

# Divine Love

## 圣爱

Lessons from

Emanuel Swedenborg

以马内利·史威登堡的教导

Swedenborg Foundation

West Chester, Pennsylvania

史威登堡基金会编辑

宾夕法尼亚州，西切斯特

刘广斌翻译

© 2015 by the Swedenborg Foundation. All rights reserved.

No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or any information storage or retrieval system, without prior permission from the publisher.

Quotes from Emanuel Swedenborg's writings were taken from the New Century Edition of the Works of Emanuel Swedenborg, as follows:

*Divine Love and Wisdom*, trans. George F. Dole

**(West Chester, PA: Swedenborg Foundation, 2010).**  
***Divine Providence*, trans. George F. Dole**  
**(West Chester, PA: Swedenborg Foundation, 2010).**  
***Life / Faith*, trans. George F. Dole**  
**(West Chester, PA: Swedenborg Foundation, 2014).**  
***Sacred Scripture / White Horse*, trans. George F. Dole**  
**(West Chester, PA: Swedenborg Foundation, 2015).**  
***Secrets of Heaven*, trans. Lisa Hyatt Cooper, vol. 1–2**  
**(West Chester, PA: Swedenborg Foundation, 2010, 2012).**  
***True Christianity*, trans. Jonathan S. Rose, vol. 1–2**  
**(West Chester, PA: Swedenborg Foundation, 2010, 2011).**

**Passages selected and reflections written by Morgan Beard**  
**Design and typesetting by Karen Connor**  
**Printed in the United States of America**

**Swedenborg Foundation**  
**320 North Church Street**  
**West Chester, PA 19380**  
**[www.swedenborg.com](http://www.swedenborg.com)Contents**

***About This Book***

关于本书

**Love Is Life**

第一部分 爱是生命

**Love Is Union**

第二部分 爱是团结

**Love Is the Purpose of Creation**

第三部分 爱是创造的目的

**Love Makes Us an Image of God**

第四部分 爱使我们有了上帝的形象

**Love Leads Us to Partnership with God**

第五部分 爱引导我们与上帝同行

**Loving Brings Us Closer to All People**

第六部分 爱使我们与所有人更亲近

**Love Draws Us toward Heaven**

第七部分 爱把我们引向天堂

**God Loves All People**

第八部分 上帝爱所有人

***About Emanuel Swedenborg***

关于史威登堡

# About This Book

## 关于本书

Swedish scientist and philosopher Emanuel Swedenborg (1688–1772) had a series of spiritual experiences in his mid-fifties that led to a radical transformation in his life. His visions of the spiritual world—of conversations with angels, devils, and the spirits of people who have crossed over—were so powerful that he was compelled to share what he had seen. One of the most important things he discovered was that the popular image of God as angry, vengeful, or willing to condemn souls for even the smallest of sins is simply not true. He experienced God as a being of pure love, one who created the universe as a vehicle by which all people could be united with that love and so live forever.

瑞典科学家和哲学家以马内利-史威登堡（1688-1772）在 50 多岁时开始了一系列的属灵经历，导致他的生命发生了彻底的转变。他关于灵性世界的异象—与天使、魔鬼和过世者灵魂的对话—是如此强烈，使他不能不分享他所看到的一切。他发现到一个极为重要的真相，那就是：流行的上帝形象—即愤怒的、报复性的，或者常常为微不足道的罪过而施加惩罚的上帝，其实根本不是真的。他经历到的上帝纯粹是一个爱的存在，祂创造宇宙作为一个载体，从而使所有人都可以与祂的爱结合在一起，进而获得永生。

This book contains a series of short passages from Swedenborg's writings about all the different aspects of divine love: what it is, how it manifests in the universe and in our lives, how we can be united with God and each other through love, and how God in turn is united with us. Following each passage, you'll find a short summary of the core idea of the passage and a reflection intended to help illustrate how that concept can be directly and meaningfully applied to daily life. You are invited to read the passages from Swedenborg when you need inspiration, use the quotes and reflections as a starting point for a group discussion, or simply enjoy the reflections as food for your own spiritual journey. You might also find the passages to be inspiration for your own prayers, meditations, creative works, or other techniques for connecting with the Divine.

本书包含摘自史威登堡著作的一系列简短段落，涉及神性之爱的所有方面：它是什么？它如何在宇宙和我们的生活中彰显？我们如何通过爱与上帝以及彼此联结？以及反过来上帝如何与我们联结？在每段经文之后，你会看到对该段经文核心理念的简短总结，以及一些有益的思考，助于将该理念直接和有意义地应用于日常生活。我们邀请你在需要灵感的时候阅读史威登堡的这些段落，把这些引文和思考作为小组讨论的起点，或者只是把这些思考作为你自己灵性旅程的食粮。你也可能发现这些段落对你自己的祈祷、冥想、创作或其他与上帝联结的技巧有启发作用。

**The quotes in this book are all taken from the New Century Edition of the Works of Emanuel Swedenborg, a translation of Swedenborg's writings published by the Swedenborg Foundation. Sources are cited by paragraph number rather than page number so that you can cross-reference passages in any translation of Swedenborg's writings.**

本书所摘引的内容都来自新世纪版的以马内利-史威登堡著作，这是史威登堡基金会出版的史威登堡著作译本。资料引用是按段落号而不是页码，这样你就可以交叉引用史威登堡著作的任何译本的段落。

**We hope that you find this book helpful! If you have any feedback for us about this book or about Swedenborg's ideas, you can reach us through our website at [www.swedenborg.com](http://www.swedenborg.com)**

我们希望你能发现这本书对你有帮助！如果你对本书或史威登堡的思想有任何反馈意见，你可以通过我们的网站 [www.swedenborg.com](http://www.swedenborg.com) 联系我们。

# 1 LOVE IS LIFE

## 第一部分 爱是生命

***Swedenborg's description of love begins with a simple supposition: that love is, in fact, life itself, and that without love we would simply cease to exist.***

史威登堡对于爱的描述始于一个简单的推断：事实上，爱就是生命本身，如果没有爱，我们就根本不能存在。

### 思考题 1 爱是我们的生命

Love is our life. For most people, the existence of love is a given, but the nature of love is a mystery. As for the existence of love, this we know from everyday language. We say that someone loves us, that monarchs love their subjects, and that subjects love their monarch. We say that a husband loves his wife and that a mother loves her children, and vice versa. We say that people love their country, their fellow citizens, their neighbor. We use the same language about impersonal objects, saying that someone loves this or that thing.

爱是我们的生命。对大多数人来说，爱的存在是无疑的，但爱的本质却是一个谜。关于爱的存在，我们从日常语言中便可得知。我们说有人爱我们，君主爱他的臣民，臣民也爱他们的君主。我们说丈夫爱他的妻子，母亲爱她的孩子，反之亦然。我们说，人们爱他们的国家，他们的同胞，他们的邻舍。我们也使用同样的语言描述一般的物品，例如说，某人爱这个或那个东西。

Even though the word 'love' is so commonly on our tongues, still hardly anyone knows what love is.

尽管"爱"这个词在我们的口中如此常用，但几乎没有人知道什么是爱。

When we stop to think about it, we find that we cannot form any image of it in our thoughts, so we say either that it is not really anything or that it is simply something that flows into us from our sight, hearing, touch, and conversation and therefore influences us. We are wholly unaware that it is our very life—not just the general life of our whole body and of all our thoughts, but the life of their every least detail. Wise people can grasp this when you ask, "If you take away the effects of love, can you think anything? Can you do anything? As the effects of love

**lose their warmth, do not thought and speech and action lose theirs as well? Do they not warm up as love warms up?**

当我们静心思考时，发现它无法以任何形态呈现在我们的思想中。所以我们说它并非真实存在的事物，或者只不过是经由视觉、听觉、触觉和交谈灌输给我们，并因此影响我们的东西。我们完全没有意识到，爱就是我们的生命——不仅是我们整个身体和我们所有思想的总体生命，而且是其中每一个最小细节的生命。当面对如下问题时，智者常能领悟其要点：如果驱除了爱的效能，你还能想什么吗？还能做什么吗？当爱的效能失去温度时，思想、语言和行动不也冷淡下来了吗？难道它们不会随着爱的升温而热烈起来吗？

— *Divine Love and Wisdom* 1

《圣爱与圣智》1

## **Key Concept**

### **核心理念**

**We often use the word “love” casually to talk about the things we like, and also more seriously to express our connection with the people we care deeply about. But here Swedenborg describes love as the fundamental force that animates all living things, without which they (and we) could not function in even the smallest way, whether mentally or physically.**

我们经常随意使用“爱”这个词，来谈论我们喜欢的东西，也用它来非常庄重地表达我们与深深关切之人的关系。但在这里，史威登堡把爱描述为使所有生命都充满活力的根本能量。没有它，任何生命以及我们在心理上或身体上都无法发挥哪怕是最微小的功能。

## **Reflection**

### **反思**

**How would you describe love? Take a moment to recall some of the times you’ve experienced love in your life. How did it feel? How did it make you behave?**

你会如何描述爱？花点时间回忆一下你生命中经历爱的那些时刻。那是什么感觉？爱使你做了甚麽？

**Think about the times you’ve given love to someone else. How does giving love make you feel? Does giving love allow you to more easily experience love?**

想一想你给予别人爱的那些时候。给出爱让你有何感觉？给出爱是否让你更容易体验到爱？

**How would you describe life and what it means to be alive? Can you imagine experiencing the feeling of love as life itself? If so, how does that change the way you think about love?**

你会如何描述生命和活着的意义？你能否想象，体验爱的感觉就是体验生命本身？这样的话，你思考爱的方式将会有何改变？

**For most people, the existence of love is a given, but the nature of love is a mystery.**

对大多数人来说，爱的存在是无疑的，但爱的本质却是一个谜。



## 思考题 2 我们有爱与智慧的能力

If you gather together everything you know, focus your mind's insight on it, and look through it carefully from some spiritual height to discover what is common to everything, the only conclusion you can draw is that it is love and wisdom. These two are essential to every aspect of our life. Everything we deal with that is civic, everything moral, and everything spiritual depends on these two things. Apart from them, there is nothing. . . .

如果你把所知道的一切都集合起来，把你头脑的洞察力聚焦在上面，从某种灵性的高度仔细观察，就会发现一切事物的共同点。你能从中得出的唯一结论是，这是爱和智慧。这两者对我们生命的各个方面都至关重要。我们所处理的一切公众事务、道德事务和一切属灵事务都取决于这两者。离开了它们，就一无所是。。。

We can see from this that the divine nature within us dwells in these two abilities, in our ability to be wise and our ability to love. That is, it dwells in the fact that we are capable of being wise and loving. I have discovered from an abundance of experience that we have the ability to love even though we are not wise and do not love as we could.

从这里我们可以看出，我们内在的神性特质就居于这两种能力之中，居于我们有智慧和能够爱的能力之中。也就是说，它居住在我们有能力达到智慧和爱的事实中。我从丰富的经验中发现，我们有爱的能力，即使我们缺乏智慧，也没有尽自己所能去爱。

— *Divine Love and Wisdom* 28, 30

《圣爱与圣智》28, 30

### Key Concept

#### 核心理念

Swedenborg often describes love and wisdom as an inseparable pair—love as the force that drives us and wisdom as the ability to understand truth and to guide our love to good ends. Love and wisdom, he says, are the essence of God. We were created with the innate ability to receive that love and wisdom and to reflect them out into the world. Perhaps we do not love perfectly, but the divine nature within gives us the ability to love nonetheless.

史威登堡经常把爱和智慧描述为不可分割的一对。爱是驱动我们的力量，智慧是领悟真理并引导我们的爱达到良善目的的能力。他说，爱和智慧是上帝的本质。我们被创造出来，先天就具有接受这种爱和智慧，并把它们反映到世上的能力。也许我们的爱并不完美，但内在的神性使我们有能力去爱。

## Reflection

### 反思

**In the passage above, Swedenborg says that love and wisdom are common to everything. What do you think he means by that?**

在上面这段话中，史威登堡说，爱和智慧是一切事物的共同点。你如何理解他这话的意思？

**Do you see the Divine in wise and loving people? If so, in what ways? What makes people who are wise and loving different from others?**

你在智慧和仁爱之人身上看到神性了吗？如果看到了，在哪些方面看到的？是什么使有智慧和爱心之人有别于其他人？

**Which ability do you find more challenging to express: the ability to love or the ability to be wise? Would strengthening one ability help strengthen the other?**

你觉得哪种能力的展现更具挑战性：爱的能力还是智慧的能力？加强一种能力是否有助于增进另一种能力？

### 思考题 3 生命源自上帝

This 'love itself' [at our deepest inner level] is Jehovah. No other entity but love can be described as being the I Am, or as having independent existence. The essential reality of all life—life itself, in other words—comes from this love because it is innate in love, is integral to love itself. Because Jehovah alone is the essential reality of life (is life itself), since he alone is love, absolutely everything has its reality and its life from him. Not a single person has the capacity for independent existence or life but Jehovah alone, that is, the Lord alone.

位于我们内在最深层面的，这个"爱的本体"就是耶和华。除了爱之外，没有其他实体可以被描述为"我是"，或本具独立存在。所有生命的根本实在—换句话说，就是生命本身—都来自于这个爱，因其原本就在爱中，与爱的本体不可分割。唯独耶和华是生命的根本实在，即生命本身，因为唯独祂是爱，万物的存在与生命全然来自于祂。除了耶和华，也就是唯一的主，没有任何人有能力独立存在或具备生命。

— *Secrets of Heaven* 1735

《属天的奥秘》 1735

### Key Concept

#### 核心理念

This is a theme that Swedenborg repeats throughout his writings: We are not alive not merely because of biological processes but because of God. Life wasn't simply created by him; it flows from him continuously, sustaining all living beings. If that vital essence, that love, were taken away from us, we would cease to exist.

这是史威登堡著作中反复强调的一个主题：我们之所以活着并非仅仅是由于生物过程，而是源于上帝。生命不仅仅是由祂创造的，还持续地从祂浇灌下来，以维持所有的生命存在。如果这个攸关生死的真髓—这个爱，从我们身上被取走，我们将不复存在。

## Reflection

### 反思

**When you think of something as being alive, what does that mean to you? How do you visualize the life essence within all living beings?**

当你认为某样东西具有生命，这对你意味着什么？你如何想象所有生命体中的生命本质？

**Sometimes we say that a certain experience makes us “feel alive.” What qualities do you associate with that feeling? Does the idea that life and love are the same thing affect your perception of being alive?**

有时我们会说，某个经历让我们“体验到活着”。你经历的哪些特性使你感受到这种体验？生命与爱是一回事的观念是否影响你对活着的看法？

**How do you react to Swedenborg’s statement that we have no ability to live apart from God?**

史威登堡说我们没有能力离开上帝而活，对此说法你有何反应？

## 思考题 4 我们只是生命的容器

The Lord is love itself and wisdom itself; therefore we are endowed with an endless capacity for uniting ourselves to the Lord and the Lord to ourselves. Nevertheless, because we are finite, his actual divinity cannot become an integral part of us; it can only make contact with us and affect us. For an example by way of illustration, the light of the sun cannot become part of the substance of our eye, and a sound in the air cannot become part of the substance of our ear. The light and sound can only impinge on our eyes and ears and give us the ability to see and hear. We are not life itself the way the Lord was, even in his humanity (John 5:26); we are vessels for receiving life. Life itself cannot become an integral part of us, but it can have contact with us and affect us.

