《终极自由之路》

(KEYS TO THE ULTIMATE FREEDOM)

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第一章　基本目标与达成方法

我们中的每一个人在这个世界上寻找的完全是同样的一个东西。每一个生物，甚至动物，都正在寻找它。然而什么是我们都一直在寻找的呢？-------没有悲伤的幸福！（Happiness with no sorrow!）一种持续的不受任何悲伤所侵扰的幸福状态。如果这就是那个共同的目标，为什么呢？因为无限的幸福是我们最基本的性质（very basic nature ）.在我们用限制妨碍它之前，这是真正的自然状态。现在为什么我们绝大部分都不拥有这没有悲伤的幸福？只有一个原因：作为拥有无限幸福的无限存有，我们怀着喜悦与幸福，说：“我是一个个体，与所有一切相分离。”为了使我自己与一切相分离，我必须创建某种方法来实现。方法就是：我的心智（mind）创造我的身体和物质世界。然后我继续下去，创造越来越多的想法，这些想法创造越来越多物质事件，直到想法和物质使我陷入困境并且忘记了我那作为无限存有的真实身份。

我与一切相分离，这个最初的想法必然创造一种缺乏。缺乏创造欲望。然而欲望不能化解缺乏，因为缺乏并不在最初的那个地方，缺乏不是真的，缺乏只是一种假设。我们继续试图满足欲望，然而我们永远不能成功。如果我们成功了，我们应该能满足欲望，接着所有欲望将消失！最终我们将是没有欲望的！

在这个地球上唯一真正的目标是学会或者记起我们最初的自然状态----完全的自由、没有任何限制。一旦我们被引导看到这是我们的自然状态，那么我们就会继续释放所有的限制。主要的最初的限制是：“我与一切相分离。”消除这点，那么你消除所有的限制、所有的麻烦、所有的疾病，所有的贫困。

用另一种方式来说：“上帝是一切！释放然后让上帝即是（Let go and let God be.）。并不是我，而是天父通过我在运作（It is not I but the Father who worketh through me.）。”
我们必须释放最初的与一切分离的小我(ego)意识，允许我们的自然本性显现，那么一切都将完美。

这都是非常非常简单的。如果我们想要复杂那么你永远看不到简单。一旦这被作为总体上的路被接受，然而我们还是发现这并不容易完成。我们没有发现这很容易，是因为过去成千上万年来所建立起来的习惯。因为某些愚蠢的原因，我们在潜意识里喜欢这些导致麻烦的过去的习惯，并且持续保持着它们。我们这样做，就是在某种程度上我们拒绝去看。我们称为潜意识行为。我们不断地自动重复这些限制性的行为，称这为潜意识。实际上潜意识仅仅是我们的头脑拒绝去看而已！当我们有足够强的渴望，我们将挖出这些潜意识习惯然后开始释放它们。

无论何时何地，我们的自然本性都是完整和完美的。只需要释放那些相反的观念----我们有麻烦，我们受限制。任何人说：“我有问题（trouble）”，那“问题”只是在他的心(mind)里。那是“问题”唯一存在的地方，因为除了在你的心里，你不能在任何其他地方看到任何事物。无论你看、听、感觉，都是通过你的心。那是一切事物所在的地方。改变你的心，外在一切事物跟着改变。改变你的思想然后你改变你的世界。这样去做然后你会证实这一点。

所以方法、道路，是简单的。化解限制的方法不容易是因为习惯。我们需要一个非常强的渴

望来开始释放这些源于过去的习惯。没有那强烈的渴望就没有成长。这个渴望必须强过占有和控制这个世界的渴望。当你明白真理，你会发现当前的这个世界真的是虚构的。它是一个梦。首先你会将看到它是一个梦，然后你就再也不会当它不是一个梦了。它真的就象是一个晚上的梦。当你在晚上做梦时，你有一个身体，那儿也有其他人的身体，有行动，相互作用，也有好和坏。你在晚上所做的梦里时，梦里的一切对你都显得那么真实。当你从是晚上的梦中醒来后，你说，“我的天啊，它仅仅只是一个梦！它从来没有发生过！这个梦只是都在我里面!”实际上同样的，当你从这个称为清醒状态的梦醒来后。你发现它仅仅是你想象中的虚构，它仅仅是一个梦，然后你解开它的枷锁，留下的是无限的你。这时的你是完全觉醒、完全地自由。

我们实际上在任何时候都是完全觉醒的。我们完全觉醒于我们正在说我们不是觉醒的。所以所有我们做的是释放“我们不是觉醒的”，然后留下的是完全觉醒于我们所是的存在。对我刚才所说的那么远有任何问题吗？不？至少在理智上，每一个人都理解这些。

如果你只是理智上的理解那么你不能运用它，因为你不是诚实信任地看你自己，你不是深深地渴望看你自己，在这个进程你仍是只看着潜意识创造的所有事物。然而并不需要挖掘出潜意识想法，事实上让你的心安静下来是更好的。当我们能够让心完全地安静下来，留下来的就是我们无限的真我。任何一个想法都是一种限制。那么当我们让心静下来，我们停止了这些限制性的想法，然后我们的无限真我将呈现给我们。真我不再被限制性的想法所阻隔。我们看到它，我们认出我们永远不是心智和身体，从那时起，心智和身体不能再影响到我们。我们象木偶一样支配身体并不再受它的影响。因此所有方法中最好的方法是让心静下来看到你的本性。提出问题:“我是谁？”然后如果一些想法到来，问，“谁在想？”答案是“我。”“那么，我是谁？”然后你又回到寻找你的真我的轨道上。

“我是谁？”是每个人都要回答的终极问题，因此为什么不从这个终极的问题开始呢？如果你能，一切都好，一切都精彩。仅仅保持着“我是谁？”并拒绝所有随之而来的想法，我们中极少人能使用这个方法。当我们与想法保持着紧密的联系以至于我们不能释放它们，那么我们需要其他的方法，其他的帮助。

其他主要方法是在东方被称为智者瑜伽，拉贾或克利亚瑜伽，奉爱瑜伽，噶玛瑜伽。（顺便一提，我去东方的唯一理由是他们是一个总体的和完整的方法学，而这样的事物在西方世界是不存在的。西方世界方法学是分析性的，而东方的方法学是整体性的。）

我认为那些各种不同的路径都是相通的。因此如果我们不能够使用自我询问，"我是谁？ "。我们可以使用最适合的那一个。

我们现在喜欢的道路是我们是在以前的生命中走过的。最适合你的道路是你最喜欢的。现在，每条道路包括所有其他道路。唯一的区别是强调的重点。如果我们是智慧的，我们强调智者的道路，理智和智慧的道路。如果我们是虔诚的，然后我们强调爱巴克蒂道路和奉献给上帝。如果我们想成为服务，我们用人类的业力瑜伽道路。每一条道路都引导我们让心平静，使我们可以看到我们的无限真我。

拉贾或克利亚瑜伽是一个完整的和不可分割的道路，适合当今的大多数人。这条道路有 8 个步骤，每一步通往下一步。我大家都熟悉八步骤。如果你没有，你可以从书本上。第一二个步骤是道德和伦理，该做的，不应该做的。三是姿势和身体锻炼。第四步是学习控制呼吸和生命的力量。 五是放开外部世界，通过断开感官把注意力转向内在。六是集中心智 ，越来越宁静，持有一个想法排斥其他的想法。第七步冥想，一点的冥想，一点冥想导向第八步，最高状态称为三摩地。

因此，拉贾或克利亚瑜珈的道路是一条 一步一步的，每个人都可以使用。我们恰好是在一个处在相对较低的振动时代。 这就是为什么我们找到正确的路有困难，这就是为什么我们需要这个拉贾或克利亚瑜珈，一条渐变和最完整的路径。

有两条成长的道路：一个是我所说的消极的方式，消除其消极，进到头脑里，看到问题的原因是起源于在过去的一段时间一个念头。当我们看到这想法，当我们把这想法带入意识，我们自然放下它。我们看到保持着那想法是多么愚蠢，因此修正那想法和行为。然而，另外的方式是更好的。这是积极的方式。平静你的心然后看到你真正是谁----无限的真我。总的来说，真的只有两种方法：消除消极和更好的， 投入积极面，“我是那我所是（I am that I am ）。”，“我是他。”后者速度更快。

现在让我们来看一看这个所谓的外观----这个世界。世界仅仅是我们的心理所创造的一个幻觉。它不是外在的，而是真的在我们之内，在我们的心里。有一天你会发现你创造了你看到的整个宇宙。创造方法是首先创建我们所说的心（mind）。我们创造了我们的心，心只不过是我们所有想法的组合，包括意识和潜意识，然后各种想法创造物质世界。发生在我们每个人身上的每一件小事情都是由我们的思想所创造。我们心理上创建了一样东西叫时间，这使得我们看到事情的不同，一些是现在发生而另一些发生在几年后。但是唯一的创造者是心，你的心。上帝是创造者吗？是的，因为你是。你就是！你创造了你的心然后通过心创造。一切事情发生的原因是我们的想法，这是一个必要的很好的发现。这个发现是一块踏脚石，让我们觉醒和认出我们是创造者。首先，你发现你创造了你的问题，然后你发现你能创造任何你渴望的事物。你发现没有什么是你不能创造的，你还是不幸福。原因是你把自己从无限中分离。只有认出你的无限本性才能使你获得最终的满足。

因此，如果有任何问题仍然存在，它们只因为你仍然保持着“包围着那想法”。当你当你释放它们时，问题消失！如果你告诉我这是不适合你，那是不正确的。事实是你还在持有它们，告诉我，这是行不通的。现在，你在试图摆脱这个问题同时持有它。我们试图想要除去问题，而心中又抱持着问题不放，这样会持续地保持这个问题。所以，唯一能修正问题的方法是释放它。不看问题，仅仅看你所想要的。如果从现在开始你仅仅看你想要的，你将得到所有你想要的。但是你在心里保持着你不想要的。你努力消除你不想要的事物，因此支持它们持续存在。如果你想要积极、幸福的人生，那么释放消极和放进积极是必要的。

觉醒不能通过理解来学会，它不能通过你的心智来学会因为它恰是对超越心智之后的察觉。我们能够通过心来逐步化解足够的限制，以至我们能够通过让心安静下来从而超越心的限制。如果它可能通过心的理解来学会，所有我们需要的就是读包含它的书我们就可以拥有它了。但不是这样运作的。我们不得不在超越心智的限制后才能意识到我们的真我。把你的心转向你的心，从而发现你的心是什么，然后超越心之上回归你的真我。对于觉醒，每一个人

必须经验它，意识到它，到达超越心智之上的地方，感觉到它就在那儿。

最高的状态是纯然地存在（simply Beingness ），如果我们能够仅仅是存在，只是存在（only be, just be），我们能够意识到我们的无限。我们将意识到没有任何限制。我们将意识到我们是一切。我们将在完全地满足、永恒、不变的状态。它不是虚无，它不是厌倦，它是所有，一切的一切，永恒的圆满。你将永远永远不会失去你的个性。当你使用“我”这个词，那意味着你的个性永远不会离开你。它会扩展。当你重新忆起你真正所是，你将开始把其他人看成你，你是我，你现在是，永远是辉煌的无限。

看你的心，那是一个好的练习。放你的一部分在它里面。你正在寻找它。观察你的想法。这是一个美好的练习。完全地检查你的心，你将发现心不存在，心是一个幻觉。让心自由，仅仅观察心。最终的观察者是你的真我。观察你的心是一件绝妙的事情。不仅使心安静下来，还使心不再是你。如果你追踪心的源头，你发现它什么都不是。这整个世界是一个梦幻，它根本不存在。

第二章　问题与解决之道

Do you want me to talk or do you want to ask questions? I guess I could start with telling you my impressions of you. It appears to me that since I was here last year, you seem to have greater, more intense problems. This is for all in general, not anyone in particular. This intensification of problems makes it appear as though we are going backwards, but it isn't true. We have risen to the state where we can outwardly better express ourselves, and problems now come out into the world rather than remain held in the subconscious mind. When we are apathetic it's difficult for us to express. It's difficult for us to outwardly act, and so our problems remain swirling around in our subconscious mind and most of them don't come out and materialize in the world.

你们想要听我说还是开始提问？我想可以从我对你们的印象开始谈起。自我去年来到这里，就感觉你们的问题越来越严重，越来越尖锐。这是对所有人而言，没有人可以幸免。问题的尖锐体现在你们看起来像是有所退转，但实际并非如此。我们来到了一个新的阶段，在这个阶段里我们能够更好的向外表达我们自己，问题开始浮出水面，而非依旧躲在潜意识里。当我们麻木冷漠，我们很难向外表达。这样问题就停留在潜意识里打转，并在物质世界显化。

When one begins to move a step above the apathetic state, one is still in the apathetic state but is beginning to acquire some of the capability of doing. Then one's problems increasingly materialize outwardly and it seems as though the world is falling in on one. But it's actually a state of growth to move up from the apathetic state and come up into the beginnings of the doingness state, and that's the state of apathetic-doingness. So when we come into this apathetic-doingness state we begin to do with apathetic, agitated tendencies and therefore we're somewhat destructive, even to ourselves. We become outwardly or expressively destructive to the world and to ourselves, we have problems and things seem worse. We think we're going backwards but actually we're moving ahead, because apathetic-doingness is higher than apathetic non- doingness.
当我们开始从冷漠的阶段往前走一步，我们依然处在冷漠的阶段，但却开始获得某些行动的能力。在此阶段，问题越来越多地呈现，看起来像是整个世界都坍塌了。但实际上这对冷漠阶段而言，是个进步，这是个冷漠但却有所行动的阶段。在这个阶段，我们的行动带有焦虑不安的倾向，因此似乎有些破坏性，无论对这个世界还是我们自己。问题出现，并且看起来似乎更糟。我们以为自己退步了，但实际是在前进，因为这个阶段要比纯粹的冷漠阶段更高一层次。

Now, the step above apathetic-doingness would be one of doingness where we would be equally constructive and destructive. Move up another step, and you move into the doingness beingness state where you're a big doer and only constructive. When you step up from there, you go into the beingness state you don't have to do, you just only be. So the overall state of the world today is that it has moved up into this apathetic-doingness state and the world seems to have bigger and better problems. This is progress, a step forward, although it appears otherwise. To sum up the foregoing, the stages of growth are set out on the next page.
从这个阶段再往前一步，是行动的阶段，在行动阶段，我们开始有所建设性，同时依然还有破坏性。再往前，便进入了行动又存在的阶段，此时便只剩建设性。最后一个阶段就是存在

的阶段，在此阶段，你什么都无需做，只是单纯的存在。这个世界如今进入了冷漠但又有所行动的阶段，看起来问题更大更严重，但实际上却是个进步。

译者注：

第一阶段：冷漠

第二阶段：冷漠-行动

第三阶段：行动

第四阶段：行动-存在

第五阶段：存在

Q: Is this the world in general, or is it just the people on the path who are caught up in this?
问：你是指整个世界还是一部分人处在这个阶段（冷漠-行动阶段）？

Lester: It's both. We are all involved in this. You see it expressed in the race issue, the revolt again the establishment, juvenile delinquency, Viet Nam, Africa. It's prevalent everywhere today. It is part of the world growth (Stage 2).

答：两者都是。我们全都处在这个阶段。你看种族问题、青少年犯罪、越战、非洲问题等都是这个阶段的表达。这是世界成长的必经之路。

Q: Is this because people are more developed to cope with it?

问：是因为人们更有能力处理这些问题吗？

STAGES OF GROWTH

成长的阶段

INACTION

无动于衷

Apathy: Inaction due to apathy, with resentments and hostilities, and fear to express for fear of retaliation. A subjectively destructive state.

冷漠阶段：无动于衷是缘于冷漠、仇恨和敌意，以及因为害怕被报复而不敢表达，是个破坏性的阶段。

(Between 1. and 3.)
（介于第一和第三阶段之间）

Apathetic-doingness: Beginnings of action, enough will to express things outwardly. A beginning of an outwardly active but destructive state.

冷漠-行动阶段：开始行动，并有足够的意愿来表达自己。是个积极但却依然具有破坏性的阶段。

ACTION

行动

Doingness: Action that moves us out of Stage 1, toward the equilibrium of Stage 5. Here one is equally constructive and destructive to oneself and the world.
行动阶段：因为行动而开始脱离第一阶段，向第五阶段进发。在此阶段，人们开始具有建设性，同时又保留破坏性，无论是对世界还是对自己。

(Between 3. and 5.)
（介于第三和第五阶段之间）

Doingness-beingness: Energetic doingness with calmness: much outward action, all constructive to ourself, the world and the universe.

行动-存在阶段：冷静且高效的行动，无论是对自己还是全宇宙，只剩建设性而不再有破坏性。

INACTION

不再行动

Serenity: Inaction, the ability to just be, to be the witness, watching and allowing the universe to be perfect as it really is.

问：无动于衷，是种只是旁观的能力，见证并允许这个世界自行运转。

Lester: They're more developed, not to cope with it, but more developed. The way they're coping with it is in a destructive way. Problems don't have to be solved by killing each other or by violence. Problems could be solved by discussions and should be. However, it's a step forward

from a lower state (Stage 1).

答：在此阶段人们的能力更上一层，这种发展不是源于为了解决问题。但人们是以破坏性的方式解决问题，通过暴力、自相残杀的方式。但问题完全可以并也应该通过商讨的方式解决。但对第一阶段而言，这个阶段依然是个进步。

The world today is in a low state of beingness (Stage 2). It's called the materialistic age. We came out of the lowest state, wherein we lived only to satiate our appetites, about 1700 A.D. You know what the dark ages were. We're now in the second stage and we're having the growing pains of getting out of the first into the second. But the second is not a highly spiritual state; its the stage where technically we advance tremendously. The third stage begins the state of knowing that this is a mental world and that we are all related. We stop fighting each other and we all love one another. And the fourth state is the state in which man - knows fully his beingness in God, that he is a totally free being. These four are the Iron, bronze, silver and golden ages the ancient Greeks spoke of. (The fifth stage is really beyond this world, although accomplished in this world.) However, at anytime, whenever anyone chooses, he may move into the highest state. We don't have to stay at the level that the world is in, and those of us who are on the path are moving up out of this general level. Aren't we lucky?
当今世界正处在存在阶段的较低端（第二阶段），叫做唯物主义纪元。我们从最低阶段出来，大约在 17 世纪，人们只为满足私欲而活，那是个非常黑暗的时期。我们现在正处在第二阶段，经历着从第一阶段脱离出来的阵痛。但这个阶段依然不是高度灵性的阶段，只是加速的阶段。到了第三阶段，人们开始认识到这是个心智创造的世界，彼此之间息息相关，我们不再自相残杀，取而代之的是彼此友爱。到第四阶段，体认到自己的存在即是上帝的存在，完全自由的存在。这四个阶段分别被古希腊人称作黑铁时代、青铜时代、白银时代以及黄金时代。然而无论何时，任何人只要愿意，都可以进入最高阶段。我们不必待在这个世界所处的阶段，完全可以先行一步。从这点来讲，我们是幸运的，不是吗？

Q: Even with our problems?

问：即使背负着很多问题？

Lester: Yes. To the world everything seems hopeless. They feel helpless. We know the way out. No matter how much the world hurts, we know there's a way out. We have hope and a direction. And what is the way out? Not looking to the world for happiness, but looking to the place where happiness is, -and that place is right within us, within our consciousness. Unlimited joy is our natural, inherent state which we have, through ignorance, undone by imposing concepts of limitations: I need this, I need him, I need her, and if I don't get these I am hurt, I have trouble. Growth is only letting go of these concepts of lack and limitation or, on the positive side, going within and seeing this unlimited Being that we are and choosing to remain as such.
答：是的。对这世界而言，似乎一切都无望，让人感到无助。但我们知道出路在哪。无论这个世界有多么伤痕累累，我们都知道是有出路的。我们是有希望的，有指引的。那么出路在哪？不要试图从这世界找寻幸福，把目光投向幸福所在地，那个地方就在我们的内在，在我们的意识里。无限的喜悦是我们的固有本质，只要释放掉那些强加的限制性信念，比如我需

要这个，需要他/她，没有这些我会受伤，会有麻烦，诸如此类的信念。成长仅仅是往内深入，释放这些匮乏感，这些限制性信念，看到我们的无限存在，并持续地待在那里。

Anytime we have trouble, anytime we have a problem, we're being the limited ego. Were trying to express the Self through the limited ego, and it's too small, we get squeezed and it hurts. So, if there is a problem, the thing to do is to ask yourself, What am I doing? Wherein am I demanding, seeking with ego motivation? If the answer comes, if you see how, egowise, you're causing this so-called problem, you'll automatically pull the cause up from the subconscious into the conscious, and once it's conscious you'll naturally let go of it. The reason why one doesn't let go is because the cause, the thought that initiated the difficulty is subconscious. So, either we make the thought conscious and let go of it, or, and this is the higher and better way, we know strongly enough that we are the Self, that we are not this body, this mind, this world. And when you feel the Self, the feel of the Self is nothing but unlimited joy, and all problems immediately resolve!

任何时候只要我们出现问题，陷入麻烦，我们就是被小我所困。我们总是通过有限制的小我来表达真我，但小我太小了，结果只能是被困住。因此，只要问题出现，我们只需问问自己：被小我所驱动的我在干什么？在要求什么，寻找什么？如果你看到小我是如何制造所谓的问题，你就将罪魁祸首从潜意识里拉到意识层面，释放便自然地发生。为什么难以释放是因为这个根，这个从中作梗的想法依然躲在潜意识里。所以，当潜意识的想法浮出水面，并将其释放，我们就能发现我们不是这具身体，这颗脑袋，这个世界，而是如如不动的真我。当你觉知到了真我，便会体认到真我即是无限的喜悦，此时所有问题瞬间烟消云散

I sound quite indicting when I say any problem, any trouble, is ego motivated, but that you'll find is true. When you will be your Self there is no problem, there is nothing that will not fall into line perfectly, harmoniously, with no effort. The more ego motivated we are, the more difficult it is to accomplish something, the less harmony there is and the greater the misery we have. And it is really as simple as I'm putting it. What's not easy is to let go of these wrong habits of insisting upon being an ego. The habits are strong. They've been well ingrained over thousands of years. But all of us on the path are now letting go of these things and we don't let go easily because of the habits that have been there such a long, long time. However, the moment we choose to let go of them, we can. If we say we can't let go it's because we really don't want to. The desire to let go isn't strong enough.

我说任何问题，任何麻烦，只是小我所驱动，这有待你自己去发现。当你觉知到真我，问题便不复存在，无需任何努力，就能来到完美和谐之境。如果我们越被小我所驱动，我们就越难达成我们想要的，痛苦也就更甚。释放小我所执着的有害习性，如我所言真的很简单。之所以有难度是因为那些习性生长了几千年。但是只要此刻我们选择释放它们，我们就能做到。如果你说不能释放那是因为你真的不想释放，释放的意愿不够强烈。

Do I make this too simple? You know why I'm addressing you, Jim, because I know you've had quite a lot of this. You've probably heard it presented in beautifully complicated ways, with a lot of things added to it that complicate it, and make it more difficult to see. But once we accept it and

see the simplicity of it, all we need to do is effect it. And no one can do it for us but we ourselves.

我说它很简单，不是吗？吉姆，你知道我为什么向你强调吗？因为你听到的可能都是些花哨但令人困惑的说辞。但一旦我们看到它其实很简单，我们所需做的仅仅是达成它。没人能帮我们做到，除了我们自己。

Q: I have a friend who has problems. She's Catholic and very pious. When things get blackest and she has no more hope and is at the bottom I at that very moment something happens so that everything turns out right.

问：我有个朋友，有点麻烦。她是个虔诚的天主教徒。当时她的生活陷入困顿，她感到毫无希望，非常消沉（处在低谷）。希望事情能有转机，重回正轨。

Lester: Do you know why she must reach bottom?
答：你知道她为什么非得陷入低谷吗？

Q: Well she has faith and she knows that---

问：因为她有信仰，她知道怎么、、、

Lester: No, she doesn't have faith and she is not pious I this is her trouble. You see I faith would cause her to let go and let God. Pious would cause a similar thing, --- surrendering and being humble. Outwardly she's the way you say I but inwardly she's the way I'm saying. You see, she tries, herself, to control everything and that's not letting God. She tries and she tries and she tries.

答：不，她没有信仰，她并不虔诚，这才是她的麻烦所在。你知道信仰会使人放手，让上帝来接手。虔诚同样使人变得谦卑、臣服。从外在看，她是你说的那个样子，但内在却是我说的这种情况。她试图去控制一切，尝尽各种办法，非常努力，但却不是让上帝来接手。

Q: She prays.

问：她有祈祷。

Lester: Yes I she prays, but she wants it the way she wants it, not the way God would want it. She's found out that her praying for it doesn't help her. You don't have to pray, if you surrender. You've got to let go and let God. When does she let go and let God? When she herself can't do anything anymore, she lets go. In the extreme she lets go, and the moment one lets go, everything resolves itself. Can you see it? In the extreme, she feels, Oh, there's nothing I can do, and that's when she lets go and lets God. If you can show her this point she'll see it, most likely, and then be more consciously able to use it.

答：是的，她祈祷，但却希望事情按她想要的发生，而不是让上帝可能想要的那样。她已经知道她的祈祷无济于事。如果你臣服，完全不必祈祷。你必须放手，让上帝来接手。但她什

么时候放过手，让上帝来接手呢？当她再也无能为力时，她会放手。到那个极限时，她放手，问题便会自行解决。如果你能告诉她这点，她很有可能会看到的，会更有觉知。

Q: I keep trying to tell her that she must be confident.

问：我一直都跟她说要有信心

Lester: Conviction, stronger than faith, absolute conviction of God, that will do it! Let go and let God and then everything straightens out, but when we try to do it, we have trouble.

答：比信仰更强的是笃信，笃信上帝，这才有用！放手，让上帝来接手，这样事情才会解决。但当我们努力去做时，我们依然陷于麻烦中。

Q: When you say, Let go and let God, does that mean that you should work strictly on inspiration, or just sit back and let things happen?

问：你说放手，让上帝来接手，这是否意味着要等待灵感，或者只是坐着，让事情自行运转？

Lester: Have the feeling of letting things happen. To accomplish this we have to let the ego- sense go. The ego is I am an individual, Lester:, and 1 have a body and I do things. That's wrong. If I am the Self, there is no Lester:, -1 have to get Lester: out of the way and let Self or God operate. When achieved, you'll move in life, you'll sort of fioat through things, but there will be no effort. If there's effort, there's ego. Now, of course, you're going to have to use some effort, because you're not starting off as the realized Self. You see, when this girl goes to the extreme, she lets go and things happen effortlessly. That's letting go and letting God!

答：要有让事情自行发生的意识。想要有这种意识，就必须释放自我感。自我（小我）说我是这个叫莱斯特的个体，我有身体，要做事情。但那不是真的。如果我即真我，就没有所谓的莱斯特。那么我必须释放掉莱斯特，让真我或上帝来运作。当你这么做时，你才是进入生活，有点随风飘荡，但不再作为。哪里有努力，哪里就依然有小我。当然你现在还是会做出一些努力，因为不是从真我出发。你知道一旦那个女孩到达极限，她会放手，让事情自行运转。那就是放手，让上帝来接手。

Professing faith, professing all these things doesn't do it. Actually having them does it. The fact that she has troubles is proof that she doesn't have the conviction of God because God is All, God is Perfect, and if God is All and God is Perfect, everything must be perfect, and that leaves no place for imperfection or troubles. If you take that attitude, so be it! So, it's the feeling that I am not the doer and that I let go and let it happen.

声称自己有信仰，声称自己信上帝是没用的。那女孩陷于麻烦，恰恰是不信上帝的明证。因为上帝就是全部，就是完美。如果上帝是全部，是完美，那么一切就都是完美的，完全没有不完美或麻烦存在。如果你抱持这种态度，那就成为这种态度，就是这种我不作为，让事情自行运转的感觉！

Q: I can't tell when I'm ego.

问：当我还是小我时，我说不准

Lester: When there's no effort, there's no ego. The more the effort the more the ego.

答：哪里不再有努力，哪里就没有小我。越做努力，小我越顽强。

Q: When the effort is extreme you have to more or less go the other way anyway.

问：当努力到极限却依然无济于事时，会或多或少地选择另一条路

Lester: Yes. I'm trying to give you a method of knowing whether it's ego or not. The more the effort the greater the ego. However, you're going to use effort until you're fully realized. Now, there will be times when you'll use no effort and everything will fall perfectly into line for you, so at times you'll be your Self.

答：是的。我给你的是辨别是否小我的方法，越做努力，小我越顽强。然而，在你开悟前，你是要努力的。开悟后就无需努力，但事情会按你想要的发生。

Q: Out doesn't this type of thing make you indolent, that you don't do any action? Is it that you shouldn't try to do anything, that's what I don't understand?

问：这样会不会让你变得懒惰，不再行动？你是说我们不应该努力做任何事，我不大明白

Lester: Indolence is an action, a negative action. It is the act of holding yourself from moving. Now it is impossible for you to be actionless. To achieve the actionless state you should try to let go of your ego more and more, because now you can't do it totally. If you could you'd be fully realized. But if you keep letting go of the ego, you will eventually drop it and be the witness and be not the doer. Does that make sense or have any meaning? Be not the doer. Let it happen. Have the feeling of it's God's world, whatever's happening, so let Him!

答：懒惰也是种行动，消极的行动，它让你保持不动。想要达到不动的境界，就要尽可能地释放小我，因为你现在还不能全然地不动。当你能全然地不动时，你就是开悟的。持续地释放小我，最终你会完全脱离它，成为全然的觉知。无需作为，只是让事情自行发生。无论发生什么，这都是上帝的世界。所以，让祂来接手！

Q: How do we get rid of problems?

问：我们怎么摆脱问题？

Lester: The moment you say, I have a problem, you're stuck, you are making it real! You can't get rid of a problem, because you are making it real. You've got it.

答：当你说我有问题的这一刻，你就卡住了，因为你让问题成真了！你不能摆脱问题，因为你让它成真了。

Q: So, if, when we have problems, we say, There is no problem at all, -will they vanish then?

问：所以，当我们有问题时，我们就说根本没有问题，这样就能消除问题了？

Lester: No. If you say, There's no problem, they won't vanish because you're saying, There's no problem. You're mentally holding the problem in mind and therefore sustaining it. Erase the problem from your mind.) Know that everything is perfect and then the problem is necessarily non-existent.

答：不能。因为你说没有“问题”时，你的头脑依然抓着问题。把问题从头脑中清除出去，知道一切都是完美的，这样问题就不复存在。

Q: Well, I think that way, that everything is really perfect.

问：我试着去想一切真的都是完美的

Lester: If you really do then everything must be.

答：如果你真的那么想，那么一切就必定是完美的。

Q: How easy it would be if we understood this from the beginning.

问：如果我从一开始就知道这个，那一切会很容易

Lester: Yes. You see, life, naturally, is totally effortless. There is no effort in life whatsoever if we would just be our natural Self. But we're trying to be a limited ego. That takes effort. It takes effort to be limited when your natural state is unlimited, and the more you try to be limited, the more effort it takes. But to be your unlimited Self it takes no effort. Just like your friend, when she got to the extreme she would let go and everything would straighten out, - with no effort. All the time she was trying and trying, things were getting worse and worse. But when she gave up and let go, -things resolved.

答：你知道，生活本来就是完全无需努力的。如果我们只是真我，生活就是那样的。但我们总是想要成为有限制的小我，这就需要努力了。越努力越有限制。但是成为无限的真我，却无需努力。就像你那位朋友，当她撑到极限，她会放手，这样事情会自行解决。她越努力，越想控制，事情越糟。但当她举手投降时，事情会解决。

Q: Well, she had to go out and look for a job, she had to go to an agent, she just couldn't sit down and wait.

问：她必须出去找份工作，去中介所，她不能坐以待毙

Lester: I say all she had to do was to let go and be herself. Then even if she locked herself in a chamber somewhere, the things would have come to her. You don't sit down and wait, you don't do anything. Just let go of the sense of doership. You just know that everything is perfect and then the slightest thought you have will quickly come into being. There's no limitation on God, the Self. Whatever you thought, would have to come into being if you let go, because you're invoking your infinite power, your Self. Nothing can stop it!
答：我会说她真正要做的是放手，成为她自己。这样哪怕她被锁在屋里，她想要的也会自动到来。不要等待，不要做其它任何事，只是释放想要作为的感觉。你已经知道一切都是完美的，那么即使最细微的念头也会成真。上帝是无限的，真我是无限的。如果你释放，不论你想什么都会成真，因为你激活了你无限的力量，你的真我。没有什么能够阻止它！

Q: But at the same time you have to struggle to get some action.

问：但同时你也要去行动啊

Lester: No, I said just the opposite, I say lock yourself in a chamber and padlock the outside of it and if you do what I'm saying you'll find that it will be effected. It has to be. Nothing can stop it! Omnipotence is invoked!

答：不，我说的正好相反。我说的是把你自己关在屋里，外面再挂上把锁，如果你按我说的做，你会发现它是有效的，它也必定如此。没有什么能阻止它，因为全能被启动了！

Q: What is prayer for, what does praying mean?

问：什么是祈祷？祈祷的真正含义是什么？

Lester: Praying is for those who need praying. When you know what you know, -to whom are you praying? If you are That, why do you have to pray to It? See, praying admits duality. I pray to God. Maintain your Oneness. However, when one prays it is best to pray for one thing only, more wisdom, so that you eliminate all need for any prayer, for any asking. It all depends on one's state of understanding. Most people in the world today need to pray. But prayer admits duality, God is out there. And we should know that God is within. Even though Jesus said, The kingdom of God is within, we still look for God without and He's not out there, He's only within. He turns out to be our very own Beingness. The word I with nothing added to it is the God we seek. When you say I am something, -that isn't, or I and something, that too isn't God. But just pure I and only I, that is God. That is why it is said that God is closer than flesh, it's I, and how close is I? It's closer than the flesh is, and that is God, your very own Self!

答：祈祷是为那些需要祈祷的人而准备的。当你知道你所知道的，你还向谁祈祷？如果你就是祂，为何还要向祂祈祷？你看，祈祷恰恰承认了二元性，“我”向“上帝”祈祷。保持“一”的意识！但是，如果你要祈祷，就只祈祷更多的智慧，这样你就能消除对祈祷的需求。这完

全取决于你领悟的次第。当今世界大多数的人依赖祈祷。但祈祷承认了二元性，上帝在外面。但我们应该知道，上帝是在我内。虽然耶稣已经说了，上帝的王国在我内，我们却依然向外寻找上帝。但是祂是在我内，是我们的临在。单纯的“我”这个字，指的就是我们所寻求的上帝。当你说“我”是什么什么，那不是真的；或者“我”和什么什么，那也不是真的。只有纯粹的“我”，并且只有“我”，才是上帝。这就是为什么说上帝比肉体还近，因为“我”即是上帝。“我”有多近呢？肯定比肉体还近。所以，“我”就是上帝，你的真我。

Q: That's a very good feeling.
问：那感觉很好

Lester: Yes, because it's reminding you of what you know subconsciously, that you are that Self. Just hold onto the word I only, I, I, I, I, and you'll become more exhilarated. Just try it when you're alone. Just I, I, I, and not I am a body, I am a mind, but I I, I, -that feeling of Being. I think the word that describes God more than any other single word is Beingness. God is all Beingness. We are, when we look within, all Beingness pretending we're a tiny part of It, a limited body mind. But when you look within you'll see that you are all Beingness. Beingness is God! Beingness is also Awareness, Consciousness. They are the same thing. Later on, you'll see them as identica 答：Beingness, Awareness, and Consciousness.

答：是的，因为它提醒了你潜意识所知道的，那就是你就是真我。所以持住“我”这个字，只有我，我，我，这样你会变得更喜悦，尤其当你独自一人时。只是我，我，我，而不是我是这具身体，我是这颗头脑。我想描述上帝最精确的词就是“临在”，上帝就是全在。当我们外求时，全在假装成我们只是它极小的一部分，我们只是有限的身体头脑。但当我们往内看，就会发现你就是全在。临在就是上帝，临在也是觉知、意识。它们都是同一个东西。临在、觉知、意识都是同一的。

So be your Self and there never will be a problem. Seeing a problem in the world is trying to be a limited ego-body-mind. If you think you have a problem, you do. If you'll just accept that God is AU, God is Perfect, that's all there is and look at Perfection, that's all you'll ever meet with!
所以，成为真我，如此问题便不复存在。发现问题就是试图成为有限制的小我-身体-头脑。如果你认为你有问题，那你就是有问题的。如果你能单纯地接受上帝就是全部，就是完美，那么你看到的就只有完美。

Q: Then we have to wipe out the word problem.

问：那我们就必须消除词汇所带来的问题？

Lester: Yes. You have to wipe out the words problem, can't, don't, won't, all negative words. In the future when man is in a state of harmony all these words will disappear.

答：是的。你必须消除，比如“不能”、“不要”、“不会”等这些负面词汇。将来等到人类步入和谐之境时，所有负面词汇都会消失。

Q: As you progress more on the path so many things seem so much more superficial. I don't know if that's progress or if I'm becoming indifferent to the world around me.

问：随着你越来越精进，好多东西都看起来变得浅薄。我不知道这是进步还是意味着我对这个世界越来越冷淡。

Lester: Well, that also is progress, being indifferent, i.e., non-attached.

答：变得冷淡也是进步，因为不再执着。

Q: I really couldn't care less about politics or all these things which at one time seemed so important. Is that bad?
问：我实在做不到不去关注政治或所有这些在某段时间看起来重要的事。这是否很糟？

Lester: How does it feel?

答：你自己觉得呢？

Q: I haven It analyzed the feeling, I've just seen that all these people think what they're doing is so important, maybe I'm wrong in that I don't feel that way.
问：我不知道。我看到所有这些人都觉得他们所做的是重要的。也许我跟他们的感受不同是错误的。

Lester: No, you are right. The higher you go the more you see the Perfection and therefore the less you see the problems. The more one sees problems, the lower one is. What youre talking about is problems. The people who see them want you to be the way they are, and will ten you that you're wrong. This is one thing you must be on guard against. As you grow those who are not up to you will try to pull you down to where they are. Let them think you are wrong. You know you are right! Don't argue. It's fruitless.

答：你是对的。随着你境界越来越高，你将看到更多的完美，这意味着你看到的问题越少。一个人看到的问题越多，他所处的阶段就越落后。看到问题的人希望你也能看到问题，否则就说你是错的。这点是你必须要防御的。随着你不断成长，那些不能控制你的人会想方设法把你拉回去。就让他们认为你是错的吧。你知道你是正确的就行。不要辩论，那毫无意义。

Q: I find that the people try to make me feel selfish because I feel that way. I don't know whether that's true or not, that's why I wanted to discuss it.

问：我发现人们总是让我感觉自己很自私，因为我也觉得自己很自私。我不知道这是否真的自私，所以我想谈谈这个问题。

Lester: It's this way, when you don't think the way they think, they call you selfish. Just check it out. This is what's going on, this is the way they think. When you don't think the way they think you are selfish. No, it's not how much you recognize a problem that shows unselfishness. It's how much you see that there is no problem and help others to see it that shows unselfishness. This way you offer help, you're very constructive and unselfish.
答：是这样的，当你所认为的与他们的不一致，他们管这叫自私。这就是他们思考的方式。但实际上，不是你看不到问题，就表明你有多么自私。而是你觉得那没有问题，并帮助其他人也意识到这点，这才是真正的无私。以这种方式助人，那你是有建设性的，是无私的。

Q: Just do everything with a desire to help and that is love.

问：以助人的心做事，那就是爱？

Lester: Yes, just feel love, you don't necessarily have to do. Love, -and your thoughts are positive. Thought is far more powerful than action. It's the basis of and effects action. It's the initiator, comes before it and determines action. A realized being sitting in a cave somewhere all by himself is doing more good for the world than organizations of action. He is aiding everyone, his help being subconsciously received by all.

答：是的，但只要感觉有爱，而未必付诸行动。你的念头都是正面的，这就是爱。念头的力量远远超过行动，是行动的基础，也影响行动。念头是发起者，在行动之前，并决定行动。一个开悟的人，哪怕只是独自坐在山洞里，他对这世界的贡献远高于那些行动组织。他帮助每一个人，所有人会在潜意识层面接收到他的帮助。

Now we're back to what we were talking about before: the bottom state is inaction, the middle state is action, the top state is inaction. The bottom state is one of apathetic inertia. It's destructive. It just wants to stop everything, actually destroy everything. The top state lets everything be just the way it is because everything is perfect and one in this state mentally and powerfully projects this to everyone. The middle state is the action state which moves you up from the bottom toward the top state of equilibrium. Now, as you move up, those who are not as far along as you are will try to pull you down to where they are.

现在我们又回到了之前所谈论的，那就是最低阶段是没有行动，中间的是行动阶段，最高阶段是不再行动。最低阶段是冷漠的，具有破坏性的，只想阻止一切，毁掉一切。最高阶段则是让一切如是，因为一切都是完美的，在这阶段的人会把这样的心念投射到每一个人身上。中间的阶段是行动阶段，是最低阶段和最高阶段之间的平衡。

Q: So, it's sort of a proving ground, or a testing, to see how much those things bother you.
问：所以，这就有点像试验场，为了测试那些事对你有多大的影响？

Lester: Yes. It tests your conviction. Where is your conviction if you go with them? If you go with them your tendency is to believe more the way they do.

答：是的，它测试你是否笃信。如果你随大流你还是笃信的吗？如果你随大流，你信的是他们那一套。

Q: Which is easier, I know.

问：随大流会更轻松

Lester: No, try it. If you think it's easier, just go their way and you'll have more misery as they do.

答：如果你认为随大流更轻松，那你就会随大流，其结果是你会和他们一样更痛苦。

Q: Sometimes 1 think it's easier to just be one of the mob.

问：有时我认为做一个暴徒更轻松

Lester: Desire for ego approval makes it seem easier. You'll find out otherwise. You've been one of the mob, haven't you? You've been like them. It's not easy. No, the right way is easier. Do you see that? The right way is letting go and letting God and then everything falls into line perfectly, -no effort. But when I have to do it, it's not God, it's me, the ego, wanting to do, to change things, correct this world, and so forth.

答：小我想要获得认同的欲望会使你认为做一个暴徒更轻松。但你会发现事实并非如此。你已经是暴徒的一员了，你已经和他们一样了，这并不轻松。正确的道路才更轻松，正确的道路就是放手，让上帝来接手，这样所有的问题都会自行解决。但是当我不得不做什么，那就不是上帝，那是小我，是小我想要做什么，想要改变这个世界。

Q: Would a mantra or something like that be the best thing to remember when these things come up that way?

问：当事情那样发生时，念祈祷文什么的是否最好？

Lester: Affirmations are always good. A mantra is an affirmation that's repeated again and again. Do whatever will help you to do and be what you think you should do and be.
答：誓言就可以。祈祷文是誓言的重复。做任何能帮到你的事，成为你认为应该成为的。

Q: That's what I don't know.

问：我不明白

Lester: To seek who and what you are, to know your Self, is the very best thing to do and be. There've been moments when you've let go and felt your real Self. How does it feel?

答：去探寻你是谁，你是什么，去发现你的真我，就是最好的事。在释放时你已经有过一些时刻，觉知到了真我。当时感觉如何？

Q: Marvelous, could I have it all the time?

问：太美妙了。我能一直持住它吗？

Lester: Yes, certainly, stay that way, that's all. Be what you are! You're infinite, omniscient, and omnipotent, right here and now. BE THAT! Stop being this limited, miserable, little ego.
答：是的，当然。待在那里，这就是你要做的全部。成为你的本然！此时此地，你就是无限，就是全知，就是全能。成为祂！而不是再去做有限的痛苦的渺小的小我。

Q: Well, I have the same problem he has and I thought I was' becoming indifferent.

问：我的问题和他的一样，我也认为自己正变得越来越冷淡

Lester: Yes, you're becoming indifferent to the negativity, and what's wrong with that? What is politics? It's a mechanism of force and control. In a society where everyone loves everyone do you need politics? If you want to help the world, help yourself grow, and you'll do far more than you could by being involved in politics. The more you're capable of loving, the more you're helping the world. Parliments cannot right the world, but enough people loving can. The President of the United States must necessarily represent the sum total consciousness, the sum total thinkingness, of all the people of the United States added together. Principle, divine law supersedes man-made law. Consciousness, thinkingness determines everything. The world out there is only our collective consciousness. If we dont like whats happening to us in the world, all we have to do is change our consciousness, -and the world out there changes for us!

答：是的，消极地看，你是变冷淡了，但是那又有什么不妥呢？政治是什么？政治是权力和控制的机制。在一个人人都相亲相爱的社会，还需要什么政治吗？如果你想帮助这个世界，那就让自己成长，这样你所做的贡献远比参与政治要来得大。你越有能力爱，你对这个世界的帮助就越多。国会无法矫正这个世界，只有足够的爱才能做到。美国总统必须代表的是所有美国人民的集体意识。让灵性法则取代人类法律，因为意识决定一切。这个世界不过是我们集体意识的投射。如果我们不喜欢发生在我们周围的事，我们唯一要做的就是改变我们的意识，外在世界就会跟着改变。

Q: But doesn't this sort of thing take a great deal of courage many times? Sometimes I don't really have the guts to be able to do the things I want to do.

问：但是很多时候这都需要极大的勇气，我没有这么大的勇气来做我想要做的

Lester: Alright, why don't you have the guts?

答：为什么你会没有勇气呢？

Q: I don't know.

问：我不知道

Lester: Ego. You want approval from them. You're seeking their approval; you want to go the way they want you to go.

答：因为小我，小我想要的就是获得认同。你想要获得他们的认同，所以你走他们想要你走的路。

Q: It isn't that I want their approval; I don't want their disapproval.

问：这不是我想要获得他们的认同，而是我不想要他们不认同我

Lester: Well, isn't that the same thing?

答：这不是一回事吗？

Q: I remember what you said last time: when you resolve a problem it doesn't come up again, and it's true. But then you get new ones. When you have solved something within your own mind and you know that you have come up a step on the ladder, it doesn't present itself again, which is a great help. But then there are always new problems.

问：我记得上次你说，当你解决了一个问题，这个问题便不再出现，也的确如此。但是会出现新的问题。当你在内在解决了一些事，你知道自己上了一个台阶，这些事不会再发生。但是总是会有新的问题。

Lester: There's no end to problems in the world. You go on and on forever and ever solving problems in the world, and you'll have more and more. As long as you are conscious of problems they exist. Only when you discover the real you, are there no problems!

答：这个世界的问题永无止境。你解决了一个又一个，永远都是在解决问题，而问题又会不断出现。只要你对问题保持觉知，只要你发现了真我，问题便不再出现。

What we do is we put our hand in a fire and say, Ouch, it's hot, my hand is burning. Boy, do I have a problem. That's all. When you see that you are doing it, you stop. If you have a problem, you're putting your hand into a problem and yelling, It hurts! and acting as though you're not putting your hand into it. You act as though you are not doing it. But you are. That problem is in your consciousness. It's in your mind. Change your mind, change your consciousness and immediately that problem is no more. Try it and you'll see that it's so.

你知道我们是在做什么吗？我们把手放到火上，然后大叫“烫死了”。年轻人，这就是我们所做的。当你发现是你在制造问题，你就会停止。如果你有问题，是你把手放进问题里面烤，

然后大叫“疼死了”。看起来好像不是你主动把手放进去的，不是你创造的，但实际上就是如此。因为那个问题就在你的意识里，在你的头脑里。改变你的头脑，改变你的意识，很快问题便不复存在。尝试着这么做，你会发现事实就是这样。

Q: Last year when we were all together we were higher and we had fewer problems.

问：去年我们一起时，我们变得更精进，问题也越少

Lester: That's the prime purpose of coming together as a group. You're reminded of your direction. You're with people who are striving in that same direction and you're moving opposite to the way the world is moving. So keep positive company as much as possible. And when you are by yourself stop being what you are not, a limited body and mind, and just be what you are an Infinite, totally free, grand and glorious being, whole and complete.
答：这就是组团的主要目的。你是被指引来的。你和同道的朋友在一起，做着跟这个世界截然相反的事。所以尽可能地结伴。但当你独自一人时，不要再成为你所不是的样子，不要再成为有限的身体和心智，成为你的本然，那无限、自由、光辉的存在，完整而圆满。

How to see the ego? Every time there is a reaction to anyone or anything that reaction is ego motivated. Look within for the ego motivation and when you see it, let go of it. Each time an ego motivation is seen, the ego is weakened. To see ego motivation is to feel it, not just see it intellectually. The more it hurts, the more we are involved ego- wise.
如何看到小我？每次你对人事物起反应时，那就是被小我所驱动。往内看，去看小我是如何驱动你的，当你看到它时，就释放它。小我的驱动每被看到一次，就会被削弱一些。看清小我的驱动，不是用头脑去看，而是用心感受。我们越感到难受，那意味着我们越被小我所困。

第三章　灵性成长

IT IS SUGGESTED THAT THE BELOW APHORISMS BE ABSORBED ONE AT A TIME. TRY UNDERSTANDING ONE BEFORE GOING ON TO THE NEXT.

建议阅读以下格言时请依次进行，理解了一句后再看下一句。

***

The whole object on the path is to let go of the ego. What remains is your Self.

灵性道路的唯一目的就是释放小我。剩下的就是你的真我。

***

The only growth there is, is the eliminating of the ego.

只有一种成长，那就是消除小我。

***

Ego is the sense of I am an individual separate from the All. In the extreme, it is egotism.

小我就是这样一种感觉：我是与一切万有相分离的个体。到了极致就是自我中心。

***

Growth is transcending yourself, your habitual self, which is none other than ego.

成长就是超越你自己-----习惯性的自己，那正是小我。

***

Growth is the ego getting out of its misery.

成长就是小我从它的痛苦中解脱出来。

***

Recognize that all joy is nothing but your Self, more or less.

认出所有的喜悦都只不过是你的真我。

***

There is no happiness except that of experiencing your Self. When you see that, it makes the path very direct. You stop chasing the rainbow and you go for the happiness where you know it is, right within you.

如果你不经验你的真我，就不会有真正的幸福可言。当你明白这一点，道路是非常直接的。你不再追寻海市蜃楼，而是奔幸福而去。你知道了幸福在哪里，它就在你内。

***

Everything you are seeking, you are, and very foolishly saying you are not. That's part of the enigma: everything everyone is seeking with such intensity, one has, and much more.
你所追寻的一切，其实你本自具足，却非常愚蠢地说“我不是”。这是个迷。每个人所苦苦求索的，其实本自具足，甚至更多。
***

It, is you, when you say, I, that is the Infinite. Great big joke! Here you are infinite looking for your Self, which you are!

这就是你，当你说：“我”，这就是指那无限的本质。有趣的是，作为无限的你，却在寻找你所是的真我。

***

When anyone says he is not a master, he is lying.

谁若说他自己不是个大师，他就是在撒谎。

***

Your effort should be for proper identity. Identify with your Self!

你的努力应该用在合适的身份认同上，认同你真我的身份。

***

Spiritual advancement is determined by how much you identify with your real Self.

灵性成长的衡量标准是你有多认同你真我的身份。

***

The ego is very tricky. It often talks us out of this path for a short period of time, sometimes for a longer period of time. But once we've gotten into it, we usually almost always come back to it. So you have to be careful of the trickery of the ego-part of us. It can really take us away. No matter how far we have advanced on the path, the ego is always a treacherous companion that can take us off the path, and sometimes for an entire lifetime.

小我非常狡猾，它经常把我们从灵性道路上拉出去一段时间，有时甚至很久。一旦我们陷入小我的陷阱，我们通常很难逃脱。所以你必须提防小我，它是我们的一部分。不管我们在灵性道路上有多精进，小我总是像个变节的同伴，把我们带离觉醒之路，有时甚至是终生。

***

This is something we should be on guard against. The ego- sense latches on and says, I am God. It latches onto the progress and it feels good and it says. I am It and by doing so it sabotages further growth.

以下是我们要提防的：小我始终抓着我们，对我们不离不弃，它会说：我就是上帝。以此来阻碍我们进一步的成长。

***

When you recognize the opposition of the ego, you can let go of it. After practice it is easy and after you let go of enough ego, you just naturally feel the peace and joy of your Self.

当你发现小我在抗拒时，你可以释放抗拒的感觉。经过不断的练习，这会变得容易。当你释放掉了足够的小我，就能自然地感觉到真我的平静和喜悦。

***

It's actually a path of taking on more and more of your natural state of being infinite. You give up limitation. You give up misery. But you never give up anything worthwhile. You never give up anything good.

这真的是一条能够逐渐呈现你那无限本质的道路。你放下限制、放下痛苦，但你永远不会失去任何有价值的、美好的东西。

***

On this path you constantly give up trouble.

在这条路上，你会不断地脱离麻烦。

***

The first teacher is misery. It is usually the first thing that causes us to seek the way out.
痛苦是我们的第一位老师。它第一个推动我们去寻找出路。
***

First we start on the path to escape misery. Then we taste the Self and want It because It tastes so good.

我们走上道途一开始源于躲避痛苦。接着我们尝到了真我的滋味并且想要继续体味，因为它实在太美妙。

***

. On the path you never give up anything, you just take on more and more of what you really want until you have the All.
在这条路上你永远不会失去任何东西，你只会拥有越来越多你真正想要的，直到你拥有全部。
***

Take it for the sweetness that's in it, not to get out of the bitterness that's out of it.
去品尝你内的甜蜜，而不是逃离你外的痛苦。
***

We discover that we never give up anything on the spiritual path but our self-imposed bandages and miseries.

我们发现在灵性道路上永远不会失去什么，除了我们给自己强加的伤痛和绷带。

***

If you are weakly for the path, you are strongly for the sense-world.

若你对灵性道路没兴趣，那么只会执着于感官世界（物质世界，译者注）。

***

You think you can't, that's why you can't.

为什么你不能？因为你认为你不能。

***

It's only the thought I can't do it, that stops you from doing it.

你之所以认为你做不了，仅仅是因为你认为你做不了。

***

Those who cant, don't really want to.

那些认为自己做不了的人，实际上是不想做。

***

Your growth depends only on you.

你是否能够成长只取决于你自己。

***

It will happen as fast as you can do it.
只要你能做，它就会发生。
***

The only one who is going to change you, is you.

唯一想要改变你的人，是你自己。

***

Wishing won't do it, nor will trying. You have got to do it!

愿望和企图都没用，你必须行动！

***

Good intentions are no substitute for right action.

美好的意图抵不上正确的行动。

***

To change more rapidly, expect it!
想要改变更快发生，那就想象它发生！
***

You must have a very strong desire to change because you are such a victim of habit that you want the world as much as a drowning man wants air. To offset that, you must want to know your Self as much as a drowning man wants air.

若你想改变，意愿必须非常强烈，因为你长期受到习气的控制，以致于就像一个溺水者渴望空气一样。想要摆脱习气的控制，那你必须对体悟真我的渴望就同溺水者渴望空气一样

***

Your success is determined by your desire for it. If you get discouraged, you are not really interested.

你的成功取决于你对成功的渴望程度。如果你失去勇气，那意味着你对成功没有了兴趣。

***

Your only real friend is you. Your only real enemy is you. You are an enemy to yourself to the degree you limit your Self. You are a friend to yourself to the degree you de-limit yourself.

你唯一的朋友是你自己。你唯一的敌人也是你自己。你越限制你自己，你就越是自己的敌人。相反地，你越放开你自己，你就越是自己的朋友。

***

What you do to yourself, is being your own doing, only you can undo it. You did it. You must undo it.

你要做的工作是回归无限的真我。只有你自己才能完成。你限制了自己，你必须亲自解除这个限制。

***

This entire path is a do-it-yourself path.

灵性道路就是自助的道路。

***

Do what is available to you to do. Do your best.

做能做到的事，并尽力去做。

***

Every experience is to bless you, not to hurt you. If you stay in accord with principle, you will come out higher!

每个经历都是为了祝福你，而非伤害你。若能一直遵循（灵性）法则，你将去往更高的境界。

***

Every place and every situation in life presents an opportunity for growth.

生命中的每个地方，每种状况，都是成长的契机。

***

The best place to grow is right where you are. The best time is now.

成长的最佳地点就是此地，最佳时间就是此时。

***

Be thankful for the opportunities to grow.

对成长的各种机会心怀感恩。

***

The greatest of all tests are those at home, with your immediate family. Therefore, home is an excellent place to grow.
测试的最佳地点是待在家里，和你的原生家庭一起。因此，家是绝佳的成长地点。
***

A lot of spiritual growth can be had by practicing the real selfless love on your mate and family.

通过练习对伴侣和家人无私的爱，可以获得很大的灵性成长。

***

It is a good opportunity to grow when people are saying things about you, opposing you. It gives you a chance to practice the real Love. It gives you a chance to practice the real Peace. Because

they are making sounds with their mouths is no reason why you should feel bad about it. Opposition is a very healthy thing. It provokes and firms growth.
人们说你坏话，这给了你成长的机会，让你练习如何才能真爱，如何才能真平静。因为他们只是用他们的嘴巴发出声音，你没有任何理由对此感觉不好。被反对是件好事，它激发并巩固成长。

***

It is necessary to remember that everyone can be our teacher. If we react to praise or pleasantries, that is developing ego. If we're depressed on criticism, that is ego. When we are our Self, there is no reacting.

有必要记住每个人都是我们的老师。如果我们对赞美起反应，那是在助长小我；同样地，若对批评感到沮丧，那也是小我。当我们成为真我，就不再起反应。

***

There isn't anything that happens that can't be used. There's no incident that cannot be used as a teacher.

没有什么事是毫无用处的。每个意外都可以被视为老师。

***

Every minute of every day should be used to grow by.

每一天的每一分钟都可以用来成长。

***

If we assume that we are there and we are not, circumstances soon awaken us to the fact that we are not.

如果我们想象我们在那里，但我们是在这里。命运很快会把我们拉回此时此地。

***

If you tell others of your high experiences, of your gains, because of their jealousy, they say, Ah, who does she think she is? And that works against you and tends to pull you down.

如果你告诉其他人有关你的高峰体验，有关你的成长收获，人们会因为嫉妒而说“你以为你是谁”。这往往很容易把你拖回来。

***

Anytime you brag about anything, you're inviting a test of it. So, I warn you, if you are growing into these things, when they start coming, unless you're so sure you know by experience you can't lose it, its better not to tell anyone.

每当你吹牛时，你都是在邀请考验。所以，我警告你，除非你确定你自己是知道借由吹牛的体验你不会失去什么，否则就不要吹牛。

***

Be proud of your spiritual accomplishments. Be happy with them. Be proud of them to yourself.
为你的灵性成果感到骄傲，欢喜。
***

When you have false spiritual pride you invite a challenge of the thing that you are proud of.

当你对自己的灵性成长不诚实时，你就是在邀请挑战。

***

It is necessary to do away with doubts.

有必要消除疑虑。

***

It takes more than faith. It takes knowledge. You start with faith, but you must convert it to knowledge. You must test it out, and then you know it.
灵性成长不仅需要信仰，还需要了解。从信仰开始，但必须转到了解。因为你必须通过检验才能明了。
***

In order to really understand, we must experience the knowledge.

为了真正了悟，就必须去了解。

***

When you experience, it is no longer intellectual.

当你去经历时，就不再停留在头脑层面。

***

You can get understanding without being able to put it into words.

开悟无需阐释的能力。

***

The only maturity there is, is spiritual understanding.

灵性开悟是唯一的成熟。

***

Stand ye out and be different and don't let the others trick you back into where you were. It's not easy. It takes fortitude.

要站出来，变得与众不同，不要再让他人将你拉回原地。这不容易，需要刚毅。

***

We should try to go all the way. To us it is given to do that. We have the possibility of going all the way back home, right to the Absolute.

我们应该努力走完全程，因为我们被赋予这种能力。我们有可能走完全程，直达源头。

***

Expect infinity, no more. You cannot expect too much.

期待无限。也只能期待无限。

***

Toe the line to the very end. The more you toe the line the sooner the end.

沿着道途走到终点。你越沿着道途走，就能越快到达终点。

***

Every gain is an eternal gain. Every step forward you make now is forever.

每个收获都是永恒的。每一个向前的步伐也是永恒的。

***

We climb a ladder and each time we get up to another rung we forget about the rungs below. Then, when we get to the top, we kick the ladder a way.

我们爬梯子时，每当上了一个阶梯就会忘了下面的。当我们到达顶端时，干脆踢了梯子。

***

The proof of this subject is the result you get.

这门功课修得如何取决于你所获得的结果。

***

The more you grow the less you feel the need to grow.

你越成长，就感觉越不需要成长。

***

The higher you go the less the incentive to go further.

你越精进，就越不想更精进。

***

You never learn anything by disproving; you learn only by proving.

不去亲证就无法学会任何事，想要获得智慧就只能去亲证。

***

Studying the illusion helps make it real. If you want to know the Truth, don't study the opposite.
研究幻象会让你误以为真实。如果你想知道真相，就不要研究假象。
***

The whole process of growth is letting go of thoughts. When our thoughts are totally eliminated, there is nothing left but the Self.

成长的整个过程就是释放念头。当念头被完全清除，就只剩下真我。

***

Don't try to complicate it; it's too simple.
它太简单，所以不要把它搞复杂了。
***

We can only expand out of the ego. The Self is.

我们只能超越小我。真我就是超越了小我。

***

Growth is letting go of being what you are not.

成长是释放你所不是的样子。

***

Let go of your ego, and be your Self!

释放你的小我，成为你的真我。

***

As you grow, the whole world opens wide for you, you experience so much more. However, even if you have this whole world, you've only got a dot. Take the whole cosmos!
随着你成长，整个世界都会向你开放，你将经验更多。但是，即使你拥有全世界，你也只是拥有一个小点。拿下整个宇宙吧！
***

Longing for liberation is the key. Once you get that you'll be carried all the way.

对自由的渴望是关键。一旦你得到自由，你就会被它永远带走。

***

In our desire to attain liberation or realization we are helped to the degree that we help all others.

在达到自由或开悟的过程中，我们获得多少帮助取决于我们帮助别人多少。

***

Grow to the point where your whole attention is off you and on others.

成长吧，把你的注意力从自己身上移开，转到其他人身上。

***

Why shouldn't we all be masters, all of us, here and now?

为什么不应该是此时此地所有人都成大师，我们所有人？

***

The moment we decide to be the Self,-really decide,-it is so!

当我们下定决心成为真我的那一刻，我们就是真我！

***

The higher you go, the more non-difference comes. You accept the leaders of all religions alike.
你的境界越高，就越无分别心。你接纳所有宗教。
***

Having peace under ideal conditions isn't indicative of spiritual growth, it is escape.
在顺境中感到平静，并不表明你的境界有多高，这只是逃避。
***

When people are not growing they are going in the opposite direction.

如果不成长，就只会退转。

***

You should thank those who oppose you because they give you an unusual opportunity for growth.

你应该感谢那些反对你的人，因为他们给了你不寻常的成长机会。

***

When we start concerning ourselves with what they are doing, we're turning away from what we are doing.

当我们关注其他人在做什么时，我们就得以把注意力从自己身上移开。

***

You need constant confirmation until you dont need it anymore.

你需要不断确认，直到你不再需要确认为止。

***

Perseverance is necessary.

坚持不懈是必需的。

***

Adversity is a prod to growth.

逆境促使成长。

***

The more intense the crises in this world, the more we have an opportunity to grow.

这个世界越陷入危机，我们就越有机会成长。

***

It would be so fast if people would, with constant, intense effort ask: What am I?
如果人们不断强烈地质问“我是什么”，成长就会非常迅速。

***

When you get the answer to What am I?, then you have control over your body and mind.

当你找到“我是什么”的答案时，你就能控制自己的身体和心智。

***

If there is anything you don't like out there, there is a need to change yourself.

如果你不喜欢什么，那就改变你自己。

***

You may see fully who you are and not be able to maintain it. What happens is that, being the infinite Self, we can get a glimpse of the infinite, hold it for a while, and then suddenly feel as though we've lost it. The reason for that is that the mind has not been eliminated. The subconscious thoughts of limitation are submerged for the moment. You may go completely into your Self and let go of the mind temporarily. You haven't eliminated the mind, you just

momentarily let go of it. So there you are, for the moment, totally the infinite Self. However, the mind that has been submerged, re-emerges and then the ego takes over and you just can't understand what happened to you, what brought you back into the heaviness of the world again. What is required is that we re-establish that state of the Self again and again until it becomes permanent. Each time we do it, we scorch more of the mind, until finally we have scorched the entire mind. Then we are permanently established in the Self. Then you sit back and the mind is out there and the body is out there and you are not the mind, you are not the body. As long as you know you are not the mind and the body, both of them can go on to their heart's content, and you know that they cannot touch you.

你可能已经看到你是谁，但却无法持住。我们可以瞥见无限的真我，在那待一会儿，但突然间感觉我们已经失去了它。因为头脑还未被清除。全然地进入真我时，头脑在那一刻退居幕后，但是潜意识里的那些限制性念头依然还在。你尚未清除头脑，只是暂时释放了它。它会再次出现，小我再次接管，你都不明白刚刚（进入真我）发生了什么，然后再次被带回沉重的现实。我们要做的就是重新进入真我，一次又一次地，直到能永久地待在那里。每次我们这么做时，都能烧掉更多的头脑，直到头脑彻底灰飞烟灭。此时我们便能永久地待在真我中。你只是旁观着，头脑依然还在，但你已不是那头脑；身体依然还在，你也不再是那身体。只要你知道你既非那头脑，亦非那身体，它们便无法再触碰你。

第四章　幸福在哪里

我将从我们都感兴趣的开始，好吗？对于我们的主题，我最喜欢的词是幸福。当我们分析每一个人都在寻找什么，它是幸福，对吗？当你找到上帝、你的真我，原来是无限的幸福。当我们寻找并找到完整的真理、绝对的真理，再一次，原来是无限的幸福。我们都在寻找至善。最高的善原来是无限的幸福。每一个生命都在搜寻自由，完全的自由或解放原来也是无限的幸福。

因此，最终这些词：上帝、善、真理、解放、自由、真我原来是无限的幸福。每一个人都在寻找善、幸福、解放、真理、上帝，真我。没有一个人不是寻找它。在我们和其他人之间唯一的不同是：我们有意识的寻找它的方向。其他人正在盲目在这个世界上寻找幸福，并且永远没有真正得到他们努力争取的完全的幸福。我们直接的向幸福而去。我们在幸福所在的地方寻找幸福。我们向内寻找。每个人都想要持续、始终如一的、永恒的没有任何悲伤的幸福，然而没有一个人是满足的，除非他发现它。每一个人都在寻找我们都在寻找的，主要的不同是他们正在这个世界寻找它并且受挫，但是我们在内在寻找它并且成功的变得更幸福。

当我们走向内在，我们发现所有的幸福都在那儿。我们唯一能感觉到幸福的地方是在我们之内。那就是它真正所在的地方。每一次我们把幸福归因于外在的某人或者外在的某事物，我们由此得到的痛苦比快乐更多。有任何人不同意吗？如果你有足够的经验，如果你生活得足够长，并且如果你检验过，你会发现这一点的。我们正在寻找和认为在我们之外的幸福不在那里。没有悲伤的幸福仅仅能在我们之内找到。这是第一点。

第二点是，我们正在寻找的巨大的幸福除了是我们自己的真我之外什么都不是。我们最根本的本性是那我们正在寻找的并且不管何时何地都是我们的。我们就是我们正在寻找的、渴望在外面找到而没有找到的幸福。向内看，我们发现它正是我们已经拥有的真我，这真我不受自我的限制所妨碍。

无限的真我是所有的完美、所有的临在，所有的喜悦和永恒，没有一个人不能直接触摸和拥有。任何人都能在当下立刻与无限真我直接相接触。但由于错误的学习、假设、过多的、限制性的观念、向外看，我们被蒙蔽了视野。我们所持的观念：“我是物质的身体，”“我是心智。”“拥有这物质的身体和心智，我有非常非常多的问题和麻烦。”这些观念使我们遮盖了无限真我。因此，为了发现这真理、这无限的真我，我们必须让心安静下来，最终释放我们的心。仅仅通过这种方法我们才能实现。

心是所有想法的总合，除此之外什么也不是。所有的想法都是限制性的观念。如果我们任何一个人能马上停止思考并且保持着，他将从此刻开始是无限存在。真的就这么简单，尽管不是很容易达成。

为了达到足够积极地进到正确的方向，首先要化解消极的想法。然后，丢掉所有想法，丢掉所有消极和积极的想法。那这发生，我发现我们是在“知道”的领域，无所不知，我们没有任何需要想的，因为一切都知道了并且拥有所有的喜悦和完全的自由。知道一切，不再需要

思考！

思考只是把一事物与其他事物关联在一起。知道一切，我们知道统一体、合一，那么没有需要为相关的事物思考。

由此我们成为自由的，从所有分离和限制性的观念中自由了。当我们想要与这个表相世界联系时，这让我们可以自由地使用心智。

走向内在的进程是向内看并且发现心是什么，发现心除了想法什么都不是，想法除了是许多的限制之外什么也不是。我们通过释放这些想法让心安静下来，直到心足够安静，我们能看到自己无限存在的真我。清除覆盖在无限真我上的薄雾和云，让我们完全的自由。

当我们第一次看我们的无限真我，工作还没有完成，我们仍然要消除残留的思考习惯。当没有任何残留的想法，包括有意识的和潜意识的，（潜意识的想法是比较难释放的），当不再有想法，这就是限制之路的终结。最后，我们完全的自由，直到永远！

实际上我们没有任何选择，我们是无限的存在。如果有一个选择，它就是能够选择被限制！我们选择了被限制到如此这样的一种水平：我们盲目的行动，好象我们是极端受限的存在，有所有看起来象真的一样的麻烦。

麻烦仅仅是表面上的，因为它们是通过我们的心假设成象是真的。每一件我们在这个世界上看到的事情，我们仅仅只是在心里看到而已。除了我们的意识，没有任何东西；除了通过我们的意识，没有任何事物可以被看见。无论如何，我们看见是在我们的意识里，在我们的心里。当一个人开始意识到这一点，然后改变他的意识，通过这么做他将改变他的环境。

改变一个人的环境是在这条路上的一步。去做，因此你获得证实，你就理解了我所说的。没有什么应该从听说中接受。永远不要相信你听到的任何东西。你接受我所对你说的，仅仅听它，它仅仅是听说。你必须为你自己证明每一件事。那么，当你这样做，它是你的知识并且是有用的。在智慧和幸福的路上，每个人都要自己去亲身验证，这绝对是必须的。

如上所说，真理永远不可能在这个世界被发现。我们现在看到的这个世界是多元的，二分性的。当我们进入超越这个世界的领域，我们发现绝对真理，有一个单一的统一体遍及这个世界和宇宙，它就是我们自己所拥有的真我、我们的自己所拥有的存在，有些人叫做上帝。这个世界的存在不是象人们所看到的那样。这个世界真的仅仅是我们自己。平常当我们说“我是……”时所使用的“我”与真正的“我”是不一致的。当我们明白真理，我们明白你是我，仅仅有一个存在，仅仅有一个意识，我们是所有存在或从前表现为分离的意识的总和。

因此，再一次的，找到真理或幸福，你不得不向内走，你不得不看到一体，你不得不看到宇宙真正所是，除了你的意识什么也不是，除了你自己什么也没有……现在这是很难描述的，它是某种必须体验的东西。仅仅当你体验它，你就知道了。它不能通过听任何人说而获得。书籍和教师只能指出那个方向，我们必须亲自经验到它。那是这条路上非常好的事情。没有任何事情应该被相信，在被接受前，一切都必须通过每个人自己的实现来体验和证明。

总而言之，我可以从圣经中引用两处：“我是我所是（I am that I am）” 和 “静下来就会知

道我是上帝（Be still and know that I am God.）”，或者，用另外的话来说，你就是你正在寻找的，静下心来直到你明白它。

第五章　爱是什么

Human love is that which most people think love is. Real, divine love, however, is a constant, persistent acceptance of all beings in the universe, fully, wholly, totally, - as the other beings are, and loving them because they are the way they are. Divine love is wanting and allowing the other one to be the way the other one wants to be. Divine love is seeing and accepting everyone equally, and I think that this is the test of how divine our love is. Is it the same for every person we meet? Is our love for those who are opposing us as strong as for those who are supporting us?

人类的爱，就是绝大数人认为的所谓的爱。然而，真正的神圣之爱是对全宇宙所有存在的永恒之爱，彻底且如是。爱他们是因为他们就是他们自己。神圣之爱是想要且允许他人成为他们想要成为的样子。神圣之爱是视所有人为平等，我想那就是神圣之爱的检验标准。你是否爱你遇见的每一个人？你是否也爱反对你的人，就如同你爱支持你的人那样？

Real, divine love is unconditional and is for everyone alike. The greatest example of it is Christ with His teachings of: turn the other cheek, love your enemy, and so forth. If we as a nation were to practice this we could make every enemy of ours completely impotent, - just by loving them. They would be powerless to do any harm to us. However, we would have to do it as a nation, at least the majority of the people would have to love the enemy.
真正的神圣之爱是无条件的，能接纳所有的人。耶稣就是最好的例子，他教导我们要爱你的敌人。如果我们整个国家都能做到那样，那么我们的敌人将无力行动。只需做到爱他们，他们就无法再有力量伤害我们。但是，我们需要整个国家都能做到，至少需要多数人都能做到爱我们的敌人。

Real love itself is something we can't turn on and off. Either we have it or we don't have it, and with it, it's impossible to love one person and hate another. To the degree that we hate anyone, to that degree we do not love the others. Our love is no greater than our hatred is for anyone person.

真爱不是某种我们能打开又关上的东西，要么有要么没有。也不可能是爱一个人却又恨另一个人。从这个角度来说，我们恨任何一个人其实也就是不爱其他的人。

What most people call love is simply a need. If we say that I love this person but not the other, we feel that we need this person, and therefore we'll be nice to this person so that we can get what we want. But that's not real love.

大多人所谓的爱仅仅是需要。如果说我爱这个人但不爱其他人，我需要这个人，所以我要对这个人好，才能得到我想要的。但那不是真爱。

Human love is selfish, divine love is completely selfless. It is the selfless love that gives unlimited joy beyond our greatest imagination. Try it and discover this for yourself.

人类的爱是自私的，但神圣之爱是完全无私的。正是因为它的无私，才能给出我们所无法想象的无限喜悦。试着为你自己，去发现神圣之爱。

***

The real love is the love we feel for others. It is determined by how much we give ourselves to others.
真正的爱是为他人着想的爱。它取决于我们给出自己的程度。

***

Full love is identifying with every other being.

完整的爱是与所有存在的连结。

***

When we identify with everyone, we treat everyone as we would treat ourselves.

当我们与每个人连结，我们就会像对待自己那样对待他人。

***

Love is the balm, the salve, that soothes and heals everything and all.

爱是治愈一切的良药。

***

When you love you lift others to love.

当你给出爱时，你也带动他人去爱。

***

The most you can give is your love. It is greater than giving materiality.

你能给出最多的就是爱，它远超过你能给出的物质。

***

When you understand people you see that they are doing right in their own eyes. When you

understand, you allow, you accept. If you understand, you love.

当你理解他人时，你让他们看到自己是无罪的。当你理解时，你允许并接纳他们。当你理解时，你就是在爱。

***

When we love, not only are we happy but also our whole life is in harmony.
当我们爱时，不仅此刻我们是喜悦的，我们的整个人生都会处于和谐中。

***

Happiness is equal to one's capacity to love.

幸福等于我们爱的能力。

***

If we love completely, we are perfectly happy.

如果我们能全然地爱，我们就会真正地幸福。

***

There is always either love or the lack of it.

爱与不爱无法兼得。

***

When one is not loving, one is doing the opposite.

当一个人不爱时，他就是在恨。

***

The highest love is when you become the other one. Identity is love in its highest form.

最高级别的爱是成为对方。合一是爱的最高形式。

***

If you love your enemy you have no more enemies!

如果你爱你的敌人，你就没有了敌人。

***

The power and effect of love is self-obvious. Just try it!

爱的力量和影响体现在真我的彰显。所以，去爱吧！

***

If you will look at it from your very own center the words love, acceptance, identification, understanding, communication, truth, God, Self are all the same.

如果你能从你的中心去看，就会看到爱、接纳、了悟、连结、真理、上帝和真我都是一回事。

***

The original state of man was all love. His troubles are due only to his covering over of his natural state of love.

人的雏形就是爱。只是因为爱的本质被掩盖，才让人陷于麻烦。

***

Love and discover that selflessness turns out to be the greatest good for yourself. .

爱，以及去发现它的无私性，是对自己最大的慈悲。

***

Love is effortless and hate requires much effort.

爱无需努力，而恨则刚好相反。

***

Apply love and every problem resolves.
爱能解决任何问题。

***

Human love is needing the other one. Divine love is giving to the other one.

人类的爱是需要。神圣之爱是给予。

***

Love equals happiness. When we are not happy~ we are not loving.

爱等于幸福。当我们感到不幸福时，就是没有在爱。

***

The concept of possessiveness is just the opposite of the meaning of love. Love frees possessiveness enslaves.

爱的反面是占有。爱是解放，占有是奴役。

***

Love is a feeling of oneness with, of identity with, the other one. When there's a full love you feel yourself as the other person. Then treating the other person is just like treating your very own self. You delight in the other one's joy.

爱是与他人连结、合一的感觉。当能全然地爱时，你会感觉自己成为了他，就会对他视如己出。你在他人的喜悦中感到欢愉。

***

Love is a tremendous power. One discovers that the power behind love, without question, is far more powerful than the hydrogen bomb.

爱能激发强大的力量。有发现表明爱背后的力量，远超过氢弹的力量。

***

One individual with nothing but love can stand up against the entire world because this love is so powerful. This love is nothing but the Self. This love is God.

一个一无所有但却拥有爱的人，能够对抗全世界，因为爱是如此强大。这样的爱是真我，这样的爱是上帝。

***

Love will give not only all the power in the universe, it will give all the joy and all the knowledge.

爱不仅能给出全宇宙的力量，还给出全部的幸福，全部的智慧。

***

The best way to increase our capacity to love is through understanding ourselves.

提升爱的能力的最佳途径是，了解我们自己。

***

I think everyone knows the wonderful experience of loving one person, so you can imagine what it's like when you love three billion people. It would be three billion times more enjoyable.
我想每个人都知道爱一个人是何等美妙，所以你可以想象当你爱 30 亿人时，那种美妙是你爱一个人的 30 亿倍。

***

Love is a constant attitude that evolves in us when we develop it. We should try practicing the love first on our family. Grant everyone in the family their own beingness. Then apply it to friends, then strangers, then everyone.

当我们发展爱时，它能演变成一种持久的态度。我们应该先在家里练习，接纳每个家庭成员的存在，之后发展到对朋友的爱，对陌生人的爱，直到对所有人的爱。

***

The more we practice love the more we love, and the more we love, the more we can practice love. Love begets love!

我们越练习爱，就越能去爱。我们越有爱的能力，就越会去练习爱。爱催生爱。

***

The more we develop love, the more we come in touch with the harmony of the universe, the more delightful our life becomes, the more beautiful, the more everything. It starts a cycle going in which you spin upwards.

我们越发展爱，就越能进入和谐之境，我们的生活就会越欢乐，越美好。爱开启了一个循环，你在这其中螺旋上升。

***

The only method of receiving love is to give love, because what we give out must come back.

获得爱的唯一方法是给出爱，因为我们给出的必会回来。

***

The easiest thing in the universe to do is to love everyone. That is, once we learn what love is, it's the easiest thing to do. It takes tremendous effort not to love everyone and you see the effort being expended in everyday life. But when we love we're at one with all. We're at peace and everything falls into line perfectly.

这世界上最容易的事就是爱每一个人。一旦我们学会爱是什么，爱就是最容易的。不爱要花费很多努力，这些不必要的努力在日常生活中不断耗尽。但当我们爱时，无需任何努力。我们只是处在宁静中，看着一切完美运作。

***

In the higher spiritual love, there's no self-deprivation. We don't have to hurt ourselves when we love everyone, and we don't.
在灵性之爱中，没有自我剥夺。当我们爱每一个人，我们就不必伤害自己，也不会伤到自己。
***

With love there's a feeling of mutuality. That which is mutual is correct. If you love, you hold to that law.

爱让我们有连结感。而连结就是这个世界的法则。如果你爱，你就是在遵循灵性法则。

***

Love is smothered by wrong attitudes. Love is our basic nature and a natural thing. That's why it is so easy. The opposite takes effort. We move away from our natural self, cover it, smother it with concepts of the opposite of love and then, because we're not loving, unloving comes back at us.

对爱的误读，让我们感到窒息。爱是我们的本性，所以爱是容易的，不爱则需要努力。我们因为不爱的概念而脱离了真我，掩盖并抑制了真我。当我们不爱时，不爱就会反弹回来。

***

We feel the greatest when we love.

只有当我们爱时，才是感觉最棒的，

***

The real love wins the universe, not just one person, but everyone in the universe.

真爱能够赢得全世界，不是只能赢得一个人，而是能赢得这个世界的所有人。

***

Behind the concepts of non-love, there is always the infinite love that we are. You can't increase it. All you can do is peel away the concepts of non-love and hatred so that this tremendous loving Being that we are is not hidden any more.

不爱的概念背后，是我们一直所是的无限之爱。你无法再增加它。你只需去除不爱和仇恨的概念，爱就不断涌出。成为我们的本然，爱就不再躲藏。

***

Love is an absolutely necessary ingredient on the path. If we ever expect to get full Realization, we must increase our love until it is complete.

爱是灵性成长不可或缺的要素。如果我们想要开悟，我们就要增加爱，直至它圆满。

***

When you really love you can never feel parting. There is no distance, because they're right in your heart.
如果你真正地去爱，就不会有分离感。你与他人没有了距离，因为所有人都已在你心里。

***

Only through growth do we really understand what love is.
只有通过成长，我们才会真正明白什么是爱。

***

When you really love you understand the other one fully.
当你真正去爱，就会完全理解他人。

***

Love is an attitude that is constant. Love doesn't vary. Love cannot be chopped up.

爱是恒久不变的态度。它不会变化，也无法被切开。

***

All love, including human love, has its source in divine love.

所有的爱，包括人类的爱，其根源都是神圣之爱。

***

Every human being is basically an extremely loving individual.

每个人本质上都是爱的个体。

***

When you love, you think only the best for those you love.

当你爱时，你会为你爱的人着想。

***

The more you love, the more you understand.
你越爱，就越能理解。

***

There's one word that will distinguish the right love from the wrong love, and that is giving.

有一个词能区分真爱和假爱，这个词是给予。

***

You could hug a tree the same way as a person when you are very high. Your love permeates everything.
当你感觉很有爱时，你能像抱一个人那样抱一棵树。爱能渗入一切。

***

Total self-abnegation is the most selfish thing we can do. When self-abnegation is total we think only of others and are automatically in the Self.
无我是我们能做的最无私的事。当全然地无我时，我们就只会为他人着想，并自动地进入真我。

***

Love is the state of the Self. It is something you are.
爱是真我的状态。爱是你的本然，

***

Consideration is a necessary part of love.

关心是爱不可或缺的一部分，

***

Anything but full love is, to a degree, hate.
只要无法全然地爱，就是还有恨存在

***

Can you see why you can't be against anything? The ant is God, the enemy is God. If you're limiting any part, you're holding God away. Love cannot be parceled. Love has to be for all.

你知道你为什么无法对抗任何事吗？因为蚂蚁是上帝，敌人是上帝。如果你限制任何一个部分，你就是在推开上帝。爱无法再被包裹，因为爱容纳一切。

***

The greatest of all progress is love.
最好的进步是爱。

***

Your capacity to love is determined by your understanding.

爱的能力取决于理解的能力。

***

If you dont trust someone, you dont love him fully.

如果你不相信某个人，你就无法全然地爱他。

***

If we love this world we accept the world the way it is. We don't try to change it. We let it be. We grant the world its beingness. Trying to change others is injecting our own ego.
如果我们爱这个世界，我们就能接纳它的全部，而不会想着改变它。我们任其自行运转，允许它以自己的方式存在。试图改变他人，就是在助长小我。

***

The more we love the less we have to think.

我们越爱，就越无需想。

***

Being love is higher than loving. The real devotee of God has no choice but to love, he is love.

成为爱比去爱要高级。上帝的真正信徒除了爱别无选择，因为他就是爱本身。

***

Love is your Self. That is the highest love.

爱是你的真我。真我是最高级别的爱。

***

Love is an attitude that is constant. Love doesn't vary. We love our family as much as we love strangers. To the degree we're capable of loving strangers; to that degree we're capable of loving our family.

爱是恒久不变的态度。它不会变化。爱就是这样：我们爱陌生人就同爱自己的家人一样。

***

Love is togetherness.
爱是合一。

***

Love is the Self. The Self doesn't love. The Self is love. (Only in duality can you love.)

爱是真我。真我不造作爱，因为真我就是爱。（只有在二元性中，才有爱的造作。）

***

It's not loving, it's being love that will get you to God.

造作爱无法让你升入天堂，只有成为爱才能如此。

***

Love: Each one glorifies himself by service rendered to others and must, therefore, necessarily receive from others. Thus God flows back and forth and we delight in His exoticism. There is nothing so delectable as the spirit of givingness. It is intoxicating beyond any other experience capable to man. Discover this.

爱：每个人都通过服务他人而荣耀自己，并接收到他人的爱。上帝因此而得以流动，喜悦弥漫。没有比给予更幸福的事。给予所带来的幸福感超过其它任何体验。去给予吧。

Service is the secret to bathing in the ever-new joy of God. Service opens the doors to the greatest fields of beauty and charm, wherein is enjoyed the nectars of the infinite variety of tastes, all blended into one drink, that of superlative love.

服务让我们沐浴在天堂般的喜悦中。服务向仙境开启了大门。如饮口味无限变化的美酒，所有味道集于一身，这就是最高境界的爱。

Come into the garden of the most delicious and everlasting joy by an everlasting desire to love and serve. Let go of the emptiness of selfishness. Fill yourself to the full with selfless love.

对爱和服务的渴望将我们带入最美的花园，如此甜蜜而欢乐。放开自私所带来的空虚感吧，让无我的爱将你充满。

第六章　如何才能开悟

We try not to be intellectual. That knowledge may be gotten from reading books. Most of us already have the intellectual knowledge and yet are not realized. What we want is knowledge through experiencing it, through feeling it, through realizing and integrating it into our very being. The only knowledge that is useful for growth is the knowledge that we realize with our inner sight and feeling. As we contemplate, knowledge should fit in with our feelings, i.e., feel right, and should integrate with our whole Beingness. Then it is a realization, a revelation. Then we know, and we know that we know.

我们要少用脑子，通过阅读我们获得了很多知识，但却没有证悟。我们要的是借由体验、感觉而来的智识，并将其融入我们的存在。那样的智识才是唯一有助于成长的。知识应该跟我们的感觉契合，与我们的临在合一。那才是证悟，我们参透了我们所知道的。

A realization is seeing something really for the first time, although you've heard it again and again. When it's realized, it's as though you've heard it for the first time. It's like an electric light bulb turning on in the mind and you say, Oh, now I see. It is something that you might have heard a hundred times before, but this time, on seeing and experiencing it, it's a realization. It has become real to you.

证悟是即使我们听过某事无数次，但却依然宛若初见。那一瞬间如同被闪电击中，你会说：“哦，我明白了!”也许你之前听说过无数次，但这次，通过观察和体验，它被证悟了，成为了真实。

This perceived and experienced knowledge is the only knowledge that does us any good. We can read everything on the subject but it doesn't help and our life doesn't change much. And it doesnt because we don't integrate the knowledge into our beingness through realization.

通过觉知和经验而来的知识才是唯一对我们有用的。我们可以借由阅读来获得知识，但那无法改变我们的生活，因为我们没有通过对其证悟而将它融入我们的临在。

Realized knowledge is non-intellectual although the means we use are intellectual. We use our mind, we direct our mind toward the answer. But you will discover that the answer does not come from the mind. It comes from a place just behind the mind. It comes from the realm of knowingness, the realm of omniscience. By quieting the mind through stilling our thoughts, each and everyone of us has access to this realm of Knowingness. Then and there you realize, you make real. You know and you know that you know. Is there any question about what I just said?

证悟了的知识不是智性的，虽然“知识”这个词指的是智力上的。我们使用我们的头脑，试图通过它来找到答案。但你会发现答案无法来自头脑，它来自头脑之后的全知层次。让头脑安静，我们每个人都能进入全知层次。接着你开悟了，看到了真相，你参透了你所知道的。现在开始提问

Q: Is knowingness and feelingness the same thing?

问：了悟和感觉是一回事吗？

Lester: No. The feeling comes just before the knowing.

答：不。感觉是在了悟之前。

Q: Is knowingness beyond feeling? Is knowledge that which feels true?

问：那么了悟是在感觉之后了？智识是被证实了的知识？

Lester: The answer to both your questions is Yes. It's something you'll have to experience. There's a feel to things, and also there are times when you just know and you know you know, and there's no feeling to it. Knowing is really a higher level. We start with reasoning, thinking, in the realm of thinkingness. Then we move into the realm of feelingness. The top realm is the realm of Knowingness.
答：是的。你必须去经验。我们有时对某物有感觉（但没有概念），有时仅仅是知道（有概念）但没有感觉。了悟处在更高的水平。我们往往从推理、思考开始，那是思维的层次。接着我们升到感受的层次。最顶端是了悟的层次。

Q: Is ego implied in feeling?
问：感觉是小我在感觉？

Lester: Yes. The ego does the feeling. It is a higher ego state. Therefore there's duality, I feel emotion. Knowingness is awareness. When I said: You know and you know that you know, you're aware and you're aware of the fact that you are aware. There's no thing conditioning it. The very top state is the state of All Awareness, of All Beingness. Beingness and Awareness turn out to be the same thing when we get there. Before, it seems as though they are two different things. But when we move to the top, Beingness, Awareness, Consciousness are all the same thing, because the Awareness you are aware of is of Beingness being All Beingness. We see that we are not only this body, but that we are every other body, every other thing and every atom in this universe. So, if we are every being and atom, we are all Beingness.

答：是的，但那是较高级的小我。因此依然有“我”和“感觉”的主客二元性。而了悟就是觉知。当我说：你知道你所知道的，你觉知你所觉知的，那是没有了二元性的。最高的层次是全知、全在的层次。当我们到达那里时就会发现临在和觉知是一回事。在那之前，会觉得它们是不同的。但到达最高境界，就会知道临在、觉知、意识全都是一回事。成为全在，会让我发现我们不只是这一个身体，我们是所有身体，我们是这个宇宙的所有原子。所以，如果我们是所有存在，所有原子，我们就是全在。

Q: You mean I am That?

问：你是说我们是祂？

Lester: Yes, definitely! It's I The top state is I. That's all, not even am. Just below the top it's I am. A step below that is I am that I am. A step below that is I am unlimited. A step below that is I am great.

答：是的，毫无疑问。只有“我”，最高境界就是“我”，甚至都没有之后的“是”。在“我”之下才是“我是”，我是我所是，我是无限的，我是很好的等等。

Q: Or one with God?

问：或是“和上帝一起”？

Lester: Well, where is One with God? One with God is not a top state because it's in duality. If I am one with God, there are I and God. In the ultimate we discover that I is God, there's only a singular Oneness in the universe, and we are, we must necessarily be, that Oneness. That's what we discover at the end of the line, or the beginning of the line, whichever way you look at it. We are unlimited Beings covering over this limitlessness with concepts of limitation, the first of which is I am an individual separate from the All, that's the very first and a very big error that we make. I am separate, I am a personality, my name is Lester:, I have a body. and I spiral right down. After we assume a mind and a body, then we assume all these troubles and all these problems and they're nothing but assumptions. They are only a fiction which we see after we go within, quiet the mind, and discover all this truth right there.

答：哪里来的“和上帝一起”？“和上帝一起”不是最高境界，因为那意味着依然有二元性。如果我和上帝一起，那就依然有“我”和“上帝”的二元性。到达最高境界我们会发现我就是上帝，这个宇宙只有“一”的存在，我们是，也必然是，那个“一”。这是线的终点，也可以说是起点，取决于你的角度。我们是无限的存在，却因限制性信念而掩盖了无限性。第一个限制性信念就是我是一个和整体分离的个体，我有自己的个性，我的名字叫莱斯特，我有一个身体。因为我们先有我是这颗头脑、我是这个身体的假设，然后才有这些问题和麻烦的假设，但它们始终只是假设。当我们往内走，让头脑安静，就会看清故事，发现真相。

This whole world, as now seen, is nothing but a dream illusion that never was. The Truth is just behind the outward world. So why make trouble? The growth is simply the eliminating of all the concepts of limitation. That infinite perfect Being that we are must always be infinite and perfect and therefore is perfect right now. That's one thing we can never change, -our unlimited Self. That is all the time. But I, the unlimited Self, can assume that I am limited and that I have a mind, I have a body, I have problems. However, it is only an assumption.

这个世界仅仅是幻象。真相躲在外在世界的背后。所以为什么还要创造麻烦？成长仅仅是消

除所有这些限制性信念，我们所是的无限而完美的存在永远都是无限且完美。有一件事我们永远无法改变，那就是我们一直所是的无限真我。但是，“我”，这个无限的真我，会假设我是有限的，我有一颗头脑，一个身体，我有很多问题。然而，这仅仅是假设。

Q: What's the technique for cutting through all that, for getting right to that state where you have that total awareness?

问：想要达到那样的境界怎么做？

Lester: Pose the question Who and what am I? and await the answer to present itself. The thinking mind can never give the answer, because all thought is of limitation. So, in quiet ness and meditation pose the questions: Who am I? What am I? When other thoughts come up, strike them down. If you can't, ask To whom are these thoughts? Well, these thoughts are to me. Well then, who am I? and you're right back on the track of Who am I? Continue this until you get the answer to the question Who and what am I? regardless of how long it takes.

答：问自己“我是谁”以及“我是什么”，然后静待答案自动浮现。头脑永远无法给出答案，因为所有的念头都是有限制的。所以，可以在静坐或冥想时提出这两个问题，“我是谁”，“我是什么”。当其它念头浮现时，把自己带回来，回到这两个问题上。如果你做不到，可以问自己“谁在想”。答案当然是“我在想”。然后顺势问“我是谁”，这样就又能回到原先这两个问题上。持续地做，不管需要多长时间，直到你最终得到答案。

The answer is the unlimited Self. The only way It becomes obvious is when the mind stills almost completely. The only obstacles to immediate full realization here and now are the thoughts, everyone of which is limited. Eliminate those thoughts and you'll see this infinite Being that you always were and are and always will be.

