

# 离散层

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## 目录

### 图中的色彩

#### 1 一部分：人的重生

- 图 1. (两种形式) 第 1 章. 属灵和属世
  - 图 2. (两种形式) 第 2 章. 灵的两部分 - 心性和灵体
  - 图 3. (两种形式) 第 3 章. 最内层或灵魂本体
  - 图 4. 第 4 章. 心性及其两种能力-意志和认知
  - 图 5. 第 5 章. 意志和认知 - 不同的视角
  - 图 6. 第 6 章. 内在和外在心性
  - 图 7. 第 7 章. 内在意志和认知, 与外在意志和认知
  - 图 8. 第 8 章. 心性的三个层级
  - 图 9. 第 9 章. 3 层级 - 不同的视角
  - 图 10. 灵性或内在心性的三个层级, 三层天堂与两个国度的关系
  - 图 11. 第 11 章. 段落图解
  - 图 12. 第 12 章. 心性的两个国度
  - 图 13. 第 13 章. 属世心性与灵性层级之间的关系
  - 图 14. 第 14 章. 属灵心性三个层面上的各个层级
  - 图 15. 第 15 章. 边缘层
  - 图 16. 第 16 章. 死后边缘层存留
  - 图 17. 第 17 章. 所有层级都是三体结构
  - 图 18 -1 初生之人; 图 18-2 初生之人 (第 2 种形式)
  - 第 18 章. 初生之人: 关于孩子从母亲遗传而来的谬误
- 补充
- 图 19. 第 19 章. 婴儿期的成长
  - 图 20. 第 20 章. 儿童期的成长
  - 图 21. 第 21 章. 青年期的成长
  - 图 22. 第 22 章. 成人生命 - 重生的第一层级
  - 图 23. 重生的第二层级

图 24 第 24 章. 重生的第三层级。

图 25 第 25 章. 邪恶者

第二部分：主之人身的承担和荣耀

图 26 (两种形式) 第 26 章. 道成肉身之前的主

图 27 第 27 章. 主的人身各层级的源出

图 28 (两种形式)

第 28 章. 降生时主人身的状态：出生时主与其他婴儿的相似与差异

图 29 第 29 章. 荣耀的第一阶段 - 婴儿期

图 30 第 30 章. 荣耀的第二阶段 - 儿童期

图 31 第 31 章. 荣耀的第三阶段 - 青年期

图 32 第 32 章. 荣耀的第四阶段 - 成年生命的第一时期

图 33 第 33 章. 荣耀的第五阶段 - 成年生命的第二时期

图 34 (两种形式) 第 34 章. 荣耀的第六阶段 - 成年生命的第三时期

图 35 第 35 章. 荣耀完满, 第七和最后阶段 - 成年生命的第四时期

附录：史公著作缩略语

## 图中的颜色

色彩既存在于灵性世界，也存在于物质世界。属灵色彩起源于属灵的太阳，这是上帝之人的圣爱与圣智的源初普照。祂散发的爱运行在灵界中，被感觉为像火一样，在天使的眼中就像是红色的火；而祂的智慧或真理运行其中，被觉知为白色的光。因此，红色和白色是原初之色。其他颜色来源于黑暗背景下这些颜色的不同组合。

物质的太阳来自灵界的太阳，它的火源自其爱，它的光源自其智慧。物质太阳也发出两个要素，一是炽热或火热，另一是发光或辉耀；前者是红色的，来自火；后者是白色的，来自光。(HH 118, 128.)

颜色在物体中变得容易察觉。物体反射太阳入射的光并有差别地呈现出来。从哲学的角度来看，它们依其形态如此运行，这形态不仅仅是形状，而是决定其性质的各部分的排列及相互关系；因此，物体的颜色反映其形态。(TCR 52、53.)

当太阳元素的火为主时，物体呈现红色，光为主时则为白色。红色代表爱或良善；白色代表真理或智慧。

天堂的色彩是真实的。天堂越高越完美，色彩就越明亮、越丰富、越活生生。

离开了太阳的照耀，物体没有颜色。尽管如此，它们确有某种东西作为接收颜色的黑色背景。这背景就像颜色本身一样有两方面，一面为接受红色，另一面为接受白色。在有秩序的物体中，尤其是在天堂的物体中，此黑色背景是温和而宜人的。而在地狱却相反，它是邪恶和谬误的结果；那里的颜色是虚假的、阴郁的和令人厌恶的。(AC 364.)

如果可能的话，这些图中的最内在或最高层级都会被画成太阳色，这种色彩生成于红色和白色的完美结合，极完美地代表了灵魂中爱和智慧的统一；但由于我们无法产生太阳色，所以我们采用了金黄色作为最接近的色彩。

在表示心性的三个层级和三层天堂时，属天用红色，属灵用白色（而不是蓝色），物质用绿色。

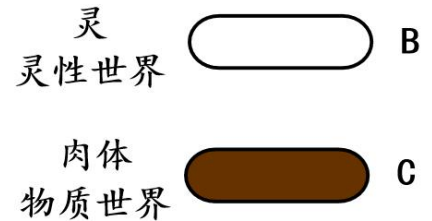
如果属灵层级的颜色是由良善 - 即其情感或情愿 - 所决定的，颜色将是蓝色，但这里选择白色 - 即智识的普遍对应色。然而，蓝色隐含在白色里，而白色对应真理或属灵层级的智识原则，因为当真理落实到实践时，真理之善便被植入，于是将一丝蓝色赋予了属灵天国的白色。属灵层级与属灵天国之良善，本质上是来自属天良善的真理，因而也是智识的良善。(HH 118, 128; AE 405[c], 832; D.W. in AE I; DLW 380; AC 9467.)

PART I. The Regeneration of Man. 第 1 部分。 人之重生。

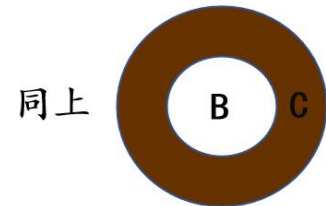
Chapter I. The Spiritual and the Natural. 第 1 章。 灵与物质

THE whole natural universe is but a vast series of effects, produced under God from the whole spiritual world as a world of causes, each thing from its own cause. The natural body is formed by the spirit and is subordinate to it. The spirit is superior to the body and rests upon it as a house on its foundation. This successive order from above downward is the order of the original creation of the universe and of the subsequent formation of things from created substances, and is universal. To indicate this order, one degree is placed above another, in these diagrams. The spiritual is drawn above because it is first in order, purer and more perfect than the natural, and produces the natural from itself.

图 1  
灵与物质



第二种形式



整个物质宇宙不过是一系列巨大的效应，是在上帝的手下产生于整个灵界的一个因果世界，其中诸事都有自己的起因。物质的身体形成于灵，并从属于灵。灵超越身体，寄居在身体上就像房子在地基上一样。这种从上到下的相继秩序是宇宙最初创造的秩序，也是后来被造物质构成事物的普遍秩序。为了表示这个秩序，在这些图表中，一个层级高于另一个层级。灵之所以被画在上面，是因为它在秩序里居先，比物质更纯净，更完美，并从自身产生物质。

The natural sense of the Word is represented by clouds, its spiritual sense by the light of the sun. Accordingly C representing the natural body and the natural world, is here drawn in dark, and B representing the spiritual body and the spiritual world, in light. B may also represent the spiritual sense of the Word, and C its natural sense.

圣经的属世之意用云来代表，其灵义用太阳光来代表。因此，C 代表物质身体和物质世界，在这里画成暗色。B 代表灵体和灵性世界，处于光中。B 也可以代表圣经的灵意，C 是它的属世之意。

There is another order, the order of subsistence and preservation, in which things created exist simultaneously and one within another; this is simultaneous order. This order results from successive order, and like successive order is universal. When lower things have been produced from higher, the higher are in the lower, remain in them, and perpetuate their existence.

还有另一种秩序，即生存和维持的秩序。在此秩序中，被造之物同时存在，一个存于另一个之内，这是同步秩序。这种秩序来自相继秩序，和相继秩序一样普遍存在。当较高之物生出较低之物时，较高之物就保存在较低之物里，从而使之长存。

To indicate this order some of the diagrams are drawn as all might be: one degree within another: -In this order the spirit is *within* the body, is of the same human form as the body, is present in every part of it, imparting life, maintaining its form and order, and thus preserving it. So the whole spiritual world is within the whole natural world, maintaining its form and order and imparting life, force and motion. And while the higher and highest are in the outmost, perpetuating it, the outmost holds the interior and inmost in form and order and thus sustains and preserves them; as the rind, the interior and inmost parts of the fruit, or as the skin, the interior and inmost of the body. Hence in simultaneous order all parts—first, middle and last, are mutually preserved and perpetuated.

可以用这样的图展现这秩序：即一个层级位于另一个之内。按照这个秩序，灵位于身体内，与身体一样具有人的形状，存于身体的每一部分，授予其生命，维持其形状和秩序，从而使之存续。所以整个灵性世界处在整个物质世界之内，维持其形态和秩序，赋予生命、力量和运动。当较高和最高层包含于最外层里、并在其中长存、这最外层维持了内层和最内层的形态和秩序，使之得以维持和存续。就像果子的果壳、内瓢和最内核，或身体的皮肤，内层和最内部。因此，处于同步秩序里的所有部分：起先、中间和最后，都相互维持得以长存。

## Chapter II. The Spirit Two-fold, Mind and Spiritual Body

### 第 2 章. 灵的 2 个构成: 心性和灵体

THE spirit consists of the mind and the spiritual body. The mind (a) is the higher and dominant part and is therefore the very man himself; the spiritual body (b) which is the lower part, being a derivative from the mind, is like the mind in form and quality.

灵由心性和灵体组成。心性 (a) 是较高的、占主导地位的部分, 因此是人本体; 灵体 (b) 是较低的部分, 是从心性衍生出来的, 在形态和性质上与心性相似。

The mind is the primal organism. The spiritual body is formed from it and is its organ of sense and instrument of action in the spiritual world. These together clothe themselves with the material body.

心性是本初的机体, 灵体由心性形成, 是心性在灵性世界中的感官和行动的用具。它们合在一起, 披上物质身体的外衣。

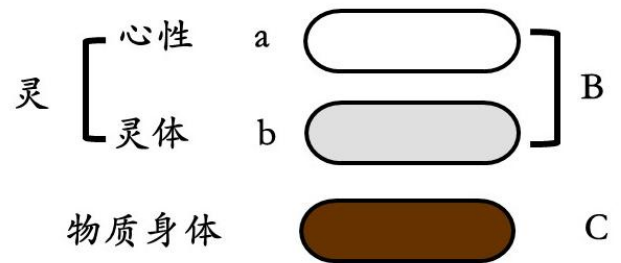
The mind being first in the order of creation and formed of purer spiritual substances is placed at the head of the successive series in this diagram and is drawn in white.

在创造的秩序里居首位, 由纯粹属灵物质构成的心性, 在此图中被置于相继系列的顶端, 示以白色。

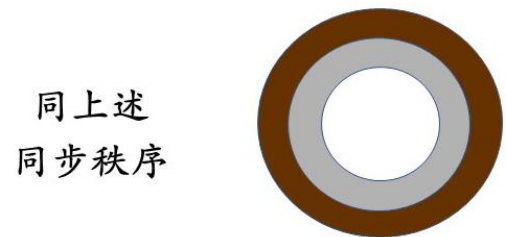
The spiritual body, formed of grosser spiritual substances and being lower in degree is drawn in dull white. Not only is the spiritual body the mind's organ of sense and instrument of action in the spiritual world but it is also its containant, and is as necessary, to preserve it in form and function as are the solids of the material body to preserve its softer parts and its vital fluids.

图 2

灵的 2 个构成: 心性和灵体



第二种形式



由较粗俗的属灵物质构成的、层级较低的灵体，用暗白色表示。在灵性世界中灵体不仅是心性的感官和行动工具，而且也是它的容器，对于保存其形态和功能是必需的；就像物质身体的实体一样，以保持其柔软部分和生命体液。

When the mind, the spiritual body, and the natural body have been thus successively produced, they then subsist simultaneously one within another, the highest in successive order becoming the central in simultaneous order and thus the essential organism and the first recipient of life in the series, while the lowest becomes the outmost, the containant and the preservative of those within. (AC 6465, 3739, 9211; CL 313, 314)

当心性、灵体和物质身体相继产生时，它们就会一个在另一个内同时存在 – 相继秩序中的最高者成为同步秩序的中心，从而成为秩序里首位生命接受者和核心体；而最低者则成为位居最外的容器以保护所有其内之物。(ac 6465, 3739, 9211; cl 313, 314)

Things superior and inferior are the same as things interior and exterior; superior and inferior relating to the order of creation, interior and exterior to the order of preservation. (AC 3739, 3695, 5897, 6451 8603, 10099; AR 900.)

事物的高和低等阶于事物的内和外。高和低关乎创造的秩序，内和外关乎维持的秩序。(《属天的奥秘》3739, 3695, 5897, 6451 8603, 10099; 《揭秘<启示录>》900.)

That the mind, the spiritual body, and the natural body are produced in successive order and sustained in simultaneous order, was shown above.

心性、灵体和物质身体以相继的秩序产生，以同步的秩序维持，如上所述。

Conceive now the existence of these two orders in the work of regeneration and salvation.

现在考虑这两个秩序在重生和救赎事功中的存在。

Love and wisdom, good and truth, charity and faith are implanted in the mind as the first and fluent principles of the new. These are from "the breath of the LORD" and are breathed life into the mind in their initial forms when the LORD creates man anew in the womb of the Church his spiritual mother. And being too evanescent to abide in form without a firmer clothing than is supplied by the delicate substances of the mind, they descend into the spiritual body and take on therein a more ultimate form suited to sensation

and action in the spiritual world; and descending a step lower, even into the material body, the very ultimate plane of human life, they there clothe themselves with a form suited to the natural world, and thus become fixed and enduring. The order has now become simultaneous. Within the renovated natural body exists the renovated spiritual body and within the spiritual body the central forces of the regenerate mind. Surveying this regenerate state from within out we behold love and wisdom in the mind their primal abode, love and wisdom clothed in their firmer organism in the spiritual body, and lastly love and wisdom embodied in fixed form in the very outmost degree such that it can and will preserve the interior and the inmost in form and order to eternity.

爱与智慧、良善与真理、仁慈与信心作为新生的原初流畅的义理，被植入心性中。这些都来自“主的呼气”，当主在人的属灵母亲-教会的摇篮里创造新人的时候，就会将呼出的生命以最初的形态注成心性。此过程太过短暂以至其尚未取形，此时没有比心性的微妙物质更能够提供牢靠的覆盖，于是这些微妙物质降为灵体，并在其中形成一种更适合于灵性世界感觉和行动的终端形态；再下降一步，甚至进入物质身体，即人生命的最终端层面。它们在这里为自己披戴上与物质世界相适应的形态，从而变得稳固和持久。这一秩序现已达成同步。在更新后的物质身体中，存在着更新过的灵体，而在灵体中，位居核心的能力是重生了的心性。从内向外观察这种重生状态，我们可以看到爱和智慧居于心性中-这是它们的原初居所；爱和智慧在灵体中披戴坚实的形体；最后，爱和智慧以确定的形态展现于最外层面上，从而能够将内层和至内在持守在永恒的形态和秩序里。

The reader should study well the nature and universality of these two orders of discrete degrees, that he may obtain a thorough and familiar comprehension of the structural philosophy of the spiritual and natural universe and especially of man and the heavens.

读者应该认真思考离散层这两种秩序的性质和普遍性，以便全面而详尽的理解灵性世界和物质世界，尤其是人和天堂的结构哲学。



第3章. 至内或灵魂本体

THIS diagram presents that supreme or inmost degree A which is absolutely the first or initial structure in every man spirit and angel.

图3显示, 在每个人、灵和天使中, 至高或最内层级A绝对是首要或最初的结构。

Though all of man except the natural body is commonly called soul, yet technically only this supreme or inmost degree is the soul. (TCR 697, 103; DLW 388.)

虽然除了物质身体之外, 人所有的部分都被统称为灵魂, 但严格地说, 只有这种至高或最内层级才是灵魂。(TCR 697, 103; DLW 388.)

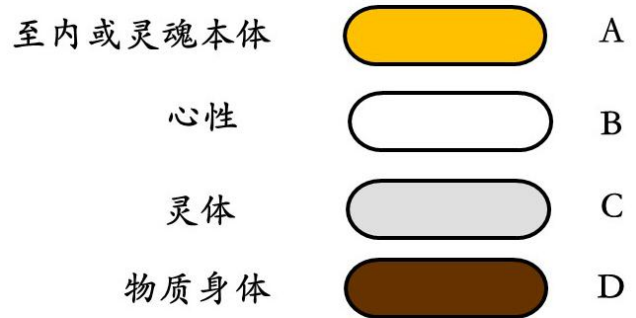
This soul is the veriest dwelling-place of the LORD. The LORD flows' into this degree with love and wisdom as one, and thence forms, flows into, orders and preserves all the degrees below. (灵魂与身体的互动 8; HH 39; LJ 25.)

这灵魂是主最真实的居所。主将爱和智慧合为一体, 输入这个层级, 从而形成、浇灌、掌控并维护其下的所有层级。(灵魂与身体的互动 8; HH 39; LJ 25.)

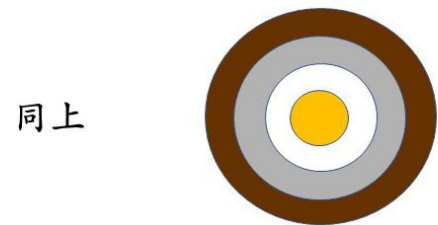
This inmost is composed of the highest and purest spiritual substances in man and lies above the plane of either human or angelic consciousness. The mind B, which is below this supreme degree and formed from it, is composed of grosser spiritual substances, and the spiritual body C of still grosser. (HH 39; LJ 25; 灵魂与身体的互动 8, 14; S. D. 5548.)

这个至内层由人内最高阶和最纯净的灵性物质组成, 它位于人或天使的意识层面之上。位于这个最高层级以下的心性B由它成形, 由较粗俗的灵性物质组成。而灵体C则由更粗俗的灵性物质组成。(HH 39; LJ 25; 灵魂与身体的互动 8, 14; S. D. 5548.)

图3  
至内或灵魂本体



第二种形式



Influx from the LORD enters first into this supreme or inmost degree, thence into the mind, thence into the spiritual body and from this into the natural body. (CL 101.)

来自主的输注首先进入这个至高或最内在的层级，然后进入心性，随后进入灵体，再从这里进入物质身体。(CL 101.)

This inmost is the primal and unconscious origin of the two great faculties of spiritual liberty and rationality by which man is distinguished from the brute, which faculties are essential elements of his nature, - liberty inhering in the will, rationality in the understanding. (LJ 25 ; DLW 240, 247; AC 1707; TCR 697 end.)

这个最内层级，是灵性自由和理性这两个重大属灵功能的首要和非意识的起源，使得人区别于野兽。人本性的基本要素就是这能力 - 意志中的自由，认知里的理性。(LJ 25; DLW 240, 247; AC 1707; TCR 697 结尾)

In *Arcana Coelestia* AC (n. 1940, 1889, 1707) this highest degree is called the internal man, all the planes below it being relatively the external man. It is also called the "human internal;" - the human internals of all men, spirits and angels form in the aggregate a vast complex degree called the heaven of human internals, which is above the inmost angelic heaven. (AC 1999.)

在《属天的奥秘》中 (AC1940, 1889, 1707) ，这个最高层级被称为内在之人 (internal) ，它也被称为“人之内在 (internal) ”。相对而言其下的所有层级都是人的外在。所有的人、灵和天使的人之内在 (internal) ，在总体上形成一个巨大的复合层级，被称为人之内在 (internal) 的天堂，它位于最内的天使天堂之上。(AC1999.)

The angelic heavens lie within the region of consciousness. What transcends this region is above the angelic heavens and so appears in the sight of the LORD.

天使天堂在意识的领域里。超越此领域就达到天使天堂之上，而呈现在主的眼前。

This supreme degree is the very Alpha of man, the material body is his Omega. 这至高层级是人的阿尔法 (最顶点) ，而物质的身体是他的欧米伽 (最末端) 。

Doubtless it was from His residence in this highest degree that the LORD inflowed and filled the angels with His Divine when He appeared and spoke through them to the patriarchs and prophets. The private consciousness of the angel, in whatever plane below, being for the time suspended, the utterances were not his own but the LORD'S through him. (AC 1745, 1925; AE [1228](#); DP [96](#).)

毫无疑问，这个最高层级是主的居所，主在这里将祂的神性浇灌并充满天使，并通过天使对族长和先知说话。其下任何层面上天使自己的意识，此时都被暂时中断。故此话语不是天使自己的，而是主通过他发出的。(AC 1745, 1925; AE 1228; DP 96.)

This supreme degree being the source of all the others is drawn in gold to represent sun Colour, because sun Colour, the perfect union of red and white, is the source of all other Colours. (See "[Colour in the Diagrams](#)," page 12.)

作为其他万物的来源，这个最高层级绘为金黄金，代表太阳的颜色。因为太阳颜色是红与白的完美合一，是所有其他颜色的来源。(见“图中的颜色”)。

Chapter IV. The Mind: - Its Two Faculties, Will and Understanding.

第4章. 心性的两个功能: 意志和认知

CONCERNING the "inmost" see [Diagram III](#).

Next below the inmost stands the mind which is composed of will and understanding B and C. They are above the spiritual body D, or within it, - above in successive order and within in simultaneous order.

关于“至内”参见图三。下面讨论，至内之下为由意志B和认知C组成的心性。它们位于灵体D之上，或在之内。在相继秩序中位于之上，在同步秩序中位于之内。

The will is drawn in red because it is the receptacle and abode of love or good.

The understanding is drawn in white because it is the receptacle and abode of wisdom or truth. See reason for this in "[Colour in the Diagrams](#)" page 11.

意志绘以红色，因为它是爱或良善的容器和居所。认知绘以白色，因为它是智慧或真理的容器和住所。其理由请参阅前述“图中的颜色”。

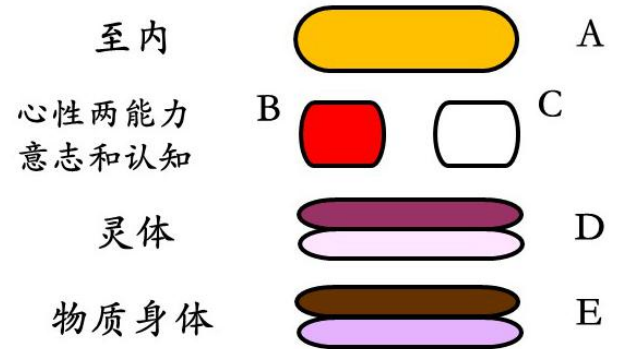
Below the mind stands the spiritual body D. This body being but a derivative ultimate and foundation of the mind, or in simultaneous order its envelop and containant, has a quality like that of the mind. The mind is both voluntary and intellectual, the voluntary is drawn in red, the intellectual in white. Hence the spiritual body (their complex in ultimates) is both red and white - red from the will and its affection, white from the understanding and thought. Hence also the rosy tint and lily white in the countenance of an angel, and the fire and light in the countenance and eyes of man. (DLW [369](#); CL 42, 384.)

位于心性之下的是灵体D。这灵体只是心性衍生出的终端和基座，在同步秩序中是心性的遮盖和容器，具有与心性相似的品质。心性既是主动的（意志力）也是聪颖的（认知力），意志绘为红色，认知绘以白色。因此，灵体（即心性终端的复合体）既有红色也有白色 - 红色代表其意志和情感，白色代表其认知和思维。因此就见到，天使

图 4

心性

两个能力: 意志和认知



面容呈现出玫瑰红和百合白，人的面容和眼睛呈现出火热和光。（DLW 369； CL 42, 384。）

The natural body E, the last in the series, is drawn in Colour moderately red and white for the same reason, and being an effect from the prior forms may be called the mind in its extreme organism. Hence the presence in the body of dual organs and parts, as two hemispheres of the brain, pairs of nerves, two eyes, two hands, two feet:- the right an ultimate of the will, the left of the understanding.

物质身体E是系列中的最后一个。由于同样的原因，用修饰了的红色和白色绘制，这是受其前级形式影响的结果，可称为终端机体中的心性。因此，在身体中器官和部件都是成对的，如大脑的两个半球，成对的神经，两只眼睛，两只手，两只脚：右侧是意志的终端，左侧是认知的终端。

The spiritual body in form and quality is like the mind, being beautiful and lovely, and inwardly pure and orderly if the mind be so. So too the natural body has an inward quality or nature more or less like the mind and bespeaks its state.

灵体在形态和特性上就像心性，美丽可爱。当心性如此时，内在就纯洁有序。相应地，物质身体也有其内在品质或特征，或多或少地类似其心性，并反映其状态。

With the adult sufficiently advanced in years the natural body becomes in quality more or less like the mind, pure in substance, orderly in texture and moral in tone with the regenerate, and the reverse with the wicked. (DLW [135](#) to 143, 420, 423; AC [6872](#), [5559](#), [5726](#).)

成年人随着年龄的增长，物质身体的特性或多或少会像心性一样，物质上变得纯净，结构上成为有序，道德上与重生谐配；而恶人与之相反。(DLW 135至143, 420, 423; AC 6872, 5559, 5726)

Were the natural body more plastic, as before the fall, and were it under no other spiritual influences than those of its own mind and the particular spirits conjunctively associated with that mind it would exhibit far more than now the state and features of the mind. Then the inward order and purity of the body of the good would well answer to the state of the will and understanding. This inward order and purity, however, might nor be observable, yet its external form and beauty would be manifest. It would be



the same with the body of the evil, but opposite from an opposite state of the spirit.

如果像未堕落之前的物质身体那样，具有更大的可塑性，并且如果除了自身心性之外没有受到任何其他灵的影响，也未与特殊之灵相连合，身体就会显现出比现在更丰富的心性状态和特征。从而这良善身体的内在秩序和纯洁将很好地对意志和认知做出响应。虽然这内在秩序和纯洁很可能是无法观察的，但其外在形态和美将是显而易见的。邪恶的身体也是如此，却由于相反的灵性状态而反向呈现。

Since the fall and especially in later ages the implasticity of the body impedes its full response.

But why are not the bodies of the wicked as much defiled and deformed with natural impurity and disease as their minds, with moral and spiritual impurity? Why are their bodies often beautiful and healthful? This is from a merciful provision for the security of Divine ends, one of which is that a general influx from heaven shall largely order and control the corporeals of man that they may not be controlled by an influx from the particular spirits attendant on him. Thus whatever of health or beauty appertains to the wicked, is due to a general heavenly influx directly into the exteriors of the natural body. We say exteriors of the body meaning its gross and solid parts, because in the case of the evil the vital fluids are always more or less defiled. (DLW [423](#).) Even when health and beauty are an inheritance they are maintained by this heavenly influx and were mostly of such origin in the ancestors. (AC [5862](#), [5990](#), 6192, 6211)

自堕落以来，尤其是近代，身体的顽梗阻碍了它的充分反应。但恶人的身体为何没有因为其道德和灵性的污秽，而呈现污秽变形和疾病感染呢？为什么他们的身体经常是美丽和健康的？这是上帝为了保护安全而赐下的慈悲，这其中之一是，来自天堂的普遍灌输在很大程度上规整和控制人类的身体，使他不被附在其身上的特定之灵的灌注所控制。因此，恶人具有的健康或美丽，是由于天堂的普遍直接灌输，进入其物质身体的外层所致。我们说身体的外层，指的是其显见和固定的部分。因为在邪恶的状态下，攸关生命的体液总是或多或少地被污染的 (DLW 423)。即使健康和美貌是一种遗传，它们也要由天堂的灌输维持，他们的祖先也大多如此。(ac 5862, 5990, 6192, 6211)

Concerning the hereditary state of the infantile body see [Diagram XVIII](#).

关于婴儿身体的遗传状态，见图 18 (A, B)。

The will and understanding are organic forms. (DLW 373.) Concerning these faculties in general, consult *The New Jerusalem and its Heavenly Doctrine*, 28 to 33.

意志和认知都是有组织形态的 (DLW 373)。关于这些功能的总体描述，参见《新耶路撒冷及其属天教义：28-33》。

Chapter V. Will and Understanding. - Another View.

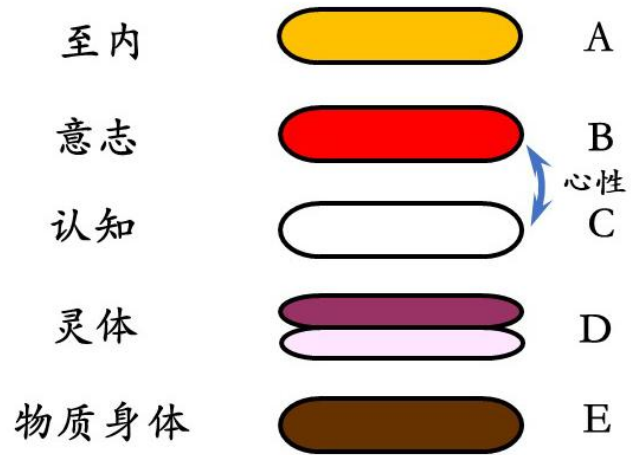
第5章. 意志和认知 - 另一个视角

THIS diagram presents the will as a distinct faculty above the understanding, or, in simultaneous order, within the understanding. The will is called the celestial faculty and sometimes the celestial kingdom, and the understanding the spiritual; love is celestial, truth is spiritual. The will in every man and angel answers to the celestial kingdom of heaven, the understanding to the spiritual kingdom. (Consult Diagrams IX, X, XII.)

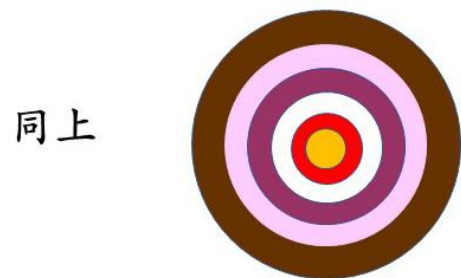
图5显示意志是位于认知之上的独特能力；而在同步秩序中，它位于认知之内。意志被称为属天能力，有时称属天国度；而认知是属灵能力。爱是属天的，真理是属灵的。每个人和天使的意志，都响应天堂的属天国度，而认知则响应属灵国度。(参阅图9、10、12)

Considering the will as the highest and inmost degree and the understanding as the middle, the spiritual body D will be the lowest or outmost degree of the spirit. The spiritual body, however, is not another faculty, but merely an ultimate of the will and the understanding, so organized that by it the will and the understanding may

图 5  
意志和认知



第二种形式



enjoy outward sensation and give expression corresponding with affection and thought. In this view the mind constitutes the whole spirit of man, and the spirit is but an internal and an external will and understanding.

考虑意志为最高或最内层级，认知居中，于是灵体 D 为灵的最高或最外层级。然而，灵体并不是另一种能力，而仅仅是意志和认知的终端。它被如此构建，为使意志和认知经由它得以欣赏外部的感觉，并表达其相应的情感和思维。如此看来，心性构成了人之灵的全部，而这灵只不过是内在和外在的意志和认知。

And as the material body is merely an intellectual and voluntary organism superadded for lowest and outmost sensation, perception and expression, it must be included when we say that the whole man is but an organic form of will and understanding. (DLW 358 to 432.)

由于物质身体仅仅是一个聪明的和自动的有机体，再加上最低层和最外层的感觉、感知和表达，所以当我们说整个人只是意志和认知的有组织形态时，就必须把身体也包括在内。(DLW 358 - 432)



## Chapter VI. The Internal and the External Mind.

### 第6章. 内在和外在心性

THE mind is here drawn in two planes—the internal or spiritual mind B and the external or natural mind C.

这里心性划分为两个层面-内在或属灵心性 B, 以及外在或属世心性 C。

The spiritual body D though separately drawn, is yet closely conjoined with the external mind, and in the Writings is generally inclosed in it.

灵体 D 虽然分别画出, 却与外在心性结合紧密, 史公著作一般都是把它们合在一起的。

The internal mind is the primary and special abode of love to the LORD and of love to the neighbor. The external mind is the abode of self-love and of love of the world. (DLW 396; DP 324; TCR 401, 402; AC 9701–9709; NJHD 36–53.)

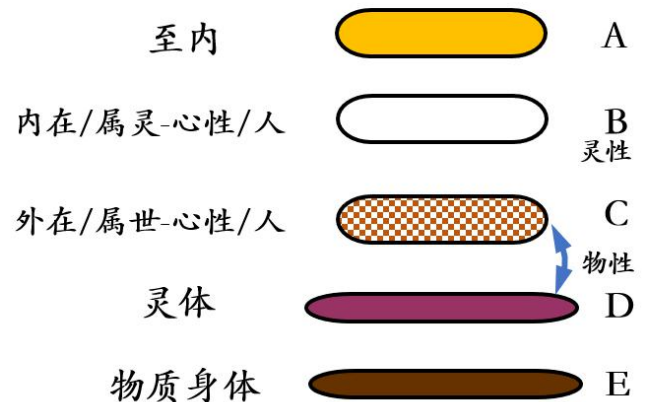
内在心性是对主之爱和对邻人之爱的首要与特别居所, 而外在心性则是对己之爱和对世界之爱的居所。(DLW 396; DP 324; TCR 401, 402; AC 9701–9709; NJHD 36–53.)

Divisions of the degrees into internal and external other than this occur in the Writings, and the same degrees are differently designated in different passages. A certain degree may in one passage be called the internal man, in another the spiritual man, in another the inmost man, in another the middle man, in another the rational man, and yet in others classed with and called the exterior or external man; all arising from different points of view.

在史公书的描述中, 层级除了被分为内在和外在外在以外, 同一层级在不同章节有不同的标注。某特定层级可能在某节被称为内在之人 (internal), 在另一处称为属灵之人, 在它处又称为至内在之人, 还可能称为正中之人, 或称为理性之人, 而在别处又被归类称为外层或外在之人, 这些都出于不同的视角。

In this diagram the internal mind B in the individual man or angel answers to the plane of the angelic heavens, and the external C answers to the region of the world of spirits.

图 6  
内在和外在心性



在图 6 中，每个人或天使的内在心性 B 响应天使天堂的层面，外在心性 C 则响应中间灵界的领域。

In *Apocalypse Explained*, AE we read,

在《诠释〈启示录〉》(AE) 中，我们读到，

"When the interior of man is purified from evils then the internal is opened which is above the interior, and which is called the *spiritual* internal; this communicates with heaven. There are two internals in man, one beneath and the other above. The internal which is beneath is that in which man is, and from which he thinks while he lives in the world, for it is natural this, by way of distinction, will be called the interior. But the internal which is above is that into which man comes after death when he comes into heaven; all the angels of heaven are in this internal, for it is spiritual."- AE 940.

“当人之内层的邪恶得到净化时，位于其上的内在就会打开，称为属灵内在，与天堂沟通。人有两个内在，一个位于下，另一个位于上。位于下的人之内在，是世人所处之层，人在世时从这里思考，因为这是属世的。作为区别，其被称为内层。但位于上的人之内在，是人死后进入天堂时所处之层，天上所有的天使都处于这个内在，因为这是属灵的。”-AE940。

It should be noted that in the above passage the degree C is the natural internal, and is said to be below the spiritual internal which is B. This lower or natural internal is also called in this number and elsewhere in the Writings the interior.

应该注意的是，在上面的段落中，C 是属世内在，我们说它低于属灵内在 B。这个较低的或属世内在在本章和史公书的其他部分也被称为内层。

In *Apocalypse Explained*, AE 940, this natural C is called natural *internal* in distinction to an extreme degree of the natural mind close to the body, which constitutes a natural external not here drawn, but to be drawn in **Diagram XI**

《诠释〈启示录〉》中解释道 (AE 940)，这个属世层 C 被称为属世内在，以区别于贴近肉体的属世心性的终端层面，该层面构成一个属世外在，此处并未画出，而呈现在图 11 中。

In the original Latin the internal mind is frequently called *Mens*, and the external mind and spiritual body together are called *Animus*, though *Animus*

is sometimes restricted to the natural mind merely. In a wider sense Animus includes also that part of the external mind formed of natural substances as mentioned in *Divine Love and Wisdom*, 257. (See [Diagram XV](#).)

在拉丁文原本中，内在心性常被称为灵性，外在心性和灵体合称为物性。虽然物性有时仅限于指属世心性，但在更广泛的意义上，物性也包括外在心性的一部分，这一部分由《圣爱与圣智》257节中提到的尘世物质构成。（见图 15）

In the prayer "Thy will be done as in heaven so upon the earth", "as in heaven" means "as in the spiritual mind" and "so upon the earth" means "so in the natural mind." "That your days and the days of your sons may be multiplied as the days of the heavens upon the earth," (*Deut. xi, 21*), means that with the regenerate the states of the natural mind will accord with the states of the spiritual mind.

在主祷文中，“愿你的旨意行在地上就如行在天上”，“在天上”的意思是“在属灵心性里”，“在地上”的意思是“在属世心性里”。“使你们和你们子孙的日子在地上得以增多，如天覆地的日子那样多”（申命记 11: 21），意思是说，伴随着重生，属世心性的状态将符合属灵心性的状态。

## Chapter VII. Internal Will and Understanding, and External Will and Understanding.

### 第7章. 内在意志和认知, 以及外在意志和认知

THE internal will and understanding B and C pertain to the spiritual mind, the external will and understanding, D and E to the natural mind, as shown in this diagram.

内在意志和认知 B 和 C 归于属灵心性, 外在意志和认知 D 和 E 归于属世心性, 如图 7 所示。

The external will and understanding may be either conjoined with the internal and act in harmony with them, or be severed from them and act in opposition.

外在意志和认知可以与内在的二者结合, 并与其和谐行动, 或者与其分离并与其作对。

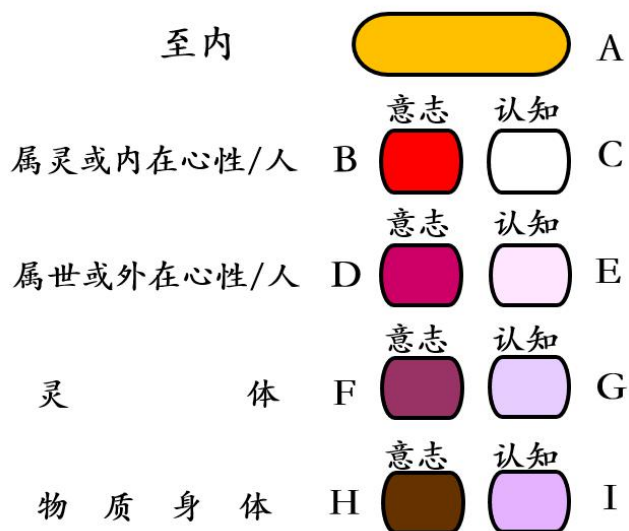
In a state of order the external will and understanding are in agreement and co-operation with the internal and are conjoined with them, so that they constitute as it were one will and understanding.

在顺应秩序的状态下, 外在意志和认知与内在二者达成一致与合作, 并与其结合, 从而构成了合一的意志和认知。

With the wicked, the spiritual will and understanding, although never perverted, are yet closed and quiescent; but their natural will and understanding, though open and operative, are defiled with evil and falsity and severed from the spiritual, and hence act in opposition to them.

对恶者来说, 他们属灵的意志和认知虽然从未改变, 但却是封闭和失活的。而他们的属世意志和认知, 虽然处于开放和运行中, 却被邪恶和谬误玷污, 与灵性分离, 并因而与之对立。

图 7  
内在意志与认知  
及外在意志与认知



The will and understanding are here presented as organic faculties of the mind; the external organism being an outbirth from the internal. Their varying states will be presented in other diagrams.

意志和认知在这里表现为心性的有系统功能。外在机制是从内在产生的。它们的变化状态将在其他图中显示。

The will is drawn in red because it is the receptacle of love, the understanding in white because it is the receptacle of truth.

意志绘成红色，因其乃爱的容器；认知为白色，因其为真理的容器。

The spiritual body F and the natural body H are only more ultimate forms and instruments of the will and understanding. (DLW [362](#). See [Chap. IV](#). page 21)

灵体 F 和物质身体 H 只是意志和认知的更终端结构和工具。(DLW 362. 参见第 4 章)

THIS diagram presents the three degrees of the mind B C D as described in *Angelic Wisdom concerning the Divine Love and concerning the Divine Wisdom:*

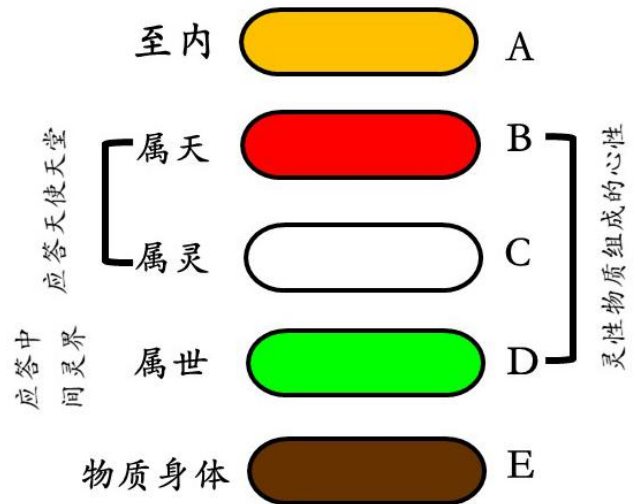
图 8 显示了心性的 3 个层级 B, C, D, 就如《圣爱与圣智》所描述的那样:

"The nature of man's initiament or primitive in the womb, after conception no one can know because it cannot be seen, and it is also of spiritual substance, which is not visible by natural light. Now because some in the world are such that they direct the mind even to an investigation of man's primitive which is the seed of the father from which conception takes place, and because many of them have fallen into the error that man is in his fullness from his first which is the *beginning [inchoamentuni]* and is afterward perfected by growth; therefore the quality of this beginning or first, in its form, has been disclosed to me. This was done by the angels, to whom it was revealed by the LORD. They, have made this of their wisdom, and the joy of their wisdom is to communicate to others what they know; and therefore by leave granted them, they presented before my eyes in the light of heaven a type of man's initial form, which was as follows:

无人知晓受孕后在子宫内的人之初始或最初形态, 因为它无法被看到。再者, 它是由属灵实质构成的, 该实质无法凭自然之光被看到。世上有些人热衷于探究人的最初形态, 也就是来自父亲、得以怀孕的精子, 其中很多人陷入误区, 以为人自最初, 也就是雏形时就是完全的, 后来不断成长发育。为此, 天人便将那雏形或最初形态的样式透露给我, 主将它启示给了天人, 这已成为天人智慧的一部分。而且天人乐意与人分享自己的所知, 也得到恩准, 故在天堂之光中将人的最初形态呈现在我眼前。其情形如下:

图 8

心性的3个层级





There appeared something like a very small image of a brain with a delicate delineation of a certain face in front without appendage : this primitive in its upper convex part was compacted of contiguous globules or spherules, and every one of these spherules was compacted of still smaller ones, and every one of these again of the smallest; it was thus of three degrees; anteriorly in the flat part something delineated appeared for the face. The convex part was covered about with a very thin membrane or meninge, which was transparent; this convex part, which was a type of a brain in its leasts, was also divided into two cushions. as it were, as the brain in its largest [forms] is divided into two hemispheres; and I was told that the- right cushion was the receptacle of love and the left the receptacle of wisdom, and that by marvelous interweavings they were like consorts and comrades.

它看上去就象大脑的微小形像，前面有脸部的模糊轮廓，没有任何附件。该雏形上面的凸起部分，是由连续的小球或小球体构成，每个小球体由更细小的球体构成，每个更细小的球体同样由最细小的球体构成。因此，它是由三个层级构成的。前面的扁平部分呈现出人脸的模糊轮廓。凸起部分被极其娇嫩的皮肤或透明的薄膜覆盖。凸起部分，也就是大脑的最小形式，被一分为二，可以说，犹如一个大型的脑被分成了两个半球。我被告知，右半球是爱的器皿，左半球是智慧的器皿，二者就象配偶与伴侣那样奇妙地交织在一起。

It was farther shown in the heavenly light which beamed upon it, that the structure of this little brainlet was interiorly, as to its situation and fluxion, in the order and in the form of heaven, and that its exterior structure was, on the contrary, opposed to that order and that form. After these things had been seen and shown, the angels said that the two interior degrees 1 which were in the order and form of heaven, were the receptacles of love and wisdom from the LORD.; and that the exterior degree, which was in the opposition to these, contrary to the order and form of heaven, was the receptacle of infernal love and insanity. This is because man by hereditary taint is born into all kinds of evil, and these evils reside there in the extremities; and that taint cannot be removed unless the two superior degrees are opened, which, as before stated, are receptacles of love and wisdom from the LORD. And as love and wisdom are the real man, - for love and wisdom in their essence are the LORD, - and as this primitive of man is their receptacle it follows that in this primitive there is a

continuous effort toward the human form, which it also gradually assumes."-  
DLW 432

我在照亮它的天堂之光中还看到，就内在方位和连续运动而言，这小脑的内层结构处在天堂的秩序和形式中，而其外层结构却与天堂的秩序和形式截然相反。

我看到并指出这些事后，天使说，处于天堂秩序和形式中的两个内层，是主的爱与智慧的器皿；与天堂秩序和形式截然相反的外层是地狱之爱与疯狂的器皿。原因是，因着遗传的堕落，人生在各种邪恶中，这些邪恶就居于最外层。除非打开更高层，也就是前面所说主之爱与智慧的器皿，否则，无法除去这种堕落。爱和智慧才是真正的人，由于爱和智慧本质上就是主，人的最初形态就是一个器皿，故可知，这个最初形态中有一种朝向人的形式，也就是它逐渐披戴之物的不懈努力。（DLW432）

This primitive or beginning of man is also described in *Divine Wisdom in Apocalypse Explained*, III, 4.

这个初始之人的描述也见于史威登堡（亦称瑞登堡）《圣智》第3章4节中。

In the above extract the inmost A is neither described nor mentioned, yet we know from the Writings that it is within this primitive, it being the very primitive of the primitive.

在上面的摘录中，我们既没有描述也没有提到最内层的A，但是从史公书中我们知道，它就位于这个初始之内，它是初始之人的真正初始。

The two higher degrees B and C constitute the whole internal mind and represent that mind in its two aspects of celestial and spiritual, and in the individual are equivalent to the two kingdoms in heaven; and they produce from themselves the external or natural degree D as their ultimate and base, answering to the world of spirits.

两个较高的层级B和C构成了整个内在心性，代表了心性中属天和属灵的两个方面。对个人来说，相当于天堂的两个国度。它们从自身生出外在或属世层级D，作为它们的终端和基座，应答中间灵界。

In this passage (DLW 432) these three degrees are presented in their strictly initial form as at conception. The two interior or superior degrees are represented in the diagram by B and C and the external degree by D. In *Divine Wisdom* III, 4, the two higher degrees B and C are said to be in the order and form of heaven, but the mass of the lowest degree, by virtue of hereditary decline, in the order and form of hell.



在 DLW 432 节中，这三个层级是严格按照成胎时的初始形态呈现的。在图 8 中，两个内层或高级层级由 B 和 C 表示，外在层级由 D 表示。《圣智》第 3 章 4 节说，两个较高层级 B 和 C 符合天堂的秩序和形态；但由于遗传而来的堕落，最低层级的总体则处于地狱的秩序和形态。

In *Divine Love and Wisdom* we read,

在《圣爱与圣智》中我们读到：

"The natural mind of man consists of spiritual substances, and at the same time of natural substances; from its spiritual substances thought is produced, but not from its natural substances."- DLW 257.

“人的属世心性同时由属灵物质和尘世物质组成。思维出自属灵物质，而非出自尘世物质。” -DLW 257。

Of this natural mind, only that part which is organized of spiritual substances and called the lowest degree of the human primitive described above, is here represented by D; that part composed of natural substances which the above primitive afterward takes on from the mother, is not here separately drawn, though included in E, but it will be distinctly presented in [Diagram XV](#).

在这个属世心性中，D 所代表的只是上述初始之人的最低层级中，由灵性物质组成的那一部分。上述初始之人此后得自母亲的物质成分，虽然包括在 E 中，但此图中并未标出，而是清楚地呈现在图 15 中。

The reader will bear in mind that the human primitive which is the paternal seed, already described from the Writings and here represented by B C D, is composed entirely of spiritual substance not visible in natural light; the material substance commonly regarded as the human seed is not the true seed, but merely its containant and preservative. (TCR 103, 92.)

NOTE. - The initial form of man in a type seen in the light of heaven, (described in DLW 432), is not man's inmost presented in [Diagram III](#) and meant in *Heaven and Hell* 39 and other like passages in the Writings, but is the *mind* derived from the inmost, - the mind with its three degrees, in a germinal state.

读者要记住，人之初始就是史公书中描述的来自父亲的种子，在这里以 B、C、D 代表，完全由在属世之光下不可见的灵性物质构成；通常被视为人种子的物质成分并不是真正

的种子，而仅仅是其容器和护层。(TCR 103、92) 请注意 - 在天堂之光中看到的人之最初形态 (见 DLW 432 中的描述)，并不是图 3 所示的人之最内层，以及《天堂与地狱》39 章和史公书其他有关文字描述的人，而是从最内层衍生出来的心性 — 即处于萌芽状态的具有三个层级的心性。

This agrees with the fact that the "inmost, the LORD'S veriest abode in man," (HH 39), is above the sphere of angelic consciousness, and with the fact that the heaven of "human internals", which is the complex of these supreme degrees of all the individual angels, is above the angelic heaven (AC 1999), because, above angelic consciousness, above the highest degree of the mind of the angel, as distinguished from his soul. (See inf. 8.)

这与以下事实是一致的：“至内层是上帝在人内真正的居所” (HH 39)，超出了天使知觉的领域；以及“人之内在 (internal)”构成的天堂，是所有个体天使的这个最高层级的复合体，位于天使天堂之上” (AC 1999)。因为，超出天使知觉之上，超出天使心性的最高层级之上，就与他的灵魂区分开来了。(见灵魂与身体的互动 8.)

AMONG the passages illustrated by this diagram is the following from *Angelic Wisdom concerning the Divine Love and concerning the Divine Wisdom*, -

以下摘自《圣爱和圣智》的段落，描述了图9：

"There are three degrees of altitude in every man from birth, and they may be opened successively; and so far as they are opened man is in the LORD and the LORD in him....

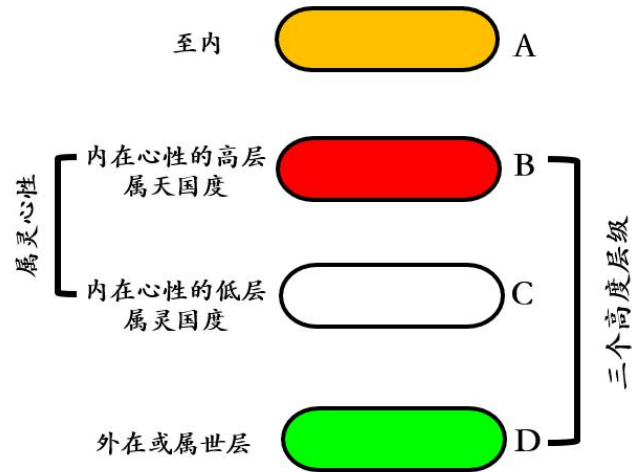
“人生来就有三个高度层级，它们可以逐级打开。当它们打开时，人在主内，主在人内。。。”

"These three degrees of altitude are named natural, spiritual and celestial. When man is born he first comes into the natural degree, and this grows in him by continuity according to knowledges and according to the understanding acquired by them to the highest of understanding which is called the rational. Yet the second degree which is called spiritual is not hereby opened. The spiritual is opened by the love of uses from intellectuals, but by the spiritual love of uses, which love is love toward the neighbor. This degree likewise may grow by degrees of continuity to its highest, and it grows by the cognitions of truth and good, or by spiritual truths. Yet the third degree which is called celestial is not opened by these, but by the celestial love of use, which love is love to the LORD, and love to the LORD is nothing else than committing to life the precepts of the Word.

“这三个高度层级被称为属世、属灵和属天层。人出生时首先进入属世层。然后，根据他的知识和通过知识获得的认知，这一层级在他里面连续增长，直至达到认知的顶点，即所谓的理性。然而第二层级，即所谓的属灵层，并未因此打开。属灵层的打开要凭借智识产生的对致用之爱，而对致用的属灵之爱就是对邻舍之爱。属灵层同样连续增长到

图 9

心性的3个层级-另一视角



达其顶点，此增长是藉着对真理和良善，即属灵真理的认知。然而这些都无法开启第三层，即属天层。属天层的打开需通过对致用的属天之爱。属天之爱就是对主之爱，而对主之爱无非是将圣言的诫命践行到生活中。”

".. When man puts off the natural degree, which he does when he dies, he comes into the degree which was opened in him in the world; into the spiritual, he in whom the spiritual degree was opened; into the celestial, he in whom the celestial degree was opened."- DLW 236, 237, 238.

“人死亡时脱去属世层，然后进入在世时所开启的层级。属灵层开启者进入属灵层，属天层开启者进入属天层。”（DLW236-238）

The degrees of altitude, celestial, spiritual and natural, mentioned in the passage above, are B C D. During life in the world D includes the natural body as well as the natural mind.

上述段落讲述的高度层级：属天、属灵和属世层级，即图中的B、C和D。活在世上时，D层包括物质身体和属世心性。

The degrees described in paragraph 256 of the same work, higher than the natural, are also two, as in the above extract. In the light of these statements consider the diagram. The two higher degrees are here equivalent to the whole spiritual mind, - B answering to the celestial kingdom, C to the spiritual. Below the spiritual mind is the natural D, called also the external, sometimes the lowest degree, including the material body during life in the world.

同一著作第256节说，高于属世层也有两个层级。参阅这些描述有助理解图9。这两个更高层级相当于整个属灵心性，B应答属天国度，C应答属灵国度。属灵心性下面是属世层D，也叫外在，有时叫最低层，包括活在世上时的物质身体。

This diagram illustrates also *True Christian Religion*, 239. The statement in this number as in the extract above that the natural degree of the regenerate is put off by death, although involving the rejection of the material body, yet chiefly means the closure of the natural mind with an elevation of the consciousness into the spiritual or into the celestial of the internal mind, according to the degree of regeneration attained.

图9也反映了《真实的基督教》239节的内容。该节的讲述和上面的摘录一样，说的是重生者死后脱去属世层。虽然过程中摈弃了物质身体，但主要意义是属世心性的闭合，同时依照重生达到的程度，觉知提升到内在心性的属灵或属天层。

Elevation after death above the natural into any one of the higher degrees and thus into heaven can be predicated only of the regenerate; the unregenerate remain in the natural degree.

死后提升超越属世层到达任何更高层级，因而进入天堂，这只能依据其重生状态。未重生者保持在属世层。

This diagram represents the internal mind in two planes, celestial and spiritual, the one including all that answers to the celestial kingdom of heaven, the other to the spiritual kingdom.

图9展示了内在心性的两个层面：属天和属灵层，一个全然应答天堂之属天国度，而另一个则应答属灵国度。

## Chapter X. The Spiritual or Internal Mind in Three Degrees.

### 第 10 章. 属灵或内在心性的三个层级

THE Spiritual mind is here presented in three degrees; all the degrees below it are presented as one.

属灵心性在这里呈现为三个层级，其下的所有层级都合并显示为一体。

Read *Apocalypse Explained*, AE 1125

(*Ath. Cr.* 28) and note the mention of

three degrees of life above the ultimate which is a fourth. The three

are those of the spiritual mind, answering to the three heavens; the

ultimate or fourth consists of the natural mind and spiritual body,

answering to the world of spirits, and

includes also the natural body during life in the world. In *Arcana Coelestia*,

AC 3405, all below the three heavens is included in the degree in which man

is during life in the world; this is taken as the first degree; the ultimate or lowest heaven is the second degree, the middle heaven the third, and the

highest heaven the fourth. (See also AC 5145.)

