

# Finding Peace

## 寻求平安

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*Lessons from Emanuel Swedenborg*

史威登堡的教导

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## About this Book

### 关于本书

In turbulent times—when it seems like every news cycle brings some new challenge or tragedy, or when we go through difficult personal circumstances—we might feel an instinct to withdraw and seek our center. Swedish scientist and mystic Emanuel Swedenborg (1688 - 1772) experienced the inner peace of communion with the Divine, and in his writings, he left us a roadmap that we can use in our own quest to overcome the fears and anxieties of both ordinary and extraordinary times.

在动荡的年代——当每个周期的新闻似乎都会带来一些新的挑战或悲剧时，或者当我们经历困难的个人境遇时，我们可能会感到一种本能的退缩并寻求我们的内心。瑞典科学家和神秘主义者以马内利-史威登堡（1688-1772）经历了与上帝交流的内在平安，他在著作中给我们留下了一个路线图，我们可以应用在自己的探索中，以克服平常和特殊时期的恐惧和焦虑。

Swedenborg 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 had crossed over—were so powerful that he was compelled to share what he had learned.

史威登堡在50多岁时有了一系列的灵性体验，导致他的生活发生了彻底的转变。他在灵性世界经历的异象——与天使、魔鬼和过世者灵魂的对话——是如此强烈，使他不得不分享他所学到的东西。

Although the social situations in the time and place where he lived were much different from ours, his books describe a system of spiritual growth that remains profoundly relevant today.

尽管他所生活的时代和地点的社会状况与我们有很大的不同，但他书中描述的灵性成长规律在今天仍然具有深刻的意义。

*Finding Peace* contains passages from Swedenborg's works that express where deep inner peace can be found and what it's like to be in that state. Each chapter begins with a brief introduction to a group of related passages. Following each passage, you'll find the key concept expressed in that passage along with questions for discussion or reflection that are 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 material as food for thought. You might also find the passages to be inspiration for your own prayers, meditations, creative works, or other techniques for connecting with the Divine.

《寻求平安》包含了史威登堡著作中摘选的一些段落，这些段落阐述了从哪里可以找到内心深处的平安，以及达到这种状态时是什么光景。每个思考题开始都先简要介绍一组相关的讲述。在这段讲述之后，你会看到该段讲述所表达的核心理念，然后是供讨论或思考的问题。这些问题旨在帮助阐明如何能将该理念直接并有意义地应用于日常生活中。欢迎你在需要灵感的时候阅读史威登堡的这些教导，把这些引述和思考作为小组讨论的起点，或者把这些材料作为思想的食粮。你也可能发现这些段落有助于你自己的祈祷、默想、创作或其他与上帝联系的技能。

The quotes in this book are all taken from the New Century Edition of the Works of Emanuel Swedenborg, a modern translation of his writings published by the Swedenborg Foundation. Sources are cited by paragraph number rather than by page number so that you can cross-reference passages in any translation of Swedenborg's writings. You can also download any one of his theological works for free at [www.swedenborg.com](http://www.swedenborg.com).

本书中的引文全部来自以马内利-史威登堡著作的新世纪版。这是由史威登堡基金会出版的史公著作的现代译本。引用是按段落号而不是按页码，这样你就可以交叉参照史威登堡著作任何译本的段落。你还可以在 [www.swedenborg.com](http://www.swedenborg.com)，免费下载他的任何一部神学著作。

We hope that you find this book useful! If you're inspired to learn more, please see the "About the Swedenborg Foundation" page at the end of this book for more resources.

我们希望你觉得这本书的有用！如果你受到启发想了解更多，请参阅本书末尾的“关于史威登堡基金会”的内容，以获得更多资源。

# 1 Where Peace Comes From

## 第一部分 平安来自哪里

The concept of peace might mean many different things to different people. We start by exploring what Swedenborg means by peace as a state of being and how we can achieve that state in our lives.

平安的理念对不同的人可能有着不同的含义。我们首先探讨史威登堡所说平安是一种身心的状态，这是甚麽意思，以及我们如何在生活中实现这种状态。

### 思考题 1 平安来自与主联结

First, we need to say where peace comes from. Divine peace is within the Lord, arising from the oneness of his divine nature and the divine human nature within him. The divine quality of peace in heaven comes from the Lord, arising from his union with heaven's angels, and specifically from the union of the good and the true within each angel. These are the sources of peace. We may therefore conclude that peace in the heavens is the divine nature intimately affecting everything good there with blessedness. So it is the source of all the joy of heaven. In its essence, it is the divine joy of the Lord's divine love, arising from his union with heaven and with every individual there. This joy, perceived by the Lord in the angels and by the angels from the Lord, is peace.

首先，我们需要说明平安来自哪里。主内的神性平安产生于祂独一的神性和祂内在的神人合一性。天堂平安的神性特质来自主，产生于祂与天堂天使的结合，特别是每个天使之内良善与真理的结合。这些都是平安的来源。因此，我们可以得出结论，天堂的平安是上帝的特质，祂亲密无间地以祝福运行在那里的一切美好事物上。所以它是天堂所有喜悦的来源。其本质是主的神性之爱的神性喜悦，产生于祂与天堂以及那里每个人的结合。这种喜悦，由主在天使中感知，由天使从主那里感知，这就是平安。

— Heaven and Hell 286

《天堂与地狱》286

## Key Concept

### 核心理念

In a spiritual sense, peace is what results from union with God, originating in heaven with all the angels who live there and then flowing down through the rest of creation. The prospect of achieving union with the Divine may seem daunting, but later in this book we'll see examples of how Swedenborg suggests we can do just that.

在属灵的意义，平安是与上帝联结的结果。它源自天堂和生活在那里的所有天使，进而灌输下来进入其他的被造物。达到与上帝的联结？想想都似乎令人生畏，但在本书的下面部分，我们将看到史威登堡给出的一些例子，提示我们如何做到这一点。

## For Discussion or Reflection

### 反思

What does peace mean to you? When you visualize being in a state of peace, what do you see in your mind's eye? Is it a place or a situation? Is it a feeling that you experience?

平安对你意味着什么？当你想象自己处于平安状态时，你脑海中呈现的是什么？是一处地方还是一种状态？是你曾经历的某种感觉吗？

If you like, try this exercise: put yourself in the most peaceful circumstances that you can and then take some time to just be. Do you feel a positive change in your state of being? If so, can you locate its cause? Is it from outside or from within?

如果你愿意，可以试试这个练习：按照能力所及安排一个最平静的环境，然后花一些时间使自己置身其中。你是否感觉到你的存在状态有了积极的变化？如果是这样，你能找到其原因吗？它是来自外部还是来自内部？

## 思考题 2 信靠主就有平安

Peace holds within itself trust in the Lord, the trust that he governs all things and provides all things, and that he leads toward an end that is good. When we believe these things about him we are at peace, since we fear nothing and no anxiety about things to come disturbs us. How far we attain this state depends on how far we come to love the Lord.

平安之内是对主的信赖！相信祂掌管万物，供应万物，并相信祂的引导会走向美好的结局。当我们对祂如此相信时，我们就处于平安之中。因为我们无所畏惧，不忧虑未来会有什么事情搅扰我们。我们在多大程度上爱主，就会在多大程度上达到这样的状态。

— *Secrets of Heaven* 8455

《属天的奥秘》8455

### Key Concept

#### 核心理念

Peace is not only a state of union; it's a state of trust. If we put our trust in God as the ultimate force for good and so too believe that whatever happens is leading toward a good end, we've made an important step on the path to peace.

平安不仅是一种联结的状态，也是信任的状态。如果我们相信上帝是良善的终极权能，并因此也相信无论发生什么事，都会朝着美好的方向发展，我们就在通往平安的道路上迈出了重要的一步。

### For Discussion or Reflection 反思

Do you trust in God? It may seem like a loaded question, but take a moment to recall the last time you were feeling stressed or afraid or were in the midst of strife. Were you at the same time able to place your trust in God? If not, can you imagine how you might have been able to do so? What do you think are some ways to trust God in the heat of a difficult moment?

你信靠上帝吗？这个问题可能看起来不那么容易回答，但花点时间回忆一下你上次感到压力、恐惧或处于纷争之中时的经历。那时你是否对上帝怀有信心？如果没有，可否想象你如何能够做到这一点吗？你认为有哪些途径能使你在困境的煎熬时刻信靠上帝？



### 思考题 3 真正的平安来自主

I have talked with angels about peace . . . and have told them that on earth they call it peace when wars and conflicts between nations are over, or enmities and disagreements between individuals, and that they think inner peace is simply the peace of mind we have when anxieties are banished, or especially the relief and delight when things turn out well for us. The angels have responded, though, that this peace of mind, this relief and delight when anxieties are banished and things turn out well for us, may look like effects of peace; but they do not come from real peace except in people who are focused on heavenly good. This is because peace occurs only in that good. Peace actually flows in from the Lord into the very core of such individuals, and from that core comes down and spreads into their lower natures, causing peace of mind, relief of the spirit, and a consequent joy.

