

莱斯特的存在课程

第一卷

Lester's Beingness

Sessions

Volume 1

中英文字版

更新说明

有缘的朋友：

我尽力对莱斯特教导中英文字版系列资料做了二次校对，对其中的部分内容做了纠正及调整，现将最新的版本分享给你们。

莱斯特教导中英文字版系列资料包括 11 个分文档和 1 个合集文档：《方法-莱斯特·利文森》、《正确的道路》、《与莱斯特的谈话&莱斯特视频》、《莱斯特·利文森私教课》、《莱斯特 100 周年纪念》、《与莱斯特的炉边漫谈》、《莱斯特·利文森静修会》、《终极目标第一卷》、《终极目标第二卷》、《莱斯特的存在课程第一卷》(即本文档)、《莱斯特杂谈》、《莱斯特·利文森教导合集中英文字版》。

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最后，祝各位旅途愉快，回家顺利！

穿肚子

2025年8月21日

有缘的朋友：

遇到释放法，我们是幸运的，也很荣幸在这里见到你。

我根据 b 站 up 主 (zh_vhkh) 上传的《Lester's Beingness Sessions Volume 1》音频制作了本文档，你们可以到 b 站找到原音频，如果看到我遗漏或者错误的地方，请指正出来，在小红书搜索“穿肚子”（小红书号：onlyafeeling）可以找到我。

在翻译过程中，凡是涉及到风翻译过的部分，我都会尽量完整地保留下来，因为不论是对于释放技巧还是莱斯特教导的要点把握，风的理解都十分到位、精准且清晰，而正确的理解能够指导我们正确地实践并最终完全掌握方法和技巧。

希望大家都能用心地接收到莱斯特的教导，源头的教导纯正且非常有力量，按照他说的去做、去验证。

本文档是无偿免费分享的，我知道有一些人利用释放法、莱斯特的教导甚至风的聊天记录敛财，各人有各人要承担的业力，希望看到本文档的你不要做“站在火湖边缘”的事，让我们联手一起把释放法和莱斯特的教导免费传播分享出去，保持纯正。

最后，祝我们都能走完全程，加油！

穿肚子

2025 年 7 月 10 日

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莱斯特的常用词

AGFLAP: 《1992 年原始圣多纳释放法课程》中情绪表上前 6 类情绪的首字母——**APATHY** 万念俱灰、**GRIEF** 悲苦、**FEAR** 恐惧、**LUST** 贪求、**ANGER** 愤怒、**PRIDE** 自尊自傲;

CAP: 情绪表上后 3 类情绪的首字母——**COURAGEOUSNESS** 无畏、**ACCEPTANCE** 接纳、**PEACE** 平和;

Givingness: 拥有状态;

Doingness: 行动状态;

Beingness: 存在状态;

Self: 真我;

Truth: 真相、实相、真理;

amness: 存在、是;

Isness: 存在、是;

Inness: 我;

Otherness: 其他;

Heaven: 天堂;

God: 上帝、神;

1. 莱斯特摆脱错觉 Lester Letting Go On The Delusion, 1970

我不知道该说些什么，就先从我们一直徘徊其中的这个梦境泡影开始吧。

I don't know what to talk about, let's start on this dream delusion that we're walking around again all the time.

我一直在想，见鬼了，如果这是一个梦境泡影，那我干这些是为了什么？各种各样的问题不断地涌入我的脑海，为什么？

I keep thinking, son of a gun, if this is a dream delusion, then what am I doing this for? And I have all sorts of questions that keep coming to mind, why?

如果我都是在做这样的梦，那我到底在做的什么梦？这是一个费劲的活计。

If I'm dreaming this, what the son of a gun am I dreaming? That's an effort program.

然后我就一直想，好吧，我什么时候才能觉醒？

And then I keep thinking, well, when am I going to wake up?

可我就算睡着了也没觉醒，所以我不知道“觉醒”意味着什么。

And I don't even wake up when I go to sleep, so I don't know waking up

what it means

或者说，为什么不只是梦到自己想要的梦？

Or, why not dream just what you want?

学生：不用担心.....

Student: Not worrying about...

莱斯特：天使和.....你知道，我觉得这就是之前和之后的根本区别，你们以为我看到的和你们看到的是一样的，这不是真的。

Lester: Angels and... You know, that's the basic difference, I think, before and after, you people think I'm seeing the same thing you're seeing, it's not true.

而且不管我们在店里一起做着什么，我永远都看不到你们所看到的東西，这很奇怪，不是吗？

And no matter what we do together in the shop, I never see what you see, this is queer, isn't it?

学生：我宁愿看到你所看到的，也不愿看到我自己看到的。

Student: I'd rather see what you see than what I see.

莱斯特：请便吧。

Lester: Please, be my guest.

学生：我正想让你这么做。

Student: Trying to get you to do that.

莱斯特：但这么长时间过去了，你们为什么还是不明白？

Lester: But why don't you see it after all this time?

一直有人给你指明走完全程的方向，可我们谁都没有真正地走完全程。

You've had a direction point how to go all the way, and none of us have really gone all the way.

我们都选择了那种生活惬意、轻松舒适的状态，我们感到满足，但不是完全满足，但也已经满足到不去走完全程，是不是我承诺的东西还不够有吸引力？

We've all gone to the place where life is nice, and easy, comfortable, we're satisfied but not totally, but satisfied enough not to go all the way, is it that what I promised would be there isn't enticing enough?

我想是因为我承诺的还不够有诱惑力，对吧？

I guess it wasn't made promising enough, was it?

为什么你该走完全程呢？

Why should you go all the way?

学生：好吧，我倒是想走完全程，但它总是要翻过下一座山，我到了这个地方，发现它不在那里；然后我到了那个地方，它还不在那里。

Student: 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, then I get to that one and it's not there.

莱斯特：不完全是，它就在你所在的地方，翻过下一座山的地方才是它所不在的地方，你所在的地方，你的“我”所在的地方，正是它所在之处。

Lester: Not really, it's right where you are, over the next hill is where it ain't, right where you are, where the I of you is where it is.

瞧，每个人当下都是无限的、全能的、全知的。

See, everyone is infinite, all-powerful, all-knowing, right now.

学生：为什么我们没有更容易地了解到这一点呢？

Student: How come we don't know it easier?

莱斯特：是啊，怎么就没意识到呢？

Lester: Yeah, how come?

这正是我的疑问。

That was my question.

那么，答案是什么呢？

Well, what is the answer?

我说，没意识到这一点就太傻了。

I say, it's silly not to.

因为一旦你意识到了，你就永远都不会再有不愉快的时刻，也永远不会再有不开心。

Because once you do, you'll never ever have a moment of unpleasantness ever, ever again, it's impossible to be unhappy.

要是有问题，那也只是没有表现出你有多开心而已，这有什么问题呢？

And if there is a problem, it's just not showing how happy you are, what's wrong with that?

我们为什么不这样做呢？

why don't we do it?

我会说，你不相信我，你不相信，你不相信你没有限制，你不相信生活可以每一秒都充满狂喜，你不相信生活可以完全毫不费力，你不相信你能在心理层面做事，甚至在心理层面就能建造公寓大楼，就像这样（莱斯特打了个响指）。

I would say you don't believe me, you don't believe it, you don't believe that you have no limits, you don't believe that life can be every second ecstatically happy, you don't believe that it can be totally effortless, you don't believe that you can do things mentally, even build apartment houses mentally, like that.

现在，要是你发现自己能做到这一点了，你也不会这么做，因为你的同伴们会太过震惊，所以这不会强加给他们；

Now, if you when you find out you're not going to do it, because the others of you would be too shocked, and so it's not to impose upon them;

可以说，如果你要做，也是在私下里做，但在心理层面做事有什么错呢？

If you do it, you do it in your privacy, so to speak, But what's wrong with that mentally doing things?

现在我是真的想问，为什么我们不走完全程呢？

Now, I'm really asking why don't we want to go all the way?

我想说的是，如果我们确实想走完全程，我们就会做。

And I'm saying if we do want to go all the way, we do it.

我们都知道自己想要什么，我们各自都有自己思想的总和，我想我们作为一个群体是认同这一点的。

We all have exactly what we want, we all have the sum total of our thinking, and I think we as a group accept that.

所以，再问一遍，我们为什么不走完全程呢？

So again, why don't we go all the way?

困扰我们的是：我们害怕自己会失去身体、失去家、失去家人，事情不会那样发生的。

What's bothering us is that we're afraid we're going to lose the body, we're going to lose our homes, we're going to lose our families, it doesn't happen that way.

我甚至可以夸口说我已经走完了全程，我仍然还有一个身体，我还在这里，而且我现在有了一个超级庞大的大家庭，真的有好几百人呢，我没有失去任何东西，我得到了更多。

I'll brag to the point that I'll say I did go all the way, I still got a body, I'm still here, and I got a big, big, bigger family now, really hundreds, I didn't lose anything, I got more.

你不会消失。

You don't disappear.

但我们越是朝着完全自由的方向前行，幸福就会越来越强烈，直到达到一个你再也无法承载它的地步，然后你会把它融进一种无比美好的平静中，那种平静永远都不会再被打扰，而那种平静远比那种强烈的喜悦要美妙得多。

But the happiness gets more and more intense, the more we move toward total freedom, until it reaches the point you just can't contain it anymore, and then you resolve it into a very beautiful peace that is never ever again disturbed, and that peace is really far more delicious than that intense joy was.

然后，当你选择置身于这个看似真实的世界时，你永远都不会失去那种你一直都能感受到的内在宁静。

And then when you choose to be in the apparent world, you'll never ever lose that background that you feel all the time.

而且你可以在这个世界上做任何事情，你可以表现出愤怒、害怕、贫穷或富有，你能做任何你想做的事，你并不会消失。

And you can do anything in the world, you can act angry, scared, poor, rich, you can do anything you want, you don't disappear.

这个世界永远、永远都无法再触及你，因为你看清了真相。

The world can never, never touch you again, because you see the Truth.

现在，我总是忍不住这样看待这个世界，只把它看成是一部动态的画面，所以当我听到关于越南以及杀戮之类的事情时，这其实就和你在看一部有战争和人员伤亡情节的电影一样，那你为什么不一起呢？

Now I can't help always see this world, just the way you see a moving picture of this world, so when I hear about Vietnam and killing and so on, it's really the same as it is to you when you're watching a moving picture that has a story in it there's a war going on and people are being killed, so why don't you come along?

学生：我没有足够的勇气直接说，好吧，这样不行，我会用换种方式去做，因为那时我会交叉手指暗自祈祷，然后说，万一不行怎么办？

Student: I'm not strong enough to just say well this isn't it, I'll do it the other way, because then I cross my fingers and I say, what if it doesn't work?

莱斯特：它会这样的，如果你这么说，你在指望它不起作用。

Lester: It would, you expect it not to work if you say that.

学生：是的，但问题就出在这，也许是缺乏信心，不是说它对你不管用，而是担心它对我是否管用。

Student: Yeah, but that's where the hang-up is, maybe it's the lack of faith, not that it hasn't worked for you, but whether it'll work for me.

莱斯特：对，你没有朝那个方向走，你看着它，然后站在原地不动。

Lester: Right, you don't take the direction, you look at it and stand still.

到一个没有任何人或任何事物会打扰你的状态，这会带你走完全程。

Get to the place where no one and no thing will disturb you, it would have taken you all the way.

完全无私，只对别人感兴趣，对自己不感兴趣。

Be totally selfless, be interested only in others, have no interest in you yourself.

如果我们每天的行为都能做到完全地无私，不为自己而只为他人行动，试着帮助他们得到他们想要的东西，做他们希望你做的事，而非你想做的事，这会快速实现目标。

If we would be totally selfless in our behavior every day, act not for ourselves but for the other ones, try to help them get what they want,

do what they want you to do rather than what you want to do, this would do it rapidly.

我再给你讲一点，到达你不再有欲望的状态，不断地释放欲望，直到没有任何欲望，就是这样。

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, that's it.

如果有人能坚持做到这一点，做到不再有任何欲望，只是在欲望出现的时候放走它们，你就能走到顶端。

If anyone would carry that through until there's no more desires, let's just letting go of them as they come up, you'd go to the top.

但我们为什么没有运用这些方法呢？这些不是没有.....

But why haven't we used these things? these are not no...

学生：这正是我真心想为自己弄明白的问题，我所掌握的那些知识学问，以及我实际运用这些知识所做的那点事，这一切简直荒谬至极，这是怎么回事，有多少人在他们的家庭中拥有自己的个人上师？然后你给了我们所有这些东西，接着我说，我怎么处理这些是我的责任，你为什么没做呢？

Student: That's what really 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, and it's alarming, what all this how many

people have their own private master in their family? And then you've given us all this stuff and then I say, well it's my responsibility, what I do with it, why haven't you?

莱斯特：是的，你的个人上师就是你自己，就在你家里……

Lester: Yeah, your private master is you and is in your family...

(学生说的听不清)

莱斯特：哦不，是你。

Oh, no, it's you.

学生：你是……我被困在那里了。

Student: You're... I'm stuck there.

莱斯特：不，这很重要，你的个人上师就是你。

Lester: No, this is important, your private master is you.

学生：难道只有一个吗？

Student: Is there only one anyway?

莱斯特：当你看到你之所是时，你就看不到其他的东西了，你会把每个人都看成是你。

Lester: When you see what you are, you see no more otherness, you'll see everyone as you.

学生：我试着窥视它，但不管我怎么做，我看到的仍然是分离。

Student: I try to squint, no matter how I do it, I still see separation.

莱斯特：你接近它的方式就是这样的，总是窥视它，而不是睁大眼睛去看清全貌。

Lester: That's the way you're approaching it with squinty eyes all the time, you won't look at a full view wide open.

因为你害怕自己会失去一些东西，首先，你害怕自己会失去身体。

Because you're afraid you're going to lose something, you're afraid you're going to lose your body, number one.

学生：嗯，我们没有意识到，我不害怕.....

Student: Well, we're not consciously, I'm not afraid...

莱斯特：不，但这是潜意识的，而且这种恐惧很强烈，你害怕自己会消失。

Lester: No, but it's subconscious and it's effective, you're afraid you're

going to disappear.

所以，你要做的就是往内在深处挖掘，把它拉出来，好好看着它，一旦你看到它，你自然就会放它离开。

So what you have to do is to dig down within, pull it out on the table and see it, once you see it, you'll naturally let go of it.

你真的害怕你会失去你的个性，你的个体性，但个体性是你永远、永远都不会失去的东西，它会永恒地与你相伴，我所是的那个“我”永远都不会失去。

You're really afraid you're going to lose your personality, your individuality, the individuality is something you'll never, never lose, it's with you through eternity, the I that I am never ever is lost.

会发生的是，我们只是不断地扩展它，让它包含越来越多的东西，直到它涵盖整个无限。

What happened is we just expanded it to include more and more until it includes the entire infinity.

但当我说你害怕时，你害怕的是失去你自己、你的身体、你的心智、你的家人、你的事业、以及你所有的小东西，在潜意识层面，你害怕自己会失去它们。

But I say you're afraid you're afraid of losing yourself, your body, your mind, your family, your business, all your little things, you're afraid

you're going to lose them subconsciously.

要是你意识到了这一点, 你会对它付之一笑, 你会成为一个完全觉醒的存在。

If you were conscious, you'd laugh at it, and you'd be a fully realized being.

学生: 为什么我看不到我是什么?

Student: Why can't I see what I are?

莱斯特: 因为你害怕如果你这样做了, 你就会消失, 有人感觉到这一点了吗, “如果你走完全程, 你就会消失”?

Lester: Because you're afraid if you do, you're going to disappear, does anyone feel that, that you'll disappear if you go all the way?

学生 1: 害怕我会失去自己的心智。

Student 1: Afraid I'd lose my mind.

学生 2: 不, 这正是你必须要做的事。

Student 2: No, that's exactly what you have to do.

学生 3: 不, 鲍勃, 你把事实弄反了。

Student 3: No, you have truth in reverse, Bob.

莱斯特：实际上，你确实失去了心智。

Lester: You actually do, you lose your mind.

然后你会拼命挣扎着重建心智，这样你才能进行交流，重建心智比当初释放它要困难得多。

And then you struggle like hell to reestablish it so you can communicate, it's far more difficult to reestablish the mind than it was originally to let go of it.

因为心智本身是对你的一种束缚，你不想回到那种状态中，但你会这么做，你会重新开始思考。

Because the mind itself is such a clamping down of you, you don't want to come back to it, but you will, you'll start thinking again.

然而之前和之后的画面，唯一的区别是：

And the only difference in the before and after picture is:

现在，你是在潜意识想法的驱动下被迫思考的；

Now, you're thinking through compulsion motivated by subconscious thoughts;

而在之后的画面中，不再有潜意识心智了，所以每个想法都是完全自由的想法。

In the after picture, there's no more subconscious mind, so every thought is a totally free thought.

如果我想上楼梯，而你也想上楼梯，这是同一件事，

If I think walking up the stairway, and you think walking up the stairway, it's the same thing,

但在我的行为表现上，我是自由的，只是因为我已经消除了潜意识心智，它无法再驱动我了；

but in my behavior I'm free, only because I've undone the subconscious mind, it doesn't motivate me anymore;

而你仍然有潜意识的想法在驱动你，实际上，它们将你束缚得极为受限。

Whereas you still have subconscious thoughts motivating you, actually and slaving you into being very limited.

我过去从不谈论奇迹，不是吗？

I never used to talk about the miracles much, did I?

瞧，我现在比过去十七八年里的任何时候都更融入这个世界了，所以我更能侃侃而谈，现在如果我谈论奇迹，我不会像以前那样觉得自己是在向你们炫耀。

See, I'm more back in the world now than I have been in the past 18 years, 17 years, so I can brag more, I don't feel as though I'm posing on you now as I used to feel if I were to talk about miracles.

但当我最初独自搬到圣多纳时，一切都是想一想就完成了。

But when I first moved out to Sedona by myself, everything was done by thought

我当时就那么坐着，无论我想什么都是这样，可能我跟你说过，它甚至发生在其他人身上。

I just sat, and whatever I thought would be, I might have told you, it even happened with others.

我肯定跟你讲过那个瞬移事件，那次可有意思了，因为它还涉及另外两个人，一个接受这条道路，另一个则完全不接受。

I must have told you about that teleportation incident, this one was a cute one, because it involved two others, one who was accepting of this path, and a third one who was totally non-accepting.

这个叫迪米特里的小伙子，是托尼的儿子，你们都认识托尼，他想从凤凰城

来圣多纳，问我愿不愿意和他们一起散步，我说：“好，你来的时候我陪你。”

This fellow Dimitri, son of Tony, you all know Tony, wanted to come up to Sedona from Phoenix, and asked me if I would take a walk with them, and I said: “Yes, when you come up, I will.”

他来的那天，我毫无缘由地感到身体极度疲惫，就是有那种感觉。我们开始散步，当然，他选了一条上山的路，同行的有弗朗西斯、迪米特里和我，我们一起往山上走了几英里。

The day he came up, I was physically exhausted for no reason at all, except I felt that way, we started walking, and naturally he would choose a path going up the hill, we walked a few miles uphill with Francis, Dimitri and I.

当我们到达山顶，也就是行程结束时，我说：“好了，我们现在喝水吧。”我之前告诉过他们，在到达山顶之前不要喝水，因为下山比上山容易，而且一旦你开始喝水，就会越喝越想喝。

And when we got to the top, the end of our trip, I said: “Okay, let's drink the water now.” I told them not to drink until we get up the top, because coming down is easier than going up, and once you start drinking water, you want more and more and more.

我们三个人只有一品脱（注：美制液体大约 473ml）的水，我们把它都喝光了，然后我们开始往下走，只走了一小段路，就比喝水之前更渴了。

So we only had a pint of water for three of us, we drank it up, then we started walking down, we walked only a short distance, and we were thirstier than before we drank that water.

然而我们只剩下一点点水了，水壶底部大概也就八分之一英寸高的水，但我们三个人都很渴。

And we had a little tiny bit of water, maybe an eighth of an inch of water in the bottomless of this canteen, but the three of us were thirsty.

然后我释放，接着觉得一切都是完美的。

And I let go, and I feel everything is perfect.

“你想喝点吗，弗朗西斯？” “当然想。” 那里有个小杯子，在水壶上面套着一个小杯子，我给弗朗西斯喝了一杯，迪米特里和我也喝了，我们不停地喝，每人喝了七杯，直到大家都喝饱了。

“You want a drink, Francis?” “Sure.” There were small cups, there was a small cup fitted over the top of the thing, I gave Francis a drink, Dimitri, I, we kept drinking, we each had seven drinks until everyone was satiated.

