




The Trinity Within: The Original Family

內在的三位一體：原始家庭

This presentation will look at the Trinity as the original, primal pattern of family... that has influenced all subsequent appreciations of family.

這次講座將探討三位一體作為家庭的原始、原初模式
它影響了所有後來對於家庭的欣賞。



THE PARADISE TRINITY of eternal Deities facilitates the
Father's escape from personality absolutism. 10:0.1 (108.1)

永恆神靈們的天堂三位一體，促使了上父從人格絕
對機制中的解脫。 10:0.1 (108.1)

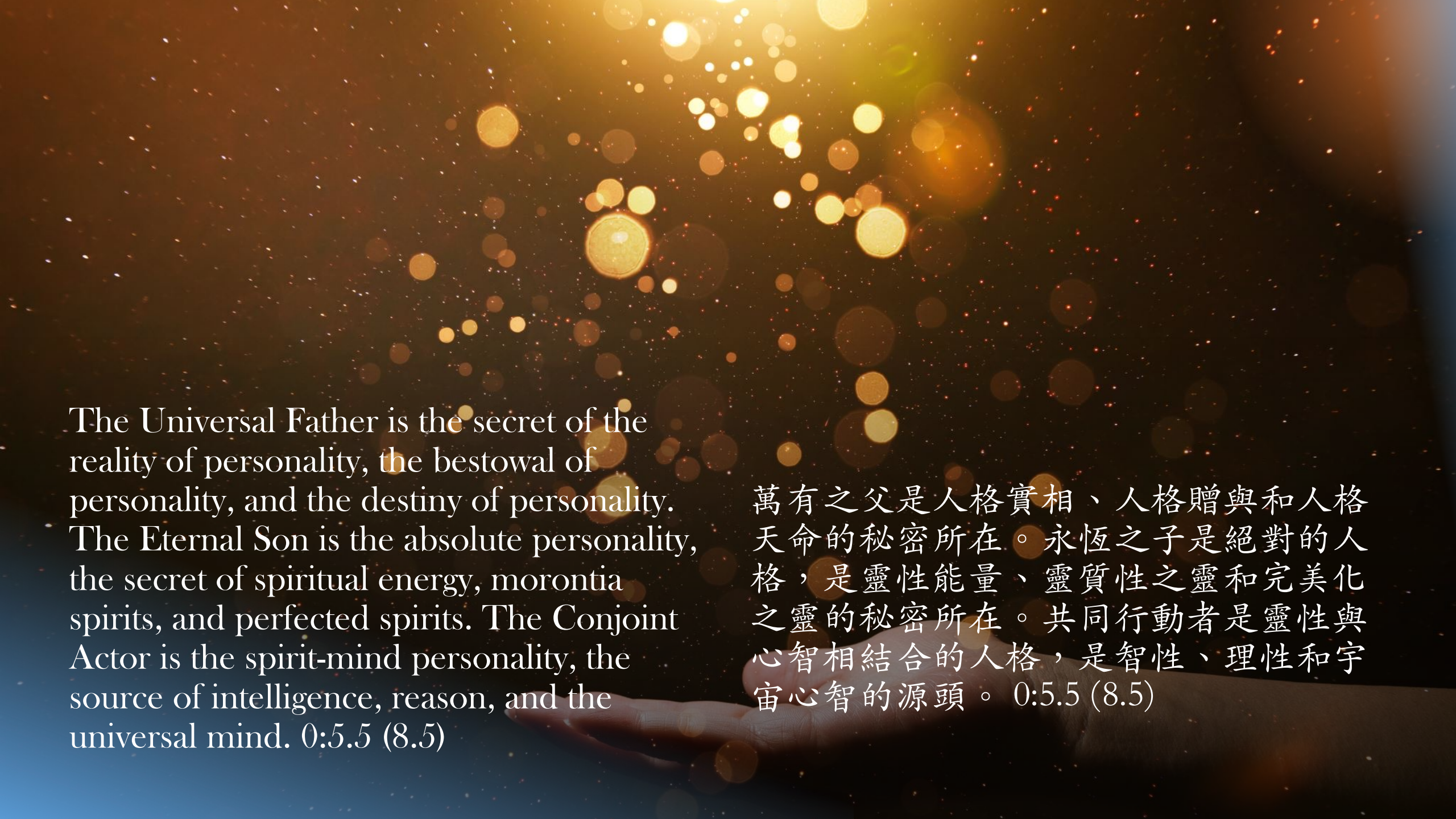


The Paradise Trinity effectively provides for the full expression and perfect revelation of the eternal nature of Deity. 10:0.2 (108.2)

天堂三位一體有效地提供了對神靈之永恆本質的充分表達和完美揭示。10:0.2 (108.2)

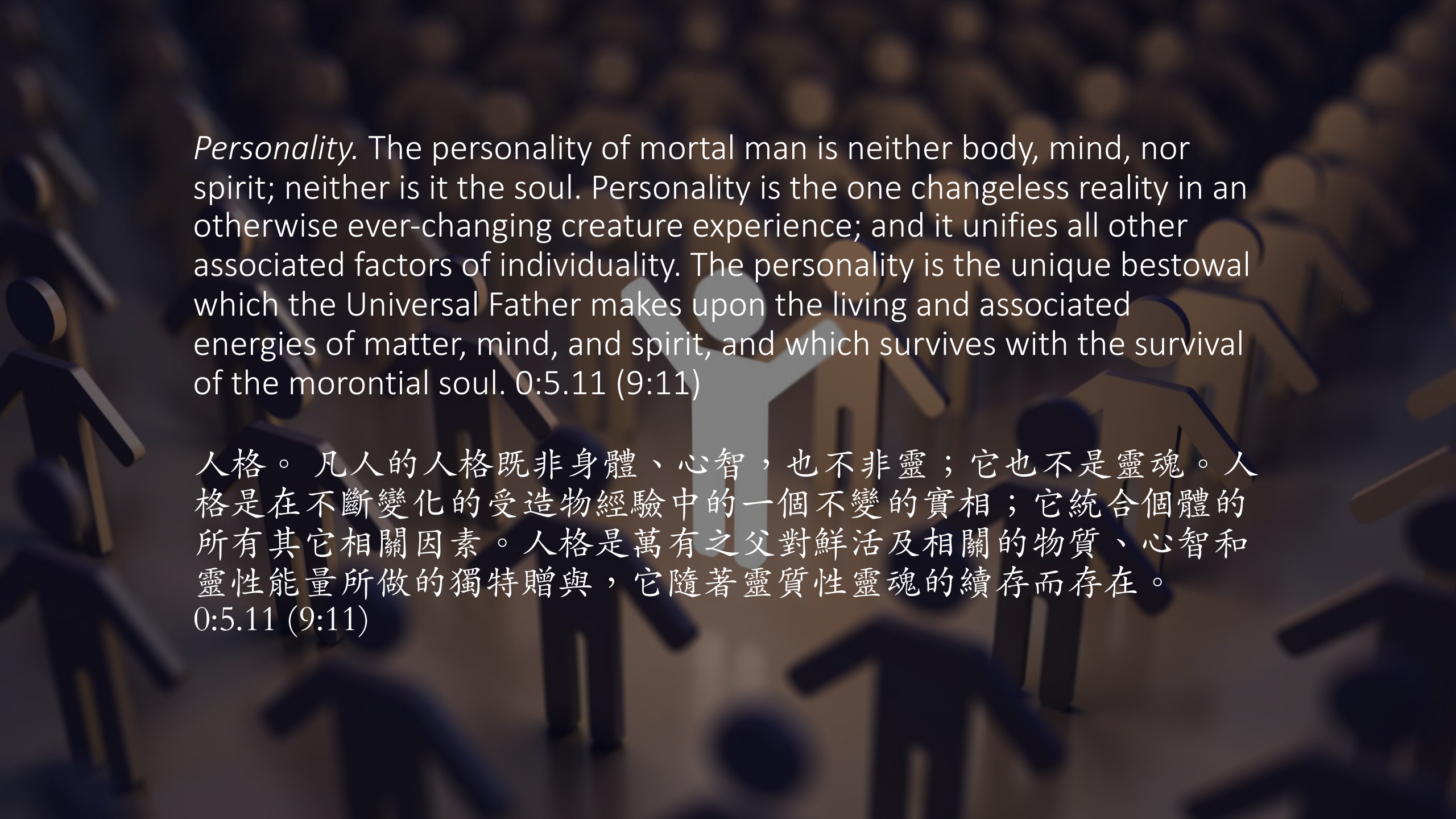
The word GOD (Trinity) is used, in these papers, with the following meanings:
在這些文件中，「神」（三位一體）這一詞具有以下含義：