主是爱和智慧的本体。因此，我们被赋予了无尽的能力，使我们与主结合，主也与我们结合。然而，由于我们是有限的，祂的真实神性无法成为我们的组成部分，而只能触及我们并影响我们。举例来说，太阳光不能成为我们眼睛的一部分，空气中的声音也不能成为我们耳朵的一部分。光和声音只能触及我们的眼睛和耳朵，使我们能够看到和听到。我们不是主那样的生命本体，祂即使在肉身时也是，而我们不是（约翰福音 5:26）。我们只是接受生命的容器。生命本体不能成为我们的组成部分，但祂可以触及我们并影响我们。

— *True Christianity* 718

《真实的基督教》718

### Key Concept

#### 核心理念

In previous passages, Swedenborg told us that love is the fundamental essence of the universe—life itself—and that we are alive only because of the presence of that love. Here, he adds that although we are vessels for that love, we cannot truly become love itself, only receive and express it.

在之前的教导中，史威登堡告诉我们，爱是宇宙的基本本质—即生命本体。我们之所以活着，全是因为有这爱的存在。在这里他补充说，尽管我们是这爱的容器，但我们不能真正成为爱的本体，而只能接受和表达它。

## Reflection

### 反思

**If it's true that all the love and vitality you have felt in your life is the result of only a passing contact with the ultimate source of love, then how strong would that source have to be? Can you imagine a love so intense that it has the power of the sun?**

如果你生命中感受到的所有爱和活力，事实上只是爱的终极源头流经身旁触及你时的效果，那么这个源头得有多强？你能想象一种爱，强烈到拥有太阳般的能量吗？

**How would it feel to be united with that source of love?**

与那爱的源头结合在一起会是什么感觉？

## 思考题 5 爱和信心使我们具有人的形象

Unless the vital force of love from the Lord inhabited our will and the vital force of faith from the Lord inhabited our intellect, we would not be the least bit human. It is the life we have from the Lord that extends our life beyond death, because the Lord attaches us to himself. Once he does, we can reside in his heaven with the angels and live forever."

除非来自主的爱活力住在我们的意志中，来自主的信心活力住在我们的智识中，否则我们就丝毫不像个人。正是从主而来的生命使我们的生命超越了死亡，因为主使我们联结于祂。正因如此，我们才可以和天使一起居住在祂的天堂里，活到永远。"

— *Secrets of Heaven* 714

《属天的奥秘》714

### Key Concept

#### 核心理念

Not only does God's love give us life in this world, but it allows us to continue living after our earthly bodies cease to exist. In the first sentence, Swedenborg says it is love and faith that make us human. By "human," he means we are images of God, capable of accepting at least a small portion of God's love into our innermost being, and that it is this capacity that gives us eternal life.

上帝的爱不仅赋予我们这个世上的生命，而且使我们在尘世肉体不复存在之后还能继续生活。在上面第一句话中，史威登堡说爱和信心使我们成为人。他说的"人"是指我们具有上帝的形象，至少能够接受少许上帝的爱进入我们的深层内在，正是这种能力给了我们永生。

### Reflection

#### 反思

What is your own definition of humanity? Does Swedenborg's definition make sense to you? Why or why not?

你自己对人的定义是什么？你认为史威登堡的定义有道理吗？是与否，为什么？

If it is the love and faith inside us that passes into the afterlife, what part of you will live forever?

如果进入来世的是我们内心的爱和信心，那么你的哪一部分将永远活着？

## 2 LOVE IS UNION

### 第二部分 爱是团结

**Love is not only life itself; love is also the fundamental force that unites all living beings—especially, and perhaps most importantly, uniting us with God.**

爱不仅是生命本身，爱也是团结所有生命存在的基本力量—尤其是，也许是最重要的，将我们与上帝联结起来。

#### 思考题 6 爱需要彼此互动

The hallmark of love is not loving ourselves but loving others and being united to them through love. The hallmark of love is also being loved by others because this is how we are united. Truly, the essence of all love is to be found in union, in the life of love that we call joy, delight, pleasure, sweetness, blessedness, contentment, and happiness.

爱的标志不是爱自己，而是爱他人，并通过爱与他人联结在一起。爱的标志也是被他人所爱，因为我们就是这样彼此联结的。确实如此，所有爱的精髓都能在团结中、在爱的生命中找到，我们称之为愉悦、欢喜、享受、甜蜜、祝福、满足和幸福。

— *Divine Love and Wisdom* 47

《圣爱与圣智》47

#### Key Concept

#### 核心理念

Love is not an emotion that exists in a vacuum, nor is it a one-way street. For love to produce a union or shared purpose between two parties, each must love the other. This is just as true of God and his creation as it is of any two human beings; when one party doesn't love the other, there is a distance and separation between them.



爱不是一种虚无缥缈的情感，也不是一条单行道。要使爱在双方之间达成团结或共同的目标，每一方都必须爱对方。在上帝和祂的造物之间这是千真万确的，而对任何两个人来说也是如此。当一方不爱另一方时，他们之间就有了距离和隔阂。

## Reflection

### 反思

**Think of people you love or of relationships you've observed between others. When love is returned, how does it affect the relationship between the two people?**

想一想你与所爱的人或你所观察到的他人之间的关系。当爱得到回馈时，这如何影响两个人之间的关系？

**Have you had a personal experience of mutual love? If so, how was it different from a love that was not returned?**

你有过彼此相爱的个人经历吗？如果有，它与没有回馈的爱有什么不同？

**Swedenborg uses multiple adjectives in this passage to describe a life with love. What words would you use?**

史威登堡在这段话中使用了多个形容词来描述有爱的生命。你会用什么词来描述？

## 思考题 7 爱是相互的

The essence of love is that what is ours should belong to someone else. Feeling the joy of someone else as joy within ourselves—that is loving. Feeling our joy in others, though, and not theirs in ourselves is not loving. That is loving ourselves, while the former is loving our neighbor. These two kinds of love are exact opposites. True, they both unite us; and it does not seem as though loving what belongs to us, or loving ourselves in the other, is divisive. Yet it is so divisive that to the extent that we love others in this way we later harbor hatred for them. Step by step our union with them dissolves, and the love becomes hatred of corresponding intensity.

爱的精髓是，属于我们的东西也应该属于别人；感受到别人的快乐就是我们自己的快乐，这就是爱。在别人身上感受我们的快乐，而不是在自己身上感受他人的快乐，这不是爱，而只是爱自己。而前者才是爱我们的邻舍。这两种爱是完全相反的。诚然，它们都能使我们联结。爱属于我们的东西，或在他人身上达成对自己的爱，似乎并不具有分裂性。然而，它是如此的分裂，以至于我们越以这种方式爱他人，将来就越对他们怀恨在心。我们与他们的团结就一步步解体，而爱就变成了相应程度的恨。

Can anyone fail to see this who looks into the essential nature of love? What is loving ourselves alone, really, and not loving someone else who loves us in return? This is more fragmentation than union. Love's union depends on mutuality, and there is no mutuality within ourselves alone. If we think there is, it is because we are imagining some mutuality in others.

人若探究爱的基本特性，难道有谁看不到这一点吗？仅仅爱我们自己，而不爱那些以爱回报我们的人，这算什么？这不是团结，而更是分裂。爱的团结建立在彼此互惠上，只在我们里面不会有这样的关系。如果我们认为有，那是因为在想象与他人的相互关系。

We can see from this that divine love cannot fail to be and to be manifested in others whom it loves and who love it. If this is characteristic of all love, it must be supremely characteristic, infinitely characteristic, of love itself.

我们可以看到，圣爱不可能不在它所爱的人和爱它的人身上展现出来。如果这是所有爱的特征，那么爱本身的这个特征一定最高的、无限的。

— *Divine Love and Wisdom* 47–48

《圣爱与圣智》47-48

## Key Concept

### 核心理念

Here again, we see the idea of mutuality, the idea that love must be shared in order to truly be called love. Swedenborg describes love as the experience of others' joy as our own— in other words, a deep sense of empathy for the person or people we love. If we expect the other person to feel joy at our own happiness and sorrow when we feel sorrow but we are not willing to do the same for them, then what we are feeling isn't truly love. The more we love others and feel ourselves to be part of them, the closer we are to divine love.

在这里，我们再次看到了相互性的理念，即爱必须分享，才能真正称为爱。史威登堡把爱描述为把别人的快乐当作我们自己的快乐来体验——换句话说，对我们所爱的人怀有深刻的共鸣。如果我们期望对方在我们快乐时感到喜悦，在我们忧伤时感到悲哀，但我们却不愿意同样的对待他们，那么我们的感受就不是真正的爱。我们越是爱他人，觉得自己是他们的一部分，我们就越是接近圣爱。

## Reflection

### 反思

Think of a person you love. Do you feel happy when that person is happy? Do you see your own victories or failures affecting them in the same way as their victories or failures affect you?

想想一个你爱的人。当那个人快乐时，你是否感到快乐？你是否看到自己的成功或失败影响着他们，就像他们的成功或失败影响着你一样？

Have you ever felt someone else's anguish or enthusiasm? How did you react?

If love is feeling the joy—or the pain—of others as our own, what does that suggest about how God loves human beings?

你是否曾经感受过别人的痛苦或激情？你是如何反应的？

如果爱是对他人的快乐或痛苦感同身受，这如何启示着上帝对人类的爱？

**Feeling the joy of someone else as joy within ourselves—that is loving.**

**感受到别人的快乐就是我们自己的快乐，这就是爱。**

## 思考题 8 爱是联结万物的力量

God is substance itself and form itself, and is therefore the first and only substance and form, whose essence is love and wisdom. All things that were made, were made by God [John 1:3]. It follows, therefore, that it was from love by means of wisdom that God created the universe and each and every thing in it. As a result, divine love together with divine wisdom is present in every single entity that has been created. Furthermore, love is the essence that not only forms all things but also bonds and unites them to each other; therefore love is the force that holds all things in connection.

上帝是实质的本体和形态的本体，因此是第一且唯一的实质和形态，其本质是爱和智慧。一切被造之物，都是上帝所造（约翰福音 1:3）。由此可以看出，上帝是出于爱经由智慧创造了宇宙与其中的每一样事物。所以，圣爱与圣智共同存在于每一个被造的实体中。此外，爱是实质，它不仅形成了所有事物，而且还将它们彼此结合在一起。因此，爱是将所有事物联结起来的力量。

— *True Christianity* 37

《真实的基督教》37

### Key Concept 核心理念

No matter how different in substance and form two people, places, or objects might seem, they all have love and wisdom in common, because the essence of all substance and form is love and wisdom. Between the two, love is the essence that forms all things, maintaining bonds of union. Because love is the substance of God himself, everything in creation has love as its fundamental essence.

无论两个人、两个地方或物体的实质和形式看起来如何不同，他们的共同点都是都含有爱和智慧，因为所有实质和形态的本质是爱和智慧。在这两者之间，爱是形成万物的本质，维系着结合的纽带。因为上帝本体的实质是爱，所以一切被造之物都以爱为其根本要素。

### Reflection 反思

Visualize the substance of your body down to the cells, atoms, and subatomic particles that make up your skin, muscles, and tissues. Now imagine that the foundation of all of that, of everything you are, is pure love.

想象一下你身体内的物质，你的皮肤、肌肉和组织，直到构成它们的细胞、原子和更小的粒子。现在思考一下，所有这一切的基础，你的一切，竟然都是纯粹的爱。

How does it feel to be made of love?

你是由爱构成的，这是个甚麽感觉？

## 思考题 9 爱主爱邻舍使我们与主合一

Love for the Lord makes us one with him, or makes us his likeness. Charity—love for our neighbor— does too, but it makes us his image. An image is not a likeness of something but is *in* the likeness of that thing.

对主的爱使我们与祂合为一体，或者说使我们成为祂的样式。仁爱——对邻舍的爱——也是如此，它使我们成为祂的形象。形象并非指某物的样式，而是与该物很像。

This oneness rising out of love is something the Lord himself describes in John:

*I pray that they may all be one; as you, Father, are in me, and I in you, that they too may be one in us. I have given them the glory that you have given me, so that they can be one as we are one—I in them and you in me. (John 17:21-23)*

主在约翰福音中亲口描述了这种因爱而产生的合一：

“我祈求他们都合而为一。正如父你在我里面，我在你里面，叫他们也在我们里面成为一。你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一。我在他们里面，你在我里面。”(约翰福音 17:21-23)

This oneness is the mystical union that some people contemplate—a union achieved only through love. In the same author:

有些人认为这种合一是神秘的——是只有通过爱才能实现的合一。约翰福音还说：

*I live and you will live; on that day you will know that I am in my Father and you are in me and I am in you. Whoever has my commandments and does them, that is the person who loves me. If any love me, they will keep my word, and my Father will love them, and we will come to them and make a home in them. (John 14:19-21, 23)*

“因为我活着，你们也要活着。到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。有了我的命令又遵守的，这人就是爱我的。人若爱我，就必遵守我的道；我父也必爱他，并且我们要到他那里去，与他同住。”(约翰福音 14:19-21, 23)

These things show that love is what binds together, and that the Lord has a home in those who love him and who love their neighbor (since loving our neighbor is loving the Lord).

这些描述表明，爱能连接合一。主在那些爱祂并爱邻舍的人里面居住（因为爱我们的邻舍就是爱主）。

— *Secrets of Heaven* 1013

《属天的奥秘》1013

## Key Concept

### 核心理念

In Genesis 1:26, God said, "Let us make humankind in our image, according to our likeness." Swedenborg clarifies this verse by stating that love for God makes us his likeness, while love for our neighbor makes us his image. In order to truly fulfill God's purpose for us, we must love God, which also means loving our neighbor.

在《创世纪》1:26，上帝说："我们要照着我们的形象，按着我们的样式造人"。史威登堡澄清了这节经文，指出对上帝的爱使我们成为祂的样式，而对邻舍的爱使我们成为祂的形象。为了真正实现上帝对我们的目的，我们必须爱上帝，这也意味着爱我们的邻舍。

Love for God makes us one with him, just as his love makes him one with us. In the previous passages, Swedenborg discussed the importance of mutual love—the concept that love can only bring us closer together if it is returned. From this we may conclude that we are all loved by God, but that in order to be united with him, we must love him back.

对上帝的爱使我们与祂合一，正如祂的爱使祂与我们合一一样。在前面的讲述中，史威登堡讨论了相互之爱的重要性——爱只有在得到回馈的情况下才能使我们更加亲密。由此我们可以得出结论，我们都被上帝所爱，但为了与祂结合，我们必须以爱回报祂。

## Reflection

### 反思

Do you love God? This may seem like a straightforward question, but even if we believe that we should love God, we may not necessarily follow suit. Do you find the idea of loving God easy or difficult to contemplate? Do you find it easy or difficult to do? Why?