我回头看了看那个壶，里面的水量和最开始差不多，水壶底部大概还剩八分之一英寸高的水，我只是这样想着。

I looked back in the thing, the same amount of water was in there as was originally, just about an eighth of an inch on the bottom of the canteen,

I just thought.

然后我们又走了几步，我感觉自己再也走不动了，然后我只是放手，说道：“噢，主啊，一定有更好的办法。”我说：“当然，一切都完美极了。”当我说“完美”的时候，我们三个人先是往上迈了一步，接着下一步就落到了地面上，落在了我家和采石场山之间。

Then we took some more steps, and I felt as though I couldn't walk anymore, and I just let go, and I say: "Oh, Lord, there must be a better way." And I said: "Of course, everything is perfect." And as I said "perfect", we, the three of us had one step up there, and the next step was down on our grounds with Quarry Hill between my house and where we landed.

为了不让迪米特里看出端倪，弗朗西斯反应过来后说道：“莱斯特，我们瞬移了。”我说：“哦，你疯了，弗朗西斯，你在胡思乱想什么。”因为迪米特里皱着眉头，心烦意乱，他头疼得厉害，所以我只好说：“这是你乱想的，弗朗西斯。”我让她住嘴，然后我们就回去了，我回到牧场主屋，他俩去了小屋。

So as not to make it obvious to Dimitri, Francis caught and said: "Lester we teleported." I said: "Oh, you're crazy, Francis and you're imagining it." Because Dimitri's mind was he had a frown and a consternation, his head was hurting him, and so I had to say: "It's your imagination, Francis." And I shut her up, and we went back to the ranch house, and the two of them went to the cottage.

第二天弗朗西斯进来的时候, 我不确定她是否知道, 因为一切都是那么顺利, 那么完美。

The next day when Francis came in, I wasn't sure that she knew, because it's so smooth, it's so perfect.

这就是我想要表达的重点, 当你是和谐的, 一切就都是完美的。

This is the point I want to make, when you're in tune, everything is perfect.

迪米特里甚至都不知道这件事发生过, 但弗朗西丝知道, 她回来后, 我问她: “你怎么会觉得我们瞬移了呢?” 她又笑了起来, 她说: “你不记得上山的路上, 迪米特里和我在捡石头, 还在好几个地方把石头放在了路的左边吗? 你看, 这条路是沿着山的一侧开凿出来的, 我原本想在回来的路上捡起那些石头, 结果我们绕过了所有的那些地方。”

Dimitri doesn't know that it even happened, Frances knew, when she came back, I said: “What made you think we teleported?” And she laughed again, she said: “Don't you remember on the way up, Dimitri and I were collecting rocks, and in several places we put on the left-hand side of the road? See, the road was cut into the side of the hill, and I wanted to pick up those rocks on the way back, and we bypassed every one of those places?”

现在要做到这些事，仅仅是一个毫不费力的想法。

Now to do these things, it's a mere effortless thought.

你放手，然后就会有一个不带任何推、挤、或强迫的想法，这是你所能想到的最简单的想法，然后它就发生了。

You let go, and you have a thought with no push, drive or anything to, it's the easiest thought you could have, and it happened.

当初我刚搬到圣多纳的牧场时，一直都是这么生活的，我当时没意识到这一点，对我来说，一切都是那么自然，无论我有怎样的想法和期望，它都像每个人的生活方式那样自然。

Now when I first moved into Sedona, into the ranch, I was living this way all the time, I couldn't see it, to me it was so natural, whatever I thought I expected, it was just as natural as the way everyone lives.

现在我们真的应该以这种方式生活，尽管要是我们在当今社会这么做，我们会很难融入其中，所以当你看到这些事情时，这并不重要，你可以用人们的方式生活。

Now it's really meant for us to live that way, although if we did it in our present society, we wouldn't fit in very well, so when you see these things, it doesn't matter, so you go the way of people.

奇迹不过是这个梦幻世界的捷径，而且奇迹并不一定意味着灵性发展。

Miracles are just this dream world shortcut, and miracles don't necessarily mean spiritual development.

因为宇宙中的大多数人都会运用这些能力，他们在其他星球上使用它们，然而他们在灵性上并未高度发展，这是他们的生活方式，他们想一想事物，然后事物就出现了。

Because the majority of people in the universe use these things, they use them on other planets, and they're not spiritually advanced, it's their way of life, they think things, and things happen.

在一些星球上，他们会处于中间状态，那里有计算器，计算机，他们像我们一样输入一些数据，而有些数据他们是在心理层面输入的，他们处于那种中间的状态。

On some planets, they'll have in-between states, where's calculators, computers, they feed some of data in like we do, and some of it they feed it mentally, they're in the in-between state.

但最简单的生活方式是纯粹的心理层面，在心理层面做到所有事。

But the easiest way to live is purely mentally, mentally do everything.

你们这些人应该能做到这一切，为什么你们不想做呢？为什么你们想用更艰难的方式做事？

You people should be able to do all this, why don't you want to? Why do

you want to do things the harder way?

我觉得是因为你们害怕自己会消失。

I think it's because you're afraid you're going to disappear.

我想说的是，你看，我把这些事都做了，但我穿着西装打着领带，我就站在这儿呢，我并没有消失。

I'm saying, look, I did these things, I got a suit and a tie on it, and I got a body here, I didn't disappear.

我在试图引诱你。

I'm trying to entice you.

我刚把拖车搬进来的时候，有人问我：“你多久给那个小丁烷瓶加一次气？”我说：“每个月充一次。”接着我又说：“哎呀，都过去八个月了，是时候给它加点气了。”

When I first moved in with the trailer, someone said: "How often do you refill that little butane bottle?" I said: "Every month." I said: "Gee, it was 8 months ago, that's time I put gas in it."

当我试图向弗朗西斯展示如何节约用水时，我让她把我那 55 加仑（注：美制 1 加仑≈3.785 升）的桶装满，我每天早上都用桶里的水洗澡，满足我所

有的用水需求。

When I was trying to show Francis how to conserve water, I let her fill my 55-gallon drum, out of which I took a shower every morning and took care of all my needs.

我之所以希望让她负责这件事，是想让她知道，一个人每周只用 5 加仑的水也能生活。

And the reason why I wanted her to take care of it, I want to show her that you can live on five gallons a week.

但我没留意时间，当我让她注意到这个问题时，她却嘲笑我。

But I lost track of time, and when I brought it to her attention, she laughed at me.

我记得已经过了四五个月，我才跟她提起这件事，然而那段时间我一直在用水，而我的水箱却一直没空过。

I think it was four or five months, I let go by before I mentioned it to her, and so I kept using water, my tank wouldn't empty out.

如果我没记错的话，当我们打开它的时候，里面仍然是满的，用了好几个月都还是满的，如果我之前不放手的话，水箱肯定早空了。

If I remember right, when we opened it, it was still full after using it for

months, it never would have emptied out if I had not let go of it.

学生：你说的“不放手”是什么意思？

Student: "Had not let go of it," what do you mean?

莱斯特：消除它，撤销它。

Lester: Undone it, undone it

学生：你再次把它看成是有限的东西？

Student: You thought again of it as being a limited thing?

莱斯特：不，我选择像正常人一样生活，因为如果我不这样，我就无法与人交流，会吓到别人。

Lester: No, I choose to live like people live, because if I live that way, I'm out of communication, I scare people.

学生：不会吓到人，却会得到感谢。

Student: He wasn't scaring anybody getting the thankful.

莱斯特：我告诉你，真的会吓到别人。

Lester: I'm telling you, it scares people.

学生：副总统可能还好。

Student: But the vice president is probably fine.

莱斯特：我刚开始遇到这种情况的时候，我在纽约，因为发生了这些事情，不少人都不敢靠近我了。

Lester: See when I first hit it, I was in New York City, quite a few people wouldn't come near me because of these things happening.

学生：也许是因为你没有消耗掉任何的水，不太对，否则我会做一些他认为正确的事情。

Student: Maybe it's because you didn't use any water, not very, or I would have done something about what he thought is the right thing to do.

莱斯特：他是对的，我不仅在没消耗水的情况下做了这些事，而且我在纽约，在不吃东西的情况下也做了这些事。

Lester: He's right, not only did I do without water, or I did without food in New York City.

它仅仅是个念头而已。

It's just a thought.

你可以直接获取你的能量。

You can take your energy directly.

所有的这些东西有什么问题吗？你为什么不直接获取能量？

What's wrong with all these things? Why won't you take them?

这些能量本来就是你的。

They're yours.

现在我想贿赂你，看看你为了谋生所经历的艰难困苦。

I'm trying to bribe you now, look at the difficulties you go through to make a living.

学生：他在跟我们俩说话……

Student: He's talking to both of us are...

莱斯特：是对我们所有人说的，在其他星球上，他们不用为了谋生而工作，他们让大自然为他们服务，这就是为什么他们能在一秒钟之内从那里飞到这里。

Lester: To all of us, on the other planets, they don't work for a living, they let nature serve them, that's why they can zoom from there to here

in one second.

学生：莱斯特，我是为了额外福利才工作的，你能保证有额外的福利吗？

Student: Lester, I work for the fringe benefit, do you guarantee fringe benefit?

莱斯特：我觉得我们都处于有附加福利的状态，因为我们真的在反对所有的这些限制，如今我们是不是有点像有额外福利的人了？

Lester: I think we're all on the fringe, because we're really objecting to all these limitations, aren't we kind of fringe people today?

但我确实认为这对你来说是件值得去做的好事。

but I do think it would be a good thing for you to work on.

所以问问你自己：为什么我不走完全程？为什么我没有直接用念头获取事物？为了它，为什么我不展示自己的彻底自由呢？

so ask yourself: Why don't I go all the way? Why don't I take things directly just directly by the thought? For it, why don't I express my total freedom?

也许答案会浮现出来，然后你就会明白你正在做什么来束缚自己。

And maybe the answer will come up, and you'll see what you're doing to

hold yourself down.

学生：我想我们现在还在思考的一个原因是，我们已经习惯了陷入困境，我们都意识到我们可以摆脱它，因为我从来没有想过要放弃，却陷入了反复中，并纳闷为什么没有完全摆脱呢？我想不想离开？我知道我每次都会消灭它，就是这样，所以我知道这一点。

Student: One reason I guess about our thinking now is that we are so used to being in hamper that we all realized that we can get out of it, because I was just thinking I've never throw in the towel, I was getting in exchange and asking why not do, I want to leave or not? I know I kill it every time and this is, so I know that.

莱斯特：没错，确实如此，你的思维习惯运作着你，这就是我想说的。

Lester: Yeah, that's true, that your habit of thought runs you, this is what I'm saying.

但是消除所有的思维习惯、也就是消除潜意识心智的方法，就是看到你是谁。

But the way to undo all habit of thought, which is subconscious mind is to see what you are.

好好地看看你自己，当你全面地审视自己时，你会自动地烧掉整个心智。

Take a full look at yourself, and you by looking at yourself fully, you will

automatically scorch the entire mind.

学生：这就是你所做的，再跟我们多讲一些关于烧掉心智的事吧，这是我发现的最重要的事。

Student: This is what you do, tell us a little more about scorching that mind, which is most important which I have found out.

莱斯特：你看，你最近刚获得过一个领悟，要做这件事的人是你，对吗？

Lester: See, you've got a realization just recently that the one who's going to do, it's you, right?

然而你却没有贯彻下去，有了这样的领悟，你本可以安静下来，说：“是的，只有我能做到，看看我，伙计，我是无限的。”

And yet you didn't carry through on it, with that realization, you could have gotten quiet and said: “Yeah, only I can do it, and look at me, boy, I am infinite.”

凭借那个无限的力量，你只是把手在心智上一抹，就完成了，你所做的不过是一次心理清除，仅此而已。

And with that infinite power, you just pass your hand over the mind and it's finished, it's just a mental wipeout which you do, and that's it.

你知道这需要多长时间吗？

You know how long it takes?

比那还短（莱斯特打了个响指），不到一秒钟，当你获得领悟时，那是瞬间的事。

Less than that, less than a second, when you get your realization, it's instantaneous.

你可以带着更少的限制尽情玩耍，越来越少的限制，这种状态年复一年地持续着，直到你决定彻底释放这一切，然后你就完全开悟了。

You play around with a little bit less limitation, a little bit less limitation, 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.

当它来临的时候，真的是瞬间就到了。

It really comes instantaneously when it comes.

你真的意愿它的话，你看，意愿是你的力量。

You really will it, see, will is your power.

你极其坚定地调动你的意愿，你就能瓦解整个心智。

You turn on your will so strongly, you just undo the whole mind.

而那个无意识心智，是你唯一的敌人。

And that's your only enemy, the unconscious mind.

学生：这根本讲不通，这就好像你把世界上所有的钱都递给我，说拿去吧，而我坐在那里心想“我为什么不拿呢？”

Student: This just doesn't make any sense at all, it's just like you're handing me all the money in the world and say, here, and I'm sitting there and saying why don't I take it?

莱斯特：是这样的。

Lester: Yeah.

学生：我这是怎么了？到底怎么了？

Student: What's wrong with me?

莱斯特：这就是我要提出的重要问题，问题到底出在哪里？我知道你们都相信这是有可能的，否则你们一开始就不会听我讲了。

Lester: What is... That's the big question I'm presenting, what is wrong? I know you all believe that this is possible, otherwise, you wouldn't have listened in the first place.

学生：阻碍我们的是智性。

Student: It's intellect that's in the way.

莱斯特：那么，为什么不把它清除掉呢？就是这样，那么，为什么不做呢？

Lester: Well, why not wipe it out? this is it, well, why not?

学生：我没有智性，那是冷漠的蠢货，还是……？

Student: I don't have intellect condom, is that the apathetical dumb or the...?

莱斯特：智性就是心智，我们必须消除的就是这个心智，我们得明白我们不是心智。

Lester: The intellect is the mind, it's the mind we have to undo, we have to see that we're not the mind.

当我们认识到我们并非那个心智，而且它是外在的东西时，我们就能让它失去作用，就这么简单，这就是你要用的方法。

When we see we're not the mind and it is out there, then we just make it ineffective, just like that, that's the way you'll do it.

是的，我一直都这么想的。

Yeah, I always think that way.

我自己从来没有移动过，真的，上帝作证，我从来没有移动过，但我会送莱斯特和他的身体四处活动，让它看起来像是在做事。

I myself I never ever move, honest, so help me God, I never ever move, but I'll send Lester and his body around and make it appear to be doing things.

在我开悟之后，花了很多年我才可以用“我”这个词，在我谈起莱斯特、谈起他的时候，人们会笑话我，有时候我会说“莱斯特”，有时候我会说“他”，尽管每次都有人纠正我，但我就是说不出来“我”，为什么？

Now after I got the realization, it took me years before I could use the word "I", people would laugh at me I'd talk about Lester, I'd talk about him, and sometimes I'd say it, "Lester, Lester he", I couldn't, even though I was being corrected every time, I couldn't say "I", Why?

我不是这个家伙，我可以谈论这个生物，但那种认定是如此地明显和刺目，我无法说我就是这个东西，就像你不能说你是地板，或者你是那辆载着你到处跑的车一样。

I was not this thing, I could talk about this thing, but the conviction was so obvious and glaring, I couldn't say I was this thing, any more than you could say you were the floor, or you were your car, your car carries you around.

这或许是个更好的例子：你开着车四处跑，但你会把自己称作是那辆车吗？

This might be a better illustration: You're driving around and would you call yourself the car?

同样的，你以后也会这样看待这具身体，这是一具躯体，一个车架子。

The same way, you'll look at this body sometime, this is a carcass, carcass.

我说，肯，你不把那些钱都拿走，真是傻透了。

I say, you're silly not taking all that money, Ken.

学生：我觉得用“傻”都不足以形容了。

Student: I think there's a stronger word than silly.

莱斯特：这真的很蠢，是他让我这么说的，他逼我说的。

Lester: It's really stupid, he made me say it, he made me say it.

如果在生命的每一刻都不能感受到极度满足、喜悦、平和与美好，那简直是太愚蠢了。

It's so stupid to go through life with anything but extreme contentedness and joy and peace and loveliness every moment.

因为那是你的本然状态，做自己不需要努力，但成为你所不是的却要付出极大的努力，一个充满限制、烦恼、疾病、需要这、需要那的身体，这一切都需要努力才能成为你所不是的样子。

When that is your natural state, and it takes no effort to be what you are, but it takes extreme effort to be what you are not, a body with limitations and troubles and sicknesses and needing this and needing that takes effort to be what you're not.

但成为你本来的样子所需付出的努力，就像你们女性要展现女性特质、男性要展现男性特质所需付出的努力一样。

But to be what you are takes as much effort as you women need to be female, as much effort as you men need to be male.

做真实的自己不需要努力，然而你们却执意费力去成为你们所不是的，这真的是很蠢。

It takes no effort to be what you are, and yet you persist in using effort to be what you're not, it's really stupid.

学生：嗯，我坚持努力让自己试着成为你那样的人，我一直在努力做到毫不费力，这说得通吗？

Student: Well, I persist in using effort to try to be what you, I keep working at this thing of being effortless, does that make sense?

莱斯特：不，说得通吗？

Lester: No, does it?

学生：对我来讲可能说不通。

Student: Not to me.

莱斯特：对，这里面肯定有问题。

Lester: Right, there's something wrong there.

学生：我刚才说什么了？

Student: What did I say?

莱斯特：你在运用努力，在试图让自己毫不费力。

Lester: You're using effort and trying to make yourself effortless.

学生：是的。

Student: Yeah.

莱斯特：这不可能。

Lester: Impossible.

学生：我只是向上...

Student: I just go up...

莱斯特：你无法通过下降的方式来上升，这是矛盾的。

Lester: You can't go up by going down, it's a contradiction.

你必须停止运用努力，你必须放手，让它存在，这就是他们所说的“放手，让上帝接手”，你就是它，你就是上帝，放手，让你的真我来接手。

you've got to stop using effort, you've got to let go and let be, that's what they mean by let go and let God, you're it, you're the God, let go and let your Self be.

学生：如果我能触及那个造梦者而不是那个梦，那我就成功了，这就是我过去几天一直在努力思考的事，我一直说这是一个梦，然后我在想“造梦者在哪里？”我的意思是，这是谁的梦？

Student: If I could arrive at the dreamer instead of the dream, then I'd have it made, and that's what I've been trying to think for the last few days, I keep saying this is a dream, and then I think "where's the dreamer?", I mean, whose dream is this?

莱斯特：真相是，是梦在梦着这个梦，但为了让它更贴近一点，我、这个无限存在，正在梦见自己是一个受限的身体。

Lester: The truth is it's the dream dreaming the dream, but to make it a little more intimate, I, the infinite being am dreaming that I am a limited body.

现在，当你处于那个夜间的梦境中时，你认为自己在梦中是一个身体，那个身体会持续存在，如果你不醒来，那么，那个身体就是真实的。

Now, while you're in that night dream, and you think you're a body in that night dream, it persists that body, if you don't wake up, and the body is real.

清醒状态也一样，我们都以为自己是身体，就像在做梦一样。

The same thing with this waking state, we're dreaming we're bodies.

我们必须醒来，必须认识到我们是无限的这一事实。

We have to wake up to the fact that we are infinite.

你必须停止幻想我们是身体，仅此而已，停止做梦，放手，让它存在。

You have to stop dreaming that we're bodies, that's all, stop dreaming, let go, let be.

就是“臣服”这个词，如果我们能在这一刻臣服，那就对了。

“Surrender” is the word, if we would surrender this moment, that would

be it.

不是我，而是你，不是我的意愿，而是你的意愿，一切存在，存在，这就是臣服，我们可以这样做，就现在，就是这样。

Not I, but thou, not my will, but thy will, what will be, will be, this is surrender, we could do that, right now, that would be it.

但不，我们非得做一个忙碌的身体，忙这忙那。

But no, we've got to be a busy body doing something

把身体看成一个机器人是绝佳的方式，它实际上就是这样的。

That's an excellent way to look upon the body as a robot, that's what it really is.

关于身体，有一个被称为“潜意识心智”的自动驾驶仪，

There's an automatic pilot on the body called the subconscious mind,

我们说过，每一个潜意识的想法曾经都必定是有意识的，

we've said that every subconscious thought at one time had to be conscious,

所以它就像一个自动驾驶仪在操控着身体，运作着一切。

and so it's like an automatic pilot running the body, running things.