阅读《诠释〈启示录〉》AE1125 节，以及《亚他那修信经》28 节时请注意，这里提到，在生命的终端即第 4 层之上有 3 个层级，它们是属灵心性的 3 个层级，应答 3 层天堂。

终端或第 4 层包括属世心性和灵体，应答中间灵界，也包括在世生命的物质身体。在《属天的奥秘》AC3405 节中，三层天堂以下的一切都包括在一个层级里，人在世上时生活在这个层级。这个层级称为第 1 层级，终端或最低天堂是第 2 层级，中间天堂是第 3 层级，最高天堂是第 4 层级。（另见 AC 5145。）

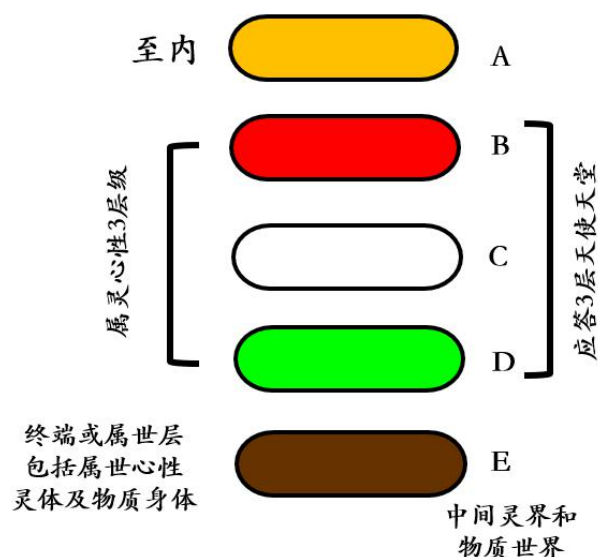
What is here drawn as the ultimate degree (E) is composed of several degrees as will appear from subsequent diagrams.

这里所示的终端层级(E)是由数个层级组成的，具体将展示在随后的图中。

*Relation of the Three Heavens and the Two Kingdoms.*

图 10

属灵或内在心性的三个层级





### 三层天堂和两个国度的关系

THIS relation may be seen by comparing this diagram with **Diagram IX**. In **Diagram IX** the internal mind is drawn in two degrees, celestial and spiritual; in this diagram it is drawn in three degrees, celestial, spiritual, and natural. **Diagram IX** presents the whole spiritual mind in two degrees, coinciding with the two kingdoms of heaven; but each of these (B and C) has an internal and an external. **Diagram X** presents the whole internal mind in three degrees, coinciding with the three heavens. B in X is identical with the internal part of B in IX; C in X with the internal part of C in IX; and D in X is identical with the external parts of both B and C in IX, or what is the same the external of B and of C in IX, together constitute the lowest or natural heaven represented by D in X.

通过比较图 10 与图 9，可以看出这种关系。在图 9 中，内在心性分为两个层级：属天层和属灵层；而在图 10 中，它被展示为 3 个层级，属天、属灵和属世（自然）。图 9 将整个属灵心性展示为 2 层，对应着天堂的两个国度。但它们每一个(B 和 C)都各有一个内在和一个外在。图 10 将整个内在心性展示为 3 层，对应 3 层天堂。图 10 中的 B 等同于图 9 中 B 的内在部分；图 10 中的 C 等同于图 9 中 C 的内在部分；图 10 中的 D 等同于图 9 中 B 和 C 两者的外在部分；或者同样的意思，即图 9 中 B 的外在合并 C 的外在，共同构成了图 10 中 D 所代表的最低层或自然天堂。

Before proceeding farther read *Arcana Coelestia*, AC **10129** and 9741. Note that in 9741 the clause, "The external of each heaven is what is called the ultimate or first heaven," must mean "The external of each *kingdom* is what is called the ultimate or first heaven."

在继续读下去之前，请参阅《属天的奥秘》AC10129 和 9741 节。请注意，在 9741 节中，“每个天堂的外在是所谓的终端天堂或第一层天堂”其实是指“每个国度的外在就是所谓的终端或第一层天堂”。

The internal part of B in IX is the same as the "holy of holies," and the external part of it is the "inner court." The internal part of C in IX is the "holy place;" and its external part is the "outer court." The whole of B in X is the same as the "holy of holies," and the whole of C is the "holy place;" and D the "inner" and the "outer court;" the inner part of D is the celestial of the natural heaven and is the "inner court," and the outer part of D is the spiritual of the same heaven and is the "outer court."

图9中B的内在部分等同于“至圣所”，其外在部分相当于“内院”。图9中C的内在部分是“圣所”，其外在部分是“外院”。图10中B的整体等同于“至圣所”，C的整体是“圣所”，D是“内院”和“外院”；D的内层是属天自然天堂，是“内院”；D的外层是属灵自然天堂，是“外院”。

"The internal part of B in IX, coinciding with the internal part of the celestial kingdom, and the whole of B in X, coinciding with the celestial heaven, are the same and are represented by the "holy of holies." The internal part of C in IX, coinciding with the internal of the spiritual kingdom, and the whole of C in X, coinciding with the spiritual heaven, are the same and are represented by the "holy place." The external of B in IX, coinciding with the external of the celestial kingdom, and the internal of D in X, coinciding with the celestial of the natural heaven, are the same and are represented by the "inner court;" the external part of C in IX, coinciding with the external part of the spiritual kingdom, and the external of D in X, coinciding with the spiritual of the natural heaven, are the same and are represented by the outer court." (AC 9873, 6366; H. H. 20 to 40; AE 449, 283.)

图9中B的内在部分与属天国度的内在部分相吻合，而图10中B的整体与属天天堂吻合，它们是一致的，以“至圣所”来表示。图9中C的内在部分与属灵国度的内在相吻合，而图10中C的整体与属灵天堂吻合，故它们相同，以“圣所”来代表。图9中B的外在与属天国度的外在相吻合，而图10中D的内在与属天自然天堂吻合，它们是相同的，由“内院”来代表；图9中C的外在部分与属灵国度的外在部分吻合，图10中D的外在与属灵自然天堂吻合，它们相同，由“外院”来代表。(AC 9873, 6366; HH20-40; AE 449, 283.)



## Chapter XI. Illustration of Passages.

### 第 11 章. 多章节内容图示

THIS diagram illustrates many passages in the Writings of the Church, some of which we will consider briefly. In *Apocalypse Explained*, AE we read, -

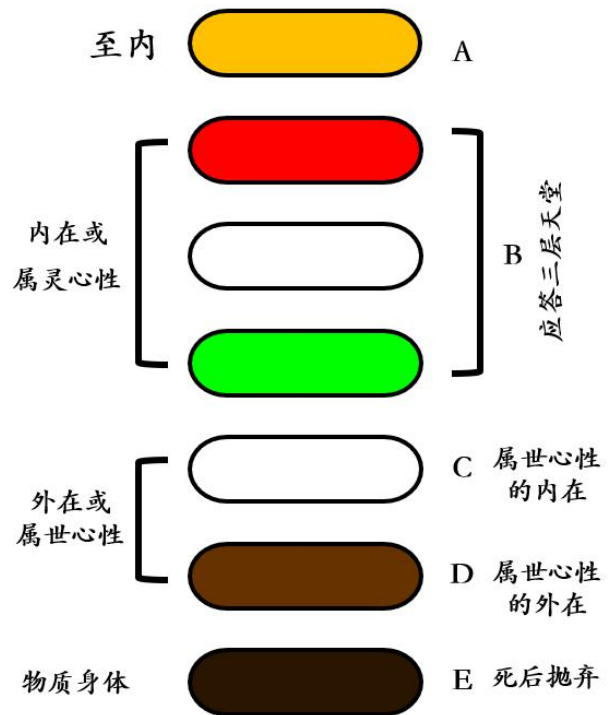
图 11 展示的内容出现在新教会著作里的多处, 我们简要的看看其中一部分。在《诠释〈启示录〉》AE 中我们读到:

"When the interior of man is purified from evils by his desisting from them and shunning them because they are sins, then that interior is opened. which is above the interior' and which is called the *spiritual* internal, and which communicates with heaven. Hence it is that man is then intromitted into heaven and conjoined with the LORD. There are two internals in man, one beneath and the other above. The internal which is

beneath is that in which man is and from which he thinks, while he lives in the world, for it is natural; this by way of distinction will be called the interior. But the internal which is above, is that into which man comes after death, when he comes into heaven. All the angels of heaven are in this internal, for it is spiritual. This internal is opened to the man who shuns evils as sins. but it is held shut to the man who does not shun evils as sins. This internal is held shut to the man who does not shun evils as sins, because the interior or the natural internal, before man is purified from sins, is hell; and as long as hell is there, heaven cannot be opened, but as soon as hell is removed, heaven is opened. But it should be known that the spiritual internal and heaven are so far opened to man, as the natural internal is purified from the hell which is there; and this is not effected at once, but by degrees successively."- AE 940.

图 11

多章节内容图示



“当人认识邪恶从而终止并避开邪恶时，他的内层就从邪恶中被净化出来，他的内在就打开。此内在位于内层之上，称为灵性内在，与天堂沟通。因而此人就被引入天堂，与主联结。人有两个内在，一个位于低端，一个处于高端。人在世上时，他活在低端内在，从这里思考，因为这是属世的。为了方便区别，这层被称为内层。但人死后进入天堂时，他就活在高端内在。所有天堂的天使都居于这个内在，因为这是属灵的。对于避恶如罪之人，这个内在是开放的。但对于不避恶如罪之人来说，此内在却是关闭的。在不避恶如罪之人此内在关闭，因为人从罪恶中被净化之前，他的内层或属世内在就是地狱。只要地狱仍在那里，天堂就无法开放；然而一旦地狱被移去，天堂就会打开。所以应该知道，只要属世内在从其浸淫的地狱中净化出来，人的灵性内在和天堂就会开放。这不会立即完成，而是逐渐依次达成的。”-AE940。

Observe that the spiritual internal in this passage is B with its three degrees and that the natural internal is C; B is called internal in distinction to the whole external, which is composed of C and D together. B is also called the spiritual internal in distinction to the natural internal C; C is called the lower internal in distinction to B the higher or spiritual internal.

请注意，本章中属灵内在是具有三个层级的B，而属世内在是C。B称为内在以区别于整个外在，后者由C和D共同组成。B被称为属灵内在，也是为了区别于属世内在C；C被称为低端内在以区别于高端或属灵内在B。

C is called internal in distinction to its own external D (not mentioned in the passage) which is the extreme external of the natural mind and is a thin skin or covering to C, being just within the body and inclosing this natural internal C.

C被称为内在，以区别于它自己的外在D（文中未讲述），D是属世心性的最外在，是C的一薄层外皮或覆盖，位于身体内，包裹此属世内在C。

The heaven that is kept shut and cannot be opened till the natural internal C is purified from evil, is the spiritual internal B.

除非属世内在C从邪恶中净化出来，否则天堂即属灵内在B保持关闭无法打开。

Concerning the purification of the natural man "by degrees successively" mentioned in this passage, see Diagrams XXII, XXIII, XXIV.

关于本章讨论到的属世之人的“逐级”净化，参见图22，23，24。

For an illustration of the state of the degrees in the man or spirit in whom "the spiritual internal is held shut" by the prevalence of evil or hell in the natural internal, see Diagram **XXV**.

关于人或灵的属世内在因邪恶或地狱盛行，而使其属灵内在关闭，这种状态下其各层的图解，见图 25。

Another passage is in *True Christian Religion*, TCR 593. The natural man here considered as two-fold consists of C and D together. The internal natural man is C, and the thin external, covering it as with a skin, is D. The higher or spiritual internal B is not mentioned in this passage but is implied as the spiritual man above the natural man.

另一讲述出现在《真实的基督教》TCR593 节。这里属世之人被认为包括 C 和 D 两个构成。内在的属世人是 C，而像薄皮一样覆盖其上的外在是 D。这里没有提到高端或属灵内在 B，但暗示属灵之人高于属世之人。

Through this internal B the power by which the natural internal C is regenerated descends from the LORD, whose sacred and especial abode is in the inmost A above the spiritual internal,

主神圣而特别的居所就是属灵内在之上的至内 A，主经由内在 B 降下权能，使属世内在 C 得以重生。

Read *Doctrine of Life* 86; (also HH 497-8, 501, 502 ; LJ 56, 69), where "the externals" in which man is said to be while in the world are in the plane D the external part of the natural mind. In these he remains till the time of judgment, in the world of spirits.

参阅《教义之生命篇》86 节（也参见 HH 497-8, 501, 502; LJ 56, 69），其中所谓人在世时居于其中的“外在”，是属世心性外在部分 D。他居于此处直到进入中间灵界受审判之时。

The "interiors" in these numbers are the interiors of the natural mind C. With the good, "the internals" there mentioned include some one or more of the planes of B.

这些章节中的“内层”是指属世心性 C 的内层。对于良善者来说，所提到的“内在”包括 B 的一个或多个层面。

"The devout external" of the wicked, mentioned in *Last judgment*, 56, proceeded from "the thin skin" of semblances of good and truth just within the body and in the plane of D; "their profane, internal" was in the degree of C. In *Last Judgment*, 69, the closed interiors" and "the interiors of the evil to be unveiled" are in C. The "seeming heavens," mentioned in *Continuation of Last Judgment*, 9, were from the external part of the natural man D; the hells within those seeming heavens, were in C.

《最后的审判》56节中提到的恶人之“虔诚的外在”，是来自其人内D层面上良善和真理之“薄薄的外表覆盖”。“他们污秽的内在”在C层里。在《最后的审判》69节中，“闭合的内层”和“将被揭露的邪恶内层”位于C层，在《最后的审判（续）》9节中提到的“貌似天堂”，是来自属世之人D的外在部分；那些“貌似天堂”里面的地狱，位于C层。

From these examples the reader can locate any like "externals and internals" mentioned in *Last Judgment* or elsewhere in the Writings. A marked example occurs in *Arcana Coelestia* AC 7046. Here the evil "interiors" are not in the spiritual mind at all but wholly in the internal of the natural mind C. The spiritual internal B, in such cases is closed and almost wholly inoperative. See also *Arcana Coelestia* AC 6914 where the "bonds" which held the "interiors" in check are in D, the interiors themselves in C.

通过这些例子，读者可以找到在《最后的审判》或史公书其他章节提到的，任何类似的“外在和内在”。一个明显的例子见于《属国的奥秘》7046节。在这里，邪恶的“内层”根本不在属灵心性里，而是完全存在于属世心性C的内在。属灵内在B在这种情况下是封闭的，几乎完全不起作用。另见AC 6914节，其中约束“内层”的“纽带”在D中，而这内层本身位于C里。

With this diagram read *Divine Providence* 100 to 128. The "interiors" or "internals" that are defiled with evil and falsity and must be cleansed that man may be saved, are in the internal of the natural mind here marked C. In C also is the interior will of the Jew, which is adverse to the Christian Religion as mentioned in *True Christian Religion* TCR 521; his internal mind B being closed, shrunken, and inoperative, like the body affected with marasmus.

关于此图，请参阅《圣治》100至128节。为使人能得救，必须净化其被邪恶和谬误玷污的“内层”或“内在”，这里标记为属世心性的内在C。C也是犹太人的内层意志，

与《真实的基督教》TCR 521 中提到的基督教义背道而驰。其内在心性 B 是闭合的，枯萎的，不起作用的，就像衰竭的身体一样。

In C are the "interiors" mentioned in the last sentence of *Arcana Coelestia* AC 3489 and in the first of *Heaven and Hell* 553; *Apocalypse Explained*, AE 939.

C 层也是《属天的奥秘》AC3489 节最后一句，《天堂与地狱》553 节起始处，以及《诠释〈启示录〉》AE 939 中提到的“内层”。

The "internal above the interior" (AE 940) is the spiritual mind B; while the "interior" is C.

AE940 节中的“内层之上的内在”指的是属灵心性 B，而内层则是 C。

"Mere natural good," the "good done before evils are shunned as sins," "mere external sanctity and piety," "good done from self and not from the LORD," and hereditary natural good "from evil parents" (AC 3469), all have place in the external degree D. These things are inwardly evil, the evil originating in the internal degree C. The "inside of the cup and platter," (*Matt. xxiii, 25*) is C, the "outside" is D.

“纯粹的属世良善”、“避恶如罪之前所行之善”、“纯粹外在的圣洁和虔诚”、“出于自我而非出于主的善行”、和“来自父母遗传之邪恶”的属世良善 (AC3469)，都位于外在层级 D 中。这些东西都是内里的邪恶，起源于内在层级 C。“杯盘的里面” (马太福音 23: 25) 是 C，“外面”是 D。



第 12 章. 心性的两个国度

THE whole spiritual or internal mind is here presented in two degrees, the celestial and the spiritual. When by regeneration these two degrees are opened in man and stored with good and truth from the LORD, they answer to the two kingdoms, celestial and spiritual, into which the whole heaven is divided.

整个属灵或内在心性在这里呈现为两个层级，属天层和属灵层。在重生之人这两个层级打开，珍藏从主而来的良善和真理。它们应答整个天堂的两个国度，属天国度和属灵国度。

When the degrees of the spiritual mind are so opened and stored, then also the two degrees of the natural mind are cleansed of evil and falsity and replenished with good and truth of a lower degree, and form an orderly and correspondent base for the two kingdoms of the internal mind.

当属灵心性的层级如此开放和贮备时，属世心性的两个层级也就将邪恶和谬误清洗出去，置换以较低层级的良善和真理，从而形成对应内在心性两个国度的有序基础。

Every regenerate man is in one kingdom or the other according to his state of regeneration.

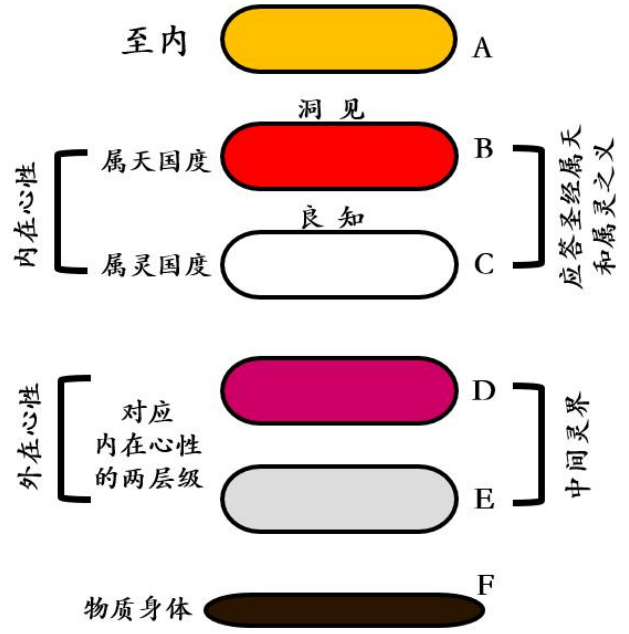
每一个重生之人按照其重生状态，处于两个国度之一中。

In the internal mind reside love to the LORD and love to the neighbor, and these heavenly loves ought to rule and qualify the loves of self and of the world located in the external mind. With the regenerate they do rule and impart a good and true quality to these natural loves.

内在心性中具有对主之爱和对邻之爱，而这些属天之爱理应掌管和修正外在心性中的对己之爱和对世界之爱。随着重生，它们就实际掌控并把良善与真理赋予这些属世之爱。

图 12

心性的两个国度



But if the natural loves rebel and throw off the dominion of the higher, as with the wicked, they become evil, pervert the external mind, and close up the internal. This state of the external is called hell.

但是，如果属世之爱叛逆，背弃来自高层的主导，像邪恶者那样，他们就变得邪恶，扭曲了外在心性，封闭了内在。如此状态的外在称为地狱。

This diagram presents also a view of the two kingdoms of hell opposite to the two kingdoms of heaven. The satanic kingdom lies in the plane D, the diabolic in E. (Read DLW 273, and recur to the diagram; TCR 281 end; AE 740.)

图 12 也展示了与两个属天国度相对立的两个地狱国度。撒旦国度位于 D 层面，而魔鬼的国度在 E 层。(结合本图参阅 DLW 273; TCR 281 结尾; AE 740)。

In *Last Judgment* 14, the lowest hell (in the degree E and called the hell of devils), is said to be behind, because that which is lowest in the order from above down, and outmost from within out, is *behind* in the order from front back.

在《最后的审判》14 节中，最底层的地狱（位于 E 层，被称为魔鬼地狱），被描述为位于后部，因其在从上到下的顺序中位置最低，在从内到外的顺序中位处最外，在从前到后的顺序中位于最后。

The satans mentioned in *Apocalypse Revealed* 97, 550 and 841 are in the degree D, the devils in E.

在《诠释〈启示录〉》97, 550 和 841 节中提到的撒旦位于 D 层，魔鬼在 E 层。

There is no discrepancy between the statement in one passage that devil is evil and thence falsity, and in another that devil is the love of self and of dominion thence. In one passage satan means falsity or the love of falsity and the evil thence, in another it means the love of the world, and thence the love of possessing the goods of others, in still another pride of intellect and of self-derived intelligence. A similar variety of statements occurs in regard to *heavenly* principles. It is said that the celestial principle or kingdom in heaven is love of good and thence of truth, and is love to the LORD and thence love to the neighbor; and that the spiritual kingdom is truth and thence good, or love of the neighbor and thence of the LORD. The good of the spiritual kingdom is intellectual good because the good there is from truth reduced to practice, thus truth which is

intellectual is the essence of that good. Concerning the spiritual kingdom we read, -

在某段文中说魔鬼就是邪恶，因而是谬误；而在另一处说魔鬼是我爱和对主宰之爱，这两种讲述之间并没有不同。在某节中说撒旦意味着谬误或对谬误之爱，因而是邪恶；在另一处说牠意味着对世界之爱，因而是对占有他人财富之爱；而在又一处说这是为自己的聪明和才智骄傲。类似这样的不同表述在论述天堂的法理时常见。可以说属天国度的法则或天国之爱是对良善之爱，并因之爱真理；是对主之爱，并因之爱邻舍。而属灵国度的法则是因爱真理，并进而爱良善；是对邻舍之爱，进而爱主的。属灵国度的良善是智识的良善，因为那良善是真理指导下的践行，因而智识的真理是该良善的基础。关于属灵国度，我们读到：

"The angels of the second heaven are in spiritual love. Spiritual love is the love of truth, and in the supreme sense the love of Divine Truth which proceeds from the LORD, thus also love to the LORD but in an inferior degree to that in which are the celestial angels, for the celestials are in love to the LORD from the reception of Divine Good from Him; whereas the spiritual angels are in love to the LORD from the reception of Divine Truth from Him; the difference is as between love in the will and love in the understanding, or, as between flame and. its light."- AE 831

"第二层天堂的天使处于属灵之爱里。属灵之爱是爱真理，在至高的意义上，是对出自上帝的真理之爱，因此也是对上帝之爱。但是其程度低于属天天使，因为属天天使持有对上帝之爱，源于领受出自祂的神性良善。而属灵天使对上帝之爱，源于领受从祂而来的神性真理。这里的区别就如意志之爱与认知之爱，或者就像火焰与其光的区别。"- AE831

The meaning in this passage is not that the spirituals have not will but that their will of good is formed by truth and is therefore intellectual. Inversely among the *satans* evil is the evil of falsity and is therefore intellectual, and inheres in the love of the world as a final end. Evil arising primarily in the will is voluntary and is the evil inhering in love of self as a final end; this is the ruling love among the devils.

这段话的意思不是说属灵天使没有意志，而是说他们的良善意志是形成于真理，因而归属于智识。相反，在撒旦之中的邪恶是谬误的邪恶，因而也属于智识，伴随着把爱世界做为最终目标。意志中最初产生的邪恶是主动的，以爱自己做为终极目标。这是魔鬼之间的主导爱。



This diagram illustrates *True Christian Religion* TCR 234, 235 and 236 and like passages throughout the Writings in which the angels are considered in two kingdoms and men in the natural degree below. The celestial angels are in B, the spiritual in C. In B is the celestial sense of the Word; the spiritual sense in C. The natural sense is in D, E, F, which together constitute the natural kingdom mentioned in 236. The higher celestial part of the natural sense is in D and the higher spiritual part in E; the merely literal sense, including the lowest spiritual and celestial element, is in F and answers to the life of the natural body.

图 12 的描述涉及《真实的基督教》TCR 234, 235 和 236 节, 以及整个史公书其他有关段落的内容。天使被认为分别属于两个国度, 而人位于其下的属世层级。属天天使位于 B, 属灵天使位于 C。B 是圣经的属天之义; C 则是属灵之义。属世之义则在 D、E、F 中, 它们共同构成了 236 节中提到的属世国度。属世之义中较高的属天部分在 D 中, 较高的属灵部分在 E 中。纯粹的字面之义, 包括最低的属灵和属天成分, 位于 F 中, 反映物质身体的生命。

The celestial degree and kingdom of the internal mind, is the primal abode of celestial perception, the spiritual degree that of conscience.

内在心性的属天层和国度, 是属天洞见的根本居所, 而属灵层是良知的居所。

Perception and conscience flow thence into the natural mind, gifting it with natural perception which is celestial, and natural conscience which is spiritual.

洞见和良知从其居所流入属世心性, 赋予它属世之认知, 这是属天的; 以及属世的良心, 这是属灵的。

Chapter XIII. Relation of the Degrees of the Natural Mind to those of the Spiritual.

第 13 章。 属世与属灵心性各层之间的关系

THIS diagram presents the three degrees of the natural mind in certain relations to the three degrees of the spiritual mind, and the three degrees or planes of the world of spirits in relation to the three angelic heavens. (AC 4154, DLW 275, 66, 67.)

图 13 展示了三层属世心性与三层属灵心性之间的具体关系，以及三层中间灵界与三层天使天堂之间的关系。(AC4154, DLW 275, 66, 67.)

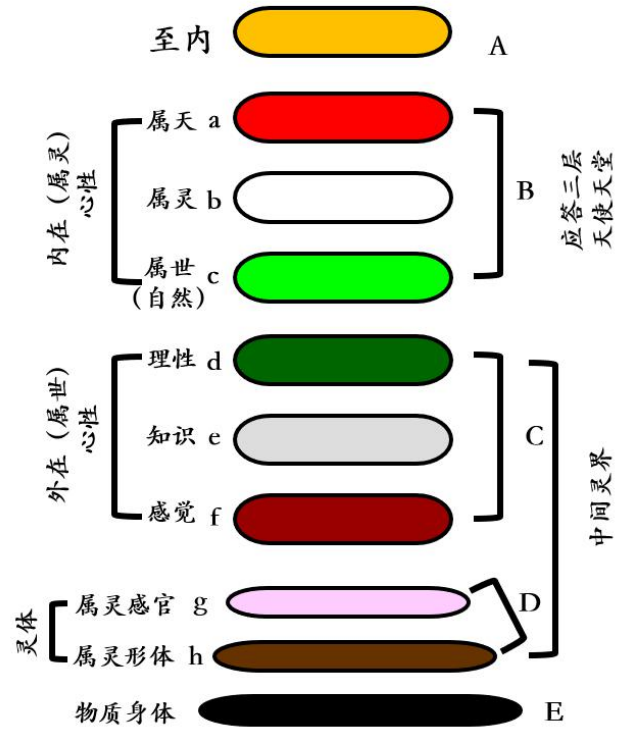
Below the natural or external mind C is drawn the spiritual body D, consisting of the spiritual-sensual and spiritual-corporeal g and h. These are called the *spiritual* sensual and corporeal in distinction to the *natural* sensual and corporeal organized of material substances. The sensual degree of the external mind f just above the spiritual-sensual, is the lowest degree of that mind and closely adheres to the spiritual body D.

在属世或外在心性 C 之下绘出的灵体 D，包括属灵感官 g 和属灵形体 h。它们被称为属灵感官和形体，以区别于物质构成的属世感官和肉体。直接位于属灵感官 g 之上的外在心性感觉层 f，是该心性的最低层，并紧贴灵体 D。

The celestial degree a is drawn in red because red corresponds to love or the will, the dominant characteristic of this degree, and because red is the distinguishing Colour of the celestial heaven.

图 13

属世与属灵心性各层之间的关系



属天层 a 用红色画出，因为红色对应于爱或意志，这是此层级的主导特征，而红色是属天天堂的特征色。

The spiritual degree b characterized by what is intellectual, is drawn in white because white corresponds to truth, the dominant characteristic of this degree, and white is a distinguishing Colour of the spiritual heaven.

属灵层 b 以智识为特征，以白色绘出，因为白色对应于真理，是这个层级的主导特征，白色是属灵天堂的特征色。

The natural degree c is drawn in green because green corresponds to the ultimates of celestial love and spiritual truth in the lowest plane of the internal mind, and green is the distinguishing Colour of the natural heaven which is the lowest heaven.

属世（自然）层 c 用绿色绘出，因为绿色对应于内在心性最低层面上，属天之爱和属灵真理的终端，而绿色是自然天堂的特征色。自然天堂是最低层天堂。

The three degrees of the natural mind are drawn in darker shades of the same Colours but in reverse order, the highest green, the lowest red; this is to indicate the relation of each degree in the natural to its corresponding degree in the spiritual. The whole natural mind as one is an ultimate and base of the whole spiritual as one, but the lowest degree f (the red in the natural) is the special ultimate of the highest degree a in the spiritual, and the highest in the natural d of the lowest in the spiritual e; that is, a ultimates in f, c in d, and b in e, according to the universal law that the LORD works from the highest or inmost forms and at the same time from the lowest or outmost, developing, arranging, binding and thus preserving the intermediates. (*D. W. in AE VIII, DP 124, 125.*)

属世（外层）心性的三层用相同颜色的较深色画出，但位序相反。最高的是绿色，最低的是红色，用以指明属世心性中的每一层与属灵心性相应层级之间的关系。整个属世心性作为一体，是全部属灵心性整体的终端和基础。但最低等级 f（属世的红色）是属灵心性最高层级 a 的特别终端；属世心性的最高层级 d 则是属灵心性最低层级 e 的特别终端。也就是说，a 终止于 f，c 终止于 d，而 b 终止于 e。这是根据上帝行事的普遍法则，祂的工作同时从结构的最高或最内，也从最低或最外起效用，发展、配置、约束并从而维持居间物。（圣智第 8 章，天命 124、125.）

The celestial a passes indeed centrally through d and e in the natural mind to reach its appropriate f, as it had passed through b and c in the spiritual mind, and is the essential principle in them all, that is in b c d e; a being first and therefore universal must go to the last where it binds and preserves all. This descent of a is illustrated by the descent of nerves from the brain through intermediates into the skin whence they return again to the brain, binding and preserving all things of the body.

属天层 a 确实从中心穿过属世心性的 d 和 e 以达与其相应的 f，就像它在属灵心性中穿过 b 和 c 一样，这是它们的基本原则，即适用于 b、c、d、e 的基本原则；a 是最先者，因而是普适者，它必须达到终末以约束和维持一切。a 的如此下降可以神经系统为例说明：神经从大脑下降，通过中间物进入皮肤，在那里它们又返回到大脑，从而结合和维持体内所有事物。

This relation of these degrees further appears where we show that the lowest degree in the spiritual mind when by regeneration it is opened and man is raised into it, rests as a heaven on the degree d, the highest in the natural mind, as its appropriate earth or base, b resting on e, and a on f. See Diagrams [XXII](#), [XXIII](#), [XXIV](#). The same relation is seen from this that the lowest degree of the natural mind is the last regenerated and the highest degree of the spiritual mind is the last opened and entered. (Read [AC 9216, 4353](#)) Confirmation of the above relation lies also in the fact that the lowest or deepest hell which is in the lowest natural degree f, when this degree is perverted, is opposite to the highest heaven a. ([DLW 275](#), [HH 542](#), [AE 1133](#).)

我们可以这样表明这些层级的这种关系：经由重生，属灵心性中的最低层级(c)被打开，人就被提升到至此，安居于此就像天堂降临 d 层，而此层是属世心性的最高层，成为适配的地基或基础；同样地 b 依托于 e，a 依托于 f。见图 22，23，24。从这一点也可以看到同样的关系：属世心性的最低层是最后得重生的，而属灵心性的最高层是最后开放和准入的(参阅 [AC 9216, 4353](#))。上述关系的确认也基于这样的事实，即最低或最深的地狱就是最低的属世层 f，当此层堕落时，就与最高的属天层 a 作对。([DLW 275](#), [HH 542](#), [AE 1133](#).)

Below the natural mind are drawn the spiritual sensual and corporeal g and h. g is drawn in lightish Colour because the senses are the higher life of the

body, the corporeal h, having in itself only insensate life, is drawn in dark. (AC 5077.)

在属世心性之下，绘有属灵感官 g 和属灵形体 h。g 被画成淡粉色，因为感觉是身体的更高生命，属灵形体 h 本身只有无感觉的生命，被画成暗色。(AC 5077.)

The spiritual sensual and corporeal are composed of spiritual substances and are the lowest seat of the paternal proprium.

属灵感官和形体是由属灵物质构成的，是父系自我的最低基座。

The natural body E being material is drawn in dark in contrast with the planes above.

物质构成的物质身体 E 画成黑色，与其上的各层形成反差。

Each integral part, namely, the spiritual-corporeal, the spiritual-sensual, each degree of the natural mind, and each of the spiritual is in itself a lesser human because the whole man is composed of parts which are images of the whole. This may be illustrated by the natural body, in which are several systems combined; for each system, the nervous, the sanguineous, the osseous, the muscular, the cutaneous, is, in a sense, a human system, and so a human in a lesser form. Thus man in spirit as in body is composed of many humans one above or within another from the foot of "Jacob's ladder" to the top, that mystic ladder being the whole human and each step in it a lesser human.

每一个不可分割的部分，即属灵形体，属灵感官，属世心性的每一层级，属灵心性的每一层级本身都是一个缩微的人，因为整个人是由代表整体形象的各个部分组成的。这可以用不同系统组合成的物质身体来说明。对于每个系统，如神经系统、血液系统、骨系统、肌肉系统、皮肤系统等，从一定意义上说，都是人的系统。因而是人的较小结构。因此，人在灵性上就和身体上一样，都是由许多人组成的，一个位于另一个之上。从“雅各天梯”的底部直到顶端，这神秘的梯子就代表整个人，而每一梯级都是一个缩微的人。

This diagram is a key to many passages.

图 13 对于许多章节都十分重要。

In *The True Christian Religion* we read, -  
在《真实的基督教》里我们读到：

"The human mind from which and according to which man is man, is formed into three regions, according to three degrees; in the first degree it is celestial, in which also are the angels of the highest heaven; in the second degree it is spiritual, in which also are the angels of the middle heaven; and in the third degree it is natural, in which also are the angels of the lowest heaven.

人的心性决定了他在何等程度上成为人，它照着这三个层级被划分为三个区域。最高层天堂的天使所在的属天区域在第一层；中间天堂的天使所在的属灵区域在第二层；最低层天堂的天使所在的属世区域在第三层。

The human mind, organized according to these three degrees, is a receptacle of Divine influx; but still the Divine flows in no farther than man prepares the way, or opens the door; if he does this even to the highest or celestial degree, then man becomes truly an image of God, and after death he becomes an angel of the highest heaven; but if he prepares the way, or opens the door, only to the middle or spiritual degree, then indeed, man becomes an image of God, but not in that perfection, and after death he becomes an angel of the middle heaven ; but if he prepares the way, or opens the door, only to the lowest or natural degree, then man, if he acknowledges God and worships Him with actual piety, becomes an image of God in the lowest degree, and after death he becomes an angel of the lowest heaven.

照着这三个层级被划分的人的心智是神性输注的容器。然而，神性输注不会超出人预备道路或打开门的程度。若人预备道路或打开门的程度达到最高层或属天层，那他就真正成为神的形像了，死后会成为最高层天堂的天使。但若他预备道路或打开门的程度只达到中间层或属灵层，他也会成为神的形像，但不那么完美，死后会成为中层天堂的天使。但若人预备道路或打开门的程度仅达到最低层或属世层，那么如果他真正虔诚地承认并敬拜神，那他会在最低程度上成为神的形像，死后成为最低层天堂的天使。

But if he does not acknowledge God and does not worship Him with actual piety, he puts off the image of God, and becomes like some animal, except that he enjoys the faculty of understanding and thence of speech. If he then closes up the highest natural degree, which corresponds to the highest celestial, he becomes as to love, like a beast of the earth; but if he closes the middle natural degree which corresponds to the middle spiritual, he becomes as to love like a fox, and as to sight of the understanding like a bird of the evening; but if he also closes the lowest natural degree as to



its spiritual, he becomes as to love like a wild beast, and as to the understanding of truth like a fish"-TCR 34.

然而，若他不承认神，不真正虔诚地敬拜祂，他就脱去了神的形像，变得象动物，只享有理解因而说话的能力。然后，若他关闭与属天的最高层相对应的最高属世层，那么他的爱变得象地上的走兽。若他关闭了与中间属灵层相对应的中间属世层，他的爱就变得象狐狸，其觉知视觉变得象夜鸟。但是，若他也关闭了最低的属世层的属灵部分，他的爱就变得象野兽，其对真理的觉知变得象条鱼。TCR34

The human mind from which and according to which man is man, in this passage obviously means the *actual* mind which in itself is human, in distinction from the natural mind below, which is humanized only from the spiritual. The first or celestial degree, mentioned in the same passage, is a the highest plane of the internal mind, the second or spiritual is b, the third or natural, c. "The beast of the earth" is in d, "the fox" in e and "the wild beast" in f.

这一节讲述的是，人的心性使人成为人，这显然是指其真正（属灵）心性，人本身就在其中，它有别于其下面的，被属灵心性赋予人格的属世心性。同一节中提到的第一层或属天层 a，是内在心性的最高层，第二层或属灵层是 b，第三层或属世（自然）层是 c。“地上的走兽”位于 d，“狐狸”在 e 里，“野兽”则居于 f 内。

The statement that the highest natural d corresponds to the highest or celestial a does not conflict with what is elsewhere said - that the highest degree of the natural d is the degree of the natural in which the lowest degree of the spiritual c especially ultimates, and that when d by perversion becomes a form of hell it is opposite to the lowest heaven c. The statement means only that d is the highest in the natural mind as a is in the spiritual mind

Upon first reading, this number may seem obscure, owing to the omission of a distinct statement that there are three degrees in the natural mind, below the three degrees of the spiritual mind. The highest natural, the middle natural and the ultimate natural in the passage, are represented by d e and f.

关于属世心性的最高层 d 对应于最高层或属天层 a 的说法，与别处的说法没有冲突-属世心性的最高层 d，是属灵心性最低层 c 的特别终端，当 d 因堕落而成为地狱的形式时，

就与最低层的天堂 c 对立。这一说法仅仅是说 d 是属世心性的最高层，就像 a 是属灵心性的最高层一样。

在初次阅读时，这编码可能看起来很混乱，因为忽略了一个明显的表述，即属世心性有三个层级，位于属灵心性的三层级以下。文中的最高属世层、中间属世层和终端属世层是以 d、e 和 f 表示的。

The order of the opening of the three degrees of the internal mind during regeneration, will be presented in Diagrams **XXII**, **XXIII** and **XXIV**. The closed state of the degrees of the natural mind, in the case of the wicked, will be presented in Diagram **XXV**.

在重生过程中，内在心性三层开启的顺序将展现在图 22、23 和 24 中。在邪恶之人中属世心性各层级的封闭状态，将呈现在图 25 中。

The spiritual mind, here drawn in three degrees is the same that is drawn in *two* degrees in Diagram **XII**. When this mind is drawn in two degrees, the lowest c in this diagram is included in the two; as will appear more plainly in what follows.

属灵心性在这里绘成三层，和图 12 中绘成两层是一致的。当此心性在图 12 被绘成两层时，图 13 中最低层 c 就包含在图 12 的两层中。下面的讲述会解释的更清楚。

In *Arcana Coelestia* AC **9215** the whole natural is equivalent to d e f g and h. (See also AC **1589**.)

在《属天的奥秘》AC9215 节中，全部属世部分相当于 d、e、f、g 和 h（也参阅 AC1589）

Chapter XIV. Each Degree of the Spiritual Mind in Three Planes.

第 14 章. 属灵心性的每一层再分三层

THIS diagram presents the subdivisions of each degree of the spiritual mind into three and of each heaven into three.

图 14 展示每层属灵心性分三个层级以及每层天堂分三个域。

Each degree of the natural mind also has three planes to be presented in Diagram XVII.

属世心性每一层级也分三层，展示在图 17.

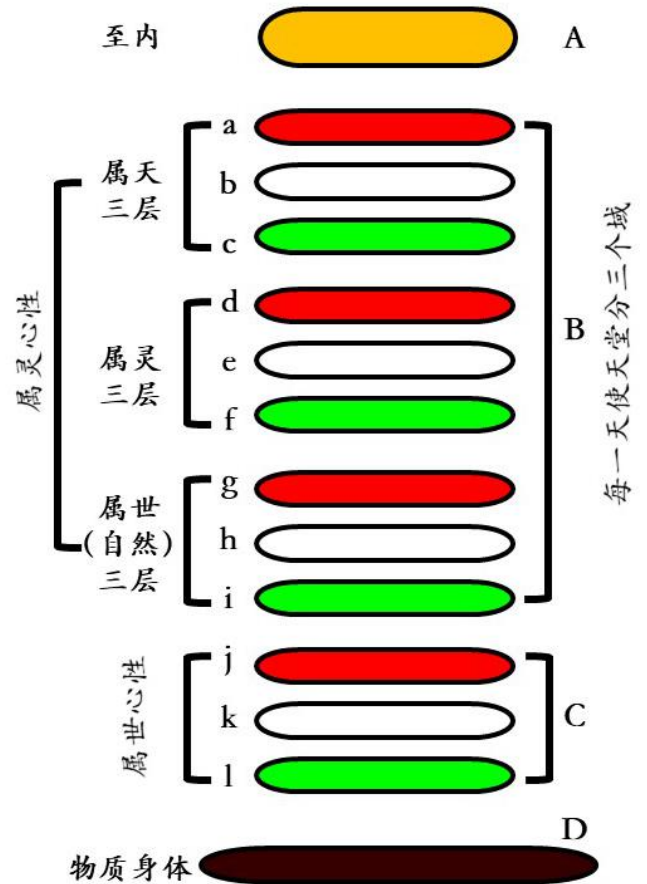
In *Arcana Coelestia* AC we read, -  
在《属天的奥秘》里我们读到：

"In order that anything may be perfect, it must be distinguished into three degrees; so is heaven, and so are the goods and truths there; that there are three heavens is known, consequently three degrees of good and truths there. Each heaven is also distinguished into three degrees, for its inmost must also communicate immediately with the superior, its external with the inferior, and the middle thus, by means of the inmost and the external, with both; hence is its perfection. The case is similar with the interiors of man which in general are distinguished into three degrees, namely, into the celestial, the spiritual and the natural, in like manner each of these into its three degrees, for man who is in the good of faith and of love to the LORD, is a heaven in the least form, corresponding to the greatest. So it is with all things of nature."-AC 9825.

“为使任何事物都达完美，就必须把它分为三个层级，天堂即是如此。那里的良善和真理也一样。都知道有三层天堂，因而那里的良善和真理也为三等。每层天堂也分为三个层级，其至内层必直接与最高(天使)沟通，其外层与低层(天使)沟通；于是中间层经

“为使任何事物都达完美，就必须把它分为三个层级，天堂即是如此。那里的良善和真理也一样。都知道有三层天堂，因而那里的良善和真理也为三等。每层天堂也分为三个层级，其至内层必直接与最高(天使)沟通，其外层与低层(天使)沟通；于是中间层经

图 14  
属灵心性的每一层再分三层



由至内和外层与两者沟通，因而达成完美。这相似于人的内层。人的内层总体分为三层，即属天、属灵和属世，以同样的方式每一层又分为三层。人若有信之良善和对主之爱，就是一个最小的天堂，与最大的天堂对应。宇宙万物也是如此。“-AC 9825。

And in *Apocalypse Explained*, AE we read, -

"There are three heavens, and each heaven is distinguished into three degrees, and likewise the angels who are in them; wherefore in each heaven there are superior, middle, and inferior angels."- AE 342[a].

在《诠释〈启示录〉》我们读到：

“有三层天堂，每一层天堂又分为三层，其中的天使也是如此，所以每一层天堂的天使都有上、中、下三等。” AE342(3)

In each of the above degrees or subdivisions of the mind there is a duality consisting of will and understanding, the will being receptive of love or good which is celestial, and the understanding, of wisdom or truth which is spiritual; and in each heaven and in each subdivision of the heavens, there are angels predominantly receptive of love or good, who are celestial, and others of wisdom or truth, who are spiritual. (AC 459.)

在上述心性的每一层或每一子层级中，都有一个由意志和认知组成的二元体，意志领受爱或良善，是属天的；认知领受智慧或真理，是属灵的。在每层天堂和该天堂的每一子层级中，都有优先接受爱或良善的属天天使，其余则为优先接受智慧或真理的属灵天使。(AC459.)

To understand the general division of the whole heaven into two kingdoms, celestial and spiritual, and the existence of the two principles, celestial and spiritual, in each kingdom, and even in each angel, it must be borne in mind that the celestial of one heaven, kingdom or angel, differs from the celestial of another and that the spiritual of one differs from the spiritual of another.

要理解整个天堂总体上分为属天和属灵两个国度，并且每个国度甚至每个天使又都有属天和属灵两套法则，我们必须铭记在心：一层天堂、一个国度或一个天使的属天不同于另一个天堂，国度或天使的属天。属灵也类似，它们彼此不同。

See "[Relation of the Three Heavens and the Two Kingdoms](#)," page 37, also the two distinctions between the celestial and the spiritual, page 86.

参见第 10 章（37 页）三层天堂和两个国度的关系，以及第 20 章（68 页）属天与属灵的两个区别。

The three degrees of the natural mind C are drawn in red, white and green—j representing the natural will, k the natural understanding and l a combination of the two in ultimates, thus the celestial, spiritual and natural of the external mind. The view of the degrees of the natural mind, here presented, is different from that in Diagram XIII; hence the reverse order of Colour.

属世心性 C 的三个层级绘以红色、白色和绿色，其中 j 代表属世意志，k 代表属世认知，l 是两者在终端的汇合，因而成为外在心性的属天、属灵和属世部分。这里呈现属世心性的意图，与图 13 中的不同，所以其颜色顺序相反。

THIS diagram presents a view of the LIMBUS which man derives from the purest substances of the natural world and which he retains as a *cutaneous envelop* of his spiritual body after death. This cutaneous envelop is called *Limbus* in the Latin of *True Christian Religion* TCR 103 where we read, -

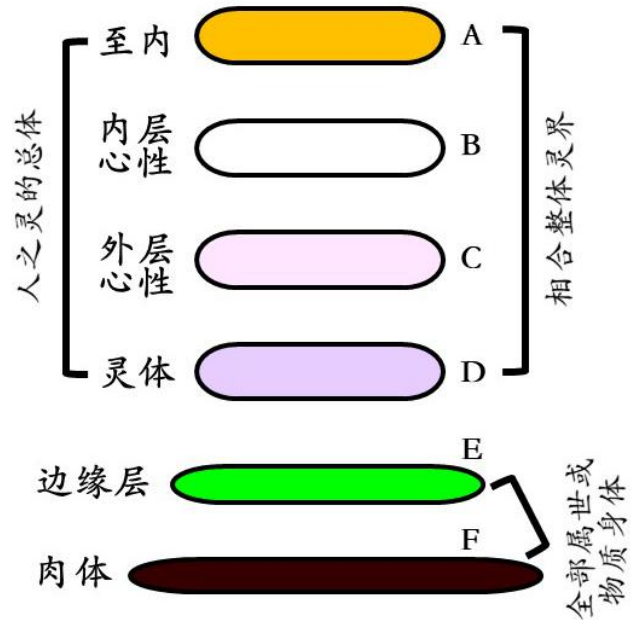
图 15 展示了边缘层的概观，这是人从物质世界获得的最纯净的物质，身后保留下来像皮肤一样包裹着他的灵体。这层皮肤样包裹在拉丁文《真实的基督教》103 节里叫做边缘层 (Limbus)，在那里我们读到：

"The soul which is from the father is the man himself, and the body, which is from the mother, is not in itself the man, but from him. The body is only the clothing of the soul woven of such [substances] as are of the natural world; but the soul is of such [substances] as are in the spiritual world. Every man after death lays aside the natural [body] which he carried from the mother, and retains the spiritual which was from the father, together with a certain *Limbus* of the purest [substances] of nature around it."

“来自父亲的灵魂是人自己，而来自母亲的肉体并不是人自己，只是源于他而已。肉体只是由物质世界的物质编织而成的灵魂衣服，但灵魂则由灵性世界的物质组成。死后每个人都撇下他获自母亲的物质肉体，保留获自父亲的灵魂，及其周围由最纯净物质构成的边缘层。”

The degrees A B C and D combined, represent the whole of the spiritual part of man, that is, all which is composed of spiritual substances (TCR 103, DLW 388), A representing the supreme degree or soul-proper; B the internal or spiritual mind with all its degrees; C the external or natural mind with its

图 15  
边缘层





degrees; and D the spiritual body, consisting of the spiritual sensual and spiritual corporeal as shown in Diagram XIII.

A、B、C 和 D 合在一起，代表人的整个灵性部分，即总体的灵性物质构成 (TCR 103、DLW 388)，A 代表最高层级或灵魂本体；B 代表内在或属灵心性及其所有层级；C 是外在或属世心性及其层级；D 是灵体，包括图 13 所示的属灵感官和属灵形体。

The Limbus E and gross body F together constitute the entire natural or material body; the limbus being nearer to the spirit and invisible to the natural eye, the gross body more external and rejected at death. E is drawn in green to distinguish it from the spiritual structures above, F consisting of gross natural substances is drawn in dark.

边缘层 E 和肉体 F 共同构成全部的属世或物质身体；边缘层更靠近灵性部分，肉眼看不见；肉体较外在，死时被抛弃。E 用绿色绘出，以区别于上面的灵性结构，F 是由粗俗的尘世物质组成的，以黑褐色绘出。

This Limbus, man does not cast off at death but retains as a permanent cutaneous envelop of his spiritual body. The substances of the limbus are the natural substances meant in *Divine Love and Wisdom*, where we read-

这个边缘层，人死时不会抛弃，而是作为其灵体的一层皮肤样包裹永久地保留。组成边缘层的物质是《圣爱与圣智》里提到的尘世物质，我们在那里读到-

"The natural mind of man consists of spiritual substances and at the same time of natural substances; from its spiritual substances, thought is produced but not from its natural substances; these [natural] substances recede, [or pass from activity to quiescence] when man dies but not the spiritual substances, wherefore that same natural mind after death when man becomes a spirit or an angel, remains in a form similar to that in which it was in the world. The natural substances of this mind, which as was said recede by death, make the cutaneous envelop of the spiritual body in which spirits and angels are. By such envelop, which is taken from the natural world, their spiritual bodies [permanently] subsist, for the natural is the [fixed] containing ultimate."- DLW 257.

“人的属世心性同时由属灵物质和尘世物质构成。思维产生于属灵物质而非尘世物质。人死时这些尘世物质衰颓（或从活动转归沉寂），属灵物质则不然。因此当人死后成为灵或天使时，相同的属世心性仍然保留，其形态与在世时相似。这个心性的尘世物质，

如前所述在死亡时衰颓，形成皮肤样包裹围绕灵体，灵或天使居于其内。通过这种取自尘世的遮盖，他们的灵体被固定并得以永恒存续，此尘世物是最外层的容器。"—DLW 257。

The limbus is described in the same work as *something fixed containing the spiritual organism*:

在同一著作中，边缘层被描述为包含灵性机体的固定物：

"The material form [or natural body of man] which is added and superinduced [upon his spirit] in the world, is not a human form of itself, but from the human form of the spirit, added to and superinduced [upon the spirit] that man may do uses in the natural world, and also that he may carry with him [after death] from the purer substances of the world, something fixed containing his spirituals, and so continue and perpetuate life."— DLW 388.

人的物质结构或人的尘世身体，在世时被添加和披戴在他的灵上，并非依据他自己的物质形式，而是依据他灵的形式。添加和披戴物质形式，是为了让人能在尘世发挥功用，也是为了人能在身后携带来自尘世的精纯物质，作为容纳固定属灵物的容器，以此延续和长存其生命。—DLW388。

And in *Divine Providence*, we read, —

"Man by death puts off the grosser [substances] of nature and retains the purer which latter are next to his spiritual, and these are then his containants."—DP 220.

在《圣治》一书里，我们读到：

“人死亡后脱去尘世的粗俗之物，而保持紧邻其属灵成分的纯净之物，后者是维系固定的容器。—DP 220。

The necessity of a limbus composed of natural substances to keep the spiritual body in form and order arises from the difference between natural substances and spiritual substances. This difference also necessitates the natural world to contain and preserve the spiritual world. The substances of which the bodies of spirits and angels are composed, being interior and evanescent, not ultimate and fixed like material substances, require an envelop of natural substances to hold them permanently in form. But even this natural cutaneous envelop could not preserve the spiritual body of an angel or spirit, in form, were not the envelop itself contained within and

resting upon something firmer and more solid than itself, that is, upon the finer substances and through them upon the grosser substances of the natural body of man. (LJ 9.)

必需由属世物质组成的边缘层来维持灵体的形式和秩序，这是因为世俗物质和属灵物质之间的差异。这种差异也必然要求物质世界能够包含和维护灵性世界。构成灵和天使身体的成分是隐秘的和瞬变的，而不是像物质材料那样基本且稳固，故需要一层属世物质的包裹才能永久地维持其形态。但是，即使这种属世物的皮肤样包裹也不能保持天使或灵的灵性身体的形态，如果它本身不被包含在比它自身更坚实、更牢固的东西内并作为据点。这句话的意思是，灵体需要借助此更精微的物质包裹，并通过它们保持在人类身体的粗俗物质内。(LJ 9.)

The evanescence of spiritual substances may be illustrated by the escapement and diffusion of fluids in the natural world. The whole physical universe is related to the spiritual universe as man's physical body to his spirit, and the highest or inmost plane of this physical universe is related to the spiritual universe as man's limbus to his spirit. The inmost plane being the nearest covering of the spiritual universe must be the medium by which the life of the spiritual world flows into and operates upon all lower natural substances which constitute the gross physical body of the universe. (Read attentively *D. W.* in AE VIII, 4, 5.)

属灵物质的瞬变性可以用自然界中流体的逃逸和扩散为例来说明。整个物质宇宙与灵性宇宙是相关联的，就像人的身体和他的灵一样。而这个物质宇宙的最高层或最内层与灵性宇宙的相互关系，就像人的边缘层与其灵的关系一样。最靠近灵性宇宙的最内层，作为一个覆盖也必然是一个中介（界面），经由此中介（界面）灵性世界的生命流入并运作于所有低层的尘世物质，后者构成粗俗的宇宙物体。（请仔细阅读《圣智》8章，4-5节）

Inasmuch as the bodies of men rest on the earth, and spirits and angels through the limbus rest on men, it follows that angels and spirits rest mediately upon the earth itself as the last foundation. (LJ 9.) Angels and spirits rest on men *by means of their limbus* because the natural substances composing the limbus are joined with the lowest spiritual substances and are in a sense intermediate between the spiritual and the grosser and palpable natural organisms of men. The limbus must be kept in form by connection with

natural substances coarser and firmer than itself in graded structures even down to earthly solids.