我曾与天使谈论过平安。我告诉他们，当世上国家之间的战争和冲突结束时，或个人之间的敌意和分歧结束时，人们便称之为平安（或和平）。人们认为内在的平安只是焦虑消除后的心灵平静，特别是当事情变得顺利时的宽慰和喜悦。但是，天使们回应说，这种心灵的平静，这种焦虑消除后的宽慰和喜悦，以及事情的顺利进展，看起来似乎具有平安的效果。然而，除非人专注于属天的良善，否则这些就都不是来源于真正的平安，因为平安只产生于属天良善之中。平安实际上是从主那里流入这些人的至内，然后从这至内降下来，扩散到他们的低层本性中，导致心灵的平安，精神的慰藉，以及随之而来的喜悦。

— Heaven and Hell 290

《天堂与地狱》290

#### Key Concept

#### 核心理念

We often think of peace in earthly terms, as the nonexistence of its opposite: the end of a war, the avoidance of a conflict, or the absence of stress. In the passage above, Swedenborg draws a distinction between earthly peace and true inner peace, the latter of which comes from a spiritual source. We may feel a temporary sense of peace from other sources, but does it last?

我们常常从世俗的角度去看待平安，认为就是其对立面的消失：如结束了战争，避免了冲突，或者消解了压力。在上面的讲述中，史威登堡区分了世俗的平安和真正的内在平安，而后者来自于灵性的源头。我们可能会由于其他原因体验到暂时的平安感，但它能持久吗？

## For Discussion or Reflection

### 反思

Imagine a time when you were in the middle of a conflict, whether it was a physical battle, an argument, or an ongoing tension between different parties. How did it feel when that conflict ended? Was the peace that came from its resolution different from the kind of peace you' ve felt at other times? How was it different, or how was it the same?

想象一下你经历过的冲突时刻，无论是一场肢体的冲突、一场争吵，还是双方之间持续的紧张关系。当这场冲突结束时，你的感觉如何？冲突解决后带来的平安与你在其他时候感受到的平安是否不同？它们有甚麽不同，或者有哪些相同之处？

Do you think you' ve ever felt true spiritual peace? If so, what do you think made that experience so unique?

你认为自己曾经体验过真正的属灵平安吗？如果是的话，你认为是什么导致了这种独特的体验？

#### 思考题 4 天堂的平安在于发挥益用

In his writings, Swedenborg often included stories of his experiences in the spiritual world. In the following passage, he witnesses an angel correcting newcomers to the spiritual world who had some preconceived notions about what “eternal rest” means.

史威登堡在他的著作中，经常列举一些他在灵性世界经历的见闻。下面这段介绍他见到一位天使，正在纠正一些初入灵界的新人，他们对“永恒安息”的含义有一些先入为主的成见。

“Eternal rest,” he said, “is not idleness. Complete inactivity causes first mental and then physical lethargy, inertia, unresponsiveness, and loss of consciousness. These are death, not life. They are far from the eternal life that is enjoyed by the angels of heaven.

他说：“永恒的安息，不是无所事事。完全不活动招致先是心灵上然后身体上的倦怠、懒惰、反应迟钝和丧失意识。这些都是死亡，不是生命，远非天堂天使所享受的永生。”

“Eternal rest, then, is a form of rest that keeps all those things at bay and makes us alive. What has this effect is something that lifts the mind; therefore it is some study or work that excites our mind, brings it to life, and gives it delight. This effect is produced by the usefulness that is the foundation, the context, and the purpose of our work. For this reason, the Lord regards the entirety of heaven as a context for usefulness. Each angel is an angel depending on how useful he or she is. The enjoyment we take in being useful carries us along as a helpful current carries a ship; it gives us everlasting peace and the rest that peace provides. This is what ‘eternal rest from our labors’ means.”

“那么，永恒的安息是安息的一种状态，它远离了所有这些东西的影响，使我们生机勃勃。那些能提升心灵的事任具有这种效果。因此，就是那些能激发我们心灵，使之充满生机，并带来快乐的学习或工作。这种效果是由益用性产生的，它是我们做事的根本、环境和目的。由于这个原因，主把整个天堂视为益用的环境。每位天使都依据他或她如何有用而成为天使。在发挥益用中我们的快乐承载着我们，就像有助的水流承托着船那样，带着我们前进，给了我们永久的平安以及平安带来的安息。这就是‘经历劳苦后得到永久安息’的意思”。

### Key Concept

#### 核心理念

Just as the last passage (see page 6) tells us that true inner peace is not merely the absence of conflict, here we learn that rest is not simply inactivity. However, when we think of rest — or peace, for that matter — doing work may not be the first thing that comes to mind. Swedenborg gives us a vision of rest as being the satisfaction derived from engaging in activities that we enjoy, as much as we might experience gardening or pursuing a hobby, for example, as restful. In heaven, this type of peace comes from doing work that's useful to others and furthers the cause of love.

正如上一节内容（见思考题3）告诉我们的，真正的内在平安并非仅仅没有冲突，安息也不是简单的无所事事。然而，当我们想到安息或平安时，首先想到的事情可能不是工作。史威登堡给我们带来的关于安息的洞见，是从事我们喜欢的活动所带来的满足感。例如，就像我们作为休息去做园艺或追求爱好时可能会体验到的那样。在天堂，这样的平安来自于从事对他人有用，并提升爱的事任。

### For Discussion or Reflection

#### 反思

Do you have a favorite pastime that you find restful but that others might see as work? Why do you think you see it differently? Does that pastime have a useful aspect to it? If so, what is it?

你是否有自己喜欢的休闲方式，在你看来是休息，但别人可能认为是工作？你觉得为什么你的见解会不同？这种休闲方式是否有益用？如果有的话，是什么？

The following passage describes a different encounter that Swedenborg had in the spiritual world. Here again, the speaker is an angel.

下面这段描述了史威登堡在灵性世界的一次不同的邂逅。在这里，说话的人是另一位天使。

#### 思考题 5 主引领天使热爱益用

Hidden deep within the desires of every angel's heart there is a kind of current that draws her or his mind to do something. In that activity the mind finds its peace and satisfaction. This peace and satisfaction then condition the mind to be receptive to the love of being useful that flows in from the Lord. Receiving this love leads to the true heavenly happiness that gives life to the joys that [angels experience in heaven].

在每个天使内心愿望的深处，潜藏着一股涌流，敦促她或他的心灵去做事。在这做事的过程中，心灵获得了平安和满足。这平安和满足引导着心灵，使之领受从主流入的对益用之爱。领受此爱会导致真正的天堂幸福，使天使在天堂体验的快乐生机勃勃。

— *True Christianity* 735:6

《真实的基督教》735: 6

#### Key Concept

#### 核心理念

How do angels know what kind of activity will be a useful one? Here we have a clue, straight from an angel's mouth: the love that angels receive from God guides them to where they're most needed.

天使怎么知道什么样的活动是益用的呢？这里我们从天使的口中直接得到了线索：天使从上帝那里领受的爱，将他们引领到最需要他们的地方。

## For Discussion or Reflection

### 反思

Recognizing the usefulness of your actions may not always be so obvious. Did you ever feel guided or inspired, for example, to go somewhere or take a particular action? If so, what happened next, and what was the outcome?

认识到你行动的益用性可能并不总是那么容易。例如，你是否曾经感到被引导或受到启发，去某个地方或采取某个具体的行动？如果有，接下来发生了什么，结果是什么？

If you felt called by the Lord to do something, but it seemed like the worst possible time or the worst possible place to follow through on that calling, would you do it anyhow?

如果你觉得被主呼召去做某事，但似乎是在最不好的时间或最不利的地点去贯彻这一呼召，你会不会无论如何都去做？

Why or why not?

去做或不去，为什么？

## 思考题 6 沉迷邪恶者没有平安

For people engrossed in evil, though, there is no peace. There is an apparent calm, tranquility, and pleasure when they get their way, but this is outward only, with no inward substance. Inside there is raging hostility, hatred, vengefulness, cruelty, and all kinds of evil cravings. Their spirits rush into these feelings the moment they see anyone who is not on their side, and it bursts forth whenever there is no fear [to restrain it]. This is why their delight is at home in insanity, while the delight of people involved in good is at home in wisdom. It is like the difference between hell and heaven.