我们忘记了我们把它设置为自动模式的这个事实，

We have lost sight of the fact that we set it on automatic,

除非有人告诉说我们已经这么做了，否则我们甚至都不知道自己已经做了，

and we don't even know that we've done it, except that we're being told that we've done it,

但我想我们都看到了我们是如何自动地通过潜意识心智来运作自己的。

but I think we've all seen how we automatically run ourselves through our subconscious mind.

好了，现在，我要告诉你们其他的事情，如果你们相信我以及到目前为止我所说的话，你们就会回家，忘掉一切，然后坐下来，直到你们看到这一点。

All right, now, I'll tell you something else, if you believe me and what I've said so far, you'd go home, you'd forget everything, you'd sit down until you saw this.

因为仅从这个想法出发，它就能给你一切。

Because this would give you everything, just for the thought.

如果你相信我，你就会回家，下定决心坐下来，直到你看到这一点。

If you believe me, you'd go home, determine to sit until you see this.

如果你这样做了，你就会看到它，就像佛陀一样，他放弃了他的王座和财富，坐在一棵树下，不看到答案誓不离开，接着，他就看到了答案。

And if you did that, you'd see it, just like Buddha did, he left his throne and fortune, sat under a tree, wouldn't get away from there until he saw the answer, and he saw the answer.

当我说相信时，你确实相信了，但远远不够。

When I say believe, you do believe it, but not nearly enough.

如果你足够相信，你就会回家，并且在领悟到这个真理之前，你都不会起身。

If you believe it enough, then you'd go home and you wouldn't get up until you saw this truth.

你知道这会花你多长时间吗？

And you know how long it would take you?

实际上，根本不需要花时间。

No time, really.

2.莱斯特谈业力 Lester On Karma, 1967

你们想听我谈谈业力吗？

Do you want me to talk on karma?

业力的意思是作用，这是一个梵语词。

Well, karma means action, it's a Sanskrit word.

业力是一种补偿法则，我们付出什么，就会收获什么，种瓜得瓜，种豆得豆。

And it's the law of compensation, whatever we give out comes back, that which we sow, we reap.

这是一条自然法则，而且是绝对的，丝毫不差。

It's a natural law, and it's absolute, so to the last ounce.

但关于业力，最需要了解的是，它是在念头中被创造出来的，不管我们是否付诸行动，念头都会为未来的反作用埋下种子。

But the main thing to know about karma is that it's created in the thought, it doesn't matter whether we carry out the deed or not, the thought sets the seed for the reaction in the future.

这就是基督所说的意思，祂说：“凡会思考的人，心中有欲望，就犯了贪欲、情欲或诸如此类的东西。”

That's what Christ meant, when He said: "The man who thinks, has lust in his mind, has committed lust, lust or something like that."

但业力无穷无尽，因为你无法解决它。

But there's no end to karma, because you can't work it out.

当你试图解决一段业力时，又会在未来创造同样的业力。

As you're trying to work out one piece of karma, you're creating the exact same thing for the future.

每一个作用都会有一个大小相等、方向相反的反作用。

To every action, there's an opposite and equal reaction.

所以，解决业力真的是不可能的。

So, it's really impossible to work out karma.

我想，这是大多数形而上学领域的人都会犯的一个错误。

This is a mistake that, I guess, most of the metaphysical world makes.

学生：那么，这颗种子就不再造业了吗？

Student: Well, does this seed quit making karma?

莱斯特：不，他放弃了造业，他放弃了造业。

Lester: No, he quits karma, he quits karma.

换个更好的说法，他超越了业力。

To put it in a better way, he transcends karma.

要知道，业力是一种身体-心智层面、作用与反作用层面的东西，对吧？

See, karma is a thing of the body-mind, action-reaction, right?

当你明白你不是心智、也不是身体的时候，就不再受业力的支配，它也不会再对你产生影响了。

When you know you are not the mind, body, you are no more subject to karma, it has no effect upon you anymore.

学生：那么你的行为也就无业了，对吗？所以你不会再做出任何造业的行为。

Student: Your actions are karma-less then, right? So you don't make any more karma actions.

莱斯特：你不再是这个身体，你成为了一切。

Lester: You are no more this body, you become the all.

我换个说法，你仅仅成为了身体的“存在状态”，你成为了身体的本质。

Let me put it another way, you become the Beingness only of the body, you become the essence of the body.

就“存在”的概念而言，即“我是”，这是否意味着一个身体呢？

Take the concept of Beingness, I am, does that imply a body?

学生：这应该意味着好几样东西，不是吗？身体和心智。

Student: It would imply several things, doesn't it? Body and mind.

莱斯特：不是，就我使用的方式而言，你看，存在、你的存在不是你的身体，对吧？

Lester: It shouldn't, the way I'm using it, see, Beingness, your Beingness is not your body, right?

那个存在才是你真正的部分。

That Beingness is the real part of you.

身体是心智的产物。

The body is a mental creation.

当你知道你是真正的存在时，你会把自己视为一切的存在。

When you know you're Beingness as it really is, you see yourself as all Beingness.

存在本身并没有行动，它仅仅只是存在。

Beingness has no action in it, it just is, only.

所以，当你认识到你真正的状态只是存在时，就不再有任何的作用和反作用，也就不再有业力了。

So, when you recognize that your real state is only being, there is no more action and reaction, there's no more karma.

我必须真正理解这一点，你最好亲自体验它，这是最重要的。

I have to really understand this, you'd be better experience it, that's from the top.

正确的做法是认识到你不受业力的支配，从那一刻起，它就不会影响到你了。

The right thing to do is to recognize you're not subject to karma, from that moment on, it doesn't touch you.

现在，处于身体的幻觉中，在这种幻象里，作用和反作用可以通过有意识地做好事来改变，我们就只会收获善果。

Now, in the illusion of being a body there is, in this illusion, the action and reaction that can be modified by consciously doing good, we reap only good.

当不好的事发生在我们身上时，我们不要以恶报恶，而是用善来回应，这样，在未来，我们就只会得到善果。

And when bad is done unto us, we don't react with bad, but we react with good, so in the future, we have only good coming at us.

这种做法的好处在于，它能让人更加平衡，能让人更好地冥想、沉思，更好地认清真正的自己。

Now this is good in that, it allows one to be more in equipoise, it allows one to meditate better, contemplate better, to better see one's real Self.

如果只有恶业在影响着我们，身体生病了，连房租都付不起，就很难把注意力放在正确的方向上。

If we have nothing but bad karma affecting us, the body is sick and we can't pay the rent, it's not easy to keep our eye in the right direction.

当物质世界对我们来说很轻松惬意时，我们能更好地沉思。

When the physical world is easy to us, then we can better contemplate.

但也不一定如此，当生活过于安逸时，反而是一个劣势。

But not necessarily so, when life is too easy, that's a disadvantage.

因为几乎每个人都是通过逆境、通过想要消除痛苦和悲伤而被引到正确的方向上的。

Because almost everyone is directed into the right direction through adversity, through wanting to eliminate pain and sorrow.

总的来说，我们应该超越业力，如果我们做不到，我们应该努力将恶业转化为善业。

So, to sum it up, we should transcend karma, and if we can't, we should try to change bad karma into good karma.

现在，业力可以在心理层面消除，不必非要通过身体来消除。

Now, karma can be worked out mentally, it doesn't have to be worked out physically.

如果我们能把过去所有的负面想法都带到意识层面，就能改变其中的每一个想法，那么，就不会再有恶业了。

If we could take all our bad thoughts from the past and bring them to consciousness, we could then change every one of them, and we have no bad karma.

思想起决定性作用。

Thinking determines.

如果你有贫穷意识，那么即使你拥有的东西也会被夺走。

If you have, consciousness of poverty, even what you have is going to be taken away from you.

如果你拥有了各种各样的东西，那是因为你有着丰盛的意识，而且你会不断地获得越来越多。

If you have things, it's because you have a consciousness of abundance, and you keep getting more and more and more.

当大萧条来袭时，尽管处于 20 世纪 30 年代，一些失去了一切的百万富翁在一两年内又东山再起了，那是因为他们内心始终有着丰盛的意识。

When the depression hit, in spite of the 30s, some of the millionaires who lost everything came back within a year or two, because they had only the consciousness of abundance.

学生：那么，业力和非暴力呢？非暴力能走多远？

Student: Well, how about Karma and nonviolence? How far can you take nonviolence?

莱斯特：你应该尽你所能地去践行它。

Lester: You should as far as you can take it.

每次我攻击你，我自己也会被攻击；

Every time I hit you, I'll be hit;

每次我反对你，我也会遭到反对。

Every time I oppose you, I'll be opposed.

如果你无法持有正确的态度，还不如让人揍你一顿。

It's better to have someone beat you up if you can't have the right attitude.

要明白，态度才是最重要的。

See, attitude is the most important thing.

重要的不是你做了什么，而是你的态度是什么。

It's not what you do as much as what your attitude is.

你看，如果我只有爱，除了爱，什么都没有，然后我打了你，顺便说一句，这就不会产生业力。

You see, if I have nothing but Love, and I strike you, by the way, this eliminates karma.

如果没有情绪，如果行动中只有爱，就不会造业，当然，这里说的“爱”必须是大写 L 的单词“爱”。

If there's no emotion, if there's only Love in the act, it's not karmic, of course, Love has to be the Love of the capital L.

听着，我们身上发生的所有事情，没有哪一件不是由行为之前的念头所引发的，是在我们的心智中引发的。

See, nothing but nothing happens to us that isn't caused by thoughts prior to that act, but in our mind.

当然，这一点你得自己意识到。

This is something, of course, you're going to have to realize on your own.

一旦你明白了这一点，你就会相信，我们遭遇的一切，都是我们在此前某个

时刻的思想所导致的。

Once you see it, then you'll be convinced that, nothing happens to us that we don't cause in our own thinking at some time prior to it.

没有人会在无意识的情况下死去，即便你的身体遭受了严重的损伤，也是你自己决定要离开这具身体的。

No one dies without consciously setting that, and even when you're very damaged physically, you make a decision to leave the body.

你说：“哦，我再也受不了了，去它的吧。”然后你就会离开它。

you say: “Oh, I can't handle any more, to heck with it.” And you will leave it.

在战场上，奔跑的士兵有时脑袋都被砍掉了，可身体还在继续奔跑，你听说过这个吗？

On the battlefield, men running sometimes have their heads taken off, they keep running, have you heard this?

(学生说的听不清)

莱斯特：是的，我也听说过断腿的情况，有些小伙子从膝盖以下的腿都没了，还能四处走动，直到他们意识到这一点，然后才倒下。

Lester: Yeah, I've heard of legs also, fellas have walked around with no legs from here down until they realized it and then they fell over.

好吧，我听说过一些在冲锋时发生的事，有些人的脑袋都被炸飞了，但身体还在往前冲。

Well, I was told of incidents of bodies during charging, their heads would go off and their bodies would keep running.

这是因为操控那具身体的人不肯放手，你可以从身体的外部操控你的身体，但他们到某个时候就：“好吧，这太荒谬了，我可没法让这个没有头的身体继续运转。”然后他们离开了它，身体就倒下了。

It's because the individual operating that body won't let go, you can operate your body from outside of it, but then they reach a point: "Well, this is ridiculous, I can't keep this body going without the head." And then leave it and the body falls over.

但是一切都在按照我们的想法发生。

But everything happens in accordance with our thinking.

我们一直在走向死亡，但你不必衰老，也不必死亡。

I've been dying, you don't have to age, you don't have to die.

然而，在过去的几十万年里，我们一直被灌输这样的观念：我们一定会衰老和死亡。

But we have been convinced of this over the last hundreds of thousands of years, that we must age and die.

所以，我们确实如此。

And so we do.

当你决定摆脱这愚蠢的肉身轮回时，你就能摆脱了它。

The moment you decide to get out of this silly round of physical bodies, you're out of it.

有许多比这个物质身体美丽得多的居所，然而所有的躯体看起来都一样，它们看起来都是这样的。

There are many mansions far more beautiful than this physical body, yet all the bodies look alike, they look like this.

而且星光体之间的联系是物质层面的。

And astral to astral is physical.

学生：再重复一遍。

Student: Say that again.

莱斯特：星光体与星光体之间的互动是物质层面的。

Lester: Astral to astral is physical.

如果你和我都在星光体里中，然后我们开始互相击打对方，这就和在物质身体里互相击打没什么两样。

If you and I were in astral bodies and we started punching each other, we'd be just the same as punching each other in the physical body.

学生：但我们的存在本身就是一场胜利。

Student: But it's a victory which we exist.

莱斯特：是的，宇宙中的大多数身体并不会像地球上的身体那样衰老，他们让他们的身体保持年轻，在星光界中，他们也同样让他们的身体保持年轻。

Lester: Yeah, and most of the universe bodies don't grow old the way they do here, they keep them youthful, in the astral realm they also keep them youthful.

一切都由选择而定。

Everything is by choice.

我们是出于选择但却在无意识的状态下离开身体，我们是无意识地离开，而

大师则是有意识地离开他们的身体。

We leave by choice but unconsciously, we unconsciously do the leaving whereas a master does it consciously.

因为我们是无意识地离开，所以我们必须回来，直到我们学会如何有意识地离开身体，那么，我们就不必再出生了。

And because we do it unconsciously, we have to come back until we learn how to consciously leave the body, then we don't have to be born anymore.

学生：然后呢？

Student: Then what?

莱斯特：升入所谓的天堂，而对我们来说是天堂的地方，对于那些身处其中的人来说却并不是天堂。

Lester: Move up into so-called heavens, and what is heaven to us, to those in it isn't heaven.

一切都是相对的。

it's all relative.

唯一的圆满满足，是当我们回归到我们所是的那种无限存在的状态时，那才

是圆满的满足。

The only full satisfaction is when we return to the infinite Beingness that we are, that's the full satisfaction.

只要我们与“一切”有着哪怕最细微的分离，而身体就意味着这种分离，那么，我们就永远无法获得全然的满足。

As long as we have the least amount of separation from the all, and the body implies that, we will never be fully satisfied.

整个寻找幸福的过程，其实是在寻找那个我们所是的无限存在。

This whole thing of looking for happiness is looking for that infinite being that we are.

所以，除非我们发现自身圆满的无限，否则我们永远都不会彻底幸福。

So, we're never fully happy until we discover the fullness of our infinity.

学生：直到我们能怎么做？

Student: Until we can how?

莱斯特：怎么做？

Lester: How?

方法很简单，但却不容易。

The method is simple, but not easy.

唯一遮蔽我们看清这个我们所是的无限存在的，是一个叫作“心智”的东西。

The only thing that's beclouding our seeing the infinite being that we are is a thing called mind

心智是我们为了将自己与“一切”相分离而创造出来的东西。

The mind is a thing that we create in order to separate ourselves from the all.

首先，我们来理解这个概念：我与这个无限、这个“一切”存在着一点点分离；

First, we get the concept: I am a little bit separate from this infinity, the all”;

然后，为了体现这种分离，你就得设定“我”以及“我”之外的其他东西；

Then, in order to reflect a separateness, you have to set up I and other than I;

接着，你得将部分分离的“我”与我所分离的事物联系起来，这就是心智。

And then, you have to relate the partly separate being that I am to the

thing I've separated from, and that's mind.

所以，重新看到我们所是的无限的方法，就是拨开想法的迷雾。

So, the way back to seeing the infinity that we are is to take away the cloud of thoughts.

每一个想法都是一个限制性概念。

Every thought is a concept of limitation.

当心智足够静止时，我们当下所是且一直都是的那个无限存在，对我们来说就会变得很明显。

And when the mind is still enough, that infinite being that we are right now and always have been, becomes self-obvious to us.

心智就像是一阵巨大的噪音，掩盖了我们所是的这个无限存在。

The mind is just like a tremendous noise covering up this infinite being that we are.

所以唯一的方法，现在，“唯一”这个词是大多数人不喜欢的，如果有什么地方能用得上“唯一”这个词的话，那就是认识上帝，也就是认识我们所是的这个无限存在的唯一方法，就是平息念头，这就是它所在的地方，它就在想法的背后，这一点会变得很明显。

So the only way, now this is a word that most people don't like, if there's any place where we can apply only, the only way of recognizing God, the infinite being that we are is to still the thoughts and that's where it is, it's right behind the thoughts, that it becomes obvious.

现在，我们平息的念头越多，就越能够看到这一点；

Now the more we still the thoughts, the more we're capable of seeing this;

我们越明白这一点，消除的念头就越多；

The more we see this, the more we will undo thoughts;

终有一天，我们会彻底扔掉那些所有的关于想法、心智和身体的无稽之谈，并保持无限。

And someday we just drop the whole nonsense of thoughts, mind and body, and remain infinite.

所以，方法其实是平息心智，这需要你转向内在，不再关注外部世界，而是转向内，并询问“我是谁、我是什么”，直到答案出现为止。

So, the way is really still in the mind, which requires turning your direction inwardly, taking it off that world out there and turning it within, and asking "Who and what am I", until the answer comes.

当然，有很多辅助方法可以使用，这些方法对此有所帮助。

Of course, there's a lot of auxiliaries that can be used that are conducive to it.

但唯一的方法就是消除心智。

But the only way is eliminating the mind.

实际上，我们陷入如今这种明显的混乱状态，是一步一步逐渐下降形成的。

Actually to get into this apparent mess we're in now, we come down in stages.

我们实际上是从一个完全无限的神开始的，然后下降，现在我们处于最低的状态中。

We actually started off as a full infinite God, and we came down and we're now in the lowest state possible.

但这一切始于一场限制的游戏，我不再做这个无限的存在了，我只是稍微不做它；

But it started by playing a game of limitation, I won't be this infinite, I'll be just a little bit not it;

然后我们必须建立一个心智来做到这件事，心智必须建立分离、身体；

And then we had to set up a mind to do that, the mind had to set up separateness, a body;

而小我的分离感必须建立一种分离机制，也就是心智；

And the ego sense of separation has to set up a mechanism of separation, the mind;

心智创造了身体；

And the mind creates the body;

你的心智只有创造性。

Your mind is only creative

除非我们不仅有对物理身体的概念以及对化学的概念，否则我们就不可能拥有这些物质身体。

We couldn't have these physical bodies unless we had a concept of not only a physical body but of a chemistry.

身体里所发生的一切都是我们在潜意识的层面完成的，你现在正操控着一个完整的身体，它包含了化学、物理和生物学的过程。

Everything that goes on in this body is done by us subconsciously,

you're now operating a whole body with all that chemistry and physics and biology.

你所知道的比我们当今最伟大的科学家在意识层面了解到的还要多，但是你在潜意识层面知道这一点。

You know more than our greatest scientists today know consciously, but you know it subconsciously.

现在，要解开身体的束缚，这些东西总有一天会进入意识层面的，而且你能有意识地控制自己的心跳、治愈自己的身体、在不呼吸的情况下生活，诸如此类。

Now, to undo the body, these things will become conscious someday, and you can consciously control your heartbeat, heal your body, live without breathing, do things like that.

然后更进一步，你放下了那个身体，尤其是个体感，也就是与“整体”相分离的感觉。

And then a step above that, you let go of that body, especially the sense of individual, it's being separate from the all.

你看，我们永远都不会失去作为个体的那种感觉，你所使用的“我”，你永远都不会失去。

See, we will never lose that sense of being an individual, the I that you

use, you will never ever lose.

所发生的是，这个“我”变成了一切。

What happens is that “I” becomes the all.

就像你所说的，当你说“我”是.....当你说“我是这个身体”时，你是在说“我”、这个无限存在是这个身体，而且还对此深信不疑。

Like you say, you say “I” is when you say “I am this body”, you’re saying “I”, the infinite being am this body and then believe it.

但那个“我”，那个“我”的感觉是无限的，它是你的存在。

But that “I”, that sense of “I” is the infinity, it's the Beingness of you.

但是你已经习得了错误的概念，认为“我”、这个无限存在就是这个身体。

But you have learned wrong concepts of saying I, the infinite being am this body.

即便没做过几十万次，也做过几万次了，如今这种观念已经在我们心里根深蒂固。

and having done it tens of thousands, if not hundreds of thousands of times, it's deeply rooted in us now.

这正是这条道路的极度困难之处，认为自己是一个有限身体的思维习惯是如此强烈，需要付出超凡的努力来消除它。

And this is the extreme difficulty of the path, the habit of thinking we are a limited body is so strong, it takes a superhuman effort to undo it.

所以这个世界是一场梦幻，如果我们想从中醒来，在亲眼见到真相之前，我们必须先假定这一点，并且要采取它是一场梦幻的态度来看待它。

So, this world is a dream illusion, and if we want to awaken out of it, we have to assume this until we see it, and take that attitude toward it that it is a dream illusion.