由于人的肉体寓居在尘世上，灵和天使经由边缘层栖身于人，因此天使和灵间接地寄居于尘世，作为它们的终端基地 (LJ 9.)。天使和灵依托边缘层而栖息于人，因为构成边缘层的是尘世物质与最低灵性物质的结合，于是它成为一定意义上的中介（界面），位于人的灵和粗俗的、可探知的物质机体之间。边缘层必须维持自己的形态，就必须联结比自己粗实坚固的尘世物质，逐级联结降达尘世实体。

When we say the limbus is composed of the purest substances of nature we mean the purest of the human body; the substances of the natural sun and others proximately emanating therefrom are doubtless prior to these.

当我们说边缘层是由自然界最纯净的物质组成时，就是说边缘层是人体最纯净的部分。自然界太阳的物质和由其散发的其他物质无疑比组成边缘层的物质更居先。

On the nature of spiritual substance on the one hand and material on the other, on the intermediate nature of the Limbus and its use in giving permanence to the existence of angels and spirits and connecting them with men, we read in *Divine Wisdom*,—

关于灵性物质的性质，俗世物质的性质，以及边缘层的中介（界面）性质，在保障天使和灵永久存在并与人相联系方面的作用，我们在《圣智》里读到：

*“The angelic mind cannot be procreated, and through procreation be multiplied except in man.*

He who knows the quality of substances in the spiritual world, and the quality respectively of matters in the natural world, can easily see that there is no procreation of angelic minds nor can be, except in those and from those who inhabit the ultimate work of creation, the earth. But because the quality of substances in the spiritual world in relation to matters in the natural world is unknown [it shall now be told].”

“不通过人，天使的心性不可能产生出来，更不可能得以增加。分别知道灵性世界中物质性质和自然界物质性质的人，可以很容易地看到，除了那些居住在造物的终极作品——尘世之人，天使的心性不能产生，也不可能产生。但是，鉴于人不知道灵性世界物质特性与自然界物质的关系，所以现在要在此讲述。”

“Substances in the spiritual world appear as if they were material, but they are not; and because they are not material therefore they are not

constant. They are correspondences of the affections of the angels, and with the affections or the angels they are permanent, and with them they are separated [that is, on the cessation of the affections, the substances composing the object are dispersed, and the Object vanishes, see *D. L. W.* 344; TCR 78]. Similar would it have been with the angels, had they been created there. But besides, there is not, nor can be, with the angels any procreation and thence multiplication other than a spiritual one, which is that of wisdom and of love, such as is also of the souls of men who are generated anew or regenerated. But in the natural world there are matters, by which and from which procreations and afterwards formations can take place, thus multiplication of men and thence of angels. “

“灵性世界中的物质看似物质，但其实不是。因为它们不是物质，因此它们不是恒定的。它们是天使情感的对应，对于情感或天使来说它们是永久的，但是它们本身却是离解的，即：在情感停止时，构成物体的物质就弥散，于是物体消失。（参见 *D. L. W.* 344; TCR78）。如果天使在某处被造，情况也是相似的。但是，除了爱和智慧的灵性个体之外，例如新生的或重生的人之灵魂，天使不会也不可能被产生，然后繁殖。但是，在自然世界中存在着物质，生殖可以经由这物质发生并随后成形，于是有了人类从而天使的倍增。”

*"Spirits and angels hence derive substance and life to eternity.*

“灵和天使于是获得了永恒的物质和生命”。

"The reason is that every angel and spirit from having been first born a man in the world derives substance, for he retains with himself from the inmost [substances] of nature a medium between the spiritual and the natural by which he is finited [that is, definitely terminated and fixed in form] so that he may subsist and be permanent; by this medium he has something related to the things which are in nature and also correspondent to them.

“原因是，每一个天使和灵先要作为人出生于这个世界上从而取得物质，从而他自身持有了源于自然界最内在物质作为媒介（界面），一种介于灵性和物质之间的媒介（界面），使他获得限定，（也就是说，明确地处于终端和固定的形态上），这样他就可以生存以至永久。通过这种媒介（界面），他具有了某些东西既关联着自然界事物，又与自然界相对应。”



*"By this [medium] also spirits and angels can be adjoined, and conjoined to the human race, for there is conjunction and where there is conjunction there must be a medium.*

“通过此媒介（界面），灵和天使也可以与人类邻接和联结。凡有这种结合之处，就必须有媒介（界面）存在。”

"That there is such a medium the angels know, but because it is from the inmost [substances] of nature and the words of languages are from the ultimates of nature it cannot be described except by abstract [terms]." -D. W. in AE VIII, 3, 4, 5, (See also DLW 344; 6 to 9.)

“天使知道有这种媒介（界面）的存在，但因为它来自自然界的最内在物质，而语言的词语来自于自然界的终端，所以除了使用抽象的术语以外，没有办法描述它。”（《圣智》第八章 3-5；另见《圣爱与圣智》 344: LJ 6-9）。

In *Divine Providence* we read, -

在《圣治》中，我们读到：

"The natural and temporal are the outmosts and ultimates into which man first enters, which he does at birth in order that he may afterwards be introduced into things interior and superior; for outermosts and ultimates are containants, and these are in the natural world. This is why no angel or spirit was created immediately, but why all were first born men and so introduced [into things interior or superior]; hence they have the outermosts and ultimates which in themselves are fixed and established, within which and by which interiors can be held together in connection. But man first puts on the grosser [substances] of nature; his body is from them but by death he puts them off, and retains the purer [substances] of nature which are nearest to spiritual [substances] and these then are his containants. Furthermore in outermosts or ultimates, all things interior or superior are together; wherefore every operation of the LORD is from firsts and ultimates together, thus in fullness. But as the outermosts and ultimates of nature cannot receive the spiritual and eternal things to which the human mind is formed, as these are in themselves, and yet man was born to become spiritual and live forever, therefore man puts off the ultimates, and retains only the natural interiors which meet and accord with the spirituals and celestials and subserve them as containants. This is done by



the rejection of temporal and natural ultimates, which is the death of the body."- DP 220.

“物质和世俗是人出生时首先进入的最外和最终端，以便他此后能被引入到内层和高级的事物中，因为最外和最终端是容器。这就是为什么没有天使或灵是直接被造的，而都要首先出生为人，再进而被引入更内或更高级的事物。因此他们需持有本身稳固并确定的最外终端之物，凭借在此终端之内，所有内在事物才可以连接维持在一起。但人首先披戴上了物质世界最粗俗的物质，他的身体就是由其组成的。但经由死亡他脱去了它们，却保留着物质世界中最接近灵性物质的更纯净的物质，这些就构成他的容器。此外，在这最外或最终端之内，所有内层或高级事物都处在一起。从而主的每一次运作都从最首端和最末端同时进行，因此达到完满充分。由于物质世界的最外层和终端无法容纳形成人心性并位于心性内的灵性和永恒之物，然而人生来就是为要成为灵并进入永生的，因此人将脱去终端，只保留与灵性和天堂相契合的属世内层，作为容器提供协助。这是通过排斥世俗和物质的终端实现的，这就是肉体的死亡。”-DP 220。

In the above we have the reason of the universal order of creation—the finer in the grosser, the active in the inert, the first in the last, the spiritual in the natural. This difference of substances is necessary, for were there no active, fluid, evanescent substances there would be no life, force, or motion; and were there no solid, inert substances there would be no stability and duration of form.

从上面我们知道了被造宇宙秩序的缘由，即精微含于粗糙之内，活性位于惰性之内，在先位于最终之内，灵性位于物质之内。物质的这种差别是必须的，因为如果没有活性、流动、瞬变之物，就不会有生命、力量或运动；如果没有稳固、惰性的物质，就不会有形态的稳定和持久。

From the foregoing we see that

Because substances in the spiritual world are evanescent and matters in our world are stable and constant especially in ultimates, the whole spiritual universe acquires organic permanence solely by the natural universe clothing and sustaining it.

综上所述，我们可以看出，由于灵性世界中的物质是瞬变的，而我们世界中的物质是稳定和不变的，特别是在终端。于是整个灵性世界唯有通过物质世界的覆盖和支撑才获得有机的永恒。

And we see that

Inasmuch as the human spirit in its rudimental form as an offshoot from the soul of the father is an organism of spiritual substances evanescent in their nature (DLW 432; TCR 103; CL 220), it must (when begotten) be immediately fixed by taking on the primordial rudimentary form of the material body from the purest elements of nature supplied for the purpose by the mother, thus securing permanence and subsequent growth.

另外我们看到，由于人之灵的基本形态是从其父亲的灵魂衍生而来，是由具有瞬变特性的灵性物质组成的机体（DLW432；TCR103；CL220），故它当有生之时起就必须由母亲提供的，由物质世界最纯净元素构成的源初基本结构立即固定起来，从而确保其恒久性和随后的成长。

And we further see that

Man does not at death cast off the whole of his material form but only the gross mass and retains the purest part which was nearest his spirit, as a limbus or cutaneous envelop to hold his spirit in endless duration, and as a medium conjoining him with man in the world, thus preserving both; spirits and angels resting on men and men receiving influx from them. Hence man at death, when he becomes a spirit, is not utterly separated from the material world since he does not reject ALL he has taken on from this world but remains (to the extent of his limbus) unconsciously connected with it: all this is to secure the Divine end of creation, an ever increasing and ever enduring heaven of human beings.

我们还进一步看到，人在死亡时并非抛弃他的全部物质结构，他仅抛弃了粗质却保留最纯净最邻近其灵的部分，作为边缘层或皮肤样包裹，在永恒里容纳他的灵，并作为媒介（界面）将他与尘世人身联结，从而维持两者。灵和天使栖居于人，而人接受他们的流入。因此人死后成为一个灵时，并不是完全与物质世界隔离，因为他没有把他从这个世界所获得的一切都抛弃，而是通过他的边缘层保留了与他的无意识联结：所有这一切都是为了确保创造的神圣目的：一个不断增长的、永恒的人之天堂。

There is a difference between the states of the limbus of those who die in infancy and of those who die in adult age. In *Heaven and Hell* we read:

婴儿时期死亡的人和成年时死去的人的边缘层的状态是有区别的。在《天堂与地狱》里我们读到：

"They who die adult have and carry with them a plane acquired from the earthly and material world. This plane is their [external or natural] memory, and its bodily, natural affection. This remains fixed, and is then quiescent; but still it serves their thought after death as an ultimate plane, for the thought flows into it. Hence such as that plane is and such as is the correspondence of the rational with the contents of that plane such is the man after death. But those who died infants and were educated in heaven have not such a plane, but a spiritual natural plane: because they derive nothing from the material world and the earthly body they cannot be in so gross affections and hence thoughts; for they derive all from heaven."- HH 345.

在成年去世的人，携带着一种取自物质和肉体世界的层面，这一层面就是他们外在的或尘世记忆，及其肉体的物质情感。它保持固定，趋于沉寂。但它在成年人去世后，依然作为最外在的层面作用于人的思想，因为思维会流向这个层面。所以，该层面的性质如何，理性活动对该层面中的事物所作的反应也将如何，人死后的状态也将如何。在幼年去世、在天堂长大的人却没有这种层面，而是一种灵性物质层面，因为他们没有携带任何取自物质世界和尘俗肉体的东西。这意味着他们不会陷入粗鄙的情感和思想。事实上，他们所有的一切都来自天堂。-HH 345。

We must not infer from the above that those who die in infancy retain no limbus from nature to preserve their spiritual organism. The meaning is they have not a merely natural memory, that is a memory formed in the plane of the limbus by the use of the natural senses as those have who grow up in this life. But while growing up in the other life, their memory is formed in a spiritual structure just within the plane of the spiritual senses and is called spiritual natural because it is in a spiritual plane resting upon the natural. Should their limbus be insufficient for adult stature, it will necessarily be increased as they advance.

我们绝不能从上述推断出，那些在婴儿期死去的人，没有取自物质的边缘层，用以保护他们的灵性机体。以上意思是说他们没有存粹的尘世记忆，就像那些在世上长大的人，通过使用物质感官而在边缘层形成的记忆一样。但是当他们在来生长大的时候，他们的记忆依灵性结构在属灵感官层内形成，被称为属灵自然，因为它位居灵性层面，而此灵性层居于自然层上。即使他们的边缘层未及成人的尺度，也必然会随着他们的成长而增长。

As all living organisms undergo change by a resolution and passing off of their substances and renewal by appropriation of new substances, so must it be with the limbus.

由于所有的生命体都经历解离，抛弃其原有物质并以新物质重建的改变，因此这必须发生在边缘层。

We must not suppose that the limbus is taken into the spiritual world. It is natural and must remain in the natural world. Man as to his spirit being of the spiritual world even from birth and unconsciously an inhabitant there during life in the body, does not *go* into that world at death but merely awakens to manifest presence there by the opening of his spiritual senses. This is because the spiritual and the natural worlds are not separated by distance but are together and conjoined like soul and body.

我们不能以为边缘层被带入了灵性世界。它是属世的，必须留在物质世界中。人打出生起他的灵就属于灵性世界，在他肉体的生命过程中，他却意识不到自己是那里的居民。人不是在死亡时才进入那个世界的，而只是他灵性感官的开启使他觉醒到他在那里的显然存在。这是因为灵性世界和物质世界不是以距离分开的，而是像灵魂和肉体一样结合在一起。

How can spirits move from place to place in the spiritual world while clothed with a cutaneous envelop of natural substances? Change of locality in that world is effected by change of state. Swedenborg so traveled there as to his spirit while clothed with the gross body even. (See *E. U.* 127, HH 192, 195.) A fuller answer to this question is given at the end of Chapter XXIII.

灵如何能披着一层俗世物质的皮肤样包裹，在灵性世界中从一处移动到另一处呢？在那个世界里位置的变化是状态变化造成的。史威登堡以他的灵在那里旅行时，甚至还披戴着世俗的肉体。（参见《宇宙星球》127，HH 192，195）。本书第23章末尾对这一问题作了更进一步的答复。

The mental functions of the Limbus will be presented in Chapters XVIII to XXIV.

The meaning of the statement "This limbus with those who come after death into heaven is below and the spiritual above, but with those who come into hell the limbus is above and the spiritual below," etc., (TCR 103) will be

best understood after study of the mental functions of the limbus above referred to. (See Diagram XXIV.)

边缘层的心性功能将在第 18 到 24 章讨论。

“对于上天堂之人而言，边缘层位于底端、属灵部分位于其上。但对于下地狱之人而言，其边缘层位于顶端、属灵部分位于其下。(TCR103)”，在学习了上述各参阅章关于边缘层的心性功能之后，我们才能清楚明白地理解这句话的意思。(见图 24)



## Chapter XVI. The Limbus Retained After Death.

### 第 16 章. 身后保留边缘层

THIS diagram illustrates the limbus surrounding the whole spirit of man after death and serving as a *cutaneous envelop* to hold the spirit securely in form to eternity.

图 16 展示了死后环绕着人的全部灵性物的边缘层，这是一层皮肤样包裹，安全地保存灵魂形态直到永恒。

F is the gross material body now rejected, the spirit being separated from it and risen into conscious life in the spiritual world.

F 是已被抛弃的粗俗肉身，灵已经与它分离，并以一个有觉识的生命升入灵性世界。

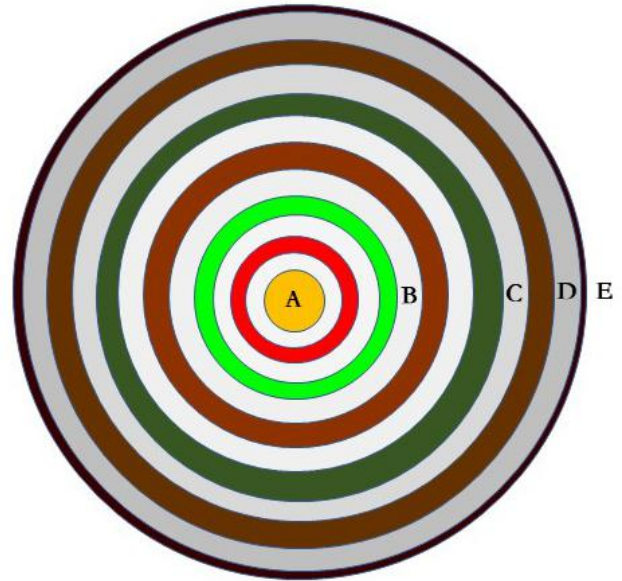
The natural or external memory of man in the world is seated in the limbus the extreme ultimate of the natural mind. This memory consisting of the states impressed upon the limbus during life in the world, remains after death but is quiescent.

人在世上的属世或外在记忆就位于边缘层，这是属世心性的终端。这种记忆是由生活在世时，在其边缘层上铭记的状态组成的，它在死后依然存在，却归于沉寂。

If this diagram be taken to represent the whole angelic heaven, E is their aggregate limbus. Extending the view, E represents the limbus of the spirits of this earth and all earths in the universe regenerate or unregenerate.

如果用图 16 代表整个天使天堂，E 就是其总体的边缘层。将此观点扩展开来，E 代表这个地球上以及宇宙中所有星球上灵的边缘层，包括已获重生者或未被重生者。

图 16  
死后边缘层保留



- A: 至内 B: 属灵心性和天使天堂
- C: 属世心性和中间灵界
- D: 灵体
- E: 边缘层:死后保留的皮样覆膜

粗俗  
肉体



死后  
抛弃



第 17 章. 所有层级均为三联体

THIS diagram presents the whole man in successive trines. The inmost A is drawn in three planes, also the spiritual sensual D, the spiritual corporeal E, the limbus F, the natural sensual G and the natural corporeal H.

图 17 显示由相继三联体构成的人的全貌。人的至内被绘出有三个层级，并且属灵感官 D，属灵形体 E，边缘层 F，物质感官 G 和物质形体 H 都呈现为三联体。

The trinality of the natural body in its most obvious form of head, trunk and extremities is well known.

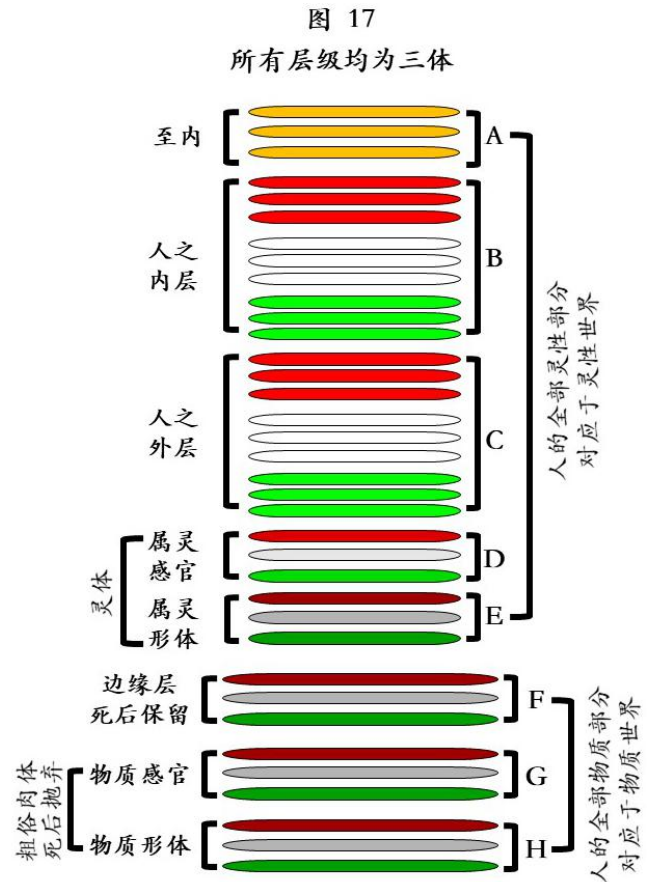
众所周知，物质形体具有头，躯干和四肢这样极为明显的三一体结构

The natural sensual G is composed of the five senses, - sight, hearing, smell, taste and touch. Some of these are more properly organs of the will and are called voluntary, others organs of the understanding and are called intellectual.

物质感官 G 是由视觉、听觉、嗅觉、味觉和触觉这五种感官构成的。其中一些归为意志类器官较为恰当，称为自主感官；另一些是认知类感官，被称为智识感官。

"The sensual which is subject to the intellectual part is especially the sight, that subject to the intellectual and next to the voluntary is hearing, that subject to both together is the smell, and still more the taste, but that subject to the voluntary part is the touch."- AC 5077.

“主要受认知力支配的感觉是视觉；既受认知支配其次也受意志支配的是听觉；嗅觉受两者支配，尤其味觉更是如此；而触觉受意志力支配。”-AC 5077.



The trinality of each of the senses is included in the doctrine that in every created thing there are three degrees, - essence, form, and operation, derived from end, cause and effect, all three of which are necessary in the constitution of any and everything, that it may exist and be preserved. For example, in the sense of sight there is the essential of sight, the organ of sight therefrom and the use of these which is actual sight.

每一感觉的三一性都蕴涵在这样的法则里：在每一被造物中，都有三个层级-本质、形态和运行，它们起源于目的、起因和结果。为保证生存和延续，万事万物的组成里都必须有这三者。例如，在视觉上，有视觉的本质，视觉的器官，也有视觉的运用，即实际的视觉。

The trinality of the inmost besides being manifest from the doctrine of trinality in all things and in each (AC 9825), may be confirmed by the following considerations. The inmost is the especial abode of the LORD in man. From this He forms, preserves and governs the trines below. Hence the trinality of the internal and the external man. And as there is an influx from the *LORD immediately from Himself* into each of the three degrees below this Highest, there must be a degree of this His Sacred Abode from which He flows into each of the lower degrees respectively, otherwise there would be neither adaptation nor correspondence.

至内的三一体，除了彰显万事万物的三一法则外 (AC9825)，也可以由以下思考证实。至内是主在人内的特别居所。祂从此处塑造，保持和掌控其下的三联体。也就是人之内在 (internal) 和外在 (external) 的三一体。正是由于主从自己直接流入此最高层之下的每一个三层结构，所以必有一个层级为祂的神性居所，祂从这里流入每一个较低的层级。否则，既不会有响应，也不会有对应。

Hence we see not only the trinality of the inmost A, but even a subdivision of each of its three degrees into three lesser as each heaven has three lesser planes composing it, and each degree of the mind three lesser degrees, and we may conceive a degree of the inmost to be within each of the nine subdivisions of the internal mind. From each subdegree of the inmost within its corresponding subdegree of the mind there is an immediate influx from the LORD into that degree of the mind, thus there is an immediate influx into each lower plane of the heavens and of the mind, without passing through the plane or planes higher than it. Immediate influx into each of

the angelic heavens does not mean influx from the LORD into them without *any* medium, for such influx they cannot bear, but into each without passing through the higher. That neither the angelic heavens nor the inmost itself can endure strictly immediate influx from the LORD or even from the spiritual sun is plain from the Writings. (HH 120.)

于是，我们不仅看到至内的三一体 A，而且看到这三层级的每一层，再分成为一个较低的子层级。这是因为每一层天堂都由三个子层级组成，心性的每一层也都由三个子层级组成。我们可以设想，至内层存在于内在心性九个子层级的每一层里面。从至内的每一子层级到相应的心性子层级，都会有主的流入直接到达心性的该层级。于是就会有直接的流入到达天堂和心性的每一个较低层级，无需穿越其上的一层或数层。直接流入每一个天使天堂，并不意味着来自主的流入无需任何媒介（界面），因为他们无法承受这样的流入，而只是说流入无需穿经更高层天堂。无论是天使天堂，还是至内本体，都无法承受来自主，甚至来自灵界太阳的完全直接流入。这在史公书中是显而易见的。(HH 120.)

A right understanding of this diagram exalts our conception of that *Ladder or Way with steps set on the earth, and whose head reaches to heaven with the LORD above it and angels ascending and descending upon it.* (Gen. xxviii, 12, 13.) "Thou wilt show me the path of life; in Thy presence is fullness of joy; at Thy right hand are pleasures forevermore." (Ps. xvi, 11.)

对图 17 的正确理解，提升了我们对于顶天立地的梯子或道路的概念，天使沿梯子上去下来，而主就在那上面（创世纪 28: 12-13.）。“你必将生命的道路指示我。在你面前有满足的喜乐，在你右手中有永远的福乐”（诗篇 16:11）。

THIS diagram presents

The degrees that are composed of spiritual substances, all of which are from the father, The parts which are organized of material substances and are from the mother, The taint of hereditary evil from the father and mother respectively, and The development of the degrees at birth.

\*

图 18-1 展示：全部来自父亲的属灵物质组成的层级，以及由来自母亲的俗世物质组成的部分。分别来自父母亲的遗传邪恶的败坏，以及出生时的层级的成长。

\* note: For the name of each degree of the spiritual mind and each of the natural, see Diagram XIII; this applies to all subsequent diagrams.

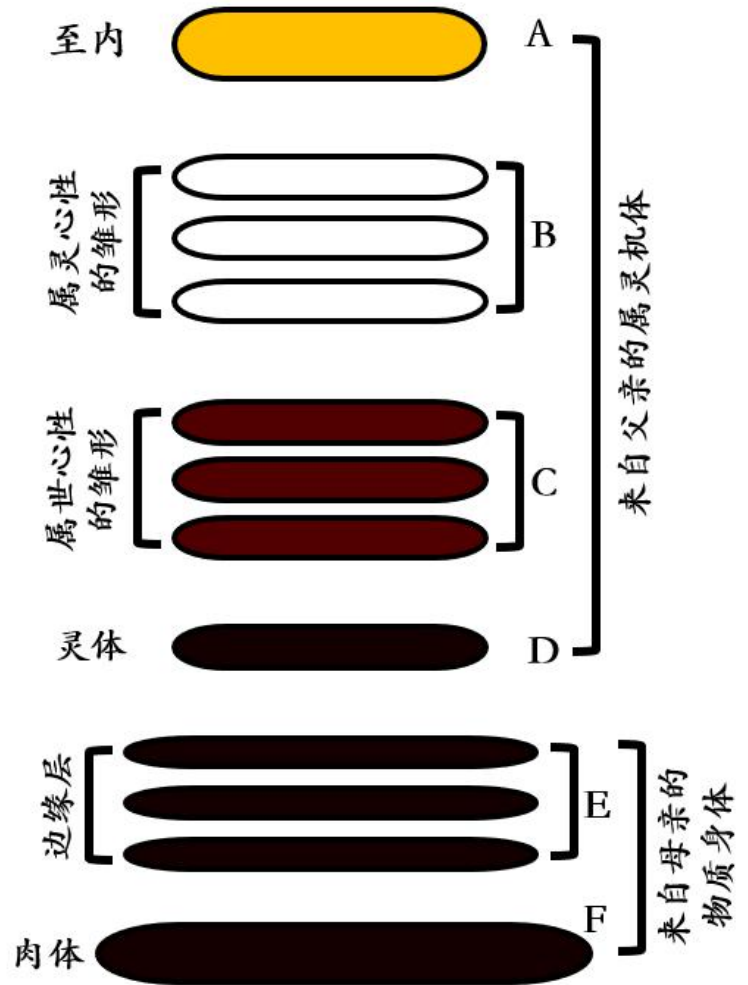
注：关于属灵心性和属世心性各层级的名称，参见图 13。也适用于后续各图。

Concerning what is from the father and what from the mother, we read-

关于哪些来自父亲，哪些来自母亲，我们读到：

"The soul which is from the father is the man himself and the body which is from the mother is not man in itself but from him and is only the clothing of the soul woven of such [materials].. are of the natural world. but the soul is of such [substances] as are in the spiritual world. Every man after death lays aside the natural which he carried from his mother, and retains

图 18-1  
初生之人



the spiritual which was from the father, together with a certain limbus [an envelop] of the purest [substances] of nature around *it*. "- TCR 103.

“我们的灵魂来自父亲，是我们的真我。从母亲而来的肉体是我们的一部分，但并非真我。它只是我们的灵魂披戴的、由尘俗世界的物质组成的覆盖而已。而我们的灵魂则由灵性世界的物质组织而成。每个人死后，脱下由母亲而来的俗世部分，保留由父亲而来的属灵部分，同时周围围绕着由世间至纯之物构成的特定边缘层（一层覆盖）。”

(TCR103)

"The soul is from the father and the body from the mother; for the soul is in the seed of the father and is clothed with a body in the mother; or, what is the same, all the spiritual [organism] man has is from the father and all the material [organism] he has, from the mother." TCR 92.

“灵魂来自父亲，身体来自母亲，因为灵魂位于父亲的种子里，披戴上来自母亲的身体。换句话说，人的所有属灵结构来自父亲，物质结构来自母亲。” TCR92

"There is a difference between what man receives from his father and what he receives from his mother. Man receives from his father all that is internal, his very soul or life is from the father; but he receives from his mother, all that is external. In a word, the interior man or the spirit is from the father but the exterior man or the body is from the mother."-AC 1815.

“人得自父亲和得自母亲的东西之间有区别。人从父亲接受所有内在的东西，他的灵魂或生命是来自父亲。但从他母亲那里得到的，都是外在的。总之，人之内层或灵是来自父亲，而其外层或身体来自母亲。”-AC1815。

"That the inmost of life, which is from the father, is continually flowing in and operating upon the external which is from the mother and endeavoring to make this like itself, even in the womb, may be manifest from sons in that they are born with the inclinations of the father, and sometimes grandchildren and great grandchildren with the inclinations of the grandfather, and the great grandfather; this is because the soul which is from the father continually wills to make the external which is from the mother like itself and an image of itself." AC 6716

生命的至内在来自父亲，它持续地流入并影响来自母亲的外在，并努力使之类似自己，即使在子宫中也如此。这也可从儿子身上展现出来，他们生来就有倾向父亲的特征，甚



至有时孙子、曾孙有类似祖父、曾祖父的倾向。这是因为来自父亲的灵魂持续地意图使来自母亲的外在类似自己，具有自己的形象。（AC6716）

"Nothing is provided in the womb of the mother except a body conceived by and derived from the soul."-TCR 167.

“在母亲的子宫里，除了由灵魂孕育和衍生出来的身体外，并未提供任何东西。” TCR 167。

"Man is born spiritual as to his soul, and is clothed with a natural which makes his material body."-TCR 583.

“人就其灵魂而言，生来是属灵的，他披戴着由物质身体构成的属世物。” TCR583

"The soul of man that lives after death is his spirit and this is in perfect form a man."-. DLW 394.

“人死后他的灵魂依然活着，也就是他的灵，完全是人的形态。” DLW394

"The mind of man is the man himself; for the first rudiments of the human form, or the human form itself with each and everything of it, is from the beginnings continued out of the brain through the nerves. This is the form into which man comes after death, and which is then called a spirit or an angel, and which is in all perfection a man, but spiritual. The material form, which is added and superinduced in the world, is not a human form from itself but from the former." - DLW 388.

“人的心性就是人自己。人之形态的基本结构、或人之形态自身及其一切细节，都是依据位于大脑的最初形态、经神经延伸扩展开来的。这就是人死后所进入的形式。他因此被称为一个灵或一个天使，具有全然完整的人形，但却是灵性个体。人在世时被添加和披戴的物质形态，并非凭它自己成为人的形态，而是凭着他的灵。” DLW 388

"The life of every man is from the father and only the clothing is put on in the mother, hence it is that every man has his name from the father and not from the mother."-A. S. (N.Y. Ed., p. 45; London Ed., p. 52.)

“每个人的生命都来自父亲，在母亲体内只是披戴上覆盖而已。因此每个人的名字都来自父亲，而不是母亲。” -A. S.（纽约版，第45页；伦敦版，第52页）。

"Since man is not life but a recipient of life it follows that the conception of man from his father is not a conception of life but only of the first and purest form receptive of life, to which as a stamen or



beginning, substances and matters are successively added in the womb in forms adapted to the reception of life in their order and degree." DLW 6.

"由于人并不是生命，而是生命的接受者，所以可以推知，人从其父亲受孕并不是开创生命，而只是孕育一个最初的最纯净的接受生命的形态。在子宫中，物质材料以适于接受生命的形式，照其秩序和层级被相继添加起来。"DLW6。

Since the fall, man is the subject of hereditary evil. We read, -

"Man's inmost [or spirit] is from the father, whereas the exteriors, or those parts which clothe that inmost, are from the mother; each, namely, what he derives from the father and the mother, is tainted with hereditary evil."-AC 4963. (Also AC 1902, 895.)

自从堕落以来，人类就受制于遗传邪恶。我们读到：

“人的至内（或其灵）来自父亲，而外层部分，或包裹至内的那些部分，则来自母亲。于是他从父亲和母亲那里所获得的每一部分，都被遗传邪恶污染。” -AC 4963。（另见 AC 1902, 895.）

"All the evils which man derives from his parents, which are called hereditary evils, reside in his natural and sensual man but not in the spiritual."-AE 543 [b].

“人类从父母那里获得的所有邪恶，即所谓的遗传邪恶，都存在于他的物质之人和感官之人身上，而不是在其属灵之人上。” AE543

"Man is born into evils of every kind from his parents and these reside in his natural man which of itself is diametrically opposed to the spiritual man" - TCR 574; (also AC 1902.)

“人生来就有来自他父母的各种邪恶，这些邪恶存在于他的属世之人里，其本性与他的属灵之人截然相反” -TCR 574;（也参见 AC1902）。

The inmost A and the natural body E and F are the most developed at birth and are drawn large to indicate this. The spiritual mind B and the natural mind C are drawn small to indicate that at birth they are advanced but slightly beyond their rudimental state as at conception, requiring years for development to be effected by discrete degrees successively.

至内 A 和物质身体 E 与 F 在出生时是最发达的，所以画的较大以显示这一点。属灵心性 B 和属世心性 C 被画得较小，以表明它们在出生时有所成长，但仅略超出它们在受孕时的原始状态，需要在若干年里依照离散层级的顺序成长。

The extremes which are the inmost and the natural body are at birth very large in comparison with the intermediates B and C.

与居间的 B 和 C 相比，位于两端的至内 A 和物质身体 E、F 在出生时是很大的。

By the inmost as an active and the natural body as a reactive all the intermediate degrees are formed out and stored with remains during childhood and thus are prepared for reformation and regeneration in after years.

经由主动性的至内 A，和反应性的物质身体的作用，所有的中间层级被塑造并与儿童期的余留一并储备，从而为以后的改造与重生做好准备。

The whole natural body (all that the infant takes on from nature) consists, as said above, of the limbus and the gross body. The limbus is the higher and mental part and is retained after death, the gross body being rejected. (See Diagrams **XV** and **XVI**.)

如上所述，整个物质身体（婴儿从物质世界获得的一切），包括边缘层和肉体。边缘层是较高的、属于心智的部分，死后保留，而肉体被抛弃。（见图 15，16）

The spiritual mind B is drawn in white to indicate its purity. There is no taint of ancestral evil in this mind of the child, as there was no evil in the spiritual mind of the father. Into this mind, which is in form or image a heaven, evil cannot enter; yet this mind may be closed and rendered almost inoperative by the reaction against it of the natural mind confirmed in evil as is the case with the wicked. (DLW **270**, **261**, **432**; AE **176**, **739**.)

属灵心性 B 被画成白色以表示它的纯洁。孩子的这个心性中没有祖先邪恶的玷污，就像父亲的属灵心性中没有邪恶一样。在这个有天堂样式的心性里，邪恶不可能进入。然而，这个心性可能被关闭，并会由于深陷邪恶的属世心性对抗它，而变得几乎无效，就像邪恶者里面那样。（DLW 270, 261, 432; AE 176, 739.）

The natural mind is drawn dark to indicate the taint of hereditary evil from the father. (DLW **432**, **270**; D. W. in AE III, 4, and IV.)

属世心性被绘成暗黑色，表示来自父亲的遗传邪恶的污染。（DLW270, 261, 432; 《圣智》第 3 章 4 节和第 4 章）

The spiritual body being derived from the natural mind and as it were one with it, is also tainted with evil from the father and is drawn in dark to indicate this.

灵体是从属世心性中衍生出来的，似乎与之是一致的，也被来自父亲的邪恶玷污，所以也被画成黑色以示此意。

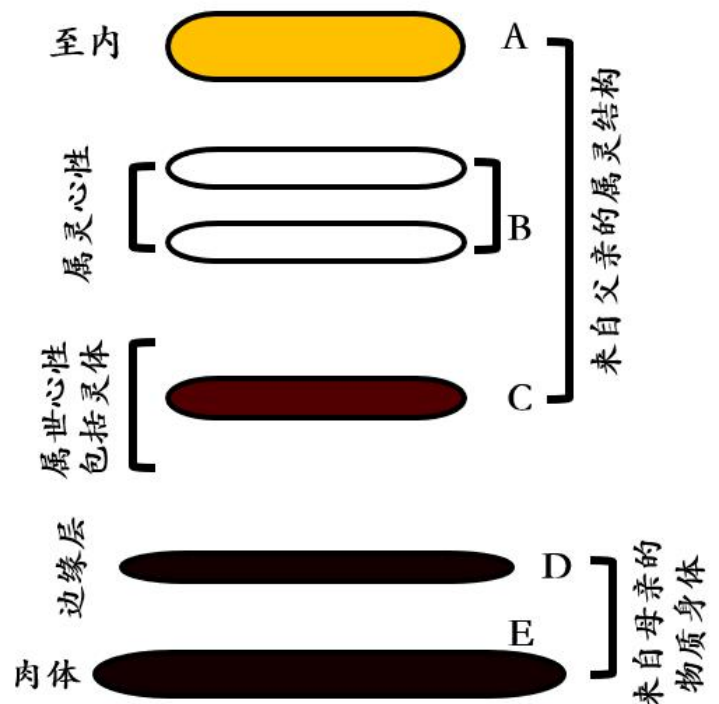
That the spiritual mind, the germ of which is from the father, is free from taint of evil and in heavenly form and order and that the natural mind, the germ of which is also from the father, is tainted since the fall, may be seen in *Divine Love and Wisdom* 432, and in *Divine Wisdom (in AE)* III, 4.

属灵心性的根源出自父亲，免于邪恶的玷污，处于天堂的样式和秩序里；而属世心性的根源也出自父亲，自堕落以来就被玷污了。参见《圣爱与圣智》432节，以及《圣智》3章4节。

The two higher degrees of "the little brain, in the order and form of heaven" (DLW 432) constitute the spiritual mind and are equivalent to the *three* planes of that mind (B in this diagram), and are the *two* degrees of the spiritual mind B in the 2nd form, which illustrates the degrees of the mind as presented in *Divine Love and Wisdom* 432 and *Divine Wisdom (in AE)* III, 4. These numbers describe the rudiments of the spiritual and natural minds; the inmost A is not mentioned in them though its presence is implied.

The two interior degrees in the order and form of heaven are the two degrees B in the 2nd form. The exterior degree which was in opposition to the form of heaven is the natural mind C in the 2nd form, and is equivalent to the three degrees of C in the first form. The natural mind like the other parts is variously described in the

图 18-2 (第2种形式)  
初生之人



Writings—in one degree, in two and in three, according to the purpose in different passages.

《圣爱与圣智》432节中讲的处于天堂秩序和样式中的小脑，它的两个更高的内层构成属灵心性，相当于图18-1中属灵心性的三个层面（图18-1的B），也是图18-2中属灵心性B的两个层面，图18-2展示的是《圣爱与圣智》432节，和《圣智》3章4节中讲述的心性层级。这些编号描述了属灵和属世心性的萌芽。这里没有提到至内A，但暗示了它的存在。处于天堂秩序和样式的两个内层是图18-2中的B之两层。与天堂样式对立的外层是图18-2里的属世心性C，相当于图18-1中的C之三层。属世心性和其他部分一样，在史公书不同章节里，按照不同目的而有不同描述，如一层，两层或三层。

The subject in *Divine Love and Wisdom* 432, and *Divine Wisdom* (in *AE*) III, 4, is the primitive of man which is a spiritual substance not visible in natural light but only in spiritual and is the seed from the father by which conception takes place. The exterior degree mentioned therein does *not* include the limbus which is composed of natural substances but consists only of that part of the natural mind which is composed of spiritual substances. (See [Chapter VIII](#).)

《圣爱与圣智》432节，以及《圣智》3章4节的主题，是人的初始态。它是一种灵性物质，在自然光中不可见，仅在灵性之光中可见，是导致孕育发生的来自父亲的种子。那里讲到的外层不包括由自然物质构成的边缘层，而仅仅包括属世心性中由灵性物质组成的部分。（见第8章）

The inmost, the spiritual and the natural mind, and the spiritual body are formed of spiritual substances, as shown above, and in their strictly initial state as at conception are derived directly from the father, at which time the ultimate parts are more rudimental than the internal parts and especially more rudimental than the inmost or soul proper as this is the first form from which the others proceed.

如上所述，至内、属灵和属世心性、以及灵体是由灵性物质构成的，是在成胎的最最初始状态时刻得自于父亲。在此时刻的终端部分比内在部分更为初始，尤其比至内在或灵魂本体更为初始，因为这是他的第一形式，其他部分要从这里开始。

This diagram shows the development reached at birth, not the form of the initial at conception. We have in part shown the quality of the paternal faculties at the period of birth by their quality at conception. During growth in the womb no change occurs in their hereditary quality though they

undergo an important development which as to the spiritual *body* is very great, but as to the mental faculties less. Whatever growth occurs in these paternal faculties A B C D from conception to birth must be from an incorporation of *spiritual* substances; growth from natural substances occurs only in the parts from the mother which are the limbus and the gross body.

图 18-1 显示的是出生时达到的状态，而不是受孕时的最初状态。我们已经部分地展示了出生时的父系特性，被受孕时的特征影响。在子宫里经历了一系列重要发展，其中灵体的发展十分重大，心智功能较次，但他们的遗传品性并无变化。从受孕到出生，无论这些父系功能 A、B、C、D 如何发展，都必然受制于与灵性物质的融合。自然物质的生长只发生在来自母亲的那部分，即边缘层和肉体。

The evil from the mother inheres of course in the organism drawn directly from her, called in the whole the natural body. The inmost of this body consists of those purest substances of nature which compose the merest external of the natural mind (mentioned in DLW 257.) This is illustrated in Diagram XV at E. In this mental part from the mother the evil from her primarily inheres, tainting thence the gross body. This mental part is the limbus E in this diagram. To indicate this taint of evil E and F are drawn in dark.

直接获自母亲的邪恶当然生来就在体内，存在于整个物质身体中。此身体的最内部分是由最纯净的属世物质组成，构成了属世心性的绝对外存（在 DLW 257 中提及）。图 15 的 E 展示的就是此层。这个来自母亲的心智部分，有与生俱来出自她的邪恶，并因之玷污肉体。这个心智部分就是图 18-1 中的边缘层 E。为了表明邪恶的玷污，E 和 F 绘成黑色。

We have already shown, -

That the natural mind consists of spiritual substance and at the same time of natural substance, That from its spiritual substance arises thought but not from its natural substance, That the spiritual substance is initially from the father and the natural substance at birth from the mother, That the natural substance appertaining to the mind constitutes after death the cutaneous envelop of the spiritual body, That by such envelop the spiritual body subsists, that is, is preserved permanently in form because the natural is the containing element.

我们已经展示：



属世心性同时由属灵物质和属世物质组成；思维产生于属灵物质，而不是属世物质；属灵物质最初来自父亲，属世物质出生时来自母亲；与心性相关的属世物质死后构成包绕灵体的皮肤样包裹，借助此包裹灵体得以存续。即，灵体被永久地维持在其形态上，因为属世物是容纳的器皿。

And that in the part of the natural mind composed of natural substances (the limbus in this diagram) and not in any part of the mind composed of spiritual substances, the taint of maternal evil resides.

母性邪恶的玷污存在于由属世物质(图 18-1 中的边缘层)组成的属世心性部分，而不是任何由属灵物质组成的心性部分。

To see that evil can inhere in these substances we must reflect that they are organized into a *mental* form constituting the merest external part of the natural mind conjoined to the spiritual part of it which spiritual part thinks and wills immediately within the natural, so that while this merest external is itself incapable of thought still it is the lowest and active *seat* of thought during life in the world. The thought is necessarily qualified by the state of this external, and is brought into act by the gross body. That evil does inhere in the part of the natural mind composed of natural substances (the maternal part) as well as in the part composed of spiritual substances, may be seen in *Divine Love and Wisdom* 270. This external is the seat of the external memory or memory of the body (AE 193 [a]) both before and after death, though after death it is quiescent. This memory composed of material substances is usually called natural, exterior, or corporeal (as in HH 461; AC 2469–2494, and AE 569 [a], 832), but in *Spiritual Diary* 2752, it is called the outmost or material memory. When this memory quiesces after death, the internal memory formed of spiritual substances and appertaining to that part of the mind which is from the father comes into conscious activity.

欲理解邪恶何以存在于这些物质中，我们必须考虑到，它们被组织成一种心智结构，构成属世心性的极外在，但进行思考和意愿的却是紧邻此属世外层之内的属灵部分。虽然这个极外在本身无能力思考，但它仍然是人在世间生命中思维的最低和活跃的基座。思想的品性必然受这个外在的状态所限定，并导致肉身的行动。邪恶确实存在于由俗世物质(来自母性部分)以及属灵物质组成的属世心性的部分，这描述在《圣爱与圣智》270节中。无论生前还是死后，这个外在都是外在记忆或身体记忆的处所 (AE 193[a])，但



死后它归于沉寂。这个由俗世物质组成的记忆通常称为属世的、外层的或肉体的（参见 HH 461；AC 2469-2494 和 AE 569[a]，832）。但在《灵界经历》2752 节中，它被称为最外在的或物质的记忆。当此记忆在死后沉寂下来时，心性中来自父亲那部分，由灵性物质构成的内在记忆就进入了有意识的活动。

This external from the mother is the residence of all impressions and knowledge received through the senses whether gained by physical and sensible experience or by instruction in science, morals and religion, and also the residence of all conscious emotions arising from within. In this part only can man by introspection become conscious of his evils and falsities for here only can they be distinctly perceived. This is that ultimate or external in which man is together with the LORD and wherein he must directly cooperate with the LORD; the LORD alone working in the interiors. (DP 119, 120.) What lies further in is not perceptible except by outflow into this plane: only in this outer plane can be clearly seen the light of spiritual truth, and distinctly felt the warmth of celestial love.

这来自母亲的外在，是通过感官而获得的所有印象和知识的居所，无论它们是从物质和感性经验获得，还是通过科学、道德和宗教方面的指引获得；它也是所有内在产生的意识情感的居所。人只有在这里才能通过反省意识到自己的邪恶和谬误，因为它们只有在这里才能被清晰地觉察到。这是人与主同在的终端或外在，他必须坦率地在此与主合作，主独自在内层运行（DP 119, 120）。位处更深之事物除非流出到这个层面，否则无法被察觉：只有在这个外层，才能清楚地看到灵性真理之光，并且清楚地感受到属天之爱的温暖。

In this external part of the natural mind every maternal inclination whether evil or good has its primal abode. Here too reside all mental bias, faculty, disposition and ability, from the mother. These however are subject to more or less modification and even practical nullification from the various conditions of the gross body.

每一种母性倾向，无论是恶还是善，其源初的居所都在属世心性的这一外在部分。这里也存在着来自母亲的所有心理偏见、潜能、性格和能力。然而，这些或多或少都会根据总体的不同状况而被修改，甚至变得实际上无效。

Not only does the body from the mother partake of her quality good or bad but there are always induced upon its *interior and* often upon its exteriors the quality and likeness of the father also. This is done in the

construction of the body from the substances furnished by the mother during gestation. Results produced after birth are not here presented. The infusion of the father's quality into this maternal structure is in part accomplished by the influence of the soul of the child which was from the father and consequently fully imbued with his quality. This soul sits mistress in the formation of that natural human which it is assuming from the mother and weaves more or less fully the materials furnished by her into its own form and quality. It is according to order that the active, here the spirit, shall form the reactive, here the body, as fully as may be after its own nature and gift it with its own quality that it may perform its intended use. This agrees with *Arcana Coelestia* AC 10125 where the meaning is not that the body is composed of spiritual substances from the soul but that the soul forms the natural substance from the mother into a body resembling itself (See also AC 6716, 10823; TCR 82, 103; DLW 388.)

来自母亲的物质不仅分享母亲好的或坏的品质，而且父亲的品质和形像也总是引导着其内层，并常常感应在其外表上。这些都完成在妊娠期间，由母体提供物质构建身体的过程中。这里没有展示出生以后产生的产物。父亲的品质灌输入这母性体系，是通过影响孩子的灵魂完成的，孩子的灵魂来自父亲，因此充溢着他的品质。在来自母亲的物质之人形成的过程中，这灵魂居于母体内，并且或多或少地把母亲提供的材料充分编织成自己的形式和品质。依照秩序，灵在这里是主动的一方，灵按照自己的特质尽其所能地塑造被动的一方即身体，并把自己的品质赋予他，使之可以实现其预期的功用。这与 AC 10125 节的意思是一致的，即身体不是由来自灵魂的属灵物质组成的，而是灵魂把来自母亲的属世物质，塑造成相似于自己的身体(另见 AC 6716, 10823; TCR 82, 103; DLW 388)。

According to the above order the spirit of the child first forms those purest substances of nature from the mother into the enveloping part or limbus of the natural mind, that it may use that covering as the lowest seat of its thought and the medium by which it may flow into the gross body; and it also forms this body of grosser and grossest substances of nature and places therein the five senses as organs for sensing the outer world, acquiring knowledge and expressing its own feeling and thought. Although the soul of the child measurably imparts its own quality to that natural external it does not remove the quality of the mother. (TCR 103; AC 6716.

根据上述秩序，孩子的灵先来自母亲的最纯净的属世物质，形成遮盖部分或属世心性的边缘层，用此遮盖作为其思维的最低基座和媒介（界面），并经此媒介（界面）灌注肉体。它还以较粗俗和最粗俗的属世物质构成身体，并在其中放置五种感官，以感知外部世界、获取知识并表达自己的感觉和思想。虽然孩子的灵魂在一定程度上将自己的品性赋予其物质外在，但它并未排除母亲的品性。(TCR 103; AC 6716)

We said the quality of the father is imparted to the body of the child chiefly by the child's own soul, but the quality of the father is communicated to the body of the child by being first appropriated by the mother and by her transmitted to the child in the substances and forms furnished by her. In some cases (and there will be more as the Church advances) the father's likeness flows in each globule of the mother's nervous fluid and his image in every drop of her blood. Something of this exists in most instances if not in all. (*Marriage* page 9, item 22; Latin Edition, p 7. AE 1004.) Still whatever of paternal quality thus reaches the child's body is first materialised and imparted as the mother's also. Conversely, the father may appropriate the sphere of the mother and impart it as his own to the spirit of the child and thence to its body.

我们说过，父亲的品质传授给孩子主要是经由孩子的灵魂达成的。但父亲的品质首先被母亲获取，在她给孩子配置物质和形态的过程中转授给孩子。在某些情况下(随着教会的成长，这种情况会更多)，父亲的模式流淌在母亲每一个神经细胞液中，而他的形像则存在于母亲的每一滴血中。这确实是大多数的情况，即便不是全部如此。(婚姻第22节-9; AE 1004)。然而无论父亲授予孩子的是何种品质，都会首先呈现并传授在母亲身上。反过来父亲也可以攫取母亲的气场为己有，从而对孩子的灵魂继而身体进行传授。

### *Errors Regarding the Child's Inheritance from the Mother.*

关于孩子得自母亲遗传的谬误。

BECAUSE the external acquired by the first rational is called the maternal rational it has been inferred that the rational as an organic faculty is from the mother. Not so. That faculty before regeneration, and with the LORD before Glorification, is called maternal in consequence of clothing itself with an external acquired *by means* of the maternal but not from it. Moreover the above inference conflicts with the teaching, "that all the spiritual which man has is from the father" (TCR 92 and 103) and that the maternal

rational does not exist at birth but is acquired by instruction and sensuals of various kinds. (AC 1893-1895.)

由于从第一理性获得的外在理性被称为母性理性，于是人们推断作为机体能力的理性来自母亲。其实不是这样的。这个能力在重生之前，以及在主得荣耀之前，被称为母性的，是因为它本身披戴了由母亲而来的外在的缘故，但它却不是来自母亲。此外，上述推论不符合下述教导：“人所拥有的一切属灵物来自父亲” (TCR 92 和 103)，以及“母性理性在出生时并不存在，而是通过各种指教和感觉获得的。” (AC1893-1895.)

In regard to the maternal rational (called the first rational and represented by Ishmael) it should be recollected that this rational is formed by truths obscured by appearances which appearances are to be dispersed during regeneration; this is the rejection of the maternal rational. From *Arcana Coelestia* AC 2654, 3207, 2557, we see that this rational is called maternal only because it is mediately, not directly, from the mother.

关于母性理性(称为第一理性，以实玛利为代表)，应当记住，这种理性是由被表象蒙蔽的真理形成的，这些表象将在重生过程中被驱散。这就是摒弃母性理性的过程。从天国的奥秘 AC 2654, 3207, 2557 中，我们看到这种理性之所以被冠以母性，仅仅因为它是间接地，而非直接地从母亲而来。

Another misconception is that because the child inherits somewhat of inclination and talent from the mother, it derives from her some part of its spiritual organism also. Not so. The child inherits no part of its spiritual organism from the mother. These maternal characteristics inhere in the *mental* part of the natural derived from the mother. (See Diagram XV.)

另一种误解是，由于孩子从母亲那里继承了某种倾向和天赋，因而他也从母亲获得某些灵性成分。并非如此！孩子没有从母亲那里继承任何灵性成分。这些母性特征属于从母亲而出的物质之人的心理部分。(见图 15)

That the soul is from the father and the body from the mother rightly understood involves no disparagement of the functions of the mother. That no disparagement is involved appears from the following:

要正确理解灵魂来自父亲，肉体来自母亲的论述，这并非贬抑母亲的职能。以下论述证实这确实并非贬抑：



I. The maternal part of the natural mind is the seat of all the mental states inherited from the mother and is the seat of the natural memory (AE 193), and during life is the active seat of all the degrees derived from the father. Although this maternal part of the natural mind becomes quiescent after death it still serves *two great and indispensable uses to eternity*. (1) It is an envelop of the spirit holding its structure in form and its state entire, thus preventing its disintegration through the volatility of its spiritual substances. (2) It preserves the state of man after death as determined by his ruling end, changeless to eternity, securing to the good an ever-enduring heaven and preventing the evil from sinking into deeper hells.

I. 属世心性的母性部分是从母亲继承来的所有心理状态的基地，也是尘世记忆的基地 (AE 193)，是其一生中所有来自父亲的层级的活跃基地。虽然属世心性的这一母性部分在死后归于沉寂，但它仍然在永恒里发挥着两个不可缺少的巨大用途。(1) 它是灵的覆盖，以维持其形态和状态的完整，从而防止灵性物质的波动导致的崩解。(2) 它维持人死后的状态。这状态被人的主导欲所设定，在永恒里不再变更，以确保良善升入永恒的天堂，并防止邪恶沉入更深的地狱。

II. Without the natural furnished by the mother there could be no propagation of the human race, thus no heaven of angels which is the Divine end of creation.

II. 如果没有母亲孕养的物质身体，人类就无法繁衍，也就没有天堂的天使，他们才是创造的神圣目的。

III. Although the spiritual faculties are not from the mother, they must for regeneration acquire an external, from various knowledges and truths, to embody themselves; and these are obtainable only by means of the natural from the mother.

III. 虽然人的灵性资质并非来自母亲，但为了重生，就必须汲取各种知识和真理用以形成一个外层以包裹自己。而这些只能通过来自母亲的物质身体获取。

Let no one then undervalue the function of the mother in comparison with that of the father, his impossible without hers, hers eternally conserving the fruit of his.

