

[TOC]

赛斯资料中关于行动(action)的横向摘录

本文章为横向搜索含有关键词的段落，文章只增加简单的分类，尽量保证文章的连续性,减少作者的本人理解和扭曲，文章的分类如果是作者本人思考的会在前面加一个*，如果是原文内容则没有。文章只作为一个索引，对段落的摘录会失去上下文信息，无法代替原文理解。

action通常被翻译为，行动，行为 在赛斯资料中，行动不仅是指世俗意义上的行动，更多的是内在行动，精神行动，灵性行动等。

*行动的定义

围场内的精神酵素是引发行动的元素，并且也是行动本身

!!! abstact 早期课1(#D#34) 第13节 叶绿素是精神酵素 34段 围场内的精神酵素，是引发行动(action)*的元素 - 请仔细听好 - 并且也是行动本身。（*注:此处行动 action 是那本能的，自发的，动的状态）换句话说，精神酵素不仅在物质世界引起行动，并且成为行动本身。从这里开始，我会一直把物化称为行动，因为你们现在都知道没有什么静是静止的。如果你能读完以上三、四段，你就会越来越清楚地看到精神和物质成为一体的地方。

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!!! tip 在这里，赛斯把materialization(具体化，实体化，物质化)称为行动。

感觉就是行动

!!! abstact 早期课1(#D#34) 第14节 人际关系,固化,生命力 67段 从某种意义上说，与你们相会，我的能量消耗很少，这是事实。但另一方面，沟通解释的这份努力，确实涉及非常真实的努力。因此，你们并不是唯一在这方面感到疲累的人。就像我说过的，感觉就是行动，而在我与你们的交流中，感觉起到了强而有力的作用。

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行动的本质（重点）

行动的本质

!!! abstact 早期课3(#D#212) 第137节行动的本质 13段 显然，本体有很多种。在我们的上一节课中，我告诉你们，我们的假想发送者"A"并没有发送一个给定的思想。他甚至连发送一个精确的复制。行动，传输的行动本身，就改变了思想的本质，改变了思想本身的电性实相。这是极其重要的一点。

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行动永远不能脱离那看似行动的对象来考虑，因为行动成为了结构的一部分。行动从内部开始，是一切实相中固有的内在生命力的结果。一些行动总是存在的。行动本身不是一个单独的东西。它不是本体。

行动是存在的维度。

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Action can never be considered apart from that which is seemingly acted upon, for action becomes a part of structure. Action begins from within, and is a result of inner vitality inherent within all realities. Some action is always present. Action itself is not a thing alone. It is not an identity. Action is a dimension of existence.

没有分开的外在本体或力量(force)，诸如“力”(force)；这里的两个字(force)是被用于不同的含义。没有独立的力量引起行动。所有这些要点都是极其重要的，如果我讲得慢，那是为了确保词语尽可能地正确。行动在某些情况下是可以感知的，而在其他情况下则不能。

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There is no separate outside identity or force, such as “force;” the two words here are being used with different meanings. There is no separate force that causes action. All of these points are extremely important, and if I speak slowly it is to insure words as nearly correct as possible. Action is perceivable in some cases, and not in others.

行动更像是成长，而不是力量。它是任何实相的副-产品，也是所有实相的一部分。当你把这个资料读过一遍的时候，你应该能够看到这里的许多含义。同样，行动涉及的不仅仅是运动，如你认为的那种运动，因为值的充盈就是行动。梦涉及到行动。不仅是梦中的行动，而且是作梦的行动本身。在这里，你可能会对某些类型的行动和距离之间的连结有些许了解，我已经简单地提到过。行动之内总是有行动，任何实相或任何经验都是即时的行动。运动是你们最熟悉的行动类型，但运动在物质场域内有它的重要性，只是因为你们特有的外在感官。因为很多行动是完全不被你们感知的，特别是在意识层次上。

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Action is more like growth than force. It is a by-product of any reality, and a part of all reality. You should be able to see many implications here when you read this material over. Again, action involves more than movement, as you think of movement, for value fulfillment is action. A dream involves action. Not only the action within the dream, but the action of dreaming itself. You may here get a glimmering of the connection between certain types of action and distance, as I have mentioned it briefly. There is always action within action, and any reality or any experience is instantaneous action. Motion is the type of action with which you are most familiar, but motion attains its importance within the physical field only because of your particular outer senses. For much action is entirely unperceived by you, particularly on a conscious level.

你的身体的继续存在是由行动决定的，虽然在意识上，你大部分时间都没有知觉到这一点。行动可能看起来没有任何去处。行动，就其本质而言，虽然是每一个实相的一部分，但它必然会改变那个实相，并从中形成一个新的实相。这应该是显而易见的。

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The continued existence of your physical body is determined by action, although consciously you are not aware of this most of the time. Action may not seem to be going any place. Action, by its nature, while part of every reality necessarily changes that reality and forms from it a new reality. This should be obvious.

这份资料将引领出未来的一些讨论，而行动的本质将是最重要的。无论行动是有意识的、自愿的，还是发生在梦中或思想中，行动都是有效的。无论哪种方式，它都是实相。同样，它也不是外在的力量。它

来自构成所有伪装的内在生命力之内。在某种程度上，它是内在生命力试图在物质化中完全表达自己的结果，以及它无法做到这一点的结果。

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This material is leading up to some future discussions, and the nature of action will be most important. Action is as valid whether the act is conscious and voluntary, or whether it occurs within a dream or within a thought. It is as much a reality either way. Again, it is not an outside force. It arises from within the inner vitality of which all camouflage is composed. To some degree it is a result of inner vitality's attempt to completely express itself in materializations, and its inability to do so.

目前，你们的科学家和物理学家对行动的概念还很有限。他们关于行动和力的法则只适用于物质场域之内。

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As yet your scientists and physicists have a very limited concept of action. Their laws concerning action and force will only apply within the physical field.

行动基本上是电性的，但在你们的场域内，只有最明显的电性行动形态被察觉。在这一点上，你们的技术让你们失望了，但我所说的电性具体化，在你们的物质场域内甚至无从搜索起，也无法被预料到，直到人类灵性本质的实相开始为人所知。这一点直到现在才开始显现出来。

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Action is basically electrical, but within your field only the most obvious forms of electrical action have been perceived. In this one respect your technology has let you down, but the electrical manifestations of which I speak could not even be searched for, or anticipated within your physical field, until the reality of man's psychic nature began to make itself known. And it is only now beginning to become apparent.

以后，我们必须研究梦中出现的颜色，但现在不是讨论这种问题的时候。本体身分也存在于梦中，在这里，身分的本质，如前面提到的，同样适用于梦中。行动的法则也适用于这里的梦实相。

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We shall have to consider, later, color as it appears in dreams, but this is not the time for such a discussion. Identities exist within dreams also, and here the same nature of identities applies, as those given earlier. The laws of action also apply here in the dream reality.

行动不受你所知的时间影响。行动也发生在广阔的现在。然而，在你的时间分解中，你可能只感知到行动的一部分。理想的情况是，心理时间经验会让你更清楚和直接地感知行动。自我企图站在行动之外来控制行动。任何这样的划分都是任意的，丝毫不会影响行动自身的本质。所改变的只是你对它的认知。

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Action is not affected by time as you know it. Action also takes place within the spacious present. You may, however, only perceive parts of action in your time breakdown. Ideally, psychological time experiences will allow you to perceive action more clearly and directly. The ego attempts to control action by standing apart from it. Any such division is arbitrary, and in no way affects the nature of action itself. All that changes is your perception of it.

!!!danger 心理时间经验会让你更清楚和直接的感知行动

通过放慢对行动的感知，人类以为他延长了时间。当然，事实并非如此。他只是成功地把行动看成是零碎的，并抗拒它的流动。一方面，行动确实是同时发生的，然而在其内，包含着所有的行动，因为它发生在无限广阔的当下。在梦中，行动被赋予了更多的自由，得以更少受阻的方式流动。

<details> <summary>点击查看英文</summary>
By slowing down his perception of action, man imagines that he lengthens time. This of course is not the case. He merely succeeds in perceiving action as bits and pieces, and fights its flow. On the one hand action is indeed simultaneous, yet in it all action is contained, for it occurs within the unlimited spacious present. In dreams action is given more freedom, and allowed to flow in a less hampered fashion.</details>

其结果是一种更多而不是更少的时间的效应，在许多情况下，是视角的深化。行动并不完全沿着任何给定的路线或方向发生，尽管你可能只在一个方向上感知它的运动。它是其他维度的一部分。这里再从行动的角度考虑梦，应该可以相当清楚地说明这一点。

<details> <summary>点击查看英文</summary>
The result is an effect of more rather than less time, and in many cases the deepening of perspectives. Action does not occur along any given line or direction exclusively, though you may perceive its motion in only one direction. It is a portion of other dimensions. Here again consideration of dreams in terms of action should make this point fairly clear.
</details>

在梦中也是如此，在梦中，没有你所知道的空间存在，你有完全的空间自由。当自我放弃它所认为的对行动的控制时，那么就像在梦中一样，几乎任何行动都是可能的。而当自我在梦中放弃它对空间的主张时，所有的空间都是可用的。

<details> <summary>点击查看英文</summary>
In dreams also, where no space as you know it exists, you have complete freedom of space. When the ego gives up its hold upon what it considers control of action, then as in dreams almost any action is possible. And when the ego gives up its claim of space in a dream, all space is available.</details>

同样，它可能不涉及你通常所指的运动。例如，有许多种类的运动，你不认为是物质场域内的运动。行动会扰乱本体，然而如果不是行动，本体身分就不可能存在。在这里，这听起来可能有点矛盾；但为了保持本体身分，本体必须完全更新自己，而每一次更新确实是一个终止。然而，没有终止，本体身分就不可能有新的行动。而没有行动，任何本体都不可能意识到自己的存在。

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Again, it may not involve motion in terms with which you usually refer. There are many kinds of motion, for example, that you do not perceive as motion within the physical field. Action tampers with identity, yet were it not for action identity would be impossible. It may, here, sound like a contradiction; but to remain an identity, an identity must completely renew itself, and each renewal is indeed a termination. Yet without the termination no new action on the part of the identity would be possible. And without action no identity can be aware of its own existence.
</details>

然而，这里要记住，我们所说的行动不一定是指你所感知的运动。行动是内在生命力的呼吸，任何形态的具体化都是由它组成的。它再次代表了未被表达的内在生命力和具体化生命力之间的关系。

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Remember here, however, that by action we do not necessarily mean motion as you perceive it. Action is the breath of inner vitality, of which all materializations of any kind are composed. It represents, again, the relationship between unexpressed inner vitality and materialized vitality.