3. 莱斯特谈对死亡的恐惧 Lester On The Fear of Dying, 1970

丢弃对死亡的恐惧，丢弃这一个东西，你就自由了，你将展翅高飞，但你不会死。

Drop the fear of dying, one thing, and you're free, you'll fly, you won't die.

学生：所以你说，只要继续做我们正在做的事情，我们就会做得越来越快，而且一直都在做。

Student: So you say, just keep doing what we're doing, we're doing is faster and all the time.

莱斯特：彻底地去做，不是一直都这样做，是彻底地去做。

Lester: Do it completely, not all the time, do it completely.

你此时此地就能做到，如果你真的愿意，你就能扔掉对死亡的恐惧。

You could do it here and now, you could drop the fear of dying if you wish so well.

但是，保持简单。

But keep it simple.

当你下定决心去做的时候，你就会做到。

When you so resolve to, you'll do it.

你必须想要自由超过想要这个世界上的任何其他事物。

You've got to want freedom more than you want anything else in the world.

你必须让它持续下去。

You've got to make it constant.

还有什么比你和你身体之间更大的分离呢？

What greater separation is there than you from your body?

学生：但我的意思是，这真的是……那只是……

Student: But I mean, is it really, is that just...

莱斯特：这是有帮助的，是的，这有帮助。

Lester: It's helpful, yes, it's helpful.

学生：但我认为这实际上是在逃避问题。

Student: But it's really leaving the problem, I think.

莱斯特：它不像……

Lester: It's not as direct as...

学生：释放对死亡的恐惧。

Student: Letting go of the fear of death.

莱斯特：恐惧……让对死亡的恐惧从你潜意识浮现到意识中，然后让它出去。

Lester: The fear of, letting the fear of dying to come up from your subconscious into your consciousness, and letting it out.

当你释放的时候，它是一步一步进行的，但这很好，所以你释放了认同和控制，也释放了对死亡的恐惧。

It's doing it in small steps when you let go, but it's good, so you're letting go of approval and control is also letting go of the fear of dying.

因为你想要认同的原因是为了让自己感到安全，那么你就不会死。

Because the reason why you want approval is so that you'll be safe and won't die.

释放控制就是释放想要所有人认同你，这样你就会是安全的，就能生存下去。

Letting go of control is letting go of wanting wanting everyone, wanting to make everyone approve of you, so you'll be safe and survived.

所以，所有的这些东西都源于基本的对死亡的恐惧，但程度比较轻、没那么沉重，你现在可以应对。

So all those things are working on the basic fear of dying, but to a less, lighter degree, which you can handle now.

而你处理不了其他情况的原因仅仅是你说“你不能”，但我知道你能。

And the reason why you can't handle the others is just only you say you cannot, I know you can.

因为所有被压抑的对死亡的恐惧正在试图用巨大的能量和力量往外推，而你却耗费了同样多的能量和力量去压制它。

Because all that suppressed fear of dying is trying to push out with tremendous energy and force, and you're using that much energy and force to hold it down.

但你想把它压到潜意识里，这样就不用看到它。

But you're relegating it to the subconscious so as not to look at it.

但如果你想看见它，你就会看到它，它会进入你的意识，然后你就能释放它。

But if you want to look at it, you'll see it, and it'll come up into your consciousness, and you'll let it go.

但现在你很可能会压抑它。

But right now the chances are you'd suppress it.

但如果你释放，你会发现那是一种极其美妙的感觉。

But if you let it go, you discover it's a tremendously wonderful feeling.

每次你哪怕释放一点点对死亡的恐惧，这都会是一种美妙的感觉。

Each time you let go of any amount of the fear of dying, it's a wonderful

feeling.

如果你持续做下去，不到一两周，就不会再有这种感觉剩下了。

And if you keep it going in not of a week or two, there's no more left.

而且它只是一个感受，但你现在却把它等同于死亡本身，这就是为什么你不允许它出现的原因。

And it's only a feeling, right now you equate it to death itself, that's why you don't allow it up.

但它只是一个感受，它并不是死亡。

But it's only a feeling, it is not death.

要说的话.....它更多的是活力，允许对死亡的恐惧感浮现是比死亡更有活力的。

If anything... It's more aliveness, allowing the feeling of fear of dying up is more aliveness than it is dyingness.

你将通过体验明白这一点。

You will get by experiencing it.

学生：它是什么？是所有逝去的身体留给你的记忆，让你感到恐惧的吗？

Student: What is it? The memory of all the bodies that have died and frightened you?

莱斯特: 是的, 这是我们过去一次又一次、一次又一次经历过的头号创伤, 所以我们试图通过不看到它来避免它再次发生。

Lester: Yes, it's the number one trauma that we have been through again and again and again and again in the past, so we try to avoid it from happening again by not looking at it.

但我告诉你, 如果你允许它浮现, 你会发现这是多么容易!

But I'll tell you what, if you allow it up, you'll see how easy it is!

因为它正用最大的能量往外推着要出来。

Because it's pushing with the greatest of energy to get out.

每一个被压抑的感受都在试图消耗它自己, 而对死亡的恐惧比其他任何感受都更有能量去挣脱出来。

Every suppressed feeling is trying to expend itself, and the fear of dying has got more energy pushing to get out than any other feeling.

学生: 你说那就是我们在那些所有其他时候经历的痛苦吗?

Student: You call that the pain that we've experienced in all those other

times?

莱斯特: 是的, 还有临死前的痛苦。

Lester: Yeah, and the pain just before death.

因为当你死去时, 就不再有物理疼痛了, 会有一种解脱感。

Because when you die, there's no physical pain anymore, there's a sense of relief.

学生: 但是所有那些临死前的恐惧呢?

Student: But all that fear of all those moments just before death?

莱斯特: 只临死前, 是的, 所以这些都被记录下来并留存着。

Lester: Just before, yeah, it's all recorded and held onto.

而你却在试图通过不去看它来防止它再次发生, 就像鸵鸟一样, 我们把头埋进沙子里。

And you're trying to prevent it from happening again by not looking at it, like an ostrich, we put our heads in the sand.

(学生说的听不清)

莱斯特：他们释放了对死亡的恐惧，他们不必呼吸，如果你释放了，你也不用呼吸。

They release the fear of dying, they don't have to breathe, not you will breathe if you release.

你可以选择不呼吸，也可以选择呼吸，但当你释放了对死亡的恐惧时，你可以不必这样做。

You can choose or you can choose to breathe, but you don't have to when you release the fear of dying.

所以别做一只鸵鸟了。

So being not an ostrich.

试试看，这不会有事的。

Try it, it doesn't hurt.

当你释放的时候，那感觉是非常美妙的。

It feels wonderful when you release.

你允许对死亡的恐惧浮现，并让它出去。

You allow the fear of dying up and allow it out.

试试看，做到这一点。

Try it, do it.

下定决心去做，决意去做。

Determined to do it, resolve to do it.

释放是一个自然的过程，没有它，每个人都会发疯。

The releasing is a natural process without which, everyone would go crazy.

但我们给你的是一条加速释放的开放通道，以及如何走完全程的地图。

But what we give you is an open avenue to expedite the releasing, and the map on how to go all the way.

释放是一个自然的过程。

The releasing is a natural process.

在我人生处于最低谷的一段时期，当时我在新墨西哥州，建造并出售联邦住房管理局担保的房屋，售价约是 8,000 美元，在那个时候.....索科罗镇的那些掌控着局势的当地势力以 12,000 美元、14,000 美元的价格出售它们，他们想要除掉他们中间的这个陌生人，也就是我。

And one of the lowest points in my life in New Mexico, I was building and selling homes, FHA homes, for price around \$8,000, where the city prodders who had control of this town of Sacora and New Mexico were selling them for \$12,000, \$14,000 thousand, and they wanted to get rid of this stranger in their midst, me.

于是，他们派了一个退伍军人来，第8章提到过，有心理问题的退伍军人，他带着一把枪进来了，在我的厨房里，他坐在桌子的另一边，桌子大概有这么宽，他把那把48口径的枪往桌上一放，说：“我要杀了你。”我看到他的手指那样动了一下。

And they sent in a discharged soldier, chapter 8, discharged, the mental thing, and he came in with a gun, and in my kitchen, he sat on the other side of a table, about this width, and he dropped that 48 down, he says: "I'm going to kill you." and I see his finger go like that.

好吧，一切都变成了慢动作，感觉像是过了很长时间，我说：“他杀不了我，这不是真的，即使他开枪，子弹也会从我肩膀上滑落。”当我看到他的手指扣动扳机时，我的感觉很好，我释放掉了，我不知道自己在做什么，但我完全释放了，我真的别无选择，只能释放。

Well, slow motion came into being, it seemed like a long period, I said: "He can't kill me, this isn't real, even if he does shoot, it'll slide off my shoulder." And I felt good as I saw that finger squeezing that trigger, I released, I didn't know what I was doing, but I released completely, I really had no choice, except to have to release.

紧接着，前门传来一阵猛烈的敲门声，他拿枪指着我，命令我去开门，并让他们离开。我走到门口，打开门，我想说：“走开，我正忙着。”那是我隔壁的邻居，一个大块头，但他推了推我的肩膀，把我推开，径直走进厨房，说：“这家伙叫莱斯利。”“莱斯，你拿着那把枪到底要干什么？”然后他直接把枪从他手里夺了过来。

And immediately there's a tremendous banging on the front door, and he orders me with the gun to answer the door and tell them to go away, I go to the door, I open it, and I wanted to say: "Go away, I'm busy." It was my next door neighbor, a big fellow, but he pushed me on the shoulder, pushed me away, went right into the kitchen, and said: "This guy's name was Leslie." "Les what the hell you doing with that gun?" And he pulls it right out of his hand.

现在，当然，在那些日子里，我试图弄清楚所有这一切的起因，但它常常把我折磨得头痛，这根本就说不通。

Now, all that was caused, of course, he used to give me migraine in those days trying to figure it out, it made no sense.

但我的释放促使了那件事发生。

But my releasing caused that to happen.

因为当我们释放完成，我们处于我们的存在中，我们不再是那个自以为是、

试图掌控一切的小我,而是处于我们的存在中,这里是一切皆有可能的地方,在那里,死亡是不可能的。

Because when we are released, we're in our Beingness, we're not ego, mind-wise trying to control it anymore, and in our Beingness is where all things are possible, where death is impossible.

但在我那个年代,我怎么也想不通,我总是绞尽脑汁地去琢磨这些不同寻常的事,结果搞得自己偏头痛,这些事根本毫无道理,我的隔壁邻居怎么会知道我遇上麻烦了呢?他为什么不顾我想让他走,却还把我推到一边,径直走进厨房呢?他从客厅的前门根本看不到厨房里的那个家伙,但他却径直走了进去,还把枪从他手里夺走了,他怎么知道这一切的?

But back in my days, I could never figure it out, I'd always get migraines trying to figure out these unusual things, they made no sense, how did my next door neighbor know I was in the situation? Why did he disregard my wanting to tell him to go away, push me aside, go right into the kitchen? He couldn't see this fellow in the kitchen from the front door in the living room, but he went right in there, he took the gun away from him, how did he know all that?

这对当时的我来说,这简直是不可能的事,所以我一直想不通,我会为此感到头疼,然后放下了这件事

And to me in those days, it was impossible, so I couldn't figure it out, I'd get a headache over it and drop it.

但我一生中发生的最重大的事，就是被告知我即将死去。

But the greatest thing that happened to me in my lifetime was being told I was going to die.

人类的绝境就是上帝的机会。

Man's extremity is God's opportunity.

但现在重要的是摆脱任何被压抑的感受。

But the important thing now is to get rid of any suppressed feelings.

但你负起责任确实有所帮助，也确实能帮助你释放。

But your taking responsibility does help and does help you release.

此外，在你的潜意识深处，要为所造成的情况负起责任。

Also, take responsibility for causing it somewhere deep down in your subconscious mind.

早些时候，我过去常常采用那种方式，我记得在好莱坞大道上，有个孩子当时正以每小时约 25 英里的速度行驶，突然，在一个拐角处，从对面驶来一辆车，就在我的正前方左转，等我踩刹车时，已经撞到了他。

Back in the early days, I used to use that, I remember when some kid

Hollywood Boulevard was going about 25 miles an hour, suddenly coming in the opposite direction at a corner made a left turn right in front of me, by the time, I hit my brakes, I hit him.

在我下车的时候，有人说：“都是他的错，是他的错。”我说：“不，不是的，不，不是的。”他们看着我，以为我神志不清了，但这是我在负起责任。

As I get out of the car, someone said: "It's his fault, his fault", I said: "No it isn't ,no, it isn't." They looked at me, they thought I was delirious, but it was me taking responsibility.

当我摆脱它时，我想起前一天自己有个非常愚蠢的念头，当时我在洛杉矶，而我的新泽西州驾照再过一天就过期了，我心想：“好吧，现在是时候在驾照到期前发生一场事故了。”

And when I got away from it, I remembered the day before that a very silly thought in me, I was in Los Angeles with New Jersey Place that expired in another day, and I said: "Well, now is the time to have an accident before it expires."

但通过负起责任，往往能让最初的想法浮现，并让我释放那件事，于是它便不会再发生了。

But the originating thoughts used to come up in me by taking responsibility, and allow me to release that thing, so it wouldn't happen again.

但我又多做了一件事：“好吧，你已经做了这样、那样的事，你做到了，要让它有价值。”然后我说：“完成了。”

but I added on another thing: “Okay, you've done so and so, you did this, make it worthwhile.” And I said: “It is done.”

那个孩子吓坏了，我问他们：“你有保险吗？”“我不知道，我得打电话给我妈妈。”他给他妈妈打了电话，她说有，他把名字告诉了我，我去找了他们，他们说有三个报价，我拿到了三份报价。

The kid was shaken up, I asked them: “Do you have insurance?” “I don't know, I got call my mother.” He calls his mother, she said yes, he gave me the name, I went to them, they said get three bids, I got three bids.

我去的那家店，不仅修好了他撞坏的那个地方，而且我当时住在纽约，其他三个挡泥板也都弯了，那时候住在曼哈顿，这种情况很常见，我把另外三个挡泥板也修好了，还把整辆车都重新喷了漆，而且从三个报价中的最低价里完成了这些后，我还剩下一些钱。

And the place I go to, the place I went to, not only fixed up to the one that he caused, but I was living in New York City at the time, and all the other three fenders were bent, living in Manhattan in those days, it was common, I got the other three fenders fixed, and I got the whole car painted, and I had money left over from the lowest to the three bids.

我去找了……不是去找他们中的任何一个，而是去找了别人，我负起了造成这场事故的责任，我也能为让这件事变得更有价值而负责。

I went to, not to the one of them but someone else, I took responsibility for causing accident, I could take responsibility for making it worthwhile.

所以我要给你增加一些东西，你可以利用这个责任按照自己想要的方式完成它，但现在更有意义的是释放被压抑的恐惧，还有其他问题吗？

So, I'm adding something on to you, you could use the responsibility to make it the way you wish, but more value now is releasing the suppressed fear, any other questions?

我们真的进入了深层次的感受领域。

We were really into the deep deep feeling arena.

学生：那不就是帕拉宏撒坐下来舍弃他身体的地方吗？你到了完全控制它的地步了吗？

Student: Isn't that where Paramahansa then just sat down and drop his body, you get to that point where you take complete control of that?

莱斯特：是的，当你像他那样不再有对死亡的恐惧，他做出了决定，认为现在是时候释放这具身体的束缚了，然后他脸上带着笑，兴高采烈地从里面走了出来。

Lester: Yeah, when you have no fear of dying like he had, he made the decision now is the time to let go of this body straight jacket, and he walked out of it in the greatest of glee with a big smile on his face.

捕捉到这一点的那个人，吉姆·斯拉沃斯，是一个来自纽约的希腊皮草商，他无法理解，我和他一起经历了这件事。

The man who caught him, Jim Slavos, was a Greek furrier from New York City, he couldn't understand it, and I went through with him.

因为吉姆看到了死亡，而尤迦南达选择了一种更有活力的方式，他搬去和他的老朋友、古鲁圣尤蒂斯瓦尔一起住了，这就是他所做的，他用一个限制更少的身体，也就是一个非常精微的身体与圣尤蒂斯瓦尔相聚了。

Because Jim saw death, whereas Yogananda saw a much livier way, moving in with his old friend Guru Yuktaswar and that's what he did, he joined Yuktaswar in a far less confined body, a very subtle body.

如果你感兴趣的话，尤迦南达说他大约 400 年后会用另一个身体回来，继续他最近在加利福尼亚所做的事情。

And if you're interested Yogananda said, he'll be back in about 400 years in another physical body to continue what he was doing here in California recently.

但我不会等，我会获得自由。

But I wouldn't wait, I'd go free.

4. 莱斯特谈目标 Lester On The Goal, 1965

上次我试图概括我们在这里所做的事情——我们的目标是什么以及实现那个目标的总体途径，但我认为讲得还不够全面。

Last time, I try to give a general picture of what we are doing here, what our goal is, and the general way to approach that goal, but I don't think I completed the picture.

我相信我待在这里的唯一原因就是提供帮助，如果我帮不上忙，我待在这里就没有意义了。

I believe the only reason why I should be here is to help that if I can't help, there's no reason for my being here.

我相信我们每个人都已经相伴了很长一段时间，我不想处于一个我一直在谈论这个话题的地步，谈论这个话题是这条道路上的阻碍。

I believe every one of us have been with the past quite some time, I wouldn't like to be in a position where I'm talking about the subject, talking about the subject is an obstacle on the path.

这里应该发生的是，每个人都向前迈进，而且是坚定地向前迈进。

What should happen here is that each one moves forward and very definitely moves ahead.

如果那种情况没有发生，我觉得我待在这里并没有什么意义。

If that doesn't happen, I see no reason for my being here.

因为我所要说的几乎所有内容，大家都能读到，你们能在书里读到，或者在某个地方听到。

Because we can all read almost everything I'll say, you can read it in books, sound somewhere.

关于真理这个话题，并没有什么新内容，真理是永恒的，过去是、将来也永远都是。

There's nothing new on the subject of truth, it's eternal, it always was, it always will be the same.

所以不同的是，或者我希望不同的是，这里有些东西受到了影响，会有一些事情发生，让我们比来到这里之前有更多的领悟。

So the thing that's different, or I hope is different is that there is something affected here, that something will happen to give us more realization than we had before we came here.

我所持有的关于这个主题的总体理念被称为“不二论”，或在英文中是“非二元性”，也可以翻译为“一体性”。

I believe the general approach to the subject that I have is called advaita, or in English non-duality, which can also be translated as oneness.

成长只有一种单一的方式，那就是放下我们的小我。

And that there's only one singular method of growth, that that one method of growth is letting go of our ego.

小我是一种“我是一个个体”的分离感。

Now egoity is a sense of separation, I am an individual.

一旦我成为一个个体，我就与整体或一切相分离了。

And once I become an individual, I am separate from the whole or the all.

这种小我感是我们所有麻烦、所有错觉的根源。

This sense of egoity is what starts all our trouble, all our delusion.

所以，我们必须回到那个让我们再次认识到我们是唯一的“一”的地方。

So, we must get back to the place where we again see that we are the only One for the capital O.

在实相中，并不存在逐渐成长至完全开悟这回事。

In Truth, there's no such thing as growing into full realization.

那是因为我们现在是、一直是、将来也永远都会是那个被称为上帝或真我的无限存在，这是我们无法逃避的事。

And that is because we are now, we always have been, we always will be that infinite being called God or the Self, that's one thing we cannot get away from.

我们就是那，我是我所是，那是我们不变的部分，然而我们用一种作为分离个体的感觉掩盖了这一点。

We are That, I am that I am, that's the changeless part of us, we cover that over with a sense of being a separate individual.

所以，成长仅仅在于释放我们的小我。

So, growth consists only of letting go of our ego.

我希望通过这些聚会，我们能比以往更多地做到这一点。

And I hope that through these meetings we do that more, more so than we have done before.

我们此时此地就是那个无限的存在。

We are that infinite being here and now.

我们通过说“我、这个无限存在，是一个受限的小我；我、这个无限存在是与整体相分离的”来蒙蔽自己。

We are blinding ourselves to it by saying “I, the infinite being am a limited ego; I, the infinite being am separate from the infinity”.

我们必须改变那些观念，释放它们。

We must change those concepts, let go of them.

我希望能够指出觉察小我在我们之内运作的方法和途径，这样，当我们被小我驱动时，我们可以使用这些方法和途径来指导自己。

I hope to bring out ways and means of sensing the ego operating in us, ways and means that we can use to point out to ourselves when we are being ego motivated.

而且每次我们被小我驱动时，如果我们释放它，我们就是在释放一点小我。

And each and every time that we are, if we let go of it, we are letting go of a bit of ego.