1. *God the Father*—Creator, Controller, and Upholder. The Universal Father, the First Person of Deity.
1. 上父——造物主、支配者和支撐者，萬有之父，神靈之第一位格。
2. *God the Son*—Co-ordinate Creator, Spirit Controller, and Spiritual Administrator. The Eternal Son, the Second Person of Deity.
2. 上子——協同造物主、靈性支配者、屬靈管理者。永恆之子，神靈之第二位格。
3. *God the Spirit*—Conjoint Actor, Universal Integrator, and Mind Bestower. The Infinite Spirit, the Third Person of Deity. 0:2.12,13,14 (4.6,7,8)
3. 上靈——共同行動者、萬有整合者和心智贈與者。無限之靈，神靈之第三位格。

A hand is visible at the bottom of the frame, reaching upwards towards a dense field of golden, glowing particles of various sizes. The background is dark, making the golden particles stand out prominently. The overall atmosphere is one of spiritual ascent or divine light.

The Universal Father is the secret of the reality of personality, the bestowal of personality, and the destiny of personality. The Eternal Son is the absolute personality, the secret of spiritual energy, morontia spirits, and perfected spirits. The Conjoint Actor is the spirit-mind personality, the source of intelligence, reason, and the universal mind. 0:5.5 (8.5)

萬有之父是人格實相、人格贈與和人格天命的秘密所在。永恆之子是絕對的人格，是靈性能量、靈質性之靈和完美化之靈的秘密所在。共同行動者是靈性與心智相結合的人格，是智性、理性和宇宙心智的源頭。 0:5.5 (8.5)



Personality. The personality of mortal man is neither body, mind, nor spirit; neither is it the soul. Personality is the one changeless reality in an otherwise ever-changing creature experience; and it unifies all other associated factors of individuality. The personality is the unique bestowal which the Universal Father makes upon the living and associated energies of matter, mind, and spirit, and which survives with the survival of the morontial soul. 0:5.11 (9:11)

人格。凡人的性格既非身體、心智，也不非靈；它也不是靈魂。人格是在不斷變化的受造物經驗中的一個不變的實相；它統合個體的所有其它相關因素。人格是萬有之父對鮮活及相關的物質、心智和靈性能量所做的獨特贈與，它隨著靈質性靈魂的續存而存在。
0:5.11 (9:11)

The Isle of Paradise is nonpersonal and extraspiritual, being the essence of the universal body, the source and center of physical matter, and the absolute master pattern of universal material reality. 0:5.5 (8.5)


天堂島是非人格的和超靈性的，它是宇宙主體的本質、物理物質的源頭與中心，以及宇宙物質實相的絕對主模式。 0:5.5 (8.5)

Total, infinite reality is existential in seven phases and as seven co-ordinate Absolutes:

1. The First Source and Center. (Actual) (Personality)
2. The Second Source and Center. (Actual) (Spirit)
3. The Third Source and Center. (Actual) (Mind)
4. The Isle of Paradise. (Actual) (Matter)
5. The Deity Absolute. (Potential) (Deity Reality)
6. The Universal Absolute. (Potential) (The Balance Between Deity & Undeified)
7. The Unqualified Absolute. (Potential) (Undeified Reality) 0:3.2-8 (5.1-7)

總體——無限——實相永存在七個方面且作為七種相互協調的絕對：

1. 第一本源與中心。(實際的) (人格)
2. 第二本源與中心。(實際的) (靈性)
3. 第三本源與中心。(實際的) (心智)
4. 天堂島。(實際的) (物質)
5. 神靈絕對。(潛在的) (神靈實相)
6. 萬有絕對。(潛在的) (神靈與非神靈化之間的平衡)
7. 無條件絕對。(潛在的) (非神靈化實相) 0:3.2-8 (5.1-7)

A man and a woman are lying on their backs on a lush green lawn. The man, on the left, has a beard and is smiling. The woman, on the right, has long dark hair and is also smiling. They are both looking towards the camera. The background is a dense carpet of green grass with some fallen leaves.

“On a planet of sex creatures, in a world where the impulse of parental emotions are inherent in the hearts of its intelligent beings, the term Father becomes a very expressive and appropriate name for the eternal God.”
1:1.6 (23.3)

「在一個由具性別的受造物所組成的行星上，在一個父母情感衝動固有於其智性存有內心中的世界裡，『父』這一詞成為永恆之神的一個極具深意且恰當的名字」。1:1.6 (23.3)

God as the First Source and Center of all things and beings transcends gender, so our appreciation of God is most importantly to be anchored in the *realization* of God's Value nature, LOVE.

