a friend of mine that I've had since high school. In one letter that I sent her, I seemingly offended this person, and the relationship that had lasted for twenty-five years was suddenly no more. What's the purpose of that kind of heartache, spending so much time on a relationship and then having it break?

Carla : 好的，我有——我還有一個問題。我們在早些時候正在談論關係是如何的脆弱，我特別地想到了我的一個自從高中我就擁有的朋友。在一封我發給她的信件中，我看起來似乎冒犯了這個人，已經持續了二十五年的關係突然間就不再繼續了。在一個關係上花了如此大量的時間，接下來將它打破，那種傷心的目的是什麼呢？

I am Hatonn, and am aware of your query, my sister. All experience has the purpose of extending those limits to love which you have within your being. Each of you feel pain, and each of you question the self as to whether there is love enough to heal. Thus, as you explore those reasons for pain, you will hopefully find reasons to heal. And this healing energy will have love as its primary force. Thus, each experience offers some opportunity for testing the

limits of love, until the seeker at some point discovers that there are no true limits. However, this journey is long and offers much variety, shall we say.

我是 *Hatonn*，我理解了你的問題，我的姐妹。所有的體驗都有延伸那些你在你的存有之內擁有的愛的限制的目的。你們每一個人都感覺到痛苦，你們每一個人都在關於是否有足夠的愛去療愈的方面質疑自我。因此，隨著你探索這些痛苦的原因，你將有希望找到療愈的原因。這種療愈的能量將擁有愛作為它最主要的力量。因此，每一個體驗都提供了某種機會去檢驗愛的限制，一直到尋求者在某個位置上發現，沒有真正的限制。然而，這條旅程是漫長的，它提供了大量的，容我們說，變化。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Not for me, Hatonn. Thank you.

Carla：我沒有了，*Hatonn*。感謝你們。

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

我是 *Hatonn*，我們感謝你，我的姐妹。有另一個問題嗎？

R: I would just say to the brothers and sisters of Hatonn it's wonderful that we walk on the path together.

R：我僅僅想要對 *Hatonn* 兄弟姐妹說，我們一同走在這條道路上是多麼的美妙呀。

I am Hatonn, and we return the gratitude for joining on this path with you to the one known as R. And as it appears that we have exhausted the queries and perhaps those present as well, we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Hatonn. Adonai, my friends. Adonai.

我是 *Hatonn*，我們將對於加入到這條道路的感激返還給叫做 *R* 的實體。看起來似乎我們已經耗盡了問題了，也許我們同樣與讓那些在場的人疲憊了，我們將離開這個器皿和這個團體，一如既往，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 *Hatonn*。 *Adonai*，我的朋友們。 *Adonai*。

Note: The brackets enclosing this sentence and several others are in the original transcript.

注釋：包圍這個句子和幾個其他的句子的括弧是在原始的稿件中的。

August 22, 1993

1993-08-22 靈性聚焦的技巧

Group question: The question this afternoon has to do with our spiritual focus, or our spiritual attention span. R was concerned that he was going through his days only occasionally remembering that he was in an illusion and most of the time getting so caught up in work that he was thinking about nothing but the work. When he would get home he would be more able to remember that it was an illusion but wanted to know more how focus could help in his life. Carla was concerned that she was focused on too many projects and energy expenditures and by focusing on too many projects might not be able to do what she wanted to with any one of them, and I was concerned about the focus that a creative person or a skilled artisan of any kind uses in order to bring forth the creativity that is their expression, and also the practical focus of hanging your little toes on the side of the roof so you don't fall off. So we would like to know something about the spiritual attention span and the focus of our consciousness as we go through our daily round of activities.

團體問題：今天下午的問題是與我們的靈性上的焦點，或者我們靈性上的注意力的範圍有關的。R 正在擔心當他經歷他的日子的時候他僅僅偶爾地會記起他是出於一個幻象之中的，他在他多是的時間如此地被捲入到工作中以至於他除了工作之外不會考慮任何事情。當他回到家的時候，他會更為能夠記起這是一個幻象，但是他想要更多地知曉如何聚焦會在他的生命中有幫助。Carla 正在擔心她被聚焦在過多的專案和能量的消耗上了，由於聚焦於太多的專案，她無法做她想要對它們中的任何一個去做的事情，我關注的是一個創造性的人或者一個任何類型的熟練的工匠為了要產生出他們的表達之所是的創造性所使用的聚焦，**我同樣也關心將你的小腳趾懸掛在房頂邊上這樣你就不會掉下來的實用性的焦點**。因此我們想要知道某種關於在我們經歷我們的日常生活活動的時候的靈性上的注意力的範圍以及我們的意識的焦點的事情。

(Carla channeling)

(Carla 傳訊)

I am Q'uo. Greetings to each, and in the love and in the light of the one infinite Creator it is our blessing to be with you at this meeting, and we gratefully thank you for calling for this information. It is a blessing to us, for we are by this means able to offer our service, that of sharing our thoughts and opinions with those of your density who wish to work consciously upon the study of spiritual principles which animates and enlivens the incarnation, and creates a far more intensified and accelerated rate of potential spiritual evolution and transformation.

我是 Q'uo。向各位致意，在太一無限造物者的愛與光中，在這次集會上與你們在一起是我們的福分，我們為你們呼喚這個資訊而感激地感謝你們。它是我們的一個福分，因為我們就是藉由這種方式而能夠提供我們的服務的，我們的服務就是與你們的密度中的那些希望在對那些為投生賦予活力並使得其有生氣的靈性的原則的學習的方面有意識地進行工作並創造出一種遠遠更為的強烈且加速的潛在的靈性演化與轉變的人們分享我們的想法和觀點。

You wish to know more about lengthening the spiritual attention span. You wish that the weaknesses in your natures, the places where you perceive yourself less skillful, can be made stronger and more crystallized, and these are the wishes of one who seeks to do the work of consciousness in a conscious manner.

你們希望更多地知曉關於靈性上的注意力的範圍的延伸。你們希望那些在你們的屬性中的缺點，那些你們感覺到你自己是較不富有技巧的位置，能夠變得更加強有力且更加結晶，這些都是一個尋求去用一種有意識的方式進行意識的工作的人的希望。

Each entity in your density works upon these spiritual principles in an unconscious manner and if you were to bury the self and the consciousness in all manner of distraction and labor, yet still would you move forward along the path of evolution. There is no ultimate resistance possible to the truth, no matter how greatly the truth has been deleted and biased as it has traveled through the increasing distortions away from the infinite oneness of unpotentiated Love. However, there is substantial percentage of this journey which can be walked at a quicker pace, shall we say, and we do encourage each to continue to work consciously.

在你們的密度中的每一個實體都在這些靈性原則上用一種無意識的方式進行工作，如果你們想要將自我和意識掩埋所有的類型的分心物與辛苦工作中的話，你仍舊會沿著演化的道路前進。沒有可能對於真理有根本性的抵制，無論在真理穿越不斷增加的對未賦能的愛的無限的一體性的扭曲的過程中真理已經怎樣極大地被刪除或者被偏轉了。然而，這條旅程會有相當大的百分比是能夠用一種，容我們說，更為快速的步伐被走過的，我們確定鼓勵每一個人繼續有意識地進行工作。

This conscious working may seem to be repetitive, your questions may be perceived by you to be less than inspired. However, we ask each to continue asking, for it is to the persistent questioner that the universe reveals itself. Yet at the same time it is equally true that when the revelation occurs it shall occur not as you expected it. The transformations of the third density almost always come from an oblique angle and are not possessed of those obvious hints that this instrument would call "telegraphing the punch."

這種有意識的工作可能看起來似乎是重複的，你們的問題可以被你們感覺為較不令人鼓舞的。然而，我們請每一個人都繼續詢問，因為宇宙就是向那個堅持不懈的提問者揭露其自身的。而同時，當啟示出現的時候，它將會並非如你所期待的一樣地出現，這是同等地真實的。第三密度的轉變幾乎會一直從一個拐彎抹角的角度出現，並幾乎一直都是不會擁有那些這個器皿稱之為“發電報的打擊聲”的明顯的提示的。

So, the situation as regards the basic seeking is that it is excellent to seek intensely and to practice a regularity of meditation, contemplation and prayer. But it is well to widen the inner definition of environment to include that spiritual environment into which each is permanently imbedded, in and out of

incarnation. It is from this bedrock of spiritual selfhood that the moments of transformation shall rise and the angle of perceptions of these transformations shall almost always be confusing at first but not necessarily obvious. The state of mind, then, that we can recommend is that of the utmost intensity, and at the same time, that of one who is dancing in and out of the steps of living, feeling the rhythms that murmur through the endless hallways of self.

因此，在關於基礎的尋求的方面的情況是，去認真地尋求並練習一種有規律的冥想、沉思與祈禱，這是優異的。但是，去拓寬對環境的內在的定義來將靈性上的環境攘括在每一個人，在投生之中和投生之外，被持久地嵌入其中的事物，這是很好的。就是從這個靈性的自我屬性的岩床上轉變的時刻將會升起了，對這些轉換的感知的角度將會一直一開始就是令人混淆的並且不一定會是明顯的。那麼，我們所推薦的心智的狀態，就是那種具有極大的強度的心智的狀態，這種心智的狀態同時屬於一個正在生活的臺階上翩翩起舞並感覺到那種穿越自我的無盡的過道沙沙作響的旋律的實體的。

Firstly, there is that energy to recommend which does indeed take one out of the world while one is yet quite active within this same world. Indeed, it is a useful practice to find the triggers in the daily routine which fire almost automatically and act as reminders of who the true self is which is perceiving the experiences which you perceive and experience. What sort of triggers which each can think of within the daily round? Perhaps there is the bell that strikes, or the clock which strikes the hour. Perhaps there is one symbol which can be invested—we correct this instrument—by the seeking self with a mnemonic meaning, for instance, perhaps there is a doorway through which the seeker goes quite often. This seeker can then create a secondary illusion for this door, and in the mind it becomes a magical doorway. Each time the doorway is passed the reminder becomes visible and tangible. Each time there is that momentary opportunity which reminders offer to center the self and to orient the self with regard to that overarching principle of truth which is love and service.

首先，當一個人仍舊在這個世界中是相當活躍的時候，有一種能量是要推薦的，它即使確實會將一個人從這個相同的世界中帶出來的事物。確實，在常規的慣例中找到那些機會自動地發射的觸發物並將其用作對真實的自我之所是就是那個正在感受體驗你感覺和體驗到的體驗的自我的提醒物，這是有用處的練習。每個人能夠在日常生活中想到的什麼類型的觸發物呢？也許會有敲響的鐘聲，或者每小時報時的時鐘。也許會有能夠被投資的一個象徵物——我們更正這個器皿——也許能夠有被尋求的自我用一種記憶上的意義投資的象徵物，舉個例子，也許會有一個尋求者相當經常地穿過的大門。這個尋求者接下來就能夠為這個大門創造出一種次級的幻象了，在頭腦中那個它成為了一個魔法的大門。每一次大門被通過的時候，這個提醒物變得可見且可觸摸得到了。每一次都會有那個提醒物所提供的瞬間的機會來讓自我回到中心並依照那種愛與服務之所是的支配一切的真理的原則來為自我定向。

The second principle requires that each who listens turn the self around mentally so that the self is seated in the portion which does work in

consciousness. From this point of view you are gazing at the incarnation strictly with regard to the primary environment which is a spiritual environment. This environment is within each but it must be named, expected and sought before it can be perceived. Yet, once it is perceived, this environment recreates the day-to-day environment so that whatever the environment within the illusion yet the consciousness is to some degree stayed, settled and rooted in spiritual truth so that the self continues to vibrate in harmony with the one great original Thought while it is in the midst of the busy, humming day.

第二個原則需要每一個聆聽的人在心智中將自我轉過身來，這樣自我就能夠在那個在意識中進行工作的部分中被固定下來了。從這個觀點來看，你正在注視的投生嚴格來說就是在關於一個靈性的環境方面的首要的環境了。這個環境是在每一個人內在之中的，但是它命名，被期待並在它能夠被感覺到之前，它是必須要被尋求的。而一旦它被感覺到了，這個環境就會再造日復一日的環境，以至於無論在幻象中的環境是什麼，意識都會在某種程度上被留下來，被固定並被紮根於靈性的真理之中，這樣自我就會在它處於忙碌和活躍的日子之中的時候繼續與那一個偉大的原初的想法協調一致地振動。

You may practice for these attitudes in various ways. We shall discuss a very few. In meditation, you may with the out breath visualize the bringing in of the truth, the light, the love, bringing in the truth of love in every circumstance. With the out breath, you may visualize the releasing of all spent energies, including those judgments and self-judgments, those businesses and distracted thoughts, so that with each outbreath there is the emptying of darkness and fatigue and the inbreathing of truth, love, light. Each—we correct this instrument—we would request each to, at this time, take a few deep breaths and practice this technique. We are those of Q'uo.

你們可以用各種各樣的方式來實踐這些態度。我們將討論非常少數的幾種方式。在冥想中，你們可以在呼吸吸入的時候觀想將屬於真理、光和愛的事物都帶入進來，將在每一個環境中的愛的真理帶入進來。在呼吸呼出的時候，你可以觀想釋放所有的失去了效能的能量，包括那些評判與自我評判，那些忙碌以及分心的想法，這樣，在每一次呼出的時候就會有對黑暗和疲倦的清空與對真理、愛與光的吸入了。每一個人——我們更正這個器皿——我們會請求每一個人在此刻做幾次深呼吸並練習這個技巧。我們是 Q,uo。

(Pause)

(暫停)

We are again with this instrument. We are Q'uo, and greet each in love and light once more. Perhaps you shall have felt the health being breathed in as the out breath cleansed the self of that which was used up. This cleansing of the energies does indeed strengthen the stability and the spiritualized awareness of the seeker. Each is familiar already with the basic principles of working with the day's experiences in such a way as to balance these experiences, but we would mention at this time that this a technique which is very useful for consistent and constant realignment of the self in the direction

which the seeker perceives to hold more and more of truth. That technique is to, within meditation, allow the mind to ripple through the day's experiences, searching for those things which have distracted or attracted, repelled or drawn the self during that diurnal period. Those things which were perceived as negatively oriented, then, would be brought to the conscious mind and the memory replayed.

我們再一次與這個器皿在一起了。我們是 Q"uo，我們再一次在愛與光中致意。也許你們將會感覺到隨著呼吸的呼出將那些被耗盡的事物從自我身上清理乾淨，健康被吸入進來了。這種能量的清理確實會強化尋求者的穩定性和靈性化的認識。每一個人都已經很熟悉用這樣一種平衡生活的體驗的方式與這些的體驗一同工作的基本的原則了，但是我們會在此刻指出，在對自我的協調一致且持久的在尋求者感覺到包含了越來越多的真理的方向上重新校準的方面，這是一種非常有用的技巧。那個技巧就是，在冥想中，去允許心智如漣漪一般穿越那一天的體驗，尋找在那個白天期間那些已經讓自我分心或者吸引了自我的事物，已經推開了自己或者將自己拉近的事物。那些被感覺為負面導向的事物，接下來，就會被帶到表面意識的心智，記憶就重播了。

When the self feels that emotional distortion which was the initial reaction during the day's busy rush, this feeling or ideation shall be allowed to express and intensify within the emotional self, or more precisely, within that portion of complex of energies which is the self which deals with the emotional and mental perception, allow these feelings and ideations to become ever stronger until you feel they are well intensified. Then mentally lay down that emotion and sit with that emotion without any attempt being made to change it. Allow the complementary emotions and/or ideations to arise, allow the other side of the coin to become slowly visible. When the opposite of the first emotion is felt and has been respected and honored allow the thesis and antithesis, the original feeling and its complimentary one, to exist side by side within the mind's eye. Both of these things is you, for each self is universal and contains all that there is. If you see that you are both things then you may also see that you are neither. These events are then transitory, as is the entire incarnation which you now enjoy. Then all may be dropped aside, for by this route you have arrived at the position in mind and heart where you recognize that fundamental environment which is spiritual and which lies around, beneath, above and beyond any of your illusion characteristics, features or realities, so-called.

當自我感覺到那個情緒上的扭曲的時候，這種扭曲是在那一天的忙碌期間的最初的反應，這種感覺或者觀念作用將會被允許在情緒的自我中，或者更為準確地說，是在能量複合體的那個與情緒和心智的觀念打交道的自我的部分中，表達和強化，允許這些感覺和觀念作用變得越來越強有力，一直到你感覺到它們是被很好地強化了的為止。接下來，在頭腦中將那個情緒放下來，與那個情緒坐在一起，而不進行任何的嘗試去改變它。允許互補的情緒以及/或者觀念作用升起，允許硬幣的另一面緩慢地變得可見。當首先的情緒的對立面被感覺到並已經被尊重且被榮耀的時候，允許論點及其對立面，最初的感覺及其互補的感覺，肩並肩地存在於心智的眼中。這兩個事物都是你，因為每一個自我都是宇宙性並且包含了一切萬有。如果你看到你同時是兩個事物的話，接下來你就可以同樣也看到，你不

是兩者中的任何一個。這些事件是轉瞬即逝的，如同你現在所享受的整個投生一樣。接下來，一切都可以被放到一邊了，因為通過這條途徑，你已經在頭腦和心中抵達了這樣一個位置，在這個位置上你認出了基本的環境的特徵或者所謂的實相，這個基本的環境是靈性的，它是存在於你的任何幻象周圍、之下、之上和之外的。

A third technique for increasing the focus is to choose to undertake a short visualization on a regular basis. Some entities prefer visualizations which are static, others those which flow. Whichever the seeker chooses, we recommend the object be simple. That is, if a specific object is chosen let it be a colored object, for instance a blue circle, or a red square, or a rose. One object. Demand of the self that it continually visualize this for, say, one of your minutes to begin with. At two week intervals, if the visualization is going well, begin to lengthen that time of gazing within at that visualized object. If the preference is for a flowing visualization let it be that of watching the waves upon the shore, or the clouds rolling past, or the gazing out at the passing countryside as though one were on a train, or in a small airplane within which one may look out and see the countryside. The time constraints are the same. This is difficult work, however, it has often had good results for those who are persistent.

第三個增強焦點的技巧是選擇去用一種規律性的方式進行一次短期的視覺化觀想。一些實體會更喜歡靜止的觀想，其他人會更喜歡流動的觀想。無論尋求者選擇哪一個，我們會推薦物件是簡單的。也就是說，如果一個具體的物件被選擇了，讓它成為一個有顏色的物件，例如一個藍色的圓形，或者一個紅色的方形，或者一朵玫瑰。一個物件。要求自我持續不斷地觀想這個物體，假設一分鐘來作為開始。在兩周的間隔後，如果這個觀想進展順利，開始延長在內在之中凝視那個被觀想的對象的時間。如果偏好是以一個流動的觀想，讓它成為觀察海灘上的波浪，或者卷過的雲朵和在一個小的飛機中一個人可以向外看並看到鄉村。時間上的約束是同樣的。這是困難的工作，然而，它經常會對那些堅持不懈的人產生出有益的結果。

A fourth technique is the technique of reduction. This is especially helpful when the seeker is facing more than it can do. The principle here is to reduce the point of view, the focus, shall we say, of attention until only the part which is in front of one is receiving notice. This often might be a matter of physical rearrangement of workplace, for instance, if the desk is full of several projects, allow the time to remove all but one project from the desk. This affects the point of view and makes it materially easier to do the mental work of reduction.

第四個技巧是減少的技巧。當尋求者正面對著比它所能做的事情更多的事情的時候，這個技巧是尤其有幫助的。在這裏的原則是去減少觀點，減少，容我們說，注意力的焦點，一直到僅僅在一個人面向的事物的部分是正在接收到關注的。這經常可能是一個對工作場所的物質上的重新佈置的問題，舉個例子，如果桌子是擺滿了數個計畫的，花一些時間將除了一個計畫之外的所有的計畫都從桌子上移走。這會影響觀點並使得在它顯著地更為容易去進行心智上的減少的工作了。

This should, for best results, be integrated with the meditative work on a daily basis for without this silent listening time the energy necessary to focus down upon that one thing which one wishes to do well now will often sorely flag. It is difficult to convince seekers how much work is done within those flawed meditations which to the seeker's own perception are not done very well. But we do assure each that it does not matter how one perceives the experience of meditation as being. What is perceived spiritually is the intensity of commitment of the continued attempt. Fidelity to the truth within one is won day-by-day, meditation by meditation, and distraction upon distraction.

為了取得最佳的結果，這個技巧應該與每天進行的冥想的工作整合起來，因為沒有這個靜默的聆聽的時間，去聚焦在那個一個人希望在現在好好去做的事情所需的能量會劇烈地衰減。很難讓尋求者確信在那些有缺陷的冥想中有多少工作被進行了，那些有缺陷的冥想對於尋求者自己的感知而言是沒有被很好地進行的。但是我們確實向每一個人保證，一個人將冥想的體驗感覺為是什麼樣的，這是不重要的。在靈性上被感覺到的事物是持續不斷的努力的奉獻的強度。在一個人內在之中對真理的忠誠是日復一日地，一次冥想接著一次冥想，一個分心接著一個分心地被贏得的。

The fifth and final of the techniques we would describe best as holy silliness or silly sanctity. Many are the third-density luminaries which have offered redemption to many souls by helping each entity spill forth the unhealthful tensions of perceptions, those perceptions which carry pain in their arms, burden and trouble each soul, and blessed is the entity which can learn to laugh. We recommend in the spirit of silly sanctity seeing any situation—we correct this instrument—of gazing at a situation which for some reason has involved you to the extent that you are exercising the emotions within you, and see this "gestalt" as a cartoon. Consider then what caption you would write under the picture of this moment. Allow the self to make a little fun of all of the emotions, all of the perceptions, all of the energies. It often will generate at first the kind of humorous caption which contains sarcasm, irony and bitterness. But as the work continues the seeker may well find itself generating gentler and more sweetly humorous captions as the lighting up of the whole environment begins to come more and more into [alignment] as the one great original Thought.

第五個技巧，也就是最後一個技巧，我們會將其最佳地描述為神聖的傻子或者傻子的神聖。很多第三密度的傑出人物藉由幫助每一個實體將那些感覺上的不健康的緊張，那些將痛苦抱在他們的手臂中並讓每一個靈魂負重與苦惱的觀念倒出來而已經為很多的靈魂提供了救贖了，能夠學會去笑得實體是有福的。我們推薦在愚蠢的神聖的靈性之中看到任何的情況——我們更正這個器皿——注視著一個情況，這個情況因為某種原因已經牽涉到你，以至於到了在你內在之中正在運用情緒的程度了，將這個“完形”(*gestalt*) 看作一個卡通。接下來考慮，你會在這個時刻的畫面的下面寫上什麼樣的插圖說明。將允許自己對於所有的情緒，所有的感知，所有的能量開一點點玩笑。它經常會在一開始產生出那種幽默的，包含了諷刺、反語和挖苦的插圖說明。但是隨著工作的繼續，尋求者可能會很好地發現它自己產生出更為溫和且更為甜美的幽默的插圖說明了，因為對整個環境的照亮開始越來越多地進入到與那一個偉大的原初的想法的對齊之中了。

If you have difficulty feeling that laughter is holy, think back to the last time in which you laughed and laughed. Was there not a full feeling of receiving the expression of love, forgiveness and healing within the heart of that laughter? Laughter is the fire's communication with the Earth as mercy is the rain's communication with the Earth. Laughter first burns away pain, then it builds golden castles and offers to the joyous recipient the universe.

如果你在感覺到笑是神聖的方面遇到了困難，回想上一次你笑了又笑的時間。在那種笑聲的核心之中難道沒有一種接收到愛、寬恕和療愈的表達的充滿的感覺嗎？笑是與火與土之間的交流，就好像慈悲是雨與大地之間的交流一樣。笑一開始會燃盡痛苦，接下來它會建造金色的城堡並為喜悅的感受著提供宇宙。

All of these techniques have in common the perception on our part, fundamentally, that there is a country within that is native. You are at home in this spiritual country which is reached only when one is willing to go deeper than the surface of things. With the will to recognize this comes the opportunity. We hope these techniques enable each to make use of the opportunity. Once this country within is truly sensed it can be re-entered in the split second that the thought ...

所有這些技巧從根本上在我們的部分都擁有共同的觀念，即有一個國度，在那個國度中有一個故土。你在這個靈性上的國度中是在家中的，這個國度僅僅會在一個人樂意於進入到比表面的事物更深的事物的時候才會被抵達。藉由去認出這個國度的意願，機會就會出現了。我們希望這些技巧會使得每一個人都能夠利用這個機會。一旦這個內在的國度被真正地感覺到了，它是能夠在思想撕裂的時刻被再次進入的.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

Work in consciousness tends to deepen feelings of isolation until it is seen that work in consciousness simply creates channels whereby memories and knowledge of that native land may be routed through the higher subconscious levels of mind to cross the threshold of consciousness and be perceived consciously as characteristics of whatever environment the seeker is inhabiting at any moment. There is nothing that is not full of glory and beauty and truth in the fundamental sense that higher truth, deeper truth, interpenetrates and shows the truth of all other environments of conscious living. By consciously becoming aware that as a seeker you are always in the native land of spirit and only visiting in the foreign land of incarnation, that incarnational web of perceptions shall be transformed. Where can the spirit not travel? It is said within your holy works "If I take the wings of the morning, yet you are there. If I go even to the depths of hell, yet you are with me." There is no unspiritual environment. It is only that instance of intent that lies closed

between the seeker and the living of every moment in the presence of the infinite One.

在意識中的工作會傾向於加深孤單的感覺一直這一點被理解為止，即在意識中的工作單純地會創造出管道，通過這些管道那個故土的記憶和知識就可以被運送通過心智的較高的潛意識的層次，以跨越意識的門檻並被有意識地感覺為尋求者在任何時刻所居住的無論什麼環境的特性了。從根本性的意義上，沒有任何事物不是充滿榮耀、美麗和真理的，更高的真理，更深的真理會滲透並展現出所有其他的有意識的生活的環境的真理。當你藉由有意識地開始察覺這一點的時候，即作為一個尋求者，你一直都是在那個靈性的故土之中的，你僅僅是在投生的異鄉之中做短期訪問，在那個時候，感知的投生性的網路就將會被轉變了。什麼地方是靈性無法旅行的呢？在你們的神聖著作中說過，“如果我插上早晨的翅膀，你是在那裏的。即使我前往地獄深處了，你還是與我在一起。”沒有靈性的環境是不存在的。在尋求者和在無限太一的臨在之中的每一刻的生活之間，僅僅存在有那種意圖的情況。

We encourage each to seek the peace of moment by moment living. This shall serve you well as you seek your focus, and, indeed, this is the key to focus—to look not back nor forward except insofar as it is necessary to inform this present perfect moment. If the attention strays, then bring it back, and if you do this a million times in a day and still forget, then when you remember, bring it back. No judgment, no expression to the self of disapproval, just realign. The habit is hard to make but once made it is even harder to break. May the joy of this journey enliven and transform your daily experience.

我們鼓勵每一個人都尋求每時每刻的生活的平安。這將會在你尋求你的焦點的時候很好地為你服務，確實，這就是聚焦的關鍵——除了在為這個當下的完美的一刻賦予活力的範圍內，既不是去往後看，也不是去往前看。如果注意力迷失了，接下來將它帶回來，如果你們在一天中做了這個工作一百萬次卻仍舊忘記了，接下來，當你記起的時候，將它帶回來。沒有評判，沒有像自我表達的不贊成，就是重新校準。這個習慣是很難形成的，但是一旦被形成了，它是更為難以打破的。祝願這條旅程的喜悅使你的日常體驗充滿了活力並將其轉換。

At this time we would transfer to the one known as Jim, and would continue with this instrument. We leave this instrument with thanks and transfer now. We are those of Q“uo.

在此刻，我們會轉移到叫做 *Jim* 的實體，我們會繼續與這個器皿在一起。我們帶著感謝離開這個器皿並在現在轉移。我們是 Q“uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q“uo, and greet each again in the love and in light through this instrument. At this time it is our privilege to offer ourselves in the answering of any further queries. Are there any further queries at this time?

我是 Q“uo，我通過這個器皿再一次在愛與光中向各位致意。在此刻，我們很榮幸提供我們自己來回答任何進一步的問題。在此刻有任何進一步的問題嗎？

Carla: I have a question, Q"uo. When I was on vacation, immediately that I started the journey, I began ... the first time that I got involved in thinking about a spiritual question, I began getting a very strong signal. It seemed to be giving me very good information, but I had not tuned, I had not challenged, I had not asked for any channeling to be done. There were only two of us in the car and I did not want to channel without three. It was very persistent and that made me question its polarity. However, once I had explained this carefully within my mind the contact did stop as I requested, and has not resumed except on the way back. Again, I was relaxing in the car and I began thinking about some spiritual question and again this occurred. The strong contact, the very strong and clear flow of information, almost like I could read it, hear it. Very specific. Again I asked it to stop and it did, this time much less reluctantly.

Carla：我有一個問題，Q"uo。當我在度假的時候，我一開始旅程，我就馬上開始.....從我第一次被捲入到考慮一個靈性上的問題，我就開始得到一個非常強烈的信號了。這個信號看起來似乎正在給予我非常有益的資訊，但是我並未調音，我並未傳訊，我並沒有請求任何的傳訊被進行。在汽車裏，僅僅只有我們兩個人，我並不想在沒有三個人的時候進行傳訊。信號是非常持久的，它使得我質疑它的極性。然而，一旦我已經在我的心智中仔細揭示了這一點之後，那個接觸如我所要求的停止了，除了在回來的路上之外，它都沒有重新開始。再一次，我在車裏感覺到放鬆，我開始考慮一些靈性上的問題，再一次這個信號出現了。強有力的接觸，非常強烈而清晰的資訊流，幾乎就好像我能夠閱讀它，聽到它一樣。信號非常的明確。再一次，我請求它停下來，它停下來了，這一次是不怎麼情願地。

I want to investigate what that was. Would it be in my best interest to work with it, using my own channel; would it be in my best interest to work with it using Aaron, Barbara"s inner guide? Would it be in my best interest to let it go, as being most probably negative? And finally, the other option I guess is this ... the way personal guidance is received, and should I now be looking at trying to more fully develop that inner guidance that I call the Holy Spirit?

我想要對那個信號是什麼進行調查研究。通過使用我的管道來與它一同工作，這是符合我最佳的利益的嗎，通過使用亞倫，芭芭拉的內在的指導靈來與它一同工作，是符合我最佳的利益的嗎？讓它離開，因為它極其有可能是負面性的，這是符合我最佳的利益的嗎？最後，我猜想另一個選項是，這種.....個人的指引被接收到的方式，我應該現在進行檢查並嘗試去更為充分地發展我稱之為聖靈的內在的指引嗎？

I am Q"uo, and we are aware of your query, my sister. The response to this query is somewhat complex. We shall begin. Firstly, the inner guidance of which you have spoken is available to all entities through the serious and heart-felt seeking of information leading one along the path of spiritual evolution. The means by which any seeker is able to perceive the response of such guidance depends upon each seeker"s avenues of opportunity, shall we say. The avenues of opportunity are those means by which any seeker has attempted to receive information or inspiration from those angelic presences which you may for convenience call guides.

我是 Q'uo，我理解了你的問題，我的姐妹。對於這個問題的回答是有点複雜的。我們將會開始。首先，你已經談到的內在的指引是可以通過對資訊的嚴肅且由衷的尋求而為所有的實體所利用的，這些資訊會引導一些人沿著靈性尋求的道路的前進。任何尋求者藉由其能夠感覺這樣的指引的回應的途徑是取決於每一個尋求者的(容我們說)機會的途徑的。這些機會的途徑是任何尋求者藉由其已經嘗試去那些你們為了方便而可以稱之為指導靈的天使的存在接受資訊或者靈感的途徑。

Your particular means of perception moves along the line of your channeling ability, that is, your ability to clear a pathway through the conscious and subconscious mind, through which sources of information may move, be they the contact of Confederation entities such as we are or the movement of energies of those guides which look over your incarnational experience, or any other entity for that matter which may wish to communicate with you through this channeling ability.

你特定的感知的途徑是沿著你的通靈的能力的線路的，也就是說，你去清空一條通過表面意識和潛意識的心智通道的能力，通過這條通道，資訊的源頭就可以移動了，它們可能是諸如我們這樣的星際聯邦的實體的接觸，或者是照看你的投生體驗的那些指引的能量的移動，或者是為了可能希望通過這種通靈的能力與你溝通交流的原因的任何其他的實體。

The desire to know certain spiritual principles which you exhibited upon this recent journey, combined with your developing channeling ability, further combined with the substance which enhances your receptivity, allowed you to be aware of the response to your query in a much more immediate fashion than is normal, shall we say, for your experience. It is our opinion that it is indeed possible to work with these guides in furthering your own understanding, if we can use this misnomer, of your spiritual journey. However, it is our recommendation that the pursuing of this source of information and inspiration be accomplished under more normal, shall we say, conditions, such as those now utilized, that is, without the use of the enhancing substance that was a portion of your recent experience. The holding forth with the challenge is, of course, also necessary at each working, and it would be well that the group be numbered at least three. There is the possibility of receiving concept information using only your own tuning and energies, however, this information would remain in the form of concept rather than words being utilized to convey information. Thus, you would need to be able to remember the concepts for later elucidation and refinement in your conscious expression of them—words or images set to paper.

當這種去知曉你在這次近期的旅程上所表明的一定的靈性原則的渴望，與你正在發展的通靈的能力結合在一起，並進一步與增強你的接受性的材料混合在一起的時候，它允許你用一種比對於你的經驗而言，容我麼說，的通常的方式遠遠更為即刻的方式，察覺到對你的問題的回應了。我們認為，確實有可能與這些指導靈一同工作來深化你自己的對你的靈性的旅程的理解，如果我們能夠使用這個用詞不當的話。然而，我們的建議是，追尋這個資訊與啟發的源頭是可以在更為，容我們說，通常的情況下被完成，諸如那些現在被利用的情況，也就是說，在沒有

使用作為你近期的體驗的一部分的增強性的內容的情況下。在每一次工作中進行挑戰，當然，同樣也是有必要的，團體至少有三個成員，這會是很好的。會有在僅僅使用你自己的調音和能量的情況下接受觀念上的資訊的可能性，然而，這種資訊會留在觀念的形式中，而不是被以用來傳遞資訊的言語的形式。因此，你會需要能夠回憶起那些觀念以供之後在你的有意識地的對它們的表達中的闡明和精煉——無論這種表達是言語還是固定在紙上的圖像。

Is there a further query, my sister?
我的姐妹，有一個進一步的問題嗎？

Carla: There is a query but I don't know if there is an answer right now, and that just has to do with why I would want to do this. I feel that I have in the Confederation entities an excellent source of information and I fail to really see why I would need a personal guidance, other than the Holy Spirit that I always trusted and that I probably felt was moving me around by hunch and by guess rather than by anything, kind of A, B, C ... you know, out there where you can write it down and prove it. I always was satisfied to live my life that way and it's always worked so far. So for myself I never have desired to seek any further about guidance than just knowing that the Holy Spirit will guide me.

Carla：會有一個問題，但是我不知道是否現在有一個答案，那個問題是與為什麼我想要做這個工作有關的。我感覺到我通過星際聯邦的實體擁有了一個優秀的資訊源，除了我一直信賴的聖靈以及我有可能會感覺到的正在藉由預感、藉由猜測而不是藉由任何 ABC 類型的事情.....你們知道，是在那種你能夠將其寫下來並證明它的位置之外的事情.....而推動我的事情之外，我無法真正地理解為什麼我會需要一個個人的指引。我一直都對用那種方式活出我的生命感覺到滿意，它迄今為止一直都是有效的。因此，對於我自己，我從未有過渴望在關於指引的方面做任何進一步的尋求，而僅僅是知曉聖靈將會指引我。

The reason that I thought to pursue this was monetary. I thought if I could in all conscience develop a good personal guide, as Barbara has Aaron, I could charge money for readings which I feel I cannot do with the Confederation's universal messages. So I kind of question whether I should move forward with this at all. I can ask your opinion, that is about as far as I can question on that. Do you have an opinion as to the excellence of offering people personal readings in general, and of my doing it specifically?

我認為去尋求這種指引的原因是財務上的原因。我認為如果我能夠憑著良心發展出一個有效的個人的指導靈的話，就好像芭芭拉有亞倫一樣，我就能夠用解讀來收取費用了，這是我感覺到我無法用星際聯邦的普世的資訊來進行的工作。因此，我在某種程度上質疑，到底是否我應該因為這個原因而前進呢？我能夠請求你們的觀念，那是在我能夠對其提問的範圍之內的。在關於向人們提供一般性的個人的解讀的優點，以及我具體地做進行它的有點的方面，你們有一個觀點嗎？

I am Q'uo, and I am aware of your query, my sister. We must withhold any opinion about this portion of your query, for it is a portion of your experience which must be left to your own discretion. We feel that you have already

answered your query, and refer you to your own feelings.

我是 Q"uo，我理解了你的問題，我的姐妹。我們必須回避在關於你的問題的這個部分的任何的觀點，因為它是你的體驗的一個必須要被留給你自已來做決定的部分。我們感覺到我們已經回答了你的問題了，我們請你注意你自己的感覺。

May we respond to any other query, my sister?

我的姐妹，我們可以回答任何其他問題嗎？

Carla: No, I would just repeat the part in general. Is there in your opinion useful information, helpful information to be gained through personal guides that is unavailable to the universal guides? Concerning spiritual principles.

Carla：沒有了，我僅僅會重複那個一般性的部分。在你們看來，有任何有用的資訊，有幫助的資訊，無法為普世性的指導靈所取得的資訊，是可以通過個人的指導靈被取得的嗎？

I am Q"uo, and again we move most carefully, wishing not to step over the boundary of infringement. For those who feel there is such value, indeed there is such value.

我是 Q"uo，再一次，我們會極其小心謹慎地移動，我們不希望踏過侵犯的辯解。對於那些感覺到這樣的價值的人，確實會有這樣的價值。

Is there any further query, my sister?

我的姐妹，有任何進一步的問題嗎？

Carla: Are inner guides and universal guides one and the same?

Carla：內在的指導靈和宇宙的指導靈是一體的和同樣的嗎？

I am Q"uo, and am aware of your query, my sister. In truth, are we not all one? We do not mean to be facetious, but refer you again to that which is the nature of your service and your journey.

我是 Q"uo，我理解了你的問題，我的姐妹。實際上，我們難道不全是一體的嗎？我們並不是要開玩笑，我們是再一次向你提及你的服務和你的旅程的特性之所是的事物。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, thank you. Thank you very much.

Carla：沒有了，謝謝你們。非常感謝你們。

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

我是 Q"uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

(No further queries.)

(沒有進一步的問題。)

I am Q"uo, and we thank each for the inspiration of your experience. We are gratefully blessed to have been able to join in this circle of seeking. We walk with you at all times and enjoy the diligence, the humor, and the patience with which you grapple in this illusion. It is an inspiring sight and we cannot express enough our admiration for your efforts. At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are known to you as those of Q"uo. Adonai, my friends. Adonai.

我是 Q"uo，我們為你們的體驗的啟發而感謝每一位。能夠加入這個尋求的圈子，我們是令人感激地有福的。我們在所有的時候都與你們同行並享受你們在這個幻象中扭打所憑藉的勤奮、幽默與耐心。它是令人鼓舞的，我們怎麼表達我們對於你們的努力的敬仰都是不夠的。在此刻，我們將離開這個器皿和這個團體，一如既往，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo。Adonai，我的朋友們。Adonai。

August 29, 1993

1993-08-29 命運的子彈

Group question: The question this afternoon has to do with destiny. We are wondering if our destinies are fixed, more or less, or if we can affect our destiny. And we would like to know just a little bit about how destiny works and how it manifests in our lives.

團體問題：今天下午的問題與命運有關。我們想要知道，是否我們的命運，或多或少是固定的，或者是否我們能夠影響我們的命運。我們會想要知道一點點關於命運是如何工作以及它是如何在我們的生活中顯化的事情。

(Carla channeling)

(Carla 傳訊)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We are most pleased to be called to this group to discuss destiny with you and we humbly thank each for allowing us to share our opinions through this instrument.

我是 Q'uo。在太一無限造物者的愛與光中致意。我們極其高興被呼喚到這個團體來與你們討論命運，我們謙卑地感謝各位允許我們通過這個器皿分享我們的觀點。

Our personal destiny, in the short term, is to await the call of spiritual seekers such as you, and to respond either through channels such as this one or in the dreamings of those who are seeking. Through this instrument's senses we feel the sun as its rays warm her and each of you through the window of your dwelling place. The light is golden and clear, the temperature balmy and warm. And it is easy to find—we correct this instrument—to feel that golden hours such as this shall never end. Yet each knows that the seasons will cycle around to the winter and where there is now golden warmth, there will one day, not too far away, be chill and cold where now the skies brim with light. This is the destiny of the home upon whose surface you live—to turn ceaselessly, moving through days and seasons and cycles.

簡單地說，我們個人的命運，就是去等待諸如你們這樣的靈性尋求者的呼喚，就是去要麼通過諸如這個器皿之類的器皿回應，要麼在那些正在尋求的夢境中進行回應。通過這個器皿的感知，在太陽的射線通過你們的住所地窗戶溫暖了她和你們每個人的時候，我們感覺到了太陽。光是金色的且是清晰的，溫度是柔和且溫暖的。很容易發現——我們更正這個器皿——很容易感覺到諸如這樣的時光之類的金色的時光是將永遠不會結束的。而每一個人都知道季節將會迴圈到冬季，在現在有金色的溫暖的地方，將會有一天，並不是非常遙遠的一天，在現在天空充滿光的地方，天氣將是刺骨且寒冷的。這就是你們在其表面上生活的家園的命運了——無盡地轉變，並同時經歷歲月、季節與週期。

So, too, it is with the beings which we could call heavenly bodies which are your true selves. Each, before the beginning of incarnation, has either of his own volition or with the aid of guidance chosen the lessons to be learned

within the incarnation. This sets up one axis of event stream. 我們稱之為神聖軀體 (heavenly bodies) 的存有同樣也是如此，這些神聖軀體就是你們真實的自我。每一個人，在投生開始之前，要麼通過他自己的意志，要麼在指導靈的幫助下，都已經選擇了在這次投生中要被學習的課程。這為一個人設置好了事件的溪流的軸心了。

Agreements also have been made, before the beginning of incarnation, with each entity which shall be in key relationship to you—the mother and father, the brothers or sisters, the mate, the children. These relationships, be they informal—called friends—or formal—such as marriage and family—represent the perpendicular axis of what you could loosely call personal destiny.

在投生開始之前，協議同樣也已經與每一個將與你處於關鍵的人際關係中的實體被做出——母親、父親、兄弟或者姐妹，伴侶、孩子。這些關係，它們可能是非正式的——被稱為朋友的關係——或者是正式的——諸如婚姻或者家庭之類的關係——代表了你可以鬆散地稱之為個人的命運的事物垂直的軸心。

Freedom of will is retained throughout the outworking of the long trail of a personal history. There is almost always far more than one option from which to choose at any juncture in which the seeker attempts to mold his destiny. One might, as this instrument has in the past, use the concept of a trip to Chicago. If three seekers go from Louisville to Chicago, they may well go three different ways. What is destined is the eventual arrival in Chicago. Within the bounds of this destination, free will may be used to choose the manner of conveyance and the rate of speed with which this destination is approached.

自由意志是在貫穿一個個人的歷史的整個漫長的足跡的外部工作中被保留下來的。在任何尋求者嘗試去在其中塑造他的命運的節點上，幾乎一直都會有比一個從中去進行選擇的選項遠遠更多的選項。一個人可以，如這個器皿在過去已經用過的觀念一樣，使用一個前往芝加哥旅程的觀念。如果三個尋求者從路易斯安那前往芝加哥，他們很有可能會走三條不同的道路。被註定的事物是最終抵達芝加哥。在這個目的地邊界之中，自由意志可以被使用以選擇藉由其這個目的地被接近的運輸工具以及速度。

To move into a somewhat deeper consideration, we would suggest that the destiny may be thought of as that which comes into and captures the heart and the spirit within a seeker so that, even though many other options may be available, there is a sense of gazing into a lane or avenue which is simply more appealing than other options. Although a seeker has his destiny, that—we correct this instrument—it does not follow that the seeker knows or can fully know his destiny.

為了進入到多少更為深入的考慮，我們會建議，命運可以被考慮為進入並抓住在一個尋求者內在之中的心和靈性的事物，即使很多其他的選項是可以被取得的，會有一種凝視著一條單純地比其他的選項更有吸引力的小路或者道路的感覺。雖然一個尋求者擁有它的命運，以至於——我們更正這個尋求者——這並不意味著尋求者知道或者能夠充分地知曉他的命運。

Consequently, when attempting to cooperate with destiny, as you discussed earlier, it is well to attempt to become ever more sensitive to that feeling of rightness, of clarity, and the feeling of fitting well into one particular option. When once this feeling is followed, then for those willing to live by faith and the feeling of rightness, the life may feel that it is being lived more and more without effort, more and more like the well-oiled rifle which accepts the bullet and powers it most swiftly and straightly to the target through all the air in between.

因此，當嘗試去與命運合作的時候，如你們之前討論過的一樣，嘗試去變對於那種正確感，清晰感以及那種很好地適應一個特定的選擇的感覺變得越來越敏感，這是很好的。一旦這種感覺被跟隨了，接下來，對於那些樂意于藉由信心以及那種正確感而活的人，生命就可以感覺到正在被越來越不費力地活出來，並越來越像是被上好了油的來福槍一樣，它會接受子彈並極其迅速且筆直地將子彈穿過在中間的所有的空氣射向目標。

The spirit within has the capacity to live as the bullet does: swiftly, straightly, accurately and with substantial force. Even those who are without any sense of personal destiny may well find events quickening and becoming more simple, simply because there has been, for whatever reason, a willingness to move forward without resistance when change of some kind is seemingly necessary.

內在的靈性擁有能力去如同那個子彈一樣地生活：快速、筆直、準確並帶有實質性的力量。甚至是那些對個人的命運沒有任何感覺的人都可以很好地找到令人振作且變得更加簡單的事件，這單純地是因為，當某種類型的改變看起來似乎是必須的時候，已經有一種去在沒有抵抗的情況下前進的樂意了，無論這種樂意因為什麼原因。

So, we would say to you that the greatest skill which the spirit may offer, when working with one's destiny, is that skill which surrenders the intellectual and logical modes of thought, and instead adopts a willing and flowing attitude which allows the seeker to feel its way until that which feels right within has been discovered.

因此，我們會對你們說，當與一個人的命運一同工作的時候，靈性可以提供的最偉大的技巧就是那種讓想法的智力和邏輯的模式臣服，並作為替代採用一種樂意與流動的態度的技巧，這種態度將允許尋求者感覺到它的途徑一直到在內在之中感覺正確的事物已經被發現為止。

The permeability of destiny to accident is variable, depending upon how far from the target or hub of destiny a seeker may be. When a lesson has just been begun, that is the equivalent of being in Louisville and having enough supply of money to afford a variety of ways to Chicago. As choices are made and the lessons go forward, that is, analogously, as Chicago is neared, there are fewer uncertainties about how the next few occurrences will unfold, for there is less room in which to work, less latitude concerning the approach to the, shall we say, punch line of the lesson.

命運對於偶然事件的可滲透性是可變的，這是取決於一個尋求者可能會與命運的

目標或者軸心之間的距離有多少遠。當一個課程已經被啟動的時候，這就等同於處於路易斯安那並擁有足夠的金錢的供給來負擔一種前往芝加哥的道路的多樣性。當選擇已經做出並且課程顯露出來的時候，也就是說，類似地，當芝加哥被接近的時候，在關於接下來的少數的事件將會如何展開的方面的不確定性就會更少了，因為在其中去進行工作的空間更少了，在接近課程的，容我們說，關鍵部分的方面的活動餘地更少了。

And in terms of living and cycling into the end of your particular incarnation, this holds true, so that at the beginning of the incarnation, there is at least one locus or point at which the opportunity to end the incarnational lesson shall be great. This opportunity may come, however, more than once, and this is due to there being not one lesson upon most entities' agendas for an incarnation, but more than one. And after a certain minimum number of lessons, which varies, has been reached, there is the choice to allow this lesson to be the last or to work through another lesson. So we cannot say that the time of an entity's death is fixed. However, in the sense that there is perhaps one extra choice or perhaps two extra choices to be made and know, more than certainly the destiny awaiting each may be seen to be inevitable.

在活著並迴圈進入到你的特定的投生的結束的方面，這是有道理的，因此，在投生的開始的時候，至少會有一個場所或者位置是，在那個位置上去結束投生的課程的機會將會是巨大的。這個機會可能會，無論用什麼方式，一再出現，這是由於大多數實體在一次投生的議程上的課程不是一個課程，而是多門課程。在一定的最小數量的課程之後，這個最小數量是變化的，會有選擇去允許這門課程成為最後的課程或者允許這門課程通過另一門課程進行工作。因此，我們無法說，一個實體的死亡的時間是固定的。然而，從也許會有一個額外的選擇或者也許會有兩個額外的選擇要被做出的方面，請遠遠更為肯定地知曉，等待著每一個人的命運可以被視為是不可避免的，

We are having some difficulty using this instrument at this time and would appreciate the retuning of the group. We shall pause for this to occur. We are those of Q'uo.

我們在此刻在使用這個器皿的方面正在遇到某種困難，我們會感激對團體的重新調音。我們將暫停以便於讓這種重新調音發生。我們是 Q'uo。

(Singing)

(唱歌)

(Carla channeling)

(Carla 傳訊)

I am again with this instrument. I am Q'uo. We thank this group for retuning, as this instrument had begun to slip in its focus, and we wish to revivify the strength and depth of the relaxation into which this instrument is best suited to maintain during a channeling working.

我再一次與這個器皿在一起了。我是 Q'uo。我們為重新調音而感謝這個團體，因為這個器皿已經開始在它的聚焦的方面松脫了，我們希望恢復對這個器皿在一

次傳訊的工作期間最為適宜去保持的放鬆的力量與深度。

So you may see each entity's destiny as moving as does the bullet, straight and cleanly. However, although this makes no sense in terms of your physics, at the same time that destiny is bullet-like, it also varies in its travel depending upon the strength of the relations—we correct this instrument—relationships which intersect and interweave other entities with their destinies with one's own. If a true loner chooses continually throughout the incarnation not to seek company, that entity's destiny is completely undisturbed except by those changes which learned lessons might make to him.

因此，你們可以將每一個實體的命運如同子彈一樣地移動，直線且乾淨俐落。然而，在命運是子彈一般的同時，它在它的行進中同樣也是變化的，雖然這在你們的物理學的方面是沒有道理的，這種變化是取決於關係的強度——我們更正這個器皿——取決於與其他的將他們的命運與一個人自己的命運交叉和交織起來的實體之間的關係的強度。如果一個真正的獨來獨往的人在貫穿整個投生期間持續不斷地選擇不去尋求陪伴，除了被那些已經學會的課程可能會在他身上產生的改變之外，這個實體的命運就是完全不受干擾了的。

However, most entities are much involved with the family and the mate and the family made with that mate. The dance of two whose destinies are intertwined is also straight and clean, yet somehow the tracks of two become one to the extent to which the other has become important to the self. As the choice of mate especially is made, the two tracks become fused, as the two enter into the relationship fully. Much confusion among your peoples has been, and continues to be generated because the mutually planned learnings of lessons for two entities within a relationship are ignored and the relationship splits before the lesson has been completed. Thusly, it is in our trip to Chicago scenario, as though the two arrived at Indianapolis and began to back up, to turn around, and to attempt to retrace the steps. However, destiny is such that Louisville, once having been left, no longer exists and cannot be returned to. No, those who avoid the work of a cooperation with destiny find not the exact same cycle repeated as the lesson is posed again. Rather, they will find the lesson to have been made more pointed, the difficulties more pronounced, and the options fewer.

然而，絕大多數實體是大量地牽涉到家庭、伴侶以及由與伴侶組成的家庭的。兩個其命運相互交織的實體的舞蹈同樣也是直線且乾淨俐落的，而以某種方式，兩個人的軌道會成為一條軌道以至於到了另一個人已經變得比自己更加重要的程度了。尤其是隨著伴侶的選擇被做出，兩條軌道隨著兩個實體完全地進入到關係之中而融合了。在你們的人群中有大量混淆已經被產生出來並將繼續被產生出來，因為在一個人際關係中的兩個實體對被共同地計畫的課程的學習被忽略了，而關係在課程已經被完成之前就分裂了。因此，在我們前往芝加哥的旅程的場景中，這就好像兩個人抵達了印第安納波里斯，並開始後退，折返並嘗試去走回頭路一樣。然而，命運就是如此，以至於路易士安娜一旦已經被離開了就不再存在且無法返回了。這並不是說，那些回避了一種與命運之間的合作的工作的人，它們會發現隨著課程被再一次提出來，並不是完全相同的週期被重複了。毋寧說，他們將發現課程已經變得更加明顯了，困難變得更加顯著了，選項變得更少了。

You may see the effect of this walking away from the hard work of learning the lessons reflected in so many of your people who find themselves within what they feel to be an empty existence without rhyme or reason. Once a sufficient number of lessons have been avoided, it is very difficult to get into the rhythm of the dance which destiny, in its outwork, truly is.

你們可以看到這種逃離學習課程的辛苦工作的效果在你們的人群中的如此多的人的身上被反應出來了，這些人在它們自己內在之中發現了它們感覺是一種沒有韻律或者理由的空無的存在性的事物。一旦足夠足量的課程已經被逃避了，就很難，在命運的外部工作中，真正地，進入到命運之所是的舞蹈的旋律之中了。

This is an interesting subject and there is much to say concerning it. However, we feel this is as far as we wish to go this day. We encourage queries, and would transfer from this instrument to the one known as Jim for the remainder of this working. We are those of Q'uo, and leave this instrument in love and in light.

這是一個有趣的主題，在關於它的方面有很多要說的內容。然而，我們感覺到這就是我們希望在今天進行的範圍了。我們鼓勵提問，我們會從這個器皿轉移到叫做 Jim 的實體來進行這次工作的剩餘的部分。我們是 Q'uo，我們在愛與光中離開這個器皿。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and greet each again in love and in light through this instrument. At this time we would ask if there may be any further queries to which we may speak?

我是 Q'uo，我們通過這個器皿再一次在愛與光中向各位致意。在此刻，我們會請問是否有任何我們可以談論的進一步的問題？

M: I have a question for Q'uo which concerns (inaudible) channel or getting (inaudible) seeker getting more(inaudible) to feeling (inaudible) in which case the factor I suspect that mediation would be used for(inaudible). Are there some other ways or methods to encourage to make this feeling more obvious?

M：我有一個給 Q'uo 的問題，問題是關於（聽不見）管道或者變得（聽不見）尋求者變得更加（聽不見）感覺到（聽不見）在那個情況中，我猜想冥想是會被用作（聽不見）的要素。有其他的方式或者方法去鼓勵讓這種感覺變得更為明顯嗎？

I am Q'uo, and am aware of your query, my brother. We can always be assured that to recommend meditation is to recommend a path that will eventually succeed, for in mediation all experience is available to the seeker for its examination and more full understanding. However, we may also turn the attention to utilizing the catalyst of one's daily round of activities. As one moves within the illusion and partakes in the destiny of the day, one may

observe many opportunities to exercise the feelings in any fashion, whether it be to accentuate a certain aspect of feeling, or simply to open the heart to a greater sense of feeling in general. There is much that comes before the attention of every entity within your illusion upon a daily basis which can be utilized to expand the ability to feel and to sympathize and even to empathize with others and the plight that might befall them.

我是 Q'uo，我理解了你的問題，我的兄弟。我們一直都能夠肯定，去推薦冥想就是去推薦一條將會最終成功的途徑，因為在冥想中，所有的體驗都是可能為尋求者所利用來對它進行檢查以及更為充分的理解的。然而，我們同樣也可能將注意力轉移到去利用一個人的日常生活的活動的催化劑。當一個人在幻象中移動並參與到那一天的命運之中的時候，一個人可以觀察到許多的機會來用任何方式訓練那些感覺，無論這種方式是去著重強調感覺到一定的面向，還是單純地向著一種更大的對一般而言的感覺的感知開放心。在你們幻象中每一天都會有大量的來到每一個實體的注意力面前的事物，這些事物是能夠被用來拓展你去感覺並同情其他人的以及可能降臨到它們身上苦境，甚至於對它們產生移情作用的能力。

If you will look at the variety of catalysts that presents itself to you in any of your days, and concentrate upon any portion of the catalyst which calls from you the feeling of one emotion or another, it is as though the microscope has been applied to experience and all that is available in each experience is enhanced by your focused perception. This, done on a regular basis and aided by the further use of meditation, can allow the seeker to increase its appreciation of feeling in general and to refine its feelings of any particular nature.

如果你願意在你的任何日子檢查將其自身呈現給你的催化劑的多樣性，並聚焦在那個從你身上喚起了對這樣或者那樣的一種情緒的感覺的催化劑的任何部分的話，這就好像顯微鏡已經被應用於體驗一樣，所有在每一個體驗中可被利用的事物都藉由你的聚焦的感知而被增強了。當這種檢查用一種規律性的方式進行並藉由更進一步使用冥想而被幫助的時候，它能夠允許尋求者增強它對於一般而言的感覺的欣賞並精煉它的具有任何具體的特性的感覺。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: Yes. I have, like, this burr sticking out of my life. I have this thing about something that relates to what you talked about back there when there are two in a relationship and how their tracks, reaching Indianapolis, and then they try to backtrack. I don't get a clear question out of it. I'll just ask you if you can comment as much as you feel comfortable on that destiny as it relates to two entities who agree to work together in an incarnation. If it is too vague, just pass it up.

提問者：是的。我有問題，就好像這是一個從我的生命中伸出來的毛口一樣。你們談到當在關係中有兩個人的時候，他們的軌道是如何抵達印第安納波里斯，接下來他們嘗試去走回頭路，我有某種與你們已經談到的事情有關的問題。我並沒有從中得到一個清晰的問題。我將僅僅問你們，是否你們能夠在你們感覺舒適的範圍內盡可能多地在關於這樣一種命運的方面進行評論，如果這種命運與兩個實

體有關，這兩個實體達成協定在一次投生中一同工作了。如果它太模糊了，忽略它就好了。

I am Q'uo, and we feel that we may speak briefly here. As two entities join their destinies in relationship there is the merging of two distinct paths. And as the work of relationship is accomplished by both entities when it is necessary, then the halves begin to merge so that eventually there is one path being traveled by two entities. Eventually, there is one path being traveled by one entity as the process is perfected.

我是 Q'uo，我們感覺到我們可以在這裏簡要地說說。當兩個實體在關係中將它們的命運結合起來的時候，會有兩條不同的道路的融合。隨著關係的通過同時被兩個實體所實現，當需要的時候，接下來，兩半開始融合，因此，最終有一條道路被兩個實體所旅行。最終，隨著這個過程被貫徹，有一條道路被一個實體所旅行。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

M: No, I thank you for the comment, Q'uo. I don't come up with any good queries at this time. M：沒有了，我為那個評論而感謝你們，Q'uo。我在此刻沒有想到任何好的問題。

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

我是 Q'uo，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

Carla: Let me take a stab at restating the question that I think M had in mind. think he was wondering about what happens to a couple that splits. They can't go back and they can't go forward together. Either he was wondering how to avoid that or how to deal with it after it's happened.

Carla：讓我嘗試一下重新陳述我認為 M 在頭腦中想到的問題。我想他想要知道在一對分開的配偶身上發生的事情。它們無法返回，它們無法一起前進。他想要知道如何避免那種情況，或者如何在它發生以後與它打交道。

I am Q'uo, and am aware of your query, my sister. When two entities find it impossible to continue in a relationship that has attempted to join each entity's path, there is the continuation of the journey for each entity upon separate tracks, shall we say. These entities then are as any other entities—that is, they have the choice of continuing as individual entities or of joining ...

我是 Q'uo，我理解了你的問題，我的姐妹。當兩個實體發現無法在一個已經嘗試去將每一個實體的道路結合起來的關係中繼續的時候，對於每一個實體而言，會有在，容我們說，分開的軌道上的旅程的繼續。這些實體接下來是如同任何其他實體一樣的——也就是說，它們擁有繼續作為個體的實體繼續的選擇或者加入.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and I greet each again in love and in light. We shall continue.

我是 Q'uo，我在愛與光中再一次向各位致意。我們將繼續。

Thus, each entity would have the ability to create a path that would reflect its own individuality. This would include the possibility of again joining the path with the entity from whom the spilt was made if there has been sufficient repairing of the perception of the journey that would again allow this joining. Each seeker has complete free will at all times to continue its journey as it is, or to alter that journey to include any other entity's situations or opportunities.

因此，每一個實體都會擁有能力去創造一條會反應它自己的個體性的道路。這回包含了再一次與那個與之分離了的實體的道路的再一次的結合的可能性，如果已經有足夠的對那種會再一次允許這種結合的旅程的感知的修復的話。每一個尋求者在所有的時間都擁有完整的自由意志去如旅程之所是的样子繼續它的旅程，或者去改變那個旅程以包含任何其他實體的情況或者機會。

May we speak further, my sister?

我的姐妹，我們可以進一步談論嗎？

Carla: Yes. It is implied, I believe, by you and certainly it's stated by channels from Ra, that there is an advantage to joining forces with a mate in order to better pursue one's destiny. Is that so? And I wondered how does it strengthen one's abilities or improve one's ability to perceive the right, the path of the right, the simplest, the clearest, the straightest destiny?

Carla：是的。我相信你們所暗示的事情，以及在 Ra 的傳訊中肯定被陳述的事情了事情是，為了要更好地追尋一個人的命運，將力量與一個伴侶結合起來是有一種優勢的。是那樣嗎？我想要知道它是如何強化一個人的能力或者增強一個人去感知真實的事物，正確的路徑，以及最簡單、最清晰、最筆直的命運的能力的呢？

I am Q'uo, and am aware of your query, my sister. As that portion of our principle which is made up of those of Ra has stated previously, those who of like mind together seek shall far more surely find. As that portion of our principle that is made up of Q'uo—but we would paraphrase: two heads are better than one. Thus, what one misses the other may find.

我是 Q'uo，我理解了你的問題，我的姐妹。如組成我們的原則的那個 Ra 的部分在之前陳述過的一樣，那些具有相似的心智的人一起尋求將會遠遠更為確信地找到。如我們組成 Q'uo 原則的那個部分一樣——但是我們會解釋：兩個腦袋是比一個更好的。因此，一個人漏掉的事物，其他人是可能找到的。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Questioner: No, it was very clear. Thank you.

提問者：沒有了，它是非常清晰的。謝謝你們。

I am Q'uo. Again we thank you, my sister. Is there another query?

我是 Q'uo，我們再一次感謝你，我的姐妹。有另一個問題嗎？

Questioner: (Inaudible).

提問者：(聽不見。)

I am Q'uo, and we also appreciate the good humor with which this group accepts our contact, for we are often perceived as somewhat tedious and speak overlong as we have been reminded. But we can assure each that we take great pleasure in joining your group and we thank you with our whole heart for inviting our presence this day.

我是 Q'uo，我們同樣感激這個團體用來接收我們的接觸的良好的幽默，因為我們經常被感覺到是多少有點乏味，且如我們已經被提醒過的一樣，是發言過於冗長的。但是我們能夠像向每一位保證，我們在加入你們的團體的方面是感到極大的快樂的，我們用我們的全部的心感謝你們邀請我們在今天的出席。

At this time we will take our leave of this group, leaving each in joy, in peace and in wonderment at the perfection of all creation. We are those of Q'uo, and we leave each in this great love and light at this time. Adonai, my friends.

Adonai.

在此刻，我們將離開這個團體，我們在喜悅中，在平安中，在對一切造物的完美的驚奇中離開各位。我們是 Q'uo，我們在此刻在這種巨大的愛與光中離開各位。Adonai，我的朋友們。Adonai。

September 4, 1993

1993-09-04 OXAL : 對傳訊的懷疑

Group question: The question this session deals with the doubt that all the instruments feel as to whether or not the contact is actually themselves making up the information, or are they receiving information from an external source and simply relaying it. What is the best procedure for a new instrument to use to deal with this doubt?

團體問題：這次集會的問題是處理所有的器皿的懷疑的，這種懷疑是在關於傳訊到底實際上是他們自己在製造資訊，還是他們從一個外部的源頭接收資訊並單純地轉播資訊的方面的。在處理這種懷疑的方面，適合於一個新的器皿使用的最佳的程式是什麼？

(Carla channeling)

(Carla 傳訊)

I am Oxal. Greetings in the love and in the light of the infinite Creator. We are privileged to come to join in your session of working and to share with you thoughts concerning doubt and its place in the channeling process.

我是 Oxal。在無限造物者的愛與光中致意。我們很榮幸加入到你們的工作的集會並與你們分享關於疑慮及其在傳訊過程中的位置的想法。

We ask each to take the step backwards and gaze at the self as it is seated within your domicile. Note that within the entire life of experience of this small, fragile being that walks upon the surface of your planet, note the vulnerability and the lack of knowing.

我們請每一位後退一步並在自我在你的居所之中安住下來的時候注視自我。在這個行走在你們星球表面的小小的、脆弱的存有的整個人生體驗之中，請注意到易受傷害和缺乏知曉。

Each entity chooses to live with free will made manifest strictly because no moral course of action can be proven to be correct. Each individual seeker walks his own path, balancing between doubt and the rational mind, and overzealous faith and an irrational mind. On the one hand, [there] looms a petty system of small correctnesses; on the other, the chaos of feelings allowed to have full sway without discipline. However, although both the intellectual and the zealot believe and feel that they have the truth and know it, neither knows the truth, nor does any other entity know the truth.

每一個實體都藉由自由意志而生活，因為沒有任何道德上的行動步驟是可以被證明是正確的，所以這種自由意識被完全地展現出來了。每一個個體性的尋求者都走在他自己的道路上，同時在疑慮和理性的心智與狂熱的信心和無理性的心智之間取得平衡。在一方面，有一個隱約可見的價值不大的小小的正確性的系統，在另一方面，在缺少修煉的情況下，感覺上的混亂是被容許全面掌控的。然而，儘管憑藉理智做事的人和狂熱者同時都相信並感覺他們擁有真理並知曉真理，他並不知曉真理，也沒有任何其他實體知曉真理。

Within your vibrational system your environment is such that each entity may hope to become a witness to the truth, that is, as close to knowledge of truth as there is within your density, and indeed, those of higher densities may have far more well developed systems, however, if the gaze is just, the eyes shall see not provable truth.

在你的振動系統中，你的環境是這樣一種環境，每一個實體都可以希望去成為真理的一個見證者，也就是說，盡可能地接近在你們的密度之中存在著的對真理的知曉，確實，那些更高密度的實體可能會擁有遠遠更為充分發展了的系統，然而，**如果公平地看，雙眼所見之事是無法證實的真理。**

Each life is lived either without faith, or with faith. The choice of those who choose to have faith is the nature and character of that faith. Being true to the self is important and this importance is far more easily seen when one realizes that, in any event, there is no knowing. There are no shortcuts to truth. Truth shall bloom within each seeker as does the desert flower and we encourage each to treasure and cherish this inner self planted in the desert soil of deep mystification. Praise it and the Creator, when a glimpse of that precious bloom is seen.

每一個生命都是要麼是在有信心的情況下而被活出的，要麼就是在沒有信心的情況下被活出的。那些選擇去有信心的人們的選擇是那種信心的特性與屬性。真實地對待自我是很重要的，當一個人意識到在任何事件中都沒有知曉的時候，這種重要性是遠遠更為容易被理解的。沒有通往真理的捷徑。真理將如同沙漠之花一樣在每一個尋求者內在綻放，我們鼓勵每一個人去珍藏並珍愛這個被種植在深深的神秘的沙漠的土壤之中的內在自我。當對那珍貴的花朵的一瞥被看到的時候，讚美它與造物者吧。

To be more specific and to aid in the channel's development of its instrument, we ask the instrument to consider that there must be the start somewhere. The way which is far mellower and seemingly easier is that way which simply requires that the new instrument sit in meditation each day and invite contact. However, we have developed opinions, as has this instrument, upon the subject through practice, and our current opinion at this point is that the one known as Carla is doing well to, shall we say, "Toss the new swimmer into the water." For no matter how long the interval is between deciding to take that first long step into the chasm of not knowing, nevertheless, when the first attempt is actually made, there will be that strong and substantial feeling of not knowing, feeling of alarm, even at the possibly or the possibly not glimpsed contact.

為了更具體並幫助這個器皿的管道的發展，我們請這個器皿考慮必須要在某個地方有個開始。遠遠更為成熟且在表面上更為容易的方式是單純地要求新的器皿每天在冥想中靜坐並邀請接觸。然而，在這個主題上我們已經發展出的觀點是通過練習，如這個器皿已經做到的一樣，我們在此刻的當前的觀點是，叫做 *Carla* 的實體，容我們說，在"將新學游泳的人扔入到水中"的方面是做得很好的。無論在作出決定邁出那首先的一大步進入到那個不知曉的深淵的中間的時間間隔時間有多長，當實際地作出第一次的嘗試的時候，都將會有那種強烈的、大量的不知曉的感覺與驚慌的感覺，**甚至是在有可能被瞥見或者有可能沒有被瞥見的接觸上。**

As this instrument has said, the experience of processing the words of a channeling message is quite like the process of ideation within an instrument's conscious mind. The concept of—we correct this instrument—the concept arises from the subconscious and passing through the threshold into consciousness is quickly or laboriously cloaked with logic and actual words, becoming a thought and then a spoken assertion or question. Consequently, there is no clear and provable way to know that a contact is positive and is the highest and best contact.

如這個器皿已經說過的一樣，處理一個傳訊資訊的言語的體驗非常類似在一個器皿的有意識的心智中的構思的過程。觀念的——我們更正這個器皿——從潛意識升起並通過門檻進入到意識之中的觀念會迅速地或者辛苦地被邏輯性和實際性的言語所覆蓋，它同時變成了一個想法並接著變成了一個被說出的主張或者問題。因此，沒有明確且可證明的方式來知曉一個接觸是正面性的，知曉一個接觸是最好和最佳的接觸。

Also, this instrument has said a great deal of the total effort of an instrument is made prior to opening to channel as that instrument tunes itself more and more skillfully. Thus, in answer to the query concerning opening to channel, without sure knowledge, we may summarize by saying that there is no provable way to be sure one has made contact.

在關於隨著一個器皿越來越熟練地對它自己的調音，那個器皿會在向一個管道開放之前會進行的所有的努力的方面，這個器皿同樣也已經說過大量的事情。因此，在回答關於在沒有確切的知曉的情況下向管道開放的問題的方面，我們可以總結說，沒有可證明的方式來確認一個人已經建立接觸了。

However, the most aid one can give oneself towards assuring itself that it will receive the appropriate contact is to focus and observe closely the results of tuning sessions. As the experience mounts, some particular ways or elements of a way of preparing shall show themselves to you as being the most efficient and efficacious means for you, personally. Note these and repeat the use of them until there has been developed within you a kind of awareness which is ritualistic. As you then go through the process over and over again, its ritualistic nature will reward you a familiarity of the deep mind. When the deep mind becomes aware that you are going through this ritual that deep mind will perforce open with much more balance and correctness of opening so that the way for the channeling is made well. Each entity, being on an unique path, will and must develop his system of or process of opening the channel in a protected way for himself.

然而，在讓一個人自己確信它將接收到合適的接觸的方面，一個人可以給他自己的最大的幫助是去聚焦並密切觀察調音對話的結果。隨著經驗的增長，某些特定的做準備方式或者一種做準備方式的要素將會作為對於你個人而言最有效且最有效率的方式而將它們自己向你展現出來。注意到這些方法並重複使用它們，一直到在你內在之中已經有一種類型的儀式性的察覺被發展出來為止。隨著你一遍又一遍地經歷這個過程，它的儀式性的特性將用一種深入的心智的熟悉感來回報你。當深入的心智察覺到你正在經歷這個儀式的時候，深入的心智必然性地帶

著更大的開放的平衡和連接而開放了，這樣，適合於傳訊的途徑就會很好地建立起來了。每一個實體都走在一條獨一無二的道路上，他將會並必然會為他自己發展出用一種受保護的方式開放管道的系統或者過程。

We are glad to answer queries, before we move on, if there are any with regard to this basic point. May we develop this material further, my brother? 在我們繼續前進之前，我們很樂於回答問題，在關於這個基本的要點的方面有任何問題嗎？我們可以進一步發展這個材料嗎，我的兄弟？

Questioner: No. I think that gave me enough to work with. Thank you.
提問者：沒有問題了。我想它給了我足夠的進行工作的材料了。謝謝你。

We thank you, brother. Very well then. We would like then to move on to the portion of the session with the new instrument.
我們感謝你，我的兄弟。那麼很好。我們接下來想要繼續前進到這次集會的與新器皿的工作的部分。

Very briefly, we remind the instrument that the way of moving forward in learning this skill lies in a balance between disciplined care at opening the channel and being able to take the process lightly enough that there is a relaxing and loosening of concern and worry, so that when contact is perceived, or hunched, the instrument feels free to make an error if it is wrong, and then simply begin.

非常簡要地，我們提醒器皿，在學習這種技巧的過程中的前進的方式是存在於一種平衡之中的，這種平衡是在對管道的開放的有條不紊的關注和對這個過程足夠不太當回事以至於會有一種對關注和憂慮的一種放鬆和釋放之間的平衡，這樣，當接觸被感覺到或者被隱約察覺到的時候，這個器皿就會在有錯誤出現的時候對犯錯感覺到放鬆，並接下來單純地開始了。

We would also note that those of Latwii request that the new instrument be aware that there is no simple way for a discarnate entity to refrain from speaking if a contact is left open, consequently it is encouraged that when practicing the processes of tuning and challenging, that there be a polite request made, if necessary, after the greeting to move immediately to the closing, so that the channel is neatly and carefully guarding the conscious mind of the instrument.

我們同樣會注意到 Latwii 群體要求新的器皿意識到，如果一個接觸是保持開放的，一個非投生的實體是沒有去避免發言的簡單的方式的，因此，當調音和挑戰的過程正在進行練習的時候，我們鼓勵器皿作出一種有禮貌的要求，要求在致意之後，如果有必要的話，立刻進入結束，這樣管道就正在熟練且小心謹慎地守護那個器皿的有意識的心智了。

The few sentences, perhaps, of other thoughts are not anything to concern the instrument about. However, it is more appropriate when practicing with three entities together that any message be politely, but firmly rejected.

也許其他的想法的幾句話不是任何要器皿需要去擔心的事情。然而，當與三個實

體一起練習的時候，任何的資訊都被有禮貌且堅定地拒絕，這是更為合適的。

This is, as we said, simply for the most respect to be expressed for the process of receiving a full message, that is, respect for the process of channeling and for the message itself.

如我們已經說過的一樣，這單純是為了向收到一條完整的資訊的過程表示最大的尊敬，也就是說，對傳訊的過程以及資訊本身表示尊敬。

We would like to speak at this time concerning love. The desire to speak of love to each present is always there, for that is at the heart of our message. We bring a simple message to your peoples, that love is. That "is" expresses its nature in all that there is and that each may accelerate the rate of its development and evolution by seeking more and more closely to match that original Vibration, which is love. However, this message is too simple to seize the minds and hearts of most of your peoples and so we speak in many ways concerning love. Therefore, we find this a good topic when the channel is exercised.

我們想要在此刻談談愛。這種向每一個在場的人談及愛的渴望一直都存在著，因為它是我們的訊息的核心。我們為你們的人們帶來一條簡單的訊息，那條訊息就是"愛是" (*Love is*)。那個"是"在一切萬有中表達了它的本性，藉由尋求越來越靠近地與那種原初的振動相匹配，每個人都加速了它的發展和演化的速度，那種原初的振動即是愛了。然而，這條訊息太過於簡單以至於抓住你們大多數人的頭腦與心，所以我們用很多的方式談論愛。因此，我們發現當訓練傳訊的時候，這是一個很好的主題。

What we would enjoy doing, if it meet with each entity's approval, is simply to pass the channeling around, while each entity each entity receives a relatively short portion of the continuing message. We feel it shall give each the best opportunity to exercise its channel and also will give the somewhat more advanced channels the opportunity to work on their skills in harmonizing a message, which moves through several different sensibilities and frames of reference. This is a delicate and subtle skill once the initial practice opens this kind of channeling up within the mind of the more experienced channel.

我們會喜歡進行的工作是，如果它得到了每一個實體的允許的話，單純地繞著圈子傳遞通訊，同時每一個實體都收到了持續不斷的訊息的一個相對簡短的部分。我們覺得它將給予每一個人最佳的機會來訓練它的管道，它同樣也將給予那些多少有點更為先進的管道機會，利用這個機會，在對於一條穿過了數個不同的感受性與參考系的資訊進行協調的方面，他們就可以在他們的技巧上進行工作了。一旦初步的練習在更有經驗的管道的的心智中打開了這種類型的傳訊，這就是一個精細且微妙的技巧了。

"Love"—such a word in your language is almost guaranteed to become weak, for so many things are called "love" among your peoples. The word, therefore, loses more and more power as time goes on. However, the creative and sometimes terrible love of the infinite One is that strong and powerful love which we speak at love's bidding. All that you see was brought into

manifestation and each when seeing the beauty of the natural world is gazing at a primary manifestation of love itself. For all beauty is wrought with that light which love created.

"愛"——在你們的語言中的這樣一個詞語是幾乎註定要被削弱的，因為在你們的人群中，有如此大量的事情被稱之為"愛"了。因此，這些詞語隨著時間的發展失去了越來越多的力量。然而，無限太一的創造性的，且有時是令人生畏的愛，就是我們遵照愛的要求而談論的那種強有力的愛了。一切你看到的事物都是被帶入到顯化之中的，每一次當你看到大自然的的世界的美麗的時候，你都在凝視著愛本身的一個主要的顯化。因為所有的美麗都是用那種由愛所創造的光被鍛造出來的。

Many among your peoples walk down the lovely summer lane of trees, looking up at the sun which warms all, seeing no leaf, or small animal, or warmth of sun that might suggest that there is in the deity a most loving nature.

在你們的人群中很多人會沿著美妙的夏日的林間小道散步，**抬頭看見那溫暖一切的太陽，看不到樹葉，或者看到小動物，或者看到陽光的溫暖**，它也許暗示了在神性中有一個極其有愛的大自然。

We would at this time transfer this contact to the one known as M. I am Oxal. 我們會在此刻將這個接觸轉移到叫做 *M* 的實體。我是 *Oxal*。

(M channeling)

(*M* 傳訊)

I am Oxal. The beauty of nature has inspired many men and women throughout time. The love that flows through the trees and streams is the love of the Creator.

我是 *Oxal*。大自然的美麗從古至今已經啟發了很多的男人和女人。那通過樹木和溪流流動的愛就是造物者的愛。

At this time, we will transfer to the one known as Jim. I am Oxal.

在此刻，我們將轉移到叫做 *Jim* 的實體。我是 *Oxal*。

(Jim channeling)

(*Jim* 傳訊)

I am Oxal. We shall continue. The love of the Creator enlivens all creation for there is no other thing than this love, formed in an infinite array of images, each exercising free will and moving in harmony with some with that same love. Thus, the dance of creation is the dance of remembering and experiencing this love.

我是 *Oxal*。我們將繼續。造物者的愛為一切造物都帶來了生機，因為沒有任何其他的事物能如這種愛一樣形成無窮無盡的形象，每一個形象都在實踐自由意志並在和諧中與那種相同的愛一同移動。因此，造物的舞蹈就是記起並體驗這種愛的舞蹈。

We shall transfer now to the one known as Carla. I am Oxal.
我們現在將轉移到叫做 *Carla* 的實體。我是 *Oxal*。

(Carla channeling)
(*Carla* 傳訊)

One way of looking at the process of learning to be of service is indeed the realization that the original gift, which any may give to another, is that gift of uncompromising and unstinted love. How difficult it is to move in one's mind from the many judgments and cautions of a people bound in fear, to relating to others as one who loves unconditionally, yet what a great gift this sheer love is. Somehow those who receive this gift recognize it, no matter how stumbling or seemingly imperfect the attempt may be.

在學習有所服務方面，去查看這種學習的進程的一種方式確實就是去意識到，任何一個人可以給予另一個人的原初的禮物，就是那個無保留且不受限制的愛的禮物。對於一個被束縛在恐懼中的人，要在他的心智中從他的許多的評判和警惕移動到作為一個無條件地愛的人與其他人建立聯繫，這是多麼困難的事情呀，然而，這種純粹的愛是一個怎樣偉大的禮物呀。無論那個嘗試可能會怎樣的跌跌絆絆或者在表面上看起來是怎樣不完美，那些收到這個禮物的人總會以某種方式認出了它。

We would now transfer to the one known as M. We are those of Oxal.
我們現在會轉移到叫做 *M* 的實體。我們是 *Oxal*。

(M channeling)
(*M* 傳訊)

I am Oxal. The love that is of the utmost importance is the love of self and to be free of self-judgment.
我是 *Oxa*。那種具有最大的重要性的愛就是對自我的愛和對自我評判的釋放。

We will transfer at this point to the one known as Jim.
我們將在此刻轉移到叫做 *Jim* 的實體。

(Jim channeling)
(*Jim* 傳訊)

I am Oxal. To judge the self is to place a bar against the love of self, and if one is unable to love the self, that one is, then, it is difficult to love any other self, for the connection with each other self is unity. Thus, it is important that each seeker discover that it contains not only what you may call the full array of human characteristics, both those thought of as acceptable and unacceptable, but the seeker must also discover that those portions of the self felt to be unacceptable are as acceptable as any other, for all are distortions of the one Creator set in motion that the one should know itself more fully with greater

intensity and variety than would be possible should these distortions not exist. Therefore, it is to the seeker's benefit to begin the process of self-knowledge that will eventually lead to self-acceptance.

我是 *Oxal*。去評判自我就是在給對自我的愛設置一道障礙，如果一個人無法愛自己，那麼一些人就很難去愛其他自我，因為與每一個其他自我的連接都是統一的。因此，每一個尋求者都不僅僅要去探索你所包含著的你所稱的人類的特性的全部範圍，同時包含那些被認為是可接受和不可接受的特性，尋求者必須同樣也去探索自我的那些被感覺到是如任何其他人一樣可接受或者不可接受的部分，這是很重要的，**因為太一造物者的所有的扭曲都在運動中，相比如果這些扭曲並不存在的狀況，一個人將會帶著更大的強度和多樣性更充分地知曉它自己。**因此，開始自我知曉的過程是符合尋求者的利益的，這個自我知曉的過程將最終導向自我接納。

When the small self is accepted then this acceptance may move outwards, as the ripples in a pond from a thrown stone move outward, and begin to include entities within the circle of friends, entities beyond the circle of friends, until all is accepted as the Self, the one great Self.

當小小的自我被接納的時候，接下來這種接納就可以向外移動了，如同在一個池塘中因為一個被投入的石頭產生漣漪向外移動一樣，它會開始包含那些在朋友圈子中的實體們，在朋友圈子之外的實體們，一直到一切都被接納為自我，太一偉大的自我。

We shall transfer now to the one known as Carla. I am Oxal.

我們將現在轉移到叫做 *Carla* 的實體。我們是 *Oxal*。

(Carla channeling)

(*Carla* 傳訊)

I am with this instrument. I am Oxal. Although seekers may wish they were not such universal entities, yet still each is. The concern of the spirit within, filtered through biases of moral good and evil, express themselves as concern that the self is far too unworthy of love to be loved. As a seeker becomes more clear and honest concerning the true nature of the perceived self within, there are always those times when the seeker must wrestle with the feelings of unworthiness. May we suggest to each that the one who feels unworthy is heavily judging.

我現在與這個器皿在一起了。我是 *Oxal*。雖然尋求者可以希望他們不是這樣的宇宙性的實體，而每一個實體卻仍舊是。內在的靈性的關注，通過道德上的善與惡的偏向性被過濾，將它們自己表達為對於自我是完全不值得被愛的擔憂。當尋求者在涉及到內在被感覺到的自我的真實本性的方面變得更為清晰且誠實的時候，就一直會有那些在其中尋求者必須全力對付無價值感的時候了。容我們向每一位建議，一個感覺到無價值感的人是嚴重地評判性的。

The judgment, then, bars that door to love of which we spoke and the clinging to this self-opinion of apparent unworthiness can then stop an entity still in its tracks and gradually, even cause the entity to begin to back up and

lose some awareness ... 那麼，評判就阻擋了那扇通往我們所談及的愛的大門了，這種明顯的無價值感的自我觀念的附著物接下來就會讓一個仍然處於它的軌道之中的實體停下來，甚至會逐漸使得那個實體開始後退並失去一些察覺.....

(Side one of tape ends)

(磁帶一面結束)

(Carla channeling)

(*Carla* 傳訊)

... and allow that loving nature to forgive the errors that are inevitable and to heal that sense of frailty that might make the seeker stumble against its own perceived misdoings.

..... 並允許那種摯愛的本性寬恕那些無可避免的錯誤並治癒那種可能讓尋求者因為它自己被感覺到的錯誤而失足絆倒的意志薄弱的感覺。

Beyond all action and reaction lies love. We would transfer to the one known as M. We are Oxal.

在所有的行為和反應之上都存在有愛。我們轉移到叫做 *M* 的實體。我們是 *Oxal*。

(M channeling)

(*M* 傳訊)

(Inaudible)

(聽不見)

(Carla channeling)

(*Carla* 傳訊)

We are again with this instrument. We are those of Oxal. We thank the one known as M for availing himself of our contact and wish at this time to work to adjust for any discomfort. We ask the one known as M to mentally express any discomfort and we shall attempt at this time to begin to make the small corrections in what this instrument would call "the hookup." We shall pause at this time for a brief time and then would transfer to one known as Jim, in order that any queries which have come up during this session might be addressed. We now pause. We are those of Oxal.

我們再一次與這個器皿在一起了。我們是 *Oxal*。我們感謝叫做 *M* 的實體將他自己借給我們的接觸使用，我們在此刻希望進行工作來對任何的不舒適進行調節。我們請叫做 *M* 的實體在心智上表達任何的不適，我們將嘗試在此刻開始在這個器皿所稱的"接合 (*hookup*)"中做出小小的修正。我們將在此刻暫停一小段時間並接著轉移到叫做 *Jim* 的實體，以便於任何在這次集會中已經出現的問題可以被解決。我們現在暫停。我們是 *Q'uo*。

(Pause)

(停頓)

(Jim channeling)

(*Jim* 傳訊)

I am Oxal, and am again with this instrument. At this time, we would ask if we may respond to any further queries?

我是 *Oxal*，我再一次與這個器皿在一起了。此刻，我們請問是否有任何進一步的問題是我們可以回答的？

Carla: If no one has a question, I have a small one and that is, would you speak anymore at all on the subtleties of working as an ensemble in harmony with other channels as opposed to working to offer one message with one contact?

Carla：如果沒有人有問題，我有一個小問題，在作為一個與其他的管道的和諧一致的合作而進行工作的方面，對照與一個接觸一同工作來提供一個資訊，你們可以在這個工作的微妙性的方面再多談一點嗎？

I am Oxal, and am aware of your query, my sister. We find that the, as you call it, ensemble method of offering information is one which benefits both the new instrument and the more experienced instrument for the new instrument is offered both the support of the other instruments and the multiple opportunities to perceive the contact and then speak the words that are given.

我是 *Oxal*，我理解了你的問題，我的姐妹。我們發現，如你所稱呼的提供資訊的合作的方式是一個同時對新的管道和更為有經驗的管道都有益處的方法，因為新的器皿不僅僅被其他的器皿提供了支援，它同時也被提供了多次感覺到接觸並接著說出給予的言語的機會。

This, then, is a more intensive means of learning this part and because of this intensity, the new instrument is developing the skill necessary to be an instrument on a dependable basis. The more experienced instrument also are exercised in their abilities to allow their contact to move freely between them and to speak without reservation.

那麼，這就是一個學習這個部分的更為密集的方式，因為這種強度，新的器皿正在用一種可依賴的方式發展出成為一個器皿所需的技巧了。更為有經驗的器皿同樣也在他們的能力上被訓練來允許他們的接觸在他們之間自如地移動並毫無保留地發言。

Thus, both new and old instruments can benefit from this method and thus we offer it for the exercising of any instrument.

這樣，新的器皿和舊的器皿就同時都能夠從這種方法受益，因此我們提供它以供對任何器皿的訓練了。

Is there a further query, my sister?

有進一步的問題嗎，我的姐妹？

Carla: Another small one. I can always encourage people who want some kind of proof, subjective proof of contact, to ask for conditioning. I wonder if you of the Confederation have any problems whatsoever with this. Is there any reason why I should not suggest this?

Carla : 還有另一個小問題。對於那些想要某種類型的證據，主觀上的接觸的證據的人們，我可以一直鼓勵他們去請求調節作用。我想知道你們星際聯邦是否對這一點有任何無論什麼問題。有任何我不應該建議這一點的理由嗎？

I am Oxal, and we cannot think of any reason why this should not aid the new instrument who would wish a physiological signal that would indicate our presence and our desire to exercise the instrument. Such training ids are valuable, especially in the initial stages of learning the channeling process.

我是 *Oxal*，我們無法想到任何的理由為什麼這一點將不會幫助會希望一種生理上的信號的新器皿，這種信號會指出我們的存在和我們去訓練新的器皿的渴望。這樣的訓練性的標識 (*ids*) 是有價值的，尤其是在學習通靈過程的最初的階段。

Is there any further query, my sister?

有任何進一步的問題嗎，我的姐妹？

Carla: No thank you, Oxal. That's just all there is today.

Carla : 不用了，謝謝你們，*Oxal*。那就是今天的全部問題了。

I am Oxal, and we thank each for the great opportunity to work with the new and the more experienced instruments. We are not often able to join your group for our vibration is somewhat more obscure and less requested and we are full of joy at this opportunity. We shall be available for any future calling and we at this time shall take our leave of this group leaving each in that great ineffable light of the one infinite Creator. We are known to you as those of Oxal. Adonai, my friends. Adonai.

我是 *Oxal*，我們為這個與新的器皿和更有經驗的器皿工作的機會而感謝每一位。我們並非經常能夠加入你們的團體，因為我們的震動多少有些更模糊並較少被請求，我們對這次機會充滿了喜悅。我們將在任何未來的召喚中都是可以獲取的，我們在此刻在太一無限造物者的偉大的難以言喻的光中離開這個團體並同時離開每一位。我們是你們知曉的 *Oxal*。Adonai，我的朋友們。Adonai。

September 5, 1993

1993-09-05 簡單的生活

Group question: The question today has to do with how we open ourselves to the awareness of non-dedication to an outcome. When we do anything during a day, whether it's attempt to apply a spiritual principle to a situation, or earn money, or reflect upon ourselves—anything that we do—we tend to have a yardstick by which we measure the outcome, so that we set ourselves up with expectations for how the things shall be done and the final product that we produce. So, we're aware that if we can achieve the non-dedication to the outcome—open ourselves to whatever comes through our experience—that things tend to turn out a whole lot better than we could ever imagine. And when we put expectations on outcomes, then we tend to find that our experience isn't so harmonious, and we tend to judge ourselves. So we would like to know something about how to open ourselves to the awareness of acceptance of any situation and any process that we find ourselves in.

團體問題：今天的問題是與我們如何向著不執著於一個結果的認識開放我們自己有關的。當我們在一天之中進行任何事情的時候，無論它是嘗試去將一個靈性原則應用在一個情況上，或者是去賺錢，或者對我們自己進行反思——任何我們做的事情——我們傾向於擁有一個衡量的尺規，藉由它我們會衡量結果，因此，在事情將會如何被完成以及我們將產生出的最終的結果的方面，我們就為我們自己設置了期待了。因此，我們意識到，如果我們能夠對結果實現不執著，向通過我們的體驗的無論什麼事物開放我們自己——事情會傾向於最後證明是比我們所能夠想像到的結果要更好的一種完全上帝的安排。當我們對於結果有期待的時候，接下來我們會傾向於發現我們的體驗並不是那麼和諧一致了，我們會傾向於評判我們自己。因此，在關於如何向著接納我們發現我們自己正處於其中的任何的情況或者任何的過程的認識開放我們自己的方面，我們想要知道一些事情。

(Carla channeling)

(Carla 傳訊)

We are those of Q'uo. Greetings in the love and the light of the one infinite Creator. It is a privilege and a blessing to be called to this session of working to share our service with you. We are humbly thankful and are happy, indeed, to share our opinions and experiences. We do, however, request that as we are not those with perfect authority, but rather seekers of truth such as you are, that each here present use his own discrimination in listening and taking to heart that which each hears. We would not be a stumbling block before any. With this understood, may we say that this particular session of working is a real treat for us, as each present brings something new to the vibratory patterns which we have become more and more familiar with through what you would call the passage of time. We thank each. And so, to our subject.

我們是 Q'uo。在太一無限造物者的愛與光中致意。被這次工作的集會所呼喚來與你們分享我們的服務，這是一種榮幸和一種祝福。我們謙遜地致謝並確實為分享我們的觀點和經驗而感到高興。然而，我們確實請求在場的每一個人都在聆聽

每一個人聽到的事物並將其帶給心的過程中使用他自己的分辨力，因為我們不是那些帶有絕對的權威的人，毋寧說，我們是和你們一樣的真理的尋求者。我們不願意成為在任何人面前的一塊絆腳石。帶著這個理解，容我們說，這次特定的工作的集會對於我們是一次真正的難得的樂事，因為，隨著你們所稱的時間的流逝，每一個在場的人都為我們已經而越來越熟悉的振動的模式帶來了一些新的事物了。我們感謝各位。現在，開始我們的主題。

Picture, if you will, the tree in the early spring. It has been bare of all foliage except a few dead leaves for the long sleep of winter. As the air and earth gradually thaw, there is created within the living tree that life-giving food which pours upward and outward from the tree's roots, systematically feeding and encouraging growth in the whole tree with all of its members. As each bud begins to be distinct and to show its tiny head on each limb of each part of the great trunk of the tree, does each leaf consider what it shall do? Each small creation, each bud, being of second density, has full unconsciousness awareness of the perfection of the enormously complex process of developing the leaflet to the leaf, and the process occurs perfectly.

如果你們願意的話，請想像在初春的樹木。它在冬季漫長的沉睡中除了一些枯葉之外一直都沒有任何的葉子。當空氣和大地逐漸解凍，在活著的樹木中會有那種賦予生命的食物被創造出來，它們從樹木的根部上湧並向外傾瀉，有條不紊地為整個樹木以及它的全部的成員供應養分並鼓勵它們的生長。當每一個幼芽開始變得明顯並開始在樹木的巨大的主幹的每一個部分的每一根分支上顯露它微小的頭部的時候，每一片樹葉會考慮它應該做什麼事情嗎？每一個小小的造物、每一個幼芽、每一個第二密度的存有，都對從嫩葉發展成葉片的無限複雜的過程的完美性以及這個過程會完美地發生，擁有完全的無意識的察覺。

When third density begins, those entities which have been individuated from second density and are harvested to third density receive great gifts, whereas before, all awareness and knowledge was unconscious but full. So now, third density offers the gift of self-consciousness, of self-awareness, but there is a balancing gift as well, and that is that a veil is dropped between the conscious and the unconscious minds or levels of mind, so that there is no longer that perfect unconscious awareness of the perfection of processes which is occurring. The third density, then, is one which begins with the unconscious mind completely opaque.

當第三密度開始的時候，那些已經從第二密度被個體化並被收割到第三密度的實體們接收到了偉大的禮物，而在之前，所有的察覺和知曉都是無意識的，但是卻是完整的。因此，第三密度現在給予了自我意識、自我察覺的禮物了，但是，同樣有一個平衡性的禮物，那即是在表面意識的心智和潛意識的心智或者潛意識的心智層次之間有一個面紗被掉下來了，因此，不再有對正在發生的過程的完美的無意識的察覺了。那麼，第三密度就是一個從無意識的心智完全不透明開始的密度。

Among your peoples, those entities which have by choice or by geographical design been left to form societies which are simple have been more successful in reaching a recommitted relationship with what we could call

destiny, so that the attitude toward good and seemingly bad things remains one of cooperation and acceptance. However, a great majority of people within your culture do not lead and do not have the obvious opportunity to lead, simple lives—the life small enough to be lived in one place with the small tasks not associated with the earning of your money. These tasks become luxuries, and entities choose under great pressures to do so, to have ambitions and to pursue these ambitions, whether they be within the world of material supply or intellectual advancement or spiritual seeking.

在你們的人群中，那些藉由選擇或者藉由地理上的設計而已經被安排去形成簡單的社群的實體們，在取得一種與我們所稱的命運之間的重新託付的關係的方面已經是非常成功了，因此，他們對待好的事物與表面上的壞的事物的態度依舊是一種合作和接納的態度。然而，在你們的文化中絕大多數人並沒有過簡單的生活，或者並不擁有顯而易見的機會去過簡單的生活——這種簡單生活足夠的小以至於可以在一個地方並藉由與賺錢沒有關係的小的工作而生活。這些小的工作成為了奢侈的事物了，實體們在巨大的壓力下選擇去擁有野心並去追尋這些野心，無論這些野心是在物質供給的世界中，還是在邏輯智力上的進步中，或者是在靈性上的尋求中。

The basic attitude is often that which seems obviously to be at work in the processes of the educating of the self throughout the school years—to read, to do, to learn, to gather, to amass, to become more aware. These ambitions create tremendous complexity. To relocate so that the living of the complex lifestyle is possible while retaining the attitude of one who lives a simple life is a seeking which is, we would say, close to universal among those entities who have consciously chosen to pursue the living of a life by faith rather than by words.

這種基本的態度經常就是那在貫穿整個學習時期的對自我的教育的過程中看起來似乎顯而易見地是有效的事物了——閱讀、行動、學習、搜集、積累、變得更加的察覺。這些野心創造出極大的複雜性。進行重新安排以便於有可能以複雜的生活方式生活而同時保留一種活出一次簡單的生命的人所擁有的態度，對於那些已經有意識地選擇去追尋一種藉由信心而不是藉由言語而活出一次生命的實體而言，我們會說，這種尋求是一種在這些實體中是接近普遍性的尋求。

The one known as Jesus was a teacher whose words often addressed the process of choosing to be a pilgrim, seeker or disciple of truth during a busy incarnation. This entity often suggested the very difficult possibility—to look at, to choose—of actually becoming the whole and complete pilgrim, giving away all things of the world except one outfit of clothing, not worrying about money, taking to the road ... And this is one good way to begin to simplify one's worldly, shall we say, concerns. However, the effects of an ethos or "cultural type" are subtle, and into any chosen lifestyle, no matter what its seeming simplicity, the cultural pressures to think along certain paradigms almost inevitably create as much complexity revolving around what this entity would call "chopping wood and carrying water" as they would create for a professional person with extended responsibilities. In other words, although choosing a simpler lifestyle may seem to aid in the development of a more

harmonious attitude, any outer, physically described circumstance offers only the potential for such results. In each case, it is the mind of the seeker which creates that which it desires by desiring it.

叫做耶穌的實體是一個老師，他的言語經常表述了在一次忙碌的投生中選擇去成為一個真理的朝聖者、尋求者或者弟子的過程。這個實體經常建議那種非常困難的可能性——去查看，並去選擇這種可能性——實際上地成為完全而徹底的朝聖者，放棄除了一個人的衣服之外的所有世俗的事物，不去擔心關於錢的問題，並走上那條道路.....這是一種開始簡單化一個人的，容我們說，世俗的憂慮的有效的方式。然而，一種社會風氣或者"文化類型"的影響是微妙的且涉及到任何被選定的生活方式的，無論其在表面上的簡單性是什麼，按照特定的模式進行思考的文化性的壓力幾乎會無可避免地在這個實體所稱的"劈柴挑水"的生活方式周圍創造出複雜性，**這種複雜性是和它們會藉由延伸的責任而在一個專業人士身上所創造出的複雜性一樣多的。**換句話說，雖然選擇一種較簡單的生活方式可能看起來似乎有助於發現一種更為和諧的態度，任何外在的，用物質性的方式被描繪的環境僅僅為這樣的結果提供了可能性。在每一個情況中，正是尋求者的心智藉由渴望創造其所渴望的事物。

What is the process of desiring? One, perhaps, could describe desire as "a falling in love with." Certainly, the desires of the heart are deeply felt and etched with the pen of love. The yearning for that centered, flowing, effortless living which each seeker has experienced at certain times is constant, and sometimes nearly overwhelming. How the seeker yearns to feel wholly connected with the wellsprings of life, light, love and truth! It is within each seeker's ability to so discipline the thoughts and the attitudes that, more and more, there is an increased potential for returning to a centered position of heart and mind, within which a true simplification of the improving of the centered stance is achieved.

渴望的過程是什麼呢？一個人也許可以將渴望描繪為"一種陷入愛河。"肯定地，心的渴望是被深深地感覺到並用愛之筆清楚地勾勒出來的。對每一個尋求者都已經在特定的時候體驗過的那種處於中心的、流動的、毫不費力的生活的強烈的渴望是持久的，有時候這種渴望幾乎是壓倒一切的。尋求者多怎樣地熱望去感覺到與生命、光、愛和真理的源泉全然地連接在一起呀！每一個尋求者都擁有能力去如此訓練他的想法和態度，以便於越來越多地擁有一種增強了的潛能返回到一種處於中心的心和心智的位置，在這個位置中，在增強那種處於中心的姿勢的方面，一種真正的簡單性被取得了。

Let us ask another question: What is each seeker's process of perception, for this question is the beginning of a more interesting way of approaching becoming that centered entity which each wishes to become. The processes of perception are enormously many. In order to perceive anything, the five physical senses are, at all times when an entity is awake, sending millions, literally millions, of bits of information all the time to that biocomputer which you call the brain. Your brain uses programming which it began receiving before coming out of the womb. In order to prioritize the incoming data, perhaps one or two percent of the combined total of all sense information is actually chosen for use in any moment, and the rest is stored in that very, very

spacious storage which you may call the brain. Therefore, if an entity wishes to alter the attitude, it is a good idea, we feel, to address the question of what sense data achieves the priority to be considered by the conscious mind as the moments fly by.

讓我們詢問另一個問題：每一個尋求者的感知的過程是什麼呢，因為這個問題就是著手成為那種每一個人都希望去成為的處於中心的實體的一種非常有趣的方式的開始了。感知的過程是極其眾多的。為了要感知任何事物，物種身體的感官在一個實體醒著的時候無時無刻都在向你們稱之為大腦的生物電腦發出數百萬條，確實是數百萬條資訊。**你的大腦在它從子宮出來之前就對它開始接收到的資訊使用編程系統了。**為了對流入的資料進行排序，也許在任何時刻，所有感官資訊的混合體的百分之一或者百分之二會實際上被選擇出來以供使用，而其他的資訊被儲存在那個你可以稱之為大腦的非常非常寬敞的存儲之中。因此，如果一個實體希望改變態度，去解決隨著時間的流逝什麼感官資料取得了被表面意識的心智考慮的優先性的問題，我們覺得這是一個好主意。

How can a seeker communicate with that unconscious portion of the mind which filters sense perceptions? The entity simply communicates with that portion of the self. The beginning of this communication is silent meditation. This is different for each entity. Some are refreshed by one method of silent listening, another by a second, and so forth. Each path is good for that one entity; each is unique. To improve that communication, then, the beginning is to meditate in your own unique way, to be faithful to the remembering each in your own way. For you see, it is remembering who you are to sit in meditation for a few moments, and within that silence, however imperfectly you may feel you are keeping that silence, you are doing the equivalent of knocking at that door to the subconscious or deeper mind and saying, "Yes, I am ready for material from you, I hope, in this way, in this set of emotions and attitudes with which I come questing to this silence." And the deep mind hears and understands, and one more small step has been taken to move the seat of living from the brain and its intellectual circumstances to the heart, with its lack of justification and its purity of feeling, for the true wisdom lies within the emotions which are progressively purified by focus.

一個尋求者如何才能與那個篩選感官感知的心智的無意識的部分進行溝通交流呢？實體單純地是在與自我的那個部分溝通交流。這種溝通交流的開始是靜默冥想。對於每一個實體，這種靜默冥想是不一樣的。一些人藉由一種靜默的聆聽的方式得到更新，另外一些人會藉由第二種方法，如此等等。每一條途徑對於那一個實體都是有效的，每一條途徑都是獨一無二的。**接下來，為了增強那種溝通交流，用你自己的方式進行冥想，並對用你自己的方式憶起每一條途徑抱有信心，這就是開始了。**因為你理解，在冥想中靜坐一段時間就是在回憶起你是誰了，在那種靜默中，無論你可能覺得你在保持那種靜默的方面是多麼不完美，你在做的事情是等同於敲那扇潛意識心智或者更深入的心智的大門並說，"是的，我為來自於你的材料做好準備了，**我希望用這種方式，通過這種情感和態度的配置來對這種靜默進行探索。**"深入的心智聽到並理解了，又一個小小的步伐已經被邁出了，藉由它的不再去合理化以及藉由它的感覺的純淨，它將生活的位置從大腦及其邏輯智力的環境移動到心了，因為真實的智慧存在於情感之中，而情感是藉由聚焦而逐步被淨化的。

Once the habits have been set and experiences have been had of that feeling of life flowing freely, the feeling then can be, not created, but accessed by the seeker with more and more grace and ease, with simple repetitive—we correct this instrument—repetitive practice, for what you seek to be whole is already there, as each is truly aware. It is an allowing of that feeling to be there that is needed, an allowing that calls to your processes of perception and says, "I want information about love in this moment. Where is it? I want to be there working cooperatively with these energies."一旦這種習慣形成並已經體驗到了那種生命自由地流動的感覺了，這種感覺接下來就能夠，帶著越來越多的優雅與輕鬆，藉由單純的重複——我們更正這個器皿——藉由單純的重複性的練習，不是被尋求者創造，而是被尋求者存取了，因為你所尋求去成為整體的事物已經在那裏了，如你們每個人真正察覺到的一樣。這是對於處於被需要的位置的感覺的一種允許，這是對那個召喚你的感知的事物的一種允許，它說，"我想要關於在此刻之中的愛的資訊。它在哪里呢？我想要在那裏與這些能量一同和諧地進行工作。"

We know that each will be self-disappointed many times. We encourage each to consider that this, too, is a lovely portion of a process by which change within is achieved for each grain of transformation, each new ability to choose spiritually based information rather than other priorities. Some that were priorities will be lost, and as the heart and mind change their habits, that which is old and stale must fall away. This is perceived as painful. 我們知道每個人都將許多次地對自己感到失望。我們鼓勵每個人考慮，這同樣是這樣一個過程的一個美好的部分，就是藉這個過程內在的改變被取得了，這種改變是為了每一粒轉變的穀物，為了每一種新的選擇以靈性為基礎的資訊而不是選擇其他的優先順序的能力。一些優先排序是將會被失去，隨著心和心智改變它們的習慣，老舊和陳腐的事物必然會脫落。這就是被感覺為痛苦的事物了。

Consequently, what we are saying is that along with the flow of living life cooperatively with destiny, there is a continuing discomfort which comes from changing faster than other entities because that is what you wish to do. However, it is a simple choice to make for most who prefer being awake and in the conscious presence of the Infinite to being those who are asleep in a dream within the dream of incarnation itself, and do not ask themselves to do aught except flow along the lines of the society. 因此，我們正在說的事情是，伴隨著與命運合作的方式而活出的生命的流動，會有一種持續不斷的不適，這種不適是來自於比其他人更為迅速的改變，而這就是你希望去做的事情了。然而，對於那些寧願醒著並對無限的臨在保持察覺，也不願意去成為那些在投生的自我的夢境中在一場夢中沉睡，除了在社會中隨波逐流之外不要求它們自己做任何事情的人，這是一個要去作出的簡單的選擇。

We do encourage each not only to partake in this speeding up process of conscious living, but we encourage and exhort each to find within the attitude a growing awareness of how love felt within is a channel through which the infinite love of the Creator may flow to others. Let that light within be. Let the

self open and flow consciously, so that you may be part of the good in the lives of those whom you touch. Sometimes it is nothing more than a supportive smile to a stranger that makes the difference for that stranger that particular moment. As you are given grace to lift away from the stains of sorrow and toil into the ethereal beauty of that ever flowing love which is the Creator, remember to be generous, and know that that which comes through you is in utter abundance—completely unlimited in supply. 我們的確鼓勵每一個人不僅僅去參與到這個有意識的生活的加速的過程，我們同樣也鼓勵並敦促每個人在態度中找到一種不斷增強的認識，即在內在之中被感覺到的愛是如何成為了一個管道，通過這個管道造物者的無限的愛就可以流到其他人身上了。讓那內在之中的光出現。讓自我開放並有意識地流動，這樣，你就可以成為那些你所接觸到的人們的生命之中的美好的事物的一部分了。有時候，僅僅就是對一個陌生人的支持性的微笑，在那個特定的時刻對那個陌生人造成影響了。當你給賜予恩典從憂傷與辛勞的塵垢中提升起來並進入到造物者的一直流動著的愛的天堂般的美麗的時候，請記得慷慨大方，並知曉那流經你的事物是完全豐盛的——它的供應是完全無限制的。

How, then, does this translate to not worrying about lacks of perfection? My friends, when one does remember that one is a portion of love, much begins to fall away. Work with these thoughts and be patient with the self. We believe you may one day look back and say, "Why yes, I believe I can feel the difference and see the progress." However, do not look for your getting better, but simply turn the heart and mind towards the infinite Creator, Whose creation expresses Its loving nature.

接下來，這是如何轉譯為不用對缺乏完美感到憂慮呢？我的朋友們，當一個人確實記得一個人是愛的一部分的時候，很多的事物會開始掉落了。在這些想法上進行工作並對自我保持耐心。我們相信你會在某一天向回看並說，"是的，我相信我能過感覺到不同並看到這個過程了。"然而，不要去尋求你在變得更好，而是簡單地將心和心智轉向無限造物者，祂的造物會表達祂愛的本性。

The trees now are in full leaf offering oxygen to each of you as you pass them offering to them, as you breathe, the carbon dioxide which the leaves need to grow. How loving and complete are the interrelationships of life to life! It is love reflected in love, over and over and over. The teacher known as Jesus said, "Let your light so shine before men that the Creator is seen, not you." We paraphrase, this instrument is reminding us. Let your light—let that light which flows through you—shine before all, and remember to enjoy that light

as it pours through you. 樹木現在枝葉繁茂，它向你們每個人提供了氧氣，而當你經過它們的時候，你同時在你呼吸的時候給予了它們二氧化碳，樹葉需要二氧化碳來成長。這種生命與生命之間的相互關係是怎樣的有愛而完整呀！它是愛在愛中反射，一次又一次又一次。叫做耶穌的老師說，"讓你的光在人前閃耀吧，這光會被造物者看到，而不是被你看到。"這個器皿正在提醒我們，我們是在意譯。讓你的光——讓那流經你的光——在所有人面前閃耀，並記得在它通過你而傾瀉的時候享受那種光。

We thank you for allowing us to speak, and we thank this instrument. We

would at this time, transfer to the one known as (name) that we may offer questions an opportunity to be asked before we leave this group. Thusly, we do leave this instrument in love and light. We are those of Q'uo. 我們感謝你們允許我們發言，我們感謝這個器皿。我們會在此刻轉移到叫做(名字不詳)的器皿，以便於我們可以提供一個機會在我們離開這個團體之前進行提問。因此，我們在愛與光中離開這個器皿。我們是 Q'uo。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and greet each again in love and in light through this instrument. At this time, it is our privilege to offer ourselves for any further query which those present may have for us. Is there a query at this time?

我是 Q'uo，再一次通過這個器皿在愛與光中向各位致意。在此刻，我們很榮幸提供我們自己來解答那些在場的人可能向我們提出的任何進一步的問題。此刻有一個問題嗎？

Questioner: I have a question. How does grace come into our lives and into our experience?

提問者：我有一個問題。恩典是如何進入到我們的生活和我們的體驗之中的呢？

I am Q'uo, and am aware of your query, my sister. The quality of consciousness which you would call "grace" is that quality that is nurtured in each seeker, as the seeker is able to open itself to the awareness of the perfection of all creation. Thus, it is also a process of realization. You may, in a moment of great desire, fling all predetermined expectations to the wind and become as hollow as the pipe through which the water moves, and this water for you is grace. The movement of the Spirit aligning with your open heart causes the feeling of perfection, purpose, place and identity with all to occur, so that your experience is the perfect reflection of the one Creator smiling through your face.

我是 Q'uo，我們理解了你的問題，我的姐妹。你們稱之為"恩典"的意識的特性，是那種當尋求者能夠向著一切造物的完美性的察覺開放它們自己的時候在每一個尋求者中被滋養的特性。因此，它同樣是一個領悟的過程。你可以在一個極大的渴望的時刻，將所有預設的期待都拋擲到風中並變得如同一個管子一樣地空，通過這個管子，水就可以流過了，而對於你，這水就是恩典。靈性的運動與你開放的心的對齊，引發了這種完美的感覺，@而目的、位置以及與一切事物的認同也隨之出現了，這樣，你的體驗就是太一造物者通過你的臉而微笑的完美的映射了。

Is there another query, my sister?

有另一個問題嗎，我的姐妹？

Questioner: Thank you very much, but no. I'll think about that. Thank you.

提問者：非常感謝你，沒有問題了。我將會考慮它。謝謝你。

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

我是 Q'uo，我感謝你，我的姐妹。有另一個問題嗎？

Carla: I'm having trouble moving from ... I understand what you're saying about, "re-think what your priorities are," but moving from just a commitment to doing that and a commitment to regular meditation, to a place in life where you really are OK with letting things be ... I'm not real clear on how you put that into effect—how you actually, positively do that. Could you give me

some light here? Carla：我理解你們所說的關於"重新考慮你的優先排序是什麼，"但是，從一種致力於行動和一種致力於規律性的冥想，移動到一個在生命中的位置，在這個位置你真的對於讓事情如其所是地發生感覺到沒問題，我對於這個轉移感到困惑.....我沒有真的弄明白你是如何使之生效的——你是如何實際地、正面地做到那一點。你能在這一點上給我一些解釋嗎？

I am Q'uo, and am aware of your query, my sister. Again, the persistent practice of remembering is that means whereby you begin to uncover your relationship to all things, discovering that that relationship is balance, is unity, is harmony. The seeker looks and seeks and asks and knocks many times at the door of understanding, and receives many times a glimpse to remind the seeker that there is a relationship of unity. This seeking is like unto moving from the conscious mind through that veil of forgetting, blazing a trail that can be traveled backward and forward into the subconscious mind which is full of the feeling of wholeness and unity. Thus, as you knock and seek, and repeat in heartfelt persistence this desire to remember, so do you remember that reality of unity. The process in your terms seems slow and ...

我是 Q'uo，我理解了你的問題，我的姐妹。再一次，堅持不懈地練習憶起就是你用來開始揭露你與一切事物之間的關係的方法了，你同時會發現這種關係是平衡的，是統一的，是和諧的。尋求者觀察、尋求、詢問並很多次地敲那扇理解的大門，它很多次地接收到隱約的閃光，這閃光提醒尋求者，有一種合一的關係。這種尋求就好像從表面意識的心智移動穿過遺忘的面紗，閃耀出一道軌跡，它可以來來回回地被追尋進入到潛意識的心智中，在其中充滿了完整性和統一性的感覺。因此，當你敲門並尋求的時候，當你藉由真誠的堅持不懈重複這種去憶起的渴望的時候，你就會記起統一的實相的。這個過程在你們看起來似乎是緩慢且.....

(Side one of tape ends.)

(磁帶一面結束)

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and am again with this instrument. We shall continue. As you continue to seek and to ask, so do you remember and receive the inspiration of that wholeness that is the true reality of your being. The process is filled, it would seem to you, with the pain of missing the mark, the slowness of repetition. Yet, in truth, this process is seen by us to be one of great vividness,

great intensity, and great persistence, occurring in but the blink of an eye when seen from the eye of infinity.

我是 Q'uo，我再一次與這個器皿在一起了。我們將繼續。當你繼續尋求並詢問的時候，你就會記起並接受的啟發，即合一性就是你的存有的真實的真相。這個過程是充滿了沒有擊中目標的痛苦和重複性的緩慢的，在你們看起來就是這樣。然而，實際上，這個過程在我們看來是一個具有極大的鮮明度、極大的強度和極大的持久性的過程，當這個過程中無限的眼睛來被觀看的時候，它僅僅是在一眨眼之間發生的。

Thus, the seeker is well counseled to depend upon the faith and the will—the rod and the staff—as it moves through that valley of darkness that is your incarnation, seeking the light upon the way. 因此，去依賴于信心和意志，這對於尋求者而言是很好的建議——當尋求者穿過你的投生黑暗的山谷並在道路上尋求光的時，信心和意志就是杖與杆了。

Is there a further query, my sister?

有進一步的問題嗎，我的姐妹？

Carla: Just one small one. Perhaps that's why I really love to sing so much. I do find sometimes when I'm singing, especially sacred music, that—I don't know, things sort of feel better, as if I am accessing that place where everything is whole.

Carla：只有一個小問題。也許那就是為什麼我真的如此熱愛唱歌。在我唱歌的時候，尤其是唱神聖音樂的時候，我有時候會發現——我說不出來，某種感覺更好的事情，就好像我在進入到那個在其中一切事物都是完整的地方。

I am Q'uo, and we shall comment briefly upon your comment. It is so that each seeker shall find an unique pathway through the veil of forgetting, and perhaps shall discover a number of avenues or entrances to the feeling of wholeness and one's complete and absolute connection to that unity. Thus does each entity channel a life experience distorted in more or less degree, and fashioned by the uniqueness of its own personality. Thus, each journey proceeds apace from every direction homeward to the center of unity.

我是 Q'uo，我們將會簡短地對你的陳述進行評論。就是通過這樣的方式每一個尋求者都將找到一種通過遺忘的面紗的獨一無二的途徑，對於那種整體性的感覺和一個人與那種一體性的完全且絕對的連接的感覺，也許尋求者將發現通往這種感覺數個途徑或者入口。因此，每一個尋求者都傳遞了一種人生體驗，這種人生體驗或多或少是有某種程度的扭曲的，它由那個實體自己的人格的特獨性所塑造的。因此，每一條通往合一性的中心的旅程，都是在每一個朝向回家的方向上急速前進的。

Is there a further query?

有進一步的問題嗎？

Carla: No, Q'uo, thank you very much.

Carla：沒有了，Q'uo，非常感謝你們。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。此刻有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and it appears that we have exhausted the queries for the nonce. Before we take our leave of this instrument and this group, we would wish to offer our conditioning vibration to the one known as (name), and if this entity is willing we would speak our identification through its instrument and speak a few sentences following. We would at this time, then, transfer this contact to the one known as (name). We are those of Q'uo.

我是 Q'uo，看起來我們已經暫時耗盡問題了。在我離開這個器皿和這個團體之前，我們希望向叫做 (名字) 的實體提供我們調節性的振動，如果這個實體樂意的話，我們會通過它的器皿說出我們的身份並接著說一些話。那麼，我們會在此刻將這個接觸轉移到叫做 (名字) 的實體。我們是 Q'uo。

(Pause)

(暫停)

I am Q'uo, and am again with this instrument. We feel that there is the work for us to do in adjusting our vibrations to those of the new instrument, and at this time we would leave this group and allow the complex known as Oxal to close this session of working, for this entity has already achieved some adjustment which allows more comfort to the new instrument. Consequently, we would bid this group hail and farewell, in the love and light of the One which is All. That All is Love, and all that comes from It is etched by light. Adonai. We are those of Q'uo.

我是 Q'uo，我再一次與這個器皿在一起了。我們感覺到在根據這個新的器皿的振動調節我們的振動的方面我們還有需要進行的工作，此刻我們會離開這個團體並允許叫做 Oxal 的複合體結束這次工作的會議，因為這個實體已經取得了某種調節，它會讓這個新的器皿感覺到更多的舒適。因此，我們在太一的愛與光中向這個團體告別，太一即是一切。一切都是愛，一切都是從愛而來的事物都是藉由光而被描繪的。Adonai。我們是 Q'uo。

I am Oxal. Greetings in the love and in the light of the infinite Creator. This instrument, you may note, has some difficulty with the strength of our signal; however, the one known as (name) finds it very comfortable, and this is why we are here. We wish to close this session encouraging each to put value in the self without reservation, for the love that is infinite can only shine through an entity which is comfortable enough to open a channel to that love. The heart engaged in clinging to concern has more difficulty opening to the love which is always present. If each could picture the inner self as a child which needs a hug, it would aid each in becoming able to love all that is. Those who

attempt to do service work before they have successfully fallen in love with the self find themselves unable to access that flow which is infinite, and instead find themselves burning out and becoming exhausted spiritually. You are loved, each of you, and it is in that love that you truly reside. Finding that center is truly a matter of asking, and the asking is well to do each day if possible. We would now transfer to the one known as (name). We are those of Oxal.

我是 *Oxal*。在太一無限造物者的愛與光中致意。你也許注意到這個器皿對我們的信號的力量有某種困難，然而，叫做（名字）的實體會發現它是非常舒適的，這就是我們在這裏的原因了。我們希望結束這次集會並同時鼓勵每一位都毫無保留地認為自己是有價值的，因為無限的愛僅僅只能夠通過一個對於向那種愛開放一個管道感覺到足夠的舒適的實體而閃耀。被憂慮所牽絆的心在向那種一直在場的愛開放的方面會有更大的困難。如果每個人都能夠將內在的自我想像為一個需要一個擁抱的孩子，這會有助於每個人變得能夠去愛一切萬有。那些在他們尚未成功地愛上他們自己之前就嘗試去進行服務工作的人會發現他們自己無法接近那種無限的流動，卻反而發現他們自己燃盡並在靈性上耗竭了。你們是被愛著的，你們每個人都是被愛的，你們正是真正地居住在那種愛中。找到那個中心真的就是一個請求的問題，如果有可能的話，每天都進行請求，這是很好的。我們現在轉移到叫做（名字）的器皿。我們是 *Oxal*。

(? channeling)

(? 傳訊)

I am Oxal. The love that we spoke of—the love of the inner child—is one which is close to the heart of the Creator. Have compassion for this inner child as you would any other. We leave this instrument now, and would transfer back to the one known as (name). I am Oxal.

我是 *Oxal*。我們談到的愛——對內在的孩子的愛——是一種靠近造物者的心的愛。如同你會對任何其他人抱有慈悲一樣地對這個內在的孩子抱有慈悲。我們現在離開這個器皿，我們會轉移返回到叫做（名字）的器皿。我是 *Oxal*。

(Jim channeling)

(*Jim* 傳訊)

I am again with this instrument. I am Oxal. As you begin to become used to ministering to your self, to that inner child, may each become aware, as if for the first time, of the universal inner child that is your common truth, for that which carries you about, thinks the thoughts of the world, and functions within the illusion is not the end of the self. Indeed, you may think of yourself as having two life forms: the second-density animal which faithfully serves and carries consciousness, thinks and makes decisions for the self is joined by the unlimited and infinite Self, which is the consciousness which is you and is also all others.

我再一次與這個器皿在一起了。我是 *Oxal*。當你開始習慣於照料你的自我，照料那個內在的孩子的時候，每個人都會開始察覺到，就好像是第一次一樣，那個全體性的內在的孩子，它即是你們共有的真理，因為那個攜帶著你四處移動，考

慮這個世界的想法並在幻象中運轉的事物並不是自我的終點。確實，你可以將你自己考慮為擁有兩種生命形態：第二密度的動物與無限制且無限的自我結合在一起，那個第二密度的動物會忠實地提供服務，承載意識，進行思考並為自我做決定，而那個無限制且無限的大我就是你之所是，同樣也是所有其他人之所是的意識了。

There is one consciousness. Yet, due to free will, that consciousness expresses within you in an unique way. As the little child is cared for, so is that awareness of what consciousness truly is. It is born within each. That spiritual self must be nurtured and cared for, for it is young. Each of you is, in one sense, an old soul. In another, in the sense that each is facing the lessons of third density, each is a new and untried spirit, newly conscious of self, newly conscious of the true nature of existence, and very hungry for more. Yet, this is a fragile child, and it exists in sometimes inhospitable climes. Therefore, love that inner identity and know those things that faith alone can give knowledge of. All is well. All will be well, and destiny will bring every harsh and sweet lesson which you need in order to grow. Turn to the sun which is love, and bloom gloriously.

有一個意識。而由於自由意志，那個意志用一種獨一無二的方式在你內在之中表達。當小孩被照顧的時候，那個意識真正之所是的察覺也同樣被照顧了。它在每個人內在之中出生了。那個靈性的自我必須被撫養並被照料，因為它是年輕的。你們每個人，在某種意義上，都是一個年老的靈魂。而在另一方面，在你們每個人正在面對著的第三密度的課程的方面，你們每個人都是一個新的且未經考驗的靈體，剛剛開始察覺自我，剛剛開始察覺存在的真實本性，非常的渴望更多的察覺。然而，這是一個脆弱的孩子，它活在有時候會不友好的氛圍中。因此，愛那個內在的身份並知曉那些只有信心才能夠給予知識的事物。一切都好。一切都將是好的，命運會將你所需要的每一個嚴酷而甜蜜的課程帶給你以便於你的成長。轉向那愛的太陽並光榮地綻放吧。

Blessings to each as we, too, leave through this instrument. We leave you in love and in light, and in the care of each other and consciousness itself. My friends, you are not alone. Adonai. Adonai. We are those of Oxal.

在我同樣離開這個器皿的時候，祝福每一個人。我們在愛與光中，在對彼此和對意識本身的照料中離開你們。我的朋友們，你們不是孤單的。Adonai. Adonai. 我們是 Oxal。

September 6, 1993

1993-09-06 OXAL : 傳訊的保護

(Carla channeling)

(Carla 傳訊)

I am Oxal. We greet you in the love and in the light of the infinite Creator. It is a privilege to share this morning offering with you and we thank you for requesting our service at this time. The bright new energies of the day are most to enjoyable to us as we sense the many small sounds of your creatures, the birds as they sing at your windows. To hear with physical senses such as yours is a keen pleasure.

我是 OXAL。我們在無限造物者的愛與光中向你們致意。與你們分享這次早晨的奉獻是一種榮幸，我們感謝你們在此刻請求我們的服務。當我們感覺到你們的生物的許多微小的聲音的時候，當我們聽到鳥兒在你們的窗邊歌唱的時候，一天的全新的能量是讓我們極為喜愛的。

Before we would exercise the new instrument, we would say a few words concerning the so-called "armor of light." Were we to suggest that you protect yourselves in the spirit of fear, we would be treating you to poor advice. For truthfully, there is not anything or essence to fear in terms of negativity. However, the energies which each instrument seeks to employ are those which are those which have been potentiated greatly more and more intensely towards the polarity of service to others. It is in this mode of intention that the work of channeling is undertaken.

在我們對新的器皿進行訓練之前，我們會談談關於所謂的"光之盔甲"。如果我們建議你們通過恐懼的靈體保護你們自己，我們就正在給你差勁的建議了。因為說實話，在負面性的意義上的恐懼是沒有任何內容或者實質的。然而，每一個器皿尋求去運用的能量是那些在越來越強烈地朝向服務他人的極性上已經被極大地賦能了的能量。就是通過這種意圖的模式，實體們得以從事傳訊的工作了。

This desire places the instrument close to the source of light, and when one stands in very bright light, one casts a very visible shadow, sharp and black. In metaphysical terms, this shadow is to be respected. This instrument calls it the loyal opposition. The energies of service to self which offer their service to this planetary influence are most delighted when they can sway a channeled messages content to the point that the original intention to serve others is vitiated due to the mixed and increasingly service-to-self content of the messages received. This is done simply by the negative entity aping, or imitating the way the positive source was channeling in terms of both the way the channeling felt and the way the message was worded.

這種渴望使得器皿靠近光之源頭，但一個人站在非常明亮的光中的手，一個人投射出了一個非常明顯的陰影，銳利而黑暗。從形而上學的意義，這個陰影是要得到尊重的。這個器皿稱之為忠誠的反對派。當服務自我的能量能夠動搖一次被傳訊的資訊的內容，以至於被傳訊的資訊的最初的服務他人的意圖由於被接收到的資訊的混雜且不斷增強的服務自我的內容而被污染了的時候，這些向這個星球提

供其服務的能量是非常高興的。這單純地是通過負面性的實體模仿或者仿效正面性的源頭正在進行的傳訊的方式而被完成的，這種模仿是在傳訊被感覺到的方式與資訊被表述的方式這兩個方面同時進行的。

When a positive channel has been compromised in this way, and has become avid for more and more specific answers, the negative entity or energy offering this service simply continues to give more and more specific information, which, however, becomes less and less accurate. Eventually, due to the inaccuracy of the channelings, that particular attempt to be a servant of the light has been foiled.

當一個正面性的管道已經用這種方式被損害並開始渴望越來越具體的答案的時候，提供這種服務的負面性的實體或者能量會單純地繼續給出越來越具體的信息，然而這種資訊也會變得越來越不精準。最後，由於傳訊的不精準，那次特定的去成為一個光的僕人的努力就已經被挫敗了。

There are simple things which one may do. In addition to inner cleansing and purification or what this instrument calls the tuning process and we would suggest some form of this protecting effort be used.

有一些一個人可以去做的簡單的事情，除了對內在的清理和淨化或者這個器皿所稱的調音過程之外，我們會建議進行某種形式的保護性的努力。

We have found it easiest to work with the seven energy centers by color in suggesting a visualization technique which is fairly clear and simple to generate. Picture the spine, mentally, and see the chakra points: red, then orange, yellow, green, blue, indigo and violet as those centers are located upon the spine.

我們已經發現藉由建議一種視覺化觀想的技巧來通過色彩對七個能量中心進行工作是最容易的，這個視覺化觀想的技巧是相當清晰且在易於產生出來的。在頭腦中想像脊椎，並看到脈輪點：紅、橙、黃、綠、藍、靛、紫，將這些能量中心視為是位於脊椎上的。

Ask to see these energies and you shall see some representation of what your energies are like at that moment. If the energy is sluggish, ask it to spin, to rotate, and to brighten to clarify or in every way to suggest that it become clear and bright. And even insofar as that is possible with other energies, do this for each ascending energy center, until you see the chakras spinning like, shall we say, a beautiful, large roll of your Lifesavers.

請求看到這些能量，你將看到你的能量在那個時刻看起來的樣子的某種表達方式（*representation*）。如果能量是行動遲緩的，請它轉動、旋轉、變亮、澄清，或者用任何方式去暗示，它正在變得清晰且明亮。甚至在有可能與其他能量一起的範圍內，為每一個上升的能量中心進行這項工作，一直到你看到脈輪，容我們說，如同一個美麗而巨大的筒狀物一樣地旋轉，就好像你的救生圈一樣。

After this has been visualized and you feel that your chakras are open and productive together, visualize the swirling together of the violet, swirled to the clockwise way to the red color and back to violet, so that you have a

red-violet color, then visualize yourself being drenched in this red-violet ray, inside and outside every cell. This is representative of the body's protection of itself. Then move on to a visualization of the limitless light, or the white light that is pure and again drench yourself in this light, inside and outside in every cell. Breathe this white light in. Feel it move into every sense. Can you, as we describe this, sense even by one telling the clarifying energy of this procedure? If you do not feel brightened and strengthened by this visualization, we urge each to discover another representation which has this effect.

在這個觀想已經被完成並且你感覺到你的脈輪在一起是開放且有生產力的時候，脈輪一起從紫羅蘭脈輪開始盤旋，用順時針的方式盤旋到紅色脈輪並接著返回到紫羅蘭脈輪，這樣你就有了一種紅色 - 紫羅蘭色的色彩了，接下來觀想你自己被這種紅色 - 紫羅蘭色的光芒浸透，浸透每一個細胞的內部和外部。接下來，繼續前進到一種對無限制的光或者純淨的白光的視覺化觀想，再一次在這種光中將你自己浸透，浸透每一個細胞的內部和外部。將這種白光吸入。感覺它進入到每一種感知中。你能夠，如我們對這個程式的描述一樣地，即使是藉由一種顯著的能量的澄清的感覺，而感覺到這個程式的能量嗎？如果你沒有藉由這種觀想感覺到變亮與增強，我們鼓勵你們每個人探索另一種擁有這種效果的表達方式 (*representation*)。

The use of the mind is poorly grasped among your peoples, yet we assure each that as entities work with visualizations such as these, these entities are using that skill which your minds, that is your consciousnesses, have in great abundance.

對心智的使用在你們的人群中是被掌握得很差勁的，而我們向每一個人保證，當實體們與諸如這些視覺化觀想之類的觀想一同工作的時候，這些實體們就在使用你們的心智的技巧了，那即是你們的意識，你們的意識是極其豐富的。

The benefit of such cleansing processes is perhaps best felt when one looks back upon an experience and is able to see that there was a positive addition of poise and peaceful feelings, which in turn aided the clarity of the contact. 這樣的淨化的程式的益處也會在一個人回顧一次體驗並能夠看到有一種正面的平衡和平靜的感覺的附加物的時候被最好地感覺到，這種平衡和平靜的感覺會反過來幫助那次接觸的清晰度。

We of Oxal have worked with few among your peoples for we are fifth density and are not often contacted, however, due to circumstances of, shall we say, kinship between the new instrument, the one known as M, and our particular vibration. We move into what, for us is a new area seldom visited, that being the opening of a channel.

我們 *Oxal* 只與你們的人群中的很少人一同工作過，因為我們屬於第五密度，我們並不會經常被接觸到，然而，由於在這個新的器皿，即叫做 *M* 的實體和我們的特定的振動之間的，容我們說，親密關係的環境，我們進入到了對我們而言是一個很少被訪問的新的區域，這個區域就是一個管道的入口了。

We feel privileged to be offered this opportunity for service and express to the one known as M our affection and our enjoyment of this honor.

我們為被給予了這次服務的機會而感到榮幸，我們向叫做 M 的實體表達我們的喜愛和我們對這種榮耀的快樂。

We also express that we feel our way here for we have not, as we said, become experienced at this most pleasant task, consequently, we do ask the one known as M to express mentally to us any discomfort or any other concern, which would be aided by the sharing ... we must pause for this instrument to clear her throat.

我們同樣也表達我們對我們在這裏的方式感覺非常令人愉快，因為，如果我們已經說過的一樣，我們尚未在在這個極其令人愉快的任務中被體驗到，因此，我們會請叫做 M 的實體在心智中向我們表達任何的不適或者任何其他的擔心，這會藉由分享而得到幫助.....我們必須暫停以便於這個器皿清理她的喉嚨。

(Pause)

(暫停)

This instrument just said to herself, "You talk too much." May we say to this instrument, that in terms of this contact, you talk just enough. We look for a way to more accurately aid in the new instruments perceptions of when to begin with a contact.

這個器皿剛剛對她自己說，"你說得太多了。"容我們對這個器皿說，在這次接觸的方面，你說得是恰好足夠的。我們尋求一種方式來更精準地在新的器皿對於什麼時候開始一次接觸得感知上給予幫助。

As we search this instrument's experience, we find that this instrument simply has a feeling, a sense of rightness. The equivalent in each instrument's way in sensing is what a new instrument needs to be looking for. Each time that the tuning and challenging procedures have been followed and a contact is initiated, allow some portion of the sensibilities to record, consciously, the way that induction of shared energy has felt and store this memory as high priority so that when that sensation is again experienced, it may be sensed in a quicker and heightened fashion.

當我們搜尋這個器皿得經驗得時候，我們發現這個器皿單純擁有一種感覺，一種正確性的感覺。在每一個器皿進行感知的方式上的等價物就是一個新的器皿需要去尋求的事物了。每一次當調音和挑戰的步驟已經被完成了的時候，一次接觸就被啟動了，允許感知的某個部分有意識地進行記錄，**分享的能量的引導的方式已經感覺到並將這種記憶以高優先順序存儲起來了**，因此當感覺再一次被體驗到的時候，她可以用一種更快和增強了的方式被感覺到。

Some who channel find it helpful to request some signal which this instrument would call conditioning, such as the involuntary opening of the mouth, or the movement of the tongue.

一些進行傳訊的人會發現去請求某種這個器皿稱之為調節作用的信號是有幫助的，諸如無意識地張開嘴或者舌頭的運動。

We feel this answers one persistent query in one way and we shall entertain further questions at the end of this session. As to what we hope to accomplish through channels such as this one and the one known as M, we hope to accomplish a witnessing of a very simple concept which we feel to contain all the truth we know. That concept is that there is one great original Thought, or vibration. That vibration is love. It created all that is, beginning with the first creation, the photon or what you call light. Graduated rotations of this light have articulated all physical phenomena whatsoever. Your world, your illusion, and all that you can imagine is made of light that is the manifestation of love. 我們覺得這在某種程度上回答了一個反復出現的問題，我們將在這次集會的結束的時候回答進一步的提問。關於我們希望通過諸如這個管道和叫做 *M* 的實體的管道之類的管道來實現的事情是什麼的問題，我們希望實現對一個非常簡單的概念的一種見證，我們感覺這個概念包含了我們知曉的所有的真理。那個概念即，有一個偉大的原初的想法或者振動。那個振動就是愛。它創造了一切萬有，從最初的造物開始，它創造了光子或者你們所稱的光。這種光的分等級的旋轉清晰明確地表達初所有的無論什麼物質性的現象。你的世界、你的幻象、所有你們能夠想像的事物都是由光組成的，這光就是愛的顯化。

When we greet you and leave you in love and in light, we carry with those words our feeling that this is all that there is. Now this is a very simple truth, but when we say you are love [and] that which you seek is love, become more and more conscious of that love and vibrate as that love vibrates, more and more closely resembling the vibration of the one original Thought, and all the paths to union with the infinite Creator shall be light and love. Entities say, "Yes, but how can I apply this in daily life?" and so we find our treasure in the storehouses of opinion and personal thinking, reading and evaluation which is in each instrument's mind. Using conscious channels such as this one, and the one known as M, we hope to tell our simple story in an infinitely various number of ways, knowing your that people are greatly individualistic in their needs and there cannot be too many ways to share this truth.

當我們在愛與光中向你們致意和離開你們的時候，我們藉由這些言語來承載我們的感覺，即這就是一切萬有。現在，這是一個非常簡單的真理，但是，當我們說你就是愛的時候，你所尋求的事物就是愛，你所尋求的事物是變得越來越瞭解那種愛並如那種愛一樣地振動，越來越近似那一個原初的想法的振動，而所有與無限造物者合為一體的途徑都將是光與愛。實體們說，"是的，但是我在日常生活中應用這一點呢？"因此我們在觀點、個人的思考、閱讀以及對在每一個器皿的頭腦中的事物進行評估的儲藏室中找到了我們的珍寶。藉由使用諸如這個器皿、做 *M* 的實體之類的有意識的管道，我們希望用無限數量的方式來講述我們的簡單的故事，我們同時知曉你們的人們在他們的需求上是極大地個體化的，無法有太多的途徑來分享這種真理。

We pause to feel the energy dancing around the circle of seeking. The light which you gather is beautiful. We honor it as we transfer this contact to the one known as M. We are those of Oxal.

我們暫停以便於感覺能量正繞著這個尋求的圈子舞蹈。你們聚集起來的光是美麗的。我們榮耀它，我們將這個接觸轉移到叫做 *M* 的實體。我們是 *Oxal*。

(M channeling)

(*M* 傳訊)

I am Oxal. We again greet each in the Creator 's eternal love and light. The love which is continually expressed from that which you call your sun in the form of light penetrates all that you see.

我是 *Oxal*。我們再一次在造物者的永恆的愛與光中向各位致意。正在持續不斷地從你們所稱的太陽被表達出來的愛通過光的形式貫穿你們看到的一切事物。

This light as it moves through the nature of creation can inform those entities who pay close attention to the seemingly mundane of life. The flight of a bird or the splash of a fish, when looked at closely, are expressions of that love.

當這種光經過造物的大自然的時候，它能夠告知那些密切注意在表面上平凡的生命實體們。一隻鳥的飛翔或者一條魚的濺起的水花，當被仔細觀察的時候，它們就是那種愛的表達。

(Pause)

(暫停)

(Carla channeling)

(*Carla* 傳訊)

I am Oxal, and am again with this instrument. It is a helpful thing to remember that all form whatsoever, is love. If all is beautiful this is love, yet too, if there are things that seem unpleasant or harsh or difficult, this too is love. There is no escaping the unified nature of all that there is.

我是 *Oxal*，我再一次與這個器皿在一起了。去回憶起所有無論什麼形式的事物，都是愛，這是一個有幫助的事情。如果一切美麗的事物都是愛，而同時，如果有一些事情看起來不令人愉快的，或者嚴酷的或困難，這同樣也是愛。沒有任何事物能夠超越一切萬有的統一的本性。

We would again transfer to the one known as M. We are those of Oxal.

我們會再一次轉移到叫做 *M* 的實體。我們是 *Oxal*。

(Pause)

(暫停)

(Carla channeling)

(*Carla* 傳訊)

I am Oxal. We are again with this instrument and we say to the one known as M that this instrument has done well in sustaining the contact, in expressing our intended thoughts with style and accuracy. There is still the natural limit of ability to sustain the focus, however, we stress that this is peculiarly difficult work as is all work of this kind for the work of receiving spiritual information is

abstract and metaphysical and takes place in utmost darkness. The light of what one may archetypically call the moon is the only light and this light is difficult that is it is difficult to see clearly in moonlight yet such is the way of spiritual teaching.

我是 *Oxal*。我們再一次與這個器皿在一起了，我們會對叫做 *M* 的實體說，這個器皿在維持接觸的方面，在帶著風格和準確度來表達我們打算表達的想法的方面已經做得很好了。仍舊存在有維持聚焦的能力的自然的局限，然而，我們強調，這是尤其困難的工作，如同所有這種類型的工作一樣，因為接收靈性資訊的工作是微妙且行而上學的工作，它是在幾乎完全的黑暗中發生的。一個人可以形而上學地稱之為月亮的事物的光是僅有的光，這種光是困難的，在月光中要清晰地看到，這是很困難的，而這正是靈性上的教導的方式了。

Therefore, be merciful to the self and realize that this work is careful and slow and in some ways never becoming easy. However, we believe that there is a call. We sense this call coming forth from your peoples for messages of light and love, words of truth and love, and therefore we welcome and hope only to assist such channels and we thank each who serves in this way.

因此，對自我寬容一些，並意識到這個工作是小心謹慎且緩慢的，在某種程度上，它從來不會變得容易。然而，我們相信會有一種呼喚。我們感覺到這種對光和愛的資訊，對真理和愛的言語的呼喚正從你們的人群中發出，因此我們歡迎並僅僅希望去幫助這些管道，我們感謝每一位用這種方式服務的人。

We do not say that this service is greater than other services. We by no means suggest this yet this is one more way of sharing in the heritage of love with those about you and we thank each channel for without such, we could only speak in dreams and visions.

我們並不是說這種服務並其他的服務更偉大。我們絕不會這樣建議，然而，這是與你周圍的那些人分享愛的傳承的另外一種方式，我們感謝每一個管道，因為沒有這樣的管道，我們就僅僅只能在夢境和異象中說話了。

We would at this time transfer to the one known as Jim for the close of this session of working. We are those of Oxal.

我們會在此刻轉移到叫做 *Jim* 的實體以結束這次集會。我們是 *Oxal*。

(Jim channeling)

(*Jim* 傳訊)

I am Oxal, and greet each again in love and in light through this instrument. At this time may we ask if there might be a query upon any mind to which we may respond?

我是 *Oxal*，我們再一次通過這個器皿在愛與光中向各位致意。此刻我們會請問在任何人的頭腦中是否有一個我們可以回應的問題呢？

M: I have one. As you were talking about protecting ourselves and the challenging process, I remembered reading in a newsletter about a challenging process, or even the voices that we hear and was wondering if I

could get a little clarification on that because I spend a great deal of time speaking with my inner guidance and ever since reading that was a little confused as to how to approach that.

M：我有一個問題。當你們談到關於保護我們自己和通靈的過程的時候，我記得在一份新聞郵件中讀到過一個通靈的過程，或者甚至是我聽到的聲音，我想知道是否我可以在那一點上得到一點點澄清，因為我花了大量的時間與我的內在的指導靈談話，而自從讀到那個新聞郵件之後，我對於如何著手進行那個過程有一點困惑。

I am Oxal, and am aware of your query, my brother. When one hears voices or guidance from within it is well that you offer to these voices the challenge that asks if they come in the name of that quality for which you live most passionately and would die most willingly. This can be a simple process and need not take a great deal of your effort or your time, yet it is well that it be accomplished with a purity and intention at each communication. For as each seeker grows more fully open to the service-to-others polarity and gains in the power of this polarity, there will be attracted to the seeker those entities of a negative nature whose wish it is to control the power of this light now developing. The means by which such control is gained is that means by which we described at the beginning of this session, thus it is well to ask if whatever voice you hear comes in the name of [that] which you hold most dear.

我是 Oxal，我理解了你的問題，我的兄弟。當一個人聽到來自於內在的聲音或者指引的時候，你對這些聲音進行挑戰並詢問，它們是否是以那種你願意最為熱情地為之而活著並最為樂意於為之而死去的名義而來的，這是很好的。這可以是一個簡單的過程，它不需要花費大量的你的努力或者你的時間，而在每一次溝通交流的時候，藉由一種純淨度與意圖來完成它，這是很好的。因為當每一個尋求者慢慢變得更加充分地向著服務他人的極性開放並在這種極性的力量上取得增長的時候，那些具有一種負面屬性的實體們將會附著在尋求者的身上，這些負面屬性的實體們的希望是控制這種光的力量當前的發展。這樣的控制被取得的途徑就是我們在這次集會開始的時候描述過的途徑，因此，去詢問你所聽到的無論什麼聲音是否是以你最為珍愛的事物的名義而來的，這是很好的。

Is there a further query, my brother?

有進一步的問題嗎，我的兄弟？

M: Just a short one. Should this be done each time the voice is heard, or just the beginning of the conversation? And then assume that the person you are holding the conversation with stays the same?

M：僅有一個簡短的問題。這個過程應該在每一次聲音被聽到的時候被執行嗎，或者僅僅在對話開始的時候就可以了？接下來假設那個你正在進行對話的人是仍舊是同一個人嗎？

I am Oxal. This is correct, my brother. At the beginning of each contact is the time for the challenge and the challenge then may respond as it will and be relied upon to be as it says it is for the remainder of that contact.

我是 *Oxal*。這是正確的，我的兄弟。在每一次接觸的開始就是進行挑戰的時間，**這個挑戰接下來就可以回應了**，因為它將在那次接觸的剩下的時間都將是可以受到信賴的了。

Is there a further query, my brother?
有進一步的問題嗎，我的兄弟？

M: No, thank you.
M：沒有，謝謝你。

I am *Oxal*, and we thank you, my brother. Is there another query?
我是 *Oxal*，我們感謝你，我的兄弟。有另一個問題嗎？

(No further queries.)
(沒有進一步的問題。)

I am *Oxal*. We give you our blessing and prosperity in your seeking, and we thank you again for asking us to join your morning offering and for allowing us to utilize the instruments here. It is a great honor to walk with you in this fashion. Know always that you are not alone for each has those guides and angels ...

我是 *Oxal*。我們向你們致以我們的祝福，祝你們在尋求中成功，我們再一次為你們請求我們加入你們的早晨奉獻並為你們允許我們使用這裏的器皿而感謝你們。用這種方式與你們同行是我們的一種極大的榮耀。請一直知曉你們不是孤單的，因為你們每個人都擁有指導靈和天使.....

(Tape ends.)
(磁帶結束)

September 12, 1993

1993-09-12 金錢與靈性

Group question: The question this afternoon has to do with the effect our constant pursuit of having enough money to survive and pay our bills causes in our spiritual seeking. We were wondering if that basic attitude of our working from 9 to 5 for most of the days of the week has an effect on our spiritual seeking, and we were wondering if there was another attitude that would have a more beneficial effect, keeping in mind that, well, I'll suggest that the Egyptians began some of their difficulties with disease and famine when they changed from the barter system and the common ownership of all things to private property and the institution of a monetary system. So we would like to know what the effect of our monetary pursuits have on our spiritual seeking and if there is an alternative attitude that may be more beneficial.

團體問題：今天下午的問題與我們對於擁有足夠的金錢來生存和支付我們的帳單的持續不斷的追尋在我們的靈性的尋求中產生的影響有關的。我們想知道，我們對在一周中的大部分日子的朝九晚五的工作的基本的態度是否對我們的靈性的尋求擁有一種影響，我們想知道是否有另一個態度，當記在頭腦中的時候，是會有一種更為有益處的影響的，好的，我將會建議，在埃及從以物易物的系統以及對所有的事物的公有制轉變為私有制以及一種貨幣系統的體系的時候，埃及開始了它們在疾病和饑荒的方面的一些困難。因此，我們想要知道，我們對金錢的追尋對我們靈性上的尋求的影響是什麼，是否有一種體替代的態度是可以更為有益處的。

(Carla channeling)

(Carla 傳訊)

I am Q"uo. Greetings in the love and in the light of the one infinite Creator. We are blessed to be called to your group this day. The sun streams into the domicile in which you sit, touching this channel"s body with warmth, and we feel the metaphysical warmth of your welcoming to us. Thank you for this privilege. As always, we request that each entity use his personal discrimination in choosing those of our thoughts which may seem interesting to you. Leave others behind, please.

我是 Q"uo。在太一無限造物者的愛與光中致意。我們在今天被呼喚到你們的團體是有福的。太陽照耀進入到你們坐在其中的住所，並用溫暖接觸這個管道的身體，我們感覺到了你們對我們的歡迎的形而上學的溫暖。為這種榮幸而感謝你們。一如既往，我們請求每一個實體都在從我們的想法中選擇那些可能看起來讓你們感興趣的想法的過程中使用他的個人性的分辨力。請將其他的都留在後面。

You ask if your monetary system has an effect on the life of the spirit. We may start by saying that it is clear that your sphere has great feelings concerning this system whereby a symbol of wealth is used in order to purchase goods or services. The globe upon which you dwell has in some form a monetary system regardless of where, in which culture, or at what level you may look.

你們詢問你們的金錢系統是否對於靈性生活產生一種影響。我們可以這樣說來作為開始，你們的星球在關於這個系統的方面擁有巨大的情感，憑藉著這個系統，一種財富的象徵物可以被使用以便於購買貨物或者服務了。你們居住於其上的星球，無論在哪里，在哪個文化中，或者在你們可以觀察的什麼層次上，都通過某種形式擁有一種金錢的系統。

Earlier, the one known as R was wondering if the brain was capable of giving good information considering that its makeup is a portion of the delusion. The brain is quite effective at dealing with problems within the illusions. One of the problems it perceives is the need for a supply of your money which not only shall cover the daily need, but shall also extend beyond that need to some possible future need for which there must be a supply which is more than enough for today.

較早的時候，叫做 *R* 的實體想知道，在考慮到大腦的組成就是謬誤的一部分的情況下，是否大腦有能力給予有益的資訊。大腦在與幻象中的問題打交道的方面是相當有效。它感覺到的問題中的一個問題就是需要有一種你們的金錢的供給，這種供給不僅僅將會涵蓋日常的需要，它同樣將會延伸超越那種需要到某種有可能未來的需要，因為對於未來的需要必須要有一種是比足夠今天使用的供給更大的供給。

As your peoples' cultures become more sophisticated, the perception of your biocomputer brain grows continually so that in the technically sophisticated culture which you now experience there is the universal perception that whatever is being received is probably not enough, for there is not enough extra.

當你們的人群的文化開始變得更為複雜的時候，你們的生物電腦的大腦的感知持續不斷地成長，因此，在你們現在體驗的那個在技術上富有經驗的文化中，會有那種全面的感覺，被接收到的無論什麼事情都是很可能不夠的，因為沒有格外地充足。

We could encourage each to take the mind and lead it into a more wise configuration. However, the spiritual uses—we correct this instrument—the spiritual nature is not greatly linked with the biocomputer brain. The key, then, to a more elevated view of the relationship of money to the self is gained through the use of consciousness rather than the brain. To better gain access to a right relationship with money it is well to place concerns about finances within that holy of holies which lies within your deep mind. The consciousness of One is a consciousness of infinite plenty. The creation is full of all that there is. Every need has that which can meet the need. This consciousness of infinite supply sheds a welcome light upon the soul besieged by financial worries.

我們會鼓勵每一個人都去使用心智並將它引入到一種更為智慧的配置中。然而，靈性上的使用——我們更正這個器皿——靈性上的特性並非很大地與這個生物電腦的大腦聯繫在一起。那麼，對於自我與金錢的關係的一種更高的觀點的關鍵，就是通過對意識的使用而不是通過對大腦的使用而被取得的。為了要更好地進入到與金錢的一種合適的關係，將關於財務的擔憂放置在那種存在於你的心智深處

的聖中至聖之中，這是很好的。太一的意識是具有無限的豐盛的意識。造物是充滿了一切萬有的。每一個需要都擁有那種能夠滿足需要的事物。這種具有無限供給的意識將一種歡迎的光照耀在那個被財務上的擔憂所包圍的靈魂上。

To backtrack, please move in mind to that prayer which began this session. You asked for daily bread. The teacher known as Jesus recommended that prayer include the concern over money. That is, that there be enough for today. If entities worried only when there was not enough for this day, a great deal of worry would cease and hearts would calm and feel soothed. However, though this is true, it is not definitively helpful because there is so much of world opinion which screams that enough for today is not at all a satisfactory end to concern.

走一下回頭路，請在頭腦中移動到啟動這次機會的那個祈禱辭。你們請求每日的麵包。被知曉為耶穌的老師建議，那個祈禱涵蓋了在金錢之外的憂慮。也就是說，會有足夠今天使用的事物。如果實體僅僅在今天要使用的東西不夠的時候擔憂的話，大量的憂慮將會停止，心會平靜下來並感覺到鎮定了。然而，雖然這是真實的，它並不一定是會有幫助的，因為會有如此大量的世俗的觀點會尖叫，足夠今天完全不是對於憂慮的一個令人滿意的目標。

But what if you were to alter the term "money" and subsume it in the term "energy"? When the term "energy" is used this may aid somewhat, for that which is energy does not need to be hoarded, but rather expresses its nature in its potentiation. Thusly, the general rule of thumb is that entities may do that which they must to gain enough energy to survive and be comfortable. This energy may be transmuted by those who see the spectrum of energies so that many things become money. And we feel sure that each can think of many instances where seemingly impossible things have occurred because of the trading of goods and services rather than the insistence upon some single form of energy.

但是，如果你們用將“金錢”這個詞語改變一下，並它包含在“能量”這個詞語之中，會怎麼樣呢？當“能量”這個詞語被使用的時候，這可能是會多少有些幫助的，因為能量並不需要被儲藏，而毋寧是在它的潛能中表達它的屬性。因此，實體可能會擁有的一般性的常識就是，它們必須去取得足夠的能量來生存並變得舒適。這種能量可以由那些看到理解能量的光譜的人所轉換，這樣很多事情就可以變成金錢了。我們肯定每一個人都能夠想到很多的情況，在其中在表面上不可能的事情是因為貨物或者服務的交換而不是因為對一個單一的能量的形式的堅持而發生的。

Why, then, do entities feel that they must be concerned beyond today with money? For this is the place where concern over money does have a deep metaphysical result, [that is, thinking and worrying about the future.] Each is familiar with this habit of thinking, "Is there enough to pay this and this and this?" As each touches into this feeling, we suggest that each is gazing at a temporal being in fear that it may cease to exist, or that it may exist less comfortably.

那麼，為什麼實體感覺到他們必須對今天之外的金錢擔心呢？因為這就是在金錢

之外的擔憂，也就是，對未來的考慮與擔憂，確實擁有與一個深入的形而上學的結果的位置了。每一個人都熟悉這個心智的習慣，”有足夠的錢付這個或者那個嗎？“當每一個人接觸這種感覺的時候，我們建議每一個人注視著一個轉瞬即逝的存有並害怕它可能停止存在了，或者它會可能較不舒適地存在著。

Even with those who amass great quantities of money, the motivation continues to be at heart based upon fear. Indeed, money is but one example of the way persons within your culture perceive energy. We said earlier that the word “energy” would help those who hoard money, for they see that the use of energy is in being used, consumed or spent. But upon another level, those who have ambitions to gain power, for whatever reason, will amass as much extra power or energy as they can, there being no ceiling on the need for more.

甚至是在那些積累了巨大的金錢的數量的人的身上，這種驅動力在其核心是依舊以恐懼為基礎的。確實，金錢僅僅是在你們的文化中任何感覺能量的方式的一個範例。我們之前說過，”能量“這個詞語會對那些存錢的人有幫助，因為它們看到對能量的使用是處於被使用，被消耗或者被花費的過程中的。但是在另一個層次上，那些擁有野心去取得能量的人，無論為了什麼原因，將會積累它們所能積累的大量額外的能量，在對更多的能量的需要的方面是沒有天花板的。

In your culture, there has been more and more an unspoken assumption that there can never be too much energy, money, power, call it what you will, that there is literally no end to ambition or greed—all in the name of being more secure. Yet where is your security? In the bank which may fall? In the job which may cease? In the legal agreements which may be broken? Seek for that security, seek to amass energy saved against possible need, and feel the footsteps wander off the path.

在你們的文化中，已經有越來越多的一種未說出口的假設，能量、金錢、力量，是永遠都不會過多的，無論你願意稱之為什麼，野心或者貪婪實際上是沒有止境的——一切都是以更多的安全感的名義。而你的安全在哪里呢？在可能會倒閉的銀行中嗎？在可能會停止的工作中嗎？在可能會被打破的法律協議中嗎？尋求那種安全，尋求去積累能量以備不時之需，你會感覺到腳步偏離道路了。

The solution each day is to reorient the way of perceiving on a conscious level when you see yourself turning to that grasping concern for more than enough. Say to the self, “Let go of fear.” We realize we speak to those who must work long hours in order to pay for food and lodging and all necessities and desired objects. Yet we suggest that those who do not need to spend long hours working are still just as capable of losing sight completely of their true nature and of their true orientation with regard to plenty, if you must go to the place you would not wish, to do a job you would not choose. Yet, still, those who have no need but to please themselves spend at least as much of their time in fear.

每一天的解決方案就是去，在你看到你正在轉向那種對超出足夠的擔憂的緊握不放的時候，在一個有意識的層次上去對感覺的方式進行重新定向。對自己說，“釋放恐懼。”我們意識到我們是對那些必須工作很長的時間以便於為支付食物和

住所以及所有必需品和渴望的目標的人發言的。而我們建議那些並不需要花費很長的時間工作的人是仍舊一樣能夠完全無視它們真實的本性以及它們在關於豐盛方面的真實的導向的，如果你必須前往一個你不希望的地方去做一個你不會選擇的工作，（你會將一些時間花費在恐懼中，）而對於那些除了讓他們自己高興之外沒有需要的人，它們仍舊在恐懼中花費了至少是一樣多的時間。

The question of supply is perhaps the deepest chasm of irrational concern which seduces your peoples. In the face of this, we simply suggest that as the healthy regard for money is in being sure of the daily bread and then allowing concerns to fall away as appropriate, each simply move each day or each time he feels this concern into a conscious reorientation.

供給的問題也許是引誘你們的人群誤入歧途的無理性的憂慮的最深的裂谷。在面對這個問題的方面，我們單純地建議，在對於金錢的關注的健康即是確信每天的麵包，並接下來允許憂慮在合適的時候消散，每一個人都單純地在每一天或者每一次他感覺到這種憂慮的時候進入到一種有意識重新定向中。

Step back now and gaze at the illusion. Money is a perfect symbol for this entire illusion. It is a polarized concept. Not only is it "more" and "less," but "all" and "nothing." To the prudent, there is more money and less money. To the large majority, there is the state called, "I have money," and the state called, "I don't have enough." It is all or nothing. Such is the radicalizing effect of fear. 現在後退並注視著幻象。金錢是這整個幻象的一個完美的象徵。它是一個極化的概念。它不僅僅是"更多"和"更少"，它同樣也是"全部"與"沒有"。出於謹慎，有更多的金錢和更少的金錢。對於絕大多數人，會有陳述說，"我有錢，"會有陳述說，"我沒有足夠的錢。"這就是全部或者沒有。這就是恐懼的令人激進的效應。

Your situation surrounds you and seemingly would be obvious to you. Yet it is carefully structured, that is, the illusion is carefully structured so that you do not catch on to the depth of illusion. We praise this illusion in which you struggle, even though the struggle is not necessary in terms of sheer metaphysics. Within third density, each of you came to struggle, came to be confused and befuddled, came to develop fears, to do all the wrong things, to clutch and grasp at everything from money to ideas, feeling needy. And why? Because it is in working with these honest feelings that the entity within you, the spirit, the consciousness, may float about the being with all these concerns and may interact with it in such a way that consciousness is transferred into the working brain, the working mind.

你們的情況包圍著你們，它在表面上對於你們會是顯而易見的。而它被小心謹慎地構建的，也就是說，幻象是被小心謹慎地構建的，這樣你就不會弄明白幻象的深度了。我們讚美這個你們在其中掙扎的幻象，即使這種掙扎從純粹的形而上學的方面是沒有必要的。在第三密度中，你們每個人都是來這裏來掙扎的，來這裏來變得混淆和迷惑的，來這裏來發展恐懼的，來做所有錯誤的事情，來抓住並緊握從金錢到觀點的每一件事情並同時感覺到貧困。為什麼呢？因為就是在於這些誠實的感覺一同工作的過程中，那個在你內在之中的實體，那個靈性、那個意識，就可以與所有這些擔憂一同四處漂流，並可以用這樣一種意識被轉換成為工作的大腦，工作的心智的方式與之進行互動了。

Basically, your job here is to, within incarnation, begin to allow the programming of consciousness to replace the programming of your mind which deals with the illusion in a polarized manner. See the concern for money as the challenge it is. What consciousness does to this concern is to lend it the awareness that there is enough, for consciousness is infinite.

基本上，你在這裏的工作就是去在投生中開始允許意識的編程替代你的心智的編程，你的心智的編程是使用一種極化的方式與這個幻象打交道的，將對於金錢的憂慮視為其之所是的挑戰，意識對於這種憂慮做的事情就是將這樣一種認識借給它，這種認識即，有足夠的事物，因為意識是無限的。

Celebrate your problems. They bring you to the point of desiring and seeking a higher truth. We encourage every discomfort of mind that leads you to seek and seek and seek again.

歡慶你的問題。它們將你帶到那個渴望和尋求一個更高的真理的位置。我們鼓勵每一種心智上的不適，它引導你尋求，尋求，再一次尋求。

This entity just thought to itself that it tends to seek and seek and seek again to have enough money to spend. Very well, that seeking, too, may provide material for an entire lifetime. However, there is an alternative to seeking within the illusion. That is simply seeking the consciousness and its infinite plenty-essness.

這個實體剛剛對它自己想，它會傾向於尋求，尋求，再一次尋求去擁有足夠的金錢去花。非常好，那種尋求，同樣也可以給予供一次完整的人生使用的材料。然而，在幻象中會有一種替代性的尋求，那就是單純地尋求意識以及它無限的豐盛性。

We would at this time transfer this contact to the one known as Jim. We are those of Q'uo.

我們會在此刻將這個接觸轉移到叫做 *Jim* 的實體。我們是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and in light. We would ask at this time if there might be any further queries to which we may speak?

我是 Q'uo，在愛與光中再一次向各位致意。我們會在此刻請問是否有我們可以發言的任何進一步的問題呢？

Carla: I guess the only thing that I would say—it's not a question—is that in my mind, anyway, the situation where you've got somebody who is spending most of his day at work and he gets really tired and he says, "Well, how can I have time to seek spiritually when I'm just wearying myself at work?" I just don't feel that's been addressed entirely, and I was wondering if you could go into that. Because I see where it's consciousness, if we had a consciousness of plenty we'd be a lot better off, and, still, how do you find the time?

Carla：我猜想唯一我會說的事情是——它不是一個問題——無論如何，在我的頭腦中會有這樣一種情況，以會遇到某個人，他將他的一天的大多數時間都花費在工作上了，他真的非常的疲倦，他說，“好的，我如此才能在我在工作上已經筋疲力盡的時候擁有時間進行靈性上的尋求呢？”我並不覺得那個問題是被完全解決了的，我想知道是否你們能夠對那一點進行深入的討論。@因為我看到在有意識存在的位置上，如果我們擁有一種豐盛的意識，我們就會情況更好了，可是仍舊，你如何找到時間呢？

I am Q"uo. And am aware of your query, my sister. The time, as you experience it within your illusion, is oftentimes lacking for the pursuit of the metaphysical foundation for that which occurs in your physical illusion. And too often, for those who labor from sunrise to sunset, there is no time to consider the meaning of the life that seems so hard and unyielding. It is for these entities that there is a primary purpose for the life that includes nothing other than dedication to a goal and honing the desire to survive, not so much because this is of importance, but because the entity needs to focus its spiritual awareness upon a single concept. And, perhaps, at some point in this persistent practice, it will feel the need to move its awareness to a higher goal. 我是 Q"uo。我理解了你的問題，我的姐妹。如你們在你們的幻象中對時間的體驗一樣，時間對於尋求在你們的物質性的幻象中發生的事情的形而上學的基礎時常是缺乏的。對於那些從日出到日落辛苦勞作的人，過於經常地，沒有時間去考慮那種看似似乎如此艱難和強硬的生命意義。就是對於這些實體，生命會有一種首要的目的，那個目的除了去奉獻給一個目標並打磨那種去生存的渴望之外是不包含任何其他事物的，在很大程度上並不是因為這個目的是具有重要性的，而是因為實體需要去將它的靈性上的認識聚焦於一個單一的觀念。也許，在這種持久不變的實踐中的某個位置，它將會感覺到將它的認識移動到一個更高的目標的需要。

But for those who have the ability to survive without expending all of one's energies to do so, there is the luxury, shall we say, of being able to pursue the finer ramifications of the focus of spiritual awareness upon goals that are more intricately delineated. Each entity has this life agenda that provides for it the opportunity of that which is most important in its overall soul pattern. Thus, [for] those who are able to find their purpose within the illusion of supply and survival, there is the constant repetition of this opportunity. 但是對於那些擁有能力去在不花費一個人全部的能量的情況下去生存的能力人，會有能夠去進行這樣一種追尋的，容我們說，奢侈，這種追尋即將靈性的認識的焦點的更為精妙的分枝的放在那些用更為錯綜複雜的方式被描繪的目標上。每一個實體都有這種生命的議程，這個議程會為實體提供在它的整個靈魂的模式中最為重要的事情的機會。因此，對於那些能夠在供給和生存的幻象中找到他們的目的的人，會有持續不斷的這種機會的重複。

Is there a further query, my sister?
我的姐妹，有一個進一步的問題嗎？

Carla: No. Thank you, Q"uo.

Carla : 沒有了。謝謝你們 , Q"uo。

I am Q"uo, and we thank you, my sister. Is there any other query at this time?
我是 Q"uo , 我們感謝你 , 我的姐妹。在此刻有任何其他的問題嗎 ?

(Pause)

(暫停)

I am Q"uo, and we are most grateful to each present for inviting us to join your meditation this day. We are grateful to be able to offer that which is ours in metaphysical understanding in response to your heartfelt queries. We appreciate the difficulty of your illusion and the confusion that is, of necessity, experienced. We wish each well as each attempts to untangle the confusions that are the threads of your life pattern, and we assure each that your work is being accomplished with steady and sure hands whose Source moves beyond this illusion, and the work that is done stretches far beyond this illusion.

我是 Q"uo , 我們極其感激每一位在場的人邀請我們在今天加入你們的冥想。我們極其感激能夠通過回答你們衷心的問題而提供在我們的形而上學的理解中的回應。我們欣賞你們的幻象的困難以及必定被體驗的混淆。我們希望每一個人在嘗試去解開你們生命模式的線條的混亂的過程中都一切順利 , 我們向每一個人保證你們的工作是正在用穩固而確信的手被完成的 , 這雙手資源超越了這個幻象 , 被完成的工作是延伸遠遠超出這個幻象的。

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

在此刻 , 我們將離開這個器皿和這個團體 , 我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q,,uo。

September 19, 1993

1993-09-19 靈性上的沙漠體驗

Group question: The question this afternoon has to deal with what is sometimes called the spiritual desert-like experience, in which one feels that one is in a wasteland and that the sustenance or the spirit in whatever way it was perceived is no longer present, that one is not connected to, or really partaking in that same experience; a feeling of being isolated and alone, abandoned even. We've noticed also that in the rushing through our daily round of activities we can also create something like the desert experience, in which we're not connected to what we're doing and we're passing by so quickly that things and people just seems to be barely marking our days, and we're wondering if the desert experience has a purpose, if it's part of a spiritual cycle, and how we can be in that cycle and not be overly concerned about it, and just wondering in general what you might have to say about the spiritual desert experience.

團體問題：今天下午的問題是與有時被稱為靈性的沙漠一般的體驗打交道的，在這種體驗中一個人會感覺到它是處於一個荒野之中的，食物以及無論用什麼方式被感覺到的精神，都不再存在了，一個人不再被連接到，或者真正參與到那種相同的體驗之中了，會有一種被隔絕的、孤單的，甚至是被拋棄的感覺。我們同樣也注意到，在我們的日常活動的匆忙之中，我們同樣也能夠創造出某種類似于沙漠體驗的事物，在其中我們並未被連接到我們正在做的事情以及我們如此快速地經過的事情，以至於事情和人僅僅看起來似乎完全沒有在我們的生活中留下印記，我們想知道，這種沙漠體驗是否擁有一種目的，是否它是靈性的週期的一部分，我們如何才能處於那種週期中而又不曾過度擔心它，我僅僅想知道，在關於那種靈性的沙漠的體驗的方面，一般來說你們有什麼可以說的事情呢？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. Greetings to each of you in the name of the One Who Is All. In love and in light we and you exist, and in that one creative love we greet you. In that pure and limitless light we salute you. We are asked to speak about the spiritual desert experience and are most happy to share our thoughts. However, we ask that each listen to these thoughts with the ear that is tuned by personal discrimination, for each person has his own truth, and to each person who hears that truth it seems as though it were being remembered rather than learned. If our thoughts do not evoke this feeling then we encourage each to lay them gently aside.