但是，对于沉迷于邪恶的人来说，没有平安。当他们得逞时，表面上呈现平静、安宁和快乐，但这只是外在的，没有内在的实质。他们里面是汹涌的敌意、仇恨、复仇、残忍和各种邪恶的渴望。一旦见到不站在他们一边的人，他们灵魂里的这些情绪就会奔腾起来，只要没有恐惧的约束，就会迸发出来。这就是为什么他们的快乐居于疯狂之中，而投身良善之人的快乐居于智慧之中。其差别就如同地狱和天堂之别那样。

— Heaven and Hell 290

《天堂与地狱》290

### Key Concept

#### 核心理念

Here we have the opposite of true peace: people who are constantly angry, hateful, or greedy and who never experience anything more than a temporary satisfaction when something goes right. Of course, everyone experiences emotions like these sometimes, but if you let yourself be consumed by them, you' ll never find inner peace. So while dwelling in negative emotions may result in only a fleeting sense of happiness, the ability to let those emotions go can lead to a more lasting sense of peace.

我们在这里看到了真平安的反面：那些一直处于愤怒、憎恨或贪婪的人，他们的体验从来超不出事情顺利时获得的暂时满足。当然，每个人有时都会经历这样的情绪，但如果你让自己被这些情绪所吞噬，你将永远无法找到内心的平安。因此，虽然沉浸在负面情绪中可能也会导致短暂的幸福感，但能够放下这些情绪则可以感受到更持久的平安。

## For Discussion or Reflection

### 反思

Do you know anyone who resembles the type of person described above? Has their behavior affected you directly? If so, how? How have their actions affected others around them? Why do you think it might be difficult for them to set aside their negativity?

你是否认识与上述类型相似的人？他们的行为是否直接影响了你？如果是的话，是怎样的影响？他们的行为对周围的人有什么影响？你觉得他们为什么很难放下自己的消极情绪？



# 2 First Steps on the Path

## 第二部分 起步上路

Have we sold you on the idea of achieving inner peace yet? If so, in the following passages, you' ll find some concrete advice from Swedenborg on how to start working toward that goal.

你是否已经接受了达到内心平安的理念？如果是的话，在下面的思考题中，你会看到史威登堡的一些具体建议，关于如何努力开始朝着这个目标前进。

### 思考题 7 拥抱属天的品性

Mercy, peace, and all that is good—Jehovah' s face— are what give rise to the inner call in the case of those who have perception (and those who have conscience, too, but in a different way). These qualities always operate in a compassionate manner, but the way we receive them depends on our state.

怜悯、平安和所有的良善—即耶和华的脸面，是在那些能感知的人（还有那些怀有良知的人，只是方式不同）的内在引发的呼召。这些品性总是以慈悲的方式运行，但我们领受它们的方式则取决于我们的状态。

— Secrets of Heaven 224

《属天的奥秘》224

### Key Concept

#### 核心理念

When talking about heavenly peace (ref No 5), we saw that angels have an inner current that pulls them to do the right thing. By embracing heavenly qualities like mercy, peace, and compassion while we' re living on earth, we, too, can have that kind of peace in this life.

在思考题5里，谈到天堂的平安时，我们看到天使有一种内在的涌流，敦促他们做正确的事情。当我们生活在世上时，通过怀抱属天的品性，如怜悯、和平和慈悲之心，我们也可以在今生拥有这样的平安。

## For Discussion or Reflection

### 反思

Take some time to reflect on what it means to be merciful and compassionate. Have you demonstrated those qualities in your life? Have others shown you mercy or compassion? In what ways could these qualities be different depending on a person's spiritual state?

花点时间反思一下怜悯和慈悲的含义。你在生活中是否表现出这些品性？别人是否对你表示过怜悯或慈悲？在灵性状态不同的人身上，这些品性会在哪些方面不一样？

## 思考题 8 遵循良心的指引

A genuinely spiritual life is a matter of having a true conscience, because in it our faith is joined to our caring. In that case, we see following our conscience as following the principles of our spiritual life, and going against our conscience as going against the principles of our spiritual life. As a result, when we act in accord with our conscience we feel calm and peaceful and have an inner sense of well-being, but when we go against our conscience we feel disturbed and pained. This pain is what people refer to as “pangs of conscience.”

真正的属灵生命之内拥有真正的良心。在这良心里，我们的信仰与关爱结合起来。在这种情况下，我们把遵循良心看作是遵循我们属灵生活的原则，而违背良心则是违背我们属灵生活的原则。因此，当我们的行为符合良心时，就会感到祥和与平安，有一种内在的幸福感；但当我们违背良心时，就会感到不安和痛苦。这种痛苦就是人们所说的“良心的煎熬”。

— *New Jerusalem* 133

《新耶路撒冷及其属天教义》133

### Key Concept

#### 核心理念

We might think of our conscience as that annoying voice in our mind that tells us not to do things, or that makes us feel guilty when we do something wrong, but here's a different perspective: conscience as a spiritual compass that has access to everything we've learned about being a good person and that uses that knowledge to point us in the right direction. And when we follow the pointer of our spiritual compass, there's peace at the end of the trail.

我们可能会认为我们的良心是脑海中那个烦人的声音，它告诫我们要止步，或者当我们做错事时让我们感到内疚。但这里有一个不同的观点：良心作为灵性的罗盘，它可以融通我们所学到的关于成为良善之人的一切知识，并利用这些知识为我们指明正确的方向。当我们遵循这灵性罗盘的指引时，路的前方就是平安。

## For Discussion or Reflection

### 反思

How do you visualize your conscience? A little angel on your shoulder whispering words of guidance into your ear? A voice in your head that pops up when you have a moral choice to make? Or do you see it as something else entirely? Do you think the way you visualize your conscience says something about your relationship with it?

你如何想象你的良心？一个在你肩上的小天使，在你耳边轻声说着指导的话？或者，当你面临一个道德选择时，你脑海中会突然出现的一个声音？

再者，你认为它完全是另一种东西？你是否认为你理解良心的方式反映了你与它的关系？

At times in your life when you followed your conscience, how did doing so make you feel? When you didn't follow it, did you feel the "pangs of conscience"? Were you ever surprised by your conscience?

当你在生活中遵循良心行事时，这样做让你感觉如何？当你没有遵循良心时，你是否感到 "良心的痛苦"？你是否曾对自己的良心感到惊讶？

## 思考题 9 对比美丑能增进领悟

The Lord provides for the union of what is good and what is true by *comparison*. We recognize the quality of what is good only by its relationship to something that is less good and by its opposition to what is evil. This is the source of everything in us that is perceptive and sensitive, because this is what gives perception and sensitivity their quality. That is, anything pleasing is perceived and sensed by contrast with something that is less pleasing and with what is unpleasant, anything beautiful by contrast with something less beautiful and with something ugly. By the same token, any good that love does is perceived and sensed by contrast with what is less good and by something evil, and anything true that wisdom offers is perceived and sensed by contrast with what is less true and by something false.

主通过比较提供了良善与真理的结合。我们只有通过良善与不甚良善事物的关系以及与邪恶事物的对立来认识良善事物的品性。这是我们之内一切认知和感受的来源，因为这将实质赋予了认知和感受。也就是说，对任何令人愉快事物的认知和感受，都是通过与不甚愉快以及可憎事物的对比产生的；对任何美丽事物的认知和感受，都是通过与不甚美丽以及丑陋事物的对比产生的。同样的道理，对于爱所运行的任何良善的认知和感受，都是通过与不甚良善以及邪恶事物的对比而达成的；而对于智慧提供的任何真实的认知和感受，都是通过与不甚真实以及虚假事物的对比而达成的。

— *Divine Providence* 24

《圣治》24

### Key Concept

#### 核心理念

Continuing on a theme discussed in previous passages (see pages 6 and 8), you can only truly understand good by experiencing evil itself, not by merely experiencing its absence. This is one of the reasons that the Lord allows evil to exist in the world: if there was no suffering or hate, then we wouldn't truly understand what healing and love are, and we wouldn't be able to grow. We can only achieve true inner peace once we've been through strife and conflict. This may seem like a simple formula, but it's easier said than done.

继续思考题 3 和 4 等讨论的主题。你只有通过经历邪恶本身才能真正理解良善，而不经历邪恶就难以达成。这也是主允许邪恶存在于世上的原因之一：如果没有痛苦或仇恨，我们就不会真正理解什么是医治和爱，我们也就无法成长。我们只有在经历了纷争和冲突之后，才能达成真正的内在平安。这似乎是一个简单的规律，但说起来容易做起来难。

### For Discussion or Reflection

#### 反思

Think of something you' ve witnessed or experienced firsthand that you would consider an example of evil or suffering. Did encountering such an event up close change your perspective on the nature of that kind of evil? If so, how did you think about it afterward? How do you think about it now?