神作為一切事物和存有的第一本源和中心，超越了性別，因此我們對神的欣賞最重要的是要根植於對神的價值本質——愛——的體悟。

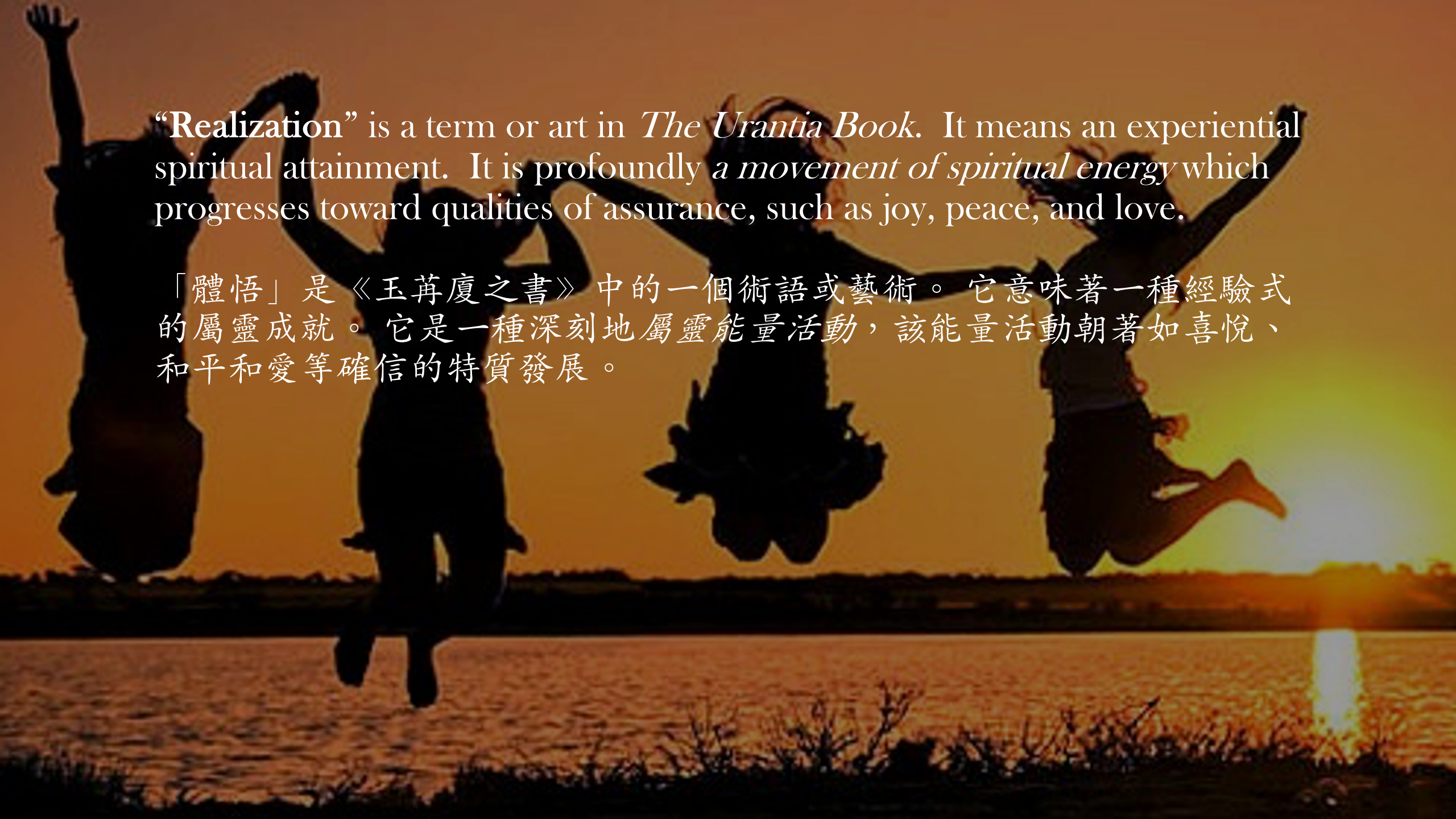


God is Love

1 JOHN 4:8

神就是愛

約翰一書 4:8

The background of the entire image shows the silhouettes of four people jumping joyfully against a warm, orange-hued sunset sky. They are positioned over a body of water, with the sun's reflection visible on the right side. The overall mood is one of happiness and freedom.

“**Realization**” is a term or art in *The Urantia Book*. It means an experiential spiritual attainment. It is profoundly *a movement of spiritual energy* which progresses toward qualities of assurance, such as joy, peace, and love.

「體悟」是《玉苒廈之書》中的一個術語或藝術。它意味著一種經驗式的屬靈成就。它是一種深刻地屬靈能量活動，該能量活動朝著如喜悅、和平和愛等確信的特質發展。

Language is very much a function of personal experience.
For mortal beings, the family is the **most significant experience**, and therefore the basis of a divine name, for understanding divinity.