我是 Q'uo。乙太一的名義向你們各位致意，太一就是一切。在愛與光中，我們和你們存在著，我們在那一種創造性的愛中向你們致意。在那種純淨且無限制的光中，我們向你們敬禮。我們被請求去談論靈性上的沙漠的體驗，我們極其樂於與你們分享我們的想法。然而，我們請每一個人都帶著用個人性的分辨力調音過的耳朵來聆聽這些想法，因為每一個人都擁有它自己的真理，對於每一個聽到那個真理的人，它看起來就好像它是正在被回憶起來而不是被學習的一樣。如果我們的想法並沒有喚起這種感覺，那麼我們鼓勵每一個人都將它們溫柔地放在一

邊。

As you rest in this domicile upon this sun drenched day, listening to the small sounds of silence, there is the sensation of, shall we say, deceleration, as though the mind and its thoughts, which had been racing, were now slowed by the inactivity. We recommend meditation often, and our reason for doing so is precisely its effect upon the spiritual seeker, for the incarnational experience is one of action, and yet, if there is constant action, how can the fundamental nature of the pure self be felt or perceived? And without that self-knowledge, how then can the seeker move skillfully back into action in ways which address the deep concerns of seeking? How can one become more aware of one's true nature unless one is willing to sit with the self, listening to that inner silence through which spirit and guidance speak to the conscious mind?

當你們在這個陽光普照的日子在這個住所中休息，並同時聆聽靜默的微小的聲音的時候，會有那種，容我們說，降低速度的知覺，就好像一直都在奔跑的心智及其想法現在因為不活動而被減緩了。我們經常推薦冥想，我們對於這樣做的理由完全是因為它對靈性尋求者的效果，因為投生的體驗是一種一種行動的體驗，而如果會有持續不斷的行動，純粹的自我的基本的屬性如何才能被感覺到或者被感受到呢？在沒有那種自我知曉的情況下，尋求者如何才能更為有技巧地通過各種表達了那種尋求的深入的專注的方式返回到行動之中呢？除了一個人樂意於與自我坐在一起並聆聽那內在的靜默之外，一個人如何才能更多地察覺到它的真實的本性呢，就是通過那種內在的靜默靈性和指導靈向表面意識的心智說話了。

The feeling of being not present is a deadening and disturbing sensation, for the essence of your human experience is intense and continuing experience of action taken and choices presented and made to involve yourself in this process of perceiving choices and then making them is to be involved in the most nearly central work of your density of conscious seeking. It fulfills a deep portion of your nature, both to focus upon these perceived choices and to find one's creative strength in applying choices already made. We say creative because this process of defining the self by its choices is peculiarly open to creative inspiration and insight.

不在場的感覺是一種令人麻木且令人不安的感知，因為你們的人類體驗的實質是沉重的，它是持續不斷的被採取的行動、被呈現出來的選擇以及被做出的選擇的體驗，讓你自己被包含在這個感知選擇並接下來做出選擇的過程中，就是去被包含在這個你們的密度的有意識的尋求的幾乎最為中心性的工作之中。它滿足了你的本性的一個深入的部分，以便於聚焦於這些被感覺到的選擇，並同時在應用已經被做出的選擇的過程中找到一個人的創造性的力量。我們說創造性是因為這個藉由自我的選擇定義自我的過程是特別地向著創造性的啟發和洞見開放的。

When entities begin to feel hurried in the everyday life, there is the tendency to encourage within the self activities that numb the creative powers of perception. This is in order to avoid pain, for it is painful to spend the waking hours ceaselessly performing actions which the self feels are unimportant. Thusly, even when a meditation period is perceived by the self as being a

failure because of an unremitting flow of inner noise, yet still the attempt to sit with the self and listen resensitizes the perceptions of self so that the self within feels stronger and more real. This in turn opens the inner door to the effect of that creative love which is the one great original Thought.

當實體們開始在日常生活中感覺到忙碌的時候，會有在自我內在之中鼓勵活動的傾向性，這會使得知覺的創造性的力量變得麻木。這是為了去避免痛苦，因為將清醒的時間花費在不停息地進行自我感覺到重要的行動是令人痛苦的。因此，甚至當一個冥想的時段由於一種不停歇的內在的噪音的流動被自我感覺到是一種失敗的時候，那種去與自我坐在一起並聆聽的嘗試人就會使得自我的恢復敏感，這樣，內在之中的自我就會感覺到更加的強有力和更加的真實了。這相應地會向著創造性的愛的效果打開內在的大門，那種創造性的愛就是那一個偉大的原初的想法了。

Thusly, one important way to approach the feeling of the spiritual desert experience is to place within the routines of each day those moments when the only goal is to sit with that inner reality and offer the self to the experience of being present with all that there is, for as you meditate you touch within that gate to eternal things, and the meditation becomes larger and larger until all the starry heavens dwell within the tiniest point of that meditative silence, and literally, the universe, the creation in totality, is tucked into the perception of self, and you are all that there is, and all that there is is part and parcel of your self.

因此，因此，去處理那種靈性上的沙漠體驗的感覺的一個重要的途徑就是在每一天的那些慣例中放置這樣一些時刻，在這些時刻中的唯一的目標就是與那個內在的實相坐在一起並向著那種與一切萬有在一起的體驗提供自我，因為當你冥想的時候，你觸及了內在之中的那個通往永恆的事物的大門，冥想變得越來越大，一直到所有的佈滿星星的天空都居住在那個冥想的靜默的最微小的部分之中為止，實際上，宇宙，在整體性中的造物，是被塞入到自我的感知之中的，你就是一切萬有，一切萬有是你的自我的一部分。

For each of you perceives that he works upon the small self in the context of the day, the season, the moment, and these moments in the conscious mind seem to add up to a life too quickly experienced and are too soon over. When the self is feeling this disconnection, and the self feels less and less a portion of a beautiful creation, yet how to address the longing felt by one who does feel disconnected?

因為你們每個人都感覺到，他在日子、季節以及時刻的背景之中是在那個小小的自我上進行工作的，在表面意識的心智中，這些時刻看起來似乎都添加到了一個太過快速地被體驗到並太過快速地結束的生命之上了。當自我正在感覺到這種脫節的時候，當自我越來越少的感覺到一個美麗的造物的一部分的時候，如何去表達那種被一個感覺到脫節的人所感覺到的那種渴望呢？

This instrument was speaking earlier of the feeling which her faith had given her within this spiritual desert experience, and we feel this is a good example of the ways seekers can use those choices already made. If one has the faith in one's previous perceptions and respects one's previous conclusions, this

certainly aids materially in keeping an entity in balance. However, it is often that part of the desert experience is that one doubts and even rejects one's previous perceptions and feels to be—we correct this instrument—and feels itself to be stranded, having no continuing beliefs. It is not that the pilgrim soul wishes to turn upon its past and rend it, but rather that the experience of the spiritual desert seems to openly and lucidly delineate a self which has been taken out of all previous patterns which comforted, so that there is in the truth seeking heart of the pilgrim the solemn and sure belief that all previous states were now left behind. When one's context is not respected and a new one must be built, then there is a true desert experience.

這個器皿在之前談到過在這種靈性上的沙漠的體驗中她的信心已經給予她的那種感覺了，我們覺得這是一個尋求者能夠用來使用那些已經被做出的選擇的方式的有益的例子。如果一個人對他之前的觀念擁有信心並尊敬他之前的結論，在讓這個實體保持平衡的方面這肯定是會有顯著地幫助的。然而，一個人會對它之前的觀念感到疑惑甚至拒絕那些觀念，它會感覺到——我們更正這個器皿——它會覺得它自己是觸礁了並沒有持續性的信念了，這經常是那種沙漠體驗的一部分。這並不是說，那個朝聖者的靈魂希望去背離它的過去並撕裂它，毋寧說，靈性上的沙漠的體驗看起來似乎開放且清晰地描繪了這樣一個自我，這個自我已經被拉出了所有之前舒適的模式，因此，在朝聖者的尋求的心中實際上會有那種嚴肅且確信的信念，即所有之前的狀態現在都被留在後面了。當一個人的背景沒有被尊重的時候，一個新的背景必須被構建，接下來，就會有一種真實的沙漠的體驗了。

Let us address this state of perception in which previous truths, previous patterns and previous emotions concerning spirit have been left behind, and the seeking self must be invented entirely. What would you do if suddenly you were not the sex you are, or the nationality that you are, the intelligence that you perceive in yourself, or the kind of entity you perceive yourself to be? Would these definitions of self, shall we say, then become irrelevant, or would the seeker need to reinvent each of these ways of thinking about the self? We suggest that the reason qualities such as nationality, sexuality and type of character are valued and are a part of each person's web of perception is that they are fundamental building blocks of that milieu in which you have come to learn the lessons of love. These are not things you outgrow in third density. These are tools you use often in attempting to better perceive the day-to-day nature of your world.

讓我們陳述一下這種在其中在涉及到靈性的方面的之前的真理，之前的模式，之前的情緒已經被留在後面，而尋求的自我必須完全地被再造的感知的狀態。萬一突然間你不再是你之所是的性別了，或者不再是你之所是的民族了，或者你不在擁有你在你自己內在之中感覺到的那種智慧了，或者你不再是你感覺到你自己是的那種類型的實體了，要怎麼辦呢？我們建議諸如民族、性別或者性格的類型之類的特性被重視並且是每一個人的感知的網路的一部分的原因是，它們是在其中前來學習愛的課程的環境的基礎的構件。這些事物不是你們在第三密度中會因為成長太快而不再需要的事物。這些事物是你們在嘗試去更好地感知你們的是世界的日復一日的特性的過程中經常會使用的工具。

Thusly, the first thing to avoid when feeling annihilated and full of desert times is the casual flinging away of identity. The small changes of everyday identifications of self are not unspiritual. These homely truths of self are portions of the self which has come to learn those things which are greater than any description of that which goes into them can possibly encompass. You use these building blocks, and many, many other, not simply to distinguish the self from others or each entity from another, but to do work in consciousness in which words are given burdens greater than words can bear. This is the reason poetry and music are so compelling to those sensitive to the freight that they do carry, for the common places within the life do not remain common when one is sitting with them in faith that there is that nature of self which is more than its circumstances or its expression.

當感覺到幻滅以及充滿了沙漠的時刻的時候，第一個要去避免的事情就是將身份漫不經心地拋開。每一天對自我的認同感的小小的改變並非是不靈性的。這些自我的不好看的真理就是自我的那些前來學習這樣一些事情的部分，這些事情要比對進入到它們之中的事物的任何描述所可能包含的內容都要更大的。你使用這些構件以及許許多多的其他的構建並非單純地是要將自我與其他人區分開，或者將每一個實體與相互彼此區分開，而是為了在意識中進行工作，在這種工作中言語被賦予了比言語所能夠承受的負擔更大的負擔。這就是詩歌和音樂對於那些對他們確實承擔的負重敏感的人是令人著迷的原因了，因為在生命中的平凡的位置在一個人就這樣一種信心中與它們坐在一起的時候是不會依舊平凡的，這種信心即，會有那種比自我的環境或者自我的表達更大的自我的特性。

In music, the tones create words which carry more feeling, more deep emotion than could be explained. In poetry, the words themselves are twisted together until they make a rope stronger in evocative truth than the words used to make the rope. And when two hearts touch, whether silently or with words, a commerce is achieved from self to self that far outstrips the power of expression, for you are within an illusion in which every possible means of distraction is purposefully placed to allow the full travel of free will to give the self who seeks the largest stage upon which to improvise.

在音樂中，音調創造出了攜帶著比所能被解釋的更多的感覺與更多的情緒的言語。在詩歌中，言語本身被扭到一起一直到它們形成了一根繩子為止，這跟繩子在喚起真理的方面是比被用來形成繩子的言語更為強有力的。當兩顆心接觸的時候，無論是靜默地還是通過言語，一種從自我到自我的交流被取得了，這種交流是遠遠超越了表達的力量的，因為你們是在一個幻象中，在這個幻象中每一個可能的分心的方式都是故意被安排以允許自由意志的完整的旅程，以便於給予那個尋求的自我在其上去即席演奏的最大的舞臺。

We do not encourage walking away from the world of too much to do. Not for long, my friends, for this is the world into which you came to learn the lessons of love, and this is the incarnation which is your present opportunity to, shall we say, achieve a state of realization which transforms the everyday into that which rings true.

我們沒有鼓勵離開那個有太多的要去做的事情的世界。不要離開太長時間，我的朋友們，因為這就是你進入其中來學習愛的課程的世界，這個投生就是你當前去，

容我們說，取得一種領悟的狀態的機會，這種領悟的狀態會將日常生活轉變為那發出真理的聲音的事物。

The key here is to respect this incarnation, to respect the times of celebration and the times of suffering, however they may be perceived. You came into this illusion because you wished for these complications and distractions, not to look at them and then turn aside and move out of the world necessarily, but rather to so orient the self that the limitless and unbounded truth that overflows each moment may in the present incarnation be encouraged to express the deeper and deeper nature of the self which transforms all the everyday experiences into those freighted with that precious burden of the immanence of love.

在這裏的關鍵是去尊重這次投生，去尊重慶祝的時光和受苦的時光，無論它們可能被感覺到是什麼樣的。你們進入到這個幻象因為你們希望這些混亂與分心，不是去查看它們，接著轉到一邊並一定要離開這世界，毋寧是讓自我用這樣一種方式來定向，即那個在每一刻中溢出的無限且不受束縛的真理是在當前的投生中被鼓勵去表達自我的越來越深入的屬性的，這種自我的屬性會將所有日常的體驗都轉變為那些承載著珍貴的愛的固有的重擔的事物。

When you feel most trivial, most dry and most disconnected, there is the natural tendency to turn away, to fill the time or the mind with something which may distract and release one from the uncomfot, the discomfort. Yet, we do suggest that these feelings be respected, that the time may be well spent, when the self simply sits with these feelings and honors the self as it expresses itself in these sometimes hard or uncomfortable feelings and thoughts. For you are here not to feel good all the time, but to attempt more and more to know the truth of each thing which is perceived, and to honor that truth. The sitting, the meditating, the high and holy words and work, yes, these are truth, but true too is the poorly done, the mishandled, the tumbled, the messed up, as this instrument would say. In the dirt and grime and struggling of day-to-day living lies the most transcendent beauty, the deepest passion, the most intense of perceptions of overarching infinity.

當你感覺到極其瑣屑，極其乾涸且極其脫節的時候，會有那種自然的傾向去轉過身來，用某種可以分心並讓一個人脫離那種不適，那種不舒服的事物來充滿時間和頭腦。而我們確實建議這些感覺被尊重，時間是可以很好地被花費在當自我單純地與這些感覺坐在一起，並在自我在這些有時候是困難或者不舒服的感覺與想法中表達它自己的時候去榮耀那種自我的時候的。因為你們不是來這裏來在所有的時間都感覺良好的，而是來這裏嘗試去越來越多地知曉每一個被感覺到的事情的真理的並榮耀那個真理的。坐下來，冥想，那些高尚而神聖的言語與工作，是的，這些是真理，但是真理同樣也是被很糟糕地完成的事情，是被弄錯的事情，是被攪亂的事情，如這個器皿會說的一樣，是一團混亂的事情。在淤泥、塵垢與日復一日的生活的掙扎中存在有極其超驗的美麗，最深的熱情，最為強烈的支持無限的感知。

We therefore encourage each to continue in the desert times to hold in respect those positive frames of perception which temporarily seem to have

been invalidated; but more than that holding of the past, to continue in a state of mind that does not contain the fear that this dry desert period will continue. If one may become fearless concerning one's state of mind so that discomfort is seen without fear, then the groundwork has been done for the present moment to touch the heart anew, so that that deep wisdom of the heart may transfigure the perceptive web and suddenly the self feels itself in green pastures, strengthened, straightened and strong once again.

我們因此鼓勵每一個人都在這些沙漠的時光中繼續保持對那些感知的正面的框架的尊重，雖然這種正面的框架暫時看起來似乎是已經被失效了的，但是，不是去對過去緊握不放，而是去繼續處於這樣一種心智的狀態中，這種心智的狀態是不包含對於這種乾涸的沙漠的時期將會繼續下去的恐懼的。如果一個人可以在關於一個人的心智的狀態的方面變得無懼，這樣不舒服就可以無懼地被觀察了，接下來基礎工作就已經為當下一刻被完成了來接觸全新的心了，這樣，心的深入的智慧就可以轉變感知的網路，突然間，自我感覺到它自己處於綠色的牧場了，並再一次感覺到是被增強了的，被矯正了的，並且是強壯的。

We hope each may cultivate, not an indifference to the state of mind, but rather a willingness to appreciate the difficult times without asking that they be soon over ... 我們希望每一個人都可以培養，不是一種心智狀態上的冷漠，而毋寧是一種去感激困難的時光的樂意，而不會要求它們快速地結束.....

(Side one of tape ends.)

(磁帶一面結束)

(Carla channeling)

(Carla 傳訊)

... (inaudible) is most fundamentally about respect. This incarnation is but a moment. You have treasure in your moments within this illusion. The unknowing of an incarnational experience is its most potent characteristic. Open your hearts without fear to these times and find yourself striding among the stars, yet still very much focused upon the daily life. You cannot do this by turning from the demands of the illusion, but in turning to them with love and without fear, for each perceives the nature as one who does work, and we say to you your first vocation is the creation and maintenance of your web of that which is true and that which is love.

.....(聽不見)關於尊重是極其基礎性地。這次投生僅僅是一個瞬間。你們在這個幻象中在你們的時刻中是擁有珍寶的。一次投生體驗中的不知道是其極其強有力的特性。無懼地向著那些時間開放你的心，並發現你自己正在群星之間邁步，而同時極大地聚焦在日常的生活中。你是無法藉由背離幻象的需要進行這個工作的，而是通過帶著愛和無懼轉向它們而進行這個工作的，對於每一個都作為一個進行這個工作的人而感覺到這種特性的人，我們會對你們說，你們首先的天職就是對你們的那個屬於真理和屬於愛的網路的創造和維護。

We would at this time conclude through the instrument known as Jim. We

thank this instrument and would leave it in love and light. We are those known to you as Q'uo.

我們會在此刻通過叫做 *Jim* 的實體結束。我們感謝這個器皿並在愛與光中離開它。我們是你們知曉的 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and in light through this instrument. At this time it is our privilege to offer ourselves in the attempt to speak to any further queries which those present have for us. Is there a query with which we may begin?

我是 Q'uo，我再一次通過這個器皿在愛與光中向各位致意。在此刻我們很榮幸提供我們自己來嘗試去談論在場的人會向我們提出的任何進一步的問題。有一個我們可以開始的問題嗎？

Carla: I guess what I didn't hear in the previous part was if you have—if you have any suggestions that you can use to refocus quickly if your mind is really bugged and really bothered.

Carla：我猜想我在之前的部分沒有聽到的內容是，如果你的心智是真的被激怒並真的被打擾了，你們是否有——你們是否有任何你們能夠用來快速聚焦的建議呢？

I am Q'uo, and am aware of your query, my sister. Each seeker will have had experience with a variety of inspirational material, be it that of the written word, the spoken word, the words of music, or of the appreciation of paintings and the appreciation of the natural surroundings themselves which will have been helpful in focusing the essential quality of the spiritual journey for this seeker. Thus, any of these previous experiences, having been crystallized in a word, a picture, or any passage whatsoever may be recalled at those moments when it is felt that there is no center to the life, no fabric that holds all together. We would recommend that those most favored and inspirational passages be recalled at this time and utilized for the refocusing of the attention and the sharpening of that which has become diffused and depleted.

我是 Q'uo，我理解了你的問題，我的姐妹。每一個尋求者都將已經有過對各種各樣的啟發性的材料的體驗，無論它們是被寫下的詞語，被說出的詞語，音樂的言語，或者是對圖畫的欣賞和對它們自己周圍的自然環境的欣賞，這些事物在讓這個尋求者聚焦於靈性旅程的實質的特性的方面將會一直都是有幫助的。因此，任何這些之前的經驗，當它們已經被結晶為無論什麼一個文字，一個圖像，或者一段文章的時候，它們都是在那些在其中感覺到沒有生命的中心沒有將一切維繫在一起的質地的時刻可以被回憶起來的。我們會推薦那些極其有益處且令人啟發的文章的段落在這樣的時刻被回憶起來並被用作重新聚焦注意力以及對已經變得散亂和耗盡的事物的強化。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Yeah, on a completely different level. I had no awareness of time going past this time and I hear that click on the tape recorder and I just couldn't believe it. What was different about how you—was there anything different about the way you were working with me that I should ponder? Because I—it was a little bit different as to how I experienced the contact.

Carla：是的，在一個完全不同的層次上。我這次與沒有察覺到時間的流逝，我聽到在答錄機上的滴答聲，我僅僅無法相信它。關於你們如何——關於你們與我一同工作的方式的方面，有任何不同的事情是我應該去仔細考慮的嗎？因為我——在關於我是如何體驗接觸的方面它是有一點點不同的。

I am Q'uo, and am aware of your query, my sister. We would refer you to that cycle of experience that you know as the cycle of the adept and remind you that there are portions of that cycle during which you are more able to practice your art, and it is during these favorable periods that you will find such practice less of an effort and more harmonious, shall we say. You will discover that the passage of time seems to be that which is rapid during such cyclical and enhanced periods.

我是 Q'uo，我理解了你的問題，我的姐妹。我們會向你提及你知曉為行家週期的體驗的週期，我們會提醒你，在那個週期中會有一些部分是在其中你會更有能力去實踐你的技藝的，就是在這些令人喜歡的時期中，你將會發現這些實踐是不怎麼費力且更為，容我們說，協調一致的。你將會發現在這樣的週期性且被強化了的時期中，時間的流逝看起來似乎是那種快速的事物。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: One last one. I have heard from other channels, I've read in the spiritual literature of the New Age here and there that time is speeding up, that there's a difference in time. Do you think that there is a difference in time now, or do you think that there's a difference in people? Or is there a difference at all? Is it just what people always say? 提問者：最後一個問題。我從其他的管道聽說過，我在新時代的靈性文學中已經讀到過，會有時間的加速，會有在時間上的一種不同。你們認為現在在時間上有一種不同嗎，或者你們認為在人群中有一種不同嗎？或者在一切事物上有一種不同嗎？那就是人們一直在說的事情嗎？

I am Q'uo, and am aware of your query, my sister. We find that the measurement of your time periods is as it has always been. However, it is a phenomenon of your aging process that, as you continue to gain experience and years, that the passage of time seems to accelerate, for you have recorded in your memory much experience and are able to process that experience far more efficiently than when you were in the younger of your years and experience was more, it would seem, drawn out and the learning time progressed more slowly. Thus, we find the aging of your physical vehicles

and the mental notation of that aging and gathering of experience to be the responsible factors in this perception.

我是 Q'uo，我理解了你的問題，我的姐妹。我們發現你們的時間週期的衡量是如它一直都是的樣子的。然而，這是一個你們的老化過程的現象，當你們繼續取得積累經驗和年份的時候，時間的流逝看起來似乎加速了，因為你們已經在你們的記憶中記錄了大量的體驗，並能夠比你在你更為年輕的時候遠遠更為有效地處理那種體驗了，體驗會看起來似乎更像是被拉出來的一樣，學習的時間的進展看起來似乎是更為緩慢了。因此，我們發現你們的物質性載具的老化以及心智對那種老化以及對體驗的收集的標記是在這種感知中負責任的要素。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, Q'uo, and rub it in, why don't you? That's okay, that's okay. Thank you, Q'uo.

Carla：沒有了，Q'uo，為什麼你們要故意觸人的痛處呢？那是沒問題的，那是沒問題的。謝謝你們，Q'uo。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。在此刻有一個進一步的問題嗎？

Questioner: I have a question, Q'uo, [on some feeling] that I remember. It seems that when I watch weather patterns—a storm, or when I feel wind blowing my hair around—it resonates with something in me, and I seem to be fascinated or riveted by it ... very powerful. Are there some suggestions you can offer that I can ponder about this experience [so vividly observed]? 提問者：我有一個問題，Q'uo，問題是關於某種我回憶起來的感覺的。看起來似乎當我觀察天氣模式的時候——一場暴風雨或者當我感覺到風在我的頭髮邊上吹拂的時候——它會在我內在之中與某個事情產生共鳴，我看起來似乎因為它而著迷或者被吸引了——非常強有力的。有一些建議是你們能夠提供以便於我能夠關於這種如此鮮明地被觀察到的體驗的方面進行思考的嗎？

I am Q'uo, and am aware of your query, my brother. We again refer you to those younger years within this incarnation, during which there was a fascination with the patterns of weather as they move through your natural environment. There was an affinity for the natural elements and the activity that they brought as you were able to appreciate the effect that the patterns of weather brought to the environment about you. This effect was internalized in the changing of your own mental and emotional attitudes as the patterns of weather moved hither and yon. Thus, we would suggest that the continued fascination of these patterns in your experience harkens back to those earlier and more expansive years, that is, expansive in the growing sense of appreciation that was developing in your life pattern.

我是 Q'uo，我理解了你的問題，我的兄弟。我們再一次向你提及在這次投生中的那些較為年輕的歲月，在其中當天氣的模式穿過你們的自然環境的時候會有對

於它們的一種著迷。當你能夠欣賞天氣模式帶給你周圍的環境的效果的時候，會有對於自然元素以及它們的活動的一種親密關係。這種效果是在你對你自己的心智和情緒的態度隨著天氣模式的四處移動而改變的過程中被內化的。因此，我們會建議在你們的體驗中對這些模式的繼續的著迷會反過來傾聽這些較早的和更為拓展性的歲月，也就是說，在你的生命模式中正在發展的逐漸變大的感激的感覺的方面是拓展性的。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: No, not for now, Q'uo. I'd just like to thank you (inaudible).

提問者：沒有，暫時沒有了，Q'uo。我僅僅想要感謝你們（聽不見）。

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

我是 Q'uo，我們感謝你，我的兄弟。有另一個問題嗎？

Questioner: This isn't exactly a question, it's an observation. As I was listening to the words today I felt that my chest was vibrating—around the center of my chest or my esophagus was vibrating with each word. This is a very unusual and strange experience for me, and one that I haven't experienced before. I just wondered what was going on? 提問者：這準確地說並不是一個問題，它是一個觀察。當我正在聆聽今天的言語的時候，我在我的胸膛中感覺到一種振動——在我的胸膛的中心的周圍，或者我的食管正在於每一個詞語一同振動。這對於我是一種非常不同尋常且奇怪的體驗，一個我在之前沒有體驗過的體驗。我僅僅想知道，正在發生什麼事情呢？

I am Q'uo, and am aware of your query, my sister. The phenomenon of which you speak was one in which you felt that there was some resonance of truth, shall we say, or application to your own experience by the words which were being spoken, thus this was your means by which the feeling of harmony was expressed, since you have developed in your own life experience the ability to utilize that portion of your physical vehicle to speak and sing those words of praise that have been written and recorded by various authors throughout the history of your peoples. Thus, this was simply your unique means of feeling a harmony with the basic message that was being given.

我是 Q'uo，我理解了你的問題，我的姐妹。你談到的現象是一個在其中你感覺到某種，容我們說，對於真理的共鳴的現象，或者藉由被講述的言語而在你自己的體驗上的應用的現象，因此，這就是你的和諧感藉由其而被表達的途徑了，因為你已經在你自己的生命體驗中發展出了那種這樣一種能力了，它就是去使用你的物質性載具的那個部分來講述或者歌唱那些讚美那些在貫穿你們的人群的整個歷史中已經被各種各樣的作者寫下或者記錄下來的話語。因此，這單純地就是你獨一無二的感覺一種與正在被給予的基礎的資訊之間的協調性的方式。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Questioner: No, thank you.

提問者：沒有了，謝謝你們。

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

我是 Q'uo，我們感謝你們，我的姐妹。在此刻有一個最後的問題嗎？

Carla: I'd like to follow up on hers and ask, I've heard of the rising of the kundalini and all that, and I've also heard a lot about the various energy centers, and I was wondering if another way to express that answer would have to do with that concept of energy rising, and for the blue energy center there, that center of communication ... it almost sounded like it was being activated. It sounded like experiences that people have talked to me about that have had kundalini experiences. Can you relate those two, or am I on the wrong track here?

Carla：我想要接著她的問題提問，我已經聽說過昆達裏尼的提升，我同樣也聽說過很多關於各種各樣的能量中心的內容，我想知道是否另一種表達那個答案的方式會與能量提升的觀念有關呢。對於藍色能量中心.....它幾乎聽起來就好像它是被啟動了的一樣。它聽起來就好像是人們已經和我談論過的那種已經體驗到的昆達裏尼的體驗。你們能夠將兩者聯繫起來嗎，或者我在這裏是在錯誤的軌道上的嗎？

I am Q'uo, and am aware of your query, my sister. The experience of the rising of the kundalini is one in which the feeling of energizing would occur throughout the centers of energy, from lower to higher. Thus, this experience was more localized and was properly a portion of this phenomenon. However, in this particular entity, the throat and chest region are of primary importance throughout the life experience, and therefore we would suggest that their activation has been of a more normal and natural progression, rather than the momentary experience of the kundalini energy rising.

我是 Q'uo，我理解了你的問題，我的姐妹。昆達裏尼的提升的體驗是一種對在貫穿整個能量中心，從較低的能量中心到較高的能量中心發生的啟動的感覺。因此，這種體驗是更為局部性，它更為適當地是這種現象的一個部分。然而，在這個特定的實體中，喉部和胸部的區域是在貫穿整個生命是具有首要的重要性的，因此，我們會建議它們的啟動已經是一種更為通常且更為自然性的發展，而不是昆達裏尼能量的提升的瞬間的體驗了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, thank you.

Carla：沒有，謝謝你們。

I am Q'uo, and again we thank you, my sister. We would ask if there would be a final query at this time?

我是 Q'uo，我再一次感謝你，我的姐妹。我們會請問在此刻是否有最後一個問題？

Carla: No, I'm through.

Carla：沒有了，我問完了。

I am Q'uo, and we would thank each once again for the great opportunity that has been extended to us in being allowed to join your circle of seeking this day. We are very grateful to be able to speak our humble words and opinions utilizing the instruments present. We would at this time take our leave of this instrument and this group, leaving each, as always, in the love and in the ineffable light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

我是 Q'uo，我們會為在被允許加入到你們今天的尋求的圈子的方面已經被延伸到我們身上的偉大的機會而再一次感謝各位。我們非常感激能夠通過使用現在的器皿來講述我們卑微的言語和觀點。我們會在此刻離開這個器皿和這個團體，，一如既往，我們在太一無限造物者的愛與無可言喻的光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

October 17, 1993

1993-10-17 太陽與光

Group question: The question this afternoon comes from Session Number 41, Book II of The Law of One. We would simply like Q"uo to comment on any or all portions of this question.

提問者：今天下午的問題來自於一的法則第二冊第四十一場集會。我們單純地想要 Q"uo 對這個問題的任何部分或者所有的部分進行評論。

QUESTIONER: In trying to build an understanding from the start, you might say, starting with intelligent infinity and getting to our present condition of being, I think that I should go back and investigate our sun since it is the sub-Logos that creates all that we experience in this particular planetary system.

提問者：在嘗試去從開始，你們可以說是，從智慧無限開始構建一種理解並弄明白我們當前的存在的狀況的過程中，我想我應該返回並對我們的太陽進行調查研究，因為它是創造了我們在這個特定的行星系統中的所有的體驗的子理則。

Will you give me a description of our sun?

你們願意對我們的太陽給出一個描述嗎？

RA: I am Ra. This is a query which is not easily answered in your language, for the sun has various aspects in relation to intelligent infinity, to intelligent energy, and to each density of each planet, as you call these spheres. Moreover, these differences extend into the metaphysical or time/space part of your creation.

Ra：我是 Ra。這是一個用你們的語言難以簡單回答的問題，因為太陽在與智慧無限、與智慧能量以及與每一個行星，如你們對這些星球的稱呼一樣，的每一個密度的關聯的方面有許多的面向。而且，這些差別延伸進入到你們的造物的形而上學或者時間/空間的部分了。

In relationship to intelligent infinity, the sun body is, equally with all parts of the infinite creation, part of that infinity.

在與智慧無限的關聯的方面，恒星體是與無限性的部分，與無限造物的所有的部分都是同等的。

In relation to the potentiated intelligent infinity which makes use of intelligent energy, it is the offspring, shall we say, of the Logos for a much larger number of sub-Logoi. The relationship is hierarchical in that the sub-Logos uses the intelligent energy in ways set forth by the Logos and uses its free will to co-create the, shall we say, full nuances of your densities as you experience them.

在與利用智慧能量的被賦能的智慧無限的關聯的方面，它是理則在一個遠遠更大數量的子理則的方面的，容我們說，後代。關係是等級性的，因為子理則通過由理則產生的方式使用了智慧能量，以共同創造出你們的密度的，容我們說，完整的細微差別。

In relationship to the densities, the sun body may physically, as you would say, be seen to be a large body of gaseous elements undergoing the processes of fusion and radiating heat and light.

在於密度的關係的方面，恒星體可以，如你們會說的一樣，用物質性的方面被視為是一個巨大的氣態元素的物體，它正在經歷聚變的過程並發射出熱與光。

Metaphysically, the sun achieves a meaning to fourth through seventh density according to the growing abilities of entities in these densities to grasp the living creation and co-entity, or other-self, nature of this sun body. Thus by the sixth density the sun may be visited and inhabited by those dwelling in time/space and may even be partially created from moment to moment by the processes of sixth density entities in their evolution.

在形而上學的方面，太陽取得了一條通向第四密度直至第七密度的途徑，這是取決於在這些密度中的實體不斷增強的去掌握活得造物與共同實體，或者其他實體以及這個恒星體的特性的能力。因此，在第六密度之前，太陽都可以被那些居住在時間/空間中的實體所訪問並居住，它甚至可以在部分上由第六密度的實體在他們的演化中的進程在每時每刻被創造。

QUESTIONER: In your last statement did you mean that the sixth density entities are actually creating manifestations of the sun in their density? Could you explain what you meant by that?

提問者：在你們最後的陳述中，你們的意思是，第六密度的實體實際上在它們的密度中創造出太陽的顯化了？你們能夠解釋你們那樣說的意思嗎？

RA: I am Ra. In this density some entities whose means of reproduction is fusion may choose to perform this portion of experience as part of the beingness of the sun body. Thus you may think of portions of the light that you receive as offspring of the generative expression of sixth-density love.

Ra：我是 *Ra*。在這個密度中一些實體的繁衍的方式是聚變，這些實體可以選擇去在這個體驗的部分表現為恒星體的部分的存在性。因此，你們可以將你們接收到的光的一部分視為是第六密度的愛的生殖性的表達的後代。

QUESTIONER: Then could you say that sixth-density entities are using that mechanism to be more closely co-creators with the infinite Creator?

提問者：那麼你們能夠說，第六密度的實體正在使用那個機制更為緊密地成為與無限造物者的共同造物者嗎？

RA: I am Ra. This is precisely correct as seen in the latter portions of sixth density seeking the experiences of the gateway density.

Ra：我是 *Ra*。如在第六密度的稍後的部分在尋求入口的密度的體驗的過程中被觀察到的一樣，這是完全正確的。

(Carla channeling)

(*Carla* 傳訊)

We are those of Q"uo. Greetings in the love and in the light of the one infinite Creator. The pause which you have experienced before this contact has been somewhat more lengthy than our usual time of adjustment with this instrument. However, this instrument was also picking up other signals and there was time needed, as you would say, for straightening out the traffic jam. 我們是 Q"uo。在太一無限造物者的愛與光中致意。你們在這個接觸之前已經體驗到的暫停相比我們通常的與這個器皿進行調節的時間相比是有些更為冗長的。然而，這個器皿同樣也在拾起其他的信號，如你們會說的一樣，解決交通阻塞是需要時間的。

We always try to mention these bits of detail concerning the mechanics of the channeling process in order that those who study it may become more nearly able to use the practices more and more skillfully. It is always well to take any amount of time needed by a channel in order for that channel to assure itself that it does indeed have the desired contact. We cannot overemphasize the centrality of this concern to the practice of channeling.

我們一直嘗試去提醒這些關於傳訊的過程的機制的具體細節以便於那些學習它的實體可以變得更加有能力去越來越有技巧地使用這些練習。去花費一個管道所需的任何數量的時間以便於那個管道讓它自己確信它確實擁有被渴望的接觸，這一直都是很好的。對於這種對傳訊的練習的關注的中心地位，我們怎麼強調都是不為過的。

You wish to investigate further into the sun-body which we shall call "sun," as that is your appellation for it. And indeed, you may well find this sun-body to be provocative and interesting, for it quite obviously and literally is the light of the world. All that each of you thinks of as a life within the Earth plane thrives because of the sun, its radiant warmth, and the energies which it and its co-entities in creation have upon the world as seen, as you would say, and indeed upon each of you.

你們希望進一步對恒星體進行調查研究，我們將會稱之為“太陽”，因為那就是你們對它的稱呼。確實，你們可以很好地發現這個恒星體是引發討論且令人產生興趣的，因為它相當明顯且實質性地是世界的光。所有你們每個人認為是地球層面中的一個生命的事物都是因為太陽，因為它的輻射的溫暖，以及它的能量而繁茂的，這些能量是它和它在造物中的合作的實體，如被觀察到的一樣，照耀到這個世界上，就好像你們會說的一樣，並確實照耀到你們每個人身上的。

Let us move to the beginning where there is only intelligent energy created by free will, which creates unpotentiated love, which in turn, it being the first articulation of singular characteristic, out of this singular characteristic, creates one thing—the photon.

讓我們移動到開始的位置，在那裏僅僅只有由自由意志創造出來的智慧能量，這種智慧能量創造出了未賦能的愛，這種未賦能的愛相應地成為了具有單一的特性的首先的發音，從這種單一的特性創造出了一個事物——光子。

This photon is timeless and spaceless. It is unity and infinity. It does not have number. It is solid, that is, in its estate as light limitless, it is solid. All that there

is, dwells in (inaudible) of that one original Thought. And at the level of this one great original Thought there is, eternally, the endless creation of light or what you call the photon.

這個光子是無時性且無空間的。它是統一與無限。它並不擁有數量。它是實質的，也就是說，在它作為無限制的光的狀態上，它是實質的。一切萬有，居住在（聽不見）那一個原初的想法。在這個原初的想法的層次上，永恆地存在有無盡的光或者你們所稱的光子的造物。

We refrain from calling the first emanation of the sun-body light, for we wish to distinguish between the timeless, spaceless light which is limitless and a child of this light which is radiation of the light as you experience it upon your level of existence and as others experience it in theirs.

我們回避提及恆星體的最初的發光，因為我們希望在無時性，無空間的無限制的與這種光的一個孩子之間進行區分，這種光的一個孩子就是你們在你們的體驗的層次上以及其他實體在它們的體驗的層次所體驗到的光的輻射了。

At the photon level, light is all that there is. This limitless light is the background created by Love before any articulated creation made from Light. This Light Everlasting, shall be as always, infinitely creating in an infinite and eternal present. At this level, light is a thought. That is, it is a perfect creation of a thought. It does not contain error but is a creature of utter Love containing the infinite intelligence without distortion.

在光子的層次上，光就是一切萬有。在任何由光所產生出來的有形的造物存在之前，這種無限制的光是愛所創造出來的背景。這種光是永存的，這種光將一直，在一種無限且永恆的存在之中，無限地創造。在這個層次上，光是一個想法。也就是說，它是一個想法的一個完美的造物。它並不包含錯誤，而是一個包含了沒有扭曲的智慧無限的完全的愛的生靈。

Within the context of third-density lessons of love, this plane of light has little substance in reference to questions of moving from third to fourth density, learning the lessons of love. It is to the light which interests your peoples as an ideal is to a philosopher. Yet this is the environment, shall we say, within which the infinite Creator has being. This is for that mystery which is the Creator.

在第三密度的愛的課程的背景下，這個光的層面在從第三密度移動到第四密度，以及學習愛的課程的問題的範圍內是幾乎沒有實質意義的。它與讓你們的人群感興趣的光之間的關係，就如同一個理想對於一個哲學家的關係。而這是在其中無限造物者擁有存在的，容我們說，環境。這個環境是用於造物者之所是的奧秘的。

The way entities seeking to love the one Creator may visualize moving into the highest of all tabernacles, pure, limitless light, there is this place where light is still, for it completely fills all that there is. At this zero time/space intersection, there is the seed of all infinity and all eternity.

尋求去愛太一造物者的實體的途徑可以想像為進入到所有至聖所中最高的，純淨且無限制的的光之中，會有這樣一個在其中光是靜止的地方，因為它是完全充滿一切萬有的。在這個零的時間/空間的交叉處，會有所有的無限與所有的永恆的種子。

Once free will begins to operate and that great Logos begins its creation, the interest of seekers in investigating light often moves toward that radiation from the sun. Each already realizes that we have said before that the light which seems to radiate from your sun-body is that which has builded all that you see. All things are made of light—this instrument, the microphone which this instrument has about its neck, the clothes, the furniture, the Earth, the sky. These things all are created of light.

一旦自由意志開始運轉，那個偉大的理則開始了它的創造，尋求者在探索光的方面的興趣經常會移向來自太陽的輻射。每一個人已經意識到，我們之前已經說過看起來似乎從你們的恒星體輻射出來的光是已經構建了所有你們看到的事物的光。萬物都是由光形成的——這個器皿，這個器皿在它的脖子邊上的麥克風，衣服、傢俱、地球、天空。這些事情全都是由光所創造的。

The characteristic of light to your plane is such that entities cannot see or often imagine how literally all things are made of light. This is in part due to the fact that the functions of light operating within your density cause the formations to lack obvious resemblance to that which is light. The operation of light and building structures is such that light appears as magnetism or electromagnetism or fields. We apologize for this instrument's lack of proper vocabulary.

你們的層面的光的特性就是如此，以至於實體無法看到或者經常會想像，萬物是如何實際上由光所形成的。這在部分上是由於在你們的密度中的運轉的光的機能的事實，這種機能使得光的形態缺少光之所是的事物的明顯的外觀。光的運轉和構建的結構就是如此，以至於光看起來就好像磁性或者電磁性或者場域一樣。我們為這個器皿缺少適當的辭彙而抱歉。

Thus, when the intelligent light creates, it does indeed use light. However, this is seen as form, color, shading, size—characteristics measurable, visible and so forth. The objects are seen that they are in the way they are, that is, that they have the shape and form they have, [which] is known to be the result of each object having a field of energy that somehow keeps all together. In investigating questions concerning the use of alternative ways of healing, this point is well to remember.

因此，當智慧的光創造的時候，它確實是使用光的。然而，這是作為外形、色彩、明暗和大小——可測量、可見以及如此等等的特性——而被看見的。物體是用它們之所是的方式被看到的，也就是說，它們擁有它們所擁有的形狀和外形，這被知曉為是每一個物體都擁有一個能量場的結果，這種能量場用某種方式將一切聚集在一起了。在對關於療愈的替代性的方式的使用的問題進行調查研究的時候，這個要點是要好好記住的。

A characteristic of light, which is indicative of the range of its metaphysical characteristics, is that light is inherently intelligent and, therefore, any amount of infinite light can grasp, as though it were an entity, the heartfelt communications made to it. This ranges from something as simple as the sun-body being aware when the radiation of the sun touches your skin and

you praise the light and the love of the infinite One. You have communicated with the infinite Creator.

一個典型性的光，即表示了其形而上學的特性的範圍的光，是那種在內在有智慧的光，因此，任何數量的智慧的光都能夠掌握那種向它做出的由衷的溝通交流，就好像它是一個實體一樣。這是涉及到某種和在太陽的輻射接觸你的皮膚和你贊美無限太一的光與愛的時候恒星體會察覺到一樣簡單的事情。你已經與無限造物者進行過溝通交流了。

Entities who have followed sun worshipping practices have been known among your peoples for all of your history, the reason being that there is indeed that opportunity to converse with the, shall we say, as this instrument does, Lord of Light. And these conversations uplift the entity within. Again, when an entity goes into meditation and calls for the limitless light, and then remains in that light, basking in its glow, that entity is tabernacling with the one infinite Creator.

在你們的所有的歷史中在你們的人群中的那些已經從事過太陽崇拜儀式的實體是已經被知曉了的，它的原因是，確實有機會與，容我們說，如這個器皿會說的一樣，上主之光，對話。這些交談讓實體在內在之中提升了。再一次，當一個實體進入冥想並呼喚那種無限制的光，並接著停留在那種光之中，沐浴在它的光輝之中的時候，那個實體就是在與太一無限造物者共處至聖所了。

At this time we would have this entity open the meeting to questions.

在此刻，我們會讓這個實體向著提問開放集會。

Questioner: Could you tell me how the sixth-density reproductive function of creating light by what we see as fusion is accomplished and is there more there than what we see?

Q"uo：你們能夠告訴我，第六密度創造光的生殖性的機能是如何藉由我們視為聚變的過程被完成的嗎，有比我們看到的事物更多的事物嗎？

We are those of Q"uo. That which you see as radiation from the sun is an offspring of the mating by fusion practiced by some of sixth-density entities. You would more likely find accuracy in grasping that such who choose to become a portion of the sun-body to create offspring move to the center of that celestial body. The immediate offspring of this mating is more a "quality" than a "thing," more a tiny being than a measurable substance.

我們是 Q,,uo。你們視為來自於太陽的輻射是一種藉由一些第六密度的實體所進行的聚變而進行的交配的產物。在這樣一種理解中你們會更有可能找到精確性，這樣的選擇成為恒星體的一部分以創造出後代的實體是向著那個天體的中心移動的。這種交配的直接的後代更多是一種“特性”而不是一個“事物”，更多是一個微小的存在而不是一種可測量的實質。

This tiny being, created as the Logos Itself has created, is a special class, shall we say, of light. Not all rays from the sun are the children of sixth-density love, however, that aspect of light which is healing is aided greatly by the working of the immediate offspring of those who choose to create their progeny by

fusion within the sun. This is a sacrifice for the sixth-density entities in that they are not able then to enjoy the company and the living, shall we say, with their offspring. However, the offspring have the advantage of being only half way, shall we say, aware of free will. Thus, during their tenure within the sun-body, they may intelligently choose to drench the radiation, in general, which comes from the sun to those upon your sphere so that the maximum amount of healing energy moves into that sphere and into those locations wherein a prayer or pain has announced the existence of need for healing.

這個微小的存在，是隨著理則本身的創造而被創造出來的，它是一種特殊的，容我們說，光的玻璃。並非所有來自太陽的射線都是第六密度的愛的孩子，然而，光的那個療愈性的面向是由於那些選擇去在太陽中藉由聚變創造它們的子孫的實體直接的後代的工作而極大地受到幫助的。這對於第六密度的實體是一種犧牲，因為它們接下來就無法享受，容我們說，它們的後代的陪伴與在一起的生活了。然而，這些後代擁有僅僅一半地，容我們說，意識到自由意志的優勢。因此，在它們在恒星體內在之中的佔有的期間，它們可以在智慧的方面選擇去浸泡在那種一般而言從太陽到你們的星球上的人們的輻射之中，這樣，最大數量的療愈的能量就會進入到那個星球並進入到那些在其中一個祈禱或者痛苦已經宣稱了對於療愈的需要的存在性的位置了。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: The rays of the sun provide light for the Earth which causes photosynthesis to happen in our second-density plants. It causes the cycle of rain and evaporation that continues to bring life. I'm wondering if these are some of the reasons that human beings from thousands of years in the past have worshipped the sun or have they also been aware of the metaphysical qualities of the sun as the reason for their worship?

提問者：太陽的射線為地球提供了光，它使得在我們的第二密度的植物中的光合作用發生了。它使得雨水和蒸發作用的迴圈繼續帶來生命。我想知道是否這些就是人類在過去的幾千年的時間裏崇拜太陽的原因中的一些原因，或者它們同樣也已經意識到太陽的形而上學的特性是他們的崇拜的原因呢？

We are those of Q"uo. In most cases, there is the sun worship because of the reasons you placed forth. In a few instances, some metaphysical material concerning the sun has been known in much distorted form, such as during the ancient Egyptian civilizations.

我們是 Q"uo。在絕大多數情況中，因為你們已經提出的原因會有對太陽的崇拜。在少數的情況中，一些關於太陽的形而上學的材料已經用有很大的扭曲的方式被知曉了，諸如在古埃及文明的時期。

May we answer further, my brother?

我們可以進一步回答你嗎，我的兄弟。

Questioner: No, thank you very much. I appreciate everything you had to say.

提問者：沒有了，非常感謝你們。我很感激你們所說的每一件事情。

Very well, my brother. Thank you for most interesting questions. Is there another query at this time?

非常好，我的兄弟。為你們極其有趣的問題感謝你。在此刻有另一個問題嗎？

Questioner: I was wondering, Q"uo, when our third-density fusion is achieved by scientists who manipulate matter to achieve it, is there a sixth-density entity involved in it? Can you comment on this phenomenon?

提問者：我想要知道，Q"uo，當我們的第三密度的核聚變被那些操縱物質來實現它的科學家所實現的時候，有一個第六密度的實體被包含在其中嗎？你們能夠對這個現象進行評論嗎？

I am Q"uo. My brother, as you rest upon your seat within this domicile, you are immediately touching all densities. Every possibility lies directly at the zero point of your present moment. It is difficult to express in your language the fullness of creation. In a [man-]made fusion power [plant] there would be no more sixth-density entities than if that power plant were not there. However, there would be other beings, which also are children of light, sometimes called elementals, which enliven and particularize light and act as ambassadors, shall we say, to those upon whom light falls.

我的是 Q"uo，我的兄弟。當你在這間住所中的你的椅子上休息的時候，你是正在直接接觸所有的密度的。每一種可能性都直接存在於你們當下一刻的零點處。很難用你們的語言表達造物者的完整性。在一種人造的聚變的能量裝置中，**如果那個能量裝置不在那裏，就不會有更多的第六密度的實體。**然而，會有其他的存有，它們同樣是光的孩子，它們有時候被稱為元素，這些元素活化並使得光特殊化，並用做那些光落在其身上的實體的使節。

May we answer further, my brother?

我們可以進一步回答你嗎，我的兄弟？

Questioner: So what you are saying, if I grasp it in my thinking, is that thermonuclear fusion does not necessarily mean sixth-density beings are there as they choose to be in the sun. Is that correct?

提問者：因此，你們正在說的是，如果我在我的思考中理解了它的話，那種熱核反應的聚變並不一定意味著第六密度的存有是在那裏的，如同它們選擇存在于太陽中一樣。那是正確的嗎？

We are Q"uo. It is correct that there would not be sixth-density mating within a thermonuclear fusion in a power plant. Nor would such be desirable, for some of the operations of entities living within fusion create in that fusion a perpetual motion machine, shall we say, in effect of an ever enlarging kind as seen within your relative mathematical picture. This would be extremely undesirable for one of your power plants, for it would blow up. Thusly, one would not wish to have that particular activity going on in a power plant.

我是 Q"uo。在一個能量裝置中的一個熱核反應聚變中，是不會有第六密度的交配的，這是正確的。這樣的交配也不是令人滿意的，因為活在那種聚變之中的實

體的一些操作，在那種巨變中創造出了一種，容我們說，永動機，它在你們的相對性的數學的圖像中是被看到是具有一種不斷擴大的效果的。因此，一個實體並不希望在一個能量裝置中進行那種特殊的活動。

Is there a further query, my brother?
我的兄弟，有一個進一步的問題嗎？

Questioner: No.
提問者：沒有了。

We are those of Q"uo. We feel very full of gratitude that you have once again sat for a working with desire to seek and know the truth. We thank you for allowing us to speak our thoughts to you, knowing that you will subject them to your discriminative faculty. With you we feel the beauty of this occasion. The blending of vibrations is beautiful to us. And with reluctance, as always, we take our leave of you through this instrument, encouraging each to seek and keep the light touch, to hope and to dream in the love and in the light of the one infinite Creator. We are those of Q"uo. Adonai. Adonai.
我們是 Q"uo。對於你們再一次帶著對尋求和知曉真理的渴望而坐下來進行一次工作，我們感覺到是充滿了感激的。我們為你們允許我們向你們講述我們的想法而感謝你們，我們同時知曉你們將讓它們受到你們的分辨力的機能的支配。我們在你們身上感覺到了這個場合的魅力。振動的混合對於我們是美麗的。一如既往，我們帶著不情願通過這個器皿離開你們，我們鼓勵每一個人都尋求並保持輕觸，在太一無限造物者的愛與光中去期待和夢想。我們是 Q"uo , Adonai. Adonai。

October 31, 1993

1993-10-31 朝九晚五

Group question: The question this afternoon has to do with how the average spiritual seeker who works for a living from nine to five and who has other responsibilities and who feels quite rushed and pressed for time, how this person can find time and space for spiritual seeking and for making contact with that sense of unity and self that can sustain the rest of the week, or how the seeker finds the spiritual self in the week or in the meditation.

團體問題：今天下午的問題與朝九晚五工作謀生，擁有其他的責任並感覺到相當的忙碌且有時間壓力的靈性的尋求者有關的，這個人如何才能找到時間和空間進行靈性上的尋求並與那種一體性的感覺接觸，這個人如何才能那個能夠在工作日的剩餘的時間中維持下去的自我，或者尋求者如何能在工作日中或者在冥想中找到靈性的自我呢？

(Carla channeling)

(Carla 傳訊)

I am with this instrument. I am Q"uo. Greetings in the love and the light of the one infinite Creator. It is a privilege and a blessing to speak with this group of beloved entities at this time/space. We are most grateful for the opportunity to share our thoughts with you and appreciate greatly this company and chance to blend our essence with your own. As always we ask for the privilege of being heard as brothers and sisters, not as those with any final authority. We always encourage each to discriminate carefully and take in only those thoughts and perceptions which feel to you to be your personal truths.

我與這個器皿在一起了。我是 Q"uo。在太一無限造物者的愛與光中致意。在這個時間/空間與這個摯愛的實體的團體談話是一種榮幸和一種福分。我們對於與你們分享我們的思想的機會是極其感激的，我們極其感激這種陪伴以及這個將我們的實質與你們自己的實質混合在一起的機會。一如既往，我們請求被作為兄弟姐妹，而不是作為那些具有任何最終的權威的實體而被聆聽的榮耀。我們一直都鼓勵每一個人去小心謹慎地分辨並僅僅採納那些在你們感覺起來是你們個人的真理的想法和觀點。

We come to this question with a wry smile upon our faces for we frankly envy you the confusion and struggle which form the background for your query. We are able to expend a nearly infinite amount of time and space with things which in your density would be considered ecclesiastical or philosophical but certainly metaphysical. There is not the necessity for busying ourselves with the gathering of assets which occupies so much of your peoples" time and energy. And to the degree that we do not go, as this instrument would say, out into the world we lack the context from which we might put into vibrant action those truths of the heart which sustain the spiritual life of us each and all. It is in your density, in your thick atmosphere of confusion which your illusion so richly furnishes which has the great privilege and the great teaching situation of forcing souls into direct confrontation with time and space and

the appropriating of those things that is time and space either to show forth that which is in the heart or not to show forth that which is in the heart.

我們在我們臉上帶著一種苦笑來到這個問題的面前，因為我們真心地羨慕那種形成了你們的問題的背景的混淆與掙扎。我們能夠將幾乎無限數量的時間和空間花費在在你們的密度中會被認為是教會的或者哲學的，但肯定是形而上學的事情上。我們沒有讓我們自己忙碌于對有用的資源的收集的必要，而這種對有用的資源的收集佔用了你們的人群的如此多的時間和能量。在我們不會，如這個器皿會說的一樣，走出去進入到這個世界的範圍內，我們缺少了我們藉由其可以將支持我們每個人以及所有人的那些屬於心的真理付諸實踐的背景。就是在你們的密度中，就是在你們的沉重的混淆的氛圍中，你們的幻象如此豐富地供應了的事物，那種是擁有巨大的特別照顧且巨大的教導性的情境，強迫靈魂直接面對時間和空間以及對時間與空間的佔用了，這種對時間和空間的佔用要麼是要將在心之中的事情展現出來，要麼並未將在心之中的事情展現出來。

This may be hard to appreciate and we grasp that, however, from our biased point of view we look at the crowded time schedules of your peoples and we see the opportunity for great witnessing in that. We witness at all times and in all places, one might say is so, yet we have no choice, actually, for in our density our thoughts and experiences are very much, not precisely had in common but held in common, each witnessing to each with every moment. To your peoples is given the blindness, deafness and dumbness of the, what you would call, flesh. You cannot hear others" thoughts nor can you perceive the place within each other which you have in common which is the heart of common worship, shall we call it.

這可能是難以去欣賞的，我們理解那一點，然而，從我們有偏向性的視角來看，我們看到了你們的人群的擁擠的日程表，我們看到了對其做偉大的見證的機會。我們在所有的時間，在所有的場所中都在做見證，一個人是可以這樣說的，而我們實際上沒有選擇，因為在我們的密度中，我們的想法和體驗在很大的程度上是被共同擁有的，並非是完全地共同擁有，每一個人在每一刻都在見證每一個人。你們的人群被賦予的，你們所稱的肉身，是瞎的，是聾的，是啞的。你們既無法聽到其他人的想法，你們也無法感覺到相互彼此內在之中你們共同擁有的空間，那個空間就是共同的崇拜的心了，容我們這樣稱呼它。

Without being able to say precisely why, your peoples have gathered together to express spiritual feelings since the beginning of your density as an instinct. Like all instincts, it is true. You do have every reason to gather at a time and place to express love, compassion, worship or whatever words you personally would choose to show forth your love of the mystery that is Deity and to anchor the outworking of this love within your environment.

因為無法準確地說出為什麼，自從你們的密度的開始，你們的人群已經作為一種本能聚集在一起來表達靈性上的感覺了。如同所有的本能一樣，它是真實的。你們確實擁有很好的理由在一個時間與一個地方聚集在一起來表達愛、慈悲、崇拜，或者無論什麼你們個人會選擇來展現你對神性之所是的奧秘的愛並將這種愛在你們的環境中的外部工作固定下來的詞語。

Now, just such an occasion of common worship, shall we call it, is taking place

and giving to us the opportunity to share thoughts. Let us express some of why this is efficacious or perceived by us to be so. It is within the context of your brothers and sisters that each seeker has his personal pilgrimage. No entity within third density is truly alone or isolated, spiritually speaking. This is foreign to your basic nature. The context for life as we understand it is social. When the purpose for gathering is the desire to express love and the desire to serve that occasion becomes a very big party in ways you cannot see. Many discarnate entities which this instrument would call angels flock to the planned site of this common gathering of spirit. This then strengthens and clarifies the energies which are coming to that occasion and enables those who do attend to feel differently. It is as though the simple room becomes the holy place, the empty church suddenly filled with invisible energy.

現在，就是這樣一個共同崇拜(容我們這樣稱呼它)的場合正在發生並正在給予我們機會去分享我們的想法。讓我們表達一些為什麼這是有成效的，或者在我們感覺上是如此的原因。就是在你們的兄弟姐妹的環境之中，每一個尋求者都進行他個人的朝聖之旅了。從靈性上說，在第三密度中沒有實體是真正孤單或者隔絕的。這對於你的基礎的本性是陌生的。生命的環境，如我們對它的理解，是社會性的。當聚集在一起的目的是去表達愛的渴望以及去服務的渴望的時候，那個場合就會用你無法看到的方式成為一個非常大型的聚會了。很多這個器皿稱之為天使的離世的實體會成群結隊地前往這個共同的靈性的聚集的被計畫的地點。這接下來會強化並澄清正在前往那個場合的能量並使得那些確實留心的人有不一樣的感覺。這就好像一個簡單的房間變成了神聖的場所，空空的教堂突然間充滿了無形的能量一樣。

The first way, then, that entities who are too busy with things of the world, as this instrument would put it, the first way they can reclaim time and space for worship of the one infinite Creator and filling of the heart is by gathering. One alone who meditates and seeks is tremendously powerful. Two together are far more than their addition and three or more become the universe. It is difficult simply to express how the gathering of a precious few charges the occasion with such power. However, we assure you that as you sit and listen to these words you are in a vast and powerful company, witnessed each by many whose only hope is to strengthen the light and clarify the life within the combined energies of the group.

對於那些過於忙碌於，如這個器皿會說的，塵世的事務的實體，它們能夠開發時間和空間以崇拜太一無限造物者並讓心充滿的第一種方式，就是通過集會了。一個獨自一人冥想並尋求的人是極其強有力的。兩個人在一起時比把它們加到一起要遠遠更大的，三個人或者更多的人就會成為宇宙了。很難簡單地表達，一個非常少的人的聚集是如何用這樣的能量為那個場合充能的。然而，我們向你們保證，當你們坐下來並聆聽這些言語的時候，你們是處於一個巨大且強有力的聚會之中的，你們每一個人都是被許許多多的實體所見證的，這些實體的唯一的希望就是去增強光並澄清在團體的混合的能量之中的生命。

This entity is channeling at this time not in one of your usual religious places but in a small abode, a home, and yet this humble venue might as well be a cathedral, for it hosts a mighty company and indeed those who wish to

experience common worship need not necessarily go to a place that has already been created or join where they may not feel welcome, for any small group can dedicate the treasure of time and position and begin to have such gatherings. The small gatherings do indeed gather and express an infinity of that which marks the uplifting or spiritual, that is, each feels the blessing of presence and intention and as these energies interweave there is spun a beautiful tower which stretches to your heavens which lifts all spirit within the charmed circle and as this energy is lifted to the infinite One the reflection of this energy rains down not just upon each present but upon all of the planetary energy into which each is grounded. So that the gathering together is not just for those present but indeed brings as witnesses all of those upon your planet who seek the one infinite Creator and lift their eyes to search [for] the light.

這個實體在此刻不是在你們的通常的一個宗教場所中，而是在一間小住所，一個家中進行傳訊的，而這個卑微的地點同樣也可以是一個大教堂，因為它容納了一個巨大的機會，確實，那些希望去體驗共同崇拜的人並不一定要去一個已經被創造出來的場所，或者加入到它們可能會感覺到受歡迎的地方，因為任何小小的團體都能夠奉獻時間和地點的珍寶並開始進行這樣的集會。小的集會確實聚集在一起並表達了一種標記揚升或者靈性上的事物的無限性，也就是說，每一個人都會感覺到臨在和意圖的祝福，當這些能量相互交織的時候，它們會被紡織形成一個美麗的高塔，高塔伸展到你們的天堂並將在這個迷人的圈子中的所有的靈體都提升起來了，隨著這種能量被升高到無限太一，這種能量的倒影不僅僅降臨到每一個在場的人的身上，它同樣也降臨到每一個人都紮根於其中的全部的星球能量之上了。因此，聚集在一起不僅僅是為了那些在場的人，它同樣確實將在你們的地球上所有尋求太一無限造物者並抬頭去搜尋那種光的人都帶來作為見證者了。

There are other ways in which that powerful treasure of time may be better spent but none is quite as powerful as the decision to set aside the time and the place to say, "First I will be here. First I will provide for my heart to touch its true home, to breath the air of things holy and innocent of the dirt of living." 會有其他的途徑，通過它們時間的強有力的禮物可以被更好地花費，但是沒有任何的途徑是如同決定將時間和空間放在一邊並這樣說完全一樣強有力的，它會說“首先我將在這裏。首先我將要提供我的心去接觸它真正的家園，去呼吸的神聖且無罪的塵土的事物的空氣”。

Let us for the rest consider how time is used because a common meeting to worship is so powerful many times entities who so gather perhaps once within your week might feel that this one occasion will put into the energies of the spirit, mind and body enough to furnish good memories all the week. However, this is not normally the case. Normally, the morning does not automatically call the seeker to rivet its attention upon the Creator. Normally, the morning light calls the seeker to more mundane and daily considerations. What to be done? What to wear to do that which is to be done? Where to go in those clothes to do that which is to be done? How then to insert into this, shall we say, this running program of activities a time for stillness wherein that connection is remade with things holy and untouched by relativity and

process? 讓我們在剩下的時間考慮時間是如何被使用的，因為一場去崇拜的共同的集會是如此強有力，以至於很多時候那些也許一週一次地這樣聚集在一起的實體們可能會覺得，這樣一個場合會將靈性、心智和身體的能量充分地投入以讓整個一周都裝備有美好的記憶了。然而，這通常不是實情。通常，早上並不會自動地呼喚尋求者將它的注意力集中在造物者身上。通常，早晨的光線會呼喚尋求者將注意力集中在更為世俗和日常的考慮上。什麼事情要被進行呢？要去做那個要被進行的事情，要穿什麼衣服呢？穿著那些以服務要去哪里去做那個要被進行的事情呢？接下來，如何在這個，容我們說，流動的活動的計畫中插入一個供安靜使用的時間呢，在這個時間中與那些神聖的，尚未被相對性和過程觸及的事物之間的連接被重建了。

There is the capability within each of you so to order the mind that a bell, shall we say, rings within every so often that says it is time to seek and know the infinite One. To make this occur within your mind there is the necessity for discipline. We suggest looking at the states of mind which you visit throughout the day, not an unusual day but the most normal and hectic of days and practice this looking at the self, listening to the self and ascertaining, gently but accurately, the most used states of mind. Find within this moving context of inner thought a comfortable place to insert the centering identification of self which is the marker for a location in time and space which is transformative, and when you have identified for yourself your subjective most favored state for inserting this centering then practice this repetitively.

在你們每個人內在之中都有那種能力去為頭腦安排一個鬧鐘，容我們說，這個鬧鐘將會如此頻繁地在每一個情況中響起鈴聲，那鈴聲說，尋求並知曉無限太一的時間到了。要讓這個鈴聲在你的頭腦中出現，需要有訓練。我們建議在貫穿一天的過程中去檢查對你所遇到的事物的心智的狀態，不是在一個不同尋常的日子，而是在最為通常與鬧哄哄的日子，去練習這種對自我的檢查，對自我的聆聽，並溫和但準確地確定最為習慣于的心智的狀態。在這個內在的想法的移動的環境之中找到一個舒適的位置來插入對自我的認同的中心化，這種中心化就是對於一個在時間和空間中的是轉換性的位置的標記物了，當你已經為你自己識別出了你主觀上最喜歡的狀態來出入這種中心化的時候，接下來反復不斷地練習這種中心化。

The instructions are of necessity vague but we may be quite strict about this direction, that is, practice assiduously for this is the second way to move in mind into that identification of self in the context of seeking the one infinite Creator in all ways, in all things, which is the key to living the busy, hectic and seemingly confusing life of one who is active within third density and yet who has become able to remain within a spiritual context regardless of the physical location or the number of items which might be of necessity upon the mind of a daily and worldly nature.

指導必須是模糊的，但是我們可能對於這個方向，也就是刻苦練習，是相當嚴格的，因為這就是在所有的途徑中，在所有的事物中，在頭腦中進入到那種對在尋求太一無限造物者的背景中的自我的認同的第二種方式了，對於一個活躍於在第三密度之中而又已經能夠留在一個靈性的環境之中的人而言，這就是去活出一個

忙碌，興奮且在表面上是令人混淆的生命的關鍵了，無論在物質上的地點是什麼，無論可能需要被放在頭腦中的具有一種日常的且世俗的特性的東西的數量是什麼。

There is much more that we can say upon this subject but for this working we feel this is enough material. We would circle about and close with that with which we opened, that is, our opinion that yours is a wonderful position to be in. It simply does not feel that way to you for you cannot see that which we can nor will you be able to discern the true nature of your condition. You simply must go on trust and faith and hope and that inspires all of us. We see you as love's witnesses within an illusion so thick that you do not feel each other's thoughts. This is something that we can only vaguely remember. For you to honor and love the infinite, original Logos and to so order your lives as to attempt to show forth your love and the Creator's love of you in all that you do is greatly inspirational to us for we know you are going on faith. You cannot see the beauty of your hopes, dreams and desires. You cannot know how successful you are.

在這個主題上有遠遠更多我們能夠說的事情，但是，對於這次的工作，我們感覺到這就是足夠的材料了。我們會繞圈子並用我們用來開頭的內容來結束，它即是，我們的觀點是，你們處於其中的位置是一個美妙的位置。它單純地是在你們感覺起來不是那樣子的，因為你們既無法看到我們所能看到的事物，你們也無法分辨你們的情況的真實的特性。你們單純地必須繼續抱有信任、信心與希望，這就是激勵了我們所有人的事物。我們將你們視為在一個幻象中的愛的見證者，這個幻象如此的厚重以至於你們無法感覺到相互彼此的想法了。這個幻象是某種我們僅僅能夠模糊地記得的事情。你們去榮耀與愛無限與那個原初的理則，去如此安排你的生活，去嘗試在所有你做的事情中將你的愛和造物者對你的愛展現出來，這對於我們是極其激勵的，因為我們知道你們是在信心中前進的。你們無法看到你們的希望、夢想和渴望的美麗。你們無法知曉你們是多麼的成功。

It is our opinion that you in third density making the great choices between giving and receiving, between loving and risking, and being loved and not risking, we find your courage heartening and your hopes and desires and intentions beautiful and as each choice is made and that which blooms within unfolds yet one more petal we can only give thanks and rejoice. Please know that we are always with you, very willing to serve as one who meditates or as this instrument would say, prays with you, not in words but simply by our presence.

在我們看來，你們在第三密度中正在做出在給予和接受中間，在愛與冒險和被愛與不冒險中間的偉大的選擇，我們發現你們的勇氣是令人振奮的，你們的希望、渴望和意圖是美麗的，當每一個選擇被做出的時候，那在內在之中綻放的事物會多展開一片花瓣，我們僅僅能夠對此致謝與歡慶。請知曉，我們是一直與你們在一起的，我們非常樂意於作為一個與你們一起冥想，或者如這個器皿會說的一樣，與你們一起祈禱的實體而服務，我們不是藉由言語，而單純地藉由我們的在場而服務。

We thank you for your presence for together with you as we have focused

upon this query we have been able to praise the one infinite Creator with a beauty and a joy that we could not have approached by ourselves. The blessing of humankind is humankind. The blessing of love is love and you are truer than you know or can ever know within your experience to the love which loved you first.

我們為你們的在場，為與你們在一起而感謝你們，因為我們已經聚焦於這個問題上，我們已經能夠用一種美麗和一種喜悅來讚美太一無限造物者了，這種美麗與喜悅是我們無法藉由我們自己而取得的。人類的祝福是人類。愛的祝福是愛，對於那個首先愛你的事物的愛，你們是比你們所知曉的，或者在你們的體驗中所可能知曉的更為真實的。

We would conclude this session through the one known as Jim. We are those of Q"uo, and leave this instrument in love and in light.

我們會通過叫做 *Jim* 的實體結束這次集會。我們是 Q"uo，我們在愛與光中離開這個器皿。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each again in love and in light through this instrument. At this time it is our privilege to ask if there may be any further queries to which we may speak.

我是 Q"uo，我再一次通過這個器皿在愛與光中向各位致意。在此刻我們很榮幸請問是否有任何進一步的問題是我們可以談論的。

Carla: I have two questions. Firstly, I would like to know your opinion on the possible effects that working as much as I expect I may have to this year for the church will have on my state of mind as a channel. Will being busier in the world mean that I need to do something different than I do usually in order to channel well? Will being busier affect that? Can you speak to that?

Carla：我有兩個問題。首先，在關於我今年對於教會的工作所期待的數量有可能將會對我作為一個管道的心智的狀態上產生的影響的的方面，我想要知道你們觀點。在世界中變得更加忙碌意味著我需要做某種與我通常做的事情不一樣的事情以便於更好地傳訊嗎？變得更加忙碌將會影響傳訊嗎？你們能夠談論那一點嗎？

I am Q"uo, and am aware of your query, my sister. We can speak in general terms to suggest that as you are expending the energies of your mind, body and spirit complex in the increased energy required by experiencing the daily round of activities you will feel a certain need to feed yet another hunger and that hunger is the desire that each seeker has, to dwell with the One and to rest therein, that you may be nourished and supported in your life pattern. We would recommend that you keep your inner ear open that you may hear when the feeling for this nurturing is present and feed that hunger as it is asking to be fed. We can recommend only that you listen and feel as carefully as you work in the world of activity.

我是 Q"uo，我理解了你的問題，我的姐妹。我們能夠用一般性的方式談論，我們會建議，當你正在將你的心/身/靈複合體能量花費在由於體驗日常的活動而被需要的增強性的能量之中的時候，你將感覺到一定的去餵養另一種饑餓的需要，那種饑餓就是每一個尋求者所擁有的，與太一呆在一起並在其中休息的渴望，這樣你就可以在你的生命模式中被滋養並被支援了。我們會推薦你保持你內在的耳朵的開放，這樣你就可以在這種滋養的感覺存在並如同它被要求去餵養一樣地餵養那種饑餓的時候聽到了。我們僅僅會推薦你去如同在你在世俗的活動中工作一樣仔細地去聆聽與感覺。

Is there a further query, my sister?

我的姐妹，我一個進一步的問題嗎？

Carla: Yes, but I'd like to thank you for that answer because I think that's really straightforward and I am very much the kind of person that does do my work by thinking and feeling rather than thinking and knowing, so I appreciate that answer very much and I will ...

Carla：是的，但是我想要為那個回答而感謝你們，因為我想那那真的是直截了當的，我在很大程度上就是那種藉由思考和感覺而不是藉由思考和知曉來做我的工作的人，因此，我非常感激那個回答，我將要.....

Well, actually I have three questions because I just thought of another one, but along this same line, this week I have been more aware than usual of the people that depend on me to be a home to them. They're people that live all over the place and they have in common mostly that they are not particularly comfortable in the world and there is something about my nature that says to them, "This is a safe place," and I seem to function as a moving, living, walking-around home, in my being, in my having a big heart and I wonder—I can't be the only one and it can't just be women that do this. I know that some women and some men function as this kind of home.

好的，實際上我有三個問題，因為我剛剛想到了另一個問題，但卻是在這條相同的線路上的，這一週我已經比通常更多地察覺到那些依靠在我身上作為他們的一個家園的人。它們是那些是各地生活的人們，他們所擁有的極大的共同之處是，他們在這個世界中是格外不舒服的，在我的特性周圍有某種事情對他們說，“這是一個安全的地方，”我看起來通過我的存有，通過我擁有的一顆巨大的心而發揮了一個移動的、活的、四處走動的家園的作用，我感到好奇——我不會是唯一的一個，不會僅僅只有女人會做這個事情。我知道有一些女人，有一些男人是發揮了這種類型的家園的作用的。

Now, I was trying to think of a context for it and I couldn't, really. I know that it's like being a mother or a father, being a home. It's hard for me to know precisely what it is, but I do know if one of the people that needs me is thinking about something that's troubling them, whether it's S or whether it's N or whether it's D or who. Maybe this is a question for another time but as I get busier, still, when something like this, something like N's pain hits me this morning I have to respond. So I know that it works, regardless. That I guess that I have been concerned that getting busier I wouldn't be as good a home.

Could you speak to that at all? 現在，我正在嘗試為它考慮一個背景，我真的做不到。我知道這就好像一個母親 或者一個父親，成為了一個家一樣。我很難準確地瞭解它是什麼，但是我確實知道，如果一個需要我的人正在考慮某種讓他們感到為難的事情，無論它是 *S*，或者 *N*，或者 *D*，或者是誰。也許這是一個要在另一個時間處理的問題，但是，當我變得忙碌的時候，當某種諸如這樣的事情，某種諸如在早上衝擊了我的 *N* 的痛苦之類的事情出現的時候，我仍舊不得不去回應。因此，我知道它無論如何是 有用處的。我猜想我已經對變得忙碌感到擔憂了，以至於我無法成為一個好的家。你們能夠對那個方面談談嗎？

I am Q"uo, and am aware of your query, my sister. To some degree, we may speak, though we do not wish to influence your choices by speaking inappropriately. It is true that you have the quality of acceptance and freely given love that provides others with a safe haven and we are aware that there are many upon your plane who serve in this capacity. As you have surmised there are those of both of your biological sexes that offer themselves in this service as a result of their seeking ...

我是 Q"uo，我理解了你的問題，我的姐妹。在某種程度上我們可以談論，雖然我們不希望由於不恰當地發言而影響你的選擇。你擁有那種接納以及自由地給予愛的特性，這種特性為其他人提供了一個安全的避風港，這是真實的，我們察覺到在你們的層面上有很多通過這種能力服務的人。如你已經猜測到的一樣，你們的兩個生物上的性別的人同時都在這種服務中提供它們自己作為他們的尋求的一個結果.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and am again with this instrument. It is more nearly the case that those of the female gender serve more frequently in this capacity for it is, in your culture, the female who provides the first and the most encompassing nurturing for the infant child. Thus, as you enter your round of activities you will find that the connections that you have formed with those who are within your care will be more apparent to you in those times where you are quiet in mind and body, those times of the beginning and the ending of your days. Thus you will find that there is a kind of communications center that will be functioning at these moments and the calls that are made will be felt more frequently and more intensely then.

我是 Q"uo，我再一次與這個器皿在一起了。在差不多更多的情況中，那些具有女性的性別的人更為頻繁地通過這種能力而服務了，因為在你們的文化中，正是女性為嬰兒的孩子提供了最初的以及幾乎涵蓋一切的養育了。因此，當你進入到你的日常活動中的時候，你將會發現你與那些在你的關心範圍內的人已經形成了的聯繫，在那些你在其中你的頭腦和身體是安靜的時候，在那些你的一天的開始和結束的時間中，是對於你而言更為明顯的。因此，你將會發現在這些時刻有一

種類型的溝通交流的中心將會是在運轉的，被發出的呼喚在那個時候將會更為頻繁且更為強烈地被感覺到。

Is there a further query, my sister?
我的姐妹，有一個進一步的問題嗎？

Carla: Yes, Q"uo. It's been a concern of mine for some time that the one known as Jim and I are not making the absolute best use of these contacts that we have with you and that it would be even better to channel as equals, going back and forth the way Barbara and I do and I wondered ... well, let me just say this, too. Also, the one known as Jim is channeling right now, this is ... so it's not very easy to channel, I'm aware, but when the one known as Jim is being Jim the person he has a human opinion that I channel better and that is due to the fact that, culturally speaking, I have more use of more words and am more productive ... I use more words to say things whereas I am aware, because I am not the one known as Jim, of the value of his seemingly brief and economical sentences.

Carla：是的，Q,,uo。有一段時間我有一個擔憂，叫做 *Jim* 的實體和我並沒有對於我們與你們之間進行的這些接觸進行最好的利用，作為平等的管道進行傳訊，就好像芭芭拉和我進行的傳訊的方式一樣地來回進行，這會是更好的……好的，讓我也同樣也說說這一點。叫做 *Jim* 和實體現在正在傳訊，這同樣也是……因此，我察覺到，去傳訊並不是非常容易的，但是當叫做 *Jim* 是 *Jim* 那個人的時候，他有一個人類的觀點是我會更好地傳訊的，那是因為，從文化的方面而言，我使用更多的詞語，我是更加有成效的……我使用更多的言語來說那些事情，而反過來。我察覺到了，因為我並不是叫做 *Jim* 的實體，他的表面上的簡潔和節省的語句的價值。

It is my feeling that the very best use of the channel that we have would be going back and forth and using both of our energies to the fullest rather than mine, largely. Without your having to take sides, I wonder what you could say that would eliminate us both on this subject.

我的感覺是，我們對於傳訊的最佳的使用會是來回進行並同時在最為完整的程度上使用我們的能量，而不是更多地使用我的能量。在你不必去選擇一邊的情況，我想知道你們能夠說什麼來讓我們兩個同時對這個主題打消疑慮。

I am Q"uo, and am aware of your query, my sister and we shall attempt to speak through this instrument in some degree, though there is some resistance. This instrument has certain qualities that could be useful in the channeling process as they are being utilized at this time. The one known as Carla has the ability to receive information of a finer and more precisely tuned nature that is expansive and quite intricate in its detail. The one known as Jim finds it more easy to channel both the life energies and the contact energies in forms which are more concrete and usable, as you may say. Thus, each instrument has abilities which are pronounced and which give each certain—we search for the correct terminology—talents and abilities are best utilized here.

我是 Q"uo，我理解了你的問題，我的姐妹，我們將嘗試去在某種程度上通過這個器皿發言，雖然會有某種抵抗。這個器皿擁有一定的在傳訊的過程中能夠有幫助的特性，如這些特性在此刻正在被使用的一樣。叫做 *Carla* 的實體擁有能力去接收具有一種更為精細，被更為精確地調音過的特性的資訊，這種資訊在其具體細節上是拓展性且相當複雜的。叫做 *Jim* 的實體發現去同時傳訊生命的能量與在形式上更為具體且，你們可以說是，更為易於使用的接觸的能量是要更加容易的。因此，每一個器皿都擁有顯著的能力，這些能力給予了每一個器皿一定的在這裏要被最佳地使用的天賦與才能。

Thus, though it would be possible to utilize each instrument in an exchange of contacts as you have experienced with the one known as Barbara, it would affect the nature of our contact by giving it two flavors, shall we say. This is, of course, at your discretion and we seek always to serve as we are asked.

因此，雖然有可能去通過一種接觸的交換來使用每一個器皿，如你們已經與被知曉為芭芭拉的實體體驗過的一樣，藉由給予接觸兩種風味，這會影響我們的接觸的特性。當然，這是由你們決定的，我們一直尋求在我們被請求的時候去服務。

Is there a further query, my sister?

有一個進一步的問題嗎，我的姐妹？

Carla: Can you give a value—relative value—to the channeling as we have it now and the channeling that we would have if we traded it back and forth?

Carla：你們能夠給予數值——比值——如我們現在進行傳訊的方式的傳訊和如果我們來回交換它我們會擁有的傳訊之間的比值嗎？

I am Q"uo, and we are aware of your query, my sister. Again, we shall attempt to speak upon this topic without going past that point of encouraging a decision in one direction or the other.

我是 Q"uo，我們理解了你的問題，我的姐妹。再一次，我們將嘗試去在不超越那個鼓勵在這樣或者那樣的方向上的一個決定的位置的情況下發言。

Carla: I understand.

Carla：我理解。

[I am Q"uo.] It would be as though one message were spoken in different languages or dialects, shall we say. Again, the choice is yours.

[我是 Q"uo。]它就好像一條訊息用一種不同的語言或者方言被說出來一樣。再一次，這是你們的選擇。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Questioner: Not at this time. Thank you. Thank you very much and then thank the one known as Jim for trying, really.

提問者：在此刻沒有問題。謝謝你們。非常感謝你們，接下來感謝叫做 *Jim* 的實體的嘗試，真的很感謝。

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

我是 Q"uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Q"uo, and we would take this opportunity to thank each present for again allowing us to join your circle of working. We are most inspired by your efforts and your dedication to continue upon this journey even though the journey seems difficult and confusing a great deal of your time.

我是 Q"uo，我們會利用這個機會感謝每一個在場的人再一次允許我們加入你們工作的圈子。我們為你們在繼續這條旅程的努力和奉獻感到了極大的鼓舞，即使這條旅程在你們的大量的時間中看起來似乎是困難且令人混淆的。

Carla: Can I ask one more question that I thought of late?

Carla：我能夠多問一個我剛剛想到的問題嗎？

I am Q"uo, and we welcome your query, my sister.

我是 Q"uo，我們歡迎你的問題，我的姐妹。

Carla: Bless you, Q"uo. It occurred to me just when I was letting what you said sink in, how would you rate the work that Barbara and I have done together because certainly we are coming at subjects from different points of view, certainly, yet I have felt very, very good about the ... doing it together.

Carla：祝福你們，Q"uo。在我正在讓你們所說的內容沉入到心智之中的時候，我剛才突然想到，你們是如何評價芭芭拉和我一起進行的工作的呢，因為我們肯定是正在遇到來自不同的觀點的主題的，而我肯定地已經感覺到，在一起進行它是非常非常有益處的。

I am Q"uo and we are aware of your query, my sister. We are pleased with the efforts you have made with the one known as Barbara and, indeed, are quite pleased with all efforts which you have made for they have been made with a whole heart. We do not seek to rate any effort above another.

我是 Q"uo，我理解了你的問題，我的姐妹。我們對於你與叫做芭芭拉的實體一同做出的努力使非常高興地，確實，我們對於你們已經做出的所有的努力都是相當高興的，因為它們是用一顆完全的心而被做出的。我們並不尋求評價任何努力高於另一個努力。

Is there any final query, my sister?

我的姐妹，有任何進一步的問題嗎？

Carla: No. Thank you very much.

Carla：沒有，非常感謝你們。

I am Q"uo, and again we thank each for inviting us this day to join you. At this time we shall take our leave of this group and this instrument, leaving each as always in the love and in the ineffable light of the one infinite Creator. We are known to you as those of Q"uo. Adonai, my friends. Adonai.

我是 Q"uo，我們再一次感謝給位在今天邀請我們加入你們。在此刻，我們將離開這個團體和這個器皿，我們一如既往在太一無限造物者的愛和難以言喻的光中離開各位。我們是你們知曉的 Q"uo。Adonai，我的朋友們。Adonai。

November 14, 1993

1993-11-14 努力的價值

Group question: The question this afternoon has to do with the concept of spiritual pride as it is balanced with an honest appreciation of your own efforts. **We're all engaged in one kind of big effort, to earn money, to do a life's work,** to complete a certain job or task and we were wondering just how much motivation one can hope for from appreciating your own efforts and where to balance the amount of appreciation with developing it into spiritual pride and being overly pleased with yourself and perhaps complacent and ... who knows what else. 團體問題：今天下午的問題是於靈性上的驕傲的概念有關的，當這種驕傲藉由對 你自己的努力的一種真誠的感激而被平衡的時候。我們全都從事與一種類型的巨大的努力，去賺錢，去做一生的工作，去完成一定的工作或者任務，我們想知道，一個人從對於你自己的努力的欣賞能夠期待多大的動力，在什麼位置去藉由將感激發展成為靈性上的驕傲並對於你自己過度的高興也許是過於得意而平衡感激的數量.....誰還知道什麼其他的。

(Carla channeling)

(Carla 傳訊)

Greetings in the love and in the light of the one infinite Creator. We are known to you as those of Q"uo. May we say what a privilege it is to be with this group at this session of working. We especially wish to greet the one known as G as this is the first time he has joined this particular group. We hope that our thoughts may helpfully inform and offer directions for further consideration. However, we as always wish to emphasize that we have opinions rather than the absolute truth. These opinions are earned, shall we say, by experience, however, we as each of you are pilgrims still seeking that mystery which we know not as it recedes ever before our approach.

在太一無限造物者的愛與光中致意。我們是你們知曉的 Q„uo。容我們說，在這次工作的機會與這個團體在一起，這是一種怎樣的榮幸呀。我們尤其希望去向叫做 G 的實體致意，因為這是他第一次加入到這個特定的團體。我們希望我們的想法可以有幫助地告知並提供進一步的考慮的方向。然而，我們一如既往地希望去強調，我們擁有的是觀點而不是絕對的真理。這些觀點是，容我們說，藉由體驗而被贏得的，然而，我們和你們每一個人一樣是仍舊在尋求那我們並不知曉的神秘的朝聖者，因為這種神秘在我們接近的時候是不斷後退的。

Take those opinions which feel to you like the remembrance of that which was already half-known. Leave behind any thought which constitutes a stumbling block before your own discriminate—we correct this instrument—discrimination. 請採用那些在你們感覺起來就好像回憶起了已經是部分知曉的事情的觀點。將任何構成了在你自己的分辨——我們更正這個器皿——分辨力前面的一塊絆腳石的想法都留在後面。

Let us begin focusing upon the query about spiritual pride and good works by looking at the various stories the teacher known to you as Jesus told concerning good works and money, the parable concerning the stewards who were given money to keep for the owner who was to be gone. This parable focuses upon the amount of energy put into using the gift rather than the amount of each gift in monetary value. The one with the five dollars made five dollars more and was considered equal to the one who had two dollars and made two dollars more. However, to the one who simply kept that wealth of spirit even that which that slave had was taken away.

讓我們藉由查看你們知曉為耶穌的實體在關於有益的工作以及金錢的方面講述過的各種各樣的故事而開始聚焦於關於靈性的驕傲和有益的工作的問題，其中有一個寓言是關於為離家的主人管理錢財的管家的。這個寓言聚焦與在使用禮物的方面被投入其中的能量的數量，而不是聚焦在每一個禮物在金錢的價值的方面的數量。一個擁有五美元並多賺了五美元的人是被認為與一個擁有兩美元並多賺了兩美元的人是同等的。然而，對於一個單純地將靈性的財富留下來的人，甚至是那個僕人已經擁有了的財富都會被拿走。

So, we feel that the positive acceptance of spiritual responsibility is not only that which seems good but that which has great value. Nor would we encourage those who serve the Creator to, shall we say, slap down the rising feelings of joy in service. Given the amount of spiritual gifts which you have, the parable would suggest moving further, attempting more, striving to be even more full of service, using all that you have to offer, ever more of that which is the bloom and blossom of your own inner spiritual life.

因此，我們感覺到對於靈性上的責任的正面的接納性不僅僅是看起來有益處的事情，同樣也是擁有巨大的價值的事情。我們也不會鼓勵那些服務於造物者的實體去將在服務中升起的喜悅感，容我們說，一巴掌打倒在地上。考慮到你所擁有的靈性上的禮物的數量，這個寓言建議向更進一步地移動，更多地嘗試，並努力去甚至更加充滿服務，使用所有你所要提供的事物，越來越多地成為那綻放的事物以及你自己的內在靈性的生命的花朵。

The currency of the spiritual life, the money, is the energy with which the seeker is willing to accomplish the attempt of doing that which the seeker's unique spiritual gifts suggest for his proper vocation. One entity may have a dramatic spiritual gift, a gift of healing, for instance. Another may have the spiritual gift of nurturing and spend the life dwelling with the children and the spouse and extended family. That one who has healed in its—we correct this instrument—in the process of living the devotional life has done the excellent thing. However, this excellence lies equally with that entity who has the modest gift, that does not shine before the eyes of all men, if that entity offers heart and flesh in the attempt to give that which he has.

靈性上的生命的流通貨幣，金錢，是尋求者藉由其樂意於實現去做這樣一個事情的嘗試，這個事情即尋求者的獨一無二的靈性上的禮物為他合適的職業所建議的事情。一個實體可能擁有一種驚人的靈性上的禮物，舉個例子，一種療愈的禮物。另一個人可能擁有撫育並將生命花費在與孩子與配偶以及拓展的家庭居住在一起的靈性上的禮物。那個已經治癒了的實體——我們更正這個器皿——那個已

經在活出奉獻的生命的過程中被治癒了的實體是已經完成了優秀的事情了。然而，對於一個擁有不大的禮物的實體，一個並沒有在所有人的眼前閃耀的實體，如果這個實體在嘗試去給他所擁有的事物的方面是奉獻了身心的，相比這樣一個實體所完成的事情的優秀，這種優秀是同等地存在的。

Again, as we gaze at the parable given by the one known as Jesus, the Christ...

再一次，當我們注視著由叫做耶穌基督的實體給予的寓言的時候.....

(Pause of sixty seconds.)

(暫停六十秒。)

... we see that the sheer amount of labor when using the spiritual gift is not in and of itself that which makes one effort greater or better than another. That is to say, that in the parable concerning the payment of money to those who had worked all day and those who had worked a half a day and those who worked only one hour, all gained the same amount for their seemingly uneven labors.

.....我們看到了在使用靈性上的禮物的時候的純粹的努力的數量，在其內在及其自身，都不是使得一種的努力比另一個種努力更大或者更好的事物。也就是說，在那個關於付錢給那些已經工作了一整天的人和那些已經工作半天的人和那些僅僅只工作了一小時的人的寓言中，所有人都因為他們在表面上不平均的勞動而得到了相同的數量的金錢。

We suggest that there is no accuracy in maintaining that one entity has done more than another because the effort was longer or harder. Rather it is the moving into the work which stems directly from the spiritual gifts given to the seeker that the assessment of value considers. The one who moves into service with the prayer of being used in accordance with the Creator "s will, whether this entity wash the dishes or found the nation, it is the equal desire to serve which has the equal value metaphysically.

我們建議，因為在而堅持一個實體已經做了比另一個實體更多的事情因為努力是更長的或者是更努力的方面是沒有準確度的。毋寧說，對價值的評定所考慮的事情，恰恰就是在進入到直接源自於被給予尋求者的靈性的禮物的工作的方面。對於一個藉由祈禱服務用與造物者的意志協調一致的方式被使用而進入到服務中的實體，無論這個實體是洗盤子還是建立國家，它是擁有同等的形而上學的價值的同等的服務的渴望。

Now, what we are suggesting is that one cannot judge one"s effort by the amount of time it has taken, by its difficulty or any other way except insofar as the consideration remains focused upon the opening of the heart in service to the one Creator. This instrument is often fond of saying that one should take something in life very seriously, some great ideal or truth. However, this something should never be the self.

現在，我們所建議的事情是，除了在這項考慮的方面依舊是聚焦於在對太一造物者的服務中的心的開放之外，一個人無法藉由它已經花費的時間的數量，藉由它

的困難或者任何其他的方式來評判一個人的努力。這個器皿非常喜歡這樣一個格言，一個人應該非常嚴肅地對待生命中的某個事情，某個偉大的理想或者真理。然而，這個事情將永遠都不應該是自我。

Consider with us then how one can approach that greatly desired knowledge of “What are my spiritual gifts and how may I offer them?” The process of meditation, over time, is helpful in familiarizing the self with who that self is on the deeper levels. The whole process of attempting to become formally open to listening to the silent will of the one Creator is that which works many deeper levels to increase the flow of subconscious material through the limen * of consciousness so that more and more the meditator becomes aware of deeper truths or deeper gifts within its own self so that more and more it becomes easier to recognize the opportunities for service along the lines of one’s particular spiritual gifts.

接下來，和我們一起考慮，對於那個極大地被渴望的對於“我的靈性的禮物是什麼以及我應該如何提供它們？”的知識，一個人應該如何接近這個知識呢？冥想的過程，隨著時間的推移，在讓自我在較深的層次上熟悉那個自我是誰的方面是有幫助的。嘗試去正式地向著聆聽太一造物者的靜默的意志開放，這整個過程就是會在很多較深的層次上進行工作以增強潛意識的材料流經意識的門檻的過程了，這樣就會有越來越多的冥想者開始察覺到在它自己的自我內在之中更深的真理或者更深的禮物了，這樣它就會變得越來越容易去認出沿著一個人特定的靈性的禮物的線路上的服務的機會了。

Once one has gone through this process and begun a life of service or perhaps simply begun serving in hopes of finding a life of service, [one] may simply open the consciousness to the fullest extent, having within that spoken desire that is spoken to the self to serve, not as “I will” but as “the Creator wills.” This stance or posture of keen desire and open willingness will in time always produce not one but often several ways of moving into more service. It is to the one focused all along on spiritual value or quality that the circumstances will become clear as a pattern for good works, as this instrument would call them. In other words, it helps greatly when seeking proper spiritual work to know consciously that you are looking for it.

一旦一個人已經經歷了這個過程並已經開始了一種服務的生命，或者也許是單純地藉由希望找到一種服務的生命而已經開始服務的時候，它就可以單純地在最大的程度上開放意識，並同時在那種被說出來的渴望中擁有那種向自我說出的去服務渴望，不是如“我意願”地服務，而是如“造物者意願”地服務。這種銳利的渴望和開放的樂意的立場或者姿態將會一直適時地產生出不是一條而經常是數條進入到更多的途徑。就是對於一個一直聚焦於靈性上的價值或者特性的人，環境將作為一種進行有益的工作的模式，如這個器皿對它們的稱呼一樣，而變得清晰了。換句話說，當尋求適當的靈性上的工作的時候，去有意識地知曉你正在尋求它，這是會極大地有幫助的。

And again we say, spiritual service is the substance of all of those exchanges betwixt people and people or people and ideas wherein the seeker does attempt to witness to that point of view which is that of the servant desiring

only to be called forth into service. 再一次，我們說，靈性上的服務是所有那些在人與人或者人與觀點之間交換的事物的實質，在這種靈性上的服務中，尋求者確實嘗試去為這樣一種視角做見證，那種視角即僅僅渴望被召喚前去服務的僕人的視角。

Now, let us suppose that all have found their spiritual service. This never occurs but for this discussion let us assume that one need look no further. Shall each seeker then be satisfied with the quality of good works it has produced? Perhaps by mentally answering this query in the head one can see that somehow there is no proper answer to that query. Somehow if one attempts to put the value here or there in work done by those who are serving one has again missed the point.

現在，讓我們假設所有人都已經找到了他們靈性上的服務。這絕不會發生，但是為了這次討論讓我們假設一個人不再需要更進一步地檢查。那麼，每一個尋求者都將對於它已經產生出來的有益的工作的特性感到滿意了嗎？也許藉由在頭腦中回答這個問題，一個人能夠看到，這個問題以某種方式是沒有適當的答案的。以某種方式，如果一個人嘗試將價值放置在由那些正在服務的人所完成的工作中的這裏或者那裏的話，它已經又一次錯過了要點了。

Those who pat the back after accomplishing spiritual works are not harming themselves in terms of the value of the work. The harm to the self has nothing to do with whether the work is good or not. The harm comes to the servant when it allows the work to be subjected to this reasoning process. Yes, it is incorrect and distinctly unhelpful for a spiritual seeker to be proud of its accomplishments but more, it is irrelevant. As each attempts to increase the polarity of one's service, one is always caught and stopped abruptly in one way or another when it attempts to quantize [quantify] or qualify the particular value of any spiritual work. Better is it to release these considerations completely.

那些在完成了靈性上的工作以後拍拍背表示讚賞的人並不會在工作的價值的方面傷害他們自己。對自我的傷害是與工作是否是有益的是沒有任何關係的。當僕人允許工作由這個推理的過程而支配的話，傷害就會發生在那個僕人身上了。而對於一個靈性的尋求者而言，去對它的成就感到驕傲，這是不正確且明顯地沒有幫助的，而更重要的是，它是不恰當的。當每一個人嘗試去增加一個人的服務的極性的時候，在它嘗試去為任何靈性上的工作的特定的價值確定數量或者確定質量的時候，它一直都會用這樣或者那樣的一種方式突然地被卡住或者被阻礙。去完全釋放這些考慮是更好的。

When one gazes within attempting to become a better servant think not of the greatness of accomplishment or the other characteristics concerning such. **Simply continue to ask, "How may I serve?" for there is no entity given** Brownie points, as this instrument would say. Each seeker works upon itself and no other regardless of the spiritual work. Strip all from the mind that would suggest otherwise. Naked are you. You cannot be clothed with righteousness. You are clothed, each of you, my children, by the light of your desire to abandon all except the desire to serve.

當一個人凝視內在之中並同時嘗試去成為一個更好的僕人的人後，不要想到成就的偉大或者關於這樣的方面的其他的特性。單純地繼續問，“我如何才能服務？”因為沒有實體會被給予印象分，如這個器皿會說的一樣。無論靈性上的工作是什麼，每一個實體都在它自己身上而不是在其他的人身上進行工作。你是赤裸的。你無法用正當性來為你自己穿衣服。你們每個人，我的孩子們，你們都是用你除了服務的渴望之外放棄一切的渴望的光來為你自己穿衣服。

How then will you know when you have gotten it right, as this instrument would say? May we say that to each of you the moment when you are one with the work, or, to put it another way, when there is a feeling of complete freedom when doing that activity you hope will serve, then shall you be able, not to pat the self upon the back, but to turn and give thanks, for the feeling of complete liberty is at the heart of the state of mind which does often signify service well done.

那麼，你將如何知曉，什麼時候你已經，如這個器皿會說的一樣，正確地進行了服務呢？容我們對你們每一個人說，那個當你與工作合為一體的時刻，換句話說，在進行那個你希望將會有作用的活動的時，假如你有一種完全的自由的感覺，那麼你就能夠，不是去拍拍自己的背表示讚賞，而是去轉過身並致謝，因為這種完全解放的感覺是在那種確實經常會表示服務做的很好的心智的狀態的核心之處的。

Any pride whatsoever is, though understandable, not relevant to the spiritual walk which attempts to express the bias towards compassion more and more. 無論任何的驕傲，雖然是可以理解的，確實與靈性上的道路無關的，靈性上的道路是嘗試去表達越來越多地朝向慈悲的偏向性的。

At this time we would deal with one detail and then would continue through the one known as Jim. The detail concerns that pause which occurred during this transmission. We feel that to point out what is occurring during the channeling process from our point of view may be helpful to those who attempt to understand this particular phenomenon. This instrument had moved too deeply into the trance state and the request needed to be made to move more into energetic alertness. When this instrument felt the difference in vibration it spent some of your time moving completely throughout the environment being sure that there was the appropriate protection of the place, the working, and those within the circle. Only then was this instrument prepared to move forward.

在此刻，我們會處理一個具體細節，我們接下來會通過叫做 *Jim* 的實體繼續。這個具體細節是關於在這次傳訊期間發生的暫停的。我感覺到，去從我們的視角指出在傳訊的過程中正在發生的事情，是會對那些嘗試去理解這個特定的現象的實體有幫助的。這個器皿太過於深入地進入到了出神地狀態了，請求需要被做出以便於更多地進入到能量上的警醒之中。當這個器皿感覺到能量上的不同的時候，它花費了你們的一些時間完全地貫穿了那個環境來確信對場所，對工作，以及對在這個圈子中的實體有適當的保護。僅僅是在那個時候，這個器皿才做好準備前進。

This process was important in achieving the appropriate—we search for the word here—this instrument’s word is setup or arrangement. It was only after some period that the arrangement of connections between source and instrument was appropriately made.

在取得適當的——我們在這裏搜尋詞語——這個器皿的詞語是設置或者佈置——的方面，這個過程是重要的。僅僅是在一段時間之後，那種在源頭和器皿之間的連接的佈置才是被使當地做出了的。

We thank you for your patience during this pause. It is always the good idea for the instrument who feels some change in energy to investigate that change rather than attempting to override it and we thank you for your patience in allowing us to express these last thoughts.

我們為你們在這個暫停期間的耐心而感謝你們。對於感覺到在能量中的某種改變的器皿，去對那種改變進行調查研究而不是嘗試去壓倒它，這一直都是好主意。我們為你們在允許我們表達這些最後的想法的方面的耐心而感謝你們。

We would at this time move to the one known as Jim for the conclusion of this session of working. We leave this instrument in love and light. We are those known to you as Q’uo.

我們會在此刻移動到叫做 *Jim* 的實體來結束這次工作的集會。我們在愛與光中離開這個器皿。我們是你們知曉的 Q’uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q’uo, and greet each again in love and in light through this instrument.

At this time it is our privilege to offer ourselves in the attempt to speak to any other queries which those present may have for us. Is there another query at this time?

我是 Q’uo，我通過這個器皿再一次在愛與光中向各位致意。在此刻我們很榮幸提供我們自己來談論在場的人可能向我們提出的任何其他的問題。在此刻有另一個問題嗎？

Carla: If no one else has a question, I have one but it’s not really on this subject. I wonder if you could comment, Q’uo, on the unusually strong feeling I had of being levitated during the time where I was waiting to find out what was wrong during that pause. The whole beginning of the channeling I felt like I was almost being lifted off my seat. If you could comment in any way, I’d be interested.

Carla：如果沒有其他人有一個問題的話，我有一個問題，但是它不是完全關於這個主題的。在關於在我正在等待去弄明白在那個暫停期間什麼事情出錯了的時間中我擁有的非同尋常地強烈的被升高的感覺的方面，我想知道你們是否能夠評論，Q’uo。在傳訊的整個開始的過程中我感覺就好像我幾乎被抬離我的座位了。如果你們能夠用任何方式評論的話，我會感興趣的。

I am Q’uo, and am aware of your query, my sister. We find as the contact with

your instrument and indeed with any instrument over a period of time continues that there are side effects, shall we say, that go with the prolonged intensive contact. That you feel the sensation of weightlessness is simply a portion of this process by which you give yourself over to serving as an instrument and move into that portion of your subconscious mind that is partaking of the time/space portion of your illusion more fully than is normal. 我是 Q“uo，我理解了你的問題，我的姐妹。我們發現，隨著與你的器皿之間的接觸，確實與任何的器皿之間的接觸，在經過了一段時間的繼續之後，會有伴隨著被延長的強烈的接觸的發生的，容我們說，副作用。你感覺到的失重感單純地是這個你藉由其將你自己奉獻給作為一個器皿的服務的過程的一部分，你通過這個過程進入到你的潛意識的心智中的那個比正常的程度更為充分地參與到你們的幻象的時間/空間的部分了。

Thus you feel the sensation of levitation or of a floating that corresponds to a more malleable environment in which your physical laws have little impact. Is there another query, my sister?

因此，你感覺到了升高感或者一種漂浮的感覺，這種感覺是響應一個在其中你的物質性法則幾乎沒有影響的更為可塑的環境的。有另一個問題嗎，我的姐妹。

Carla: Yes. Thank you for that answer, though. So, we“re not supposed to slap ourselves on the back and say, “Good job, good job,” OK? But encouraging and exhorting and empowering others is always, has always seemed a part of being a servant and it just seems to me that encouraging the self along those lines—I don“t know, I guess maybe when you“re encouraging others it“s more obvious that you“re really praising the Lord, shall we say. When you“re patting yourself on the back perhaps you forget that you“re basically praising the Creator. It certainly seems that someone should get the praise! Can you comment on that feeling? And I“m a little confused, I mean I do feel that it is a spiritual thing—definitely you“re supposed to encourage people in their efforts, so why not yourself?

Carla：是的。不過還是為那個回答而感謝你們。因此我們並沒有被指望去拍拍我們自己的後背並說，“做的好，幹的不錯，”是嗎？但是鼓勵、勸勉並准許其他人一直都是，且已經一直看起來是成為一個僕人的一部分了，在我看來似乎沿著那些線路鼓勵自我——我不知道，我猜想也許是當你正在鼓勵其他人的時候，你正在真正地，容我們說，讚美主。當你拍拍你自己的背的時候，也許你忘記了你正在本質上讚美造物者。肯定看起來似乎某個人應該得到那個讚美！你們能夠對那種感覺進行評論嗎？我有一點混淆，我的意思是我確實感覺到它是一個靈性的事情——你明確是不被打算要去在他的努力中鼓勵人的，因為為什麼不能鼓勵你自己呢？

I am Q“uo, and am aware of your query, my sister. The encouragement, to be most effective in hitting the heart of the illusion and its opportunities, needs to be focused upon the one Creator as fully as one is able at any given moment, which is to say that as one is able to see the effort and the entities involved as the Creator and is able to give praise and thanksgiving for both then one is giving the highest encouragement. We realize that there are

many steps to this point and encouragement may take any form and serve a useful purpose. We know that those here gathered wish to give the utmost in all efforts. Thus we give you the ideal, reminding each that one will always fall short. To accept whatever one can do is to give the encouragement that is appropriate.

我是 Q"uo，我理解了你的問題，我的姐妹。鼓勵如果要在擊中幻象的核心以及它的機會的方面最為有效，鼓勵需要在任何給定的時刻用一個人所能取得的最為充分的方式被聚焦在太一造物者上，這也就是說，當一個人能夠去將努力和被涉及到的實體都視為造物者並能夠對兩者都給予讚美和感恩的話，那麼一個人就是在給予最高的鼓勵了。我們意識到要到達這個位置有許多的步驟，鼓勵可以採用任何的形式並服務於一個有用的目的。我們知道那些聚集這裏的人希望去在所有的努力中都去最大限度地給予。因此，我們給你們那個理想，我們同時提醒每一個人，一個人將會一直無法達到標準。去接受一個人能夠做的無論什麼事情就是去給出適當的鼓勵了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, Q"uo, there isn't. Thank you very much.

Carla：沒有了，Q"uo，沒有問題了。非常感謝你們。

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

我是 Q"uo。再一次我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Questioner: I have a question, Q"uo, and it is a sort of a personal question so (inaudible) could possibly to comment in any way that you feel appropriate, including not at all. I was just wondering about my difficulty to stay in meditation and concentrate that I was noticing lately. Is there a way that I can look at it to be fruitful or am I missing something just in seeing that it is difficult? How can I work with it somehow?

提問者：我有一個問題，Q"uo，它是某種類型的一個個人性的問題，因此（聽不見）有可能能夠用任何你們感覺到合適的方式來評論，包括完全不評論。我僅僅想要知道關於我最近注意到的我在停留在冥想中以及聚焦上的困難。是否有一種方式是我能夠看到它是有成效的，或者在看到它是困難的方面我僅僅錯過了某個事情嗎？我如何才能用某種方式與它一同工作呢？

I am Q"uo, and am aware of your query, my brother. We would recommend that as any activity of the mind is noticed while you are pursuing the meditative state that you take one step backwards in your mind and observe the activity as a passing event, thus redefining your meditative position in a larger context so that you always are aware that you seek that metaphysical moment of unity while observing the activities of your mind. Thus, the larger perspective will allow you to move more in harmony with the moment of meditation which you seek. Is there a further query, my brother?

我是 Q"uo，我理解了你的問題，我的兄弟。我們會建議，當你在追尋冥想的狀態的時候，隨著任何的心智的活動被注意到，你在你的頭腦中後退一步並將那個

活動觀察為一個經過的事件，並由此在一個更大的背景中定義你的冥想的位置，這樣你就一直會察覺到你在尋求那個形而上學的一體性的時刻而同時觀察在你的頭腦中的活動了。因此，更大的遠景將會允許你更為協調一致地與你所尋求的冥想的時刻一同移動。有另一個問題嗎，我的兄弟？

Questioner: When I think about meditation I think the effort going into it is important rather than the actual amount of time spent within the illusion, yet there is a period to be devoted to tuning so there, I assume, is some minimum, perhaps I could say, minimum time required to get in tune and then move into the moment. Can you comment (inaudible) that?

提問者：當我考慮冥想的時候，我認為重要的是被投入到冥想中的努力而不是在幻象中實際被花費的時間，而會有一段時間被投入到調音，因此，我假設，會有某種最小的限度，也許我可以說，進行調音並接著進入到那個時刻說需要的最小限度的時間。你們能夠評論（聽不見）那一點嗎？

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Q"uo, and am again with this instrument. The most important portion of the meditative experience is cultivating the desire to meditate. This may be done in an instant. All other effort is an addition to this foundation effort. Thus, if you wish to tune or to practice any form of meditation after desiring to do so, you refine this desire and work with it in a specific fashion and this working may take any amount of your time. However, to desire to meditate can be done in an instant. Is there a further query, my brother?

我是 Q"uo，我再一次與這個器皿在一起了。冥想的體驗的最終重要的部分是培養對冥想的渴望。這可能不會在一瞬間被做到。所有其他的努力都是對這種基礎的努力的一種補充。因此，如果你在渴望這樣做之後希望去調音或者希望去練習任何形式的冥想，你會精煉這種渴望並用一種具體的方式來與它一同工作，這個工作可能會花費任何數量的時間。然而，渴望冥想能夠在一瞬間被做到。我的兄弟，有一個進一步的問題嗎？

Questioner: No, Q"uo, (inaudible) is ... thank you for the answer. I appreciate your (inaudible). 提問者：沒有了，Q"uo，(聽不見)是.....為那個回答而感謝你們。我很感激你們的(聽不見)。

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

我是 Q"uo，我們再一次感謝你，我的兄弟。在此刻有另一個問題嗎？

Questioner: I guess not, Q"uo.

提問者：我猜想沒有了，Q"uo。

I am Q"uo, and we would take this opportunity to express our great gratitude to each present for asking for our presence in your circle of working this day. We feel very privileged to be able to share our opinions with you and, as always, ask that you remember that we share that which has been helpful to us and we hope that you will take only those concepts that are helpful to you, leaving all others behind.

我是 Q"uo，我們會利用這個機會為你們請求我們在今天出席你們了工作的圈子而表達我們對於每一個在場的人的極大的感激。能夠與你們分享我們的觀點，我們感到非常榮幸，一如既往，我們請你們記住我們分享已經對我們有幫助的事物，我買了希望你们將會僅僅 拿取那些對你們有幫助的概念，並將其他的都留在後面。

We, at this time, shall take our leave of this group, leaving each as always in the love and in the ineffable light of the one infinite Creator. We are known to you as those of Q"uo. Adonai, my friends. Adonai. 我們，在此刻，將離開這個團體，我們一如既往在太一無限造物者的愛和難以言喻的光中離開各位。我們是你們知曉的 Q"uo。Adonai，我的朋友們。Adonai。

Note: limen: a threshold.

注釋：limen：一個門檻。

November 21, 1993

1993-11-21 秘密房間

Group question: The question this afternoon has to do with the forgetting process that each of us goes through as we enter an incarnation. Ra has suggested that lessons we learn here with the forgetting process in place carry so much more weight in our total beingness than lessons learned when the forgetting process is not in place—when we remember our total nature and the total unity of all creation. And we're wondering some about how the forgetting process works, how it is put into place, and then how our remembering takes place and the progress that we make in our lives that's due to a remembering of the purpose and the goals.

團體問題：今天下午的問題與我們每一個人在我們進入到一次投生的時候經歷的遺忘的過程有關。Ra 已經建議過，與當遺忘的過程不存在的時候相比——當我們記得我們全部的本性以及與所有的造物的全部的一體性的時候——被學會的課程，我們在這裏藉由遺忘的過程的存在而學會的課程是在我們的整體的存在性之中帶有遠遠更大的重量。我們想要知道遺忘的過程是如何工作的，它是如何被安置的，接下來我們的憶起是如何發生的，以及一些關於我們在我們的生活中由於一種對目的和目標的憶起而產生的進展的資訊。

(Carla channeling)

(Carla 傳訊)

We are known to you as those of Q'uo. Greetings in the love and the light of the one infinite Creator. It is a privilege and a blessing to join your group's meditation this day. We thank you and bless you for this request to share our thoughts with you, for in this request you aid us in performing that which we do to be of service to the one infinite Creator at this time. As always with those who have opinions, no matter how carefully held, it is well for each to discriminate in the thoughts chosen to take and use. We ask that only thoughts which are deemed helpful by you be retained. The rest may comfortably be left behind. Thank you for this courtesy.

我們是你們知曉的 Q'uo。在太一無無限造物者的愛與光中致意。加入你們今天的冥想的團體是一種榮幸和一種祝福。我們為這個與你們分享我們的想法的請求的而感謝你們並祝福你們，因為在這個請求中，你們在我們在此刻執行為了服務於太一無無限造物者而要去做的的工作的方面給與了我們幫助。一如既往，對於那些擁有觀點的實體，無論這些觀點被怎樣小心謹慎地提出來，每一個人都在想法中對被選擇去接受並使用的內容進行分辨，這是很好的。我們請求僅僅那些被你們認為是有幫助的想法被保留下來。其他的想法都可以被舒適地留在後面。我們為這種恩惠而感謝你們。

We would say that there is an over-shadowing of this group at this time by the one known as Hatonn. This is in order that there be an appropriate confluence of vibratory patterns placed upon your taping machine. However, this entity has no desire to speak to this group at this time, but merely wishes that we express that they are with this group and also thank each for

requesting Confederation presence.

我們會說，在此刻這個團體有一種有叫做 *Hatonn* 的團體提供的庇護效應。這是為了有一種適當的振動模式的匯流被安置在你們的錄音的機器上。然而，這個實體在此刻並沒有渴望向這個團體發言，而僅僅只是希望我們表達他們是與這個團體在一起的，它們同樣也為你們請求星際聯邦的臨在而感謝你們每一位。

Picture with us, if you will, a large mansion with many, many rooms as has been the style off and on for centuries. In this dwelling there are secret passageways and staircases, secret rooms and secret tunnels. A visitor might enter this immense dwelling and abide therein for a long time without ever being aware of the secret portion of the house. There would be, seemingly, all that was in the house to proclaim that this is all there is. Yet, this space would continue to exist on the other side of that secret door. That the visitor did not know the door was there would have no effect upon the door. It is in this kind of way that the forgetting process occurs.

如果你們願意的話，與我們一起想像一個擁有很多很多房間的巨大的宅邸，如同在數個世紀的時間中會斷斷續續出現的風格一樣。在這個住所中有神秘的通道和樓梯、秘密房間以及秘密的地道。一個訪問者可以進入到這個巨大的住所中，在這裏居住一段很長的時間而不成察覺到這個房屋的秘密的部分。在表面上，在這個房屋中的所有的事物都宣稱這就是全部存在的事物了。而這個空間會在那扇秘密的門的另一側繼續存在。而那個並不知道那扇門在那裏的訪問者不會對那扇門產生影響。遺忘的過程就是用這種方式發生的。

When you picture an infant, newborn into the world of illusion, you see a tiny bundle of raw need and that tiny spark of life existing so purely and innocently; yet, this infant contains all of the space for its memories that it has ever had and ever will have. Some of these memories are from the many, many times of being incarnate in third-density physical vehicles; however, some of the content of this memory is that memory which is gained as a portion of essential beingness given from the original Thought, which is divine Love. The truth, shall we say, is ineluctably placed within each entity as a portion of the basic consciousness with which individual characters are injected, shall we say, to form that which one could call the soul or the whole entity.

當你們想像一個新出生到這個幻象的世界中的嬰兒的時候，你們看到一小團生肉 (*raw meat*) 和那個如此純淨且純潔無暇地存在著的小小的生命的火花，而這個嬰兒包含了所有供它曾經擁有過和將會擁有的記憶使用的空間。這些記憶中的一些是來自於許多許多次被投生在第三密度的載具之中，然而，這個記憶的一些內容是作為有原初的想法，即神聖之愛，給予的實質性的存在性的一部分而被取得的記憶。容我們說，真理是作為基礎的意識的一部分而被無可避免地安置在每一個實體內在之中的，藉由這種基礎性的意識，個體的特性被(容我們說)注入以形成一個人稱之為靈魂或者完全的實體的事物。

Up until the breath is drawn for the first time, this newborn infant is a functioning portion of second-density, in many cases. The consciousness which is individually an entity's may well hover about the forming physical vehicle rather than take its seat within the physical vehicle, so that there is

often no presence there except the physical vehicle within the mother. However, when the time of birth approaches, then must the entity which shall use this functioning physical vehicle go into the physical vehicle and form that bond betwixt lighter bodies and the physical body which bind the two together until the cessation of the physical body. This represents a true marriage, shall we say, of Earth and heaven, or of the elements of that which lives and dies and that which has not been born nor shall die—that which is forever the Mystery.

一直到第一次呼吸被吸入之前，這個新出生的嬰兒，在很多情況中，都是一個運轉中的第二密度的部分。一個實體的個體性之所是的意識可以很好地在正在形成的物質性載具周圍盤旋而不會在物質性載具中就位，因此，經常在母親體內除了物質性載具之外沒有存在。然而，當出生的時間接近的時候，接下來，那個將要使用這個運轉中的物質性載具的實體就會進入到物質性載具中並形成那個在光體和物質性身體之間的紐帶了，這個紐帶會將兩者綁在一起一直到物質性載具的中止。這代表了一種真實，容我們說，地球與天堂的婚姻，或者，那有生有死的元素和那不會出生也將不會死亡的事物——即永恆的神秘之所是的事物——之間的婚姻。

It may seem a cruel joke that such perfectly formed and pure infants must be taken from that consciousness of the truth in which inhabitants of second-density dwell. However, as the query itself notes, the advantages of functioning without these memories are great. To the conscious mind there is given what is more a shadow than a substance of the actual memories which are stored within the deep mind. It is as though the very workings of the most essential aspects of each personality were necessarily so ordered as to leave many hints and innuendoes suggesting that there is such a thing as a more ethical way to live or to decide between two things. This bare instinct for the right is that flag or token or suggestion that there is much more of a metaphysical or ethical nature which forms a system of deeper truth.

如此完美地形成了的且純淨的嬰兒必須從那個第二密度的居民在其中居住的真理的意識從被取出來，這可能看起來似乎是一個殘忍的玩笑，在那種真理的意識之中的。然而，如同問題本身注意到的一樣，在沒有這些記憶的情況下運轉的優點是巨大的。對於表面意識的心智，被給予的事物更多地是被儲存在心智深處的實際的記憶的一個影子而不是實質。這就好像每一個人格最為實質的面向的核心工作是必須如此被處理以便於留下許多線索與暗示，它們建議有諸如一種更為合乎倫理的生活或者在兩個事情中間做決定方式之類的一個事情，這種方式是形成了一個具有更深入的真理的系統的。

This deeper truth is protected from that quick and easy access by the conscious mind which entities are used to having in general. It is neatly and cleanly cached, not merely out of sight, but secreted and truly hidden, for there is extreme power which is released when the truth is claimed; and it is a worthy goal to seek and find more and more deep levels of truth. Were this truth not so well hidden, it would not have the power to move and offer transformation to that entity which perseveres in ceaseless asking and desiring of the Creator that more and more of truth be opened to one.

更為深入的真理是被保護起來以防止被實體一般來說習慣使用的表面意識的心智的快速且輕易地進入的。它是被乾淨俐落且徹底地隱藏起來的，不僅僅是看不見，而且是隱秘且真正被藏起來了的，因為當真理被主張的時候，會有極大的被釋放出來的能量，去尋求並找到越來越深層次的真理，這是一個有價值的目標。對於那個不停息地請求造物者並渴望越來越多的真理向它開放的實體，如果這個真理不是被如此好地隱藏起來，它是不會擁有力量去推動那個實體並為其提供轉變的。

You dwell in a deep and convincing illusion—this you know. Each has already discovered some degree of personal power. Each desires and attempts to use that power rightly. As each continues that pilgrim's path, seeking always the higher truth, the higher compassion and wisdom, doors do open, and to the entity who watches and pays close attention, each and every situation can hold revelation. Yet, know that it is only insofar as one continues to apply those truths already learned that these doors do open.

你們居住在一個深入而令人信服的幻象之中——你們知道這一點。每一個人人都已經發現了某種程度的個人的力量了。每一個人人都渴望並嘗試去正確地使用那種力量。隨著每一個人繼續那條朝聖者的道路，並一直尋求更高的真理，更高的慈悲和智慧，門確實打開了，對於那個觀察並密切留心的實體，每一個情況都能夠包含意外的發現。然而，僅僅是在一個繼續應用那些已經被學會了的真理的範圍內，這些門才會確實打開。

The nature of seeking is such that many attempt to speed up the process of discovering truth far beyond that rate at which they may reasonably expect to learn and retain information. Therefore, we encourage each to allow for reflection and reiteration of lessons and truths, for the process of imbibing these heady waters of truth is much longer and more subtle than a simple model of the memory of an entity might suggest.

尋求的特性就是如此以至於很多人嘗試去將那個探索真理的過程加速到遠遠超過他們可以合理地期待去學習並記住資訊的速度。因此，我們鼓勵每一個人都去允許對課程和真理的反思與重複，因為吸收這些令人興奮的真理之水的過程是一個簡單的一個實體可能會建議的記憶的模型要更長且更為微妙的。

We suggest that each of you is a marvelously complex creature, and that many times when you may be most aggravated at the delays in learning lessons are the times when it would be far better simply to allow the waiting and the process of seating these growing perceptions of truth in the stable connection betwixt newly opened subconscious material and its emergence through the threshold of consciousness into the fully conscious mind.

我們建議你們每一個人都是一個驚人地複雜的生靈，會有很多你可能會對在學習課程的過程中的延遲而感到極度惱怒的時候，在這些時候，單純地允許等待和讓這些逐漸成長的真理的感知通過穩定的連接就位的過程是要遠遠更好的時候，這種連接是在新開放的潛意識的材料和它通過意識的門檻在完全有意識的心智中浮現之間的連接。

It is as though these secret places within the mansion of your beingness are

the treasure trove which the dragon guards in your mythology. The dragon is that portion of the universal Self which aids the self in staying whole and entire, for that which you seek—that great original Truth—is powerful enough to have created all that there now is, and is powerful enough to end all that there is. Contact with this energy is a thing which it is well to allow to occur in natural ways with no heightened expectations. In quietness and in peace shall truth be yours, which you have earned through desire purified through discipline, through emotion purified by wisdom.

這就好像這些在你的存在性的宅邸之中的秘密的空間是在你們的神話中龍守護的寶庫的一樣。龍就是宇宙性的大我那個幫助自我保持完整和完全的部分，因為那個你尋求的事物——那個偉大的原初的真理——是足夠強有力以至於已經創造出了現在的一切萬有了，它是足夠強有力以至於會終結一切萬有的。接觸這種能量是這樣一個事情，去允許它用自然的不帶有被提高的期待的方式發生，這是很好的。在安靜中，在平安中，真理將成為你的真理，它是你通過被淨化過的渴望，通過訓練，通過藉由智慧而被淨化過的情緒而贏得的事物。

Rather than moving forward from this point, we would pause and ask if there is a direction which any within this circle would have a desire to appoint.

與其從這個位置前進，我們寧願暫停並請問是否有一個方向是在這個圈子中的任何人會有一種渴望去指定的呢？

Questioner: What would be your recommendation for the best way to aid this remembering process?

提問者：什麼會是你們推薦去幫助這種憶起的過程的最佳的方式呢？

We are those of Q'uo. The door into that secret part of the mansion of your self has a key which opens it. This key is meditation, contemplation or prayer. These words suggest ways of expressing a relationship. We wish to use a term which points to that relationship, that truth within is to the self which functions daily as the bottom of a lake is to the bubble upon the surface. There is no actual touching of conscious mind to the ground of being, if you will.

我們是 Q'uo。進入你的自我宅邸的那個秘密的部分的門是擁有一把打開它的鑰匙的。這把鑰匙就是冥想，沉思或者祈禱。這些詞語建議了表達一種關係的途徑。我們希望使用一個指出那種關係的措辭，那個內在之中的真理對於每天運轉的自我，就如同一個湖的底部對於在湖表面上的泡泡。表面意識的心智與存有的基礎，如果你們願意這樣說的話，是沒有實際的接觸的。

When one meditates or in some way seeks to impress within the self its relationship to the one infinite Creator by whatever means, this intention to seek the Mystery triggers a kind of instinct within the conscious portion of the deep mind, thereby focusing energy and personal power around this mountaintop which has poked up from the subconscious into the conscious mind—that little peak which shows above the threshold of consciousness as the instinct for an ethical or moral right, or that little mountaintop which says that there must be a Creator. The act of meditation, then, not only works upon the mind and body to relax and open up the flow of energy, it also triggers a

closer alignment of the self which is conscious with the fundamental or basic nature of that great mountain within the subconscious or deep mind which is the area which contains those deep and vast truths which have structured and formed all that there is.

當一個冥想或者用某種方式尋求在自我內在之中將它與太一無限造物者的關係藉由無論什麼途徑印刻下來的時候，這種去尋求奧秘的意圖會觸發在深入心智的有意識的部分的之中的一種類型的直覺，並由此將能量和個人性的力量聚焦在這個從潛意識戳入到表面意識的心智中的山頂的周圍——那個出現在意識的門檻之上的小小的頂峰會是對於一種倫理或者道德上的正確直覺，或者那個小小的山頂會說必定有一個造物者。那麼，冥想的行為就不僅僅是在心智和身體上進行工作來放鬆並開放能量的流動了，它同樣也會觸發在有察覺的自我與在潛意識或者深入心智之中的那個巨大的山的根本的或者基礎的特性之間的一種更為緊密的對齊，深入的心智是那個包含了那些深入且龐大的真理的區域，就是這種真理構建和形成了一切萬有。

You carry the blueprint of all things within, and the potential to activate any or all of this knowledge. That you are protected from burning yourself out in discovering these fiery truths before times is to be expected in a universe where there is the possibility of advancing. The Creator has not hidden these truths in order to cause hardships, but in order to prevent premature awareness. Each entity is intended to open itself to transformation in this natural way, so that there shall be no loss of incarnation that is not necessary.

你們在內在之中攜帶著一切事物的藍圖以及去啟動任何或是所有類型的這種知曉的潛能。你們是被保護起來以免在提前探索這些熾熱的真理的過程中讓你自己灼傷，在一個在其中有前進的可能性的宇宙中，這是被期待事情。造物者將這些真理藏起來不是為了產生困難，而是為了去防止早熟的認識。每一個實體都打算要用這種自然的方式讓它自己向著轉變開放，這樣就不會有不必要的投生的損失了。

May we at this time request a further direction?

我們可以在此刻請求一個進一步的方向嗎？

Questioner: No, that's very good. Thank you, Q'uo. I appreciate what you've had to say. 提問者：沒有了，那是非常好的。謝謝你們，Q'uo。我很感激你們已經說了的內容。

We are Q'uo, and we thank you, my brother. This instrument is asking us why we dally. We say to this instrument, "Relax." We rest in the harmony of this circle, reluctant to leave, yet, having fulfilled our function, we simply float within the vibratory patterns which are so beautiful to us in each of you.

我們是 Q'uo，我們感謝你們，我的兄弟。這個器皿正在問我們為什麼我們延誤了。我們對這個器皿說，“放鬆。”我們在這個圈子的和諧中休息，我們不願意離開，而我們已經實現了我們的功能，我們單純地在你們每個人內在之中對於我們如此美麗的振動的模式中漂流。

We thank you again for requesting our service, and, reluctantly, we do at this time desire to leave this instrument. We leave each of you in the love and in the light of the one infinite Creator. We are known to you as those of the principle Q'uo. Adonai. Adonai. We leave you in love and in light.

我們再一次為請求我們的服務而感謝你們，我們在此刻確實不情願地想要離開這個器皿。我們在太一無限造物者的愛與光中離開你們每一個人。我們是你們知曉的 Q'uo 原則。Adonai。Adonai。我們在愛與光中離開你們。

(Carla channeling)

(Carla 傳訊)

I Yadda. Hah! We take this instrument by surprise. She say love and light for you can speak. We greet you in love and in light. We look at your hopes and dreams and say to you, "Let no one discourage you." If someone seems to have authority yet discourages your efforts, then you must say, "He is not what he seems." Then to yourself you give encouragement. Perhaps there is not someone besides yourself to strengthen you, then you must stand on your two feet and encourage yourself. Be never faint of heart, and know always that energies such as ours are numerous.

我是 Yadda。啊哈！我們出其不意地使用了這個器皿。她因為你們能夠發言而說愛與光。我們在愛與光中向你們致意。我們觀察你們的希望和夢想並對你們說，“不要讓任何人讓你們洩氣。”如果有某個人看起來似乎擁有權威而又勸阻你們的努力，那麼你們必須說，“他並不是他看起來的樣子。”接下來給你自己鼓勵。也許除了你自己之外沒有某個人會激勵你，那麼你就必須依靠你自己並鼓勵你自己。永遠不要讓心軟弱，並一直知曉諸如我們的能量之類的能量是為數眾多的。

We cluster about those who seek to hasten the day of perfect balance. Open the heart to that company which wishes to support you, and feel that wordless encouragement. We thank the one known as (name) for allowing us to share this thought, and now would leave. I am Yadda. I leave you in love and in light. Adonai.

我們聚集在那些尋求去促進那一天的完美的平衡的人的周圍。向那些希望去支持你們的夥伴開放心，並感覺那種無言的鼓勵。我們感謝叫做（名字）的實體允許我們分享這個想法，我現在離開。我是 Yadda。我在愛與光中離開你們。Adonai。

November 28, 1993

1993-11-28 星象學

(The tape begins in the middle of a reply to a question having to do with astrology.)

(磁帶是從對於一個關於星象學的問題的一個回答的中間開始的。)

(Carla channeling)

(Carla 傳訊)

[I am Q"uo.] ... we seek at this time to do.

[我是 Q"uo。].....我們在此刻尋求去做。

We are most happy to share our thoughts on astrology, with the disclaimer that our thoughts are to be heard as the thoughts of a friend, rather than those of an all-wise teacher, for we make errors. The request we have of you is that you simply leave behind any thought which does not seem worthwhile to you.

我們極其高興與你們分享我們在關於星象學的方面的想法，我們做出這樣一個否認，我們的想法是要被作為一個朋友的想法而不是作為一個全知的老師的想法而被聽取的，因為我們會犯錯。我們對於你們的請求是你們單純地將任何在你們看來是沒有價值的想法都留在後面。

We give this instrument the picture of the world that lies in darkness. A kind of waiting, or anticipatory darkness such as the eve of a great holiday. The present period among those upon your sphere's surface at this time is an increasingly exciting one as there has been more and more of this consciousness among all of your world's peoples that some great event seems to be in the offing, so that the coming of the night is more acceptable. 我們給與了這個器皿存在於黑暗之中的世界的圖像。諸如一個偉大的節日的前夜之類的一種類型的等待著的或者期待著的黑暗。在你們的星球表面上在此刻的當前的時期是一個越來越令人激動的時期，因為已經越來越多的這種意識存在於你們的世界的人群之中，以至於某種偉大的事件看起來似乎就來臨了一樣，因此黑夜的來臨就是更為可以接受的。

It is into such a frame of consciousness, if you will, that we bring this discussion of astrology. This instrument wonders what we do, but we ask it to relax and go with us on this. There have been centuries in which it would not have aided most to look more closely into the archetypical mind. These centuries have passed for this third-density experience which you enjoy at this time. The end truly is near, if you will. Not physically, but more and more mentally and spiritually. There is that subconscious or unconscious awareness amongst your people that there are special reasons to look more deeply into natural phenomena and their possible effect upon the self, be it body, mind or spirit that is affected.

我們將這場對於星象學的討論帶入到的正是這樣一個意識的框架之中，如果你們

願意這樣說的話。這個器皿對於我們所做的事情感到驚訝，但是我們請求它放鬆並與我們一起進行這場討論。已經有多個世紀，在其中去更為密切地觀察原型心智是本來是不會有極大的幫助的。對於你們現在所享受的這個第三密度的體驗而言，這些世紀已經過去了。終點真的接近了，如果你們願意這樣說的話。不是在物質性上的終點的接近，而是越來越多地在心智上和靈性上的終點的接近。在你們的人群之中會有那種潛意識和無意識的認識，以至於會有特別的理由去更為深入地檢查自然的現象以及他們對自我的有可能的影響，假設被影響的是身體、心智和靈性。

Astrology is a complex and detail driven technology, if you will, a system of ephemeral, mathematical constructs having to do with the configurations of heavenly bodies.

星象學是一個複雜且注重細節的技術，如果你們願意這樣說的話，它是一個與天上的星體的佈置有關的瞬息萬變且數學性的構架。

To the student who wishes to probe more deeply within the self to become more and more familiar with those uncharted regions of the self represented by the marker in consciousness which you would call sub-awareness, it [astrology] offers one way of learning more about the deeper mind. There is this sub-awareness that the deeper studies at this crux may be those which have fruitful results. On this level, let us say, the awareness of specific and personal detail is not that of which we speak at this time. Rather, the archetypical mind finds explication by the relationships of heavenly bodies to each other and to the planetary sphere upon which you presently enjoy incarnation.

對於希望去更為深入地在自我的內在之中探索的學生，當它對於自我藉由在意識中的你們稱之為潛在的察覺 (*sub-awareness*) 的標記物所呈現出來的那些未經測繪的區域變得越來越熟悉的時候，星象學會為一個人提供一條越來越多地學習更為深入的心智的途徑。會有這樣一種潛在的察覺，在這個關鍵位置上的更為深入的學習可能會是那些擁有富有成效的結果的事物。在這個層次上，讓我們說，特定認識以及個人的具體細節並不是我們在此刻談及的事物。毋寧說，藉由天上的星體與相互彼此之間以及與你們當前享受投生的星球之間的關係，原型心智會得到闡釋。

At this level, much deep awareness can be encouraged by immersion in that complex set of relationships of star to star and star to the system of star and planets which you call home. On another level, the personal level, yield of useful information from continued study of and awareness of the progression of one's own—this instrument would use the word “chart”—is shall we say, a good way to develop both an instinct for influence and a relatively authentic feeling of control over the continuing life experiences which is so precious to you. To one entity, such a study would be work, a difficult chore done in order for the learning. To such a one, we would suggest investigating other avenues for learning more attuned to the environment and for aid in the feel of control over the life experience.

在這個層次上，藉由沉浸在那個恒星與恒星、恒星與恒星的系統以及與你們稱之

為家園的行星之間的關係的複雜的配置，大量的深入的察覺能夠被鼓勵的。在另一個層次上，在個人的層次上，通過對於一個人自己的——這個器皿會使用“曲線圖”這個詞語——發展的持續性的研究以及認識而產生出有用的資訊，這是一條去同時發展一種對於影響的直覺以及一種在關於掌控對於你們如此珍貴的持續進行的生命體驗的方面的一種相對真實的感覺的有益的途徑。對於一個實體而言，這樣一種學習會是有用處的，一份困難的工作會為了進行學習而被完成。對於這樣一個實體，我們建議為了學習與環境更大的協調以及為了對那種掌控生命體驗感覺有幫助的事物而探索其他的途徑。

Astrology, then, is that for which some entities are well suited, others not. To the entity which feels positively or affirmatively concerning keeping up with the chart's progression for the self, astrology can bear that aid in consciousness which creates for the seeker a vantage point, consciousness which can act as a collecting area for the amassing of one's psychic self. The gift of being psychic or aware in non-physical ways is within all persons. The means of developing this gift are tremendously large, infinite, we would think. However, to a fairly large percentage of those now seeking to increase the rate of learning, spiritually speaking, a substantial number would, indeed, find in astrology that place from which to continue to learn how to gather more and different information from the environment, for the environment is illusory and more than that is an illusion with many sub-illusions which further color the catalyst which is retained for use by your minds.

那麼，一些實體會非常地適合於星象學，而其他的實體卻會不適合於星象學。對於在關於跟上自我學習曲線的發展的方面有正面性的或者肯定的感覺的實體，星象學是能夠承載在意識中有幫助的事物的，它會為尋求者創造出一個有利位置，這樣意識就能夠起到一個人靈性的自我的集合的一個聚集的區域的用處了。成為靈性的或者用非物質性的方式察覺的天賦是在所有人內在之中的。發展這種天賦的途徑，我們會認為，是驚人地巨大且無限的。然而，對於那些正在尋求去，從靈性的方面而言，增加學習的速度的實體中的一個相當大的百分比，一個相當多的數量的實體，確實會在星象學學中找到這樣一個位置，從那個位置上，它們會繼續學習如何從環境收集更多的且不一樣的資訊，因為環境是幻象性的，環境更進一步是一個帶有許多的子幻象的幻象，它們會進一步為被保留下來以供你的心智使用的催化劑染色。

Now let us speak more in general, for there is a point to be made as regards the use of systems created by the mind and observations of mankind. Insofar as any system is internally valid in its logic, that system may be to the entity which plumbs its depths that crutch or aid which acts as the collector for the abilities and gift of the seeker. In general, it is well to choose as a system, whether it may be astrology or numerology, the study of the eye or head or hand and we could list systems for a substantial length of your time. What avails then to the seeker as efficient tools is that very systematic nature, for the mind within incarnation has the instinct for the pattern.

現在，讓我們用更為一般性的方式來談論，因為在關於對於由心智和人類的觀察所創造出來的系統的使用的方面有一個要點要被提出來。任何系統在它的邏輯性的方面都是內在地有確實的根據的，在這個方面，對於那個探測其深度的實體，

系統可以成為起到用作尋求者的能力或者禮物的收集器的作用的拐杖或者輔助物。一般而言，去選擇一個系統是很好的，無論它可能是星象學還是八卦，還是對於眼睛、頭部或者手的研究，我們能夠用你們的一段相當長的時間來列舉這些系統。那麼，作為有效的工具而可以有益於尋求者的事物就是那種非常系統化的特性了，因為在投生中的心智是擁有本能去尋求模式的。

Each entity in each experience is, in part, working internally to place the present moment into a context which will yield the maximum amount of information. This information is usually heavily biased towards comfort and well-being. However, the mind can be increasingly trained to retain catalyst which is presented to the mind which perhaps has little, if any, survival use but which does indeed aid in spiritual learning. And the way to become more able to do the work in consciousness is to persist in experiencing one system, be it of myth, science, philosophy or ethics or any system whatsoever which—we correct this instrument—to which the seeker is personally and individually drawn. 每一個實體，在每一個體驗中，在部分上都是在內部進行工作來將當下一刻放入到一個將產生出最大的信息量的背景之中。這種資訊經常是嚴重地偏向于舒適和幸福的。然而，心智是能夠越來越多地被訓練去將被呈現給心智的這樣一種催化劑保留下來的，這種催化劑也許只有很少的，如果有任何一點的話，生存方面的用途，但卻的確在靈性的學習上是有幫助的。去變得更為有能力進行在意識中的工作的方法就是去在體驗一個系統的方面堅持不懈，無論它是神話、科學、哲學、倫理或者無論什麼任何——我們更正這個器皿——任何尋求者用個人性且個體性的方式被吸引到其上的無論什麼系統。

For you are, indeed, living on the eve of that which shall come to be. It is almost impossible to describe the nature of the shift of consciousness from basic third density to basic fourth density. This shift shall take you with it, if you dwell now on planet Earth. Therefore, we encourage the twin awarenesses that it is a great time to be watchful and that it is a good time to celebrate that which astrology or any “ology” might do, which is to aid in the development of that sharply tuned hunger for the truth that is revealed in the present moment.

因為你確實是生活在即將出現的事物的前夜的。要去描繪從基礎的第三密度轉變到基礎的第四密度的意識上的轉變的特性，這幾乎是不可能的。這種轉變將會帶上你，如果你居住在行星地球上的話。因此，我們鼓勵成對的認識，即這是一個要去留心的偉大的時刻以及這是一個要去歡慶星象學或者任何的“學問”可以做的事情的時刻，這個事情即在發展那種對在當下一刻被揭露出來的真理的被敏銳地調音過的渴望的方面去產生幫助。

How we do encourage each to more and more dwell and marinate the complete entity in the present moment. It may seem odd that the mind's structure is such that the entrance to the present movement is often roundabout, moving not through the invisible door into the fully accepted present, but rather going completely around the entire structure of living to surprise the present moment, only after the long walk has sharpened the

appetite.

我們是怎樣地鼓勵每一個人都越來越多地讓全部的實體都居住並浸泡在當下一刻之中呀。心智的構架就是如此以至於進入到當下一刻的入口經常是繞道的，不是通過看不見的門進入到被完全接納的當下，而毋寧是完全地在整個的生活的構架周圍繞圈以僅僅在漫長的道路已經打磨了欲望之後才對當下一刻感到吃驚。

Astrology is, shall we say, the hors d'oeuvre which encourages an entity to more aptly fit the intellect to accept an increasing number of inferences. This ability to loosen the self from the physical and move into an abstract system of gazing at the self is key.

星象學，容我們說，是鼓勵一個實體去更為巧妙地讓智力去接納一種數量逐漸增加的推論的開胃食品。這種讓自我從物質性上松脫並進入到一個注視自我的抽象的系統的能力是關鍵。

What you do in gazing at astrology is to sharpen the intellect's ability to let go enough so that the gifts which are called psychic may express themselves intelligibly to that mind which has been softened to accept increasing numbers of inferences, for that which you seek cannot be deduced or received.

在注視星象學的方面你們所做的事情就是去打磨智力去釋放足夠多的事物的能力，這樣被稱為靈性的禮物才可能用可以理解的方式向心智表達它們自己了，那個心智已經被軟化來接納數量上不斷增加的推論了，因為你所尋求的事物是無法被推論或者被接收到的。

Discuss what you will. You cannot bring instrumentation, as you know that, to bear on the nature, which is the original Thought of the one infinite Creator. 討論你們願意討論的事物。你們無法讓，如你們所知的，測量設備，來承載那種太一無限造物者的原初的想法的特性。

We would at this time declare with regret that this is the substance of our discussion at this time, unless there is a query which would take this line of reasoning further. Might any have the desire to proceed further at this time with this particular query?

我們會在此刻抱歉地說，除非有一個問題讓這條推理的線路更進一步，這就是我們在此刻的討論的內容了。任何人會有渴望在此刻在這個特定的問題上更進一步嗎？

(Pause)

(暫停)

In that case, we would close this particular session through the one known as Jim. We leave this instrument in love and light. We are known to you as Q'uo. 在那種情況下，我們會通過叫做 *Jim* 的實體結束這個特定的集會。我們在愛與光中離開這個器皿。我們是你們知曉的 Q'uo。

(Jim channeling)

(Jim 傳訊)

I am Q"uo and greet each again in love and in light through this instrument. It is our privilege at this time to ask if there be any queries upon any other topic that we may attempt a response to.

我是 Q"uo，我在愛與光中通過這個器皿再一次向各位致意。我們很榮幸在此刻詢問是否在其他的主题上有任何問題是我們刻意嘗試去回應的。

Questioner: I have another question, Q"uo. Prior to the session the situation was discussed of helping ourselves. (Inaudible) to be at a disadvantage in our particular society and my observation was that the feelings that come to me during that Sunday were unexpected. I was wondering if there is any use for logical reasoning in trying to observe one"s own reaction in giving aid or helping another, or if it is more useful for a seeker just to accept it as it is and sort of try to do the best every time that situation or event comes up. I wonder if you could comment on it?

提問者：我有另一個問題，Q"uo。在集會前幫助我們自己的情況被討論了。（聽不見）在我們的特定的社會成為了一個不利之處，我們的觀察是在周日期間出現在我身上的感覺是沒有預料到的。我想知道，在嘗試去觀察在對給予幫助或者幫助另一個人的過程中的一個人自己的反應的方面是否有任何的用處，或者僅僅去如其所是地接受它並在某種程度上嘗試去在每一次情況或者事件出現的時候去做到最好，是否這是對於一個尋求者是更有用處的。我想知道你們是否能夠對它進行評論。

I am Q"uo, and am aware of your query, my brother. The situation of which you speak is one in which you were offered the opportunity to be of service to another in a very direct and immediate fashion. This quality of immediacy is that which catches the seeker, shall we say, in an off-guard position, as you may put it. The spontaneous response of any entity to any stimulus is to act in this off-guarded moment in a pure and unpretentious fashion, to look at this experience as it has been completed, and to review one"s reactions, thoughts and emotions is the archetypical path of the seeker for the examination of the life pattern is the seeking of truth. The illusion exists for your seeking and your learning. Thus we applaud the care taken in investigating one"s responses to significant stimuli. The significance is chosen by each of you according to that which moves your inner rhythms, those patterns programmed previous to the incarnation. Thus is well to spend time daily reflecting upon the day as it has passed to note those experiences where there was movement in your own consciousness, those felt and [that] left behind a strength and a mark upon your memory.

我是 Q"uo，我理解了你的問題，我的兄弟。你們所提到的情況是一個你們在其中被提供了機會去用一種非常直接和即刻的方式去為另一個人服務的情境。這種即刻的特性是，如你們可能會說的一樣，在一個沒有防備的位置上去抓住尋求者的特性。一個實體對於任何的刺激物的自發性的反應就是去在這個沒有防備的時刻用一種純淨且不矯情的方式去做出反應，在這個體驗已經被完成的時候去檢查這個體驗，去回顧一個人的反應、想法和情緒就是尋求者的原型上的道路了，因

為檢查生命模式就是去尋求真理。幻象是為了你的尋求和你的學習而存在的。因此，我們讚賞在對一個人對於重要的刺激物的反應的調查研究的過程中所給予的關注。重要性是由你們每一個人都根據那個推動你的內在的旋律的事物，根據那些在投生之前被規劃好的模式而被選擇出來。因此，每天去花時間在一天已經過去了的時候對那一天進行反思以注意到那些在你自己的意識中有運動存在的體驗，注意到那些被感覺到並在你的記憶中留下了一種強度或者一個記號的事物，這是很好的。

May we speak in any further fashion, my brother?
我們可以用任何進一步的方式來談論嗎，我的兄弟？

Questioner: I will take it further by saying that when I agreed to help, I had some expectations in the way it would feel and it did not feel that way and so I would ask you what kind of experience does the seeker set himself up for with the approach he is giving it? Would you give some preconceived idea of what it might be like? What it should be like?

提問者：我將會進一步提問並說，當我同意去幫助的時候，我會對它會感覺到幫助的方式有一些期待，而它並沒有感覺到那種方式，因此，我想要問你們，對於尋求者正在給予幫助的途徑，尋求者要為他自己設置什麼樣類型的體驗呢？你們會對於幫助可能會是什麼樣子的給出某種預設的觀點嗎？

I am Q'uo, and am aware of your query. To have a preconceived idea as to the outcome to any event is to confuse the perception of that event when it occurs. This provides additional catalyst to the seeker and it is not inappropriate to have these preconceptions, however, it may be noted to be inconvenient. It may also be noted by the seeker that there are a great many responses possible as a result of the giving of service and each response may be carefully noted and investigated so that the connection with giving without condition can be made.

我是 Q'uo，我理解了你的問題。在關於任何事件的結果的方面擁有一種預設的觀點就是在那個事件發生的時候去混淆對那個事件的感知。這會為尋求者提供額外的催化劑，去擁有這些先入之見是不合適的，然而，尋求者可能被注意到它是不便的。尋求者同樣可能會注意到會，作為給予服務的一個結果，有大量的有可能的反應，每一個回應都可以被仔細注意並被調查研究，這樣，那種與無條件的給予之間的聯繫就可以被建立了。

Is there any further query, my brother?
我的兄弟，有任何進一步的問題嗎？

Questioner: No, Q'uo. Thank you for that.
提問者：沒有了。謝謝你們的回答。

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

我是 Q'uo，我們再一次感謝你，兄弟。在此刻有另一個問題嗎？

Carla: Well this is personal, but I was talking with Jim the other day and we were wondering what had changed since the readings that I was given by Ra that have enabled me to [do] things that, at the time, I simply could not do. If this is not a subject you can speak upon, that's fine. If you cannot comment, great.

Carla : 好的，這是個人性的問題，但是我在另一天正在與 Jim 談話，我們想要知道，自從由 Ra 給予了我的解讀已經使得我能夠做那些在那個時候我單純無法去做的事情之後，什麼事情是已經改變了的呢？如果這不是一個你們能夠談論的主題，沒問題。如果你們不能評論，很好。

I am Q"uo. We first [must] ask if we spoke too soon?

我是 Q"uo。我們首先必須詢問，我們是否說話太快了

Carla: Well, Q"uo, only because I always have something else to say, I was just going to say that, in general.

Carla : 好的，Q"uo，僅僅因為我一直都有某個別的事情要去說，我一般來說只是將會去說那個事情。

I am Q"uo. Still ... (laughter from group) and we give this instrument the image of the steel door, locked carefully, and apologize for the lack of information. Is there any other query, my sister?

我是 Q"uo。仍舊.....(來自團體的笑聲)我們給予了這個器皿被仔細地鎖閉了的鐵門的圖像，我們為缺乏資訊而抱歉。有另一個問題嗎，我的姐妹？

Carla: Would it aid my understanding of the energies at work in my life to meditate on this door?

Carla : 對這扇門進行冥想會幫助我對在我生命中正在運轉的能量的理解嗎？

I am Q"uo, and we would suggest that the query itself be the focus of meditation.

我是 Q"uo，我們會建議這個問題本身成為冥想的焦點。

Carla: Very well. Thank you, Q"uo.

Carla : 非常好。感謝你們，Q"uo。

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

我是 Q"uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: No, thank you.

Carla : 沒有了，謝謝你們。

I am Q"uo, and we thank each for your patience and most especially for your invitation to us for we are always filled with joy to receive it and to have the opportunity to blend our vibrations with yours. We are most grateful to walk with you this portion of your journey and assure each of you that there are

many such as we who walk with you always and there are those who rejoice at your every step. We shall take this opportunity to leave this instrument and this circle of working, leaving each, as always, in love and light of the one infinite Creator. We are known to you as those of Q"uo. Adonai, my friends. Adonai.

我是 Q"uo，我們為你們的耐心，尤其為你們對我們的邀請而感謝各位，因為我們對於接受到邀請，對於擁有機會將我們的振動與你們的振動混合起來是一直充滿了喜悅的。我們對於在你們的旅程的這個部分與你們一同行走時極其感激的，我們向你們每一個人保證，有許多的諸如我們這樣的實體一直都與你們同行，會有對於你的每一步歡呼的實體。我們將利用這個機會離開這個器皿和這個工作的圈子，一如既往，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo。Adonai，我的朋友們。Adonai。

December 12, 1993

1993-12-12 重複的問題

Group question: The question this afternoon has to do with what the Confederation contacts that we speak with think about our continually asking basically the same sorts of question. We seem to need a lot of repetition concerning "being and doing" in our lives, controlling and allowing things to work for their own ends, or, basically, the lessons of love. And we're wondering how this all looks to the Confederation contacts as they observe our behavior, listen to our questions, and see our concerns—our sort of orbiting in small circles.

團體問題：今天下午的問題與我們與其談話的星際聯邦會對於我們持續不斷地詢問基本上相同類型的問題有什麼想法有關的。我們看起來需要許多的在關於在我們的生活中的“存在與行動”，控制與允許事情為它們自己的目的而運轉，或者基本上是在愛的課程的方面的重複。我們想知道，當星際聯邦的接觸觀察我們的行為舉止，聆聽我們的問題並看到我們的關注點的時候——我們是在某種小圈子中的繞圈的，這在星際聯邦的接觸看來是如何的。

(Carla channeling)

(Carla 傳訊)

We greet you in the love and in the light of the one infinite Creator. We are those of the principle known to you as Q"uo, and the love and light of the One with which we greet you is our way of expressing all that there is, so that in this greeting we have offered to you all that we have to offer in service. We are in service to your people to promulgate this one deeply held opinion of ours: that is, that there is but one great original Thought, that Thought called Love which is the Creator and the nature of all that there is, with light being that instrument with which the grand tapestry of your world scene is woven.

我們在太一無限造物者的愛與光中向你們致意。我們是你們知曉的 Q,uo 原則，我們用來向你們致意的愛與光就是我們表達一切萬有的途徑，因此在這種致意中，我們向你們提供所有我們在服務中所要提供出來的事物。我們通過向你們的人群的服務來宣傳這樣一個我們深深地相信的觀點：那個觀點就是，僅僅只有一個偉大的原初的想法，那個被稱之為愛的想法就是造物者以及一切萬有的特性，愛與光一起成為了你們的世界的佈景的宏大的織錦藉由其而被編制起來的工具。

We come to answer your query concerning repetition. We were unaware that we ever do any other thing but iterate and reiterate the one simple truth, that all that there is is one thing, that thing being a mystery which recedes before us as we move in that which we hope is a positive evolutionary way. Therefore, we have a very favorable opinion of that which you conceive of as your repetitive queries.

我們來回來你們關於重複的問題。我們並不知道我們除了重複並再次重複一個簡單的真理之外曾經做過任何其他的事情，一切萬有是一個事物，那個事物是當我們用那種我們希望是一種正面性的演化的方式前進的時候會在我們面前後退的一個神秘。因此，我們對於你們視為你們的重複的問題的事物擁有一種非常良好

的觀點。

The admonition, "Be ye perfect as your Father is perfect," is attributed to the teacher known to you as Jesus. We, too, encourage the attempt to be perfect, that is, be perfectly loving just as the infinite Creator is infinitely loving and purely loving. Yet, this instrument himself was a broken and imperfect entity within the veil of third-density incarnation. [However,] this teacher encouraged this drive towards perfection again and again. However, this teacher, in the ministry which expressed without words the nature of this entity's love, chose again and again to bestow that love, charity and wisdom upon those which any civilized culture would call imperfect—the tax collector, the prostitute, the halt and lame and those possessed—a veritable rogues' gallery of failed and sinful entities.

“你要成為完美的，因為你天父是完美的，”這個訓誡是由你們知曉為耶穌的老師提出的。我們同樣也鼓勵去成為完美的嘗試，也就是說，如同無限造物者是無限有愛而純粹地有愛的一樣，去成為完美地有愛的。而這個器皿他自己是一個在第三密度的罩紗之中的破碎且不完美的實體。然而，這個老師一次又一次地鼓勵這種朝向完美的驅動力。然而，這個老師在它的服務中一次又一次地選擇去對任何文明的文化都會稱之為不完美的人獻上愛、慈悲與智慧，這些人是稅吏、妓女、跛子和癩子以及那些擁有財產的人——一個真正的失敗的且有罪的實體的罪犯的集合。

These profoundly imperfect entities were those to whom the one known as Jesus expended the most care, going after that one in the hundred which is lost, forgiving all for faith. To one who had faith, this entity was able to effect healing. Was any who was healed described as perfect or deserving? Not at all. We, too, encourage you to strive at your very highest level of effort to "fight the good fight," as this instrument would say, gazing upon the present moment and the future as the ever unfolding opportunity to become perfect. Yet, in this endeavor, we predict that the odds are great that you shall not perceive yourselves as being anywhere near to perfection.

這些深入地不完美的實體是那些叫做耶穌的實體對它們花費最多的關懷的實體，它跟隨在一百個人中的那個迷失的人的後面，它因為信心而寬恕了所有人。對於一個擁有信心的人，這個實體能夠施展療愈。任何被療愈了的人是被描述為完美的或者是值得的嗎？完全沒有。我們同樣鼓勵你們用你最高層次的努力來努力去，如這個器皿會說的一樣，“好好打一場仗，”並同時將當下一刻和未來都視為是不斷展開的去成為完美的機會。然而，在這種努力中，我們預測，差距是巨大的以至於你們將不會感覺你們自己是在任何位置接近完美的。

This instrument earlier stated that she was in despair because she looked at the actions and thoughts of several different present moments, asking the self, "Is this the way you live in the Creator's presence?" May we point out that this entity was, in each instance, thinking of the Creator, with the relationship of the self to Creator inevitably and intrinsically characterized within the heart of self, so that there was no chance for the entity to be away from the Creator's presence.

這個器皿在早些時候說，她感到絕望，因為她檢查數個不同的當前的時刻的行為和想法，她問自己，“這就是你活在造物者的臨在之中的方式嗎？”容我們指出，這個實體，藉由無可避免且從本質上在自我的核心之中被描繪出來的自我與造物者的關係，在每一個情況中都在想到造物者，因此，實體是沒有機會離開造物者的臨在的。

In each and every self-perceived imperfection of thought and action, each of you, as you criticize yourselves, gaze at who is criticizing and who is criticized. These are both the self. The dialogue with self would not be possible were not the self composed of voices which include that voice which calls to remembrance.

在每一個自我感覺上的想法和行動的不完美之中，在你們批評你們自己的時候，你們每個人都注視著誰在批評和誰在被批評。這兩者同時都是自我。如果自我不是有那些包含了那個喚起回憶的聲音組成的話，與自我的對話是不可能。

When the seeker begins the conscious portion of its incarnational work in consciousness, all is unknown. The desire to learn is great, and the first lessons are transformational, as the conscious mind begins to deal with our opinions of how, within incarnation, entities might speed up the rate of their spiritual evolution. They are able to make large changes quickly. The meditation is placed in a kind of routine, and the entity begins experiencing fairly rapidly the results of that daily meditation. The world of nature is seen with brand new eyes which gaze upon the creation of the Father, seeing that which we, too, see: the euphonious harmony of all things in the visible world, vital, alive and praising the infinite Creator. The rhythms of life are seen in an entirely different way as the processes of meditation and contemplation go forward, and it begins to be a world in which there are things which the seeker can see to do, in the way of their service towards the Creator and others.

當尋求者開始他在意識中的投生的工作的有意識地部分的時候，一切都是未知的。去學習的渴望是巨大的，隨著表面意識的心智開始與我們對於實體在投生中如何才能加速它們的靈性演化的速度的觀點打交道，最初的課程是變換的。它們能夠快速地做出巨大的改變。當冥想被安排為一種類型的慣例的時候，實體就會開始相當快速地體驗到每日冥想的成果了。當凝視天父的造物的時候，大自然的世界會用全新的眼睛被看到，看看我們同樣也看到的事物吧：在可見的世界中的悅耳的和諧，生機勃勃的、活生生的，一切都在讚美無限造物者。隨著冥想和沉思的過程的前進，生命的旋律是用一種完全不同方式被看到的，它開始成為這樣一個世界，在其中會有尋求者，用他們服務於造物者和其他人的方式，能夠看到要去做的事情。

These things are noticeable changes. The difference it makes to the living a life based on faith is palpable, but the seeker moves onward, and each step takes the seeker into that new world in which things have not yet been constructed. Soon the changes within, meeting and reacting with the environment, begin to cause that which one might experience as a dying away of some of the self, the turning towards a different or transformed view of how the spiritual journey shall be run, and more and more as this process

continues, the seeker finds itself torn loose from all that previously maintained equilibrium. The path moves onward, yet, the self is transforming and is not any longer a set character. The seeker begins to wish to have some kind of structure within which to seek, yet, that structure is constantly being torn down to some extent by the progression of the spiritual evolution which was desired.

這些事情是可以注意到的改變。它對於活出一次基於信心的生命所產生的改變是明顯的但是尋求者會繼續前進，每一步都將尋求者帶入到那個在其中事物尚未被構建的新世界中。很快，當內在之中的改變遭遇環境並與之作用的時候，這些改變會開始引起一個人可能會體驗為自我的一些部分的一種死亡以及在關於靈性的旅程將會如何進行的方面轉向一種不同的或者被轉換過的觀點，隨著這個過程越來越多地繼續，尋求者會發現它自己從所有之前被維持的平衡上被解脫出來了。道路繼續前向，自我正正在轉變，自我不再是一個固定的性格了。尋求者開始希望去擁有某種類型的在其中尋求的構架，而那個構架會持續不斷地在某種程度上被渴望的靈性的演化的進程所推倒。

Thusly, as this desire for spiritual evolution is progressively satisfied, just so it becomes that which is not familiar. And in the middle of this seemingly effortless meditational practice, one finds the self becoming very full of effort, attempting to digest and inwardly mark all that is taking place in a balanced and truthful way. The self becomes less known, for much is in motion. And as the question itself implies, the odds are good that quite often within the stretch of years of a seeker "s conscious spiritual walk the self will be, again and again, rather frequently out of balance, or shall we rather say, perceiving the self as out of balance, and there is the wishing and hoping for more balance, for more skill in expressing the life in love and in service.

因此，隨著這種對靈性演化的渴望逐漸被滿足，就是用這種方式它成為了那個你並不熟悉的事物了。在這種表面上毫不費力的冥想的練習中，一個人會發現自我正在變得充滿了努力，並正在嘗試去消化所有正在發生的事情並在內部將其用一種平衡和誠實的方式將其標記出來。自我變得不是那麼被瞭解了，因為大量的事物是在運動中的。如這個問題本身暗示的一樣，差異相當經常地是有益處的，在一個尋求者的有意識的靈性的道路的一段持續數年時間中，自我將會，一次又一次地，相當頻繁地失去平衡，或者容我們說，感覺到自我是失衡的，會有對於更大的平衡以及對於在通過愛與服務表達生命的方面的更多的技巧的希望與期待。

Perhaps our greatest message to you in this regard is: keep walking. Do not be disappointed in the self because there seems to be the repetition of message. This simply indicates where in a particular group or circle, the rubber, as this instrument would say, is hitting the road.

也許我們在這方面給你們的最大的資訊是：繼續前進。不要因為看起來似乎有信息的重複而對自我感到失望。這單純地表明，在一個特定的全體或者圈子中，如這個器皿會說的一樣，輪胎接觸地面的地方。

Shall you wish for a pure heart? Then, inevitably, shall you notice each and every impurity which you perceive in the self. Do you wish to be always the one who offers love? Just as strong as this desire is, so is the strength of your

ability to notice unloving acts. And if your desire is to balance being and doing, then you shall surely notice, again and again, that you wish to be given more tools and resources to aid you in combating and working with the self as it is perceived by the self to be acting out of balance.

你將會期待一顆純淨的心嗎？那麼，你將不可避免地注意到每一個你在自我內在之中感覺到的瑕疵。你祈禱一直都是那個提供愛的人嘛？你在注意到缺少愛的行為的能力上的力量，就恰恰如同這種渴望是一樣地強有力的。如果你渴望去平衡存在和行動，那麼你將必定會，一次又一次地之一到，你們希望被給予更多的工具和資源來幫助你在自我被自我感覺到失去平衡的時候與自我交戰並與自我一同工作。

So those things which concern or worry, like this repetition, are not in our opinion negative, but rather merely indicative of where the energy is within each of you in the circle. Please consider how long this spiritual journey is, and how infinitely fine the distinctions and the enlightenments become as the Spirit progresses through the densities to gaze at the long view. Not only are you attempting within incarnation to balance the being and the doing, the resting and the acting, but there are millions and millions of your years ahead in which you shall only tighten and magnify the scope of that which you observe, looking always not at what has been gained, but at what there is to do. These lessons, shall we call them, go on forever, until time itself becomes meaningless and spiritual gravity takes over.

因此，那些諸如這種重複之類的擔憂或者憂慮的事情，在我們看來並不是負面性的，而毋寧說僅僅是在這個圈子中的你們每個人的能量所在的位置的指示。請考慮這條靈性的旅程有多麼漫長，隨著靈性通過密度發展，當用長遠的目光來看的時候，差別和啟發會變得多麼無限地精細。你們不僅僅正在投生中嘗試去平衡存在和行動，休息與工作，在前面同樣還有數百萬年的時間，在其中你們將僅僅收緊和放下你觀察的事物的範圍，你不會一直看著已經被取得的事情，而是會看到要去做的事情。這些課程，容我們對它們的稱呼一樣，會永遠地繼續，一直到時間本身變得無意義，靈性的重力接管為止。

We ask, then, that the heart rest in a peace which does not come from settling differences or realizing truths. We hope for each of you a peace that is full of the striving of entities to rest in the Creator. That Creator is not still. The Creator in which you rest builds up and tears down all possible avenues. Dwell within the precinct of this peace. This peace is not still. This peace may be full of noise and full of prayer also, yet, this peace is simply the awareness of the Creator in direct relation to you, and in direct identity with the heart within, which contains that spark of pure Love which enlivens the whole.

接下來，我們請求心在一種平安中休息，那種平安不是來自於分析差異或者領悟真理。我們希望你們每一個人都擁有一種平安，那種平安是充滿了實體們在造物者中休息的努力的。造物者不是安靜的。你在其中休息的造物者會將所有有可能的途徑都構建起來並推倒。這種平安不是安靜。這種平安可能是充滿了噪音並同樣也充滿了祈禱的，而這種平安單純地是對於造物者與你的直接的關係，造物者與內在之中的心的直接的同一性的認識，它包含了那種為全體帶來生命力的純粹的愛的火花。

You are mortal, experiencing incarnation within a heavy illusion. Those things you came here to learn you are indeed learning; but it takes your time, not simply one lifetime, but again and again called into incarnation to repeat and repeat that lesson not perfectly grasped as yet. If we felt that we should not repeat ourselves, my friends, we would soon be out of talk.

你們是凡人，你們在一個沉重的幻象中體驗投生。對於那些你們來到這裏來學習事情，你們確實正在學習，但是它要花費你們的時間，不是單純地一次生命，而是一次又一次被呼喚進入到投生之中來一再重複那個你們尚未完美地掌握的課程。如果我們感覺到我們不應重複我們自己，我的朋友們，我們會很快停止說話。

We are attempting to show to this instrument the image of the ice which forms on top of the pond or puddle. The sheet of ice across the top is solid to the touch. It is strong and holds weight. It is one shape only, and can only be changed by breaking and scattering its crystalline nature. Yet, below the ice is living water, the habitat of beings—fish and plant life thrive beneath the solid ice. This is as you in incarnation. The form which you have taken is crystalline in its own way, and marvelously wrought, and each entity has its own beauty and cleanness of form. This solid entity which greets you in the mirror shall be your physical identity until you leave both the illusion and that physical form behind. Yet, that solid entity is not the end of you, but merely the surface of your form. Within you are deep and living waters in which the flora and fauna, shall we say, of archetypical images which live in those deep waters may thrive and bloom. Does the physical form change because of this life which moves within? Usually not, yet this is your self, mostly unknown by you except that you can feel that pressure of vitality coming from the depths within and you can experience this depth and fullness of being.

我們正在嘗試向這個器皿顯示出在池塘或者水坑的頂部形成的冰的圖像。橫跨頂部形成的冰層接觸起來是堅固的。它是強有力且承重的。它僅僅是一個形狀，它僅僅能夠藉由打破並粉碎它的結晶的特性而被改變。而在冰的下面是活水以及存有的生長環境——在堅固的並的下面魚類與植物生命是興旺的。這就如同在投生中的你們一樣，你們已經採用的形式在其自身的方式是結晶的，是被不可思議地精煉過的，每一個實體都擁有它自己的美麗和形式上的整齊。這個在鏡子中向你們打招呼的固體的實體將會是你的物質性的身份，一直到你同時將幻象和那個物質性的形體留在後面為止。而那個固體的實體並不是你的終點，而僅僅是你的外形的表面。你的內在是深深的且活的水域，在其中在那些深水中生活的，容我們說，原型圖像的植物群落和動物尋求就可以興旺與繁茂了。物質性的外形會因為這種在內在之中移動的生命而改變嗎？通常是不會的，而這就是你的自我，它在絕大多數的時候是不被你所知曉的，除了那些你能夠感覺到來自於內在深處的生命力的壓力以及你能夠體驗到這種存在的深度和完整性的時候。

The crystalline form will indeed need to be battered with that blunt instrument called repetition, a hundred or a thousand times before the dent is made—the form changes, the mental formation changes, the emotional changes—the work is slow, and you feel pokey and petty and tired of not quite getting it yet. We encourage and exhort each in the regular allowing of

the definition of the self to be consciously altered by the bringing into remembrance and awareness that living, breathing, vital part of the deep self. Breathe deeply of that living water. Inhale it into the form which is the physical health. Consciously irrigate and marinate the self in these living waters of deep mind, then allow that consciousness to fade, so that you may, once again, take up the attempt daily, hourly, moment by moment, to live the life of faith, as witness. And in that witness, whether by expression or aura or any word or deed, may you celebrate that imperfection which is the perfect outworking of a life lived in faith and service.

這種結晶的外形將確實需要用那種這個器皿稱之為重複的鈍器被打扁，在進展被做出之前，一百次或者一千次的重複——外形的改變，金屬的構造的改變，情緒上的改變——工作是緩慢的，你會感覺到無聊、瑣屑並對尚未將它完全弄明白而感覺到厭煩。我們鼓勵並勉勵每一個人都用有規律的方式藉由憶起並察覺到那個深入的自我的活生生的、呼吸的、有生命力的部分而允許自我的定義被有意識地轉變。深深地呼吸那活水。將它吸入到身體健康之所是的形體之中。有意識地灌溉自我並將自我浸泡在這些深入心智的活水之中，接下來，允許那種意識逐漸消失，這樣你就可以再一次，作為見證者，在每時每刻，每小時，每一天都進行那種去活出信心的生命的嘗試了。在那種見證中，願你們為那種在信心和服務中被活出的一次生命的完美的外部工作之所是的不完美而歡慶，要麼藉由表達，或者藉由靈光、或者藉由任何言語或者行動。

Do you seem to need repetition? Very well then, my friends, repetition it is. And with each repetition, the total of Love does not expand but simply intensifies, so that as each lesson is repeated, new and deeper graspings and understandings are found. The entity has not been dealt, may we say, that can do the same thing twice—not in the world of spirit.