与父亲的作用相比，决不要低估母亲的作用。因为没有她，他就百无一用。她永远保藏着他的成果。

## Supplement.

### 附录

As a Supplement to the foregoing and a Preliminary to childhood preparation for regeneration we add that even at birth the *very initial* of this preparation has already been taken, by influx of innocence and peace from the LORD through heaven into the infant during the entire period of gestation. The prenatal state qualified by celestial innocence and peace is the essential in every subsequent state and progression. *In Arcana Coelestia* we read, -

作为对以上所述和对儿童期为重生而做的准备的增补，我们在这里加上一句：即使在出生时，这一准备的最原初阶段就已经开始了。因为在整个孕育期间，上帝通过天堂向胎儿注入纯真与祥和。被属天的纯真与祥和影响的产前状态，是每一个后续状态和发展的基础。在《属天的奥秘》里我们读到：

"The internal man with every one is of the LORD alone. There the LORD stores up goods and truths with which He gifts man from infancy. By these He flows into the interior or rational man and by this into the exterior [or natural man], thus it is given to man to think and to be a man."-AC 1707.

“每个人的内在之人唯独属于主，因为主从婴儿时就将赐给他的良善与真理储存于此，并从这里灌输入他的内层或理性之人，继而灌输他的外在外之人（或属世之人）。人以这种方式能够思考，并成为一个人。”-AC 1707。

In this passage the internal man is the inmost A, the interior or rational man is B, the exterior is C D E F which together are called the natural or external man.

在这段描述中，内在之人是至内 A，内层之人或理性之人是 B，外层是 C、D、E、F，统称为属世或外在之人。

That this inmost is stored with heavenly principles from man's very conception is evident from these considerations:

从以下论述可以清楚看出，人的至内自从人成胎起就储存了属天的法则：



(1.) The inmost is the primordial degree of man's structure into which the LORD first enters by influx of good and truth as one. From this degree He forms the will and understanding and flows into them when formed. (灵魂与身体的相互作用 8.)

(1.) 至内是人之结构的原初层级，主首先将良善和真理一并流入于此，从这个层级塑造意志和认知，并在形成时输注其中。(灵魂与身体的相互作用 8.)

(2.) The LORD conjoins Himself to man at first conception and forms in him two receptacles to be habitations for Himself in man, one for love the other for wisdom. (D. W. in AE III.)

(2.) 在人成胎时，主首先在人里面形成两个容器作为祂的居所，其一为接受爱，另一为接受智慧，祂经此两容器与人结合。(圣智 3)

(3.) Did not the LORD flow into this first degree He could not flow into the degrees below or even form them. Thus from conception this highest degree is filled with the Divine Love and Wisdom from which the LORD operates to form the faculties below and prepare them for the work to be accomplished after birth.

(3.) 主若不输注入这一原初层级，祂就不能输注其下的层级，甚至不能形成它们。因此，从受孕起这个最高层级就充注了神性的爱与智慧，主从这里运作，塑造以下层级的功能，以预备其出生后将做之事。

That man at birth is imbued with the beginnings of innocence and peace which are the inmost principles of good and truth of every degree appears from the Writings:

人出生时就充注了纯真与安祥的端源，这是每一层级良善与真理的至内在根源，对此史公书写道：

"The LORD through the inmost heaven insinuates conjugal love, the angels there being in peace above others. Peace in the heavens is like spring in the world which gives delight to all things, it is the celestial itself in its origin. The angels who are there, are the wisest of all, and from innocence appear to others like infants; they also love infants far more than their fathers and mothers do. They are present with infants *in the womb* and by them the LORD takes care that infants are nourished and perfected, thus they preside over those who carry in the womb."-AC 5052

“主经由至内的天堂默默地赐下婚姻之爱，那里的天使比其他人享有更多祥和。天堂的祥和就像世上的春天，给万物带来欣荣，从根本上说祥和全然属于天堂。那里的天使是最智慧的。在他人眼里他们如此纯真，就像幼童一样。他们对幼童之爱也远超其父母。当婴儿在子宫里时，他们就与其相伴。主经由他们关照婴儿的营养和适当发育。这些天使照管怀孕的妇女。”（AC 5052）

"Love truly conjugal is derived from the love of the LORD toward the Church and from the love of good and truth which love is the love of the angels of the third heaven, wherefore love truly conjugal which thence descends as the love of that heaven, is innocence, which is the very esse of all the good in the heavens; hence embryos in the womb are in a state of peace, and infants after they are born are in a state of innocence."-AE 985.

“真正的婚爱来源于主对教会的爱和对良善与真理的爱，此爱是第三层天堂天使之爱。因此，真正的夫妻之爱是纯真的爱，从该层天堂降下，为天堂所有美好事物的根本。因此，子宫中的胎儿状态祥和，出生后的婴儿状态纯真。”（《诠释〈启示录〉》985）

"This celestial love flows in out of heaven with mothers while they carry in the womb as also with the embryos, hence exists the love of infants with mothers and innocence with infants."-AE 710[a].

“这种属天之爱出自天堂，既流入母亲也流入她子宫中怀着的胎儿，因此就有了婴儿对母亲的爱，以及婴儿的纯真。”（《诠释〈启示录〉》710[]）。

"By the womb is signified inmost conjugal love and thence celestial love in every complex.... The embryo in the womb derives more from the good of innocence than after it is born."-AE 710[a].

“子宫象征着至内在的婚姻之爱并因而是全然属天之爱。子宫中的胎儿比出生后得到更多的纯真之良善。”（《诠释〈启示录〉》710[1]）。

These embryo states of innocence and peace being first in order are related to the following states as the seed is related to that which grows from it.

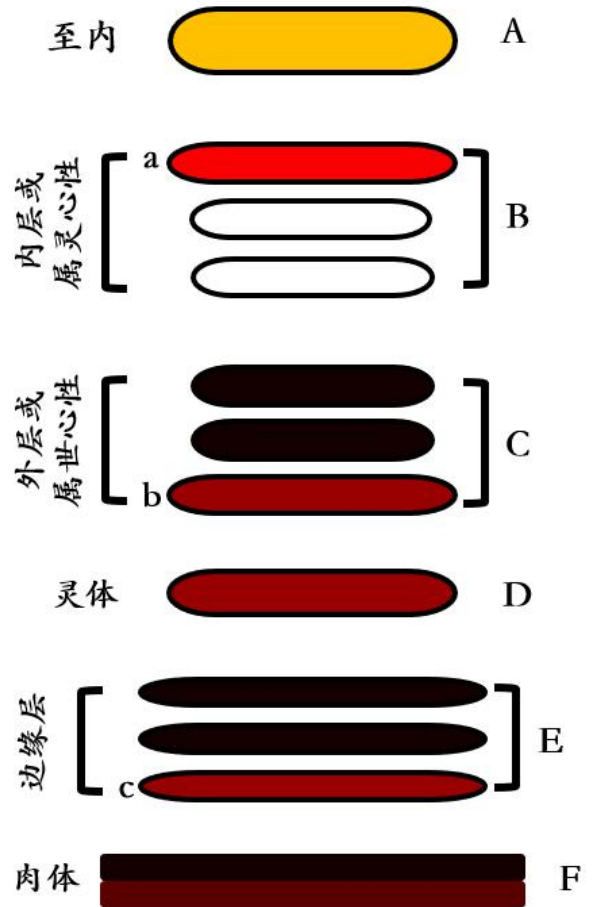
胎儿这纯真与祥和的状态在顺序上首先出现，因为其关联着后续状态，就像种子关联着从它所生的一样。

IN this diagram B is the spiritual mind in three degrees answering to the angelic heavens the highest or celestial degree of which is a; C is the natural mind in three degrees answering to the world of spirits, the lowest degree of which is b. For the designation of each degree in the spiritual and natural minds see Diagram XIII. D is the spiritual body consisting of the spiritual-sensual and spiritual-corporeal, E the limbus in three degrees the lowest of which is c, F the gross body as distinct from the limbus. The limbus and gross body together constitute the entire natural or material body.

在图 19 中, B 是属灵心性的三个层级, 应答天使天堂; 其最高或属天层级是 a。C 是属世心性的三个层级, 应答中间灵界, 其最低层级是 b。关于属灵和属世心性中每一层级的命名, 请参见图 13。D 是由属灵感官和属灵形体组成的灵体。E 是边缘层的三个层级, 其最低层是 c。F 是有别于边缘层的肉身。边缘层和肉身共同构成了全部属世或物质的身体。

This diagram illustrates the commencement of two orders of discretely progressive development one from above down in the spiritual mind the other from below up in the natural mind, and shows the origin and nature of the principles by which this development is effected during infancy. In the Writings the periods from birth to manhood are called infancy, childhood and youth, each covering some years. During manhood with him who becomes fully regenerate there are also three periods.

图 19  
婴儿期的成长



此图展示的是两个独立的、渐进发展的序列的起始：一个是自上而下发展的属灵心性，另一个是自下而上发展的属世心性，并显示出婴儿期这种发展所遵循法则的起源和性质。在史公书中，从出生到成年被分为婴儿期、儿童期和青年期，每一阶段都涵盖了若干年。在成年期达成完全重生的人，也有三个阶段。

During the period from conception to adult life man is not actually regenerated but is prepared for regeneration to be accomplished in after years. The nature of this preparation is the principal subject of this and the next two diagrams.

从受孕到成年，人事实上并未重生，而只是在为随后的岁月里完成重生做好准备。这个准备的性质是图 19 和接下来的两个图的核心主题。

Order requires that man be first imbued with celestial principles, afterward with spiritual. The celestial are love of the LORD, charity, innocence and peace; the spiritual, wisdom, intelligence, knowledge and scientifics, or what is the same, truths of every degree. This order however does not exclude another which obtains during reformation preparatory to regeneration, that of being led by truth to good or by the spiritual to the celestial.

依照秩序，人需要首先被赋予属天法则，然后注入属灵法则。属天法则是对主之爱、慈善、纯真与祥和；属灵法则是智慧、才能、知识、科学，或其他类同的、不同层级的真理。然而，这一秩序并不排除准备重生的更新过程中的另一收获，即被真理导向良善，或由属灵走向属天。

Concerning the states and changes during minority, we read-

关于未成年期间的状态和变化，我们读到：

(1.) The celestials of love and charity and the essential innocence that is in them "are insinuated into man primarily in infancy till childhood, and this without cognitions, for they inflow from the LORD and affect before man knows what love is and what affection is, as appears from the state of infants and afterwards from the state of early childhood; these in man are remains and are stored up for use in after life". -AC 1450.

(1.) 属天之爱和仁爱，及其内在的纯真本性，“主要是在婴儿到儿童期间，在人知道何为爱和何为感情之前从主流入，在不知不觉中被灌输予人并发挥影响。这些呈现在从婴儿期到随后的幼儿早期之状态中。这些是人内的余留，被储存起来在此后的生命中发挥作用”。-AC 1450

(2.) "Celestials are insinuated into man as well without cognitions as with them; celestials without cognitions from infancy to childhood, but celestials with cognitions from childhood to adult age." -AC 1451.

(2.) “从婴儿到儿童期间，属天之事物在不知不觉中被灌输予人；但在童年到成年期间人对于这种过程就有了认知。” -AC 1451。

(3.) " It is one thing to be in celestials, and another to be in the cognitions of celestials- Infants and children are in celestials more than adults because in love toward their parents and in mutual love and also in innocence [within these loves]; but adults are in the cognitions of celestials more than infants and children, and very many are not even in the celestials of love."-AC 1453.

(3.) “遵循属天事物是一回事，觉知到属天状态则是另一回事 - 婴儿和孩童比成年人更多地受属天支配，这是由于他们对父母的爱和彼此的爱，以及存于这些爱中的纯真。成年人对属天事物的认知比婴儿和孩童更多，然而许许多多成人甚至没有属天为爱。” -AC 1453。

(4.) "From first infancy to early childhood man is introduced by the LORD into heaven and indeed among the celestial angels by whom he is kept in a state of innocence, in which state, as is known, infants are till early childhood. When childhood commences he by degrees puts off the state of innocence, but still he is kept in a state of charity by the affection of mutual charity toward his like, which state with many continues even to youth, he is then among spiritual angels. At this time, [youth after childhood and after passing from under spiritual angels], inasmuch as he begins to think from himself and act accordingly, he cannot be kept in charity as before, for he then calls forth hereditary evils by which he suffers himself to be led. When in this state, the goods of charity and innocence which he had received, according to the degrees in which he thinks evils and confirms them by acts, are exterminated; still they are not exterminated but withdrawn by the LORD toward the interiors and there stored up. But as he has not yet known truths, the goods of innocence and charity received in the two former states have not been qualified, for truth gives quality to good and good gives essence to truth, therefore he is from that age by instructions and especially by his own thoughts and confirmations



imbued with truths. So far as he is now in the affection of good, so far truths are conjoined to good in him by the LORD and stored up for use."-AC 5342.

(4.) “从最初的婴儿期到幼儿时期，主把人引入天堂，他其实处于天界天使中，使他保持着纯真状态。正如我们看到的，婴儿处于这样的状态直到童年早期。进入儿童期后，他逐渐脱离了纯真的状态，但他由于同伴间相互的良善情感使他仍然保持着仁爱状态。他们许多人保持这状态到青年期，那时他处于属灵天使中。在这个时候，（童年后的青春期并离开属灵天使后），只要他开始从自我思考并采取相应的行动，他就不能像以前那样持守仁爱，因为此时他的遗传之恶开始起效，他也容忍被其引导。在这种状态下，他曾获得的仁爱和纯真之良善，将依据他思想邪恶并在行为中确认的程度，而被除灭。然而它们仍然未被根除，而是被主撤回到内层，并储存在那里。但是由于他尚未知真理，在前两个阶段所得到的纯真和仁爱之良善实质就还未落实，因为真理赋予良善以品质，而良善赋予真理以真髓。因此从这个年纪起，他就开始接受教导，尤其通过他自己的思想和对被灌输的真理的认可。只要此时他喜爱良善，上帝就在他里面把真理与良善连合，并储存起来以供未来使用。”-AC 5342。

(5.) "From infancy to childhood and sometimes to early youth, man imbibes goods and truths by instructions from parents and masters, for he eagerly seizes them and believes in simplicity, innocence helps them forward and fits them in the memory but places them in the first threshold, for infantile and childish innocence is not the internal innocence which affects the rational but is external innocence affecting only the exterior natural. But when man advances in age and begins to think not as before from parents and masters, but from himself, he then again takes up and as it were ruminates upon what he had learned and believed, and either confirms them, or doubts about them, or denies them."-AC 5135.

(5.) “从婴儿期到儿童期，有时到青春早期，人从父母和师长的教导汲取良善和真理，此时他热切地摄取，并单纯地相信它们。纯真帮助他们进步并融入记忆，但将它们限制在第一道门槛内，因为婴儿和幼童的纯真还不是影响理性的内在纯真，而只是影响外层特性的外在纯真。但当人随着年龄增长开始独立思考，而不再像以前那样依着父母和师长思考时，他开始沉思默想他所学到的和相信的东西，或者确认，或者怀疑，或者否认它们。”-AC 5135。



(6.) "Man's rational is begotten by celestial Divine good as a father.... but not conceived by spiritual truth as a mother [but by the affection of knowledges in the natural. (See AC 1895.)]"

(6.) “人的理性产生于父亲般的属天神性良善，而不是孕育于母亲样的属灵真理（但却是经由对于世上知识的喜爱）（见 AC 1895, 2557）。”

... Man is not born into any knowledge nor into any rational, but only into the faculty of receiving them. [He learns in an external way and as he learns he becomes rational.] There continually inflows something from the interior [into the natural], which receives the things that enter and are insinuated [or imbibed] [from without] and arranges them. That which inflows and receives and arranges is celestial Divine good from the LORD. Hence [the things which enter from without have "their life and their order."-AC 2557. (To see why "not spiritual truth," but an "affection of knowing, in the natural, is the mother in this case, consult the whole number; and also Nos. 1895, 1902, and 1910.)

人生来并不具有任何知识，也没有任何理性，而是生来就有接受它们的能力。他以外在的方式学习（即经由感官学习），随着学习他变得理性。内层持续的流入属世层，内层接收灌输而来的事物，并依秩序将它们规整。这样的灌输、接收和规整，都是来自自主的属天神性良善。因此灌输的事物就有了“其生命和秩序”-AC 2557。（欲明白这里所讲述的，为什么“不是属灵的真理”，而是“对于世上知识的喜爱”为这里所述事例的根源，参考 AC2557 全节，以及 1895、1902 和 1910）。”

(7.) "As soon as man is born he is introduced [by the LORD] into a state of innocence that it may be a plane of the remaining states, and the inmost in them; next he is introduced into a state of the affection of celestial good, that is of love toward his parents, which at this time, is instead of love to the LORD;.... afterwards he is introduced into a state of the affection of spiritual good, or of mutual love, that is, of charity toward his like; as he advances further in age, he is introduced into a state of the affection of truth."- AC 3183. At length other states follow till the last which is that of true wisdom signified by old men. In this state is the innocence of infancy ; and thus the first state and the last are united.

(7) “当人出生时，他被上帝引入纯真的状态，作为基础位于所有其它状态之最内核心。然后他被引导入热爱属天良善的状态，在此阶段是用对父母之爱，代替了对主之爱。此

后，他被引入属灵良善或相互之爱的情感状态，即以仁爱对待他的同伴。随着年龄继续增长，他被引入热爱真理的状态。”-AC3183。随后的其他状态直至最终以老者象征的真正智慧状态。此状态内蕴含最早期婴儿的纯真。于是首先的和最后的合二为一。

(8.) "Goods of three kinds are signified by remains, viz.: goods of infancy, goods of ignorance, and goods of intelligence. [Infancy, is from nativity to the age of instruction and knowledge; ignorance, when he begins to be instructed and to know; and intelligence when he reflects from himself on good and truth.]

(8.) “余留包含有三种良善，即婴儿之良善、求知之良善和智识之良善。婴儿期指的是从出生到开始受教，即启蒙的年纪；求知阶段是从他开始受教到获得知识的期间；智识期指他能够自己思考良善和真理之时。”

"The good of infancy is from infancy to the tenth year; the good of ignorance [that is man being ignorant is instructed] from the tenth to the twentieth; from this year man begins to become rational, to have the faculty of reflecting on good and truth and to procure the good of intelligence."-AC 2280. The ages here specified for these three kinds of good are only general approximations.

“婴儿之良善大约从婴儿期到第十年。求知之良善（即人因无知而求教）约从第十到第二十年。从这个年纪起，人开始变得理性，有能力反思良善和真理，并获得智识之良善。”-AC 2280。这里三种良善对应的年龄段只是粗略的估计。

(9.) Cognitions with man never come in childhood from his interior but from objects of the senses, especially from hearing. Cognitions are learned and implanted in the memory according to the influx of the internal man," [that is, the external, by good flowing into it from the LORD through the internal, is gifted with an affection for knowledge, which good not only gives to the external the affection for knowledge but by that affection arranges all the knowledge acquired and implants it properly in the memory.]- AC 1460.

(9.) 童年时，人对事物的认知不是来自内层，而是经由对物体的感觉，尤其是听觉。按照内在之人的流入，获得的认知被植入记忆。“也就是说，从主而来的良善经由内在流入外在，赋予其对知识的热爱，这良善不仅将对知识的热爱赋予外在，而且通过这种热爱规整所有获得的知识，并将它适当地植入记忆中。”-AC 1460。

(10.) "The external man cannot be brought to correspondence and concordance with the internal except by knowledges. The external man is corporeal and sensual, nor does it receive anything celestial and spiritual unless cognitions be implanted therein as in soil, in which cognitions celestials may have their recipient vessels."-AC 1461

(10.) “除非通过知识，外在之人无法与内在之人保持沟通与和谐。外在之人就是肉体 and 感官，除非认知像种入田地一样植入那里，从而建立接受属天认知的容器，否则人不可能接收任何属天和属灵之事。” -AC 1461。

(11.) States of innocence, charity and mercy which man receives from the LORD in infancy and childhood, and the knowledges and truths of faith, are what are called remains and are preserved with man when man (in adult age) is about to be regenerated *"these states are the beginnings of regeneration and man is led into them, for the LORD operates by them."*-AC 1050. (See AC 10110.)

(11.) 人在婴儿和儿童期从主接受的纯真、仁爱和慈悲，以及信仰的知识和真理，这些是所谓的余留，被保存于人内。当人成年后即将重生时，“这些状态就是重生的基点，主运行它们引导人趋向重生。” -AC 1050。(见 AC 10110)

The state of boyhood extending from the fifth year to the twentieth (AC 10225) is generally subdivided into childhood and youth as in Diagrams XX and XXI.

从 5 岁到 20 岁 (AC 10225) 的青少年状态通常细分为童年和青年，如图 20 和 21 所示。

The development and preparation of the spiritual mind B progresses through its three discrete degrees successively from above down; the preparation and development of the natural mind C progresses through its three discrete degrees from below up. This diagram illustrates the accomplishment of the first step in these two directions. These processes meet midway between the natural and the spiritual mind at adult age. This diagram represents man at *the close* of infancy and at the *beginning* of childhood. Infancy and childhood, though distinct, measurably coexist—infancy subsiding and childhood commencing.

属灵心性 B 的发展和准备从上到下依次经三个离散层进行。属世心性 C 的准备和发展则从下往上经三个离散层进行。图 19 显示的是在这两个方向上完成的第一步。到成年时

属世和属灵心性之间的这些过程在中途相会。图 19 显示人的婴儿期结束和儿童期开始时的状态。婴儿期和儿童期虽然明显不同，但其交叠却是可见的-发生在婴儿期消退和童年起始时。

Comparing this with **Diagram XVIII** ("Man at Birth") we see a remarkable growth and change mostly in a b c and F, the other parts having attained a moderate advancement.

与图 18 (人出生时) 相比，我们看到显著的成长和变化，主要发生在 a、b、c 和 F，其他部分已经达到了中度的发展。

From this and the next two diagrams we see that the growth of the spiritual mind is from above down and of the natural from below up.

从图 19 和接下来的两图中，我们看到属灵心性的成长是从上到下的，而属世心性则是从下往上的。

While the LORD by inscrutable influences directly from Himself and mediately through the highest angels deposits the initials of love and thence of wisdom in the plane a, He at the same time acts upon the ultimates through the intermediate degrees and also immediately, imbuing them with what is celestial in its external form. Hence arise external growth as well as external loves, innocence and peace with the infant and at the same time internal development and a storing of love, innocence and peace corresponding to them; but the internal are imperceptible.

当主神奇莫测地直接从祂自己并间接经由最高天使发挥影响时，就将爱和智慧的元始存放在层级 a 里。同时祂通过中间层级作用于终端，紧接着将属天品性充注入其外在结构，从而呈现婴儿外观与其外在之爱、纯真和祥和的共同成长。与此同时伴有内在的发展，贮存相应的爱、纯真和祥和。但内在过程无法觉察。

While (a b D c F) are rapidly growing and their appropriate principles are being deposited, the other faculties also slightly increase. During the reign of innocence in the external of the infant, "the interiors are forming for use." (AC 10225.) Though the innocence in the infant in its perceptible and conscious operation is merely external (as is also the love to parents and others in which love that innocence inheres) yet it flows in "through the interiors," into the externals, where it produces the palpable and other effects mentioned in the Writings. (HH 277.) This innocence thus flowing in

with the Divine life in it must cause some growth and deposit of its initial forms as remains in those *internals* which correspond to the externals now developing and receiving remains. This agrees with the law that the LORD works from Himself in first principles and by Himself in last principles to order and arrange intermediates, which law involves that He works at the same time by principles just below the first and just above the last. (DP 124, 125, 220.)

当 (a、b、D、c、F) 正在迅速成长，且被安放入与之适应的法则时，其它层级也略有成长。当婴儿的外在以纯真为主时，“其内层正在形成以备功用。” (AC 10225) 虽然婴儿展现的纯真仅仅是外在的，这些纯真可见于他们有意识的活动中，包括对父母和他人展现的纯真之爱，然而这却是经由内层流入外在，从而产生的可见效果，如史公书中提到的各种婴孩行为 (HH 277)。因此，这种与神性生命一起流入的纯真，必然会导致一定的成长，并且以元初形态作为余留存储于人的内在，而这内在又沟通着正在成长并接受余留的外在。这符合这样的法则：即上帝自己同时从最内核心和最外末端行事，以规整安置居间之物，这也可理解为祂的法则同时在起先之下，和终末之上运作。(DP 124、125、220.)

So He comes down the steps through the spiritual mind at the same time that He goes up the steps of the natural mind, while preparing man for regeneration. The natural *must* be developed in its three degrees and stored before the first step in adult regeneration can be taken. This development must be from without in, first the sensual in infancy, second the scientific in childhood, and third the natural rational in youth or adolescence. These steps cannot be taken without corresponding ones in the spiritual mind. Regeneration requires the action of the spiritual mind to excite the reaction of the natural mind, but the spiritual cannot act without suitable development and supply of spiritual and celestial goods and truths from which to act and with which to flow into the natural mind.

因此，为了准备人的重生，祂沿属灵心性的阶层向下运行的同时，也按属世心性的阶层向上运行。在成人重生的第一阶段开始之前，属世心性的三个层级必须得到发展，并做好储备。这个发展必然从无开始，首先是婴儿期的感觉，其次是儿童期的科学知识，然后是青春期的属世理性。这些步骤必须伴随属灵心性的相应发展，否则不可能发生。因为重生需要属灵心性的活动来激发属世心性的反应，但属灵心性若没有适当的发展，并有属灵、属天之良善和真理的供给，从而驱动并灌输属世心性，它便不可能行动。



The lowest degree of the natural mind b which is developed and imbued with celestial influences during the state of infancy, is the corporeal and sensual. Corporeal sensations and sensual affections and ideas are being formed and treasured as remains and as a base for future states to be developed and for processes to be effected by the higher faculties operating in the lower.

属世心性的最低层级 b 是肉体和感官，它在婴儿期得到发展并被注入属天的影响。肉体的感觉、感官的情感和观念正在形成并作为余留被珍藏，并作为未来状态发展的基础，也是高层功能运作影响较低层的基础。

That these externals are formed, enlivened and gifted from appropriate and corresponding internals, is clear from *Arcana Coelestia*, -

这些由适宜对应的内在对外在的构建、激活和赋能，清楚地描述在《属天的奥秘》里：

"The internal man with every one [meaning the inmost] is of the LORD alone, for there the LORD stores up goods and truths with which He gifts man from infancy: hence by means of those He flows into the interior or rational man, [elsewhere called the spiritual mind] and through this into the exterior." -

AC 1707

每个人的内在（指人的至内）都是唯属主的。因为主从婴儿期就在这里储存着祂赐予人的良善和真理。于是祂经由这些流入内层或理性之人（别处称为属灵心性），并由此灌输其外层。-AC 1707。

The lowest plane of the limbus c is developed and imbued with love, innocence and peace. This degree coincides with the lowest of the natural mind b and with it responds to the highest degree of the spiritual mind a. Each degree of the natural mind composed of spiritual substances must have a corresponding degree in the limbus which is the ultimate of the natural mind and is formed of natural substances; and as the spiritual mind rests at last on the limbus there must be a degree in the limbus answering to each degree of the spiritual mind, otherwise the limbus would be abnormal and unadapted. The natural body and the spiritual body the natural mind and the spiritual mind have each its three degrees.

边缘层的最低层 c 此时已经发展并被充注了爱，纯真与祥和。这一层级与属世心性的最低层 b 协同，响应属灵心性的最高层级 a。由属灵物质构成的属世心性，其每一层级都



必须在边缘层有对应层级，而由属世物构成的边缘层是属世心性的终端。当属灵心性最终抵达并依托边缘层时，边缘层必须有相应层级，对属灵心性各层级作出响应，否则边缘层就会异常且不适应。因而物质身体、灵体、属世心性和属灵心性，各自都有三个层级。

We read, "The internal by *degrees* elevates the natural to itself" (AC 6239.) The work here diagramed is in part the work of the internal preparing the external for regeneration. Such preparation must of course be by degrees successively. Hence the limbus must be developed and prepared by degrees. The trinality of the limbus thus comports with the trinality of all else in man and with the trinality of everything in the universe.

我们读到，“内在把属世层朝向自身逐级提升”（AC 6239）。图 19 显示的是内在装备外在朝向重生过程中的部分进展。当然，此装备过程必须逐层进展。因此，边缘层也必须逐层发展和装备。所以，边缘层的三位一体与人内其他各种三位一体，以及宇宙万物的三位一体都是相适应的。

That truth from the LORD flows *immediately* into the external man C D E F, as well as *mediately* through the higher degrees to develop and store the external appears from *Arcana Coelestia*—

关于来自自主的真理直接灌输人之外在（external）C、D、E、F，并通过更高层级间接地发展并贮备外层，见于《属天的奥秘》：

"From the LORD proceeds Divine Truth immediately and mediately. What proceeds immediately is above all the understanding of the angels. But what proceeds mediately is adapted to the angels in the heavens, and also to men, for it passes through heaven, and hence puts on angelic quality, and human quality; but into this truth also the LORD inflows immediately, and thereby leads angels and men both mediately and immediately; for all and singular things are from the First *Esse* and the order is so instituted that the First *Esse* may be present in the derivatives both mediately and immediately."—AC 7004.

主直接和间接地发出神性真理。直接发出的超越了所有天使的认知。但间接发出的既适宜天堂天使，也适宜人类，因为它流经天堂，因此具有的特性既适宜天使也适宜人类。但主也直接灌输真理，于是祂既直接又间接地引领天使和人。因为万物以及每一具体事物都来自第一存在，于是秩序就如此建立起来，第一存在直接并间接存在于所有衍生物中。—AC 7004。

This shows that the external degrees are developed and filled by intermediate Divine operation and that the external is formed and stored through the internal and of course each external degree by its corresponding internal as in the diagrams.

这表明，神性运行经由中介物发展和灌注外层层级，外在的构建和储备需通过内在，于是每一外在层级都当然有其相应的内在层级，如图 19 所示。

The growth of each degree involves its formation and storage with two Divine principles- the Divine celestial which is love and all its attributes, and the Divine spiritual which is wisdom and all its attributes. The recipient of the celestial is the will, and that of the spiritual the understanding. The will and the understanding are in each of the three degrees of the natural mind and in each of the spiritual mind. Hence celestials which are of the will do not flow into the highest degree of the spiritual mind a without spirituals which are of the understanding, for these must be with the celestials. And as both celestials and spirituals flow into and develop the degree a during this period, so they both flow thence through the intermediates into the ultimates and develop them, namely, the sensual degree of the natural mind, b, the spiritual body D, the lowest degree of the limbus, c, and the body F; thus affecting even the body with love and wisdom from the highest degree of the spiritual mind.

每一个层级的成长都涉及到它的构建和两个神性法则的储备：属天神性，即爱和它的所有属性；属灵神性，即智慧及其所有属性。属天神性的容器是意志，属灵神性的容器是认知。意志和认知存在于属世心性和属灵心性的每一个层级中。因此，属天的意志若无属灵的认识就无法流入属灵心性的最高层 a，因为属灵物须与属天物协同。在这期间，当属天和属灵流入并开发层级 a 时，它们也共同从这里经中介物流入并开发终端，即属世心性的感官层级 b，灵体 D，边缘层的最低层级 c 和肉体 F，于是从属灵心性的最高层级以爱和智慧影响下来甚至到肉体。

The two important truths, first that the external mind is developed and stored in part by influx from the internal mind, and second that while the external is consciously growing and being stored the internal is being unconsciously developed and filled, are involved in the following teaching,

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两条重要真理。首先，外在心性的发展和储备，部分是来自内在心性的流入；其次，当外在有意识地成长和储备时，内在的发展和灌注却是无意识的。以下教导讲述了这些：

"Cognitions with man never come in childhood from the interior, but from objects of the senses, especially from hearing. There are with the external man recipient vessels, and these are formed by cognitions, the internal man inflowing and assisting. Cognitions are learned and implanted in the [external] memory according to the influx of the internal man." -AC 1460.

童年时人的认知绝非来自内层，而是来自感官对象，尤其是听觉。在人之内在（internal）的灌输和帮助下，人之外在（external）的容器（记忆的容器）被认知能力建构起来。依据人之内在（internal）的灌输影响，学到的知识被植入外在记忆。- AC 1460。

This relates alike to infancy, childhood and youth. The doctrine is that the external is formed and filled so that it can act from the influx of the internal. From this it follows that the internal during the same time grows and becomes receptive, else it could not act and impart.

这在婴儿期、儿童期和青年期都是相似的。依据教导，外在被建构和填充，就是为了让它可以按照内在的灌输而运行。由此可见，与此同时内在也在成长变得易于容纳，否则它就无法行动和传授。

This formation and storage during infancy, childhood and youth as well as the operations of Providence therein are imperceptible, as set forth in the following -

如下所述，婴儿、儿童和青年期的这种形成和储备以及其中的天道运行是不可察觉的：

"The rational is in the internal man [in B] and what transpires therein is unknown to the natural [that is, to C, and all below it].. Man, who lives a merely natural life, can know nothing of what transpires in his internal man. The LORD disposes such things while man is entirely ignorant of it. Hence too it is that man knows not [perceptibly] how he is regenerated."-AC 3570. This can be known only from Doctrine.

“理性存在于人之内在（internal）（B）中，对于那里所发生之事，属世之人（即C及其之下各层）一无所知。人若纯粹过着世俗的生活，就对发生在他内在之事一无所知。此人完全不知道上帝如何在那里运作，因此他也不知道自己如何重生。”-AC 3570。这只有从教义中才能获悉。

During infancy hereditary evil is mostly quiescent, less so during childhood represented in the next diagram, and still less in youth. Were hereditary evil not quiescent, man could not be imbued with love and instructed by truth by which he may be reformed and regenerated. Before regeneration hereditary evil is within and the goods and truths of remains in the natural man are without, after regeneration the reverse.

在婴儿期遗传邪恶大多是静止的，在下图（图 20）显示的儿童期较少，而在青年期更少。如果遗传邪恶不静止，人就无法被灌输爱，并在真理指引下导向改造和重生。重生之前，属世之人的遗传邪恶位于里面，而其余留的良善和真理位于外表，但重生之后则相反。

As regeneration and the preparation for it proceed by three great distinct degrees and as each degree of the spiritual mind and each of the natural is composed of less and yet lesser degrees, so each step is a progressive work. (Diagrams XIV and XVII.)

随着重生及其预备进程依照三个明显不同的层级向前推进，属灵心性和属世心性的每一级都由越来越少的层级构成，所以每一步都是进展。（图 14 和 17）

The work accomplished in infancy may be summarized under two heads, (1.) Organic growth, and (2.) Storing of the several degrees.

婴儿期的发展可以概括为两项：1， 机体生长；2， 一些层级的储备。

(1.) A marked development of the highest degree of the spiritual mind, of the lowest degree of the natural mind, of the spiritual body, of the lowest degree of the limbus, of the gross body, and a moderate growth of the germs of the other degrees. (See the diagram.)

(1.) 显著的发展可见于属灵心性的最高层级，属世心性的最低层级，灵体，边缘层的最低层级，肉体。其他层级的萌芽有适度发展。（见图 19）

(2.) Storing the developed degree of the spiritual mind with the initial forms of celestial love and wisdom in which dwell innocence and peace, and gifting the lowest parts of the natural with the celestial ultimates of those higher faculties.

(2) 属灵心性已获发展的层级，储备起属天之爱和智慧的源初形态，伴之以纯真与祥和，将这类高级功能的属天终端置于属世心性的最低层级。

The ultimate celestial states (just mentioned) whose presence is indicated by the tinge of red in b D c and F include the innocence and peace which imparts that celestial tenderness and sweetness so observable in infants, and also love of parents, mutual love, confidence and obedience, with the external delights; appropriate to this age which embraces the first five years.

图中 b、D、c 和 F 的红色调表示那里存在着上述的终端属天状态，包括纯真与祥和，显而易见地婴儿被赋予属天温柔和甜美，对父母的爱、彼此之爱、自信和顺从，以及外在的愉悦。于此相适应的年龄段包括前五年。

During this period and largely through childhood and youth hereditary evil is held quiescent. Potent among the forces effecting this are the states of celestial innocence and peace.

在这一时期，主要在童年和青年期，遗传邪恶都被保持在静止状态。属天的纯真与祥和状态是促成如此的力量。



Chapter XX. Growth During Childhood.

第 20 章. 儿童期的成长

THIS diagram presents the growth and storage of the mind during childhood, infancy having preceded, youth yet to follow.

图 20 展示儿童期心性的成长和储备, 婴儿期已于前述, 青年期尚未到来。

Compare this diagram with XVIII, XIX, and XXI.

需将此图与图 18、19、21 作比较。

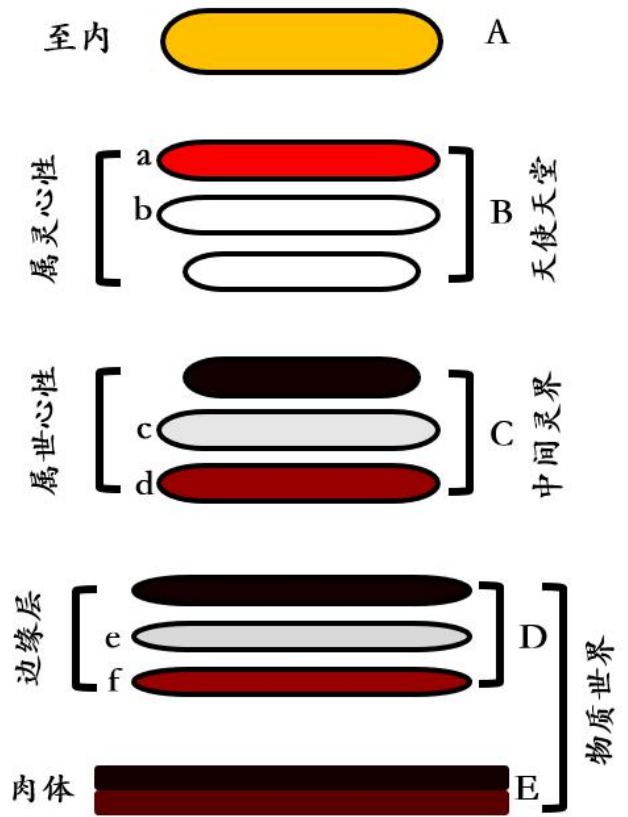
The principal growth and implantation of remains during childhood have taken place in b the middle degree of the spiritual mind, in c the middle degree of the natural mind, and in e the middle of the limbus. The five. senses of the body have increased in quickness and strength. The remaining three degrees not here lettered have somewhat advanced in preparation for future development.

儿童期余留的成长和培植主要发生在属灵心性的中层 b、属世心性的中层 c, 以及边缘层的中层 e。身体的五种感觉都变得更敏锐和强烈。其余三个未标注的层级, 也都有一定的成长, 为今后的发展做准备。

The plane b is the middle degree of the spiritual mind and is the middle heaven. This degree ultimates in the natural mind; its first ultimate is c which is the middle degree of the natural mind; and its lowest ultimate is e the middle degree of the limbus.

层级 b 是属灵心性的中间层, 即中层天堂。此层级的终端在属世心性中。它的最高终端是属世心性的中层 c; 它的最低终端是边缘层的中层 e。

图 20  
儿童期的成长



This degree b and its ultimates are characterized by *spiritual* good and truth which are those of love to the neighbor; spiritual good is the good of that love, and spiritual truth is the truth that teaches, contains and defends it. These in their beginnings are stored imperceptibly in the middle degree of the spiritual mind during childhood, the child during this time being under the ministration of *spiritual* angels. While the LORD imperceptibly stores spiritual principles immediately from Himself and mediately through the angels of the spiritual heaven in the degree b, He by various perceptible and imperceptible means stores the corresponding degrees below with the affection of knowledge and with knowledge itself. The perceptible means are external instruction and training.

这个层级 b 及其终端的特征是属灵良善和真理，即对邻舍之爱的良善与真理。属灵良善是爱之良善，属灵真理是教导、容纳和捍卫这爱的真理。在儿童期，它们的萌芽被不知不觉地储备于属灵心性的中层。孩子在这段时间有属灵天使呵护。当主潜移默化地将属灵法则，既从祂自己直接地，也通过属灵天堂的天使间接地储备在层级 b 时，祂以各种可知和不可知的方法，在其下的相应层级储备了对知识的热爱和知识本身。可知的方法指的是外来的指导和训练。

In the Writings, two distinctions are drawn between the celestial and the spiritual. The view presented in this diagram coincides with only one of these distinctions. The other puts things celestial and things spiritual in each of the three degrees of the internal and of the external mind. These distinctions may be illustrated by the body. In one view the head is celestial, the trunk spiritual, the extremities natural; this is like the celestial, the spiritual and the natural in this diagram. In the other view the right part of the head is celestial, the left spiritual; so of the trunk and extremities.

在史威登堡著作中，属天和属灵之间的差别有两方面的描述。图 20 显示的只是其中一种描述。另一种把属天和属灵之事置于内在和外在心性三层级的每一个之中。这些差别可以用身体来说明。在一种描述中，头是属天的，躯干是属灵的，四肢是属世（自然）的。这就像图 20 中的属天、属灵和属世（自然）。在另一种描述中，头部右侧是属天的，左边是属灵的，躯干和四肢也是如此。

To exemplify these distinctions take the whole mind consisting of will and understanding. The mind is organized with three distinct degrees from above

down, celestial, spiritual and natural. Each degree has a voluntary which is the internal, essential, affectional, and an intellectual which is the external, formal, thinking. In the highest degree this voluntary and intellectual are celestial, in the middle spiritual, in the lowest natural. The voluntary in the highest receives love to the LORD, and the intellectual in the highest, the truth of that love. In the highest degree then exist celestial good and truth, in the middle spiritual good and truth, in the lowest natural good and truth. Thus there is the celestial *and* the spiritual or what is the same the voluntary and the intellectual in each degree as mentioned in [Chapter XIX](#), page 81. This is one distinction. The other is the distinction between the highest degree which is celestial and the middle which is spiritual. The first distinction is between good and truth in one degree; the second is between good and truth in one degree in relation to good and truth in another.

以意志和认知组成的整个心性为例，来说明这些差别。心性从上到下分为三个不同层级：属天、属灵和属世。每一层级都有主动性（有关意志-译者注），它是内在的、本质的、情感的；每一层级又有理智性（有关认知-译者注），这是外在的、形式的、思维的。这种主动性和理智性在最高层级上是属天的，在中间层级上是属灵的，在最低层级上是属世的。最高层级的主动性接受对上帝的爱，最高层级的理智性接受关于此爱的真理。于是在最高层级上有属天良善和真理，在中间层级上存在属灵良善和真理，在最低层级上存在属世良善和真理。因此，就像第 19 章所述，每一层级都有属天和属灵的特性，或相等的一主动性和理智性。这是一种差别。另一种差别存在于最高的属天层级和中间的属灵层级之间。第一种差别是同一层级内良善和真理之间的差别；第二种差别是不同层级间良善和真理的差别。

These distinctions may be illustrated by the examples of a married pair in the celestial heaven, a pair in the spiritual, and a pair in the natural. In the highest, the husband and wife are related to each other as love and its wisdom or as the celestial and its spiritual; yet both are celestial in relation to the pair in the heaven below. The lower pair are related to each other as truth, and good from truth, or as the spiritual and its celestial; yet both are spiritual in relation to the pair above. So the pair in the lowest heaven are natural in relation to the pairs above; but in relation to each other one is celestial and the other spiritual.

这些区别可以分别用属天天堂、属灵天堂、和自然天堂各一对婚姻配偶作为例子来说明。在属天的最高天堂，丈夫和妻子之间的关系就像爱与其智慧，或者是属天层与其灵性之间的关系。然而，相对于下面天堂的夫妻来说，这两人都是属天的。其下一层天堂的夫妇之间的关系就如真理与出自真理的良善，或者属灵层与其属天品性之间的关系一样。然而，相对于其上面天堂之人来说，他们都是属灵的。这样，位于最低层天堂的夫妇是属自然的，这是相对于上面天堂的，但是他们彼此的关系却是，一个是属天的，另一个是属灵的。

To return to the diagram. We have said in substance that the germ of the degree b undergoes development during childhood and receives *interior* spirituals, while that in c also becomes developed and receives exterior spirituals. The exterior as well as interior spirituals are voluntary and intellectual – the affection of knowledge being voluntary, the knowledge itself intellectual. We call the plane c in the external mind spiritual because it answers to the middle or spiritual degree b in the internal mind. But c is properly the natural spiritual. Observe that the plane c which is paternal in its origin, acts in and by the plane e and the gross body which are from the mother. Hence the affections and acquisitions of the paternal are clothed with qualities which are maternal. Thus, as shown in [Chapter XVIII](#) page 71, maternal character and quality adhere for a time to the external of the higher faculties which as to their germinal forms and states were from the father; for which reason this external is called maternal.

返回到图 20。我们说，实质上层级 b 的萌芽在儿童期经历着成长，并接受内层的灵性，与此同时层级 c 也得以成长并接受外层的灵性。外层和内层灵性都具主动性和理智性——对知识的热爱是主动性，知识本身却是理智性的。我们称外在心性的层级 c 为属灵的，因为它响应内在心性的中层或属灵层 b。但 c 的适当描述应是属世属灵的。注意层级 c 的起源是父亲，影响到来自母亲的层级 e 和肉体。因此，来自父亲的情感和禀赋都被来自母亲的特性覆盖着。于是正如第 18 章所述，母亲的性格和特质在一定阶段内粘附在其高级资质的外表，这资质的原初样貌和状态来自父亲。由于这个原因，外在被称为母系的。

During the period of childhood represented in this diagram there is a lingering continuance of the state of infancy that preceded—the celestial love of parents and the celestial-spiritual love of brothers and companions with somewhat of the innocence and peace inherent in those loves together with a continual addition of sensual and corporeal ideas and impressions.

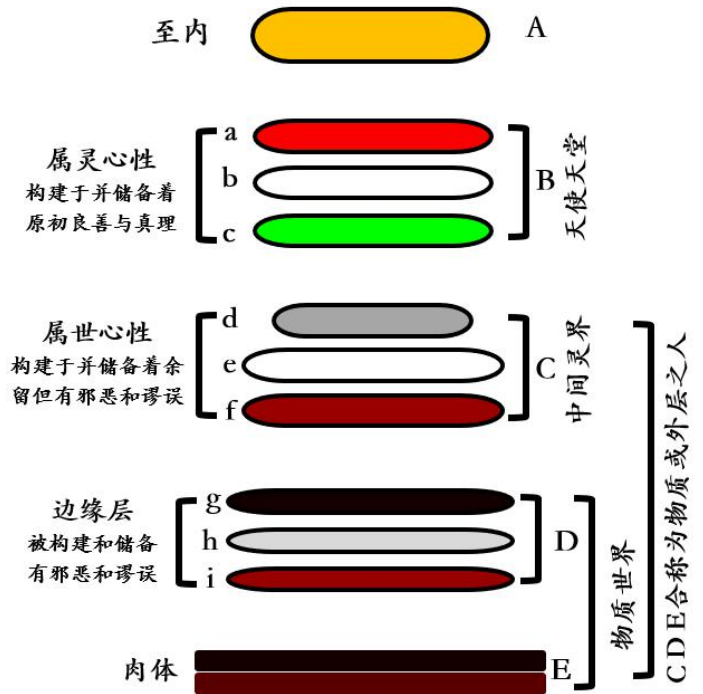
So childhood with the affection of knowing continues into youth, though the predominant desire of the youth is to know causes and reasons. He asks not so much, What? as Why? This state we present in the next diagram.

在图 20 所显示的儿童期间，前面婴儿期的状态仍在持续 - 对父母的属天之爱和对兄弟姐妹以及同伴的属灵之爱，某种程度上伴着这些爱的内在纯真与祥和，以及不断增加的感官和肉体观念与印象。因此，童年时代求知的热情延续到了青年期，尽管青年期的主要愿望是理解起因和缘由。他要求的不多，是什么？为什么？这是下图我们将描述的状态。

第 21 章. 青年期的成长

THIS diagram compared with XX shows the development accomplished during youth. There has been great development of c the lowest degree of the spiritual mind in which were deposited celestial-natural and spiritual-natural remains by altogether imperceptible influxes, mainly by immediate Divine operation and partly through the angels of the lowest heaven which is celestial-natural and spiritual-natural. Great development has taken place also in the corresponding degree of the natural mind d, in the highest degree of the limbus g and in the gross body E.

图 21  
青年期的成长



与图 20 相比，图 21 展示了青年期所取得的发展。属灵心性的最低层级 c 已经有了很大的发展，其中属天自然和属灵自然的余留被潜移默化地灌输进来，主要是经由主直接的神性运作，部分经由最低层天堂的天使 - 即属天自然和属灵自然天使。其他相应层级也有重要进展，如属世心性的 d 层、边缘层的最高层 g，以及肉体 E。

In the plane c are implanted the interior and initial forms of the love of knowing the reason of things and of the faculty of reason. In d are implanted the exterior and natural forms of the same, which however are imperceptible except as they operate in and by g the highest of the limbus. Thence they speak and act by means of the gross body.

在 c 层里被植入了热切知晓事物的缘由，热爱推理能力的内层初始形态。在 d 层里植入这两者的外层和属世形态。然而除了知道它们运作在边缘层的最高层 g 里，并由这里发挥影响之外，一切都是不知不觉的。它们从这里影响身体的言语和行动。

Youth completes the period of spiritual minority. Spiritual majority follows. During minority man believes, knows, thinks and acts not from himself or in



his own right and reason as a spiritual free agent, but from others—from parents and masters whom he trusts, thus from authority. Minority since the Fall is prolonged far beyond its duration in the pristine age. This prolongation is to ensure a protracted quiescence of evil inclinations and a fullness of remains of good and truth whereby regeneration may be secured in after years.

青年人完成灵性的未成年期后，灵性上的成年期就随之而来。在未成年期，人不是出于自己去相信、知道、思考和行动，也不是以灵性自由之人按照自己的正义和理性去作为，而是依据他人——依据他信任的父母和导师，因而是依据权威。人自堕落以来这未成年期就延长了，远远超过了远古时代人的时间。这延长是为了确保邪恶倾向更长久的处于静息，以及良善与真理之余留的完整，从而保证在未来的岁月中可以获得重生。

Knowledges of natural objects and of social life gathered in by means of the senses during this period are highly important, yet knowledges from the Word and the Doctrines of the Church are the most essential.

在这一时期，通过感官获得的物质事物和社会生活的知识是非常重要的，但来自圣经和教会教义的知识却是最基本的。

Concerning the three states of Spiritual Minority we recapitulate

关于灵性未成年期的三个状态可概要如下：

Infancy is a corporeal and sensual state. During its continuance the sensual degree, involving the corporeal, is opened and developed. (Chapter XIX.)

婴儿期是肉体和感官状态。这期间包括肉体的感官层面打开，获得成长（第19章）。

Childhood is a knowing or scientific state. During its continuance, the knowing or scientific degree is opened and developed. (Chapter XX.)

儿童期是求知或学问状态。在此期间求知或科学（学问）层面打开，得到发展（第20章）

Youth, reaching to the BEGINNING of adult age, is a rational or reasoning state. During its continuance the natural rational degree of the mind is opened and developed.

达到成年人初始阶段的青春期，是理性或推理的状态。在此期间属世心性的理性层面打开，得以开发。

These three states have their internal and unconscious existence in the spiritual mind and their external and conscious existence in the natural. It is solely their internal that renders their external possible. Infancy, childhood and youth are but the beginning of will and understanding. Manhood, to be presented in the following Chapters, is a state of actual will and understanding.

这三种状态在属灵心性中的存在都是内在的和无意识的，在属世心性中却是外在的和有意识的。唯有内在的供应才使外在有了可能。婴儿期、儿童期和青春期只是意志和认知的开始。将在下面章节中讨论的成年期，才进入真实的意志和认知状态。

In the present diagram we see the state of the faculties and the interior seat of thought on arrival at adult age. The interior unconscious seat of thought has been elevated during minority through the three discrete degrees of the natural mind. This seat of thought is now poised between the spiritual mind above and the natural mind below. This equilibrium exists with him who has not yet chosen and appropriated either good or evil. This however is not the freedom of the regenerate man and of the angel in heaven. The freedom of the regenerate and of the angel arises from the delight of the love of good and truth appropriated from the LORD and is seated in the spiritual mind and higher therein according to the degree of regeneration. While the seat of thought was rising, man was natural. Now, by regeneration he becomes spiritual. Without regeneration he remains merely natural.

在图 21 中，我们看到进入成年期后，各种功能的状态和思维的内层位置。在未成年期，内层非意识思维的位置，已经沿着属世心性的三个离散层得到提升。至此这个思维的位置在上方的属灵心性和下方的属世心性之间处于平衡。他这平衡状态的存在，是因为他在良善和邪恶之间尚未做出选择并据为己有。然而，这不是重生之人和天堂天使的自由态。重生之人和天使的自由来自乐于热爱良善和真理，这是唯独主所赐予的，其在属灵心性中的位置及其提升，取决于重生的程度。当人在属世阶段时，他思维的位置是上升的。现在经由重生，他变成了属灵的。没有重生他只维持在属世状态。

Should he become regenerate, the seat of his thought will be elevated into the spiritual mind, and successively higher therein as he advances in regeneration. If not regenerate the seat of his thought sinks into the natural mind and lower therein the more deeply he betakes himself to hereditary evils and makes them his own.

如果他获得重生，他思维的位置将被提升到属灵心性中，并随着他重生的进展而依次提升到更高的位置。如果未得重生，他思维的位置就会沉降到属世心性中，在那里的位置越低，他就越倾向于遗传邪恶，并使之成为自己所有。

Both the upward course of the good and the downward course of the evil will be represented in subsequent diagrams. Here read *Doctrine of Life*, 19, and refer to this diagram. Imagine man at adult age standing in the midst between the natural and the spiritual mind. if from that point he looks up, he looks to the LORD flowing into his inmost A and thence into the spiritual mind B his heaven. If he looks down he looks to the devil that is hell whence is influx into the lower regions of his mind C and D into which he gradually sinks to rise no more.

良善的上升过程与邪恶的堕落过程都将在随后的图中展示。看图 21 时请参阅《教义之生命篇》19 节。想象一下：一个成年人站在属世与属灵心性之间。他若从此处朝上看去，看到耶和华灌输入他的至内 A 中，继而从那里进入他的属灵心性 B，他的天堂。如果他朝下看，他就俯视着魔鬼即地狱，那里便流入他心性的低端 C 和 D。于是他逐渐堕落下去，不再上升。

The natural man C and D with E included, though stored during minority with good and truth, is yet (at adult life) tainted with hereditary evil more or less active, and with fallacy and falsity. These are mingled with the good and truth, defiling and obscuring them and are to be removed by regeneration in after years. The gross body E is included in the term natural man as a subject of evil because it is disordered and impure from evil in the natural mind and limbus. These disorders and impurities are also to be removed as far as may be during regeneration.

属世之人的 C 和 D，包括 E 在内，虽然在未成年期间储备了良善和真理，但在成年生活中或多或少地玷污了遗传的邪恶，以及虚假和谬误。这些东西与良善和真理交织在一起，将它们污染并掩盖，需要在随后的岁月里经重生而除去。属世之人这个概念包括肉体 E，作为邪恶的主体。在属世心性和边缘层里有来自邪恶的混乱和不洁。在重生过程中，这些混乱和不洁也将被移除。

第 22 章. 成年生命 - 第一级重生

DURING minority there was an ascent through the degrees of the natural mind C even into its highest b and at the same time a descent of heaven through the degrees of the spiritual mind B into its lowest a, meeting between the two minds. This is shown in the three preceding diagrams.