如果我们从这里一直坚持到最后，最终会到达一个不再有小我残留的地方。

If we keep this going from here until the end, we eventually get to the place where there's no more ego left.

没有小我的地方，上帝就在那里。

And where the ego is not there, God is there.

在那里，无限的真我以其纯粹、初始的“存在状态”留存。

There, the infinite Self is left in its pure, pristine Beingness.

所以，我们所做的就是移除那层遮蔽物，那层被小我创造出来的遮蔽物。

So, all we do is remove the cover, the cover created by the ego.

如果我们在当下所处的状态中摆脱了我们的小我感，就能让自己省去在更高层次成长的数百万年时间。

If we lose our sense of egoity in the state we're in now, we save ourselves millions of years of growing on the higher planes.

进入更高的星光界、或因果界、或是最高境界，我们仍然需要一种分离感、一种小我感，我们需要一种更高层次的身体的感觉。

To be in a higher astral realm or a causal realm or the highest of realms, we still need a sense of separation, a sense of egoity, we need a sense of a higher body.

而我们现在所处的状态中，最伟大、最奇妙的一点就在于，它能让我们走完全程直接回家，一路直达最顶端。

And one of the greatest and most wonderful things about the state we are in now is that it allows us to go all the way back home, right to the very top.

即使是单词小写“g”所指的众神、天使也无法做到我们能做的事，我们可以通过完全摆脱做一个小我的感觉而走完全程。

Even the gods with the small g, the angels cannot do what we can do, we can go all the way by completely losing the sense of being an ego.

我试图给出最至高无上的教导。

I try to bring out the very highest of teachings.

我喜欢从顶端开始探究。

I like to start from the top.

如果我们真的想了解真相，就必须从真相出发，并以此进行推理。

If we ever expect to know the Truth, we must start with the Truth and reason from there.

我们无法从虚假、谎言、以及大多数人所看到的现实世界中探寻到真相。

We can't get to the Truth from the falsity, the lie, the reality of the world as most people see it.

如果我们试图从这个世界出发走向真理，那是行不通的。

If we try to grow from this world up to the Truth, it just won't work.

因为我们是从谎言开始，并试图由此进行推理。

Because we're starting with the lie and trying to reason from there.

我们必须从真理出发进行推理。

We must start reasoning with the Truth.

真理是绝对的“一”，是不会改变的，那永远都不会改变的才是真实的。

Now the Truth is the absolute One, the changeless, that which never changes is true.

如果它发生了改变，那么从一开始它就不是真实的，它改变了。

If it changes, it wasn't true in the first place, it changed.

所以，我们将真理定义为永远不变的东西。

So, we define Truth as that which never changes.

因此，如果我们进行推理，我们应该从那个一切的、无限的“一”开始，并由此展开推理。

So, if we reason, we should start with the One infinity as being The All and reason from there.

现在，随着我们继续深入，我相信会出现各种洞察小我的方法。

Now, as we go on, I believe the various methods of seeing our ego will come out.

我们通常使用的方式不是我一味地讲述，而是更多地回答问题。

And the general method we have used has not been my talking as much as my answering questions.

每当我回答问题时，我总是试着让答案从内在涌现。

And if I answer a question, I always try to answer by letting the answer come from within.

如果我那样做，就会带出提问者背后的小我；

And if I do that, it will bring out the ego behind the questioner;

或者有时我们会把问题直接抛向真我；

Or sometimes we'll put the question right into the Self;

而且很多时候，给出答案的方式是为了引发思考，而不是回答问题。

And very often the answers put in such a way as to provoke thinking rather than answer the question.

不幸的是，我们都知道问题实际上无法由他人我们解答，每个人都必须自己回答问题。

Unfortunately, we all know that questions can't really be answered for us, that each one must answer the question himself or herself.

所以我回答问题的方式可能常常显得有些奇怪，它不是直接的，而是迂回、甚至是带有启发性的。

So, my method of answering questions very often might seem kind of odd, and that it's not direct, it's roundabout or it's provoking.

但目的是让提问者清楚地看到小我的动机或者小我，这样他也许能看到它，如果他愿意，他就可以释放它。

But the purpose is to make obvious to the one asking the ego motivation or the ego, so that he may see it, and if he chooses, he just let go of it.

谈到最高教义，在我们第一次见面伊始就发生了一些事，我觉得我们中的有些人没有意识到这件事，而那一点实际上非常重要。

Talking about the highest teaching, something happened at the beginning of our very first meeting, which I believe some of us did not recognize a point there which is really deeply significant.

我只是坐在这里，等着，我想，大概过了 10 到 15 分钟我才开口说话，虽然我什么都没说，但每个人都非常放松，不仅放松，而且格外平静，房间里的大多数人都闭着眼睛，我们在冥想.....

I just sat here and waited, I guess 10 or 15 minutes before I spoke, although I said nothing, everyone was perfectly at ease, not only at ease, but unusually calm, most of the people in the room had their eyes closed, we're in meditation...

这与我们所说的静默教导有关，这是最高层次的教导。

That's connected with what we call the silent teachings which are the very highest of teachings.

这是一种我认为在这个国家从未被广泛使用的方式，在印度，真正的萨古鲁会和弟子们一起使用这种方式。

It's something I don't think that's ever been used very much in this country, in India, the real Sadhgurus use it with their disciples.

他们聚在一起见面，弟子们围坐在古鲁身边，什么也不说，但教导在继续，然后这些弟子们获得了圆满的证悟。

They get together, they meet, the disciples sit around the guru and nothing said, but the teachings go on, and these disciples get full realization.

现在，他们使用的方法，我想我已经知道了。

Now, the method that they use, I think I had been made aware of.

当我进来坐下时，我只知道、我坚信“你就是那”。

When I come in, I sit down, I just know, I have the conviction that THOU ART THAT.

我拥有这种信念的程度有多大，我就能在多大程度上帮助你进入那种心境、那种状态中。

And to the degree that I have this conviction, to that degree I help you be in that mood, in that state.

现在，当我们处于那种状态时，我们应该认识到这一点，我们应该知道那是一种非常高的状态。

Now, when we are in that state, we should recognize it, we should get to

know that that is a very high state.

我们不应该试图把它和我们的小我世界联系到一起，它和小我世界根本无关。

And we shouldn't try to relate that to our ego world, it just doesn't relate to it.

它是一种安宁、一种平和、一种非常愉悦的状态。

It's a calmness, it's a peace, it's a very delightful state.

当我们处于那种状态时，便不再有“行动状态”、“拥有状态”的感觉了，它只是“存在”。

And there's no sense of doingness, havingness when we are in that state, it's just Beingness.

但那是我们需要不断建立的体验，直到这种体验变得圆满、完整的且唯一，这就是所谓的完全觉醒。

But that is the experiencing that we need to establish more and more until that is full and complete and only, that's what's called full realization.

关于我们的教导还有一点是，我们喜欢去除所有的神秘色彩。

Another point about our teaching is we like to get all the mystery out of it.

因为它本质上非常简单——你就是那，不要试图成为不是“那”的。

Because it is basically so simple, THOU ARE THAT, stop trying to be not That.

这是基本的教义。

It's the basic teaching.

所以，自从这次小小的静默事件发生以来，我想我应该跟你们提一下，力量就在这里，而我们都身处其中。

So, since this little incident of silence came about, I thought I ought to mention it to you that the power was here, we were in it.

我真的不想因为这件事就开始说个不停，当我们进入那种状态中时，我们应该认识到那就是那种状态，那是自然的状态，而不是说话、行动、拥有等等的状态。

I really didn't want to start talking because of it, and that when we are in it, we should recognize that that is the state, that is the natural state, not the state of talking, doing, having, and so forth.

如果我们能认识到那种状态的本质，我们就能到达那种状态所在的地方。

If we can recognize that state for what it is, we will get to the place where that remains.

接着，我们会自然而然地行动、拥有、交谈等等，并且不再将自己与“行动状态”、“拥有状态”等联系起来。

And then we automatically do, have, talk, and so forth, and we no more associate ourselves with the doingness, and havingness, and so forth.

但无声教导才是最有效的教导，这是所有上师所给予的教导，这就是为什么他们大多不处于身体中的原因之一。

But the silent teachings are the most effective of teachings, and this is the teaching that all the gurus give, this is one reason why they're mostly not in body.

因为他们处于身体中时，我们大多数人会认为他们具有小我特质。

Because when they are in body, most of us attribute egoity to them.

因为在我们看来，他们有一具身体，他们吃饭、他们睡觉等等。

Because they have a body to us, and they eat, and they sleep, and so forth.

而当他们没有身体时，我们给予他们的信任却超出了他们应得的程度。

When they don't have a body, we give them more credit that is due them.

他们试图通过静默的方式教导我们。

And they try to teach us via the silent methods.

在我们能够接受的程度内，在这种程度上，我们从他们那里汲取这些教导。

And to the degree that we can accept it, to that degree we receive it from them.

我觉得我应该强调忠诚这个问题，忠诚是美好的，而且应该正确理解忠诚。

I think I ought to make a point about loyalty, loyalty is good, and loyalty should be understood.

忠诚是对“一”的忠诚，是对上帝的忠诚。

Loyalty is loyalty to the One, loyalty to God.

正如我们知道的，真理是唯一的，圣贤们会用不同的方式阐述它，但那都是同一个真理。

As we know, Truth is one, and the sages speak of it in different ways, that's all the one Truth.

真正的老师只有一位。

And there's only one real teacher.

外在的上师只是为了把我们引向内在上师，也就是我们内在的真我，这才是唯一的、真正的老师。

The outer guru comes only to push us toward the inner guru, our inner real Self which is the only real teacher.

任何大师都希望我们听从其他、每一位大师的指导，在祂们看来，大师之间没有区别。

Any master would want us to listen to any and every other master, they see no difference.

我认为我们之所以要对忠诚印象深刻，是为了防止我们所谓的“只逛不买”，试试这个，试试那个，只是一味地从一个大师那里转到另一个大师那里，期望每个大师都能把所谓的“魔杖”传到我们手中，让我们获得证悟。

I believe the reason why we're impressed with loyalty is to stop us from so-called window-shopping, trying this, trying that, just going from one to another, expecting each one to so-called pass the wand over us and give us realization.

然而，没有人能把领悟给到我们，我们本就拥有它，而且只有我们自己才能摘下蒙住自己眼睛的眼罩。

And no one can give it to us, we have it, and only we can take the blinders off ourselves.

没有任何外在的上师能够强迫我们获得证悟，只有内在的上师才能给予我们证悟，它就是大写 S 的单词“真我”。

No outer guru can force realization upon us, it's only the inner guru who's going to give it to us, it's the Self of the capital S.

它是思想漩涡的平息，它是念头的平息，当不再有想法时，那便叫作“证悟”。

It's the stilling of the whirlpools of thought, it's quieting thought, when there is no more thoughts, that is called realization.

所有想法都是被小我驱动的。

All thoughts is motivated by the ego.

当不再有小我时，也就不再有想法了。

When there is no more ego, there is no more thought.

正是与“一切”分离的小我，才会认为它需要某些东西。

It's the ego that being separate from the All thinks it needs things.

当我们是“一切”时，我们便什么都不需要了。

When we are the All, there is nothing we need.

如果有欲望，就意味着我们有所缺失，这就是小我。

If there's a desire, there's something we don't have, that's the ego.

所以，我们需要放下的是小我。

So, it's the ego we need to let go of.

如果我们想成为那个我们所是的无限，就必须释放欲望。

If we want to be the infinity that we are, we must let go of desire.

学生：在实践中，这意味着什么？

Student: In practice, what does that mean?

莱斯特：嗯，当我们发现自己渴望某样东西时，首先我们必须有一个释放那种欲望的意愿，我们必须拥有一个“那对我们并无益处”的信念。

Lester: Well, when we see there's something we desire, first we have to have a wish to let go that desire, we have to have a conviction that that is not good for us.

那么，有两种方法，我们要么试着释放欲望，要么我们试着成为“一切”，这样就没有任何欲望了。

Then there's two approaches, we try to let go of the desire or we try to become The All, and then with no nothing to be desired.

通过持续这样做，我们最终就能达成目标。

By a constant doing of this, we will finally attain it.

我现在应该再稍微补充一点，这是完全正确的认知，不过也可以说是全知，所以我认为如果我们从.....这都是正确的知识，但这是真知，甚至是这个世界上的一切知识。

I ought to put a little extra in there now, it's all correct knowing, although it could be all knowing also, So I think it would be better if we approached it from... It's all correct knowingness, but it is all Knowledge, even knowledge in the world.

正如我所说的，凭借我们的全知，我们对物理学的了解比当今最伟大的物理学家还要多，对化学的了解比最伟大的化学家还要多，对生物学的了解比最伟大的生物学家还要多，以此类推。

As I said, with our omniscience, we know more about physics than the greatest physicists today, more about chemistry than the greatest chemists, more about biology than the greatest biologist, right down

the line.

学生：好的，如果目标是成为“一切”，那么这也是了解这一切，或者说知晓一切，这不是一片空白……你看，你那茫然的样子怪吓人的。

Student: All right, and if the objective is to be The All, then it's also knowing all this, or knowing all, it isn't a blankness, you see, you're frightening with blankness.

莱斯特：不，鲍勃，我从来没这样说过，是你说的。

Lester: No, Bob, I never do, you do.

学生：嗯，这就是问题所在，这就是我正在面临的困境，是的……

Student: Well, that's the trouble, that's the struggle I'm having, yeah...

莱斯特：鲍勃，我已经说过 10 次、20 次、30 次了，事实恰恰相反。

Lester: Bob, I had said 10 times, 20 times, 30 times, just the opposite.

而你仍然在说“我试图让你一片空白，我试图夺走你所拥有的东西”，我总是说“不，鲍勃，恰恰相反，我一直在努力给你更多，我想把无限、把一切都给你”。

And you still say "I'm trying to give you a blankness, I'm trying to take away the things you have", I'm I always say "No, Bob, it's the opposite,

I'm trying to give you more, I'm trying to give you the infinity, The All”.

但你有一个信念“我跟这事无关，现在让我们试着把这些东西从你身边都夺走”，你坚持认为“如果你进入全知中，你就会一片空白”，恰恰相反。

But you have a conviction “and I have nothing to do with it, now let's just try to take these things away from you”, and you hold on to it that if you go into omniscience, you're going into a blank, it's just the opposite.

学生：那好吧，但是当你使用“一切”这个词时，“一切”意味着“无”，而那只是全知，意味着无所不知，一切，一切指的是宇宙中的每个原子，当你使用“无限”这个词时，它意味着“无”，因为我不知道无限是什么意思。

Student: That's all right, but when you use the word All, All means nothing, and that's but omniscience, it means all knowing, All, all is every atom in the universe, when you use the word infinity, it means nothing, because I don't know what infinity means.

莱斯特：我给它下的定义是，宇宙中的每一个原子，这够了吗？

Lester: I'm defining it, every atom in the universe, is that enough?

你会明白每一个原子都是你，并且觉知万物。

You'll understand every atom as being you, and aware of all things.

好吧，就像我曾经说过的，我们最高的智慧在于，如果你想了解一头牛，那就成为一头牛。

All right, our highest knowingness, as I said once, if you want to know a cow, be a cow.

你如果不是一头牛，又怎么能更好地了解一头牛呢？

How could you better know a cow than a be a cow?

学生：现在我能理解这一点了。

Student: Now this I can understand.

莱斯特：要了解宇宙，你得成为其中的每一个原子。

Lester: To know the universe, you become every atom in it.

首先，我们要成为其他的每一个人、每一个人类；

First, we become every other person, every other human being;

然后，我们会将自己视作每一个生命，包括整个生命王国中的所有生命；

And then we'll see ourselves as every living being, including the entire kingdom of life;

接着，我们会看到，我们是这个宇宙中的每一个原子。

And then we'll see that we are every last atom in this universe.

学生：现在，我就能有这样的体验。如果有人说“我反对你”，而我说“上帝反对我？根本不存在反对”，那么反对就消失了，这样的话我就能理解这一点，但我的理解也就到此为止了。

Student: Now this I can experience, if somebody says, I oppose you, and I say God oppose me? And there's no opposition, the opposition disappears and I can understand this, but just about as far as I can go.

莱斯特：嗯，那很好，考虑一下这一点，而且这涵盖了所有人。

Lester: Well, that's good, consider that, and so that includes everyone.

学生：但是你看，我说，他们不可能有任何的反对，因为上帝是一切，是至善，那是至善，是一切，一切都是和谐的，这很好。

Student: But you see, I say, they can't be any opposition, because God is all, good, That is good, is All, and all is harmony, this is fine.

莱斯特：只有上帝存在，而我就是上帝，你那里有最后那句话吗？只有上帝存在，而我就是上帝。

Lester: There is only God and I am it, you have that last sentence in there?

There is only God, and I am it.

学生：甚至没有任何反对存在。

Student: And any opposition doesn't even exist.

莱斯特：在“一”中，不可能存在任何的对立。

Lester: In Oneness, there can't be any opposition.

如果我是一切，就没有什么能与我对立的，我是一切，还有什么可反对的？

If I am The All, there's nothing to oppose me, I am everything, what is there left to oppose?

但是当你说“只是上帝存在”时，我想如果你加上“我就是上帝”，这可能会对你有点帮助。

But when you say "There's only God", I think if you would add I am it to it, it might help you a bit.

学生：但是如果有人说“我就是上帝”，我觉得这可能有限制，应该是上帝说“只有上帝存在，包括我”，在某种程度上，我不会去限制这一点，上帝说“我就是上帝，我是有限的”。

Student: But if somebody says, I am it, I think it might get limited, instead of, God says, there's only God, including me, and somehow, then

I'm not to limit that, God says, I am it, I'm limited.

莱斯特：“上帝包括我”是个错误的观念。

Lester: That's a wrong concept that "God includes me".

学生：你帮了大忙。

Student: You have helped.

莱斯特：最高处的表述是“你就是那”，或者“我就是我”，而不是说“我是”包含了我，我就是我，这是我们必须明白的。

Lester: The top statement is THOU ARE THAT, or I am that I am, not that the I am includes me, I am that I am, this is this we must get to see.

学生：在所有事物中，任何事物都是我，我是。

Student: In everything, anything that is me, I am.

莱斯特：在实相中，你就是它；

Lester: In Truth, you are it;

而在幻象中，存在着分离。

In the illusion, there is separation.

在识别小我的方法中，欲望是其中一种方法。

On ways to recognize the ego, desire is one way.

如果我们渴望某样东西、任何东西，那都是小我在渴望。

If we desire something, anything, it's the ego that desires.

所以我们必须达到无欲的状态，这被称作圆满的证悟。

So, we must attain to the state of desirelessness, and that's called full realization.

另一个我们可以使用的标准是，我们应该试着到达一个没有任何人和任何事能打扰我们的地方。

Another thing we can use, we should try to get to the place where no one and no thing disturbs us.

如果没有任何人或任何事能打扰到我们，那也是圆满的证悟。

If no one and no thing disturbs us, that too is full realization.

唯一能被打扰到的是小我。

The only thing that can be disturbed is the ego.

所以，如果有什么东西打扰了我们，我们应该坐下来面对它，沉思，并试着释放这一点点的小我。

So, if something disturbs us, we should sit with it, think on it, and try to let go of this bit of ego.

如果没有欲望，就不再会有干扰了。

If there are no desires, there are no disturbances.

所以，每次我们对任何人或任何事产生反应，这都是一个成长的机会，是一个释放一点点小我的机会。

So, every time we have a reaction to anyone or anything, it's an opportunity to grow, to let go of a bit of ego.

生活中发生的任何事情都可以用来成长，我们必须整天、每天都关注着这个主题，除非这成为我们生活中的头等大事、成为无论白天在进行什么活动都不会忘记的事，否则我们永远都不会获得觉醒。

There is nothing that happens in life that cannot be used for growth, and we must be with this subject all day, every day, we will never get realization until this is the number one thing in our lives, something we never forget during the day, no matter what our activity is.

我们可以利用生活中的每一个行为来成长，如果我们期望获得圆满的证悟，我们就必须这样做。

We can use every act in life to go by, and we must do it if we expect to get full realization.

而且没有理由认为一个人在他的一生中都无法获得开悟。

And there's no reason why anyone can not get it in one lifetime.

正如我上次所说的那样，一个无限、全知、全能的存在需要花多长时间才能知道他就是“那”？

As I said last time, how long does it take an infinite, omniscient, omnipotent being to know that he is That?

我倾向于纠正某些观点，即认为我们需要在这条道路上历经很多很多世才能获得开悟。

I'm tending to offset some of the readings that say we need many, many lifetimes on the path in order to attain realization.