語言在很大程度上是個人經驗的功能。
對於凡人來說，家庭是最重要的經驗，因此是神聖名字的基礎，以便理解神性。



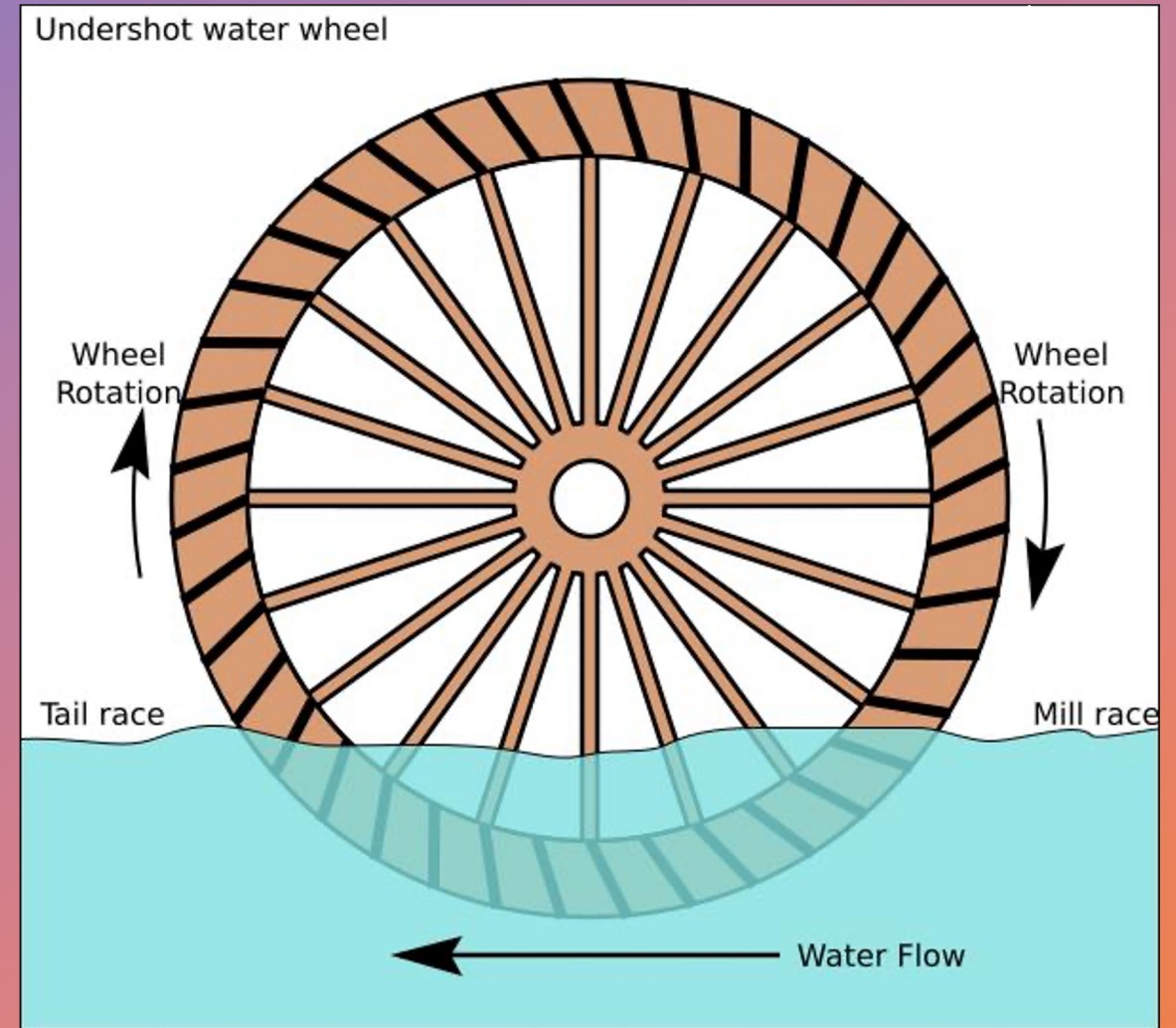
The Trinity sets the bar for family function, expression, inspiring all levels of creature life to aspire to: Love, Mercy, Ministry... Truth, Beauty, Goodness ... Justice, Power, Sovereignty... creating a dynamic pattern for understanding the foundation of divine expression through the idea/ideal of family.

三位一體為家庭功能和表達設定了標準，激勵了所有層次的受造物生命去追求：愛、憐憫、侍奉.....真、美、善..... 公正、力量、主權.....透過家庭的觀念/理想，創造了一種理解神聖表達之基礎的動態模式。



So we can use the image of a **water wheel** to imagine the Trinity. We hear this image in the following passage: “All true love is from God, and man receives the divine affection as he himself bestows this love upon his fellows. Love is dynamic... The great circuit of love is from the Father, through sons to brothers, and hence to the Supreme.” 117:6.10 (1289.3)

因此，我們可以用水車的意象來想像三位一體。我們在下面的段落中聽到這樣的意象：「所有的真愛都是來自於神，而當人自身將這種愛贈與給他的同伴時，他收到了神聖的愛。愛是動態的.....愛的偉大迴路是來自『父』，透過子孫傳給兄弟，從而傳遞到至高者。」 117:6.10 (1289.3)



A wide-angle photograph of Niagara Falls, showing the two main waterfalls cascading over a rocky ledge. The water is a vibrant turquoise color, and a thick mist rises from the base of the falls. The surrounding landscape is lush with green vegetation, and the sky is a soft, hazy purple and pink, suggesting dawn or dusk.

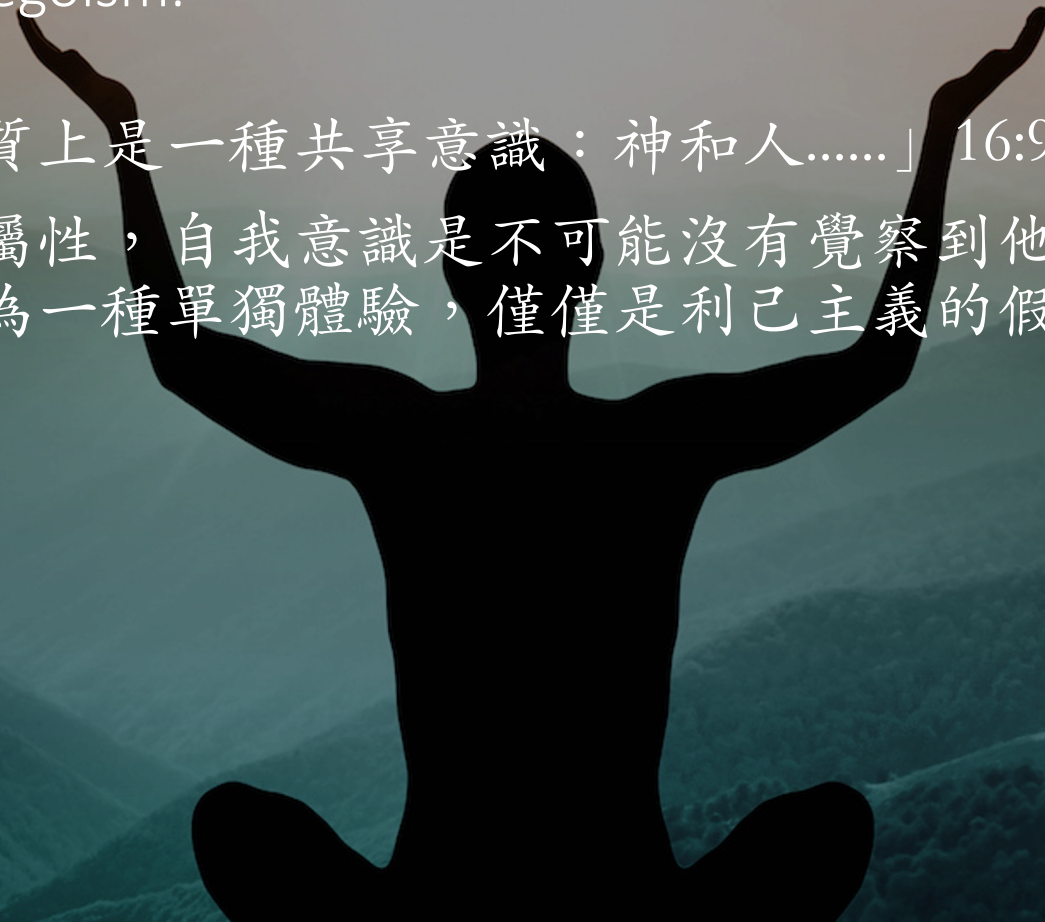
God's Love is Always Flowing, Unconditional.
Are We Receptive?