在未成年期，提升发生在属世心性 C 的层级里，甚至进入其最高层 b；同时，天堂的灌输通过属灵心性 B 各层级下降，进入其最低层 a，两种心性在此相汇。这些显示在前面的三个图中。

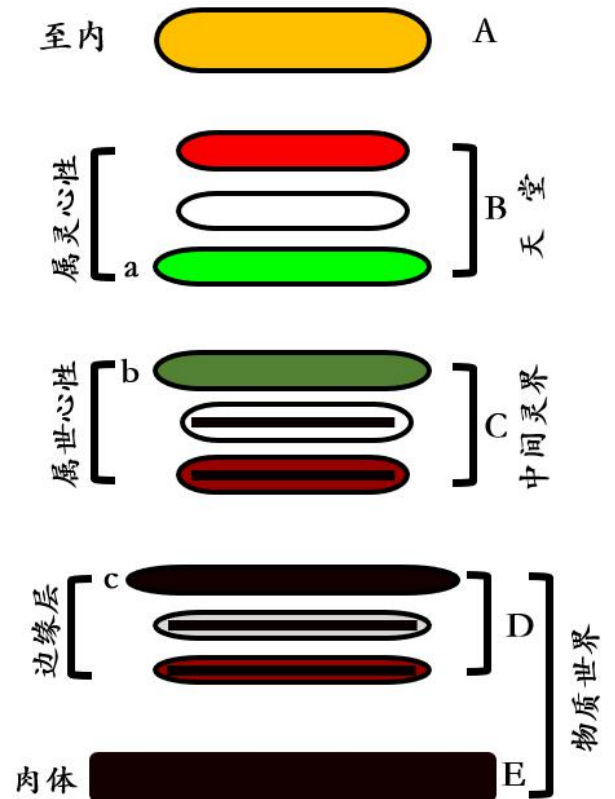
Standing now at the threshold of adult life man can under the LORD enter heaven if he will and allow heaven to flow down into his natural, by discrete degrees successively. Such is the structure of the mind, such the order of heaven, and such the nature and order of regeneration. (AE 940.)

人此时站在成年生命的门槛上，如果他愿意并接受天堂依层级相继流入他的属世心性，在主的引导下他就可以进入天堂。这就是心性的结构，天堂的秩序，重生的本质和顺序。(AE 940)

During minority, the course was upward in the natural mind and downward through the spiritual. Thenceforth, should the man become regenerate, it will be the reverse-up through the spiritual, down through the natural. The first great step in this process is the opening of the lowest or natural degree of the spiritual mind a and elevation of the man into it with the descent of influx thence into the highest degree of the natural mind b, and into c the highest degree of the limbus which is the lowest seat of thought and affection, and thence into word and deed by the gross body.

图 22

成年生命-第一级重生



在未成年期，这一过程在属世心性中向上，在属灵心性中朝下。此期过后，如果人获重生，这一过程就反转过来：在属灵心性里向上，在属世心性里朝下。这一进程的第一大步骤是，打开属灵心性的最低或自然层 a，并将人提升至此的同时，从这里灌输下来进入属世心性的最高层 b，并进入边缘层的最高层 c，这里是思维和情感的最低位置。然后经由身体进入语言和行为。

This first step in adult regeneration, may be elucidated. The lowest degree of the spiritual mind a having been previously stored with good and truth is prepared for the man's entrance into it; he then rises into it and plants therein the interior seat of his thought and affection. Thus he begins to be a distinctively spiritual man but has not yet become so, especially not permanently so. To ensure this result the highest degree of his natural mind b and the corresponding plane of the limbus c must be cleansed of evil and falsity and appropriate good and truth adopted in their stead. (AC 3539 and 6724.) Evil and falsity can be removed only by combat in obedience to the Divine command to shun them as sins, for the LORD can work in man to remove his disorders only when man co-operates with Him. (AE 790 [b].)

在此叙述成人重生的第一步。属灵心性的最低层 a 在此前已经储备了良善和真理，为人的进入做好了准备。然后他上升到达这里，将此处耕耘成为他思想和情感的内层处所。因此，他开始成长为一个显然属灵之人，但尚未完成此境界，尤其是未达成永久。为确保这一成果，他属世心性的最高层 b 和边缘层的相应层级 c 必须清除邪恶和谬误，采纳适当的良善和真理作为替代 (AC 3539 及 6724)。唯有顺服神的旨命，经历征战，避恶如罪才能驱除邪恶和谬误。因为只有当人配合祂时，主才能在人里做工以驱除他的混乱。

This combat is waged by good and truth on the LORD's side against evil and falsity assaulting on the other. The goods and truths immediately brought into use as the hosts of the LORD in this combat are those already stored in these degrees (b and c) during youth. But these goods and truths cannot combat and expel the evils and falsities from these degrees except as infilled and animated by the higher goods and truths in a of the spiritual mind. Thus the combat is primarily between the spiritual mind and the evils and falsities of the natural mind. The spiritual mind however fights from its own goods and truths into the goods and truths of the natural mind. (AC 6724, AE 176, 790.)

这场征战发生在两方之间，一方是主的良善和真理，另一方是邪恶与谬误的恶意攻击。在此征战中，被立即投入使用的作为主的义师的良善和真理，在青年期就已经储备在这些层级（b 和 c）中，但若属灵心性的 a 层没有被更高的良善和真理充满并激活，层级 b 和 c 的良善与真理就不能征战并驱除邪恶与谬误。因此，征战主要发生在属灵心性和属世心性的邪恶和谬误之间。然而，属灵心性却依其自身的良善和真理征战进入属世心性的良善和真理。（AC6724, AE176, 790）

Then the spiritual rests securely on the natural and the man thereafter holds his interior seat in that lowest degree of the spiritual mind. This degree of the natural mind is now conjoined with the spiritual and makes one with it. The man dying in this state goes to the lowest or natural heaven because he is regenerate to the natural degree of his spiritual mind and to the corresponding degree of his natural mind. This first great step of regeneration requires years for its accomplishment, with *most* persons, many years. Neither does it always actually commence at twenty-one years of age.

然后，属灵心性稳固地落实在属世心性上，人随后把他的内层基地持守在属灵心性的最低层级上。这层属世心性（b）结合属灵心性并与之合一。在这种状态下死去的人会进入最低层或自然天堂，因为他的重生到达其属灵心性的自然层（第一层），与他属世心性的相应层级（b）。这重生的第一个重大步骤需要数年的时间才能完成，大多数人都需要很多年。它也并非总是起始于 21 岁。

But cannot man be saved unless this degree be completely regenerate in this world? Yes. If the work be *well* commenced it will be completed in the other world. (TCR 571.) With most who are saved, indeed with all who are properly saved by entering *into heaven*, that is who cultivate in themselves the heavenly marriage of good and truth, the spiritual mind is opened and as to their interior life they live distinctly and clearly within. There are however a few in whom that mind is neither strictly closed, nor properly open. These acknowledge God and shun as sin but have little or no concern about truths, being content with a few simple ideas. Truth as well as good is requisite to open the spiritual mind and secure elevation into it. As they do not lead a wicked life but a certain species of good life they neither close heaven against themselves nor properly enter it. Their abode after death is in the very lowest part of heaven, or in the outskirts of a superior heaven, where they perform service under direction of those who are in heaven. (DLW 253.)



但是，人在世上时这个层级若未得到完全重生，就不能得救吗？可以的！如果这项工程开始得很好，它将在来生完成（TCR 571）。大多数得救之人，其实所有进入天堂的人都完全得到拯救，那就是他们里面培育了良善与真理的属天婚姻，他们的属灵心性开放，活出来的内在生命坚定无疑又清晰。然而，有少数人的心性既没有完全封闭，也没有完全开放。这些人承认上帝并避恶如罪，但很少或根本不关心真理，仅仅满足于一点儿简单的信念。真理和良善对于打开属灵心性并确保提升到此，是必不可少的。因为这些人没有践行邪恶的生命，而是过着一些良善的生活，他们既没有将自己关闭于天堂之外，却也不能完全进入。他们死后的居所在天堂最低之处，或者在高层天堂的边郊，在天堂之人的指导下，承担役用之事（DLW253）。

When a man with the lowest degree of the spiritual mind, opened and the highest of the natural regenerate enters his appropriate heaven the unremoved evils of the two lower degrees of the natural mind are thereafter held in quiescence, chiefly by the goods and truths appropriated in the higher degrees. The like occurs with him who is so far regenerated as to enter the spiritual or middle heaven after death. His lowest natural degree is yet tainted with evil, but the two higher degrees of the natural mind being purified, the evils of this degree are held in quiescence. It is different with him who enters the highest heaven because (as will be seen in [Diagram XXIV](#)) every degree of his natural mind is cleansed of evil and filled with good and truth.

当人的属灵心性最低层被打开，属世心性的最高层得重生后，就进入适合他的天堂。他属世心性的两个较低层里尚未驱除的邪恶随后就会保持沉寂，主要是受到位于较高层的良善和真理的制约。同样的情况发生在已获重生，死后进入属灵或中层天堂之人。他属世心性的两个高层已被净化，但属世心性的最低层仍被邪恶玷污，该层的邪恶于是保持沉寂。这与进入最高层天堂的人不同，如图 24 所示，此人属世心性的每一层都清除了邪恶，充注了良善和真理。

There is a difference between evil from the father and evil from the mother. ([Chapter XVIII](#).) The evil which is from the father (resident in the three degrees of the natural mind C and thence in the spiritual-sensual and spiritual-corporeal), cannot be expelled, but only removed from the centre to the circumference and there held in subjection and, as it were, lifeless, to eternity. But the evil from the mother may be dispersed as regeneration descends through the degrees of the limbus. ([AC 1414, 1444, 1573](#).)

来自父亲和母亲的邪恶是有区别的（第10章）。来自父亲的邪恶居住在属世心性的三层里，因而也在属灵感官和属灵形体里。它们不能被消除，只能从中心驱赶到周边，并被降伏在那里，了无生机，直到永远。但来自母亲的邪恶则可以随着重生沿边缘层各层向下进展，而被驱散。（AC 1414, 1444, 1573）

Dispersion of the maternal evil does not involve the rejection of the limbus as an organism but only a change of state by expulsion of impure substances and disorderly forms and the appropriation of other substances pure and orderly. The good and truth of the paternal degrees rest on corresponding states in this material plane, the limbus, as their ultimate base. Even the gross body becomes purified in proportion to the regeneration of the higher degrees—a change effected by rejection of impure substances and incorporation of material substances pure and orderly.

驱散母性邪恶并不是剔除边缘层这个结构体，而是通过驱除不洁物质和紊乱结构，并撷取其他纯洁有序的物质从而改变状态。父系层面的良善和真理按照相应的状态栖身于此物质层面—边缘层里，作为其终端基地。随着重生走向更高层级，连肉身也会得到相应的净化。这一变化是经由排斥不洁物质，并融入纯洁有序的物质材料所致。

As the unremoved evil in the two lower degrees of the natural mind with him who dies in the state presented in this diagram is held forever quiescent in those degrees, so the undispersed evil of the two lower degrees of the limbus is held in quiescency by the power of the good appropriated in the regenerated degrees above. "Every place whereon the sole of your foot shall tread shall be yours, no man shall be able to stand before you, JEHOVAH your God will lay the dread of you and the fear of you upon all the land that you shall tread upon." (*Deut. xi, 24, 25 ; Gen. ix, 2.*)

人死时若符合图22所示状态，他属世心性的两个较低层级中，未被驱除的邪恶将被永远维持沉寂，于是他边缘层的两个较低层级内，未被驱散的邪恶也将维持沉寂。这是其上方获重生之层级所撷取的良善力量所为。“凡你们脚掌所踏之地都必归你们。必无一人能在你们面前站立得住；耶和华你们的神，必照他所说的，使惧怕惊恐临到你们所踏之地的居民。”（申命记11：24，25；创世纪9：2）

From earliest infancy remains have been stored preparatory for regeneration in after years. (18-20章) During adult life there are added new good by an internal way and new truth by an external way. This increase continues after death but only of good and truth of the same degree as appropriated during

life in the world. After death no new degree can be opened. Angels of a lower heaven never become angels of a higher, nor do the higher fall to a lower. While *in the world* man acquires a certain measure of good or evil which after death he neither transcends nor falls below. (AC 7984; S. D. 4037-9.)

从婴儿期开始，余留就被储备起来，为以后岁月的重生做准备。这讲述在18-20章里。在成年生活中，新的良善经内在途径被加入，而新的真理经外在途径被加入。这一增长死后仍然继续，但只限于在世生命中同样层级的善良和真理。死后不会打开新的层级。低层天堂的天使永远不会成为更高层的，高层天使也不会下降到较低层。人在今生获得的某种程度的良善或邪恶，死后他既不超出其上，也不落于其下。(AC7984; S. D. 4037-9.)

The cause of this permanence is that the limbus, the plane of the natural memory, then quiesces. During life this lowest mental plane was active and usable under volition and could be changed in quality and thus made the basis of new openings of the higher degrees. But in quiescing after death it becomes fixed. Should a degree higher than that attained in the world be providentially opened it could not be held permanently because this opened state would not be terminated in the limbus. No spiritual degree nor state of a degree can endure except it rest on the limbus, the indestructible base and containant of the whole spirit and of all its states. (DLW 257; D.W. in AE VIII, quoted pp. 54-56.)

这种不变性的原因在于，尘世记忆的平台边缘层，那时归于沉寂。在世生活中，这个最低的心理层面在意志之下既活跃又能用，其品质可以改变，于是成为打开新的更高层级的基础。但在死后的沉寂中，它就变得固化了。如果一个高于在世时达到的层级蒙许可开放，它也不能保持永久，因为这种开放的状态不会完成在边缘层。除非落实在边缘层里，否则没有任何一个属灵层或属灵层的状态能够持久。因为边缘层是个不可摧毁的基地和容器，容纳着整个灵和它的所有状态。(DLW 257; 《圣智》8: 54-56页)

Why does the limbus quiesce? When man becomes a spirit he must close the memory of natural things and enter into interior consciousness without which he could not properly inhabit the spiritual world. Were not the limbus then quiescent he would relapse into it and thus be withdrawn from conscious life in the states and scenery of that world. When a spirit for a special purpose experiences temporary activity of his natural memory he is withdrawn from

the consciousness and memory of things spiritual. This exercise of the material memory however causes no permanent change of its state. During life the limbus is clothed with the gross body which furnishes a reactive plane for the operation of the natural memory. When this reactive plane is removed by death the natural memory quiesces and the spiritual memory is opened.

为什么边缘层会沉寂？当人成为灵时，必须关闭他对尘世事物的记忆，进入内层意识。若无这内层意识，他就无法适应灵性世界的生存。如果那时边缘层不沉寂，他会坠回其中，从而退出灵性世界的有意识生命及环境。当为了某特殊目的，一个灵经历暂时的尘世记忆活动时，他就退离灵界事物的意识和记忆。然而，运行这种尘世记忆不会导致永久性的状态变化。在世上时，边缘层被肉身覆盖，这为尘世记忆的运行提供了一个活性平台。当这个活性平台被死亡移除时，尘世记忆就会沉寂，属灵记忆打开。

Should the limbus not quiesce at death the spirit could not thereafter permanently retain his interiors in due form and order as they would have no unchangeable ultimate; the regenerate could not then be preserved forever in heaven, nor the wicked in hell. (AC 2469 to 2494; S. D. 4037 to 4039.)

如果边缘层在死亡时不归于沉寂，灵魂在此后就不能将其内层以适当形式和秩序维持永久，因为它们没有固定的终端。重生之人就不能永远保持在天堂，邪恶者也不可能长在地狱。(AC 2469-2494; 《灵界经历》4037-4039.)

Nor does this quiescence merely fix the happy state of the angels in the degree to which they have advanced, but as the Divine acts by universal laws this quiescence also holds the *evil* in their life's love without possibility of either descent or ascent to other degrees than those opened in their perverted minds and founded in the limbus during life in the world. "As the tree falls so it lies."

这种沉寂不仅仅把天使的幸福状态，限定在他们进展到的层级上，而且神性依据普遍法则运行时，此沉寂也将邪恶者特定在其生命之爱里。于是，除了他们在世时被堕落心性打开的层级，以及在边缘层里打下的根基外，不能下降或上升到其他层级。“树倒在哪里，它就躺在那里。”

The fixed state of the limbus fixes the interiors because interiors must be and flow according to exteriors, so that no permanent change can be made in the interior without a corresponding change in the exterior.

边缘层的固定状态限定了内层，因为内层的状态和运行必须符合外层。于是除非外层发生相应的变化，否则内层不会发生永久性的变化。

“For unless the natural assists no birth of interior truth is possible, since it is the natural that receives interior truths into its bosom once these are born; indeed it is the natural that enables them to come forth. The same applies to instances of spiritual birth, in that reception must take place wholly within the natural. This is the reason why, when a person is being regenerated, the natural is first of all made ready to receive, and to the extent it is then able to receive, interior truths and goods are able to emerge and multiply. This also explains why, if the natural man has not been made ready during the life of the body to receive the truths and goods of faith, that person cannot receive them in the next life and so cannot be saved. For a person has with him in the next life his whole natural memory, that is, the memory belonging to his external man, though he is not allowed to use it in that life. In the next life therefore that memory serves as the foundation on which interior truths and goods rest; but if that foundation is not receptive of the goods and truths which flow into it from the interior, interior goods and truths are either extinguished, or perverted, or rejected.” -AC 4588.

“没有物质之人的协助，内层真理的诞生是不可能的。因为正是物质之人在内层真理诞生时将其揽入怀中。事实上，正是物质之人使它们能够诞生。灵性诞生也是如此，因为接纳必须完全发生在物质之人中。这就是为什么当一个人重生时，物质之人首先要乐意接纳，并且依照他能够接纳的程度，内层真理和良善才能呈现和倍增。这也解释了，为什么若物质之人在肉体生命中没有准备好接纳信仰的真理和良善，那么他在来世也不接纳它们，因此也就无法被救。因为人在来世拥有他的全部尘世记忆，也就是属于他外在之人的记忆。尽管在来世他不得使用它们（AC2469-2494）。因此在来世，记忆是内层真理和良善赖以栖居的基地。但如果这个基地不能接纳从内层流入它的良善与真理，内层良善和真理要么被熄灭，要么被扭曲，或被拒绝。” -AC 4588。

The quality of man's affection and thought and thus of his state of life depends entirely on the agreement or disagreement of his natural with his spiritual mind or what is the same on his natural being rightly or wrongly receptive of Divine influx through his interiors.



人的情感、思想，进而他生命状态的品性，完全取决于他的属灵心性和属世心性是否一致，或者他的物质之人是正确或错误地接受经由他内层的神性灌输。

The spiritual mind is always in true order. But influx thence into the natural mind becomes natural good and truth embodying spiritual and thus regenerating the natural C only so far as the limbus is regenerated. (DP 119, 120.)

属灵心性总是处于正确的秩序中。但是从这里向属世心性的灌输就成为内含灵性的属世良善和真理，因此只有边缘层被重生，属世心性 C 才能被重生。(DP 119-120)。

Hence, "The thought of spirits and angels is *terminated in the natural*, for they have all the natural memory and its affections, but they are not allowed to use it. Although they are not allowed to use that memory, still it serves them as a plane or as a foundation, so that the ideas of their thought are therein terminated; hence it is that their thought is such as is the correspondence [or non-correspondence] of their natural with the rational."-AC 3679.

因此，“灵和天使的思维终止于尘世阶段，虽然他们拥有所有的尘世记忆及其情感，但却不得运用。虽然他们不得运用这记忆，这记忆却仍然作为一个平台或基地，从而他们的思维观念归结到这里。因此他们的思维就取决于他们的属世之人与理性之人是否一致。”-AC3679。

The natural corresponds or discorresponds causing rationality or insanity according to life in the world which life determines the state of the limbus and this unalterably fixes the state of the spirit or the angel.

属世之人与之一致或悖逆，导致理性或错乱，符合人在世时的生命，并决定了边缘层的状态，从而不可变更地固化了灵或天使的状态。

The numberless inner evils of the natural mind C are enrooted in the limbus D wherein they present themselves as one.

属世心性 C 的无数内在邪恶植根于边缘层 D，在那里它们却呈现的很一致。

Cupidities within, the man sees not; these are known to the LORD alone. But the LORD can remove them only when man who is together with Him in the limbus fights against them there as seen by the light of truth. Thus their basis is removed, and the inner mind is cleansed. Good and truth can then descend from the spiritual mind into the natural mind C, regenerating it,



become enrooted in the limbus, and be rendered as act and speech by the gross body. Good and truth thus implanted in the natural band enrooted in the limbus D are also permanently enjoyable as to their interiors in the spiritual mind B. (DP 119, 120, 125) The "internal man" in these passages of *Divine Providence* is the natural mind C, the "external man" is the limbus and gross body. (Chapter XV.)

人看不见自己里面的愚昧，唯独主知道。但只有在真理之光下，与主同行的他在边缘层争战愚昧时，主才能驱除它们。从而其基础被移除，内层心性被净化。良善和真理才可以从属灵心性下降到属世心性 C 中，使其重生，并植根于边缘层，进而展现为肉体的行为和言语。如此植入属世心性的良善与真理，固化植根于边缘层 D，带给属灵心性 B 中的人之内层永恒的福乐。(DP 119-120, 125)。《圣治》的一些段落讲述的“内在之人”实际是属世心性 C，而“外在之人 (external)”指的是边缘层和肉身。(第 15 章)

Thus far as to the quiescence of the limbus.

以上讲述的是边缘层的沉寂。

The temporary activity of the limbus above alluded to is caused by the spirit or the angel being for the time so joined to man's externals as to furnish a reactive base for the purpose.

上面提到的边缘层的临时活动，是由灵或天使当时与人的外在交结所致，为某种目的提供一个反应的基地。

Another feature of regeneration pertaining alike to him in whom only the first degree of the spiritual mind is opened (as shown in this diagram) and to him whose states are represented in Diagrams XXIII and XXIV, should be especially noted. Since the spiritual mind is formed of spiritual substances of a purer kind and the paternal natural C is formed of spiritual substances of a grosser kind therefore good and truth flow from the spiritual into the natural simply by taking on a more compound form.

重生的另一个特征也应该特别注意，它类似于只有第一层属灵心性打开的人（如图 22 所示），也类似于图 23 和 24 里展示的状态。由于属灵心性由更纯净的属灵物质构成，而父系属世心性 C 则由较粗俗的属灵物质构成，所以良善和真理简单地以更为混合的形式，从属灵心性流入属世心性。

But they cannot flow from the natural mind into the limbus and gross body in the same manner, as these are composed of material substances, and hence as

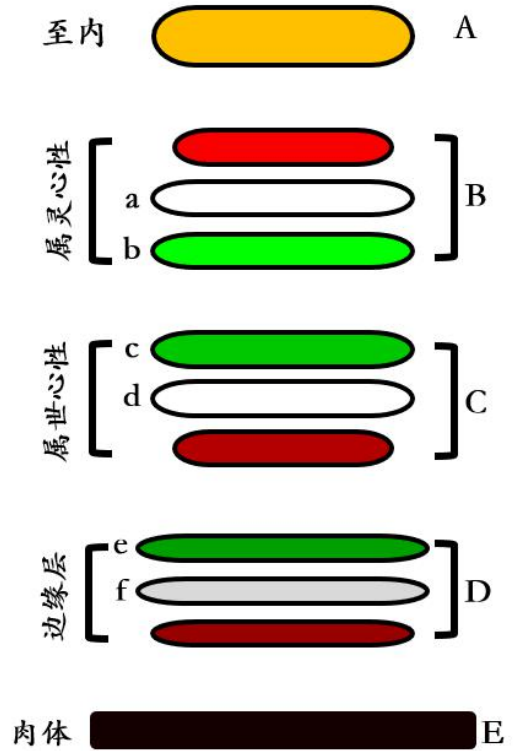
already stated undergo renovation by rejection of impure natural substances, and incorporation of such as are pure.

但是，它们不能以同样的方式从属世心性流入边缘层和肉身，因为那里是由物质组成的。因此如前所述，须经历改造，摈弃不洁的属世物质，撷取纯洁之物。

RECALLING Chapter XXII, the present diagram will need but little explanation. It represents man at the close of the second great step in regeneration. Dying at this stage he ascends to the spiritual or middle heaven. During this period man is brought into combat with deeper evils and falsities than in the first stage namely the evils and falsities of the second degree of the natural mind d and of the limbus f but he is sustained by more interior goods and truths in the second degree of the spiritual mind, a. Thus the second degree of the spiritual mind becomes founded on the cleansed and regenerate second degree of the natural mind and of the limbus. The middle degree of the natural mind is filled by an influx of good and truth from the middle degree of the spiritual mind and is conjoined to that degree and makes one with it. The interior seat of thought and affection and of spiritual power is now elevated into and fixed in the middle degree of the spiritual mind. Here also conscience holds its interior seat; its exterior seat being in d.

回顾第 22 章，图 23 只需稍加说明就可以了。它显示人处于重生第二大步的终点。人若在这个阶段死亡，他就上升到属灵天堂或中层天堂。在世上这一阶段，人与之斗争的邪恶和谬误比第一阶段更深刻，即属世心性第二层 d 和边缘层 f 的邪恶和谬误，但他从属灵心性第二层 a 中获得了更内层的良善和真理的支持，于是属灵心性的第二层就将根基建立在，已被净化获重生的属世心性第二层及边缘层的第二层上。属世心性的中层被来自属灵心性中层的良善和真理所浇灌，并与之相连和谐一致。思想、情感和属灵功能的内层位置现在被提升并固定在属灵心性的中间层 (a)。这里也是良知据守的内层位置，其外层位置在 d。

图 23  
第2级重生



The warfare against the evils of the middle degrees of the natural d and f, causing their removal, was not carried on by the goods and truths of the spiritual mind directly upon those evils but *through* goods and truths stored as remains in the natural.

征战属世心性中层 d 及边缘层中层 f 的邪恶，并将它们驱除，不是由属灵心性的良善和真理直接执行的，而是保存在属世心性中的余留-良善和真理执行的。

When the regenerate man rises after death into his appropriate heaven are his lower degrees elevated into that higher plane? No. -His lower degrees necessarily remain in their proper planes with which they agree in substance, structure and quality. These are conjoined with and quiescent under the higher. Nevertheless the man, now an angel, appears in the higher plane opened for his conscious enjoyment.

当重生之人死后升到适合他的天堂时，他的较低层会提升到相应的高层吗？不。他的较低层必须留在原位，但其内容、结构和品质却达到一致，即与高层和谐并在高层之下保持静息。然而，此人现在是个天使，他的更高层面已被打开，清楚他享有的福乐。

Opening a higher or a lower degree in an angel or a spirit causes his appearance in that degree, and closing the degree causes his disappearance. So it is that angels and spirits ascend and descend on that great Ladder (or way with steps) within themselves which was set on the earth with its head reaching to heaven.

若天使或灵的较高或较低层面打开，他就在那个层面上出现。而关闭这个层面时他就从那里消失。因此天使和灵的提升和沉沦，就发生在其内在的巨大梯子(或有台阶的道路)上。脚在地上，顶达天堂。

With the wicked the natural degrees are closed above and opened below. In the good those degrees are open above and closed below. These opposite states cause separation and cause the good to appear above and the evil below. This with change of locality by change of thought, answers the question on page 59.

对于恶者，其属世层级向上封闭，向下开放。对于良善者，这些层级向上开放，向下封闭。这种对立状态导致分离，致使良善者呈现上升，而邪恶者出现沉沦。这是思想改变导致的位份改变，回答了第 15 章末的问题（灵如何能披着一层俗世物质的皮肤样包裹，在灵性世界中从一处移动到另一处呢？）。

How can spirits travel in the spiritual world clothed as they are with the limbus belonging to the natural world? Their travel is effected by change of state causing also an outward sensation and appearance of travel as with man. To such travel the limbus is no impediment. Swedenborg and the prophets experienced such travel in spirit even while clothed with the gross body. (HH 191-199; TCR 280; *Inv.* 43, 52; *U.* 127, 128, 129.)

灵如何披戴着属于物质世界的边缘层在灵界穿行？他们的穿行是由状态变化所致，所造成的感觉和外观，就像人在穿行一样。边缘层对这样的穿行不构成障碍。史威登堡和先知们在灵里经历这样的穿行时，甚至还披戴着肉身。(HH 191-199; TCR 280; *Inv.* 43, 52; *U.* 127, 128, 129.)



THIS diagram presents man regenerated to the highest or celestial degree a of his spiritual mind. The corresponding degrees of the natural, b and c, are also regenerated and conjoined to the highest. He now enjoys celestial perception. He leads a life the highest, purest, and happiest possible, performing uses the most essential and universal, the life and use of celestial love and wisdom and of inmost innocence and peace. The measure of every recipient faculty in every plane is full. The lower degrees of the spiritual mind opened and lived through as he passed on to the highest are closed beneath the one he now inhabits. Still, gathering their harvests of good and truth and garnering them in those lower planes, he extracted their celestial essences and bore them with him to his lofty home where the very primitives of the life and delight of the lower degrees bloom and fructify to eternity. (AC 5114; HH 208.)

图 24  
第3级重生

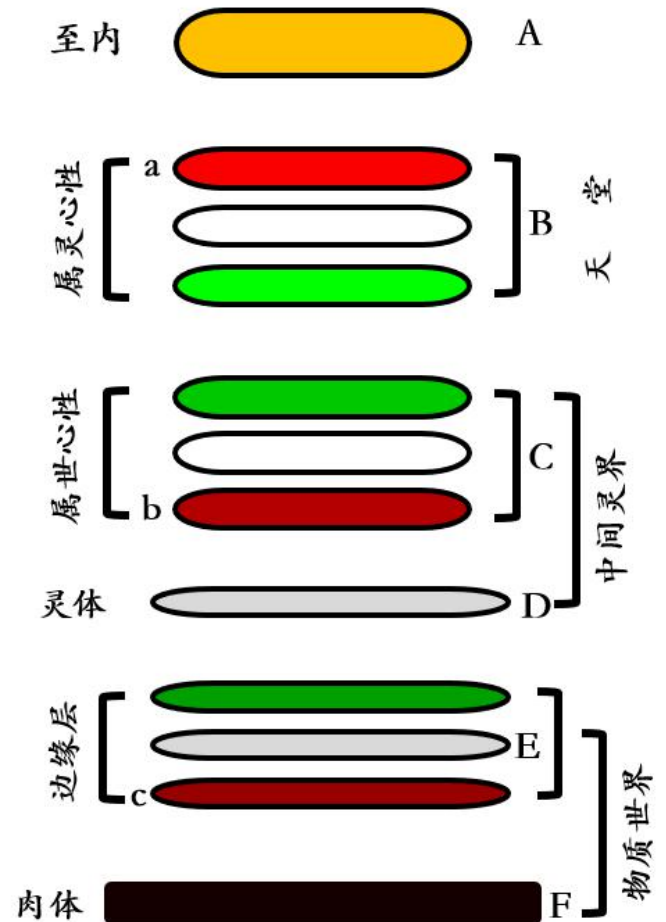


图 24 显示人的重生到达属灵心性的最高层或属天层 a。属世的相应层级 b 和 c，也获重生并与最高层结合。他现在享有属天的认知，过着最高尚、最纯洁、最幸福的生活，发挥着最根本和最普惠的功用，他的生命及其功用具有属天之爱和智慧，至内充满纯真祥和。在他的每一层级上，各种领受力都充盈饱满。在他现在所处层级的下方，即属灵心性的较低层级，那里曾经开放，他曾位于其中，但现在关闭了，因为他已上升到最高层。尽管如此，他仍采集良善与真理之硕果，贮存在这些较低层级上，他撷取其中的属天精华，带到他的崇高家园里珍藏。在这里，生命的根本原相并他从低层带来的快乐，繁花绽放、硕果累累，直到永远。(AC 5114; HH 208.)

The whole natural man (except the gross body to be rejected) is joined to the spiritual mind and ever after acts as one with it, the willing servant of a heavenly lord and master. Dying in this state man rises to an abode in the celestial heaven.

整个属世之人（被摈弃的肉身除外）都与属灵心性结合为一，其行为从此与之协调一致，成为天堂之主的心甘情愿的仆人。在这种状态下去世的人，会上升到属天天堂居住。

Notwithstanding the conjunction of the natural with the spiritual, in the soon-to-be celestial angel, are the vanquished but not exterminated evils from the father. These, together with any actual evils that may have existed, though dormant, still remain at the circumference of the spiritual-sensual and spiritual-corporeal. These evils, by the force of the ever increasing good within, are continually pressed out into the farthest verge of that plane, where (though dormant) they cannot but emit a noxious odour which must sink from the highlands where the angels reside down into the lowlands surrounding the hells. (AC 4564, 1414, 1444, 4551, 4552) So, too, in this which remains, must be included the limbus so far as it is tinged with actual evil, therein enrooted or affected by the influence of unexterminated evil in the higher degrees.

对于即将成为天国天使之人，尽管其属世心性和属灵心性和谐结合在一起，但来自父亲的邪恶只是被征服了，却没有根除。它们连同可能已经存在的任何实际邪恶（尽管处于休眠状态），仍然保留在周边的属灵感官和属灵形体中。在不断增长的内在良善的力量下，这些邪恶被不断地挤压到该层面最远的边缘。它们在那里虽然处于休眠状态，却仍然能散发出有毒的臭气，这种臭气必须从天使居住的高地沉降到地狱周边的低地。(AC 4564, 1414, 1444, 4551, 4552)。只要边缘层仍有存留的邪恶污染，就必然包含这些残余，它们植根于此，并受高层未根除的邪恶影响。

ON page 59 we deferred our interpretation of the teaching that with those who come into heaven, the limbus is below and the spiritual above, but the reverse with those who come into hell. The whole passage is as follows:

在第 15 章末尾，我们曾延后对一些教义的解释，即对于那些进入天堂的人，边缘层位于下方，属灵各层位于上方；而那些进入地狱的人则相反。下面就是全文：

"The soul which is from the father is the man himself, and the body, which is from the mother is not in itself the man, but from him. The body is only the clothing of the soul woven of such [substances] as are of the natural

world; but the soul is of such [substances] as are in the spiritual world. Every man after death lays aside the natural which he carried from the mother and retains the spiritual which was from the father, together with a certain limbus of the purest [substances] of nature around it; but this limbus with those who come into heaven is below, and the spiritual above, but the limbus, with those who come into hell, is above, and the spiritual below; thence it is that a man-angel speaks from heaven, thus what is good and true; but that a man-devil speaks from hell while from his heart, and as it were from heaven while from his mouth; this he does abroad, but that at home. "- TCR 103

灵魂来自父亲，就是这个人本体；而肉体来自母亲，并非这个人本体，是出自他的本体，且仅仅是灵魂的衣服，由尘世的物质交织而成。而灵魂则由灵性世界的物质构成。死后，人人都会脱去来自母亲的属世之物，保留来自父亲的属灵之物，连同包裹它的、由最纯的属世物质构成的边缘层。对那些进入天堂的人来说，这边缘层位于下面，而属灵物位于上面；但对那些进入地狱的人来说，边缘层位于上面，而属灵物在下面。因此缘故，天使人（angel-man）经由天堂，即良善与真理说话；而魔鬼人（devil-man）发自内心说话时（如私下里），其实是依从地狱说话。他若仅仅用嘴说话时（如公开场合），会仿佛来自天堂。

This cannot mean that the limbus of the wicked is above their spiritual organism. Natural substances being created from spiritual must be below them and be their base. The wicked being in inverted order esteem the sensuous and corporeals of the limbus as more valuable than the spiritual, thus above the spiritual. With the good, true order is preserved, they hold the spiritual as above and the sensual as beneath. (AC 5076, 5077, 5094, 4552; TCR 402.)

这并不意味着邪恶者的边缘层位于他们的灵性机体之上。由属灵物产生的属世物质必须位居其下，作为基地。处于颠倒秩序里的邪恶之人，以为边缘层的感官和肉体比属灵物更有价值，因而认为高于属灵物。而良善之人持守正确的秩序，他们维护属灵物的高超地位，视感官事物为低下。(AC 5076, 5077, 5094, 4552; TCR 402.)

We say man receives the Divine Love and Wisdom; but strictly these are of such order and force that no finite human organism could bear the least contact with them. What then is received? Men are organized of created substances spiritual and natural and receive life from the LORD which in

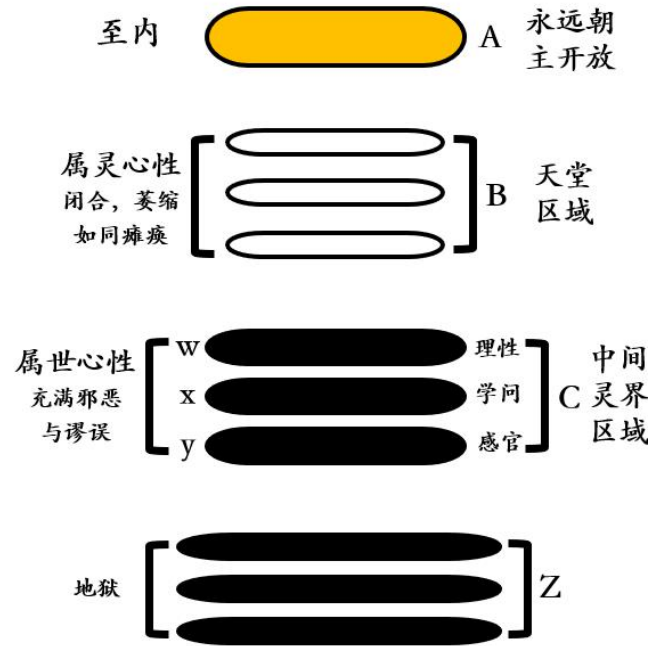
itself is the inmost activity of the Divine Love and Wisdom. (TCR 471- 472.) Even this life cannot be received as it is in the LORD but as flowing forth from Him and moderated by the substances of the sun of the spiritual world and the atmospheres through which it passes. This proceeding Divine is dual, the activity of the Divine Love inmosty affecting man's will and the activity of the Divine Wisdom affecting his understanding, producing in them states correspondent to Love and Wisdom in the LORD. (TCR 39.)

我们说人领受圣爱和圣智。但严格地说，它们具有如此的秩序和权能，以至于没有任何有限之人的机体能够承受哪怕是丝毫的与之接触。那么领受的是什么呢？人是由被造的属灵物质与尘世物质组成的，他接受来自主的生命，而圣爱与圣智就是主的至内在作为 (TCR 471-472)。即使这生命，也因为主里面而无法被接受。但它却是从主流出的，被灵界太阳的物质及其穿经的大气所调控。这个神性过程有两个方面，圣爱的活动主要影响人的意志，而圣智的活动影响人的认知，人在这过程中产生的状态对应于主的圣爱与圣智。(TCR 39.)

THIS diagram illustrates the state of the wicked. Their spiritual mind is closed and almost inoperative, thus with them heaven is shut. Their natural mind being filled with evil and falsity is perverted. The natural mind in such case reacts against the spiritual mind and closes it, so that but little influx can enter the natural mind from above or through heaven.

图 25 显示邪恶者的状态。他们的属灵心性 是 闭合的，几乎不起作用，因而天堂对他们也随 之 关闭。他们充满邪恶与谬误的属世心性 是 败 坏的。在这种情况下，属世心性对抗属灵心性， 使 之 关闭。于是，来自上方或经由天堂的灌输 很 难 进 入 属 世 心 性。

图 25  
邪恶者



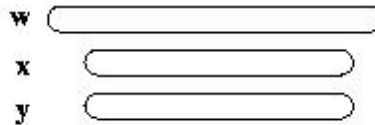
Z represents the three hells as they appear below the world of spirits. No new degrees are here represented but only the degrees of the natural mind in a state of perversion as they appear when disrobed of every semblance of goodness and truth. The three degrees of the natural mind when in a state of order are in the world of spirits appearing there beneath the heavens, conjoined with the heavens and acting as one with them. They can appear elsewhere only by being brought into a state of inverted order, which inversion is represented by their appearance at Z without the pale of true order.

Z 代表三层地狱，它们位于中间灵界之下。这里没有显示新层级，只有处于败坏状态的属世心性，呈现出所有良善与真理的假象都不复存在。如果其状态处于秩序之中，属世

心性的三层位于天堂之下的中间灵界，本该与天堂相连，行动如一。然而它们只能以秩序颠倒的状态出现在他处，这种颠倒显示为Z的外观，那里没有真正秩序的浅白色。

Some of the wicked however are more deeply sunken in the evils of one degree and some in the evils of another. The predominant evils and falsities of some are in w, and with them this degree is more operative than the lower degrees. These constitute the first hell, thus

然而，有些邪恶者更深地沉沦于这层或那层邪恶之中。有些人的主导性邪恶与谬误位于w层，这一层比底下的各层更具活力，构成第一层地狱，如下图



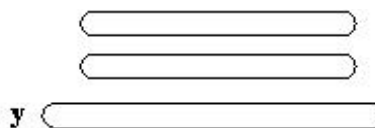
The evils and falsities of others are in x. These constitute the middle hell, thus

有些人的邪恶与谬误位于x层，就构成中层地狱，如下图



And still others are in y. These constitute the lowest hell, thus

还有一些人的位于y层，构成、最低层地狱，见下图



The hells then consist of those who are in the perverted rational, scientific, sensual.

于是地狱就由那些具有败坏的理性、学问和感官之人分别构成。

In *The True Christian Religion* we read, -

在《真实的基督教》里我们读到：

"If a man neither acknowledges God, nor worships Him with actual piety, he puts off the image of God and becomes like some animal except that he enjoys the faculty of understanding and thence of speech. If he then closes



[against heaven] the highest natural degree [represented by w] he becomes with respect to love like a beast of the earth; but if he closes the middle natural degree [x] he becomes with respect to love like a fox and with respect to the sight of the understanding like a bird of the evening; but if he also closes the ultimate natural degree [y] as to its spiritual, he becomes with respect to love like a wild beast and with respect to the understanding of truth like a fish." -TCR 34.

然而，人若不承认神，不真正虔诚地敬拜祂，他就脱去了神的形像，变得象动物，只享有理解因而说话的能力。如果他关闭了与最高层天堂对应的最高属世层（由 w 代表），那么他的爱变得象地上的野兽。若他关闭了对应中层天堂的中间属世层（x），他的爱就变得象狐狸，其认知的眼光变得象夜鸟。但是，若他也关闭了属世心性终端（y）的灵性部分，他的爱就变得象恶兽，他对真理的认知变得象条鱼。

In the light of this diagram and of [Diagram XI](#) we can easily understand *Arcana Coelestia* AC 6564, 10492, 10429. In this light read *The New Jerusalem and its Heavenly Doctrine* 33, 36 to 46; *True Christian Religion* TCR 401, 402; *Arcana Coelestia* 9701 to 9709, 9128; *Divine Love and Wisdom* 162, 270; *Apocalypse Explained* 406 [a], 940, 939, 941, 1145 (*Atli. Cr.* 44). The internal man of the evil mentioned in *Arcana* 9128 is the interior of the natural mind. ([Diagram XI](#).)

根据图 25 和图 11，我们可以很容易地理解《属天的奥秘》AC 9701-9709, 9128, 6564, 10492, 10429 各章节；及《新耶路撒冷及其属天教义》33, 36-46；《真实的基督教》TCR 401-402；《圣爱与圣智》162, 270；《诠释〈启示录〉》406[a], 940, 939, 941, 1145 《亚他那修信经》44，等。《属天的奥秘》9128 里提到的邪恶的内在之人指的是属世心性的内层（图 11）。

Inversion of order and therewith the existence of evil cannot occur in the spiritual mind B though this may be closed by the prevalence of evil in the natural mind C. The spiritual mind is formed for the exclusive occupancy of love to the LORD and love to the neighbor; but if those loves are not exercised, this mind shrinks and closes. The natural mind is the abode of self-love and the love of the world. These when submissive to the higher loves and animated by influx from them, are orderly and good, but when rebellious they are disorderly and evil. ([Chapters VI](#) and [XVIII](#).)

颠倒的秩序及与之并存的邪恶不可能发生在属灵心性 B 中，尽管这里可能由于属世心性中的邪恶盛行而关闭。属灵心性的构成全然是作为对主之爱和对邻之爱的居所。然而，如果这些爱不被践行，此心性就会萎缩并闭合。属世心性是我爱（爱自己）和物爱（爱世界）的居所。当其顺服高层之爱，并被其浇灌下来激活时，就进入秩序，成为良善；但若叛逆，就变得紊乱，成为邪恶。（第 6 章，18 章）

END OF PART I.

第 1 部分结束

## **PART II. Assumption and Glorification of the Human by the Lord.**

**第 2 部分。主的道成肉身及其荣耀**

第 26 章. 降世之前主的人身

THE LORD before the assumption of the Human in the ultimate from the Virgin was as it were clothed with a certain higher or interior human formed by His proceeding Divine in the angelic heavens as a complex man. This was then the Divine human of the LORD and from it flowed in with men in the world the Spirit of the LORD in ancient times. This human is variously designated in the Writings:

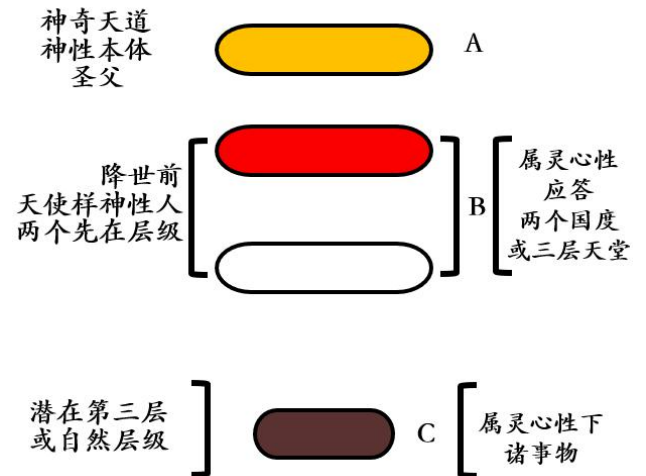
主从出自童贞女的终端取得圣子身之前，所呈现的某种更高级或更本质的人，由祂本具的天使天堂神性构成，是一位全备的人。在古时，主的神性之人的圣灵流入世上之人。史公著作对此神性之人有不同称谓：

"The Divine Itself in heaven, or in the grand man, was the divine human, and was JEHOVAH Himself thus clothed with the human. But when mankind became such that the Divine Itself clothed as the divine human could no longer affect them, that is when JEHOVAH could [thus] no longer come to man because he had so far removed himself, then JEHOVAH who is the LORD as to the Divine Essence, descended and took upon Him the Human [which] by conception was Divine, and by birth from the virgin was like another man's." -AC 3061.

“在天堂中，或在最大之人中的神性本体，是神性之人，是呈现为人样貌的耶和华本体。但当人类的状况变了以后，呈现为神性之人的神性本体不再能影响他们，即耶和华从此不再能来到人类面前，因为祂已距他们如此遥远。于是神性本体的主耶和华降临世上，经由神性感孕取了圣子之身，从童贞女出生从而使祂像他人一样。” -AC 3061。

"The LORD came into the world and assumed the Human that He might put Himself in power to subjugate the bells, and to reduce all things to order both in the heavens and on the earths. This Human He superinduced over His former human. The Human that He superinduced in the world was like the human of a man in the world. Nevertheless both were Divine and therefore infinitely transcending the finite humans of angels and men; and as He fully

图 26-1  
降世前主之人身



glorified His Natural Human even to its ultimates, therefore He rose again with His whole body, differently from any man."- DLW 221.

“主降世并披上人身，是为了使自己进入征服地狱、将天地万物纳入秩序的权能中。祂所取的这个圣子之身胜过祂的本源之人。祂在世所披的圣子身就象世人的身。然而，二者（本源之人和降世所取之人）的人身皆具神性，故而无限超越天使和世人之有限。由于祂完全荣耀了其属世圣子身，甚至祂的终端，所以祂连同整个身体复活，不同于任何人。”《圣爱与圣智》221

"It has been told me from heaven that in the LORD from eternity who is JEHOVAH, before the assumption of the Human in the world, the two prior degrees existed actually, and the third in potency such as they are with the angels; but that after His assumption of the Human in the world He put on also the third or natural degree and thereby became a man like a man in the world, except that in Him this degree like the prior ones is infinite and uncreate while in angels and men these degrees are finite and created.... Before the assumption of the Human, the Divine influx into the natural degree was mediate through the angelic heavens; but after the assumption immediate from Himself."-DLW 233. (See also AC 5663, 6371, 10579, 4180, 6280, 9315 ; AE 1112.)

我还从天堂得知，在永恒之主、也就是耶和華降世披上圣子身之前，两个在先层级在祂里面实实在在地存在，而第三层级的存在则是潜在的，就像天使那样的状态。降世披上人身之后，主增加了第三层级，也就是属世层，从而变成和世人一样的人。不同之处在于，主内的属世层是无限和非受造的，而天使和世人内的属世层都是有限和受造的。。。在披上圣子之身之前，神性通过天堂间接流入属世层，而披上圣子身之后，则直接从祂自己流入。《圣爱与圣智》233。（另见 AC 5663, 6371, 10579, 4180, 6280, 9315; AE1112)

Before the Incarnation the third degree of the Human (mentioned in DLW 233) was in potency, that is, in the initial form, like the tree in the seed, afterward to become actual.

在道成肉身之前，神性人的第三层级（在 DLW233 中提到）是潜在的，即处于原初状态，就像种子中的树一样，之后成为实实在在的。

The "two prior degrees" (DLW 233) are not the Essential Divine called JEHOVAH and the Father in distinction from the Human or the Son but are the two higher degrees of His Human and are the same as the "former human" (n.

221 same Work). "The LORD from eternity " (n. 223) means not merely the Essential Divine but the LORD in His former human.

“两个先在层级” (DLW 233) 所指的，不是区别于降世之圣子的，称为耶和华和圣父的根本神性，而是祂的圣子之身的两个更高的层级，等同于“本源之人” (DLW 221)。

“永恒之主” (DLW223) 指的不仅是根本神性，而且也是“本源之人”样式的主。

Before the Incarnation the power of the LORD to subdue evil and falsity and implant good and truth among spirits below the heavens and among men on earth, could be exercised only through the angels, because He had not then taken on the human and glorified it in His own Person. And the power exerted through the heavens could not transcend the amount and purity of their reception and appropriation of the influent Divine. The power was not from anything of the angels as their own, it was rather curtailed by that as in itself impure. It was from the Divine received by them. This power was chiefly by means of the opened and operative spiritual mind of the angels while their natural mind though regenerate was mostly quiescent.

降世之前，主的权能只有通过天使，才能降伏天堂之下的灵和世人的邪恶和谬误，并植入良善和真理，因为那时祂还没有披戴人身并从自身荣耀之。而通过天堂发挥的权能，无法超越天使所能接受和摄取的神性流入的量度和纯度。这种权能没有任何东西出自天使自己，而是他们从神获得的，但因天使本身的不洁而明显削弱。这种权能主要是通过天使开放而活跃的属灵心性来实现，而他们的属世心性虽已得重生，但基本是沉寂的。

Still the spiritual power flowed out through their natural and could not surpass its state. The open and operative spiritual or internal man in these heavens is equivalent to the "two prior degrees in actuality," or rather is those two degrees; the quiescent natural is their "third degree in potency." The LORD at that time by means of the heavens as a whole had their two prior degrees in actuality and their third degree in potency. He also had in potency the ultimate natural which man has in the world, which is somewhat lower than anything possessed by the angels, their lowest being the limbus, the gross body having been rejected. (AC 3061, 6716 with 1729, 1718.) Hence the LORD before the Assumption had in actuality the spiritual man such as it is with the angels, and in potency the whole natural even to the ultimate of the physical body which man has in the world. (DLW 234; HH 316 with 304 and 315.)



然而，灵性权能仍然穿经他们的属世心性，但却无法超出他们的状态。这些天堂里的开放而活跃的灵性或内在之人，相当于“两个先在层级”，或者更确切地说是这两个层级。静默的自然层是他们的“潜在第三层级”。那时主经由作为整体的诸天，拥有它们的两个先在层级，和潜在第三层级。祂也潜在地具有世人的物质终端，这终端低于天使所拥有的一切。天使的最低部分是边缘层，肉体已经被摈弃了（AC 3061, 6716, 1729, 1718）。因此上帝在降世之前，实际上已经具备像天使一样的灵性之人，而且潜在地具有世人物质身体的全部终端。（DLW 234; HH 304、315-316。）

But in consequence of the continued decline and at length complete destruction of the Church among men on earth which was the base of the heavens and thus the fulcrum of their power, this angelic human or human Divine of the LORD was not sufficient for the salvation of man. Therefore the LORD assumed the Human and made it in Himself Divine, and thus became omnipotent even in the natural degree. (AC 6371 to 6373; AE 726(iii).)

但是，由于作为诸天堂基础，因而也是其权能支点的地上人类教会，持续衰败并最终彻底毁灭，这位天使样神性之人或主的人格神已不足以拯救人类。因此主取了人身，并依其自身使之神圣，从而即使祂在属世层面也成为无所不能。（AC 6371 至 6373; AE 726(III)）

Although the angelic human with which the LORD clothed Himself when He passed in through the heavens and presented Himself a Divine man in ancient times, is called the divine human, still it was not absolutely Divine, but only angelically divine. (AC 6000.) It is called divine as the heavens are called divine from the Divine they receive from the LORD. This internal part of His Human as well as the external He made absolutely Divine while in the world. (AC 6000.)

虽然远古时上帝披戴天使样人身，以神性人穿越天堂显现在世人眼前，被称为神性人身，但祂仍然不是全然神圣的，而只是天使样神性人（AC 6000）。祂被称为神圣，就像天堂因有来自上帝的神性而被称为神圣一样。在世上时，祂使自己圣子之身的内在部分与外在部分达成了全然神圣。（AC 6000.）

As already mentioned, the human which the LORD before Incarnation took upon Himself by transflux through the heavens is differently designated in the Writings:

如前所述，史公书中多处指出，在降世之前上帝自己取了人形穿越天堂：



"The Divine Human from eternity." (AC 6280, 3195; 3191 to be read with 6373 and 3061.)

“永恒的神性人身” (AC 6280, 3195; 3191 并参阅 6373 和 3061)

"The Former Human" over which He superinduced the natural human, which was like the human of a man in the world.

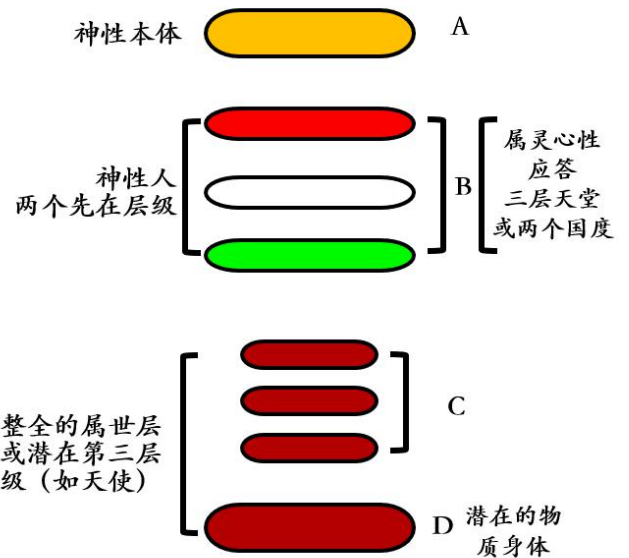
图 26-2 (第二种形式)

(DLW 221.)

降世前主之人身

祂的“本源之人”上披戴了物质之人，后者就像世人的人身一样。(DLW 221.)

"The Divine Itself in heaven." (AC 5663.)



“天堂的神性本体” (AC5663)

"The Human Divine." (AC 6371.)