你爱上帝吗？这似乎是一个简单明了的问题。但即使我们相信应该爱上帝，我们也不一定会照做。你觉得在观念上思考爱上帝是容易还是困难？你觉得落实起来是容易还是困难？为什么？

**In order to truly fulfill God's purpose for us, we must love God, which also means loving our neighbor.**

为了真正实现上帝对我们的目的，我们必须爱上帝，这也意味着爱我们的邻舍。

## 思考题 10 爱主爱人才能靠近主

The Lord cannot unite with us except in love and charity, because the Lord is love itself and mercy; he wants to save us all and draw us to heaven—that is, to himself—with a powerful force. So we can all see and conclude that no one could ever be united to the Lord except through that which is the Lord, or in other words, without doing as he does, or making common cause with him. To do this is to love the Lord in return and to love our neighbor as ourselves. This is the only means of union. This is the most essential element of a compact. When union does grow out of it, then the Lord, of course, is present.

离开了爱和慈悲，主无法与我们结合，因为主自己就是爱和仁慈。祂愿意拯救每一个人，并通过祂强大的力量，吸引他们走向天堂，也就是走向祂自己。由此，任何人都能看到并得出结论：没有人能与主结合，除非通过主自己的途径，也就是说，除非像祂那样行事，或与祂一起做事——这样做就是以爱主、爱邻如己作为回报。只有通过这种方式才能实现结合。这是契约的最基本要素。当确实如此结合时，于是主当然就会显现。

It is true that the Lord is actually present with every individual, but he is closer to or farther from us to the exact extent that we approach love or distance ourselves from it.

主确实与每个人同在，但这种同在是更近还是更远，都取决于这个人与爱有多近或多远。

— *Secrets of Heaven* 1038

《属天的奥秘》1038

### Key Concept

#### 核心理念

In this passage, Swedenborg helps us see how we can get closer to the Lord—we unite with God by doing as he does. You may wonder how one goes about following in the footsteps of the omnipotent creator of the universe, but the answer is in the nature of divine love itself: We are to love God and to love our neighbor. Coming closer to God is an individual choice, and it is achieved only through individual effort.

在这段教导中，史威登堡帮助我们看到如何才能更靠近主——我们要像主那样做事才能与祂结合。你可能想知道个人如何才能追随宇宙全能创造者的脚步，但答案就在圣爱本体的特性中：我们要爱上帝，也要爱我们的邻舍。靠近上帝是个人的选择，只有通过个人努力才能实现。

## Reflection

### 反思

**Swedenborg talks quite a bit about loving our neighbor—in the sense of loving other human beings in general—but in some cases this can be quite a tall order. What are some loving actions you could take toward anyone, regardless of how you feel about specific individuals?**

史威登堡讲了很多关于爱我们的邻舍——在普遍意义上爱他人，但在某些情况下，这可能是一个相当高的要求。

无论你对具体的人有什么感觉，你会对所有人采取哪些爱的行动呢？



## 思考题 11 摒弃邪恶才能靠近主

As to how that union can seem closer and closer, the more completely the evils in our earthly self are dismissed by our abstaining from and rejecting them, the more closely we are united to the Lord. Further, since the love and wisdom that are the Lord himself are not in space, and since a desire of love and a thought of wisdom have nothing in common with space, the Lord seems to be closer in proportion to the union occasioned by love and wisdom. By the same token, he seems more distant as we spurn love and wisdom.

与主的结合如何才能显得越来越密切呢？我们世俗自我中的邪恶被我们的节制和拒绝驱除得越彻底，我们与主的结合就越密切。此外，由于主本身的爱和智慧不在空间里，由于爱的欲望和智慧的思想与空间毫无共通之处，于是越靠近祂的爱和智慧，与主的结合就显得越密切。同样的道理，我们越厌弃爱和智慧，祂就显得离我们越远。

— *Divine Providence* 33

《圣治》33

### Key Concept

#### 核心理念

This passage provides us with another way to become closer to God—by rejecting the evil inside of us. In Swedenborg's theology, evil derives from self-centeredness, the tendency to put ourselves ahead of others. An extreme example of this might be murdering another person for your own gain or putting together an elaborate plan of revenge to inflict pain on someone who hurt you. It could even be as simple as lying to get someone else in trouble or to deflect blame from yourself. Being good, on the other hand, means acting in loving ways and always considering the welfare of others.

这段教导为我们提供了另一种靠近上帝的方法——拒绝我们内心的邪恶。在史威登堡的神学中，邪恶来自于以自我为中心，即把自己置于他人之上的倾向。这方面的一个极端例子可能是为了自己的利益而谋杀另一个人，或者精心策划一个复仇计划，给伤害你的人造成痛苦。它甚至可能是简单的撒谎，让别人陷入困境或推卸自己的责任。另一方面，行为良善意味着以爱的方式行事，并始终关心他人的福祉。

## Reflection

### 反思

Using the definitions of good and evil given above, reflect back on your past actions that might be considered good or evil. Take a moment and write down two or three bad things you've done, and then two or three good things that you have done. After each item, give your reason for taking that action.

利用上面给出的善与恶的定义，回想一下你过去可能被认为是善或恶的行为。花点时间，写下两三件你做过的坏事，再写下两三件你做过的好事。在每一件之后，说明你为甚么那样做。

**How often do the reasons for the bad actions center around yourself?**

做坏事的原因有多少次是以自己为中心？

**How often do the reasons for the good actions center around others?**

做好事的动机有多少是为着关怀他人？

**The Lord seems more distant as we spurn love and wisdom.**

我们越厌弃爱和智慧，主就显得离我们越远。

## 思考题 12 爱他人的行为等于敬拜

In an inner sense, worship means all union achieved through love and charity. We worship constantly when we have love and charity; outward worship is merely an effect. Angels worship in this way, so they have a perpetual Sabbath. As a result, the Sabbath at a deeper level also symbolizes the Lord's kingdom.

在内在此意义上，敬拜意味着所有经由爱和仁慈实现的联结。当我们怀着爱和仁慈时，我们会不断地敬拜。外在的敬拜只是一种结果。天使以这种方式敬拜，所以他们享有永恒的安息日。因此，在更深层次上安息日也象征着主的国度。

While we are in the world, however, we really ought to worship outwardly as well. External worship stirs deeper dimensions, and it maintains the holiness of our external acts so that deeper elements can influence us. What is more, we absorb knowledge during worship and undergo preparation for accepting heavenly qualities. We also receive unconsciously the gift of holy states that the Lord preserves for our use in eternal life. Every state of our life returns in the other world.

然而，当我们在这个世界上时，我们确实也应该有外在的敬拜。外在的敬拜警醒更深的层面，维持我们外在行为的圣洁，以致更深层的要素能够影响我们。更重要的是，我们在敬拜中吸收知识，为接受属天的品性做准备。我们也在不知不觉中领受了主为我们的永恒益用而赋予我们的圣洁状态。我们生命中的每一种状态都会在来世再现。

—*Secrets of Heaven* 1618

《属天的奥秘》1618

### Key Concept

#### 核心理念

We often think of worship in terms of going to some type of religious service performed under the guidance of an ordained leader. Here, Swedenborg says that, while going to religious services is important, any act performed out of love toward others (that is, any act of charity) is an act of worship.

我们通常认为敬拜是指，去参加有圣职的宗教领袖指导下的某种宗教仪式。然而史威登堡在这里说，虽然参加宗教仪式很重要，但任何出于对他人的爱而做出的行动（即任何慈善行为）都是敬拜。

## Reflection

### 反思

**Imagine an action you have taken (or could take) out of love for others. How does your sense of that action change when you think of it as worship? Alternatively, how does it change your sense of outward, external worship to think of it as an act of love?**

想象一下你出于对他人的爱而采取（或可能采取）的行动。当你把它看作是敬拜时，你对这个行动的感觉会有什么变化？

或者，当你把外向和外在崇拜看作是一种爱的行为时，你的感觉会有什么变化？

# 3 LOVE IS THE PURPOSE OF CREATION

## 第三部分 爱是创造的目的

**Swedenborg asserts that the universe is not merely God's creation. It was formed by God from his own fundamental essence, and therefore every bit of creation reflects not only the essential love of God but the intent behind that act of creation.**

史威登堡宣称，宇宙不仅仅是上帝的造物，它是由上帝以祂自己的根本本质造成的。因此，每个被造物都不仅反映了上帝的根本之爱，而且还反映了这创造行为背后的意图。

### 思考题 13 创造的目的是彰显圣爱

**By examining and scrutinizing the three essentials of divine love, one can come to see that they were the reason for creation. The first essential, *loving others outside of himself*, was a reason for creation in that the universe is outside God (just as the world is outside the sun). The universe is something to which God could extend his love and in which he could put his love into action and so find rest. We read that after God had created heaven and earth he rested; and that he made the Sabbath day for that reason (Genesis 2:2-3).**

通过查验和审视圣爱的三个基本要素，人们可以看到它们是创造的原因。第一个要素，爱自己以外的人，是创造的一个原因，因为宇宙在上帝之外（就像世界在太阳之外）。宇宙是上帝延伸祂的爱，并在其中运行祂的爱的地方，并从而获得安息。我们读到，上帝创造了天地之后，就安息了，祂为此设立了安息日（创世纪 2: 2-3）。

You can see that the second essential, *God's wanting to be one with others*, was also a reason for creation from the fact that people were created in the image and likeness of God. The 'image' and the 'likeness' mean that we were made as forms that are receptive to love and wisdom from God—forms that God could be one with, and on whose account he could be one with all the other things in the universe, which are all nothing but means. A connection with the final cause is also a connection with the intermediate causes. Genesis, the Book of Creation, makes it clear that all things were created for the sake of humankind (Genesis 1:28–30).

你可以看到，第二个基本要素，即上帝希望与他人合一，也是创造的一个原因，因为人是按照上帝的形象和样式被造的。“形象”和“样式”意味着，我们被造为能够接受来自上帝的爱和智慧的形态—上帝可以与之结合为一的形态，并且祂可以与宇宙中所有其他事物结合为一，而这些事物只不过是手段。与终极原因的联结也就是与居间原因的联结。《创世记》—关于创造的书，明确指出，万物是为人类而创造的（创世记 1:28-30）。

That the third essential, *God's blessing others from himself*, is a reason for creation you can see from the fact that the angelic heaven was provided for everyone who has let God's love in, a place where the blessings of all come from God alone.

第三个基本要素，即上帝从自己发出对他人的祝福，是创造的又一个原因。你可以从这个事实中看到，即天使天堂是为每一个接受上帝之爱的人提供的，在那里对所有人的祝福，唯独来自上帝。

The three essentials of God's love are the reason the universe is maintained as well, because maintaining is an ongoing creation, just as continuing to exist is the same as perpetually coming into being. Divine love is the same from eternity to eternity. The nature God's love has now and will have in the future is the same nature it had when creating the world.

上帝爱的三个基本要素也是维持宇宙的原因，因为维持就是持续的创造，就像继续存在等同于永远存在一样。从永恒到永恒圣爱总是相同的。上帝的爱具有的性质，无论是现在或将来，都与祂创造世界时相同。

— *True Christianity* 46

《真实的基督教》46

## Key Concept

### 核心理念

The three essentials of divine love that Swedenborg describes here really come down to a single idea: that God created—and continually creates—the universe in order to bring his love into manifestation. As a conscious part of his creation, human beings are born to carry out this design, which would eventually bring all people into union with God in heaven. In a sense, this is Swedenborg's answer to the question, "What is the meaning of life?" The meaning and purpose behind everything that exists is divine love.

史威登堡在这里描述的圣爱的三个要素实际上可以归结为一个理念：上帝创造——并不断地创造宇宙，以使祂的爱得到彰显。作为祂创造的一个有意识的部分，人类生来就是为了落实这一设计，从而最终使所有人在天堂与上帝联结。在某种意义上，这就是史威登堡对“生命的意义是什么”这一问题的回答。一切存在背后的意义和目的就是圣爱。

## Reflection

### 反思

Think about your life and the lives of those around you. How would your sense of your own life change if you believed you were created to be a vessel for God's love? How would it change your view of others' lives?

想一想你的生命和你周围人的生命。如果你相信你的被造是为了成为上帝之爱的容器，你对自己生命的感觉会有什么变化？

这将如何改变你对他人生命的看法？

Take a moment to visualize the universe, at this moment, continually being created and recreated by God's love. How does that affect your view of the universe?

花点时间想象一下宇宙，此时此刻，它正在不断地被上帝的爱创造、再创造。这如何影响你对宇宙的看法？

**The universe is something to which God could extend his love and in which he could put his love into action.**

宇宙是上帝延伸祂的爱，并在其中运行祂的爱的地方。

### **思考题 14 圣爱盼望分享**

**What would the Lord have been doing with all this creating of a universe if he had not made images and likenesses of himself with whom he could share his divine nature? Otherwise, it would only have been making something so that it existed and did not exist, or so that it happened and did not happen, and doing this only so that he could simply watch its permutations from far away, watch its ceaseless changes like something happening on a stage.**

如果主在创造时没有植入祂自己的形象和样式，与之分享祂的神性，那么祂创造的宇宙万物会是什么样子呢？那样的话，就只是制造了一些东西，使之既存在又不存在，或者既发生又不发生。这样做的结果是，祂只能远远地观察它们的交替更迭，观察它们无休止的变化，就像舞台上发生的事情那样。

**What divine purpose would there be in all these changes unless they were serving subjects who would accept something divine more intimately, who would see and sense it? Since Divinity has inexhaustible splendor, would it simply keep it all to itself? Could it keep it all to itself? Love wants to share what it has with others, to give to others all that it can.**

除非这都是为了一个主旨，即更亲密地接受神性、能够看到和感觉到神性，否则所有这些变化会有什么神性目的呢？既然神性有取之不尽、用之不竭的荣耀光辉，难道祂仅仅留给自己吗？祂能全部留给自己吗？爱盼望将其所有与他人分享，尽其所能赐予他人。

**What about divine love, then, which is infinite? Can it first give and then take back? Would this not be giving something that was bound to perish—that was intrinsically nothing, since it would become nothing when it perished? There is no real 'is' involved in that. Divinity, though, gives what truly is, or what does not cease to be. This is what is eternal.**

那么，无限的圣爱又如何呢？祂能先给予然后再收回吗？这难道不是在给一些注定要灭亡的东西——即那些本质上虚无之事吗？因为它们灭亡时一切都将成空，其内并无真实存在。然而，圣爱的赐予是实实在在的，或者说不会消亡的，这就是永恒。



## Key Concept

### 核心理念

Again, we see the idea that the purpose of creation was to allow God's love to manifest in everything—including us. Here, Swedenborg adds that love wants to share what it has with others; in this case, sharing not only love itself, but the life that is formed from that love. The gift that God gives to others is his love, which is also life. And because that love never changes or ceases, the life we are given is eternal.