这里总有一种不平衡，它本身可以称为行动。它无法被感知为任何一样东西，因为它是一种关系也是一个维度。在梦的状态中，它可以被最直接地感知，而且扭曲较少。因为在这里，它可以有它自己的自由。在这里，你有没在物质伪装的领域内被物质化的内在生命力。你有这股内在生命力想要物质化的倾向，以及它没法完全这么做的无能为力。在梦的状态中，这股生命力想要物质化的倾向几乎不会遇到什么阻力。行动中的行动产生了，没有物理空间。距离就是这样出现和经验的。行动的限制要少得多。确切地说，行动本身的限制并没有减少，但你可以体验到较少限制的行动，因为树立这种限制的自我放下了它的警惕。

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There is always an imbalance here that may of itself be termed action. It cannot be perceived as any one thing, for it is a relationship and a dimension. It can be perceived most directly, and with less distortion, in the dream state. For here it is allowed the freedom of itself. Here you have also the inner vitality that has not been materialized within the realm of material camouflage. You have the tendency of this inner vitality to materialize, and its inability to completely do so. In the dream state the tendency for this vitality to materialize meets with little resistance. Action within actions result, without physical space. Distances appear and are experienced as such. Action is much less limited. Rather, action itself is not less limited, but you can experience action with less limitations, for the ego which erects such limitations lets down its guard.

行动的本质就是创造新的行动

!!! abstract 早期课3(#D#212) 第139节行动的本质就是创造新的行动 8段 行动本身不能被直接感知。它既看不见也摸不着。它的本质永远无法从客观的角度来检视。客观的观点充其量只能提供一些暗示和迹象。行动，如果用这种方式检视，就会被迫停止。你不能干扰行动，不能篡改行动的基本本质，因为任何这种搅动都会使行动发生变化。

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然而，行动可以直接体验，但只有在不努力篡改它的情况下。必须纵身投入其中。再次，行动不是结构的功能。行动与结构是不可分割的。结构就是行动。本体就是行动，我已经解释过了。你对发生在梦中的行动的想法，比你对肌肉力量的想法，更接近行动的真实本质。因为在梦中，自我几乎没有试图阻碍行动。虽然在梦中，你看到或感觉到你的手臂在动，你的腿在跑，但肉体的手臂和腿仍然可能不动。

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Action can be experienced directly, however, but only when no effort is made to tamper with it. It must be plunged into. Once more, action is not a function of structure. Action is inseparable from structure. Structure is action. Identities are action, as I have explained. Your idea of action

as it occurs within dreams comes closer to the real nature of action than does your idea of muscular force. For in dreams the ego makes little attempt to impede action. Though in dreams you see or feel your arm move, your legs run, still the arm and the legs of the physical body may not move.</details>

你无法碰触行动。你碰触不到自己手臂的行动，现在，在你写字时。你看到的是行动的结果。你能感觉到行动的效应，但你无法直接感知行动本身。既然本体身份是依附于行动，那么就应该看到，本体是不可能达到稳定的，因为完全的稳定会毁掉它。

<details> <summary>点击查看英文</summary> You cannot touch the action. You cannot touch the action, now, of your own arm as you write. You see the results of the action. You can feel effects of the action, but you cannot directly perceive the action itself. Since identity is dependent upon action, then it should be seen that it is impossible for an identity to attain stability, since total stability would destroy it.</details>

除了我们在过去讲过的那些原因之外，我们在这里还谈到梦的其他成因之一。心智，与自我是分开的，本身必须仍然是行动，因此永远不会静止。既然任何行动都是由内在生命力组成的，它必须寻求具体化，梦就成了那个梦宇宙的建构，这些，我们已经谈过了。但行动永远不可能完成自己。梦一旦开始，就会继续下去，而梦宇宙本身也会形成新的其他建构。

<details> <summary>点击查看英文</summary> We come here also to one of the other causes of the dreaming state, beside those of which we have spoken in the past. The mind, of itself and separated from the ego, must still be action, and therefore never still. Since action of any kind, being composed of inner vitality, must seek materialization, the dreams become the constructions of that dream universe of which, again, we have spoken. But action can never complete itself. The dream once begun continues, and the dream universe itself forms anew other constructions.</details>

这里有一个比喻。那么想像一下，内在生命力是某个宇宙球体，但这个球体的维度多到超过你的想像。它的运动可以称为行动，但这是欺骗性的，因为行动就是球体本身的基本本质。行动就是球体的组成部分。行动就是它行动的来源，因此它移动，它向外行动。但一切向外的行动最终都会转向向内，然后又向外，朝着各个方向行动。而每一个向内的行动都会形成一个新的维度，又必须向外推进，以供利用。

<details> <summary>点击查看英文</summary> Here is an analogy. Imagine then the inner vitality being some cosmic sphere, but a sphere of more dimensions than you can imagine. Its motion could be called action, but this is deceptive because action is the basic nature of the sphere itself. Action is its composition. Action is that from which it is, therefore it moves, it acts outward. But all outwardness turns ultimately inward, and then again outward in all directions. And each inward action forms a new dimension that must, again, be thrust outward toward utilization.</details>

然而每一个向外的推力又转为向内的推力；而行动本身，由于行动的本质，就是创造新的行动。

<details> <summary>点击查看英文</summary> Yet each outward thrust turns again inward; and of itself, because of the nature of action, is the creation of new action.</details>

现在，继续用我们的类比，这个我们想像中的宇宙球体将是每一个行动的模式。

<details> <summary>点击查看英文</summary>
Now. To continue with our analogy, this cosmic sphere which we have
imagined would be a model for every action.</details>

由于它自身的本质，它必须行动，然而任何行动都不可能完成自己。球体会以对它开放的各个方式行动，而每一个行动都会改变行动的对象。因此，每个行动都会创造一个新的实相。以这样的方式，所有的场域都被启动。

<details> <summary>点击查看英文</summary>
Because of its own nature it must act, yet no action can ever complete
itself. The sphere would act in as many ways as were open to it, and every
action changes that which is acted upon. Therefore each action would
create a new reality. In such a manner are all fields activated.</details>

如果你还记得我们上一节课所讨论的三个创造性的困境，你就会发现，我们这里有我们自己-永久延续的宇宙的原因，在这个宇宙中终止的原因，以及改变的内在必要性。如果永远持有一个思想，就不会有其他的思想，不会有行动，也不会有本体身分。在你自己密切的心理经验中，在你们人类中每一个个体的密切心理经验中，你会发现对思想的认可。

<details> <summary>点击查看英文</summary>
If you will remember the three creative dilemmas discussed in our past
session, you will see that we have here the reason for our self-
perpetuating universe, the reason for termination within it, and the
inherent necessity for change. If one thought were held forever, no other
thoughts would follow, no action would follow, and no identity. In your
own intimate psychological experience, in the intimate psychological
experience of every individual within your race, you will find recognition
of the thought.</details>

思想是看不见摸不着的。思想就是行动。在你们的场域内，一个思想必须隐灭，被终止，消失，才能被另一个思想所取代。相同的思想不会再回来。一个非常相似的想法可能会回来，但这两个思想不会是相同的，尽管你可能感知它们是相同的。这是感知的错误。

<details> <summary>点击查看英文</summary>
Thought cannot be seen or touched. Thought is action. A thought within
your field must vanish, be terminated, disappear, before it can be
replaced by another. The identical thought will not return. A very similar
thought may return, but the two thoughts will not be identical, although
you may perceive them as identical. This is an error of perception.
</details>

没有两个行动是完全相同的。我们还必须在此提及一点关于脉冲和连续性的外貌或表象。每一个行动都涉及到脉动；你会记得我们曾谈到原子和分子的脉动。

<details> <summary>点击查看英文</summary>
No two actions are ever identical. We must mention here also a little
regarding pulsations and the appearance or semblance of continuity. Every
action involves a pulsation; you will recall we spoke of the pulsation of
atoms and molecules.</details>

话说。我刚刚告诉你们，一个思想必须终止，另一个思想才能出现。虽然这听起来像是我在说连续性，但我不是。我们想像的球体，在其自身和之内的行动是同时的，而且是在所有的方向上。所有的行动基本上都发生在广阔的现在，但所有的行动都不能意识到自己，除非它试图进一步行动，亦即具体化。

<details> <summary>点击查看英文</summary>
Now. I have just told you that one thought must terminate before another

thought can appear. Although this might sound as if I am speaking in terms of continuity, I am not. The action of our imaginary sphere upon and within itself is simultaneous, and in all directions. All actions occur basically within the spacious present, but all action cannot be aware of itself except as it attempts further action, i.e., materializations.

当如此具体化的时候，行动以两种基本方式意识到自身：通过对自身的先天理解，以及通过对属于这种具体化的自己之次要的、更有限但更集中的感知。先天的理解当然涉及我们与内在的自己。属于具体化的次要自己，在你们的场域内，给了我们，自我。

While so materialized, action is aware of itself in two basic ways: through its innate comprehension of itself, and through a secondary, more limited but more focused perception of a self belonging to such a materialization. The innate comprehension of course involves us with the inner self. The secondary self belonging to the materialization gives us, within your field, the ego.

行动并不涉及你们所知的时间。行动也不涉及你们所知的空间。连续性的表象，只是从无限同时的行动中选择了某些行动的结果。

Action does not involve time as you know it. Action does not involve space as you know it. The semblance of continuity is merely the result of a choosing of some actions from an infinite number of simultaneous actions.

首先我想确定，到目前为止，你们理解我们所讨论的行动。所有实相的内在生命力的行动。它力求以尽可能多的方式让自身得到利用。然而，它的行动，它向外具体化的企图，必然创造出新的内在生命力，因为这就是构成它的材料。而这股新的内在生命力又会寻求具体化，所以这个循环永远不会结束。

First I want to make certain that action is understood, insofar as we have discussed it. Action of the inner vitality of all reality. It seeks to utilize itself in as many ways as possible. Its action, its attempts at outward materialization, however, must result in the creation of new inner vitality, for this is the stuff of which it is composed. And this new inner vitality will then seek materialization, and so the cycle is never completed.