答案就是无限的真我。当头脑几乎完全静止时，真我自会显现。顿悟的唯一障碍就是念头，每一个念头都是有限制的。消除这些念头，你就会看到自己无限存在的本质，你过去是，现在是，且永远都是这无限的存在。

The difficulty is the past habit- patterns of thought, the unconscious constant turning and churning of thought in a mechanism we have set up that we call the unconscious mind. The unconscious thoughts are simply our thoughts now that we do not look at, and so we call them unconscious. This is the enemy we set up. To lessen these unconscious thoughts, we first make them conscious. When we make them conscious, then we may let go of them and they are gone forever. This quiets the unconscious mind. Now, the more we eliminate the thoughts, the more obvious our real Self becomes. The more obvious our real Self becomes, the more we are able to scorch the remaining thoughts, until the mind is totally quieted.

习惯性念头是我们的障碍，它们躲在无意识里。而无意识的念头仅仅是些我们没有去看的念头，所以我们才称之为无意识。这是我们自己创造的敌人。为了教训这个敌人，这些无意识念头，我们首先要让它们成为显意识。如此就能释放掉它们，让它们永远消失。这能让无意

识变得安静。我们消除越多的念头，真我就越明显。真我越明显，我们就越能够消除残余的念头，直到头脑彻底安静下来。

Q: You have to still the conscious thoughts before you can get to the unconscious thoughts?

问：那先要触及无意识念头，才能消除显意识念头吗？

Lester: The conscious thought is only the unconscious thought made conscious.

答：显意识念头就是无意识念头的显现。

Q: They come through dreams too. at that state, don't they, the unconscious thoughts?
问：无意识念头还通过梦来显现吗？

Lester: Yes, but it's only in the waking state that we can eliminate them and thereby grow.

答：是的。但是只有在清醒的状态下，我们才能消除无意识念头并获得成长。

Q: You still your conscious thoughts through meditation, other techniques, etc. Now. the Who am I? will go right through both, is that correct?

问：你可以通过冥想的方式消除无意识念头，也可以通过问自己“我是谁”的方式，两者皆可，是这样吗？

Lester: Yes. Also, you can use Who am I? to still or eliminate thoughts. Pose the question Who am I? and when a thought comes up you say. To whom is this thought? The answer is To me. Then, who am I? and you're back on the track. Thus you eliminate the thoughts as they come up.

答：是的，可以用问自己“我是谁”的方式来消除念头。问自己“我是谁”，如果念头出现，就问“谁在想”，答案当然是“我在想”。然后顺势问“我是谁”，这样就又能回到“我是谁”的问题上，以此来消除念头。

Q: But what keeps the unconscious thoughts from popping up at that time?

问：但是是什么让那些无意识念头浮现呢？

Lester: They will and should pop up. If they pop up they're conscious. Then you can drop them. Eventually you eliminate all of them.
答：它们会自动浮现，也应该浮现。如果它们浮现，它们就成了显意识。这样你就能释放它们，最后完全清除它们。

Q: How many minds do we have?

问：我们有多少头脑？

Lester: Theres only one mind. What we are looking at this moment is what the world calls the conscious mind. The part of the mind we're not looking at this moment the world calls the unconscious mind. It's the mode of mind that we give a different name to. That which we are talking about now, that which we are aware of now, is what we call the conscious mind, the conscious thought. The unconscious mind is all the thoughts we are not interested in at this moment.
答：只有一个头脑。我们正在看的这个叫显意识头脑，没去看的那个叫无意识头脑。这是头脑的模式，只是我们给它取了不同的名字。我们正在谈论的，并在此刻觉知到的，是显意识头脑。无意识头脑不是我们此刻感兴趣的。

What some call super-conscious thought, there's really no such thing as super-conscious thought. The super-conscious, that which is above consciousness, is already out of the thinking realm, that's the omniscience, that's the realm of knowingness. The super-conscious realm is All Awareness, All Knowingness. There is no thinking when you know.

有个词叫“超意识念头”，但实际并无那回事。超意识，顾名思义，是在意识之上，那就已经不是思维的层次了，那是在全知的层次。超意识就是全知。当你了悟时就没有了思考。

Q: Is unconscious different from subconscious?

问：无意识不同于潜意识吗？

Lester: Subconscious and unconscious are the same.

答：它们是一回事。

Q: Do you agree with Jung's collective unconscious theory?

问：你同意荣格的集体无意识理论吗？

Lester: I only agree with Truth. And this is one thing I emphasize, truth is the only authority for truth. Accept nothing until you can prove it out. Don't even accept what I say, no matter how much I speak as though I know. If it doesnt fit into your knowingness at present, you can accept it for checking. But only that which you can prove out for yourself, only that should you accept. This is basically important. IT IS ABSOLUTELY NECESSARY TO PROVE ALL THIS KNOWLEDGE FOR YOURSELF. Otherwise it's hearsay to you. You must make this knowledge your knowledge.

答：我只同意真理。我必须强调，真理只能通过真相来证明。如果无法明证，就不要接受。

也不要听信我说的，哪怕我好像很懂。你只能接受你已经证明了的。这是非常重要的。你必须亲自去证明你所知道的。否则对你而言只是道听途说。你必须把这些知识内化成你自己的。

Now, there's only one Truth, one Absolute Truth. So putting names to it doesn't mean anything. Whether so-and-so said it or I said it, doesn't mean anything. Is it true? Does it integrate into your understanding? That's the only thing that matters. That's the point wherein we are different. We try to make this very practical so that you can use this knowledge and move toward the total understanding as quickly as possible.

只有一个真理，一个绝对真理。不管给它什么称呼，不管某某怎么说它，我怎么说它，对你而言都是没用的。你是否已经证悟？这才是关键。我们可以实践它，这样才能尽快走向开悟。

Q: Is it necessary to go through stages?

问：需要一步步来吗？

Lester: No. How long should it take Infinite Power, Infinite Knowledge to know that It is infinite?

答：不需要。无限力量、无限智慧要知道自己是无限的，能用多长时间呢？

Q: Wouldn't take any time.

问：不需要花多少时间？

Lester: Right. When man so wills with full intensity of will it happens quickly.. If you would want this more than anything else, you would have it in a matter of weeks or months.

答：如果你对此有强烈的渴望，很快就能达成。如果你对此的渴望超过其它任何事情，也就几星期或几个月的时间。

Q: Is there any way of making yourself want it more and more?

问：有什么方式能够助长你对开悟的渴望呢？

Lester: Yes, make yourself want it by experiencing the wonderfulness of it.

答：当你经验到它的美妙时，你就会更想要。

Q: Or make yourself more and more miserable?
问：或通过使自己更痛苦的方式？

Lester: Well, there are two incentives; misery is one but not the best. The sweetness of it, the wonderfulness of it, the glory of it should make us want it more than the misery should.

答：有两个诱因，痛苦是其中之一但不是最好的。经验它的甜蜜，它的美妙，它的荣耀，会使我们更想要它。

Q: The glory in what sense?

问：它的荣耀是什么意思？

Lester: The glory of it, of knowing what you are. It's a tremendous experience, it's an ecstasy, a euphoria. There are no real words to describe it because, well, we're in an age where these things are not experienced and therefore not understood, so how can there be words for things that are not understood? There are no words to describe these feelings, they're so beyond present understanding. So you pick the words you know best to describe it and that's it. Paramhansa Yogananda uses the words ever-new joy welling up every second, and that's a practical way of describing it. At first it's a joy that spills over every second, just keeps pouring out, pouring out, you feel as though you can't contain it. Later on, it resolves itself into a very profound peace, the most peaceful peace you could ever imagine. It's a delicious peace which is far more comfortable than ever-new joy. But please, get the ever-new joy!
答：知道你是什么会让你感到无上荣耀。那是种极美的体验，一种狂喜。真的是无法形容这种感觉，因为我们所处的时代尚未经验到它，也就无法了解它，所以我们怎么能创造出与之对应的词汇呢？没有什么语言能描述这些感觉，它们超过了我们现今能够理解的范畴。所以我们只能选出最接近的词汇来形容它。尤伽南达将其描述成“无时无刻不在往上冒的永远新鲜的欢愉”。起先它是种分分秒秒都在涌出的喜悦，不断地涌出，让你感觉好像无法装下这么多。接着，它融化在一种深沉的宁静中，你能想象的最深的宁静。那种感觉比“永远新鲜的欢愉”更加美妙。不过要先尝到“永远新鲜的欢愉”。

Q: But don't stay there.

问：但不要待在那里？

Lester: That's it. It's very easy to get stuck in the ever-new-joy state. That's what they call the ananda sheath. It's the last veil we have to remove. It is the last wall we must break through. When you start this ever-new joy, it's so good you just want to continue it. Also you have no feeling of need to change, everything is so wonderful. But it isn't the final state. The final state is the peace that passeth all understanding. It's a deep, deep peace. You move in the world, the body moves, but you have absolute peace all the time. Bombs could be dropping all around you and you have that perfect peace regardless of what's going on.

答：是的。我们会很容易卡在那里（“永远新鲜的欢愉”）。那是我们要揭开的最后一层面纱，要穿越的最后一道屏障。当你从“永远新鲜的欢愉”出发，你会很想要继续深入。当然你也会想赖着不走，因为一切都太美妙了。但那不是最高境界。最高境界是一种超然的深沉的宁

静。你进入了世界，身体却退出了。即使身处枪林弹雨中，你也依然宁静。

Q: How do you maintain that state?

问：如何保持那种宁静？

Lester: If you get it you don't have to maintain it, because you have it, you are it.

答：如果你到达那里，无需保持。因为你已经拥有了它，你就是它。

Q: Well, in that particular state then, you are really omniscient and all the other things, and there's no necessity for thinking.

问：在那个境界，你就是全知，所以也就没有了思考的必要

Lester: Right. That's the top state. Now, it is possible to dip into this state to a certain depth that's very deep and not maintain it because the habits from the past, the habits of thoughts that have not been eliminated, re-emerge and take over. We can feel this infinite Being that we are and it's a wonderful experience, then, the next minute, Oh, so-and-so wants me to do this and I don't want to do it, a thought comes in and there you are: identifying with unhappy limitedness. You, the Self, are trying to be this unlimited Being through a very narrow ego, a very limited ego, and it hurts. That's all it is.

答：是的。那是最高境界。你有可能进入某种深度的宁静，但却无法保持，那是因为习惯性的念头尚未清除，再次出现并接管。我们感觉到我们所是的无限存在，那种感觉无比美妙，接着，可能就在下一分钟，一个“某某叫我做什么但我又不想做”的念头跑了进来，不愉快和限制又接管了我们。你，真我，试图穿过狭窄的小我而进入无限存在，碰壁是难免的。

Q: How do you bombard that ego and get rid of it?

问：你是如何摆脱小我的？

Lester: First and foremost, an intense desire to let go of the ego. Second, listening to someone who knows the way and following through on the direction, especially if that one is a fully realized Being.
答：第一个也是最重要的，那就是要有释放小我的强烈意图。其次，聆听觉者的教导，并追随他的道路。

Q: Thats hard to find.

问：那样的存在很难找到

Lester: No, they are available right where you are. Wherever you are, they're right there. I can

name some of them: Jesus, Buddha, Yogananda. I don't know of any in the United States in physical body. India has, I believe, several. But there is no need for a physical body when you can get the others wherever you are, because they're omnipresent. All you need to do is open your mind's eye and see them. They're omnipresent so they must be right where you are. Also, they, wanting to help you, must necessarily come to you if you open yourself to them. They have no choice. They have made a commitment. So all you need to do is to ask for their help and guidance and open yourself to it and it is there.

答：不，他们就在你身边，不管你在哪里。我可以说出几个存在的名字：耶稣，佛陀，尤伽南达。我不知道在美国是否有这样的肉身，在印度有几个。但当你不管在哪里都能感受到他们时，肉身就显得没有必要，因为他们无所不在。你只需打开你的心眼，看到他们。因为他们无所不在，所以他们能够在你所在的地方。当然他们也想帮助你，只要你能向他们敞开，他们就能来到你身边。他们别无选择，因为他们做出了承诺。所以，你只需寻求他们的帮助和指引，向他们敞开，他们就会到来。

However, since we think we're physical bodies, sometimes we more readily accept a fully realized Being when He is in a physical body. Therefore we will take more help, because in our physical sensing, He seems to be more real. Because of that it's good to have a fully realized Being in the flesh. However, if we don't have one, it doesn't mean we can't take the guidance of those who are omnipresent.

然而，因为我们认为我们是这副躯体，所以我们更容易接受以肉身存在的觉者，因为以肉身存在看起来更真实，我们也由此可以得到更多的帮助。但是，即使没有以肉身存在的觉者，我们也依然可以获得那些全在的帮助。

Q: Some aspect of the Hindu thought says you can't do it without a live Guru, but I think they've evolved beyond that now, and you're confirming it.

问：在印度有种说法：没有一个在世古鲁的指引你办不到。但我并不认同那种说法，因为你就是个反证。

Lester: Yes. However, a Guru is alive, whether in physical body or not.

答：是的。但是古鲁始终是活着的，不管是否以肉身存在。

Q: Do people need a live Guru?
问：人们真的需要一个在世古鲁？

Lester: People need a Guru, a Teacher. He doesn't necessarily have to be live in a physical body but he has to be accepted as being alive. He doesn't have to be in a physical body.

答：人们需要一个古鲁，一个导师。他未必是以肉身的形式活着，但是他活着这一事实必须被接受。

The reason why we need a Guru is that we are in a very difficult age. It's an age of materialism where everything, everyone, is shouting at us: This is a material world. This IS it! We have been in this world again and again and again. So we really need the assist of a fully realized Being to offset that constant weight of the world that says we are physical, limited bodies.

我们之所以需要一个古鲁，是因为我们处在一个非常艰难的时代，这是个唯物主义的时代，每一个人，每一件事，都在向你叫嚣着：“这是个物质世界”！我们在这样的世界不断轮回，所以真的很需要一个完全开悟的存在来帮助这个世界，来帮助我们看清我们不是这有限的躯体。

We should want the Truth more than we want air. Then we would get full realization very quickly.

我们对真理的渴望必须高于对空气的需求。如此才能更快走向完全开悟。

Q: Did you coin that, is that yours, an aphorism?

问：那是你创造的格言吗？

Lester: Nothing is mine. Anything I say will have always been said before. I might just twist the words around this way or that way, in my own style, but there's nothing new. Truth always was and always will be.

答：没有什么是我的。我所说的任何一句话都曾被说过，我只是以自己的语言重新诠释，但没有什么是新的。因为真理永不变。

There's a story in the Eastern writings of a master and his disciple. They were bathing in the Ganges and the disciple asked: Master, how can I know the Truth? And the teacher took him by the hair and held him under the water until he was about ready to go unconscious, and then he let him up and said, Now, when you want Truth as much as you wanted air, then youll have it.

在东方有个故事，一个大师和他的弟子在恒河沐浴，弟子问道：“师尊，我如何才能知道真理？”大师抓住他的头发，将他按入水中，直到他快失去意识才让他上来，然后说道；“当你对真理的渴望高于对空气的渴望时，自会知道。”

They have some great stories .That snake and the rope story is an excellent analogy of the physical world. I guess every one knows that, don't they? A person walks along the road at dusk and sees a rope on the ground, mistakes it for a snake, goes into an intense fear and a complete involvement as to what to do about this awful snake. Well, the snake is only an illusion. The real thing is a rope. So he spends a lifetime of maybe sixty-five years struggling and fighting this snake-world, and then takes a rest on the astral side and comes back and fights it again and again and again until he wakes up to the fact that the snake was only the rope, and it really never was. And that's exactly what happens to this physical world. It's just like that snake, it's an illusion.

他们还有些非常棒的故事。蛇和绳子的寓言跟这个世界的情况非常类似。我想每个人都听过这个故事。某人黄昏时分走在路上，误将草绳看成是一条蛇，吓得屁滚尿流。蛇只是他的想象，但从此以后，或许还能活 65 年，他都在与“蛇的世界”搏斗。死后在中阴身依然与之战斗，转世后依然战斗，不断轮回，不断战斗，直到他醒来，发现蛇其实不过是条绳。这就是发生在这个物质世界的故事。这个世界不是一条蛇，蛇只是假象。

The example I like best is that what goes on in this world is exactly the same as what goes on in a night dream. While we're in the night dream it's very real, we are there, there are other characters, it's either beautiful or ugly, and when it's a nightmare, we're being killed. It's a real struggle. All the time we're in the dream, it is real to us. But when we awaken we say, Oh, my gosh, it was only a dream, it never really was. And that's exactly what happens when we wake up out of this waking-state dream of the world.

我最喜欢把这个世界比喻成一场梦。当我们晚上睡觉做梦时，会觉得梦是真的，有场景，有人物，或是美梦，或是噩梦。但若是噩梦，我们会被杀死，于是我们战斗。我们一直处于梦中，所以以为是真的。但当我们醒来，我们会说：“天啊，它仅仅是个梦！从来都不是真的！”这就是我们醒来后的情况，从这个误以为醒着的幻觉中醒来。

第七章　爱、给予以及基督意识

It is now the Christmas season so let us direct our attention toward Christmas. Maybe I ought to allow you to lead me into what you would like to hear about Christmas, or should I just talk? All right. Christ-mass, the day when the masses look toward Christ, when mass is held in reverence to Jesus.

现在是圣诞季，那就来谈谈圣诞。圣诞，是“基督弥撒”的缩字，是百姓朝圣的日子。

When I interpret the Bible, it's the way I see it, not the way I've read it or someone else has said it's so. Christmas is related to Christ. Christ is not the man Jesus. Christ is the title of Jesus who has attained the Christ Consciousness. And I think if you separate the two, Jesus and Christ, you will far better understand the meaning of His words and the meaning of the Bible. When He says, I am the way, He doesn't mean Jesus He means Christ. So first I'd better explain what I mean by Christ and Jesus.

我解读圣经，是按我所看到的，而非读到或听某人说的。圣诞跟基督有关，而基督并非指耶稣这个人。基督是耶稣获得基督意识后所被赋予的头衔。如果你能将“耶稣”和“基督”区别开来，就能更好地理解祂所传达的以及圣经所传达的。当祂说，我就是道，祂指的并非耶稣，而是基督。所以首先我想谈谈我所理解的基督和耶稣。

Jesus was a man who was born on 'this earth approximately 2,000 years ago, who through righteousness or righteousness, rightly used the world to attain the Christ Consciousness. By so doing He showed the way to immortality that each and everyone of us must take. , i.e., eliminate from our consciousness all thoughts of death and hold in its place only eternality and immortality. In order to show us, He allowed Himself to be crucified so that He could prove immortality by resurrecting Himself. He was a way-shower and dedicated and gave His life only to show us the way.

耶稣诞生于 2000 年前左右，在这星球因其正义而获得基督意识。祂向我们每个人展示了通往不朽的道路。我们必须获得永生，指的是将所有有关死亡的念头从意识中清除，只留下永恒和不朽。祂以受难和复活的方式向我们展示不朽。祂是道的示现者，以殉道的方式向我们展示道。

Christ Consciousness is the consciousness that saves us from all this mess that we find ourselves in when we try to be worldly man. It is the attaining of the Christ Consciousness that saves us from all the horrors and miseries of the world. It is the Christ Consciousness that gives us liberation from all difficulty and leads us into our immortality. If we were to try to be Jesus, we would have all the trials and tribulations that He went through. However, when we become the Christ, by being Christ-like and thereby attaining the Christ Consciousness, we eliminate all and every misery and have nothing but infinite joy.

基督意识将我们从尘世的混乱中救赎，让我们脱离恐怖与痛苦，让我们获得自由与不朽。如果我们要成为耶稣，那就要经历他所经历的艰难困苦。但是，如果我们想成为基督，我们只需变得像基督，就能获得基督意识，就能脱离苦海并获得无限幸福。

So Christhood is a state that was attained by the man Jesus. He attained His Christhood before He was born and He came back to show us the way by actual example. And if you will keep these two in their meaning as you read the Bible, I believe it will make much more sense.

所以基督是耶稣所获得的身份，早在祂出生前就已获得。祂回来是为了向我们展示道。如果你读圣经时能记得两者的不同含义，那么将更容易理解圣经。

Christmas is known mostly by the spirit of givingness, good will toward all men. Locked up in that word givingness is the key to all happiness. It's in the spirit of givingness that we have and experience the greatest joy. If you'll think back you'll see that when you were giving, you were most joyous. Love and giving are two words that are synonymous. It's in the spirit of givingness that the secret to joy lies. When we fully have that we want to give every thing that we have to everyone we meet, and we have infinite joy. It's so important. It's in the spirit of givingness; it's not in the givingness of things, unfortunately, because Christmas is a great time of gift-giving. People are giving, giving, giving. But it's not in the givingness; it's in the spirit of givingness that the joy lies.

圣诞最为人所熟知的就是给予精神，向所有的人传递善意。将“给予”二字谨记于心，是获得幸福的关键。正是给予精神让我们得以洞穿幸福的真谛。如果你回忆一下，就能记起当你给出时，是最幸福的时刻。爱和给予有着相同本质，幸福的秘密就是爱和给予。当我们充满爱时，就会愿意向我们所遇到的每一个人给出所有，无限的幸福就会充满我们。另外，给予精神并非给出某物，不幸的是，由于圣诞节是送礼的好时机，人们便不断地给，给，给，但这并不完全等同于给予精神。

The feeling of the spirit of givingness is felt more around Christmas time by more people than any other time of the year. It's a wonderful thing. We should make every day Christmas. When we get full realization we do just that. There isn't a moment in which we're not wanting to give everything we know to everyone.
相比一年中的其它日子，圣诞节是给予精神最泛滥的时候。给予让人感觉很美妙，我们应该每天都过得跟圣诞节似的。当我们完全开悟时，我们就变得只会给予，时时刻刻都想着给予。

Q: You mean giving things, or giving of yourself?

问：你是指给出东西，还是给出自己？

Lester: Well, first givingness. If we give with strings attached, with reservations, with recriminations, there is little joy in it. But when we give freely we have the greatest of feelings.

And it's this constant spirit of givingness that is the secret of eternal joy. Now, the greatest thing we can give, as the Bible says, is wisdom, because when you give one wisdom you give one the method of attaining everything, not just one single thing. So, the greatest of all givingness is giving wisdom, is giving understanding, and is giving knowledge of this subject that we are interested in.

答：如果我们给予时有所保留，那么很难感到愉悦。但当我们自发地给予，就会非常愉悦。持续给予，方能永久快乐。现在，我们能给出的最好的东西，正如圣经所说，就是智慧。因为当你能给予智慧，你能让对方掌握获得一切的方法，那就不仅仅是单一的某物了。所以，最好的给予就是给予智慧。

I might explain it this way. If you give a man a meal when he's hungry, he's made happy for the moment and he's satisfied. But three hours later, he needs another meal, and probably thousands of meals after that. So what is one meal that you give to him? Relatively little. However, if you give the man the understanding of how to produce a meal, he will never go hungry! You will give him the knowledge of how to always have all the food he wants. You will have given him sixty thousand meals! So, that's the greatest givingness, giving understanding and wisdom.

打个比方说，如果你看到某人很饿，给他一块肉，他在那一刻会很高兴很满足。但三个小时后，他需要另一块肉，接着需要成千上万块肉。那么你给他的那块肉对他来说几乎等于没有。但是，如果你给他如何得到肉的方法，那么他就永远不会饿死，你给出的可以等同于六万块肉甚至更多。所以，最好的给予就是给予智慧。

Practicing this would be an excellent method of growth and I think, as a group, you're ready for it. Give this understanding to everyone whom you meet who asks for it. It's excellent in that it takes you out of your little self onto others. It's an act of love. I'm suggesting that this givingness be taken on as almost a way of life from here on,-to help others to get this understanding. It will help you to rapidly attain mastership, - and it will give you the greatest of all joys.

此项练习（给予智慧）对成长极有帮助。我想，作为一个团体，你们已经准备好了给予。对需要智慧的人给予智慧，能帮助你们跳脱小我。这是爱的行动。我建议你们将给予作为一种生活方式，帮助其他人获得智慧。给予智慧能让你更快开悟，同时你也能在其中获得最大满足。

It's good to give gifts. They should be given from the heart. However, I think we are all at the point where we can give much more than just things. We should try to give wisdom and understanding. Did I answer your question, Lil?

送礼固然好，但应该是由心而发。我想我们已经来到了这样一个阶段，我们能给出比物质更好的东西，那就是智慧。莉莲，我的回答你满意吗？

Q: Yes.

问：是的

Q: This is only if we are asked?

问：只能是需要的时候才给？

Lester: Yes. If we try to help people who are not asking for it, we are just expressing our own ego. I know something you should know, see? I, talking down to you, trying to teach you something when you're not asking for it, is just ego-expression on my part. So it should only be given when asked for.

答：是的。如果我们在人们不需要的时候给予，那么我们是在表达自己的小我，“我知道你应该知道的”。我贬低你，试图硬塞给你一些你并不想知道的，这对我来说只是小我的表达。所以，只有在别人需要的时候才给予。

Q: Is there a time when you become sensitive enough so that you do say things to people which they need, even without them asking?

问：当你变得足够敏感时，无需人们开口，就能感受到他们需要帮助？

Lester: Yes, there is. As you let go of your ego you automatically tune in more with others. The less your ego, the more you are attuned to others. You reach a state in which they don't even have to ask. You'll discover that some people who ask don't really want help. Likewise, some people who say I dont want any help, are really wanting it. It takes a little experience to handle situations like that. But it's true that as we grow, as we let go of our ego, we become more attuned to others and we automatically help them. And we help at all times, no matter what or where the situation is. It could be the cashier in a market, or someone you meet on the street. There's always a certain givingness that should be going on all the time. And it doesn't have to be only words of wisdom, it could be a kind word, an expression of love.

答：是这样的。随着你释放掉更多的小我，就越能自动地与他人连结。小我越少，就越容易连结，而无需人们开口。你会发现有些人开口求助，但并非真的想要帮助。同样地，有些人说我不需要帮助，但实际上他们想要。这需要一些经验。但有一点毋庸置疑，那就是随着我们成长，释放掉更多的小我，我们变得更容易与他人连结。帮助变得没有限制，无论何时何地何种情况。可以是超市的收银员，或者你在街头碰到的某个人。给予也并不仅仅局限于富有智慧的言语，也可以是善意的问候，爱的表达。

It wouldn't hurt to try helping others. That would be the greatest of all givingness. Any more questions?

想要帮助他人总是没错的。那是给予中最棒的体验。还有什么问题吗？

Q: What is the second coming of the Christ? .

问：如果基督再次到来会怎样？

Lester: The second coming of the Christ is not the same as the second coming of Jesus. The second coming of Jesus will be the time when He returns and walks on this earth again in a physical body; and I believe it will be the body that He had the last time He walked the earth. The second coming of the Christ is when we attain the Christ Consciousness.

答：基督的再次到来不同于耶稣的再次到来。耶稣再次到来会是这样：祂依然使用上次的肉身，在地球上走一圈。但基督的再次到来，则是在我们获得基督意识的时候。

As a group, we are very fortunate in that we are close to Jesus. This was very evident the very first time we had a meditation when Jesus came into this room and walked around to almost everyone here. It was a very definite and a very important sign that, as a group, Jesus is very interested in us, is trying to help us with all the power that He has. That power is never given unless we are receptive to it. There's no forcing it. He can only use His power when we open ourselves to Him. If and when we do, He is right there, ready and very capable. Just try Him. We need this direct connection with a master if we want to go all the way this lifetime. As I've said, it's so difficult in these times to achieve mastership, that it is necessary to have this connection with a master, so that when we are ready to leave this plane he will assist us in getting full realization. There isn't anyone in this room who cannot make it this lifetime, if he or she will just stay faithful to the path until the end. Everyone of us can make it this lifetime if we really want it.
我们作为一个团体，非常有幸能够亲近耶稣。记得第一次我们在一起冥想时，祂来到了这个房间，从每一个人身旁走过。这是一个非常明确且重要的信号：那就是作为一个团体，耶稣对我们非常感兴趣，正试图倾尽全力帮助我们。如果我们愿意接受，就能得到祂的加持。祂的帮助没有一点强迫性，因为只有当我们向祂敞开时，祂才能使用祂的力量。如果我们需要，祂就会来到我们身边。所以，试着借用祂的力量。如果我们想在此生获得开悟，我们需要一个大师的亲自指引，因为这是个非常艰难的时代。如果我们准备好走向觉醒，祂就会向我们施以援手。在这房间的每个人，只要他/她对道途保持虔诚，便没有一个无法成功。如果我们真的想要，我们这里的每一个人都能成功。

Q: Will you define making it?

问：你所说的成功指的是什么？

Lester: Christhood and full realization. Making it is becoming a master. What is a master? A master is one who is master over all matter in the universe, and who is master over his mind. A master is one who sees his own infinity right within him. A master is one who has undone all thoughts of limitation, who has ripped off all these sheaths of limitations and is free.

答：基督身份或完全开悟。成功就是成为一个大师。大师是什么？大师是这个宇宙所有物质的主人。大师是他自己头脑的主人。大师已经看到了无限就在他之内。大师已经从所有限制性念头中解脱。

Q: And this we can do in this lifetime?

问：我们在此生就能开悟？

Lester: Yes, definitely! You must want it more than anything else. You must want it more than you want things of the world. And if you do, when you're ready to leave this place, you'll get the assist from the master that you look to and he will help you over. The way he will do it is this way: If you don't make it before you die, you will make it at the time of your so-called death. When a person dies, all thoughts of this lifetime and all thoughts of prior lifetimes come up for review. The master identifies with us. He sees us as himself, and as these thoughts come up in our mind, it's like coming up in his mind, and he, identified with and as us, helps us undo them. When they are totally undone, we are totally free!

答：是的，毫无疑问！你必须对开悟的渴望高于一切。如果是这样，你就准备好了离开这个地方，你会获得你所信赖的大师的帮助。也只有这样，祂才能帮到你。如果你未能在此生觉醒，你可以在死后做到。当一个人死后，此生以及过去世的所有念头都会再现。大师会参与我们，将我们看成是祂自己，这样随着念头在我们的头脑中浮现，念头也同时在祂的头脑中浮现，祂将我们视为祂自己，帮我们消掉这些念头。当所有念头被清除，我们就彻底自由。

Q: This is what we are doing every day when we say, We're not limited. I won't accept this. I'm not this limited being. Isn't this what we should be doing all day long?

问：我们每天都跟自己说我们不是这有限的存在，我不大能接受。难道我们一整天都要这么提醒自己？

Lester: Yes. We should continue it until the end of all thoughts. We should not be limited by anything or any thought.

答：是的，直到所有念头都被清除。我们不应该受到任何念头或任何事的限制。

Q: But this is jumping so far. I'm interested in being able to walk down the street without getting mad at the fellow in front of me.

问：但这难度实在太大。如果是走在街上，不对前面的人挡住我的去路而生气，这还比较容易做到。

Lester: I'm trying to show you the entire way. What I'm trying to do is to give you a map that takes you all the way. I'm not saying, Bob, be this today, But I think if you have a map that shows the entire route, you can take it all by yourself. You don't need to have people like me say this to you. Once you've got the map, all you need to do is to follow it. I'm trying to give you a complete picture, a complete understanding of what full realization is and the way to accomplish it. And it's a very difficult thing to do because you'll never really know what it is until you attain it.

答：我给你的是走向觉醒的整张地图。我不是说：“鲍勃，今天就给做到”。但我认为如果我

给你整张地图，你能靠自己走完全程。你不再需要我这样的人来给你指示。一旦你得到这张地图，你只需按照地图上的线路走。我给你的是一张完整的地图，一张走向完全觉醒的地图。它的确很难，因为在你到达终点前你永远不知道那是什么。

Q: And the ego is simply the feeling that I am not this.

问：小我仅仅是种我不是祂的感觉？

Lester: Right. The ego is a feeling that I am a separated individual, separated from the All and I need a body and a mind to be separate.

答：是的。小我的感觉是我是个从整体分离开来的个体，我需要一副躯体、一个头脑来完成分离。

Q: That I s limited?

问：小我认为自己是有限的？

Lester: Well, if I have a body and 1 have a mind, I have thousands of limitations; I have to feed the body, take care of it. I have thoughts. My feelings are hurt. This goes on and on and on. Realize what you are. You'll see that you are not the body, you are not the ego. Discover what you are and be infinite.

答：如果我有一副躯体，一个头脑，那么我会有成千上万的限制：我必须喂养这身体，照顾它，我有很多念头，我感觉很受伤等等。体认到你是什么，你会看到你不是这身体，你不是这小我。去发现你是什么，去成为无限。

Q: Can Jesus save us?

问：耶稣能救我们吗？

Lester: Jesus doesn't save, the Christ Consciousness saves. We should believe not in Jesus but believe as Jesus believed. When we make an effort to attain the, Christ Consciousness, Jesus helps us to realize it. Jesus is always available to anyone who asks and is receptive to His help.

答：耶稣的工作不是拯救，基督意识才是。我们不应该信耶稣，而是信耶稣所信的的。当我们为获得基督意识而努力，耶稣会来帮我们。只要我们求助，并愿意接受祂的帮助，祂随时有空。

You may and can contact Jesus, to the degree you actually accept the fact that you can. Were you to accept that you could talk to Jesus in a physical body, then you would meet with Him in a physical body. If you can accept meeting with Him in a vision or in a dream, then you would meet with Him in that manner. If you can accept Him as a presence ,then you will feel His presence and receive His support. It is all up to you.

你可以并且能够接触到耶稣，只要你相信你能。如果你相信你能和以肉身存在的耶稣交谈，那么你就会碰到以肉身存在的耶稣；如果你相信你能看到祂或梦到祂，那么你就能以那种形式见到祂；如果你相信祂是存在的，那么你就能感觉到祂的存在，并接收到祂的帮助。一切由你决定。

第八章　小我

The ego concept is the root cause of all delusion and therefore, all trouble. It is the false identifying of I with a body rather than with the Self.

小我的概念是所有妄想的根源，因此也是所有麻烦的根源。是对“我是这个身体而非真我”的错误认同。

***

Ego is the concept of individuality, of separation from the I, and the All. Therefore ego is a false assumption. We are really the I, we are not separate from It.
小我是一种从“我”、从整体分离的个体的概念。所以小我是错误的假设。我们是真我，从未分离。

***

The ego is all the evil there is and your Self is all the good there is.

小我是一切恶，真我是一切善。

***

The ego is the source of birth and death and when the ego is let go of, you die to death.

小我是生死之源。当小我被释放，你将获得永生。

***

Everything that isn't good has its source in the ego sense and is therefore unreal. Our real nature is an ultimate goodness.

所有不好的，其根源都在小我感，因此都是不真实的。我们的真实本性是极善。

***

Everything of the ego is the opposite of everything of the Self.

真我的一切，其反面就是小我的一切。

***

Everything an ego sees is a lie in the light of Truth. Everything an ego sees is in duality. An ego can't see Oneness. The ego has an eye of duality only. There's nothing true that an ego sees. And on the opposite side, the Self sees only the Truth, the Self.
小我所看到的一切，在真相之光的照射下，不过是个谎言。小我所看到的一切，都是二元对立的。小我看不到“一”，看不到真相。相反地，真我只能看到真相，只能看到真我。

***

The coloring agent of Truth is ego. The less the ego the less the coloring of truth.
小我是真相的染料。小我越少，真相就越少被着色。

***

The entire trouble is wrong identity. We say we are the limited ego.

所有的麻烦都是错误的认同。我们说我们是有限的小我。

***

Ego can't do anything but be limited.
小我除了限制不会其它。

***

Theres only one single growth and that is letting go of the ego.

只有一种成长，那就是释放小我。

***

Whenever you are not growing spiritually, you are growing in the other direction.

你若不在灵性的层面上成长，你就无法成长。

***

Every time you express ego you are growing downward.

每次你表达小我，你都是在退行。

***

The more you grow the more you can face your ego.

你越成长，就越能面对小我。

***

When things bother us and we look for the source, we find our ego.

每次我们因不胜烦扰而寻其根源时，我们找到的都是小我。

***

The whole object of the path is to let go of the ego. What remains is the Self.

灵性道路的唯一目标就是释放小我。剩下的就是真我。

***

The whole thing is simple. Any complexity in life is the ego trying to undo the simplicity of Reality.
一切都很简单。复杂是因为小我破坏真实的简单性所致。
***

It is the ego that makes life difficult.

正是小我，让生活变得艰难。

***

Think you are a limited ego and the more you think so, the more effort you need to get along. It is the ego that requires effort.

你越认为你是有限的小我，你就越需要努力。正是小我，才要求努力。

***

There is only one basic trouble in this world. It is the common denominator of all problems. It is trying to be an ego.

这世界上只有一个根本麻烦，也是所有问题的共同特性，那就是试图成为小我。

***

Identify with the ego and you identify with trouble.

对小我的认同，会让你对麻烦产生认同。

***

We should shift from a desire to get out of misery to a desire to let go of the ego.

我们应该把对远离痛苦的渴望，转变成对释放小我的渴望。

***

The ego dies hard. But once you know the ego is the source of all misery and the Self is the source of all happiness, then it shouldn't be so hard to work at letting go of the ego.
小我很难死去。但是一旦你知道小我是所有痛苦的来源，而真我是所有幸福的来源，那么释放小我就会变得容易。

***

When we start moving into the Self, the ego starts putting blocks in the way: we get sick, we go to sleep, we have other things to do, etc., because we feel we will be destroyed if the ego is destroyed. We have convinced ourselves over the millenniums that we are these limited bodies, and we think it takes time to let go of these concepts of limitation.

当我们开始进入真我，小我会出来捣乱。我们生病，想要睡觉，或做其它事等等，因为我们认为我们会随着小我的被毁灭而毁灭。在过去的几千年里，我们一直深信我们是这有限的身体，释放限制性信念需要很长时间。

***

Time is an ego - thought.

时间是小我的想法。

***

The ego will always try to keep us from letting go of the ego.

小我总是会努力阻止我们释放小我。

***

Getting involved in intellectual questions and discussions validates the ego and avails you nothing.

参与智性的问题和讨论只会助长小我，对你丝毫无益。

***

To pose a question an ego is necessitated. There are no questions when one is realized.

提出问题会让小我变得必需。当我们开悟时，问题不复存在。

***

All enquiries about the non-Self are directing one's attention away from, and are delaying, one's realization of Truth. Any question about the ego directs the attention to the ego. The ego is the unreal, the untruth. No matter how much you talk about illusion it will not give you the perception of the Real, the Truth.

所有对“非真我”的探索都是在把我们的视线从真相上移开，推迟了我们的开悟。所有有关小我的问题都是把我们引向小我。小我不是真实，不是真相。不管你对假象做多少讨论，都无法让你觉察到真实、真相。

***

In the beginning the ego is the only thing you know.

一开始，小我是你唯一所知道的。

***

There is only one thing to do, let go of the ego! There is no other way to grow. You are fully realized now! Just let go of the ego I thats how simple it is.

只有一件事需要做，那就是释放小我。除此之外，成长没有其它途径。释放了小我，你就是开悟的。就是这么简单。

***

The weaker the ego the more you can put attention on the Self. However, if you spent all your time on the ego you would never see the Self, not until you looked at the Self. It amounts to weakening the grip of the ego enough so that you can turn toward the Self..

小我越虚弱，你就越能专注在真我上。但是，如果你把所有时间都花在小我上，你就永远无法看到真我，除非你专注真我。释放越多的小我，你就越能专注于真我。

***

The more you do away with the ego the more unselfish you are.

小我释放的越多，你就越无私。

***

When a person is ego-centered, almost all of his attention is centered on himself. Everything he sees or hears is colored because it has to filter through his self-attention.

当一个人以小我为中心，那么他所有的注意力都会放在他自己身上。他所看到或听到的一切都是不真实的，因为已经被自我注意所过滤。

***

When you have completely let go of your ego, you are not interested in yourself, you are interested only in others.

当你完全释放了小我，你就不会再对自己感兴趣，转而开始关注其他人。

***

If you do things to win approval, then you are doing it for yourself. If you are doing anything for your self, it isnt selfless.

如果你所做的是为获得认同，那么你只是为自己而做。如果你为自己而做，那么就不是无私的。

***

A problem is created whenever you want to assert your ego.

只要你维护小我，就是在制造问题。

***

Whenever we react, it is always because there is something we selfishly want.

如果你起反应，那只是因为你想要得到什么。

***

Whenever we want to make the world different than it is, that is ego motivated.

如果我们想要改变这世界，就是在被小我所驱动。

***

When there is no ego involved, we see things exactly as they are.

若没有小我参与其中，我们就能看到真相。

***

We are blinded to the degree of our ego.

我们被小我所蒙蔽。

***

If you have any emotion, it is ego motivated.

如果你有任何情绪，都是小我在驱动。

***

Any human need or desire is ego motivated. My ego thinks it needs things. My Self feels and knows that everything is mine.

任何需求或欲望都是小我所驱动。小我认为它需要什么。但真我却知道一切都是我的。

***

We should have no wants. Then we are never in trouble.

我们应该无欲无求，如此我们便永远不会有麻烦。

***

Talking is asking for ego attention. It's wanting ego approval.. If you will remain quiet you may feel that happiness that you are seeking through making the noise.

说话是在寻求小我的注意力，想要获得小我的认同。如果你保持平静，你就有可能感受到你一直所追求的幸福。

***

Almost every time we talk we are asking for ego acceptance.

每次我们说话，我们都是在寻求小我的接纳。

***

Ego is only destructive to one.

小我对我们来说，只有毁灭性。

***

Everyone who has ego is destructive to the degree he has ego.

每个人，只要小我还在，就是具有毁灭性。

***

Ego is the opposite of love. Love is the Self.
小我是爱的反面。爱是真我。

***

Egos want to direct the universe.

小我想要控制宇宙。

***

If you want to be most creative do away with the ego.

如果你想变得极富创造性，废除小我。

***

Ego is the most expensive thing in the universe, dollar and sense wise.

若用美元和感觉来衡量，小我是这宇宙最昂贵的东西。

***

Any sense of doership is of the little self.

任何作为者的感觉，都是小我的感觉。

***

Ego equals blindness. Blindness equals ignorance.

小我等于失明。失明等于无知。

***

Any lack is necessarily an ego concept for the ego is necessarily a sense of limitation or lack.
任何匮乏必定都是小我所创造的概念，因为小我就是限制或匮乏的感觉。

***

Ego is a mere notion that feels like the deluge of an ocean.

小我仅仅是个突发奇想，就想海面上突然下起的暴雨。

***

When you are unhappy you are looking for ego approval and not getting it.

当你不开心时，你是在寻求小我的认同，结果是你不会得到它的认同。

***

Another definition for trouble is trying to be an ego.

麻烦的另一定义是试图成为一个小我。

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Any defending of oneself is asking for ego approval.

任何防御都是在寻求小我的认同。

***

If you want to be good at anything, the less the ego the better you are. The ego is a limiting adjunct on the Self. Since the ego is a limiting adjunct of the Self, the less the ego the more

capable you are in everything (except one thing, -misery).

如果你想搞定任何事，小我越少就越能做到。小我是真我的有限附加物。因此，小我越少，你就越能在任何事上得心应手（除了痛苦）。

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It took you millions of years to develop this ego. Keep letting go of the ego until you begin to see the Self. When you see your Self, you quickly drop your ego in short time.

发展小我花了你几百万年的时间。持续释放小我，直到你开始窥见真我。当你看到了你的真我，你就能很快脱离小我。

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After having eliminated much of the ego, when one is acting ego-wise, at that moment the ego seems like all. However, what has been eliminated has been eliminated.

在释放更多的小我后，当再次被小我控制，在那一刻小我依然是全部。然而，被消除的就永不再现。。

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It's the ego sense of being an individual separate from the All that is the source of all trouble.

小我以为自己是从整体分离的个体。正是这种感觉，导致了所有麻烦。

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Soul is a glorified ego concept of the ego.

灵魂是被美化的小我，是小我创造的概念。

***

It doesn't matter what you do, it does matter with what you identify. If you identify with the limited ego, then you are unhappy.

你做什么并不重要，重要的是你认同什么。若你认同有限的小我，你就不会幸福。

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After dropping enough ego, it gets weak and the Self takes us the rest of the way.
在释放更多的小我后，小我变得虚弱。真我开始接管。

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All growth is letting go of ego.

一切成长都是释放小我。

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The ego is a false imposition of the I. When you say I that is the eternal you.

小我是对“我”的错误强加。当你说“我”，指的是不朽的你。

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The ego cannot be subjugated by one who takes it to be real.

若你相信小我是真实，你就无法征服小我。

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Seek the source of the ego and it turns out to be your Self .

去挖小我的根，你会发现那是你的真我。

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Humility is letting go of ego.

谦卑就是释放小我。

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If you are hurt look for the ego motivation and let go of it. You'll then feel happier.

如果你感觉受伤，那就去找小我的动机并释放。接着你就会变得快乐。

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Unless you are eliminating ego, you're not growing. You see, you can't grow into the Self because that's what you are. You just lift off the cover, which is ego.

如果你不释放小我，你就无法成长。你无法长成真我，因为你就是真我。你只需掀掉盖子，

那便是小我。

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The ego creates and maintains the subconscious.

小我创造并维持潜意识。

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All subconscious thought is originated by the ego and hidden a way in the subconscious by the ego.

所有潜意识念头都是源自小我，并在潜意识中被小我所掩护。

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The ego-principle is the cause of the seeming separation of you from the All.
正是小我主义，导致了从整体分离的感觉。

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The high states should be used to scorch the ego. The higher we go the more we are capable of scorching the ego. When you are high you can say, All this silly reaction and ego, I'm through with! - and be through with it!

高级境界应该被用于消除小我。境界越高，就越有能力消除小我。当你处在高境界时，你可以说，我摆脱了所有这些愚蠢的反应！去摆脱它们吧！

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The real you, your Self, is infinitely grand and glorious, whole, perfect and in total peace, and you are blinding yourself to this by assuming that you are a limited ego. Drop the blinder, the ego, and be forever in perfect peace and joy!

真实的你，就是你的真我，无限灿烂、圆满、完美且宁静。你只是因为假设自己是有限的小我而蒙蔽了双眼。揭下你的眼罩，小我，你便处于永恒的宁静和喜悦中！

第九章　做心智与物质的主人

Our subject is Happiness. We say that when understood, Happiness and all the following - God, Realization, Wisdom, Understanding - become the same; that the Happiness that we're seeking is only the real infinite Being that each one is. And when we recognize this, we then attempt to discover this inner Being that we are more and more, until we see it completely, totally and only. And when we do, the ultimate Happiness is established permanently, forever. And with it goes immortality, unlimitedness, imperturbable peace, total freedom and everything that everyone is seeking.
我们的主题是幸福。当我们真正了悟，就会明白幸福、上帝、开悟、智慧都是一回事，我们所找寻的幸福只是我们每个人所是的无限存在。当我们认识到这一点，我们就会越来越多地发现内在的存在，直到完全地看到它。此时，终极幸福将被永远确立，与之相伴的是不朽、无限、不被搅扰的宁静以及完全的自由。

The way to this inner Being that we are, is to direct our attention inward. We first focus the mind back upon the mind until we discover what mind is. We then focus our attention on our Self to discover our real nature. And it turns out that our real nature, the infinite real Self that we are, is simply we minus the mind; that the mind was a limiting adjunct covering our Beingness; that all thoughts have limitation (and we develop millions of thoughts of limitation) which prevent us from seeing this infinite Being that we are; and that by turning our attention inward we discover all this. When we do, we naturally let go of all these limitations. Then we see that we have always been, are now, and always will be, this unlimited Being.

如何通往我们所是的内在存在？将我们的注意力直接向内。首先把焦点放回头脑上，直到发现头脑是什么。接着把注意力集中在真我上，以发现我们的真正本质。我们会体认到我们的真正本质——那无限的真我，只需减掉我们的头脑。头脑是有限制的附加物，掩盖了我们的存在。头脑发展出无以计量的念头，而念头是我们发现这无限存在的障碍。通过将注意力转向内在，我们就会发现这一切。当我们这么做时，自然地就能释放掉所有这些限制。我们会看到我们已经是，且永远都是，这无限的存在。

The prime obstacle that we meet is the subconscious mind. It is full of thoughts of limitations that propel us every day, automatically. And we have made these habits of subconscious thoughts so strong that even when we recognize the direction we would like to go in, the subconscious thoughts keep directing us for quite sometime (even lifetimes) until we finally succeed in over coming them. We overcome them with thoughts of what we really want to do in life, and in that way become matter over the mind, controlling the thoughts until only the thoughts we want determine our behavior. Then we're in a position where we can do something about the mind and we start to transcend the mind. We rise above it and we drop it. We let it go! And when we do that we find ourselves this pure, infinite, limitless, totally free Being that we naturally are. And then happiness is complete.

我们遇到的主要障碍是潜意识。潜意识里满是限制性念头，这些念头每天自动地驱动我们。

它们是如此强悍，以致于我们即使发现了这条内在捷径，也依然惯性地被它们操控一段时间（有时甚至是终生），直到我们彻底战胜它们。我们战胜它们的利器便是“我们真正想要什么”的念头。控制念头，直到我们的行为完全由我们想要的念头来决定。如此我们便能对头脑进行控制，且开始超越头脑。我们释放头脑，不再受其影响。我们将发现那纯粹、无限、完全自由的存在，于是幸福就此圆满。

The direction is to go within, seeking and meditating to quiet the mind enough so that we can see the infinite Being that we are. The major steps are first, becoming aware of the fact that we are master over matter (and matter includes the body). Then, the second major step is becoming master over mind. And when we become really masterful over mind we are able to and we do let go of mind and operate in the realm of omniscience, in the realm of knowingness. Then we are fully aware of' the infinite Being that we are, and are in the ultimate Happiness.

往内探索、深入，让头脑足够安静，我们将看到我们所是的无限存在。首先，觉知到我们是物质的主人（物质包括身体），接着，成为头脑的主人。当我们对此游刃有余时，我们便能够释放头脑，在全知的层次进行操作。我们将完全地觉知到我们所是的无限存在，沉浸在终极幸福之中。

We should start with the first step, consciously controlling matter. Whether we are aware of it or not, everyone is controlling matter all the time. Whether one wants to be a demonstrator or not, he is. It is impossible to not be a creator all the time. Everyone is creating every day. We are not aware of it because we just don't look at it. We have demonstrated or created everything we have! Every thought, every single thought, materializes in the physical world. It's impossible to have a thought that will not materialize (except that we reverse it). If we think the opposite right after we have a thought, with equal strength, we neutralize it. But any thought not reversed or neutralized will materialize in the future, if not immediately.

第一步，有意识地控制物质。不论我们是否意识到这点，我们一直都在控制物质。不做创造者，是不可能的。每个人每天都在创造。我们之所以无法意识到，是因为我们不去看它。我们显化或创造我们所拥有的一切。每个念头，每个单一的念头，都在这物质世界显化。在一个念头后往相反的方向想，且用同样的力，这个念头便失效。任何一个念头，在其生成后不立即扭转抵销它，这个念头就会在未来显化。

So this thing of demonstration that we are all trying so hard to accomplish, we are doing all the time, unconscious of the fact that we're doing it. All we need to do is to consciously direct it, and that we call demonstration. Everything that everyone has in life is a demonstration. It couldn't come into our experience had we not had a thought of it at sometime prior.

我们所孜孜以求的创化，其实我们一直都在做，只是没有意识到这点。我们所需做的只是有意识地引导它。每个人在生活中所遇到的一切都是创化。如果没有念头在先，就不会在现实中显现出来。

If you want to know what your sum total thinkingness is, look around you. It has determined

exactly what you now have. It is your demonstration! If you like it, you may hold it. If you don't, start changing your thinking. Concentrate it in the direction that you really want, until those thoughts become dominant over the subconscious thoughts. And when you begin to consciously demonstrate small things, you may then realize that the only reason why they are small is because you don't dare to think big. The exact same rule, or principle, that applies to demonstrating a penny, applies to demonstrating a million dollars. The mind sets the size. Anyone who can demonstrate a dollar can demonstrate a million dollars! Become aware of the way you are demonstrating a one-dollar bill and just increase it next time to a much larger amount. Take on the consciousness of the million, rather than the one-dollar bill.
看看你主要的想法是什么，它全然决定了你现在所拥有的，创化了你现在所拥有的。如果你愿意，你可以把握一切。如果不愿意，那就改变你的这个想法。将注意力集中在你真正想要的上面，直到那些想法凌驾于潜意识之上。当你有意识地创化一些小东西，你将意识到之所以只会是一些小东西，是因为你不敢想大的。创化一分钱的规则同样适用于创化一百万，其规模是由头脑来决定的。能创化一块钱，就能创化一百万。对创化一块钱保持觉知，下次创化更大的数额。

The material world is just an out - projecting of our minds into what we call the world and bodies. And when we realize that it is just an out-projecting of our minds, just a picture out there that we have created, we can very easily change it, even instantly, by changing our thought!

物质世界只是我们心智的向外投射。当我们意识到这点，就能轻易地改变外在世界，而这只需改变我们的想法。

So, to repeat, everyone is demonstrating, creating; every moment what he or she is thinking. You have no choice. You are a creator, so long as you have a mind and think.

每个人每时每刻都在创造、显化。你别无选择。只要你的头脑还在运转，你就是创造者。

Now, to get beyond creation, we must go beyond the mind. Just beyond the mind is the realm of perfection where there is no need for creating. There is a higher state than creation, it's the state of beingness, sometimes called awareness or consciousness. That state is just behind the mind. That's beyond creation.
想要超越创造，就必须超越头脑。那意味着无需创造。这个层次高于创造，是存在的层次，有时也叫觉知或意识。它在头脑之后，超越创造。

The mind finds it very difficult to imagine what it's like beyond creation, because the mind is involved constantly in creating. It's the creating instrument of the universe and everything that happens in the world. So, if you take this thing called mind, which instrument is only a creator, and try to imagine what it is like beyond creation, it's impossible. The mind will never know God or your. Self, because you have to go just above the mind to know God, your Self.

头脑很难想象超越创造是怎样的情形，因为它只是宇宙创造的工具。所以头脑永远无法知道

上帝或真我，除非超越头脑。

To know the infinite Being that you are, to know what it's like beyond creation, transcend the mind. The final state is beyond creation. It is the changeless state. In creation everything is constantly changing, and therefore the ultimate Truth cannot be there.

想要知道那超越创造的无限存在，那就超越头脑。最终来到超越创造的永不退转之境。只要仍在创造，一切便无常，终极真相也就无法窥见。

So, to demonstrate what one wants, one needs to become aware of the fact that all we need to do is to think only of the things that we do want and that is all that we would get, if we would do just that. Only think of the things you want and that's what you'll be getting all the time, because the mind is only creative. Simple, isn't it?

所以，想要创化你想要的，就必须觉知到我们所需做的只是去想我们真正想要的，并相信会得到它。因为头脑能做的只有创造。很简单，不是吗？

Also, take credit for creating all the things that you don't like. Just say. Look what I did. Because when you become aware that you've created things that you dont like, you're in the position of creator, and if you don't like it, all you have to do is to reverse it and then you'll like it.

同时，也不要因创造了不喜欢的而懊恼，因为当你觉察到这点，你就站在创造者的位置。如果你不喜欢你所创造的，那就扭转它。

After you can master matter by consciously creating that which you want, then master your mind and get beyond it.

当你能够有意识地创造你想要的，从而成为物质的主人时，你就能成为头脑的主人。

Any questions?

Q: No, but I think you did a good job of laying it out like that. I could almost understand everything you said.

问：你阐释得很清晰，我几乎都能听懂。

Q: The most perfect explanation yet!

问：最完美的解释！

Q: Am I to assume that everything that I see and meet during the day has been created by subconscious thoughts?

问：我能假设我所看到、遇到的一切都是由潜意识创造的吗？

Lester: Yes. The difficult thing is the unconscious thinking. Every unconscious thought is active whether we are aware of it or not.

答：是的。最难对付的是潜意识的想法。每一个无意识的念头都是活跃的，而不管我们是否觉知到它们。

Q: So, if I have a habit of having someone who doesn't pay rent, this is a subconscious thought that was put there by parents or someone before.
问：所以，如果我总遇到房客不交租的情况，那是由潜意识里的某个念头创造的，而这个念头是在过去我的父母或其他人植入的？

Lester: No, put there before by you, it's your thought.

答：不是的，是你自己在过去植入的，因为那是你的念头。

Q: All right. It's best to look at it and say, Where did this habitual thought come from? By looking at it, I can see where it came from and erase it from my consciousness and erase that particular habit of thought, can't I?
问：所以最好是先审查一下，这个习惯性的念头是从哪来的？通过往内看，我可以看到它从哪儿来的，并将其从意识中清除，甚至清除因这念头而来的特殊习惯吗？

Lester: Yes. Putting it a little better, rather than see where it came from, see that it's been in you. Then you see how silly it is to have this thought working against you and you automatically drop it.
答：是的。更重要的是要看到它已经在你里面，而不仅仅是看到它源自何处。接着你就会发现抱持这个老跟你对着干的念头是多么的愚蠢，之后你就能自动放开它。

Q: I wish I would. I just don't automatically drop it.

问：希望如此。但我就是无法自动释放它。

Lester: No, you do. There isn't just one thought on each subject, there are millions. I don't like to say this, but there are millions that you've acquired over many millions of years.
答：不，你已经释放了它。但是一个问题对应的不止一个念头，而是无数个念头，是你自无始劫来形成的无数个习惯性念头。

Q: If I have a habit of having something reoccur in my life, let us say a delay in getting things

done, which is quite common in my business, is this purely my consciousness?

问：在生意上我有拖延的习惯，这完全是由我的意识创造的吗？

Lester: Yes.

答：是的

Q: And its nonsense to say this is the way real estate people operate isn't it? I've got to look at my consciousness and if I say this is nonsense because it's my thinking, I can eliminate this type of delay.

问：如果说我拖延是因为整个房地产界都有拖延的毛病，那就是扯淡了。我审查过自己的意识，这是否意味着我可以消除拖延的情形？

Lester: Yes. It's possible.

答：是的，有可能

Q: How does one eliminate reoccurring conditions in one's life?

问：如何能不再重蹈覆辙？

Lester: By constantly working to undo it. Looking for the subconscious thoughts that are causing it and dropping them.

答：不断地释放。找到潜意识里的念头，释放它们。

Q: It's my thoughts; I don't look at anything but my own thinking.

问：都是我的念头创造的。所以不看其它，只看我的念头

Lester: Yes. Now there's another way, a better way. If you can't pull up the subconscious thoughts, you can now put in a conscious thought with strong will, - so strongly that it overrides all the prior unconscious thoughts. This is possible. This is called using will power. You can will it. And if you will it strong enough, it'll override all the subconscious thoughts. When you're feeling high, that's when you have your greatest will. Just will it to be the way you want it to be. The mechanism is: You put in a thought with so much power behind it that it's more powerful than all the former subconscious thoughts put together.

答：是的。还有一个更好的方法。如果你不能揪出潜意识里的念头，可以以强烈的意愿在意识中植入新的念头，强烈到推翻所有这些先入为主的无意识念头！这是有可能的。这叫运用意愿的力量。如果你的意愿足够强烈，它将推翻所有潜意识念头。当你感觉亢奋时，正是你的意愿最强烈的时候。用意愿来驱动，达成你想要的。这个机制就是：以强大的愿力植入新

的念头，这个意愿的力量超过之前所有潜意识念头力量的总和。

Q: A man died last night and he left $25,000,000! And the man next door had nothing. He died and went to heaven.

问：某人昨晚死了，留下 2500 万美元的遗产！他的隔壁一无所有，死后却去了天堂。

Lester: It's easier to get to heaven when you dont have $25,000,000 holding you here.
答：如果死时没有 2500 万拉着，将更容易升入天堂。

Q: It's easier to go, if you don't have $25,000,000.

问：如果没有 2500 万，将更容易去天堂？

Lester: That's right. He's attached to that twenty-five. Re's trying to hold onto it right now, even though he is dead. And when he tries to pick it up, his astral hands go right through it and he's in trouble. It holds him back, whereas a man who didn't have anything will just go off into higher, freer realms.

答：是的，因为没有这方面的执着。如果有 2500 万，即使死了还是会拽着，他的灵手会拽着，这样他就有麻烦，2500 万会把他拉回来。然而一个人若一无所有，就会升入更高更自由的次元。

Q: You mean now that he has so-called died, he can still be attached to his money?

问：你是说即使他死了，仍有可能执着于他的财富？

Lester: Oh sure! What he was the moment before he died, he is the moment after, except for the fact that he has let go of the dense body. The physical body is an exact copy of the astral body. And when you step out of the physical body, it feels the same to you and you try to do the things that you were doing just before in the physical body, if you have attachments to the physical world. If you don't have attachments, you adapt much easier to the freer way of life in the astral body.

答：当然。死之前那一刻是什么，死后依然是什么，除非他放开肉体。肉体是星光体的复制。如果你执着于物质世界，当你脱离肉体，对你来说依然是一样的，你会继续做你生前所做的。如果你不再执着，你会更容易以星光体的形式适应更自由的世界。

Q: I like your explanation of creation.

问：我喜欢你的解释。

Lester: For the intellectuals, there are schools that argue this way: Is creation gradual or is it

instantaneous?

答：知识分子分成不同学派，争论着“创造是渐进的还是瞬间的”

Q: It's gradual because

问：是渐进的

Lester: What makes it gradual? The mind, by saying it's gradual.

答：是什么使创造渐进？头脑。

Q: True.

问：是

Lester: And if you keep thinking on it, you'll discover that creation is instantaneous.

答：但如果你继续深入，就会发现创造是瞬间的。

Q: Sure it's instantaneous, but it appears differently.

问：创造当然是瞬间的，只是看起来并非如此。

Lester: And the instantaneity, - the instant also has the concept of time in it. That's just something I'm throwing out for you to work on, if you want to.

答：所谓瞬时性，依然含有时间的概念。我现在把它提出来，如果你们愿意，可以深入挖掘。

Q: An instant, you're confining it to a certain amount of time; you are limiting it.

问：一个瞬间，如果把它放在一定时间的框架内，就是在限制它。

Lester: I'll give you a clue to it. You went to sleep and you had a dream and you dreamed that you were born into a little infant body and you went through one year, two years, three years, into youth, middle age and old age, all the way up to ninety years. And it took ninety years to get up to that old body. It was a long, long time, right? Ninety years? Until you woke up and then realized it was a dream and it might have taken a second or two. The dream lasted a few seconds and in that time you went through a ninety-year period! And it seemed like ninety years while you were in the dream. It wasn't until you woke up that you realized it was only a few seconds. Some day you'll see that creation is instantaneous, with the mental concept of time in it.

答：我给你个提示。你睡觉做了个梦，梦到自己进入婴儿的身体，一年又一年地过去，到青

年、中年，再到老年，直到 90 岁。对于这陈旧的身体来说，用了 90 年的时间才醒来，的确是好长一段时间。90 年呐。但当你醒来，意识到这只是个几秒钟的梦。梦只持续了几秒，而在此期间，你经历了 90 年的光阴！一个梦做了 90 年。终有一天你会发现创造是瞬间的。

Q: How do you equate our effort, trying to create that which we might desire with the statements: Seek ye first the kingdom of God and all good things will be added unto you. and Think not of what you shall eat and where you shall sleep?

问：你如何将我们努力创造我们想要的，等同于《圣经》里所说的“先去找寻上帝的王国，而非想着吃什么、睡在哪，如此所有好的东西都会流向你”？

Lester: Well, it fits in. Seek ye first the kingdom of God, -God is the essence of our very beingness. If we seek that and discover it, we find the secret of everything. So, seek ye first the kingdom of God, go within, discover who and what you are; then you have the secret to everything, not only to creating but to everything. But you see, that's been part of several years of what we have been going through as a group: how to go within and discover this infinite Being that we are, which is the God part of us. And when this infinite Being is discovered, everything is known, how to create, and more than that, how to uncreate. And still more important, how to get beyond creating and uncreating, which is the ultimate state. Then you will not think of what you shall eat and where you shall sleep. Did I connect it for you?

答：“先去找寻上帝的王国”，上帝是我们存在的本质，如果你找到它，就找到了所有一切的秘密。所以，先去找寻上帝的王国，就是往内走，去发现你是谁以及你是什么，这样你就发现了所有的秘密，包括创造的秘密，以及如何往内走并发现我们所是的无限存在，哪个是我们作为上帝的部分。当你发现无限存在的本质，所有一切便都明了，如何创造，如何不创造。更重要的是，你将发现如何超越创造与不创造，哪个才是终极状态。那样你就不会再想吃什么或睡哪的问题。我的回答对你有用吗？

Q: Until you reach the higher state, I wonder if it isn't possible to get caught up in still trying to create before you become aware of the higher state?

问：在到达更高的境界前，能否努力创造但又不陷入？

Lester: Yes, I say that you are caught up in trying to create. You now have no choice whether to be a creator, you are that all the time. You should now consciously create only the things you want and stop creating the things you don't want. One of the grossest errors we make is to try to create in the future: I will have this. I will get that, and when we do that, it keeps it in the future all the time, thereby keeping it a way. This is the greatest stumbling block for most people. When you create something, it has to be seen in present time, in its is-ness, now. It is mine, now!

答：努力创造就是陷入。你一直是个创造者，此外别无选择。现在你应该有意识地创造你想要的，而非创造你不想要的。我们所犯的最严重的错误之一便是创造未来：我会拥有这个，我会得到那个。当我们那么做时，我们想要的就一直待在未来，始终与我们保持距离。对多数人来说，这是最大的绊脚石。当你创造时，必须是现在就看到，现在就是我的！

Q: Well, even if I can't believe that I may be going to have something, at least I can believe that the thought is mine, so, if I build on The thought is mine, this gives me more foundation.

问：虽然我不相信我会得到什么，但至少相信那念头是我的。所以一旦确信那念头是我的，就会更有力量。

Lester: Yes. Discover who the thinker is.

答：是的。去发现谁在想

Q: What happens when you reach the desireless state?

问：当你达到无欲的境界时发生了什么？

Lester: Well, what is desire? Desire comes from thinking we are not the All. When you reach the desireless state, you see yourself as the All, as the sum total, and there's no more need, there's no more lack, everything is you. It's not 'yours, you are it!

答：什么是欲望？欲望源于认为我们不是全部。当你达到无欲的境界时，你看到自己就是全部，就是整体，没有需求，没有匮乏，一切都是你，你就是一切。

Q: So, it's really a state of seek ye first the kingdom of God and all this shall be added unto you.

问：所以，先去找寻上帝的王国，如此所有好的东西都会流向你。

Lester: Everything, every last atom in the universe. Please note that most of your questions have been on havingness, the havingness of things. This indicates what you think happiness is. However, you will discover that should you obtain all the things you desire, you would still find yourself unhappy.

答：是的。你们大多数的问题都是关于拥有，这表明你认为幸福就是拥有。但是你会发现即使你得到了你想要的一切，你也不会幸福。

You must go beyond the havingness state and reach the beingness realm where you only are. There you know that you lack nothing and that you are the infinite All. There lies the ultimate joy which is a deep and a most profound Peace, the ultimate Satiation!
你必须越过拥有的状态，到达存在的境地，你就是存在。如此你就会了悟你一无所缺，你就是无限的全部，幸福，宁静，满足！

第十章　头脑

The mind is an -instrument created by you to image the Oneness as chopped up and separated into many parts I interrelated.
头脑是你所创造的工具，为了把“一”想象成分裂的但又相互关联的诸多部分。

***

The mind is simply the sum total composite of all thoughts.

头脑不过是所有念头的总和。

***

The mind becomes habitual.

头脑变得具有惯性。

***

The subconscious mind is merely the thoughts that we are not looking at now.

潜意识头脑只是一些我们没有去看的念头。

***

The subconscious mind is running us - making us the victims of habit.

潜意识头脑控制着我们，让我们成为习惯的受害者。

***

The thing that keeps us from recognizing and expressing our infinity is simply the mind, conscious and subconscious. If we are to express this infinite nature, we can do it only by getting behind this mind. When we reach the realm behind the mind we operate without thoughts, intuitively, and are in harmony with the whole universe.

让我们无法认识并表达我们的无限的罪魁祸首正是头脑，包括显意识和潜意识头脑。如果我们想要表达我们无限的本性，只能越过头脑，来到头脑之后。如此我们就能无需思考，仅凭直觉行事，并且和整个宇宙都处在一种和谐中。

***

The direction is to still the mind. Quiet the mind and you'll see your infinity right there.

我们的目的就是为了让头脑平静，如此你将会看到你的无限。

***

Just let go of the mind completely and what's left over is your infinite beingness, all knowing, all powerful, everywhere present.

彻底地释放头脑，剩下的便是你无限的临在，无所不知，无所不能，无所不在。

***

Were we to direct all our energies to stilling our mind, we would soon be realized.

如果我们将所有精力都集中在平静头脑上，很快就能开悟。

***

The mind quiets spontaneously in the company of a great soul.
在伟大灵魂的陪伴下，头脑会自然地安静下来。
***

The more you quiet the mind, the more you feel the Self, and the better you feel. You feel as good as your mind is quiet.

头脑越平静，你就越能感受到真我，你的感觉也会越好。

***

When the mind vanishes, there the Self is. Where the Self is, there is no mind.

头脑消失后，真我显现。有真我的地方就没有头脑。

***

The mind is reflected consciousness, reflected from its source, the Self, just like the light from the moon is reflected from the sun. While the moonlight may be used to reveal objects, it is no more needed when the sun rises. Although the moon may remain in the sky while the sun shines, it is

dim and useless. Likewise, the mind is useless when we let the Self shine.

头脑是反射自（其根源）真我的意识，就像月光是日光的反射一样。月光是能用来照亮物体，但一旦太阳升起，它便黯淡，毫无用处，即便依然高挂在天上。同样地，一旦我们让真我闪耀，头脑便失去作用。

***

Your mind is an instrument used to identify your real Self with your body and world.

你的头脑是一个工具，用来将你的真我等同于你的身体和世界。

***

If you do not identify with your body or mind, neither your body not your thoughts will effect you. So it is when you sleep. Not identifying with your body or mind you have no problems nor suffering.

如果你不认同你的身体或头脑，你的头脑和念头就无法影响你。所以当你睡觉时，你不会认同你的身体或头脑，也就不会有任何问题或痛苦。

***

In meditation one subdues the mind and feels the wonderful peace of the Self. This is the start. The finish is the total dissolution of the mind. This is accomplished by recognizing the mind as not being apart from the Self, by seeing it as a phantom product of the Self.

在冥想时，你可以抑制头脑，感受到真我的平静。这是个开始。通过认识到头脑从未与真我分离，它仅仅是真我的幻觉，以此来彻底清除头脑。这是个结束。

***

In this dream-illusion there's a thing called thought. And thought determines and is the cause of all matter.

在这场梦幻中，有个东西叫念头。念头决定并导致所有的问题。

***

In your imagination you have written and projected a cinema show of acts, actors and audiences on a screen and have lost sight of the fact that it is all in your imagination, your mind. Discover this and you discover the absolute Truth.

在你的幻想中，你编写并投射了一场有动作、有演员、有观众的荧屏电影，并且无法再看清一切都只是在你的想象中，在你的头脑中。最终你会发现全部的真相。

***

The world and universe are a mental concoction.

整个世界和宇宙都是头脑的调制品。

***

Mind subsidence is Realization. There are two ways to obtain it. On recognizing what the mind really is, it is seen as an illusion and therefore subsides. By concentrating on your Self and discovering You, mind also subsides. Complete subsidence is full Realization. . .

头脑的消失就是开悟，有两条路可以到达。一条是看清头脑不过是个幻觉；另一条是专注于真我，发现真我。这两条路都能让头脑消失。头脑彻底消失，就是完全开悟。

***

The reason why thoughts wander back into the world is because we believe the world is real. But for this belief, Realization would be!

念头之所以回到这个世界，是因为我们相信这个世界是真实的。但是正因为这只是个信念，开悟才成为可能。

***

Mind distraction is wanting more the things of the world than the Self. Wanting more to hold your Self, the world is not looked at!

头脑的错乱导致其对拥有（这个世界的东西）的渴望高于对真我的渴望。想要更多地待在真我里，就更能忽略这个世界。

***

A thought is an assumption of lack causing a wish to fulfill it.

念头是：假设自己是匮乏的，所以才想要填满。

***

All thoughts are of non-truth. It's so simple. You just stop the thoughts and the infinity that you are is self-obvious.

所有的念头都不是真的，所以很简单，你只需停止念头，你所是的无限就会自动显现。

***

You've got to use the mind to quiet the mind. You need to use determination to still it.

你必须利用头脑来使头脑安静，因为你必须要下使其安静的决定。

***

When you begin concentrating on the mind, you begin rising above the mind.

当你开始专注于头脑，你就开始超越头脑。

***

Once you see what the mind is, you won't be subject to it any more.

一旦你看清头脑是什么，你就不再受其控制。

***

Strength of mind is the ability to concentrate undistracted on a single thought.

头脑的力量在于能够将注意力集中在一个单一的念头上。

***

Without concentrated mind progress is relatively small.

头脑无法集中，进步就相对缓慢。

***

A wandering, wavering mind is one that dissipates one's energy in the form of many thoughts. Hold one thought and the energy is less dissipated and more conserved. Direct this conserved energy toward the Self and your Self will be revealed. The more you do this the stronger becomes your direction and the easier it becomes to abide in your Self.

一颗踌躇、摇摆的头脑，将一个人的精力以念头的形式挥霍掉。持住一个念头，能够保存更多精力。将这些保存下来的精力专注于真我，真我就会显现。你越这么做，目标就越坚定，

也就越容易停留在真我里。

***

In the beginning the mind pursues the Self intermittently between long intervals. As one continues, the intervals shorten. .Toward the end, the mind is constant in the pursuit and does not wander from it.

一开始，头脑对真我的追寻是间歇性的，且间隔很长。随着追寻的继续，间隔越来越短。最后，头脑能一直处在追寻中，并不再停歇。

***

The power of the mind is almost infinite. When there is only one thought all that power is right there.

头脑的力量近乎无限。当只有一个念头时，力量就会全部出现。

***

Restless thoughts keep the Great Ones away. A quiet mind keeps the door open to them.

纷乱的念头将“伟大的一们”挡在门外。当头脑安静下来时，大门就会向 “伟大的一们”敞开。

***

The more you eliminate mind, the more peace you feel.

头脑消除得越多，你就越平静。

***

The mind will never discover the Self because the mind is the cover-up over the Self. It's only by letting go of the mind that the Self is seen. You get the mind quiet enough to allow your Self to be obvious to you so that you may use It to let go of the mind.

头脑永远无法发现真我，因为头脑掩盖了真我。只有释放掉了头脑，真我才会显现。你让头脑平静，可以让真我显现，这样你就可以利用真我来释放（剩下的）头脑。

***

Eliminating what you are not is growth.

成长是释放你的所不是。

***

The biggest difficulty is the subconscious mind. We have relegated things to the subconscious, stored them there, and thrown away the key.

最大的困难是潜意识头脑。我们把问题关到潜意识里，并扔掉了大门的钥匙。

***

If we could make our subconscious fully conscious, we would be fully realized.

如果我们能让潜意识全部浮现到意识层面，我们就能完全开悟。

***

Every mind uses the very same unlimited intelligence. Everyone uses it as much as he believes he can use it to fulfill his desires. When he learns that his mental limitations a self imposed, he lets go of them. Then his intelligence (I. Q.) can be raised to the degree that he knows he has no limits.
每个头脑都使用相同的无限智力。每个人使用智力的程度取决于他有多相信智力能满足他的欲望。当他明白头脑的限制源于自己的强加时，他便释放了它们。他的 IQ 便上升到他所知的无限水平。
***

We are all in the same mind and the only thing that keeps us from reading the other one is that our attention is too centered on our own little self.

我们都在同一头脑里，让我们无法解读其它头脑的原因是我们的注意力过于集中在我们自己的小我上。

***

Everyone unconsciously reads everyone else and thinks that it is his own thoughts.

每个人都无意识地解读他人，并且认为这是他自己的念头。

***

All minds are influencing each other.

所有头脑都在相互影响。

***

A high-level mind tunes in with other minds of high level. A low-level mind tunes in with other minds of low level.

一个高级头脑与其它高级头脑调谐。一个低级头脑与其它低级头脑调谐。

***

Mind is catchy. It's immediately infectious.

头脑具有传染性，能够即刻传染。

***

Thought is a mechanism of limitation.

念头是一种限制机制。

***

The only intelligence the mind has is what you give to it.

头脑具有的唯一智力正是你所赋予它的。

***

Thoughts smother the capacity to be happy.

念头抑制了幸福的能力。

***

Every thought causes a demonstration.

每个念头都能显化。

***

There is no limit to the number of new ideas that man can have.

人能拥有的想法是无限的。

***

Anything man can think can be.

只要能想，就能成真。

***

You use your mind to still your mind. When you are meditating, holding one thought, other thoughts drop away.

你用你的头脑来使头脑安静下来。当你在冥想时能够持住一个念头，其它念头便离开。

***

Mind is always seeking external knowledge. Direct it internally.

头脑总是向外寻求知识。指引它往内。

***

Introvert the mind and realize to full realization.

使头脑向内，方能完全开悟。

***

The ego-mind struggles for survival and tries to subvert your direction.

小我-头脑总是为生存而奋斗，并试图调转你（向内）的方向。

***

The mind cannot give the ultimate answer because it's part of the ego, part of our limitation.

头脑无法给出终极答案，因为它是小我的一部分，是我们限制的一部分。

***

Real knowledge lies just behind thought, which is relative knowledge, and relative knowledge is ignorance

真正的知识在念头的后面，念头只是相对的知识（relative knowledge），相对的知识等同于无知。

（译者注：结合莱斯特在《REALIZATION 如何才能开悟》一文中对知识的定义，此处“真正的知识”是指通过觉知和经验而来的知识，而“相对的知识”更多是指通过阅读而来的知识。）

***

When the Self, which is just behind the mind, is discovered, you see that the mind is limited and let go of it.
一旦头脑后面的真我被发现，你将明白头脑是有限制的，并会释放它。

***

There is a mind that runs this planet. There is a mind that runs the solar system and a mind that runs the universe. All these minds are in the illusion.

有个头脑管理地球。有个头脑管理太阳系。有个头脑管理整个宇宙。所有这些头脑都只是处在幻想中。

***

Where is the world without your mind? Is there such a thing as world when you submerge the mind? The thought of the world creates it. This whole solid universe that you mentally say is a solid universe is just your thought that it is a solid universe.

没有你的头脑的世界在哪里？有没有一个头脑被淹没后的世界？念头创造了这个世界。这个被头脑称为固体宇宙的固体宇宙只是由念头所创造的，而念头也是一个固体宇宙。

***

Anything your mind is absolutely convinced of materializes instantly.

你头脑所笃信的任何东西都会立即显化。

***

Mind can do anything with the body.

头脑可以利用身体做任何事。

***

The utmost that the intellect and reasoning can do for us is first, recognize its limitations and secondly, do that which helps the quest for the Self.

思维逻辑能为我们所做的最大贡献是意识到它自己的限制，其次是帮助我们探寻真我。

***

Every thought is an affliction. When the thought waves are completely stilled there are no more afflictions.

每个念头都是种折磨。当念头的浪潮完全平息，也就没有了折磨。

***

Every thought is motivated by a desire for pleasure or an aversion to pain.

对快乐的渴望，或对痛苦的厌恶，激发了每一个念头。

***

Letting go of all attachments and aversions is letting go of all your thoughts.

释放所有的执着和厌恶，就是释放所有的念头。

***

Thought and desire are the same.

念头和欲望是一回事。

***

The only thing we are aware of is our own thoughts.

我们觉知到的唯一一个东西就是我们自己的念头。

***

What we're seeing out there is our own mind.

我们看到的是我们自己的头脑。

***

That which you really want you never forget, it's always on your mind. Really want to discover your Self.

你真正想要的，你永远不会忘记，它会永远在你的头脑里。所以，让发现真我成为你真正想要的。

***

The mind is the brain of the astral and causal bodies.

头脑是星光体和起因体（causal body）的大脑。

***

The mind can be made quiet wherever you are. The place to do it is right where you are.

无论你在哪里都可以使头脑安静。让头脑安静的地方正是你所在的地方。

***

Don’t mind the mind and the mind won’t need minding!

不要在乎头脑，因为头脑不会需要在乎。

***

The mind is not made noisier, it is just that you get quiet enough to notice how noisy it is.

不是你让头脑变得嘈杂，而是当你足够安静时，就会注意到头脑是多么嘈杂。

***

Everything falls perfectly into line effortlessly and harmoniously without thoughts.
没有念头，便无需努力，一切自会完美运转。

***

As mind gets quiet, first the sense of havingness decreases until a measure of security is felt. It becomes less necessary to have in order to be. Then the sense of doership decreases until a further security is felt in that one is not the real doer, that the real doer is a higher power, that one can actually be with much less doing and it becomes less necessary to do in order to be. Finally your real Self that has always been in the background steps in and takes over and you feel that there is nothing necessary any more that you must have or do, that there is no choice but to only be!

随着头脑安静下来，想要拥有的感觉便会减弱，直至感到某种程度的安全。为了只是存在，

变得越来越不需要拥有。接着想要作为的感觉开始减弱，直至感到更深程度的安全，因为已经感觉到自己不是作为者，真正的作为者是更高的力量。因此开始变得更少作为，并且为了只是存在，变得更不需要拥有。最后一直躲在幕后的真我终于露脸，并开始接管。你会感到再无必要去拥有，再无必要去作为，你别无选择只是存在。

***

Use omniscience, don't use the mind! The goal is to eliminate the mind.

使用全知，不要使用头脑！因为我们的目标就是要消除头脑。

***

If there are no thoughts then there is no mind. Mind is only thoughts.

如果没有念头，就没有头脑。头脑只是一些念头。

***

If you take away your mind what's left over is Omniscience. You are that omniscient Being that you are seeking, clouded over by mind.

如果你拿走你的头脑，剩下的就是全知。你是你所一直找寻的无所不知的存在，只是被头脑所蒙蔽。

***

Mind detached from world and centered only on Self is Liberation.
与世界分离、并只以真我为中心的头脑就是自由。

***

Depth of meditation is the degree of quietude of mind.

冥想的深度决定头脑的安静程度。

***

Unless we're eliminating mind, unless we're eliminating ego, we're not progressing.
除非我们消除头脑，除非我们消除小我，否则不会进步。

***

The more we keep looking into the mind, the quieter we become.

我们越是深入地观察头脑，我们就会变得越平静。

***

Where the mind is all quiet, there is all knowledge.

头脑彻底安静的地方，就是全知的所在。

***

Knowing the mind is full Realization.

了解了头脑就是完全开悟。

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The first thought of all thoughts is I am an individual, separate. In order for there to be a he, she or it, first there has to be an I. So we create I, and then there are others. Without the first thought of I there can't be any other thoughts of anyone else. That's the first basic error, I am a separate individual. If I am separate then there has to be others, he, she and it. And you start dividing up the One by first becoming an individual separate from It. Thought first divides and separates you from the One Beingness, and then creates a multitude of beings and things and all the relationships. It's all your thought, that's all it is. Let go of thought and what1s left over is you, infinite, eternal, glorious, all joyous. serene!

所有念头中的第一个念头是“我是一个（与整体）分离的个体”。为了有他、她、它，首先必须要有“我”，所以我们创造了“我”，才有了其他人。如果没有“我”这第一个念头，就不会有有关其他人的念头。这是第一个基本错误，即“我是一个（与整体）分离的个体”。如果我是分离的，那么必定还有他、她、它。通过首先让自己变成一个从“一”分离的个体，你开始分割“一”。念头首先将你从“一的存在”分离，然后创造了无数的存在和事物以及一切关系。一切都只是念头。释放念头，剩下的便是无限、永恒、灿烂、喜悦、宁静的你！

第十一章 如何揭露头脑

See the source of the mind and you will find your Self .

看清头脑的根源，你会发现你的真我。

Turn the mind back upon the mind and it will reveal its secrets.

将头脑转回头脑上，头脑会透露它的秘密。

Concentrate the mind on one thought and all other thoughts will drop away. Then drop this one thought.

将头脑集中在一个念头上，其它念头就会离开。接着将这个念头释放掉。

Learn to control the breath and you will automatically control the mind.

学会控制呼吸，你就能自动控制头脑。

Eliminate the ego. The ego thinks' and causes all thought. The ego is the identifier of the Self as the body.

释放小我。小我思考并引发所有念头。小我将真我视为这具身体。

Surrender the mind to God.

让头脑臣服于上帝。

Eliminate all objectivity and the mind resolves. Then there is only subjectivity.

消除一切客观性，头脑就会消失，只剩下主观性。

The mind must be eliminated permanently by realizing that it is not real but only an apparency, an illusion that has its source in your Self.

头脑若要被永久清除，就要意识到它不是真实的，只是一个现象、一种幻觉，它的根源就是你的真我。

Where there is only subject and no object, there the Self is.

没有客观只有主观的地方，就是真我之所在。

第十二章 带着问题去冥想

The prime purpose of meditation is to quiet the mind. When we hold one thought with interest, as we hold it, other thoughts keep dropping away. Thoughts of the day,-what he did to me, what she did, what I should have done, etc., all these thoughts are active on a subconscious level. As we hold to one thought, these subconscious thoughts quiet; they become still. They drop into the background, and that quiets the mind.

冥想的主要目的是让头脑安静下来。当我们对持住一个念头有着强烈的兴趣，待在那个念头里时，其它念头就会离开。我们一天当中会有很多念头，比如他对我做了什么、她做了什么、我本应该做什么等等，所有这些念头都活跃在潜意识里。当我们持住一个念头，这些潜意识念头就会安静。它们落入背景中，这样就能让头脑安静。

Now, the most important thing in quieting the mind is interest. When you are very interested in something, you'll override all other thoughts. Likewise, if, with intense interest, you want to know: What am I? What is this world? What is my relationship to it? If there's a real burning desire to get the answer, then all other thoughts drop away and the mind becomes extremely concentrated. Then the answer shows itself. It comes from within. The answer is there all the time. The quieting of the thoughts allows us to see it, to see the answer that was there all the time, there in the realm of Knowingness, the Self.

让头脑变得安静，最重要的是要有兴趣。当你对某事非常感兴趣时，你就能忽略其它所有念头。同样地，如果你对以下问题有强烈兴趣，比如“我是什么”、“这个世界是什么”、“我跟它有什么关系”等，心急火燎地想要得到这些问题的答案的话，那么其它所有念头就会离开，头脑因此变得极为专注。接着答案就会自行呈现。它来自内在，一直都在内在。念头的安静让我们有机会看见它，看到它一直在那里，在全知的层次，在真我里。

The starting point should be a strong desire for the answer. When that desire is strong we get the answer. That's why mans extremity is Gods opportunity. Extreme adversity causes in us a desire to get out of it with such intensity that we concentrate our mind and discover the answer.

起点应该是对答案的强烈渴望。欲望足够强烈，我们方能得到答案。这就是为什么说“人类的极限，上帝的机会”。绝境让我们产生想要摆脱它的强烈渴望，正因为如此，我们才能让头脑专注，并最终发现答案。

When I started my quest I thought thinking would give me the answers. I had a mind that was as active as any mind could be. But I was at the end of the line. I had had a second heart attack and they told me I was finished, that I had only a short time to live, and so I had to have the answers. And even though my mind was far more active than the great majority of minds, the intensity of the desire for the answers caused me to hold to one question at a time, obliterating all else. This concentration did it!

当我开始探索时，我以为思考会带给我答案。我有一颗和其他人一样活跃的头脑。但当时我的生命已经走到了尽头。我第二次心脏病发作，医生告诉我我完了，活不了多久了，所以我必须要找到答案。尽管我的头脑要比大多数人的活跃，但是对答案的强烈渴求让我每次都能专注在一个问题上，忘记了其它问题。正是专注让我得到了答案！

I started seeking with no knowledge of metaphysics, no knowledge of the way. In fact 1 was anti all religion and all metaphysics; I thought it was nonsense, for the weak-minded, for people who believed in fairy tales.

当我刚开始探索时，我对形而上学或觉醒之路一无所知。实际上当时我反对所有宗教，所有形而上的东西，我认为这些都是胡扯，只有弱智或相信童话的人才相信这些。

But it was only because of the intensity of the desire to get the answers, I had to have the answers, that they began to come, and they came relatively quickly. Over a period of three months time I went from an extreme materialist to the opposite extreme: the material is nothingness and the spiritual is the All.

但是正因为对得到答案的强烈渴望，让答案在相对较短的时间内自动呈现。仅仅过了三个月，我从一个极端的唯物主义者走到另一个极端。物质什么都不是，灵性才是一切。

The wish to get the answer was so strong, that in spite of my mind being one of the noisiest of minds, the answers began to come. I automatically fell into things (I knew no words for them) like samadhi. I would concentrate on a question with such intensity that I would lose awareness of the world, lose awareness of this body, and then I would be aware of just a pure thought, the thought itself would be the only thing existing in this universe. That's absorption when the thinker and the thought become one. One loses consciousness of everything but that one thought. That's a very concentrated state of mind and the answer is always discovered right there.

对得到答案的渴望如此强烈，以致于即使我的头脑不是一般的吵闹，答案也依然到来。我自动地进入所谓的三摩地（当时我并不知道有相应的词汇）。我会专注在一个问题上，对答案的强烈渴望让我忘记了这个世界，忘记了这具身体，我只知道这一个念头，这个念头是这个宇宙唯一存在的东西。专注能让思考者与念头合二为一。你失去了对一切的意识，只意识到那一个念头。这对头脑来说是非常专注的状态，你会发现答案就在那里。

I started with What is happiness? What is life? What do I want? How do I get happiness? I discovered that happiness depended upon my capacity to love. At first I thought it was in being loved. I reviewed my life and saw that I was very much loved

by my family and friends and yet I was not happy. I saw that was not it. Continuing, I realized that it was my capacity to love that gave me happiness.

我从“幸福是什么”、“生命是什么”、“我想要什么”、“如何才能得到幸福”开始。我发现幸福取决于爱的能力。一开始我以为幸福是被爱。但当我回顾我的一生，看到即使我被我的

家人朋友们爱着，我也依然不幸福。我知道幸福不是被爱。于是我继续，直到意识到正是我爱的能力才让我幸福。

The next question was What is intelligence? I persisted until Ah! I saw it! There is only one intelligence in the universe and we all have a direct line to it.

下一个问题是“智力是什么”。我探索着，直到“啊！我明白了”！这个宇宙只有一个智力，我们每个人都有一根线通往它。

Then I worked on responsibility and discovered that I was responsible for everything that happens or happened to me. Creation was something I created!

接着我开始探索责任，发现我对一切发生在我身上的或者已经发生过的都负有责任。我就是那个创造者。

Finally, I held the question What am I? until the answer presented itself.

最后，我专注在“我是什么”这个问题上，直至答案自行呈现。

And this went on and in a matter of three months time I believe I saw the entire picture, went all the way, only because of the concentrated approach. I knew nothing about the subject; I knew nothing about the direction, the way, the path, but I wanted to know: What am I? What is this world? What's my relationship to it?

我持续地探索着，大约三个月后，我想我看到了整幅画面，已经走完全程，仅仅是因为专注。我对这个课题一无所知，对灵性道路、目的一无所知，只是想知道“我是什么”、“这个世界是什么”、“我跟它有什么关系”。

You discover that the whole world is nothing but you, that there never was anything but you all along, because there's only One and you are It! But that isn't the final state. You come out of it and there's still a certain amount of mind left. So you go back into the meditative quest until there is no more mind controlling you. When you've eliminated all the habits of thought, all the tendencies of mind, you are free; then you can use your mind and you are the master and director of it. It no longer determines you, you determine it.

你发现这整个世界只是你，从来都只是你自己，因为只有“一”，而你就是“一”。但是这并不是最后阶段。你从那出来，发现还有一些头脑剩下。所以你继续回到冥想中探索，直到再也没有头脑能够控制你。当你消除了念头的所有惯性、头脑的所有倾向，你就自由了。你就可以使用你的头脑，你成了头脑的主人和指挥。头脑再也无法控制你，而是由你来控制它。

At present we are over 90% of the time controlled by the unconscious mind.

目前我们 90%的时间都是由潜意识头脑控制。

Q: That's the conscious and unconscious mind both?

问：你是指显意识和潜意识头脑都能被控制？

Lester: Well, the conscious mind is easily controlled. The subconscious is not because it is not easily seen. It's a mechanism we set up of not looking at our thoughts. of making them operate automatically. We did it to our entire body; it's all automatic now. And then we did it to all thoughts but the thought we're interested in at the moment.

答：显意识头脑比较容易控制。而潜意识之所以难以被控制是因为不容易被看到。这是我们自己设立的机制，为了不去看我们的念头，为了让它们自动运转。我们对自己的身体也是这样的，所以身体现在是自动运转的。然后我们也这样对待自己的念头，除了此刻我们感兴趣的念头，其它一概无视。

Q: Why is it that we did it to all thoughts except the one we're interested in at the moment?

问：为什么我们这样对待自己的念头？

Lester: Because we don't want the thoughts in the first place. so we push them away to the background. We are happiest when there are no thoughts. Sometimes, when you work with your hands, youre very happy, right? Why? The thoughts are quiet.

答：因为我们不想让念头出现，所以把它们推到背景里。没有念头时我们会很高兴。有时当你看自己的手时，你会感觉愉快，不是吗？为什么？因为念头安静了下来。

Q: Then your mind is quieted at that time, or is it operating on the subconscious level?

问：那时你的头脑是安静的，或者是在潜意识层面活跃着？

Lester: Well, consciously and even subconsciously it's quieter. We really dont want thoughts. Thoughts are the things that make us unhappy; even the happy thoughts make us unhappy because while we are enjoying something, we're concerned about the possibility of maintaining this pleasure which we know is not going to last. The thought of the pleasure at the same time evokes the thought that it's not going to last. Even thoughts of happiness are limited. The really happy state is the no-thought state; it's the state of Knowingness and is beyond thought.

答：在显意识、甚至潜意识层面，头脑都变得更安静。我们真的不想要念头。念头让我们不开心，即使那些令人愉快的念头也会让我们变得不愉快，因为当我们享受什么的时候，我们会想着要维持这种愉快的感觉，但同时我们又知道不会一直这样愉快。令人愉快的念头会引发“不会一直愉快”的念头。所以即使是愉快的念头，也是有限制的。真正的愉快的状态是无念的状态，那是超越了念头的全知状态。

We started with the subject of meditation. Meditation does seem to be a question in many people's minds who have meditated for years and years. The best type of meditation is with question. When

you just drop into a nice quiet state without question, you get a good feeling but no progress of getting the Knowledge.

我们从冥想入手。对那些练习冥想多年的人来说，冥想似乎依然是个问题。最好的冥想方式是带着问题冥想。如果你不带着问题，即使入静让你感觉很美妙，但是对获得智慧而言，依然无益。

Q: There isn't any progress when you're just quiet?