你們看起來似乎是需要重複的嗎？那麼非常好，我的朋友們，它就是重複。藉由每一次重複，全部的爱並沒有拓展，而是單純地強化了，這樣，當每一個課程被重複的時候，新的和更為深入的掌握與理解就會被找到了。**如果不在靈性的世界中，實體是不會與，容我們說，能夠兩次做同樣的事情的情況打交道的。**

We ask each to lift the criticism that is implied in being aware that you are working towards an unattained goal. Feel each day both the perfection which is the true nature of all things, and the imperfection which is consciousness expressing through a medium. The medium of third-density is that which consciousness can do very little about, comparative—we correct this instrument—compared to its action upon other densities. Therefore, allow the self its nature, and be at peace with the repeated lessons.

在知曉你是正在向著一個尚未被達成的目標進行工作的方面，我們請每一個人都放下在這種知曉中所隱含的批評。感覺到每一天同時是完美的和不完美的，這種完美是一切事物的真實的本性，這種不完美是通過一個媒介表達的意識之所是。相比意識在其他的密度的上的行動，意識對第三密度的媒介所能夠做的事情是非常少的。因此，允許自我擁有它的特性，並對於重複性的課程感到平安吧。

We would at this time transfer this contact to the one known as Jim. We are those of Q"uo, and leave this instrument in love and in light.

我們會在此刻將這個接觸轉移到叫做 *Jim* 的實體。我們是 Q"uo，我們在愛與光中離開這個器皿。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each again in love and in light through this instrument. At this time may we ask if there might be any further queries for our consideration?

我是 Q"uo，我們通過這個器皿在愛與光中再一次致意。在此刻請問是否有任何進一步的問題供我們考慮呢？

Carla: I didn't understand what he—what they meant, when they were talking about the deep mind. The images ... It was just unclear to me about the deep mind, and the living, almost like beings in that deep mind, which are living. Somehow there was the suggestion that they're not precisely us, they're living like fish in the water of us in the deep mind. And I couldn't make anything out of that so I didn't express it. And I wonder if you could try again through Jim, because I was interested in that image but I couldn't express it well enough to use it.

Carla：我不理解，當他們正在談論深入的心智的時候，他——他們的意思是什麼。那些形象——那些關於深入的心智，活的心智的形象對於我僅僅是不清楚的，它們幾乎就好像在那個深入心智中的存有，活的存有一樣。以某種方式會有這樣的建議，他們並非完全是我們，它們就好像在我們的深入心智的水中的魚一樣活著。我沒有從中弄明白任何事情，因此我沒有表達它。我想知道你們是否能夠再一次通過 *Jim* 嘗試，因為我對於那個形象很感興趣，但是我無法足夠有效地表達它以使用它。

I am Q"uo, and am aware of your query, my sister. And we would agree that this concept is one which is difficult to comprehend within your normal reference points of existence, for there is little of the deeper mind that your peoples choose to investigate beyond the individual subconscious. However, if an entity is successful in traveling to the roots of the mind beyond that that can be called the personal subconscious, there is the racial consciousness of its own kind, shall we say, and here there are experiences that have been gathered by those of the same racial heritage that affect the individual entities of that grouping ...

我是 Q"uo，我理解了你的問題，我的姐妹。我們會贊同，這個概念是一個在你們通常的存在性的參照點之中很難理解的概念，因為你們的人群選擇在個人的潛意識之外的部分去調查研究的事物只有很少是屬於深入心智的。然而，如果一個實體成功地旅行到那個在被稱之為個人潛意識的部分之外的心智的根部的話，會有，容我們說，屬於它自己的種族意識，在這裏會有那些已經被屬於相同的種族傳承的實體收集起來的體驗，這種種族意識會影響屬於那個團體的個體的實體.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Q"uo, and am again with this instrument. We shall continue. Beyond the racial mind there is the planetary mind that is different than the racial mind on this particular planetary influence. For, as you are aware, many there are upon your planet that have had their beginnings elsewhere upon other planetary influences, so that there are various racial minds which compose your planetary mind. It is possible for a third-density planet to evolve with only its original second-density population progressing to the third, so that the racial and planetary minds are more alike if not identical.

我是 Q"uo，我們再一次與這個器皿在一起了。我們將會繼續。在種族心智之外有星球的意識，它是與在這個特定的星球上的種族意識不一樣的。因為，如你們知道的一樣，在你們的星球上有很多的種族是在其他的星球上的別的地方擁有它們的起源的，因此，會有各種各樣的種族意識組成了你們的星球的意思。一個第三密度的星球是有可能僅僅通過它本地的第二密度的群體演化並發展到第三密度的，因此，這樣的星球的種族意識和星球意識是更為類似的，如果不是同等的話。

Moving further into the roots of the tree of mind, we come to that portion which is called the archetypical mind. It is here that the blueprint for your evolutionary process is found, so that the influences that you experience from this source are of a fundamental nature, and provide insight and inspiration into your daily experience only in the form of echoes, hints and shadows. At the level of the archetypical mind there is the participation, both of the individual entity such as yourself and entities of quite another nature, though all are one in truth. The creative forces or intelligences that are responsible for this portion of the creation in its very essence are those which work upon the level of the archetypical mind, refining that cosmic mind of the one Creator in such and such a fashion, so that there is the possibility that the Creator may know Itself with greater variety and intensity than if the cosmic mind did not experience further refinement.

如果更深地進入到心智之樹的根部，我們來到了那個被稱為原型心智的部分。就是在這裏你們的演化的進程的藍圖被找到了，因此，你們從這個源頭體驗到的影響是具有一種基本的特性，它僅僅通過回音、暗示或者陰影的方式來將洞見和啟發提供到你們的日常體驗之中。在原型心智的層次上，同時會有諸如你自己之類的個人性的實體以及具有相當不一樣的屬性的實體們的參與，雖然所有的實體實際都是一個實體。為這個造物的部分負責創造性的力量或者智慧在其核心實質中就是在原型心智的層次上進行工作，並用這樣或者那樣一種方式精煉那種太一造物者的宇宙心智，這樣造物者就有可能藉由比如果宇宙心智沒有體驗到進一步的精煉的情況的更大的多樣性和強度來知曉祂自己了。

It is here, at this level, that we were speaking previously in suggesting that there are concepts that are basic to third-density experience which have their

origin at this level of archetypes. And because of this similarity of lessons to be learned there is the seeming repetition of experience for the seeker of truth within your illusion. Thus, you draw from the same well waters that nourish your life-being and give it its flavor, its élan.

就是在這裏，就是在這個層次上，我們在之前在建議中談到，會有那些對於第三密度的體驗是基礎性的觀念，這些觀念在這個原型心智的層次上是擁有它們的源頭的。因為那些要被學習的課程的這種相似性，對於在你們的幻象中的真理的尋求者，會有體驗在表面上的重複。因此，你是從相同的水井中汲水，那水會滋養你的生命的存有並給予它風味，賦予它生命的活力。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, thank you. That was fascinating.

Carla：沒有了，感謝你們。那是令人著迷的。

I am Q"uo, and we are grateful to you as well, my sister. Is there another query?

我是 Q"uo，我們同樣也對你是感激的，我的姐妹。有另一個問題嗎？

Carla: Not from me, Q"uo.

Carla：我沒有了，Q"uo。

We are those of Q"uo, and are aware that we have spoken for a goodly portion of your time this day, and we are most grateful to each of you for inviting us to do so. We are overjoyed at this opportunity, and we can assure you that though it seems there is repetition upon repetition within your illusion, that the effort you make to greet each experience with love and with light is unique, and adds its own portion not only to your experience but to the experience of the one Creator. And each effort, each breath, and each thought that you take is treasured by those who observe and have responsibility for this progress as your teachers, your friends, and your guides, shall we say.

我們是 Q"uo，我們意識到我們已經在今天發言了你們一段相當長的時間了，我們極其感激你們每一個為邀請我們發言。我們對於這個機會是感到狂喜的，你們在用愛與光來向每一個體驗致意的過程中所做出的努力，雖然它在你們的幻象中看起來似乎是一次又一次的重複，我們能夠向你們保證它是獨一無二的，它將它自己的部分不僅僅添加到你的體驗上，同樣也添加到太一造物者的體驗上了。你所做出的每一個努力、每一次呼吸，每一個想法都會被那些作為你們的老師、你們的朋友，你們的，容我們說，指導靈而觀察並對這個過程負責任的實體們所珍惜，

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

在此刻，我們將離開這個器皿和這個團體，我們一如既往在太一無限造物者的愛

與光中離開各位。我們是你們知曉的 *Quo. Adonai* , 我的朋友們。 *Adonai*。

December 19, 1993

1993-12-19 夢境中的母親與父親

Group question: (Inaudible) ... (name) concerning a dream he had, which he felt was an extremely enlightening dream. We will ask the questions in parts. The first one is: "Who are those who played the parts of my spirit mother and fathers?"

團體問題：(聽不見).....(人名)關於一個他做的夢，它感覺到這個夢是一個極其令人啟發的夢。我們將要分開幾個部分來問問題。第一個問題是，“那些扮演了我的靈性上的母親和父親的人是誰呢？”

(Carla channeling)

(Carla 傳訊)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We are privileged to attend your session of working at this time and gratefully thank this group for calling us to share our opinions with you. It is our privilege and we are most heartily pleased and blessed by the company, asking only that our opinions be accepted as just that. So we ask each to consider what we offer, rejecting those things which do not immediately seem to aid in your particular spiritual journey, and if there remain any which do aid you, then we are most delighted.

我是 Q'uo。在太一無限造物者的愛與光中致意。我們很榮幸在此刻參加你們的工作的集會，我們帶著感激感謝這個團體呼喚我們來與你們分享我們的觀點。這是我們的榮幸，我們因為陪伴而感覺到由衷的快樂與有福，我們僅僅請求我們的觀點僅僅作為觀點被接受。因此，我們請每一個人都去考慮我們所提供的事情，拒絕那些並沒有立即看起來似乎是在你的特性的靈性的旅程上有幫助的事情，如果有任何剩下的內容是確實對你有幫助的，那麼我們會是極其高興的。

We speak this day concerning the interpretation of a dream. Such is often the platform upon which information necessary to a spiritual seeker is offered, the dream state being marvelously outfitted and equipped to handle complex and shifting values and concerns which are being considered by the seeker on many levels, some conscious and most subconscious. This dream state, then, is marvelously wrought for maximal loading or layering of information. To one who is not yet working with the dream state, dreams may seem ephemeral, nonsensical and useless. However, to the seeker who spends the care and attention to prepare for remembering and considering dreams this resource of the mind is a stout friend and a wise teacher to the conscious self, expressing in rich detail the tapestry of deep energies which move through the self within the incarnation.

我們在今天談及對一個夢境的解釋。這樣的夢境經常是在其上一個靈性尋求者需要的資訊被提供出來的平臺，夢境狀態是不可思議地被裝備和被配備起來以處理在很多的層次上正在被尋求者考慮的複雜而多變的價值與關注點的，一些考慮是有意識的，大多數是潛意識的。那麼，這種夢境狀態，就是為了最大化的資訊的裝載或者堆放而用非凡的方式被製造出的。對於一個尚未與夢境狀態一同工作的

人，夢境可能看起來似乎是瞬間即逝、沒有道理且沒有用處的。然而，對於花費了關注和注意力來為記住並為考慮夢境做好準備的尋求者，這個心智的資源對於有意識地自我而言是一個堅定的朋友和一個睿智的老師，它用豐富的細節表達了流經在投生中的自我的深入的能量的織錦。

The denizens of dreams have various identities when gazed at from various points of advantage. In a very real sense, and perhaps one of the most important, all figures within a dream are the self. This seems confusing at first glance, for if all figures in a dream are the self, then where is the dynamic which expresses thought and carries instruction? Yet the self is a large entity, an entity of a level or order of complexity which is difficult to express. Within each self there exist the pre-traces or foreshadowings of all potential possible states of mind, all feelings and emotions, indeed, all situations.

當從各種各樣的有利方面來注視夢境的時候，夢境中的居民擁有各種各樣的身份。在一個非常真實的意義上，也許是最重要的一個意義，在一個夢境中的所有的人物都是自我。這在一開始看起來似乎是令人混淆的，因為如果在一個夢境中的所有人物都是自我，那麼表達想法並呈現在了指引的動力性在哪里呢？而自我是一個巨大的實體，一個具有一種難以表達的複雜性的層次或者順序的實體。在每一個自我內在之中都存在有所有潛在有可能的心智的狀態、所有的感覺與情緒，確實所有的狀況的先兆或者預兆。

In a dream in which all entities are the self, then, the interpreter of the dream is looking at the characters of the dream with the hope of penetrating the symbol or figure or motif which the figure represents. In this regard, it is helpful to have some familiarity with the archetypal mind in one of those disciplines, such as the tarot, which attempt with some degree of success to capture the complex and many-layered values and colors of this tapestry of the self.

在一個在其中所有的實體都是自我的夢境中，接下來，對夢境的解釋者正在觀察夢境的特性寄希望於刺穿象徵或者形象或者那個形象所代表的主旨。在這個方面，去一個對諸如塔羅之類的修煉中的原型心智擁有某種熟悉，這是有幫助的，這樣的訓練帶著某種程度的成功嘗試去抓住這種自我的織錦的複雜與多層次的價值與色彩。

When one gazes at a mother, within the dream, looking for the archetypal match for this particular entity one may perhaps find some degree of success holding each archetype in mind and allowing the dream figure to be matched to it. The figure of mother contains, shall we say, the essence or heart of the dynamic called female. Those incarnate—we correct this instrument—incarnated in physical vehicles which are female contain the world within them, for to their wombs and through their wombs all must come who come into manifestation.

當一個人在夢中注視著一個母親的時候，如果去查看這個特定的實體的原型上的匹配物的話，一個人也許可以帶著某種程度的成功在頭腦中找到每一個原型所包含的內容並允許夢中的形象與它匹配起來。母親的形象包含了，容我們說，被稱為女性的動力性的實質或者核心。那些投生——我們更正這個器皿——被投生

在女性的物質性的載具之中的實體在它們內在之中包含了世界，因為那些進入到顯化之中的事物必須進入它們的子宮並穿越它們的子宮。

The female is the doorway through which all life essences stream. Within the heart of the father, then, is that which acknowledges the high position or ruling standard of the feminine. Before that door, that gateway, all men kneel, all give homage. Toward the female, then, is felt an irresistible love, often experienced as a darker or more convoluted love bearing in its folds the pain of that within the male which is not alive as is the female.

女性是所有的生命的實質通過其流動的出入口。那麼，在父親的心之中就是那種對女性的崇高的位置或者支配性的標準的知曉。在那扇門，那個入口前，所有的男人都跪下來，所有人都表示臣服。接下來，在一個女性身上被感覺到的是一種無可抗拒的愛，這種愛經常會被體驗為一種更為陰暗或者更為曲折的愛，這種愛在它的皺褶之中承載著在男性內在之中的痛苦，男性不是和女性一樣地有生氣的。

Thus, we encourage the one known as (name) in its consideration of the various female archetypes to illuminate this search for self and further to illuminate that within the self which now stops searching.

因此，我們估計被知曉為（人名）的實體在它對各種各樣的女性的原型的考慮的過程中去為自己啟發這種探尋並進一步啟發在那個現在停止探索的自我內在之中的事物。

(Pause of thirty seconds.)

（三十秒暫停）

The three images of father—that which is rough, that which is strong, that which is wily—are not mutually exclusive images, yet what, archetypically speaking, within the male is rough, is wily? What depths do these words suggest? What divisions within the self do the unification of these three characteristics foreshadow? We suggest consideration of the mind, the physical vehicle and the spiritual self, moving always back from the detail to the essence, from complexity of detail towards unity of wedded understanding.

父親有三個形象——粗暴的形象、強有力的形象、狡猾的事物的形象——這些形象並不是相互排斥的形象，然而，從形而上學的方面而言，在男性內在之中什麼是粗暴的呢，什麼是狡猾的呢？這些詞語的深度暗示了什麼呢？這三種特性的聯合預示了在自我內在之中的什麼區域呢？我們建議對心智、物質性載具以及靈性上的自我的考慮，並一直從具體細節返回到實質，從具體細節的複雜性移動到被結合了的事物的一體性。

To the student which has achieved comes the clear dream which points both to the completion of one season of the self and to the moment of beginning, the next season of the self. In what way, then, does the incarnation, as its events lie in the present moment, provide resonances with this dream of mother and of fathers? These considerations may well produce further

queries. 已經取得預期效果的學生的身上會出現清晰的夢境，這種夢境會同時指出自我的一個季節的完結和自我的下一個季節的開始的時刻。那麼，當投生的事件呈現在當下一刻的時候，投生用什麼方式提供了與這個母親和父親的夢境的共鳴呢？這些考慮可以很好地產生出進一步的問題。

May we answer further at this time?

我們可以在此刻進一步回答嗎？

Jim: The second part of the question is: "What of an helpful or clarifying nature could be said regarding my spirit mother's answer to my question about the constancy of my experience of being?" *Jim* : 問題的第二個部分是：“在關於我的靈性的母親回答我關於我的存在的體驗的恒久性的問題的方面，有什麼能夠被說的事情是具有一種有幫助或者澄清的特性的呢？”

Carla: Could you read that again?

Carla : 你們能夠再讀一次嗎？

(Repeated)

(重複)

(Carla channeling)

(*Carla* 傳訊)

The metamorphosis that occurs in some life forms is far more striking than transformation within the third-density consciousness. When the tadpole becomes a frog, there has been quite an obvious change. When the pupa becomes a butterfly, there is an obvious change, but when a seeker has unwittingly fulfilled an archetypal task, the transformation is not obvious or even visible, necessarily.

在一些生命形態中發生的變形 (*metamorphosis*) 是在第三密度的意識中的轉變要遠遠更為驚人的。當蝌蚪變成一隻青蛙的時候，已經有一種相當明顯的改變了。當蛹變成一隻蝴蝶的時候，有一種明顯的改變，但是當一個尋求者已經不知不覺地實踐了一個原型上的任務的時候，轉變不是明顯的，甚至未必是可見的。

Further, this transformation takes place at two very different levels of being. In one level, the subconscious level, time/space holds sway and there is no veil, so that clarity of color and detail is seen. However, the portion of the personhood, shall we say, which is conscious is like that of the iceberg. The conscious self is often tempted to think of itself as it sees itself in the mirror as the whole self. However, most of that which makes a seeker that particular and unique seeker lies forever hidden, and as an entity continues to do work in consciousness, great magnitudes of change are seen below the threshold of consciousness and rainbows of colors detail this marvelous melodrama of evolving selfhood, while above the threshold of consciousness the changes

are muted and the desire to see these changes, be it ever so keen, must make itself comfortable working largely with the palest and dimmest of hues compared to the richness of color in the time/space portions of consciousness which lie below the veil.

更進一步，這種轉變是發生在兩個非常不一樣的存在的層次的，在第一個層次，即潛意識的層次中，時間/空間是佔據支配地位的，沒有罩紗，因此，色彩和具體細節的清晰度是被看到的。然而，容我們說，人類屬性的表面意識的部分，就好像冰山一部分一樣。當表面意識的自我在鏡子中將它自己視為完整的自我的時候，表面意識的自我經常被引誘去想到它自己。然而，絕大多數讓一個尋求者成為那個特定的且獨一無二的尋求者的事物是永遠地被隱藏起來的，隨著一個實體繼續進行意識中的工作，改變的巨大的廣度就在意識的門檻之下被看到了，色彩的彩虹詳述了這種逐漸演化的自我屬性的不可思議的戲劇性的事件，而在意識的門檻之上改變是無聲的，去看到這些改變的渴望，儘管它一直如此地強烈，是必須通過大部分地與相比存在於罩紗之下的意識的時間/空間的部分中的色彩的豐富性的最暗淡且最模糊的色彩一同工作來讓它自己變得舒適的。

Thusly, it is well that there be in a seeker attempting to learn new ways the willingness to accept upon—we correct this instrument—on faith alone that the work done faithfully and persistently is indeed creating new selfhood below the veil of forgetting, even though that which appears within the conscious experience may not at all times have the brilliance and clarity which is instinctively felt as the work of seeking revolves and moves the seeker in its orbit of evolution.

因此，在一個尋求者內在之中，會有去學習新的途徑的嘗試以及去接納的樂意——我們更正這個器皿——僅僅由於信心去接納的樂意，這是很好的，那個信心即，用有信心且堅持不懈的方式被完成的工作確實會在遺忘的罩紗之下創造出新的自我屬性，即使在表面意識的體驗中出現的事物可能不會在所有的時候都擁有光輝與清晰度，隨著尋求的工作的旋轉並在它的演化的軌道上推動那個尋求者，這種清晰度會用直覺性的方式被感覺到。

It may be seen, then, that on one level a state once experienced becomes the basic state and further evolution holds this value as its ground value. On the conscious level, however, the value which is stable subconsciously seems to be anything but stable as the conscious entity working within this shadowed valley of existence which is your normal waking consciousness must work to understand what it can amid the ever changing emotional mind-sets which bias most entities" web of perceptions according to those defenses and adjustments which have fed into the increasingly eccentric and individualistic web of characteristics which is the evolving personality of the conscious self.

接下來，可以被看到的是，在一個層次上一種狀態一旦被體驗到了，這種狀態會成為基礎的狀態，進一步的演化會將這種價值作為它的基礎的價值。然而，在表面意識的層次上，這種在潛意識上是穩固的價值看起來似乎是完全不是穩固的，因為對於那個在這個你的通常的清醒的意識之所是的存在性的有陰影的山谷中工作的有意識的實體，它必須進行工作來理解，在一直變化的情緒性的心態之中什麼是它能夠做的，這個情緒性的心態就是讓大多數實體的感知的網路根據那些防守以及調節而產生偏向的事物了，它已經為那個有意識地自我的演化的人格之

所是的越來越離心且個人主義的性情的網路供應養分了。

Thusly, there is always change, but the fruits of these changes, the completion motifs of cycles within incarnation, though steady and stable within the deep self, will not seem stable at all within the conscious life. How to evaluate oneself with regard to this holding of the steady state? We encourage any seeker with this kind of query simply to lay it aside, for the least among your peoples can judge the self but the greatest among you cannot judge wisely. Therefore, we encourage the lack of the taking of the spiritual temperature and also the releasing of the opinion concerning which state it would be best to be in.

因此，一直都會有改變，但是這些改變的果實，在投生中的週期的主旋律的完成，儘管它們在自我深處之中是穩定且穩固的，它們在表面意識的生命之中看起來將完全不是穩定的。如何在關於對這種穩定狀態的擁有的方面來評估自己呢？我們鼓勵每一個尋求者對於這種類型的詢問單純地將它放在一邊，因為你們人群中很少有人能夠評判自我，而你們中的最好的情況也無法明智地評判。因此，我們鼓勵不要去測量靈性上的問題，**我們同樣也鼓勵釋放關於它在最好的情況下會處於的狀態的觀點。**

Certainly one wishes to always run the straight race with a pure and full-hearted effort. Yet we suggest that the running of this race is in itself that satisfaction which truly endures. The grasping or holding on to that which has occurred, we suggest, is not necessary, for such clear dreamings generally signal the ending or completion of one cycle of learning and the momentary or new entry into the next cycle which shall be the next lesson of love.

肯定地，一個人會希望帶著一顆純淨而全心全意的心來一直在跑步比賽中跑直線。而我們建議這場跑步比賽本身就是那種真正會持久的令人滿意的事物。我們建議，對已經發生的事情的掌控或者緊握不放是沒有必要的，因為這樣清晰的夢境一般來說是對於一個學習的週期的結束或者完成，以及那個即時的或者新的進入到下一個週期的入口的信號，下一個週期將會是下一門愛的課程。

The entity which began the cycle, now ended, is no longer that which calls itself (name) and now that this cycle begins, to turn back and reach for these experiences felt within the dream queried about is just a holding on to that which is rather a signal, a fairly complex signal, which suggests without specific delineation the nature of what may be called the initiation which has been gone through.

對於那個開始了週期並現在結束了週期的實體，它不再是那個稱呼它自己（人名）的實體了，既然這個週期開始了，去轉過身來伸手去拿這些在夢境中感覺到被詢問的體驗，這僅僅是對於那些體驗的一種緊握不放，它毋寧是一個信號，一個相當複雜的信號，它在沒有具體的描繪的情況下暗示了已經被經歷了的可以被稱之為啟蒙的特性。

May we ask if there is a further query?

請問是否有一個進一步的問題？

Jim: The third portion asks: "How did the nature of my question to my spirit mother constrain the form that her answer took?" *Jim* : 第三個部分問：“我對我的靈性上的母親的問題的特性是如何限制了她的回答所採用的形式呢？”

Carla: Could you read that again?

Carla : 你們能夠重讀嗎？

(Repeated)

(重複)

(Carla channeling)

(*Carla* 傳訊)

I am Q"uo. This instrument is not aware of the content of this particular part of the dream, so we shall have the difficulty of working without this instrument's awareness of what we refer to within our words. Therefore, this response is less than complete.

我是 Q"uo。這個器皿並不知道夢境的這個特定的部分的內容，因此，我們在沒有這個器皿對於我們在我們的言語中所指的內容的認識的情況下進行工作會遇到困難。因此，這個回應是較不完全的。

Let us consider the archetype of the two women, one of the negative polarity and one of the positive polarity. The central figure which is male has his hands crossed across the breast holding in each hand one of the women's. The moment comes when the choice between these two women, between that which they represent in all of its richness, must be made. The particular energy which goes into that moment of choice constrains or configures the shape of that level or way which opens before the male which has made the choice. Therefore, we suggest a consideration of this archetype known to this instrument as The Choice, one of the tarot images.

讓我們考慮兩個女人的原型，一個是負面極性的，一個是正面極性的。中間男性的形象將它的手在胸前交叉並用握住每一個女人的一隻手。在這兩個女人之間的選擇，在它們在其全部的豐富性之中所代表的事物之間的選擇必須被做出的時候到了。進入到那個選擇的時刻的特定的能量限制了或者塑造了在那個已經做出了選擇的男性的面前開放的程度或者途徑的形狀。因此，我們建議對塔羅圖形中的一個圖形，即這個被器皿知曉為“選擇”的原型進行考慮。

May we ask if there is a further query?

有一個進一步的問題嗎？

Jim: The fourth portion asks: "Why did the experience occur in the dream state instead of during waking hours?" *Jim* : 第四個部分問道：“為什麼這個體驗是發生在夢境狀態之中而不是在清醒的時間之中呢？”

We encourage the one known as (name) to rejoice, for the dream which has been given is of a certain level or kind in which what may be called reality or ground of reality is enhanced so that there is a reality to the dream which is greater than the waking reality.

我們鼓勵被知曉為 (名字) 的實體去歡慶，因為已經被給與了的夢境是具有一定的層次或者類型的，在這個層次上可能會被稱為實相護著實相的地面的事物是被增強了的，因此，夢境會有一種比清醒的實相更大的實相。

In actuality, the subconscious is always far more fully conscious than the waking entity. So the, shall we say, syntax and vocabulary which in ... 實際上，相比清醒的實體，潛意識一直是遠遠更為充分地有意識的。因此，句法和辭彙表.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

... which informs these images is of an order impossible to contain within the waking state. Were this material to be given with this degree of clarity within the waking state the consensus reality which the self depends upon would tend to be greatly shaken, the energy of this harvest being that which the waking self could not bear.

鼓舞了這些形象的.....是具有一種在清醒的狀態中不可能包含的條理的。如果這種材料在清醒的狀態中用這種清晰度被給出來的話，自我所依賴的共識性實相就會傾向於極大地被動搖了，這種收割的能量是清醒的自我所無法承受的事物。

Thusly, were this same information to be given in a waking vision, there would of necessity be some bias within the self which would form the pattern for the translation of these bright images into the grays, the pearl, off-white and tan of human experience as you know it, all the shades of gray and tan, the colors of shadow, rather than substance. Yet that which is so gray seems to the physical eye quite bright. Imagine the impact of that which would make the colors of your sky and your sea, your land and your earth, seem drab. Such brightness pierces the eye and blinds it. Thusly, the dream is skillfully knitted up for the self by the self in the way which allows the self to remain sturdily within the incarnational set of biases which define the perceptions of self to self at the moment.

因此，如果同樣這個資訊要在一種清醒的視野中被給予的話，就會有對在自我內在之中的一些偏向性的需要了，這些偏向性會在這些鮮豔的圖像轉變成為如你們所知的人類的體驗的灰白、珍珠白、米黃色以及黃褐色的過程中形成圖案，所有的圖案都是灰色和黃褐色的色調以及陰暗的顏色，而不是實質內容。而那個如此灰暗的事物在肉眼看來是相當鮮豔的。想像那種造就了你們的天空，你們的海洋，你們的大陸以及你們的土地的色彩的事物的產生的影響看起來似乎是單調乏味的。這樣的鮮豔會刺穿眼睛並致盲。因此，夢境是用那種允許自我在投生性的偏

向性的設置中保持健壯的方式有技巧地由自我為自我編織起來的，就是這些偏向性定義了在那個實體的自我對自我的感知。

Is there another query?

有另一個問題嗎？

Jim: The last portion asks: "My own opinion on how to best appreciate this experience is to continue to meditate on the observations and items of experience that depended from it. What else, either in my considerations or actions, might be beneficial in this same quest?" Jim : 最後的部分問道：“我自己對於如何最佳地欣賞這種體驗的觀點是去繼續對觀察以及基於其而產生出來的體驗的項目進行冥想。要麼在我的考慮中或者在我的行動中，還有什麼別的事情是可以在這種相同的探尋中有益處的嗎？”

We are those of Q"uo, and we suggest, first of all, that the skill which is able to move forward from such a dream-vision is encouraged, for to stay with the lesson, which is today, tomorrow and tomorrow and tomorrow is that energy which is baffling the natural flow of ongoing experience. Thusly, in the most general sense, it is well for the mind to open the hand, as it were, metaphorically speaking, to release from any bondage or prison that great gift which has been given to the self by the self. This self will continue to supply to the conscious mind that material which ennobles and illuminates the experiences now causing catalyst or material for the self to push and wrestle against and learn from.

我們是 Q,uo，我們首先會建議能夠從鼓舞了這樣一個夢境的景象的事物前進的能力，因為去留在那個今天的課程上，明天，明天和明天就是那種正在對持續發展的體驗的自然流動起阻礙作用的能量了。因此，在最為一般性的意義上，頭腦在形而上學的意義上，可以說是，張開手，去釋放已經由自我給予被給予自我的偉大的禮物的任何束縛和囚禁。這個自我將繼續向表面意識的心智提供會使得現在引發了催化劑的體現變得高貴，變得光輝材料，或者為自我提供去與其推擠、扭打並從中學習的材料。

It is more efficient to cooperate with that ongoing flow, to open the self forward and gaze into the present moment and the near future, having faith that that which has been harvested and accomplished within is safe and cannot be denied or stolen from the self.

去與那種一直前進的流動合作，去向前方開放自我並凝視當下一刻與不久的未來，並同時對已經在內在之中被收割了的和已經被實現了的事物是安全的、是無法被否定或者從自我身上被偷走的抱有信心，這是遠遠更有成效的。

In terms of those studies which move positively from this recorded group of images called the dream, we again suggest pondering and musing over the archetypal male and female roles played by each, whether reluctantly or gladly, throughout the incarnative experience.

在那些從這種被稱為夢境的被記錄的形象的集合開始的用正面性的方式移動的學習的方面，我們再一次建議仔細考慮並沉思在貫穿整個投生性的體驗中由每一

個人所扮演的原型的男性和女性，無論是不情願地扮演，還是高興地扮演。

Let us pull back then, and gaze at this experience. What is it to be male? What is it to be female? What power lies within the female? To what, within woman, does man bend the knee, and rightly so? And what within the present experience mimics these archetypal images in quality or feeling?

接下來讓我們往後拉，注視這種體驗。去成為男性是什麼呢？去成為女性是什麼呢？什麼樣的力量存在於女性之中呢？男人向女人內在之中的什麼事物跪下了呢，是理當如此嗎？在當前的體驗中什麼事物在特性上或者感覺上模仿了這些原型的形象呢？

May we ask if there are any queries from those present?

我們會請問在場的人是否有任何問題？

Jim: None from me, Q"uo. Thank you very much.

Jim：我沒有了，Q"uo。非常感謝你們。

We thank you, my brothers.

我們感謝你們，我們兄弟們。

As we take our leave of each for this working we rejoice with you that you are able to pursue that spiritual quest which is every man"s with joy and faith. We applaud the courage it takes to persist beyond any limitations in intending and desiring with a whole heart to learn the truth, to witness to the light and to live serving in love for love"s sake. 在我們離開各位的時候，我們為這次工作而與你們一同歡慶你們能夠追尋那個靈性上的探求，這個探求每一個人帶著喜悅和信心的探求。對於在用一顆完全的心去意願與渴望的過程中堅持不懈地超越任何的局限以學習真理，見證光並以愛的名義在愛中服務而活所需要的勇氣，我們為這種勇氣鼓掌。

When dreams occur there is a glamour cast over the experience. The dream is fantastic, immediate, the speaking a reality beyond that which you may see with the physical eyes. Yet this waking world into which we speak at this time is the place where, as this instrument would say, the rubber hits the road. This frustrating, confusing, chaotic, ongoing experience which entities rush through, calling it life only if it is thought about, this is the ground upon which lessons are learned, love is taken in and given out and all of worth is collected through the webs of perception.

當夢境出現的時候，會有一種魔法被施加在體驗之上。夢是奇異的、即刻的，它講述了一個超越你用肉眼可以看見的事物的實相。而這個我們在此刻正在向其發言的清醒的世界是一個在其中，如這個器皿會說的一樣，輪胎接觸道路的地方。對於這種實體急速穿越的令人挫敗的、令人混淆的、混亂的且持續進行的體驗，即使它在被考慮的時候才稱之為生命，這種體驗就是課程在其上被學習，愛在其上被接受與被給出，以及所有有價值的事物在其上通過感知的網路被收集的地面了。

When studying something like the dream about which the queries were asked, always keep in mind that respect which one has for a teacher, no matter how difficult. This illusion is your teacher. Your ability to learn is enhanced by information such as is within this dream but this information always turns back into the waking self, pointing the way for further service, defining the nature of passages of seasons within the learning self.

當對某種諸如問題被問道了的夢境之類的事情進行研究的時候，一直都在頭腦中記住，去尊重一個人所擁有的作為一個老師的事物，無論有多麼困難。這個幻象就是你的老師。你去學習的能力是藉由諸如在這個夢境中的事物之類的資訊被增強的，但是這種資訊一直會返回到清醒的自我之中，它同時指出進一步的服務的途徑，並定義在那個學習的自我內在之中的季節的流逝的特性。

Above all things, respect the incarnational self. Respect and offer homage to the intransigent and often negatively seeming face of everyday life. The mind turned towards the present moment with respect and charity is that mind which is ever closer to the veil of forgetting. That which accepts and reaches for the conscious life with gusto, though that gusto were for seemingly petty and everyday life, expresses great wisdom. You need not cling to any information but allow the information to travel as it will, occurring and recurring, and when recurred, thought about.

最重要的是，去尊重投生的自我。尊重那個不妥協且經常在表面上是負面性的日常生活的面孔並對其宣誓效忠。帶著尊敬轉向當下一刻的心智就是那個會越來越接近遺忘的罩紗的心智。帶著熱忱來接受並伸手觸及那個有意識的生命，雖然那種熱忱是對於表面上瑣屑的日常生活的熱忱，它依舊表達了偉大的智慧。你不需要去依附於任何的資訊，而僅僅是允許那個資訊如其所願地旅行，發生並重現，當資訊重現的時候，考慮它。

Yet, what does the entity hope for from the physical incarnation but the opportunity to make and remake the choice of how to serve?

然而，除了在如何服務的方面去做出選擇並再次做出選擇的機會其外，實體還要對物質性的投生有什麼期盼呢？

Unbind the mind always and ask it freely to ramble. Then each day do some reflective considering of the flavor of the day's perceptions. By such means the material of the day is seated and works down into the roots of mind. The unexamined in life is far less likely to be used by the subconscious to teach the conscious self, so look to the perceptions. How are the biases of the seeker that you are in mind affecting the priorities which order the perceptions which are allowed into the conscious mind? Look always, when reflecting upon experience, towards ways to improve that gathering of perceptions so that there is better information given to the self which makes the choices. And always, as always, we encourage the steady, persistent, daily meditative times, be they short or long, for these meditations seat and stabilize learning and open the door into the silence which births the creation.

一直都去解開心智的束縛並要求它自由漫步。接下來，每一天都對那一天的感知的風味進行某種反思性的考慮。藉由這樣的途徑，那一天的材料就被就位並在心

智根部的深處進行工作了。在生命中未經過檢查的事物是遠遠不大可能被潛意識用來教導表面意識的自我的，因此去檢查感知。你之所是的尋求者在心智中的偏向性是如何影響優先順序的呢？就是這種優先順序為被允許進入到表面意識的心智的感知進行排序。在對體驗進行反思的時候，一直去方式去尋求增強那種對感知的收集，這樣就會有更好的資訊被給予那個做出選擇的自我了。一如既往，我們一直鼓勵穩定的，堅持不懈的，每日冥想的時間，無論它們是長還是短，因為這些冥想會讓學習就位並使其穩固，並向著那誕生了造物的靜默開放。

We leave you in this silence, above all things. It is made of the love of the one infinite Creator. And we leave you in the builded and constructed universe, which is all light. We are those of Q"uo. Adonai. Adonai.

我們在這種高於萬物的靜默中離開你們。靜默是由太一無限造物者的愛所製成的。我們在被構建和被建造的宇宙中離開你們，這個宇宙全都是光。我們是 Q"uo. Adonai. Adonai。

January 2, 1994

1994-01-02 原型與週期

Group question: The question today is from N. The first part is about the cycles. Since "as above, so below," only by understanding the universe, cosmos, celestial bodies and finding correlations with the activities of the mind, the human body, cells, tissues and molecules, atoms and subatomic particles, down to the etheric body, can we comprehend the whole. Could you comment on the correlation between cycles and the relationship to the human body?

團體問題：今天的問題是來自於 N。第一個部分是關於週期。既然“如其上，如其下，”僅僅藉由理解世界、宇宙、星體並找到它們與心智、人類身體、細胞、組織與分子、原子以及亞原子微粒，向下直到以太身體的活動之間的相互作用，我們能夠理解整體嗎？你們能夠在週期同它與人類身體之間的關係之間的相互作用的方面進行評論嗎？

(Carla channeling)

(Carla 傳訊)

We are those of Q"uo. Greetings in the love and in the light of the one infinite Creator. We feel pleasure that we have been called to this session of working in order to share our thoughts with you. Thank you for this honor. Please, as always, take what is meaningful from our opinions, discarding the rest.

我們是 Q"uo。在太一無限造物者的愛與光中致意。我們為我們已經被呼喚到這個工作的機會以便於與你們分享我們的想法而感到高興。為這個榮耀而感謝你們。一如既往，請從我們的觀點中拿取有意義的內容，並將其他的都拋棄掉。

The physical makeup of your visible universe is most impressive, the systems, seeming rigidly hierarchical until there is a closer look, at which time anomalies begin to mount. The part of the crystallized creation which is withheld is great. This withholding is not in order that visibility be restricted, rather the withholding is due to the lack of sufficient sight, or opportunity for sight. In other words, neither the third density physical vehicles nor the consciousness inhabiting these physical vehicles is at your present equipped with receptors capable of assimilating the amount of data which exists.

你們的可見的宇宙的物質性的組成是極其令人印象深刻的，系統在表面上似乎是嚴格地等級性的，一直到會有一種更靠近的觀察之前，在更加靠近的觀察的時候，反常現象開始積累了。具體化的造物的被保留起來的部分是巨大的。這種保留不是為了可見性被限制，無論說，保留是由於缺少足夠的眼界或者視野的機會。換句話說，第三密度的物質性載具與居住在這些物質性載具之中的意識，在此刻都不會被裝備有能力吸收那種存在的資料的數量的感受器。

We say this because the attempt to match perceived cyclical hierarchies is made non-useful by this fact. It is indeed so that that which exists, as you say, above, is indeed reflected in that which is, as you have said, below. However, that which is above is other than can be conjured or mentally figured out.

That energy which created all that there is may be seen to be the center of all that there is. This field of love is of a nature which is reproduced and is the stuff of all levels of vibration which stem therefrom.

我們這樣說是因為，去將被感覺到的週期性等級匹配起來的嘗試會由於這個事實而變得沒有用處的。存在於如你們所說的，上方的事物，確實是，如你們所說的，在下方的事物之中被映射的，確實如此。然而，在上方的事物是無法被想像或者用心智的方式被弄明白的。那種創造了一切萬有的能量可以被視為是一切萬有的中心。這個愛的場域是具有一種被複製的特性的，它是由其而發生的所有的振動的層次的原材料。

This nature is an essence or a fullness of field. The energy is saturated, that is, there is fullness of love. You seek in understanding cycles to better understand healing. However it is an understanding, shall we say, of fields and of the amount of saturation or fullness of love in the fields, in field strength, shall we say, that aids in the efficacy of healing. That is, the more saturated the awareness of love is the more fullness of health there is.

這種特性是一種實質或者一種場域的完整性。能量是飽和的，也就是說，會有愛的完整性。在理解週期的方面，你們尋求去更好地理解療愈。然而，它是一種對場域以及對在這個場域中，對在場域的強度方面的愛的飽和量或者完整性的，容我們說，理解，容我們所，這種場域的強度會在療愈的成效上起幫助。也就是說，愛的察覺越發飽和，就會有越大的健康的完整性。

To work on the influences of heavenly objects, as you call these, is instead to do fairly subtle work in the area of the archetypical mind. The influences upon these archetypes from celestial objects varies according to the native ground or earth of a particular entity and the study of these correspondences yields a wealth of detailed information in each individual which undertakes such study. 要在，如你們所稱的，天上的東西的影響上進行工作，就是要作為替代在原型心智的區域中進行相當微妙性的工作。這些來自於天上的東西的原型的影響是會根據一個特定的實體的天生的地面或者土壤而變化，對這些一致性的研究會在每一個進行這樣的研究的個體身上產生出豐富的具體的資訊。

This touches only tangentially upon healing information in that it is so that in working with the archetypes and their relationships there is much opportunity for the skilled student to take fire from a newly perceived gracefulness of relationship that clarifies in some way the student's thinking or, as you so often say, understanding.

這僅僅會間接相關地觸及療愈相關的資訊，因為，就是用這種方式，在對原型以及它們的關係進行工作的時候，有技巧的學生會有大量的機會去從一種新感覺到的關係的優美之中獲得靈感，這種關係上的優美性會用某種方程澄清那個學生的思考或者，如你們如此經常說的一樣，理解。

May we ask if there is a further query?

請問是否有一個進一步的問題？

Jim: A minor harvest cycle is related to the solar year which is the amount of

time it takes our sun to go around the zodiac, about 25,000 years. The master cycle is said to be 75,000 years. Is there a star around which our sun or solar system moves that is the center of this 75,000 year cycle and, if so, can you tell us is it Alcyone or some other star?

Jim : 一個收割的子週期是與太陽年聯繫在一起的，它是我們的太陽繞著黃道運轉的要花費的時間的數量，它是大概兩萬五千年。主週期被認為是七萬五千年。有一顆我們的太陽或者我們的太陽系統其運行的恒星是這個七萬五千年的圓的中心嗎，如果是這樣的，你們能夠告訴我們它是昴宿六，或者是某個其他的恒星嗎？

We are those of Q"uo. While it is so that the numbers 25,000 and the turning of sun about solar system—we correct this instrument—Earth around solar system are similar, there is not the importance placed upon the connection between these two similar numbers. The timing, shall we say, of cycles of spiritual living or advancement are as they are because of quite sensitive factors involving the energies of the group of entities moving through third density. In other words, since your Earth sphere has certain populations of entities from various planetary influences the timing of these cycles of spiritual evolution is set in such and such a mold. As the group populations" biases collectively are altered through what you know as time the timing of the cycles also evolves.

我們是 Q"uo，兩萬五千的數字與太陽圍繞太陽系——我們更正這個器皿——地球圍繞太陽系的轉動的數字是近似的，雖然確實如此，在這兩個相似的數字之間的聯繫上卻沒有重要性要被放置於其上。靈性上的生活或者前進的週期的計時是這樣一個計時，是因為包含了穿越第三密度的實體的團體的能量在內的相當敏感的因素。換句話說，因為你們的地球擁有一定的來自於各種各樣的星球的實體的人群，這些靈性上的演化的週期的計時是用這樣或者那樣一種模式被設置的。隨著團體的人群偏向性通過你們所知曉的時間而集體性地被改變的時候，週期的計時同樣也會演化。

The setting of these cycles is ever liquid and is regulated quite, quite precisely according to every single entity and thought of each entity. This energetic whole has a nascent life which expresses its times of blooming and learning in such and such a way while stars wheel above in the heavens according to your physical sight, the constellations of thought and intention infinitesimally added until a towering largeness and fullness of information has been assimilated. This living entity expresses as a field and this entity"s expressions create the exact timing of the cycles of learning.

這些週期的設置是一直流動的並相當精準地根據每一個單個的實體以及每一個實體的想法而被調節的。這種能量上的完整性擁有一種新生的生命，它會用這樣或者那樣一種方式表達它綻放和學習的時刻，隨著星辰根據你們的身體的視覺在天上旋轉，想法和意圖的星座無限小地添加，一直到一個高聳的信息的巨大性和完整性已經被消化吸收為止。這個活生生的實體表達為一個場域，這個實體的表達創造出了學習的週期的精確的計時。

The cycles of learning have only tangentially, again, to do with the concerns of

healing which we believe we understand these questions to be directed to. It is difficult to express how this perfectly logical seeming set of correspondences actually has an effect because the archetypical mind is most deep and for that reason most difficult to penetrate. We are happy to work upon the metaphysical implications of cycles concerning the archetypical mind, however, it is our feeling that this is not germane to a study of healing except as a rather advanced and subtle portion of healing which has to do with abstract or mental body healing at certain levels. We would suggest working from other assumptions than the assumption that cycles of spiritual learning are correlated with the cycles concerning healing.

學習的週期，與我們理解這些問題是被指向療愈的關注點，再一次，僅僅只是間接相關的。這個完全有邏輯的對一致性的表面上的設置是如何實際上擁有一種效果的，這是很難表達的，因為原型的心智是極其深入的，就是因為那個原因，原型心智是極其難以刺穿的。我們很高興在涉及到原型心智的週期的形而上學的含義上進行工作，然而，我們的感覺是，這是同一種對療愈的學習不大相關的，除了作為一個療愈的一個相當高級且微妙的部分之外，這個部分是與在一定的層次上對抽象或者心智身體的療愈有關的。對於這個靈性學習的週期是與涉及到療愈的週期相互關聯的假設，我們會建議從其他的假設進行工作。

Is there a further query?

有一個進一步的問題嗎？

Jim: He also mentions a 206,000 year cycle and he would like to know if there is any relationship between this 206,000 year cycle and Arcturus or Aldebaran and if there is a metaphysical significance to this cycle.

Jim：他同樣也提到了一個二十萬六千年的週期，他想要知道，在這個二十萬六千年的週期和大角星或者畢宿五之間是否有任何關係，這個週期是否有一個形而上學的重要性。

We are those of Q"uo. We do not find the comparisons listed to be useful.

我們是 Q"uo。我們沒有發現被列出的比較是有用處的。

Is there a further query?

有一個進一步的問題嗎？

Jim: Yes. He would also like to know if there is any significance in a 26 million year cycle and if it has any relationship to a specific star or location.

Jim：是的。他同樣想要知道在一個二千六百萬年的週期中是否有任何的重要性，它是否與一個特定的星星或者地點有任何關係。

We are those of Q"uo. And again we do not find a significance to the 26 million year cycle. Perhaps we could suggest that the center of the universe is the center of each entity"s heart. The open heart of the great Self which each self is is that center which is a unity. All of the portions of the Creator, shall we say rather misleadingly, seem to themselves to be in time and space each unique, each separate and each apart. Yet, in truth, the center of the

constellations is the open heart. All measurement, all numbering, all ways of detailing and patterning the observed creation fall to dust before the open heart. Love is of a certain nature. The fullness, breadth, depth and height of the nature of love is both revealed and concealed by its visibility and ready accessibility for each self contains this center without distortion within the open heart.

我們是 Q,uo。我們再一次沒有發現在兩千六百萬年的週期上有一個重要性。也許我們可以建議，宇宙的中心是每一個實體的心的中心。每一個自我之所是的大我的開放的心就是一個一體性的中心了。所有的造物者的部分，在它們自身看來似乎都是在時間和空間的各自獨特，各自分離，各自分開的，容我們所，這是相當令人誤導的。而實際上，星座的中心是開放的心。對於被觀察到的造物的所有的度量，所有的記數，所有的詳述以及模仿的方式，都會在開放的心的前面化為灰燼。愛是具有一定的特性的。愛的特性的完整、寬度、深度以及高度是同時因為它的可見性以及現有的可接近性而被揭露和隱藏起來的，因為每一個自我都在開放的心中包含有這個無扭曲的中心。

It is both blessing and curse that those who seek so longingly and yearn so profoundly for scientific information to aid in being of service must have their hopes thwarted by the illusive and ever receding face of spiritual knowledge, for this knowledge is not that which has to do with the kind of measuring which is used to calculate the hierarchies of the observable, physical universe, but love moves and its traces dwell within all things. The keys to healing echo the ways or nature of love itself.

對於那些如此渴望地尋求且如此深入地渴望科學性的資訊來對服務起到幫助的人，它們必定會因為靈性上的知識的令人迷惑且一直後退的面孔而讓他們的希望受挫，這同時是福分與災禍，因為這種知識不是那種與被用來計算可被觀察的，物質性的宇宙的等級的度量的類型有關的，而愛是運動著的，它的足跡存在於一切事物中。療愈的關鍵就是去對愛本身的這些途徑或者特性產生迴響。

We find that to speak further at this juncture is to infringe upon the free development of the awareness which would ask further queries upon this healing subject and consequently we feel that to speak further at this working is not appropriate. We thank this instrument for bearing with us while we attempted to use some concepts which stretched the instrument's ability to understand, if we may again use this term. We also thank the questioner and encourage study and further queries on this interesting subject. Our hearts are full of a love and desire to be of service, as always, and we are most thankful for the energy and desire and longing to be of service that this group expresses with these queries. It is truly a privilege to be able to blend our energies with your own and we cannot thank you enough.

我們發現要在這個節點進一步發言會是去侵犯那種會在這個療愈的主題上詢問進一步的問題的認識的自由的發展，因此我們感覺到在這個工作上去進一步談論是不合適的。當我嘗試去使用一些會拉伸這個器皿去理解（如果我們可以再一次使用這個詞語的話）的能力的觀念的時候，我們感謝這個器皿對我們的忍耐。我們同樣也感謝提問者並鼓勵在這個有趣的主題上的學習和進一步的問題。我們的心是充滿了愛和服務的渴望的，一如既往，我們極其感謝這個團體藉由這些問問

題表達的能量、渴望以及進行服務的熱望。能夠將我們的能量與你們自己的能量混合在一起，這真的是一種榮幸，我們怎麼感謝你們都是不夠的。

Is there any other query at this time?

在此刻有任何其他的問題嗎？

Jim: Not from me, Q"uo. That was very good. I"m sure he appreciates that a good deal. Thank you. *Jim* : 我沒有了，Q"uo。那個回答是非常好的。我相信他會極其感激那個回答的。謝謝你們。

We are those of Q"uo, and we greatly appreciate your kind words. May we close by simply spending a few moments stating the wonder, the marvelous wonder of hope when hope is not logical. The wonder, the miraculous wonder of faith, when the faith is not logical. May we encourage each to live in hope and in faith, forgetting not one iota of the darkness perceived but knowing that no darkness eradicates light. Live, then, in light, for [inwardly] you may always be standing beneath the bright sun.

我們是 Q"uo，我們極其感激你們好心的言語。容我們藉由簡單地花一些時間來表述當希望不是邏輯性的時候的奇觀，非凡的希望奇觀。當信心不是有邏輯的時候，這種奇觀，這種奇跡般的信心的奇觀。容我們鼓勵每一個人都藉由希望和信心而活，同時不忘掉被感覺到的黑暗的任何一個微粒，但是卻知曉沒有黑暗會撲滅光。接下來，活在光之中，因為，在內在之中你可以一直站在明亮的太陽之下。

As your spirit basks in its intelligent warmth the body is most positively effected. So may the time of cold and darkness be for you lighted within by the sun of hope and faith. We leave you rejoicing in this faith, in the love and the light of the one infinite Creator.

當你們的靈性沐浴在它有智能的溫暖之中的時候，身體是會極其正面性地被影響的。因此，祝願寒冷與黑暗的時刻在內在之中被希望和信心的太陽所照亮。當我們在這種信心中歡慶的時候，我們在太一無限造物者的愛與光中離開你們。

We are known to you as those of the principle Q"uo. Adonai. Adonai.

我們是你們知曉的 Q"uo 原則。Adonai。Adonai。

January 16, 1994

1994-01-16 改變與命運

Group question: The question this week has to do with how we accept change and the attitude that we can best utilize to meet change. Then we would also like some information on what it is exactly that changes. What is this sense of ourselves that changes and uses various tools like the mind, dreams, archetypal mind and whatever to change?

提問者：這一周的問題是與我們如何接受改變以及我們能夠最佳地用來迎接改變的態度有關的。接下來，我們同樣也想要一些關於改變的事物究竟到底是什麼的資訊。改變並使用諸如心智、夢境、原型心智之類的各種各樣的工具以及無論什麼要改變的事物，這對我們自己的意義是什麼呢？

(Carla channeling)

(Carla 傳訊)

Greetings from the love and the light of the infinite Creator. We are those of Q"uo, and we are privileged to bless you in the love and the light of the infinite One. We thank each for calling us to your meeting this afternoon and cannot adequately express our feelings of honor, for it is privilege indeed to be able to blend our vibrations with your own and to share our humble opinions with you. As always, we remind each that we are fallible beings prone to error. We need to request that each choose those opinions which seem to resonate within the unique web of energies which are your evolving self and to lay the rest aside, for we would not be a stumbling block before any.

從無限造物者的愛與光中致意。我們是 Q,,uo，我們很榮幸在無限太一的愛與光中祝福你們。我們感謝每一位呼喚我們來到你們今天下午的集會，我們怎麼表達我們的榮耀的感覺都是不夠的，因為能夠將我們的振動與你們自己的振動混合在一起並與你們分享我們謙遜的觀點，這確實是榮幸。一如既往，我們提醒每一位我們是易於犯錯的有錯誤的存有。我們需要請求每一個人都選擇那些看起來似乎在你演化的自我之所是的那個獨一無二的能量網的內在之中有共鳴的觀點，並將其他的觀點都放在一邊，因為我們不願意成為任何人面前的一塊絆腳石。

This concept of change is interesting. Imagine if you will the unity and infinity which characterize the creation and all within it. That which is various is infinitely various. That which is infinite is made of one thing. Where, then, is the change? Where the manyness? Each entity focuses within itself every energy within the unified creation. Within each unique and infinitely precious soul lies all that there is.

這個改變的觀念是有趣的。如果你們願意的話，想像作為造物以及在造物中的一切的特徵的統一與無限。多種多樣的事物是無限地富於變化的。無限的事物是由一個事物形成的。那麼，改變在何處呢？眾多性 (manyness) 在何處呢？每一個實體都在它自己內在之中聚焦於在統一的造物中的每一個能量。在每一個獨一無二且無限珍貴的靈魂之中存在有一切萬有。

Thusly, the changes and chances of incarnation take place against a grand backdrop. You now see this backdrop as though it were the universe; you cannot see the stage beneath your feet for it seems to be Earth, nor can you see the self within each character that you play, nor can you see each character that you choose not to play, for you are of tho[se]—we correct this instrument—within the train which spends its speed into gathering twilight, the cars filled with light, the travelers talking and drinking and eating and sleeping and gazing out the windows at the passing scenery.

因此，投生的改變和機會是在一個宏大的背景之下發生的。你們現在看到這個背景就好像它就是宇宙一樣，你們既無法看到在你們的腳下的舞臺，因為它看起來似乎是地球，你們同樣也無法看到在你所扮演的每一個角色之中的自我，你們也無法看到你們選擇不去扮演的每一個角色，因為你們是屬於那些——我們更正這個器皿，因為你們是在那列飛速駛入逐漸聚集的黎明的微光之中的列車上的人，車廂充滿了光，旅客們正在談話、喝水、吃東西，睡覺與凝視窗外飛逝的風景。

How much of this landscape that you see have you made yours? This image is intended to funnel your conceptual mind into a configuration within which you may see that the incarnated experience which to you seems greatly various and changeable is in a more light-filled illusion—which is your metaphysical counterpart at this space/time—straight as an arrow. The change you perceive is just that: perception of change, not change. You are on the incarnational train. It is not a local. It does not stop until you disembark. The concept of destiny is (inaudible) to most who chase under its heavy hand. Yet, we say to you that this (inaudible) destiny is your greatest ally. This train which shall keep you on track regardless of what scenery you view will ride through its destination well in mind, all the curves, and mountains, valleys and great chasms that seem to toss and fling you through life are the scenery of your spirit's learning, the visual aids of the great college which is your incarnation.

這個你看到的風景有多少是你已經使之成為了你的風景呢？這個形象化的比喻是打算要將你們的觀念的心智彙聚形成一種構型，在其中你們可以看到，在你們看來似乎是極其多種多樣且可變的投生性的體驗是處在一個更多地充滿光的幻象之中的——它就是你們這個空間/時間的形而上學的對應物——你們的投生體驗是如同一支箭一樣地筆直的。你們感覺到的改變僅僅就是：對改變和沒有改變的感知。你們是在投生性的列車上的。它不是一個本地的列車。一直到你下車之前它都不停下來。對於絕大多數在命運的重壓之下追逐的人，命運的觀念是（聽不見）。而我們對你們說，這個（聽不見）的命運是你的最大的同盟。無論你看到的風景是什麼，這列火車都將會讓你位於軌道之上，這列火車將會在頭腦中直達它的目的地，所有的曲折、所有看起來似乎會將你在生命中四處拋擲的山脈、峽谷以及巨大的裂縫都是你的靈性的學習的風景，都是你的投生之所是的那個巨大的學院的視覺上的輔助物。

To focus upon change is skillful for the one who works to accelerate the rate of spiritual evolution, but we greatly encourage each to couch this focus upon change within the larger picture in which you may see that there is a strong

and substantial reason to trust and have perfect faith in destiny. 要聚焦在改變上對於一個進行工作來加快靈性演化的速度的實體是有技巧的，但是我們極其鼓勵每一個人將這種對於改變的聚焦橫臥在更大的圖景之中，在其中你可以看到有一個強有力且內容充實的理由去相信並對命運抱有完美的信心。

You have put yourself on this train. This trip is planned by you. You did not ask yourself to be happy or sad, to do well or to do poorly, not at all. You asked yourself to experience this exact incarnation. This is your responsibility, to experience as fully as possible each moment—to be hungry for food, that food being all that you can pay your attention to.

你已經將你自己放置在這列火車上的。這個旅程是由你規劃的。你並沒有要求你自己去高興或者悲傷，去做得好或者做的差，完全沒有。你要求你自己去體驗這次分毫不差地投生。這就是你的責任，去盡可能完整地體驗每一刻——去為了食物而饑渴，那種事物就是所有你能夠注意到的事情了。

Therefore, the first thing we would say about change and the entity changing is, remember that the changes are apparent as great and sweeping (inaudible) changes in direction, but in a more true sense you are simply moving from car to car on that train of destiny. You are beyond all changes secure, safe and held with the greatest tenderness by the love of the infinite One. When all overwhelms you it is well to remember that you need do nothing but rest in those arms. As change occurs the disoriented and torn consciousness which is often experienced can be most unsettling, yet there is always beyond the unsettling emotions the comfort which you may claim, that comfort of the one who loves, the one [whose] love is greatly (inaudible) of you. Love created you and love loves you.

因此，我們在關於改變和改變的實體要說的第一個事情就是，記住改變是如同在方向上的巨大且徹底的（聽不見）改變一樣地明顯的，但是在一個更為真實的意義上，你們是單純地在那列命運的列車上從一個車廂移動到另一個車廂。你在超越所有的改變的位置上是穩固的、安全的且被無限太一的愛用最大的溫柔所抱著。當一切勢不可擋地壓倒你的時候，去記得你不需要去做任何事情，而僅僅只需要在那些臂膀之中休息。當改變發生的時候，經常會被體驗到的迷失了方向且被撕裂的意識是可以成為極其不安的，而在那種不安的情緒之外是一直都有你可以請求的安慰的，對於那些去愛的人，它的愛是極大地（聽不見），這樣一個人的安慰是（聽不見）。愛創造了你，愛是愛你的。

This resting and abiding certainty can heal the most tattered spirit, but the gaze must be shifted away from the torn and bleeding circumstances, relationship or whatever is perceived as changing and making vulnerable and afraid that self which is your conscious self. To attempt to get a true grounding from the other passengers, shall we say, is not to invoke the higher or more overarching energies, rather, to turn to the infinite Creator for solace and comfort is the effective action, for consider that each entity who you interact with is also on that train which his destiny has chosen.

這種休息和等待的確定性是能夠療愈最為破碎的靈體的，但是目光必須從那個被撕裂的和流血的環境、人際關係或者無論什麼被感覺為讓自我改變，讓那個你的

有意識地自我之所是的自我變得易受傷害並讓其害怕的事物上被轉移開。嘗試去從其他的，容我們說，乘客那裏得到一種真正的接地，不是去祈請更高或者更為支配一切的能量，毋寧說，是去轉向太一造物者以獲得慰藉和安慰，這是有效的行動，因為你可以考慮，每一個你與其互動的實體都同樣是在那列這個命運已經選擇了的列車上的。

Let us now gaze at who it is that changes, and who it is that records or witnesses change. Imagine the self standing in the desert at night. The entity you [are] imagining reaches one hand to (inaudible) sky. Moving finally from this (inaudible) attitude this figure begins to dance, and as this figure dances and spins, the stars above begin to whirl (inaudible) until all of creation is drawn star by star into the self. This figure, then, has all within, all of star, all of space, all of emotion, all of life, all within. This is the entity which witnesses change. You see the manifestation of yourself, it seems to have dimension, to be the daughter of time and space, or the son of time and space.

讓我們現在觀察，那個改變的人是誰，那個記錄並見證改變的人是誰。想像自我正站在黑夜的沙漠之中。那個你正在想像的實體向（聽不見）的天空伸出一隻手。當最終從這個（聽不見）的態度移動的時候，這個人物開始跳舞，隨著這個任務跳舞和旋轉，頭頂的星辰開始形成漩渦（聽不見），一直到所有的造物都被一個星星接一個星星地拉入到自我之中。這個人物，那麼，就在內在之中擁有一切了，一切的星星，一切的空間，一切的情緒，一切的生命，一切都在內在之中。這就是見證改變的實體。你看到你自己的顯化，它看起來似乎是擁有維度，看起來似乎是時間和空間的女兒，或者時間和空間的兒子。

We say to you that in actuality all that you have experienced as rock, as tree, as human, as what you call angel, as sun, as Creator, all of these things are the witness that flings the hand to beckon the stars. All that moves moves and has being in an instant and within this instant the millions and millions of years of a whole creation beginning, (inaudible), and ending has taken place. You now experience the instant before the Creator coalesces once again. Time is an illusion, space is an illusion. The witness knows at some level the depth of this illusion, and through all change it keeps its feet steadily upon the desert floor. There is that within you which has such power that you could not image or believe this selfhood to be yours.

我們對你們說，實際上所有你們已經體驗為石頭、樹木、人類，你們所稱的天使、太陽、造物者的事物，所有這些事物都是那個揮舞手臂來召喚星星的見證者。所有移動的事物都會移動並在一瞬間之中擁有存在，在這個瞬間之中，一個完整的造物的數百萬年的時間的開始、（聽不見）與結束就已經發生了。你們現在體驗在造物者再一次合併之前的那個瞬間。時間是一個幻象，空間是一個幻象。那個見證者在某種程度上知曉這個幻象的深度，它在通過所有的改變的過程中將它的雙腳穩固地立足於與沙漠的地面上。在你內在之中擁有如此的力量以至於你無法想像或者相信這個自我屬性就是你的自我屬性。

You ask how to meet change? We say to you the second thing that is you do not have to meet change. You have only to remember who you are. You are the witness; pay attention. Remember the desert floor and the out-flung hand,

remember the stars spinning into your consciousness and meet change with love, for you have nothing to fear. You commanded this change.

你們詢問如何面迎接改變呢？我們對你們說的第二件事情就是，你不必迎接改變。你僅僅必須去記住你是誰。你是見證者，留心吧。記住沙漠的地面和向外揮舞的手，記住星星旋轉進入到你的意識之中並用愛來迎接改變，因為你沒有任何要害怕的事物。你指揮著這個改變。

The third and final thing we would say about change is most skillfully taught by the one known as Jesus. This teacher said to worry not about what to eat or what to wear or what things to say, for food and clothing and words will all be supplied as the destiny kindly arranges one day at the time, as this instrument is fond of saying. Yesterday's change is moving away behind you, tomorrow's change is not imagined. You need only focus upon the present moment as you perceive it.

關於改變我們會說的第三個和最後的事情是由叫做耶穌的實體極其有技巧地教導的事情。這個老師說，不要擔心要吃什麼，要穿什麼，要說什麼，因為食物、衣服以及言語，**都將隨著命運仁慈地安排好那一天而，如這個器皿喜歡說的一樣，適時地被供應。**昨天的改變正在你身後遠離你，明天的改變是無法被想像得到的。你僅僅需要聚焦於當下一刻，當你感覺到當下一刻的時候。

The impulse of the manifestation of yourself which is human has the instinct to grasp and hold those things which are perceived as being needed. There is the stretching and the reaching for enough to withstand what might occur. Yet change does not happen well to entities which are holding on to anything. What if in this instant the gravity you experience was reversed. Would you do a somersault or would you fall all over yourselves while explaining that this was impossible. How much of change is painful because it is resisted? There is in the makeup which you have supplied yourselves with a great tool; as always, we mention this tool, that being meditation. The levels upon which are lived the life are several. You see, to unite the spirit, the mind, and the body to promote that unity which appears as health, that health may be greatly aided by the frequent remembrance of the ground of being during meditation, even if it is only for a second. The various pieces of self are knitted up in that opening to the presence within that loved you before you ever hoped to love it. How precious each of you is.

你自己作為人類的顯化的衝動是擁有本能去掌控並緊緊抓住那些被感覺到是被需要的事物的。人會有竭盡全力去得到足夠的東西以經受的住可能發生的事情。而改變是不會很好地發生在那些對任何事物都緊握不放的實體身上的。萬一在此刻你體驗的重力被倒轉了怎麼辦。你會做翻一個筋斗，還是你會在解釋這是不可能的方面使出渾身解數呢？有多少改變是因為它被抵制了而變得是痛苦的呢？在你已經為你自己提供的構架中有一個偉大的工具，一如既往，我們提到這個工具，它就是冥想。生命在其上被活出的層次是有數個層次的。你看，要將靈性、心智以及身體統一以促進那種在表現為健康的統一性，那種健康可以藉由在冥想期間頻繁地回憶起存在的地面而得到極大的幫助。自由的各種各樣的片段是在向著內在的臨在開放之中被編織起來的，那個內在的臨在在你希望去愛它之前就愛你了。你們每個人是多麼的寶貴呀。

It is as though within the meditation, regardless of how scattered it seems, there is a pure and distilled waterfall of light which irrigates and illumines cell by cell the body, mind and spirit. It is like being rinsed and polished to relax into that presence which is holy. And do not simply confine the self to one kind or form of meditation, for various experiences request various kinds of coherent illumination or meditation. Sometimes you may wish to contemplate a certain eye-catching thought or question, sometimes the meditation may be very active, the sacred dance, the sacred song. Sometime the true need is for the self to rail and complain bitterly to the infinite Creator, to say, "This does not seem to be a lesson in love at all. This hurts, this is painful, and I don't like it." Complaining is allowed, my children, complaining is encouraged. Too much is made of the wonderfulness of the infinite Creator and not enough said about the intimate love of this love itself that engages you in conversation and responds caringly and intricately to the way you speak your experience and tell your story to [it].

這就好像在冥想中，無論它看起來似乎是如何的散漫，會有一個純淨與被蒸餾過的光之瀑布，它滋潤並照亮了身體的一個接一個的細胞。它就好像是被漂清並被擦亮以放鬆進入到那個神聖的臨在之中一樣。不要單純地讓自我限制在一種類型或者一種形式的冥想中，因為各種各樣的體驗要求各種類型的協調一致的啟蒙或者冥想。有時候你可能會希望去沉思一個特定的引人注目的想法或者問題，有時候冥想可能是非常活躍的，神聖的舞蹈，神聖的歌曲。有時候真正的需要就是讓自我去咒罵並劇烈地向著無限造物者抱怨，“這看起來似乎完全不是一個在愛中的課程。這是傷害，這是痛苦的，我並不喜歡它。”抱怨是被允許的，我的孩子，抱怨是被鼓勵的。有太多的事物是由無限造物者的奇妙的事物所構成的，在關於這種愛本身的親密的愛的方面，怎麼講述這種愛都是不夠的，這種愛使你參與到交談並關心且錯綜複雜地回應你談論你的體驗並向其講述你的故事的方式。

We encourage each, especially in times of dislocating change, to tell your story either mentally or out loud to the infinite One. The infinite One is never happier than when being addressed, and you, in addressing the infinite One, receive reflections you cannot imagine, reflections of the highest of truth and beauty. Each of you is waiting to flower and bloom from moment to moment. To most ably assist the self in [blooming] through change we encourage each to remember who you truly are. Remember the true magnitude of your infinite self. Remember the impossibility of ever judging a circumstance or combination of feelings in any accurate way, and shed the responsibility for that. You are responsible only as you will yourself to pay attention to that which is before the eyes and then to address that situation, curious to find the most love within the self and the most appropriate way to share that love—first with the infinite One and then with the self and others, looking in times of change for ways to love and ways to be love, and accepting all with a brave heart.

我們鼓勵每一個人，尤其是在令人混亂的改變的時候，去向無限太一講述你的故事，要麼是在頭腦中講述，要麼是發出來聲來講述。無限太一沒有比在被求愛的時候更加快樂的時候了，而你，在向無限太一求愛的時候，接收到了你無法想像

的映射，最高的真理和美麗的映射。你們每個人在每時每刻都在等待著開花與綻放。為了要在穿越改變的綻放的過程中最適宜地幫助自我，我們鼓勵每一個人人都去回憶起你真正之所是。回憶起你的無限的自我的真實的廣闊。回憶起要用任何精確的方式來評判一個環境或者將感覺混合起來都是不可能的事情，並為此承擔起責任。僅僅是在你願意讓你自己去留心在眼前的事情並接下來向那個情況求愛，並同時熱衷於找到在自我內在之中的最大的愛和分享那種愛的最合適的途徑的時候，你才是負責任的——首先是與無限太一分享那種愛，接下來是與自我和其他人分享那種愛，同時在改變的時候尋找愛的方式與成為愛的方式，並帶著一顆勇敢的心去接受一切。

(Inaudible) in the deeper and deepening consciousness of the witness self that watches all change yet remains the self within the rock, the self within the Creator and all points between. Then may you be tossed about by experience only a little, only to the extent that you accept with a high and courageous heart. We feel you cry out in this change's occurrence. We feel the pain within the voices that ask "Why?" and we do not wish to be cold-hearted. Yet, it is the perception of the animal within that change is dangerous, and that mind which is the mind of the second-density animal which carries your consciousness about in this lifetime resists and demands a cessation of change, for it does not have faith, is not self-conscious. Its instinct rule and its intellect rationalizes instinct. Yet, you are not this life-form but another. You are consciousness, and you have accepted partnership with this entity which walks and talks and moves about.

對於那個觀察了所有的改變而依舊在石頭中，在造物者中，以及在兩者之間的所有的位罝都保留了自我的見證者的自我，在那個自我的更為深入且不斷加深的意識之中（聽不見）。那麼祝願你被體驗四處拋擲僅僅一點點，僅僅是在你藉由一顆高昂且勇敢的心來接受的程度。我們感覺到你在這種改變的遭遇中哭喊。我們感覺到在那個問“為什麼？”的聲音中的痛苦，我們並不希望成為冰冷的心。而改變是危險的，這是內在之中的動物的感知，那個心智是第二密度的動物的心智，這個第二密度的動物攜帶著你的意識在這次生命中四處移動，那個心智抵制改變並要求一種改變的停止，因為它並不擁有信心，它不是自我意識的。它的本能支配者，它的智慧合理化了那種本能。而你並不是這種生命形式，而是另一種生命形式。你是意識，你已經接受了與這個走路、說話並四處移動的實體之間的夥伴關係了。

It is not wise to be driven by this animal or its very capable mind. Retain the awareness of that consciousness that does not resist destiny, and school yourself as far as possible to create the response to stimulus which is positive and says, "Yes, I will accept this change and will be sustained in it by the presence of love." Call upon your own faith, feel strongly the hope which abides, and attempt to remember that all those changes have to do with lessons about loving. You are experiencing manyness; you seek infinity. You are experiencing concern and questioning doubt and worry. Bring in, too, remembrance, love. All things will pass away except love. You are love, you just don't know it yet. Give yourself and the illusion time.

被這個動物或者它非常有能力的心智所驅使，這是不明智的。保持對意識的察覺，

意識是不會抵制命運的，在有可能的範圍內去約束你自己來創造出對刺激物的正面性的回應，這種回應說，“是的，我將會接受改變並將在改變中被愛的臨在所支持。”喚起你自己的信心，強有力地感覺到那等待著的希望，嘗試去回憶起所那些與關於愛的課程有關的改變。你正在體驗眾多性，你尋求無限。你正在體驗擔憂並對懷疑和憂慮提出問題。同樣也帶入憶起、愛。除了愛之外的一切事物都將逝去。你是愛，你僅僅尚不知曉它。將你自己和幻象的時間獻出來。

We would at this time leave this instrument and transfer to the entity known as Jim. We thank this instrument and leave it in love and in light. We are those of Q"uo.

我們會在此刻離開這個器皿並轉移到叫做 *Jim* 的器皿。我們感謝這個器皿並在愛與光中離開它。我們是 Q"uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each again in love and in light. It is our privilege at this time to ask if there may be any further queries for us from those within this group. Are there any further queries at this time?

我是 Q"uo，我再一次在愛與光中向各位致意。我們很榮幸在此刻詢問是否有來自於這個團體中的人的任何要向我們提出的進一步的問題。在此刻有任何進一步的問題嗎？

Carla: I just—I have one question. Is there something within women that is fundamentally different than men, in that woman seem to want so much more than men ... comfort. Is that part of the archetypical nature of woman, that they wish for reassurance more, comfort, reassurance, hugs, approval, that kind of thing, or is it training?

Carla：我僅僅——我有一個問題。在女人中有某個事情是在根本上與男人不同的嗎，因為女人看起來似乎想要比男人多得多的……安慰。她們希望更多的保證、安慰、安心、擁抱、認可以及那種類型的事情，那是女人的原型的特性的一部分嗎，或者這是訓練嗎？

I am Q"uo, and I am aware of your query, my sister. This is a query which reaches deeply within the nature of the biological female within your third-density culture, and indeed beyond and before as well. We shall speak briefly and rely upon further queries for specificity.

我是 Q"uo，我理解了你的問題，我的姐妹。這是一個深深進入到在你們第三密度的文化之中的生物性的女性的屬性之中的問題，這個問題同樣確實是在文化之外和文化之前的。我們將簡要地談論並依賴於進一步的對於特異性的提問。

The female of your peoples is that entity through which the force of life manifests itself, and knowing this both consciously and subconsciously the female nurtures that life force in every way possible, seeking as all mothers to guarantee the circumstances of the birth and rearing of that life force in manifestation. Thus, the female is more disposed to seek and preserve those

situations which shall enhance its abilities to give the life force manifestation through its being as are all such (inaudible) or distortions within your illusion. This distortion also has those echoes and ramifications that attend to each individual female's interpretation, both that which is conscious and that which is subconscious, so that the desire to nurture the life force may occasionally express itself as the desire for the more comfortable environment that will allow it to do that which is its destiny.

你們的人群中的女性是生命力通過其而顯化其自身的實體，在同時有意識地與潛意識地知曉這一點的情況下，女性用所有有可能的方式來滋養那種生命力，女性如同所有的母親都會保證生育的環境一樣地尋求並撫育在顯化中那種生命力。因此，女性是更為傾向於去尋求並維護那些將增強它通過它的存有為生命力賦予顯化的能力的情境，如同所有在你們的幻象中的這樣的（聽不見）或者扭曲一樣。這種扭曲同樣也擁有那些回聲和分枝，它們會照料每一個個體的女性的演繹，同時包括有意識的演繹和潛意識的演繹，這樣去滋養生命的渴望就可以不定期地將其自身表達為對於更為舒適的環境的渴望，這種渴望將允許它去做它的命運之所是的事情。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, thank you, Q"uo.

Carla：沒有了，謝謝你們，Q"uo。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

E: I have one related to the male/female difference, that is, given that females are inherently more nurturing than man, why is it that all major cultures on this planet are dominated by males?

E：我有一個問題是關於男性/女性的差異的，也就是說，假設女性在是在內在固有地比男性更為滋養性的，為什麼在這個星球上的所有的主流的文化都是被男性所統治的呢？

I am Q"uo, and I am aware of your query, my brother. Again, we do not wish to oversimplify that upon which we speak but we may in brief reply that the male of your peoples is an entity that has its part to play in the preserving and the enhancing of the life force as it manifests in succeeding generations. Thus, as the male finds itself physically superior in most cases, it has the task in symbolic form, if not always in practical form, of finding those shelters and food sources that it shall provide for the family, that is the means by which the evolution of the species is accomplished.

我是 Q"uo，我理解了你的問題，我的兄弟。再一次，我們並不希望在我們發言的主題上過度簡單化，但是我們可以簡要地回應，你們的人群中的男性是一個當生命力在隨後的世代中顯化的時候在對生命力進行維護和強化的方面擁有它要去扮演的角色的實體。因此當男性發現它自己在身體上在大多數情況中是更有優勢的，它就在象徵性的形式上，如果不是一直都是實際的形式的話，擁有了找到

那些庇護所以及它將要為家庭提供的食物資源的任務了，那就是藉由其物種的演化被完成的途徑了。

As we mentioned previously, this protective aspect of the female nature to provide safe surroundings for its young has the distortion that can be personally expressed; so does the male have the personal and somewhat more profound distortion of taking that nature of providing physical sustenance and distorting it in a fashion which allows the preeminence of the male to be expressed. Thus, each function of male and female, and indeed of any entity, may be echoed in various portions of the environment that is created by the interaction of individuals and groups. Thus, the physical strength may be overemphasized to such a degree that the male claims physical dominance, or a dominance in any number of avenues. This quality is one which sets up the dynamic tension, shall we say, that works many times in [retrograde] nature, as the male does not always see how it may relate in a more civilized sense with those about it, both the male and the female.

如我們在前面提到過的一樣，這種女性對於為它的幼兒提供安全的環境的特性的保護性的面向是擁有能夠用個人性的方式被表達的扭曲的，用一樣的方式，在擁有那種提供物質性的供給的特性並用一種允許男性的卓越被表達出來的方面，男性是擁有個人性的以及多少有點更為深入的扭曲的。因此，男性和女性的每一個機能，確實每一個實體的機能，都可能在由個體與團體的相互作用而被創造出來的環境的各種各樣的部分中產生回音。因此，身體的力量可能會被過度強化到這樣一個程度以至於男性會宣稱擁有物質性的統治或者用任何數量的途徑的一種支配性。這種特性是一種會設置動力性的張力的特性，容我們說，它在很多時候會用倒退的方式工作，因為男性並不會一直都理解它要如何在一種更為文明的意義上與它周圍的人建立關係，同時包括男性和女性。

The tendency to view the self as superior because of looking at one quality only is a common feature of many of your peoples. Thus, there are individuals who judge themselves well because of mental brilliance, because of physical strength, because of creations of one kind or another for which they give themselves credit. These are means by which distortions maybe noted and may be set up for balancing, shall we say.

因為觀察僅僅一種特性而將自我視為更為高級，這是在你們的人群中的很多人的一種共同的特性。因此，會有個體因為心智上的傑出，因為身體上的優勢，因為這樣或者那樣類型的他們歸功於他們自己的創造物而評判他們自己是好的。這些都是扭曲藉由其可以被注意到並可以被設置以，容我們說，平衡扭曲的途徑。

There have been other times upon your planetary influence when the male was not in all cultures in the position which it finds itself at this time. However, you may note that the cycles of relationship move and change and there is much of this change evident now within various cultures at this time, moving as always from the pioneer individuals, shall we say, to those about it, and spreading as the ripple effect to others as well.

在你們的星球上已經有過其他的時期，在其中男性並不是在所有的的文化中都處於它在此刻發現它自己處於的位置。然而，你們可能會注意到關係的運動和改變

的週期，在此刻在各種各樣的文化中現在會有大量的這種顯著的改變，運動一直都是從那些，容我們說，先鋒的個體到那些在它周圍的人，並同樣也如同漣漪效應一樣地擴散到其他人。

Is there a further query, my brother?
有一個進一步的問題嗎，我的兄弟？

E: No, thank you. That was very helpful.
E：沒有了，謝謝你們。那是非常有幫助的。

I am Q"uo, and we thank you, my brother. Is there another query?
我是 Q"uo，我們感謝你，我的兄弟。有另一個問題嗎？

Carla: No, Q"uo. Thank you.
Carla：沒有了，Q"uo。感謝你們。

I am Q"uo, and we seem to have exhausted the queries at this time. We are hopeful that we have not exhausted your patience as well. We are most grateful for your invitation to join your circle of seeking and we rejoice with you at every stop upon the journey, for indeed we and many others walk with you, perhaps unseen but forming a goodly company nonetheless. We shall at this time take our leave of this instrument and this group, leaving each, as always, in the love and in the ineffable light of the one infinite Creator. We are known to you as those of Q"uo. Adonai, my friends. Adonai.
我是 Q"uo，我們看起來已經耗盡了在此刻的問題了。我們希望我們尚未同樣也耗盡你們的耐心。我們對於你們邀請我們加入到你們的尋求的圈子是極其感激的，我們在旅程上的每一個停頓處與你們一同歡慶，因為我們和很多其他實體確實是與你們同行的，也許這些實體是看不見的，但是它們仍舊形成了一種很好的陪伴。我們將在此刻離開這個器皿和這個團體，我們一如既往在太一無限造物者的愛和難以言喻的光中離開每一個人。我們是你們知曉的 Q"uo。Adonai，我的朋友們。Adonai。

January 23, 1994

1994-01-23 朝聖之旅

Group question: The question this afternoon has to do with the phenomenon that we've noticed over the years—a number of people have read the Law of One books and have become interested enough in the information to want to come visit us, and have indeed done so for a period of days, or even just a few hours, so that as time goes on we collect a growing family of very close and harmonious spiritual seekers, all of whom are focused around the Law of One information, and when they're here they feel like there is some sort of transformative experience, of some kind, in differing degrees of intensity, I guess you'd say, and we're kind of wondering just how this works.

團體問題：今天下午的問題與我們在這些年已經注意到的現象有關——許多人已經閱讀過了一的法則，他們已經開始對於資訊足夠地有興趣以至於想要前來拜訪我們，一些人確實在一段時間中這樣做了，或者甚至僅僅是幾個小時，這樣隨著時間的發展，我們聚集了一個不斷壯大的非常親密且和諧的靈性尋求者的家庭，這些尋求者中的所有人都聚焦在一的法則的資訊的周圍，當他們在這裏的時候，他們會感覺到某種類型的轉變性的體驗，這種轉變性的體驗有某種類型的，我猜想你們已經說過的，在強度上的差異，我們想知道這是如何工作的。

We know that we don't do anything in particular—we just live our lives here and people come and feel very much akin to everything that's going on and become a member of a family. How does this work? Do you have any comments on this for our group and for any group that seeks to be of service to others?

我們知道我們並沒有特別地做任何事情，我們僅僅在這裏活出我們的生命，人們會來到這裏並感覺到與每一件正在進行的事情都有非常密切的聯繫，人們成為了一個家庭中的一個成員。這是如何工作的呢？你在這個方面對於我們的團體，對於任何尋求去服務他人的團體有任何的評論嗎？

(Carla channeling)

(Carla 傳訊)

I am Q'uo. Greetings in the love and in the light of the one infinite Creator. We are most privileged to come to your circle of seeking this evening to share with you our thoughts concerning your question. We thank each for the gift of presence and the further gift of direction to our remarks. We enjoy being able to address a certain topic or question and thank each for taking the care in shaping your query that you do. As always, we ask each to take from our opinions those that seem to have that personal ring of truth and let the balance go, for we are fallible and prone to error.

我是 Q'uo。在太一無限造物者的愛與光中向你們致意。我們極其榮幸在今晚來到你們的尋求的圈子來與你們分享我們在關於你們的問題上的想法。我們為每一個人的在場的禮物和對進一步的我們的發言的指引的禮物而感謝各位。我們喜歡能夠闡述一個特定的主題或者問題，我們你們為在塑造你們提出的問題的過程中你們所付出的關注而感謝各位。一如既往，我們請求各位從我們的觀點中拿走那

些看起來似乎擁有個人性的真理的鈴聲的觀點，並將剩餘的都拋棄掉，因為我們是會犯錯並易於犯錯的。

As we focus upon this question of what it is that is occurring with entities making the pilgrimages to your dwelling, we find we need go no further than the present moment to begin the discussion. At this present moment there is a small group gathered expressly to seek along lines of spiritual inquiry. To this modest gathering have—we correct this instrument—has come myriads of what you would term inner planes and outer planes entities, which flock to those places where light is being generated by natives, shall we say, of your sphere in order both to join in the joy of the experience and to lend their limitless light to the light which, by your seeking together, you have also begun to create yourselves.

今天的問題是當實體們前往你們的住所朝聖的時候，在這些實體身上正在發生什麼事情，當我們聚焦於這個問題的時候，我們發現我們並不需要走到比當下一刻更遠的地方來開始這場討論。在當下一刻，有一個小團體特意地聚集在一起來沿著靈性的探尋的道路尋求。已經有無數的你們所稱的內在層面和外在層面的實體來到了這個謙遜的集會了，這些實體成群結隊地前往那些光正在被你們的星球的，容我們說，本地人產生出來的地方，以便於加入到體驗的喜悅之中並同時將它們無限的光借給你們已經藉由你們在一起的尋求而同樣也開始創造出的你們自己的光。

In this present moment, then, your small group has fulfilled that for which a group would exist—that is, that there has been aid given to those who are in this circle, for each entity alone could be prayerful, or meditative, and certainly do much beautiful work in consciousness. However, when the small group gathers, the one and one and one become more than two or three, they become, indeed, the entirety of creation. And to that universe, so well represented by so few, comes the one infinite Creator in the active or energetic mode.

在這個當下一刻之中，你們的小團體已經實現了一個團體存在的目的了——也就是說，已經有幫助被給予了在這個圈子中的實體了，因為每一個實體獨自一人都是能夠進行祈禱，冥想並肯定能夠在意識中進行大量的工作的。然而，當小團體聚集起來，**一加一加一是變得比二或者三更大的**，他們確實成為了造物的整體了。太一無限造物者會用一種主動或者積極的方式進入到那個被如此好地被如此少數人所呈現出來的宇宙之中。

If we were to ask any of those present how well they could attract the love and the caring of the infinite One, perhaps the answer would seem to be along lines of hard personal spiritual work, prayer and fasting, or some difficult task, such as the silence over an extended period. Yet we say to you that when even the smallest group gathers, seeking the Creator, the Creator is immediately present, and listens carefully to the requests made by seekers.

如果我們打算要詢問在場的人中的任何人，它們究竟是如何才能吸引無限造物者的愛與關心的，也許回答會看起來似乎是沿著辛苦的個人的靈性工作的線路的，祈禱、節食或者某種諸如在一段很長的時間中靜默之類的困難的任務。而我們對

你們說，甚至是在最小的團體聚集在一起來尋求造物者的時候，造物者都是立即到場並仔細聆聽由尋求者做出的請求的。

A light center, then, fulfills that quoted from the one known as Jesus: "When two or three are gathered together in my name, there I am in the midst of them." To this small group, then, of the one known as R, the one known as Jim and the one known as Carla, come countless hosts, some which you would call angels, others which you might call extraterrestrials. All who seek to add to the lightening of this sphere—all these come and lend their aid, seeking, as you seek, the presence of the eternal within the finite—that magic point of flame where spirit touches matter and the creation is forever altered by that light.

接下來，一個光的中心就實踐了那句來自叫做耶穌的實體的名言了：“當兩個人或者三個人以我的名義被聚集在一起的時候，我就會出現在他們中間了。”那麼，有數不清的實體來到了這個由叫做R的實體，叫做Jim的實體以及叫做Carla的實體組成的團體，你們會將它們中的一些稱為天使，你們可以將其他的實體稱為外星人。所有尋求去增加這個星球的光亮的實體——所有這些實體都來到這裏來借出它們的幫助，在你們尋求的時候，這些實體同時在有限之中——在那個靈性觸及物質以及造物永遠地被那光改變的魔法般的火焰的頂點之中——尋求永恆的臨在。

When entities such as yourselves decide to live lives of devotion and service, there are many, many avenues for how to proceed—we correct this instrument—avenues along which one may proceed. The organizational questions seem important, and indeed to some extent they are, for in the, shall we say, legal skeleton of such a group as yours, it is well to align the legal organization along lines of ethical and general impeccability.

當諸如你們自己這樣的實體決定去活出奉獻於服務的生命的時候，會有許許多多的如何去前進的途徑——我們更正這個器皿——會有許許多多的一個人可以沿著其前進的途徑。組織上的問題看起來似乎是重要的，確實在某種程度上它們是重要的，因為在諸如你們的團體這樣一個團體的法定的構架的方面，去依照合乎道德且總體上的無缺點的線路來為法律上的組織進行校準，這是很好的。

But there is much more to the organization than the framework on paper. There is that living edifice which walks upon two legs. Each of those which associates itself with such an organization is also that which is always intended to be most clean and without lie. With these requirements carefully met insofar as humanly possible, the organization then has simply to abide.

但是，組織有比紙面上的框架遠遠更多的事情。會有那個在兩條腿上走路的活得構架。那些將它自己與這樣一個組織聯繫在一起的實體中的每一個實體同樣也是那個一直想要成為正大光明且沒有謊言的實體。在這些要求都在人的有可能的能力範圍內被小心謹慎地滿足的情況下，組織接下來就單純地必須去等待了。

The power of abiding is deep, and its roots lie solidly within the archetypal. We are aware that you seek more information along this archetypal line of query, and would say that in grasping just how the entity called L/L works one

may see the archetype being called upon. The way of this group has been to sacrifice this or that within the personal lives of those who began it in order to create the sure and certain time when the meditation, the study, the questioning might be trusted and counted upon to occur. Even within the physical dwelling which houses both the personal and the organizational portions of the existence of the ones known as Jim and Carla [there] have been sacrifices, the former living room becoming office and so forth.

等待的力量是深入的，它的根部穩固地存在於原型之中。我們意識到你們沿著這條原型上的提問的線路尋求更多的資訊，我們會說，正是在領會被稱為 L/L (愛/光研究機構) 的實體是如何工作的方面，一個人可以看到原型被呼喚了。這個團體的道路已經是這樣一條道路了，它犧牲了在那些創始它的實體們的個人的生活中的這樣或者那樣的事物以便於在冥想、學習和提問可以被信任並被期待要發生的時候創造出那個確信與肯定的時刻。甚至是在這個同時容納了叫做 *Jim* 和 *Carla* 的實體的個人性與組織性的存在的部分的物質性的住所之中都有已經有犧牲了，之前的客廳變成了辦公室，諸如此類。

Each having done what was necessary in order to bring L/L into manifestation, each now may simply abide. We look to the archetype of the Hanged Man. This is your archetype. Into manifestation you offer the self and all the life, knowing that it literally turns one upside down. This you accepted, and so it comes into manifestation with plenty and bounty as its characteristics.

當每一個人都已經做了需要做的事情以便於將 L/L 帶入到顯化之中的時候，現在每一個人都可以單純地去等待了。我們會查看倒掉人的原型。這是你們的原型。在顯化中，你們將自我和所有的生命都提供出來，你們知道它實際上是將一個人上下顛倒過來了。

Insofar as these sacrifices of time and money and talent have been given purely, and indeed we do find this to be so, just to that extent this nexus of spiritual light and energy may then be used as that beacon to which other spiritual seekers may set their course.

在這些時間、金錢和天賦已經被純淨地給予出來的範圍內，我們確實發現正是如此，正是在那個程度上，這種靈性的光與能量的連接接下來可以被用作其他的靈性尋求者可以根據其而設定他們的道路的燈塔了。

Now switch with us from the point of view of the lighthouse to the point of view of those who seek to come to that place of light. Those who set sail upon a spiritual journey or pilgrimage sail in trackless blackness. The winds blow the thin cloud before the moon, and the spiritual sea is never quiet. Where is the North Star for those who sail so? To most no direction is found, no star may guide. For most there is only the faintest of directions which can be counted upon.

現在，與我們一起從那個燈塔的視角轉換到那些尋求去來到那個光的位置的實體們的視角。那些起航開始了一條靈性上的旅程或者朝聖的人們是在沒有道路的黑暗中航行的。風吹動月亮前方的薄雲，靈性的海洋從來都不是安靜的。對於那些如此航行的人，北極星在哪里呢？大多數人是找不到方向的，沒有星辰是可以指引的。對於大多數人，可以被指望的僅僅只有最為模糊不清的方向。

Yet when an entity seeking in this sea manages to come across the work of a positively oriented organization, such as yours, there is the aid or push from what we might call kind destiny. It is as though the sailor, having known surely that there is no direction to be found, settles itself down upon the dock and simply says, "All right. I know there [is] no outer answer, no visible direction. This is all of me, all that I am. I lay it before my Creator. Yield to me in your good time the star of hope. Show me a way." This prayer does not have to be aloud or in words, but it must be heartfelt and single-minded.

而當一個在這個海洋中尋求的實體成功地遇到了諸如你們的組織之類的一個正面導向的組織的工作的時候，會有來自於我們所稱的仁慈的命運的幫助或者推動。這就好像那個航行者，當它已經確切地知曉沒有方向會被找到的時候，它當它自己停泊在碼頭上並單純地說，“好的。我知道沒有外部的答案，沒有可見的方向。這就是我的全部，我之所是的全部。我將它擺在我的造物者的面前。在你合適的時間給予我希望之星吧。向我展現一條道路。”這個祈禱不必出聲或者用言語說出來，但是它必須是有種且一心一意的。

To one who holds up this hope, the star of hope does appear, and sometimes that star has the label "L/L." And destiny has kindly given a direction. 對於一個抱有這種希望的人，希望之星確實會出現，有時候那顆星星會擁有“L/L”的標籤。命運已經仁慈地給出了一個方向了。

What do entities who find L/L, and come, find when they arrive? Perhaps now you may see that while outwardly they find simply the one known as Jim and the one known as Carla and a living room office, yet inwardly there is the certainty which comes from experiencing the tides and ways of destiny, that herein lies the infinite and the eternal, touching into manifestation.

那些找到了 L/L 實體，當他們抵達的時候，他們是來尋找什麼的呢？也許，現在你們可以看到，雖然在外面他們單純地找到了叫做 *Jim* 的實體和叫做 *Carla* 的實體以及一間起居室的辦公室，而內部會有那種來自於體驗到命運的潮汐和道路的確定性，在其中存在有無限和永恆正在接觸進入到顯化之中。

We are aware that the ones known as Jim and Carla are amazed at the fire that is ignited when seekers find L/L. Yet they may put aside amaze and likewise put aside that inner guilt from feeling that they are not worthy, insofar as all are unworthy—that is, prone to error. Certainly each contains much error. Insofar as entities perceiving them without error, we suggest the concern be removed, for as entities see the ones known as Jim and Carla they see not Jim and Carla, for these entities have gotten themselves out of the way and it is the spirit within, the Creator present within, which is seen.

我們知道被知曉為 *Jim* 和 *Carla* 的實體對於當尋求者找到 L/L 的時候被點燃的火焰而感到驚訝。而他們將驚訝放到一邊並同樣地將那種來自於他們是沒有價值的感覺的內在的愧疚感放在一邊，在這個範圍內，一切都是沒有價值的——也就是說，一切都是易於犯錯的。在實體們感覺到他們是沒有錯誤的範圍內，我們建議那種擔心被移除，因為當實體們看到被知曉為 *Jim* 和 *Carla* 的實體的時候，他們沒有看到 *Jim* 和 *Carla*，因為這些實體已經讓他們自己離開了那種方式，被看

到的是內在的靈性，呈現在內在之中的造物者。

When entities create a place with a physical address which has as its only and heartfelt purpose the aiding of spiritually oriented seekers seeking the one Creator ...

當實體們藉由一個物質上的地點創造了一個場所的時候，這個場所的唯一的、衷心的目的就是去幫助尋求太一造物者的靈性導向的尋求者……

(Pause)

(暫停)

We are sorry for this pause. The one known as Carla went to sleep. We are those of Q"uo, and are with this instrument.

我們為這個暫停抱歉。叫做 *Carla* 的實體睡著了。我們是 Q"uo，我們與這個器皿在一起了。

We are with this instrument. However, we are having some difficulty bringing this instrument to a working level of consciousness, and we were very close to the end of that which we had for you this day before asking for queries, therefore we would go ahead and transfer this contact to the one known as Jim in hopes that this entity is somewhat more alert than the one known as Carla, who is somewhat fatigued.

我們與這個器皿在一起了。然而，我們在將這個實體帶到一個意識的工作的層次的方面遇到了某種困難，我們非常接近我們在詢問問題之前我們要給予你們的內容的結尾了，因此我們會前進並將這個接觸轉移到叫做 *Jim* 實體，我們希望這個實體比叫做 *Carla* 的實體多少是更為清醒的，叫做 *Carla* 的實體多少有點疲倦了。

We would at this time transfer. We are those of Q"uo, and thank this instrument.

我們會在此刻轉移。我們是 Q"uo，我們感謝這個器皿。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each again in love and in light through this instrument. Thus it is that [for] each entity which comes through the doors that are opened to L/L Research there is the fulfilling of the destiny for the one. And those who find this experience with those of L/L are those whose vibrational destinies, shall we say, resonate in harmony for the experience that is shared, each thus teacher to each, learning as the preparations have allowed, providing opportunities for further experience.

我是 Q"uo，通過這個器皿再一次在愛與光中向各位致意。因此，就是為了每一個穿過了那些向著愛/光研究機構開放的大門的實體，會有對一個人的命運的實現了。那些找到了這種與那些屬於愛/光研究機構的實體在一起的體驗的實體是那些其振動上的命運，容我們說，對被分享的體驗協調一致地共鳴的實體，由此每一個人都是相互彼此的老師了，在準備工作已經允許的時候，學習就會為進一

步的體驗提供機會了。

We who speak with those who gather feel the greatest of honor, for we know that the love and light of the one Creator which we are privileged to share is that which attracts all, and as each entity on the path of seeking moves from light to light, there is the growing union with all light everywhere. Thus does each seeker and each group provide light for the great unveiling of unity that all consciousness partakes in.

當我們與那些聚集的人們發言的時候，我們感覺到最大的榮耀，因為我們知道，我們有幸去分享的太一造物者的愛與光是那吸引所有人的事物，當在尋求的道路上的每一個實體都從光移動到光的時候，就會有逐漸增強的與無處不在的光的聯合了。因此，每一個尋求者與每一個團體都為了對所有意識都參與其中的一體性的偉大的揭露而提供光了。

At this time we would ask if there might be any further query to which we may speak?

在此刻，我們會請問是否可能會有我們可以談論的任何進一步的問題呢？

Carla: Q"uo, when people come here, quite frequently I end up listening and sharing and doing some teaching, and I wonder, is there a way that I could improve my listening ability or my openness to offering right counsel, because these people give an enormous, and really kind of a scary, amount of authority to people like me and Jim, and of course we really try to be really careful about what we say, but you can just be who you are and do the best you can, and I certainly feel there is room for improvement here. Do you have any suggestions or comments?

Carla：Q"uo，當人們來到這裏的時候，相當頻繁地我會結束聆聽和分享並進行某種教導，有一種方式是我能夠增進我的聆聽的能力或者我對於提供適當的諮詢的開放性的嗎，因為這些人向類似於我和 Jim 這樣的人給予了一種極大的，真的是一種可怕的數量的權威，當然，我們真的嘗試去對於我們所說的事情真正地小心謹慎，但是你僅僅能夠成為你之所是並盡你所能地去做，我肯定感覺到在這裏有改進的空間。你們有任何的建議或者評論嗎？

I am Q"uo, and am aware of your query, my sister. We would not wish to play the mechanic and tinker with various portions of this finely tuned engine, but would simply recommend that you do as you have done, that is, to live as you are and to take advantage of those opportunities to witness or share as they arise. There is no need to be concerned about what will be said or how it shall be spoken, for there is the flow of energy that is apparent to each, and as the life is lived more in accord with the flow of experiential energies that are all about, then those opportunities that are appropriate for sharing present themselves as surely as does the leaf to the light.

我是 Q"uo，我理解了你的問題，我的姐妹。我們並不希望去扮演技師並對這個被精確地調教了的引擎的各種各樣的部分進行拙劣地修補，但是我們會單純地推薦你們如你們已經做了的一樣地去做，也就是去如你們之所是生活並當機會出現的時候利用那些機會去見證或者分享。沒有必要去擔心什麼將要被說出來或者它

應該如何被說出來，因為會有那種對於每個人都是明顯的能量的流動，隨著當生命用與在周遭的體驗的能量的流動更為協調一致的方式被活出來的時候，接下來，那些適合於進行分享的機會就會將它們自己呈現出來，這是與樹葉向光呈現出來一樣地確切的。

We would ask if there is any further query, my sister?

我們會請問是否有任何進一步的問題，我的姐妹？

Carla: Not at this time, Q"uo, thank you.

Carla：在此刻沒有了，Q"uo，謝謝你們。

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

我是 Q"uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

R: I have a query, Q"uo, that concerns something that is on my mind when I come and join the circle, and that is that I wish to bring in as much love and light to the circle, with—and minimize the flaws, so to speak, that come from my personality. So my question is if you can comment on how to improve on it, or if it is something that I need not worry about.

R：我有一個問題，Q"uo，問題是關於某個當我來到並加入到圈子的時候在我的頭腦中的事情，那個事情是，我希望將盡可能多的愛與光帶到圈子中，帶著——將來自於我的人格，可以說是，缺點最小化。因此，我的問題是，你們是否能夠在關於如何改進它的方面進行評論，是否它是某種我不需要擔心的事情呢？

I am Q"uo, and am aware of your query, my brother. Again, we would simply recommend that you do as you have done, for it has been well done, and that is to join in the circle of seeking with as happy a heart and as clear a mind as is possible, and we find that each within this circle is diligent in this regard. Thus, removing worry or concern for improvement is the only suggestion we can make at this time.

我是 Q"uo，我理解了你的問題，我的兄弟。再一次，我們會單純地建議你如你已經做了的一樣地去做，因為它已經是被做得很好的了，我們的建議是帶著盡可能快樂的一顆心和盡可能清晰的一個頭腦加入到尋求的圈子中，我們發現在這個圈子中的每一個人在這個方面都是勤奮的。因此，消除你對於改善的憂慮或者擔心是我們在此刻能夠給予的唯一的建議。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

R: No, Q"uo, that is all I have. Thank you.

R：沒有了，Q"uo，那就是所有我擁有的問題了。謝謝你們。

I am Q"uo, and we thank you, my brother. We would ask if there is a final query.

我是 Q"uo，我們感謝你，我的兄弟。我們會請問是否有一個最後的問題。

Carla: I do have one query, and it is just—I have been hearing more and more people getting AIDS, and as we pray for AIDS, and as we pray for aid for people who have AIDS, is there one image or one kind of healing that we could yearn for, because it's just—it's just a horrible problem. So many of the most kindly and beautiful souls that I know—earnest, seeking souls being just laid completely down to the earth and just killed by this.

Carla：我確實有一個問題，它就是——我一直在聽說越來越多的人正在患上艾滋病，當我們為愛滋病祈禱的時候，當我們為幫助那些患上了愛滋病的人祈禱的時候，有一個形象或者一種類型的療愈是我們能夠渴望的嗎，因為它就是——它就是一個可怕的問題。如此多的我知道的最為善良與美麗的靈魂——熱情的、尋求的靈魂正在完全被打倒在地上並被這種疾病殺死了。

I am Q"uo, and am aware of your query, my sister. We can only recommend that prayer for courage, for strength of faith, and for the purpose of the life well lived in the opening of the heart be offered, for all within your illusion shall find its end, and each will walk through the door of that you call death, and for each, the experience completed will be that which was the destiny of the incarnation, and each shall look upon that experience as that which is most cherished. Pray for the happy heart to come soon, for soon it shall come, indeed.

我是 Q"uo，我理解了你的問題，我的姐妹。我們僅僅能夠推薦勇氣，祈禱信心的力量，祈禱在心的開放中被好好活出的生命的目的地被給予出來，因為所有在你們的幻象中的事物都將有它的結束，每一個人都將走過你們所稱的死亡的大門，對於每一個人，被完成的體驗都將是那次投生的命運之所是，每一個人都將會視那個體驗為最為寶貴的事物。祈禱快樂的心馬上來到，因為它確實很快就會來到。

We would at this time thank each again for inviting our presence. We are full of joy at each such opportunity and give thanks to the One for the blessings of your queries and your desire to seek that truth which we seek, too.

我們會在此刻再一次感謝給位邀請我們的出席。我們對於每一個這樣的機會都充滿了喜悅，我們為你們的問題的福分和你們去尋求那個我們同樣也尋求的真理的渴望而向太一致謝。

At this time we shall take our leave of this instrument and this group, rejoicing with each step and with each word spoken, leaving each in the love and in the light of the one infinite Creator. We are those of Q"uo. Adonai, my friends. Adonai.

在此刻我們將離開這個器皿和這個團體，我們為每一步和每一個被說出的詞語歡慶，我們在太一無限造物者的愛與光中離開各位。我們是 Q"uo。Adonai，我的朋友們。Adonai。

January 30, 1994

1994-01-30 真理與自由

Group question: The question this afternoon has to do with facing the truth, telling the truth and feeling a balancing or release of limitations of fears, and we're wondering how the facing of fears, the telling of truth, affects our growth either mentally, emotionally, spiritually or physically. It is said, "Know the truth and it will set you free." How exactly does this work in our daily lives as we're trying to recognize the truth and tell the truth?

團體問題：今天下午的問題與面對真理，講述真理並感覺一種平衡或者對恐懼的局限性的釋放有關，我們想知道如何面對恐懼，講述真理並通過心智上的、情緒上的、靈性上的或者身體上的方式來影響我們的成長。常言道，"知曉真理，它將讓你自由。"當我們正在嘗試去認出真理並講述真理的時候，究竟這句話是如何在我們的日常生活中工作的呢？

(Carla channeling)

(Carla 傳訊)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. It is our pleasure and privilege to join your circle of seeking this evening. We bless and thank each of you for calling us to your group to share our thoughts and opinions with you. As always, we ask that our words be listened to as you would listen to any friend, taking that which seemed to you to be helpful and leaving the rest behind, for we do not claim infallibility, but rather assure you that we are far from perfected. There is much for us to learn. We are as you, those who seek the truth.

我們是 Q'uo。在太一無限造物者的愛與光中致意。我們很高興並很榮幸加入你們今晚的尋求的圈子。我們祝福並感謝你們每一個人呼喚我們來到你們的團體來與你們分享我們的想法和觀點。一如既往，我們請求我們的言語在被聆聽的時候就好像你們在聆聽你們的任何的朋友一樣，拿取那些在你們看來是有幫助的內容並將其他的都留在後面，因為我們並不會宣稱我們是一貫正確的，毋寧說，我們會向你們保證，我們是遠遠不夠完美的。有大量我們要去學習的事物。我們和你們一樣，是那些尋求真理的實體。

Perhaps that is where we shall start to discuss the concept of healing by the truth. This instrument's mind is furnished with much detail concerning the practice of the religion which you call Christianity. Consequently, we find the nearest example available to us is often, when working with this instrument, one which comes from the scripture which you call the Holy Bible. In this particular instance, the scene within which truth is sought is that scene of the one known as Jesus' trial, scourging and crucifixion. While the process of the trial was working itself out, the civil authority having to do with the one known as Jesus—the one known as Pilate—pondered long that which the one known as Jesus offered and this entity's comment was, "What is truth?" This entity could not find within the true statements made by each entity an overriding truth which would create choice. Consequently, this entity walked

away from the debate giving control over to others rather than answering that question.

也許那就是我們將會開始討論藉由真理的療愈的觀念的位置了。這個器皿的頭腦中裝滿了關於你們稱之為基督教的宗教的儀式的大量的具體細節。因此，當我們與這個器皿一同工作的時候，我們發現可以為我們所利用的最近的例子是一個來自於你們稱之為聖經的經文中的例子。在這個特定的情況中，真理在其中被尋求的場景是那個叫做耶穌的實體的審判，鞭笞並釘在十字架上的場景。在審判的過程正在自身做出決定的時候，那個與叫做耶穌的實體聯繫在一起的民眾的權威——叫做彼拉多的實體——長時間地沉思叫做耶穌的實體所給予的事物，這個實體的評論是，“什麼是真理？”“這個實體無法在由每一個實體所做出的真實的供述中找到一個高於一切的真相以便於創造出選擇。因此，這個實體避開了爭論，它將控制權交給了其他人而不是回答那個問題。

One truth seemingly obvious was the sincerity and the ultimate dignity of the one known as Jesus. The one known as Pilate wrote a sign for this entity as this entity suffered and died. The sign read, "The King of the Jews." This was Pilate's truth. Those who wished this entity stopped, if not killed, saw that this entity known as Jesus had the capacity to rouse his countrymen to civil rebellion. They feared that this entity would indeed ascend to an Earthly throne, disturbing greatly the peace and tranquility of the empire of Rome.

一個在表面上明顯的真相是叫做耶穌的實體的真誠和終極的威嚴。叫做彼拉多的實體在叫做耶穌的實體受難並死亡的時候為這個實體寫了一個標誌。那個標誌寫道，“猶太人之王。”這是彼拉多的真理。對於那些希望這個實體被阻止，如果不是被殺死的話，的人而言，他們看到這個被知曉為耶穌的實體擁有能力去鼓動同胞進行國民革命。他們害怕這個實體確實會上升到一個世俗的王位並極大地攪亂了羅馬帝國的和平與平靜。

The one known as Jesus also possessed a truth. The scope of this entity's truth was overarching a truth of another level of beingness and witnessing to the truth. For the one known as Jesus, the truth of its being was not applicable to the world of temporal affairs. Yet to witness to this truth that was otherworldly, this entity saw virtue and value and truth in the sacrifice of all Earthly energy and this entity moved willingly and deliberately towards that cross upon which it was indeed crucified. This truth was that for this entity, there was a freedom. That freedom was complete service. This entity felt that it was given the job of so dying and then showing itself to bear life that the world would come by this truth to its own truth and ultimate freedom.

叫做耶穌的實體同樣擁有一個真理。這個實體的真理的廣度是涵蓋了在存在性的另一個層次上的一個真理並為那個真理做見證的。對於叫做耶穌的實體，它的存在的真理是不會被應用於這個世界的塵世的事務的。而為了要見證這個超越塵世的真理，這個實體看到了在對所有的世俗的能量的犧牲的過程中的優點、價值和真理，這個實體樂意於並故意地向著十字架前進，它確實在那個十字架上被處死了。這個真理就是對於這個實體而言的真理，有一種自由。那種自由是完全的服務。這個實體感覺到他被給予這樣一個工作，**它即是用這種方式死亡並接著在顯示其自身承載著生命，這樣這個世界會藉由這個真理抵達它自己的真理和終極的自由了。**

To find the truth in this story is impossible, for there were several levels of true feeling, true fact, true intention. The truth is most slippery. It recedes from the attempt to pin it down, for that which you experience is not truth. That which you experience within your own consciousness is seldom truth. Truth is living and truth alters constantly in its appearance as the processes of perception circle the concept of truth, looking for a way to settle upon a complete surety of truth.

在這個歷史中要找到真相是不可能的，因為有數個真實的感覺，真實的事實，真實的意圖的層次。真相是極其不可靠的。它會回避去將其固定下來的嘗試，因為你們體驗的到的事物並不是真相。你們在你們自己的意識之中體驗到的事物很少是真相。真相是活的，真相是在感知的進程繞真理的觀念打轉並同時尋找一種方式將一種對於真相的完全的確信固定下來的時候在其表面跡象上持續不斷地改變的。

Now, let us pull back to a position where we examine simply what brought each here. Each feels within an identity and that identity is felt by each to be authentic and true. Each comes to this circle of seeking hoping to encounter the truest part of the self, for within the energies of a group lie tremendous power, that power of hope and intention of desire and yearning. We come to share our perception that all things are one, and that one thing is love.

現在，讓我們後退到一個位置上，在那裏我們會單純地檢查將每一個人帶到這裏的事物。每一個人都在內在之中感覺到一個身份，那個身份被每一個人感覺到是可信而可靠的。每一個來到這個尋求的圈子都希望去遭遇自我的最為真實的部分，因為在一個團體的能量中存在有驚人的力量，那種希望和渴望與熱望的意圖的力量。我們前來分享我們的觀點，那個觀點就是萬物是合一的，那一個事物就是愛。

The love that created all that there is is a concept, an original Thought of such a powerful nature as is unimaginable. This articulated thought or logos called love has a vibration. This vibration is the truth, for it is all that there is and each of you is at heart that vibration and that vibration alone. The rest is illusion.

那種創造了一切萬有的愛是一個觀念，一個原初的想法，它具有這樣一種難以想象的強有力的特性。這個清楚明瞭的想法或者被稱之為愛的理則擁有一個振動。這個振動就是真理，因為它是一切萬有，你們每一個人在其核心之處都是那個振動並僅僅只是那個振動。其他的都是幻象。

We speak to groups like this simply encouraging each to more and more attempt to vibrate in accordance with the one original Vibration, and as the vibratory level rises from the sea of confusion which is the life experience, it partakes more and more of vibration closer to that one original Thought.

我們與諸如這個團體之類的團體發言單純地是去鼓勵每一個人都越來越多地嘗試去用一種與那一個原初的振動協調一致的方式來振動，隨著振動的層次從生命體驗之所是的混淆的海洋中升起，它會越來越多地帶有那種更為接近那一個原初的想法的振動。

Each of you is not the God in some conscious sense but love, and you hunger for the freedom of your true nature and seek to move into more and more close vibratory similarity to that true vibration or nature which is love. When the truth is a vibration, perhaps it can be seen that the truth is a very difficult concept about which to speak, for after one says the simple truth, so called, that there is a vibration which each intuits within and seeks and hungers for, after this each entity moves out of the original concept into manifestation.

在某種表面意識的意義上，你們每個人都不是神而是愛，你們渴望你們真實的本性的自由，你們尋求進入到越來越接近愛之所是的那種真實的振動或者屬性的振動上的相似性之中。當真理是一種振動的時候，也許可以被看到的是，真理是一個非常難以談論的觀念，因為在一個人說出那個，所謂的，簡單的真理之後，就會有那種每一個人都會在內在之中通過直覺知道，尋求並渴望的振動，在這之後，每一個實體都從那個原初的觀念進入到顯化之中了。

Before your incarnational experience begins, already you are isolated from the truth because you have self-consciousness as a spirit or entity with a soul. Before you entered your mother's womb, already you were a stranger to truth, hungering to return to that vibratory configuration in which truth is known but the self is lost. And then, illusion already completely surrounding and filling you, you entered into a heavy chemical body, a physical vehicle which moves your consciousness around and generously supplies that consciousness with that which the senses pick up and report to the brain. Each impression is a true one, yet each impression is biased by your perception of it.

在你們的投生的體驗開始之前，你已經被與真理隔離開來了，因為你作為一個帶有一個靈魂的靈體或者實體是擁有自我意識的。在你進入到你的母親的子宮之前，你已經是一個真理的陌生了，你渴望去返回到那中振動的配置中，在這種配置中，真理是被知曉的，而自我是失去了的。接下來，當幻象已經完全地包圍你並充滿你的時候，你進入到一個沉重的化學性的身體之中，一個物質性載具之中，這個物質性載具讓你的意識四處移動並慷慨地為那種意識供應感官接收到並報告給大腦的事物。每一個印象都是一個真實的印象，而每一個影響都是因為你對它的感知而被偏轉了的。

You have perhaps heard the old adage that no two witness" report an accident the same. What is truth? Yet you seek and experience a growing amount of truth. The energies within you bring that present moment in a cyclical manner so that each entity will have its cycles, times when—we correct this instrument—within which they are more well suited to do work in consciousness attempting to find a higher truth and times when it is better to simply shower the self with compassion, for compassion is a truth regardless of the object of that expression of self.

你分也許已經聽說過那個古老的格言，沒有兩個見證者對於一個事故的報告會是相同的。真相是什麼呢？而你們尋求並體驗到一個數量不斷變大的真相。在你內在之中的能量會用一種螺旋形的方式帶來那個當下一刻，這樣每一個實體都會擁有它的週期，以及那些當——我們更正這個器皿——在其中他們更為適合於進

行在意識中的工作來嘗試去到一個更高的真理的時間，那些在其中單純地讓自我沐浴在同好之中是更好的時間，因為同情是一種真相，無論自我的表達的目標是什麼。

We encourage each to loosen and free this concept of truth from any rigid limitations, for the seeker on this journey towards truth walks with much aid. Each seeker has cooperation and support from the world which is unseen. There are guides and essences which live in order to serve the seeker and to further that seeker's search, so that instead of there being the truth here and then the truth further on, lesson one and lesson two, rather there is a process whereby each step the pilgrim takes has a point of balance which is graceful and skillful. The seeker then simply attempts to sense where that beam lies, how that ray falls, that ray of light unseen, for it lies directly down the middle of the spiritual path.

我們鼓勵每一個人都將這個真理觀念從任何的僵硬的局限性上鬆開並釋放，因為在這條朝向真理的旅程上的尋求者是帶著大量的幫助行走的。每一個尋求者都擁有來自於無形的世界的協作與支持。為了要服務尋求者並深化那個尋求者的探索，會有指導靈和活的實質，因此，與其說在這裏有真理，接下來那個真理會繼續更進一步，會有第一課與第二課，毋寧說會有一個過程，在其中朝聖者所走的每一步都有一個平衡的位置，這個位置是優美且熟練的。尋求者接下來單純地嘗試去感知光存在於何處以及那光線是如何落下的，那光線是看不見的，因為它是直接落在靈性的道路的中間的。

We would encourage you to think of the levels of truth as you go through your moments, your hours, your days and your years. There is the light and the momentary truth. The fact, the schedules and processes of your worldly life contain vast numbers of these facts, these simple truths. "The garbage is picked up on Monday. I am supposed to be at work at 9 a.m. The Superbowl is today." These are truths. They are not truths which in any way better equip you to live according to spiritual principles. There is no healing in them, yet they are the truth.

我們會鼓勵你們在你們穿越你們的時刻，你們的小時，你們的日子和你們的年月的時候考慮真理的層次。會有光和瞬間的真理。你的世俗的生命的事實、日程安排以及進程都包含有大量的這些事實，這些簡單的真理。”垃圾在週一被收走。我打算要在早上九點上班。今天是超級碗。“這些都是真理。它們在任何方式上都不是會讓你更好地準備好根據靈性上的原則而活的真理。在它們中沒有療愈，而它們是真理。

At a deeper level, there is a true self. That true self within has its vagrant moods and there is emotional truth in hewing with fidelity to these inner moods. It is excellent practice to know what is going on within, to be as aware as possible of the deeper energies, the emotions which underlie the experiences. Without judging the self, there is great healing in simply acknowledging the nature of the self as it is self-perceived. The acceptance of the emotional makeup of the self is very freeing if it is wholehearted, for there is great difficulty in altering that nature if it is not first completely accepted, yet

the truth for which each seeker yearns is that truth which cannot be accessible, not by words, not by converse, but only by the inner experiencing of things far too inimitable to be available for description.

在一個更深的層次上，有一個真實的自我。那個在內在之中的真實的自我擁有其變化無常的情緒，在藉由忠誠來恪守這些內在的情緒的過程中會有情緒上的真理。去知曉在內在之中正在發生什麼事情，去盡可能地察覺到更為深入的能量以及在體驗下方的情緒，這是優秀的練習。在不評判自我的情況下，在單純地承認自我的屬性就是它被自我所感覺到的樣子的過程中，會有極大的療愈。對自我的情緒上的構造的接納是非常令人解脫的，如果它是全心全意的話，因為在如果它沒有首先被完全地接納，在改變那種屬性的方面會有極大的困難，而每一個尋求者渴望的真理就是那個無法藉由言語，無法藉由談話，而僅僅是藉由對事物的內在的體驗才能被接近的真理，而這種體驗是過於難以言喻以至於無法為描述所利用了。

The hunger within the seeker is to see the face of the infinite One, and there is no face for that infinite intelligence, rather that face is your own, and that face is the entity next to you and that face is the face of nature. Everything that you see both displays and completely obscures that face of deity. Spiritual seeking is a process in which the attempt is made and made and made again to be honest with the self, to submit the self to the disciplines which strip away illusion, how the seeker strives to clear the mind, to become more authentic, to become more self-aware, to confront the self where it is hiding from the self.

在尋求者內在之中的渴望是去看到無限太一的面孔，那個智慧無限是沒有面孔的，毋寧說，那個面孔是你自己的面孔，那個面孔就是你旁邊的那個人的面孔那個面孔就是大自然的面孔。你看到的每一個事物同時在展現與完全地模糊那個神性的面孔。靈性的尋求是一個在其中嘗試被一次又一次反復不斷地被做出的過程，那些嘗試即嘗試去變得對自己誠實，並讓自己順從於那些剝離幻象的鍛煉，尋求者會多麼地努力清空頭腦並變得更為真實，努力變得更為自我察覺，努力在它躲避自我的位置上去面對那個自我。

You speak in your query of fears in attempting to speak truth to those fears, yet we suggest that these fears are also a truth and fear is not something to be rooted out before its time. Each of you has an infinite amount of time in which to seek and find the one infinite Creator. You have no need to rush. The Creator will not leave. The creation may fade away, yet you and the Creator shall seek each other until, in the glory of final awareness, the self is given away so that that separate self might become a portion of the only portion that there is in reality: intelligent infinity or love.

你們在你們的問題中談到了在嘗試向那些害怕的人說出真理的過程中的恐懼，而我們建議這些恐懼同樣也是一個真理，恐懼不是某個在它的時刻到來之前會被連根拔起的事物。你們每個人都擁有無限數量的時間來在其中尋求並發現太一無限造物者。你們沒有必要匆忙。造物者將不會離開。造物可能會凋零，而你和造物者將會尋求相互彼此一直到在最終的察覺的榮光中，自我被給予出來，這樣那個分離的自我就可以成為在實相中存在的那個唯一的部分——即智慧無限或者愛——的一部分了。

Now let us come back from the ethers to the self struggling to know more of the truth, struggling to face the fears that hold the self captive. We spoke earlier of compassion being a truth. It is well to equip the self with the awareness that compassion is always truth. When entities such as you attempt to be, as you call it, "too nice," yet in this attempt is truth. It is not a truth that makes you feel good, for in expressing compassion, you are allowing the other to see only the truth of love in its unabridged form. You become a witness to the truth that nothing matters as much as loving.

現在，讓我們從靈性的乙太返回到那個正在掙扎著去知曉更多的真理，那個正在這去面對將自我囚禁起來的恐懼的自我。我們在早些時候談及同情是一個真理。去讓自我具備那種認識，即同情一直都是真理，這是很好的。當諸如你們之類的實體嘗試去成為，如你們所稱的，“過於好心”的時候，而在其中嘗試就是真理。它不是一個讓你感覺良好的真理，因為在表達同情的過程中，你正在允許其他人僅僅通過愛的為被刪減的形式看到愛的真理。你成為了這樣一個真理的見證者，即沒有任何事物是和愛一樣重要的。

Over against this truth is another truth that is involved with where you are as an entity in your cycle of expressing and not expressing. If you are in a strong and powerful place in your spiritual cycles, it is possible that manifesting the truth of compassion is more satisfying to you than expressing your emotional feelings. At a weaker or more transparent part of this cycle, it is actually harmful to you as an entity—or we could perhaps say self-sacrificing—to express compassion, for there is the emotional lack of ability to give up the truth of another color which would be the truth of the emotions which may have the need to express seemingly negative information. Therefore, it is not always skillful to be compassionate. It is well to know the self well enough to see when compassion alone is the truth to tell and when instead it would be more skillful to speak seemingly selfishly but honestly in expressing the limitations and the needs of the self.

與這個真理截然相對的是另一個真理，它是涉及到你作為一個實體在你表達和沒有表達的週期中的位置的。如果你正處於你的靈性週期中的一個強壯而有力的位置上，會有可能顯化同情的真理相比表達你的情緒上的感覺是會讓你更為滿意的。而在這個週期的一個更為虛弱或者更為透明的部分上，你作為一個——或許我們可以說是自我犧牲的實體——去表達同情實際上是有害處的，因為在放棄另一個色彩的真理的能力的方面會有情感上的不足，而這種色彩會成為那種可能擁有需要去表達在表面上負面性的資訊的情緒上的真理。因此，去成為富有同情心的並不是一直都是有技巧的。去足夠充分地知曉自我以看到，什麼時候單單同情心就是要去講述的真理，什麼時候作為替代在表達自我的局限性和需要的方面在表面上看起來似乎是自私地但確實真誠地說話，這是很好的。

The truth, it is said, shall set you free. This was in your query. How does it set you free? We hope that you may see that there are levels of truth. The more deep or profound truths set the spirit free at a more profound level. The use of the intelligence is encouraged in the attempt to accurately estimate the capacity of the self to be at any one level of the truth. For instance, in the one

known as Jesus, this entity's truth was at the profound level which moves beyond all fear of death or dissolution. The truth this entity saw was that it could embrace the grave and willingly go down into it because the entity's true nature was the Creator and this entity's true place was eternity. This is your highest truth also, but you will note that the one known as Jesus did not go to his death before the various levels of truth of all others so coagulated and combined as to be that time destiny had provided for the one known as Jesus to in one moment express that truth.

常言道，真理將讓你自由。這是在你們的問題中的措辭。它如何讓你自由呢？我們希望你們可以看到，真理是有層次的。更為深入或者深刻的真理會在一個更為深入的層次上解放靈性。在嘗試去準確地評估自我是出於任何一個真理的層次上的能力的方面，對智力的使用時被鼓勵的。舉個例子，在叫做耶穌的實體身上，這個實體的真理是出於超越所有對死亡或者解體的恐懼的深入的層次上的。這個實體看到的真理是，它能夠擁抱墳墓並樂意於進入到墳墓之中，因為這個實體的真實的本性是造物者，這個實體的真實的位置是永恆。這同樣也是你們的最高的真理，但是你們將會注意到，叫做耶穌的實體並沒有在所有其他人的各種各樣的真理的層次面前走向他的死亡，而這些各種各樣的層次，在成為那個命運已經提供給叫做耶穌的實體以在一個時刻表達出那個真理的時間的時候，是如此的凝結與結合的。

Each of you do well to open your sensing mechanisms and look to your perceptions. Certainly it is well to seek that truth which lies in and beyond the fears of each, but more than that, know yourselves as pilgrims which have many, many levels and be not harsh with yourself when you find yourself expressing that which you perceive is not entirely true. For the freedom truth promises is involved in that release from trying, seeking and making things happen. The truth, in a way, is a process. That process is one in which we often encourage each to come to the place of ultimate quiet within, that all the worlds tears and hopes and untruths and fears may at last cease and a door open within. Across that threshold each walks into the silence of the heart. Within that silence lies all that there is and it is all holy. Each of you now stands on holy ground. The truth of your being is within your silent heart. Listen each day if you can to that silence. Within that silence a silent voice speaks love to you. This is truth. All your fears shall fetch up against this rock and flow away.

你們每個人確實在開放你的感官的機能並檢查你的感覺的方面是做得很好的。肯定地，去尋求那存在於每一個人的恐懼之中和之外的真理是很好地，但是比那更重要的是，知曉你們自己是擁有很多很多的層次的朝聖者，當你發現你自己正在表達你感覺並非完全真實的事物的時候，不要對你自己嚴厲。因為真理所許諾的自由是被包含在那種對努力、尋求以及讓事物發生的釋放之中的。在某種方式上，真理是一個過程。那個過程是一個在其中我們經常鼓勵每一個人都前往那個內在之中的終極的平靜的位置的過程，在那個位置上所有的塵世中的淚水、希望、不真實以及恐懼都可以最終停止，一扇門在內在之中打開了。跨過那個門檻，每一個人都走入到心的靜默之中了。你們的存有的真理是在你們的靜默的心的內在之中的。如果你們能夠的話，在每一天都聆聽那種靜默。在那種靜默中，一個安靜的聲音向你講述愛。這就是真理。所有的你的恐懼都將在這塊石頭上碰壁並流走。

We would at this time thank this instrument for its service, and transfer this contact to the one known as Jim. We leave this instrument in love and light. We are those of Q"uo.

我們會在此刻為這個器皿的服務感謝它，我們將這個接觸轉移到叫做 *Jim* 的實體。我們在愛與光中離開這個器皿。我們是 Q"uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each again in love and in light. At this time we would offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there a query at this time?

我是 Q"uo，我們再一次在愛與光中向各位致意。在此刻我們會提供我們自己來嘗試去回答那些在場的人可能向我們提出的任何進一步的問題。在此刻有一個問題嗎？

Questioner: I am still interested in the physical manifestation in our bodies of the ... perhaps the tension that's produced by this seeking of the truth, or the time when you're searching for the truth. Can you speak to that further?

提問者：我仍舊對於在我們的身體中的物質性的顯化感興趣.....也許它是由於這種對真理的尋求或者當你正在搜尋真理的時間而被產生出來的緊張。你們能夠進一步談論那一點嗎？

I am Q"uo, and am aware of your query, my sister. We shall attempt to do so. As an entity perceives the life experience moving through it and before and around it, it has those means of dealing with this basic element of life that you would call the belief system. This is a means of containing that which is perceived as truth but which has been in some ways distorted by the very attempt to perceive it and define it in such and such a way so that it will be useful to the entity as it grows. Such distortions are necessary in order to be able to utilize the life experience in a certain fashion that is congruent with what you would call preincarnative choices or lessons.

我是 Q"uo，我理解了你的問題，我的姐妹。我們將嘗試去這樣做。當一個實體感覺到生命體驗正在通過它，在它面前並圍繞著它流動時候，它是擁有那些與這種你們稱之為信念系統的基本的生命的要素打交道的途徑的。這種信念系統是一種包含了你們感覺為真理的事物的途徑，但是它因為那種去用這樣或者那樣的方式來感知它和定義它以便於它將會在實體成長的時候對實體有用處的嘗試而在一些方面已經是扭曲了的。為了要能夠用一定與你們所稱的投生前的選擇或者課程相一致的方法來使用生命體驗，這樣的扭曲是不可避免的。

Thus, as a means of setting the stage, shall we say, each entity defines, confines and refines the truth so that the opportunities it desires are likely to be presented. To hold that which is true, that which is love without end and with complete compassion in a confined or compacted way that you would call your own illusion, the stage upon which you move, is to invoke or require

a certain amount of what you have called tension—mental, emotional, physical and spiritual attention, shall we say. The belief system that has been chosen, then, confines in a, shall we say, intense or restrictive fashion, that which is limitless, that which has no bounds. This takes an effort on all levels of energy; this effort you perceive as tension. This is why a great feeling of relief and release is experienced by those who are able to extend or in some cases remove the boundaries of definition upon that which is love.

因此，作為一種，容我們說，設置舞臺的方式，每一個實體都定義了，限制了並精煉了真理，這樣它所渴望的機會就有可能被呈現出來了。在一條狹窄而緊湊的道路上——你們將其稱之為你們之間的幻象，你們在其上移動的舞臺，要去無止境地且帶著完全的同情心抓住真實之所是，愛之所是，就是去祈請或者請求一定數量的你們所稱的緊張——容我們說，心智的、情緒的、身體的以及靈性上的緊張。已經被選擇了的信念系統，接下來會用一種，容我們說，強烈的或者限制性的方式來約束無限制且沒有束縛的事物。這會在所有的能量的層次上花費一種努力，你們會將這種努力感覺為緊張。這就是為什麼一種巨大的釋放與解脫感會被那些能夠去拓展或者在一些情況中消除在愛之所是的事物上的定義的邊界的人體驗到的原因了。

Thus, your physical vehicle takes upon itself various conformations that are symbolic representation of mental belief boundaries. There are possible an infinite number of bodily responses that you would see as a disease of some form that are a result of the mental configuration. As the mind/body/spirit complex that each entity is makes choices to move in other belief directions there is often the release of the tension, the configuration of the body corresponding to that release of the mind, the emotions as well. Thus, you see in many cases that the change of belief system or component of that system affects the actual configuration of the physical vehicle.

因此，你們的物質性的載具會讓它自己呈現出各種各樣的形態，這些形態是心智的信念的邊界的象徵性的呈現。會有可能有無限數量的你會視為某種形式的一種疾病的身體上的反應，它們是心智的構架的一個結果。當每一個實體之所是的心/身/靈複合體做出選擇在其他的信念的方向上移動的時候，經常會有對這種緊張的釋放，經常會有身體的配置會回應那種對心智，同樣也是對情緒的釋放。因此，你會在很多的情況中看到對信念系統或者那個系統的組成部分的改變會影響物質性載具的實際上的配置。

Is there a further query, my sister?

有一個進一步的問題嗎，我的姐妹？

Questioner: No, thank you.

提問者：沒有了，謝謝你們。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: D had a question that I was interested in, and it had to do with when you have experienced a feeling of release—a place where you have

gotten at a truth and seen a true, purified version of what held you in thrall in times past, and you've seen that and you've experienced that—how can you complete this release so as to finish most appropriately that energy and really, really release that whole complex of held tension that has really sort of been an untruth ...

提問者：D 有一個我很感興趣的問題，它是關於當你已經體驗到一種釋放的時候——在一個你已經得到了一個真理並已經看到了在過去時常束縛你的事物的一個真實的，純淨的版本，你已經看到並已經體驗到了那個真理的位置上——你如何才能完成這種釋放以便於最為適當地完成那種能量並真正地，真正地釋放被抓住的緊張的全部的複合體，這種緊張已經真正地成為了某種一個不真實的.....

Questioner: Actually, also, after listening to what you have just said, I'm beginning to question as to whether or not the intensity was the actual holding onto a belief system and perhaps it wasn't even a releasing but it was, rather, a battle of wills between the mental belief system still holding on to something and another kind of truth attempting to come through, and perhaps that was really inappropriate tension felt as opposed to healing tension that would have been released.

提問者：實際上，在聽了你們剛剛說過的內容之後，我同樣正在開始在關於是否那種強度就是對於一個信念系統的實際上的緊握不放的方面有問題了，也許它甚至不是一種釋放，而毋寧是一種在仍然對某個事物緊握不放的心智的信念系統和正在嘗試去通過的另外一種類型的真理之間的意志上的交戰，也許那真的就是被感覺到的不適合的緊張而不是對那個已經被釋放的緊張的療愈。

Questioner: Can you make anything of that ... can you comment?

提問者：你們能夠對那個方面進行任何.....你們能夠評論嗎？

I am Q"uo, and we have sufficient information for a response, we believe. We give this instrument the image of a stream full of rocks of various sizes which divert the flow of water according to the size and the placement of the rock. The freeing of one's belief system, the removing of the boundaries, is much like removing of the rocks one by one from the stream so that the full force of the water's flow may be felt without distortion.

我是 Q„uo，我們相信我們已經給予了充足的資訊來作為一種回應了。我們給予了這個器皿一副一條溪流的圖像，這條溪流佈滿了各種各樣大小的石頭，這些石頭根據石頭的大小與位置的不同而讓水流發生偏轉了。對一個人的信念系統的釋放，即對邊界的消除，就是非常類似於將這些石頭一個接一個地從那條溪流中移開，這樣水的流動的完整的力量就可以在沒有扭曲的情況下被感覺到了。

Thus, when one moves in consciousness to alter the beliefs, one allows the intelligent energy that is love and life itself to move in a less restricted fashion which is more freely able to express the power of love to transform. Thus, the release can be seen as a harmonizing effort that allows energy to be more available to the entity to be—we correct this instrument—to be consciously used. The seating of this release or healing may best be accomplished by

observing in the meditative state the condition as it was, the nature of the distortion, the removal of same and the giving of thanksgiving to the one Creator for the opportunity to more fully experience and express the energy of love.

因此，當一個人在意識中移動以改變信念的時候，一個人就允許愛和生命本身之智慧能量用一種較不受束縛的方式流動了，這種流動的方式會用更為自由的方式能夠表達愛的轉變的力量了。因此，釋放可以被視為是一種協調一致的努力，它會允許能量更多地可為實體所利用——我們更正這個器皿——它會允許能量會被實體更為有意識地被使用。這種釋放的確立或者療愈可以藉由在冥想狀態中如其所是地觀察那個狀況，觀察那個扭曲的特性，將相同的扭曲移除，並為更為充分地體驗和表達愛的能量的機會而向太一造物者致謝而最佳地被完成。

Is there a further query, my sisters?

我的姐妹，有一個進一步的問題嗎？

Questioner: Not for my part, thank you.

提問者：我的部分上沒有了，謝謝你們。

Carla: I'm still a little confused here. I still can't determine whether or not there are a couple of boulders in that stream, and although I may be consciously attempting to allow that stream to flow, there is an unwillingness to allow that due to the belief system, and although I can go and meditate on such a situation, I'm just a little confused about how to go about that because I don't quite understand if what has occurred was a healing process or was the exact opposite, in which case I need to know which it were, so that if it were the exact opposite I would be able to go about healing that in another way than I attempted to do so with Jim earlier. I would be ... maybe less tense on my physical vehicle. Can you comment in any way without infringing?

Carla：我仍舊在這裏有一點混淆。我仍舊無法確定是否在那條溪流中有幾塊大石頭，雖然我可以有意識地嘗試去允許那種溪流流動，由於信念系統，在那種允許上會有一種不樂意，雖然我能夠對這樣一個情況進行冥想，我僅僅在關於如何著手進行它有一點點困惑，因為我不是非常理解是否已經發生的事情是一個療愈的過程還是正好相反的呢，在每一個情況中我都需要去知曉它是哪一個情況，這樣，如果它是正好相反的，我就會能夠用與我和 *Jim* 在早些時候嘗試過去進行的方式不同的另一種方式來著手進行那種療愈了。我會.....也許在我的物質性載具上就會有更少的緊張了。你們能夠在不侵犯的情況下用任何方式進行評論嗎？

I am Q"uo, and we may speak in a general fashion to suggest that the experience which you describe is one which heals, that is the facing of fear, the recognition of truth. There is the removal of restriction which is a portion of the realignment of mental beliefs; as each pebble is removed from the stream there is the healing, as you would call it, however, it must be recognized that each pebble, rock or boulder allows water to move around in such a fashion as to carve, shall we say, a certain groove within the entity's mind/body/spirit complex that is in accordance with preincarnative choice so that the analogy which you mentioned earlier holds true: if one can

experience great pain carved by much experience in the life pattern, then one can also experience its opposite, the great joy as well. Each entity has come to incarnation to be able to move from chosen parameters to other chosen parameters. The parameters for each incarnation include greater and greater opportunity for experiencing and expressing love. However, there must be the distortion of that which is whole into that which is many for the many to be able to choose the path back to the One.

我是 Q,uo，我們可以用一種一般性的方式來談論，我們會建議，你所描述的體驗是一種療愈的體驗，也就是面對恐懼並認出真理。會有對於限制的移除，這是對心智的信念的校準的一部分，當每一個卵石都從溪流中被移除的時候，就會有如你們所稱的療愈了，然而，必須被承認的是，每一個卵石，石塊或者大圓石都允許水用這樣一種就好像在那個實體的心/身/靈複合體中切開了一定的投生前的選擇一致的溝紋的方式繞過其而流動，這樣，你們在早些時候提到的類比就是真實的了：如果一個人體驗到由在生命模式中的大量的體驗所刻畫出來的巨大的痛苦的時候，接下來一個人就同樣能夠體驗到它的對立面，同樣體驗到巨大的喜悅了。每一個實體都已經來到投生以便於能夠從已經選擇好的參數移動到其他的已經選擇好的參數。每一次投生的參數都包含了越來越大的體驗和表達愛的機會。然而，必須要有對完整的事物的扭曲以便於能夠選擇返回到太一的途徑了，有多少途徑，就會有多少的扭曲的存在了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: The only other thing I was just curious about was what happens energetically when your physical vehicle does go through such a jolting thing? How does the energy as it is pulsing and raging through your physical vehicle—what does that do? Does it kind of vibrate off, what has been held in? Can you describe the process energetically, speaking of what happens when what has otherwise been termed as a healing crisis comes through? We experience the trauma in order to be able to release it. Can you explain that process briefly in an energetic way?

Carla：我感到好奇的唯一的其他的事情是，當你的物質性載具確實在經歷這樣一個令人震驚的事情的時候，在能量上發生了什麼事情呢？當能量脈動並猛烈穿過你的物質性載具的時候，能量是如何的呢——能量在做什麼呢？它是某種類型的將已經被緊握的事物的消除振動嗎？你們能夠從能量的方面描述那個過程並談談當在其他的方面已經被稱之為一個療愈的危急關頭發生的時候發生了什麼事情嗎？我們體驗到了創傷以便於釋放它嗎？你們能夠簡要地通過一種能量的方式來解釋那個過程嗎？

I am Q"uo, and we shall attempt this, my sister. As the energy is allowed to flow more freely, the vehicle that is physical and the vehicle that is mental and emotional as well tends to vibrate more harmoniously, that is to say, there are less discordant vibrations. It is as though a loose nut or bolt within your automobile has been tightened so that there is less jarring vibration upon the road.

我是 Q"uo，我們將嘗試這一點，我的姐妹。當能量被允許更為自由地移動的時

候，身體的載具，同樣還有心智和情緒的載具，都會傾向於更為協調一致的振動，也就是說，會有較少的不協調的振動。這就好像在你們的汽車中的一個鬆開的螺帽或者螺絲一樣已經被擰緊，這樣在路上就會有較少的刺耳的振動了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Questioner: Then what is the jarring that is experienced—is that a result of releasing? Why do we feel the exact opposite of what you have described has occurred? To the human physical vehicle, it feels like uncontrollable vibration ... it feels as if this is fully electric and cannot ... or is that the potential for being able to hold that kind of energy? I just feel the opposite of what you have just said is occurring.

提問者：那麼，那種被體驗到的刺耳聲是什麼呢——它是釋放的一個結果嗎？為什麼我們感覺已經發生的事情是正好與你們所描述的是相反的呢？對於人類的物質性載具而言，它感覺就好像不受控制的振動……它感覺就好像這是完全帶電的並且無法……或者那是能夠保持那種類型的能量的潛能嗎？我感覺是到正在發生的事情是與你們剛剛說的相反的。

I am Q“uo, and am aware of your query, my sister. The process by which the physical vehicle comes into greater harmony and less jarring vibrations is one in which the mental configuration which has been holding that which we have called love or truth in a confined manner, allows that truth now to flow by removing the boundary. The boundary belief is that which has been, shall we say, out of place in the true alignment of energy and has been holding the energy of love in a difficult position, shall we say. To release that energy requires that which held that energy—the mind and emotional components—to fall into a new alignment.

我是 Q,uo，我理解了你的問題，我的姐妹。物質性載具藉由其而進入到更大的協調和更少的刺耳的振動的過程是這樣一個過程，在這個過程中那種一直對那種我們稱之為用一種受限的方式的愛或者真理緊握不放的心智的配置，現在允許那種真理藉由移除邊界而流動了，這種邊界的信念就是在能量真實的排列的方面，容我們說，已經不協調並一直在，容我們說，一個困難的位置上緊緊抓住愛的能量的事物了。要釋放那種能量需要緊緊抓住那種能量的事物——心智和情緒的組成——落入到一種新的排列之中。

This falling into place, even though it is from that which is less harmonious to that which is more harmonious with energy flow, yet is a jar to the system which was held in such and such a fashion; however, the energy of love will eventually allow this new configuration to express itself in a more harmonious fashion which then is the new steady state of the mind/body/spirit complex. 這種就位，即使它是從與能量流動較不協調的事物轉變為更為協調的事物，對於那個用這樣或者那樣一種方式被緊握不放的系統，仍舊是一種刺耳的聲音，然而，愛的能量將最終允許這種新的配置用一種更為協調一致的方式表達其自身，這種新的配置接下來就是心/身/靈複合體的新的穩定狀態了。

Is there a further query, my sister?
有一個進一步的問題嗎，我的姐妹？

Carla: No, thank you.
Carla：沒有了，謝謝你們。

I am Q"uo, and we thank you again, my sister. Is there another query at this time?
我是 Q"uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: One other thing, and it may be irrelevant and you can certainly say if it is. R and I were attempting to do some healing work and we only had a concern that what we were attempting to do might have been insignificant, or invalid or transient or just not worthy of our attempts, and we were wondering if you could comment on the purpose or if there is validity to uniting through dreamwork purposefully to be able to rebalance and heal more with the power with two as opposed to one individually. And whether or not that reverberated out in any direction other than just the two working on that, if there was any purpose or any reason that we should see continuing in that direction?

Carla：還有一個事情，它可能是不相關的，如果它是的，你們可以肯定地說。R和我正在嘗試去進行某種療愈的工作，我們僅僅擁有一個擔憂，我們正在嘗試去做的事情可能是不重要的或者無價值的或者是短暫的或者僅僅是對於我們的嘗試是有價值的，我們想知道，你們是否能夠對於那個目標進行評論，或者故意地通過夢境的工作聯合起來以便於能夠藉由兩個人能量而不是一個人個人的能量獲得更大的重新平衡與療愈，是否在這種聯合上是有某種正確性的呢？除了兩個人在那種聯合上進行工作之外，是否有任何的方向是會產生迴響的呢，是否有任何的目標或者任何的原因是我們應該在繼續那個方向的過程中看到的呢？

I am Q"uo, and am aware of your query, my sister. We find that the desire to be of service to others through the healing process is one which has great merit within your illusion. The task which you have set for yourselves is one which is difficult enough and which requires the mastery of many skills, is one which through the practice through these skills will reverberate to other areas of your incarnation and perhaps others as well. The practice of each of these skills will require the intensive dedication of effort. This, in the service of others, is quite helpful in the polarizing process and in the disciplining of the personality in particular.

我是 Q"uo，我理解了你的問題，我的姐妹。我們發現通過療愈的過程去服務他人的渴望是一種在你們的幻象中擁有巨大的價值的渴望。你們已經為你們自己設置的任務是一個足夠困難並需要對對許多的技巧的掌握的任務，對於這些技巧的練習將會在你們的投生的其他的區域，同樣也許會在其他的投生中產生出迴響。對於這些技巧的每一個技巧的練習將需要對努力的深入的付出。在服務他人的方面，這種練習在極化的過程中以及在對特定的人格修煉的方面是相當有幫助的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: I guess we picked a tough nuts thing to do, huh, R? I don't think so, not for me.

Carla：我猜想我挑選了一塊硬骨頭，是嗎，R？我認為沒有問題了，從我這裏沒有了。

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

我是 Q"uo。我們再一次感謝你們，我的姐妹。在此刻有另一個問題嗎？

Questioner: Are you aware of my discomfort at this time?

提問者：在此刻你們察覺到我的不舒服了嗎？

I am Q"uo, and we are not specifically aware of your discomfort, however, if there is discomfort in the perception of our vibration we would ask that you mentally alert us to this fact so that we might change our approach to your vibrational field.

我是 Q"uo，我們沒有具體地察覺到你的不舒服，然而，如果在感覺我們的振動的方面有不舒服，我們會請你們在頭腦中提醒我們這個事實，這樣我們可以改變我們對你的能量場域的處理方法。

Questioner: I feel like I am the one that has to change because I am resisting out of fear.

提問者：我感覺好像我是一個必須改變的人，因為我正在由於恐懼而抵抗。

I am Q"uo. We would ask if there is some fear to which we may speak or some way that we might be of service? Could you speak more of your fear?

我是 Q"uo。我們會請問是否有某種恐懼是我們可以談論的，或者是否有某種方式是我們可以進行服務的呢？你能夠更多地談談你的恐懼嗎？

Questioner: Well, I've had this really hard time hanging on to myself, like I feel like I am being lured away and I was wondering if there was someone like you that was trying to speak through me?

提問者：好的，這種真正困難的時刻在我自己身上是揮之不去的，它就好像我感覺到似乎我正在被勾引走，我想知道是否有某個類似你們的實體正在嘗試通過我發言呢？

I am Q"uo, and am aware of your query, my sister. We have not attempted to speak through your instrument nor are we aware of other entities attempting that as well, however, we are aware that you are a sensitive instrument which is open to impression and we perceive that you have felt our vibration in a more accentuated manner than most entities are able to perceive. We would recommend that the request be made that we reduce the amount of the conditioning vibration which we make available to those who sit in the circle of working with us.

我是 Q“uo，我理解了你的問題，我的姐妹。我們尚未嘗試去通過你的器皿發言，我們同樣也沒有察覺到其他的實體正在嘗試那樣做，然而，我們察覺到你是一個向印刻開放的敏感的器皿，我們感覺到你已經用一種比大多數實體所能夠感覺到的更為著重的方式感覺到我們的振動了。我們會推薦做出這樣的請求，即請求我們降低我們讓那些坐在這個圈子中與我們一同工作的實體可被取得的調節性振動的數量。

Questioner: So I need to tell you guys to turn it down a little?

提問者：因此，我需要告訴你們的人將它調低一點點？

I am Q“uo, and this is basically correct.

我是 Q“uo，這是基本上正確的。

Questioner: Okay. I am really uncomfortable. You spoke earlier about beings who we can't see but who help us. You said that there are those [who] are only [here] to serve. Is that what you do?

提問者：好的。我真的不舒服。你們在之前談到過我們無法看到但是會幫助我們的存有。你們說過會有那些在這裏僅僅為了去服務的實體。那就是你們做的事情嗎？

I am Q“uo, and am aware of your question, my sister. The entities which serve the third-density population of your planet as guides are those who are much like yourselves in many cases except that at this time they are not incarnate and have chosen a means of service that is the guide, the teacher, the helper, the unseen hand that aids in the helpful coincidences, shall we say, within each entity's life pattern.

我是 Q“uo，我理解了你的問題，我的姐妹。作為指導靈而服務於你們的星球的第三密度的人群實體們，在很多的情況中是那些非常類似於你們自己的實體，除了在此刻它們不在投生之中並已經選擇了一種的服務的方式之外，這種服務的方式是嚮導、老師、幫助者，以及在每一個實體的生命模式中，容我們說，在有幫助的巧合中幫助的看不見的手。

We are those which come from elsewhere other than your own planetary sphere who answer the call of many upon your planet for information pertaining to the nature of the creation, the one original Thought that we see as the one Creator. Thus, we answer a call and serve as we are asked in the name of the one Creator.

我們是那些來自於你們自己的星球之外的實體，我們回應了在你們的星球上的許多人對於與造物的屬性，以及與那一個原初的想法有關的資訊的呼喚，我們將那一個原初的想法視為太一造物者。因此，當我們被詢問的時候我們乙太一造物者的名義回應一個呼喚。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Questioner: Do you ever get bored?

提問者：你們感到過無聊嗎？

(Carla begins laughing.)

(Carla 開始笑。)

Carla: I'm sorry ... (chuckles).

Carla：我很抱歉.....(咯咯笑。)

I am Q"uo, and we may assure you, my sister, that the creation is varied enough that we find no opportunity for boredom, as you would call it. We are overjoyed at the opportunity to observe the one Creator in the process of knowing Itself in as many ways as any entity could possibly imagine. We see the one Creation as a great field of energy playing with energy.

我是 Q"uo，我們可以向你們保證，我的姐妹，造物是足夠變化多端以至於我們找不到，如你們對它的稱呼一樣，無聊的機會。我對於在太一造物者知曉其自身的過程中觀察太一造物者的機會而感覺到狂喜，造物者知曉祂自己的方式是多到任何時刻都不可能想像得到的。我們將太一造物者視為一個巨大的與能量玩耍的能量場。

Is there a final query at this time?

在此刻有最有一個問題嗎？

Questioner: Can you hear us thinking our questions or do we have to speak them?

提問者：你們能夠聽到我們思考我們的問題或者我們必須要說出它們嗎？

I am Q"uo, and we ask that entities verbalize queries so that we do not infringe upon free will by, as you would say, reading the thoughts.

我是 Q"uo，我們請求實體們將問題說出來，這樣我們就不會藉由，容我們說，閱讀想法而侵犯自由意志了。

Is there a final query?

有最後一個問題嗎？

Carla: I would ask as a final query that you give suggestions on ways to put one's mind at ease when one does feel somehow invaded by energies which seem to want to invade—even if that perception is incorrect, there is still stress. Could you just suggest some resources for when that would occur, how she would perceive?

Carla：作為最後一個問題，我想要提問，在關於當一個人以某種方式感覺到被那些似乎想要侵犯的能量所侵犯的時候——即使那種感覺是不正確的，仍然會有壓力——讓一個人的頭腦放鬆下來的方式的方面，你們給予了建議。你們能夠建議一些當那種情況發生的時候的資源嗎，她要如何去感知呢？

I am Q"uo, and am aware of your query, my sister. If any entity feels that it is being, as you would say, invaded or overtaken by any other entity of an

unseen nature, that the one feeling invasion request the entity invading to leave, and that this request be made in the name of that concept, entity or quality which the entity being invaded holds most dear in the life pattern, be that the quality of love, of truth, of service or an entity such as in the name of Jesus the Christ, the name of the Buddha or the name of any saint or angel that an entity may feel affinity, for that if this request is given with the whole heart that the entity invading will be required to leave, and then the entity giving the request would be advised to circle the self in light and in love so that the shield of light and love might be in place.

我是 Q"uo, 我理解了你的問題, 我的姐妹。如果一個實體感覺到它正在, 如你們會說的一樣, 被其他具有無形的特性的實體所侵犯或者被壓倒的時候, 那個感覺到侵犯的人可以請求那個侵犯的實體離開, 這種請求可以用那個被侵犯的實體在生命模式中最珍惜的觀念、實體或者特性的名義而被做出, 比如愛的特性, 真理的特性, 服務的特性, 或者一個諸如耶穌基督的名字, 佛陀的名字, 或者那個實體可能感覺到親密關係的任何聖人或者天使的名字之類的實體的特性, 因為, 如果這個請求是用全心全意的方式被給出的, 那個侵犯的實體將會被要求離開, 接下來那個給出請求的實體就會被建議用光和愛將自己環繞其中, 這樣, 光和愛的護盾就可以就位了。

At this time ...

在此刻.....

Carla: Wait, Q"uo! Could we stop for a sec"? I really need to drag this back to this point. I just had this question that was bothering me. Just stepping back to the chakras, and the experience that you had described which was the releasing of the mental belief system, which is the yellow ray, as I believe. How come the upper portion of the body was what went through the "trauma," as opposed to the lower rays which were being adjusted? Why would the vibration be from, say, the heart up, as opposed to ... from what was felt from the heart up, not from the lower rays? They seemed to be rather relaxed.

Carla : 等一等, Q"uo! 我們能夠暫停一秒鐘嗎? 我真的需要將這一點拉回到這個位置上。我剛剛想起了這個正在困擾我的問題。僅僅後退到脈輪, 你們已經描述過的體驗是釋放心智的信念系統的體驗, 如我相信的一樣, 它是黃色光芒的信念系統。怎麼會身體的上部是經歷“創傷”的部分, 而不是正在被調節的較低的光芒呢? 為什麼振動是從, 假設心向上的, 而不是.....被感覺到時從心的位置向上的, 而不是從較低的脈輪。它們看起來似乎相當的放鬆。

I am Q"uo, and am aware of your query, my sister. However, we must apologize for being unable to answer, for we find that the answer would be an infringement upon your own choice-making ability and responsibility. We do not wish to do that work which we find you have set for yourself.

我是 Q"uo, 我理解了你的問題, 我的姐妹。然而, 我們必須抱歉無法回答, 因為我們發現那個答案會是一個對於你自己的做出選擇的能力和責任的侵犯。我們並不希望去做那個我們發現你已經為你自己安排好的工作。

Carla: I gotcha. Thanks anyway.

Carla : 我明白了。無論如何謝謝。

I am Q"uo, and we thank you once again, my sister. We find that we must leave this group and this instrument at this time, for we have spoken overly long and have wearied many here, and we apologize for the length of our discourse but we are overjoyed at the opportunity to be with you and to feel the intensity of your desire to seek that which you call the truth. We seek with you that same truth, and walk as brothers and sisters, offering a hand when asked and offering love at all times. We are known to you as those of Q"uo, and leave each in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我是 Q"uo，我們再一次感謝你，我的姐妹。我們發現我們必須在此刻離開這個團體和這個器皿，因為我們已經發現過長時間並已經讓在這裏的很多人疲倦了，我們為我們的說教的長度而抱歉，但是我們為與你們在一起並感覺到你們尋求你們所稱的真理的渴望的強度的機會而感到狂喜。我們與你們一同尋求相同的真理，並作為兄弟姐妹而與你們同行，我們在被請求的時候提供一隻手並會在所有的時候都提供愛。我們是你們知曉的 Q"uo，我們在太一無限造物者的愛與光中離開各位。*Adonai*，我的朋友們。*Adonai*。

February 6, 1994

1994-02-06 疾病與療愈

Group question: The question this afternoon is from N and it's concerning healing disease. The basic statement is that it appears that illness or disease, not chosen pre-incarnationally, are the last resources of evolution for the processing of catalyst during incarnation. This basic imbalance is addressed by the healing modalities in one or both of two ways that depend on the degree of Christ awareness possessed by the one to be healed.

團體問題：今天下午的問題來自於 N，它是關於疾病的療愈的問題。基本的陳述是，看起來似乎，有一些並非是在投生前被選擇的疾病或者病症，是用於處理在投生前期間的催化劑的最終的演化的資源。這種基本的不平衡是由通過一種方式或者同時通過兩種方式的療愈的療法而被解決的，而這是由那個要被療愈的實體所擁有的基督意識的程度決定的。

Then N lists two different possibilities: the one to be healed may be aware that the illusion has presented the disease as a means of showing a deeper imbalance that can be healed, with the one to be healed working on him or herself and receiving assistance from a healer. The basic change would take place mentally with the realignment of beliefs.

接下來，N 列出了兩個不同的可能性，一個要被療愈的實體可以察覺到幻象已經將疾病作為一種顯示一個可以被治療的更深入的不平衡的途徑呈現出來了，這樣那個要被治療的人就可以在他或者她自己身上進行工作並接收來自於一個療愈者的幫助了。基本的改變會藉由對信念的重新校準而在心智上發生。

There is also another chance for healing by a person that is not aware of the relationship of disease to the spiritual journey and in this case the one to be healed would go to an allopathic healer and surgery or medication or some sort of an allopathic treatment would be given and it would seem that this removes from the one to be healed the chance to grow, the opportunity being removed by the allopathic treatment.

對於一個並未察覺到疾病與靈性上的旅程之間的關係的人，這樣一個人同樣也有另一個療愈的機會，在這種情況中，一個要被療愈的人會前去找一個對抗性的治療者，外科手術或者藥物治療或者某種類型的一種對抗性的療法就會被給予，看起來似乎這會從一個要被療愈的人身上消除成長的機會，機會被對抗性的療法消除了。

The first question, of four that will address this area, is, "How does the learning occur, the unbalance addressed and the catalyst processed in the unaware person?"

在這個區域中將要表述的四個問題中的第一個問題是，“在那個沒有察覺到的人的身上，這種學習是如何發生的，不平衡是如何被解決，催化劑是如何被處理的。”

(Carla channeling)

(Carla 傳訊)

We are those of Q'uo. Greetings in the love and the light of the one infinite Creator. It is a privilege and a pleasure to commune with this group. We thank each for calling us to your presence to share our thoughts with you on healing. Please be aware at all times that we give not dogma nor doctrine but rather opinion and thoughts to consider. Those which help any, each is free to choose. Any thoughts or concepts in which the receiver is not interested may quickly be placed aside for each shall recognize his own personal truth. Therefore, we leave these opinions to your discretionary use.

我們是 Q'uo。在太一無限造物者的愛與光中致意。與這個團體進行交流是一種榮幸和一種快樂。我們感謝各位呼喚我們來到你們的身邊來與你們在療愈的主題上分享我們的想法。請在所有的時間都察覺到，我們不會給予教義或者教條，我們毋寧是給予供你們考慮的觀點和想法。對於那些有任何幫助的想法，每一個人都可以隨意選擇。對於任何接收者對其不感興趣的想法或者觀點，它們都可以被迅速地放在一邊，一邊每一個人都將認出他自己的個人性的真理。因此，我們將這些觀點留給你們酌情使用。

In addressing the stated question we find we would make introductory remarks. This step is taken because there are assumptions within the introductory paragraphs which we find to be other than our own understanding. Consequently, we will back up, as it were, from the stated inquiry and later ask that that query be read again, if this is satisfactory to this circle.

在陳述那個問題說明的過程中，我們發現我們要做一個介紹性的評論。這個步驟要被進行是因為在序言的段落中有一些假設是我們發現與我們的理解不同的。因此，我們將，可以說是，從被表述的問題後退，並請那個問題在稍後被再一次朗讀，如果這是讓這個圈子滿意的話。

Jim: Yes, that's fine.

Jim：是的，那是沒問題的。

We are those of Q'uo. Very well, then.

我們是 Q'uo。那麼，非常好。

It is a distinct privilege to be able to view the light of your sun using this instrument's eyes which, needless to report, perceive much differently that other physical vehicles belonging to other densities. In such a beautiful, glowing creation it is difficult from a long distance to realize how much of the total of an incarnational experience is involved with issues of healing. Indeed, healing is a much misunderstood concept for healing and cures are not the same. Furthermore, the term of healer suggests a definition which is incorrect. That is, the healer does not do anything. The healer does not heal. The healer presents to the one requesting healing an opportunity.

能夠使用這個器皿的眼睛來看到你們的太陽的光，這是一種特別的榮幸，不用說，這個器皿的眼睛是用與屬於其他密度的其他的物質性載具大大不同的方式來感知的。在這樣一個美麗而光輝的造物中，很難從一個長距離上來領悟，一次投生體驗的全部的部分中有多少是涉及到療愈的議題的。確實，療愈是一個有大量的

誤解的觀念，因為療愈和治療並不是相同的。而且，療愈者這個措辭暗示了一個不正確的定義。也就是說，療愈者是不用做任何事情的。療愈者是不進行療愈的。療愈者向一個請求療愈的人呈現了一個機會。

In healing which has been termed psychic healing or absent healing or many other noninvasive healing procedures, the opportunity which is tendered to an entity is created from the crystallization of the healer's personality, shall we say, so that the healer becomes the equivalent of the healing chamber within the Great Pyramid. When surgery or chemicals are used by a healer this represents a physically objective means, visible to the eye, touchable by the hand, of offering the self-same healing opportunity. In every case the actual healing is a process which involves the unmanifested self.

在已經被命名為精神療愈或者遠端療愈或者許多其他的非侵入式的療愈的程式的療愈中，被提供給一個實體的機會藉由，容我們說，療愈者的人格結晶作用而被創造出來的，因此療愈者成為了與在大金字塔中的療愈是同等的事物。當手術或者化學藥品被一個療愈者使用的時候，這表現了一個物質性的方面客觀性的途徑，它是眼睛可以看見的，可以被手觸摸得到的，它向自我提供了同等的療愈的機會。在每一個情況中，實際的療愈是一個包含了未顯化的自我的過程。

Therefore, to the healer, we would always suggest the surrendering of that personal agenda which is natural for any healer upon viewing an illness or the physical evidence of an illness. It is so easy to feel that one shall do this and that and it shall operate in a healing modality. Actually, it is well to remain humble as a healer for the healer works upon its own self and in no case does the healer heal.

因此，對於療愈者，我們一直會建議將那種個人性的議程交托出來，對於任何療愈者而言，在觀察到一種疾病或者對一種疾病的物質性的跡象的時候，這種個人性的議程是非常自然性的。很容易感覺到一個人應該去做這樣或者那樣的事情，很容易感覺到它應該使用一種治療方法。實際上，作為一個療愈者，去保持謙遜是很好的，因為療愈者是在它自己的自我上進行工作，在任何情況中，療愈者都不會進行治療。

The strong and invasive avenues of affecting bodily health do in most cases affect the physical vehicle of the patient in the way expected by the healer. However, these are means of curing or masking the symptoms of ill health. They work to make a body function differently and, hopefully, more normally. In no case can a curing by invasive means function as a healing of the imbalance which the ill health is addressing. It is well to make a careful distinction, therefore, between the objectively provable change in health between before a pill was taken or an operative procedure applied and afterwards. This remains in the precinct of curing a physical condition.

那些對影響身體健康的強有力且侵入式的方法確實在大多數的情況中會用一種被療愈者期待的方式來影響病人的物質性載具。然而這些方法是矯正或者掩蓋不良的健康症狀的方法。它們進行工作來讓一種身體用不同的方式，並且有希望是更為正常的方式來運轉。在任何的情況中，一種就有入侵的方式的治療都無法作為對不良的健康正在表達的不平衡的一種療愈而發揮作用。因此，在一個藥片

被服用或者一個手術的過程被應用之前以及之後，在兩者之間的在健康上的客觀上可證明的改變中間進行一種仔細的分辨，這是很好的。這依舊是位於對一種身體的病症的治療的範圍之中。

Thusly, at all times, the one who wishes healing makes good use of the service rendered by a physician or healer but remains completely responsible for its own processes of healing. To the healer, therefore, all patients are the same. The processes of actual healing are in each case the same. This is hard to see for healing modalities range from the work done in thought by spiritual practitioners to the most obviously invasive and life changing healing modalities of your allopathic practitioners. Yet, in all cases, the healer offers an opportunity and in all cases the healing is the choice and the business of the patient.

因此，在所有的時間，一個希望去治癒的人會有效利用由一個醫生或者療愈者所提供的服務，但是他會完全地對保留它自己的療愈的過程的責任。因此，對於療愈者，所有的病人都是一樣的。實際的療愈的過程在每一個案例中都是相同的。從由靈性的從業者在思想中被完成的工作到你們的對抗療法的從業者極其明顯地入侵式且改變生命的治療方法，在這些療法的範圍內，這是很難理解的。而在所有的情況中，療愈者都提供了一個機會，在所有的情況中，療愈都是病人的選擇和病人的工作。

It may indeed aid in the attitude of healers who find themselves frustrated by seemingly uncooperative patients to realize that the patient's seemingly nonsensical complaints do make more sense when the struggle of the entity to heal itself, which is going on beneath the threshold of the conscious mind, is actually taking place. There are often strong unconscious motivations which drive a patient to alter and often worsen the medical picture. This is not the healer's concern and the failure to groom the patient so that it does all that it should is often not a battle the true healer wishes to win. When given the choice between a cure and a healing, which would each choose as patient? Which would each choose as a healer serving the infinite One? To whom, or to what agency lies the responsibility for asking these questions?

對於那些發現他們自己因為在表面上不合作的病人而感覺到沮喪的療愈者而言，療愈者意識到病人在表面上沒有道理的抱怨，在那個實體療愈它自己的努力實際上正在發生的時候，確實是更有道理的，而這種自我療愈是在有意識的心智的門檻之下進行的。經常會有強有力的無意識動因驅使一個病人去做出改變並經常會讓醫療的景象變得惡化。去修飾病人這樣它就會做它所有應該去做的事情，這不是療愈者要去擔心的事情，它不是一種失敗，這經常不是一場真正的療愈者希望去打贏的戰鬥。當病人在一種治療和一種療愈之間被給予了選擇的時候，作為病人，每一個人會選擇那一個呢？作為一個服務於無限太一的療愈者，每一個人會選擇哪一個呢？向誰，向什麼機構存在有提出這些問題的責任呢？

We would at this time request the first query.

我們會在此刻請求第一個問題。

Jim: The first query concerns, "How does the learning occur, and how are the

unbalances addressed and catalyst processed in the unaware person?" It seems that you've spoken to this topic which means that we could ask the second question about, "Does the healer who's aware of the spiritual aspects of healing incur any karmic debts? Does the healer who is not aware of the spiritual aspects incur any karmic debts by helping with the healing process?"
Jim: 第一個問題是關於, "在沒有察覺的人中, 學習是如何發生的呢, 失衡是如何被表達, 催化是如何被處理的呢?" 看起來似乎你們在這個主題上已經談到的內容的意思是, 我們能夠詢問第二個問題, 它是關於, "關於察覺到療愈的靈性上的面向的療愈者會招致任何業力上的負債嗎? 尚未察覺到靈性上的面向的療愈者會因為在療愈過程中給予幫助而招致任何業力上的負債嗎?"