现在要说明的是关于思想，因为它是所有人都熟悉的一种行动形式。在这里你可以看到，你的自我接受思想为它的身分的一部分。思想的行动被自我接受，然而自我似乎和它是分开的；而且由于自我的本质，它害怕陷入思想的行动中。因为它，自我，只是最近才刚刚脱离行动，所以对行动的看法，就好像行动是自我的区域范围，而不是相反。

A note now concerning thought, as it is a form of action with which all men are familiar. Here you can see that your ego accepts thoughts as a part of its identity. Thought's actions are accepted by the ego, yet the ego seems to stand apart from them; and because of ego's nature it fears to plunge into the action of a thought. For it, the ego, has but recently prided itself from action, and so perceives action now as if action were a province of the ego, and not the other way around.

但自我看似不依赖行动的独立，基本上是没有意义的。因为自我也是行动，而且永远不会是其他的行动。任何这样与自身分离的行动，只会增加行动的总体，因为它增加了行动从尽可能多的观点来感知自身的能力。观点视角代表了行动对自身的行动。任何一个维度都必然导致另一个维度，因为任何一个维度内的行动都不可能完成自身，而是会继续下去。

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But ego's seeming independence from action is basically meaningless, since ego is also action, and can never be otherwise. Any such separation of action from itself only adds to the totality of action, in that it increases actions ability to perceive itself from as many viewpoints as possible. Perspectives represent action's action upon itself. Any one dimension must result in another dimension, for the action within any given dimension can never complete itself, but will continue.

意识是感知自身的行动

!!! abstract 早期课3(#D#212) 第141节行动与本体意识,意识是感知自身的行动 10段 我们将继续讨论行动和本体身分。我说过，本体是行动的一部分，基本上与行动密不可分。本体试图从行动中形成有意义的模式和关系。意识是感知自身的行动。自我是行动试图脱离自身的企图。

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行动可能显示为运动，但它远不止是你们通常所说的运动，而且运动只是行动领域内的小维度。所有类型的意识都代表了能量在自身内的不同感知焦点。行动没有过去或未来。所有的行动都是同时的。本体身分，一些本体身分和某些形态的意识，特别是自我，感知过去或现在，但这只是这些本体身分和意识看待现有资料的方式的结果。

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Action may show itself as motion, but it is much more than motion in the terms which you usually use, and motion is but one small dimension within actions realm. All types of consciousness represent a different focus of energy's perception within itself. There is no past or future to action. All action is simultaneous. Identities, some identities and some forms of consciousness, particularly the ego, perceive a past or a present, but this is merely the result of the manner in which such identities and consciousness view available data.

意识的特征是，它以特定方式观察或感知现有的行动。它的特征是，它更有可能感知到的行动类型。它的特征是感知模式本身。

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A consciousness is characterized by the particular ways in which it views or perceives available action. It is characterized by the type of action which it is more likely to perceive. It is characterized by the pattern of perception itself.

既然行动并不脱离结构，而确实是结构的形成者，那么很显然，一般来说，意识的特征感知模式的类型、本质、程度和范围将决定其物质结构，而不是相反。

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Since action is not apart from structure, but is indeed the formulator of structure, then it is obvious that generally the type, nature, extent and scope of characteristic perception patterns of a consciousness will

determine its physical structure, and not the other way around.</details>

意识在其对自身作为行动的感知中，并没有遵循特定的模式。人类对某些模式比较熟悉，对其他模式则相对陌生。任何行动都会改变自己。没有什么是恒定不变的。这个规则并不是某种外在媒介强加给行动的，而只是行动自身本质的一部分。

<details> <summary>点击查看英文</summary>
There is no one particular pattern followed by consciousness in its perception of itself as action. Mankind is more familiar with certain patterns and relatively unfamiliar with others. Any action changes itself. Nothing is constant. This rule is not forced upon action from some outside agency, but is simply a part of its own nature.</details>

你可以说，行动，是被自己带着走的。实相的可能性是无穷的。你熟悉的是实相中很小的一部分。你此时的感知特征，决定并限制了你所能感知到的行动面向。然而，你可以非常清晰地专注其他面向。而特定类型的意识和本体身分只是行动形成感知模式的结果，它可以用这种模式专注自身的某些面向。

<details> <summary>点击查看英文</summary>
Action, you may say, is carried away by itself. Reality possibilities are endless. You are familiar with very small portions of reality. Your perception characteristics at this time dictate and limit the aspects of action that you can perceive. You can, however, focus very clearly on other aspects. And particular types of consciousness and identities are merely the result of action's formation into perception patterns with which it can focus upon certain aspects of itself.</details>

意识的维度不是任意的。它们不是泾渭分明的。它们是开放的，它们就是行动。

<details> <summary>点击查看英文</summary>
The dimensions of consciousness are not arbitrary. They are not clearly drawn. They are open, they are action.</details>

它们是维度，如我提过的。意识不是一个东西，因此意识本身不是局限性的。界限可以是根据自己来设定的。自己是行动感知模式的完形，它们通过吸引而组合成形。

<details> <summary>点击查看英文</summary>
They are a dimension, as I mentioned. Consciousness is not one thing, therefore consciousness is not of itself limiting. Boundaries may be set up in terms of a self. A self is a gestalt of action perception patterns, which are formed together through attraction.</details>

自我，如果你还记得的话，是自己试图将自身与行动分开，并将行动视为一个对象。自我试图达到稳定和主宰，并且讨厌改变。它试图限制某些感知，阻挡这个自己所知晓的许多感知。这样一来，限制就变得相当僵化。

<details> <summary>点击查看英文</summary>
The ego, if you recall, is self's attempt to set itself apart from action, and to see or perceive action as an object. The ego attempts to attain stability and dominance, and resents change. It seeks to limit certain perceptions, to block out many perceptions of which the self is knowledgeable. In this way limitations become fairly rigid.</details>

在这方面，自我可以被比作一个小水坝。然而，行动不断地形成感知模式，在这种模式中，它可以观察自己。同样，这些模式是一个在另一个之内形成的，它们可以说是形成了我们在很多节课之前称之为第五维的想像结构。

<details> <summary>点击查看英文</summary>

An ego could be compared to a small dam in this respect. However, action constantly forms perceptual patterns in which it can view itself. Again, these patterns are formed one within the other, and they could be said to form that imaginary structure which we called the fifth dimension, so many sessions ago.</details>

一个特定的意识是这些概念模式的一个完形；但没有什么可以阻止一个意识，通过体验其他概念模式，或感知模式来增长自己。这种同化会增长而不是减少任何既定的意识。我们使用文字，或者说你们使用文字，只是为了方便。因此，我们说，意识是感知模式的完形，行动通过它来认识自己。但是，感知的模式可以增长，意识也会延伸。意识已经发生了改变。它不再是同一个意识，因为它已经延伸了自己。然而另一方面，它又是同一个意识，因为它就是已经延伸了自己的那个意识。所以词语会把我们搞糊涂。

<details> <summary>点击查看英文</summary>
A particular consciousness is a gestalt of these conceptual patterns; but there is nothing to prevent a consciousness from increasing itself by experiencing other conceptual patterns or patterns of perception. This assimilation would increase, not decrease, any given consciousness. We use, or you use, words merely as a convenience. We therefore say that a consciousness is a gestalt of patterns of perception, by which action knows itself. But the patterns of perceptions may grow, and the consciousness reach out. The consciousness has changed. It is no longer the same consciousness, since it has extended itself. Yet it is the same consciousness, on the other hand, because it is that which has extended itself. So words can confuse us.</details>

那么，意识可以说是感知模式的完形；虽然这个定义成立，但它只能适用于任何给定意识的一瞬间，因为感知模式，作为行动，已经改变了；而我们所说的那个特定意识，我们试图限制和确定的那个特定意识，已经消失了。

<details> <summary>点击查看英文</summary>
A consciousness can be said to be a gestalt of patterns of perception then; and while the definition stands, it can only apply to any given consciousness for the breath of an instant, since the patterns of perception, being action, have already changed; and the particular consciousness of which we spoke, and which we tried to limit and pin down, is gone.</details>

这些关于行动、本体身分和意识的资料，将大大增加你们对梦、对整体自己，以及我将很快讲到的实相的其他面向的理解。

<details> <summary>点击查看英文</summary>
This material on action, and identities, and consciousness, will add much to your understanding of dreams, of the whole self, and of other facets of reality of which I will speak shortly.</details>

那么，自己，作为行动，已经把自己形成了模式感知的完形，借此来认识自己，这个自己不断地改变。在有效感知的范围内，从任何特定的点开始，都有模式中的模式。为了方便起见，我们将不得不把我们的讨论限制在某种程度上，把自己作为一个特定的完形，在一个特定的感知模式范围内，或由这个完形组成；尽管实际上，这个范围在任何既定的时间都可能更小或更大。

<details> <summary>点击查看英文</summary>
The self then, being action which has formed itself into gestalts of pattern perceptions, by which it knows itself, this self changes constantly. And within the range of effective perception, starting at any

particular point, there are patterns within patterns. For convenience's sake we will have to limit our discussion to some degree, taking the self as a particular gestalt within, or composed of, a particular range of perception patterns; though in actuality the range may be smaller or larger at any given time.</details>

我用来比喻行动的那个至深且强大维度的球体，如果你还记得的话，可以比喻为行动的任何部分；你现在确实可以进一步想像，一个由这样的行动组成的存有，有着许多自我，像许多面孔一样向外看，向四面八方看，每个自我都感知到截然不同的实相场域；向内和向外看，向后和向前看，就像这样，穿越又超越。然而每一个行动或存有，都是另一个的一部分，既在其内又在其外。没有一个是无意义的，然而在基本的方式上，所有的一切都具有你赋予它的意义。

<details> <summary>点击查看英文</summary>
The deeply and strongly dimensioned sphere I used as an analogy for an action, if you recall, for any portion of action; you can now indeed further imagine one entity being composed of such an action, with egos like many faces looking outward in all directions, and each perceiving vastly different fields of reality; looking inward and outward, backward and forward as it were, through and beyond. And yet each action, or entity, is a part of another, and is both within and without another. And none of it is meaningless, and yet in a basic manner all of it has the meaning that you give it.</details>