想一想你亲眼所见或亲身经历的、你认为是邪恶或痛苦的例子。近距离遭遇这样的事件，是否改变了你对那种邪恶性质的看法？

如果是这样的话，你后来的看法如何？你现在又是如何看的？

Do you agree that evil needs to be experienced in order to understand good? Or would you consider some things so obviously evil that they don' t need to be seen to be comprehended?

你是否同意，为了理解良善，需要经历邪恶？或者你会认为有些事情明显是邪恶的，不需要看到就能领悟？

## 思考题 10 人内的三个层级

All of us have three distinct or vertical levels within us by creation and therefore from birth. We become involved in the first level, the one called “earthly,” when we are born, and we can gradually expand this level within us until we become rational. We become involved in the second level, the one called “spiritual,” if we live by the spiritual laws of the divine design, laws that are divine as to their truth; and we can also become involved in the third level, the one called “heavenly,” if we live by the heavenly laws of the divine design, laws that are divine as to their goodness.

我们所有人的内在从被造时，因而从出生时都有三个离散层级或高度层级。当我们出生时，我们就进入了第一个层级，即所谓的“属世层”，我们内在的这个层级可以逐渐成长，直到我们成为理性之人。如果我们按照神性设计的属灵秩序法则——即神性真理的法则——去生活，我们就会进入第二个层级，即所谓的“属灵层”。如果我们按照神性设计的属天秩序法则——即神性良善的法则——去生活，我们也可以进入第三个层级，即所谓的“属天层”。

The Lord opens these levels within us depending on the way we live. This is really happening in this world, but not so that we can sense or feel it until after we leave this world. As the levels are then opened and perfected, we are more and more closely united to the Lord.

主根据我们的生活方式，把我们内在的这些层级打开。这实实在在地发生在这个世上，但在离开这个世界之前，我们无法感知或感受到它。随着这些层级被打开以及随后被完善，我们与主的联结就越来越紧密。

— *Divine Providence* 32:2 - 3

《圣治》32: 2-3

### Key Concept

#### 核心理念

This is the roadmap to spiritual growth: we start out totally involved in our bodies and our needs and wants without thinking of others (earthly level); from there, we gradually develop an awareness of how we affect others and, hopefully, try to live in ways that do not cause them harm (spiritual level); and then, if we work at it, we can grow into a state

where divine love guides our actions (heavenly level). Keep these three levels in mind, because we' ll come back to them later!

这就是灵性成长的路线图：我们一开始全神贯注于自己的肉体、需求和愿望，并不考虑他人（属世层）。从这里开始，我们逐渐成长并意识到自己会如何影响他人，进而努力希望自己的生活方式不对他人造成伤害（属灵层）。然后，如果我们努力的话，就可以成长进入这样的状态，由神性之爱引领我们的行为（属天层）。请记住这三个层级，我们以后还会再来讨论它们。

### For Discussion or Reflection

#### 反思

Based on your own experience, how would you define the earthly, spiritual, and heavenly levels? Do you see the opening of higher levels as a gradual process, or a sudden one? What are the characteristics of each, and which are the most meaningful to you?

根据你自己的经验，你会如何定义属世、属灵和属天的层级？你认为更高层级的开启是一个渐进的过程，还是一个突然的事件？它们各自有何特点，哪些特点对你最有意义？



## 思考题 11 外在自我与内在自我

Genesis 2:5-6. And no shrub of the field was yet on the earth, and no plant of the field was yet sprouting, because Jehovah God had not made it rain on the earth; and there was no human to cultivate the ground. And he made a mist rise up from the earth and watered the whole face of the ground.

《创世记》2: 5-6: 野地还没有草木, 田间的菜蔬还没有长起来, 因为耶和华神还没有降雨在地上, 也没有人耕地, 但有雾气从地上腾, 滋润整个地面。

The *shrub of the field* and the *plant of the field* in general mean everything that the person's outer self produces. The *earth* is the outer self that the person had when spiritual. The *ground*—and the *field*—is the outer self when the person becomes heavenly. The *rain*, soon afterward called *mist*, is the peaceful calm that follows the end of battle.

野地的草木和田间的菜蔬总体来说是人的外在自我所产生的一切。地是指人变得属灵时的外在自我。耕种的地和田是人成为属天时的外在自我。雨, 随后被称为雾, 是争斗结束后的平安宁静。

When we are spiritual, our outer self is not yet willing to obey and serve the inner self, which causes strife. When we become heavenly, then our outer self starts to obey and serve the inner, which brings an end to strife and the beginning of calm. The *rain* and *mist* symbolize this calm, because it acts like a mist, coming from our inner self to water and drench the outer self. Such calm, which comes of peace, causes the growth of the “shrub of the field” and the “plant of the field”—specifically, rational ideas and factual knowledge having an origin that is heavenly and spiritual at the same time.

当我们变得属灵的时候, 我们的外在自我还不愿意服从和服事内在自我, 这就造成了争斗。当我们变得属天时, 我们的外在自我开始服从和服事内在自我, 这导致了纷争的结束和宁静的起始。雨和雾象征着这样的宁静, 因为它像雾一样, 来自我们的内在自我, 浇灌着外在自我。这出自平安的宁静导致了“野地的草木”和“田间的菜蔬”的生长—具体来说就是理性的思想和求实的知识, 其源头既有属天的也是属灵的。

**“When we become heavenly, then our outer self starts to obey and serve the inner, which brings an end to strife and the beginning of calm.”**

当我们变得属天时，我们的外在自我开始服从和服事内在自我，这导致了纷争的结束和宁静的起始。

#### Key Concept

#### 核心理念

In addition to the three levels within us that are referenced in the last passage (see question 10), we also have an inner self and an outer self. The inner self is the part of us that is connected to the Divine, and the outer self is the part that is concerned with the material world. While we're still at the spiritual level, those material concerns push and pull us and cause us all kinds of misery. But when we embrace divine love, it starts to guide us, and it brings those fears and cravings under control. And once we do that, we can start to think clearly about the choices we make.

除了上面思考题 10 讲到的三个内在层级之外，我们还有内在自我与外在自我。内在自我是我们与上帝相连的部分，而外在自我的部分关注的是物质世界。当我们还处于属灵层级时，那些物质上的关注使我们进退两难，给我们带来各种痛苦。但是当我们拥抱圣爱时，这爱就开始引导我们，并使这些恐惧和渴望得到控制。一旦我们做到这一点，就可以开始清楚地思考我们所做的选择。

## For Discussion or Reflection

### 反思

Is the outer self a bad thing? Remember the relationships between good and evil and between peace and unrest that were discussed earlier? Do you think it's possible to banish completely our outer self and live solely from our inner self? If so, what do you think it would be like to live that way?

外在自我是不好的吗？还记得前面讨论的良善与邪恶、平安与纷扰之间的关系吗？你认为是否有可能完全摒弃我们的外在自我，从而纯粹依据内在自我来生活？如果是的话，你觉得那样的生活会是甚麽样子的？

What's an example of a situation in which the outer and inner selves are in conflict? Have you ever experienced one? If so, what was it like, and how did you feel when it was resolved?

什么样的例子显示外在自我和内在自我发生冲突时的状态？你曾经历过吗？如果经历过，那是什么样的，解决后你的感觉如何？

## 思考题 12 来自主的平安益养

Genesis 1:30. “And every wild animal of the earth and every bird in the heavens and every animal creeping on the earth, in which there is a living soul—every green plant will serve them for nourishment” ; and so it was done.

《创世记》1:30。“至于地上的走兽和空中的飞鸟，并各样爬在地上有生命的物，我将青草赐给它们作食物。”事就这样成了。

In this verse the nourishment of the earthly self is restricted to *green plants* for the following reason.

在这节经文中，属世自我的滋养仅限于绿色植物，理由如下：

In the time of battle, evil spirits leave us no other nourishment than the equivalent of green plants. . . . But from time to time the Lord gives us additional food that can be compared to seed-bearing plants and fruit trees: calm and peace, with their accompanying joy and happiness.

在争斗发生时，邪灵除了给我们留下可比作绿色植物的食物外，没有其他营养. . . 而主不断供给我们的额外食物，可比作结籽的植物和果树：宁静和平安，以及伴随着的快乐和幸福。

— *Secrets of Heaven* 58–59

《属天的奥秘》58–59

### Key Concept

#### 核心理念

Here and in the last passage (see question 11), Swedenborg draws a fine distinction between plants that simply grow and plants that produce nourishing food that helps us live. In the above, we see that evil spirits (which you can also visualize as the parts of yourself that are obsessed with egotistical concerns) leave us with plants that look nice and provide us with the bare minimum of earthly nourishment, but they do nothing to sate our hunger in our most vulnerable times. The inner peace

that comes from divine love (seed-bearing plants and fruit trees) gives us true nourishment.