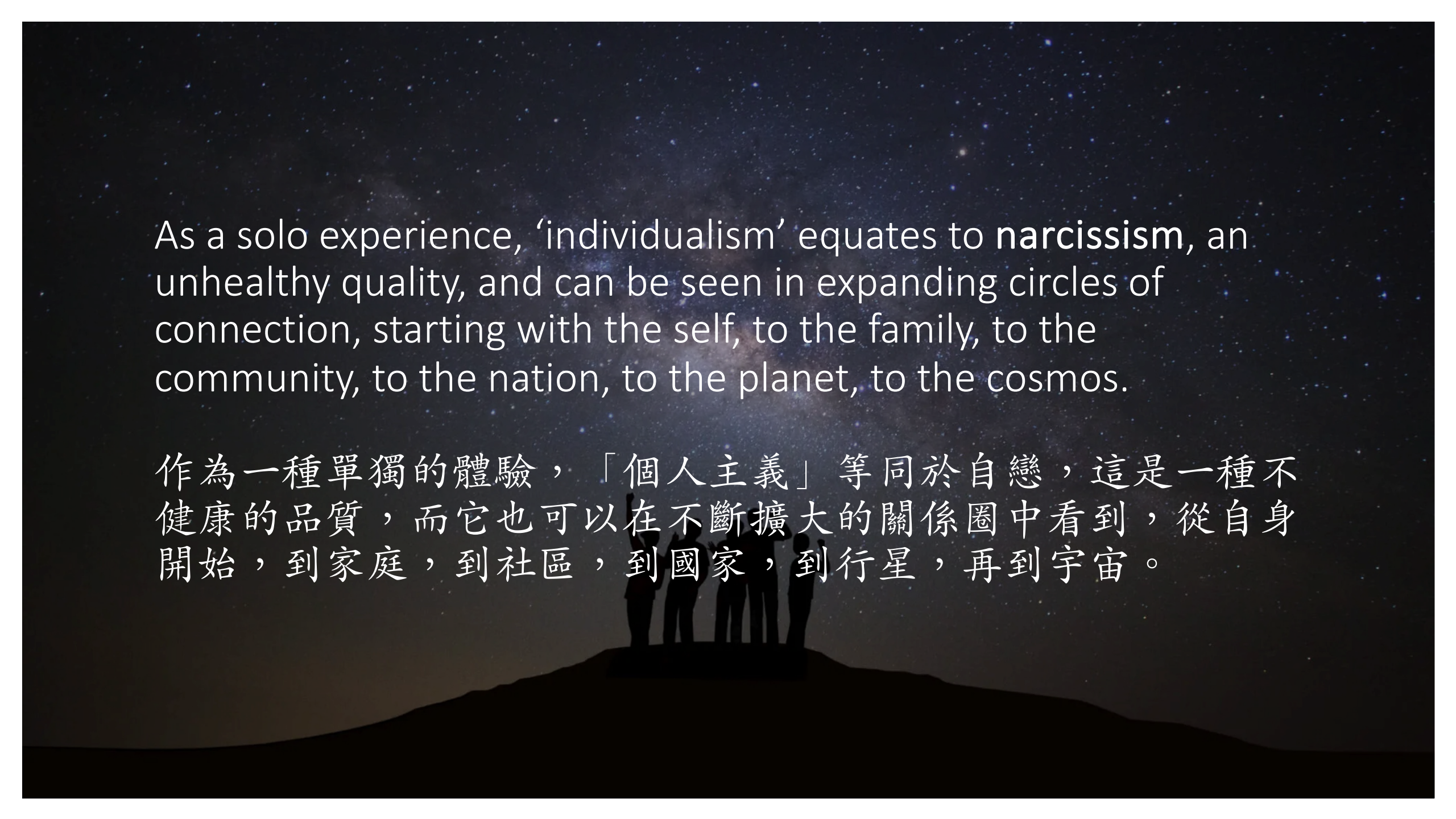
神的愛總是源源不斷，總是無條件。
我們是否樂於接受？

Self-consciousness is in essence a communal consciousness: God and man..." 16:9.9 (196.5)

As a primary attribute of personality, self-consciousness is impossible without awareness of others. This strips away the pretense of 'individualism' as a solo experience, mere egoism.

「自我意識在本質上是一種共享意識：神和人.....」 16:9.9 (196.5)
作為人格的主要屬性，自我意識是不可能沒有覺察到他人。這拆穿了
「個人主義」作為一種單獨體驗，僅僅是利己主義的假象。





As a solo experience, 'individualism' equates to **narcissism**, an unhealthy quality, and can be seen in expanding circles of connection, starting with the self, to the family, to the community, to the nation, to the planet, to the cosmos.

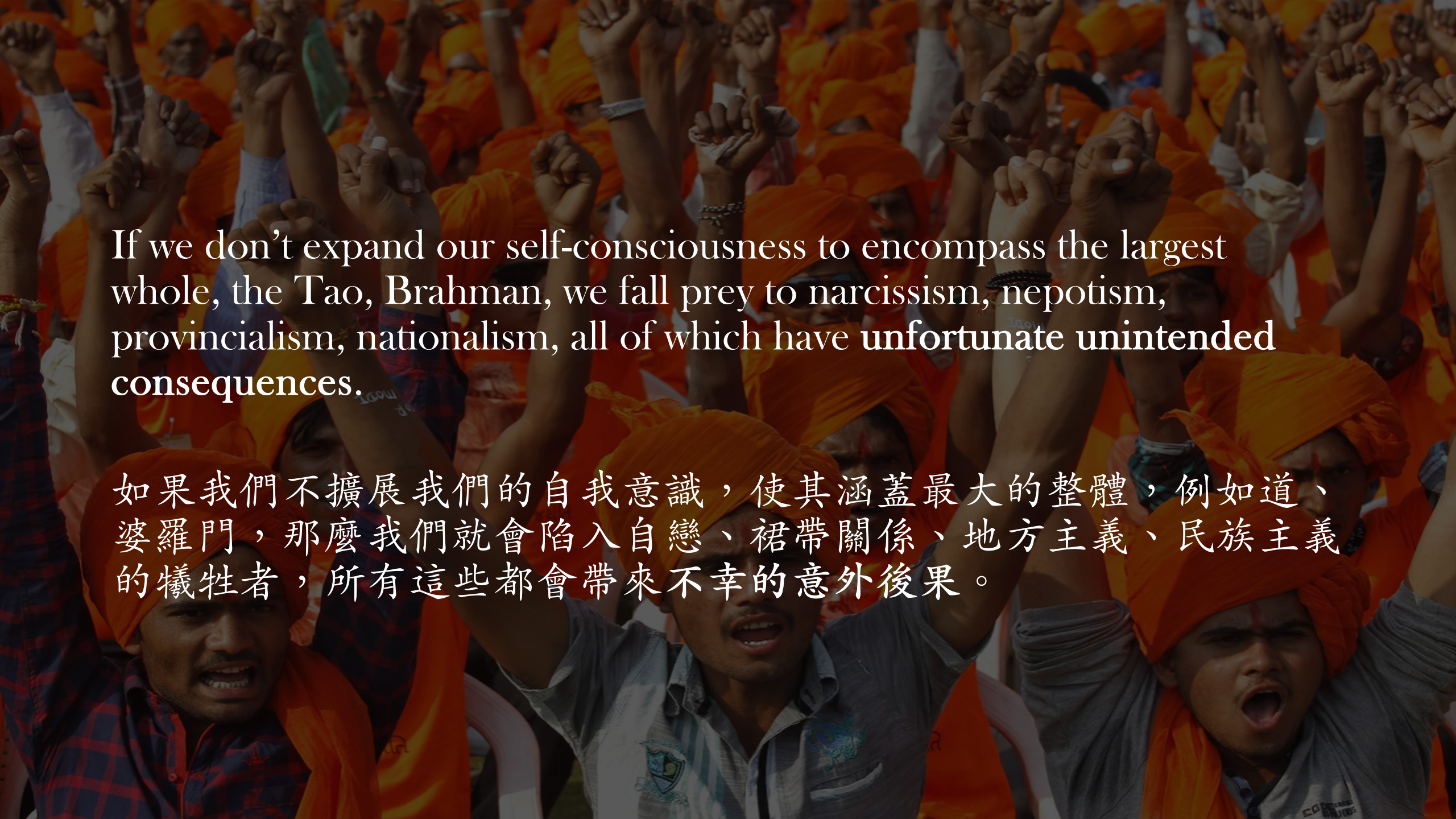
作為一種單獨的體驗，「個人主義」等同於自戀，這是一種不健康的品質，而它也可以在不斷擴大的關係圈中看到，從自身開始，到家庭，到社區，到國家，到行星，再到宇宙。