我们再次看到这样的理念：创造的目的是为了上帝的爱彰显在万事万物中——包括我们。在这里，史威登堡补充说，爱盼望与他人分享自己所有。在这种情况下，不仅要分享爱本身，还要分享由此爱形成的生命。上帝给予他人的礼物是祂的爱，也就是生命。由于这爱永远不会改变或停止，所以我们获得的生命是永恒的。

## Reflection

### 反思

Consider this: “Love wants to share what it has with others, to give to others all that it can.” Does that match your image of God? How is your image similar or different?

Do you believe that God has given you all that he can?

思考这句话：“爱盼望将其所有与他人分享，尽其所能赐予他人。”

这是否符合上帝在你心中的形象？与你心中的形象有何相似或不同？

你相信上帝已经尽祂所能赐予你了吗？

**Love wants to share what it has with others, to give to others all that it can.**

**What about divine love, then, which is infinite?**

**爱盼望将其所有与他人分享，尽其所能赐予他人。**

**那么，无限的圣爱又如何呢？**

### **思考题 15 创造的目的是来自人类的天使天堂**

**This vast system called the universe is a work connected as one thing from beginning to end because God had a single purpose in creating it: an angelic heaven populated by the human race. All the things that make up the world are means of fulfilling that purpose, because someone who intends an end result also intends the means to achieve it.**

这个称为宇宙的巨大系统是一个从头到尾连成一体的作品，因为上帝创造它时有一个简单的目的：一个由人类居住的天使天堂。构成世界的所有事物都是实现这一目的的手段，因为人若想达成最终结果，就得有实现其目的的手段。

**If we view this world as a work containing the means of fulfilling the aforementioned purpose, we can see the created universe as a work connected together into one thing, and see that this world is a complex structure of useful functions arranged and prioritized for the sake of the human race, the source of the angelic heaven.**

如果我们把这个世界看作是一个作品，包含着实现上述目的的手段，我们就可以把被造宇宙看做连成一体的作品，看到这个世界是一个复杂的结构，由有用的功能组成，其安排以及优先次序是为了人类的缘故，他们是天使天堂的来源。

**Divine love cannot intend anything other than that people should forever have the blessings of its divineness. Divine wisdom cannot produce anything other than useful things that are means of fulfilling that purpose.**

圣爱除了使人们得到其永恒的神性祝福外，不可能有其他意图。圣智除了产生有用的事物，作为实现这一目的的手段以外，不会产生任何其他事物。

**— True Christianity 13**

**《真实的基督教》13**

## Key Concept

### 核心理念

**This passage relates to the third essential element of divine love: God's intention to create heaven so that all who have accepted his love and who are regenerated as spiritual people can enjoy a blessed state after death. Because uniting people in heaven is the goal of creation, Swedenborg says, everything in the universe is designed to lead to that end result.**

这段教导与圣爱的第三个基本要素有关。上帝的意图是创造天堂，以使所有接受祂的爱并重生成为属灵的人，在身后能享有受祝福的状态。史威登堡说，因为将人们团结在天堂里是创造的目的，所以宇宙中的万物都被设计来导向这一最终结果。

## Reflection

### 反思

**Have you noticed divine love and wisdom at work in your own life? If so, where and when? Does it seem as if those manifestations of the divine are leading you in a particular direction?**

你是否注意到圣爱和圣智在你自己生命中发挥的作用？

如果是这样的话，发生在什么地方，什么时候？

这些神性的彰显是否似乎在引导你走向一个特定的方向？

## 思考题 16 上帝的同在

Some people examine certain aspects of the world in isolation rather than looking at everything as a chain from purposes through intermediate means to results. Therefore those people cannot see that the universe is the handiwork of one God. The same is true for people who do not see creation as the product of divine love acting through divine wisdom. Neither group is able to see that God dwells in individual useful things because he dwells in the purpose behind them. Yet everyone who has some purpose is also involved in the means of achieving it, because deep within every one of the means lies the purpose as the force that drives and guides it.

有些人孤立地研究世界的某些方面，而不是把一切都看成从目的经中间手段到达结果的链条。因此，这些人无法看到宇宙是独一上帝的杰作。同样的情况也发生在这样的人身上，他们不认为创造是上帝的爱通过祂的智慧运行所致。这两类人都不能看到，上帝居于具体的有用事物中，因为祂居于这些事物背后的目的中。然而，每个参与目的的人也参与了实现目的的手段，因为在每一个手段的深层都有目的，是驱动和引导手段的力量。

— *True Christianity* 13

《真实的基督教》13

### Key Concept

#### 核心理念

Here Swedenborg traces the purpose of the universe from the big picture to the smallest details. At the broadest possible level, the universe was created to bring God's love into physical reality. That purpose is reflected in the structure of the universe itself: the laws of physics, the principles of divine providence, and even the complexities of our mind—the “intermediate means” through which divine love is enacted. This structure appears in our daily life through “the individual useful things” in which God dwells. These individual useful things are among the many ways in which God is present with us.

这里从大场景到最小的细节，史威登堡追溯了宇宙的目的。在最广袤的层面上，宇宙的创造是为了将上帝的爱带入物质实在。这一目的反映在宇宙本身的结构中：物理学定律、圣治（天道）原则，甚至我们心性的复杂性—通过这些“中间手段”圣爱得以实施。通过上帝居于其中的“具体有用事物”，这种系统安排呈现在我们的日常生活中。这些具体有用的事物是上帝与我们同在的众多方式之一。

# Reflection

## 反思

**Think of some useful object in your life—something that makes it better, even in a small way. Now think about the chain of events that led to the creation or invention of that item, and the ways in which that item also makes other people's lives better. What do you see as the driving force or design behind that process?**

想一想你生活中的一些有用的，让你的生活变得更好的东西，哪怕是在一个很小的方面。

现在想想导致创造或发明该物品的一连串事件，以及该物品也使别人的生活变得更好的途径。你认为这个过程背后的驱动力或设计是什么？

## 思考题 17 宇宙是爱与智慧的作品

If you understand all this in the right way, you will be able to see the universe as a coherent work from beginning to end, a work holding purposes, means, and results in indissoluble connection.

如果你以正确的方式理解这一切，你就能够把宇宙看作是一个始终一致的作品，一个把目的、手段和结果天衣无缝地联系起来的作品。

Every love has a purpose. All wisdom moves toward fulfilling that purpose by intermediate means, using those means to achieve effective, useful results. Therefore it follows that the universe is a work that embodies divine love, divine wisdom, and usefulness of all kinds. In every conceivable way, then, it is a coherent work from beginning to end.

每一样爱都有一个目的。所有智慧都通过中间手段来实现这个目的，通过这些手段来达到有效、有用的结果。因此，宇宙是一个体现神性之爱、神性智慧和各种益用性的作品。那么，可想而知在各个层面上，它从头到尾都是一个连贯的作品。

The fact that the universe consists of constant useful functions produced by wisdom under love's initiative is something all wise people can contemplate as if they were seeing it in a mirror. Once they acquire a general picture of how the universe was created, they can focus on the details.

在爱的启动下，通过智慧不断产生的益用功能组成了宇宙，这一事实是所有智者都可以领悟到的，就像他们在镜子里看到一样。一旦对宇宙如何被造有了大致的了解，他们就可以专注于细节。

— *True Christianity* 47

《真实的基督教》47

### Key Concept

#### 核心理念

Usefulness is a two-way street: Just as many things in the world are useful to us, we also have the potential to be useful to others, to perform acts that make life better for friends, family, even people we don't know. This unifying flow of usefulness, Swedenborg tells us, is part of the divine design, the pattern that reveals the universe as a single, coherent, meaningful creation.

益用性是一条双向的通途。正如世界上许多东西对我们有用一样，我们也有可能对他人有用，为朋友、家人，甚至我们不认识的人做出使其生活更美好的作为。史威登堡告诉我们，益用性如此的协调一致，川流不息是神性设计的一部分。这个模式揭示：宇宙是一个单一的、协调的、有意义的创造。

## Reflection

### 反思

**Think of times in your life when you felt truly useful. What does that suggest about your purpose in the world? Can you imagine performing useful actions like those on a regular basis?**

想一想你在生活中感到真正有用的时候。对于你在这个世界上的目的，这有何提示？可否想象一下，你经常履行类似的益用作为是什么情形？

## 4 LOVE MAKES US AN IMAGE OF GOD

### 第四部分 爱使我们有了上帝的形象

*The Bible describes humans as beings created in God's image. But what does "created in God's image" mean on a spiritual level? And for that matter, what does it mean to be human?*

圣经将人类描述为按照上帝的形象被造的生命。但"按照上帝的形象被造"在灵性层面上意味着什么？从这个角度看，作为人意味着什么？

#### 思考题 18 我们有上帝的形象

We are all born human, which means that we have the image of God within us. The image of God within us is our ability to discern what is true and to do what is good. Our ability to discern what is true comes from divine wisdom and our ability to do what is good comes from divine love. This ability is the image of God; it is enduring with everyone who is whole and is never erased.

我们都生而为人，这意味着我们的内在有上帝的形象。上帝在我们里面的形象是我们辨别真假和行良善的能力。我们辨别真假的能力来自神性智慧，我们行良善的能力来自神性之爱。这能力就是上帝的形象，与每一个健全的人持续同在，永不磨灭。

— *Divine Providence* 322

《圣治》322



## Key Concept

### 核心理念

Swedenborg states in many places that God is human—not in the sense of having a physical human body (except, Swedenborg would say, during his time incarnated on earth as Jesus Christ), but in the sense that God is the source and the epitome of the abilities that make us truly human: love and wisdom. In other words, it isn't our body or our outward appearance that makes us human, but the fact that we can recognize higher truths and act according to them. We are human because we love.

史威登堡曾多次指出，上帝是人——这意思不是说具有人的身体（除了在祂化身为耶稣基督的时候），而真实的意思是，上帝的爱和智慧是我们能力的源头，使我们真正成为人并体现出来。换句话说，使我们成为人的不是我们的身体或我们的外表，而是我们能够认识更高真理并按照它们行事的事实。我们是人，因为我们有爱。

## Reflection

### 反思

How would you define the word “human”? What images does it evoke in your mind? If you think about love and wisdom as the most fundamental characteristics of humanity, does that change the way you think about the nature of humanity?

By the above definition, how human are you?

你如何定义“人”？这个词在你的脑海中唤起了什么形象？如果你认为爱和智慧是人类最基本的特征，你对人类本质的思考是否会改变？

根据上述定义，你是怎样的人？

## 思考题 19 不变的圣爱因人而表现不同

It does seem as though Divinity were not the same in one person as in another, as though it were different in a wise person than in a simple one, for example, or different in an elderly one than in a child. This is just the deceptive way things seem, though. The person may be different, but Divinity within is not. The person is a receiver, and the receiver or vessel will differ. A wise person is a more adequate receiver of divine love and wisdom than a simple one, and therefore a fuller receiver. An elderly and wise individual is more receptive than a child or youth. Still, Divinity is the same in the one as in the other.

看起来神性在一个人身上和另一个人身上是不一样的。例如，它在一个智者身上和在一个简单之人身上是不同的，或者在一个老人身上和在一个孩子身上是不同的。不过，这只是呈现的方式被人误解而已。人可能有差别，但内在的神性却没有差别。人是一个接收器，而接收器或容器会有差别。一个智者比一个简单之人更宜于接受神性之爱和智慧，因此是一个更充分的接受器。一个年长的智者也比一个儿童或青年更容易接受。然而，神性在这人身上和那人身上都是一样的。

— *Divine Love and Wisdom* 78

《圣爱与圣智》78

### Key Concept

#### 核心理念

“Divinity is the same in the one as in the other.” It seems logical that the fundamental essence of the universe is always the same, regardless of which vessel receives it. But here, Swedenborg tells us divine love can look very different depending on the person who is expressing it, the way that a reflection in one mirror can look very different from a reflection in another depending on the type of mirror or the lighting in the room. The key is to remember that behind and beyond the superficial differences is the same beautiful essence.

“神性在这人身上和那人身上都是一样的。”看来符合逻辑的是，宇宙的根本本体总是相同的，无论接收器是甚麽。但在这里，史威登堡告诉我们，神性之爱会因人的表达而显得非常不同，就像一面镜子中的映像与另一面镜子中的映像，会因镜子的类型或房间的光线而显得非常不同。关键是要记住，在这些表面的差异背后，是同一个美丽的本体。

## Reflection

### 反思

**Think of the people you meet every day. Can you see divine love and wisdom within each of them? What are some of the different ways in which divine love manifests those attributes?**

**How do *you* reflect divinity?**

想一想你每天遇到的人。你能在他们每个人身上看到神性之爱和智慧吗？

神性之爱以哪些不同的方式表现出其特质？

你是如何体现神性的？

## 思考题 20 遵从十诫以靠近主

The good that comes from the Lord is the Lord's own likeness because he is within it. We become likenesses of him and are united to him when we make what is good and what is true matters of our lives by doing them intentionally, since intending something is loving to do it. The Lord teaches that this is true when he says, 'Those who have my commandments and do them are the ones who love me, and I will love them and make my dwelling with them' (John 14:21, 23); and again, 'If you keep my commandments, you will abide in my love' (John 15:10, 12).

从主而来的良善是主自己的样式，因为祂就在其中。当我们有意识地把良善和真实作为我们生活的一部分时，我们就成了祂的样式，并与祂结合在一起，因为意欲某事就是爱去做此事。主教导我们说确实如此，祂说：'有了我的诫命并遵行的，就是爱我的人，我也要爱他们，与他们同住'（约翰福音 14: 21, 23）；又说：'你们若遵守我的诫命，就常在我的爱里'（约翰福音 15: 10）。

— *Heaven and Hell* 16

《天堂与地狱》16

### Key Concept 核心理念

So far, we've seen that we are images of God because we have his divine love and wisdom within us—they make God human, and they make us human also. Now we add another element to the mix: to be a likeness of God is to intentionally put love and wisdom into practice. The key to doing so, Swedenborg tells us, is to follow the Ten Commandments, which specify the things that we should and shouldn't do if we want to be closer to God.

至此我们已经看到，我们是上帝的形象，因为我们里面有祂神圣的爱和智慧——正是它们使上帝显现为人，也使我们成为人。这里我们又加入另一个元素：成为上帝的样式就是有意将爱和智慧付诸实践。史威登堡告诉我们，这样做的关键是遵循十诫，这些诫命指明了如果想更靠近上帝，我们应该做以及不应该做的事情。

### Reflection 反思

Have you ever set out to consciously do something good and true? If so, what motivated you to do so? What happened as a result?

If you intended to do something good, but did not do it, what prevented you?

你是否曾经有意识地着手去做一些良善的、实际的事情？如果是的话，是什么促使你这样做的？结果发生了什么？

如果你曾打算做一件善事，却没有做成，是什么阻止了你？

## 思考题 21 圣爱无处不在

The true nature of divine love is recognizable from its sphere, which pervades the universe and affects each of us in different ways depending on our state. That sphere of divine love has a special influence on parents. Because of it, they tenderly love their children (who are outside themselves), they want to be one with them, and they want to bless them from themselves. The sphere of divine love affects not only the good but also the evil, and not only people but also animals and birds of every kind.