在这里和前面的思考题 11 中，史威登堡仔细区分了单纯生长的植物和产生营养食物的植物，后者有助于我们生存。从上面的讲述我们看到，邪灵（你也可以把它想象成你自己身上迷恋自我的部分）留给我们的植物看起来很好，为我们提供最起码的属世营养，但在我们最脆弱的时候，它们丝毫不能满足我们的饥饿。而来自神性之爱（结籽的植物和果树）的内在平安能给我们真正的滋养。

### For Discussion or Reflection

#### 反思

Thinking about your own experience, what's an example of the green plants that can't sustain you? What's an example of the seed-bearing plants and fruit trees that give you lasting nourishment? What kinds of things do you experience when you only have green plants to eat?

想一想你自己的经历，甚麽例子可以代表不能支撑你的绿色植物？甚麽例子可以代表结种子的植物和果树，能持久地滋养你？当你只有绿色植物可吃时，你经历了什么样的事情？

### 思考题 13 良善与平安

As long as we possess truth and not yet goodness, we experience a lack of tranquility, but when we possess goodness, we experience tranquility and therefore peace. The reason for this is that evil spirits cannot attack what is good. Instead they flee as soon as they sense goodness. Truth, on the other hand, they can attack. That is why the spiritual have peace when they have goodness.

如果我们拥有真理而尚未拥有良善，我们就会体验到缺乏宁静；但当我们拥有良善时，我们就会体验到宁静，因此也会体验到平安。原因是，邪灵不能攻击良善。相反，它们一旦感觉到良善，就会立即逃离。而牠们却可以攻击真理。这就是为什么属灵之人在拥有良善时会有平安。

This is what is symbolized by [Exodus 18:23, where it says] all the people will come to their own place in peace.

这就是出埃及记 18:23 的讲述所象征的，这百姓也都要平平安安地回归他们的住处。

— *Secrets of Heaven* 8722

《属天的奥秘》8722

#### Key Concept

#### 核心理念

Swedenborg pop quiz! Why can evil spirits (and again, you can visualize these as your own worst impulses) attack truth but not goodness?

史威登堡的临场测验：为什么邪灵（同样，你可以把它们想象成你自己最坏的冲动）可以攻击真理而不是良善？

Here's your hint: Truth has to do with what happens in your rational mind—learning, thinking, drawing conclusions from observations.

Goodness has to do with how you feel—the emotions that drive your will and, ultimately, the choices you make in life.

这是给你的提示：真理关联着你理性思维中发生的事情：学习、思考、从观察中得出结论。良善关联着你的感觉：即驱动你的意志并最终使你在生活中做出选择的情感。

## For Discussion or Reflection

### 反思

If you haven't above, take a shot at this question: Why can evil attack truth, but not goodness? Bonus questions: How does having goodness connect to experiencing tranquility and peace? How might someone who possesses only truth make the leap from there to having goodness?

如果你尚未做上述测验，那么请尝试回答这个问题：为什么邪灵可以攻击真理，但不能攻击良善？

另一个问题：拥有良善与体验宁静与平安有什么关联？一个只拥有真理的人如何能从那里跃升到拥有良善？

## 思考题 14 平安与灵性之旅

In the following passage, Swedenborg is commenting on Exodus 19:19, which describes “the voice of a trumpet” that is both loud and lasts for a long time.

在下面这段话中，史威登堡对《出埃及记》19章19节做出评述，那里描述了“角的声音”，既响亮又持续了很长时间。

It is like a sound produced high in the sky, where the atmosphere is thinner. Such a sound is hard to hear, but when it drops down to where the atmosphere is less refined, it is larger and louder. So it is with divine truth and divine goodness: When they are at the highest heights they bring peace, not any disturbance of any kind. When they filter down lower, though, they gradually become less peaceful and eventually disruptive.

这就像在高空产生的声音，那里的大气比较稀薄，在那里声音很难听到。但当下降到大气比较稠密的地方时，声音就会变得更大更响。神性真理和神性良善也是如此。当它们处于最高的高度时，带来的是平安，而不是任何形式的纷扰。然而，当下降到较低的位置时，其平安的程度就会逐渐降低，最终变得激烈产生纷扰。

—*Secrets of Heaven* 8823

《属天的奥秘》8823

### Key Concept

#### 核心理念

When we are closer to the Divine, immersed in the love and truth of God, we feel an immense peace, but when we are just starting our spiritual journey, that same love and truth might instead bring inner turbulence or even be expressed by others in ways that don't seem very peaceful.

当我们更接近上帝，沉浸在上帝的爱和真理中时，我们会感到无比的平安。但当我们刚刚开始灵性之旅时，同样的爱和真理反而可能带来内心的震荡，甚至被一些人以看起来并非和平的方式表达出来。



## For Discussion or Reflection

### 反思

What are some examples of goodness and truth that might cause us to experience turbulence in ourselves (inner conflict)?

哪些例子可以显示，良善和真理可能使我们自己经历动荡（即内心冲突）？

In our relationships with family and friends? In society as a whole?

在我们与家人以及朋友的关系中？在整个社会中？

What are some signs that goodness and truth, rather than hatred and ignorance, are the causes behind a disruption in the peace?

有哪些迹象表明良善和真理，而不是仇恨和无知，是干扰平安的背后原因？

这与我们的灵性成熟有何关联？

## 思考题 15 胜过试探后的平安

After redemption, the Lord granted peace to those who believed in him. He said, “I leave my peace with you; I give my peace to you. I do not give to you the way the world gives” (John 14:27). In much the same way, after we have undergone a crisis of the spirit he allows us to feel peace, that is, gladness of mind and consolation.

救赎之后，主把平安赐给那些相信祂的人。祂说：“我留下平安给你们；我将我的平安赐给你们。我所赐的，不像世界所赐的。”（约翰福音 14: 27）。以同样的方式，在我们经历了属灵的试探之后，祂使我们感受到平安，也就是心灵的愉悦和安慰。

— *True Christianity* 599

《真实的基督教》599

### Key Concept 核心理念

The process of spiritual growth comes with a lot of internal conflict as we work to rid ourselves of the habits and desires that have made us unhappy all our lives. At the end of a tough fight with ourselves, though, even if there's still more work to do, we can enjoy some divine peace.

灵性成长的过程伴随着大量的内在冲突，因为我们要努力摆脱那些使我们痛苦一生的习惯和欲望。然而，在与自己的艰难斗争结束后，即使还有更多的事情要做，我们仍可以享受到相当的神性平安。

### For Discussion or Reflection

#### 反思

Have you ever been through a spiritual battle? If so, how did you feel when it was finished? Was there a sense of peace that you could attribute to something greater than just the struggle ending?

你是否曾经历过一场属灵的斗争？如果是的话，当斗争结束时，你的感觉如何？是否有平安的感觉，你是否觉得这平安的缘由远比仅仅斗争结束更为重大？

In the Bible verse above, Jesus says, “I do not give to you the way the world gives.” What does that mean to you?

在上述圣经经文中，耶稣说：“我所赐的，不像世界所赐的”。对你来说这意味着什么？

# 3 Union with the Divine

## 第三部分 与上帝联结

Work toward spiritual growth, which is really working on ourselves, is one thing. But how does union with God happen? Here we look at the later stages of the path of spiritual development, the time at which our inner self transforms.

努力使灵性成长，这实际上是针对我们自己的努力，这是一方面。但与上帝的联结是如何发生的呢？我们现在要考察灵性发展之路的后期阶段，也就是我们的内在自我转变的时段。

### 思考题 16 灵性成长与平安

There are two states that we all inevitably enter into and go through if we are to turn from an earthly person into a spiritual person. The first state is called *reformation*, the second is called *regeneration*.

如果我们要从一个属世之人变成属灵之人，就都无可避免地要进入和经历两级状态。第一级状态叫改过自新，第二级叫重生。

The first state is a state of thought that occurs in our intellect; the second state is a state of love that occurs in our will. As the second state begins and progresses, a change takes place in our minds. There is a reversal, because then the love in our will flows into our intellect and leads and drives it to think in agreement and harmony with what we love. As good actions that come from love take on a primary role, and the truths related to faith are relegated to a secondary role, we become spiritual and are a new creation [2 Corinthians 5:17; Galatians 6:15]. Then our actions come from goodwill and our words come from faith; we develop a sense of the goodness that comes from goodwill and a perception of the truth that is related to faith; and we are in the Lord and in a state of peace. In brief, we are reborn.