A Billion Stars go spinning
through the night,
Blazing high above your head.
But in you is the Presence
(Trinity) that will BE,
When all the Stars are Dead.

Maria Ranier Rilke

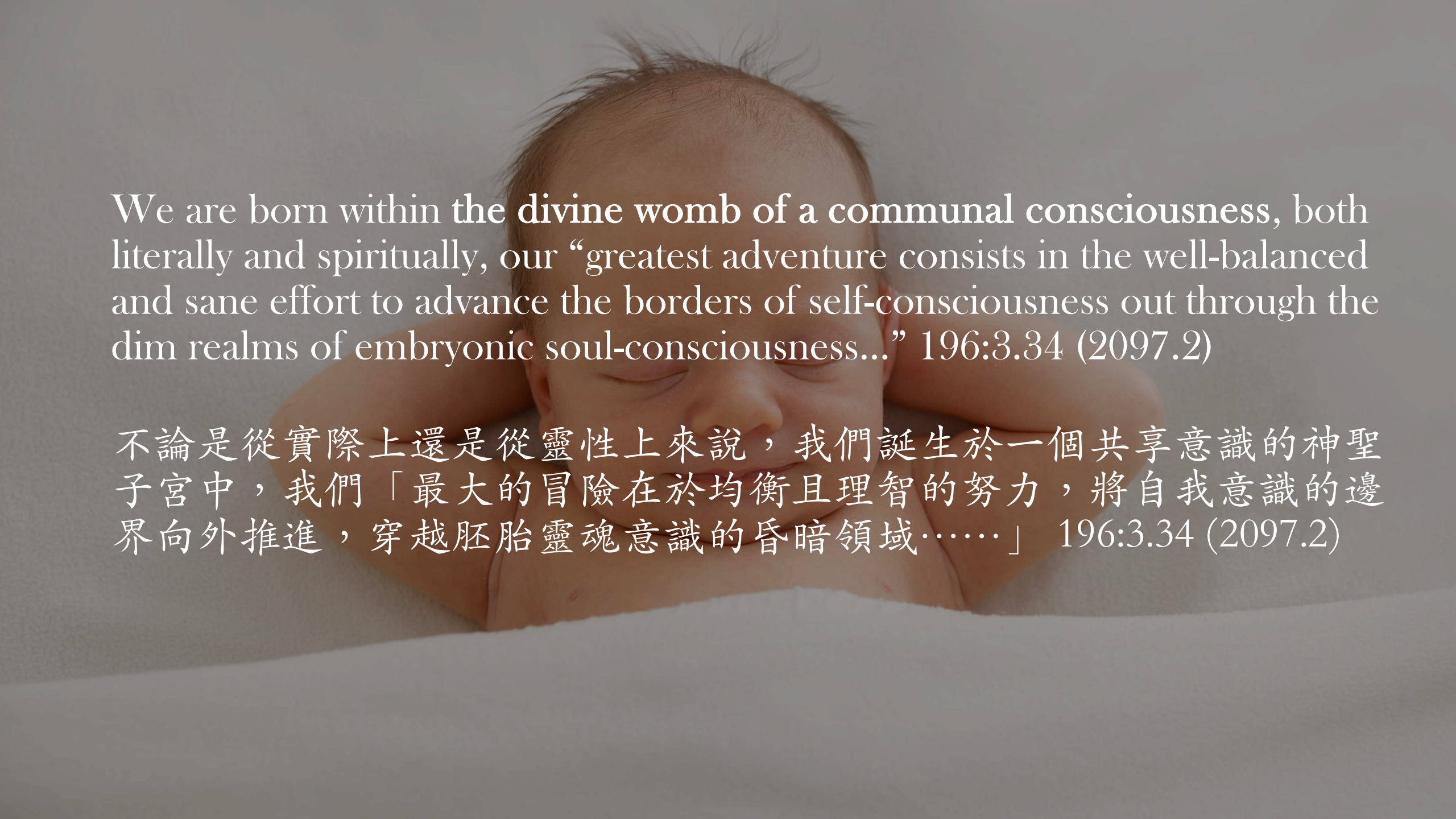
億萬星辰在夜空中旋轉，
在你頭頂上方閃耀。
但在你之內是那永存的
「存在」（三位一體），
即便所有星辰都已隕落。

瑪利亞·萊納·里爾克



If we don't expand our self-consciousness to encompass the largest whole, the Tao, Brahman, we fall prey to narcissism, nepotism, provincialism, nationalism, all of which have unfortunate unintended consequences.

如果我們不擴展我們的自我意識，使其涵蓋最大的整體，例如道、婆羅門，那麼我們就會陷入自戀、裙帶關係、地方主義、民族主義的犧牲者，所有這些都會帶來不幸的意外後果。



We are born within the **divine womb** of a **communal consciousness**, both literally and spiritually, our “greatest adventure consists in the well-balanced and sane effort to advance the borders of self-consciousness out through the dim realms of embryonic soul-consciousness...” 196:3.34 (2097.2)

不論是從實際上還是從靈性上來說，我們誕生於一個共享意識的神聖子宮中，我們「最大的冒險在於均衡且理智的努力，將自我意識的邊界向外推進，穿越胚胎靈魂意識的昏暗領域……」 196:3.34 (2097.2)



To know God and become like God requires an experiential appreciation of and relationship to Divinity, the Trinity, within the framework of familial relationships.