圣爱的真实特性可以从其灵性气场识别出来，它弥漫在宇宙中，并根据我们的状态以不同的方式影响着每个人。圣爱的灵性气场对父母有特殊的影响。于是他们温柔地爱着自己的孩子。孩子并非他们自己，但他们想与他们融为一体，为他们的幸福奉献自己。圣爱的气场不仅影响良善者，也影响邪恶者，不仅影响人，也影响各种动物和鸟类。

Surely in the course of giving birth every mother's only thought is of bonding with and caring for her offspring. Every bird hatching chicks from eggs thinks only of cherishing them under her wings and putting food in their mouths with kisses. Even poisonous snakes and vipers love their offspring, as is commonly known.

毋庸置疑，在分娩过程中，每个母亲唯一想到的，是与她后代的骨肉联系并关爱他们。每只鸟儿从蛋中孵化雏鸟时，都只想着把它们呵护在自己的翅膀下珍惜，用吻把食物送入它们的嘴里。即使是毒蛇和毒虫也爱它们的后代，这是众所周知的。

This universal sphere has a special influence on those who let God's love in—those who believe in God and love their neighbor. The goodwill that is in them is an image of God's love.

这无所不在的气场对那些接受上帝之爱进入的人—那些相信上帝并爱他们的邻舍的人—有着特殊的影响。他们具有的仁爱上帝之爱的形象。

— *True Christianity* 44

《真实的基督教》44

## Key Concept

### 核心理念

**We get a taste of the divine in the way that loving parents care for their children. Not all family relationships are perfect, of course, and not all parents match the ideals that Swedenborg describes above. But when we see or experience that transformative parental love for another life, the instinct to relinquish our own needs for the other's sake, we are witnessing one way that divine love manifests in our lives.**

我们从慈爱的父母关爱子女的方式中品味到了神性。当然，并不是所有的家庭关系都是完美的，也不是所有父母都与史威登堡上述的理想相称。但是，当我们看到或体验到父母对另一个生命的那种深刻动人的爱，为了对方的利益而放弃自己需要的本能，我们就在见证神性之爱在我们生命中的彰显。

## Reflection

### 反思

**There are many ways to experience parental love: by being the child of loving parents, by becoming a parent yourself, or simply by seeing the effects of that love in the lives of others.**

体验父母之爱的途径有很多：通过成为慈爱父母的孩子，通过自己成为父母，或者仅仅通过观察这爱在他人生活中的影响。

**How is parental love different from other types of love or other types of relationships?**

父母之爱与其他类型的爱或其他类型的关系有何不同？

**The sphere of divine love affects not only the good but also the evil, and not only people but also animals and birds of every kind.**

圣爱的气场不仅影响良善者，也影响邪恶者，不仅影响人，也影响各种动物和鸟类。

# 5 LOVE LEADS US TO PARTNERSHIP WITH GOD

## 第五部分 爱引导我们与上帝同行

Swedenborg describes all love, and especially divine love, as mutual. But he also tells us something that may be surprising: God wants to have a partnership with us, one in which we choose to love him and to act in accordance with that love. In divine love, there is no compulsion.

史威登堡把所有的爱，尤其是神性之爱，描述为相互的。但他也告诉我们一些可能令人惊讶的事情：上帝希望与我们建立伙伴关系，在这种关系中，我们选择爱祂并按照这种爱行事。在神性之爱中，没有强迫。

### 思考题 22 爱努力建立伙伴关系

The second essential of God's love, his wanting to be one with others, is recognizable in his partnership with the angelic heaven, with the church on earth, with everyone in the church, and with everything good and true that forms and constitutes an individual and a church. In fact, seen in its own right, love is nothing but an effort to forge a partnership. In order to fulfill the purpose intended by the essence of his love, God created human beings in his own image and likeness—characteristics with which he could forge a partnership.

上帝之爱的第二个基本要点，就是祂希望与他人合而为一。这可以从祂与天使天堂、世上教会、教会中的每个人，以及与形成和建构个人和教会的一切美好与真实事物的伙伴关系中看出。事实上，从其本质来看，爱只不过是建立伙伴关系所做的努力。为了实现祂爱的本质所要达到的目的，上帝按照自己的形象和样式创造了人类，使祂可以与之建立伙伴关系。

Divine love constantly aims to forge a partnership with us, as is clear from the Lord's saying that he wants to be one with people, he in them and they in him, and he wants the love of God to be in them (John 17:21-23, 26).

神性之爱不断地致力于和我们建立伙伴关系，这从主所说的祂想与人合一，祂在他们里面，他们在祂里面，祂盼望上帝的爱在他们里面等，就可以看出（约翰福音 17:21-23, 26）。

— *True Christianity* 43

《真实的基督教》43

## Key Concept

### 核心理念

So far we've read passages that describe God's love flowing into and sustaining everything in creation, including us. But Swedenborg also describes divine love as an effort to forge a partnership—we must choose whether or not we will listen to the divine impulses within us and allow them to guide us. Only if we do so can we fully unite with God.

到目前为止，我们读到的内容描述了上帝的爱输注并维护着一切被造物，包括我们。但史威登堡也把神性之爱描述为建立伙伴关系的努力——我们必须选择是否听从我们内心的神性催促，并允许其引导我们。只有这样做，我们才能与上帝完全结合。

## Reflection

### 反思

Consider this statement: "Love is nothing but an effort to forge a partnership." Think about the loving relationships you have with others, or relationships that you've observed in others. Does this statement match your experience? If so, how does the nature of the partnership reflect the individual relationship?

思考这句话："爱只不过是建立伙伴关系所做的努力"。想一想你与他人之间爱的关系，或你在他人身上观察到的关系。这句话符合你的体验吗？如果是，伙伴关系的性质如何反映个人关系？

What actions must each member of a partnership take in order for that partnership to thrive?

为了使伙伴关系健壮发展，其中每个成员需要如何行动？



## 思考题 23 与上帝结伴

Human beings were created with the capability of being in a partnership with God. We were created to be citizens of heaven and also citizens of the world. We are spiritual so we can be citizens of heaven and earthly so we can be citizens of the world. Our spiritual self is capable of thinking about God and perceiving things that relate to God. It is also capable of loving God and being moved by things that come from God. It follows that we are able to be in a partnership with God. . . .

人类被造的有能力与上帝建立伙伴关系。我们被造是为了成为天堂的公民，也是世界的公民。我们是灵性的，所以我们可以成为天堂的公民；也是物质的，所以我们可以成为世界的公民。我们的灵性自我能够思考上帝，感知与上帝有关的事物，也能够爱上上帝，并被来自上帝的事物所感动。于是我们才能够与上帝建立伙伴关系。。。

In fact, what else is faith but a partnership with God by means of truths that shape our understanding and thought? What else is love but a partnership with God through goodness that shapes our intentions and desires? God's connection to us is a spiritual connection that comes to an earthly plane; our connection to God is an earthly connection that comes from a spiritual plane.

事实上，什么是信仰？无非就是通过真理塑造我们的认知和思想，从而与上帝建立伙伴关系；那么什么是爱呢？无非就是通过良善塑造我们的意愿和欲望，从而与上帝建立伙伴关系。上帝与我们的联结是降达尘俗世界的灵性联结；我们与上帝的联结是来自灵性世界的尘世联结。

— *True Christianity* 369

《真实的基督教》369

### Key Concept

#### 核心理念

How do we help to create a partnership with God? We exercise our spiritual selves: We think about God, open our spiritual perception to divine influence, and love God. We work to learn spiritual truths and then put them into action in our lives. When seen in this light, faith is not a decision to believe something that makes no rational sense; it is love for God based on the spiritual realities we see around us.

我们如何行才能有助于与上帝建立伙伴关系呢？我们要锻炼自己的灵性自我。我们要思想上帝，向神性感召敞开我们的灵性觉知，并要爱上上帝。我们要努力学习属灵真理，然后把它们落实在生活中。站在这个光照之下来看，信仰不是决定相信一些理性上没有意义的东西；信仰是基于感知到我们身处的灵性实在，而建立的对上帝的爱。

## Reflection

### 反思

**What do you do when you want to come closer to spiritual reality? Do you go someplace specific? What do you do there?**

当你想靠近灵性实在时，你会怎么做？你会去某个特定的地方吗？你去那里做什么？

**Have you ever had an experience you consider deeply spiritual? What did it feel like? Was there love in it?**

你是否曾经有过自认为深刻的灵性体验？那是什么样的感觉？其中有爱吗？

## 思考题 24 要努力遵循神性设计

There is a common saying in heaven: God is in all of us, the evil as well as the good, but we are not in God unless we follow the divine design in the way we live. The Lord says that he wants us to be in him and him to be in us (John 15:4).

天堂里常说：上帝在我们所有人里面，不管是恶人还是善人；然而除非我们的生活方式符合神性设计，否则我们不在上帝里面。主说祂希望：“我们在祂里面，祂也在我们里面。”（约翰福音 15:4）。

When we follow the divine design in the way we live we are in God, because God is omnipresent in the universe and in everything within it at the inmost level, since things on the inmost level are in the divine design. Things that go against the divine design are all outside that inmost level. On the outer levels God's omnipresence takes the form of an ongoing struggle with things that are against the divine design, and a constant effort to restore them to the divine design. The more we allow ourselves to be restored to the divine design, the more thoroughly present God is in each of us; consequently to a greater extent God is in us and we are in God.

当我们在生活中遵循神性设计时，我们就在上帝里面。宇宙中上帝无所不在，祂在宇宙万物的最深处，因为万物最深处都有神性设计。凡违背神性设计的事物都在最深层面之外。在外在层面上，无所不在的上帝所做之事就是与违背神圣设计的事物不断斗争，并不断努力使它们回归神性设计。我们越是允许自己回归神性设计，上帝就越完全地与我们每个人同在。结果就在越大的程度上，上帝在我们里面，我们在上帝里面。

— *True Christianity* 70

《真实的基督教》70

### Key Concept

#### 核心理念

As we saw before (see page 49), the divine design is the purpose of creation; it was the intent that formed the very structure of the universe and all of the physical and spiritual laws that exist. That intent is that all conscious beings be united with God, to the extent that they are able and choose to do so. In a sense, you could think God himself as the blueprint for the universe, and the end goal of creation as being love and harmony multiplied infinitely.

正如我们之前看到的（思考题 16），神性设计是创造的目的，按照上帝的意图形成了宇宙的结构和所有存在的物质与灵性法则。祂的意图就是，所有有意识的生命，只要能够并选择这样做，都会与上帝联结。在某种意义上，你可以认为上帝本身就是宇宙的蓝图，而创造的最终目的是无限扩展爱与和谐。

**Swedenborg tells us that we all have the ability to follow the divine design because we have God within us, and he is more present the more we follow that design.**

史威登堡告诉我们，我们都有能力遵循神性设计，因为我们的内心有上帝。我们越遵循这设计，祂的同在就越明显。

**Going against the divine design means turning away from God and choosing to do what is evil (that is, what is selfish and harmful to others). When we put ourselves in opposition to God, Swedenborg says, he continually acts to try to bring us back toward his design, although we will always have the freedom to choose which way we will turn.**

违背神性设计意味着背离上帝，选择做邪恶的事，也就是自私和伤害他人。史威登堡说，当我们站在与上帝作对的位置时，祂就不断地采取行动，努力把我们将带回到祂的设计中去，尽管我们总是能够自由选择要走哪条路。

## **Reflection**

### **反思**

**If the divine design is the path to heaven, then what kinds of actions would bring us into alignment with it? What actions would take us away from it?**

**What are the signs in our life that indicate we are following the divine design?**

如果神性设计是通往天堂的道路，那么如何行动会使我们与之保持一致呢？怎样的行为会使我们远离它？

在我们的生活中，哪些迹象表明我们正在遵循神性设计？

**God is in all of us, the evil as well as the good, but we are not in God unless we follow the divine design in the way we live.**

上帝在我们所有人里面，不管是恶人还是善人；然而除非我们的生活方式符合神性设计，否则我们不在上帝里面。

## 思考题 25 上帝使我们行良善

**We all utterly feel as if we have love and wisdom on our own, as if we intend what is good and understand what is true by ourselves. In reality, though, not a bit of it comes from us; it is from God. . . .**

我们都十足地感觉到，好像我们自己有爱和智慧，好像我们按自己的意图去践行良善，理解真理。但实际上，这丝毫都不是来自我们，而是来自上帝...

**How could any of us receive, retain, or pass on any love or wisdom if we did not experience it as our own? How could we have a partnership with God through love and wisdom if we had no way of doing our part to form that partnership? There is no such thing as a partnership without mutuality. What makes the partnership mutual is that we love God and we act on what we receive from God, doing so as if we were on our own but trusting that we have God's help. How could we live to eternity if we had no partnership with the eternal God? How then would we be human if that likeness were not in us?**

如果不能把爱或智慧体验为自己的，我们中能有任何人接受、保持或传播丝毫爱或智慧吗？如果我们没有可能尽自己的责任来形成这种伙伴关系，我们怎么可能通过爱与智慧与上帝建立伙伴关系呢？不存在没有相互性的伙伴关系。伙伴关系之所以是相互的，是因为我们爱上帝，依据上帝赐予我们的去行出来。这样做好像是我们自己做的，但我们确信是上帝的帮助。如果没有与永恒上帝建立伙伴关系，我们怎么能活到永远？如果没有祂的样式，我们怎么可能会是人呢？

— *True Christianity* 48

《真实的基督教》48

## Key Concept

## 核心理念

One of the most difficult contradictions in Swedenborg's body of thought is the concept that nothing good we do is really our own—everything good comes from God—and yet we must freely choose to do good as if we ourselves were good people. We must choose to do good because without good actions we cannot be fully open to divine love. In this passage, Swedenborg describes this dynamic as the foundation of our partnership with God: If we act on the spiritual principles we've learned because of our love for God, we can trust that we will always go in the right direction.

在史威登堡的思想体系中，最困难的矛盾之一是这样一个理念：我们所做的任何善事都并非真正出于我们自己—所有的良善都来自上帝。然而我们必须自由选择行善，好像我们自己真是良善之人一样。我们必须选择行善，因为没有良善的行为，我们就不能向上帝的爱完全敞开。在这一节里，史威登堡描述这种动态过程是我们与上帝伙伴关系的基础：如果我们出于爱上帝而按照所学到的属灵原则行事，就可以相信，我们将永远朝着正确的方向前进。

## Reflection

### 反思

Think of a good deed or an act of kindness you've done. How did it feel at the time? Does your feeling about that deed change if you think of it as God's love acting through you rather than as something you did for your own reasons? If so, how?