第一级状态是发生在我们智识中的思维状态；第二级状态是发生在我们意志中的爱的状态。随着第二级状态的发生和发展，我们的心性就会产生变化，并导致逆转。因为此时我们意志中的爱浇灌我们的智识，并引导和推动它使思维与

我们的所爱保持一致与和谐。当出于爱的良善行为占据首要地位，而关乎信仰的真理降级到次要地位时，我们会变得属灵，成为新造的人（哥林多后书 5:17；加拉太书 6:15）。于是我们的行为出于仁爱，我们的言语来自信仰。随着成长，我们能感知出于仁爱的良善，能领悟合于信仰的真理。于是我们在主里了，处于平安的状态。简而言之，我们重生了。

— *True Christianity* 571

《真实的基督教》571

### Key Concept

#### 核心理念

This is another way of looking at spiritual growth—one that really makes clear how such growth involves working on ourselves. In this passage, Swedenborg is talking about the change that takes place in our minds during the process: First, we learn intellectually how to be better people. Then, when we act on that knowledge, we feel the positive results; we make the leap from truth to goodness. Eventually, our love of being good flows back into the intellectual part of our mind, and we understand spiritual teachings in a whole new way. As a result, we start to grasp what the next steps on the path will be. So in order to progress, we have to both understand what to do and truly *want* to do it. That's the way we gradually unite with God and experience the peace of that union.

这是观察灵性成长的另一种方式——它切实阐明在我们自己身上这成长如何运行。史威登堡在这里讲述的是，我们的心性在这个过程中发生的变化。首先，我们从智识上学习如何成为更好的人。然后，当我们依据这些知识而行时，就会感受到积极的效果，于是我们实现了从真理到良善的飞跃。最终，我们对达成良善的爱又输注回心性中的智识部分，使我们以一种全新的方式理解属灵教导。结果，我们开始领悟下一步路上该怎么做。而为了进步，我们必须既了解要做什么，又真正愿意去做。经这样的途径，我们逐渐与上帝联结并体验这联结所致的平安。

## For Discussion or Reflection

### 反思

Have you ever noticed this particular process of change in yourself or in others? If so, did the transformation have its difficulties along the way? Was the end result always a peaceful one?

What other ways might a person achieve this kind of spiritual result?

你是否曾注意到自己或他人的这种特殊变化过程？如果是这样的话，转变的过程是否经历了困难？最终的结果是否总是平安？

人还可以通过什么方式达成这种灵性上的成果？

## 思考题 17 爱与平安

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.

离开了爱和仁慈，主不会与我们联结，因为主就是爱和仁慈的本体。祂盼望拯救我们所有人，用强大的力量把我们引向天堂——也就是引向祂自己。于是，我们都可以看到并得出结论：除非追随主的作为，或者换句话说，除非像祂那样做，或与祂同心协力，否则没有人能够与主联结。而这样做就是用爱主和爱邻如己回报祂。这是联结的唯一途径，是圣约的最基本要素。当这样做确实形成联结时，那么，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.

的确，主实际上与每个人同在，但祂离我们是更近或更远，恰恰就等于我们趋近爱或远离爱的程度。

Since a pact is the Lord's close connection with us through love or, to put it another way, is the presence of the Lord with us in love and charity, the Word calls the pact itself a pact of peace. This is because peace symbolizes the Lord's kingdom, and the Lord's kingdom consists of mutual love, which is the only thing that affords peace.

由于圣约是主通过爱与我们的密切联合，或者换一个说法，主在爱和仁慈中与我们同在，所以圣经称圣约本身为平安的约。这是因为平安象征着主的国度，而主的国度由相互之爱组成，唯独这样才能带来平安。

— *Secrets of Heaven* 1038:1 - 2

《属天的奥秘》1038: 1-2

**“The Lord’s kingdom consists of mutual love, which is the only thing that affords peace.”**

**“主的国度由相互之爱组成，唯独这样才能带来平安。”**

### Key Concept 核心理念

The foundation of any union with the Divine is love, and of course loving God is part of that. But there’s more to the formula: you also have to love in the way that God does—in other words, act with love toward *all* people.

任何与上帝联结的基础都是爱，爱上帝的当然是其中的一部分。但这规则中还有更多内容：你还当以上帝的方式去爱—换句话说，以爱去对待所有人。

Swedenborg writes that in the spiritual world, closeness or distance depends not on physical space but on your spiritual state. Here we see how the same principle works in our spiritual lives here on earth: the more we are like God in the way we love, the closer to God we become.

史威登堡写道，在灵性世界，亲近或疏远不取决于物理空间，而是取决于你的灵性状态。在这里，我们看到同样的原则如何在世上的属灵生命中发挥作用：在爱的方式上越像上帝，我们就越接近上帝。

### For Discussion or Reflection 反思

Have you ever experienced a state of closeness or even union with the Divine? How would you describe the feeling? What were the circumstances that brought you to that state? Did getting there match the process Swedenborg describes above, or was it different?

你是否曾经历过与上帝亲近甚至联结的状态？你会如何描述这种感觉？你是在怎样的境况里进入这种状态的？到达此状态的过程是否与史威登堡的上述描述相符？还是有所不同？

How easy or difficult was it for you to “make common cause” with God? What sorts of obstacles might a person encounter in trying to align themselves with God’s nature?

对你来说，与上帝“同心协力”是容易还是困难？当人试图使自己与上帝的本性一致时，可能会遇到什么样的障碍？

## 思考题 18 爱是相互的

On the basis of reason alone, anyone can see that there is no union of spirits unless it is mutual and that mutuality is what unites. If one person loves another and is not loved in return, then as the one draws near the other backs off; while if there is love in response, as the one draws near so does the other, and this brings about union. Love wants to be loved. This is its inner instinct. To the extent that it is loved in return, it is filled with pleasure.

任何人仅仅基于理性都可以看到，离开了彼此互动，不可能有灵里的结合，是互动导致结合。如果一个人爱另一个人却未获得爱的回报，那么当此人靠近时，那人就会退避。而如果有爱的回应，当此人靠近时，那人也会相向而行，这就带来了结合。爱盼望被爱，这是爱的内在本能。它得到多少爱的回报，就拥有多少欢乐。

We can see from this that if the Lord loves us and we do not love the Lord in return, the Lord draws near us and we back off. So the Lord is constantly trying to come to us and enter us, and we are turning away and moving off. That is how it is with people in hell, though for people in heaven there is a mutual union.

从这里我们可以看到，如果主爱我们，而我们不以爱主作为回报，当主靠近我们时，我们就会退避。于是，主一直努力靠近我们，进入我们，而我们却背转身，离祂而去。地狱里的人就是这样。而天堂里的人则是相互联结。

— *Divine Providence* 92:2

《圣治》92: 2

### Key Concept

#### 核心理念

Love needs to be mutual: God loves us, but we also need to love God in return. Swedenborg emphasizes that God loves everyone and never turns away from any person, no matter what they've done. But if people resist God's love, or even hate God, then there's nothing that God can do for them. People who turn away experience the same state as those who are in hell.



爱必需是相互的：上帝爱我们，但我们也需要爱上帝作为回报。史威登堡强调，上帝爱每一个人，从不拒绝任何人，不管他们做了什么。但人若抵制上帝的爱，甚至憎恨上帝，那么上帝就无法为他做什么。拒绝的人所经历的状态与地狱中的人是一样的。

## For Discussion or Reflection

### 反思

Have you ever felt abandoned by God, as if he' d turned away from you? If not, do you know others who have felt this way? What were the circumstances that led to this experience? How do you think someone in that state would react to being told that God loves them always, no matter what?

你是否曾经感到被上帝抛弃，似乎祂离你而去了？

如果没有的话，你认识有这种感觉的人吗？是什么境况导致了这种经历？处于这种状态的人，如果被告知上帝无论如何，都会永远爱他们，你觉得他们会怎么反应？

Have you ever turned away from God, either intentionally or unintentionally? If so, how did it make you feel? What happened as a result? Do you think it' s easier to turn toward or turn away from God' s love? Why?

你是否曾经有意或无意地背离过上帝？如果有的话，那时你的感觉如何？结果发生了什么？你认为转向上帝的爱还是远离祂的爱比较容易？为什么？

## 思考题 19 摒弃邪恶才能与主联结

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.

这种结合怎么会呈现的越来越紧密呢？我们通过节制和拒绝把属世自我中的邪恶驱除得越彻底，我们与主的结合就越紧密。此外，由于作为主本体的爱与智慧不在空间里，由于爱的欲望和智慧的思想与空间毫无共同之处，于是越与爱和智慧联结就会越显得靠近主。反之，当我们越唾弃爱和智慧，主就显得越遥远。

— *Divine Providence* 33:4

《圣治》33: 4

### Key Concept

#### 核心理念

Here we have another view on achieving union with the Divine, and it describes a second step in that process. The first step is to love God and others as God loves us. The second step is to reject the evils within us—the self-centered and hateful impulses that come from our earthly level of being and so are the things from which we should really be turning away.