而你所赋予的意义，就存在那里，是它的一部分，因为投射这个意义的你，自身就是它的一部分。因此，内在自己，就是形成种种自我，以及各个自己的那行动的内在部分，通过我说过的困境。

<details> <summary>点击查看英文</summary>
And what meaning you give it is there, and part of it, since you who project the meaning are yourselves part of it. The inner self is, therefore, that inner portion of action which forms the egos, and the selves, through the dilemmas of which I have spoken.</details>

(她说在这一节最后，她从赛斯那里得到了一种强烈的情绪感受。它是针对我们的，大意是："通过行动，看我现在是如何成为了你们俩的一部分，你们担心本体身分是多么傻啊，因为所有的本体身分都是如此紧密地连结在一起。"

<details> <summary>点击查看英文</summary>
(She reported that at the end of the session she received a strong emotional feeling from Seth. It was directed toward us and was to this effect: "Through action, see how I'm a part of you both now, and how foolish it is of you to worry about identities, when all identities are so bound together."</details>

存有的定义，自己，自我与行动（重点）

!!! abstract 早期课3(#D#212) 第142节存有的定义,自己,自我 10段 然而，这也是事实，这种缺乏边界的情况，允许发展和扩展的可能性，这在有限的自己中是不可能的。自己不是模糊不清的。正如我们所描述的那样，行动改变它自己。因此，任何自己，从来不是同一个自己，但行动在其自身内包含着自己的理解。

► 点击查看英文

行动可能显示为运动，但它远不止是你们通常所说的运动，而且运动只是行动领域内的小维度。所有类型的意识都代表了能量在自身内的不同感知焦点。行动没有过去或未来。所有的行动都是同时的。本体身分，一些本体身分和某些形态的意识，特别是自我，感知过去或现在，但这只是这些本体身分和意识看待现有资料的方式的结果。

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而你所赋予的意义，就存在那里，是它的一部分，因为投射这个意义的你，自身就是它的一部分。因此，内在于自己，就是形成种种自我，以及各个自己的那行动的内在部分，通过我说过的困境。

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And what meaning you give it is there, and part of it, since you who project the meaning are yourselves part of it. The inner self is, therefore, that inner portion of action which forms the egos, and the selves, through the dilemmas of which I have spoken.

(她说在这一节最后，她从赛斯那里得到了一种强烈的情绪感受。它是针对我们的，大意是："通过行动，看我现在是如何成为了你们俩的一部分，你们担心本体身分是多么傻啊，因为所有的本体身分都是如此紧密地连结在一起。"

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(She reported that at the end of the session she received a strong emotional feeling from Seth. It was directed toward us and was to this effect: "Through action, see how I'm a part of you both now, and how foolish it is of you to worry about identities, when all identities are so bound together.")

因为没有时间，没有你们所认为的时间，所以我们不会说，行动保留着它之前所有行动或自己的记忆，因为这会是误导。行动在其所有自发和同时的运作中都能觉察自己。从基本意义上来说，你所是的自己，是你过去存在的实例中的自己，是现在，在这个存在中的自己，是以前，在物质场域中存在的自己，或一系列的自己，也是你现在，在自我所未知的各种感知经验中的无数的自己。

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Because there is no time, as you think of time, we will not say that action retains a memory of all its previous actions or selves, for this would be misleading. Action is aware of itself in all of its spontaneous and simultaneous workings. The self that you are, in a basic sense, is the self that you were in past instances within this existence, the self or series of selves that you were in previous existences within the physical field, and also the myriad selves that you are now, in various perception experiences unknown to the ego.

作为行动，它作用于自身。内在的自己也在改变，但改变自己的也是内在于自己。我们现在终于接近于对存有的定义了，存有不能真正地定义，因为在你们的术语中，定义无法真正界定它。然而，存有可以被部分地定义为，在特定的行动范围内的所有自己的总和，这个同时存在的总体，在一方面还不能存在，因为行动永远不能完成自己，但却代表着行动方面要实现完全具体化，却永远受挫的那股动力。

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It acts upon itself, being action. The inner self also changes, but it is also that which changes itself. We come now close to a definition finally for the entity, which cannot really be defined, because in your terms it escapes definition. However, the entity can be partially defined as the sum of all the selves within a given range of action, the simultaneous totality which on the one hand then cannot yet exist, since action can never complete itself, yet representing that impetus forever frustrated on the part of action for complete materialization.

蓝图是行动的意图。自己就是朝着这个蓝图进行的行动。

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The blueprint is action's intent. The selves are action in progress toward this blueprint.

在自己之内还有自己。每一个自己都与其他所有的自己交织在一起，然而，每一个自己，都是由行动组成的，在它之内有行动的力量，向着改变、发展、扩展和走向实现的动力。

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There are selves within selves. Each self is interwound with all others, and yet each self, being composed of action, has within it the powers of action toward change, development, expansion, and the drive toward fulfillment.

每一个自己的自由也在于此：不被限制。我们过去曾讲过囊理解力。它确实是行动的一个特征，与行动不可分割，同样交织在行动之内。

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Herein also lies the freedom of each self: not being limited. We have spoken in the past of capsule comprehension. It is indeed a characteristic of action, indivisible from action, equally interwoven within it.

因此，行动的每一部分都觉察到它在所有层次中的同时经验。同样，行动带着自己走。因此每一个自己都觉察到它先前的完形关联。现在。本体身分可能有自我，也可能没有自我。原子是一个本体—

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Therefore each portion of action is aware of its simultaneous experience within all levels. Again, action carries itself along. Each self is therefore aware of its previous gestalt affiliations. Now. Identities may or may not have egos. An atom is an identity—

它是一个以物质形态具体化的自己。它对于它自己属于行动是有意识的。它可能是一个更大完形自己的一部分，这个事实，绝不会贬低它自己的本体身分。它对自己是其一部分的完形是有意识的。

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It is a self materialized in physical form. It is conscious of itself as belonging to action. The fact that it may be part of a larger gestalt self in no way belittles its own identity. It is conscious of the gestalts of which it is part.

它是具体化的行动，一个自己，是其他自己的一部分，正如你是其他自己的一部分。这里的强度是不同的。你，任何一个人，都代表着一种能力，一种吸引力，一种强度很大的电性场域，能够在物质场域中有效地作为一个单元。

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It is materialized action, a self, part of other selves, as you are part of other selves. The intensity here is different. You, any human being, represent a capability, an attraction, an electrical field of great intensity that is capable of efficiently acting as a unit within the physical field.

那么，内在的自己可以被称为核心，是行动的原点，所有其他构成整体自己的散发都是从这里开始的。在这里，你可以看到，对行动可能移动的方向没有任何限制，对行动可能创造的维度没有任何限制。

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The inner self could be called, then, the nucleus, the original point of action from which all the other emanations that form the whole self began. There is here you see no limitation upon the direction in which action may move, nor any limit to the dimensions which action may create.

那么，内在的自己将是任何给定的最初行动向外的外推力，如之前解释的那样。这个外推力会因为它的

本质，立即为它向尽可能多的方向发出进一步的外推力。而且因为它是行动，因为没有行动可以完成自己，也没有行动可以完全具体化，那么每一个外推力或具体化都会导致一个内推力；不是进入它所来自的最初行动，而是进入它自己。

<details> <summary>点击查看英文</summary>
The inner self would be then any given outthrust of original action outward, as explained earlier. This outthrust would, because of its nature, instantly send further outthrusts in as many directions as possible for it. And because it is action, and because no action can complete itself, and no action can completely materialize, then each outthrust or materialization would result in an in-thrust; not into the original action from which it came, but into itself.</details>

同样，我们没有理由认为个体是微不足道，只因为他是众多个体中的一员。行动根据值的充盈而发展，而值的充盈与大小和数量关系不大，行动会转为意识。行动作用于自身就变成了意识，在谈到意识时，我说的意识不一定是你说的那个词的意思。

<details> <summary>点击查看英文</summary>
Again, this is no reason to feel that the individual is nothing, simply because he is one of so many. Action develops according to value fulfillment, and value fulfillment has little to do with size or numbers; and action turns to consciousness. Action working on itself becomes consciousness, and in speaking of consciousness I do not necessarily mean what you mean by the word.</details>

然而在另一种意义上，所有的自己都是一个自己，因为所有的自己都是行动。

<details> <summary>点击查看英文</summary>
And yet in another sense all selves are one self, in that all selves are action.</details>

但是，行动必须试图把自己具体化，完全实现自己。它无法这样做，其结果是形成许多自己，这些自己是行动的一部分，由行动形成；因此，每个自己必须继续创造其他自己。

<details> <summary>点击查看英文</summary>
But action must attempt to materialize itself and fulfill itself completely. It cannot do so, and the result is the formation of many selves, that are a part of action, and formed from action; and therefore each self must continue in the creation of other selves.</details>

自己没有摧毁。它们变成其他的自己，但仍然是它们自己，因为每一个新的自己也是先前的自己，它通过对自身的作用而改变。在这些方面，不会有巨大的收缩行动回到它自身。每一个自己很可能会有意识地了悟到，它是最初行动的自己的一部分。

<details> <summary>点击查看英文</summary>
Selves are not destroyed. They change into other selves, and yet are still themselves, for each new self is also the previous self which changed through acting upon itself. There will be no huge contraction of action back into itself, in those terms. There may very well be a conscious realization of each self, that it is a part of the original action self.</details>

我们别忘了，行动是内在生命力的另一个词。自己也是有效的理解范围形成的，这些理解范围可以扩展。它们不能被收缩，因为行动不能抹去对自身的理解。我们所说的电性编码资料不能被删除，因为一个行动不能撤回先前的行动。

<details> <summary>点击查看英文</summary>

Lest we forget, action is another word for inner vitality. Selves are formed also by effective ranges of comprehension, which may be expanded. They cannot be contracted, for action cannot wipe out comprehension of itself. The electrically coded data of which we have spoken cannot be removed, for an action cannot withdraw a previous action.</details>