“人格神” (AC6371)

"The LORD from eternity." (AC 5110.)

“永恒之主” (AC5110)

"The Divine Human." (AC 6280.)

“神性人身” (AC6280)

In one sense the Divine Human from eternity is the same as man divine or divine-human-in-the-heavens; in a higher sense divine human from eternity was *prior* because the Divine human from eternity was the Divine truth with Divine good in it proceeding from the Divine Esse and forming the heavens and then flowing into and through them. It was purer and stronger above the heavens than in them, as it was necessarily veiled with angelic qualities in the heavens by which it was weakened. While this divine truth or divine existence called "the Divine Human from eternity" was in union with the Divine Esse in the LORD above the heavens, it had "the glory with the Father before the world was" (of which the LORD speaks in *John xvii*, 5). In the Human which He assumed in the world He united this truth with the Essential Divine and He then had *in His Human* the glory He had with the Father before the world was; that is, the Divine Esse became united with the Divine

Existere and the Divine Existere with the Divine Esse in all the degrees of the Human as above the heavens they were united in Him from eternity.

在某种意义上，永恒的神性人与人格神或天堂的神性人是一个意思。但在更高的意义上，永恒的神性人在先，因为永恒的神性人是出自神性本体的神性真理和神性良善，此二者构成天堂，流入并穿越天堂。其在天堂之上比在天堂之内更纯洁、更强大，因为在天堂之内必因笼罩了天使的品性而被削弱。这个称为“永恒的神性人”的神性真理或神性存在，与天堂之上主的神性本体实为一体，具有“未有世界以前父所有的荣耀”（主在约翰福音 17: 5 中说过）。在祂降世所取的人身中，祂统一了这真理与根本神性，于是祂的圣子之身拥有了创世之前祂与圣父共有的荣耀，就是神性本体与神性存在合一，即在诸天堂之上的永恒里，神性存在和神性本体在神性人所有层级上合一。

The two prior degrees in actuality which the LORD had in the heavens before Incarnation and the whole natural human which He held in potency He took upon Himself at the Incarnation, as will be presented in [Diagram XXVII](#).

主降世前在天堂里持有的两个先在层级，以及道成肉身中祂转化潜能达成的整全自然之人，展示在图 27 中。

Bear in mind that the two prior degrees possessed by the LORD in actuality from the angels ([DLW 233](#)) are equivalent to the three degrees of the spiritual mind B (2nd form), as the two kingdoms are equal to the three heavens ([HH 20-29](#)), also that the third degree held in potency is equivalent to the three degrees of the natural mind C (2nd form); (see [DLW 232](#) where it appears that the two degrees are equivalent to the two kingdoms in man and in heaven.) That these two degrees are equivalent to the three heavens is plain from the above reference. ([HH 20-40](#).) That the third degree held in potency though here spoken of as one degree consists of three lesser degrees is plain from *Divine Love and Wisdom* 232 compared with n. 66 and 67 of the same work, and from the throughout. Had not the natural body also been potential with the LORD before His Incarnation in the world, He could not have created from Himself the natural body of man nor have assumed it by birth from the virgin.

请记住，主经由天使所持有的两个先在层级 ([DLW 233](#)) 相当于属灵心性 B 的三个层级 (图 26 第二种形式)，因为这两个层级 (国度) 等同于三层天堂 ([HH20-29](#))，并且潜在的第三层级相当于属世心性 C 的三个层级 (图 26 第二种形式)。(参见 [DLW 232](#)，这两个层级相当于人和天堂内的两个国度)。从上所述，很明显这两个先在层级相当三层天堂

(HH 20-40)。而潜在的第三层级，虽然这里描述为一个层级，其实包括三个较小层级，这很明白地讲述在《圣爱与圣智》66-67 和 232，以及贯穿在教义里。如果道成肉身前主不同时具备潜在的属世身体，祂就不能从自身造出人的物质肉体，也不可能经由童贞女出生而承载它。

Concerning the end and necessity of the Incarnation consult *Arcana Coelestia* AC 4180, 4733, 6280, 6373, 6854, 6945, 7828, 7931, 7932; *True Christian Religion* 82-137; *Heaven and hell* 101; A. S. N. Y. Ed. p. 15 (London Ed. p. 21); *Spiritual Diary* 1502 to 1508.

关于道成肉身的目的和必要性，参阅《属天的奥秘》AC4180, 4733, 6280, 6373, 6854, 6945, 7828, 7931, 7932; 《真实的基督教》82-137; 《天堂与地狱》101; A. S. N. Y. 第 15 页(伦敦版)。《灵界经历》1502-1508。

The LORD, who as to His Divine Esse called JEHOVAH the Father was before the Incarnation the unmanifested God visible only in the form of an angel representing Him, became by the assumption and glorification of the Human the manifested God visible in His own Divine Person, thus affording new and added blessings—blessings of direct and full conjunction of life with Him before unattainable and equalled only by those of the original creation. "No one hath seen God at any time, the Only-begotten Son who is in the bosom of the Father, He hath expounded Him." (*John* 1, 18; TCR 109, 786-787)。

主，作为被称为耶和華和父的神性本体，在道成肉身之前，是一位未显之神。可见的只是代表祂的天使的形式。通过披戴肉身并使之荣耀，主以祂自己的神性人身显为可见的上帝。从而提供新的、额外的祝福 — 直接的祝福以及生命与祂的全然联结，这在此前是不可能的，仅有原初的被造之物可以。“从来没有人看见神，只有在父怀里的独生子将祂表明出来。”(约翰福音 1: 18) (TCR 109, 786-787.)

第 27 章.

降世时圣子所取的层级

THIS diagram represents:

图 27 显示:

*First*, The Divine Esse or Essential Divine A coinciding with the inmost or supreme degree in man;

首先, 神性本体或根本神性 A 与人的至内或最高层级相合。

*Second*, The three degrees of His spiritual mind B taken from the angelic heavens which also are the two Kingdoms or two prior degrees (DLW 233);

其次, 祂取自天使天堂的属灵心性 B 也是天堂两个国度或两个先在层级 (DLW233)

*Third*, The three degrees of His natural mind C (including the spiritual body) taken from the world of spirits;

第三, 祂的属世心性 C 的三个层级 (包括灵体) 取自中间灵界。

*Fourth*, His material body D taken from the virgin and coinciding with the natural world. The natural mind and material body together constitute the third degree held in potency by Him before He came into the world. (DLW 233.)

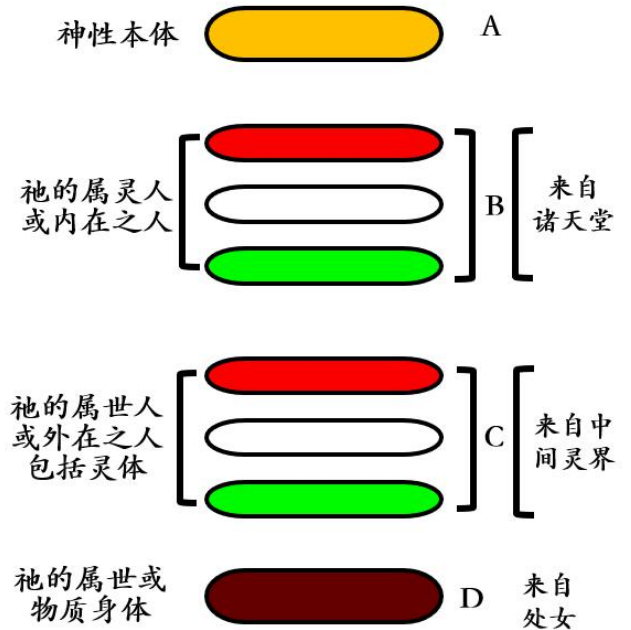
第四, 祂的物质身体取自童贞女, 与物质世界相合。属世心性与物质身体合起来等同于祂降世前的潜在第三层级 (DLW233)。

The spiritual mind B is as yet only angelic, that *is from* the Divine, and is to be glorified. (AC 4963.)

属灵心性 B 此时只是天使般的, 它出自神性, 将要得荣耀 (AC4963)

His natural or external man C was taken from the world of spirits. He descended through the heavens (from which He took His spiritual mind) into

图 27  
降世时神性人所取层级



and through the *world of spirits* whence He took a degree below that from the heavens and above that from Mary. This is analogous to the descent of the Word "through the angelic heaven, and thus through the world of spirits, till it reaches man, before whom it presents itself in such form as the Word has in its letter." (AC 1887. See HH 430 on the rational answering to C which coincides with the world of spirits. (Also S D. 3020.)

祂的属世或外在之人 C 取自中间灵界。祂从天堂降下(从那里取得属灵心性), 进入并穿过中间灵界, 祂在此间获得的层级低于诸天堂, 高于出自马利亚之物。这就像示下圣经的过程“通过天使的天堂, 继而通过中间灵界, 直到抵达人类, 以圣经文字的形式将自己显现给他们。”(AC1887; HH 430 关于 C 中的理性与中间灵界相合的描述; 亦见 SD 3020)

From the world of nature He assumed by the virgin His natural or material body D, the lowest plane of the Human. (DLW 234; L. 35 to be read with TCR 92, 103; AR 820.) As above remarked the term natural or material body - that part of the Human assumed directly from the mother and said, in *Doctrine Concerning the LORD* 35, to be material, covers both the limbus and the gross body.

在物质世界上, 祂从童贞女承载了祂的属世或物质身体 D, 即圣子的最低层面。(DLW 234; 《教义之主篇》35; TCR 92、103; 《揭秘〈启示录〉》820)。如前所述, 这里的属世或物质身体一词, 指的是圣子直接从母亲那里承载的部分, 在《教义之主篇》35中, 描述为物质的, 包括边缘层和肉身。

The spiritual mind B can be considered either in three degrees as here drawn, in two degrees as the two kingdoms, or in one; it should be borne in mind however that the spiritual mind whether drawn in one, two or three degrees is still equivalent to the two prior degrees mentioned in *Divine Love and Wisdom* 233. The natural mind C called also the natural or external man and sometimes the exterior man may also be considered in one, two, or three degrees.

属灵心性 B 可以理解为这里绘出的三个层级, 也可以看为两个国度的两个层级, 或者看成一体。然而, 应该记住的是, 属灵心性无论绘成 1 层、2 层还是 3 层, 都等同于《圣爱与圣智》233 中提到的两个先在层级。被称为属世或外在之人, 或有时称为外层之人的属世心性 C, 也可以被看成 1 层、2 层或 3 层。



第 28 章. 圣子出生时的状态

THIS diagram represents:

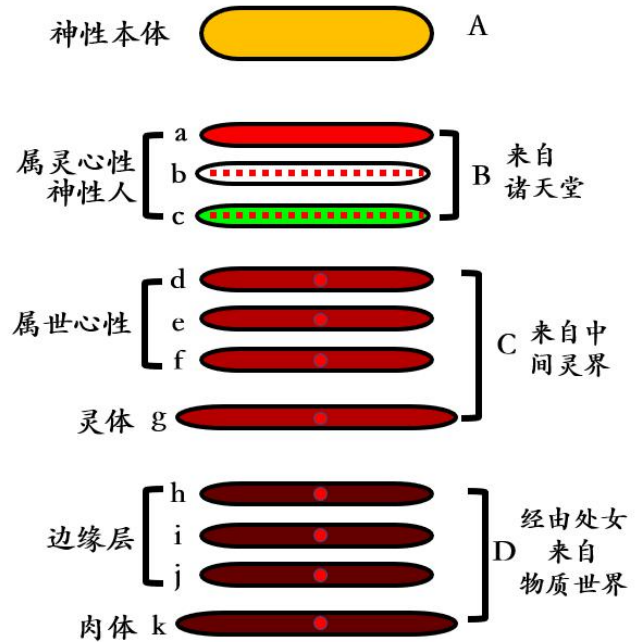
- The Essential Divine or Father (A)
- The internal or spiritual mind B answering to the three heavens;
- The external or natural mind C including the spiritual body, answering to the world of spirits; and
- The natural body D consisting of the limbus and the gross body, and answering to the natural world.

图 28 显示:

- 神性本体或圣父 (A) ;
- 内在或属灵心性 B, 应答三层天堂;
- 外在或属世心性 C, 包括灵体, 应答中间灵界;
- 由边缘层和肉体构成的物质身体 D, 应答物质世界。

图 28

降世时圣子的状态



The spiritual mind of the LORD at birth was assumed from the whole angelic heavens and was equivalent to the aggregate of the virtues and powers of those heavens which were composed of finite but genuine good and truth. During His life in the world He made this spiritual mind *absolutely* Divine from the Essential Divine (the Father) which was His Inmost.

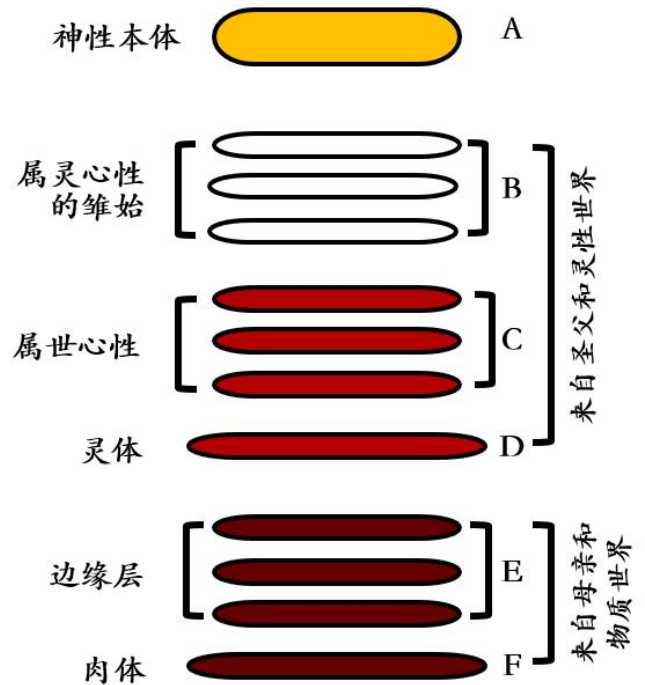
That His spiritual mind at first was not absolutely Divine but *from* the Divine appears from many passages especially *Arcana Coelestia* 1700 to 1713 where this mind is called the interior, the middle, the rational.

出生时主的属灵心性取自整个天使天堂, 等同于诸天堂的美德与权能的总和, 由有限的纯真良善和真理组成。在世上的生命中, 祂从自己的至内, 即神性本体 (圣父) 全然圣化了祂的属灵心性。关于祂的属灵心性最初并非全然神性, 却是源于神性, 相关的描述出现在《属天的奥秘》许多章节里, 特别是 AC1700-1713。在这些描述中, 此心性被称为内层, 中心, 理性。



Still in the very act of assumption the interiors of this highest degree of His Human were necessarily somewhat purified and strengthened and so rendered capable of more intimate and fuller reception of the Divine from within than the interiors of the angels. The Human by assumption was brought into closest proximity with the Essential Divine. Thus the first preparatory step for glorification was taken by the Assumption itself, and from the radiance of this purified and invigorated degree good results were instantly felt in the heavens and through the heavens in the world of spirits. The angels were happier even now as the first ray of deliverance was already gleaming with blissful promise for the immediate future.

图 28-2 (第二种形式)  
降世时圣子的状态



然而在道成肉身的过程中，祂圣子之身最高层级的内层，必然在某种程度上得到净化和强化，使之比天使的内层更直接、更充分地接受神性。道成肉身的圣子被置于最接近神性本体处。所以，为荣耀而做的第一步准备就是道成肉身本身，由于这被净化、得振奋的层级发出的光辉，良善的效应立即被诸天堂和中间灵界感知。天使们也立即感觉到更加快乐，因为第一缕拯救之光已经闪耀，祝福的应许即将现世。

Inasmuch as His spiritual mind was at birth from the heavens, whatever of weakness inhered in it was of course from the created substances composing the organic forms of the heavens from which it was assumed and whatever of impurity adhered to it, was from the proprium of the angels.

因为降生时祂的属灵心性取自天堂，于是就承载了其中存在的弱点，这些弱点显然来自被造物构成的天堂基本形态，以及所有附着于天堂的，天使自我本性的不洁。

His spiritual mind B was clothed with the natural C from the vast mass of spirits then in the world of spirits and not yet judged who were mainly evil and false within but apparently good and true without. Such was the state of

His natural mind at assumption. But as with His spiritual mind so with His natural; it was measurably qualified in the act of assumption by influence from the Infinite and Eternal Divine or Father assuming it.

祂的属灵心性 B 被属世心性 C 覆盖，后者来自当时存在于中间灵界的，大量尚未被审判的灵性物，其内里主要是邪恶和谬误，但外表却显然是良善和真实。这就是祂降世时属世心性的状态。但是，祂的属世心性就像祂的属灵心性一样，在道成肉身的过程中受无限且永恒之神性或圣父的影响，所承载的品性也是显而易见的。

That His natural mind at birth was filled with evil and falsity clothed with apparent good and truth but which could be made genuine by the removal of the evil and falsity and filling them with influx from the spiritual mind, may be seen in *Arcana Coelestia* AC 1700 to 1713, especially in 1707 and 1711. In these numbers the natural mind is called the external or exterior man, and the spiritual mind is called the interior or middle man. Having assumed the spiritual mind from the heavens and a natural (including the spiritual body) from the world of spirits, He descended into the world of nature by clothing Himself with a material body from the virgin. This body in substance and quality was like hers except as qualified by His higher degrees (including the Essential Divine) during gestation. In this natural body (consisting with Him as with man of both limbus and gross body) inherited all the evil from the mother. (That the body assumed from the mother was qualified by His soul, may be seen from AC 6716, TCR 103.)

降生时祂的属世心性包含的是，被明显的良善与真理覆盖着的邪恶和谬误，但这些邪恶和谬误可以被驱除，用属灵心性的灌输填充，从而使良善和真理达到名副其实。有关描述参阅《属天的奥秘》AC1700-1713，尤其是 1707 至 1711。在这些篇幅中，属世心性被称为外在或外层之人，而属灵心性被称为内层或中心之人。祂从天堂承载了属灵心性，并从中间灵界承载了属世心性(也包括灵体)，从而降生于物质世界，使自身披戴上来自童贞女的物质身体。在孕育过程中，除了持有来自祂的更高层级(包括根本神性)的品性外，这个身体的物质和特性和母亲的是一样的。这个物质身体和人类一样，其组成也包括边缘层和肉身，也从母亲那里遗传了所有的邪恶。(关于从母亲承载的肉体，其品性来自于祂的灵，参见 AC 6716, TCR 103)。

Inasmuch as the LORD was inmostly the Essential Divine or Father, He had in Himself at birth the whole Divine Human in potency, thus He had the first rudiments of all the degrees of the Divine Human. These rudiments were

developed into fullness as the finite was put off from each degree to give place to the Infinite. These rudiments of the Divine or Paternal Human held in potency in the Essential Divine are here represented by the crimson points in the centre of each degree. Had not these rudiments existed, the Divine Human could not have been developed from the Essential Divine or what is the same the Human assumed could not have been glorified

因为主在本质上是神性本体或圣父自己，祂自身在出生时就具备神性人身的全部潜能，因此祂在所有层级上持有神性人身的原初萌芽。这些原初萌芽随后发展达致完全，在每一层级上褪去有限，代之以无限。神性本体或道成之圣子持有的这些潜能萌芽，在图中以每层中心的红点代表。如果不存在这些萌芽，圣子不可能从根本神性中成长。或换句话说，降世的圣子就不可能得荣耀。

## RECAPITULATION:

### 概述

(I.) The LORD'S spiritual mind at birth was filled with all the finite but genuine good and truth constituent of the angelic heavens at that time and was to be glorified. (AC 4963.)

(一) 将在未来得荣耀的主的属灵心性，出生当时充满的内容全部是来自天使天堂的，虽然有限但却真正的良善和真理。(AC 4963.)

(II.) His natural or external mind was assumed from the world of spirits and was evil and false within but apparently good and true without.

(二) 祂的属世或外在心性承载的是来自中间灵界之物，其内在是邪恶和谬误，但外在显然是良善和真实。

(III.) His natural body consisting of the limbus and gross body was tainted with evil from the mother.

(三) 祂的物质身体由边缘层和肉体组成，沾染有来自母亲的邪恶。

(IV.) All the degrees of the infirm human were qualified by the influence of the Essential Divine within in the very act of assumption, the higher degrees more the lower less.

(四.) 道成肉身的过程中，祂柔弱之人的所有层级都受内在根本神性的影响，而具足品性。层级越高所得越多，层级越低越少。

(V.) The LORD had in Himself at birth the merest rudiments of all the degrees of the Divine Human.

(五) 出生时主本身在各个层级上已具备神性人最纯洁的萌芽。

The spiritual mind of the LORD at this time was composed of such superior spiritual substances as exist in heaven. Between A and B however there intervened a medium taken from the planes between the Essential Divine and the angelic heaven. (AC 7270.)

此时，主的属灵心性是由存在于天堂的卓越属灵物质组成。然而在 A 和 B 之间，是根本神性和天使天堂之间的介面，那里有介质区隔。(AC 7270)

His natural mind C (including his spiritual body g) was composed of inferior spiritual substances taken from the world of spirits. His natural body D was formed of material substances from the virgin.

祂的属世心性 C (包括祂的灵体 g) 由来自中间灵界较低级的属灵物质组成。祂的物质身体 D 由童贞女提供的物质成分组成。

These degrees were the Son of God by assumption, not by birth from the finite spiritual and natural mother; the substances from her, by virtue of which He was at first her son, He put off during life in the world and assumed what was absolutely Divine from the Father within. Thus as to each and all the degrees of His Human He was *reborn from the Father* by the Divine Itself descending as to substance and form into them; then the whole Human made Divine was united to the Essential Divine within. "As the Father hath Life in Himself so hath He given to the Son to have Life in Himself" (*John v, 26.*) "All Thine are Mine, and all Mine are Thine." (*John xvii, 10.*) "I and the Father are one." (*John x, 30.*) Then He was as to His Human the Son of God by *birth* as well as conception (AC 2628, 2798, 3061), and was no longer the son of Mary; differing in this from all other men (*T C. R. 827, 102, S. D. 5834*).

这些层级是上帝之子经道成肉身得来，而不是被有限属灵的、物质母亲生出的。基于这些出自她的物质，最初祂是她的儿子。但在世上的生活中祂脱去了这些，并从内在的圣父那里承载了全然的神性。因此，神性本体经道成肉身所形成的物质和结构，祂圣子之身的每一层级并所有层级，都从圣父获得重生。从而圣子全然达成神性，与其内的根本神性达成合一。“父怎样在自己里面有生命，也照样使子在自己里面有生命”（约翰福音 5: 26）。“凡是我的都是你的，你的也是我的。”（约翰福音 17: 10）。“我与父本为一”（约翰福音 10: 30）。于是，祂经感孕降生的，作为上帝之子的圣子之身 (AC 2628, 2798, 3061)，就不再是马利亚的儿子。在这一点上不同于所有其他人 (TCR 827, 102; SD 5834)。

The maternal sonship was provisional, for the sake of rebirth from the Father and for the accomplishment of redemption. "That Holy thing which shall be born of thee shall be called the Son of God." That which was born of Mary Was the Son of God as here said because it was begotten by God or the Father; but more deeply the Human, which considered abstractly was taken on from the virgin, was called the Son of God as to its future *rebirth* from the Divine. This begetting by the Father, carrying with it the whole Essential Divine as the Soul of the Son (TCR 110) involved the future rebirth from that Divine as is implied in *Arcana Coelestia* AC 1996, 1999, 3023, 6716, 2798



这母子关系是暂时的，目的是为了从圣父得重生并完成救赎。“你所生的圣者，必称为神的儿子”（路加福音 1: 35）。正如这里所说，马利亚所生的是神的儿子，因为这是从神或父生的。更深刻的看，表象上从童贞女出生的圣子，被称为神的儿子，是因为祂将来要从神而获重生。关于这位从圣父所生，携带着全部根本神性作为其灵魂的圣子，祂将来要从神重生之事（TCR 110），在《属天的奥秘》AC1996, 1999, 3023, 6716, 2798 中都有提示。

Concerning the natural mind C we add that although the evils of this degree were not inherited from the mother still as with man (see [Chapters XV and XVIII](#)) so with the LORD the natural mind during development after birth took on an external *not from the body but by means of it*, by means of the senses, states and memory filled with the knowledge and affection from the Word, which were characterized at their first reception by the maternal organism. This is the only reason why this external is called maternal as "maternal rational" and why the affection of that acquired external is called "maternal affection." (Read AC 1892 to 1965, concerning Ishmael. See also [Chapter XVIII](#), p. 72.) Although we say the external of the higher faculties begotten by an influx from the Inmost A flowing through the spiritual mind B is born of knowledge collected in the limbus yet strictly it is born of the *affection* of knowledge, *affection* being the motherly principle without which *knowledge* could bring forth nothing. (AC 1895)

关于属世心性 C，需要作些补充。虽然这一层级的邪恶并非从母亲遗传而来，却是人所具有的（见第 15、18 章）。因此对于主来说，祂的属世心性在出生后的发展，呈现于外在但却不是源自身体，而是经由身体以及身体的感官、状态和记忆。它们在母亲的机体最初感孕之时，就从神的话语（Word）所出的知识和情感得到灌注。这是唯一的原因，解释为什么这外在被称为母性的，为“母性之理性”；以及为什么所获的外在情感被称为“母性之情感”。（请参阅 AC 1892 至 1965，关于以实马利的部分。另见第 18 章）。虽然我们说，至内 A 的灌注穿过属灵心性 B，所导致的高级功能的外在（即理性），产生于边缘层汇集的知识，但严格地说，它产生于对知识的喜爱，这喜爱起源于母性，没有这起源知识就生不出任何东西。（AC 1895）



## SIMILARITY AND DISSIMILARITY BETWEEN THE LORD AT BIRTH AND OTHER INFANTS.

### 初生的主与其他婴儿的相同与不同之处

#### POINTS OF SIMILARITY.

##### 相同之处

(1). As with man so with the LORD there is a Supreme or Inmost degree above the highest plane of His Human, the Human with Him as with man commencing in the inmost of the celestial degree a. (A. C. 2106, 2194, where the "rational" is the spiritual mind.)

(1)。主和人一样，在祂圣子的最高层级之上有至高或至内层。圣子与人一样都从属灵心性的最内层 a 开始 (AC2106, 2194 中的“理性”是属灵心性)。

(2). There were with the LORD all the degrees of the human that exist with man. (See [Diagram XVII.](#))

(2)。主具有与人同样的所有层级。(见图 17)

(3). The natural body of the LORD Was similar to that of other infants.

(3)。主的物质身体与其他婴儿相似。

(4). Every infant has merely the rudiments of its *paternal* human in the spiritual and natural minds B and C. (See [Chapter XVIII.](#)) So with the LORD. He had at birth, only the merest rudiments of *the paternal* or *Divine* Human.

(4)。每个婴儿的属灵和属世心性 B 和 C 里，仅有父系之人的萌芽 (见第 18 章)。主也是如此。祂出生时只有圣父或神性人的最纯净萌芽。

#### POINTS OF DISSIMILARITY.

##### 不同之处

(1). IN the LORD the Supreme or inmost degree, the Soul, was LIFE ITSELF Infinite and Eternal, JEHOVAH GOD, THE INSCRUTABLE DIVINE ESSE, THE FATHER. In man the soul is a *created* form, thus not Life itself, only a recipient of life from the LORD; (AC 2004) The Essential Divine, being Life Itself, is always one and the same, permanent and indivisible. The human soul, being composed of created substances, is divisible and therefore man can propagate his kind by offshoots from his soul. (TCR 103, 110; AC 1999, 2194.)

(1)。在主的至高或至内层，即祂的灵魂，是无限和永恒的生命自身，耶和華神，神妙莫测的神性本体，圣父。而人的灵魂是一个被造的结构，因此自身并非生命，而只是一个接受器皿，接受从主而来的生命 (AC 2004)。根本神性作为生命本体，永远是一体的、一致的，永恒的和不可分割的。人类的灵魂是由被造物质构成的，是可以分割的。因此人可以通过灵魂的后代来传播他的性状。(TCR 103, 110; AC 1999, 2194.)

This Supreme in the LORD consisting of the "Divine Itself, immediately encompassed by the highest order of Divine Truth" transcends finite comprehension. It is the Essential Divine immediately within its own Divine Human without which the Human, could not exist. The Human it should be noted consists of the spiritual mind (usually called the *rational* in the early volumes of the *Arcana*), the natural mind and the natural body. Above this Human in the LORD, all was JEHOVAH. (AC 2194.) Above the human in man, is the inmost or human internal. Although the Infinite Divine Esse is thus above the human still that Esse in the LORD is called His Internal *Man* because man in a primal sense, signifies that Esse from which man originates—that Esse from which what *is human* in man originates, especially that from which what is *truly* human in distinction from the bestial. (AC 1894.) Still this Esse above the human as here defined and thus above the highest heaven includes an existence of Divine Truth which is one with the Esse. (AC 8443.)

主内这个至高层，由“最高等级神性真理直接覆盖着的神性本体”构成，这远超出理解和领悟的范畴。这是直接存在于圣子之内的根本神性，没有它圣子就不存在。应该注意的是，圣子由属灵心性(在 AC 早期的各卷书中被称为理性心性)，属世心性和物质身体构成。在主里面的这些构成之上，全然是耶和華 (AC 2194)。而在人之内这些构成以上，是人的至内或人的内在。虽然无限的神性本体依此方式超越人之上，但主内的本体仍然被称为祂的内在之人，因为在最根本的意义上，人指的是人之起源的本体 - 使人成为人的本源 - 特别是成为有别于野兽的真正的人 (AC 1894)。此外按照这里的定义，这个高于人的本体，也因此位于最高天堂之上，包含了与本体合一存在的神性真理。(AC 8443.)

Thus in respect to the Inmost or Essential Divine A, the difference of the LORD from all others admits of no ratio between them. His Inmost being Life Itself, and theirs but a created form recipient of life from Him. This was the primal cause of all the other differences. (TCR 18 to 24, 81.)

因此，对于主的至内在或根本神性 A，祂与所有其他人的都不同，这之间不存在比例关系。祂的至内是生命本体，而他们的却只是受造的结构，是祂生命的容器。这是所有其他差别的根本原因。(TCR 18 至 24, 81.)

(2). In **Chapter XVIII** it was shown that infants at birth have merely the rudiments of the spiritual and the natural mind. These are from the Father. In this the LORD resembled other infants, having the merest *paternal rudiments* of these minds. Yet the rudiments themselves in Him were Divine but in them merely human and thus essentially different.

(2)。第 18 章显示，婴儿出生时仅仅有属灵和属世心性的萌芽。它们来自父亲。在这一点上，主与其他婴儿一样，拥有这些心性的纯净父系萌芽。然而，祂的这些萌芽本身是神性的，但在婴儿中却仅仅是人的，因此本质上是不同的。

(3). Inasmuch as the LORD took on the good and truth of the whole angelic heaven His spiritual mind B was at birth immensely developed and was thus entirely different from that of common infants. The amount and excellence of this good and truth though strictly finite and in relation to the Divine within, impure, still vastly transcend human conception. This was that "angelic human," the "human divine," the "former divine human," which the LORD had hitherto assumed when He flowed into and through the heavens and by which He had manifested Himself and operated upon men. This angelic human He actually took upon Himself at the Incarnation and clothed with a human like that of man in the world. When this vast complex, of angelic good and truth constituent of the heavens is called the former divine human and the divine human from eternity the term "divine" is used in a qualified sense and means the inflowing divine as appropriated by the angels. This, for distinction from the absolute Divine Human, such as the Human was when glorified is often called the human divine, and the truth therein is called "truth divine" to distinguish it from truth in the Divine Human, which latter truth conjoined with Divine Good in the Divine Human is called Divine Truth.

(3)。因为主承载了整个天使天堂的良善和真理，祂的属灵心性在出生时就得到了极大的发展，因此与普通婴儿完全不同。此良善与真理的总量和卓越，虽然严格地说还是有限的，并且与祂至内的神性相比、还不够纯洁，但仍然大大超越了人的想象能力。所谓的“天使样人”，“人格神”，“本源的神性之人”，描述的就是到此时为止主进入并穿越天堂，以人的样式所行的彰显和运行。这个“天使样人”实际上就是道成肉身的祂

自己，披戴了类似世人的人身。当这个汇聚天堂天使之良善和真理的集大成者，被称为永恒本源的神性之人、或神性人时，“神性”一词是一个合适的表达，意味着天使领受的流入的神性。祂被称为人格神，以区别于绝对的神性人，例如得荣耀后的圣子。人格神内的真理被称为“真理神性”，以区别于神性人内的真理，后者与神性良善相结合，被称为神性真理。

"Truth divine in the LORD's human divine, which underwent temptations, is not essential Divine Truth, for this is above all temptation; but it is truth rational such as the angels have, consisting in appearances of truth, and is what is called the Son of Man, but before glorification; whereas Divine Truth in the LORD's Divine Human glorified, is above appearances, nor can it in any wise come to any understanding, and still less to the apprehension of man, nor indeed of angels, thus not to anything of temptation; it appears in the heavens as the light which is from the LORD.

在主的人格神里面经历试探的真理神性，并非根本神性真理，后者凌驾于一切试探之上。确切地说，它是理性真理，就是诸如天使所具有的那种，由真理的表像构成，就是被称为“人子”的，然而得荣耀之前的“人子”。而得荣耀后主的神性人之神性真理超越表象，不可能在任何尺度上被人理解，也不可能被领悟，甚至不为天使领悟，因而根本不可能遭遇任何试探。它在天堂看起来就像主发出的光。

Concerning this Divine Truth or the Son of Man glorified, it is thus written in *John*: 'JESUS said, now is the Son of Man glorified, and God is glorified in Him; if God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him.' (John. XIII, 31-32.) That a distinct idea may be had of this most arcane matter, it is allowable to call truth with the LORD which could be tempted and undergo temptations *truth divine in the human divine of the LORD*, but [to call] Truth which could not be tempted or undergo temptation because glorified, *Divine Truth in the Divine Human of the LORD*. "-AC 2814.

关于这神性真理，或得荣耀的人子，约翰福音记着说：“耶稣说，如今人子得了荣耀，神在人子身上也得了荣耀；神要因自己荣耀人子，并且要快地荣耀祂。”（约翰福音 13:31-32）。为了对这极深的奥秘有一个清晰的概念，我们将主所具有的那能被试探，且经受试探的真理称为主的人格神里面的真理神性。把那因得了荣耀而不能被试探，或不经受试探的真理称为主的神性人里面的神性真理。

This *truth divine* in the LORD's human divine in His spiritual mind, at birth, and afterward put on in His natural mind, as it progressed in preparation for glorification (to be illustrated in a future diagram), is called "Truth from the Divine" in the following, -

在主出生时，这个真理神性就在祂人格神的属灵心性中，后来在为荣耀而准备的进程中进入祂的属世心性（此后的图将会显示），这在下面被称为“来自神性的真理”，

"The LORD first made Himself Truth from the Divine, afterward, Divine Truth, and at last Divine Good; these were the steps of His glorification [or of the glorification of His Human] described in the *Word*. "-AC 7014.

主首先使祂自己成为来自神性的真理，然后成为神性真理，最终成为神性良善。这些是圣经描述的，祂得荣耀（或祂的圣子得荣耀）的步骤。AC7014。

In these passages only truth divine or what is the same truth *from* the Divine is mentioned as at first forming the human of the LORD, yet we have said that both good and truth formed that human; still the meaning is the same for when the Writings describe the heavens as formed of truth from the LORD they mean not truth *alone* but truth and *good conjoined*. (HH 13.) These *two conjoined proceeding from* the LORD, are related to good and truth united *in* the LORD, as truth to good; and good to truth in the LORD are to good and *truth proceeding from* Him as good to truth. (AC 1705, 5331)

在这些段落中，只提到了真理神性，也就是来自神性的真理，因为首先形成主的圣子。我们还说过，良善和真理两者构成圣子。这叙述和著作中的描述一致，即诸天是由上帝的真理构成，这里的意思并不仅仅是真理，而是真理和良善的结合（HH 13）。这两者的结合来自主，关联着良善和真理在主里的合一，如同从真理到良善；而在主里从良善到真理，就是走向祂的良善与真理，与从良善到真理是一致的。（AC 1705, 5331）

(4). In common infants the natural mind is in a merely rudimental state and tainted with hereditary evil from *the father*. *But* with the LORD there was no evil from the Father. (AC 4644.) Yet His natural mind C was tainted with evils derived from the great mass of spirits in the world of spirits at the time of His Incarnation. It was also stored with all the good and truth possessed by spirits there, which good and truth, from a taint of evil and falsity, were, in the main, not pure and genuine till cleansed and elevated.



(4)。在普通的婴儿中，属世心性处于纯粹萌芽状态，并沾染遗传自父亲的邪恶。但是主里面并没有来自父亲的邪恶 (AC4644)。然而祂的属世心性 C 却被邪恶所玷污，这些邪恶来自于祂道成肉身穿过中间灵界时，那里众多的灵。C 里还容纳着那些灵所有的一切良善和真理，这些良善和真理，在从邪恶和谬误的玷污中得到净化和提升之前，基本上都不是纯洁和真实的。

(5). Being directly from the mother, as it was, the lowest or ultimate natural of the LORD'S human D was like the body of any other infant. However, as to its Paternal bias, and as to its state as affected by the contents of His spiritual and natural minds B and C, it was quite different. This is established from the laws of heredity and from the *exceptional* state of His spiritual and natural minds, having God as His Father.

(5)。主之人身的最低层或终端物质层 - D 层，和其他婴儿一样直接来自于母亲。但由于祂的父亲优势，加上祂的状态受祂的属灵和属世心性 B 和 C 的内涵影响，使祂完全不同于他人。这既符合遗传规律，又出于祂杰出的属灵和属世心性，因为上帝是祂的父亲。

THE LORD was born at Bethlehem. (*Matt. ii and Luke ii.*) This signifies that He was born a Spiritual Celestial Man. In *Arcana Coelestia* AC we read, - 主诞生于伯利恒 (马太福音 2 章，路加福音 2 章)。这意味着祂生来就是一个属灵属天之人。在《属天的奥秘》里我们读到：

"All men whatsoever are born natural with the power to become celestial or spiritual, but the LORD alone was born spiritual celestial, and so was born in Bethlehem where is the boundary of the land of Benjamin, for by Bethlehem is signified the spiritual of the celestial, and by Benjamin is represented the spiritual of the celestial. The reason why He alone was born spiritual celestial was that the Divine was in Him." - AC 4592.

“所有生于世上的人都有成为属天或属灵的能力，但唯有主自己生来就是属灵属天的，所以祂在伯利恒出生。那里是便雅悯地的边界，因为伯利恒象征着灵阶善真（属灵国度的良善真理），便雅悯代表了灵阶善真。为何唯独祂生来就属灵属天？，因为神性就在祂里面。” - AC 4592。

"That Rachel brought forth Benjamin in Bethlehem, also that David was born in Bethlehem and was there anointed to be king, finally, that the LORD was born there, is an arcanum which has not heretofore been revealed, nor could be revealed to any one who did not know what was signified by Ephrata and by



Bethlehem, and what was represented by Benjamin and also by David; especially who did not know what the spiritual of the celestial is, for this is signified by those places, and was represented by those persons.

拉结在伯利恒生便雅悯、大卫生在伯利恒、在那里受膏作王、最后主在那里出生。这是一个迄今尚未揭示的奥秘、也不能向下面这些人揭示：即那些不知道以法他、伯利恒象征甚麽，不知道便雅悯和大卫代表甚麽，尤其是不知道何为灵阶善真的人，因为灵阶善真被这些地方象征，被那些人代表。

The reason why the LORD was born there, and not elsewhere, was, that He alone was born a spiritual celestial man, but all others natural [only] with the faculty or power that by regeneration from the LORD they can be made either celestial or spiritual. The reason why the LORD was born a spiritual celestial man was that He might make His Human Divine, and this according to order from the lowest degree to the highest, and might thereby arrange into order all things in the heavens and in the bells; for the spiritual celestial is intermediate between the natural or external man and the rational or internal (n. 4585 and 4592), thus below it is the natural or external, and above it is the rational or internal. He who cannot apprehend [*capere*] these things cannot in any wise comprehend, by any revelation whatsoever, why the LORD was born in Bethlehem."- AC 4594.

主之所以在那里出生，而不是其他地方，是因为唯独祂生来就是一个属灵属天之人。但所有其他属世之人仅有能力或功能，通过被主重生而成为属天或属灵之人。主之所以生为属灵属天之人，是因为祂通过使自己的圣子之身，从最低层级到最高层级得到圣化，从而规整天堂和地狱中的万事进入秩序。因为属灵属天者是一个中介（界面），位于属世或外在之人与理性或内在之人之间（AC4585 和 4592），祂下面是属世的或外在的，而祂之上则是理性的或内在的。凡不能明白这些事的人，无论如何启示，都不可能明白主为何生在伯利恒。“-AC 4594。

The spiritual celestial in these passages is truth from good, for truth in general is spiritual, while good is celestial. But where in the series of degrees is located this truth from good or spiritual of the celestial represented by Benjamin, which was in the LORD at birth? In the external part of the spiritual mind. The internal of the spiritual mind coincides with the celestial kingdom, the external with the spiritual; and in each kingdom there is an internal and an external. In the internal of the

spiritual kingdom are two principles, which in relation to each other are celestial and spiritual; the celestial is the good called charity to the neighbor, the spiritual is the truth from this good or faith from charity.

这些段落所讲的属灵属天是从良善而来的真理，因为一般说来，真理是属灵的，而良善是属天的。但是在这系列层级之内，由便雅悯代表的来自良善的真理，或灵阶善真，主诞生之时就在祂里面了吗？是的，在祂属灵心性的外在部分里。属灵心性的内在部分与属天国度相合，外在部分与属灵国度相合。每个国度都有一个内在部分和一个外在部分。在属灵国度的内在部分有两个本性，它们之间是属天与属灵的关系。属天是仁爱邻舍的良善，属灵则是相应的真理，来自此良善或出自仁爱的信仰。

This celestial being of the spiritual kingdom is a spiritual celestial in distinction from the celestial of the celestial kingdom. This spiritual celestial or charity is Joseph, and the spiritual or faith of this celestial is Benjamin. The celestial represented by Joseph however is not the celestial or love to the LORD represented by Judah; that celestial is in the internal of the spiritual mind, that is, in the celestial kingdom.

(Concerning the internal and external of the spiritual kingdom see [Chapter X](#), p. 38.)

这个属灵国度的属天本性是属灵属天，与属天国度的属天本性不同。这属灵属天或仁爱就是约瑟，而这个属灵国度的良善真理或属天的信仰是便雅悯。然而，约瑟所代表的属天并不是犹大代表的属天或对主之爱。约瑟代表的属天位于属灵心性的内在，即位于属天国度。（关于属灵国度的内在和外，见第十章）。

The LORD was also born a *celestial man*. (AC 1434 with 1460, 1461), which means that He possessed in His internal mind at birth the good and truth of the celestial kingdom of heaven.

Thus the LORD was born an angelic celestial and spiritual man that He might by glorification become a *Divine* celestial and spiritual man.

主也是天生的属天之人 (AC 1434, 1460-1461)，这意味着祂出生时就拥有天堂属天国度的良善和真理。因此，主生来就是一个天使样属天属灵之人，经由荣耀成为一个神性属天属灵之人。

Having in His spiritual mind at birth the celestial and spiritual kingdom as in heaven at the time, these were ready to commence at once their gradual descent into His natural mind C. (See the next diagram.)

在祂的属灵心性中生来就有属天和属灵国度，就如同时位于天堂一样，这些国度已经准备好，立即开始逐步灌输祂的属世心性（见下图）。

THE third point of dissimilarity (p. 126) implies that some of the degrees of the LORD'S Human were as much developed at birth as are the same degrees in man at adult life, and that they were possessed of more and purer finite good and truth than ever appertained to a whole generation of the regenerate men of the Church even in its golden age, or indeed than appertained to all the angels of heaven at the time of Incarnation. This was because He took on the whole human of the heavens and because of the increased purity and power resulting from the greater nearness of that human to the Essential Divine. For if what man takes on from his mother is qualified by his soul from the father, far more would the human which the LORD assumed from the great spiritual mother the heavens be vivified and potentialized by His soul the Infinite and Eternal Father within Him.

第三个不同之处（见前标注（3））在于，主圣子的某些层级在祂出生时，就发展达到了人类成年生命的程度，而且这些层级拥有更多更纯净的有限良善和真理，超越任何时代教会整个世代的重生之人，也超越教会的黄金时代，甚至超越祂道成肉身时天堂的天使。这是因为祂承载了整体天堂之人，这些天堂之人越靠近根本神性，就越纯净并有越高的权能。因为人从母亲所取的身体，被来自父亲的灵魂授以品性。主从祂伟大的属灵母亲承载的人身，被祂之内的无限永恒之父的圣灵活化赋能，就使诸天更加生机盎然。

Not at birth nor yet before adult life is man prepared to undergo reformation and regeneration proper, but from the foregoing we, see that the LORD because born a spiritual-celestial man with states and developments which this involves, was prepared *in earliest infancy*, to begin the great work of Redemption and Glorification, to engage in temptation combats and to achieve victory. (AC 1690.)

人将要经历的真正改造和重生，既不在出生时，也不在成年前。但从前面的讲述中，我们看到主生来就是一个属灵—属天之人，并达到相应的成熟状态，在极早的婴儿期就做好准备，开始了祂救赎和荣耀的伟业，祂经历了试探的征战并赢得胜利（AC 1690）。

We also see that the spiritual mind of the LORD at birth though not Divine was yet eminently from the Divine and highly receptive of the Divine, and that its higher degrees were more so than the lower. But His natural mind C was from the Divine and a receptacle of the Divine, only so far as accorded

with the states of certain spirits then in the world of spirits. These spirits were not the infernal spirits who were to be cast into hell after the judgment performed by the LORD while He was in the world but were those salvable angelic spirits who were in good and somewhat in truth, which good and truth were not strictly genuine because rendered impure by mild falsities, ignorance, and evils unconfirmed and comparatively harmless, which were to be cleansed away by the LORD after His resurrection. These spirits were thus to be elevated into heaven and enter into the spiritual kingdom then forming as a heaven separate from the celestial. Hence the LORD's natural mind from angelic spirits was far less receptive of the Divine than the spiritual mind.

我们也看见，主出生时的属灵心性，虽然不等同于神性，但却显然出自神性，并高度受纳神性，其中较高层级比较低者受纳更多。但是，祂的属世心性C虽然出自神性，是神性的容器，却只与当时中间灵界中某些灵的状态相符合。这些灵不是主在世上时，那些受到审判将被投入地狱之灵。他们是可拯救的天使灵，具备一定程度的良善和真理，但其良善和真理并非完全纯正，而呈现不洁。这是由轻微谬误，愚昧，以及相对无害的、未固化的邪恶等导致。这些东西在主复活后得以洁净。因此，这些灵被提升到天堂后，进入属灵国度，形成的天堂有别于属天国度的天堂。这样，主的属世心性受天使灵的影响，对于神性的受纳远低于祂的属灵心性。

But how could the Divine, which is like most pure and ardent fire (AC 6849), be received into the degrees of the infirm human, without destroying them? Only by a medium which was more divine within and less divine without. This medium could be the containant of the Divine Fire, in a manner adapted to reception.

但是，圣洁无比，如最炽热的火焰般的神性 (AC 6849)，如何能在不摧毁人的情况下，被弱小的他们接纳到其层级中呢？只有通过一种媒介（界面），这媒介（界面）的内里比外周更为圣洁，于是成为神性之火的容器，以适应的方式接受神性。

The Inmost of the LORD being the *Divine Itself*, His internal mind being full of heavenly love and wisdom, His natural mind having no hereditary 'evil but evil loosely adhering and mixed with good and truth not yet genuine, and His body by reason of its formation under His unparalleled interiors having at birth an excellence peculiarly its own, we see why He accomplished the

stages of infancy and childhood "more rapidly, more fully and more perfectly than others." (TCR 89; AC 1464, 1461, 1496.)

主的至内是神性本体，祂的内在心性充满了属天之爱和智慧，祂的属世心性没有遗传的邪恶，但却松散地粘附着邪恶，并与未及纯正的良善与真理混合起来。而祂身体的形成是建立在出生时本具的、独特的、无与伦比的内部基础上。这样我们就明白，为什么祂比其他人更快、更全面、更完美地完成了婴儿和童年阶段。(TCR 89; AC 1464, 1461, 1496)。

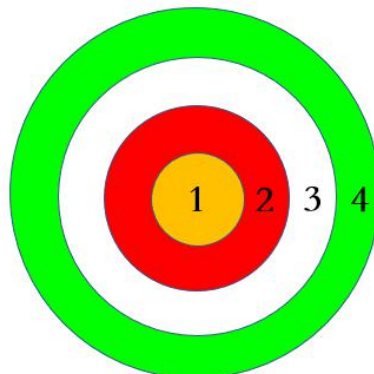
Appertaining alike to the LORD and to man in the world mark these four cardinal divisions: The inmost or "human internal," the internal or spiritual mind, the external or natural mind, and the very body. We present them in order:-

主和世上人一样，都有这四种基本部分：至内或“人之内在”，内在或属灵心性，外在或属世心性，以及身体本身。我们将其按顺序排列如下：

1. Inmost or Soul; Human Internal.
  2. Internal or Spiritual Mind.
  3. External or Natural Mind.
  4. Natural or Material Body
1. 至内或灵魂；人之内在。
  2. 内在或属灵心性。
  3. 外在或属世心性。
  4. 尘世或物质身体。

The same in Simultaneous Order:

在同步秩序中也是一样：



These four divisions are represented in [Diagram XXVIII](#) by A, B, C, D.

这四个部分在图 28 中显示为 A, B, C, D。

These are variously designated in the Writings:

它们在史公著作里有不同的名称标注。

|                        |   |                |   |
|------------------------|---|----------------|---|
| I<br>AC 1729 &<br>1702 | 1 A – Internal<br>2 B – Interior<br>3 C – External<br>4 D – Very Body   | V<br>AC1702    | 1 A – Internal<br>2 B – Middle<br>3 C – External<br>4 D – Corporeal   |
| II<br>AC 1702          | 1 A – Divine Man<br>2 B – Interior<br>3 C – External<br>4 D – Corporeal | VI<br>AC1702   | 1 A – Internal<br>2 B – Interior<br>3 C – Exterior<br>4 D – Corporeal |
| III<br>AC3737          | 1 A – Divine<br>2 B – Rational<br>3 C – Natural<br>4 D – Body           | VII<br>AC1702  | 1 A – Celestial<br>2 B – Middle<br>3 C – Natural<br>4 D – Corporeal   |
| IV<br>AC3737           | 1 A – Divine<br>2 B – Internal<br>3 C – External<br>4 D – Body          | VIII<br>AC1702 | 1 A – Internal<br>2 B – Rational<br>3 C – Exterior<br>4 D – Corporeal |

Only B C D appertain to the human either of man or of the LORD. ([Chapter III.](#))

只有 B、C、D 相关人体，或者人的，或者主的（第 3 章）。

It is usual especially in the *Arcana* to omit the separate mention of the fourth degree—the body or corporeal, including it in the term "external" or "natural," though the natural body is frequently and sometimes expressly omitted in the term "natural" or "external man" as in *The New Jerusalem and its Heavenly Doctrine* 46; *The True Christian Religion* 401 (9) ; *Arcana Coelestia* AC 1718; where the natural body is called "outmost man," still perhaps only the gross body is here meant and not the limbus since only the gross body is rejected at death.

通常情况下，特别是在《属天的奥秘》中，忽略单独提及第四层级 – 身体或肉体，而把它们包括在“外在”或“属世（或物质）”的概念中，尽管“物质身体”经常而且有时明确地在‘属世’或‘外在之人’的概念中被忽略，就像《新耶路撒冷及其属天教义》



46, 《真实的基督教》401(9), 《属天的奥秘》AC1718 等处那样。其中物质身体被称为“最外在之人”, 但在这里也许只指肉身, 而不包括边缘层, 因为只有肉身在死亡时被抛弃。

第 29 章. 荣耀的第一阶段-婴儿期

THIS diagram represents the state of the LORD's Human at the completion of the first great step of glorification. This step was accomplished in infancy, and answers to the first stage of preparation for regeneration with man as shown in Diagram XIX. This step consisted in making Divine the highest or celestial degree of the spiritual mind a and at the same time the development and storing of the lowest degree of the natural mind f and of the limbus i and in a growth and improvement of the gross body j.

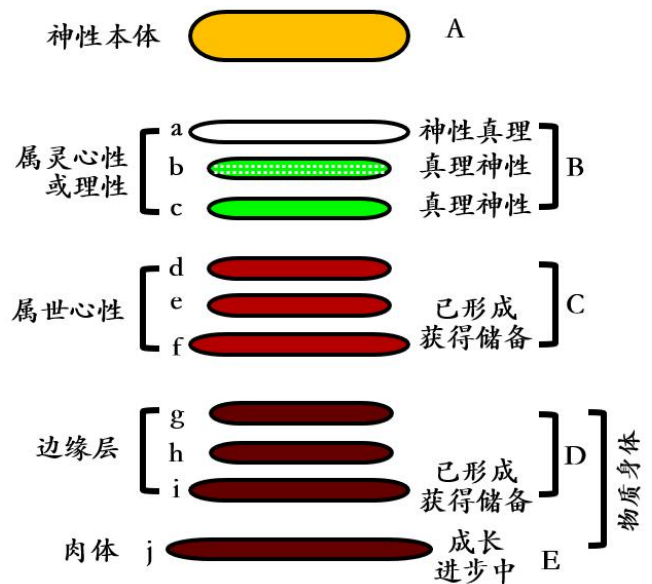
图 29 展示主的人身在荣耀的第一大步完成时的状态。祂在婴儿期就完成了这一步，相当于图 19 所示人为重生作准备的第一阶段。这一步包括：使属灵心性的最高层或属天层 a 成圣，同时发展和储备属世心性的最低层 f，边缘层 i，并有肉体 j 的成长和进步。

The planes f i j cohere in idea and act together as an ultimate of the highest degree of the spiritual mind a. While a was being made Divine these degrees would necessarily open and be stored from that highest with infantile remains suitable to each. These remains like all others in the Human of the LORD were indefinitely more excellent and abundant than can exist in any man. Yet these remains were somewhat impure from various evils and infirmities.

作为属灵心性最高层级 a 的终端，层级 f、i、j 在观念和行动上协同。当层级 a 成圣时，这些层级必然打开，依据各自的适当配置，储备来自那最高层级的余留。这些余留如同主之人身的其他各个方面，比存在于任何人的都无可比拟的更优越、更丰满。然而，这些余留在某种程度上也因各种邪恶和弱点而不纯净。

The development of these degrees (f i j) is indicated to a certain extent in the diagram by larger lines and the remains therein by the tint of red and

图 29  
荣耀的第一阶段  
婴儿期



white, raising the Colour from a darker to a lighter shade. (Compare f i j with f j k in Diagram XXVIII.)

在图 29 中用较长的条形来表示，这些层级 (f、i、j) 的一定程度发展，其中的余留则以红和白色调表示，颜色从较暗上升到较浅。(将 f、i、j 与图 28 的 f、j、k 比较)

The highest degree of the spiritual mind is drawn in *white* because it is now Divine Truth. In the next diagram it will be *red* because made Divine Good. In glorifying the Human, the LORD first made it truth divine, then Divine Truth, and lastly Divine Good. (AC 7014.) Truth divine is truth from the Divine, - Truth finite and rendered comparatively weak and impure by reception among the angels, - truth with good divine in it, - truth angelic in distinction from Divine Truth above the heavens. His spiritual mind B was truth divine by assumption from the heavens. This mind in such state was the human divine taken on from the angels at the Incarnation.