这里我们看到实现与上帝联结的另一个观点，讲的是这一过程中的第二步。第一步就是像上帝爱我们那样去爱上帝和他人。第二步是拒绝我们内心的邪恶，即以自我为中心和仇恨的冲动。这些冲动来自我们属世的层面，所以是我们真正应该远离的东西。

## For Discussion or Reflection

### 反思

Have you ever been through a process of trying to break your self-destructive or harmful thought patterns or habits? Did you succeed? If so, how would you compare the way you felt before, or even during, the process to the way you felt afterward? Have you been able to avoid returning to those behaviors?

你是否曾经试图打破那些导致自我毁灭或有害的思维模式或习惯？你成功了吗？如果是这样的话，可否比较一下，你在这个过程之前、之中和之后的感觉？你是否已经能够避免重返这些行为？

In his writings, Swedenborg gives many, many examples of the types of evil that separate us from God, including the activities that are forbidden by the Ten Commandments (theft, murder, taking the Lord's name in vain, coveting what other people have, etc.). What types of evil do you think take you the farthest from union with the Divine? What types of good behavior might bring you closest to God?

史威登堡在他的著作中，列举了许多使我们与上帝分离的属于邪恶的例子，包括十诫所禁止的行为（偷窃、谋杀、妄称主名、觊觎他人的财物，等等）。你认为哪些邪恶最能使你远离与上帝的联结？哪些良善行为最可能使你靠近上帝？

## 思考题 20 与主联结有真幸福

The more closely we are united to the Lord, the happier we become. This happiness is rarely evident in the world, though, because in this world we are in an earthly state, and things on the earthly level do not communicate directly with things on the spiritual level; they communicate only by correspondence. This kind of communication is felt only as a kind of quiet peace of spirit, especially after struggles against our evils.

我们与主联结得越紧密，就越感到幸福。不过这种幸福在世上很少显现出来，因为在这个世界上，我们处于属世状态，属世层面与属灵层面的事物不能直接沟通，而只能通过对应进行沟通。这样的沟通只能感受为灵里的宁静安详，尤其是在我们挣扎抵抗自己的邪恶之后。

— *Divine Providence* 41

《圣治》41

### Key Concept

#### 核心理念

We might assume that if we're united with God, we'd know it through a feeling of peace and joy. And often we do. However, what if you're doing good and being loving to the best of your ability, but you're not feeling the sense of joy that you expected? If you're feeling a sense of inner peace, even just a little bit, that may be a sign that there are greater joys to come down the road.

我们可能会觉得，如果我们与上帝联结，就会感受到平安和喜乐，从而看到这联结。而且我们会经常这样。然而，如果你正在努力践行良善、奉献爱心，但却没有感觉到所期望的喜乐，那该怎么办？如果你感觉到内心的平安，哪怕只是一点点，这可能是一个迹象，表明接下来会有更大的喜乐出现。

Just as we saw in a previous passage (see question 9), by becoming more familiar with our evils as we do battle against them, we can start to have a better understanding of the peace and goodness on the other side of the coin.

正如前面思考题9中看到的那样，通过与邪恶做斗争从而使我们更加熟悉自己的邪恶，我们就可以开始更好的领悟事情的另一面：平安与良善。

**The more closely we are united to the Lord, the  
happier we become.**

**我们与主结合得越紧密，就越感到幸福。**

For Discussion or Reflection

反思

In a previous passage (see question 14), we learned that intensely positive emotions on higher spiritual levels might become muted, or worse even, when experienced on the earthly level: “When [divine truth and divine goodness] are at the highest heights they bring peace, not any disturbance of any kind. When they filter down lower, though, they gradually become less peaceful and eventually disruptive.” Swedenborg seems to be saying something similar in this passage from *Divine Providence*, suggesting a difference in degree between happiness and “a kind of quiet peace of spirit.” How would you compare the two in your own experience?

从前面的思考题14中，我们了解到，更高灵性层面上强烈的积极情感，在属世层面上体验时可能会变得鸦雀无声，甚至更糟。“当处于最高的高度时，（神性真理和神性良善）带来的是平安，而不是任何形式的纷扰。然而，当下降到较低的位置时，其平安的程度就会逐渐降低，最终变得激烈产生纷扰。”

在本思考题摘引的《圣治》讲述中，史威登堡的意思看来是相似的，暗示幸福和“灵里的宁静安详”之间存在着程度上的差异。依据你自己的经历，你会如何比较这两者？

Does the idea that “happiness is rarely evident in the world” make you wonder at all whether you’ve ever really felt true happiness?

“幸福在这个世上很少显现”的观点，是否让你怀疑自己是否确实感受过真正的幸福？

# 4 What a Peaceful State of Mind Is Like

## 第四部分 平安的心灵是什么样的

Swedenborg offers us descriptions of both the state of angels in heaven and the ways that we might experience that state in our own lives. It's not just a far-off goal: we can experience the peace of heaven right here on earth.

史威登堡为我们描述了天堂里天使的状态，以及我们自己在生命中得以体验这种状态的途径。这并非一个遥远的目标：我们在这个世界就能够体验天堂的平安。

### 思考题 21 天使的自我与平安

Heavenly people acknowledge that the Lord is the life of all and the giver of thought and action because they perceive that it is so, and they have no desire at all for autonomy. Yet even though they do not seek autonomy, the Lord gives it to them. This autonomy or selfhood is directly bound up with their ability to perceive what is good and true and with their happiness.

天堂之人承认主是所有人的生命，是思想和行动的赐予者。因为他们察觉到确实如此，于是全然没有对自我的奢望。然而，即使他们不追求自我，主也会把它赐予他们。这样的自我或自性与他们感知真实与良善的能力以及他们的幸福息息相关。

Such is the autonomy or selfhood present in angels, and its presence brings them the highest peace and tranquility. Their selfhood is composed of qualities that belong to the Lord, who governs their self-governance, or rather governs them through their self-governance. This selfhood is the epitome of heavenliness; the selfhood of a body-centered person, on the other hand, is hellish.

这就是天使所具有的自我或自性，从而带给他们最高的平安和宁静。他们的自我由属于主的品性构成，主掌管着他们的自我，或者说通过他们的自我来掌管他们。这样的自我是天堂的缩影；而以肉体为中心之人的自我则是属地狱的。

— *Secrets of Heaven* 141

《属天的奥秘》141

### Key Concept

#### 核心理念

Union with God culminates with a state of absolute peace that derives from being in total harmony with divine love and wisdom. At that point, we are angels and are so totally ruled by love that even though we have the freedom to do anything we want, we can't imagine doing anything other than what love guides us to do.

与上帝联结的顶点是一种绝对的平安状态，此状态源于与圣爱和圣智的完全和谐。达此境界，我们成为完全被爱所支配的天使，即使我们有做任何事情的自由，也无法想象除了被爱引导去做事情之外，我们还能做什么。

### For Discussion or Reflection

#### 反思

What would it be like to be so filled with the Divine that your life is totally guided by love? Take a moment to imagine it. What types of behaviors and activities do you see yourself engaging in? Would being guided in this way feel like freedom to you? Why or why not?

花点时间想象一下，如果你被神性充满，从而你的生命完全被爱引导，那会是什么样子？你觉得自己涉身的行为和活动属于什么类型？以这种方式被引导，你会觉得是自由吗？是或不是，为什么？

## 思考题 22 安息日与灵性安详

Since peace means the oneness of the Divine itself and the divine human in the Lord and the union of the Lord with heaven and with the church and with everyone in heaven, and also with everyone in the church who accepts him, the Sabbath was instituted as a reminder of these matters and was named for quietness and peace. It became the holiest symbol of the church, which is why the Lord called himself the Lord of the Sabbath (Matthew 12:8; Mark 2:27 - 28; Luke 6:5).

由于平安意味着神性本体和神性人身在主里的合一，以及主与天堂、教会、天堂里每位天使的结合，并与教会里每个认信祂的人的结合，所以安息日被设立以提醒这些，并以宁静与平安命名。它成为教会最神圣的标志。出于同样的理由，主称自己为安息日的主（马太福音 12: 8；马可福音 2: 27-28；路加福音 6: 5）。

— Heaven and Hell 287:3

《天堂与地狱》287: 3

### Key Concept

#### 核心理念

These days, not many people take the Sabbath as a day of rest, but even in times and places where people did take a day of rest during the week, they often thought of it as a day of physical rest. In this passage, we have a vision of the Sabbath as a time of rest from our spiritual turmoil, one that allows us to experience the peace of heaven.