问：当你入静时并不意味着有进步？

Lester: There is in that you're moving toward the quiet state. And the quiet state is a better state than the noisy state. In that sense it's a step forward. But the only problem we have now is called ignorance. We're ignorant of the fact that we are infinite. To get rid of ignorance we need the Knowledge of our infinity. To get the Knowledge we have to enquire. So when we go into meditation and just get peacefully quiet, that's good, -but don't stop there, then get the answers. It's necessary to get quiet to get the answers. Only the answer to What am I? gets us to the top. That is easy to see, isn't it? So if we want to take the -quickest way, we start with the question that we finally have to answer: What am I?

答：是有些进步，相对吵闹的状态来说。但是我们现在的问题是所谓的“无知”。我们对我们所是的无限一无所知。为了脱离无知，我们需要知道我们的无限。为此我们必须探索。所以当我们在冥想时入静，这固然很好，但是不要止步不前，我们要获得答案。为了获得答案，入静是有必要的。但是只有得到了“我是什么” 的答案，我们才是到达了顶点。所以如果想要进步神速，就带着“我是什么”的问题去冥想。

I want to relate this to meditation. For more rapid growth meditation should be with question. Here's where the jnanis get the advantage over the bhaktas. Surrender and devotion throw us into nice feelings and they're good: But a jnani goes further; he says, All right, don't stop there, get the answer. It's only when we fully know who and what we are that we're at the end of the road. So the fastest and best way to meditate is to pose a question, get quiet and stay quiet until the answer shows itself. Then go to the next one until all the answers are there.

带着问题去冥想，进步会更快。这就是为什么智慧者（jnanis）要比虔信者（bhaktas）占优势的原因。臣服和奉献将我们带入美妙的状态，这固然好，但是智慧者走得更远，他们会说：不错，但不要就此打住，去获得答案。只有当我们知道我们是谁、是什么的时候，我们才是走到了终点。所以更快更好的冥想方式就是带着问题去冥想，入静并待在那里，直到答案自动呈现。然后转到下一个问题下下个问题，直到获得所有问题的答案。

Q: If we find we aren't making much progress, could we pose the question What's holding me up?

问：如果我们发现没有多大进展的话，能否提出“是什么让我止步不前”的问题？

Lester: Sure, you should. It's a good one.

答：当然可以。这是个很好的问题，你应该带着这个问题去冥想。

Q: You know I think you had it easier because you didn't have a lot of preconceived ideas.

问：我觉得你开悟比较容易，因为你之前没有太多先入为主的东西

Lester: You're right. I was very lucky that I knew nothing because intellectual knowledge about the subject is an obstacle. The ego substitutes the intellectual knowledge for the real experiencing of it. I was very, very fortunate not to have had any knowledge of it.

答：是的。我很幸运，因为对这个主题知道太多是种障碍。小我会将头脑的知识代替真实的体验。所以我在那之前对此一无所知，真的非常非常地幸运。

Q: You also didn't realize that it's as difficult as most people think it is.

问：人们都认为这很难，但你当时并不知道这很难。

Lester: Yes. However, knowing what you're telling me helps one let go of that obstacle of intellectual knowledge. I prod you in this direction, don’t I? I say: Don't believe anything. Start from scratch. Build up your knowledge on the solid foundation of proof, step by step. Everyone must do this.

答：是的。但是这样一说，能够帮你看到你需要释放头脑知识所带来的障碍。我的经历可能激励你走上这条路。我说：不要相信任何事。从零开始。将你的知识建立在体证的坚实基础上，一步步地去建立。每个人都必须这么走过来。

Q: You can't take someone else's experience?

问：你拿不走别人的经验？

Lester: Right, you would be working on hearsay, on what they have said, and the only useful thing is that which you experience. I relate it to driving a car. If I say I know how to drive a car after reading a book that directs you to turn the key on, start the motor, shift into drive and step on the gas, do I know how to drive a car? No, not until I experience it can I drive a car. It's the same thing on the path; we must experience everything.

答：是的。你可以通过道听途说，但是唯一有用的却是你亲自体验而来的。以开车为例。如果我说我看过有关如何开车的书籍，我已经知道怎么开车了。我真的知道怎么开车了吗？不，除非我真的开过车，否则我不会知道怎么开车。这个道理同样适用于这条道路，我们必须亲自去体验一切。

We must, of course, adopt the attitude that what the Great Ones say is so, that they have

experienced it. However, you must check it out and prove it for yourself. And the basic Truth is that theres only one Reality; there's only one absolute Truth, and that is that this whole world or universe is nothing but God, but better than that, is nothing but my very own Self. God could be far away; He could be miles and miles away in cosmic space, but my very own Self is right here, is something I know about, is something I can perceive, it is my very own Self! So, using Self as God is far more practical than putting Him out there, putting Him apart from us. But each one must start from the bottom and prove this whole thing for himself. As the proofs come, the more they come the more we accept until we experience the whole thing.

当然，我们是要采用“伟大的一们”亲自去经验的态度。但是，你必须自己去经验去实证。根本的真相就是只有一个现实，只有一个真理，整个世界或宇宙只有上帝，更好的说法是，只有我自己的真我。上帝可能距离我们非常遥远，但是我自己的真我就在这里，是我所了解的，是我能感知的。所以，相比将上帝看成是远在天边，还不如将近在眼前的真我看成是上帝更为实际。但是每个人都得从零开始，自己亲自去证实。随着证据的越来越充分，我们就越容易接受，直到再也没有什么需要经验的。

You still want to hear more on meditation?

你还想听更多有关冥想的吗？

Group: Yes.

大家：是的

Lester: Every aid should be a means of quieting the mind. If meditation is difficult we can prepare the way by chanting. Chanting puts our minds on the meaning of the chant itself and the thoughts of the day drop away and that quiets the mind. Exercising the body, doing certain asanas, etc., do the same thing. Anything that helps is good whatever it is. The basic thing is to quiet the mind. Being loving and good makes the mind quieter.

答：我们所使用的方式应该有助于头脑安静。如果冥想有些难，我们可以用唱诵来做准备。唱诵能让我们的头脑集中在唱诵上，这样念头就会离开，头脑会变得安静。做些运动，或一些瑜伽体式等，重复做一件事。只要有助于头脑安静，做什么都可以。

The mind is the only thing that keeps us from seeing our Infinity. The mind is nothing but a collection of thoughts of limitation. And in meditation we try to quiet that mind so we can see this infinite Being that we are.

头脑是我们看见无限的唯一障碍。它只是限制性念头的集合。在冥想中我们试着让头脑安静，如此我们才能看见我们所是的无限存在。

Meditation should never be passive. We should never try to force the mind to go blank. Meditation should always be with question for the best results.

冥想绝不能是被动的，我们绝不能迫使头脑进入空白状态。为了让冥想的效果更好，我们应该带着问题进入。

The more we practice meditation the easier it is to do. To get the real deep insights requires a momentum. When meditation gets to be more enjoyable than things of the world, then we go at it with enthusiasm and desire for it. And then we just can't wait until we get back to it. When we get that momentum going, the mind gets quieter and quieter until this infinite Self is self obvious and just glares at us and we laugh. Now maybe with all this talk on meditation, we ought to try it, O. K.?

冥想练习得越多，就越容易。为了看见真相，需要一个势头。当冥想变得比其它任何事都更享受时，我们对冥想就越狂热。当势头出现，头脑变得越来越安静，直到这无限真我自动显现，瞪了我们一眼，然后我们大笑。现在我们要不开始冥想？

Q: Just one question, does concentrating on your hands help to get your mind quiet? It seems to me.
问：就一个问题。将注意力集中在手上能有助于头脑安静？对我来说是这样的

Lester: If it helps, it's good.

答：如果能有帮助，那就是好的。

Q: It's not harmful then?

问：不会有坏处吧

Lester: Oh no. There are several centers one may concentrate on. A good place is up here, between the eyebrows. Concentrating here takes your mind off other parts of the body. It is the center for the third eye, the astral eye, the spiritual eye. It pulls us away from the lower centers of the body when we come up here. Some prefer the heart center. But anything that helps, helps!

答：不会。如果想要专注，可以专注在几个中心上。比较好的是在这里，两眉之间，这是第三眼的位置，也叫天眼、灵眼。专注在这里能够让注意力从身体的较低部位移开。有些人更喜欢心轮的位置。但是只要对你有帮助的，就都行。

Q: I used to concentrate between the eyes but now when I do enquiry, I let the I sink down to the heart.

问：我以前是专注在两眼之间，但现在转到心轮位置

Lester: The heart is a good place because it is the center of feeling, and feeling is closer to the Self than thought. It depends on your background. If you're a vichara jnani, it'll be the heart, but not on

the left side, on the right side. If you're a raja yogi it'll be between the eyes. When I did my concentrating it wasn't on any location; it was on wanting to have the answer. Concentrate on seeking the answer.

答：心轮是不错的位置，因为它是感觉的中心，而感觉要比念头更接近真我。要看你修的是哪个，如果你是 vichara jnani，那么是在心轮位置，但是是在右边而非左边。如果你是 raja yogi，那是在两眼之间。我自己当时并未集中在某处，只是想要获得答案。专注在对答案的探寻上。

Q: I haven't thought in terms of answers. I just thought in terms of getting there, that's all.

问：我没想过要得到答案，我只是想要到达那里，这就是我想要的

Lester: You see, anything in life that you wanted with intensity you always got. This goes for everyone. It's the same with the path. But it's the unconscious conviction that our joys lie in the world that keeps us away from getting the answer.

答：你看，生活中任何你非常想要的都能得到，这对每个人来说都是这样。同样地，对觉醒之路也是如此。但是潜意识里我们相信幸福是在外面，正是这个信念让我们无法得到答案。

Q: It sounds so easy the way you say it.

问：听你这么说它好像很容易。

Lester: The thing that determines the ease is the intensity of your desire for the answer. That's the crux of the whole thing.

答：是否容易取决于你对答案的渴望程度。这就是关键。

第十三章 欲望

A desire is a disturbance of one's natural, inherent peace and joy. Desires keep one involved in trying to satiate the desires, consequently detracting one from his constant, natural, inherent happiness. In short, desire is the enemy of happiness and the source of misery.

欲望是对一个人自然的、内在的平安和喜悦的一种打扰。欲望会使人陷入到试图去满足欲望的状况中，因此会减少一个人对持续的、自然的、内在的幸福的体验。总之，欲望是幸福的敌人，欲望是痛苦之源。

***

The more desire is let go of, the less disturbed the mind becomes allowing it to become concentrated. The more concentrated the mind, the more capable one becomes of discerning or r realizing his Self.

欲望释放得越多，头脑越少受到打扰，变得越容易集中注意力。头脑越集中注意力，就越有洞察力去觉知到他的真我。

***

Silence silences the noisy demands of ego desires and allows your Self to be seen.

静默使来自小我欲望的各种要求平息下来，允许你的真我被看到。

***

Solitude is the absence of desire.

独处是没有欲望。

***

The absence of desire is serenity.

无欲是宁静的。

***

Every time one tries to satisfy a desire he creates a greater intensity of that desire. This comes about because the momentary pleasure, which is inhering more in the Self due to momentary stilling of thoughts, is attributed to the object of the desire and therefore, one wants the object more and more, vainly attempting to satiate the desire, which is satiable only in being constantly quiet from thoughts. i.e., constantly inhering in the Self.

每当一个人想要满足一个欲望，他就创造了一个更大更强烈的欲望。之所以会这样，是因为：当头脑的思考暂时停止而使真我更多的呈现出来时，会体验到短暂的快乐，人们会认为这种短暂的快乐源自于所渴望的东西，所以想要的更多的东西，徒劳的试图满足欲望，而不知道只有持续的让头脑安静下来才能真正的满足----也就是真我的呈现。

***

The simultaneous fulfillment of all desires is in the finding of your real Self.

当你发现你的真我时才能同时满足所有的欲望。

***

Desire is a bottomless pit that can never be filled up.

欲望是永远也无法填满的无底洞。

***

Desire constitutes the world and desirelessness constitutes the Self, God.

欲望构成这个世界而无欲导向真我，上帝。

***

Desire is seeking the joy of being our Self through objects and people. The mind originally creates the thought of need, or lack, which agitates the mind and covers the Self. When the object is attained, the mind stills, the joy of your Self shines forth and this joy is attributed to the object, and the mind then goes on seeking the object as the source of the joy. But the joy being not obtainable from the object, the mind seeks it more and more from the object and is never satisfied.

欲望是想通过事物和人去寻找真我的喜悦。头脑首先创造了需要、缺乏的想法，使头脑被搅动，真我被掩盖了。当渴望的目标被达成，头脑安静下来了，真我的喜悦之光闪耀了，然而这喜悦被归因于目标的达成，然后头脑为了获得喜悦继续寻找目标。但是喜悦不是来自于那些事物，只是头脑会不断地从这些事物中去寻找并永远不会满足。

***

Desire is the mother of all motion, the disturber of all peace.

欲望是所有的行动之源，是对宁静的打扰。

***

The basic mechanism of desire is, first, we create a lack and then desire whatever is necessary to fill that lack. The desire creates thoughts. The thoughts cover the Self and this makes us unhappy. Then we look to relieve that unhappiness by fulfilling the desire which momentarily stills the thoughts. The stilling of thoughts removes a bit of the cover of the Self and it's the feeling of a bit more of the Self that we call pleasure. We wrongly attribute that joy or pleasure to the thing or person that was used to fulfil the desire to relieve the agony of the thoughts of desire that were covering the Self. Because of this wrong attributing of the joy to the person or thing, the desire will never be satiated because the joy is not in the person or thing. The only possibility of satiety is to remain in your Self.

欲望的基本结构是：首先，我们创造一种缺乏，然后想要某些必需的东西来填补这个缺乏。欲望创造了念头。念头掩盖了真我从而使我们不高兴。然后我们指望通过满足欲望，也就是暂时让头脑安静下来，来摆脱我们的不幸。让头脑安静下来只是移除了一点点掩盖真我的东西，从而感受到一点点的真我，这就是我们所说的快乐。我们错误的把喜悦或者说快乐归因于我们通常用来满足欲望的事物或人身上。这种错误使得欲望永远也不会被满足，因为喜悦并不在这些人或事物上。唯一可能的满足是呆在你的真我中。

***

Fulfilling desire is momentarily letting go of the agony of the feelings of being limited by lack. This understanding should help you let go of the frustrating drive of seeking happiness where it isn't, in the world!

满足欲望是暂时释放那种被缺乏所限制的极端痛苦的感觉。

***

Desire is mind disquieted.

欲望是头脑的忧虑不安。

***

Recognizing who and what you are instantly satisfies all desires.

当意识到你是谁你是什么时，所有欲望立刻会被满足。

***

We should desire only God.

我们应只渴望上帝。

***

Desire leads only to misery and death.

欲望只会导致痛苦和死亡。

***

Any desire upsets and disturbs the natural inherent tranquility and peace.

任何欲望都是压制、打扰自然的内在的宁静。

***

If one will stop thinking of something, his desire for it will disappear.

如果一个人停止想某样东西，他的对这件东西的欲望将会消失。

***

After you discover that desires are undesirable, you discover that there is a joy and peace that is ever-constant and more profound than any joy you have experienced before.

在你了解到欲望是你不想要的之后，你找到之前从来没体验过的始终如一的更深的喜悦和平安。

***

Desire is the start of all agitation.

欲望是所有焦虑的开端。

***

A desire is an artificially created lack.

欲望就是人为的创造缺乏。

***

Ignorance creates the universe, desire sustains it, and enlightenment dissolves it!

无知创造了宇宙，欲望维持着它，开悟终结它。

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If there were no desire there would be no world or universe of limitation.

如果没有欲望就没有这个受限的世界或者宇宙。

***

Desire is the source of all trouble.

欲望是所有问题之源。

***

If desire overwhelms us it is because we want it to. Who turns on the desire? If it's in your power to turn it on, it's in your power to turn it off. The more it is turned off, the weaker it becomes.

如果欲望打败了我们，那是因为我们想要它。谁打开了欲望？如果你能打开它，你也能关掉它。它被关得越多，它就会变得越弱。

***

Desire only growth. Everyone makes the Goal eventually, but the intensity of the desire determines when and how soon. If your desire is strong, you think only of that. The doubts then drop a way.

只渴望觉醒。每个人都制订了这最终目标，但渴望的强度决定了什么时候以及有多快觉醒。

如果你的渴望强烈到你只想要它。怀疑就会被丢到一边。

***

Don't suppress desire, actually let go of it. If you create the desire in you, you can uncreate it.

不要压抑欲望，而是释放它。如果是你在你内创造了欲望，你就能使它消失。

***

The worst thing to do is to suppress a desire, any desire. When it is suppressed, from that moment on it will try to express itself. Recognizing it does not mean we must try to satisfy it, but does prevent suppressing it.

最坏的事情就是压抑欲望，哪怕任何一个欲望。当欲望被压抑时它就开始了试图表达它自己。承认欲望并不意味着我们必须满足它，但不要阻止压抑它。

***

Nervousness is caused by wanting two opposing things at the same time, one consciously and the other subconsciously. The battle is resolved when you make the subconscious desire conscious. On the other hand, if you will know what you are, there will be no conflicts. You can do that through seeking. It's not necessary to understand the negative. It's far better to be the positive. Be your Self.

焦躁是因为同时想要两个相反的东西，一个是有意识的，另一个是无意识的。当你把无意识的欲望变得有意识时，战斗才会结束。另一方面，如果你知道你是什么，将不会有任何冲突。你能通过质询做倒。理解消极面向并不是必须的。更好的是成为积极面向。成为你的真我。

***

Seeking any ego fulfillment is seeking the letting go of the agony of the concept of lack. Any lack is necessarily an ego concept.

寻求自我实现就是寻求释放这些缺乏观念导致的极大痛苦。任何缺乏都是小我观念所必需的。

***

In order to be infinite beings, we must have no desires because any desire is a limiting action upon -ourselves. If we think we need something, we think of ourselves as being limited. If you have everything, if you are everything, how could you want something? You know you don't need anything and you go through life knowing all the time that you need nothing. Your attitude is different. With this attitude, should there be a need of the body, it's immediately fulfilled. You don't have to think about it, it's taken care of immediately.

为了成为无限的存在，我们必须没有任何欲望，因为欲望是对我们自己的限制行为。如果我们认为我们需要某物，我们就是认为我们是受限制的。如果你拥有任何东西，如果你就是一切，你怎么还会想要某样东西？当你知道你不需要任何东西，你就会体验到任何时候都没有任何需要的人生。你的心境变得不一样。伴随着这种心境，如果想要有一具身体，这马上就会被满足。你不用被迫去照料它，它是立即被照顾好了。

***

The only thing that creates thought is desire. As long as there is one single desire there will be disturbance and lack of complete contentedness.

欲望是创造出想法的唯一源头。只要还有一个欲望，就会有扰乱，就不可能完全的满足。

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Any desire satisfied disappears forever.

任何被满足的欲望都永远消失了。

***

There's an easy way to realization, just get rid of all desires.

有一个通向觉醒的简单的方法，那就是除掉所有的欲望。

***

One way to overcome desire is to have a very strong desire for God. And, in the end, you have to get rid of your desire for God. Then you are It!

战胜欲望的一个方法是拥有一个非常强的对上帝的渴望。并且到最后，你不得不连这个对上帝的渴望也要除掉。然后你就成功了。

***

Every little ego wish is a clamp down on your freedom which is tantamount to saying every desire is a clamp down on your freedom.

每一个小我的小小愿望都是都是在压制你的自由，这就等于说所有的欲望都是在压制你的自由。

***

Desire creates thoughts; desire to have or not to have. Before desire is ego. So ego is the starting point. I'm an individual separate from the All so I've got to desire to get the All.

欲望创造想法，渴望有或者没有。欲望之前是小我。所以小我是开端。我是一个与一切想分离的独立个体，所以我渴望得到一切。

***

The only thing that disturbs peace is desire.

只有欲望会打扰到内心的安宁。

***

Internal pressure is caused by desire.

内在压力是由欲望导致的。

***

When things are approached with pure love there is no more desire.

纯然的爱来临时是没有欲望的。

***

Desire plants seeds for the future.

欲望种下了未来的种子。

***

Decrease desire for the world, increase desire for the Self.

减少对这个世界的渴望，提高对真我的渴望。

***

You must get rid of all desire. You can enjoy without desire. In fact, if you really want to enjoy things, you can enjoy far more without desire.

你必须除掉所有的欲望。你能在无欲中享受。事实上，如果你真的想要尽情享受，没有欲望时你会享受到更多。

***

Desire is the cause of everything. Any time you have any problem there I s desire behind it.

欲望是一切事物的起因。每当你有任何问题时，都会有一个欲望在其后。

***

Any desire except desire for liberation is causing misery.

除了想要获得自由的欲望，所有的欲望都会导致痛苦。

***

The odd thing about desire is that the more you try to satisfy it, the stronger it becomes. The more people try to satisfy their desire by having things, the stronger that desire becomes. People have more things today than they have ever ad and they are unhappier than they have ever been.

对于欲望，奇怪的是你越是去满足它，它会变得越强。很多人试图通过获取东西来满足他们的欲望，结果欲望变得更强了。今天的人们比过去拥有更多的东西，可他们比拥有之前更不幸福。

***

Desire just cuts off happiness.

欲望就是切断幸福。

***

You should have only one desire, a desire for complete liberation, complete realization. Any other desire will keep you in trouble. We should try to let go of all desires. We should not try to fulfill desires. Every time we fulfill a desire, we strengthen that desire rather than weaken it. I believe that is obvious to all of us, that we never satiate desires. The more we try to satisfy them, the more we want of them. So it's better to not satisfy desires and by doing so the mind gets quieter. When the mind is quieter, we have a better chance to see the Truth. When we see the Truth we scorch the desire, and this is the better way, actually the only really effectual way of getting rid of desire.

你应该只有一个渴望，那就是渴望完全的解脱，完全的觉醒。任何其他的渴望都将让你陷入到麻烦中。我们应该尽力去释放所有的欲望。我们不应尽力去满足欲望。每当我们满足欲望，我们就是在强化它而不是削弱它。我相信这对我们所有人都是显而易见的：我永远满足不了欲望。我们越是去满足它们，我们就会越想要它们。所以最好是不要满足欲望并通过这样做而让头脑安静下来。当头脑变得安静下来，我们有更好的机会去领悟到真理。当我们领悟到

真理时，我们毁掉欲望，这是最好的方法，事实上这是除掉欲望唯一奏效的方法。

When you see the Truth, desires are scorched because a desire is really trying to be your own real Self through some in direct means, through some thing, through some person. When you see this you let go of these silly desires because why struggle through an indirect means to be that which you are? The indirect means cannot make you what you are, so it's fruitless and extremely frustrating. Consequently, we have this frustrated world. We're all trying to satisfy desire; it's absolutely impossible to do it, and we go on and on lifetime in, lifetime out, until we recognize that desires are our enemy.

当你领悟到真理时，欲望会被毁灭掉，因为有一个渴望是真的想要通过一些直接的方法、通过某事某人成为你的真我。当你明白这一点，你会释放掉这些愚蠢的欲望，为什么要通过一些迂回的方法去成为你所是的呢？这些迂回的方法不能使你成为你真正所是的，所以这是无益的、极端令人沮丧的。所以我们有一个挫败的世界。我们都试图满足欲望；这是绝对不可能做到的，然而我们生生世世在这里继续，直到我们意识到欲望是我们的敌人。

Desire is an admission of lack. If I am the infinite One I desire nothing; I am the All. We must get back to that state by behaving as one would in that state. The greatest behavior, the greatest ritual that we can perform, is living as a fully realized Being would live. Try to attain the state of dispassion, no attachments, no aversions. Try to attain a state of equanimity, a feeling of equal mindedness toward every thing, everyone. Try to attain the desirelessness state. Then you will see that you are the All, that you are That!

欲望是对缺乏的承认。如果我是无限的，那么我不会渴望任何东西；我是一切万有。通过在行为上表现出好象我们在那种状态，我们必须回到那种状态。最伟大的表现，我们能举行的最伟大的仪式，是象一个完全觉醒的人一样生活。努力去达成那种宁静的状态，没有贪恋，没有厌倦。努力去达成那种平和的状态，拥有一种众生平等的感觉。努力去达成无欲的状态。然后你将发现你就是一切，一切是你！

第十四章 我是什么

I thought that a summary of what we have been through, where we are going, and what there is at the end might be a good idea for the last talk of this series.
我想总的概况一下我们所经历的，要去的地方以及终点是什么，这对这个系列的上一次谈话来说是个不错的主意。

The way I like to look at our direction is that the ultimate goal of every being is total and complete happiness with no taint of sorrow whatsoever. We are all striving for this in our every act, but somehow missing the goal. The reason why we miss our goal, our target, is simply that we do not have a clear vision of the target and we therefore are aiming blindly. So long as we remain blinded we can never attain that goal of perfect happiness.
在我看来，我们的方向就是每一个存有的最终目标——不受任何悲伤所沾染的全面彻底的幸福。我们的每一个行动都是在为这个目标而努力，但不知怎么地却失去了这个目标。会失去这个目标是因为我们的目标不够清晰，导致了我们只是盲目地瞄准。只要我们继续盲目，我们就永远无法实现这个全然幸福的目标。

Someone comes along and says, Attention! You have spent many lifetimes looking in the wrong direction! Stop looking without and look ye within! Only there will ye find that which ye have spent lifetime after lifetime seeking! And then you meet someone like Lester: who tells you, Seek ye your very own Self. Therein lies your complete happiness. Stop looking for happiness in people and things. Here you merely eliminate the pain of the desire for something, and the relief you get you call pleasure. And .the pleasure is short-lived because the desire is not eliminated and is still there, and therefore the pain of it continues to gnaw at you.
有人走了过来，说，注意！你很多世都走在错误的方向上！停止向外看，向内看！只有在你的内在你才能找到你生生世世所追寻的东西！然后你遇到某位象莱斯特一样的人告诉你：找到你的真我。真我就是你的全然的幸福所在。停止在人和物中寻找幸福。那只不过是消除了渴望某样东西所带来的痛苦，这种缓解就是你所说的快乐（pleasure）。快乐是短暂的，因为没被消除的渴望仍然存在，因此，它所导致的痛苦继续困扰着你。

Now the starting point is you. You must take the way toward discovering you, and only you can do it. Accept nothing unless you can prove it yourself. Prove it and it is yours. Prove it and then you can use it.
现在，第一步需要你亲自踏出。你必须朝着探寻自己的方向走，并且只有你自己能做到。凡是不能亲自验证就不要信以为真。实践出真知。验证过，你就能使用它。

The uniqueness of this science, and it is a science, someday you'll see it is the science of all sciences, is that this is a subjective science. We have to seek it within; we can't put it out on a table in front of us and examine it. We can only examine it within our own mind, or better, within our own being. Also, the intellect does not avail it to us. The intellect can get us in the right direction to find it. The right direction is turning within, stilling the mind and experiencing this truth, this knowledge. And only by experience can we get to know it.
这是一门独特的科学，总有一天你会看到它是一切科学的科学，这是一种主观的科学。我们

必须向内寻求，我们不能把它拿出来放到我们面前的桌子上去研究它。我们只能在我们自己的头脑里，在我们真正的生命实存之地去研究。理智在这方面也不管用。理智只能告诉我们去正确的方向去找到它。正确的方向是转向内，让头脑安静下来然后去体验真理、真知。只有通过体验，我们才能获得了悟。

Methods are many, but the very highest is the method that everyone uses in the final end, and that method is finding the answer to What am I? This quest should be kept up all the time, not only in meditation, but during the day. While we're working, no matter what we're doing, in the back of our mind we can always keep that question posed: What am I? until the answer makes itself obvious to us.
方法是很多的，但最好的方法是每一个人到最后都会使用的方法，那就是：找到“我是什么？”的答案。这个探寻应在每时每刻都保持着，而不只是在冥想时，必须整天都这样。当我们正在工作时，无论做什么，在我们头脑的背景里我们们能够总是保持着这个问题：我是什么？直到答案自动呈现给我们。

Now, any answer the mind can give us must necessarily not be it because the mind is an instrument of limitation. All thoughts are qualified; all thoughts are limited. So any answer the mind gives cannot be right. The way the answer comes is simply by our getting out of the way the blindness that we have imposed upon ourselves by assuming thoughts that we are a thinking mind body. When the thoughts are quiet, the limitless Being is obvious. It's Self-effulgent; its there all the time; its just covered over by thought concepts, every one of which is limited.
任何头脑能给我们的答案必定不是它，因为头脑是一个有局限的仪器。所有的念头都是不完全的、受限的。所以任何头脑给出的答案都不可能是正确的。答案到来的方式只不过是避开那种盲目----我们强加于自己 通过假想我们是会思考的头脑与身体的结合体。当念头平息下来，无限的存在就会变得明显。它自己在闪耀，它任何时候都在那里，它只是被限制性的念头所覆盖而已。

So, the way is to pose the question What am I? and quietly await the answer. Other thoughts will come in, and the biggest difficulty is quieting these thoughts. When other thoughts come in, if we pose the question, To whom are these thoughts? the answer naturally is, To me. Then, What am I? puts us right back on the track again. That way we can continuously keep our attention on What am I?
因此，方法是提出问题“我是谁？”中，然后安静地等待答案。其它的想法会出现，最大的困难就是让这些想法平息下来。当其他的想法出现，如果我们提出这个问题：“这些想法是对谁的？”答案自然是对我。那么，我是什么？这让我们重新回到这个主题上。通过这种方式，我们得以持续专注在“我是什么？”。

In addition to posing this question until we get the answer, it is good practice in our daily life to be not the doer, be not the agent. Just be the witness! Acquire the It is not I but the Father who worketh through me attitude (which several in this group already have). This is the main conduct of life that we should strive for. The more we become the witness in life, the more we become non-attached to the body, the more we are our real Self.
除了提出问题直到我们得到答案之外，一个好的练习是在日常生活中不要成为一个做者（doer），不要成为一个代理人（agent）。只是做一个观照者！养成一种心态：不是我，而是

天父通过我在运作！（这里的小团体中已经有少数几个能达到这种心态）这是我们应该努力达成的一种主要的生活方式。我们越是成为一个生活的观照者，我们越会变得不执著于身体，我们越能回归真我。

So, there are two things I'm suggesting, one is the quest What am I? and the second is, in life itself, be not the doer; be the witness. Let things happen; allow life to be. That's the way we are in the top state, and the best behavior in life is that which is characteristic of the top state.
因此，我有两个建议：一个是探求我是什么？二是在生活中不要做一个“做者”而是做一个“观照者”。让事情自动发生；允许生活自由展现。这就是我们在最高状态的存在方式。生活中总会有最适宜的行为，这也是最高状态的特点。

There are many other things which I'm sure you are aware of: humbleness, goodness, kindness, honesty, etc. All these things help, but the greatest aid is to be not the doer 1 but be the witness.
我很确信你是知道许多其他的：谦卑、善良、仁慈、坦诚等等。不过所有这些最有帮助的是：不要做一个“做者”而是做一个“观照者”。

Now, when the Self of us presents Itself to us, it's a tremendous experience! It's a very difficult one to contain. We feel as though we're going to burst, because we recognize our omnipotence, omniscience, and omnipresence! But just seeing it once doesn't establish us in that state. However, once experiencing it, you'll never let go until you reestablish it. You'll continue to try, and you should continue to try, to get back into that state. The next time, it'll last a bit longer, the third time, still longer, until finally we are in it twenty-four hours a day.
当真我向我们展现时会是一个美妙的体验。会感到几乎难以容纳。我们会觉得我们自己将会爆炸一样，因为我们意识到了我们的全知全能和无所不在！但只看到一次并不能让我们持续在这种状态中。然而只要经验过一次，除非重新恢复这种状态，否则你将永远不会放弃。你将持续努力，你愿意不断的尝试努力回到那种状态里。下一次，它将持续长一点点时间，第三次，持续更长一点，直到最后我们一天 24 小时都在这种状态中。

When we attain this top state, we are not zombies, but we are all-knowing and everywhere present. Everything falls perfectly into line. We move in the world just like anyone else moves, but the difference is that we see the world entirely different from the way everyone else sees it. We see our body and every other body equally as our Self. Likewise, every animal and every thing as our Self. Seeing everything as I, gives us that singular Oneness throughout the universe which is called God, or the Self. We watch our body moving through life like an automaton. We let it go its way. And since we are not really that body, nothing that happens to that body can effect us. Even if it were crushed, it wouldn't mean much to us because we fully know that we are not that body. We know our eternal Beingness and we remain That!
当我们达到这最高境界，我们不再是行尸走肉，我们知道一切并且存在于任何地方。任何事情都变得完美。我们象其他人一样在世间行走，但我们看世界的方式与其他人完全不同。我们看我们的身体和每一个其他人的身体都等同于自己。同样地把每只动物和每一样东西都看作我们自己。把一切都看作是我，让我们与宇宙（上帝、真我）合一。我们看我们的身体在生活中移动就象看一个机器人一样。我们让它自发行动。当我们真的不再是身体时，发生在身体上的任何事都不能影响我们了。就算身体被压碎，这对我们也没有什么太大关系，因为我们完全的知道我们不是这具身体。我们知道我们是永恒的存在，永远如此！

So ,one who has attained the top state is difficult to distinguish from anyone else. He III go through the same motions of life and whatever he was doing before, he might continue to do. But his outlook on life is entirely different. He is completely egoless; he has no concern for his own body. He is interested in others and not in himself, he is interested in all humanity. Whatever he does has absolutely no ego motivation. His body will continue to live its normal span and usually goes out, in the eyes of the unknowing, the same way most bodies go out, via so-called death and coffin. But the one who was originally connected with that body never sees any of this death. He sees this entire world and body as an illusion that was created mentally just as we create scenes, cities and worlds in our night dreams. When we awaken, we realize there never was such a thing. And in the same way, when we a waken from this waking state, we see that the whole thing was a dream and never really was. That the only thing that ever was, was my Being, the absolute Reality, being all beingness, infinite, all perfect, all knowing, all powerful, omnipresent.
因此达到最高境界者是难以与任何其他人区别开来的。他过着和以前一样的生活，他可以继续这样过。但他对生活的见解是完全不一样的。他是完全无我的；他毫不关心他自己的身体。他对其他人有兴趣而不是对他自己，他对整个人类感兴趣。他绝对没有任何的小我动机。他的身体将继续在正常的范围内生活一段时间，然后通常会失去知觉，象许多身体一样死亡装进棺材。但这位最初与这身体的联结者永远不会看到任何的死亡存在。他把整个世界和身体看作一个幻觉，就象我们晚上在梦中创造的场景、城市和世界。当我们从这个醒着的状态中觉醒过来，我们看到这整个的事件是一个从来没有真实存在过的梦。唯一存在过的东西只是我的存在（Being）、绝对的真实、所有的存在、无限、完全的完美、全知、所有的力量、无所不在。

So, to reiterate, the main two points that I wanted to bring out today were that firstly, the very highest method is the quest What am I? As we pose this question in quietness, when other thoughts come in, ask To whom are these thoughts? The answer is To me. Well, what am I? and we're right back on the track again, until we get the total answer. And, secondly, the way in life is to be the witness., to be not the doer. I believe that sums up what I've been trying to get across up until now. Any questions on this?
好，重申一下我今天想要说的主要的两点：首先，最高的方法是探寻“我是什么？”
当我们平静的提出这个问题时，其他想法出现，问“这些想法是对谁的？”答案是对我。那么，我是什么？这样我们又回到正轨上来了，直到我们得到全部的答案为止。那么第二，生活的方式是做一个观照者，不要做一个“做者”。我认为这已经总结了目前我想要让你们理解的。对这些有什么疑问么？

Q: To not be the doer, don't you plan? Don't you do everything normally?
问：不做一个做者，你不计划吗？难道你不做任何正常的事情？

Lester: No, the right way is not to plan. Let it happen. Let go and you'll be guided intuitively. Instead of planning with thought, you'll do the exactly right thing, perfectly at the right moment, from moment to moment.
答：不，正确的方法是不计划。让它发生。放手然后你将被直觉引导。而不是通过思考来计划，恰好在正确的时刻，你将会做正确的事，一刻接一刻。

Q: There is a situation where someone might take a position of that kind when he hasn't really felt it; for example, he will say, I'll just stay in bed until I'm moved. Meantime his rent isn't paid.
问：有这样一种情况，当某人还没有真正体验到时，他可能采取这样的立场：比如，他会说，除非我搬家否则我会只是呆在床上。期间他的房租都没有支付。

Lester: So, he'll have to move! If we assume that we are there and are not, we are soon awakened to the fact that we are not there, see. Bob, I'm talking from a higher level now, the perfect state, where everything is in absolute harmony every moment. There you never think, and at every moment you know from within just the right thing to do. You're guided intuitively each and every moment and everything falls perfectly into line. Now, if you're not there, of course you have to think; you have to plan.
答：因此，他将不得不搬家！如果我们假装我们已经在那种状态，然而并不在那种状态，那么我们很快会醒悟到其实我们没有达到那个状态，明白了吧。鲍勃，我现在正在从一个更高的层次来谈，完美的状态下，任何事物在任何时候都是在绝对完美的和谐中。这种状态中你永远不用想，然而每一刻你都由内在知道要做的正确的事。每时每刻你都被直觉引导着，任何事情都完美和谐。现在，如果你不在这种状态，当然你会不得不想，你不得不计划。

Q: Well, in practice then, in the beginning, it's probably a combination of the two where things go very easily, and then there's a hump in which you have to plan.
问：好，练习中，在开始时，可能事情进展得很容易，然后就会遇到困难，就不得不计划了。

Lester: Definitely yes! In the top state you do by knowing; you just know from moment to moment. One feels I know it! That's just the way it feels and there's no thinking to it, only I know it!
答：肯定是这样的！在最高的境界里通过知道来做；每时每刻你只是知道。
一种我就是知道的感觉！那仅仅是一种感觉的方式，是没有思考的，只是我就是知道它！

Q: I know from my own experience, I slip back and lay out a plan, but sometimes that plan comes very easily and quickly to me and sometimes I have to struggle like the devil to work it out, step by step and I don't know what's going to happen. Other times I just layout a plan and I know what's going to happen and I have no difficulty with it.
问：我从我自己的经验知道，我状态下滑然后制订一个计划，有时那计划很快很容易完成，有时我却不得不象努力挣扎才能完成它，渐渐地我不知道将会发生什么。有时我制订计划时我知道将要发生什么，然后我轻易就成功了。

Lester: The word know as you use it is the key. You know how that word feels when you say I know it! There's no doubt, not one iota of doubt there. And it happens. That's the key. That's the realm of knowingness. Make that all the time. Keep working for it until it comes and stays. The quickness with which we attain this is determined by the intensity of the desire for it. The more we desire this top state the sooner it comes. Everyone makes it eventually. I'm convinced the majority of people on earth today will probably take millions of years. But anyone of us who is consciously seeking the way out can do it this lifetime.
答：“知道”是关键。你知道当你说我知道时是怎样一种感觉。那是没有任何怀疑，一丁点的怀疑都没有。然后事情就发生了。这就是关键。这是“知道”（knowingness）的领域。任

何时候都呆在这种状态里吧。继续努力直到这种状态来到然后保持。能否快速到达这种状态取决于我们渴望它的程度。我们越是渴望这种最高境界，就会越快达到。每个人最后都会达成的。我确信今天在地球上的大多数人将可能花数百万年。但是我们中任何一位有意识的寻求解脱的人在今生都能做到。

The so-called grace of God is always there also. All those who have made the top grade before us are radiating the consciousness of perfection to us. We have tremendous grace being actually pushed our way all the time. However, they have no right to impose themselves and don't. We have to open ourselves to it in order to receive it.
上帝的恩典总是在那儿。所有那些在我们之前达到最高境界的人一直在对我们闪耀着完美的意识之光。任何时候我们在前行的路上都可以获得巨大的恩典。然而他们没有权利强加在我们身上。为了收到恩典我们必须自己打开。

We need this grace. Because of the state of affairs today, man is relatively low. We are very strongly convinced that we are a limited body and by long habit we are trying to hold onto it. So it's not easy to let go of this body, and because of that we need the grace of the Great Ones who in our eyes have passed on, but in their eyes, they're still here. When we recognize that they are still here, we can see them and talk to them the way we talk to each other. If we accept them partially, we can talk to them in a dream or a vision. The way we meet with them is determined by our acceptance of them. If anyone of us believed that he could go down to a restaurant and have a snack with Jesus, the way you believe you could do it with me, - if you had that much acceptance then you could do it..
我们需要恩典。因为今日的形势是人们在相对较低的状态。我们非常确信我们是一具受限的身体并且出于习惯我们紧抓着这一点不放。所以放下这具身体并不容易，因此我需要这些我们眼中已逝去的圣人们的恩典，其实在他们看来，他们仍然在这里。当我们意识到他们仍然在这里，我们能看到他们，并与他们以我们彼此交流的方式交谈。如果我们只是部分地接纳他们，我们能在梦里或者幻想中与他们交谈。我们会见他们的方式取决于我们对他们的接纳程度。如果我们中的任何人相信他能和耶稣去餐馆吃饭，以你所相信的方式你也能与我一起，如果你有那么高的接纳度，那么你真的能做到。

Now, some of us know that He came into this room. He gave a sign proportionate to our degree of acceptance. If He were suddenly to appear in a physical body in the room, it would be too much for most of us to accept and therefore He doesn't. But the way He comes to us is determined by our acceptance of Him. He gave signs to some here and some did not recognize that He did. However, most of us did!
现在，我们中的一些知道他进入了这个房间。他了解我们的平均接纳水平。如果他突然以一具物理的身体在这房间出现，我们这房间的大多数人无法接受，因此他没有这样做。他来的方式取决我们对他的接纳程度。他对我们这儿的一些人发出了信息，然后这些人没有意识到他所做的。不管怎样，我们大多数人意识到了。

The point I'm trying to make now is that we should open ourselves to the help of the great masters. Jesus and the Great Ones want each and everyone of us to know our perfection. They can't force it upon us. But their hand is always extended. It's good to keep this in mind. Then we open ourselves more to the help.

我正在试图表达的关键点是我们可以打开我们自己去获得大师们的帮助。耶稣和伟大的圣人们想要我们每一位都意识到我们自己的完美。他们不能强加于我们。但他们一直在向我们伸出他们的手。在心中记住这一点很好。我们更多打开我们自己就可以获得帮助。

Q: How do you request and receive this help?
问：你怎么样请求和接收到这种帮助？

Lester: You have to be accepting of Jesus as being alive, just as much as we are, and capable of meeting with you, the way we meet with you,-then it can happen. You have to be open to it. The help is always being sent to you.
答：你必须接受耶稣仍然象我们一样活着，并有能力就象我们相会一样与你相会，然后事情就会发生。你必须打开自己。帮助总是会给你的。

Q: Are there words to say, thoughts to carry?
问：有什么可传达的？

Lester: Yes. But I can't give them to you; thats up to you. See, I give you the general principle, acceptance of Him, the way He is. Don't expect Him to be not Christly because He won't be that. However, He can appear as a very humble human being in form. Being omnipresent, at any moment, He can appear to anyone and speak with him.
答：是的。但我不能给你，那对你来说太高了。针对你对他的接受程度，我给你大致的原则。不要期望他不象耶稣，因为他也不愿那样。然而，他能以非常卑微的人形出现。他都是无所不在的，他能在任何时候出现在任何人面前并对他说话。

Q: Lester:, He will be as Christ, He won't be in disguise, will He? The beggar at the door?
问：莱斯特：他会象基督一样，不会伪装吧？门口的乞丐？

Lester: No. The only disguise is the one we put on Him. He would never disguise Himself. He wants to be recognized, as Christ. That's not His name. The man Jesus had the Christ Consciousness. And we have to accept Him and His consciousness which is extreme humility, simplicity, no Hollywood glamour.
答：不。唯一的伪装是我们放在他身上的。他永远不会伪装自己。他想要作为基督被认出。那不是他的名字。那个叫耶稣的人有基督意识。我们必须接受他和他的非常谦卑、随和、没有名人架子的意识。

Q: Would you define humility?
问：你可以定义一下谦卑吗？

Lester: Yes. The greatest humility is through surrender: not I but thou; it is not I, but the Father who worketh through me; everything I do is God's work, I am not the doer. It is surrender of the ego, the ego being a sense of separate individuality.
答：是的。最伟大的谦卑是臣服：不是我而是你；不是我而是天父在通过我运作；我做的任何事都是上帝在运作，我不是“做者”。这是小我的臣服，小我是一种分离的个体的感觉。

Q: If you surrender yourself as an individual, how about the other person? I think we mentioned before that we recognize the other person as ourselves and we treat them as though we are the same. Who is this other person?
问：如果你臣服于你自己是一个个体，那其他人呢？我想到我们之前提到我们把其他人当作我们自己并且对待他们就象对待我们自己一样。谁是其他的人？

Lester: From where you stand now, the other person should not concern you. The only thing that should concern us is what we do. For me, it matters not what your attitude is toward me. You could hate me with every cell in your body. But it's of extreme importance what my attitude is toward you. While you're hating me I should love you fully and completely. Then you'll understand the answer to your question and you will see only the One. When you separate and then ask what's up here in the One, it just doesn't fit.
答：从你现在的立场来看，其他人应当与你无关。唯一与我们有关的是我们做什么。对我，我不在乎你对我的态度。你可以用你身体中的每一个细胞来恨我。但极端重要的是我对你的态度是什么。当你正在恨我时我愿意完全的深深的爱你。这样你会理解你的问题的答案，并且你将明白只有“一体性”。当你分裂开来然后问这一体性发生什么了，这不是一个合适的问题。

When we love, and only love, we are using the most formidable power in the universe. No one and no thing can harm us. We can never ever be hurt or unhappy if we would only just love without any hate. You can never be hurt when you love in the sense that the love is full, complete, divine love. It's just love with no, not one bit of, hate in it. It requires turning the other cheek, loving your enemy, that's the kind of love it takes.
当你爱的时候，并且仅仅只有爱的时候，我们正在使用宇宙中最令人惊叹的力量。
没有任何人任何事物能伤害我们。如果我们能只是爱而没有任何恨，我们永远不可能受到伤害或者遭遇不幸。当你在全然的、深深的、神性的爱里面你永远不可能被伤害。只是爱，没有任何其他，没有一点点的恨在里面。这需要转另一边脸过来，爱你的敌人，这就是这种爱会表现出来的。

Q: Love is understanding?
问：爱是理解？

Lester: When you love fully you understand the other one fully. Love is understanding. It's identifying with the other one, being the other one. Coming down a step, it's wanting the other one to have what the other one wants, loving the other one, the way the other one is.
答：当你完全地爱你就能完全的理解其他人。爱是理解。意思是与其他人等同，成为其他人。说得简单一点，就是想要他人拥有他所想要的，以他人所想要的方式来爱他。

Q: Then who is our enemy?
问：那么谁是我们的敌人？

Lester: In reality we have only one enemy and that's ourself. No one can do anything to us; no one can do anything for us. Someday you'll see this, that we in our consciousness determine everything that happens to us.

答：实际上我们只有一个敌人，那就是我们自己。没有一个人能对我们做任何事；没有一个人能为我们做任何事。总有一天你会明白这一点，我们在我们的意识中决定了发生在我们身上的每一件事情。

Q: Then it is our idea of ourselves which is incorrect?
问：那么这是我们自己的错误想法吗？

Lester: Right. And that could be made better!
答：正确。并且那是可以变好的。

Q: When you say under standing, do you mean under standing in a logical sense, or do you mean acceptance of them without question of the reason why they're doing things, good or bad; just acceptance of whatever they are in an entirety.
问：当你说理解时，你的意思是逻辑意义上的理解，还是你的意思是指毫无疑问地接纳他们为什么做事情，而且无论事情的好坏，无论如何都作为一个整体接纳他们？

Lester: It's acceptance in an entirety. But the real understanding requires knowledge of what the universe and the world are. When we see someone doing wrong, we have to know that this is a god-being, misguided. He's looking for God in the wrong place. Am I making sense? That's the understanding.
答：作为一个整体接纳。但真正的理解需要知道宇宙和世界是什么。当我们看到某人做了错事，我必须知道这是一个好人做了不明智的选择。他是在错误的地方寻找上帝。能明白我所说的吗？这就是理解。

Q: Which in his mind would be happiness, right?
问：在他的头脑中那就是幸福，对吗？

Lester: Yes. He's looking for happiness the way he sees it. Even a Hitler, in his mind, is doing right, and therefore should not be hated, but should be loved, -wanting him to be what his real basic nature is. Now this doesn't mean approving of his program, it doesn't. But whether we approve or not of his program, loving and hating are two different things than not approving. of his program. So we love everyone, see them as misguided beings, forgive them for they know not what they do. They're like children, misguided. Attain the highest state of loving everyone equally as Christ did!
答：是的。他正在用他所知道的方法寻找幸福。甚至是希特勒，在他的头脑中，也是在做正确的事，因而不应被恨，反而应被爱----想要他成为他真正的自然本性。这并不意味着认可他的方式，不是这样。不论我们认可或不认可他的方式，爱恨与不认同他的方式是不同的。因此我们爱每个人，看到他们只不过是不明智，因为他们不知道他们在做什么所以宽恕他们。他们象一个不理智的小孩。最高境界是象基督一样平等的爱每一个人！

第十五章 永恒幸福之钥

I made the statement that I would give you the key to maintaining constant happiness. I was aware that several individuals were dropping in the level of their happiness and not coming up, which is one of the reasons why I didn't get here sooner. You see, when you were down and you were frantic, and you thought things were terrible; I couldn't have communicated with you very easily. Also, if I had come and you had received this lift and gotten out of it, you would have said that I did it. This develops a dependency relationship, which isn't good. You can do anything and everything that you want. You can have, be, or do whatever you will or desire. And when the disturbance lasts long enough, you get fed up with it and you let go of it anyway. Then you do it. It's much, much better when you do it and don't need someone to lean upon.
我在此所说的是想告诉你保持恒定的幸福的关键。我知道有几个人他们的幸福水平在下降中而不是上升中，这也是为什么我没有更快到这里的原因之一。你看，当你的状态在下降中并且很紧张时，你以为事情很严重，我不能很容易地与你沟通。另外，如果我来了，你获得鼓舞并且从困境中解脱出来了，你会说是我做到的。这会发展成依赖关系，这是不好的。你能做任何你想要做的事。你能拥有、成为或者做任何你愿意或渴望的。当困扰持续时间足够长时，你感到厌倦了，无论如何你都会放下它。然后，你就做到了。当你不需要依靠任何人就做到了，这非常非常好。

What the group would like to know is how to maintain this new found happiness. Why don't we have it all the time? We should! And so I thought I would give you the understanding, or the key to the understanding, that will help you develop happiness that remains.
这个小团体想知道的是如何保持这种新建立起来的幸福。为什么我们不能在任何时候都保持着这种状态？我们可以的！所以我想我会给你一些了解或获得了解的关键，这将有助于您拥有完整的幸福。

All right, now this is the key: When you understand, when you really know what happiness is, then you're able to establish it. Then you do it more and more until it's all the time. But the key is knowing what is happiness. When you do know what it is, you look for it where it is rather than where it isn't. Looking for it where it isn't is what causes you to drop. Is there any question on what I've said so far?
好，那么关键是：当你了解到、当你真的知道幸福是什么，那么你就能拥有幸福。然后你就能更多的更多的做到，直到任何时刻。但关键是知道什么是幸福。当你知道它是什么，你就会在它所在的地方而不是在它不在的地方寻找它。在它所不在的地方寻找它，这导致了你的状态下降。对我目前所说的有什么问题吗？

The key is knowing what happiness is, so that you can go directly for it. Not recognizing what happiness is makes it difficult to establish permanently. So when you get to see what this happiness really is, then when you become miserable you'll move in the right direction and establish that happiness.
关键是知道幸福是什么，然后你就能直接向它而去。没有意识到幸福是什么时，想要持续的拥有幸福是很困难的。所以当你领悟到幸福真正所是，若你变得痛苦你就会转到正确的方向并且拥有幸福。

All right. what is happiness? Most people call it pleasure but what it actually is, is escape from pain! What most people call happiness is their getting away from their pain through socializing and entertainment. It is really an escape! They cannot stand being by themselves, with their own thoughts. They have to run to a movie, a nightclub, visit someone, just to get some action going so they are not facing their own thoughts. When their mind is taken away from their own thoughts, they feel better, and then call that pleasure and happiness. All entertainment is actually that! A happy man needs no entertainment and no socializing. He is content.
那么，什么是幸福（happiness）？许多人称它为快乐（pleasure），其实快乐并不是幸福，快乐只是逃避痛苦!许多人所称的幸福是通过交际和娱乐逃避他们的痛苦。这真的是逃避而已！他们不能和他们自己的念头独处。他们不得不跑向一部电影、夜总会，拜访他人，通过这些行为使他们不用面对他们自己的念头。当他们的头脑远离了他们自己的念头，他们感觉好一些了，然后就称之为快乐和幸福。所有娱乐真的就是这样！一个幸福的人不需要任何娱乐和交际。他是满足的。

However, when you become free, if you choose, you can enjoy entertainment far more than before because you are free from the hunger-need for it.
然而，当你变得自由，如果你这样选择的话，你更能享受娱乐表演，因为你从对它的饥渴需要中解脱了。

The happiness that I'm going to talk about now is not the escape-from-misery kind. It is really the only happiness. It's the joy that results from being your own real Self. The more we are our real Self, the more we feel joyous. Sense-joy of the world is accomplished not because of the thing or the person out there with whom we associate it. It's accomplished by satisfying and stilling the thoughts of wanting to acquire that person or thing. When we quiet those thoughts, we feel our Self more so and are happier. The quieter the mind is, the more we just be, the more we abide as our real Self and the more joyous we feel!
我将要谈到的幸福不是逃避痛苦的这种，而是指真正的唯一的幸福。这是一种源于成为你的真我的喜悦。我们越成为我们的真我，我们越会感觉到喜悦。喜悦的感觉是一种圆满达成，它不是因为外在的那些和我们有关的事物或者人。这种圆满是通过使那些渴望获得人或物的念头平静下来而达成的。当我们让这些念头平静下来，我们感觉到更多的真我，因此而更幸福。越让头脑安静下来，我们越是仅仅存在着，越留驻于真我中，我们越能感觉到喜悦。

But this is something you've got to see for yourself, that the quieter you get your mind, the happier you are. It's good to play with this. Experiment with it until you see it. Whatever that joy was, it always resulted in quieting of the mind, and then you felt happy. Seeing this, you will begin to let go of attaching happiness to people and things. You will begin to see that the joy is only in you abiding as your very own Self. Then, when you discover this, you're not going to look for joy where it isn't. You will immediately let go and just be. And finally, you reach the place where you need no one and no thing to be happy, you just are happy, all the time!
很重要的是你得亲自领悟到：你越能让你的头脑安静下来，你就越幸福。做这个是很好的。去做试验直到你领悟到它。无论喜悦是什么，它总是让头脑安静下来的结果，因此而感到幸福。领悟这一点，你将开始放下那些把幸福依附于人或物的想法。你将开始领悟到喜悦仅仅是驻留于真我中。当你发现这一点，你将不会再到没有喜悦的地方去寻找喜悦。你将会立即

放下并且只是仅仅存在于当下。最后你到达一种不需要任何人和任何物都幸福的境界，你只是任何时候都在幸福中。

Is there any question on that? I guess intellectually it's seen by everyone? Whether you see it through your own mind's eye or not, you should have it intellectually at first, then experiment with it, test it out, and you'll discover that this is so, that every time you feel happy, your mind is quiet and at ease, and that what you attributed to the person or thing outside of you is something going on within you. It is a quieting of your mind so that you abide more as your Self. Then, when you see this, you won It bog down anymore, because the moment you become unhappy, you'll know just where to look to re-establish the happiness!
在这方面有任何问题吗？我猜在理智上每个人都明白这点。无论你是否通过你的心灵之眼明白了这一点，你都可以首先在理智上明白这一点，然后试验，彻底地检验它，然后你将发现就是这样，每次你感觉到幸福，你的头脑都是平静安逸的，而你以为存在于你之外的人或物中的其实在你之内。让你的头脑安静下来才能让你更多的驻留于真我中。那么，当你明白这一点，你不再被困扰，因为当你变得不幸福的时候，你将知道在哪儿能重建你的幸福。

Q: That would be within yourself, wouldn't it?
问：那是在自己之内，不是吗？

Lester: Yes, but it's first recognizing that the happiness is not the external person or the thing, but the quieting of the thoughts of desire for the person or thing, which allows you to go within and just be your Self, i.e., just be. When your mind is on things out there, you're not just being, you're being involved with externals. But I say the key is seeing just that point, that your happiness is the quieting of your mind through the satisfying of the desire, which stills the hunger thoughts for the thing and allows you to just be. When you actually see that in your own mind, you can do it directly. (You can let go of those thoughts without achieving the person or the thing and immediately you're happy!)
答：是的。不过首先得意识到幸福不是外在的人或物，而是平息对人或物的渴望的念头，这将允许你进入内在，仅仅存在于你的真我中，换言之，只是存在当下。当你的头脑关注于外在的事物，你不是存在于当下，你被外在的东西所牵绊。所以我说关键是领悟到这一点，你的幸福是让你那想要满足渴望的头脑平静下来，平息那渴望获得外在事物的念头，允许你只是存在于当下。当你真的在自己心里领悟到这一点，你就能直接做到了。（没有获得这些人或事物时，你能放下这些念头并且立刻就在幸福中！）

The prime overall thing is that you move toward happiness in the direction of where it really is, in you, not in the externals. In that way you establish a state of happiness that is continuous. Did I tell you anything new, Frank? I did? Was that new, Lil? See, I've told you this before many times, but it seems new to you!
首要的是你要朝着幸福真正所在的方向，就是在你之内，而不是在外面。通过这种式你建立一种持续的幸福的状态。弗兰克，我有告诉你一些新的东西吗？我告诉了？李，这是新的东西吗？看，在此之前很多次，我已经告诉过你们，但现在对你们来说象是新的一样。

Q: You told it to us but before it was not received.
问：你是告诉过我们，但之前并没有被接受。

Lester: All right, before it was just an intellectual thing or it did not connect and so it's as though it were new now. But, as far as that goes, I always feel as though I'm saying the same thing over and over again, from this side, from that side, from another side,-but it's always the same thing. However, until you see it in your own mind's eye, until you recognize it, until you realize it, it isn't meaningful to you.
答：嗯，以前这只是一件理智上的事情，或者是没有关联，然而现在看起来象是新的。但是，到此为止，我总是感觉好象我在不断说同样的事情，从这一面，从那一面，又从另外一面，但总是说的同一件事。然而，除非你用你自己的心灵之眼明白，除非你意识到它，除非你实现它，否则它对你没什么意义。

Q: It sounds as though you're saying we should not desire automobiles, we should not desire homes, we should not desire wives or sweethearts, we should not desire anything, but become nothing.
问：听起来好象你在说，我们不应该渴望汽车，我们不应该渴望家，我们不应该渴望妻子或者情人，我们不应该渴望任何东西，而是变成一无所有（nothing）。

Lester: Everything was right but the last part of your sentence. You become everything instead of nothing. Become everything and you need nothing. Desire is lack and the consciousness of separation, the source of all trouble. If you are everything, the All, you need nothing. See, everything was right down to that last part of your sentence, just reverse that and you've got it. O.K.?
答：除了最后一句其他都是对的。你成为所有的一切（everything）而不是一无所有。变成一切（everything），因此你一无所需。渴望是缺乏和分离的意识，是一切问题的源头。如果你是一切（everything）、所有全部，你一无所需。看，对于你刚才所说的最后一部分，“一切（everything）”才是正确的，只是反转一下就对了。好吗？

Q: If we become everything, then we become the wife, then we become the world, we become everything. Instead of separating ourselves, we become the other one.
问：如果我们变成一切，那么我们变成妻子，那么我们变成这个世界，我们变成每一样东西。而不是分离的我们，我们变成了另一个。

Lester: And that is the greatest of all feelings! That's the highest love, -when you become the other one. That identity is love in its highest form. In other words, you think that she didn't break the dish, we broke the dish; she didn't spend money on a dress, we spent the money. This is the highest love.
答：这是所有感觉里最好的！当你成为另一个人，这是最高层次的爱。这是对爱的最高形式的定义。换句话来说，你认为她没有摔坏碟子，我们摔坏了碟子；她没有花钱在衣服上，我们花了这个钱。这是最高层次的爱。

Q: I become the automobile, therefore I don't desire the automobile. Or, you become everything, you become
问：我变成汽车，然后我就不渴望汽车了。或者，你变成了一切，你变成……

Lester: Now, you're going to have to work this out for yourself. You are going to have to realize that when you become everything and feel that you need nothing, then the slightest thought for something will bring it to you immediately.
答：现在，你将不得不自己解决这个问题。你将不得不亲自去达到这种状态：当你变成一切并感觉你一无所需，那么一个对某物的微小的想法，这样东西马上就会来到你身边。

Q: The desire is, I haven't got.
问：渴望就是我还没有得到。

Lester: Yes! You create an artificial lack, you create a lie when you say, I haven't got. Desire, causing you to feel I have not, will cause you to have not! Let go of desire and you feel I have. This causes things to come to you.
答：是的！你创造了一个虚假的缺乏，你创造了一个谎言，如你所说“我没有得到”。渴望导致你感觉你没有，愿望导致你没有！释放渴望接着你就会感觉到你有。这导致事情发生在你身上。

Q: If I look at the world as though I'm writing a novel and say I am the characters, I'm all these creatures that I create in my story. And yet this is what I'm living today, aren't I? I create my difficulties; I'm writing this story. Instead of doing that, I should say I am the power, and why bother creating limitations? I don't need to. So, I stop it. But what do I have when I don't create?
问：如果我看待这世界就好象我正在写一本小说并且说我是一个角色，我是我在我的故事里创造的所有这些人。这就是我今天的生活方式，不是吗？我创造我的困难；我正在写这个故事。相反的，我应该说我是力量，然而为什么糊涂到创造了限制？我不需要的。因此，我停下了。但是当我不创造时，我拥有什么呢？

Lester: What do you have when you don't create? Everything that you really want, our pure Beingness.
答：当你不创造时，你拥有什么呢？你真正想要的任何东西，我们的纯粹的存在本质。

Q: I have peace.
问：我拥有平静。

Lester: Yes. You are the All, everything is in you. Feeling that way puts you completely at peace.
答：是的。你是所有，一切的事物都在你之内。以这种方式去感觉会让你完全的平静。

Q: Until the phone rings; then I'm right back in my habits.
问：直到电话铃声响起，然后我又回到我的习惯中。

Lester: Don't allow a little bell to push you around that way. Again, I say each one has to realize this for himself or herself, but when he or she does, then happiness can be made permanent, because then you look for happiness where it is and you stop looking for it where it isn't. There's no happiness in people or things. Happiness is our basic nature. Happiness is our very own beingness. And when we are only being, we are infinitely happy. Yes, when we are only being, and nothing else, we are infinitely happy!

答：不要允许一个小小的铃来摆布你。再一次，我说我们每一个都必须亲自去实现这一点，当他做到了，那么幸福能够被永久固定下来，因为你在幸福所在的地方寻找它，而不是在它不在的地方寻找它。在人和物中是没有幸福的。幸福是我们的基本的自然本性。幸福是我们的完全属于自己所有的存在本质。当我们仅仅只是存在当下，我们就是无限的幸福。是的，当我们只是存在于当下，没有别的，我们只是无限的幸福！

Q: In other words. when you have these various things, like you have an automobile, you utilize that automobile but you have no attachment to it, in order to attain the feeling of joy. Because if you become attached to that automobile, then that attachment has some sort of hold on you wherein you have a responsibility to it.
问：换句话说，当你拥有这些各种各样的东西，象你有一辆汽车，为了获得喜悦的感觉，你使用汽车但你不执著于它。因为如果你执著于那汽车，那么这执著会抓住你，让你感觉必须得为它负责。

Lester: Yes. The greater the attachment the greater the unhappiness. (Likewise, the greater the aversion, the greater the unhappiness.) It's unfree to be attached to anything. You cant have things and not be attached to them. Be attached to them and you are necessarily putting yourself through unhappiness.
答：是的。执著越深就越不幸福。（同样的，越是讨厌抗拒就越不幸福。）执著于任何东西都是不自由的。你能拥有它但不执著于它。执著于它们，你就得把自己丢到不幸中。

Q: Now, when you're in a state of beingness, that does not mean that you 're an ethereal being who floats from spot to spot. That means that you are in that state where you know the Truth and thereby dont have to go through all the habits that have been piled upon you by your ego.
问：现在，当你在存在于当下的状态中，这并不意味着你是一个从一个点飘浮到另一个点的神灵般的存在。这意味着你是在那种了悟了真理状态中，因此不必再经受小我所堆砌的各种习性。

Lester: Yes. It's knowing your infinite Beingness that is eternal and never changes. Then this world cannot touch you. You see it as a fiction, a dream. You witness it. You move through life with no attachments and no aversions. Then no one and no thing can disturb you, and you have the infinite peace and joy that is constant.
答：是的。那就是知道你的无限的存在本质是永恒的并且永远不变的。然后这个世界再也不能触动你。你看这个世界就象是虚构的，一个梦。你观照着它。你生活在没有任何执著的状态中。没有一个人、没有任何事物能够扰乱你，你拥有无限的宁静和始终如一的喜悦。

Q: When I try to explain this to people they think that I become a shadow or substance which vanishes from the sight of everybody, or something like that.
问：当我试图向人们解释这一点，他们认为我变成了影子或者每个人都看不见了的东西，诸如此类。

Lester: The only difference between a fully realized individual living in the world and one who is not is his point of view of everything. An unrealized person identifies with a single limited body-mind. A realized person identifies with everything, every being, every atom and sees them as

his Self. He sees the beingness in everything as his beingness.
答：一个完全觉醒的人与一个没有觉醒的人活于世间，唯一的不同在于他看待一切事物的观点。一个没有觉醒的人定义自己是一个单独的受限的身心结合体（body-mind）。一个觉醒的人定义自己为一切所有、每一个存有、每一个原子，并且把它们当作他的真我、真我（Self）。他把所有一切事物的存在本质当作自己的存在本质。

Q: Therefore getting joy out of everything that happens.
问：因此不从任何已产生的事物中获得喜悦。

Lester:; No, your very nature is joy. You don't get it out of everything that happens, your basic nature is unlimited joy. That is your natural state! No need to get it!
答：不，你的根本的自然本质就是喜悦。你不用从已经产生的事物中获得喜悦。你的基本的自然本质是无限的喜悦。那是你的自然的状态！不需要去获得它！

Q: Therefore being in a state of joy perpetually.
问：那么存在于当下永恒的喜悦状态中。

Lester: Yes. As long as you don't lock it onto a person or thing, it's there all the time. But if you say you can't have joy unless you do or have something, you limit your joy. The natural state is unlimited joy. This is the real natural state. The natural state is being infinite, but we superimpose over that all these ideas of limitation, of needs, attachments and aversions that block out this infinite joy that is natural. If a being would do absolutely nothing, he would be this infinite Being. He would then be only a witness.
答：是的。只要你不把它锁定在某人或某物中，它一直都在那儿。但如果你说除非你做或者拥有什么否则你不能拥有喜悦，你是在限制你的喜悦。自然的状态就是无限的喜悦。这是真实的自然状态。自然的状态是当下无限的存在，但我们在我们自己身上叠加了很多限制的、需要的、贪恋的、厌恶的观念，这遮住了自然的无限的喜悦。如果一个绝对的什么都不做，他将成为这无限的存在。他将仅仅只是一个观照者。

Q: But you can still put in a hard day's work.
问：但你仍然能够进入一天的辛苦工作中。

Lester: Oh, yes. You go through life like everyone else.
答：哦，是的。你仍然象每一个人一样的生活着。

Q: But it's your attitude.
问：但你的心态是不一样的。

Lester: Right, you see things differently. You see yourself as a witness rather than a doer.
答：对，你看事物的眼光不一样。你看你自己更象一位观照者而不是一位“做者”。

Q: It's there but you're detached somewhat from it. It's an eerie feeling sometimes.
问：那是达到一种超然的心态。有时是很可怕的感觉。

Lester: It's a nice feeling, isn't it? It's eerie because you're not used to it. When you get used to it, it's dearie rather than eerie!
答：那是一种很美的感觉，不是吗？你不习惯于它所以才觉得可怕。当你习惯了，就是可爱的而不是可怕的感觉了！

Q: Lester: is this thing really easy, and we're making it hard?
问：莱斯特，这事真的很容易吗？只是我们把它变得困难？

Lester: Yes. You are right! All your difficulty is keeping yourself limited. You have compounded limitations on top of limitations and are holding onto them in your thoughts. Therein lies your difficulty. You must let go of all your thoughts. Every thought has limitation in it. Drop all your thoughts and what is left over is you in your infinite happiness, your Beingness. Then you will realize that it is as easy for you to discover that you are an infinite Being with infinite happiness as it is for you to discover that you are a male or a female!
答：是的。你是对的。所有你的困难都是保持着你的限制。你把各种各样的限制混合在一起并且保持着他们在你的念头里。这就是你的困难。你必须释放你所有的念头。每个念头在它里面都有限制。丢掉你所有的念头，那么剩下的就是你的无限的幸福，你的存在本质。然后你将了解到，发现你是一个拥有无限幸福的无限存在就象是发现你是男人还是女人一样容易！

第十六章 身体

Why should we have need for this body? If we are infinite beings, why need we a body? The fact that we were born into a body shows that we are ignorant of our infinite Being. It's an indictment right in its own de facto situation.
我们为什么需要这具身体？如果我们是无限存在，为何还需要身体？我们以身体的形式降生表明我们对自己的无限存在一无所知。以身体的形式降生也是对我们全然不知自己无限存在的控诉。

***

The body is the greatest shackle, imprisonment that we have, the greatest obstacle we have placed in our way.
身体是最坚固的镣铐、最严密的监禁，是我们自设的最大障碍。

***

The only way out of all difficulties is to know that you are not the body.
脱离所有困局的唯一方式是知道你不是这具身体。

***

We came into this world to be a body in order to learn that we are not a body.
为了明白我们不是一具身体，我们以身体的形式降生到这个世界。

***

The worst habit we have gotten into over the millenniums is that we are this body.
在过去的几千年中，我们所养成的的最坏习惯是我们是这具身体。

***

The body is a slow action machine, that's all it is.
身体是一台运转缓慢的机器，这就是事实。

***

The desire to survive as a body is the basis for all our present aberrated behavior. Everyone wants approval (love), struggles hard for it, and spends almost all his effort in life to attain it. As an infant, as a child, in our formative years we believed our parents would not take care of us if they did not approve of us and we would therefore die! So we developed perverted aberrated behavior patterns through suppressing our own wishes and desires in order to get that approval from our parents, which meant survival. The patterns are so deeply subconscious because of being formed

in the very first days and years of our life and with so much suppression, that it is extremely difficult to reopen and consciously examine them now. However, once we know that we are not the body, all this behavior is gone.
想要身体生存的欲望是我们所有异常行为的根源。每个人都想要获得认同，终其一生、倾尽全力地为此而奋斗。在婴幼儿期，我们深信如果我们的父母不爱我们，就不会照顾我们，这样我们就会死去。所以通过压抑自己的欲望，我们发展出了不正常的行为模式，试图以此来获得父母的认同，因为那意味着可以活下来。从婴幼儿期延续下来的经年累月的压抑，深植于潜意识中，以致于想要重新打开或者有意识地审查它们，都变得极度困难。然而，一旦我们知道我们不是这具身体，所有的这些异常行为都会消失。

***

All fear is either directly or indirectly the fear of the body dying.
一切恐惧都直接或间接地来源于对身体死亡的恐惧。

***

You're infinite and there's nothing complicated about that, but the habit of being a body is so strong it complicates and overwhelms your abiding as your Self.
你是无限的，就是这么简单。但是我们是一具身体的习惯如此顽固，以致于混淆并掩盖了真我的存在。

***

The entire body of misery relates to the physical body.. The entire body of happiness is being what you are, the Self. Happiness is exactly what you are. Misery is exactly what you are not. The natural state is happiness. The artificially self-imposed state is misery. That is the choice, to say that the body is real or the Self is real.
身体的痛苦跟这具物理身体有关。身体的幸福则跟你所是的真我有关。幸福就是你的所是。痛苦就是你的所不是。自然的状态是幸福。人为的状态是痛苦。那是一个选择，说身体是真的还是说真我是真的。

***

How attached are you to the body? That's how attached you are to misery.
你对身体有多执着，你对痛苦就有多执着。

***

The body is life conditioned. You are life unconditioned.
身体局限了生命，而真我不会。

***

This body is nothing but a dying mechanism, from birth till death.
这具身体只是一个从生到死的死亡装置。

***

If you have a car you do not say that you are the car. Why then, if you have a body, do you say you are the body?
如果你有车，你不会说你是那车。同样地，如果你有身体，为何还要说你是这身体？

***

Sleep is the pleasure of non-bodily existence.
睡觉是件愉快的事，因为忘记了身体的存在。

***

You actually drop your body when you are in deep sleep and recreate it in the morning when you wake up. There's no difference between sleep and death except that after death you pick up a different body while after sleep you pick up the same body. The time between sleep-bodies is short and the time between death-bodies is long.
当你睡得很深时，你实际上放弃了自己的身体，而当早上醒来时，你又重新创造了它。睡觉和死亡并无区别，除了死后你换了副新身体，而睡醒后你又用回旧身体。两次睡眠之间的间隔很短，而两次死亡之间的间隔却很长。

***

Wrong belief that one is a body is the basic cause of desire and aversion.
相信自己是具身体的错误信念是所有欲望和嗔恨的根源。

***

We shouldn't pay too much attention to the body. Give it what it needs and no more. Do it without attachment.
我们不应该把太多注意力放在身体上。只给它需要的，并不带执着地。

***

Because of the extreme limitation of the human body, the incentive to get free is great. It affords the greatest prod for growth.
由于人身的极度限制，所以才渴望自由。正是对自由的渴望，驱动着成长。

***

To make your body perfect and to live in a consciousness of the body is not as high as to live with

an imperfect body in a consciousness of your Self.
以完美的身体活在身体的意识中，不如以不完美的身体活在真我的意识中。

***

It's a higher state to have a sick body and not identify with it. And that's why certain Masters do that. They will go through life with a weak or sick body, all the time maintaining their peace and equanimity. And they welcome it because it is an opportunity to be constantly reminded that they are not the body.
拥有一副病体，但却不认同它，是更高的境界。这就是一些大师们所做的。他们以一副病体经历生活，却时刻保持着静定。他们欢迎疾病，因为疾病创造了机会，时刻提醒着他们不是这具身体

***

The body is the disease, not the sickness of it.
身体就是疾病，而不是它会生病。

***

A perfect body can keep one in bondage as well as an imperfect one can.
正如有缺陷的身体带给人束缚一样，完美的身体也会带给人束缚。

***

If you know that you are not the body, you are not the mind, so what if they hurt?
如果你知道你不是这具身体，不是这颗头脑，它们还能带给你痛苦吗？

***

The body is just a thought. Everything about the body is a thought.
身体只是个念头。有关身体的一切也都只是个念头。

***

All functions of the body at one time had to be done consciously before they became unconscious.
之前身体的所有机能都是处在被觉知中的，后来才开始变得无意识运转。

***

People are not aware that they run their bodies entirely. Subconsciously we know more chemistry than all chemists today know consciously.
人们并不知道他们才是身体的管理者。潜意识层面我们对化学的了解要多于化学家在意识层面对化学的了解。

***

The mind is the switchboard for the nervous system of the body.
头脑是神经系统的电话总机。

***

The body is nothing but a robot, controlled by us. We create it and then say, That's I.
身体只是由我们控制的机器人。我们创造了它，并说：“这就是我。”

***

It makes just as much sense to identify with this body as it does to identify with a body on a movie screen.
认同这具身体，就像认同电影屏幕上的身体。

***

Me and mine are binders to this body and to possessions.
“我”和“我的”将我们同身体和财产捆绑在了一起。

***

Some people who take no care of the body are very attached to the body. It is our attitude toward the body that counts.
一些不爱护自己身体的人其实对身体非常执着。对身体的态度才是重要的。

***

When you think of the body as God that is conceit.
将身体视为上帝，那是自大。

***

If you think you are the body, then make it perfect. If you think you are the Self, - then it doesn't matter.
如果你认为你是这具身体，你会想办法让它变得完美。如果你认为你是真我，身体就变得无关紧要。

***

Body equals pain and Self equals infinite joy.
身体等于痛苦，真我等于无限的喜悦。

***

If you think you are the body. you are distracted by it. If you know you are not the body, the body doesn't distract you no matter how sick it is.
如果你认为你是这身体，你就会被它所烦扰。如果你认为你不是这身体，不管它病得多严重，你都不会因它而苦恼。

***

The basic motivational force in physical life is the desire to survive as a body. (And it is impossible!)
物质生活的根本动力是想要身体存活的欲望（而这是不可能的）。

***

One of the basic troubles today is that people are much too interested in the body. Most people live 99% of the time for the body.
当今人们的一个主要麻烦是对身体过于感兴趣。大部分人 99%的时间都是为身体而活。

***

The body is a real jail. There's nothing about this body that needs glorification.
身体是真正的监狱。对它实在没有什么可赞颂的。

***

If you want to know how attached you are to your body, consider throwing it off a cliff.
如果你想知道你对自己的身体有多执着，考虑一下把它扔下悬崖。

***

There's no mind in the physical body. It's the mind of the astral body that operates the physical body.
肉体是没有头脑的。是星光体的头脑在运行着肉体。

***

I am the body, is ignorance. The body is not apart from the Self, is Knowledge.
我是这身体，是无知。身体从未与真我分离，是全知。

***

The body is one of the least things that we can have.

身体是我们所拥有的最小的东西之一。

***

All trouble starts with wanting to be a body.
所有的麻烦都始于想要成为一具身体。

***

The body operates on the law of cause and effect, and is an effect of the mind.
身体的运转遵循因果法则，它是头脑的一个果相。

***

There is always a decision to leave the body when we do.
我们总是可以作出离开身体的选择。

***

Misery is caused only by identifying with the body.
痛苦只由对身体的认同所导致。

***

Give the body its due. Keep the body healthy etc., and then forget it.
给身体应得的，保持它的健康等等，然后忘掉它。

***

The healthiest foods are fruits and vegetables from the flower of the plant. The unhealthiest foods are flesh.
最健康的食物是蔬果，最不健康的食物是肉。

***

Cooking kills the vitality. We should eat fruits and vegetables uncooked.
烹饪扼杀了生命力。我们应该生食蔬果。

***

Exercise is good if one believes it is good.
如果你相信运动是好的，它就是好的。

***

Best method of exercise is seeing cosmic energy moving in and out of the muscles and body as they are tensed and relaxed.
最好的运动方式是随着身体和肌肉的紧缩和舒张，看着宇宙能量在其间进进出出。

***

We should see every body as our body.
我们应该将每一个身体都视为自己的身体。

***

It's all right to be that body if you'll be every other body. Then you see every body as your Self.
如果你是每一具其它的身体，成为那具身体就没什么问题。那么你会将每一具身体都视为你的真我。

***

You are so convinced you are the body that you don't want to look away from it and therefore you look away from your Self.
你是如此坚信你就是这具身体，以致于你不愿将视线从身体上移开，那意味着你的视线从真我上移开了。

***

You feel yourself as you no matter what body you have on you.
无论你拥有的是什么样的身体，你都感觉这身体是你自己。

***

You're only free when you know that you're not the body.
只有当你知道你不是这具身体时，你才会自由。

***

If you want immortality, stop holding onto the body.
如果你想要永生，就不要执着于这具身体。

***

Once you know you are not the body, it doesnt matter what happens to the body.
一旦你知道你不是这具身体，不管这身体发生什么，都不重要了。

***

Be a body and be forever submerged in misery. Be your Self and be forever at peace.
成为身体，会让你永远被痛苦所淹没。成为真我，会让你永远处在平静中。

***

The body is like a strait-jacket when you see the Truth.
当你看到真相时，你会发现身体就像约束衣（用来束缚精神病患者—译者注）。

***

You have the concept that you are only that body and only through that body can you be somewhere. That's not true. If you would see the Truth you would see everything going on anywhere right now.
你认为你只是这具身体，只有通过身体才能到达某处。那不是真的。如果你看到了真相，你就不再受到空间的限制，能看到任何地方所发生的。

***

When you see you are not a separate individual, you transcend the physical, astral and causal bodies. Separate individuality is the cause of body form. You should see your individuality as the one Being.
当你看清你不是分离的个体，你便超越了肉体、星光体和业力体。分离的个体性是身体形式的起因。你应该将你的个体性视为“一的存在”。

***

In the process of realizing what you are you will see all bodies as your bodies.
随着意识到你的本然，你会将所有身体视为你的身体。

***

An unusual thing happens, you become all beings. You give up being one body and become all bodies. But the bodies appear different from the way they look to you now. They become a flimsy, dream-like substance.
当不可思议的事发生时，你成为了全在。你不再只是一个身体，而是变成了所有身体。不过这些身体不同于你现在所看到的，它们变得像梦一样轻薄。

***

Nothing that the body does should shake you from abiding as your Self.
身体无法将你从真我中拉出。

***

We should live our way of life so that we are not identifying with this extremely limited, garbage producing vehicle called the body. It only cuts off joy because we attach joy to it when really the joy is nothing but the experiencing of our real Self. Our way of life should be to be not the body, but be the witness of it.
我们应该活出自己的生命，这样我们就不会认同这具身体，这个由垃圾制造的有限制的工具。身体只会切断幸福，因为我们将幸福建立在它的基础上。而真正的幸福只是经验我们的真我。我们的生活不应该是这具身体，而是身体的见证者。

***

It's impossible to find God if we're accepting the body and the world as real. When you are the Infinite Self you don't see bodies, you see only the Beingness in them.
如果我们相信身体和世界是真实的，就不可能找到上帝。当你是真我时，你看不到身体，你只看到身体里的临在。

***

To be not the body is a beginning step. As long as you are trying to be the body you haven't got a chance of seeing the Truth because the Truth is you're infinite and the body is at the opposite end of infinity, it's the most limited thing you can be unless you want to be a stone.
不再成为身体，是第一步。只要你想成为身体，你就没有机会看到真相，因为真相就是你是无限的，而身体却在无限的另一端。它是你能成为的最有限制的东西，除非你想成为一块石头。

***

Saying I am a body, is tantamount to saying, I, the limitless Self, am a limited body.
说我是一具身体，就等于说：我，这无限的真我，是一具有限制的身体。

***

Identify with your body and the extreme limitations of a body are yours. Identify with your Self and you are all bodies, all things, all knowledge and power, with no limits, and totally free!
认同你的身体，那么身体的所有极端限制就都是你的了。认同你的真我，那么你就是所有的身体，所有的东西，你就无所不知，无所不能，没有限制，彻底自由。

***

Be not the body and the world is a dream, a beautiful and perfect dream.
不要成为身体，世界就变得只是一场梦，一场美梦。

***

There is a physical, astral and causal body. When you know what you are, you let go of all bodies. When you let go of the concept of being a body, you go all the way to the top. This physical plane is the greatest because in it we can transcend all planes and be Free!
当你知道你的本然时，你释放了肉体、星光体以及业力体。当你释放了我是身体的概念后，你将完全觉醒。地球是绝佳的星球，因为在这里我们可以超越所有星球，获得自由。

***

We have free will to identify with the body or to identify with our unlimited Self.
我们有认同这具身体或认同无限真我的自由意志。

***

If you think the body is so great, after realizing your Self you can make a thousand of them, all alike, all perfect!
如果你认为这具身体太好了，当你意识到你的真我时，你可以创造出 1000 个这样的身体，完全相同，且全都完美。

***

Die to the body and you die to death!
让身体死去，你将获得永生！

第十七章 完全负责

Would you want one practical key for quickly reaching the Goal, I would recommend that you take full responsibility for everything that happens to you. We have lost sight of our mastership and have ~eluded ourselves into thinking we are victims in a world that controls us, that pushes us around. It isn't so! We are causing what is happening to us by giving power lour power, to the external world. If you want to regain your control, you must take full responsibility.
你们想要一个快速觉醒的方法吗？我会建议你为所有发生在你身上的事负起全责。我们忘了自己才是主人，误以为自己是这个主宰我们的世界的受害者。不是的！我们通过把力量交给外在世界，而导致了发生在我们身上的事件。如果你想取回你的控制权，那么你就必须负起全责。

How to regain your control? By examining your thinking and correcting it. Develop the habit of honest introspection by asking yourself, Wherein did I cause this to happen to me? and holding it until the thought that caused the happening comes out of the subconscious into the conscious plane. Then you recognize your mastership I that you caused that pleasant or unpleasant experience to happen to you. The more you will do this, the easier it becomes and the more able you become, until finally, -you recognize that you were always the master.
如何取回你的控制权？检查你的想法，并纠正它。养成诚实内省的习惯，问自己：我是如何导致该起事件的？直到相应的念头从潜意识里浮到意识层面。你就会意识到你才是所有愉快或不愉快事件的主人。你越这么做，就越得心应手，最终你会意识到“我”一直都是主人。

Q: Then I, myself, am my own block, and other people do not influence me.
问：你是说，我，我自己，是我自己的障碍，其他人无法影响我

Lester: Yes. It's not what other people say; if you follow their thinking it's because you want to.
答：是的。如果你相信别人的想法，不是因为他们说了什么，而是因为你想要相信。

Q: Yes, because I think they know more than I do.
问：是的，因为我认为他们比我知道的多

Lester: I say you know everything. You've got to accept this as a premise at least, if you want to grow.
答：我会说你知道一切。你至少得接受这个前提，如果你想要成长的话。

Q: Well, I can accept that a part of me knows everything, but that part of me does not appear to be operating, because my world out there is not in good shape.
问：我能接受一部分的我知道一切，但是那部分的我却无法操控什么，因为我的外在世界不怎么样。

Lester: It does not appear to be operating? You don't operate that part of you? That is the way you're talking! No, you operate it. You choose not to use your omniscience, your basic nature. You choose to be ignorant of your omniscience by saying, I am a limited mind-body. That's your

choice. When you choose to identify with your real Self, then you'll see that you always were omniscient, are right now, and always will be; and you'll stop foolishly saying you're not.
答：无法操控？你无法操控那部分的你？不，你能操控它。是你选择不去使用你的全知，而全知就是你的本然。你说自己是有限的头脑-身体，以此作出无视自己的全知的选择。一切都是你的选择。当你选择认同你的真我，你就会知道你一直是无所不知的，无论现在亦或将来，你会不再傻傻地说我不知道。

Q: You mean I can actually make that choice?
问：你是说我实际上能够作出那个选择？

Lester::-Yes, not only you can, someday you will. When you get tired enough of all this limitation you have set up for yourself, then you'll make that choice. Who thinks all your thoughts? You do! It's all your doing. What we accept is what we choose to accept. It's always our choice. It is now our choice to be extremely limited bodies. And when you don't accept your responsibility for that, you have no possibility of getting out of that extreme limitation.
答：是的，你不只能，而且某一天你也会作出那个选择。当你厌倦了所有自设的限制后，你就会作出那个选择。是谁在想？是你啊，都是你在想！我们能接受的，是因为我们选择接受。都是我们自己的选择。是我们选择成为这个极度有限的身体。如果你不为自己的选择负责，那么你就没有可能脱离那个极端的限制。

Q: I say I want to get out of that limitation and think I want to get out of that limitation and then when certain things happen I just don't get out; I'm right there in that limitation.
问：我说我想要脱离那个限制，也思忖着要脱离那个限制。但是当一些事情发生时，我出不来，被卡在那个限制里

Lester: What you need to do is not to say it, but want it so strongly that you override the contrary unconscious habits and do it!
答：你要做的不是去那么说，而是非常强烈地渴望去脱离那个潜意识惯性，并付诸行动。

Q: Overriding the unconscious habits is hard to do because they keep sneaking up on you and you don't realize sometimes you've got them.
问：脱离潜意识惯性并不容易做到，因为它们总是玩偷袭，有时你无法意识到你被它们控制了

Lester: It depends on how strong your desire is for the thing that you want as to whether the unconscious habits override it. We have infinite power, infinite will, and when man so wills he's immediately set free.
答：那取决于你意愿的强烈程度。我们是有无限的力量、无限的意志的。当你的渴望极度强烈时，就能立刻获得解脱。

Q: Gee, that sounds so easy.
问：那听起来很容易

Lester: That's the easiest way to do it. Just will it! And it's possible for everyone of us, because we

are infinite and therefore have infinite will power. And the reason why we don't do it is that we don't have that much desire for it. We still have more desire to be limited bodies.
答：那是最容易的方法。只是渴望它！这对我们每个人来说都是有可能的，因为我们是无限的，也就拥有无限的意志力。我们之所以做不到，是因为意愿不够强烈，我们更多的是渴望成为有限的身体。

Q: I believe that anyone would take the other choice, if he really had a choice.
问：如果真的有选择的话，我相信任何人都会作出那个选择

Lester: Oh, if you had a choice, pardon me! (Laughter) You see what's happened? You're convinced we don't have the choice.
答：哦，如果有选择的话，请原谅！（笑声）按你这么说，你相信我们是没有选择的。

Q: No. speaking from experience, sometimes when you really want something, it seems like the opposite happens.
问：是的。就我的经验，有时虽然你很想要怎样，但却事与愿违

Lester: Everything you really wanted strongly in your life you got, because mind is only creative. These are things you have got to dig out and recognize for yourself. You're getting exactly what you want, as is everyone. Because you don't look at your thoughts and you call them unconscious does not mean you don't have them.
答：如果你真的非常渴望，你就会得到你想要的，因为头脑只会创造。这对每个人来说都是如此。之所以事与愿违，那是因为你没去审查念头，你叫它们无意识，但这并不意味着那些念头不是你的。

Q: I'm afraid of my unconscious, did you know that?
问：我怕我的无意识

Lester: How does that help you see your unconscious thoughts?
答：那无法帮助你看到你的无意识念头

Q: Consciously I tell them to go a way.
问：在意识层面，我会叫它们滚

Lester: So they stay operative all the time. Thoughts have no will of their own. You have the will. Unless you pull them up into consciousness and look at them, you can't let go of them. When you see them consciously, you'll automatically let go of them, the ones you don't like, because you don't like them.
答：所以它们始终能够从中作梗。念头没有自己的意愿，但你有。除非你将它们拉到意识层面，否则无法释放它们。当你在意识层面看到它们，你就会自动地释放它们。

Q: How can you become conscious of your unconscious thoughts?
问：你如何意识到你的无意识念头？

Lester: By practice. Just the way you're doing it now; anything you want to think of comes to your mind. What you are going to say to me five minutes from now is not conscious right now, it is unconscious. Five minutes from now you'll pull up what you want. Now if we make it a habit of pulling up thoughts, we can do it easily. The more we practice it, the easier it is to do. It's a good habit; saves a lot of unnecessarily living out karma. Honest introspection works quickly and beautifully like a surgeon with a knife.
答：通过练习。就像你现在所做的，任何你想要想到的，都会来到你的头脑。五分钟后你想要跟我说的，此刻依然停留在无意识里。五分钟后，你会将你想要的从无意识里面拉出来。如果我们把这变成习惯，就会变得很容易。我们练习得越多，就越容易。这是个好习惯，节省了很多不必要的业力。诚实的内省是非常快的，也非常美妙，就像拿着手术刀的外科医生。

We control the unconscious; we keep back there all that we want to keep back there, and then when we want it up in the conscious, we pull it up.
我们控制着无意识，它们之所以躲在暗处，是因为我们把它们锁在暗处。如果我们想要它们出来，我们可以拉它们出来。

Q: You really believe that we control it?
问：你真的相信是我们控制着无意识？

Lester: Do I control your unconscious?
答：我能控制你的无意识吗？

Q: No, I don't think you do it.
问：不，我想你不能

Lester: Then who does?
答：那是谁控制？

Q: Well, I don't know. I think it is unconscious control.
问：我不知道。我想是无意识的控制

Lester: It's your unconscious. Can you remember right now things that happened yesterday that you're not conscious of? What did you have for breakfast yesterday!
答：是你的无意识。此刻你能记起昨天发生的事吗，当你不去回忆的时候？你昨天早上吃了什么？

Q: Oh, ham and eggs!
问：火腿和鸡蛋

Lester: All right, a minute ago that was unconscious, and now it is up in your consciousness, right? Do you have control of your unconscious? Can you pull things up from it? You did just then!
答：好的。一分钟前那是无意识的，现在它在你的意识里，是吗？你是否对你的无意识有控制权呢？你是否能够把它拉出来呢？刚刚你就做到了。

Q: But, you see that does not have any emotional impact, what I had for breakfast.
问：但是你看，能够记起昨天的早饭，那是因为没有什么情绪影响

Lester: It had a good emotional impact. You showed you liked it. However, it does not matter whether there is emotional impact. What matters is the desire to pull up something from your unconscious.
答：有好的情绪影响。看起来你喜欢昨天的早饭。但是，无论是什么样的情绪影响，都不重要。重要的是将它从无意识层面拉上来的意愿。

Q: But you triggered her bringing it up. She wouldn't have brought that up otherwise.
问：但是是你促使她将它拉上来的，否则不会这样

Lester: Yes, but so can she. She wanted to. If she had not wanted to she just wouldn't have remembered. Pleasant things are easy to bring up and unpleasant things are difficult because we have little desire to bring up the unpleasant.
答：是的，但是她自己也能。因为她想要把它拉上来。如果她不想要，她就不会去回想。愉快的事容易被拉上来，不愉快的则比较难，那是因为我们不想把不愉快的事拉上来。

Q: Do you have to go through this phase of clearing up the unconscious before you can accept the theory that you are unlimited?
问：在你能够接受你是无限的之前，是否必须要经历清除无意识的阶段？

Lester: It is necessary in the beginning and it also makes for rapid progress. Later, after much progress, you can will it out. There are basically two ways of growing: one is eliminating the mind, the subconscious; the other is putting in the positive, seeing who and what you are.
答：有必要从一开始就这样，它能让你进步神速。接着，在取得一些进展后，你就更有动力去这么做。成长有两条路可走：一条是清除头脑，即无意识，另一条是植入正面的想法，看清你是谁以及你是什么。

Q: When you put in the positive doesn't the opposite seem to take effect?
问：当你植入正面的想法时，负面的好像依然起作用？

Lester: Sometimes. However, when you see your real Beingness you'll scorch the opposite. You'll say, That's ridiculous to remain miserable, sick, unhappy, etc. and you'll begin to scorch it. There is a tendency in the direction you're asking. If I say hot you think of cold, right? If I say up it implies down. That is in the nature of thought itself. But I wouldn't use that to imply that we can't wipe out the negative by seeing the positive that we are, because we can.
答：有时是这样。但是，当你看到你的真实存在时，你就会烧掉那些负面的。你会说，抓着痛苦、不幸不放，真是太愚蠢了。你会开始烧掉它。惯性是会有。如果我说热，你会想冷，不是吗？我说上，你会想下。那是念头的本性。但这并不意味着知道了我们本身的正面特性却依然无法消除负面的，因为我们能够消除负面的。

Q: Well, I don't know. You see, at the hospital I went around trying to use light, love and peace because I thought that these were the 'things that were essential. And it seemed like the more I

tried to dwell on light, love and peace the worse things got.
问：我不确定。你看，在医院里我到处想着光、爱与和平，因为我认为这些能够帮到人。但好像我越想着它们，事情越糟。

Lester: Love is something that can't be turned on and off. Either you've got it or you haven't. If you have love you may say horrible things to people and they don't mind it. So this thing called love isn't something we can turn on and off like a faucet. We can only express it to the degree that we have it. Now, if you have love for these people you would want them to have what they want.
答：爱不是能够开了又关的东西。你要么有要么没有。如果你有爱，即使跟人们说可怕的事，他们也不会介意。所以所谓的爱并不像水龙头一样可以开了又关。只有我们有爱时，才能表达爱。如果你对医院里的病人有爱，你会想让他们拥有他们所想要的。

Q: So what I'm doing is playing an ego game?
问：所以我只是玩了一场小我的游戏？

Lester: Yes. Can you see it? When you see it, that's good. Then you will, I hope, let go of it.
答：是的。你明白了吗？如果你明白了，很好。你会释放它。

Q: By the way, you mentioned before that by bringing up the subconscious you could eliminate karma. How?
问：顺便问一下，你之前说把潜意识拉上来，就可以消业。怎么消的？

Lester: Karma is in the thought, not in the act. When you do something, it's the thought that's carried over in the subconscious that instigates the act next time. Eliminate subconscious thought and you eliminate future karma. It's the thought that carries over from lifetime to lifetime. So if you bring the thought up and you reverse it, karmically it's gone.
答：业力是在念头里，而非行动里。当你做什么时，无意识里的念头会唆使下一次行动。消除无意识念头，就是消除未来的业报。正是无意识念头贯穿了我们的生生世世。所以如果你能将念头拉上来并反转它，业力就能消除。

Q: I want to know how to control what you think. I do not feel I can control how I think.
问：我想知道如何控制所思所想。我觉得我不能控制。

Lester: You do it by first accepting the idea that you can. Then you try it and you succeed once; when you succeed once then you know you can try it again. When you succeed twice, the second time is easier. The third time is yet easier than the first two, etc. The more you do it the easier it gets. This leads to complete control and freedom.
答：你能控制。首先要相信你能。接着你会试着去控制，成功一次后，你就知道你可以再试一次。成功两次后再试第三次。每一次都比之前的更容易。你做得越多，就越容易。最终会演变成完全的控制以及彻底的自由。

Q: By control you mean changing your thinking?
问：你所说的控制指的是改变想法？

Lester: Yes. We control all our thinking. If I do something wrong it's because I decide to carry out something wrong, that's all. And if I make it unconscious, I do it. Did I hear you say, Take full responsibility? that's it! If you want to grow you must take full responsibility for everything you do, for everything that happens to you. Trace all happenings to their originating thought in your mind.
答：是的。我们控制着自己的所有想法。如果某件事我做错了，那是因为我决定做错。如果我想让它待在无意识里，我就让它待在那。不是要完全负责吗？这就是完全负责。如果你要成长，就要为你所做的一切以及所有发生在你身上的事负起全责。去追踪导致那些事件的最初的那个念头。

Q: I still feel I can hurt people.
问：我始终认为我能伤害别人。

Lester: You can't. People hurt themselves; you don't hurt them.
答：你不能。人们只会自伤，你伤不了别人。

Q: I wish I could finally see that.
问：希望我能看清这点

Lester: I call you stupid. You've got a certain reaction there, right? It wasn't good, was it? Who made you feel sad? You thought, Well, he called me stupid, well, I'm going to feel sad. All right, now I say, You're brilliant. You thought, He called me brilliant. I'm going to feel happy. But you do the up and down in your feeling; I don't do it. I come out with a sound stupid brilliant and you choose the way you feel about it. It's just a little tiny bit of sound energy that went from me to you, to your ears, and you felt first sad, then happy. You did all the doing there. Can you see that?
答：我说你很蠢，你会有些反应，感觉不好，是吧？是谁让你伤心了？你会想，他骂我蠢，我要感到伤心。那么，现在我说，你很棒。你会想，他夸我棒，我要感到高兴。是你让感受在起伏，而不是我。我只是发出了个“蠢”和“棒”的声音，而你选择感受的方式。只是一些从我嘴巴里传到你耳朵里的声音能量，而你一开始感到伤心，接着又感到高兴。自始至终都是你在感觉。你明白了吗？

Q: Well, if I can't hurt anyone. I can't help anyone either!
问：如果我伤不到任何人，那么我也帮不到任何人！

Lester: Yes, that's true.
答：是的，是这样的。

Q: This business of when you try to put in the positive thought and oftentimes the negative seems to be strengthened, is it because while you're putting in the positive, you're holding onto what you're fighting? So that all you need to do is just do it?
问：当你试图植入正面的念头时，通常情况下负面的会更加强烈，那是不是因为当你植入正面的时，你就把负面的抓得更紧？所以只要继续植入正面的就行？

Lester: Yes. When you want to do it enough, you'll just do it.