我反驳的说法是：一个无限存在要花多久才能知道自己是无限的？

I refuse by saying: How long does it take an infinite being to know that he's infinite?

我们都是无限的存在，我们所要做的就是做自己，不要再试图做我们所不是的。

We are all infinite being, all we need to do is to be what we are, and to stop trying to be what we are not.

这真的很简单，却并不容易，但很简单。

It's really simple, it's not easy, but it's simple.

我们需要做的就是保持我们的真正所是，我们所感受到的那种宁静状态就是真我的状态。

All we need to do is to remain as we really are, and the state of quietness that we feel is the state of the Self.

最能体现大师状态的就是平静、平和、宁静，没有比平静更好的衡量标准了。

The one thing that's most indicative of mastership is quietude, peace, serenity, there's no better yardstick than peace.

如果你想测试自己，你随时都可以在最不利的情况下检验自己的平静，仅仅是看看自己在不利情况下的状态。

If you want to test yourself, you can always test yourself on your peace in the most adverse situation, just look at yourself in adverse situation.

如果你的平静还在，那么你就做到了；

Then if your peace is there, you have attained;

如果没有到达这样的状态，试着建立它。

And if it isn't, try to establish it.

所以，我们应该试着到达一个没有任何人和任何事能够打扰到我们的地方。

So we should try to get to a place where no one and nothing can disturb us.

5. 莱斯特谈终极幸福 Lester On The Ultimate Happiness, 1970

注：本节音频实际上绝大部分都是《正确的道路 [The Right Path](#)》中的内容，只是莱斯特的个别语句会有差异。

（以下是风的翻译，我翻译的部分我会用“虚下划线”标记出来）

我想说的是，你们这些人喜欢什么？你们想要什么？你们的目标是什么？你们的目标是什么？你们想要达到什么？但你们知道你们想要达到什么吗？

What I feel like saying is, what would you people like? What would you want? What are your objects, your goals? What would you like to

achieve? But do you know what you would like to achieve?

学生：我知道。

Student: I do.

莱斯特：我知道鲍勃想达成什么成就，他每时每刻都在告诉我们，好吧，你们没有告诉我。

Lester: I know that Bob would like to achieve, he tells us all the time, well you don't tell me.

我告诉你们，我们全都想要的，是终极幸福。

I'll tell you then, what we all want is the ultimate happiness.

我们都已经被给予了方向，但是为什么我们还没能拥有它？

We've all been given the way to it, but why don't we have it?

这是我看到的大问题：为什么在这间房子的所有人不是完全觉醒的存在？为什么我们不能立即地获得任何以及每一件我们想要的东西？为什么我们不能超越死亡？

That's the big question, as I say, why aren't we all in this room fully realized beings? Why don't we instantaneously get anything and everything we want? Why don't we transcend death?

你说你没有发现它很简单，如果你发现了，它就是简单的，明白吗？

You say, I don't find it simple, if you find it, it's simple, see?

你现在说的其实是我没有真正地发现它。

What you're saying is I don't find it, really.

学生：所以我没有做得很好，我知道，我没有像我所说的那样给它足够多的时间。

Student: So apparently I'm not working well, I know I'm not giving as much time as I should.

莱斯特：你每天给它多少时间？

Lester: How much time every day do you give to it?

学生：我在冲刺，但我却没有冲刺起来，因为尝试去驾驭我的心智时，我仍然没有掌控它.....

Student: I go in spurts, and then I get discouraged, because I'm trying to harness my mind, I feel haven't mastered that harnessing my mind...

莱斯特：现在你给我你的答案了吗？

Lester: Are you giving me your answer now?

你刚刚已经给我了。

See, you just gave it to me.

这很简单，但你所做的却非常复杂和困难。

It's simple, but what you're doing is very complicated and very difficult.

你想要的是世界的梦幻。

You want the dream allusion of the world.

因为你花了所有时间在那上面。

Because you spend all your time working at it.

如果你想要香蕉，你不会致力在吃苹果上，就是这么简单。

If you wanted bananas, you wouldn't work at eating apples, it's simple as all that.

当我们想要什么，我们就为了它而工作，我们就为了它而努力，不是吗？

When we want something, we work for it, we work at it, don't we?

学生：我没有做出足够努力的工作。

Student: I'm not working hard enough at it.

莱斯特：你给了它百分之多少的时间？

Lester: Well, what percentage of the time do you give to it?

也许 1%。

Maybe 1%.

你给出 99%的时间给 x，1%的时间给 y，那么你就会达到 x。

If you're giving 99% of your time to X and 1% to Y, you're going to achieve X.

你把大多数时间给什么，你就会拥有什么。

You give most of your time to it, that's what you'll have.

学生：但是你也说过我们可以那样做。

Student: But you also said we could do it like that.

莱斯特：这很简单，这很容易，这真的很简单。

Lester: Right, it's simple, it's easy, it really is easy.

当你去做，你会看到这是你从未做过的最容易的事情。

When you do it, you'll see it's the easiest thing you've ever done.

学生：只是花 99%的时间在那上面？ ？

Student: Does that take 99 percent of your time too?

莱斯特：是的。

Lester: Yes.

如果你把 99%的时间放到那个方向上，你就会得到它。

If you put 99% of your time in that direction, you'd get it.

然后你会发现，它的困难程度仅仅如同你现在去找出你是什么性别一样。

Then you'd discover the difficulty would be just as difficult as it is for you now to start searching for what sex you are.

你会花多长时间去发现你是一个女性？

How much time would it take you to discover that you're a female?

学生：为什么不这样去做呢？

Student: Why not that?

莱斯特：你会花多长时间，如果你只是扔掉知识，并开始去探求？

Lester: How much time would it take you if you just dropped the knowledge and started looking for it?

不需要花时间，对吗？

It takes no time, right?

你需要花多长时间去发现你的真实存在？

That's how much time it takes to discover your real being?

并不需要什么时间。

It doesn't take any time.

但是你要去寻找它，你要去探究它，你要去做那些把你带离反方向的事。

But you should get to look for it, you should get to dig for it, you should get to do those things that will take you away from the opposite.

让我们用一个词，并在这上面进行工作。

Let's take one word and work on it.

我给你们一个比较好的：最高的状态，是完全的无私 (selflessness) 。

The top state, I'll give you a good one, the top state is total selflessness.

你有多无私？

How much are we selfless?

如果我们在顶端，我们是完全无私的。

If we're at the top, we're totally selfless.

我们可以有一个测量刻度，自私是底端，无私是顶端。

Now, I can take a gradient scale on it, selfishness is the bottom and selflessness is at the top.

我们在这个无私度数的哪一度？

Where are we on this scale of selflessness?

我们为了谁而活？

Whom do we live for?

我们为了什么而活？

What do we live for?

这里有人完全无私吗？

Are any of us totally selfless here?

你想要仅仅通过一个念头就拥有一切吗？

Do you want to have everything just for the mere thought of it?

只要做到完全地无私就可以。

Just be totally selfless.

如果你不相信，你相信那个相反的方向才是方向，你就被困住了，这就是我们所谓的困难。

If you don't believe it, you believe the opposite direction is the way, and you get caught up in a thing called difficulty.

在你决定无私的那一刻，你就是无私的。

You'll be selfless the moment you decide to be selfless.

我给你们一个更容易的词：最高的状态是无欲。

I'll give you an easier word, the top state is desirelessness.

你取消了你所有的欲望吗？

Have you undone all your desires?

你每天都在做取消欲望的工作吗？

You work every day undoing desires?

任何无欲的人都可以瞬间物质化他想要的任何东西。

Anyone who is desireless can instantaneously materialize anything he wants.

如果你们相信这一点，你们会不去做吗？

If you believe that, wouldn't you do it?

学生：well，如果你无欲了，那么无论如何，你会不再想要任何事情，这样你就不会有.....那么我该怎么办，你永远不知道自己能不能做到。

Student: Well, if you were desirelessness, if you... then you wouldn't want anything anyway, so what am I going to do? You never know if you could or couldn't do it.

莱斯特：是“不必要”。

Lester: Not necessarily.

你在不饿的时候吃过东西吗？

Did you ever eat when you weren't hungry?

大多数情况下，你不需要欲望就可以吃，那就是不带欲望地吃。

Most of time you ate without desire, so that's eating without desire.

任何人有尝试过变得无欲吗？

Has anyone ever tried to become desireless?

你们有没有特别注意去持续释放欲望，放走更多、放走更多、放走更多，直到没有更多？

Have ever made a point of it to keep letting go of desire more and more and more until there is no more?

这会造成非常迅速的成长。

That makes for very rapid growth.

当你致力于释放你的欲望，你必须同时释放嗔恨，而这两者是同一回事。

And if you're working on letting go of desire, you have to also let go of aversion which is the same thing.

学生：贪爱和嗔恨。

Student: Attachment the aversion.

莱斯特：贪爱和嗔恨，是的。

Lester: Yeah, attachments and aversions.

要知道，你有一个欲望、一个贪爱，你就想要把它保持在这儿；

You know, if you have a desire and an attachment, you want to hold it in here;

你有一个嗔恨，你就想离它很远。

You have an aversion, you want to hold it out there away from you.

所以贪爱和嗔恨是同一种东西，只是方向不同。

So, attachments and aversions are the same thing, the direction is different.

当你想要有它，你把它拉近；

When you want to have it, you pull it into it;

当你不想要它，你把它推开。

When you don't want it, you want to keep it away from you.

为什么我们不致力于去做这些像是无欲的事情呢

Why don't we work on some of these things like desirelessness?

当你变得无欲的时候，你能拥有任何一件你想要的事情，仅仅是通过一个念头。

You can have anything and everything you want just for the mere thought of it by becoming desireless.

你们听我说过，当你无欲的时候，你可以获得远远超过你有欲望时候的享受。

And you've heard me say that when you're desireless, then you can enjoy by far more than you could when you had desire.

你们不相信我，你们从未尝试过，或者你们在试过特定的次数后就不做了、忘记了。

You don't believe me, you've never tried it, or you tried it for a certain amount and then let go of it, forget about it.

但这些事情很简单：变得无欲，仅仅是一个念头，任何事情你都可以瞬间拥有它。

But these things are simple, Francis, become desireless and the mere

thought of anything, you can have it instantaneously.

学生：我认为我们都体验过思想投射——事情发生，比如有一个车位，或者其他什么的。所以显然地，我们需要做的是让我们的视野更高，把它带到存在中去。

Student: I think we've all experienced that an increase in thought projection and things happening, be it a parking place or, you know, whatever, so evidently, all we have to do is set our sights a little higher and bring this into being too.

莱斯特：是的，为什么你们停下了？

Lester: Yeah, why do you stop?

为什么不走完全程？ ？

Why don't you go all the way?

学生：我不知道，一定是有什么地方被忽略了，你这位大师还没有展示给我们。

Student: I don't know, there must be a missing link somewhere, you, the master hasn't shown us?

莱斯特：（笑声）你是大师，你没有展示给你自己。

Lester: You're the master, and you haven't shown yourself yet.

你不认为事情是这样的，你不认为事情可以是这样的。

You don't think it's so, you don't think it can be so.

学生：well.....不，我知道所有事情可以是这样，我的意思是，我只是作为一个人，觉得它就像个人类一样，你知道的。

Student: No, I know that all things can be so, I mean, I just as a man, think it's like a human being, you know.

莱斯特：智性上、理论上你接受了。

Lester: Intellectually, theoretically you accepted so.

如果你真的这样想，你不会停下来，直到你变得无欲。

If you really thought that, you would never let go until you became desireless.

接着你就会瞬间物质化任何你需要的事情。

And then you would instantaneously materialize anything and everything you need.

为什么你以困难的方式来做？像你现在做的那样。

Why would you do it the hard way, the way you do it now?

为什么需要工作来维持生活?

Why work for a living?

为什么要打卡上下班?

Why punch a time clock?

为什么生活中会有那么多困难?

Why have difficulties in life?

(风的翻译到此结束)

从某种程度上说，你确实不得不去上班，对吧?

In a way, you do, you have to go to work, right?

学生：是的，跟很多人相比，我的情况可能算是最自由的了。

Student: Yeah, I probably have about the freest situation of a lot of people.

莱斯特：嗯.....你说的“自由”是什么意思?

Lester: Well, What do you mean, free?

学生：几乎和你一样自由。

Student: Almost as free as you.

莱斯特：“最自由”并不是自由。

Lester: Freest is not free.

不，自由真的是.....不，我，呃.....自由其实并不在于你在做什么。

No, freedom is really... No, I uh... Freedom is really not in what you're doing.

学生：我们的收入基本上是一种概念、一种我们认为自己能够拥有的东西，或者是任何不需要努力就能维持的东西。

Student: All of our income is basically one of concept, of the way we, you know, what we feel we can have, or whatever that should be able to be sustained without this effort.

莱斯特：是的，宇宙中的大多数生命都是以我所说的那种方式生活的。

Lester: Yeah, life in most of the universe has lived the way I'm speaking about.

学生：罗宾仍然在摸索这个词，不是吗？

Student: Robin is still going at the scratch of the word, though, isn't he?

莱斯特：他和我们一样，只是没有那么束缚而已，他自由得多，从不担心生计问题，但他也身处于一个物质领域里，处于一个最缓慢、最稠密的领域之中。

Lester: He's like we are, only not nearly so bound, he's far freer, he never worries about making a living, but he's in a physical realm too, he's in the slowest, densest realm there is.

学生：这是最难应对的情况。

Student: The hardest one's hand in the mouth.

莱斯特：所以我在这里要强调的是，为什么我们不走完全程，让事物立即发生，拥有一种没有任何悲伤的、持续的喜悦状态？

Lester: So I'm making a point here of why don't we go all the way and have things happen instantaneously, have a constant state of joy with never any sorrow?

我们为什么不这样做呢？

Why don't we do this?

学生：就我而言，我有一个家庭……我自己本可以走得很远，但我不能……我不会走到离开自己的家人并独自追求这种生活的地步。

Student: In my case, I've got a family that's... I could go so far myself, and I can't... I'm not going to go to the point of leaving my family and pursuing this life solitarily on my own.

莱斯特：不，在我们的团体中，没人说过你必须这样做，对吧？

Lester: No, one ever said you had to in our company, did they?

学生：既然你问了原因，而且我确定……

Student: Since you asked why, and I'm sure that...

莱斯特：所以，你认为，为了做到这一点，我就得离开我的家人，这不是真的。

Lester: So you assume that in order to do it, I have to leave my family, that's not true.

你在你所在的地方就能做。

You can do it right where you are.

学生：好吧，让我们想一下这些厌恶等等之类的东西。

Student: Well, let's think of these aversions and so on.

莱斯特：是的，我试图提出这些要点。

Lester: Yeah, I'm trying to bring these points out.

因为如果你看到了它们，就有可能放下这些你给自己设置的障碍。

Because if you see them, the chances are you'll let go of these obstacles that you're setting up for yourself.

总有一天你会做到的，你正在努力做到这一点。

You'll do it someday, you're trying to do it.

你知道，你的每一个行为都在试图让事情变得更容易、更好、完成得更多等等。

You know, in your every act is trying to get things done more easily, better, more of it and so forth.

但在你释放“你不想要它”之前，你必须先看到“你不想要它”。

But you've got to see you're not wanting it, before you let go of your not wanting it.

这就是我想表达的重点。

This is the point I'm trying to make.

如果我们没有“不想要它”，那么它很快就会出现。

If we did not not want it, it would very quickly be.

但我们一直抓着“不想要它”，这就是为什么我们得不到它的原因。

But we're holding on to not wanting it all the time, and that's why we're not getting it.

理解了吗？

Does that make sense?

我们紧抓着“不想要它”，也就是不想要那种完美的生活方式，因为我们觉得自己是受限的，因此无法立即拥有一切。

We're holding on to the not wanting of it, of this perfect way of living, by seeing that we are limited and therefore cannot have things instantaneously.

哪怕是一条小虫，他们把它切成两半，我猜这是一条沙蚕，把它切成两半，它会再生出你从它身上切掉的那部分身体。

Even a little worm, they cut it in half, I suppose it's a blow worm, cut it in half and it grows the part of the body that you cut away from it.

现在，在我们获得永生之前，我们都得学会如何做到这一点。

See, now we all have to learn how to do that before we gain our immortality.

在我们不再被迫通过子宫、历经 9 个月的孕育、然后以一个完全无助的婴儿状态回到身体里之前，我们必须学会摆脱这个身体。

we have to learn to be free from this body before we are not compelled to come back in the body through the womb, through 9 months incubation and then starting off as a totally helpless infant.

这绝对是这个宇宙中最愚蠢的典型例子。

There's a prime example of probably the grossest stupidity in this universe.

一个本质是无限的婴儿变得丧失了能力，我们还能有多傻呢？

For an infant, who is basically unlimited to be that incapacitated, how silly can we get?

但我们却一次又一次、一次又一次地重复着.....

But we do it again and again and again...

如果你回想一下自己生命最初的几天，你会发现那极其难受，这太不可思议

了，哦，是的，你无法站起来，完全失去了自由。

And if you remember back to your first days of life, you'll find it extremely uncomfortable, it's amazing, oh yeah, you can't get up, you you're totally unfree.

然而，我们这辈子却都这样做过，我们让自己完全丧失了几乎做任何事的能力，除了食物被放进嘴里，然后吃下去。

And we've all done it this lifetime, we made ourselves totally incapable of doing almost anything except when food's put in our mouth, we take it.

现在，我在说的是，面对这些东西，直面这些东西，也许你就能放它们离开，走完全程，然后你很快就会实现它。

Now, what I'm saying is face these things, confront these things, and maybe you'll let go of them and go all the way, and you'll do it very quickly.

因为你现在就是无限的，你假设了所有的这些限制。

Because you're unlimited right now, you are assuming all these limitations.

你看，我想让你明白的是，我想要你有走完全程的渴望。

You see, I guess the thing I'm trying to get into you is the desire to go all the way.

因为我们的成长与我们走完全程的渴望成正比。

Because our growth is directly proportional to our desire for it.

如果我们真的.....如果我们渴望无限能像我们渴望在这个世界受限的程度一样，我们很快就能得到它。

If we had a real... If we desired to be unlimited as much as we desire to be limited in the world, we'd get it very quickly.

你待在这个世界的渴望非常强烈。

Your desire to be in the world is very intense.

我不知道我在这个群体里提出过什么，但我说过，如果你想知道自己对这个身体有多贪恋，就想象一下把它扔到汽车前面，你感觉如何？

I don't know what I brought out in this group, but I've said if you want to find out how attached you are to this body, how would you feel about throwing it in front of a automobile?

然后你会发现你多么认为自己是这个身体。

Then you'll discover how much you think you are this body

但你必须面对这些东西，你必须看着它们。

But you've got to confront these things, you've got to look at them.

如果你抓着这些东西，并且不去看它，你就永远都看不到它。

If you hold these things, and you don't look at it, you'll never see it.

我在试着帮你挣开这些如此极端的束缚和限制。

I'm trying to help you pry loose these bondages and limitations that are so extreme.

正如你一路上听到的那样，噢，天哪，你都已经听过一千遍了，却还坚持做一个极其受限的身体。

As much as you have heard the entire way, oh my gosh, you've heard it a thousand times, you persist in being a very limited physical body.

仅仅是因为你不直面“你认为自己是个受限的物理身体”这个事实。

Only because you don't confront this fact that you consider yourself a limited physical body.

所以如果我能让你看清这一点，如果我能让你去做，去把它挖出来，当你不去看它时，它是潜意识的，把它从你的潜意识里挖出来，看看它，你就会放

下它，就能移除这个障碍，或者说移除所有那些走完全程的障碍。

So if I can get you to see this, if I can get you to go to work and dig it out, when you don't see it, it's subconscious, dig it out of your subconscious, look at it, you'll let it go, you'll remove the obstacle, or the obstacles to going all the way.

不幸的是，我们大多数人都利用逆境来产生前进的动力。

Unfortunately, most of us use adversity to produce to move forward.

如果你尽快养成这个习惯，也许这将是天赐良机，也许我们就能实现它了。

If you find a habit soon, well maybe it'll be a godsend, maybe we'll do it then.

你在看到的外面这个世界会变得越来越艰难，回头看看，想想最后那扇门，生活变得愈发艰难，愈发紧张，愈发痛苦，世界从未像现在这样拥有过这么多东西，我们在这个国家得到了一切，然而我们却从未如此不开心过，对吗？

What you see out there in the world just gets more and more and more so, look back with your feet and think to the last door, life is getting more difficult, more tense, more miserable, the world never had so much as it has now, we've gotten everything in this country, and we were never so unhappy, right?