要認識神並變得像神一樣，需要在家庭關係的框架內對神性、三位一體進行經驗性的欣賞並與其建立關係。




The Trinity dwells within each of us, the Thought Adjuster, the Spirit of Truth, the Holy Spirit inspire, impress, and empower us to align with divine reality, with love, which becomes mercy/compassion, which becomes ministry/service. That is the Divine Water Wheel, LOVE, MERCY, MINISTRY. Without all three operational, the relationship is stagnant. Our connection is stagnant.

三位一體居住在我們每個人之內，思想調整者，真理之靈，聖靈激勵、感動，我們並賦予我們力量，使我們與神聖實相、與愛保持一致，愛成為憐憫/同情，成為侍奉/服務。那就是「神聖水車」——愛、憐憫、侍奉。若沒有所有這三者的運行，那麼關係就會停滯。我們的連接便停滯不前。



We access love through worshipful communion.
When real love sees suffering or limitation it
transmutes into compassion. When compassion
ponders suffering it is illuminated by wise ministry.
That is how LOVE operates.

我們透過敬拜的交流來獲取愛。當真正的愛看到痛苦或限制時，它會轉化為同情。當同情沉思苦難時，它會被智慧的侍奉所啟發。這就是「愛」的運作方式。

A painting of Jesus with long brown hair and a beard, wearing a white robe, standing on a rocky mountain peak. He is looking down with a contemplative expression. The background shows a vast, hazy mountain range under a soft, blue sky. The lighting is dramatic, with strong highlights on the rocks and Jesus's robe, and deep shadows in the crevices and the distance.

This is precisely why we are told to “neglect not your daily worship.” 163:4.10 (1805.7) For “worship makes one increasingly like the being who is worshiped.” 146:2.17 (1641.1)

這正是為什麼我們被告誡「不要忽視你們每天的敬拜。163:4.10 (1805.7) 因為「敬拜使人越來越像被敬拜者。」 146:2.17 (1641.1)



So, let's be clear God is much, much more than a father, but incorporates the highest and most noble traits of a father, a Universal Father, just as the Eternal Son incorporates the highest and most noble traits of a mother, and a son, just as the Infinite Spirit incorporates the highest and most noble traits of a child and a sibling, often regarded in tradition as feminine.

所以，讓我們明確這一點，神遠遠超過了父親的角色，而是體現了父親——萬有之父——的最崇高和最高尚的特質，正如同永恆之子體現了母親和兒子的最崇高和最高尚的特質，就像無限之靈體現了孩子和兄弟姐妹的最崇高和最高尚的特質，無限之靈在傳統中常常被視為女性。



The interweaving of roles suggests the dynamic nature of the Trinity and of each and every person as they (we) move through the variety of roles that emerge in the context of family.

這些角色的相互交織表明了三位一體的動態本質，以及每個人當他們（我們）在家庭背景下所出現的各種角色中轉移時的動態本質。



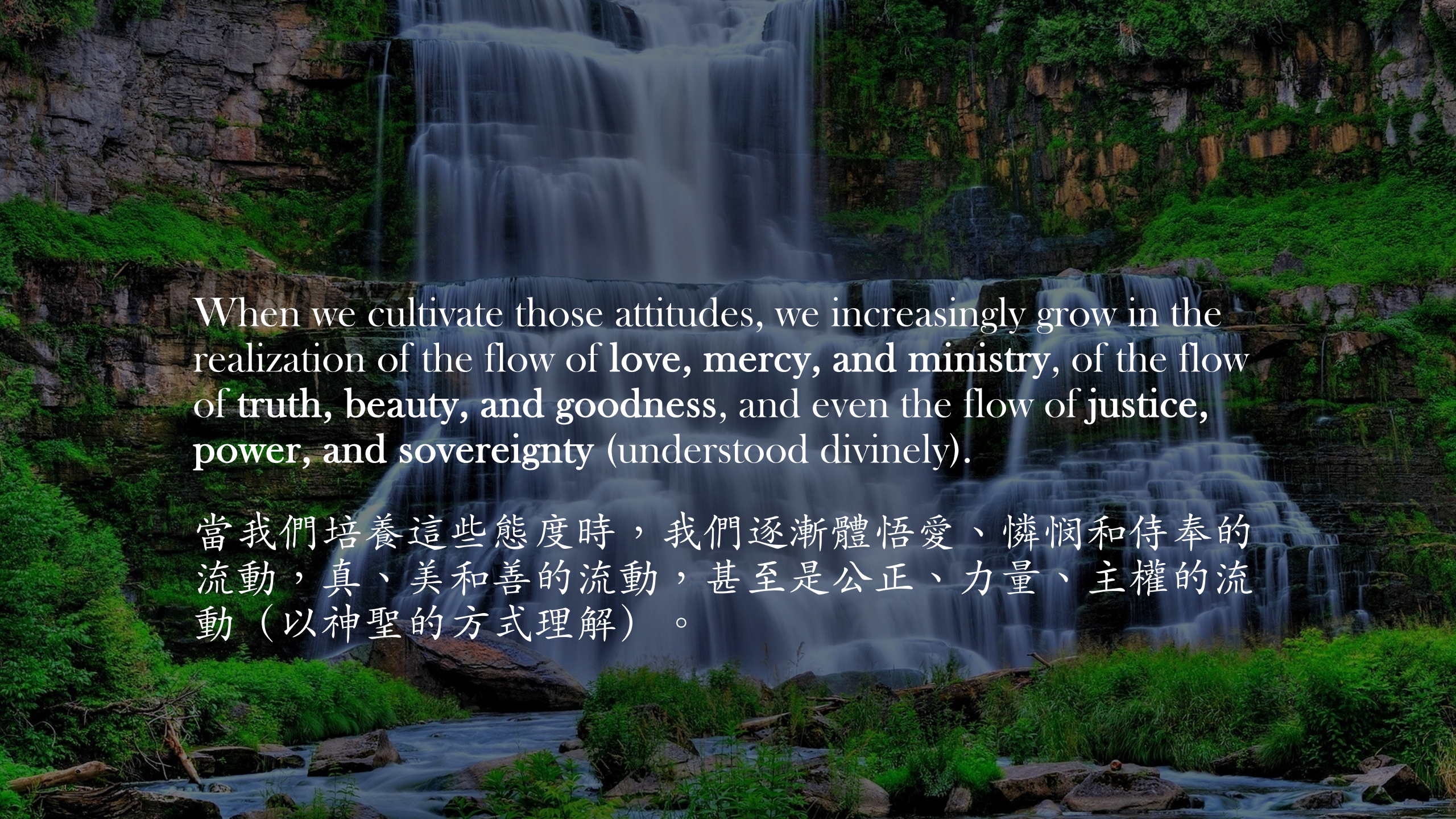
What we see is that all those roles are “one,” a Unity of LOVE
That manifests within Diversity as COMPASSION, leading to active
MINISTRY