你明白，我在说的时候，我并不是在说过去和现在的连续性存在。我用这些术语只是为了方便你们。一个行动永远不能否定自己。可能会有反作用，但任何行动都不可能被抹灭。

<details> <summary>点击查看英文</summary> You understand that when I speak I am not saying that continuity, in terms of past and present, exists. I am using these terms merely for your convenience. An action can never negate itself. There may be counteraction, but no action can be wiped out.</details>

mental actions --精神行动

所有物质都是客体化的精神行动

!!! abstact 早期课3(#D#212) 第112节精神行动与时间概念,周年日 19段 既然你知道了一些关于物质本质的事，就会明白所有的物质都是客体化的精神行动，基本上这样的行动同时发生在广阔的现在，由个体化的能量透过形成精神围场而形成。

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这些同时发生的行动，同时出现在众多的活动场域中。从这些场域之内来看，似乎你所知道的时间也涉入其中。然而你知道，时间并未涉入，时间的出现是由于行动在进入任何给定的伪装场域时的明显变化或转变所造成的。

<details> <summary>点击查看英文</summary> These simultaneous actions, happening at once, appear in multitudinous fields of activity. And it would seem from within those fields that time as you know it is involved. You know however that time is not involved. The appearance of this time is caused by the apparent changes or transformations of the action as it enters any given camouflage field. </details>

当行动在特定场域中采用该场域的伪装色彩时，它才是明显或可见的。基本上，行动并没有改变。伪装扭曲就像水的反射对跨越水面的影像造成的效应一样。

<details> <summary>点击查看英文</summary> The action is only apparent or visible in a particular field when it adopts the camouflage coloration of the field in question. Basically the action has not changed. The camouflage distortion is like the effect that water reflections have upon the image that falls across the water. </details>

这接下来就会发生。行动，精神行动，不断试图重新创造自己。它在生成的那一瞬间重建自己，并带有无数细微的变化和差异；在这样做的时候，自动把自己投入或投射到那些吸引特定差异范围的场域中。

<details> <summary>点击查看英文</summary> This would happen as follows. The action, the mental action, constantly attempts to recreate itself. It recreates itself in the moment of its

birth, with multitudinous slight variations and differentiations; and in so doing automatically plunges into, or projects itself into, those fields which attract the particular range of those differentials.</details>

这里还有一些其他的東西，關於時間的出現，我不能在早些時候跟你們討論，因為你們不會理解它。這是很重要的一點，也是我們今晚要討論的最后一个要點。

<details> <summary>点击查看英文</summary>
Time is merely the effect caused within a given system by the system itself, operating upon a mental action as the action enters within its framework.</details>

psychic actions -- 灵性行动

!!! abstact 早期课1(#D#34) 第14节 人际关系,固化,生命力 31段 在你们层面，感官对美的感知，是后续内在感知的触发点。这两者是如此紧密相连。例如，只能经由感官来欣赏的音乐，随后导致个人发生超越感官的灵性行动。这里要说的太多了。这里有一个短语 - 内在感官 - 我以后会解释，你会发现它非常有趣。我的意思是感官内的感官。我也可以用背后的感官，但我认为这会 导致混乱。

► 点击查看英文

没有任何灵性行动是无效的

!!! abstact 早期课2(#D#24) 第57节自己,非自己,次要人格 38段 这些被心理学家所熟知的次要人格，在现实中的份量比人们所猜想的要重要得多。没有任何灵性行动(psychicaction)是无效的。每一个灵性行动都存在着，就值的充盈(valuefulfillment)而言，有它的效应和持久性。每一个灵性行动，灵性行动是指任何灵性事件，如梦境，或思想，在空间和时间上可能不存在，每一个灵性行动都包含了值的充盈，转移，甚至能量转换的潜在性。

► 点击查看英文

没有任何灵性行动是静态的。这些次要人格不能被称为全面的自己(fullselves)，但它们当然也不能被当作所谓的非自己搁一边。它们透过梦境，透过诱使主要人格有时采用通常不会采纳的有意识或无意识的想法，因此，而有时会改变主要人格的历程，而变得有些突显和充实。

<details> <summary>点击查看英文</summary>
No psychic action is static.These secondary personalities cannot be referred to as full selves, yet they can certainly not be set aside as so-called not-selves.They come into some prominence and fulfillment through dreams, and through enticing the main personality at times into the adoption of conscious or unconscious thoughts which would ordinarily not be chosen by the primary self, and therefore at times altering the course of the primary self.</details>

现在再说一次，没有一个灵性行动是静态的。它也不是无生机的。梦世界也许在你们的层面没有物质实相，然而它的存在，在许多方面并不亚于你们认为的实相。区别只在于你们聚焦的能量有多少，以及你们聚焦的方向。

<details> <summary>点击查看英文</summary>
Now again, no psychic action is static.Nor is it sterile.The dream worldd may have no material reality in your plane, and yet its existence in many

respects is no less than what you consider reality. The difference is only in the amount of energy which you focus and the direction in which you focus it.</details>

!!! abstract 早期课2(#D#24) 第59节灵摆,内在宇宙法则11,罗的波士顿经历 14段 这是真正的移动, 或灵性动态的例子。现在, 这个品质, 可以说代替了你们的空间和时间, 这个品质-深度(Quality-depth), 代表了这种灵性移动(psychictraveling)或灵性动态(psychicmotion), 或任何灵性行动(psychicaction)发生的前景展望(perspective); 它的深度可以不从向下行动的角度来理解, 但如果你们把深度出神, 比方说, 想成肯定有动静, 但身体可能一动也不动, 也许你们就能理解了。

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但是在一个出神的深度里, 就像在品质-深度中, 动态有它的方向, 但不能用上下、南北、东西的方向来想。这个动态是透过品质, 或值的维度(valuedimension)的行动。我一直想谈谈这个题目。它大可以) 被称为你们心理时间的内在延伸, 这样你们就会看到它的重要性。

<details> <summary>点击查看英文</summary>
But in a trance depth, as in Quality-depth, the motion has a direction that cannot be thought of in terms of up or down, north or south, east or west. The motion is action through quality or value dimension. I have been meaning to speak about this. It could easily be called the inner extension of your psychological time, so you will see its importance.</details>

因此, 品质-深度就是所有发生的灵性行动、所有理念及宇宙扩张的一种展望。这个扩展发生在无限的维度里, 也许可以说成一个苹果围绕其核心发展; 而这也许不是一个好的比喻。

<details> <summary>点击查看英文</summary>
Quality-depth is therefore the perspective in which all psychic actions occur, all ideas and universes expand. This expansion occurs in infinite dimensions, as perhaps it could be said that an apple develops about its core; and that perhaps is not a good analogy.</details>

electrical actions -- 电性行动

!!! abstract 早期课3(#D#212) 第122节电性场,神经脉冲,思想是电性实相 13段 在物质存在之处, 能量的集中形成你所认为的身体形态, 身体意味着质量, 但它不是你们所说的物质。在电性场中的这种显化, 就每一质量单位的强度而言, 比你们知道的任何东西都要强大得多。这是非常重要的一点, 将来我们还会提到。现在再说一遍: 不管现在的科学思想如何, 至少有三种不同的电力是你们的科学家们还没有发现的, 其中一种电力与思想的强度有很大关系, 因为它们是在无形的心智中形成的, 然后转化到物质的头脑中, 然后再转化为行动, 视情况而定。

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因此, 情绪也是整个电性系统中的实相, 不是作为感觉的表征而存在, 而是作为明确的带电行动而存在。可能的话, 我想让大家明白, 这个系统涉及到直接体验和生动的种种实相, 而且在某些方面, 情绪和思想在这个场域比你们的物质场域更直接地被感知。它们更容易显现, 背后有更多的力量直接作用于电性环境, 没有任何中间步骤; 也就是说, 它们、情绪和感觉以及思想, 立即以该系统中的电力形式存在于该环境中。在你们的系统中, 它们需要通过一种相互关系的方法来被转换和赋予实相。你们的场域只有在许多其他独立系统合作合并的结果下, 才能达到它的实际现实。

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Emotions are also, then, actualities within the overall electric system, existing not as representations of feeling, but as definite charged action. I want if possible to get the idea over that this system involves realities that are directly experienced and vivid, and also that in some ways emotions and thoughts are more directly perceived in that field than your physical field. They are more readily apparent, with more force behind them acting directly upon the electric environment, without any intermediary steps; that is, they, emotions and feelings and thoughts, exist immediately within the environment as electrical forces within that system. In your system they need to be translated and given reality by a method of interrelationships. Your field attains its actuality only as a result of the cooperating merger of many other independent systems.

物质在电性系统内影响不大，但电性系统对实质物质的影响却很大。现在。思想，人的思想，有一个电的实相；人的思想是作为独立的电性行动而存在，因此，在离开它的起源点后的很长一段时间内，思想仍然存在于电性系统内。这是另一个重要的信息，后面还会提到。

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Matter has little effect within the electrical system, but the effects of the electrical system upon physical matter are great. Now. Thoughts, human thought, has an electric reality; a human thought exists as an independent electrical action, and as such it continues to exist within the electrical system long after it has left its point of origin. This is another important piece of information that will also be referred to later.

思想，作为一个电性实相，不受制于肉身形体之物质法则的束缚。作为一个电性行动的思想，其持久性由它的初始电荷决定。作为电性行动，这种电荷可以推动思想，穿过你们物理时间的表面维度，以一种它可以同时存在于你们的过去和现在的方式。因为思想，作为电性行动，可以同时存在于你们的过去和现在，这并不是说它变成了两个电性行动，一个存在于过去，一个存在于未来。而是说，一个电性行动或思想是同时投射的，透过它轴心的特异性，使它出现在你们的场域内，不是同时出现在两个地方，而是同时出现在两个时间。

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The thought, as an electrical reality, is not subject to the physical laws that bind the physical body. The durability of the thought as an electrical act is determined by its initial electric charge. This electric charge can propel the thought, as an electrical action, through the apparent dimensions of your physical time in such a manner that it can exist simultaneously within your past and your present. Because a thought, as electric action, may exist both within your past and your present, this is not to say that it becomes two electric actions, one existing in the past and one existing in the future. Rather the one electric action or thought is simultaneously projected, through a peculiarity of its axis, so that it appears within your field, not in two places at once, but in two times at once.