随着岁月的流逝，我们变得越来越不快乐，这种情况将一直持续下去，直到

我们把自己撕裂。

We get less happy as the years go by, this will keep on going until we rip ourselves apart.

我现在把这个世界当作一个整体, 在这个过程中, 你也许能用它来逼迫自己、直面自己, 去看清你正试图紧紧抓着的这个既珍贵又糟糕的身体, 这是你曾经所设想过的最极端的限制。

I'm taking the world as a unit right now, in this process, you might be able to use it to force yourself, to confront yourself, to see that you're trying to hold on to this precious, awful body, which is the extremist limitation you've ever assumed.

我想这就是我们安排这些即将发生之事的原因为, 我想需要一场正面的碰撞才能唤醒我们。

I guess that's the reason why we arrange these things that are about to come about, I guess it takes a head-on collision to wake us up.

但是当它来临时, 你可以利用它。

But when it comes, you can use it.

然而, 我的建议是, 现在就做。

However, what I'm suggesting is do it now.

当碰撞来临时，你会笑，你会一直笑个不停。

And when the collision comes, you'll laugh, and you'll laugh all the time.

当你释放了束缚，你就不会不快乐了，你只会时刻都感到极度幸福。

When you let go of the bondages, you can't be unhappy, you can only be extremely happy all the time.

唯一导致不快乐的东西就是限制。

The only thing that causes unhappiness is a limitation.

所以，挖出这些原因，把它们从潜意识中拉出来并面对它。

So, dig out these reasons, pull them out of the subconscious and confront it.

“我想成为这个身体，我认为我是这个身体，而且这个身体很棒”，接下来，当你直面它时，就能对它做些什么了。

“I want to be this body, I think I'm this body, and this body is great”, and then when you confront it, then you are able to do something about it.

在那之前，你是自动化的，并且你无法改变那种自动模式。

Until then, you are on automatic, and you can't change the automatic

pilot.

你可以用我之前提到过的一些建议，变得无欲，为之努力，直到你实现它。

You can use some of these suggestions I mentioned before, become desireless, work at it until you achieve it.

一旦你达成了这一点，就会发现自己彻底自由了。

You achieve that, and you will discover that you're totally free.

但再说一次，基本上，我们之所以无法成功的原因是，我们紧抓着这些限制、这些束缚，坚持把这个身体当作是自己。

But again, basically, the reason why we don't make it is because we hold on to these limitations, to these bondages, to this body as being me.

之前和之后的唯一区别是：

The only difference before and after is:

之后，当你审视自己的身体时，不再将自己视作一个身体，你会把自己视作每一个身体、每一个原子；

When you look through your body after, you no more see yourself as one body, you'll see yourself as every body, every atom;

当你更进一步，你会发现你不是任何人，你从未受到过限制，你从未移动过，你一直都是无所不在的，你怎么可能移动呢？

And you go a step beyond that, you'll see that you're not anybody, you were never limited, that you never moved, that you were always omnipresent, how can you move?

身体的游戏只是一种想象、一种幻觉。

That the play of bodies was just an imagination, an illusion.

在那之后，你在这个世界中行走，但不会陷入认为自己是一个身体的想法中了，你知道这个世界的本质只是一场梦。

And after that, you move in the world, but you don't get caught up in thinking you're a body, you know the substance of the world as being just a dream.

然后你会看到越南战争就像电影里的战争画面一样，这些他们编造的故事每天都在电视上播放着，他们有这些战争故事。

Then you'll see the Vietnam War just as much a war as the moving pictures of wars are, these stories that they make up, they have them on TV every day, they have war stories.

电视上的那些战争故事就像越南战争一样真实，越南战争会像一场战争电影那样困扰着你。

Those war stories on TV are exactly as real as the Vietnam War is real, the Vietnam War will bother you as much as a moving picture of a war would bother you.

这就是我想给你的之前和之后的画面。

This is the before and after picture I'm trying to give you.

你会让自己的身体自然运转。

You'll let your body run its course.

我想给你一点小诱饵：不过不用担心，在你开悟之后，你无论如何都不会失去这个身体，它会按照你预先设定的时间运行，它会经历和你没开悟时完全一样的事情。

I'm trying to give you a little bait by saying: Don't worry though, you're not going to lose the body anyhow after your realization, it will go exactly as long as you predetermined it to go, it will go through exactly the same things, it would have gone through had you not gotten realization.

你的身体将要经历的一切，无论如何它都会经历。

What your body's going to go through, it will go through anyway.

所以，这永远不应该成为获得觉醒的障碍。

So, that should never be a deterrent in getting realization.

当你明白这一点时，它就不再是障碍了。

When you know that, it isn't.

学生：我们不需要那些行善者的表面行为，所以主日学校的课程或任何的这些东西真的都只是形式。

Student: We don't need any visual activity of the do-gooders, so Sunday school class or whatever this is really the version.

莱斯特：对，那是一种束缚。

Lester: Right, that's a bondage.

好与坏，你必须在幻象中平等地来看待。

Good and bad, you have to see as being equally in the illusion.

它是一场梦。

It's a dream.

如果你做好事，你会有个好梦；如果你作恶，你会有个噩梦。

If you do good, you have a good dream; If you do bad, you have a bad dream.

现在，你无法只有其中一个而没有另一个。

Now, you can't have one without the other.

如果有好的，就必定有坏的；如果有坏的，那就一定有好的。

If there's good, there must be bad; If there's bad, there must be good.

学生：你的意思是说心智能将二者等同起来吗？

Student: You mean if the mind equates that?

莱斯特：不，你、你.....一个伴随着另一个，就像贪恋和厌恶，它只是同一枚硬币的另一面。

Lester: No, you you... One goes with the others, it's like attachment and aversion, it's just the other side of the coin.

学生：只是一枚硬币。

Student: Just one coin.

莱斯特：我想说，贪恋，就是用这种方式抓着某个东西；

Lester: Attachment is holding on to, I'd say, something this way.

厌恶，则是用那种方式抓着它。

Aversion is holding it that way.

好，是这场梦境幻觉里我喜欢的一部分，

Good is part of the dream illusion I like,

坏，则是这场梦境幻觉里我不喜欢的一部分，

bad is part of the dream illusion I don't like,

但它们都是同一个东西，它们都必须.....

but they're both one and the same thing, they both have to...

你无法只有好而没有坏，所有的词必然都是相对的，一个与另一个相关。

You can't have good without bad, all words are necessarily relative, one relates to the other.

如果一切始终都是好的，就不会存在“善”这种东西了，你会无法理解它，你必须体验过坏，才懂得什么是好；

If everything was all good all the time, there'd be no such thing as

goodness, you couldn't understand it, you have to have badness to know what goodness is;

你得经历过糟糕的境遇，才能珍惜美好的境遇。

You've got to have a you got to have a bad stake in order to appreciate a good stake.

如果你生来就处在优渥的环境中，并且一生都一帆风顺，就不会知道什么是好的境遇，也就不存在所谓的好的状态了。

if you're born into good stakes and had good stakes all your life, you wouldn't know what a good stake is, there wouldn't be any such a thing as a good state.

你必须经历过糟糕的境遇，才会明白什么是好的境遇。

You've got to have bad stakes to know what a good stake is.

但你现在明白什么是善了吧，哈利？

But you see what goodness is now, don't you, Harry?

学生：是的。

Student: Yes.

莱斯特：你的哪个部分是这种终极的状态？

Lester: What is the part of you that is this ultimate state?

如果你一直是那，现在你就是那，对吧？

If you're always That, you're That right now, right?

你的哪个部分是无限的？

What part of you is unlimited?

学生：我的存在。

Student: My being.

莱斯特：对，就是这样，保持住，就是这样，我的存在。

Lester: Right, that's it, hold it, that's it, my being.

你的存在是你无限的那部分。

Your Beingness is the unlimited part of you.

现在，有限的那部分正在试图成为某种东西。

Now, the limited part is trying to be something.

所有的形式必然都是受限的，都在试图成为一种形式、一个身体，导致我们成为受限的身体。

All form is necessarily limited, trying to be a form, a body, causes us to be limited bodies.

所以，如果你要做出选择，别选择成为一个身体，而是选择成为所有的身体；

So, if you're choosing the be, don't choose to be a body, choose to be all bodies;

然后选择成为每一个原子；

Then choose to be every atom;

接着，你就离看到“你的真实状态仅仅是存在”只有一步之遥了。

And then you're a hairline away from seeing that your real state is only Beingness.

学生：我知道，我知道，比如说开悟。

Student: I know, I know, it's realization, let's say.

莱斯特：但为什么不呢.....为什么不是每个人都变得无限呢？

Lester: But why don't... Why doesn't everybody become unlimited?

仅仅是一个想法，你就能拥有任何东西。

It's a mere thinking, you can have anything.

学生：你看，当你这么说的时侯，这似乎很矛盾。

Student: You see that, that seems very contradictory when you say that.

莱斯特：为什么？

Lester: Why?

学生：你在说要变得无欲等等，然后你反过来，你说如果你无欲了，你就能拥有一切，你似乎在引诱我们去到那里拥有一切，而实际上.....

Student: You're saying be desireless and so on, and then you turn around, you say if you are desireless, you can have everything, it seems like you're baiting us to get out there to have everything and really...

莱斯特：对。

Lester: Right.

学生：你想让我们一无所有。

Student: You want us to have nothing.

莱斯特：不，我想让你拥有一切，不，我想让你成为一切。

Lester: No, I want you to have the all, no, I want you to be the all.

学生：这件事是.....

Student: This thing is...

莱斯特：不是。

Lester: No.

学生：消散了，它就像是海市蜃楼一样。

Student: Evaporate, it's like a mirage.

莱斯特：不，你在消散。

Lester: No, you're evaporating.

学生：你以为自己会拥有一切，但是当你达到这种状态时，你拥有了一切，却什么都不想要了，你知道，我的意思是.....

Student: You think you're going to have everything, but when you when you achieve this state, you have everything, and you don't want anything, you know, I mean...

莱斯特：这是你的话，不是我的。

Lester: These are your words, not mine.

学生：反正我也不是为了那个在努力。

Student: I'm not working for that anyway.

莱斯特：你成为了一切，就像我之前说的，你成为了每一个原子。

Lester: You become the all, you become every atom, as I said before.

学生：但事实并非如此，你不能.....

Student: But it isn't, you can't...

莱斯特：现在.....

Lester: Right now...

学生：我们坐在这里，秉持着世俗的价值观，换句话说，拥有一切，而我只是说，你知道，坐在这里，我们会.....我们会做到这一点，也就是拥有一切，你知道的。

Student: We're sitting here taking worldly values, in other words of having things, and and I just say, you know, sitting here, we would... We would do this, equating having everything, you know.

莱斯特：是的，我在谈这件事，你现在有一个身体，你能拥有无限多个身体。

Lester: Yeah, I'm talking about it, you've got one body now, you can have an infinite number of bodies.

我在说的是你所谓的世俗意义，通过成为越来越多，你变得越来越不受限制。

I'm talking what you call a worldly sense, by becoming more and more and more, you become less and less limited.

然后，当你看到你是宇宙中的每一个原子时，那么，距离终极目标就只有一小步了。

And then when you see that you are every atom in the universe, then it is just a tiny step to the ultimate.

所以我建议你拿到更多，成为百万富翁、成为亿万富翁、成为万亿富翁，继续、继续下去.....不要限制自己。

So I'm suggesting you take on more, be a millionaire, be a billionaire, be a trillionaire, and go on and on, and undo limit yourself.

嗯，幸福不是你拥有什么，而是你对它的贪恋或不贪恋决定了你的幸福。

Well, it's not what you have, it's your attachment or non-attachment to it that determines your happiness.

人们拥有各种各样的东西，然而因为贪恋，他们痛苦不堪。

People have things, and because of attachment, they're miserable.

作为一个国家来说，我们在 20 年代远比今天要幸福得多，即便在 30 年代，我们也更幸福，你可以通过我们 30 年代的歌曲来检验这一点。

We were far happier in the twenties as a country than we are today, even in the 30s we were happier, and you can check this out by the songs that we had in the 30s.

所以，重要的不在于你是否拥有，决定你幸福的，是你对所拥有或未拥有的东西的贪恋或者不贪恋。

So, it's not whether you have or whether you don't have, it's your attachment or non-attachment to what you have or don't have that determines your happiness.

嗯，这是真的，我在试图引诱你拿到一切，轻松地获得，没有挣扎地拿到它，我只是想一想就得到了它。

Well, it's true, I'm trying to bait you into taking the all, to take it with ease, to take it without struggle, to take it I'm merely thinking of it.

如果你想知道我为什么不这样做，那是因为你们这些人，如果我在你们眼面前那样生活，这会是对你们的一种冒犯。

If you wonder why I don't do it, it's because of you people, it would be in an affront you if I live that way in front of your eyes.

我曾经经历过，当我独自住在圣多纳的时候，我经历过。

I've had it, when I was living alone up in Sedona, I had it.

然后，人们开始涌入，我不得不继续放手、放手、放手，直到去年，我才放下了其中最主要的部分。

And people started coming in, I had to keep letting go of it, letting go of it, letting go of it, until this past year, I've let go of the major major part of it.

就我的生活方式而言，我现在几乎和其他人一样了，我涉足商业，参与进各种事物中。

I'm just almost as human as anyone else now, the way I live, got involved in business, got involved in everything.

所以这并非是为了冒犯你们，如果你们看到我瞬间就把事情完成了，你们会憎恶这一点。

So it's not to affront you people, if you saw me doing things instantaneously, you'd resent it.

好吧，你认为你不会，但事实也不会改变，我知道你会，我已经经历了。

Well, you think you wouldn't, it doesn't change it, I know you would, I've been through it.

唯一能接受这些事情的人，是那些自己也能做到的人。

The only people who can accept these things are those who themselves do it.

那些做不到的人，就算不是有意识地，也会无意识地憎恶能做到这种事的人。

Those who don't do it, resent the other one doing it, subconsciously, if not consciously.

我还能再激怒你吗？

Can I bait you anymore?

但我所说的一切都是真的。

But this is true everything I say.

学生：你说什么？你想让我们做什么？

Student: What do you say? What do you want us to do?

莱斯特：走完全程。

Lester: Go all the way.

学生：在这个世界中？成为百万富翁？

Student: In the world? Be a millionaire?

莱斯特：完全觉醒。

Lester: To full realization.

不，那是诱饵的部分。

No, that's the bait part.

玩不花钱就能得到东西、拥有你想要的一切的那种游戏，拿到你想要的一切，拿到最好的，然后继续前行。

Play the game of getting things without money, of having anything everything you want, take all you want, take the best, and then move on.

学生：相对而言，从我从俄亥俄州来后，你知道，事情是.....你知道，只是.....但就像你说的。

Student: Relatively speaking, from Ohio, you know, things are... you know, just... but like you're saying.

莱斯特：哈利，你开启了这个进程，我知道你现在的的生活比我第一次见到你时要好得多，也幸福得多，你已经在使用它了。

Lester: You started this process, Harry, I know you're living far better with much more happiness than when I first met you, you've used it.

现在我要说，走完全程，你仍然会在这里，你仍然可以做你正在做的那些事。

Now I'm saying, go all the way, you'll still be here, you can still do the exact same things you're doing.

唯一的区别是：你将彻底自由，你将拥有一种波澜不惊的喜悦和平静，你将通过你正在做的事和还没有做的事，完成你一直试图完成的，而这主要被称作幸福。

The only difference will be, you'll be totally free, you'll have a joy and peace that's imperturbable, you will have accomplished what you're trying to accomplish through what you're doing now and not accomplishing, and the thing is called mainly happiness.

6.实现终极目标的方法 Ways To Get The Ultimate Goal, 1967

我们的主题本质上就是“你”、目标，目标是我们任何人都能达到的终极目标，这个主题涉及到到达那里的方式和途径。

Our subject is basically you, the object, the goal is the ultimate that is

obtainable by any one of us, and the subject matter pertains to the ways and means of getting there.

宇宙中的每个人、每个生物都在追求着完全相同的目标，却没有意识到我们每个人都在这样做的事实。

Everyone in the universe, every living being is taking the exact same goal, unaware of the fact that each and every one of us is doing just that.

我们大多数人称之为幸福，我们当中那些稍微有点觉知的人称之为灵性，但这是每个人都在追求的、一样的东西。

Most of us call it happiness, those of us who are a little more aware called the spiritual, but yet it's the same thing that everyone is seeking.

如果一个人确切地发现了这个所谓的“幸福”是什么东西，他就会发现，那不过是他自己的存在、他自己的本质。

If one discovers exactly what is this thing called happiness, he discovers that is nothing but his very own Beingness, his very own essence.

并且由于遗忘、或由于对那个事实的无知，他在世界上的外部事物中寻找他自己的存在、他自己的本质，然而在这个世界上寻找它，他永远都无法获得满足。

And that through forgetfulness, or through ignorance of the fact, he

seeks his own Beingness, his own essence in external things in the world, and never ever get satisfied seeking it in the world.

这个世界永远不可能成为一个乌托邦的地方, 这个世界永远无法给予我们想要的东西。

The world can never be a place of utopia, the world can never ever give us what we want.

我们一生又一生地试图在这个世界上实现自己的目标,

And we go through lifetime after lifetime trying to achieve our goal in the world,

然而, 我们却用非常愚蠢的方式, 拒绝看清这一点——我们在这个世界上永远都无法获得满足。

and in very silly-like fashion refuse to see that we never get satisfaction in the world.

在智性层面上, 这非常简单。

And intellectually is very simple.

因为如果我们能够获得满足, 每次我们得到自己想要的时, 我们都会感到满足, 而且这将是我们的最后一次想要那个特定的东西, 无论它是像食物还是性

那样重要的东西。

Because if we were able to get satisfaction, every time we got what we wanted, we would be satisfied, and it would be the last time we wanted that particular thing, whether it's as big of thing as food or sex.

如果我们能够得到满足，就再也不会想要了，对吗？

Were we able to be satisfied, we never would want anymore, right?

我们不断地尝试、尝试、尝试，试图在这个世界上获得满足，得到了在这个世界上一切可以获得的東西，名譽和財富，可当我们得到之后却处于极度的失望中。

And here we go on trying and trying and trying to get satisfaction in the world, achained everything that's attainable in the world, fame and fortune, reach a terrible disappointment when we get it.

在演艺圈，那些获得了最大名声、最大财富的人，他们会自杀，即便他们没有自杀，他们通常也会走上不寻常的道路，试图在名利之外寻找幸福。

When it's the field of show business, the people who get the greatest fame, the highest of fortune, they commit suicide, if they don't commit suicide, they go generally in offbeat directions, trying to discover happiness elsewhere other than their fame and fortune.

然而，我们看到他们功成名就却并不满足。

And yet, we who see them achieve it and not get satisfaction.

即便在我们被告知了这一切，我们却试图重复他们所犯的严重错误。

We try to repeat their gross errors, even after we're told all about it.

我们大多数人仍然在这个世界上寻找满足，却始终没有找到，那该怎么办呢？

Most of us still look for satisfaction in the world again, never finding it, so what to do?

披头士乐队最新的一首歌名叫《顺其自然，顺其自然》。

The most recent song of the Beatles is entitled <Let It Be, Let It Be>.

第一，不要卷入这个世界。

Number one, don't get involved in the world.

为什么？

Why?

卷入这个世界就是卷入错误的方向中，就是卷入问题之中。

Getting involved in the world is getting involved in the wrong direction,

it's getting involved in the problem.

需要纠正的不是这个世界，而是“试图纠正这个世界”。

It's not the world that needs straightening out, it's the trying to straighten out the world that needs straightening out.

这个世界正处在错误的方向上，而当我们通过正确的方向发现它是什么时，它就变成了一种表象、一种我们心智中的想象。

The world is in the wrong direction, and when we discover what it is through the right direction, it turns out to be an apparency, an imagination in our mind.

因为我们唯一能观察和认知这个世界的地方，是在我们的心智中。

Because the only place we can see and recognize the world is in our mind.

当你入睡时，这一点非常明显。

And this is very obvious when you go to sleep.

当你让心智去休息的时候，这个世界在哪里？

When you put your mind to rest, where is the world?

它消失了。

It's gone.

如果你再也不醒来，对你来说，这个世界就不再存在了，然而你仍会继续存在。

If you never awaken again, there never is a world again for you, and yet you'll go on.

所以，理解真正的现实、一切事物的真相，只有一个方向，那就是了解你自己的方向。

So, the way to understand the real reality, the Truth of everything is only in one direction, and that is in a direction of discovering you.