We are those of Q'uo. There is no karma involved in the work of healing, per se, for the healer works upon itself, attempting so to balance and empower its personality, if you will, in such a stable and open condition that the opportunity can be offered to the patient for healing. The concern of the physician, then, is with its own spiritual situation. We refer not to the mood of the day or to surface frequencies concerning subjectively perceived spiritual states. One may be, as this instrument would say, in the desert, where the spiritual topography is alien and mystifying or it may be in the most exalted of subjectively perceived spiritual states. To the healer which is mature and therefore efficacious, this will make no difference for the healer who is mature has become aware that the Creator is always present, that the power of the unnamable mystery is always infinite and that this power exists in every location, at every time and under any and all conditions. In other words, the healer learns to tap into that which lies beneath the experiences of the desert or the oasis. That deep level is as a sea which once tapped into offers the absolute inner subjective surety that faith is real and hope exists to save. The healer, in other words, turns from all appearances within itself before it turns away from the appearances presented in the patient.

我們是 Q'uo, 在療愈的工作本身的方面, 是不會涉及到業力的, 因為療愈者是在它自己身上工作, 療愈者同時嘗試用這種方式去平衡它的人格並為其賦能, 如果你願意這樣說的話, 這種療愈的工作是在這樣一種穩定且開放性的情境中進行的, 以至於機會能夠被提供給病人進行療愈。那麼, 醫生的關注點, 就是與它自己的靈性上的狀況在一起的了。我們所指的並不是一天之中的情緒或者在主觀上被感覺到的靈性上的狀態的方面的表面的頻率。一個人可能是, 如這個器皿會說的一樣, 位於沙漠之中的, 在其中靈性上的地形是陌生且令人迷惑的, 一個人可能是處於主觀上被感覺到的靈性的狀態的最為興奮的狀態之中過的。對於成熟並因而使有成效的療愈者而言, 這將不會產生不同, 因為成熟的療愈者已經察覺到造物者是一隻在場的, 無法命名的奧秘的力量一直都是無限的, 那個力量是存在於每一個地點, 存在於每一個時刻以及任何情況之中的。換句話說, 療愈者學會去挖掘那存在於沙漠的體驗之下的事物或者學會去開發綠洲了。那個深入的層次是如同一個海洋一樣, 一旦這個海洋被開發了, 它會提供那種絕對的內在的主觀上的確信, 即信心是真實的, 去拯救的希望是存在的。換句話說, 療愈者在它背離在病人身上呈現出來的表像之前就背離在它自己內在之中的所有的表像了。

Karma is a phrase [which is overused] by those meaning various things by it

to the point that we feel it may be helpful to state our grasp of this concept. We see karma as a kind of spiritual momentum, [where] unbalanced acts concerning another, and unforgiven by the self and perhaps by the other as well, remain in motion in an entity's incarnational experience. Energies which have not been balanced on the level karma was incurred, or above that level, are carried over into another incarnational experience. This, then, provides for distortion of that experience in such a way as to provide for the entity the opportunity to balance this energy, to stop the momentum of this imbalance.

The ...

業力是一個因為其所代表的各種各樣的事物而被濫用了的詞語，以至於我們感覺到去說明我們對這個概念的理解可能是有幫助的。我們將業力視為一種類型的靈性上的動量，在其中涉及到另一個人的不平衡的行為。那些沒有被自我寬恕，也許同樣也沒有被其他人原諒的行為，會在一個實體的投生性的體驗中持續運轉。在業力被招致的層次上，或者在高於那個層次上尚未被平衡的能量，被攜帶進入到另一次投生體驗之中。這接下來會用這樣一種為那個實體提供去平衡這種能量，去停止這種不平衡的動量的機會的方式提供那種體驗上的扭曲。

(A loud crash of something toppling over is heard.)

(一個某個東西倒塌的響亮的撞擊聲被聽到了。)

(Laughter)

(笑聲)

Carla: OK. OK. A little bit of retuning here.

Carla：好的。好的。回到這裏一點點。

(Singing)

(唱歌)

(Carla channeling)

(Carla傳訊)

I am Q'uo, and am with this instrument again. We actually did not leave this instrument, however, the instrument's ears seemed to be much disturbed by the noises of your feline playmates. Therefore, we are glad to make a fresh start, as it were.

我是 Q'uo，我再一次與這個器皿在一起了。我們實際上並未離開這個器皿，然而這個器皿的耳朵看起來似乎因為你們的貓的玩伴的噪音而被大大地干擾了。因此，我們很高興，可以說是，重新開始。

We were saying that perhaps it can be seen, then, that there is no karma between healer and healed. The actual predictable difficulty or incorrectness of perception for healers is that it is easy to forget that the healer is actually working upon the self. Then the healer takes responsibility where there was none.

我們正在說，接下來，也許可以被理解的是，在療愈者和被療愈者之間是沒有業

力的。對於療愈者而言，實際上的可被預計的感知上的困難或者不當是，很容易忘記療愈者是實際上在它自己身上進行工作的。接下來，療愈者就要在沒有責任的位置承擔起責任了。

Now, in the matter of curing, the healer applies the skill, whether it be with the surgeon's scalpel or with the specialist's detailed knowledge and pharmacopoeia. To cure conditions the healer which chooses also to cure has the responsibility to apply this curing as sensitively and well [as possible]. There still, however, is no karma between the healer and the one who is cured, for the healer has but altered some personal circumstances of the entity needing healing. Another opportunity will replace the opportunity for healing which seemed to be taken away when the condition of the patient was cured. 現在，在治療的問題上，療愈者會應用技術，無論它是外科醫生的手術刀，還是專科醫生的具體細節的知識和處方。要治療病症，同樣也選擇去治療的療愈者擁有責任去盡可能敏銳且有效地應用這種治療。然而，在療愈者和那個被治療的人之間仍舊沒有業力，因為療愈者已經改變了那個需要療愈的實體的一些個人性的環境了。當病人的病症被治癒的時候，另一個機會將會替代那個看起來似乎為了療愈而被拿走的機會。

Thusly, the healer simply needs to do that curing work it chooses to do in a spirit of joy. Joy that there is some way to reduce suffering. Joy in being of service, but not joy at changing a patient's experience for the patient itself will change its experience in response to its own inner agenda. It is well for the healer which is an allopathic practitioner, then, to speak to this when the healer finds it helpful, that is, stating that these are ways in which the condition presented can be controlled or altered to some extent but that the true work of healing will come from the patient as it deals with its new circumstances.

因此，療愈者單純地需要去用一種喜悅的精神來進行它選擇去進行的治療的工作。對於有某種方式去減少苦難而感到喜悅。對於進行服務而感到喜悅，而不是因為改變一個病人的體驗而感到喜悅，因為病人自己將會在回應它自己的內在議程的過程中改變它的體驗。那麼，對於一個對抗療法的從業者的療愈者而言，當療愈者發現它是有幫助的時候，去這樣說是很好的，那個療愈者會說明，這些病症通過其而呈現出現的途徑是能夠在某種程度上被控制或者被改變的，但是真正的療愈的工作將會在病人與它的新的環境打交道的時候從病人身上出現。

Is there another query?

有另一個問題嗎？

Jim: I believe you've just spoken to whether or not the healer abridges the free will of the patient so I guess we can move to the last one and that is, "If the person seeking healing dies are these imbalances that it dies of worked on in the astral plane or is another incarnation necessary or how effective can the person do healing after the incarnation is over?"

Jim：我相信你們剛剛已經談到了是否療愈者會刪除病人的自由意志了，因此我猜想我們能夠移動到最後一個問題，問題是，“如果尋求療愈的人死亡，這些造

成了它死亡的不平衡會在星光層中繼續工作嗎，後者另一次投身是需要的嗎，或者那個人在投生結束後進行的療愈能夠多大成效呢？”

We are Q'uo. There is healing which takes place outside of the environment of the physical incarnation, however, that healing is on a level of metaphysical wholeness and does not address physical, mental or emotional conditions as experienced while the entity was alive. Between incarnations, within the form-maker body, the spirit or soul will undergo much healing, not of the—we correct this instrument—not of this condition or that condition, rather inter-incarnational healings address the process within which the entity, shall we say, looks through the book of self, missing no pages, and then reintegrates the substantial significant self in a way which more accurately and lovingly places the various distortions and patterns within the unique entity, gradually preparing that entity for its next incarnation. It is within physical incarnation, not outside of it, that questions raised or imbalances, shall we say, within a previous incarnation are taken up again.

我們是 Q'uo。在物質性的投生的環境之外有療愈發生，然而，那種療愈是在一個形而上學的完整性的層次上的，它不會解決當那個實體活著的時候所體驗到的那些身體、心智或者情緒上的病症。在兩次投生之間，在塑形的身體中，靈性或者靈魂將會進行大量的療愈，不是那個——我們更正這個器皿——不是對這樣或者那樣的病症的療愈，毋寧說，這種中陰期療愈（*inter-incarnational healings*）會表達那個實體在其中，容我們說，通讀自我的書本的過程，這個過程不會遺漏任何頁面，並接下來用一種更為準確且有愛地將各種各樣的變貌和模式放置在那個獨一無二的實體之中的方式重組那個實質性的有意義的自我，並逐漸讓那個實體為它的下一次投生做好準備。是在物質性的投生之中，而不是在它之外，問題產生了，在一次之前的投生中的，容我們說，不平衡被再一次承擔起來了。

The work of inter-incarnational healing, that is, the healings between incarnations, is, indeed, most necessary and does constitute a vast array of healing modalities. However, these do not shine through to those within incarnational experience unless the entities deliberately pursue the creation within incarnation of a, shall we say, window whereby the entity within incarnation can climb, shall we say, into a special place which has access to the higher self, as the form-maker body does between incarnations. This can be done in some cases by what this instrument calls regressive hypnosis.

中陰期療愈，也就是在兩次投生之間的療愈的工作，確實是極其必要，且由大量的療愈的方式構成的。然而這些療愈不會照耀到那些處於投生期間的體驗之中的實體的身上，除非實體故意地尋求在一次投生中創造出，容我們說，一個視窗，藉由其，那個在投生中的實體能夠，容我們說，攀爬進入到一個特殊的位置，那個位置擁有進入到高我的入口，就好像在兩次投生期間這個塑形的身體所做的一樣。藉由這個器皿所稱的回溯催眠，這個工作在一些案例中是能夠被進行的。

My brother, is this the last query?

我的兄弟，這是最後的問題嗎？

Jim: I believe that was it, Q'uo. We appreciate your responses and I'm sure N

does as well. Thank you very much. *Jim*：我相信它是的，Q'uo。我們感激你的答復，我相信 *N* 同樣也會感激它們的。非常感謝你們。

Thank you for your thanks. Is there a query which any would make which has come as a result of that which we have offered at this time of working?
為你的感謝而感謝你們。作為在這個工作的時間我們已經提供了的內容的一個結果，是否有任何人有一個要提出的問題呢？

Jim: Not from me, Q'uo. Thank you very much, once again.

Jim：我沒有問題，Q'uo。再一次非常感謝你們。

We are Q'uo, and thank each for the kind words. We would speak finally requesting the continuation of queries concerning this area. We realize the difficulties involved in asking questions from a distance and because of this instrument's thoughts shared fully with us earlier we know that the one known as *N* is full of regret that it cannot put these queries to us in person. We would address this.

我們是 Q'uo，我們為善良的言語而感謝各位。我們最後發言並同時請求在關於這個區域的方面繼續提問。我們意識到在從一個遠處的具體提問的方面所涉及到的困難，因為這個器皿的想法在早些時候是完全地與我們分享了，我們知道叫做 *N* 的實體非常後悔它無法以個人的方式像我們提出這些問題。我們會對這一點進行發言。

Within this instrument's mind are many stories from her holy work called the Bible. There are many, many instances within this work in which healing occurs. The one known as *Elijah* demonstrated the extent to which a healer will go to express a literal understanding of healing ...

在這個器皿的頭腦中有很多來自於她的被稱為聖經的神聖著作的故事。在這部作品中許許多多的在其中療愈發生的實例。叫做以利亞的實體展現了一個療愈者在表達一種實際的對療愈的理解的方面將會達到的程度.....

(Side one of tape ends.)

(磁帶一面結束)

(Carla channeling)

(Carla 傳訊)

... asked to heal one who was dead, lay upon the body of the patient, hand to hand, foot to foot, mouth to mouth, literally breathing life into the patient. The one known as *Jesus* healed even when it was not aware it had been asked. We refer to the incident where a woman who was ill touched the hem of the one known as *Jesus'* robe and was healed. The one known as *Jesus* knew healing had taken place for it felt the power go forth. It did not intend this personally. It was an instrument through which healing came.

.....被要求去療愈一個死去了的人，它躺在病人的身體上，手對手，腳對腳，嘴

對嘴，它真的將生命吸入到那個病人身體中。叫做耶穌的實體甚至會在它沒有意識到它已經被請求了時候進行療愈。我們指的是那個小事件，在其中一個病了的女人觸碰叫做耶穌的實體的袍子的褶邊並被療愈了。叫做耶穌的實體知道療愈已經發生了，因為它感覺到力量發出了。它個人並沒有打算進行這個療愈。它是一個器皿，通過它，療愈產生了。

We would ask simply that the healer to whom we now speak, the one known as N, if this entity would find it desirable to allow the concerns, and there are many, to recede on a daily basis, perhaps there is energy for a good meditation, perhaps there is not. We ask in this latter case, then, that the one known as N simply begin to contemplate a few concepts. Primary among these concepts is the practice of the simple presence of the infinite One. How can one practice this presence without the meditating? In the case where meditation has become difficult or impossible to the self as it perceives the situation we would suggest some physical means, however momentary, of dwelling within the creation of the Father. Contemplate the sun, which gives so generously that life and light which is so welcomed as the springtime nears. Stand beneath the tree which is generating itself from light and offering oxygen to its companion upon the earth plane, the human and all animals, while all animals move about their business, breathing out just that which trees and plant life need, your carbon dioxide. Observe the way in which events fall, seeming, when looking back upon them, so right, so inevitable. Gaze about the self to find any arrhythmic or out of place detail in the creation of the Father. Is there any except that which man has imposed upon the creation of the Father?

我們會單純地請求我們現在向其發言的療愈者，即叫做 N 的實體，如果這個實體發現去允許這些擔憂——會有許多的擔憂——逐日減少是令人滿意的話，也許會有進行一次有效的冥想的能量，也許不會有。在後一種情況中，我們接下裏會請求叫做 N 的實體單純地開始沉思一些觀念。在這些觀念中最重要的就是練習無限太一的簡單的臨在。一個人如何才能在進行冥想的情況下練習這種臨在呢？當自我感覺情況的時候，在冥想對自己而言已經變得困難或者不可能的情況下，我們會建議一些在身體上居住在天父的造物之中的方式，無論它是怎樣地短暫。沉思太陽，它如此慷慨地給予了生命和光，隨著春天的臨近，這種生命和光是如此地受歡迎。站在樹下，樹通過光自我生長並向它在地球層面上的同伴，人類和所有的動物提供氧氣，在所有的動物都在忙於它們自己的事情的時候，它們呼吸出了樹木和植物的生命需要的事物，你們的二氧化碳。觀察事物在表面上死亡的方式，當回顧它們的時候，它們是如何適當，如此不可避免。凝視自我的周圍在天父的造物中找到任何的沒有節奏或者不協調的具體細節。除了人類已經強加在天父的造物之上的事物之外還有其他的不協調之處嗎？

The nature of faith is that it is what one claims it is. Questioning faith is useful only in the context of a life in faith where the seeker has become able to posit faith as the promise that never becomes a lie, regardless of all appearances. Thusly, faith is often quite incomprehensible. However, faith is served by the simple act of will, the refusal to stop believing. We commend this to the attention of all seekers. The simple assertion of a life in faith creates, when

persistently invoked, the life in faith. Harder and more rewarding work for the spiritual seeker cannot be conceived.

信心的特性即，信心就是一個人宣稱信心之所是的事物。對信心的質疑僅僅是在一個在信心中的生命的背景中才是有用處的，在這樣一種在信心中的生命中，尋求者已經能夠斷定信心就是永遠不會變成一個謊言的承諾了，無論所有的表像是什麼。因此，信心經常是是相當無法理解的。然而，信心是藉由單純的意志的行動，藉由拒絕停止相信而起作用的。我們推薦所有的尋求者注意這一點。對於一次在信心中的生命的簡單的堅持，當被堅持不懈地祈禱的時候，會創造出在信心中的生命。對於靈性上的尋求者而言，無法想像比這更為艱難且更有回報的工作了。

May each, while crashing upon the craggy reefs of doubt and disbelief, confusion and inner anguish, stand firm on one thing: that is, love. You may call it faith or love or truth or, as this instrument often does, Christ, but the claiming of this precious thing is a most creative choice.

祝願每一個人，在粉碎質疑和不相信，混淆和內在的苦悶的多岩石的脈礦的過程中，堅定地站立在一個事物之上：那個事物就是愛。你們可以稱之為信心，或者愛，或者真理，或者如這個器皿經常會稱之為，基督，但是，宣稱擁有這個寶貴的事物就是一個極有創造力的選擇了。

We leave this instrument reluctantly. We so enjoy these workings, so enjoy the converse with each dear entity. We bless each, thank each and leave each as always in the love and the ineffable light of the one infinite Creator. We are known to you as those of the principle of Q'uo. Adonai. Adonai.

我們不情願地離開這個器皿。我們如此喜歡這些工作，如此享受與每一個親愛的實體的談話。我們祝福每一個人，我們一如既往在太一無限造物者的愛和難以言喻的光中感謝各位並離開各位。我們是你們知曉的 Q'uo 原則。Adonai。Adonai。

Carla: If you don't mind waiting just a little bit more, there's a lot of pressure here. Is that all right? I think there may be ... OK, thank you.

Carla：如果你們不介意多等一小會的話，這裏有很多的壓力。那是沒問題的嗎？我想可能會有.....好的，謝謝你們。

(Carla channeling)

(Carla 傳訊)

I am Hatonn. Greetings in the love and in the light of the one infinite Creator. We wish to thank the one known as Carla for being aware of our presence for this instrument is somewhat fatigued as is its nature and practice within this particular incarnation and could easily have missed our request. We have no need to speak at length at this time, however, we are aware of the call of the one known as N. We simply wish to confirm this entity's knowledge that it has our constant company when we are so requested, not to give answers but to aid in what this instrument would call practicing the presence of the one infinite Creator.

我是 Hatonn。在太一無限造物者的愛與光中致意。我們希望感謝叫做 Carla 的

實體察覺到我們的在場，因為這個器皿多少有點疲憊了，由於它在這次特定的投生中的特性和實踐，它可以輕易地漏掉我們的請求。我們沒有必要在此刻發言很長時間，然而，我們察覺到叫做 N 的實體的呼喚。我們單純地希望去肯定這個實體的知曉，即它是擁有我們持久的陪伴的，當我們被如此請求的時候，我們不會給予答案，但是我們會在這個器皿所稱的練習太一無限造物者的臨在的過程中給予幫助。

This is all we wished to communicate and would therefore leave this instrument and this group, thanking each and praising and thanking the infinite Creator. May each comfort himself with the knowledge that all desire and seeking for that vibratory level which is the love of the one infinite Creator is felt and does indeed change the inner balance. Therefore, we do encourage a steadfast desire for love, truth and a life of service. No matter what the outer appearance, these thoughts result in the desired inner changes.

這就是所有我們希望去交流的事情了，我們會離開這個器皿和這個團體，我們同時感謝各位，我們讚美並感謝無限造物者。祝願每一個人都藉由這樣一種知曉來安慰他自己，這種知曉即，所有對於太一無限造物者的愛之所是的那個振動的層次的渴望和尋求都會被感覺到並確實會改變內在的平衡。因此，我們確實鼓勵一種對於愛、真理和一次服務的生命堅定的渴望。無論外在的表像是什麼，這些想法都會創造出被渴望的內在的改變。

We leave you in love and in light. We are Hatonn. Adonai vasu.

我們在愛與光中離開你們。我們是 *Hatonn*。 *Adonai Vasu*。

February 13, 1994

1994-02-13 第三密度的健康與療愈

Group question: The question this afternoon is from N and it is, "How would Q"uo go about designing a healing strategy that would encompass all of the needs of third-density entities if Q"uo were itself a third-density entity, here with that purpose in mind?"

團體問題：今天下午的問題來自於 N，問題是，“Q„uo 會如何著手開始設計一個涵蓋了所有第三密度的實體的需要的療愈的策略，如果 Q"uo 自己是一個第三密度的實體，並在頭腦中帶著那個目的在這裏？”

(Carla channeling)

(Carla 傳訊)

We are those of Q"uo. Greetings in the love and in the light of the infinite One. We are most pleased and privileged to be called to your circle for this working and would thank each who has come to this opportunity for the sharing of thoughts.

我們是 Q„uo。在太一無限造物者的愛與光中致意。我們非常高興並極其榮幸被你們的團體呼喚來進行這次工作，我們感謝每一位已經來到這個分享想法的機會的實體。

Your query addresses the concept of healing in a provocative way in that the question asks what we, that is, we of another density, would do within your third density in order to best maximize universal healing. It is one thing to be where we are, looking upon the Earth scene and philosophizing concerning the prospects of improving that world scene according to our views. It is quite another to be within that third density which you now enjoy, for not we, with our experience, but you, with your limitations and challenges, are the ones called to service at this particular juncture.

你們的問題用一種引發爭論的方式表達了療愈的概念，在問題中問道，我們這些屬於另一個密度的實體會在你們的第三密度中做什麼以便於最佳地最大化全面性的療愈。我們處於我們所在的位置，觀察地球的舞臺佈景，並根據我們的視角在關於改進世界的佈景的觀點的方面進行哲學化的思考，這是一個事情。而處於你們現在正享受的第三密度之中，這完全是另一個事情，因為那些在這個特定的節點被呼喚來服務的實體，不是帶有我們的經驗的我們，而是帶著你們的局限性和挑戰的你們。

Were we you, we also would be equally limited. Let us rephrase and say that were each of you to be able to have access to that portion of your totality of self which vibrates within our range of vibrations in our density you, then, would find yourself completely unable to take those understandings and attempt to affix them into the net of third-density illusion reality. Perhaps the best way to say that is there is always the 20/20 vision of hindsight, yet it is to those who have no hindsight but only the situation as it appears who act. It is you who are called to act and to serve, you with all of your self-perceived

limitations. 如果我們是你們的話，我們同樣會是同等地受限的。讓我們重新措辭並說，如果 你們每個人能夠進入到那個在我們的密度中在我們的振動的範圍中振動的你的 自我的全體性的那個部分的話，那麼你會發現你自己是完全無法拿起那些理解並 嘗試將它們附加到第三密度的幻象的限制的網路之中的。也許去表述那一點的最佳的方式是，一直都會有那種後見之明的 20/20 完好的視力，**而就是對於那些沒有後見之明的人，當情況出現的時候，似乎僅僅只有那個行動的人了。**而那個 被呼喚去行動並去服務的人就是你，就是那個帶著所有的你自我感知上的局限性 的你。

The Creator encapsulates Itself within each, so the true self that you are is in one sense beyond any limitation, beyond any distortion, beyond any impurity. Within each of you does lie truth, does lie healing, does lie grace, beauty and justice. And we would have to say that were we one of you or many of you, we would, as do you, feel profoundly confused by the illusion of third density. You have no easy task, you who seek to serve. So one response to your query is that your fine, hard-earned understanding does not translate into a master plan for third-density healing. Only those who are within third density have the right to attempt to create such conditions as universal healing.

造物者將祂自己攘括在每一個人內在之中，因此，你之所是的真實的自我在一個意義上是超越任何的局限性，超越任何的扭曲，超越任何的瑕疵的。在你們每一個人內在之中確實存在有真理，確實存在有療愈，確實存在有恩典、美麗和公正。我們必須要說，如果我們是你們中的一個人或者你們中的許多的人，我們會和你們一樣，因為第三密度的幻象而深深地感覺到困惑。你們沒有簡單的任務，你們是尋求去服務的人。因此，對於你們的一個問題的回答是，你們的優秀的、辛苦贏得的理解並不是要轉譯成為一種對於第三密度的療愈的總體規劃的。僅僅只有那些在第三密度中的實體才擁有權力去嘗試去創造出諸如全面性的療愈這樣的情境。

We see the concept of healing or health having to do fundamentally with not the physical vehicle nor simply with the mind or mental vehicle but, rather, we see healing as that which creates a broader or deeper faith, for what is health but the just proportion or balance of energies within the individual self. Health is not simply a matter of sickness and curing sickness. Health has to do with the balance of energies within the self so that the self is tuned, shall we say, as much as can be achieved by the seeker to a continuing awareness of the self as a child of the infinite Creator. Healing begins with the realization that love and loving constitute wellness.

我們將療愈或者健康看作既從根本上是與物質性載具沒有關係，又不是單純地是與心智或者心智載具有關係的，毋寧說，我們將療愈視為是創造了一種更為寬廣或者更為深入的信心的事物，因為健康僅僅就是在個體性的自我內在之中的能量的調和或者平衡。健康並非單純地是一個疾病或者治癒疾病的問題。健康是與在自我內在之中的能量的平衡聯繫在一起的，這樣自我就是在，容我們說，能夠被那個尋求者盡其所能地取得的程度上，被調音到一種對於自我是無限造物者的一個孩子的持久的認識上了。療愈是從這樣一種領悟開始的，那種領悟即，愛和有愛事物構成了身心的健康。

More than any one method of medical treatment the philosophical, metaphysical or religious paths of service offer a way to teach those who wish to learn how to call inwardly and move toward that inner room wherein the heart of silence speaks its blessed and hallowed chant: love praising love, love thanking love, love having any emotion whatever to love. The soul which seeks persistently this inner sanctuary, the mercy seat of the heart, is as the one who chooses to go into the grand hall and to set the table for a sumptuous banquet. To the human eye the banquet hall may not exist. To the heart within, beating in faith, the hall shall fill to overflowing and the feast shall take place.

相比任何一種醫療上的治療的方法，哲學的、形而上學的或者宗教信仰的服務的途徑，更多地提供了一種方式去教導那些希望去學習如何向內呼喚並向著那個內在的房間移動的實體們，在那個內在的房間中，靜默的心講述著它受祝福且深深的讚美詩：愛讚美愛，愛感謝愛，愛擁有要去愛的無論什麼任何的情感。堅持不懈地尋求這個內在的至聖所的，這個心的慈悲的座位的靈魂，就如同一個選擇去進入到宏偉的大廳之中並為一場豪華的宴會佈置桌子的實體一樣。對於人類的眼睛，這個宴會的大廳可能並不存在。對於藉由信心而跳動的內在的心，那個大廳將會充滿以至於溢出，宴會將會發生。

The over-arching energy which heals is accessed through faith. Then what each seeker does with that open channel of love and faith is very much dependent upon that seeker's particular journey. Many are the ways to teach faith. Each who is a parent teaches, by the way it deals with its children, the ways of faith and blessed indeed is that child whose parents have retained a strong sense of the importance of living faithfully. Blessed indeed is that child who learns not only to value knowledge, wisdom and power but also to value the ways of faith and the ways of service.

產生療愈的那種貫穿整體的能量是通過信心而被存取的。接下來，每一個尋求者藉由那個愛與信心的開放的管道所做的事情就是在很大程度上取決於那個尋求者的獨特的旅程了。很多的事情都是去教導信心的途徑。每一個父母都是藉由它與它的孩子們打交道的方式來教導信心的途徑，如果孩子的父母已經取得了一種強有力的對於用信心的方式生活的重要性的感覺，那個孩子確實是有福的。如果孩子不僅僅學習去重視知識、智慧和力量，同樣也學習去重視信心的途徑和服務的途徑，那個孩子確實是有福的。

Those within your churches who preach according to some religious system have great opportunity to teach in healing ways. Indeed, when one discovers any path of service one may see that this too is a way to bear witness to the forces and energies of wellness or healing. Let us gaze at the simple concept of wellness or health here, for it is our perception that the third density is not intended to be universally healed. The perceived imperfections of the illusion are innumerable and it is a virtue of third density illusion that it continues rough, unfinished and unhealed. These are the conditions which promote rapidity of learning. The real health of the soul is not risked by the third-density conditions, whatever they be. It is necessary and desirable, in

terms of the opportunity to grow and to go forward upon the journey of seeking, that the physical conditions, mental conditions, and emotional conditions experienced be perceived as broken.

在你們的教堂中的那些根據某種宗教信仰的系統而佈道的人擁有大量的機會通過療愈的方式進行教導。確實，當一個人發現了任何服務的途徑的時候，它可以看到，這同樣也是一條去見證健全或者療愈的力量與能量的方式。讓我們注視健全或者健康的簡單的觀念，因為我們的觀點是，第三密度確實不是打算要全面地被療愈的。幻象的感知上的不完美是數不勝數的，第三密度的幻象會持續是粗糙的、未完成的和未被治癒的，這是第三密度的幻象的一個優點。這些就是促進學習的迅速的情境了。真正的靈魂的健康是不會被第三密度的情境所危及的，無論那些情境是什麼。在成長和在尋求的旅程上前進的機會的方面，被體驗到的物質性的情況，心智上的情況，情緒上的情況是被感知為破碎的，這是必不可少且令人滿意的。

This is a difficult concept to grasp. Why would the Creator allow, much less determine, that suffering on a continual basis be part of the excellent and beautiful plan for spiritual seeking? This does not have an obvious answer, yet we feel it is true. The virtues of your environment contain none greater than that virtue of predictable imperfection and limitation. What the Creator has in mind, we feel, is not an increase in health of the body or of the mind or of the emotion but rather a continuing possibility for improvement in the balancing and aligning of mind, body, emotions and spirit.

這是一個很難掌握的概念。為什麼造物者會允許，卻沒有下很大的決心，用一種持續不斷的方式的受苦成為靈性尋求的優異而美麗的計畫的一部分呢？這個問題並沒有一個明顯的答案，而我們感覺到它是真的。你們的環境所包含的優點中的最大的優點就是可以預見的不完美和局限性。我們覺得，造物者在頭腦中所擁有的事物，不是一種增進身體，或者心智，或者情緒上的健康，而毋寧是一種持續不斷的在對心智、身體、情緒和靈性的平衡和校準的方面的改進的可能性。

Health, then, can be seen to be within third density that state in which the entity—and each is unique—has achieved a stable balance within the self so that each energy has space for clarity and focus, much as you would see a color become more pure so one could envision the energies of the entity becoming more true, more just in balance and proportion, one to the other.

This point of balance is unique for each unique entity.

那麼，健康就可以視為是在第三密度中的這樣一種狀態，在這種狀態中，實體——每一個實體都是獨一無二的——已經取得了在自我內在之中的一種穩定的平衡，因此，每一種能量都擁有了空間去澄清和聚焦了，這非常類似於你們會看到一種顏色變得越來越純淨，這樣，一個人就能夠想像那個實體的能量，慢慢變得更加真實，在一種能量和另一種能量之間，在平衡和協調的方面變得更加恰當。這個平衡的位置對於每一個獨一無二的實體都是獨一無二的。

Were we to attempt to teach perfection, that concept might, in one powerful moment, dismiss all illusion. However, we cannot move into your perceived reality and hook perfection out of the sea of confusion like a fish, nor would we be doing the Creator's work to attempt to lift any bodily into perfection.

We count ourselves most blessed if we are simply able to suggest to even one entity that a stubborn focus upon infinite perfection will take the energies as they are and will, through time, produce for that entity such visions and clues concerning balance as are necessary for that individual's progress.

當我們嘗試去教導完美的時候，那個觀念，在一個強有力的瞬間，是可以驅散所有的幻象的。然而，我們無法進入到你們的感覺上的實相並從幻象的海洋中就好像釣起一條魚一樣地將完美釣出來，我們也不會嘗試去讓任何有形的事物提升進入到完美之中，這會是在做造物者的工作。如果我們單純地能夠向即使一個實體建議，一種固執的對於無限的完美的聚焦將會如其所是地使用那些能量，並將在經過一段時間之後，為那個實體產生出諸如在關於平衡方面的洞見與線索之類的對於那個個體的發展必不可少的事物。

How does this relate to a concerted attempt to put in[to] manifestation the ideal healing environment? This question is a large one. We would suggest that there is no higher standard than that which is implicit in this question. It is to—we correct this instrument—it is a call to a great adventure to seek with great energy to materialize such an environment. This environment shall be visualized more and more frequently as your time moves forward for many entities now have become aware, both of the many, many ways of affecting cures and healing and also of the supreme place that faith has within an entity's individual health. These two concepts are ones we would suggest for contemplation.

這是如何與一種將那種理想性的療愈的環境顯化出來的協同的嘗試聯繫在一起的呢？這個問題是一個大問題。我們會建議沒有比在這個問題中所隱含的事物更高的標準了。它是——我們更正這個器皿——這是對一次偉大的冒險的一種呼喚，這種冒險即藉由極大的能量尋求去使這樣一種環境成形。這個環境將會隨著你們的時間的前進越來越頻繁地被顯現出來，因為現在很多的實體已經開始不僅僅察覺到許許多多的影響治療和療愈的方式，他們同樣也開始察覺到信心在一個實體的個人的健康中所擁有的至高無上的位置。這兩個觀念就是我們建議進行沉思的觀念了。

We would wish to allow this response to be received by the one known as N before responding further, if that is acceptable to those within this circle. We pause for communication.

在進一步的回答，我們會希望允許這個回答之前被叫做 N 的實體接收到，如果這對於在這個圈子中的實體是可以接受的話。我們暫停以進行通訊。

Jim: That's fine with us, Q'uo. Thank you.

Jim：那對於我們是很好的，Q'uo。謝謝你們。

Very well, my brother. Then we would ask if there is a query upon the material given or another line of questioning at this time.

我的兄弟，非常好。接下來我們會請問，在關於已經被給出的材料上是否有一個問題，或者在此刻是否有另一個提問的線路呢？

Jim: I have no other questions myself, Q'uo. I appreciate what you've said.

Jim：我自己沒有其他的問題了，Q“uo。我很感激你們已經說過的內容。

We are those of Q“uo and we thank you, my brother. We are not quite ready to leave this delightful gathering and would speak a bit further but did not wish to move forward in that which we specifically gave in answer to the opening question.

我們是 Q,uo，我們感謝你，我的兄弟。我們不是很樂意於離開這個令人愉快的機會，我們會多說一點，但是，我們不希望前進到在回答開放性的問題的過程中我們明確地給出過的內容中。

We would speak to this entity“s question, for we are aware, of course, when a channel such as this one questions whether it is still being of service. We encourage each to ask questions such as this. It is not wise to be smug or to feel that one has gotten the final answer. It is quite healthy, shall we say, for this question to come up when the world does not beat a path to your door, when meetings are small, when, as we see in this instrument“s thinking, that physical parameters are unmet, such as money for the publications, it is perfectly logical to question one“s path of service.

我們會談論這個實體的問題，因為我們意識到，當然，當諸如這個管道之類的一個管道提問，是否它仍舊是在進行服務的時候，我們會鼓勵每一個人都去問諸如這個問題之類的问题。自以為是或者去感覺到一個人已經得到了最後的答案了是相當不明智的。因為提出這個問題，容我們說，相當健康的，當這個世界沒有上門來求你的時候，當集會是小規模的時候，如我們在這個器皿的想法中看到的一樣，當諸如用於出版的錢之類的物質性的參數沒有被滿足的時候，去詢問一個人服務的途徑，這是完全有道理的。

We then must say where is the heart of service, for you? Where is love, for you? Where are your gifts? Which gifts do you wish to use? When seeking answers to questions concerning service we encourage the exploration of one“s own gifts for each entity moves into the third-density illusion with all of its woes and wonders with a certain package of gifts, a certain combination of virtues and darker virtues, which you call vices, and out of this broken and seeking existence blooms forth all of the beauty and generous harmony of that same entity“s blossom of selfhood.

我們接下來必須說，對於你而言，服務的核心是在於何處呢？對於你而言，愛在何處呢？你的禮物在何處呢？你希望去使用哪些禮物呢？當尋求關於服務的問題的答案的時候，我們鼓勵對一個人自己的禮物的探索，因為每一個實體都是帶著一定的禮物的包裹，一定的優點與你們稱之為惡習的較為陰暗的價值的組合藉由第三密度所有的災禍與奇觀而進入到第三密度的幻象的，就是從這種破碎的、尋求的存在性之中綻放出了那個相同的實體的自我屬性的花朵的全部的美麗與豐盛的和諧。

So we ask the instrument to take the time in the following days to contemplate its gifts and to seek an inner feeling of certitude concerning the service which is desired to [be given] so that the service may once again be made calm and unruffled by self-doubts. Always, it is not the outer

appearance which determines the success of employing one's gifts but, rather, one must simply move as one feels to move, always being aware that the service is service to love, in love, for love, by means of love alone.

因此，我們會請這個器皿在接下來的日子中花時間去沉思它的禮物並尋求一種在關於被渴望去給予的服務的方面的一種內在的確信的感覺，這樣，能量就可以再一次變得平靜並不會因為自我懷疑而動盪不安了。決定引用一個人的禮物的成功的事物，一直都不是外在的表像，毋寧說，一個人必須單純地在它感覺到要去行動的時候去行動，並一直察覺到服務就是去愛、通過愛，為了愛並僅僅藉由愛的途徑的服務。

We would encourage each to lift the heart, lift the mind, lift the viewpoint, just as the sun seems to lift the flower bud, lift the grasses and the leaf. Attempt to give yourselves the freedom within to turn to ...

我們會鼓勵每一個人都去提升心靈，提升心智，提升視角，就好像太陽看起來似乎抬起了花苞，抬起了青草，抬起了葉片一樣。嘗試去給予你自己自由在內在之中轉向.....

(Side one of tape ends.)

(磁帶一面結束)

(Carla channeling)

(Carla 傳訊)

... [towards] the light, as that light is most deeply and purely perceived.

.....轉向光，當那種光杯極其深入且極其純淨地被感覺到的時候。

To sharpen these perceptions, again we say, spend time contemplating. Certainly it is good to have the meetings together, for those who seek together band together in a way which improves the hearing, shall we say, of all involved and creates a much improved atmosphere for seeking, but more than this, spend the time alone seeking, whether in prayer, meditation or in the joy, the laughter and the fellowship. Spend time praising and rejoicing.

要去打磨這些感覺，再一次，我們會說，花時間進行沉思。肯定地，去一起進行集會是有益處的，因為那些一同尋求的人會用一種提高對所有涉及到的事物的聽力的方式結合在一起並創造出一種被大量改善了的尋求的氛圍，但是，比這更重要的是，獨自一人花時間尋求，無論是在祈禱中，冥想中，或者在喜悅、笑聲和友誼中。

Why rejoice? Why give thanks and praise? Because the greatest energy of all is always the same: love is always the over-mastering power and creator. No matter what the experience, praise, joy and thanks are appropriate. When one can, even for a moment, see and feel the truth of the turning to love above all things then shall healing truly multiply.

為什麼要歡慶呢？為什麼要致謝和讚美呢？因為萬物中的最偉大的能量一直都是相同的：愛一直都是掌控一切的力量與造物者。無論體驗是什麼，讚美、喜悅與感謝都是合適的。當一個人能夠，即使是一會兒，看到並感覺到轉向那高於一

切事物的愛的真理，接下來療愈就會真正地加倍了。

We would at this time leave this instrument and this group, apologizing for the lack of satisfactory answers. However, we are dealing, when we deal with healing modalities, in an area in which, through this instrument at this time, the information we may share is, and will continue to be, of a nature more abstract than practical. However, we would not wish to employ this instrument differently. And there you are—a situation.

我們會在此刻離開這個器皿和這個團體，我們為缺少令人滿意的答案而致歉。然而，當我們與療愈的方式打交道的時候，我們是在一個這個器皿在此刻正在穿越的區域之中打交道的，我們可以分享的資訊是，並將持續是，具有一種更為抽象而非實用的特性的。然而，我們不會希望用不同的方式使用這個器皿。**這就是你們所處的——一個情境了。**

As we close, we would say to the one known as N, that portion of us which is Latwii greets and blesses the one known as N and thanks the one known as N for enjoying our jokes.

在我們結束的時候，我們會對叫做 *N* 的實體說，在我們中的那個 *Latwii* 的部分向叫做 *N* 的實體致意，祝福他，並感謝叫做 *N* 的實體喜歡我們的笑話。

We would leave you in the love and in the light of the one infinite Creator. Adonai. Adonai. We are those of Q"uo.

我們會在太一無限造物者的愛與光中離開你們。*Adonai. Adonai. 我們是 Q"uo。*

March 27, 1994

1994-03-27 Hatonn：尋求與服務

Group question: ...information about the nature of our spiritual seeking in general and perhaps the role that those such as Q'uo have to play in that seeking and how you are a service to us and how we might be of service to each other in this seeking.

團體問題：.....關於我們一般性的靈性尋求的特性的資訊，也許是諸如 Q'uo 之類的實體在那種尋求中扮演的角色，你們如何成為對我們的一種服務，我們如何有可能在這種尋求中相互服務。

(Carla channeling)

(Carla 傳訊)

Greetings in the love and in the light of the one infinite Creator. We are those of Hatonn. We thank each for calling us to your group this day. It is a privilege and a blessing to join in your meditation and to blend our vibrations with yours.

在太一無限造物者的愛與光中致意。我們是 Hatonn。我們感謝各位呼喚我們來來你們今天的團體。加入到了你們的冥想並將我們的振動與你們的振動混合在一起，這是一種榮幸和一種福分。

We are those who come to your peoples at this time in hopes of being of service by providing information and opinion concerning spiritual evolution. It is our understanding that this present period which you now enjoy is part of a season of harvest or completion upon your Earth world. In this time of transition to a more densely lit illusion there is great opportunity, we feel, for entities who are seeking to accelerate their process of spiritual evolution to do so. We are those who wish to assist, as we may, those who request our opinion and presence.

我們是那些在此刻來到你們的人群中寄希望於藉由提供關於靈性演化的資訊和觀點來進行服務的實體。我們的理解是，你們現在所享受的這個當前的時期是你們的地球世界上的一個收割的季節或者完結的季節的一部分。在這個轉變到一個由更為緻密的光所組成的幻象的時刻，我們感覺到，對於那些正在尋求去加速他們的靈性演化的進程的實體們，會有去這樣做的偉大的機會。我們期望去幫助那些，容我們說，請求了我們的觀點和我們的在場的實體們。

We are those of the Confederation of Planets in the Service of the Infinite Creator. Institutions equivalent in general nature to ours among your peoples might include the Peace Corps or those who work with Vista in the inner city. Not missionaries, not religions do we present in ourselves but, rather, counselors attempting to inform those who request our service of our understanding of the basic nature of the creation, the Creator and each seeker's place within this cosmology or world view.

我們是那些屬於服務無限造物者的星際聯邦的實體。在你們的人群中有一些機構，它們的一般性的性質是與我們的性質同等的，這些機構包括了和平工作團

(Peace Corps) 或者那些在內城區與美國自願服務隊(Vista)一同工作的實體們。我們在我們自己內在之中不代表傳教士，不代表宗教信仰，毋寧說，我們代表的是正在嘗試去向那些請求我們的服務的實體提供資訊的諮詢顧問，我們所提供的資訊就是我們對於造物，造物者以及在這種宇宙論或者世界觀中每一個尋求者的位置的基本的特性的理解。

In many, many ways through the years which we have spent speaking to your peoples, we offer again and again a very simple message: the Creator, we feel, is of a nature which is unified which may be summed up by a vibratory level. This vibration we call love. The Creator, to us, is a mystery. We know, or feel we know, that the Creator is indeed the Creator, that this Creator is possessed of an infinite intelligence. This infinite intelligence is expressed in that vibration which is love. Each entity also has a vibration, indeed a complex of vibratory levels harmonizing to make your unique signature or pattern of vibration.

我們已經在貫穿多年的時間中用很多很多種方式來向你們的人群發言了，我們一次又一次地提供一個非常簡單的資訊：我們感覺到，造物者是具有一種統一的特性的，這種特性可以用一個振動的層次來總結。我們將這個振動稱之為愛。對我們而言，造物者是一個奧秘。我們知道，或者我們覺得我們知道，造物者確實就是那個擁有一種無限智慧的造物者。這種無限智慧是通過那個愛之所是的振動被表達的。每一個實體同樣也擁有一個振動，確實，這個振動是一個振動層次的複合體，這些振動的層次協調一致產生出了你獨一無二的簽名或者振動模式。

The teaching we offer is this: as each seeker moves its vibratory complex closer and closer to the vibration of love, so does the infinite self within each seeker begin to sound its true note and identity. Thusly, as it is written in your holy work, one might say as did the teacher known to you as Jesus, "Be perfect, even as your Father is perfect." That this is an unreachable goal within the illusions we both experience is undoubtedly so. However, as the seeker sharpens its desire for and its hunger for more harmonious vibratory patterns, as this seeker then persists stubbornly in seeking again and again to move the personal vibratory complex closer to the pure vibration of love, so does desire create the perfect work within.

我們提供的教導是這樣一個教導：隨著每一個尋求者讓它的振動複合體越來越接近愛的振動，在每一個尋求者內在之中的那個無限的自我同樣也會開始發出它真實的音符或者真實的身份的聲音。因為，如在你們的神聖著作中被寫道的一樣，一個人可以如同你們知曉為耶穌的老師一樣地說，"成為完美，因為你的天父是完美的。"在我們同時體驗到的幻象中，這是一個無法企及的目標，毋庸置疑，確實如此。然而，隨著尋求者打磨它渴望和它對於更為協調一致的振動模式的饑渴，隨著這個尋求者接下來頑固地在尋求中一次又一次地堅持去讓個人的振動複合體更為接近那種愛的純粹的振動，渴望就會用這種方式創造出內在之中的完美的工作了。

In any human terms these attempts to be as the Deity are useless. In the metaphysical world, where intention and desire are as real as a chair or a person, such seeking is effective and as the seeker persists in seeking this vibration the seeker begins to experience more and more spiritually-based

coincidence or synchronicity which acts as a kind of feedback, letting the seeker know that it is cooperating with its destiny and has begun to accelerate the rate of its spiritual evolution.

在任何人類的意義上，這些去成為神性的嘗試是無用的。在形而上學的世界中，意圖和渴望是如同一把椅子或者一個人一樣真實的，在形而上學的世界中，這樣的尋求是有效，隨著尋求者在尋求這種振動的方面堅持不懈，尋求者會開始體驗到越來越多的以靈性為基礎的巧合或者同時性，它們是用作一種類型的回饋並讓尋求者知曉它正在與它的命運合作並已經開始加速它的靈性演化的速度了。

We come not to move people away from paths of seeking which are satisfying to the entity. We wish to place no stumbling block before any. However, in many cases among your peoples those who seek most fervently are themselves alienated from the traditional, cultural, religious systems. To those entities we present a general and non-dogmatic way of looking at creation, the Creator and each seeker's place within that creation. By doing this we hope to be of service, by affording those who may need a home, spiritually speaking, such a home. We hope for no church nor do we hope for any power within your world, rather, we simply make ourselves available through channels such as this one in order to present that alternative for those who may find it useful.

我們不是來讓人離開那些讓那個實體感到滿意的尋求的途徑的。我們並不希望在任何人面前放置絆腳石。然而，在很多的情況中，在你們的人群中的那些最為熱忱地尋求的實體是在其自身遠離了傳統性的、文化性的以及宗教信仰的系統的。我們向那些實體呈現了一種綜合性且非教條性的觀察造物、造物者和在那個造物中的每一個尋求者的位置的方式。藉由這樣做，藉由向那些需要一個從形而上學的方面而言的家園的實體們提供這樣一個家園，我們希望有所服務。我們既不期待教堂，我們也不期待在你們的世界中的任何力量，毋寧說，我們單純地通過諸如這個管道之類的管道讓我們自己可以被利用，以便於向那些可能會發現那種非傳統的途徑是有幫助的人們提供那條途徑。

It is our understanding that each who sits within this circle existed in perfect potentiation before the world you know as Earth was formed. Each unique spark of love, each entity, was already loved and cared for before all that you see as the creation came to be, for the essence of each of you is a thought. The manifestation of that thought, your flesh and blood, bone and sinew, is as a garment. You clothe yourselves for your few years of incarnation in this flesh and wear it until you have truly worn it out and then, like a garment, it is laid aside and that unique spark of love which is you moves onward and where you move onward to is dependent upon how you have dealt with those issues which you chose for your own learning within this incarnative experience. You are love and you seek love, yet this love is biased and distorted in many, many crazy ways. Crazy, we say, like the images in the fun house of mirrors at a carnival.

我們理解是，每一個坐在這個圈子中的實體，在你們知曉為地球的世界被形成之前，就存在于完美的賦能狀態了。每一個愛的獨一無二的火花，每一個實體，在所有你們視為造物的事物開始存在之前就已經是被愛並被關懷的了，因為你們每

一個人的實質都是一個想法。那個想法的顯化，你的肉與血，骨與筋，就如同一件衣服一樣。你在你的投生的一些年的時間中讓你自己穿上這件肉身的衣服並穿著它一直到你真正將它穿破了為止，接下來，就好像一件衣服一樣，它被放在一邊，而你之所是的那個獨一無二的愛的火花繼續前進，你繼續前往的地方是取決於你是如何與在這次投生中你已經為你自己的學習選擇好的議題打交道的。你就是愛，你尋求愛，而這種愛是用許許多多瘋狂的方式有偏向性且扭曲的。我們所說的瘋狂，就好像是在一次嘉年華上的哈哈鏡中的形象一樣。

Why would the Creator place each entity within such a heavy and crazy illusion? What is the point behind all of this manifestation which seems to offer suffering, loss and limitation at least as often as it offers those things which you think are good? We see each of you in a very, very long view. To us, you belong to infinity, for we see each of you as eternal. We also see that the great glory and purpose of your experience is that you shall suffer as you learn and in that suffering you shall be transformed.

為什麼造物者會將每一個實體放置在這樣一種沉重而瘋狂的幻象之中呢？顯化看起來似乎提供苦難、損失和局限性，而顯化卻幾乎從未一樣頻繁地提供那些你認為是有益的事物，在所有這樣的顯化的背後要點是什麼呢？我們是用一種非常非常長遠的觀點看待你們每一個人的。對於我們，你們屬於無限，因為我們將你們每一個人都視為是永恆的。我們同樣看到，你們的體驗的偉大的榮耀和目的就是在你們學習的過程中你們將會遭受的苦難，在那種苦難中你們將會被轉變。

Now, not all of your peoples wish to hear our words and this is entirely acceptable. Many there are who do not yet wish to take control of their own spiritual evolution. They do not yet desire the responsibility of considering the possibility that it does make a very real difference how one chooses to be and to act. To those entities we bow with respect and say, "Sleep on." But we say to those who are awake, "Watch and pray for you know not the hour when that which is yet to come shall arrive."

現在，並不是你們所有人都希望聽到我們的言語，這是完全可以接受的。會有很多人尚不希望去掌控他們自己的靈性的演化。他們尚未渴望考慮這樣一種可能性的責任，即一個人如何選擇去成為和如何選擇去行動確實會產生出一種非常真實的區別。我們帶著尊重會向那些實體們敬禮並說，“繼續睡覺吧。”但是我們會對那些覺醒了的人說，“留心並祈禱，因為你並不知道即將出現的事物將會抵達的時刻。”

Now we quote again the teacher known to you as Jesus. This entity spoke of a wedding feast. To this feast were invited the high and the mighty, the comfortable and the well-off. Yet one must have business here and another there and so the wedding feast had empty places. Therefore, the father sent out people to comb the neighborhood for anyone on the street to come to the feast. There is a feast and we do invite each to come. That feast is love and each of you may be more and more one who dwells in the presence of that divine love.

現在，我們再一次引用你們知曉為耶穌的老師的話。這個實體談到過一次婚宴。這次宴席邀請的是地位高的人，非凡的人、生活舒適的人和富有的人。而一個人

不得不去忙於這裏的工作而另一個人不得不去忙於那裏的事務，因為婚宴有空的座位。因此，父親派人去搜尋附近的地方來找任何在街上的人來參加婚宴。有一場宴席，我們確實邀請了每一個人前來參加。那場宴席就是愛，每一個人都可以越來越多地成為一個安住於那種神聖的愛的臨在之中的人。

In terms of the practical—for this instrument requested mentally that we be more practical—we suggest a commitment of some of your time and attention to the process of seeking the one infinite Creator. This commitment of time need not be a great one but, rather, it needs to be regular. We suggest to each what you might call silent prayer or meditation. Now, there is much good in prayers of thanksgiving, praise and intercession. There is much good in speaking to the infinite One, to having a relationship with this infinite intelligence. Yet does not a part of any relationship depend upon listening? Just so, we suggest that each seeker spend some time each day, if it be only a few moments, actively practicing the listening to that still, small voice which your Bible speaks of.

在實用性的方面——因為這個器皿在心智上請求我們更為實用性——我們建議將你們的一些時間和注意力奉獻給尋求太一無限造物者的過程。這種事件的奉獻並不需要是一種大量的時間的風險，毋寧說，它需要是規律性的。我們向每一個人建議你們可以稱之為默禱或者冥想的事物。現在，在致謝、讚美和代人祈禱之中有大量的益處。在與無限太一說話，與這種智慧無限擁有一種關係之中有大量的益處。在任何關係中有一個部分是不依賴於聆聽的嗎？就是這樣，我們建議每一個尋求者在每一天都花一些時間，即使它僅僅是一會兒，來積極地練習聆聽那個你們的聖經談到過的安靜而微小的聲音。因為造物者不是用雷聲或者災難或者巨大的噪音來說話的，毋寧說，造物者是通過靜默說話的。因為，沒有可以承載無限太一的能量的言語。因此，無限太一與你之間的關係是一種存在的關於，是一種臨在的關係。我們鼓勵每一個人在每一天花一些時間來練習無限太一的臨在，單純地允許自我意識到他坐在其上的地面是神聖的地面，因為造物者是無處不在的，一切事物在那個神聖軌道之中到來。

When we speak of love we do not speak of the love of friends or the romantic love of men and women. Indeed, we realize that this word, love, is itself confusing for it means so many different emotions, not one of which has the power or purity of the one infinite Creator's love. This love is as a creative thought and energy which has literally manifested all that there is. The nature of the universe is love which affects light in ways which build all that is manifest. You gaze at a creation builded entirely of light governed by love. When we greet you in the love and in the light of the infinite Creator we ground ourselves and you in all that there is.

當我們談及愛的時候，我們並不是在談及朋友之愛或者男女之間的浪漫的愛。確實，我們意識到，這個詞語在其自身是令人混淆的，因為它意味著如此多不同的情感，而這些情感中沒有一個擁有太一無限造物者的愛的力量或者純度。這種愛是作為一個創造性的想法與能量的，它已經實際上顯化了一切萬有。宇宙的本性就是愛，愛用各種構建一切顯化的事物的方式影響了光。你們注視著一個完全有光所構建的造物，而光是由愛所管理的。當我們在無限造物者的愛與光中向你們致意的時候，我們是將我們自己和你們放置在一切萬有的基礎之上的。

We would at this time stop and ask if there are questions at this time. We are those of Hatonn.

我們會在此刻停下來並請問在此刻是否有問題。我們是 *Hatonn*。

(Thirty second pause.)

(30 秒暫停)

We are those of Hatonn, and would then go forward.

我們是 *Q'uo*，我們接下來會前進。

Questioner: I have a question, Hatonn. I have a question concerning communicating with others, those that we are meeting in everyday life and sharing with them the world of seeking and our feeling about it in such a way as not to infringe upon their free will. I wish if you would comment about talking about what is important for me, for example, with somebody else who doesn't ask. Do I wait until they express desire to hear or what is a harmonious way to go about doing this, spreading the light?

提問者：我有一個問題，*Hatonn*。我有一個關於與其他人進行交流的問題，我們在日常生活中遇到一些人並與他們分享這個尋求的世界以及我們對於它的感覺，這種分享是用這樣一種不去侵犯它們的自由意志的方式來進行的。在關於談論那些對於我是重要的事情的方面，舉個例子，與某個其他的並沒有詢問那個事情的人談論它，我希望你們是否願意這個方面進行評論呢？我要等待一直到他們表達了去聽到的渴望嗎，或者在著手進行這個散播光的工作的方面，一種和諧的方式是什麼呢？

We are those of Hatonn, and grasp your query. Service is one of the more difficult things to accomplish well. The attempt to be of spiritual service to another, we feel, must depend in the first or primary place upon the free will of the individual to be served. It is well to wait until an entity asks you for your service before you attempt to render this service for if that which you have to say has not been requested in some way it is very likely that it will be considered irrelevant by the one whom you seek to serve. More than that, it may constitute a stumbling block for the entity you wish to help. This is sometimes frustrating for it is as though you see a child who will burn itself on a hot stove, yet the child must learn just that way what "hot" means, and if you see an entity bowed down with grief or trouble and you feel this entity could be helped by your opinion we encourage you, then, to see that you have, by offering what is not requested, confused and baffled energies that need to be felt as harmonious and sympathetic.

我們是 *Hatonn*，我們理解了你的問題。服務是那些較難順利完成的事情中的一個事情。去對其他人進行靈性上的服務的嘗試，必須在最開始或者最主要的位置上要取決於那個要被服務的個體的自由意志的。在你嘗試去提供你的服務之前，去等待一直到一個實體請求這種服務，這是很好的，因為如果你所要說的事情尚未用某種方式被請求，非常有可能它將被一個你尋求去服務的實體認為是不恰當的。更進一步，對於那個你希望去幫助的實體，它可能構成一塊絆腳石。這是時

常是令人沮喪的，因為它就好像你看到一個小孩子，它將要在一個熾熱的火爐上燙傷它自己一樣，而那個孩子必須學會那種“熾熱”意味著什麼的方式，如果你看到一個實體因為悲傷或者困難被壓彎了腰，而你感覺這個實體能夠藉由你的觀點而被幫助，那麼我們鼓勵你，去看到你已經藉由提供尚未被請求的事物而讓那種需要被感覺為協調和有同情心的能量變得混亂和令人困惑了。

The service that is rendered by overtly speaking is easy to understand rationally and therefore it looks like the best way to serve. However, it is hard to underestimate—we correct this instrument—it is hard to overestimate the effect that a silent witness may have. There is a witness which each gives by the way it lives, by the way it moves through the being and the doing of everyday living. If you are practicing the presence of the one infinite Creator, if you are living in faith rather than seeking and scrabbling for proof, if you have hope and trust and love and a smile, these things will speak for you, without your doing anything and this silent witness may bless without invading for it is primary that each entity freely choose that which it chooses for the choice made is so very important.

藉由公開的發言而被提供的服務在理性上是容易理解的，因此，它看起來似乎是最優的服務的方式。然而，很難去低估——我們更正這個器皿——很難去過高地評價一種靜默的見證可能擁有的成效。有一種見證是每一個人藉由它活著的方式，藉由它經歷存有和過每一天的日常生活的方式而給予的。如果你正在練習太一無限造物者的臨在的話，如果你是活在信心之中而不是在尋求並四處收集證據的話，如果你擁有希望、信任、愛和一個微笑的話，這些事情將為你發言而無需你做任何事情，這種靜默的見證將在沒有侵犯的情況下祝福，因為，每一個實體自由地選擇它會選擇的事物，這是最重要的事情，因為這個被做出的選擇是非常重要的。

What choice would that be but the choice of how to love? There are two ways of expressing more and more love. One is the way of the sun, the radiant energy of free giving. In this way of accelerating the process of spiritual evolution the seeker attempts at each point of choice to make the choice which is of the higher amount of service to others, feeling that in each face which it sees is the face and nature of the Creator.

除了如何去愛的選擇之外，那個選擇會成為什麼選擇呢？有兩種去表達越來越多的愛的方式。一種方式是太陽的方式，自由給予的輻射的能量。通過這種加速靈性演化的進程的方式，尋求者嘗試在每一個選擇的位置上去做出那個具有更高的服務他人的數量的選擇，並同時感覺到在它看到的每一個面孔中都是造物者的面孔與特性。

The other way of accelerating and progressing spiritually is to take all the light around and attempt to hold it to the self. This way of being and learning has various names among your peoples, such as the left-hand path. We often call it the path of service to self. When you see an entity relating to those around it depending upon what use they might be to it then you see an entity operating along the lines of service to self. Perhaps one might call entities such as this negative or selfish and perhaps one might call entities who are

following the path of service to others those who seek along the positive path, but these are simply names.

另一條在靈性上加速以及發展的途徑是去抓住在周圍的所有的光並將它留給自己。這條存在和學習的方式在你們的人群中擁有各種各樣的名字，諸如左手的途徑。我們經常稱之為服務自我的途徑。當你們看到一個實體與它周圍的人建立聯繫的方式是由他們可能對它的用途是什麼而決定的時候，接下來你就看到了一個實體正在沿著服務自我的路線運轉了。也許一個人可能會稱呼諸如這樣的實體為負面性的或者自私的，也許一個人可能會稱呼那些跟隨服務他人的道路的實體為那些沿著正面性的途徑尋求的實體，但是，這些單純地是名字。

The entities who are still asleep to spiritual seeking dwell in the middle of a great arc of energy. For them the energy remains at the bottom of the energy well for they are not creating or amassing power by how they live ...

會有一些仍舊沉睡於靈性尋求的實體，它們安住於一個巨大的能量弧中間。對於它們，能量是停留在能量井的底部的，因為它們尚未藉由他們如何活著而創造或者積累力量.....

(Side one of tape ends.)

(磁帶一面結束。)

(Carla channeling)

(Carla 傳訊)

... are of the Confederation are seeking along the lines of service to others and we come to those who are seeking along this positive path.

.....我們這些屬於星際聯邦的實體是沿著服務他人線路尋求的，我們會來到那些沿著這條正面性的途徑尋求的實體的身邊。

We are very willing to aid and if you wish us to aid in your meditations you have but to mentally request our presence. When we are with a meditating entity we do not give messages or attempt contact. We simply move into the meditative vibration, sharing with the seeker in this meditation. It is as though someone else was singing along with you: the note is more firm and steady. This is the benefit we offer, that your meditations might be somewhat deeper. We are pleased to do this if you wish and would not infringe upon you unless you ask.

我們非常樂意於幫忙，如果你們希望我們在你們的冥想中給予幫助的話，你們僅僅需要在心智中請求我們的在場。當我們與一個冥想的實體在一起的時候，我們不會給予資訊或者嘗試去接觸。我們單純地進入到冥想的振動中，並與那個尋求者分享這次冥想。這就好像某個其他人正在與你一起唱歌一樣，音符是更加穩固和穩定的。這是我們提供的益處，這樣你們的冥想就可以多少更為深入了。如果你們希望的話，我們很樂於這樣做，我們不會侵犯你們，除非你們請求。

We have thrown a lot of ideas out this day and before we leave we would again ask if there are any queries.

我們今天已經拋出了許多的觀念了，在我們離開之前，我們會請問是否有任何問

題。

Questioner: I have another question. I don't ... I wonder if you would comment on a particular feeling that sometimes I experience but perhaps others also feel it, and that is during meditation when the energies are shared sometimes I feel some energy running up inside that is pleasant and yet it often brings tears into my eyes, it feels like a great wave of emotions sweeping over me and then it fades, and I wonder if that is a conditioning wave or if it simply indicates some blockages, energy blockages, in whoever feels this during meditation, such as this one.

提問者：我有另一個問題。我並不.....我想知道是否你們會對一種我有時會體驗到的特殊的感覺進行評論，但是也許其他人同樣也感覺到它了，那就是，在冥想期間，當能量被分享的時候，有時候我會感覺到能量在內在湧起，那是令人愉快的，但是它經常使我流淚，它感覺就好像一種巨大的情緒的波浪從我身上沖刷而過，接下來它就消退了，我想知道，是否那是一種調節性的波浪，或者它單純地表示了，在那個在諸如這個冥想之類的冥想期間感覺到這種感覺的人無論什麼人的身上的某種阻塞，能量的阻塞。

We are those of Hatonn. We believe that the experience of which you speak is that of an entity dimly sensing that which is beautiful beyond description, the love between two seekers. This love is close in vibration to divine love for the love of those who together seek is completely selfless. The goal for both in such a relationship is each to aid and encourage the other in spiritual seeking. This partakes of the nature of love itself. Thusly, there is the great feeling of emotion because of the beauty which is sensed. May we answer you further, my brother?

我們是 *Hatonn*。我們相信你所談及的體驗是一個實體模糊地感覺到那種言語無法描述的美麗的事物，感覺到兩個尋求者之間的愛的體驗。這種愛在振動上是接近於神聖之愛的，因為那些一同尋求的人的愛是完全無私的。在這樣一種關係中，兩個人的目標就是在靈性的尋求中去彼此幫助並彼此鼓舞。這個目標會帶有愛本身的屬性。因此，因為被感覺到的魅力，會有極大的對情緒的感覺。我們可以進一步回答你嗎，我的兄弟？

Questioner: No, thank you, Hatonn. That answers my question.

提問者：不用了，謝謝你們，*Hatonn*。那回答了我的問題。

We are those of Hatonn. We are grateful to you also, my brother. Each time this love is shared back and forth it blesses infinitely, does it not? Is there a final question at this time?

我們是 *Hatonn*。我們同樣也對你們極其感激，我的兄弟。每一次這種愛被來回分享的時候，它都無限地祝福了，難道它不是的嗎？在此刻有最後一個問題嗎？

(Twenty second pause.)

(二十秒暫停。)

We thank each for allowing us to share our opinions. Take only those words

which have meaning for you and leave the rest behind, for we are not authorities but those who come in friendship and love. We love you and bless each of you and thank you for the great honor of speaking. At this time we take our leave of you, rejoicing merrily in the love and the infinite light of the one infinite Creator. Adonai. Adonai.

我們感謝各位允許我們分享我們的觀點。請僅僅拿取那些對你們有意義的言語並將其他的都留在後面，因為我們不是權威，而是那些在友誼和愛中而來的實體。我們愛你們並祝福你們每一位，我們為發言的極大的榮耀而感謝你們。在此刻，我們會離開你們，我們在太一無限造物者的愛與無限的光之中快樂地歡慶。
Adonai • Adonai •

April 3, 1994

1994-04-03 療愈者的服務

Group question: N has asked us to ask for specific and particular information on the topic of the rays, the energy centers, and the bodies associated with the energy centers. We are aware of the difficulty Q'uo has in giving such information if it infringes upon people's free will, and we would like to ask what Q'uo could tell N or what direction Q'uo could point N in since he is a healer with a great desire to be of service to others? How can N get more expansive responses from Q'uo?

團體問題：N 請求我們在關於光芒，能量中心以及與能量中心聯繫在一起的身體的主題上詢問特定的與具體的資訊。如果這樣的資訊是侵犯人的自由意志的，我們意識到 Q'uo 在給出這樣的資訊的方面所擁有的困難，如果 N 是一個療愈者，它帶有一種極大的去服務他人的渴望，我們會想要請問 Q'uo 能夠告訴 N 的事情是什麼，Q'uo 能夠為 N 指出的方向是什麼呢？N 如何才能從 Q'uo 得到更為拓展的資訊呢？

(Carla channeling)

(Carla 傳訊)

Greetings in the love and in the light of the one infinite Creator. We are those of the principle of Q'uo, and we thankfully bless each for asking us to share our thoughts on healing. It is this instrument's day of rejoicing. The Eastertide, as it is called, the time when the ultimate healing, the resurrection of that which is dead into new life takes place within this mythical system of faith. It is most appropriate, for a question upon healing is at base a question about death, transformation and resurrection.

在太一無限造物者的愛與光中致意。我們是 Q'uo 原則，我們為你們請求我們在關於療愈的方面分享我們的想法而帶著感激祝福各位。今天是這個器皿的歡慶的日子。復活節，如它被稱呼的一樣，那種最終的療愈，死亡的事物進入到新的生命的重生的時刻，在這個信心的神秘主義系統之中發生了。它是極其合適的，因為一個關於療愈的問題在在本質上是一個關於死亡，轉變和重生的問題。

That which is considered among your peoples, as we have said before, is far more often the curing of a condition. This in no way breaks into the storehouse, the treasure house, where each soul's totality of living is recorded and saved. Rather, it manipulates a manifestation. To focus upon the healing systems is most efficacious for the medical practitioners, and the detailed information which is collected by the various processes of medical investigation are also most efficacious at altering the manifestation, the clothing of flesh that the human body, so-called, is in essence.

在你們的人群中被考慮的療愈，如我們之前已經說過的一樣，更為頻繁地是對一種疾病的治療。這絕對不會突破進入到那個儲藏庫，那個在其中每一個靈魂的生命的全部都被記錄和被保藏起來的寶庫。對於醫療上的從業者而言，聚焦在療愈系統是極其有效的，而被各種各樣的醫療性的研究所收集起來的細節的資訊在改變顯化，即肉身的外衣的方面同樣也是極其有效的，這種肉身的外衣就是所謂的

人類的身體實質之所是了。

For us to move into a mode of expressing or assigning various phases of medical practice associated with various items within the body, or your so called subtle bodies, is simply more of the same. However, we continue to be most eager to serve. This is an interesting subject and a fruitful one. We cannot be those who shape another's answers for them or learn for them, for that would be infringement upon free will. However, perhaps since the query was asking us to express any comments we might have, perhaps we may be able to find some solid ground upon which to get a firm stance. We shall attempt to bridge the gap between where we, as this instrument would say, are coming from and where the one known as N comes from.

對於與在身體中，或者在你們所謂的精微體中的各種項目聯繫在一起的醫療實踐的各種各樣的階段，對於我們而言，要進入到一種對這些階段表達的模式或者分配的模式，這單純地是沒什麼區別的。然而，我們一直都是極其熱衷於服務的。這是一個有趣的主題和一個收益良多的主題。我們無法為另一個人塑造他們的答案或者替他們進行學習，因為那會是對於自由意志的侵犯。然而，也許既然問題是在請求我們表達任何我們可以做出的評論，也許我們能夠找到某種堅實的地面以在其上去做出一個穩固的姿勢。我們將嘗試在，我們所來自於的地方和叫做 N 的實體所來自於的地方之間的缺口上架起橋樑。

It is our perception that healing takes place when the integrity of the field which is the soul or spirit—that is, the essence of an entity—is maximized. This maximum integrity of field occurs at a unique position within the nexus of the various bodies, wherever within that nexus that that one entity is at that one particular time. Not only is each entity unique but each entity is continuously changing between vibrations. Rare is the individual in third density that can attain and maintain maximum integrity or health, even for a moment. Those who come the closest are those whose balance is seen by others, perhaps, to be above the ordinary.

我們的觀念是，療愈是在靈魂或者靈性——也就是一個實體的實質——之所是的場域的完整性被最大化的時候發生的。這種最大化的場域的完整性是在各種各樣的身體連接之中的一個獨一無二的位置上出現的，無論在那一個特定的時刻一個實體處於那個連接中的什麼位置。不僅僅每一個實體是獨一無二的，每一個實體在振動之間同樣也是持續不斷地改變的。在第三密度中很少會有實體能夠取得並保持最大的完整性或者健康，即使是一會兒。那些與之最為接近的實體是那些其平衡被其他人看到了的實體，也許他們的平衡是高於通常情況的。

We use the term, balance, to convey a situation in which the various energy centers of the physical, mental, emotional and so forth bodies are at a state where there is a clear strength or center and a comfort in the, shall we say, fit of the energy distribution. An entity which is in this kind of balance may be thought to have attained a high degree of wellness or health. When entities become ill, the physical aspects of this situation are more clear or evident than other portions of the situation causing illness. When work is done upon the physical body, then, the manifestation may change. However, if the entity has

not had the process encouraged wherein that entity moves towards balance then the physician has done work only skin deep.

我們使用了平衡這次詞語來傳達這樣一個情境，在這個情境中，物質身體、心智身體、情緒身體以及諸如此類的各種各樣的身體是處於一種在其中有一種清晰的力量或者中心，以及在，容我們說，能量分配的適當性的方面有一種舒適的狀態之中。一個處於這種類型的平衡中的實體可能會被認為已經取得了一種高度的幸福或者健康。當這樣的實體們生病的時候，這種情況的物質性的面向是比會引起疾病的情況的其他部分要遠遠更為清晰或者明顯的。當工作在物質性身體上被完成了的時候，接下來，顯化就可以改變了。然而，如果一個實體尚未進行過那個在其中實體朝向平衡移動的被鼓勵的過程的話，那麼，醫生僅僅是在表面上完成了工作。

Now, we realize that the modest aim of most medical practitioners in your society is to do precisely that—to cause the mechanism to work properly once more. It may seem that we continually retreat from talking about healing because we are continually retreating from changing the physical manifestation of illness. When we wish to consider healing we then must orient ourselves and you to whom we are attempting to share some of these thoughts to a new emphasis, that emphasis being upon the essence of a person, as you would call it.

現在，我們意識到，在你們的社會中的絕大多數的醫療從業者的適中的目標就是精準地進行那種表面的工作——讓機體再一次適當地運轉。看起來似乎我們持續不斷地回避談論療愈，因為我們持續不斷地回避對疾病的物質性的顯化的改變。當我們希望去考慮療愈的時候，我們接下來就必須讓我們自己以及我們正在嘗試去與之分享這些想法的你們導向一個新的重點，那個重點是在一個人的實質之上的，如你們對它的稱呼一樣。

We do not distinguish in a way that makes psychiatrists more able to cure than the surgeon or the general practitioner. No, indeed, for the outpourings of the mental/emotional complex within an entity within incarnation are of much the same detailed and non-unique kind as physical symptomology. It is not mind or emotion or body that is healed in healing work, but, rather, the entity, whole and full of integrity. You hear of the phrase, "integrated personality." This perhaps catches a notion of that to which we point as a starting place.

我們不是在用一種讓精神病醫生比外科醫生或者一般的醫生更加有能力去治療的方式來進行區分的。不是的，確實，因為在一次投生中的一個實體內在之中的心智/情緒複合體的流出是與身體上的症狀一樣具有大量同樣具體且非唯一性的類別的。在療愈的工作中被療愈的事物，不是心智或者情緒或者身體，而毋寧是那個完整的且充滿整體性的實體。你們聽過“整合人格”這次措辭。這個措辭也許捕捉到了我們作為一個開始的位置所要指向的事物的一種觀念。

What psychologists and psychiatrists may mean by a well integrated personality is along the lines of symptomology. That is, the ego this and the id that. However, it does fasten upon the concept that all the various parts of the mental/emotional complex of thoughts form a kind of energy grid, a pattern

of usual associations which have been used in concert enough that the entity has become comfortable and in balance as a personality with this particular way of expressing.

心理學家和精神病學家說一個被很好地整合了的人格的意思可能是沿著症狀學的線路的。也就是說，這樣的自我和那樣的身份。然而，它並沒有緊緊抓住這樣一個觀念，即所有想法的心智/情緒複合體的各種各樣的部分會形成一種類型的能量格柵，一種通常性的聯合的模式，這種模式已經用足夠協調一致的方式被使用以至於那個實體已經變得舒適並作為一個帶有這種特定的表達方式的人格而處於平衡狀態了。

What the healer does in healing is provide, on some level, catalyst which will alert the higher self of the entity to be healed. The more powerful and effective the healing the closer to the heart of essence of self that the healer shall come. In other words, the more effective the healer, the more accurate the touch upon the point of balance is, that is, the healer meets the entity to be healed where that entity to be healed is not yet. Healing comes from a new perspective, not from moving about to find one which is already pursued.

在療愈中療愈者所做的事情是，提供在某個層次上的催化劑，這個催化劑將會提醒那個實體的高我要被療愈的事物。療愈越是強有力，越是有成效，那個療愈者就將越發接近自我的實質的核心。換句話說，療愈者越有成效，對平衡點的接觸就會越為準確，也就是說，療愈者會在那個要被療愈的實體尚未平衡的位置上遭遇那個要被療愈的實體。療愈是來自於一個新的觀點，而不是來自於四處移動以找到一個已經被追尋過的觀點。

How can the healer do this? Each healer works differently. For some there is the healing touch. For some the healing word. For some the skill of various of your resources such as the gems, the massage, the—we cannot give this concept to this instrument well—the plumb line, shall we say. This is not the correct term ... that which dangles from the held string and moves eccentrically—the dowsing, shall we say. These skills vary from healer to healer. What each healer has in common is a gift which the healer simply shares with the one to be healed. The work is done, not by the healer, but by that entity to be healed's own self which, because of the catalyst of the healer, has the opportunity to select in an integrated fashion a more balanced configuration of energies.

療愈者如何才能做到這一點呢？每一個療愈者都用不同的方式進行工作。對於一些人，會有療愈的觸碰。對於一些人，會有療愈的言語。對於一些人，會有對你們的諸如寶石、按摩，以及——我們無法很好地給予這個器皿這個概念——鉛垂線 (*plumb line*) 之類的各種各樣的資源的技巧。容我們說，鉛垂線不是正確的詞語.....鉛垂線是從被提起的繩子上懸掛下來並用離心的方式移動的——我們應該說，用葡萄棒探測 (*dowsing*)。這些技巧在不同的療愈者之間是變化的。每一個療愈者所共同擁有的事物是一個療愈者單純地與那個要被療愈的人分享的禮物。這個工作不是由療愈者完成的，而是由那個要被療愈的人的自己的自我完成的，那個要被療愈的人因為療愈者的催化劑而擁有機會去用一種整合的方式選擇一個更加平衡的能量的配置了。

In each case this configuration and its change is unique. The human animal, shall we say, is wired eccentrically. By this we mean to indicate that each entity has an unique pattern, not simply to the physical body, but to all bodies. Each wiring system functions a little differently from any other; some to the extent of functioning backwards. Consequently, the strength of healing is the strength of the field within which the healer and the one to be healed rest during that time when the interaction between the two essences creates that moment which allows new choice.

在每一情況中，這種配置以及它的變化都是獨一無二的。人類的動物，容我們說，是用不規則的方式被佈線的。我們這樣說的意思是要表明，每一個個實體都擁有一種獨一無二的模式，不僅僅是在物質性身體的方面，而是在所有的身體方面。每一個佈線的系統都會用與任何其他系統有一點不同的方式運轉，一些佈線系統會到了用倒退的方式運轉的程度。因此，療愈的力量是場域的力量，當在兩種實質之間的相互作用創造出了那個允許新的選擇的時刻的時候，療愈者和那個要被療愈的人在這段時間中就會在那個場域中休息了。

We thank the one known as N for continuing to hope and to have faith that there is a better, more universal way to heal. We are glad to continue to work with this entity. However, we would express that we simply refrain from certain levels of specificity, for when an instrument such as this one seeks repetitively to attain specific material when the same query is asked several times and there is not the new awareness to the questioning, when this situation exists there is in the relationship of questioner to the truth of, shall we say, the hangman and the one to be hanged.

我們為叫做 N 的實體繼續期待有一種更好的，更為全局性的進行療愈的途徑並對其抱有信心而感謝他。我們樂於繼續與這個實體進行工作。然而，我們會表達，我們單純地回避一定的具體性的層次，因為當諸如這個器皿之類的器皿反復尋求去取得具體的材料的時候，當相同的問題被數次提問而沒有對於那個詢問的新的認識的時候，當這個情況存在的時候，在提問者和真理之間的關係是，容我們說，行刑者和要被行刑的人之間的關係。

(Carla stops channeling and challenges what was just channeled.)

(Carla 停止傳訊並對剛剛傳訊了的內容進行挑戰。)

(Carla channeling)

(Carla 傳訊)

I am Q'uo. We thank this instrument. We are having some difficulty with this information. There is some interest in this particular session and we have good contact but it is to be noted that when the specificity of information is requested, especially more than once, there develops a kind of specious interest which attracts those who would mimic our thoughts long enough to detune the channel. If the one who is channeling continually accepts such assignments and within its own self continues to ask for this information we are then unable to continue holding to a truly protected channel. And the

general course of such is that we lose that particular channel who has been turned to other uses by those who seek other than as we do; that is, those who are interested in service to self.

我是 Q'uo。我們感謝這個器皿。我們對於這個資訊正在遇到某種困難。在這次特定的集會中有某種興趣，我們擁有有效的接觸，但是要指出的是，當資訊的具體性被請求的時候，尤其是被不止一次請求的時候，會有一種類型的貌似有道理的興趣發展出來，這種興趣會吸引那些模仿我們的想法足夠長的時間以便於讓管道失去調音的實體。如果一個正在傳訊的人持續不斷地接收這樣的任務並在它自己的自我內在之中繼續請求這樣的資訊，我們接下來就無法繼續保持一種真正被保護的管道了。這樣的通常的過程是，我們是失去那個特定的管道，那個管道的已經被那些與我們尋求不一樣的事物的實體，也就是那些對於服務自我感興趣的實體，調音到其他的用途了。

This is not particularly easy to understand. And we would be glad to work with these questions as long as necessary. However, we applaud this group's awareness of this particular pitfall and we encourage this group to continue in its fidelity and its willingness to fail, if failure is the higher truth to witness to.

這並不是特別容易理解的事情。我們會很高興與這些問題一同工作盡可能長的時間。然而，我們會稱讚這個團隊對於這個特定的陷阱的察覺，我們鼓勵這個團體繼續它的忠實于失敗和樂意失敗，如果失敗就是要去見證的更高的真理的話。

Are there any queries at this time?

在此刻，有任何問題嗎？

(Pause)

(暫停)

I am Q'uo. To the one known as N may we say that the ones of Hatonn greet you. We thank our brother again for the purity of its interest and we hope we may aid. We have so enjoyed this quiet hour with each of you. May we bless each once more and thank each for the level of desire and purity of intent. We leave you only in voice, in the love and in the light of the one infinite Creator. We are those of Q'uo. Adonai. Adonai.

我是 Q'uo。容我們對叫做 N 的實體說，Hatonn 團體向你致意。我們再一次為我們的兄弟的興趣感謝它，我們希望我們可以幫忙。我們如此地喜歡這個與你們每一個人在一起的安靜的小時。容我們再一次祝福每一個人並為渴望的層次與意圖的純度而感謝各位。我們僅僅在聲音中，在太一無限造物者不得愛與光中離開你們。我們是 Q'uo。Adonai。Adonai。

April 10, 1994

1994-04-10 人類聲音的實質

Group question: The question today has to do with communication, and what is it that we really communicate when we are speaking with each other. We live in an illusion. We experience the catalyst to help us grow. And we're wondering ... beyond the words of small talk, and the intentions and the emotions and the concepts and the way we say things, there seems to be something else of a deeper nature that is communicated when we really communicate. And we're wondering what it is that is communicated, and how this works through the various forms and means of communication that we use.

團體問題：今天的問題與溝通交流有關，當我們與相互彼此交談的時候，我們真正交流的是什麼呢？我們生活在一個幻象中。我們體驗到催化劑以幫助我們成長。我們想知道.....在瑣屑的談話的言語之外，我們說事情的意圖、情緒、觀念以及方式，這些看起來似乎是某種其他的在我們真正進行交流的時候具有一種更深入的特性的被交流的事物。我們想知道，被交流的事物是什麼，這個事物如何通過我們使用的各種各樣的溝通交流的形式和途徑。

(Carla channeling)

(Carla 傳訊)

Greetings in the love and in the light of the one infinite Creator. We are those of Q'uo, and we are most grateful to have been called to your session of working this afternoon. The topic is communication, and since we are communicating on communication, perhaps we have a theme this particular session.

在太一無限造物者的愛與光中致意。我們是 Q'uo，我們對於已經被呼喚到你們在今天下午的這個工作的集會而感到極其的感激。主題是溝通交流，既然我們是在關於溝通交流方面進行溝通交流，也許我們在這次特殊的集會擁有一個主題。

Think back, if you will, to your experiences as trees, rocks, sunlight. In all of these states of beingness you have experienced the essence of the infinite Creator without reaching for any word or, indeed, any thing. The first and second densities are certainly filled with sound, however, there is little conversation. It is in the third density when the self becomes self-conscious, that the desire to communicate is born as a basic instinct and urge. Even the little child new to manifestation seeks for the sound of the parent, which communicates. The tiny infant has the instinct to select and prefer the sound vibrations made by the mother and the father, those figures who give sustenance and improve comfort. Already, before the infant becomes aware that words carry specific messages, this third-density entity instinctually is reaching for that sound, hoping for that comfort—the human voice. Beyond all meanings of words, the human voice sings its way through life. Although few hear the music of spoken words, yet, nevertheless, they do have tune and cadences. Subtle though these patterns may be, they carry the breath—the

air which is breathed in and exhaled. 如果你願意的話，回想你作為樹木、岩石和陽光的體驗。在所有這些存在性的狀態中，你已經體驗過了無限造物者的實質，而無需伸手去拿任何的言語，或者，確實無需伸手去拿任何事物。第一密度和第二密度是肯定充滿聲音的，然而，很少有對話。就是在第三密度中，當自我變得自我察覺的時候，去交流的渴望作為一種基礎的本能和驅動力而誕生了。甚至新進入顯化的小孩子都尋求父母的聲音，也就是交流。那個微小的嬰兒擁有本能去選擇並更喜歡由母親和父親產生出的聲音振動，以及那些給予營養並增加舒適的人物。在嬰兒開始意識到言語攜帶著具體的資訊之前，這個第二密度的實體是本能性地伸手去觸及那個聲音並期待那種——人類的聲音的舒適的。在所有的言語的意義之外，人類的聲音會整個生命中都歌唱。雖然很少人聽到被講述的言語的音樂，儘管如此，它們確實擁有調音和節奏。儘管這些模式可能是微妙的，它們攜帶了呼吸——被吸入和被呼出的空氣。

The essence of manifested third-density life is breath. This breath is that which signals the aliveness of the present moment. One who is able to breathe is that one who is alive now. The breath of life is deeply intertwined with the spirit, both the spirit within and that spirit which strengthens. In a way, each time the human voice is heard, the tune is that of the infinite Creator Whose property alone it is to give life.

顯化的第三密度的生命的實質就是呼吸。呼吸是當下一刻的活力的信號。一個能夠呼吸的人是一個現在就是活著的人。生命的呼吸時深深地與靈性相互交織的，同時表示內在的靈性和那種增強的靈性。在某種方式上，每一次人的聲音被聽到的時候，那個音調就是無限造物者的音調了，無限造物者的唯一的特性即，它是賦予生命的。

This is the density wherein entities such as yourselves appear like flowers to bloom, blossom, bear fruit, wither and die. During this natural process which is instinctual to your flesh, the life within focuses upon the lessons of love which third density brings. These lessons are those given by each to each, shared back and forth across the seemingly uncrossable chasms betwixt entities.

這就是諸如你們自己這樣的實體在其中看起來就好像花朵的密度，花朵會繁茂、開花、結果、枯萎並死亡。在這個對於你的肉身是本能性的自然的過程中，內在的生命聚焦於第三密度所帶來的愛的課程。這些課程是由每一個人給予給每一個的，它們跨越了在表面上無法跨越在實體之間鴻溝被來來回回地分享。

It is in this density that each has the opportunity to make the choice between service to self and service to others, and in the process of creating that first choice and then deepening that choice with successive ones, the human voice is everywhere.

就是在這個密度中，每一個人都有機會去在服務自我和服務他人之間做出選擇了，在創造出那個最初的選擇並接下來藉由接連不斷的選擇來深化那個選擇的過程中，人類的聲音是無處不在的。

Each entity spends much breath upon its own self, perhaps talking out loud

even to the self, or if not, certainly carrying on internal conversation. In the attempt to discover the true point of balance that lies patiently within each and every human situation, if we may call it that, there is a kind of solitude native to third density that is never before and never afterwards experienced with the same intensity. That solitude, that feeling of aloneness, is due to the veil of forgetting having been dropped, so that those within your density simply cannot recall the unity betwixt the self and all others. This is the density where teachers are more and more important—those who are able to use their breath to speak support, comfort and challenge to those whom they would aid.

每一個實體都在它自己自我身上花費了大量的呼吸，也許即使是對自己大聲說話，或者，如果沒有的話，肯定會進行那種內在的對話。在嘗試去發現那耐心地存在與每一個人類的情境（如果我們可以這樣稱呼它的話）之中的真實的平衡點的過程中，第三密度會有一種孤獨的特性，這種孤獨是從未在之前且永遠不會再之後用相同的強度被體驗到的。那種孤獨，那種孤單的感覺，是由於已經被拉下來的遺忘的罩紗，因此，那些在你們的密度中的人單純地無法回憶起在自我和所有其他人之間的一體性了。這是在其中教師是越來越重要的密度，那些教師能夠使用他們的呼吸來向那些他們會幫助的人講述支援、安慰與挑戰。

What is that essence which the human voice, then, carries? It is the essence of love. Each voice you hear is the voice of the one infinite Creator, experienced through distortion upon distortion, yet, nevertheless, unmistakably alive, clear and vivid. Each voice is the voice of the one infinite Mystery.

那麼，人類的聲音所攜帶的實質是什麼呢？它是愛的實質。你們聽到的每一個聲音都是太一無限造物者的聲音，它用過一重接一重的扭曲被體驗的，雖然如此，它仍舊是明白無誤地是活生生的，清晰的且鮮明的。每一個聲音都是太一無限造物者的聲音。

To relate to others within your density is often a difficult matter because the voice of the infinite Creator is a spontaneous one, whereas within your illusion it seems that, in many cases, events conspire to remove spontaneity. Then, the manners and the rights and rituals of words take over. The spontaneity drops away and the politeness, the courtesy, the cultural amenities take over. Yet, even with these meaningless conversations there is the vital essence of love carried within those sound vibrations, for love is not that which can be experienced directly. For the most part there is an indirect experience, the sensor web of the perception making choice upon choice concerning what is heard and what is said; yet, faith and fellowship can be carried along the most meaningless conversation.

要同在你們的密度中的其他人建立聯繫，這經常是一個困難的事情，因為無限造物者的聲音是一種自發性的聲音，而在你們的幻象中，在很多的情況中，看起來似乎事情是齊心協力消除自發性的。接下來，言語的方式、恰當性以及禮儀接手了。自發性掉落了，而禮貌、殷勤以及文化上的禮儀接手了。而甚至是在那些無意義的談話上，在那些聲音的振動之中都會攜帶有充滿生命力的愛的實質，因為愛不是能夠直接被體驗到的事物。在絕大部分情況，會有一種間接的體驗，感觀的傳感網路在關於什麼要被聽到，什麼要被說的方面做出了一個接一個的選擇，

而在最為無意義的談話中都能夠攜帶有信心和友誼。

Fellow feeling is most valuable in a world in which each cannot know that another is a safe person to be next to. The darkness of the veil has dropped upon you, and though you can remember dimly how it was not to have to explain, not to have to do aught else except simply exist to be in full communication, still, those dim memories do not serve to carry one through the seemingly endless meetings and cycles of meetings and greetings that go on within your everyday existences.

在這樣一個每一個人在其中都無法知曉另一個人在與之相處的方面是一個安全的人的世界中，夥伴的感覺是極其有價值的。罩紗的黑暗已經落在你身上了，雖然你能夠模糊地記得，不必去解釋，除了單純地存在以進行完整的溝通交流之外不必去任何其他事情是什麼樣的感覺，那些模糊的記憶仍舊不會在讓一個人穿越表面上無窮無盡的遭遇中，以及在你的日常生活的存在性之中持續進行的遭遇和問候的週期中是有用的。

Know that the human voice has great power. Know that when you vibrate your voice and speak, you are expressing beneath the words the essence of life as you are experiencing it. That is, you are expressing your breath—that which, when it is gone from your physical vehicle, shall signal your absence. How precious that breath! How short the time to use it well. Know that when you hear the human voice, you hear the infinite Creator in all of Its love. Remember when you speak that the essence of that sound you make needs to be the love of the infinite Creator. Your breath specifically expresses that love. What shapes shall you place your sound vibrations into, then, to harmonize with that tune which is love? May your speaking be a blessing. May you be blessed by an overwhelming number of voices of love, for, truly, all you meet are love.

請知曉人類的聲音是擁有巨大的力量的。請知曉，當發出你的聲音並說話的時候，你正在表達生命的實質的言語的呼吸，就好像你現在正在體驗到它一樣。也就是說，你正在表達你的呼吸——當呼吸離開你的物質性的載具的時候，它將表明你的缺少。那呼吸是多麼地寶貴呀。好好使用呼吸的時間是多麼地短暫呀。請知曉，當你聽到人類的聲音的時候，你在無限造物者的全部的愛中聽到了無限造物者。當你說話的時候，請記住你發出的聲音的實質需要成為無限造物者的愛。你的呼吸具體地表達了那種愛。你會將你的聲音振動放置在什麼樣的形狀之中，並接下來與那種愛之所是的音調協調一致呢？祝願你的說話是一種祝福。祝願你被一種壓倒性數量的愛的聲音而祝福，因為，真的，所有你遇到的事物都是愛。

Do we need to say that often this love is in deep disguise? Therefore, may you always have the patience to wend your way through the dry and brittle valleys of difficult communication-clearing. May you have the faith to continue communicating past anger, past tears, until the words you speak are shapes that again harmonize with love.

我們需要如此頻繁地說，這種愛是處於深深的偽裝之中嗎？因此，祝願你們一直都有耐心去穿越那個困難的清晰的溝通交流的乾涸而虛幻的山谷。祝願你們有信心去繼續交流過去的憤怒、過去的淚水，一直到你所講述的言語是再一次成為

與愛協調一致的形狀。

We would close this meeting through the one known as Jim. We thank this instrument. We are those of Q'uo.

我們會通過叫做 *Jim* 的實體結束這次會議。我們感謝這個器皿。我們是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and in light. At this time we would ask if there are any queries to which we may speak—those thoughts upon your minds which have arisen during our speaking.

我是 Q'uo，在愛與光中再一次向各位致意。在此刻我們會請問是否有任何我們可以談論的問題——那些在我們發言期間已經在你們的頭腦中升起的想法。

Questioner: I have a question for Q'uo. I wanted to ask, as we attempt to be of service to others, can we help others communicate? Can we help them with improving their communication ... not really having a good grasp of it ourselves?

提問者：我有一個給 Q'uo 的問題。我想要問，當我們嘗試去服務他人的時候，我們能夠幫助其他人溝通交流嗎？我們能夠藉由改善他們的交流而幫助他們嗎.....如果我們自己並不是真的對溝通交流擁有一種很好的掌握的話？

I am Q'uo, and am aware of your query, my brother. As you speak and exchange experience with those about you, you are aiding in every aspect of each entity's evolution, for there is no other thing that can be done. All experience is the Creator experiencing Itself. Thus, you may partake more and more fully in this identity as the Creator as you are able to engage more of your own being in that which you experience.

我是 Q'uo，我理解了你的問題，我的兄弟。當你們與你周圍的人說話並交換體驗的時候，你就在每一個實體的演化的每一個面向上進行幫助了，因為沒有任何其他能夠被做的事情。所有的體驗都是造物者在體驗祂自己。因此，當你們能夠多地將你自己的存有參與到你所體驗的事物之中，你們可以越來越充分地參與到這種與造物者的統一性之中。

We realize that you ask about ways to serve others, and appreciate the dedication that you express. We wish to give you the comfort of knowledge that tells you that you aid others well by each activity you undertake, for there are indeed no mistakes. And we encourage each to continue to seek the deepest level of communication with the self and with all other selves. Thus, you consciously move yourselves in the direction of your realized unification.

我們意識到你詢問關於服務他人的途徑，我們欣賞你所表達的奉獻。我們希望給予你這樣一種知曉的安慰，那種知曉告訴你，你是藉由每一個你從事的活動而很好地幫助了其他人，因為確實沒有錯誤。我們鼓勵每一個人都去繼續尋求與自我以及與所有其他自我的最深的溝通交流的層次。這樣你們就有意識地讓你們自己在你所實現了的合一性的方向上移動了。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: Yes, I would ask you if ... I'll say the question this way: as you, as I, as someone who attempts to be of service tries to communicate with another, is it possible to do this by just opening yourself inside to the unspoken words and questions of the other person, and perhaps say no words and yet still communicate your desire to help, just by listening? Are there any ... do you have to actually speak the words, because of free will, to be of service? Is that a clear question?

提問者：是的，我想要問你們是否.....我將用這種方式說出這個問題：當你們，當我，當某個嘗試去進行服務的人嘗試去與另一個溝通交流的時候，是否有可能藉由向其他人的未說出口的言語和問題在內在開放你自己來進行溝通交流呢，也許什麼話都不說，但卻仍舊僅僅藉由聆聽來表達你去幫助的渴望？有任何.....因為自由意志，你們必須要實際上說出言語，來進行服務嗎？那是一個清晰的問題嗎？

I am Q'uo, and am indeed aware of your query, my brother. We would take those words which you have spoken well—the concept of opening the self to the desire to serve—and suggest that this is a foundation stone upon which your service to others may be built, and indeed in some instances this may be the only activity necessary. However, in most of your endeavors with other selves you will find it is also helpful to offer one's self when the need is seen in a more outward fashion. However, the beginning of any service is that opening of the heart to the concept of service and to the desire to serve.

我是 Q'uo，我確實理解你的問題，我的兄弟。我們理解了那些你已經非常好地講述了的言語——向著服務的渴望開放自我的概念，我們會建議，這是你們為他人的服務可以被構建於其上的一塊基石，確實，在一些情況中，這可能是唯一需要的活動。然而，在你們大多數的與其他自我的努力中，在需要是用一種更為外向的方式被看到的時候去提供一個的自我，你將會發現這同樣是有幫助的。然而，任何服務的開始都是向著服務的概念並向著服務的渴望開放心。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: No, thank you, but that is all for me and (inaudible).

提問者：不，謝謝你們，但是，那就是我全部的問題了，（聽不見）。

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

我是 Q'uo，我們再一次感謝你們，我的兄弟。有另一個問題嗎？

Questioner: Yes, I have one. Aside from the physical communication human beings have, is there something deeper that goes between two people when they're talking? Aside from ... I know you spoke of the love, or breath ... Are there other energies that are being communicated during conversation?

提問者：是的，我有一個問題。除了人類所擁有的物質性的溝通交流之外，當兩個人談話的時候，在他們之間是否有某種更為深入的事情發生呢？

I am Q'uo, and am aware of your query, my brother. Indeed, at the heart of each communication and all experience there is a portion of the Creator which seeks Itself. Thus, there is the yearning between those portions of the One which have traveled outward from the One, traveling through the One, seeking the One, and becoming again that which is One, while realizing that there has always been only One.

我是 Q'uo，我理解了你的問題，我的兄弟。確實，在每一個溝通交流以及所有的體驗的核心之處都有著尋求其自身的造物者的一部分。因此，對於已經從太一向外旅行並正在旅行穿越太一，尋求太一，再一次成為太一，並同時意識到一直僅僅只有太一的太一的那些部分，在兩個太一的部分之間會有那種渴望。

Is there any other query, my brother?

我的兄弟，有任何其他問題嗎？

Questioner: No, not at this time. I think I'll give that one some thought.

提問者：沒有，在此刻沒有了。我想我將要對那一點進行一些思考。

Carla: So, each conversation is a love song. Is that what you're saying? The yearning to ... The voice is actually that expression of not having made it back to unity yet, and there's a yearning. Is that right?

Carla：因此，每一個溝通交流都是一首愛之歌。那就是你們正在說的事情嗎？渴望去.....那個聲音實際上那種尚未成功返回到那種一體性，而又有一種渴望的表達。那是正確的嗎？

I am Q'uo, and you are quite eloquently correct, my sister. Is there another query?

我是 Q'uo，你用相當富有表現力的方式是正確的，我的姐妹。有另一個問題嗎？

Carla: No, but thank you. That was a great thought there.

Carla：沒有了，但是感謝你們。那是一個偉大的想法。

I am Q'uo, and we agree that there is no greater thought than that which posits the song of the Creator as the great chant of the Universe.

我是 Q'uo，我們贊成，沒有比將造物者的歌曲認為是宇宙的偉大的讚美詩的想法更加偉大的想法了。

Is there a final query at this time?

在此刻有一個最後的問題嗎？

Questioner: I'll just say that I wish to communicate that you have communicated (inaudible) to this group(inaudible) Confederation. Thank you very much.

提問者：我僅僅要說，我希望去表達，你們已經向這個團體（聽不見）交流了的

事物（聽不見）星際聯邦。非常感謝你們。

Questioner: Thank you, Q'uo.

提問者：感謝你們，Q'uo。

I am Q'uo, and we again give our great gratitude to each present for sharing with us your seeking, your questions, and your sense of unity. We appreciate your effort immensely, and walk with you upon this journey, rejoicing with each step, each experience, each exchange.

我是 Q'uo，我們再一次為你們與我們分享你們的尋求，你們的問題，你們對於合一性的感覺而向每一個在場的人給出我們極大的感激。我們無盡地感激你們的努力，我們在這條旅程上與你們同行，我們為每一步，每一個體驗，每一次交換而歡慶。

We shall take our leave of your group only in an illusory fashion at this time, for in truth, we shall always walk with you. We are known to you as those of Q'uo, and we leave each in the love and in the light of the one infinite Creator.

Adonai.

我們將在此刻僅僅用一種虛幻的方式離開你們的團體，因為，實際上，我們將一直與你們同行。我們是你們知曉的 Q'uo，我們在太一無限造物者的愛與光中離開各位。

May 1, 1994

1994-05-01 人際關係

Group question: A question about relationships this afternoon. We have noticed that people in relationships that seem to have the best time, to stay together the longest, and who enjoy each other the most are people who don't let the little oddities of their partner's behavior bother them all that much. Some people can actually get so upset over these little things that they divorce, and I guess that a lot of divorces come from the cumulative experience of a lot of little things that one can't stand about the other. We are wondering what kind of transformation has to take place within the self for a person to move from where the little oddities in their partner's behavior no longer bother one, and in fact become a lovable part of the other person's image, and how does one move from the rejection of another to the acceptance of another and how does this happen within the self?

團體問題：今天下午是一個關於人際關係的問題，我們已經注意到，那些在人際關係中看起來似乎擁有最佳的時光，會在一起呆最長的時間並會最為喜歡相互彼此的人，是那些不會讓他們父母的行為舉止上的小小的怪癖非常大地困擾他們的人。一些人實際上會對這些小事情變得如此不滿以至於他們離婚了，我猜想有很多的離婚是源自於一個人在關於另一個人的方面無法忍受的一些小事情的積累的體驗。我想知道，對於一個要從在他們的父母的行為舉止中的小小的怪癖不再會困擾一個人並實際上變成其他人的形象的一個可愛的部分的位置開始移動，在這樣一個人的自我內在之中必須要發生什麼樣類型的轉變呢，一個人如何才能從拒絕另一個人移動到接納另一個人呢，這在自我內在之中是如何發生的呢？

(Carla channeling)

(Carla 傳訊)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. It is a blessing and a privilege to greet you on this day of transition from your cold to your warmer season. We thank each for calling us to your circle of seeking, and we share our humble thoughts with you most thankfully, asking only that you listen to our thoughts keeping that which seems of worth and truth to you and disregarding the remainder, for while we wish to be of service, we do not wish to become a stumbling block for any. Therefore, we ask that you invoke your own discrimination, for you will recognize that truth which is for you.

我們是 Q'uo。在太一無限造物者的愛與光中致意。在這個從你們的寒冷的季節轉換到你們更為溫暖的季節的日子裏向你們致意是一種祝福和一種榮幸。我們感謝每一個人呼喚我們來到你們尋求的圈子，我們帶著最大的感激與你們分享我們謙卑的想法，我們僅僅請求你們在聆聽我們的想法的時候保留那些看起來對你們有價值且真實的內容，並將剩下的都拋棄掉，因為雖然我們希望進行服務，我們並不希望成為任何人的絆腳石。因此，我們請你們行使你們自己的分辨力，因為你將會認出適合於你的真理。

A query concerning relationships is always most welcome to us for the

essence of third-density learn/teaching and teach/learning is that there are other selves, to which one must relate in choosing the manner of that relationship with others. The choice of polarity becomes first recognized and then made. The third-density physical vehicle was designed to function only in what you may call the family. By oneself one cannot reproduce and create new life. Without other selves working in cooperation, your own self will be unable to create a meeting of all needs. The essence of what you may call human is an absolute need for relationships with other selves.

一個關於人際關係的問題一直都是我們極為歡迎的，因為第三密度的學習/教導與教導/學習的實質就是，會有一個人必須在選擇人際關係的方式的過程中與其他人建立聯繫的其他的自我。極性的選擇會成為首先被認出並接著被做出的選擇。第三密度的物質性載具是旨在僅僅在你們所稱的家庭中才能發揮機能的。一個人獨自一人是無法繁殖並創造新生命的。沒有在合作中工作的其他自我，你自己的自我將無法創造出對所有需要的事物的一種滿足。你們所稱的人類的實質就是一種對於與其他自我的人際關係的絕對的需要。

Now, we have often pointed out that the other self in its interaction with you acts as a kind of a reflective surface or a mirror, reflecting back to you your own image, for that to which you are drawn or from which you are repelled in others is a somewhat distorted image of that within the self which has not come to the light of self-perception.

因此，我們經常會指出，在這種與你進行相互作用的其他的自我會作為一種反射的表面或者一種鏡子而發揮作用，它將你自己的形象向你映射回來，因為在其他人身上你受到吸引的事物或者你感到排斥的事物，就是自我內在之中的一個多少有些扭曲的形象，而這個形象是尚未進入到自我感知的光之中的。

Thusly, when one sees that which is good in another, one does well to contemplate this positive reaction to discover that which one may by reflection of the nature of the self and the self-perceived virtues. Similarly, when one is disturbed by another, one does well to reflect upon this event to discover what it is within the hidden self that the self perceives as wanting, unworthy or in error. Yet these descriptions would almost create the image of the self as actually separate, a "Monet" if you will. Within a universe created completely of mirrors this is not the case, although the work one does is upon oneself, if it be excellent work. Yet still in the process of working upon the self, other selves offer the opportunity for service, the service which you offer to another and the service which you offer to another by being needy and needing that from another which will help you. It is as important to be able to receive love and kindnesses it is to offer love and charity.

因此，當一個在另一個人身上看到有益的事物的時候，去沉思這種正面性的反應以發現一個人可以藉由對自我的特性以及自我被感覺到的優點的映射而發現的事物，一個人去這樣做是很好的。類似地，當一個人被另一個人打擾的時候，去反思這個事件已發現在隱藏的自我內在之中的什麼事情是自我感知為不足、無價值的或者錯誤的，一個人去這樣做是很好的。而這些描述幾乎將自我的形象創造為實際上是分離的形象，一副“莫內”，如果你們願意這樣說的話。在一個完全有鏡子所創造的宇宙中，這並不是實情，儘管一個人進行的工作是在它自己身上進

行的，如果它是優異的工作的話。而在這個在自己身上進行工作的過程中，其他自我提供了服務的機會，而你向另一個人提供的服務藉由缺少生活必需品以及需要來自於另一個人的將會幫助你的事物而向另一個人提供服務的機會的。能夠去接收愛與慈悲是和能夠去提供愛與慈善一樣重要的。

So the other self is the self yet not the self. The reactions to the other self are the business of the self. That which is proactive, not responsive but creative with regard to another self is often that service which you may best offer that particular other self. We speak always about love. Our message continues to be simple, to the point of confounding the wise. We ask you to open to the love of the infinite Creator; we ask you to become aware of the presence of this love as the center of the life; we ask you that you work towards creating within the self a channel for that infinite love so that this highest truth may be attested to by the solid witness of your being.

因此，其他自我是自我，而又不是自我。對其他自我的反應是自我的工作。在關於其他自我的方面的積極主動，不是回應而是創造性的服務經常是那種你可以向那個特定的其他自我提供的最佳的服務。我們一直在談論愛。我們的資訊繼續是簡單的，以至於到了會令智慧挫敗的程度了。我們請你們向著無限造物者的愛開放，我們請你們察覺到這種愛的存在就是生命的中心，我們請你們向著在自我內在之中為那無限的愛創造出一條管道而工作，這樣這個最高的真理就可以被你們的存有的堅實的見證所證明了。

Now, could you accomplish this, you would be dwelling within the fourth density at this time. It is expected and appreciated that the nature of learning is the attempt and often the failure to manifest the infinite love of the infinite Creator. This is not the sort of test wherein one must study, memorize and accomplish a right answer. Living as a witness to an infinite Love is the kind of test that occurs when one is being observed but not stimulated by a teacher. The teacher rather watches as the spontaneous and natural rhythms of life are created and expressed moment by moment throughout the incarnation.

現在，如果你能夠實踐這個工作，你就會在此刻安住於第四密度之中了。學習的本性就是嘗試去顯化無限造物者的無限的愛，而那種嘗試經常會失敗，這就是被期待和被感激的事情了。這不是某種類型的考試，在其中一個人必須去學習，記憶並完成一個正確的答案。作為對於一種無限的愛的一個見證者而活，就是在一個人正在被觀察但卻沒有被一個老師所激勵的時候發生的考試的類型。老師毋寧是在生命的自發性與自然而然的旋律被創造並在每時每刻在貫穿整個投生中被表達的時候進行觀察的。

The watcher of your life is your own self in its higher manifestation, and at the end of this test, upon the dissolution of the bond between physical and spiritual self, this higher self shall dwell with you, gazing through the record of the days and years of this incarnation. There will be the center of the balance of this particular incarnation perceived. Its perception will be accurate and precise. As the spiritual self walks what has been called the steps of light, those who stop at a certain level shall be within third density again, those who stop and feel comfortable at a somewhat fuller light shall be those who take

up higher density lessons for the next incarnation. 你的生命的觀察者就是你自己
的自我，這個自我位於它更高的顯化之中，在這場考試的結束的位置並位於物質
性的自我和靈性的自我之間的連接消融的時刻，這個更高的自我將居住在你內在
之中，它凝視著這次投生的歲歲年年的積累。將會有被感覺到的這次特定的投生
的平衡的中心。它的感知將會是準確且精準的。當靈性的自我走上所謂的光之階
梯的時候，那些在一定的程度上停在來的人將會再
在一個多少有點更為充滿的光的位置停下來並感覺到舒適的人，將會是那些為
下一次投生承擔起了更高密度的課程的人。

Therefore, one cannot maintain a mentality of a spiritual homework beyond a certain point, for the homework is for a test that will not be held within your lifetime. You see, the self seldom has any very accurate notion of its own essential issues, needs and excellences. Rather, the self tends to perceive the self in a fairly distorted pattern because the self is so hidden from the conscious mind, and because the self within the flesh cannot truly see the self within, there is that veil drawn.

因此，一個人是無法保持一種對靈性上的家庭作業的心理狀態超過一定的程度的，因為家庭作業是為了一個將不會在你的生命被進行的考試的。你看，自我很少對於它自己的實質性的議題、需要以及優秀擁有任何非常準確的觀點。毋寧說，自我傾向於用一種相當扭曲的模式來感知自我的，因為自我是如此被隱藏起來不被有意識的心智所察覺的，因為在肉身中的自我無法真實地看到內在的自我，會有那種被拉下的罩紗。

So, to begin to be able to make the transformation about which your query spoke one must first begin to allow the judgment of the self concerning the self to fade away and become unimportant, for there is no possibility of accurate judgment of the self by the self. It is well to examine the life as much as is possible but only in that [it] enables one to see into the uppermost layers of selfhood. Certainly this is valuable, however, it does not make you a judge. When one is able to lay self-judgment aside and instead to take up the solitude and the dust of the spiritual path taken on faith then is one beginning to be able to dwell and abide with others in a creative and living way.

因此，要開始能夠做出你的問題所談及的那種轉變，一個人必須首先開始允許自己在關於自己的方面的評判逐漸消失並使其變得不重要，因為自我是沒有可能對自我進行準確的評判的。去盡可能多地檢查生命，這是很好的，但是在那種檢查中，它僅僅能夠讓一個人洞悉自我屬性的最上部的表面的層次。肯定地，這是有價值的，然而，它並不會讓你成為一個法官。當一個人能夠將自我評判放在一邊並作為替代接受那條用憑藉著信心而進行的靈性的旅程的孤單和塵土的時候，接下來，一個人就會開始能夠用一種創造性且生動的方式來與其他人呆在一起了。

Each self carries a great and terrible burden, that is, the self-perceived difficulties and errors and mischief which the self has seen the self think, speak and do. No other entity who dwells with you will ever be able to share this burden with you, for even if you were able to talk, confessing every sin you could think of, every error you could remember, yet still would the self feel that such was not truly enough to wash clean human frailty. This is an

accurate perception. You did not come into this incarnation to get everything right but to be a witness to love and light. You are not going to become right or better or finished but will remain one who seems to sow seeds in the wind. 每一個自我都攜帶著一個巨大且可怕的重擔，那個重擔即自我感覺上的困難、錯誤和災禍，它們是自我已經看到自我去思考，去說並去做的事情。沒有其他的與你呆在一起的實體將會能夠與你分享這個重擔，因為即使你能夠說出並坦白你想到過的每一個罪過，你能夠記起的每一個錯誤，而自我仍舊會感覺到，這樣並不是真正足以洗清人類的過失的。這是一個準確的感知。你並不是進入到這次投生來讓每一件事情都變得正確，而是來成為一個愛與光的見證的。你將不會成為正確的，更好的或者被完成的，但是你將依舊是一個看起來似乎將種子播撒的風中的人。

The phrase, "casting one's bread upon the waters" comes from your holy work, the Bible, and that is what each self is intended to do, to cast the love and light and being a witness unto the ever moving, ever disappearing waters of life. Indeed, one may rejoice and offer thanks when one is simply giving away love and light, for within this image in your Bible it is pointed out that if one achieves a true release of gifts, a lack of holding them in memory, then does the Law of Plenty move into action and the self becomes conscious of receiving one hundred and one thousand times the blessing back upon those moving waters of life.

“將一個人的麵包撒到水面上”，這個措辭是來自於你們的神聖著作聖經的，那就是每一個自我打算去做的事情了，在那一直流動，不斷消失的命的水面上去播撒愛與光，成為一個見證者。確實，一個人可以在它單純地奉獻愛與光的時候去歡慶與致謝，因為在這幅你們的聖經中的圖像中被指出的是，如果一個人取得了一種對禮物的真正的釋放並不再將它們留在記憶中，接下來豐盛法則（*Law of Plenty*）就將開始運轉，自我會開始察覺到正在接收到了百倍千倍的從這些流動的命的水面上回饋的祝福。

So, to become able to make the transformation from tolerating another to celebrating another—to use this instrument's phrase—the first step is to become detached from self-judgment and unattached to one's thoughts, words and deeds. In that you do them, think them as well as you can and then forget them and move onward to the next creative moment. Each entity vibrates within a certain range, this basic vibration is as a—we correct this instrument—each entity is an unique vibratory signature. It vibrates as it is, completely whole and completely clear no matter what muddle you may feel you are in. That basic vibration is completely identifiable as you and only you. This vibration, this basic signature is that which you are attempting to affect by the way you live your life and the lessons—we correct this instrument—the way you live your life and the way you concern yourself and deal with the lessons of love you encounter along the King's Highway, as this instrument would put it.

因此，要能夠做出那個從容忍另一個人到讚賞另一個人的轉變——使用這個器皿的措辭——第一步就是去對自我評判變得超然並不被一個人的想法、言語和行為所牽絆。既然你做了它們，盡你所能充分地思考它們，記下來忘記它們並繼

續前往下一個創造性的時刻。每一個實體都是在一定的範圍內振動的，這個基礎的振動就如同一個——我們更正這個器皿，每一個實體都是一個獨一無二的振動的簽名。它是如其所是地振動的，無論你可能感覺到你是處於什麼樣的混亂之中，它是完全地完整和完全地清晰的。這個基礎的振動是完全可被視為與你相同並僅僅只與你相同的。這個振動，這個基本的簽名就是你藉由你活出你的生命和課程的方式——我們更正這個器皿——你活出你的生命的方式和你關注你自己並與你在，如這個器皿會說的一樣，國王的大道所遭遇到的愛的課程打交道的方式而正在嘗試去影響的事物了。

By choosing again and again to serve others, by choosing to seek the Creator in the self, in others, in creation, and in the center of the being, you attempt to affect the narrowing of the gap between your vibratory signature and the basic pure vibration which created all things, that infinite Creator's Thought or Logos of Love.

藉由一次又一次選擇去服務他人，藉由選擇在自己之中，在他人之中，在造物之中，在存有的中心之中去尋求造物者，你嘗試去影響在你的振動的簽名和那個基礎的純淨的振動之間的差距的縮小，就是那個基礎的純淨的振動創造了萬物，它即使無限造物者的想法或者愛的理則。

So you have a relative vibration, that is, relative to the Creator. A great many incarnations are consumed in the slow and inevitable progression and narrowing of that gap betwixt the self and the All Self. This vibration may be seen to be that which is of love and of fear, these are the two basic dynamics within the vibratory levels. To be simplistic we would say that there is always some ratio of fear to love, however the greater the love, the greater the life, the greater the fear, the greater the death, for that which is alive, creative and moving is of love, and that which is judging and defending and inwardly focusing beyond a certain point is of death.

因此，你擁有一種相對的振動，也就是說，相對於造物者的振動。大量的投生被消耗在緩慢而無可避免的進步以及對在自我和全我之間的那個差距的縮小之中了。這個振動被視為是具有愛和恐懼的振動，它們是在這個振動的層次中的兩個基本的動力性。我們會簡單地說，一直都會有某種恐懼與愛的比例，然而，愛更大，生命更大，恐懼更大，死亡更大，因為那種活著的，創造性的，運動的事物是屬於愛的，而那種評判的，守衛的，向內聚焦超越了一定的程度的事物就是屬於死亡的。

When one attempts to learn tolerance of another one is attempting to be able to accept another in complete love and lack of judgment. To the extent that this is accomplished there is a great benefit to the self, to the other self, and to the Creator. When one finds that one must engage in judging, in defending against and so forth, then one is dealing with emotions which may be identified with the death, or the forces of death.

當一個人嘗試去學會忍受另一個人的時候，一個人正在嘗試去通過完全的愛和沒有評判來接納另一個人。在那這種容忍被實現的程度上，會有一種對自我，對其他自我，對造物者的極大的益處。當一個人發現它必須進行評判，進行守衛以及如此等等的時候，接下來，它就在於可能與死亡或者死亡的力量認同的情緒打交

道了。

We speak now of death not in the sense of your living things which bloom and die, but rather we are speaking of that which is of the Creator and that which is separate from the Creator. That is, all things are of the Creator but within your illusion and, indeed, in many illusions beyond your own the—we correct this instrument—there is an apparent choice between energies which move to a fuller life and energies which separate one from life.

我們現在不是從你們那些會繁茂並死亡的活的事物的意義上來談及死亡的，我們毋寧是正在談及屬於造物者的事物以及與造物者分離的事物。也就是說，一切事物都屬於造物者，但是在你們的幻象中，確實，在除了你們自己的幻象之外的很多的幻象中——我們更正這個器皿——在那些向著一種更為圓滿的生命移動的能量和那些將一個人與生命分開的能量之間，有一種明顯的選擇。

There is a great and intensive battle within for your attention from both your deeper self and from the energies which surround you. Constantly you move within a spiritual atmosphere which is flowing and continuous, which never stops in its movements, and which is greatly affected by desire and intention. It is within this intuitively perceived sea of being that you swim, shall we say, or sail, either towards the unity of love which is the Creator or towards that archipelago of perceived self and other selves which is the seascape of the service-to-self entity who perceives the self apart from all by choice, and controlling all for the best good.

在內在之中有一場巨大且激烈的對你的注意力的爭奪，它同時是來自於你的更深的自我和來自於在你周圍的能量的。你會持久地在一種靈性上的氛圍中移動，這種靈性上的氛圍是流動且持續性的，它永遠不會在它的運動中停止，而這種氛圍會極大地被渴望和意圖所影響。你就是在這個用自覺性的方式被感覺到的存在的海洋中游泳，容我們說，或者航行，要麼是朝向造物者之所是的愛的一體性，要麼是朝向被感覺到的自我和其他自我的群島，這些群島就是服務自我的實體的海景了，它們藉由選擇而感覺到自我是與一切都分開的，它們會為了最大的好處而控制一切。

The battle is fought for the heart of the self and sometimes a seeker may begin to think that he has more than one self within him, so full of contradictions does the wandering vagaries of selfhood seem. Thusly, to move from tolerance to celebration of others, the first challenge is to begin to perceive the self within this larger view which does not judge but rather uses energy in a positive and creative manner, in self-acceptance, self-forgiveness and self-[em]powerment. To keep faith, continue in hope and do all such good works as open before the eyes.

這場戰鬥是為自我的核心而戰的，有時候一個尋求者可能會開始思考，他在他內在之中不止有一個自我，因此自我屬性的漫遊的幻想看起來似乎是充滿矛盾的。因此，要從對他人的容忍移動到對他人的讚美，首先得挑戰就是在這種更大的觀點中去感知自我，這種更大的觀點不會評判，而毋寧是用一種正面性且創造性的方式，通過自我接納、自我寬恕和自我賦能來使用能量。要保持信心，在希望中繼續，並做所有這樣的有益的工作，當這些工作在眼前開放的時候。

When this has been perceived as a goal towards which to move, then it is that the self becomes able to extend this charity to other selves. We would offer the model of the way things are that the one known as Jesus offered when this entity described the situation where the sower sows a crop which another shall harvest. When this crop of love and positive desire is sown with a glad and merry heart it then becomes more and more possible to begin to see through the veil, to perceive for the first time the extent to which others sow for you to reap. How rich each is in the harvest given by others to the self, and how much richer shall the self be as it learns more and more to sow those seeds of love and virtue with a careless and generous hand, not waiting for the self to applaud but moving on, practicing the presence of love.

當這已經被感知為一個朝向其移動的目標的時候，接下來自我就開始能夠將這種慈悲延伸到其他自我了。我們會提供叫做耶穌的實體提供的方法作為範例，這個實體描述過播種者為一片莊稼播種而另一個人將會收割這片莊稼的情況。當這片愛的正面性的渴望的莊稼帶著一顆快樂而愉快的心被播種的時候，它接下來就越來越有可能開始看穿罩紗，並第一次感覺到其他人播種以便於你來收割的程度了。在這場由其他人給予自我的收割中，每一個人是怎樣地豐盛呀，當自我越來越多地學會去用一隻漫不經心且慷慨的手來播撒這些愛和美德的種子的時候，自我將會變得怎樣更為豐盛呀，這個播撒種子的人不會等待自我被讚美，而是繼續前進，並實踐愛的臨在。

Lift the eyes from the page of life and you shall see far more between the lines.

從生命的書頁上抬起眼睛，你將看到比字裏行間遠遠更多的事物。

At this time, we would ask if there are continuing queries upon this interesting subject?

在此刻，我們會請問是否有關於這個有趣的主題的繼續的問題呢？

Questioner: Not from me Q'uo, but I really enjoyed what you had to say, thank you very much. 提問者：我沒有問題了，Q'uo，但是我真的喜歡你們所說的內容，非常感謝你們。

We thank you, my brother. This has been a very good group.

我們感謝你，我的兄弟。這已經是一個非常優秀的團體了。

Questioner: No question from me Q'uo, I just enjoyed ... (inaudible).

提問者：我沒有問題了，Q'uo，我僅僅喜歡.....(聽不見)

We humbly thank you, my brother.

我們謙遜地感謝你，我的兄弟。

How we love you! How beautiful you are to us! We see you wanting so much to cherish each other. Cherish yourselves, and then turn the eyes towards the

infinite One, and your instinct shall more and more be that which does celebrate others, that which does have charity and wisdom towards others. These are natural ways. You are simply relearning them. Never doubt that behind the veil of suffering and limitation lies a land where love is visible. But hold fast to that faith and let it be the rock upon which you stand, with arms open to receive love ... and hearts open to give it. May you truly celebrate and enable each other as you walk along the King's Highway.

我們是多麼愛你們呀！對於我們，你們是怎樣地美麗呀！我們看到你們如此強烈地想要愛護彼此。愛護你們自己，接下來將眼睛轉向無限太一，你的本能將會越來越多地成為那種確實讚美其他人，確實對其他人擁有慈悲和智慧的本能。這些是自然而然的途徑。你單純地是在重新學習它們。永遠不要懷疑在苦難和限制的罩紗之後存在有一片土地，在那裏愛是可以看見的。但是，緊握那種信心並讓它成為你站在其上的基石，張開雙臂來接收愛.....開放心靈開給予它。祝你們在你們走在國王的大道上的時候真正地讚美相互彼此並為相互彼此賦予力量。

We thank each again for the joy of your company and the beauty of your shining hope. We leave you in the love and in the light of the one infinite Creator. Adonai. Adonai.

我們為你們的陪伴的喜悅和你們閃耀的希望的魅力而再一次感謝各位。我們在太一無限造物者的愛與光中離開你們。Adonai。Adonai。

May 22, 1994

1994-05-22 流浪者的服務

Group question: The question this afternoon has to do with wanderers. What does Q"uo have to say to those who have discovered that they are wanderers to be of service to others and what would Q"uo have to say to those wanderers who have not discovered that they are wanderers?

團體問題：今天下午的問題與流浪者有關。對於那些已經發現他們是要去服務他人的流浪者的實體們，Q"uo 有什麼要對他們說的嗎，對於那些尚未發現他們是流浪者的實體們，Q,,uo 有什麼要對他們說的嗎？

(Carla channeling)

(Carla傳訊)

We are Q"uo. Greetings in the love and in the light of the one infinite Creator. We thank you for calling us to your circle of seeking. It is our great privilege to share our thoughts with you on the subject of wanderers. As we speak, please feel free to take those thoughts which appeal and leave others behind, for we are not without error and would not wish to be a stumbling block in your path.

我們是 Q"uo。在太一無限造物者的愛與光中致意。我們為你們呼喚我們來到你們尋求的圈子而感謝你們。在流浪者的主題上與你們分享我們的想法是我們極大的榮幸。當我們發言的時候，請隨意拿取那些有吸引力的想法並將其他的都留在後面，因為我們不是不會犯錯的，我們並不希望成為在你的道路上的一塊絆腳石。

We are aware that this instrument has been much concerned with this subject. We would express to this instrument that it would aid the contact were the instrument to completely release the fear of contributing too much to the channeling. This is not a problem from our point of view, and the releasing of worrying would relax the instrument and improve the contact. We also would say, before we continue with this subject, that the one known as Hatonn is with this group this particular day as there is a desire for this entity"s basic vibrations which will be imprinted upon the tape.

我們意識到這個器皿已經對這個主題有過大量的擔憂了。我們會向這個器皿表達，如果器皿完全地釋放對於傳訊奉獻過多的擔心，它會是對接觸有幫助的。從我們的觀點來來看，這不是一個問題，釋放憂慮會讓器皿放鬆並增進接觸。我們同樣會在我們繼續這個主題之前說，被知曉為 *Hatonn* 的實體在這個特別的日子是與這個團體在一起的，因為有一種對於這個實體的基本的振動的渴望，這種振動將會被印刻在磁帶上。

When the term "wanderer" is used the basic meaning of this word is that one is traveling without reference to a goal or destination. There is, implicit in this term, a feeling or emotional/mental mindset of aloneness, restlessness, shared solitude, and indifferent scenery. The winds blow cold and harshly for the wanderer. The sun beats down mercilessly for the wanderer. Few there are who use that term who feel that it is desirable to be a wandering spirit. All of

the third-density instinct is towards putting down the roots, securing the home, and protecting the home and family. The wanderer is uprooted when gazed at in the cultural context that you enjoy upon your sphere. Therefore, it is natural that this term be chosen as descriptive of those who have come into the Earth's sphere of influence and incarnated to become as one with all citizens of your Earth.

當“流浪者”這個詞語被使用的時候，這個詞語的基本的意思是，一個在沒有參照一個目標或者目的地的情況下旅行的實體。在這個詞語中隱含有一種孤單、不安定，被分享的寂寞以及對景色漠不關心的感覺或者情緒/心智的觀念模式。風寒冷而嚴酷地向著流浪者吹著。太陽無情地向著流浪者照下來。很少會有使用那個詞語的人會感覺到成為一個流浪的靈體是令人滿意的。所有第三密度的本能都是朝向紮根，守衛家園並保護家園和家庭的。當從你們在你們的星球上所享受的文化性的背景中來注視流浪者的時候，流浪者是無根的浮萍。因此，這個詞語被選作對那些進入到地球的影響範圍並投生成為一個與你們地球的所有的居民在一起的居民的實體的描述，這是自然的。

So, at the heart of being a wanderer is that feeling of dislocation, of being in the world but not of the world in which you find yourselves. Because this situation seems full of discomfort many who have wandered here are simply miserable without finding any comfort. To respond to that need for comforting some who have responded have leaned in their discussions heavily towards comforting wanderers by encouraging a sense of separation from native Earth humans. We do not encourage this line of thought because each wanderer, in coming into your Earth's sphere of influence, took upon it the responsibility of citizenship of this Earth. As much as any other native inhabitant, wanderers will be expected to walk the steps of light when this incarnational experience is at an end, and, just as much as any native inhabitant of Earth, if the steps are walked to a point of comfort within third density the wanderer shall not return to its home vibratory nexus but, rather, shall continue in third density until graduation is achieved.

因此，在成為一個流浪者的核心之處的是那種錯位感，那種處於一個世界卻又感覺不屬於那個你們發現你們自己正處於其中的世界的感覺。因為這個情境看起來似乎是充滿了不舒適的，很多已經流浪到這裏的實體單純地為無法找到任何的舒適而是悲慘的。要回應那種對舒適的需要，一些已經做出了回應的實體已經在他們的討論中嚴重地傾向於藉由鼓勵一種與地球的本地人分開的感覺來讓流浪者感覺到舒適了。我們並不估計這種思考的線路，因為每一個流浪者，在進入到你們的地球的影響範圍的時候，都承擔起了成為這個地球的居民的責任了。和任何其他本地的居民一樣，流浪者將會在這次投生體驗結束的時候被期待去走上光之階梯，就好像任何的地球的本地的居民一樣，如果階梯被走到了一個在第三密度中的舒適的位置的話，流浪者將不會返回到它家園的振動的連接，而會相反繼續在第三密度之中，一直到畢業被取得為止。

Therefore, we greatly encourage all wanderers to take up the burden of a dual existence, for that is precisely why you have put yourselves to this task. As difficult and disagreeable as it sometimes is to live with this double vibratory pattern, this difficulty is worthwhile and one hundred times

worthwhile, for the basic vocation of every wanderer is to bear witness to the light and the love of the one infinite Creator. Therefore, the life may be seen to be full of everyday matters, yet offer ample time and space for the spiritual vocation to which wanderers have called themselves, that of bearing witness. 因此，我們極其鼓勵所有的流浪者都擔負起一種雙重的存在性的重擔，因為這恰恰就是為什麼你讓你自己接受這個任務的原因了。儘管有時候要藉由這種雙重的振動模式而生活是困難且難以應付的，這種困難是有價值的且是有一百倍的價值的，因為每一個流浪者的根本的天職就是去見證太一無限造物者的愛與光。因此，雖然生命可以被看到是充滿了日常生活的事情的，而這種生命卻為這種流浪者已經呼喚他們自己來從事的靈性的天職提供了充足的空間與時間，那個天職就是去做見證。

And how does a wanderer bear this witness? It might seem that witnesses are best when they are expressing by words that witness to which they hew, yet this actually is not so. Rather, wanderers may best bear witness by being most fully themselves, for it is the basic vibratory complex carried in the violet ray by each wanderer that is witness by its very essence. Therefore, the wanderer's job in everyday affairs is to keep the channel of selfhood and essence clean, clear and pellucid. This is in many ways a passive spiritual vocation. It is easier to make the mistake of attempting to speak this witness and not being understood or of service than to refrain from some activity and, therefore, fail to bear witness.

一個流浪者要如何做這種見證呢？可能看起來似乎當他們藉由言語來表達他們所恪守的見證的時候，這樣的見證是最好的，而實際上並非如此。毋寧說，流浪者可以藉由最為完整地成為他們自己而最佳地做見證，因為就是那種被每一個流浪者在紫羅蘭光芒中攜帶著的基礎的振動複合體是被其核心實質所見證的。因此，流浪者在日常生活的事務中的工作就是去保持自我屬性的管道和實質的清潔、清晰與透明。在很多方式上，這是一個被動的靈性上的職業。嘗試去說出這種見證而不被理解或者不進行服務，去犯這樣的錯誤要比去避免某個行為並因此無法做見證要容易的多。

The planetary consciousness is drinking in your essence. It is lightening the planetary vibration and is acting as an ameliorator of birth pangs within the planet itself and within the great congregation of entities which now approach your millennium. Inconvenient and difficult times beckon. Within these confusing times the silent witness of being shall more and more be needed as the planet reaches for a new point of balance.

星球的意識是在你們的實質中啜飲的。它正在照亮星球的振動，它正在作為在行星自身內在之中以及在現在正在接近你們的千禧年的實體的龐大的彙聚之中的出生的劇痛的一種改良物而起作用。不便和困難的時間在招手。在這個令人混淆的時間之中，隨著這個星球取得一個新的平衡點，靜默的存在的見證者將越來越多地被需要。

We encourage each so to arrange the daily habits that the center of being is given respect and pride of place within the daily life. As always, we suggest a daily meditation, a turning in and out of season towards that infinity which is

the inarticulated love of the one infinite Creator. The challenge for each wanderer is to be able to dwell in this particular illusion, to enter fully into the processes of becoming a transformation yet remain at the center of being, consciously turning again and again to love itself.

我們鼓勵每一個人都如此安排每一天的習慣，以至於存有的中心被奉獻給在每一天的生命之中的尊重和自豪的位置。一如既往，我們建議一種每日的冥想，一種朝向太一無限造物者的無法言喻的愛之所是的無限的季節的流轉。每一個流浪者的挑戰就是能夠安住於這個特定的幻象之中，去完全地進入到成為一種形變的過程而又留在在存有的中心，並同時有意識地一次又一次地轉向愛本身。

To those who feel somewhat dislocated and alienated by the outward environment but who have not yet decided for sure that they are wanderers we say to each that it is well to act as if you are a wanderer, for that which wanderers came here to do is that which all may help by attempting to do. For at heart, all are wanderers. We, as well as you. All have wandered from that inarticulated love which is the one infinite Creator. We have wandered through many, many creations and have experienced manifestation upon manifestation. Within each place we have found eventually the one infinite Creator, and as we have found the Creator we have felt that homecoming. Yet as soon as that is felt the new challenge arises, the new day dawns, a new lesson is to be learned, and once again the restless wandering begins within. 對於那些因為外部的環境而感覺到多少有些錯位和疏遠，而又尚未確切地確定他們是流浪者的實體，我們會對每一個人說，就好像你是一個流浪者一樣地行動，這是很好的，因為流浪者來到這裏來做的事情就是所有藉由嘗試去做而可能會有幫助的事情。因為，在核心之處，所有人都是流浪者。我們，和你們一樣，都是流浪者。所有人都是從那種太一無限造物者之所是的無法言喻的愛開始流浪的。我們已經流浪穿過了許多許多的造物並已經體驗過一個接一個的顯化了。在每一個地方之中，我們已經最終找到了太一無限造物者，當我們找到造物者的時候，我們感覺到回家了。而那種回家的感覺一被感覺到，新的挑戰就升起了，新的一天破曉了，一門新的課程要被學習了，再一次，不安寧的流浪在內在之中開始了。

May each wanderer find comfort in the knowledge that it cannot help contributing positively to the planetary vibration. Even with what seems to be gross mismanagement of time and energy, yet still in that very basic alienated mindset there dwells that vibration which is fuller with light. This very alienation is simply a surface symptom of a deep and spiritual gift. Comfort yourself when the heart is heavy and the feelings bruised with the knowledge that you are being of service. You are doing that which you came to do. You may find ways to do it better, but you are not failing no matter what it seems like.

祝願每一個流浪者都在這樣一種知曉中找到安慰，即它是不由自主地正面性地為星球的振動做貢獻的。甚至在看起來似乎是時間和能量的嚴重的處理不當的情況下，在那種非常根本性的疏離的心態中仍舊會安住著那種更多地充滿光的振動。正是這種疏離是一個深入且靈性的禮物的一種表面的症狀。當心是沉重的而感覺因為你是來進行服務的知曉而瘀傷的時候，安慰你自己吧。你正在你做你來到這個來做的事情。你可以找到方法來更好地進行它，但是你是不會失敗的，無論它

看起來似乎是什麼樣子的。

In the great circle of creation we salute each brave soul who has chosen this sacrificial honor. The one known as Brother Philip has said, "The crown shall weigh heavy upon the head, yet you shall wear it and you shall serve under it." May this be most truly so for each.

在造物的偉大的圓之中，我們向每一個已經選擇了這個犧牲的榮耀的勇敢的靈魂敬禮。叫做菲力浦兄弟的實體說過，“皇冠在頭上是沉重的，而你將戴起它，你將在戴著它服務。”

We would, at this time, ask if there are any queries.

我們會在此刻請問是否有任何問題。

(Pause)

(暫停)

We thank you. The ones of Hatonn wished only to place the basic vibration upon the tape in order that comfort may be given to one who hears.

我們感謝你們。*Hatonn* 實體僅僅希望將這種基礎的振動放置在磁帶上以便於那種安慰可以被給予一個聽到它的人。

We once again thank each for gathering to seek within spirituality for that ultimate reality which beckons. How confusing it is to have chosen to become manifestations of love. At the point at which we all are it seems very strange that we as Creator chose to become co-creators, moving in and out of illusion after illusion. Yet that which is infinite calls for more and more and each carries that eternal stillness and the eternal free will within. The combination creates that which is just and right and good. Yes, you shall suffer, but this suffering is infinitely worthwhile.

我們再一次感謝每一位聚集在一起在靈性中尋求那召喚的終極的實相。這種終極的實相已經選擇成為了愛的顯化，這是多麼令人混淆的事情呀。在那個我們全部都處於其上的位置上，我們作為造物者選擇去成為共同造物者，在一個接一個的幻象中進進出出，這看起來似乎是非常奇怪的。而那無限之所是的事物會呼喚越來越多的人，每一個人都在內在之中攜帶著永恆的安靜與永恆的自由意志。這種混合物創造了公平、正確和有益之所是的事物。是的，你們將會受苦，但是這種受苦是無限有價值的。

We leave this instrument and this group in the love and in the light of the one infinite Creator. We are known to you as those of Q"uo. Adonai. Adonai, vasu. 我們在太一無限造物者的愛與光中離開這個器皿和這個團體。我們是你們知曉的 Q"uo. *Adonai* , *Adonai* , *Vasu*。

(Carla channeling)

(*Carla* 傳訊)

I Yadda. This instrument wishes to challenge and not trust the vibration, so we

must stop and challenge. We accept this instrument's anal retentiveness, as she would say, understanding that she is in earnest in the attempt to receive only positive information. We, too, say of wanderers, "Go to it, and stop complaining." You came to work, so work! Where is the joy unless you sink your teeth into the vibration of your Earth? Feel that strength within and stop namby-pambying. We exhort you—have fun!

我是 *Yadda*。這個器皿希望傳訊但不相信那個振動，因此我們必須停下來並挑戰。我們接受這個器皿的(如她會說的一樣)差記性，我們同時理解她在嘗試去僅僅接收正面性的資訊方面是認真的。我們，同樣，會對流浪者說，“前進吧，別抱怨了。”你是來工作的，就去工作吧！除非你深深沉浸在你的地球的振動之中，否則喜悅會在何處呢？感覺那種內在的力量並停止多愁善感吧。我們勉勵你們——玩的開心！

We leave this instrument in the love and light of the Creator. We thank this instrument for allowing us to bare our barbaric "yawp." We leave you in the love and light of the infinite One once again. I *Yadda*.

我們在造物者的愛與光中離開這個器皿。我們感謝這個器皿允許我們袒露我們粗俗的"蠢話"。我們再一次在無限太一的愛與光中離開你們。我是 *Yadda*。

May 29, 1994

1994-05-29 靈性療愈的技巧

Group question: The question today has to do with healing. Many of the newer and more holistic means of healing deal with the body that has to be healed, the mind and the emotional system that has an effect upon the body, and then each one attempts to deal also with the spiritual aspect, which has ascendancy over both the emotional and the physical realms. We are wondering how a healer who is using any particular holistic method to heal might aid the patient to engage the spiritual aspect of the healing so that the healing has a better chance of being successful and so that the roots of the problems are dealt with. Could you give us some information on that?

團體問題：今天的問題是與療愈有關的。很多更加新穎的以及更加整體性的療愈的途徑都與必須要被治癒的身體以及在身體上擁有一種影響的心智和情緒的系統打交道的，每一個療愈的途徑同樣也都嘗試去與靈性的面向打交道，靈性的面向同時對於情緒和身體的領域是占上風的。我們想知道一個正在使用任何特定的整體療法的療愈者如何可能幫助病人參與到療愈的進行的面向，這樣療愈就會擁有一種更好的成功的機會，以便於問題的根源就可以被處理。你們能夠在那方面給我們一些資訊嗎？

(Carla channeling)

(Carla 傳訊)

We are those of Q"uo. Greetings in the love and in the light of the one infinite Creator. It is indeed a privilege to be called to your circle of seeking and we humbly thank each for offering us the honor of sharing our vibrations and our opinions with you. As always, we request that those thoughts which seem helpful to each be retained and that those which do not appear helpful at this particular occasion be released, for we are prone to error, being those who journey with you, but perhaps a few steps further in that infinite journey. With this understood we may speak freely.

我們是 Q"uo。在太一無限造物者的愛與光中致意，被你們的尋求的圈子呼喚，這確實是一種榮幸，我們謙卑地感謝每一位提供給我們與你們分享我們的振動和我們的觀點的榮耀。一如既往，我們請求那些看起來對你們每個人有幫助的想法被保留下來，而那些在這個特定的時機顯得並不是有幫助的想法都被釋放掉，因為我們是易於犯錯的，我們是那些與你們一同旅行的人，而我們也許在那條無限的旅程上多走了幾步。帶著這種理解，我們就可以自由發言了。

The difficulty in speaking about spiritual healing and cleansing is the difficulty common to all attempts to put faith into words. Whereas physical and mental, emotional—we correct this instrument—emotional problems have a large vocabulary of closely fitting words to work with, the issues of spirit must depend upon words such as love and faith which have no objective referent that is at one's hand to pin down and to create as a fully meaningful term. Words like faith indeed do refer to a real thing, but that reality is at best approximately symbolized by language, for the level of this truth is beyond

the reach of words created as tools in dealing with one's environment. 在談論靈性上的療愈與清理的方面的困難是所有去忠實於言語的嘗試所共有的困難。有鑒於身體的、心智的、情緒上的——我們更正這個器皿——情緒的問題都擁有一個巨大的嚴謹地適用的詞語的辭彙表來與其一同工作，而靈性上的議題必須依賴於諸如愛、信心之類的沒有客觀的參照物的詞語，這些客觀的參照物是在一個人手邊的用來確定並創造出一個充滿意義的術語的事物。諸如信心之類的詞語確實指的是一個真實的事物，但是那種實相是藉由言語的最佳的近似的符號象徵，因為這個真理的層次是在穿越言語的範圍之外被創造為在一個人的環境打交道的過程中的工具的。

The entity who is attempting a life lived in faith is perhaps the closest one might come to a fully meaningful symbol of faith. A person who is attempting to love is perhaps the soulful expression of love itself. When that verb which is the seeker seeks to attain the objective of spiritual health, then, there is no set of words that can bring about healing, for the health of spirit is at once always within that entity seeking help, regardless of the outer appearance. However, this health is also most suggestible when there is attained within the seeker the releasing and balancing of all energies which can be felt, and then the simple willing belief of a believer who believes not in the words of faith, but who believes that faith is the appropriate energetic balance.

正在嘗試一種藉由信心而被活出的生命的實體也許是對於一個可能實現一種充滿意義的信心的象徵的實體的最接近的描述了。一個正在嘗試去愛的人也許是愛本身的靈魂上的表達，當那個尋求者所尋求的動詞取得了靈性上的健康的寶格的時候，接下來，沒有言語的設置是能夠產生出療愈的，**因為靈性上的健康是一直位於尋求者的內在之中，而同時又在尋求幫助的，無論外在的表現是什麼。**然而，當在那個尋求者內在之中有對於所有能夠被感覺到的能量的釋放和平衡被取得的時候，這種健康同樣也是極其易受暗示的影響的，接下來，對於一個並不相信信心的言語但卻相信那種信心的人，這樣一個相信者的簡單的自發的信念就是適當的能量上的平衡了。

This is difficult for us to give this instrument but we would ask each to picture the entity who rides upon the bicycle or the entity who flies the airplane. When the various moments of motion are moving harmoniously, the balance is effortless. To achieve an approximate balance, however, for the newly—we correct this instrument—for the new practitioner is very difficult. The beginner does not know what true balance feels like and has not the ready instinct usually for that point of balance. So it is when a seeker begins to reinvent the life so that the life becomes a life lived in faith.

這是我們給予這個器皿的困難，但是我們會請為一個人都想像騎自行車的實體或者駕駛飛機的實體。當各種各樣運動的時刻正在協調一致地移動的時候，平衡是毫不費力的。然而，要取得一種近似的平衡，對於新的——我們更正這個器皿——對於新的練習者是非常困難的。新手並不知道那種真實的平衡感覺起來是什麼，它沒有那種通常用於那種平衡的位置的現成的直覺。因此，就是當一個尋求者開始重塑生命的時候，因此，那個生命就會成為一次在信心中被活出的生命了。

Structurally speaking, there are two clear portions to working upon spiritual healing or health. The first energy which needs to be worked with by the entity and by a healer who wishes to assist is that portion of the self which could perhaps be seen as muddled or roiled in terms of energetic patterns. The torque of spiritual disease is such that the unhealthy entity that one could say knotted or twisted and then held in that pattern by the energies which wish to untangle that unhealth, but yet each attempt to untangle just (close) the knot tighter.

從結構上來說，在對靈性上的療愈或者健康進行工作的方面有兩個清楚的部分。第一個實體以及一個希望去輔助的療愈者需要在其上進行工作的能量是自我的 那個也許能夠被視為是在能量模式的方面泥濘的或者是被攪亂的部分。靈性上的疾病的力矩就是這樣一種力矩，一個人可以說不健康的實體是打結的或者是纏繞的，接下來，藉由希望去解開那種不健康的能量，這種不健康在那種模式中而被保留下來了，而每一個去解開的嘗試僅僅讓那個結纏繞得更緊了。

This darkness, shall we say, is a darkness which is in the midst of the light which is also perceived as darkness. Therefore, there is no vision within which can tell what of the shadow world of spirit is of health and which is that of disease. Therefore, in the combing out of these tangles the dependency must be not upon precise visualization, but rather upon the willingness of that seeker to lay down all judgment of both disease and health, or of both the darkness which is knotted and that great darkness of spirit which is the rightful realm of the healthy and balanced spiritual seeker.

容我們說，這種黑暗是一個在光明之中的黑暗，而這種光明同樣也被感覺為黑暗。因此，沒有景象是在其中能夠告訴你靈性的陰影的世界的什麼部分是健康的，哪一個部分是疾病。因此，在將這些纏繞梳理清楚的過程中，從屬物不一定是在精確的觀想之上的，而毋寧是在尋求者樂意於同時將所有對於疾病和健康的評判，或者同時將所有對於打結的黑暗和靈性上的巨大的黑暗的評判都放下來之上，那種靈性的巨大的黑暗是健康與平衡的靈性尋求者的恰當的領域。

The right ways of working to release these tightly held points of disease are those which heavily move into symbol, both the use of symbols and the general willingness to work with parallel healing modes, with the realization that the cleansing of the mode used is specifically intended and desired to be reflected within the patterns of energy of the individual as spiritual counterparts. So that perhaps an entity seeking to release old mind and old unhealth of spirit might put the self upon some sort of fast or diet, this being specifically stated within and repeated often as one form of cleansing which is reflected into the spirit; as the parallel of the body is cleansed, so the paralleled spirit also becomes more cleansed and less full of substance.

去釋放這些被緊握不放的疾病點的工作的適當的方式是沉重地進入到象徵之中的方式，同時使用象徵和一般性的樂意來與平行的療愈的模式一種工作，並同時意識到，對於被使用的模式的清理是要被明確地打算，被渴望以在個體的能量模式之中作為靈性上的對應物而被反射。因此，也許一個尋求去釋放舊的心智和舊的不健康的靈性的實體可能會將自我放置在某種類型的禁食或者節食上，這會明確地在內在之中被陳述並作為一種被映射進入到靈性之中的清理的形式而時常

被重複，當身體的平行物被清理的時候，相應的靈性同樣也變得更加乾淨且更少地充滿質地了。

As a healer wishing to aid this process, one may work within one's experience and thought to achieve methods found by one particular healer to be efficacious. These might include, for instance, the aiding of that patient to achieve a more suggestible state, or hypnosis. In this state, then, the healer may take the entity to a point between incarnations where the higher self is [a] voice available to and able to respond to questioner and questions so that the healer might gently request the higher self be asked by the patient if this entity is indeed ready to experience healing. In other words, is that lesson for which this distortion was necessary now learned; if not, may there be some thought upon this. Thusly, that entity's higher self may give impressions and words within the hearing and control of that patient.

作為一個希望去幫助這個過程的療愈者，一個人可以在它的體驗和想法之中進行工作以取得一個特定的療愈者發現是有成效的方法。這些方法可能包括了，舉個例子，幫助病人取得一種更為易受暗示影響的狀態或者催眠。在這種狀態中，接下來，療愈者就可以將那個實體帶到一個在兩次投生中間的一個位置上，在那裏高我是一個可以被取得並能夠回應提問者和問題的聲音，這樣，療愈者可以溫和地請求高我被病人詢問，是否這個實體確實準備好體驗療愈了。換句話說，那個對於這個扭曲是必不可少的課程現在已經被學會了嗎，如果沒有被學會，也許在這一點上會有某個想法。因此，那個實體的高我可以在那個病人的聽得見的範圍內以及控制範圍中給予印象和言語。

Alternately, a healer might choose, when a hypnotic state was achieved, simply to speak in terms of lessening fear by means of extending the range of the viewpoint. This entity recalls the story told her of a patient whose ulcers were life-threatening. In hypnosis this entity was told that the entity sat on the side of a large planet, a ball whirling in space. The scope of time, the reaches of spaces were piped into the inner world of this entity. Those [concerns which] seared and burned within could more and more be seen to be of less import because of the widening of the viewpoint from this moment and this place to an infinite sweep of time and space.

作為替代，在一種催眠的狀態被取得的時候，一個療愈者可以選擇單純地藉由拓展觀點的範圍而在減輕恐懼的方面發言。這個實體回憶起了一個病人告訴她的故事，這個病人的潰瘍威脅到生命了。在催眠中，這個實體被告知，它坐在一個巨大的星球的一面上，一個在太空中旋轉的星球。時間的廣度，空間的範圍被導入到這個實體的內在之中了。因為將來自於這個時刻和這個空間的視角拓寬到一種時間和空間的無限的延伸，那些在內在之中燒焦的和灼傷的擔憂可以越來越多地被看到是較不重要的事情了。

Another entity might wish to use the conscious technique, that is, the patient remaining conscious of the tones sung or the prayers offered. In doing these chantings or singings or sharing energy in some other way, the healer and the patient are together seeking to release the disease by these energetic displacements, not of thoughts but of tones and so forth which have for the

healer the ability to carry prayer, the energy of prayer. For what is a prayer? When one wishes to aid the spiritually ill one truly needs to be able to speak of prayer in a way which is flexible, but yet which holds for the healer that ring of authority which indicates experience, which the healer does have. So perhaps it is well to look at prayer.

另一個實體可能會希望去使用的有意識的技術是，讓病人保持對於那些被唱出的音調或者被提供的祈禱的察覺。在進行這些吟詠、歌唱或者用某種其他的方式來分享能量的過程中，療愈者和病人正在一同尋求藉由這些能量的位移去釋放疾病，不是想法的能量的位移，而是音調以及諸如此類的能量的位移，它們對於療愈者而言是擁有能力去承載祈禱以及祈禱的能量的。因為一個祈禱是什麼呢？當一個人希望去幫助在靈性上的疾病的時候，一個人真正需要能夠用一種靈活而又為那個療愈者持有權威的聲音的方式來說出祈禱，這種權威表明了那個尋求者確實擁有的經驗。

But this moves into the second portion of the material we hope to share at this working. Before we leave the first there is a bit more to be said. What is this knotting that indicates that the shuttle of spirit is not in good working order? The simplest term is fear. The spiritually ill entity has moved into an isolation, a place alone within which the entity is unforgiven and unnurtured. This isolation is crushing and once entered is very difficult to see, much less to work with. So, the energies of the healer pour like a blessing over this wounded spirit, lessening the isolation. However it is an infringement on the free will of the spirit being healed to substitute one's own faith for the faith of the patient, so the healer who wishes to be of benefit must work on itself, offering, too, itself those energies of forgiveness and wholeness. And in this offering to self, opening and sharing this purifies emotion of an at-one-ment with the patient.

而這進入到了我們在這次工作希望去分享的材料的部分。在我們離開第一部分之前，會有多一點點內容是要被說的。這種打結的什麼方面是表明靈性的運輸器並不是處於有益處的工作的狀態之中的呢？最簡單的措辭是恐懼。在靈性上生病的實體已經進入到一種隔絕，一個孤單的場所之中，在其中那個實體是無法被寬恕且無法被滋養的。這種隔離是壓倒性的，一旦進入到這種隔離之中，它是很難看到，更別提在其上進行工作了。因此，療愈者的能量就好像一種傾瀉在這個受傷的靈性之上並減輕了那種隔離的祝福一樣。然而，去用一個人自己信心代替那個病人的信心，這是一種對那個被療愈的靈體的自由意志的侵犯，因此，希望成為有益處的療愈者必須在它自己身上進行工作，並同樣也為它自己提供了些寬恕與完整性的能量。在這種對自我的給予中，開放並與病人一同分享這種一次救贖的純淨的情感。

Simply to say, "All things are love and love casts out fear," is in almost all cases inadequate. Perhaps one entity might hear and understand in a moment of realization that truly love casts out fear, but to the ailing spirit, such encouragement usually is received as if it simply constituted another pressure which was painful, the feelings of inadequacy and helplessness continuing and perhaps even growing. It is well to be humble and silent before or in the face of the temptation to overstate or speak too much. However, there are an

infinite number of ways to create within the self of the healer that dynamic balance to forgiveness and love which may far better speak to the spiritually ill.

單純去說，“一切事情都是愛，愛會驅散恐懼”，這在幾乎所有的情況中都是不足的。也許一個實體可以在一個領悟的時刻聽到並理解，愛真的會驅散恐懼，但是對於那個患病的靈體，這樣的鼓勵通常會被接收到就好像它單純地構成了另外一個令人痛苦的壓力一樣，不足以及無助的感覺會繼續，也許甚至會逐漸增強。在去誇大其辭或者說得太過分的誘惑之前或者面前去變得謙遜而靜默，這是很好的。然而，會有無限數量的方式去在療愈者的自我的內在之中創造出那種動力上的對寬恕與愛的平衡，這種平衡也許在向那個在靈性上生病的人說話的方面是遠遠更好的。

This instrument is concerned that it is not picking up all that we are offering, but we ask this instrument to quit being so picky and move on please. We are teasing this instrument.

這個器皿擔心它沒有拾起所有我們正在提供的內容，但是我們請這個器皿不要這樣過分講究並繼續前進。我們正在取笑這個器皿。

Once that fear that isolates and anguishes the patient has been addressed, once the way has been to some extent cleared, then the healer moves to the darkness of spiritual hell, still in that place of mystery where faith is born, but now is free because of having addressed and bid farewell to fear. Into this environment may prayer come.

一旦那種將病人隔離並使其苦惱的恐懼已經被表達出來了，一旦道路已經在某種程度上被清空了，接下來，療愈者就會移動到靈性上的地獄的黑暗之中，在那個信心在其中誕生的神秘的場所之中安靜下來，但是，因為已經表達並告別了恐懼了，現在是自由的了。祈禱就可以進入到這個環境中了。

The one known as D has offered the information that although the spiritual illness can now be to some extent determined or found, yet there has not been a corresponding mode of healing with the exception of prayer. Again this is because the spirit, while acting as a shuttle for energies into the physical and mental and emotional bodies, is not in direct contact with energies within the instinctual body and mental frame of individuals upon planet Earth, but rather can be reached roundabout, or so it seems to those within third density. The praying seems roundabout because one is praying to forces or essences within the world of spirit. And then that energy which lies without the sphere of Earth is persuaded to enter into the tangle to breathe balance into it.

However, in actuality prayer is the most direct way of healing, for true healing is the restoration of all energies to their rightful balance.

叫做 D 的實體已經給予了資訊，雖然靈性上的疾病現在是能夠在某種程度上被確定或者被發現的，除了祈禱之外，尚未有一種對應的療愈的模式。再一次，這是因為，雖然靈性可以起到供能量進入到物質身體、心智身體以及情緒身體之中的運輸器的作用，靈性不是直接接觸在在行星地球上的個體的本能的身體和心智的框架之中的能量的，而毋寧是能夠用間接的方式被觸及，或者在那些在第三密度中的實體看起來它似乎就是這樣子的。祈禱看起來似乎是間接的，因為一個人

是向著在靈性的世界中的力量或者實質祈禱的。接下來存在於地球範圍之外的能量就被說服進入到那個纏繞之中以將平衡吸入到它之中。然而，實際上，祈禱是最為直接的療愈的方式，因為真實的療愈是將所有能量恢復到他們適當的平衡狀態。

But how to pray and how to aid patients in praying? Firstly, we would suggest that it be told to patients who are interested in helping themselves in this wise, concerning the physical place where he or she might pray, where in a specific environment shall the prayers be, how long shall they be given, of what shall they consist, thereby aiding the seeker in its growing ability to visualize this as a real and efficacious healing mode. For those among your peoples, for the most part, do not have the daily prayers, do not have the praying without ceasing, and if neither the daily repetition of prayer, or the constancy of prayer are things which the patient is familiar with then the suggestion to pray leaves the patient in a vulnerable position, feeling alone and inadequate. Thusly, the healer aids by making a place in time and space where the outer form might be observed. Thusly can a healer move the patient into that mental and emotional feeling of "I can do this."

但是，如何祈禱以及如何祈禱中幫助病人呢？首先，我們會建議，對於那些感興趣在這個方面幫助他們自己的病人，在關於他或者她可以在什麼樣的物質性的場所進行祈禱，祈禱者將會處於什麼樣的具體的環境之中，它們將被給予多長時間，它們將由什麼內容組成的方面，這些是要被告知那些病人的，這會幫助尋求者在將這種祈禱想像為一種真實而有成效的療愈的模式方面擁有越來越強的能力。對於你們的人群中人，對於絕大多數人，它們並不會進行每日祈禱，它們不會不停息地祈禱，如果祈禱的每日的重複以及祈禱的持久性都不是病人熟悉的事情，那麼去祈禱的建議就會將病人留在一種易受傷害的位置上，病人會感覺到孤單與不足。因此，療愈者是藉由在時間和空間中創造一個在其中外在的形式可以被觀察的場所來進行幫助的。這樣，一個療愈者就能夠讓病人進入到那種“我能夠做這個事情”的心智和情緒的感覺中了。

It is seemingly merely working with details to get down to basics to decide which chair to use or what time of day to make for prayer time, yet these down-to-earth details truly do aid in the formation of faith. Now, prayer could be said to be that tune which, though unheard, is the tune of hope. Prayer can be said to be that inner flower which bears the scent of love. Prayer can be talked about indirectly by speaking of the beauty of a poem or a rose. Prayer is a form of communication whose object is one with its subject. The prayer, in reaching to the infinite Creator, reaches within. The self talking to the greater Self, this is the structure which seen from the outside may be said to constitute the house of prayer. The actuality is that that seemingly faraway source of unity which love itself is, lies within, so the journey of prayer is a journey from self to the greater Self within, then circling back to form the unending circle between prayer and prayer, that is between the one who prays and the object of prayer.

在表面上看起來，深入到基礎來決定使用哪一把椅子或者將一天中的什麼時間用於祈禱的時間，這不過就是與具體細節一同工作，而這些實實在在的具體細節真

的確實有助於信心的形成。現在，祈禱能夠被認為是那種調音，雖然它是聽不到的，但它確實對希望的調音。祈禱能夠被認為是那帶有愛的香味的內在的花朵。祈禱能夠藉由談及一首詩或者一朵玫瑰的美麗而間接地被談論。祈禱是一種溝通交流的形式，它的客體與它的主體是合一的。祈禱在向無限造物者伸出手的過程中，向內在之中伸出了手。自我正在與大我談話，這是從外在被看到的構架，它可以被認為是構成了祈禱的房屋了。實情是，那個在表面上看來似乎遠在天邊的愛本身之所是的一體性的源頭，是存在於內在之中的，因此，祈禱的旅程是一條從自我通往內在的大我，接下來繞一圈返回以形成在祈禱和祈禱之間，在祈禱者和祈禱的目標之間的無止境的圓圈的旅程。

It is not that we are saying that people pray to themselves, rather we are saying that ...

我們並不是在說，人們是對他們自己祈禱的，我們毋寧是在說.....

(Side one of tape ends.)

(磁帶一面結束)

(Carla channeling)
(Carla 傳訊)

... to which people pray lies within, for as the illusions of manifestation are progressively cast aside, that which is uncovered is already holy ground, and that far away Creator of one who fears is in reality that imminent presence which is the internal truth of all, shut away from the heart's awareness by that door which the seeker is always able to open but has not discovered the way to, or the key for it.

人們向其祈禱的事物是存在於內在之中的，因為隨著顯化的幻象逐漸被拋在一邊，那被揭露出來的事物已經是神聖的地面了，一個人害怕的那個遠在天邊的造物者實際上是近在眼前的臨在，造物者是一切事物的內在的真理，祂被那扇尋求者一直能夠去打開的門關閉在心的察覺之外了，但尋求者卻尚未發現通往那扇門的途徑或者可打開它的鑰匙。

Thusly, it is well for the healer to speak some words concerning this practice of the infinite presence of that one great original Thought, that logos which is love and which is the One infinite Creator. In your Holy Bible it is written that the one known as Jesus states, "I am come that you may have life and have it more abundantly." This abundance of life is that which is the healthy spirit. When you have been able to, as healer, to place within the seeker "shands these basic concepts, then the healer's job is done insofar as communication with the seeker. From this point onward the healer may pray and know that presence within and offer this state of prayer to the infinite Creator on behalf of the patient, and the seeker who is the patient may begin to create for itself a life which is transformed. But this transformation shall come not visibly, not plainly, but rather from inside out.

去說一些關於那一個偉大的原初的想法，那個愛之所是，太一無限造物者之所是，的理則的無限的臨在的練習的言語，這對於療愈者是很好的。在你們的聖經中寫

道，叫做耶穌的實體說，“我來是為了你們可以擁有生命並更為豐盛地擁有它。”這種生命的豐盛就是健康的靈性之所是的事物了。當你們已經能夠，作為療愈者，將這些基礎的概念放置在尋求者的手中的時候，接下來，在於尋求者溝通交流的範圍內，療愈者的工作就被完成了。從這個位置向前，療愈者可以起到並知曉那種內在的臨在，並將這種祈禱的狀態代表那個病人提供給無限造物者，那個病人作為尋求者可以開始為它自己創造一次被轉變了的生命。這種轉變將用看不見的方式出現，不是平凡無奇地，而毋寧是由內而外地。

There is much which might be added upon this interesting subject, however, we are aware that we have talked overlong, and at this time we would move on in this session by transferring this contact to the one known as Jim. We thank this instrument and leave it in love and in light. We are those of Q"uo. 有大量的可以被添加到這個有趣的主题上的事物，然而，我們意識到我們已經談論過長時間了，在此刻我們會藉由將這個接觸轉移到叫做 *Jim* 的實體來在這次集會中繼續前進。我們感謝這個器皿並在愛與光中離開。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and am with this instrument. I greet each again in love and in light. At this time we would ask if there are any queries which have arisen in the minds of those present to which we may speak?

我是 Q"uo，我與這個器皿在一起了。我再一次在愛與光中向各位致意。在此刻我們會請問是否有任何在場的人們的頭腦中已經升起了的問題是我們可以談論的嗎？

Carla: When you are talking about prayer, is it just that any prayer will do? I mean if people know certain prayers, for example the prayers of St. Francis of Assisi, or is it more ... what you are trying to say is this energy of knowing that all is one. I mean, I am not really getting what you are saying that prayer really consists in so that you could tell somebody else how to do it. Where am I going wrong here?

Carla：當你們談到祈禱的時候，是任何祈禱都將是有效的嗎？我的意思是，如果人們知道一定的祈禱辭，例如亞西西的聖法蘭西斯的祈禱辭，或者它是更加.....你們正在嘗試去說的事情是這種知曉萬物一體的的能量嗎？我的意思是，你們正在說祈禱真正包含的事情是什麼，因此你們能夠告訴某個其他人如何進行它，我不是真的明白這一點。我在這裏在什麼位置出錯了呢？

I am Q"uo, and am aware of your query, my sister. The quality which the prayer most beneficially offers the one to be healed is the avenue through which to express the heart, and the heartfelt desire to be healed, this, then, expressed in a manner which for this entity allows the most open and clear expression to be healed. For some it may be that prayers which exist in your literature are most helpful. For others it may be that the prayer of the moment is the one which is most helpful. Thus, it is not important whether or not the prayer is structured in such and such a fashion, rather it is important

that the prayer provide an avenue for the heart to be expressed.

我是 Q"uo，我理解了你的問題，我的姐妹。祈禱用最為有益處的方式提供給一個要被治癒的人的特性是通過其而表達心以及要被治癒的由衷的渴望的途徑，這條途徑接下來會用這樣一種方式表達，這種方式會為這個實體允許最為開放且清晰的要被療愈的表達。對於一些人，最有幫助的祈禱可能是存在于你們的文學中的祈禱辭。對於其他人，最有幫助的祈禱可能是在那個時刻的那一個祈禱辭。因此，是否祈禱是用這樣或者那樣的一種方式被構建的，這是不重要的毋寧說，重要的事情是祈禱提供了一條供心被表達的途徑。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Well, and also not just for the seeker, but if the healer wants to pray, is prayer just totally unique for each person, that that person would then feel the clearest contact with love? I mean, is basically what you are saying is whatever the person can do to express that faith in unity ... like silence for some people might be the best prayer? I guess I am getting hung up on the word.

Carla：好的，同樣不僅僅是對於尋求者，但是如果療愈者想要去祈禱，祈禱是對於每一個人都是完全獨一無二的嗎，這樣那個人接下來就會感覺到與愛的最清晰的接觸嗎？我的意思是，你們正在說的事情基本上是，無論那個人能夠做什麼事情來表達那種在一體性中的信心.....就好像靜默對於一些人可能是最佳的祈禱？我猜想我在言語上遇到障礙了。

I am Q"uo, and we would respond by suggesting that for the healer it may be more efficacious if this entity who regularly seeks to aid in healing constructs a prayer, a ritual which allows it to express those qualities which it feels are important in this process, or it may be that the entity serving as the healer is one who feels that the spontaneous prayer of the moment is efficacious. For the healer it is often helpful to ritualize the prayer since it is often used. But again the needs of the moments and the nature of the healer will determine this.

我是 Q,uo，我們會藉由這樣建議來回應，對於療愈者，如果這個規律性地尋求去幫助，在療愈中構建一個祈禱辭，一個儀式允許它表達那些它感覺到在這個過程中重要的特性，這會是更為有效的，或者，那個作為療愈者服務的實體是一個感覺到在那個時刻自發性的祈禱是有成效的祈禱的實體。對於療愈者，既然祈禱是經常被使用的，將祈禱儀式化，這經常是有幫助的。但是，再一次，那些時刻的需要以及療愈者的特性將會決定這一點。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Not at this time, thanks.

Carla：在此刻沒有了，謝謝。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: You spoke of dealing with the person's fear. Do you mean the fear of letting the disease actually go, because they've had it, or what did you mean by dealing with the fear that the person actually has, because I know it is important.

提問者：你們談到與處理人的恐懼。你們的意思是，害怕讓疾病實際上消失嗎，因為它們已經擁有了疾病，或者你的你們說處理那個人實際上擁有的恐懼的意思是什麼呢，因為我知道這是重要的。

I am Q"uo, and am aware of your query, my brother. An entity seeking healing is seeking relief from a pattern of thought and belief which brings it disease of one nature or another. To face the situation that is internal to the entity is often difficult for the entity, for the pattern of thought and behavior that has resulted in the disease is one which has, until the point of healing, remained for the most part hidden and a mystery.

我是 Q"uo，我理解了你的問題，我的兄弟。任何尋求療愈的實體都在尋求解除一種給它帶來了具有這樣或者那樣特性的疾病的想法上的模式。去面對一個對於那個實體而言是固有的情況，這對於那個實體經常是困難的，因為那個已經導致了疾病的想法和行為的模式，一直到療愈的位置之前，都會在絕大部分是隱藏的且是繼續存在於一種神秘之中。

As the desire to be healed grows within the entity and more especially as the entity seeks the healing, the entity actually in the metaphysical turns to face the problem, the structure of thinking, in full light. This is often painful or fearful for the entity seeking healing, for the experiences which have been a portion of the entity's formation of the diseased patterns of thought are often traumatic and to face this once again in light is for many a fearsome proposition.

當要被療愈的渴望在實體內在之中逐漸變大，並隨著實體尋求療愈而變得更為具體，實體實際上在形而上學的方面轉過身來面對問題，並在充足的光中來面對思考的構架了。對於那個尋求療愈的實體，這經常是痛苦的或者是害怕的，因為對於那已經成為了那個實體的想法的疾病的模式的構造的一部分的體驗，這些體驗經常是創傷性的，要在光中再一次面對這個體驗對於很多人是一個令人恐懼的提議。

The healer may aid the one seeking healing in the facing of the fear by reminding each who seeks healing that the healing is a natural process for a disease which is also a portion of a natural process of growth, that the entity is not alone, that many have gone before it and have been healed of that which ails it, that far many more walk with it unseen to aid the healing. In these ways and many others may the healer aid the one facing the fear and seeking the healing.

療愈者藉由提醒每一個尋求療愈的人，對於一個是成長的一個自然的過程的一部分的疾病而言，療愈同樣也是一種自然而然的過程，藉由提醒那個實體不是孤單的，很多人已經在它之前進進行了並且已經治癒了那個讓它苦惱的事物，還有

遠遠更多的看不見的實體與它同行來幫助這種療愈，藉由這些提醒療愈者可以一個尋求療愈的人在面對恐懼的過程中給予幫助了。用這些方式以及很多其他的方式，療愈者就可以幫助一個人面對恐懼並尋求療愈了。

Is there a further query, my brother?
我的兄弟，有一個進一步的問題嗎？

Questioner: Not at this time.
提問者：在此刻沒有了。

Carla: Is it possible that the reason that we are getting a lot of spiritual disease is because a lot of people are here from other vibrations, other densities, wanderers coming to help planet Earth, and they just bring spiritual difficulty into this illusion as they get born because their vibrations are just fighting with our vibrations? Is that part of it? Are people being born with spiritual disease all ready to kick in because of that vibratory mismatch?