所有的思想，作为精神或电性行动，未必以任何方式表现出来。我希望在我们的下一节课能更深入地讨论这些问题。我也没有忘记我说过要上一节非正式的课；等你们的录音机修好了，我们就开一次这样的课，到时你就可以自由，不必再记笔记了，约瑟。我甚至会留出空档让你问问题。

<details> <summary>点击查看英文</summary>
All thoughts, as mental or electric actions, do not necessarily so appear by any means. I hope to go into these matters more deeply at our next session. Nor have I forgotten that I spoke of an informal session; when your recorder is fixed we will have such a session, when you can be relieved for once from your note taking, Joseph. And I will even make room for questions.</details>

思想和情绪都是作为电性运动存在的(重点)

!!! abstract 早期课3(#D#212) 第123节续谈同类相吸,情绪气候-身体状况的最佳指标 8段 我想要谈谈我们上一节讨论到的一些话题。如果你们还记得,我说过,思想和情绪都是作为电性行动存在的,一旦启动,它们就独立存在。也就是说,它们是独立于主观起源点之外的实际现实。

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思想和情绪以一种主观的方式被带入存在,但随后就是独立的行动,因此,它们可以按照它们原有的电势,在物质场域内持续存在一段时间。反过来,这些思想或情绪,作为电性行动,可以影响其他行动;可以建立影响模式,也建立了影响模式。个人的主观习惯,在很大程度上决定了自己对各种类型的这种电性行动的吸引力,这里,的确是同类相吸。

<details> <summary>点击查看英文</summary>
They are brought into existence in a subjective manner, but they then are independent action, and as such may continue to exist in duration within the physical field, according to their original electric potential. In turn these thoughts or emotions, as electric actions, can affect other actions; and influence patterns can be set up, and are set up. The subjective habits of individuals are largely responsible for their own attractions to various types of such electric actions, and here indeed like attracts like.</details>

每个人格内部的各种情绪因素造成了我们可以称之为特征性的情绪气候。某些类型的思想和情绪在其中被接受。由于这些都是电性的行动,它们在人格内设置了强大的吸引电场,容易的电通路。那么,非此特征的思想或情绪就必定会遇到些阻力。因此,习惯,不仅是心理上的,而且有电性和心理上的本质和含义。

<details> <summary>点击查看英文</summary>
Various emotional factors within each personality cause what we may call a characteristic emotional climate. Certain types of thoughts and emotions are entertained therein. Since these are electrical actions, they set up strong electrical fields of attraction within the personality, easy electric paths. Uncharacteristic thoughts or emotions must then meet with some resistance. Habit, then, has not only a psychological, but an electrical and psychological nature and implication.</details>

人格也是如此,通过负电荷,给自己的情绪系统设置了界限。它会最容易接受那些吸引它的思想和情绪,或电性行动,这些思想和情绪与它自己带电的情绪气候有相似之处;而对那些有最大差异性的思想和情绪,它会有着更大的抗拒力。因此,好好研究那些被任何特定人格所习惯接受的思想 and 情绪是最有利的。

<details> <summary>点击查看英文</summary>
So does the personality, through negative charges, cause boundaries to be

set about its own emotional system. It will accept most readily those thoughts and emotions, or electric actions, which attract it, which have a similarity to its own charged emotional climate; and it will have greater resistance to those which have the greatest dissimilarities. It is, therefore, most advantageous to study well those thoughts and emotions which are habitually accepted by any given personality.</details>

情绪气候，虽然无形，但每个个体都很清楚，因为它存在他自己之内，它是他身体状况的最佳指标，因为思想和情绪作为独立的电性行动，直接对身体机制有很大的影响；它确实像电风暴一样闪过整个神经系统；或者像很好的稳定器，视情况而定，当然还有许多介于两者中间的多种影响。

<details> <summary>点击查看英文</summary> The emotional climate, though intangible, is intimately known by each individual as it exists within himself, and it is the best indication of his physical condition, for thoughts and emotions as independent electrical actions have great influence directly upon the physical mechanism, acting indeed as electric storms which flash through the entire nervous system; or as great stabilizers as the case may be, and with of course many middle varieties of influence.</details>

因此，思想和情绪不仅一般来说与物质机制有关，而且作为电性行动，思想和情绪直接作用于系统。然而，在这里你再次看到，是个体自己启动了自己的情绪气候，然后忍受或享受其结果。

<details> <summary>点击查看英文</summary> Thought and emotion then, is not only generally related to the physical mechanism, but as electrical actions, thoughts and emotions act directly upon the system. Again here you see, however, that it is the individual himself who initiates his own emotional climate, and then suffers or enjoys the results.</details>

很多心理的无形事物，包括梦，都有这样的电性实相，而且确实是以电的行动存在。它们是值得重视的。情绪气候与身体健康之间的连结从未被清楚地理解过，因为人们不知道情绪有这样的电性实相。人们不知道它会直接影响系统。就这里的化学关系而言，人们了解的比较多。

<details> <summary>点击查看英文</summary> Many psychological intangibles, including dreams, have such an electric reality, and do exist as electric actions. They are to be reckoned with. The connections between the emotional climate and physical health have never been clearly understood, because emotions were not known to have such electrical reality. They were not known to directly affect the system. More is understood as far as the chemical relationships here.</details>

每一个思想或情绪都是作为心智内的电性行动而存在。这个行动被转化和转译，并被送到头脑，在那里直接感受它的影响，然后头脑开始种种反应。然而，思想和情绪是独立的，并不受身体的束缚，也不在身体内。例如，皮肤的物质屏障，那个结构的物质限制，不存在，也不被思想和情绪所识别。它们只认识电性系统。

<details> <summary>点击查看英文</summary> Each thought or emotion exists then as electric action within the mind. The action is transformed and translated, and is sent to the brain where its effects directly are felt, and the brain then initiates reactions. Thoughts and emotions then, being independent however, are not bounded by

or held within the physical body. The physical barriers of skin, for example, the physical limitations of that structure, do not exist and are not recognized by thoughts or emotions. They recognize only electrical systems.</details>

可以说，每个个体都是不断受到无数这样电性行动的冲击。他只接受那些相互吸引的，且往往不觉察它们在他自己系统之外的可能起源。思想和情绪在主观感觉之外有一个实际现实，这个事实对某些人来说可能显得骇人听闻。然而，除非接受这一事实，否则人类的身体结构将永远无法被理解。

<details> <summary>点击查看英文</summary> Every individual is pelted, so to speak, with numberless such electrical actions constantly. He accepts only those where mutual attraction exists, and is usually not aware of their possible origin outside of his own system. The fact that thoughts and emotions have an actuality outside of the subjective sense may appear appalling to some. Unless the fact is accepted, however, the human physical structure will never be understood. </details>

所有的电性行动都是以这些特征存在的。它们相当于一个整体的存在，和你们自己的存在一样有效。在很多方面可以说，物质系统就是这个电场引起的效应。这里还有很多内容要讲。有些单元，为了方便起见，从你们的系统向后运作，你的实质重量借此以电的形态存在，是你所知道的那个实质重量以外的一个实际现实。

<details> <summary>点击查看英文</summary> All electrical actions exist with those characteristics. They amount to an overall existence as valid as your own. In many ways it could be said that the physical system is an effect caused by this electrical field. There is still much to be covered here. There are units, working backward from your system, for conveniences sake, whereby your very physical weight is in electric form, an actuality beside the one that you know.</details>

物质客体是连续的行动

!!! abstact 早期课2(#D#24) 第67节物质客体是连续的行动,限制引起抗争 18段 观察视角就在这一组中，还有其他的空间指令。这些在物质宇宙中被利用，但它们并不像石头或椅子那样实际存在于其中。它们代表的是行动可以发生的媒介。物质客体其实是行动，行动是连续的，准确地)说，没有具体的开始或结束。

► 点击查看英文

是你们改变了行动的表面形态，并给这形态起了个名字。是你们武断地把一个行动的一部分，认作是任何特定的物质客体。有许多行动你们不认识，是因为你们感知不到它们。

<details> <summary>点击查看英文</summary> It is you who change the apparent form of the action, and give the form a name.It is you who arbitrarily recognize a portion of an action as any particular material object.There are many actions which you do not recognize because you do not perceive them.</details>

所有的行动都以某种方式继续着。只是外在感官无法感知不属于自己领域的行动。当你们用外在感官感知到一个行动时，如果它是，或者如果它看起来是静态的，你们就称它为物质。

<details> <summary>点击查看英文</summary> All actions in one way or another continue.It is only the outer senses

which cannot perceive what does not fall into their own domain. When you perceive an action with your outer senses, you call it material if it is, or if it appears to be, static.</details>

如果一个行动似乎能够动(motion)，你们就说这个行动是活的。当你们的外在感官不再感知到活动，你们就说它是死的。但是在所有的情况下，行动都会继续。

<details> <summary>点击查看英文</summary>
If an action seems to be capable of motion, you say the action is alive. When your outer senses no longer perceive motion you call the action a dead one. In all cases however, action continues.</details>

在我偏离主题之前，我正在建立的主要重点是，物质是被内在感官利用的行动，并被外在感官感知。

<details> <summary>点击查看英文</summary>
The main point, before I get sidetracked, that I was building up to, is that matter is action utilized by the inner senses and perceived by the outer senses.</details>

看起来是你们创造了行动。为了所有的意图和目的，你们创造了行动，但实际上你们真的是在利用行动，只是把它建构成外在感官可以感知的形式而已。

<details> <summary>点击查看英文</summary>
It appears that you create the action. For all intents and purposes you create the action, but actually you are really utilizing action and merely constructing it into terms that the outer senses can perceive.</details>

本体可以被称为对它自身有意识的行动(难点)

!!! abstract 早期课3(#D#212) 第138节本体就是行动对自身的展开,行动内的行动,三个困境 12段 本体可以被称为对它自身有意识的行动。为了我们讨论上的目的，行动和本体这两个词必须分开。然而，基本上，不存在这样的分立，因为本体也是存在的一个维度，是行动中的行动，是行动对自身的展开；通过行动与自身的这种交织，通过这种反应，形成了本体身分。

► 点击查看英文

本体可以被称为对它自身有意识的行动。为了我们讨论上的目的，行动和本体这两个词必须分开。然而，基本上，不存在这样的分立，因为本体也是存在的一个维度，是行动中的行动，是行动对自身的展开；通过行动与自身的这种交织，通过这种反应，形成了本体身分。