答：是的。当你想要这么做时，你就会这么做。

Q: When you do that, you just let go of it. You don't hold it in mind and it isn't.
问：当你这么做时，你就释放了那些负面的。你不再把它们保存在头脑里

Lester: Right! When the conscious wish to let go is stronger than the unconscious wish to hold on, then you let go. These habits are very strong; the unconscious wish for them is very strong. The conscious wish has to be stronger to override it.
答：是的！当意识对释放的渴望高于无意识对坚持的渴望时，你就释放了它们。无意识的惯性是非常强悍的。所以意识的渴望必须要强于无意识的，才能推翻它们。

Q: Then if you have a conscious wish and you're trying to accomplish something and you can't do it, it's because you have a subconscious habit that is blocking you. Well, how do you get rid of that subconscious wish that is blocking you?
问：如果你在意识层面非常渴望达成一件事，但失败了，那是因为无意识的惯性在障碍着你。你是如何摆脱阻碍你的无意识渴望？

Lester: By making the conscious wish stronger. Or, by pulling up the unconscious wish to the contrary and looking at it. When you see it, you automatically let go of it; you won't hold it down there any more.
答：让意识的渴望更强烈，或者把无意识的渴望拉上来。当你看到它们时，你就自动地释放了它们，而不再将它们锁在底下。

Q: I want to meditate well and I can’t seem to.
问：我想做好冥想，但总是做不好

Lester: How many hours a day do you practice meditation?
答：你每天练习冥想几个小时？

Q: Three-quarters of an hour in the morning because when Im working I cant do any more.
问：早上做个 45 分钟，因为工作时我就不能做了

Lester: How many hours a day do you do the opposite?
答：每天不做冥想的时间有多少？

Q: An awful lot of hours.
问：好多好多个小时、、、

Lester: That's why it's difficult. Now, out of a sixteen-hour day if you spent eight hours trying to meditate and eight hours in the world, you'd have an even push for and against it in your daily doing. Meditating is quieting the mind. Activity in the world is doing the opposite.
答：这就是为什么冥想很难做好的原因了。如果每天 16 个小时的时间，其中 8 小时用来冥想，另外 8 小时应付外在世界，你就有相等的力量与之抗衡了。冥想是让头脑安静，外在活动则相反。

Q: But even when during the day you try to think of God you can't.
问：但是即使在白天也很难想着上帝

Lester: Because youre mental habit is so strongly on things of the world and every day you develop that habit further. So when you take some short time off and try to do the opposite, you don't find it easy. You've got to take more and more time off for meditating until you succeed.
答：因为头脑对外在世界的惯性太过强大，而你每天的活动又加剧了这惯性。所以如果你只是花很少的时间冥想的话，你就很难摆脱惯性。你必须花更多的时间来冥想，直到头脑安静下来

Q: You mean by increasing the desire for meditation, the opportunity will present itself?
问：你的意思是要加强冥想的意愿，这样机会就能自动到来

Lester: Yes, and therefore you will succeed. If your desire for meditation were intense, you'd be meditating rather than doing other things. Then you would become able to keep your mind on God while in the world.
答：是的。如果你对冥想的渴望非常强烈，你就会去做冥想而不是其它什么。你会越来越能够把上帝放在心里，即使依然需要应对外在世界。

Q: When you once reach Oneness in meditation, do you regress back into your separateness?
问：一旦在冥想中感受到“一”，还会退回到分离的状态吗？

Lester: Yes, when you first see it, it's a tremendous experience that you'll never forget. But the mind has not been undone and therefore reemerges. But seeing it scorches a good part of the mind each time you see it.
答：是的，当你第一次看到它时，那会成为你终身难忘的体验。但是头脑尚未清除，所以依然会再现。但是每次你看到它，都能烧掉好大一部分的头脑。

Q: The more you see it then
问：如果看到的次数越多呢？

Lester: The more you scorch the mind, until the mind is totally undone. Then you're in the steady state. You regress no more. It's possible to see all the way, see the Oneness, by momentarily submerging the mind. But as long as that mind is not undone it will re-emerge. But you'll never let go once you drop into that state of Oneness. You'll go into it again and again until it becomes permanent.
答：就能烧掉越多的头脑，直到头脑彻底消失。你就到达了永不退转之境。通过瞬间地让头脑沉没，我们是有可能看到“一”的。但是只要头脑还未彻底清除，它依然会再现。一旦你进入“一”的境地，你就永远无法放手。你会一次又一次地进入，直到永久地待在那里。

Q: You can't will that?
问：不能通过想要而进入那里吗？

Lester: Oh yes! Oh yes, by wanting it that much. The reason why it's so difficult to want it that much is that we have been wanting the illusory world for so long that we don't let go of the illusion very easily. Even though intellectually we know the illusion causes the misery, through long-time habit of thinking that the joy is in the external world, we just don't let go of it easily.
答：当然可以！要以很强的意愿。之所以无法拥有强烈的意愿，是因为我们一直想要的都是这个虚幻的世界，以致于难于释放。即使智力上我们知道痛苦缘于幻觉，缘于惯性地认为幸福是在外面，我们也依然难以释放。

Q: That's why I say traveling is a fool's paradise.
问：这就是为什么我说旅行是傻瓜的天堂。

Lester: Yes, it is chasing rainbows. The ultimate joy is closer than flesh. How far do you have to go to get It, that which is closer than flesh?
答：是的，那是在追寻海市蜃楼。终极的幸福比肉体还近，你还需要走多远才能得到它呢？

Q: Right here; wherever you are, that's where It is.
问：就在这里，不管你在哪里

Lester: Yes, that's where It is. It's the I of you. Find that I and you've got It. So the place to go is to go within.
答：是的，就在这里。它就是你的“我”。找到了“我”，你就得到了它。所以你要去的地方是你内。

Q: Is isolating running away?
问：遁世是逃避吗？

Lester: It could be. If one is isolating just to get away from the world, that's escape. If one is isolating to dive into one's Self, that is not escape.
答：可能是。如果遁世是为了避开这个世界，那是逃避。如果遁世是为了进入真我，那就不是逃避。

Q: How do you know which one you are doing?
问：你怎么知道是哪种呢？

Lester: By being honest with yourself.
答：诚实地面对自己。

Q: There's something about being next to nature.
问：你怎么看亲近自然呢？

Lester: The nice thing about nature is it gets one away from worldly re-stimulation.
答：自然的好处在于能够让人远离尘世的喧嚣。

Q: That's escaping though, isn't it?

问：那也是逃避喽

Lester: Right. You go out into nature to enjoy nature; what you're really enjoying is the freedom obtained by the dropping away of all the unhappy thoughts and pulls of society. And that's escape.
答：是的。你为了享受自然而进入自然，其实你真正享受的是自由，通过摆脱不愉快念头以及社会压力而来的自由。

Q: You mean you can't enjoy nature and at the same time be going within and trying to go Home?
问：你是说享受自然的同时无法往内走？

Lester: No, I don't mean that. All joys should be being what you are. We should never enjoy anything. In order to enjoy something we have to go into the illusion of separateness. The joy should be independent of things, independent of people. However, then one sees the Truth, one can choose to enjoy, and the closer one gets to Truth the more one is capable of enjoying. One becomes sensitized and everything becomes far more intense. But theres no need to go out and enjoy nature because your basic nature is joy.
答：不，这不是我的意思。所有的幸福都应该是回归真我。我们不应该享受任何事，因为如果我们是为了享受，就必定进入分离的幻觉。幸福不应该依赖于任何人事物。但是，一旦看到了真相，你就能选择是否享受。越接近真相，就越有能力享受。你越敏感，一切就变得越生动。但没有必要走出去享受自然（nature），因为幸福就是你的本然（basic nature）。

You are the ultimate joy. Looking for joy would be like me going around looking for Lester:. I am Lester:. I don't have to go out there and look for him. If I am joy I don't have to look for it out there. There's no need to go out for joy when it's inside you.
你就是终极幸福。寻找幸福就如同我走出去寻找莱斯特。我就是莱斯特。我不必走出去寻找莱斯特。如果我是幸福，就没有必要向外寻求幸福，因为幸福就在你内。

Q: It's simpler to get it in an isolated spot.
问：与世隔绝更容易些

Lester: Yes. Even if you're escaping you'll reach a point where your thoughts will get unbearable; then you'll be forced to go within.
答：是的。但是即使你与世隔绝，依然会有很多让你无法忍受的念头跑出来，你最终还是被迫往内走。

Q: You're helping us today through throwing back some of the things we're saying, and giving other things to us, one needs that, doesn't one, in one's search?
问：你向我们扔回了一些东西，但同时又给了我们所需的，也是我们苦苦寻求的。你以这种方式帮助我们

Lester: Yes, it is an aid. The only thing anyone else can do for us is to point and support us in the direction. And when we are pointed in the wrong direction, it's very good to have someone re-point us in the right direction. Mirroring your thoughts back to you helps you see your wrong direction, so that you may change it.

答：是，这是一种援助。他人唯一能为我们所做的就是指引和支持。当我们走在错误的方向上，有人帮我们引到正确的方向上，是非常有益的。将你的念头反射给你，能够帮助你看清方向，从而走到正确的方向上。

Q: How do you know if you're pointed in the right direction?
问：如何才能知道你是被引到了正确的方向上？

Lester: Intuitively, or by the results achieved. Unconsciously, everyone is seeking his infinite Self. We call it happiness. When we beat ourselves long enough and hard enough, we begin to open ourselves to the right direction. Then a Christ, a Yogananda, a Ramakrishna, a Buddha comes into our experience. Becoming acquainted with these Great Ones is no accident. They point the right direction.
答：通过你的直觉，或者获得的结果。在无意识层面，每个人都是在寻找他/她的无限真我。我们将其称为幸福。当我们受够了挫败和艰难，我们就会把自己打开，向正确的方向打开。接着基督、尤迦南达或者佛陀就会进入我们的经验。与这些“伟大的一们”相识绝非偶然。他们向我们指出了正确的方向。

Let me conclude with the following: You are responsible for everything that you feel. It's your feelings; it's your thoughts. You turn them on; you think them, and no one else but you doe s it, and you act as though you have no control! You turn a faucet on your head and you say. Oh, someone is getting me all wet. It's you who's turning on the faucet and getting yourself wet. So your direction has been, remains, and will be, take full responsibility for what's happening to you. Then you'll see by looking in the direction of I am doing this, that you are! Then when you see that you're torturing yourself, you'll say, My gosh, how stupid can I be? And you'll stop, and instead of torturing yourself, you'll make yourself happy.
让我来总结一下：你对你感受到的一切负有全责。那是你的感觉，你的念头。你开启它们，思考它们，是你在作为而非他人，但是你却表现得好像不是你在控制。你打开了你头上的水龙头，却说：哦，某人把我搞得全身湿透。是你，把水头龙打开；是你，把自己弄湿。所以你的方向就是，且永远都是，为发生在你身上的一切完全负责。那样你就会明白事实就是如此。你会看到一直都是自己在折磨自己，你会说：天啊，我还能蠢到什么地步！你会就此打住，不再自我折磨，而是让自己幸福。

Now no one is an effect of the unconscious mind, the unconscious habits and tendencies, unless he chooses to be. You are cause over the unconscious mind; you set it up; you're choosing to follow it. The day you decide not to, that day you're through with it!
没有人受到无意识头脑的影响，除非他选择这么做。你是无意识头脑的因；你设置了它；你选择了跟随它。哪天你不再选择跟随，哪天你就释放了它。

It's simple. When you don It look at what you are doing, it's a forever process of being miserable. You think miserable thoughts and you feel miserable, and you don't take responsibility for thinking these thoughts. So what chance have you got for getting out of it? Once you take responsibility for your thoughts, you've got control. You can turn them off, change them, put in good thoughts, until you overcome the bad thoughts. Then you'll drop thoughts. You'll see how stupid it is to think. All thoughts are things of limitation and you're happiest when there are

absolutely no thoughts. And when there are absolutely no thoughts you are in the top state. So whats difficult about that?
很简单。当你不去查看你所做的，你就永远脱离不了痛苦。你思考痛苦的念头，你感到痛苦，你觉得你对这些念头没有责任。那你还有什么机会脱离痛苦？一旦你为你的念头负起责任，你就拿回了控制权。你可以断开它们，改变它们，用好的念头取代它们，直到你战胜坏的念头。你就释放了它们。你会明白思考是件愚蠢的事。所有的念头都是限制性的，无念的状态是你最幸福的时刻，也是最高境界。所以，什么是最难的呢？

Q: The unconscious mind.
问：无意识头脑

Lester: No. It is you! It's not the unconscious mind. This is the point I've been trying to get across. It's not the unconscious mind. You would like to make it the unconscious mind. You would like to make it other than you. Thats why you want the Masters, or you want Lester: to pass a wand over you and do it for you, but you don't want to do that which makes you happy. You're choosing to do that which makes you unhappy. Can you see this? It's so simple. Whose thoughts do you think? Why all these unhappy thoughts? The moment you choose not to have them. you won't have them.
答：不，是你自己！无意识头脑是我一直致力于穿越的。所以不是无意识头脑，只是你想要把责任推给无意识头脑，而非你自己。这就是你为什么需要大师，或者莱斯特，你想要让他们给你带来幸福，而不是你自己。你选择让自己感到不幸福，明白了吗？很简单，是谁在想？为什么都是些不幸福的念头？什么时候你选择不去拥有它们，你就不会拥有它们。

Q: Well look to you and us.
问：依靠你和我们

Lester: Look to you, look to you. Look to find out who and what you are. Only when you know who you are will you know who I am. Only by discovering what you are will you understand what this universe is. Until you understand what you are, you can not see this universe clearly. It's a hazy mist. When you discover who you are, you'll see that this whole universe is right within you. Like the universe in a night dream is within you.
答：依靠你，依靠你自己。依靠去发现你是谁以及你是什么。只有当你知道你是谁的时候，你才会知道你是谁。只有发现你是什么的时候，你才会知道这个宇宙是什么。在你知道你是什么之前，你无法完全看清这个宇宙，就像隔着一层薄雾。当你发现你是谁的时候，你会看到这如梦般的整个宇宙都在你内。

You must take full responsibility. Otherwise you have no chance of ever getting out of the mess. If you attribute the cause to it as something other than you, that not being true, you can never get out of the mess.
你必须负起全责，否则你永无翻身之地。如果你将困境归咎于你之外的人事物，你就永远无法摆脱它们。

So the day you decide to do it, that is it! Because! Take full responsibility and have your Mastership!
哪天你决定要完全负责，那就对了！完全负责，你就拿回了主导权！

第十八章 上师与大师

A Master is a fully - realized Being. A Guru (or Sat Guru) is a Master who has chosen to help others find their Freedom. God, Guru and Self are all one and the same. This becomes obvious when the illusion is gone and the Reality is known.
大师是完全开悟的存在。上师是选择了帮助他人找到自由的大师。上帝、上师和真我是一体的，没有区别。当幻觉消失，真相被彻悟时，你就会明白这点。

There is no greater aid than to have the guidance of a Master or Guru. To quote the greatest accepted authority on Monism of the East, Swami Shankara, No known comparison exists in the three worlds (physical, astral and causal) for a true Guru. If the philosopher's stone be assumed as truly such, it can only turn iron into gold but not another philosopher's stone. The venerated Teacher, on the other hand, creates equality with Himself in the disciple who takes refuge at His feet. The Guru, therefore, is peerless, nay, transcendental!
没有比拥有大师或上师的指引更好的帮助了。东方一体论的最高权威 Swami Shankara 说过：在三界（物理界、星光界、起因界）中，真正的上师是举世无双的。哲学家的石头只能把铁变成金，却不能变出另一块哲学家的石头。而真正的上师，却能让祂的信徒成为和祂一样的存在。因此，上师是无与伦比、超越一切的存在。

A Guru may be in a physical body, or an astral or causal body. The finer the body-form, the more readily He gets around.
上师可以以肉体、星光体或起因体（causal body）存在。越精微的存在，就越不受限制。

Can everyone have a Guru in a physical body? No, because rare is the Guru who chooses the extremist of limited form, the physical body. There just arent enough of them to go around.
每个人是否可以拥有一个以肉体存在的上师呢？不能，因为选择肉身的上师非常罕见。

Can everyone have a Guru? Yes, if he will accept a Guru who has transcended the physical body. Having transcended the physical, the Guru can use His omnipresence and actually help everyone calling on Him.
每个人是否可以拥有一个上师呢？是的，如果他能接受上师以非肉身的形式存在。只有超越肉体，上师才能使用祂的全在来帮助每个祈请祂的人。

Can we sense a Guru who is not in a physical form? Yes, everyone can, to the degree of his acceptance. If we are up to it, He can appear and talk with us in a physical body. If our acceptance is less, He can appear in an astral body and talk with us, If we have less acceptance than this, He may appear in a vision. Least of all, we may feel Him as a presence. However, He may come to us and to our aid in anyone of the foregoing manners. All we need to do is to demand it and then accept it when it comes.
我们能感受到以非肉身存在的上师吗？是的，每个人都能，这取决于他的接受程度。只要我们足够接受祂，祂就能以肉身的形式出现，并与我们对话。如果我们的接受程度更小，祂能以星光体的形式出现并与我们对话。如果接受程度比这还要小，他能出现在我们的想象中。至少，我们可以感受到祂的存在。但是，无论以何种形式，祂都可以向我们伸出援手。我们

所要做的只是提出要求，并接受祂的帮助。

Is it necessary to have a Guru? Theoretically, no. Practically, yes! Our present era is one in which we are so sunk in the apparency and delusion, that superhuman means are needed. Should we have a Guru? Definitely yes. Can we find one? Definitely yes. When the pupil is ready, the Teacher appeareth! If you have not found your Guru, just expect and know that you have contacted Him and you cannot but experience Him!
是否有必要拥有一个上师呢？理论上是不需要，但实际上，是的！当今这个时代的我们，沉湎于幻觉和假象中，以致于如此需要一个超人。我们是否应该拥有一个上师呢？毫无疑问。我们能找到一个上师吗？当然。只要学生准备好了，老师就会出现。如果你还没找到你的上师，那就期待祂的出现，知道你已经连接到了祂，并且你只能经验祂！

How can we know a real Guru or Master? How can we tell the degree of one’s realization? A fully- realized Being has an inner peace that cannot be disturbed. He is completely selfless and His every act is for others only. He is equal-minded toward all. He is desireless. He is fearless. He is Love that is all givingness. He expects nothing from anyone. His every moment is oneness with God. To the degree that one has all the above qualities, is the degree of one's realization.
我们怎样才能知道祂是否真正的上师或大师？怎样才能辨别祂的开悟程度？一个完全开悟的存在拥有着不受搅扰的内在宁静。祂是完全无私的，祂的每一个行为都是为了他人。祂以平等心对待一切。祂无欲无求，无所畏惧。祂就是爱，祂的爱是完全的给予，不求任何回报。祂时时刻刻与上帝同在。只要拥有以上所有品质，祂就是完全开悟的存在。

***

Getting a Guru we garner the greatest good and get our godly goal.
拥有一个上师，能让我们获得至善，并完成神圣的目标。

***

Although we don't see it, the Great Ones work more and more with us as things get worse in the world. Don't lose your head. Keep yourself open to them and you will be safely led through.
尽管我们看不到伟大的一们，祂们还是越多越多地在这个混乱时期参与我们。不要惊慌失措。向祂们敞开，祂们会指引我们渡过难关。

***

On the stage of earth a Realized One play- acts a character as a human and knows Himself as divine. He sees no contradiction between human and divine. He merely sees the world as in Him rather than external to Him. The unrealized one sees the world as external.
在地球这个舞台上，觉者虽扮演着人的角色，却深知自己是神。祂看不到人和神的区别。祂只是将这世界看成是在祂之内，而非祂之外。而未开悟的人则将这世界看成是在他之外。

***

It is hard to judge a Master by His behavior because He is free to be any way He wants to be. He can even choose to be human. The top state doesn't exclude the limited states. It takes them in, too, without being touched by them.
辨别大师，很难通过祂的行为来判断，因为祂在任何面向都是自由的。祂想要自由。祂甚至可以选择成为一个人。最高境界不排除有限制的较低境界。最高境界能够容纳较低境界，但却无法被较低境界所触及。

***

To the degree we have reservations about the Master or Teacher, to that degree we cut off His help.
我们越对大师或上师有所保留，就越难得到祂们的帮助。

***

If ones ego feels it can dominate the teacher, the teacher has no chance of helping.
如果一个人的小我认为它能控制上师，那么上师就没有机会提供帮助。

***

When the pupil is ready, the Teacher must necessarily appear.
当弟子准备就绪时，上师必会出现。

***

When a Master in this world looks around, He sees His body and He sees all bodies around Him, but He knows that every body is His Self, -that's the difference. He sees every body as much His body as His own.
当身处这个世界的大师环顾四周，祂看到了祂的身体，以及围绕在祂周围的所有身体，但是祂知道每一个身体都是祂的真我。这就是区别所在，祂把所有的身体都当作是祂自己的身体一样看待。

***

Just point of view, -that's the only difference between a Master and a non-master.
只是一个观点：那就是大师与非大师的唯一区别。

***

For a fully-realized Being, His outer activity does not disturb or effect His consciousness. Likewise thoughts do not disturb His consciousness.
对于一个完全开悟的存在来说，祂的外在行为不会干扰或影响祂的意识。同样地，祂的念头也不会干扰祂的意识。

***

I think the hard thing for disciples of a Master (in physical body) to see is that the Master is in the world and not of it, that His body is the least part of Him.
我认为对于一个大师（以肉身存在）的信徒来说，最难看到的是大师身处于这世界却并不属于这里，祂的身体是祂最小的部分。

***

You are always pointed in the Direction when you are with the Wise.
当你和智者在一起时，总能被引到正确的方向上。

***

You think a Master in a physical body is more effective because you are unable to see Him in His finer body and therefore think He is not with you.
你认为以肉身存在的大师更有帮助，那是因为你无法看到祂更精微的存在，自然地也就认为祂并不与你同在。

***

The greatest of all aids is a living Teacher who has realized. Why? Because, although we all potentially have infinite power, the more we realize, the more we can exert this power. When a living Teacher, who has realized something, is trying to convey that to another one, He puts all His power behind what He is saying to help the other one realize it. He sees the other one as a limitless being, gives him an inward lift, points and sets him up to receive that which is being said, and uses the power emanated to effect the realization.
最好的帮助来自于开悟的在世上师。为什么？因为尽管我们都有潜在的无限力量，但是只有开悟才能运用这力量，越开悟就越能运用这力量。当一个在某方面开悟的在世上师传递祂的力量时，祂将祂的所有力量通过语言传给他人，帮助他人开悟。祂将对方视为无限的存在，给予对方内在的助力，帮助对方接收祂的教导，并传递力量来促成对方的开悟。

So, the greatest of all aids is a Teacher who has realized what He is saying. The next greatest aid would be reading His words. There's a definite import to His written words. That's why I say that we should read only fully-realized Masters. Everything that They have in writing is intended and calculated to give the reader a realization. The written word carries the original import of the One who said it.
所以，最好的帮助来自于已经证悟了祂所说的上师。第二个最好的帮助或许是阅读祂的文字。祂的文字中带有笃定的意义。这就是为什么我说我们应该只读完全开悟的大师的文章。他们所写的一切旨在给予读者开悟的路径。文字携带着祂所说的最初含义。

***

As to behavior in life, the very best behavior is imitating that of a realized Being, because that is conducive to giving you His realization. When you're acting it out, it points you in the direction of

seeing that which you're acting out.
说到生活中的行为，最好的行为是模仿觉者的行为，因为那能帮助你看到祂是如何开悟的。当你付诸行动时，它指引你明晰你的所作所为。

***

Stay with your Master and be with your Master all the time by constant thought of Him and by constant reading of His words, as though He is talking directly to you.
如何一直与你的大师同在？持续地想着祂，阅读祂的文字，就好像祂在亲自与你对话。

***

The Masters are living to give us realization. But if you don't accept this, Their love does not allow Them to impose Themselves on you.
大师存在的目的就是帮助我们开悟。但是如果你不接受，祂们的爱不允许祂们自己强加于你。

***

All the Masters are at every moment helping us to see who and what we are.
所有的大师无时无刻不在帮助我们看清我们是谁，我们是什么。

***

A savior is a servant who serves.
救世主是服务的奴仆。

***

A Master's behavior is completely selfless. There is a total self-abnegation in a Master.
大师的所作所为是完全无私的，因为大师完全地舍弃了自我。

***

A master feels like a servant.
大师就如同仆人。

***

A Master does not interfere with the lives and ways and wishes of others.
大师不会干涉他人的生活、道路以及愿望。

***

Masters seldom give advice. They give principle.

大师很少给予建议。祂们给予法理。

***

It's not that Masters mind the world, it's that the world minds them that causes them to withdraw.
不是大师介意这个世界，而是这个世界介意祂们，这让祂们却步。

***

There's no realized Teacher who wouldn't want you to listen to all other Masters. They want you to listen to any realized Being, because They all see Themselves as the same. But They don't want you to listen to anyone less than a realized Being.
没有一个开悟的上师会反对你去聆听其他大师的教导。祂们支持你去这么做，是因为祂们视所有大师为同一。但是祂们不想让你去聆听尚未开悟者的教导。

***

All Masters are exactly the same Self with different names.
所有大师都是同一个真我，只是名字不同。

***

When you can accept every Master as your Master, that's good. Then, when you can accept every person on the street as a master, you're almost there.
当你能够接受所有大师为你的大师，那很好。当你能够接受所有人为大师，你就接近开悟了。

***

Every fully-realized Being that comes into the world, in order to come in, must assume some desire and karma. If you don't have some desire you cannot stay.
每个来到地球的完全开悟的存在，为了来到这里，必须承担一些欲望和业力。如果你没有欲望，你就无法待在这里。

***

Masters will go through life with a weak or sick body, all the time maintaining their peace and equanimity. They welcome it because They use it as a constant reminder that They are not the body.
大师会以一副病体来体验生活，并一直保持着深沉的静定。他们欢迎病体，因为他们可以借此来提醒自己不是这副躯体。

***

For one who's in a body, it's nigh onto impossible to look on a Master as not a body.

对于一个以肉体存在的人来说，几乎不可能不把大师视为同样的肉体存在。

***

Christ is against nothing. Love is all-accepting.
基督从不反对任何事。爱是完全的接纳。

***

Masters never reject, They only accept.
大师从不拒绝，祂们只会接受。

***

A Realized One doesn't enjoy bliss, He is bliss.
觉者不会享受极乐，祂就是极乐。

***

The Guru helps set the background for realizations - the peace.
上师提供开悟的背景——平静。

***

A Master is a help in that He points us in the right direction and reminds us of the direction when we want to be reminded.
大师的帮助体现在指引我们正确的方向，并在我们需要时给予我们方向的提醒。

***

Reading Their words is association with the Sages.
阅读圣贤的文字，就是与祂们连结。

***

A fully-realized Being is inactive in his own consciousness. To others, He appears active. He looks at His Self and other s look at His body.
一个完全开悟的存在，祂的意识不再活跃。对他人而言，祂看起来却是活跃的。祂看着祂的真我，而他人却看着祂的身体。

***

It takes a Master to understand the behavior of a Master, right? If you could understand His behavior, you would be like Him.

大师才理解大师的行为，是吧？如果你能理解祂的行为，你就会变得像祂。

***

Any time you get totally absorbed in any saying of a Master, you make contact with that Master.
如果你能完全地吸收大师所说的，你就能同那位大师产生联系。

***

There are no limitations to a Master. He can be one body; He can be a thousand bodies. A Master can actually have a thousand bodies, and talk through the thousand bodies at one time to a thousand people, a thousand different people. There are no limitations on a Master.
大师不受任何限制。祂可以是一具身体，也可以是一千具身体。祂可以拥有一千具身体，并通过这一千具身体在同一时间与一千个人对话。大师是没有限制的。

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There is another thing you ought to be convinced of now, that the Masters are a 100% correct!
你现在应该坚信另外一个事，那就是大师是 100%正确的！

***

Masters, isolated, are doing far more good for the world than presidents and kings are.
大师虽与世隔绝，但为这世界所做的贡献却超过总统和国王。

***

A Realized One, being unlimited, may or may not use the mind.
觉者不受任何限制，祂可以选择是否使用头脑。

***

When we start on the path, we start with much confusion. We don't recognize that what is out there is only that which we have set up. The Teacher we look up to is in our consciousness and only there. However, when we look up to a Teacher, we humble our ego, our ego being the only thing that prevents us from seeing the Truth. Looking up to a Master puts our ego into the background and we take our direction from someone who knows.
当我们走上觉醒之路，总是带着诸多困惑。我们没有意识到外在的一切都是我们自己创造的。我们所敬仰的上师其实是在我们的意识里，并且也只在我们的意识里。然而，当我们敬仰一个上师时，我们让小我变得谦卑，小我是我们看清真相的唯一障碍。对大师的敬仰，让我们的小我退到幕后，这样我们才能得到大师的指引。

Now the outside Master or Teacher will always point us inwardly to the Teacher of all teachers, our very own Self. This doesn't become apparent at first. When we allow the Teacher out there to

become successful enough, He shows us that the Teacher has always been right within us, that the Teacher has always been our real Self. So that, in the end, there's only one Teacher, the Teacher within, your Self.
外在的大师或上师总是指引我们往内，因为所有导师的上师正是我们自己的真我。一开始这并不明显。但是当我们接受外在的上师时，祂会向我们展示上师其实一直在我们之内，上师一直都是我们的真我。所以，只有一个上师，祂就在你内，祂就是你的真我。

***

When you're moving in the Direction, every Guru and Master is supporting you, yes, everyone of Them.
当你走上觉醒之路时，每一个上师或大师都会支持你，是的，每一个。

***

If your mind is on a fully-realized Master. He works to pull you over.
如果你专注于一个完全开悟的大师，祂会从头到脚贯穿你。

***

The place where saints are is right where I am. So when you find out what you are, you'll see the saints come marching in.
圣人的所在正是我的所在。所以当你发现你是什么的时候，你会看到圣人鱼贯而入。

***

Read the words of a Master. Better, imagine His saying them to you. Best, hear Him saying them to you as you read them!
在你阅读大师的文字时，想象祂正与你说话。最好是，在你阅读时，聆听祂对你所说的。

***

Truth is Truth and all Masters speak identically. It appears different because They tailor it to suit the hearer.
真理就是真理，所有的大师说的都是一样的。之所以听上去不同，是因为祂们为了适应不同的听众而做了调整。

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The Teacher is only as effective as is His conviction that the other one is a Master.
大师只有在祂坚信对方也是大师时，才会对对方产生作用。，

***

When you know your Self, you know everything. A Master knows far more about every field than the top world authority in that field.
当你知道你的真我时，你就无所不知。一个大师对每一个领域的了解，远远超过该领域的最高权威。

***

When an individual becomes a Master, He operates by intuition. He doesn't need to think.
当一个个体成为大师时，祂用直觉来运作。祂不再需要思考。

***

Just one Master could help every single one of the nearly four billion people on this earth at one and the same time because Masters are unlimited and omnipresent.
仅一个大师就能同时帮助将近 40 亿人中的每一个个体，因为大师不受限制，且无所不在。
***

What is night to all humans is day to the Realized. What is day to all humans is night to the Realized. What the human sees the Realized doesn't see.
对人类而言的黑夜，对觉者则是白天。对人类而言的白天，对觉者则是黑夜。人类看到的，觉者看不到。

***

To the Realized One the world may be likened to a moving picture on a screen. He sees the changeless screen as the substratum of the action. The unrealized man takes the moving pictures to be real, and if he would investigate by grabbing hold of the moving pictures, he would discover the truth, - that it is just a changeless screen. Grab hold of your Self and discover the changeless substratum of the world!
对觉者而言，世界就像荧幕上的电影。祂将静止的荧屏看成是行动的根基。而尚未开悟的人则将变化的电影画面视为真实，如果他让画面停住，并能深入调查，就会发现真相——那不过是静止的电影屏幕。抓住你的真我，发现这个世界不变的根基。

***

A Master sees nothing but the one Self which others chop up into millions of parts.
大师只看到真我，而他人却将真我撕成无数的碎片。

***

Since Masters are Beingness, they can never not be. But Their Beingness is other than what you attribute to Them. Beingness has no body or form. Beingness is unlimited. Form is limited to the form.
因为大师就是临在，所以祂们不可能不成为临在。但是祂们的临在不同于我们所认为的临在。

临在没有身体或形式。临在是无限的。形式则受限于形式。

***

A Master has equal-mindedness toward all beings {even animals and insects}.
大师视一切存在为平等（甚至动物和昆虫）。

***

When one is around a Guru, if one gets quiet and digs for Truth, whatever one is aiming for, he will get through the assist of the Guru. He gets it through the silent teachings, which are the very highest of all teachings. This can also be done from afar!

当一个人处在上师周围时，如果他能安静地去挖掘真相，无论他想要什么，都能得到上师的帮助，通过上师无声的教导。而这无声的教导则是最高级的教导，可以来自遥远的地方。

In the end the teaching has to be in silence because it is an experiencing thing; it's not a verbal thing.
这教导最终也必是无声的，因为只可经验，不可言传。

***

A Master sees us as Himself, as His very own Self. There are no others to a Master. There's just one infinite Being. This helps us to see what He sees.
大师将我们看成是祂自己，祂自己的真我。对大师而言，没有别人。只有一个无限的存在。正是这无限的存在，帮助我们看到祂所看到的。

***

You can meet the Master s in body when you can accept meeting Them just as much as you can accept meeting me.
当你对大师的存在形式能够如接受我这般时接受祂，你就可以见到以肉体存在的大师。

***

You cannot invoke a Master without His coming in.
大师没有来，你就无法祈请祂的帮助。

第十九章 如何助人

As we are approaching Christmastime again, I would like to say a word on love. As you know, the real love, the divine love, is a feeling of givingness with no expectation of receiving something for it in return. When we attain to this, we see and feel nothing but the most enthralling love everywhere and in everyone. We taste the sweetness of God and are effortlessly locked in harmony with Him. We are intoxicated with a joy that defies description.
随着圣诞的再次临近，我想谈谈“爱”这个字。如你所知，真正的神圣之爱，是不求回报的给予感。当我们达到那种境界时，我们看到并感受到的是无处不在的最迷人的爱。我们品尝着上帝的甜蜜，不费吹灰之力地堕入和谐之境，沉浸在难以言喻的喜悦中。

Loving God, loving All, loving everyone is the easiest and most natural way to attain full realization. It requires no give up, as it is an expanding of our inner feeling of love to encompass and embrace all, everyone, everything living. Expand your love, for your family, for your friends, for those of your country, for those of the entire world. Expand it until there is no more room for expansion and then remain eternally intoxicated and one with God!
爱上帝，爱一切，爱所有人，是达到觉醒的最容易且最自然的路径。无需舍弃，因为它是我们内在之爱的扩展，能触及一切，包容一切。扩展你的爱，为你的家人，为你的朋友，为你祖国的同胞，为全世界的人。扩展它，直到无法再扩展，然后待在那永恒的狂喜中，与上帝合一！

Love is basically an attitude. To express this attitude, we do so at Christmastime with greetings and gifts. As you give, do so from the bottom of your heart and discover hat it is the giver that is most blest. Having been away from you for sometime and knowing that you have been meeting and communing weekly, has anything come up that you might want me to clarify?
爱其实是一种态度。为了表达这种态度，我们在圣诞之际给出问候和礼物。当你给予的时候，发自内心地给予，你会发现给予者才是最幸福的。离开你们一段时间后，知道你们每周都会与人会面、交谈，现在你们有什么想要问我的吗？

Q: We just said what we individually thought, and in that way we reached for a better understanding and I think it helped.
问：我们刚刚分享了私人念头，那让我们更好地理解（reached for a better understanding），我认为很有用。

Lester: All right, reached for a better understanding, see if I can tie in there. We're moving toward a Goal that is unlimited. We must become totally free. We have been moving in ups and downs; and our lives have become much better and happier. Yet as we feel there is a distance to go, right? To date, as a group. I would say that you have mastered much of the principles as applied to life. You've learned how to let go of a certain amount of limitation; you Ive learned to accept the positive; you've learned to accept the power of thought; you've learned that you are the creator in your life; and of course the thing that goes along with that is that you have increased your capacity to love. As we expand our consciousness, our love automatically increases. Likewise, as our love increases, so does our understanding and wisdom, have so far gained are not all- satisfying; that

even though life has become happier, it still isn't full, complete. Anyone take any issue with me so far?
答: 嗯，更好的理解，我们就来谈谈这个。我们的目标是无限存在。我们必须完全自由。我们在这条路上摸索着，一路跌跌撞撞，生活开始变得更好更幸福。但却始终觉得与目标还有距离，是吧？到目前为止，作为一个团体，我想说随着你们将这些法则应用于生活，你们对这些法则已熟悉了不少。你们已经学会了如何释放一些限制，学会了接受正面的念头，接受念头的力量，并且知道了你就是生活的创造者，当然随之而来的是爱的能力的提升。随着意识的扩展，我们的爱也会自动地增加。同样地，随着爱的增加，理解和智慧也随之提升，但是却无法完全满足，即使生活变得幸福，但却依然不圆满。现在有什么要问的吗？

Q: Not a bit.
问：很多

Lester: All right, the path we're on is from here on until we make the goal, -total Freedom. That's the first point I'd like to make. Second, we can do this in this lifetime! Generally it takes many, many lifetimes for the great majority of those seeking to make it. However, we can do it this lifetime, for two reasons: First, we are an unusual group, i.e., rare are the ones wanting this quickest, most direct way. Second, we have the right direction to make it this lifetime. Then, if we ever come back in the future it will be by choice, not by necessity. Those of us who very much want to help others might come back just to help others. But that's a matter of individual choice. The main thing is to achieve the ultimate state.
答：好的。我们所走的这条路是从这里开始，直到完全的自由。这是我要强调的第一点。第二点是，我们此生就能达到！对很多有同样目标的人而言，通常需要很多世才能达到。但是，我们今生就能做到，原因有二：一、我们是一个非凡的团体，在这里的人都想要最快速、最直接的道路；二、我们有着正确的指引。另外，未来我们回到这里，可以自由选择，而不是必须回来。我们这里很想帮助他人的人可以回来提供帮助。但那只是个人选择的问题。我们的主要目标是到达终极之境。

Now, becoming master over life is really a basic and necessary step through which we learn that rather than victims in life, we are the masters. Then after we master the ways of making our environment the way we want it, we look beyond. No matter how happy we make our life, so long as its involved only in everyday living itself, it will never fully satisfy us because our rea1 nature is that of being infinite. Are there any questions on that?
成为生活的主人是非常基本且必要的一步，它能让我们明白我们不是生活的受害者，而是生活的主人。随着我们越来越精通如何改善自己的境况，我们看得更远。无论我们如何使自己生活得幸福，只要依然只涉及尘世生活，我们就无法感到完全满足，因为我们的真实本质是无限的。这方面还有什么问题吗？

Now I'll go into what I think should be our direction in the future. We must become more universal. We should let go of our own livingness to the point where we can live outwardly more for others. If we are universal beings, we must behave like universal beings. Every human being is me is the way we should You are me is the attitude ee should have towards other people.
现在我来谈谈我们未来的方向。我们必须更多地放眼全宇宙。应该释放对生计的执着，向外聚焦，更多地服务他人。如果我们是宇宙存有，那就必须表现得像个宇宙存有。每个人都是

我，你就是我，是我们应该对他人抱持的态度。

I used the word attitude. We can't help people much by giving them things; there's just too much needed and we do not have it. But we can give them that which is much more than things. We can begin to give them the wisdom that we are getting. Our attitude should be one of wanting to help everyone who wants help.
我用的是“态度”这个词。助人不是给人们东西，因为人们需要的太多，而我们又给不了那么多。但是我们的给予可以超越物质。我们可以给他们我们正在获取的智慧。我们的态度应该是想要帮助每一个需要帮助的人。

Never help those who don't want it; that would be imposing on them. We should try to help just those who cross our path and ask us. We don't have to extend ourselves looking for people as they will just fall into our experience. They'll ask us questions and as we give them the answers, we'll find that certain people will feel that we are giving them the right answers, that we are helping them and they will ask for more. And it's really an obligation to help those who come to you sincerely seeking the right direction. Remember, You are me.
绝不要帮助不需要帮助的人，因为那是强加于人。我们应该帮助那些向我们寻求帮助的同道中人。不必刻意寻找需要帮助的人，他们自会进入我们的生活。他们会问我们问题，当我们给他们答案时，一些人会感觉我们给了他们正确的答案，我们帮到了他们，他们因此会提出更多的问题。帮助这些真诚地想要获得指引的人，是一种义务。记住，你就是我。

The irony is that we begin to live more expansively, thinking less of our little self and more of the other one, we really help ourselves. The worldly see it differently. They would probably interpret it as we helping the other one. But there is no other one to help but ourself, and we actually get the greatest benefit. By helping others we help ourselves toward the Goal. We will never make it unless we have an attitude of love and a feeling of compassion, of oneness with everyone, with a wish that they too know .what we know.
有趣的是，我们开始活得更加扩展，更少地考虑我们的小我，转而更多地考虑他人，实际上我们这是在帮助自己。但世人却并不这么认为。他们可能会将其解读为我们是在帮助他人。但除了自己，没有人需要帮助，我们自己才是最大的受益者。通过帮助他人，我们帮助自己实现目标。我们只有有爱的态度，有慈悲心，与每个人合一，希望他人知道我们所知道的，才能走向觉醒。

So, to repeat, we have gotten to the point where we have learned how to better control life and make it happier. Now we should try to make it happier for others who want it. This does not mean stopping our own growth; that we never do. We keep working for our own further growth, - by helping others. Any questions on that?
所以，再重复一次，我们必须先学会如何主导生活，让生活变得更幸福。之后帮助那些需要帮助的人，让他人也更幸福。这并不意味着放弃自身的成长，我们绝不能停止成长。通过帮助他人，让自己获得进一步的成长。还有问题吗？

Q: I feel that I have to work for a living and I've got to pile up so much money or so much goods and that if I give some body else something, well then I won't have. Isn't that basically wrong?
问： 我觉得我必须为生计而活，必须赚很多钱，囤积很多财产。如果我给了别人一些东西，

那我就没有了。这错了吗？

Lester: Yes.
答：是的。

Q: Because, in reality, I don't have to work for a living, isnt that the first thing I have to know to get rid of that idea that I have to work for a living?
问：因为事实上，我不必为生计而活。为生计而活，是否是第一个需要放下的信念呢？

Lester: Yes. However, we should feel that we would like to give away what we have; and this is the way you'll feel later on. You'll just want to give away everything; you'll have to control yourself. The world is in such a state that people think all they need is things, and if we try to provide things, we're not really helping them; we're confirming that they cannot provide for themselves. It's not things that they need; it's understanding. Just look at the wealth and the accompanying unhappiness in our country today.
答：是的。但是，我们应该感到我们想要给出我们所拥有的，之后你会有这样的感觉。你会想着给出你的所有，你会不得不控制自己。在当今这个世界，人们认为物质是他们唯一所需的，如果我们给出的是物质，就不是真正的帮助，而是向他们确认他们无法自给自足。他们需要的不是物质，而是智慧。看看在我们国家所发生的，伴随财富而来的却不是幸福。

Q: That is a little different slant which is very important. Giving them things without giving them the power to be the thing they really want is not giving them anything..
问：那是挺不同的一个观点，但非常重要。给予物质却没有给予他们如何得到物质的能力，那等同于没有给予。

Lester: Yes. Comparatively, things are small when wisdom is gained.
答：是的。相比较而言，当获得智慧时，物质可说是微不足道。

Q: But you see, I don't demonstrate this. We have come to the point where we have an easier life, a happier life,-I feel I can talk for all of us, - but certainly, at times, we sure fall on our faces.
问：但你知道，我很难证明这点。虽然现在我们的生活更轻松，更惬意，但有时，仍会感到挫败。

Lester: Some of us do, but why?
答：我们中的有些人是这样，但是为什么？

Q: Because we think limited thoughts?
问：因为依然有限制性念头？

Lester: We're trying to be happy in the business of everyday livingness itself only, aren't we?
答：因为我们试图只在日常的生活中找到幸福，不是吗？

Q: I, speaking for myself, would say, Yes. When a deal goes through, I'm happier than when it doesn't.

问：对我来说，是这样。当一笔交易达成，我会比没达成时更高兴。

Lester: Right. Try to not be the doer. Let go and let God. Be happy at making others happy.
答：是的。但是不要成为作为者，放手，让上帝接手。通过让他人幸福来获得幸福。

Q: Because, in Truth, all there is, is God perfection. But I put my fingers in and mess it up, don't I?
问：因为事实上，上帝创造的一切都是完美。但是我会染指，会破坏，是吧？

Lester: Yes, you do. But you don't have to.
答：是的。但你不必非得如此。

Q: Just let go and let God?
问：只是放手，让上帝来接手？

Lester: Yes, why don't you do it? Why don't you let go and let God?
答：是，为什么你要作为？为什么不让上帝来接手呢？

Q: I would say habit is in my way.
问：我想是习性的原因

Lester: It's habit. all right. but why allow the habit to run you? Youre living in a world of separation; there are you and people and deals. If you see the Oneness, you begin to live for others; you see them as you.
答：是习性没错，但为什么让习性来控制你呢？你生活在一个分裂的世界，那里有你、他人和交易。如果你知道了“一”的真相，你会开始为他人而活，你会将他人视为自己。

Q: But the others that I see come to me because they want things. I never had anybody come to me and say. I want peace.
问：但是我看到的那些人之所以和我接触是因为他们想要什么。我还从没遇到过因为想要平静而向我走来的人。

Lester: That's your consciousness. Expect to meet people who want peace. Then peace seekers will come into your experience.
答：那取决于你的意识。如果你期待遇到想要平静的人，那么那些人就会进入你的经验。

Q: You spoke of love and compassion. Define what they mean.
问：说到爱和慈悲，你是如何定义它们的？

Lester: Love is only understood when you love. Basically, it is the attitude of givingness, with an understanding of and an identifying with others. Compassion is understanding what the others are experiencing without sharing their misery and with a wish to promote its alleviation.
答：只有当你爱时你才能明白什么是爱。基本上，爱是一种给予的态度，带着对他人的理解和认同。慈悲是理解他人的经历，但却不分享他们的痛苦，而是祝福他们能从痛苦中走出。

Q-: Love as far as I feel then, should be wanting for others the same as I would want for myself with no feeling of I am limited.
问：就我所能感觉到的爱，是为他人着想就如为自己着想一般，同时没有我是有限的感觉

Lester: Yes.
答：是的

Q: This group is trying to rise high.
问：本团体正试着走得更远

Lester: All right, what should we do now since life has become happier? The next step is to live more outwardly, more expansively; live for others, or, live more for others. This, in another way, is seeing G J everywhere and in everyone. Feel that everyone is you because there is only one Beingness, -you. There is only God and God is All. Therefore, that which I am, my Beingness, is God!
答：好。自从我们的生活变得更幸福，现在我们应该做什么呢？应该更多地向外聚焦，活得更扩展，更多地为他人而活。换种说法，就是看到上帝无处不在，每个人都是上帝。每个人都是你，因为只有一个存在，那就是你。只有上帝存在，上帝就是一切万有。因此，我是我的存在，我就是上帝！

One who is not in some way helping others is injuring them. This some way is basically and generally in thought. Any thought other than one of good will or good wishes toward anyone, is injuring others and therefore injuring oneself.
若无法在某种程度上助人，便是伤人。这某种程度基本上指的是在念头里。若非以善意的念头助人，便会伤人又伤己。

The above is effected through the interconnection of all minds and by the fact that the law of compensation, i.e., karma, is affected in the thought, whether the thought is carried through into action or not.
以上情况由所有头脑的相互连接所致，以及业力在念头中的影响，不管该念头最终是否付诸行动。

* *

Your helping others is more by your attitude of how much you love them, than by your behavior.
助人取决于你有多爱他人的态度，而非你的行为。

* *

When you love you are very constructive whether you are in action or not. Just feel love and your thoughts will be those of love.
当你爱时，不管你是否付诸行动，你都是非常具有建设性的。只是感觉爱，你的念头就会成为爱的念头。

Thought is far more powerful than action. Thought is the basis of action. It is the initiator. It comes before it. It determines action.
念头远比行动强有力。念头是行动的基础，是行动的发起者。念头在行动之前，又决定行动。

* *

The degree of the lack of recognition of the woes of others is the degree of one's ego. The more one knows his Self, the more compassion and desire one has to help others.
越是无法认识到他人的痛苦，小我就越强大。越明了真我，就越慈悲，并且越想着帮助他人。

* *

The more you are capable of loving, the more you are helping the world.
你越有爱的能力，对世界就越有益。

* *

All minds are interconnected, interact and interreact. The more an individual increases his love, the more everyone is helped.
所有头脑都是相互连结、相互影响的。个人越增加他/她的爱，其他人就越受益。

* *

Your thought force either helps or hurts the world's spiritual progress and is consequently hurting or helping yourself.
你念头的力量要么帮助、要么伤害这个世界的灵性进程。所以，它要么帮助、要么伤害你自己。

* *

He who is not helping the world's upliftment is helping its degradation.
若不是帮助世界扬升，就是在促进它的沉降。

* *

The greatest good is done by the person who best understands himself.
只有最理解自己的人，才能达到至善。

* *

Everyone can be helped in every situation that involves more than one person, and no one has to be hurt when love determines.
在所有不只一个人参与的情境中，当爱起决定性作用时，没有人会受伤，相反地，每个人都从中受益。

* *

When you let someone know you are doing something for them, they are obligated and return a thank you. When they dont know and dont return, then the Infinite returns, overflowing!
当你让他人知道你在帮助他们，那么他们就变得有义务来回报你。当他们不知道你在帮助他们，也就无从报答，那么无限就会向你回流，将你充满！

* *

When I give and you give back, you stop me from receiving a blessing from the Infinite.
当我给予时，你又给回来，你阻止了我接收来自无限的祝福。

* *

It's helpful to you to help others, provided there's no ego motivation behind it and that it's done without attachment.
帮助他人，但又并非由背后的小我驱动，在结束之后又不带执着，这样的助人其实是利己的。

* *

A high being sitting in a cave somewhere all by himself is doing much good for the world by his sending out powerful thoughts of love and peace.
一个在山洞独处的高级存有，对这世界的贡献远高于发出爱与和平的强有力念头。

* *

To the degree that we know the other one is perfect. to that degree we are effective in helping the other one.
我们越明了他人是完美的，助人就变得越有效。

* *

Charity is aiding and abetting the lie that God will take care of the sparrow but not man.
慈善助长了上帝会照顾麻雀而非人类的谎言。

Charity is saying. You can't help yourselves.
慈善即是说：你帮不了自己。

* *

Charity is good and necessary for one who is at that level of givingness and havingness.
慈善对处在给予和拥有层次的人来说，是好的，也是必需的。

* *

The greatest thing we can do for others is to help them to help themselves.
我们能为他人所做的最好的事是帮助他们自助。

* *

Blessed is the giver because he is the happier, if he gives from his heart.
给予者是有福的，因为当他发自内心地给予时，他是更快乐的人。

* *

To the degree you straighten out yourself you may help others. Again I say, you're not going to help others any more than you help yourself. But try to help others because that will help you to help yourself.
当你清理了自己时才能帮助他人。我再说一次，如果不能自助，就不要助人。但是要试着帮助他人，因为那会帮助你自助。

* *

You don't need any special training to help others. You do it naturally, from your own state of beingness.
帮助他人无需任何培训。从你的临在出发，助人变得自然而然。

* *

Everyone is a teacher teaching at his level. He does it unconsciously in his daily relationship with others
每个人都是老师，在他所在的层次教导。这种教导在他与他人的日常关系中无意识地发生着。

* *

The greatest givingness is not in things. The greatest givingness is your attitude of love.
最好的给予不是给予物质，而是你爱的态度。

* *

Giving out money is like giving out snake protection (the snake and the rope concept). The greatest giving is giving the understanding that there is no snake to protect yourself from.
发钱就像保护对方免于蛇的威胁（蛇和草绳的寓言）。最好的给予是给予智慧，让对方明白根本就没有蛇需要防护。

* *

Have an attitude of givingness. It's not how much you give; it's your attitude. Some people give to hospitals etc. to get their nameplates on them, and that is the extent of their reward.
要有给予的态度。不是你要给予多少，而是你的态度。有些人捐助医院等机构，为的是那些机构以他们的名字命名，作为对他们的回报。

* *

Whatever we do we should do with a desire to serve.
不管我们做什么，都要带着服务的渴望。

* *

Serve with the feeling that it is not you but the God in you who serves.
服务时要带着这样的感觉：不是你在服务，而是上帝通过你来服务。

* *

The giver should say Thank you and the receiver should say You are welcome. (The giver is the more blest.)
给予者应该说谢谢，接受者应该说不客气。（因为给予者更幸福。）

* *

The less ego we have the more we know the perfection of others. And it's to the degree that you know they're perfect that you support them in their being perfect.
我们的小我越少，我们就越明了他人的完美，也就越能支持他人的完美存在。

* *

A completely giving person always has whatever he wants.
一个完全给予的人，总是能够拥有任何他想要的。

* *

We help mostly by raising our own state of being.
最大的帮助是提升自己的境界。

* *

The higher you go the more you lift everyone.
你走得越高，就越能帮助他人提升。

* *

When you're holding good thoughts, you're sending out good thoughts to everyone.
当你保持好的念头时，就是在对所有人发出好的念头。

* *

When you're helping others, where's your attention?
当你帮助他人时，你的注意力在哪呢？

* *

Selflessness is an excellent yardstick to measure the state of beingness of an individual.
无私是绝佳的标尺，能够衡量个人的所在境界。

* *

Givingness is also a good yardstick. One's state of beingness is proportional to one's feeling of givingness, one's wanting to give.
给予亦是很好的标尺。个人存在的境界和他想要给予的感觉以及给予的意愿成正比。

* *

Does a Master ask things from the devotees, the disciples? A Master is all-givingness.
大师会跟他的信徒要东西吗？大师只会给予。

* *

Our feeling of givingness should be equal toward everyone. Giving to someone who likes you is ego motivated. A Master has equal-mindedness toward all.
给予的感觉应该对所有人都一样。给予喜欢你的人，是小我在驱动。大师则对所有人都给予。

* *

Anyone who has spiritual pride is only giving out words, and the other one picks it up as words with no import or authority.
在灵性上傲慢的人只会给出语言，而接收的人也只是接收语言，贫乏而空洞。

* *

To help another one you have to equate him to you, i.e., not think you are spiritually higher.
帮助他人时，你必须将他放在和你同等的位置，也就是不要以为自己的境界更高。

* *

When one understands, one sees everyone equally a Master.

当一个人开悟时，会视所有人都为大师。

* *

If everyone lived only for others, that would right the world. It would make it a utopia!
如果每个人都为他人而活，就能纠正这个世界，让这个世界成为一个乌托邦。

* *

When we live only for others, then we're at the top.
当我们只为他人而活时，我们就是在最高境界。

* *

Any and every relationship should be for the purpose of helping the other one attain realization, or for your being helped in attaining Realization.
任何关系以及每段关系都应是为了帮助他人获得开悟，或者帮助你自己开悟。

* *

Service to mankind will get you full realization if you do it with no interest in the fruits thereof.
不为回报而做的服务能够让你完全开悟。

第二十章 态度和行动

Attitude and action in our daily life should be consciously used for growth all the time. When so used there is no time when you are not growing. It is an excellent way of constant and continual growth. Remember, when you are not growing, you are regressing.
我们日常生活中的态度和行动应该一直有意识地被用于成长。那样的话你无时无刻不在成长。记住，当你不成长的时候，就是在倒退。

***

All attitude and action should be in the direction of helping yourself and others toward Realization.
所有的态度和行动都应该指向开悟，以自助和助人的方式。

***

Have an attitude of harmlessness toward all beings and do not want them to behave as you would like. The same thing said positively would be: Have an attitude of love toward all beings and allow them to be the way they are.
对一切存在抱持无害的态度，不要求他们像你希望的那样行动。用正面的说辞就是：对一切存在抱持爱的态度，允许他们按照他们自己的方式行动。

***

To every action there is an opposite and equal reaction. This is the law of compensation, also called karma.
每一个行动都会产生一个相等但相反的反应。这就是回偿法则，也称业力。

***

Daily toil is a waste of time unless you continuously use it to learn what you need to know from the resistances of it. Square it with love, take full responsibility and the resistance melts. The less toil and more quest and realization of Self, the righter the direction and the easier becomes living.
每日的辛劳只是浪费时间，除非你能从对它的抗拒中学会什么。带着爱去做，并负起全责，抗拒就会消散。越少地忙碌奔波，转而更多地寻求并看到真我，就是越正确的方向，生活也会因此变得越容易。

***

Every act and every attitude is a step forward or a step backward.
每一个行动和每一个态度不是前进就是倒退。

***

Everything that we do that is not in the direction of the Self forestalls the continuous bliss and sustains the misery.
我们所做的每件事若不是朝着真我的方向，就是在阻碍极乐的到来，并让痛苦得以持续。

***

Determine the goal of your life and then find the shortest road to it.
决定你生活的目标，然后找到最短的路径。

***

Everyone is doing exactly what he or she wants to.
每个人都是在做着他/她想要做的。

***

It isn't right for us to tell anyone anything unless they want us to.
不要告诉任何人任何事，除非他们需要。

***

Don't waste your time socializing; use it realizing.
不要把时间浪费在社交上，把它用在开悟上。

***

It matters not what you believe or do not believe,-it does matter what you do.
你相信什么或不相信什么并不重要，重要的是你做什么。

***

Anything that you do that is not directly related to growth is a waste of time.
你所做的任何事，只要不跟成长有直接关系，就是在浪费时间。

***

You can only be interested in negativity if negativity is interesting to you.
如果负面的态度和行动对你有吸引力的话，那么你只会对负面的态度和行动感兴趣。

***

Never evaluate for the other one; let the other one do the evaluating for himself.
不要评价他人，让他们评价他们自己。

***

Ill try means I think I can't. That's why trying doesn't accomplish anything but trying. Rather than try, do it!
“我会试试看”意思是“我认为我不能”。这就是为什么试试看只会达成试试看（无法达成其它事）。不要试试看了，直接去做！

***

If you can't do it yourself, how can you tell someone else how to do it?
如果你连自己都做不到，你还能告诉他人怎么做吗？

***

Nothing happens to us that isn't caused by us.
每一件发生在我们身上的事，都是由我们自己导致的。

***

I can't means I won't. Everything is possible.
我不能意味着我不会去做。一切皆有可能。

***

Hurriers are worriers and worriers are hurriers.
匆匆忙忙的人都是忧心忡忡的，忧心忡忡的人都是匆匆忙忙的。

***

Everyone is right as far as he goes.
每个人都认为自己是正确的。

***

The more you act out the law of mutuality the more capable you are of carrying it out naturally.
你越遵循关联法则，就越能自然地贯彻它。

***

Praise is destructive. It encourages and develops ego.
赞扬是具有破坏性的，因为它鼓励并助长小我。

***

Every act and thought that is not for the good of others creates a bondage, a limitation, that must necessarily materialize.
每个行动和念头若非从他人的利益出发，就是在创造束缚和限制，因为它必会显化。

***

Attitudes are far more important than actions.
态度远比行动重要。

***

No matter what happens to a human being, no matter what it is. the heaviness is caused by his attitude toward it.
不管发生什么在你身上，其严重性都取决于你对此的态度。

***

When anything bad happens to you, know that only you are causing it. Then you can change it.
不管多糟的事发生在你身上，你只要知道是你创造了它，你就能改变它。

***

Trying is an excuse for not doing.
试试看是不去做的借口。

***

If two people want to fight, should we stop them? If it is mutual, it's right for them.
如果两个人打架，我们应该阻止他们吗？如果是相互的，那对他们而言就是合适的。

***

Economize your time. Minister only to your needs. Dont waste time creating things beyond your needs.
合理利用你的时间，只照顾你的需要。不要再把时间浪费在创造需要之外的东西上。

***

Spend your time in search of ever-new joy or bliss. Then rest in the eternal serenity of bliss, night and day.
将时间用在对喜悦或极乐的寻求上。剩下的则是待在永恒的宁静中，不分昼夜。

***

Dependency is deadly for growth.
依赖对成长而言是致命的。

***

A dependency relationship does not allow you to think for yourself, admits you are dependent on another human being, and prevents you from seeing your infinity. Conformity is dependency, is having to do what others do, wanting their approval. An independent person is always an oddball, not understood by society.
依赖关系不允许你为自己考虑，承认你对其他人的依赖，并阻止你看到你的无限性。顺从就是依赖，为了想要获得认同，不得不做他人所做的。一个独立的人总是古怪的，无法被社会所理解。

***

Everything you do is with your inner motivation and is motivated from your inner state of beingness that you have attained.
你所做的每件事都由内在驱动，由你已经到达的存在状态所驱动。

***

All action is ritual.
所有行动都是仪式。

***

You've got to read behind people's words.
你要去理解人们语言背后的东西。

***

Life in the world should consist of only two things. that which helps us grow, or that which will help others grow.
生活应该只由两种事构成，一种是能帮助我们成长的，另一种是能帮助他人成长的。

***

Crying is motivated by a feeling that we cannot do. If we feel that we can do something about it we have no grief. Our thought goes to doing it rather than thinking, Oh, I can't. I'm helpless. If you thought you could do, you wouldn't cry. If you have the determination that you can do, you won't cry. It's good not to give in to grief. Cancel grief when it comes by affirming that you can do.
哭是由做不到的感觉所驱动。如果我们感觉自己能做点什么，就不会有悲哀，因为我们的念

头更倾向于去做而不是只想着“哦，我做不到，我很无助”。如果你认为你能做到，你就不会哭泣。如果你下定决心去做，你就不会哭泣。不向悲哀屈服。让悲哀终止吧，在它到来时告诉自己“你能做到”。

***

There's no such thing as a mistake, we do it! There is no such thing as an accident, we do it!
错误只由我们自己造成！意外只有我们自己造成！

***

To be interested in things outside of yourself you must get your interest off your little self.
若要对你自己之外的事感兴趣，你就必须从对小我的兴趣中脱离出来。

***

You shouldn't support people in their weaknesses, it boomerangs.
你不能在人们脆弱时给予他们支持，那会伤到你自己。

***

Any advice comes back to you karmic ally.
任何建议都会向你飞回来，它是业力的盟友。

***

If you explain something, do it through the other one's point of view.
如果你要解释什么，请从对方的角度出发。

***

That which you embrace becomes a part of you.
你能接纳什么，它就会成为你的一部分。

***

It's so much faster for your growth to know that only you can do it for you.
能帮到你的人只有你自己，明白这一点会让你的成长加速。

***

There's nothing bad; there's just making errors on the way back Home.
没有什么事是不好的，只是在回家的路上会犯点错。

***

Advice is ego playing God.
建议是小我在玩上帝。

***

Outlook differs according to the sight of the person. In gross eyes, all is gross. In mental eyes, all is mental. If the eye (1) becomes the Self, the eye is infinite and all is seen as your infinite Self.
视角不同，看到的世界也就不同。在粗钝的眼中，一切都是粗钝的。在心智的眼中，一切都是心智的。在真我的眼中，亦是在无限的眼中，一切都被看成是你无限的真我。

***

Attitude toward a child and an adult should be the same.
对待儿童和对待成年人的态度应该是一致的。

***

Behavior is general. We don't behave one way with one person and another way with another.
我们的行为应该是一致的，而不是对一个人一种方式，对另一个人却是另一种方式。

***

Everything one does is motivated from one's basic motivation, therefore one behaves similarly in all situations. Only a freed person doesn't. That is why a freed person is an enigma to others.
一个人所做的每件事都是由他基本的动机所驱动，因此他在所有情境中的表现都会比较类似。只有自由的人不是这样的，这也是为什么自由的人让人难于理解。

***

Your behavior with the world will be the same as it is with your parents.
你对这个世界的行为会和你对你父母的行为一致。

***

One is a fool who doesn't use the experience of others. It is a wise man who learns from others' experiences.
不借用他人经验的人是笨蛋。吸收他人经验的人才是明智的。

***

Your attitude toward anything will be your blessing or your curse.
你对任何事的态度要么会成为对你的福佑，要么会成为对你的诅咒。

***

We look for confirmation of our feelings, positive or negative. Better look for the reality of things.
我们总是想要确认自己的感觉是积极的还是消极的。但最好是寻求事物背后的真相。

***

Fully trust a crooked person and he will be honest with you.
对不诚实的人完全信任，那么他就会对你诚实。

***

He who excuses, accuses himself.
请求原谅的人，是在谴责他自己。

***

Don't defend yourself, reform!
不要再自我防御，改造自己！

***

Sympathy is something we should never feel as sympathy is supporting the other one in his misery. Compassion is understanding him and wanting the best for him.
我们不应该同情，因为同情是在他人痛苦时给予支持。我们要的是慈悲，因为慈悲是理解他人，为他人着想。

***

If they think that sympathy is love, you have to grant them their right to think that. When they want sympathy there is nothing you should do. You can't join them, so you just let them be.
如果他们认为同情是爱，你应该让他们好好想想。如果他们想要的是同情，那你什么都不应该做。你不能加入他们，你只能随他们去。

***

Complexity is the lack of understanding.
复杂是缺乏智慧的表现。

***

Tension is caused by wanting to go in two opposite ways at the same time.
紧张是因为想要在同时走完全相反的道路。

***

Being a skeptic is good if it causes you to prove things.
做个怀疑论者是不错的，如果它推动你想要去亲证什么的话。

***

Non-attachment is the way to happiness. Disown all things from your heart while taking care of them. Consider them borrowed for use only. Use them with gratitude.
不执著是通往幸福的路径。关注一切但不执著，仅仅作为借用，并带着感激地使用它们。

***

Perform material duties with service. Otherwise you are limiting yourself, your consciousness, your growth.
以服务的心履行世俗职责，否则你就是在限制自己，限制你的意识，限制你的成长。

***

When you act in the world, you shouldn't care for the fruits thereof, If they are good, O.K. If they are bad, O.K. It shouldn't matter how it comes out. Whatever you do don't have attachments or aversions to it and you will transcend this world.
仅仅是行动，但不关注结果。结果是怎样并不重要。如果是好的，OK；如果是坏的，也 OK。不管做什么，都不要对它执着或厌恶，这样你就能超越这个世界。

***

Action does not cause bondage, but the sense of doership does. It is the wrong identifying of yourself as the doer of the action that causes bondage.
行动本身并不会带来束缚，带来束缚的是想要作为的感觉，也就是错误地把自己看成是行动的作为者。

***

It doesn't matter what we do in the world so long as we remember what we are.
只要我们记住我们是什么，那么无论做什么都不重要。

***

If your interest is in God you should talk only God. If one is on the path one should never talk about anything but God or the things necessary in living. Other than that the lips should be sealed.

Talking not about God sends you in a downward direction. Anytime you are not talking about God, you are actually talking about the opposite.
如果你的兴趣是上帝，那么你只应该谈论上帝。如果你是走在觉醒之路上，那么永远都只谈论上帝，或者生存所必需的事，其它一概不谈。谈论上帝之外的事只会拖你后腿。任何时候你不是在谈论上帝，就是在谈论跟上帝相反的事。

***

Nothing said should ever bother you.
永远不要让所说的打扰到你。

***

Anything that bothers you is not outside you. The bother is within you.
任何让你烦心的事不是来自你之外，而是来自你之内。

***

Rebellion is better than the inability to rebel. Best is acceptance with no wish to rebel.
叛逆好过没有能力叛逆。而最好是以接纳来代替叛逆。

***

Gratefulness is a very joyous state. Want to be always happy? Maintain a state of gratitude.
内心充满感激是非常愉悦的状态。想要永远快乐？那就保持一颗感恩的心。

***

Have no doubt and you can do anything.
没有怀疑，你就能做任何事。

***

There is no doubt when you have radical reliance on God.
当你完全信任上帝时，便不再有怀疑。

***

See no obstacles and there will be no obstacles.
看不到障碍意味着不会有障碍。

***

He who gets elated necessarily gets deflated.

得意的人必会沮丧。

***

Everyone should be your friend. We've got to attain equal-mindedness toward all beings to reach the top.
每个人都应该是你的朋友。当你的目标是觉醒时，必须视一切存在为平等。

***

Our attitude should be the same toward all life.
众生平等，这是我们该有的态度。

***

Almost everything that we do lessens God.
几乎我们所做的一切都是在抹杀上帝。

***

When all are included, one is not deluded.
当你能接纳一切时，便不再迷惑。

***

There is one thing we cannot do and that is to give up our mastership. We only blindly believe we can. We blindly give our power to others to hurt us.
有一件事我们不能做，那就是放弃我们的主人身份。我们只是盲目地相信我们能放弃，盲目地将我们的力量交予他人来伤自己。

***

Discussing good actions and bad actions is discussing whether you should be good in the illusion or bad in the illusion. Realize that there is no illusion!
讨论好行动和坏行动就是在讨论你在幻觉中是好还是坏。认识到根本就没有幻觉！

***

When your understanding is high enough, you see only confirmations of truth in everything you hear, see or read.
当你足够有智慧时，你所听到、看到或读到的一切都只是对真相的确认。

***

Isolation does not give quietude. Elimination of thought does.
避世不会带来宁静，但是清除念头会。

***

Escape, by moving away from problems, is not quietude. It's momentarily escaping the disturbance only to meet it again.
逃避问题不会让你平静。逃避混乱的那一刻，只是为了再次遇见混乱。

***

The only quietude is within. Get to the place where no one and nothing can bother you.
唯一的平静来自内在，在那里，没有人或事能够打搅到你。

***

The highest compassion is to know that no compassion is necessary.
最大的慈悲是知道没有什么慈悲是必需的。

***

Rightest action is completely selfless.
最正确的行动是完全无私的。

***

The two greatest things you can do are to keep up the quest of What am I? and to be not the doer but be the witness.
你能做的最好的两件事是：持续地问自己“我是什么”，以及成为见证者而非作为者。

***

The greatest act is to only be.
最好的行动就是只是存在。

***

Beingness is higher than doingness, and doingness is higher than havingness.
存在高于作为，作为高于拥有。

***

The more you just be, the more you realize that you are the world, everyone and every thing. The

more active you are, the more you are being limited by the particular act you are involved in. You are that personality involved in that act doing that particular thing which is quite infinitesimal in the realm of infinity! The greatest action is in the realm of inaction, being the All. A master is aiding every being on this planet. By his seeing every person as a master he is supporting them as being a master. So seeing and supporting nearly four billion people as masters is quite an activity, isn't it?
你越多地只是存在，你就越能意识到你是整个世界，所有人以及所有一切。你越行动，就越被行动所限，因为你所做的事相对无限的层次是极其微小的！最好的行动是待在无为的层次里，作为整体而存在。大师协助着这个星球上的每一个存在，将所有人都视为大师，以此来支持他们成为大师。所以把 70 亿人都看成是大师，以此作为对他们的支持，难道不是最佳行动吗？

***

A contented person needs no action. One who is not content must do.
一个感到满足的人不需要行动，不满足的人才会行动。

***

In Reality, there's nothing to be done, nothing to be achieved. If you can realize that, you've got it made!
在实相中，没有什么需要做，没有什么需要达成。如果你能意识到这点，你就圆满了。

***

The best behavior is that which is in accordance with the way a master would act, dispassion, seeing all as equals, being the witness, being not the doer. Maintain the state which is natural in the realized state!
最好的行为方式是像大师一样行为，视一切为平等，成为见证者而非作为者。保持这种状态，你就自然地进入开悟的状态。

***

Be what you really are! Be your Self!
成为你所是！成为你的真我！

***

You can be, - when there is no striving!
当你不再努力时，你就成为了真我！

***

All behavior should be that which is characteristic of the egoless state or the state of the Self:

changelessness, equal mindedness; seeing only the Self, seeing only perfection; having the same attitude toward good and bad fortune, identifying with all, indifference to praise or censure; having joy only in your Self, having complete passivity, complete humbleness; being not the doer, having desirelessness, dispassion, non-attachment, forbearance.
所有行为都应该反映无我或真我的特性：恒定的，视一切为平等，只看到真我，只看到完美，对好运坏运无分别心，认同一切，对褒贬漠不关心，只在真我中幸福，完全被动，不再作为，彻底臣服，无欲无求，冷静，不执著，包容一切。

第二十一章　疗愈

I see there are several doctors in our group. A doctor who is already trained in the field of healing becomes a better doctor when he seeks for deeper understanding of life and finds more of the basic causes behind the life in a body. Now, getting into the personal life of a doctor, I'd say, Gosh, you're in a sick business!" And youre seeing this sickness is unhealthy for you unless you, in your mind, reverse all this sickness that you apparently see.
我知道在我们团体中有几个医生。一个在治疗领域受过专业训练的医生，当他寻求的是对生命更深的洞见时，他会成为一个更好的医生。现在，说说医生的个人生活。我会说：“天啊，你是在一个病态的行业！”你已经看到这种病态对你是不健康的，除非你在你的头脑中反转你已经看到的所有这些病态。

Q: Well, that's the one question I had for you tonight. I don't know how you knew that.
问：这是我准备好今晚要问你的问题。你是怎么知道的？

Lester: I wasn't conscious of it. When I let go and let God, the questions in the minds of the listeners usually get answered.
答：我没有意识到它。当我放手，让上帝来接手时，听者头脑中的问题通常都会得到解答。

Q: I feel this very strongly and how do I reverse it?
问：你说的这个我感觉很强烈，怎么反转呢？

Lester: You see, the mind is only creative and it creates the pictures we hold in mind. Having a picture of sickness we tend to create sickness unless, as we see it, we mentally reverse what we are seeing.
答：你知道，头脑只会创造，它创造我们保留在头脑中的画面。一个病态的画面，意味着我们倾向于创造病态，除非我们在头脑中反转了我们所看到的。

Q: Would you define what you mean by "reverse"? I had a patient today, for example. Id like to reverse the whole incident, or I'd like to see none of the imperfection, see only the perfection of God. But when I looked at the patient today, it was very difficult for me to see any perfection.
问：你“反转”的定义是什么？比如我今天有个病人，我想反转这整个事件，或者我不想看到不完美，只想看到上帝的完美。但当我看到这个病人时，对我来说实在很难看到完美。

Lester: You're in a most difficult situation. It's easy for me because I have been doing it for 16 years. When people say, "Oh, this is bad, and this hurts, and the doctor said that" I hardly hear it. I become aware that they are telling me there is imperfection. I see that they are trying to convince me of an illusion. I look at them and I know the perfect Being that they really are and I immediately reverse the apparent imperfection by seeing their perfection. The Truth of our Beingness is absolute perfection. The more you study the truth of Perfection, the more you will realize and know it, the more you will see what they say is an apparency and the more able you will be to take care of it. But it's going to take a knowingness on your part of the Truth behind this world. That Truth is its beingness, its existence (which is the source of its apparency).

答：你的情况的确是很难的。对我而言比较容易，因为我已经练了 16 年了。当人们说：“哦，这很糟，很严重，医生刚说了。”我几乎听不到。我变得对此有觉知，当他们告诉我这些不完美时。我知道他们正试图让我相信幻觉。我看着他们，知道他们是完美的存在，并借此在那一刻反转不完美的表象。你对完美的真相了解得越多，你就对此越清晰，就越明白他们所说的只是表象，也就越有能力观照它。但那需要你对真相的了悟，真相就是存在，存在就是表象的根源。

Q: Well, you say exactly what I read but I have not had the realization of it.
问：你说的我读过，但是无法领会。

Lester: Because you are so much with the apparency as being real. It makes it extremely difficult to see the absolute Perfection that actually is, here and now. If you've read Goldsmith, I guess that what I'm saying is very familiar to you. However, you must discover the real You in order to discover the apparency of the world.
答：因为你太把表象当真了。这会阻碍你在此时此地看到绝对的完美。如果你读过戈德史密斯的书，可能会对我所说的比较清楚。但是，为了发现世界只是表象，你必须发现真正的你。

Q: Yes.
问：是

Lester: Let's take the snake and the rope idea, have you heard that? We see a rope on the road at dusk; we think it's a snake. The moment we think it's a snake, we're very involved in fear and want protection from this snake. There's quite an involvement so long as we think it's a snake. Now the reality is the rope; the illusion is the snake, and that is compared to the world. The world is the snake; the reality (the rope) is just behind it and is the basis for it. So long as we keep looking at the illusion of the world we do not see the reality of it. It requires getting quiet enough with oneself to see the Reality, the basic Reality being "I Am That I Am. We are that infinite Beingness of the world. And what is required is quieting the mind enough so that this infinite Beingness that we are is self-obvious.
答：让我们拿蛇和草绳的寓言来打比方，你听过吗？我们在泥路上看到根绳，却以为是条蛇。当我们认为是条蛇的那一刻，我们被卷进恐惧中，想着要保护自己。而实际上只是根绳，蛇只是假象，这跟这个世界的情况类似。世界是蛇，真相躲在世界的后面，是世界的根基。只要我们继续看着世界这个幻觉，就不会看到它的真相。必须变得非常安静，才能看见真相，看见“我是我所是”。我们是这个世界的无限存在。只要足够安静，无限的存在自会显现。

When you discover that you are a perfect Being, then you will know it. When you see your real Self, then you see that the Perfection that you are is omnipresent. And this Perfection is the rope, wrongly seen as the snake. So what is necessary is to stick to this path, meditate, dive within, dig within until you see the Reality of you. When you see the Reality of you, you'll see the Reality and perfection of the world. And although it now looks like many bodies and much separation, when you see the Truth, you'll see an absolute Oneness wherever you look. You'll see nothing but you wherever you look. You'll see that this whole world is in your mind. You'll see it's your universe. You created it just as you create a world and people in your night dream-world. So, to sum it up, you're in a very difficult situation because of your profession but that doesn't make it impossible.

If your wish to discover the Truth is strong enough, you'll see it.
当你发现你是完美的存在时，你就会知道它。当你看到你的真我时，你就会明白你所是的完美无处不在。完美就是草绳，却被误读成蛇。所以你要做的是在这条路上坚持下去，持续冥想，不断深入，深入，直到看清你的真相。当你看到你的真相时，你就看到了这个世界的完美真相。虽然现在看起来是无数的身体和分离，但当你看到真相时，不管你往哪看，看到的都是绝对的“一”，看到的都是你。你会明白这整个世界都在你的头脑里，这是你的宇宙，你创造了它，就像你在夜梦中创造世界和人一样。总而言之，因为你职业的关系，你的情况比较困难，但也不是没有可能。如果你对发现真相的渴望足够强烈，你就会看到它。

Q: When you see it and that so-called "ill" patient comes to you, you don't see that at all; you just see Perfection?
问：当你看到它时，而所谓的病人来找你，你完全看不到病人，只看得到完美？

Lester: Yes. By your knowing he is perfect, you help him drop the image of illness that he holds in his mind. If people come to me and tell me of body ailments, I dont see the ailments; I don't hear the ailments. As they're telling it to me I'm mentally saying, "You are perfect." You can do this as well.
答：是的。如果你知道他是完美的，就能帮他摆脱他头脑中所执着的病态形象。如果人们来找我，跟我说他们病了，我看不到疾病，也听不到疾病，我会在头脑中说：“你是完美的”。你也可以这么做。

Q: And you're speaking of the perfection of the spirit.
问：你是说他们的灵魂是完美的？

Lester: I'm speaking of the perfection of the person I'm talking to. The sick body is an illusion. The person is real.
答：我说的是这个人是完美的。病体只是假象，而人是真实的。

Q: You mean the twisted
问：你是说病态的身体？

Lester: The distorted body is an illusion. But until you see it, it doesn't seem that way. Take a mirage on a desert where we see water in the mirage. If we never check it, it always seems to be water to us. If we go over to the spot and discover it is sand, from that point on we know the water is a mirage. The next time we see the mirage, we still see the water, but with this great difference: we know the water to be an illusion. Until we discover the reality of the body and the world, we are looking at an illusion as real. Discover the real you, your Beingness, and only then can you know the reality of the body and world.
答：病态的身体是假象。但是只有你知道时，才不会被假象所蒙蔽。以沙漠中的海市蜃楼打比方。如果我们不去一探究竟，就会一直把它看成是水。但如果我们走过去，走到那个地方，发现那不过是沙子，从那时候起我们就会知道水只是海市蜃楼。下一次我们看到海市蜃楼，我们眼前的依然是水，但是我们知道水是假象。除非我们看到了躲在身体和世界背后的真相，否则就依然把假象当真。去发现真实的你，你的存在，只有到那时，你才会知道身体和世界的真相。

Q: In dealing with a patient, if I see the Perfection, that helps me. By seeing the Perfection, am I helping the patient?
问：在诊治病人时，如果我看到完美，那将帮助我。通过看见完美，我是否也帮助了病人？

Lester: To the degree that we know the Perfection of the other person, we support the other person in knowing his Perfection. To the degree that he accepts it, is the degree of his healing. When these faith healings or instantaneous healings happen, it's because the one who had the sickness within him sees the perfection, and there's an instantaneous healing.
答：通过知道对方的完美，我们给予了对方以支持。他越能接受，疗愈则越容易发生。当瞬间的疗愈发生时，那是因为病人看到了完美。

I can't have a sick body without having a mental picture of sickness. It's impossible to hold anything in the body that's not in the mind. The body is composed of carbohydrates, minerals, etc. It is only matter. It has no intelligence. We are the intelligence; we image and hold the life of the body. It's impossible to be sick without holding that sick picture in our minds of course, unconsciously. If it were conscious, we would correct it immediately. Being unconscious, it's difficult, because we are not looking at it.
如果头脑中没有病态的画面，身体就不可能生病。头脑中没有的，身体不可能会有。身体由碳水化合物、矿物质等构成，那些只是物质，没有智力。但我们是智性的，我们想象并保持身体的生命。头脑中若没病态画面，身体就不可能生病，当然，这些画面是在无意识层面。如果浮到显意识，我们就能立即纠正它。因为是无意识的，我们看不到它，所以比较难于纠正。

Have you seen spiritual healings? Have you seen so called "miracles"?
你有没看到过灵疗？看到到所谓的“奇迹”？

Q: Yes.
问：看过到

Lester: Well, then you know it is possible. It's done simply by the individual, who's running the body, mentally changing things, that's all. The instant we change the mind - picture, the body changes. But again, because the sick picture is unconscious, is the reason it's difficult.
答：那么你就知道那是可能的。仅仅需要身体的掌控者在头脑中改变一些东西，疗愈就发生了，就这么简单。我们改变头脑画面的瞬间，身体也随之改变。但是，因为病态的画面躲在无意识中，这让改变有些困难。

Q: How can we become, first, aware of our unconsciousness and make it conscious, and secondly, how can we help the mind visualize much more perfectly that which we wish if we do not know Perfection ourselves?
问：我们如何才能觉知到无意识，让它成为显意识？另外，如果我们自己不知道完美，那么如何帮助头脑想象更多我们所希冀的完美？

Lester: To become aware of our subconscious we must engage ourselves in the practice of honest

introspection. The more we turn our attention within, the more we become a ware of our subconscious thoughts. When we become aware of any subconscious thought, we are able to do what we want with it as it is now on the conscious plane. The more we practice this, the more proficient we become.
答：要变得对潜意识有所觉知，我们必须练习诚实的内省。我们越把焦点往内，就越能觉察到潜意识念头。当我们能觉察到任何一个潜意识念头时，就有能力掌控它，因为它现在已经在显意识层面。要多加练习，所谓熟能生巧。

We get to know the Perfection by looking in the direction of where the Perfection is. The Perfection is in here where we are, where the "I" of us is. So, first, we have to direct our attention inwardly; we have to pose the question, "What am I?" until the answer comes. When the answer comes, you know, and you know you know. And to get the answer to "What am I?" it's necessary to still the thoughts. The thoughts are the noise blanketing the Truth. The thoughts are concepts of limitation and there are many of them constantly bombarding us.
通过专注于完美所在，我们得以知道完美。完美就在此地，“我”所在的地方。所以首先，我们必须向内聚焦，必须提出“我是什么”的问题，直到答案自行呈现。当答案出现时，你就会知道你已经知道。为了获得“我是什么”的答案，必须让念头静止。念头是掩盖真相的噪音，是不断轰炸我们的限制性信念。

Q: Yes, yes, when I've sat quietly I've had this experience. How can you make the mind quiet?
问：是的是的，当我安静地坐下来时，我体验过。你是怎样让头脑安静的呢？

Lester: Intense and persistent desire to discover what you are. When your interest in knowing what you are becomes stronger than your interest in this world and body, then your thoughts of the world and body are quieted and you discover that you are not the mind I that the mind is an instrument you set up and is other than you. Then you are in control of your mind. Intense and persistent desire is the key.
答：强烈且持久地渴望发现真相。当你对知道你是什么的兴趣强于你对世界和身体的兴趣时，有关世界和身体的念头就会安静下来，你就能发现你不是头脑，头脑只是你所制造的工具，头脑并非你。那样你就能控制你的头脑。所以，强烈而持久的渴望是关键。

Q: The reason I asked this is because I've come to a point in my life where I've made it real for me that nothing that happens in my life that is bad or good is outside myself. In other words, I create this If something is wrong. I originated it. I'm responsible for my life; I'm creating my life from moment to moment. Now I've come to this. I accept it. I take full responsibility, but I'm stuck. I've seen this, but now I want to go beyond this. I want to break the barrier you see what I mean?
问：我之所以问这个问题，是因为在我现今的生活中，我确认了发生在我身上或好或坏的事都不是在我之外的。换句话说，如果出什么事是因为我创造了它。我对我的生活负有责任，一刻不停地创造着我的生活。但现在我虽接受了它，为它负起责任，但却卡住了。我看到了这一点，但现在我想超越它，想突破障碍。你明白我的意思吗？

Lester: Yes, you want to go further. Taking full responsibility is an excellent means of growing, because you will get to see your mastership; you will get to see that whatever is happening to you, you created.