把你的注意力从这个世界上移开，并完全、彻底地放回你自己身上，带着“我是谁，我是什么”的问题，直到答案出现为止。

By taking your attention off this world, and putting it wholly and totally back upon you, with the question "who and what am I", until the answer comes.

如果我们对获得答案足够感兴趣，答案就会出现，答案一定会出现。

And the answer will come, it must come if we are interested enough in getting the answer.

然而, 如果我们对追逐这个世界、对在这个世界上寻找自己的幸福更感兴趣, 我们将永远无法发现我们的内在真我和我们的无限能力。

Yet, if our interest is more on chasing after the world, looking for our happiness in the world, we will never ever discover our inner Self, our unlimited capabilities.

除了那些我们通过自己的限制性概念而接受的限制, 我们每个人都没有限制。

Each and every one of us has no limits except those accepted through our concepts of limitation of ourselves.

如果你现在能丢弃你所有的限制性想法, 你会立刻发现自己是无限制的。

If you could drop all your thoughts of limitation right now, you would immediately discover that you are unlimited.

但我们坚持抓着这些限制性概念, 我们抓着“我们是这个极其受限的身体”的概念, 而这大概是宇宙中所存在的最大的谎言, 即“我们就是这个受限的身体”。

But we persist in holding on to these concepts of limitation, we hold on to the concept that we are this extremely limited body, and that is about the biggest lie there is in the universe, that “We are this limited body”.

当一个人把注意力转回自身并专注于此，他会发现自己没有限制，他是无限的，他是完美的、全在的，拥有一切的力量和所有的知识。

When one turns his attention back upon himself and keeps it there, he discovers that he has no limits, that he is infinite, that he is perfect, omnipresent, with all power, all knowledge.

如果你假设这一点就是这样的，然后你看看你现在的的生活方式，你过的是多无限的生活？

And if you assume that to be so, and you look at the way you're living now, how unlimited a life are you living?

还是说，你过着一种极其受限的生活？

Or are you living an extremely almost infinitesimal way of life?

事实证明后者才是真相，作为无限的存在，我们却活得像极其受限的存在。

The latter turns out to be the truth of it, as infinite being, we live like infinitesimal beings.

我们认为自己是一个在 50 度的温度下就会毁灭的身体，或者体温从 98 度到 108 度，只要升高 10 度，我们错误地认为这将会摧毁我们。

We think were a body that a temperature of 50 degrees could destroy, or an inner temperature from 98 to 108, of 10 degrees, we falsely believe

could destroy us.

这就是我们现在对自己表现出的限制。

And this is how limited we appear to be to ourselves now.

除了我们自己，我们不需要任何东西来让我们发现我们是谁、我们是什么。

And there is nothing we need to discover who and what we are except ourselves.

你不需要书、不需要老师，除了你自己，你什么都不需要。

You need no books, you need no teachers, you need nothing but you.

因为你是一个无限的存在，唯一的必需品就是对它的渴望。

Because you are an infinite being, the only necessity is the desire for it.

我们有多渴望它，我们发现真我的速度就有多快。

And to the degree that we have a desire for it, to that degree is the quickness of discovery of our Self or Self.

现在，世界上的每个人都在他的每一个行为中追寻它，他称之为幸福。

Now, everyone in the world is seeking this in his every act, he calls in

happiness.

当你进入它时，你会发现那种幸福其实就是做我们自己，这太简单了！

And when you go into it, you discover that this happiness is just we being ourselves, it's so, so simple!

你们为什么不做呢？

Why don't you do it?

你们这些人已经做了很长时间了，你们为什么还没有做到呢？

You people who have been at it quite some time, why don't you do it?

我应该回答吗？

Should I answer?

你们没有足够地想要它。

You don't want it enough.

当然，你们想要它，否则你们不会浪费时间听我这样的人讲话。

Of course, you want it, otherwise you wouldn't waste time listening to someone like me.

但你们更想要的是幻觉，是生活中的物质。

But far more you want the illusion, the material of life.

这个身体只不过是碳水化合物和矿物质，然而你却把它等同于你自己。

This body is nothing but carbohydrates and minerals, and yet you identify with it as though it were you.

当你只想成为一小团化学物质时，你怎么能发现这个你所是的无限存在呢？

How can you discover this infinite being you are when you want to be a tiny batch of chemicals?

你做不到。

You can't.

这就是为什么你几分钟之内就认不出自己了。

This is why you're not recognizing you in a matter of minutes.

其次，我先对那些第一次来到这里的人讲，然后再转向那些之前来过这里的人讲，但我们都符合完全相同的模式。

Second, I started for those who were here for the first time, and I moved right into those who have been here before, but we all fit the same

identical pattern.

我们都认为我们是不同的，每个人都和其他人不一样，我们有不同的方向和想法等等，但事实并非如此。

We all think we're different, and every person is different from every other one, we have different directions and ideas and so forth, but it isn't true.

我们每个人几乎都是一样的，一个无限存在却表现得近乎完全受限，假装成为他或她所不是的样子。

Every one of us is almost identically the same, an infinite being acting almost totally limited, pretending to be what he or she is not.

现在，发现你自己，你就发现了所存在的一切。

Now, discovering you, you discover everything there is.

因为你就是那个你正在追寻的无限存在，你就是那个你在这个世界上所追寻的没有悲伤的、极致的幸福，你是开始也是终结。

Because you are that unlimited being that you are seeking, you are that total happiness with no sorrow that you are seeking in the world, you are the alpha and the omega.

如果你们对此有任何疑问，如果可以的话，我很乐意尽力地为你们解答。

If you have any questions about this, I would be very happy to try to answer them for you if I could.

学生：问题出在你身上，而不是我，你想让心智安静下来。现在，有时候，我发现，如果我试着去研究那个想法，我实际上是在思考，而你这时的心智却已经安静下来了，我想知道你能不能帮我描述一下“想法”这个东西，什么是“想法”？

Student: You'd be a problem, not myself, you are trying to be quiet from mind. Now sometimes, I find out if I try to study the thought, I'm actually working, and you're actually quiet from your mind. I wonder if you can help me to describe a thought, what is a thought?

莱斯特：你知道想法是什么，你曾经有过某个想法吗？

Lester: You know what a thought is, did you ever have a thought?

(学生说的没听清)

莱斯特：对，没有什么比想法更让你熟悉的了。

Lester: Right, there's nothing you know better than thought.

因为你一直都有想法。

Because you have them all the time.

但我认为你真正想问的是，如何让心智安静下来，对吗？

But I think what you're asking really is how to quiet the mind, right?

如何利用想法来安静心智？

How to use thought to quiet the mind?

学生：是的，我试着弄清楚想法是什么，比方说我一直都有各种想法，那产生一个想法是怎么回事呢？某种类型的意识。

Student: Yes, trying to know what the thought is, let's say I have thoughts all the time, what is going on to have a thought? certain type of awareness.

莱斯特：心智只不过是所有想法的总和。

Lester: Mind is nothing but all your thoughts together.

你所有想法的集合被称为“心智”。

In some total of all your thoughts is called mind.

你现在不去看的那些想法被称为你的“潜意识心智”。

The thoughts you don't look at now are called your unconscious mind.

你确实在看的那些想法被称为你的“意识心智”。

The thoughts you do look at are called your conscious mind.

就这么简单。

It's as simple as all that.

但心智的机制是这样开始的：

But the mechanism of mind starts this way:

原本我们都是无限的存在，处于一个无限的被动状态之中，

Originally where we were all infinite beings in a passive state of the infinity,

我们决定要改变这种状态，成为积极地认识到“我们是无限的”这种无限存在。

we decided that we would like to change that and be infinite beings which in a positive state of knowing that we are infinite,

所以，我们不得不开始限制自己，这样才能发现我们没有任何限制，才能发现我们就是无限的一切。

And so we had to start limiting ourselves to discover that we have no limit, we are the infinite all.

在那种状态中，不存在什么可体验的东西，它只是一种存在的状态，是一切的存在。

In that state, there is nothing to experience, It's only a state of being, being the all.

于是，在有了第一个想要分离的渴望之后，我们创造了第一个思维工具——“不去成为一切，我是一个与一切相分离的个体”，

And so we created the first instrument of thought after the first desire to be separate, “not to be the all, I am an individual separate from the all”,

为了做到这一点，我必须有所谓的分离概念，

in order to do that I have to have such things as concepts of separation,

而我通过一个想法来做到这一点，“我不是一切、我不是一切”是一个想法，and I do that through a thought “I am not the all, I am not the all” is a thought,

然后，我们利用想法来实现我们所谓的物质世界。

then we use the thought to materialize in what we call the physical

world.

物质是想法的产物。

The physical is the aftermath of the thought.

我们认为如果我是一个身体，然后我们就物质化它。

We think if I am a body, then we materialize it.

所以，我们建立了这种思维机制来想象我们自己，将我们自己想象成与一切相分离。

So, we set up this mechanism of thoughts in order to imagine ourselves, to image ourselves as separate from the all.

我们继续这个过程，从最高的状态一直到下降到最低的状态，

And we continue this process on down in very top state down to the lowest state possible,

我们所处的状态，被称作“物质世界”，

the state we are in, called the physical world,

我们相信我们就是这些身体，现在，这是一个人所能达到的最低状态。

and we believe that we are these bodies, now this is the lowest one may go.

我们现在正在上升并脱离这种状态,

We are now on way up and out of this state,

在我们回到没有任何限制的状态之前, 我们大多数人会从沉重的物质身体逐渐过渡到更轻盈、更精微的身体, 再到更轻盈、更精微的身体.....

most of us will graduate from a dense physical body to a lighter, more subtle body, to a still lighter, still more subtle body, before we return to the state of no limitation whatsoever...

身体必然是受限的。

A body necessarily must be limited.

所以, 我们最初是从概念出发, 只是想象自己与一切相分离。

So, we started out with concepts, only to imagine ourselves as separate from the all.

我们从一个想法开始, 然后有了两个, 接着有了一百万个, 再然后有了数亿个.....

We started with one thought, and then there was two, and then there

was a million, and then there was hundreds of million...

而此刻，我们的潜意识中可能有数亿个想法正在活跃着，

And right now, there's probably hundreds of millions of thoughts in our subconscious mind active this moment,

这就是为什么这个问题看起来如此艰难。

now this is why the problem seemed so difficult.

我们被数百万个想法所困扰，然而我们甚至不愿意看到它们，我们称它们为“无意识的”。

We have played ourselves with millions of thoughts, and we won't even look at them, we call them unconscious.

我们操控着身体的每一个细胞，我想有数十亿个细胞，光这件事就需要数十亿个想法。

We operate every cell in our body, I think there's billions of them, that takes billions of thoughts alone.

因此，通过获得越来越多的想法，我们进入了一种越来越受限的状态，直到进入目前这种最受限的状态。

And so by acquiring more and more and more of thoughts, we came

into a more and more limited state until we got into this present state of greatest limitation.

这回答你的问题了吗？

Does that answer your question?

现在要做的就是扭转它，回家。

The thing to do now is to reverse it, go back home.

学生：扭转它，你就会停止产生想法，显然，我认为当你要求自己停止产生念头，而要做到这一点，你几乎必须意识到如何追逐这些念头，否则，你知道，你可以终止它，如果你只是偶然间做到，但你永远不会知道它是何时进入意识层面的。

Student: To reverse it, and you'll stop creating thoughts, apparently, I think when you're asking yourself to stop creating thoughts, and to do that, one must almost realize how to chase these thoughts. Otherwise, you know, you can stop it, but if you stop it at moments accidentally, you never tell when it is in consciousness.

莱斯特：我从未听说过有人偶然停止了念头，但我却听到很多相反的说法。

Lester: I never heard of anyone stopping it accidentally, but I hear very much of the opposite.

嗯，你看，关键在于理解它是如何开始的。

Well, see, the key is in understanding how it began.

成为一切、追寻一切、追寻整体、追寻无限，当你看到它时，心智便完全消失了。

Be the all, seek the all, seek the entirety, seek the infinity, and the mind is totally gone, when you see it.

追寻你的真我，当你能够看到你的真我时，你就能认识到你不是那些念头，然后你就可以把它们全都丢弃了。

Seek your Self, when you're able to see your Self, you can recognize that you are not the thoughts, then you can drop them all.

你完全有可能就像这样丢弃你的心智。（莱斯特打了个响指）

It's possible to drop your mind just like that.

学生：嗯，我有那么一刻看到了，然后我把那称为“丢弃”。

Student: Well, I see a moment of that, and then I call that a drop.

莱斯特：嗯，感受到它所是的那些时刻，你并没有在丢弃你的心智，你只是暂时远离了心智。

Lester: Well, feeling moments of it is not dropping your mind, you're momentarily moving away from it.

你每晚睡觉时都会这样做，你干得极其漂亮，避开了它，却没有消除它。

You do it every night when you go to sleep, you do it beautifully, moving away from it but not undoing it.

消除念头的的方法有两种，实际上这也是成长仅有的两种方式。

There's two ways of undoing thought, which are the really only two ways of growing.

一种是我称之为“消极收获”的方式，它其实是积极的，我之所以称它为消极的，是因为它是一个逐个消除念头的过程，是一个消除小我的过程，而小我是念头背后的驱动。

One is what I call negative gain, which is positive, I call it negative, because it's a process of eliminating thoughts one by one, a process of eliminating ego, which is a motivation behind thoughts.

努力消除你的想法是一个非常、非常缓慢的过程，

Working to eliminate your thought is a very, very slow process,

看到“你是什么”是一个非常、非常快的过程，

seeing what you are is a very, very fast process,

如果你只做这件事，“发现你自己”就会是一个持续数周或数月的过程。

discovering you is a process that would last weeks or months if you did only that.

但我们不会只做这一件事，我们只做一小会儿，我们感觉很好，然后我们会尝试在这个世界里表达它，接着走向相反的方向。

But we don't do only that, we do that for a short while, and we feel good, then we try to express it in the world, and go in the opposite direction.

学生：又回到了想法中，为什么呢？为什么？

Student: Back into thoughts, and why? Why?

莱斯特：任何人任何人.....

Lester: Anyone anyone...

学生：现在，这是个关键。这又是我们在科学中努力追求的要点，明白吗？然后我又会陷入思想的创造中。在我看来，似乎有某种相同的感受，就像.....让我们坦诚地面对它，这并不意味着我们现在不想怎样了，因为我们早该知道，它会暂时消失，我们开始体验并走向正确的方向，然而突然之间，要么是恐惧，要么是想要拥有世界或身体的渴望，我想就像一个关键的念头，我

就像这个人一样.....

Student: Now, this is a point. This is, again, the point that we strive for in science, see? And then I'm going to fall back into creation of thoughts. It seems to me that there's some kind of same feeling that, like, let's just actually be honest about it. It doesn't mean that we don't want to now, because we should have known way back when. It turns for moments away, and we begin to experience and go the right direction, and then all of a sudden, either fear comes or desire to have the world or the body, and think like a key thought. I'm just like this person...

莱斯特：是的。

Lester: Yeah.

学生：我知道，似乎有一种感觉，觉得这完全是错的，但似乎又有一种感觉，要是你偏离了正确的方向，要是你.....我知道你会获得认同，但似乎有一种感觉，因为你正在这个世界上失去你的认同，你觉得你将一无所有，然后突然间你会问，好吧，我真的准备好了吗？我会脱离这个世界，而你将失去了一切，然后回到起点。

Student: There seems to be a feeling that this is totally wrong, I know, but there seems to be a feeling that if you go off the right direction, that if you will... I know you will gain identity, but there seems to be a feeling, because you're losing your identity in the world, you think you will have nothing in the world, and all of a sudden you say, well, am I really ready? I'll just take off from the world, and you're losing it all, and then back to

the beginning.

莱斯特：但你永远都没放弃什么，你只会获得更多。

Lester: But you'd never give up, you just take on more.

变得无限并不是失去任何东西，而是成为一切。

Becoming infinite is not losing anything, but is becoming all.

是的，那种想法只是一个不去做的借口，“如果我这么做，就会失去某些东西”，你不会失去，你会得到。

Yeah, that thinking is just an excuse not to... That if I do, I will lose something, you don't lose, you gain.

学生：所以，有时候你会失去对自己兴趣的感觉，你真的身处于这个世界中，然后你会想，有没有人类伙伴来一同探索这个奇妙的事情呢？好吧。

Student: So, you're losing a sense in your own interest sometimes, you're really in the world, and then you wonder, that are there human partners to do this wonder? All right.

莱斯特：如果我对太阳系感兴趣，我会失去对这个世界的兴趣吗？

Lester: If I get interested in the solar system, do I lose my interest in the world?

这个世界是在太阳系中的，对吗？

the world's in the solar system, right?

学生：对。

Student: Right.

莱斯特：如果我对银河系感兴趣，我还会对太阳系感兴趣吗？

Lester: If I get interested in the galaxy, am I still interested in the solar system?

我会，因为太阳系在银河系里。

I am, because the solar system is in the galaxy.

当你拿到的越来越多，你不会失去你已经拥有的，而是会收获更多，对吗？

As you take on more, you don't lose what you've had, you gain more, right?

所以，你为什么告诉我你可能会失去呢？

So, why do you tell me you might lose?

学生：好吧，意识……我，呃，思维过程认同这一点，因为这是怎么回事呢？这种感觉，或者某些无意识的想法，或者某种东西正在阻碍着一种模式，我在试着分析它是什么。

Student: Well, the conscious... I, uh, the thinking process agrees, because what is this? This feeling of something, or some unconscious thought, or something is holding back a pattern, and I'm trying to analyze what it is.

莱斯特：因为你相信这种极其受限的生活方式就是生存之道，就是成为这个身体，仅此而已。

Lester: Because you believe this extremely limited way of living is the way to do it, that to be just this body, that's it.

我想说的就是这个，这是你的信念，而不是我所建议的。

This is what I'm saying, this is your belief rather than what I'm suggesting.

你认为自己是无限的，然而却错误地将两者对立起来。

That you believe that you are infinite, and you falsely consider one the opposite of the other.

如果我认为我既是这个身体，也这个房间里的其他每一个身体，我并不会失去这个身体，只会获得其他所有的身体，对吗？

If I thought I was this body and every other body in this room, I don't lose this body, I just gain every other body, right?

这才是实际发生的事情，你认同所有的存在，你成为每一个人，不仅是你之前所认同的那个身体，你还会认同每一个人。

This is what actually happened, you identify with all beings, you become everybody, not only the body you formally identified with, but you will identify with everybody.

学生：你通过意识状态来认同.....

Student: You identify through state of consciousness...

莱斯特：通过认识到“你之所是”。

Lester: Through recognizing that you are.

学生：当我认同身体时，这是一种不同的意识状态，我的身体就是我的关注点，而你似乎确实将自己与它们切断了联系，当你靠近时，是的，然后.....

Student: Which is a different state of consciousness when I identify with the body. My body is my attention. And you do seem to disconnect yourself from them, and when you come closer, yeah, then...

莱斯特：这是真的。

Lester: It's true.

学生：这些不是.....这不是.....

Student: These aren't... This isn't...

莱斯特：你最狭隘的感知方式就是通过感官。

Lester: Your narrowest method of perception is through the senses.

要知道，通过感官去感知，就像是透过针孔看世界、看宇宙一样。

See, looking through the senses is like looking through a pinhole at the world, at the universe.

然后你说：“我看到的就这么多，这就是全部了。”

And you say: "All I see is that much, and that's all there is."

有人走过来说：“呃，你是无限的，只是丢弃你的盲点，别再透过感受去看，透过你的全知去看，通过观察它来发现它，通过观察你、那个你的“我”，而不是观察那种身体感觉。”

someone comes along and says: "Uh-uh, you're infinite, just drop your blinds, and don't look through the senses, look through your omniscience, discover it by looking at it, by looking at you, the I of you, not the physical sensation."

通过将注意力重新放回你自己身上，放回你的“我”身上，你会发现没有任何限制，这简单吗？

And by putting your attention back on you, on the I of you, you discover that you have no limitation, simple?

但你会做的，你只会做一小会儿，你只做几个小时，然后大部分时间，你都在做那些相反的事情，对吧？

But you will do it, you will do it for a short while, and do it for a few hours, and then the majority of hours, you proceed to do all those things which assume the opposite, right?

发现你自己会花你多长时间？

How long does it take you to discover you?

不需要时间。

No time.

但我们总是被“我们是这些身体”的想法所困扰，以至于我们无法放下“我是这个身体”足够长的时间，哪怕只是一秒钟，去看看我们的真正所是。

But we are so plagued with thinking that we are these bodies that we just don't let go of I am this body long enough, even for one second to

see what we really are.