<details> <summary>点击查看英文</summary>
Identities may be termed action which is conscious of itself. For the purposes of our discussion, the terms action and identity must be separated. However basically no such separation exists, for an identity is also a dimension of existence, action within action, an unfolding of action upon itself; and through this interweaving of action with itself, through this reaction, an identity is formed.</details>

因此，这样一个本体的实相就存在于行动之中。行动的能量、行动在其自身之内和对自身的作用，形成了本体身分。这里还有其他原因，我们将在后面探讨。然而，虽然本体是由行动形成的，但行动和本体是不能分开的。你们记得我们之前对行动的定义，因为这将使今晚的讨论更容易理解。

<details> <summary>点击查看英文</summary>
The reality of such an identity then exists within the action. The energy

of the action, the workings of action within and upon itself, forms identity. There are other causes here that we will consider later. Yet although identity is formed from action, action and identity cannot be separated. You will remember our previous definition of action, for this will make this evening's discussion easier to understand.</details>

那么，本体就是行动对自身的效应。没有本体身分，行动将毫无意义，因为没有任何可以作为据以行动的对象。因此，行动必须基于其自身的本质，从其自身的运作创造出本体身分。同样，行动和本体是不能分开的。从最简单的到最复杂的，这都适用。

<details> <summary>点击查看英文</summary> Identity then, is action's effect upon itself. Without identities action would be meaningless, for there would be nothing upon which action could act. Action must, therefore, of its very nature, of itself and from its own workings, create identities. Again, action and identity cannot be separated. This applies from the most simple to the most complex. </details>

再次，行动不是作用于物质的外在力量。相反，行动是内在宇宙的内在生命力。它是内在生命力想要完全具体化自己的欲望和动力，与它无法完全做到这一点之间的两难困境。在处理物质在物质场域内的第一次出现的课上，也简单地讨论过这个问题。

<details> <summary>点击查看英文</summary> Once more, action is not a force outside that acts upon matter. Action is, instead, the inside vitality of the inner universe. It is the dilemma between inner vitality's desire and impetus to completely materialize itself, and its inability to completely do so. This was also discussed briefly in sessions dealing with the first appearance of matter within the physical field.</details>

这第一个困境的结果是行动，从行动对其自身的作用中，我们看到了本体身分的形成，而这两者是不可分割的。我们将在你们休息后讨论第二个困境。我建议你们现在就休息。

<details> <summary>点击查看英文</summary> This first dilemma results in action, and from actions own working upon itself we have seen that identity was formed, and that these two are inseparable. We will discuss the second dilemma after your break. I suggest your break now.</details>

行动，因其本质，本身就形成了本体，现在也因为它的本质而似乎会破坏本体，因为行动必然涉及改变。而任何改变似乎都会威胁到本体。

<details> <summary>点击查看英文</summary> Action, having of itself, and because of its nature, formed identity, now also because of its nature would seem to destroy identity, since action must involve change. And any change would seem to threaten identity. </details>

正是这种困境，正是本体的不断企图维持稳定，和行动固有的改变驱力，导致了不平衡，这个精妙的创造性副产品，就是自己的意识。我们有一系列的创造性张力。本体必须寻求稳定，而行动必须寻求变化，然而若没有变化，没有行动，本体就不可能存在，因为本体就是行动的结果，不是和行动分开，而是行动的一部分。

<details> <summary>点击查看英文</summary> It is this dilemma, precisely between identity's constant attempts to maintain stability, and actions inherent drive for change, that results in

the imbalance, the exquisite creative by-product that is consciousness of self. We have a series of creative strains. Identity must seek stability while action must seek change, yet identity could not exist without change, without action, for it is the result of action, and not apart from it but a part of it.</details>

其实在独处的片刻，你可能觉知这些其他的意识流。例如，有时你也许听到语句，或看到影像，那好像是在你自己思想脉络之外的，你可能依照你的教育、信仰和背景来做种种诠释。在那方面而言，它们可能出自几个不同的来源。可是，在许多时候，你无意中把频率转到了你其他意识流中的一个，暂时打开了一个频道，通到那些实相的其他层面——你的其他部分所居之处。

<details> <summary>点击查看英文</summary>
Now in moments of solitude you may become aware of some of these other streams of consciousness. You may at times for example, hear words, or see images that appear out of context with your own thoughts. According to your education, beliefs, and background you may interpret these in any number of ways. For that matter, they may originate from several sources. On many occasions, however, you have inadvertently tuned in on one of your other streams of consciousness, opened momentarily a channel to those other levels of reality in which other portions of you dwell.</details>

这种对灭绝的相信，这种对本体即将在下一刻被消灭的确信，是一个严酷的心理经验，它本身就可能带来不幸的反应。结果相反的，你发现意识根本是完整的，而它的表达比以前还要不受限制得多。约瑟潜意识地选择了去干扰那种他当时正在用的表达方法，只因它们的干扰会引起应得的注意。

<details> <summary>点击查看英文</summary>
Such a belief in extinction, such a certainty that identity is about to be blotted out in the next moment, is a severe psychological experience, that in itself can bring about unfortunate reactions. What happens instead is that you find consciousness quite intact, and its expression far less limited than it was before. Joseph chose subconsciously to interrupt those methods of expression he was using at the time simply so that their interference would claim due notice.</details>

你对实相的本质怀有什么概念将强烈地渲染你的经验，因为你将以你的信念来诠释经验，正如现在你以你认为什么是可能、什么是不可能的概念来诠释你的日常生活。你的意识离开身体的快慢，依据许多的变数。

<details> <summary>点击查看英文</summary>
The ideas that you have involving the nature of reality will strongly color your experiences, for you will interpret them in the light of your beliefs, even as now you interpret daily life according to your ideas of what is possible or not possible. Your consciousness may withdraw from your body slowly or quickly, according to many variables.</details>

本体从来都不是恒定的，因为你们自己，有意识地或无意识地从一个时刻到另一个时刻，都不相同。每一个行动都是一个终止，如我们之前讨论的。然而，如果没有终结，本体就会停止存在，因为没有行动的意识将不再是意识。

<details> <summary>点击查看英文</summary>
Identities are never constant, as you yourselves are not the same consciously or unconsciously from one moment to another. Every action is a termination, as we discussed earlier. And yet without the termination, identity would cease to exist, for consciousness without action would cease to be conscious.</details>

因此，意识本身不是一样东西。它是行动的一个维度。是一种几乎神奇的状态，是由我选择称之为一系列创造性的困境，而成为可能的。

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Consciousness therefore is not a thing in itself. It is a dimension of action. It is an almost miraculous state, made possible by what I choose to call a series of creative dilemmas.

现在应该相当容易理解第二个困境，是如何从第一个困境演变而来的。我已经说过，第二种困境的结果是，并且是不断地导致，自己的意识。现在。自己的意识和自己自我的意识不是一回事。

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It should be fairly easy to understand now how the second dilemma evolved from the first. I have said that the second dilemma resulted in, and constantly results in, consciousness of self. Now. Consciousness of self is not the same thing as consciousness of ego self. Consciousness of self is still consciousness directly connected with action.

自我是第三种创造性困境所产生的一种状态，当自己的意识企图将自己从行动中分离出来时，这种困境就发生了。

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The ego is a state resulting from the third creative dilemma, which happens when consciousness of self attempts to separate itself from action.

因为这显然是不可能的，因为如果没有行动，任何意识或本体都不可能存在，因为它们是不可分割的，所以我们有了第三个困境。

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Since this is obviously impossible, since no consciousness or identity can exist without action, because they are inseparable, we have our third dilemma.

自己的意识涉及到自己的意识在行动之内、处于其中，并作为行动的一部分。而自我意识，涉及到自己的意识企图使自己与行动分离的一种状态，是意识企图把行动视为对象来感知。在这里，我们看到，自我意识在这种尝试中，不仅努力把行动视为是分开的，而且以这样一种方式来感知行动，在自我看来，行动不仅与自身分离，亦即与自我分离，而且行动是始于自我，是自我自身存在的结果，而不是原因。

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Consciousness of self involves a consciousness of self within, amid, and as a part of action. ego consciousness, on the other hand, involves a state in which consciousness of self attempts to divorce itself from action, an attempt on the part of consciousness to perceive action as an object. Here we see that ego consciousness, in this attempt, strives to perceive action not only as separate, but to perceive it in such a fashion that it appears to ego that action is not only separate from itself, that is separate from the ego, but that action is initiated by the ego, and a result rather than a cause of ego's own existence.

这三个困境代表了内在实相，或者说内在生命力能够体验到的三个实相场域。而在这里，我们也有了内在生命力永远无法实现完全具体化的原因，或者说是原因之一。生命力试图实现自身具体化的行动本身，就增加了内在生命力的内在维度。

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These three dilemmas represent three areas of reality within which inner

reality, or inner vitality, can experience itself. And here we have also the reason, or one of the reasons why, inner vitality can never achieve complete materialization. The very action involved in vitality's attempt to materialize itself adds to the inner dimension of inner vitality.

根据，行动必然改变它所作用的对象(括号：基本上就是它自己) 这一说法，那么，这些环节中涉及的行动就会改变环节的性质。

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In line with the statement that action necessarily changes that which it acts upon (in parentheses: which is basically itself), then it follows that the action involved in these sessions changes the nature of the sessions.

行动存在于行动之中。有一些行动的维度，所有的多样性从中而生。因为一个行动似乎终止了另一个行动，所有的个体性似乎被扫除了。其实这样的个体性是行动之种种维度的结果。

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Action exists within action. There are dimensions of action from which all diversity arises. All individuality that seems to be swept away because one action seems to terminate another, such individuality is indeed the result of the dimensions of action.

我将更深入地讨论这个问题。然而，目前鲁伯正在经历行动的更多维度。他正在经历行动完形。

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I will discuss this more thoroughly. However, at present Ruburt is experiencing many more dimensions of action. He is experiencing action gestalts.

在某种程度上，他成为行动。像每一个其他的意识一样，他总是行动，但今天晚上他在某个程度上直接体验了行动，而没有自己通常想要与行动分离的企图。

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To some degree he becomes action. Like every other consciousness he is always action, but this evening he experienced to some degree action directly, without the usual attempt of the self to separate from action.