答：是的。你想走得更远。完全负责是成长的绝佳手段，因为你会因此而知道你的主人身份，知道你创造了发生在你身上的任何事。

Q: Oh! Yes! Yes! Definitely, I agree.
问：是的是的！完全同意

Lester: All right, you first become master over matter and body is part of matter, then you become master over mind - now this is the part you want.
答：好。首先你要成为物质和身体的主人，然后成为头脑的主人，这就是你现在想要的。

Q: Right.
问：对

Lester: When we are master over mind, then we are a full Master. So you keep on until you gain that mastership. In the Eastern teachings they call this tapas, or discipline. Mastering the mind is consciously changing your likes and your dislikes; walking out into the cold and not minding it; walking into a high temperature and humidity and feeling comfortable; having pain in the body and not being bothered by it.
答：当我们成为头脑的主人时，我们就完全做主了。所以你要继续走下去，直到获得主人的身份。在东方的教导中，他们将其称为苦行。掌控头脑就是在意识层面改变你的喜好。走在严寒中，却毫不在意；身处湿热环境，却感到舒服；身体异常疼痛，却不为所动。

Q: That's conscious suffering?
问：那是有意识的受苦

Lester: No, you don't have to suffer when you can do this. When you know you're not the body and the body pains, you know the body is in pain but it just doesn't bother you. Just as when someone else's body hurts, you do not feel it because you do not identify with it. If you would identify with that other body, you would feel the pain of it.
答：当你能做到时，就不必受苦了。如果你知道你不是这具身体，即使身体疼痛，你也知道只是身体在痛，但你却丝毫不受影响。就像别人的身体在痛一样，你是感觉不到的，因为你不认同它。如果你认同其它身体，你就会感觉到它的疼痛。

Q: Yes, I understand that. I've come to a point where my body might be hurting me and I say, "My body is hurting," but in my mind, I feel good; this is what I mean, I feel good. I had tremendous disorder this past week; I misplaced a few things and I went through such a mess and I was observing myself constantly, but behind the whole thing there was something that was always - you know, O.K.
问：是。现在的我虽然身体会痛，我会说是身体在痛，但在心里，我却感觉很好。过去一周我的身体有些不适，生活因此而陷入混乱，但是我不断地观照自己，发现在这一切的背后，始终有一种平安存在。

Lester: Always O.K. All right. There's a well-beingness behind the whole thing.
答：是的，一切的背后始终有平安存在。

Q: Right, now how do I get to it and hold it?
问：我如何得到它并保持它呢？

Lester: By continuing to do it you develop it more and more until someday it remains permanently. You'll have complete mastery over the mind and then you're a Master. Are you your mind?
答：持续地内观，直到你永久地待在平安里。你会完全地掌控头脑，成为头脑的主人。你是你的头脑吗？

Q: Am I my mind? My answer to that is partly intellectual and partly feelings and I think that no. I am not my mind, but I am the life behind it.
问：我是我的头脑吗？我的答案部分来自智力，部分来自感觉，结果是“不”。我不是我的头脑，而是头脑背后的生命。

Lester: Yes, that is the right attitude to take. The mind is a composite of thoughts. Who thinks the thoughts? You do, see. So you are other than the thoughts if you are thinking the thoughts. Continue what you're doing; continue working to master the mind. The more you do it, the more you will see that you are not the mind; the more you will see what you really are.
答：对，那才是正确的态度。头脑由念头组成。谁在思考念头？你。所以如果你在思考念头，你就不是念头。持续地练习，直到彻底地掌控头脑。你做得越多，你就越能明白你不是这个头脑，也越能看清你的本然。

You've got a wonderful method. Take full responsibility, then work to master the mind. If you can have pain in the body and not mind it by saying, "I am not the body," and the pain gets to be dull. What you are actually doing is moving out of that body. You're moving your center of consciousness out of the body. Most of us put our center of consciousness right within the body and we are imprisoned by it. But it is possible to operate the body from outside the body and this is what we should do.
你的方法很棒。负起全责，致力于成为头脑的主人。如果你身体疼痛，跟自己说“我不是这身体”，你就不会介意疼痛，疼痛也就得以减轻。你所做的是从身体里出来，把你的意识中心从身体里挪出来。我们大多数人都把意识中心置于身体内，这样就会被身体所囚禁。但是从身体之外来运作身体是有可能的，这是我们需要做的。

We should see the body as other than we. Then, as a puppet, move it around. And this practice will get you to the full knowingness that the body and mind are external to you and are at your command. And when you see this strongly enough you'll throw the mind out; you'll work in the realm of omniscience, which is just behind the mind. You won't need to think any more. Everything will be known and perfectly in tune. Every action will be a right action because you'll be initiating it from omniscience, which is perfect. The mind is imperfect because it takes tiny bits of omniscience and lets them filter through it.
我们应该把身体视为不同于我们自己，把身体看成是木偶，这样就能够从身体里出来。这项练习能让你彻底了悟身体和头脑是在你之外，并受你控制。如果你足够清晰，你就能把头脑扔出去，在头脑之后的全知层次运作。你再也无需思考。你知道一切，并且一切都完美和谐。每一个行动都是正确的行动，因为是从全知层次开启。头脑是不完美的，因为它只用了一丁

点的全知，过滤掉了很多全知。

Am I answering your question?
我回答了你的问题吗？

Q: Yes, you are. The thing, I guess, that has stopped me is my desire to experience supposedly some of the psychic phenomena that come with development. In my studying and reading I became interested in astral projection, or the ability to see the aura, because I was a doubting Thomas. But, something in me has grown that needs no proof but still I would love to experience just for the sake of experiencing one of these things.
问：是的。我想障碍我的是我对体验一些神秘现象的渴望。我通过阅读知道了灵体飞行，还得知有人能够看到气场，我对这些很感兴趣，但又有所怀疑。我很想体验一下这些东西，哪怕一个也好。

Lester: Getting interested in these psychic powers is a wrong approach. Being interested in the powers one might develop the powers. Then using the powers without having your understanding up to them, you will misuse them. You will use them too selfishly and they'll boomerang and hurt you, your growth, and the powers, causing you to lose the powers. This happens to all psychic people who develop beyond their level of understanding. So I suggest that you develop your understanding until all the powers naturally open up to you, and then if you choose to use them, you'll use them rightly and you won't be hurt.
答：对神通感兴趣是一个错误的方向。它虽然能够让你发展一些神通，但是倘若你没有相应的智慧，就会滥用它们。你会很自我地使用它们，并且会伤到你自己，你的成长，最终还会导致你失去它们。看看那些一味发展神通但却不提升自己智慧的人，都是这样的结果。所以我建议你先提升自己的智慧，那些超能力会自然地发展出来，到那时如果你再使用它们，就会以正确的方式，并且不会伤到自己。

Someday we all go back to recognizing that we are all powerful, that all the powers are ours, and they happen with no effort. When you try to develop these powers it's extremely difficult because you need to use effort, right?
总有一天，我们所有人都会认识到我们是无所不能的，所有的能力都是我们的，无需任何努力。如果你试着发展它们，会非常困难，因为你需要努力才能发展它们，不是吗？

Q: Right.
问：对

Lester: The state in which all powers exist is the effortless state. And the reason for that is it's the ego concept with its concept of limitation that requires effort. In omniscience, omnipotence we need no effort. If we are the all powerful Self, there is no effort needed. It's also in the idea of letting go and letting God. When we let go of our little ego- self, then we can let any miracle be, and it is instantly effected without effort, by just letting go and letting it be. Does that make sense?
答：全能所在的层次是无需努力的层次，因为正是小我的限制才需要努力。在全知、全能的层次，我们无需任何努力。如果我们是无所不能的真我，那就无需努力。全能也意味着放手，让上帝来接手。当我们释放我们的小我，就能让奇迹不费吹灰之力地立即发生，只是放手，

顺其自然。我说的有道理吗？

Q: Yes, very much so.
问：是的，很有道理。

Lester: So developing powers isn't something we should strive for. And when they do come, should we get interested in powers, then we are interested in the external, illusory world. Powers are simply taking the external material world and working it short cut. We work the world miraculously just by eliminating time, effecting things instantaneously.
答：所以我们不要求神通。如果是那样，当真的获得神通时，我们就会沉迷于此，那意味着我们会更加沉迷于这外在的虚幻世界。神通只是用来对付外在的物质世界，让想要的东西都信手拈来。只是消除时间，让想要的在瞬间发生。

Q: When you say you picture a perfect body, what do you picture as a perfect body?
问：你说要想象一个完美的身体，那你是想象什么来当作一个完美的身体？

Lester: Well. I never suggested that you picture a perfect body. That's picturing the perfect trap and prison. There is no better prison than this physical body. However, if you're going to image yourself as a body, image a perfect body, an ideal body, completely free from pain, distortion, imbalance, etc. Can you picture that? It's hard for you because you've experienced so much imperfection in body, but you can do it.
答：我从不会建议去想象一个完美的身体，那是在想象完美的陷阱和监狱。没有比物理身体更好的监狱了。但是，如果你要把自己想象成一具身体，一具完美、理想的身体，完全地摆脱疼痛、紊乱、失衡等等，你能想象出来吗？这对你来说有些难，因为你的这具身体已经体验了那么多的不完美，但是你仍然可以做到。

Q: I have personal problems and if I could be just a little specific I might get past this point. I had a patient yesterday who is a Jehovah's Witness, who would not allow blood to be given him. They did the surgery to supposedly save his life and through out the surgery, which was at least three times longer because of complications, he lost at least half of his blood volume, which is close to the point of no return. I am in surgery taking care of this patient.
问：我有一些个人问题，想说得具体一点。昨天我有个病人，他是耶和华见证会的教徒，他们不允许被输血。我们没办法，给他做了不输血的手术，假设能挽回他的生命。整个手术过程花费了比平常多三倍的时间，因为实在是太复杂了。他失掉了至少一半的血量，生命岌岌可危。我参与了这次手术。

Lester: Is it your responsibility?
答：这是你的责任吗？

Q: Yes. I have the problem of thinking. "Well, it's his business; if he wants to die, let him die." But I can't do that. Am I doing a wrong thing by using my desire? All I said was, "God, you take care of him and I'll just be your helper." That's what I did.
问：是的，如果我想：那是他的事，如果他想死，就让他死吧。但是我不能那样做。这样的想法，是不是错了？所以我说：“上帝啊，你照顾他吧，我来做你的助手。”我就是那样做的。

Lester: If you did that, it works, doesnt it?
答：如果你那样做了，有用是吧？

Q: It does work. Am I imposing my will on anyone when I do that?
问：是的。但我那样做时，是否强加了自己的意志？

Lester: Not when you let go and let God, you're not.
答：不。当你放手，让上帝来接手时，你没有强加自己的意志。

Q: I don't want to impose my desires on these people.
问：我不想把自己的意愿强加在病人身上。

Lester: You are not imposing your will when you let go and let God. If you can do that, you're a great, great doctor.
答：当你放手，让上帝来接手时，就不是在强加自己的意志。如果你能做到这点，你就是个很棒的医生。

Q: Thank you, now I want to find out if I am doing that?
问：谢谢。现在我想知道我是否让上帝来接手了。

Lester: You know by experience. That man could survive even if he lost all his blood, if you let God take care of it. Everything is possible to God.
答：看结果如何。如果你让上帝来接手，即使这个人失去了全部的血，也依然能够存活。对上帝来说，一切皆有可能。

Q: That's what I did. I don't know how to pray. I don't know how to say the prayer for this patient.
问：我这么做了。只是不知如何祈祷，如何为这位病人说祈祷文。

Lester: Yes you do, your prayer is "Whatever is best for him should be." The prayer is there all the time; you don't have to voice it.
答：你知道怎么祈祷，你的祈祷文是：“只要对他是最好的，什么都可以。”祈祷文一直都在，你不需要说出来。

Q: That's what I've said and I didn't know if it were sufficient.
问：我那么说了，但不知道是否充分。

Lester: It's sufficient. The prayer is there whether you voice it or not. He's alive, isn't he?
答：那样说可以了，很充分。不管你说还是不说出来，祈祷文一直都在。他还活着，是吧？

Q: Yes.
问：是的

Lester: When a person decides to die, no one but no one is going to keep him alive. We can't keep

anyone here who has really decided to leave. And you've seen the opposite where the body has had very little chance of surviving yet the person lived. See, it's the individual who's running the body who really makes the decision. We can only guide and support them.
答：如果一个人决定死去，谁都拦不了他。你现在看到的是一个人的身体存活几率很低，但那个人还是活着。所以，真正作出决定的是掌管身体的那个人。我们只能给予他们一些引导和支持。

Q: Is there a subconscious desire to leave?
问：是否在潜意识中有离开的意愿？

Lester: Yes. Also, we all have preset the time when we're going to leave.
答：是的。我们都预设了死期。

Q: Oh, we've already preset it. Can we change that presetting?
问：哦，我们都预设了死期。那我们能更改吗？

Lester: No, but you can transcend it. When you transcend it, you do not die. You consciously and by choice leave the body in a manner that you choose.
答：不能，但你可以超越它。当你超越它时，你就不会死去。你可以有意识地、自愿地离开身体，并以自己选择的形式。

You can't change the karma of the body. That's a law we set up and it goes on and on. In trying to work out karma, we are creating karma. The only thing we can do is rise above it. When we get above it, if we want a body, we can make a hundred bodies. But when you get above it, you're not that foolish to limit yourself into a little physical body. The most extreme limitation that you can impose upon yourself is the state we call physical. And when you get above it, there's no need for it. You've had your lesson. If you want a body, you'll use an astral body which moves around instantaneously and if it is damaged, you will instantly straighten it out.
你无法改变身体的业力。那是法则，一直存在。想要消除业力，结果却造了新业。我们唯一能做的就是超越业力。当业力被超越后，如果我们想要身体，我们可以造出 100 具身体。但超越业力后，我们不会再愚蠢到用一具小小的物理身体来限制自己。你能强加给自己的最大限制就是物理身体。超越业力后，你就不再需要身体，因为你的功课已经过了。如果你想要身体，可以使用能在瞬间移动的灵体，那样的话如果身体被毁掉，你就可以在瞬间出体。

When you get above the physical body, unless there's a reason, and there could be, for you to maintain one, you won't maintain a physical body. So, to answer your question, you can't change a preset course. But you can get above it where the body becomes like a puppet to you.
当你超越物理身体，除非对你而言有理由继续使用身体（而且很有可能），你是不会再使用物理身体的。所以，你问题的答案就是，你不能改变你之前预设的。但你可以超越它，让身体成为你的木偶。

Everything in the physical is cause and effect, action and reaction, and this is called karma, the law of compensation. When we know this it makes life easy because we do not fight it. Now this can help you in your profession. Everything is going to be exactly as it has been predetermined by

us. We can't change anything in this life. We can just change our attitude toward it.
物理世界的一切都是围绕着原因和结果，行动和反应，这被称为业力。当我们知道业力时，生活会变得容易，因为我们不再与之对抗。清楚这一点，能够对你们的医生职业有所帮助。一切都按照我们预先设定的在运转，无法改变。我们能改变的只有态度。

However, there is a free choice. It is to identify with this physical body or to identify with our real Self; that's the free choice. When you identify with your real Self, everything is perfect. When you identify with the body, you necessarily subject yourself to untold body misery. Worldly life necessitates pounds of misery for every ounce of pleasure. But we're so steeped in the misery we don't know really how much misery we're in. We reach a tolerance point at which we can tolerate very much. I guess you know that from your experience.
然而，你可以自由地做选择。是认同这具物理身体呢还是认同你的真我？当你认同你的真我时，一切都是完美的。但当你认同身体时，你就会受制于身体所带来的诸多痛苦。世俗生活需要为一丁点的快乐支付大量的痛苦。但当我们沉浸在痛苦中时，我们不知道痛苦到底有多深。我们来到了一个忍受的阶段，在这个阶段我们要忍受很多东西，你们应该知道我在说什么。

So the thing to do is to properly identify with the infinite Beingness that you are. Try to accept the physical state as an illusion until you actually see it that way. When you see it that way, you see it as a game, and you play that game knowing that it's only a game.
所以你要做的是认同你所是的无限存在。试着把物理世界当作幻觉，直到你彻底地看清它。那样你就会把它看成是一场游戏，你知道那只是游戏并乐在其中。

Now all these things cannot be done intellectually; you have to experience this knowledge. If you accept anything I say just because I say it, you're just harming yourself; you're working on hearsay. You must experience this yourself; you must prove it out yourself. Then it becomes your knowledge and is useable. The only thing I can do is to point out the direction, the way to get this knowledge.
你无法在智力上完成它，你只能亲证它。如果你是因为我这么说就相信它的话，这对你只会有害无利，因为你把道听途说给当真了。你必须亲自去验证，那样它才会成为你的智慧，并为你所用。我唯一能做的就是指出方向，告诉你们如何才能得到它。

Q: Other than what you've told us tonight, how can you heal yourself except with realization?
问：我想换一个话题，你是如何疗愈自己的？

Lester: To relate things relatively, if a person can spiritually heal himself, he should; it's instantaneous. If he can't, he should do it mentally; it's from instantaneous to quick. If he can't do it mentally, he must do it physically; he must go to a doctor. So we use that which is available to us. I suggest to people that they see doctor s because that's the level of healing that they need and it will help them. Doctors are necessary, as necessary as they are today. You wouldn't have this large medical field if it weren't necessary to help those whom the field is helping.
答：如果一个人能在灵性层面疗愈自己，那就在灵性层面做，疗愈会在瞬间发生。如果他不能，那就在心智层面做，疗愈也会很快，有时也能在瞬间完成。如果无法在心智层面做，那就只能在物理层面，也就是去看医生。所以我们要选择对自己有用的方式。我建议人们去看

医生，是因为他们需要这个层面的疗愈，那会帮到他们。医生是必需的，就如当今所呈现的那样，否则它不会成为一个庞大的产业。

Q: I've read in so many writings that the state of celibacy is necessary for realization. Is this true?
问：我看过很多资料，都说独居对开悟是必需的。你认为呢？

Lester: This thing we call happiness is merely the infinite Beingness that we are experiencing to more or less of a degree. The real Self we are is infinite joy. And if we would take it only directly from where it is, that's all we would have. But we miserly take it in tiny amounts through external means by assuming that we need something; we are not whole; we are not complete; we need something out there to make ourselves complete; and we create a want, a lack, which, when we fulfil it, the thoughts for it drop away, and when our thoughts drop away we remain at that moment more in our real Self. And that's what is called happiness, joy.
答：所谓的幸福只是我们所经验的无限存在。我们所是的真我就是无限的喜悦。如果从幸福的所在之地获得幸福，那我们将会一直拥有幸福。但是我们却试图从外界获取它，那样我们得到的幸福只是微乎其微。我们假设自己需要一些东西，我们不是完整的，不是圆满的，我们只有从外面获得一些东西才有可能使自己圆满。于是我们创造了想要，创造了匮乏，当欲望被满足，相应的念头就会离开。当念头离开的那一刻，我们依然处在真我中。那就是所谓的幸福、喜悦。

So, any time we are seeking joy in the world we are fooling ourselves into thinking it's out there, creating a need for it, satisfying it and feeling a bit of pleasure, which is only a relief from the agony of a desire. But we are trapping ourselves into thinking that the thing out there gave it to us.. What we did was to still the thoughts for it, create enough mental quietude to allow the Self to be a little more, and that's what happiness is. Now we have to give up all that seeking for joy externally. So it is not only sex, but it is everything out there that we credit as giving us happiness. Point one.
所以，每次我们向外寻求幸福，我们都是在自欺欺人，以为幸福在外面，于是创造了需要，想尽办法获得满足，感受到些微的幸福，而那仅仅是因为减轻了一点欲望所带来的痛苦。此外，我们还以为那点幸福是外面的东西所带来的。所以，我们要做的是让想要什么的念头静止，让头脑足够安静，以便让真我显现，而那才是真正的幸福。我们必须放弃外在的寻求，不仅仅是性，还包括所有我们误以为能够给我们带来快乐的东西。这是第一点。

Point two. Giving it up and intensely wanting it can be as mentally disturbing as having it. What we have to do is let go of the desire for it, which seems impossible for most of us. So the best thing to do is, rather than fight it, be moderate and keep digging for the Truth until someday we get the understanding of what that joy was that we were having in sex. And then we see that we are always in a state of joy that's higher than anything that sex ever gave us and it's no problem to let go of it. Then, if you try to enjoy through sex, instead of it giving you joy, it takes a bit of it a way, because you're limiting it through the sex act. So the main thing is be moderate as much as you can; stay away from it as much as you can, and as you get your realizations you'll get to a place where you'll let the whole thing go because you've got the joy all the time that you were trying to get through sex.
第二点：放弃性，以及强烈地渴望性，都会如拥有它那般让头脑陷入混乱。我们要做的是释

放对它的渴望，虽然对我们大多数人而言不大可能。所以最好的做法是，与其同性对抗，不如适可而止，更多地去挖掘真相，直到某天我们明白性所带来的幸福到底是什么。那时我们就能发现我们一直处在比性高潮更愉悦的状态中。如果那时你还想要性快感，不仅无法让你快乐，反而还拿走了一些快乐，因为性局限了快乐。所以，尽可能地在性方面适可而止，甚至不再需要性，那么随着你的觉醒，你就会放开所有的一切，因为你已经得到了永恒的幸福，而在这之前你却苦苦从性中寻找。

Now the pleasure we get from sex is merely being more aware of our Self by the stilling of the thoughts. There are more suppressed desires and thoughts over the many lifetimes on sex than any other thing in life, so that when we satisfy ourselves sexually, we still the greatest number of subconscious thoughts.
让头脑安静，更多地觉知到真我，你也一样能获得性所带来的愉悦。在无数的前世中，性压抑要多于对其它欲望的压抑，所以当我们通过性来满足自己，无数的潜意识念头得以静止。

Q: You mean we have brought thoughts into this life from past lives too? And we have to quiet all of them? Mama Mia!
问：你是说我们今生从过去世中带了很多念头过来？我们必须让它们全部安静下来？我的天啊！

Lester: Eventually you get to the place where you can drop the whole remainder of the mind. To sum it up, celibacy does not give realization. However, you won't get realization without it and also the dropping of all desire. But as you grow it gets easier and you reach a point where it's very easy to let go of sex. It's silly to tell someone to let go of sex who's so involved in it that he can't. A person like that has to be lifted to the point where he is able to let go of it. I guess there's another reason why people are down on sex. Originally we created bodies mentally. In the Garden of Eden we decided to do it the way the animals were doing it. And we got caught up in that. And it's a mess.
答：最终你都会把头脑中剩余的念头给释放掉。总之，独居无法保证开悟。但是如果不独居，不释放欲望，也无法开悟。但是随着你的成长，释放欲望会变得容易，包括性欲。告诉某个仍然很享受性的人释放性欲是很傻的，因为他无法释放，但是他必须要到达能够释放的阶段。人们沉迷于性的另一个原因是人类最初在是头脑中创造身体，在伊甸园时期决定也像动物那样创造身体（繁殖），所以我们就陷入性中而无法自拔。

We are now on the way up. We'll reach a state where again we'll let go of the animal way of procreation and two physical beings will get together with one astral being and create a third physical body into a family. And when we do it that way we don't lose our memory of the past. And someday we return to that, here on earth.
现在我们是在往上走，所以最终我们会释放掉动物的繁殖方式，回到最初的那种方式，即两个身体和一个灵体创造第三个身体，以组成一个家庭。当我们那样做时，我们不会失去过往的记忆。终有一天我们会回到那种方式，而且就在我们的地球上。

And so, desire for sex is a thing that has really run us down lower than anything else. And unconsciously the race knows it and makes it evil. It's such a stupid approach we have to sex; "its evil,"-and yet we all come in that way. But people don't see the overall reason why and therefore

distort it. Eating food is evil if having sex is evil. The evil thing is creating lack and then a desire for something, and keeping ourselves bogged down in this delusion. So I see food as evil as sex, if either one of them be evil. The thing to do is to attain the desirelessness state. No desire, no needs, and then you are in the happiest state.
所以，性欲相比其它的欲望，更拖我们后腿。在无意识层面人类知道这点，所以把性宣扬得很邪恶。“性是邪恶的”，这实在很愚蠢，而我们还都这么认为。但是人们看不到原因，因此更加扭曲性。如果性是邪恶的，那么吃饭也是邪恶的。邪恶的东西创造匮乏，从而创造欲望，让我们始终陷在错觉中。所以如果性和吃饭中有一个是邪恶的，那么我认为吃饭和性一样邪恶。我们要做的是到达无欲的境界，那样你就处在极乐中。

Q: When I have nothing to do the rest of the day I ask myself, "Well, what am I going to do? Want to go to a movie? No, I don't want to go to a movie. Want to go visit? No, I don't want to go visit." I don't want to do anything; so I force myself to do something to fill my time because what am I going to do, sit?
问：每天闲下来时，我问自己：“要干吗？去看电影吗？不，不想去看电影。去外面晃晃吗？不，不想去外面。”我什么都不想做，但因为“我要干吗”的念头，所以我强迫自己做点什么，以打发剩下的时间，比如坐下来？

Lester: Yes, and dig into yourself to learn more of what you are. The more you learn what you are, the happier you will be and therefore your restlessness will drop away. And this can be a joy beyond anything in the world.
答：是的，去挖掘“你是什么”。你越清楚你是什么，你就越快乐，你的坐立不安也会因此而离开。这样的幸福超过了这世间的一切。

Q: Then it's not necessary to be coming back and coming back? One can do it in one lifetime?
问：那样就没必要回来了？一个人能在一世中就做到吗？

Lester: Anyone can do it in one lifetime. This is a great advantage that we have that we are not aware of. There are a small percentage of the worlds in the universe as difficult and as gross as our world. And because it is so gross and it is so difficult, the incentives to get out of it are the greatest. Therefore we can go all the way back Home from where we came, all the way in to infinity, this lifetime.
答：每个人都能在一世中做到。这是我们的优势，只是我们不知道。这个宇宙中有小部分和我们的世界一样粗钝、艰难的世界。正因为它如此粗钝而艰难，我们想要脱离它的动机也是最强烈的。因此我们可以一路走回家，在此生回到我们的源头，直达无限。

第二十二章　世界

We perceive the world through our physical body, more specifically, through our five physical senses. If we perceive the world and our physical body through our physical senses, then we cannot be the body vehicle that we are perceiving through, it being an instrument that we are using. Our prime object is to discover the perceiver.
我们通过我们的物理身体来感知世界，具体来说，就是通过我们的五感。如果我们通过五感来感知世界，并且感知我们的身体，那么我们就不会是这具身体，因为身体成为了我们正在使用的工具。我们的主要目的就是发现谁在感知。

Say to yourself, "I am not this body, I am not this mind, -what am I?" In the background of all seeking and thinking, always keep this quest going.
跟自己说：“我不是这具身体，我不是这颗头脑，我到底是什么？”持续地寻求这个问题的答案。

The more difficult the world is, the more incentive there is to seek the true Happiness, -the Self. When life is easy, the incentive is not as strong. This human, physical life that we are now in, is the most difficult of all living that we will ever experience and therefore presents the greatest opportunity for growth and realization. However, if one does not seek the Self and goes along with the world, then ones delusion and ignorance increases, and that is the extra hazard of being in this difficult world.
世界越艰难，也就越有动力寻求真正的幸福——真我。当生活很容易时，动机不会那么强烈。人类的生活是我们体验过的最艰难的生活，因此也是成长和开悟的最佳契机。然而，如果一个人并非寻求真我，而是继续跟随这个世界，那么他的妄想和无知就会加剧，这会让他陷入更加危险的境地。

When things get worse, if you lose your head the Masters cannot help you. If you don It lose your head, you can see it as' a motion picture and grow through it.
当事情恶化而你又失去理智时，大师也帮不了你。如果你还有理智，你就会把生活看成是一场电影，并通过它来获得成长。

* *

The world has a slave consciousness. Man is convinced that it is necessary to work for a living and therefore it is. Were this not so, nature would freely supply all needs.
这个世界有着一种奴隶意识。人类相信为了生存必须奋斗，因此也只能奋斗。如果不再奋斗，那么自然会提供一切所需。

* *

If you want to know how much hatred there is in the hearts of total Americans, look at the present conditions and the war. However, we are not going backwards spiritually; we are advancing, in spite of what you see. We have been in a docile state of deep apathy holding subconscious

thoughts of hostility, and now we are moving up and out of it. This is shown by our ability to express our hostility. Expressing is higher than suppressing. And this is what is happening in the world. You see it throughout everything today. The people are growing.
如果你想知道所有美国人的心中有多少仇恨，看看我们目前的处境，看看战争。然而，这并非是我们在灵性上倒退了，相反的是，我们在前进。在过去的阶段，我们的潜意识虽充满敌意，但外在却是冷漠的，现在我们从那个阶段里出来，具体表现为我们开始有能力向外表达我们的敌意。表达要高于压抑。这就是这个世界现在所发生的，每一天你周围的一切都在向你显示着这一点。人们正在成长。

However, the important thing for you to know is that there is nothing out there in the world but your consciousness. Let go of hostility and war and see the peace and harmony just behind it. A Master, a Christ, sees no hostility and destruction; He sees the Truth. He sees God as all. Now, if God is all and God is perfect, where is there imperfection? In Truth, in Reality, there is none. You must get to see this. You have to start with the correct assumption that God is all and God is perfect, and if you look through that consciousness that is all you will see.
然而，你需要知道的最重要的一点是外在的一切都是你意识的投射。释放敌意和战争，就能看到背后的和平与和谐。大师，也就是基督，是看不到敌意和毁灭的，祂只看到真相。牠将上帝看成是全部。如果上帝就是全部，就是完美，那么哪来的不完美呢？在实相中，没有不完美。你必须看到这一点。必须首先假设上帝是全部，上帝是完美，如果你带着这份意识去看，那么你看到的就会是这样。

* *

We should not get too interested in this world if we want to know the truth.
如果我们想要知道真相，就不要对这个世界太感兴趣。

* *

The more you want and have of the world the more you let go of your limitless joy.
你越想要从这世界获得什么，就越把无限的喜悦推开。

* *

The things of man are not the things of God. And man wants to foolishly hold onto the things of man.
人类的东西不同于上帝的东西。人类只是愚蠢地想要抓住人类的东西。

* *

The world is nothing but a grinder-up of bodies.
这个世界只是一台绞肉机。

* *

Desires bring us here and keep us coming here until we tire of it and have no more desire for it.
欲望将我们带到这里，不断地我们带回这里，直到我们厌倦，不再有任何欲望。

* *

To play with this world, to try to make it a good world, as is generally done in metaphysical teachings, is fruitless as far as Realization is concerned. However, it is useful in giving us a life that is more conducive to seeking the Truth.
形而上学中所教导的“跟这世界玩游戏，让这世界成为更好的世界”，对开悟而言是无益的。但是，它还是有助于我们寻求生命的真相。

* *

Accepting people's limited ideas of the world is injuring the world (and yourself).
接受人们有关这世界的限制性信念，不仅伤了这世界，还伤了你自己。

* *

Accepting worldly limitations adds your force to them by your validating them.
当你确认尘世的限制时，你就是在强化它们。

* *

Education today is mis-education. We are taught limitation and illusion. The most important things are not taught. Colleges have no courses on the most important subjects: happiness and love, and the life-principle itself.
如今的教育是错误的教育，它教给我们限制和幻象，最重要的东西却不教。大学里的课程从不教授最重要的科目：幸福和爱，以及生活法则本身。

* *

What we call knowledge in the world is ignorance. Everything that man is trying to learn is constantly changing, so therefore, all of it is incorrect. That which is true never changes. The knowledge of your Self requires dropping all knowledge of the world.
我们所谓的知识其实是无知。人类所学的一切都在不断变化，因此，没有一样是正确的。而真实的却从不改变。有关真我的知识要求放弃有关这世界的一切知识。

* *

The world authorities are generally those who dont know.
这世界的各种权威实际上什么都不懂。

* *

The more multiplex one is, the more multiplex the world.
一个人越复杂，世界就越复杂。

* *

When we want to change the world, it is the ego playing God.
当我们想要改变这个世界时，是小我在玩上帝。

* *

People set the vibration of a place.
是人引发了地震。

* *

The whole world is thrashing, dashing, gnashing, gashing and slashing, which in the end, results in ashing.
整个世界都在上蹿下跳，横冲直撞，暴跳如雷，自相残杀，最后粉身碎骨，灰飞烟灭。

* *

Exclusiveness is a blight on the world. Oneness is its salvation.
排外让这个世界变得荒芜，唯有合一是它的救赎。

* *

You cannot exclude even one percent of the people in this world and attain Realization.
你不能排除这个世界上哪怕 1%的人，因为那样的话你就无法开悟。

* *

A frustrated person is one who attempts to do and carry out things by himself instead of letting the forces of the Infinite do it.
沮丧的人想要单打独斗，却非让无限的力量来接管。

* *

The real history of the world is not a series of dates, battles and events. It is the continuous story of its spiritual growth. Someday the history of this world will be rewritten correctly by a Master, but not until the world wants it.
这个世界真正的历史不是一系列的年代、战役和事件，而是一部灵性成长史。只要这个世界愿意，总有一天它的历史会由大师来重写。

* *

Clairvoyance and TV are similar except that clairvoyance is on a much higher frequency.
透视和电视相似，只是透视的频率更高。

* *

People are like dogs with a mean master. No matter how much the world beats us we keep coming back for more.
人就像狗，被一个卑鄙的主人养着。不管这世界如何鞭打我们，我们总是要回来，为了得到更多的鞭打。

* *

The world has moments of pleasure with far more pain between.
这个世界的快乐非常短暂，其间夹杂的是更长久的痛苦。

* *

Chasing after joy in the world is an extremely frustrating thing. Has anyone attained full satisfaction in this world?
在这世间追逐快乐，是一件极其令人沮丧的事。有谁在这世界获得过完全的满足吗？

* *

Never let anyone know or tell anyone your weaknesses. People accept us at our own values and their mind goes to work to support the concepts.
不要让任何人知道或告诉任何人你的脆弱。人们只会附和我们的观点，支持我们的信念。

* *

Our vision of the world is our own. No one sees this world as any other one sees it.
我们对这世界的看法是我们自己的。没有两个人能看到相同的世界。

* *

If the world pulls you down it is because you have its negativity in you.
如果这个世界让你沮丧，那是因为你只看到其负面性。

* *

Weather is caused by the total of all people’s consciousness.
天气是集体意识导致的。

* *

The world beats you until you know your Self.
这个世界会一直鞭打你，直到你了知你的真我。

* *

There is no such thing as a good world. Its the extremist limitation man can impose on himself. It is the helliest hell that he can live in.
不存在一个好的世界。好的世界是人类能强加于自己的最极端限制，是人类所能居住的最地狱般的地狱。

* *

The world is a grand graveyard. Everything in it dies or disintegrates.
世界是一个庞大的墓园。在其中的一切只会死去或腐烂。

* *

If the world is real to you, you are all the time validating ego.
如果这世界对你而言是真实的，那么你就会一直在确认小我。

* *

All knowledge of the world is knowledge of delusion and must be let go of for Realization.
这世界的所有知识都是谬见，为了开悟必须全部释放。

* *

The highest enjoyment in the world is a mere pittance compared to your natural inherent state of joy.
这世界的最高级别享受，相对你固有、天然的喜悦来说，只是九牛一毛。

* *

The realer the world, the greater the misery. The realer the Self, the greater the joy.
这世界对你来说越真实，你就越痛苦。但若真我越真实，你就越快乐。

* *

There is much more to this world than meets the physical eye. That which the eye sees is the least.
真相远不是呈现在眼前的这个世界。眼睛能看到的是最有限的

* *

The world is only God chopped up into little nothingnesses.
这世界只是把上帝粉碎后的虚无。

* *

The world is one long misery when seen as world but eternal joy when seen as your Self.
当你把这世界看成是世界时，那么只有长久的痛苦；但若把它看成是你的真我，那么就会是永恒的幸福。

* *

The world is powerful only because we have been in the habit of it for a long, long time.
这世界之所以是强大的，仅仅是因为我们被困在它的惯性中太久，太久。

* *

Progress in the world lifts us from the physical agonies to the mental agonies. The world is a trap, attempting to trap infinity into finiteness, -an impossibility!
这世界的进步体现在我们从身体的痛苦上升到心智的痛苦。世界是个陷阱，试图把无限骗入有限——绝不可能！

* *

The true view of this world is intense joy. The deluded view is misery. See the world aright and have nothing but joy!
这世界的真相是极乐，假象是痛苦。正确地看待这世界，便只有极乐存在！

* *

The Absolute Perfection is above the perfection of the world.
绝对的完美超越了世间的完美。

* *

The only good world is a transcended world.
唯一的美好世界是已经超越了的世界。

* *

When you take your attention off the world, you can see what you are.
当你把注意力从这世界移开，你就能看见你的本然。

* *

If you do not know the world is in you, how can you let go of it? If the world is out there, what can you do about it?
如果你不知道世界是在你内，那么如何释放它？如果这世界是在你外，你还能做什么呢？

* *

Any pleasure in the world is a momentary ego satisfaction.
这世界的任何快乐都只是小我的短暂满足。

* *

The world is a limitation no matter how high you go, until you see the truth of it.
无论你走得多远，这世界始终是个限制，除非你看到了世界背后的真相。

* *

People who have enough spiritual understanding don't need laws, don't need parliaments.
拥有足够灵性洞见的人不需要法律，也不需要国会。

* *

The only way to get a good society is to get the individuals composing it good.
拥有一个美好社会的唯一方法是每个个体都来参与美好社会的建构。

* *

All legislation is to control acts resulting from selfishness. When all are selfless, no laws are necessary.
所有立法都是为了控制自私所导致的行为。如果所有人都是无私的，便不再需要法律。

* *

In the not-too-distant future, the president will be the highest spiritual person in the country, the vice-president the second highest and so forth down.
在不远的将来，总统会是一个国家最具灵性的人，副总统的灵性在其之下，以此类推。

* *

The world as world is one long sadness. The world as Self is one constant joy.
当你把这世界看成是世界时，那么只有长久的痛苦；但若把它看成是你的真我，那么就会是永恒的幸福。

* *

World equals misery. Self equals joy. The cause of misery is that you think the world is real. The cause of joy is the knowing that the Self is real.
世界等于痛苦。真我等于幸福。痛苦是因为你把世界当真。幸福是因为你把真我当真。

* *

In the world we are seeking to know the truth about the world as we see it. This is tantamount to wanting to see the truth about a lie. There is no truth, no changelessness that can be found in the world. Only within our Self can we find the truth of the world.
我们总是在这世界中苦苦寻觅着世界的真相。这就等同于想要看到谎言的真实。这世界只有无常，没有真实。只有在真我中，我们才能找到世界的真相。

It should be obvious that with all the tremendous increase in knowledge of the world acquired in the past 25 years, man has become less happy rather than more happy. Any knowledge other than knowledge of one's Self is not right knowledge. It is because of the aforesaid that our authorities of today are of muddling minds, are constantly changing their knowledge and theories. Someday they will discover that they are about 90% wrong. Only the knower of his Self can be correct in the knowledge of the world. He can change the 90% to 0%.
显而易见的是，在过去 25 年中，人们对这世界有了更多的探索，习得了更多有关这世界的知识。但是只要不是有关真我的知识，便不是正确的知识。因为正如前文所述，当今的各领域权威只会混淆视听，不断修正着他们的知识和理论，终有一天他们会发现他们 90%的理论都是错误的的。只有了知真我的人才能知道这世界的正确知识，并把那 90%的错误修正到 0。

* *

The world is a play act. You have written, in your imaginative mind, the script, the acts, and the actors, and yourself as one of the actors. Recognize this and dwell in your authorship.
这世界就是一出戏剧。你在头脑的想象中编写剧本，设置场景，安排演员，并亲自出演其中的一个角色。认识到这一点，你便能安住在你的作者身份中。

* *

The limiting of infinity gives the appearance of matter and energy.
限制无限，所以才会有物质和能量的显化。

* *

You have to master the world; otherwise, it is master over you.
你必须成为这世界的主人，否则它会成为你的主人。

* *

If there is anything in the world we like or dislike, it is master over us.

如果这世界有任何我们喜欢的或不喜欢的，它就会成为我们的主人。

* *

Use the world to transcend the world. Look at your attachments and aversions to it and drop them.
利用这世界来超越这世界。看看你对这世界的执着和厌恶，释放它们。

* *

Not seeing the world as it is, is an aversion to it.
不能如实地看待这世界，你就会厌恶它。

* *

You have to start mastering the world because you are convinced the world is master over you. You must see that you are the one who determines it. That makes you master over it. The next step is to become master over your mind and then you are a Master. (It's a nice feeling when you start mastering the world. isn't it?)
你必须开始掌控这世界，因为你相信你受到它的掌控。你必须明白你才是那个掌权者，这会使你成为世界的主人。接下去就是要成为你头脑的主人，之后你就会成为大师。（当你开始掌控这世界时，感觉会很美妙，不是吗？）

* *

The world is a tremendous magnet.
这世界是块巨大的磁铁。

* *

Primarily, you have to un-want the world and want your Self.
首先，你必须不再想要这世界，而是想要你的真我。

* *

You don't have to be subject to anything because you are master of everything.
你不必受制于任何事，因为你才是主人。

* *

The truth is, we created the stars and the planets. The important thing is to run them. Don't let them run you.
真相是，我们创造了恒星和行星。重要的是要运转它们，而不是由它们来运转你。

* *

Look at the earth t s influence on you and undo it.
看看地球对你的影响，并摆脱它。

* *

Rather than be automatically locked into the world, keep up your vigilance of remembering your true Self.
与其无意识地被这世界困住，不如保持警觉，时刻谨记你的真我。

* *

The world is a very good place for rapid growth because your ego is being presented to you every time you talk to someone or someone talks to you. Daily, look at your ego motivations and let them go!
这世界是个能让你快速成长的好地方，因为每次你跟人交谈时，小我都会出现。经常地看看小我如何驱动你，然后释放它们。

* *

Every' act in the world is motivated by your ego, until, of course, there is no more ego. Then action goes on egolessly.
在这世界的每一个行动都由你的小我所驱动，直至不再有小我，那么行动便是无我的行动。

* *

After you scorch enough of the mind, then the world doesn't trap you.
当你烧掉了足够的头脑，世界就不再困住你。

* *

There is immediate realization of the Self the moment one sees the unreality of the world.
当你发现世界不是真实的那一刻，你就顿悟了真我。

* *

When the eye sees the world as "I", -that is Realization.
当你的眼睛把世界看成是“我”时，开悟了。

* *

Now you see the world as a very variegated variety. When you see the singular substance just behind it, you see the reality of it. Seeing the reality, you will see the singularness as the Self, -your Self.

现在你把世界看成是富于变化的，但当你看到其背后的一味时，你就看到了真相。看到真相时，你就会把一味看成是真我，你的真我。

* *

When you see the Self, the world does not disappear; your view of it changes. It will not look like it does now. You will see it as your Self.
当你看到真我时，世界不会消失，但是你对它的看法会随之改变。世界不会像你现在看到的那样，你会把它看成是你的真我。

* *

The only reason people do not get Realization is that they have more desire for the world than for Realization.
人们无法开悟的唯一原因是他们对这世界的渴望要高于对开悟的渴望。

* *

It is the belief that the world is real that is the cause of one's difficulty in keeping out habitual thoughts. Were it not for this belief, realization of your Self would be easy. And this is your prime difficulty, - this belief that the body, mind and world are real.
相信世界是真实的，这个信念让你很难摆脱惯性念头。没有这个信念，开悟会很容易。相信身体、头脑和世界是真实的，是你最大的障碍。

* *

Our pleasures must be taken directly, not attributed to things outside of ourselves.
我们的幸福必须来得非常直接，而不是来自我们之外的东西。

* *

Looking for joy in the world makes Realization impossible. The source of that joy is you, and it is not outside of you.
若在这世界寻找幸福，便不可能开悟。幸福来自你内，而非你外。

* *

Only desire for this world keeps us in the world.
正因为对这世界有欲望，才把我们困在这世界里。

* *

You are causing everything around you, - even when someone else seems to be doing it. When you realize this, you'll take responsibility for everything.

你周围的一切都是你导致的，即使看起来像是他人所为。当你明白这一点时，你就会对一切负起全责。

* *

If you don't like the world, change your consciousness. That is all there is out there (your consciousness) and it's the only thing that you can change, the only thing that you should try to change. Make the world perfect by perfecting your consciousness and all will be perfect.
如果你不喜欢这个世界，那就改变你的意识。因为你的意识是你唯一能改变的东西，也是你唯一应该改变的。让你的意识变得完美，那么这世界的一切都会变得完美。

* *

The Truth of the world is just behind what you now see.
世界的真相躲在你现在所看到的背后。

* *

Declare your mastership rather than be a victim.
宣告你的主人身份，而不是受害者身份。

* *

The whole world is just a mere thought, -think on that!
整个世界仅仅是个念头，想想吧！

* *

I and world, seer and seen, rise simultaneously, concurrently, co-dependently, and necessarily exist co-existently. The creation is instantaneous with the creator. Realize this. There is no world without the one who sees it. Realize the seer, within whom the apparency, the world, was imaged. The reality then is only the Seer.
我和世界，观者和被观者，造物主和造物，同时出现，相互依存。看清这一点。没有看的人，便不会有被看到的世界。意识到你的观者身份，世界只是表象，来自你的想象。那么真相就只会是观者。

第二十三章　完美身体

Should we try to achieve a perfect body? I would say yes, definitely yes, if you can't do it.
我们是否应该获得一副完美的躯体呢？我会说，是的，当然是的。如果你不能，那就去做。

Q: If you cannot do it?
问：如果你不能，还要去做？

Lester: Yes.
答：是的

Q: That's a contradiction!
问：那不矛盾嘛！

Lester: No. Change your inability to being able. If you cannot perfect the body you should learn to do so. Although we should be able to perfect the body, once we are able to do that then it is better to let the body be the way it is, healthy or sick, and not be affected by it. When one has enough understanding, no matter what happens to the body, it is all the same to him.
答：不矛盾。改变你的不能够，使之成为能够。如果你不能让你的身体变得完美，你就应该学着这么做。但是尽管我们应该能够让身体变得完美，一旦我们有能力做到，但还是让身体如是呈现更好，不论健康或生病，你都不受其影响。如果你有足够的智慧，不管你的身体怎么了，对你来说并没有什么不同。

I've given you an over-all approach and now I'll go into it in more detail. If we want a perfect body and we don't have a perfect body, it means that we dont have the conviction that we make the body perfect. It means we are subconsciously holding in our mind a consciousness of an imperfect body. The body is an exact copy of the mind, the body being only our consciousness projected outwardly. We must change our subconscious thinking until we subconsciously have the conviction that our body is perfect. That will do it.
我已经给了你们一个总体方向，现在来具体谈谈。如果我们想要一个完美的身体，但是我们却并没有一个完美身体，那意味着我们不相信我们能使身体变得完美，意味着在潜意识层面，我们抱持着不完美身体的信念。身体完全是头脑的复制，是我们意识的向外投射。我们必须改变潜意识的信念，直至潜意识相信我们的身体是完美的，那样我们的身体才会完美。

Now, is it necessary to have a perfect body? No, it is not. However, it is necessary to have a perfect understanding. To get this understanding, if you cannot have a perfect body, then learn to make your body perfect. When you can, then go beyond the necessity of a perfect body by getting the spiritual understanding of "I am not the body" and "The body does not affect me." This is a much higher state. In fact this is one of the highest of states to be able to maintain your equanimity regardless of what is happening to the body!
现在，拥有一副完美身体是否是必需的呢？不，不是的。但是，拥有完美的智慧是必需的。有了这份智慧，即使你无法拥有完美的身体，你也可以学习让你的身体完美。当你能够做到让你的身体完美时，你可以通过获得“我不是这具身体”以及“身体无法影响我”的智慧，

来超越对完美身体的必需。这是更高的境界，实际也是最高境界的其中一个面向，即无论身体发生什么，你都能够安住于平静中。

This body is not infinite. It's an extremely limited and very, very delicate. Change the internal temperature 12 degrees and it dies. Put tiny amounts of chemicals (poisons) in it and it dies. Cut out oxygen and it dies. So, this body is an extremely limited vehicle. It is much better to not be the physical body, to be what you really are, and get out from under the fear of death, the basic fear behind all other fears.
身体不是无限的，而是极具限制性的载体，并且十分纤弱。把体温调高或调低 12 度，身体就会死去。放进一定剂量的化学品（毒药），它会死去。切断氧气供应，它也会死去。所以，身体真的是非常有限的载体。最好的做法就是不要成为这物理身体，转而成为你的所是，从对死亡的恐惧中解脱出来，因为死亡恐惧是其它一切恐惧的基础。

The discipline of having an imperfect body and not allowing it to bother you is a very high spiritual discipline. Many fully realized masters go through life with a sick body, setting an example of non-emphasis on the body, because the body is a cage of limitation. We are not in the body but the body is in us. Our greatest limitation is, "I am this body." Not only is the body a limitation but also associated with it are hundreds of other limitations. So, although at first I corrected body imperfections instantly, I now prefer not to correct the body, but to have it touch me not, not even in the slightest, regardless of what is happening to it. This is something I started three or four years ago.
拥有不完美身体，并禁止它烦扰你，这是条高度灵性的纪律。许多完全开悟的大师就是很好的榜样，因为他们就是抱着一副病体过完一生的，身体就是限制的牢笼。不是我们在身体的里面，而是身体在我们的里面。我们最大的限制就是：“我是这具身体。”不仅身体是个限制，与其相关的还衍生出了数以百计的其它限制。所以，尽管一开始我在瞬间纠正了身体的不完美，现在我更倾向于不去纠正身体，而是让它不影响我，不管它出现何种状况。我从三四年前就开始这么做了。

I can tell you what happens when you do not identify with the body. I was just thinking of the time I was loading trees for firewood onto a truck and one tree wouldn't go. I said, "I'll make this go, and I gave a tremendous push while I had my shoulder against a tree trunk. The tree went on and I slipped a disc at the bottom of my spine. The reason why I mention this incident is that this was an excruciatingly painful one. Immediately I almost collapsed from the pain. Then I said, "Lester:, be not the body."
我可以告诉你，当我不认同身体时会发生什么。有次我要把砍下来的树装到卡车上，其中有一棵怎么都动不了。我说我要把它装上去，于是就在用力推的时候，我的肩膀碰到了树干。那棵树终于动了，但是我的椎间盘却错位了。我之所以提及这件事是因为真的痛坏了，当时差点昏厥过去。我对自己说：“莱斯特，不要成为这具身体。”

Now, what happens is that the body doesn't bother me if I'm not the body. I was aware that there was a pain, but it was like a weak distant pain and did not bother me. I could immediately load other trees. The body acted just as though it were not imperfect.
如果我不是这具身体，身体就无法影响我。我当时觉知到身体有疼痛，但是好像离我很远也很微弱，所以无法干扰到我。我能够立刻把其它树装到车上去，好像什么事也没发生一样。

I've done that at other times. I once sprained an ankle and it swelled. That's painful too, and when I did not identify with the body, I walked off as though the foot were perfect and yet there was a sprained ankle there. When I had that slipped disc, I'd awaken in the morning and, forgetting, I would not immediately not be the body and the pain would be severe. To get out of bed I'd actually have to fallout on hands and knees. I remember doing this the first day or two. Then I'd shake my head and say, "Wow, what is this!" Recognizing the situation, I would say, "Oh, I am not the body," then I'd stand up, move through the day as though the body were O.K. and the body could do any thing and every thing; and yet, there was a weak distant pain that I knew was there but it didn't bother me. Now, this type of disciplining is excellent if one can do it. Be not the body!
还有一次，我扭伤了脚踝，那里肿了起来，真的非常痛。但当我不认同这具身体时，我能够自由走动，好像脚根本就是完美的一样，即使脚踝已被扭伤。椎间盘移位那次，早上醒来时，我没有立即不去认同身体，于是疼痛非常剧烈。为了能够下床，我不得不用手和膝盖来作支撑。记得第一两天都是这么（爬）过来的。后来我摇摇头，说“这是什么嘛！”意识到这点时，我会说：“哦，我不是这具身体。”于是我站起来，好像身体完全正常一样，能够做任何事，做每一件事，之后的日子就是这么过来的，虽然我能感觉到遥远而轻微的疼痛，但是已经无法影响到我了。如果你也能做到，那么这是非常好的纪律。不要成为这具身体！

Q: Wouldn't it be so much simpler to simply say, "The body's perfect," and then have a perfect body? After all, you control your body,-why even have the pain or feel uncomfortable when you get out of bed?
问：听你这么说好像很简单，只是说“身体是完美的”，然后就能拥有完美的身体？既然你能控制你的身体，那为什么你下床时还会有疼痛或不舒服的感觉呢？

Lester: Well, when I got out of bed I was identifying with the body; that's why it pained so. But the moment I didn't, everything was all right. I'd stand up and the body would do anything. Now, this is a test of your spiritual knowingness. This is much higher. This is being not the body.
答：在我下床的那一刻，我认同了这具身体，所以会感到痛。但当我没有认同它时，一切都OK。我会站起来，身体也能做任何事。这也可以作为对你灵性成果的测试，这是更高的境界，也就是不再成为这具身体。

Q; How can the body be imperfect when you said before your body is a reflection of your mentality, and if you know hat there's only perfection, how can you have an imperfect body?
问：你之前说身体是心智的投射，那么身体怎么还会是不完美的呢？如果你知道只有完美存在，那怎么还会有不完美的身体？

Lester: At first I identified with the body and then, after minutes, I did not. You want me to come down a step? Or do you want me to stay where I am?
答：一开始我认同了这具身体，几分钟过后，我不再认同。你想让我往下走一个台阶，还是就待在这里？

Q: All right, go ahead and stay up where you are.
问：不用走，就待着吧。

Lester: A perfect body is not the highest state. A body is a limitation even when it's perfect. It's a perfect body. Its still a body, but perfect. A higher state is not being the body but being the All. Ah, you're shaking your head now. Have I answered it?
答：完美的身体不是最高境界。身体始终是个限制，哪怕它是完美的。最高境界是不再成为身体，而是成为整体。啊，你在摇头。我没有回答你的问题吗？

Q: I'm beginning to follow what you're getting at.
问：我在听你正在说的。

Lester: So again, it's a matter of level, but because we're now into a level that is high, I want to stay there. Be not the body! Be what you really are! Be infinite! Be the All! Perfection is not a perfect body. Perfection is absolute perfection. Although you have a tendency to bring it down into perfect things, perfection does not relate to things. No thing is perfect. Every thing is a thing of limitation, confined to form and space. So the top state, the absolute, is a state of no things. Its just beingness, or pure consciousness, pure awareness. That's not being a body, a thing. It's just being. So to sum it up, of course we should have perfect bodies! If we have bodies that pull on our attention all the time, its difficult to seek the Truth. So rid yourself of body demands. Make the body as perfect as you can; however, it is a higher state when the body does not affect us because of our not identifying with the body.
答：所以，这是个关乎水平的问题，但是因为我们正在进入高水平，想要待在那里，所以不要成为身体，而是成为你的本然！成为无限！成为整体！完美不是指完美的身体，完美就是绝对的完美。虽然你倾向于把它往下拽，拽到完美的物上去，但是完美跟物没有关系，没有什么物是完美的，所有的物都是有限的物，被形式和空间所局限。所以最高境界，亦是绝对境界，就是无物的境界，只是纯然的存在，纯然的意识，纯然的觉知。总而言之，我们是应该拥有完美的身体，但若身体一直占据我们的注意力，那就很难发现真相。我们要摆脱对身体的要求。尽可能地使身体完美，但是，更高的境界是不再受到身体影响，因为我们已不再认同它。

Is it clear now, these two different aspects of body? It's great to make a perfect body. It is far better to be not the body.
现在清楚了吗，有关身体的两个不同方面？让身体完美固然好，但更好是不再成为身体。

Q: You see, it's very difficult for me to be beingness or awareness without being something or aware of something. Lester: You and most of us. But the top state is just beingness, only beingness, or consciousness, only consciousness. It's consciousness conscious of all consciousness. It's beingness being all beingness. And consciousness and beingness mean the same thing at the top.
问：你知道，对我来说，作为存在或觉知而非成为什么或觉知什么，非常困难。但是最高境界就是纯然的存在或纯然的意识。意识所有意识的意识，作为所有存在的存在，并且意识和存在在最高境界是同一个东西。

Q: Well, can't we enjoy the limitation at the time?
问：那时，我们是否还能享受限制呢？

Lester: You can. You can if you choose, but that's not the ultimate joy. If you want more joy, don't

enjoy the thing, -be joy! Happiness is our natural inherent state. We are the All.
答：当然能，如果你选择的话，但是那不是终极幸福。如果你想要更多的幸福，那就不要享受幸福，而是成为幸福本身！幸福是我们固有、天然的特性。我们就是一切万有。

We artificially create a lack and then a desire to relieve that lack, which, when that lack is undone, we feel better. It's like sticking a pin into you. It hurts and you take it out and say, "Gee that feels good." This is exactly what enjoying things and people is. We hurt ourselves by creating a lack and then remove the lack, the pain, and say, "Gee that feels good. That makes me happy."
我们人为地创造了匮乏，继而创造欲望来消除匮乏，当匮乏被解除时，我们感到片刻的愉悦。这就像拿针戳自己，你感到疼，把它拔出来，然后说：“哎呦，感觉不错。”对人和物的享受就是这么回事。我们创造匮乏来弄疼自己，然后消除匮乏也就是消除疼痛，并说道：“哎呦，感觉不错。那让我快乐。”

Every time you feel happiness, you feel only your real Self, more or less. The happier, the more you feel your real Self. And you wrongly attribute it to things and people outside of your self.
每次你感到幸福，都是或多或少地感觉到了你的真我。越幸福，就表明你越多地感受到了真我。但是你却错误地将其归结为你之外的人和物所带来的。

The mechanism of it is this: When you create the lack, you start up thoughts of I need this person, this thing, to make me happy. That causes a bit of pain, -a need, a lack-which when you are relieved of that thought of lack you return back to being your Self and this is what we call happiness. This is something very great to be achieved: to see that your happiness is inherent. That which you have been calling happiness is doing away with happiness and then restoring it and wrongly attributing it to external people and things.
这个机制是这样的：当你创造匮乏的那一刻，你开始了“我需要这个人、这个物来让我快乐”的念头。那导致了一些疼痛——需要，匮乏。当你消除匮乏的念头后，你回到了真我，也就是所谓的幸福。你需要看清幸福是你固有的，而不是去掉它又还原它，还错误地以为它是来自外在的人或物。

So, if you want to enjoy a body, that's your privilege. If you want more joy don't enjoy the body, just be joy, which you naturally are. That's the natural state. It's not necessary to need things. When you see that you are the All, there's nothing lacking. So, take your joy directly, be your Self. That's being infinite joy.
所以，如果你想要享受身体，那是你的特权。如果你想要更多的幸福，那就不要享受身体，而是成为幸福，也就是你的本然。当你了悟你就是一切万有，便不再匮乏，也就不再需要。所以，成为你的真我，也就成为了无限的幸福。

Q: Now step down and discuss your experiences of changing your body because really, many of us are in the area where we don't quite understand this. Or let's talk about myself, not "us."
问：说说你改变身体的那些经历，因为我们很多人真的不太懂。说说你自己，而不是我们。

Lester: O.K. What happened to me was that I saw that there's as much life in this body as there is in a piece of wood. It's composed of carbohydrates and minerals, the same chemicals as in a piece of wood; that the only life in this body is I. I put the life into the body. I saw that the body is my

consciousness, and my consciousness puts the life into it. When you see that you make the body, then you can change it. You can mentally change it.
答：好的。当时我明白了这具身体里的生命不亚于一块木头里的生命。身体和木头一样，都是由碳水化合物以及各种矿物质构成，而身体里的生命就是“我”。我把生命注入这具身体。我看到身体就是我的意识，我的意识把生命注入身体。当你了知是你创造了生命，你便能在心智层面改变它。

Now, the body we have now is the accumulated education, body-wise, that we have gathered up to date. This is my concept of a body. That's your concept of your body. It's deeply subconscious right now. This is why it's difficult to change the body. To perfect it requires seemingly impossible letting go of all these past concepts of imperfection of body. This, however, is the negative way of doing it, that is, of eliminating the negative concepts of imperfection. It's a difficult way.
我们现在所拥有的身体是对它经年累月的教育成果。这是我对身体的概念，也是你对你身体的概念。这个概念如今已深植于潜意识中。这就是为什么改变身体如此之难的原因。让身体完美，需要释放过去累积的所有有关不完美身体的概念，而这看起来几乎不可能。但是，这只是个消极做法，也就是清除不完美的概念，这很难做到。

Then there is the better way, the positive way of putting in what should be there, a picture of a perfect body in your mind. Now, this picture of the perfect body must be put in with will power, more powerful than the sum total of all the pictures in the past of an imperfect body. You must image the picture of a perfect body with a thought that's stronger than all the past thoughts. Does that make sense? This is the mechanics of it.
还有一种更好的方式，积极的方式，那就是在我们的头脑中植入完美身体的画面。植入这个画面必须使用意志力，一个强有力的念头，其力量要大于过去所有有关不完美身体的念头的力量总和。我说的有道理吗？这就是那个机制。

All right, now what is a powerful thought? A powerful thought is a concentrated thought. The more concentrated, the more powerful the thought. A concentrated thought is a thought without other extraneous thoughts present at the time. The very best way to get a most powerful thought is to let go of your self, your little self; let go of your feeling that I have this and I have that. Then say. "Yes, there is only perfection, and that includes this body." Let go of the world; let go of your thinking as your mind is your biggest obstacle. Your mind is going all the time, whether you're aware of it or not. When you're not conscious of it, it's going on subconsciously. You've trained yourself to think, think, think. You've got the mind spinning with all these thoughts. You've given a lot of importance to this thinking. The importance of it is also subconscious, so it's not easy to let go of the importance of thinking. And this is an obstacle to your concentrating.
那么什么是强有力的念头呢？一个强有力的念头就是一个集中的念头。念头越集中，就越有力量。一个集中的念头必须同时摒弃了其它不相关念头。想要一个强有力的念头，最佳方式就是释放你的小我，释放“我有这个”、“我有那个”的感觉。然后说：“是的，只有一个完美，这个完美包括了这具身体。”释放这个世界，释放你的思考，把你的头脑看成是你最大的障碍。不管你是否意识到你的头脑，它都一直在转个不停。当你没有意识到它时，它是在潜意识层面运作。你把自己训练得总是思考不停，你的头脑一直在念头中打转。你给了思考太多重要性。思考的重要性也是无意识的，所以很难释放它。思考的重要性也是是你集中念头的障碍所在。

If you could let go of thinking, and in just one easy thought with no other thoughts around, think "I am perfect," you'd instantly have a perfect body. It'll take a continuous trying until you achieve it. An almost effortless thought is the way it is effected because your mind is quiet at the time. And you might not even be aware of it when it happens. You might become aware of it later on.
如果你能释放念头，只待在“我是完美的”这个念头中，你就能立即拥有完美的身体。你需要不断尝试，直到你能做到为止。不费力的念头才是有效的，因为那时你的头脑是安静的。当它发生时，你可能甚至还没觉察到它，但稍后你可能会觉察到。

I was just reminded of a case of a man who was in a wheel chair for many years, I believe ten. His house caught on fire and he packed two bags, ran out of the house and sat down on them. It was after he had sat down on the bags that he had realized what he had done. He had forgotten that he couldn't walk. See, when it does happen, you're accepting the positive so much that the negative is forgotten for the time being.
这让我想到一个案例，有个男人坐了十年的轮椅。有次他的房子着火了，他迅速打包了两袋东西，从房子里逃了出来。就在坐在行李上的时候，他突然意识到自己做了什么。他忘了自己是不能走路的。看到没？当它发生时，你太专注于正面的，从而暂时忘掉了负面的。

To sum it up, the thing that will affect a perfect body is a very strong conviction "My body is perfect." Saying it in another way, it is a concentrated thought, which is a thought undisturbed by other thoughts at the time. And the feeling is a feeling of let-go. You just let go and let the perfection be.
总之，造就完美身体的是一个强有力的信念，这个信念是：“我的身体是完美的。”这个信念也是一个集中的念头，集中到不被其它念头所干扰。你必须放手，让完美自行呈现。

Q: Well then, what you're really saying is that when you see all perfection, your thoughts are so based upon perfection your body automatically takes that perfection.
问：你是说当你明白一切皆完美时，你的念头如此根植于完美，以致于你的身体自动变得完美？

Lester: Yes, if you see the all-perfection, then everything is absolutely perfect, everything.
答：是的，如果你看到一切都是完美的，那么一切就都会绝对完美。

Q: Then you cannot have an imperfect body.
问：那么你就不可能拥有不完美的身体

Lester: Right.
答：对

Q: And this being very, very peaceful, - if you go into psychosomatic medicine, they claim that the body difficulties are caused by turmoil in the mind. And if these are quieted, then the body may be corrected without any thought about it.
问：并且也会变得极度宁静。心身医学有个说法，生理问题都是由头脑的混乱所导致。如果头脑能安静下来，身体就会自行纠正，而无需使用任何念头。

Lester: Yes, if you quiet the subconscious mind. You see, the body is working on an automatic pilot. Everything happening in the body, we are doing subconsciously, automatically. So, you have to straighten out the subconscious thinking.
答：是的，如果你能让潜意识安静下来。你知道，身体是自动运转的。身体里发生的一切，都是潜意识地，都是自动地。所以，你必须把潜意识里的念头给拉出来。

Q: When you were in New York and you accomplished much, did you do it systematically? Did you just see perfection so completely, or did you realize the power of your mind? Just exactly what method did you use?
问：当你在纽约，在灵性上有了一定成果时，你是否是有计划地达成？你是完全地看到完美，还是意识到头脑的力量？你用的到底是什么方法？

Lester: Well, when I did it, it was almost like a byproduct. I sat down with a determination to get the answers to "Who am I, -what am I? What is this world? What is my relationship to it?" In the process of which I saw the Perfection and that this universe, including this body, was a product of my consciousness, my thinking. I therefore imaged the body as perfect and instantly it was. Gone were the ulcers, the jaundice, the coronary trouble and other imperfections. It was very easy. It was like an almost effortless thought.
答：我当时并没想那么多，它就像个副产品。我只是坐在那儿，问自己：我是谁？我是什么？世界是什么？我跟世界什么关系？然后决心要获得这些问题的答案。其间，我明白了这个身体和这个宇宙都是完美的，明白了它们都只是意识和想法的产物，于是我想象身体是完美的，它就立刻变得完美。我的胃溃疡、黄疸病、冠状动脉疾病以及其它一些生理问题就都消失了。真的非常容易，就是一个几乎不费吹灰之力的念头。

There are different levels of healing the body. Spiritually, it's instantaneous. There's only perfection and that's all there is and it is instantaneous. Mentally, it is done from instantaneously to very fast, in days or in weeks, depending upon your mental concept of how fast you can do it.
疗愈身体有几个层次。一个是灵性上的，能够瞬间疗愈。只有完美存在，一切皆完美，那么疗愈就能在瞬间发生。还有心智上的，也非常快，几天到几周不等，有时也会是瞬间的，取决于你相信多久能疗愈。

Q: When you're using the word "body," it also would include all our environment, wouldn't it? There's really no difference between our body and our environment.
问：当你用“身体“这个词时，它也包括我们的环境，是吗？身体和环境之间真的没有什么差别。

Lester: That's true in the sense that it is all our consciousness, but Im speaking specifically of the body because we're talking on that. Actually, the whole material world and the body are very similar in creation. They are the physical out-projecting of our mind.
答：从“一切都是我们的意识”这个角度来讲，是的。但是我现在说的是这个身体，因为我们正在谈论这个主题。实际上，整个物质世界和身体在构造上是非常相似的。因为它们都是我们意识的向外投射。

Have I answered all your questions on it? See, it does not help you much when I tell you what I did. You've got to do it your way. And as I see it, your way is overcoming the accumulated wrong body-thinking of the past. Now this is a carry-over from a prior life. This is how deeply engrained it is in you. If you can perfect it, good. If you can't, don't make a big issue of it because it's better to live with it and not be it. Get your spiritual understanding. That's far more important.
我回答了你的问题吗？你知道，当我告诉你我怎么做时，对你不会有太大帮助。你必须按你自己的方式去做。就我所知，你的方式是消除过去所有有关身体的错误想法。这些想法是你过去生活的一个延续，非常的根深蒂固。如果你能让身体变得完美，很好。如果不能，那就与它和谐共处，而不是成为它。

What's so great about the best of bodies? They decay sooner or later. The very best of bodies becomes awfully stenchy sooner or later when it starts decaying. So, what's this big thing about bodies? Approach it from a higher point.
身体再好又能怎样？它们迟早会腐烂。最好的身体也会在它腐烂时，发出恶臭。所以，从更高的角度来看待身体。

Q: As I understand it, if I have a sense of perfection, which would include my body, the body could not be imperfect.
问：就我所了解的，如果我有完美的感觉，包括身体的完美感，那么身体就不可能是不完美的。

Lester: That's correct. Get it! And when you get it, not only the body but everything becomes perfect, which is far better than having just a perfect body. Then you have the whole universe perfect and that's a very, very high state. To see the perfection where the imperfection seems to be is the highest state.
答：是的，找到这种感觉！当你有这种感觉时，不仅仅是身体，其它一切都会变得完美，这可比只拥有完美的身体好多了。那时你的整个宇宙都是完美的，那是非常非常高的境界。当看到完美时，不完美便不复存在，这就是最高境界。

第二十四章　让成长落实到每一天

Most of you dont realize that every day you are presented with wonderful opportunities to make major steps in your growth. Were you to look at and see this, the Goal that seems so difficult and elusive would soon be in your possession. A waken to this fact and be done with worldly miseries!
你们很多人都没有意识到每一天都可以是成长的机会。如果你能看到这一点，那么看起来像是困难重重的觉醒目标，你也可以很快达成，尘世的痛苦也能因此很快结束。

To do this, you must accept the worldly happenings as they relate to you, your means of growth, even as your teacher. You must look at all the unpleasantries; you must face them squarely with an objective eye and you must seek and find their cause.
为能做到这一点，你必须接受世俗所发生的一切都与你和你的成长有关，把它们看成是你的老师。你必须直面所有不愉快的事件，以客观的眼光看待它们，必须找出导致这些事件的根源所在。

The method should be either or both of two approaches. Whenever someone or something bothers you and you 'are unhappy, or whenever you react to someone or something, ask yourself, How and wherein did I cause this? Look within your mind to find the past thought, now subconscious, that caused the event. Discover the originating thought in you and you discover your mastership over the event.
以下两种方法，你可以采用其一，也可以双管齐下。每当某人或某事让你烦心时，或者你对它们起反应时，问问自己：我是如何导致它们的？深入你的头脑，去找出潜意识中你过去的相关念头，看看它们是如何导致该事件的。发现最初的那个念头，你会发现自己就是该事件的罪魁祸首。

The second approach is more readily available to you. Every time you react or experience something unpleasant, it is always because of some ego motivation. Ask yourself, What is my ego (selfish) motivation behind this? What in this situation do I want to be different from what it is? When you discover it, drop it and be freer. Use your daily unpleasantries for growing freer every day. The more you do this, the faster and easier it is to do.
第二个方法对你更加有用。每次你经历不愉快的事件或对不愉快的事件起反应时，往往是因为小我的驱动。问问自己，背后小我的动机是什么？我到底想要怎么样？当你发现那是什么时，释放它，你会更自由。利用每天的不愉快事件来成长。你做得越多，就会越快越容易。

Either or both of the above methods will free you and return to you your mastership in a relatively short time. Make it a habit of using both, or one or the other, every day.
以上两种方法，会让你在较短的时间内得到解脱，重新坐回你的主人位置。每天都做练习，让它或它们成为你的习惯。

***

Whenever you're unhappy do not look for escape from it via distraction, doing something else, or seeking entertainment. This is the worst thing you can do. You will never be able to let go of or

eliminate unhappiness. Either discover your mastership of the event or see the ego motivation behind the misery and there by undo that particular unhappiness. Almost everyone, when unhappy, looks for escape and calls the escape or relief from the misery, happiness. This allows the unhappiness pattern to continue in the future. It postpones the time indefinitely as to when one will have to eliminate the unhappiness. Escape is the worst palliative in the world, worse than drugs. Every escape is a complete waste of time and a further continuing and holding onto misery. The more you feel misery, the deeper it becomes ingrained. Therefore one should not escape from nor remain in misery, but should use one of the above two methods to get out of it permanently.
每当你不开心时，不要通过转移注意力来寻求逃避，不要通过做其它事或是娱乐来逃避。这是你能做的最糟糕的事情，因为你永远无法借此释放或消除不愉快。发现你是事件的主人，或者看清痛苦背后小我的动机，如此便能解除那份不愉快。几乎每个人在不开心的时候都会寻求逃避来缓解，这让痛苦得以延续到未来，让消除痛苦的时机无限期滞后。逃避是这世界最糟糕的缓和剂，比毒品还糟。每一次逃避都是浪费时间，让痛苦更进一步。逃避只会让痛苦更加根深蒂固。因此你不应该逃避痛苦，或是继续待在痛苦中，而是利用以上两种方法来永久地摆脱痛苦。

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All unhappiness is caused by our trying to be limited, an ego. The more we are our Self, the happier we are. We will never be completely happy until we are completely being our Self.
所有的不愉快都来自你想要成为有限制的小我。我们越是我们的真我，就越幸福。完全地成为真我，就能彻底幸福。

***

Why waste time in entertainment, escape? Looking to entertainment each time delays and pushes the Goal a bit further away. Only a realized non-attached being can enjoy things in the world without creating bondages and miseries.
为什么把时间浪费在娱乐上？每次寻求娱乐消遣，都把觉醒往后推延。只有完全开悟的存在才能在不制造束缚和痛苦的同时享受这世界上的东西。

***

What everyone is looking for in entertainment is escape from misery and the happiness of the Self.
人们在娱乐中所要找寻的其实是对痛苦的逃避，以及真我的幸福。

***

Escaping misery keeps you forever miserable.
逃避痛苦只会让你永远痛苦。

***

Problems are a constant reminder that we are in the wrong direction.

问题会不断提醒我们，让我们知道我们走在错误的方向上。

***

Every pain is basically a pain of limiting your Self.
每次痛苦，都是因为你限制了你的真我。

***

A person cannot be happy if he has inner anxieties. Anxieties are expecting to happen that which you do not want to happen. Expect only that which you do want.
如果一个人内在很焦虑，他就不可能幸福。因为焦虑是期待不想要的事情发生。只期待你想要的事情发生吧。

***

It's the ego sense of being a separate individual that is the source of all trouble..
一切麻烦的根源在于想要成为分离的个体的小我感。

***

All unhappiness is separation.
一切不幸都源于分离。

***

Limitation and misery are the same.
限制和痛苦是一回事。

***

Misery is caused when an infinite being tries to be a limited being.
当无限的存在想要成为有限的存在时，痛苦产生了。

***

If, when you are miserable, you would think and feel the opposite, that is what you would effect.
如果你在痛苦中，你会想到并感受到痛苦的反面，这就是你会体验到的效应。
***

Misery is complexity. Happiness is simplicity.
痛苦源于复杂化。幸福来自简单化。

***

If you see misery, its your misery. When you see the perfection where the seeming imperfection seems to be, the misery is only an apparency.
如果你看到痛苦，那是你的痛苦。当你认清看似的不完美实则完美时，你会发现痛苦仅仅是表象。

***

The more miserable you get, the less you should look for an escape (socializing, entertainment). Rather isolate until you see and let go of the reason for it, or move into your real Self. Never let go of, through escape from misery, a good opportunity to grow.
你越痛苦，就越不应该逃避（通过社交或娱乐）。反而要独处，直到你看清痛苦的根源并释放它，或者进入了你的真我。永远不要通过逃避来解除痛苦，痛苦是成长的契机。

***

Misery is just the whip we set up to whip ourselves into happiness.
痛苦就是我们手持的鞭子，为了鞭笞自己进入幸福。

***

The more we move away from our Self, the more miserable we become until finally we get so miserable that we cannot take it any more and then we begin to move back into our Self.
我们越远离真我，就会越痛苦，直到痛苦变得无法承受，我们就开始向真我回归。

***

You create a lie when you say "I don't have," and that starts the unhappiness of not having.
当你说“我没有”的时候，你制造了一个谎言，从而开始了因为“没有”而导致的痛苦。

***

Anytime you're miserable, you're dwelling in your ego. Just being miserable should be a re-aligner for you. Say, "Here I am in the wrong direction." Then change it and you'll be happy again.
每次你痛苦的时候，你都是停留在小我里。痛苦应该作为重新定位的机会。跟自己说：“我正走在错误的方向上。”然后改变方向，那样你就会再次幸福。

***

Anyone can feel happy; anyone can feel miserable. You don't have to see why, -just change it!
每个人都能感受到幸福，每个人都能感受到痛苦。你不必知道为什么，只需改变它！

***

Every worldly attachment is a dedication to misery.
对世俗的一切执着都是对痛苦的献身。

***

Misery is the setting up of limitation.
痛苦设立了限制。

***

Misery is to the degree that we think we are limited.
痛苦的程度取决于我们有多认为自己是有限的。

***

Every pleasure in the world has an accompanying pain because there is associated with it the feeling that this pleasure may not be sustained in the future.
世俗所带来的各种快乐都会让痛苦紧随其后，因为我们会不自觉地感到这份快乐不会持久。

***

You turn your feelings on and if you take credit for them, you can turn them off, that is, control them. However, be careful not to suppress them.
你开启了你的感受，如果你能接纳它们，你就可以关掉它们。也就是说，你能控制它们。但是，小心不要压抑它们。

***

If you really see the reality of a problem, it is licked.
如果你洞彻了问题的真相，问题就会消失。

***

You can resolve any problem here and now.
你能在此时此地解决任何问题。

***

Every problem is an ego problem. In order to have a problem there has to be an ego frustration.
每个问题都是小我的问题。为了拥有问题，小我势必感到挫败。

***

Martyrdom can be ego.

殉道也可能是小我

***

Suffering is the opposite of godliness.
受苦是敬神的反面。

***

Suffering is not spiritual.
受苦不是灵性的。

***

God is joy. Suffering is Satan.
上帝是幸福。受苦是撒旦。

***

The more you suffer, the more you will suffer.
你越受苦，就会越受苦。

***

Suffering karmically develops and leads to more suffering.
受苦在业力上发展并导致了更多的受苦。

***

Suffering is good when it drives you to God, or to seek your Self.
如果受苦让你转向上帝或对真我的寻求，那么受苦是好的。

***

Every time you feel miserable there is presented an excellent opportunity to make a big step forward.
每次你感到痛苦时，必是朝前迈一大步的好机会。

***

The less we allow our Self to be, the more miserable we find ourselves.
我们越不允许真我呈现，就会越痛苦。

***

Feeling sad about anything is holding onto it. Say, "This is something I have to let go of," and immediately you will feel better.
为某事感到悲伤，都是因为对它紧抓不放。跟自己说：“我必须释放它。”你就会立刻感到释然。

***

When you are miserable you shouldn't try to escape it. Get quiet and go within until you see the reason for it, or better, be your Self.
当你痛苦时，不要逃避它。而是安静下来，往内探索，直到你看清痛苦的原因所子啊，更好的是成为你的真我。

***

If you will take full responsibility for feeling bad, you will feel like a master.
如果你对糟糕的感受完全负责，就会感觉自己像个主人。

***

Every time you feel restless or unhappy, there is ego desire behind it. If you can get it up into view, you'll let go of it with a chuckle. Its an opportunity to let go of something that's running you. Look for the ego-motivated desire and when you see it, let go of it and immediately feel lighter and happier.
每次你感到不安或不快乐时，必是小我的欲望在作祟。如果你能把它拉上来，看清它，你就能释放它，并伴以轻声浅笑。那可是个好机会，让你得以释放那一直掌控你的幕后黑手。去寻找小我所驱动的欲望，当你发现它时，释放它，就能立刻赶到更轻松、更愉悦。

***

Every time you drop ego, you experience joy.
每次你释放小我，都能经验到幸福。

***

Discover who the sufferer is and on discovering this you find all joy.
看清是谁在受苦，就会发现全部的幸福。

第二十五章　家庭关系

Why do we marry? Why do we have children? What are we seeking in marriage? In children?
我们为什么要结婚呢？为什么要有孩子呢？我们在婚姻中寻找什么？在孩子中寻找什么？

The answer to all these questions is: We want the greatest happiness. We believe that in marrying and in having children we will be happy. Were that true, all married people would be happy. A mere look at our institution of marriage belies this.
所有这些的答案就是：我们想要最大的幸福。我们相信婚姻和孩子会给我们带来幸福。如果那是真的，所有的已婚人士都会是幸福的。但是只要稍稍看下我们的婚姻制度，就会发现那不是真的。

Wherein lies the fault? Is it in marriage? No, the fault lies within us. We wrongly look in the wrong direction. We externally seek happiness outside of ourselves, -in others. We shall never find a continuous happiness with no sorrow so long as we look to others or to things outside of ourselves. A happy person is one who takes his happiness from within and he is happy, whether married or single.
问题到底出在那里？是婚姻本身的问题吗？不，问题出在我们自己身上。我们的方向错了。我们想从他人那里获得幸福，但是只要我们这么做，便永远也不会得持久的幸福。一个幸福的人必是从自身得到幸福，而不论他是否已婚。

Should we marry or should we not marry? That is a moot question. You will do exactly what you will do. You have predetermined precisely what you will do on this point. Therefore the important question should be: How can I attain the ultimate happiness?
我们应该结婚呢还是不应该结婚？这个问题毫无意义。你会去做你会做的事，因为你早就预先做出了选择。因此重要的是问自己：我如何才能获得终极幸福？

Marriage affords an excellent opportunity for growth and should be so used. One is constantly confronted with situations where one may increase one's love for one's family. Every day we should make it a practice of increasing our love, using all the situations we find ourselves in wherein we are not loving, to the best of our ability, by consciously increasing our love for the other one until it is completely selfless. When we reach the state of selfless love, we have reached the Godhead.
婚姻提供了一个绝佳的成长机会，所以应该利用婚姻来成长。在婚姻中，你总是要面临各种情况，可以借此来增加对家庭的爱。每天当我们发现自己不在爱时，可以利用这个机会来练习爱，尽己所能并有意识地提升我们的爱，直到我们的爱变成完全无私的爱。当我们达到那个境界时，我们就获得了神性。

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Q: What a difficult thing it is to be married, Lester:?
问：莱斯特，婚姻真的好难啊

Lester: Some people find it very easy. The difficulty is in us and not in marriage.
答：有些人觉得很容易。困难在于我们自己，而非婚姻。

Q: It has a positive aspect, hasn't it? Isn't there a release from selfishness?
问：你说的是婚姻积极的一面。真的能在婚姻中摆脱自私吗？

Lester: Yes. Marriage should teach us selflessness.
答：是的。婚姻应该教会我们无私。

Q: So in that way there is a positive step if it's handled correctly. It teaches love of one person, therefore you can enlarge it in the family and then to a larger unit. Isn't that true?
问：所以如果能处理得好，那婚姻可以是积极的。它教会爱，你可以把对家庭的爱扩展到更大的范围。是这样的吗？

Lester: Yes. It's a positive step wherein you're involved in a situation in which you can learn non-possessiveness. It's a very positive step in that direction. The thing we're looking for in a mate is the thing called love. Love is this Beingness that we are. Love is God. Looking for it in a mate, we never find it. However, if one is married, one should very definitely love his or her mate as much as possible. When we learn how to love a mate properly, we can love others properly.
答：是的，当你能在婚姻中学会不再占有，是非常积极的一步。我们试图从伴侣身上寻求爱，但那是徒劳的。爱是我们一直所是的存在，爱是上帝。如果一个人结婚了，他/她应该尽可能地去爱自己的伴侣。当我们学会如何正确地爱自己的伴侣，我们也就能正确地爱其他人。

When we realize what love is and what we are really seeking, we stop seeking it externally in a mate or in the world, and we seek it within. The very best marriage is to marry God. Could you get a better mate?
当我们意识到爱是什么，我们真正找寻的是什么，我们就会停止向外寻求，转而把目光向内。最好的婚姻是跟上帝结婚。你还能找到比这更好的伴侣吗？

Q: Should we be married?
问：那我们应该结婚吗？

Lester: I don't talk against marriage; I don't talk for it. I want you to have what you want for yourself. A married person can find God, but has more obstacles than a single person. A single person can more easily concentrate on the path. A married person is forced to be concerned about his mate and children, if there be children. Now, most people who say. "I'll get married and continue on the path," almost invariably get so involved in their marriage they don't have time nor inclination for the path. So, in that sense it's an obstacle.
答：我并没反对婚姻，我不会谈论这个。我是想让你拥有你真正想要的。一个已婚人士也能找到上帝，但是会比单身的人面临更多的障碍。单身的人更容易专注。但已婚者必须还要关注他的伴侣和孩子（如果有孩子的话）。很多人都说：“我会结婚，同时也会继续这条路。”但实际情况是他们很难有时间和精力来走这条路，所以从那方面来讲，婚姻会带来更多障碍。

Q: Unless you married someone who was searching for it also, wouldnt it be a very difficult thing?

问：如果你的结婚对象不是走这条路的，会不会更难？

Lester: Yes. The very best situation in marriage would be to help the other one get realization. Marry only to help the other one fully know God. That should be the basis for marriage. And the other one should do the same for you. It should be mutual.
答：是的。婚姻中最好的情形是帮助对方获得开悟，帮助对方找到上帝，那应该作为婚姻的基础。你的另一半也应该帮你这么做，这应该是相互的。

Q: It should really be a spiritual state, not a possessive state?
答：那应该是灵性的状态，而非占有的状态？

Lester: Love is a freeing of the other one, not a possessing. That would be spiritual.
答：爱是让对方自由，而不是占有。那才是灵性的。

Q: How best could you guide children into the path?
问：如果才能引导孩子也走上这条路？

Lester: The best thing you can do is to set an example. Thats the very best way to teach children, -by example. They want to be like their parents. So it always comes back to: If you want to help your children you must help yourself. Then you'll find out you don't have to consciously do anything. Just help yourself and you'll see them grow with you.
答：你能做的最好的事就是树立榜样，那是教育孩子的最佳方式。也就是，孩子们想要变得像他们的父母一样。所以，问题总是回到：如果你想帮助自己的孩子，那你必须先帮助你自己。那样你就会发现你不必有意识地做任何事。只是帮助你自己，你会看到他们和你一同成长。

Q: We have two children and they're really different. They desired to be our children and we desired them, right?
问：我们有两个孩子，他们很不一样。他们想要成为我们的孩子，我们也想要他们，是这样吗？

Lester: Yes. We often choose parents who have characteristics similar to ours so that we can have a constant lesson in front of our eyes. This is why we find parents so difficult sometimes. If there's anything that I see in you that annoys me, it's because I have it in me. If I didn't have it in me, I couldn't even see it in you.
答：对。我们总是选择跟我们有相似特质的人作为我们的父母，那样我们的课题才能持续。这也是为什么我们有时会发现父母如此难相处的原因。如果你身上有某些地方特别招我烦，那是因为我自己身上也有。如果我没有，那么我是看不到你身上的那些的。

Because we choose parents who have characteristics similar to ours is one reason why people believe in heredity. (We only inherit our physical appearances.) Every child is different from every other child. You parents know this, that each one is a completely different individual. And if the present environment and heredity had any appreciable effect they would be very similar.
我们选择跟我们有类似特质的父母，这也是为什么人们会相信这是遗传（但实际上我们只遗

传父母的外表）。每个孩子都与其他的孩子不同。你的父母知道这点，知道每个孩子都是完全不同的个体。但如果环境和遗传的影响很大，那么孩子们也会变得非常相似。

Q: A thought struck me that a child is born an absolute stranger to the parents. They don t know anything at all about that child. They are a stranger and it is up to you to make them love you. It is the amount of love that you pour out that induces the amount that they can pour out, isn't it?
问：我突然有个念头，说孩子对父母而言完全是陌生人。父母根本不知道有关那孩子的任何事。他们是陌生人，想要他们是否爱你取决于你自己。你能给他们多少爱，他们才能给你多少爱，是这样吗？

Lester: Yes, assuming that our memories are cut off and we begin at the beginning of this lifetime. But I have to say "No." if you take the history before this lifetime. We keep regrouping together. Attachments and aversions to each other keep us coming together lifetime after lifetime. An attachment between two individuals will bring them together again. Or, an aversion will do the same thing because an aversion is a holding on by holding off. Attachment is holding them to you; an aversion is holding them away from you. But you're holding them.
答：如果假设我们被清除了记忆，然后开始了今生的旅途，是那样的。但如果你把你的历史带到了今生，我会说“不是那样的”。我们总是会再次相遇，成为一家人。对彼此的执着和怨怼让我们在累世的轮回中不断相遇。两个个体间的执着会把他们捆在一起。怨恨也会带来同样的结果，因为怨恨通过拉扯来把他们连在一起。

Q: Lester:, as a parent, am I loving the flesh or loving the spirit of the children?
问：作为父母，我是爱孩子们的肉体呢还是他们的灵魂？

Lester: You're basically loving your own ego.
答：你是在爱你自己的小我。

Q: Because they're part of me.
问：因为他们是我的一部分。

Lester: Yes. You did it. You created them. You did that tremendous thing. And you want them to be a good example of you. See? Now, if we love our children we free them; we allow them to grow, to bloom and come out like a flower does. We don't try to fence them in. We free them and guide them and love them, unattached to them, knowing that they are God's beings. They are just as much God as I am, is the way you should feel. Also, they are going to go through life just the way they have set it out anyway. But you should strive to free them, to feel non - attached. This is a higher love than a love with attachment.
答：是的。你做到了，你创造了他们，你做了件了不起的事，你还想让他们成为你的好榜样。看到没？如果我们爱我们的孩子，会让他们自由，我们允许他们成长、绽放，像朵花儿那样。我们不会限制他们，而是给他们自由，引导他们，爱他们，不执著于他们，知道他们是上帝的存在。他们和我们一样都是上帝，这才是你应该感受到的。并且，他们会经历他们想要经历的。所以，你应该尽量给他们自由，不执著于他们。这是比执著的爱更高级的爱。

Q: Course, as you say, you do have to lead them.