Carla：我們正在患上一些靈性上的疾病的原因有可能是因為一些在這這裏的人是來自其他的振動，其他的密度，是來幫助行星地球的流浪者嗎，它們在被出生的時候就將靈性上的困難帶入到這個幻象之中了，因為它們的振動恰恰是與我們的振動相抵觸的？那是一部分的原因嗎？人是帶著靈性上的疾病而出生的，這些疾病是因為振動上的不匹配而完全都準備好生效的嗎？

I am Q"uo, and we believe we grasp your query. Please query further if we have not. The spiritual unease of which you speak is often the result of precisely the situation which you have described, that of entities who have journeyed to this sphere for the purpose of aiding its birth, shall we say, into a new level of vibration. The blending of vibrations that are more harmonious with the vibrations of your planetary sphere as it suffers some difficulty in the birthing often causes a jangling to the spiritual complex which is likened to the feeling a traveler has in a distant land of not being a portion of that population. The healing that is of the body and the mental and the emotional complexes is for many entities more a product of the utilization of this density"s vibrations for the working out of an incarnational pattern which had its roots in many lifetimes previous.

我是 Q"uo，我們相信我們理解了你的問題了。如果我們沒有理解它，請進一步提問。對於那些為了幫助這個星球，容我們說，出生進入到一個新的振動的層次的目的而旅行到這個星球的實體，你談到的靈性上的不適經常完全就是你已經描述了的情況的結果。當你們的星球在出生的過程中遭遇到某種困難的時候，將與你們的星球的振動更為協調一致的振動混合起來經常會造成對靈性複合體的一種刺耳的噪音，這就好比一個旅行者在一個它並不是其人群的一部分的遙遠的地方的時候所擁有的感覺。對身體、心智以及情緒複合體的療愈對於很多的實體更多是一個為了解決一個在許多前世的生命中擁有其根源的投生性的模式而利用這個密度的振動的一個產物。

Thus, the healing of such entities is that which often is accomplished by means which are similar to that which is offered to the one seeking spiritual

healing as well, for all healing must have the foundation set in the etheric or form-making body which is that more closely aligned with the spiritual complex of any entity.

因此，這樣的實體的療愈經常會藉由熟悉的途徑而被實現，那條途徑同樣也是會被提供給一個尋求靈性上的療愈的實體的，因為所有的療愈都必須將基礎設置在與任何實體的靈性複合體更為緊密地校準的乙太身體或者構建外形的身體之中。

Is there a further query, my sister?

我的姐妹，有任何進一步的問題嗎？

Carla: So what you are saying is that you are in prayer, you are reaching and saying let this higher truth eliminate my condition, basically.

Carla：因此，你們正在說的是，當你們處於祈禱之中的時候，你基本上是在伸出手並說，讓這個更高的真理消除我的病狀。

I am Q"uo, and am aware of your query, my sister. You are basically correct in your assumption. The prayer serves as a means whereby the earthbound portion of the entity"s personality addresses that portion which may be called the higher self, the form-maker, the etheric body, which then will respond to the heartfelt prayer by opening the waters of the spirit that they may wash the entity clean in one area or another according to the purity of the desire to be healed and the efficaciousness of the ability of the one serving as healer to aid in the opening of this pathway.

我是 Q"uo，我理解了你的問題，我的姐妹。在你的假設中你基本上是正確的。祈禱是起到一種藉由其實體的人格的為世俗所束縛的部分向那個可以被稱為高我，形體的構建者以及乙太身體的部分求愛的途徑的作用，乙太身體接下來就會藉由開放靈性的水域來回應那個衷心的祈禱，根據要被療愈的渴望的純淨度以及一個人作為療愈者而服務以在開放這條通道的過程中起到幫助的能力的有效性，這種靈性的水域將會在這樣或者那樣的區域中將那個實體清洗乾淨。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Just one, and that is I really feel that a lot of people are very sincere about asking for healings, spiritual healing, and they don"t receive what they consider to be spiritual healings. So there seems to be something really desiring something, but does not always fire right, does not always come out right ... What is there? What is the difference between one who thinks that he desires that just totally, desperately wants to be healed, yet is just knotting it up, and the person that truly does desire and doesn"t knot it up but is releasing the knot. It is really critical.

Carla：只有一個問題，問題是，我真的感覺到有許多的人在關於請求療愈、靈性的療愈的方面是非常真誠的，但是他們並沒有接收到它們認為是靈性上的療愈的事物。因此，看起來似乎有某個事情真正地渴望某個事情，但是卻不是總是正中靶心，並不是一直會出現正確的結果.....有什麼東西呢？在一個認為他就是完全地渴望且拼命地想要被療愈而卻就是將它打結起來的人，和那個確實真正地渴

望且沒有打結而正在解開那個結的人中間，差別是什麼呢？這是真正關鍵性的。

I am Q"uo, and we believe we grasp your query, my sister. There are many explanations for why entities who seem to seek wholeheartedly their healing do not receive that which they seek. Oftentimes there is simple desire without previous work that has the purpose of uncovering the roots of disease. There is the need for each entity to seek the basic understanding of the distortion that is to be healed.

我是 Q"uo，我們相信我們理解了你的問題，我的姐妹。關於為什麼看起來似乎全心全意地尋求它們的療愈的實體並沒有收到它們所尋求的事物，對此有很多的解釋。時常會有簡單的渴望而沒有進行之前工作，這種之前工作的目的是揭露疾病的根源。每一個實體都有尋求對要被療愈的扭曲的基本的理解的需要。

Carla: And that's why the change in diet or something that goes along the lines of cleansing you suggested first before you talked about prayer? OK. Thank you.

Carla：那就是為什麼通過節食或者沿著清理的線路的某個事情而發生的改變是你們在談論期待之前首先建議的事情嗎？好的。謝謝你們。

[I am Q"uo.] We wish to add in addition to this that this seeking to illuminate the self according to the causes of the disease may indeed be expressed in a number of ways—the change of diet, the change of behavior, the looking at a situation in a new attitude, or any other means by which an entity may seek illumination of the distortion. There is also the need for each entity, no matter how desirous it is to be healed or illuminated it has become concerning its distortion, to realize that the primary attitude that underlies all attempts at healing or seeking healing is the attitude of "Thy will be done."

[我是 Q"uo。]我們希望在這一點之外補充，這種去啟發自我的尋求根據疾病的原因確實可以用數種方式被表達——改變飲食，改變行為，用一種新的態度觀察一個情況，或者任何其他的藉由其一個實體可以尋求對扭曲的啟發的途徑。對於每一個實體，無論它多麼渴望要被療愈或者被啟發，它已經開始關注它的扭曲了，每一個實體同樣會有需要去意識到潛藏在所有的療愈或者尋求療愈的嘗試之下的最根本的態度是那種“您的意志將會被執行”的態度。

When there is no healing one must look at what opportunities are presented as a result of the seeking of healing and the seeming lack of healing. The will of the Creator that moves through each entity's life pattern is that which always presents to the entity that which is most efficacious to its present growth. Whether that includes healing of distortion or continuation of distortion, there are opportunities available for praising and giving thanksgiving to the one Creator and these opportunities are that which the entity might look to, who has sought and seemingly not received the healing. 當沒有療愈發生的時候，一個人必須檢查作為尋求療愈以及在表面上缺少療愈的一個結果而被呈現的機會是什麼。流經每一個實體的生命模式的造物者的意志就是那個一直都呈現給那個實體的事物，這個事物對於它當前的成長是最有成效的。無論那個事物是包含了對扭曲的療愈還是扭曲的繼續，都會有可被取得的贊

美太一造物者並對其感恩的機會，這些機會是每一個已經尋求了但在表面上尚未收到療愈的實體都可以檢查的事物。

Is there a further query, my sister?
我的姐妹，有一個進一步的問題嗎？

Carla: So, are you saying that if the person acts as if the lines of healing are opened, that the person generates faith by this action?

Carla：因此，你們正在說的是，如果人就好像療愈的線路已經被打開一樣地行動，那個人會藉由這種行動而產生信心？

I am Q"uo, and you are correct, my sister. The quality of faith balanced by the exercise of will are the rod and the staff which can comfort the seeker. By continuing to exercise faith and will that opportunities are available for the seeker to grow, to serve and to know the Creator then such opportunities are indeed available.

我是 Q"uo，你是正確的，我的姐妹。由對意志的行使而被平衡的信心的特性就是能夠安慰尋求者的杖與杆了。藉由繼續行使信心與意志，機會是可以為每一個尋求者所利用來成長、服務以及知曉造物者的，接下來，這樣的機會就是確實可被取得的了。

Carla: OK. So you are praying not to heal anything but just to give praise and thanksgiving and to offer the self in any way that you can to do the Creator"s will. That"s the basic plan?

Carla：好的。因此，你正在祈禱的不是去療愈任何事物，而僅僅是去讚美、感恩，並用任何你能夠做的方式來提供自我行使造物者的意志。那就是基本的計畫嗎？

I am Q"uo, and this is correct, my sister. Whether the entity seeks knowledge through one practice or another, seeks healing through one means or another, the entity, in order to be most in harmony with its own life pattern, must needs seek these things that it might be of greater service to the one Creator. Thus, the entity says, "Whatever Thy will be for me at this time, that is my will as well."

我是 Q"uo，這是正確的，我的姐妹。無論實體是通過這樣或是那樣的練習來尋求知識，無論實體是通過這樣或是那樣的途徑來尋求療愈，那個實體，為了要在它自己的生活模式中取得最大的和諧，它必須尋求這些事情以便於它可以成為對太一造物者的更大的服務。因此，這樣的實體會說，“無論您在此刻給我的意志是什麼，那同樣也是我的意志。”

Is there a further query, my sister?
我的姐妹，有一個進一步的問題嗎？

Carla: No, thank you.
Carla：沒有，謝謝你。

I am Q"uo, and we thank you, my sister. Is there a final query at this time?
我是 Q"uo，我們感謝你，我的姐妹。在此刻有最後一個問題嗎？

(Pause)

(暫停)

I am Q"uo, and we would take this opportunity to thank those present for inviting our presence to your circle of seeking this day. It has been a great honor and privilege to blend our vibrations with yours and to walk with you upon your journey of seeking. We would remind each that we are but your brothers and sisters who walk this same dusty path with you, and we have gladly and joyfully shared our opinions with you. Remember, please, that we share opinion.

我是 Q"uo，我們會利用這個機會來感謝那些在場的人邀請我們出席你們今天尋求的圈子。將我們的振動與你們的振動混合在一起並于你們一同走在你們的尋求的旅程上，這已經是一種極大的榮耀與榮幸了。我們會提醒各位，我們僅僅是那些和你們一起走在這條同樣的佈滿灰塵的道路上的你們的兄弟姐妹，我們很高興並愉快地與你們分享我們的觀點。請記住，我們是分享觀點。

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

在此刻，我們將離開這個器皿，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo。Adonai，我的朋友們。Adonai。

June 12, 1994

1994-06-12 服務與見證

(Round robin channeling.)

(輪流傳訊)

(Carla channeling)

(Carla 傳訊)

I am Q"uo. Greetings in the love and in the light of the one infinite Creator. We thank you for the privilege of being asked to offer our opinions at this session of working. This humble service that we provide is a sharing of what small understanding we have. We ask each seeker to realize that we do make errors and are not final authorities. Therefore, we ask that each who hears choose for himself those truths which he has found and disregard the remainder, for we offer thoughts which are of aid to the various entities within the circle and each may find her own truths there. Always, that which does not seem right to you, please know that for you it is indeed not right. Your own power of discrimination will aid you as you seek to remember that truth which you have temporarily forgotten.

我是 Q"uo。在太一無限造物者的愛與光中致意。我們為被請求在此刻工作的集會提供我們的觀點而感謝你們。我們提供的謙卑的服務是一種對我們所擁有的小小的理解的分享。我們請每一個尋求者都意識到我們確實會犯錯，我們不是最終的權威。因此，我們請每一個聆聽的人都為他自己選擇那些他已經找到了的真理並將其餘的都拋棄掉，因為我們提供對於在圈子中的各種各樣的實體會有幫助的想法，而每一個人都可以在那裏找到她自己的真理。一如既往，對於看起來似乎並不適合於你的事物，請知曉對於你而言，它確實是不合適的。你自己的分辨力的力量將在你尋求的時候幫助你去記起你暫時忘記了的真理。

Each member of this circle has come to this moment as the culmination of years and years of seeking. Always the present moment is the intersection of enormous energies and possibilities. Each has suffered and experienced that anguish which lies beyond suffering, and therefore each comes to this present moment full of grief, sadness and well-earned wisdom, and each comes to this circle seeking still the highest good, the absolute which lies beyond the chances and changes of the mortal life.

這個圈子中的每一個成員都已經來到了這個作為年復一年的尋求的頂點的時刻了。當下一刻一直都是數不清的能量和可能性的交匯處。每一個人都已經受苦並體驗到了那存在於受苦之外的痛苦了，因此，每一個人都是帶著滿滿的憂傷、傷心以及被辛苦贏得的智慧而來到這個當下一刻的，每一個來到這個的圈子的人都仍舊在尋求最高的善，以及那超越世俗生命的機會和改變而存在的絕對性。

Were any entity here present to express in depth the nature of his own suffering, she would astound the remainder of the circle. In an illusion life is experienced. In an illusion seekers must craft as best they can their ship and their direction, and each within this circle has gifts to give of support,

understanding and silent companionship. Greetings, brothers and sisters of love and light. Each has earned this title. We would now transfer. We are those of Q"uo.

如果任何在這裏出席的實體打算要去深入表達他自己的苦難的特性的話，她會讓這個圈子中的剩下的人都大吃一驚。在一個幻象中，生命被體驗了。在一個幻象中，尋求者必須盡其所能地熟練掌控他們的船和他們的方向，在這個圈子裏的每一個人擁有的支持、理解和無聲的夥伴關係的禮物要去給予。愛與光的兄弟姐妹們，向你們致意。每一個人都已經贏得了這個頭銜了。我們現在轉移。我們是 Q"uo。

(Jim channeling)

(Jim 傳訊)

I am Q"uo, and greet each again through this instrument. As brothers and sisters of love and light you are also brothers and sisters of sorrow, for as you serve the light by giving of your love you find those whose need is that you tend their sorrow. There are those whose experience of the one Creator is not as filled with light as is yours and who, as a result, move in somewhat erratic patterns and experience the difficulties of moving in darkness, propelled only by faith and will in whatever degree. The very being of those who seek the One, yet who know not precisely how to find the One is as a call to those whose hearts are listening. Thus, you move in your experience and your attention to those who give the call for whatever it is that you may have to offer. Oftentimes it is but a listening ear, the gentle touch, the shared tears that one can offer. Yet each offering is given wholly and freely as that which is yours to give.

我是 Q"uo，通過這個器皿再一次向各位致意。作為愛與光的兄弟姐妹，你們同樣也是憂傷的兄弟姐妹，因為當你們藉由給予你們的愛而服務光的時候，你們發現了那些其需要就是你去照顧他們的憂傷的人們。會有這樣一些人，他們對於太一造物者的體驗並不是和你的體驗一樣被光所充滿的，這些人，作為一個結果，會用多少有些反常的模式來移動並體驗到在黑暗中移動的困難，他們在無論什麼程度上僅僅會被信心和意志所驅動。那些尋求太一而尚未精確地知曉如何去找到太一的人的核心的存有，它們就如同一種向那些其心靈正在聆聽的人的呼喚一樣。因此，你們在你們的體驗和你們的注意力中移動到那些給出了那種呼喚的人那裏，無論那種呼喚是為了什麼你所能提供的事物。時常，一個人能夠提供的僅僅是一隻聆聽的耳朵，輕柔的觸碰以及分享的耳朵。而每一個奉獻都是全心全意且自由的方式被給出的，因為那個奉獻就是你要去給予的事物。

We would transfer at this time.

我們會在此刻轉移。

(S channeling)

(S 傳訊)

I am Q"uo, and we are with this instrument. Even as it happens that one is upon a happy chance able to offer solace to a fellow traveler, so does it occur

that one's fellow travelers are able to offer a gift to one in return. Sometimes this gift is of the nature of solace, sometimes it is of the nature of catalyst of a different kind, sometimes gentle words meet with words less than gentle and when this occurs it is often enough to cause one who would serve to recoil in pain and in horror at the realization that one's own gift has not been received in the spirit in which it was intended. We would speak to the question of what one who has intended to serve might do in response to a service which is rather, we might say, more darkly rendered. For it is our understanding that all service is mutual in the sense that the legacy of the attempt shall remain with all parties until such time as a clarity of response has been achieved by all.

我是 Q"uo，我現在與這個器皿在一起了。甚至當碰巧一個人遇到了一個高興的機會能夠為一個同伴的旅行者提供安慰的時候，用同樣的方式會發生的是一個人的同伴的旅行者是能夠向他提供一個禮物作為回報的。有時候這個禮物是具有安慰的特性的，有時候它是具有一種不同類型的催化劑的特性的，有時候溫柔的言語會遇到較不溫柔的言語，當這種情況發生的時候，它經常會足以使得一個服務的人因為意識到它自己的禮物尚未用它被打算的方式在靈體中被接受而在痛苦與厭惡中畏縮。對於一個已經打算要去服務的人，在回應這樣一個用，容我們說，更為陰暗的方式被回報的服務的方面可以做什麼的問題，我們會談論這個問題。因為我們的理解是，嘗試的遺產將會保留在所有的當事人的身上一直到這樣一種回應的清晰度已經被所有人取得為止，從這個的意義上，所有的服務都是相互的。

And so it does come to pass that once one's attempt has been put forth whatever is received in return becomes the new focus of the service effort. And it often is the case that one who has received in return a painful reply may need to do a kind of work that is work upon the self rather than work in immediate or obvious relation to the other. This we would assure you is work that is still of the nature of serving others, for indeed it has two characteristics that are notable in this respect. The first is that a self that has become displaced [decentered] is not a self that can sally forth with its hands offered in service. But, secondly, there is a more subtle point which is to be noted, and that is that one who has truly and earnestly offered themselves in service and received in return a pained reply has this pain now as a gift to be worked through, and it is indeed a gift that one gives not only to the person from whom the person has received this gift but to the entire planet that one takes gratefully the gift which has been given to one and works assiduously and patiently to balance this gift and often surprising and often difficult energy. 因此，一旦一個人的嘗試已經被發出了，無論在回報中被接收到的是什麼事物都會成為新的服務的努力的新的焦點，這確實是會實現的。經常會發生的情況是，一個已經在回報中接收到了一個痛苦的回應的人可能需要去進行一種類型的在自我身上進行的工作，而不是一種在與其他他人之間的即時的或者明顯的關係上進行的工作。我們向你們保證，這種類型的工作仍舊是具有服務他人的特性的，因為它確實在這方面擁有兩個顯著的特性。第一個特性是，一個已經發生位移[偏離中心]的自我不是一個能夠在服務中將它的被奉獻出來的雙手提供出來的人。但是，第二點，會有一個更為微妙的要點是要被注意到的，那就是一個已經真正且熱忱地希望去在服務中提供他們自身而卻在回報中接收到了一個痛苦的人，它現在是將這個痛苦作為一個要去被工作的禮物而擁有的，它確實是一個禮物，一

個人不僅僅將這個禮物給予了那個他已經從其接收到了這個禮物的人，他同樣也將這個禮物給與了整個星球，以至於一個人會感激地接受那個已經被給予了他的禮物並刻苦而耐心地平衡這個禮物與經常會令人吃驚且經常會困難的能量。

At this time we would transfer this contact.

在此刻我們會將這個接觸轉移。

(Carla channeling)

(Carla 傳訊)

We are Q'uo, and are now with this instrument. Words are necessary within the illusion you now enjoy. Yet words are quite limited in their ability to convey spiritual truth. Hence it is that we stumble about speaking of one entity offering gifts to another as though the universe were created of individual, unlike things, each entity an island universe. The spiritual truth lies in the direction of the obliteration of distinctions betwixt subject and object. Consequently, when the work is done upon the self the work is also done in an universal sense, which redounds to the lightening of planetary consciousness.

我們是 Q'uo，我們現在與這個器皿在一起了。言語在你們現在享受的幻象中是必不可少的。而言語在它們去傳遞靈性的真理的能力的方面是相當有限的。因此，在談及一個實體向另一個實體提供禮物的時候我們是結結巴巴的，這就好像，與事物不同，宇宙是由個體而被創造的出來的，每一個實體都是一個島嶼的宇宙。靈性的真理存在於對於在主體和客體之間的差別的消除的方向上。因此，當工作在我身上被完成的時候，工作在一個宇宙性的意義上同樣也被完成了，這種在一個宇宙性的意義上被完成的工作會有助於照亮星球的意識。

It is always a temptation to be of service to others and consider such active and overt instances of service the superior or, indeed, the only type of service. However, there is a much deeper and much simpler avenue of service available to each and that is, as each is undoubtedly aware, the entering into the silence which contains the voice of the infinite Creator. This unheard voice, this unfelt footstep into our hearts is the silent witness of light and love. As each seeker moves into that silence which lies beyond all words it enters holy ground indeed. And each moment in which you are able to practice this silence will be a strengthening and informing moment.

為其他人服務並考慮這樣的積極且公開的服務的情境是更好的，或者確實是唯一的服務的方式，一直都是一種誘惑。然而，會有一條更為深入且更為簡單的服務的途徑是可以為每一個人所取得的，那條途徑即，如每一個人都毋庸置疑地察覺到的一樣，進入到那包含了無限造物者的聲音的靜默之中。這個聽不到的聲音，這種進入到我們的心靈感覺不到的腳步，就是光與愛的無聲的見證。當每一個尋求者進入到那存在於一切言語之外的靜默之中的時候，它確實進入到了神聖的土地了。每一個你在其中能夠練習這種靜默的時刻都將成為一個靈性強化且令人鼓舞的時刻。

We would transfer this contact at this time. We are Q'uo.

我們會在此刻將這個接觸轉移。我們是 Q,uo。

(Jim channeling)

(Jim 傳訊)

I am Q"uo, and am with this instrument. As you enter into that silence which is beyond words you move into an area in which there are many benefits for your being and your efforts, for there is the rejuvenation of the being which occurs in the center of the heart and the time spent there is cleansed of those minor worries and details that tend to tie your feet and hands with the small knots of details during the day. In this silence you find again the center of self and its connection to the great Self. This practicing of the presence realigns your energy centers and meridians so that the universal love of the one Creator may move in a more harmonious pattern through your centers and become that energy that you expend in your efforts to learn and to serve. 我是 Q"uo，我與這個器皿在一起了。當你進入到那個超越言語的靜默之中的時候，你進入到了一個在其中會有許多的對於你的存有和你的努力的益處的區域，因為在心的中心會有對存有的回春的出現，在被花費在那裏的時間中會有對那些不重要的憂慮和具體細節的清理，它們會傾向於用在一天之中的具體細節的小小的打結綁住你的手腳。在靜默中你會再一次找到自我的中心以及它與大我的連接。對臨在的練習會為你的能量中心和子午線進行重新校準，這樣太一造物者的宇宙之愛就可以用一種更為協調一致的方式流經你的中心並成為那種你在你的去學習和去服務的努力中花費的能量了。

As you experience the centering effect of the presence of the One you also will discover that this peace is that power which then begins to more and more find a place within your daily round of activities, having an effect that is of an harmonious nature; that is, allowing you to blend your vibrations with the intelligent energy and also allows you more the ability to blend your vibrations with that work and those entities that are within your daily reach of experience. We heartily recommend daily practices of meditation in order that you may find a place that sustains you as you serve others. This place is truly holy ground and it is most sacred in that it is the temple within the physical experience. To this temple, then, retire frequently for there is great sustenance within that will aid your being within the experience of teaching, of learning, of serving, and accepting the love and light of the one infinite Creator.

當你體驗到太一的臨在的中心化的成效的時候，你同樣也將發現這種平安是力量，那種力量將會開始越來越多地在你的日常生活的活動中找到一個位置並同時會擁有一種具有一種協調的特性的效果，也就是說，那種力量會允許你將你的振動與智慧能量混合在一起，並同樣也會也許你擁有更大的能力將你的振動與那個工作以及那些在你的每一天的體驗的所及範圍的實體們混合在一起。我們衷心地推薦你們每天進行冥想的實踐以便於你可以找到一個場所，這個場所會在你服務他人的時候支援你。這個場所是真正神聖的土地，它是極其神聖的，因為它就是物質性體驗之中的聖殿。那麼，頻繁地退入到這個聖殿之中，因為在內在之中會有偉大的食糧，這種食糧將會在教導、學習、服務、以及接受太一無限造物者

的愛與光的體驗之中幫助你的存有。

We would transfer at this time.

我們會在此刻轉移。

(S channeling)

(S 傳訊)

I am Q"uo, and I am now with this instrument. The practice of the daily meditation is in relation to worldly activity something of a retreat. It is where one goes for that kind of nourishment which is not of this world, and we cannot stress enough the importance of allowing this world to be imbued with a coloration which reflects all that is holy in the life of the spirit. There is a warm welcome that always awaits within the inner temple, and yet over and over again one finds within this inner temple doorways leading out, and, my brothers and my sisters, it is given to you as those who have volunteered to undergo this experience and this density that is the third that you shall go forth and that you shall bare your breast to this world. There is not a plan which we can recommend that will solve all problems you encounter here. There is not a solution which can be bought, studied, practiced and perfected. There is, however, available to you this one constant resource, and that is your intent to heal, to be healed, and to allow the effect of your healing to radiate outwards. This requires a kind of vulnerability which runs counter to practically everything one learns of the necessity for self-defense within the world.

我是 Q"uo，我現在與這個器皿在一起了。每日冥想的練習是將塵世的活動與某個具有一種退隱的特性的事物關聯起來。它是一個人去尋找那種不屬於這個世界的營養物的地方，對於允許這個世界藉由一種映射了在靈性的生命中所有神聖的事物的色彩而被浸染，我們怎麼強調它的重要性都是不夠的。會有一種熱情的歡迎一直在內在的聖殿中等待著，而一次又一次，一個人會發現在這個內在的聖殿中大門是向外敞開的，我的兄弟姐妹們，作為那些已經自願經受這種體驗和這個第三密度的實體，那種熱烈的歡迎是被給予你們的，你們將前進，你們將對著這個世界敞開胸懷。沒有一個我們能夠推薦的計畫將會解決所有你們在這裏遭遇到的問題。沒有一個解決方案是能夠被帶來，被研究，被實踐並變得完美的。然而，有你可以取得的這一個持久的資源，它就是你去療愈、去被治癒並允許你的療愈的成效向外輻射的意願。這需要一種類型的自願，它是與你們所學會的幾乎每一件為了在這個世界中的自我保護而需要的事情是相背的。

The world does seem such a dangerous place and it does seem folly to expose one to it with the fullness of intent we are recommending. But it is just this folly which is at the core of the creation itself, for in the creation the Creator has exposed Itself in a way which is inconceivable and utterly unpredictable. Within the chaos of a seething creation the one steady factor is the intent. Your intent is a power which accrues to you as your birthright in the Creator, and it is through your intent that you participate, for better or for worse, in the drama that is the creation.

這個世界確實看起來似乎是這樣一個危險的地方，帶著我們所推薦的意圖的完整性將一個人暴露給這個世界，這確實看起來似乎是愚蠢的事情。但是，恰恰就是這種愚蠢是那種位於造物本身的核心之處的事物，因為在造物中，造物者已經用一種無法想像且完全無法預測的方式顯露祂自己了。在一個沸騰的造物的混亂之中，一個穩定的因素就是意願了。你的意願是一種作為你在造物者之中的天賦權利而會在你身上增長的事物，就是通過你的意圖，無論是好是壞，你參與到了這個造物的戲劇之中。

When your intent, as we can assure you it will, vacillates and loses itself in the many divergents and confusions of daily life, this is not something for which you need to stand judged but it is something of which it behooves you to be reconciled, and—tirelessly, meticulous, assiduously—to draw this intent back into that safe room where it may be looked at and it may be allowed to undergo that process of self-adjustment which it will undergo if it is allowed to do so.

當你的意願搖擺不定並在日常生活的許多的分叉和混淆中迷失了其自身的時候，如我們能夠向你們保證這是會發生的一樣，這不是某種你需要去因此而被評判的事物，與其和解並——孜孜不倦地，小心謹慎地、百折不撓地將這種意願拉回到那個安全的房間中，這是某種對你有好處的事物，在那個安全的房間中意願就可以被檢查，它就可以被允許去經歷那個它將會經歷的自我調整的過程，如果它被允許這樣做的話。

This is what we would recommend for those who would seek communion with that part of their being which is of a higher and more spiritual nature so that this communion may be taken as the source of an inspired offering when one does again turn back towards the world of illusion which always seems to present an unexpected face.

這就是我們會對那些尋求與它們的存有那個具有一種更高的且更多靈性的特性的部分進行親密交談的實體們推薦的事物了，這樣，當一個人確實再一次轉向這個幻象的世界的時候，這種親密交談就可以作為一個有靈感的奉獻的源頭而被採用了，而幻象一直會看起來似乎呈現出一個意想不到的面孔的。

We are those of Q“uo, and would at this time transfer this contact.

我們是 Q„uo，我們會在此刻將這個接觸轉移。

(Carla channeling)

(Carla 傳訊)

We are Q“uo. So there comes to be a familiar rhythm to the centering process, the turning within to touch the awareness of the sacramental nature of the creation, then the turning outwards to a world which awaits that centered gaze. It is in the minds of most seekers to request of oneself the perfect offering of service, the perfect meditation, the perfected realized awareness. Yet we say to you that you are equally effective when you do not know whether you are centered, when you do not know how to serve, for the striving to know is in itself a holy business and the world recognizes love and

compassion whether or not that compassion is couched in what you would consider to be your most skillful efforts.

我們是 Q"uo。因此，會有一種熟悉的旋律出現，這個旋律就是中心化的過程，轉向內在之中來觸摸造物的那種具有聖餐的特性的察覺，接下來向外轉向一個等待著那種位於中心的注視的世界。去要求一個人自己擁有完美的服務的奉獻，完美的冥想，完美的領悟的認識，這是在大多數尋求者頭腦中的事物。而我們會對你們說，當你們並不知道你們是否位於中心的時候，當你並不知道如何去服務的時候，你們同等地有成效的，因為去知曉的努力在其自身就是一個神聖的工作，世界會認出愛和慈悲，無論那種慈悲是否通過你會認為你最有技巧的努力而被表述的。

Indeed, the living of a devotional life is the simplest thing in the world, shall we say, for love may be given every which way and it may be received in every which way. The most stumbling attempt is still love. The most error-filled attempt is still full of light. The mistakes are simply mistakes. They do not change the nature of your gift. In your holy works the prophet known to this instrument as Isaiah cried out to his Lord, "How can I go forth for you? I am a person of unclean lips and my people are a people of unclean lips." But the Creator speaks to this entity and to each by saying, "I need a witness."

確實，活出一次奉獻的生命是，容我們說，在這個世界中的最簡單的事情，因為愛可以用每一種愛的方式被給予並用每一種愛的方式被接受的。而最為跌跌撞撞的嘗試仍舊是愛。最為充滿錯誤的嘗試，仍舊是充滿光的。錯誤單純地就是錯誤。它們不會改變你的禮物的特性。在你們的神聖著作中，被這個器皿知曉為)以賽亞的先知對著他的主說，“我如何才能找到你呢？我是一個言語不潔的人，我的人民是一群言語不潔的人民。”但是造物者對這個實體並對每一個實體說，“我需要一個見證。”

The appropriate response, then, to this realization of the need for the Creator to have witnesses is that of the one known as Isaiah, "Here am I. Send me, Lord. Send me." May each of you continue to have the courage to offer this precious witness.

接下來，對於造物者要擁有見證者的這種需要的實現的適當的回應，就是叫做以賽亞的實體的回應，“我在這裏。差遣我去吧，主。差遣我去吧。”願你們每個人都繼續擁有勇氣來提供這種珍貴的見證。

At this time we would ask if there remain any queries of a somewhat shorter nature that we might attempt an answer to at this time?

在此刻我們會請問，是否仍舊有一個多少有些簡短的問題是我們可以嘗試去在此刻給出一個回答的呢？

R: Can you comment on my tendency to drift in and out of what you are saying? Is this normal, or is this just me?

R：你們能夠對於我在你們正在說的內容中來回漂移的傾向性進行評論嗎？這是通常的情況，還是說，這僅僅就是我的情況呢？

We are those of Q"uo. My brother, it is typical of the human condition to vary

from moment to moment in the skill to concentrate. The conditions which provide the instruments with the appropriate calm needed to continue to focus upon the channeling process create an atmosphere in which it is easy simply to move into a deeper state of meditation where words simply sound like rain upon the roof, pleasant and lulling. The consciousness itself, that which is truly you, has picked up all that was needed.

我們是 Q"uo。我的兄弟，在集中注意力的技巧的方面會不時地發生變化，這是典型的人類的狀況。這些狀況為器皿提供了所需的適當的鎮靜以繼續聚焦於傳訊的過程，這些狀況創造出了一種氛圍，在其中很容易單純地去進入到一種更為深入的冥想的狀況，在這種狀態中，言語單純地聽起來就好像是落在屋頂上的雨一樣，它是令人愉快且讓人昏昏入睡的。意識本身，即你真正之所是，已經挑選了所有被需要的事物了。

However, it may perhaps be restated for your conscious mind in the following few days as things rising from the mind within the waking hours or through dreams within those hours in which your physical body rests. Consequently, when you perceived that you might have missed a point or two it is skillful to pay closer attention to the dreams and bright ideas which seem to come up spontaneously, for by those further channels within yourself you offer the truths to yourself which you may have missed this particular session.

然而，它可能也許會在接下來的幾天中為你的有意識的心智被重新陳述，隨著事物從在清醒的時間中的頭腦中，或者通過在你的物質性身體在其中休息的時間中的夢境浮現出來。因此，當你感覺到你可能已經錯過了一兩個要點的時候，去更為密切地注意夢境以及看起來似乎是自然而然地出現在頭腦中的閃亮的觀點，這是有技巧的，因為通過那些在你自己內在之中的進一步的管道，你會向你自己提供你在這次特定的集會可能已經漏掉了的真理。

May we answer further, my brother?

我們可以進一步回答你嗎，我的兄弟？

R: Thank you. Can I help the instruments in the circle do what they are doing?

R：謝謝你們。我能夠幫助在這個圈子中的器皿做它們正在做的事情嗎？

We are those of Q"uo. You are correct in assuming that you may be of maximum help in offering energy to the circle. When every hair is pointed to receive the next glorious word which we may endeavor to get through this channel, perhaps you may see from our sarcasm that we feel that the true service is not in being the perfect circle participant, but it continues to reside rather in your being most truly and authentically yourself, with all your dirt, with all the imperfections of attention and composition of attitudes. Demands come upon you within the illusion from all directions to conform, to move hither and yon by appropriate means. The culture has many demands. Love has but one. All you can give is acceptable.

我們是 Q"uo。在假設你是可以通過向這個圈子提供能量而給予最大的幫助的方面，你是正確的。當每一個意願都被指向接收我們可能努力通過這個管道給出的下一個閃亮的詞語的時候，也許你們可以從我們的諷刺中理解，我們覺得真實的

服務並不在於成為完美的圈子的參與者，真實的服務母寧是繼續安住於你最為真實且真正地成為你自己之中，帶著你所有的灰塵，帶著所有的注意力和態度的構成中的缺陷。需要會在幻象中從四面八方來到你的身上以藉由適當的方式是你順應並讓你四處移動。文化擁有許多的需要。愛僅僅只有一個需要。所有你能夠給予的事物都是可被接受的。

It is well, then, to strive to be your best, but far better, when you feel you have not given your absolute best, to realize the value of that which you have given and to take any thought which may be self-critical and turn it so that the other side of that thought shows, that side wherein you take to yourself the self within which feels imperfect and allow the love of the infinite Creator to flow through you into this spiritual child, for each of you within this illusion is a spiritual infant.

那麼，去努力盡你所能，這是很好的，但是，當你感覺到你已經給予了你確實最好的事物的時候，遠遠更好的是去意識到你已經給出了的事物的價值並拿起任何可能是自我批評的想法並將它翻轉過來，這樣那個想法的另一面就會顯現出來了，在那一面有那個你要帶給你自己的自我，你在那個自我內在之中感覺到不完美並允許無限造物者的愛通過你流入到這個靈性的孩子中，因為在這個幻象中的你們每個人都是一個靈性上的嬰兒。

The awakened spirit makes many cries, yet it needs so much given to it, like any infant. Is the infant's job, then, to be wise? We suggest rather that it is your job as the caretaker of your own consciousness always to offer mercy, kindness and unconditional love as you perceive it in all conditions and situations, as best as you can. The imperfection you perceive is literally true, yet it hides the infinite perfection which lies beyond appearance.

被喚醒的靈體會發出很多的哭喊，而它需要如此多要被給予它的事物，與任何嬰兒一樣。那麼，嬰兒的工作是去變得聰明嗎？我們母寧是建議，你作為你自己的意識的保姆的工作一直都是，在你在所有的情況和情境中感覺到它的時候，去盡你所能地提供慈悲、親切與無條件的愛。你感覺到的缺陷是完全真實的，而它將那存在於表像之外的無限的完美隱藏起來了。

May we answer you further, my brother?

我們可以進一步回答你嗎，我的兄弟？

R: No, thank you.

R：沒有了，謝謝你們。

We appreciate you as well, my brother, and we thank you.

我們同樣也感謝你，我的兄弟，我們感謝你。

B: Thank you for being my friend for all these years. How can I help others that I love better?

B：感謝你們在這些年成為我的朋友。我如何才能幫助其他我更加熱愛的人呢？

We are those of Q"uo. We shall attempt to speak to your needs, my sister.

我們是 Q"uo。我們將嘗試去談論你們的需要，我的姐妹。

Picture, if you will, the star-studded sky with its unimaginable numbers of points of love and light which shine infinitely forth, and know that the brothers and sisters of sorrow are as these stars. And each entity is as a star. When the desire to serve is felt within and a channel is opened to the infinite Creator by means of praise and thanksgiving to that infinite One then it is that this infinite mystery may flow through you, and as a star shines out into the infinite reaches of the one infinite and unified Creation there is no time or space. There is no size of large or small. Each speck of consciousness contains the Creator. Therefore, the wish to serve followed by the dedication to the mystery which is the one great original Thought, that Creator whose name is Love, know and take comfort in this truth as we understand it: you are effective. As you desire to serve, so do you serve. That soul whom you touch may never know you, may never be on the same continent as you, yet that universal love which you channel forth in that silent witnessing finds its target, for it is called and it goes where it is called. You have only to sit and know the truth that all is love.

如果你願意的話，想像明星璀璨的天空，它帶有難以想像的數量的愛與光的點，它們無限地閃耀著，請知曉那些憂傷的兄弟姐妹們就如同這些星星一樣。每一個實體就同一顆星辰一樣。當去服務的渴望在內在之中被感覺到的時候，一個管道就藉由向無限太一的讚美和感恩而向著無限造物者被打開了，接下來流經你的事物就是這種無限的神秘了，如同一顆星星發出的光亮進入到太一無限和沒有時間或者空間的統一的造物的無限的範圍之中一樣。沒有尺寸上的大小。每一個意識的點都包含了造物者。因此，對神秘的奉獻會跟隨在去服務的希望之後，那神秘就是那一個偉大的原初的想法，而造物者的名字就是愛，請知曉這一點並在這個真理中獲得安慰，如我們對這個真理的理解一樣：你們是富有成效的。當你渴望去服務的時候，你就確實用這種方式服務了。那個你所觸及的靈魂可能永遠不會知道你，可能永遠不會和你處在同一片陸地上，而那種你在那種無聲的見證中傳遞出來的宇宙的愛會找到它的目標，因為它是被呼喊的，它會前往它被呼喚的地方。你僅僅必須坐下來並知曉那個一切都是愛的真理。

That infinite intelligence will take that energy which you breathe forth and will touch the hearts who are in pain. Know this truth and rest in it, just as we hope to serve by our words yet we know that we cannot serve beyond a certain point person-to-person. To be our most deeply effective we move into meditation, into that silence where the Creator is felt.

智能無限將會拿起那個你所呼出的能量並將會觸及那些在痛苦之中的心。請知曉這個真理並在其中休息，就好像我們希望通過我們的言語服務一樣，而我們知曉我們是無法在超越了一定的人對人的位置上進行服務的。要取得我們的最深入的效果，我們會進入到冥想，進入到那個造物者在其中被感覺到的靜默之中。

May we answer you further, my sister?

我們可以進一步回答你嗎，我的姐妹？

B: No, thank you very much.

B：沒有了，非常感謝你們。

We are those of Q"uo, and we thank each very much for this great privilege. Your vibrations are most beautiful. We encourage each in love and in light, and thusly do we leave you in that mystery which is the one infinite Creator.

We are those of a humble service. Adonai. Adonai. We are Q"uo.

我們是 Q"uo，我們為這種極大的榮幸而非常感謝各位。你們的振動是極其美麗的。我們在愛與光中鼓勵各位，我們由此在那種太一無限造物者之所是的神秘中離開你們。我們是那些進行一種謙虛的服務的人。Adonai。Adonai。我們是Q,,uo。

June 19, 1994

1994-06-19 痛苦之道與喜悅之道

Group question: One way of progressing on the service-to-others path is by biasing our balance and then balancing our biases. These biases are brought to our attention by our perception of events and offer catalyst for processing. Eventually one profits by seeing the Creator in all and radiating love and acceptance in that reality. It appears that the construct of the mind is of such a nature that processing painful catalysts are engraved in the subconscious in a much firmer and more definite fashion than those learned by experiencing joy or happiness. Why did a loving Creator allow the constructs that learn more effectively with pain rather than with joy?

團體問題：在服務他人的道路上的一條發展的途徑是藉由使我們的平衡發生偏移並接著平衡我們的偏向性。這些偏向性是藉由我們對於世界的感知引起我們的注意力並提供催化劑以供處理。最終，一個人會藉由在一切事物中看到造物者，以及在那個實相中輻射愛與接納而受益。看起來似乎心智的結構是具有這樣一種特性的，相比那些藉由體驗喜悅或者快樂而學學會的事物，心智會用一種遠遠更為穩固且更為明確的方式來處理被銘記在潛意識之中的痛苦的催化劑。為什麼一個有愛的造物者會允許那種藉由痛苦而不是藉由喜悅來更為有效地學習的構架呢？

(Carla channeling)

(Carla 傳訊)

I am Q"uo. Greetings in the love and in the light of the one infinite Creator. We are those of Q"uo. We greet you with joy as you rest in meditation this day to speak with you concerning joy and sorrow, gain and loss, illusion and truth. It is, as always, a distinct privilege to share your meditation, to blend our energies with your own, and to join you in the circle of seeking for this working. As always, examine our concepts with the ear for the recognition of personal truth. Lay any thoughts which do not seem appropriate for you to one side. For this we thank you.

我是 Q,,uo。在太一無限造物者的愛與光中致意。我們是 Q"uo。我們在你們在今天在冥想中休息的時候帶著喜悅與你們談論關於喜悅和憂傷、得到和失去、幻象和真理的主題。一如既往，分享你們的冥想，將我們的能量與你們自己的能量混合在一起，並為這次工作而在這個尋求的圈子中加入你們，這是一種獨特的榮幸。一如既往，請用尋求認出個人性的真理的耳朵來檢查我們的觀點。我們為此而感謝你們。

The nature of third density is primarily dictated by the lessons which have been prepared for each seeker to walk with. And for the goal towards which these lessons point, that basic nature of your illusion is division into opposites, for yours is the density of choice. Yours is an illusion rich in either/or. The raw material which you bring to this illusion is itself duple. On the one hand, you bring to these lessons a physical, mental, emotional complex of great instinctual beauty, symmetry and harmony. The physical vehicle of third

density is unimaginably rich in sense perceptions. At all times the inner eye is filled with an enormous variety of sense perceptions. These are instinctually prioritized and held in an instinctual state of balance. This is that second-density creature which has accepted the role of carrying your consciousness about for this incarnative experience.

第三密度的特性從根本上是由已經為每一個尋求者準備好了的要去與之一同前進的課程而支配的。對於這些課程所指向其的目標而言，你們的幻象的基本的特性是對立面的劃分，因為你們的密度是選擇的密度。你們的幻象是一個富含二選一（*either/or*）的幻象。你們帶到這個幻象的原材料在其自身就是二重性的。在另一方面，你們為這些課程帶來了一個身體、心智和情緒的複合體，它是具有極大的本能性的魅力、對稱性與和諧的。第三密度的身體載具在感官知覺的方面是難以想像地豐富的。在所有的時候，內在的眼睛都是為一種龐大的感官知覺的多樣性所充滿的。這些感官知覺是本能性地優先處理的，它們是被保持在一種本能性的平衡狀態之中。第二密度的生物為了你的意識的這次投生性的體驗已經接受了去承載你的意識四處移動的角色。

In return for all of the unimaginable wealth of sensations and perceptions the physical body asks in return that it be tended, and this tending is established as a large and pivotal activity throughout third-density experience. The right use of this instinctual vehicle constantly remains an issue to the seeker.

為了回報所有這些感覺和感官的難以想像的財富，物質性身體反過來請求它被照料，這種照料是被構建為在貫穿整個第三密度的體驗一個巨大而中樞性的活動。對於本能性的載具的正確性的使用會持續不斷地成為一個尋求者的議題。

To this density has been brought also the infinite, eternal, creative consciousness which is within the Creator and which, as you hear these words, is experiencing that which the instinctual body offers and then perhaps having the awareness to reprioritize the wealth of sense perceptions made available by the instinctual body. Thusly, your very physical situation holds a dichotomy which may be seen to be peculiarly vulnerable to choices. The beginning of third density rests in the either/or of spiritual or physical, eternal or time-bound. At this level one does not view good or evil, positive or negative. Rather, one is viewing the temporary as opposed to the eternal.

同樣被帶到這個密度的還有無限、永恆且創造性的意識，這種意識是位於造物者內在之中的，如你們聽到這些詞語一樣，這種意識正在體驗本能性的身體所提供的事物，它接下來也許會察覺到去變更藉由本能性的身體而變得可被利用的感官知覺的財富的優先順序。因此，你的本質的物質性的狀況包含了一種二分性，它可以被視為是尤其易受選擇影響的。第三密度的開始是在靈性還是物質性，永恆還是被時間所束縛的二選一中休息的。在這個層次上，一個人不會看到善惡，正面性或者負面性。毋寧說，一個人正在看到短暫是與永恆相對的。

The Creator—that creative principle of Love in which all reside—rests within the infinite intelligence of unpotentiated love. However, each individualized spark of this love experiences time, space, and within your density, choices, whereas the truth rests always in peace. The seeker of truth, time and space-bound within the physical incarnation, must place one foot ahead of

the other, moment by moment, day by day, revolving about that truth which lies imminent within each moment, constantly having the opportunity to gaze into the present moment in such a way that sense perceptions are reprioritized in order to maximize the effectiveness [of] the choices available in that moment.

造物者——那個萬物安住於其中的愛的創造性的原則——是在未賦能的愛的智能無限之中休息的。然而，這種愛的每一個個體化的火花，都在體驗時間、空間，以及在你們的密度中體驗選擇，而真理依舊一直在平安中休息。真理的尋求者，在物質性的投生中是為時間和空間所束縛的，它必須一刻接一刻，一天接一天地，將一隻腳放在另一隻腳的前面，尋求者同時圍繞著那在每一刻之中即將到來的真理轉動，並持續不斷地擁有機會去用這樣一種感官知覺被重新調整優先順序以便於將在那個時刻之中可被利用的選擇的效果最大化的方式來凝視當下一刻。

Always, there is the choice between that which lies upon the surface and that which lies beneath, beyond and through the surface unto the deepest profundity of awareness. We have often said that the journey of the seeker is one from the head to the heart. When the perceptions of the moment are evaluated by one drifting upon the surface of the moment there is fairly constantly the making of choices which maximize comfort. We do not imply that there is something wrong with comfort. We simply point out that comfort or happiness is neither joy or sorrow, but simply comfort. That which most entities call joy is actually no more than a surface degree of comfort and ease within which one may rest and enjoy the illusion. With this we find absolutely nothing amiss. It is only that the state of mind which is comfortable runs directly counter to that state of mind in which the seeker may make choices. 一如既往，會有在存在於表面上的事物和存在表面之下，表面之外以及貫穿表面直到察覺的最深的深度的事物之間的選擇。我們經常說，尋求者的旅程是一條從頭腦到心的旅程。當對那一刻的感知是被一個在那一刻的表面上漂流的人所評估的時候，做出的選擇會相當持續不斷地是讓舒適最大化的選擇。我們單純地指出，那種舒適或者快樂既不是喜悅也不是憂傷，而單純地就是舒適。大多數實體稱之為喜悅的事物實際上不過是一種表面的舒適和輕鬆的程度，在其中一個人就可以休息並享受幻象了。我們對此是絕對不會覺得有任何的不合適的。它僅僅是說，心智的這種舒適的狀態是與尋求者在其中可以做出選擇的心智的狀態是直接相反的。

It is not that sorrow, loss and limitation are the only [effective] means of **learning the lessons of love and polarizing towards the infinite Creator's** vibration, but, rather, that few indeed are the entities which are willing, in the absence of pain, to do the intensive work which is needed to attain an acceleration of the polarization process using joy as catalyst. 並不是說，憂傷、損失和局限性是學習愛的課程並向著無限造物者的振動極化的唯一有效的途徑，毋寧說，很少有實體會樂意於在缺少痛苦的情況下去進行強化的工作，在使用喜悅作為催化劑的時候，這種強化的工作對於取得一種對極化的過程的加速是被需要的。

Here is how to be joyful. Upon the arising, turn to the infinite One and instant

by instant turn again to the infinite One, again and again, in all things giving thanks, in all conditions rejoicing. Turn again to the infinite One and rest in that peace which truly the world does not know. Joy is a living energy as powerful and as effective a teacher as sorrow. However, it demands of the seeker a self-imposed discipline of the personality which looks beyond ease and comfort and energizes and exhorts the self again and again unceasingly to rejoice, give praise and offer thanksgiving to the infinite One.

這就是如何去成為喜悅的。從早上起床開始，轉向無限太一，在每時每刻都一再轉向無限太一，一而再，再而三，在所有的事物中去致謝，在所有的情況中去歡慶。一再轉向無限太一併在那種這個世界真的不知曉的平安中休息。喜悅是一種活生生的能量，相比憂傷，喜悅是一個一樣強有力且一樣有效的老師。然而，它要求尋求者進行一種自願承擔的對人格的鍛煉，這種人格的鍛煉擺脫了輕鬆和舒適的局限並一次又一次地不斷加強並勉勵自我去歡慶，讚美並向無限太一一致謝。

One of your teachers known as Joel Goldsmith has called this joyful path “practicing the presence of the one infinite Creator.” The path of joy is equally as effective as the path of sorrow. Yet, if the seeker is truly upon the path of joy there is the same degree of creative unrest in this process that there is while undergoing the catalyst of losses, limitations and grief. This is the road not taken, the path of joy. If you would be good at this path, learn to be dissatisfied with happiness and count all things as loss except turning again to praise and give thanks to the one infinite Creator. If the intensity of desire can be maintained while there is an absence of negative catalyst, then the negative catalyst is not necessary. You may see that, indeed, few there are who are able to walk this particular path to the infinite One.

你們的一個叫做 *Joel Goldsmith* 的老師將這條喜悅的道路稱之為“練習太一無限造物者的臨在”。喜悅的道路和憂傷的道路是同等地有效的。然而，如果尋求者真的走在喜悅的道路上的話，在這個過程中會有與在經受損失、局限和悲傷的催化劑的時候會有創造性的不安相比相同程度的不安。喜悅的道路，這是一條沒有被採用的道路。如果你們想要擅長於這條道路的話，學會去對於快樂感覺到不滿意並將除了再一次轉向太一無限造物者並向其讚美與致謝之外所有的事情都視為損失。如果渴望的強度可以在缺少負面性的催化劑的情況下被保持，接下來，負面性的催化劑就不是必須的了。你可以看到，確實很少有能夠走這條特殊的通往無限太一的道路的人。

The path of sorrow, then, is that path which nearly all experience nearly all the time within incarnation. Misery, anger, grief—all the uncomfortable emotional and mental states—create a necessity for seeking some means of relief. The limitations are there because the nature of the choice is such that the surface illusion can be seen by the seeker to be an illusion. And it is through the growing discomfort of catalyst, of loss and limitation, that the wayward spirit is finally alert to the need for discipline.

那麼，憂傷的道路就是那條幾乎所有人在投生的所有的時刻都體驗到的道路了。不幸、憤怒、傷心——所有這些不舒適的情緒性與心智性的狀態——創造出了一種尋求某種慰藉的途徑的需要。限制性是存在的是因為選擇的特性就是如此，

這樣表面的幻象是可以被尋求者視為是一個幻象了。就是通過不斷增強的催化劑、損失和局限性的不適，反復無常的靈性最終警覺於訓練的需要了。

That which needs to be grasped may perhaps be seen to be held in the concept of sacrifice. The seeker is born into a world which offers great riches. These riches are apparent: health, possessions, power. All that which is seen, however, is the illusion. If the world thinks well of something, it is almost sure to be that which is illusory. So, how then to get the attention? How to make the self work, spiritually speaking? The infant comes into the world in a state of unrestrained joy. This is the path upon which entities begin. Often before the entity has opened the eyes to the physical world that joy has been compromised. Certainly within the first year or two of incarnation that native joy will be compromised, and the entity plunges into the myriad catalysts of this rich illusion which you now enjoy. As one watches the growing child one can see this joy more and more compromised by circumstance.

需要被掌握的事物也許會被看到是被保留在犧牲的觀念之中的。尋求者是被出生在一個提供了偉大的財富的世界之中的。這些財富是顯而易見的：健康、所有物以及力量。然而，所有被看到的事物都是幻象。如果這個世界認為某個事情是很好的，它幾乎肯定就是虛幻的事物。因此，接下來如何引起注意力呢？從靈性而言，如何讓自我工作呢？嬰兒是在一種不受束縛的喜悅的狀態中進入到這個世界的。這是實體開始的道路。時常，在實體向著物質性的世界睜開眼睛之前，那種喜悅就已經被損傷了。在投生的一開始的一兩年中，那種天生的喜悅肯定將會被損傷，實體投入到這個你們現在正享受的豐富的幻象的無數的催化劑之中。當一個人觀察慢慢長大的孩子的時候，一個人能夠看到這種喜悅越來越多地被環境所損傷了。

Where are the teachers of the path of joy? Why is this path [not] more used? There is a simple answer; that being that the path of joy is the path of the adept and to the adept all things are loss, except the infinite Creator and serving that love which is the Creator. All things whatever may be counted as loss except that service. It is for this that each has come into this incarnation, to learn this path. This shining goal waits for each and becomes the path of fourth density. But third density still is being processed by each. This joy is still to be experienced fully except in many moments for each seeker where there is the click of sliding into that presence which is electric, which is the Creator within.

喜悅之道的老師在哪里了？為什麼這條道路沒有更多地被使用呢？有一個簡單的答案，那就是喜悅的道路是行家的道路，對於行家而言，除了無限造物者和服務於無限造物者之所是的愛之外的一切的事物都是損失。除了那種服務之外，一切無論什麼事物都可以被算作損失。每一個人進入到這個投生中要學習這條途徑就是為了這種服務。這個閃亮的目標等待著每一個人，它會成為第四密度的道路。但是第三密度仍舊在被每一個人所處理。這種喜悅仍舊是僅僅會在每一個尋求者滑入到令人激動的事物的臨在以及內在的造物者的臨在的許多的時刻之中才會被充分地體驗到。

So, we welcome you to this path of sorrow, loss and limitation. We encourage

each to practice the path of joy, to practice the presence of the one infinite Creator. But we say to you that most of you shall, again and again, fall away from joy into comfort, happiness and eventual sorrow. And we say that it is well that these sorrows then occur, for this is that which teaches at this particular stage of awareness. The primary choice, we say again, is toward the absolute, the infinite and eternal as opposed to all things temporary and illusory.

因此，我們歡迎你來到這條憂傷、失去和局限性的道路。我們鼓勵每個人練習喜悅的途徑，練習太一無限造物者的臨在。但是我們對你們說，你們大多數人都將，一而再再而三地，從喜悅跌落到舒適、快樂和最終的憂傷之中。我們會說，這些憂傷接著會出現，這是沒問題的，因為這就是在這個特殊的認識的階段上進行教導的事物。我們再一次說，最主要的選擇是朝向絕對、無限和永恆的事物，而不是朝向所有那些短暫而幻象性的事物。

We encourage each seeker to practice this joy as much as possible within the framework of an authentically lived life which grapples with the sorrows of an incarnation. Encourage and exhort each other to practice the presence in all ways which are meet and appropriate, one to another. Encourage the self, whenever the mind may turn to awareness of self, to turn again and again to that center within in which all things reside, abide and have their being. Give thanks always and for every blessing, including the most unimaginable loss and pain. Rejoice in hardship and suffering. And let your heart be glad in life, in death. Then you shall not be troubled with sorrow. But, dear ones, if you cannot achieve this state of vibration, know that this is no more than what was expected for third density. You now walk in a shadow land where nothing is what it seems. Within each atom of this shadow land resides an infinite, absolute reality. The journey takes no time, no space. The answers lie within.

Do not begrudge your sorrows their place, for the path of joy does await.

我們鼓勵每一個尋求者都在一個用真實的方式被活出的生命的構架之中盡可能多地實踐這種喜悅，這樣一種生命是與一次投生的憂傷格鬥的生命。鼓勵並勉勵相互彼此用所有得當且適宜的方式，對相互彼此，實踐這種臨在。在任何心智可能轉向自我的察覺的時候，鼓勵自我一次又一次地轉向那個內在的中心，在那個內在的中心之中，一切事物都安住於其中，等待著並擁有它們的存有。一直去致謝，為每一個祝福，包括最為難以想像的損失和痛苦。在困難和苦難中歡慶。讓你的心在生命中，在死亡中都感到高興。接下來，你將不再因為憂傷而苦惱。但是，親愛的人們，如果你們無法取得這種振動的狀態，請知曉這不過就是第三密度所期待的情況了。你現在是走在一個有陰影的土地之中，在其中沒有任何事情是它看起來的樣子。在這個陰影的土地的每一個原子鐘都居住著一個無限的，絕對的實相。旅程不會花費時間，空間。答案存在於內在之中。不要對你的憂傷吝惜給予它們空間，因為喜悅之道確實等待著。

At this time, we would transfer this contact to the one known as Jim. We thank this instrument as we leave it. We are those of Q'uo. 在此刻我們會將這個接觸轉移到叫做 *Jim* 的實體。在我們離開這個器皿的時候，我們感謝它。我們是 Q'uo。

(Jim channeling)
(Jim 傳訊)

I am Q"uo, and greet each again in love and in light through this instrument. At this time we would ask if we may speak to any further queries which those present may find value in the asking. Is there another query at this time?
我是 Q"uo，通過這個器皿在愛與光中再一次向各位致意。在此刻我們會請問，是否有我們可以談論的任何進一步的問題是在場的人發現有價值去詢問的。在此刻有另一個問題嗎？

R: Could you restate the comment that "all things are loss which are part of the illusion"? Could you say that again?

R：你們能夠重新陳述那個“一切失去的事物都是這個幻象的一部分”的論述嗎？你們能夠再一次說說那一點嗎？

I am Q"uo, and am aware of your query, my brother. When we say that all things are loss we mean that there will come a time when all things that are made shall not be made, for the creation of things evolves and changes until there is another vibratory pattern that replaces the old. In each incarnation there is the experience gained that is reserved or kept according to its quality and kind rather than the details of the makeup of the experience being kept. Thus, distillations of your incarnational experiences become that soul essence that is you as you progress through the octaves of light. That essence remains and is eternal, whereas the forms that were utilized to provide experience that is later distilled to essence, these all fade away.

我是 Q"uo，我理解了你的問題，我的兄弟。當我們說一切事物都是失去的時候，我們的意思是，將會有一個時刻出現，那個時候一切被造的事物都將不再被造，因為事物的創造會演化並改變，一直到有另一個振動的模式替代了舊的振動的模式為止。在每一次投生中都會有體驗被取得，這種體驗是根據它的品質與類別而被保留或者被留下，而不是根據體驗的組成的具體細節而被留在的。因此，隨著你通過光的八度音程前進，你們的投生的體驗的提煉物會成為你之所是的靈魂的實質。那種實質保留下來了並且是不朽的，反過來，被用來提供體驗的形式在之後被提煉為實質了，這些形式都將逐漸消失。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

R: No, thank you.

R：沒有了，謝謝你們。

We thank you, my brother, and we would also thank the one known as N for providing the focus for our working this day. We are with this entity in meditation, upon request, as we are with all entities who request our presence in the meditative state. We are happy to blend our vibrations there and to aid in the deepening of your meditation.

我們感謝你，我的兄弟，我們同樣也改寫叫做 N 的實體為我們今天的工作提供

了焦點。我們在被要求的時候會在冥想中與這個實體在一起，如同我們會與所有在冥想狀態中請求我們的臨在的實體在一起一樣。我們很樂於將我們的振動混合起來並幫助加深你們的冥想。

At this time we would take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the infinite Creator. We are those of Q"uo. Adonai, my friends. Adonai. 在此刻我們會離開這個器皿和這個團體，我們一如既往在無限造物者的愛與光中 離開各位。我們是 Q,,uo。 Adonai，我的朋友們。 Adonai。

June 26, 1994

1994-06-26 自我的層次

Group question: The question this afternoon is from N, and after listening to a lot of our tapes, he says that it looks to him like there are three selves in incarnation: the higher self, the incarnational self and the illusional self, which he describes as basically the genetic material biased by the culture, and he would like to have a discourse on these three selves, and their relationship to each other, and I think we might want to correct the incarnational self and the illusional self as being sort of aspects of the same self, and we might want to add the soul that exists before the incarnation. If Q'uo would like to add any other selves, or subtract, we would be happy to listen, and ... that's it!

團體問題：今天下午的問題來自於 N，在聽了一些我們的磁帶之後，他說他看起來似乎在投生中有三個自我：高我，投生性的自我以及幻象性的自我，而他將那個幻象性的自我描述為基本上是帶有文化上的偏向性的基因材料，他想要在這三個自我以及它們與相互彼此的關係的方面進行一場演說，我想我們可能想要去將投生性的自我和幻象性的自我糾正為那個相同的自我的某種面向，我們想要補充在投生前存在的靈魂。如果 Q'uo 想要補充，或者刪減任何其他的自我，我們會樂於去聽取.....問題就是這樣了！

(Carla channeling)

(Carla 傳訊)

Greetings. We are those of the Confederation of Planets in the Service of the Infinite Creator. We are known to you as those of Q'uo. Greetings in the love and in the light of the one infinite Creator. May we thank each for calling us to your circle of seeking this working. We are humbly pleased to have the opportunity of sharing concepts with you concerning your question.

向你們致意。我們是屬於服務於無限造物者的星際聯邦的實體。我們是你們知曉的 Q'uo。我們在太一無無限造物者的愛與光中致意。容我們感謝每一位呼喚我們來到你們這次工作的尋求的圈子。我們謙卑地對於在關於你們的問題的方面擁有與你們分享觀念的機會而感到高興。

As always, we request that each who hears or reads may identify for the self those things which we have to offer to that self, for each entity has its own set of personal truths which speak to that place where that one spirit is at this particular moment. Therefore, take that which is of use at this moment and leave the rest behind.

一如既往，我們請求每一個聆聽或者閱讀的人都可以為自我分辨出那些我們所要提供給你的那個自我的事情，因為每一個實體都擁有它自己的個人的真理，這個個人性的真理會向這在此刻一個人的靈性所在的那個位置發言。因此，拿走那些在此刻有用處的事物，並將其他的都留在後面。

When you ask us to speak concerning the various selves of a third-density human you ask us to take on a story of movement in well conceived and fastidiously executed patterns which describe what could be seen as an

elliptical or circular process, in which tremendous amounts of time and space fall away from the present moment for incredible stretches of time and space. The relatively short period of the third-density cycle is preceded by tremendously long, unimaginably lengthy terms of space and time. And, similarly, after this third density experience, the continuing refining of choices made in this density are the agenda for millions of years of learning and service.

當你們請我們談論一個第三密度的人類的各種各樣的自我的時候，你們請我們從那個描繪了可以被視為是一個橢圓形或者圓形的過程的事物的被很好地構想以及被吹毛求疵地執行了的模式中進行一個講故事的行為，而在這個圓形的過程中因為時間和空間的令人難以置信的範圍，驚人數量的時間和空間從當下一刻逐漸消失了。第三密度的週期的相對短暫的期限是跟在驚人地長且無法想像地漫長的空間和時間的學期之後的。同樣地，在這個第三密度的體驗之後，對在這個第三密度中被做出的選擇的繼續的精煉是為期數百萬年的學習和服務的議程。

The first self, of course, is the great Self which is the one original Thought, love itself, that infinite and creative principle from whose riches all who are self-aware have drawn not only the outer trappings of Creatorhood, but indeed the inmost essence of the infinite Creator. This great Self has no way to communicate its essence. Consequently, in the fullness of free will, there comes that time of creativity wherein an octave of creation is begun with the sending forth of that which is one, that it might take upon itself the partnership with manifestation which is the very fabric of space and time.

當然，第一個自我是那一個原初的想法，愛本身，那個無限且創造性的原則之所是的大我，所有自我察覺的人都已經從這個大我的財富中不僅僅取出了造物者身份的外在的服飾，同樣也確實取出了無限造物者的最內部的實質。這個大我沒有對他的實質進行溝通交流的方式。因此，在自由意志的完整性之中，出現了那個創造的時刻，在其中一個造物的八度音程被其中了，它同時將一個人之所是的事物發送出來，它可能為它自己穿上了與顯化的合作關係的外衣，而這種顯化就是空間和時間的根本的結構了。

Out of space and time, then, is created by light all that may be called so, and all that may be used by the self to move forward in that lengthy journey away from that great source of all that there is into more and more thickness of illusion, until that great Earth plane which you now experience is reached and the stuff of earth, air, wind and fire becomes self-aware and self-determining.

接下來，光從時間和空間中製造出了所有可以被稱呼的事物，所有可以被自我用來在那條漫長的旅程中前進的事物，那條漫長的旅程離開一切萬有的偉大的源頭並進入到越來越厚重的幻象之中，一直到它抵達了你現在所體驗的偉大的地球的層面，一直到土、氣、風與火成為了自我察覺和自我決定為止。

Thusly, the first self is your true self, and that is the great Self. However, since the experience of self as the great Self is not available to most within third density, the examination of it is in this context unnecessary. Certainly, when that which you now perceive as self is born, when that impregnating of consciousness with self-awareness occurs, and the seeker as a new, self-aware

consciousness—we correct this instrument—point or spark of consciousness enters the first of many incarnations within third density, that new self represents all of the instinctual selfhood of the creature which is the physical vehicle for humankind, and as the process of living, feeling, and sensing and experiencing begins, various distortions come to be within that selfhood in a repetitive manner, so that at the beginning of each birth, there is a self-entering birth which has already been biased and distorted in a lasting way by previous choices made during previous incarnations.

因此，第一個自我是你的真實的自我，也就是大我。然而，既然自我作為大我的體驗是對於在第三密度中的大多數人是無法取得的，在這個環境中對它的檢查就不是必須的了。肯定地，當那個你們現在感覺為自我的事物被生出來的時候，當自我察覺對意識的灌注發生的時候，當尋求者作為一個新的自我察覺的意識——我們更正這個器皿——意識的點或者火花進入到第三密度中的許多的投生中的第一次投生的時候，那個新的自我代表了供人類使用的物質性載具之所是的生靈的所有本能的自我屬性，隨著生活、感覺、感知和體驗的進程開始，各種各樣的扭曲開始用一種重複性的方式出現在那個自我屬性之中，這樣，在每一次出生開始的時候，就有一個正在出生的自我，這個自我已經因為在之前的投生期間所做出的選擇而用一種持久的方式產生出偏向性並且被扭曲了。

Each incarnation, then, is not only an opportunity to learn lessons of love, it is further an opportunity to emphasize those biases found within the self which are considered by the self to be positive or helpful. The self also has the opportunity to look again at each and every distortion which is preincarnative, which seems to have sprung from birth, rather than from incarnational experience, and to decide differently, thus loosening the framework of thinking and ideation, and reshaping it in small or large degree.

接下來，每一次投生都不僅僅是一個學習愛的課程的機會，它更進一步是一個去強調那些在自我內在之中被發現的被自我視為是正面的或者有幫助的偏向性的機會。自我同樣擁有機會去再一次檢查每一個投生前的扭曲以用不同的方式做出決定，並由此鬆開思考和觀念作用的框架並用或小或大的程度重塑它，每一個投生前的扭曲看起來似乎是從出生中躍出的，它毋寧是來自於投生性的體驗的。

Thusly, there is the opportunity, as a conscious being within incarnation, to use the consciousness that has been attained to look at the self, to look at the harvest of self anew and to have such an openness of mind that it will be possible for the self to work effectively upon the self.

因此，作為一個在投生中的有意識的存有，會有機會去使用已經被取得了的意識來檢查自我，重新檢查自我的收穫物，並擁有這樣一種心智的開放性，以至於自我將有可能富有成效地在自我身上進行工作了。

Now, the eternal or spiritual self, to use a general term, is only to a very small extent differing from that self which the query called the illusional self. The difference, however, seems quite large to the self-aware being, for it seems that there is an enormous chasm between the infinite self and the self within incarnation. However, there is the continuing difficulty of the subject observing itself. Selfhood tends to keep the self from seeing clearly into its

own nature. Thusly, each entity may be of service to others by reflecting honestly and clearly for others that which is being received. Others have the gift to give you of this reflection.

現在，永恆的或者靈性的自我，使用一般性的術語，與問題所稱的那個幻象性的自我相比僅僅是在一個非常小的程度上有差別的。然而，對於自我察覺的存有，那個差別看起來似乎是相當巨大的，因為看起來似乎在無限的自我和在投身之中的自我中間有一個龐大的鴻溝。然而，主體觀察其自身，是有持續不斷的困難的。自我屬性傾向於讓自我無法清晰地洞察它自身的屬性。因此，每一個實體可以藉由誠實而清晰地為其他人進行映射正在被接受到的事物而對其他人有所服務。其他人也擁有要去給予你的這種映射的禮物。

Thus, we always encourage the listening ear and the understanding heart when entities are attempting to communicate, especially concerning relationships. For it is the gift of each to each that in communication a more objective or unbiased viewpoint might be had by all. Each has gifts of this kind to give, and each has much to receive, even from those who seem to be negatively impressed and critical. Open the ears always when this occurs, for perhaps truth may lie there, and perhaps freedom might come from a new perception of this truth.

因此，當實體們正在嘗試去溝通交流的時候，我們一直都鼓勵聆聽的耳朵和理解的心，尤其是在涉及到人際關係的方面。因為在溝通交流中一種可以被所有人都持有的更為客觀或者無偏向性的觀點是每一個人給相互彼此的禮物。每一個人都有這種類型的禮物要去給予，每一個人都有大量的要去接收的禮物，甚至是從那些看起來似乎帶有負面性的印記且吹毛求疵的人身上。當這種情況發生的時候，一直開放耳朵，也許真理可能會存在於那裏，也許自由可能會來自於對這個真理的一個新的觀點。

For with each other 's help the incarnational self attempts more and more to conform its vibrational pattern to that one original pattern of great Selfhood. This is the object, to match the vibrational characteristics of the one infinite Creator. All of self-perceived selfhood is an illusion. All of creation is an illusion. There is nothing here. There is nothing there. There is only everything, and it takes up no time, nor space.

因為在相互彼此的幫助下，投生性的自我會越來越多地嘗試去使它的振動模式與大我屬性的那一個原初的振動模式協調一致。這是與太一無限造物者的振動性的特性相匹配的目標。所有被自己感覺到的自我屬性都是一個幻象。所有的造物都是一個幻象。這裏什麼都沒有。那裏什麼都沒有。僅僅只有萬物，它既不佔據時間，也不佔據空間。

So, the distinction betwixt the self between incarnations and the self during incarnations is in fact a subcategory. An even smaller difference exists betwixt these two. But in terms of the work of incarnation, the difference is, of course, most telling. The times of meditation which we encourage are those opportunities wherein the self within incarnation is able to link up with those selves before, those lives before, and that self which more and more has become articulated through the continuing process of reincarnation. That

self's great desire is to move back into unpotentiated great Selfhood. 因此，在兩次投生之間的自我和在投生期間的自我之間的差別實際上是一個子範疇。在兩者之間存在有一個甚至更小的差別。但是，在投生的工作的方面，這種差別當然是極其生動有力的。我們所鼓勵的冥想的時間就是那些在其中在投身中的自我能夠與那些之前的自我，那些之前的生命以及通過持續不斷的轉世投生的進程已經越來越多地變得清晰明瞭的自我連接起來的機會了。自我的偉大的渴望是去返回到未賦能的大我屬性之中。

So, as incarnational beings, as incarnational selves, we relate to the self between incarnations as one who knows no secrets would relate to the twin, shall we say, or the fellow who knows all the secrets. So much within an incarnation, especially toward the end of a cycle, is already determined by the great weight of previous choice, that [the] memories of all that has gone before almost have more confusion to offer than riches to consider. However, we encourage the use of both meditative periods and sleeping and dreaming to more and more easily link into the self that exists between incarnations. While it is not the great Self, being a biased entity, it does nevertheless have much of wisdom which it aids entities to link up with within incarnation.

因此，作為投生性的存有，作為投生性的自我，我們與那個在兩次投生之間的自我之間的關係就好像是一個什麼秘密都不知道的人，與（容我們說）雙胞胎或者知道所有的秘密的人之間的關係。在一次投生中有如此多的事物是已經被之前的選擇的巨大的重量所決定了的，尤其是在一個週期的終點附近的投生，對於所有之前已經過去了事情的記憶，相比要去考慮的豐富性，幾乎擁有更多的要去給予的混淆。然而，我們鼓勵同時使用冥想性的時期和睡眠以及夢境來越來越多輕易地與那個存在於兩次投生之間的自我建立連接。雖然它不是大我，雖然它是一個有偏向的實體，它確實仍舊是擁有大量的智慧的，這種智慧會幫助那些在投生中與其建立連接的實體。

It is not so much the knowledge of what has happened in past lives that helps as it is the seating and grounding of the self from the part which blooms in incarnation down to the roots of that being which lie within that portion of your consciousness which carries all memory of previous lifetimes and other deep awarenesses such as the archetypal.

這並不是說，對在前世已經發生了的事情的知曉會有多麼巨大的幫助，因為它是自我的底座和基礎，在投生中綻放的事物就是從自我的這個部分深入到存在的根部之中，而那個根部是存在於你的意識的那個攜帶著所有前世的記憶以及其他的諸如原型之類的深入的認識的部分之中的。

So we would encourage a model in which the incarnational human may be seen to be the bloom that arises and shall return to the elements which are used to create the personhood and walk it about on two legs. This blooming of self is related to its roots which feed and nourish it. That root is the abiding self, not yet the great Self, but that unfinished but heavily biased self which has learned, and relearned, and relearned many lessons already. There are things within this bloom which the roots wished to extirpate from the entire plant. There are ways of blooming which the roots hoped would become clear to

this particular bloom, and that root of being roots down through all the illusion of all the incarnative selves and all the incarnations and becomes all that there is.

因此我們鼓勵一個模型，在其中投生性的人類可以被視為是花朵，花朵會升起並將會返回到那些被用來創造個人屬性並讓其在兩條腿上四處走動的元素。這種自我的綻放時與它的供應養分並滋養它的根部聯繫在一起的。那個根部是持久不變的自我，根部尚還不是大我，但確實那個未完成且嚴重有偏向性的自我，它已經學習、重新學習、再次學習了許多的課程了。在這個花朵之中有一些事物是根部希望從整個植物身上根除的。有一些綻放的方式是根部本來希望會對於這次特定的綻放變得清晰的，那個存在的根部通過在所有的投生性的自我和所有的投生的所有的幻象紮根並成為一切萬有的。

At this time we would transfer this contact to the one known as Jim. We thank this instrument as we leave it. We are those of Q'uo.

在此刻我們會將這個接觸轉移到叫做 *Jim* 的實體。我們在我們離開這個器皿的時候感謝它。我們是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and in light. It is our privilege to greet each through this instrument and to ask if at this time there may be any further queries to which we may speak this working period.

我是 Q'uo，在愛與光中再一次向各位致意。我們很榮幸通過這個器皿向各位致意並請問是否在此刻有我們可以在這個工作的時段談論的任何進一步的問題。

Carla: Do you have any suggestions as to how someone who would like to work on the bloom, who would like to make some changes in the way the self expresses, could go about using the relationship between the self and the higher self, or the between incarnations self—beyond meditation?

Carla：對於某個想要在花朵上進行工作的人，某個想要在自我表達的方式上做出一些改變的人，他如何才能開始著手使用在自我與高我或者兩次投生之間的自我之間的關係——除了冥想之外，你們在關於這方面有任何的建議嗎？

I am Q'uo, and am aware of your query, my sister. We feel that the entity which is able to accept that which is the self in all of its detailed analysis and enumeration is one which has, shall we say, the leg up on the incarnation, for the energy of the incarnation is that which expresses itself as the seeker. The seeker who wishes to change some portion of itself is one which wishes to approximate the ideal, in most cases, more closely. We would suggest that rather than feeling that there is the possibility of changing the stripes, shall we say, that greater freedom comes to those who are able to accept the self with equanimity and to work as a full-blooded self, shall we say—that entity which realizes more of that which it is as a result of accepting that which it is. This provides a truer range of expression, for it builds upon that which is solid.

我是 Q'uo，我理解了你的問題，我的姐妹。我們感覺到如果實體能夠在所有它

的具體細節的分析與列舉中接受自我之所是的話，那個實體就是一個已經在投生佔據了有利位置的實體了，因為投生的能量是那種將其自身表達為尋求者的能量。希望去改變其自身的某個部分的尋求者是一個希望去，在大多數的情況中，更為緊密地靠近理想的尋求者。我們會建議，與其去感覺到那種改變，容我們說，條紋的可能性，更大的自由會發生在那些能夠帶著鎮定接受自我並作為一個，容我們說，純粹（*full-blooded*）的自我而工作的人身上，那個實體意識到其之所是更大的部分是一個接受其之所是的事物的結果。這提供了一個更為真實的表達的範圍，因為它是構建在堅固的事物之上的。

If one attempts to manufacture a change which has no foundation, the change will not weather the storms of everyday experience that beat about one in a certain sense and cause a reverberation, shall we say, in those expressions of the self which are temporary and which are of the fleeting moment, as it were.

如果一個人嘗試去產生一個沒有基礎的改變的話，改變將度過日常體驗的暴風雨，那種暴風雨會用一定的方式對一個人旁敲側擊並在那些自我的，可以說是，短暫而易逝的表達中造成一種，容我們說，回音。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: I have one more. When one is trying to counsel or teach and to give an accurate and objective reflection of what something that someone else is doing [that] seems to have the patterns, is there any resource the teacher can call on to make sure that teacher is not ... to make sure that that teacher is being an accurate mirror?

Carla：我有一個問題。當一個人正在嘗試去諮詢或者教導，並嘗試去對某個其他人正在做的看起來似乎擁有模式的事物給予一個準確而客觀的映射的時候，老師有任何能夠呼喚的資源來確信那個老師不是.....來確信那個老師是一面準確的鏡子呢？

I am Q'uo, and am aware of your query, my sister. The same discrimination that we suggest exercising is that which will determine the feeling tone of another's teaching. That which reminds one of that which one knows deep within the heart of being is the discrimination which is necessary for the choice making.

我是 Q'uo，我理解了你的問題，我的姐妹。我們建議去使用與確定另一個人的教導的感覺的音高所使用的分辨力相同的分辨力。那個讓一個人回想起它在存在的核心之中深深知曉的事物的東西就是做出選擇所必須的分辨力了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: No, Q'uo, thank you very much.

Carla：沒有了，Q'uo，非常感謝你們。

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

我是 Q'uo，我們同樣也非常感謝你，我的姐妹。在此刻有另一個問題嗎？

Questioner: I do not have a query, Q'uo, but I do want to take this opportunity and thank through you to all the brothers and sisters of the Confederation, because I seem to draw inspiration [from] the various subjects channeled through this group and it helps me to stay on course.

提問者：我並沒有一個問題，Q'uo，但是我想要利用這個機會並通過你們感謝所有星際聯邦的兄弟姐妹，因為我看起來似乎從各種各樣的通過這個團體傳訊的主題得到了啟發，它幫助我去保持在正確的道路上。

I am Q'uo, and we appreciate your gratitude and the opportunity to be of service to you. We would thank you for allowing us to speak to your queries and concerns and would like to add that we feel you are doing well and we are inspired by your efforts as well.

我是 Q'uo，我們對於你的感謝以及為你服務的機會而感到感激。我們感謝你們允許我們談論你們的問題以及關注點，我們想要補充，我們感覺到你是做得很好的，我們同樣也為你的努力所啟發。

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

我們是 Q'uo，我們會在此刻離開這個器皿和這個團體，我們一如既往地以太一無限造物者的愛與光中離開各位。Adonai，我的朋友們。Adonai。

July 14, 1994

1994-07-14 生命之樹與知識之樹

Group question: The question this morning has to do with the difference between the Tree of Life, mentioned in Genesis of the Bible, and the Tree of Knowledge, that is also mentioned in Genesis. We would like to know what part these play in our spiritual evolution and any information Q'uo could give us about them.

團體問題：今天早上的問題是與在聖經的《創世紀》中被提到的生命之樹與同樣也在《創世紀》中被提到的知識之樹之間的區別有關的。我們想要知道這些觀念在我們的靈性的演化中所扮演的角色以及關於它們 Q'uo 能夠給予我們的人的資訊。

(Carla channeling)

(Carla 傳訊)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We are most privileged to be called to your group for this working and wish especially to greet the one known as S. All of those within the principle of Q'uo send many greetings.

我們是 Q'uo，在太一無限造物者的愛與光中致意。我們極其榮幸被你們的團體呼喚來進行這次工作，我們尤其希望去向叫做 S 的實體致意。所有那些在 Q'uo 原則中的實體都送出許多的致意。

As always, we ask that our thoughts be treated not as those of authority, but rather those of a fellow seeker.

一如既往，我們請求我們的想法不要被視為權威的想法，而毋寧是被視為一個同伴的尋求者的想法。

When one is investigating the resonances of racial symbology or ethnic symbology, one must be prepared to treat the symbol or symbols involved upon more than one level. Both the Tree of Life mosaic, or figure, and the Tree of Knowledge figure are masterpieces of condensed, yet articulated, concept. The dynamic betwixt these two is an integral part of their nature. These symbols open far better to the heart of the mystic than to the tongue or pen of the intellectual or scholar. However, insofar as words can attempt to explicate these symbols, we are glad to comment.

當一個人對種族的符號象徵系統或者民族的符號象徵系統的回聲進行調查研究的時候，它必須準備好與符號或者被包含的在多個層次上的多個符號打交道。生命之樹的拼圖或者圖形以及知識之樹的圖形是被濃縮了的而卻又清楚明瞭的觀念的傑作。在這兩者之間的動力性是它們的特性的一個完整的一部分。相比邏輯智力或者學者的口舌或者筆，這些象徵遠遠更好地向著神秘主義者的心開放的。然而，在言語能夠嘗試去對這些象徵進行闡釋的範圍內，我們很樂於進行評論。

The Tree of Life is a cabalistic configuration which, in general, describes a universe or cosmology wherein only the tiniest or end part of reality, as such,

is in any way visible while the seeker is within the valley of birth and death, that is, in the body of flesh. The great preponderance of this reality is firmly rooted within the concept of heaven or ultimate reality. Within this figure, this tree may be seen to be then upside down as far as mortal eyes might behold, that tip of the tree being the entire physical universe as seen by mortal eyes. The unity of this symbol is preserved through the creation of a harmonious array of dynamics which can loosely be called male and female or positive and negative. Within this system, then, all is harmonized into a unity, so that even that tiny tip of reality which is the physical universe has, as in a holograph, a complete idea of reality. Each tiny spark of this limitless reality, then, contains the pattern of the whole and unity is preserved throughout the figure's dynamic system of archetypes.

生命之樹是一個玄妙的圖形結構，它一般性地描繪了一個宇宙或者宇宙論，在其中僅僅只有，所謂的，實相的最微小部分或者末端的部分，是當尋求者處於在生與死的山谷之中，也就是處於肉身之中的時候用任何方式可以看見的事物。這個實相的巨大的優勢是穩固地紮根在天堂或者終極的實相的觀念之中的。在這個圖形中，這棵樹，在肉眼的可見範圍內，可以被看見是上下顛倒的，樹的頂端是如被肉眼所見的全部的物質性的宇宙。這個象徵的整體性是通過一系列協調一致的動力性的造物而被保留的，這些動力性可以被鬆散地稱作男性與女性或者正面性與負面性。那麼，在這個系統中，一切都被協調一致成為一個整體了，因此，甚至物質性宇宙之所是的那個實相的微小的頂尖都，如同在一個全息圖中一樣，擁有一個完整的思想的觀念。那麼，這個沒有限制的實相的每一個微小的火花，都包含了整體的模式，統一性是在貫穿整個圖形的原型的動力系統中被保留下來的。

Over against this figure is brought to bear another complex conceptual figure which is thoroughly divided, clearly delineated, just as the figure either/or is clearly delineated. Within this figure is the concept of eternal brokenness. This figure sees differences and claims this difference. It sees the either and the or as having no resolution in harmony. Thus, this Tree of Knowledge is a figure betokening that activity within the time/space portion of the incarnate seeker which demands to know which of two things is preferable. This is the figure encouraging entities to make choices between opposites.

在這個圖形上的對立面上的事物是被另一個複雜的觀念性的圖形所承載的，這個圖形是完全被分開的且被清楚明瞭地描繪了的，就好像二選一的圖形是被清楚地描繪的一樣。在這個圖形中是永恆的破碎性的觀念。這個圖形看到了差別並主張這種差別。它將二選擇一視為在協調一致中是沒有解決方案的。因此，這個知識之樹是一個這樣一個圖形，它表示了投生的尋求者的時間/空間的部分之中的要求去知曉兩個事物中的哪一個是更好的行為。這是鼓勵實體在相對的事物之間做出選擇的圖形。

Within this system it is expected and desired that the seeker play judge and decide, or deem, what is appropriate and what is not—hot over cold, or cold over hot, light against darkness, attraction against radiance, and so forth. The "evil" then, which is seen within this figure by one defending the Tree of Life, is the implicit suggestion within this figure that seekers can relate to dynamic

opposites only by choice. This truth is, shall we say, one which effects only the third-density experience, that experience which is of life lived beyond that veil of forgetting.

在這個系統中，尋求者被期待且被渴望去進行判斷並做出決定或者斷定，什麼事情是合適的，什麼事情是不合適——是熱還是冷，是光明還是還黑，是吸收還是輻射，如此等等。那麼，在這個圖形中被一個為生命之樹辯護的人視為“惡”的事物，就是在這個圖形中所隱含的建議，尋求者僅僅能夠藉由選擇去與動力性的對立面產生聯繫。容我們說，這個真理是一個僅僅影響第三密度的體驗，那種在遺忘的罩紗之下被活出的生命的體驗的真理。

In this human state of forgetting, then, the figure of the Tree of Knowledge holds sway and entities must indeed play God, choosing right from wrong, choosing positive from negative, making those choices which define and increase polarity towards the goal of graduation from this universe steeped in illusion, in which there is an operant—either/or.

那麼，在這種人類的遺忘的狀態中，知識之樹的圖形佔據統治地位的，實體必須真的去扮演上帝，從錯中選擇對，從負面性中選擇正面性，並從這個被浸泡在幻象中的宇宙中做出那些明確且增強朝向畢業的目標的極性的選擇，在這個幻象中，有一種操作性的二選一。

If the entity were, then, to move beyond the illusion of incarnate third-density life still thinking that it must choose, then, indeed, the Tree of Life would be shaken, for this overriding symbol holds the true nature of reality, if we may misuse this term. Perhaps we may say that the lesson here is that as the Tree of Knowledge figure suggests, seekers do indeed have a quest for truth, that truth which does choose, yet within these choices, there needs to be within the entity's heart that portion which praises, gives thanks and blesses that mystery which lies behind and beyond all that seems and configures all that there truly is.

那麼，如果實體要超越投生的第三密度的幻象，生命仍舊認為它必須選擇，那麼，確實，生命之樹必須被搖動，因為這個壓倒性的象徵擁有實相的真實的特性，如果我們可以誤用實相這個詞語的話。也許我們可以說，在這裏的課程就是如知識之樹所建議的一樣，尋求者確實擁有一種對真理的尋求，那個真理就是進行選擇的真理，而在這些選擇之中，在實體的心之中需要有那個讚美、感恩並祝福奧秘的部分，那奧秘是存在於一切表面上的事物之後和之外的，它使得一切真正存在的事物成形。

When a seeker goes too far with the knowledge of good and evil and begins to attack and fragment the basic unity of all things, then that entity must needs, either by personal choice or by catalytic action, be made humble once again and aware of the over-arching unity of all that is.

當一個尋求者因為善惡的知識而走得太遠並開始去攻擊和分裂一切事物的基礎的一體性的時候，接下來那個實體就必須需要，要麼是藉由個人的選擇，要麼是藉由催化劑的行動，再一次變得謙遜並察覺到萬物之所是的支持性的一體性了。

The difficulty humankind has in accepting the limits of its knowledge is

amazing to us. There is much pride within the hearts of your peoples who feel that all things may be known. This pride is fatal, for within the life of the spirit all that seems so in the world is indeed far otherwise.

人類在接受它的知識的限制性方面所擁有的困難是讓我們驚訝的。在你們人群的心之中有大量的驕傲，它們感覺到一切事情都可以被知曉。這種驕傲是致命性的，因為在靈性的生命中一切在世俗中看起來似乎是這樣子的事物，確實遠遠不是那樣的。

The many, many spiritual writings of your peoples continually suggest that strength lies in weakness, wisdom lies in lack of knowledge, and so forth. The Tree of Knowledge is that tree, that figure, that attitude, towards the living of a life which gets the seeker started upon the road towards the acceleration of spiritual evolution. However, when that seeker has indeed begun to walk upon that dusty path, and when it has gained experience along this path, then it is that the seeker does well to remove that figure from the mind and replace it with the Tree of Life. The choices possible to make within an incarnation having to do with polarity are rather quickly done, in that it becomes easier and easier to adjudge the polarity of various responses to certain catalyst.

人們的人群的許許多多的靈性上的作品持續不斷地建議，長處存在於缺陷之中，智慧存在於缺乏知識之中，如此等等。知識之樹是那種朝向活出這樣一種生命的樹、圖形、態度，這種生命讓尋求者啟程踏上了那條朝向加速靈性演化的道路。然而，當尋求者確實已經開始走上那條佈滿塵土的道路的時候，當它已經沿著這條道路取得經驗的時候，接下來，那個尋求者從頭腦中將那個圖形移除並將其替換為生命之樹，這就是做得很好的了。在一次投生中有可能做出的與極性有關的選擇是一個相當迅速地被完成的事情，在其中去斷定對一定的催化劑的各種各樣的回應的極性就會變得越來越容易了。

Beyond these choices, however, lies the true ground wherein work in consciousness is done and into that ground it is unacceptable to bring this consciousness that is divided. Once upon the service-to-others path, then, it augers well for the seeker if he chooses to observe creation as the Tree of Life suggests, the "as above, so below" of ultimate reality being implicit in this cosmology that is seen, as well as that which is unseen.

然而，在這些選擇之外，存在有真實的地面，在其中在意識中的工作被進行了，在這個地面中，將被分裂的事物帶給這種意識，這是不可接受的。一旦走在了服務他人的極性上，接下來，如果他選擇去將造物視為是生命之樹，@它就會為那個尋求者鑽井了，生命之樹建議，終極的實相的“如其上，如其下”是被隱含在這個可見，同樣也不可見的宇宙之中的。

We would pause at this point to inquire if there are queries from the material which has been given. We are those of Q'uo. 我們在這個位置上暫停以提問，是否有來自於已經被給予的材料的問題。我們是 Q'uo。

S: Is it correct to assume that the Tree of Knowledge is—that we interpret [it

as]—the intellect, the symbol for the intellect to get the seeker started in this density, and that the Tree of Life is the subconscious? That is, one follows the path on the Tree of Knowledge and then chooses the deeper symbols of that intellectual choice, so the seeker moves from the intellect through the subconscious in the deeper regions of the heart—and the Tree of Life is reality and the Tree of Knowledge is the illusion.

S：去假設知識之樹是——我們將其解釋為——智慧，讓尋求者在這個密度中啟程的智慧的象徵，而生命之樹是潛意識，這是正確的嗎？也就是說，一個人跟隨著知識之樹的道路，接下來它選擇了那個智慧的選擇的更為深入的象徵，因此，尋求者就從智慧移動在新的更深的區域穿過潛意識——生命之樹是實相而知識之樹是幻象。

We are those of Q'uo. My sister, this is quite correct. The Tree of Knowledge is, shall we say, the necessary evil and it is the place of those beginning the path of spiritual seeking to focus upon differences and make those great ethical or moral choices for the soul's health and for further learning. Just as you said, when the seeker is established upon that path, then it is that the time comes when the seeker acknowledges its lack of understanding and accepts, instead of demanding clarity, that vision given to the heart alone, in which the whole of the infinite creation is felt to be imminent, though noumenal, in every instant of perceived consciousness.

我們是 Q'uo。我的姐妹，這是相當正確的。知識之樹是，容我們說，必須的惡，它是那些正在開始靈性尋求的道路的實體聚焦於差別並為了靈魂的健康以及為了進一步的學習而做出那些偉大的倫理或者道路的選擇的場所。就如同你說的一樣，當尋求者在那條道路上被確立下來的時候，接下來，就是尋求者承認它缺少理解並接受那個僅僅被給予心的景象，而不是要求清晰度的時刻了，在這個僅僅被給予心的景象中，無限的造物的完整性被感覺到是在眼前的，雖然它在每一個被感覺到的意識的瞬間之中是本體性的（*noumenal*）。

May we answer further, my sister?

我的姐妹，我們可以進一步回答你嗎？

S: How does one balance becoming split—or is it simply that one of the initiative stages between living or seeking as completely as possible the Tree of Life—while it is still necessary to function in the world which we acknowledge. That is where I find, and perhaps then it's just something that all seekers have to go through, as an initiative of living two distinct lives, not only physically but spiritually.

S：一個平衡如何會變成分裂呢，或者它單純地是在生活或者盡可能完整地尋求生命之樹之間的初始化的階段——雖然在這個我們所承認的世界中去運轉人就是**必不可少**的。那就是我找到的位置，也許接下來它是某種所有尋求者都必須穿越的事物，作為一個活出兩種不同性質的生命的開端，不僅僅是物質性地活著，同樣也是靈性地活著。

We are those of Q'uo and, my sister, indeed this is a working which continues throughout third density and into fourth and even the fifth density. The

dynamic betwixt that which is manifest and that which is ultimately real is acute and continuing. Perhaps the concept of one who lives on two levels at once may be helpful. In many things there is an inner and an outer reality or way of being. The outer practices of most of the world's religious systems are often divided into those prayers and services shared with all of the people and those prayers and services offered only by, shall we say, clergy or those of the religious life. It is the burden and the glory of those who do live a religious, spiritual or devotional life to live on two levels at once, for the level of the outer world is, indeed, the either/or of service to self or service to others and the dynamics of that life are unforgiving. Yet still, within these outer appearances lies an inner reality which only the heart of humankind can know or experience.

我們是 Q'uo，我的姐妹，這其實是在貫穿整個第三密度，並在進入到第四密度，甚至第五密度都會繼續的一項工作。在顯化的事物和終極真實的事物之間的動力性是尖銳且持久的。也許一個同時活在兩個層次上的概念可能是有幫助的。在很多的物中，有一種內在的和一種外在的實相或者存在的方式。這個世界的大多數的宗教信仰系統的外部的實踐經常被分割為那些與所有人分享的祈禱和服務以及僅僅由教士以及那些具有信仰的生命的人所提供的祈禱和服務。對於那些確實活出了一種信仰的、靈性的或者奉獻的生命的人，去同時活在兩個層次上是一種重擔與榮耀，因為外在世界的層次，確實是服務自我或者服務他人二選一以及不寬恕的生命的動力性的層次。而在這些外在的表像之中仍舊存在有一種內在的實相，僅僅只有人類的心才能知曉或者體驗這種內在的實相。

The joy within this illusion you experience flows most freely when it is consciously accepted and visualized within each daily period that these levels are not contradicting each other but rather are the inner and the outer layers of that which is being experienced. When—we correct this instrument—whenever it is perceived that the seeker has focused overmuch upon the Tree of Knowledge then the seeker does well to pause momentarily in order to remember that inner reality, that inner universe and open a shuttle from that inner universe through the seeker's own part so that while the seeker is dealing in a practical and intellectually appropriate way with either/or dynamics, yet still that seeker's heart is open because of that vivid memory and remembrance, which is renewed each moment, of the overriding and overarching reality within, which illumines, transfigures and reconfigures the whole.

這些層次並非相互彼此矛盾而毋寧是正在被體驗的事物的內部和外部的層次，當這一點有意識地被接受並在每一天中被觀想的時候，在這個幻象之中你們體驗到的喜悅才會極其自由地流動。當——我們更正這個器皿——無論在什麼時候尋求者被感覺到已經過多地聚焦於知識之樹的時候，接下來尋求者去暫時停頓下來以便於記起那個內在的實相，那個內在的宇宙並從那個內在的宇宙開啟一個穿梭器通過那個尋求者自己的部分，這就是做的很好的了，這樣雖然尋求者正在用一種實踐性且在智力上適當的方式與二選一的動力性打交道，那個尋求者的心因為那種鮮明的記憶或者憶起在每一刻被更新的事物，因為那種壓倒性且支持性的內在的實相而仍舊是開放的，那個內在的實相照亮、改觀並重新配置了全部的事物。

This is most difficult work and we commend each for striving to reconcile the depths of the illusion and its dynamics with the undergirding reality, so-called. 這是極其困難的工作，我們為每一個人努力去使得幻象的深度及其動力性與從底部支撐的所謂的實相協調一致而稱讚每一個人。

Is there a final query at this time?

在此刻有一個最後的問題嗎？

S: Just one. You know of the symbol of the Tree of Life that I have at home, the Indian rug. Is it—or can I transfer the archetypes of either the tarot cards or the kabbalah to this Tree or will I need to adjust them more subjectively?

S：只有一個問題。你們知道我在家裏擁有的那個生命之樹的符號，那個印度的小地毯。它是——或者我能夠將塔羅牌或者卡巴拉的原型轉譯為這棵樹嗎，或者我將需要更為主觀性地調整它們呢？

We are those of Q'uo. The figures are such that you may use them as they are. You also might find that you begin to wish that you could create your own system of relationships and interconnectiveness and leave that Indian, or any other version, to another. It is of aid to the seeker to work with these archetypes regardless of the designed interrelationships. Therefore, we encourage students of the archetypes to have the feeling of freedom to reconfigure according to the personal experience and truths of each seeker.

我們是 Q'uo。諸如這樣的圖像是你可以如其所是地使用它們的。你同樣可能會發現你開始希望你能夠創造出你自己的關係以及相互連接性的系統，並希望離開那個印度的版本，或者任何其他的版本，轉到另一個版本。與這些原型一同工作而不考慮設計上的相互關係，這是對尋求者有幫助的。因此，我們鼓勵原型的學生去擁有自由的感覺以根據個人的體驗以及每一個尋求者的真理來重新構建。

We, again, thank each for calling us to your session this morning. It is, as always, a most blessed chance for us to be with you and to mingle our vibrations with your own. We leave each with the utmost of love and light in the one infinite Creator. We are those of Q'uo. Adonai. Adonai vasu. We are Q'uo.

我們，再一次，感謝每一個人呼喚我們來到你們今早的機會。一如既往，與你們在一起並將我們的振動與你們自己的振動混合在一起，這對於我們是一個極其有福的機會。我們帶著在太一無限造物者中最大的愛與光離開各位。我們是 Q'uo。Adonai。Adonai vasu。我們是 Q'uo。

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Group question: In our world today it seems like most people are overstimulated with information and distractions and busyness. How can the seeker who wishes to remember the Creator do so in this kind of world today? How can we remember our harmony, our unity, and our place in the world and in the Creator?

團體問題：在我們今天的世界中，看起來似乎大多數人是因為資訊、分心物和忙碌而被過度刺激了的。希望去記住造物者的尋求者如何才能在今天這種類型的世界中這樣做呢？我們如何才能記住我們的和諧、我們的一體性和我們在這個設計界中以及在造物者中的位置呢？

(Carla channeling)

(Carla 傳訊)

Greetings in the love and the light of the one infinite Creator. We are those of Q"uo. It is a privilege indeed to share in this meditation with you and to be called to your group to discuss the subject of having time enough for the infinite Creator. We thank and bless each of you for having the desire to seek the truth and we bless each in the spiritual journey which we share with you as those brothers and sisters who have perhaps walked a bit longer on this path, but who are still pilgrims. We are not authorities, and we ask each seeker to test our words or any words against that discriminative faculty which is every seeker "s and encourage each seeker to leave behind those thoughts of ours which do not seem useful and take those thoughts that seem to have a resonance within. We thank each seeker for exercising this discrimination. Each seeker "s truth lies within, awaiting the rediscovery, the remembering. When your truth does come to you, this is how it feels, as if you had remembered that which had slipped your mind.

在太一無限造物者的愛與光中致意。我們是 Q,,uo。在這次冥想中與你們分享並被你們的團體呼喚來討論為無限造物者留出足夠的時間的主題，這確實是一種榮幸。我們為你們擁有尋求真理的渴望而感謝並祝福你們每一位，我們祝福在這條我們作為兄弟姐妹而與你們所共用的靈性的旅程上的每一個實體，我們也許在這條道路上走了稍微長一點的距離，但是我們仍舊是朝聖者。我們不是權威，我們請每一個尋求者都藉由每一個尋求者所擁有的那種分辨力的機能來檢驗我們的言語或者任何的言語，我們鼓勵每一個尋求者將我們的想法中的那些看起來似乎沒有用處的想法都留在後面，並採用那些看起來似乎擁有一種內在的共鳴的想法。我們感謝每一個尋求者進行這種分辨。每一個尋求者的真理都是存在於內在之中並等待著重新發現與記起的。當你的真理確實來到你面前的時候，這就是它感覺起來的樣子，就好像你已經回憶起了那個從你的頭腦中溜走了的事情一樣。

The speed at which things become old has a profound impact upon the intelligence of those who are witnesses of this phenomenon. In your far distant past things became dated and obsolete at a snail"s pace, for it took great reaches of time mechanically to explore, to come across new and

strange ways. As the technology of humankind's creation was first added to the experience of living, the globe began to shrink. Geographical distances were suddenly able to be traveled, not at the pace of the wind-driven sail, or the sturdy horse and wagon, but with motorized travel over water and land. Things began to change at a quicker pace.

事情變舊的速度對於那些見證了這種現象的人的智慧是擁有一種深入的影響的。在你們的遙遠的過去，事情是用一種蝸牛般的速度變得過時而陳舊的，因為，在物理上要去探索，去橫跨新的與新奇的途徑要花費大量的時間。隨著人類的造物的科技第一次被添加到生活的體驗之上，地球就開始收縮了。地理上的距離突然間能夠被旅行了，不是用被風驅動的風帆的速度，或者用健壯的馬與運貨馬車的速度，而是用機動化的旅行橫跨水面與陸地。事物開始用一種更為的速度改變了。

Now, as each of you experiences incarnation that which is new becomes old quickly. In the atmosphere of constant change there is not the rest and relaxation available from the surroundings. The environment has become geared to the handling of constant-seeming progress, and within your culture this situation is seen to be as most beneficial. The age of information has arrived amongst your people. The seeker now routinely is aware of an enormous array of situations around the globe, aware of fires and earthquakes in far-flung places, aware of wars and rumors of war from near and far, aware of the suffering and starvation of displaced nations of peoples—aware, aware and aware.

現在，當你們每個人體驗投生的時候，新的事物都迅速地變舊了。在這種持續不斷的改變的氛圍中，從周遭環境中是沒有休息和放鬆可以被取得的。環境已經變得適合於處理持續不斷的表面性的進程了，在你們的文化中，這種情況被視為是極其有益處的。形式的時代已經降臨到你們的人群中間的。尋求者現在會常規性地知曉在整個地球上發生的一種數量極其龐大的情況，尋求者知道在遙遠的地方的火災與地震，知道或遠或近的戰爭與戰爭的謠言，知道流離失所的國家的人民的苦難與饑餓——知道，知道，知道。

Now that we have flattened this instrument with the horror of the present day we shall attempt to give some pointers as to how, in this very trivia-ridden existence, it is not only possible but inevitable that the infinite Creator shall be discovered at the very heart of this tight-wound world. Each who hears these words has a universe of its own. In each seeker's universe the center lies deeply within, opening like a flower to a melange of sense perceptions, infinitely rich and varied, infinitely full, infinitely profound.

既然我們已經用當前的恐懼打擊過這個器皿了，在關於在這個相當瑣事纏身的存在性中，無限造物者將在這個被緊緊束縛的世界的最核心之處被發現，這如何不僅僅是有可能，而且是不可避免的事情的方面，我們將嘗試去給出一些指示物。每一個聽到這些言語的人都擁有一個屬於它自己的宇宙。在每一個尋求者的宇宙中，中心是存在於內在深處的，它就好像一朵花一樣向著感官知覺的混合物開放，這種感官知覺的混合物是無限豐富且變化多端的，無限充滿且無限深入的。

Within this web of sense perceptions, within this inner universe, seemingly the self is at the center and events impinge upon that self from without. The

telephone rings. The mail lands upon the desk. The door opens to bring more concerns, more things into the environment. Each seeker alone is not trapped but certainly encouraged to remain within that perceptive web, seeking the infinite One as best it can.

在這個感官知覺的網路中，在這個內在的宇宙之中，在表面上自我是位於中心的，而衝擊自我的事件是來自於外在的。電話鈴響了。郵件出現在桌子上了。門打開了以將更多的關注點，更多的事情帶入到環境中。每一個尋求者都不是一個人掉入到那個感知的網路的陷阱之中的，但每一個尋求者肯定是被孤立留在那個感知的網路中並同時盡其所能地尋求無限太一的。

However, the Creator "s plan for your particular illusion contains one essential adjustment to this personal world view. That adjustment is in the perceptual shape of the realization from the inside rather than from the outside that others, other selves besides the self, are those who are able to express lucidly and clearly the presence of the infinite Creator. At first the seeker is involved in the perceptions having to do with seeing the self without regard to others. As this attempt deepens, the seeker begins to collect the memories of those entities which said just the most helpful, the most correct thing in order to open the door within the heart which invites the Creator in. And we find that we become for others that same witness to the light. Perhaps we, ourselves, might not feel like the mirror of the infinite Creator, yet another may find within what we say that encouragement and support that turns the seeker"s heart to remembrance.

然而，造物者對你們特定的幻象的計畫是包含了對於這個個人的世俗的視野的實質性的一種調整的。那種調整是位於來自於內在而非來自於外在的領悟的感知的形狀之中的，那種領悟即，其他人，除了自我之外的其他的自我，都是那些能夠清楚而清晰地表達太一造物者的臨在的實體。一開始，尋求者會被包含在這樣一種感知中，這種感知是與在涉及到他人的情況下看到自我聯繫在一起的。隨著這種嘗試的深入，那個尋求者開始收集對那些剛剛說過了最有幫助且最正確的事情的實體的記憶，以便於打開那扇邀請造物者進來的心中的大門。我們發現我們開始喜歡那些同樣的是光的見證者的其他人了。也許，我們，我們自己，可能不會感覺好像是無限造物中的鏡子，而另一個人可能會在內在之中發現我們所說的事情是將那個尋求者的心轉向那種憶起的鼓勵與支持。

The role of the seeker is often seen as an isolated, lonely role, and in many ways it is. The quest for truth places each seeker in that wilderness of spirit in which the testing and tempering of the spirit may most fruitfully take place. In this instrument"s mind is the old refrain, "You have to walk that lonesome valley by yourself. No one else will walk it for you. You must walk it by yourself." This remains true. However, as the seeking moves forward, as we said, others seem to appear at just the right moment to offer to you that realization for which you hunger. So each becomes to each a teacher, a supporter, a strengthener.

尋求者的角色經常會被視為是一個隔離的、孤單的角色，在很多方式上，它是的。對於真理的探尋將每一個尋求者放置在了那個靈性的曠野之中，在其中靈性的考驗和精煉就可以最為富有成效地發生了。在這個器皿的頭腦中有一個古老的壘

句，“你必須獨自一人走過那個孤單的山谷。沒有任何其他人將會為你走過它。你必須僅僅依靠你自己走過它。”這依舊是真實的。然而，隨著尋求前進，如我們說過的一樣，其他人看起來似乎是在恰恰適當的時刻出現以向你提供那個你所渴望的領悟。因此，每一個人都會成為相互彼此一個老師，一個支持者，一個強化者。

Realizing that each person you see bears this precious gift of presence, the seeker may then begin to practice regarding those who come before the eyes as that instrument of the infinite Creator that they truly are, showing to you the deepest truths of creation implicit in the connection between self and other self. Imagine each of you upon the globe, each within the infinite reaches of its own universe, yet each able to reach across that chasm created by space and time and illusion and touch heart to heart and hope to hope, each seeker strengthening the other.

請意識到每一個你看到的人都攜帶著這種珍貴的臨在的禮物，尋求者接下來就可以開始聯繫將那些出現在眼前的人視為他們真正之所是的無限造物者的器皿了，他們正在向你展現隱含著自我與其他自我之間的連接中的造物者的最深的真理。想像你們每一個在地球上的人，每一個人都是在它自己的宇宙的無限的範圍之中的，而每一個人都能夠去伸出手跨過那個被空間、時間以及幻象創造出來的缺口並用心觸及心，用希望觸及希望，每一個尋求者都在彼此強化。

We have a simple message and we repeat it endlessly. The goal of the seeker is, shall we say, a vibration or a state of being which is the vibration of the Creator Itself, the one great original Thought or Logos which is Love. Each seeker attempts to form that vibration of self more and more like that vibration which is infinite love. Each movement towards that primal vibration of being is a step out of the sea of confusion which the everyday illusion offers. And as each seeker attempts to correct the many, many distortions of its own vibratory patterns, the greatest gifts that the Creator has to give are those paintings on the path which intend service to the infinite Creator and to all of those upon the planet within which you dwell.

我們擁有一個簡單的資訊，我們無止盡地重複它。尋求者的目標，容我們說，是一種振動或者一種存在的狀態，它即是造物者本身的振動，愛之所是的那一個偉大的原初的想法或者理則。每一個尋求者都嘗試去將那種自我的振動形成越來越類似於無限的愛之所是的振動。每一個朝向那種最初的存在振動的行動都是一個踏出每一天的幻象所提供的混淆的海洋的步子。隨著每一個尋求者嘗試去糾正在它自己的振動模式中的許許多多的扭曲，造物者所要給予的最偉大禮物就是那些在道路上的色彩，它們是打算要服務於無限造物者並服務於在你們所居住的星球上的所有人的。

So a great resource, then, for the seeker intending to become less fettered in time is the readiness to listen to and to admit the words, the expressions and the actions of others. For you were not incarnated for yourself alone. That which has been prepared for you involves other entities inevitably. The lessons of third density revolve about other selves. This is the time of choice for each emerging, unique consciousness, and each lesson which enables the seeker

to make those choices more deftly and accurately involve relationship with others.

因此，對於那些打算在時間中變得較不坐立不安的尋求者，一個偉大的資源，就是準備好去聆聽並接受其他人的言語、表達和行動了。因為你們並不是為你自己一個人而投生的。已經為你準備好的事物不可避免地包含了其他的實體。第三密度的課程就是圍繞著其他的實體旋轉的。對於每一個出現的，獨一無二的意識，這是一個選擇的時刻，每一個使得尋求者能夠更為熟練且更為準確地做出那些選擇的課程都包含了與其他人的關係。

Perhaps the simplest way to attempt to remember that entities are first spiritual is to practice gazing at another person and seeing for a split second the reality of that entity, for that entity is the one infinite Creator with a few rough edges that a millennium or three might work a little more magic upon. Each of you is as a hologram of the infinite One. This is the deepest realization. Yet at the point at which that realization is accepted, at that point the seeker no longer carves out great boundaries between the self and other selves. The seeker fully open to the possibilities of third density knows the great value of other entities.

也許嘗試去記起實體首先是靈性的最簡單的方式就是去練習注視另一個實體並尋找那個實體的實相的一個瞬間，因為那個實體是帶著一些粗糙的邊緣的太一無限造物者，這些邊緣是一千年或者三千年才能在其上產生稍稍多一點的魔法的。你們每個人都是無限太一的一個全象。這是最深的領悟。而在那個領悟被接受的位置上，在尋求者不再在自我和其他自我之間切割出巨大的邊界的位置上，那個充分地向著第三密度的可能性開放的尋求者知曉了其他實體的偉大的價值了。

The second way in which the mind may be, shall we say, encouraged to find that awareness of the Creator is the meditation, the contemplation, the prayer. We are aware that each does attempt to spend time with the infinite Creator within the daily round. We commend each for this effort and encourage its continuance. It is as though there were a hunger within which nothing within the illusion can satisfy. Those who are not on a spiritual path, those who are happy with life as it is, gaze at the seeker in amazement wondering why, in the midst of a happy life, this seeker must spend so much time and energy upon that which does not even make the entity more happy. For certainly the spiritual quest does do many things, but it certainly shall not make you happy. 第二個心智可以用來被鼓勵找到那種對造物者的察覺的方式是冥想、沉思和祈禱。我們知道每一個人確實都嘗試去在一天中花時間與無限造物者在一起。我們為這種努力而讚賞每一個人並鼓勵繼續進行它。這就好像有一種內在的饑渴，它是幻象中的事物所無法滿足的。那些並不走在一條靈性的道路上的人，那些對於如其所是的生命感覺到快樂的人，會在一種驚訝中注視尋求者並感覺到好奇，為什麼在一個快樂的生命之中，這個尋求者必須將如此多的時間和能量花費在那種甚至不會讓那個實體更為快樂的事物上。因為靈性的探尋肯定會做許多的事情，它肯定將不會讓你快樂。

To explain to this non-seeking person the reason for discontent is difficult, yet to one to whom this spiritual hunger has been awakened lies the

responsibility of foraging for something to eat spiritually, some wisdom or intelligence that informs. Where to find such information? My children, it will not surprise you to hear us say that it is not in the noise of your culture but, rather, in the silence of your meditations. That listening within which meditation encourages is the activity which allows food and drink to come to that spiritual self within. The more times during your daily routine that you can find a way to work in just a moment or two of meditation, this is a helpful thing.

要向這個不去尋求的人解釋不快樂的原因是困難的，而對於一個這種靈性的饑渴已經在它身上被喚醒了的人，存在有去搜尋某種在靈性上要去吃的事物，搜尋某種賦予活力的智慧或者智慧的責任。在哪里去找到這樣的資訊呢？我的孩子們，你們將不會吃驚聽到我們說，它不在你們文化的噪音中，而毋寧是在你們的冥想的靜默中。那種冥想所鼓勵的在內在之中的聆聽就是允許食物和飲料來到那個內在的靈性的自我面前的活動了。你能夠找到一種方式去在你們一天的日常生活期間更多次地進行僅僅一兩分鐘的冥想，這就是一個有幫助的事情了。

This instrument, for instance, has worked in a school where the bell marks the changing of the period, and when that bell sounded the instrument's effort was, for one split instant, remembered. Each of you has within the day certain repeated experiences, the ringing of the bell, the ringing of the telephone, the marking of the hour by a chiming clock. Whatever it is that you find within the environment to use as a key or trigger, we suggest that the seeker target this and train the self to use these found moments to turn once again to the infinite perfection of the mystery that is love.

舉個例子，這個器皿曾經在一個學校中工作，在那裏鐘聲表示時期的改變，當鐘聲響起的時候，這個器皿的努力，在一瞬間中，被記起了。你們每個人都在一天之中擁有一定的重複性的體驗，鐘聲的響起，電話鈴聲的響起，由一個報時的鐘對小時的標記。無論你在環境中找到什麼來用作一把鑰匙或者觸發物，我們建議尋求者以此為目標並訓練自己是使用這些被找到的時刻來再一次轉向愛之所是的神秘的無限的完美。

The third thing that shall teach each more and more to dwell in the presence of the infinite One is time itself, for as the experience of the incarnation mounts there comes that point wherein the seeker has experienced enough time to have become somewhat desensitized to that mechanism within which rings the tocsin * of alarm. As the incarnation becomes full, it is not that maturity overtakes the seeker but rather that the entity becomes able to care less about those things which it cannot affect. To one who is relatively unmoved by his own imperfections, to one who has begun to accept the imperfect self, is given a state of inner peace which is a healing gift. Beyond all other lessons, finally the seeker in third density grasps and accepts its own lack of perceived perfection, seeing the myriads of issues the world offers for consideration. The entity which has accepted and forgiven the self for being human has a greatly enhanced opportunity to remember the infinite One and practice its presence.

第三個將會教導每一個人去越來越多地居住在無限太一的臨在之中的事物是時

間本身，因為隨著投生的體驗的積累，會出現那個時刻，在其中尋求者已經體驗了足夠多的時間，以至於它已經對於那種在其中響起警報的信號的機制變得多少感覺遲鈍了。隨著投生變得充滿，並不是成熟追上了尋求者了，而毋寧是尋求者變得能夠對於那些它無法影響的事情變得較不在意了。對於一個相對不為他自己的缺陷所動的實體，對於一個已經開始接受那個不完美的自己的實體，**給予他一種內在的平安的狀態，就是給予一個療愈的禮物了。**在所有其他的課程之外，在第三密度中的尋求者最終會理解並接受它自身的缺少感覺上的完美，並看到世界提供的無數的供考慮的議題。已經接納並寬恕了自己是一個人類的實體擁有一種被極大增強了的機會去記起無限造物者並練習祂的臨在。

Those who come to third density plunge from innocence into confusion. Within the brightly colored illusion which time and space have given, the seeker moves to find that infinite love which is at its heart, moving always within utter chaos and confusion. The seeker must choose its own way. We urge each to hold out the hand more and more to life as it is on the surface, to embrace the multiplicity of the tales, the boisterous comings and goings which seem to distract and fritter away the time. For it is not that the time has sped up, rather it is that the nature that beholds that time at this moment in the ending of an old age and the beginning of a new one is more transparent to catalyst and stimuli. Each begins to see the vainness and emptiness of surface life, and each becomes more and more willing to let go of the demands to be such and such a way.

那些來到第三密度的實體是從天真無邪投入到混淆之中。**在這個時間和空間已經給予了其明亮的色彩的幻象之中，尋求者四處移動來找到在它的心的位置的無限的愛，尋求者是一直在徹底的混亂和混淆之中移動的。**尋求者必須選擇它自己的道路。我們鼓勵每一個人在它在生命的表面的時候越來越多地去向生命伸出手，去擁抱故事的複雜性與狂風暴雨般的來來去去的事物，這些事物看起來似乎是分心並且一點一點地將時間浪費掉的。因為並不是時間已經加速了，而毋寧是，在一個舊的時代的結束和一個新的時代的開始的這個時刻，那種觀察時間的特性是對於催化劑和刺激物更為透明的。每一個人都開始看到表面的生命的虛無和空洞，每一個人都變得越來越更為樂意於放下去成為這樣或者那樣一種方式的需要。

(Side one of tape ends.)

(磁帶一面結束)

(Carla channeling)

(Carla 傳訊)

... that things are so changed, but rather in wonder that we have done as well as we have.

.....用這樣的方式被改變的事情，而毋寧是對於我們已經做了的事情，同樣也對我們擁有的事情感覺到驚奇。

Each of you is so courageous, my children. Gazing at illusion, stubbornly you know that there is an infinite love. Oh, you who are of this stubborn faith, we

bless and embrace each. As you attempt more and more to practice the presence of the infinite One use these tools as they help you. Use each other and grasp that that is appropriate. Joyfully seize those moments that you can turn for even an instant to contemplation. Rejoice in and encourage each other, for each shall show the Creator. The only question is what aspect of that Creator shall you choose to give as gift to the infinite spirits all about you? And when the time comes when the emotions and nerves are tired and worn by suffering, rest back in the strength of heart that lies within one who has suffered and affirm the perfection that shall never be sensed by the self for the self, but which is the higher truth for each.

我的孩子們，你們每個人是如此的勇敢。注視著幻象，你們頑固地知曉，有一個無限的愛。哦，對於你們這些具有這種頑固的信心的人，我們祝福並擁抱每一個人。當你們嘗試去越來越多地練習無限太一的臨在的時候，使用這些工具，因為它們會幫助你們。利用相互彼此並掌握那個適當的事物。喜悅地抓住那些你能夠轉向沉思的時刻，即使只有一個片刻。歡慶並彼此鼓勵，因為每一個人都將展現造物者。唯一的問題是，你將選擇作為禮物給予在你周圍的所有的無限數量的靈體的是那個造物者的什麼面向呢？當情緒和神經由於苦難而疲倦與筋疲力盡的時候，當那個時候出現的時候，在那存在於一個已經受苦了的人內在之中的心的力量中休息，並確認那種將永遠不會被自我為自我感覺到的完美，但是這種完美就是每一個人的更高的真理了。

As always, we again encourage each to lay aside any thought of ours that is not useful. We are most happy that we have had this opportunity to be with you. How we have looked forward to this event. We would like to transfer the contact to the one known as Jim at this time. We leave this instrument in love and in light. We are those of Q"uo.

一如既往，我們再一次鼓勵每一個人都將我們的想法中的任何沒有用處的想法都放在一邊。我們極其高興我們已經擁有了這個機會來與你們在一起。我們多麼期待這次活動呀。我們想要在此刻將接觸轉移到叫做 *Jim* 的實體。我們在愛與光中離開這個器皿，我們是 Q"uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and I greet each again in love and in light through this instrument. At this time it is our privilege to ask if there might be any further queries to which we might respond. Is there another query at this time?

我是 Q"uo，我再一次通過這個器皿在愛與光中想各位致意。在此刻我們很榮幸請問是否有任何我們可以回答的進一步的問題。在此刻有另一個問題嗎？

Carla: I have put aside channeling for the last two months because I felt I needed a break. It's good to be back. Could you evaluate taking a break? Is there a better or best way to remain fluent in the channeling work while the actual channeling practice is being given a rest?

Carla：我已經在過去的兩個月將通靈放在一邊了，因為我感覺到我需要一個停頓。你們能夠對進行一次停頓做評估嗎？在實際的通靈的練習被給與了一次休息

的時候，有一種更好的或者最佳的方式在通靈的工作中保持流暢嗎？

I am Q"uo, and am aware of your query, my sister. We are unaware of any technique by which an instrument might maintain the fluency while resting from the practice. However, we are very well aware of entities" needs for the variety of experience that taking a break from one"s work will provide. We are aware of how intense the experience which entities such as yourselves encounter each day, and we do recommend that you do take those times of rest and peace which allow you to become reinvigorated, as the newness of your experience becomes, shall we say, seated in your pattern and is then able to alter the flow of energy in a fashion which becomes refreshing rather than becoming more of a weight to bear.

我是 Q"uo，我們理解了你的問題，我的姐妹。我們不知道任何一個器皿可以用來在不進行那種練習的時候保持流暢性的技巧。然而，我們非常清楚地知道，實體對於那種體驗的變化的需要是對一個人的工作進行一次休息將會提供的。我們知道諸如你們自己之類的實體們在每一天遭遇到怎樣沉重的體驗，我們確實鼓勵你們進行那些休息和平安的時間，它們會允許你們恢復生機，隨著你的體驗的新鮮性，容我們說，在你的模式中就位，這種新鮮性接下來就能夠用一種令人煥然一新的方式而不是一種成了一種要去擔負的更多的重量的方式改變能量的流動了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No, thank you. I always yearn for a closer connection to a spiritual life and it seems that we always fall short of what we desire in that regard. And you are saying that we always have that connection and we just need to open to it. Could you comment on that?

Carla：沒有了，謝謝你們。我一直渴望與一種靈性的生命的一種更為緊密的連接，看起來似乎我在那個方面一直會缺少我所渴望的事物。你們正在說，我們一直會擁有那種連接，我們僅僅需要去向它開放。你們能夠在那一點上進行評論嗎？

I am Q"uo. It is that feeling of falling short that is both the blessing and the curse of the seeker, my sister. For the desire to move even closer and move in more purity in the work that you do is that which allows the progress in the work, yet can also become the source of the over-critical self. Thus, we salute the desire to increase one"s purity and purpose of work. Yet we suggest the gentle hand as the estimation and criticism is given to one"s work by oneself.

我是 Q"uo。那種無法滿足要求的感覺同時是尋求的福與禍，我的姐妹。因為渴望去在你們所進行的工作中越來越靠近並用更為純淨的方式移動，這是在工作中允許發展的事物，而這種渴望同樣也能夠成為過度的批評性的自我的源頭。因此，我們向那種增加一個人的純淨度的渴望和工作的目標敬禮。而我們會建議，當一個人對它自己的工作給予判斷和批評的時候去用溫柔的手對待自己。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: No, thank you.

Carla：沒有，感謝你們。

We thank you, my sister. Is there another query at this time?

我們感謝你，我的姐妹。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Q"uo, and we thank you all for your kind words. Since there is no further query we shall take this opportunity to express our great gratitude for allowing our presence in your circle of seeking. We would, again, ask that you take only those words which we have spoken which ring of truth to you, leaving behind all others. We do not wish to become a stumbling block to any but would walk with each upon the journey in whatever way is possible, for together we seek and reveal to each other the one Creator. At this time we shall take our leave of this group and this instrument, leaving each as always in the love and the light of the one infinite Creator. We are known to you as those of Q"uo. Adonai. Adonai.

我是 Q"uo，我們為你們好心的言語而感謝你們所有人。因為沒有進一步的問題了，我們將利用這個機會表達我們對於你們允許我們出席你們的尋求的圈子的極大的感激。我們會再一次請你們僅僅從我們已經說過的言語中拿走那些向你們響起了真理的鈴音的言語，並將所有其他的都留在後面。我們不希望成為任何人的塊絆腳石，而我們願意與每一個人用無論什麼有可能的方式一同通走在這條旅程上，因為我們一同尋求並向相互彼此揭露出太一造物者。在此刻我們將離開這個團體和這個器皿，我們一如既往在太一無限造物者的愛與光中向各位致意。我們是你們知曉的 Q"uo。Adonai。Adonai。

Note: tocsin: a bell used to sound an alarm.

注釋：tocsin：一種被用來發出一種報警聲的鐘。

September 18, 1994

1994-09-18 與憤怒工作的三個工具

Group question: The question today has to do with the concepts of anger and sorrow since they seem to be so common to our experience. We're wondering if there's any good way of opening ourselves and allowing the processes of anger and sorrow to pass through, to be broken by the experience and to be healed so that afterwards, we are stronger or wiser or more loving or will somehow benefit from having had this experience. Could you talk to us about anger and sorrow?

團體問題：今天的問題是與憤怒和憂傷的觀念有關的，因為它們看起來似乎對我們的體驗是如此共通的。我們想知道，是否有任何好的方法來開放我們自己並允許憤怒和憂傷的過程經過，允許它們藉由體驗被打破並被療愈，這樣在那之後我們就更為強有力，或者更有智慧，或者更有愛，或者將以某種方式從已經擁有那種體驗而受益。你們能夠和我們談談憤怒與憂傷嗎？

(Carla channeling)

(Carla 傳訊)

Greetings in the love and in the light of the one infinite Creator. We are those known to you as Q"uo. And we offer this circle our thanks and blessing for allowing us to blend our vibrations with your own. And to be called to share our opinions with you on the subject of dealing with trouble and woe.

在太一無限造物者的愛與光中致意。我們是你們知曉的 Q"uo 原則。為你們允許我們將我們的振動與你們自己的振動混合在一起，並為被呼喚來與你們在與麻煩和不幸打交道的主題上分享我們的觀點，我們向這個圈子給予我們的感激和祝福。

As always, we respectfully ask that each who hears these words employ discrimination, accepting only those thoughts which ring true to you and allowing all others to pass by, for we would not wish to create a stumbling block by sharing our mere opinion. We, like you, make mistakes and share with you as fellow seekers after truth, not as those who are in authority.

一如既往，我們恭敬地請求每一個聽到這些言語的人都是用分辨力，僅僅接納那些在你們聽起來是真實的想法，並允許所有其他的想法都一掠而過，因為我們不希望因為分享我們卑微的觀點而製造出一個絆腳石。我們和你們一樣是會犯錯的，我們是作為追尋真理的尋求者，而不是作為那些權威而與你們分享的。

In order to speak of this subject we must back up and begin from the general standpoint, looking at the whole being and its purpose as seeker in experiencing incarnation in this third density of yours at this particular time. As it is the latter portion of the cycles before the phenomenon this instrument calls the coming of the New Age, all—we correct this instrument—many of those who are seeking at this time are those who have by seniority of vibration been given the opportunity of incarnating at a time when both the positive polarity and the negative polarity are attempting to increase the

intensity of their distortions toward service to self, for positive entities and service—we correct this instrument—service to others for the positive entities and service to self for the negatively polarizing entities. 為了要談及這個主題，我們必須後退並從一般性的觀點開始，我們同時會觀察完整的存有及其作為在此刻在這個你們的第三密度中體驗投生的尋求者的目的。因為現在是這個器皿所稱的新時代的來臨的現象之前的週期的末尾的部分，所有——我們更正這個器皿，很多很多的在此刻正在尋求的實體是那些已經藉由振動上的老資格而已經在一個正面性的極性和負面性的極性同時在嘗試去增強它們朝向服務自我的變貌的強度的實體——我們更正這個器皿——在一個正面性極化的實體正在嘗試去增加服務他人的變貌的強度，而那些負面性計畫的實體正在同時嘗試去增加服務自我的變貌的強度的時刻被給予了投生的機會的實體。

In this environment both the positive and the negative of polarization shall naturally seem more extreme and so it is that within your culture at this time there are many whose seeking of the truth is outstanding and whose efforts to learn the lessons of love are substantial and persistent. At the same time, those involved in seeking negative polarization are attempting in a marked manner to create negatively-polarizing situations, which may express the utmost in negative orientation. Consequently, there are legions of those who think nothing of stealing, or killing, some for a holy reason, supposedly, but many for no reason except the attraction of power.

在這個環境中，正面性和負面性的極化將同時會自然而然地看起來似乎是更為極端的，因此，在你們的文化中在此刻會有許多人，他們對於真理的尋求是出類拔萃的，他們去學習愛的課程的努力是實質性且堅持不懈的。而同時，那些被包含在尋求負面性的極化的實體正在嘗試用一種顯著的方式去創造出負面性極化的情境，這些情境可以表達最大的限度的負面性的導向。因此，會有眾多的除了偷竊或者殺戮之外什麼都不考慮的人，一些人是為了一個想像中的神聖的理由，但是很多人除了對力量的吸引力之外是不為了任何其他的原因的。

It is against this backdrop in your history that the seeking for truth now goes on upon your sphere. The rules, shall we say, have not changed but the experience is more intense for all upon your sphere. We, therefore, have the ability to speak to this circle and say that each within this circle has won through to the present incarnation by virtue of much labors of love, shall we say, done prior to the present incarnational experience. Therefore, each feels fairly strongly that the seeking of the spirit, the seeking of the heart, the seeking for a greater understanding of love, is properly the center of the incarnation. Each is attempting to live according to the positive path and attempting to polarize positively. Therefore, we do not have to coax any to do the work necessary to continue working on that polarization. Each has some grasp of why he or she is here—to learn the lessons love has to teach. 就是在你們的歷史的這個背景中，對真理的尋求現在正在你們的地球上繼續進行著。容我們說，規則並未改變，而體驗對於你們星球上的所有的人都變得更加強烈了。因此，我們擁有能力向這個圈子發言並說，在這個圈子中的每一個人都已經藉由，容我們做，在這次投生體驗之前被完成的大量的愛的苦工而贏得了當前的投生了。因此，每一個人都會相當強烈地感覺到，對靈性的尋求，對心的尋求，

對一種更大的愛的理解的尋求，完全就是投生的中心。每一個人都正在嘗試去根據正面的道路而生活並嘗試去正面性地極化。因此，我們不必去哄騙任何人去做必須的工作來繼續進行在那種極化上的工作。每一個人對於為什麼他或者她在這裏擁有某種理解——以學習那些愛所要教導的課程。

The questions that remain are more along the lines of wondering why it must be so confusing to seek the truth, why the Creator so often seems hidden within a situation. To sum up many thoughts—why does it have to be so hard, for the heart remembers perfect ease and harmony. Contradicting all experiences within the incarnation there lies the heartfelt feeling that the normal way to live is not available in this incarnation. The memory stubbornly persists that harmonization between people is second nature, and we say to you that, indeed, except for third density experience, harmonization betwixt any two entities is not just possible, but to some extent in positive polarity, inevitable.

剩下的問題是更多地沿著想要知道為什麼尋求真理要如此地令人混淆，為什麼造物者如此頻繁地在一個情境之中看起來似乎是隱藏著的線路的。將很多的想法匯總起來——為什麼它必須是如此的困難的，因為心是記得完美的輕鬆和協調一致的。與在投生中的所有的體驗相矛盾的是，會有那種由衷的感覺，在這次投生中通常的生活的方式是無法取得的。而記憶頑固地堅持，在人與人之間的協調一致是第二本性，而我們對你們說，確實，不考慮第三密度的體驗，在任何兩個實體之間的協調一致不僅僅是有可能的，在某種程度上，在正面的極性中，這種協調一致是不可避免的。

The question then becomes, “Why did I leave that pleasant estate to come into this intensely difficult environment equipped only with the limited and confused biases which all seem to fall wide of the truth, so-called. What is the great goal seen that made me come here?” 問題接下變成了，“為什麼我離開了那個令人愉快的狀況而進入了這個極其困難的環境中呢，這個環境僅僅只具備有局限與混淆的偏向性，這些偏向性全都看起來似乎是遠遠偏離，所謂的真理的。那個讓我來到這裏的偉大的目標是什麼呢？”

Perhaps you already have the answer. You came here because you wished a challenge and because you wished to serve. The challenge for each is unique to each and was set by you before this incarnational experience. Each entity wished to take particular courses over again in the school of life, as this instrument would call it. Each wished to drive home one way of learning to love.

也許你們已經擁有那個答案了。你們來到這裏是因為你們希望一個挑戰，因為你們希望去服務。給每一個人的挑戰對於每一個人都是獨一無二的，挑戰是在這次投生體驗之前就被你們設置好了的。每一個實體都希望在，如這個器皿對它的稱呼一樣，這所生命的學校中再一次學習這些特定的課程。每一個人都希望去通過一條學習愛的道路回家。

Now, each also wished to be of service and that is another topic. We speak

now of that entity who came here to your orb, not because it was pleasant, but because it was difficult, confused, and very dark in many cases. And because each wished to immerse the self within this difficult and baffling set of conditions so that the lesson would be enduring, deep and thorough. Each wanted to work very hard. Now, before an incarnation the self remembers that incarnations are more difficult than they seem beforehand, but just as the student remembers the joy of learning and forgets some of the agony of change involved in learning and adopting amended ideas, so each has an element of surprise and even betrayal. Each argues to some extent with the judgment of that higher self that chose these lessons.

現在，每一個人同樣也希望有所服務，這是另一個主題。我們現在談及那個來到你們的星球上的實體，它來到這裏不是因為這裏是令人愉快的，而是因為它是困難的，混淆的，並且在很多的情況中是非常黑暗的。因為每一個人都希望將自己沉浸在這種困難且起阻礙作用的條件的設置中，這樣課程就可以是持久的，深入且全面的了。每一個人都想要去非常努力的工作。現在，在一次投生前，自我是記得投生是比它們提前看起來的樣子要更為困難的，但是，就是因為學生記得學習的喜悅並忘記了被包含在學習中和採用被改進過的觀點中的改變的痛苦，每一個實體因此都擁有一種驚訝甚至是被背叛的元素。每一個人都在某種程度上是與那個選擇了這些課程的高我的判斷進行爭論的。

In addition to the services which each came to offer, there are, indeed, tools which one may use to work with one's own grief, anger, disappointment and rage. The first tool is the one around which we have been throwing up a structure of words to rather enclose. That reason is a stubborn faith that you came here to work, so now, let us work. The first tool, we are saying, to use when you are working with negative emotions, is simply remembering who you are and why you came here, why you are here now. For there is, in each case, good reason for you to be precisely where you are. As the one known as Ra has said, there may be surprises, however there are no mistakes.

除了每一個人來到這裏來提供的服務之外，確實有那些一個人可以用來與它自己的悲傷、憤怒、死亡以及狂怒一同工作的工具。第一個工具就是一個我們一直在將一個言語的結構投擲到它周圍以將其包圍起來的工具。那個原因就是一種你們來到這裏來工作的頑固的信心，因此現在，讓我們來進行工作吧。我們正在說的是，在你們正在與負面性的情緒一同工作的時候的第一個工具，單純地就是去記起你是誰和為什麼你們現在在這裏。如叫做 Ra 的實體已經說過的一樣，可能會有意外，然而，沒有錯誤。

The knowledge that you, yourself, judged these lessons possible to be learned can be a cheerful knowledge to recall. Not only would the Creator not offer you more than you could bear, also neither would you, yourself, before this experience place yourself in that kind of situation. Therefore, if you are to be overwhelmed by these negative experiences, we encourage the allowing of this being overwhelmed. If there are the tears, cry them—cry them all and respect each drop, respect and love those mute expressions of grief, anger, sorrow and rage. Accept the excesses of feeling that shake and seemingly hurt you. Know that these feelings are justified, that these feelings are

protected, that there is time for these feelings to express. And work with the self to encourage the eventual completion of expression of the feelings involved.

你，你自己判斷這些有可能會被學會的課程，這樣一種知曉是能夠成為一種要去回憶起的令人愉快的知曉的。不僅僅造物者不會向你提供比你所能承受的事物更多的事物，你，你自己同樣也不會在這次體驗之前將你自己放置在那種類型的情境之中。因此，如果你要被這些負面性的體驗壓倒了。我們鼓勵你允許這種被壓倒。如果有眼淚，將眼淚哭出來——將它們全都哭出來並尊重每一滴眼淚，尊重並愛那些悲傷、憤怒、憂傷和狂怒地無聲的表達。接受那動搖你並看起來似乎傷害你的過量的感覺。請知曉這些感覺是有道理的，請知曉這些感覺是被保護的，請知曉會有供這些感覺表達的時間。去自我一同工作來鼓勵對被包含的感覺的表達的最終的完結。

We encourage each to nurture the self through these difficult times, allowing and even encouraging those tears, the raised voice, the angry motions, all the silly, childish, acting-out that is involved in being overcome by emotion. For within this opaque, deep illusion, there is no other way to complete and then balance negative emotions. The only way through the feelings of negative emotion is directly into the midst of them.

我們鼓勵每一個人都在貫穿這些困難的時刻的整個過程中都去撫育自我，並同時允許甚至鼓勵那些眼淚，那種提高的聲音，那種憤怒的行動，以及被包含在這種被情緒所壓倒之中的所有的愚蠢、幼稚與發洩的行為。因為在這個晦暗且深入的幻象之中，沒有其他的方式來完結並接著平衡這些負面的情緒。通過這些憤怒的情緒的感覺的唯一的途徑就是直接從它們中間穿過。

So, attempt, if you would be good to yourself, not to turn and run from painful feelings, but rather to choose a time to nurture the self and within that nurturing time alone look at, accept, and offer respect to the bruises, the hurt feelings, the pain that is going on. For these emotions, when accepted and respected, can scour and scrub much material that is ready to be taken off of one's shoulders, emotionally speaking, and rinse those ripened, matured evidences of pain away. In many ways, sorrow and its tears, anger and its loud voices, are healing to the troubled soul. The anger, the sorrow, these are not things to fear; they are experiences to go through in the way that is most true and real for each.

因此，如果你願意對你自己好的話，嘗試不要去背離並逃避那些痛苦的感覺，而毋寧是選擇一個去滋養自我的時間，僅僅在那些滋養性的時間之中去檢查、接納那些瘀傷，那些困難的感覺以及正在發生的痛苦，並向其提供尊重。因為，這些情緒，當被接納並被尊重的時候，能夠洗刷並擦去大量的，從情緒的方面而言，準備好要從一個人的肩膀上被卸下來的材料，並將那些已經成熟了的，已經發展完全的痛苦的痕跡都沖洗乾淨。在很多的情況中，憂傷和它的眼淚，憤怒與它響亮的聲音，都是對不安的靈魂的治癒。痛苦，憂傷，這些都不是要去害怕的事物，它們是在那條對每個人都最為真實且真正的道路上要去經歷的體驗。

The second tool, which may be used when these feelings are seen, is the turning to the one infinite Creator, for these feelings are taking place in an

infinite creation. Within this infinite creation there is one thing that is true. That thing is love. Love expressing as truth, as beauty, as goodness, love expressing as mystery. It is not necessary, you see, to remain in the sea of confusion, paddling about in the frail barque of flesh that is your own upon this infinite voyage. Once the reality within the illusion is addressed, once the sorrow and anger have been owned, accepted, respected and the entity within all that feeling nurtured, then is there wisdom in turning to praise and thanksgiving of the one infinite Creator, to turning once again to love.

第二個可以在這些感覺被看到的時候被使用的工具是轉向太一無限造物者，因為這些感覺是在一個無限的造物中發生的。在這個無限的造物中有一個事物是真實的。那個事物就是愛。愛表達為真理、美麗、善，愛表達為神秘。你看，去留在混淆的海洋中並在那個你在這個無限的航程上你自己之所是的這個肉身的脆弱的輕舟中四處劃槳，這並不是必須的。一旦在這個幻象中的實相被表達了，一旦憂傷和憤怒已經被擁有，被接納並被尊重，一旦那個在所有那種感覺中的實體被滋養了，接下來在轉向對太一無限造物者的讚美和致謝中，在再一次轉向愛中就會有智慧存在了。

And this is not done in a way which denies all that seems imperfect, but merely setting those painful emotions into the most true version of a universe which you can find, and that is, that infinity of space and time against which the troubles of a day begin to seem somewhat small. For, within the self lies all that there is. The portion of the self dealing with the surface emotions within a particular incarnation is most small. It does not belie the agony felt to place it against the backdrop of infinity and see that it does not take up the entire creation, but that there is a deeper and surrounding environment which goes beyond space and time and of which each is more a native than this present Earth. Each is a citizen of infinite and eternal creation, moving into praise and thanksgiving, readjust[ing] the point of view, biasing it towards truth and polarizing it towards service.

這不是用一種去否認所有看起來似乎是不完美的事物的方式被完成得，它僅僅是將那些痛苦的情緒放入到一個宇宙的你所能找到的最為真實的版本之中，也就是說，放入到空間和時間的無限性之中，在這種無限性的背景之下，一天的麻煩開始看起來似乎多少有點微小了。因為在自我內在之中是存在有一切萬有的。自我的那個與在一次特定的投生中的表面的情緒打交道的部分是極其微小的。將被感覺到的苦惱放置在無限性的背景之下並看到它不會佔據整個造物，這並不會證明這種被感覺到的苦惱是虛假的，但是會有一種超越空間和時間的更為深入且包圍性的環境，相比這個當前的地球，每一個人更多是屬於那個環境的一個本地人。每一個人都是無限和永恆的造物的一個公民，進入到讚美和感恩之中，調整觀點，將觀點偏向真理並將其向著服務極化。

When the object of anger or sorrow is another, there is a type of meditation or experience this instrument would call prayer, in which prayers are offered for the entity which has been catalyst for this sorrow or anger. Praying for that entity which has harmed you also reorients the deeper mind and biases the deeper mind more towards truth.

當憤怒或者憂傷的目標是另一個人的時候，會有這個器皿稱之為祈禱的一種類型

的冥想或者體驗，在其中祈禱被提供給那個已經成為了這種憂傷或者憤怒的催化劑的實體了。對於那個已經傷害了你的實體的祈禱同樣會重新指向更為深入的心智並讓更為深入的心智更多地偏向真理。

The last of the tools we shall speak of this day is the tool of the one Self. When the mind can settle upon the unity of each self with all other selves, then it can more readily be seen that each entity outside of the self is simply a mirror reflecting your self back to you. Those things which anger you are angering you about yourself within some portion of your inner, larger, self. The sorrow felt for others is sorrow felt for the self. It only seems to involve others. Taken upon the surface, this statement seems patently false. However, in the deeper sense, and certainly in the sense of working spiritually with emotions, it is true, as far as we know, that all that you see is your Self. You are in common with all that there is.

最有一個我們將在今天談及的工具是一個大我的工具。當心智能夠立足於每一個自我與其他自我的一體性的時候，接下來，在自我之外的每一個實體都單純地是一面將你的自我反射回你的鏡子，這就會更為樂於被看到了。那些讓你憤怒的事情是在你的內在的、更大的自我的某個部分之中讓你關於你自己感到憤怒的事情。被感覺到的對其他人的憂傷是被感覺到的對自我的憂傷。它僅僅是看起來涉及到其他人的。從表面上來看，這個陳述看起來明顯是錯誤的。然而，從更為深入的意義上，肯定是在與情緒進行靈性方面的工作的意義上，它是真實的，就我們所知曉的範圍，一切你看到的事物都是你的大我。你與一切萬有是一樣的。

The one known as J, whom we greet for the first time today, has spoken concerning these issues and we wish to encourage this instrument to go right on with that thinking, for we feel there is much merit therein. Allow these common experiences their rhythm and their time.

我們今天第一次向其致意的被知曉為 J 的實體，已經談到這些議題了，我們希望鼓勵這個器皿繼續進行那種思考，因為我們感覺到在其中有大量的優點。允許這些共同的體驗擁有它們的旋律和它們的時間吧。

We would at this time transfer this contact to the one known as Jim, for we find that this instrument is somewhat fatigued. We will leave this instrument at this time in thanks, love and light. We are those of Q"uo. 我們會在此刻將這個接觸轉移到叫做 Jim 的實體，因為我們發現這個器皿多少有點疲倦了。我們將在此刻在感謝中，在愛與光中離開這個器皿。我們是 Q,,uo。

(Jim channeling)

(Jim 傳訊)

I am Q"uo, and greet each again in love and in light through this instrument.

At this time, it is our privilege to ask if there might be any further queries to which we may speak. Is there a query at this time?

我是 Q"uo，通過這個器皿在愛與光中再一次向各位致意。在此刻，我們很榮幸請問，是否有任何我們可以談論的進一步的問題。在此刻有一個問題嗎？

Carla: I'd like to make a quick one. I abruptly lost the contact and when it came back it just said to go to you. I wonder what happened, or is that beyond the ...

Carla：我想要問一個簡短的問題。我突然間失去了接觸，當它恢復時，它就說去找你們。我想知道發生了什麼事情，或者那是超出了.....

I am Q"uo, and am aware of your query, my sister. We felt that we had utilized your instrument to the fullest extent, given your physical weariness, and had spoken the greater portion of our message which was, as usual, of some length. Thus, we felt it was well to make our usual break in the working by transferring our contact to this instrument so that your instrument might rest and those other selves in the circle listening might have the opportunity to query with specificity any point not understood or ask concerning any other area. Thus it was convenient all around, shall we say, for the transfer to take place at this time.

我是 Q"uo，我理解了你的問題，我的姐妹。我們感覺到我們已經在最大程度上使用了你的器皿了，考慮到你的身體上的疲倦，我們已經談論了我們的資訊的較大的部分了，我們的資訊如通常一樣是具有某種長度的。因此，我們感覺到，藉由將我們的接觸轉移到這個器皿而在工作中進行我們通常的中斷是很好的，這樣你的器皿就可以休息，而在這個圈子中的其他的正在聆聽的自我就可以擁有機會去具體詢問任何尚未理解的要點或者詢問關於任何其他領域的問題了。因此，在這個時刻讓轉移發生，容我們說，在各方面都是適宜的。

Is there another query, my sister?

有另一個問題嗎，我的姐妹。

Carla: No, that's very well, I just do not usually have such an abrupt leaving.

Thank you very much. Carla：沒有了，那是非常好的，我僅僅並不是經常會遇到這樣一次突然的離開。非常感謝你們。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: When dealing with others who express their anger for me, or directed to me, other than prayer for that person, is there any—the question has to do with other people's anger and other people's sorrow, that seems so overwhelming to them, that to share what I understand, hurts, rather than helps, and, other than prayer, is there anything that can be done with those people, for those people?

提問者：當與那些對我表達了他們的憤怒或者將他們的憤怒指向我的其他人打交道的時候，除了為那個人祈禱之外，有任何——問題是與其他人的憤怒和其他人的憂傷有關的，它們的憤怒看起來似乎對它們是如此勢不可擋的，要去分享我所理解的事情，**即這是一種傷害而不是幫助**，除了祈禱之外，有任何事情是能夠對那些人，為那些人做的嗎？

Also, I'd like to ask about the idea of beings being of the Earth, and how to best utilize that, how to get to a growth, a growing through. Is that enough? 我同樣想要詢問關於成為地球的成為的觀點，如何最佳地利用那個觀念呢，如何取得一種成長，一種自始至終的逐漸成長？那是足夠的嗎？

I am Q'uo, and we are aware of your query, my sister, and shall endeavor to speak to this topic.

我是 Q'uo，我理解了你的問題，我的姐妹，我們將盡力談論這個主題。

The process of growth is one in which all entities participate. Whether one experiences the anger of another or of the self, the experience is of anger and the spontaneous response instead of, shall we say, the studied response is most helpful to all concerned as this process continues, for the spontaneous response is that which is nearest to matching the ability of an entity to give or receive [the] love in a particular moment.

成長的過程是一個所有實體都參與其中的過程。無論一個人是體驗到另一個人的憤怒還是自我的憤怒，@對憤怒的體驗以及自發性的回應，而不是(容我們說)有意的回應，對於所有隨著這個過程的繼續進行而被涉及到的人都是極其有幫助的，因為自發性的回應是最接近於與一個實體在一個特定的時刻去給予愛或者接收那種愛的能力相匹配的事物。

Whether there is difficulty or ease in this process will depend upon the entity's previous experience at learning to give and receive the love of the moment and of the heart. Thus, as you mirror each other's emotions you mirror that which is within yourself as well, for not only are you all seekers of the same truth, you are seekers who experience much the same catalyst of pain and of sorrow in making the great journey which you call seeking the truth.

在這個過程中是會有困難還是會容易，這將取決於實體之前在學習去給予和接受當下一刻的愛與心的愛的方面的經驗。因此，當你對相互彼此的情緒進行映射的時候，你同樣也將那位於你自己內在之中的事情映射出來了，因為不僅僅是你，所有的人都是相同的真理的尋求者，在進行這場你們稱之為尋求真理的偉大的旅程中，你們是那些體驗到大量相同的痛苦和憂傷的催化劑的尋求者。

Thus, to do that which is within your heart is that which is most helpful at the moment and who can say what that will be before the moment comes. Trust always that inner feeling, that heartfelt movement, that moves through you as you experience the catalyst of your incarnation. Share these emotions with those about you who have shared their experiences with you. Thus, you are seekers of a like mind who seek together and have, as a group, far more opportunity of progressing than would each of you individually.

因此，去做在你的心之中的事情就是在那個時刻最有幫助的事情了，誰能說在那個時刻到來之前將會發生什麼事情呢？一直相信那種內在的感覺，相信那種由衷的行動，相信那在你體驗你的投生的催化劑的時候流經你的事物。與那些在你周圍已經與你分享它們的體驗的人們分享這些情緒。由此，你們就是具有一種類似的心智的尋求者了，你們一起尋求，你們作為一個團體是比你們每一個人用個人性的方式要擁有遠遠更多的發展的機會的。

Is there are further query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: No, thank you, Q"uo. Thank you.

提問者：沒有了，謝謝你們，Q"uo。謝謝你們。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

P: I have a question. I want to ask if you could explain about the process of setting boundaries, how to do it in our (inaudible), different relationships, friendship involved, etc.

P：我有一個問題。我想要請問是否你能夠解釋設置邊界的過程，如何在我們的（聽不見），不同的人際關係以及被包含在其中的友誼中設置邊界呢？

I am Q"uo, and we believe that we grasp your query, my sister. If we are incorrect, please requery.

我是 Q"uo，我們相信我們理解了你的問題，我的姐妹。如果我們是不正確的，請重新提問。

We do not necessarily feel that there is the practice of boundary setting that is what we could recommend, shall we say. For we are aware that there is a portion of your mental health profession that feels that boundaries are of necessity for each individual and in some cases there may be the situation where the boundary is ... 我們並不一定覺得有那種對邊界的設置的練習是，容我們說，我們能夠推薦的事物。因為我們察覺到，在你們的心智的健康中會有一個部分感覺到邊界對於每一個個體都是必須的，在一些情況中可能會有那種在其中邊界是.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Q"uo, and am again with this instrument. We shall continue.

我是 Q"uo，我再一次與這個器皿在一起了。我們將繼續。

It is well to remember that all is, indeed, one being with many perspectives in experience. Thus, if an individual feels that there is the need for a boundary or a definition in a relationship which does not presently exist, then it is the honor and duty of that individual to speak with clarity to those with which it is in relationship and to speak those thoughts that are heart-felt concerning the definition and nature of this relationship.

去記得，一切事物，確實是一個在體驗的方面帶有多個遠景的存有，這是很好的。

因此，如果一個個體感覺到會有對於一個關係中的一個當前並不存在的邊界或者一種界定的需要的話，接下來，那個個體去帶著清晰度去向那些它與其處於一種關係中的實體說話並說出那些關於這種關係的界定和特性的方面的由衷的想法，這就是那個個體的榮耀和責任了。

This is the great work of this illusion in which you move at this time—to come into relationships with those about you, to communicate concerning the shared experience, and to be willing to work again and again with all of the catalyst that appears, with the inevitable misunderstandings and miscommunications that are the grist, shall we say, for the mill of your life experience.

去與那些在你周圍的人進入到關係之中，在關於被分享的體驗的方面進行溝通交流並樂意於一次又一次與所有出現的催化劑一同工作，與不可避免的誤解、溝通障礙一同工作，這是這個你們在此刻在其中移動的幻象的偉大的工作，那些誤解與溝通障礙就是，容我們說，你的生命體驗的磨坊的穀物了。

Thus, it is the decision of the seeker, indeed of each seeker at all times, to find those balances of relationship that are most meaningful and to work in a clear and compassionate sense in order to share with others in relationship this perspective that will hopefully enhance the overall experience of relationship. 因此，尋求者的決定，確實也是在所有的時刻的每一個尋求者的決定，就是去找到那些最有意義的關係的平衡，並用一種清晰且充滿同情心的方式來進行工作，以便於與在關係中的其他人分享這種將有希望增強關係的整體上的體驗的遠景。

Is there a further query, my sister?
我的姐妹，有一個進一步的問題嗎？

P: No, thank you.

P：沒有了，謝謝你們。

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

Carla: I don't precisely get angry, but there are times when—I mean I do get angry—but what I'm talking about, what I'm asking about is—it's a time when I click over into a program having to do with my father, and to some extent, my mother, having to do with having to defend myself and explain myself, and nothing ever quite being acceptable. No one in my life now does this to me, but sometimes, if I feel as if it's happening to me, I'll go right into that old program and it's not real, it's not responding to the situation that's actually—now, I don't know how to break into that programming. Is that a question unto itself? *Carla*：我準確地說並不是感覺到憤怒，但是會有一些時候——我的意思是我確實感覺到憤怒——但是我正在談論的事情是，我正在詢問的事情是——它是一個我單擊進入到這樣一個程式的時刻，這個程式與我的父親有關，並在某種程度上與我的母親有關的，並與對我自己進行防衛和自我解釋，以及沒有任何事情曾

經是可被接受的聯繫在一起的。現在，在我的生命中沒有人對我這樣做，但是，有時候，如果我感覺到它就好像正在發生在我身上的時候，我就會直接進入到那種舊的模式，它不是真實的，它不是對於實際上的情況的反應——現在，我並不知道如何去打破那種編程。那是一個在其身上的問題嗎？

I am Q"uo, and am aware of your query, my sister. Again, we would suggest more of the working with the spontaneous eruption of emotions than would we suggest the breaking into this programming, as you have called it, in order to stop its movement. Though many programs, responses, emotions and inclinations are difficult, painful and confusing, it is well to allow oneself to be in the midst of these emotions for their duration in order to experience the fullness of their effect, for all experience has the potential to change or to transform the being which experiences. It can become confusing if an entity looks at its behavior as that which always needs correcting. It is far more helpful to look at the behavior as that which shall be experienced at the moment of its inception, allowed to run its course, then looked upon and analyzed at a later time with the objective eye that may be able to glean from the experience that which is available for the learning.

我是 Q"uo，我理解了你的問題，我的姐妹。再一次，我們會建議更多地與那種自發性的情緒的爆發一同工作，而不是建議去為了要停止其運行而打破這個編程，如你對它的稱呼一樣。雖然很多的程式、回應、情緒以及傾向是困難的、痛苦的和令人混淆的，去允許自我在這些情緒的持續過程中處於這些情緒中間以便於體驗到它們的完全的效果，這是很好的，因為所有的體驗都擁有潛力去改變或者轉變那個體驗的存有。如果一個實體將它的行為舉止視為是一直都需要更正的事物的話，它是能夠變得令人混淆的。遠遠更有幫助的是將行為舉止視為這樣一個事物，它將在其的開端的時刻被體驗，它被允許其完成它的進程，並在一個稍後的時間藉由客觀性的眼睛被檢查並被分析以便於可以從那個體驗中收集可供學習利用的事物。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Yes, let me work with it just a little bit. There"s a part of me, when that happens, that there"s a witness to it—just watches it. Is there some skill involved in leaning more into the witness, while allowing the program to run? Is this witnessing a helpful part of the self, at that time?

Carla：是的，讓我們在它上面進行一點點工作。我有一個部分，當那發生的時候，有一個它的見證者——就是觀察它。有某種技巧是涉及到更多地傾向於成為見證者而同時又允許那個程式運轉的嗎？在那個時刻，這個做見證的部分是自我的一個有幫助的部分嗎？

I am Q"uo, and am aware of your query, my sister. The faculty of the witness is a portion of the process of experience which is later to mature, shall we say, for each entity is the witness of all previous selves and behaviors and can look with an objective eye more at this time than at the time of the experiences occurring.

我是 Q“uo，我理解了你的問題，我的姐妹。見證者的機能是體驗的過程的一個，容我們說，較晚成熟的部分，因為每一個實體都是所有之前的自我和行為舉止的見證者，每一個實體都能夠用一隻客觀性的眼睛比觀察那些體驗發生的時間更多地觀察這個時刻。

Thus, as you are able to become a witness to your current experience, you are able to observe it more for the movement of energy and the patterns created, than be moved by it and become unaware of the direction of movement. It is helpful to be able to see these energies in motion, yet it is not that which one strives to achieve. It is that which one becomes, as a natural part of the process of learning to accept one’s destiny, shall we say, or to work with one’s catalyst in a clear and open-hearted fashion. 因此，當你能夠成為你當前的體驗的一個見證者的時候，你就能夠觀察它以更多地發現能量的運行以及被創造的模式，而不是被其所推動且不察覺那種運行的方向了。能夠看到這些能量的運動是有幫助的，而它不是一個人去努力取得的事物。它是一個人作為學習去接受它的(容我們說)命運，或者學習去與它的催化劑用一種清晰且開放的心一同工作的過程中的一個自然而然的的部分而成為的事物。

Thus, we again recommend the allowing of the experience to unfold as it will, including the experience of the witness.
因此，我們再一次推薦允許體驗如其所願地展開，包括這種見證的體驗。

Is there a further query, my sister?
我的姐妹，有一個進一步的問題嗎？

Carla: No, Q“uo. Thank you very much. I’m (inaudible).
Carla：沒有了，Q“uo。非常感謝你們。我是(聽不見)。

I am Q“uo, and again, we thank you, my sister. Is there another query, at this time?
我是 Q“uo，再一次，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Questioner: I have a query. I’ve heard that I’m too analytical, and how does that fit in with the emotions? I had another question that I can’t think of, but maybe it will come back. But the analyzing, the intellectual, perhaps, interpretation of—attempt to process and understand the emotion is what I think is meant by “too analytical,” and how does that balance out? 提問者：我有一個問題。我聽說我太過於分析性了，那是如何適應情緒的呢？我有另一個我無法想起來的問題，但是也許它將會回來。但是，分析性的、智力性的，也許——對於去處理並理解情緒的嘗試的解釋，就是我所說的“太過於分析性”的意思了，如何去平衡它呢？

I am Q“uo, and am aware of your query, my sister. The intellectual ability to review or to analyze previous experience is that faculty which is much like the surgeon’s scalpel, in that it seeks those portions of experience that are valuable and need to be preserved and removes from them those portions of

the experience which are of little or no value, so that there is, from each experience, a certain harvest that allows one to improve, shall we say, the balance of mind, body and spirit. This balance is that which each works towards and makes an attempt to equal or live up to, shall we say, the personal ideals or standards of excellence—that which one believes in.

我是 Q"uo，我理解了你的問題，我的姐妹。去回顧並分析之前的體驗的邏輯智力的能力是那種非常類似於外科手術的手術刀的機能，因為它尋求體驗的那些有價值並需要被保留的部分並從它們從移除那些價值很小或者沒有價值的部分，因此，從每一個體驗中都會有一定的收穫物會允許一個人去增進，容我們說，心智、身體和靈性的平衡的。這種平衡每一個人工作的目標，這種平衡是每一個人進行一種嘗試去勝任的事物，或者根據個人的理想或者接觸的標準——也就是一個人所相信的事物——而活的事物。

The analytical ability allows one to compare the experience of the day with the ideals of the life. Thus, it is best to utilize the analytical mind at a time that is set aside for such, rather than attempting to apply the intellect at each moment of experience, when one is in the midst of it, shall we say. Thus, the analytical ability balances the emotional experience by gleaning from it that which is helpful for the overall balance of the being.

分析性的能力允許一個人去將那一天的體驗與生命的理想進行比較。因此，最好去在一個為了這樣的工作而被留出來的時間使用分析性的心智，而不是嘗試去在每一個體驗的時刻，以及當一個人處於，容我們說，體驗中間的時候應用邏輯智力。因此，分析性的能力是通過從情緒性的體驗中收集對整體的存在的平衡有幫助的事物而平衡情緒性的體驗中。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: No, thank you.

提問者：沒有了，謝謝你們。

I am Q"uo, and again we thank you, my sister. Is there a final query at this time?

我是 Q"uo，我再一次感謝你們，我的姐妹。在此刻有一個最後的問題嗎？

R: Thank you for answering my unspoken query, Q"uo.

R：Q"uo，為你們回答了我沒有說出來的問題而感謝你們。

I am Q"uo, and we are grateful, my brother, to be able to serve in any way that we can.

我是 Q"uo，我們對於能夠用任何我們能夠的方式來進行服務是感激的，我的兄弟。

At this time we shall again thank this group for inviting our presence. We are most filled with joy at each opportunity to blend our vibrations with your own. We assure each that we walk with you on this journey and that no entity walks

alone, for each has those friends, teachers and guides that walk with it as do those brothers and sisters within your own illusion walk with each in spirit.

在此刻我們將再一次感謝這個團體邀請我們的出席。我們對於每一個將我們的振動與你們自己的振動混合在一起的機會而感到極度充滿喜悅。我們向你們每一個人保證，我們在這條旅程上是與你們同行的，沒有實體是獨自一人行走的，因為每一個人都擁有那些與它同行的朋友、老師和指導靈，就好像在你們自己的幻象中的與每一個人在精神上同行的那些兄弟姐妹一樣。

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

我們是你們知曉的 Q"uo，我們將在此刻離開這個團體，我們一如既往，在太一無限造物者的愛與光中離開各位。Adonai，我的朋友們。Adonai。

October 2, 1994

1994-10-02 平衡能量

Group question: The question this afternoon has to deal with the energy centers and how we can balance the activation and the energy that moves through the centers, whether it be red, orange, yellow, green, blue, indigo or violet. We would like some information on how we can use the experiences that we feel at those centers in our daily meditations to balance that experience and to help the energy move through in a more normal fashion without distorting it by our own personal wishes.

團體問題：今天下午的問題是與同能量中心打交道以及我們如何才能平衡活化作用以及流經那些中心的能量，無論它是紅色、橙色、黃色、綠色、藍色、靛藍色或者是紫羅蘭色的能量中心。在關於我們如何才能使用我們在我們的每天的冥想中在這些中心中感覺到的體驗以平衡那種體驗並幫助能量用一種更為平常的方式在不因為你自己個人的希望而扭曲它的情況下流過呢？

(Carla channeling)

(Carla 傳訊)

We greet you in the love and in the light of the one infinite Creator. We are most happy to be called to your circle of seeking at this time, and thank and bless each entity whose vibrations are so beautiful. It is a true joy to mingle our vibrations with your own, and we do join you in that meditation circle. We are offering our opinion on the question that you have asked, though we wish always to remind each that we have only an opinion. We do not grasp the ultimate and absolute truth, but rather are as you, those who seek the truth and who follow this desire with a full and dedicated heart.

我們在太一無限造物者的愛與光中向你們致意。我們極其高興在此刻被你們的尋求的圈子所召喚，我們感謝並祝福每一個實體，你們的振動是如此的美麗。將我們的振動與你們自己的振動混合在一起是一種真正的喜悅，我們確實會在那個冥想的圈子中加入你們。我們正在關於你們已經詢問了的問題的方面提供我們的觀點，雖然我們一直希望去提醒每一個人，我們僅僅擁有一種觀點。我們並未掌握終極且絕對的真理，毋寧說，我們和你們一樣，是那些尋求真理並用一顆完全且奉獻的心追尋這種渴望的實體。

Thus, we ask each entity to use his or her discrimination with these words or with any, for that which is your personal truth shall be recognized by you at the time that you hear it and you shall feel as though you had just remembered something that you already knew.

因此，我們請每一個實體都對於這些言語或者任何的言語使用他或者她的分辨力，因為你的個人性的真理將會在你聽到它的時刻被你識別出來的事物，你會感覺就好像你剛剛記起了某個你已經知道了的事情。

The balancing of energy within the mind and body and spirit of an entity is not the work of one week or one year or one lifetime, but is a process that is as natural a function as growing up physically, going through puberty,

opening to the forces of insemination, pregnancy and birth, and being, in good time, shut down gradually from these energies as the spirit moves on through the incarnational process. The balancing of energies is then an on-going concern, an on-going process, one which we would not expect to end but rather we would expect from our own experience that this process moves on infinitely until such time as the spirit chooses simply to release and relinquish these concerns. At that point the self is becoming the Creator and moving back into that great, unknowing, unconscious well of infinite intelligence which is the infinite Creator.

在一個實體的心智、身體以及靈性中對能量的平衡不是一個一周或者一年或者一次生命的工作，而是一種靈性通過投生的過程繼續前進的時候隨著在身體上的成長，經歷青春期，向著受孕、懷孕以及出生的力量開放，並在在適當的時候逐漸關閉這些能量的自然而然的機能。那麼，能量的平衡就是一個持續進行的事業，一個持續進行的過程，一個我們不會期待結束的過程，毋寧說，根據我們自己體驗，我們會期待這個過程會無止境地繼續前進，一直到諸如靈性單純地選擇去釋放並放開這些關注點的時刻為止。在那個位置上，自我正在成為造物者並返回到那個偉大的，未知的，無意識的智能無限之井中，那即是無限造物者了。

In terms, then, of actually working day by day to balance the energies within at their optimum is not to solve a problem but rather to allow a natural function to be molded to some extent by either the opinion of the self as to what that balance should be or by the dedication of the self in whatever capacities might be required in order that the will of the Creator be accomplished for this one entity. As the one known as Carla was suggesting earlier, the goal in balancing is certainly not to attempt to climb that ladder of energy into the treetops of the highest spiritual seeking, but rather to observe without judgment those energies which exist at the present moment, to look with compassion upon this inevitably imperfectly balanced configuration of energies, and without blaming or causing grief to the self by judgment suggest to those energies those activities which might more closely bring the desired confirmation of energy—we correct this instrument—energies into the lucid focus which is always the hope of one sensitive to these energies.

那麼，從實際上的日復一日的工作的意義上，去平衡那些在內在之中的能量到它們的最佳狀態不是去解決一個問題，而是去允許一種自然而然的機能要麼藉由自我在關於平衡應該是什麼樣子的觀點，要麼藉由自我致力於無論什麼可能會被需要的能力而在某種程度上被塑造，以便於造物者對於這一個實體的意志可以被實現。如叫做 *Carla* 的實體在早些時候建議的一樣，在平衡的方面的目的肯定不是嘗試去攀登那個能量的梯子進入到靈性尋求的最高的三個樹梢上，而毋寧是不帶有評判地觀察那些在當下一刻存在的能量，去帶著同情心觀察這種無可避免地被不完美地平衡的能量配置，**並在不因為評判而責備自我或者讓自己感覺到傷心的情況下向那些能量建議那些可能會將那些被渴望對能量的肯定更為緊密地帶入到清晰的焦點之中的活動，這個情緒的焦點一直都是一個對這些能量敏感的人的希望。**

This is not a simple or short project. However, the beginning is one word long and that word is "accept." The first job of one who comes to work in

consciousness is to accept the 360 degrees of selfhood. This 360 degrees of complete humanity is also a 360 degrees of complete divinity. The energies of each are necessary to the other at this time and this space. This intersection is your selfhood. Thusly, you are accepting yourself as you murder, steal, lie, commit adultery, take holy things in vain, and all the other heinous crimes connected with grocery shopping, doing chores, and living the day to day life. There is much catalyst for anger, irritation, even rage, in the bumping up against other entities which mirror back to the self the self's dark side.