我們看到的，所有這些角色都是「一體的」，是一種愛的統一。
這種愛在多樣性中表現為同情，進而引導積極的侍奉。



To maintain our relationship, our communal consciousness, with the Trinity requires contemplative practices that adopt the attitudes of 1) humility, curiosity, patience, forbearance, purity of intention, 2) mourning, compassion, peacemaking, and longsuffering. (the Beatitudes)

為了維持我們與三位一體的關係，我們的共享意識，需要採取以下態度的沉思實踐：1) 謙卑、好奇、耐心、寬容、意圖純正，2) 哀悼、同情、締造和平和忍耐。（天國八福）



When we cultivate those attitudes, we increasingly grow in the realization of the flow of love, mercy, and ministry, of the flow of truth, beauty, and goodness, and even the flow of justice, power, and sovereignty (understood divinely).

當我們培養這些態度時，我們逐漸體悟愛、憐憫和侍奉的流動，真、美和善的流動，甚至是公正、力量、主權的流動（以神聖的方式理解）。

When that flow appears in our experience, there is a growing alignment with the Divine, with the Divine Way, which results in the assurance of the fruits of the Spirit, even in the context of suffering and difficulty.

當這種流動出現在我們的經驗中時，就會與神、神性之道漸趨一致，從而確保靈性的果實，即使在痛苦和困難的情況下也是如此。



Perfect LOVE casts out ALL
FEAR

John Zebedee

完全的愛可以驅除所有
恐懼

約翰 西庇太



Joy is the most infallible sign
Of the Presence of God

Teilhard de Chardin

喜悅是神存在的最可靠徵兆

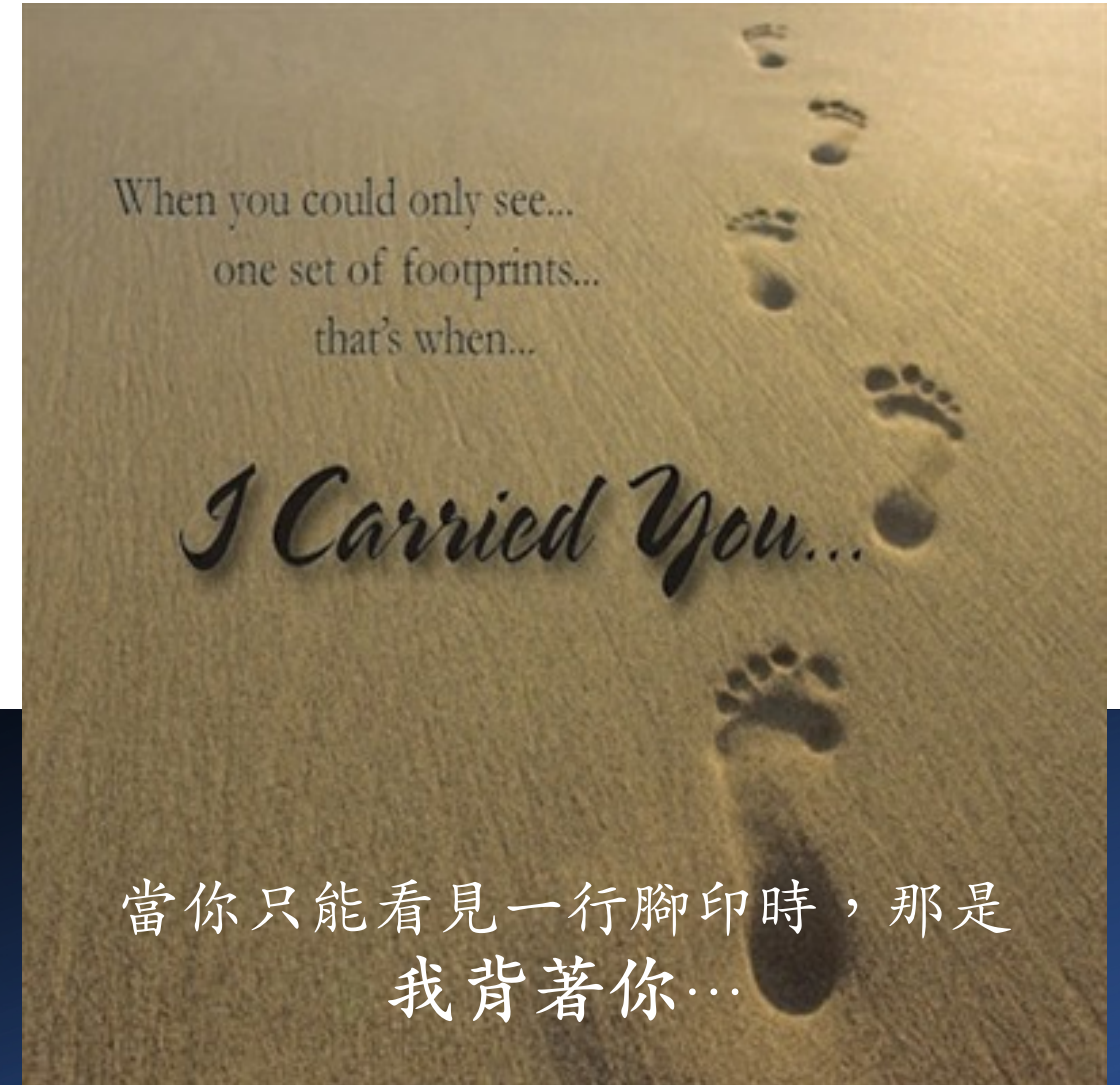
泰亞爾·德·夏爾丹



By Greg Olsen
www.gregolsen.com

THE ENDOWMENT OF imperfect beings with freedom entails inevitable tragedy, and it is the nature of the perfect ancestral Deity to universally and affectionately share these sufferings in loving companionship.
110:0.1

賦予不完美的存有自由，必然會帶來悲劇，而完美祖先神靈的天性就是在愛的陪伴中普遍而深情地分擔這些痛苦。 110:0.1



Synergy, Synchronicity, Serendipity become manifest aligning
with the energetic circuits of God, Matter, Mind, Spirit...

協同作用、同步性、機緣巧合在與神、物質、心智和靈性的
能量迴路保持一致時顯現出來.....



Giving rise, in time, to Supremacy, beyond time, to Ultimacy, to
Eternal Absoluteness.

Glory BE

在時間中，產生至高，超越時間，達到終極，到永恆的絕對。
榮耀歸於神