问：当然，如你所说，你必须要领导他们。

Lester: Guide them. And they'll ask you for the guidance if you just free them. But they resent being dominated and dictated to the same way you do, the same way you did when you were a child. They don't like to be ordered around. But they want to learn. They have a natural curiosity; they'll ask you. And if you can start from the beginning by freeing them from the first day, bringing up a child is one of the easiest things to do. They'll follow you. But when you start telling them from the first day what to do and what not to do, they behave like an adult does when he is told what to do and what not to do. He resents it. He opposes it. Then, oppositional patterns are set up and by the time they're able to walk around, they've got this oppositional pattern well developed. That's what makes bringing up children so difficult.
答：是引导他们。如果你给他们自由，他们会向你寻求引导。但是他们讨厌被支配被控制，你小时候也是这样的。他们不喜欢被指挥来指挥去，但是他们想要学习。他们有着天然的好奇心，会向你问问题。如果你能从一开始就给他们自由，带孩子会是件容易的事。他们会跟随你。但如果你从一开始就告诉他们这能做、那不能做，他们的反应就同一个被呼来喝去的成年人一样。他们非常讨厌被支配，会反对被支配。然后，反对模式就被确立。等到他们会走时，反对模式会发展得更好，这会让带孩子变得更加困难。

Because of all our attachment we're trying to steer them, and they resist. We were trained that way; we train our children that way and they will train their children that way and it goes on and on.
都是因为我们执着于控制他们，所以他们才会反抗。我们小时候就是那样被养大的，所以我们也以那样的方式培养孩子，然后孩子们又以同样的方式培养他们自己的孩子，一代又一代地延续下去。

Training could be accomplished without opposition if it starts right. Show them the possibilities, the alternatives, and let them, make the decisions. Then they're working with you from the beginning and they don't develop oppositional habits.
如果从一开始就以正确的方式培养孩子，便不会有反对。给他们展示各种可能性，各种选择，让他们自己做决定。那样他们就不会和你对着干，反对模式也就无从发展。

* *

Families are regroupings of people who have been together before. Strong loves and strong hates bring us together again and again.
家庭是曾经共处的人再次聚到一起。强烈的爱和恨会让我们一次又一次地相聚在一起。

* *

Our attitude toward relatives should be the same as that toward all beings.
我们对亲属的态度应该跟对一切存在的态度一致。

* *

The first place to practice love is at home with the family. We should try to love our family more

and more by granting them their right to be the way they are, more and more.
练习爱的首个场所是在家里，和你的家人一起。我们应该试着给家人们自由，让他们做他们自己，以此来作为对他们的爱。

* *

It's a great thing for spiritual growth to resolve relationships with parents (even if they have passed on). Parents present excellent opportunities for growth if and when we try to resolve our differences until there is only a feeling of love with no attachment.
处理和父母的关系，对灵性成长而言是非常有利的。如果我们能试着化解与父母的分歧，父母会是绝佳的成长机会，直到我们对他们只有爱的感觉，且是不带任何执着的爱。

* *

Family is excellent for bringing up to us all our reactive automatic behavior because there is where we developed most of it.
家庭造就了我们大部分的自动反应行为。

* *

Giving unselfish love to a child will develop unselfish love in that child this lifetime and will condition the child for a most happy life.
给予孩子无私的爱，能让孩子在此生发展无私的爱，并给孩子创造了幸福生活的条件。

* *

The main thing that a child wants from us is love, and we cannot fool a child. Children know our feelings and that is what they read. We fool ourselves with words but we don't fool them.
孩子们从我们这里最想得到的东西是爱，我们不能愚弄孩子。如果我们愚弄孩子，他们会感受到。我们用语言自欺欺人，但是不能欺骗孩子。

* *

When children are contrary it is because they are seeking to get attention from their parents. In early years this meant survival: If I am approved of by my parents they will take care of me, and I, the helpless child, will not die. A child tries to be good to get approval and, if impossible, becomes bad and in that way gets attention. This attention subconsciously implies approval. It becomes an aberrated pattern of behavior.
如果孩子逆反，那是因为他们想要从父母那里获得关注。在早期这意味着生存。如果我得到父母的的认同，他们就会照顾我，那么我，这个无助的小孩，就不会死。孩子表现得乖巧是因为想要获得认同，但如果这招行不通，那么就会通过变坏来引起关注。这样的关注在潜意识中意味着认同，并逐渐演变成一种异常的行为模式。

* *

If you can get to see your parents the way they really are and then love them the way they are you would be accomplishing tremendous growth.
如果你能如实地看待自己的父母，以他们所是的样子爱他们，你就会获得巨大的成长。

* *

You behave most automatically with parents. You'll find your parental behavior patterns applied to the world. You carryon the automatic behavior patterns set up before the age of six for the rest of your life (unless, of course, you change them).
你对父母的行为绝大多数都是无意识地。你会发现这种行为模式可以用来应对整个世界。自六岁前确立的这种无意识的行为模式，会被你沿用到你之后的人生（除非你改变它们）。

* *

Normalize your behavior with your parents and family. You've got to see your parents the way they are and accept them that way. Nothing should be blamed on your parents. No matter what they do you should accept responsibility for what you are.
导正你和你父母及家庭的关系。你必须如实地看待你的父母，接受他们所是的样子。不应该谴责你的父母。无论他们做什么，你都必须接受你对“你是什么”的责任。

* *

Total non-reaction to parents is close to realization.
对父母完全没有反应，就接近了开悟。

* *

It doesnt matter how we act as long as the feeling within is love. The attitude is more important than the act. Use this with family.
只要内在充溢的是爱，那我们怎么做就都不重要。因为态度比行为更重要。把这种态度用到你的家庭上。

* *

If we were capable of selflessly loving, instead of conflict with children, there would be complete harmony. But it is only because we have lost sight of what selfless love is that we are in this difficulty of opposition between parent and child.
如果我们能够做到无私的爱，而不是与孩子冲突，那么家庭就会一片和谐。但仅仅是因为我们看不到什么是无私的爱，才会陷入孩子与我们对抗的紧张局面中。

* *

Parents want to do wrong and yet want their children to do right. This makes the parent look

dishonest in the eyes of the children and disconcerts them, causing rebellious feelings.
父母自己想做错事，却想让孩子做对事，这在孩子的眼中会被看成是不诚实，会让孩子感到不安，并引发抗拒的感受。

* *

A child will learn no better than the parent's example.
父母是孩子最好的榜样。

* *

Our responsibility toward children, because they cannot take care of themselves, is to feed, clothe and guide them until they are old enough to take care of themselves. But after a person is an adult, we should let go and let God take care of them, even though they seemingly can't take care of themselves. They need to learn that they, too, are taken care of if they take responsibility for themselves, or better, if they surrender to God.
由于孩子还无法照顾他们自己，所以我们有责任为他们提供吃穿，并引导他们，直到他们能照顾自己为止。但是当孩子成年后，我们应该放手，让上帝来照顾他们，即使他们看起来还是无法照顾他们自己。如果他们要为自己负责，或者更好的是，如果他们臣服于上帝，那么他们需要知道他们依然是被照顾的。

* *

The only real difference between children and adults is size and experience.
孩子和成人的唯一区别在于尺寸和经历。

* *

When parents say "don't" they are instilling inhibitions. When parents say "do" they are instilling compulsions. Both cause feelings of inability in the child.
当父母说“不要做”，他们是在灌输抑制。当他们说“要做”，他们是在灌输强迫。两者都会导致孩子的无能感。

* *

Children we see as an extension of our ego. We should see them as individuals and extend to them the rights we do to individuals.
我们不应该把孩子看成是自己小我的扩展，而是将他们视为个体，给予他们应有的权利，就像我们对待其他个体那样。

* *

You want to help your child, - help yourself.
如果你想要帮助自己的孩子，那就先帮助你自己吧。

* *

Every child is a whole, complete, infinite individual.
每个孩子都是完整、圆满、无限的个体。

* *

Seeing Truth doesnt belong to married people or single people. It belongs to those who seek and discover Truth.
对真相的洞彻并不属于已婚者或未婚者。它属于寻求并发现真相的人。

* *

Married people can get Realization, if they are determined to get it.
已婚者能获得开悟，如果他们决心这么做的话。

* *

The only happy couples are those with an understanding of Truth. They know that their joy is within and not in the other one.
幸福的眷侣只是那些洞彻真相的人。他们知道幸福是在自己之内，而非对方身上，

* *

What people are really looking for is love of God. Not knowing this they look for it in a mate.
人们真正所寻求的是上帝的爱。如果他们不知道这一点，就会在伴侣身上苦苦求索。

* *

Once you get the taste of God, it is easy not to marry. You feel no need for a mate. Being married to God you reach satiety.
一旦你尝到了上帝的滋味，保持独身会很容易，因为你没有了对伴侣的需要。跟上帝结婚，你会感到满足。

* *

It's an obstacle to have a mate. It's an added obstacle to have a child. It doesn't have to be; it can be an aid to growth if we so use it.
拥有伴侣是个障碍。拥有孩子更是个障碍。他们不是必需的，但如果我们能好好利用这个机会，它会是成长的助力。

* *

There is no one married whose unhappiness does not come from looking to the other one for happiness.
没有哪个已婚者，他的不幸不是来自于想从伴侣身上获得幸福。

* *

The only ideal marriage is when each marries to help the other one grow spiritually.
唯一的理想婚姻就是帮助彼此在灵性上获得成长。

* *

The top attainment is to have nothing but love for each parent, each sister, each brother, each child. Resolve this and you will resolve your relationship with the world.
最高的成就是对每个父母、每个孩子、每个姐妹以及每个兄弟都只有爱。解决了与他们的关系问题，你就解决了你与这个世界的关系问题。

第二十六章　世俗与灵性

What is the difference between the divine and the worldly, the spiritual and the material? Is there a difference? Is there a difference between being spiritual and being in the world? There is a tendency for us to separate the two. That is a gross error. There is no difference between the spiritual and the material when we look at it from the viewpoint of Truth.
出世和入世有何区别？灵性和物质有何区别？它们真的有区别吗？我们往往分裂地看待二者。但那是个严重的错误。当我们从真相的角度看，就会发现灵性和物质并无区别。

The difference is in our outlook, in the way we see the world. It's the way you look at it, that's all. You may look at it from the ego point of view, or you may look at it from the Self. A realized person sees the world only as an out-projection of himself; therefore, it really is his creation. And as an out-projection, it's like a cinema screen out there with this whole universe projected on it and which, at will, could be changed or withdrawn. To the one who doesnt see the Truth, this cinema, this moving picture, seems not self-created and as such, one makes himself subject to it and becomes a slave to it.
区别仅在于我们看待世界的角度。你可以从小我的角度看，也可以从真我的角度看。开悟的人认为世界仅仅是他自己的向外投射，所以世界是他的造物。就像电影屏幕一样，整个宇宙都投射在上面，内容可随意改变。但对尚未发现真相的人而言，屏幕上的电影好像不是自己创造的，就这一点而论，他让自己成为荧屏电影的奴隶，受其控制。

A Master is very much in the world. A Master has His feet firmly planted on the earth, but He sees the basic substance just behind the apparent world as His very own Self. And when He does that, everything is in harmony, everything is perfect. It is not a matter of separating one from the other, or having one or the other, it's merely seeing the truth of the world. When one does, one is realized. When one doesn't, one is forever shadowboxing with his self-created world of opposition. Both see the world. The Master sees the Truth just behind it and there's nothing but harmony! The unrealized one sees separation and opposition and theres much disharmony! The unrealized person sees it as a thing running him; the realized person sees it as his own projection and therefore he can run it and it cannot run him. Being a Master over it, He resides ever the same, in peace and tranquility, and lives in complete ease all the time.
大师是非常入世的。虽然祂的双脚紧紧扎根于地球，但是祂把表象世界背后的本质看成是祂自己的真我。当祂那么做时，一切都处在完美和谐中。问题不在于把物质和灵性分开，或是只能拥有二者其一，问题在于是否能够看清世界的真相。如果你能做到，那么你就是开悟的。如果不能，那么你会永远都在与世界这个假想敌作战。大师看到的是世界背后的真相，因此只有和谐存在！没开悟的人看到的是分裂和敌对，因此只有不和谐存在！没开悟的人以为自己受到世界的控制，开悟的人则把世界看成是他自己的投射，因此他能操控世界，而世界却无法操控他。成为世界的主人，他虽依然居住于这世界，但却永远处在深沉的宁静以及完全的自在中。

We must, in our everyday lives, be in that state of tranquility, and until we can be in that state while in the details of daily living, - we haven't reached the top.
如果我们在日常生活的琐碎中，依然能够安住于宁静与祥和，那么我们就是到达了最高境界。

So there are no two categories, the world and spirit; its all one and the same. Its just a matter of the way we look at it. We should strive to get to the place where no one and no thing can perturb us. When you get to that state, you are at the top. You are in the world and nothing and no one can disturb you in the slightest. Develop this. Make this a practice. Make this your way of life. Do not react to people; do not become angry, jealous, hateful and so forth. Remain ever the same, ever the same; no matter what happens, no matter what goes on, you really are ever the same, serene and poised.
所以，并不存在世界与灵性之分，它们完全是一回事。问题只在于我们的角度。我们应该努力到达不被任何人或事所搅扰的境界。当你到达那个境界时，你就处在最顶端。你虽依然身处于世，但没有什么能够激起你内在的涟漪。发展这个能力，把它作为一项练习，让它成为你的生活方式。不要对人起反应，不要愤怒、嫉妒、怨恨等等。不管发生什么，都临危不乱，始终平静。

Q: But. Lester:, when I look at the world. I see differentiation?
问：但是，当我看这世界时，我看到的是分别

Lester: Any time we see any difference, or a difference between the spiritual and the worldly, its because we don't have enough understanding of the spiritual as yet. We are separating. The highest state is when we are in the world and in spirit at one and the same time and there is no difference. When we're there, we don't see it as world and spirit. We see it as one and the same thing; we see a oneness; we see it all as our very own Self; or, If we want, we see the whole world as being within us, as a dream is within us in sleep. No matter what happens in the dream, we remain the same. We see absolutely no difference in anything; there's a singular oneness throughout everything. Nothing changes. Ever-the- same is our feeling.
答：每次我们看到任何分别，或者灵性和世俗的分别，都是因为我们对灵性没有足够的了解，我们是分裂的。最高境界是我们同时处在世界和灵性中，两者没有任何分别。我们把它们当作一回事，将它们视为“一”，视为我们自己的真我，或者如果我们愿意的话，可以将整个世界看成是在我们之内，看成是一场梦境。在这梦中无论发生什么，我们始终如一。我们看不到任何差别，只有单一的“一”贯穿一切。没有什么会改变。我们的感觉始终如一。

This can be used as a yardstick to know how far we are on the path. Is everything ever the same? Do things really not change? It is a little shocking when we start examining it from this point of view. How far am I on the path toward seeing the sameness, the Oneness, the no-otherness, the nothing but God, God in all, the God in everyone?
这可以作为一个标尺，来衡量我们在觉醒之路上走了多远。一切是否始终如一？真的不会有变化吗？当我们从这个角度开始检验时，会有点骇人。我们的目标是看清同一性，了知“一”的本质，了知只有上帝存在，一切都是上帝，所有人都是上帝。在这条路上，我们走了有多远呢？

When you accomplish that non - duality, you lose the feeling of separation, of I. If you want to recognize the "apparent" others, you use the word "We." But more than that, you would rather talk about yourself in third person. That is the feeling a Master has. And He talks that way. Certain Masters will not speak of Themselves by name; theyll speak of Themselves in the third person as

Their disciples do. For instance, if everyone called me what Ken jokingly calls me, I would talk about Father Divine. Instead of saying "I," "me," or "Lester:," I would talk about him (pointing to himself). Father Divine. That's just the way you feel when you're in the state when all is one and all is the same. You don't identify yourself with just your body.
当你不再有二元性，“我”的分离感就会消失。到达那个境界时，如果你想认出“表面”的他人，你会使用“我们”这个词。或者你宁愿用第三人称来指代自己，那是大师会有的感觉，他会用那种方式来交谈。有些大师就是这么做的，他们不会用自己的名字称呼自己。比如，如果每个人都以 Ken 对我的戏称来称呼我，我会说“圣父”。我不说“我”或“莱斯特”，而是说“他”（指莱斯特自己），说“圣父”。当你到达万象合一的境界时，你会有那种感觉。你不再认为自己只是这具身体。

I've been emphasizing this point because quite a few were asking questions and talking about the two, the world and spirit, not knowing that in Truth they are one.
我一直强调这一点，是因为有很多人都问到这个问题，他们认为世俗和灵性是不同的，不知道在实相中两者是一回事。

Q: There is no difference?
问：两者没有差别？

Lester: Right. It's one and the same, when you see it aright. If you see it through illusion, if you see it wrongly, you'll see separation; you'll see the differentiation that this is spiritual and that is worldly; that this is divine and that is mundane.

答：对。当你正确地看待它们时，它们是一，是同一。但若你通过幻觉来看待它们，错误地看待它们时，你会看到分裂，看到灵性和世俗的差别，以为一个是神圣的，一个是平凡的。

Q: The "Me's" are our ego?
问：“很多我”是我们的小我？

Lester: Yes. The "Me's" are a condescension on the part of a Master in order to communicate with the apparent egos. A Master sees nothing but Masters; specks of infinite light, all looking alike, - blazing effervescent radiant Beings, points of Beingness all being One. This is the way a Master really sees everyone; He doesn't see people the way we see them.
答：是的。“很多我”是大师为了与表面的小我沟通而作的屈尊之举。大师只会看到大师，构成无限之光的无数光点，一切都无差别，一切都是炽热、闪亮的存在，一切存在的点都合在一起。大师就是这么看待每个人，与我们看待他人的方式不同。

Q: Does He see them as different shades or all one shade?
问：祂把人们看成是不同的阴影还是只是一个阴影？

Lester: Identical points of light, of one ocean of light, brilliant effervescent, emanating, with center everywhere and circumference nowhere. Are you trying to imagine what it I s like?
答：光之海洋中完全相同的光点，处处都是光的中心，光芒四射。你能否想象出那样的画面呢？

Q: Well, I had an experience of seeing something like that and it's a light like a bright sun.
问：我有过那样的体验，那光就像明亮的太阳光。

Lester: Yes, a bright blazing sun. Masters can see nothing but a Master in us, and at the same time, They can go through the pretense of seeing it otherwise by saying. "Harry. Yes, you do have problems." or, "Harry, you do have a body and you do live in a house," but as They say it, to Them, it's like a dream voice talking, or apparently talking, and it's all an apparency. It's a pretense, - They're actually pretending as Their view of the omnipresent, infinite One never changes.
答：是的，明亮而炽热的太阳。大师只能看到我们之内的大师，同时，他们可以假装看不到，他们会说：“哈里，你的确有问题”，或者“哈里，你是有一具身体，你是住在一所房子里”。但当他们这么说时，对他们而言就像梦呓，或者表面上是在说话，但这一切都只是表象，是假装。祂们假装祂们全在、无限的“一”的视野从未改变。

Q: They are pretending a duality, then, actually, where we're more or less living it?
问：祂们假装二元性，就是我们所在的二元世界？

Lester: Yes. However, we're pretending it too, but we don't know that we're pretending it. A Master pretends it and He knows that he's pretending it. We are ignorant of the fact of our pretense.
答：是的。但我们也是在假装，只是我们不知道我们在假装。大师假装，但祂知道祂在假装。我们却对自己的假装一无所知。

Q: In that way He's coming down to our level?
问：祂以那种方式和我们处在同一水平？

Lester: Yes. And He does it only to help us.
答：是。祂那么做只是为了帮我们。

Q: Well, why can't I as a human being say, "I will play a game of baseball"? When I say I'm a baseball player I can make myself subject to all the rules. But I don't have to play baseball. So why can't God say, "I will play the game of being Bob? And then He puts Himself subject to the limitations of Bob as He defines it, as when I play baseball, I make myself subject to the rules. Now, why can't God, to entertain Himself, be a Bob? Or be a Lester:? And be limited in a sense - the thing is, if I play baseball, limit myself to all the rules of being a baseball player. Well then, I will play baseball and have a good time and be Bob.
问：作为人类，我为什么不能说“我会去玩棒球游戏”？当我说我是个棒球手，我会让自己去遵从相关规则，但我可以选择玩或不玩。所以为什么上帝不能说“我会去玩‘变成鲍勃’的游戏”？那样祂就要受制于鲍勃的限制，就像我玩棒球时要受制于游戏规则一样。所以，为什么上帝不能把自己变成鲍勃自娱自乐一下？或者变成莱斯特？总之就是让自己被限制一下。问题是，如果我玩棒球，就要遵守棒球的游戏规则。我会好好享受玩棒球，也会好好享受做鲍勃。

Lester: God can, - and does, but never forgets He is God! Do you never forget?
答：上帝能这么做，也是在这么做，但是祂从不会忘记自己是上帝。你从没忘记过吗？

Q: Therefore, I am God who is playing Bob and for the moment I forgot?
问：所以，我忘了我是玩鲍勃游戏的上帝？

Lester: You only are if you know that, not if you state it. Stating it, lip- service, doesn't equate with knowing that.
答：只有你知道时，你才是，而不是你这么说时。说只是嘴上功夫，并不等同于你知道。

Q: I agree absolutely.
问：完全同意

Lester: So theoretically you are right. Now, the important thing is to carry it out practically, -to know your Beingness in God while you are playing the game, to know that you are God and that you are pretending to be limited as a body and so forth.
答：所以理论上你是对的。重要的是要付诸实践，也就是在你玩游戏时，知道你是上帝的存在，知道你只是假装自己是有限的身体等等。

Q: And any time I don It want to, I don't have to play, and I don't have to take that particular step of being limited because I am the creator of the game; I make the rules and I don't have to play anymore than I have to playa baseball game. I can quit just like that (finger snap)!
问：每当我不想玩时，我就不必玩，不必非得变得有限制，因为我是游戏的创造者，我制定了相关规则，可以随时喊停（打了一个响指）!

Lester: That's the way it is. All right now, when you dont really know that you are God, you can discover it by tracing the source of I. If we trace the source of the ego- I, we'll discover it is the infinite Being. If you'll trace the source of the mind you'll discover the same thing. The infinite Being is putting this pretense of limitation, ego and mind, over Itself so that we don't see this statement of Truth: that this world is only God playing a game of apparent limitation. The way to discover it is to seek the source of the ego- I, and if we stay with it we'll discover that it is really the Infinite I that I am.
答：就是那样。当你不知道你是上帝时，你可以通过追踪“我”的源头来发现。如果我们追踪小我的源头，也就是“我”的源头，我们会发现那是无限的存在。如果你追踪头脑的源头，也会有同样的结果。无限存在假装成限制、小我和头脑，所以我们才看不到真相——这个世界只是上帝玩的一个表面限制的游戏。如何发现它呢？就是去追踪小我的源头，最终我们会发现那是我一直所是的无限的“我”。

Q: Well according to your book and let me use Bob's words, if I play the game of ball looking up to God, then I don't have it made. If I do anything at all looking out from God, then I know who I am. But if I play the game looking up to God, from the outside, then I dont know.
问：根据你书中所说，我借用下鲍勃的“棒球”说法，如果我玩棒球时眼睛看向上帝，我就无法知道自己是玩棒球的上帝。如果我通过上帝的眼睛向外看，那么我就会知道我是谁。但如果我是看向上帝，也就是从外面往内看，那么我就不会知道。

Lester: You are very right Frank. Translating that into Christ, if I look up to Christ, or believe in

Christ, that isn't it; I have to look out through the eyes of a Christ; I have to believe as Christ believed; I have to be as a Christ. I'm just taking what Frank said and putting it in a biblical way.
答：弗兰克，你说得很对。把它转译成基督的话，那就是如果我看向基督，或者相信基督，我就无法知道。我必须通过基督的双眼向外看，必须相信基督所相信的，必须作为一个基督存在。这就是弗兰克所表达的，只是把它用《圣经》的话来作阐述。

Q: It's in your book. I read it in the Gita this morning and also in your book, so you get your stuff from a good source.
问：你的书里也有写到。今天早上我在《薄伽梵歌》里也读到了同样的东西，所以你所说的有个很好的出处。

Lester: In the beginning of the book there is a disclaimer stating that the knowledge is not mine. It is Truth; I can't make it; I can't unmake it; I can recognize it or not recognize it. That's the choice that we have, -to recognize the Truth or not to. We can't make it; we can't do anything to it; but we recognize it.
答：在书的开头，我就有个免责声明，就是那些知识不是我的。那是真理，我无法制造或不制造真理，我可以认出或无法认出它。这就是我们拥有的选择，认出真理或无法认出。我们不能制造它，不能对它做任何事，但我们可以认出它。

Q: All the books that I read say the same thing; Patanjali says it, Yogananda says it, the Gita says it and the Vedas say it; they all say it.
问：我读过的所有书都在说同一个东西。帕坦伽利这么说，尤迦南达这么说，《薄伽梵歌》这么说，《吠陀经》也这么说。

Lester: And they said it a thousand years ago, a million years ago, a billion years ago, a billion, billion years ago, and in the future they'll say the same thing. Because Truth is that which never changes; It is changeless. The basic Truth will never change in all eternity and you can know this for the entire universe. If somebody comes from a planet billions and billions of light-years away and tells you otherwise, no matter how high he looks, acts and talks, if it doesn't fit in with what you know of the changeless Truth, you can be sure he's wrong, even though he's acting and looking like a god.
答：一千年前他们就这么说过，一百万年前也是，十亿年前也是，无数年前也是，未来他们说的也会是同一个东西。因为真理从不改变，永不改变，整个宇宙都是这样。如果有个来自无数光年以外的存在告诉你相反的东西，不管他的言谈举止有多像上帝，如果他所说的跟你所知的永不改变的真理相悖，你可以确定他是错的。

Do you know what I'm saying? Even if an angel tells you something, if it's not in accordance with Truth, reject it, because there are so many high appearing beings that look like gods that you can be very easily fooled,-until you know the Truth. Truth is the same throughout from infinity to infinity.
你明白我的意思吗？哪怕是天使告诉你，但只要他说的违背真理，那就拒绝相信，因为你很容易被很多看起来像上帝的高灵所愚弄，除非你知道真理。真理不管放在哪里，都是一样的。真理贯穿全宇宙。

Q: We're trying to get ahead as quickly as we can and we listen and read and we think the right thing to do is to be on the path, but I go to church and I see a priest, a monk, up there and he's been struggling on the path for twenty years. How can I make it quickly when I see in front of me someone who has been on the path much longer and he's struggling?
问：我们正尽快地往前走，我们听到、读到并且思考的都是觉醒之路才是终极之道，但是我去教堂时看到一个神父，一个修道士，他在这条路上奋斗了二十年。我怎样才能走得更快呢？

Lester: All right, look at it this way. If you want to go from Los Angeles to New York City and the direct route is not known to you, you start probing; you might go up to Washington State first, then cut eastward, then come down to Nevada, then go up to Montana. However, if you know the direct route, you take the direct way and get there much sooner. Probing may take you a whole lifetime. Going directly you could do it in three or four days time.
答：不妨试着这么看：如果你想要从洛杉矶到纽约城，你并不知道最短线路，于是你开始探索。你可能先走华盛顿州，然后往东至内华达，接着去到蒙大拿。但如果你知道最直接的线路，你会走那条线路，那样你就更快到达纽约。探索可能花费你一生的时间，但走直接线路可能只需三四天（从洛杉矶到纽约）。

Q: Dont say another word to me, because I got the answer.
问：别跟我说那些，我知道怎么走最快（从洛杉矶到纽约）。

Lester: All right. Now the priest or monk doesn't see the direct route and he's probing and he's learning bit by bit. He'll get to New York eventually if he keeps trying and wandering all over the United States.
答：好吧。那个神父或修道士并没有看到直接线路，他在探索、学习。如果他一直这么做，哪怕走遍整个美国，最终会到达纽约的。

Q: But doesn't each of us have different abilities? One person gets over something very easily, very quickly, and someone else has a problem that's deep-seated and it's been with him a long while which takes a very active struggle to get over?
问：我们每个人不都拥有不同的能力吗？有人在某事上得心应手，有人却困难重重。

Lester: Yes. However, quickness of realization is determined by the intensity of the desire for it. How far have we gone in our desire for it? If we've gone very far, the realizations come fast and easily.
答：是这样没错。但是，开悟所需的时间取决于对其渴望的强烈程度。带着这份渴望，我们走了多远呢？如果我们已经走了很远，开悟就会更快更容易地到来。

Q: And we stick by them then?
问：也就是要忠实于这条道路？

Lester: Yes. They really stick with you. I say to you: I'm not teaching you. You're getting something you've known; you are doing it; you're just re - remembering things you've always known. I can't give you this knowledge; no one can. I just suggest and you open yourself up to that which you already know, have always known and always will know, subconsciously.

答：是的。它们会跟着你。我跟你说：我不是在教你，因为你在获取的是你早就知道的，你只是在重新忆起你所知道的。我无法给你这方面的知识，没有人能给你。我只是给你建议，而你也在敞开自己，向你潜意识中已经知道的，并且总会知道的。

Q: In other words, you just read a page of your true Self.
问：换句话说就是，你只是读到了你真我的那一页。

Q: Well, it's Self-realization, - actually.
问：那实际上是自我觉醒。

Lester: Yes, and this is also true: If you haven't grown much, or as much as someone else, you can go way beyond that one if you have a very strong desire for it. Only a very strong desire for full realization will give it to you this lifetime. Anyone who has only a desire for Truth will get full realization quickly. You can override your past conditioning when you want to. How long should it take an infinite, omniscient Being to know that he is omniscient, omnipotent and omnipresent? How long should it take him to do that?
答：对，是这样的没错。如果你成长得比较慢，或者没某人快，你可以试着超过那个人。如果你对开悟有非常强烈的渴望，那么你可以在此生就获得它。只对真相有欲望的人完全开悟会非常快。如果你想要，你就可以超越你过去的习气。对于一个无限且全知的存在来说，想要知道自己是全知、全能、全在的，能花多长时间呢？

Q: One realization.
问：一次开悟？

Lester: When man so wills, he's immediately set free　totally!
答：如果有人如此渴望开悟，他就能立即获得完全的解脱！

So, really what this growing turns out to be is that we play with the path as were doing now, getting more and more realizations and then one day we say, Oh, my gosh, look at this tremendous thing I have always been! What silly playing around Ive been doing! The heck with it! And boom! Its finished!
所以，这种方式的成长就是在这条路上继续玩下去，获得越来越多的开悟经验，直到某天我们说：“哦天啊，看看我都做了什么！我怎么一直在玩这么白痴的游戏！去他妈的！老子不玩了！”

Q: And at that moment your looking out from God!
问：在那一刻，你通过上帝的眼睛向外看！

Lester: Yes, youre looking out from God and seeing the whole thing, seeing the silly dream you have been going through of playing the game of limitation, and you just drop it, lock, stock and barrel.
答：没错，你通过上帝的眼睛向外看，看到了全部的东西，看到了你做的可笑的梦，你所玩的限制游戏，然后你就释放了它，完完全全、彻头彻尾地。

第二十七章　关于爱的一切

I thought tonight I might talk on the subject of love. Love is one word I don't often use, mainly because it's so misunderstood. I also believe that only through growth do we understand what love is. Defining it, we just add some more words to the usual words, and it doesn't really convey the meaning. But love is an absolutely necessary ingredient on the path. If we ever-expect to get full realization, we must increase our love until it is complete.
我想今晚谈谈爱这个话题。“爱”这个字我很少用，主要是因为容易被误解。我相信只有通过成长，我们才能明白爱是什么。定义爱，只是在平常的定义上再加一些字词而已，并不能传达爱的真正含义。但爱是觉醒之路上不可或缺的要素。如果我们想要获得完全开悟，就必须增加我们的爱直至圆满。

Now the love I talk about, of course, has nothing to do with sex. Sex is a body gratification. However, most of us confuse it and tie it in with love. When you see what sex is and what love is, you'll see that they are two different things. They can be tied together and also they don It have to be. The love that we talk about is the love of Jesus Christ. It's the love complete, which expressed in the extreme is: "Love thy enemy." I think the best definition of the word is: "Love is a feelingness of givingness with no expectation of receiving for the giving." Its a very free giving. And it's an attitude that is constant. Love doesn't vary, not the type of love we're talking about. The amount we have we apply to everyone. We love our family as such as we love strangers. This might sound odd, but this is the truth. To the degree we're capable of loving strangers; to that degree we're capable of loving our family.
当然我所谈的爱，与性完全无关。性只是身体的满足而已。但是，我们大多数人却把爱和性混为一谈。当你知道什么是性、什么是爱时，你会明白它们完全是两码事。它们可以被绑在一起，但也不必非得如此。我们所谈的爱是耶稣基督那样的爱。那才是完整的爱，极端的表达就是“爱你的敌人”。我想“爱”的最佳定义是“不求回报的给予感”。爱是自由的给予，且是永恒不变的态度。爱不会变化，不是我们通常所讲的爱。对每个人都给出爱，爱陌生人就像爱自己的家人一样。这听起来可能有点牵强，但却是事实。我们越有能力爱陌生人，也就越有能力爱自己的家人。

The concept of possession is just the opposite of the meaning of love. In love, there is never a holding onto, a fencing in, or anything like that. Love has a sense of freeing the ones we love. When we are giving in our attitude, we want the other one to have what the other one wants. I guess the best example of this type of love is the love of a mother for a child. A mother will sacrifice and give everything to the child, without considering herself.
占有是爱的反面。在爱中，从不会有抓取、束缚。爱是让我们所爱的人自由。当我们以爱的态度给予时，我们想要对方拥有他所想拥有的。我想这种爱的最佳范例就是母亲对孩子的爱。母亲会不顾她自己，以自我牺牲的方式给予孩子所有一切。

There are other definitions for love. I think acceptance is a good word. When we love people, we accept them as they are. If we love this world, we accept the world the way it is. We don't try to change it. We let it be. We grant the world its beingness the same way we should grant every other person his or her beingness. Let them be the way they want to be; never try to change them.

Trying to change them is injecting our own ego. We want them to be the way we would like them to be.
爱还有其它定义，比如接纳，我想“接纳”是个好词。当我们爱别人时，我们接纳对方所是的样子。如果我们爱这个世界，我们就会接纳这个世界所呈现的样子。我们不会试图改变它，只是顺其自然。我们允许这世界单纯地存在，就同我们允许其他每个人单纯地存在一样。让他们按他们想要的方式来，永远不要试图改变他们。试图改变他们只是助长我们的小我，也就是让他们变成我们想要的样子。

Identity is another definition. Love is a feeling of oneness with, of identity with, the other one or all other ones. When there is a full love, you feel yourself as the other person, and you treat the other person just like you treat your own self. There is complete identity.
认同是爱的另一定义。爱是与对方或者与其他所有人的合一感、认同感。当你有完整的爱时，你会将他人视为你自己，对待他们就像对待自己一样。只有完全的认同存在。

A constant state of gratitude accompanies a state of complete love. We are thankful for everything. We even thank God for the bad as well as for the good. To understand this requires reaching the state of high love. Only then does thanking God for the bad have any meaning to us. The practical aspect of this is that the more we practice being in a state of gratitude, the more loving we become. Try this and learn the truth of it.
伴随完整的爱而来的是感恩。我们对一切都心怀感恩。好事我们感恩上帝，坏事我们也感恩。为了理解感恩，需要有足够的爱的能力。只有到那时，为坏事而感恩上帝对我们而言才变得有意义。我们练习感恩越多，就越能爱。试着这么去做，去明白感恩的意义。

Love is not only a feeling, love is a tremendous power. This is so little understood in the world. We have an example of this type of love being expressed today by Martin Luther King. No matter how much he's attacked, he will give out nothing but love to his attacker. He teaches non-violence. And the greatest demonstration of this type of love was Mahatma Gandhis winning a war against Britain. He did this without any arms and through his teaching: "The British are our brothers. We love the British. Non-resistance to the British and to the British soldiers, only love for them." Gandhi well understood this and was able to win over enough followers in India to make this effective. The power behind love, without question, is far more powerful than the hydrogen bomb, that is, once you know what love is. Love is the most powerful force in the universe when expressed as love really is, not as we have been taught to think of it.
爱不仅仅是一种感觉，更是一种强大的力量。很少人意识到这点。我们国家就有一个范例，那就是小马丁路德金。不管他遭受怎样的攻击，他回抱攻击者的都只是爱。他教导不要使用暴力。这种爱的最佳示现就是圣雄甘地，他以这种爱战胜了英国人。他没有使用任何武器，只是通过教导：“英国人是我们的兄弟。我们爱英国人。不要反抗英国人，不要反抗英国的军队，只是爱他们。”甘地深知这一点，最终在印度赢得了足够的追随者，平息了那场战争。一旦你知道爱是什么，爱背后的力量，毫无疑问要比氢弹更强大。当爱被正确地表达，而非我们所认为的那样时，爱是这个宇宙最强大的力量。

It is said that God is love, and I add: "One with God makes a majority." One individual, with nothing but love, can stand up against the entire world because this love is that powerful. Love is nothing but the Self that we speak of. Love is God. When we are only love we are God. To quote

the Bible, "God is love. God is all powerful." So there's some authority for what I'm saying besides my saying it. Love will give not only all the power in the universe, but also all the joy and all the knowledge.
有个说法是“上帝是爱”，我想加一句“与上帝合一能战胜无数人。”一个个体，如果只拥有爱，能对抗全世界，因为这爱是如此强大。爱是真我，爱是上帝。当我们只是爱时，我们就是上帝。《圣经》中说：“上帝是爱。上帝是全能。”所以我所说的，很多权威也说过。爱不仅给出这个宇宙的所有力量，还给出所有幸福、所有真知。

Now, how do we make this practical? The best way of increasing our capacity to love is through wisdom, understanding. Also, we can do things in our every day life that will increase our love. The first place to practice love is at home, with the family. We should try to love our family more and more and more. I think everyone knows the wonderful experience of love, of loving one person. Can you imagine what it's like if you loved three billion people? It would be three billion times more enjoyable! Home is the first place to keep trying to increase our love for the ones around us, by granting them their beingness. That's the most difficult thing, I believe, to do in a family, especially if the other one is a child. But every child is a whole, complete, infinite individual, and a child of God.
我们如何才能实践它呢？提升我们爱的能力的最佳方式是通过智慧和理解。此外，我们也可以在日常生活中增加我们的爱。实践爱的第一个地方是家里，和家人一起。我们应该试着更多地爱自己的家人。我想每个人都有过爱一个人的美妙体验。你能想象如果你爱 30 亿人（当时的世界人口）会是怎样的吗？那会是爱一个人的美妙感的 30 亿倍！家是我们增加爱的第一个地方，允许家人只是存在，我想那是最难的一个事，尤其对方如果是小孩的话。但每个孩子都是完整、圆满、无限的个体，每个孩子都是上帝的孩子。

Next, after loving the ones in our home, we should try to love our neighbors, then our larger group, our state, our country. Then we should try to love all people all over the world.
在爱自己的家人之后，我们应该试着爱自己的邻居，接着是更大的集体，爱我们的州，爱我们的国家。然后是爱全世界的所有人。

Q: The Russians?
问：要爱苏联人（当时苏联尚未解体）？

Lester: Even Russians.
答：是的

Q: The Chinese too?
问：还有中国人？

Lester: I heard Oral Roberts say something on that some Sundays ago. He said, people ask What would the attitude of Jesus be toward the communists if He came back today? And he answered, He wouldnt be the way people expect. He wouldn't have anything against anyone. He would not hate the communists. He would talk against doing wrong doing evil, but He would never say anything against any human being.
奥罗尔罗伯茨在之前的某个星期日说过，人们问他如果耶稣回归，祂对共产党会是怎样的态

度。他回答，耶稣不会以人们所期待的方式对待共产党。祂不会反对任何人，所以祂不会恨共产党。祂会反对任何错误、任何邪恶的事，但是祂永远不会反对任何人。

I believe that if we understood the power of love, and that if the majority of Americans loved the Russians, Russia would be won over by the Americans without any arms.
我相信如果我们了解爱的力量，如果大多数美国人都爱苏联人，那么美国就能战胜苏联，而无需使用任何武力。

After we learn to love all the people in this world, there are many more people outside of this world. I think loving all the people in this world would allow us to meet with our brothers and sisters of other worlds, because in this universe there are many, many mansions; many, many places of abode. And because of our inability to love on this planet, we have cut them off.
当我们学会爱这个世界的所有人，还有这个世界之外的其他人。我想爱这个世界的所有人会让我们有机会遇到其它世界的兄弟姐妹们，因为在这个宇宙有很多很多可供居住的地方，只是因为我们没有能力爱自己星球上的人，我们才无法遇见他们。

So, to come back to the point of being practical: The more we develop love, the more we come in touch with the harmony of the universe, and then our life becomes more beautiful, more bountiful and more delightful. It starts a cycle going where you spin upwards. Love begets love! Love falls in love with love!
现在，回到原先那个如何实践爱的话题，我们越发展爱，就越能处在这个宇宙的和谐中，我们的生活也会变得更美好、更丰盛、更幸福。它开启了一个螺旋向上的循环。爱滋生爱，爱爱上爱。

There is another thing. If we want to be loved, the way to get it is to love. It is not only the very best method, but it is, I think, the only method. To receive love we must love because what we give out must come back. Looking for love without loving does not bring love to us, does not satisfy us. This is a basic error in many, many peoples thinking. They go through life wanting to be loved, never feeling that they are even when they are really getting the love. The feeling has to be in us. If I love you, I feel wonderful. If you love me, you feel wonderful. It's the one who loves who feels great. So wanting to be loved is getting into a direction that can never be satisfied. The happy one is the one loving, the one giving. Blessed is the giver because he's so much happier.
还有一个事是：如果我们想要被爱，那就给出爱。这不是得到爱的最佳方式，但我想那是唯一的方式。想要得到爱，我们必须给出爱，因为我们给出的必会回来。只是一味地寻求爱而不给出爱，不会将爱带给我们，不会让我们感到满足。这是人们对爱的普遍误解。很多人终其一生想要得到爱，但即使他们真的得到了爱，也不会感受到被爱。爱的感觉必须来自我们自己。如果我爱你，我会感觉很棒。如果你爱我，你会感觉很棒。爱的人才会感觉幸福。所以一味地想要被爱是永远不会得到满足的。幸福的人是给出爱的人。幸运的人也是给出爱的人，因为他更幸福。

Love should be felt equally for all. When we say we love one person more than another, if we would trace it through by going inwardly, we would find that the one we love more is a person whom we think we need, who has something that we would like to have, and therefore, we say we love that person more. This is propitiation in the guise of love.

对所有人的爱必须平等。当我们说我们爱一个人要超过爱另一个人，如果向内探究，我们会发现我们更爱这个人是因为我们需要他，他拥有我们想要拥有的某个东西，所以我们才说我们更爱这个人。而这只是自欺欺人罢了。

Actually, love cannot be chopped up. If you want to test your own state of love, look at your enemies. This is the real test. Or, if you dont want to go that far, look at strangers. Examine your attitude toward strangers. It should be one of: they are me; they are my family; every mother is my mother; every father is my father; every child is my child. This is the attitude we achieve through understanding. This is the real sense of the word love.
实际上，爱无法被切开。如果你想要测试你爱的能力，看看你的敌人吧。这才是真正的考验。或者，如果你不想走那么远，那就看看陌生人。检查一下你对陌生人的态度，看看以下你是否符合其一：他们是我；他们是我的家人；每个母亲都是我的母亲；每个父亲都是我的父亲；每个孩子都是我的孩子。这是我们通过理解才会获得的态度。这是爱的真正含义。

Q: Lester:, it seems to me you're talking about love as giving, giving of yourself and so forth and yet the conflict that I have occasionally is that it seems that as you give of yourself, people tend to take more and more. And eventually, if you don't put a stop to it, they bleed you dry emotionally, mentally, financially, and they use you as a crutch.
问：你是说爱是给予，是付出什么的？有时我会觉得矛盾：如果你一味付出，人们往往会向你索取更多。如果你无法停止付出，人们最终会在情感、精神、财务上榨干你，利用你作为他们的支柱。

Lester: That's impossible. If we feel the real love, if we have the correct attitude of love, that doesn't happen. What you're saying I often hear. What is needed is for us to know what real love is. The givingness is an attitude. We can always maintain an attitude of love. Most people who give are not giving lovingly. They're giving because of the recognition they think they will get for giving: "Look at me; I'm doing good" or "I may get my name in the paper," or something like that. You see, that kind of love will get us into trouble. People will drain us on that because we're looking for something in return. We're looking to put ourselves up in the process and therefore, they'll pull us down.
答：那是不可能的。如果我们感受到的是真爱，如果我们对爱抱持正确的态度，那样的事不会发生。你所说的我经常听到。我们需要做的其实是知道什么才是真爱。给予是一种态度。我们可以一直保持爱的态度。大多数给予的人不是以爱的态度给予。他们给予是因为他们认为能够通过给予获得什么。“看看我，我在做好事”或者“我的名字可能会上报纸”，诸如此类的想法。你知道，那种爱会让我们陷入麻烦。人们会借此而耗尽我们，因为我们寻求回报。我们想要在过程中把自己举上去，而人们会把我们拉下来。

Q: Don't you think its easier to love somebody five thousand miles away than somebody next door to you?
问：你不认为爱一个 5000 英里之外的人要比爱隔壁的人更容易吗？

Lester: The easiest thing in the universe to do is to love everyone. This is what I think. This is what I've discovered. Once we learn what love is, it is the easiest thing to do. It takes tremendous effort not to love everyone and you see the effort being expended every day. But when we love,

we're at one with them; we're at peace, and everything falls into line beautifully.
答：宇宙中最容易的事就是爱每一个人，这就是我的看法。这就是我所发现的。一旦我们学会什么是爱，爱就是最容易的事。不爱每一个人会耗费我们无数的努力，而且每天都要做这样的努力。但当我们爱时，我们就是与他人合一，处在宁静中，一切都会完美和谐。

The main thing is to know love in the sense that I'm defining it, then those things don't happen. But when we love in the sense that humanity understands the word, then you're right. But I don't call that love.
最主要是知道我所定义的这种爱，那么那些事就不会发生。但当我们的爱是世俗所谓的爱时，对是对，但是我不会称它为爱。

Q: What do you call it? Or do you have a name for it?
问：那你称它为什么？

Lester: Selfishness, actually. We are doing things really to help ourselves.
答：自私。我们那样只是为了自己而做。

And yet in the real love, in the spiritual love, there's no self-abnegation. We don't have to hurt ourselves when we love everyone, and we don't. When we love, there's a feeling of mutuality. That which is mutual is correct. If you love, you'll hold to that law, and therefore people won't take advantage of you. If you are loving, you're applying the most powerful force in the universe. But it's the love of a Jesus Christ I'm talking about, not the every day selfish love.
但在真爱、灵性之爱中，根本没有自我牺牲。当我们爱每一个人时，不必委曲求全，伤害自己。当我们爱时，会有一种关联感，那才是正确的爱。如果你爱每一个人，你就把握了法则，人们就无法占你便宜。如果你在爱中，那么你就是在使用宇宙中最强大的力量。但这是我所说的耶稣式的爱，而非世俗的自私的爱。

Practically speaking, if people are trying to hurt you, and you just feel love for them, if they continue, you will see them hurt themselves. If they continue further, they hurt themselves more. They won't be able to oppose you any more. But we have to practice this love that I'm speaking of, not the love as we have known it.
具体来说：如果人们想要伤害你，你仍要爱他们。如果他们继续，你会看到他们是在自伤。如果他们更进一步，他们伤自己更深。他们不会再有能力反对你。但我们必须要练习我所说的这种爱，而不是我们已经知道的那种爱。

Q: It's a basic attitude. It's nothing you physically or even mentally do?
问：重点是态度，而非具体怎么想怎么做？

Lester: It's a constant attitude that evolves in us when we develop it. However, we should try practicing the love, as said before. First, on our family. Grant everyone in the family their own beingness, if you can. If you can't, keep trying, keep trying until you can. Then apply it to friends, then strangers, then everyone. By doing this, you will develop it, although it isn't something you can just like that.
答：当我们发展那种态度时，它会自行进化。然而，我们应该试着练习爱，正如我之前所说

的。首先，爱我们的家人，允许他们自由的存在。如果你做不到，那就继续尝试，直到你能做到为止。接着把那份爱向朋友扩展，再是陌生人，最后是每一个人。这样做能让你发展爱，尽管爱不是能开了又关的东西。

Q: In a way, all of us have it, but it's just layered over by many attitudes?
问：在某种程度上，我们每个人都拥有这种爱，但是它被很多其它态度所覆盖？

Lester: Yes, it's smothered by wrong attitudes. Now this love I talk about is our basic nature. It's a natural thing. That is why it's so easy. The opposite takes effort. We move away from our natural Self and smother it with wrong attitudes.
答：是的，错误的态度覆盖着它，让它几近窒息。我所说的这种爱是我们的天性，是自然的东西。这就是为什么它如此容易的原因。它的反面则需要努力。我们脱离了我们天然的真我，并用错误的态度覆盖它。

Q: Isn't love almost like a selfishness, because when you love somebody, it's such a wonderful feeling for you?
爱难道不是自私的吗，因为当你爱某人时，是你自己感觉很棒？

Lester: Well, this is a matter of semantics. The way you put it yes, but not in the general sense.
答：这是个语义学的问题。你可以这么诠释，但不是普遍意义上的。

Q: I know when I love somebody, I feel so good. It's such a wonderful feeling.
问：我知道当我爱某人时，我感觉很好。真的是非常美妙。

Lester: It's true after you discover what love is. It's the greatest thing in the universe. It's the thing that everyone wants, only because it's his basic nature in the first place. Every human being is basically an extremely loving individual.
答：当你发现爱是什么时会是这样的。它是宇宙中最美好的东西，是每个人都想要的东西，仅仅是因为它是人们的天性。每个人类从根本上来讲都是爱的个体。

Q: To understand this thing of joy, is it the same type of thing as when your mind becomes stilled in one avenue of thought, of acceptance of the other person, and therefore the mind is stilled?
问：为了便于理解它所带来的快乐，它是否能够等同于：当你头脑中的念头静止，只专注在接受对方的念头上，头脑会因此变得安静？

Lester: Yes. The more we love, the less we have to think. If I'm not loving you, I have to be on guard. I have to protect myself. If I'm not loving the world, I'm always protecting myself from the world which causes more and more thoughts. It puts me extremely on the defensive, and subconsciously it builds up year in and year out, and then I'm a mass of thoughts protecting myself from the world. Now if I love the world, the world can't hurt me. My thoughts get quiet; the mind gets peaceful, and the infinite Self is right there. And thats the experience of this tremendous joy.
答：是的。我们越能爱，就越不需要思考。如果我不爱你，我就必须防备你，保护我自己。如果我不爱这世界，我就要总是保护自己，免于受到外界的伤害，这会导致越来越多的念头。这些念头让我总是处在戒备的状态，潜意识里它们不断地累积、叠加，最后我就被这些防御

念头完全充满。如果我爱这世界，世界就无法伤害我。我的念头静止下来，头脑因此变得安静，无限的真我就会显现，你就会体验到巨大的欢乐。

Q: In other words, it's not the object that brings this out. It's the quieting of the mind that actually lets the beingness come through a little more, and that really is the love experience, isnt it?
问：换句话说，它不是把我们的无限存在拉出来的目的，而是通过让头脑安静，让存在出来得更多些，而那就是爱的体验，是不是这样？

Lester: Yes.
答：是的。

Q: The light shines through!
问：光透了出来！

Lester: Yes. What you mean is that we take our infinite Beingness, our infinite joy, and we cover it over with thoughts. We take the natural state which is unlimited, and we cover it up with thoughts of limitation. The thoughts smother this infinite Self that we are. It smothers the capacity to enjoy just being. And so all we need to do is to quiet the thoughts, or rid ourselves of all thoughts, and what's left over is the infinite, glorious Being that we are, which is our natural state. Isn't that odd? That is our natural state. That's the way we were, that's the way we're going to be. We are actually that now but we don't see it. This infinite glorious Being that we are, being absolutely perfect, can never change. It's always there. We just don't look at it. We look away from it. We look far away from it. What we should do is turn, our mind inward, and begin looking at It, and the more we look at It the more we see It.
答：是的。你的意思是我们拉出我们的无限存在、无限喜悦，而之前它一直被我们的念头所覆盖。我们拉出我们被限制性念头所覆盖的无限的天性，那些念头覆盖了我们所是的无限真我。它们抑制了我们享受纯然存在的能力。所以我们需要做的只是让念头静止，或者从念头中脱离出来，剩下的便是我们所是的无限而光辉的存在，那也是我们的天性。是否听起来很怪？那是我们的天性，是我们过去的样子，也是我们未来的样子，只是现在我们没有看到而已。我们所是的这无限、完美且光辉的存在永远都不曾改变。它一直在那里，我们只是没去看它，我们把视线从它那里移开。我们要做的就是把我们的头脑转向内在，看着它，我们越多地看它，就越能看到它。

Everything seems to point to the same direction, does it not? That happens as we get more understanding of what life and the universe are. Everything fits together more and more, and gets simpler and simpler, until there's just one absolute Simple called God. God is simple; everything else is complex. The greater the complexity, the further we are from God. God is One and only One; One without a second.
随着我们越来越了解生命和宇宙是什么，一切都似乎指向同一个方向，不是吗？一切都越来越紧密地结合在一起，并且变得越来越简单，直到变成只有一个绝对的简单，那就是上帝。上帝是简单的，其它一切都是复杂的。越复杂意味着我们离上帝越远。上帝是一，只是一，无与伦比的一。

Q: If someone else has a desire and there's a feeling that if I went along with him that I might lose something, then that isn't love. But if my love is complete in the sense of whatever they wish I wish, then I wouldn't be afraid?
问：如果有人有欲望，而我又感觉如果要和他和睦相处，我就可能会失去什么，那么那就不是爱。但如果无论他们想要我怎样，我的爱都是完整的话，那么我就不会害怕？

Lester: Yes. There's a word for it today, togetherness. It's a very good word. Doesn't that fit what you're saying, togetherness?
答：是的。现在有个对应的词，叫做“连结（togetherness）”。那是个很好的词，很适合你所说的那些，不是吗？

Q: The thought occurred to me that when I know my beingness, I can't get hurt, so how can anybody else hurt me?
问：我突然有个念头：当我知道我的存在时，我就不会受伤，所以还有谁能伤得了我呢？

Lester: That's true. It's impossible to be hurt when we love fully. We only feel wonderful when we love, in fact, we feel the greatest!
答：对。当我们完全地爱时，不可能会受到伤害。相反我们只会感觉很棒，超级棒！

Q: If you feel a sense of togetherness with one more than another then you begin to separate?
问：如果你与某个人有连结感，而对另一个人却没有，那么你就会开始分裂？

Lester: Yes, it is not full love. Its partial love, and the more partial it is, the less good it feels. When we love fully, we love every being. We have nothing but a tremendously wonderful, warm attitude of: everything is fine; every person is just right. We see only perfection, and that's the way we see the world. When we hate, we see the same world in just the opposite way.
答：是的，那不是完整的爱，而是偏袒的爱。爱越偏袒，感觉就越不好。当我们完全地爱时，我们爱一切存在。我们只会有无比美妙、无比温暖的感觉，一切都很好，每个人都很好。我们只会看到完美，那就是我们看待这世界的方式。当我们恨时，我们却是以相反的方式看待这同一世界。

Q: When you speak of giving, are you speaking of giving things or spiritual understanding?
问：你所说的给予，是给予物质呢还是给予灵性智慧？

Lester: Love is an attitude of givingness. When things are given with this attitude, it is love. If I give you something because I want you to like me, that is not love; that is trying to bolster my ego.
答：爱是一种给予的态度。当物质是以这种态度被给予时，那是爱。如果我给你一个东西是因为我想要你喜欢我，那不是爱，那是在支持我的小我。

The greatest givingness is giving understanding, giving wisdom. If I give a meal to a man in poverty, four hours later he needs another meal again. However, if I give him the principle of how to produce a meal, he will never go hungry again.
最好的给予是给予智慧。如果我给一个穷人一块肉，四个小时后他会需要另一块肉。但是，如果我给他如何得到肉的方法，那么他就永远不会再挨饿。

Let me end with a quote: "Love is patient and kind. Love is not jealous or boastful. It is not arrogant or rude. Love does not insist on its own way. It is not irritable or resentful. It does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things."
最后，我引用一段话，作为今天的结语：“爱是耐心的，是仁慈的。爱不会忌妒，不会自吹自擂。爱不会傲慢无礼，不会坚持己见，不会心怀恨意。爱不会因错误而欢喜，只会以正确而快乐。爱承载一切，信任一切，祝福一切，包容一切。”

第二十八章　业力

For those who are here for the first time I our method is one of question and answer. The reason why I use question and answers is that I find it to be one of the very best methods of discovering truth individual teaching. The most effective teaching is individual teaching, rather than group or mass teaching. The knowledge or truth were after cannot be picked up intellectually. It cannot be gotten from books. Were it possible to get it from books, we would all have it for we certainly have books.
我想告诉第一次来这里的朋友们，我们所采用的是一问一答的方法。之所以用一问一答的方法，是因为我发现那是发现真相最好的方式之一。最有效的教导是单独教导，而非集体教导。真知或真相无法通过智力获得，无法从书本上获得。如果它能从书本上获得，那么我们所有人都会拥有它，因为我们都有书。

Instead, I find that the only really effective teaching is accomplished when the teacher gets the pupil to really experience the answer. Only when one experiences the answer can one understand. This experience is also called realizing.
相反地，我发现最有效的教导是老师帮助学生去真正地经验答案。只有当一个人自己经验到答案时，他才能真正明白。这种经验也被成为开悟。

So, do you have a question?
所以，你们有什么问题吗？

Q: Id like to know a little more about how karma works and why it works. I'd like to know what puts it into effect; what starts the wheel. In your book, you mention that it's the thought.
问：我想多知道些业力是如何运作的，并且为什么会有业力。我想知道到底是什么让业力产生作用，是什么转动了轮子。你在书中说是因为念头。

Lester: The word "karma" is a Sanskrit word meaning action. Its general use means action and the reaction to the action. Other explanations are cause and effect; what you sow you reap; what you give out comes back to you.
答：业力一词在梵语中意为作用。通用的解释是作用以及对作用的反作用。其它解释有：因果报应；种瓜得瓜，种豆得豆；善有善报，恶有恶报。

Karma is initiated in thought. Thought is the cause and action is the effect. When we create a desire we want something. The desire initiates the thought of wanting something. Wanting something causes us to act to get that something. That something does not satisfy us and therefore we increase the desire. That goes on and on and on, and we become bound by desire, never able to satisfy it. If our desires were capable of being satisfied, we would have no desires, right?
业力由念头启动。念头是因，行动是果。当我们创造欲望时，我们会想要什么。欲望启动了想要什么的念头。想要什么又导致我们为了得到它而行动。得到之后我们并不感到满足，于是又创造新的欲望。周而复始地，我们陷在欲望中无法自拔，无法满足。如果欲望能让我们感到满足，我们应该不会再有欲望才对，不是吗？

Q: Would you say that again?
问：你能再说一遍吗？

Lester: If our desires were capable of being satiated or satisfied, we would soon lose all our desires. They would soon be satisfied and we would have no more!
答：如果欲望能让我们感到满足，我们应该不会再有欲望！

Q: Which is the state to which we should attain?
问：那是我们应该要达到的状态？

Lester: Yes, we should attain the state of no desire, no longing. Then we are happy always.
答：是的，我们应该达到无欲的状态，那样我们才会永远幸福。

Q: I understood you to say that karma is a law of action and reaction and could be used, not in the sense of punishment for a wrong deed, but as a reward for a good one.
问：我能理解你说的业力是作用与反作用定律，并且可以应用业力法则，不是因为所谓的“善有善报（奖赏）、恶有恶报（惩罚）“。

Lester: Creating things we don't like we call punishment. Creating things we do like we call reward. Creation is initiated in the mind. The mind doesn't know good or bad; it just creates. When we create things that are distasteful to us (and we don't take responsibility for the creation) we say we're being punished.
答：创造我们不喜欢的东西，我们称其为“惩罚”；创造喜欢的，我们则称它为“奖赏”。创造首先是在头脑中被启动的。头脑无法区分好坏，它只管创造。当我们创造的东西令我们感到讨厌，并且我们不为自己所创造的负责的话，我们会说我们受到了惩罚。

Let me get back to the question of what karma is? To every action there's an opposite and equal reaction. It's called the law of compensation. It is initiated in the mind. Every thought we have creates a vacuum and nature immediately moves to fill that vacuum. The pace at which nature fulfills it is also determined by our thought. And every thought is initiated by a previous desire.
让我们回到什么是业力的问题上。每一个作用都会产生相反并相等的反作用。这被称为补偿法则，在头脑中被启动。每一个念头都会创造一个真空，自然会立即填补这个真空。自然填补的速度取决于我们的念头。并且每一个念头都是由之前的欲望所启动。

Since a desire is not real but is an assumed lack, an assumed agony of need, it can never be satisfied and it actually becomes stronger the more we try to satisfy it.
因为欲望不是真实的，只是假设的匮乏，假设的因需求而来的痛苦，所以欲望从不会得到满足，相反地，我们越是想满足它，它就越强烈。

The only way we can be happy is to let go of all desire. Then we become perfectly content.
通往幸福的唯一路径就是释放所有欲望，那样我们就会彻底满足。

Q: So it takes the two, the thought alone without desire won't do it?
问：所以要释放两方面的，一个是念头，一个是欲望？

Lester: Without a desire would you have a thought?
答：没有了欲望，你还会有念头吗？

Q: Never.
答：不会

Lester: Correct. You wouldn't have any thoughts without desire.
答：对。没有了欲望，你也就没有了任何念头。

Q: Well, there are intellectual desires, arent there?
问：但是还有智力上的欲望（心理需求），不是吗？

Lester: Yes, but they are desires. Otherwise, there would be no thought. You desire to be heard; you desire to communicate with people. It might not be a desire for ice cream, food, for things that the body needs, but it might be a desire for approval.
答：是的，但它们也是欲望，否则就不会有念头了。你想要被听到，想要跟人交流。这些虽不是想要冰淇淋或食物什么的生理需求，但是却是对获得认同的渴望。

So, desire initiates the whole cycle. Way back in the beginning, it started with a thought of lack. Then there was a desire to fulfill the lack. The desire caused more thought, the thought caused action. Since the action does not fulfill the desire, we increase the desire and action, keeping it going until we are apathetically spinning in an endless cycle, with satisfaction impossible.
所以，欲望启动了整个轮子。它开启了匮乏的念头，匮乏的念头又产生想要满足匮乏的欲望。欲望导致越来越多的念头，而念头又导致行动。但是因为行动无法满足欲望，所以我们又增加了欲望和行动，我们在一个永无止境的怪圈里不断打转，我们变得麻木冷漠，而欲望总是无法得到满足。

All our present thinking is initiated by something from the past. Our total feelings now are all from the thoughts and actions of the past. So, all thinking is now motivated by something that has already happened. Action and reaction go on and on that way and we are caught. It's almost impossible to have an original thought any more, every thought being based on past thoughts.
我们现在的一切想法都是由过去的某个东西而来。我们现在所有的感受也都是由过去的念头和行动而来。所以，现在的一切想法都是由过去已经发生的某个东西所驱动。作用与反作用以那样的方式不断持续着，我们陷在其中无法自拔。再次拥有最初的念头是不大可能了，因为每个念头都是根基于过去的念头之上。

Q: So then, it all started way back when?
问：那么，一切都是源于过去？

Lester: It's beginningless and it's endless. I'll take you a step higher. Let us look at the example of the rope being mistaken for a snake. You're walking along the road; there's a rope on the ground and you think it's a snake. Karma is in the realm of the illusory snake. When did that snake begin and when will that snake end,-so long as you think it's a snake? It's beginningless and it's endless,

because in reality it never was; it was always a rope. If you are in karma, it is a forever thing. If you are not in it, it never was. Does that make sense? Karma is beginningless and endless.
答：实际上是无始也无终。让我们从更高的角度看，以蛇和草绳的寓言为例。你在路上走，误把地上的绳当成蛇。业力是在虚幻的蛇的层次。只要你一直认为绳是蛇，那么蛇什么时候开始又什么时候结束呢？它是无始无终的，因为在实相中它从来都不是真的，它一直都是根绳。如果你在业力中，业力就是永恒的。如果你不在业力中，那么业力什么都不是。你们能听明白吗？业力是无始无终的。

Hence it's impossible to work out karma. Some schools of metaphysics teach that you must work out your karma. While you're trying to work it out. you are creating new karma for the future. So, it's impossible to work it out.
因为业力是不可能消除的。一些玄学流派教导你要消除业力。你在消除业力的过程中，实际上是在造新业。所以，业力不可能消除。

Well, what can we do? Awake from the illusion and see the Truth! See the snake as the rope! Once the rope is seen as the real, the snake no more is. When we see the Truth of our Being, all this action and reaction turns out to be a dream- illusion and therefore, as such, cannot touch us any more.
那么我们怎么办呢？从幻象中醒来，看到真相！看清楚蛇其实是绳！一旦把绳看成是真实，那么蛇就不再是真的了。当我们看到我们的存在真相，一切作用与反作用都会变成一场梦幻，也就无法再影响我们。

Q: Didn't you say we become the observer? I under stood that the cycle still must be performed, regardless of enlightenment, is that correct?
问：你不是说我们会变成观者？我明白不管是否开悟，业力之轮始终在转，对吗？

Lester: No, that is, once your understanding is full, from that moment on, there's no more karma. When I say, "Be the witness." that is still in the realm of duality, witnessing the duality, but it's a giant step forward. It's a method of letting go of the ego sense of being the doer. It's a mode of behavior that's very conducive to growth.
答：不，一旦你的智慧圆满，自那刻起便不再有业力。当我说“成为见证者“，那依然是在二元的层次，见证二元性，但却是巨大的进步。它是释放小我想要成为作为者的方法，是非常有助于成长的行为模式。

However, when you are fully realized, you'll look at the world and you'll see only a singular oneness in everything and everyone. And you'll see that it is all nothing but your very own Self. And the Self is only the Self. So, what happens to the world is that you see it as it really is; you look at it as the rope instead of seeing it as the snake. Then you are out of karma and there is no more karma.
但当你完全开悟时，你在一切人和事身上看到的都只是单一的一，你只会看到你的真我，而真我只是真我。所以，你会如实地看待这世界所发生的一切，你把它看成是绳而非蛇，那样你就从业力中脱离出来，业力也就不复存在。

Now, what is a little confusing to you is statements that have been made at different levels of

approach. Things at one level seem to contradict things at another level. However, when the Truth is seen, all contradictions vanish. So, from the highest point of view) when you see who and what you are, there is no karma. When you see youre real Self, there's only Beingness; action and reaction are only apparently going on.
你感到困惑是因为高度不同而产生的见地上的矛盾。但是，一旦看清真相，所有矛盾都会消失。所以，从最高的角度看，也就是当你了知你是谁以及你是什么时，根本就不存在业力。当你看到你的真我，那里只有存在，作用与反作用都只是表象。

Q: Let's say I'm driving out onto the freeway and I see a guy coming and I step on the gas and get in front of him. What does this do to me? Is there a reaction coming back from this?
问：我在高速路上走，看到有个家伙想超车，于是我猛踩油门，跑在他前面。这对我来说意味着什么？这些行为是否会导致反作用？

Lester: In this dream world, to the last ounce there's action and reaction.
答：在这梦幻世界中，作用与反作用总是存在的。

Q: One of the big things with any human, and I know I am no different, are thoughts of sex. This is quite a strong interplay and quite a strong force. How does this all get worked out?
问：包括我在内的任何一个人类，最大的问题之一就是有关性的念头。那真的是非常强烈的作用和力量。怎样才能摆脱这一切呢？

Lester: It's one of the most difficult things to transcend. However, it's possible and it's relatively easy to do it once you recognize that all that joy that youre seeking through sex you can have all the time, but much more once you're out of the trap of desire. That's why I say, "Get to the higher place where, in order to have sex, you give up joy." Then it's an easy thing to let go of. Meantime, moderation is the best guide.
答：那的确是最难超越的事情之一，但也是有可能的。一旦你意识到你一直通过性所寻求的欢乐远远比不上脱离欲望所带来的快乐，那么摆脱性就会变得比较容易。这就是为什么我说：“当你到达更高境界时，为了性，你却放弃快乐。”那时释放性欲会是容易的事，同时，适可而止是最佳指南。

Happiness is only your very own Self; happiness is your basic nature. You don't need anything external to have it. But you think you do because you've covered over this happiness with layers and layers of limitation: I must have this to be happy; I must have that to be happy. And this has been going on for a long time. But the more you see who and what you are, the less desires have a hold on you.
幸福只是你自己的真我，幸福是你的天性。你不需要通过外求来获得幸福。但你认为你必须这么做，因为你在幸福上面覆盖了一层又一层的限制：我必须拥有这个才能幸福，我必须拥有那个才能幸福。这样的情况持续了很久很久。但是你越清楚你是谁以及你是什么，欲望就越无法掌控你。

Q: You have shown the way or method for me, by which I have realized that there is something greater than sex. I have now realized that sex is actually a giving up of something, giving up of a higher feeling for a lesser feeling. It's much easier to understand in that light.

问：你向我展示了终极之道，让我明白有比性更棒的东西，性其实是对某个东西的放弃，为了点低级的快感，却放弃更高级的享受。从那个角度更容易理解。

Lester: Sex will keep you earth bound. It's necessary to get above it. Having sex will not prevent you from moving toward realization, but while you are enmeshed in it, you are a slave to it and can never get full realization. You are making the physical thing the joy and it isn't. The real thing is that you are that joy, only a million times more so! As high as the feeling is that you get from sex, you can go way, way beyond that feeling in joy, and have it twenty-four hours a day. And it is this unlimited joy that you are really seeking, but you sacrifice it for sex.
答：性只会让你眷恋红尘，所以有必要超越性。性交不会阻止你走向开悟，但若你沉迷于此，你就是它的奴隶，永远无法获得完全的开悟。你让生理享受成为你的快乐之源，但它并不是。真实的情况是你就是那快乐，100 万倍的性高潮，而且每天可以持续 24 个小时！那才是你真正所寻求的无限喜悦，而你却让它成为性的牺牲品。

Q: When we do things and realize that they should not be done, can we dispose of them by doing the opposite?
问：当我们做了一些事，后又意识到不应该做，我们是否能通过做相反的事来抵消它们？

Lester: Well, if you're doing the opposite, you're involved in action again, creating the opposite for the future.
答：如果你做相反的事，你又给出了一个作用力，未来还是会有相反的作用力。

Q: You just have to be desireless?
问：那就必须无欲无求才行？

Lester: Yes, that's it! Being desireless, you will see who and what you are; you'll see that you're above all this illusion of karma and then it can touch you no more.
答：正是如此！当你变得无欲无求时，你会发现你是谁以及你是什么；你会明白你是在所有这一切虚幻的业力之上，那样业力就无法再影响你。

Q: When you do see that, the release is so tremendous, it's like a sex release.
问：当你真的明白时，那种释放真的是巨大的，就像性高潮所带来的释放。

Lester: Much greater, much greater. Ill have to get some testimonials for you, I believe. (Laughter)
答：要比那猛多了。我想我必须给你颁发个奖状。（笑声）

Q: If you drop the desire for some thing, will it still come your way?
问：如果你释放了欲望，业力是否还会再出现？

Lester: No. The desire is the cause for it. You can mentally undo karma by mentally undoing desire. Karma is caused by desires that remain in the subconscious mind. Dropping desire drops all thoughts of it. If you take desire out of the subconscious mind, the seeds of karma are no more there. This is the fastest, the very best way of undoing karma. If you want to undo karma, do it mentally. Why experience it again and again and suffer it? If you let go of things mentally, you let

go of them forever; then you dont have to experience them. As Jesus said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already." The act originates in the mind. Every negative thought, every bad thought we have creates karma that we don't like and we call it bad karma. If people only knew this! It doesn't matter whether we carry out the act or not. The seed is sown in the thought.
答：不会。欲望是业力的根源。你可以通过在心智层面释放欲望，从而脱离业力。业力由欲望而来，一直停留在潜意识中。释放欲望也就是释放这些潜意识念头。如果你能把欲望从潜意识中拉出来，业力的种子就不复存在。这是脱离业力最快也是最佳的方式。如果你想脱离业力，在心智层面做。为什么要一而再再而三地受折磨？如果你能在心智层面释放它们，你就是永远地释放了它们，也就不必再经历它们。正如耶稣所说：“凡看见妇女就动淫念的，这人心里已经与她犯奸淫了。”行动源于心智。我们所拥有的每个负面念头创造了我们不喜欢的命运，我们将其称为“报应”。无论我们是否将念头付诸行动，种子都已在念头中种下。

* *

Karma sows the seeds of its own destruction.
业力种下破坏的种子。

* *

What we go through is determined by what we have gone through. This is the law of compensation or karma. In between physical bodies, we choose a certain part of what we have been through to go through the next time around; we set up similar situations, hoping that this next time we will transcend them. You always get another opportunity - ad infinitum.
我们所经历的取决于我们已经经历过的。这就是补偿法则或业力法则。在两世之间，我们选择我们已经经历过的一部分作为未来要再次经历的；我们创造相似的情境，希望这一次我们能够超越它们。你一直并且永远都有下一个机会。

* *

Bad karma keeps us so miserable with negativity that we change our bad karma to good karma and that turns out to be a golden chain instead of an iron chain. Freedom is above karma.
恶业让我们如此痛苦，以致于我们不得不把恶业改成善业，这就像把铁链变成金链一样。自由则是超越了一切善恶业。

* *

Whenever we move up, something happens to test us. What actually happens is that we subconsciously feed ourselves more karma because we have become stronger and can face it.
当我们往上走时，会发生一些事来测试我们。实际情况是我们在潜意识中给自己喂养更多的业力，因为我们已经变得更强壮，能够面对它们。

* *

Karma is nothing but the accumulated past habits of thought that are going on subconsciously.
业力只是些过去累积的潜意识惯性念头。

* *

Karma is the conglomeration of all the subconscious thoughts running you. Get rid of these thoughts; quiet the mind totally and there is no karma.
业力是所有控制你的潜意识念头的集合。脱离这些念头，让头脑彻底安静，便不再有业力。

* *

Where is karma? It's in the world of illusion.
业力在哪里？在这虚幻的世界里。

* *

Anything karmic is really comic.
任何业力的东西都是些滑稽的东西。

* *

Karma is a harmer. It is a bondage maker.
业力是种危害，因为它只会制造束缚。

* *

We hurt ourselves when we judge others because it is karmic and returns to us.
当我们评判他人时，我们是在伤自己，因为这是在造业，会反弹回来。

* *

The fastest way out of karma is to grow.
脱离业力的最快方式就是成长。

* *

Karma and reincarnation are part of the illusion and have no part in the Reality. Past lives should not be gone into as it is playing with the unreality, making it seem more real.
业力和转世都是幻象的一部分，在实相中并不存在。不要沉迷于过去世中，因为那是在虚幻中游戏，使虚幻的看起来更真实了。

* *

Get to accept karma. The idea that you can fight it is contrary to the accepting of it. If you accept it,

your fears, frustrations, tensions, miseries, etc., are alleviated and you are no more holding onto it by attempting to avert it. Since there is nothing you can do about it, you just let it be. Everything this body is going to go through, it will go through. Understand this and remain as you really are - free.
接受业力吧。反抗业力则与接受业力相反。如果你接受业力，你的恐惧、挫败、紧张、痛苦等情绪都会得到缓解，并且不再因为试图避免它而抓着它不放。因为你对业力无能为力，所以你就让它来吧。这具身体要经历的，始终都会经历。明白这一点，你就真的自由了。

* *

You can't change what the body will go through. That was determined by you by prior action. However, you can choose not to be that body, but to be your Self.
你不能改变这具身体未来会经历的事，因为它已经被你、被你过去的行动决定了。但是，你可以选择不去成为那身体，而是成为你的真我。

* *

The ego doesnt like to hear that it doesnt have free will. But the ego itself is a product of karma.
小我不喜欢听到它没有自由意志的话。但是小我本身只是业力的产物。

* *

If karma is, what does advice mean?
如果业力存在，那么建议又意味着什么呢？

* *

Examine karma and you will discover that karma and destiny are one and the same.
审视一下业力，你会发现业力和命运是一回事。

* *

Acts performed with no interest in the fruits thereof produce no karma.
如果付诸行动时对结果没兴趣，那么就不会产生业力。

* *

If action is being done without attachments and aversions, there is no karma being created.
如果付诸行动时没有执着或憎恶，便无法创造业力。

* *

Once you reach the state of non-attachment, you can enjoy the world and do it without creating any karma.

一旦你到达没有执着的境界，你就能享受这世界，同时不创造任何业力。

* *

It is when we rise above karma, good and bad, that we move into being our real Self.
当我们超越一切善恶业，便进入了我们的真我。

* *

How can an infinite Being be subject to karma, karma being an extreme limitation?
无限的存在怎能受制于极端限制的业力呢？

* *

Get above karma; dont work out karma.
超越业力，而非消除业力。

* *

Karma comes to an end when one recognizes that it is all in his mind and he is not his mind.
当你意识到业力只是在你的头脑中，而你又不是你的头脑，那么业力就会寿终正寝。

* *

There's one act that will do a way with all karma, - be your Self!
只有一项行动能够让你脱离业力，那就是成为你的真我！

* *

All actions that the body will perform you have already concluded before it came into existence. The only freedom you have is whether or not to identify yourself with the body and its action.
身体所会付诸的一切行动早在成为现实前就已经被你终止了。你唯一拥有的自由就是是否要将你自己视为这具身体和它所能做的行动。

If an actor plays the part of a king or a beggar, he is unaffected by it because he knows he is not that character. In exactly like manner should we carry out our part in the world, and whether we are king or beggar, we should be unaffected by it, knowing that we are not that character but are a grand and glorious being, our very own infinite Self.
如果一个演员扮演国王或乞丐，他不会受其影响，因为他知道他不是那个角色。这与我们身处这世界的情况类似，不管我们是国王还是乞丐，我们都不应该受其影响，相反地，我们应该知道我们不是那个角色，而是恢弘而闪耀的存在，是我们自己无限的真我。

第二十九章　成长与涵容

Happiness per se is not necessarily' an indication, of one's state of realization. Aborigines and natives are as happy as we are, and sometimes more so. We who are supposed to be at the upper end of civilization, as a whole, might not be as happy as they are. Their enjoying is mostly through the physical senses. Our enjoying is more through the mind and hence we are capable of more joy. However, because this allows more joy it, therefore allows more misery.
幸福未必能证明一个人是否开悟。土著人和原住民同我们一样幸福，有时甚至比我们更幸福。我们自称高级文明，但却未必比他们幸福。他们更多通过身体感官来享受，而我们的享受则更多来自心智层面，因此我们更有能力幸福，但同时，也更容易痛苦。

Many of us think that the things we do that give us a state of happiness are giving us spiritual growth and therefore are the right things to do. This could be true and it could also be false. The happiness we get from a new realization is definitely growth. We are delighted in the new revelation because we have become a little freer and therefore permanently a little happier. However, the happiness we get from avoiding or escaping unpleasantries is not growth. Rather than furthering our growth, it keeps us bound to the unpleasantries we are avoiding. Until they are faced, looked at, and dropped, they will remain in our subconscious and emerge from time to time until we finally drop them. Therefore, in order to be undone, they must be faced and not avoided. Then no escape is necessary.
我们很多人认为我们所做的有助于幸福的事能够让我们获得灵性上的成长，因此我们所做的是正确的事。这或许是真的，也可能未必如此。通过一个新的领悟而来的幸福才是真正的成长。我们因为新的启示而欢喜，是因为我们变得更自由了些。然而，通过逃避不愉快而来的幸福并非成长，相反地，它只会把我们同我们所避之不及的不愉快捆在一起。直到我们能面对它们，释放它们，否则它们只会继续停留在我们的潜意识里，并且时不时地出来捣乱一下。因此，为了摆脱它们，我们必须直面它们，而非继续逃避。

However, it's really true that the greater our growth the happier we are. We gain an accumulative total happiness that doesn't vary from day to day. It is freedom from the constant nagging of our compulsive subconscious thoughts; it's a sense of well beingness; it's a sense of security; it's a sense of peace. Even when things are outwardly being expressed against us, when the world seems to turn against us, we still feel a greater peace with in than we did before.
但有一点是真的，那就是我们越成长就越幸福。我们通过成长而累积的幸福不会发生变化。它是通过脱离潜意识念头的不断干扰而来的自由，是一种幸福感、安全感、宁静感。即使受到外界的攻击，即使全世界都反对我们，我们的内在也依然平静。

It's that inner state that should be used as a measure of growth. A miserable person can, for the time being, for the moment, be laughing happily. But you cannot use that as an indication of that person's constant state of freedom. How can we tell a person's state of freedom or happiness? By checking when everything is against one. Use this as a method for checking yourself. When things go wrong in the world then check your state of happiness.
这种内在的状态才应该作为衡量成长的标尺。一个痛苦的人可能暂时可以开怀大笑，但你却不能以此来证明那个人拥有持久的自由。我们如何才能辨明一个人自由或幸福的状态呢？看

看当一切都反对他时，他是何种反应。将此作为检查你自己的工具。当一切都跟你唱反调时，看看你是否依然感到幸福。

Q: Aren't we inclined to be almost irritated when we see someone else who is happier than we? Maybe it's a little jealousy?
问：当我们看到别人比我们更幸福时，我们往往会很不爽，不都这样吗？或许这是忌妒？

Lester: Yes, it is called jealousy and when we see one who's happier than we are. we don't like it. Sometimes we attack that one indirectly. even if that one is our mate.
答：是的，这被称为忌妒，我们不喜欢看到别人比我们更幸福。有时我们甚至会间接地攻击那个人，即使那个人是我们的伴侣。

This goes on between couples as they grow. When one moves ahead, the other unconsciously resents it, does things to try to undermine the first one. It's motivated subconsciously but sometimes it does become conscious and even when its conscious, we sometimes don't understand why we're doing it. The reason is that whenever two people get together, the higher one automatically tries to lift the lower one up a bit and the lower one tries to bring the higher one down a bit; they move toward each other. This is an unconscious behavior that goes on whenever two beings meet.
随着成长，这种情况在伴侣间会持续下去。当其中一个人往上走，另一个会无意识地感到愤怒，会做一些事来破坏对方。它是由潜意识驱动的，但有时会变成故意那么做，即使它是显意识的，我们有时也会不理解自己为何那样。原因是两个人在一起不管多久，稍微高一点的那个会自动地去拉低一点的那个，而低一点的那个则会把高一点的那个往下拽一点，他们向彼此靠拢。这是一种无意识行为，不管两个人在一起多久，这种情况都会一直发生。

To come back to what I was saying before, the stability of one's peace is the best measuring stick for one's growth; peace under circumstances not ideal. peace under circumstances in which the individual is being tried. If you maintain your peace while everything out there is going against you, then you really have it. This peace that I'm talking about is the real happiness and can be measured by its imperturbability. If a person cannot be disturbed in his peace, he's got it! He has let go of much ego, because only the ego can be disturbed; the Self of us can never be disturbed. And when we abide as our Self, we allow the whole world to be as it is.
回到我之前说的，一个人的平静状态是否稳定，是衡量一个人的最佳标尺，哪怕身处不理想、受到挑战的环境中。即使外在的一切都对你不利，你也依然平静，那么你就是真的拥有了平静。我所说的这种平静才是真正的幸福。如果一个人的平静不受搅扰，那么他就真的拥有了平静。他已经释放了很多小我，因为只有小我才会受到干扰，我们的真我则永远都不会。当我们处在真我中，我们会允许世界如是呈现。

If you want to know your state, check yourself under adverse conditions. Measure your growth by the bottoms, not by the tops. You'll find that your growth goes in cycles, up and down, but that the bottoms keep rising. You should get to the place where the bottom is happiness, and that makes the top even higher, a state of serenity, tranquility, bliss, - all with a deep imperturbable peace.
如果你想知道你处在何种状态，看看自己在逆境中的表现。通过低谷来衡量自己，而非通过高峰。你会发现你的成长呈周期性，有高峰有低谷，但却是震荡上升，每一个低谷都高于前

一个低谷。你的目标应该是连低谷时你都是幸福的，那样的话高峰就不用说了，那是一种宁静、祥和、极乐的状态。

Q: Where is this bliss, joy, and peace felt?
问：哪里才会有这样的极乐与宁静？

Lester: People feel it in different places. Actually it's at the very center of your beingness, wherever that center be. This is the first time this series that the group has reached the state of spill-over joy. During each series of the past we had gone from a low point at the start, to a very high point at the end.
答：人们在不同的地方感受到它，实际上它就在你存在的中心，不管这个中心在哪里。这是我们团体第一次在这个周期到达狂喜的状态。在过去的每个周期里，我们从一个低点开始，最后到达一个很高的点。

Q: Do you know why?
问：你知道为什么是这样吗？

Lester: Yes. This is something I'd like to explain to you. Why go down? We're supposed to be intelligent people; we know the way; why go down? Somewhat stupid when you know how to be high and happy the way you feel now; in fact, it's stupid not to be the way you are now all the time.
答：是的，我想解释给你听。为什么会下行呢？我们本是聪明的人，我们知道怎么走，为什么还会下行呢？当你知道如何才能获得你现在感受到的幸福，但却不能一直做到是显得有些蠢。

The reason why you go down after I leave you is that you have not undone enough of your unconscious thoughts. I direct you toward the infinite being that you are. As you see it, you undo the contrary thoughts and feel freer and higher. After I leave, The remaining unconscious thoughts of limitation re-emerge, take over, run you, and you feel lower.
之所以当我离开时你会下行，是因为你还没有释放足够的无意识念头。我指给你通往你所是的无限存在的道路。当你看到它时，你释放了与之相反的念头，并感到更自由更快乐。在我离开后，潜意识中残余的限制性念头会再次出现，再次掌控你，而你会因此感到低落。

What is necessary is that you continue to eliminate the unconscious thoughts until there are no more, until you are totally free. Only then will you be satisfied.
你要做的是继续释放无意识念头，直到它们完全消失，直到你彻底自由。只有到那时，你才会感到圆满。

I'm pointing up now, what you need to do to further your growth. The intellect is excellent for growing and is necessary at the beginning; it sets you in the right direction; it takes you forward. Then you reach a place where it can take you no further. So, what do you do? Do you stop at the top of the intellect, or do you go on? I'm saying let's go on! This doesn't mean let go of your intellect, forget it, or suppress it. No, I'm saying go beyond it. I'm suggesting another giant step forward.

我现在向你指出，你需要做的是进一步成长。智力有助于成长，并且在一开始是必要的，它让你走上正确的道路，让你向前挺近。当你到达智力再也无法帮助你的阶段时，你怎么做呢？你是在智力的顶端打住，还是继续前行呢？我会说继续前行！这并不意味着要放弃你的智力，忘掉它，或是抑制它，而是要超越它。我会建议你继续向前迈一大步。

I'm trying to get you to see what this next step is, by first telling you what it is not. It is not intellectual. Intellectually there's nothing more I can give you. What is it? It is becoming a ware of your Self by actually experiencing your Self. I could lead you much higher than we've ever gone before if you would draw it out of me. This would help you to experience a higher state than you have ever known before. Then the experience would be your knowledge, and after you experience it, it would leave you with a stronger desire for freedom, a stronger incentive to move faster toward the Goal.
我想让你看到下一步是什么，首先我要告诉你下一步不是什么。下一步不是智性的。智力上我已经给不了你什么。那么下一步是什么呢？那就是通过真切地感受你的真我，来了知你的真我。如果你能从我这儿掏出什么，我会把你引到你从未去过的更高的地方。这有助于你体验到你从未知晓的更高境界。那时那个体验就会成为你的真知，并且在你体验到它之后，它会让你对自由的渴望更强烈，对终极目标的渴望更强烈。

Now, I don't want to talk in riddles or intangibles. What is it that will draw out more than the intellect has drawn out so far? It's your state of receptivity. It determines the amount of the Power that flows into you. Stated another way, it is letting go of your reservations. As you become more receptive, more of the power flows through me into you and lifts you to the place where you experience your Self. I, Lester:, do not do it; it flows through me to the degree that you receive it. It can help lift you to a higher state, and by experiencing that state, you definitely know it. You better know that "Thou art That."
我不想故作高深。除了智力，还能掏出什么呢？那取决于你的涵容度，正是你的涵容度决定流入你的力量能有多少。换句话说，也就是释放你保留的东西。随着你越来越能涵容，会有更多的力量通过我流入你，它会将你提升到你能经验真我的境地。我，莱斯特，无法帮你做到，因为它只是流经我，进入你则取决于你能接受它的程度。它能将你提升到更高的境界，体验那个境界会让你知晓那是怎样的境界。你最好知道“你是那（引用自《圣经》）”。

Q: How do we do that?
问：我们怎样才能做到？

Lester: Greater acceptance of the direction coming through me, and of the fact that happiness really lies within you and not without. The direction up to now has been to quiet the mind by looking at and letting go of subconscious thoughts. As you let go of these thoughts, you become freer, your mind is quieter, your real Self is less obscure and you Ire more able to be the real Self that you are. Also, the more you have this experience, the more you are capable of being drawn into your Self by the Power flowing through me into you. This could go on to the Ultimate.
答：更能接受通过我而来的指引，更能接受幸福在你之内而非你之外的事实。到目前为止，那个指引都是教你通过查看并释放潜意识念头来让头脑安静。随着你释放掉这些念头，你变得更自由，你的头脑更安静，你的真我更清晰，你也更有能力回归你所是的真我。另外，你

在这方面的体验越多，你就越能被通过我流入你的力量吸入你的真我。它会将你带到终极之境。

You have quieted the mind to quite some degree; there is much more to be done. That I s why I asked last time, "Who can sit down and immediately quiet his mind and have no thoughts come in?" If you can do that, you're a Master. To the degree you can quiet your mind, to that degree you are a Master. But everyone is quieter now than they were. Our next step is to get even quieter. And I say we Ire not going to get it through intellectualism any more, through bandying words up and back; we're going to get it through a method that directly helps you experience the quietude of your Self.
你让你的头脑安静，已经做到了某种程度，你需要做得更多。这就是为什么上次我问你们“谁能做到一坐下来就立即让头脑安静，并且没有一个念头进入”。如果你能做到这点，你就是大师。但的确每个人都比以前更安静了。我们的下一步是让头脑更加安静，并且不再通过理智主义，而是通过让你直接经验你的真我的方法。

Q: When you quiet your mind and no thought comes in, then what happens? Is it a blank?
问：当你让你的头脑安静，并且没有一个念头进入时，会发生什么？是否一片空白？

Lester: No, it's not a blank; you have no mind to go blank! You're in the realm of All-Knowingness; you don't have to think any more; you just know everything and everything falls into line perfectly, -every moment. You operate on a feelingness, called intuition. Everyone in this room has experienced it at times. Mind is nothing but the total bundle of your thoughts; a small part conscious; the major part subconscious and held out of view. Mind is not complicated when you see what it is; it's simply the totality of thoughts.
答：不，不是空白，因为你没有头脑可以空白。你是在全知的层次，你不再需要思考，你知道一切，并且一切无时无刻不完美和谐。你在直觉层次运作。这个房间里的每个人都或多或少地经验过它。头脑只是念头的集合，一小部分的意识加上一大部分的潜意识。当你明白头脑是什么时，你会发现头脑并不复杂，它仅仅是念头的集合。

Q: Isn't it true that subconscious thoughts are thoughts that are not being thought of at the moment?
问：潜意识念头难道不是此刻尚未想起的念头么？

Lester: No, they're being thought of at the moment, but they're not consciously being thought of; they're subconsciously being thought of at the moment.
答：不，它们在此刻被想起，但不是在意识层面被想起，而是在潜意识层面。

Q: So that's the difference between conscious and subconscious thoughts?
问：所以那就是显意识念头和潜意识念头的区别？

Lester: Yes, subconscious thoughts are active right now, but we're not looking at them. Are you consciously pumping your heart? Breathing? Running that chemical digestive factory you have? Are you doing these things consciously? Well, then you're doing them subconsciously
答：是，潜意识念头此刻很活跃，但我们没有去看它们。你是有意识地让心脏不停跳动？有

意识地呼吸？有意识地运作你的消化系统？不，你是在潜意识层面运作它们。

Q: I didnt have that in mind exactly.
问：我完全想象不出来。

Lester: I know, but I want to show you how all the thoughts on the body, even though you're not conscious of them, are active right now and there are many, many thoughts connected with running a body; there's a lot of action going on there. They're active right now ~ even though we're not conscious of them.
答：我知道，不过我想告诉你，即使你没有意识到这些有关身体的念头，它们此刻也依然是活跃的。有关运作身体的念头有很多很多，因此也有很多活动在那进行着。即使我们没有意识到它们，它们此刻也依然是活跃的。

Q: That's automated; that's what I call automation.
问：那是自动的，我称它为自动化。

Lester: Right. But who is now running the automated action? We are. It was originally useful in that we didnt have to consciously operate the body. Then we lost sight of the fact that we threw this onto automatic; and therefore it is now running us. It's difficult to change it because we have made it unconscious. As we become aware, we see this and then we change it. We become free of it; we reestablish our control over the body.
答：对。但是是谁在此刻运作这些自发的活动呢？是我们。我们不必有意识地运作身体，这在最初对我们是有益的。后来我们忘记了是我们自己让身体活动变成自发的，因此现在反倒是身体在运作我们。这个事实很难改变，因为我们已经让它变成一种无意识。随着我们开始保持觉知，我们看到了这一点，这样我们就能改变它。我们从中解放出来，重新收回对身体的控制权。

Our object is to let go of unconscious thoughts, these habitual things of the past that keep us automatically bound. Every habitual thought is a bondage that takes away a certain amount of freedom, happiness. We must let go of all these old habit-thoughts until we are totally free of them. Then we are liberated, fully realized Masters.
我们的目标是释放无意识的惯性念头。每个惯性念头都是一个束缚，剥夺了一定的自由和幸福。我们必须释放这些老旧的惯性念头，直到我们从中彻底地解放出来。那样我们就是自由的完全开悟的大师。

Q: That's why some words will trigger us. If we hear a certain word, we fly into a madness, or if we hear something else, we feel good.
问：这就是为什么一些话会触动我们的原因。如果我们听到某个词，我们就会暴跳如雷，或者我们听到另外一些话，我们就会喜笑颜开。

Lester: Right! So, our object is to let go of all these subconscious thoughts. We have done a beautiful job so far, through using the thoughts, the mind. Now I'm suggesting that we move on; that we get the mind yet quieter by doing that which does it directly, that is, by experiencing your Self.