這不是一個簡單的或者短期的計畫。然而，它是一個長長的詞語開始的，那個詞語就是“接納”。一個開始在意識中進行工作的人的首先的任務就是去接納三百六十度的自我屬性。這個三百六十度的完全的人性同樣也是三百六十度的完全的神性。每一個自我屬性的能量對於其他的自我屬性在這個時間和這個空間都是必不可少的。這個交叉就是你的自我屬性。因此，你正在接納你自己是殺人犯、小偷、說謊者和通姦的人，將神聖的事物視為是徒勞無益的，而所有其他的窮兇極惡的罪行都是與雜貨鋪購物、做雜務以及活出日常生活的生命聯繫在一起的。在臨頭撞上其他的實體的過程中，會有大量的產生出憤怒、生氣甚至是狂怒的催化劑，這些其他的實體將自我的黑暗面向自我鏡射回來了。

How painful it is to see that dark side of self, yet when this is seen, should the heart not rejoice, for this is a portion of a perfection. That perfection is shrouded in mystery. Why it is perfection to have both the virtue and the vice is a question forever unanswered except by internalized experience. It is difficult, indeed, to accept the whole self, to love and nurture that very self none other, none better, or wiser, or sweeter, but that self at that moment. The acceptance of self by self is perhaps the most difficult, and yet the most fundamental work in consciousness one can do, and you shall do it time and time again for there is no lack of opportunity to gaze into the mirror of other selves and see the criminal mind at work.

看到那個自我的黑暗面，這是多麼痛苦的事情呀，而當這個黑暗面被看到的時候，難道心不應該歡慶嗎，因為這是一種完美的一部分。那種完美是被覆蓋在神秘之中的。為什麼完美要同時擁有優點和缺點呢，除非藉由被內化的體驗，這是一個永遠無法被回答的問題。確實，去接受那個完全的自我，去愛並滋養那個自我，這是困難的，那個自我不是其他人，不是更好的或者更智慧的，或者更甜蜜的的自我，而恰恰就是在那一刻的那個自我。自我被自我所接納，這也許是最為困難的，而這就是一個人能夠在意識中進行的最為基礎的工作，你將會一次又一次地進行這個工作，因為你是不會缺少去注視其他自我的鏡子並看到罪犯的想法在運轉的機會的。

Forgiving the self, accepting that self, in its imperfection and error as perceived by the self, is difficult precisely because the self knows what it is thinking at all times. The public speech often does not reflect the inner thoughts, yet these thoughts are, metaphysically speaking, real, valid and, as this instrument would say, "out there." Simply because they are not spoken, much is preserved of harmony for other entities. However, within the self, there is much work to do to humble that self that does not want to have a dark side to the point that in all humility the self may say, "Dear, dear self, I do

accept you and I want to nurture you and love you and comfort you." This acceptance of self by self is absolutely fundamental to work in consciousness and you shall be working on this one always, for the truth recedes infinitely directly in front of the gaze of the seeker.

在被自我感覺到的自我的不完美和錯誤中寬恕自我與接納自我，這是極其困難的，因為自我在所有的時候都知曉它正在思考的事情。公開的演講經常不會反應內在的想法，而這些想法，在形而上學的方面而言，是真實的、有效的、並且如這個器皿會說的一樣，是“就在那裏的”。單純因為它們沒有被說出來，大量的事物為了與其他人的和諧一致而被保留下來了。然而，在自我內在之中，有大量工作要去進行以讓那個並不想要擁有一個黑暗面變得謙遜，以至於自我可以在全然的謙遜中說，“親愛的，親愛的，我確實接納你，我想要撫育你，愛你並安慰你”。這種自我對自我的接納對於在意識中的工作是絕對基礎性的，你將會一直在這種接納上進行工作，因為真理會無止境地地在每一個尋求者的注視前筆直地後退。

When the self-acceptance has been addressed for the moment, then there is a kind of housekeeping that can be done that is quite helpful in the short run, and is a good habit to get into. This uses the ability to visualize, which we find in this group is exceptionally good, except for this instrument, therefore we shall instruct this instrument as well as the rest. We apologize for any extra time.

當這種自我接納已經暫時被表達了的時候，接下來，就會有一種類型的可以被進行的家務活了，這種家務活在短期中是相當有幫助的，它是一種要去形成的好習慣。這個家務活使用了視覺化觀想的能力，我們發現在這個團體中實體是尤其擅長這種能力的，除了這個器皿之外，因此，我們將指導這個器皿同時也指導其他人。我們為任何額外的時間而抱歉。

For this instrument it is well to visualize the chakras as a roll of candy, a roll of Lifesavers. This is a familiar visual aid, and the seven colors, then, would be visualized—red, orange, yellow, green, blue, indigo, violet. For those with more experienced visualization ability—we correct this instrument—more developed visualization ability the visualization may become much more subtle, involving brightness, degree of rotation, a degree of color, and whatever other subtleties come to the consciousness of the one visualizing.

對於這個器皿而言，將脈輪觀想為一個糖果卷，一卷救生圈，這是很好的。這是一種熟悉的視覺的輔助，接下來，七種顏色就可以被觀想了——紅色、橙色、黃色、綠色、藍色、靛藍色、紫羅蘭色。對於那些具有更有經驗的觀想的能力的人——我們更正這個器皿——具有更發達的觀想的能力的人，觀想可以變得遠遠更為微妙，包含了亮度，旋轉的程度，一種色度以及會出現在一個進行觀想的人的意識中的無論什麼其他的微妙性。

The goal, firstly, is to simply become in touch with what is occurring in that energetic system at the moment. There is the recommended time of silence before beginning this work to quiet the waking mind and to awaken the sleeping subconscious, for the intuition plays a great roll in visualization, and it is well to request that the mental ground be cleared and a degree of awareness be reached concerning the work being done. The dedication of

the self in any work with consciousness to the service of the one infinite Creator is recommended.

一開始，目標是去單純地開始觸及在那個時刻在那個能量系統中正在發生的事物。在開始這個工作之前，會有被推薦的靜默的時間以便於讓清醒的心智安靜下來並喚醒沉睡的潛意識，因為直覺在觀想中扮演了一個重大的角色，去請求那個心智的地面被清理，並請求一種關於正在被完成的工作的察覺的程度被取得，這是很好的。在任何在意識上進行的工作中，將自我奉獻給對太一無限造物者的服務是被推薦的。

Firstly, then, one wishes to simply see into that system of energetic displacements, to see the energies as they are. Then, imbalances as perceived may be addressed, either mentally or verbally, asking a sluggish energy to rotate, a clotted color to brighten and elucidate, to ask an overactive center to become more congruent in energy level with the other energies. This visualization can be done not once but several times during a diurnal period if there is the need to pursue this concern, for this is a short term solution to the problem of feeling temporarily out of balance, and is a resource for the worker in consciousness.

那麼，一個人首先單純地是希望去對那個錯位的能量系統進行調查研究，希望去如其所是地看到能量。接下來，被感覺到的不平衡就可以被表達了，要麼是在心智上，要麼是用言語，同時請求一種停滯的能量去旋轉，請求一種結成一團的色彩去變亮並闡明，去要求一個過度啟動的中心在能量的層次上與其他的能量變得更為協調一致。這種觀想可以在一個晝夜的時間中被進行不是一次，而是數次，如果有需要去追尋這個關注的話，因為對於暫時感覺到失衡的問題，這是一個短期的解決方案，它是一個供在意識中的工作者使用的資源。

Now, notice that we have not encouraged an actual change in the energy system, but, rather, an adjustment of one energy to another to bring the system more into a comfortable balance as it is. Once this practice has become comfortable then there are, indeed, ways in which one may further work to improve and energize the entire system, but this work is not done chakra by chakra. The work which informs this energy system and improves it is work on the whole self, for it is always the balance of energies which expresses the nature of the self, rather than the most active or most developed energy center. Consequently, work such as the silent meditation, the prayer, and the contemplation, works which address the whole self, these are the more advanced and productive techniques for further developing that energy system and encouraging its degree of evolution.

現在，注意到我們尚未鼓勵一種在能量系統中的實際的改變，而毋寧是鼓勵將一種能量調節為另一種能量以將這個系統帶入到一種如其所是的舒適的平衡之中。一旦這個練習已經變得舒適了，接下來確實會有一個人可以通過其進一步工作已改進並活化整個系統的方式，但是，這個工作不是一個脈輪接著一個脈輪地被進行的。這個鼓勵這個能量系統並改善它的工作是在完整的自我上進行的工作，因為它一直都是表達自我的屬性的能量的平衡，而不是最為活躍或者最為高級的能量中心。因此，諸如靜默冥想、祈禱、沉思之類的工作，那些表達完整的自我的工作，這些工作對於進一步發展那個能量中心並鼓勵它的演化程度是更為先進且

更富有成效的技巧。

For, dear ones, beyond the perceived experiences of the energy of the self there lies beyond perception the infinite Creator expressing through the self. The ground of being, which the energy system informs, is fed by time spent with the infinite One, whether in meditation or in the rush of everyday life. Know yourself to be whole, to be complete, and to be unified beyond all harmonization. This knowledge, this faith of wholeness creates the atmosphere within which the evolution of the spirit is accelerated. The result of this meditation, or prayer, or contemplation, may manifest in many ways: healing, loving, a channeling such as this instrument. There are so many gifts, most of them quite unappreciated, such as the mothering, the parenting in general, the chores, the cooking, the cleaning, the driving. Each activity done by the whole self becomes a devotion, and the practicing of the presence of the infinite Creator becomes constant.

因為，親愛的朋友們，在被感覺到的自我的能量的體驗之外，在知覺作用之外，存在有正在通過自我表達的無限造物者。能量系統所告知的存在的地面，是被那些被花費在與無限太一在一起的時間而供能的，無論是在冥想中還是在日常生活的匆忙之中。知曉你自己是完全的，是完整的，是在超越一切的一致性之外統一的。這種知曉，這種對於完整性的信心，創造出了在其中靈性的演化被加速了的氛圍。這種冥想，或者祈禱，或者沉思的結果可以用很多種方式顯化出來：療愈愛、一個諸如這個器皿之類的管道。會有如此多的禮物，它們中大多數是未被領情的，諸如母愛，一般而言的父母的養育，雜務，做飯，清掃，開車。每一個被完整的自我所完成的活動都會成為一種奉獻，對無限造物者的臨在的練習會成為持久的。

To this end do those within this density of the flesh seek to come. To this end, to this choice, to love and serve were each born. This very incarnation is the one into which each was born to seek the infinite Creator. All is ready for the present moment. May each open the heart and say, "Yes," in whatever way is most true to the self.

這確實就是那些在這個肉身的密度之中的人們尋求去實現的目的了。每一個人都是為了這個目的，為了這個選擇，為了愛與服務而誕生的。每個人出生進入到以尋求無限造物者的投生恰恰就是這一次的投生。一切都為當下一刻準備好了。祝願每一個人都開放心並用無論什麼對自我是最為真實的方式說，”是的。“

We would at this time transfer this contact to the one known as Jim, realizing that we have barely scratched the surface of this interesting topic, but realizing also that, as this instrument has reminded us, we speak sometimes too long. Thank each—we correct this instrument—we thank each for allowing us to ramble on.

我們會在此刻將這個接觸轉移到叫做 *Jim* 的實體，我們同時意識到我們僅僅已經抓到了這個有趣的主題的表面，我們同樣也意識到，如這個器皿已經提醒了我們的一樣，我們有時候說得太冗長了。感謝每一位——我們更正這個器皿_我們感謝每一位允許我們長談。

We are those of Q"uo, and would transfer at this time.

我們是 Q"uo，我們會在此刻轉移。

(Jim channeling)

(Jim 傳訊)

I am Q"uo, and greet each again in love and in light. It is our privilege at this time to offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there a query at this time?

我是 Q"uo，在愛與光中再一次感謝各位。我們在此刻很榮幸提供我們自己來嘗試去談論在場的人們可能會向我們提出的任何進一步的問題。在此刻有一個問題嗎？

Questioner: I have one.

提問者：我有一個問題。

I am Q"uo, and we would be happy to speak to your query, my sister.

我是 Q"uo，我會很高興談論你們的問題，我的姐妹。

Questioner: Why—when ... Why did I get a sort of a heat rush, and get sort of dizzy (inaudible) ... 提問者：為什麼——什麼時候.....為什麼我會有一種熱量的激增，並感覺到某種眩暈（聽不見）.....

I am Q"uo, and we are aware of your query, and will attempt to speak in a general fashion concerning this experience of the heat rushing through your physical vehicle.

我是 Q"uo，我理解了你的問題，我將會嘗試去用一種一般性的方式在關於這種流經你的物質性載具中的熱量的激增的體驗的方面進行談論。

The heat is a byproduct, shall we say, of the energies with which you work as you are offering yourself, or attempting to offer yourself, as that known as a healer. These rushes of energy will not only appear at the opportunity for offering yourself as a healer, but will from time to time be experienced even when there is no opportunity to serve as a healer present before you. This is much like the testing and clearing of the system that is your mind/body/spirit complex. Thus, you have these pulses, and may expect more in your future as you are, shall we say, fine tuning your vehicle for the service that is yours to offer.

當你將能量作為被知曉為一種療愈物的事物而提供給你自已，或者嘗試去提供給你自己的時候，那種熱量是你用來工作的能量的一種，容我們說，副產品。這些能量的激增將不僅僅會在作為一種療愈物而提供給你的機會出現，它們同樣也將會不時地在甚至沒有用作一種療愈物而呈現在你面前的機會的時候被體驗到。這非常類似於對你的心/身/靈複合體的系統的考驗和清理。因此，你會擁有這些脈動，隨著你對你的載具的，容我們說，精確地調音以進行你要提供的服務，你可以在你的未來期待更多的這樣的脈動。

Thus, we would recommend no concern that is necessary for this experience. It is a portion of that which is to come. Is there a further query, my sister?
因此，我們建議不用擔心，它對於這種體驗是必不可少的。它是即將發生的事情的一部分。我的姐妹，有一個進一步的問題嗎？

Questioner: I wondered why I got so dizzy when it happened.
提問者：我想知道，為什麼當它發生的時候我會感覺到如此眩暈。

I am Q"uo, and am aware of your query, my sister. As your physical vehicle becomes aligned with these healing energies you will find that the dizzying effect leaves slowly. However, at this time the physical vehicle is, shall we say, at the limit of its ability to experience and express these energies. Thus, the byproduct of such is, again, the dizzying effect and the heating effect. Is there a further query, my sister?

我是 Q"uo，我理解了你的問題，我的姐妹。當你的物質性載具與這些療愈性的能量校準的時候，你將會發現這種令人眩暈的效果會慢慢消失。然而，在這個時候，物質性載具，容我們說，是受到它體驗和表達這些能量的能力的限制的。因此，因此，這樣的限制的副產品，再一次，就是這種眩暈的效果以及這種熱量的效果了。我的姐妹，有一個進一步的問題嗎？

Questioner: No, thank you very much.
提問者：沒有了，非常感謝你們。

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

Carla: I'd like to follow up on hers, by asking is this analogous in a healing channel to conditioning in the kind of channeling that we do, "cause I can relate to that better if I understand that that's the same kind of thing.
Carla：我想要接著她的問題提問，這種在一個療愈的管道中的效果與在我們進行的那種類型的通靈中的調節作用是類似的嗎，因為如果我理解那是相同類型的東西，我就可以更好地與它建立關聯了。

I am Q"uo, and am aware of your query, my sister. This is a good analogy for each is, indeed, an instrument through which energies move and each vehicle that has been offered in service needs the tuning, the conditioning, the preparation for the greater service that is to follow, so you may expect that this will continue, and is an effect about which there is no need for concern, but is simply a portion of that process of offering the self as an instrument for service to others. Is there a further query, my sister?

我是 Q"uo，我理解了你的問題，我的姐妹。這是一個很好的比喻，因為每一個人確實都是一個能量通過其而流動的一個器皿，每一個已經在服務中奉獻出來的載具都需要調音、調節作用以及為要去追尋的更大的服務做好準備，因此，你們可以期待這將會種作用將會繼續，它不是一種需要擔心的作用，而單純地是將自我作為一個服務他人的器皿而提供出來的過程的一個部分。我的姐妹，有一個進

一步的問題嗎？

Carla: No, thank you.

Carla：沒有了，謝謝你們。

I am Q“uo, and we thank you once again, my sister. Is there another query?

我是 Q,,uo，我們再一次感謝你，我的姐妹。有另一個問題嗎？

P: I have a personal question. I've been noticing an energy in my throat chakra and—for a while—and it feels like a blockage at times. Would you be able to speak about this?

P：我有一個個人的問題。我一直注意到在我的喉部脈輪的一種能量——有一段時間——它時常感覺就好像一種阻塞。你們能夠在關於這方面談談嗎？

I am Q“uo, and am aware of your query, my sister. We find that due to our desire not to infringe upon your own free will that we can only affirm that which you have assumed, that the energies of the blue-ray center are those which have some need for expression within your own experience at this time. For us to specify the nature of this expression, or with whom it may occur, would be, in our opinion, inappropriate and we must apologize for leaving this portion of the mystery to your own discrimination.

我是 Q“uo，我理解了你的問題，我的姐妹。我們發現由於我們不想要侵犯你的自由意志，我們僅僅能夠確認你已經假設了的事情，也就是藍色光芒中心的能量是那些在此刻在你自己的體驗中有某種表達的需要的能量。對於我們而言，去具體說明這種表達的特性或者它可能會發生在什麼人身上，在我們看來，這會是不合適的，我們必須為將這個奧秘的部分留給你自己的分辨力而抱歉。

Is there a further query, my sister?

有一個進一步的問題嗎，我的姐妹？

P: No, thank you.

P：沒有了，謝謝你。

I am Q“uo, and we thank you, my sister. Is there another query?

我是 Quo，我們感謝你，我的姐妹。有另一個問題嗎？

(Pause)

(暫停)

I am Q“uo, and we feel that we have exhausted the queries for the nonce, and we would at this time take this opportunity to once again thank each present for the great honor of being invited to join your circle of seeking. We are always overjoyed with this opportunity for we are allowed at these times to move more closely with you upon your journeys and to experience that which you experience through your questions, your comments, your concerns. This allows us to see the action of the one Creator knowing Itself through Its many

portions in a way which we are not usually privy to. It is a valiant effort that you make in accomplishing your daily round of activities, remembering the one Creator as you move each foot in front of the other. We know, my brothers and sisters, that this is not an easy task, for the illusion in which you move has been so constructed to obscure the unity and love which binds all things and which is an easy reminder for those such as ourselves. We realize that this experience of the third-density illusion is one which is most confusing—we correct this instrument—most confusing to many of your peoples, for it works so well, does it not, my friends, to hide the one Creator where one would not think of looking—into the eyes of a friend, a stranger, a situation which seems most out of harmony. Yet, there the Creator also resides, my friends, waiting for your seeking, waiting to reach a hand as you reach yours, waiting to respond to each moment, to each breath. We commend your persistence and take courage from your efforts.

我是 Q,uo，我們感覺到我們已經暫時耗盡了問題了，我們會利用這個機會在此刻再一次為被邀請加入到你們的尋求的圈子的巨大的榮耀而感謝每一位在場的人。我們一直都對這種機會而感到開心得要命，因為我們在這些時刻被允許去在你們的旅程上更加靠近地與你們同行，並通過你們的問題、你們的評論以及你們的關注點來體驗你們所體驗的事情。這允許我們看到太一造物者用一種我們通常不會參與到的方式來來通過祂的許多的部分知曉祂自己的行動。在完成你們的日常生活活動的過程中，在當你們走出每一步的時候都記得造物者的過程中，你們所做出的努力是一種英勇的努力。我的兄弟姐妹們，我們知道這不是一個容易的任務，因為你們在其中移動的幻象已經如此被構建以讓那連接一切事物的一體性與愛變得模糊不清，而這種一體性和愛對於諸如我們自己這樣的實體是一種輕鬆的提醒物。我們意識到，這個第三密度的幻象的體驗是一個最大的混淆——我們更正這個器皿——對於你們的人群中的許多的人是極其令人混淆的，因為它是如此有效地工作著，我的朋友們，難道它不是將太一造物者隱藏在一個人就不會願意去查看的地方了嗎——那些地方就是在一個朋友的眼睛中，一個陌生人身上，以及一個看起來似乎極其不協調的情境。而在那些地方同樣也有造物者居住著，我的朋友們，造物者等待著你的尋求，等待著當你伸出你的手的時候去深處一隻手，等待著去回應每一個時刻，每一個呼吸。我們為你們的堅持不懈和你們從你們的努力中鼓起的勇氣而稱讚你們。

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

在此刻，我們將會離開這個器皿和這個團體，一如既往，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo. Adonai，我的朋友們。Adonai。

October 16, 1994

1994-10-16 靈性的驕傲

Group question: The question today has to do with the concept of pride. We've been talking about being honest in relationships and how we behave and how we sometimes build a persona, whether it's used positively or negatively. It seems to be used in the way we feel like we will get what we want out of a relationship or communication, whether it is a harmonious experience or being honest or maybe telling a little fib and just letting that go. Our pride seems to be the motivating force behind a lot of the things we do and why we do them and we would like some indication as to perhaps the description of pride, how it arises, if it has any beneficial uses, if pride has a balance to it that we can come in contact with in our daily lives.

團體問題：今天的問題是與驕傲的概念有關的。我們一直在談論關於在人際關係中成為誠實的以及我們如何行為舉止，我們如何有時會構建一個偽裝，無論它是正面性地還是負面性地被使用的。這種偽裝看起來似乎是用這樣一種方式被使用的，我們感覺到我們將會從一個人際關係或者溝通交流中得到我們想要的事物，無論它是一種和諧的體驗，或者是誠實，或者是講一個小小的無傷大雅的謊話並不再理會它了。我們的驕傲看起來似乎成為了在許多的我們所做的事情以及為什麼我們會做這些事情後面的驅動力了，也許在關於對驕傲的描述，它是如何升起的，它是否有任何的有益處的用途，是否驕傲擁有一種對它的平衡物事我們能夠在我們的日常生活中去建立聯繫的方面，我們想要一些指點。

(Carla channeling)

(Carla 傳訊)

Greetings to you in the love and in the light of the one infinite Creator. We are those of Q"uo. May we say how privileged we are to be called to your group this day. We bless and thank each for seeking and for attempting to discover that which is called the truth. We also seek that illusive perfection and are your comrades on the way. Therefore we ask that each listen to our thoughts, retaining only those which have use for you in particular.

在太一無限造物者的愛與光中向你們致意。我們是 Q"uo。容我們說，我們是多麼榮幸我們在今天被你們的團體所召喚。我們為你們尋求並嘗試去探索被稱之為真理的事物而祝福並感謝你們每一位。我們同樣也尋求那種虛幻的完美，我們是你們在道路上的同伴。因此，我們請你們每一位在聆聽我們的想法的時候，僅僅保留那些對你們特別有用處的想法。

To gaze at the pride within an entity is to gaze upon that portion of the self that has been created by the self for the purpose of self-defense. That is, one who has pride has attempted to discover a good, right or noble way to think or behave or speak. Then one adopts the mask that is most efficient, most in line with the desired making of an impression on others. It is as though a man with a modest garden were to put a wall twenty feet high about the garden, certainly more than the garden needs in order to be a protected plot.

注視在一個實體內在之中的驕傲就是去注視已經被自我創造出來的自我的那個

用於自我保護的目的的部分。也就是說，一個擁有驕傲的人已經嘗試去發現一條去思考、或者行為舉止，或者說話的有益處的、正確的、或者高貴的方式了。接下來，一個人就會採用最有成效，與被渴望的在其他人身上的留下的一個印象最一致的面具了。這就好像一個擁有不大的花園的人打算去在那個花園的周圍樹立起一道二十英尺高的圍牆一樣，這個圍牆肯定要比那個花園為了要成為一塊受保護的田地所需要的圍牆要更高的。

The one known as Jesus pointed out that when the spiritual seeker attempts to do everything right in order to become worthy of the kingdom of what this instrument calls heaven—we shall start that sentence again—when a person attempts to reach what this instrument calls heaven by piling up and accumulating good deeds and appropriate attitudes, that path is the center of the emotion or emotional imbalance which can be seen as pride. In the person of pride there is the unspoken assumption that there is one right way. And that by (inaudible) to that right way, the self may maintain the attitude of pride, an attitude which functions as an armor against the encroaching world so that the self may hide behind its good works and appropriate attitudes and not uncover that truth which each entity within third density, becoming more conscious of the self, becomes aware of, and that is that there is no possible way to become worthy of the nature which the Creator has shared with each and every entity within the limitless creation.

叫做耶穌的實體指出，當靈性尋求者嘗試去做任何正確的事情以便於成為對於這個器皿所稱的天堂的領域有價值的事物的時候——我們將重新開始那個句子——當一個人嘗試去藉由堆積並積累有益的行為和適當的態度來抵達這個器皿所稱的天堂的時候，那條道路是位於那種可以被視為是驕傲的情緒或者情感上的不平衡的中心之處的。在驕傲的人的身上會有那種未被說出來的假設，有一條正確的道路。藉由（聽不見）那條正確的道路，自我就可以維持那種驕傲的態度了，這是一種作為一個防衛侵犯的世界的盔甲而起作用的態度，這樣自我就可以隱藏在它有益處的工作以及適當的態度的後面，而不去揭開這樣一個真相了，@即在第三密度中的每一個正在變得越來越認識自我的實體都在開始察覺到，對於那種造物者已經與在無限制的造物中的每一個實體所共用了特性，不可能有值得那種特性的途徑。

Now, why is pride considered such an inappropriate emotion or imbalance or distortion for the spiritual seeker? The seeker within the spiritual or metaphysical world is creating itself, nurturing itself within just as the physical self is born with flesh and blood, so the spiritual self may be seen to be born within the consciousness of the seeker when that first choice to seek and to serve is made. The beginner is humble knowing that it is a beginner. This attitude tends quickly to wear off for many seekers and the balance of inquiry and contemplation is upset by each choice which moves away from inquiry and answers new questions with old answers. For the truth or the ideal is actually far more subtle than one truth, one ideal. There are currents and movements within truth which the seeker moves into and out of repeatedly throughout the process of receiving essential input and choosing the portions of that input that the self shall react to in first priority.

現在，為什麼驕傲被認為是這樣一種對於靈性的尋求者不合適情緒，或者是不平衡，或者是扭曲呢？在靈性的或者形而上學的世界中的尋求者正在創造它自己，滋養內在之中的它自己，就好像物質性的自我正在藉由肉與血而被生出來一樣，因此，靈性上的自我可以被視為是當第一個去尋求和去服務的選擇被做出的時候在尋求者的意識之中被誕生出來的。新手是謙遜的，因為它知曉它是一個新手。對於許多的尋求者，這種態度很快會傾向於逐漸消失，在詢問和沉思之間的平衡被每一個選擇所破壞，選擇會遠離詢問而去用舊的答案回答新的問題。因為，真理或者理想實際上是比一個真理、一個理想要遠遠更為微妙的。在貫穿整個接收實質性的輸入並選擇那個輸入中的自我將會用最高的優先順序去反應的部分的過程中，會有那個尋求者反復不斷地進進出出的在真理內在之中的趨勢與運動。

If you would characterize pride in a simple way, it could perhaps be seen to represent the Earth itself and the kingdom upon it which humankind has built. In this model or way or parable of seeing pride, the world becomes a worldly, corrupted and imperfect world, whereas the world of the spiritual is seen as that which is better, non-material, a higher way. Spiritual pride may be measured by how far from the everyday experience the seeker has placed itself, by which we mean that if an entity decides it cannot worship or seek or meditate or learn spiritually in the everyday world, then to that extent the entity is dealing with spiritual pride. For the energies that are metaphysical are energies that move as the wind into any situation and burn like fire, tempering and refining in the very crux and heat of the everyday.

如果你會用一種簡單的方式來描繪驕傲的特徵的，它也許可以被看到代表了地球本身以及在地球上的人類已經建立起來的王國。在這個觀察驕傲的模型、或者途徑、或者比喻中，世界成為了一個世俗的、敗壞的且不完美的世界，而靈性的世界則被視為是更好的、非物質性的世界，被視為是一條更高的道路。靈性上的驕傲可以用那個尋求者已經讓它自己多麼遠離日常生活的體驗而被衡量，我們這樣說的意思是，如果一個實體決定，它無法在日常生活的世界中去崇拜、或者尋求、或者冥想、或者靈性進行上的學習，那麼那個實體在某種程度上就是在於靈性上的驕傲打交道了。因為形而上學的能量是如同風一樣移動進入到任何的情境之中並在每一天的難題和中心如同火一樣灼燒、鍛煉並精煉的能量。

Now, we are not saying that those who choose to be solitary or within religious orders and seek spiritually are all filled with pride. We simply say that insofar as an entity seeks, eschewing and looking down upon the world without it, and feeling scorn for that everyday world, to that extent the entity is dealing with a false image or idea or paradigm of what spiritual seeking is about. For the service-to-others seeker the path of seeking lies squarely through servitude and servant ministry. The more of humility and the less of grandeur that seems to adhere to a position or line of investigation, the greater chance that line of investigation has of being a good and appropriate model to follow.

現在，我們不是在說，那些選擇去成為隱士或者處於宗教的修道會中並進行靈性上的尋求的人們是完全為驕傲所充滿的。我們單純地是說，在一個實體的尋求的範圍內，回避並貶低在它外在的那個世界，並看不起日常生活的世界，在那個程度上，實體在關於靈性尋求是什麼的方面就診與一個虛假的形象或者觀念或者範

例打交道了。對於服務他人的尋求者而言，尋求的道路是筆直通過那個奴隸與僕人的職責的。附加在一個調查研究的位置或者線路的事物看起來似乎是更多的謙卑與更少的宏偉，那條調查研究的線路的更大的機會是一個去追尋的有效的且合適的模型。

The teacher known as Jesus offered a simple parable which may aid this discussion. This entity pointed out that there was a wealthy man who was very, very careful to say all of his prayers, to cover himself with ashes in the public streets, to show the depth of a religious penitent. This sort of man, then, was seen as one who would say to himself, "I am glad I am not as other men are, thieves and robbers. I have two fast days a week. I give much money to the temple." Then there was another man beside this proud man who only knelt upon the ground and said, "Lord have mercy on me." The one known as Jesus then asked, "Which of these two men went home justified?"

被知曉為耶穌的老師提供了一個可以幫助這個討論的簡單的比喻。這個實體指出，有一個富有的人，他對於說出所有的它的祈禱辭都非常非常的仔細，它用大街的灰塵遮蓋了他自己以顯示出信仰的懺悔的深度。這種類型的人，接下來，就被視為是一個會對他自己這樣說的人了，他會說，“我很高興我和其他人是不一樣的，其他的人都是小偷和強盜。我一周禁食兩天。我將大量的金錢給予了聖殿。”有另一個人在這個驕傲的人身邊，他僅僅跪在地上說，“主憐憫我吧。”叫做耶穌的實體接著問道，“**這兩個人中的哪一個人會在無罪的情況下回家呢？**”

Dear ones, we know that you know the answer. That entity who asked for mercy had a clear and honest awareness of its position, spiritually speaking. For any of the infinite Creator's creatures, the honest evaluation of self shall inevitably include a request for mercy, for there is no way an entity within illusion can build perfection. This is not a goal that we would recommend to any. The striving for perfection is seen by many, and certainly this instrument, to be an important goad, urging the self always onward to a more wholehearted effort, a more total attempt to be perfect. We suggest that a little of this thinking will be adequate. In other words, it is acceptable and wise to keep the ideal in mind, to aim for. However, to give the self the hard time if that perfection is not reached, or to give oneself the patting upon the back if the self perceives perfection has been reached, these are not the ways that shall produce learning.

親愛的朋友們，我們知道你們知道那個答案。從靈性的方面而言，那個請求憐憫的人擁有一個對它位置的清晰而誠實的認識。對於任何無限造物者的造物，對自我的最為誠實的評估將無可避免地包含了一種對憐憫的請求，因為在幻象中一個實體沒有能夠構建完美的一種途徑。這也不是一個我們會向任何人推薦的目標。為完美而努力使被很多很多人，肯定包括這個器皿，視為是一個重要的激勵物，它敦促自我意志朝向一個更為全心全意的努力，一種更加完全的去成為完美的嘗試。我們建議，一點點這樣的想法就是足夠的。換句話說，將這個理想留在頭腦中，並以此為目標，這是可以接受並且是明智的。然而，如果完美沒有被取得，就去給自己一些困難的時刻，或者如果自我感覺到完美已經被取得了，就拍拍背感覺滿意，這些方式都不是將會產生學習的方式。

We find that there is a true desire within each to relate the self back into the society in a way that produces more love, more compassion, more understanding, to make the world a better place. While this is certainly a good attitude, the center or middle way that this entity spoke of earlier must move back into that place where the self is seen as a servant and the question is, "Not my will here, but Thine needs to be known. So Creator, what is Your will for me?" Then if the impulse or inspiration moves to small or great success, neither matters, for the attempt given in wholehearted and single-minded effort is the total and sum of that which metaphysically matters.

我們發現在每一個實體內在之中有一種真實的渴望讓自我用一種產生更多的愛，更多的慈悲，更多的理解的方式與社會建立連接，讓這個世界成為一個更好的地方。雖然這肯定是一個有益的態度，這個實體在早些時候談到過的中道必須返回到那個在其中自我是被視為一個僕人的位置上，在那個位置上問題就是“需要被知曉的不是我的意願，而是您的意願。因此，造物者，你對我的意願是什麼呢？”接下來，如果推動力或者啟發移動到了或大或小的成功上，不用介意，因為通過全心全意且一心一意的努力而被給出的嘗試就是在形而上學的方面重要的事物的全部的總和了。

To bleach the pride from this attempt to strive towards perfection, simply remove the editor and judge of the self from the picture so that you are free to do your best and then let that be good and sufficient. The pride will take you back many times looking for how the perfection could have been more closely approached. These deliberations are seldom fruitful, for the self shall not build a stairway to heaven by any good works or appropriate attitudes or systems of knowledge and understanding, but, rather, all that you shall judge of yourself after this experience will be held within that basic vibration or thought which is yourself. No works shall you take with you, nor thought, nor attitude, nor behavior, but that vibration that is you, integrated, unified, harmonious and whole. You cannot, by any knowledge or work, no matter how good, affect this vibration. You can only empty the self as often as you can, hoping always to become as the window through which all may see the Creator and all may feel Its love.

要從這種努力朝向完美的嘗試中將驕傲漂白，單純地就是將自我的那個編輯或者評判者從圖像中移除，這樣你就會自由地去盡你最大的努力了，接下來，讓那成為有益處的且充分的。驕傲將會很多次地將你拉回去，並尋求完美如何才能更為接近地被取得。這些深思熟慮很少會是富有成效的，因為自我將不會藉由任何有益的工作或者合適的態度或者知識與理解的系統而建造一條通往天堂的樓梯，相反，所有你將根據這種體驗評判你自己的事物都將會被留在你自己之所是的那個基礎的振動或者想法之中。你將帶在你身邊的既不是你的工作，也不是想法，也不是態度，也不是行為舉止，而是那種你之所是的，整合的、統一的、協調一致且完整的振動。你無法藉由任何的知識或者工作來影響這個振動，無論工作是多麼地有益處。你僅僅能夠盡你所能地經常地清空你自己，並同時一直希望去成為那扇窗戶，通過那扇窗戶，所有人都可以看見造物者，所有人都可以感覺到祂的愛。

You cannot be proud or embarrassed about that vibration because you

cannot get at it. You can only work on those things which are beginning, just beginning their descent into the roots of mind. You can only fuss around with responses. It is that sum total that is never seen in your illusion which shall be sum and substance of who you are always forever. It is that which is you. And what is there to be proud or not proud of in something you cannot ever, ever see?

你無法關於那個振動感到驕傲或者難為情，因為你無法觸及它。你僅僅能夠在那些正在開始，僅僅正在開始下降進入到心智的根部的事物上進行工作。你僅僅能夠因為回應而感到大驚小怪。就是那種永遠不會在你們的幻象中被看到的事物的總和將會成為你永遠一直都是的那個身份的總和與實質。在某個事物中有你永遠無法看到的，你要為之而驕傲的事物或者你不會為之而驕傲的事物嗎？

We encourage each to take up the dance of life, dancing around judgment, moving away from vanity and glory and pride, seeking to serve, seeking to be servant. For every entity whom you meet is love itself, and, if you speak always to angels unawares, let your heart be humble, your hands be empty, your heart at rest that you may seek to love, and reach the hand to touch, and lift the heart to share love.

我們鼓勵每一個人都去跳起那場生命的舞蹈，圍繞著評判跳舞，遠離虛榮的事物、可誇耀的事物以及驕傲的事物，尋求去服務，尋求去成為僕人。因為每一個你所遇到的實體都是愛本身，如果你一直向著察覺不到的天使說話，讓你的心成為謙遜的，讓你的手成為空的，讓你的心放心，你可以尋求去愛，伸出手去觸及並提升心去分享愛。

We would at this time transfer this contact to the one known as Jim. We leave this instrument in love and in light. We are those of the principle known to you as Q"uo.

我們會在此刻將這個接觸轉移到叫做 *Jim* 的實體。我們在愛與光中離開這個器皿。我們是你們知曉的 Q"uo 原則。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each again in love and in light through this instrument. At this time we would offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there a query at this time?

我是 Q"uo，我通關過這個器皿在愛與光中再一次向各位致意。在此刻我們會提供我們自己嘗試去回答那些在場的人們可能會向我們提出來的任何的進一步的問題。在此刻有一個問題嗎？

(Pause)

(暫停)

I am Q"uo, and we are satisfied that we have for the [nonce] spoken that which those present need to hear, and we are most grateful to be able to join your group at your invitation. We remind each of you that we are available for

aiding the deepening of your meditations during your week, as you call it. A simple mental request is all that is necessary for us to join you in the presence of the one Creator. We, of course, will not speak at that time, but will blend our vibrations with yours that your meditation might be deeper and hopefully richer as well.

我是 Q`uo，我們對於我們暫時已經說了那些在場的人們需要聽到的事情而感到滿意，我們對於能夠接受你們的邀請加入到你們的團體而感到極其感激。我們提醒你們每一位，我們在你們的，如你們所稱的，一周的時間中，是可以被利用來幫助深化你們的冥想的。一個簡單的心智上的請求就是讓我們在太一造物者的臨在中加入到你們所需的全部的事物了。我們當然將不會在那個時候發言，但是我們會將我們的振動與你們的振動混合在一起，這樣你們的冥想就可以變得更為深入且有希望同樣也更為豐富了。

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

在此刻，我們將離開這個團體，一如既往，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q,uo 原則。Adonai，我的朋友們。Adonai。

October 23, 1994

1994-10-23 憤怒與敵意

Group question: Our question this afternoon has to do with the situation that so many of us find ourselves in from time to time where we have a disagreement with someone else and even though we give our very best effort at communicating clearly, being compassionate, and of doing everything that we can think of to bring everyone into harmony, these efforts seem to do nothing other than throw kerosene on the fire. It seems like the negativity and hostility seem to have a life of their own. It seems like one can do nothing to affect the situation, and we are wondering if there is something that can be done. Is there an attitude of mind, of heart, of spirit that we can invoke at these times? Is there some deeper lesson or process going on that **we don't really have any idea about? Are we destined to be victims in these situations, or is there something that we can do to bring harmony to the other person, ourselves, and to the situation as a whole?**

團體問題：今天下午我們的問題是與我們中的如此多的人會時常發現我們自己處於其中的情況有關，在那種情況中，我們與某個其他人有不同意見，即使我們盡我們最大的努力來進行清晰地溝通交流，富有同情心並作我們能夠想到的每一件事情來將每一個人都帶入到和諧之中，這些努力看起來似乎除了火上澆油以外沒有任何的用處。看起來似乎負面性與敵意就好像擁有了一種屬於它們自己的生命一樣。看起來似乎一個人無法做任何事情來影響那個情況，我們想知道，是否有某種能夠被進行的事情呢？有一種心智的、心的、靈性的態度是我們能夠在這些時候祈請嗎？有某種更為深入的課程或者正在進行的過程是我們並未真正知曉的嗎？我們是命中註定要在這些情況中成為受害者的嗎，或者，為了將和諧帶到其他人身上、帶到我們自己身上，並帶到作為一個整體的情況中，有某種事情是我們能夠做的嗎？

(Carla channeling)

(Carla 傳訊)

We are those of Q"uo. Greetings in the love and in the light of the one infinite Creator. It is our privilege and blessing to be sharing this circle of seeking at this time. Your afternoon sun shines so beautifully on this pretty autumn day, and we relish the sights that we see because of our interactions with you. Your planet is most fair.

我們是 Q"uo。在太一無限造物者的愛與光中致意。在此刻與這個尋求的圈子進行分享，這是我們的榮幸與福分。在這個美麗的秋日，你們下午的太陽如此美麗地照耀著，我們因為我們與你們之間的互動而享受著我們看到的景色。你們的星球是極其美麗的。

We thank you for this privilege, and request of each only that you listen with an honest heart, leaving behind any of our thoughts or opinions that do not ring true for you, for we are not infallible, but, rather, travelers upon the Pilgrim's path, as are you.

我們為這種榮幸而感謝你們，我們僅僅請求每一個人都帶著一顆誠實的心來聆

聽，將我們的想法和觀點中的任何你們聽起來並不是真實的部分都留在後面，因為我們不是不會犯錯的，我們毋寧說是和你們一樣走在朝聖者的道路上的旅行者。

To begin a discussion of anger within your density one might well move backwards in your historical time to the time when the physical vehicles which carry you about were developing to be opportunities for consciousness of third density but had not yet achieved that third-density link and were completely instinctually second-density beings. You would call these the animal and it is that physical vehicle which transports you and gives you sensual input that is the source of what you call anger, and the source, too, of negative emotion in general.

要開始一場對在你們的密度中的憤怒的討論，一個人可以在你們的歷史的時間中後退到承載著你們四處移動的物質性載具發展出了可供第三密度的意識使用的機會而又尚未取得那個第三密度的連接，且完全是本能性的第二密度的存有的時刻。你們會稱呼這些存有為動物，你們所稱的憤怒的源頭，就是這個承載著你們並給予你們感覺上的輸入的物質性的載具，它同樣也是一般而言的負面性的情緒的源頭。

This animal that carries your consciousness about is a proud and rather noble animal in that it attempts social cooperation. It forms lasting attachments in mating. It cares deeply for its young. This great ape, the featherless biped, makes decisions for its survival. When occurrences upset the plans made for survival the reactions are in place instinctually to alert the mind of this animal that it needs to act. We wish to be sure you grasp the difference between that portion of mind that is the mind of the animal within as separate from and distinct from that consciousness that you truly are. The brain of this animal is a fine one, skilled in making choices. The apparatus for thinking is built around these choices and their prioritizing. This mind begins and ends. It copes with the living it does.

那個承載著你的意識四處移動的動物是一個驕傲的且相當高貴的動物，因為它嘗試了社會性的合作。它通過交配形成了持久的連接。它深深地關心它的幼兒。這個類人猿，沒有體毛的二足動物，為它的生存做出決定。當遭遇的事件推翻了為生存而做出的計畫的時候，反應就會本能性地出現以提醒這個動物頭腦，它需要去行動了。我們希望確信你們理解在動物的頭腦內在之中那個頭腦的部分與你真正之所是的那個意識的部分之間的區別，它們是分開且不同的。這個動物的大腦是一個精密的大腦，它在做出選擇的方面是熟練的。這個適合於思考的器官是基於這些選擇和它們的優先順序而被構建的。這個頭腦開始和結束。它與它活出的生命打交道。

Immersed in this web of flesh, this field of instinctual consciousness, is an eternal awareness. Sitting as the bird in the cage, the awareness that you are and that you will be in ten thousand or ten million years sits rather placidly, for the most part rather unaware of the extent of its confinement in the world of sensual input. This awareness attempts to express its true nature. The awareness that is you shall always attempt to express its true nature. However,

this nature has no anger, has no fear, and is free. 當被浸泡在這個肉身的網路之中的時候，這個本能的意識的場域是一種永恆的察覺。這個你現在之所是以及你未來將會是的意識就好像籠中之鳥一樣地坐著，它在一萬年或者一千萬年的時間中都會相當平靜地坐著，它的絕大部分對於它在感官輸入的世界中的限制是相當無察覺的。這種察覺嘗試去表達它真實的本性。你之所是的察覺將一直嘗試去表達它的真實的本性。然而，這種本性並不擁有憤怒，並不擁有恐懼，它是自由的。

Contrariwise, the mind of the body has instincts towards anger which exist because they are needed, or so that animal within is certain. The instincts, those instantaneous responses, ungoverned by logical, reasonable awareness, work usually quite well, landing the seeking pilgrim repeatedly off the beaten track of devotion and lovely thoughts, taking that awareness and flinging it aside in the rush to defend territory. For that animal which you are, which carries your awareness about, is territorial. It measures and sifts. "This is good." "This is mine." "That is bad." "That is not mine." "That should be mine." "That will be mine because I deserve it." 相反地，身體的心智是擁有朝向憤怒的本能的，這些本能存在是因為它們是被需要的，**或者就是因為這種本能那個內在之中的動物才是可靠的。**那些本能，那些即刻的反應，是不受邏輯、有道理的認識所掌控的，它們通常會相當有效地工作，**並同時反復不斷地將那個尋求中的朝聖者從那條筋疲力盡的奉獻和有愛的想法的道路上偏離，抓住那種察覺並在沖向防守的區域的過程中將它扔到一邊。**因為那個你之所是的動物，那個承載著你的意識四處移動的動物，是區域性的。它會衡量並篩選。“這是好的。”“這是我的。”“那是壞的。”“那不是我的。”“那應該是我的。”“那應該是我的因為它是我應得的。”

There the anger comes in—the hunger for possession, the hunger for safety, the desire to defend. The search for peace, dear ones, is a search for true identity. Who are you? Are you that limited mind that must protect against unseen danger with the same gusto that was used to defend the self from a predator? Or are you that awareness that gazes unblinking on the human scene, knowing all things as love?

會有那種來自於——對佔有的饑渴，對安全的熱望，對防守的渴望的憤怒。我親愛的朋友們，對平安的尋求是一種對真實的身份的尋求。你是誰？你是那個必須用與那種被用來守衛自我不受一個捕食者的傷害的同樣的熱忱來保護自己不受看不見的憤怒的傷害的受限的心智嗎？或者，你是那個目不轉睛地注視著人類的場景並同時將一切事物都知曉為愛的察覺嗎？

The difficulty is that these two kinds of mentation, this double mind, is supposed to be working together to create maximum confusion. You are supposed to be baffled; you are supposed to be confused; you are supposed to feel that there is almost no hope. This is planned in order that you may do work in consciousness. The great spiritual drives, the great religions [of] your kind, revolve about suffering. Your Eastern strain of religions looks at suffering and, as this instrument has thought recently, says it is not real. The Western tradition looks at the suffering and flings the self upon the cross so that others

might not suffer. Both of these paths work for those to whom they are suited. 困難是這兩種類型的心理活動，這個雙重的心智，是打算要一起工作來創造出最大的混淆的。你是打算要去受挫的，你是打算要去變得混淆的，你是打算要去感覺到幾乎沒有希望的。這是被計畫的事情，以便於你可以在意識中進行工作。**巨大的靈性上的驅動力，你所屬的偉大的宗教信仰，是圍繞著苦難轉動的。**你們的東方的宗教信仰的品系注視著苦難，並如這個器皿已經在最近思考過的一樣，說苦難並不是真實的。西方的傳統會注視著苦難並將自我扔到十字架上，這樣其他人就可以不受苦了。這兩條道路，對於那些它們所適用於的人，同時都是有效的。

Each path will have to deal with this issue of suffering. In dealing with the self and the self's anger we encourage each seeker to be patient and to realize and re-seat within the deep mind, over and over again, the dichotomy betwixt the temporal and the eternal. Have mercy upon yourselves for your anger, for indeed that which you see is the mirror, the anger directed at you is within you, like the werewolf baying at the moon that only comes out when the moon is full. Know and accept this part of the dark side of self. There is a price to life. That price often is that one wishes to prolong life, and, therefore, attempts to control all elements so that life is safe, secure and protected. See this within the self. Love this self which has so little time to live, and when it is seen in another, attempt that same degree of understanding. See the fear, the true desire to protect, in the negative emotions of others, for however distorted these emotions are, they are distortions of love.

每一條道路都將不得不與這個受苦的議題打交道。找與自我和自我的憤怒打交道的過程中，我們會鼓勵每一個尋求者都有耐心，去領悟並反復不斷地將在暫時的事物和永恆事物之間的二分法重新安置在心智深處之中。為你們的憤怒而對你們自己抱有慈悲，因為確實你看到的事物是鏡子，那個向你襲來的憤怒是在你內在之中的，就好像狼人對著僅僅會在滿月的日子出來的月亮嚎叫一樣。請知曉並接著自我的這個黑暗面的部分。會有一個生命要付出的代價。**對於一個希望去延長生命並由此而嘗試去控制所有的要素以便於生命是安全的、穩固的和受保護的人，這經常就是他要去付出的代價。**在自我之中看到這個代價。愛這個僅僅只有如此之少的時間去活著的自我。當這一點在另一個人身上被看到的時候，嘗試相同的理解的程度。在他人的負面性的情緒中，看到恐懼，去保護的真實的渴望，因為無論這些情緒是怎樣地扭曲，它們都是愛的扭曲。

The energy within anger is so close to the positive extreme of freeing the self that it actually tends to feel good to be angry, for it is in this kind of fire that life is created. The creative principle of love is also the destroying principle of death. Passion has its inevitable counterpoint in tragedy. Life and death go together as concepts. Anger is the other side of the coin of love within limitation.

在憤怒之中的能量是如此靠近那個讓解放自我的正面性的末端，以至於它實際上會傾向於去感覺到憤怒是有益處，因為生命就是在這種類型的火焰中被創造出來的。愛的創造性的原則同樣也是死亡的破壞性的原則。受難在悲劇中擁有其無可避免的對應物。生命和死亡作為觀念是一同前進的。憤怒在局限性中的是愛的硬幣的另一面。

Let us, then, move back in concept, moving away from the particular, seeing the fear, the suffering, all the negative emotions. See them within the context of life abundant, yielding its harvest of wisdom and compassion to those who simply persist at gazing at that which goes before the eye, comes before the ear, arrives at the nose or the skin. For the creature that you are is most special. We encourage each again and again to touch into this space where love may be felt in the silence, where comfort moves deeply within, opening the heart, relaxing the grip of circumstance. Move away from the particular often within your days and nights, moving in mind to the more profound ground of your being, that eternal, undying awareness beyond all distortions. It is love. You are love. This is the deeper truth.

接下來，讓我們在觀念中後退，離開那個具體的，看到恐懼、苦難以及所有的負面性的情緒的觀念。在生命的背景中看到這些負面性的情緒是豐富的，生命將它的智慧與慈悲的收穫物讓渡給那些單純地堅持不懈地注視著出現在眼前，來到耳朵前，抵達鼻子或者皮膚的事物的人們。因為你之所是的生物是極其特殊的。我們鼓勵每一個人都一次又一次地區觸及這個空間，在其中愛是可以在靜默中被感覺到的，在其中舒適是在內在之中深深地流動的，開放心並放開對環境的緊握不放吧。在你們的白天和夜晚之中，經常從那個具體的位置移開，在心智中移動到你的存有的更為深入的地面，移動到那個在所有的扭曲之外的永恆的、不滅的察覺。它就是愛。你們是愛。這是更為深入的真理。

We would at this time transfer this contact to the one known as Jim. We are those known as Q"uo, and leave this instrument in love and in light. 我們會在此刻將這個接觸轉移到叫做 *Jim* 的實體。我們是 Q"uo，我們在愛與光中離開這個器皿。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each again in love and in light. We would, at this time, offer ourselves in the attempt to speak to any further queries which those present may have for us. Is there another query at this time?

我是 Q"uo，我在愛與光中再一次向各位致意。我們會在此刻提供我們自己來嘗試去談論那些在場的人可能會向我們提出的任何進一步的問題。在此刻有另一個問題嗎？

S: I am wondering if people who come to this planet who have what we call disabilities—what is their special place, and what is their purpose on this planet?

S：我想知道是否來到這個星球上的那些擁有我們所稱的殘疾人——他們的特殊的位置是什麼呢，他們在這個星球上的目的是什麼呢？

I am Q"uo, and am aware of your query, my sister. It is not an easy task to move within your illusion of third density and to be able to love under the circumstances which one finds here with so much mystery surrounding the basic qualities of your life patterns and interactions betwixt peoples. Yet, one

may look at this illusion as one would look at a school which has many grades and many course offerings, all with the purpose of enhancing the student's abilities to give and to receive this most precious quality of love.

我是 Q'uo，我理解了你的問題，我的姐妹。在你們的第三密度的幻象中移動並能夠在一個人會在這裏發現的環境中去愛，這不是一個容易的任務，在你的生命的模式以及在人之間的相互作用的基本的特性的周圍有如此大量的神秘。而一個人可以觀察這個幻象就好像一個人會觀察一所學校一樣，一所學校擁有許多的年級和許多的提供的課程，所有這些的目的都是為了去增強學生去給予和接受這種最為珍貴的愛的特性的能力。

Each entity, before the incarnation, will set about reviewing those lessons which have been learned and those which await the learning according to previous incarnational experiences. As each entity is unique, and as the interrelationships enhance this uniqueness, it is difficult to generalize in every situation and yet be accurate. But we can assure you that each entity which incarnates has some, what you would call, a disability—that is, a difficulty or blockage in the free flowing experience of love.

每一個實體在投生之前都將會根據之前的投生的體驗檢查這些已經被學會的課程以及那些等待著學習的課程。因為每一個實體都是獨一無二的，隨著相互之間的人際關係增強了這種獨特性，在每一個情況中很難去做出一般性的歸納而又是準確的。但是，我們能夠像你們保證，每一個投生的實體都擁有某種類型的，如你所說的，一種殘疾的，也就是說，在愛的體驗的自由的流動的方面的一種困難或者阻塞。

Many have blockages that are from previous incarnational experiences and are expressed in the present incarnational experience and are expressed as a distortion of one kind or another. Each distortion, whether it be of the physical, the mental, the emotional or the spiritual complex has as its purpose the allowing of the learning of love. When love has been absent in some facet of the entity's life pattern the opportunity for adding it to the reservoir of information is usually programmed as a, shall we say, a difficulty or blockage, a distortion in some facet of the being that serves much as the sand for the oyster which will eventually produce the pearl, yet with some irritation in the process, shall we say.

很多人會擁有來自於之前的投生體驗並在當前的投生體驗中被表達的阻塞，這些阻塞是作為這樣或者那樣的類型的一種扭曲而被表達的。每一個扭曲，無論它是屬於身體複合體、心智複合體、情緒複合體或者靈性複合體的扭曲，它的目的都是去允許愛的學習發生。當愛已經在那個實體的生命模式的某個面向上是缺少的時候，將它添加到資訊的儲存庫的機會通常會被編程為一種，容我們說，一種困難或者阻塞，它是這樣一種扭曲，它在某個存在的方面會用非常類似於牡蠣中的沙子將最終產生出珍珠的方式來進行服務，然而，在這個過程中，容我們說，會帶有某種刺激物。

The process of learning to love is one which will oftentimes be experienced in a difficult manner, a traumatic manner, a manner which is intense and rich with opportunity for growth. Only when this type of intensity has been

experienced can that which has been learned from it carry a weight in the **totality of the being that will enhance that being's total nature**. Thus, to learn is to experience a kind of pain, for one is enlarging a portion of the self in a manner much like giving birth for your entities within this illusion. The process of the birth is filled with pain, yet the joy which comes from the birth of a new entity is great; so it is with each entity within your illusion as each continually gives birth to a new portion of the self.

學習愛的過程是一個將時常會用一種困難的方式，一種受傷的方式，一種強烈且富含成長的機會的方式被體驗到的過程。僅僅是在這種類型的強度已經被體驗到的時候，已經從中被學會的事物才能在存有的整體性中承載一種重量，這種重量將會增強那個存有的全部的屬性。因此，學習就是去體驗一種類型的痛苦，因為一個人是用一種非常類似於你們的實體出生到這個幻象之中的方式來擴大自我的一部分的。這個出生的過程是被痛苦所充滿的，而來自於一個新的實體的出生的喜悅是巨大的，因此，隨著每一個實體持續不斷地誕生出一個自我的新的部分，這是會在你們的幻象中的每一個實體身上發生的過程。

In order for this entire process to make its mark, shall we say, upon the soul, upon the total being, there needs to be the exertion of great effort. Those with what you have called a disability of a physical, mental, emotional, and in some cases, a spiritual nature have increased the degree of difficulty, shall we say, for that learning process. This increased degree of difficulty has as its reward an increased level of learning to love and of allowing others to learn to give love to the self.

為了要讓這個過程在靈魂上，在全部的存有上，容我們說，留下它的印記，會需要進行巨大的努力。那些帶有一種身體上、心智上、情緒上，在一些情況中是一種靈性上的特性的，如你們所稱的殘疾的實體，已經增加了，容我們說，這個學習的過程的困難的程度了。這種被增加了的困難的程度的回報是一種被強化了的愛的學習的程度和允許其他人學習向自己給予愛的程度。

Thus, if you look at this illusion as the laboratory in which the student seeks to put to the test those ideals which it holds dear prior to the incarnation one may then see all that occurs within the incarnation as the conducting of the experiment to see if love can be found in this situation, in that situation, in even that situation. For there is an infinity of possibility and opportunity that awaits each entity within the mystery of this particular illusion, for as you seem so separated from each other, from the Creator, from the environment, from those principles of love, truth and beauty and all other principles that are valuable to you, feel yourself isolated, alone and perhaps at times unable to make sense of all that is about you and much that is within you, yet just this dilemma, just this confusion, doubt, anguish and pain is that quality of angst that shall push, provoke and prod you further. These are the ways that the soul has to remind itself in the incarnation that there is yet more to do, and each portion of the incarnation offers the opportunity to give and to receive this precious quality of love, and each circumstance that one finds one's self with is yet another opportunity to give or to receive or perhaps to give and to receive love.

因此，如果你們將這個幻象視為在其中尋求去將那些它在投生前珍愛的理想投入到實驗之中的實驗室的話，一個人接下來就可以將所有在投生中出現的事情都視為是進行實驗以弄明白是否愛能夠在這種情況中，在那種情況中，甚至在那種情況中被找到。因為在各個具體的幻象的神秘之中，會有無限的可能性與機會等待著每一個實體，因為當你們看起來似乎與相互彼此，與造物者，與環境，與愛、真理、美麗的原則以及與所有其他的對你有價值的原則如此分離的時候，你會感覺到你自己是孤立的，孤單的，也許你時常無法弄明白所有在你周圍的事情以及大量在你內在之中的事情，而恰恰就是這種兩難情況，恰恰就是這種混淆、疑慮、苦悶與痛苦是那種將會推動力、刺激你、促使你更進一步的苦惱的特性了。這些就是靈魂用來在投生中提醒它自己還有更多要去做的事情的方式了，投生的每一個部分都提供了去給予並接受這種愛的珍貴的特性的機會，一個人發現它自己所處於的每一個環境是另一個去給予或者去接受愛，或者同時去給予和接受愛的機會。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

S: No, thank you very much for answering that.

S：沒有了，非常感謝你們回答那個問題。

I am most grateful for your query, my sister. Is there another query at this time?

我極其感激你的問題，我的姐妹。在此刻有另一個問題嗎？

A: Can the sensual or animal being be the total person where the spiritual part is not recognized?

A：感官性或者動物性的存有能夠在靈性上的部分沒有被認出的位置上成為完整的人嗎？

I am Q"uo, and am aware of your query, my sister. The nature of the animal which we spoke about earlier which carries each of you about so faithfully is indeed one which has the senses which are rich in their ability to perceive and to bring information into the brain/mind organism in order that the entity may learn, may choose, may grow, and may be able to offer itself eventually as a servant of the one Creator, and, indeed, may realize itself to be the one Creator at some point in its evolutionary path.

我是 Q"uo，我理解了你的問題，我的姐妹。我們之前談及的那個如此忠誠地攜帶著你們每個人四處移動的動物的特性，確實是一種擁有豐富的感知的特性，這些感知在其能力中會去感覺並將資訊帶入到大腦/心智的構造以便於那個實體可以學習，可以選擇，可以成長，可以能夠最終將它自己作為太一造物者的一個僕人奉獻出來，並確實可以在它的演化的道路的某個位置自我實現成為太一造物者。

The various qualities that compose each entity are always available for utilization of this process of growth. One may see the self and all other selves as being what we have heard described as the 360 degree entity, that is, with

all potential, all abilities latently available. As an entity pursues an incarnation with a certain set of lessons revolving about the central quality of love it is possible for an entity to focus upon any set of abilities or even to focus upon one particular quality in preference to all others and for the time of that focus to seem as though it has no other dimensions. This is an intensive form of practice for an entity and will aid an entity in balancing an area which has perhaps been less than fully utilized in its previous experiences.

構成了每一個實體的各種各樣的特性一直都是可供這個成長的過程利用的。一個人可以將自我和所有其他的自我都視為是我們已經聽到被描述為三百六十度的實體的存有，也就是說，帶有所有的潛能以及所有潛在可供利用的能力的存有。當一個實體藉由一定的圍繞著愛的中心的特性的課程的設置來追尋一次投生的時候，一個實體去聚焦於任何的能力的設置，甚至去聚焦於一種特定的特性優先於所有其他的特性，並在那個聚焦的時間中開起來似乎它沒有其他的維度，這是有可能的。對於一個實體而言，這是一種集中的實踐的形式，這將會在一個實體平衡一個也許在其之前的體驗中已經是被較不充分地利用了區域的過程中幫助那個實體。

It may seem to the entity itself and to those which observe it that it has perhaps become overly stimulated or interested in some facet of its being, **whether it be the sensual nature of the animal that is each entity's beginning** or basic self within this illusion. It is possible for entities to move so far into a portion of the self that it becomes blinded to other portions of its self. However, we see the cycles of your lives moving endlessly as a spiral through time and space and can assure each that there is ample opportunity for the balancing of all distortions and the experiencing of the self as a true 360 degree being, which is another way of saying experiencing the self as the Creator.

對於那個實體自身以及對那些觀察它的人們，可能看起來似乎它也許已經對於它的存有的某個面向變得過度興奮或者過分有興趣了，無論它是否是每一個實體的開始或者在這個幻象中的基本的自我之所是的那種動物的感官的特性。實體移動到如此之遠並進入到自我的一個部分以至於它無法看到它自己的其他的部分，這對實體而言是有可能的。然而，我們將你們的生命的無止境地移動的週期視為是一個穿越時間和空間的螺旋，我們向你們每個人保證，會有豐富的機會來平衡所有的扭曲並將自我體驗為一個真正的三百六十度的存有，這是另一種表述將自我體驗為造物者的方式。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: (Inaudible).

提問者：(聽不見)

Is there another query at this time?

在此刻有另一個問題嗎？

R: In the moment when you feel the anger pulsing through you, is there

anything that you can do to benefit from the anger or to deal with it? R: 在你感覺到憤怒正在通過你而脈動的時候，要從那種憤怒受益或者處理它，有任何你能夠做的事情嗎？

I am Q"uo, and am aware of your query, my brother. It is our suggestion that as you experience all of the emotions including anger which are available to you that you allow them to spontaneously ...

我是 Q"uo，我理解了你的問題，我的兄弟。我們的建議是，當你體驗到包括憤怒在內的所有你可以取得的情緒的時候，你允許它們自然而然地.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

... Only if the expression of your anger has the possibility of injuring another person would we recommend that you damp it down, shall we say. Far better is it to experience the emotions as they occur and then to work with them later in your meditative times, balancing the anger with the love that naturally replaces it when one sees the object of the anger as the other self and as the Creator as well.

.....萬一你的憤怒的表達擁有傷害另一個人的可能性的時候，我們會推薦你，容我們說，給它澆上冷水。遠遠更好的是在情緒出現的時候就去體驗那些情緒，接下來在之後在你們的冥想的時間中與它們一同工作，藉由愛來平衡憤怒，當一個人將憤怒的物件視為其他的自我，並同樣也將其視為造物者的時候，愛就會自然而然地取代憤怒了。

It is well at that time to investigate the complete ramifications of the situation which brought about the anger and to use the mental faculties then. To do so at the time of the experiencing of the anger is to confuse the process that is moving through you and is to pull the reins too tightly upon the animal upon which you ride. Far better, as we have said, to do this analysis at a later time which, as the process continues, may allow you to find more harmonious means of relating to the entity for which you experienced the anger previously.

在那個之後的冥想的時間去調查那個引發了憤怒的情況的全部的分枝並接下來使用心智的機能，這是很好的。在正在體驗到憤怒的時刻就這樣做，就是去讓那個正在流經你的過程變得混亂並將那個你正騎在其上的動物身上的韁繩拉得太緊了。遠遠更好的是，如我們已經說過的一樣，在一個之後的時間去進行這種分析，隨著過程的繼續，它會允許你找到更為和諧的途徑來與那個你之前對其體驗到憤怒的實體建立聯繫。

The efforts to rectify difficult situations can oftentimes lead to breakthrough experiences with the other self as hearts open honestly to each other. That this does not occur often makes the desire for it all the greater in those who

wish to give and to receive love within your illusion. The constant desire and effort made in this direction is that which builds within you the metaphysical or spiritual power which is much like the power of any battery which stores energy. As you increase the positive polarization the battery has the ability to do more work.

當心誠摯地向著相互彼此開放的時候，去更正困難的情況的努力時常能夠導向與其他的自我之間的突破性的體驗。這並不會經常發生，這使得在那些希望在你們的幻象中去給予愛和接收愛的實體內在之中對它的渴望變得更為巨大了。在這個方向的持續不斷的渴望以及被做出的努力就是在你內在之中構建形而上學的或者靈性上的力量的事物了，這種靈性的力量非常類似於在任何儲存能量的電池中的能量。當你們增加正面的極性的時候，電池就擁有能力去做更多的工作了。

This is so in conscious[ness] as you intend, and intend, and intend and work without stint to attempt to find love within the self, within others, and within the situations that you share. That you shall feel that you fail most of the time is not of central importance. Of central importance is that you continue to try. **當你們做出意願的時候，在意識中也是如此**，意願、意願、並毫不吝惜地進行工作來嘗試去在自我內在之中，在其他人的內在之中，在你們所共用的情況內在之中找到愛。你將會感覺到你是失敗的，這在絕大多數時候是不具有中心的重要性的。具有中心的重要性的事物是你繼續嘗試。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

R: No. Thank you. R :
沒有了。謝謝你們。

I am Q"uo, and we thank you, my brother. Is there a final query at this time?

我是 Q,uo，我們感謝你，我的兄弟。在此刻有一個最後的問題嗎？

(Pause)

(暫停)

I am Q"uo, and as we observe we have exhausted both the queries and some of the physical vehicles present from sitting overly long, we shall, at this time, thank each once again for inviting our presence. We are most grateful for your invitation and for your dedication to learning. We walk with you upon your path and rejoice at the opportunity of sharing our opinions with you. We shall take our leave of this instrument and this group, leaving each in the love and the light of the one infinite Creator. We are known to you as those of Q"uo. Adonai, my friends. Adonai.

我是 Q"uo，因為我們觀察到我們已經耗盡了問題並同時也讓一些在場的物質性的載具坐著的時間過長了，我們將在此刻再次以感謝每一位邀請我們的出席。我們極其感謝你們的邀請和你們對於學習的奉獻。我們和你一起走在你們的道路上，並未與你們一起分享我們觀點的機會而還清。我們將離開這個器皿和這個團體，並同時在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo 原

則。 *Adoani* , 我的朋友們。 *Adonai*。

October 30, 1994

1994-10-30 受苦的靈魂

Group question: We are going to take pot luck on our question this afternoon with the feeling that all of the conversation we've had previously concerning how people with 180 degree opposite realities and interpretations from ours in our experience can help us to look within for a direction for our own seeking that is neither too stubbornly consistent with our own thinking in spite of other people's opinions and which would take other people's opinions too much into account so that we are constantly changing our course. We would be interested in hearing what Q"uo has to say about this and the other topics that we talked about this afternoon.

團體問題：我們將要在今天下午在關於我們的問題的方面碰碰運氣，我們同時感覺到，我們在之前已經進行過的所有關於人們是如何具有一百八十度的相反的實相的討論以及根據在我們的體驗中的我們的實相的解釋，它們都能夠幫助我們在內在之中尋找一個適合於我們自己的尋求的方向，這個方向既不會太過於頑固地堅持我們自己的想法而不顧其他人的觀點，又不會太過顧及其他人的觀點以至於我們會持續不斷地改變我們的道路了。我們會有興趣聽聽 Q,,uo 對於這個主題以及我們在這個下午談論的其他的主题有什麼要說的內容。

(Carla channeling)

(Carla 傳訊)

We are those of Q"uo. Greetings in the love and in the light of the one infinite Creator. We apologize for the delay, but this instrument was challenging a spirit which eventually had to leave. We commend this instrument for its care. Accepting that particular vibration was well not done.

我們是 Q"uo。在太一無限造物者的愛與光中致意。我們為延遲而感到抱歉，但是這個器皿正在挑戰一個靈體，這個靈體最終不得不離開了。我們為這個器皿的小心謹慎而稱讚它。**最好不要接受那個特定的振動。**

The vibratory complex of this entity was very like a well known and familiar contact. However, this spirit was of the service-to-self polarity. This describes the kind of difficulty each seeking spirit has in attempting to learn from other selves who, as you were speaking of earlier this afternoon, show a façade of behavior which seems to vibrate in a positive manner. The actual vibratory complex of one service to self seems on the surface to be robust and strong, full of energy, and when a negative [spirit] wishes it so, the imitation, shall we say, of that familiar light vibration is almost precisely as positive energy on the surface.

這個實體的振動複合體非常類似於一個被清楚地知曉且熟悉的接觸。然而，這個靈體是屬於服務自我的極性的。這描繪了每一個正在尋求的靈體在嘗試去從其他自我身上學習的方面所遇到的困難的類型，那些其他自我，如你們在這個下午的早些時候正在談到的一樣，展現出了一種看起來似乎是用一種正面性的方式振動的行為舉止的虛飾。一個服務自我的實體的實際的振動複合體在表面上看起來似乎是強壯、有力且充滿能量的，當一個負面性的靈體希望它是這樣之的時候，它

對熟悉的光的振動的（容我們說）模仿，在表面上是幾乎與正面性的能量一模一樣的。

The challenging of spirits, then, is a process of digging deeper within the self to find that ground of being which rings so true within the self that that which does not ring true within and below the surface of that spirit's façade is detected and isolated so that it can be sensibly decided whether or not to accept that particular spirit. This is not the work done quickly, and we confirm this instrument's suspicion that it shall be learning for as long as it continues to avail itself of the opportunity to do that which is called channeling.

那麼，對靈體的挑戰，接下來就是這樣一個過程，即在自我內在之中深深地挖掘以找到那個在自我內在之中發出如此真實的聲音的存在的地面，以至於那個在內在之中並沒有發出真實的聲音以及處於靈性的虛飾的表面之下的事物就會被發覺並被隔離，這樣它就能夠被敏銳地決定是否要去接納那個特定的靈體了。這不是會很快被完成的工作，我們肯定這個器皿的猜測，只要它繼續讓它自己擁有去進行所謂的通靈的機會，它就將會一直學習。

Each entity, each self that you meet is just such a spirit as that which was discerned accurately by this instrument, and each of you, each in your way, is capable of the same challenging of spirits dealing with those other selves with whom you interact day by day. The truth of an individual is a unified vibratory complex, a state of being. The exterior of this state of beingness might be seen as a ball or orb. Now, this orb has the surface and that within. The surface tends to be regular and unblemished. Within that sphere of being, however, the various internal connections made by choices chosen and re-chosen over a period of time will come to differ in various ways from the seeming truth of that smooth-surfaced orb.

每一個實體，你所遇到的每一個自我，恰恰就是這樣一個諸如這個器皿所準確地辨別出來的靈體之類的靈體，你們每一個人，每一個出現在你的道路上的人，都是能夠在你們與那些你們日復一日地與之互動的那些其他自我打交道的過程中，對靈體進行相同的挑戰的。一個個體的真理是一個統一的振動複合體，一種存在的狀態。這種存在的狀態的外部可以被視為是一個球或者球體。現在，這個球體擁有表面和內部。表面傾向於是規律性且沒有缺點的。然而，在那個存在的球體的內部，藉由被做出的選擇和在一段時間中被再次做出的選擇，各種各樣的被建立的內在的連接將開始用各種各樣的方式與那個表面光滑的球體的表面上的真理產生區別。

Now, the way in which the seeker attempts to grow may be seen in one way to be simply a matter of the seeker looking at the vibratory complex which is the Creator or intelligent infinity brought into manifestation, so that the goal of each seeker is to so act and think that the vibratory complex which is the truth of that seeker becomes more and more like the vibration of love, the Logos, the great original Thought Itself. The spirit within seeks and yearns for deity, unity and rest. This completely natural process of spiritual evolution moves on instinct within the life of the seeker so that there is a ground of being within which becomes slowly, gradually awakened as that attempt to

move closer to the love and wisdom of the infinite One is followed persistently.

現在，尋求者嘗試去通過其成長的途徑可以在某種方式上被理解為，單純地一個尋求者查看造物者之所是的振動複合體或者查看被帶入到顯化之中的智慧無限的問題，這樣每一個尋求者的目標就是去用這樣的方式去行動和思考，以至於那個尋求者的真理之所是的振動複合體變得越來越類似于愛的振動、理則、那個偉大的原初的想法本身。在內在之中的靈性尋求並極度渴望神性、統一和休息。這是靈性的演化根據在尋求者的生命內在之中的本能而移動的完全自然的過程，這樣就會有一個存在的地面，在其中隨著那種去更加靠近無限太一的愛與智慧的嘗試被堅持不懈地追尋，那個尋求者就會緩慢地，逐漸地開始覺醒了。

Now, if a seeker finds that it is experiencing turmoil and difficulty with several entities at once or over a period of time then it is that the entity does need to gaze into that mirror and ask why this image so painful to see keeps recurring. However, in those remarks made previous to this session of working, it was said between each in the group that these were occurrences within the life path [were] remarkable for their rarity, that it was remarkable that such and such occurred. When this rare occurrence happens and it is not often repeated, then the seeker may relax that question within, "Is this my vibratory complex which I am perceiving?"

現在，如果一個尋求者發現它正在同時或者在一段時間中體驗到與幾個實體之間的混亂與困難，接下來，正是那個實體確實需要去凝視拉麵鏡子並詢問，為什麼這個看起來如此痛苦的形象會持續反復出現。然而，之那些在這次工作的集會之前進行的談話中，在這個團體中的每一個人之間都已經談到過，這些在生命的道路上的遭遇都因為它們的稀少性而是非同尋常的，這樣或者那樣的出現的事情都是非同尋常的。當這種稀少的遭遇發生的時候，它並不是經常被重複的，接下來，尋求者就可以對那個內在的問題感到放鬆了，“這是我正在感覺到的我的振動複合體嗎？”

However, even though the seeker looks into the mirror and sees no true reflection, yet, still that too, for all its rarity, is part and parcel of the self, and it is well to open consciously to the task of accepting and reintegrating into the full self, that shadowed, darkened portion of self which can be seen to be grossly distorted so that the mirroring effect is that of the carnival fun house, or "house of mirrors," where you may be two feet tall and four feet wide in one mirror and ten feet tall in the next.

然而，即使尋求者檢查鏡子並看到沒有真實的映射，那個形象仍舊同樣也自我的一部分，儘管它完全是稀少的，去有意識地向著接納完整的自我，接納自我的那個可以被視為是嚴重地被扭曲的，有陰影的，黑暗的部分，並將其重新整合到那個完整的自我之中，這是很好的，這樣鏡射效應就是那種嘉年華的遊樂園或者“鏡子屋”中的事物了，在那個鏡子屋中，你可以在一面鏡子中有兩英尺高，四英尺寬，而在下一面鏡子中有十英尺高。

However, these entities have gifts to give. They are people, as you, suffering as you. That suffering has overwhelmed them, just as suffering overwhelms all entities in your illusion from time to time. We see that none has chosen in the

personal experiences under discussion to seek revenge or to correct or judge the other. This is well. However, more than this also may be done. Refraining from judgment is well, but there is still that suffering that has come to your attention. Given this information, the seeker then has the honor of responding to that suffering. It may be the response of one who holds the entity in the mind to send light to it. It may be that the personal style of the seeker is such that prayers within each daily offering might be included for that suffering soul, but whatever the way chosen to nurture, support and tend that entity in thought, in silence, in that which is divine within each, this is the work of consciousness with regard to others.

然而，這些實體擁有要去給予的禮物。它們是和你一樣的人，和你一樣受苦的人。那種苦難已經壓倒了它們，就好像苦難會不時地壓倒在你們的幻象中的所有的實體一樣。我們看到在討論中沒有任何人選擇去在個人性的體驗中尋求報復、修正或者評判他人。這是很好的。然而，同樣還有比這更多的事情是可以被進行的。避免評判是好的，但是，仍舊有那種已經引起了你的注意力的苦難。被給予了這個資訊之後，尋求者接下來就擁有了回應那種苦難的榮耀了。一個人的回應可以是將那個實體留在頭腦中以向它送出光。一個人的回應可以是具有那個尋求者個人風格的回應，這種回應可以為那個受苦的靈魂在每一天的奉獻中包含祈禱，但是無論選擇了什麼方式去在思想中，在靜默中，在每一個人內在之中的神性之所是的事物中去滋養、支援和照顧那個實體，這就帶著對其他人的尊重在意識中進行的工作。

The challenge always is to see distortion without being distorted by it to the extent that balanced action becomes impossible. It is the work of many years, as this instrument would measure time, indeed, the work of many incarnations to begin to respond to the suffering that is given to the self as though the self were responsible for that suffering. That presents the prime challenge, for the self wants to correct that misperception, "Oh, no, I am innocent." However, in such an entity's mind the ways of thinking and behaving have become hardened or crystallized and that entity is a prisoner within those distortions just as each imprisons or frees itself again and again simply by how it chooses to think. It is well to see that each entity creates its own prison and chooses its own freedom. The prison walls are felt when they limit and hold an entity where it wishes not to be limited or held. To one who is blaming others much is lost of sense. To one who works rather with the constant attempt at new or non-crystallized mind the limits are not immediately there or obviously there. So the more the seeker refrains from distortions in making judgments, the more freedom that seeker creates for the self.

挑戰一直都是去看到扭曲而又不被其扭曲到了平衡的行為變得不可能的程度。開始回應那個被給予自我的苦難就好像自我是要為那種苦難負責任的一樣，這是很多年的工作，如這個器皿對時間的衡量一樣，確實，這是許多次投生的工作。那個工作呈現出了首要的挑戰，因為自我想要糾正那種錯誤的感知，“哦，不，我是無罪的。”然而，在這樣一個實體的頭腦中，思考和行為的方式已經被變得固化或者結晶了，那個實體是在那些扭曲中的一個囚犯，就好像每一個人都一次又一次地單純地藉由它選擇如何去思考而囚禁或者解放它自己。去看到每一個實體

都創造了它自己的監獄並選擇了它自己的自由，這是很好的。當監獄的牆壁將一個實體限制或者約束在他並不希望被限制或者被約束的位置的時候，監獄的牆壁就被感覺到了。對於一個正在責怪他人的人，會有很多的事物是不講道理的。對於一個寧願進行工作去對那種對新的或者未結晶的想法進行持續不斷的嘗試的實體，限制是不會立刻不出現的，或者不會顯而易見地出現的。因此，尋求者越多地避免在做出評判的方面的扭曲，尋求者就會為自己創造出更大的自由。

As the seeker working with service-to-others polarity develops, many, many opportunities are given that test, teach and help to develop the values and choices that seeker has made. Distortion [is] to some extent due to the illusory quality of the face of reality within your incarnative experience. All is distortion seen from the viewpoint of intelligent infinity. It is not then necessarily a bad thing to be distorted, it being impossible to avoid. The wise seeker, however, attempts so to make choices that it does not become boxed in and bound up with judgment and opinion which more and more hides the eye from the full range of present and continuing change.

隨著在服務自他人的極性上進行工作的尋求者的發展，越來越多的機會被給予了。這些機會考驗、教導並幫助發展出價值觀以及那個尋求者已經做出的選擇。扭曲在某種程度上是由於在你們的投生性的體驗中實相的面孔的虛幻性的特性。從智慧無限的視角來看，一切都是扭曲。被扭曲並不一定是一個壞事情，它是不可避免的。然而，聰明的尋求者會嘗試去做出選擇，它不會因為評判和越來越多地讓眼睛無法看到當前的且持續不斷的改變的完整的範圍的觀點而被局限和被束縛。

In sum, we would encourage each to seek within always that Creator's perfect original Thought, to seek that state of being which is deity, and to find within that relationship the energy which moves one to seek more, to hope more, to offer the self with less reserve to the work which is prepared by the infinite One for each day of the incarnation. Moving upon that plumb line of connection with the Creator, the seeker finds it increasingly easy to be persistent in practice, in seeking the good, the true, the beautiful, in seeking to express love. As the seeker becomes more loving it may find it must work upon receiving love, and then when an entity such as you have spoken of comes to you to share its suffering with you, you might not need to pull away from this distortion, for you have not the fear that blinds you from seeing this suffering spirit.

總的來說，我們會鼓勵每一個人都在內在之中一直尋求那個造物者的完美的原初的想法，去尋求那種神性的存在的狀態，在內在之中找到與那種推動一個人去尋求更多，期待更多的能量之間的關係，並帶著對無限太一為投生的每一天準備好的工作的較少的保留來提供自我。當尋求者在與造物者之間的連接的那條鉛垂線上移動的時候，尋求者會發現它越來越更為容易去在實踐中，在對有益的事物、真實的事物、美麗的事物的尋求中，在尋求去表達愛的過程中堅持不懈了。隨著尋求者變得更加有愛了，它可能會發現它必須在接收愛上進行工作了，接下來，當一個諸如你們已經談到的實體之類的實體來到你們面前來與你分享它的苦難的時候，你就可能不在需要去從這種扭曲脫身離開了，因為你不再擁有那種讓你無法看到這個正在受苦的靈體的恐懼了。

In your heart hug this suffering soul and bless it as it moves along its life path, for much sorrow and suffering shall be for that entity, and by its choices it is more and more isolated. Let your heart become softer and softer, more and more open and willing to love when the surface picture is no longer beautiful, good or true, for just as within the self who attempts to make the impression, the surface is gleaming but the interior may not be. With the unhappy soul who screams and abuses, even that surface has become marred, yet within there lies in perfection the one infinite Creator, and the truth of this entity remains deity. As you love, as you serve, look always to that infinite, original Thought which is love and see the life fall into place.

在你的心中擁抱這個正在受苦的靈魂，並在它沿著它的生命道路前進的時候去祝福它，因為大量的憂傷和受苦將是適合於那個實體的，藉由它的選擇，它會變得越來越孤立。讓你的心變得越來越柔軟，越來越開放，並在表面的圖像不再美麗、有益或者真實的時候樂意於去愛，**因為就好像在那個嘗試去產生印象的自我內在之中一樣，表面是閃爍著微光的，而內部可能並不是的。**對於尖叫和辱罵的不高興的靈魂，甚至那個表面都已經變得毀壞了，而在內在之中卻存在有太一無限造物者的完美性，這個實體的真理依舊是神性。當你愛的時候，當你服務的時候，一直看著那個愛之所是的無限、原初的想法並看到生命變得有條不紊了。

May you love each other in good and in evil times. May you redeem each other by forgiving, and may you allow suffering to occur with your sympathy, for these are the sorrows of one who is growing and learning, and from these mean beginnings shall come great heights of learning and service. Nothing is truly as that which it seems, for there is one truth beyond all appearance and that truth which unifies all can be seen by none in fullness. Yet, as you seek and seek again, over and over and over, so shall you become free.

祝願你們在好日子和壞日子都彼此相愛。祝你們藉由寬恕彼此救贖，祝你們帶著你同情來允許苦難的出現，因為這些苦難是一個正在成長和學習的人的憂傷，通過這些卑微的開始將會出現學習和服務的偉大的高度。沒有任何事情是真的就是看起來的樣子的，因為在所有的表像之外有一個真理，那個將一切事物統一起來的真理是無法被任何人完整地看到的。而當你們一次又一次，一而再，再而三地尋求的時候，你們將由此而變得自由。

This instrument has a prayer within her church with the phrase, "in whose service is perfect freedom." My friends, as you seek always to serve that highest truth within know that each seemingly slavish action, each act of humility, is that which increases freedom. Find that simplicity as you move in the dance of your days and your life.

這個器皿在她的教會有一個祈禱辭，它的措辭是，“在祂的服務中是完美的自由。”我的朋友們，隨著你一直尋求去服務那個內在之中的最高的真理，請知曉每一個表面上卑微的行動，每一個謙卑的舉動，都是那增加自由的事物。當你們在你們的生活和你們的生命的舞蹈中移動的時候，請找到那種簡單性。

We would, at this time, transfer this contact to the one known as Jim. We leave this instrument in love and in light. We are those of Q"uo.

我們會在此刻，將這個接觸轉移到叫做 *Jim* 的實體。我們在愛與光中離開這個器皿。我們是 Q"uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each again in love and in light through this instrument. We are honored at this time to be able to ask if there is any other query to which we may speak as a portion of our service with you this day. Is there another query at this time?

我是 Q"uo，通過這個器皿在愛與光中向各位致意。我們在此刻很榮幸能夠請問，是否有任何其他的問題是我們可以在今天作為我們對你們的服務的一部分來談論的。在此刻有一個問題嗎？

P: I wonder if you could give me any insight as to what I have been experiencing for the past three years in my relationship with my ex-husband?

P：在關於在過去的三年的時間中在我與我的前夫的關係中我已經體驗到的事物的方面，我想要知道你們是否能夠給我任何的洞見呢？

I am Q"uo, and we would need a more specific type of query in order to respond in a fashion which does not infringe upon one"s free will. We are not free, by our own decision, to pluck those concerns of most importance from your mind and from your heart without your first delineating them yourself. Is there a more specific manner in which you may phrase this query?

我是 Q"uo，我們需要一個更為具體的問題以便於用一種不侵犯一個人的自由意志的方式來回應。我們不會，根據我們自己的決定，隨意地從你的頭腦中和你的心中採摘那些最為重要的關注點，在你沒有首先為你自己描述它們的情況下。有一個更為具體的方式是你可以通過其對這個問題進行措辭的嗎？

P: No. I think I will think about it. Thank you.

P：沒有了。我想我將會考慮它。謝謝你。

I am Q"uo. And we are grateful, my sister, even in the general form which we may make a small response to, since it is so general. However, the broad nature of the response may not satisfy and thus may bring forth a more specific query.

我是 Q"uo。我的姐妹，我們是感激的，即使我們可以用一般性的形式做出一個小小的回應，因為它是如此一般性的。然而，回應的寬闊的特性可能達不到要求並可以由此產生出一個更為具體的問題。

The nature of any relationship is a placing in dynamic tension, shall we say, of two different points of view that have enough points of agreement in common that there is the attraction, one to the other, for the purpose of further illumination of that which is mysterious. The points of commonality, then, which form the basis of the initial attraction are the first areas to be explored in any relationship and are those areas which shall begin the process

of providing catalyst as each entity moves from that which is known to that which is unknown within the self and within the relationship. As this movement continues for each entity, other areas of the self and of the relationship become available to the light of shared consciousness. As these other areas are explored and are added to the catalyst-producing process, the relationship is continually altered and there are changes in the perception of the other self for each entity, and in the relationship itself as well. As this process continues, it is the question of the strength of the original attraction, those areas of commonality, that will determine whether there is the continuing growth of that acceptance of common ground, shall we say, within each entity.

任何人際關係的特性就是將兩種不同的觀點方式在，容我們說，動力性的緊張之中，而那兩個不同的觀點是共同擁有足夠多的一致點以至於會在相互彼此之有那種吸引力，以便於實現對那種神秘的事物的進一步的啟發的目的。那麼，這些形成了初始的吸引力的基礎的共性的位置就是在任何關係中要被探索的首先的區域，隨著每一個實體在自我內在之中以及在人際關係之中從那個已知的事物向著未知的事物移動，這些區域將會開始提供催化劑的過程。隨著這種運動在每一個實體身上繼續進行，自我以及人際關係的其他的區域會變得可以由被共用的意識之光所利用了。當這些其他的區域被探索並被添加到產生催化劑的過程中的時候，人際關係會持續不斷地被改變，對於每一個實體在而言，對其他的自我的感知中會有改變，在人際關係本身之中同樣也會有改變。隨著這個過程的繼續，將會決定在每一個實體之中的，容我們說，對共同的地面的接納性是否會有持續不斷的成長的事物，就是最初的吸引力以及那些共性的區域的強度的問題了。

As this process continues there develops the quality of harmony or the quality of disharmony depending upon the basic areas of agreement and the primary desire of each entity to be able to open the self enough to each other so that each entity is offered the opportunity to accept not only one's own self but the other's self as well as a part of the growing self of the relationship and the growing desire of each entity to place that relationship self before the smaller self.

隨著這個過程繼續進行，會有協調一致的特性或者不協調一致的特性發展出來，這是取決於一致意見與每一個實體的最根本的渴望的基本的區域，那種最根本的渴望即每一個實體能夠去足夠大地向著相互彼此開放自我以便於每一個實體都被提供機會去不僅僅接納它自己的自己，同樣也接納其他人的自我作為人際關係中的不斷成長的自我以及每一個實體不斷發展的渴望的一部分，以便於將那個人際關係中的自我放在更小的自我的前面。

As you can surmise from this model of relationship that we have constructed, there are numerous opportunities for each entity to reject either a portion of the self that is one's own or a portion of the self belonging to the other or a portion of the greater self being created by both.

如你們能夠從這個我們已經構建起來的人際關係的模型中推測出來的一樣，每一個實體都會有無數的機會去要麼拒絕他自己的自我的一部分，要麼拒絕屬於其他人的自我的一部分，要麼拒接由兩者同時創造出來的那個更大的自我的一部分。

The desire of each entity to truly be in relationship and be willing and able to undergo this process becomes the true strength of the relationship.
每一個實體都渴望在人際關係中變得真實，並樂意於且能夠去經歷這個過程，這會成為在人際關係中的真實的力量。

(Side one of tape ends.)
(磁帶一面結束。)

(Jim channeling)
(*Jim* 傳訊)

We shall continue, with thanks to the one known as P for the assistance with the recording device.
我們將繼續，我們同時為叫做 P 的實體在錄音設備上的幫助而致謝。

To continue—each entity will have continuing opportunities to choose to give that which the relationship needs at the moment, or to continue to hoard for the self that which is felt to be needed.
繼續——每一個實體都將擁有持續不斷的機會去選擇去給出人際關係在那個時刻需要的事物，或者繼續去為自己儲藏被感覺到要被需要的東西。

This is a dynamic which all entities partake in as they join in groupings with other selves. This is the illusion of third density where the social self is explored as an extension of the smaller self that exists within the family structure, and, indeed, with the individual self that exists within its own perceptions. The continual expansion of the self outward is a preparation for the process of becoming what you have called the social memory complex, where each entity, although quite distinct and individual in its expression and experiences, willingly blends the vibrations of its soul self with others of its own kind or desire for seeking.
這就是當實體加入到與其他自我形成的團體的時候所有的實體都參與其中的一種動力了。這就是在其中社會性的自我被作為存在於家庭結構中的那個更小的自我的一個延伸而被探索的第三密度的幻象了，確實個體化的自我是存在於它自己的觀念之中的。自我的持續不斷的向外的表達，是對於成為你們所稱的社會記憶複合體的過程的一個準備，在社會記憶複合體中，每一個實體雖然在其表達及其體驗中是相當獨特且個體性的，每一個實體都樂意於將它的靈魂的自我的振動與其他的具有它自己的類型或者它自己的對尋求的渴望的靈魂的振動混合起來。

Thus, the relationships which you experience within your own illusion are preparation for that which is to come as well as a continuation of the process which has been ongoing for this entire third-density illusion, that of the development of the self to the point it is willing and able to become a greater self.

因此，你在你自己的幻象中體驗到的人際關係是對於即將到來的事物的準備，同樣也是對於在這整個第三密度的幻象中一直在持續進行的過程，對於自我的發展的過程的一個延續，這種自我發展到達了那個它樂意於並能夠成為一個更大的自

我的位置了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

P: This is not a question. To restate what you said—to transform our smaller identities into larger ones to become ready to establish a social memory complex. Is that right?

P：這不是一個問題。這是重新陳述你們說過的內容——將我們較小的身份轉變成為更大的身份以便於為建立一個社會記憶複合體做好準備。這是正確的嗎？

I am Q"uo, and this is quite correct, my sister. Although it is also well to make note of the individual process of growth that occurs in any relationship due to the mirroring effect, there is also the opportunity for the self to expand into a greater and greater self.

我是 Q"uo，這是相當準確的，我的姐妹。雖然將由於鏡射效應發生在任何的關係之中的個人性的成長的過程記錄下來同樣是很好的，自我同樣也會有機會去拓展進入到一個越來越大的自我之中。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

P: No, thank you.

P：沒有，謝謝你們。

Is there another query?

有另一個問題嗎？

(Pause)

(暫停)

I am Q"uo, and we are most grateful for your invitation to us once again, and we cannot thank you enough for the honor and joy of blending our vibrations with yours as you seek your own paths of truth and light, my brothers and sisters.

我是 Q"uo，我們再次以對於你們對我們的邀請表示極大的感激，對於當你們尋求你們自己的真理的和光的道路的時候將我們的振動與你們的振動混合在一起的榮耀與喜悅，我們怎麼感謝你們都是不夠的，我的兄弟姐妹。

We would, at this time, take our leave of this instrument and this group, leaving each, as always, in the love and in [the] light of the one infinite Creator.

We are known to you as those of Q"uo. Adonai, my friends. Adonai.

我們會在此刻離開這個器皿和這個團體，我們一如既往地在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo. Adonai，我的朋友們。Adonai。

November 6, 1994

1994-11-06 疾病與療愈

Group question: The question this afternoon has to do with healing. We would like to know what are the prerequisites for healing, when is healing appropriate for an entity, when would healing not be appropriate for an entity to experience, and just anything in general that you can tell us about the healing process and how we can partake in it.

團體問題：今天下午的問題與療愈有關。我們想要知道療愈的前提是什麼，什麼時候療愈是對一個實體合適的，什麼時候療愈是不適合於一個實體去體驗的，在關於療愈的過程以及我們如何才能參與到療愈之中的方面，我們想要知道一般而言你們能夠告訴我們的任何事情。

(Carla channeling)

(Carla 傳訊)

We are those of Q"uo. Greetings in the love and in the light of the infinite Creator. It is a blessing to be called to your circle of seeking, and we thank each who joins this circle for the privilege of being asked to share our opinions with you on this subject of healing, reminding each, as always, that we are fallible and prone to error. Therefore, we request that each person listen with discrimination, rejecting those things which do not seem fruitful for you, and retaining only those truths which have the quality of being remembered rather than being strange, for those truths which are yours are as those memories which are awakened.

我們是 Q"uo。在無限造物者的愛與光中致意。被你們尋求的圈子呼喚是一種榮幸，我們為被請求在這個療愈的主題上來與你們分享我們的觀點的榮幸而感謝每一個加入到這個圈子中的人，我們同時一如既往地提醒每一位，我們是難免有錯的且易於犯錯的。因此，我們請求每一個人都帶著分辨力來聆聽，拒絕那些看起來似乎對於你不是受益良多的事情，並僅僅保留那些擁有那種被回憶起來的特性而不是感覺陌生的特性的真理，因為這些屬於你的真理就如同那些被喚醒的記憶一樣。

As we gaze at the substantial subject of healing we find that perhaps the first item on our agenda is the crystallization of a common grasp of the term "healing," for not all who are cured are healed, and not all who are healed are cured of any indisposing illness or condition. When a cure is effected there is a clear and physical process involved: a diagnosis of pathology is made; harsh chemicals are often given; the physical body sometimes is cut into and adjustments made to the various processes of the physical vehicle. The patient, then, is pronounced cured, for that illness has been vanquished, or that condition has been fixed, as a mechanic would fix a car.

當我們注視著療愈這個內容充實的主題的時候，我們發現也許在我們的會議事項上的第一個項目就是在關於對“療愈”(healing) 這個詞語的一種通常性的理解的具體化，因為並非所有從任何令人不舒服的疾病或者病痛中被治癒(cured)的人都是被療愈的，並非所有被療愈的人都是被治癒。當一種治癒生效的時候，會

有一個清晰且物質性的過程被涉及到：一個對於病理的診斷被做出了，厲害的藥物經常會被給予，物質性的身體有時候會被開刀，在物質性載具的各種各樣的過程上，調整被做出了。接下來，病人被斷言得到治癒了，因為疾病已經消失了，或者那個病痛已經被修好了，就好像一個技師會修好一台汽車一樣。

A healing, on the other hand, is a state of balance within the entity. Illnesses and conditions are sometimes evidence of imbalance, blockage or weakness. At other times that illness or condition which is not cured is, on the other hand, balanced. This is true of those who carry an illness or condition in order to learn a lesson concerning love, and many there are who do choose some indisposing condition, not for the joy of it, but for the precise kind of suffering which shall ensue.

在另一方面，一種療愈是在實體中的一種平衡的狀態。有時候，疾病和病痛是不平衡、阻塞或者缺陷的證據。在其他的時候，無法被治癒的疾病或者病痛，在另一方面，是平衡的。對於那些攜帶了一種疾病或者病痛以便於學會一門關於愛的課程的實體，這是真實的，會有很多人確實選擇了某種令人不舒適的病痛，不是為了它的快樂，而是為了那種將會隨之發生的精確的受苦的類型。

Next, we would gaze at the fear which your people understandably express concerning illness, severe illness, and death itself. As this instrument is most familiar with those teachings of the one known as Jesus, we would move now into some of this teacher's sayings. Most people know these sayings as the "beatitudes." "Blessed are the poor in heart." "Blessed are they who are reviled or persecuted," and so forth. Each blessed entity is blessed because of its suffering. When illness comes, suffering does also come, yet it is from the suffering that the blessing is received.

接下來，我們會注視你們的人群在關於疾病、嚴重的疾病以及死亡本身的方面所可以理解地表達出來的恐懼。因為這個器皿非常熟悉叫做耶穌的實體的教導，我們現在會進入到這個老師的一些格言中。絕大多數人都將這些格言知曉為“福分”（*beatitudes*），“那些虛心的人是有福的，”“那些被辱罵或者被迫害的人是有福的，”“如此等等。每一個有福的實體都因為它的苦難而是有福的。當疾病出現的時候，苦難確實同樣也出現了，而就是從這種受苦，福分被收到了。

So, where does this great fear come from concerning these illnesses and this ill health? Certainly, it is easy to see where a great deal of fear is engendered. One need only gaze at the passing of the seasons to see that the seasons of decay and death are within each living entity. As each was born, so each shall pass from this illusion. However, the physical vehicle does not wish to decay or to die. There is a deep and primal instinct towards the continuance of living, the prolongation of the breath. That is a necessary portion of the physical instinctual net of reactions and responses to stimuli. Although this is instinctual, it need not be the attitude which a seeker might choose to work with within the daily life, for the entity that each seeker is is infinitely more than the physical vehicle.

因此，這種關於這些疾病和這種不佳的健康狀況的巨大的恐懼是來自於何處呢？肯定地，很容易看到在什麼位置上有大量的恐懼被產生出來了。一個人僅僅需要

注視著季節的流逝以看到凋零和死亡的季節是在每一個活著的實體內在之中。當每一個實體出生的時候，每一個實體將同樣會離開這個幻象。然而，物質性的載具並不希望衰退或者死亡。會有一種朝向對活著的持續性，對讓呼吸延長的深入且根本性的本能。這是身體本能性的對刺激物的反應與回應的網路的一個必不可少的部分。雖然這是本能性的，它並不需要成為一個尋求者在日常生活中可以選擇去藉由其而進行工作的態度，因為向比物質性的載具，每一個尋求者之所是的那個實體是無限地更大的。

The forces of finity and limitation are here for very good purposes, but they work upon the consciousness of a being that is eternal and unlimited, either by space or by time. This consciousness and awareness which each has in common is that which endures as though there were no space or time, but only infinity and eternity. This being which each seeker is is a being of pure love, that primal and original energy which created all that there is. When this awareness, which is the deepest portion of your identity, is first housed within the physical vehicle which carries you about, the limitation and frustration of being in that heavy chemical vehicle is immense.

有限性和局限性的力量在這裏是有非常好的目的的，但是它們要麼是藉由空間，要麼藉由時間而在一個永恆且無限的存有的意識上進行工作的。這個為每一個實體所共同擁有的意識與察覺，就是那個即使沒有了空間或者時間，而僅僅只有無限和永恆的時候會持續存在的事物。每一個尋求者之所是的存有，是一個純粹的愛的存有，是那個創造了一切萬有的根本性的且最初的能量。這種察覺是你的身份的最為深入的部分，當它第一次被放置在那個攜帶著你四處移動的物質性載具之中的時候，在那個沉重的化學性幻象之中的存在的局限與挫折就是巨大的了。

The awareness of the total being, then, begins the incarnation on bad terms with the physical body. The awareness that you are could not make its arms and legs move or its tongue speak for such a long, long time, and, indeed, the awareness never seems to completely embrace the physical vehicle. This distance which is perceived between the self and the ills of the body is an imbalanced perception, and we encourage each in the daily meditation and contemplation which each may offer to the Creator to do work which more and more creates that bond of unity between consciousness and physical vehicle. Much of illness is due to the disrespect paid to the physical body as that which is not holy.

那麼，對整體的存有的認識就是在與物質性身體關係不好的情況下開始投生了。你之所是的察覺是無法在這樣一段長長的時間中使得它的手腳移動或者讓它的舌頭說話的，確實，那個察覺看起來似乎永遠都不會完全地擁抱物質性載具。這種在自我與身體的疾病之間被感覺到的距離就是一個不平衡的感知了，我們鼓勵每一個人在每天的每一個人人都可以奉獻給造物者的冥想和沉思中都去進行那種會越來越多地創造出在意識和物質性載具之間的統一性的連接的工作。大量的疾病是由於對物質性身體的不尊敬且沒將其視為神聖的事物而造成的。

So, if the physical vehicle has the aches, the pains, then we suggest and encourage giving this situation respect and attention. This attention may be simply seeing the physical vehicle as the perfect mechanism, which it is. It may

be sending light to those portions of the physical body which are perceived as hurting or ill. Each seeker may find its own way of coming more and more into loving relationship with the physical body, but it is work which will aid in the balance or health of the body, mind and spirit together.

因此，如果物質性載具擁有疼痛、痛苦，那麼我們會建議並鼓勵給予這個情況尊重與注意。這種注意可以是單純地將物質性載具視為是如其所是的完美的機械裝置。它可以將光送到物質性身體的那些被感覺到疼痛的或者是生病的部位。每一個尋求者都會找到越來越多地與物質性身體進入到摯愛的關係之中的它自己的途徑，但是，它是一個在身體、心智和靈性在一起是平衡或者健康的情況下將會有幫助的工作。

We can give no clear or provable way to determine whether or not an illness or condition is ready to be dropped from the experience of the awareness. Consequently, the seeker must pursue this question for itself, for it is a fairly important question. If the seeker has no idea what the illness may be working upon it may ask for the clear dream, or it may go to the hypnotherapist, and ask the higher self to give a reading on whether or not that illness or condition has done its condign work and is ready to be dropped. Once the seeker has decided for itself that the illness is ready to be dropped, then it may choose the manner of its healing.

我們無法給出清晰而可以證明的方式來確定一個疾病或者一個病痛是否準備好從意識的體驗中掉落了。因此，尋求者必須為它自己尋求這個問題，因為這是一個相當重要的問題。如果尋求者不知道那個疾病可能正在什麼事物上進行工作，它可以請求清明夢，或者它可以去找一個催眠師並在關於是否那個疾病或者病痛已經完成了它應得的工作並準備好去掉落的方面請求高我給出一個解讀。一旦尋求者已經為它自己確定那個疾病準備好掉落了，接下來它就可以選擇它的療愈的方式了。

For some few entities the only healing necessary is the seating of the realization of why the illness had virtue and was needed. Perhaps the seeker feels that the lesson has been learned. Then the seeker becomes ready for the next step in healing which is to gaze carefully into health and wellness, seeing if the self is ready to take responsibility for the work of living which is given to each healthy entity. For there are times when the lesson has been learned but the healing will not prevail because the seeker is not ready to take up that lesson which full mobility and lack of limitation shall surely offer.

對於一些實體，所需的僅有的療愈就是坐下來並意識到為什麼疾病是擁有優點並且是被需要的。也許尋求者會感覺到課程已經被學會了。接下來，尋求者在療愈的方面就為下一步做好準備了，下一步就是去仔細注視身體健康和身心健康，去理解自我是否準備好為被給予每一個健康的實體的生活的工作承擔起責任了。因為會有那些課程已經被學會而療愈將不會奏效的時間，因為尋求者尚未準備好去承擔起那種完整的機動性和沒有局限性將必然會提供的課程。

We ask each to see the subtlety of the process of healing. Each entity responds to different stimuli. One entity might be healed because of another entity which was able to create the atmosphere within which the seeker could

indeed take responsibility. Much of the therapist of psychologists and psychiatrists is involved in bringing such material before the seeker and aiding in the grasping of this material. Some there are who will find changing the diet to be helpful, for others this would not have the effect. Each entity has an unique balance. Each entity, then, shall need to find its unique healing. What works for another may not work for you.

我們請每一個人都去看到療愈的過程的微妙性。每一個實體都在回應不一樣的刺激物。一個實體可能會因為另一個能夠創造出那個尋求者可以確實在其中承擔起責任的環境而被療愈。有很多的心理學醫生和精神病醫生都參與到了將這樣的材料帶到尋求者的面前並在理解這種材料的過程中個給予幫助的過程中。會有一些人將會發現改變飲食是有幫助的，而對於其他人這卻不會有效果。每一個實體都擁有一種獨一無二的平衡。那麼，每一個實體都將需要去找到它的獨一無二的療愈。對另一個人有效的事物可能不會對你是起作用的。

The energies within the physical, mental, emotional and spiritual bodies are infinitely, carefully, lovingly arranged so as to express a central vibration which is the essential self manifesting at this space and time. The higher healings, then, will more and more pinpoint that essence, that essential vibration, and find ways of increasing the harmony with which that vibration may move. The best of the techniques for opening this essential nature and clarifying it remain meditation, contemplation, prayer, and as this group was speaking before, the remembering of that context of sacredness within which all of what is known as life and all that is known as death involve. All is sacred. That which your feet rest upon this moment is holy ground.

在物質身體、心智身體、情緒身體以及靈性身體中的能量是用無限的、仔細的且有愛的方式被排列起來以便於表達實質性的自我在這個空間和時間中顯化出來的一種中心性的振動。更高的療愈，接下來，將會越來越多地精確定位那種實質，那種實質性的振動，並找到增長那種振動可以藉由其而移動的和諧的途徑。開放這種實質性的特性並使之變得清楚的最佳的技巧依舊是冥想、沉思、祈禱，以及如這個團體之前正在談到的一樣，回憶起神性的背景，所有被知曉為生命以及所有被知曉死亡的事物都飽含在這種神性的背景中了。一切都是神聖的。你的雙足在此刻正站立於其上的事物就是神聖的地面的。

Pause to feel the breath that moves in, the breath that moves out. The health begins with the breathing deeply in and deeply out, and feeling the peace of breathing in and breathing out, for no matter what an entity may do, it shall breathe in and breathe out. No matter how complex the life of the mind and emotions becomes the physical vehicle expresses the infinite Creator by the living breath—in and out. You breathe into you the love of the infinite Creator and breathe out of you all that is tired, old and ready to leave. So you take in health with each inhalation, and express the detritus of imbalance with each and every exhalation. Healing is not a process which stops. Rather, each entity is constantly in a state of healing, balancing and strengthening that energy web which is your essence.

暫停下來去感覺那個進入的呼吸，感覺那個出去的呼吸。健康開始與深深地吸入和深深地呼出，感覺吸入和呼出的平靜，因為無論一個實體可能做什麼事情，它

都將會吸入和呼出。無論心智和情緒的會變得怎樣地複雜，物質性載具都藉由活生生的呼吸——吸入和呼出——來表達無限造物者。你將太一無限造物者的愛吸入你的身體，你將所有疲倦、陳舊以及準備好離開的事物都吸出你的身體。因此，你藉由每一次吸入攝入健康，並藉由每一次呼出榨出不平衡的殘渣。治癒不是一個會停止的過程。毋寧說，每一個實體都持續不斷地處於一種治癒、平衡並強化那個你的實質之所是的能量網路的狀態中。

At this time we would transfer this contact to the one known as Jim. This is indeed a substantial subject, and we have not exhausted it by any means. However, this instrument is beginning to give us signals that we need to move on. Therefore, we leave this instrument in love and in light and with thanks. We now transfer to the one known as Jim. We are those of Q"uo.

在此刻，我們會將這個接觸轉移到叫做 *Jim* 的實體。這確實是一個內容充實的主題，我們無論如何都無法窮盡它。然而，這個器皿正在開始給我們信號我們需要繼續前進了。因此，我們在愛與光中並帶著感謝離開這個器皿。我們現在轉移到叫做 *Jim* 的實體。我們是 Q"uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each again in love and in light through this instrument. It is our honor at this time to offer ourselves in the attempt to speak to any further queries which those present may find valuable in the asking. Is there another query at this time?

我是 Q,uo，通過這個器皿在愛與光中再一次致意。在此刻提供我們自己來嘗試回答在場的人可能發現有價值詢問的任何進一步的問題，這是我們的榮耀。在此刻有另一個問題嗎？

P: I have a question. I would like to ask, how can you help a person who you perceive may need healing without infringing upon their free will?

P：我有一個問題。我想要請問，你們如何在不侵犯它們的自由意志的情況下幫助一個你們感覺到可能需要療愈的人呢？

I am Q"uo, and am aware of your query, my sister. Many times in the history of this particular planetary sphere have those of Confederation origin asked that same query, for there have been many, many instances where there were groupings of your peoples who were much in need of healing, yet we were not asked by them to offer healing. Thus, we have found in our own experience that to send these entities love and light and the wishes for the regaining of the whole balance is the most that we can do without infringing upon an entity"s free will, for in order to be of service to an entity in an overt manner one must be invited by that entity to attempt to serve.

我是 Q"uo，我理解了你的問題，我的姐妹。在這個特定的星球的歷史中，那些源自於星際聯邦的實體已經很多次問過相同的問題了，因為已經有過很多很多的情境，在其中你們的人群是需要大量的療愈的，而我們並未被它們要求提供療愈。因此，我們在我們自己的經驗中已經發現，向這些實體送出愛與光，並祝願他們

重獲完整的平衡，這就是我們在不侵犯一個實體的自由意志的情況下能夠做的最大的事情了，因為為了要對一個一個實體用一種公開的方式進行服務，一個人必須被那個實體邀請去嘗試進行服務。

To attempt to serve without invitation is not a service, in our humble opinion. Thus, even though the desire may be great to reach out the hand in service to another, without the invitation it is only possible to send these entities love and light for the use that they may have for it, whatever that use may be. 根據我們謙卑的觀點看來，在沒有邀請的情況下嘗試去服務並不是一種服務。因此，即使伸出手去服務他人的渴望可能是巨大的，在沒有邀請的情況下，唯一有可能的服務就是去向這些實體送出愛與光以便於它們可以利用這種愛與光，無論那種用途可能會是什麼。

Is there another query, my sister?
我的姐妹，有另一個問題嗎？

P: No, thank you, Q"uo.
P：沒有了，謝謝你們，Q,,uo。

I am Q"uo, and we thank you, my sister. Is there another query?
我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: I have a question. If the individual finds this balance, and, will they be open to healing?
提問者：我有一個問題。如果個體找到了這種平衡，它們將會向療愈開放嗎？

I am Q"uo, and we believe that we grasp your query, my sister. If an entity is able to find a balance within itself in an area which has been imbalanced, then this finding of wholeness becomes the foundation stone upon which the healing of the entity is built, for it is true for each entity that as wholeness, unity and perfection are realized deep within the self, then that which is in need of healing is indeed healed. 我是 Q"uo，我們相信我們理解了你的問題了，我的姐妹。如果一個實體能夠在它自己內在之中在一個已經是不平衡的區域中找到一種平衡，接下來，這種對完整性的發現就會成為這個實體的療愈在其上被構建的基石了，因為對於每一個實體，當它的完整性、同一性和完美性在自我內在深處被領悟到的時候，接下來需要療愈的事物就會確實被療愈了。

An entity may seek the healing process from any number of sources, yet there shall be no healing until the entity itself—through the catalyst of others, perhaps—finds this wholeness and this perfection. Thus, the healing follows the finding of this wholeness. 一個實體可以從任何數量的資源來尋求這個療愈的過程，而一直到那個實體自身——也許是通過其他人的催化劑——找到了這種完整性和這種完美性之前，都將不會有療愈出現。因此，療愈是跟隨著對這種完整性的發現的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: Yes. (Inaudible) speak of regarding this wholeness, or feeling of wholeness. Are there any other tools?

提問者：是的。（聽不見）談到關於這種完整性，或者完整性的感覺。有任何其他的工具嗎？

I am Q"uo, and am aware of your query, my sister. There are many tools, as you have put it, that are available to an entity for the finding of the wholeness within. There are, for example, the uses of meditation, contemplation, the prayerful attitude, which are most helpful in preparing the entity for healing. There is the examined life, shall we say, that looks at the need for healing and sees many behaviors, perceptions, thoughts and attitudes, which flow from the distorted being that is in need of healing. These behaviors and attitudes may be worked upon by the conscientious seeker to bring them into a balanced state. The entity may seek the healing catalysis from one of your medical profession that may utilize any number of healing modalities that themselves become tools for the healing to occur.

我是 Q"uo，我理解了你的問題，我的姐妹。有很多的一個實體可以取得的(如你對它的稱呼一樣)工具是用來找到在內在之中的完整性的。這些工具有，舉個例子，冥想、沉思以及祈禱性的態度的使用，它們是在讓一個實體為療愈做好準備的過程中最有幫助的工具。這些工具有，容我們說，對生命的檢查，這種檢查會查看對療愈的需要並看到從那種需要被療愈的扭曲的存有流出的許多的行為、觀念、想法與態度。這些行為與態度可以被那個認真負責的尋求者工作以將它們帶入到一種平衡的狀態中。實體可以從你們的一個醫生身上尋求療愈的催化劑，一生可以使用任何數量的療法，這些療法本身都會成為讓療愈得以發生的工具。

The entity, in the long run, shall we say, will rely upon an inner faith that will take form in whatever manner has meaning to the entity. This faith will then provide a channel, or a doorway, through which the healing efforts of others may move into the life pattern of the one to be healed. Thus, you may find that there are many, many tools available to an entity seeking healing, yet the attitude of this entity and its ability to exercise its own faith, coupled with the entity"s work in consciousness focused upon its own patterns of thought and behavior, are those tools which are most efficacious in this healing process.

從長期來看，實體會依賴於一種內在的信心，這種信心將會用無論什麼對那個實體有意義的方式呈現出來。這種信心接下來將會提供一個管道，或者一個入口，通過這個管道，其他人的療愈的努力就可以進入到那個要被療愈的人的生命模式之中了。因此，你可以發現，會有很多很多一個尋求療愈的實體可以取得的工具，而這個實體的態度以及它實踐它自己的信心的能力，配上這個實體在意識中的工作聚焦於它自己的想法和行為的模式，這些就是在這種療愈的過程中最有成效的工具了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Questioner: No, thank you very much.

提問者：沒有了，非常感謝你們。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: Yes. There are people that seek to help and heal others, yet the reception is not there, especially among the (inaudible). How much effort and energy does one put in to reaching out when one sees and realizes that they are pushing you away. It's done out of love and concern for these individuals. What (inaudible) to do?

提問者：是的。會有一些人尋求去幫助並療愈其他人而卻不受歡迎，尤其是在（提供不見）之中。當一個人看到並意識到他們正在將你推開的時候，一個人要投入多少的努力和能量來向外伸出手呢？它是處於對這些個體的愛與關心才被進行的。（聽不見）要去做什麼呢？

I am Q"uo, and am aware of your query, my brother. When the healing and loving efforts offered to another are not accepted, it is well, then, to leave the door open to such entities that they will know that they are welcome always to move through that door and to accept that which is offered. More than this is not possible to accomplish without the infringement upon the free will of another, for it is necessary for entities to seek in order to find. It is not usually possible to find for another that which it does not seek. Thus, to remain open in the heart, to remain open in the offering, and to continue to give that of love from your heart to the other's heart without expectation of return is the most that can be done. This is difficult for many who seek to be of service, especially to those that are loved dearly, yet it is that which must be accepted, for the free will of each entity is of paramount importance. For any progress to be made, the steps must be taken by each entity for the self.

我是 Q"uo，我理解了你的問題，我的兄弟。當被提供給另一個人的療愈和有愛的努力未被接受的時候，接下來去讓那扇門向著這樣的實體保持開放，這是很好的，這樣，這些實體將會知道它們一直都是受到歡迎去通過那扇門並接受被提供的事物的。在不侵犯另一個人的自由意志的情況下，不可能完成比這更多的事情了，因為實體去尋求以便於找到，這是必不可少的。為另一個人找到它並未尋求的事物，這通常是不可能的。因此，在心中保持開放，在給予中保持開放，並繼續在不期待回報的情況下從你的心向其他人的心給出愛，這就是能夠被做的最多的事情了。對於很多尋求有所服務的人，這是困難的，尤其是對於那些被深深地愛著的人的服務，而這就是必須要被接納的事物了，因為每一個實體的自由意志是具有至高無上的重要性的，對於任何要被做出的進展，每一個實體必須為自己走出那些步子。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

Questioner: No, thank you very much.

提問者：沒有了，非常感謝你們。

I am Q"uo, and we thank you, my brother. Is there another query?

我是 Q"uo，我們感謝你，我的兄弟。有另一個問題嗎？

Questioner: Yes, I have one more question. What (inaudible) an entity to be a healer—would perform healing?

提問者：是的，我還有一個問題。什麼是（聽不見）一個要成為一個療愈者——會進行療愈——的實體呢？

I am Q"uo, and am aware of your query, my sister. In order for an entity to serve as an healer it is necessary in most cases for the entity to have worked enough upon the self within the energy centers or chakras that its centers of energy are in enough balance that the energies that may be used for healing can move through them with minimal distortion. These healing energies, then, are utilized as a means by which the one to be healed"s auric field will be temporarily interrupted in order to allow the older, more distorted pattern of thought to be replaced by a newer, more harmonious pattern of thought that will allow the healing to occur. This is the process, whether the entity needing the healing seeks such from one of your orthodox medical professionals or from an entity that offers the healing catalyst from the more metaphysical background, or modality, of healing. It is necessary for the healer, then, to be able to assist in the interruption of the older patterns of thought that exist within the aura of the one to be healed.

我是 Q"uo，我理解了你的問題，我的姐妹。為了要讓一個實體作為一個療愈者而服務，那個實體要在自己身上在能量中心或者脈輪中進行足夠多的工作以至於它的能量中心是處於足夠的平衡狀態，這樣可以被用於療愈的能量就能夠帶著最小的扭曲通過這些能量中心了，在大多數的情況中這是必須的。這些療愈的能量，接下來就被用作一種途徑，藉由這個途徑，那個要被治癒的人的靈光場將被暫時被中斷以便於允許那種更老舊的，更扭曲的想法的模式被一種更為嶄新的，更為協調的想法的模式所替代，就是那種更新的想法的模式允許療愈發生了。無論那個需要療愈的實體是通過一位元你們的傳統的醫生來尋求這個過程，還是通過一個從更為形而上學的療愈的背景或者療法來尋求這個過程，這個過程就是如此。接下來，那個療愈者能夠去在存在於一個要被療愈的人的靈光之中的那種更老舊的想法的模式的中斷中提供幫助，這就是必不可少的了。

(Tape ends.)

(磁帶結束。)

November 13, 1994

1994-11-13 記起造物者

Group question: The question today has to do with the attitude that might be most helpful when in our daily round of activities we find ourselves in the position of having to change our plans and having to surrender to a new set of circumstances. We wonder if there is a value to this being out of balance, to this learning by trial by fire, if there is a way that we can adjust our perception or responses and our thinking to help this process go more smoothly. Is it helpful if it does that? What can we do to help ourselves in such a situation?

團體問題：今天的問題是與當我們在我們的日常生活的活動中發現我們自己處於不得不改變我們的計畫並不得不臣服於一套新的環境的時候可能會有極大的幫助的態度有關。我們想知道這種失衡，這種藉由通過火焰而產生的磨難而進行的學習，是否是有有一種價值的，是否有一種方式是我們能夠調節我們的觀念或者回應以及我們的想法以幫助這個過程更為順利地進行。如果確實有這樣一種方式，它是有幫助的嗎？在這樣一種情況中我們能夠做什麼來幫助我們自己呢？

(Carla channeling)

(Carla 傳訊)

We are those of Q"uo. Greetings in the love and in the light of the infinite Creator. How pleased we are that you have called us to your meeting this day. It is a privilege to be asked to share our humble opinions with this circle of seeking and we greet and bless each who has thought this day to seek the truth, for surely there is no greater desire, no better hope than the seeking of that truth which is not transient, for years and millennia pass, yet above all space and time the truth remains perfect, whole and utter. All else, all in manifestation is illusion. But, oh, what an illusion. And into this illusion come entities across the timeless into this particular coordinate system. What unimaginably long journeys has each spark of consciousness traveled and, oh, how long the journey ahead still lies waiting.

我們是 Q"uo。在太一無限造物者的愛與光中致意。我們對於你們呼喚我們來到你們今天的集會是多麼地高興呀。被要求與這個尋求的圈子分享我們的謙遜的觀點，這是一種榮幸，我們向每一位打算在今天去尋求真理的實體致意並祝福它，因為相比尋求那並非虛幻的真理的渴望，沒有更大的渴望和更好的希望了，因為歲歲年年都流逝了，而超越所有的空間和時間，真理依舊是完美的、完整的且絕對的。一切其他的事物，一切在顯化之中的事物都是幻象。但是，哦，這是怎樣一個幻象呀。那些跨越了無盡的時間進入到這個特定的坐標系的實體們來到了這個幻象之中。每一個意識的火花已經旅行過了怎樣難以想像地漫長的旅程呀，哦，仍舊在前方等待著的旅程是怎樣地漫長呀。

You wished this day to ponder ways to deal skillfully with the untoward catalyst of the daily life. May we say that we also work with this catalyst, that higher densities as you call them remain nonetheless the native land of impatience and frustration, for we too seek the truth, and yet that truth recedes in front of us infinitely, so that we always are reaching and never

grasping. Yet we suggest to you that this reaching has independent merit, that is, a merit independent of an outcome.

你們希望在今天去沉思有技巧地與日常生活的麻煩的催化劑打交道的途徑。容我們所，我們同樣也在與這種催化劑一同工作，如你們所稱的更高的密度依舊還是沒有耐心和挫折的故鄉，因為我們同樣在尋求真理，而那個真理在我們面前無境地後退，因此我們一直都是在伸手觸及但永遠無法抓住。而我們向你們建議，這種伸手觸及是擁有不受制約的優點的，也就是一種不受一種結果的制約的優點。

Now, as we share these thoughts may we please ask each to use discrimination as each hears these concepts, for we would not constitute a stumbling block for any. Therefore, if that which we say seems good to you then you are most welcome to these thoughts. If, on the other hand, anything which we say does not ring true then leave that thought behind, for this is not your truth. Always we urge each seeker to safeguard its own powers of discrimination when listening to any opinion, no matter how authoritative it may seem, for truth has two faces. One is hidden, the other is an illusion. You dwell now with an illusion, yet when you leave this illusion, no matter how many truths you can name, yet still the truth itself shall not be in these things, but [merely] the shadow which the truth invisible and eternal creates. Beyond all imagining lies that mystery, that collector of paradoxes, that is the one great original Thought, Love or Logos.

現在，當我們分享這些想法的時候，我們請每一個人都在它聽到這些觀念的時候使用分辨力，因為我們不願意成為為任何人構建一塊絆腳石。因此，如果我們所說的觀念是看起來對你有益處的，那麼你們可以隨意使用這些想法。在另一方面，如果我們所說的任何事情聽起來似乎不是真實的，那麼請將那個想法留在後面，因為這個想法不是你的真理。我們一直都督促每一個尋求者在聆聽任何觀點的時候都去守衛它自己的分辨力的力量，無論它可能看起來多麼有權威，因為真理是擁有兩面的。一面是隱藏著的，另一面是一個幻象，無論你們能夠叫出多少的真理的名字，而真理本身將仍舊不在這些事物之中，這些事物僅僅是不可見且永恆地創造的真理的影子。超越所有的想像，存在著那個奧秘，那個悖論的收集者，它即是那一個偉大的原初的想法，愛或者理則。

Move as we pretend that we are living one of your days. Come with us into your third-density illusion. The morning dawns, and the seeker awakes. Shall I remember the Creator this morning? The day stretches ahead unsullied, pristine, without any flaw apparent to the eye. Those with the orderly minds immediately begin sorting through those duties and chores which are first to do upon the usual long, long list of things to do. A structure begins to take shape within the mind. Then the seeker moves into the quick paced rush of full morning and broad noon and by early afternoon the schedule has been first changed, then changed radically, and then perhaps discarded entirely.

就好像我們假裝我們正活在你們的生活的一個日子中一樣去行動。與我們一起進入到你們的第三密度的幻象之中。清晨破曉了，尋求者醒來了。它將會在這個早晨記得造物者嗎？白晝在前方伸展開來，一塵不染、質樸地且不帶有任何肉眼可見的瑕疵。那些具有有組織的頭腦的人會立刻開始對那個通常是長長的要去做

事情的清單上的首先要去進行的責任和雜務進行排序了。一個構架會開始在頭腦中成形。接下來尋求者會進入到滿滿的早晨和遼闊的中午的快步的匆忙之中，在午後不久之前，日程表就已經第一次被改變了，接下來會劇烈地被改變，接下來也許完全被拋棄了。

Another seeker, one who does not have the orderly mind, awakens in the morning with the dawn. Does it remember the Creator? This entity moves into the day, its mind responsive to that chore and duty that first comes to greet the eye. This entity begins to work with that concern until a second item catches the eye, and for this careless one the day is quickly spent in moving between this and that chore or pleasure doing a little of this and a little of that. 另一個尋求者，一個並不擁有有組織的頭腦的尋求者，它在造成伴隨著曙光醒來。它記得造物者嗎？這個實體進入到一天一種，它的頭腦回應著首先映入眼簾的雜務與責任。這個實體開始在那個關注上進行工作，一直到第二個專案映入眼簾，對於這個漫不經心的人，那一天就在這樣或者那樣的雜務或者在這裏一點點和那裏一點點的快樂之間的移動中很快地度過了。

We say to you that each of these ways is a skillful way to move through the day. The Earthly personality that you are should indeed follow its nature. If one is orderly, then make the list; if one enjoys freedom, seeing it not as chaos but as the liberty to do that which feels right, this entity has at the end of the day completed perhaps the same amount of the orderly one. Yet have they thought of the Creator today?

我們會對你們說，這些途徑中的每一條途徑都是穿越一天的一條有技巧的途徑。你之所是的世俗的人格確實應該跟隨它的本性。如果一個人是有組織的，那麼去建立清單，如果一個人是享受自由的，不要將其視為混亂而將其視為是去做感覺上是合適的事情的自由，這個實體會在一天結束的時候也許已經完成了和那個有組織的實體相同數量的工作了。而它們在今天想到過造物者嗎？

We now ask each to seek within the self. As you awoke, what thought you? Did you think of the Creator first or last or in the middle? You seek skills and resources for learning better to flow with the catalyst as it is presented to you, and there are certainly many ways in which the self may remind the self that it truly wishes to transform its stale, stiff and seemingly deadening over-regularity. Yet, beyond all these skills lies a basic attitude which, once grasped and persistently returned to, shall substantially transform each experience which occurs within the consciousness of the one who remembers. You see, beyond any logical, linear plan for improving the flow of events lies a simple attitude that contains more wisdom than all learning placed together. That wisdom is a point of view which includes as its primary relationship a real, living, conversational relationship with the one infinite Creator.

我們現在請每一個人都在自我內在之中尋求。當你們醒來的時候，你們想到了什麼呢？你們是在一開始，還是在最後，還是在中間想到造物者的呢？為了更好地學習在催化劑被呈現在你面前的時候去與催化劑一同流動，你們尋求技巧與資源，肯定會有很多途徑，通過這些途徑自我可以提醒自我它真正希望去轉變它陳舊的、僵硬的、看起來似乎死氣沉沉的過度的規律性。而在所有這些技巧之外存

在有一種基本的態度，一旦這個態度被掌握了並被堅持不懈地返回到這個態度上，它將會實質性地轉變發生在一個有記憶力的人的意識之中每一個體驗。你看，在超越任何對增強事件的流動的邏輯性、線性的計畫之外存在有一個簡單的態度，它包含了比將所有的學習都放在一起還要更多的智慧。那種智慧將一種與太一無限造物者之間的真實的、活生生的、對話性的關係作為其最主要的關係包含在內了。

The key phrase that addresses the whole ray of questions concerning right use of time, energy and talent, is that which the teacher known to you as Jesus stated: "Not my will, but thine." You see, you and your consciousness are as the tip of a great iceberg. Your self, that profound and illimitable self that you truly are, has only a small amount of selfhood showing. That selfhood is wrapped within your personality, or your ego, if you will. It is not supposed to show, for indeed that true self is to you a goal towards which you strive in consciousness, for when your consciousness is awakened fully, then you shall see that you have held the truth safely within your deep mind all of your existence. Moreover, this silent wisdom, that spark of love within, moves into and transforms pain, suffering, misunderstanding and each and every negative emotion. It is as though the seeker dug within the earth of selfhood, making the garden of self broken [up] into smaller and smaller clumps of self, until the self has become broken up completely and lies ready and fallow for the seeds of new transformation.

解決關於對時間、能量和天賦的正確的使用的問題的全部的輻射的關鍵性的措辭，就是那位你們知曉為耶穌的老師所說的格言，他說：“不是依照我的意志，而是依照你的意志。”你看，你和你的意識就如同一個巨大的冰山的頂端。你的自我，那個你真正之所是的深入且無限的自我，僅僅只將自我屬性的一個很小的部分展現出來了。那種自我屬性是被包裹在你的人格，或者你的小我之中的，如果你願意這樣說的話。它不是打算要顯現的，因為，那個真實的自我對於你而言確實就是你在意識中朝向其努力的一個目標，因為當你的意識完全覺醒的時候，接下來你就將會看到，在你的所有的存在性之中，你已經在你的心智深處安全地掌握了真理了。此外，這種靜默的智慧，那個內在的愛的火花會進入到痛苦、苦難、誤解和每一種負面性的情緒之中，並將其轉化了。這就好像尋求者在自我屬性的土地上挖掘，將自我的等待耕種的土地打碎成為越來越小的自我的結塊，一直到自我已經被完全打碎，並在休耕狀態中為新的轉變的種子做好準備了。

The earth within you, your sticks and stones of expectation, must be broken up so that good seed may be planted in the soil of your lives. This plowing of the self in order to plant new awareness is painful. It feels as though the self were being torn down like an old house, and that old self is being torn down. Yet we have a promise, and that is that that which is being torn down shall seem to you in the future not a self. When service to others is attempted, you serve not only that personality but primarily you serve the Creator self within that is the truth of that entity. Therefore, pour yourselves out in service to others, worrying not whether you have succeeded, but only working toward more purity of desire to serve.

在你內在之中的土地，你的期待的根莖與石塊，都必須被打碎，這樣，有益的種

子就可以被種植在你的生命的土壤之中了。這種為了種植新的認識而對自我的犁地是痛苦的。它感覺就好像自我正在如同一座舊的房屋一樣被推倒，那個就得自我正在被推倒。而我們有一個承諾，那個承諾就是，正在被推倒的事物在未來將會在你看來似乎並不是一個自我。當對他人的服務被嘗試的時候，你不僅僅在服務那個人格，你最主要地是在服務於造物者的自我，在那個造物者的自我內在之中是那個實體的真理了。因此，在對他人的服務中傾注全力，不用去擔憂你是否已經成功了，而僅僅是朝向去服務的渴望的更大的純淨度而工作。

Above all let not your heart be troubled. This is under your conscious control, if you choose to claim the mastery over the self. Work when you can towards that point of balance, within which you are able to see clearly, not removing yourselves from the thick of things, but rather bringing into the thick of things that sacred aspect, that relationship with the Creator within. An attitude is only one word, yet this attitude is the key to the spiritual devotional life, for all things are sacred to the one who has the eyes to see, the ears to hear, and the heart to understand.

最為重要的是，不要讓你的心感到不安。如果你選擇去宣稱那種對自我的掌握的話，這是在你的有意識的控制之下的。當你能夠轉向那個平衡點的時候，進行工作吧，在那個平衡點中你能夠清晰地看到，不是讓你自己去擺脫事物的厚重，而毋寧是去將那個神聖的面向，那種與內在的造物者之間的關係帶入到事物的厚重之中。一個態度僅僅是一個詞語，而這種態度是靈性上的奉獻的生命的關鍵，因為對於一個擁有眼睛去看，擁有耳朵去聽，擁有心去理解的實體，一切事物都是神聖的。

We would continue this channeling through the one known as Jim. We would leave this instrument in love and in light. We are those of Q"uo. 我們會通過叫做 *Jim* 的實體繼續這次傳訊。我們會在愛與光中離開這個器皿。我們是 Q"uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each again in love and in light through this instrument. It is our privilege to be with this group this day and we are most grateful to be invited to enjoin you in your seeking for truth. At this time we would ask if there might be any other queries that those present would have for us.

我是 Q"uo，通過這個器皿在愛與光中再一次向各位致意。我們很榮幸在今天與這個團體在一起，我們對於在你們尋求真理的過程中被邀請加入你們是極為感激的。在此刻，請問那些在場的人是否有任何其他的問題要向我們提出來。

E: I'd like to ask if it is possible to stay with another by leaving this incarnation when they do. E：我想要請問，當人們要離開投生的時候，是否有可能藉由離開這次投生而與另一個人呆在一起呢？

I am Q"uo, and I am aware of your query, my brother. We are aware of many

of your peoples who do this very thing. The process of evolving in mind, in body, and in spirit is a process that is much aided by grouping of entities undertaking this effort together so that there is the sharing of many, many life experiences that together are able to offer the appropriate circumstances for pursuing the balances that each entity is desirous of achieving. It is often helpful for such grouping of entities to exchange the positions within your illusion that have been shared in previous incarnational experiences, so that in one experience there is the assuming of the identity of perhaps a sibling to another, and in a further incarnation, these entities shall perhaps be friends or mates, or be related in another fashion that has meaning to each that is relative to previous experience and also to the present objective of learning.

我是 Q“uo，我理解了你的問題，我的兄弟。我們察覺到你們人群中有很多正在做這件事情的人。在心智中，在身體中，在靈性中的演化的過程是一個會受到一同進行這種努力的實體的團體的極大地幫助的過程，這樣就會有許許多多的生命體驗的分享了，這些生命體驗在一起能夠為追尋每一個實體所渴望去取得的平衡提供適宜的環境。在你的投生中去交換在之前的投生的體驗中已經被分享過的位置，這對於這樣的實體的團體經常會有幫助的，這樣，在一個體驗中你也許會採用另一個人的兄弟姐妹的身份，在一個未來的投生中，這些實體將也許成為朋友或者伴侶，或者通過另一種對每一個人都有意義的方式建立聯繫，這種方式是與之前的體驗有關的，同樣也是與當前的學習的目標有關的。

Indeed, we find that it is more nearly the common case for clans or groups of like-minded entities to move together through the third-density illusion and those which follow it. Oftentimes these groupings will enlarge themselves as further contact is made with other entities that will enhance this process for each grouping. It is well for those entities comprising the groupings to be able to rely upon fellow travelers, shall we say, to provide the appropriate assistance, catalyst, challenges and support for this process of discovering the heart of love within each entity and to enhance the expression of this love in each succeeding incarnation.

確實，我們發現，對於具有相似的心智的實體的部落或者團體而言，幾乎更為普遍性的情況是，這些實體會一同穿越第三密度的幻象以及那些在其後的密度的幻象。時常，這些團體將隨著它們與其他的實體之間建立進一步的接觸而擴展其自身，而其他的實體將會為每一個團體增強這個過程。對於那些組成了團體的實體而言，他們能夠去依賴于，容我們說，同伴的旅行者以提供適當的幫助、催化劑、挑戰以及對這個探索在每一個實體內在之中的愛的核心的過程的支持，並能夠去增強在每一次之後的投生中的這種愛的表達，這是很好的。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

E: No.

E：沒有了。

I am Q“uo. Is there another query at this time?

我是 Q“uo。在此刻有另一個問題嗎？

P: Yes, I would to ask about the point of surrender. How to know when to remain in control and when to surrender?

P：是的。我想要詢問關於臣服的位置。如何知道什麼時候要留在控制位置，什麼時候要去臣服呢？

I am Q"uo, and I am aware of your query, my sister. We feel it is an important point that one be aware that though one might give great value and effort to the quality of control, that it is not possible to retain control in the ultimate sense within your illusion, for there is the necessity to offer oneself to the moment of inspiration. This is to say that surrender in the fullest sense will prove to be a far, far better friend than any ability to control events or entities about one. It is even difficult, my sister to be in control...

我是 Q"uo，我理解了你的問題，我的姐妹。我們感覺到這樣一個要點是一個人要去認識到的，即雖然它可以對於控制的特性賦予巨大的價值和努力，在你們的幻象中在終極的意義上去保持控制是不可能的，因為會有向著啟發的時刻獻出它自己的需要。這就是說，在最完全的意義上，相比任何去控制時間或者在一個人周圍的實體的能力，臣服將會被證明是一個遠遠更好的朋友。我的妹妹，去處于控制地位是極其困難的.....

(Side one of tape ends.)

(磁帶一面結束)

(Jim channeling)

(Jim 傳訊)

I am Q"uo, and am again with this instrument. Again we would thank the one known as P for the assistance with the recording device.

我是 Q"uo，我再一次與這個器皿在一起了。我們會感謝叫做 P 的實體對錄音設備的幫助。

The surrender of the self at each opportunity is far more helpful than attempting control, though we do understand the need to feel that one has a definite effect upon the surroundings and the situations that one finds oneself in. However, it is more helpful to examine and experience the spontaneous responses to each situation, rather than to construct the desired outcome and then attempt to cause the situation to fit into this desired outcome.

讓自我臣服于每一個機會，這是比嘗試去控制遠遠更有幫助的，雖然我們理解那種感覺到一個人已經對於周遭的環境和一個人發現它自己處於其中的情況擁有一種明確的影響的需要。然而，相比去構建被渴望的結果並接著嘗試去使得那個情況符合這種被渴望的結果，去檢查並體驗對於每一個情況的自發性的反應，這是更為有幫助的。

The reason that surrender has far more value to the seeker than does control is that in surrender to the spontaneity of the heart one may get a truer reading, shall we say, as to the true nature of that portion of the self that one

is attempting to balance. As one allows the spontaneity and love within to express itself outwardly to others, one is able to feel and experience a fuller and truer representation of one's position, shall we say, upon any particular point that might be of any importance to the self, this being the greater self or the soul which inserts a personality into each illusion and experience.

相比去控制，臣服對於尋求者是擁有遠遠更大的價值的，這是因為在對於心的自發性的臣服中，一個人可以在關於一個人正在嘗試去平衡的那個自我的部分的真實的特性的方面得到一種更為真實的（容我們說）解讀。當一個人允許在內在之中的自發性和愛向外向其他人表達它自己的時候，它就能夠感覺並體驗到一種更為完整且更為真實的對一個人在任何特定的時刻的（容我們說）位置的描繪（*representation*）了，而這個特定的時刻是可能對自我具有任何的重要性的時刻，這個描繪即那個將一個人格插入到每一個幻象和體驗之中的更大的自我或者靈魂了。

Thus, though each might feel that a certain amount of control is necessary in order to give coherence to one's experience, we would suggest that one always be open to the surrender of the moment as the moment requires. In this way one moves more in harmony with those lessons and balances which are being pursued for the purpose of the evolution.

因此，雖然一個人可能會感覺到，為了在一個人的體驗上取得一致性，一定數量的控制是必不可少的，我們會建議，當那個時刻要求臣服的時候，一個人一直都是向著對那個時刻的臣服開放的。用這種方式，一個人就可以更為協調一致地與那些為了演化的目的而被追尋的課程與平衡一同移動了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

P: No, thank you, Q"uo.

P：沒有了，感謝你們，Q"uo。

I am Q"uo, and I thank you, my sister. Is there another query?

我是 Q,,uo，我感謝你，我的姐妹。有另一個問題嗎？

R: I don't have a question, but I want to thank you for being a source of inspiration to me. Again you did it. R：我沒有一個問題，但是我想要為你們成為我的一個啟發的來源而感謝你們。你們再一次做到了它。

I am Q"uo, and we are grateful to you as well, my brother, for the response to that opinion which we have offered. We are grateful to have been of service and can assure you that you have served us just as certainly. Is there another query at this time?

我是 Q"uo，我們同樣也為你對我們已經提供了的觀點的回應而對你感到感激，我的兄弟。我們對於已經能夠進行服務是感激的，我們能夠向你們保證，你們已經一樣確切地服務了我們。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Q"uo, and as we observe the exhaustion of the queries we shall again ...

我是 Q"uo , 因為我們觀察到問題的耗盡 , 我們將再一次.....

(The last page of the transcript is missing.)

(記錄的最後一頁遺失了。)

November 20, 1994

1994-11-20 投生的療愈

Group question: Realizing that each person comes into an incarnation with sort of a plan of lessons to learn and services to offer, we are wondering if it is possible to do what could be called the “healing of the incarnation,” which would be doing everything that you had planned to do and then going on to “Plan B” since you had accomplished “Plan A.” Is it possible to heal the incarnation to the point that you are able to simply improvise from that point on and put frosting on the cake, shall we say? We would like whatever information you could give us on the healing of the incarnation.

團體問題：當我們意識到每一個人都是帶著某種類型的一個對於要去進行的學習和要去提供的服務的計畫而進入到一次投生之中的，我們想知道，是否有可能去進行被稱之為“對投生的療愈”的事情，也就是去做你已經計畫了要去的每一件事情並接下來繼續進行“B 計畫”，因為你已經完成了“A 計畫了”。有可能從那個位置開始即席創作並，容我們說，將糖霜撒到蛋糕上嗎？在關於對投生的療愈的方面，我們想要你們能夠給予我們的無論什麼資訊。

(Carla channeling)

(Carla 傳訊)

We are those of Q. Greetings in the love and in the light of the one infinite Creator. As always, it is a pleasure and a privilege to speak to you. We thank each for calling us to this circle and ask only that our thoughts be considered. Certainly those that do not seem correct may well be left behind, for our service is to offer our thoughts and our opinions and to do this is truly a pleasure, for it is our way of polarizing at this time.

我們是 Q。在太一無限造物者的愛與光中致意。一如既往，向你們發現是一種快樂和一種榮幸。我們感謝你們每一位呼喚我們來到這個圈子，我們僅僅請求我們的想法被考慮。肯定地，那些看起來似乎是不正確的想法是完全可以被留在後面的，因為我們的服務是提供我們的想法和我們的觀點，進行這個工作真的是一種快樂，因為，在此刻這就是我們極化的方式。

As you speak of healing we feel that you speak of balance. The healing of an incarnation, then, is the genuine crystallization of the fruits of an incarnation at a given point that has created [such] a depth of equanimity within the spirit that it becomes free to create further harmony in ways that, until the incarnation is seen as being in balance, are impossible.

當你們談及療愈的時候，我們感覺到你們談到了平衡，那麼，一次投生的療愈就是一次投生在一個給定的位置上的成果的真正結晶了，這次投生在那個位置上已經創造出了一種在靈性中的如此的平靜的深度，以至於它開始自由地用各種各樣的不可可能的方式來創造出進一步的和諧，一直到那次投生被視為是出於平衡狀態為止。

For instance, if one has created the hoped for actions within an incarnation but has been unable to balance relationships created or taken up again in the

process of offering the service to the creation, there will not be the clarity of perspective necessary in order to effectuate further healing. For many entities, then, the incarnation shall not be healed within the incarnation because there has been created within the seeker no firm rock, depending solely upon the relationship with the Creator, upon which that balance might be viewed clearly. For you see, you cannot precisely cause the self to come into a balanced perspective.

舉個例子，如果一個人已經創造出了對在一次投生中所期待的行動但是尚未能夠在向造物提供服務的過程中平衡再一次被創造出來或者被承擔起來的人際關係的話，為了要使得進一步的療愈實現，就將不會有對所需的觀點的澄清。那麼，對於很多的實體，在投生中投生將不會被療愈，**因為在尋求者內在之中已經有並不堅固的岩石被創造出來了，這完全是取決於與造物者的關係以及那種可以被清晰地觀察的平衡。**因為你看，你無法精確地使得你自己進入到一個平衡的遠景中。

Work in consciousness is work without an object. However, [it is] this work, done in the bits and pieces, which creates the miracle of continuing consensus reality among your people. The confusion which reigns universally within your density is simply too thick to penetrate. The mind attempts to create balance within the self and certainly there is work which the mind can do, and do well, which adds to the balance which may be achieved by a seeker.

在意識中的工作是沒有一個目標的工作。然而，就是這種一點一滴的方式被完成的工作在你們的人群中創造出了持續性的共識性實相的奇跡。在你們的密度中全局性地處於支配地位的混淆單純地是太過於厚重以至於無法刺穿的。心智會創造去在自我之中創造出平衡，這肯定是心智能夠進行的且會做的很好的工作，這種工作增進了可以被一個尋求者取得的平衡。

However, although it feels, when one is ideating and thinking about balance and about healing, that this process should be able to be done mentally, for it is seemingly quite logical, however, this is only apparently so. Deeper and closer to the truth lie ocean depths of bias and prejudice which function subconsciously as a natural portion of the process the spirit is going through within the incarnation, but on the metaphysical or time/space level or dimension. There is no mental access to these subconscious processes which have far more to do with the archetypes of selfhood than with any conscious logical or developed line of reasoning. Therefore, one is relatively helpless to heal one's own incarnation consciously. 然而，當一個人在關於平衡和關於療愈的方面形成觀念並進行思考的時候，雖然感覺起來這個過程應該是能夠在心智上被完成的，因為他看起來似乎是想到有邏輯的，然而，這僅僅是在表面上是這樣的。在更深入且更接近真理的位置存在有如大海一般深的偏向性與偏見，它們是用潛意識的方式作為靈體在投生中，但卻是在形而上學或者時間/空間的層次上或者維度上正在穿越的過程的一個自然而然的而發揮機能的。這些潛意識的進程沒有心智上的入口，相比任何表面意識的邏輯上的或者被發展出來的推理的線路，這些潛意識的進程與自我屬性的原型擁有遠遠更多的聯繫。

However, there is a clear and lucid path towards aiding one's self in the balancing of an incarnation. That way is the way of faith. The most vivid blossoms along that path are those of self-forgiveness, forgiveness of the Creator and forgiveness of all those whom the heart has held in thrall with anger. Once these dusty cobwebs of past negative emotion are swept from that subconscious place then forgiveness may blossom and then the seeker discovers almost by reflex that the circumstances of the incarnation have been transformed. The first few epiphanies or times of transformation within a seeker's experience are those which free portions of the self so that various energies are sequentially set free within the individual, clearing the channel on a higher and higher level.

然而，會有一條清晰而明白無誤的道路是通往在一次投生的平衡的方面幫助一個人自己的。那條道路就是信心的道路。沿著那條道路的最為鮮明的花朵就是那些自我寬恕，對造物者的寬恕和對所有那些其心已經被憤怒所束縛的人們的寬恕的花朵。一旦這些過去的負面情緒的佈滿灰塵的蜘蛛網從那些潛意識的位置被清掃乾淨了，接下來，寬恕就可以綻放，然後，尋求者就會幾乎是條件反射一般地發現，投生的環境已經被轉變過了。在一個尋求者的體驗之中的最初的一些頓悟或者轉變的時刻是那些釋放自我的一些部分的時刻，這樣在個體內在之中的各種各樣的能量就會連續性地被釋放，並同時在一個越來越高的層次上清理出了通道。

Entities who work with healing the incarnation are those which have gone through those times of testing which may be seen to be partial and, therefore, have come to a place where the next time of transformation is that one which was the final transformation within the life or incarnation which has to do with oneself only, and at this time of final transformation, or initiation, the whole self, the whole life becomes soft and malleable, if the seeker is at that time perfectly willing to forgive all.

那些在對投生的療愈上進行工作的實體是那些已經經歷了那些考驗的時刻的實體，那些考驗可以被視為是部分的考驗，這些實體因此已經來到了一個位置，在其中下一個轉變的時間就是在生命中或者投生中僅僅是與它自己有關的最後的轉變的時間了，在這個最後的轉變的時刻，或者啟蒙的時刻，如果那個尋求者在那個時刻完全樂意於去寬恕一切的話，完整的自我，完整的生命變得柔軟而可塑了。

Therefore, the way of faith being followed, in due time the healing of the incarnation becomes a gift given to the self by the subconscious levels of self, aided by what this instrument would call the Holy Spirit and what we often call the higher self.

因此，當信心的道路被追尋的時候，在適當的時刻，對投生的療愈就會成為一份由自我的潛意識的層次給予自我的禮物，這個禮物會受到這個器皿所稱的聖靈和我們經常稱之為高我的幫助。

As the energy is very low in this circle, we shall limit our remarks to these very few, thanking each again for calling us to this circle. We would open the meeting to queries before we leave. And, in pursuit of this, would transfer to the instrument known as Jim. We are those of Q'uo, and leave this instrument

in love and in light. 因為在這個圈子中的能量是非常低的，我們將我們的發言限制到這些非常少的部分了，我們同時再一次感謝各位呼喚我們來到這個圈子。我們會在我們離開之前向提問開放這次集會。為了進行這個工作，我們會轉移到叫做 Jim 的器皿身上。我們是 Q'uo，我們在愛與光中離開這個器皿。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and greet each again in love and in light through this instrument.

May we ask if there are any further queries at this time?

我是 Q'uo，我們在愛與光中通過這個器皿再一次向各位致意。請問在此刻是否有任何進一步的問題呢？

E: I want to know how two people can prepare to leave this incarnation together. I want to know what spiritual preparations two people can make to leave this incarnation together.

E：我想知道，兩個人如何一起準備離開這次投生。我想知道兩個人可以為一同離開這次投生所做的靈性上的準備是什麼。

I am Q'uo, and we are aware of your query, my brother, but as it is one which requires a great deal of consideration in order to answer properly, we may only speak with some notations and thoughts which we hope might be of service to you.

我是 Q'uo，我理解了你的問題，我的兄弟，但是因為它是一個需要大量的考慮以便於適當地回答的問題，我們會藉一些我們希望可能會對你有所服務的注釋與想法來談論。

We do not expect to be thorough in this particular area, for it is the work of each entity within this illusion to progress along a certain path of seeking and of service that has been chosen for its excellence in balancing those weaker areas within the total mind/body/spirit complex of each entity. There are many entities within your illusion who are so well attuned to the mate, shall we say, for want of a better term, that the paths coincide to a large degree and may even end at the same time as each exits the illusion together.

我們並未期待在這個具體的區域中進行詳盡的討論，因為沿著一定的尋求和服務的道路前進，這是每一個實體在這次投生中的工作，每一個實體都是為了對在它的整個的心/身/靈複合體之中那些較為虛弱的區域的平衡的方面的優秀而已經選擇了這條道路。在你們的幻象中會有很多的實體與，容我們說(因為我們想要找一個更好的措辭)，伴侶之間是如此之好地協調一致，以至於它們的道路在一個很大的程度上是一致的，並甚至可能會在相同的時間結束，**如每一個實體是一起存在於幻象之中一樣。**

However, it is more nearly the case for seekers within this illusion to pursue paths that, though they may join for a great portion of the illusion, may also find individual points of departure, for within the larger frame of reference,

looking at this illusion as a small portion of the experience that is available to mind/body/spirit complexes, the actual timing of the departure from the illusion is seen as relatively unimportant, the important portion of the incarnation being those efforts to find the talents which have been inlaid and perhaps hidden, to find those services which are in the provenance of the seeker's abilities and talents, to find those lessons that have been secreted in various latent potentials and meetings with others that are incarnating for the purpose of the meetings and the catalysts that can depend therefrom.

對於在這個幻象中尋求道路的尋求者而言，情況差不多更多地是這樣一種情況，雖然他們可能會在幻象中的一個很大的部分結合在一起，它們同樣也可能會找到個人性的離世的時間，因為在更大的參考系中，這個幻象是被視為是可被心/身/靈複合體所利用的體驗的一個小小的部分，離開這個幻象的實際的時間是被視為是相對不重要的，投生的重要的部分是這樣一些努力，這些努力會去找到那些已經被嵌入，也許是已經被隱藏起來的天賦，去找到那些處於尋求者的能力和天賦的範圍之中的服務，去找到那些已經被藏匿於各種各樣的潛在的可能性以及與其他的實體的會面之中的課程，這些要去會面的其他的實體就是為了這些會面而由此而產生出來的催化劑的目的而投生的。

However, there are many entities who are so well attuned, each to the other, in pairs or in larger numberings, that there is the melding of the seeking and the serving to the degree that the incarnational patterns become more or less congruent, including the departure from the illusion itself.

然而，會有很多如此之好地用配對的方式或者通過更大的數量在相互彼此之間協調一致的實體，以至於尋求和服務會融合到投生的模式會變得或多或少是一致的程度，包括從幻象本身的離開的時間上的一致。

We would recommend to all seekers that in order to make, shall we say, the grand and completed exit, that there be the attempt within each portion of the consciousness to give what can be given, to forgive all, and to seek to learn all that is within the possibility of the incarnation. This is not a simple exercise, for it requires the constant attention and the attending to the moment to the degree that one is fully able to realize the possibilities of each moment in seeking and in serving and in reflection, to learn that which can be crystallized as the seed or fruit of each effort at seeking and at serving.

我們會向所有的尋求者建議，為了要產生出，容我們說，宏大且完整性的死亡，在意識的每一個部分之中都要有去給予能夠被給予的事物的嘗試，去寬恕一切的嘗試，以及去尋求學習在投生的可能性之中的全部的事物的嘗試。這不是一個簡單的實踐，因為它需要持續不斷的留心以及參與到每一刻之中，以至於一個人完全能夠在尋求中、在服務中，在反思中意識到每一個瞬間中的可能性，並能夠學會作為在每一個在尋求和服務的方面的努力的種子或者成果而可以被結晶的事物。

May we ask if there is a more specific avenue that you would wish us to speak upon, my brother?

請問是否有一個你希望我們在其上談論的更為具體的途徑呢，我的兄弟？

E: No, thank you.

E：沒有了，謝謝你們。

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

我是 Q"uo，我們感謝你，我的兄弟。在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Q"uo, and we appreciate your words and your heartfelt gratitude, and are on our equivalent of the little rock as we begin to say our farewells to this group. We realize that there is an energy deficit at this time, for there has been the expenditure of much energy this past—what you would call—week, as many have given the experiences and efforts towards making one from a distance feel at home and feel nurtured. This is a good effort, my friends, and we can recommend to you that you always see each other as the dear friend from afar that appreciates the love and support of its close friends and family. 我是 Q"uo，我們對你們的言語和你們衷心的致謝感到感激，當我們開始向這個團體道別的時候，我們在我們的部分上遇到了小小的障礙。我們意識到在此刻有一種能量的耗盡，因為在過去的——如你們所稱的——這一週之中已經有大量的能量的消耗了，因為很多人已經付出了體驗和努力來讓一個來自遠方的人感覺到自在並感覺到被滋養了。這是一種有益的努力，我的朋友們，我們能夠向你們建議，你們一直都將相互彼此視為來自遠方的親愛的朋友，這個朋友會感激它的親密的友人與家庭的愛與支持的。

Each of you is a portion of a greater family that moves within the illusion at this time, helping those that need help, inspiring those that are weary, and lending assistance to those who walk with difficulty. This is a grand illusion and a grand journey that you are upon, my friends. There are many adventures that await you and many moments that may disappoint you, but you may always take comfort in knowing that the love of the one Creator resides in full in each and but requires the smallest of need or inspiration to be kindled into flame.

你們每個人都是在此刻在這個幻象中移動的一個更加巨大的家庭的一部分，你們每個人都在幫助那些需要幫助的人，鼓舞那些疲倦的人，並向那些在困難中行走的人們伸出援手。這是一個巨大的幻象，這是一場你們走在其上的巨大的旅程，我的朋友們。會有很多的冒險等待著你們，會有很多的時刻會讓你感到沮喪，但是你們可以在知曉太一無限造物者的愛是完整地居住在每一個人內在之中的方面一直都得到安慰，但是這種太一無限造物者的愛卻需要最小的必需品或者啟發來被點燃成為火焰。

We can tell you from our own experience that there is no greater joy than to share the flame of love of the one Creator with those kindred souls that walk with you upon this dusty path. We take great pleasure and feel a great privilege to be some of those who walk with you. There are many, my friends. There are many.

我們能夠根據我們自己的體驗告訴你們，沒有比與那些和你們一起走在這條佈滿灰塵的道路上的相同屬性的靈魂分享太一無限造物者的愛的火焰更加巨大的喜悅了。我們得到了巨大的快樂並感覺到成為那些與你們一同行走的人是一種巨大的榮幸。會有許多人和你們同行。我的朋友們。有許多人與你們同行。

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

在此刻，我們將離開這個團體，我們同時感謝每一位邀請我們的出席。我們是 Q"uo，我們在太一無限造物者的愛與光中離開各位。

November 27, 1994

1994-11-27 百樂餐之合適的職業

Group question: We're going to take pot luck this afternoon. We have no particular question. We'll see what Q"uo has to say from what all the information was that we had to offer beforehand.

團體問題：我們將要在這個下午進行百樂餐。我們沒有特定的問題。我們將看看 Q"uo 對於我們已經提前提供的資訊有什麼要說的事情。

(Carla channeling)

(Carla 傳訊)

We are those of Q"uo. Greetings to each in the love and in the light of the one infinite Creator. It is, as always, a great blessing to be called to this circle of seeking. We bless and thank each who has so desired to seek the truth that this circle has been formed. We especially greet and bless the one known as D, who is new to this particular group. It is a privilege and a pleasure for us to offer our opinions and thoughts. We ask that each seeker evaluate these thoughts for himself, for many are the personal truths within each entity, and that which does not ring true to an individual may easily be left behind. We are not authorities and we are fallible. Therefore, we call each to discriminate for the self.

我們是 Q"uo。在太一無限造物者的愛與光中向各位致意。一如既往，被這個尋求的圈子呼喚是一種極大的祝福。我們祝福並感謝每一個人，你們已經如此渴望尋求真理以至於這個圈子已經被形成了。我們由其感謝並祝福叫做 D 的實體，它是這個特定的團體的新人。提供我們的觀點和想法，這對我們而言是一種榮幸和一種快樂。我們請求每一個尋求者都為他自己評估這些想法，因為很多的想法是在每一個實體內在之中的個人性的真理，請將那些沒有對一個人響起真理的鈴音的事物，它是可以被輕易地留在後面的。我們並不是權威，我們是易於犯錯的。因此，我們呼喚每一個人為自己進行分辨。

We are those which have been known to your people as the Confederation of Planets in the Service of the One Infinite Creator. Our desire and purpose for being within your planes is communication, for there is, shall we say, a great call upon your planet at this time for truth. More and more of your planet's peoples are crying out within, seeking a truth that they cannot find, for all the places which are traditionally considered as sources for spiritual food have, in one way or another, been spoiled and made unpleasant as paths of seeking, and consequently the seeker must seek without the structure created by another and must instead create that structure within which the seeker feels best positioned to accelerate the pace of his own spiritual evolution.

我們是那些屬於被你們的人群知曉為服務於太一無限造物者的星際聯邦的實體。我們在你們的層面中的渴望和目的是進行溝通交流，因為，在此刻在你們的星球上有一種，容我們說，巨大的對真理的呼喚。你們的星球上越來越多的人正在內在之中呼喚，並同時尋求一個它們無法找到的真理，因為在傳統上被認為是靈性的食糧的來源的位置都已經用這樣或者那樣的方式被破壞了，它們作為尋求的道

路不再是令人愉快的了，因此，尋求者必須在沒有被其他人所創造出來的構架的情況下尋求，尋求者作為替代必須創造出那個構架，尋求者在其中會感覺到他在加速他自己的靈性的演化的速度的方面是出於最佳的位置的。

What we have to offer such seekers is at base, as this instrument said earlier, a very, very simple truth. It is in that truth that we greet you, and in that same truth that we leave you each time we visit with your sessions of working. This thought that we bring is a living, creative and vital force which also encompasses the powers of darkness and death. This force, this one great original Thought, this Logos, is Love. Your word "love" does not in any way fulfill a satisfactory position as a symbol for that which we speak of. However, love is the closest which your language has to describe the nature of the Creator. This Love, this Logos, is that which has created all that is.

我們所要提供給這樣的尋求者的事物在根本上，如這個器皿之前說過的一樣，是一個非常非常簡單的真理。我們就是通過那個真理向你們致意的，每一次我們訪問你們的集會的時候，我們是通過那個相同的真理離開你們的。我能帶來的這個想法是一個活生生的，創造性的，有生命力的力量，它同時也包含了黑暗和死亡的力量。這個力量，這一個偉大的原初的想法，這個理則，就是愛。你們的詞語“愛”，作為我們所談及的事物的一個象徵，並沒有用任何方式實現一個令人滿意的位置。無論如何，愛是你們的語言所擁有的在描繪造物者的特性的方面最為接近於的詞語了。這個愛，這個理則，就是已經創造了一切萬有的事物。

In untold amounts of what you call time, each of you has gradually developed as a consciousness, and all that has come before has fallen in such a way that you are experiencing the dance of living, the incarnational experience, together at this precise time and place. Each has walked a crooked path to be in this circle this day. The seeking has largely been isolating, lonely, alienating and difficult. Yet within each seeker's breast, we are quite aware, the hardships have not been counted. The suffering has been accepted, either gladly or with complete resignation.

無盡的數量的在你們所稱的時間中，你們每個人都已經作為一個意識逐漸發展了，所有在之前已經出現的使用都是已經用這樣一種你正在體驗生命的舞蹈，投生性的體驗的方式一起在這個精確的時間和位置掉落下來了。每一個人都已經走過了一條崎嶇的道路才在今天處於這個圈子之中。尋求在很大部分上一直都是隔絕的孤單的、令人疏離的且困難的。而在每一個尋求者的胸膛中，我們相當清楚地察覺到，困難是沒有被考慮的。苦難已經被接受了，要麼是愉快地接受的，要麼是帶著完全的對命運的臣服而接受的。

From this circle each shall again move into what seems to be the ocean without direction. Love creates, love is, and each is that love. Yet, you are that love clothed in flesh. Your heavy, chemical, physical vehicle ensheaths that which is light, created of love in such a way that you may walk about within the illusion that is your third density. You gaze about at your second-density friends—the trees, the birds, the grass—and you can see in these simple things clear and lucid examples of love. The trees offer to the seeker the oxygen which aids that seeker. The seeker itself is offering carbon dioxide to

the trees, a food they need to eat. All within this second density tends toward the perfect order. Not that it is neat or tidy, but that it is in balance.

每一個人都將從這個圈子進入到那個看起來似乎是沒有方向的海洋的地方。愛創造，愛是 (love is)，每一個人都是那個愛。而你是在肉身上穿上了衣服的愛。你的沉重的，化學性的物質性載具將那光之所是的事物放入到套子中，並用這樣一種你可以在你們的第三密度的幻象中四處行走的方式創造出了愛。你注視著你的第二密度的朋友們——樹木、鳥和草——你能夠在這些簡單的事物中看到愛的清晰而清楚的範例。樹木向尋求者提供了幫助那個尋求者的氧氣。尋求者自己正在向樹木提供二氧化碳，這是一種樹木需要吃的食物。所有在這個第二密度之中的存有都傾向於完美的秩序。這並不是說它是整潔的或者是整齊的，而是說它是處於平衡狀態的。

Now, you exist within the sheathing of your physical body, a flower opening toward the sun. You came into incarnation from the seed and as you blossom, so shall you surely perish from this illusion. And that which was earth shall again become earth. Yet the spirit within flies free, both within incarnation and on each side of that parentheses in eternity which is your lifetime.

現在，你存在於你的物質性身體的保護套中，你是一朵向著太陽開放的花朵。你從種子進入到投生之中，當你綻放的時候，你將肯定會從這個幻象死亡。曾經是泥土的事物將再一次成為泥土。而在內在之中的靈性會同時在投生之中和在那個在永生中的圓括弧的每一面上自由地飛翔。

And if you are creatures of love and light, then what shall you do to fulfill the truth of your being? This instrument has worked for the last several of your years to bring itself into the physical condition necessary that it may do physical work within this incarnation. The hunger within, that desire which controls, was that which it was taught, that which the culture teaches: to become worthy is to work. Many among your peoples are moved into the situation of labor not simply for that which is salary, but also to fulfill the desire to seem to be worthy, busy and productive. We have been glad to see this instrument moving towards a more natural attitude towards right vocation.

如果你是愛和光的造物，那麼，你將做什麼事情來實現你的存在的真理呢？這個器皿已經在最近的數年時間進行了工作來將它自己帶入到必要的身體條件中，這樣它就可以在這次投生中進行物質性的工作了。這個器皿被教導的事情是，內在的饑渴，對渴望的掌控，而文化所教導的事物是：要變得有價值就是要去工作。在你們的人群中有很多人進入到了辛苦勞作的情境並不是單純地為了工資，同樣也是為了去滿足看起來似乎是有價值的、忙碌的、富有成效的渴望。我們對於看到這個器皿正在向著一種對於合適的職業的更為自然的態度移動而感到高興。

Each within this circle searches for that right vocation, but we say to you, and we know this is not at all original, that the first vocation of each of you, by your very nature, is the vocation of living a life of devotion and faith. In this way, the deepest portion of your true nature is also the basic portion of the outer experience. When this attitude of mind, this bias or prejudice, shall we say, is realized within as a true desire, that which is within you of love has, for the first time, a voice. That voice is a voice which speaks in silence.

在這個圈子中的每一個人都在尋求適當的職業，但是我們對你們說，我們知道這一點完全不是原創的，你們每個人的第一位的職業，藉由你的本性，就是活出一次奉獻和信心的生命的職業。用這種方式，你的本性的最深的部分同樣也是外在的體驗的基本的部分了。當這種性質的態度，這種偏向性或者，容我們說，偏見，作為一種真實的渴望在內在之中被領悟到的時候，在你內在之中的愛，就第一次擁有了一個聲音了。那個聲音是一個在靜默中發言的聲音。

Consequently, we encourage each seeker to devise for itself that ritual or period of time which feels most appropriate to each individual seeker for a spiritual practice. We always encourage each to include in that practice a period of silent meditation. If this can be done daily, we encourage each to make that commitment, and turn each diurnal period to that silence within, for within the heart of self, within that vast creation which lies within your consciousness, there is a holy of holies, and within that room waits the Creator. The door is guarded and locked against intruders, and yes, you yourself are an intruder to yourself if you attempt to storm that door, to wring something out of truth. The key to that door is silent meditation. It may take five minutes, it may take years. However, there comes the time when the seeker knows that the door has been opened, for within that entity the incarnational experience becomes transformed.

因此，我們鼓勵每一個尋求者都為它自己創造出那種對於每一個個體的尋求者而言感覺起來最為合適的儀式或者時段以供一種靈性上的練習使用。我們一直都鼓勵每一個人那將都將一個靜默冥想的時間包含在那個練習之中。如果這個練習能夠每天都被進行，我們鼓勵每一個人做出那個許諾，並將每一個晝夜都轉向那種內在之中的靜默，因為在自我的核心之中，在那個存在於你的意識內在之中的巨大的造物之中，有一個聖中至聖，造物者就在那個房間中等待著。大門是被守衛著的並鎖著以防止侵入者的，是的，你自己就是你自己的侵入者，如果你嘗試去衝擊那扇大門，嘗試去從真理中榨出某個東西的話。那扇大門的鑰匙是靜默冥想。它可能要花五分鐘，它可能要花數年時間。然而，會有那個尋求者知曉那扇門已經被打開了的時間，因為在那個實體內在之中投生性的體驗已經被轉變了。

Within this transformation lies a tremendous degree of surrender, and because this surrendering feels like dying, the path of the seeker is often perceived by the self as difficult, painful and awkward. However, we encourage each to consider that there is a natural tendency to resist change. Within each cell of the body and brain there is a tendency towards holding on to the status quo. The spiritually directed life lacks not in joy, however, it does increase suffering as it increases the rate of change within the entity.

在這種轉變的內在之中存在有一種驚人的程度的臣服，因為這種臣服感覺起來就好像是死亡一樣，尋求者的道路經常會被自我感覺到是困難的、痛苦的、麻煩的。然而，我們鼓勵每一個人考慮，會有一種去抵制改變的自然的傾向。在每一個身體的細胞中，在大腦中會有一種朝向對維持現狀的緊握不放傾向性。用靈性的方式被指引的生命是不會缺少喜悅的，然而，它確實會在它增加在實體內在之中的改變的速度過程中增加苦難。

Consequently, we ask each who wishes to know the truth, wishes to find true vocation, wishes to truly serve, to gaze unblinking at the cost of walking this dusty seeker's path, for it shall cost all that you are and all that you have to become that truth which you are seeking. We say to you that as far as we know you cannot know the truth; you can only become true.