想一想你做过的一件善事或仁爱的行为。当时的感觉如何？如果你把它看作是上帝的爱通过你行出来的，而不是你出于自己去做的，你对那个行动的感觉是否会改变？如果是的话，是怎样的变化？

An Arab proverb says: "Trust in God but tie your camel." How is this proverb reflected in Swedenborg's idea of partnership with God?

有一句阿拉伯谚语说："相信上帝，但要拴住你的骆驼"。这句谚语如何反映在史威登堡关于与上帝的伙伴关系理念中？

**How could we have a partnership with God through love and wisdom if we had no way of doing our part to form that partnership?**

如果我们没有办法为形成伙伴关系尽到自己的责任，我们怎么可能通过爱和智慧与上帝建立这关系呢？

# 6 LOVE BRINGS US CLOSER TO ALL PEOPLE

## 第六部分 爱使我们与所有人更亲近

Love of one's neighbor is a common theme in Swedenborg's writings. The "neighbor" here isn't necessarily the person next door; rather, the neighbor is the divine aspect of all human beings. Love of one's neighbor is a form of divine love that we can all experience as we grow spiritually.

爱自己的邻舍是史威登堡著作中的一个普遍主题。这里的"邻舍"不必是隔壁的人。更确切地讲，邻舍是指人类的所有神性品性。对邻舍的爱是神性之爱的一种形式，我们都可以在灵性成长过程中体验到。

### 思考题 26 爱邻舍者利益他人

It is important for everyone to realize that spiritually speaking, useful service is our neighbor. Who actually loves someone simply as 'someone'? No, we love people because of what is within them, what makes them the kind of people they are. That is, we love them for their nature, because that is what each human being is. The quality we love is their usefulness and is what we call 'good'; so this is our neighbor.

重要的是每个人都要认识到，从灵性上讲，益用的服务就是我们的邻舍。实际上，谁会仅仅把某人当作'某人'来爱呢？不，我们爱人是因为他们内在的东西，是那些使他们成为如此之人的东西。也就是说，我们因他们的品性而爱他们，因为那是我们共同的品性。我们所爱的特质就是他们的益用性，是我们称之为“良善”的东西，这就是我们的邻舍。

Since the Word is spiritual at heart, this is the spiritual meaning of 'loving our neighbor.

既然圣经的核心是灵性的，那么这就是"爱我们的邻舍"的属灵意义。

— Faith 20

《教义之信仰篇》20

## Key Concept

### 核心理念

Spiritual love is love for what's inside a person—their own individual manifestation of divinity. We can see that divinity through a person's actions, when the love and wisdom inside them compels their desire to fulfill a useful purpose in the world.

灵性意义上的爱是爱一个人的内在，即这个人体现的神性。当一个人被内心的爱和智慧驱使，渴望在世上实现益用目的时，我们就可以通过此人的行为看到这神性。

## Reflection

### 反思

Think about someone you don't like, perhaps someone you see on a regular basis. It would probably be easy for you to make a list of reasons why you don't care for this person, but instead take a moment to think about the useful things he or she does. Are there ways in which that person helps others? Ways in which he or she helps you, even unintentionally?

想一想你不喜欢的人，也许是你经常见到的人。你可能很容易列出不在乎此人的原因。但是换个角度，花点时间想一想他或她所做的益用之事。此人是否在某些方面帮助了他人？他或她如何帮助过你，即使是无意的？

Does focusing on those useful actions change the way you think about that person?

专注于这些益用的行为是否会改变你对这个人的看法？



## 思考题 27 真正的人友爱邻舍

The love we were created with is a love for our neighbor that makes us as generous with our neighbor as we are with ourselves, and even more so. We find ourselves full of the joy of that love when we do something good for others, very much the way parents feel toward their children.

我们被造所领受的爱是对邻舍的爱，使我们对邻舍像对自己一样慷慨，甚至更慷慨。当我们为他人做一些善事时，会发现自己充满了这种爱的喜悦，就像父母对他们的孩子的感觉一样。

This love is truly human. There is something spiritual within it that makes it different from the earthly love that the lower animals have. If we were born loving like this, we would not be born into the darkness of ignorance the way all of us are nowadays, but into some light of knowledge and intelligence; and before long we would actually be informed and intelligent. At first we would go on all fours like animals, but would have an inborn urge to walk on our feet, because even though we were on all fours we would not be looking down toward the ground, but forward toward heaven; and we would be straightening up so that we could look upward.

这种爱是真正的人类之爱，因为它有灵性的内涵，使之不同于没有理性的动物所拥有的尘世之爱。如果我们生来就有这样的爱，就不会像现在的人那样生在无知的黑暗中，而是生来就有一些知识和智慧的光芒，并且不久之后，就会真正具备知识和智慧。起初我们会像动物一样四肢着地，但用脚走路的冲动却是与生俱来的，因为即使我们四肢匍匐于地时，也不是向下看地，而是朝前看天；我们终将站直身体，以便朝上仰望。

— *Divine Providence* 275

《圣治》275

### Key Concept

### 核心理念

We are all born with the ability to experience divine love, and Swedenborg tells us that God created us so that we could be united with him. However, he also says that we are born inherently selfish; like animals, our basic instincts center around our own survival, and only later do we learn that sometimes our actions have painful consequences for others. The more we have empathy for others—the more we love them—the more we become truly human, rising up from our animal nature to be reborn as spiritual people.

我们生来都有体验神性之爱的能力。史威登堡告诉我们，上帝创造我们是为了让我们与祂结合。然而他也说，我们生来就很自私。像动物一样，我们的基础本能是以自己的生存为核心。直到后来我们才知道，有时我们的行为会给别人造成痛苦的后果。我们越对他人有同情心——我们越爱他们——我们就越成为真正的人，于是我们从动物性中升华出来，重生为属灵性的人。

## Reflection

### 反思

**Do you agree that human beings are fundamentally self-centered and prone to evil? Why or why not?**

你是否同意：人类从根本上说是以自我为中心的，易于倾向邪恶？无论同意或不同意，说说你的理由。

**If we were all born as loving people who would instinctually do good for others, how do you think the world would be different?**

如果我们生来都是有爱心的人，都会本能地为别人做良善之事，你觉得世界会有什么不同？

**The next time you walk outside, walk for a few minutes while looking down at the ground. Then walk while looking up at the sky. What feelings and thoughts result from each action? How does this exercise indicate the differences between earthly love and divine love?**

下次你在外面散步时，低头看着地面走几分钟，然后抬头看着天走一段路。每个走法会产生什么感觉和想法？这个练习如何提示世俗之爱和神性之爱之间的差异？

**The love we were created with is a love for our neighbor that makes us as generous with our neighbor as we are with ourselves, and even more so.**

我们被造所领受的爱是对邻舍的爱，使我们对邻舍像对自己一样慷慨，甚至更慷慨。

## 思考题 28 仇恨使我们远离上帝

The degree of love we feel for our neighbor and of faith we have determines the extent to which the Lord can be described as present with us. The Lord is present in neighborly love because he is present in everything good, but he is not as present in so-called faith devoid of love. Faith without love and charity is a detached or disconnected thing. Wherever there is union, there must be a uniting medium, and the only uniting medium is love and charity.

我们感受到的对邻舍之爱的程度以及信仰的程度，可以被描述为主与我们同在的程度。主存在于对邻舍之爱中，因为祂存在于一切美好事物中，但祂不存在于缺乏爱的所谓信仰中。没有爱和仁慈的信仰是一种割裂或离散的东西。凡有结合的地方，就必须有结合的媒介，而唯一的结合媒介就是爱和仁慈。

Anyone can see this by considering that the Lord shows mercy to everyone, loves everyone, and wants to make everyone happy forever. As a result, those who lack sufficient love to have mercy on others, love them, and want to make them happy cannot unite with the Lord, because they are unlike him and are anything but his image. To gaze at the Lord through the lens of supposed faith and yet hate others is not only to stand far removed from the Lord, it is also to put a deep, hellish gulf between yourself and the Lord, a gulf you will fall into if you try to approach him. Hatred for other people is that intervening, hellish chasm.

任何人只要认识到主怜悯每个人，爱每个人，并盼望每个人永远幸福，就都可以看到这一点。因此，那些缺乏足够的爱，因而不怜悯他人，不爱他人，不希望他人幸福的人不能与主结合。因为他们不像主，没有祂的样式。通过所谓信仰的滤镜盯着主，却憎恨他人的人，不仅站在离主很远的地方，也在他和主之间设置了一道深不见底的地狱鸿沟。如果你试图接近他，就会掉进这个鸿沟。对他人的仇恨就是那条隔绝的地狱鸿沟。

— *Secrets of Heaven* 904

《属天的奥秘》904

### Key Concept

### 核心理念

Because love of our neighbor is so integral to God's love, it is also integral to our faith in him. We might think of faith as being the same as belief—an intellectual process. But here Swedenborg says that if we do not have love for others, no amount of belief can bring us closer to God. Outright hatred of others widens the gap between us and God.

对邻舍的爱是上帝之爱的组成部分，也是我们对上帝信仰的组成部分。我们可能会认为信仰和相信一样，是一个理智思维的过程。但在这里史威登堡说，如果我们没有对他人的爱，再多的相信也不能使我们靠近上帝。公然憎恨他人会扩大我们与上帝之间的鸿沟。

## Reflection

### 反思

**How do you define faith? Does your definition include love? not? Does greater faith lead to greater love? Why or why not?**

你如何定义信仰？你的定义包括爱吗？或者不包括？

更大的信仰会导致更强的爱吗？是或不是，说说为什么？

**The Lord is present in neighborly love because he is present in everything good, but he is not as present in so-called faith devoid of love.**

主存在于对邻舍之爱中，因为祂存在于一切美好事物中，但祂不存在于缺乏爱的所谓信仰中。

## 思考题 29 善念善行源于主

The Lord's presence with us first becomes possible when we love our neighbor. Within love is the Lord, and so far as we have love, the Lord is present. Moreover, so far as the Lord is present, he talks to us. We are unaware that it is not our own thinking, but not a single idea, not a single particle of an idea, originates in us. Whatever is evil and false we acquire from hell, through evil spirits, and whatever is good and true we acquire from the Lord, through angels. This is influx. It endows us with life and creates the link between our soul and our body.

当我们爱邻舍时，主与我们的同在就首先成为可能。主在爱里，只要有爱，主就会同在。此外，只要主同在，祂就与我们说话，我们却不知道那不是我们自己的思想。然而没有一个念头，没有一星点的思想起源于我们。凡是来自地狱的邪恶和谬误，都是邪灵传输给我们的；凡是从主而来的良善和真实，都是天使浇灌我们的，这就叫做流入。于是赋予我们生命，使我们的灵魂和肉体建立互动。

— *Secrets of Heaven* 904

《属天的奥秘》904

### Key Concept

#### 核心理念

*Influx* is Swedenborg's term for the process of God's love and wisdom flowing into our innermost spiritual being, both sustaining us and transforming us as spiritual people. Some people might experience this as an inner voice that urges us to do the right thing; it might also appear as a sudden urge to do a good deed or a feeling of love or compassion for others. Though these urges may seem like they're part of us, Swedenborg tells us they are actually coming from God.

流入是史威登堡使用的词语，描述上帝的爱和智慧输注我们最内在灵性层面的过程，从而既维护我们，又将我们改造成属灵之人。有些人可能会体验到这是一种内心的声音，敦促我们做正确的事情。它也可能表现为突然想做一件善事或对他人的爱或慈悲的感觉。虽然这些冲动看起来属于我们，但史威登堡告诉我们，它们实际上是来自上帝。

## Reflection

### 反思

**When we think of an internal gauge of good or evil, we often think of conscience. Where does your conscience come from? Does it seem to you to be guided by divinity?**

当我们思考一个衡量善恶的内在标准时，我们常常会想到良心。你的良心来自哪里？在你看来，它是被神性引导的吗？

**When you feel an impulse to do good, do you listen to it?**

当你有做善事的冲动时，你是否遵从了它？

**Imagine that every good idea is a sign of the presence of the Lord. How would that change how you respond to the many ideas you have throughout the day?**

想象一下，每个良善的念头都是主同在的标志。这将如何改变你对每天许多想法的反应？

# 7 LOVE DRAWS US TOWARD HEAVEN

## 第七部分 爱把我们引向天堂

*The ultimate goal of the divine design, behind everything that happens in the universe, is to lead us toward heaven. Heaven is not only a state of love; it is itself an image of God, and thus Swedenborg also describes heaven as being human in form.*

宇宙中所发生一切背后的神性设计的最终目的，是引导我们走向天堂。天堂不仅是一种爱的状态，它本身就是上帝的形象。因此，史威登堡还将天堂描述为人的形态。

### 思考题 30 天堂就是与主结合

Heaven is not heaven because of angels but because of the Lord. The reason for this is that the love and wisdom that angels enjoy and that make heaven do not come from them but from the Lord—love and wisdom actually are the Lord within the angels.

天堂不是因为天使而成为天堂，而是因为主而成为天堂。其原因是，天使所享有的、成就天堂的爱和智慧不是来自他们，而是来自主—爱和智慧实际上就是天使内的主。

Since love and wisdom belong to the Lord and are the Lord in heaven, and since love and wisdom make up the life of angels, we can see as well that their life belongs to the Lord and that in fact their life is the Lord. The angels themselves insist that they are living from the Lord. We can therefore conclude that heaven is union with the Lord.

既然爱和智慧属于主，就是在天堂的主，既然爱和智慧构成了天使的生命，于是我们可以明白他们的生命属于主，事实上他们的生命就是主。天使们自己坚持认为他们的生命来自于主。因此，我们可以得出结论，天堂就是与主的结合。

— *Divine Providence* 28

## Key Concept

### 核心理念

The purpose of creation, Swedenborg tells us, is to lead all people to heaven—that is, to the state of love and blessedness that is the hallmark of union with God. Heaven, then, is a state of love and wisdom where we experience life itself as the presence of God within us. We are in that state while we're on earth to the degree that we embrace love of others. If we continue on that path, then after we cross into the afterlife we become angels in heaven, where we experience that love with our whole self.

史威登堡告诉我们，创造的目的是把所有人引向天堂—也就是说，引向爱和幸福的状态，这是与上帝结合的标志。所以，天堂是一种爱和智慧的状态，在那里我们体验到生命的本相就是我们之内有上帝的同在。当我们在世上时，只要我们怀着对他人的爱，我们就处于这种状态。如果我们继续走这条路，那么进入来世后，我们就会成为天堂里的天使，在那里我们用全部生命来体验这种爱。

## Reflection

### 反思

Think of a time in your life when you felt a sense of love and goodwill toward other people or a time when you've seen other people acting out of love. Now imagine heaven as a place that consists of nothing but people motivated by love, multiplied infinitely. How would it feel to be in a place like that? How would people treat each other there?

想一想在你的生活中，你曾有过的对他人的爱和善意的感觉，或者你曾看到的其他人出于爱的行动。现在想象一下，天堂是一个唯独由被爱激励的人组成的地方，而且无限扩展着。身处这样的环境会有什么感觉？那里的人们会如何对待彼此？



## 思考题 31 天堂就是上帝的形象

We have been created as forms of the divine design because we have been created as images and likenesses of God, and since God is the design itself, we have therefore been created as images and likenesses of that design.