答：对！所以，我们的目标就是释放所有这些潜意识念头。到目前为止，我们在使用头脑方面做得不错。现在我建议我们继续前进，也就是通过经验你的真我，让你的头脑更安静。

It can also be done in meditation. I ought to re-define the word "meditation." When I say meditation, I mean holding one thought to the exclusion of other thoughts and that one thought should be a question. As other thoughts drop away the mind gets quiet and concentrated. When the mind is concentrated, you will experience your Self and It will answer any and every question. It will answer the questions that we need to have answered to show us the way out of the bondages.
你也可以通过冥想让头脑安静。我应该重新定义“冥想”这个词。当我说冥想时，我是指待在一个念头中，把其它念头排除在外，并且这个念头是有关一个问题的念头。随着其它念头离开，头脑变得安静而专注。当头脑专注时，你会经验到你的真我，并且真我会回答任何以及每一个问题。真我会回答我们需要知道答案的问题，会向我们展示摆脱束缚的途径。

Now, in meditation, the moment you sit down to quiet the mind, it seems to get noiser, which is natural; the thoughts come up for us to drop, to let go of. And each time we let go of one, that's one less that we have to let go of. As time goes on and we keep dropping these thoughts, we have less and less to drop. Someday the mind becomes quiet enough so that we fully see this infinite Being that we are; and then in one lump sum. we drop all that is left. And when there are no more thoughts, we are free and there is left only our infinite Self.
当你坐下来冥想，试图让头脑安静时，头脑似乎变得更为嘈杂，这是自然的。因为念头会跑来让我们放它们走。每次我们释放了一个念头，我们就少了一个念头需要释放。随着我们持续地释放这些念头，念头就越来越少。总有一天头脑会变得足够安静，那样我们就能完全地看到我们所是的无限存在。接着我们一次就释放掉所有残余的念头。当不再有任何念头时，便只剩下我们的无限真我，我们就自由了。

Q: My mind keeps getting noisier and noisier.
问：我的头脑变得越来越嘈杂。

Lester: No, it is just that you are looking more at your subconscious thoughts . You don't get more thoughts; you just become more aware of them. The unconscious thoughts that control you will come up. Every time you meditate this happens, and through practice, some day you will be able to hold one question, one thought, without other thoughts coming in. When you get that far, you are moving rapidly. When you have dropped all subconscious thoughts, then you know what God is, that your beingness is He.
答：不，那是因为你开始更多地关注你的潜意识念头。你不会拥有更多的念头，你只是变得对它们更有觉知。那些控制你的无意识念头会浮出水面。每次你冥想时都会出现这样的情况，通过持续的练习，总有一天你会变得能够专注在一个问题上，一个念头上，而将其它念头挡在门外。当你能够做到那种程度时，你就会进步得很快。当你释放了所有的潜意识念头，你就会知道上帝是什么，你的存在就是上帝。

Q: I'd like to identify the feeling in meditation. Is it similar to a feeling you get while listening to a fine piece of music?
问：我想向你确认一下冥想的感觉，它是否就像听到一曲美妙音乐时的感觉？

Lester: Yes, it is one of the nicest and quietest feelings you can have.
答：是的，它是你能感受到的最美最宁静的感觉之一。

Q: Then the process of meditation, as I'm seeing it now, has not to do at all with thoughts, but with identifying with this feeling and allowing it to expand.
问：就我目前所知道的，冥想的过程跟念头完全无关，只是对这种美妙感觉的认同，并且允许这种感觉无限延伸。

Lester: Yes! However, this nice feeling is accomplished by quieting the thoughts. Someday the meditative feeling will be far more enjoyable than the music was.
答：对！但这种美妙感是通过使念头安静来获得的。总有一天，冥想的感觉会比听音乐时的感觉要美妙得多。

Q: I feel that it would be such a tremendous welling up that you would almost explode!
问：那是一种无限膨胀的感觉，就像要爆炸了一样！

Lester: Well, you won't explode because you take it on as much as you can accept it. There is such a tremendousness in us, that if it came all at one time, we just couldn't take it.
答：你不会爆炸的，因为你是根据自己能接受的程度来接收它的。只是如果它一次来得太多，我们会有点受不了。

Q: Is meditation related to receptivity?
问：冥想是否跟涵容度有关？

Lester: Definitely yes! The better we are able to meditate, the more receptive we are and the more receptive we are, the better we can meditate. I'm stressing meditation with the hope of helping us to become more receptive. We should let go of the queer ideas we have about meditation. You don't have to be a Hindu or a yogi; you can be one hundred per cent American and be a very good meditator.
答：毫无疑问是的！我们冥想做得越好，就越能涵容；我们越能涵容，冥想就会做得越好。我之所以强调冥想，是因为我希望能够帮助我们变得更加涵容。我们应该释放那些有关冥想的古怪念头。你不一定非得是个印度人或瑜伽士，作为一个 100%的美国人，你也可以成为很好的冥想者。

Meditation is simply holding one question or thought to the exclusion of all other thoughts and when that question or thought is on your beingness, that's right meditation. Before we attain good meditation, we have to work to let go of extraneous thoughts that come in while were trying to hold one question. Then that one question will be answered, whatever that question is. "What am I?" is the final question. When we get the full answer to that, we are in the ultimate state.
冥想仅仅是待在一个问题或念头里，将其它念头排除在外。当那个问题或念头是关于你的存在时，那便是正确的冥想。在我们能够很好地冥想前，我们必须在专注一个问题的同时释放不相关的念头，那样那个问题才会获得回答，而不论那个问题是什么。“我是什么”是最后一个问题。当我们获得这个问题的完整答案时，我们就处在终极之境中。

Q: Don't you automatically try to answer that when you ask yourself the question?
问：当你问你自己“你是什么”时，难道你不是自动地回答这个问题吗？

Lester: Yes you do, but your mind cannot. The mind can never give you the answer to the question "What am I?" Why? Because Realization is elimination of the mind and the mind posing the question is not going to eliminate itself. It's almost like saying, "eliminate yourself." The mind does not want to eliminate itself, therefore, when the mind poses the question "What am I?" the mind will never in all eternity, give the answer.
答：是的，是自动的，但不是头脑回答。头脑永远无法给出“我是什么”的答案。为什么？因为开悟是消除头脑，头脑能提出问题，但却无法消除它自己，那就像是在说“消除你自己”一样。头脑不想消除它自己，因此，当头脑提出“我是什么”的问题时，头脑永远都不会给出答案。

This is another reason why the intellect can take us only so far. The mind cannot give us the answer because it, itself, is in limitation, in finiteness. The answer is in infinity. The mind can pose the question "What am I?" and when the answer comes, it's from beyond the mind.. It's only by quieting the mind that you will be able to see who and what you are. The mind is the blinding cover over this infinite Self that you are.
这也是为什么智力只能带我们走这么远的原因。头脑无法给出答案，因为它自己就是在限制中，在有限中。而答案则是在无限中。头脑能提出“我是什么”的问题，而当答案出现时，它则是来自头脑之后。只有当头脑安静下来时，你才能看到你是谁以及你是什么。头脑掩盖了我们所是的无限真我。

Q: But underneath it all, I'm trying to find something to hang onto here, is it this glow, this feeling?
问：但是在这一切之下，我一直都在试图找出依附于此的某个东西，它是否就是这种光，这种感觉？

Lester: Yes. If you will examine the glow you'll discover it to be a feeling of I-ness, of beingness.
答：是。如果你审查一下那光，你会发现它就是“我”的感觉，存在的感觉。

Q: Assuming this feeling that we all get occasionally is our true being shining through, even though it's a very small part we're experiencing, this is the constant experience we should attain to, right?
问：假设我们偶尔才会得到的这种感觉是我们的真我在闪耀，即使它只是我们体验到的极小一部分，它也是我们应该获得的持久的体验，对吗？

Lester: Yes! Make it nothing but that and that is It. Then there's nothing but the experience of "I-I-I-I-I" all the time, and you are There.
答：对！就是那样。到最后就只体验到“我”，一直只体验到“我”，那就对了。

Q: Up until now. I've only had an intellectual understanding of these things and this is the first concrete experience I've had.
问：目前为止，我只能通过智力理解这些东西，这次是我第一次有这种真切的体验。

Lester: Well, that's not really so. There was always a feeling of experiencing when you got a realization.
答：不尽是如此。每当你有顿悟时，都会有这种体验感。

Q: Well, that's what I'm finding out; I've now identified with this glow, this feeling.
问：这是我目前试图发现的。现在我已经认同了这种光，这种感觉。

Lester: Yes, the glow is the experiencing and is higher than the intellect. It's simply experiencing.
答：是，这种光就是一种体验，要高于智力。它只能体验。

Q: That's the way I want it because books make it sound awfully complicated. How does that fit in with the Self Realization Fellowship teachings?
问：我就想要那样，因为书上把它描述得很复杂。它如何对应“自我了悟联谊会（SRF）”的教义呢？

Lester: SRF teachings will say the same thing from a different approach. Their approach is for the majority of seekers. Christianity is in the realm of love, devotion and surrender to God. So are the SRF teachings. Instead of working so hard to eliminate the ego, they say, "Just surrender to God." If you really surrender, it's only surrender of the ego. "Thy will, not my will" is simply surrender of the ego.
答：SRF 教导的其实是一个东西，只是方法不同。他们的方法适用于大多数求道者。基督教针对的是爱、奉献以及臣服于上帝的领域，SRF 的教义也是如此。他们不教导消除小我，他们教导的是“只是臣服于上帝”。如果你真的臣服，那只是小我的臣服。“你的意志，而非我的意志”仅仅是小我的臣服。

SRF directs you to quiet the mind, mainly through meditation, so that your infinite Self becomes obvious. Its main teaching is its methodology, called Kriya Yoga, an integral method that can be used by everyone.
SRF 指导你主要通过冥想让头脑安静，那样你的无限真我就会显现。它的主要教义是克里亚瑜珈，一种每个人都能使用的方法。

If you understand the overall picture, you'll see that there's no disagreement. I'm trying to get you to quiet the mind, to let go of the mind. Their teaching will end up doing the very same thing. And it's a good balance to have our intellectual, wisdom way and their devotional, love and surrender aspect. However, you cant really have one without the other. So approaching it from both sides is beneficial. And we should use every aid possible. We need it; we’re in an earth period that is extremely low. We're having opposition going on all day as long as we associate with the world, and therefore any aid that is helpful should be used.
如果你能看到全部画面，你会发现没有分歧存在。我教你让头脑安静，要释放头脑。他们的教义本质也是如此。如果能将我们思维和智慧的方面同他们奉献、爱和臣服的方面相结合，会是个很好的平衡。但你不能只拥有其一。所以，要从两边靠拢，那才是对我们有益的。我们应该利用每一种可能的帮助，我们需要帮助，因为我们正处在一个低谷期。只要我们还与这个世界有联系，我们就会一直受到挑战，所以我们应该利用任何一种有益的帮助。

When it comes to aids, there is no greater aid than the actual, wonderfully exhilarating experience of being your Self. Be more receptive, - surrender your little self and allow the Power of your real Self to flow until It, the Power, is the only power flowing through you. Glory in that Power! Remain in that Power! Remain and abide as your infinite, glorious Self!
没有任何一种帮助能够比得上真切地体验你的真我所带来的帮助。变得更涵容吧——让你的小我臣服，允许你真我的力量注入你，直到那力量成为唯一流经你的力量。那力量的光啊！持住那力量吧！待在你那无限而闪耀的真我中吧！

第三十章 冥想

The greatest thing, and the most difficult thing, we have to do, is to drop the mind. It's a junkyard full of refuse from ages past; refuse of thoughts of limitations: I am a limited body; I have troubles. All thoughts contain limitation. We pile them up in the thing we call mind. Mind is nothing but the total accumulation of all the se thoughts. So mind is nothing but a junkyard of limitation.
我们需要做的最好同时也是最难的事就是释放头脑。头脑是废物堆积场，堆满了累世的废物、限制的念头：我是有限的身体，我有麻烦等等。所有的念头都是有限的，我们将它们堆积在所谓的头脑里，因此头脑只是念头的集合，限制的废物堆积场。

All right, so how do we get rid of the mind? By quieting it. When we quiet the mind we discover our infinity. The more we see our limitlessness, the more we recognize that junkyard called mind, and the more we let go of it, -until we go so far that we drop the whole remaining mind at one time.
那么，我们如何才能消除头脑呢？让它安静下来。当我们让头脑安静下来时，我们便能发现我们的无限性。我们越看到我们的无限性，就越能认识到头脑是个废物堆积场，也就越能释放它，直到最终我们一次就释放掉剩余的头脑。

However, before that, we keep battling the thoughts as they come up. As the thoughts come up, we let go, let go, let go, until we let go of enough of them so that the Self that we are is obvious. Then it takes over and takes us all the way. The greatest thing is quieting the mind, which is eliminating thought, which is eliminating the mind.
然而，在这之前，我们必须跟念头打持久战。念头一出现，我们就释放，释放，释放，直到释放了足够的念头，以便我们所是的真我显现。那时真我就会接手，并带我们走完全程。所以最好的事就是让头脑安静，也就是消除念头，消除头脑。

Meditation is necessary. This is the major point I'm stressing: meditation. Learn how to meditate. The deeper one goes, the more one discovers the innate joys to which there are no limits; no matter how joyful you get, you can always go further. If you were a thousand times more joyful than you are now, you could still go on and on and on in joy. Joy is unlimited because we're infinite.
冥想是必要的手段，也是我一直强调的。学会如何冥想，冥想得越深入，就越能发现内在那无限的喜悦，不管你有多喜悦，都可以走得更远。如果你那时的喜悦是现在的一千倍，你可以向一万倍探索。喜悦是无限的，因为我们是无限的。

But the major thing to accomplish is the ability to control the mind, to meditate, to drop into peace at will. A man can control a whole nation and if he cannot control his own mind, what kind of control has he got? He is a victim of his own mind. Rather than being in free control over his thoughts, he is an effect of them. He is actually pushed around by past habits. He is no Master. Only he who can control his mind is a Master, a Master not only of himself, but of anything and everything he does. Meditation is the way.
但是这需要我们能够任意地控制头脑，任意地冥想，任意地进入宁静。一个人可以控制一个国家，但如果他连自己的头脑都控制不了，他还能控制什么？他只会成为他自己头脑的受害

者。他无法自由控制自己的念头，相反地他只会受到念头的影响，被过去的习气耍弄。他绝对不是大师。只有能控制头脑的人才是大师，不仅是自己的大师，更是他所做的一切事的大师。冥想能帮我们做到这点。

* *

Meditation is directed thinking.
冥想是直接的思考。

* *

Meditation is putting your mind on the way to find God.
冥想让你的头脑走上寻找上帝的征途。

* *

Meditation is looking for the answers in the right direction.
冥想是在正确的方向寻找答案。

* *

Meditation is basically thinking in the right direction and holding to it so that other thoughts keep dropping away until the mind is concentrated. When the mind is concentrated the answers become obvious to you.
冥想是在正确的方向思考，让其它念头离开，直到头脑能够专注为止。当头脑能够专注时，答案就会向你显现。

* *

Concentration is holding one thought to the exclusion of other thoughts and will lift one and help one grow.
专注是待在一个念头里，将其它念头排除在外。专注能够帮助你提升和成长。

* *

The ability to hold one thought concentrates the mind so that it can crack the secrets of itself.
待在一个念头里能让头脑专注，如此头脑就能揭开它自身的秘密。

* *

Meditating to get the mind quiet is good. Meditating to let go of ego-wants is better. Meditating on "What am I?" is best.
让头脑安静的冥想很好。释放小我欲望的冥想更好。有关“我是什么“的冥想最好。

* *

Meditate, actively seeking.
在冥想中积极地探索。

* *

Meditation should be on: "What am I?" "What is God?" "What is the world?" "What's my relationship to the world?" "What is the substance of this world?" "What is infinity?" "What is intelligence ?" "Where is this world?" Or on some of the statements you've heard like: "I'm not in the world but the world is in me." Question, and ask. "How come?" Try to see it. Try to see the meaning behind these statements of Truth.
冥想时应该问自己：我是什么？上帝是什么？这个世界是什么？我与这世界有何关系？这世界的本质是什么？无限是什么？智力是什么？世界在哪里？或者对你听到过的一些话提出质疑，比如“世界不在我的外面，而是在我的里面”。问自己为什么，试着去挖掘这些真理背后的意义。

* *

We get to see the perfection by looking in the direction where the perfection is. Now, the perfection isnt out there; we know that. The perfection is in here where we are, where the "I" of us is. So first, we have to direct our attention inwardly; we should pose a question and hold it until the answer comes. When the answer does come, you know, and you know you know. And to get the answer to "What am I?" it is necessary to still the noise of the mind, to still the thoughts. The thoughts are the noise. The thoughts are concepts of limitation and there are so many of them that they're constantly bombarding us, one after another all the time. Keep on dropping them until the perfection is obvious.
我们通过寻找完美的所在来发现完美。我们知道完美不在外面，完美就在此地，我们的“我”所在的地方。所以首先，我们必须将注意力转向内在，提出并持住一个问题，直到答案自行呈现。当答案到来时，你就会知道你已经知道。为了得到“我是什么”的答案，你需要消除头脑中念头的噪音，让念头安静下来。念头都是些限制性的概念。头脑中有许许多多的念头，它们不断地轰炸着我们，此消彼长。持续地释放它们，直到完美显现。

* *

All these extraneous thoughts wouldnt come in if we werent interested in them.
如果我们不对这些无关的念头感兴趣，它们就不会出现。

* *

We must learn how to quiet the mind. We can never learn how by constant conversation. The less conversation, the better.
我们必须学会如何让头脑安静。但是谈话无法让我们学会这点。所以，最好少一些谈话。

* *

Meditation does not have to be formal to be meditation. It can be any time one gets quiet and seeks. Some of us find it is easier to meditate when it isnt formal because sometimes we unconsciously have objections and resistances to formal meditation. However, we should work to drop the objections and resistances, and be free of them.
冥想不必非得正式地去做，随时都可以做。我们有些人发现不正式地去做冥想，冥想反而更容易，因为我们有时会对正式的冥想产生无意识的抗拒。但是，我们应该释放这种抗拒感，从抗拒感中解脱。

* *

Reverse your negative thoughts as they come into mind. Let go of negative thoughts by reversing them and then eventually, let go of all thoughts.
当负面念头出现时，反转它们。通过反转负面念头来释放它们，最后释放所有的念头。

* *

What you gain remains. Even though you've undone one thought, one idea, there still remains a multitude of thoughts and so another one comes up. Undoing one limiting thought doesn't undo all the subconscious thoughts. What remains must be let go of by dropping a tendency or predisposition, you drop all the thoughts motivating it.
你已经获得的会一直都在。即使你消除了一个念头，还会出现下一个念头，因为剩下还有许多的念头。释放一个限制性念头无法消除所有的潜意识念头。通过消除一种惯性或倾向，你就消除了激发它的所有念头，剩余的必须通过这种方式来释放。

* *

Meditation should always be with a seeking.
应该在冥想中加入探索。

* *

Everything that everyone is looking for through work is far better gotten through meditation. Meditation will sooner and better get you what you want than working in the world for it will.
每个人通过工作所寻求的一切，不如通过冥想来寻求。相比通过工作来获得想要的，冥想会更快且更好地帮你实现这点。

* *

It is the doorway to the Infinite when you go inward. When you go outward, it is the doorway to limitation.
去往无限，向内走；去往有限，向外走。

* *

Internalize your attention. All externalized attention is wasted.
将你的注意力向内，因为一切向外的注意力都是浪费。

* *

What you do to yourself, being your own doing, can only be undone by you.
你对自己所做的，都是你自己的所为，因此只有你能解除它。

* *

God is known only through your effort and direction. Look concentratedly within for the kingdom of God.
只有正确的方向和努力才能让你发现上帝。向内聚焦，上帝的王国就在那。

* *

With meditation, you will discover that you've covered up your unlimited Self with your limited ego.
冥想会让你发现你那有限的小我掩盖了你那无限的真我。

* *

Meditation is the road to omnipresence.
冥想通往全在。

* *

Meditate to get into the practice and habit of meditation. We should meditate as much as we possibly can. Meditation is getting the mind one-pointed in the direction of who and what we are. It's taking the mind away from the worldly things and focusing it on the direction that we're in. The more we do it the more we like it. And the more we like it, the more we do it, until it becomes a thing that goes on effortlessly all the time. No matter what you're doing, that meditation continues in the background. Then you are really moving. Until then you're not moving very rapidly, because most of the time you're in the world and in the direction of limitation.
我们应该尽可能地冥想，让冥想成为一种习惯。冥想是让头脑专注在我是谁以及我是什么的问题上。它让头脑从世俗的事务中移开，转而聚焦于内在。冥想做得越多，我们就越喜欢；我们越喜欢冥想，就会越多地冥想，直到冥想成为毫不费力的事。不管我们在做什么，冥想都会在背景中进行着。那样你就会进步。否则的话你就进步得很慢，因为大部分时间你都忙于世俗的事务，也就是走在限制的方向上。

* *

There is only one way to get to the high state, and that is by quieting the mind. The method of quieting the mind is meditation. It's very difficult; the moment you sit down and want to quiet the mind, up pop the thoughts. Well, as the thoughts pop up keep knocking them out, putting them out, dropping them, until you reach a state where you can sit relatively quiet. Then you begin to like meditation because it's a deeper experience of your real Self. Once you like it, the main obstacle to the practice of meditation is eliminated. But you should never stop until you reach the place where meditation is delightful. Then you will go on with ease.
通往终极之境只有一条路可走，那就是让头脑安静。让头脑安静的方法是冥想。这非常困难，因为你坐下来试图让头脑安静时，会有很多念头跳出来。在念头跳出来时释放它们，直到你能平静地坐着。那样你就会开始喜欢冥想，因为它是对真我的深度体验。一旦你喜欢上冥想，冥想的主要障碍就消除了。但你绝不要就此打住，而是继续练习冥想，让冥想成为一件令人感到轻松并愉悦的事。

* *

The most effective meditation is when you are by yourself. Group meditation is for beginners, for the purpose of accustoming one to meditation.
最有效的冥想是单独冥想。集体冥想只是作为开始的练习，为了能够让你适应冥想。

* *

Meditation really should be communing with your Self.
冥想应该是与你的真我连结。

* *

You'll see your Self to the proportion that your mind is quiet.
你是否能看到你的真我取决于头脑安静的程度。

* *

The way to get rid of the ego is to get the mind so quiet that you can see what you are. Then you know that you are not the ego and you drop it.
若要摆脱小我，那就让头脑安静，如此你才能看清你是什么。知道你不是小我，便释放了小我。

* *

Intense meditation will get you to your realized Teacher, to your Master.
深度冥想会将你带向你那开悟的上师，你的大师。

* *

To expand out from being just a body is so difficult because of the state of the world today. We do

need the help of the Masters to lift us, actually to help pull us right out of it. They cannot do that unless we are receptive. We cannot be receptive unless our mind is quiet. And our mind becomes quiet through meditation.
当今世界所处的状态，使得我们从作为身体的限制中脱离出来是如此之难。我们的确需要大师来帮助我们提升，帮助我们脱离作为身体的限制。如果我们无法涵容，就无法接受祂们的帮助。如果我们的头脑无法安静，也就无法变得涵容。而我们的头脑如何才能安静？冥想。

* *

Just go into meditation, get quiet and expect that higher help and it will come. God and Gurus are constantly helping us. If we just get quiet, with Their help we are lifted into experiencing our Self.
冥想吧，让头脑安静，期待更高存在的帮助，祂们便会到来。上帝和上师们一直都在帮助我们。如果我们能够安静下来，祂们会帮助我们提升到能够经验真我的境界。

* *

Meditation has to get to the point where it is the most important thing. However, even a little meditation will go a long way, especially if it is concentrated.
必须让冥想成为最重要的事。即使是短暂的冥想，也会把我们带得很远，尤其是专注的冥想。

* *

Spiritual things are spiritually discerned. Spiritual knowledge does not come down to a lower level. We have to raise ourselves up to it. We raise ourselves in meditation. Meditation should be used to get higher understanding by raising ourselves up to where higher understanding is.
灵性的东西必须是通过灵性领悟。灵性知识不会屈尊降贵，所以我们只能提升自己来获得它。我们通过冥想提升，提升到能够领悟的境地，而冥想应该是以此为目的。

* *

Meditation is wonderful. Things happen in meditation that never could happen while you are talking or active.
冥想是很棒的事。在冥想中发生的事永远不会在你谈话或行动时发生。

* *

You can make the mind quiet by the desire to discover what you are. When the interest in knowing what you are becomes stronger than the interest in this world and body, then you discover You. Desire, intense desire for it, is the key.
对发现你是什么的渴望，能够让你的头脑安静下来。当对我是什么的兴趣要比对世界和身体的兴趣更强烈时，你才能发现“你”。强烈的渴望是关键。

* *

The concept of meditating by making your mind a blank is in error. You cannot make your mind a blank.
认为“冥想是让你的头脑空白”是错误的。你无法让你的头脑空白。

* *

Meditation is a stepping stone to the knowledge of the answer to "What am I?"
冥想是了知“我是什么”的垫脚石。

* *

Someday the most delightful thing you will know of will be meditation.
总有一天你所知道的最快乐的事是冥想。

* *

Meditate until it becomes constant, i.e., until it continues in back of the mind regardless of what you are doing.
持续冥想，直到冥想成为常态，也就是不管你做什么，冥想都在头脑之后进行着。

* *

There is a meditation of just getting quiet. Just get quiet, not in a passive way, but in an active way of just being. It's awfully nice to just be and be and be. It's a tremendous experience. It's a wonderful feeling of just being. However, don't stop there. Keep dropping ego until there is no more.
冥想让头脑安静。只是变得安静，但不是以消极的方式，而是以积极的方式存在。只是存在是非常美妙的事，但不要就此打住。持续地释放小我，直到小我不复存在。

* *

You'll reach a point where you'll1ike meditation better than anything else, because you'll reach a point where you're being very much your real Self. That is the greatest of all joy which you, formerly thought was external in the world, in your wife, in your children. You'll see your wife and your children as nothing but your very own Self; you'll see that. And the joy will be direct and constant all the time.
总有一天你对冥想的喜欢会超过其它事，因为那时你会成为你的真我。之前的念头都是关乎外在世界，关于你的妻子、你的孩子。但那时你只会把你的妻子和孩子视为你的真我，那样幸福就会变得直接，变得永恒。

* *

The answer wont come from reasoning. It will come from quiet meditation. Someday, sometime, it will come. It will just present itself to you, so simple, and you'll say. "Oh-!"

答案不是来自推理。答案来自安静的冥想。总有一天，它会自动地呈现在你眼前，如此简单，你会说：“哦！”

* *

Meditation is thinking, but thinking on one thing so that other thoughts drop away. When you are intensely interested in one thing, other thoughts drop away.
冥想是思考，但只是思考一件事，那样其它念头就会离开。当你只对一件事有强烈的兴趣时，其它念头就会离开。

* *

The quieter we are. the more we are the Self. When meditation becomes constant. all the time, even though we are outwardly active, we go through life and work automatically, all the time remaining in our real Self.
我们越安静，就越是我们的真我。当冥想成为常态时，即使我们仍忙于世俗的事务，也依然居于我们的真我中。

* *

The mature seeker of the Self starts with: The reality is that I was never bound; I was always free and perfect, - and takes off from there.
成熟的真我追寻者从这里出发——真相是我从未被束缚，我一直都是自由且完美的。

* *

Just look at what you are instead of what you are not. When you discover what you are, you simultaneously discover what you are not and drop it.
只是看着你的所是，而非你的所不是。当你发现你的所是的同时，你也发现了你的所不是，那样就释放了你的所不是。

* *

Say, "I am not this body; I am not this mind, and stay with it.
说：“我不是这具身体，我不是这颗头脑。”并坚持下去。

* *

Seeing that you're not the ego, you're letting go of big chunks of ego.
看清你不是小我，你便释放了小我的大部分。

* *

The depth to which you go in meditation determines how much you wipe out the ego.

冥想的深度决定了你能消除多少的小我。

* *

Depth of meditation is the degree of quieting the mind.
冥想的深度取决于头脑的安静程度。

* *

The longer you can meditate, the deeper you can go.
你能冥想得越久，就能走得越深。

* *

Once you reach peace, then find out what you are.
一旦你进入宁静，那就去找出你是什么。

* *

Getting the good feeling is good. The higher you go the better the feeling is. But when you look for the good feeling as the end, then that is the end. Growing is more than dropping into the good feeling of the Self; it is dropping the non-self, - the ego.
有好的感觉是不错。你走得越深，感觉越好。但若你把好的感觉当成是终点的话，那它就会是终点。成长不仅仅是拥有真我所带来的美好感觉，成长更是释放你的小我。

* *

Enjoying meditation is a step, but don't stop there; go beyond it. You have got to get the answer.
享受冥想只是其中一步，但不要就此打住，要超越它，因为你必须得到答案。

* *

One could possibly meditate forever and forever.
一个人可以永远地处在冥想中。

* *

Meditation in itself can get to be a trap, cart be used as a crutch. You've got to get realizations.
冥想本身可能会成为一个陷阱。你要将冥想作为你的拐棍，支持你走向觉醒。

* *

When you get full realization, you're in the meditative state all the time. Actually, meditation is the natural state.

当你完全开悟时，你会一直处在冥想的状态中。实际上，冥想是种天然的状态。

* *

Constant meditation is a constant remembering of God, Self.
持续的冥想就是持续地忆起上帝，忆起真我。

* *

Meditation is extremely difficult at first, but it gets easier as time goes on, - then, one day you'll say. "This is great! This is what I want!" Then you do it all the time. Then you're really on the spiritual path.
冥想一开始是非常难，但随着时间的推移，会变得越来越容易。有一天你会说：“这太棒了！这就是我想要的！”那时你就会一直地冥想，你就真正地走在了灵性道路上。

* *

Very concentratedly dwell upon your Self. Turn the mind back upon the mind to discover what the mind is, and then go beyond the mind and dwell in your Self. Each one must experience it. It's a perception, but it's not really a mental perception. You get recognitions, revelations, realizations by keeping the mind pointed in one direction until it gets very quiet, until other thoughts drop away. Hold one thought until that takes you to the realm just behind thinkingness; the answer is there. We call it an experience, a revelation.
必须非常地专注于你的真我。将头脑转回头脑上，去发现头脑是什么，然后超越头脑，居于你的真我中。每个人都必须经验到它。那是一种觉知，但并非头脑的觉知。通过将头脑专注在一个方向上，直到头脑变得非常安静，直到其它念头都自行离开，你获得了开启、揭露和了悟。专注在一个念头上，让这个念头带你到达思考的背后，答案就在那里。我们称它为经验，称它为揭露。

* *

We must learn to quiet the mind so that when we sit down, we let go of the world. Only then do we really begin to move at high levels on this spiritual path. Weve made this world a better world; we've made this dream a happier dream, -but were almost as bound as we were before. We have replaced bondages to bad things with bondages to good things. Now we must learn to let go of thoughts, all thoughts. The way is through meditation, right meditation: quieting the mind, stilling the thoughts, and finally, eliminating all thoughts.
我们必须学会让头脑安静，那样当我们坐下来时，我们才能释放全世界。只有到那时，我们才是真正地走在灵性道路的高水平上。我们已经让这世界变得更好，让这梦境变得更甜，但是我们还是像从前一样受到束缚，只是这束缚从坏的变成了好的。我们必须释放所有的念头，通过正确的冥想，即让头脑安静，让念头静止，最终消除所有的念头。

* *

In group meditation support is lent one unto the other. The power is multiplied and you can get more deeply quiet as time goes by. But the very best meditation is when you are by yourself and you need no group support. Then you are not confined to any time period. You get with it and you might stay with it five, ten, even twenty-four hours. And this should happen. When you get to like it so much that you stay up all night continuing it, it has become more interesting than sleep. Then you've got the momentum going. Then you'll get to see and be youre real Self.
在集体冥想中，支持从一个人传给另一个人。集体冥想的力量是成倍的，你可以随着时间的推移进入更深的宁静中。但是最好的冥想是单独冥想，你不需要团体的支持，并且不受时间的限制。你可以冥想 5 小时，10 小时，甚至一天 24 小时都在冥想。你应该这么做。当你对冥想变得非常喜欢时，你就会彻夜冥想，对睡觉都会失去兴趣。那样你就处在强有力的推动中，你会发现并回归你的真我。

* *

A way to dominate the mind is to drop into the Self. You reach a place where it's so delightful you just don't want to do anything but remain in it. It gets to be very easy. Once you get to the point where it's easy, then just continue it. Stay with it until you go all the way. By the constancy of it, each day, you get quieter and quieter, and then the Self, as you see It, keeps scorching the ego, which further quiets the mind.
若要支配头脑，那就进入真我。进入真我是如此愉悦的事，以至你只想待在真我中。而那又会让进入真我变得更容易。一旦进入真我变得容易，那就继续和你的真我同在，直到你彻底觉醒。随着时间的推移，你会变得越来越宁静，并且你所看到的真我会不断地吞噬小我，而那会让头脑变得更安静。

* *

You know, it's said that your spiritual growth really begins when you are' able to drop into samadhi. I don't like to say this because it's discouraging to some people. Samadhi is complete absorption in your thought. It's total concentration.
据说你的灵性成长始于当你能够进入三摩地的时候。我不喜欢这个说法，因为那会让有些人感到却步。三摩地是完全地专注于你的念头。三摩地就是完全的专注。

* *

Meditation at first is holding the thoughts on God, Self, to the exclusion of other thoughts. When one is realized, meditation is the awareness, not of anything by anyone, but only the current of awareness of awareness where there is no otherness and no action, yet compatible with full use of the mental and physical faculties.
冥想一开始是专注在有关上帝或真我的念头上，而将其它念头挡在门外。当一个人开悟时，冥想就是觉知，但不是觉知某个东西，而只是觉知“觉知之流（current of awareness）”，没有其它，也没有行动，但却与心智和身体的功能完全相容。

* *

At the end of the road of meditation you discover your grand and glorious Self!
在冥想的尽头，你会发现你那恢弘而灿烂的真我！

* *

关于冥想的一些补充

人类可分为三个主要类别：拥有、行动以及存在。幸福指数随着三个类别逐级上升，也就是存在拥有最大的幸福。

拥有状态是三者中最低的。大多数人认为只要他们拥有什么，他们就会快乐。“只要我有 100 万美元，我就会是全世界最幸福的人。”“只要我有强健的身体就好了。”“只要我有…就好了。”

更高一点的状态是行动状态。人们不再满足于只是说“只要…就好”，而是开始走出去做些什么。此时我们对行动的兴趣要高于拥有。

最高的状态是存在状态，这也是我要带你们去的地方。如果你没有体验过存在，存在对你是毫无意义的。只有当你了知存在是什么时，你才会对存在的兴趣高于一切。这让我想起某个人对我说的话。我们有次去拜访一个一年未见的朋友，她对灵修很感兴趣。当我们见到她时，她说：“话就不必说了，我们去冥想吧。谈话只是浪费时间！”她对存在已经有所体验，当你达到那个状态时，谈话是很傻的事。为什么还要谈话，为什么不只是单纯地存在？

存在是一种非常深沉、宁静的冥想状态。就像桔子的味道你必须亲自品尝过才能知道，你必须亲自去体验存在。一旦你尝到了存在，你便知道了存在。而一旦你尝到了存在的美妙滋味，你会对存在的渴望高于这世界的一切！

如何才能到达存在？冥想。为了达到最好的效果，每天早上至少冥想一小时，晚上就寝前冥想一小时。早上的冥想能让你有好的状态来应对新的一天。而晚上的冥想则帮你释放掉白天的压力，并带你更好地入眠。尽可能地抽出时间来冥想，直到冥想成为你无需费力的常态。

第三十一章　游戏

Since we have such a large and mixed group, I don't know how to start. The best thing is to do that which is best for the greatest number. There really is no mass teaching that is very effective. Teaching, in order to be really effective, must be on an individual basis. The power of the Teacher when focused on a group is not nearly as powerful as when focused on an individual. The power used by the Guru is more intense with the individual; it's dispersed to the group; it's not concentrated. When the Guru works with an individual pupil, all the power flows through to the pupil to lift him to the place where he sees the Truth.
我们的团体已经变得非常庞大，有来自不同背景的朋友，这让我有点不知道怎么开始。尽可能让最多的人获益是最好的，但是集体教导的质量又不如单独教导。当上师的力量作用于一个团体时，因为力量的分散而无法集中，使得作用于团体的力量远不如作用于个人。当上师只与一个门徒一起时，所有的力量都会注入这个门徒，帮助他提升到能看清真相的境界。

Now, each individual has a particular thing that he or she is seeking and needing at the moment. When I answer an individual on the point that he is asking, usually there are others who have the same question and who can benefit by it. Therefore, in general, I like to answer questions. But if you want, I'll give you a short synopsis of the subject.
每个人此刻都带着他自己的问题和需要。当我回答一个人的问题时，通常有着同样问题的人也会从中受益。所以，我比较喜欢回答问题。但如果你们需要的话，我可以给你们一个纲要。

Basically, we are all infinite, perfect Beings. I assume that most of us accept this, at least theoretically. We are told this by the scriptures, especially the Hindu scriptures. The Masters tell us this. I come along and say the same thing. But why don't we express this infinite, perfect Being that we are? The reason why we don't express it is that through habit of lifetimes, we have played a game of limitation. We have played it so long that we have completely forgotten that we have been playing a game of limitation and that our real basic nature is infinite. We do not look at this infinite Being that we are. We continue every day, every moment, looking at this little puppet that we set up, called the body, and assume that we are that body. So long as we keep looking at this body as being us. We are stuck right there; we cannot see our infinity, we don 't know that it is; and we go on and on, lifetime in and lifetime out, assuming that we are a body.
我们本质上都是无限而完美的存在。我假设大多数人都能接受这个观点，至少在理论上如此。我们在很多经文中都读到过这一点，尤其是印度文献。大师们都这么说，我说的也是同一个东西。但为什么我们无法表达我们所是的无限而完美的存在呢？因为累世的惯性，我们一直都在玩限制的游戏。我们玩得太久了，以致于我们完全忘记我们是在玩一个限制的游戏，而我们的本质又是无限的。我们不会去看我们所是的无限存在。每一天，每一秒，我们都在看着我们自制的傀儡——身体，并假设我们就是那身体。我们把这身体当成是我们自己，于是我们卡在那里，无法看到我们的无限，因此也就无法知道我们是无限的。累生累世，我们都假设自己只是一具身体。

We have done this for so long that it takes a super will to move in the opposite direction, to look at and see the infinite Being that we really are. This super will can take us a way from assuming every moment that we are a limited body. If we would do it for just one second and see this

infinite Being that we really are, we would use that second to undo much limitation. But first we must assume that we are infinite. Then we must start undoing the limitations. We must actually accept that we are not this body, that we are not this mind. and until we do that we have absolutely no chance of getting out of this trap, called "The Game of Being limited Bodies."
我们这么做已经太长时间了，所以会有强烈的意愿想要往相反的方向走，去看清我们所是的无限存在。这种强烈的意愿会将我们带离身体的假设。如果我们能看到我们所是的无限存在，哪怕只是一秒钟，我们也能借用这一秒钟来释放很多的限制。但首先我们必须假设我们是无限的，然后开始释放限制。我们必须接受我们不是这具身体、这颗头脑的事实，否则绝不可能脱离这个叫做“成为有限身体的游戏”的陷阱。

So, as the scriptures say: Thou Art That. Be still and know it. Every thought we have is necessarily a thought of limitation. Let go of thought, - get still.
所以，正如经文中所说的“你就是那”。让自己安静下来，知道你就是那。我们的每一个念头无一例外地都是限制的念头。所以，释放念头，让自己安静。

The methods are, as we know, to get quiet. Quiet the mind. The moment the mind is quiet enough, this infinite Being that we are becomes self-obvious. So the method is very simple: quiet that mind enough so that you see this infinite Being that you are. Now the moment you see it, the moment you see this infinite Being that you are, you'll immediately go to work to undo the remaining thoughts that you are not it. And when there are no more thoughts, there's only the infinite Being left.
我们都知道这个方法很简单，就是让头脑安静。在头脑足够安静的那一刻，我们所是的无限存在就会自动显现。一旦你看到你所是的无限存在，你就会立即着手释放你所不是的残余念头。当念头不复存在时，便只剩下这无限的存在。

Very oddly, what you are seeking is the very closest thing to you. Every time you say "I" that's It. When you say "I," you're talking about the infinite Being. When you say "I am a body" you're saying "I, the infinite Being, am a limited body with a limited mind." It's really as simple as all that. But simplicity does not mean it's easy to let go of the habits that you have been hanging onto for eons.
非常古怪的是，你所寻求的其实离你最近。每次你说“我“，你就找到了，因为你正在谈论的就是无限存在。当你说“我是一具身体”，你就是在说“我，这无限存在，是一具有着有限头脑的有限身体。”这真的非常简单，但简单并不意味着释放你累世所执着的惯性是容易的。

This, that everyone is seeking, the thing that everyone calls happiness, is nothing but the infinite Self that we are. Everyone, in his every act, is seeking this infinite Self that he is, calling it by other names: money, happiness, success, love, etc. Having been told this, -and again, we've been told this many times before, - why don't we just be what we are and stop trying to be what we are not, - a limited body? Can anyone answer that? Why don't we stop being limited?
每个人所寻求的幸福其实只是我们所是的无限真我。每个人，在他的每个行为中，都是在寻找他所是的无限真我，只是他会将其称为钱、幸福、成功或爱等等。再说一次，我们为什么不能简单地成为我们的所是，为什么不能停止成为我们的所不是？有谁能回答吗？为什么我们不能停止成为有限？

Q: Because we can't.
问：因为我们不能。

Lester: You mean an infinite Being can't stop being limited?
答：你的意思是无限的存在不能停止成为有限？

Q: Because we don't want to.
问：因为我们不想。

Lester: Right. We don't want to!
对：对。我们不想！

Q: The infinite Being doesn't want to?
问：无限的存在不想停止？

Lester: Yes. I, the infinite Being, think I am a limited body, and I've been doing this so long that I, the infinite Being, dont want to let go of constantly assuming I am this limited body. Does that make sense?
答：是的。我，这无限的存在，以为我是一具有限的身体，并且长期以来一直这么认为，以致于我，这无限的存在，不想放开“我是这具有限的身体”的假设。有道理吗？

Q: Yes.
问：是。

Lester: Every time you say "I" without going any further, you're talking about the infinite Being that you are, but you immediately add to it "am this body." If you would only just say "I-I-I" from here on, you'd get full realization, because as you're saying "I-I-I" you're concentrating on "I" and not saying, "I am a little body with needs."
答：每次你说“我”并且没有下文的话，你就是在谈论你所是的无限存在，但你会立即加上“是有限的身体”。如果你从此刻开始只是说“我，我，我”，你就会获得完全的开悟，因为当你说“我，我，我”的时候，你是专注在“我”之上，而不是说“我是一具有需要的身体”。

So there's no one who is not every moment experiencing the infinite Being that he is. As long as he experiences an "I" he is experiencing this infinite Being that he is.
所以我们无时无刻不在经验着我们所是的无限存在。只要我们经验“我”，我们就是在经验我们所是的无限存在。

However, you don't want to see that. You want to be the body. So, what is required? First, saying to yourself "I am not this body, I am not this mind; then what am I?" If we reject this body and mind enough, what we are becomes self-obvious.
然而，你并不想看到你所是的无限存在。你想成为这具身体。所以要怎么做呢？首先，跟你自己说：“我不是这具身体，我不是这颗头脑，那么我是什么？”如果我们对这具身体和这颗头脑否认得足够多的话，我们的本然就会自动显现。

We can never become an infinite Being because we are that. We can just let go of the concepts that we are not it. We can just let go of the concepts that we are a body, a mind. The first thing needed is the desire to let go of this limited beingness that we think we are. A very strong desire to be the infinite Being that we really are is the only thing that we need to get there quickly.
我们永远都无法变成无限存在，因为我们本就是无限存在。我们只需释放掉我们不是无限存在的那些信念，释放掉我们只是一具身体、一颗头脑的信念。首先我们需要的是强烈的渴望，渴望回归我们所是的无限存在。

But, as he said, we don't want it. If we really wanted It, we would have It. There is a difficulty, of course, and what is the difficulty? It's the habit; it's the unconscious habitual thinking; it's the mind. So we attack it by attacking this unconsciously very-thinking mind. The mind is the only cover over the infinite Being that we are. We must stop thinking long enough to see what we are, and that "long enough" can be just one second. If you would stop thinking for one second (thinking includes the unconscious thinking too), -if you would stop thinking for one second, the tremendous liberating shock of seeing what you are, would cause you to use this infinite power that is yours, to scorch the mind. The mind can be scorched in large amounts, each and ever-y time we will, just for a moment, drop into that unlimited state of no thinking.
但是，正如他之前所说，我们并不想要它。如果我们真的想要它，我们就会得到它。困难就在于惯性，也就是无意识的惯性念头，我们的头脑。头脑是掩盖无限存在的唯一障碍。我们必须停止思考，以看清我们的本然。哪怕只是停止思考一秒（思考包括无意识的思考），看到真我时所带来的巨大冲击和释放，都会让你能够利用你的无限力量来烧掉头脑。每次我们进入无念的无限状态，须臾间也会烧掉很多头脑。

I guess the next question is: How do we create the desire for it? If the desire is strong enough, anyone can see and fully be the infinite Being in a matter of weeks, months, a few years. If anyone of you had a strong desire to see this infinite Being that you are and just kept that desire only, in a few months you would see and remain as the infinite Being that you are. You would stop imagining yourself to be a limited body. So the key is desire.
我想你们会问的下一个问题是：我们如何才能创造对回归无限存在的渴望？只要渴望足够强烈，任何人都能在几星期、几个月或者几年后看到并完全回归无限存在。如果你们中的任何人对看到无限存在有着强烈渴望，并且只保持那一份渴望的话，几个月后你会看到它。你会停止把自己想象成一具有限的身体。所以关键就是渴望。

When you desire to be a body-beautiful, a body-healthy, all these thoughts prevent you from seeing the infinite Being that you are. You simply must exchange all your desires for the one desire to discover your infinite real Self, I'd like some questions now on what I've said so that I can get closer to your wishes.
当你渴望你的身体变得美丽健康时，所有这些念头都会阻止你看到你所是的无限存在。你必须把所有的欲望都换成是对发现你的无限真我的渴望。现在你们有什么问题吗？

Q: While doing "What am I?" I looked at the stars and I got an idea that I could be the stars. Then I talked to someone else and they said. "No. you don't do that." And I thought. "Well, for God's sakes. I am going to find out how to do it!"

问：当问自己“我是什么”时，我看着天上的星星，当时有一个想法：我可以是那些星星。我告诉别人我的这个想法，他们说：“不，你不能。”但是我想：看在上帝的份上，我要去发现如何才能做到。

Lester: Youre talking about a method called Self Inquiry, which is really the very top method. The final question we all have to answer is: What am I? And when that answer comes, that's It. So why not pose that question at the beginning? When you pose the question "What am I?" whatever answer the mind gives cannot be right because the mind is the cover over your real Self. The mind is the thing that limits you. The method is to hold only the question "What am I?" If another thought comes in. quickly stop it by saying to yourself. "To whom is this thought? Well, to me. Well, what am I?" And you're right back on the track.
答：你所说的是一种叫做“自我探索”的法门，那是一种非常高级的法门。我们要问的最后一个问题始终都是“我是什么”，并且答案都是“它”。所以为什么不从一开始就问那个问题呢？当你问“我是什么”时，头脑给出的任何一个答案都不是正确的，因为头脑掩盖了你的真我，是限制你的东西。方法就是保持“我是什么”的问题。如果别的念头跑了进来，立刻问自己“谁在想”，当然是“我”在想。再问“我是什么”，如此就又回到原来的轨道上。

Q: I see. Thank you.
问：明白了。谢谢

Lester: Now there are just a rare few on our planet who can successfully use that method. Therefore I suggest we use it this way: always seek the answer to What am I? No matter what you do during the day, whether in meditation, reading and so forth, in back of your mind always keep that question poised and posed, ready and waiting for an answer: What am I?... What am I? I use what rather than who because who is a personal pronoun and tends to lead us into being the body. "What" is more impersonal. But this question should always be held. No matter what path we follow, no matter what method we use, we should always hold in the background "What am I?" And if we do that, eventually we must see the full answer.
目前在我们的地球上，很少有人能够成功地使用那种法门。因此我建议你们用我所说的这种方法，也就是找出“我是什么”的答案。不管你是在阅读还是冥想什么的，在头脑之后始终保持“我是什么，我是什么…”的问题，然后静待答案的浮现。我之所以用“什么”而非“谁”，是因为“谁”是个人称代词，会造成我是一具身体的暗示，而“什么”则不会如此。但是不论你修的什么法门，你都应当在背景中始终保持“我是什么”的问题，最终你会看到完整的答案。

Q: Pertaining to that, how many times does one ask the question?
问：那这个问题要问多少次？

Lester: Every time a thought, a stray thought, comes into the mind, we must say, To whom is this thought? Well, its to me. Then, what am I?" This will have to be repeated after each stray thought.
答：每当有无关的念头跑入头脑中时，我们都必须问“谁在想”，当然是“我”在想，然后顺势再问自己“我是什么”。每个无关的念头之后都要重复一次。

Q: But if no thoughts come then it is not to be said?

问：如果没有念头进来就不必重复？

Lester: Right.
答：对

Q: You wait then for an answer.
问：只需等待答案？

Lester: Wait to see; you don't wait for an answer, an answer would come from the mind.
答：等待看到答案。你不必等待答案，因为答案会自动浮现。

Q: You wait to see?
问：等待看到？

Lester: Yes, you wait to see. The Self becomes self obvious. All of a sudden It's there and you realize It has always been there, that you have been looking away from it by deluding yourself into thinking you're a body, a mind. And then you see yourself as all beingness. You become every person, every animal, every insect, every atom in the universe. That the beingness of the universe is only your beingness, is what you discover. It's there; It's there right now! But you are looking away from It all the time. When the mind is quieted enough, It's there. It's the "I" that I am, -that's It. There's nothing closer to you than that. Most of the time you are seeking It out there, through a body, and It isn't out there; It's the "I" in here, that is the infinite Being.
答：是的，等待看到，真我会自动显现。突然间它就出现在了那里，你意识到它一直都在那里，只是你一直都把自己想象成一具身体、一颗头脑，从而无法看到它。现在你看到了自己就是一切存在，你成为了宇宙中的每一个人，每一个动物，每一只昆虫，每一粒原子。你发现了宇宙的存在就是你的存在，此刻它就在那里！只是你一直没有去看它。当头脑足够安静时，它就在那里，它就是我所是的“我”，没有比它离你更近的东西了。大多时候你都向外寻找它，通过你的身体，但是它并不在那里，因为它就是此地的“我”，它就是无限存在。

Holding only that question is not easy and therefore I suggest holding it in general. Get in the habit of always seeking what you are, no matter what method you're using. And when quietness of mind comes, to the degree that there's no other thought on your mind but "What am I?" this stilling of all the other thoughts makes your Self self-obvious to you. It's right there where you are, wherever you are, - right where the "I" is.
只保持那个问题并不容易，因此我建议你们尽可能地保持。让它成为一种习惯，而不论你用的什么法门。当头脑足够安静时，其它念头的静止会让真我自动显现。它就在你当下的所在，而不论你身处何方。它就在“我”的所在。

So again, hold that question, - no matter what method you use, until the answer shows itself, until it becomes obvious.
所以再强调一次：保持那个问题。无论你用的什么法门，保持那个问题直到答案自动浮现。

Q: It seems very hard.
问：听起来很难

Lester: It's hard to let go of the habit of thinking every moment that you are a limited body. We're just bombarding ourselves all the time with the thought: I am a body; I am a body; I am a body. This goes on all the time so that we don't see the infinite Being that we are. It's a constant bombardment of: I am a body with involvement.
答：释放每时每刻认为自己是有限身体的惯性念头很难。我们无时无刻不用这念头轰炸自己：我是一具身体，我是一具身体，我是一具身体…以致于我们无法看清我们所是的无限存在。

Meditation is an attempt to quiet the mind by holding one thought so that other thoughts die away. By holding that one thought, - if we can get to the place where just that one thought is there. ---that's enough quieting to see the infinite Being that we are. There isn't a method that doesn't try to effect the quieting of the mind so that the infinite Being that we are can become self-obvious.
冥想是通过保持一个念头来让头脑安静。只要能专注在一个念头上，那样的安静程度足可让我们瞥见我们所是的无限存在。只要头脑足够安静，无限存在就会自动显现。

Q: When you say "self-obvious" what does your real Self feel like?
问：你说真我会“自动显现”，那么真我是怎样的？

Lester: When you get toward the end, as Vivekananda said, you see that there never was anything but "I" all alone. Now, if there's nothing but "I" all alone, then "I am everything, everyone," is your feeling. You look upon every other body as equally your body. You see everyone as you; just as you see your body as you, you see everyone as you.
答：当你到达终点时，正如维韦卡南达所说，你会发现只有“我”存在。如果只有“我”存在，那么你感受到的就会是“我就是一切，我就是所有人”。你把其它身体看成是自己的身体，把每个人都视为你自己。

The feeling is indescribable. It's such an intense experience, far beyond anything that limitation today will allow, that you'll never know it without experiencing it. But, from the level where we are, it's the thing we call happiness. It's joy unlimited, - infinite joy. At first it comes on as an elation; it's overwhelming; it's hard to contain; it gets to be uncomfortable. You get slap-happy, punch drunk, ecstatic; it gets to be annoying. And then you work at it until it fall s a way and what's left is a very deep, profound, delectable peace. It's a peace that is so much better than the extreme joy that you had before, that you don't look for that joy any more. The joy state is not the ultimate; the ultimate is the peace state. Every one of us can get a taste of it at times.
那种感觉无法言说，是一种极度强烈的体验，远远超过限制所能允许的，所以只有体验过才会知道。但是就我们目前所知，它是我们所说的“幸福”。是一种没有边际的喜悦！一开始它是兴高采烈的，且势不可挡，之后会让你感觉不舒服。就像醉酒时会头昏眼花，感觉非常亢奋，之后那种感觉会变得有些恼人。但是待那感觉退去后，剩下的是一种非常深沉、愉悦的宁静感。那种宁静感要比你之前有过的狂喜美妙多了，以至于你都不再寻求那种狂喜。狂喜不是终极之境，宁静才是。我们每个人都能在某个时刻体验到那种宁静。

Q: Then it's possible to come across this and then lose it?
问：我们都有可能邂逅它，然后又失去它？

Lester: Oh yes. Many people do. The first time we really drop into it, we are not able to maintain it because the habit of thinking takes over again. And the moment we're thinking, we are thinking we are limited. Every thought must be a thing of limitation.
答：是的，这是普遍情况。第一次我们歪打正着地撞见它，还没有能力留住它，因为思维的惯性会再次接管我们。每次我们思考，我们都是思考我们是有限的。所以每个念头都是限制的产物。

Let go of the game of being limited; let go of the world. Dont try to control it. Don't try to enjoy it. Take all your joy from within. Then, what was formerly the game assumes a sameness picture. Everything becomes the same. If everything is the same, and it is in the Absolute Truth, where can there be a game? If you get caught up in a game, you're caught up in an eternal illusion. The game will never end. And if you're in the game, you're away from your infinite Beingness. There is always a certain limitation in the game that will always keep you from being fully satisfied.
释放成为有限的游戏，释放整个世界。不要控制它，也不要享受它。从内在去挖掘你所有的幸福。到那时，一切的外在呈现依然如故，如之前游戏中的那样。倘若一切看起来依然如故，但这次却是在实相中，那么何来的游戏呢？如果你陷在游戏中，你就是陷在永恒的幻象中。游戏永远不会结束。如果你在游戏中，你就是远离了你的无限存在。游戏中总是会有某些限制，让你永远无法得到完全满足。

So there is a step above the game of playing we are bodies and that step is where everything becomes exactly the same. And that exact sameness is only you, your beingness. There is an infinite Oneness left and that infinite Oneness is you and is your beingness. It's beingness being all beingness. And there's no separation; there's only beingness, being all beingness.
所以有一步是在成为有限身体的游戏之上，而那一步外在的一切依然如故。没变的其实是你，你的存在。只剩下无限的“一”，而那无限的“一”就是你，你的存在。那是作为所有存在的存在，没有分离，只是存在，作为所有存在的存在。

Now, of course it takes experiencing it to really know what this beingness is. I am convinced that the best description of the top state is Beingness being all Beingness.
当然，只有体验过，你才会知道存在是什么。我深信对那种境界的最佳形容是“作为所有存在的存在”。

Q: How can I increase my desire for It?
问：如何才能增加对它的渴望？

Lester: Only you can do it. No one can do it for you. This is the unique thing about it. You have to do it. The grace we hear of always exists. Its the inner beingness that we are making us uncomfortable until we reestablish the original state. Desire for happiness is the grace. It's always there. All we need to do is to recognize it and take it.
答：只有你自己能做到，在这点上没有人能帮你。这是它的独到之处。我们听到的恩典一直都在。它是我们所是的内在存在，是我们需要重建的初始状态。对幸福的渴望就是恩典，它一直都在那里。我们要做的就是认出它，接受它。

Q: How does God get made into man? Isn't it somehow sacrilegious to try to change back?

问：上帝是怎么变成人的呢？人变回上帝不是有点渎神吗？

Lester: No. Anyone who tells you that doesn't want you to attain the top state. But it happens this way: It's like going to sleep at night. You dream you're born into a little infant body; then you are a week old, a year old; then twenty, then forty; and you dream you have problems and problems and problems. Remember, this is only a night dream. This goes on and on, and you get so tired of it that you dream the body dies. Then you wake up. Where did you ever change yourself while in that dream? You didn't! You say it never was; it was all concocted in my mind, right?
答：不。任何跟你这么说的人都是因为不想让你到达最高境界。但事实就是如此。这就像夜里睡觉时，你梦到你以婴儿的身体降生于世，然后你一个星期大，一周岁大，再然后 20 岁，40 岁，你梦到你有很多很多很多的问题。记住，它仅仅是场夜梦。这样的情况不断持续着，你感觉疲惫不堪，于是你梦到身体死了，然后你就醒了。在夜梦中，你自己何曾改变过？你从未改变过！你说它从来都不是真的，它仅仅是我头脑的杜撰，不是吗？

That's exactly how we do it in this waking state. This waking state is a sleep state. We are totally asleep to the reality of this infinite Beingness that we are. We are no more awake to the Truth right now than when we are asleep at night. We are just dreaming that we are awake. Actually this is a sleep state that we need to awaken from, and when we do, then we say, "Oh, my gosh, it never was! I never was a limited body! I was always that infinite Being that I am!"
这就是我们在醒来时的情况。这种醒着的状态其实是沉睡状态。对于我们所是的无限存在这个真相而言，我们是完全沉睡的。我们只是梦到我们是醒着的，而实际上这是一种沉睡状态，是我们要从中醒来的。当我们真的醒来时，我们会说：“哦，天啊，它从来都不是真的！我从来都不是一具有限的身体！我一直都是我那所是的无限存在！”

So we mentally create a dream called the waking state of the world. However, it's just a dream-illusion. But to recognize that it's a dream, you must wake up out of this state. Does that make sense? So the answer to "How did we do this?" is that we are dreaming it!
所以我们是在头脑中创造了一场睡梦，这场睡梦被称作“世界的清醒状态”。然而，它仅仅是场梦幻。但是为了意识到它仅仅是个梦，你必须从那种状态中醒来。能听得懂吗？所以“我们是怎么做的”的答案就是“我们梦见它”！

Q: Deliberately?
问：故意地？

Lester: Yes, deliberately. You see, we start off as infinite Beings in a passive way.
答：对，故意地。你知道，我们是以一种消极的方式从无限的存在出发。

We go down to the bottom, that's where we are now, - then go back to the top and again see our infinity. But after going through that, there's a positive knowingness of our infinity, whereas before it was a passive knowingness.
我们降到最低处，就是我们现在所处的位置，然后回到最高处，再次看到我们的无限。但是经过这么一番折腾，我们对我们的无限有了主动的认识，而在之前是一种被动的认识。

It's something like this: "Perfect health" is a meaningless term to someone who was born perfectly

healthy and stays that way all his life; he doesn't positively know what it is. And yet, it's a nice state when he's in it. But he's passively healthy; he cannot fully appreciate it. However, if he got very sick and was on the verge of dying for many years and then reestablished the perfect health state, then that perfect-health state would be far more meaningful to him than it was before he got sick. And this is the silly thing we do to ourselves: We go from infinity down to where we are and back up to infinity with a positiveness of knowing the infinity that we are. But we pushed, on the way down, in a way that we lost sight of what we were doing. And if we look within, we'll discover this.
这就像“完美的健康”对某些生来就有着完美的健康、且终其一生都是如此的人而言是毫无意义的，因为他对完美的健康没有主动的认识。这样的状态固然好，但因为他是被动的健康，所以他无法对此心存感激。然而，一旦他得病，并且多年都徘徊在死亡的边缘，那么他不得不重建完美的健康状态，那时完美的健康相比他得病前要有意义得多了。这就是我们对自己干的蠢事。我们自无限来，然后降到我们现在所处的地方，再带着对无限的主动认识重新回到无限。在下降的过程中，我们无法看清自己在做什么，唯有向内，我们才能发现这一点。

Q: That's the first time I’ve heard a sensible explanation of the whole mess. First time it's ever been explained why we've been pulled down.
问：在我们所处的混乱方面，这是我第一次听到这么合理的解释。第一次听说我们为什么会被往下拉

Lester: O.K., now go back up.
答：好的，现在重新回到上面。

Q: Is there one person doing this?
问：有没有一个人正在这么做呢？

Lester: There is one Beingness doing this. I think the best example of this is that of the ocean and the drops. We, the ocean of beingness, imagined little tiny circles around parts of us that we called drops; and this drop says. "I am separate from that drop and separate from all the other drops." It's an imagined circle around part of the ocean calling itself a drop. But actually every drop is the ocean. It has all the qualities of the ocean: it's wet, it's salty, it's H2O, and so forth. I think that example might make sense. Or, it's like a comb and each tooth says to the other. "I am separate from you." It's all one comb, and we are the teeth saying that we are separate, when in actuality it's just one comb. Remember, you are the one infinite ocean of Beingness. It is the "I" that you are. Seek It. see It, and forever hold It!
答：有一个存在正在这么做，就是海洋和水滴。我们这存在的海洋，想象着小小的水滴环绕在我们的周围，小水滴说：“我和那颗水滴是分离的，我和其它所有的水滴都是分离的。”但实际上每颗水滴都是海洋，每颗水滴都有着海洋的本质，都是湿的、含盐的，都是 H2O 等等。我想这个例子可能说得通。或者，它就像梳子，每个齿都对其它的齿说：“我和你是分离的。”都是同一把梳子，而作为齿的我们却说我们是分离的。记住，你就是那无限存在的海洋。你就是“我”。寻找“我”，发现“我”，并永远地处在“我”中！

第三十二章　开悟——释放无意识

Our subject is called many things by many schools. I like to call it happiness. That which gives you the ultimate in happiness is the discovery of the Truth of you. When you get to completely know you, you reach the ultimate joy, the peace of satiation. You discover that you are the All and that your former worldly search was your trying to find your real self in the world; and that there you never could discover the real you, the consequence of which was that you were never satisfied.
我们要谈论的主题，不同的学派有不同的说法。我喜欢将其称为幸福。如何才能获得终极幸福？去发现你的真相。当你完全地了知你自己，你就获得了终极的幸福、宁静和圆满。你发现你就是全部，你之前在世俗中苦苦求索的其实是你的真我，在世俗中你永远无法发现真正的你，也就永远无法满足。

You are this thing called happiness. Your basic nature is infinite joy, far beyond anything your mind could comprehend. That's why everyone is seeking happiness. We're all trying to return to that wonderful inherent state that, when discovered, is ours all the time. However, we do not find it because we are looking away from, rather than toward it. We must look within. Basically we are infinite Beings. Vole have no limitation; we have all knowledge; we have all power and we are omnipresent, here and now. There isn't anyone who doesn't possess these three things.
你就是幸福。你的天性是无限的喜悦，这无限的喜悦远远超过你的头脑所能理解的，所以你一直都在寻找幸福。我们所做的努力都是为了回到我们的本质，最终我们会发现那一直都是我们固有的。然而，我们无法找到它是因为我们偏离了它，而非对准它。我们必须向内看。本质上我们都是无限的存在，我们没有限制。此时此地我们都是全知、全在、全能的。没有一个人不具备以上三点。

The difficulty in discovering our purpose and goal in life is that because we are infinite, we can make ourselves infinitely small. And this is exactly what we have done. We have achieved the extreme in limitation. We couldn't be much more limited than we are right now. In this universe, which is infinite in size, and in the three worlds, we are at the extreme end of limitation. We have imagined ourselves, and frozen ourselves, into physical bodies, and because of so many millennia of looking at ourselves as bodies, we have become convinced that we are these physical bodies.
发现我们生活的目的之所以困难，是因为我们是无限的，我们能够无限地限制自己。这就是我们所做的。我们达到了限制的极限，不能比此时的限制更有限的了。在这个无限庞大的宇宙，在这三个世界中（物理界、星光界、起因界），我们处于最有限的世界（物理界）。我们用臆想将自己封印在物理身体中，并且累生累世都将自己看成是肉体的存在，我们对自己是物理身体的假设深信不疑。

Beings are capable of seeing all realms that are denser than their's. In the subtlest realm, the causal world, beings can perceive the denser astral and physical realms. In the astral world, beings can perceive the denser physical world. And because we in the physical realm cannot see a denser realm, we are in the densest, most limited realm possible.
所有的存在都能看到比自己更粗钝的次元。在起因界这个最精微的次元，那里的存在能够感知到下面的星光界和物理界。星光界的存在能够感知到下面的物理界。因为我们是在最粗钝

的物理界，所以无法看到比我们更粗钝的次元。

The physical body being the extreme end of limitation possible to us, we feel cramped; we hurt; we reach out. We try to express our freedom in the physical world. We try to eliminate time and space, to go faster and further.
由于物理身体处在限制的极点，我们因此而感到被困住，感到受伤害，于是我们向外寻求突破。我们试图在这物理世界表达我们的自由，试图消除时间和空间，想要走得更快更远。

I'm pointing out how far we have gone in accepting limitation since we came into a physical body, and that this is the reason why it is so difficult for most of us to discover the Truth of ourselves, which is: we have no limits.
自我们进入物理身体，我们在接受限制这条路上已经走得太远，这就是为什么对我们大多数人而言发现真相是如此之难的原因。真相就是：我们是无限的。

However, there's an advantage to being in this very limited state. Because we are so cramped we have more of a desire to get out of it than we would if we were living in a harmonious heaven where everything was easy and immediately available; where life does not prod us into trying to get liberation. We have a very distinct advantage in being here. We are forced to seek a way out. We are trying in many ways and with many methods to get free.
然而，身处这个非常有限的次元也是有优势的。因为我们的限制如此之大，以至于相比更高次元的存在，我们更渴望从中脱离。如果我们身处一切都唾手可得的天堂，那样的生活便无法刺激我们想要从中解脱。但在这里，我们有着非常明显的优势，那就是我们被迫寻求出路。我们有很多的方法可以获得解脱。

No matter what the methods are, they all must end up doing the very same thing: freeing us of our concepts of limitation. The methodology must quiet our mind, must do away with thoughts. Every thought is a concept of limitation. When thoughts are undone, what's left over is the infinite Being that we are. Unfortunately, we set into motion an automatic way of thinking called the subconscious mind. There, we relegate thoughts to the background and let them operate without needing to pay any attention to them, and we have lost sight of them.
不管什么样的方法，最终都是为了让我们从限制性信念中解脱——让头脑安静、让念头离开。每个念头都是有限的。当念头被释放时，剩下的便是我们所是的无限存在。不幸的是，我们设置了自动思考模式，也就是潜意识头脑。我们把念头打包进背景中，让它们自行运转，而无需我们的关注，因此我们也就看不到它们。

In the beginning it was an advantage in operating a physical body, because originally we had to operate every part of the body consciously, -every cell, every organ, -and to eliminate all that attention, we put it on automatic control via the subconscious mind. And the subconscious mind is the real difficulty when we try to let go of thoughts. It's difficult because we are in the habit of not looking at it. Not looking at it, we don It see it. Since we don It see it, it goes on and on, lifetime in and lifetime out. We are so married to our thoughts that we never even think of divorcing them. And until we do we will continue, blindly attached to physical bodies and, in the overall, having a miserable life. For every ounce of pleasure we take, we get pounds of pain; and it must be that way because the pleasure we are trying to get is by seeking our very own Self externally in the

world and through the body, and it just isn't there.
运作一具物理身体一开始是种优势，因为我们必须有意识地运作身体的每一部分——每个细胞、每个器官。后来为了免除所有这些关注，我们通过将其交给潜意识头脑来让它自动运转。然而当我们试图释放念头时，潜意识头脑成为了实实在在的麻烦。之所以困难是因为我们习惯性地忽略它，忽略它也就无法看到它。而当我们无法看到它时，它依然在背景中累生累世地运转着。我们跟念头黏得太久，以致于从未想过要和它们分手。但若我们不和念头分道扬镳，我们会继续无明地执着于身体，也就因此继续痛苦下去。每一盎司的快乐，我们都要付出好几磅的痛苦的代价，因为我们总是通过身体向外寻求快乐，而快乐并不在那儿。

The methods, to be effective, must be in a direction of first quieting our thoughts; then actually getting rid of our thoughts. Make a conscious effort to bring up subconscious thoughts and when they are brought to the conscious plane, drop them. When they do come up, because they are very limiting and very negative as a whole, you want to drop them and you do. After you have dropped an appreciable number of them, then you can drop thoughts in large amounts.
有效的方法必须是先让念头安静，然后释放它们。有意识地将潜意识念头拽出来，当它们被带到显意识层面时，释放它们。当它们浮现时，由于它们是非常有限而负面的，你会很想且能成功地释放它们。在你释放了相当数量的念头后，你就能释放更多的念头。

To drop thoughts in large amounts requires dropping the tendency or predisposition that has evolved from the accumulated thoughts on that one particular thing. Dropping the tendency or predisposition, one drops all the thoughts that caused that tendency or predisposition. In this way you may, at one time, drop a large accumulation of thoughts.
释放大量的念头需要释放某个习性或癖好，习性或癖好是由相关的念头累积演变而成。释放了一个习性或癖好，也就释放了导致该习性或癖好的所有念头。以这种方式，你能一次就释放掉大量的念头。

For instance, if one has a tendency to like sweets, one could bring up from the subconscious one thought at a time and continue letting go of them until there are no more. This takes much time! However, if one drops the tendency itself, then all the subconscious thoughts that made up that tendency are dropped, and one is totally free from desiring sweets.
比如，某人喜欢吃甜食，他如果从潜意识中每次只拽一个念头出来，持续地释放它们直到没有了相关的念头，这需要花很多时间！然而，如果只是释放吃甜食的癖好，那么导致该癖好的所有潜意识念头都能释放掉，他也就能从吃甜食的癖好中解脱出来。

Later, you reach a point where you can drop all the remaining thoughts at once, because having infinite power, you will have reached the point where you can see that you have this infinite power and you then can use it to wipe out the rest of the mind. That is why it is sometimes said that Realization is instantaneous. When you get that far that you can see that the power is yours, 'you wipe out all the remaining thoughts at once. Then you are totally free; you've gone all the way.
之后，你就到达能够立刻释放所有残余念头的阶段，因为当你拥有无限的力量时，你就会知道你是有这力量的，也就能够利用这无限的力量来清除残余的念头。这就是为什么有时我会说开悟是瞬间的。当你走到那种程度时，你会知道那力量是你的，也就能立刻清除残余的念头。那时你就彻底地自由了，你已经走完全程。

When this happens, you don't become a zombie and you don't disappear or go up in a flash of light. What you do is let the body go through that which you preset for it; and when you reach the end of the line of the action for the body, you will leave it with joy. You will leave it just the way you leave and let go of an old, worn-out overcoat.
当以上情况发生时，你不会变成僵尸，也不会消失，或者跟一道光走了。你只是让身体去经历你之前为它所预设的，然后当大限来临时，你会带着欢喜离开身体，扔掉这件破旧的外衣。

You will never die. People around you might say so, but to yourself, you don't die; you consciously drop the body the way you would drop an old, worn-out overcoat. But, again, you won't do this until you run the course that you preset for it. Now, I tell you this so you won't be fearful of dying if you get Realization.
你永远不会死去。周围的人可能会说你会死，但是对你来说你不会。你有意识地放开身体，就像扔掉一件破旧的外衣一样。但是只有当身体走完了你为它预设的旅程后，你才会放开它。现在我告诉你这些，当你开悟时你就不会害怕死去。

So, attaining the ultimate state is not disappearing into a nothingness; it's a moving out into your omnipresence and letting go of confinement to only a physical body.
所以，到达终极之境不是消失于虚无中，而是出离身体，脱离身体的限制，并进入你的全在。

Now, to do this you must have a strong desire to do it. The only thing that keeps you from being the infinite Being that you are is your desire to be a limited physical body. When your desire shifts into wanting to get free of the extreme limitation I it's a start; but to go all the way you must have a desire to be totally free that is more intense than your desire to be a physical body.
你必须对此要有强烈的渴望。阻止你回归无限存在的唯一障碍就是想要成为有限身体的欲望。当你的这个欲望转变成想要脱离身体的限制时，你就走上了觉醒之路。但要走完全程，你对完全自由的渴望必须高于成为有限身体的欲望。

The reason why so few of us do make it is that most of us have a stronger subconscious desire to be a physical body than we have a conscious desire to be a free unlimited Being. Until you confront this and see what your desire really is, it is impossible to achieve total Freedom, total Realization. You should dig into the subconscious to bring up your desires, because unless you see them, you can't let go of them. The only reason why you are limited to the physical body is that subconsciously, you have a strong desire to be this limited physical body. When your conscious desire to be Free becomes stronger than your subconscious desire to be a physical body, then you'll quickly achieve your Freedom. And therein lies your ultimate happiness. I think that is an overall presentation of the subject. Now, if you have any questions I'd be very happy to do what I can to answer your specific questions.
之所以只有极少数人走完全程，是因为我们大多数人对成为身体的潜意识欲望要高于对完全自由的显意识渴望。如果你不能直面这一点，看到你的真正欲望是什么，那么你就不可能获得完全的自由，完全的觉醒。你必须深挖潜意识，掘出你的真正欲望，否则你就无法看到它们，也就无从释放它们。你受限于物理身体的唯一原因就是你在潜意识层面强烈地渴望成为这有限的身体。当你在潜意识层面对完全自由的渴望高于成为有限身体的显意识欲望时，你就能很快地获得自由，那里也是终极幸福的所在。我想以上就是这个主题的大致呈现。现在，如果你有任何问题的话，我会非常乐意地尽我所能来回答你的问题。

Q: How do you dig into your subconscious?
问：如何才能进入潜意识？

Lester: Good question. You do it by first, wanting to do it. It's very difficult when you begin, but as you do it, the more you do it the easier it becomes. You can actually reach a place where it becomes easy. Practice will do it. By practicing bringing up subconscious thoughts, the more you do it, the more you're able to do it.
问：好问题。首先你要想要进入潜意识。一开始的确非常困难，但当你练习多了以后，就会变得更容易。挖出潜意识念头练习得越多，你就越有能力这么做。

There are many aids to doing it. In the little booklet, The Eternal Verities, there are ways and aids like: "Get to the place where no one and no thing can disturb you." When someone disturbs you and you don't know why, the thought is subconscious. Bring up the thought. By constant trying you will develop the habit of actually getting it up; you'll see that there's a limiting thought, an ego or selfish motivation behind it and you'll drop it.
有很多方法可以做到。《永恒的真理》这本小册子里就介绍了一些方法，比如“到一个没有任何人或事可以打扰你的地方。”当有人打扰你而你不知为何时，这念头就是个潜意识念头。把这念头拽出来。通过持续的练习，你会发展出挖出潜意识念头的习惯，会发现在一个有限的念头背后是小我在驱动，那样你就会释放它。

Q: Is just seeing the subconscious thought or motivation enough?
问：只是看到潜意识念头或动机就够了？

Lester: Just looking at it is not enough. You must consciously drop the thought or consciously will out the tendency or motivation. I'm assuming you'll want to let go of these thoughts because they're all limiting and negative.
答：不够，你还要有意识地释放它或者有意识地消除与之相关的习性或癖好才行。我是假设你想要释放这些念头，因为他们都是有限且负面的。

One reason why we don It like to dig them up is that we dont like to see how awful we are. But there's nothing good or bad; there's just moving in the right direction or the wrong direction. When we move in the wrong direction, we move toward more limitation and that's really so-called bad. But everything is experiencing. And when we don 't judge ourselves, we move much faster.
我们不喜欢挖出它们的一个原因是我们不喜欢看到自己有多糟。但实际上没有所谓的好坏之分，只有正确的方向和错误的方向。当我们走在错误的方向上时，我们是走向更多的限制，那才是所谓的“坏”。但一切只是体验而已。当我们不再评判自己时，我们就会走得更快。

Q: When we don't judge ourselves?
问：当我们不再评判自己时？

Lester: Right. When we don't judge ourselves, whatever comes up, -so what? To get this far in your limitations, you have run the gamut of everything bad. It'll come up, but it's from past experiencing. Also, when you wake up you'll discover that you never ever were apart from your

real Self, which is whole, perfect, complete, unlimited; that all these experiences were images in your mind just like in a night dream you imagine everything that's going on. But while you're in a night dream, it's real to you. If someone is trying to kill you in a night dream, it's real; you're struggling for your life. But when you wake up from that dream, what do you say? "It was just a dream; it was my imagination." This waking state is exactly as real as a night dream. We're all dreaming we are physical bodies; we're dreaming the whole thing. However, in order to reach this awakened state. it is first necessary to drop a major part of your subconscious thinking.
答：对。当我们不再评判自己时，无论发生什么，又能怎样？一切坏事都是你自己创造的，它来自你过去的经历。当你觉醒时，你会发现你从未与你的真我分离，真我是完美、圆满且无限的。所有这些经历都只是头脑的想象，就像夜梦中所上演的故事一样。但当你在做梦时，梦境对你而言是真实的。如果你梦到有人要杀你，你会以为是真的，会因此而挣扎反抗。然而，当你从那梦中醒来时，你会说：“仅仅是个梦而已，仅仅是我的想象。“这种醒来的状态就同夜梦一样真实。我们都梦到自己是一具身体，我们梦到一切。但是，为了达到觉醒的状态，首先你要释放掉大部分潜意识念头。

Q: How do you see it when you come back after realizing it is a dream?
问：在你意识到这只是一场梦之后，你如何看待现实生活？

Lester: You see it like you now see a dream you had last night. You see it as a dream and that's how important it remains to you. The before and after picture is simply point of view: before you thought you were limited to a body and all these bodies and action were so real; after, you see it as a dream, like a moving picture. When you see characters on the screen, you can lose your awareness of yourself by identifying with one of the characters on the screen and you'll emote with him and feel unhappy.
答：你看待生活就像你现在看待昨晚的梦一样。你把它看成是一场梦，一场梦能有多重要？觉醒前后的变化仅仅是观点的变化：觉醒前你以为你是有限的身体，所有的身体和行动对你而言是如此真实；觉醒后，你把它看成是一场梦，一场电影。当你看着屏幕上的电影角色并认同其中一个角色时，你就失去了对自己的觉知，你会跟着他一起痛苦哀伤。

Q: But you don't have all the desires that you had before?
问：但是你不再有之前的所有欲望？

Lester: You have no desires because you wake up to the fact that you are infinite, you are the All, -there's nothing to desire. Desire limits you: "I don't have the All. Therefore, I must get it and I create desires to get it. "So desire is only a limitation. When you see the full picture you naturally lose all desire; there's nothing to de sire if you are the All. Now, practically speaking, if you choose to go along with the dream you can act out a desire for the time being. And then act as though it's being satisfied. However, it's just an act and you play-act.
答：你不再有欲望，是因为你觉醒后发现你是无限的，你就是全部，那么还会想要什么呢？欲望只会限制你。“我没有拥有全部，因此我必须得到它，于是创造了想要得到它的欲望。”所以欲望仅仅是种限制。当你看到全部的画面时，自然地就会失去所有欲望，如果你是全部就不会再想要什么了。实际上来说，如果你选择认同你的这个梦，你会暂时地去实现你的欲望，然后表现得像是满足了一样。然而，你仅仅是在表演而已。

Q: How does the mind distinguish between bad and good?
问：头脑是如何区别好与坏的？

Lester: By saying. "This is good and that is bad."
答：通过说“这是好的，那是坏的”。

Q: Is that an individual thing?
问：是个人的产物？

Lester: Of course. What's right in one country is wrong in another; what's right to you is wrong to someone else. It's a very individualistic approach. Of course, there's some general agreement on right and wrong; we generally agree we shouldn't kill each other. So right and wrong is a very individualistic standard. If you need a right and wrong, doing that which helps your growth is right; doing that which hinders your growth is wrong. That should be the right and wrong.
答：当然。在一个国家是对的，在另一个国家是错的；对你来说是正确的，对别人来说是错误的。这是非常个人化的东西。当然也有一些普世的标准，比如我们都同意不应该杀人。所以对错标准是非常个人化的东西。如果你真的需要对错标准，那么把有助于成长的看成是对的，阻碍你成长的就是错的。这可以作为一项对错标准。

Q: Do we learn the right from experiencing?
对：我们是从经历中学习什么是对的？

Lester: Yes, you learn the right by doing the wrong, (Laughter) right? And also by experiencing the right. Unfortunately, most of us do it by actually doing the wrong thing. We learn to keep our hand out of a fire by burning it. This is what seems to prod us more than anything else, - the hardships of life. We all want to get away from the misery of it, don It we? It should be the other way, that the wonderfulness of the right way should be the attractiveness of it. When you do get that far, then your growth is very fast and you're approaching the end of the line.
答：是的，你通过做错事来学会什么是对的，（笑声）不是吗？还有就是通过体验对的事。不幸的是，我们大多数人都是做错事后才学会什么是对的。我们通过把手放入火中来学会不应该这么做，似乎这才是最好的刺激。我们都想避开痛苦，不是吗？但可以换另一种方式，让正确的事所带来的好处来激励我们，那样你的成长才会是迅速的，你是在接近终点。

Q: What did you mean by "After you're Realized, you live your life out as you preset it?" What does that mean?
问：你说“当你开悟后，你依然过着你之前预设的生活”。这是什么意思？

Lester: We preset the behavior of this physical body before we enter it to put us through experiences that we hope to learn from.
答：当我们进入这具身体前，我们已经预设了它之后的行为，为了从中学会一些东西。

Q: Knowing that you would attain Realization this time?
答：知道你这一世会开悟？

Lester: No. Knowing that in past lives you subjected yourself to the law of action and reaction, cause and effect, karma (they're all the same thing), and that you want to continue that game. You did certain things when you were in a physical body before, so next time you want to set up similar things in a hope of undoing some of the things you dont like, and instigating the things you do like. But you cannot change anything that the body was preset to do by you. You're going to do exactly what you preset for that body before you came into it. There is no free will in worldly living. However, there is a free will. The free will we have is to identify with the real Being that we are, or to identify with the body. If you identify with the body, you're in trouble. So the free will is one of identity. Knowing this, it makes life much easier; you don't fight it. You aim for proper identity.
答：不知道。但会知道你在过去世中一直受制于业力，还知道你想继续这个游戏。在过去世中你做了一些事，所以这次你设置了类似的事，以消除你不喜欢的那些事，并延续你所喜欢的事。但你无法改变你为身体所预设的任何事情。在你进入这具身体前，你就准备好了要去实施你为它所预设的了。在世俗生活中没有自由意志存在。然而，在你是认同真我还是认同身体这件事上，你是有自由意志的。如果你认同这具身体，你就会陷入麻烦。所以自由意志就是一种认同的选择。知道这一点会让生活变得更轻松，因为你不再抗争，你的目的就是正确的认同。

Q: The desire for bliss, would that be enough to start your search for happiness?
问：对极乐的渴望是否足够刺激你开始对幸福的追求？

Lester: Sure.
答：当然

Q: If one is sincere and isn't succeeding will a Guru help them?
问：如果一个人对此很真诚但却没有成功，上师会向他伸出援手吗？

Lester: A realized Teacher is the greatest of all help; but He can't help you any more than you will help yourself. This is most important: He cannot help you any more than you will help yourself. When you try to help yourself, He joins you and helps you to a realization that you're ready for.
答：一个开悟的上师能提供最大的帮助，但如果你不自助，祂也无法帮助你。这是最重要的一点。如果你不帮助你自己，祂就无法帮助你。当你努力自助时，祂会加入你，帮助你实现你已经准备就绪的觉醒。

Q: He helps?
问：祂会帮助我们？

Lester: He helps you get a realization that you're ready for. If you're tapped on the chest and you get cosmic consciousness, it's because you're ready for it. Of all help, a Guru's is the greatest because He has gone the direction and He can help you go the same direction.
答：当你准备好觉醒时，祂会帮助你实现这一点。如果你敞开胸口，接受宇宙意识的注入，那是因为你已经准备好了。在所有的帮助中，上师的帮助是最大的，因为祂是过来人，祂能引领你走上同样的道路。

Q: How is it that when you see the dream structure of maya and you see the real Self, then all of a sudden you're caught in the dream again and you believe it? What happened?
问：当你看清一切不过是场梦幻，了悟你的真我时，突然你又再次被梦境所吸入，又开始相信它是真的，那个时候是怎样的，发生了什么？

Lester: It is possible to see your real Self and fall back into the world. Why?-because you have not let go of the subconscious thoughts "I am this physical body; this world is real." You must go into your subconscious and make conscious all these thoughts and drop them. Or, see your Self to the degree that you see that your mind is external to you, something that you created, and then you just wipe it out. If you can't wipe it out, and very few of us can, keep picking a way at it; keep bringing up the subconscious thoughts and dropping them. Or, you can make it ineffective in large chunks by willing out tendencies. Take a particular tendency like smoking. If you've been smoking for years and years, you have thousands of little desires to smoke. The tendency is strong. However, you can say to yourself with will power, "This is ridiculous! I am through with this!" and never again have a desire for a cigarette. That's getting rid of all the thoughts of desire to smoke by willing out the tendency. That's one chunk: smoking.
答：看到你的真我之后又回到原地，这是有可能的。为什么？因为你还未释放“我是这具肉体，这个世界是真的”这样的潜意识念头。你必须进入你的潜意识，让所有的念头都浮出水面，然后释放它们。或者，你越看到你的真我，就越能了知你的头脑是你所创造的在你之外的某种东西，那样你就能消除头脑。但消除头脑很难，极少有人能够做到，所以最好还是不断地挖掘潜意识念头，然后释放它们。再或者，消除一个习性或癖好，从而一举干掉大量的潜意识念头。以抽烟为例，如果你是个有着多年烟龄的老烟枪，你会有成千上万个想要吸烟的小小念头，所以这个习性是非常强悍的。然而，你可以用意志力跟自己说：“这太荒谬了！我受够了！”这样香烟就不会再对你有诱惑力，通过消除吸烟这个习性，你就摆脱了所有想要吸烟的念头。吸烟可是一大堆念头的集合。

Q: That's one chunk; the whole bit clear back?
问：这一大堆念头就都被清掉了？

Lester: Complete. I've seen many people do this on smoking with no problem. They just made that decision and that was it!
答：完全地。我看到很多人都这样成功地戒了烟。他们只是做了个决定，然后就成了！

Q: And that's how you get rid of each thing that's bothering you?
问：这也是你摆脱每件困扰你的事的方法？

Lester: Yes. If you're jealous, look at it. If you're disgusted enough with being jealous you say, "Finished! Done! It is gone! and you can undo the whole thing. That's letting go of a huge piece of mind. That's letting go of many, many thoughts of jealousy that youve had in the subconscious; mind. It takes some maturity to undo that tendency.
答：是的。如果你忌妒，看着它。如果你受够了忌妒的感觉，你说：“好了！都结束了！”然后它就消失了，你释放了这一切，释放了头脑的一大块，释放了潜意识中很多很多的忌妒念头。消除一个惯性需要成熟的时机。

Q: And it won't come back if you really do?
问：消除后它就不会再回来了？

Lester: Right. If you, with resolve and determination, really drop it, it is gone. You can try it on smaller things first. and when you succeed then go to something larger. Do it on one thing. Then you can do it on two, then on all. Do that which you can do. Keep doing this every day and it wont take you long. Make this a way of life. Grow every day. Every incident is an opportunity for growth. Everything you're experiencing is an experience of limitation. Every annoyance you have is an excellent opportunity to transcend that. Develop the habit of digging into your subconscious for the causative thought of the annoyance and then dropping it. Daily striving assures quick arriving.
答：对。如果你是下了很大决心，真正地释放了它，它就彻底消失了。你可以先拿一些小事练手。当你成功后，再玩些大点的。先从一件事开始，之后两件，最后所有的一切都被清掉。做你能够做到的。每天都做，那样就会快点。让它成为一种生活方式，每一天都成长。每件小事都是成长的机会。你所经历的每件事都是有限的体验。你所面对的每个困扰都是超越它的契机。挖掘困扰在潜意识中的根源念头，把它发展成一种习惯。日复一日的坚持，会让你更快到达终点。

第三十三章　觉醒吧！

Lester: You've been given the direction on how to go all the way. So far, none of us have taken it. We've gone to the place where life is nice, easy and comfortable; we're satisfied, not totally, but satisfied enough not to go all the way.
你们已经知道了如何才能开悟，但目前为止没有人做到。我们现在生活得不错，轻松、惬意、舒适，我们感到满足，但并非完全满足，只是满足到不想走完全程。

Q: Well, I'd like to go all the way, but it's always over the next hill. I get to this point and it's not there; and I get to the next one and it's not there.
问：我想开悟，但是它总是在下一个山头。我到达山顶，它并不在这儿，于是我又去往下一个山峰，但它也不在那儿。

Lester: Not really, because it's right where you are. Over the next hill is where it isn't. Right where you are, where the "I" of you is, is where it is.
答：不见得，因为它就在你当下的所在。它不在下一个山头，而是在你当下的所在，在“我”的所在。

Q: How come we don't know it?
问：为什么我们会对此一无所知？

Lester: Yes, how come? That's what I want to know.
问：是的，为什么？那也是我想知道的。

Q: That was my question.
问：那是我的问题。

Lester: Yes, but what is the answer? I say it's silly not to, because once you do, you'll never, ever have a moment of unpleasantness, ever again. It becomes impossible to be unhappy. What's wrong with that? Why don't we do it?
答：是，但答案是什么？我说不知道有点傻，因为一旦你开悟，你就永远都不会再感到不快乐。到底哪里出了差错？我们为什么会不知道？

I would say you don't believe it enough. You dont believe that you have no limits; you dont believe that life can be, every second, ecstatically happy; you don't believe that it can be totally effortless; you dont believe that you can do things mentally.
我会说是你对此不够相信的缘故。你不相信你是无限的，不相信生活可以是时时刻刻的狂喜状态，不相信它是不费吹灰之力的，不相信你可以心一想事就成。

Or, is it that we keep procrastinating? I say that if we really do want to go all the way, we do it. So, again, why don't we go all the way?
或者，是我们在不断拖延？我说如果我们真的想要走完全程，想要开悟，我们就能做到。所以，我们为什么不走完全程呢？

Q: Well, I think, in my case, I've probably hypnotized myself into believing the opposite. I've associated with the finite me all my life, in all my conscious awareness, to the degree that it is real to me.
问：我想，就我的情况来说，我可能自我暗示，让自己相信我是有限的。毕竟我的一生都跟有限产生联系，所以在我的认知里，有限才是真实的。

Lester: Oh, then to you the Infinite would do away with finite?
答：那么对你而言，无限会驱走有限？

Q: Yes. Because the finite is what I believe in; it's real to me. What you say about the Infinite has infinite possibilities but until I can totally accept that, it's like when you touch a light bulb and it burns you and somebody says, "Now touch it and it won't burn you"; it's difficult to overcome your subconscious reaction not to touch it.
问：是。因为有限才是我相信的，它对我而言是真实的。你所说的无限有着无限的可能性，但是如果我无法相信它，这就像你去碰电灯泡，它会烫到你，但某人却告诉你去碰它，它不会烫到你的。想要战胜不去碰电灯泡的潜意识反应是很难的。

Lester: Well, let me tell you then, that the Infinite includes the finite, and is the basis for it. You see, you can hold onto all the finite you want when you're infinite; you don't have lose a thing.
答：我告诉你，无限包含有限，是有限的根基。你知道，当你是无限时，你可以保有有限，你不会失去任何东西。

Q: Then, I'd be glad to give it up for the Infinite.
问：那么我会很乐意为了无限而放弃有限。

Lester: Give it up? Maybe this is what's bothering us; that we're afraid that we're going to give up our bodies; that we're going to give up our families and homes. It doesn't happen that way. When those who did go all the way achieved it, they did not abandon their bodies, homes and families. They only abandoned their former feelings of bondage and attachment to their bodies, homes and families and in place of it felt free.
答：放弃有限？或许这是困扰我们的原因，我们担心我们要放弃我们的身体，放弃我们的家庭。但那不会发生。那些开悟的人并没有抛弃自己的身体和家庭。他们只是放下对身体和家庭的执着，脱离执着所带来的束缚感，取而代之的是完全的自由。

Q: If there's happiness greater than what I've experienced in a body, to heck with this!
问：如果那样的幸福要高于身体所经历的，去他妈的身体！

Lester: Well, again, you do not give up your body. Your happiness gets more intense the more you move toward total freedom, until it reaches a point where you just can't contain it any more. Then you resolve it into a very beautiful peace that is never, ever again disturbed. And that peace is really far more delicious than the intense joy was. And then, when you choose to be active in the world, you'll never, ever lose that background peace; you will feel it all the time. And you are free to do anything in the world; you can act angry, scared; be poor or rich; you can do anything you

want; but you do not disappear.
答：再说一次，不是要你放弃你的身体。你越趋于完全的自由，幸福就越强烈，直到你再也盛不下它。那时你就融化在一种非常美妙的不受搅扰的宁静中。那种宁静比狂喜更怡人。当你选择重新活跃于世俗中时，你永远都不会失去那份宁静，你会一直感受到它。你可以做任何事，可以表现愤怒、恐惧，可以扮演贫穷、富贵。可以做任何你想做的事，但你不会消失。

Q: It doesn't affect you?
问：你不会再受影响？

Lester: The world can never, never touch you again, because you have imperturbable peace.
答：永远都不再受影响，因为你已经拥有了不受搅扰的宁静。

Q: I understand.
问：我明白了

Lester: So then, why don't you come along?
答：所以，继续前行吧

Q: Whenever I identify my source of income with the effort I exert in my business. I say to myself. "You're a stupid idiot. This isn't the source of my infinite supply." However, I'm not strong enough to just say. "Well, this isn't it; I'll do it the other way," because I think, "What if it doesn't work?"
问：每当我相信我的收入来源离不开努力工作时，我跟自己说：“你真是个白痴。这样的收入不是我的无限所提供的。”但是，我还不够胆说：“是啊，我会换种方式。”因为我担心如果那行不通怎么办。

Lester: You would have exactly what you had before you tried it. However, you expect it not to work if you say that.
答：你会得到的。但是，如果你那样说的话，你是期待它行不通。

Q: Yes, but that's where the hang-up is. Maybe it's a lack of faith, not that it hasn't worked for you, but whether it'll work for me, I am not convinced. If you could only help me, just one little infinite bit of strength that you could give me
问：是，但那正是困难所在。或许是因为缺乏信任，不相信它能行得通，但是即使它行得通，我也依然不敢完全相信。你能帮我吗，哪怕只是给我一点点无限的力量？

Lester: Oh, now wait a minute; you have the support and I've given you many directions, anyone of which would take you all the way. I could give them to you again.
答：等一下。你是有支持的，我已经给了你很多指示，其中的任何一个都能带你走向开悟。我可以再次给你那些指示。

Q: That's like the sign "San Francisco." I'll bet there are probably a hundred signs that point the way to San Francisco; but if I get to the sign and sit down underneath it, it would take more than just knowing where San Francisco is, and that's where I bog down.
问：这就像写着“旧金山”的指示牌。我敢说这样的指示牌有上百个，但如果我到达一个指

示牌后只是坐在那里，这就是我现在所处的困境。

Lester: Right, you don't take the direction; you look at it and sit down. Now, the direction: Get to the place where no one and no thing can disturb you, would have taken you all the way.
答：是，你没有按指示牌所指示的方向继续前行，只是看着那个方向，坐下来。现在，写着“没有任何人或事可以打扰到你的地方”的指示牌，能够指引你走向开悟。

Q: Yes, but that's like going to the moon.
问：可那就像登陆月球

Lester: It is easy, -if you would do it. It is your decision to be disturbed or not to be disturbed.
答：如果你愿意的话，就会很容易。你可以作出决定，是要受影响呢还是不受影响？

Q: That's quite a challenge!
问：好大的挑战！

Lester: Do you want more? I'll give you new ones.
问：你想要更多的指示吗？我可以给你其它的。

Q: Yes.
问：要

Lester: Be totally selfless. Be interested only in others; have no interest in you, yourself. That would take you all the way. If we would be totally selfless in our behavior, act not for ourselves but for the other ones. -this would do it rapidly.
问：完全的无私。只对他人有兴趣，对自己则毫无兴趣。这可以带你走向开悟。如果你的行为完全无私，只为他人考虑不为自己考虑，这可是条捷径。

Q: I don't mean to be argumentative but this is really a nitty- gritty.
问：我不想反驳你，但这也太悬了吧。

Lester: I'll give you another one: Get to the place where you have no more desire keep letting go of desires until there are no more and that's it! You don't like that one either, do you?
答：那换另一个。持续地释放欲望，直到你不再有任何欲望，你就开悟了。这个你也不喜欢，是吧？

Q: Well, part of it. I've got a lot of things I'd like to let go of.
问：不完全是。我想要释放很多东西。

Lester: If anyone would carry that through until there are no more desires, and it's just letting go of them as they come up, you'd go all the way.
答：如果你能将此贯彻到底，来一个杀一个，把所有欲望都释放干净，你会开悟的。

Q: Lester:, what about the one that you and I discussed, about the mind? You see everything out

there in your mind, right? So that's where everything is. So, that thing out there is just your mind. When you discover this, you change your mind and it changes out there.
问：莱斯特，我们之前讨论过的头脑，你觉得如何？外在的一切其实都在你的头脑中，对吧？所以头脑就是一切的所在，外在的一切都只是你的头脑。当你发现这一点时，你就能改变你的头脑，外在的一切也会随之改变。

Lester: Yes, that would take you there.
答：是的，那会让你开悟。

Q: What about no attachments and no aversions?
问：没有执着和反感呢？

Lester: That'll do it too. That will take you all the way. But why haven't we used these things? They are not new to us.
答：也会开悟。为什么我们不利用这些东西呢？它们对我们而言并不新奇。

Q: That's what I'm earnestly trying to decide for myself. This is ridiculous; all this intellectual knowledge that I've acquired and what little I've actually done with it. It's alarming. I said, "How many people have their own private Master in their family." You've given us all this stuff and I 'say, "It's my responsibility what I do with it; why haven't I used it?"
问：我很想下决心这么做。荒谬的是这些东西我都知道，但却很少付诸实践。真的很恐怖。我说过“有多少人在家中有自己的个人上师呢”。你给了我们这么多东西，我会说：“都是我自己的责任。为什么我不去用它呢？”

Lester: Yes, and your private Master is you! This is important: Your private Master is you!
答：是，你的个人上师就是你自己！这很重要。你的个人上师就是你！

Q: Isn't there only One any way?
问：真的只有“一”存在吗？

Lester: When you see what you really are, you'll see the Oneness and no more otherness.
答：当你发现你是什么时，你会看到除了“一”之外再无其它。

Q: I try to squint and no matter how I do it, I still see separation.
问：我试图窥见它，但无论怎么做，我看到的还是分裂。

Lester: That's the way you are approaching it, with squinty eyes; you won't look at it full view, wide open, because you are afraid you're going to disappear. So what you have to do is dig down within, pull it out and see it. Once you see it, you'll naturally let go of that fear. You're also afraid you're going to lose your individuality. Your individuality is something you'll never ever lose. Its with you through eternity. The "I" that I am, is never, ever lost. What happens is that we just expand it to include more and more until it includes the entire infinity.
答：这就是你接近它的方式，窥视它，而不是睁大眼睛去看清全貌，因为你害怕你会因此而消失。所以你要做的是往深处挖，把它拔出来，好好看看它。一旦你看到它，恐惧自会消失。

你还害怕你会因此而失去个人性。你的个人性是你永远都不会失去的东西，在永恒中它一直与你同在。我所是的“我”，永远都不会失去。实际上我们将它扩展到能够包容整个无限的地步。

I say you're afraid of losing yourself, your body, your mind, your family, your business, and all your little things; you're subconsciously afraid you're going to lose them. If it were conscious, you'd look at it, drop it, and be free.
我说你是担心失去你自己、你的身体、你的头脑、你的家庭、你的事业以及你的所有小东西。在潜意识中你害怕你会失去它们。如果将恐惧拽到显意识层面，你会看到它，释放它，并因此而自由。

Q: Well, you reached me when you added those other things. The physical body attachment I don't see, but when you included my family and my business and these other things.
问：当你说到后面的这些东西时，你戳到我的痛处了。我不知道自己是否执着于这具身体，但家庭、事业以及其它这些东西都是我不愿失去的。

Lester: Do you want me to show you how attached you are to that physical body? Just imagine, don't do it, but just image throwing your body over a cliff. Can you now see your attachment to the body?
答：你想知道你有多执着于那具身体吗？只是想象一下，不是真的去做，想象把你的身体扔下悬崖。现在你看到你对身体的执着了吗？

Q: Yes. But do you have to have that desire to get rid of it?
问：是的。但是你必须要有摆脱身体的渴望吗？

Lester: You don't get rid of it; you see what you are and then you'll see that you are not the body, that the body is one infinitesimal part of you.
答：不是要你摆脱它，当你发现你是什么时，你会明白你不是这具身体，身体只是你微不足道的一部分。

Q: Why can't I go all the way?
问：那为什么我不能开悟呢？

Lester: Because you're afraid that if you do, you're going to disappear. Does anyone feel that? That you'll disappear if you go all the way?
答：因为你害怕如果你开悟了，你就会消失。有谁感觉到这样的恐惧了吗，害怕如果开悟自己就会消失？

Q: I'm afraid I'd lose my mind. (Laughter.)
问：我害怕我会失去我的头脑。（笑声）

Lester: You actually do lose your mind, and then you reestablish it so that you can communicate. It's far more difficult to reestablish the mind than it was originally to let go of it because the mind itself was such a clamping down of you, you don't want to come back to it. But you will; youll

start thinking again. The only difference in the before and after picture is that now your thinking is unfree, determined by subconscious, compulsive thoughts; in the after picture there are no more subconscious, compulsive thoughts. Every thought is totally free and without any conditioning by your tendencies and predispositions.
问：你的确会失去你的头脑，但是你会重建它，以便同他人交流。但是重建它要比释放它难多了，因为头脑会拖你后腿，你不愿意回归头脑。但是你会重新开始思考。前后的区别只是在于：之前你的思考是不自由的，由潜意识念头所控制；之后则没有了潜意识念头，每个念头都是完全自由的，不受限于你的惯性和癖好。

That leads me to another great one: Rid yourself of all your tendencies and predispositions and you will go all the way.
这让我想到了另外一个法门：脱离你的惯性和癖好，也能开悟。

I have never talked much about miracles, have I? I dont feel as though Im imposing on you now, as I used to feel, were I to talk about miracles because, having moved up, you are more able to accept them. When I first moved to Sedona and lived by myself, most things were done by thought and I was unaware of it. However, others began to come in, and it was because of them that I became aware of these unusual things. To me they were natural, but not to the others.
我都没怎么说过奇迹，是吧？以前我会认为这是在向你们施加影响，现在我不会这么认为，因为你们已经提升到能够接受奇迹的地步。当我刚来到瑟多纳独居时，大多事情都是由念头来完成的，但我并没有意识到这一点。然而，随着他人的到来，因为他们我开始意识到这些不同寻常的事情。对我来说它们很自然，但对他们来说不是。

I might have told one or two of you about the teleportation incident. This one is interesting because it involved two others, one who is following this path, and another one who is not.
我可能告诉过你们中的一两个人有关瞬间移动的事。这事很有趣，因为涉及到另外两个人，一个是走灵性这条路的，另外一个没有。

The first one is Frances and the second one is D-, the son of T-, whom you all know. He came to Sedona from Phoenix and asked me if I would take a walk and naturally, he would choose a direction uphill. We walked a mile and a half uphill, Frances, D- and I; and when we got to the end of our trip, we sat down to have our sandwiches. We had only a pint size canteen of water for the three of us and we drank most of it on the way up. We had left only about an eighth of an inch of water in the bottom of this pint canteen, hardly enough for half a cup. But the three of us were thirsty, and so I let go with the feeling "Everything is perfect!" I received the inner knowledge that the water was abundantly there.
一个是 F，一个是 D。D 从凤凰城来到瑟多纳，叫我和他一起去山上走走。我、F 和 D 走了一英里半的上山路，到达终点时，我们坐下来享用我们的三明治。我们三个人只带了一壶水，一品脱的量，在上山时喝掉了大部分，离壶底只剩下 3mm 多，半杯水的量都没有。但我们仨很渴，所以我用“一切都很完美”来做释放。我收到内在的讯息：水很充足。

Then I asked, "Do you want a drink Frances?" "Sure." I gave Frances a cupful. Then D- drank a cup, then I. We kept drinking until each one was satiated. We each had seven drinks! I curiously looked into the canteen and the same amount of water was there as originally, just about an eighth

of an inch on the bottom of the canteen.
之后我问 F 想要来点水吗，F 说要。我给了 F 一满杯。然后 D 也喝了一杯，然后是我。我们不停地喝，直到不想再喝为止。我们每个人都喝了整整 7 杯！我好奇地往壶里面瞧，那里依然和之前一样，离壶底只 3mmm 高的水量。

We then started the downward trek for home. I was so tired that I felt as though the body would not walk any more. I just let go and I said, "Oh, Lord, there must be a better way!" And the thought again came to me, "Everything is perfect." As I thought, "perfect, " we, the three of us, had one step up there and the next step was down near my home, where the surroundings were similar to the place we had left so as not to make it obvious to D-. Frances caught it and said, "Lester:, we teleported!" I said. "Oh, you're crazy Frances, you're imagining it," because D-'s mind was in a turbulence; his face showed a frown and a consternation. For his sake I had to again say. "It's your imagination, Frances," and shut her up. Frances knew. Later, when she was alone without D-, I said, "What made you think we teleported?" And she laughed. She said, "Don't you remember, on the way up D- and I were collecting rocks and in several places we put them on the left side of the road on the way up (the road was cut into the side of the hill). I wanted to pick up those rocks on the way back, but we by-passed all of those places. "
下山回家时，我感觉很累，觉得身体都快走不动了。于是我做释放，我说：“哦上帝，肯定有更好的路！”我得到的是“一切都很完美的”念头的响应。当我想着“完美”二字时，我们仨只走了两步就到了离我家不远的山脚，那儿的景色跟山上的差不多，以至于 D 并未察觉。但是 F 发现了，跟我说：“莱斯特，我们刚才瞬间移动了！”我说：“哦，你疯了，F，肯定是你的想象。”因为 D 的脑袋开始混乱，他的眉头皱着，一脸的愕然，于是我赶紧重复道：“F，那是你的想象。”F 明白了我的意思，闭上了嘴。之后，等到 D 没在场时，我问 F 她是怎么想到我们瞬间移动了。她笑着说：“你记得不，上山时我和 D 捡了些石块，在一些地方把它们放在路的左边，以便下山时顺利返回。但是我们却错过了所有那些地方。”

Now, to do these things, it takes a mere effortless thought; you surrender, let go, and have a thought with no effort, no drive. It's the easiest thought you could have. And then it happens.
以上这些所谓的奇迹，只需一个小小的念头。你臣服，放手，然后一个无需费力的念头，奇迹就发生了。

During the early days in Sedona I was living this way, unaware of it. To me it was natural. Whatever I thought, I expected. It seemed natural, just the way everyone thinks he lives naturally. It is really the natural way and it is meant for us to live that way. Although, if we did, we wouldn't fit very well into our present society, would we? So, if you want to stay in communication, you go the way of people.
在瑟多纳的早些时候，我都是以这种方式生活的，但却对此并无察觉。因为它对我来说很自然。不论我想要什么，我就期待它。真的很自然，就像每个人以为自己的生活很自然一样，虽然这样的生活方式与现代社会格格不入，是吧？所以，如果你想和社会保持接触，你会按社会的方式来。

Miracles are just this dream world effected immediately. And miracles don't necessarily mean spiritual development because the majority of people in the universe use these things; they use them on other planets where they're not necessarily more spiritually advanced than we. It is their

natural way of life.
奇迹只是在这个梦幻世界立即产生的作用而已。奇迹并不意味着灵性的高度发展，因为这个宇宙的大多数存在都使用奇迹，他们在自己的星球使用它们，而他们在灵性上未必比我们超前。那只是他们自然的生活方式。

But the easier way to live is purely mentally; mentally do everything. You people should be able to do all this. Why not go all the way and have nature serve you? Why do you do things the harder way? I think it's because you're afraid you're going to disappear. I'm saying to you. "Look, I have been through these things. And I still have a body here. I didn't disappear. "
但若要更容易地生活，那就用心智来做事。你们应该能够做到。为何不开悟，让自然来为你服务呢？为什么要用更难的方式呢？我想这是因为你害怕你会消失。你看我，我走完了全程，但依然有一个身体在这里。我并没有消失。

Q: Can you demonstrate your infinity for me too?
问：你是否也能向我展示你的无限呢？

Lester: You must demonstrate your own. You have had ample witnessing of these unusual things. If I do it for you that would mean you can't do it. I just finished saying: You can do it! It's surrendering, then mere effortless thinking! You have the feeling that it is not I but the Father who worketh through me.
答：你必须展示你自己的无限。你已经见证了足够多的奇迹，如果我再向你展示，那表示你自己没有这个能力。我只想说：你能做到！只是臣服加上一个不费力的念头！你会感觉不是我、而是天父在通过我运作。

I can go on and on. I'm trying to entice you. When I moved into the mobile home on my grounds, a girl, now living here in Laguna Beach, asked me. "How often do you fill that butane bottle?" (It was a five-gallon bottle.) I said, "Every month." Then I remembered it had been eight months since I had last filled it. Becoming aware of it, I let go of it.
我可以一直这样下去。我在试着引你上路。当我搬到活动房屋里时，有个女孩问我多久加一次丁烷气（那是一个 5 加仑装的丁烷气筒），我说一个月加一次。然后我就想起我已经八个月没加丁烷气了。当我意识到这点时，我释放了它。

When I was trying to show Frances how to conserve water, I let her take charge of and keep filled my 55 gallon water drum alongside my mobile home. It took care of all my needs, including a shower every morning.. The reason why I wanted her to take care of it was that I wanted to show her that you can live on very little water. But I lost track of time and when I brought it to her attention, she laughed. It had been four months since she had filled it last. I kept using the water and the tank wouldn't empty out! When we opened it and looked, it was still full, after using it for four months. It never would have emptied out if I had not let go of it.
我叫 F 帮我负责储水，持续地给我的活动房屋加满 55 加仑的水，那能满足我的全部用水需求，包括每天早上的一次淋浴。我之所以叫她帮我负责这个，是因为我想让她知道一个人可以只靠少量的水生存。但我把时间给忘了，以至于当我提醒她加水时，她笑了。她说她已经四个月没加水了。而我还一直用着那点水，并且水从未断过！当我们打开水箱时，发现里面还是满的，用了四个月还是满的。如果我之前没有释放的话，水箱肯定早空了。

Q: "Had not let go of it," what do you mean?
问：你说的“没有释放”是什么意思？

Lester: Let go of it by letting it be "normal."
答：通过让它“正常”来释放。

Q: You thought again of it as being a limited thing?
问：再次把它看成是有限的东西？

Lester: No. I let it be as usual, or as is normal to people. I want to remain in communication with people and I choose to live like people live, because if I live in an unusual way, I'm out of communication. It "even scares people.
答：不是。我让它和平常的一样，或对人们来说是正常的那样。我想和人保持接触，想和人们的生活方式一样，因为如果我的生活方式太另类，我就无法与人交流，那甚至会吓到别人。

Q: This wouldn't scare anybody.
问：不会吓到人的。

Lester: I know by experience that it scares people. When if first came to me while I was living in New York City, some people wouldn't come near me because of these things happening.
答：我有过那样的经历，所以知道会吓着人。刚开始发生那样的事是我住在纽约时，一些人因为那些事都不敢靠近我。

What's wrong with this way of life? Why won't you take it? It is yours for the taking. I hope to allure you by making it so tempting that you will go all the way. Look at the difficulties you go through to make a living.
这样的生活方式有何不妥吗？为什么你不能接受它？只要你接受，它就会成为你的生活方式。我希望我的故事能够吸引你，让你有动力走向开悟。看看你为了生计活得有多累。

Ask yourself, "Why don't I go all the way?" "Why don't I take things directly, just for the thought of them?" "Why dont I express my total freedom?" And maybe the answer will come up and you'll see what you're doing to hold yourself down.
问问你自己：为什么不走向开悟呢？为什么不直接地获得你想要的，只需一个念头而已？为什么我不展现我的完全自由呢？答案或许会到来，那时你会发现你一直在把自己往下拽。

Q: One reason is that we are so used to being hamstrung that we don't realize that we can get out of it. I was just thinking of the motel, of getting it sold, and then I thought. "Do I really want to leave it?" and I know I upset it every time.
问：一个原因是我们习惯了残废，以致于都不想变得正常。我刚想到我的汽车旅馆（此次会谈所在地），我想卖掉它，但随之又想到我是否真的想要离开它。我知道每次我都为这事而困扰。

Lester: That's true and that is why I'm telling you of the easy way. Your habit of thought runs you

the hard way. One way to undo all habits of thought, which are in the subconscious mind, is to see that you are not the mind, and you will scorch it.
答：肯定的。我想告诉你更简单的方式。你的惯性念头会把事情搞复杂。想要消除潜意识中的所有惯性念头，一种方式是看清你不是这颗头脑，那样你就能消除头脑。

Q: Tell us a little more about scorching this mind, which I have found out is most important.
问：能否说得具体点，如何消除头脑？我发现这是最重要的。

Lester: I see you've gotten a realization just recently.
答：我知道你最近有过一次顿悟。

Q: That's right.
问：是的

Lester: And yet, you didn't carry through on it. With that realization, you should have continued and said, "I can do it; I am infinite!" With that infinite power, you just pass your figurative hand over the mind and it's finished. It's just a mental wipe-out that you do. And that's it. You know how long it takes? Less than that (finger snap)! Less than a second.
答：但是你没有将它进行到底。你本应该带着那份新的领悟，跟自己说“我能做到，因为我是无限的”。那无限的力量能让你用想象的手掠过头脑，头脑便会消失。你知道那个过程要花费多久吗？比这还快（打了个响指）！比一秒钟还快。

When you get your full Realization, it's instantaneous. Before that, you play around, dropping a little bit at a time. This goes on and on, year in and year out, until you decide to let go of the whole thing; then you've got Full Realization. It really comes instantaneously, when it comes. You will it. Will is your power. You turn on your will so strongly that you just undo the whole mind, and you are totally Free.
完全的开悟只需一个瞬间。在这之前，你兜兜转转，每次只释放一小点。一天又一天，一年又一年，直到你决心释放一切，那样你才会完全开悟。当它到来时，真的只是一个瞬间而已。是你的意愿让它到来。意愿就是你的力量。把你的意愿拧到“消除整个头脑”的那一档，你就彻底自由了。

Q: It just doesn't make any sense at all. It's just as though you're handing me all the money in the world and saying, "Here!" and I'm sitting and saying, "Why don't I take it?
问：这没道理呀。这就像你把全世界的钱都给我，而我却坐着，说为什么我不接受呢。

Lester: Yes, why don't you?
答：是啊，为什么你不接受？

Q: What's wrong with me?
问：我哪根筋搭错了？

Lester: What is? That's the big question. What is wrong? I know you think that this is possible, otherwise you would not have listened all this time.