因此，我們請你們每一個希望去知曉真理，希望找到真正的職業，希望真正地進行服務的實體，都目不轉睛地注視著走這條佈滿灰塵的尋求者的道路的代價，因為要成為你正在尋求的真理，它將要花費所有你之所是 and 所有你所擁有的事物。我們對你們說，就我們所知曉的範圍，你是無法知曉真理的，你僅僅能夠成為真實的。

As each hews as best as he can to the seeking of that one great original Thought, we ask each to realize that each may teach each, each may support and encourage each other. Truly, the seeker's path is lonely. The hard choices made must be made alone. Yet, how much empowering strength does the fellow traveler give the weary pilgrim?

當每一個人都盡其所能地去堅持對那一個偉大的原初的想法的尋求的時候，我們請每一個人都意識到，每一個人都可以教導彼此，每一個人都可以支持與鼓勵彼此。真的，尋求者的道路是孤單的。被做出的艱難的選擇必須獨自做出。而同伴的旅行者給與了那個疲倦的朝聖者多少令人賦能的力量呢？

You each have chosen to be seeking within this incarnation. A destiny awaits you. Your choice of how to fulfill it is always your own, and upon that fathomless, directionless sea of consciousness there remains much confusion. Yet, the love within others shines to light your way, and the light which moves through you from the infinite One is a lighthouse to others. Your being, your essential self, is your main service to the one Creator and to all of those upon your planet.

你們每個人都已經選擇去成為在這次投生中的尋求了。一個命運等待著你。你對於如何去實踐這個命運的選擇一直都是你自己的選擇，在那個深不可測、沒有方向的意識的海洋的上，依舊存在有大量的混淆。而在其他人內在之中的愛會閃耀來照亮你的道路，那源自於無限太一併流經你的光是一個對其他人的燈塔。你的存有，你的實質性的自我，是你對太一造物者，對在你們的星球上的所有人的主要的服務。

As you enter this silence again and again, as you seek and seek again, you hollow out within yourself an ever smoother channel for light, for love, for the Creator, so that what is seen is not you but the Creator which shines through, and when those moments occur in which the self realizes that it has been that lighthouse, then indeed does that entity finally feel the joy of right vocation.

當你一次又一次地進入到靜默的時候，當你尋求並再次尋求的時候，你在你自己內在之中清理出了一個越來越光滑，供光，供愛，供造物者使用的管道，因此，在那些自我在其中領悟到它已經成為了燈塔的時刻出現的時候，接下來，按個實體確實會最終感覺到合適的職業的喜悅了。

You dwell in a sea of confusion, whose chief characteristics are distraction and

sorrow. Yet overarching all the tawdry precincts of your Earth world lie shining—we find we do not have this word within this instrument's vocabulary, so we shall remake our sentence. This instrument is thanking us for doing that. Know that that which overarches your world is more deeply true than that illusion which you now perceive with your senses. We would indeed liken the truth which overarches and surrounds your illusion to that program within a computer which controls programs which are subprograms to it.

你居住在一個混淆的海洋中，這個海洋的主要的特性就是分心和憂傷。而從底部支撐著你們的地球的世界的所有的世俗的範圍的事物正在閃耀著——我們在這個器皿的辭彙表中找到這個詞語，因此，我們將重新組織我們的句子。這個器皿正在為我們那樣做而感謝我們。請知曉那個從底部支撐你們的世界的事物是要比你們用你們的感官現在所感覺到的幻象要擁有遠遠更深的真實性的。我們確實會將那個支持並包圍你們的幻象的真理比作在一台電腦中的程式，而這個程式控制它的副程式。

There is within the deep mind of each of you an archetypal self which often is objectified by your people as the Holy Spirit, or the guide, or the inner teacher. There are many names for this source of wisdom and compassion. When a seeker is able to access this program, then it may do much good work in reordering the priorities with which sense impressions are received. So when there is that time in which the seeker enters meditation and listens to that silent voice within, much is occurring which acts as does yeast within the life experience. Small though that yeast may be within, shall we say, the loaf of life, yet it does create a complete transformation of the dough, and you too are made of a malleable material, which can indeed become [instinct] and honeycombed with life and light.

在你們每一個人的心智深處有一個原型的自我，它經常被你們的人群客體化為聖靈、指導靈或者內在的導師。這個智慧和慈悲的源頭有很多的名字。當一個尋求者能夠讀取這個程式的時候，接下來它就可以在對感官的印象藉由其被接收到的優先順序進行重新排序的方面大量有益的工作了。因此，當尋求者有時間在其中進入到冥想並聆聽內在的靜默的聲音的時候，大量的事情就會如同在生命體驗中的酵母一樣地出現了。那在內在之中的酵母可能是微小的，你同樣是由可延展的材料所組成的，這種材料確實是能夠被生命與光所充滿且滲透到各個部分之中的。

At this time, having given all of these thoughts to you, we shall transfer to the instrument known as Jim, to continue this contact. We are those of Q"uo, and leave this instrument in love and in light.

在此刻，我們已經將所有這些想法都給予你們了，我們將轉移到叫做 *Jim* 的器皿以繼續這次接觸。我們是 Q"uo，我們在愛與光中離開這個器皿。

(Jim channeling)

(*Jim* 傳訊)

I am Q"uo, and greet each again in love and in light through this instrument. At this time we would ask if there might be any further queries which those present may have for us. Is there a query at this time?

我是 Q„uo，通過這個器皿再一次在愛與光中致意。在此刻我們會請問在場的人是否有要向我們提出的任何進一步的問題。在此刻有一個問題嗎？

Questioner: How does a human break through the wall of fear that we all have in order to do new things? The wall of fear which demands security, false security, since human life is so fragile anyway?

提問者：一個人如何才能突破我們全都擁有的恐懼的牆壁以便於做新的事情呢？那個恐懼的牆壁需要安全，虛假的安全，因為人類的生命是如此地脆弱嗎？

I am Q"uo, and am aware of your query, my brother. We find that much of the existence which your peoples experience, especially at this time in your cultural evolution, is filled with fear of one kind or another. This fear, as you have described it, is that which keeps the mind and the spirit confined in smaller quarters than are normal to these complexes when they are fully functioning. The fear that each entity feels within the life pattern may be likened unto the weight that one who builds the muscles of the physical vehicle would lift in order to strengthen those muscles. One may see this fear as a kind of barrier that increases the value of free choice and action as it is attempted by those who choose to either ignore the fear and go forward, or to accept the fear and to work with it nevertheless.

我是 Q"uo，我理解了你的問題，我的兄弟。我們發現你們的人群所體驗到的大量的存在性，是被這樣或者那樣的恐懼所充滿的，尤其是你們的文化變革中的這個時候。這種恐懼，如你們對它的描述一樣，是將心智和靈性局限在比這些複合體在它們充分運轉的時候正常的範圍更小的範圍中。每一個實體在生命模式中感覺到的恐懼可以被比作是一個鍛煉物質性載具的肌肉的人為了強化那些肌肉會舉起的重量。一個人可以將這種恐懼視為是一種類型的障礙物，當它被那些要麼選擇去去忽略恐懼並前進，要麼選擇去接受恐懼並與之一同工作的人所嘗試的時候，它會增加自由選擇和行動的價值。

It is a basic human quality that is derived from the fight or flight mechanism, as we observe your peoples to have called it, and it has its effect in each entity"s life, for there is much of your existence that is comprised of building a safe surrounding in which one may move quietly, without the bother of fear. To break forth into that which lies beyond the safe environment is the challenge of each entity in each daily round of activities. However, we find there are many who choose not to accept such a challenge, and choose rather to remain within the safe confines so constructed for the safety.

一種基本的人類的特性是源自於鬥爭或者鬥爭的機制的，如我們觀察你們的人群對它的稱呼一樣，它在每一個實體的生命中都擁有它的影響，因為在你們的體驗中有大量的部分是由構建一種安全的周遭環境所組成的，在這樣一種安全的環境中，一個人就可以安靜地前進而不用受到恐懼的騷擾了。去突破進入到那存在于安全環境之外的環境中是每一個實體在每一天的日常活動中的挑戰。然而，我們發現會有很多人選擇不去接受這樣一種挑戰，而毋寧是選擇去留在那個為了安全而被構建起來的安全的邊界之中。

This is acceptable to each entity insofar as this is necessary for a certain

portion of time, until what we may call a ripening within the entity occurs. This ripening may have as its potentiator—may have as its potentiator any of a number of sources, be they curiosity, boredom, fearlessness, the desire for more or whatever may be the stimulus that provokes or pushes the entity forward. We observe that this quality of breaking forth is that which must come from within each entity's existence, though it may be in some cases inspired by another. Yet each must for the self decide to take a chance to surrender the description of the safe environment, to surrender the self to the unknown, to give of the self to a higher principle that will offer an avenue of expansion of that concept of the self which one has held dearly for so long.

一直到我們所稱的在實體內在之中的一種成熟出現之前，一定數量的時間是不可避免的，在這個範圍內，對於每一個實體而言，這種留在安全之中的選擇都是可以接受的。這種成熟可能會將多個的源頭中的任何一個作為它的賦能者，它們可能是好奇心、無聊、無懼、對更多的事物的渴望，或者無論什麼可以成為激發或者推動實體先前的刺激物的事物。我們觀察到這種突破的特性是必然會在每一個實體的存在性之中出現的事物，雖然在一些情況中它可能是被另一個人所啟發的。而每一個人都必須為自己做出決定去利用一個機會來放棄對安全的環境的描繪，讓自我臣服於未知，並將自己奉獻給一個更高的原則，那個更高的原則將會提供一條對一個人已經心愛地緊握了如此長時間的自我的觀念進行拓展的途徑。

This decision, this movement towards breaking the boundaries of fear, is that necessary ingredient that will allow the doughty seeker to go forth regardless of fears, in spite of that which has held one in place for as long as one has been held. Thus, it is a decision made by the entity itself to try that which has not been tried and to venture forth, to accept whatever comes, to see that the environment is that which responds to fearlessness, shall we say. That as one does go forth, there is a kind of momentum of exploration that tends to align the experiences awaiting one in such a fashion as to offer to the seeker those treasures and fruits of the journey as one can only begin to imagine before the making the first step. Thus, there must be a willingness to be foolish, shall we say, a willingness to surrender, and a certain spark of adventure that takes one out of one's ordinary self.

這個決定，這個向著衝破恐懼的邊界的行動，是允許勇敢的尋求者無視恐懼，不顧那個已經將一個人固定在一個位置上有盡可能長的時間的事物而前進的必不可少的要素。因此，去嘗試尚未被嘗試過的事物並冒險前進，接受出現的無論什麼事物，並理解那個環境就是要，容我們說，無懼地回應的事物，這是一個由實體自己做出的決定。當一個人確實前進的時候，會有一種類型的探索的動量會傾向於用這樣一種方式將等待著的體驗排成一行，這種方式會當尋求者僅僅能夠開始在走出第一步之前就去想像的時候就向尋求者提供那些旅程上的珍寶和果實。因此，必須要有成為，容我們說，傻瓜的樂意，必須要有一種去臣服的樂意，一定的將一個人帶出它的平凡的自我的冒險的火花。

The timing for such experience is that which is the mystery of being for each, for one cannot push forever against the river. One cannot speed the process for another or for the self. One can only intend, and attempt, and try, and go

forth with as much faith in the process and in the self as possible. And add to the faith the will to persevere against the disturbances and distractions that hinder such efforts.

這樣的體驗的時間選擇對於每一個人而言都是存有的神秘，因為一個人是無法永遠地對抗河流的。一個人無法為另一個人或者為自己加快進程的速度。一個人僅僅能夠打算、嘗試、努力並帶著盡可能多的對過程和對自我的信心前進。堅持不懈地克服那些妨礙這樣的努力的干擾物和分心物，將這種意志添加到那個信心之上。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

Questioner: No.

提問者：沒有。

I am Q"uo. Is there another query at this time?

我是 Q"uo。在此刻有另一個問題嗎？

Questioner: Yes, I have a question. Would you please comment on the use of sexual energy for a spiritual seeker, by oneself or with a partner?

提問者：是的，我有一個問題。請你們對於對一個靈性上的尋求者使用性能量進行評論，無論是獨自一人使用，還是與一個伴侶一起使用。

I am Q"uo, and am aware of your query, my sister. We must preface our response with the notation that this is a large field of inquiry, and we can only make the barest beginning for an answer at this time. However, we may suggest that the sexual energy exchanges between the mated pair are one of the most powerful means of advancing the spiritual journey that is known to your peoples, for as each seeker is able to clear each ascending center or chakra of energy, there is therein released the energy that has been holding the consciousness in a certain place, and this freed energy then can allow each seeker to move the level and quality of perceptions higher and higher within the centers of energy until each is able, either individually or together, to move into the brow center, the indigo ray as we have heard it described by this group, and is able to experience the one Creator in full and without distortion.

我是 Q"uo，我理解了你的問題，我的姐妹。我們必須在我們的回應之前做出這樣一個說明，這是一個巨大的詢問的領域，我們僅僅能夠在此刻對於為一個答案產生出一個勉強的開始。然而，我們會建議在伴侶之間的性能量交換是增進你們的人群所知曉的靈性上的旅程的最為強有力的途徑，因為當每一個尋求者能夠清理每一個上行的中心或者能量的脈輪的時候，在其中就會有對已經在一定的位置上一一直都佔據了意識的能量的釋放，這種被釋放的能量接下來就能夠允許每一個尋求者將感知的層次和品質在能量中心移動到越來越高的位置，一直到每一個人都能夠，要麼是用個人的方式，要麼是在一起，移動進入到眉部的中心，如我們已經聽到這個團體所描述為的靛藍色的光芒之中，並能夠用完整且無扭曲的方式體驗到太一造物者為止。

This holy experience has been called by many names in various of your peoples' cultures: the enlightenment experience, the samadhi, the [akensho], the nirvana, etc. The overall effect of the sexual energy transfers is to so align the energy centers of each entity as to create an harmonic resonance between them that serves as a kind of generator of energy that pulses one forward so that the physical orgasm that is experienced then releases the mental orgasm, which then frees the spirit to serve as a shuttle and a connector to the experience of the one Creator.

這種神聖的體驗已經在你們的人群的各種各樣的文化中用很多種名字被稱呼過了：覺醒的體驗，三昧境界 (*samadhi*)，小宇宙 (*akensho*)，涅槃 (*nirvana*) 等等。性能量轉移的總體性的效果是通過在實體之間創造出一種和諧的共鳴的方式將每一個實體的能量中心對齊，以至於被體驗到的肉體上的高潮接下來就會釋放出心智上的高潮，這種心智上的高潮接下來就會讓靈性獲得自由以用作與對太一造物者的體驗的一個運輸器或者一個連接物了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Questioner: No, thank you.

提問者：沒有，謝謝你們。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

(Tape ends.)

(磁帶結束。)

December 11, 1994

1994-12-11 鏡射效應與自我評判

Group question: The question this afternoon has to do with the so-called mirroring effect, where if you notice a feature, characteristic or behavior of another person that you do not like and you dislike the person for that behavior, what really is happening is that you are disliking some behavior or portion of yourself that is reflected back to you in the other person's behavior. This could be an indication to you of an area where you have some work to do in acceptance of yourself, and what we are wondering is as you are more and more able to accept yourself for various types of previously unacceptable behavior that you have seen in yourself and in others, do you then begin to see others and the rest of the world and are able to accept yourself and others more easily. But is there a point beyond which you are observing correctly and the behavior is truly repugnant or that which deserves criticism and stands objectively by itself? How does one look at the self with this mirroring effect in mind when determining what is acceptable and what is not? We would appreciate any information that you could give us on this mirroring effect.

團體問題：今天下午的問題是與所謂的鏡射效應有關的，在鏡射效應中，如果你注意到了另一個人的一個你不喜歡的特性，特徵或者行為舉止，你因為那個行為舉止而不喜歡那個人，真正正在發生的事情是，你是不喜歡你自己的某個行為舉止或者你自己的某個部分，它在其他人的行為舉止中被反射到你身上了。這可以成為對你的一個在其中你在接納你自己的方面有一些工作要去做區域的指示，我們想知道的事情是，當你越來越能夠因為之前各種各樣類型的在你自己和在其他人身上已經看到的無法接受的行為舉止而接受你自己的時候，你接下來就會開始看到其他人和世界的其他部分，並能夠更為容易地接受你自己和其他人呢。但是，在那個你正在正確地觀察以及行為舉止真的是令人厭惡，或者那個應該受到批評並在客觀上被它自己所支持的事物的位置之外有一個位置嗎？一個人如何在決定什麼事情是可以接受而什麼事情是不可以接受的時候藉由這種在頭腦中的鏡射效應來檢查自己呢？我們會感激你們在這個鏡射效應的方面所能夠提供我我們的任何的資訊。

(Carla channeling)

(Carla 傳訊)

We are known to you as Q'uo. Greetings and blessings to each in the love and in the light of the one infinite Creator. We are most honored and privileged to be called to speak with this circle. We thank you for the beauty of your vibrations, for the dedication of yourselves to service and seeking the truth. We thank you most of all because we are those who have offered themselves in service by this communication as those upon your sphere begin more and more to awaken and find the heart hungry for truth and wholeness in a broken world, in a crumbling religious group of systems, in a fragmenting cultural nexus. We join many other energies and essences in our concern for your people, for there is an agony of the spirit that moves outward from those

who are seeking, as do the ripples of the wave moving in time from one continent to another. So these ripples of distress came to our ears and we responded with this effort at continued communication through instruments such as this one.

我們是你們知曉的 Q'uo 原則。在太一無限造物者的愛與光中向各位致意。我們極對於被呼喚來與這個圈子談話感到極其的榮耀與榮幸。我們為你們的振動的美麗，為你們自己對服務和對尋求真理的奉獻而感謝你們。我們感謝你們最主要是因為隨著那些在你們的星球上的人開始越來越多地覺醒，在一個破碎的世界中，在一個崩潰的宗教團體的體系中，在一個支離破碎的文化性的接連中找到心對真理和完整性的饑渴的，我們是那些藉由這種交流來在服務中提供我們自己的實體。在我們對於你們的人群的關注中，我們加入到很多其他的能量與實質之中，因為有一種靈性上苦悶從那些正在尋求的人們身上向外流出，就好像經過一段時間以後從一個大陸流向另一個大陸的波浪的漣漪一樣。這些苦悶的漣漪一樣地傳到我們的耳朵中，我們藉由這種通過諸如這個器皿之類的器皿進行的持續不斷的溝通交流的努力來進行回應。

We have only one truth to offer, one thought. All the rest is embellishment and various ways of discussing that thought and its implications. This thought is that which is a Logos, a Thought so creative and so primary that it forms that which is both Creator and created. That one great original Thought is Love. Within the system of organized religion that you call Christianity there are the words, "In the beginning was the Word." This is the Word of which we speak. That word that created all was and is and shall be love, yet love as you understand it is most pale and weak compared to that vital love which both creates and destroys.

我們所要給予的僅僅只有一個真理，一個想法。所有其他的都是對那個想法及其推論的裝飾以及各種各樣的討論的途徑。這個想法是就是一個原則，這是一個如此有創造力，如此基本性的想法以至於它同時形成了造物者和被造物之所是的事物。那一個偉大的原初的想法就是愛。在你們稱之為基督教的有組織的宗教信仰的系統中，會這樣的言語，"太初有道。"這就是我們所談及的道（Word）了。那個創造了萬物的道，過去、現在和未來，都是愛，而你們所理解的愛相比那同時創造和毀滅的有生命力的愛是極其蒼白而虛弱的。

Within this love are all things visible and invisible. Each consciousness listening to these words is a complex which is love and which manifests in various forms of love. Many are the distortions of that love, yet the energy within them, no matter how great the distortion, is that of love. Often in the attempts to progress either emotionally, mentally, physically or spiritually various things are attempted, tested and tried to see whether they be resources or be found wanting. And so as the seeking soul moves through the moment by moment living out of that love which is all that there is, many structures are tried within which the experience of living makes more sense.

在這種愛之中是一切可見和不可見的事物。每一個聆聽這些言語的意思都是一個愛和用愛的各種各樣的形式顯化物的複合體，而在它們內在之中的能量，無論扭曲怎樣地巨大，都是愛之所是的扭曲。無論是在情緒上、心智上，身體上或者在靈性上去發展的嘗試中，時常會有各種各樣的事情被嘗試、被實驗並被考驗以

弄明白它們是否是資源，或者是想要的事物。因此，隨著尋求的靈魂在每時每刻穿越那源自於從一切萬有之所是的愛的生活，很多的構架都被考驗了，在其中生活的體驗變得更有道理了。

The query this evening concerns one such structure. Within this structure which is not original to us but [is] an amiable portion of the perennial philosophy [that] that which meets the physical senses is to be seen as the reflection of self, your medical doctors consider that various people are seen by the self to be, as the one known as Jim said in his query, projecting onto others that which is actually within. This can be taken too far quite handily, and we would suggest a tempering of the ease with which generalities are made, for indeed all possible actions, motives and ideas whatsoever are a portion of each consciousness which hears these words. All things are one. The self seems to be separate and seems to have a certain personality. This is largely an illusion, the illusion having been created so that the consciousnesses within it could do work and thereby progress spiritually. Within this illusion other entities shall almost always seem to be other, for it is only within the intimacy of intense catalyst, the love-making or the shared creative experience or the laughter that ends in tears, that hearts become so close as to perceive their actual unity, one with the other.

今天晚上的問題就涉及到一個這樣的構架。在這個對我們而言並非新奇但是卻是長青哲學（*perennial philosophy*）的一個動人的部分的構架中，身體的感官所遭遇到事物被視為是自我的映射，你們的心理醫生會認為，被自我看到的各種各樣的人，如叫做 *Jim* 的實體在他的問題中所說的一樣，實際上是在內在之中的事物在其他人身上的投射。這一點可以相當便利地在過於遙遠的地方被使用，我們建議，會有一種誘惑去輕而易舉地進行概論，因為確實所有可能的行為、動機以及無論什麼樣的觀點，都是每一個聽到了這些言語的意識的一部分。萬物都是一體的。自我看起來似乎是分辨的，看起來似乎是擁有一定的人格。這在很大部分是一個幻象，已經被創造出來以便於在其中的意思能夠進行工作並由此在靈性上發展的幻象。在這個幻象中其他的實體將幾乎一直看起來似乎是其他人，因為，僅僅是在這種沉重的催化劑的親近之中，產生愛的或者被分享的創造性的體驗或者笑聲會在淚水中結束，以至於心靈會在感覺到他們與相互彼此之間的實際上的一體性的方面變得如此的封閉了。

It is not necessary for progressing spiritually that there be the continual focus upon the judgment of how the self is doing, and we find in the attitude of seeing all that comes before one as the mirror that generalization which has moved beyond its heart into that rarefied area which logicians are pleased with but the heart does not find useful.

會有持續不斷的對自我做事情的方式進行評判的聚焦，對於靈性上的發展而言，這種聚焦並不是必不可少的，我們會在將所有出現在一個人面前的事物都視為鏡子的態度中會發現那種概論，這種概論超出了它的核心並進入到了那個被稀釋過的區域中，這個區域是邏輯學家很對其感到高興而心卻不會發現有用處的。

Let us redirect our thoughts to see where this mirroring effect might be the best tool to use for the aid of the self. In the working of self with self it is

frequently useful to take that which sticks within the mind like a burr, that which will not stop bothering the mind, and examine it. Gaze at it as if it were a mineral mined out of your soil to be gazed at and evaluated for its purity, its type of mineral, and so forth. Just this kind of eye may see a fairly accurate version of that mirroring effect if the mirror is not seen to be too large.

讓我們對我們的想法重新定向來看看，這種鏡射效應在什麼位置上可能會成為在幫助自我的方面起作用的最佳的工具。在自我與自我的工作中，將在心智之中伸出來的事物用作類似一個芒刺的事物，它將一直不停地打擾頭腦並檢查它，這頻繁地是會有用處的。注視它就好像它是一種類型的礦石以及諸如此類的事物。就是這種類型的眼睛可以看到那種鏡射效應的一個相當準確的版本了，如果那面鏡子沒有被看到是過於巨大的話。

In other words, when there is an entity which has, over a period of time, continually created aggravation as catalyst for you then it is well to gaze at that feeling complex regarding that entity with the eye to see where the true source of pain and fear is that is creating the need within to make the separating judgment, for one cannot truly judge another or the self. However, it is a portion of the seeker's life work to attempt to discriminate for the self, avoiding judgment in the pejorative sense if possible, but focusing carefully to attempt to draw the inner picture which has the least distortion in it. However, when one experiences the reactions within to that which a stranger or a passerby might do one is doing work where there is no work to do. For the truth, whatever that mysterious word is, is not within the chances of desire-driven destiny.

換句話說，當有一個實體已經在一段時間中持續不斷地創造出了惱怒作為供你使用的催化劑的時候，接下來，去注視關於那個實體的感覺的複合體，並同時著眼於看到真實的痛苦和恐懼的來源的位置就是那正在內在創造出去做出分離性的評判的需要的位置，這是很好的，因為一個人無法真正地評判另一個人或者評判自己。然而，尋求真的生命的工作的一部分就是去嘗試為自我進行分辨，同時避免用帶有輕蔑的方式來評判，如果這是有可能的話，而卻小心謹慎地聚焦於描繪內在的在其上擁有最小的扭曲的圖畫的嘗試。然而，當一個人在內在之中對於一個陌生人或者一個過路人可能會做的事情體驗到反應的時候，它就正在沒有工作去做的位置進行工作了。因為，真理，無論那個神秘的詞語是什麼，都不是位於由渴望驅動的命運的偶然性之中的。

We attempt to give this instrument a concept which it is having difficulty putting into words. If you may allow us a pause. We are those of Q'uo. 我們嘗試去給予這個器皿一個很難用言語表達出來的觀念。如果你們可以允許我們進行一次暫停的話。我們是 Q'uo。

(Pause)

(暫停)

We show this instrument a bright and shining hall. The aspect of this hall is grand and mirrors line both sides and both ends. Into this stage in the dress of the costume ball walk ladies and gentlemen in their finery. The

conversation is brilliant. The lights glitter, and images repeat themselves endlessly, depending upon this location within this hall of mirrors upon which one stands. Where lies the truth in this gathering? In the flat images within the mirror? In the conversation? In the clothing so grand and lovely? We suggest a turning from all mirrors that seem to reflect and let the discrimination within you choose that time in which you shall invoke the simile or the parable of the mirror.

我們向這個器皿顯示了一個明亮且閃光的大廳。這個大廳的側面的巨大的，鏡子沿著兩邊和兩端排成行。在化妝舞會上穿著漂亮的服裝的女士和先生們走入到這個舞臺中。交談是聲音響亮的。燈光華麗奪目，根據一個人在這個鏡子的大廳中站立的位置，圖像無止盡地重複其自身。在這個聚會中，真理存在於何處呢？在鏡子中的平面的圖像中嗎？在談話中嗎？在如此華麗且漂亮的衣著中嗎？我們建議一種轉身背對所有看起來似乎在映射的鏡子並讓你內在之中的分辨力選擇你將會在其中祈請鏡子的比喻或者寓言的時間。

Choose carefully that time in which you are involved in judgment of others or of self and keep within logical bounds and intuitive baby steps the tendency to destroy that within you which is unfinished by creating harsh or over-generalized judgment. The desire to judge remains compelling throughout the experience of your third density. The ability to judge correctly is not given to any which draws the breath. There is no spiritual use in judgment. When that desire to judge comes upon you, attempt to see it for that which it is, the small self within incarnation attempting to put into order the chaos of perceived stimuli. Release, when possible, that desire to control which has you judging, and turn instead within to that fire which burns at the heart, at the holy of holies, locked within you by silence.

小心謹慎地選擇那個你在其中被包含在對其他人的評判或者對自己的評判的時間，對於那種去藉由創造出嚴厲的或者過度一般化的評判而破壞那在你內在之中未被完成的事物的傾向性，將這種傾向性保留在邏輯性的邊界中和直覺上的嬰兒的腳步中。去評判的渴望在貫穿你們第三密度的全部的體驗中會一直都是不可抗拒的。正確地做出評判的能力並沒有被賦予任何呼吸的人。在評判中沒有靈性上的用處。當去批判的渴望發生在你身上的時候，嘗試去用其之所是的样子來觀察它，它是在投生中的小我正在嘗試去將被感覺到的刺激物的混亂進行整理以形成秩序。在有可能的時候，去釋放那種控制你所評判的事物的渴望，作為替代轉向內在之中的在中心，在聖中之聖之處燃燒的火焰，這火焰是被靜默鎖閉在你內在之中的。

When you can be silent enough to enter that heart, there lies the truth that can only be expressed by the living. Let that journey begin each time the effort is made to look at the self in the mirror of a projected opinion. Yet, always, turn at the end of such logical discourse to that which is underlying and overarching all logical considerations: the infinite love of the one infinite Creator. Intelligent infinity calls each locus of consciousness to live vividly, to open the heart and to choose the manner of living to begin to seek to be of service. We ask each to be gentle with the self while attempting to seek the truth within, to be gentle with others as they mirror to you some portion of

the universal self out of which pot all soup is drawn, that is, each variety which comes in the physical can you call the body.

當你能夠變得足夠安靜以進入到那個心的時候，在那裏存在有僅僅能夠藉由生活而被表達的真理。在每一次做出努力去在具有一個被投射的觀點的鏡子中檢查自我的時候，讓那個進入到心的旅程開始吧。而一直在這樣的邏輯上的演說的結尾轉向那潛藏於所有的邏輯性的考慮之下從支撐那些考慮的事物：那即使太一無限造物者的無限的愛。智慧無限呼喚每一個意識的軌跡去生動地活著，去開放心並選擇活著的方式以開始尋求去進行服務。我們請每一個人都對自己溫和，並同時嘗試去尋求內在的真理，當其他人向你映射出那個宇宙性的自我的某個部分的時

候，我們請你們對其他人溫和，所有的湯就是從那個宇宙性的自我的罐子中被取出的，那個湯也就是在你們稱之為身體的物質性的罐子中出現的每一種的變化。

My dear ones, that which is within you is impossible to express yet we feel that each has experienced that essence of self which merges with all and becomes the created and the Creator. Always, at the end of such discourse, turn to the Creator which tabernacles within you and within all. Warm your hands at the flame of this source, for beyond all attempts to grasp the truth there is that consciousness which is the truth, and into its silence you may dip. It is yours to choose when and how, whether it be the contemplation, meditation or prayer. Take the time within each day, if it be only thirty seconds, to turn to the truth which lies within and which all that is without merely suggests, and open the self to the being that is that which you seek, but with no words.

我親愛的朋們，在你們內在之中的事物是不可能表達的，而我們感覺到，每一個人都已經體驗到了那個與萬物融合並成為了被造物 and 造物者的自我的實質了。一如既往，在這樣的演說的結尾，轉向那在你內在之中以及在萬物內在之中的至聖所中的造物者。用這個源頭的火焰來溫暖你的手，因為在所有去掌握真理的努力之外，有那真理之所是的意識，你可以浸泡在它的靜默之中。在什麼時候和如何浸泡於其中，這是由你選擇的，無論它是沉思、冥想還是祈禱。在每一天中花時間去轉向那存在於內在之中的真理，即使它僅僅是三十秒鐘，所有在那之外的事物都不過是建議，讓自我向著你所尋求的事物之所是的存在開放，但卻不是用言語來讓自我開放。

(Tape ends.)

(磁帶結束)

December 25, 1994

1994-12-25 聖誕百樂餐

Group question: Today we are going to take pot luck. We have been talking about relationships, communication, understanding and [epiphany]. And we will see what Q"uo has to say to all of that.

團體問題：今天我們將進行百樂餐。我們一直在談論關係、交流、理解與頓悟。我們將看看 Q"uo 在關於那個方面有什麼要說的事情。

(Carla channeling)

(Carla 傳訊)

We are those of Q"uo. Greetings in the love and in the light of the one infinite Creator. We thank and bless each within the circle for gathering to seek together and for calling us to you by your desire to know the truth. Although we ourselves do not know any absolute truths, we believe we do have opinions that may function as a resource for those who may wish to consider them. As always, however, we ask that any thoughts of ours which jar or distress the (inaudible) of any seeker be immediately placed aside and left behind, for we are not here as authorities, but rather as those who share the path with you.

我們是 Q"uo。在太一無限造物者的愛與光中致意。我們祝福並感謝在這個圈子中的每一個人聚集起來一同尋求並藉由你們去知曉真理的渴望而呼喚我們來到你的身邊。雖然我們自己並不知道任何絕對的真理，我們相信我們確實擁有一些觀點，它們是可以用作供那些可能會希望去考慮它們的人使用的一種資源的。然而，我們一如既往地請求，如果我們的任何的想法對任何的尋求者是發出刺耳的聲音並且是令人為難，（聽不見，）請立即將它們放在一邊並留在後面，因為我們在這裏的不是作為權威，而毋寧是作為那些與你們共用道路的實體的。

Much of the discussion previous to this session of working contained the joy and sorrow of each, and in that shared breath of conversation there is the immediate presence of the one infinite Creator, working always as the spirit of love to harmonize, realign and reposition this or that aspect of the mind, body or spirit in its complex form and with its interrelating energy fields. Perhaps you may have even felt tension released as concerns perhaps not even your own were discussed in a sympathetic and supportive atmosphere. Whatever the interactions between any two entities, the sweetness within the stream of moment by moment living is dependent greatly upon the selves" ability to open the heart both to giving and to the receiving of information, communications and shared emotions such as affection, love or appreciation. 在這次工作的集會之前的很多的討論包含了每一個人的喜悅與憂傷，在那種被分享對話的寬度中有太一無限造物者即刻的臨在，造物主一直都作為愛的靈性而工作以將這樣或者那樣的心智、身體或者靈性的面向在祂的複合的外形中以及與祂相互關聯的能量場協調一致、重新排列或者重新定位。當憂慮，即使不是你自己的憂慮，在一種富有同情心且支持性的氛圍中被討論的時候，也許你們可能甚至已經感覺到了緊張被釋放了。無論在任何兩個實體中間的相互作用是什麼，在每

時每刻的生活的溪流之中的甜美是極大地依賴於自我同時向著給予和接收資訊、交流以及諸如情感、愛或者感激之類的被分享的情緒的能力的。

It may seem, indeed, that some things never need to be said. Yet, if there is a kindly opinion, a good thought, or that which occurs in the impulse of the moment which seems fair and loving to be shared, let that be shared, for when the breath is expanded in speech concerning the desire to love, to understand, to support, or to strengthen another, that energy is as the healing that moves between the words, between the lines, between the thought, conceptions and intellectualizations of the rational mind.

確實，也許看起來似乎，一些事情永遠都不需要被說出來。而如果有一個善意的觀點，一個好的想法，或者在那個瞬間的脈動中出現的看起來似乎在被分享的時

候的是美妙的和有愛的事物，讓那個事物被分享吧，因為當寬度在涉及到了去愛、去理解、去支持或者去增強另一個人的渴望的談話中被拓展的時候，那種能量就如同在言語中間，在文字中間，在想法、觀念以及理性的心智的推理中間流動的療愈一樣。

Language, indeed, could be well dispensed with were it not for the need to communicate, for that which most deeply uncovers and cleanses the self is most often not the rational, logical or common sense, but rather that speech or action which is intuited by that portion of the self which dreams and receives information from the subconscious, for that portion of the self which is visible is but the tip of a very large iceberg which is completely submerged beneath the surface of that water "s edge which is the alignment of the deeper mind, or subconscious mind.

如果言語不是用於溝通交流的需要，言語確實是完全可以被廢除的，因為最為深入地揭露和清理自我的事物極其頻繁地不是理性的、邏輯上的或者一般性的感覺，而毋寧是由自我的那個做夢並從潛意識接收資訊的部分直覺性地引發的語言或者行為，因為自我的那個可見的部分不過是一個完全被淹沒在水面邊緣之下的非常巨大的冰山的尖部，這個水面的邊緣就是較為深入的心智或者潛意識心智的准線了。

There is a particular energy which creates certain combinations of feeling which are fairly recognizable to help to inform the seeker as to when he has accessed this well of true emotions, that is, emotions which have undergone refining and purification. Trust that feeling which says this feels right, and do not overstretch the rational mind"s burden with requests that all be rationally seen or logically arranged, for often that which is the saving and healing key within one"s impulse is that which cannot be explained except by the feeling that there is indeed such a thing as intuition and that this faculty can be honed.

有一種特定的能量，它創造出了一定的相當易於識別的感官上的混合體以幫助在關於尋求者在什麼時候已經進入到了這個真實的情緒之井的方面告知尋求那個尋求者，那種真實的情緒也就是已經承受了精煉和淨化的情緒。請相信那種說這感覺起來是正確的感覺，不要用那種讓一切事物都要在理性上被理解或者用邏輯性的方式被安排好的要求來加重理性心智的負擔，因為在一個人的衝動中的拯救

和療愈的關鍵就是那種除了被這樣一種感覺之外無法被任何事物所解釋的事物，那種感覺即，確實會有一個諸如直覺之類的事情，而這種機能是能夠被打磨的。

In speaking of attempting to converse and communicate on ever clearer and deeper levels we speak truly, yet we wish also to point out that anything which can be said in words is not the truth, indeed, our very concepts [of] that which is below the veil in your density are not the truth. They are true, but we continue to feel that there is an absolute truth which we may experience but never ever understand or control.

在談及嘗試去在越來越深入的層次上交談和交流的方面，我們是如實地發言的，而我們同樣希望指出，任何能夠用言語被說出來的事物都不是真理，確實，我們的觀念是，在你們的密度的罩紗之下的事物都不是真理。它們是真實的，但是我們會持續不斷地感覺到有一個我們可以體驗到用永遠無法理解或者控制的絕對的真理。

Therefore, the process of living a life of the open heart in service to others creates situation after situation in which the seeker is moving to the rhythm of a drum it itself does not fully comprehend. There is a special art to being willing and able to trust the flow of experience. This instrument's mind immediately says "No, „the flow of catalysts.“” However, we are speaking of how you learn at this moment, but rather how you can open the heart and in that state communicate one with another. It is impossible to convince any one that the spiritual search is real, or true, or desirable or that the faith in the goodness and the rightness of the creation as it is can be explained. Always the seeker must rest in the security of mid-air. The seeker who dares to venture greatly simply walks over that archetypical cliff into the abyss of unknown things. Is there then the sensation of falling? Indeed not. But that leap must be made first, before any knowledge has been gained by experience.

因此，在服務他人的方面活出一次開放的心的生命的過程會創造出一個接一個的情境，在其中尋求者正在隨著一個鼓聲的旋律而移動的，尋求者它自己是並不完全理解的。會有一種特殊的技藝去樂意與並能量相信那種體驗的流動。這個器皿的頭腦立刻說，“不，是„催化劑的流動。“”然而，我們正在談及你如何在此刻學習，而不是你如何才能開放心並在那種狀態中與另一個人進行交流。要去讓任何人確信，靈性上的尋求是真的，或者是真實的，或者是令人滿意的，或者讓任何人確信，因為造物的善與正確性的是可以被解釋的，所以要對其有信心，這是不可能的。那個敢於去冒著極大的風險的尋求者單純地會走過那個原型的懸崖並走入到未知的事物的深淵之中。接下來會有掉落的感觉嗎？確實沒有。但是那種躍出必須在任何的只是已經藉由經驗而被取得之前首先被作出。

Imagine then, if you will, the feet planted firmly upon the earth. Yet ahead of you lies the infinity that you have come so far and sacrificed so much to behold, to study, to begin the attempt to grasp, to understand. How precious is this realm of shadow and confusion which each has been speaking of and laughing about, for it is these very shadows that enclose the Creator, and were one to move into the brightest day, one would not find truth. Truth is not

attainable from the position which each now occupies. It can be intrinsically experienced, but it cannot be known, held or told.

接下來，如果你願意的話，想像雙腳堅定地站立在土地上。而在你的前方存在有無限，這種無限是你已經走了如此之遠並犧牲多了如此大量的事情來注視，來學習，來開始嘗試去掌握與理解的事物。這個每一個人一直都在談論和取笑的陰影和混淆的領域是怎樣地珍貴呀，因為恰恰就是這些陰影將造物者圍繞起來了，如果一個人進入到最明亮的日子，它就不會遇到真理了。真理不是從每一個人現在所佔據的位置上取得的。真理能夠用直覺性的方式被體驗到，但是它無法被知曉，被抓住或者被告知。

Indeed, this instrument has frequently experienced the light in its undiluted form. Yet when this entity moves back into the everyday mode or frame of mind, by no exercise of its skill with word can it generate an explanation of what has been experienced, or a description of it, or any way whatsoever to translate that primary personal experience into a teaching tool for others. Each entity is indeed its own teacher in terms of experiencing truth. Yet that feeling of having experienced and lived a truth has occurred to each within this circle of seeking and, indeed, to almost all of those who at this time, if you will, feel that they are awakening to a deeper truth about who they are and where that pilgrimage that they then take up shall lead.

確實，這個器皿已經頻繁地在光的未被稀釋過的形式中體驗到光了。而當這個器皿返回到日常生活的模式和心智的框架的時候，它找不到它可以藉由其在言語方面的技巧的運用而產生出對已經被體驗到的事物的一個解釋，或者對其的一個描述，或者任何將那種第一手的個人性的體驗轉譯為一種供其他人使用的無論什麼樣教導的工具。每一個實體從體驗真理的意義上確實都是它自己的老師。而那種已經體驗過並已經活出了一個真理的感覺已經出現在這個圈子中的每一個人的身上，並確實已經出現在在此刻的幾乎所有的那些，如果你們願意這樣說的話，感覺到他們正在覺醒於一個更深的真理的人的身上了，那個更深的真理即關於他們是誰，他們所進行的那場朝聖接下來將會導向何處的真理。

Treasure each and every experience of this kind that has been given to you as a gift. Remember these moments, for many are the times when only the memory of faith is available to the conscious mind. Yet that sweet memory is so over-arching and so transcendent that the one instant of union with the divine is infinitely more than enough to justify a lifetime of faith, sacrifice and service.

請珍惜已經作為一個禮物而被給予你的這種類型的每一個體驗。請記住這些時刻，因為很多時候僅僅只有信心的記憶是可以為表面意識的心智所取得的。而那種甜美的記憶是如此言之有據和如此出類拔萃，以至於一個與神性合一的瞬間就遠遠更為足以合理化一次信心、犧牲和服務的生命了。

Each has treasures within that cannot be seen by the inner or outer eyes. These gifts open to the pilgrim who sets itself to watch and pray and trust in that which it does not understand, yet recognizes as spiritual food and drink. When such a moment comes, then the possibilities multiply, and in that heady experience of light or love there is the opportunity to sow for the future self

those seeds of desire which shall best aid that seeker in its long, indeed, its endless journey.

每一個人都擁有那種無法被內在的或者外在的眼睛看見的內在的珍寶。這些禮物是向著這樣的朝聖者開放的，這個朝聖者讓它自己觀察、祈禱並信任那個它並不理解但卻將其識別為靈性的食糧的事物。當這樣一個時刻出現的時候，接下來，可能性就會倍增了，在那種令人興奮的光或者愛的體驗中，會有去為未來的自我播下那些渴望的種子的機會，那些渴望的種子將會在尋求者的漫長的旅程中，確實，在它的無盡得旅程中最佳地幫助那個尋求者。

Be mindful, therefore, in remembrance when such a moment occurs. If it is possible even for a moment, stop, and give thanks and praise and ask the self to remember, for in that experience is truth. And as those moments slowly accumulate and the memory becomes thickened and fertile, enriched by memory, the pilgrim self gains those small bits of sense of truth or confidence that support and sustain the persistent, unflagging orientation towards seeking the deepest desires within that spiritual self within which must speak through the veil.

因此，留心在這樣一個時刻出現的時候記住它。如果有可能的話，停下來，即使是一會兒，致謝並請求自我記住，因為在那種體驗中有真理存在。隨著這些時刻緩慢地積累，記憶會變得稠密且豐饒，並被記憶所充實，朝聖者的自我會得到那些真理或者確信的感覺的小小的碎片，它們會支援和支撐那種朝向在靈性的自我內在之中尋求最深的渴望的堅持不懈且不倦的取向，**在那個靈性的自我內在之中，自我是必須通過罩紗而發言的。**

This is slow and subtle work. However, this is only the beginning of a very long process of refinement. The rough materials lie within; many, many permutations are possible, and as the experiences revolve, as the self revolves in its cycles, there is the increasing capacity to perceive within the self.

這是緩慢而微妙的工作。然而，這僅僅是一個非常漫長的精煉的過程的開始。未經加工的材料是存在於內在之中的，會有許許多多的可能性的排序，隨著體驗的旋轉，隨著自我在它的週期中旋轉，在自我內在之中感覺的能力會不斷增強。

Those patterns which speak to the individual's path and those resources which shall be of the most aid upon that path, these aids can be written, they can be those teachers which speak or embody wisdom or compassion. All possible experiences are fallow, with treasures to be mined, to be found in the roots which underlie those blossoms of experience which the conscious mind perceives. Can the beholder of a beautiful tulip or iris see that homely bulb or seed which has created the blossom? Never. For that root lies deep within the dark and rich soil. And light and warmth had acted upon that which you cannot see in order to put forth the shoots of manifestation and the bud of experience. Realize that that which you consciously perceive is but a clue, a hint or an [inkling] of that substance which lies within the ground of being, perfect in every way and absolute in its union with the Creator and the utter totality of creation.

那些向著個人的道路和那些在那條道路上會具有最大的幫助的資源發言的模式，

這些能夠被寫下的幫助，它們是能夠成為講述或者體驗智慧或者慈悲的老師的。所有有可能的體驗都是休耕的田地，珍寶是要被挖掘並那些在表面意識的心智的體驗的花朵之下潛藏這的根部之中被發現的。一支美麗的鬱金香或者蝴蝶花的觀賞者能夠看到那已經創造了那個花朵的樸實無華的球莖或者種子嗎？永遠看不到。因為那根部是存在於黑暗而肥沃的土壤的深處的。光明和溫暖已經在你們看不見的事物上發揮作用以便於產生出那顯化的幼芽和體驗的蓓蕾。意識到你用有意識地方式感覺到的事物不過是那存在於存在的地面之中的實質的一個線索，一個暗示或者一個跡象，它在任何方式上都是完美的，它在其與造物者以及造物的全然的完全性之間的全一性中是絕對的。

We realize we are speaking a bit longer than this instrument would appreciate. Yet there is within that heart of darkness which you now experience upon your planet a great deal of riches. This is a very magical time, a time when that spirit which is the true life of all is seen to be naked, stripped and bare. Just as the trees without their clothing of leaves look skeletal, standing in their rarefied beauty severe and stark against the winter sky, these are times within the self as well for moving into the roots and ground of being. There is that within you which is the seed of new life. Huddle yourself to support and love and cherish that self that is being born each moment. Bide impatience, release expectation and know for this little time of darkness and shorter day that there is a condign and worthwhile function which the darkness and inclement weather create an enhanced possibility for the seeker to enjoy. Flow into that darkness, move into the solidity of earth and cold and contraction, and allow the rest, the sleeping, the rekindling slowly of hope, desire and courage for that which is to come, for days there shall indeed be, and all too soon, when that which you have stored up in the winter shall be called upon in the day. May your winter thoughts be sweet, for spring is soon to be with you.

我們意識到我們發言比這個器皿會欣賞的發言的時間要長了一點。而在那黑暗的核心之中有你們現在在你們的星球上體驗到的大量的財富。這是一個非常有魔法的時間，一個萬物的真實的生命之所是靈性被看到是裸露的，被脫去了衣服的，並且是無遮掩的時間。就好像樹木沒有了它們的樹葉的外衣的時候看起來是骨瘦如柴的，它們用它們純粹的美麗站立在冬季的天空的背景下的肅穆與荒涼之中，在自我內在之中同樣也會有進入到存在的根部和地面之中的時間，在你內在之中有新生命的種子。與你自己商量來支持，愛並珍惜那個在每一刻鐘被誕生出來的自我。急切地等待著，釋放期待並知曉，對於這一點點的黑暗的時間和更為短暫的白天會有一種適當的且有價值的機能，這種機能是黑暗和嚴酷的天氣創造出了一種供尋求者去享受的增強性的可能性。流入到那種黑暗之中，進入到土地、寒冷與緊縮的穩固之中，允許休息、睡眠，並緩慢地重新燃起對那即將到來的事物，對那些的你們在冬天已經儲存起來的事物將會被召喚的日子的希望、渴望和勇氣，確實將這樣的日子，一切事物都太快了。祝願你們冬天的想法是甜美的，因為春天即將與你們在一起了。

We shall at this time transfer this contact to the one known as Jim. We are those of Q`uo and leave this instrument with thanks in love and light.

我們將在此刻將這個接觸轉移到叫做 *Jim* 的實體。我們是 Q`uo，我們帶著感謝

在愛與光中離開這個器皿。

(Jim channeling)

(Jim 傳訊)

I am Q"uo, and greet each again in love and in light. At this time we would ask if there are further queries to which we may speak.

我是 Q"uo，我在愛與光中再一次向各位致意。在此刻我們會請問是否有我們可以談論的進一步的問題呢？

R: I have a question, Q"uo. I just wondered if it is correct to say that when we sit here in the circle, and I in particular try to open up to your energies, that if it is agreeable at some level that you help release some blockages or tensions within me. I was thinking about it because I noticed I have a very runny nose this time, that did not come until we started. I don't know if I am seeing things or if there is something to it. I noticed at other times too, I come up with emotions and tears. You don't have to answer that, but if you can I'd be interested to hear what you have to say.

R：我有一個問題，Q"uo。我想知道這樣說是否是正確的，當我們在這裏坐在圈子中分享的時候，我會特意地向你們的能量開放，你們會幫助釋放一些在我內在之中的阻塞或者緊張，在某種程度上這是否是合適的呢。我正在考慮它，因為我注意到我在此刻流鼻涕很厲害，在我們開始之前它都不會出現。我不知道是否我正在看到事情，或者，是否在其上是有某種事情的。我同樣也會在其他的時候注意到，我會動感情並流眼淚。你們並不一定要回答它，但是如果你們能夠回答它，我會很有興趣聽到你們所說的內容。

P: I would also like to add to this. I was wondering about the thoughts and images that come to one's mind, hearing these channeling meditations and how they are related to the teachings.

P：我同樣想要對這一點進行補充。我想知道在聆聽這些傳訊的冥想的時候出現在一個人的頭腦中的形象和想法，它們是如何與教導聯繫在一起的呢？

I am Q"uo, and we believe we grasp your queries, my friends. We shall attempt our response, please re-query if we do not speak to your true question.

我是 Q"uo，我們相信我們理解了你的問題，我的朋友們。我們將嘗試回答，如果我們沒有談及你們真正的問題，請重新提問。

As we are able to utilize the instruments in this contact, we also share our conditioning vibration with each entity present in the circle of seeking. This conditioning vibration has its purpose, the deepening of the meditative state that each has achieved. This meditative state has various components for each entity that are unique to each entity. If there is within the seeker present in this circle a desire to move into those areas which would release the energies held in place by what we would call the spiritual inertia, then the conditioning vibration aids in this process as well.

當我們能夠在這個接觸中使用這個器皿的時候，我們同樣也與在這個尋求的圈子中的每一個在場的實體分享了我們的調節性的振動。這種調節性的振動有它的目的，它會深化每一個人已經取得了的冥想性的狀態。這種冥想性的狀態對於每一個實體都有各種各樣的組成部分，它們對於每一個實體都是獨一無二的。如果在這個圈子中在場的尋求者在內在之中有一種渴望去進入到那些會藉由我們所稱的靈性上的慣性來釋放被固定的能量的區域，接下來調節性的振動同樣也會在這個過程中給予幫助。

Thus, one may feel a greater fluidity in the thinking, the feeling, and the willingness to receive new insight. If there is a concern that may be captured in an image, or a thought, then the conditioning vibration will aid in this process as well. We do not set out in any meditation to invade any entity's thoughts or emotions, for this we see as an infringement upon the free will of the entity. However, if the entity wishes to use the energies at its disposal, including our conditioning vibration, for any particular purpose, then the conditioning vibration shall allow the entity to do this much as your magnifying glass will aid you in enlarging the print upon a page.

因此，一個人可能會在想法中，在感覺中以及在樂意於接收新的洞見的方面感覺到一種更大的流動性。我們在任何的冥想中都不會著手去侵犯任何的實體的想法或者情緒，因為我們將此視為是對實體的自由意志的一種侵犯。然而，如果實體希望按照它的意思來使用能量，包括我們的調節性的振動，用於任何特定的目的，接下來，這種調節性的振動就將會允許那個實體去進行這個工作，這非常類似你們的放大鏡將會在擴大在一頁紙上的印刷的方面幫助你們。

May we speak further to either?

我們可以進一步談論任何一個問題嗎？

R: I will expand in the second direction and that is ... Let me put it this way, when I am in a meditation I assume that as I try to open up to your energy or the particular entity that comes through either of the instruments that if there is a real intent to add and open up, I assume that it may enhance the contact somehow. I wonder though if this helps the instruments that are actually channeling to be more stable, or whether that is really a function of the particular instrument in tuning. And I don't know if you can really say anything about it because this sort of affects the contact, but I am just curious if this is the right feeling about it.

R：我將會在第二個方向上進行拓展，也就是說……讓我這樣說，當我處於一次冥想之中的時候，我假設當我嘗試去向你們的能量，或者任何通過任何器皿而來的特定的實體的能量開放的時候，如果確實有一種真實的意願去補充且開放的話，我假設它可以用某種方式增強接觸。我想知道，是否這會幫助那個實際上正在傳訊的器皿變得更為穩固，或者，是否那真的是特定的器皿在調音的方面的一種機能。我不知道你們是否能夠真的關於它說任何事情，因為這在某種方面會影響接觸，但是我就是很好奇，是否這是關於它的正確的感覺。

I am Q"uo, and I am aware of your query, my brother. Indeed, your intentions are most helpful in this contact, for it is the desire of each entity for our words

and contact that aids such an occurring. This is most helpful, and we thank each for this desire to hear our words and to seek our service, for by such desire and intention we are invited and a place is made for us in your beingness.

我是 Q"uo，我理解了你的問題，我的兄弟。確實，你的意圖在這個接觸中是極其有幫助的，因為恰恰正是每一個實體對於我們的言語和接觸的渴望幫助了這樣一個事件。這是極其有幫助的，我們為這種其聽到我們的言語並尋求我們的服務的渴望而感謝每一位，因為藉由這樣的渴望和意圖，我們被邀請了，在你們的存在性中一個場所為我們準備好了。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

R: No, I guess not. The desire was a Christmas present for you.

R：沒有了，我猜想沒有了。這個渴望是一個給你們的聖誕禮物。

I am Q"uo, and we thank you, my brother, for your delicious present of desire.

我是 Q"uo，我們為你的美味的渴望的禮物而感謝你，我的兄弟。

Is there another query?

有另一個問題嗎？

P: I have a question. It's a thought in my mind. Actually I didn't talk about it during our conversation prior to the channeling. The thoughts are about the usage of narcotics, drugs. I have been thinking of maybe taking LSD, and wanted to know what Q"uo could comment on the usage of such substances, and how it would be of help for a seeker in opening windows of mind?

P：我有一個問題。它是我頭腦中的一個想法。在我們在傳訊之前的談話中，我實際上並沒有談道它。它們是關於對麻醉性的藥物、毒品的使用的想法。我一直在考慮服用 LSD，在關於對對這樣的物質的使用，在開放心智的窗戶的方面它會如何對一個尋求者有幫助的方面，我想知道 Q,,uo 會評論什麼呢？

I am Q"uo, and am aware of your query, my sister. We find that we are limited to a large extent in the response which we may give, for we do not wish to influence another in a course of action which may have ramifications within the seeking. We may suggest that whatever ingestion of chemical substances an entity may consider, it is necessary for any seeker to have a great desire for the seeking of light and to prepare for this most carefully, for any substance which speeds up the normal process of perception for an entity also carries with it the greater responsibility for that entity to use the occasion for an opportunity for seeking the light, for there are many entities and energies that are made available at such an opportunity that the seeker must be most fastidious in the preparing of the self for this experience.

我是 Q"uo，我理解了你的問題，我的姐妹。我們發現我們在我們可以給予的回應的方面是在一個很大的程度上是受限的，因為我們並不希望在一個在尋求中可能會擁有衍生物的行動的進程中影響另一個人。我們可以建議，對於一個實體可

能會考慮攝取的無論什麼化學性的物質，任何實體都需要擁有一種對尋求光的極大的渴望並極其小心謹慎地位這種尋求做好準備，因為任何會加速一個實體的感知的正常的過程的物質同樣也會在其上伴隨著那個實體對於去使用一個機會的適當的時機的更大的責任，因為在這樣一個機會的位置會有很多的實體和能量是可供利用的，尋求者在讓自己為這樣的體驗做好準備的方面必須是極其苛刻的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

P: No, thanks very much for your comments.

P：沒有了，非常感謝你們的評論。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: Not for me Q"uo. Just thank you and Merry Christmas.

Carla：我沒有問題了。僅僅感謝你們並祝你們聖誕快樂。

I am Q"uo, we greatly appreciate the warm wishes of this season of renewal, that we feel offered to us not only by the one known as Carla, but by each in this circle. We are quite aware that each views this particular season in an unique fashion, and we see also that each offers us the purest of blessings and good wishes that are associated with this season. We are aware that the time of the birth of Christ has various meanings to various entities, and we can assure each that there is a Christ within each that responds to this time within each entity that occurs, whether it be at your Christmas time or at any other time during your year. There is the babe within that awaits the birthing; there is the attending of this babe by those portions of the self that are wise and which bring gifts to this young self that is being born. We see within ...

我是 Q"uo，我們極其感激這個新生的節日的溫暖的祝願，我們感覺到它們不僅僅是有叫做 *Carla* 的實體，同樣也是由在這個圈子中的每一個人提供給我們的。我們相當清楚地瞭解，每一個人都是用一種獨一無二的方式看待這個節日，我們同樣也看到，每一個人都向我們提供了與這個節日聯繫在一起的最為純粹的祝福和美好的祝願。我麼知道這個基督誕生的時間對於各種各樣的實體擁有各種各樣的意義，我們可以向每一個實體保證，在每一個實體內在之中都有一個季度，它會回應這個在每一個實體內在之中出現的時刻，無論它是你們的耶誕節，還是在你們的一年中的任何其他時刻。在內在之中有那個等待著誕生的嬰兒，自我會那些具有智慧的部分會照料這個嬰兒，那些自我的部分會將禮物帶給這個正在被生出來的年幼的自我。我們在內在之中看到.....

(Tape ends.)

(磁帶結束)

January 15, 1995

1995-01-15 Hatonn : 聚焦於當下

Group question: We have been sitting and talking about things we have been affected by in our past, things we are looking forward to in the future and planning for, and adjusting our present according to, and realizing the value of all these things. We are just wondering if there might be some way of focusing more on the present moment and what it really means to be here right now, emotionally, mentally, physically and spiritually.

團體問題：我們一直坐著談論關於那些我們已經在我們的過去被其影響了的事情，那些我們在未來期待的事情，那些我們根據其計畫並調整我們的現在的事情，我們意識到了所有這些事情的價值。我們想知道是否可能有某種更多地聚焦於當下一刻的方式，在情緒、心智、身體以及靈性的方面在此刻處於這裏真正意味著什麼呢？

(Carla channeling)

(Carla 傳訊)

I am Hatonn. Greetings in the love and in the light of the infinite Creator. May we thank you for calling us to this circle of seeking. It is a great pleasure to once again experience the blending of our vibrations with your own and we feel most blessed to be sharing in this meditation. As we offer our opinions, we ask that each entity take what seems good and discard those thoughts that do not seem appropriate, for we offer our opinions and are your error-prone friends along the path, rather than any absolute authority.

我是 Hatonn。在無限造物者的愛與光中致意。容我們感謝你們呼喚我們來到這個尋求的圈子。再一次體驗將我們的振動與你們自己的振動混合在一起時一種極大的快樂，我們為在這次冥想中進行分享而感覺到受到了極大的祝福。當我們提供我們的觀點的時候，我們請每一個實體都拿取看起來有益處的事物並將那些看起來似乎並不合適的想法都拋棄掉，因為我們提供我們的觀點，我們是你們在道路上的易於犯錯的朋友，而不是任何絕對性的權威。

It has been some time since we spoke through this channel and we enjoy that also. To stay in the present moment is to stay in eternity, for the fully realized present has infinite depth, and breadth, and height. To be present in that moment, in a full sense, is possible to third-density experience, but highly improbable, for the aim of third density is towards creating a sea of confusion within which entities may exercise their free will in choosing the manner of spending time and attention. So if you feel again and again that you are spiritually lacking because of dwelling upon the past or hoping overmuch for the future, step back from judgment of the self and remember that you did not create this illusion so that you could best it, defeat it, or win from it the prize of perfect conformation to that infinite present moment. Rather, you came to, shall we [say,] the party, in order to be intoxicated with life, and to stray from the path that is straight, drawn instinctively by those interests and biases which you brought with you in such a way that the dilemmas of

reconfiguring and re-aiming the path might be set up just precisely in that way which shall instruct, reform and teach most accurately, pointedly and profoundly.

自從我們上一次通過這個管道發言已經有一些時間了，我們同樣也喜歡那段時間。要留在當下一刻之中就是去停留在永恆之中，因為充分地領悟當下擁有無限的深度、廣度和高度。從一種完全的意義上，存在於那個瞬間中的對於第三密度的體驗而言是有可能的，因為第三密度的目的就是去朝向創造出一個混淆的海洋的，在其中實體們可以在選擇花費時間和注意力的方面使用它們的自由意志了。因此，如果你一次又一次地感覺到你因為執著於過去或者對未來期望過多而在靈性上是匱乏的，從對自我的評判向後退，並回憶起你並沒有創造出這個幻象，這樣你就能夠超越它，擊敗它或者從它那裏贏得那個無限的當下一刻的完美的形態的獎賞了。毋寧說，你來到了，容我們說，這場聚會，以便於為生命而陶醉於其中，以便於從筆直的道路上誤入歧途並本能性地被那些興趣和偏向性所吸引，那些興趣和偏向性是你用這樣一種方式帶在你身邊的，即對道路重新配置與重新定向的兩難局面可以正好精確地用那種將會最為準確地、直截了當地、深刻地指引、糾正並教導的方式被設置了。

As you stray and [wander] the weather of the emotions blows through the experience of the self by the self. There are times when it seems possible to become fully aware, centered and present. There are often times when the self perceives its nature as hopelessly foolish, scattered and inefficient. The full gambit of these judgments of self by self may be upon the surface true and may seem helpful, however, beneath these surface experiences of self that portion of the self which does indeed dwell eternally within that present moment is alive and well within you. You cannot escape the perfection out of which you were created and into which you now are maturing.

當你誤入歧途並漫遊的時候，情緒的天氣會被自我將自我的體驗洩露出來。會有一些時候看起來似乎有可能成為充分地察覺的，處於中心的以及臨在的。經常會有一些時候自我感覺到它的本性就是無望地愚蠢的、散亂的和沒有成效的。這些自我對自我的評判的完全的策略可能在表面上是真實的並且可能看起來似乎是有幫助的，然而，在這些自我的表面的體驗之下，自我的那個確實永恆地居住在那個當下一刻內在之中的部分是在你內在之中活著的且完好的。你無法逃避那種你從其而被創造出來以及你現在正在逐漸成熟成為的完美性。

Have we confused you, my brothers and sisters? We do not mean to confuse, but rather to put into a perspective this quest for righteousness or right thinking. These attempts are indeed important. It is well to strive towards the ideals of being present and practicing the presence of the infinite Creator. It simply needs to be pointed out that this, like other states of conscious existence, is that which is upon the surface of the personality of the life experience, whereas the work of an incarnation redounds to the very depth of the self, to the roots of mind, the last thirsty roots of consciousness that reach into that which is deity.

我們已經讓你們感到混淆了嗎，我的兄弟姐妹？我們並沒有打算要混淆，我們毋寧是將這個對於正確性或者正確的思考的探求放入到一個遠景中。這些嘗試確實是重要的。去向著處於當下的理想和練習無限造物者的臨在而努力，這是很好的。

單純地需要被指出的是，這種狀態，如同有意識的存在的其他的狀態一樣，是位元於生命體驗的人格的事物的表面，而一次投生的工作是歸於自我的深度，歸於心智的根部，歸於那進入到神性之所是的意識的最後的渴望的根部的。

You see, your nature is such that the striving, the activity of an incarnation, remains in a sense frivolous or unimportant, the many self-judgments being not only frivolous but inaccurate and inappropriate. We suggest that each encourage those thoughts which refrain from judgment and discourage the self in its desires to castigate and rebuke the self for its shallowness, its lack of appropriate awareness of the present moment. This we say in order that those many times when the self is perceived as being out of harmony with eternity, that the judgment will be not chosen, but rather a shrug, a laugh at the human condition, and a turning once more to thanksgiving and naked praise for the infinite One which fills the days, the moments, the years and the life with such beauty that it is beyond description.

你看，你的本性就是如此以至於努力，一種投生的行動，會用一種瑣屑的或者不重要的方式保留下來，許多的自我評判不僅僅是瑣屑的，同樣也是不準確且不合適的。我們建議每一個人都鼓勵那些避免評判的想法，並在自我渴望因為它的膚淺性以及它缺乏對當下一刻的適當的察覺而非難和指責自我的時候去勸阻自我。我們這樣說是為了在那些許多的自我被感覺為失去了與永恆的協調一致的時候，評判將不會被選擇，而毋寧是一個聳肩，一次對人類的情況的嘲笑，以及一種再一次轉向對那充滿了每一天、每一刻和每一年的無限太一以及帶著如此的美麗以至於無法被描述的地生命的感恩和如實的讚美。

Now having said this, we do encourage each student to muse often within that sacred tabernacle within, to sit mentally and emotionally down within that holy ground of being, where lies truth and eternal things; to sit with bare attention, knowing that silence which speaks of the mighty presence that is both Creator, creation and created. For these are moments out of time, out of space, and rather eternal and infinite. These moments of practicing the presence of the Creator may be keyed according to your individual needs and circumstances. This instrument has often used the ringing of the telephone or the sounding of a bell, heard from a neighboring church, to remind the self to turn to offering thanksgiving and praise. This reminder aids and in each life experience there is a structure of habitual use of time, wherein there are predictable moments, which might be best laid aside for a quick visit to eternity. This does not have to be formal or long. Indeed, it can be, if you chose, most frequent.

現在，在已經說了這一點的情況下，我們確實鼓勵每一個學生都經常在那內在之中的神聖的至聖所之沉思，我們鼓勵在心智上和情緒上在那個在其中存在有真理和永恆的事物的神聖的存在的地面上坐下來，帶著無遮掩的注意力坐下來，並同時知曉那講述偉大的臨在的靜默，那偉大的臨在同時是造物者，造物與被造物。因為這些時刻是在時間之外的，在空間之外，而毋寧是永恆和無限。這些練習造物者的臨在的時刻可以根據你個人性的需要和環境而被調音。這個器皿經常使用電話的鈴聲或者從一個附近的教堂的一個鐘的響聲來提醒自我轉向給予感恩與讚美。這種提醒物會有幫助，在每一個生命的體驗中都會有一種對時間的習慣性

的使用的結構，在其中會有可以預測的時刻，它們最好可以被預留出來用於一種對永恆的快速的訪問。這不必成為正式性的或者漫長的。確實，如果你選擇的話，它可以成為極其頻繁的。

You see, when seekers speak of living within the present moment, they are attempting to describe within the illusion and using [as] the tools of the illusion that which does not take part within the illusion. When entities are struggling for a personal healing, when they are in some kind of therapy, there may be suggested another structure within which one may attempt to discipline the personality and the habits of the mind and emotions.

你看，當尋求者談及活在當下一刻之中的時候，他們正在嘗試去在幻象中描繪那並未參與到幻象之中的事物並將其用作幻象的工具。當尋求者正在為一種個人性的療愈而努力的時候，當他們處於某種類型的療法之中的時候，他們可能會被建議另一種結構，在其中一個人可以嘗試去對人格以及心智和情緒的習慣進行鍛煉。

Whatever the language, the student of truth is basically looking for ways to stop thinking, and instead allow the nakedness of pure attention. Feel for a moment that incredibly powerful love that is the Creator. Sense this love within you as the sun warming the heart, radiating throughout the physical vehicle. Within the curtain of flesh lies deity, and that vessel that you are is being hollowed out to receive ever more fully that love which is all that there is, which wraps up eternity and infinity in a tiny ball, and, throwing it, creates the universe.

無論用什麼語言，真理的學生基本上都在尋找停止思考並作為替代允許純粹的注意力的裸露的方式。感覺一下造物者之所是的啦令人難以置信地強有力的愛。感覺這種在你內在之中的愛就好像太陽在溫暖心，並貫穿整個物質性載具而發光。在投生的幕布之中存在有神性，那個你之所是的器皿正在被清空以越來越充分地接受一切萬有之所是的愛，這愛將永恆和無限包裹在一個小小的球之中，將它扔出去，創造出了宇宙。

We would leave you at this time in the love and the light of the Creator. We are with you in eternity and bid you joy of your party. May you seek most purely, forgive most completely, and love each other with all your heart.

我們會在此刻在造物者的愛與光中離開你們。我們在永恆中與你們同在，我們祝願你們的聚會高興。祝你們最為純淨地尋求，最為完全地寬恕，並用你們全部的心彼此相愛。

We are those of Hatonn. Adonai vasu borragus.

我們是 *Hatonn*。 *Adonai vasu borragus*。

January 22, 1995

1995-01-22 轉世投生的種族

Group question: The question this afternoon has to do with the incarnation into various races and cultures on this planet. We are wondering if people tend to incarnate into only one race or culture and move as a unit or group within that race or culture and maintain their identities from incarnation to incarnation as members of a particular race or culture or tribe, or if people are more likely to incarnate across racial or cultural boundaries and have a multitude of different types of experiences, and if this experience is what the soul experiences. Does the soul experience many different kinds of racial, tribal or cultural incarnations, or does the soul have identification with particular races or cultures?

團體問題：今天下午的問題適於在這個星球上的各種各樣的種族與文化中的投生有關的。我們想知道，人是否傾向於僅僅投生到一個種族或者文化中，作為那那個種族和文化中的一個單元或者團體而行動，並在從一次投生到另一次投生的過程中保持它們作為一個特定的種族、文化或者部落的成員的身份呢，還是人會更有可能會跨越種族或者文化的邊界投生並擁有大量不同的類型的體驗呢，如果這種體驗就是靈魂所體驗的事物的話。靈魂會體驗許多不同類型的種族、部落或者文化的投生嗎，或者靈魂會與特定的種族或者文化認同嗎？

(Carla channeling)

(Carla傳訊)

We are those of Q'uo. Greetings in the love and the light of the one infinite Creator. Our thanks to this circle of seekers for calling us to your session this day. We are most beholden and thankful for you who seek and by your seeking serve, for we have no ultimate answers but, rather, are partners with you in refining those questions which lie ultimately shrouded for both of us in mystery. It is the continued focus upon these questions that create the vibration that is purified desire and the truth that is purified emotion.

我們是 Q'uo，我們在太一無限造物者的愛與光中致意。我們感謝這個尋求的圈子呼喚我們來到你們今天的集會。對於你們這樣尋求的人，我們是為你們尋求服務而極其感激與感謝的，因為我們並沒有終極的答案，我們毋寧說是在對這些問題的精煉的過程中與你們在一起的同伴，這些問題對於我們雙方同樣都是終極地被蔭蔽在神秘之中的。就是對這些問題的持續不斷的聚焦創造出了被淨化的渴望的振動和被淨化的情緒的真理。

This day you would seek knowledge of how the spirit moves through the incarnative process with regard to what populations it may choose to be a portion of, and you ask that which has not a difficult answer, but, rather, a clear but complex answer. Thusly, we shall need to work at several levels, not that one is deeper or more spiritual than another but that there are various facets of relationship which we shall view with you.

今天你們在關於靈體在穿越投生的過程中可能會選擇去成為什麼樣的人群的一部分的方面尋求靈體是如何穿越投生的過程的知識，你們詢問的問題並沒有一個

困難的答案，而毋寧是擁有一個清晰但卻複雜的答案。因此，我們將需要在數個層次上工作，並不是說，一個層次會比另一個層次更為深入或者更有靈性，而是說，我們將會與你們一起查看的關係有各種各樣的面向。

The first portion of the discussion will revolve about the basic spirit or what you would call soul. Each spirit is in essence the same, for each spirit is a mobilized, potentiated phase of infinity, or an infinite nature, or self. This basic self is one, and this is true across lines of race, nation, planet, galaxy and creation. Each seeming monad or unit or spirit or soul is an holographic representation of one original unified Thought, Logos or Force. That we have given the name of Love. Each is Love. Each was always Love. Each shall always be Love.

討論的第一部分將會圍繞著基本的靈體或者你們所稱的靈魂。每一個靈體實質上都是相同的，因為每一個靈體都是無限性，或者一種無限的特性，或者自我的一個移動的、被賦能的面向。這個基本的自我是一體的，這個自我是真正跨越種族、民族、星球、星系以及造物的邊界的。每一個在表面上的靈體或者靈魂的基本單位或者靈魂都是那一個原初的統一的想法，理則或者力量。我們已經給予的事物是以愛的名義給予的。每一個人都是愛，每一個人過去一直都是愛。每一個人將一直都是愛。

The creation began and shall end. Your galaxy began and shall sooner end. Your star system began and yet sooner shall end. Your planets began and shall end. And each entity began its manifestation and shall shed it ere soon. That which seems different and unique is an illusion. It is easier to speak this unity than to communicate that unity. However, we shall pause for a moment that each may sink into love, and we shall attempt to aid in that feeling that you may in some small wise find this feeling within that is unity. We are those of Q'uo. 造物開始並將會結束。你們的星系開始並早晚將會結束。你們的恆星系統開始並早晚將會結束。你們的行星開始並將結束。每一個實體都開始它的顯化並將會很快脫下它。看起來似乎不一樣且獨特的事物是一個幻象。去談論這種一體性要比與這種一體性交流要更為容易的。然而，我們將暫停一會兒以便於每一個人都沉浸到愛之中，我們將嘗試去在那種感覺中給予幫助，這樣你們就可以在一些小的方面發現在這種感覺內在之中的一體性了。我們是 Q'uo。

(Pause)

(暫停)

We are those of Q'uo. Feel that wind of spirit that has allowed you the creation of your unique personality. Personality can be seen to be shallow, that creature of one incarnation. However, the more basic personality is the child of many, many incarnations. And so as with all that is manifest, you as an unique personality first found life a thing of reality by virtue of being slowly more and more aware of, not yourself, but your surroundings. And the process of individuation began.

我們是 Q'uo。感覺那股靈性之風，它已經允許你擁有你的獨一無二的人格

物了。人格可以被視為是膚淺的，它是一次投生的創造物。然而，更為基本的人格是許許多多次投生的孩子。如同所有被顯化的事物一樣，你作為一個獨一無二的人格，藉由緩慢地且越來越多地察覺，不是察覺你自己，而是察覺你的周遭的事物，你會第一次發現生命是一個具有實相的事物。個體化的過程就開始了。

Imagine that you, spirit just born, sprung from the Creator's fertile love, sailed through many, many universes and saw many, many beautiful stars, constellations, vibrations of beingness and through many, many densities, many, many experiences you moved that infant soul until there was a choice, a preference, a bias. This star, this constellation, this planet. And one day you were water, or earth, or rock, or rain, or wind, or sand. And your incarnations had begun. Was this unity then forgotten? Not in the deep mind. This essential unity remains that truth which for all, moving through the densities, cannot be denied, for it is felt within as a heart's truth. It is not that you are like others—rather, you are all that there is. This is your foundation. This is that plinth upon which you build that creation which turns stone to statue and form to life. This is the rock upon which you may stand. You are one.

想像你，剛剛誕生出來的靈體，從造物者的有生育能力的愛中躍出了，你航行穿過了許許多多的宇宙，並看到過許許多多美麗的星辰、星座與存在性的振動，通過許許多多的密度，許許多多的體驗，你推動那個嬰兒靈魂一直到有了一個選擇，一種偏好，一種傾向性為止。這個選擇就是這個恒星，這個星座，這個行星。有一天你曾經是水、或者土、或者石頭、或者雨、或者風、或者沙子。你的投生已經開始了。那麼，這種一體性會被忘記嗎？在心智深處是不會的。這種實質性的一體性依舊真理，在一切事物穿越密度的過程中，這個真理是無法被否認的，因為它是作為一種心的真理而在內在之中被感覺到的。這並不是說，你和其他人是類似的，毋寧說，你就是一切萬有。這是你的基礎。這是在其上的構建造物的底座，它將石頭變成雕像，將形式轉變為生命。這就是你可以站立於其上的石頭了。你們是一體的。

The second way which we wish to look at this question is that way of naming. We need not go through that process by which you have come to third density. You may simply accept, if you will, for the purpose of this working, that you did indeed rise in consciousness through various forms in first and in second density; that is, as elements and as plants and as animals and then came to the dawn of third-density experience. Once again, you may have wandered far from sun to sun, looking for third density. Or you may have chosen this particular planet to begin third density with. Choices are possible, not conscious ones as you know them, but rather like calling like.

我們希望去查看這個問題的第二種方式是命名的方式。我們並不需要仔細檢查那個你們藉由其進入到第三密度的過程。你們可以單純地為了這次工作的目的接受，如果你們願意這樣說的話，你們確實曾經在意識中提升穿過了在第一密度和第二密度中的各種各樣的形式，也就是說，你們曾經作為元素，作為植物，你們接著來到第三密度的體驗的黎明。再一次，你們可能已經從一個恒星到另一個恒星之間漫遊了很遠的距離來尋找第三密度的體驗。或者，你們可能已經選擇了這個特定的星球來開始第三密度。選擇有可能，不是如你們所知的有意識的選擇，而毋寧是同性相吸（like calling like）。

However you chose, the planetary influence and the racial influence with which you began the long process of learning through incarnations remains that which has had the first biasing effect presenting the first catalyst giving you that turning of the archetypical mind's themes and biases which are most deeply rooted within. For the Logos expressing as your sun body touches each planet differently, and, indeed, each portion of a planet somewhat differently, so that large masses of entities which are of a single racial origin or national origin may be more probably biased similarly than those whose minds contain etchings of another set of planetary, racial or other influences.

無論你用什麼方式來選擇，你用來開始穿越投生的漫長的學習的過程的星球的影響和種族的影響，依舊是在呈現首先的催化劑的過程中已經擁有最初的偏向性的效果的事物，這種首先的催化劑給予你的事物是你在內在之中最深入地紮根的原型心智的主題和偏向性的轉向。因為作為你們的恒星星體的理則的表達會用不同的方式接觸每一個行星，確實，這種理則的表達也會用多少有些不同的方式接觸一個行星的每一個部分，這樣，相比那些其心智包含了另一套星球、種族或者其他影響的印刻的實體，屬於一個單一的種族起源或者民族起源的巨大數量的實體就更有可能會用相似的方式產生偏向性了。

Thusly, there is, to some extent, the experiencing of like calling like that expresses within the conscious mind as a feeling of comfort and of being at home with certain people; that is, with certain national groups of people or certain religious or spiritual groups of entities. Within these large divisions those within the same body of influences begin the work of learning what love truly is. And in doing this together, over many lifetimes, ways are created, and over more and more time, embellished upon and strengthened so that each culture, shall we call it, with its characteristic ways of dealing with ever eternal situations common to all of humankind, become more and more handy to the mind and useful to the commonsense, everyday spirit.

因此，在某種程度上，會有同性相吸的體驗，這種體驗會在表面意識的心智中表達為一種舒適感以及與一定的人，也就是說，與人的一定的民族的團體，或者實體的一定的宗教信仰的團體或者靈性上的團體，有那種在家的感覺。在這些巨大的區域中，那些處於相同的影響部分之中的實體開始了學習愛真正是什麼的工作。在一起進行這種學習的過程中，在經過了許多次的生命之後，道路被創造出來了，在經過了越來越多的時間之後，道路被修飾並被強化了，這樣，每一個文化（如你對它的稱呼一樣），藉由其與對於所有的人類都是共同的無休無止的情境打交道的典型性的途徑，會對於心智變得越來越方便並對於常識以及日常生活的靈性變得越來越有用處。

Just as national or spiritual groups of entities tend to speak one language or a language in a characteristic sense, so do different cultures have unspoken language and ways of communicating which do not travel well. The one known as P, for instance, spoke to this group concerning an American who does not take the hint and stop being a nuisance, for this entity, brought up within a culture which simply shuts the door and does not answer the communication by telephone or by mail, has no innate ability and certainly no

desire to leap across the cultural divide which separates this entity from one who has been reared within a culture in which hospitality is an holy thing, and the bad company must needs figure out by hint and the tone of words that he has overstepped the bounds of courtesy.

就好像實體的民族或者靈性的團體會傾向於說一種語言或者用一種有特徵的方式說一個語言一樣，用同樣的方式，不同的文化會擁有無法表述的語言以及很難有效地傳遞的溝通的方式。叫做 P 的實體，舉個例子，向這個團體談到過一個美國人無法理解暗示並停止成為一個令人為難的人，因為這個實體是在一個單純地關上門並不用電話或者郵件的方式回應交流的文化之中成長起來的，它沒有天生的能力也肯定沒有渴望去跨越將這個實體與一個在其中好客是一個神聖的事情的文化中被撫養長大的實體之間文化性的分隔，在那種好客的文化中，不禮貌是必須藉由暗示和言語的語調指出，他已經越過了禮貌的限度了。

Thusly, entities do indeed often incarnate again and again within one planetary and one racial or spiritual group.

因此，實體們確實經常會一次又一次地在一個星球以及一個種族或者靈性的團體中投生。

Thirdly, the thrust of the question, we believe, centers about whether there is a spiritual value of one culture against or relative to the spiritual value of another. And so we must ask you to, again, wipe the mind clear. Now, each of you within this circle has experienced incarnation with a substantial percentage of incarnations upon one third-density planet, and within that planetary influence one nation, spiritual, or other group of that kind. However, in the fullness of time, as entities grow, as they wake up, spiritually speaking, and discover that there is much more to know about love than has been understood, shall we say, by any one group these entities naturally choose to begin the process of gleaning from other cultures, other nations, and other spiritual groups those subtleties of insight, those inner structures that lie behind the spoken word and conceived thought, each of which educates and trains the mind in certain patterns. Each pattern has its place and is its equally valuable teacher. Just as the physical entity which you now experience yourself as wishes to travel and broaden the understanding of what humankind is, so the soul or spirit chooses again and again to travel in other shoes, other bodies, other races, creeds and color, for each has something to offer.

第三，我們相信，這個問題的尖峰是集中在，是否有一個文化有一種靈性上的價值觀與另一個文化的靈性上的價值觀是相對的，或者相關的。因此，我們必須請你們，再一次將頭腦清掃乾淨。現在，在這個圈子中的每一個人都已經在一個第三密度的行星上，在那個行星的影響範圍中，體驗過了藉由一種相當多的投生的百分比的投生到一個民族，投生到那種類型的靈性上的或者其他的團體。然而，在時機成熟的時候，隨著實體們成長，隨著它們在靈性的方面覺醒併發現在關於愛的方面有比已經被任何一個團體，容我們說，理解的事情遠遠更多的事情的時候，這些實體會自然而然地選擇開始從其他的文化，其他的民族，其他的靈性團體收集那些洞見的微妙差別，那些存在於被講述的言語和被構想的想法之後的內在的結構，這些結構中的每一個結構都用一定的模式教導並訓練了心智了。每一種模式都擁有它的位置，並且是同等地有價值的老師。就好像你現在將你自己體

驗為的物質性的實體會希望去理性並擴寬對人類之所是的理解一樣，靈魂或者靈體會用異樣的方式一次又一次地選擇去穿上別人的鞋子，在其他的身體中，其他的種族、信條與膚色中旅行，因為它們每一個都有某種事物要提供出來。

To be humble in one culture educates. To be humble in another culture offers a completely different education. To be proud in one society is one kind of distortion of self unlike pride seen from the subtly but crystallinely different colorations of another culture's way of pride. We ask you then in this third way of seeing to imagine, if you will, the vast extent of time and space within which the soul first becomes familiar with one family at a time. Then, after many, many incarnations, one larger family, one national or spiritual group, and then one begins to travel, choosing those situations which shall fill out and energize that awareness gleaned so far. For in all of these learnings, in all of these environments, the spirit within expresses its essence in a desire for a return to the awareness of unity which was life and shall again be life without manifestation. The manifest spirit yearns endlessly for that zero within which all is one, for that and only that is the true nature of all who may hear or read these words. There is one original Thought. Each of you is that. Each of you has wandered far. Each of you seeks with grace and rhythm to complete the journey so long ago begun and perfectly encapsulated within each incarnation as that spiritual hunger within which always seeks the source of life, the truth of being.

在一個文化中會教導變得謙虛。在另一文化中對於變得謙虛會給予一種完全不一樣的教導。在一個社會中，驕傲是一種類型的自我的扭曲，而這種驕傲與另一個文化的驕傲的方式相比卻是微妙地但卻水晶般地不一樣的染色。在這個第三種觀察的方式中，我們請你們接著去想像，如果你們願意的話，時間和空間的巨大的廣度，在其中靈魂首先會一次熟悉一個家庭。接下來，在很多很多次的投生之後，靈魂會熟悉一個更大的家庭，一個民族或者靈性上的團體，接下來，一個人會開始旅行，選擇那些將會填充迄今為止已經被收集的認識並為其賦予活力的情境。因為在所有這些學習中，在所有這些環境中，內在的靈性會通過一種對返回到一體性的認識之中的渴望來表達它的實質，而這種一體性曾經是生命並將再一次成為沒有顯化的生命。顯化的靈體會無止境地渴望那個在其中萬物一體的零點，因為所有可能會聽到或者讀到這些言語的實體的真實的本性就是並且僅僅就是那個零點。有一個原初的想法。你們每個人就是那個想法。你們每個人都已經漫遊了很遠的距離。你們每個人都帶著恩典與韻律尋求去完成那個在如此漫長的時間之前就已經開始了並被完美地包含在每一次投生的旅程，在這條旅程中，那種靈性上的饑渴會一直尋求生命的源頭，存在的真理。

As the harvest approaches, you well may find yourself within a family which cuts across all lines, for, again, like calls like. Certainly those who are wanderers are one such group. Those who have wandered from different planets to this one may seem obviously different from each other as they have incarnated in various races and so forth. Yet that bond of shared experience, shared hunger and the biases that lie beneath words create spiritually oriented families which are service oriented and offer service instinctively, not only to each other but always there is the desire, however

well or ill nurtured, to reach the hand of service to any other who may be served. It is in these often unusually varied groups such as your own that the heart of the lessons of love may begin again to become unified, as each soul now has sufficient experience in seeking the truth of self and the way of service to find commonalities that move beyond race, religion, nation and culture, and instead find residence in a common foundation of self within which that deep mind which is the archetypal mind of self has had sufficient experience in combining self with other selves across all boundaries that the unity beneath all distortions is dimly sensed.

隨著收割臨近，你很有可能發現你自己在一個橫跨了所有的邊界的家庭中，因為，再一次，同性相吸。肯定地，那些流浪者就是一個這樣的團體。那些已經從不同的行星流浪到這個行星的實體們可能看起來似乎與相互彼此是明顯地不一樣的，因為他們已經投生在各種各樣的種族以及諸如此類的團體中了。而那種共享的體驗，共用的饑渴和和潛藏在言語之下的偏向性的連接創造出了靈性導向的家庭，這些家庭是以服務為導向的，它們會本能性地提供服務，不僅僅是向相互彼此提供服務，同樣一直都會有向任何其他可以被服務的人伸出服務之手的渴望，不論這種渴望是怎樣地被很好地培養或者未得到很好地培養。就是在諸如你們自己的團體這樣的經常是具有非同尋常的多樣性的團體中，愛的課程的核心可以再一次開始變得統一了，因為在尋求自我的真相和服務的途徑的過程中，每一個靈魂現在都擁有了足夠的經驗來找到那種超越種族、信仰、民族和文化的共性，並作為替代在一種自我的共同的基礎中找到住所，在這種自我的共同的基礎中，自我的原型心智之所是的深入的心智已經在將自我與其他的自我用超越所有的邊界的方式混合起來的方面擁有了足夠的經驗，以至於在所有的變貌之下的一體性可以被模糊地感覺到了。

Yet even the dimmest of inklings of this underlying unity act like the explosion or the fireworks, tossing the entity experiencing this unity into a kind of excitement that only the experience of love itself can engender. And once this underlying unity is sensed personally the days of the personality that you now think yourself to be are numbered. The soul which has awakened to the truths that lie beyond the archetypes now has the energy to work through those rich sources within of wisdom and of truth, now has the sufficient reason to attempt to penetrate each and every archetype, becoming one who can assume characteristics which are archetypal in a cleanly pure way, finding within these time-worn structures not only the elegance of internal logic within these systems but also the doors which shall open when one comes at last to a realization that is at the end of each and every archetype or leitmotif.

然而，即使是這種潛在的一體性的最為模糊的細微跡象都會如同爆炸或者焰火一樣地起作用，它會將正在體驗這種一體性的實體拋入到一種類型的僅僅只有愛本身的體驗才能夠的產生出來的興奮之中。一旦這種潛在一體性用個人性的方式被感覺到了，你現在認為你自己要成為的那個人格的日子就是屈指可數的了。已經覺醒於存在於原型之外的真理的靈魂現在擁有能量去貫穿那些內在之中的智慧和真理的豐富的資源了，靈魂現在擁有足夠的理由嘗試去刺穿每一個原型，同時成為一個能夠用一種完全純粹的方式呈現出原型性的特性的存有，而一個人在這些經歷了時間的考驗的結構中不僅僅找到在這些系統中的內部的邏輯的優美，同樣也找到當一個人最終實現了一種在每一個原型或者主旋律的終點的位置的領

悟的時候將會打開的大門了。

For instance, in many, many experiences of grief it is an experience and then an experience, and so forth. The experiences add up. They are as they are; but in a course of a million incarnations, at some point the pure and undiluted tone which is grief within you sounds, and suddenly you have experienced for the first time a true grief, a grief which lights up grief incandescently. This tone sounds through all of the infinite creation and is a thing of utmost beauty, and this rich experience retires within that soul the need to experiment with grief, for it has been purely experienced and is no longer that which must be studied.

舉個例子，在許多許多的悲傷的體驗中，它是一個體驗，接著一個體驗，如此等等。體驗累加起來了。它們就是如其所是，但是，在一個一百萬次投生的過程中，在某個位置，在你內在之中的悲傷的純淨而未被稀釋過的音調會響起，突然間你第一次體驗到了一種真實的悲傷，一種熾熱地照亮了悲傷的悲傷。這個音調會在貫穿整個無限造物中迴響，它是一個極度美麗的事物，這種豐富的體驗在那個靈魂內在之中讓嘗試悲傷的需要後退，因為它已經純淨地體驗到了，它不再是必須被學習的事物了。

Is there a spiritual connotation, then, to races? All races have great spiritual treasures to share, both what you would call positively and negatively. In all things, however, the spirit of each remains equal, and thus all cultures, all nations, all groups are equal. All contain the same love. You shall experience that which you choose to until nothing calls you into flesh.

那麼，種族有一個靈性上的涵義嗎？所有的種族都擁有要去分享的偉大的靈性上的珍寶，這些珍寶同時是你們用正面性的和負面性的方式所稱事物。然而，在所有的事物，每一個事物的靈性都是保持同等的，因此，所有的文化，所有的民族，所有的團體都是同等的。一切事物都包含相同的愛。你們將體驗到你們選擇去體驗的事物，一直到沒有任何事物呼喚你進入到肉身之中為止。

We would at this time urge you to gaze gently upon all beings and to give to each your best attempt at service, not weighing one against another, yet at the same time we do encourage you to follow the heart, for when like does find like then learning may be swifter for both. And the group which learns together becomes a blessing not only to itself and to its members but as it reaches out from that home within a certain and sure blessing to humankind.

我們會在此刻敦促你們溫和地注視著所有的存有並在服務的方面給出你每一個最佳的嘗試，不要用一種服務去衡量另一種服務，而同時，我們確實鼓勵你們去跟隨心，因為當同性相吸的時候，接下來學習對於雙方就可能是更為迅速的了。一起學習的團體會成為一種祝福，不僅僅是對那個團體本身以及對它的成員的祝福，當它從那個內在的家園向外伸出手的時候，它同樣也是對人類的一個肯定且確切的祝福。

At this time we would transfer to the one known as Jim. We are those of Q'uo, and leave this instrument in love and in light.

在此刻我們會轉移到叫做 *Jim* 的實體。我們是 Q'uo，我們在愛與光中離開這個

器皿。

(Jim channeling)
(Jim 傳訊)

I am Q'uo, and greet each again in love and in light. We are privileged at this time to offer ourselves in the attempt to speak to any further queries which those present might have for us. Is there a further query?

我是 Q'uo，我在愛與光中再一次向各位致意。我們在此刻很榮幸提供我們自己嘗試去談論在場的人們可能會向我們提出的任何進一步的問題。有一個進一步的問題嗎？

P: Yes, I would like to ask a question which was put to me by another person. The question is about a situation where a person feels very strongly what we may call love or a certain attraction to another entity but that person doesn't have the same feelings. Could you shed some insight about that situation, what it may mean how the two entities help each other to reach a certain level of harmony?

P：是的，我想要由另一個人向我提出的問題。問題是關於這樣一種情況，在其中一個人會非常強烈地感覺到我們所稱的愛或者對另一個實體的一種特定的吸引力，而那個人卻沒有同樣的感覺。你們能夠解釋一下那個情況嗎它可能意味著什麼呢，兩個實體如何才能幫助相互彼此取得一定程度的和諧呢？

I am Q'uo, and believe we have the gist of your query, my sister. Please query further if we do not satisfy you.

我是 Q'uo，我們相信我們掌握了你的問題的要點了，我的姐妹。如果我們並沒有使你滿意，請進一步提問。

If entities have a desire to experience love to the best of their understanding of this concept then the desire will be to give love without expectation of return, for that which is love is that which gives rather than that which takes, though it is true that love, when fully experienced, is that which both gives and receives. However, the concept which you have spoken of here is that which is felt by one and not another, and in this case there is the participation in what is felt to be love by one and not the other. Therefore, the one who feels the love, if it be love indeed, then this entity would desire to give to the other that which the other wished and this entity would seek, then, to know the desires of the other, and, once having ascertained what these desires were, would bend every effort to satisfy these desires.

如果實體們擁有一種渴望去在他們對愛這個概念的最佳的理解的方面去體驗愛，那麼這種渴望將是在不期待回報的情況下給予愛，因為愛之所是的事物是給予而不是去接受，雖然真實的情況是，當愛被充分地體驗到的時候，愛是同時會給予和接收。然而，你們在這裏已經談及的觀念，是被一個人感覺到，而沒有被另一個人感覺到的事物，在這樣的情況中，會有對於被一個人感覺是愛，而被另一個人並不感覺為愛的事物的分享。因此，那個感覺到愛的實體，如果它確實是愛的話，這個實體接下來就會渴望去給予另一個實體它所希望的事物，這個實體接下

來會尋求去知曉另一個實體的渴望，一旦它已經確定了這些渴望是什麼了，它會用盡全力去滿足這些渴望。

For entities to truly know love it is necessary to surrender whatever idea the self may have as regards the nature of love and then to be moved by the power of love. In most cases, in our opinion, upon your planet at this time entities perceive only portions of love, those portions which are more to their own desires and definitions, those aspects of love which are more likely to feed their self-identified needs, and, therefore, the experience of love is only partial. If one wishes to truly be of service to another by loving another one must determine what service is desired by the one loved.

如果實體們要真正地知曉愛，去臣服於自我可能在關於愛的屬性的方面可能會擁有的無論什麼想法，並被這些被愛的力量所推動，這是必須的。在我們看來，在大多數情況中，在此刻在你們的地球上實體們僅僅感覺到了部分的愛，那些愛的部分更多是它們自己的渴望和限定，以及那些更有可能去餵養它們的自我定義的需要的愛的面向，因此，這種愛的體驗僅僅不完全的。如果一個人希望去真正地藉由愛另一個人而對其有所服務，它必須確定什麼服務是被那個被愛的人所渴望的。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

P: Not at this time. Thank you.

P：在此刻沒有了。謝謝你們。

I am Q'uo. And we thank you, my sister. Is there another query?

我是 Q'uo。我們感謝你，我的姐妹。有另一個問題嗎？

Carla: I would like to follow it just a little further. If the person who doesn't love wishes to serve the person who loves, the surface impulse is to say that the way to serve that person is to allow that person to love you, allow that person to fulfill his desire. Now, practically, I feel this is a wrong answer, but I don't know how to untangle free will and service and just how to put it clearly. Could you comment in a way that clarifies?

Carla：我想要跟著那個問題稍稍更進一步。如果那個並不愛的人希望去服務那個愛的人，表面上的衝動是去說，服務那個人的方式就是去允許那個人愛你，允許那個人滿足它的渴望。現在，在實踐的方面，我感覺到這是一個錯誤的答案，但是我並不知道如何解開自由意志和服務之間的糾纏，我不知道如何清楚地描述它。你們能夠用一種澄清的方式評論嗎？

I am Q'uo, and though we are aware of your query, my sister, we also agree that in the situation in which you are describing there is some complexity and lack of clarity which makes a clear and definite answer difficult, for there are circumstances within your culture which require certain behaviors and commitments that put a kind of boundary on love so that love may be experienced more purely by those who are entered into the mated

relationship that you call marriage. Thus, love is not freely given to all, but finds the need to be given in such and such a manner within boundaries which entities have agreed to.

我是 Q'uo，雖然我們理解了你的問題，我的姐妹，我們同樣也同意，在那個你正在描述的情況中會某種複雜性和清晰度的缺乏，這使得一個清晰且明確的答案是困難的，因為在你們的文化中會有一些場景是需要一定的行為和許諾的，它們會在愛上設置一種類型的邊界，這樣愛就可以用更為純淨的方式被那些進入到你們稱之為婚姻的伴侶關係的實體們體驗到了。因此，愛就是不是被自由地給予所有人的，而卻會發現愛是需要用這樣或者那樣的一種在實體們已經達成一致的邊界中被給予的。

Thus, in a mated relationship when an entity moves beyond the boundary to share what is perceived as love with a person other than the mate, then it is that the difficulties and confusions arise, for it is not the accepted practice within most of your cultures for entities to share the full ramifications of love with any but the mate. So it is a situation in which each entity must use the personal and most profound, shall we say, moral standard to judge what is acceptable to be shared of love with one who is not the mate.

因此，在一種伴侶的關係中，當一個實體超越了邊界去與一個除了那個伴侶之外的其他人分享被感覺為愛的事物的時候，接下來，困難和混淆就會出現了，因為在你們的大多數的文化中，與除了伴侶之外的任何人分享愛的完全的衍生物，這不是被接納的實踐。因此，它是這樣一種情況，在其中每一個實體都必須使用個人的標準以及極其深入的，容我們說，倫理標準來判斷，在與一個並非伴侶的人分享愛的方面，什麼事情是可被接受的。

We find that the purest form of love which requires no return or action of any kind may be shared with all, for this is the love of the Creator within the heart of each for every other portion of the Creator that is recognized. However, when entities find a need to make conditions and requirements and desire certain returns from their expression of love to another that is not within the mated relationship then we have the confusions of which we spoke. In this instance we cannot give direct advice, for this is, in our opinion, an infringement upon free will. But we can suggest that entities that are in a relationship with another look deep within the heart to see where love resides for another and find within the self the small voice that is speaking the known truth, shall we say, for each entity knows beyond all rationalization what is love, what is its truest expression within each situation. And, while recognizing all cultural boundaries, will be able to affect this true loving, even if the true loving is to reject a portion of that which is offered from another.

我們發現不需要回報或者任何類型的行為的最為純淨的愛的形式是可以與所有人分享的，因為這是在每一個人的心內在之中的造物者對被認出的造物者的每一個其他部分的愛。然而，當實體們發現了一種去設置條件和要求的需要，並渴望從他們對另一個並不在伴侶關係中的人的愛的表達的一定的回報的時候，接下來。我們就會遇到我們談到過的混淆了。在這種情況中，我們無法給出直接的建議，因為在我們看來這是一種對自由意志的侵犯。但是我們可以建議，當一個實體與另一個實體處於一種關係之中的時候，這個實體去查看內心深處以看到對另

一個人的愛存在於何處，並在自我內在之中找到那個正在講述，容我們說，已知的真理的微小的聲音，因為每一個實體在所有的理論解釋之外都知曉愛是什麼，知曉在每一個情境中愛的最真實的運算式什麼。在認出了所有的文化性的邊界的情況下，這種愛的最真實的表達將能夠影響這種真實的愛，即使真實的愛要拒絕由另一個人提供的事物的一部分。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: I'm just working on this one point and if you will forgive me I would like to go a little further. Is that all right? *Carla*：我正在這一點上進行工作，如果你們願意原諒我，我想要更進一步提問。這是可以的嗎？

I am Q'uo, and we are quite ready to speak to any query, my sister.

我是 Q'uo，我們相當樂意談論任何的問題，我的姐妹。

Carla: Thank you. The way it feels to me reminds me of when Don was asking Ra how he could serve our fifth-density negative friend. He wanted to find some way to be of service to this friend who wanted to stop our communications with Ra, and Ra couldn't get through to him that the very essence of the service that he wanted was to stop the contact. Besides stopping the contact there was no other service from Don that he actually wanted. It just feels like this situation is one where what the teacher wants infringes on P's free will and is a desire for an object rather than the love of a person, because in getting what he would want he is walking all over the truth and asking P to be untrue to the feelings within her which say this is not the one. I just don't know any good way to line it out in a simple way, but it feels like the same kind of situation. If you would comment on that to any extent I think that's the end of my thoughts on the subject. Thank you. *Carla*：感謝

你。它在我感覺起來的方式讓我想起了當 *Don* 問 *Ra* 他如何才能服務我們的第五密度的負面性的朋友的時候的情況。他想要找到某種方式來服務這個想要阻止我們與 *Ra* 之間的交流的朋友，*Ra* 無法讓他弄明白，那個實體想要的服務的實質就是去阻止這個接觸。除了阻止這個接觸之外，他實際上並不要從 *Don* 那裏得到任何其他的服務。這感覺起來就好像，這個情境是一個在其中老師想要侵犯 *P* 的自由意志的情境，這是一種對於一個目標的渴望而不是對於愛一個人的渴望，因為在得到他想要的事物的過程中，他正在跨過真理並要求 *P* 在她內在之中的感覺變得不誠實，在她內在之中的感覺是，這並不是合一的。我僅僅不知道任何用一種簡單的方式將它描述出來的途徑，但是它感覺好像是相同類型的情況。如果你們願意對那一點上在任何的程度上進行評論，我想那就是我在那個主題上的想法的結束了。

I am Q'uo, and we would agree that this subject is one which requires a good deal of thought. Indeed, this is our recommendation that the meditative state is the means by which the true voice of each may be heard and the most appropriate expression of love experienced. We realize that there is a certain

purity to the naiveté that the one known as Don expressed in the queries to Ra concerning serving the negatively oriented entity, and there is a certain purity and naiveté in the situation in which you speak, if the one known as P would receive the offerings of love from the entity that is in question. However, there is also the need to respond to the cultural practices that we have mentioned and the need to seek within for the deepest form of service, for all services are not equal.

我是 Q'uo，我們贊成這個主題是一個需要大量的思考的主題。確實，我們的推薦是，冥想的狀態是藉由其每一個人的真實的聲音可以被聽到，愛的最適當的表達可以被體驗的途徑。在 *Don* 向 *Ra* 提出的關於服務負面性導向的實體的問題中，我們意識到叫做 *Don* 的實體表達的天真的話語中是有一定的單純的，在你們所談到的情況中，如果叫做 *P* 的實體接收了來自於在問題中的那個實體的愛的給予的話，就會有一定的單純與天真了。然而，同樣有回應我們已經提到過的文化上的實踐的需要以及在內在之中尋求最深的服務的形式的需要，因為所有的服務都是不一樣的。

This was the point that those of Ra were attempting to make to the one known as Don. What is the deepest service? To simply open the self to receiving love from any entity that would offer it in any form that the entity would offer it, or is there the need to consider other ramifications? Is the highest form of service to allow an entity to break its word to another? Is the highest form of service to simply reject another entity? Is there the need to find another means by which love may be expressed? These are queries which we know each has considered this day, and these are queries which we may not answer for you, for there is value in finding answers for yourself that we would not take from you.

這就是 *Ra* 嘗試去向叫做 *Don* 的實體明確的要點了。什麼是最深入的服務呢？對於那個會通過任何它會提供愛的形式提供愛的實體，是要單純地向著接收來自於這樣的實體的愛開放自我嗎，或者有需要去考慮其他的衍生物嗎？服務的最高的形式是允許一個實體打破它對另一個實體的承諾嗎？服務的最高的形式是單純地拒絕另一個實體嗎？有需要去找到另一條愛可以藉由其被表達的途徑嗎？這些問題就是我們知道每一個人今天已經考慮過的問題了，這些問題是我們不可能替你們回答的問題，因為在為你自己找到答案的過程中會有那種我們不願意從你身上拿走的價值。

Thus, we must baste our answers as we have, but we may recommend to each the value of seeking within meditation the answers for the self from the self, for we assure you that they are there within your very heart, and though the answer may be difficult to put into experience and into action there is value in so doing.

因此，我們必須如我們已經做的一樣去抑制我們的回答，但是我們可以向每一個人推薦在冥想中去向自我為自我尋求答案，因為我們向你們保證，答案就在你的心之中，雖然答案可能很難進入體驗和行動之中，在這樣做的過程中會有價值。

Is there another query at this time?

在此刻有另一個問題嗎？

(No further queries. Thanks from all expressed.)
(沒有進一步的問題。感謝所有被表達的內容。)

We are those of Q'uo, and we add our thanks to the pot. We are most grateful, my friends, for your invitation to us this day. We know that the struggle to be human and to move in flesh is not easy. We salute your valiant efforts, and we remind each of you that there are truly no mistakes. There are only opportunities to learn and to know the Creator. Undertake each opportunity with the full gusto of the life that moves through you and which brings the energy of the Creator into your being as you pass through your daily round of activities.

我們是 Q'uo，我們將我們的感謝添加到壺中。我的朋友們，我們對於你們在今天邀請我們是極其感激的。我們知道去成為人類以及在肉身中移動的努力是不容易的。我們向你們勇敢的努力而敬禮，我們提醒你們每一位元，真的沒有錯誤。僅僅只有去學習和知曉造物者的機會。藉由那流經你的生命的完整的風味來承擔起每一個機會，當你穿越你的日常生活的活動時，這種生命的風味會將造物者的能量帶入到你的存有之中。

We would, at this time, take our leave of this group and this instrument, thanking each once again for the opportunity of sharing our opinions with you. We are known to you as those of Q'uo, and leave each of you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai. 我們會在此刻離開這個器皿和這個團體，我們同時再一次為與你們分享我們的觀點的機會而感謝各位。我們是你們知曉的 Q'uo 原則，我們在太一無限造物者的愛與光中離開你們每一位。Adonai，我的朋友們。Adonai。

January 29, 1995

1995-01-29 愛與服務

Group question: The question this week comes from N and has to do with the concepts of service and love. It is his observation that the basis of all creation is to serve, one portion of the Creator serving another, and that the substance of the creation is love, everything is made out of love, the creative energy of the Creator. Now, N feels in our daily lives that service is more obvious and instinctual. We are able to recognize our opportunities to serve as they come about. We just see what needs to be done and do it. Love, however, seems to be of the nature of that which needs to be worked on. It takes will or an effort to do it and we are never really sure of how well we are doing it. Whereas with service we are aware of what we have done and can at least be sure that something was accomplished. In loving, it is not so obvious, and we would like Q"uo"s comments upon N"s observations.

團體問題：這一周的問題是來自於 N，問題是與服務和愛的觀念有關的。他的觀察是，所有的造物的偏向性就是去服務，造物者的一個部分就是去服務他人，造物的實質是愛，一切事物都是由愛，造物者的創造性的能量，產生出來的。現在，N 感覺到，在我們的日常生活中，服務是更為明顯且本能性的。我們是能夠在我們的服務的機會出現的時候認出它們的。我們僅僅看到需要被完成的事情並去進行它。然而，愛看起來似乎是具有這樣一種特性的，它是需要在其上進行工作的。要進行這個愛的工作是需要花費意願或者一種努力的，我們從未真的確信我們在進行這個工作的方面有多麼地好。而憑藉著服務，我們知道我們已經做了的事情並至少能夠確信，某個事情已經被完成了。在愛中，它不是如此地明顯，我們想要 Q"uo 對於 N 的觀察進行評論。

(Carla channeling)

(Carla 傳訊)

We are those of the principle of Q"uo. Greetings in the love and in the light of the one infinite Creator. We apologize for the length of time that the challenging process took, but this is always necessary work which needs to be done meticulously and we attempt never to fail to mention this when it applies. We thank the one known as Carla for pursuing this process until satisfied. The discernment was necessary, in our opinion.

我們是 Q"uo 原則。我們在太一無限造物者的愛與光中致意。我們為挑戰的過程所花費的時間的長度致歉，但是這一直都是需要用小心謹慎的方式被完成的必不可少的工作，我們嘗試在這種挑戰應用的時候永遠都不忘記提醒這一點。我們感謝叫做 Carla 的實體追尋這個過程一直到滿意為止。在我們看來，分辨力是必需的。

We are called to your group by your musings upon love and service. We thank you for this call, this opportunity to share our humble thoughts with you. As always, we encourage each to use his discrimination at all times and with each thought we may offer you, for we would never wish to put a stumbling block in your path. Therefore, discard those thoughts which do not shine with

a kind of recognition within your perceptions. 我們是被你們在關於愛與服務的方面的沉思而呼喚到你們的團體。我們為這種呼喚以及與你們分享我們的謙卑的想法的機會而感謝你們。一如既往，我們鼓勵每個人在所有的時候對我們可能會提供給你們的每一個想法都使用它的分辨力，因為我們永遠都不希望在你的道路上放置一塊絆腳石。因此，請將那些在你的觀念中沒有帶著一種認識的感覺而閃耀的想法拋棄掉。

Discussing love is our favorite occupation. No subject rings with the purity of that primary Logos, that mystery, the great original thought of Love. Here the mystery begins and here there shall be its embrace when all distortions cease. Love the beginning, and Love the doom, or ending. Before we embark upon words which shall surely fail to create full truth we pause to worship that mystery. We are those of Q"uo. 討論愛是我們最喜歡的工作。沒有主題會藉由那個最初的理則，那個奧秘，那個愛的偉大的原初的想法的純度而發出聲音。奧秘從這裏開始，當所有的扭曲都停止的時候，愛的擁抱仍將存在於這裏。愛是開始，愛是命運或者終結。言語將注定無法創造出完全的真理，在我們開始著手發言之前，我們暫停一下來崇拜那個奧秘。我們是 Q"uo。

(Pause of thirty seconds.)

(三十秒暫停)

We are those of Q"uo, and are once again with this instrument. We greatly appreciate sharing your vibrations at this time. 我們是 Q"uo，我們再一次與這個器皿在一起了。我們極其感激在此刻分享你們的振動。

It can certainly be seen to be evident and true that service is easier to attempt than love. True, also, is it that the boundaries between qualities pertaining to the divine shall always be weak, for love is, and is all that there is. Thusly, service is the visible manifestation of the invisible and primal love. Let us work first, then, with service.

服務是比愛更為容易去嘗試的，這肯定是可以被視為是明顯而真實的。在神聖的事物所固有的特性之間的邊界將一直都是脆弱的，這同樣也是真實的，因為愛即愛之所是，愛是一切萬有。因此，服務是不可見且根本性的愛的可見的顯化。那麼，讓我們首先與服務一同工作。

The questioner labors diligently within, what this instrument calls, one of the helping professions, being a medical doctor. It seems obvious that those who come before the gaze have need of a certain sort of help that is then gladly given. However, serving in the clear and everyday ways people relate to each other within their professions there lies a vast territory of very complex and shadowed landscape wherein discerning true service remains an attempt made by the follower of mazes and puzzles. It is sometimes very difficult to discern right service and the efforts of a seeker to move beyond the limits set by the culture so that solutions to questions concerning true service may be

found, for what is the service in a given situation wherein two souls wend their way, moved by destiny? That destiny is inward and its ways are felt only by the seeker herself, not the one who attempts to help from without.

提問者在內在之中勤勤懇懇地對這個器皿所稱的一個幫助性的職業，成為一個醫生，進行了詳細的分析。看起來似乎很明顯，那些來到面前的人是需要一定類型的幫助的，那種幫助接下來就會被愉快地給出了。然而，當用清晰且日常性的方式服務的時候，人們會在他們的職業中與相互彼此聯繫在一起，會存在有一個巨大的區域，它擁有非常複雜且有陰影的風景，在其中分辨真實的服務依舊是一種由那些迷宮和拼圖的追隨者所進行的嘗試。要去分辨正確的服務和一個尋求者去超越由文化所設置的局限性的努力以便於關於真實的服務的問題的解決方案可以被找到，這經常是非常困難的，因為在一個給定的兩個靈魂在其中前進，並被命運所推動的情況中，服務是什麼呢？那個命運是在內在的，它的途徑僅僅會被尋求者自己所感覺到，而不會被一個嘗試去從外面幫助的實體感覺到。

Or there is often that entity who asks for service but for whom such service may well not be good to give. Those sensitive to this dynamic wherein service finds its nature in truth have a goodly work to do, for what is the service of an entity but that gift of love which has been his to give?

經常會有請求服務的實體，但是對於這個實體，給予這樣的服務很有可能不是有益處的。那些對這種在其中服務會發現它的在真理中的特性的動力性敏感的實體，它們會擁有一個很好的工作要去進行，因為一個實體的服務之所不是他所要給出的那個他的愛的禮物嗎？

The one known as Paul the Apostle suggested that in terms of service one might well think of the body which has many members: the stomach aids by being a stomach, the ears by being ears, and so forth. So each entity has his gifts to share. Yet, if each offers a different gift how infinite must the body of love be! Then, is service visible love? Is the service of an entity to share its gifts? Indeed, that is so, but there is the level beyond this wherein the seeker realizes that the purest service is the realized or illumined being, that joyful self that has been nurtured and allowed to bloom in the light of faith. This is love. This is service, to be. Then, the entity may share each gift, yet knowing that the breath that fills the service with meaning and value is love.

叫做聖保羅的實體建議，在服務的方面，一個人可以很考慮，身體是擁有很多的成員的：胃部藉由成為一個胃而給予幫助，耳朵藉由成為耳朵而給予幫助，如此等等。因此，每一個實體都擁有它要去分享的禮物。而如果每一個人都提供了一個不一樣的禮物，那個愛的身體必定會成為怎樣地無限呀！那麼，服務是可見的愛嗎？一個實體去分享它的禮物的服務是可見的愛嗎？確實，正是如此，但是，會有超過這一點的層次，在其中尋求者會領悟到，最純粹的服務是領悟了的或者被啟發過的存有，是那個已經在信心的光之中被滋養並被允許綻放的喜悅的自我。這就是愛。這就是存在的服務。那麼，實體可以分享每一個禮物，而又同時知曉，用意義與價值充滿服務的呼吸就是愛。

Now let us return to love. We agree with you, my brother, that the ways of love are ways of mystery. This mystery is the nature of all manifestation driven to its point of entrance into manifestation. Examined physical phenomena

end in mystery. Metaphysical concepts may be followed far, but always end in mystery. Unknowing is the sigil motto of the spiritual warrior. Yet love feels a certain way, touches and transforms each entity in ways which tell that entity of the overwhelming and primary strength and force of that invisible quality. 讓我們返回到愛。我的兄弟，我們贊同你，愛的途徑是神秘的途徑。這種神秘是所有的被推動到它進入顯化的入口的位置的顯化的特性。對物質性現象的調查會終結於神秘。形而上學的觀念可以被跟隨很遠的距離，但是他們一直都會在神秘中結束。未知就是靈性的戰士的魔符。而愛會感覺到一定的方式，並會用一些向那個實體講述那種無形的特性的壓倒性且主要的強度與力量的方式來觸及並轉變每一個實體。

Within your density true love has no voice, yet there are many voices which strive to express love. Each seeker is that which is love, yet which is creating sound and motion constantly striving to discover that which it is. 在你們的密度中，真實的愛沒有聲音，而會有很多努力去表達愛的聲音。每一個尋求者都是愛之所是，而每一個尋求者又是正在創造出聲音和行動的存在，它正持續不斷地努力去探索其所是。

Turn the gaze inward, and gaze steadfastly at that which the one known as William Yeats called the “rag and bone shop of the heart,” one of this instrument’s favorite lines of poetry. Gaze at that illusion, that imperfection perceived, that undeniable self. You look at love. Continue always to seek love, how to express love, and how to be of service. Know these efforts as the often subtle arts that they are. Respect right use of power in being of service, in attempting to manifest love, and develop always little by little, step by step that place within which is engraved with the print of your feet, that place wherein holy things reside. Know this sanctuary daily. No moment of visiting this holy of holies is in vain. To all who are weary we extend the encouragement of the fellow traveler. Within the suffering does always lie perfect blooming and fresh the one infinite Creator whose nature and being is love.

將目光轉向內在，穩定地注視著叫做 William Yeats 的實體所稱的“心的舊貨收購商店”，這是這個器皿最喜歡的詩句中的一句。注視著幻象，注視著那個被感覺到是不完美的，而又無可否認的自我。你注視著愛。一直繼續去尋求愛，尋求如何表達愛，如何有所服務。請知曉這些努力經常是如其所是的微妙的藝術。在服務的過程中，在嘗試去顯化愛的過程中，請尊重對力量的正確的使用，並一直一點一點，一步一步地發展那個你的腳印被銘刻於其中的空間，那個神聖的事物居住於其中的空間。每天都知曉這個至聖所。沒有任何訪問這個聖中至聖的時刻是徒勞無益的。我們向所有疲倦的人送出同伴的旅行者的鼓勵。在受苦中確實一直都存在有完美的正在綻放且新鮮的太一無限造物者，太一無限造物者的本性與存有即是愛。

We thank this instrument and leave it in love and in light and transfer to the one known as Jim. We are those of Q’uo. 我們感謝這個器皿並在愛與光中離開它，我們轉移到叫做 Jim 的實體。我們是Q,,uo。

(Jim channeling)

(Jim 傳訊)

I am Q"uo, and greet each again in love and in light. At this time we would offer ourselves for the further querying, if there are any further queries.

我是 Q"uo，我們再一次在愛與光中向各位致意。在此刻我們會為進一步的問題提供我們自己，有任何進一步的問題嗎？

P: Carla is having a hard time dealing with physical and mental/emotional challenges. I wonder if there is anything that can be done to help the instrument? Thank you.

P : Carla 在處理身體和心智/情緒上的挑戰的方面正在遇到一個困難的時刻。我想知道是否有任何事情是可以被進行以幫助這個器皿呢？謝謝你。

[I am Q"uo.] We find that this particular entity is not a stranger to that which she experiences at this time and indeed from time to time periodically. Whenever an entity feels the weight of the incarnation upon the shoulders and is able to bear such weight in good humor, [with] faith for the effort and the next opportunity, then an entity has become aware of more of the nature of the incarnative state, for too often are the senses dulled to that which is of importance, being the central focus of an incarnation. Entities are easily distracted and incarnations are often used less than optimally by such avoidance of the catalyst placed for the progress preincarnatively.

[我是 Q"uo。]我們發現這個特定的實體對於她在此刻以及確實會週期性地不時地體驗到的事物並不是陌生的。在任何一個實體感覺到肩膀上有投生的重量，並能夠去用有益的幽默，藉由對努力和下一個機會的信心而承擔這樣的重量的時候，接下來，它就會越來越多地察覺到投生性的狀態的屬性，因為感官是會對於那種具有重要性的事物，對於作為一次投生的中心的焦點的事物太過頻繁地感覺遲鈍的。實體們會輕易地被分心，由於對在投生前就為發展安排好了的催化劑的回避，投生經常會用較不理想性的方式被利用。

Thus, we offer this preamble as a kind of recognition that [it] is a worthwhile achievement for a seeker to recognize that [that] which is of importance in the incarnation, whether there be great difficulty associated with it or not, is an achievement in the spiritual discrimination necessary for development of the personality, metaphysically speaking.

因此，我們提供這個序言作為一種類型的褒獎，對於一個尋求者而言，去認出在投生中是具有重要性的事物，這是一個值得去取得的成就，無論是否有巨大的困難與它聯繫在一起，從形而上學的方面而言，它對於人格的發展所必需的靈性的分辨力而言是一個成就。

Thus, for the entity itself we cannot speak any more helpfully than to commend the recognition and discrimination and the faith-filled perception accompanying these recognitions. There is always assistance that it is possible to offer another in prayer and in meditation, for the prayers of each entity are

as the rays of the sun to the growing flower. 因此，對於實體自身，除了去讚揚這種識別你，分辨力以及與這些識別力相伴隨的充滿信心地感覺之外，我們無法說任何更有幫助的事情了。在祈禱和冥想中一直都會有可能提供給另一個人的幫助，因為每一個實體的祈禱就如同太陽的光線對於正在成長的花朵一樣。

Is there any further query, my sister?

我的姐妹，有任何進一步的問題嗎？

P: No, thank you.

P：沒有了，感謝你。

Is there another query?

有另一個問題嗎？

(Pause)

(暫停)

I am Q"uo, and we are aware of the fatigue that is present at this time, and we would use this opportunity to thank each for making a great effort to join this circle of seeking, for we know that it was not particularly easy for a number of those present. We are always thrilled at this opportunity to join your gathering, for we are able to be with you in a way that is most satisfying to us in that we blend our hearts and minds with you as we speak with you and listen to you. In this way we have our beingness in your illusion, and we thank you for the invitation at each opportunity.

我是 Q"uo，我們察覺到在此刻呈現出來的疲倦，我們會利用這個機會感謝各位做出了一種巨大的努力來加入到這個尋求的圈子，因為我們知道，對於一些出席的人，這並非特別容易的。我們一直都為這個加入你們的集會的機會而感到激動，因為我們能夠用一種最令我們滿意的方式與你們在一起了，在其中我們能夠在我們與你們說話和聆聽你們的時候，將我們的心和心智與你們混合在一起。用這種方式，我們就在你們的幻象中擁有了我們的存在性了，我們在每一次機會都為邀請而感謝你們。

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

Adonai, my friends. Adonai. 在此刻，我們會離開這個團體，我們在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q"uo。Adonai，我的朋友們。

Adonai。

(Carla channels Nona in song only.)

(Carla 僅僅在歌聲中傳訊 Nona。)

February 5, 1995

1995-02-05 從催化劑學習

Group question: How do we recognize what we are supposed to learn from our catalyst? Can you recommend any techniques or procedures that we could use to learn from our catalyst?

團體問題：我們如何才能識別出我們打算要從我們的催化劑中學習的是什麼呢？你們能夠推薦任何的我們能夠用來從我們的催化劑中學習的技巧或者步驟呢？

(Carla channeling)

(Carla 傳訊)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We are most thankful for your call to us, and, indeed, we hope that we might share our thoughts with you in a helpful way. If any thoughts which we offer are not pleasing, we encourage you to lay those thoughts aside, for we speak not with ultimate authority but as your brothers and sisters within the beautiful path of spacious existence which lies open to those who seek the spirit within each moment, the life within each instant, the eternity within the now.

我們是 Q'uo。在太一無限造物者的愛與光中致意。我們極其感激你們對我們的召喚，確實，我們希望我們可以用一種有幫助的方式和你們分享我們的想法。如果我們提供的任何的想法是不令人滿意的，我們鼓勵你們將那些想法放在一邊，因為我們不是藉由終極的權威，而是作為你們走在那條寬闊的存在性的美麗的道路上的兄弟姐妹而發言的，那條道路是向那些尋求在每一刻中的靈性，在每一個瞬間中的生命和在當下之中的永恆的實體開放的。

To speak concerning catalyst, it is well to gaze first at the way in which the physical, mental and emotional relationships of persons to others or to themselves are designed, for there is a logic to the moving forces of destiny which lies far beneath that literal logic which distills questions to a proof of an answer. The truths of the seeker are not usually clear, for the mystery that is at the base of all systems inevitably becomes the view in front of the face of one who gazes deeply enough into that which is occurring at any given time and space. This arrangement of logical alternatives cannot be pinned down because each incarnation has a basic plan in terms of areas of learning to love or learning to accept love, and these goals are fairly clear to the seeker who has persisted in inner work for any length of time.

要談論關於催化劑的問題，去首先注視人與其他人或者與他們自己的身體、心智和情緒上的關係被設計的途徑，這是很好的，因為命運的移動的力量有一種邏輯是存在於將問題提煉為一種對一個答案的證明的實際性的邏輯下方深處的。尋求者的真理通常並不是清晰的，因為不可避免地位於一切的系統的底部的神秘會成為在一個足夠深入地注視在任何給定的時間和空間正在發生的事情的人面前的風景。邏輯上的二選一的安排是無法被固定下來的，因為每一次投生在學習去愛和學習去接受愛的區域的方面都有一個基礎的計畫，這些目標對於已經在內在的工作中堅持了任意時間長度的尋求者都是相當清晰的。

The means of going after these goals, however, is usually very much a free will choice so that there is not one right or correct response to incoming catalyst. The attitude of the seeker in this wise might, perhaps, be skillful to choose the far-seeing eye when gazing at a situation in which there is catalyst, not moving upon impulse, not concluding quickly concerning issues, but, rather, remaining serene in the sure and certain knowledge that your destiny will provide continual opportunities to follow through with the lessons that you have identified for your own self.

然而，追尋這些目標的途徑，通常在很大程度上是一個自由意志的選擇，因此，並沒有對於傳入的催化劑的一個正確或者錯誤的回應。尋求者在這方面的態度，也許可能會，在注視一個在其中含有催化劑的情況的時候去熟練地選擇有先見之明的眼睛，而不會因為衝動而行動，不會快速地在關於議題的方面進行得出結論，而毋寧是在確信而肯定地知曉你的命運將會以供給你持續不斷的機會去將這些你已經為你自己的自我辨認出來的課程進行到底的情況下保持安寧。

Now, what consists of catalyst? To what characteristic should the seeker look to identify it? We might suggest that the experience of discomfort, whether it be physical, emotional, mental or spiritual, is a hallmark of catalyst, for catalyst, by definition, will create changes although it, itself, is not altered. Therefore, when the seeker finds itself fretting, worrying and hesitating concerning an issue the student simply steps back and takes note that there is this discomfort. Therefore, there is catalyst.

現在，什麼組成了催化劑呢？尋求者應該檢查什麼典型特性來辨認它呢？我們可以建議那種不舒服的體驗就是催化劑的標誌了，無論它是身體上、情緒上、心智上或者靈性上的不舒適，因為催化劑在定義上就是將會創造出改變，而它自身卻不會被改變的事物。因此，當尋求者發現它自己在關於一個議題的方面坐立不安，擔憂或者猶豫不決的時候，那個學生單純要退後並注意到會有這種不舒服存在。因此，就有催化劑存在了。

The next question within the mind of the seeker is, "How shall I respond to this discomfort? Shall I attempt to alleviate my distress? Shall I preserve patience and see what happens?" Again, there is no one answer, for that wind of life within which blows about the inner heart and cleanses the atmosphere of the spirit has a blessed and intimate connection with the discomfort caused by catalyst. There is an instinct deep within that connects in a graceful and grace-filled way with situations in which discomfort is a symptom of the transformation for which the catalyst was supplied in the first place.

在尋求者的頭腦中的下一個問題是，“我應該如何回應這種不舒服呢？我應該嘗試去減輕我的苦惱嗎？我應該保持耐心並看看什麼事情會發生嗎？”再一次，沒有一個答案，因為在在生命之中在內在的心周圍吹動並清潔靈性的氛圍的生命之風與由催化劑所造成的不舒服擁有一種有福的且親密的連接。在內在深處有一種本能，它用一種優雅而充滿恩典的方式與在其中不舒服是轉變的一種徵兆的情況連接在一起，這種轉變的徵兆就是催化劑在首先的位置被供應的事物了。

There is the model of the world which sees questions and answers in neat

compartments. This model of the world works well within your culture. However, it does not work at all well when the seeker is prosecuting that long, long process of seeking to find the heart of self and, therefore, the heart of catalyst.

會有那種用整齊的劃分來看待問題和答案的世界的模型。這種世界的模型在你們的文化中是有效運轉的。然而，當尋求者正在從事那條長長的尋求的進程以發現自我的核心並由此發現催化劑的核心的時候，它完全不是有效運轉的。

Perhaps the shortest way of expressing or suggesting a way of dealing with catalyst is to say that each experience is a new one. The type of catalyst becomes ever easier to identify as the seeker continues with the dogged patience which is the hallmark of spiritual health. Eventually the link between the spirit within—which this instrument often calls grace—and the heart of discomfort begins to be perceived ever more flowingly and less rigidly until the happy state becomes possible wherein the seeker is upheld simply by doing the dance of life, and then gazes at all that moves him or her with a trustful and cheerful eye.

也許表達或者建議一種與催化劑打交道的方式的最短的路線就是去說，每一個體驗都是一種新的體驗。隨著尋求者用那種作為靈性上的健康的標誌的頑固的耐心繼續下去的時候，催化劑的類型會變得越來越易於辨認了。最終，在內在的靈性——這個器皿經常稱之為恩典——與不舒適的核心之間的連接就會開始越來越流暢地且越來越不僵硬地被感覺到了，一直到那種快樂的狀態成為可能為止，在那種快樂的狀態中，尋求者單純地藉由進行那場生命的舞蹈，並接著用一種信任且歡樂的眼睛注視所有推動他或者她的人而被鼓舞了。

For suffering and pain, while being necessary concomitants to learning the lessons of love, do not need to be clung to or held within the mind, emotion, body or spirit. A child playing upon the seashore goes through many instances of temporary discomfort. The sun is too hot. The pail is washed out to sea. The shovel gets broken. The child swallows salt water. To the child these events mean very little, for this young spirit is still being surprised by life itself. That spirit of newness, that allowing of catalyst to move you as if it were the first experience, is a key to finding your own balance within the processes of change and transformation.

對於受苦和痛苦，雖然它們是學習愛的課程的必不可少的伴隨物，它們並不需要在心智中、情緒中、身體或者靈性中被依附或者被緊握不放。一個在海濱玩耍的孩子會經歷許多的暫時的不舒適的情況。太陽太熱了。提桶被沖到海裏去了。鏟子壞掉了。孩子吞下了鹽水。對於孩子而言，這些事情都不意味著什麼，因為這個年幼的靈體仍舊為生命本身而感到吃驚。那個具有新鮮性的靈體允許催化劑推動你就好像它是第一次體驗一樣，這種新鮮性就是在改變和轉變的過程中找到你自己的平衡的關鍵。

Using catalyst is something the seeker cannot avoid. This illusion of yours is created to make evasion of catalyst impossible and full use of catalyst improbable. This illusion leans upon imperfection and forces the mind and the emotions to gaze at that which is not perfect in appearance. This false

world-view is designed to be that backdrop against which the common life with its suffering may become a life incandescent with the seeker's joyful acceptance and eagerness to pursue the processes of change. 使用催化劑是某種尋求者無法避免的事情。你們的幻象是被創造出來使得逃避催化劑是不可能的，並使得對催化劑的充分使用時不大可能發生的。這個幻象依賴于不完美性並強迫心智和情緒注視著那種在表面上的不完美的事情。這種人造的世俗的觀點是旨在成為平凡的生命帶著它的苦難所依賴於的背景的，這樣平凡的生命就可以成為一種藉由尋求者的喜悅的接納和對追尋改變的過程的熱情而發光的生命了。

So we would suggest that you be eager and hungry for those processes of change. Recognize discomfort as the hallmark of inner work being done, and recollect at all times that this work is not mental. You may think and muse endlessly concerning catalyst, but the way that catalyst is seated in the experiences of the seeker is, for the greater part, functioning within the deep mind of which you are not conscious. The key, then, in this regard is allowing time to pass until the heart feels and senses truth. It cannot be rushed. It cannot be figured out. Although these processes do aid in a growing grasp of the incarnational pattern that you have, they cannot take that essence that is you to a more truthful or genuine expression of self. You are not here to understand and know the self beyond a certain point. You are not here to become perfect. You are here within an illusion which forces you to seek beyond the limits of that which is visible or knowable.

因此，我們會建議你對於那些改變的過程變得熱切與渴望。將不舒適視為內在的工作正在被完成的標誌，並在所有的時候都記得這個工作不是心智的工作。你可以在關於催化劑的方面進行無盡的思考和沉思，但是那個催化劑在尋求者的體驗中就位的方式，在更大的部分，是在你無法察覺到的心智深處運轉的。那麼，在這個方面，關鍵就是允許時間經過，一直到心感覺到並感知了真理為止。它無法被催促。它無法被弄明白。雖然這些過程在對你們所擁有的投生的模式的一種不斷發展的理解的方面確實是有幫助的，它們無法將你之所是的那種實質帶到一個更為誠實的或者更為真實的對自我的表達上。你不是來這裏來在理解並知曉自我超過一個特定的點的。你不是來這裏來變得完美的。你是來這裏處於一個幻象之中，它會強迫你在可見的事物或者可被知曉的事物的局限之外尋求。

The hungry man has a sore stomach and when the seeker awakens to the call to walk the path of pilgrimage there is that overriding hunger and the spiritual appetite is keen. Treasure this discomfort. Allow it to continue. Allow the self to see the self with a bit of distance and let that editor or critic of the self reassure and remind the everyday mentality that when one is following the spirit surprises often occur, and the one thing to keep watch on is where the attention is placed, for there is that place within, that inner sanctum sanctorum, wherein that which is holy rests. Moving into this space is that which is the wisest of all resources to choose, for in the end all the catalyst can do is offer you opportunities to learn your own nature and to begin, just begin, to grasp infinite love, eternal life, beingness forever.

饑餓的人有一個酸痛的胃部，當尋求者覺醒於呼喚而走上朝聖者的道路的時候，

會有那種高於一起的渴望，靈性的胃口是強烈的。珍惜這種不舒適吧。允許它繼續。允許自我從稍遠一點的距離來觀察自我，讓自我的那個編輯或者批評家安心，提醒日常生活的頭腦，當一個人正在跟隨這靈性的時候，驚奇是經常會出現的，一個要去保持警醒的事物就是注意力被放置在什麼位置了，因為會有那個在內在之中的地方，那個內在的至聖所，神聖就在其中休息。進入到這個地方就是要去選擇的所有的資源中最睿智的資源了，因為最終，所有的催化劑能夠做的事情是提供給你機會去學習你自己的屬性並開始，僅僅是開始去掌握無限的愛，永恆的生命，永遠的存在性。

And we encourage each to find the light touch, to share the laughter and the silliness of such idealistic and spiritual goals. There is rich humor in every fiber of your density. The less you blink, the less you are overcome by the seriousness of situations, the more humor you shall find, for the Creator is most playful. So allow that spirit within to romp and play, and, above all things, to reach out to others as they ask, as you can serve. For the love you bear each other is that fruit which the other cannot create and love is the great gift, the inner and deeper truth of all being and all relationship.

我們鼓勵每一個人都去找到那種輕觸，去分享這樣的理想主義和靈性上的目標的笑聲和愚蠢。在你們的密度的每一根纖維中都有著豐富的幽默。你越少視而不見，你越少被情況的嚴肅性所壓倒，你就會找到越多的幽默了，因為造物者是極其愛開玩笑的。因此，允許內在的靈性去嬉戲與玩耍，最重要的是，在其他人請求的時候向它們伸出手，因為你是能夠服務的。因為你們為相互彼此產生出來的愛就是其他人無法創造出的果實，愛是偉大的禮物，是所有的存有和所有的關係的內在的和更為深入的真理。

We would at this time transfer this contact to the one known as Jim. We leave this instrument in love and in light. We are those of Q'uo. 我們會在此刻將這個接觸轉移到叫做 *Jim* 的實體。我們在愛與光中離開這個器皿。我們是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and in light. We are privileged to offer ourselves at this time to those who may have further queries for us, and we would ask if there might be a further query at this time?

我是 Q'uo，我在愛與光中再一次向各位致意。我們很榮幸在此刻向可能會有給我們的進一步的問題的人提供我們自己，請問在此刻有一個進一步的問題嗎？

R: I wonder if you could talk some about accepting the darker part of the self?

R：我想知道，你們是否能夠談一些關於接受自我的較為黑暗的部分的問題？

I am Q'uo, and am aware of your query, my brother. You are many things which you are not aware of, for you are indeed all things. This is the great mystery of creation. We worship with you this mystery, my brother, and can only shed a limited amount of light upon this topic, for the Creator which has

set all energy into motion and has pleased Itself by giving fields of energy which are called entities free will to choose the manner of their being and the way in which they express this being as a manifestation of that being.

我是 Q'uo，我們理解了你的問題，我的兄弟。有很多你們沒有察覺到的事情，因為你們確實是一切的事物。這是造物的一個偉大奧秘。我們與你們一起崇拜這個奧秘，我的兄弟，我們僅僅只能對這個主題進行有限的講解，因為造物者已經啟動了所有的能量並藉由將被呼喚的能量場交由實體的自由意志來選擇它們的存在的方式和它們用來將這種存在表達為那種存在的一個顯化的途徑而讓祂自己感到高興。

We are aware that each seeker feels an affinity for entities that are other than the self or seemingly so, and especially feels affinity for entities which suffer. Each seeker also wishes to accept those portions of the self which are suffering and which may be hidden in their origin. We can only say to you, my brother, that as you move through the various influences in your life pattern you will find that there is a new way of looking at yourself that is developed by the processing of catalyst. There are discoveries that one makes when one finds oneself in new circumstances. There are abilities called forth, perhaps for the first time, or in a more accentuated form of manifestation that a new set of stimuli will request or evoke.

我們察覺到，每一個實體都感覺到一種與那些並非自我的實體，或者在表面上是這樣的實體的一種親緣關係，尤其是對於那些受苦的實體感覺到親緣關係。每一個實體同樣與希望去接納自我的那些正在受苦的部分以及那些可能在它們的起源上被隱藏起來了的部分。我們能夠對你們說，我的兄弟，當你們穿越在你們的生命的模式中的各種各樣的影響的時候，你將會發現有一條新的觀察你自己的途徑，它是通過對催化劑的處理而被發展起來的。當一個人在新的環境中發現它自己的時候，會有它會做出的發現。會有被喚起的能力，也許是第一次被喚起，或者用一系列新的刺激物將會請求或者喚起的顯化的一種更為強調的形式。

As you continue to process the catalyst that forms various patterns in your life you will find that there is more to yourself than first imagined. In this way you can begin to see the circle of your being, shall we say, that of which you are aware of consciously and dimly aware of in your deeper mind. This circle is lighted by your consciousness and your attention to it. It increases its circumference with new experiences. That you are unable to imagine what it would be like to dwell in terrible darkness and delusion, that of the murderer, that of the thief, and so forth, is only testament to the present circle of your being that it includes certain experiences and does not seem to include others.

隨著你繼續處理在你的生命中形成了各種各樣的模式的催化劑，你將會發現會在你自己身上有比你一開始想像的更多的事物。用這種方式，你就能夠開始看到，容我們說，你的存有的圓了，這個存有的圓是你用有意識的方式察覺到並在你的更為深入的心智中模模糊糊地知曉的。這個圓會被你的意識和你對它的關注所照亮。它會藉由新的體驗而增加它的周長。你無法想像居住在可怕的黑暗和幻象之中是什麼樣子的，你無法想像殺人犯，小偷以及如此等等是什麼樣子的，而這僅僅是你當前的存有的圓的聲明，即它包含了一定的體驗而看起來並不包含其他的

體驗。

Yet, we can assure you that as you explore more and more of this beingness—the beingness of the one Creator—in incarnation after incarnation and density after density, you will have covered a great deal more of this total being than you are now aware of. You shall set for yourself in various of your incarnations and portions thereof a variety of parameters, expressions of energy, intersections of entities, and you shall immerse yourself in the moving tides of your kinds' history. 而我們可以向你們保證，隨著你們在一次接一次的投生，一個接一個的密度中越來越多地探索這種存在性——太一造物者的存在性——你們將會揭露出比你現在所察覺到的這種完全的存在遠遠多的多的存在性。你將在你的各種各樣的投生以及它的各個部分中為你自己安排多種多樣的參數、能量的表達，實體的交集，你將會讓你自己沉浸在你的那種類型的歷史的運動的潮汐中。

In this infinite march of the One to the One, by the many portions of the One there is available the infinity of opportunity that is the Creator. At various times you shall choose hither and yon and shall choose widely disparate selections of opportunities that will teach in a variety of ways that which you seek. Thus, though your present experience may seem small we assure you this is so that you can focus more clearly and sharply your attention upon those lessons which are currently before you and not dissipate your precious conscious working focus on many and sundry issues.

在這種太一與太一的無限的配對中，藉由太一的許多的部分，會有可以被利用的造物者之所是的無限數量的機會。你將會到處選擇，並將選擇極其互不相同的機會的選擇物，它們將會用多種多樣的方式教導你所尋求的事物。這樣，雖然你當前的體驗可能看起來似乎是微小的，我們向你們保證，就是用這種方式你們才能夠將你的注意力更為清晰更為銳利地聚焦在那些當前在你們面前的課程上，而不會將你寶貴的有意識地工作的聚焦浪費在眾多且繁雜的問題上了。

Thus, if you are well focused the experience of the current incarnation is also in a sharp focus or distinction that allows for efficient working. Other incarnations shall focus in other areas, my brother.

因此，如果你們是很好地聚焦的，當前的投生的體驗同樣是會處於一種銳利的聚焦或者優秀中，它會允許富有成效的工作發生了。其他的投生將會聚焦在其他的區域中，我的兄弟。

Is there another query?

有另一個問題嗎？

R: What you are saying is that I should feel through my heart and focus on what is in front of me and work on that while allowing all of the other mystery that I cannot grasp to work as it will? Could you comment on that please?

R：你們正在說的是，我應該通過我的心去感受，聚焦於在我面前的事物並在其上進行工作，而同時允許所有我無法掌握的其他的神秘去如其所願地運行嗎？你們能在那一點上進行評論嗎？

I am Q'uo, and we feel that you have a basic grasp of that which we have attempted to share, though we would amplify in a small way by suggesting that the feeling through your heart of the acceptance of that which is is another way of stating the concept of faith, which is a great enabler ...

我是 Q'uo，我們感覺到以對於我們已經嘗試去分享的事物擁有一種基本的掌握了，雖然我們會用一種小小的方式來擴大它，我們會建議，通過你的心對其之所是接納的感覺是另一種陳述信心的概念的方式，信心是一個偉大的授予權利者.....

(Side one of tape ends.)

(磁帶一面結束)

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and am again with this instrument. You must have faith, my brother, that you are well placed within the one Creator, at the very center, for there is no other being or place to be, and if you walked quite literally in the shoes of your fellow seekers, you would walk as do they for reasons that are well or poorly understood, that have results that are more or less helpful, seen in a relative sense, with the cause and ultimate effect of all thoughts and actions being rooted in that great mystery that is the one Creator. And that as you do indeed walk in each shoe of every brother and sister that you know and do not know, you do indeed walk where only the Creator treads.

我是 Q'uo，我再一次與這個器皿在一起了。我的兄弟，你必須對於你是被很好地放置在太一造物者之中，放置在其最中心的位置抱有信心，因為沒有其他的存有或者其他的存在的地方，如果你相當實際性地穿上你的同伴的尋求者的鞋子，你就會和他們一樣地為了要麼被很好地理解，要麼被很差勁地理解的理由而行走了，這些理由是擁有或多少有幫助的結果，從一個相對性的意義上來看，這些理由是所有的紮根於那太一造物者之所是的偉大的神秘之中的想法和行動的原因與最終的效果。當你確實穿上了你所知曉和不知曉的每一個兄弟姐妹的鞋子行走的時候，你就確實走在了僅僅只有造物者踏足的地方了。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

R: No, thank you, Q'uo. That gives me a lot to think about from a different angle.

R：不用了，謝謝你們，Q'uo。那給我了需要從一個不同的角度來思考的事物。

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

我是 Q'uo，我們感謝你，我的兄弟。有另一個問題嗎？

P: I would like to ask if there is another reason for existence besides the Creator knowing Itself?

P：我想要問，除了造物者知曉祂自己的原因之外，存在還有另一個原因嗎？

I am Q'uo, and though we are aware of the query which you have asked we are not aware of any other reason or indication that the Creator might have for this experience which we all share, though we do not say such a reason could not exist. As far as we have plumbed this great and infinite mystery the only reason we have found for this experience is that it is our portion of the one Creator's pattern of beingness, that is that we should become that which is and should find a greater and greater expression of ourselves to be the same as the Creator's self.

我是 Q'uo，雖然我們理解了妳已經向我們詢問的問題，我們並不知道造物者對於這個我們所有人共用的體驗有可能擁有的任何其他的原因或者跡象，雖然我們並不會說這樣一個理由是不能存在的。就我們已經查明的這個偉大而無限的奧秘的範圍，我們已經發現的這種體驗的唯一理由是，太一造物者的存在性的模式是在我們的部分上的，也就是說，我們應該成為其之所是的事物並應該發現一種的我們自己的越來越大的表達是與造物者的自我相同的。

Is there any further query, my sister?

有任何進一步的問題嗎，我的姐妹？

P: Yes, could you clarify the notion of time? When you talk about the concept of becoming it suggests a forward moving direction oriented in time. On the other hand, we are told that everything exists at the same time. Could you comment on this aspect of creation?

P：是的，你們能夠澄清時間的觀念嗎？當你們談到成為的概念的時候，它暗示了一種在時間中的向前的移動的方向的取向。從另一方面，我們被告知，每一個事物都是存在於同樣的時間的。你們能夠在造物的這個方面上進行評論嗎？

I am Q'uo, and am aware of your query, my sister. We utilize the terms that are most easily understood—if we might use that misnomer—within your illusion, for to speak the ultimate truth would not only be impossible in words, but would be confusing in practice, for as you have correctly surmised it is true that all does exist in a simultaneous fashion in regards to time. However, within your illusion the focus of consciousness has been constructed in such a precise manner that the illusion that you experience does its work in what seems to be a linear progression of time and experience. However, that is not just within this illusion but is a portion of the greater experience of all that is that has been, shall we say, been segmented or focused upon in such a way that it seems that your life patterns move on after the other and in a sequential manner within each, whereas in truth there is the greater self that is your higher self that exists at this time with a complete expression of that which you are, that which you shall become, that which you have been, together with other expressions of your self as well. These you are. These you move toward. These are a portion of the great paradox and mystery of creation.

我是 Q'uo，我理解了你的問題，我的姐妹。我們利用了在你們的幻象中最容易

理解的術語——如果你們可以使用“理解”這個用詞不當的名稱的話，因為要談論終極的真理不僅僅通過言語是不可能的，它在實踐的方面會是令人混淆的，因為如你們已經正確地猜測到的一樣，在關於時間的方面，一切事物確實都是用同時性的方式存在的。然而，在你們的幻象中，意識的焦點已經用這樣一種精確的方式被構建好了，以至於你們體驗的幻象會用看起來似乎是一種時間和體驗的線性的進程的方式進行它的工作。然而，不僅僅是在這個幻象中，一切萬有的更大的體驗的一個部分同樣也已經用這樣一種方式被分割或者被聚焦了，以至於看起來似乎你們的生命的模式是一個接著另一個前進的，在每一個模式中都是用一種連續性的方式，而實際上，會有你的高我之所是的更大的自我，它在此刻是藉由一種你現在是的事物，你將會成為的事物，你已經成為的事物，再加上你的自我的其他的表達的完整的表達而存在的。這些就是你之所是。這些就是你前往的事物。這些是造物主的偉大的悖論和神秘的一部分。

Is there a final query at this time?

在此刻有最後一個問題嗎？

P: How is it possible in our present experience of third density, with our five senses, the simultaneous existence of time ... How can we experience it in our lives, that we exist at all times? P：在我們當前的第三密度的體驗中，如何有可能藉由我們的五感來體驗時間的同時性的存在呢.....我們如何在我們的生活中體驗，我們是存在於所有的時間的呢？

I am Q'uo, and am aware of your query, my sister. The great veil of forgetting which each passes through upon the entry into this illusion insures that this far-seeing ability that recognizes all time as simultaneous is that which awaits discovery only in those moments of grace, shall we say, which present themselves to you at various points within the incarnation as a kind of implication, shall we say, of that which truly is a guidepost or sign along the way. Many such experiences are achieved in the meditative state, the fasting, the prayer, the dream in which the future or the past or both are blended with the present. Thusly, the door to the greater experience is only cracked a tiny bit within your illusion so that your focus remains carefully placed upon those lessons which you choose for each incarnation.

我是 Q'uo，我理解了你的問題，我的姐妹。每一個人在進入到這個幻象的入口的時候所通過偉大的遺忘的罩紗確保了這種認出所有的時間都是同時性的有遠見的能力，是僅僅在那些恩典的時刻之中等待著被發現的事物，容我們說，這些恩典的時刻會作為對在道路上的一個路標或者記號實際所是的事物的一種類型(容我們說)寓意而將它們自己在投生之中的各種各樣的位置提供出來。在冥想狀態中，在節食，祈禱，夢境中會有許多的這樣的體驗會被取得，在其中未來或者過去或者兩者同時與當下被混合在一起了。因此，通往更大的體驗的大門在你們的幻想中僅僅裂開了微小的一點點，這樣你的聚焦就可以被小心謹慎地保持在那些你為每一次投生所選擇的課程上了。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

P: No, thank you.

P：沒有了，謝謝你。

I am Q'uo, and again we thank you, my sister. We thank each present for allowing us to share our opinions with you again. It has been our great privilege to join in your circle this day and we are always hopeful that we have been able to share with you some small portion of our thoughts that might be of service to you in your journey with each other and with the one Creator. We walk with you and give praise and thanksgiving for each step.

我是 Q'uo, 我再一次感謝你，我的姐妹。我們感謝每一位在場的人允許我們再一次與你們分享我們的觀點。在今天加入你們的圈子是我們極大的榮幸，我們一直希望我們能夠與你們分享我們的想法的一些小小的部分，它們可能在你們與相互彼此並與太一造物者一同進行的旅程中會對於你們有所服務。我們與你們同行並對每一個腳步致謝和感恩。

At this time we shall take our leave of this group, leaving each, as always, in the love and in the light of the one infinite Creator. We are those of Q'uo. Adonai. 在此刻我們將離開這個團體，一如既往，我們在太一無限造物者的愛與光中離開 各位。我們是 Q'uo。Adonai。

February 19, 1995
1995-02-19 我是誰

Group question: The question this week has to do with the “Who am I?” question that each seeker asks. We are wondering about the incarnational personality as a focus as to who each seeker might be. The incarnational personality, of course, has connections with the soul identity that has been through many incarnations and has connections with the one Creator as a portion of that Creator. We are wondering if you could tell us something about the incarnational self, who that self is, and use it as a vehicle for evolution.

團體問題：這一周的問題是與“我是誰”這個每個尋求者都詢問的問題有關的。我們對於作為每一個尋求者可能會是的身份的一個焦點的投生性的身份感到好奇。當然，投生性的人格是與已經穿越了許多的投生的靈魂的身份聯繫在一起，並作為太一造物者的一部分而與那個造物者擁有連接的。在關於這個投生性的自我，那個自我是誰，以及如何使用它作為一個演化的載體的方面，我們對於你們能夠告訴我們的一些事情感到好奇。

(Carla channeling)
(Carla 傳訊)

We are those of Q“uo. Greetings in the love and in the light of the one infinite Creator. We are most pleased to have been called to your group this day. There are also those energies about which you know as those of Hatonn. However, as this instrument ascertained, the energies of Hatonn are simply to be placed upon the circle of seeking and in a very subtle sense upon that tape recording device which records these words. That carrier wave, shall we say, of meditative quiet and stillness is an helpful one, and those who listen to such a recording such as this one may be offered that silent gift. In addition, we shared a joke with this instrument which caused the challenging process a little longer to deal with. We are always hoping that this instrument will not be too earnest about her challenging, so when she asked us if we came in the name of the one known as Jesus we said, “Oh yes, we stop in the name of love.” But this instrument would not accept that. However, to our minds the one known as Jesus is the one known as Love, for this entity managed during incarnation to express that energy in its fullness.

我們是 Q“uo。我們在太一無限造物者的愛與光中致意。我們非常高興在太一無限造物者的愛與光中向各位致意。同樣也會有那些關於你們知曉為 *Hatonn* 的實體的能量。然而，如同這個器皿確定的一樣，*Hatonn* 的能量是單純地被放置在這個尋求的圈子之中並用一種非常微妙的方式被放置在記錄這個言語的磁帶錄音設備之上的。那種冥想的安靜與平靜，容我們說，載波，是一種有幫助的載波，那些聆聽這樣一個錄音的實體們是可以被提供那個靜默的禮物。除此之外，我們與這個器皿分享了一個笑話，它使得挑戰性的過程在處理過程中稍稍長了一點。我們一直希望這個器皿不要對於她的挑戰過於認真，因此當她問我們是否我們是以叫做耶穌基督的實體的名義而來的，我們說，“哦，是的，我們是以愛的名義而停下的。”但是這個器皿不願意接受那一點。然而，在我們的頭腦中，叫做耶

耶穌的實體就是被知曉為愛的實體，因為這個實體在投生中成功地通過那種能量的圓滿性表達了它。

As always, when speaking with a group, we request that our words be taken with a grain of salt and that the personal discrimination be used. We do indeed thank this group, and deeply, for sharing these moments with us and allowing us to share with you what humble service that we may offer at this time.

一如既往，當在與一個團體發言的時候，我們請求我們的言語被接受的時候是帶著一點點的鹹味的，我們請求你們使用個人性的分辨力。我們確實為你們與我們分享這些時刻，並為你們允許我們與你們分享我們可以在此刻提供給的謙遜的服務而深深地感謝這個團體。

The question of self-identity is indeed the signal question of a density devoted to the exploration of self-consciousness. The other experiences gained in first and second density, as powerful and all-encompassing as they have been, are as a simply elementary school class compared to the complexities of self-discovery and self-perception. Being aware of the self being is in many ways confusing. There is confusion because of each entity viewing itself through the passing kaleidoscope of circumstance and event about which one spins one's life's threads. 自我身份的問題確實是一個致力於自我意識的探索的密度的顯著的問題。其他的在第一密度和第二密度被取得的體驗，儘管它們是強有力且無所不包的，相比自我發現和自我感知的複雜性，就如同一門簡單的小學的課程一樣。察覺到自我用許多的方式是令人混淆的。會有因為每一個實體透過流經的環境和事件的萬花筒觀察它自己的混淆，一個人就是讓它的生命的線條圍繞著這些環境和事件旋轉的。

The child, that young soul whose mind is infinite and eternal but whose body is clumsy and small, must determine what of his body makes him who he is and what not of his body but of the mind or of the emotions. This is most puzzling and the questioning begins for each entity as that soul becomes enough aware of itself within its little world that the focus becomes inward.

年輕的靈魂的心智是無限且永恆的，但是它們的身體是笨拙而幼小的，孩子必須弄明白，在關於他是誰的方面，什麼是由他的身體所製造出來的事物，什麼不是由他的身體，而是由心智或者情緒所製造出來的事物。這是極其令人迷惑的，當那個靈魂在它的小小世界中對於焦點是向內的變得足夠察覺的時候，每一個實體就會開始那種質疑了。

Those of young ages are frequently viewed by their parents and teachers as those who do not have native wisdom or the ability to think upon abstractions at the age of pre-school, as this instrument would call the years of four and five. Yet by this age the larger part of your people are philosophers in their own small way, picking up questions of life, death and being and looking seriously and probingly at them for clues as to identity and that ineffable and indescribable sense of belonging that is yearned for but not entirely felt with

those identities which the world sees and passes so to the young self.

那些年幼的實體經常會被它們的父母和老師視為是並不擁有天生的智慧或者在學前年齡，也就是這個器皿所稱的四五歲的年齡，不會擁有思考抽象觀念的能力。而你們的人群中的更大的部分在這個年齡之前都是用它們自己的小小的方式的哲學家，它們拾起了生命、死亡和存在的問題，並嚴肅地觀察它們並探索它們，以尋找在關於身份以及那種無可言喻且無法描述的歸屬感的方面的線索，這種歸屬感是它們所渴望但卻並沒有在那些這個世界看到並如此傳遞給那個年幼的自我的身份中被完全地感覺到的事物。

Each year, indeed, each season, which adds to the child's life its burden of days, yields also a crazy quilt of perception and misperception, accurately perceived and inaccurately perceived memory and the drifting of memory and thought through those inner seasons which color perception so profoundly, usually without being themselves perceived. The burdens that the child has taken up often become invisible yet still are burdens carried, yet carried not within the conscious mind but stowed safely as in a ship's hold for the long voyage which shall occur before that self is able or ready to open the cargo doors and work with that burden which has laid patiently awaiting such a visit since the childhood.

每一年，確實，每一個季節，都將它的日常生活的重擔添加到了孩子的生命之中，這同樣也產生出了一種對觀念與錯誤的觀念，被準確地感知到的記憶和不準確地感知到的記憶，以及穿越那些內在的季節的時候漫不經心的記憶與想法的瘋狂的拼接物，這些內在的季節的色彩的感知會被如此深入地感覺到，而經常它們會被感覺起來並不是它們自身的色彩了。孩子已經承擔起來的重擔經常會變得看不見，而那些承擔仍舊被擔負著，不是在有意識的心智中被擔負著，而是被安全地儲藏起來了，就好像一艘船用於漫長的航程的底層艙一樣，這將會發生在那個自我能夠或者準備好打開貨艙們並於那些負載一同工作之前，那種負載是自從童年時期就已經安靜地安放好並等待著這樣一次訪問的。

These hidden storage areas of the self are hidden for good reason. The self is a living entity in a way which transcends current definitions of life, for there is not the embodiment or the gross manifestation in many forms of vivid life which entities upon your sphere tend to attach life to. The life within, as has been pointed out by this group, moves through incarnations, one upon the next, in a journey unimaginably larger than the journey through incarnation. Yet that journeying and questing self that is infinite and eternal is only taken in full realization and seated or embedded within that infinite self through the processes within incarnation through which the mind comes to be more and more acquainted with the self.

這些自我的隱藏起來的儲存物的區域被隱藏起來是有很好的理由的。自我用一種超越了當前的生命的定義的方式是一個活生生的實體，因為在你們的星球上的實體會傾向於將生命附著於其上的鮮活的生命，是沒有具體體現出來或者用很多種方式擁有粗糙的顯化的。內在的生命，如同已經被這個團體指出的一樣，是通過一次接一次的投生而運動的，內在的生命是處於一條比通過投生的旅程要難以想象地大得多的旅程之上的。而自我的無限且永恆的旅行和追尋是僅僅在那個穿越投生中的進程的無限的自我內在之中在圓滿的實現中被進行，被安置就位或者被

固定下來的，通過在投生中的進程，心智開始變得越來越對自我熟悉了。

Therefore, sitting down and taking the pen and writing upon paper those things known about the self, and those things logically assumed and attempting to infer identity in some mental way—this process is not useful, for the self is not built with the logic of the mind. That self which is the deepest self is a distortion of love and the heart as it opens simply becomes more and more able to resonate to the pure emotions which are that unique distortion of love which is each entity. Thusly, one better feels and intuits one's way towards a deeper understanding of the identity of the self than work with the logic and the mind can ever produce.

因此，坐下來，拿起筆並在紙上寫下那些在關於自我的方面已知的事情，那些在邏輯上被假設並嘗試其用某種心智的方式去推論的事情——這個推論過程不是有用處的，因為自我不是用心智的邏輯被構建起來的。最深入的自我之所是的自我是一個愛和心的變貌，當它開放的時候，它單純地變得越來越能夠與純粹的情緒共鳴了，而那些純粹的情緒就是每一個實體之所是的那個愛的獨一無二的變貌了。用這種方式，相比於邏輯和心智一同工作所能夠產生出的對身份的理解，一個人就會更好地感覺到並通過直覺知曉它朝向對於自我的身份的一種更為深入的理解的道路了。

These are subtle matters. And using words is a clumsy option when working in this area, yet we do not have a choice other than these words, so if you will forgive us and this instrument who must, in a way, translate our concepts, we shall continue attempting to throw some light upon this very central subject. 這些對身份的理解是微妙的事物。當一個人在這個區域進行工作的時候，使用言語是一個笨拙的選項，而我們並沒有除言語之外的一個選擇，因此，如果你願意原諒我們以及這個必須用某種方式將我們的概念轉譯出來的器皿的話，我們將繼續嘗試去解釋這個非常中心性的主題。

When the entity that each is comes into incarnation it is aware ahead of that time that it will lose its way; it will not remember that way; and it will need to wake up in the life in order to begin that journey of self-discovery. Those such as this circle now present were awakened by the call of that nature which as each grew it uncovered within its self. So each has gone through several generations of thought concerning self-identity and has discarded many self-identities, finding them too limited and not enough evocative of self-perceived spiritual advancement or evolution. It is good to have started this searching, this pilgrimage, for as entities seek the light, as they are drawn to love, they are also seeking their identity.

當每一個人之所是的實體進入到投生之中的時候，它是提前就知道，它將會迷思迷失它的道路，它將不會記得那條道路，它將需要在生命中覺醒以便於開始那個自我發現的旅程的。那些諸如現在出席這個圈子的實體之類的實體是被那種本性的呼喚所喚醒的，隨著每一個實體的成長，每一個實體都會在自我內在之中揭露出那種本性。因此，每一個人都已經能夠穿越了數個世代的在關於自我身份的思考並已經拋棄了許多的自我的身份了，因為它發現這些自我身份太過於局限且無法足夠地喚起被自我感覺到的靈性上的進步或者演化。開始了這種探尋，這條朝

聖之旅是有益處的，因為當實體們尋求光的時候，當它們被愛所吸引的時候，它們同樣也在尋求它們的身份。

The ideals and philosophical arrangements which work to create a more spiritually aware life experience must hang in mystery and in veiling much that the self would know yet cannot know within incarnation. There is no use in incarnations if the work done within incarnation is over and if the puzzle, shall we say, is completely and perfectly solved for an entity, then this entity has just transcended third density and will soon depart from this planet and its physical third-density existence.

理想的以及哲學上的排列會進行工作來創造出一種在靈性上更為察覺的生命體驗，這些排列必須將大量的自我在投生中願意知曉但卻無法知曉的事物懸掛在神秘和罩紗之中。如果在投生中被完成的工作結束了，如果，容我們說，謎題被完全地且完美地為一個實體解開了，這在投生中是沒有用處的，接下來這個實體僅僅已經超越了第三密度並將很快離開這個星球，離開它的物質性的第三密度的存在性。

It is a prerequisite, shall we say, of incarnation or the continuance of incarnation that the person be working to discover truth, the truth of self, the truth of love—the truth, however that entity describes or phrases it. When school is out the Creator simply allows that entity to move on. So the one sure thing about entities within incarnation upon your planet at this time is that they are imperfectly known to themselves. This, then, being a prerequisite for life as you know it may be counted a good thing by some although one would not expect a universal “yes.” 一個人必須進行工作來發現真理，自我的真理，愛的真理——無論那個實體用什麼方式來描述真理或者對它進行措辭，這是投生或者投生的連續性的一個，容我們說，先決條件。當離開了學校的時候，造物者單純地允許那個實體繼續前進。因此，關於在此刻在你們的星球上處在投生之中的實體們，一個肯定的事情就是，它們是不完美地為它們自己所知曉的。這接下來會成為一個生命的先決條件，如你所的知曉一樣，雖然一個人不會期待一個宇宙性的“贊同”，這個先決條件會被一些人視為是一個有益的事情。

It does, however, seem to most entities somewhat unfair, in that the deck is stacked against being able to know the truth that is so hungrily sought. Yet we say to you that the spirit within incarnation that is still seeking is that spirit that has the right to manifest within the illusion those gifts that may help that illusion. No one upon your sphere, native or wanderer, is fully realized. Each entity is upon that journey, and so are we, and for us, as larger truths have appeared, things have fallen away and new mysteries have appeared. So it has been also for you and so shall it continue to be.

然而，對於大多數實體，它確實看起來似乎是多少有點不公平的，因為甲板是不利於能夠知曉那被如此饑渴地尋求的真理的。而我們對你們說，在投生中仍舊在尋求中的靈性是擁有權利在幻象中顯化那些可能會幫助那個幻象的禮物的。在你們的星球上，沒有人是完全地領悟的，無論是本地人還是流浪者。每一個實體都處於那條旅程上，我們同樣也是如此，對於我們，當更大的真理已經顯露出來的

時候，事物已經消失了，而新的神秘已經顯現出來了。就是用這種方式，旅程是適合於你的，它將繼續用如此。

One may gaze at this identity at the level of its programming and see a very mechanical aspect to self-identity and by this we mean that there exists within the melding made between consciousness and the biocomputer of your brain those ways of perceiving which have been chosen throughout incarnation so far, which have re-written and distorted the way and the priority with which incoming sense data is received and processed. Thusly, on one important level the seeker may find its identity to be an amalgam of those programs which run when the self is presented with sense data. A simplistic example of this would be the cliché which this instrument is aware of concerning the glass of water being half full to the optimist and half empty to the pessimist. By such judgments the self accretes a system for judging incoming perceptions, and it decides and makes choices concerning this incoming data based upon choices previously made which have biased the incoming perceptions before they have arisen to the conscious mind.

一個人可以在編程的層次上注視這種身份並看到自我身份的一個非常機械性地面向，我們這樣說的意思是，在在意識和你的大腦的生物電腦之間的被產生出來的結合物的內在之中存在有那些已經在貫穿迄今為止全部投生都已經被選擇了的感知的途徑，這些感知的途徑已經改寫並扭曲了傳入的感官的資料被接收到和被處理的途徑和優先順序。因此，在一個重要的層次上，尋求者可以發現它的身份是當自我被呈現給這些感官資料的時候運行著那些程式的一個混合物。這種編程的一個簡單化的例子是這個器皿所知曉的一個老生常談，它是關於半杯水對於樂觀主義者是半滿的，而對於悲觀主義者是半空的。藉由這樣的評判，自我與一個用於評判傳入性的觀念的系統結合起來了，這個系統基於在之前已經做出了的選擇在關於這些傳入性的資料的方面做出決定並做出選擇，而那些在之前已經做出了的選擇在傳入的觀念上升到有意識的心智之前就已經使之產生偏向性了。

So that it is very fruitful to move back into inner work gazing at those things which grab the attention throughout each day, and working with that harvest of daily knowledge of self by observing and contemplating what has been observed. Much healing might be done by the entity who goes back into those early experiences which biased the program, discovering those centers of pain, anger, disappointment or whatever negative complex of emotions caused that crystallization which distorted the programming in the first place. And we encourage those efforts to know the self by working with the memory and with the dreams which may offer memories which have been forgotten. However, it is equally helpful to surrender all knowledge of self as being utterly irrelevant to the self that wishes to become one with the one infinite Creator, who wishes only to lose itself in that presence, who seeks to tabernacle with the infinite love that is the one Creator.

因此，返回到內在的工作中並同時注視那些在貫穿每一天的過程中抓住了注意力的那些事情，藉由觀察與沉思已經被觀察到的事情來與自我的每一天的知曉的收穫物一同工作，這是非常富有成效的。對於那些返回到那些使得程式發生了偏轉的早期的體驗，並同時探索那些痛苦、憤怒、死亡或者無論什麼負面性的情緒複

合體的實體，大量的療愈就可以被完成了，就是這些負面性的情緒複合體造成了在最初的位置使得編程被扭曲的結晶。我們鼓勵這些藉由與記憶和可以提供已經被遺忘的記憶的夢境一同工作來知曉自我的努力。然而，對於那個希望與太一無限造物者合一，僅僅希望在造物者的臨在中失去它自己，並尋求與太一造物者之所是的無限的愛共處至聖所的自我，去臣服於所有對於自我的知曉都是與這樣的自我無關的，這是同等地有幫助。

Each entity has an identity. Looked at from the highest level each entity is an illusion. And as the densities mount towards the end of an octave those self-realized entities which were so full of emotion in earlier densities and who experienced such ideal states of compassion and wisdom find themselves releasing layer after layer of illusion until in the final gesture of individual personality the self is released into all that there is by desire. We cannot at this point in our own learning imagine what it is like to yearn so for the infinite One that the personality is completely released, but this does in the end occur, as far as we know.

每一個實體都擁有一個身份。從最高的層次來看，每一個實體都是一個幻象。隨著密度向著一個八度音程的終點增長，對於那些已經在之前的密度中如此充滿了情感並已經體驗了這樣理想性的同情和智慧的狀態的自我領悟的實體們，它們會發現他們自己釋放了一層接一層的幻象，一直到在個人性的人格的最終的完型 (*gesture*) 中，自我藉由渴望被釋放進入到一切萬有之中了。我們無法在我們自己的學習的這個位置想像如此渴望無限太一以至於人格完全被釋放是什麼樣子的，但是，就我們所知曉的範圍，這確實會在最後發生。

Theoretically, then, if one took no thought at any time and simply stayed comfortable when in incarnation and avoided worry it might be possible never to be concerned with self-knowledge, simply choosing to love the Creator. No entity has as yet taken this shortcut, however, since the physical senses in any density are such as to give the individual clear subjective proof of existence and self-awareness.

那麼，從理論上而言，如果一個人當處於投生之中的時候在任何時候都不進行思考，並單純地保持舒適，避免其擔心，它是有可能永遠都不用擔心自我知曉，而單純地選擇去愛造物者。無論如何，迄今為止沒有實體選擇了這條捷徑，因為在任何的密度中，物質性的感官會用這樣的方式給予個體對於存在性和自我察覺的清晰的主觀上的證據。

Perhaps the best way to advise a seeker to look at the incarnational personality is to suggest that each allow the self the freedom of semi-permeable boundaries, allow the self to go deeply within, encourage the self to move deftly and deeply within the self as the opportunities, the moment come to each. This is not something one can do with a schedule. These moments of clarity come when they will, and we simply urge each to appreciate them and to yield to them when they come, for these are good opportunities to learn. And when the self is not in such a state we encourage each to allow the questions to rest, for self-discovery is a process which needs time. It is not something which is grasped in a crystallized and gestalt way, but,

rather, lies too deep for such experiences. And as long as the self is allowed its natural freedom to be profound at one mood and shallow at another, to be light one day and heavy another, and so forth, this is the best way to study the self. It is a matter of catching it unawares. One cannot gaze forever at the self with profit. One must look away and become spontaneous.