属灵心性的最高层级绘为白色，因为它现在是神性真理。在下图中，它将绘为红色，因为它已成就神性良善。在荣耀祂人身的过程中，主首先使它成为真理神性，然后是神性真理，最后是神性良善 (AC 7014)。真理神性是来自神性的真理 - 即有限真理，因为从天使而来所以相对软弱和不纯净 - 为内含良善神性的真理 - 或天使性真理，有别于天堂之上的神性真理。祂的属灵心性 B 是从天堂撷取的真理神性。这一心性当前的状态是人格神在道成肉身时从天使获得的。

While the highest degree a was being made Divine Truth from the essential Divine, while the natural -f and i- were being opened and restored with remains, and the gross body j was developed (the main features of the first great step), b underwent a certain preparatory advancement, being made a higher order of truth divine than at birth, and c d e g h having progressed each according to its state and place in the series. For this reason b in the diagram is green tinted with *white*, green indicating truth divine and white the increase and strength thereof.

当最高层级 a 因着根本神性而达成神性真理时，属世的 f 和 i 层级正在被打开并储备余留，同时肉体 j 得以发展（这些为第一大步的主要特征）。b 有了一定的预备和进展，比出生时进入了更高层次的真理神性，并且 c、d、e、g、h 各据其在系列中的状态和位置，有了相应的进展。由于这个原因，图中的 b 以白色和绿色相合展现，绿色表示真理神性，白色则表示其增长和加强。

As the Human of the LORD commences in the inmost of the rational and as He made all His Human Divine, therefore He first glorified the highest degree (a) and through this the next (b) and so in order to the last. (AC 2194.) Thus the Glorification was accomplished by discrete steps from the highest degree to the very lowest.

由于主的人身从最内层理性开始，终至使祂整个身体全然成圣，所以祂首先荣耀了最高层级(a)，然后是下一个层级(b)，依此顺序终至最低层(AC2194)。因此，荣耀是按照离散的(非连续的)步骤，从最高层到最低层来实现的。

Yet in each degree there was a progression from external to internal, that is, from truth to good. Truth was first appropriated and by the truth good. The good from which that truth proceeded was present and operative within though not then perceived and so not appropriated and yet was the real force from which the truth was adopted. We have said good was appropriated by means of truth and so it appears. Still good puts forth truth and causes it to be appropriated that itself may have a form in which the good may be felt and enjoyed. The good and truth of a lower degree are always though often imperceptibly connected with the good and truth of a higher degree and by this with higher still even to the Supreme. The lower are under the inspection and government of the higher and could not even exist apart from their organic dependence on them. The lower act from the causative presence of the higher and only under their supervision can they be appropriated.

然而，在每一层级上，都有一个由外向内的发展，即从真理到良善的过程。真理最初被真性良善擷取。发出真理的良善显现并运行于内，但当时却未被觉察到，于是未被采纳，但它却是真理被采纳的真正力量。我们曾经指出，良善是经由真理被采纳的，看来确实如此。良善推进真理使之被采纳，并形成某种形式，从而良善可被感觉和欣赏。较低层级的良善和真理，总是或常常与更高层级的良善和真理存在着潜移默化的联系，并依此方式上联到至高层。较低层受较高层的审视和治理，离开了对高层的秩序性依赖，它们甚至无法存续。较低层依照较高层的动因呈现而行动，在其指导下才能发挥作用。

The glorification by degrees successively from above down agrees with the creation of the human in this order, and with the order of its assumption at the Incarnation.

从上到下逐级荣耀的过程与创造人类的顺序是一致的，也与道成肉身所采取的顺序一致。

This order of glorification besides being affirmed in such passages as *Arcana Coelestia* AC 2194 and implied in the whole tenor of the Writings, is clearly involved in this, -

荣耀的这一顺序，除了在《属天的奥秘》AC 2194 等章节中得到肯定，并隐含在著作的全部要义之中，下列各处显然也提到：

"The natural could not be made Divine before the rational was made Divine, because the natural was made Divine by the rational."- AC 3245.

“在理性层面被圣化之前，属世层面不可能圣化，因为属世层是被理性层圣化的。” - AC 3245。

While a higher degree was being made Divine Truth the next lower was being made truth divine and while a degree was being made Divine Good the next lower was made Divine Truth. Thus Divine Good, Divine Truth, and truth divine existed at the same time though in different planes. Moreover each degree was made first truth divine, then Divine Truth, and lastly Divine Good. (Inspect Diagrams XXIX, XXX, XXXI.)

当一个较高层级达成神性真理时，其下较低层就达成真理神性；而当一个层级达成神性良善时，其下较低层就达成神性真理。于是，神性良善，神性真理，和真理神性同时存在，只是处于不同层面。此外，每个层级首先达成真理神性，然后是神性真理，最后是神性良善。（参见图 29、30、31）。

The terms good and truth are often used relatively. We are taught in the Writings that *in* the LORD all is Divine Good and that Divine Truth proceeds *from* Him, and yet that Good and Truth are *in* the LORD in conjunction and proceed in conjunction *from* Him. Good and truth *in* the LORD are called good in relation to good and truth proceeding from Him, and good and truth proceeding from Him are called truth in relation to good and truth in Him. The Divine Esse is in the LORD, and the Divine Existere is from Him. Yet, in another view the Divine Esse and Existere are both conjoined as one and inseparable in the LORD. It is only a derivative Existere that proceeds from the LORD, it is a proceeding from the Divine Existere which is in the LORD, and has a proceeding from the Divine Esse in it; so that the proceeding Existere is composed of Esse and Existere which together stand to Esse and Existere in the LORD as Existere to Esse.



良善和真理这两个词通常是关联使用的。史公著作里说，主内全然是神性良善，神性真理从祂而出。然而，主内的良善与真理是合为一体的，并且一并从祂而出。主内的良善和真理，相对于从祂发出的良善和真理来说，被称为良善；而从祂发出的良善和真理，相对于祂里面的良善与真理，被称为真理。神性本体在主里面，神性存在是从祂而出的。然而换一个视角的话，神性本体和神性存在是合为一体的，在主里面是不可分割的。只有衍生的存在物从主发出来，是主内神性存在的发出物，也是主内的神性本体所发出的。因此，发出的神性存在是由神性本体和存在共同组成的，二者同在主内，就像存在对本体的关系那样。

As already indicated, the Glorification of the LORD may be compared with the regeneration of man. During minority man's spiritual mind is formed and filled with remains by successive degrees from above down and his natural developed and stored from below up, which two processes meet at adult age between his spiritual and his natural mind. (See Diagrams XIX, XX, XXI.) In adult age, as man advances in regeneration there are also two processes at the same time, one a descent of influx from the spiritual mind into the natural, regenerating its degrees from above down, the other an opening of the degrees of the spiritual mind and an ascent into them from its lowest up. (Diagrams XXII, XXIII, and XXIV.)

如前所述，主的荣耀可与人的重生相比较。在未成年阶段，人的属灵心性自上而下逐级形成并由余留充注；而他属世心性的发展和储备是自下而上的。这两个过程于成年时在他的属灵和属世心性之间相遇（见图 19、21）。在成年期，随着人重生的进展，同时也有两个过程发生，一个是从属灵心性流入属世心性的下降过程，从上到下使其各层级重生；另一个是属灵心性各层级的开放，是一个从最低层上升的过程（图 22、23 及 24）。

Processes like these took place with the LORD with such difference as arose from His being God Himself clothed with the Human. With Him from birth to adult age there was in His spiritual mind an infilling with the Divine by degrees from above down (a b c) and a development and storing of His natural by degrees from below up (f e d) or briefly, during minority his spiritual mind was made Divine, and His natural mind was opened and stored with remains. These ascending and descending processes met at adult age midway between His spiritual and natural minds. During His adult life there were also two processes. One, the descent of Divine Good and Truth from His spiritual mind into His natural mind making its several degrees Divine from



above down, *the other* opening the now Divine degrees of the spiritual mind, and an ascent into them from below up.

这样类似的过程也发生在主身上，不同之处在于祂是披戴了人身的上帝自己。从出生到成年，在祂的属灵心性中有一个从上到下 (a、b、c) 逐级充注神性的过程；而在祂的属世心性里有一个自下而上 (f、e、d) 成长和储备的过程。或简而言之，在未成年期祂的属灵心性达成神性；而祂的属世心性则打开储备余留。到成年时，这上升和下降过程在祂的属灵和属世心性之间中途相会。在祂的成年生命中，也有两个过程。其一，神性良善和真理从祂的属灵心性下降进入祂的属世心性，使那里的各层级自上而下达成圣化；其二，祂属灵心性内现已具神性的各层级自下而上逐级开放。

In man's case, remains are never more than mere tempered and accommodated good and truth received from the Divine sphere of the LORD. But with the LORD the very Divine Good and Truth Itself descended from His Divine Esse or Inmost A into the several degrees of His spiritual mind, dispelling thence all created substances and forms which had been provisionally assumed from the heavens and rendering those degrees wholly Divine, a in infancy, b in childhood, and c in youth.

对人来说，他里面的余留从未超出温柔平和之度，并包涵着从主的神性灵场接收到的良善和真理。但对主来说，全然本具之神性良善和真理从祂的神性本体 - 或至内 A，降下进入祂属灵心性的各个层级，驱散那里所有祂从天堂暂时承载的受造之物和结构，并使这些层级达成全然神性，a 发生在婴儿期，b 在童年期，c 在青年期。

The Glorification of His spiritual mind in minority answers to the implantation of remains in man's spiritual mind in his minority. The Essential Divine Good and Truth causing the Glorification are not however to be confounded with the good and truth of the human divine with which the LORD was born. This human divine was assumed as a medium for bringing down the absolute Divine. For the LORD Glorified His Human by means of the angels, yet He took *nothing from them*, nothing truly *Glorifying*. After this provisional use of the human divine it was superseded by the absolute Divine.

主在未成年期间祂属灵心性的荣耀，相当于人类未成年期间属灵心性中余留的植入。然而，不可将导致荣耀的根本神性良善和真理，与主的人格神生来具备的良善和真理相混淆。可以将此人格神看作是将绝对神性带下来的中介（界面）。耶和華藉着天使荣耀了祂的圣子之身，祂却未从天使取任何东西，真正的荣耀也非来自他们。人格神的暂时使命完成之后，就被绝对的神性所取代。

His spiritual mind having been glorified He was prepared at the commencement of adult age to carry the glorifying process into His natural mind (into the degrees d e f successively) rendering this mind also Divine. This was accomplished just before the crucifixion. During this descent of the Divine into the natural there was also with the LORD as with the fully regenerated man an opening and ascent into the three degrees of His spiritual mind, elevating the interior seat of His Divine Perception into these glorified degrees, into c b and a successively.

当祂的属灵心性得了荣耀时，祂已经准备好在成年之初将荣耀的进程带入祂的属世心性（依次进入 d、e、f 层），使这个心性也达成神圣。这是在祂受难之前完成的。随着神性下降进入祂的属世心性，如同发生在完全重生之人那里一样，主的属灵心性的三个层级自下而上逐级打开，将祂神性觉知的内层位置沿这些已得荣耀的层级提升，依次进入 c、b 和 a 层。

Nothing finite can abide in the immediate presence of the Divine, it would be utterly dissipated. (AC 6849.) Therefore the Divine on its descent into His spiritual mind expelled thence all substances, forms and states assumed from the heavens, and on its descent into His natural mind expelled all that had been taken from the world of spirits preparatory for glorification.

在神的直接临在面前，没有任何有限之物能存活，而会彻底消亡 (AC6849)。因此，在神性下降进入祂的属灵心性时，必然化除从天堂承载的所有物质、结构和状态。在下降到祂的属世心性时，也必化除所有从中间灵界承载之物，为荣耀做好准备。

What the LORD assumed from the heavens, the world of spirits, and the virgin was not only the means of putting on the Divine Human but also of subduing the bells for the Redemption of man and the restoration of the heavens to order. By the disorder of the degrees assumed, evil spirits assaulted in temptations, and by His Divine He subdued them.

主从天堂，中间灵界和童贞女那里所承载的，不仅是披戴圣子之身的手段，也敲响了救赎人类和恢复天堂秩序的警钟。经历了所承载层级的失序，邪灵通过试探所做的攻击，祂以自己的神性降伏了它们。

When in adult life influx descends from the degrees of the spiritual mind into those of the natural, regenerating them, or, in the LORD's case glorifying them, the lower are thereby conjoined to the higher and thereafter act as one with them. This is accompanied by an elevation of the

interior seat of perception from the lower into the higher. Thus, d of the natural is conjoined with c of the spiritual, and the perception raised into c; so with e and b, and with f and a.

在人的成年生命中，从属灵心性的层级降下灌注入属世层级，使其重生；而在主之内，就是使其荣耀。于是较低层级与更高层级联合，从而它们行动如一。这个过程中伴随着觉知的内层位置从较低提升到更高处。因此，属世心性的 d 与属灵心性的 c 相联，觉知提升进入 c；这也发生在从 e 到 b，从 f 到 a 之中。

At this stage the parallel between the ascent in the LORD and in man ceases. With the LORD Glorification progressed to a degree yet lower and the opening and elevation to a degree still higher, not so regeneration with man. With the LORD the Divine descended into the plane of the natural body which He had in the world (TCR 109) and casting out thence all material substances made that degree also Divine, and He rose from the tomb with the whole of this degree (the body) now Divine and because it was Divine, differently from man who rises only with his spirit. (AC 5078.) So His natural body became the Divine-Human ultimate of His Inmost, the Inscrutable Divine Esse, to which, through the intermediate degrees, this ultimate was united and into which Esse was elevated the interior seat of His perception; whereupon His outermost perception became one with His Inmost Divine Perception.

到了这个阶段，主和人之间的提升就不再平行了。主的荣耀进展到更低层级，祂的开启和提升却到达更高层级，而人的重生不是如此。对于主，神性降入祂在世的物质身体层面 (TCR 109)，摈弃该层所有尘世物质，使这一层面也达成神圣。祂从坟墓中升起，现在这一层级（身体）也全部成为神性，因其本为神性。这不同于只有灵魂升起的人 (AC 5078)。于是，祂的物质身体达成神性 - 成为祂的至内在 - 即不可思议之神性本体 - 的身体终端。经由中间层级，此终端与本体合为一，从而本体提升其觉知的内层位置。于是祂的最外层觉知与祂至内的神性觉知合为一体。

The processes above outlined which constitute the stages in the LORD'S life succeeding infancy, will be continued in the subsequent Chapters.

上述过程勾画了主在婴儿期之后其生命的各个阶段，这将在以后的章节中继续讨论。

The state of the LORD at birth was in one respect much like the state of man at adult age, His spiritual mind being even at birth filled with finite good and truth assumed from the heavens, that is, *from* the Divine through the

heavens. This state is reached by man only in adult age. (Compare [Diagram XXVIII](#) with [XXI](#).)

主在出生时的状态，在某种程度上类似人成年时的状态。祂的属灵心性甚至在出生时，就充注了从天堂承载 - 即出自神性穿经天堂 - 的有限良善和真理。这样的状态人只有到成年时才能达到（比较图 28 与 21）。

With man, the *actual* seat of perception is in the *limbus* or *mentis* part of the natural derived from his mother, or what is the same, is in the plane of his external or material memory. (*S. D.* 2752.) So with the LORD during life in the world. With the man who becomes regenerate the interior seat of perception is elevated during childhood step by step through the natural mind and in manhood through the spiritual mind. So with the LORD.

对人来说，觉知的实际位置是在边缘层，或得自母亲的物质的的心智部分。换句话说，是在他的外在层面或物质记忆里 (*S. D.* 2752)。主在世上的生命也是如此。对于重生之人来说，其觉知的内层位置被一步一步提升，于童年期是在属世心性内，而成年期则在属灵心性里。主也是如此。

During infancy the interior seat of perception was formed in the lowest plane f of His natural mind. This seat of perception exists here from a corresponding seat more interior, that is from the highest plane of His spiritual mind a, which has been made Divine Truth Itself from the Essential Divine. All perception in every degree of His Human has its primal origin in the Divine Esse Itself Perception, however, in each degree is according to the state of the degree, at the time.

在主的婴儿期，觉知的内层位置形成在祂属世心性的最低层 f。存在于此处的觉知位置，与一个更内层的位置呼应，即祂属灵心性的最高层 a，该层已由根本神性成就为神性真理本体。在祂圣子之身的各个层级上，所有觉知的根本源头都是神性本体自身的觉知。然而每个层级的觉知都因该层当时的状态而不同。

As it pleased the LORD in assuming and glorifying the Human to follow the order appointed for man except where His being the Divine Itself as to His Inmost involved a departure from that order, we have divided His life in the world into two great periods, Minority and Manhood, and His Minority we have subdivided into three periods, Infancy, Childhood and Youth; and His Manhood up to His resurrection into four periods. The first three of these periods resemble those of a man who in adult life is regenerated and introduced,

first into the *lowest* heaven, then into the *second* and finally into the *third*. The fourth state with the LORD, UNPARALLELED in *man* (to be presented in [Chapter XXXV](#)), is the crowning act of entering with His very body completely glorified into most intimate union with the Divine Esse the Father. This glorification of the Human and its entrance into perfect union with the Essential divine called the Father is what took place at His resurrection. This involved, as a consequence, the complete union of the actual seat of His perception - as in the natural derived from the mother and now put off - with the perception of the Divine Esse Itself Perception.

主欣然承载人身并使之荣耀，以遵循为人类所立的秩序。这其中的例外是，祂是神性本体，祂的至内在并不遵循此秩序。我们把祂在世上的生活分为两个主要时期：未成年期和成年期，进而把祂的未成年期细分为三个时期，婴儿期、童年期和青年期。祂的成年期直到祂复活又分为四个阶段。前三个阶段类似于重生在成人生命中的进展，首先进入最低层天堂，然后进入第二层，最后进入第三层。主的第四个阶段，人类绝对无可比拟（将在第 35 章中讲述）。这是至高无上的作为，祂全然荣耀的独一身体进入到与神性本体圣父的最密切结合。圣子得此荣耀以及祂与称为父的根本神性之完美结合，就发生在祂的复活里。其结果是，祂觉知的实际位置，此前曾位于得自母亲的物质身体，而现在已经升离，与神性本体的觉知完全统一。

The LORD'S whole life from earliest childhood to the last hour in the world "was a continual temptation and a continual victory." ([AC 1690](#).) Hence the work of the first great period presented in this diagram though accomplished in infancy was effected by means of temptation combats and victories. The work of Redemption was also commenced in this period and carried forward by the same means. The power of the hells over the world of spirits was beginning to be subdued. So, too, the order and comfort of the heavens was being restored and strengthened. All this coming about as the result of the "Dayspring from on High" (Luke 1:78) having visited the earth.

主的一生，从童年的最早期到祂在世的最后时刻，经历的“是持续的试探和持续的胜利。” ([AC 1690](#))。因此，图中展示的第一个重要阶段的工作，虽然完成在婴儿期，却也经历了试探的征战以及胜利。救赎的工作也在此期间开始，并以同样的方式向前推进。地狱对中间灵界的权能开始被降伏。与此同时，天堂的秩序与祥和得以恢复和增强。所发生的这一切，就如日光从高天普照大地（路加 1: 78）。



Chapter XXX. The Glorification; Its Second Stage-Childhood.

第 30 章. 荣耀的第二阶段-童年期

THIS diagram presents the Glorification progressed through the discrete degree f during childhood, the period between infancy and youth. It also represents advancement in all the degrees not yet made Divine.

图 30 显示了童年期间，荣耀穿越离散层 f 的进展，这一时期介于婴儿期和青年期之间。也显示了所有尚未达成神性的层级之进展。

Compare this diagram with [Diagram XXIX](#).

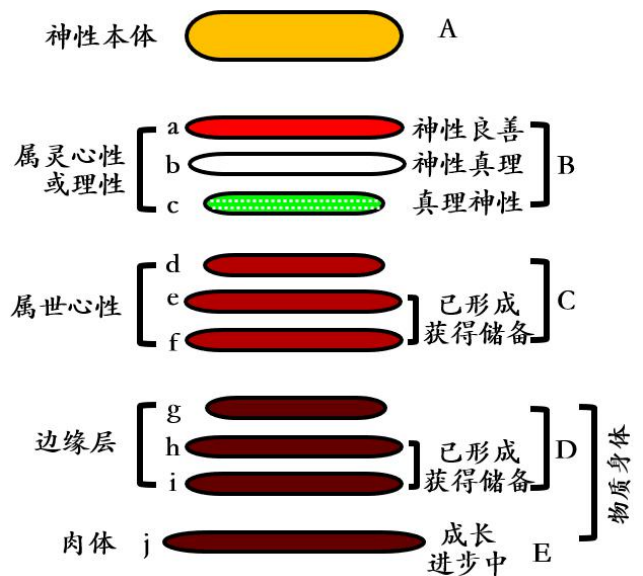
The degree a is red to denote that from Divine Truth it has become Divine Good; b is white being Divine Truth; c is green because truth divine, and being purer is tinted with white. The planes e

and h are formed out and stored, and all the degrees of C and D (d e f g h and i) are advanced in their state of preparation for the great change they are to undergo.

将图 30 与图 29 进行比较。a 呈红色，表示它从神性真理达成了神性良善；b 呈白色代表神性真理；c 呈绿色，因其为真理神性，但已更纯洁故杂以白色。e 和 h 层面已成形并获得储备。C 和 D 内各个层级（d、e、f、g、h 和 i）的状态都在发展，为它们将要经历的巨大变化做准备。

As the LORD in infancy gifted His corporeal and sensual with states of innocence, peace and love far surpassing those of other infants, so now in His childhood the love of knowing and the knowledge acquired and stored are indefinitely greater in amount and more excellent than with other children. (Compare [this diagram](#) and [XXIX](#) with [XIX](#) and [XX](#).) This was because the Divine Itself was in Him and was glorifying His spiritual mind and thence flowing with increasing power into His natural mind (TCR 89)。

图 30  
荣耀的第二阶段  
童年期





在婴儿期，由于主的身體和感官天賦的純真、祥和與愛，遠遠超過了其他嬰兒，所以到了當下的童年時期，祂對知識的熱愛、所獲得並儲存的知识，和其他孩子比起來，其量無限充分，其質無比卓越（將圖 30 和 29 與圖 19 和 20 作比較）。這是因為神性本體就在祂裡面，並且正在榮耀祂的屬靈心性，繼而從那里以不斷增強的權能灌溉祂的屬世心性（TCR 89）。

While His spiritual mind was being made Divine—and so far as made Divine—the degrees C D E (natural mind and body) were being made not actually Divine but more and more receptive of the Divine. (AC 2786.) We distinguish the natural body from the higher or mental parts of the Human, because the natural body with the LORD as with man in the world is only the lowest or outmost part of His Human. As the body is a part of the Human, it is of course included where the Writings teach that the LORD glorified the whole human which He assumed in the world. (AC 2083.) (See "Addendum," Chapter XXXV.)

隨著祂的屬靈心性走向神性，一旦達成神性 - 層級 C、D、E（屬世心性和肉體）就越來越容易接受神性，雖然它們尚未實際達成神性（AC2786）。我們把聖子的物質身體和祂的較高或心智部分區分開來，因為如同世人一樣，主的物質身體只是聖子之身的最低層或最外層部分。就像史公書中講述的那樣，由於這身體是聖子的一部分，就理所當然地包括在主所榮耀的，祂在世上承載的整全人身之中（AC 2083）（見“附錄”，第 35 章）

The Redemption wrought by the LORD while in the world kept pace with the successive changes effected in His Human. Redemption was accomplished by the same means as those changes, that is, by temptation combats with evil spirits and victories over them whereby those spirits were cast down first from their imaginary heavens in the world of spirits to the lower earth of that world and then into the hells. "The LORD, whilst a God of Love, became "a Man of War" (see Exodus 15:3). In truth, "*He went forth and fought against the nations*" (Zechariah xiv,3). In other words, He fought against the hells "*which at that time were for the most part open*" (See AC 8273) and out of control. Successfully redeeming the human race means He not only fought against the hells but put them down and closed them again by means of Truth from Love."

主在世上所執行的救贖，與祂的聖子之身所經歷的不斷變化保持同步。即完成救贖的方法與這些變化的途徑一致。那就是，通過征戰邪靈的試探，征服牠們取得勝利，首先把

这些邪灵从牠们位于中间灵界的虚幻天堂抛下，至该界的低处，然后扔进地狱。主作为爱的上帝，成为征战的勇士。(出埃及记 15: 3; AC 8273)。祂以真理“出去与列国打仗”(撒迦利亚书 14: 3)。换句话说，祂征战当时已经失控，处处洞开的地狱。成功救赎人类的意思是，祂不仅与地狱征战，而且用源于爱的真理将牠们镇压后重新封锁。

During this stage by the strong influx of truth from His spiritual mind, now becoming Divine, into the natural C coinciding with the world of spirits, He was gradually ejecting the wicked from their usurped abodes to lower regions nearer the bells. See *Apocalypse Explained* 742, where we learn that the wicked were first cast from their false heavens in the upper part of the world of spirits then into the lower part near the bells, the hells being still lower. The heavens begin to breathe again. Their distresses are abating. The saints that sleep in the world of spirits are already feeling the dawn of a new day, but as their Sun is not yet risen they cannot actually come forth from their graves and enter the Holy City. (AE 744.)

在这一阶段，祂已臻神性的属灵心性发出真理，强劲灌注入与中间灵界相呼应的属世心性 C，从而逐渐将邪恶从它们盘踞之处，驱逐到更接近地狱的较低处。参见《诠释〈启示录〉》742。在那里我们看到，邪恶首先从它们位于中间灵界较高处的伪谬天堂，被抛落到邻近地狱的低处，而地狱还在更低之处。天堂又恢复了生机，那里的困扰正在减轻。在中间灵界睡着的圣徒们，已经感觉到了新时代的曙光。但是由于他们的太阳尚未升起，他们实际上还不能走出坟墓，进入圣城 (AE 744)。

第 31 章. 荣耀的第三阶段: 青年期

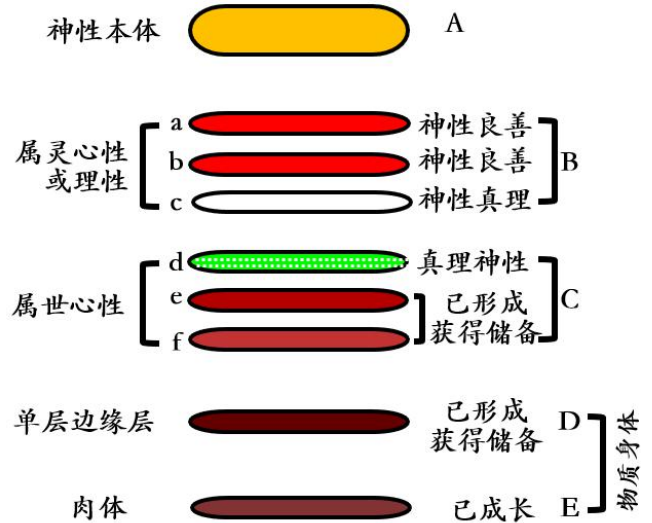
THIS diagram presents the *Glorification* of some of the degrees and further preparation of others. All the degrees of the spiritual mind are made Divine; yet the lowest c is Divine Truth only and cannot be made Divine Good till the next great step is taken by which truth divine in the natural shall be exchanged for Divine Truth.

图 31 展示了某些层级的荣耀以及其他层级的进一步准备。属灵心性的所有层级都已达神性。然而，最低的 c 层还只是神性真理，未达成神性良善。要等到下一个重大步骤完成，属世心性中的真理神性转换为神性真理后，才能使 c 成为神性良善。

As appears in this diagram, the LORD at the beginning of His Manhood had all that development, formation and storing of the several planes of His Human which answered in Him to the state of man on arrival at adult age, allowing for the difference between the LORD and man. (Compare this diagram with XXI representing man at the commencement of his majority.) With man at this period the spiritual mind is formed and stored with remains of finite good and truth from the LORD. With the LORD at this stage the spiritual mind was formed and stored from the Father in Him with Infinite Divine Good and Truth. His spiritual mind, though now Divine is yet (like man's at this age) to be successively opened and entered as the Glorification progresses in adult age and as the ascent of the interior seat of perception towards the Father continues.

正如图 31 所示，主成年之初在祂圣子之身的几个层面上已经有了发展、形成和储备，祂这些层面和人类到达成年时的状态相比，显明主和人之间的区别。(比较图 31 与图 21，后者代表人类成年初期)。在人类的这个阶段，其属灵心性已形成并储备了来自自主的，有限的良善和真理的余留。而主在这个阶段时，祂的属灵心性已经形成，并储备了来自

图 31  
荣耀的第三阶段  
青年期



祂里面圣父的无限神性良善和真理。祂的属灵心性虽然目前已臻神性，但随着成年期荣耀的进展，以及觉知的内层位置朝向圣父的持续提升，祂的属灵心性仍需逐层陆续打开并进入，就像这个年龄的人类发生的那样。

Consequent on the spiritual mind being made Divine and in proportion as it was so made, a most potent influx descended into the natural mind. But for the reception of this influx the natural must be stored by instruction and other Divine means. This preparation of His natural was effected by degrees from the lowest to the highest. Nor could His spiritual mind be made Divine Truth and Good, faster than His natural mind became truth divine. This influx *from* the Divine in the spiritual mind was not a descent of the *Divine Itself* into the natural; the Divine Itself had not yet descended lower than into the spiritual mind, nor could it till the spiritual mind was first made Divine in all its degrees and the natural mind fully prepared for its reception, This, however, is now accomplished; the Divine Itself, filling even the lowest degree of the spiritual mind (c), is ready to descend into the highest degree of the natural and make it Divine and in due time into the others below.

属灵心性均衡匀称的达成神性后，便强有力的灌注下来进入属世心性。但为了接收这灌注，属世心性必须经由引导和其他神性途径做好储备。祂属世心性的装备由最低层向最高层进展。祂的属灵心性达成神性真理和神性良善，不能快于祂的属世心性达成真理神性的速度。来自属灵心性的这个神性灌注，并不是神性本体降临属世心性。神性本体尚未降临到属灵心性以下。这要等属灵心性所有层级都达成神性，而且属世心性充分准备接受以后才能完成。然而，现在这都已经完成。神性本体在充注了属灵心性的最低层 (c) 后，已经做好准备降临到属世心性的最高层，使其达成神性，并在适当的时间进入其下各层。

This preparation of the highest degree of the natural to receive and be made *Divine Truth Itself*, which will be the next step of Glorification, was effected by making it *truth divine of the purest kind* during this period. We say truth divine of the *purest kind*. The truth divine (truth *from* the Divine) which was *first* received to aid in preparing any degree to be made Divine, was not the purest kind of truth divine. Truth divine in each degree was rendered gradually more and more pure till it reached its maximum. Not till then could it receive Essential Divine Truth from above into a degree below.

荣耀的下一步是这样的，这期间属世心性的最高层做好容纳的准备，要达成最纯净的真理神性，然后成为神性真理本体。我们这里用到最纯净的真理神性一词。真理神性（即出自神性的真理）首先要被接受，以帮助任何层级做好准备达成神性，但这还不是最纯净的真理神性。提供给每个层级的真理神性，都会逐渐变得越来越纯洁，直至达到极致。直到此时，来自上面的根本神性真理才能被其接受，进入该层级。

Only the purest kind of truth divine could be in the degree next to the Divine Itself or next to a degree already made Divine, and consequently such only could introduce the Divine into a degree below. Such purest truth divine now fills the highest degree of His natural mind. The lower degrees are also stored with truth divine but of less and less purity according to descent, each kind of truth divine serving its appropriate use and each gradually becoming purer till it reaches its purest and then gives place to Divine Truth Itself as Glorification descends.

只有最纯净的真理神性，才能存在于临近神性本体的层级里，或已达神性的层级近旁的层级里。因此，只有这样才能将神性引入其下的层级。现在，这最纯净的真理神性已经充注祂属世心性的最高层。较低的层级也储备了真理神性，但随着层级降低，纯洁度就相应减弱。每层的真理神性都提供与之相应的功用，而且都逐渐变得更纯净，直至达到完全纯净，然后随着荣耀的降临，让位给神性真理本体。

Truth divine in one degree differs from truth divine in another because the degrees themselves differ in nature and function. Thus when we say that each degree became the purest kind of truth divine as the last step of preparation, we mean the purest suited to that degree. Truth divine in His spiritual mind was different from truth divine in His natural mind and both were different from that in the limbus.

一个层级的真理神性有别于另一层级的真理神性，因为不同层级的特性与功能都不一样。因此当我们说，每一层级都达成最纯净的真理神性，作为预备的最后一步时，指的是与此层级相应的最高纯净。祂属灵心性中的真理神性，不同于祂属世心性中的真理神性，两者又都不同于其边缘层里的。

We have said that His spiritual mind could not be made Divine before truth divine of a lower order and at length of the purest was implanted in His natural mind. Neither could the natural mind be made truth divine of a higher order before the limbus was made truth divine of a lower order. The work progressed in each degree in due regard to the state of the other degrees.



我们已经说过，在祂的属世心性被植入由较低阶逐步提升直至最纯净的真理神性以前，祂的属灵心性不可能达成神性。同时，在祂的边缘层达成较低阶的真理神性之前，祂的属世心性也无法达成较高阶的真理神性。每一层级的进展都与其他层级的状态有关。

The body was being continually renovated and purified during the Glorification of all the degrees above it from birth to crucifixion. The work wrought in any period of His life was not confined to a single degree but while a higher degree was being glorified a corresponding change was made in the preparation of all the planes below, in each according to its nature and state.

从出生到受难，随着祂肉体以上各个层级荣耀的进展，祂的肉体也不断地被更新和净化。在任何阶段祂生命中经历的变化，都不局限于单一级别，而是在更高层级得荣耀的同时，其下所有层级都依其性质和状态，发生着相应的预备性变化。

By the work accomplished in this period the interior seat of perception is elevated to the highest part of His natural mind and stands ready to ascend during the next period into the lowest degree of His spiritual mind now Divine.

由于这一阶段取得的成果，洞察力的内层位置被提升到祂属世心性的最高部位，并准备好了，在下一阶段提升到祂属灵心性已臻神性的最低层级。

His whole spiritual mind being glorified, His whole natural mind stored with remains and its highest degree filled with the purest and most potent order of truth divine, a more powerful influx now descends into the natural mind especially into its highest degree. Hence a most potent force is brought to bear on the infernal spirits occupying the world of spirits where they were molesting the angels, perverting influx from the heavens, infesting novitiates and darkening the minds of men on earth. This force casts them down to the lower earth of that world.

祂的整个属灵心性都已得了荣耀。祂的整个属世心性都储备着余留，其最高层级充满了最纯净和最强劲的真理神性。更强大的灌输现在降临属世心性，尤其是进入其最高层级。因此，一个极为强大的权能施加在占据中间灵界的地狱邪灵身上，牠们在那里骚扰天使，扭曲来自天堂的灌输，侵扰、败坏世人的心性。这个权能把牠们摔下到中间灵界的低处。

As the Glorification progresses to new degrees below, they will be removed to their places in hell. "I beheld Satan as lightning fall from heaven." (Luke x, 18.) "Now is the judgment of this world; now is the prince of this world cast out." (John xii, 31.) His combats were grievous beyond comparison. "I have a baptism to be baptized with; and *how am I straitened till it be accomplished.*" (Luke xii, 50.) "He bowed the heavens" of His spiritual mind and "came down" to the wicked in the world of spirits. "Yea, He sent out his arrows and scattered them, and many lightnings and discomfited them." (Ps. xviii, 9, 14.)

随着荣耀进展到新的更低层级，牠们将被移到地狱里该去之处。“我看见撒旦就像闪电一样从天上坠落。”（路加福音 10: 18）“现在这世界受审判，这世界的王要被驱逐。”（约翰福音 12: 31）。祂的征战之严酷无可比拟。“我有当受的洗还没有成就，我是何等的迫切呢”。（路加福音 12: 50）。在祂的属灵心性里“祂使天下垂”，降达中间灵界的恶者。“他射出箭来，使仇敌四散；多多发出闪电，使他们扰乱。”（诗篇 18: 9, 14）。

As already shown, His natural mind *at birth* was so tainted with evil and falsity from the world of spirits that the truth and good from His spiritual mind then feeble were greatly perverted on descent into that mind. This, with the LORD, was like influx from the angelic heaven into the world of spirits before a general judgment; that world, then filled with spirits evil and false within though apparently good and true, was spiritually cold and dark and perverted the genuine good and truth inflowing from heaven.

正如已经表明的那样，祂出生时的属世心性沾染了来自中间灵界的邪恶和谬误，以致于从祂当时尚柔弱的属灵心性而来的真理和良善，在降达属世心性时被极大地扭曲。主这样的状况，就像在大审判之前，从天堂对中间灵界的灌输。当时充斥中间灵界的灵，虽然表面上良善且忠实，但内里多为邪恶和虚假，其灵性冷酷、暗昧，扭曲了从天堂灌输下来的真正良善与真理。

But on reaching manhood (as represented in this diagram) His spiritual mind was Divine, not merely angelic as at first. His natural mind though still infirm and thus measurably impure had nevertheless become so stored with truth divine that the immensely more potent divine influx from the spiritual mind into it found adequate finite vessels of reception in direct or true order. This gave light and warmth and cheer, driving wicked spirits to a distance and bringing relief and great comfort to good spirits and angels.

但达到成年后（如图 31 所示），祂的属灵心性已臻神性，而不仅仅是最初如天使那样的。祂的属世心性虽然尚软弱，并有一定程度的不纯净，然而却储备了真理神性，从而来自属灵心性的，极为强劲的神性灌输能够进入其中，在直率或真正的秩序里获得足够的有限接受器皿。这一切带来光明、温暖、和欢乐，将邪灵驱赶远离，给善灵和天使带来疏解和极大的宽慰。

The state of His natural mind at this time was like that of an adult man prepared for regeneration. In man (as may be seen in [diagram XXI](#)) the natural mind is stored with remains which may be called truth divine and good divine, though indefinitely inferior to truth divine and good divine in the LORD. With the LORD also at this stage the natural mind was stored with remains immense in amount and of surpassing purity. And yet, just as evil is at this stage present in man's natural mind, to be removed by temptation combats, so it was with the LORD. The evil and organic substance yet present in the LORD's natural mind was to be expelled to give place to the Divine from the Father within.”

此时祂属世心性的状态，就像一个准备好重生的成年人。如图 21 可以看到的，人类属世心性里储备着被称为真理神性和良善神性的余留，尽管与主的真理神性和良善神性比起来，它们无限地低劣。同样在这个阶段，主的属世心性储备着巨量极其纯净的余留。然而，这个阶段存在于人类属世心性中的，需经征战被驱除的邪恶，同样也见于主里。主的属世心性里这个仍然存在的邪恶及其基本物质需被化除，给祂内里圣父的神性腾出位置。

This change to be wrought in the three degrees of His natural mind, the conjunction of these degrees with those of His spiritual mind, and the successive openings into these higher degrees attended with elevation of the interior seat of perception into them, (the actual seat of perception remaining in the limbus), will be the main features of the next three Chapters.

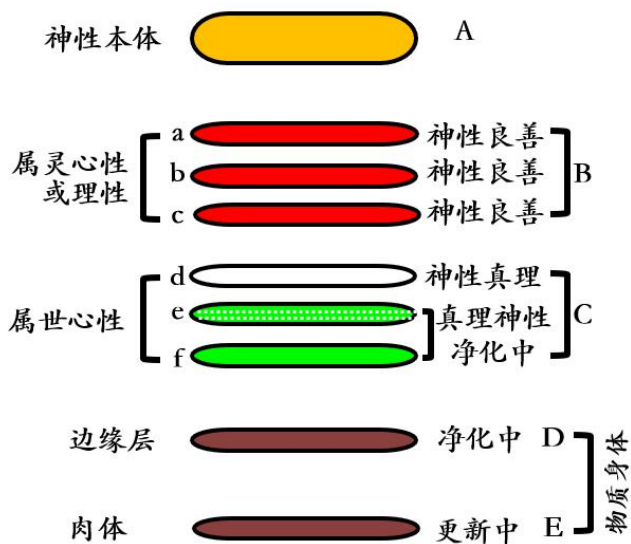
将发生在祂属世心性三个层级中的这变化，这些层级与祂属灵心性相应层级的结合，以及向上逐步开启更高层级，同时伴随洞察力的内层位置提升进入它们，（洞察力的实际位置留在边缘层），这些将是下三章的主要内容。

Chapter XXXII. The Glorification; Its Fourth Stage—The First Period of Adult Life.

第 32 章. 荣耀的第四阶段: 成年生命第一期

COMPARE this diagram with XXXI. This diagram represents the complete Glorification of the spiritual mind of the LORD and the commencement of the Glorification of His natural mind. The lowest degree of the spiritual mind c from being Divine Truth, as in Diagram XXXI, has been made Divine Good, and the highest degree of the natural mind d from being truth divine has been made Divine Truth itself. The middle degree of the natural mind e has become truth divine of the purest order suited to that degree. The lowest degree f has been purified and perfected and thus advanced in preparation for Glorification. And through this degree the degrees D and E have also progressed.

图 32  
荣耀的第四阶段  
成年生命第一期



把图 32 与图 31 做比较。图 32 代表了主属灵心性的完全荣耀和祂属世心性荣耀的开始。属灵心性的最低层 c 从神性真理（如图 31 所示）已臻神性良善；而属世心性的最高层 d，从真理神性已臻神性真理本体。属世心性的中层 e 已达成与此层相应的至纯级的真理神性。最低层 f 已被净化达致完善，为准备得荣耀取得进展。通过此层级，D 和 E 层也获得进展。

As d has been made Divine Truth, its union with c is now commenced and the interior seat of perception has been elevated into c, now opened and united with d. This union and perception are yet to be perfected when d in the next period shall have been made Divine Good also.

The improvement in D and E consisted in discarding impurities and in appropriating purer natural substance in more perfect form.

由于d层已达成神性真理，它目前就开始了与c的结合。觉知的内层位置被提升进入c层，c层现在打开并与d结合。当d层在下一期也达成神性良善时，此结合和觉知还会有进一步完善。D和E的进展包括摒除不洁，并擷取更纯净、结构更完美的尘世物质。

Such only could have been the renovation of these planes before all the higher planes had been made actually Divine. Till then the limbus and gross body could be rendered only more and more correspondent to the Divine and so more fully but finitely recipient of the Divine.

在其上的所有层级达成真正的神性以前，这些层级只是处于更新之中。到那时，边缘层和肉体只会变得越来越符合神性，成为更充分却仍有限的神性容器。

Similar was it, as already implied, with all the degrees in the spiritual and natural minds, B and C. These, until made Divine, consisted of organic forms of spiritual substances from the planes of the spiritual world and so were created and finite. The organic forms in these degrees, while the degrees were unglorified, were continually undergoing finite renovation and being rendered more correspondent to the Divine Itself and so more receptive of the Divine. This was accomplished by a rejection of impurities and substitution of more perfect substances from the same planes, the principal difference being that these changes were in spiritual substances, but the changes in D and E in natural substances.

如前提示过的，在属灵心性B和属世心性C中的所有层级都有相似性。这些层级在达成神性之前，是由来自灵界的，灵性物质的基本形态组成的，因此是被造和有限的。这些层级中的基本形态，虽然尚未被荣耀，却不断地经历着有限的更新，变得更符合神性本体，因此更容易接纳神性。这是通过摒弃不洁，用同一层面更完美物质去取代来实现的。这里主要的区别在于这是灵性物质发生的变化，而在D和E层则是尘世物质的变化。

Without this elimination and the construction of more perfect forms from fresh substances no change of state nor advancing renovation could have occurred in the yet unglorified degrees; hence no exercise of will and understanding, no temptation combats and victories, no acts of redemption, and no renewing and strengthening of the sphere radiating out from Himself would have been possible. Indeed, there would have been no ultimate Glorification. Totally different became the source of renewal in the act of glorification.

如果没有如此地摈弃并以新物质构建更完美的形态，在尚未被荣耀的层级上就不可能发生状态的变化，更新也不会进展。因此也不会有意志和认知的运行，没有试探的征战和胜利，没有救赎的施行，从祂发出的灵性场（祂的圣爱与圣智-译者）也不可能得以更新和增强。事实上，也就没有了真正的终极荣耀。荣耀运行中的更新源泉就会完全不同。

The spiritual mind of the LORD being entirely Divine, His natural mind partly so, its remaining degrees purer and more intensely active, and the natural body more respondent to Divine influx, greater wonders of restoration and consolation in the heavens and of renovation and illumination in the world of spirits, are now accomplished. The heavens find new repose on the world of spirits. The world of spirits draws fresh strength from the heavens, and so direct and potent is the influx into the very body of the LORD that Divine works are performed even on earth.

主的属灵心性是全然神性的，祂的属世心性部分如此，祂的其他层级愈益纯净并更加活跃，物质身体更能回应神性灌输。天堂的规整和抚慰，以及中间灵界的更新和教化，现在都已经达成，展现更大的奇迹。诸天堂从中间灵界重新寻回安宁，中间灵界也从诸天堂汲取新的力量，对主独特身体的灌输是如此地直接并强有力，于是神圣使命在世上得以运行。



Chapter XXXIII. The Glorification; Its Fifth Stage—The Second Period of Adult Age.

第 33 章. 荣耀的第五阶段: 成年生命第二期

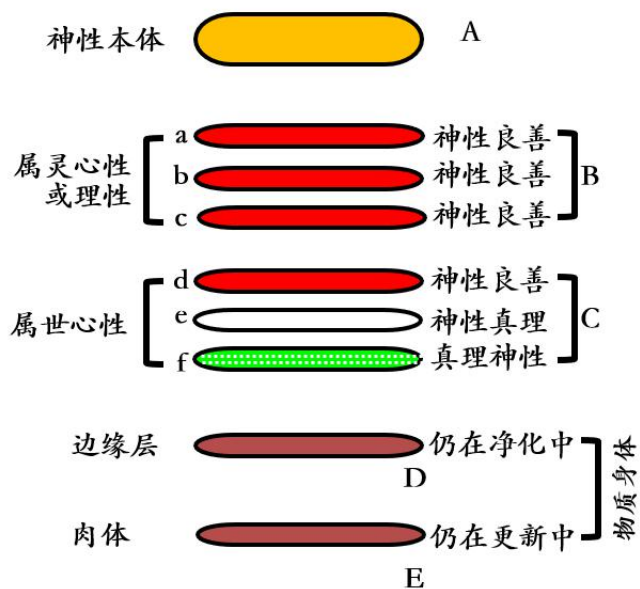
THE Glorification has now descended into the middle degree of the natural mind e making that degree Divine Truth. This is accompanied by an elevation of the interior seat of perception into the middle degree of the spiritual mind b, the actual or external seat of perception remaining still in the limbus as it does throughout the whole of His life in the world. The ground of this conscious human perception in the limbus was necessarily internal. So far as the human was glorified there was implanted in each degree a Divine Human cause for this external perception, which cause was interior according to its degree. From the Essential Divine He had a full consciousness of all that was transpiring in all the degrees of the Human.

荣耀现在已经降临属世心性的中层 e, 使其达成神性真理。与此同时伴随着觉知的内层位置提升到属灵心性的中层 b, 而觉知的实际或外在位置仍保持在边缘层, 并在祂世上生命的整个过程中都一直如此。保持在边缘层的有意识的人类觉知, 其根基必然是内在的。随着圣子荣耀的进展, 导致此外在觉知的的神性缘起被植入每一层级, 这一缘起相对所在层级而言是内层的。由于祂的根本神性, 祂充分意识到在祂圣子之身各个层级上, 正在发生的一切。

Redemption progresses concurrently with Glorification and by the same means. The world of spirits is fast being cleared of the evil and the false. Its true order is being rapidly restored. Men on earth are again becoming receptive of light and life from the heavens above.

救赎与荣耀以同样的方式同步进行。中间灵界的邪恶与谬误正被迅速地清除, 其正确秩序正在迅速恢复。世人又皈转回来, 乐于接受来自天堂上的启迪和生命。

图 33  
荣耀的第五阶段  
成年生命第二期



The heavens, so long infested, are regaining their former peace and tranquillity. They are soon to enjoy a state far superior to any ever known before, because by the Assumption and Glorification of the Human "The light of the moon" is "to become as the light of the sun and the light of the sun as the light of seven days." (*Isaiah xxx, 26.*) Even at this stage they are beginning to feel a perception of Divine Life and Light and hence of felicity hitherto unenjoyed.

久经困扰的天堂，正在恢复先前的和平与宁净。经由圣子道成肉身和祂的全然荣耀，人们很快就能乐享此前从未有过的状态，“月光必像日光，日光必加七倍，像七日的光一样”（以赛亚书 30：26）。至此，他们开始体验到神性生命和启迪，也因此感受到从未享受过的幸福。

Chapter XXXIV. The Glorification; Its Sixth Stage—The Third Period of Adult Life.

第 34 章. 荣耀的第六阶段: 成年生命第三期

图 34-1  
荣耀的第六阶段  
成年生命第三期

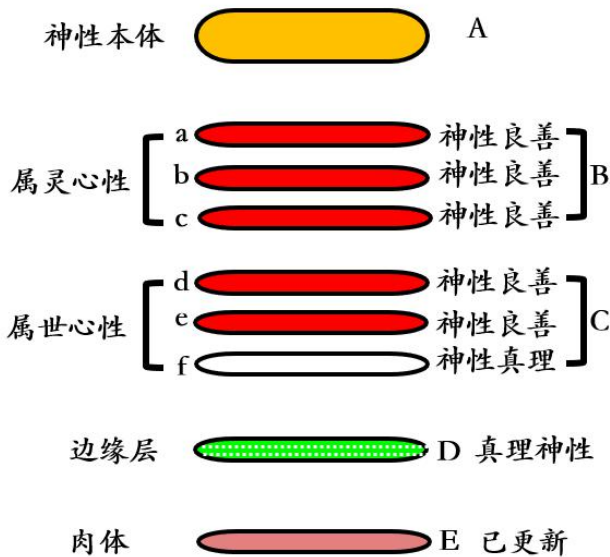
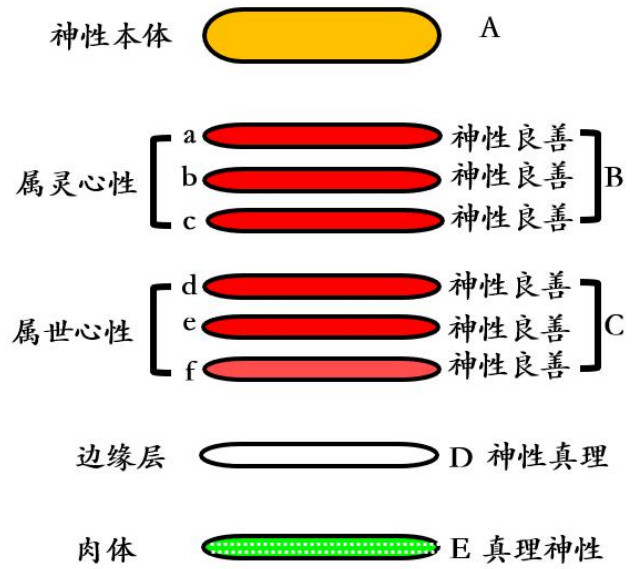


图 34-2 (第2种形式)  
荣耀的第六阶段  
成年生命第三期



WE have here a diagram for each of the steps of Glorification combined in this period. During this period the middle degree of the natural mind e was made Divine Good and the lowest degree f was first made Divine Truth then Divine Good as at f (2nd Form). The limbus was made Divine Truth, as in Diagram XXXIV (2nd Form). This descent of the Glorification was accomplished by an elevation of the seat of perception into the highest degree of His spiritual mind. Thus the lowest degree of His natural mind (including the spiritual body and the limbus) is now Divine and united through the intervening degrees with the highest degree of His spiritual mind, and of course through this with His Inmost A.

在图 34 里, 我们把这一时期荣耀的各个步骤合并起来。在此期间, 属世心性的中层 e 提升达成神性良善, 最低层 f 先达成神性真理, 然后达成神性良善, 如图 34-2 中 f 所

示。边缘层达成神性真理（见图 34-2）。荣耀的这个下降过程，随着觉知的（内层）位置提升到祂属灵心性的最高层而完成。因此，祂属世心性的最低层（包括灵体和边缘层）现已臻神性，并通过居间的各层级与祂的属灵心性最高层结合，当然，也经此与祂的至内 A 结合。

The Divine Life in its own Divine substance and form descended in Him *below* the *spiritual body*, even into the natural body D and E, the very ultimate of the human. This descent has no parallel in the regeneration of man. This descent however is now only commenced, reaching merely into the limbus to be completed during the Passion of the Cross (see [next diagram](#)).

神性生命以祂本具的神性物质和形态降临祂的灵体之下，甚至进入物质身体 D 和 E，这是人体的最终端。这种降临与人类的重生过程不可类比。然而，这个降临现在还只是开始，仅仅到达了边缘层，它要以十字架上的受难达成完全（见下图）。

The gross body E at the termination of this stage, was composed of the very highest order of truth divine possible to this plane. This truth divine was none other than the very purest natural substance most perfectly organized.

这一阶段结束时的肉体 E，是由此层面最高等级的真理神性组成的。此真理神性不是别的，而是最完美地组织起来的，最纯粹的尘世物质。

The Glorification is now *well nigh complete*. This period closes just before the "Passion of the Cross," the "Last Combat by which the LORD fully conquered the hells and *fully glorified His Human*." (L. 12.)

荣耀现在已经几近完成。本阶段恰恰结束在“十字架的受难”之前，这是“主完全征服地狱并充分荣耀祂圣子之身的最后一次征战”（《教义之主篇》12）。

The crucifixion took place while the limbus and gross body were in the state represented in this diagram (2nd Form), as more fully shown in the following Chapter. Crucifixion could go no deeper than the gross body. The limbus which was next within could suffer no physical violence. Even with man it survives death without harm.

受难发生时，边缘层和肉体的状态显示在图 34-2 里。下一章将有更充分的解说。受难所波及的深度不会超过肉体。紧邻其内的边缘层不可能被物理的暴力损伤。即使是人，死后它也完整无损地保存着。

Chapter XXXV. The Glorification Complete; Its Seventh and Last Stage, Accomplished during the Fourth Period of Adult Age.