我们按照神性设计的形态被造，因为我们是按照上帝的形象和样式被造的。由于上帝是设计的本体，所以我们被创造为该设计的形象和样式。

The divine design originally took shape, and it continues to exist, from two sources: divine love and divine wisdom. We human beings have been created as vessels for these two things. Therefore the design that divine love and wisdom follow in acting upon the universe, and especially upon the angelic heaven, has been built into us.

神性设计的最初成形及其持续存在，有两个来源：神性之爱和神性智慧。我们人类被造为这两者的容器。因此，遵循神性之爱和智慧的设计，使之运行于宇宙，尤其是天使天堂，这些都已经创建在我们身上了。

As a result, heaven in its entirety is a form of the divine design in its largest possible manifestation. In the sight of God, heaven is like one human being. The correspondence between heaven and a human being is in fact complete. There are no communities in heaven that do not answer to some part, some internal or external organ, of the human body. For this reason a given community in heaven is said to be in the province of the liver, the pancreas, the spleen, the stomach, the eye, the ear, or the tongue, and so on. In fact, the angels themselves know which specific area within a given part of the human body they inhabit. I was given an opportunity to learn about this from living experience. I saw a community of several thousand angels together in the form of one human being. From that experience it became clear to me that heaven as a whole is an image of God, and an image of God is a form of the divine design.

因此，天堂的整体是神性设计之形态尽其最大可能的彰显。在上帝的眼中，天堂就像一个人。天堂和人之间的对应关系实际上是整全的。天堂里没有任何群体不与人体的某些部分，某些内部或外部器官相呼应。由于这个原因，天堂里的某个群体被说成是属于肝脏、胰腺、脾脏、胃、眼睛、耳朵或舌头等的区域。事实上，天使自己也知道他们居住在人体某一特定部位的哪个具体区域。我曾有机会从活生生的经历中了解到这一点。我看到由几千名天使组成的群体聚集在一起呈现为一个人的形态。这次经历使我清楚地认识到，天堂作为一个整体是上帝的形象，而上帝的形象就是一个神性设计的形态。

— *True Christianity* 65

《真实的基督教》65

## Key Concept

### 核心理念

Previously (see question 24), we talked about the divine design in abstract forms—as a guiding pattern that applies to all life, and in fact applies to everything in the universe. In heaven, however, the design takes the form of a single person that Swedenborg calls the Universal Human. He describes the form of the Universal Human in terms of a human body with limbs and organs, but on a spiritual level you might visualize the functions those body parts perform—seeing, grasping, taking in what nourishes the body and eliminating what doesn't, and so on.

前面在思考题 24 里，我们谈到了抽象形态的神圣设计——这是适用于所有生命的指导模式，事实上也适用于宇宙万物。然而在天堂，这种设计呈现为一个人的形态，史威登堡称之为“最大的人”。他用有四肢和器官的人体来描述这“最大的人”的形态。但在灵性层面上，你可以想象为这些身体部位所执行的功能——观察、领悟、吸收营养身体之物以及清除无用的东西，等等。

## Reflection

### 反思

If love produces a sense of union and oneness, how might that union manifest in action?

如果爱能产生联结与合一的感觉，那么这联合将如何落实在行动上？

In heaven, Swedenborg says that angels are so close that they seem to become a single person. How might such closeness look among people living on earth?

史威登堡说，在天堂里天使是如此亲密，以至于他们似乎成为了一个人。如此的亲密关系在尘世之人的眼中看起来是怎样的？

If you were an angel in the body of heaven, what part do you think you would inhabit and why?

如果你是天堂里的一位天使，你认为自己会居住在哪个部分，为什么？

**Heaven in its entirety is a form of the divine design in its largest possible manifestation.**

**天堂的整体是神性设计之形态尽其最大可能的彰显**

## 思考题 32 天堂是爱的体现

Since all spirits and angels are desires, then, we can see that the whole angelic heaven is nothing but a love that embraces all desires for what is good and therefore a wisdom that embraces all perceptions of what is true. Further, since everything good and true comes from the Lord and the Lord is love itself and wisdom itself, it follows that the angelic heaven is an image of him; and since divine love and wisdom are human in form, it also follows that this is the only possible form the angelic heaven can have.

既然所有的灵和天使都体现着愿望，于是我们可以看到，整个天使天堂只不过是爱的体现，其中包含了对所有美好事物的愿望；同时也是智慧的体现，包含了对所有真实事物的认知。此外，由于一切美好和真实都来自于主，而主就是爱的本体和智慧本体，因此，天使天堂就是祂的形象。由于神性之爱和智慧的形象是人，因此，这也是天使天堂唯一可能的形态。

The reason the angelic heaven is an image of what is infinite and eternal is that it is an image of the Lord, who is the Infinite and Eternal One. We can see an image of his infinite and eternal nature in the fact that there are millions of angels who make up heaven, and that they make up as many communities as there are general desires of heavenly love, with each individual angel in each community being quite clearly his or her own desire. The form of heaven is made up of all these general and specific desires, a form that is like a single being in the Lord's sight just the way a person is a single being. This form is becoming more perfect to eternity as its numbers increase, because the more people there are who are participating in the form of divine love, which is the form of forms, the more perfect is the union.

天使天堂的形象之所以体现了无限和永恒，是因为它是主的形象，主是唯一的无限和永恒者。我们可以从以下事实中看到祂无限和永恒之本质的形象：由千千万万天使组成天堂，他们组成的群体有多少，天堂之爱的共同愿望就有多少，每个群体中的每位天使都很清楚地展现着他或她自己的愿望。天堂的形态就是由所有这些既共同又具体的愿望组成的。在主的眼中这样的形态如同一个单独的生命，就像一个人是一个单独的生命那样。这种形态随着其数量的增加而在永恒里变得更加完美。由于神性之爱是至高形态，当越多人参与构成神性之爱的形态时，这种结合就越完美。

— *Divine Providence* 61–62

《圣治》61-62

## Key Concept

### 核心理念

Heaven is an image of God, not only in the sense that it's an embodiment of divine love and wisdom, but also in the sense that it contains an infinite variety of love. Each person on earth brings their own love and experience to the afterlife when they pass on, and the people who become angels add theirs to the mix in heaven, making it even better than it was before.

天堂是上帝的形象，不仅意味着它是神性之爱和智慧的化身，还因为那里包含了无限的爱。尘世上的每个人去世后都会把他自己的爱和经验带到来世。而成为天使的人则把他的爱和经验融入到天堂的组合中，使之比以前更加美好。

## Reflection

### 反思

Think of people you know who embody divine love by doing good things for others. What kind of love does each person bring to this world? What might they be like as angels?

想一想你认识的那些为他人做善事从而展现神性之爱的人。他们各自给这个世界带来什么样的爱？他们作为天使可能是什么样的？

If angels are desires for what is good, then how might that affect whether or not you embrace the desire for good?

既然天使满怀的是对美好事物的渴望，这是否会影响你对美好事物渴望的情怀？

**The whole angelic heaven is nothing but a love that embraces all desires for what is good and therefore a wisdom that embraces all perceptions of what is true.**

整个天使天堂只不过是爱的体现，其中包含了对所有美好事物的愿望；同时也是智慧的体现，包含了对所有真实事物的认知。

### **思考题 33 爱寻求和谐摒弃冲突**

**The reason the Lord's divine nature in heaven is love is that love is what is receptive of every heavenly quality—that is, of peace, intelligence, wisdom, and happiness. Love is receptive of everything that is in harmony with it. It longs for such things, it seeks them out, it absorbs them spontaneously because it has the constant purpose of uniting itself with them and being enriched by them. People actually recognize this fact, since the love within them surveys memory, so to speak, and draws out from it the items that agree with it. It gathers these together and arranges them within and beneath itself—within itself so that it may possess them and beneath itself so that they may serve it. It discards and eradicates, though, the items that do not agree with it.**

在天堂，主的神性就是爱。因为爱接纳每一个属天的品性——如祥和、聪明、智慧和幸福。爱能接受一切与之和谐的事物。爱渴望这些事物，寻找这些事物，自然而然地吸收它们。因为爱有一个不变的目的，那就是与这些事物结合，并被这些事物充实丰盛。其实人也能意识到这一事实。这么说吧：他们内心的爱搜索记忆，并从记忆中抽出与之相符的事物，把这些事物聚集起来，并把它们安排在自己之内和之下——在自己之内，从而可以拥有它们；在自己之下，以便它们可以为其服务。然而，它抛弃和消除那些与它不一致的东西。

**— Heaven and Hell 18**

**《天堂与地狱》 18**

## Key Concept

### 核心理念

In this passage, Swedenborg describes another way that the love inside us relates to divine love: it seeks out what is in harmony with love, and it rejects what is not. Because of this process, during the course of our lives we can become more and more loving people, embracing the divinity inside of us. After we cross into the spiritual world, this process continues in a more purposeful way until we fully become what we love and have fully discarded what we don't. In that way, we find our true spiritual home.

在这段讲述中，史威登堡用另一种方式描述了我们内心的爱与神性的关系：爱寻找与之和谐的东西，拒绝不和谐的东西。这样的运行发生在我们的生命历程中，于是我们可以成为越来越有爱心的人，从而与我们内在的神性欣然相合。当我们进入灵性世界后，这个过程将继续，但目的性更明确，直到我们的爱得以完全彰显，我们所不爱的被完全摒弃。这样一来，我们就找到了真正的灵性家园。

## Reflection

### 反思

What do you love and value more than anything else? We often frame these ideas in terms of loving specific people or particular objects or activities, but take a moment to trace the emotion back to its source. For example, if you love music, what do you love about it? Is it the way you feel when you listen to music? The creative process of making music? The social aspect of listening to or making music with others? The emotions that your music inspires in others? What is the fundamental need inside you that your love speaks to?

你爱什么、看重什么，胜过其他任何东西呢？我们经常把这些想法限定在爱特定的人、特定的物品或活动上。但花点时间追溯一下这种情感的源头。例如，如果你喜欢音乐，你喜欢它的什么？是听音乐时的感受吗？是制作音乐的创造性过程吗？是与他人一起听音乐或制作音乐的社会活动吗？还是你的音乐在别人身上激发的情感？在你内心的基本需求中，你的爱表达的是什么？

Do you find it difficult to discard things that don't agree with love? Why or why not?

你觉得摒弃与爱不一致的东西有困难吗？

困难或不困难，说说为什么？

**Love is what is receptive of every heavenly quality—that is, of peace, intelligence, wisdom, and happiness.**

**爱接纳每一个属天的品性——如祥和、聪明、智慧和幸福。**

## 8 GOD LOVES ALL PEOPLE

### 第八部分 上帝爱所有人

*God is the ultimate embodiment of love and wisdom. As such, Swedenborg tells us, to be angry or to punish people is utterly alien to God's nature: God's love is there for all of us, without exception, forever.*

上帝是爱与智慧的终极化身。因此，史威登堡告诉我们，发怒或惩罚人完全不符合上帝的本性。上帝的爱为我们所有人而存在，毫无例外，直到永远。

#### 思考题 34 上帝的丰盛与不同的个人领受

The Lord is omnipresent; and everywhere he is present, he is present with his entire essence. It is impossible for him to take out some of his essence and give part of it to one person and another part to another. He gives it all. He also gives us the ability to adopt as much as we wish of it, whether a little or a lot. The Lord says that he has a home with those who do his commandments, and that the faithful are in him and he is in them. In a word, all things are full of God. We each take our own portion from that fullness.

主是无所不在的！祂在任何地方都是以祂的全部本质存在。祂不可能从自己的本质中拿出一部分给一个人，把另一部分给另一个人。凡祂给出的就是全部的。祂也给了我们能力，使我们能够按自己的意愿，或多或少地运用这能力。主说，祂居住在那些遵行祂诫命的人里面，信实的人在祂里面，祂也在他们里面。一句话，万事万物都被上帝的丰盛充满。我们每个人都从这丰盛中得到自己那份。

— *True Christianity* 364

《真实的基督教》364



## Key Concept

### 核心理念

It's common in Western culture to talk about God loving some people more than others; some may think of themselves or their sect as the only people who can be saved. Here Swedenborg says that while God may be more present with some people than with others, he doesn't hold anything back—how much of God's love we accept is entirely up to us, and that is what determines whether he is present or absent.

西方文化中，说上帝对某些人的爱多于其他人是很常见的。有些人可能认为他们自己或他们的教派是唯一可以被拯救的人。在这里，史威登堡说，虽然对某些人来说上帝同在的感觉可能比其他人更强一些，但上帝毫无保留：我们领受多少上帝的爱，完全取决于我们，这是决定能否感受到祂同在的原因。

## Reflection

### 反思

Have you ever felt as if God was not truly with you? When did this occur, and how did it make you feel? What do you think of the idea that God is fully present in each of us?

你是否曾经感到上帝没有真正与你同在？这种情况什么时候发生过，你那时是甚麽感觉？你如何看待上帝与我们每个人完全同在这一观念？

## 思考题 35 要正确理解上帝

There are many passages in the Word where the Lord is described as wrathful, raging, vengeful, and is said to punish, cast into hell, tempt, and the like. People who believe this in simplicity and therefore fear God and take care not to sin against him are not condemned because of their simplistic faith. However, if people convince themselves that these descriptions of the Lord are true even to the point of actually believing that wrath, rage, vengefulness, and the like, which are evil, are real characteristics of the Lord and that he does punish us and does cast us into hell out of wrath, rage, and vengefulness, they are condemned because they have destroyed the real truth, which is that the Lord is love itself, mercy itself, and goodness itself, and anyone who is these qualities is incapable of wrath, rage, and vengeance. Attributing the other qualities to the Lord is based on the way things seem. The same principle applies in many other cases.

圣经中有许多段落描述主是愤怒的、狂暴的、报复性的，并说祂会惩罚、把人投入地狱、试探人等等。那些简单地相信这些并因此敬畏上帝、小心不敢对祂犯罪的人，不会因为他们简单的信仰而被定罪。然而，如果人们说服自己相信这些对主的描述是真实的，甚至真的相信愤怒、狂暴、报复等邪恶之事，是主的真实特征，祂确实会因为愤怒、狂暴和报复而惩罚我们，把我们投入地狱，那么他们就会被定罪，因为他们破坏了真正的真理，那就是主是爱的本体、慈悲本体和良善本体。任何具有这些品性的人都不可能具有愤怒、狂暴和报复的行为。将其他品性归于主，也是基于事情看似如此的表象。同样的原则也适用于那些例子。

— *Sacred Scripture* 94

《神圣经典》94

### Key Concept

### 核心理念

In the Old Testament, God is often portrayed as angry and cruel, punishing or condemning people to death for what seem like minor offenses. Swedenborg tells us that these stories are not meant to be taken literally, but rather are to be interpreted according to their inner spiritual meaning. More importantly, he says, we should never believe that it is possible for God to have any of these negative characteristics, because that belief blocks us from having a genuine experience of divine love and wisdom.