答：那是个大问题。哪里出错了？我知道你认为这是有可能的，否则你就不会坐在这里听到现在了。

Q: It's the intellect that's in the way.
问：是思维在挡着？

Lester: That is it. Why not wipe it out? The intellect is the mind. We have to see we're not the mind and that it is external to us, and then just make it ineffective. Just like that; that's the way you'll do it.
答：对。为什么不消除它呢？思维就是头脑。我们必须看到我们不是头脑，头脑是在我们的外面，那样才能让头脑失效。这就是你要做的。

Q: You said something the other night, Lester:, which was a help to me and that was "I am going to put Lester: to bed."
问：有天夜里，你说到“我要打发莱斯特去睡觉”。那句话对我是个帮助。

Lester: I always think that way. I'll send Lester: and this body around and make it appear to be doing things.
答：我总是那样想的：我要派出莱斯特这具身体，让它看起来像是在做事一样

After I got the realization that I am not the body, it was years before I could use the word "I." People would laugh at me because I'd talk about Lester:; I would talk about "him" and sometimes I would say, "it, Lester:," or "Lester:, he." I couldn't say "I" even though I was being corrected. Why? I was not this body. I could talk about this body, but it was so obvious and glaring that I was not this body that I couldn't say I was this thing, any more than you could say you were your car. Because you are carrying yourself around in a car, would you call yourself the car? In the same way you'll look at this body. (This body is a car-case, a carcass.)
在我意识到我不是这具身体后，我都无法使用“我”这个字了，直到近几年才重新学会。那段时间我都说“莱斯特”、“他”或“莱斯特他”，有时甚至用“莱斯特它”，因为人们都笑我，所以我才改用“我”。在这之前我无法用“我”这个字。为什么？因为我不是这具身体，我可以谈论这具身体，但是“我不是这具身体”的事实太显而易见，以至于我无法自欺欺人地说“我是这具身体”，这就像说你是你的车一样。因为你的车载着你转，你会称呼你自己是车吗？你会以同样的方式看待这具身体。（这具身体就是个架子。）

I say you're silly to not take the All.
你不拿下全部，我会说你真傻。

Q: I think there's a stronger word than silly.
问：我想有比“傻”更严重的字。

Lester: Yes, it's really stupid. He led me to say it. (Laughter) It's so stupid not to go through life with everything you want; with nothing but extreme joy, peace and loveliness every moment; when that is your inherent state. It takes no effort to be what you are. It does take extreme effort to be what you are not: a body with trouble, sicknesses and needing this and needing that. It takes

effort to be what you're not, but to be what you are takes as much effort as you women would need to be a female and as much effort as you men would need to be a male. It takes no effort to be what you are. And yet you persist in using effort to be what you are not. It's really stupid!
答：是的，真的很“蠢”。他引导我这么说的。（笑声）不去得到你想要的一切，不去时时刻刻处在你固有的喜悦、宁静和爱中，真的是太蠢了。回归你的所是不费吹灰之力，成为你的所不是才需极大的努力。回归你的所是就像女人成为女人、男人成为男人一样无需努力。但是你却坚持花费努力来成为你的所不是。真的是太蠢了！

Q: Well, I persist in using effort to try to be what you say I am. I keep working at this thing of being effortless. Does that make sense?
问：我坚持花费努力来成为你说的“我的所是”，我一直努力变得“不努力”，这样说得通吗？

Lester: No, does it?
答：不能

Q: Not to me.
问：对我来说不能

Lester: Right. There's something wrong there.
答：是的。那句话有错误

Q: What did I say?
问：我刚怎么说的？

Lester: You're using effort in trying to make yourself effortless, -that's impossible! It's a contradiction. You've got to stop using effort. You've got to let go and let be. That's what is meant by "Let go and let God." You are it, you're the god; let go and let your Self be. However, it seems to take much effort because you are using tremendous effort to hold onto and maintain your non-self, your ego, and there is where your effort is. It takes no effort to be what you are, -the Self.
答：你说你使用努力让自己变得不努力。这是不可能的！这是个悖论。你必须停止使用努力，必须放手，顺其自然。这就是所谓的“放手，让上帝接手”。你就是上帝，放手，让你的真我来接手。然而，之所以看起来像是需要很多努力，是因为你还在拼命地抓着小我不放，你的努力都花在那上面了。回归你的所是——真我，无需任何努力。

Q: If I could arrive at the dreamer instead of the dream, then I'd have it made. And that's why I've been thinking. "This is a dream? Who's dream is this?"
如果我能领悟到我是梦者，而非继续沉浸在梦中，那么我就开悟了。这就是为什么我一直在想：这是个梦，那么是谁在做梦？

Lester: Right! Discover the dreamer. To make it more intimate: I, the Infinite Being, am dreaming that I am a limited body.
答：对！去发现梦者的真相。说得更明确点就是：我，这无限的存在，正在做“我是一具有限的身体”的梦。

While you are in a night dream and you think you are a limited body in that night dream, it persists so long as you don't wake up. It's the same thing with this waking state. We're dreaming we're limited bodies. We have to wake up to the fact that we are infinite. We have to stop thinking that we're limited bodies, that's all. Stop thinking. Let go. Let be. Surrender is the word. If we would surrender this moment, that would be it. Not I, but Thou. Not my will, but Thy will. This is surrender. We could do that right now and that would be it. But no, we've got to be a busy ego-body, doing something. We must be a doer.
当你在夜梦中时，你以为你是一具有限的身体，只要你不醒来就会一直那样认为。这跟觉醒的状态一个道理。我们都在梦见自己是有限的身体。我们必须醒来，发现我们是无限的真相。必须停止认为我们是有限的身体，仅此而已。停止思考。放手。顺其自然。臣服。如果我们在此刻臣服，此刻就是开悟。不是我，是你；不是我的意志，是你的意志。这就是臣服。我们现在就可以做，现在就可以开悟。但是不，我们必须成为庸碌的小我，必须做点什么。我们必须要成为作为者。

Q: Several of the people at the motel were discussing robots. Actually, I guess we could consider the body a robot. We're using this physical body and when we're through with it, we drop the physical body, but what we have is still there.
问：在这里的有些人讨论过机器人。实际上，我想我们可以把身体看成是机器人。我们使用这具物理身体，当我们不再需要它时，我们放开它，但我们拥有的始终存在。

Lester: That's an excellent way to look upon the body.
答：以这种方式看待身体很不错。

All right, now I'll tell you something more. If you were really convinced of what I've said so far, you'd go home, you'd forget everything else and you'd sit down until you saw this; because this would give you everything, -just for the thought. If you were really convinced, you'd go home determined to sit until you see this; and if you did that, -you'd see it! Just like Buddha did when he left his throne and sat under a tree, determined not to leave until he saw the answer; and he saw the answer.
现在，让我告诉你更多。如果你真的相信我所说的，你会忘掉其它一切，会在回家后决心坐下来，直到你看到“它”，因为“它”会给你一切，只需一个念头而已。如果你那样做的的话，你会看到“它”的！就像佛陀那样，他放弃他的王位，坐到一棵树下，决心除非看到真相否则绝不起坐，最后他看到了真相。

Q: Well. I think one thing that may be bogging some of us down, and I know to a certain extent it has to me, is that I have felt for a long time that I had to take something piecemeal and get each thing out of my system. Now, I'm finally beginning to realize that if I get above it then none of it makes any difference.
问：有个事可能让我们停滞不前：很长一段时间以来我都感觉我必须一点一点地释放，每次只清除一点。现在，我开始意识到如果我能超越它，那么它就会失去作用。

Lester: Yes. We all start that way by undoing single things at first. It begins to show us our mastership. Then we master our tendencies or predispositions. This undoes all the numerous multitudes of thoughts that made up that tendency or predisposition. You should not keep undoing

these single things piecemeal. That was all right for the beginning; you don't need it any more. Drop a tendency or predisposition and you drop the millions of subconscious thoughts underlying it.
答：是的。我们都是从清除单个的事开始入手。它向我们展示了我们的主人身份。之后我们开始掌控我们的惯性或癖好。释放一个惯性或癖好能清除导致该惯性或癖好的所有念头。你没有必要继续逐个地释放，开始是这样，但现在已无必要。释放了一个惯性或癖好，你就释放了底下成千上万个潜意识念头。

Q: When you first started to tell us that there is nobody out there but you, some of us just couldn't understand that, me included. I have discovered why there's nobody out there but me; because it is I who creates that out there and it is in me.
问：当你一开始告诉我们“外面没有别人，只有我存在”时，包括我在内的一些人无法理解。我发现为什么只有我存在的原因是——是我创造了他们，他们都在我之内。

Lester: Yes, that's true!
答：对，就是那样！

Q: So I really know. I had a realization that was as clear as crystal.
问：所以我真的明白了，极其明白。

Lester: O.K., why not clean up that "out there" until you do not waiver from seeing it all as in you?
答：好。在你不放弃将一切看成是在你之内前，为什么不清除“外面”呢？

Q: That's what I'm doing now.
问：那是我正在做的。

Lester: You don't take enough time at it.
答：在这上面你根本没有花足够的时间。

Q: That's true.
问：那是真的

Lester: It should be all the time, regardless of what you're doing. While youre driving, talking to people, you can remain with it, and you would if you wanted it that much. If you really get with it, the joy of doing it is so great that you won't let go until you go all the way. It becomes the only thing you want. You begin to see the light and then, nothing in this world can interest you more than it. You just stay with it and you ride it all the way. Misery starts you in the direction, gets you to reverse your wrong direction. Then the desire for the wonderfulness of it takes you all the way to the top.
答：应该一直都这么做，而不管你此刻做的什么。在你开车时，或者和别人聊天时，你都可以做，如果你真的想要的话你就会那么做。当你真的着手于此时，你会从中感受到很大的乐趣，以至于在你到达终点前你都不愿意放开它。它成了你唯一想要的。你开始看到光，世间的一切对你都不再有诱惑力。你只是和它在一起，乘着它走完全程。痛苦带你上路，让你脱

离错误的方向，之后“它”的美妙吸引你走向最高点。

Q: Then you know you can play any game you want, because that mind is under your control.
问：然后你知道你可以玩任何你想玩的游戏，因为你成为了头脑的主人。

Lester: Yes. However, the game played after reaching the top is usually the same game for everyone, although it will express differently; it's the game of helping others, which is really a great game.
答：是的。但是在开悟后你所玩的游戏通常和每个人玩的游戏并无不同，只是表达上有出入而已。那是个助人的游戏，是一个很棒的游戏。

Q: It becomes an interesting game.
问：它成了一个很有趣的游戏

Lester: It's the nicest game there is; it's the most rewarding game there is.
答：最美、最值得的游戏。

Q: What you are teaching me is really helping me.
问：你的教导对我真的很有帮助。

Lester: That which Im offering you is more than a million dollars. What I'm offering is the whole universe. If you wanted gold, you could pile it up by the tons. Of course, when you can create unlimited tons of gold, do you want to pile it up? No, you take only that which you can use.
答：我提供给你的比百万美元还多。我提供的是整个宇宙。如果你想要金子，你可以堆上个几吨。当然，当你能够创造无数的金子时，你会想要囤积它吗？不会，你只会拿你能够使用的部分。

Q: Of all the different ways that you've offered, it seems like there ought to be one that I could be successful with.
问：你提供了很多方法，我想可能只有一个我会做到。

Lester: Take anyone of many of those sayings in The Eternal Verities and if you carry it out until the end, that would be it. Take the good one mentioned before: Get to the place where no one and no thing can disturb you. Every time you are disturbed, look for the ego motivation wherein you wanted it to be other than it was. On recognizing it say, "Oh, I see. " and let go of your ego motivation of wanting it to be the way you want it to be. Every reaction or tendency is based on a selfish thing. We wanted it to be the way we wanted it to be. Keep dropping these reactive tendencies. Every time a reaction comes, look at it; see the selfish ego motivation and drop it. You'll soon reach a place where there is no more and you're there, -all the way.
答：用小册子（《永恒的真理》）中的任何一个方法，如果你能执行到底，你就能开悟。到没有人或事能够打扰到你的地方。每次你感觉被打扰时，看看小我的动机，你是否想要与事实抗争呢？当你看到这一点时，释放它。每个惯性反应都是基于自私，我们想要事情变得如我们想要的那样。持续地释放这些惯性反应。每次一个反应到来时，看着它，看清小我的动机，然后释放它。很快你便能到达不再有小我的地方，你就开悟了。

Q: Every time you feel offended or jealous or angry or hurt or anything like that, that's your ego and that's your mind.
问：每次你感觉生气、忌妒、受伤或其它什么的时候，那就是你的小我，你的头脑。

Lester: Right. Rid yourself of all your feelings and you will go all the way. So, have we gained anything new?
答：对。脱离所有的感受，你就会开悟。所以，没有什么新东西可言。

Q: You have presented us with more of a challenge to understand what youre saying; you make it sound so darn easy and it affronts me to think that anything that easy could elude me.
问：你说的让人更难理解了。你让它听起来太他妈的容易，我有点火大，因为我没法理解那么容易的东西。

Lester: When you do it, it is easy. When you don't do it, it's impossible. That's the way it really is. When you do it, it's easy. When you don't do it, it's impossible.
答：当你做时，它会是容易的。你不做，就没有任何可能。就是这样。

Q: Oh lord, wait a minute. When you do it, it's easy. When you don't do it, it's impossible.
问：哦上帝，等一下。当你做时，它会是容易的。你不做，就没有任何可能。

Lester: It takes no effort to be what you really are: Infinite. It takes tremendous effort to be extremely limited as you now choose to be.
答：回归你所是的无限无需任何努力。而成为你所不是的有限则需耗费努力，正如你现在所选择的那样。

I feel' as though I've given what I could on going all the way. If there's any further question, I'll be happy to do what I can to answer it. If not, this is it.
我想我已经给你我所知道的任何一个走向觉醒的法门。如果还有别的什么问题的话，我会很乐意尽我所能地回答你。如果没有的话，今天就到此结束。

Q: I keep looking at you and I see that there's hope. If you've made it, somebody has. It isn't impossible and I can do it.
问：我一直打量着你，我知道我是有希望的。如果你做到了，其他人也可以。这不是没有可能，我也能做到。

Lester: Yes, do it. Go all the way. Everyone was moving rapidly upward and then leveled off; some came down just a little bit and leveled off there.
答：是的，去做吧。走完全程。每个人都是快速上升，之后停滞不前，有一些会下降一点，然后停在那里。

If you dont use what you've seen, you'll lose it. You have got to keep using it, otherwise the remaining subconscious habits will overwhelm you and you will lose your direction.
如果你不用你已经发现的，你会失去它。你必须持续地使用它，否则剩余的潜意识惯性会淹

没你，你会失去你的方向。

Q: When we go all the way, we still go on doing the same things; we still go on laughing. we still go to the ballet; do all these things. There's nothing denied.
问：当我们开悟后，我们依然做些和以前一样的事，我们依然会大笑，去看芭蕾舞剧等等。

Lester: Yes. The only difference is that, youre free to do or not to do whatever you want; you're no more compelled in any direction whatsoever.
答：是的。唯一的区别是在做与不做的问题上你是自由的，你不再感到被强迫。

I strongly recommend taking time out for thinking on these things every day, twice a day. In the morning before going to work and at night before going to bed. Never should a day go by without doing this. Get with it totally in a quiet spot until it sucks you in more and more until you let go of the world pull. Getting quiet enough, the infinite part of you just takes over and you go all the way. You reach a place where you feel helpless because it's effortless. Keep that up and you'll effortlessly be sucked right into your Infinity.
我强烈建议每天都花些时间思考以上这些东西，每天两次，早上上班前一次，晚上就寝前一次。不要浪费每一天的时间。找一个安静的地方坐下来，直到“它”越来越多地将你吸入，直到你释放了对世间的一切执着。当头脑足够安静时，你无限的那部分会接管你，你就开悟了。你到了一个让你感到无助的地方，因为你不再需要努力。持续地练习，你的无限会轻而易举地将你吸入。

Q: Well. I know.-sometimes it seems that I'm getting so tall.
问：我知道那种感觉。有时我会觉得自己变得如此庞大。

Lester: There's a sense of surrender in that.
答：那里有种臣服的感觉在。

Q:. There's that famous statement of yours: Let go and let God. It finally struck me that that means let go of your mind and let God.
问：你有句非常有名的台词：放手，让上帝来接手。那对我是当头一棒。

Lester: Yes, another way to say that is, "Surrender." Even if you surrender to a mountain, you will get it, because surrender is "Not my will."
答：是，还有一个说法就是“臣服”。即使你臣服于一座高山，你也找到了臣服的感觉，因为臣服就是“不是我的意志。”

Q: Ego, mind and will are all the same thing. So if you let, that means let go of your mind, ego and all the other things.
问：小我、头脑和意志都是一回事。所以如果你放手，那意味着放开你的头脑、小我以及其它一切。

Lester: Yes.
答：对

Q: Sometimes when something happens I can be very irritated but then I catch myself giggling to myself while I'm doing it. It really isn't affecting me.
问：有时发生一些事时我会非常火大，但很快我就发现我在笑我自己。那些事真的没法影响我。

Lester: Yes, get free and then you may act irritated.
答：是的，自由了以后你可以表演“火大”。

Q: So you can act any part? And you're aware of the fact that you I re an actor?
问：所以你可以扮演任何角色？你知道你只是个演员？

Lester: Right. Go all the way and there is only fun.
答：对。开悟后就只剩下乐趣。

Q: You can even keep your humor too?
问：你甚至可以保留你的幽默感？

Lester: Right. But the motivation for the humor is to make others happy, not for ego approval. That's the difference.
答：对。但幽默的动机是为了让他人快乐，而不是为了满足小我想要获得认同的欲望。两者是有区别的。

When I say you people leveled off and are on a plateau, it's not exactly correct. You leveled off into a slow, gradual, upward direction. It could be much faster, even immediate, rather than a slow, gradual, upward trend. Go all the way and then life from that point on is just a ball. You don't have to work. If you want to you can. You can always be successful; or you can even choose to be unsuccessful, just to make a game out of it. If you can succeed in failing, you can also succeed in succeeding.
当我说你们停滞不前，处在高原期时，那个说法并不完全正确。那是一种非常缓慢的上升状态，但也可以更快，甚至是直接的。开悟后的生活就像一个球。你不必非得工作，如果你想也可以。你可以一直都很成功，甚至也可以选择不成功，只是个游戏而已。如果你能成功地失败，那你也能成功地成功。

Q: Would helping others really be a fast way?
问：助人真的是一种快速的方式吗？

Lester: Not so if your purpose is ego motivated. However, when you live only for others, it's a very fast way. Paradoxically, the most selfish thing you can do is to be totally selfless. When we are totally selfless, we have the All, the Infinity. It's a seeming paradox.
答：不，如果你的意图是小我所驱动的话。但是，当你只为他人而活时，那就是种非常快速的方式。自相矛盾地是，你能做的最自私的事情就是变得彻底无私。当我们彻底无私时，我们就拥有了全部，拥有了无限。那是个表面的矛盾。

Q: That's it. You offer me the All!
问：是那样。你给了我全部。

Lester: Yes. We've all had glimpses of it. The thing to do is to establish that permanently, for all time.
答：是。我们都开始对“它”有所认识。我们所需做的就是永久地确立它。

So, again I say # take time out every day and effect it. Go all the way. You've got infinite power behind you; there's nothing to stop you but you. Make it part of your every day life and stay with it until it's established for all time. You can do it!
所以，我再说一遍，每天都抽出时间来做。觉醒吧。那样你就会拥有无限的力量，没有什么能阻止你除了你自己。让它成为你日常生活的一部分，直到你完全地确立它。你能做到的！

第三十四章　真我——你的真我

The Self, which is only your real Self, is the real "I" of you1 knowing which, you know all there is to know.
真我，只是你的真我，是你真正的“我”！知道了以上这点，你就知道了所有要知道的。

* *

Knowing your Self is being your Self.
了知你的真我，就是回归你的真我。

* *

The ultimate goal of every being in the universe is total freedom; and that is when you are only your Self. .
宇宙中每个存在的终极目标都是完全的自由，而只有回归你的真我才能让你完全自由。

* *

The only reason why you are not aware of your Self is simply because you want to be only a single body in the world.
你无法觉知到你的真我的唯一原因是你想成为这个世界的一具身体。

* *

Everyone will someday wake up to the fact that he is the Self.
每个人总有一天都会醒来，看到自己就是真我，

* *

To see your Self, you have to quiet the mind enough. When the mind is being stimulated by the thousands of thoughts in the subconscious, theres little chance of seeing your Self. The thousands of thoughts culminate in tendencies. Drop a tendency and you eliminate the thousands of thoughts under it.
想要看到你的真我，必须让头脑足够安静。当头脑被成千上万的潜意识念头所刺激时，真我几乎无法被看到。成千上万个念头形成一种趋势。释放了一个趋势，你就释放了底下的成千上万个念头。

* *

The only things preventing you from being your Self are your mental habits called tendencies or predispositions. Will them out!
阻止你看到真我的唯一一个东西就是你的心理习惯，也就是所谓的习气或癖好。释放它们！

* *

If you discover that the source of the tendencies or predispositions is the Self, your Self, you drop them then and there.
如果你发现习气或癖好的根源就是真我，你的真我，你就释放了它们。

* *

When the mind gets free enough, then the Self of you takes over and you are from then on Self-propelled.
当头脑足够自由时，你的真我就会接管，成为你的推进器。

* *

To be, the non-Self requires much effort, and is the effort we feel in life.
成为“非真我”需要很多的努力，我们一直在生活中耗费这样的努力。

* *

It requires no effort to be your Self!
回归你的真我无需任何努力！

* *

The effort that you think you use to try to be your Self is the effort you use in trying to resist being the non-Self ego.
你认为回归真我所需的努力，实则耗费在对成为小我——非真我的抵制上。

* *

Your wishes to be the ego and, at the same time, to not be it, doubles the effort.
你想要成为小我，同时又不想成为小我，这让努力加倍。

* *

All the effort you're involved in is effort to be an ego, or to resist being an ego. Do you see what the problem is? It is your constant effort. You must become effortless.
你所作的努力都耗费在成为小我上，或对成为小我的抵制上。你看到问题所在了吗？你一直都在努力。你必须放弃努力。

* *

There is only one real killing and thats the killing of the Self. Kill the Self and you've got ego and

troubles. So everyone is a murderer of the Self who thinks he is an ego.
只有一种谋杀，那就是谋杀真我。谋杀真我，你就有了小我和麻烦。所以每个认为自己就是小我的人都是真我的谋杀者。

* *

The only reason why anyone isn't a ware of the Self is because he wants other than that.
无法觉知到真我的唯一原因是不想要真我。

* *

If one wanted the Self as much as he wanted the world, he would soon have it.
如果你想要真我就如你想要世界一般，你很快就会拥有真我。

* *

When you find more joy within yourself than in anything else, then youre really moving in the right direction. If you find any joy in life you're in the wrong direction. Enjoying anything is wrong. Seek joy within. Be joy. Theres nothing needed to enjoy if you are all-joyous.
当你能从内在找到比外在更多的快乐时，你就走在正确的方向上。如果你从生活中寻求快乐，你就是在错误的方向上。享受任何事都是错的。向内寻找快乐，成为快乐，那样你就无需任何享受。

If we are enjoying anything we are in duality. If I enjoy this, theres "I" and "this." If there's God (Self) alone, there can't be any "I" and "this."
如果我们享受任何事，我们就是在二元性中。如果我享受这个，那么就有“我”和“这个”。如果只有上帝（真我），就不会有“我”和“这个”。

The basic Truth is that you are all joy. Enjoying something will impose an extreme limitation upon your natural state of all-joy. To enjoy something, you're recognizing something other than you. So, I repeat, we should never enjoy anything. Seek joy only within and then the natural state of infinite joy is discovered.
根本的真相是你就是全然的快乐。享受某个东西会把极端限制强加到你那全然的快乐的本质上。享受某个东西会让你认可它而非你自己。所以我重复一遍：我们绝不要享受任何事。只从内在寻找快乐，你就会发现你那无限喜悦的本质。

* *

There is really only one happiness; it is being our very own Self. The happier we are, the more we are dwelling in our Self.
只有一种快乐存在，那就是回归我们的真我。我们越快乐，就越是处在我们的真我中。

* *

Everytime you're high you're only being your Self and it feels terrific.
每次你感觉很爽时，你就是处在你的真我中。

* *

Living in your Self is living in ecstasies, worldly desires is living in miseries.
居于你的真我就是居于狂喜中；世俗的欲望只会让你活在痛苦中。

* *

Everyone every moment is experiencing his Self and every moment saying otherwise.
每个人每时每刻都在体验他的真我，只是说的却是另外一回事。

* *

It's only without thought that you can be the Self.
只有没有念头时，你才能回归真我。

* *

Discovering and being your Self is either easy, -or impossible.
发现并回归你的真我，要么容易，要么不可能。

* *

Finding the Self is the easiest thing in the universe when you do it. When you don't do it, when you continuously keep looking away from It, you can never see It. And then it is the most difficult thing in the universe.
当你寻求真我时，那便是全宇宙最容易的事。当你不寻求“它”时，从不去看“它”时，你就永远都看不到“它”。你就是在做全宇宙最困难的事。

* *

Being your Self is easy. Being an ego is difficult.
回归你的真我很容易。成为小我则很难。

* *

When you realize what you are, it's the dropping of what you are not that is the growth. Each time you see what you are, you should drop that which you are not.
当你意识到你的所是时，你是在释放你的所不是，而那就是成长。每次你看到你的所是时，释放你的所不是。

* *

Everyone is seeking the Self, calling It by different names.
每个人都在寻找真我，只是对其有不同的称呼罢了。

* *

Anyone who is seeking happiness is seeking the Self. There are two kinds of people in the world: those who are consciously seeking God, happiness, the Self, and those who are unconsciously seeking them.
寻求幸福就是寻求真我。这世界有两种人：一种是有意识地寻求上帝、幸福和真我；一种是无意识地寻求。

* *

In the consciousness of materiality (mammon) there is no God (Self).
在对物质（金钱）的意识中，没有上帝（真我）存在。

* *

You cannot see God in the world until you see God in yourself.
你无法在这世界上看到上帝，除非看向你自己，那才是上帝所在。

* *

God is All and God is Perfect.. Therefore, anything that we see as imperfect is in us.
上帝就是全部，上帝就是完美。因此，任何我们看到的不完美只是在我们的头脑里。

* *

If you see separation you see not the Self.
如果你看到的是分裂，那你就看不到真我。

* *

When the world is real it is heavy. When the Self is real the world is light.
当世界是真实的时，世界便是沉重的；当真我是真实的时，世界便是轻盈的。

* *

When our false identity as a body-mind disappears, our real identity as Self appears.
当我们身体-头脑的虚假身份消失时，我们真我的真实身份就会显露。

* *

We are the Self now. All that we have to do is to let go of the concept that we are not.
只需释放我们不是真我的信念，此刻我们就是真我。

* *

The Self is God. The ego is the devil.
真我是上帝；小我是魔鬼。

* *

God (your Self) is infinitely individual and individually infinite.
上帝（你的真我）是无限的个体，是个体的无限。

* *

The most beautiful is God.
最美就是上帝。

* *

There is something far more beautiful than nature, it is the Source of nature, the ultimate beauty, God.
有种东西比自然美多了，那就是自然的源头——上帝。上帝是终极之美。

* *

No matter how much trouble man can get himself into, God is more resourceful in getting him out of it.
不论你陷入多大的麻烦，上帝都有办法把你救出来。

* *

When we behave like God we have God-like powers.
当我们的行为像上帝时，我们就有像上帝那样的力量。

* *

God (Self) can materialize anything instantly.
上帝（真我）能在瞬间显化任何事。

* *

The All that is God is not every little thing; it is the singular same Essence behind all the little

things.
一切万有的本质都是上帝，而非单一的小东西。它是一切小东西的同一本质。

* *

God and good are sometimes used synonymously. Because everyone wants good, they make God good. God is above good and bad. However, good leads us to God.
“上帝”和“善”有时会被当同义词使用。因为每个人都想要善，他们把上帝看成是善的。实际上上帝超越了一切善恶。然而，善可以把我们引向上帝。

* *

If God is All, that leaves no room for the devil.
如果上帝是全部，魔鬼就没有落脚之处了。

* *

In Reality there is only God (your Self).
在实相中只有上帝（真我）存在。

* *

It is better to think of Self rather than God because you generally think of God as other than you and you generally think of Self as you.
想起真我比想起上帝要好，因为你通常不会把上帝看成是你，而把真我看成是你。

* *

There's no such thing as an external called God. There is a God but It is the internal beingness of each one.
根本就没有外在的上帝。上帝是每个人的内在存在。

* *

Everything that is, is the Self, has its isness, its beingness, in your Self, God.
一切都是真我，在你的真我——上帝中有它的实然（isness），它的存在。

* *

God is this world, the way this world is, and not the apparency that we see.
上帝就是这个世界，这个世界所是的样子，而非我们所看到的那样。

* *

God, Truth, the Self is changeless. If God knew change, He wouldn't be changeless. There is no action in God. God knows nothing of this world as we see it. God is only the changeless beingness behind the world.
上帝、真理、真我永不变。倘若上帝知道改变，祂就不会是不变的。上帝没有行动。祂对我们所看到的这个世界一无所知。祂只是世界背后那不变的存在。

* *

Everyone experiences his Self every moment of his life.
每个人在他生命中的每一刻经验着他的真我。

* *

My Self is the nearest of the near and the dearest of the dear.
没有比我的真我更近、更亲的了。

* *

Look to the Self for everything!
在一切中发现真我！

* *

If you want to get more comforts, know thy Self.
若你想要更多的安逸，那就了知你的真我。

* *

The only answer to, all problems is knowing your .self.
一切问题都只有一个答案——了知你的真我。

* *

We will never be completely satisfied until we are completely being the Self.
当我们完全地回归真我时，我们才能彻底地满足。

* *

To discover your Self is the reason why you came into this world.
你之所以来到这个世界，是为了发现你的真我。

* *

Everyone is seeking his Self in his every act.

每个人的每个行为都是在寻求他的真我。

* *

The ultimate happiness is the Self. All other happiness is only a bit of the Self.
终极幸福就是真我。其它一切幸福都只是真我的一小点。

* *

When you know that the only joy there is, is of the Self, you take it directly and in its fullness rather than meagerly, as you formerly took it.
当你了知唯一的喜悦来自于真我时，你就会直接且完全地拿下它，而非像以往那样只取其一部分。

* *

The only one needed to know your Self is yourself.
唯一需要知道你的真我的人就是你自己。

* *

This feeling of needing someone else to be your Self is ridiculous. It limits your being your Self.
以为需要某个人来回归你的真我，这种感觉很荒谬。它限制了你回归你的真我。

* *

Everyone is actually the Self expressing the Self as extreme limitation, identifying as a limited body-mind. When you say "I" and add nothing to it, that's It.
每个人都是真我，却把真我表达成极端的限制，把它看成是有限的身体-头脑。当你说“我”但不附加任何东西时，那就是真我。

* *

When you are not identifying with the ego, you are the Self .
当你不认同小我时，你就是真我。

* *

The only direct knowledge is of the Self. All other knowledge, needing something external to ourselves, is indirect.
唯一直接的知识就是对真我的了知。其它一切“我们需要某种外在的东西”的知识都是间接的的。

* *

If, at this moment, you identify with your Self, you are infinite.
如果此刻你认同你的真我，你就是无限的。

* *

That part of you that really is, your beingness, is eternal. It's the I that you really are.
你存在的那部分是永恒的。它是你真正的“我”。

* *

The little self, the ego, is nothing but the innate infinite Self assuming that It is limited. There are no two selves, one higher, the other lower, no two "I's." There is only one Self. It is perfect and always will be perfect, even though you make the false assumption that It is imperfect and limited. You are now, always were, and always will be your Self.
小我只是无限的真我假设自己是有限的。不存在两个我，一个高，一个低，只存在一个我——真我。真我是完美的，永远都完美，即使你错误地假设“它”是不完美且有限的。你现在是，过去是，并且永远都是，你的真我。

* *

Although one always experiences his Self, he usually needs to be directed to It before he becomes aware of It.
尽管一个人一直都在体验他的真我，但在觉知到“它”之前，他还是需要经常被提醒。

* *

It is the Self that is the source of the ego, the source of everything.
真我是小我之源，是一切之源。

* *

You are every moment the unlimited Self, every moment saying I am limited. When you drop into the Self you stop saying "I am a limited body-mind."
你每时每刻都是无限的真我，却每时每刻都在说“我是有限的”。当你落入真我时，你就不会再说“我是有限的身体-头脑”。

* *

Look only at the Self; then the ego is eliminated.
只看真我，小我就会消失。

* *

When you dwell in your Self you have no desire to be liberated. It is only when you are in the ego that you desire liberation.
当你处在真我中时，你不会再渴望解脱。只有当你在小我中时，你才会渴望解脱。

* *

The Self is not aware of the ego and the ego is not aware of the Self.
真我不知道小我；小我不知道真我。

* *

When I. the infinite Being, feel like a body, it I s the infinite Being imagining it is feeling like a body.
当我这无限的存在感觉像是身体时，那是无限的存在想象自己感觉像是身体。

* *

When the Self is real, the body is not real, and vice versa.
当真我是真的时，身体就不是真的，反之亦然。

* *

Identify with your body and the extreme limitations of a body are yours. Identify with your Self and you are all things, all knowledge and power, with no limits.
认同你的身体，那么身体的极端限制就会加诸于你。认同你的真我，那么你就是一切，全知、全能且无限。

* *

There isn't anyone who couldnt materialize anything right now if he or she would just let go of identifying as the limited body.
只要释放掉对有限身体的认同，没有一个人无法在此时此刻显化任何事。

* *

If you will discover your Self you'll see that the body and mind are servant to you.
如果你发现了你的真我，你就会知道身体和头脑不过是你的仆人。

* *

Obtain and maintain direct experience of the Self. It is easier to obtain than to maintain direct experience.
获得并保持对真我的直接经验。获得比保持更容易。

* *

Everytime you say "I" it's everything, all the power in the universe. Everytime you add something to It, you pull It down into limitation.
每次你说“我”时，那就是一切，宇宙中的所有力量。每次你在“我”之后加上什么时，你把“它”拖入了限制中。

* *

When you see the Perfection, you see the other one as the other one really is, which is the real thing, - the perfect Self.
当你看到完美时，你就看到了他人的本然——无限的真我。

* *

There's not a higher Self and a lower Self. There's only you identifying with your limitless Being or identifying with your limited being.
真我没有高低之分。只有你认同你的无限存在或是你的有限存在。

* *

You're never satisfied until you go all the way.
除非你开悟，否则永远不会满足。

* *

There's only one thing that satisfies fully and eternally and that's total awareness of your Self.
只有一件事能让你彻底且永远地满足，那就是完全地觉知到你的真我。

* *

Everyone is aware of a selfhood. It is the Self, being wrongly identified as only a body.
每个人都觉得自己是一个独立个体。那是错误地把真我等同于一具身体。

* *

If you would just be aware only, you would be your Self. If you would be only, you would be your Self.
如果你只是觉知，你就会回归你的真我。如果你只是唯一，你也会回归你的真我。

* *

This infinite glorious Being that we are, being absolutely perfect, can never change. It's always there.

我们所是的这恢宏而完美的存在，永恒并无限。

* *

The greatest of all teachers is your Self.
最好的老师就是你的真我。

* *

Look to your Self until you see It completely.
朝你的真我看去，直到你完全看清“它”。

* *

All Beingness is God, your Self.
一切存在都是上帝，你的真我。

* *

In the Self there is no haver, having or thing had. There is no doer, doing or thing done. There's no knower, knowing or thing known. There, there's only Being, being all Beingness.
在真我中没有拥有者、拥有或已经拥有的东西；没有行动者、行动或已经做了的事；没有知道者、知道或已经知道的事。那里只有存在，作为所有存在的存在。

* *

When man seeks and discovers the seeker, he discovers that:
当一个人追寻并发现是谁在追寻时，他发现：

In the Self:
God is not being something, God is beingness.
God is not conscious of anything. God is consciousness.
God does not enjoy anything, God is joy.
God does not love anything or anyone. God is love.
在真我中：
上帝不是成为什么，上帝就是存在；
上帝无法意识到任何事，上帝就是意识；
上帝不享受任何事，上帝就是喜悦；
上帝不爱任何人或事，上帝就是爱。

In man:
His beingness is God.
His consciousness is God.
His joy is God.

His love is God.
在他自己中：
他的存在是上帝；
他的意识是上帝；
他的喜悦是上帝；
他的爱是上帝。

* *

Act as though you are the Self. This will lead you to seeing It.
表现得像真我，这会引导你看见“它”。

* *

The Reality of you (Self) is perfect, all joyous, all glorious, all happy.
你（真我）的真相就是完美，全然的喜悦、辉煌和幸福、

* *

The higher you go, the more you realize your Self and the more you treat others as your own Self.
你走得越高，就越能了知你的真我，也就越将他人当作你的真我来对待。

* *

Being the Self is being selfless. In that state you are interested only in serving others, serving them as your Self.
回归真我就是变得无私，那时你只会对服务他人感兴趣，将他人当作你的真我来服务。

* *

The Self is absolute, profound, indescribable peace.
真我是言语无法形容的绝对的深沉的宁静。

* *

The only requisite for the realization of the Self, your Self, is stillness.
了知真我——你的真我的必要条件是静止。

* *

When one realizes his Self, all his actions and possessions are not perceived as his. He has given up "me" and "mine." Everything is the Self.
当一个人了知他的真我时，不会再把他的行为和财产看成是他自己的，他已经放弃了“我”和“我的“。因为一切都是真我。，

* *

When you experience the Self, you can't tell about It. Anything you can tell something about isn't It. It's the state of only being. There's no action there; there's no form there. It's Isness, and that's all that It is. You can't use It, you can't know It, you can only be It. When you're there, there's only One, You, and that's all there is.
当你经验到真我时，你无法讲述“它“。任何你能讲述的都不是“它”。“它”仅仅是存在的状态，没有行动，没有形式。只是“是”，这就是“它”的全部。你无法使用“它”，无法知道“它”，只能“是它”。那里只有“一”，只有你。

* *

Anything but the Self is wholly imagination. The ego is only an apparent actor in the imaginary story script you wrote. Thou art That, here and now. Do not delude yourself. Drop your illusory limitation.
除了真我，其它一切都是想象。小我只是演员，表演你所编剧的幻想故事。此时此地你就是那。不要蛊惑你自己，放开你那幻想的限制。

* *

The Self is Quiescence, perfect Awareness with perfect Stillness.
He who seeks God will not find God in duality.
There is no human, God being All.
There is no time, no becoming.
There is no creating in total perfection.
Only God beholds God, there being nothing else.
Only God loves God, God being All.
Be still and know that you are God!
真我是完全的静止，完全的觉知。
寻求上帝的人无法在二元性中找到上帝。
没有人类，上帝就是全部。
没有时间，也就没有成为。
在完全的完美中没有创造，
只有上帝注视上帝，别无其他。
只有上帝爱上帝，上帝就是全部。
静止吧，发现你就是上帝！

* *

There is only God, nothing else. If there is only God, then I am That. At the end of the road we discover that there is only "I," all alone.
只有上帝存在，别无其他。如果只有上帝存在，那么我就是上帝。在路的尽头，我们会发现那里只有“我”存在。

* *

You are the Self saying otherwise, but that doesn't make it so. No matter how much you say otherwise, you are that infinite Being right now.
你是真我却对此否认，但事实就是如此。不管你怎么否认，此刻你都是那无限的存在。

* *

You can't become your Self, you It!
你无法成为你的真我，因为你就是真我！

* *

Everytime you say "I" that's the Self, if you would only stop there!
每次你说“我”并就此打住时，那就是真我。

* *

The word "I," with nothing added to it, is your Self. When you just say "I," that feeling of "I" is the Self. But when you say "I am something," that isn't It. But just pure "I," and only I, is It. When that is all you see and all you know, -that's God, your Self. That's why God is closer than flesh! Just hold on to the word "I" only. "I,I,I,I," Try it when you are alone. Just "I,I" and not "I am a body," but "I,I,I,I" -that feeling of being. Hold That; experience It; be It! It is your Godhead, - your Self!
“我”这个字，若在之后不附加任何东西的话，那就是你的真我。当你只是说“我”，那种感觉是真我。但当你说我是什么什么时，那就不是“它“。只是单纯的“我”，那是“它”。当“我”是你全部的所见与所知时，那就是上帝——你的真我。这就是为什么上帝比肉体还近的原因。当你一个人时，试着只抓住“我”这个字，“我我我我”，而非“我是一具身体”。只是“我我我我”，那是存在的感觉。抓住“它”，经验“它”，回归“它”！那是你的神性——真我！

第三十五章　你就是那

At some level, everyone is aware of the infinite being that he is. Are you aware of the "I" that you are? The word "I, "-that's it, -the beingness part of you, but it's only the beingness part. If you experience "I am, "-that's it. That part of you is infinite. And you are experiencing it all the time. There's no time when you are not experiencing it, -otherwise you'd go out of existence.
在某种程度上，每个人都知道自己所是的无限存在。你知道你所是的“我”吗？“我”这个字，就是它，就是你存在的部分，但仅仅是存在的部分。如果你说“我是”，那也是它，那部分的你是无限的。你一直都在体验它，无时无刻不在体验它，否则你就不存在了。

However, you override it and hide it from yourself by saying "I am a body." And what you're doing is that you are saying "I, the infinite being, am this body." So, if you use the word "I" you're talking of the infinite being that you are. Every time you say "I am something," you're saying "I, the infinite being, am a limited something." And being Infinite, It allows you to assume limitation, as much as you want. That's why you can do such a good job of limiting yourself. Does that make sense?
然而，你通过说“我是一具身体”来掩盖它。你说“我，这无限的存在，是这具身体”。所以，如果你用“我”这个字，你是在谈论你所是的无限存在；但是每当你说“我是…”时，你是在说“我，这无限的存在，是有限的…”。无限的存在允许你如你想要的那样假设自己是有限的。这就是为什么你可以任意限制自己的原因。我说的有道理吗？

Q: Yes.
问：是的

Lester: We can drive ourselves into such extreme limitation that we think were a victim of our environment and subject to it. And it is an infinite being doing that!
答：我们可以把自己圈进如此极端的限制中，以致于我们认为自己是周遭环境的受害者，并受制于它。而那却是无限的存在所做的！

Q: Why do we not realize our unlimited being?
问：为什么我们意识不到我们的无限存在？

Lester: We have the conviction that we can't do it. If we were not convinced that we couldn't do it, we could do it quickly, even in a moment. How long should it take one with all knowledge, all power to recognize that he is all knowledge, all power? No time! And each one of us is that all powerful, all knowing individual. It seems so hard, almost impossible, only because we won't do it. That's why it I s so difficult, - we won't do it!
答：因为我们深信自己做不到。如果不是这样的话，我们可以立刻体认到自己的无限存在。让一个全知全能的存在知道自己是全知全能的，能花多长时间呢？一瞬间的事！我们每个人都是全知全能的个体。看起来很难，几乎不可能，仅仅是因为我们不会那样去做。这就是为什么它如此之难的原因——我们不会去做！

You hold the concept that you are a body, rather than that you are an infinite, unlimited being. As

long as you hold to that concept, you're stuck with it. You don't look at the other, the opposite side of you, which is unlimited.
你抓着你是一具身体的概念不放。只要你一直抓着那个概念不放，你就会卡在那里。你就不会去看别的，不会去看你那无限的另一面。

Q: Well then, could you say that the only thing between us and realization is a thought, really?
问：你同意我们和开悟之间仅仅是隔着一个念头吗？

Lester: Yes, that's it. It is a thought that is the culmination of much thought.
答：是的，就是那样。只需一个念头，就能终结无数个念头。

If you would just examine how your thoughts flow after I tell you that you are unlimited, you would discover that immediately you dive right into the thoughts of being a limited body. When I say that each one of you is infinite, unlimited, right now, - at that moment you get a feel of it. Are you aware of the feel that you get as I say it? Right now, everyone here is infinite, unlimited, omnipotent, omniscient, and omnipresent. When I say that to you, for that instant you feel it, but the next moment you think you are the body, and immediately take your full attention off what you really are and put it on the concept of being only the body with all its affiliations.
如果你在我告诉你“你是无限的”之后，检查一下你的念头如何流动的话，你会发现随即你就堕入了成为一具有限身体的念头 。当我说你们每个人都是无限的那一刻，你们感觉到了它。但在下一刻，你认为你是这具身体，这把你全部的注意力从你的本然迅速拉回到成为有限身体的概念上。

All right, now that you have heard this why dont you stop doing this to yourselves.
现在你知道了为什么你停止那样去做的原因。

(Interruption: Two people arrive and enter the room, causing much conversation.)
（打断一下：有两个人进入这个房间，引发更多的谈话。）

You have an example right now of what I've been talking about. Can you see what just happened? If what I said had been held on to, you would not have been distracted by the newcomers; the people would have come in and quietly sat down and nothing would have been said. But we're so interested in bodies that we immediately gravitate toward them. This is the problem, - our persistence in being bodies. Every moment we hold that we are limited bodies. What you need to do is stop doing just that. Will you do it? If you do, you will see the infinite being that you are.
现在有个例子，可以证明我所说的。你意识到刚才发生了什么吗？如果你被我所说的吸引的话，就不会注意到新来者的到来。他们会进来，安静地坐下，不会引发场内的任何骚动。但是我们对身体的兴趣如此之大，以致于我们立刻就被他们所吸引。这就是问题所在——我们执着于身体。每一刻我们都坚信我们是有限的身体。我们要做的是停止继续那样。你会停止吗？如果是的话，你会看到你所是的无限存在。

It's really simple, but seems extremely difficult. Not only difficult but impossible, doesn't it? It is, only because we just don't do it, and that makes it impossible. Weve heard these things again and again and again. But what use is it listening to this, - if we don't do it? And, as I said, being infinite,

there isn't anyone here who couldn't be the infinite being he is right here and now, -if only he would do it. So, what you need to do is to get with yourself, look at yourself, and do it. And it's that simple.
真的很简单，但看起来非常难，不仅难而且不可能。因为我们不会去做，所以这让它成为不可能。我们已经无数次地听到这些东西了，但如果仅仅是听而不去做的话，又有什么用呢？我之前说过，这里的每个人没有谁无法在此时此地回归他所是的无限存在，只需他去做而已。所以，真的很简单，你只需要和自己在一起，看看自己，去那样做吧。

How many of you women go about every day trying to discover that you're a female? None. Who of you men go about every day trying to discover that you are a male? Why don't you? Why dont you people want to be told that? Because you accept it without any doubt whatsoever. But you do not accept that you are infinite. Why not? Why play the game of limitation and be miserable? Why? I'm asking you' the questions now instead of you asking me.
你们女人有几个试着在每一天去发现你是个女人？一个都没有。你们男人有几个呢？你们为什么不试着去发现呢？因为你们对此深信不疑。但你们却不相信你们是无限的。为什么？为什么还要玩限制的游戏，还要痛苦呢？现在轮到我问你们，而不是你们问我。

You believe you're infinite. Why dont you be what you are, instead of this constant trying to be the limited body? The body is a very cramped thing to be and it hurts. Lifetime in and lifetime out. Why do you insist on being so cramped and incapacitated, as everyone is, if one is a physical body? Compared to what one really is, - infinite, unlimited and totally free, it is ridiculous, isn't it?
你相信你是无限的。为什么不回归你的所是，非要继续成为有限的身体呢？身体是非常受限、容易受伤的东西。为什么生生世世你都要坚持受限，坚持无能呢，而你的本然却是无限而自由的存在？这不是很荒谬吗？

Maybe someone might want to answer the question, "Why dont you be what you are, - infinite?"
也许有人想要回答这个问题——为什么你不回归你所是的无限存在？

Q: What does it feel like to be infinite?
问：无限的感觉是怎样的？

Lester: Absolutely no limitation in any direction whatsoever. No limitations, total freedom from everything, - needing no food, no oxygen, no job. Instantly materializing anything you want. Being anywhere in the universe. Being as tall as you want, or the size of an atom. Being at perfect peace and contentment, Being in the most delightful state possible.
答：无论在哪一方面都完全自由、不受限——不需要食物，不需要氧气，不需要工作。想要什么就能在瞬间显化。宇宙中的任何一个地方都能到达。想要变得多大就多大，多小就多小，哪怕小到一粒原子那么大。全然的宁静、满足和喜悦。

Q: What happens to this body when that happens?
问：那个时候身体发生了什么？

Lester: To really know that you should experience what you are. Otherwise the reality on the body can It be understood.

答：想要真正知道的话就去经验你的所是，因为头脑无法理解。

When you see what you are, only then do you know what the body is. It turns out to be a thought. A thought just like in a night dream, when you dreamed about being a body in a situation. And when you awoke you said. "Oh my gosh, that was all in my mind." The same thing happens to this body when you wake up from this dream, called the waking state. You see the body, but you know it to be the dream, nature that it is.
只有当你了悟你是什么时，你才能知道身体是什么。身体只是一个念头，如同一场夜梦，你梦到自己是一具身体。当你醒来时，你说：“哦天啊，这一切都只是在我的头脑中。”同样地，当你觉醒后，你会发现身体只是一场梦。你看到身体，但却知道它只是一场梦。

Do you see how much you're concerned about the body? And this point I make: Be as concerned about your infinite being as you are about your body and, if you are, you will discover that you are infinite.
你知道你有多关注这具身体吗？我建议你们像关注你的身体一样关注你的无限存在。如果你能做到，你会发现你是无限的。

Q: What I really meant was, when you are away doing these things, how does this body function?
问：我的真正意思是：当你关注无限存在时，身体如何运转呢？

Lester: Automatically. However, you can't be away from the "I" that you are. You're right where your "I" is. When you say "I," that's where you are. You can't get away from it, ever. The individuality never leaves you, you never leave it. The "I" that you are always is, -it's eternal. That's the real Being that you are.
答：自动运转。然而，你无法远离你所是的“我”。你就在你的“我”所在的地方。当你说“我”时，那就是你的所在。你永远都无法离开它。个体性无法离开你，你无法离开个体性。你所是的“我”是永恒的，那是你的真实存在。

All right now, if you will be that "I," and only that "I, then everything will turn out to be like a dream. And when you see it full, a dream that never really was. It's the same as when you wake up from a nightmare. A good allusion to what we are going through now is the nightmare. As long as you remain in it, it's a horrible thing and it's very real. It only becomes unreal to you after you awaken, Right? The exact same thing happens to this waking state dream when we wake up from it. We first say, "Oh my gosh, it was all a dream," and then we add, that never really was." And that's what happens to your body. You then see it as a dream body.
现在，如果你会是那个“我”，并且只是那个“我“，那么一切都会变成是一场梦。当你看清它的全貌时，你会发现梦从来都不是真的。当你从一场噩梦中醒来时，也会发生同样的情况。而我们正在经历的就是一场噩梦。只要你还在噩梦中，它对你而言就是真实而可怕的。只有当你醒来时，它才会变得不真实。当我们从这场生死大梦中醒来时，也会是同样的情况。我们首先会说：“哦天啊，一切都只是一场梦。”然后我们补充道：“它从来都不是真的。”你会以同样的方式看待你的身体，你将它视为梦中的身体。

Your body will change but you never will change. You don't disappear; you don't lose anything; you just take on more and more until you see yourself first, as every being, as every body, then as

every atom in the universe. There's no reason to fear losing your body, or losing anything. You gain more and more until you become infinite. Yet, most of us are fearful lest we're going to lose our body and be nothing. That's a serious error. You could be a hundred bodies!
你的身体会变化，但你却永不改变。你不会消失，不会失去任何东西，相反地只会得到更多，直到你把所有存在、所有身体以及所有原子看成是你自己。没有理由害怕失去你的身体或任何东西。你得到的越来越多，直到你彻底回归无限。但是，我们大多数人都害怕自己会失去身体，会变成虚无。那是个严重的错误。你可以是千百具身体！

Q: If you think of the body in terms of beingness
问：如果你把身体看成是你的存在的话？

Lester: If 'you do, you're committing a gross crime against the word "beingness." Beingness is the infinity that you are. Your beingness is infinite. Your being a body is an extreme limitation in your beingness.
答：如果那样的话，你是在对“存在”这个词实施严重的犯罪。存在是你所是的无限。你的存在是无限的。身体对你的存在而言，是个极端的限制。

Q: We think of body in terms of limitation; that's the ordinary concept of body.
问：我们以为身体是个限制，这个观点并不新奇。

Lester: Right, which means we have to let go of the concept: The body is I. As long as we hold that, we are holding the concept: I am an extreme limitation, -a physical body.
答：对，这意味着我们要释放“身体是我”这个概念。只要我们抱持那个概念，我们就是在抱持“我是极端的限制——一具物理身体”的概念。

Any slight maladjustment in it and it dies. And every one knows that it does, sooner or later. What's this great thing called a body? It's a very disposable thing and everyone knows that sooner or later he will dispose of it, right? But gosh, how we hold on to this limitation! And keep ourselves in extreme confinement!
任何轻微的失调都能导致身体的死亡。每个人都知道身体早晚都会死。这伟大的所谓的身体是个什么东西？它是个一次性用品，每个人都知道早晚他都会丢弃它。但是上帝啊，我们是多么执着于这个限制啊，并且一直把自己囚禁于此！

We are like a bird in a cage, with the door open, refusing to fly out, - free!
我们就像笼中鸟，门开着，但我们却拒绝出去——拒绝自由！

Q: Well, this sense of beingness, infinite beingness, is far more concrete than our present sense of body, is it not?
问：这种存在感，无限的存在，远比身体的感觉更真实，是吧？

Lester: It should be. This is what, in effect, I'm saying. If you just hold on to your sense of beingness, and just hold that, and not add "this body is I,"- just hold on to your beingness only, and hold it, and hold it, -you'll be letting go of the feeling that the body is I. And you'll get an insight into this beingness, as to what it is, and then you will remain in it. Then your beingness is

very concrete to you and your body is like a dream body.
答：应该是。这实际上就是我所说的。如果你只是坚持你的存在感，并且不附加“这具身体是我”的话，你就会释放掉“这具身体是我”的感觉。你能看到存在本身，并且一直待在存在之中。那时你的存在对你而言就会非常真实，而身体则像梦中的身体一样虚幻。

When you are only beingness you recognize that your beingness is all beingness. I say that everyone here is, right now, that infinite beingness. And the infinite part of you is the "I," the beingness of the "I," the "I am." And that if you would hold that, that would become real and concrete to you, and all the limitation, misery, and trouble of the body would automatically be gone.
当你只是存在时，你会意识到你的存在就是一切存在。我说此时此地的每个人都是无限的存在。你那无限的部分就是“我”，“我”的存在，“我是”的存在。如果你能坚持它，它对你而言就会变得真实，并且身体所有的限制、痛苦和麻烦都会自动消失。

Q: I've had a few glimpses of that but holding it is a different thing.
问：我曾有几次瞥见它，但是保持它却是另外一回事。

Lester: The reason why you don't hold it is because you are holding on to the body being you.
答：你之所以无法保持它的原因是你执着于把这具身体当作是你。

Q: The thing is that this beingness cannot be conceived of with the mind, can it?
问：问题是存在无法用头脑来想象，是吗？

Lester: Right. However, you don't have to conceive of it if you are it. Do you have to conceive of being a male? Just only be it.
答：对。然而，如果你是存在的话，根本不必想象它。难道你需要想象自己是个男人？只是“是”而已。

Q: But this metamorphosis, this change that must take place within the individual, requires some intellectualization at first?
问：但是这种蜕变必须是在个体之内发生，一开始是需要理智的？

Lester: The intellect directs you toward looking away from what you are not and looking at what you are. In that sense, you're right. We ask "What am I?" and that's intellectual. However, the answer is an experience.
答：理智把你的视线从你的所不是那里移开，转到你的所是上。从那方面来讲，你是对的。我们问“我是什么”，这是头脑的东西。然而，答案却是体验的产物。

Q: Now this is what I was getting at. When does this intellectualization of the infinite stop and you realize it as it is?
问：我的意思就是这样。当对存在的这种头脑式理解停止时，你才能如是地看到它。

Lester: When your thinking quiets enough, you then see what you are and it becomes real to you.
答：当你的头脑足够安静时，你会看到你的本然，那时它对你而言才会变得真实。

Q: But you're not conscious of that transition?
问：但你不会意识到这种转变？

Lester: You're conscious of letting go of the concepts of limitation. Discovering the infinite Being that you are is no transition, because you are that now; you always have been and always will be That. So there can't be any transition there. It's the letting go of the thoughts of limitation that is a transition.
答：你会意识到你释放了限制性信念。发现你所是的无限存在不是一种转变，因为你本来就是并且一直都是无限存在。所以不可能有转变存在。释放限制性念头才是转变所在。

Q: Isn't it difficult for one to think of his inner being as infinite?
问：对一个人来说，认为自己的内在存在是无限的，不是很难吗？

Lester: In your thinking, it's impossible, only experience it. You can.
答：对你的头脑来说是不可能的。唯有体验。

Q: And yet it's real; you do come into it; there's no doubt about it.
问：但当你真正地进入它时，它无疑是真实的。

Lester: Yes, sooner or later. When you get so fed up with torturing yourself, you then let go of all the nonsense, and you'll be what you really are,- infinite. Now, most people on earth will take millions of years to do this, and you can see why. When we take into account all people, you're very advanced; and look how much you are holding on to being only that body! Your questions and talk relate mostly to the body, its transition, and what happens to the body.
答：对，或早或晚。当你受够了自我折磨时，你就会释放所有这些扯淡的东西，回归你真正的所是——无限。地球上的大多数人会花费无数劫的时间来回归无限，你知道为什么。与所有人相比，你算是比较超前的。但是看看你对这具身体有多执着！你的问题和讨论大多是关于身体的，身体的转变，以及发生在这具身体上的事情。

I'm hoping to provoke you into letting go of identifying with the body, by telling you it's impossible to be infinite because you insist upon being the body. And so long as you persist in being the body, it is impossible. You're stuck. And you could remain this way for millions of years.
我告诉你身体不可能是无限的，是希望能够刺激你释放掉对身体的认同，因为你坚持成为这具身体。只要你坚持那么做，你是不可能回归无限的，你会卡住，卡上个无数劫。

Have you ever accepted the concept that you have no limitations?
你是否已经接受“你是无限的”这个概念？

Q: I've accepted the idea intellectually, but obviously not in practice.
问：头脑上接受了，但显然实际并非如此。

Lester: Yes, and because you believe you are a body, it is impossible to be infinite. These bodies are very frail things, and they don't last very long, either. And we insist and persist in being the

body. Now any time anyone decides, really decides, not to be it, -then he will allow himself to see his infinite beingness.
答：是的，因为你相信你是一具身体，那就不可能回归无限。身体是很脆弱的东西，它们不会存活太久。但我们却坚持成为身体。任何人任何时候只要下了真正的决心，决心不再成为身体，那么他就会允许自己看到他的无限存在。

What do we do twenty-four hours a day? We cater to the body; we think we are it! We wake it up in the morning, we wash it, we dress it, we beautify it; we send it off to work so it can earn some money, so that we can put some other life (food) into it so it can rot (digest) that life inside so that it can persist. And then we go home and we park it for the evening. It is such a wonderful life that we have to escape from it; every night we have to go unconscious, that is, sleep. And this we repeat day in and day out, life in and life out, - until we decide that we are not the body, that we are more than the body, that we are infinite beingness.
我们每天 24 小时都在干吗？我们喂养这具身体，因为我们认为我们就是它！我们每天早上醒来，洗刷它，给它穿衣服，让它变漂亮，我们把它送去工作，让它挣些钱，以便我们能够把其它生命（食物）往它里面塞，然后让这些生命在它里面腐烂（消化），这样它才能存活。晚上我们回到家，把它放到床上。多么美好的生活啊，以致于我们不得不逃离它，每天夜里我们不得不进入无意识——睡觉。每一天，每一年，每一世，我们都在重复这样的生活，直到我们决心不再成为这具身体，而是超越这具身体，回归我们所是的无限存在。

It is really simple. The difficulty of it is the holding on to wanting to be the body. We are constantly saying. "I am the body; I am not infinite." And, of course, we can't feel the unlimited joy or happiness that we're seeking by cramping ourselves into a little body that's frail and perishable.
真的很简单。困难只是在于我们坚持成为这具身体。我们总是说“我是这具身体，我不是无限的”。当然，我们也就无法感受到我们所一直寻求的无限喜悦，因为我们把自己困在一具脆弱而易烂的小小身体里。

Q: What do you mean when you say we have such a wonderful life that we have to go unconscious?
问：你说“多么美好的生活啊，以致于我们不得不逃离它”，是什么意思？

Lester: This life, that we think is so great, we cannot take twenty-four hours a day; for about eight hours every day we have to escape it through the unconscious state of being asleep.
答：我们所认为的美好生活，却不能每天 24 小时都享受，因为每天 8 小时我们都不得不通过睡觉时的无意识状态来逃离它。

Q: While asleep, where am I? Why can't I remember?
问：睡觉时我在哪儿？为什么我记不起来？

Lester: Because you believe you can't. The reason is that you dont want to, because, unless you relate to the physical body and world, you believe you are a void. However, notice the fact that, although you drop the physical body and world in sleep, you still exist, dont you?
答：因为你相信你不能。你不想记起来，因为你相信如果你与这身体和世界脱离关系的话，

你就会消失。然而你要注意到，即使你在睡觉时放开这身体和世界，你也依然存在，不是吗？

Sleep is an escape from this wonderful world of ours. As we go up into higher states of beingness, we all reach a place where we don't sleep any more. When we do not dislike the world, there is no need to go to sleep.
睡觉就是对这美好世界的逃离。当我们到达更高的存在境界时，我们不再需要睡觉。因为当我们真的喜欢这个世界时，就不再有对睡觉的需求了。

I want to point out how wonderful this world is. How wonderful is it, if we have to escape from it every night? So let go of it and be what you are. Be infinite. Stop looking at the world and look at the "I that I am," and keep your attention on the "I that I am" until you see it fully, and you 'n drop being only a physical body with all the limitation associated with it.
我要指出这个世界到底有多好。如果你每天夜里都不得不逃离这个世界的话，它对你来说能有多好呢？所以释放这个世界吧，回归你所是的无限存在。不要再看这个世界，把你的目光转向“我所是的我”，一直看着它，直到你看清它的全貌，那时你就会释放掉对这具身体以及它所带来的限制的执着。

Q: We keep imagining that this little limited life brings us happiness, and that helps keep us bound, doesn't it?
问：我们总是想象这有限的小小身体能够带给我们幸福，这让我们陷在其中无法自拔，是吧？

Lester: Yes, so why do it? Everyone is seeking the infinite being that he is. You call it happiness, happiness with no sorrow. It is your Self, your beingness. Why not just be it? Why don't you do it?
答：是的，所以为什么不释放对它的执着呢？每个人都是在寻求他所是的无限存在，你称它为“幸福”，“没有痛苦的幸福”。它就是你的真我，你的存在。所以为什么不回归它呢？为什么？

Q: Well. I guess we don't want it badly enough; were afraid to go all out.
问：我想是因为我们想要它的程度还不够，我们害怕放手。

Lester: That's it,-you don't want it enough. You want to be the limited body with all its adjuncts of limitation, sickness, trouble and finally death. Ridiculous, isn't it?
答：对，就是因为你还不够想要它。你想要成为有限的身体以及它所带来的一切限制，包括疾病、麻烦以及最终的死亡。很荒谬不是吗？

If it was the most important thing in your life, it wouldn't take long to become That. But we all have our side tracks that keep us going in all directions.
如果它是你生命中最重要的东西，很快你就能成为“那”。但是我们却坚持往错误的方向狂奔。

That's it. We really don't want this knowledge of our unlimited state, right? Therefore our attention is in the other directions.
我们真的不想要有关无限的体认，不是吗？因此我们的注意力总是放在别处。

Q: It's unlimited, we know this intellectually, but do you think we have a resistance, not knowing exactly what is there for us?
问：我们头脑上是知道无限的，但是你不认为我们会有抗拒吗，因为真的不知道等在那里的是什么？

Lester: Yes, and no. You know you're infinite and you're seeking it. In your every act every day you're seeking this infinite being that you are. You call it happiness. If you would trace happiness down to its source, you would discover that there is no happiness in external things or people. Happiness is something you experience within. And it's there all the time if you just don't cut it off by making it dependent on someone liking you, or on your getting gold. Once I say, "In order for my inner happiness to be, I must have gold. I cut off that happiness unless I get gold. So we're cutting off that unlimited happiness and saying it's in the world, in tiny bits, while all the time it's unlimited right within us, not out there in the world. But, as you said, we're so convinced that it's in the world that our attention is in directions other than on the infinite Being that we are. If we really wanted to see this infinite Being that we are, our attention would be there all the time.
答：是的，也不是。你知道你是无限的，你一直都在寻求它。在你每天的每个行为中，你都在寻求你所是的无限存在。你称它为“幸福”。如果你究其根源的话，你会发现它不在外在的人事物那里。幸福是你内在的体验，它一直都在那里。如果你相信幸福来自某个喜欢你的人或是来自财富的话，你就会切断幸福。一旦我说“为了内在的幸福，我必须得到金子”，那么如果我得不到，我就切断了幸福。所以我们切断了那无限的幸福，因为我们说它在这个世界里，在有限的东西里，而实际上它一直都是无限的，一直都在我们的内在。但是，如你之前所说，我们是如此相信它来自外在，以致于我们的注意力都不在我们所是的无限存在上。如果我们真的想要看到我们所是的无限存在，我们的注意力就会一直在那里。

Q: And we could be That right at that moment!
问：在那一刻我们就能成为“那”！

Lester: Right. At that moment, or soon, or in a month or two. But I say you are condemned to millions of years of misery if you persist in being the body.
答：对。在那一刻，或者一两个月后。但若你坚持成为这具身体的话，你注定经受百万年的痛苦。

Q: If one experiences very intense misery where everything seems to be cut off. -an awakening can come out of this sometimes, can't it?
问：如果一个人正在经受极端的痛苦，一切都变得无望的话，有时觉醒会在那种情况下发生，是吗？

Lester: Oh yes. That's the way we usually do it. When we are in the direction of limitation we keep making ourselves more and more limited, until we go to extremes and think we are in danger of becoming incapacitated with something severe; with sickness or death. Then, with our determination, which everyone has, we say, "To hell with this!" and we go in the right direction. However, we could and should go in the right direction because of the wonderfulness of it.
答：是的。通常我们都是那样的。当我们走在限制的方向上，我们会让自己变得变来越受限，直到限制达到极点，我们认为自己已经无能为力，比如濒临死亡时，那时我们才会下决心，

我们说“去他妈的”。然后我们拐到正确的方向上。然而，我们可能并且应该走在正确的方向上，因为它是如此美妙。

Q: I think the tendency often is to try to contact the infinite and then use it to make this finite life comfortable, pleasant, prosperous and things like that.
问：我想我们总是倾向于和无限产生联系，然后利用它让有限的生活变得舒适、愉快和繁荣什么的。

Lester: Right. We try to contact our unlimited power and then use it to make a better body and world. We can make the body and world better, but we cannot achieve sustained happiness, because being subject to this body and world is being subject to limitation and non-freedom.
问：对。我们试图连接我们的无限力量，利用它让身体和世界变得更好。我们是可以这样，但那无法让我们获得持久的幸福，因为受制于身体和世界就是受制于限制，受制于不自由。

Q: But getting rid of your body isn't going to help much though, is it?
问：但是摆脱身体没什么用，不是吗？

Lester: I'm not suggesting you do. Until you can consciously leave your body, if you forcibly got rid of your body, you would just come back again through the womb and wait twenty years while growing up, before starting again to learn that you Ire not the body. So forcibly dropping the body would be a very wrong thing to do. But to show you how much you think you are the body, just ask yourself how close could you come to throwing your body out on the highway and letting cars run over it. This will show you how convinced you are that your body is you.
答：我不是建议你摆脱身体。除非你能有意识地离开你的身体，否则如果你是被迫脱离身体的话，你还是得回来，通过一个子宫，然后再等上个二十年，等你长大后，你开始再次明白你不是这具身体。所以被迫脱离身体是非常严重的错误。但是为了让你明白你有多么相信你是这具身体，问问你自己如果把你的身体丢到高速公路上，让车子从你的身上碾过，你会是何种感觉时，你会发现你是多么相信你的身体是你。

Q: Is it our unconscious mind that prevents us from being our infinity?
问：是我们的无意识头脑阻止我们回归我们的无限吗？

Lester: It's you, making your thoughts unconscious. I say it's you; it's not your mind. Or, if you want to argue it, show me this mind you are talking about. Where is it? And how is it holding you back? Does it have a life other than you? Is it other than you? What is this thing?
答：是你，让你的念头变成无意识。我说那是你，不是你的头脑。或者如果你想反驳的话，告诉我你所说的头脑在哪里？它是怎么拖你后腿的？它除了活在你那里还活在哪里？它难道不是你吗？它到底是什么东西？

You're preventing yourself, whether via the mind, via the body, or via anything. You are doing it. It's important that you take full responsibility because, if you don't, you will never get out of this trap.
是你在阻碍你自己，无论通过头脑、身体还是别的什么。是你在做。你必须为此负起全责，这是关键所在，因为如果你不负责的话，你永远都无法脱离这个困局。

Q: I understand that it is something that we have created ourselves, but it has reached such a proportion!
问：我知道头脑是我们自己创造的某个东西，但它已经变得如此顽固。

Lester: Not it, it is you who have reached such a proportion. So long as you blame something else, you'll never get out of it, You're doing it. Can't you see that you cannot undo your limitation as long as you'll not take responsibility for it? No matter what you call it, whether you call it mind, or body, you are doing it.
答：不是它，是你自己已经变得如此顽固。只要你还在推卸责任，你永远都无法脱离困局。是你在阻碍你自己。你难道不明白只要你不为此负责的话，你就无法消除你的限制吗？不管你称它为什么，头脑也好，身体也好，都是你在阻碍你自己。

Q: I am taking responsibility for it, because I'm trying to do something about it.
问：我在为此负起责任，因为我正在做一些努力。

Lester: O.K. As long as you say, "I'm taking responsibility," that's all right. But when you say, "It is the mind," you are not taking responsibility for it; then the mind is responsible, not you. Do you see that?
答：那就好。只要你说“我在负责”，那就是对的。但若你说“那是头脑的缘故”，你就是在推卸责任，头脑反倒成了罪魁祸首，而不是你。明白了吗？

Q: Well, I'm responsible for it; it's my creation.
问：我对此有责任，因为那是我的造物。

Lester: Right. Whose mind is it? It's yours.
答：对。那是谁的头脑？你的。

Q: But still, it has become a sort of Frankenstein's monster that's gotten out of hand. And isn't that what stands in the way?
问：但是，这有点变成了弗兰肯斯坦所创造的怪物。难道不是它在挡路吗？
（弗兰肯斯坦：英国女作家 Mary Wollstonecraft Shelley 于 1818 年所著的小说中的主人公，他是一个年轻的医学研究者，他创造了一个最终毁掉他自己的怪物。）

Lester: No, you do. As long as you think it's something other than you, you have no chance. As you speak now, you are convinced that the mind is doing it, and not you.
答：不，是你。只要你坚持认为不是你在阻碍你自己，你就没有机会。按你现在所说的，你是坚信是头脑在阻碍你，而非你自己。

Q: So we make the mistake that the mind is going to see, and the mind will never see It.
问：所以我们犯了一个错误，我们以为是头脑要知道真相，而头脑永远都无法知道“它”。

Lester: Right!
答：对！

Q: And we're so conditioned to function as mind, that that seems to be the only tool that we know we have, and so we're using the wrong tool.
问：我们是如此依赖于让头脑来替我们工作，头脑似乎成了我们唯一拥有的工具。所以我们是在使用错误的工具。

Lester: Right.
答：对

Q: So, what we need to do is just throw the tool out.
问：所以我们要做的就是把头脑这个工具给扔了。

Lester: Right. Then what's left over is the infinite you. Throw the tool out. It takes no tools to be what you are!
答：对。剩下的就是无限的你。把那工具给扔了。回归你的所是无需任何工具！

Q: That's the mistake; we keep trying to do it with the mind, because that's the only thing we're familiar with.
问：我们之所以试图用头脑来回归无限，是因为它是我们唯一熟悉的东西。

Lester: It's not the only thing you're familiar with; you are so familiar with the "I" that you are. Just the word "I," and that's you, that's not your mind. You have the mind. You are always experiencing this infinite being that you are, and it's the "I." You lose sight of this infinite "I" by identifying the mind and body, as you. Let go of identifying with your body and mind and what is right there in the pure "I," is an infinite being, -you. Simple enough?
答：头脑并非是你唯一熟悉的，你更熟悉你所是的“我”。仅仅是“我”这个字，那就是你，不是你的头脑。头脑只是你所拥有的。你一直都在体验你所是的无限存在，那就是“我”。你通过把你的头脑和身体看成是你，从而你无法看到这无限的“我”。释放你对身体和头脑的认同，剩下的就是纯粹的“我”——你的无限存在。够简单吧？

Q: You say the "I" has been for billions of years. Is the "I" always the same?
问：你说“我”已经存在了无数劫。“我”一直都是一样的吗？

Lester: The "I" that you really are is always the same,-changeless, eternal and perfect.
答：你真正所是的“我”一直都是一样的——不变，永恒，完美。

Q: It has always been the way it is and the way it will be?
问：一直都是如此且永远都会如此吗？

Lester: It has always been that way: perfect; changeless; immortal. And that's why we have the tendency to think of the body that way. We try to make it perfect and immortal, even though we know we can't.
答：一直都是完美、永恒而不朽的。这就是为什么我们总是倾向于让身体变得完美而不朽的原因，即使我们知道我们不能。

Q: Does the body serve a purpose?
问：那么身体有用吗？

Lester: Yes, it hurts; it confines. This serves to redirect you back to seeing that you are infinite. The purpose of having the body is to help you learn that you have no limitation. So you conjured up the extreme limitation called the physical body, in order to learn that you have no limitation. That body is going to hurt more and more as you more and more think that you are it, until someday you say, The heck with it! Then with full determination to see what you really are, you suddenly awaken to what has always been, that you are infinite.
答：是的，它会受伤，会限制。这能引导你重新看清你是无限的。拥有身体的目的就在于帮助你认识到你是无限的，所以你想象出了这具能够带来极端限制的身体。你越认为你是这具身体，它就给你带来越多的痛苦，直到某天你说“去他妈的”。那时你就会下定决心，去看清你到底是什么，突然你就醒来，发现你一直都是无限的存在。

Q: Has the "I" always used the body?
问：“我”一直都在使用身体吗？

Lester: No, the "I" never used the body. The "I" is changeless and perfect. The "I" imagined, dreamed, it used the body. It's an illusion; it's a dream, but while you're in the dream it seems real. Wake up out of this dream. See what you are. That is the thing to do.
答：不，“我”从不使用身体。“我”是不变且完美的。“我”想象、梦见了身体。所以身体只是一个幻象，是一场梦，但因为你在梦中，所以它看起来像是真的。从梦中醒来吧，看清你的本然，这就是你要做的。

Notice how much you ask me questions about the body? Are you aware of that?
有没注意到你总是在问有关身体的问题吗？你注意到了吗？

Q: In order, I guess, to define it.
问：我想我是为了定义它。

Lester: No, you are trying to express your infinity in terms of this extreme limitation. And this is why you're stuck. Reverse it. Let go of the body. Put all your attention on the infinite "I" that you are, and only then do you have a possibility of seeing the infinite "I" that you are. You must let go of the concept of that body being you.
答：不，你试图把你的无限表达成极端的限制。这就是为什么你会卡住的原因。反转它，把身体释放掉。把你所有的注意力都放在你那无限的“我”之上，只有那样你才有可能看清你那无限的“我”。你必须释放身体是你的这个概念。

Q: Pain is a great awakener then, isn't it?
问：痛苦是最好的唤醒者，是吗？

Lester: Yes. However, we're not aware of how much pain there is because we have accustomed ourselves to it and made ourselves immune to the real amount. Because we're infinite beings and

we're trying to be this limited body, -it's very painful.
答：是的。然而，我们无从知道痛苦到底有多深，因为我们习惯了痛苦，以致于对它产生了免疫力。我们是无限的存在，却努力成为有限的身体，这本身就是一种痛苦。

And when you awaken from this dream, you'll see how much pain there was. It's almost infinite pain compared to what you really are, - infinite joy.
当你觉醒后，你会发现过去你有多痛苦。那痛苦堪称无限，与你所是的无限喜悦不相上下。

I'm emphasizing that you should be not the body; be not the mind, -just be.
我再强调一次：不要成为这具身体、这颗头脑，回归你的本然。

Q: In meditation, doesn't one use the mind to a certain extent?
问：冥想在某种程度上是对头脑的使用？

Lester: Yes, however meditation is used for quieting the mind. You use the mind to quiet the mind. When the mind is quiet enough this infinite being that you are becomes obvious. That is the whole purpose of meditation. If anyone gets his mind quiet enough, he cannot help but see this infinite being that he is because it's only the thoughts that cover It. And the mind is nothing but thoughts. So, meditation is used to get the mind quieter, until you get it so quiet that you see your Self, youre real Self.
答：是。然而冥想的目的是为了让头脑安静。你用头脑来让头脑安静。当头脑足够安静时，你所是的无限存在会自动显现。这就是冥想的整个目的所在。当你让头脑变得足够安静时，你不想看见“它”都难，因为是念头掩盖了“它”，而头脑就是念头。所以，冥想是为了让头脑越来越安静，直到你看见你的真我。

Q: Would directing the thought toward the infinite be a step to getting there?
问：为了达到那个目的，将念头引向无限是必要的吗？

Lester: Yes. However, it is another thought.
答：是。但那是另一个念头。

Q: It's another thought, but some thoughts are more God-revealing than others, are they not?
问：那是另一个念头，但是有些念头要比其它念头更加显明上帝，不是吗？

Lester: No thought can reveal God. Every thought hides or covers God, your Self. Every thought is a chain; nice thoughts are golden chains. A golden chain will keep you imprisoned just as much as an iron chain. You must undo all thinking. Get the mind quiet. And then quiet enough so the infinite being that you are is self-obvious. It's there all the time; the thoughts are the noise that's covering it. However, if you must have thoughts, a thought in the direction of God is much better than a thought in other directions, as it points you toward God.
答：没有一个念头能够显明上帝。念头只能隐藏或掩盖上帝——你的真我。每个念头都是一条链，好的念头是金链子。金链和铁链一样，都会将你捆住。你必须消除所有的念头，让头脑变得安静。当头脑足够安静时，你所是的无限存在会自动显现。它一直都在那里，念头是掩盖它的噪音。然而，如果你必须要有念头的话，一个将你引向上帝的念头远比其它念头要

好。

Q: But if the infinite is non-mind, how can you speak of it as infinite, because infinite is a mental concept.
问：如果无限不是头脑所能理解，那么你怎么能够说它是无限的呢？因为无限是头脑的概念？

Lester: No. No mental thought can be infinite. Every thought is a limitation.
答：不。没有一个头脑的想法是无限的。每个念头都是一个限制。

Q: Then how can you know that you are infinite? How can you vocalize it?
问：那么你怎么知道你是无限的？怎么能够说出它？

Lester: You cannot mentally conceive of infinity nor can you vocalize it. That is impossible. Try it when you're home. It's impossible to conceive of unlimitedness.
答：你既不能想象无限，也无法说出它。那是不可能的。当你回家后你试一下。想象无限那是不可能的。

Q: Well, it's an experience.
问：只能经验？

Lester: Right, it's not a thought; it's an experience, an experience of being infinite. The mind can allude to it but cannot describe it. Any description is necessarily a limitation.
答：对，那不是一个念头，而是一种体验，对无限的体验。头脑能够影射它，但却无法描述它。任何描述都是有限的。

Q: Where does the mind begin and where does the mind end, and where does God begin and where does God end, and where does the infinite begin and where does the infinite end?
问：头脑从何开始，到哪结束？上帝从何开始，到哪结束？无限从何开始，到哪结束？

Lester: God, the Infinite, the Self, has no beginning and has no end. The mind has a beginning when you create it. It has an end when you let it go.
答：上帝，亦即无限，亦即真我，是无始也无终的。在你创造出头脑的时候，它便开始了。而当你释放了它之后，它就终止了。

Q: It seems to be a painful struggle to let it go.
问：释放头脑似乎需要一番痛苦的挣扎。

Lester: You're holding on to it while trying to let go of it. The holding on to it is the pain. Why don't you just be what you are? Why question me on the opposite side, -on the struggle? Why do you talk about it? Because you're interested in it and you would like me to relate the infinite to it.
答：你在释放它的同时又紧紧抓着它。抓着它就是一种痛苦。为什么不能简单点，只是回归你的本然呢？为什么要说释放它是种挣扎呢？为什么要谈论它呢？因为你对它感兴趣，想要我把无限和它联系在一起。

Q: Well then, if, when you think, you just know who is thinking, that takes care of it?
问：如果你只是想谁在想的话，答案会自动呈现？

Lester: Right! Discover who the thinker is and you'll have the answer. When you discover who the one is that has the mind and has the body and does the thinking, you discover the real you, -an infinite being. So look away from the body! look away from the mind! and look toward the beingness that you are and never stop until you fully discover that Thou Art That!
答：对！发现是谁在想，你就找到了答案。当你发现是谁有头脑、有身体，是谁在想的话，你就发现了真正的你——无限的存在。所以不要再看这具身体、这颗头脑！把目光转向你所是的无限存在，直到你彻底地看清“你就是那”！