第 35 章. 荣耀完成, 第 7 和最终阶段: 完满于成年生命的第 4 期

图 35-1  
荣耀完成-第七或最后阶段  
成年生命第四期

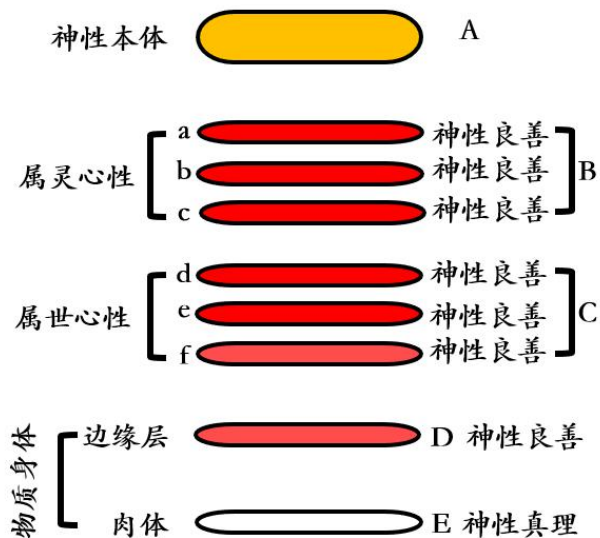
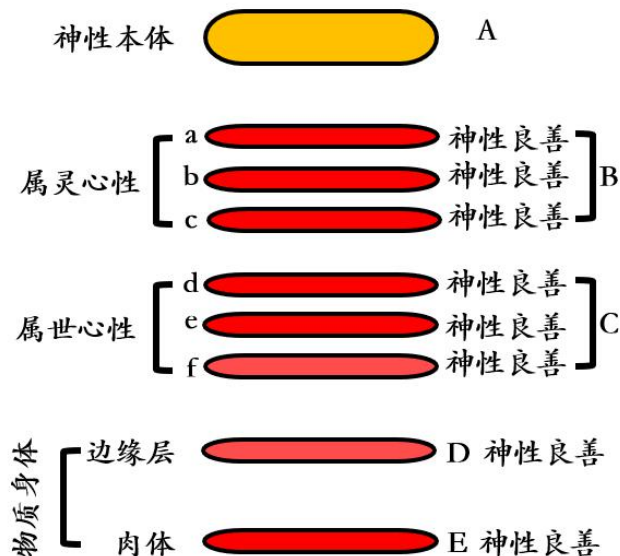


图 35-2 (第2种形式)  
荣耀完成-第七或最后阶段  
成年生命第四期



THIS final period which was that of the Passion of the Cross- the last temptation and victory, commenced after He ate the passover with His disciples, and ended at the resurrection. (L. 12 to 17; *Matthew* xxvi, 31; *Mark* xiv, 27; *Luke* xxii, 31; *John* xviii, 1.)

这最后一个阶段就是十字架的受难—最后的试探和胜利, 从祂和祂的门徒吃逾越节晚餐后开始, 到复活结束 (《教义之主篇》12 - 17 ; 马太福音 26: 31; 马可福音 14: 27; 路加福音 22: 31; 约翰福音 18: 1) 。

The Glorification is now complete. During this stage the limbus was made Divine Good. The body was first made Divine Truth, then Divine Good (E 2nd Form).

荣耀现已完成。在这个阶段, 边缘层达成神性良善。肉体先达成神性真理, 随后是神性良善 (图 35-2 的 E)。



The Glorification was completed at the end of the last Passion which extended to the Resurrection on the third day. See *Doctrine concerning the LORD* 16 wherein are mentioned the particulars of this Passion, and read 12 to 16, 34 and 35 of the same work, noting especially the following words in their context, -

荣耀是在最后的受难结束时完成的，这受难延伸到了第三天的复活。请参阅《教义之主篇》16，并阅读12节到16节，以及同一书34-35节，那里面提到了受难的细节。在上下文语境中特别注意以下语句：

"*The full unition of the Divine and the Human was effected by the Passion of the Cross, which was the last of the temptations... This was the last combat by which He fully conquered the hells and fully glorified His Human. Now since the LORD by the Passion of the Cross, fully glorified His Human, that is, united it to His Divine, and thus made His Human also Divine, it follows that He is JEHOVAH and GOD, as to both.*"

“上帝和圣子的完全合一共由十字架的受难完成。十字架是最后的试探。这是祂最后一场征战，从此祂征服地狱并充分荣耀祂的人身。现在，既然主经由十字架的受难充分荣耀了祂的人身，也就是将之与祂的神性融合为一，从而使祂的人身也达成神性，于是祂就是耶和与上帝，二者为一。”

“The LORD took off the human nature received from his mother, which was essentially like that of anyone else and therefore material, and put on a human nature from his Father, which was essentially like his divine nature and therefore substantial, thus making his human nature divine. Hence the LORD in the Prophets, also as to the Human, is called JEHOVAH and GOD.”

“主褪去祂得自母亲的人类特性，这些特性与他人相似，因此是物质的。祂披戴上来自圣父的神人特性，其本质上等同于祂的神性特性，因而是本质丰盛的。所以祂的人身也就达成神圣。于是先知书中的主，也就是圣子，被称为耶和与上帝。”

"Since the Human of the LORD was glorified, that is, made Divine, therefore after death, He rose again on the third day, with His whole body; which is not the case with any man; for man rises as to the spirit only, but not as to the body... Since His body now was not material, but Divine-Substantial [*substantiale Divinum*], therefore He came in to His disciples while the doors were shut. (*John xx, 19, 26.*) ... The LORD being *now such* was taken up and sat at the right hand of God... which signifies Divine Omnipotence."



“因为主的人身得了荣耀，也就是说达成神圣，因此祂在死后第三天，带着祂的完整身体重新复活。这与任何人都完全不同。因为人复活的只是他的灵，而不是身体。因为祂的身体现在不是物质的了，而是本质神性的，因此在门关着的时候，祂能进来走向门徒（约翰福音 20: 19, 26）。主现在已经升天，坐在上帝的右边，象征着全能的神性。”

"Since the LORD, with the Divine and the Human united into one, ascended into heaven, and sat at the right hand of God, by which is signified Divine Omnipotence, it follows that His Human Substance or Essence is such as is His Divine [Substance or Essence]."-L. 34, 35. (See p. 141)

“由于主，就是合为一体的上帝与圣子，升入天堂，坐在上帝的右边，这象征着上帝的全能，因此祂身体的物质或实质，也就是祂的神性（物质或实质）。”《教义之主篇》34-35。

## Addendum.

### 附录

1. THE LORD, like man in the world, had a spiritual body within His natural body. His spiritual body was at first like the spiritual body of a man, composed of the created substances of the spiritual world, as His natural body was at first like man's, composed of the, created substances of this world. And as His natural body was changed, that is, glorified, as above described, so was His spiritual body glorified. His spiritual body was glorified before the crucifixion, His natural body after. So that the LORD rose with His natural body which He had in the world, as well as with His spiritual body, both glorified and made Divine.

1. 像世人一样，在主的物质身体里有灵体。祂的灵体起初就像人的灵体，是由灵性世界的被造物组成的。这就如同祂的物质身体，最初也和人的身体一样，由这个世界上被造的物质组成。上面已经描述过，当祂的物质身体改变时，也就是说得了荣耀时，祂的灵体也得了荣耀。祂的灵体在受难前得荣耀，祂的物质身体在受难后得荣耀。于是，主连同祂在世上所拥有的物质身体并灵体，都一起复活得了荣耀，两者一并达成神圣。

With the truth that the LORD rose with the natural body which He had in the world, do not fail to associate this *truth* that He rose with the body not in the *same state* as at burial, because while in the tomb He *changed its state by dissipating its earthly* substances and substituting in their place *Divine* substances from within and therefore rose with a Divine natural body. Thus, mark attentively, the New Church doctrine is not that the LORD put off His natural body so as to be deprived of the natural, but that He changed it, glorified it, rose with it and retains it to eternity.

主带着祂在世上的肉体一同复活。不要忽视这样一个真理，即与祂一起复活的身体与埋葬时的身体是不同的状态。因为祂在坟墓里改变了状态，化除了肉体的尘世物质，代之以内在的神性物质。因此，复活的是神性物质的身体。因此值得注意的是，新教会的教义并不主张说，主为了脱离尘世物而摈弃了祂的物质身体，而是认为祂改变并荣耀了它，与它一起复活，并持守它直到永恒。

That the LORD's natural body after resurrection was not material but Divine, is affirmed in *The True Christian Religion*, -

复活后主的身体不再是物质的，而是神性的，这在《真实的基督教》里有确切论述：

"The Glorification of the LORD is the Glorification of His Human which He assumed in the world, and the Glorified Human of the LORD is the Divine Natural. That it is so is evident from this, that the LORD rose from the sepulchre with His whole body which He had in the world; nor did He leave anything in the sepulchre, consequently that He took thence with Him the Natural Human itself from its firsts to its lasts; wherefore He said to His disciples, after the resurrection when they supposed they saw His spirit, 'See My hands and My feet, that it is I Myself; feel Me and see; for a spirit hath not flesh and bones as ye see me have.' (Luke xxiv, 37, 39.) Whence it is manifest that the natural body by glorification, was made Divine... Hence the angels know that the LORD alone, in the whole spiritual world is *fully Man*." -TCR 109

“主的荣耀是其人身的荣耀，也就是祂在世时所披戴之物；主得荣耀的人身是神性物质的。这从以下事实明显看出来，即主带着在世时所具有的整体躯体从坟墓中复活，并未在坟墓中留下什么。结果祂从那里带走的是，祂自始至终都持有的实在身体。所以复活后，当祂的门徒以为看见的是祂的鬼魂时，祂对他们说：你们看我的手，我的脚，实在是我；摸我看看，魂无肉无骨，你们看，我是有的（路加福音 24:37, 39）。由此清楚可知，祂的实在身体已藉着祂的荣耀而达成神性了。。。所以天使们知道，唯有主自己是整个灵性世界里的全备之人。”《真实的基督教》109

Angels and spirits are not full men, - not having the ultimate, while the LORD, after death and resurrection as before, was a full Man, having His natural body complete like man in the world; this being the difference between men and spirits. (See also AC 1414, 1729, 2083, 3490, 3498, 3702, with DLW 22 1; AC 3737, 4618, 5077, 5078, 5079, 6716, 10252, 10125; AE 899, 1108, 1112 (Ath. Cr. 15, 18); D. L. in AE IV, V, XII; DP 220; L. 35; LJ 21; DLW 233, 234; TCR 92, 103, 109; HH 306, with 314, 304, 461; A. S. N. Y. Ed., p. 35, (London Ed., pp. 41, 42); S. D. Appendix, pp. 26, 41, 103.)

天使和灵不是全备之人，他们没有终端，这是人和灵的区别。而主死时和复活后都和以前一样，具有和世人一样的实在身体。(See also AC 1414, 1729, 2083, 3490, 3498, 3702, with DLW 22 1; AC 3737, 4618, 5077, 5078, 5079, 6716, 10252, 10125; AE 899, 1108, 1112 (Ath. Cr. 15, 18); D. L. in AE IV, V, XII; DP 220; L. 35; LJ 21; DLW 233, 234; TCR 92, 103, 109; HH 306, with 314, 304, 461; A. S. N. Y. Ed., p. 35, (London Ed., pp. 41, 42); S. D. Appendix, pp. 26, 41, 103)。

The LORD's body after resurrection was natural, meaning by natural not material but the lowest or ultimate degree, the higher degrees being either spiritual or celestial.

主复活后的身体是实在的，意思是实物但不是尘世物质的，构成祂的最低或终端层级。祂的较高层级都是属灵或属天的。

This body though composed of Divine substances is still natural, but Divine Natural. Before Glorification it was a *material natural* body. "Natural" and "material" are sometimes synonymous, sometimes not. We say "the natural heaven" meaning not the material heaven but the lowest of the three angelic heavens. "Natural" may mean the lowest in a series of degrees. When the LORD assumed the degrees composing His human in the whole, the lowest was "the very body," from the virgin. The next higher was His spiritual body. The lowest degree (from the virgin) was His natural body. This, as a degree of His Human, He did not put off but changed its nature or state. This degree was at first filled with matter and was a material body but when the material was expelled and the Divine substantial was put on in its place it was made Divine.

此身体虽然由神性物质组成，却依然是实在的，是神性实体。在得荣耀之前，是一个物质实在的身体。“自然（或译实在 natural）”和“物质（material）”有时是同义词，有时不是。我们说的“自然天堂”指的不是物质天堂，而是三个天使天堂中最低的天堂。“自然”指的是一系列层级中最低的。当主承载构成祂整个身体的所有层级时，来自童贞女的“物质身体”是最低层。相邻的高层是祂的灵体。来自童贞女的最低层是祂的物质身体。作为祂圣子之身的这一层级，祂并没有摒弃，而是改变了它的性质或状态。这个层级起初是充满物质的，是一个物质身体，但当物质被化除后，神性实质就取而代之，从而达成神性。

2. THE change from material to Divine in the natural body of the LORD was not a change of the matter into Divine Substance. The matter was "*dissipated*" -dissipated by the Fire of Divine Love from within (AC 6489) and the Divine-Substantial put on instead, thus making the body *wholly* Divine. With this Divine natural body He rose and ascended into heaven. In the *Arcana* we read, -

2. 主的实在身体从物质到神性的转变，并不是物质内容转化为神性实质。这物质内容被“化除”了 - 由内在的圣爱之火化除了它们 (AC 6489)，然后以神性实质取代，从

而使身体全然神圣。带着这神性的实在身体，祂复活并升到天堂。在《属天的奥秘》里我们读到：

"With the LORD the previous forms [substances in forms] were altogether destroyed and extirpated, and Divine forms received in their stead. For the Divine Love [the Essential Divine] does not agree with any but a Divine Form; all other forms it absolutely casts out, and hence it is that the LORD when glorified was no longer the son of Mary."- AC 6872. (See also L. 35.)

“主先前的结构（物质结构）完全失用并被清除，神性结构取而代之。因为圣爱（根本神性）不接受除神性结构之外的任何其他事物。所有其他结构都被完全驱除。因此当主得荣耀后，就不再是马利亚的儿子。”-AC 6872。（另见《教义之主篇》35.）

3. THAT the rejection in the sepulchre of what "remained from the mother" was effected by "dissipation" is affirmed in the posthumous work, *De Athanasii Symbolo*. This is the manifest tenor of the published works. Read the following, -

3. 在坟墓中摒弃“来自母亲的遗留之物”是经由“化除”完成的。这在史公身后出版的作品《亚他那修信经》里得到确认。这在发表的著作中显然是要义。请阅读以下内容-

"The Divine Himself is Pure Love and Pure Love is as fire, hotter than the fire of the sun of this world; wherefore if the Divine Love in its purity flowed in into any angel, spirit, or man, he would altogether perish; hence it is that JEHOVAH or the LORD, in the Word, is so often called a consuming Fire. Lest, therefore, the angels in heaven should be hurt by the influx of heat from the LORD as a Sun, they are each of them veiled by a certain thin and suitable cloud, whereby the heat flowing in from the sun is tempered.

“神性本体是纯粹的爱，像火一样的纯粹之爱，比这个世界的太阳之火更炽热。因此，如果圣爱以它的纯洁流入任何天使、灵、或人，他都会彻底灭亡。因此，耶和華或主在圣经中常常被称为毁灭之火。由于恐怕天堂中的天使，会被来自形如太阳的主的热流涌入而伤害，因此他们每个人都蒙着一薄层适宜的云状物，从而太阳流入的热度得以缓和。”

From this [consideration], that the presence of the Divine Himself is such that no angel can endure it, unless protected by a cloud which tempers and moderates the heat from that Sun, it manifestly appears that the LORD's

Human is Divine, for unless it were Divine it could never be so united to the Divine Itself, which is called the Father that they may be one according to the LORD'S words in *John* xiv, 10, and elsewhere, for what so receives the Divine must be altogether Divine; what is not Divine would be absolutely dissipated by such; to speak comparatively, what can be introduced into the solar fire. and not perish, unless it be a similar solar [principle]? in like manner who can be cast into the ardor of Infinite Love except he who is in the ardor of similar love, consequently, except the LORD alone? That the Father is in Him, and that the Father does not appear except in His Divine Human, is manifest from the LORD'S words, 'No one hath seen God at any time, the Only-begotten Son who is in the bosom of the Father, He hath expounded Him,' *John* i, 18, and in another place in the same Evangelist, 'Ye have neither heard His voice at any time nor seen His shape', v, 37, AC 6849.)

考虑到神性本体临在时的这般状况，除非有云状物的保护，以调适缓和来自神性太阳的热，否则没有任何天使能够承受得起。由此可以明显看出主之人身是神性的。因为除非祂是神性的，否则祂绝无可能与称为圣父的神性本体如此合一。这在约翰福音 14: 10 以及主在其他处的话里可得印证，即祂们本为一。因为如此容纳神性者必定全然是神性的。非神性之物将被其彻底化除。比较一下，什么东西可以被投入太阳之火内，而不灭亡呢？除非它本就与太阳同等。同样道理，谁能被融入无限圣爱的炽热中呢？除非祂具有相同程度的爱之热烈。因此，除了主自己还能有谁？父在祂里面，父并未显现在祂的神性人以外。这从主的话中可以明显看出：‘从来没有人看见神，只有在父怀里的独生子将祂表明出来’（约翰福音 1: 18）。在同一福音书另一处说：‘你们从来没有听见祂的声音，也没有看见祂的形像。’（约翰福音 5 章 37 节，AC 6849）。

No other mode of rejection in this case seems adequate, or even, possible. We subjoin these passages from the posthumous work referred to, -

在这种状况里，没有其他合适，或可能的方式去实现摈弃。我们把史公身后出版著作的一些内容附加在这里：

"That in the sepulchre the LORD put off all the maternal, and rising again therefrom glorified Himself, and that for the sake of this He died, is manifest from His having said concerning the seed cast into the earth, *that first it dies*; also, from what He said to the woman, that she must *not yet touch Him because He was not yet ascended to the Father*; for in the sepulchre all such [maternal human] was to be dissipated."



“主在坟墓里化除了一切来自母亲之物，以祂荣耀的自身又复活了。因为祂如此死的缘故，故祂曾说，一粒种子撒在地上必先死了。又如祂对妇人所说的话，她还不能摸祂，因为祂还没有升到父那里去。因为在坟墓里，所有这些来自母亲的物质人身都要化除。”

"That in the sepulchre, and thus by death, the LORD rejected all the human from the mother and dissipated it (from this He underwent temptations and the passion of the cross) and for the reason that it could not be conjoined with the Divine Itself; and that so He assumed the Human from the Father; thus that the LORD with the Human rose again thoroughly and clearly glorified." -- A. S. N. Y. Ed., p. 35 (London Ed., pp. 41, 42.)

“经由坟墓里的死亡，主摒弃了从母亲得来的所有人身之物，将其化除（经由祂经历的试探和十字架的受难），因为它们不能与神性本体合一。从而祂从圣父那里承载了神性人身。因此，主与祂的身体一并彻底复活，显然得了荣耀。” -A. S. N. Y. Ed., p. 35(伦敦版，第41-42页)。

4. "TOUCH me not for I am not yet ascended to My Father." (*John* xx, 17.) We must not infer from these words that His Human then remained in any respect unglorified. They are quoted in the Writings to show that His Human was then wholly Divine, everything from the mother having been rejected. In *Apocalypse Explained*, AE we read, -

4. “不要摸我，因我还没有升上去见我的父。”（约翰福音20：17）。我们不能根据这话推断，祂的人身还有任何未得荣耀之处。史公著作引用了这些话，证明祂的人身当时已是全然神圣，得自母亲的一切都已祛除。在《诠释〈启示录〉》中，我们读到-

"The LORD was willing to suffer death and to rise again the third day; but for this reason, that He might put off all the human which He had from the mother, and put on a Divine Human, for all the human He took on from the mother, He rejected from Himself by temptation, and lastly by death; and by putting on a Human from the Divine Itself which was in Him, He glorified Himself, that is, made His human Divine; hence it is, that in heaven, by His death and burial, is not understood death and burial, but purification of His Human and Glorification. That this is so He taught by the comparison with wheat falling into the earth which must die to bear fruit, and the same is involved in what the LORD said to Mary Magdalen, 'Touch me not for I am not yet ascended to My Father' (*John* xx, 17); by 'ascending to His Father'

is understood the union of His Human with His Divine, the human from the mother being fully rejected."-AE 899.

“主定意承受死亡、在第三天复活。祂为此缘故，摈弃了得自母亲的人身，承载了神性人身。经过试探以至最后的死亡，祂摈弃了得自母亲的人身。祂从自己里面的神性本体承载人身，从而荣耀了自己。也就是使祂的人身达成神圣。因此在天堂里，祂的死亡和埋葬，并不是世人理解的死亡和埋葬。而是祂神性人身的净化和荣耀。这也就是祂用比喻教导的，一粒麦子掉进地里，必须死了才能结出果实。主对抹大拉的马利亚说的也是同一个意思：“不要碰我，因我还没有升上去见我的父”（约翰福音 20:17）。“升上去见祂的父”意思是祂的人身与祂神性的合一，从而祂得自母亲的人身被完全摈弃。”  
《诠释〈启示录〉》 899。

Thus the passage "Touch me not," etc., means *not* that the LORD was *yet to be glorified*, but that He was *then fully glorified* and as such was to ascend to the Father, that is the Human fully glorified was to be united to the Essential Divine. (See AC 6849; L. 35.) In *De Athanasii Symbolo* p. 35 these words are again quoted to prove the complete Glorification at the resurrection. This sense alone comports with the general tenor of the Writings as summarized in the following, -

因此，“不要碰我”等段落，并不意味着主还未得荣耀，而是说祂当时已得了完全荣耀。正因如此，祂要升到圣父那里，即祂全然荣耀的人身，要与根本神性达成合一。（见《属天的奥秘》AC 6849；《教义之主篇》35）。在《亚他那修信经》30节，这些话再次被引用，以证明复活时的完全荣耀。这符合下面概述的史公著作基本要旨：

"Since His body was not now material, but Divine-substantial, therefore He came in to the disciples while the doors were shut... The LORD being now such was taken up and sat at the right hand of God. 'To sit at the right hand of God' denotes Divine Omnipotence" - L. 35

“因为祂的身体现在不是物质的，而是神性实质的，所以祂在门关上的时候来到门徒那里。。。主现在被接到天上，坐在上帝的右边。‘坐在上帝的右边’意味着神性的全能。”《教义之主篇》35

The Glorification, signified by the words "going to the Father" used before the crucifixion, and also by "resurrection," *involves* that the Human when glorified would be united with the Essential Divine. And the *union* of the Human with the Divine, signified by "ascending to the Father" after the resurrection, that is after complete Glorification, implies such

Glorification to have been accomplished, just as with man the regeneration of the natural precedes and its conjunction with the spiritual results. (AC 4612.)

在受难之前使用的“去到父那里”一词所代表的“荣耀”和“复活”，意味着祂的身体得了荣耀后，将与根本神性合为一体。而在复活后，即得了完全荣耀之后，用“升到父那里”代表祂的人身与神性的合一，意味这荣耀已经完成。这就像人一样，属世层需先重生，然后与其属灵层的合一才能实现。(AC 4612.)

That the Human was entirely glorified at the resurrection and that the body was raised because it was completely glorified and that this is the significance of all the occurrences after resurrection, is confirmed by the following, -

复活后祂的人身已得完全荣耀。其身体的复活，就是因为它已经得了全然的荣耀。这也是复活后所有事件的要义所在，这从下述可得证实：

"The LORD rose not only as to spirit, but also as to body, because while in the world He glorified His whole human. The soul which He had from the Father was the Divine Itself; and the body was made a similitude of the soul, that is of the Father, and therefore also Divine. Hence He, unlike any man, rose again as to both, which He manifested to His disciples saying, 'Behold My hands and My feet'," etc. - LJ 21. (DLW 221, HH 316. While the LORD was "in the world" means up to the time of resurrection; see particulars of this passion mentioned in L. 16; AC 2083, 1729, 5078.)

“主复活的不仅是灵，而且也包括身体。因为祂在世上荣耀了祂的整个人。祂从圣父那里得到的灵魂是神性本体。祂的身体模拟祂的灵魂，即父的圣灵，因此也是神性的。所以，祂与任何人都不同，两者都复活了。祂对其门徒说，‘看我的手和脚’等。”《最后的审判》21。《圣爱与圣智》221，《天堂与地狱》316。（说主“在世上时”，指的是复活前的时段。参见《教义之主篇》16，AC 2083，1729，5078等处关于受难的细节）。

"The LORD made the very corporeal [or body] in Himself Divine; as well the sensuals thereof, as the recipients [of the senses, which recipients are the corporeals; the sensuals and corporeals being distinguished, because the senses are set in the corporeal or body]; wherefore He rose from the sepulchre with His body, and after resurrection said to the disciples, 'See My hands and My feet'," etc. AC 5078.

“主使自己独一的肉体（或身体）达成神性，也包括祂的感官，因其为感觉的接受器，或者说肉体感觉的受体。需要区别感官和肉体，因为感官是肉体或身体上的设置。因此，祂连同身体从坟墓里站起来，复活后对门徒说：‘看我的手和脚’。” AC 5078。

Here we see that it was not the completion of the Glorification which took the LORD's body out of the spiritual sight of His disciples at His ascension; a cloud did this. (*Acts* i, 9.) This is confirmed by John's seeing the LORD in His own Divine Person fully glorified in the spiritual sun and by Swedenborg's and others' seeing Him in like manner (《揭秘〈启示录〉》 831; HH 118; *E. U.* 40, and *AC* 7173; *D. W. in* AE XII, 1), Swedenborg saying, That there is a [spiritual] sun in heaven I know for I have seen it, and the LORD in it."

我们在这里看到，并不是完成荣耀使得主的身体在祂门徒的灵性视界中提升上去，而是一片云彩把祂接走了（使徒行传 1: 9）。约翰看见主以祂自己全然荣耀的神性人，呈现在灵界太阳中；史威登堡和其他人以同样的方式看见并证实这些（《揭秘〈启示录〉》 831; HH 118; EU40, AC 7173; 《圣智》 7: 1）。史威登堡说：“我知道天堂的灵界太阳，因为我见过它，主也在那里面。”

5. THE distinction between the terms *material and natural* when applied to the body of the LORD, should be especially noted. Applied to man these terms are synonymous, his natural body always being material. Not so with the body of the LORD after Glorification; it was then a Divine Natural Body, the earthly substances having been expelled.

5. 在描述主的身体时，应特别注意物质（material）一词和自然（natural）一词之间的区别。对人来说，这些术语是同义的，他的自然身体总是物质的。荣耀之后主的身体就不是这样了。那时祂是一个神性的自然（实在）身体，尘世的物质已经化除了。

Material always refers to the substances of which the body was composed while yet unglorified. Natural, although it sometimes means material, has yet another and entirely different meaning, for example, in *The True Christian Religion* -

未得荣耀时，物质总是指组成身体的物质。自然，虽然有时也指物质，但却还有另一个完全不同的含义。例如，在《真实的基督教》中：

"The LORD rose from the sepulchre with the whole body which He had in the world, nor did He leave anything in the sepulchre, consequently He took

thence with Him the Natural Human itself, from the firsts to the lasts of it; therefore He said to the disciples after the resurrection, when they supposed they saw a spirit—' See My hands and My feet that it is `Myself; feel Me and see; for a spirit hath not flesh and bones as ye see Me have.' (Luke xxiv, 37, 39.) Whence it is manifest that His natural body by Glorification was made Divine. Hence the angels know that the LORD alone, in the whole spiritual world is fully Man."— TCR 109

主带着在世时所具有的整体身体从坟墓中复活，并未在坟墓中留下任何东西，祂从坟墓中从头到脚带走了这降世之身。所以，复活后，当祂的门徒以为他们看见的是鬼魂时，祂对他们说：你们看我的手，我的脚，实在是我；摸我看看，魂无肉无骨，你们看，我是有的（路加福音 24:37, 39）。由此清楚可知，祂在自然身体已藉着祂的荣耀而达成神性。天使们知道，在整个灵界，唯独主是完全的人（《真实的基督教》109）

"Natural" does not here mean material. It means the external, that which clothes and contains the internal. The LORD, like man, had an outer and an inner body, both of which were made Divine. That natural in the above passage means outer in distinction from inner, appears from this that the natural when glorified was still natural but Divine Natural. So the LORD after resurrection and to eternity has two Divine Bodies united. (HH 316, LJ 21.)

“自然”并不意味着物质。它指的是外在的，用以覆盖和容纳内里之物。像人一样，主也有外在和内在身体，但两者都达成神性了。在上面章节里的自然一词，意味着外在，用以区别内在。由此看来，已得荣耀的自然仍然是自然的，但却是神性的自然。因此，主复活后直到永恒，两个神性的身体合为一体了（《天堂与地狱》316）。

The body may be conceived of abstractly from the nature of the substance composing it whether material, as of the LORD's body at first, or Divine, as of His body when glorified, just as we conceive of a garment abstractly from the *kind* of substance composing it whether wool or other substance.

我们可以离开构成身体的物质特性，抽象地去思考身体。它可以是物质的，如主起初的身体，或是神性实质的，如祂得了荣耀后的身体。这就像我们抽象地思考一件衣服，抛开构成它的物质，无论是羊毛或其他材料。

6. IN the light of the foregoing we see that there is a sense in which the LORD retained and glorified the human He assumed, and a sense in which He put it off and put on instead a Human from the Father in Himself. The Human

retained and glorified is the Human in the abstract, or the Human Nature with which He clothed His Divinity by Incarnation. The human put off was the human in the concrete as composed of created substances, not the Human in the abstract as a series of degrees, for thus the Divine would be again unclothed.

6. 鉴于以上所述，我们可以这样认为，一方面主保留和荣耀了祂所承载的人身；另一方面祂化除了这个身体，用出自祂里面圣父的人身取而代之。祂保留和荣耀的是抽象的人身，或者是道成肉身时覆盖祂神性的人身特质。被化除的是由被造物质构成的具体人身，而不是具有系列层级的抽象人身。因为这样神性才会重新显现。

That the LORD retained and glorified the Human which He assumed is affirmed as follows, -

下列讲述证实了主保留且荣耀了祂承载的人身：

"The LORD glorified the human which He assumed. "- F. 35; AR 67; TCR 2; B. E. 116; NJHD 293.

“主荣耀了祂承载的人身” 《教义之信仰篇》35；《揭秘〈启示录〉》67；《真实的基督教》2；《简论》116；《新耶路撒冷及其属天教义》293

"He assumed the human and glorified it."-AE 151

“祂承载人身并荣耀了它”。《诠释〈启示录〉》151

"He made the human (which was external and from the mother) Divine."-AC 6716.

“祂使自己来自母亲的外在身体达成神圣”。《属天的奥秘》6716

"The external which He received from the mother, He united to His Divine or JEHOVAH."-AC 1815

“祂将从母亲接受的外在与祂的神性或耶和華合一”。《属天的奥秘》1815

"His Internal was JEHOVAH, to which His Human was united after that by temptation combats He had purified the maternal, that is, that which He derived from the mother."-AC 1793.

“祂的内在就是耶和華，经过试探的征战后祂净化了得自母亲的物质，从而与祂的人身达成合一”。《属天的奥秘》1793



"The Human which He glorified was the Natural Human, which He could not glorify but by assumption of the human in a virgin, in the natural world, to which He then united His Divine, which He had from eternity. "-AR 820.

“祂所荣耀的人身是本不能荣耀的物质人身。但祂在物质世界里，承载了来自童贞女的人身，从而使之与祂从永恒而来的神性合一。” 《揭秘〈启示录〉》 820。

"He took upon Him a human by birth from a virgin [which human as from her, was] like that of another man;... and He made Divine the Human that was born. "-AC 3061.

“祂经由童贞女而生，从而承载了与人相似的人身。。。祂使自己与生俱来的人身达成神圣。” 《属天的奥秘》 3061。

These declarations apply not to the created *substances* in the human assumed for they could not be made Divine, but to the degrees or forms into which those substances were organized.

这些宣称不适用于人身体中的被造物质，因为它们不可能达成神圣，而适用于组织这些物质的层级或结构。

That the LORD put off the human assumed from the mother is also affirmed with the addition that He put on a Human from the Father in place of the human expelled, as appears from the following, -

以下所述确认，主化除了从母亲那里承载的人身，此外祂承戴了来自圣父的人身，以取代被化除的人身：

"He overcame by temptation-combats and entirely expelled the hereditary or the human from the mother." AC 2159

“祂在试探的征战中得胜，完全化除了遗传之物或来自母亲的人身”。《属天的奥秘》 2159

"He by degrees cast off the human from the mother. "-AC 2574.

“祂逐层摒弃了来自母亲的人身”。《属天的奥秘》 2574

"He put off the human from the mother, which in itself was like the human of another man, and thus material, and put on a Human from the Father, which in itself was like His Divine."-L. 35, 59.

“祂化除了来自母亲的人身，这人身与他人相似，因而是物质的；祂承戴了来自圣父的人身，其内在就是祂的神性”。《教义之主篇》 35, 59

"The LORD by His death rejected all [the residue of] the human from the mother, and put on the Human from the Father."-A. S., N.Y. Ed. p. 26, (London Ed. p. 32).

“主经由死亡摈弃了来自母亲之身的所有残余，承戴了来自圣父的人身”。A. S., N.Y. Ed. p. 26, (London Ed. p. 32).

"The LORD put off all [the residue of] the maternal in the sepulchre, and rising thence, glorified Himself; for this reason he died."-A. S., N.Y. Ed. p. 35, (London Ed. p. 41).

“主在坟墓里化除了所有的物质残余，从那里复活，荣耀了祂自己。祂为此而死”。A. S., N.Y. Ed. p. 26, (London Ed. p. 41).

"In the sepulchre, and thus by death, the LORD rejected all the human from the mother and dissipated it (from this He underwent temptations and the passion of the cross), and for the reason that it could not be conjoined with the Divine Itself; and so He assumed the Human from the Father; thus the LORD with the Human rose again thoroughly and clearly glorified."-A. S., N.Y. Ed. p. 35, (London Ed. p. 42).

“在坟墓里，即经由死亡，主摈弃了来自母亲的人身所有，并将其化除（就是祂经历的试探和十字架的受难），因为它不能与神本体合为一。然后祂承戴了来自圣父的人身，于是主和祂的人身一起完全复活，明显地得了荣耀。” -A. S., N.Y. Ed. p. 35, (London Ed. p. 42).

"JEHOVAH, who is the LORD as to the Divine Essence, descended and assumed a human which by conception was Divine, and by birth of a virgin was such as that of another man. But this He expelled; and by Divine means made the human so born Divine; from which all that is holy proceeds."- AC 3061.

“耶和华，就是主的神性本体，降世道成人身，是神借受孕而成的人身，经由童贞女出生故与他人相似。然而祂摈弃了这人身。达成神圣，意为使如此出生的人身达成神圣。从而全备的神性能够运行。” -AC 3061。

7. ALTHOUGH the LORD glorified the whole natural human which He had in the world, yet it is never said that He glorified the *material* body, nor that He rose with the crucified body. He glorified the degree taken on from Mary but not the matter thereof. To suppose that He rose with the crucified body would conflict with the doctrine that He rose because "while in the world He

made the whole Human Divine." We "receive the LORD not as He hung on the cross but as He is in His Glorified Human." (TCR 728.)

7. 主虽然荣耀了祂在世上时具有的全部自然人身，但从来没有说过祂荣耀了物质的身体，也没有说祂与钉十字架的身体一起复活。祂荣耀了来自马利亚的层级，却不是其中的物质。如果说祂与钉十字架的身体一起复活，就会与祂复活的教义相悖，因为“在世上时，祂使自己整个人身达成神圣。”我们“接受主，不是因为祂钉了十字架，而是因为祂是荣耀的圣子。” (TCR 728.)

8. FROM the foregoing it is clear that in the *risen* body there could be *no wounds*. The LORD indeed said to Thomas (possibly in accommodation to his idea) "Reach hither thy finger and see My hands and reach hither thy hand and put it into My side and be not faithless but believing." And Thomas answered and said unto Him, "My LORD and my God". (John xx, 27, 28.)

8. 从以上论述可以清楚看出，在复活的身体上不会有伤口。主确实对多马说（可能是为了适应他的想法）：“伸过你的指头来，看我的手；伸出你的手来，探入我的肋旁。不要疑惑，总要信。”多马回答他说：“我的主，我的神”（约翰福音 20: 27-28）。

The reason which the LORD Himself gives for the belief of Thomas is that he saw the LORD: "Thomas because thou hast seen Me thou hast believed." It may be asked, Was there not an appearance of wounds to Thomas? It would rather seem that although he was at first in doubt but well disposed, yet on seeing the LORD Himself and feeling the potent influx of the Divine emanating from His Glorified Body, he was moved to acknowledgement deeper and holier than could arise from an appearance of wounds.

主这样做的原因是，为使托马相信他看见的是主：“托马你因为看见我才信”。也许有人问，托马没有看见伤痕吗？似乎他起初的怀疑很快消除了，当看到主的亲身，感受到从祂荣耀的身体发出的强大神性浇灌时，他受感动而认信，远比看见外表的伤口更深刻也更圣洁。

When Thomas said "Except I shall see in His hands the print of the nails I will not believe" he represented the sensual degree in a crude and unenlightened state. But "After eight days" (John xx, 26) on seeing and hearing the LORD Himself and answering "My LORD and my God" he represents the sensual greatly improved. It may be asked, Why is the Scripture so written that the reader may erroneously infer the existence of wounds? This is among the deep things of Providence concerning the Word, one of which is

that its literal sense may be accommodated to such as are in appearances and fallacies. While considering whether there was an appearance of wounds note well the reason of the LORD'S manifestation of Himself, showing His hands and feet, which was to teach that He was not a spirit merely but a man; though His natural body was wholly Divine. (TCR 109; HH 316; LJ 21.)

当托马说：“除非我看见祂手上的钉痕，否则我不相信”，他代表的是感官层面粗俗且未开启的状态。但“八天后”（约翰福音 20: 26）在看到并聆听主的亲身时，他答到“我的主，我的上帝”，此时他代表极大地改善了感官。有人可能会问，为什么圣经要这样写，使得读者可能会误以为伤口存在？这有关圣经天道的深层意义，其一就是它的字面意义可以容适表象和谬误。在考虑是否有伤痕显示的时候，请务必注意主显现祂自己的目的。祂展示自己的手和脚，是为了使人明白祂不是鬼魂，而是人。尽管祂的身体是全然神圣的。(TCR 109; HH 316; LJ 21.)

9. IN *The True Christian Religion* we read, -

在《真实的基督教》我们读到：

"The LORD rose from the sepulchre with His whole body which He had in the world, nor left anything in the sepulchre."- TCR 109

“主连同祂在世上的整个身体一起复活，没有留下一物在坟墓里”。TCR109

What is the meaning of "He left nothing in the sepulchre"? He left not the body there. He dissipated the matter and put on the Divine instead. Had He not dissipated the matter by the Divine descending into the ultimate plane, the body would have been left in the sepulchre. He would then have risen only with His spirit. (See 2 and 3 above.)

“祂在坟墓里没有留下一物”是什么意思？祂没有把身体留在那里。祂化除了这些物质，转而承戴上了神性实质。如果祂的神性没有降终端层面去化除物质，身体就会留在坟墓里。那样的话，祂只会带着祂的灵复活。（见上 2 和 3）

10. WE read, - "The LORD was taken up into heaven and sat at the right hand of God." (*Mark* xvi, 19.) The Glorification however was not completed at ascension but at resurrection. (HH 316.)

10. 我们读到：“主被接到天上，坐在上帝的右边。”（马可福音 16: 19）荣耀不是在升天时完成的，而是在复活时。（HH316）

"Since His body was now not material but Divine-substantial, He therefore came in to the disciples [on the day of His resurrection] while the doors were shut and after being seen became invisible. The LORD *being now such* was taken up and sat at the right hand of God." (Luke 24:51, Mark xvi, 19.)

"Since the LORD with the Divine and the Human united into one, ascended into heaven, and sat at the right hand of God, by which Divine Omnipotence is signified, it follows that His Human Substance or Essence is as His Divine."-L. 35.

因为祂的身体不是物质的，乃是神性实质的，所以在复活那天祂来到门徒那里时，门是关着的。显现以后就不见了。主在这样的状态下被接上天，坐在上帝的右边。(路加 24: 51, 马可 16: 19) “主与神性以及祂的人身合为一体，升入天堂，坐在上帝的右边，这代表着神的全能。因此，祂的人身实质或本体就是祂的神性。”《教义之主篇》35.

This truth, that the Glorification was completed at the resurrection is involved in what is said of the Divine Force proceeding from the LORD after the human was made Divine, that is, after resurrection. (AC 6945; AE 659[d].)

“荣耀完成在复活时”这个真理，关系到祂的人身达成神圣后，即在复活之后，从主发出的神性权能。(AC 6945; AE 659. d)。

11. THE Human was Divine *Good* as well as Divine Truth at the resurrection.

11. 复活时祂的人身既是神性良善，也是神性真理。

"The LORD when in the world was Divine Truth, but when He was glorified which took place when He rose again He was Divine Good." -AC 8573.

“主在世上时是神性真理，但当祂复活完成荣耀后，就达成了神性良善” AC8573。

"For the LORD, when He was in the world made His Human Divine Truth, and then called the Divine Good which was JEHOVAH, His Father, since, as was said, Divine Truth proceeds and is born from Divine Good; but after He fully glorified Himself, which was done when He sustained the last temptation on the cross, He also made Himself Divine Good, that is JEHOVAH; whereupon the Divine Truth itself proceeded from His Divine Human."-AC 7499.

“当主在世上时，祂使自己的人身达成神性真理，然后成为神性良善即耶和華，祂的圣父。正如人们所知道的，神性良善生出神性真理，后者发出运行；但在祂经受了十字架上最后的试探，从而完全荣耀自己之后，祂也使自己成为神性良善，即耶和華；因此，神性真理本身是从祂的神性人发出的。”-AC 7499。

"In the world" means from birth to resurrection. "The last temptation on the cross" means the passion of the cross. This passion was ended at the resurrection. (L. 16.) "After He fully glorified Himself, which was done when He sustained the last temptation, He also made Himself Divine Good," is equivalent to saying that "By the passion of the cross, ended at resurrection He was made Divine Good also."

“在世上”指的是从出生到复活。“十字架上最后的试探”指的是十字架上的受难。这个受难复活时就结束了(《教义之主篇》16)。“当祂经历了最后的试探，完全荣耀了自己后，祂也使自己达成神性良善，”等于说：“十字架的受难在复活后结束，由此祂也达成了神性良善。”

"After the LORD as to the Human was made JEHOVAH, that is Divine Good, which was after the resurrection, then He was no longer Divine Truth but this [Divine Truth] proceeded from His Divine Good." AC 6993.

当主的人身在复活后成了耶和華，即神性良善，祂就不仅仅是神性真理，而是从祂的神性良善发出的神性真理。AC 6993

The Human being Divine Good "after the resurrection" in the light of the foregoing passages means that it was Divine Good at the resurrection and thereafter. "That the LORD when He was in the world made Himself Divine Truth and when He departed out of the world made Himself Divine Good" (AC 10011) appears further from the passages cited in *Arcana*. 9315, 9199, 10011. As above explained, the expression "when He was in the world" in this and similar passages means from birth up to but not including the resurrection. "When He departed out of the world" means the time of His resurrection. At that time and thereafter He was Divine Good. (See also AC 3212 and 6716 (to be read with L. 16), 8127, 9199, 9315, 10076; TCR 140, 154; AE 815 [c].)

前面章节中讲述的，复活后成为神性良善的主的人身，指的是祂在复活时和之后都成为神性良善。“主在世上使祂自己成为神性真理，当祂离开世界后，就使自己成为神性良善”(AC 10011)，也讲述在《属天的奥秘》其他段落中，如9315, 9199, 10011。如上所述，“当祂在世上”指的是从出生到复活，但不包括复活。“当祂离开世界”指的是祂复活时。从那时和其后祂都是神性良善。(另见AC 3212, 6716, 并阅《教义之主篇》16, AC8127、9199、9315、10076; TCR 140、154; AE815.c)。

The LORD imparted the Holy Spirit on the day of His resurrection (*John* xx, 22); this Spirit proceeded from the LORD after the lowest plane of His Human



had been made Divine Good. The Holy Spirit is Divine Truth with Divine Good in it proceeding from the Human of the LORD after complete Glorification. Read *Arcana Coelestia* AC 9818 and 9229 on the meaning of the passage "The LORD breathed on His disciples saying unto them 'Receive ye the Holy Spirit'" (*John* xx, 22); then read those parts of numbers 7499, 8127, and 9199 which treat of the time when the LORD was made Divine Good, and Truth proceeded from Him.

主在祂复活之日发出圣灵(约翰 20: 22)。这圣灵从主发出，是在祂人身的最低层级达成神性良善之后。圣灵是神性真理，内具神性良善，从完全荣耀之后主的神性人发出。读《属天的奥秘》9818 和 9229，关于“主向祂的门徒吹一口气说，‘你们受圣灵’”的意思(约翰 20: 22)；再阅读 7499, 8127 和 9199 等处，这些部分讲当主达成神性良善后，神性真理从祂发出。

The Writings mention the LORD's departure from the world on being completely glorified, yet there is a sense in which the LORD has not departed from the natural world any more than He has from the spiritual world. He assumed an inner body from the created substances of the spiritual world and an outer body from the substances of the natural world as shown in preceding pages. These substances He expelled and put on instead Divine or uncreated substances, rendering His spiritual body Divine Spiritual, and His natural body Divinely natural. Thus, although He transcended the created natural and the created spiritual, yet by emanation He is omnipresent, in each sphere, having in His Human a Divine Spiritual from which He flows immediately into the spiritual world and a Divine Natural from which He flows immediately into the natural world. (TCR 109; DLW 221, 233.)

史公书中提到，主得了完全荣耀后离开世界。然而在某种意义上，主并没有离开自然世界，就像祂没有离开灵性世界一样。如前所示，祂从灵性世界的造物中承载了内在身体，从自然界的物质中获得了外在身体。祂化除了这些物质，承戴上神性或非受造物，使祂的灵体达成神圣灵性，祂的自然身体成为神性自然。因此，虽然祂超越了被造的自然物和被造的灵性物，但通过普照祂无处不在，在每个场域，祂神性人里的神圣灵性，直接发出输注进入灵性世界，祂的神性自然发出输注进入物质世界。(TCR09, DLW221, 233)。

The Divine Natural and Spiritual are the same in degree as the created natural and spiritual and are related to the Divine Inmost or Father as the same degrees in man are to his inmost.

神性自然和神性灵性，与被造的自然和灵性处于同一层级；其与神性至内即圣父的关系，就像人的相同层级与他至内的关系一样。

The LORD then, as to His Divine Natural is as present in the natural world as He is with His Divine Spiritual in the spiritual world.

于是主，以祂的神性自然临在于物质世界，就像祂的神性灵性临在于灵性世界一样。

Some may ask, Why cannot the LORD be seen in the natural world as well as in the spiritual? We believe He may. But by what sight? The kind of spiritual sight by which the LORD is seen since His resurrection is left to enlightened reason. The sight by which the LORD is seen in person does not appear to be the ordinary spiritual sight by which a man sees spirits and angels and by which they see each other and the objects in their world. There are several degrees of spiritual sight one within and discrete from another, the most interior of which is the sight of the inmost. (See AC 1954, to be read with 1940 which shows that the sight of the internal mentioned in 1954 is the sight of the inmost or supreme degree, and consult Chapters III and XVII, where A represents this degree.)

有人可能会问，为什么不能像在灵性世界那样在自然界看见主？我们相信看得到，但问题是以何种眼界看？主复活后通过开启赐下属灵的眼界，使人们能看见主。人能看见主的眼界，似乎并不是通常的，人能看见灵和天使的灵性眼界，也不是后者看到彼此及其世界里物体的眼界。有几种不同层次的属灵眼界，一种在另一种之内但又彼此独立，其中最内在的是至内眼界。（见 AC1954，同时参阅 1940，后者展示 AC1954 提到的内在眼界是至内在或最高层级的眼界，并参阅第 3 和 17 章，其中 A 代表此层级。）

If now we admit that the initial of the sight of every degree below the inmost, is in the inmost (A in Diagram XVII), and recollect that it is only occasionally that the LORD is seen in person by spirits and angels of any degree, thus not by their ordinary sight but by some interior sight opened for the purpose which it would seem must be the sight of the inmost adequate to the degree in which He appears, we may then conclude that He can as well be seen with His Divine Natural in the natural plane as with a higher degree in a higher plane. As there are different degrees of conjunction with the

LORD in His Human, some being conjoined to His Divine Rational, some to His Divine Natural, and others more gross to His Divine Sensual (AC 4211), a specific sight of the LORD for each of these degrees seems needful as a base and containant of the intellectual perception of the respective grades.

如果我们现在接受，至内(图 17 中的 A) 以下的每一层级里的眼界，其起源都在至内，并记得：不同层级的灵和天使仅仅偶然看见呈现为人形的上帝，不是通过他们普通的眼界，而是通过某种内在的眼界看见的。当至内的眼界打开时，就达到了看见主的层级。于是我们可以得出结论，在自然层面上的眼界，可以看见祂的神性自然层，而在更高层面上的眼界，能看到祂更高的神性。人与主的圣子之身的联结可以建立在不同层级上，有的人与祂的神性理性层联结，有的与神性自然层联结，另一些较粗俗的则与神性感官层联结 (AC 4211)。对于主的每一个层级的具体眼界似乎是必要的，因为这是相应层级智识洞见的基础和容器。

12. THE human of man in the world embraces his material body as its ultimate plane and the infirm human of the LORD included His material body from the virgin; accordingly "the glorification of the whole human" includes the glorification of the natural body as its ultimate plane.

12. 世上之人相信自己的物质身体就是终端层面。主的柔弱身体则包括祂从童贞女得来的物质身体。相应地，“荣耀了整个人”就包括荣耀了作为终端层面的自然身体。

This appears from the meaning of "body," and of "human.," (L. 35; D.L. in AE VII, 2; 灵魂与身体的互动 8,9,12; - n. 12 showing the meaning of "natural body," and hence the meaning of natural body" TCR 109. The title *Intercourse between Soul and Body* ("Influx") refers to the *material* body as appears from its 8, 9, 12. All such passages as AC 4963, read with TCR 92, and L. 35, sustain the point. Read - AE 1207, 899, 659, with L. 35 and TCR 92; LJ 9, with D. W. in AE VIII, 4, and AR 504. Read together, and note mutual bearing of DP 220 and DLW 388; D. W. in AE VII, 4, 5, and VIII, 4; HH 60, 464, 461, 314, 432; TCR 281; AR 153. In AC 5114 it is said that "the spirit of man is in the interior degree, and the body [material body] in the exterior," and the whole number shows that the distinction is that of degree. AC 4659, 5078, and 5079, with 5077. TCR 103 with DLW 388 shows the body to be an external part of man while in the world or before death. A. S. N.Y.. Ed. p.39, (London Ed. p. 46); S.D. App., pp. 26, 41, 103; DLW 287, 107, 1; S.D. 2751, 2752.)

Hence man's rising with his spirit only and not with his body means not with his material body; and the LORD rising with the body He had in the world because it was glorified means with a body in the same degree as His material body but Divine as to substance, the glorification of the body having been wrought in the sepulchre by substitution.

因此，人复活的仅仅是他的灵，而非肉体，意思是他的物质身体不复活。主连同祂在世上的身体一起复活，是因为祂的身体得了荣耀。这里的意思是，这身体和祂的物质身体处于相同层级，但却是神性实质的。坟墓中身体的荣耀是通过置换实现的。

## SUMMARY OF THE FOREGOING POINTS

### 上述各点的总结

1. THE LORD in the world had two bodies, a spiritual and natural, and both were made Divine.  
主在世上有两个身体，灵性的和自然的，两者都达成了神圣。
2. The change in His natural body from material to Divine was not wrought by transmutation.  
祂的自然身体由物质的变成神性的，并非由演变达成。
3. The rejection of what remained from the mother (the matter of His crucified body) was effected by dissipation in the sepulchre.  
摒弃来自母亲之物（祂钉在十字架上的身体之物）是在坟墓里经化除实现的。
4. The LORD'S words to Mary, "Touch me not," do not mean, that He was not fully glorified but that the Glorification was *then complete*.  
主对马利亚说：“不要摸我”并不意味着祂还没有得完全的荣耀，那时祂已经得了完全的荣耀。
5. We must discriminate between material and natural as applied to the body of the LORD, His natural body after the Glorification was not material but Divine.  
必须区别描述主身体的两个词，物质和自然。祂得了荣耀的自然身体不是物质的，而是神性的。
6. There is a sense in which the LORD glorified the Human He assumed, and retained it; and a sense in which He put off the human assumed and put on the Divine Human in its stead.  
在一种意义上，主荣耀了祂承载的人身并保持它；在另一层意义上，主化除了祂承载的人身，并以承载的神性人身取代。
7. Although He glorified and rose with "the whole natural Human which He had in the world" yet He did not glorify the *matter* thereof

虽然祂带着祂世上的整个自然身体复活得了荣耀，祂并没有荣耀其中的物质。

8. In the Risen Body there were no wounds. Whether there was an appearance of wounds is a matter of opinion.

在复活的身体上并没有伤痕。至于是否有伤痕的表像，这只属于观念之事。

9. "The LORD left nothing in the sepulchre." The material substance was dissipated.

“主未在坟墓里留下一物”。尘世物质被化除了。

10. The Glorification was completed at Resurrection, not Ascension.

荣耀在复活时就已完成，而非升天之时。

11. The Human was Divine Good as well as Divine Truth at the Resurrection.

主的人身在复活时既是神性良善，也是神性真理。

12. The material body of the LORD constituted the ultimate degree of His infirm human; and He glorified the whole human which He assumed. Thus the Glorification descended even into this ultimate plane, dissipating the material and substituting the Divine Substantial.

主的物质身体构成了祂柔弱人身的终端层级。祂荣耀了祂所承载的整个人身。因此，荣耀甚至降临这个终端层面，化除其物质，以神性实质取而代之。

## END OF PART II

Abbreviations Titles of the Works Referred to in this Volume.

本书缩略语

|          |   |                      |
|----------|---|----------------------|
| AC       | ARCANA COELESTIA.   | 天国的奥秘                |
| AE       | APOCALYPSE EXPLAINED.   | 诠释<启示录>              |
| AR       | APOCALYPSE REVEALED.  | 揭秘<启示录>              |
| A. S.    | DE ATHANASII SYMBOLO.   | 亚他那修信经               |
| Ath. Cr. | ATHANASIAN CRFED (Extracts from the <i>Apocalypse Explained</i> , AE published separately). | 亚他那修信经 (摘自《诠释<启示录>》) |
| B. E.    | BRIEF EXPOSITION OF THE DOCTRINE OF THE NEW CHURCH.   | 新教会教义简论              |
| CL       | CONJUGIAL LOVE.   | 婚姻之爱                 |
| D. L.    | in AEDIVINE LOVE, Appended to <i>Apocalypse Explained</i> AE                                | 圣爱 (《诠释<启示录>》附录)     |
| DLW      | DIVINE LOVE AND WISDOM.   | 圣爱与圣智                |

|           |   |                  |
|-----------|---|------------------|
| DP        | DIVINE PROVIDENCE.  | 天命               |
| W. in AE  | DIVINE WISDOM, Appended to <i>Apocalypse Explained</i> . AE | 圣智 (《诠释〈启示录〉》附录) |
| E. U.     | EARTHS IN THE UNIVERSE.                                     | 宇宙星球             |
| F.        | DOCTRINE CONCERNING FAITH.                                  | 教义之信仰篇           |
| NJHD      | NEW JERUSALEM AND ITS HEAVENLY DOCTRINE.                    | 新耶路撒冷及其天堂教义      |
| HH        | HEAVEN AND HELL.  | 天堂与地狱            |
| Inf.      | INFLUX OR INTERCOURSE BETWEEN THE SOUL AND THE BODY.        | 灵魂与肉体的相互作用       |
| Inv.      | INVITATIO AD NOVAM ECCLESIAM.                               | 新教会的邀请           |
| L.        | DOCTRINE CONCERNING THE LORD.                               | 教义之主篇            |
| Life.     | DOCTRINE OF LIFE.   | 教义之生命篇           |
| LJ        | LAST JUDGMENT, AND BABYLON DESTROYED.                       | 最后的审判以及巴比伦毁灭     |
| Marriage. | POSTHUMOUS TRACT CONCERNING MARRIAGE. (New York Edition.)   | 婚姻               |
| S. D.     | SPIRITUAL DIARY.  | 灵界经历             |
| TCR       | TRUE CHRISTIAN RELIGION.                                    | 真实的基督教           |

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