在《旧约》中，上帝的形象经常被描绘成愤怒和残忍的，因为一些看似轻微的罪行而惩罚或处死人们。史威登堡告诉我们，这些故事并不能按字面意思理解，而是要根据其内在的属灵含义来解释。尤其重要的是，他说，我们永远不应该相信上帝可能具有这些负面的任何特征，因为这种信念阻碍了我们对神性之爱和智慧的真正体验。

## Reflection

### 反思

**Have you read or heard biblical stories where God is described in ways that seem angry, petty, or vengeful? How did those stories affect your beliefs (or doubts) about God? Why do you think such stories were included in the Bible?**

你是否读过或听过《圣经》中的故事，其中对上帝的描述似乎是愤怒的、心胸狭隘或报复性的？这些故事如何影响了你对上帝的信仰（或怀疑）？在你看来这样的故事为什么会被收录到《圣经》中？

## 思考题 36 上帝有爱没有恨

**Ponder, if you would, what the Lord would be like if he regarded the evil with anger but the good with mercy. (There have been countless evil people and countless good people.) What if he saved the good because of his grace, but condemned the evil as an act of vengeance against them? What if he had one expression, a soft and lenient look, when he regarded the good, but another expression, a hard and ruthless look, when he regarded the evil? What sort of individual would the Lord God be?**

如果你愿意，请思考一下，如果主以愤怒看待恶人，以怜悯看待好人，祂会是什么样子？有无数的恶人和无数的好人。如果祂出于恩典而拯救好人，但为了执行报复而诅咒恶人，祂会是什么样子？如果祂在看待善人时是一种表情，即柔和宽厚的神情，而在看待恶人时却是另一种表情，即严厉无情的神情，那么，主上帝是什么样的人呢？

— *True Christianity* 651

《真实的基督教》651

### Key Concept

#### 核心理念

**Because human beings are open to both good and evil spiritual influences, it's in our nature to love some people and dislike others, or to become angry or want revenge. Swedenborg invites us to consider what the universe would be like if God were the same. If God is the source of all life, a being of pure love and wisdom, how could he possibly hate anyone? How could he wish harm on his beloved creation? If he did, he would be working against his own divine nature.**

因为人们对良善和邪恶的灵性影响都持开放的心态，于是会爱一些人而不喜欢另一些人，或者变得愤怒或想要报复，这就是我们的天性。史威登堡促请我们思考，如果上帝也是这样，宇宙会是什么样子？既然上帝是所有生命的源头，是纯洁的爱与智慧的存在，祂怎么可能恨任何人？祂怎么可能希望伤害自己心爱的被造之物？如果祂这样做的话，祂就会违背自己的神性。

## Reflection

### 反思

**Picture someone you love. Take a moment to embrace your feeling of love toward that person. Now imagine trying to hate that person. Could you do it?**

想象一个你爱的人。花点时间使你对这个人满怀爱的情感。现在想象一下，试着去恨那个人。你能做到吗？

**Now, picture someone you dislike or hate, and notice the negative feelings you have for that person. What effects do those negative feelings have upon that person, and what effect do they have on you?**

现在，想象一个你不喜欢或讨厌的人，注意你对此人的负面情绪。这些负面情绪对那个人有什么影响，对你有什么影响？

## 思考题 37 爱的本体不可能恨

Surely, though, everyone with decent reasoning enlightened by the Word can see that God is compassion and mercy itself. He is absolute love and absolute goodness—these qualities are his essence. It is a contradiction to say that compassion itself or absolute goodness could look at the human race with anger and lock us all into damnation, and still keep its divine essence. Attitudes and actions of that kind belong to a wicked person, not a virtuous one. They belong to a spirit from hell, not an angel of heaven. It is horrendous to attribute them to God.

当然，每一个被圣经启迪的人都能看到，上帝是慈悲和仁爱的本体。祂是绝对的爱和绝对的良善，这些品性是祂的本质。说慈悲的本体或绝对的良善可以愤怒地看着人类，把我们都关进地狱，却仍然保持其神性本质，这太矛盾了。这种态度和行为属于邪恶之人，而不是有圣德之人。它们属于来自地狱的邪灵，而不是天堂的天使。把这些归于上帝是令人震惊的。

— *True Christianity* 132

《真实的基督教》132

### Key Concept

#### 核心理念

Swedenborg draws a clear division throughout his writings: Love is characteristic of the divine, and hatred and vengeance are characteristic of evil spirits. As we saw in the previous section, it's simply not in God's nature to be angry or to condemn people to hell. In his book *Heaven and Hell*, Swedenborg writes that after death, people who love evil go to hell voluntarily because heaven makes them miserable— and no matter how deep in hell a spirit goes, God never leaves them.

史威登堡在他的著作中清楚地划分了一个界限：爱是上帝的特征，而仇恨和复仇是邪灵的特征。正如我们在上一个思考题中看到的，上帝的本性根本就不会愤怒或诅咒人下地狱。在《天堂与地狱》一书中他写道，人死后，耽爱邪恶的人自愿下地狱，因为天堂让他们感到痛苦。然而无论一个灵魂坠入多深的地狱，上帝都不会离弃他们。

## Reflection

### 反思

**How do you react to the idea that God could be angry or condemn people to hell?  
Have you ever believed so yourself? If so, what led you to that belief?**

你如何应对上帝可能愤怒或诅咒人下地狱的观念？你自己是否曾经这样相信？  
如果是的话，是什么导致了你的这种信念？

**If you accept Swedenborg's statement that God would never hate or even  
abandon anyone, does it change your image of God?**

如果你接受史威登堡的说法，即上帝永远不会憎恨甚至抛弃任何人，这是否改变了你心中上帝的形象？

**Do your beliefs about what God does or will do shape your actions?**

你的信念中，关于上帝所行的或将会行的，是否影响着你的行为？

## 思考题 38 上帝的爱从不动摇

God's love goes out and extends not only to good people and good things but also to evil people and evil things. It goes not only to the people and things that are in heaven but also to those that are in hell— not only to Michael and Gabriel but also to the Devil and Satan, for God is the same everywhere from eternity to eternity. As he says, 'He makes his sun rise on good people and evil people, and sends rain on the just and on the unjust' (Matthew 5:45).

上帝的爱不仅延伸到善人和善事，也延伸到恶人和恶事。它不仅延伸到天堂里的人和物，也延伸到地狱里的人和物—不仅延伸到米迦勒和加百列，也延伸到魔鬼和撒旦，因为上帝在任何地方都是一样的，从永生到永恒。正如祂说的：“祂叫日头照好人，也照恶人；降雨给义人，也给不义的人。”（马太福音 5:45）。

Despite this, evil people and things are still evil. This is a result of what is in the people and the objects themselves. Evil people and things do not receive the love of God as it truly and most profoundly is; they receive the love of God according to their own nature, much the way thorns and nettles receive the heat from the sun and the rain from the sky.

尽管如此，邪恶的人和物仍然是邪恶的。这是由人和物本身的品性造成的。邪恶的人和物没有接受上帝真正的、最深刻的爱。他们根据自己的本性接受上帝的爱，就像荆棘和荨麻接受太阳的热量和天空的雨水一样。

— *True Christianity* 43

《真实的基督教》43

### Key Concept

#### 核心理念

Here we have a comparison between God's love and the rain: it falls on everyone, good and evil, but each object it falls on uses that love in its own way. God's love sustains evil people at the same time that they twist or even reject it. God's love never falters.

这里我们把上帝的爱和雨作一个比较：它落在每个人身上，不管是善人还是恶人，但它落下的每个对象都以自己的方式使用这爱。上帝的爱承载着邪恶之人，但同时他们却扭曲甚至拒绝此爱。然而上帝的爱从不动摇。



## Reflection

### 反思

**Imagine a person or thing that you consider dangerous or harmful—someone or something that has hurt you in the past or that you fear. Can you imagine a deity who loves all of those people and things equally, including the dangerous and harmful ones, no matter what?**

想象一下你认为危险或有害的人或事，即过去伤害过你或使你害怕的人或事。

你能想象这样一位上帝吗，无论如何祂都会平等地爱所有这些人和事，包括危险的和有害的？

**Could you imagine yourself doing the same? What would be your first step?**

你能想象自己也会这样做吗？如果会的话，你首先会做什么？

## 思考题 39 上帝的宽恕

The Lord forgives everyone's sins. He does not accuse us or keep score. However, he cannot take our sins away except by the laws of his divine providence; for when Peter asked him how many times he should forgive someone who had sinned against him, whether seven was enough, he said that Peter should forgive not seven times but seventy times seven times (Matthew 18:21, 22). What does this tell us about the Lord, who is mercy itself?

主赦免了每个人的罪。祂不指控我们，也不归罪。然而，除非依据祂的神圣天道法则，祂仍然不能带走我们的罪。所以当彼得问祂应该原谅得罪祂的人多少次，七次是否足够时，祂说彼得应该原谅的不是七次，而是七十个七次（马太福音 18:21-22）。既然如此，作为慈悲本体的主，还有什么是不可以的呢？

— *Divine Providence* 280

《圣治》280

### Key Concept 核心理念

No matter who we are, God loves us. Swedenborg says this is true regardless of where we were born or which religion we follow, because all people on earth are born with divine love inside them.

无论我们是谁，上帝都爱我们。史威登堡说这是真的，不管我们出生在哪里，也不管我们信奉哪种宗教，因为世上所有人的内心生来都怀着神性之爱。

No matter what selfish or evil deeds we have done, God forgives us. We can choose to turn away from him, but he cannot (and would never want to) turn away from us.

无论我们做了什么自私或邪恶的事，上帝都会宽恕我们。我们可以选择远离祂，但祂不能（也绝不会想）远离我们。

### Reflection 反思

Is there anything you've done, thought, or felt that you wish you could be forgiven for? Is there anything others have done that you wish you could forgive them for?

Can you imagine an act so heinous that it is unforgiveable?

What do you think would happen if you asked God for that forgiveness?

你希望自己曾经做过、想过或感觉过的什么事情能被宽恕吗？

针对别人曾经做过的某些事情，你是否愿意宽恕他们？

你能想象一个不能被宽恕的、令人发指的行为吗？

如果你向上帝请求宽恕，你觉得会发生什么？

## About Emanuel Swedenborg

### 关于史威登堡

*Emanuel Swedenborg (1688 - 1772) was born Emanuel Swedberg (or Svedberg) in Stockholm, Sweden, on January 29, 1688 ( Julian calendar). He was the third of the nine children of Jesper Swedberg (1653 - 1735) and Sara Behm (1666 - 1696).*

以马内利·史威登堡(1688-1772)公元1688年1月29日在瑞典斯德哥尔摩出生,原名以马内利·史威德堡(或称斯维德堡),他是杰斯珀·史威德堡(1653-1735)和萨拉·贝姆(1666-1696)九个孩子中的第三位。

At the age of eight, he lost his mother. After the death of his only older brother ten days later, he became the oldest living son. In 1697, his father married Sara Bergia (1666 - 1720), who developed a great affection for Emanuel and left him a significant inheritance. His father, a Lutheran clergyman, later became a celebrated and controversial bishop whose diocese included the Swedish churches in Pennsylvania and in London, England.

八岁那年,他失去了母亲。十天后的唯一兄长去世,他成为在世的长子。1697年,他的父亲娶了萨拉·贝吉亚(1666-1720)。她对以马内利极有感情,给他留下一笔重要的遗产。他的父亲是一位路德派神职人员,后来成为一位著名的、有争议的主教,其教区包括宾夕法尼亚州和英国伦敦的瑞典教会。

After studying at the University of Uppsala (1699 - 1709), Emanuel journeyed to England, Holland, France, and Germany (1710 - 1715) to study and work with leading scientists in Western Europe. Upon his return, he apprenticed as an engineer under the brilliant Swedish inventor Christopher Polhem (1661 - 1751). Emanuel gained favor with Sweden's King Charles XII (1682 - 1718), who gave him a salaried position as an overseer of Sweden's mining industry (1716 - 1747).

在乌普萨拉大学(1699-1709)学习后,以马内利前往英国、荷兰、法国和德国(1710-1715),与西欧的顶尖科学家一起学习和工作。回国后,他在瑞典杰出的发明家克里斯托弗·波勒姆(1661-1751)手下作为一名工程师实习。以马内利得到瑞典国王查理十二世(1682-1718)的赏识,查理十二世赐予他一个受薪职位,担任瑞典采矿业的监督员(1716-1747)。

Although he was engaged, he never married.

他虽然订了婚,但一直没有结婚。

After the death of Charles XII, Emanuel was ennobled by Queen Ulrika Eleonora (1688 - 1741), and his last name was changed to Swedenborg (or Svedenborg). This change in status gave him a seat in the Swedish House of Nobles, where he remained an active participant in the Swedish government throughout his life.

查理十二世去世后，以马内利被乌丽卡-埃丽诺拉女王（1688-1741年）加封，他的姓氏改为史威登堡（或斯维登堡）。这一地位的改变使他在瑞典贵族院中有了一个席位，他一生都在那里积极参加瑞典政府的工作。

As a member of the Royal Swedish Academy of Sciences, Emanuel devoted himself to scientific studies and philosophical reflections that culminated in a number of publications, most notably a comprehensive three-volume work on mineralogy (1734) that brought him recognition across Europe. After 1734, he redirected his research and publishing to a study of anatomy in search of the interface between the soul and body. He made several significant discoveries in physiology.

作为瑞典皇家科学院的成员，以马内利致力于科学研究和哲学思考，最终发表了许多著作，其中最著名的是一部关于矿物学的三卷本综合著作（1734年），使他得到了全欧洲的认可。1734年后，他将研究和出版的方向转向解剖学研究，以寻找灵魂和身体之间的联系。他在生理学方面有多项重大发现。

During a transitional phase from 1743 to 1745, Emanuel shifted his main focus from science and philosophy to theology. Throughout the rest of his life, he maintained that this shift was brought about by Jesus Christ, who appeared to him, called him to a new mission, and opened his perception to a permanent dual consciousness of this life and the life after death.

在1743年至1745年的一个过渡阶段，以马内利将自己的主要精力从科学和哲学转向神学。他在余生中坚持认为，此转变是由耶稣基督引领的。耶稣基督向他显现，呼召他承担新的使命，开启了他对今生和来生两界觉识的坚稳认知。

Emanuel devoted the last decades of his life to studying Scripture and publishing eighteen theological titles that draw on the Bible, reasoning, and his own spiritual experiences. These works present a Christian theology with unique perspectives on the nature of God, the spiritual world, the Bible, the human mind, and the path to salvation.

以马内利在人生的最后数十年里，致力于研究圣经，并出版了十八部神学著作。这些著作基于圣经、论证和自己的属灵经验，以独特的视角展示基督神学，涉及上帝的本质、灵性世界、圣经、人的心灵和救赎之路。

Emanuel Swedenborg died in London on March 29, 1772, at the age of eighty-four.

1772年3月29日，史威登堡在伦敦去世，享年84岁。