时间和行动的关系

!!! abstact 早期课1(#D#34) 第14节 人际关系,固化,生命力 40段 在你们层面上，没有任何行动是真正的同步发生，因此时间立刻加入了。约瑟，你自己说过—瞧，你什么都瞒不了我—您刚才说—真抱歉，鲁伯需要休息片刻。就一下下，鲁伯，应该就够了。

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虽然我在你们的层面上没有受到时间的影响，但我在我的层面上却受到类似时间的影响。没有障碍，时间就没有意义。换一种说法，如果没有抵制其他行动的需要，时间就没有意义。

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While I am not affected by time on your plane I am affected by something resembling time on my plane. Time has no meaning without barriers. To put it

another way, time has no meaning without the necessity to counteract against other actions.</details>

行动和反作用是时间的触发。对你们来说，这几乎是不可思议的，但在其他一些层面上，运动是同步的，时间是未知的。对我来说，时间可以被操纵，可以随意使用 and 检查。对我来说，你们的时间是一个载体，是我可以进入你们意识的几个载体之一。因此，时间对我来说，仍然是某种实相。否则，我将无法以任何方式利用它。为了表示我的好意，我将结束本节课。

<details> <summary>点击查看英文</summary>
The action and counteraction is the time trigger.To you this will be almost unbelievable, but on some other planes motion is simultaneous and time unknown.To me time can be manipulated, used at leisure and examined.To me your time is a vehicle, one of the several vehicles by which I can enter your awareness.It is therefore still a reality of some kind to me.Otherwise I could not utilize it in any manner whatsoever.As an example of my good intentions I will end this session.</details>

没有暗示，任何行动都无法发生

!!! abstack 早期课2(#D#24) 第68节赛斯的样子,暗示:建构背后的意愿 10段 在我们之前的讨论中，还有一点必须加进来。那就是关于更清晰明确的定义，你们根据相当武断的命名，将物质称为活(living)的或死(dead)的。我们这里要再进一步。在我们上一节中，我提到，你们认为活的物质是动态的行动。

► [点击查看英文](#)

实际上，你们认为那些看起来，至少是部分自己指导(self-directive)的行动，是活的物质。看起来具有静态性质(staticnature)的行动，你们把它称为惰性物质(inertmatter)。不言而喻，所有的行动在某种程度上都是自己指导的行动，因此都应该被称为有生命的物质。

<details> <summary>点击查看英文</summary>
Actually, you consider action which seems to be at least partially self-directive as living matter.Action that seems to be of a static nature, you refer to as inert matter.It should go without saying that all action is indeed self-directed action to some degree, and therefore should be termed as living matter.</details>

然而，一般来说，如果没有你们乐意称之为的暗示(suggestion)，任何实物都无法被建构，任何行动都无法发生。如果没有内在的同意和意愿，任何行动和任何物质客体都无法被感知。在每一个行动和每一个建构背后，确实存在着你们喜称的暗示。

<details> <summary>点击查看英文</summary>
Generally speaking however, no physical object can be constructed, and no action can occur, without what you are pleased to call suggestion.No action and no material object can be perceived without inner consent and willingness.Behind every action and every construction there is indeed what you are pleased to call suggestion.</details>

暗示不外乎是一种内在的意愿和同意，它让特定的行动发生；而这种同意是触发器，它启动了潜意识机制，让你们把内在的资料建构成物质实相。

<details> <summary>点击查看英文</summary>
Suggestion is no more and no less than an inner willingness and consent, to allow a particular action to occur; and this consent is the trigger

which sets off the subconscious mechanisms that allow you to construct inner data into physical reality.</details>

*行动的特性

外在自我被迫进入连续的行动，内在自我没有这样的限制

!!! abstact 早期课1(#D#34) 第36节 我的方法,自由意志 53段 比如说，虽然有人从第一页开始阅读这些资料，但这并不意味着第四百页尚未存在。你的外在自我被迫进入可称为连续的行动中，但内在自我却没有这样的束缚。这应该能让这一点更加清楚了。我在前面提到，因与果以各种方式运作，看似因果的事情，往往只是你以相续的方式看待行动，而产生的必须处置的结果。

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因为你此时被迫以一种个别的、连续的方式来感知行动，你多少会理所当然地认为，一件事引起另一件事，或者说，本该随着事件之后才发生的行动，不可能发生在事件之前。当然事实并非如此，这只是一个例子，说明当你只依赖外在感官时，才会有扭曲。

<details> <summary>点击查看英文</summary> Because you are forced at this point to perceive actions in a separate and successive fashion you more or less naturally take it for granted that one thing causes another, or that one action could not occur before another that appears to follow it.This is of course not the case, although it is an example of the distortions you get when you rely upon the outer senses only.</details>

每一个行动都会影响其他每一个行动

!!! abstact 早期课3(#D#212) 第116节 启动新的传递程序 36段 每一个行动都会影响其他每一个行动。精神围场是能量单元，具有我以前给你们的这类单元的所有特征。你知道，所有的行动基本上都是精神行动，因为场域互相补充。由于没有行动是没有意义的，所以梦宇宙和物质宇宙不断地互相补充，精神行动在这两个宇宙中进行，是内在行动的伪装行动符号。

► [点击查看英文](#)

各个场域的行动相互影响。这些行动几乎就像在不同世界里燃烧的双生火，但它们照亮了迥然不同的风景。虽然它们的本质基本相同，但你注意到的总是差异。作为一个开始，我们进展顺利。我建议你休息 (break) 一下，而不是变成碎片；鲁伯现在回过神来。

<details> <summary>点击查看英文</summary> The actions in the various fields affect each other. These actions burn almost like twin fires in different worlds, but they illuminate vastly different landscapes. And while their nature is basically the same, it is always the differences that you notice. We have proceeded well for a beginning. I suggest you break, not into pieces; and that Ruburt now snap back to himself.</details>

*行动的转化

!!! abstact 早期课3(#D#212) 第122节电性场,神经脉冲,思想是电性实相 13段 在物质存在之处, 能量的集中形成你所认为的身体形态, 身体意味着质量, 但它不是你们所说的物质。在电性场中的这种显化, 就每一质量单位的强度而言, 比你们知道的任何东西都要强大得多。这是非常重要的一点, 将来我们还会提到。现在再说一遍: 不管现在的科学思想如何, 至少有三种不同的电力是你们的科学家们还没有发现的, 其中一种电力与思想的强度有很大关系, 因为它们是在无形的心智中形成的, 然后转化到物质的头脑中, 然后再转化为行动, 视情况而定。

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常常错误的把这种感觉投射到别人的言论或者行动上

!!! abstact 早期课1(#D#34) 第 40 节 囊,星光体,飞碟 89段 如果有, 也确实是有, 愚昧、无知和白痴的妄自尊大和企图合理化, 但至少偶尔 也有善意和欣赏。我知道你知道把自己的恐惧和恼怒投射到别人身上的危险。人们总是而且经常有一种理所当然的倾向, 觉得自己不被欣赏, 因此寻找机会来证明这种不被欣赏的感觉, 所以常常错误地把这种感觉投射到别人的言论或行动上。很多时候, 这种言行是对方自己无知的结果, 其实并不是针对你个人的。

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爱,恨和行动的关系

!!! abstact 早期课1(#D#34) 第 13 节 叶绿素是精神酵素 35段 你们都知道什么是爱和恨, 但正如我之前告诉你们的那样, 试着用新的方式思考。例如, 爱和恨都是行动。它们都是行动, 它们都意味着在肉体中的行动, 甚至就思想而言也是如此。在你们的层面上, 行动(action)是最重要的词。

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!!! tip 在你们的层面上, 行动是最重要的词

行为和因果的关系

!!! abstact 早期课1(#D#34) 第 41 节 广阔现在, 因果关系 30段 没有你们在字面上所理解的因果关系。也没有一个接着一个的连串片刻; 如果没有一个接着一个的时刻, 你可以看到, 因果的观念变得毫无意义。在一个不存在过去与未来的基本实相中, 当下的行动不能基于或由于过去的行动, 当下的行动也不能成为未来行动的肇因。

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各种可能性都要付诸行动

!!! abstact 早期课2(#D#24) 第54节存有的建构,鲁柏曾经是赛斯 23段 我明白这有点难理解, 但你们重读最后这两节, 就会完全理解这些资料。鲁柏现在是我曾经所是的那个赛斯的结果, 因为从那之后, 我就已经改变了。鲁柏代表, 而且也是, 那个曾经是我自己的赛斯, 通过专注和使用一套特殊的属性与能力而形成的人格。简而言之, 也许就是, 我们分裂了, 这种分裂始终是必要的, 以便各种可能性都能被付诸行动。

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课程中的真实例子

马克不敢采取自我保护的行动，在很多情况下会被利用。

!!! abstact 早期课2(#D#24) 第46节马克的生命解读,罗在丹麦的风流事件 44段 你在很多情况下会被人利用，因为过去你的行为导致了暴力，所以你甚至不敢采取自我保护的行动。你对)你的母亲有特别强烈的同情心，因为你潜意识里还记得，以前她还是你妻子时，你是怎么对待她的。

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珍应该立刻采取行动并进行肢体活动

!!! abstact 早期课2(#D#24) 第76节期待的力量 36段 在公寓里立刻喧闹会更好。他已经准备好采取行动并进行肢体活动。发顿脾气，比如扔盘子，会比没有行动更有效，虽然不是最好的解决办法。

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把情绪能力引导到你想要的行动上

!!! abstact 早期课2(#D#24) 第76节期待的力量 44段 虽然你们的许多期待是在童年时期形成的，但没有一个开关是真正卡在一个位置上，把你的情绪能量引导到你想要的任何行动模式上，是你的特权。探究和发现你目前的期待到底是什么，即使很困难，也是极其重要的。不是你的欲望，而是你的期待，因为你只会在物质上建构你认为你有能力构建的环境。有人说，人们的期待常常高过他们的能力，但其实是，期待形成能力；如果期待更高，能力也会更兴旺发达。

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!!! Danger 期待

建议的行动看起来不实际也不可能

!!! abstact 早期课2(#D#24) 第85节这个资料不是新圣经 17段 的确，当我建议在现实世界中采取行动，你们很难相信我的话，特别是当这种建议的行动看起来既不实际也不可能时。我知道这一点。我应该更体谅一点。

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