也許建議一個實體去觀察投生性的人格的最佳的方式就是去建議，每一個人都允許自我擁有部分可滲透的邊界的自由，允許自我去深深地進入到內在自我，鼓勵自我在機會來臨，在那個時刻出現在每一個人面前的時候去在自我內在之中靈巧且深入地移動。這不是某種一個人能夠用一個日程表來進行的事情。這些清澈的時刻會在它們將會出現的時候出現，我們單純地鼓勵每一個人去感激它們並在它們出現的時候服從於它們，因為這些時刻是學習的有益的機會。當自我沒有處於這樣一種狀態中的時候，我們鼓勵每一個人允許問題休息，因為自我發現是一個需要時間的過程。它不是某種通過一條水晶般的，完型的道路而掌握的事情，它毋寧是某種對於這樣的體驗而言過於深入的事情。只要自我被允許擁有它自然的自由去在一種情緒上變得深入而在另一種情緒上變得膚淺，在一天變得輕鬆而在另一天變得沉重，如此等等，這就是去研究自我的最佳的途徑了。這是一個在不知不覺中抓住它的問題。一個人無法永遠藉由收益而注視自我。一個人必須往別處看並變得自然而然。

There is that balance between the work and the rest which fuels and feeds the work which we would encourage each to keep in mind. The mundane tasks of everyday life may not reveal the self to the self, and certainly one is not what one does. Yet washing the dishes, teaching, or any activity whatsoever may one moment may mean nothing and another moment reveal profound truth. So the wise seeker is one who is alert to those moments when the present moment ceases being a moment in time and reveals the infinity of depth and width and breadth that is the truth of each present moment, for the present moment is the only one which exists and all present moments exist simultaneously. Do not be surprised to find realization occurring in the midst of the smallest and most routine chore, for the inner mountain tops of experience are not those which seem high in the outer world but rather those which have there being and their altitude deep within the self.

會有那種在工作與休息之間的平衡，它會為我們鼓勵每一個人記在頭腦中的工作添加燃料和充能。日常生活或的世俗的任務可能不會向自我揭露自我，一個人肯定不是它所做的事情。而洗盤子，教導或者無論什麼任何事情，都可能會在一個時刻沒有任何意義而在另一個時刻揭露出深刻的真理。因此，睿智的尋求者是一個警醒於這樣的時刻的尋求者，在那些時刻中，當前的一刻不再是一個在時間中的時刻，它揭露出了每一個當下一刻的真理之所是的無限的深度、寬度與廣度，因為當下一刻是唯一存在的時刻，所有的當下一刻都是同時性地存在的。不要對於發現領悟出現在最微小和最常規性的雜務之中感到驚訝，因為內在的體驗的山頂不是那些在外在世界中看起來似乎高大的事物，而毋寧是那些在自我內在深處擁有它們的存在和它們的高度的事物。

As we said, this is a difficult subject, for the truth of personality is a shifting one, yet we honor it greatly, for from it has come all that has been needed by us to evolve to where we are now, and we feel secure in saying that for each

entity. This is also tending to be true, that within the everyday and ordinary daily existence lies not one way but many ways to pursue self-discovery. No truth you find of your nature shall ever be complete within incarnation, for there is not the amount of material available to the waking self.

如我們說過的一樣，這是一個困難的主題，因為人格的真理是一個變化的事物，而我們極大地以之為榮，因為從它產生出了所有我們演化到我們現在的位置所需要的事物，每一個實體都是如此的，我們對於這樣說是感覺到放心的。在每一天和普通的日常存在之中，都存在有不止一條而是很多條追尋自我發現的途徑，這同樣也傾向於是真實的。在投生中，你在關於你的本性的方面所發現的真理將永遠都不會是完全的，因為對於清醒的自我，並沒有大量可被取得的材料。

However, we have offered enough for a beginning and welcome future queries at a later session. We would at this time transfer this contact to the one known as Jim. We are those of Q"uo, and leave this instrument in love and in light. 無論如何，我們已經提供了足夠用於一個開始的內容了，我們會在一個稍後的機會中歡迎未來的問題。我們會在此刻將這個接觸轉移到叫做 *Jim* 的實體。我們是Q"uo。我們在愛與光中離開這個器皿。

(Jim channeling)
(Jim 傳訊)

I am Q"uo, and greet each again through this instrument in love and in light. We would like to thank the one known as Carla for allowing us to speak our thoughts through her this afternoon, for we know she suffers some discomfort. 我是 Q"uo，我們通過這個器皿再一次在愛與光中向給位致意。我們會感謝叫做 *Carla* 的實體允許我們在這個下午通過她說出我們的想法，因為我們知道她遭受了某種不適。

At this time we would ask if those present might have another query to which we might provide a small answer?
在此刻，我們會請問那些在場的人是否有另一個我們可以提供一個小小的回答的問題呢？

P: How does the process of individuation differ from the process of separation that the service-to-self entity would practice?

P：個體化的過程是如何與服務自我的實體的分離的過程區別開的呢？

I am Q"uo, and am aware of your query, my sister. The entity which has chosen the service-to-self path will in the process individualize itself as you have mentioned in a fashion that will utilize the intelligent energy gift of the one Creator in a manner which sets entities and events about it in the influence or control of this entity. Thus, the energy that it receives on a daily basis and from moment to moment is utilized in a fashion which causes others to serve this self.

我是 Q"uo，我理解了你的問題，我的姐妹。已經選擇了服務自我的道路的實體將會在那個過程中通過這樣一種方式，如你已經提到的，對它自己進行個體化，這個實體將會通過將在它周圍的實體和事件置於它的影響中或者控制中的方式來利用太一造物者的智慧無限的禮物。因此，它在每一天並從每時每刻中接收到的能量是用一種使得其他人為這個自我服務的方式被利用的。

The entity which has chosen to proceed on the evolutionary path in the positive sense utilizes the same daily gift of intelligent energy in a fashion which attempts to share this energy with others and to seek with them the mystery of creation and its subtleties. Thus, the use of energy by each polarity is opposite. The individualization process for each polarity is that process in which the seeker will utilize the intelligent energy of the Creator in a fashion which either reveals the unity of creation in some degree for the positive entity or which reveals the power of the entity which has chosen the negative path.

已經選擇了在用正面性的意義上的演化的道路上前進的實體會用一種嘗試去與其他人分享這種能量並與他們一起尋求造物及其細微差別的神秘的方式來利用相同的能量。因此，每一種極性對能量的使用是相反的。對於每一種極性的個體化的過程就是在其中尋求者將利用造物者的智慧能量的過程，它要麼會為正面性的實體在某種程度上揭露造物的一體性，要麼會向已經選擇了負面性的道路的實體揭露力量。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

P: No, thank you.

P：沒有了，謝謝你們。

I am Q"uo, and we thank you, my sister. Is there another query?

我是 Q"uo，我們感謝你，我的姐妹。有另一個問題嗎？

Carla: I want to follow up on P"s question. How is the person who is self-aware different from the person who is serving the self as a choice of polarity?

Carla：我想要接著 P 的問題。如何區別自我察覺的人與將服務自我作為一種極性的選擇的人呢？

I am Q"uo, and am aware of your query, my sister. We shall attempt to clarify.

The entity which is self-aware, whether it is on the negative path or the positive path, is an entity which is seeking to utilize the energy of the one Creator in a manner which reveals more of itself to itself. If this entity who is becoming more self-aware has chosen the negative path then the use of this energy to become self-aware is utilized in a fashion which tends to cause others to serve it, thus bringing them under the control in more or less degree of this entity. If this entity which is becoming more self-aware has chosen the positive path, it shall further refine the use of the intelligent energy of the one Creator in a manner which reveals the Creator to those about it

and thus offers this energy as a kind of gift to others.

我是 Q'uo，我理解了你的問題，我的姐妹。我們將嘗試去澄清。自我察覺的實體，無論它是處於負面性的道路還是處於正面性的道路，都是一個正在尋求用更多地向自我揭露自我的方式去利用太一造物者的能量的實體。如果這個正在變得更加自我察覺的實體已經選擇了負面性的道路，接下來，對這種用來變得更加自我察覺的能量的使用就會用這樣一種方式而被利用了，這種方式傾向於使得其他人為它服務，並由此將它們帶到在或多或少的程度上受到這個實體的控制。如果這個正在變得更加自我察覺的實體已經選擇了正面性的道路，它將會用一種向在它周圍的人們揭露造物者並由此將這種能量作為一種給其他人的禮物的方式來進一步精煉對太一造物者的智慧能量的使用了。

Is there another query, my sister?

有另一個問題嗎，我的姐妹？

Carla: No, thank you. Carla：沒有了，謝謝你們。

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

我是 Q'uo，我們再一次感謝你們，我的姐妹。在此刻有另一個問題嗎？

P: I wonder if the archetypes have an effect in shaping national identities of a large number of people and have an effect in shaping history and how nations interact?

P：我想知道，是否原型在塑造一個大數量的人群的民族的身份的方面以及在塑造歷史與民族之間如何互動的方面擁有一種影響呢？

I am Q'uo, and we believe that we grasp your query, my sister. The archetypal mind of the one Creator represented in this portion of the creation by your local logos has an effect upon all experience within the illusion that is, shall we say, in its care. There is the calling upon archetypal influences in each instance in which entities interact. In most cases this calling is not done consciously. However, the nature of the relationships and the choices which are made by all entities within them determine the kind of influence which is called upon by the very energy expenditure that is made in each relationship. The effectiveness of the calling upon archetypal concepts and influences is increased by the more and more conscious and willed calling upon these archetypes.

我是 Q'uo，我們相信我們理解了你的問題，我的姐妹。太一造物者在造物的這個部分中藉由你們本地的理則而被呈現出來的原型的心智對於在幻象中的所有的體驗都擁有一種影響，也就是說，處於其照顧範圍之內。在每一個實體們在其中進行互動的情況中都會有對於原型的影響力的召喚。在大多數情況中，這種召喚不是用有意識的方式被進行的。然而，在所有的實體中的人際關係的屬性以及由它們做出的選擇決定了藉由在每一個關係中產生出來的核心的能量消耗而被召喚的影響的類型。對原型的觀念的召喚的成效和影響是藉由越來越更有意識且更加樂意於召喚這些原型而被增強的。

There are few who do this in a conscious fashion, for most of your peoples pass through their incarnational patterns without becoming aware of the basic architecture of the great Mind of which they are but a small portion. Yet each entity in its daily round of activities does move in a fashion which, by the expenditure of energy—its nature, intensity, purity and so forth—does call upon larger and larger influences that may redound to the very nature of the archetypical mind itself, for the nature of your creation is one in which there is a simple structure, a relationship to the Creator which is logical and all-pervasive and which resonates when a small portion of its being is set in motion by its own free will choice in a certain fashion.

會有少數人會用一種有意識的方式這樣做，對於你們的人群中的大多數人，它們是在沒有察覺到那個巨大的心智的基礎的構架的傾向向下經歷它們的投生的模式的，它們僅僅是那個巨大的心智的一小部分。而每一個實體在它的日常的活動中都確實是用這樣一種方式來移動的，每一個實體的特性、強度與純淨度以及如此等等都確實會藉由能量消耗而呼喚越來越大的影響，那種影響可以返回到原型心智本身的核心屬性之中，因為你們的造物的屬性是一種在其中有一個簡單的結構，有一種與造物者的關係的屬性，這種關係是邏輯性且包含一切的，它會在它的存在性的一小部分用一定的方式藉由它自己的自由意志開始運動的時候產生出共鳴。

If you can see the experiences that you share with each other being likened to a song, a great chorus, if you will, each note of the interrelationship sets up an harmonic response from larger and larger or, shall we say, more and more basic portions of the one creation, the most basic in many ways being the archetypical mind, the most basic in a fundamental sense being the universal mind of the one Creator.

如果你們能夠將你們與相互彼此分享的體驗視為是如同一首歌曲，一首巨大的合唱，如果你願意這樣說的話，相互關係中的每一個音符都設置了一種對於太一造物的越來越大，或者，容我們說，越來越基礎的部分，在很多種方式上是原型心智的最為基礎的部分，並且在一個根本性的意義上太一造物者的宇宙性的心智的最基礎的部分的和諧性的回應。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

P: When a nature engages in war what kind of archetype is it fulfilling and does it need to do that in order to grow? How can they help themselves to find peace?

P：當一種屬性從事於戰爭的時候，它正在實現的是什麼類型的原型呢，它需要去那樣做以便於成長嗎？它們如何才能幫助它們自己找到和平呢？

I am Q“uo, and though we are aware of your query, my sister, it is of such a large nature that we could not begin to answer it, for there is much complexity within the process of evolution for each individual entity and each group entity and the historical relationships that are built over thousands of

years of experience. Yet you may rest assured that all archetypes are available and utilized in some fashion in this entire process. It is most helpful in the study of archetypical imagery and influence, in our opinion, for it to be reserved for the individual entities that are the seekers of truth. This is not to say that any entity would be excluded from this group but that the archetypical mind is most effectively seen and utilized by individuals in their own incarnational experiences.

我是 Q,uo，雖然我們理解了你的問題，我的姐妹，它具有一種如此巨大的屬性以至於我們無法開始回答它，因為在演化的進程中，對於每一個個體的實體，每一個團體的實體，以及被構建在超過數千年的體驗上的歷史性的關係，會有大量的複雜性。而你們可以放心確信，所有的原型都是可供取得並在這整個過程中以某種方式被利用的。在我們看來，去研究原型的圖像與影響是極其有幫助的，因為它是專門為真理的尋求者之所是的個體性的保留的。這並不是說是，任何實體會被排除在這個團體之外，而是說，原型心智會被最有效地看到並在它們的自己的投生性的體驗中被個體所利用的。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

P: No. Thanks so much.

P：沒有了。非常感謝。

I am Q"uo, and again we thank you, my sister. Is there a final query at this time?

我是 Q"uo，我們再一次感謝你，我的姐妹。在此刻有最後一個問題嗎？

Carla: Might we ask that query again as a main question?

Carla：我們可以再一次將那個問題作為一個主要的問題提問嗎？

I am Q"uo, and we are of the opinion, my sister, that the query concerning the relationship of the archetypical mind to the movement of nations is a query which asks too much explanation for how the archetypical mind would move through each entity within a country that has had generations of entities moving through its borders and within its influence. Thus, we would suggest that queries concerning the archetypical mind be reserved for the experience of individual entities and how the influences of the deeper levels of mind might be brought to bear within that sharper focus.

我是 Q"uo，我的姐妹，我們認為關於原型心智與民族的行動之間的關係的問題是一個要求對於原型心智是如何通過在一個民族中的每一個實體進行太過大量的解釋的問題，一個國家擁有數個世代的穿過它的邊界並在它的影響範圍中移動的實體。因此，我們會建議關於原型心智的問題被保留給個體的實體的體驗，**這樣更為深入的心智的影響就可以在那種更為鮮明的聚焦中被運用了。**

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: No.

Carla : 沒有了。

I am Q"uo, and we would ask if there is a final query at this time?

我是 Q"uo , 我們會在此刻請問是否有最後一個問題?

(Pause)

(暫停)

I am Q"uo, and as it appears that we have exhausted the queries for the nonce we shall take this opportunity to express our complete gratitude at having been invited to join your group. We feel that we have been blessed with a great honor and we are always glad to respond to the call of this group, for when we walk with you we are enriched in our own journey as well.

我是 Q"uo , 因為看起來我們已經暫時耗盡了問題了 , 我們將利用這個機會表達我們對於已經被邀請加入你們的團體的全部的感激。我們感覺到我們已經被一種極大的榮耀所祝福了 , 我們一直都樂於回應這個團體的呼喚 , 因為當我們與你們談話的時候 , 我們同樣也在我們自己的旅程上變得充實了。

We shall, then, at this time take our leave of this group. As always, we leave each in the love and in the ineffable light of the one infinite Creator. We are known to you as those of Q"uo. Adonai, my friends. Adonai. 那麼 , 我們將在此刻離開這個團體。一如既往 , 我們在太一無限造物者的愛與光 中離開各位。我們是你們知曉的 Q"uo。Adonai , 我的朋友們。Adonai。

February 26, 1995

1995-02-26 電腦網路與社會記憶複合體

Group question: We would like to know about the formation of the social memory complex on planet Earth. Does our technology such as television, computers with internet, radio, music, etc., aid any as training wheels in the formation of our social memory complex? And are there more subtle and efficient ways that this formation of our social memory complex is accomplished in our everyday lives?

團體問題：我們想要知道關於在行星地球上的社會記憶複合體的形成。我們諸如電視、帶有互聯網的電腦，收音機，音樂，如此等等的科技會在我們的社會記憶複合體的形成過程中作為輔助輪而起到任何幫助嗎？在這種我們的社會記憶複合體的形成在我們的日常生活中被完成的過程中，有更加微妙且更加有效的方式嗎？

(Carla channeling)

(Carla 傳訊)

We are those of Hatonn, and greet all in the love and the light of the infinite Creator. We come but briefly to speak through this instrument those words of care, of affection and support that may perhaps be appreciated by those who seek with such hunger that truth which lies in that far country of truths not yet known. We encourage each to take courage, to care for each other and always to know that if our carrier wave is desired to aid in your meditations we are glad to come if you mentally request our presence. We would not intrude but are glad to respond to a request for our presence.

我們是 *Hatonn*，我們在無限造物者的愛與光中向所有人致意。我們僅僅是來簡短地通過這個器皿說那些關心、喜歡與支援的話語的，這些話語也許會被那些帶著這樣的饑渴去尋求存在於那真理的要過的國度之中的真理而尚未知曉真理的人們所感激。我們鼓勵每一個人都去鼓起勇氣，去關心相互彼此並一直知曉，如果我們的載波被渴望在你們的冥想中提供幫助，我們會樂於前來，只要你們在頭腦中請求我們的在場。我們不會打擾，但我們樂意去回應一個對於我們的在場的請求。

We appreciate this instrument's willingness to separate our call from the ones known to you as Q'uo and would express our great pleasure at coming into the visible or manifested portion of your illusion to experience with you for some of your moments the joy at blending our vibrations with our own. We thank you and this instrument and leave you in the infinite love and light of the infinite Creator. We are those of Hatonn. Adonai.

我們對這個器皿樂意與將我們的呼喚與被你們知曉為 *Q'uo* 的實體分開感到感激，對於進入到你們的幻象的可見的或者顯化的部分以與你們一同體驗一會兒將我們的你們自己的振動混合在一起的喜悅，我們會表達我們對此的極大的快樂。我們感謝你們和這個器皿，我們在無限造物者的無限的愛與光中離開你們。我們是 *Hatonn*。 *Adonai*。

(Carla channeling)

(Carla 傳訊)

We are those known to you as the principle of Q'uo, and we greet each in the love and in the light of the one infinite Creator. We thank each for inviting us to join you in this working on this day of new growth and new hope as the light lengthens each day and the atmosphere becomes slowly warmer and your planet stirs its roots in search of new food and reaches its leafy arms to the life-giving light. We find your cycle of seasons most beautiful in each stage and most evocative of the lessons of life and death which revolve about love and learning about love inevitably.

我們是你們知曉的 Q'uo，我們在太一無限造物者的愛與光中向各位致意。隨著光明在每一天延長，空氣慢慢地變得更加溫暖，你們的行星攪動著它的根部來搜尋新的食物，並將他枝繁葉茂的手臂伸向賦予生命的光，我們感謝每一位邀請我們在今天這個新的成長和新的希望的日子在這次工作中加入你們。我們發現你們的季節的週期在每一個階段都是極其美麗的，它極大地喚起了無可避免地圍繞著愛和關於愛的學習的生命和死亡的課程。

As always, we ask each to use his and her own discrimination to test those things which we say by the standards of your own heart so that our contributions may be your resources and never your stumbling blocks. Those ideas that we have that do not fit in with that that you know of as truth we ask you to leave behind. And we greatly appreciate your doing this with us and with any words which you may hear, for the true authority on truth is the heart of any self which has begun the process of becoming known to itself.

一如既往，我們請你們每一個人都使用他和她自己的分辨力來藉由你自己的心的標準檢驗那些我們所說的事情，這樣我們的貢獻的事物就可以成為你們的資源而永遠都不會成為你們的絆腳石了。對於我們的想法中的那些與你知曉為真理的事物並不匹配的想法，我們請你們將它們留在後面。我們極其感謝你們對我們以及對任何你們可能聽到的言語進行這個分辨的工作，因為真理的真正的權威是任何已經開始了知曉它自己的進程的自我的心。

This day your question is one which is difficult to get, shall we say, organized with as the concept of social memory complex as the ultimate computer is at the same time a wonderful metaphor for what the social memory complex has as its resources and at the same time a guide which is easily misread, in that the social memory complex is of a transcendently different nature from that of the computer, no matter how complete the information upon it. Let us look first at the metaphor of the global intelligence which is made available through the internet, as this instrument calls the rapidly expanding system whereby mass quantities of information are made available to masses of people.

今天你們的問題是一個難以，容我們說，用社會記憶複合體的概念來進行組織的，因為終極的電腦既是對社會記憶複合體作為其資源而擁有的事物的一個精彩的比喻，它同時也是一種容易被誤讀的指引，因為社會記憶複合體是在超驗性（*transcendentally*）的方面與電腦具有一種不同的特性的，無論電腦在電腦上

有怎樣完整的資訊。讓我們首先查看全球性的智慧的比喻，這種全球性的智慧通過互聯網，如這個器皿所稱快速拓展的系統，而變得可以利用了，在這個系統中龐大信息量可以為人群所利用了。

No longer does the seeker of information need to spend large amounts of time physically moving from place to place, searching out materials to study. More and more those who wish information simply turn on their computers and access the information desired either through the internet or through what this instrument would call software which may be placed upon the memory of the computer, especially as those completely familiar with computers become able to use them with skill. The model of the computer with its global connections certainly is a promising and substantial metaphor for the golden net of love which the social memory complex is.

資訊的尋求者不再需要花費大量的時間在身體上從一個地方移動到另一個地方並搜尋要去研究的材料。越來越多的希望獲得資訊的人簡單地打開他們的電腦並要麼通過互聯網，要麼通過這個器皿所稱放置在電腦的記憶體中軟體來取得想要的資訊，尤其是當那些完全熟悉了電腦的人能夠熟練地使用它們的時候。帶著其全球性的連接的電腦的模型肯定是對社會記憶複合體之所是的愛的金色之網的一個有希望且內容充實的比喻。

Now, that very description of a social memory complex may easily uncover the element lacking in the metaphor of the computer internet, for this computer, no matter how complete its store of information, cannot express the concepts which move into emotion; those shadowy concepts which are so deeply a part of truth cannot be carried by that which is not living, for there is no logic to emotion. There is no expression outside of words, numbers and other symbolic notations which can be carried with the structure of the computer. Rather, the nature of the social memory complex is one of less intellect and more—we confess we find no words in this instrument's vocabulary to express fully the dynamic between the mind's intelligence and its way of organizing material and the heart's intelligence and its way of organizing and prioritizing the same material.

現在，正是那個對於一個社會記憶複合體的描述可以輕易地揭露出在電腦互聯網的比喻中所缺少的要素，因為這個電腦，無論它對資訊的儲存是多麼的完全，都無法表達那種進入到情緒之中的觀念，那些影子一般模糊的概念是真理的如此深入的一部分，而那種真理無法由不是活著的事物所承載的，因為情緒是沒有邏輯的。在可以藉由電腦的構架來承載的詞語、數位以及其他的象徵性符號之外，是沒有情緒的表達的。相反，社會記憶複合體的特性是一種較少智力性和較多的一——我們承認我們在這個器皿的辭彙表中找不到詞語來充分地表達在頭腦的智力及其將材料組織起來的方式與心的智慧及其將相同的材料組織起來並排序的方式之間的動力性。

The computer, then, has no heart. The seeker may well find the heart within to be more like the computer, yet as the seeker moves along its path, more and more, catalyst shall come which gives the seeker opportunities to move from head to heart. This is a necessary step: the relinquishing of knowing, the

surrender to unknowing, and the acceptance of truths which are felt and known in every cell instead of those truths which are learned, memorized and repeated.

那麼，電腦是沒有心的。尋求者可能會很好地發現內在的心是更加類似於電腦的，而隨著尋求者沿著這條道路前進，催化劑將會越來越多地出現，這會給予尋求者機會從頭腦移動到心了。這是一個必不可少的步驟：放開知曉並向未知臣服，接納真理是在每一個細胞中被感覺到並被知曉的事物，而不是被學習，被記憶並被重複的事物。

The social memory complex, then, is a net that is as alive as are those which have contributed to that infinitely great network of connections from person to person to person. When a member of a social memory complex wishes to know something then that intelligence or information is indeed accessed, as this instrument would say, yet it is accessed through the heart, through a knowing which is like instinct once it has been awakened within. This insight or intuition as a way of knowing is that which the computer, no matter how sophisticated, cannot replicate.

那麼，社會記憶複合體就是一個如同那些已經為那個在人與人之間的無限巨大的連接的網路做出了貢獻的人們一樣活生生的網了。但一個社會記憶複合體的成員希望去知曉某個事情的時候，接下來那種智慧或者信心就會確實，如這個器皿會說的一樣，被存取了，而它是通過心，通過一種類似于本能的知曉而被存取的，一旦這種本能已經在內在之中被喚醒了。這種洞見或者直覺作為一種知曉的途徑是電腦無法複製的，無論電腦怎樣地尖端。

However, much can be learned about the self and about the process of spiritual evolution by paying attention to the ways in which those about each of you are more and more beginning to relate to each other. There is an eagerness and an openness about such grand global concepts as the internet, which offer a kind of hope and promise which is most salubrious at this time for those among your people who wish to make connections and have begun to awaken to their true position. That is, that they are not truly native to the soil which they trod, but are, instead, beings of quite another kind than it would appear to the naked eye.

然而，籍由留心你們每一個人周圍的那些人正在越來越多地開始去相互彼此建立關聯所使用的途徑，在關於自我以及關於靈性演化的過程的方面有大量可以被學習的事情。在關於諸如互聯網之類的龐大的全球性的觀念的方面，會有一種熱忱和一種開放性，對於在你們的人群中的那些希望去建立連接並已經開始覺醒於他們真實的位置的人，它提供了一種極其有益於身心的希望和承諾。這是真實的位置即，它們真正的故鄉並不是他們所踏足的土地，它們毋寧是與它們在肉眼看來的樣子相比相當不同類型的存有。

What we see occurring is a two-way dynamic in which environment entities have constant stimulation which may lead to awakening. The desire of entities to conform and to be distracted moves as a negative influence which tends to break down the process of reaching out and making fearless connections with those about one. Insofar as the mass media of your culture focuses upon the

portion of human activity, shall we say, that carries a heavy, negative emotional charge—such as the war, the murder, the rape, and so forth—there is that which builds fear and raises walls betwixt entities. However, the same mass media also contains much that is yeasty with hope for those who are hoping to find some place to belong, some place that does not feel alien. And with the greatly enhanced capacities of entities to make connections with one another that the age of information—as this instrument calls it—brings, these same mass media are gratefully applauded harbingers of the capacity of entities to make these connections, to strengthen that golden netting of love manifested in light that will become internalized in time. And, therefore, that are the parents in a real way of the social memory complex.

我們看到正在發生的事情是一種雙向的動力性，在這種環境中，實體們會擁有持續不斷的可能會導向覺醒的刺激作用。實體們去順應這種刺激作用並被其分心的渴望，會作為一種負面性的影響而移動，這種影響會傾向於打斷向外伸出手並與在一個人周圍的人們建立無懼的連接的過程。在你們的文化的公眾媒體聚焦於人類行動的那個，容我們說，承載了一種沉重的，負面性的情緒上的重擔的部分——諸如戰爭、謀殺、強姦以及如此的等等——的範圍內，會有積累恐懼並在實體中間樹立起牆壁的事物。然而，相同的大眾媒體同樣也包含大量的會發酵的事物，對於那些希望去找到某個歸屬的場所，某個不會感覺到疏離的場所的人，這些會發酵的事物對他們是有希望的。資訊時代，如這個器皿對它的稱呼一樣，帶來了實體在與相互彼此建立連接的方面的大大地增強了的能力，對於那些建立這些連接，並強化了那種在光中被顯化出來，並將在時間中被內化的愛的金色的網路的實體們，這些相同的大眾媒體是這些實體的能力令人感激地受到讚賞的預告者。因此，它們用一種真實的方式是社會記憶複合體的父母。

Much shall occur within your culture which may seem full of strife as the peoples upon your sphere are rocked to their foundations by the change in consciousness which is even now occurring. The service which entities provide who do actively use the resources at hand to make connections shall be those which help this planet in its birthing process. We simply caution each that in making these connections no outcome be held in thought, no limitation placed upon the possibilities of any connection.

在你們的文化中將會發生的大量的事情是可能看起來似乎是充滿了衝突的，因為在你們的地球上的人群，由於甚至現在都正在發生的在意識中的改變，而從它們的基礎上被動搖了。那些確實積極地使用在手邊的資源來建立連接的實體們所提供的服務，將會是那些在這個星球的出生的過程中幫助這個星球的服務。我們單純地提醒每一個人，在建立這些連接的過程中不要在想法中對結果緊握不放，不要將任何的限制性放在任何連接的可能性之上。

Those who wish the most sometimes to aid a culture or society or world are drawn by their concern into rigid conceptual structures concerning ways and means of arriving at the goal desired. We would encourage each who wishes to press forward along this path of making connections to continue seeking that intuition and sense of the heart rather than making great plans and carrying out this or that campaign conceived irrespective of connections made spontaneously. For the social memory complex shall be builded one

relationship at a time, just as when entities seek peace as a nation they must first seek peace within the self. The great desire to see the global self emerge is most productive when that vision does not lead to impersonally conceived and organized attempts to contact everyone.

那些不時地會希望去幫助一個文化或者社會或者世界的人，會因為他們的擔憂而在關於抵達被渴望的目標的方式或者途徑的方面被拉入到僵硬的觀念性的構架中。我們會鼓勵每一個希望去沿著這條建立連接的道路前進的人去繼續尋求新的直覺和感知，而不是建立巨大的計畫並進行這樣或者那樣的在不考慮用自發的方式建立連接的情況下被構想出來的運動。因為社會記憶複合體將會用一次構建一個關係的方式被構建，就好像當實體們尋求作為一個民族的和平的時候，它們必須首先在自我內在之中找到平安。在那種全球性的自我的融合的願景沒有導向用與個人無關的方式被構想和被組織的去接觸每一個人的嘗試的時候，去看到全球性的自我的融合的巨大的渴望是極其富有成效的。

We encourage each to continue to trust that connections that need to be made shall be made as they come to a ripeness and a readiness. Trust and faith are those resources which shall see good use here, for the instinct of those who breathe and know that their incarnation is short is to plunge ahead, to take the bull by the horns, as the saying goes, and to move as quickly as humanly possible towards a desired end. However, the deepest desires of the human heart are those which cannot be shoved, pushed or prodded. Rather, the skillful seeker and worker in light is he who is able to surrender to the rhythms of his own destiny and to act in such a way as to magnify those internal connections in the heart and mind which keep the seeker from beginning to direct the flow of events according to some preconceived plan.

我們鼓勵每一個人都繼續去相信，那些需要被建立的連接將會隨著它們變得成熟和做好準備而被建立。信任和信心就是將會在這裏有用處的事物了，因為那些呼吸並知曉它們的投生是段在的人的直覺就是去向前猛衝，去如俗話說的一樣抓住公牛的角，去在人類有可能的情況盡可能快速地想著一個被渴望的目標前進。然而，人類的最深的渴望是那些無法被推進，被推動或者被刺激的渴望。毋寧說，有技巧的尋求者和在光中的工作者就是那個能夠向著他自己的命運的旋律臣服並用這樣一種擴大那些在心和頭腦中的內在的連接的方式來行動的人，那中內在的連接會讓尋求者從開始就根據某種預先制定好的計畫來指引事件的流動。

For those who are destined to create the larger catalysts of this birthing time are those who shall not be able to do aught else. Do not, then, be concerned that you are not doing enough to press forward in the path of evolution for this planet, for there is a rhythm to these affairs and all seems to be going well. The rhythm seems strong and the planet is slowly but surely awakening to its true nature. Each and every day can extend that circle of relationships if it is desired simply by leaving the private dwelling and moving among the people of your planet. Simply place the self in the way of relationship when the opportunity is there, and when that results in a new connection, rejoice. When the day does not bring new connections, rejoice. There is no strain to the tempo of spiritual evolution.

因為那些命中註定要創造出在這個誕生的時刻的更大的催化劑的人是那些將無

法做任何其他事情的人。那麼，不要擔心你做得不夠多來在這個星球的演化的道路上向前推進，因為這些事情會有一種節奏，一切看起來都將會是進展順利的。旋律看起來似乎是強有力的，這個星球正在緩慢地但卻確切地覺醒於它真實的本性。每一天都能夠延伸那個關係的圈子，如果單純地藉由離開私人的住所並在你們的星球的人群當中移動是被渴望的事情的話。當機會出現的時候，單純地將自我放在關係的道路上，當那產生出一種新的連接的時候，歡慶吧。當日子並沒有帶來新的連接的時候，歡慶吧。靈性演化的節拍是沒有緊張的。

We see this instrument wonders why we speak about seemingly a side issue of computers and other mass media. However, as we said in the beginning this is kind of a sideways question, for the computer model is so like the social memory complex in some ways. Yet, perhaps we have been able to express the dynamic involved. The social memory complex lives and has the soul. No collection of facts or expression of them has that same quality of being organic and alive.

我們看到這個器皿感到奇怪，我們為什麼談論的似乎是關於電腦以及其他的大眾媒體的一個側面的議題。然而，如我們在開始的時候說過的一樣，這是屬於一種側面的問題的類別的問題，因為電腦的模型在一些方式上是非常類似社會記憶複合體的。而也許我們已經能夠表達被涉及到的動力性了。社會記憶複合體是活的並擁有靈魂。沒有關於它們的事實的收集或者對它們的表達擁有那種相同的有機的和活著的特性。

We encourage each to continue making those connections that each is already consciously attempting to make. Your culture is really speeding up. We encourage each to enjoy this often uncomfortable process of transformation and to remain open to the connections that are destined to be offered to each. See each with the eyes of love and the connections shall be true.

我們鼓勵每一個人都開始建立那些每個人都已經有意識地正在嘗試去建立的連接。你們的文化正在真正地加快速度。我們鼓勵每一個人都享受這個時常是不舒適的轉變的過程並對於那些命中註定要給提供給一個人的連接保持開放。藉由愛的眼睛來看待每一個人，連接將會是真實的。

We would transfer this contact at this time to the one known as Jim. We thank this instrument, and leave it in love and in light. We are those of Q'uo.

我們會將這個接觸在此刻轉移到叫做 *Jim* 的實體。我們感謝這個器皿並在愛與光中離開它。我們是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and am again with this group, greeting each in love and in light through this instrument. We would at this time ask if we might speak to any further queries which those present might have for us?

我是 Q'uo，我再一次與這個團體在一起了，我們通過這個器皿在愛與光中向各位致意。我們會在此刻請問是否我們可以談論那些在場的人可能會向我們提出的

任何進一步的問題呢？

P: I would like to ask about the timing of the transformation from the third to the fourth density and the format of that. Ra had spoken about this transformation, saying in the first stages that third density could not coexist with fourth density. Could you comment on these two concepts?

P：我想要詢問關於從第三密度轉變到第四密度的時間以及那種轉變的形式。Ra已經談過了這種轉變了，它們說在首先的階段，第三密度無法與第四密度共存。你們能夠在這兩個概念上進行評論嗎？

I am Q'uo, and we believe that we grasp your query, my sister. The transformation of this planetary influence into that grouping of entities which is called the social memory complex of fourth density is a work in progress, shall we say. There are many signposts available. As to the beginning stages of the fourth density, past the period of transformation we can see that this is likely to occur within the next few hundred of your years at the most, a time which is but a twinkling from our perspective. And from the point of view of those within your density this is a time which is variable according to choices being made now by each entity as each becomes more aware of the nature of the illusion and the place within it for each entity.

我是 Q'uo，我們相信我們理解了你的問題，我的姐妹。這個星球形成被稱為第四密度的社會記憶複合體的實體的團體的轉變是一個，容我們說，正在進行中的工作。會有許多可以利用的路標。在關於在經過轉變時期之後的第四密度的開始的階段的方面，我們能夠看到，這是很有可能會在接下來的你們的時間的幾百年的時間中出現的事情，從我們的觀點來，這幾百年僅僅是一眨眼的時間。從在你們的密度中的人們的視角來看，這是一個可變的時間，隨著每一個實體對於幻象的特性以及每一個實體在幻象中的位置變得更為察覺，這個時間是由每一個實體現在所做出的選擇而決定的。

Thus, the artifacts of third density are now being used to enhance this process in many ways as those entities of inspiration bring their light to bear upon the drama now being experienced in every area of human endeavor. The exploration of the mind is under way by many who have never before considered such as a portion of their experience. The continued expansion of the interest in mind, in consciousness, in purpose for each is that motivating and central force within this entire process.

因此，隨著那些擁有靈感的實體將它們的光帶入到在人類的每一個努力的領域中正在被體驗到的戲劇之中並對其產生影響，第三密度的人為的現象正在用很多種方式被用來強化這個過程。對心智的探索正在被很多之前從未考慮過它們的體驗的這樣一個部分人所進行。在心智中，在意識中，在意圖中的持續性的對興趣的拓展，對於每一個人，都是在這整個過程中的促進性的且中心性的力量。

May we speak in any more specific fashion, my sister?

我們可以用任何更為具體的方式回答嗎，我的姐妹？

P: Could you comment on the difference between the hundreds of years

which you just spoke of and the decades that many writers speak of as the time during which radical changes will take place?

P：你們能夠評論在你們剛剛談到的數百年的時間和許多作者談及的將會在其中
有劇烈的改變發生的數十年的時間之間的區別嗎？

(Side one of tape ends.)

(磁帶一面結束)

I am Q'uo, and am again with this instrument. We would comment thusly. In the essence of this experience—that is, from the metaphysical point of view—whether the time period be that of decades or longer is but an instant of difference and we may suggest that there are no entities, ourselves included, able to accurately predict or indicate the exact timing of this process of change, for there is much that is in flux. Even the growth of those of a positive nature in numbers greater than anticipated earlier by ourselves is a phenomenon that can slow this process, in that the catastrophic nature that has been anticipated by many would then be alleviated in a degree in a direct proportion to the intensity of the positive polarity and the effect of its lightning upon this process.

我是 Q'uo，我再一次與這個器皿在一起了。我們會這樣進行評論。在這種體驗的實質中——也就是從形而上學的觀點來看，無論這段時期是數十年的時間還是更長的時間，它都不過是一瞬間的差別而已，我們能夠建議，沒有任何實體，包括我們自己在內，能夠精確地預測或者說明這個改變的過程的精確的時間，因為有大量在流動中的事物。那些具有一種正面屬性的實體的成長在數量上高於我們自己之前的預期，甚至這都是一個能夠減緩這個過程的現象，因為已經被很多人預測過的大災難的特性接下來會用一種與正面的極性的強度及其照亮這個過程的效果成正比的程度被緩解了。

There are many who are changing in ways which are fundamental to consciousness in the groupings of entities within various cultures, subcultures and movements of thoughts which explore regions of experience that are breakthrough areas, shall we say. Thus, there is no reliable way of determining the progression of this change. Only the movement of love within each heart has any hope of indicating to entities the nature of this change.

會有很多的正在用各種各樣的方式改變的實體，在各種各樣的文化，子文化和那些探索了體驗的突破性的區域的部分的思想運動中，這些改變的對於在實體的團體中的意識是根本性的改變。因此，沒有可靠的方式來確定這個改變的過程。僅僅只有在每一顆心中的愛的運動擁有希望為實體們表明這種改變的特性。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

P: No. I really like your comments.

P：沒有了。我真的喜歡你們的評論。

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

我是 Q'uo，我們感謝你，我的姐妹。在此刻有另一個問題嗎？

Carla: I have a personal question. I have experienced a continual exhaustion that I have not previously experienced that coincides with the accident in which I broke my ankle. My explanation is that I am not exercising as I normally do and a lack of exercise can make one tired. But this does feel like a more profound tiredness having to do with the body. I don't know what other kind of tiredness there is, but it feels different. Could you comment?

Carla：我有一個個人性的問題。我已經體驗到了一種連續性的精疲力竭，它是在我之前從未體驗過的，它是與我在其中摔傷了我的腳踝的事故同時發生的。我的解釋是，我沒有和我通常進行鍛煉一樣地進行鍛煉，一種缺乏鍛煉可能會使得一個人疲倦。但是，這確實感覺起來好像是一種更為深刻的與身體有關的疲憊。我不知道還有什麼其他種類的疲倦，但是它感覺起來是不同的。你們能夠評論嗎？

I am Q'uo. We feel that we grasp your query, my sister, and shall speak as we are able.

我是 Q'uo。我感覺到我們理解了你的問題，我的姐妹，我們將盡我們所能地談論。

There is a weariness of the will which occurs as an accumulation of the exercise of the will is experienced by an entity such as yourself, one who is strong in will and uses it to motivate a physical vehicle that is somewhat weaker in the native physical energies than most of your peoples. When the will has been the primary motivating force for a physical vehicle over a long period of your time there is a weariness which is an irreversible kind of process, the price, shall we say, for being able to energize the physical vehicle time after time when it is itself without sufficient reserves. This is valuable and efficient as a means of polarization, for it is done in your case in service to others. It is detrimental in the short run of the physical incarnation for it tends to wear the physical vehicle and its connections to the spirit and mind complexes as well. Thus, there is a price for each action within your illusion, a price for each entity and each action. The cost, shall we say, for your efforts is the weariness.

會有一種意志上的厭倦，它將作為一種對意志的行使的積累而出現，這種意志上的厭倦會被一個諸如你這樣的實體的身上被體驗到，諸如你這樣的實體在意志以及使用意志來激勵一個物質性載具的方面是強有力的，而你的物質性載具相比你們的人群中的大多數人在天生的身體能量的方面是有些虛弱的。當意志已經在一段很長的時間中成為了一個物質性載具的主要的驅動性的力量的時候，會有一種厭倦，它是對於能夠在物質性載具本身並沒有充足的儲備的情況下一次又一次地激發物質性載具的，容我們說，代價。作為一種極化的方式，這是有價值且有成效的，因為在你的情況中，它是在對他人的服務中被完成的。從短期來看，它在物質性投生中是有害的，因為它會傾向於讓物質性載具疲倦，並同樣也讓它與靈性與心智複合體的連接磨損。因此，在你們的幻象中的每一個行動都會有一個代價，一個對每一個實體和每一種行為的代價。你的努力的，容我們說，成本，就是厭倦感。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

Carla: Is there a way that I can be kinder and wiser to myself?

Carla：有一種我可以對我自己更溫和更智慧的方式嗎？

I am Q'uo, and we find that in this instance we must refrain from comment for reasons that are all too well known to you, my sister. We encourage your nature as that of one who wishes to serve.

我是 Q'uo，我們發現在這種情況中我們必須避免進行評論，因為那完全是你已經過于清楚地知曉的事情，我的姐妹。我們鼓勵你，你的本性就是一個希望去服務的人的本性。

Is there any further query, my sister?

我的姐妹，有任何進一步的問題嗎？

Carla: No, thank you.

Carla：沒有了，謝謝你們。

Is there a final query at this time?

在此刻有一個最後的問題嗎？

(Pause)

(暫停)

I am Q'uo, and as we observe a lull in the questioning, we shall take this opportunity at expressing our great gratitude at having been invited to join your group this day. We thank each for the dedication and the desire to seek and to serve that has brought all of us together. At such meetings we take a great joy quite literally away with us, hopefully leaving as much as well as some words of information and inspiration that might be enjoyed by you. At this time we shall take our leave of this instrument and this group. We are those of Q'uo, and we leave each in the love and in the ineffable light of the one infinite Creator. Adonai. Adonai.

我是 Q'uo，因為我們觀察到在提問的方面的一種停歇，我們將利用這個機會來表達我們對於在今天已經被邀請加入到你們的團體的極大的感激。我們為那種意境將我們所有人帶到一起的去尋求和去服務的奉獻與渴望而感謝你們每一位。在這樣的機會上，我們相當實質性地帶走了一種極大的喜悅，我們有希望留下一樣多和一樣好的可能會被你們喜歡的資訊和啟發的言語。在此刻，我們將離開這個器皿和這個團體。我們是 Q'uo，我們在太一無限造物者的愛與無可言喻的光中離開你們。Adonai。Adonai。

March 12, 1995

1995-03-12 一粒種子的命運

Group question: If there is a different quality that a minority group has it will be ostracized by the majority group. The differences can be sex, race, color, length of hair, creed, dressing, ideas one has in one's head, and we would like to know if this is an innate quality of humans, mammals, animals in general or whatever. Is there a way that we can look at this that would help us in dealing with the world around us?

團體問題：如果一個少數派的團體擁有一種不一樣的特性，它將會被多數派的團體所排斥。差異可能是性別、種族、膚色、頭髮的長度、信條、衣著以及一個人在它的頭腦中的觀點我們想要知道是否這是一種人類、哺乳動物、一般而言的動物或者無論什麼事物的固有的特性呢？是否有一種我們能夠用來查看這種特性的方式會在我們與我們周圍的世界打交道的時候幫助我們呢？

(Carla channeling)

(Carla 傳訊)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. How precious do we find the opportunity that you have given us to come and dwell within the nexus of your combined vibrations. We are most honored and we gratefully thank you. As always, we ask that those things that we offer as our thoughts be considered by you with a discriminating mind and heart, for our opinions are simply that and we would not wish to presume to know that truth which is each person's, for truth wears many clothes, yet all tends toward that truth that lies in mystery which is beyond all paths to it. If aught we say is of help to you then we are most satisfied and we thank you for this opportunity.

我們是你們知曉的 Q'uo。在太一無限造物者的愛與光中致意。對於你們已經給予我們來到並居住在你們的混合在一起的振動的連接之中的機會，我們發這個機會是多麼的珍貴呀。我們感到極其光榮，我們感激地向你們致謝。一如既往，我們請求那些我們作為我們的想法而提供的事情帶著一種分辨性的頭腦和心被你們所考慮，因為我們的觀點單純地就是觀點，我們並不希望假裝知道每一個人的真理，因為真理穿著很多的衣服，而所有人都趨向於的那個真理是存在於神秘之中的，這種神秘是超越所有通往真理的道路的。如果我們說的任何事情是對你們有幫助的，那麼我們就極其滿意了，我們為這個機會感謝你們。

As we sense through this instrument's physical senses the warmth of the afternoon sun, the feeling that the sun brings is very nostalgic for us. We remember, with pleasure, our own third-density experience and our feelings of joy when the season which you would call summer approached, that wonderful feeling of life stirring and moving out from the winter's sleep into the fulfilling of the destiny that lies within each seed. Each of you, also, is a seed which has lain within the dark ground and the winter cold of times contracted and forlorn, times when there was darkness and within that darkness the chill of solitude. Each of you is a seed of infinite love and infinite

light, yet your blossoming shall be a long one in coming, and you shall have many bodies and move through many densities before that blossom is finally perfect and in that perfection is lost into the All.

當我們通過這個器皿的身體感官感覺到的下午的太陽的溫暖的時候，太陽帶來的那種感覺是對於我們是非常令人懷念的。我們帶著愉快記起來了我們自己的第三密度的體驗和我們在你們所稱的夏季的季節接近的時候的喜悅的感覺，那種美妙的生命的感覺激蕩著，從冬天的睡眠中移動出來並進入到對存在於每一粒種子內之中的命運的實踐之中。你們每個人同樣是一粒種子，它已經存在於黑暗的土地之中，存在於緊縮而淒涼的冬季時節的寒冷之中，存在於有黑暗，在那種黑暗之中有孤單的刺骨寒冷的時間之中了。你們每個人都是一粒具有無限的愛和無限的光的種子，而你們的繁茂將會是正在來臨的一段漫長的繁茂，在那種繁茂最終完美並在那種完美中迷失在萬有之中之前，你們將擁有許多的身體並穿過許多的密度。

It is quite a journey, with many revolutions. As your planet revolves, so shall you revolve through cycles of warmth and cycles of seed time and cold. As we approach the question which you have asked us, we ask you to remember that these concerns about which we speak are those of a seed just sprouting. That seed that lies within you is expressing in this density which you enjoy at this time as self-awareness or self-consciousness. You are young in experience with self-consciousness, and so much of your attention in an inward sense is placed from that early age of childhood within the evolving attempts of the seedling to grasp its nature.

它在很大程度上是一段帶有許多的回轉的旅程。隨著你們的行星的旋轉，你們將同樣旋轉通過溫暖的週期、播種的時節和寒冷的週期。當我們著手處理你們已經向我們提出的問題的時候，我們請你們記起，這些我們談及的關注點是那些屬於一粒僅僅正在發芽的種子的事物。存在於你們內在之中的種子在你們在此刻正在享受的這個第三密度中正在表達為自我察覺或者自我意識。你們在體驗自我意識的方面是年輕的，你們在一種向內的方面的注意力的如此大量的部分是從那個兒童時代的早期的年齡就被放置在幼苗去掌握它的本性的不斷發展的嘗試之中的。

Now, the second-density animals from which you sprang in terms of your physical vehicle does indeed have ways in which it responds to threats from other selves. These responses are part of a genetic imprinting, and, shall we say, a cultural imprinting on top of the genetic base, for the mothers of the great apes and the fathers do indeed teach the young which they have born between them that this species is a threat but this one is not. And so there is for the animal, for that physical vehicle, a fairly clear-cut response: those who are not to be feared yet who are not a portion of the clan are simply ignored; those who are to be feared are avoided. Yet this response is not one in which there is the concept of the self and the other self. Rather, responses are made instinctively and appropriately. Thusly, you may see that the physical vehicle which carries your consciousness about has gone quite beyond that sensing of those which are dangerous and sensing those which are not.

在你的物質性的載具的方面，你從其發源的第二密度的動物確實擁有一些它們用來回應來自於其他自我的威脅的方式。這些回應在一部分是一種基因上的印刻，

一種在基因的基礎的頂部上的文化性的印刻，因為類人猿的母親和父親確實教導在它們之間已經生下來的幼兒，這個物種是一種威脅，但是，這個物種並不是威脅。因此，對於動物而言，物質性的載具會有一種相當清楚明瞭的反應：那些不屬於種族的一部分且不用被害怕的動物，是要單純地被忽略的，那些要被害怕的動物是要被回避的。而這種反應不是一種在其中會有自我和其他自我的觀念的反應。毋寧說，這種反應是用本能性的方式且適當地做出的。因此，你們可以看到，承載著你們的意識四處移動的物質性的載具已經大大地超越了那個感知那些有危險的事物和那些沒有危險的事物的範圍了。

As the self-aware and individualized person experiences those young years of life it begins accreting to its mental/emotional complex a growing list of entities and types of entities which impress the self as natural enemies. Your people has no natural enemies except each other. There is no animal or group of animals which threatens by its existence any human life. Yet one upon another the young soul accretes those to fear, those to avoid, those to distrust, and so forth, generalizing from one or two particulars theories which allow some entities into the charmed circle of trust and which shut the door against others.

隨著自我察覺且個體化的人體驗那些生命的年幼的時期，它開始在它的心智/情緒複合體上附加一個不斷變長的讓自己產生住自然而然的敵人的印象的實體以及實體的類型的名單。你們的人群除了相互彼此之外，並沒有大自然的敵人。沒有動物或者動物的團體會籍由它的存在而威脅任何的人類的生命。而年幼的靈魂會將一個接一個的實體添加到那些要去害怕，要去回避，要去懷疑以及如此等等的實體的名單中，並根據一兩個特定的理論對其進行了一般性的概括了，這些理論允許一些實體進入到那個被喜愛的信任的圈子中，而對其他實體關上了大門。

As the person grows and has more and more experience the person acquires more and more baggage in the shape of what this instrument would call prejudices, what we would call biases. Manifestly, this is not an instinctive process, for there is no instinct towards cannibalism within your physical vehicles. There is no natural enemy in that sense amongst your peoples. The impulse to determine the degree of safety with which one may greet another has in most entities, by the time they reach their teenage years, as this instrument would say, the basic prejudices, biases and wayward opinions that form the basic floor of the prejudicial system within an entity are formed, not, shall we say, set in concrete but nailed together fairly well and ready to be used as a base upon which to build an ever more articulated system of biases and judgment.

隨著人逐漸長大並擁有了越來越多的體驗，那個人會在形成這個實體所稱的偏見，即我們所稱的偏向性的方面會獲得越來越多的包袱。在顯化的方面，這不是一個本能性的過程，因為在你們的物質性載具中沒有朝向同類相殘的本能。從那個意義上，在你們的人群中是沒有天生的敵人的。在大多數的實體內在之中都有去確定安全度的衝動，它們可能會根據這種安全度來迎接另一個人，在這些實體到達了它們的，如這個器皿會說的一樣，十多歲的年齡的時候，在一個實體內在之中形成了有偏見的系統的基礎的樓層的基本的偏見、偏向性以及固執的觀點就已經被形成了，它們不是，容我們說，被固定下來的，而是相當好地被釘在一起並

準備好作為一個在其上構建一個越來越清楚明瞭的偏向性和評判的系統的基礎被使用了。

So, there is no bodily instinct for separating from other selves. However, there is a characteristic tendency which may be seen to be close to an instinct in third density entities to develop shortcuts that aid in making quick judgments about the safety and security of any present moment. There is that instinct gone wild. The instinct, itself, is to determine for each self, "Who am I?" Yet in the process of determining the key nature of the self, the tendency is to identify the self over against others who are different.

因此，沒有用於與其他自我分隔開的身體上的本能。然而，在第三密度的實體的內在之中會有一種典型性的傾向性是可以被視為是與一個本能接近的事物，這種典型的傾向會發展出捷徑來有幫助在關於任何當前的時刻的安全和穩妥的方面做出快速的評判。會有那種狂野的本能。這種本能在其自身是為了讓每一個自我確定，“我是誰”。而在對自我的這個關鍵性的特性做出決定的過程中，這種傾向性會將自己識別為與其他的不一樣的人是對立的。

The first prejudice is that prejudice of the very young entity who, for the first time, realizes that it is not a part of the mother or the father. Entities at this young age discover the word "no," and that impulse to negation is the crux of a process which has given your world one destructive and annihilating conflict after another. The initial impulse has no vice within it. That impulse to know the self, to define the boundaries of the self, and to become more self-aware is allowed to lower itself again and again by making judgments about others which make the self feel safer, more secure, or more comfortable. The basic point of conflict lies within the self as each self goes through repeated generations of "I am not this but that, not that but this," again and again.

最初的偏見是非常年幼的實體在第一次意識到它不是母親或者父親的一部分的時候的偏見。在這個年幼的年齡的實體們發現了“不”這個詞語，那種否定的衝動是一條道路的十字路口，它已經給與了你們的世界一個接一個的破壞性和毀滅性的衝突。初始的衝動在其內在之中並沒有罪惡。那種去知曉自我，去定義自我的邊界，去邊的更多地自我察覺的衝動，會藉由對於其他人做出評判來一次又一次地被允許讓這種自我定義自身變得更加低下，而那些關於其他人的評判會讓自我感覺到更加安全，更加穩固，或者更加舒適。當每一個自我一次又一次地經歷那種“我不是這個而是那個，不是那個而是這個”的重複性的發展階段的時候，基本的衝突的位置是存在於自我內在之中的。

There is that anxiety, that tension of the unanswered question, for each entity remains a mystery-clad being, as this instrument would say. Even, perhaps especially, to itself. This creates a primal discomfort which in some becomes anger, in some becomes pride, in some becomes an illness, or a perceived limitation, and in almost all entities defenses begin to mount. Walls to hide behind begin to seem comfortable and entire sections of the family of humankind are judged not as useful, not as important, not as good, not as smart, not as wise as the self or some group which the self identifies with.

會有那種未被回答的問題的焦慮不安和緊張，因為每一個實體一直都是一個，如

這個實體會說的一樣，為神秘所覆蓋的存有。這種焦慮不安甚至會是對它自己的，也許是格外地焦慮不安。這會創造出一種原始的不舒適，它在一些人身上會成為憤怒，在一些人身上會成為驕傲，在一些人身上會成為疾病，或者一種被感覺到的局限性，在幾乎所有的實體身上，防守開始增長了。躲藏在其後的牆壁開始看起來似乎是舒適的了，相比自我與其認同的自我或者某個團體，人類的家庭的完整部分被評判為是並非一樣地有用處，一樣地重要，一樣地有益，一樣地聰明，一樣地智慧了。

This primal anxiety, this hunger to know the self, has within it the seeds of many densities of progressive learning and harmonizing and coming to an ever more full blooming, yet along the way humankind and all its peoples have, shall we say, legislated the necessity of projecting upon others that anxiety, that inner anger of not knowing, which is truly the business of the self with the self. Therefore, perhaps it can be seen that it is well to do whatever the individual might find useful to bring that anger, that judgment, that not-this-but-that, not-that-but-this back to the interior of the self. Those who seek peace amongst peoples first must go into the cave of the self and take the fight to the place where the arena is prepared, for the heart within is wise. And when an entity ceases judging others and accepts the responsibility of living with the dynamic of not knowing then much may be learned, much may be healed.

這種原始的焦慮不安，這種去知曉自我的渴望，在其內在之中擁有許多的密度的種子，這個種子會進行漸進性的學習、協調一致並進入到一種越來越充分的綻放，而在這條道路上，人類及其全部的人群都已經對將那種焦慮不安，那種內在的對於不知道的憤怒投射到其他人的身上的需要，容我們說，合法化了，而這真正地就是自我與自我的工作了。因此，也許能夠被看到的是，去做無論什麼個人可能發現是有用處的事情來將那種憤怒、那種評判、那種不是這個而是那個、不是那個而是這個帶回到自我的內部，這是很好的。那些在人群中尋求和平的人首先必須進入到自我的洞穴之中並將戰鬥帶到競技場被準備好了的位置，因為內在的心是智慧的。當一個實體停止評判其他人並接受了帶著不知道的動力性而生活的責任的時候，接下來大量的事物就可以被學會了，大量的事物就可以被治癒了。

The job of taking the glance, taking the attention away from others which are perceived as causing judgment and, rather, putting that energy and that judgment, if you will, within the self is a powerful technique and one we encourage each to rely upon on a regular, perhaps daily, basis, for that which is outside of the self, no matter how separating or how close it may feel, is as a mirror which shows the self a dim reflection of the self to the self. Any trait or nature which is perceived as being characteristic of others or other groups is a reflection of disagreements within yourself. This is a truth which does not thrive when taken literally, for often the logic of the heart makes use of symbols, but in general it may be said that the business of humankind is the self and the numberless attempts of the self to know the self by comparing the self to other entities or groups is less useful than the practice of moving within to see the self against the backdrop, not of others, but of the one infinite Creator.

看那一個被感覺到造成了評判的其他人，並將注意力從其身上移開，而毋寧是將那種強有力的技巧，並且是一個我們鼓勵每一個人在用一種規律性的方式，也分許是每天進行它的方式來依賴於工作，因為在自我外在一事物，無論怎樣地，性的離，或者無論它可能感覺到怎樣地接近，它都是如同其他團體，自我展示了我的特一個模糊的映射的鏡子。任何被感覺到是其他或者其一個典型特性的真理，它或者屬性，都是一個在自已內在之中不一致的一個映射。這是一個真理，它不曾在被用字面上的方式接受的情況下成功，因為心的邏輯。經常是利用的象徵，但一般來說，這可以被認為，人類的工作就是自我，相比進入到內在之中物，在太一無限造物者的背景中，而不是在其他人的背景中查看自我的實踐，自我藉由與其他的實體或者團體比較而去知曉自我的無數的嘗試是較不有用處的。

Those who seek the answer of the riddle of human nature by moving amongst humans may make any number of conclusions and offer any number of fascinating and learned narratives, yet these shall not tell the self of the self with the same depth and relevance as the self turning within and opening the heart, for there is within the heart the awareness of that seed which is the one infinite Creator. You see, you bloom not for mankind but for the one infinite Creator. As the sun shines upon you know that your greatest relationship, your central dynamic is that between the self which is individualized in you and that great Self which is the one original Thought, Love.

那些藉由在人群中移動來尋求人類的特性的謎題的答案的人可以得出任意數量的結論並提供任意數量的令人著迷且有學問的敘述，而這些都不會用與自我轉向內在之中並開放心的相同的深度和實質性來向自我講述自我，因為在心之中會有對那種太一無限造物者之所是的種子的察覺。你看，你不是為了人類而開花，而是為了太一無限造物者而開花。當太陽照耀的時候，你知道你最偉大的關係，你中心的動力性就是在你內在之中的個體化的自我和那一個原初的想法，也就是愛之所是的那個大我之間的動力性。

When the self has become content to study itself within itself, when there is no longer that running wild of the desire to protect the self from danger from without the self, then shall there be the dawning of the next density of experience for those entities who wish to move forward in their spiritual evolution at this time, for the great genius of humankind, the great gift of self-awareness is the talent, the gift, the endowment of the one infinite Creator for connection. The desire to connect, the desire to communicate, the desire to enter into communion with others, other selves, and other groups, this is the instinct, this is the true instinct of humankind, and this instinct has been trampled upon and tossed in the corner in order that entities may play those games in which masks are worn, sides are taken, and the conflicts within are given overt expression with other selves standing in for those dynamics within the self which the self has not yet accepted.

當自我已經對於在它自己內在之中研究它自己感覺到滿意的時候，當不再有那種渴望去保護自己遠離來自於自我外在的危險的狂熱的時候，接下來，對於那些希望其在此刻在他們的靈性的演化中前進的實體，就將會有下一個體驗的密度的破

曉了，因為自我察覺的偉大的禮物就是太一無限造物者對於連接的天賦、禮物與天資。去連接的渴望，去溝通交流的渴望，去進入到與其他人、其他自我以及其他的團體之間的親密交流的渴望，這種渴望是本能，是人類的真實的本能，這種本能已經被輕視並被丟棄在角落中以便於實體們可以玩那些遊戲，在那些遊戲中，面具被帶上了，派別被分出來，內在的衝突被給與了公開的表達，而其他的自我代表了那些在自我內在之中的那些自我尚未接納的動力性。

The desire for purity, for excellence is so easy to corrupt, and in that desire it is most easy, mistakenly and innocently, to project those dynamics upon the world at large instead of taking the responsibility within the self. My friends, your destiny, that which you have the deep instinct for, is unity, one with the other. Yet stumbling blocks abound, for within most of your cultures upon your planet it is accepted that there shall be groups against groups, person against person, and it is counted as folly when entities reach out too often to connect without regard for safety, security and appropriateness. The eyes of world opinion shall always see the mask, the clothing, those illusions which it wishes to see.

對於純淨，對於傑出的渴望是如此容易敗壞的，以至於在那種渴望中，用錯誤且天真的方式將那些動力性任意地投射到世界上，而不是去在自我內在之中承擔起責任，這是極其容易的。我的朋友們，你們的命運是合一，是與相互彼此合為一體，你們對這種命運擁有深深的本能。而絆腳石是大量的，因為在你們的星球上，在你們的大多數文化中，將會由團體和團體之間，人與人之間的對立，這是被接受的，當實體們過於頻繁地伸出手去連接而不考慮安全性，穩固性和適當性，這是被視為愚蠢的。世俗的觀點的眼睛將會一直看到面具，外衣和那些它希望去看到的幻象。

As each entity awakens at last from winter's sleep and knows itself once more to be a seed that shall grow, as each decides finally to disagree with the self rather than with others and to work that out in the interior safety of the self, then person by person by person consciousness shall be raised and the group that is waiting to form shall more and more begin connecting in a golden net of commonality, connection, and communion. Once the desire to disagree within the self has been accepted, grasped and loved then shall that self be ready to turn outward without fear and, little by little, shall your people take down those bricks which have built such high walls. Peace within your world must start within each heart.

當每一個實體最終從冬天的睡眠中醒來並再一次知道它自己是一粒將會成長的種子的時候，當每一個人最終決定去不贊成自我，而不是決定不贊成其他人並在自我的內部的安全性之中完成那個工作的時候，接下來，一個人接著另一個人地，意識將會被提升，正在等待著去形成的團體將越來越多地開始在一個金色的共性、連接與共用的網中連接起來。一旦在自我內在之中不贊成的渴望已經被接受，被理解並被愛的時候，接下來，自我將準備好無懼地，一點一點地，轉向外在了，你們的人們將會拆下那些磚塊，這些磚塊已經建造了如此高的牆壁了。在你們的世界之中的和平必須從每一顆心中開始。

There is great freedom, my friends, that awaits you. Freedom to know and to

harmonize and to share the gift of life and consciousness with those other sparks of that same love which, like all seeds, are unique, each one adding a slightly different flavor to an ever-growing self. This is your destiny. We encourage each to use those resources and tools which help each in its own path towards inner unity and inner peace, for this instinct for mischief is indeed a portion of free will, and you may indulge it for as long as you wish, for as many lifetimes and as many cycles as it seems fair to do so. There is all the time in the world, yet when the self does wake up, oh, much joy awaits, and fullness of heart.

我的朋友們，偉大的自由等待著你們。去知曉的自由，去協調一致的自由，去與那些相同的愛的其他的火花分享生命和意識的禮物的自由，那些火花如同所有的種子一樣，是獨一無二的，每一顆種子都將一種稍稍有些不同的氛圍連接到了一個不斷成長的自我之上了。這就是你們的命運。我們鼓勵每一個人都使用那些在他自己朝向內在的統一和內在的平安的道路上會幫助每一個人的資源和工具，因為，這種對於災禍的本能確實是自由意志的一部分，只要你們希望，你們可以放任它，因為只要這樣做是看起來是正當的，在這個世界中有多少的時間，就會多少生命和多少週期去這樣做了，而當自我確實覺醒的時候，哦，有大量的喜悅等待著，心是圓滿的。

You are lovely blossoms, even as seeds. Your nature is written clearly within and you have but to free yourself to grow.

你們是可愛的花朵，即使是作為種子。你們的本性是被清晰地寫在內在之中的，你們僅僅要釋放你自己去成長。

We would at this time transfer this contact to the one known as Jim. We thank this instrument and leave this instrument in love and in light. We are those of Q'uo.

我們會在此刻將這個接觸轉移到叫做 *Jim* 的實體。我們感謝這個器皿並在愛與光的離開這個器皿。我們是 Q'uo。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and greet each again in love and in light through this instrument. We would be honored to ask at this time if there might be further queries which any in this circle would have to offer to us. Is there another query at this time?

我是 Q'uo，通過這個器皿在愛與光中再一次向各位致意。我們對於在此刻被提問而感到榮耀，如果在這個圈子中有任何人有進一步的問題要提供給我們的話。在此刻有另一個問題嗎？

D: How do you contend with other entities which will not accept you?

D：你們如何與其他的將不會接納你們的實體進行鬥爭的呢？

I am Q'uo, and we believe that we grasp your query, my brother, and our response must be somewhat confusing in that the manner in which one

contends with those that do not accept one is the pattern or destiny which each individual has chosen for the incarnation. The destiny, the goal, for each is to find an harmonious resolution or at least to attempt such within the being. How this is accomplished is a function of the unique nature and set of priorities in learning that each soul makes upon entering the incarnation. Thus, the means to achieve the goal are many. Again we would recommend to each that with that goal in mind that the, shall we say, intuitive capabilities be looked to for the inspiration as to how this shall be accomplished.

我是 Q'uo，我們相信我們理解了你的問題，我的兄弟，我們的回應肯定是多少有點令人混淆的，因為一個實體用來與那些不會接受它的人進行鬥爭的方式，是每一個實體已經為了投生而選擇的模式或者命運。這種命運，這種謎底，對於每一個人，都是去找到一種和諧的解決方案，或者至少嘗試在存有內在之中這樣做。這是如何被實現的，是一個具有獨一無二的特性的功能和每一個靈魂在進入到投生之前所安排的學習中對優先順序的設置。因此，取得那個目標的途徑是很多的。再一次，我們建議每一個人將那個目標記在頭腦中，這樣，在關於這個目標將會如何實現的方面，直覺性的能力就可以被檢查以獲得啟發了。

Is there a further query, my brother?

有一個進一步的問題嗎，我的兄弟？

D: It would appear that we are all connected. It is an illusion that we are separate. Our separation is basically due to belief systems and so forth, but we are all interconnected, but there is a wall to get over to get to other individuals. And certain groups you cannot get to. What do you do to communicate with them? There is fear to get over. How do you convince other people that you are not their enemy and that you are just different than they are?

D：看起來似乎我們全都是連接在一起的。我們是分離的，這是一個幻象。我們的分離基本上是由於信念系統以及諸如此類的食物，但是我們全都是相互連接的，要與其他的個體連接，有一面要去翻越的牆。一定的團體是你無法連接的。你們如何與它們溝通交流呢？會有要去跨越的恐懼。你們如何說服其他的人，你們不是它們的敵人，你們僅僅是與他們不一樣的。

(Side one of tape ends.)

(磁帶一面結束。)

I am Q'uo, and am again with this instrument. We would suggest that the process of seating oneself within one's identity is the manner in which one can determine direction. If you retire within your own mind to the clear perception of who you feel you are and allow the inspiration of the moment that comes from this knowledge to make your direction clearer, then you will be able to move in a pattern that is in harmony with your own internal energies, which is to say that as you are true to your own self the path will be made clear to you. It may not be made easy but it shall be made clear, and the result of your efforts may not have value in the larger sense of the group that you deal with but has a greater chance of fulfilling your own pattern so that you make the

effort that is appropriate and which expresses the energies that you wish to express in the manner in which you wish to express them.

我是 Q'uo，我再一次與這個器皿在一起了。我們會建議，在一個人的同一性中讓它自己就位的過程是一個人能夠用來決定方向的方式。如果你在你自己的頭腦中退入到你感覺你是誰的觀念，並允許源自於這種知曉的在那一刻的啟發使得你的方向變得更加清晰，接下來你將能夠用一種與你自己的內在的能量協調一致的模式移動了，也就是說，當你對你自己真實的時候，道路將會對你變得清晰。它可能不會變得容易，但是它將會變得清晰，你的努力的結果可能從你與之打交道的團體的更大的意義上並不擁有價值，但是，它會擁有一種更大的實現你自己的模式的機會，這樣你做出了適當的努力了，這種努力表達了你希望去表達的能量，用你希望去表達它們的方式。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

D: No, Q'uo.

D：沒有了，Q'uo。

I am Q'uo, and we are grateful for your queries, my brother, for they touch at the heart of the experience which each of you share at this time.

我是 Q'uo，我們對於你的問題感到感激，因為它們觸及到了你們每一個人在此刻分享的體驗的核心。

Is there another query?

有另一個問題嗎？

Carla: I was thinking about how Jesus always was quoted as saying to turn the other cheek and I was wondering how the incredible energy that he released by turning the other cheek to the point of dying has as its source the fact that he did not prejudice himself against any other person at any time. He kept the dialogue within himself for the most part.

Carla：我正在思考耶穌為何會一直被引用說將另一個臉頰轉過來，我想知道藉由將另一個臉頰轉過來直到死亡的位置，他釋放出來的難以置信的能量是如何源自於這樣一個事實，即他沒有在任何時刻讓他自己對任何其他他人抱有偏見，他在大多數時候都在他自己之中進行對話。

I am Q'uo, and we believe that we grasp your query, my sister. The one known as Jesus the Christ is an example of one who has been true to the greater Self from which each springs to the degree that the words which this entity spoke were the ideal which was realized in this entity's life pattern. This entity set the goal, shall we say, in such clear statements as many others like this entity have done as well. For those who value such entities and their words and lives these goals become as the beacon which guides the journey. However, there may be many missteps upon the journey before the goal is achieved. This is the stuff of your illusion and the grist for your mill, shall we say.

我是 Q'uo，我相信我們理解了你的問題，我的姐妹。叫做耶穌基督的實體是一

個已經對於那個每一個人都是從其而躍出的更大的自我變得真實的範例，這種對更大的自我的真實到了這個實體說過的言語就是在這個實體的生命的模式中被實現的理想的程度了。在很多其他的與這個實體類似的實體同樣已經做出的諸如此類的清晰的聲明中，這個實體設置好了，容我們說，目標。對於那些重視這樣的實體和他們的言語與生活的人，這些目標會成為如同指引旅程的燈塔一樣的事物。然而，在目標被取得之前，可能會有許多的錯誤的步伐。這就是你們的幻象的材料和，容我們說，供你的磨坊使用的穀物了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: No, thank you, Q'uo.

Carla：沒有了，謝謝你們。Q'uo。

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

我是 Q'uo，我們再一次感謝你，我的姐妹。在此刻有另一個問題嗎？

R: I just want to say thank you for being with me when I meditate sometimes.

R：我僅僅想要說，謝謝你們在我冥想的時候有時候會和我在一起。

I am Q'uo, and we are filled with joy to be able to join you and all who ask our presence in their meditations, for in this manner we are able to share with you the essence of your experience within this illusion, and are able, thereby, to taste the many flavors of experience which are available to each portion of the one Creator.

我是 Q'uo，我們為能夠加入你以及所有在他們的冥想中請求我們的在場的人而被喜悅所充滿了，因為用這種方式我們能夠與你們分享你們在這個幻象中的體驗的實質，並由此能夠品嚐到可以為太一造物者的每一個部分所取得的體驗的許多的風味了。

At this time we would, again, thank each for inviting our presence this day and would take our leave of this group and this instrument, leaving each, as always, in the love and in the light of the one infinite Creator. We are know to you as those of Q'uo. Adonai, my friends. Adonai. 在此刻，我們會再一次感謝各位在今天邀請我們的在場，我們會離開這個器皿和 這個團體，並一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

March 19, 1995

1995-03-19 絕對與相對的實相

Group question: Our question this evening has to do with absolute reality and relative or personal reality. We are wondering if it is possible for a person to transmit his/her reality to another person or if it is even wise to try to do so? Is it possible for us to transcend our personality, to take part in the ever-changing nature of the way we perceive the universe about us? Is there a value in this? Is there any way that we can know with some degree of certainty that what we are dealing with is true or real? And what is Q"uo"s preferred perspective on reality and truth? 團體問題：我們今晚的問題與絕對的實相和相對的或者個人性的實相有關。我們想知道，是否一個人有可能將他的/她的實相轉變為另一個人的實相，或者嘗試去這樣做是否是明智的呢？我們有可能超越我們的人格，並參與到我們感覺到的在我們周圍的宇宙的不斷變化的特性中嗎？在這方面有一種價值嗎？有人格方式我們能夠帶著某種程度的確定性知曉我們正在與之打交道的事物是真的或者是真實的嗎？在關於實相和真理的方面，Q"uo 偏好的觀點是什麼呢？

(Carla channeling)

(Carla 傳訊)

We are known to you as those of Q"uo. Greetings in the love and in the light of the one infinite Creator. It is our privilege and our blessing to be able to blend our vibrations with your own at this circle of seeking. We are grateful that you desired to call us to you, for by doing so you enable us in our chosen path of service to the one infinite Creator. Thus, you give us precious treasure and we humbly thank you. If those opinions which we share at this sitting do not sit well with you we request that you leave them behind, for we are not authorities. We are neighbors walking the same path, perhaps a few steps ahead. That is all.

我們是你們知曉的 Q"uo。我們在太一無限造物者的愛與光中致意。能夠將我們的振動與你們自己的振動在這個尋求的圈子中混合起來，這是我們的榮幸和我們的福分。我們對於你們渴望呼喚我們來到你們這裏而感到感激，因為藉由這樣做，你們使我們能夠用我們所選擇的為太一無限造物者服務的途徑來服務了。因此，你們給與了我們珍寶，我們謙遜地感謝你們。如果我們在這次集會上與你們分享的那些觀點並不讓你們滿意，我們請求你們將它們留在後面，因為我們不是權威。我們是走在相同的道路上的鄰居，也許我們多走了幾步。僅此而已。

Thusly, we ask each to use his own discrimination and to accept truth for the self when it comes with that characteristic feeling that this is something that you knew all along and have just now remembered.

因此，我們請求每一個人都使用它自己的分辨力，在那種這是某種你們一直都知道並且剛剛已經記起來的事情的典型性的感覺出現的時候，去接受它是適合於自己的真理。

May we say that the topic which you have chosen for this sitting is a difficult

subject about which to speak plainly. The structure of your language, the words which make up its arsenal of weaponry for reaching the truth, are weapons or tools created for conquering decision-making within your physical world. They become quite blunt instruments when one is attempting to speak concerning metaphysical reality or any consideration of apparent reality and real reality. With apologies for those limitations we cannot help and your continued discrimination we shall attempt to share some thoughts concerning this interesting subject.

容我們說，你們已經為這次機會選擇了的主題是一個很難平鋪直述地談論的主題。你們的語言與詞語的構架組成了它用來觸及真理的武器的軍械庫，這種構架是為了克服在你們的物質性的世界中做出決定的難題而被創造出來的武器或者工具。當一個人正在嘗試去談及形而上學的實相或者任何對於表面的實相和真實的實相的考慮的時候，語言和詞語就會變成相當粗鈍的器具了。帶著對於那些我們無法幫忙的局限性的歉意並藉由你們持續的分辨力，我們將嘗試去在關於這個有趣的主題上分享一些想法。

The first level, that of apparent reality, is the level which those within this room would call consensus reality or life as it is. This manifestation, as intricate and rich as it is in texture, is but the onion skin skimming the surface of an infinite well of being. As each opens the eyes upon that common or consensus environment one finds the match of senses and objects; the creation into which humankind is born is that one which has been made relevant to humans. The creation of the Father, that second-density creation of love, in third density becomes a co-creation between Creator and yourselves. And as humankind has worn the round trail in walking many cycles of experience those many, many footsteps of manifestation again and again have worn certain biases smooth with age that they seem more real, more deeply relevant than other common experiences of humankind.

表面性的實相的第一個層次，是在這個房間中的那些人會稱之為共識性實相或者如其所是的地生命的層次。這個顯化，儘管在質地上是如其所是地複雜而豐富的，不過是洋蔥的表皮，一個存有的無限之井的表面的浮渣。當每一個人在那個通常的或者共識性的環境中睜開眼睛的時候，一個人會發現感覺和物件的匹配，人類在其中被誕生出來的造物是一個已經用適合於人類的方式被創造出來的造物。天父的造物，即第二密度的愛的造物，在第三密度中成為了一個在造物者和你們自己之間的一個共同的造物。隨著人類已經在許多的週期的體驗的行走中走過了千山萬水，許多的顯化的腳步已經一次又一次地將一定的偏向性用歲月磨平，以至於它們看起來似乎比其他的人類的普通的體驗更為真實，更為深入地是有實質性的。

And as each sits within this domicile listening to these words each is a repository of perhaps [one] half simple sense impressions and the other half constructions upon those sense impressions created by what this instrument would call "world opinion." In other words, the onion skin of the visible and seen existence, though very tough and resistant to puncture, is quite thin, and the entity with a sharp needle of selfhood simply pierces that onion skin to move into the depths of that ocean that is being or consciousness.

當每一個坐在這個住所中的人們聆聽這些言語的時候，每一個人都是一個儲藏所，它也許有一半是簡單的感官的印象，而另一半的構架是構建在由這個器皿所稱的“塵世的觀點”所創造出來的感官的印象之上的。換句話說，可見的和被看見的存在性的洋葱的表皮，雖然它是非常強人且難以刺穿的，卻是相當的薄的，帶有一根銳利的自我屬性的針的實體會單純地刺穿那個洋葱表皮以進入到存有或者意識之所是的那個海洋的深處。

Now, there are clues and hints in plenteous supply even within your everyday reality, if you would call it that. There is enough information that lies like litter about every doorstep in the ordinary of things. To create catalyst which produces the most excellent manifestation, the most complete transformation, the most satisfying epiphany for those seekers who are called to such a ministry, the everyday and ordinary surface holds every tool and resource necessary for utter realization and clarification of being.

現在，甚至在你們的日常生活的實相中，如果你願意如此稱呼它的話，都會有大量的線索和暗示。在通常的事物中存在有足夠的資訊，它們就如同在每一根門柱周圍的零七八碎的東西一樣。對於那些被召喚到這樣一個服務中的尋求者而言，催化劑產生出了最為傑出的顯化，最為完全的轉變，最令人滿意的頓悟，要創造出這樣的催化劑，日常生活和普通的事情的表面包含了全然的領悟和對存有的淨化所需的每一個工具與資源。

However, most seekers prefer not to work with the ordinary and everyday but, rather, to seek that which underlies or overshadows or surrounds the everyday and the ordinary. The depth and reality of the being below the surface fascinates and attracts the seeker who is not content to be lost in bliss, gazing at the dust, at the leaves, at the air, but wishes to know more about himself or herself, which is to know how deep that self may go. Is she truly other than the everyday? What is his truth? What is his mission? The voyagers attempting to sail into that ocean which is the deep mind are seeking a truth that moves beyond limits into the ineffable. Within each seeker's mind and heart these voyages are chosen in a darkness, a blackness of shadow, and as sails are set they are set through faith or hope. And the voyager must trust the wind, must simply raise that sail which is desire and then wait patiently for the wind of spirit to fill that sail and to determine the course and the weather of the journey.

然而，大多數尋求者並不喜歡與通常的事物與日常生活一同工作，而毋寧是寧願去尋求那位於通常的事物與日常生活之下，或者遮蔽它，或者包圍它的事物。在表面之下的存在的深度與實相讓尋求者著迷並吸引著它們，尋求者並不滿足於在注視著灰塵，樹葉和空氣的同時迷失在狂喜之中，尋求者卻希望去更多地知曉他自己或者她自己，也就是去知曉自我可以到達多深的地方。她真的是與日常生活不同的事物嗎？他的真理是什麼呢？他的使命是什麼呢？正在嘗試去航行進入到深入心智之所是那個海洋之中的航海者正在尋求一個超越局限並進入到難以言喻之境的真理。在每一個尋求者的心智和心之中，這些航行是在一種黑暗中，在一種陰影的漆黑之中被選擇的，當航程被設置的時候，它們是通過信心或者希望被設置的。航海者必須相信風，必須單純地升起渴望的風帆，耐心地等待靈性之分將那風帆充滿並確定旅程的路線與天氣。

The seeker within metaphysical or time/space reality is as the miner who wishes hidden treasure. In fact, that treasure is cunningly and cleverly hidden within the self, within deep memory, yet that which is true of the metaphysical universe is true in a systematic or processional way so that the seeker who travels in this dark and shadowy sea becomes more aware only after much experience of simply sailing about metaphysical waters. The truth comes into consciousness more like a scent. An aroma is detected and the nose follows that scent and takes you to the bubbling pot of delicious food. Seeking within the metaphysical realm is of that nature. You simply must follow your intuition which is the olfactory organ of the metaphysical universe.

在形而上學的實相或者時間/空間的實相中的尋求者就如同希望挖掘隱藏的寶石採礦工一樣。實際上，寶石是狡猾地且巧妙地被隱藏在自我內在之中的，隱藏在記憶深處之中的，而對於形而上學的宇宙是真實的事物是用一種有系統或者列隊前進的方式是真實的，因此，在這個黑暗與陰影的海洋中旅行的尋求者僅僅會在大量的單純地四處航行的體驗之後才會變得更為察覺形而上學的水域。真理進入到意識之中更像是一種香味。一種風味被探測到了，鼻子跟隨著那種香味並將你帶到了美味的食物的正在冒泡的鍋那裏。在形而上學的領域之中尋求就是那種特性。你單純地必須跟隨你的直覺，你的直覺就是形而上學的宇宙的嗅覺的器官了。

And we may say to the one known as N, we certainly hope that we have a pleasant smell.

我們可以向叫做 N 的實體說，我們肯定希望我們擁有一種令人愉快的氣味。

Now, the one who seeks upon the onion skin of perceived reality and the one who seeks delving deeply into infinity and eternity have in common that they are dealing with illusion. We also deal with illusion. It is our limited and perhaps faulty understanding that all is illusion except the one great original Thought which is Love. If there is a "you" which is seeking, that collection of energies which is "you" is an illusion. If there is no illusion and only reality, that reality does not know itself, for It is One. Ironically enough, then, free will dictates that anyone who seeks, by virtue of being an entity seeking is seeking an illusion. Each sees illusion, but, further, each is illusion. The manifestation that is each is an illusion. The personality that seems so deep and strong is an illusion. The photon itself that builds out of light all of the physical universe is illusion. We are illusion. All that can speak is illusion and distortion.

現在，一個在被感覺到的實相的洋蔥表面的上尋求的實體和一個深深潛入到無限和永恆之中的實體所擁有的共同之處是，它們是在與幻象打交道的。我們同樣也是在與幻象打交道。我們有限的且也許是錯誤的理解是，除了愛之所是的那一個偉大的原初的想法之外的一切的事物都是幻象。如果有一個正在尋求中的"你"的話，那個"你"之所是的能量的集合就是一個幻象。如果沒有幻象而僅僅只有實相，那個實相是無法知曉它自身的，因為它就是太一。那麼，足夠諷刺性的是，自由意志說，任何尋求的人，由於它是一個實體，尋求就是正在尋求一個幻象了。每一個人都看到幻象，但是，更進一步，每一個人都是幻象。每一個人之所是的顯化都是一個幻象。看起來如此深入且強有力的人格是一個幻象。構建出物質性宇宙的全部的光的光子本身是一個幻象。我們是幻象。一切能夠發言的事物都是幻

象和扭曲。

What we believe occurs is that through the densities more and more of the whole or entirety of all that is becomes known and the seeking soul familiarizes itself with progressively denser illusions; that is, illusions more filled with light and more articulate of truth. Yet at the point where the entity has balanced love and wisdom and integrated those blessings to become one, then it is finally that such entities turn away from manifestation and release all personality in order that they may become again the Truth, not that a seeker may know it, but that it may be it.

我們相信發生的事情是，具有越來越多的一切萬有的完全性或者整體性的事物通過密度而被知曉了，藉由用漸進的方面更為緻密的幻象，也就是更多地為光所充滿且更為清楚地表明瞭真理的幻象，尋求的靈魂會熟悉它自己。而在那個實體已經平衡了愛與智慧並將那些福分都整合成為一個整體的位置上，接下來這樣的實體終於從顯化離開並釋放了所有的人格以便於它們可以再一次成為真理了，這並不是說一個尋求者可以知曉真理，而是說，它可以成為真理。

To move back into the density in which you now find yourselves, each in this room is aware that it has come seeking the center of things, seeking truth, yes, seeking balance also; and seeking companionship, for truly companions along the way are the greatest blessing of the spiritual path. The object of third density is, we feel, the making of a certain choice, a choice of paths. This choice is not simply a verbal one or a mental one.

返回到你們此刻在其中發現你們自己的密度，在這個房間中的每一個人都意識到，它是來尋求事物的中心並尋求真理的，是的，它同樣也是來尋求平衡，尋求友誼的，因為在道路上的真實的友誼是靈性道路的最偉大的祝福。第三密度的目標是，我們感覺到，做出一個特定的選擇，一個關於道路的選擇。這個選擇不單純地是一個言語上的選擇或者在頭腦中的選擇。

In order for this choice to be made so that the entity within has truly chosen, that choice is made within the fire of unknowing, within that chasm where there is no footing but only air. The process that seekers go through in order to attain a firmly made choice is not an intellectual process nor even an intellectual/emotional process, but, rather, it is, as this instrument would say, a journey from head to heart. So that it matters not so much whether one sees clearly as it matters more that one may desire more clearly. To hone the edge of the thirst for truth is to improve that search in its efficacy.

為了要讓這個選擇被做出以便於那個實體在內在之中已經真正地做出了選擇，那個選擇是要在未知的火焰中，在那個沒有落腳點而只有空氣的深淵之中被做出的。為了要取得一個用堅定的方式被做出的選擇，尋求者所歷經的過程不是一個邏輯智力上的過程，甚至也不是一個智力/情緒上的過程，它毋寧說是，如這個器皿會說的一樣，一個從頭腦到心的旅程。因此，一個人是否清晰地看到，這不是如此非常重要的事情，更為重要的是，一個人可以更為清晰地去渴望。去打磨對真理的渴望的刀鋒，就是去在搜尋的效率的方面增強那種搜尋。

Again, it is not what the seeker knows but what the seeker desires that creates

the character of the distortions that the seeker is likely to settle upon as that which is the least distorted version of truth. Once it has been accepted that all truths are to some extent distortions of a truth that is ineffable and unknowable then there is perhaps an easier and more relaxed attitude towards this process of knowing the truth. If all things are shadows, if all things are to some extent not what they seem, then the heart is free to open in pure desire to whatever truth it may pick up with its various antennae which it does not know it has but which the being which lies within knows well how to use. 再一次，創造出了尋求者很有可能去作為真理的最小扭曲的版本而固定於其上的那種扭曲的特性的事物，不是尋求者所知曉的事情，而是尋求者所渴望的事情。所有的真理在某種程度上都是一個無可言喻且無法知曉的真理的扭曲，一旦這一點已經被接受了，接下來對於這個知曉真理的過程也許就會有一種更為容易且更為放鬆的態度了。如果一切的事物都是陰影，如果一切的事物在某種程度上都不是它們看起來的樣子，那麼心就會自由地在純淨的渴望中向著他可能用它的各種各樣的天線接收到的無論什麼真理開放了，它並不知道它的天線，但是，那存在於內在之中的事情清楚地知曉如何去使用它的天線。

Thusly, the great tool of intuition and hunch and feeling is to be praised within the spiritual seeker, for these whimsies often are the result of the mind's making connections intuitively that make no intellectual or logical sense. Consequently, we encourage each to follow the hunches and to refrain from being concerned particularly as to whether or not that hunch is a whim or a true intuition.

因此，直覺、預感和感覺的偉大的工具是在靈性的尋求者內在之中要被讚揚的事物，因為這些奇想經常是心智用直覺性的方式建立的連接，這些奇想是沒有智力或者邏輯上的意義的。因此，我們鼓勵每一個人都去跟隨預感並避免在關於那種預感是一個異想天開還是一個真實的直覺的方面特別地擔心。

It is our bias to feel that for each entity this searching for a more real reality is an entirely private matter. Each entity's journey is unique, for each entity is unique. Thusly, entities such as yourselves may sit about the circle and find many points of overlapping concept but find also that in each entity there are concepts and constructs or processes of concepts that are not repeated from person to person to person. Yet, those differences are not only acceptable but desirable, for the work of each entity and the truth of each entity is unique. 我們的偏向性是去感覺到，對於每一個實體而言，這種對於一個更為真實的實相的搜尋是一個完全私人性的事情。每一個實體的旅程都是獨一無二的，因為每一個實體都是獨一無二的。因此，諸如你們自己之類的實體可以坐在圈子中並找到許多的有重疊的觀點的位置，但是你們同樣也會發現，在每一個實體內在之中都會有觀念或者觀念的構架或者進程是在不同的人之間不會被重複的。而那些差異不僅僅是可以接受的，同樣也是令人滿意的，因為每一個實體的工作和每一個實體的真理都是獨一無二的。

The entity that you now are has processed millions and billions, untold amounts of sense impression and through many cycles of experience, many incarnations, and not one or two densities, but three, each tiny building block

of self, each input that changed the contents has sifted and compacted and built up through the many, many incarnations of a long life to the point where you are you, sitting now listening to this instrument's voice. Your path has its own characteristics and you will find truth in a way shaped by the choices you have made.

你現在之所是的實體已經處理了數百萬，數十億的，數不清的數量的感官的印象並經歷過了許多的體驗的週期，許多的投生，你經歷過的不是一個或者兩個密度，而是三個密度，**每一個自我的微小的建築砌塊，每一個改變了內容的輸入都已經是通過許許多多一次漫長的生命s的投生篩選、壓縮並積累起來的，一直到了那個你之所是的位置的，到了你現在正坐著聆聽這個器皿聲音的位置。**你的道路擁有它自己的特性，你將用一種由你已經做出了的選擇所塑造的方式找到真理。

We cannot advise any as to whether to choose the deep, deep delving for self and then truth being found or that process of seeking which this instrument often experiences which is the seeing of the sacramental in the ordinary and everyday. What is important in each seeking is the validity and the purity of the choice made whenever there is an issue involving service to others versus service to self. So we do not feel that one view of reality will intrinsically place one in a better position to know truth than another. It is the usual way for entities in third density to do the seeking and the delving into the depths of self and it is at the same time quite valuable and a valid path to follow the ordinary and to find within it all that there is: the Love that is the one great original Thought.

是要選擇去深深地深潛來尋找自我，接下來真理就會被找到了，還是要選擇那個這個器皿經常體驗到的尋求的過程，這個過程就是在日常與每一天的生活中看到聖餐的過程，我們無法在關於這個選擇的方面建議任何事情。在每一個尋求中重要的事情是，在任何有一個議題涉及到是服務他人還是服務自我的方面的時候被做出的選擇的有效性和純度。因此，我們並不會感覺到，一種對實相的觀點將會比另一種觀點從本質上將一個人放置在一個更好的位置上。進行尋求並嵌入到自我的深處，這對於在第三密度之中的實體而言是通常的方式，去跟隨平常的事物並在它內在之中去找到一切萬有，即愛之所是的那一個偉大的原初的想法，這同樣也是相當有價值的。

Let your personality and your preferences [guide] you, for it is, as we said, not important that you go this way or that but only that the choices made are made with a full heart and a love in the doing. And always, when dealing with these relative matters, we encourage the glance away. The more serious and caught up that one gets in pursuit of the perfect ideal or the absolute truth the more knots that one is likely to tie in one's own mind and thinking. Therefore, let your intensity be balanced by what this instrument calls the light touch. And always we encourage each to respect the paths of others.

讓你的人格和你的偏好指引你，因為，如我們說過的一樣，你走這樣或者那樣的道路，這並不重要，而唯一重要的事情是，被做出的選擇是你帶著一顆完全的心和在行動中的愛被做出的。在與這些相對性的問題打交道的時候，我們一直都鼓勵匆匆一瞥。一個人對於追尋完美的理想或者絕對的真理越是嚴肅，越是陷入其中，一個人就很可能在它自己的頭腦中和思考中系上更多的結。因此，讓你的強

度被這個器皿所稱的輕觸所平衡。我們一直都鼓勵每一個人去尊重其他人的道路。

This is not the same thing—that is, respecting the constructs of others—as attempting to transmit one’s own vision to another. In fact, the respect for another’s viewpoint may well cause one to listen to what that entity has to say rather than attempting to improve the other entity’s thinking, for that entity may have much to offer to you. Needless to say, the service-to-others entity is looking for a way to serve others, and often it is a real temptation to share with others some crystal vision or beautiful picture of things that may help another as it has helped you. And it is not a mistake, precisely, to go ahead and offer advice. However, there is an innate respect which we would encourage for the free will of others and the rightness of the prohibition against infringing upon free will. When attempting to share the truth with others who are seeking, let the attempt be to remain fully open and vulnerable to the other entity’s thoughts. 尊重其他人的構架，與嘗試去將一個人自己的洞見傳遞給另一個人，這並不是一樣的事情。實際上，對另一個人的觀點的尊重可以很好地使得一個人去聆聽那個實體說要說的事情是什麼，而不是嘗試去改進另一個實體的想法，因為那個實體可能會有許多要給予你的事物。不用說，服務他人的實體正在尋找一種方式去服務他人，經常會有一種真實的誘惑去以其他人分享某個水晶般的洞見或者事物的美麗的圖像，它可能會如同它已經幫助你一樣地幫助另一個人。前進並提供建議，準確地說，這不是一個錯誤。然而，對於他人的自由意志以及禁止侵犯自由意志的正確性，我們會鼓勵一種固有的尊敬。當嘗試去與其他的正在尋求的人分享真理的時候，讓那種嘗試保持完全地開放並易受其他人的想法的影響吧。

This frame of mind creates a place of safety for the other person in which that entity may communicate her feelings to you, and in allowing her the space and the ear to hear this verbalized inner dialogue or monologue you have aided that entity in understanding herself. Such is the value of the truly listening ear. It is far better to restrain one’s self to that practice than to jump in and attempt to proselytize. However, when questions are asked it is perfectly acceptable to give all of your energies in giving your best answers, for there is great blessing for both when two are vulnerable to each other and thus able to aid each other and to become closer.

這種心智的框架為其他人創造出了一個安全的位置，在其中那個實體就可以將她的感覺與你進行交流，在允許她擁有她的空間並樂意於聆聽這種用言語的方式表達的內在的對話或者獨白的過程中，你已經幫助那個實體理解她自己了。這就是真正聆聽的耳朵的價值了。憑空跳出來並嘗試去改變信仰，讓一個人的自我去避免那種實踐，這是遠遠要更好的。然而，當問題被詢問的時候，去盡你的全力來給你最好的答案，這是完全可接受的，因為當兩個人是對相互彼此易受影響的並因此能夠彼此幫助並變得更加接近的時候，對兩個人都會有偉大的祝福。

We realize from the sound of your machine that we are being wordy again and this instrument is asking us to wind things up. However, we wish to make one last point and then we shall certainly do so.

我們從你們的機器的聲音意識到我們再一次多話了，這個器皿正在請我們就在這裏結束。然而，我們希望說明最後一個要點，接著我們將肯定會結束。

And that point is this one. The creation or world into which you came, this very one, with its apparent differences, is the environment within which you shall find the truth. This world and no other. This illusory dream world, this twilight is the absolute best environment possible for creating the opportunities for entities within third density to learn what it is to be aware and to learn what it is to love and be loved. Graduation from this density occurs when the entities have chosen how to love, how to relate to loving and being loved, and that is something which may be arrived at, as we have said, through the mystical appreciation of the ordinary and/or through the deep delving into those regions of the mind which are more profound than the conscious state of mind.

那個最後的要點是這一點。造物或者你們進入到其中的世界，也就是這個世界，藉由其明顯的差異，是一個你們將會在其中找到真理的環境。就是這個世界，不是其他的世界。對於為在第三密度中的實體創造出機會以學習它要去認識和要去學習的事物，學習它要去愛和被愛的事物，這個幻夢的世界，這種昏暗的微光就是有可能的絕對最佳的環境了。從這個密度畢業是在實體們已經選擇了如何去愛，如何與愛和被愛聯繫在一起的時候會發生的事情，如我們說過的一樣，通過對平常的事物的神秘的感知，並且/或者，通過深深潛入到心智的那些比頭腦的有意識的狀態更為深入的區域中，這是某種可以被抵達的事物。

So, as always, the Creator offers a palate of many, many different colors and ways to arrive at the point of love and, breathless with it, to find that the self is loved, has always been loved, always shall be loved by Love Itself, and in that perceived love each pilgrim soul may more and more dare to love wholeheartedly, indiscriminately, and gloriously. The deepest truth that we know is love. The Creator is love. You are love that has become visible and you are able to express within the medium of your world that love which you have found within. Love each other. Care for each other. And in that giving and taking each shall know the truth.

因此，造物者一如既往地提供了一個帶有許許多多不同的顏色和途徑的調色盤——抵達那個愛的位置，去發現自我是被愛著的，自我一直都是被愛著的，自我將一直被愛本身所愛著吧，並對此緊張得喘不過氣來，在那種被感覺到的愛中，每一個朝聖的靈魂都將越來越敢於去全心全意地、不加區分地且光榮地愛了。我們知曉的最深的真理就是愛。造物者是愛。你們是那已經變得可見的愛，你們能夠在你們的世界的媒介中表達那種你已經在內在之中找到了的愛。彼此相愛。彼此照顧。在那種給予和接受中，每一個人人都將知曉真理。

We would at this time leave this instrument and transfer to the one known as Jim. We thank this instrument and would leave in love and light through this instrument at this time. We are those of Q'uo. 我們將在此刻離開這個器皿並轉移到叫做 *Jim* 的實體。我們感謝這個器皿並載客通過這個器皿在愛與光中離開。我們是 Q'uo。

(Jim channeling)

(Jim 傳訊)

I am Q"uo, and greet each again in love and in light through this instrument. It is our privilege at this time to ask if there might be any further queries for us from those gathered here. Is there another query?

我是 Q"uo，我再一次通過這個器皿在愛與光中向各位致意。我們在此刻很榮幸請問那些聚集在這裏的人們是否有任何給我們的進一步的問題呢？

P: How can we distinguish temptations that come before us?

P：我們如此才能區分出現在我們面前的誘惑呢？

I am Q"uo, and am aware of your query, my sister. We recommend that when the seeker feels any kind of confusion as to whether there is temptation or opportunity upon its path that it look as clearly as it can with the conscious mind at that which stands before it. Then, within the meditative state, look again with the deeper, intuitive, feeling mind and ask again if this is what is appropriate as the next step upon the journey.

我是 Q"uo，我理解了你的問題，我的姐妹。當尋求者在關於在它的道路上是否有誘惑或者機會的方面感覺到任何類型的困惑的時候，我們建議它盡其所能地用有意識的心智檢查出現在它面前的事物。接下來，在冥想的狀態中，再一次用更為深入的、直覺性的，感覺的心智來進行檢查，並再一次詢問是否這作為旅程上的下一步是合適的事情。

Is there a further query, my sister?

我的姐妹，有一個進一步的問題嗎？

P: Since we are talking about reality it seems that sometimes in third density we may interpret an experience one way at first and then later seems quite opposite. We have change through time, it seems. Could you comment on that? How can we distinguish what the third-density personality desires and what actually comes upon the seeker's path?

P：既然我們正在談論真相，看起來似乎在第三密度中有些時候我們在一開始用一種方式來解釋一個體驗，接下來之後用看起來完全相反的方式來解釋它。看起來似乎，我們在經歷時間的過程中發生了改變。你們能夠在那一點上進行評論嗎？我們如何才能在第三密度的人格所渴望的事物和在尋求者的道路上實際上出現的事物之間進行區分呢？

I am Q"uo, and we believe that we grasp your query, my sister. Please query further if we do not.

我是 Q"uo，我們相信我們理解了你的問題，我的姐妹，如果我們沒有理解它，請進一步詢問。

We would suggest that all which any entity perceives, as we said previously, is illusion, for if there is the perceiver and the perceived there is illusion, for all, in truth, is one. As each seeker moves through its own personal illusion seeking

that which it can of truth it will perceive as best it can. We always recommend retiring to the meditative state for the clearest possible perception and indication of direction even though we realize that here, as well, lies illusion. 我們會建議，任何實體感覺到的一切的事物，如我們之前說過的一樣，都是幻象，因為如果有感知者和被感覺到的事物，就會有幻象，因為萬物，實際上，是一體的。當尋求者移動經過它自己的個人的幻象並同時尋求屬於真相的事物的時候，它將會盡其所能地去感知。我們一直建議退入到冥想狀態以獲得有可能最清晰的感知和方向的指示，即使我們意識到在這裏同樣也存在有幻象。

The nature of this journey seems to be moving from the greater to lesser illusion in what you might call the long run or way of viewing experience. In this process, when it is functioning efficiently there is the clarification of experience, of perception, and of desire to seek further. Thus, it would be expected that one could look, as you would say, back upon experience and see more clearly the nature of the experience as being more or less or partaking of that which is real.

這條旅程的特性看起來似乎是在你們所稱的長跑中，或者觀察體驗的途徑上，從較大的幻象移動到較小的幻象。在這個過程中，當它有效地運轉的時候，會有對體驗，對感知，對進一步尋求的渴望的澄清作用。這樣，可以被期待的是，一個人能夠，如你們會說的一樣，回顧體驗並更為清晰地將體驗的特性視為是更多或者更少是真實的事物，或者帶有真實的事物的特性了。

Thus, we say to each seeker, value that which you have experienced, build upon it as best as you can, and seek always the heart of love within each entity and experience, knowing that you shall, even with the best and greatest of efforts, misperceive greatly and frequently. This is why we say that the qualities of faith that there is a greater reality, and will to persevere in sifting through the lesser experiences of reality, are those qualities which shall be of most aid along the path of the seeker of truth.

因此，我們對每一個尋求者說，對於你們已經體驗過的價值，盡你們所能在其上進行積累，一直尋求在每一個實體和體驗之中的愛的核心，並同時知曉你將會大大地且頻繁地發生錯誤的感知，甚至是在最佳和最大的努力的情況下。這就是為什麼我們說信心和意志的特性是那些在真理的尋求者的道路上最有幫助的性的原因了，這種信心即有一個更大的實相，這種意志就是在篩選出更少的實相的體驗的過程中堅持不懈。

Is there another query, my sister?

有另一個問題嗎，我的姐妹？

P: Not at this time. Thank you.

P：在此刻沒有了。謝謝你們。

I am Q"uo, and we thank you, my sister. Is there another query, my friends?

我是 Q"uo，我們感謝你，我的姐妹。我的朋友們，有另一個問題嗎？

K: Is it true that there is a material soul? Is this what we are in our innermost

beings, souls?

K：有一個物質性的靈魂，這是真的嗎？這個靈魂就是我們最深的存有，在靈魂最深處的事物嗎？

I am Q“uo, and we believe that we grasp your query, my brother. We can say to you, my brother, that each entity that moves with free will has moved along patterns of incarnation for eons of time, as you would measure it, and in this movement has had what you would call soul or [individual] spirit’s experience which has gleaned the harvest of each incarnation and has grown by each harvest, and, in addition, sends forth itself into countless further illusions in order that it might accrete to it more of the one Creator’s attributes which it feels are necessary and helpful in returning to the unity of all that is.

我是 Q“uo，我們相信，我們理解了你的問題，我的兄弟，我們能夠對你們說，我的兄弟，每一個藉由自由意志而行動的實體都已經沿著投生的模式移動有亙古的時間，並已經在這種移動中擁有了你們所稱的靈魂或者個體的靈性的體驗的事物了，靈魂已經收集了每一次投生的收穫物並已經通過每一次收割成長了，除此之外，靈魂還將它自己發送進入到無數的進一步的幻象中以便於它可以將太一造物者的更多的特性附著在它的身上，這些特性是它感覺到在返回到一切萬有的一體性的過程中需要的且有幫助的。

Is there a further query, my brother?

我的兄弟，有一個進一步的問題嗎？

K: In referring to the returning to the unity of all that is, are you referring to the returning to the seventh-density merging of the unified body with the one Creator?

K：談到返回到一切萬有的一體性，你們是在說返回到第七密度並將統一性的身體與太一造物者融合嗎？

I am Q“uo, and am aware of your query, my brother. We have been referring—as you are mostly correct in assuming—to the journey that entities take through the densities of light and experience that are the path of the Creator to the Creator. These densities of light offer larger and larger arenas, shall we say, in which each seeker might seek, know and express the truth of its own beingness. When this experience has been carried out to the extent that the density of foreverness has been achieved, that in your numbering is seven, then the entity begins to turn in full to the rejoining of the one Creator, leaving the personality gained as a seed for further growth by the one Creator. The movement into total unity is that movement into what we see you have called the eighth density or that which is likened to the black hole which draws all into it in a manner which is completely unified and begins again that great cycle of creation upon another level of vibration.

我是 Q“uo，我理解了你的問題，我的兄弟。如你們在假設的方面極其正確地提及的一樣，我們一直在提及實體們穿過光和體驗的密度的旅程，這條旅程是從造物者到造物者的道路。這些光的密度提供了越來越大的，容我們說，競技場，每一個尋求者可以在其中尋求、知曉並表達它自己的存在性的真理。當這種體驗已

經被進行到了永恆的密度，也就是在你們的編號中的第七密度，已經被取得的程度的時候，接下來實體就開始完全轉向與太一造物者的再次結合的過程，並同時將已經取得的人格如同一粒種子一樣留下來以供由太一造物者進行的進一步的發展使用。這種進入到完全的一體性的行動就，是進入到我們看到你們稱之為第八密度或者與黑洞聯繫在一起的事物的行動了，黑洞用一種完全統一性的方式將一切事物拉入到它之中，並再一次開始了那個在另一個振動的層次上的偉大的造物的週期。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

K: Yes, are you saying that the universe will coalesce and form a black hole, or are you giving this as an analogy to the spiritual realm of that physical process?

K：是的，你們是正在說宇宙將會合並並形成一個黑洞，還是你們正在用這個作為對那個物質性的過程的靈性上的領域的一個比喻呢？

I am Q“uo, and if we are correct in grasping your query, my brother, we would say that both assumptions are correct, for the phenomenon which you know of as the black hole is but the completion of experience in one octave of densities that is the seed for a further octave of densities on, shall we say, the other side of the black hole, so called.

我是 Q“uo，如果我們在理解你的問題的方面是正確的話，我們會說，兩個假設同時都是正確的，因為你們知曉為黑洞的現象僅僅是體驗在密度的一個八度音程中的完結，它是供在，所謂的，黑洞的另一面的，容我們說，一個進一步的密度的八度音程使用的種子。

Is there another query?

有另一個問題嗎？

K: In what sense are we all one?

K：在什麼意義上，我們全都是一體的呢？

I am Q“uo, and am aware of your query, my brother. We would suggest that the nature of this unity is complete. You are likened to actors upon the stage who, though remembering their lines, forget their true personality and at some point in the drama shall aid others in their remembering by their very essence and the nature of their being.

我是 Q„uo，我理解了你的問題，我的兄弟。我們會建議，這種一體性的特性是完全的，你們就好比在舞臺上的演員一樣，演員雖然記得它們的臺詞，他們卻忘記了他們的真實的人格，在戲劇中的某個位置，他們將藉由他們的核心實質和他們的存有的特性通過他們的憶起而幫助其他人。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

(Inaudible)
(聽不見)

I am Q"uo, and we would ask if there is another query at this time?
我是 Q"uo，請問在此刻是否有另一個問題？

N: Knowing that everything is illusion, including these queries, and knowing of free will, yet knowing that there is no freedom, how you prefer to look at this situation?

N：當你知曉一切事物都是幻象，包括這些問題，雖然知曉自由意志，而又知道沒有自由的時候，你們會傾向於如何查看這個情況呢？

I am Q"uo, and am aware of your query, my brother. Our preference as a point from which to view our experience and our universe is what you might call playful curiosity. We are infinitely amazed at the intricacy, yet the simplicity, of all creation.

我是 Q"uo，我理解了你的問題，我的兄弟。作為一個通過其來觀察我們的體驗和我們的宇宙的位置，我們的傾向性是你們所稱之為玩耍的好奇心。我們對於一切造物的複雜性與同時的簡單性感到無限地驚訝。

Is there a further query, my brother?
我的兄弟，有一個進一步的問題嗎？

N: No, thank you, and it smells very nice.
N：沒有，謝謝你們，它聞起來非常好。

I am Q"uo, and we are grateful to you, my brother, and would also say that the scent of this group is most intoxicating to us as well.

我是 Q"uo，我們對你們感到感激，我的兄弟，我們同樣也會說，這個團體的香味對於我們同樣也是極其令人陶醉的。

Is there a final query at this time?
在此刻有最後一個問題嗎？

(Pause)
(暫停)

I am Q"uo, and we shall add our gratitude to that which has been so generously offered to us. At this time we shall take our leave of this instrument and this group in the love and in the light which has been brought forth by each. We are known to you as those of Q"uo. Adonai, my friends. Adonai. 我是 Q"uo，我們會在你們已經如此慷慨地提供給我們的事物之上添加我們的感激。在此刻我們將在已經由每一個人產生出來的愛與光中離開這個器皿和這個團體。我們是你們知曉的 Q"uo。Adonai，我的朋友們。Adoani。

March 26, 1995

1995-03-26 真實的交流

Group question: How to communicate honestly and be true to the self when people you talk to are restricted in their point of view? How does Q'uo do this with us, for example? What about white lies? The absolute truth may hurt feelings.

團體問題：如何誠實地交流，如何當你與之談話的人在他們的觀點上是有局限性的時候對自我真實呢？例如，Q'uo 是如何與我們做到這一點的呢？如果絕對的真相可能會傷害感覺，善意的謊言如何呢？

(Carla channeling)

(Carla 傳訊)

We are those of Q'uo. Greetings in the love and in the light of the one infinite Creator. We greatly appreciate your calling us to your group this day. At the time of your springtime explosion of blossoms and leaves we are ravished by the beauty which comes through your senses. Truly, those of your Earth have a fair and lovely world.

我們是 Q'uo。在太一無限造物者的愛與光中致意。我們極其感激你們在今天呼喚我們來到你們的團體。在這個你們的春季的花朵和樹葉激增的時刻，我們為流經你們的感官的美麗而感覺到狂喜。真的，你們地球上的人們擁有一個美好而可愛的世界。

Your topic this day offers us much rich ground for comment and we would share our thoughts with you with the understanding that each of you is to choose those thoughts which seem good to you and leave the rest behind. We greatly appreciate your using your discrimination whenever you read our opinions or hear them, for we, as you, are those who seek and yet have not found all the answers.

你們今天的主題為我們提供了極其豐富的地面以進行評論，我們會與你們分享我們的想法，我們同時理解，你們每個人都會去選擇那些在你們看起來是有益處的想法並將其他的都留在後面。我們極其欣賞你們在任何你們讀到我們觀點或者聽到它們的時候使用你們的分辨力，因為我們和你們一樣，是那些尋求且尚未早上所有的答案的實體。

When one attempts to communicate the truth one can be sure that if the matter has substance the full truth shall not be revealed. The arbitrary and contrary nature of this intangible called truth is such that while one may asymptotically approach truth from many angles, one cannot arrive at it in time and space. Consequently, all efforts that we are aware of to define, capture or communicate pure truth are attempts which this instrument would call quixotic, errands of the soul doomed to a noble and worthwhile attempt and failure. It is against this backdrop that the seeker comes to grapple with the issue of communicating truth to others.

當一個人嘗試去交流真理的時候，它能夠確信，如果問題是擁有實質的，完全的

真理將不會被揭露出來。這種被稱為真理的無法觸及的事物的隨意且矛盾的特性就是如此這般，以至於雖然一個人可以從很多的角度逐漸接近真理，它在時間和空間中是無法抵達真理的。因此，所有我所知曉的去定義，去取得或者去交流純粹的真理的努力，都是這個器皿所稱的堂吉訶德式的嘗試，以及註定會成為一個高貴而有價值的嘗試與失敗靈魂的差事。就是在這種背景之中，尋求者開始盡力解決那個向其他人交流真理的議題了。

The one known as Jesus the Christ, whose life this instrument is fairly familiar with from her practice of the Christian religion, tended to work with truth not by speaking plainly, but, rather, by offering little stories which had some of the characteristics of a riddle or puzzle, and which certainly were those parables which contain self-contradictory notions. One might infer, then, that this compassionate entity wished to speak a more accurate truth than could be achieved by the use of plain words. This entity, one might infer, considered the feeling behind a parable or story as the carrier of truer communication than the specific words themselves.

叫做耶穌基督的實體的生命是這個器皿因為她對基督教的信仰的實踐而相當熟悉的，耶穌基督傾向於不通過平鋪直述，而毋寧是藉由提供小小故事來與真理一同工作，這些小小的故事擁有某些一個謎語或者一個謎題的特性、它們必定是那些包含了自相矛盾的觀念的寓言。接下來，一個人就可能會猜想，這個充滿了同情心的實體希望去說出一個比可以藉由使用平鋪直述的言語而被取得的真理更為準確的真理了。一個人可以推測，這個實體認為在一個寓言或者故事背後的感覺是比具體的言語本身更為真實的溝通交流的載體。

This was, may we say with confidence, a successful effort at communication of spiritual principles to large numbers of seekers. Was it successful at communicating due to the power of the speaker, or due to the cleverness of the parables? The effort was successful because of both of these ingredients and because of the relationship between the one known as Jesus and the material which it was presenting. The one known as Jesus felt proprietary and generous with the principles themselves. This was an entity which did indeed know itself and was able within its own mind and heart to speak accurately concerning itself, who it considered itself to be, what it considered its mission and so forth.

我們可以確信地說，在向大量的尋求者進行靈性的原則的溝通交流的方面，這是一個成功的努力。它在溝通交流的方面是成功的，這是由於發言者的力量還是由於寓言的聰明呢？這個努力是成功的，這既是因為同時有這兩個要素，同樣也因為在叫做耶穌的實體和他正在呈現的材料之間的關係。叫做耶穌的實體對靈性原則本身感覺到了所有權並對這些原則是慷慨的。這是一個確實真的知曉它自己的實體，它能夠在它自己的心智與心中準確地在關於它自己，關於它認為它自己是誰，它讓我來為它的使命是什麼以及如此等等的方面發言。

When an entity is comfortable with the basic questions of who she is, what she basically believes in, and where she considers her mission to be leading her, then such a person comes to the task of communication with a feeling of self-confidence. This underlying feeling is that which is to be prized and that

for which it is well to work, for pure truth lies always in the area between any two entities rather than in the one or in the other. Even if they agree, yet, still, the truth itself cannot be captured.

當一個實體對於她是誰，她基本上信仰什麼事物，她認為她的使命將會引導著她到什麼地方這些基本的問題感到舒適的時候，接下來，這樣一個人就會遇到帶著一種自信的感覺進行溝通交流的任務了。這種潛在的感覺就是那要被獎賞的事物了，去為這種潛在的感覺而進行工作，這是很好的，因為純淨的真理一直都存在於在任何兩個實體之間的區域之中，而不是存在於一個人內在之中或者在其他人內在之中。即使它們達成一致了，而真理本身仍舊是無法被抓住的。

So what entities are doing when they attempt to speak the truth to each other is relating themselves to the other through the area of concern or question. The actual truth these entities communicate is in part the truth of themselves and only in part the truth about which the words are speaking. This is how central a part personality and relationship play in the business of seeking to speak truth. Before the mouth opens on the first effort to speak, a significant portion of that which is to come has been either ratified or nullified by the being of the person communicating. Thus, that member of your group which suggested the wisdom of communication by listening is to be commended. This is, indeed, a powerful resource for communication and one, indeed, whose practice has never been enough praised and cherished by your peoples.

因此，當實體們嘗試去向相互彼此說出真理的時候，它們正在做的事情是通過關注點或者問題的區域將它們自己與其他人連接起來。這些實體所交流的實際的真理一部分是它們自身的真理，而僅僅只有一部分是關於它們正在說出的言語的真理。這就是在尋求去說出真理的工作中人格和人際關係是如何扮演了一個中心性的角色的。在第一次做出嘗試去說話的時候，在嘴巴張開之前，即將要出現的事物的一個很重要的部分就已經藉由那個正在交流的人的存有而被認可或者被抹殺了。因此，你們團體中有成員建議藉由聆聽來進行交流的智慧，這是值得稱讚的。聆聽確實是一個溝通交流的強有力的資源，而聆聽的實踐確實從未得到你們的人群足夠的讚賞和擁抱。

The words which your peoples use produce seeming clarity of meaning many times. However, each entity is aware of the slippery and often false nature which words seem to take on as they are asked to bear the weight of substantial thoughts. The great majority of entities upon your sphere have not the patience nor the personality nor the inherent gift of precise or accurate language and this is in part due to the nature of spoken language. The great efforts of your scholars, humanists and authors of every type have produced works within your cultures which continue to communicate what seems to be a deeply insightful or truth-filled body of work. The written language is as that which can be pinned down, placed upon a shelf, and referred to again and again. Spoken words have not that luxury. There is no referring back within the usual conversation.

你們的人們所使用的言語很多時候都產生出了表面上的意義的清晰度。然而，每一個實體都知道當言語被要求去承載實質性的想法的重量的時候言語看起來似

乎呈現出的不可靠且經常是虛假的特性。在你們的星球上的絕大部分的實體既沒有耐心，又沒有個性，也沒有精確的或者準確的言語的固有的天賦，這部分是由於被說出的言語的特性。你們的學者、人文主義者以及各種類型的作家的巨大的努力已經在你們的文化中產生出了作品了，這些作品會繼續對看起來似乎是一種深入地富有洞察力的工作或者充滿了真理的工作進行溝通交流。被寫下的文字就如同那可以被固定下來，被安放上一個外殼並被一次又一次地參考的事物。說出的言語並沒有那種奢侈。在通常的對話中不會有回顧存在。

Since the language was created by those who needed to deal with each other as a society, language is most free of confusion when dealing with those day-to-day transactions of people to people. The choice of what to eat given to the waitress is clear. Conversations concerning a specific topic which must be dealt with are usually quite clear. As long as the sensitive, emotional and spiritual nature of entities communicating is not stirred and awakened language is strong enough to bear the truth at that level. Plans can be made. Journeys can be conducted. Errands can be run. A schedule can be kept. This is what the language was developed to accomplish, and this it accomplishes.

因為語言是被那些需要去作為一個社會而與相互彼此打交道的實體所創造的，語言在與那些人與人之間的日常生活的事務中是幾乎沒有混淆的。被給予服務員要吃什麼東西的選擇是清楚的。關於一個必須要被處理的具體的主題談話通常是相當清晰的。只要進行溝通交流的實體的感覺上的、情緒上的和靈性上的特性沒有被動搖和被喚醒，語言是足夠強有力在那個層次上去承載真理的。計畫能夠被作出。旅程能夠被進行。差事能夠被執行。一個進度表可以被按時完成。這就是語言被發展出來去完成的事物了，這就是它的實現的目的了。

However, as entities awaken and begin to hunger for that home which is felt to be somewhere that is not here, as these entities awaken, stirring and rousing and stretching themselves, they begin to hunger for something that is not the bread and butter of life, something that is not practical, but something that seems all the sweeter for being impractical, and that is the deeper truth, the wider perspective, the ground of being.

然而，當實體們覺醒並開始對於那個莫名其妙地被感覺到並不在這裏的家園感到渴望的時候，當這些實體們醒來、起床、站起來並伸懶腰的時候，它們不是開始渴望某種生活的麵包和黃油，不是渴望某種實際性的事物，而卻是渴望某種看起來完全是不切實際的甜味劑，某種是更深入的真理，更寬廣的遠景和存在的基礎的事物。

As this concern or galaxy of concerns matures and ripens within the seeker's mind and heart the inner landscape becomes ever more lucid and full of clarity, and as the seeker makes one mistake upon another and continues undiscouraged, layers of confusion seem to fall away within the seeker and that which is true is dimly sensed. Yet, in that dimmest sensing lies a great faith and a heightened awareness of the reality of the concept of truth. And so each as he matures spiritually and emotionally becomes more and more that which contains truth, that which holds precious gems within the earthen vessel which is the physical life. There is something about this process which

makes those who would be strangers intimates upon meeting for the first time, as those who have begun to inhabit the truth, shall we say, find themselves recognizing fellow travelers whatever their background, whatever their diversity of story.

當這個關注點或者一大群的關注點在尋求者的頭腦中和心中發育完全並成熟的時候，內在的地形會變得越來越更為清晰且充滿了清晰度，隨著尋求者犯下一個接一個的錯誤並持續不斷地受挫的時候，混淆的層次看起來似乎在尋求者內在之中掉落了，真實的事物被模糊地感覺到了。而在那種最模糊的感覺中存在有一種偉大的信心和一種對真理的觀念的實相的增強性的察覺。因此，每一個人在他在靈性上和情緒上成熟的時候會越來越多地成為包含了真理的事物，成為在那物質性生命之所是之塵世的容器中包含有珍貴的寶石的事物。關於這個過程有某種讓陌生人在第一次見面的時候就成為親密的知己的事物，如同那些已經開始，容我們說，居住在真理之中的人，會發現他們自己認出了同伴的尋求者，無論他們的背景是什麼，無論他們的故事的多樣性是什麼。

And so it is that the truest communication within the illusion which you now enjoy tends to be that shared between two seekers who recognize each other as comrades along the path, and who then are able to listen and respond with a light and free heart, not asking words to bear much but allowing words to wash over and touch upon that which is the felt and present truth. The greatest confusion lies not between two who are awakened and not between two who sleep and enjoy the illusion together in happy ignorance of its illusory quality, but rather the communication that takes place betwixt one who has awakened and one who still sleeps, and in that sleeping dreams the life.

因此，在你們現在所享受的幻象之中的最為真實的溝通交流會傾向於成為那種在兩個將相互彼此視為在道路上的夥伴那的尋求者之間的交流，他們接下來就能夠帶著一顆輕鬆而自由的心來聆聽並回應了，不是要求言語去承載大量的重量，而是允許言語反復洗刷並觸及那被感覺到的事物以及現存的真理。最大的混淆不是存在於兩個已經覺醒了的人之間，不是存在於兩個在幻象的虛幻性的特性的快客無知之中一起沉睡並享受幻象的人之間，毋寧說，最大的混淆是發生在一個已經覺醒的人和一個仍舊在沉睡，仍舊處於生命的睡夢之中的人之間的溝通交流中。

We consider that we speak with those who are awakened. We feel that our communication with you is privileged and we assume that those listening to us take our words more as the flavor of that which we are attempting to express rather than the literal, absolute truth. We feel comfortable in fumbling for words in offering images to the channel that the channel must interpret for itself. We do not concern ourselves beyond a certain point with trying to find the right word or the right way of expressing a point. We leave that to the channel. We leave that—we should say more accurately—to the process by which the channel communicates that which has been communicated to it. We consider these communications privileged.

我們認為我們是在與那些覺醒的人說話。我們感覺到我們與你們之間的溝通交流是榮幸的，我們假設那些聆聽我們的人會將我們的言語更多地視為是我們真正愛嘗試去表達的事物的風味，而不是實際的，絕對的真理。我們感覺到在想管道提

供圖像的過程中在摸索言語的方面是舒適的，管道必須為它自己解釋我們所提供的圖像，在嘗試去找到正確的詞語或者表達一個要點的正確的方式的過程中，我們不會讓我們自己擔憂超過一定的限度。我們將它留給管道。我們應該更為準確地說，我們將它留給那個管道藉由其將已經被傳遞給它的事物傳遞出來的過程。我們認為這些交流是榮幸的。

@We do not go into the marketplace, the business, the school, the church. We do not seek people to talk to. We await those who wish to communicate with us. This is our solution to the question of how to offer our truth in service to your peoples. We do not wish to change people. We wish to be there as a resource for those who are undergoing change already, and who, therefore, are seeking tools, resources and friends that may help them in their hunger and thirst after truth.

我們不會進入超市、商場、學校、教堂之中。我們不尋找人來與之談話。我們等待著那些希望與我們溝通交流的人們。這是我們對於如何在為你們的人群的服務的方面提供我們的真理的問題的解決方案。我們不希望改變人。我們希望在這裏作為那些已經正在經歷改變和那些因此正在尋求工具、資源和在他們對真理感到饑渴的時候可以幫助它們的朋友的人們的一個資源。

Now, when one attempts to communicate to one who is not yet awake to the spiritual journey or who feels that it already knows all that it needs to know, there are bound to be frictions and miscommunications by the score, for in this instance, no matter how pleasant the tone or how gentle the way in which points are made there is the situation where one entity seeks to improve or aid in another entity's awakening. Now, this is the prerogative of all with free will, that they have perfect right and reason to speak persuasively in the attempt to seek truth and to share it. Yet, in terms of the truth itself there is a null contract situation when the two entities do not actually have a mutual desire.

現在，當一個人嘗試去與一個尚未覺醒於靈性的旅程的人或者一個感覺到它已經知道所有它需要去知道的事情的人進行溝通交流的時候，必定會有摩擦和因為劃痕而產生的誤解，因為在這種情況中，無論語調是怎樣令人愉快，無論表明要點的途徑是怎樣的溫和，都會有一個實體在其中尋求去改進或者幫助您一個實體的覺醒的情境。現在，在嘗試去尋求真理並分享真理的過程中，所有人都擁有完全的權利和理由去用有說服力的方式發言，這是所有具有自由意志的人的特權。而從真理本身的方面，當兩個實體實際上沒有一種共同的渴望的時候，會有一種無效力的合約的情況。

In the situation where one entity is aware of a larger viewpoint than the other, if the other has not requested communication on that point, then there will be the inevitable friction which comes from the attempt to persuade. No matter how sugar-coated this attempt is it will still be interpreted in a frictive way by the one to whom the gift of understanding is being so hopefully offered. The way to clear and pure communication, then, is the way of expressing that which one is asked concerning.

在一個實體察覺到了一個比另一個實體所察覺到的觀點更大的觀點的時候，如果

另一個人並未要求在那一點上進行交流，那麼，將會有無可避免的摩擦從那種去說服的嘗試中產生出來。對於一個理解的禮物正在用如此有希望的方式被提供給它的實體而言，無論這種嘗試披著怎樣的糖衣，它仍將會用一種有摩擦的方式被那個實體所解釋。那麼，清晰和純淨的溝通交流的方式，就是表達一個人被問及的事物的方式。

Now, if an entity sees that there shall be the inevitable friction and still desires to get the point across perhaps the best ally is the light touch. If such communication can be made in a humorous or light-hearted way which charms and disarms the hearer then the inroads might be made with the listener all unaware of the gift of larger truth it has received. So when there is the opportunity to share a truth with one who is perhaps unwilling it is well to be playful and perhaps a little silly within creativity so that ways may be found that charm and delight and then leave the taste behind of that thought which may be revisited and thought upon.

現在，如果一個實體看到將會有無可避免的摩擦而仍舊渴望去說明那個要點，最佳幫手就是輕觸。如果這樣的溝通交流可以用一種吸引聽者並讓其緩和敵意的幽默的或者快活的方式被進行了，接下來進展就可以被做出了，而聽者可能完全沒意識到它已經收到的更大的真理的禮物。因此，當有機會去與一個也許並不樂意的實體分享一個真理的時候，去開玩笑，也許用創造性的方式變得有一點傻，這是很好的，這樣有吸引力並令人高興的途徑就可能被找到了，接下來，在那個可以被再次回顧並思考的想法背後的風味就被留下來了。

The greatest single communication which an entity ever makes is the look, the stature, the beingness, the way the seeker is. The way that expresses through the body, through the eyes, through the hands, through the expressions. Your bodies, your beings, these that you dress and wash and feed and tend, these are your wisdoms. Your inherent vibratory expression communicates more deeply, more searchingly than you shall ever know, than you shall ever be aware of, for the truth, as it becomes purer, is that which we are. And that is far beyond words.

一個實體一直在進行的最大的單一的溝通交流是表情、姿態、存在性、尋求者之所是的途徑以及通過身體、通過眼睛，通過雙手，通過表情表達的途徑。你們的身體，你們的存在，這些你們穿著的事物，你們丟棄的事物，你們吃的東西，你們喜歡的東西，這些都是你們的智慧。你們內在的振動的表達會比你們所知曉的，比你們所察覺到的更為深入且更為徹底地進行溝通交流，因為隨著真理變得更加純淨，真理就是我們之所是的事物了。那個真理是遠遠超越言語了。

This is a fascinating subject but we feel that we [have] gone far enough for one sitting, so at this time we would transfer to the one known as Jim that we may gather other queries at this time. We leave this instrument with thanks, in love and in light. We are those of Q'uo. 這是一個令人著迷的主題，但是我們感覺到對於一個坐著的人，我們已經走得足夠的遠了，因此，在此刻我們會轉移到叫做 *Jim* 的實體，這樣我們就可以在此刻收集其他的問題了。我們帶在感謝，在愛與光中離開這個器皿。我們是 Q'uo。

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and greet each again in love and in light through this instrument. At this time may we offer ourselves to those present for any further queries which might be on the minds.

我是 Q'uo，我通過這個器皿在愛與光中再一次向各位致意。在此刻我們可以向那些在場的人提供我們自己來回答在他們的頭腦中可能會有的任何進一步的問題。

R: I have an observation which I would like you to comment on. When I listen to the words of the channeling I find that I often drift away. I feel that I am getting the communication on a level other than the words.

R：我有一個觀察，我想要你們對其進行評論。當我聆聽傳訊的言語的時候，我發現我經常會走神。我感覺我正在一個並非言語的層次上進行溝通交流。

I am Q'uo, and am aware of your query, my brother. As you are in the circle of seeking adding your desire and curiosity to the circle's calling for information you partake in a basic sense serving much as does the grounding device that anchors the signal. As a portion of the anchor for this signal you are, indeed, open to receiving the general sense or essence of our message upon a level which you might call the subconscious where the absorption of information takes the form more of the gestalt, shall we say. The entire picture of what we offer in our words and tones is available to your subconscious mind in a way which is not easily expressed yet which includes the foundation qualities of the message which we bring.

我是 Q'uo，我理解了你的問題，我的兄弟。但你處於尋求的圈子中，並將你的渴望和好奇添加到這個圈子對於資訊的呼喚之中的時候，你在一個根本的意義上參與到了服務之中，這非常類似於將信號燈固定住的接地的裝置。作為這個信號燈的錨的一部分，你確實是在一個你們可以稱之為潛意識的層次上向著接受我們的訊息的一般性的意義或者實質開放的，在潛意識的層次中，資訊的吸收更多地採用了，容我們說，完形（gestalt）的形式。我們用我們的言語和音調提供的事物的完整的圖像，是用一種並不容易被表達的方式被你們的潛意識心智取得的，而這種方式包含了我們帶來的資訊的基礎的特性。

If you are concerned that you are not enough aware on a conscious level of the message which is being provided we can recommend that for a portion of the working you may open your eyes and listen in the normal waking sense. This shall bring you more easily remembered information for the conscious mind that then can be worked with on both the conscious and subconscious levels.

如果你對於你在一個表面意識的層次上沒有足夠地察覺到正在被提供的資訊感到擔憂，我們能夠建議在工作的一部分，你可以睜開你的眼睛並通過正常的清醒的感覺來聆聽。這將會帶給你對於表面意識而言更容易被記住的資訊，接下來這些資訊就可以同時在表面意識和潛意識的層次上被工作了。

Is there another query, my brother?

我的兄弟，有另一個問題嗎？

R: No, Q'uo. I thank you for the suggestion and want to express my personal gratitude for your willingness to communicate. R：沒有了，Q'uo。我為那個建議而感謝你們，我想要對你們樂意於進行溝通交流而表達我個人的感激。

I am Q'uo, and we are most grateful for your willingness to communicate as well, my brother.

我是 Q'uo，我們同樣也為你樂意於進行溝通交流而極其感激，我的兄弟。

Is there another query at this time?

在此刻有另一個問題嗎？

(Pause)

(暫停)

I am Q'uo, and it appears that we are getting off easy today. We, however, are most grateful for the queries that have been offered to us and we hope that each will take the ...

我是 Q'uo，看起來似乎我們今天沒遇到什麼問題。然而，我們對於你們已經提供給我們的問題感到極其感激，我們希望每一個人都將採用.....

(Side one of tape ends.)

(磁帶一面結束。)

(Jim channeling)

(Jim 傳訊)

I am Q'uo, and am again with this instrument. We offer opinion and do not wish any entity to take our words too seriously, but to take those which feel familiar and which feel appropriate and use them as you will, my friends.

我是 Q'uo，我再一次與這個器皿在一起了。我們提供觀點，我們不希望任何實體太過嚴肅地對待我們的言語，而是拿取那些你們感覺熟悉並且感覺到適合的內容，並隨意使用它們，我的朋友們。

At this time we shall take our leave, leaving each as always in the love and in the light of the infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. 在此刻，我們將會離開，我們一如既往在太一無限造物者的愛與光中離開各位。我們是你們知曉的 Q'uo。Adonai，我的朋友們。Adonai。

April 16, 1995

1995-04-16 復活節與重生

Group question: This is Easter Sunday and it is also the time of spring where the new flowers and new grass and plants start poking their heads out of the ground. We are all feeling rather inspired and inspirited, we [would] like to have some information upon this general concept of resurrection or rebirth, the coming into being of a new self, the inspiration bringing a new being, a risen being, more inspired and full of light. And we would like to have whatever information you could give us on how this process happens in our own lives, how it happens in the world around us, the interrelationship between the two and anything that you could say on rebirth or resurrection.

團體問題：今天是復活節周日，它同樣也是春天的時節，在其中新生的花朵與新生的草和植物開始從地面伸出它們的頭了。我們全都感覺到相當受啟發與受鼓舞，我們想要在這個一般性的復活或者重生，成為一個新的自我，帶來了一個新的存有，一個提升了，更多地被啟發且充滿光的存有的啟發的觀念上擁有一些信息。我們想要在關於這個過程是如何在我們自己的生命發生，它是如何在我們周圍的世界中發生的，在兩者之間的相互關聯的方面的無論什麼資訊，以及在關於重生或者復活的方面你們能夠說的任何事情。

(Carla channeling)

(Carla傳訊)

We are those of Q'uo, and we greet you in the love and in the light of the one infinite Creator. It is both a privilege and a blessing for us to be sharing in your vibrations. We would thank each which has come to this circle this day for the quality and depth of the preparation of desire, for considering new thoughts and looking for new truths. Truly, when desire has been so purified that it becomes a fine instrument, then it is that the call sent out becomes clearer and stronger. And this aids us, for as the preparation is, so the energy is; and as the energy of the circle is, so the communication is. So those hours spent in thought, in prayer, in review, in contemplation, in meditation and as this instrument would say, in the sacred practice of chilling out and taking it easy, each of you has done good work, and work that enables us to do our work better. And we thank you for this most profoundly.

我們是 Q'uo，我們在太一無限造物者的愛與光中向你們致意。在你們的振動中進行分享，這對於我們同時是一種榮幸與一種福分。我們會為準備好渴望的品質與深度，為考慮新的想法並尋求新的真理而感謝每一位已經在這個日子來到這個圈子的人。真的，當渴望已經變得如此純淨以至於它成為了一個精美的器皿的時候，接下來，就是那種被發出的呼喚變得更加清晰與更加強有力了。這對我們是有幫助的，因為準備工作做得如何，能量就是如何的，圈子的能量是什麼樣子的，溝通交流就是什麼樣子的。因此，那些時間是被花費在想法中，在祈禱中，在沉思中，在冥想中，以及如這個器皿會說的一樣，在沉住氣並輕鬆對待它的神聖練習中，你們每一個人都已經進行了有益處的工作，進行了使得我們能夠更好地完成我們的任務的工作。我們為此極其深入地感謝你們。

As we view the thrust of your opening question this day, we reflect upon how to lay the groundwork for that which we have to offer in the way of opinion. As always, we ask that each discriminate carefully and choose those things which we have to say that are useful, leaving the rest behind. Perhaps we shall begin in the dark. For the preparation for light is all important to the appreciation and resonance with that light that comes at the end of a period of watching and waiting. How necessary it is that the concepts of spirit first be nurtured and fed within the earth and ground of being.

當我們觀察你們今天的開放問題的尖峰的時候，在關於如何為我們通過觀點的方式所要提供的事物打下基礎的方面，我們進行思考。一如既往，我們請你們每一位元都仔細分辨並從那些我們所說的內容中選擇有用處的內容，將其他的都丟棄掉。也許我們將會在黑暗中開始。因為為光做好準備是對於欣賞那種會在一個警醒與等待的時段之後出現光並與之產生出共振是完全重要的。靈性的觀念是多麼需要首先在存有的土壤與基礎中被養育並被澆灌呀。

That spiritual self that within the mythological system you call Christianity has its beginning at the birth of the Christ. The small child is deep within that darkness of winter. The beginning of spiritual seeking, or perhaps we should say spiritual learning, is always in darkness. This is quite necessary, for much ground must be laid within that darkness. Much development of the spirit takes place only within the shadows of that inner darkness which so fructifies and feeds the spirit that it gains the energy, which it then can use to seek the light.

那個在你們稱之為基督教的神話學系統中的靈性的自我在基督誕生的時刻擁有了它的開端了。那個小小的孩子是在冬季的黑暗深處的。靈性尋求的開始，或者也許我們應該是說，靈性學習的開始，一直都是在黑暗之中的。這是相當有必要的，因為大量的基礎必須是必須要在那種黑暗中被打下的。大量的靈性的發展僅僅會在內在的黑暗的陰影中發生，這種內在的黑暗是如此會讓靈性結出果實並喂養靈性，以至於它會收集能量，它接下來能夠利用那種能量尋求光了。

So, as always, the beginning of discussion of equality includes its dynamic opposite. Those opposites, that seem so different one from the other, and yet are each other as two sides of the coin, in truth one object. All opposites may fruitfully be seen as unified. This practice is instructive. Now when the light lengthens upon your planet, when the sun rises earlier and sets later, the effect upon your Earth world is astounding. It is a food to green and growing things, that light which seems intangible and yet is literally food and drink to your companions of second density, that reach their leaves to the light of the sun as it rains down in a golden shower. And in that plane of the Earth world, indeed your entire planet is moving at this time within a new and previously unexperienced portion of space/time. As the inevitable cycles move, some cycles are very brief, others ponderously long. But at this particular time in your Earth history, this present moment is witness to unprecedented amounts of spiritual light and this shall continue to expand, as the cycles of time and space move relentlessly and benevolently to create ever new opportunities for seeking, for learning, for the giving and receiving of unity by unity, love by

love, any quality whatsoever by its reflection in all that is seen and felt. 因此，一如
既往，對同等性的討論的開始會包含了它動力性的對立面。那些對立
面看起來似乎與另一面是如此之不同，而它們與相互彼此就如同硬幣的相面一
樣，它們實際上是一個事物。所有的對立面都可以富有成效地被視為是一體性的。
這種練習是有啟發性的。現在，隨著光照的時間在你們的地球上增加，當太陽更
早的升起並更晚落下的時候，光對你們的地球的世界上的作用是令人驚訝的。它
是綠色與生長的事物的一種食物，光看起來似乎是摸不到的，而它實際上是你們
的第二密度的夥伴的食物與飲品，當太陽光如同一場金色的淋浴一樣地落下的時
候，它們向著太陽的光伸出它們的葉片了。在那個地球世界的層面中，你們的整
個行星確實是在此刻在一個新的，之前未被體驗過的空間/時間的部分中移動的。
隨著無可避免的週期的運轉，一些週期是非常短暫的，其他的週期是冗長的。但
是在你們的地球歷史中的這個特定的時間，這個當前的時刻是在見證前所未有的
數量的靈性的光，這種靈性的光將會繼續拓展，隨著時間與空間的週期毫不留情
地，仁愛地移動，以不斷創造出性的尋求、學習、給予以及接收的機會，統一性
接收統一性，愛接收愛，無論什麼任何的特性，藉由其在一切萬有中的映射，都
會被感到並感覺到。

In a universe in which the creator moves with such order and precision it is not
surprising that the rhythms of human beings move in sympathy with the
rhythms of the planet and its seasons. Many of your planet's peoples
celebrate a resurrection of that which was dead and is now alive. This choice,
of that religion that you call Christian, of the spring as the time in which to
celebrate death and resurrection of the Christ is peculiarly apt and very
accurately placed, is that date that so coincides not with the rhythms of
created mankind but with those fey and restless rhythms of moon and tide, of
earth and the dark heart of the womb. Now is the time when that which has
been in the womb, whether it be seed or embryo or spirit, has the
opportunity to respond to the enlarging of the light. This is a precious time, a
time to celebrate the self that is not yet unfurled, to celebrate that which is in
bud, young, vulnerable and infinitely tender.

造物者在宇宙中是帶著這樣的秩序與精確性移動的，在這樣一個宇宙中，人類存
有的韻律是與星球以及它的季節的韻律協調一致地移動的。你們的星球上的很多
人都會慶祝一個曾經死去了而現在是活的事物的重生。你們稱之為基督教的宗教
信仰的選擇，將春天作為在其中歡慶基督的死亡與重生的時間的選擇，是格外適
當且非常準確地被安排好的，這個選擇的日期並不是與被造的人類的旋律如此之
吻合，但卻是與月亮與潮汐，與土地與子宮的黑色的中心的那些非塵世的，不停
息的旋律相吻合的。現在就是曾經在子宮中的事物，無論它是種子、胚胎還是靈
性，擁有機會去回應光的擴大的時刻了。這是一個珍貴的時刻，一個要去歡慶尚
未被展開的自我，歡慶那個尚在萌芽狀態，年幼，易受傷害且無限地柔弱的事物
的時刻。

The exercise of celebration is deeply helpful to the spirit as well as being most
helpful to the body and to the life of that body. For it is possible to experience
the catalyst of the increasing light in such a way that there is no heightened
awareness which results within the being. The preparation in the darkness is
the key to the use of light. Why is that? We feel that it has to do with the

nature of evolution. In the seeking for truth that which is new cannot come, cannot be realized until that which is in its place has been released. Through the cycles that are within, each seeker has moved through periods deep in the mire of personal misery and pain. And whether this has been accounted as suffering or as nothing, yet still, the work has been done. That which is dead has been released, making room for evolution. The pain of change feels like a death. The releasing of old opinion feels mortal. And the wound of leaving behind old ways of thought is fell and fatal. There is literal truth in death and resurrection in terms of the spirit. There must be the willingness to die to the old in order for that which is written already upon your heart to become visible, to become illuminated, to be in the light. Even when that which is old is a rending and separating truth, even when the new is gentler and sweeter, the death of the old is very hard to bear. And we do not wish to quibble with how hard it is to progress in relation to the letting go of that which is dead.

對歡慶的練習對靈性是深入地有幫助的，同樣也對身體，對那個身體的生命是極其有幫助的。因為有可憐用這樣一種方式，體驗到增加的光的催化劑，即在存有內的關鍵。為什麼是那樣的呢？我們感覺到它是與演化的屬性相聯繫的。在尋求真理的過程中，除非在它的位上的事物已經被釋放，新的事物都已經穿過了。法出無的。在尋求真理被領會到的。穿越在內在的時期。無論這一個時期已經被算作，還是什麼都不算。不幸與痛苦的泥潭深處。死去的物已經被釋放，並為演化的。將舊的思。考中改變的痛苦感覺就好像一種死亡。對舊的觀點的釋放感是致命的。死亡與的重生。會有的實際上的真理。必須要有對舊的事物死亡的樂意，以便於讓已經在心的被寫下的事物成為可以看得見，成為被照亮的，成為處於光之中的。甚至當舊的事物是一個割裂的，分離的真理的時候，甚至在新的事物是更加溫和且更加甜關的時候，舊的事物還是非常難以接受的。我們並不希望在與放開死去的事物相關的進展是多麼困難的方面進行詭辯。

It is into this atmosphere that the one known as Jesus the Christ deliberately sets out to move into utter darkness, as this entity willingly and knowingly walks to its Jerusalem, to its Golgotha, to its own resurrection, which comes only after a death—a crucifixion of the entire mortal man—a going down into the darkness of the grave then, which no darkness could be blacker [than] in human consciousness. This is the fear that is beyond all fears, human: that terror of the dark which does not end. It is into this infinite darkness that the one known as Jesus moves. And when this entity again rejoins the creation of light, this entity simply expresses the normalcy, the everyday quality of the conquering of death. (Inaudible) life—the battle—one of darkness by light.

被知曉為耶穌基督的實體就是有意出發進入到這個環境中，以移動進入到完全的黑暗中，當這個實體樂意地且故意地走向它的耶路撒冷，走向它的受難地，走向它的自己的重生，僅僅在一次死亡之後才會出現的重生——一場對完全的凡人的十字架酷刑——一種進入到墳墓的黑暗之中之後，並不是黑暗的事物才能夠成為比在人的意識中更加陰暗的。這就是超越所有的恐懼的恐懼，人類的恐懼：無盡的黑暗的恐怖。被知曉為也是的實體就是進入到了這種無限的黑暗中。當這

個實體再一次與造物之光重新結合的時候，這個實體單純地表達了正常逐行太，戰勝了死亡的日常的屬性。（聽不見）生命——戰鬥——一種光明對黑暗的戰勝。

It is not only that there is no longer within this mythological system any death to fear, paradoxically it is also that this entity moves completely into the human condition of mortality, so completely that it accepts and undergoes the death. Now for all this entity could prove, for all that any entity can prove, this entity gave itself up to a death that had no end. Yet, words of life were given by the one known as Jesus, and it is well to heed them. The key to moving from darkness to light was given by this entity when it said of those who crucified it: "Father forgive them, for they know not what they do."

這不僅僅是說，在這個神話系統中就不會再有任何要對其感到害怕的死亡了，它同樣也是說，這個實體完全進入到了人類的必死的狀況中了，如此之完全地進入到其中，以至於它接受並經歷了死亡。現在所有這個實體能夠證明的事情，所有任何實體能夠證明的事情，就是這個實體將它自己交托給了一次沒有盡頭死亡。而具有生命的話語是由被知曉為耶穌的實體給予了的，去留心它們是很好的。這個實體給出了從黑暗移動到光明的關鍵，它對那些對它進行十字架酷刑的人說，“天父寬恕它們吧，因為它們並不知道它們在做什麼。”

The key to using the light is forgiveness, mercy, charity, love. One may walk into the light and yet not see light. If one has confusion and puzzlement upon the mind, one can move through an entire beautiful day and see no light. And just so within. One can walk into one's own season of blossom and yet blossom not, nor see the sun, nor take food and drink from it. If one has closed one's heart, the light cannot survive and will simply be reflected and used elsewhere. Think of the darkness of winter and feel the contraction that occurs as the roots of being curl down into the earth, seeking water and nutriment. So are the roots of the self contracted and turned and curled inward, seeking and not finding nutriment. And then light comes, and the decision is made to let go of all things, save the reaching toward that light. There is expansion of self, there is the opening of the heart with these magic words: "I forgive."

使用光的關鍵就是寬恕，慈悲，仁善與愛。一個人可以走入到光中而卻看不到光。如果一個人在頭腦中擁有混淆與困惑，它能夠穿越一個完全美麗的日子而看不見任何光。在內在之中就是如此。一個人能夠走入到它自己的繁茂的季節，而既不繁茂，也看不見太陽，也不會從其得到食糧。如果一個人已經封閉了它的心，光是無法存活，並將會單純地被反射並在其他地方被使用。想想冬季的黑暗，並感覺到當存有的根部蜷縮進入到土地之中，尋找水分與養分的時候會出現的緊縮。自我的根部就是這樣會緊縮，轉向內在並向內蜷縮，尋求但卻找不到養分。接下來，光會出現，決定會被做出，以釋放所有的事情，除了向那種光伸出手之外。藉由這些魔法的詞語，“我寬恕，”會有自我的拓展，會有心的開放。

Each seeker has its own seasons within, its own time of darkness and its own time of light. It is well to be most respectful towards and sensitive of these inner movements of the spirit, these trustworthy and helpful times within. As you move through your days and nights, try to remain sensitive to those

rhythms, those ripples in the pond of self, those changes of weather. For all seasons, from the coldest to the hottest, from the most contracted to the most expansive are equally useful, not equally comfortable, but equally useful. However, as this instrument has said, it is possible to experience a lengthening of that inner season of light, and this instrument, however, did not find the second key to enjoying more and more light. This instrument had noted that the more one gives praise and thanksgiving for the good times the longer they are likely to stay around. But there is another truth also here.

每一個尋求者都在內在之中擁有它自己的機械，它自己的黑暗的時刻與它自己光明的時刻。去對這些靈性的內在的運動，對這些內在之中有價值且有幫助的時間成為極其尊敬且對其是敏感的，這是很好的。當你們穿越你們的白天和黑夜的時候，嘗試對那些旋律，對那些在自我的池塘中的漣漪，對那些天氣的改變保持敏感。因為所有的季節，從最寒冷的季節到最炎熱的季節，從最緊縮到最為拓展性的季節，都是同等地有用處的，不是同等地舒適的，確實同等地有用處。然而，如這個器皿已經說過的一樣，有可能體驗到那種光的內在的一種延長，無論如何，這個器皿並沒有找到第二把鑰匙去享受越來越多的光。這個器皿已經注意到，一個人越多地對好時光給予讚美與感恩，它們就會有可能停留更長的時間。但是，在這裏同樣還有另一個真理。

This instrument is creating a blockage for it was concerned it would not be able to channel the other idea which it did not personally know and this has made this instrument come out of its tuning, and so we would appreciate the circle re-tuning, by perhaps singing the "Row, row, row your boat." We are those of Q'uo.

這個器皿正在創造出一種阻塞，因為它正在擔心它不會能夠傳訊其他的它之前個人並不知曉的觀點，這已經使得這個器皿失去了它的調音了，因此，我們會感激圈子的重新調音，也許是藉由歌唱"劃呀劃，劃你的船。"我們是 Q'uo。

(All sing "Row, row, row your boat ...")

(所有人歌唱，"劃呀劃，劃你的船.....")

(Carla channeling)

(Carla 傳訊)

We are again with this instrument and we feel that perhaps we may say what we have to say another way, and so allow this instrument the luxury of not having to know what the other part was. For the enjoyment of the good times has its basis laid in the enjoyment and positive possession of those times when all is dry and dark and without merit, seemingly. How precious it is when entities can gaze upon their pain and suffering and enter into the darkness without fear, knowing that all is illusion, knowing that both dark and light are useful, knowing that there is no place that the light is not, knowing that there is no light in which there is not the darkness of some degree of illusion.

我們再一次與這個器皿在一起了，我們感覺到也許我們可以用另一種方式說我們必須要說的事情，並因此允許這個器皿擁有不必知曉另一個部分是什麼的奢侈。因為在一切事物都是乾涸的，黑暗的，且看似沒有優點的時候，對好時光的享受

會在對那些時間的享受與正面性的佔有中打下它的基礎。當實體能夠注視它們的痛苦與苦難，並無懼地進入到黑暗之中，同時知曉一切都是幻象，知曉黑暗與光明都是有用處的，知曉沒有任何地方是沒有光的，知曉沒有任何光是在其中沒有具有某種程度的幻象的黑暗的時候，它是多麼寶貴的時刻呀。

For we ourselves are illusions. We are developed and articulated and our experience is vast, for we have been since the beginning and we shall always be, and yet we are illusion. For all that can be spoken, all that can be self-realized is by definition illusion, fields of energy, that come and go, while the Creator is in the one momentary now, that eternity in actuality is. Yet, the journey made each time the Creator flings out of Its vast and infinite potentiality those sparks of being that have become each of you, It receives in the end of that journey such a gift of whole and integrated consciousness that to the infinite riches of creation are added infinite richness more. The gift of that journey to the one infinite Creator is a perfect gift, a gift of love, that which has been reflected from love reflects at last to love and becomes One again in that sweetness of unity in which all sense is lost.

因為我們自己是幻象。我們是被發展出來並被清楚表達的，我們的體驗是巨大的，因為我們自從開始就已經存在著，我們將一直都存在，而我們是幻象。因為素有能夠被講述的事情，所有能夠被自我領會的事情，藉由幻象的定義，都是能量場，能量場來來去去，而造物者是處於那一個瞬間的當下之中的，那個當下實際上就是永恆。而每一次造物者將祂大量且無限的勢能都拋擲出來，且那個存有的火花已經成為了你們每一個人的時候，旅程就開始了，造物者在那條旅程結束的時候會接收到這樣一份完全且整合的意識的禮物，以至於造物的無限的豐富性都被增添了更多的無限的豐富性了。那條前往太一無限造物者的旅程的禮物，是一份完美的禮物，一份愛的禮物，愛已經從愛被映射出來了，愛最後向愛映射，並再一次在那種統一性的甜美之中成為了太一，一切的感知都沉醉在那種統一性之中。

We would at this time transfer this contact to the one known as Jim, leaving this instrument with thanks and in love and light. We are those of that principle known to you as Q'uo.

我們會在此刻將這個接觸轉移到被知曉為 *Jim* 的實體，我們帶著感謝，在愛與光中離開這個器皿。我們是那些屬於你們知曉為 Q'uo 的原則的實體。

(Jim channeling)

(*Jim* 傳訊)

I am Q'uo, and we greet each again in love and in light through this instrument. At this time we are honored to ask if we might speak to any further queries which those present might have for us. Is there a query at this time?

我是 Q'uo，我們再一次通過這個器皿在愛中，在光中向每一位致意。在此刻，我們很榮幸詢問，是否我們可以對那些在場的人可能會對我們提出的任何更進一步的問題發言。在此刻有一個問題嗎？

Questioner: I would like to ask, there was an issue that several of us spoke of

before the channeling today and a (inaudible) nervousness in preparation for (inaudible) task, that it's almost an agitation with yourself before launching on a project or before starting something. Would you comment how the self can use this particular energy in doing this work, how to best use this agitation, this nervousness?

提問者：我想要詢問，在今天傳訊之前，有一個我們幾個人談到過的議題，一個（聽不見）精神過敏準備（聽不見）人物，在啟動一項計畫之前，或者在開始任何事情之前，它幾乎是一種對你自己的攪動。你們願意在關於自我能夠在進行這個工作的過程中如何使用這種特殊的能量，如何最佳地利用這種攪動，這種神經國民的方面進行評論嗎？

I am Q'uo, and we believe that we grasp your query, my sister. The quality of feeling which you have mutually described as that of nervousness, is a means by which there is a contact with those portions of the conscious mind and perhaps for many of the subconscious as well, which wish to direct energy towards an expenditure of this energy that will be of such and such a nature, that nature described and defined by the conscious self. Thus, an entity which is preparing to give of itself in a manner which it hopes will be helpful and perhaps even of an inspirational nature, will begin to alert those portions of the deeper mind which may aid in this process by providing what you may call the creative motivation, the spark of energy which sets the being aflame with that which is in alignment with its nature, its passion, that which ...

我是 Q'uo，我們相信我們瞭解了你的問題了，我的姐妹。感覺到那種你們已經共同地描述為神經過敏的事物的特性，是一種藉由其會有與有意識的心智的那些部分之間的一種接觸的途徑，也許同樣也會與潛意識的很多的部分產生接觸，潛意識心智希望指引能量朝向對這種能量的一種支出，這種能量支出將具有這樣或者那樣的一種屬性，那種屬性是被有意識的自我所描繪並定義出來的。因此，如果一個實體正在準備用這樣一種方式將它自己奉獻出來，它希望這種方式將會是有助於，也許甚至是具有一種啟發性的屬性的，這個實體將會開始提醒更為深入的心智的那些可以在這個過程中有幫助的部分，藉由提供你們可能稱之為創造性的動機，能量的火花的事物，這種能量的火花會用與這種它的屬性，它的熱情協調一致的事物點燃那個存有.....

(Side one of tape ends.)

（磁帶一面結束。）

(Jim channeling)

（Jim 傳訊）

I am Q'uo, and I am again with this instrument. Thus, the avenue to these deeper portions of the mind and of the self is one which has the general characteristics of the personality of the seeker, so that there is energy and inspiration available in whatever manner has been inbuilt into the patterns of the personality. This instrument has had information that describes this avenue as being somewhat indirect. This is so for each entity, because each entity has those blockages to energy flow which are in the form of lessons to

be learned, tangles to be untangled. Thus, the knotted or stopped flow of energy that reaches to the deeper portions of the self is like unto a fingerprint, if you will, for the entity itself. The process of balancing which each seeker undergoes can be seen as a process that makes this way straight rather than crooked, narrowed, blocked or weakened. However, each has this access available and can utilize the inspirational and intelligent energy from the deeper portions of the self in whatever manner of self-expression is chosen.

我是 Q'uo，我再一次與這個器皿在一起了。因此，通過心智與自我的這些更為深入的部分的途徑，是一條擁有尋求者的一般性的典型特徵的途徑，這樣，用無論什麼已經被內建於人格模式中的方式，就會有能量與啟發式可供利用了。這一個器皿已經擁有過了資訊，資訊將這條途徑描繪為多少有些是間接性的。對於每一個實體都是如此，因為每一個實體都擁有那些能量流動的阻塞，這些阻塞是以前要被學習的課程，要被解開的纏結的形式出現的。因此，纏結的或者被阻礙的能流會延伸到我的更為深入的部分，它們就好像實體自身的一種指紋，如果你們願意這樣說的話。每一個尋求者進行的平衡的過程能夠被視為是一個讓這條道路變直而不是變得彎曲，狹窄，阻塞或者虛弱的過程。然而，每一個實體都擁有這個可供利用的入口，並能夠利用，用無論什麼被選擇的自我表達的方式，來自於自我的更為深入的部分的啟發性的，智慧性的能量。

Is there a further query, my sister?

我的姐妹，有一個更進一步的問題嗎？

Questioner: I just wanted to ask one short question. By balancing, then, you mean by unblocking of blockages, is that right?

提問者：我僅僅想要詢問一個簡短的問題。你們說的平衡的意思是，對阻塞的消除，這是正確的嗎？

I am Q'uo, and this is so. Is there another query, my sister?

我是 Q'uo，是這樣的。我的姐妹，有另一個問題嗎？

Questioner: No, not at this moment. I leave it to others.

提問者：沒有了，在此刻沒有了。我將問題留給其他人。

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

我是 Q'uo，我們感謝你，我的姐妹。有另一個問題嗎？

Questioner: I just want to ... and I have no question ... I am just happy to be here and I don't have one.

提問者：我僅僅想要.....我沒有問題.....我僅僅是很高興在這裏，我沒有問題。

I am Q'uo, and we are happy as well, my brother, to rest in your vibrations. For this is a gathering of energies that are at once quite potent and yet quite placid. Is there a query before us at this time?

我是 Q'uo，我們同樣也對在你的振動中休息是感到高興的，我的兄弟。因為這是一種能量的彙聚，它同時是相當強有力，而又是相當平靜的。在此刻有一個給我們的問題嗎？

Carla: Yes, a couple. First of all, I was wondering why it is that I was getting word by word communication for quite some time. Yet in the last couple of sessions, it's been given, ah, just by concept and not words at all but just concepts, that I have to do the words for. Is it possible for me to know why this is or what is happening in my learning of how to channel that this is been different, or any comment that you might have?

Carla：是的，有幾個問題。首先，我想要知道為什麼我在相當長一段時間中正在進行逐詞逐字地溝通交流。而在過去的幾次集會中，它僅僅是藉由觀念，不是藉由詞語，而僅僅是藉由觀念，我必須要為觀念產生出詞語而被給予的。有可能知道，為什麼是這樣的嗎，或者，在我學習如何傳訊的過程中有什麼不一樣的事情正在發生嗎，或者你們可能會有任何評論嗎？

I am Q'uo, and we are aware of your query, my sister. In the channeling process there is a need to be able to move in whichever modality is most appropriate for the more advanced transmission of more complex concepts. Thus, in areas where your personal experience is somewhat lacking, we would choose to use the word by word transmission, so that the movement into the more abstract area would be accomplished with less concern than if the conceptual means of the transmission were utilized and would cause an instrument to, shall we say, panic in some degree when the concepts were unfamiliar. However, given these generalities which have been utilized in your case from time to time, there is also the desire on our parts to balance the means of transmission, so that your instrument remains able to, shall we say, play either piece.

我是 Q'uo，我們察覺了你的問題了，我的姐妹。在傳訊的過程中，會有這樣一種需要，即能夠用無論哪一種對具有更高的複雜性的觀念的一種更為高級的傳訊是極其適當的樣式來移動。因此，在那些在其中你的個人的經驗是有些欠缺的區域中，我們會選擇使用逐詞的傳訊，這樣相比如果觀念性的傳訊的方式被利用，並會在觀念是不熟悉的時候在某種程度上對一個器皿造成，容我們說，恐慌，進入到更為抽象的區域中的移動就會帶著較少的擔憂而被完成了。然而，考慮到你的情況中已經時不時地被利用的這些通則，在我們的部分上同樣也會有可能去平衡傳訊的手段，這樣你的器皿就會保持能夠，容我們說，彈奏兩個作品中的任何一個作品了。

Is there another query, my sister?

我的姐妹，有另一個問題嗎？

Carla: Yes, I wondered what exercise or discipline I might work at, what I ought to do I guess you would say, to work on not repeating my error of becoming concerned and then frightened, because I didn't have an idea of what was coming.

Carla：是的，我想要知道有什麼訓練或者修煉是我可以進行的，是我應該去做，以便於，我猜想你們會說，在不重複我的錯誤上進行工作，我的錯誤就是變得擔憂，並接著因為我不知道什麼事情正在出現而變得害怕。

I am Q'uo, and I am aware of your query, my sister. The image which we give this instrument is to simply keep hanging your rear out on the line.

我是 Q'uo，我瞭解了你的問題了，我的姐妹。我們給予這個器皿的圖像單純地是為了讓你跨過起跑線。

Carla: Oh, very well (laughing).

Carla：哦，非常好。(笑聲)。

Is there a further query, my sister?

我的姐妹，有一個更進一步的問題嗎？

Carla: Was the content that you were trying to say said to your satisfaction when I returned or is there a matter that it might be useful for us to go back and question about in a future session?

Carla：你們剛才正在嘗試去說的內容是為了在我返回的時候被談及，一直到你們滿意嗎，或者有一個問題可能是對於我們在一次未來的集會中返回並對其提問是有用處的嗎？

I am Q'uo, and am aware of your query, my sister. Now the student would like the grade. Well, (Carla laughs) perhaps there shall be some time after school. No, we are just having a bit of fun with both this instrument and yourself, my sister. We are pleased with your efforts and would not seek to alter them.

我是 Q'uo，我瞭解了你的問題，我的姐妹。現在，學生想要學分。好的，(Carla笑了)也許在課後會有一些時間。不，我們僅僅是同時對這個器皿和你自己開點玩笑，我的姐妹。我們對你的努力是高興的，我們並不尋求去改變它們。

Is there a further query, my sister?

我的姐妹，有一個更進一步的問題嗎？

Carla: One more. Was the information that was missing having to do with one person being able to be a light to another person in darkness?

Carla：還有一個問題。與一個人能夠成為另一個在黑暗中的人的一道光有關的資訊是漏掉了的嗎？

I am Q'uo, and this is well said, my sister. (Carla laughs.) Do you have a further query?

我是 Q'uo，這是說得很好的，我的姐妹。(Carla笑了。)你有一個更進一步的問題嗎？

Carla: No, no, I am happy now. It's nice to hear the old humor, that part of you which is Latwii. I really, really enjoy that when this shines through. Carla：沒有了，沒有了，我現在是高興的。聽到老的幽默是很好的，那是 Latwii 的一部分。當這種幽默閃耀出來的時候，我真的，真的是很享受的。

I am Q'uo, and we are happy as well to be able to share in the mirth of the moment, for truly all about there is a great rejoicing and a laughter that

echoes through all creation. May we ask if there is a final query?

我是 Q'uo，我們同樣也很高興能夠在那個歡笑的瞬間中分享，因為，在所有的事物的周圍真的有一種巨大的歡慶與一種笑聲是穿過整個造物迴響的。請問是否有一個最後的問題？

Questioner: I would like to ask a question on how you perceive time. (Carla laughs again.)

提問者：我想要詢問一個問題，它是關於你們如何感覺時間的。(Carla 再一次笑了。)

I am Q'uo, and am aware of your query far more than aware of an ability to respond in a manner which would make sense. For we are aware of that which you call time when we are in the, shall we say, frame of reference that calls for the use of time. In many of our experiences there is the flow of the river of time and we may cast ourselves upon this river in whatever experiential raft that we care to construct. So that we may experience time much as do you. For we may experience a movement of time in more than one direction, at a time, if you will.

我是 Q'uo，我察覺到你的問題是遠遠超出了用一種會言之有理的方式來回應的能力的問題。因為我們在我們處於那個要求對時間的使用的，容我們說，參照系中的時候是察覺到了你們稱之為時間的事物的。在我們的很多的體驗中，會有時間的河流的流動，我們可以通過無論什麼我們留心建造的體驗性的木筏將我們自己扔到這條河流上。這樣，我們就可以用和你們非常相似的方式體驗時間了。因為我們可以在一個時刻，用多於一個方向來體驗一種時間的運動，如果你們願意這樣說的話。

Our experience is one which partakes more of the, what you may call, gestalt of the moment, where all of the factors, which are in our experiential continuum, offer themselves in the fullness of their being, which is to say, in the completeness of the experience of time; so that we are able to utilize the resources of the one Creator about us in a way which is more limitless in its nature. We may explore an avenue of time as you explore the streets of your city. We may remain in any particular street for as long as we wish or as long as is necessary. Upon the cessation of that experience we may move to other experiences and, indeed, in many instances may explore multiple experiences at once, viewing time more as a, shall we say, array of energy directions rather than a single direction. We hope that we have been able to give some indication of this experience, [as] we are aware that it is very difficult to express in the limited ambiance of any language.

我們的體驗是一個帶有更多的那個時刻的，你們可以稱之為，完形 (*gestalt*) 的體驗，在其中，在我們的體驗的連續體中的所有的要素，都在它們的存有的完整性之中，也就是說，在時間的體驗的完全性之中，提供了它們自己，這樣我們就可能用一種在屬性上是更加不受限制的方式來利用在我們周圍的太一造物者的資源了。我們可以如同你們探索你們的城市的街道一樣地探索一條時間的通道。我們可以留在任何特定的街道上，我們希望待多久就待多久，或者需要待多久就待多久。在那個體驗結束的時候，我們可以移動到其他的體驗，確實，在很多情

況中，我們可以同時會探索多個體驗，並將時間更多地視為是，容我們說，一連串能量的方向，而不是一個單一的方向。我們希望我們已經能夠對這種體驗給出某種指示，因為我們知道，要通過任何語言的受限制的氛圍來表達，這是非常困難的。

Is there any further query, my sister?

我的姐妹，有任何更進一步的問題嗎？

Questioner: No, thanks. But I do appreciate your explanation.

提問者：沒有了，感謝你們。但是，我確實感激你們的解釋。

I am Q'uo, and again we thank you, my sister. At this time we shall express our great gratitude, as always, for this offering of your desires, your queries and your very essence to this exploration of consciousness with us. We are thrilled at each such opportunity, for the lands through which we travel in the mind of each present are rich and fertile with a varied topography, always offering the surprise of the moment and of the experience.

我是 Q'uo，我再一次感謝你，我的姐妹。在此刻，我們將表達我們巨大的感激，一如既往，對你們將你們的渴望，你們的問題以及你們核心的實質提供給了這次與我們一起對意識的探索的感激。我們對於每一個這樣的機會都是感到激動的，因為我們在每一位在場的人的頭腦中旅行穿越的土地，是豐富而肥沃的，它們具有多種多樣的地形，並一直都提供了那個時刻與那個體驗的意外了。

We are those of Q'uo, and we would leave this instrument and this group at this time, as always, in the love and in love and in the light of the one infinite Creator. Adonai, my friends. Adonai.

我們是 Q'uo，我們會在此刻離開這個器皿和這個團體，我們一如既往在太一無限造物者的愛與光中離開。Adonai，我的朋友們。Adonai。