当今的时代，没有多少人把安息日当作休息的日子，但即使人们在一周内确实有时间和场所去享受休息日，他们也往往把它当作身体休息的日子。在这段经文中，我们看到安息日是使我们在灵性纷乱中静息的时间，一个让我们体验天堂平安的时间。



## For Discussion or Reflection

### 反思

What' s your concept of a Sabbath? Do you observe one, whether formally or informally? If so, what do you do (or *not* do)?

安息日对于你是个什么概念? 你是否守安息日, 无论正式的还是非正式的? 如果是的话, 当日你做什么, 或不做什么?

If you don' t observe a Sabbath, do you ever purposefully take time out of your schedule simply to rest? What do you do, and what kinds of experiences do you have?

如果不守安息日, 你有没有特意从日程安排中抽出时间来休息? 你会做什么, 有过什么样的经历?

## 思考题 23 战胜试探后的平安

In the following passage, Swedenborg is commenting on the commandment to keep the Sabbath holy.

下面是史威登堡对持守安息日为圣这一诫命的评述。

The Sabbath was the holiest thing among the children of Israel because it represented the Lord. The six days represented his labors and battles with the hells. The seventh day represented his victory over the hells and the resulting rest.

安息日是以色列子民中最神圣的事，因为它代表了主。六天代表祂的劳苦和与地狱的争战，第七天代表祂战胜了地狱并由此达致安息。

In the *spiritual meaning*, this commandment refers to our being reformed and regenerated by the Lord. The six days of labor mean battling against the flesh and its cravings and also against the evils and falsities that are in us from hell. The seventh day means our becoming connected to the Lord and our being regenerated as a result. As long as this battle continues, we have spiritual labor; but when we have been regenerated, we rest.

在属灵的意义，这条诫命是指我们被主改造和重生。六天的劳苦意味着与肉体及其欲望作斗争，也意味着与我们身上来自地狱的邪恶和虚假作斗争。第七天意味着我们与主相联结，并因此得到重生。只要这场争战还在继续，我们就有属灵的劳苦。但当得了重生之后，我们就会安息。

—*True Christianity* 301-302

《真实的基督教》301-302

### Key Concept

#### 核心理念

The Sabbath represents not only the rest that came at the end of Jesus' s battle with temptation, which he underwent early on in his life here on earth, but also the rest that comes at the conclusion of our own spiritual battles. In both cases, the challenges preceding the Sabbath

go on for more than the six days that symbolize them, and the reward is a deep peace that lasts far longer than the single day of rest represented by the seventh.

安息日不仅代表耶稣早年在世上的生命中，与试探的争战结束时的安息，也代表我们自己的属灵争战结束时的安息。在这两种情况下，安息日之前的挑战比象征它们的六天还要长，而报偿则是比第七天所代表的单日休息更持久的深切平安。

### For Discussion or Reflection

#### 反思

What were the types of spiritual battles that Jesus fought during his lifetime on earth? How might they be similar to our own spiritual battles? How might they be different?

耶稣在世时经历过的属灵争战有哪些类型？

它们与我们自己的属灵争战有哪些相似之处？有什么不同之处？

## 思考题 24 免于邪恶虚假就有平安

Heavenly peace is peace in relation to the hells – a peace because evils and falsities will not rise up from there and break in.

天堂的平安是相对于地狱的，是由于防止了邪恶和虚假从地狱升腾并闯入才有的平安。

— *True Christianity* 304

《真实的基督教》304

### Key Concept

#### 核心理念

In other passages throughout this book, we saw peace as an end to trials and as union with God. However, we might also think about it in another way: as a promise of safety, of protection from the evil that causes strife in our spirits and in our lives.

在本书的其他段落，我们看到平安是试探的结束，是与上帝的联结。然而，我们也可以换一个角度思考：这是安全的保证，保护我们在灵性和生活中免于邪恶招致的动乱。

### For Discussion or Reflection

#### 反思

In our day-to-day lives, we've all experienced a moment of peace that was shattered by an interruption, even if it was a welcome one. Have you ever experienced a time of spiritual peace that was broken? If so, was the cause external or something from within? Were you able to get it back? If so, how? What do you think it would be like to experience a peace that couldn't be broken?

在日常生活中，我们都经历过平安被干扰破坏的时刻，即使这干扰是我们欢迎的。你是否曾经历过灵性的平安被破坏的时刻？如果经历过，其原因是外在的还是内在的？你能恢复平安吗？如果恢复了，是怎样恢复的？在你看来，经历一种无法破坏的平安会是怎样的体验？

## 思考题 25 平安的场景

Heavenly peace can be compared in many ways to earthly peace. For example, it can be compared to the peace after wars when all are living in safety from their enemies, protected in their own city, in their house, with their own land and garden. Heavenly peace can be compared to rest and recreation for the mind after working extremely hard, or to a mother's consolation after giving birth, when her instinctive parental love unveils its pleasures. It can be compared to the serenity after storms, black clouds, and thunder; or to the spring that follows a severe winter, with the uplifting effect of seedlings in the fields and blossoms in the gardens, meadows, and woods; or to the state of mind felt by survivors of storms or hostilities at sea who reach port and set their feet on longed-for solid ground.

天堂的平安可以在许多方面与世上的平安相比。例如，它可以比作战争后的和平，那时所有人都安全地生活在远离敌人的地方，在自己的城市里，在自己的家里受到保护，有自己的土地和花园。天堂的平安也可以比作辛苦劳作后心灵的静息和娱悦；或者比作母亲分娩后的宽慰，那时她本能的母爱充满愉悦；还可以比作暴风雨、乌云和雷鸣之后的宁静；比作严冬之后的春天，田野里的幼苗和花园、草地以及树林里的花朵使人心旷神怡；还可以比作海上风暴或危机的幸存者到达港口，踏上渴望已久的坚实土地时的心境。

— *True Christianity* 304

《真实的基督教》304

## Key Concept

### 核心理念

Swedenborg offers a range of ways to visualize heavenly peace, invoking images of safety and happiness that come after going through suffering or times of turbulence. When we're caught up in destructive behaviors or doing the hard work of facing those behaviors and rooting them out, it can be hard to visualize the peace that comes with rest and safety. Here we have some mental images to carry us through.

史威登堡提供了一系列想象天堂平安的途径，唤起人们去想象经历了痛苦或动荡后的安全和幸福。当我们陷身破坏性的行为，或艰苦面对这些行为以努力根除它们时，我们可能很难想象出于宁静和安全的平安。这里为我们在心理上提供了一些场景，以帮助我们渡过难关。

## For Discussion or Reflection

### 反思

Take some time to contemplate each of the examples given in this passage. What kind of emotions come up? Do some of these states of peace seem more profound when compared to the others? What types of imagery affect you most deeply, and why?

花点儿时间思考本段经文中的每一个例子。相对每个场景，你会有什么样的心情？其中某些场景的平安状态是否比其他例子显得更深刻？哪些场景对你最有影响，为什么？

## 思考题 26 天真与平安

There are two things at the heart of heaven, innocence and peace. We say that they are at the heart because they come straight from the Lord. From innocence comes everything good about heaven and from peace comes all the delight of that good. Everything good has its own delight, and both—the good and the delight—are matters of love. This is because what is loved is what is called good and also is perceived as delightful. It follows from this that these two inmost qualities, innocence and peace, emanate from the Lord's divine love and move angels to their very core.

天堂的核心有两样事物：天真与平安。说它们位于核心，是因为它们直接来自主。天堂的一切美好都出于天真，而美好的所有喜悦都来自平安。一切美好事物都有它自身的喜悦，而这两者——美好和喜悦——都是爱的状态。这是因为凡被爱的都是被视为美好的，也是被认为令人喜悦的。由此可见，这两种最重要的品质，即天真和平安，来自于主的神性之爱，在天使的内心深处感动他们。

— Heaven and Hell 285

《天堂与地狱》285

### Key Concept

#### 核心理念

Swedenborg describes innocence as a state of being led by God—being so completely immersed in divine love that we can't imagine doing anything else. When we achieve that state of oneness with God, then peace can be the only result.

史威登堡将天真描述为一种被上帝引领的状态——全然沉浸在神性之爱中，以致于我们无法想象其他作为。当我们达到与上帝如此一致的状态时，那么唯一的效果就是平安。

## For Discussion or Reflection

### 反思

Have you ever imagined peace and innocence as a pair before? If so, did you envision peace following from innocence, or vice versa? Would you characterize innocence as a state of being led by God? Why or why not?

你以前有没有想过平安与天真是成对的？如果这样想过，你设想平安来自于天真，还是相反？你认为天真的状态是被上帝引领的吗？是或不是，为什么？

Do peace and innocence as Swedenborg describes them also occur together on earth? When might they do so, and when might they not?

史威登堡所描述的平安与天真是否也会在世上同时显现？它们什么时候可以，什么时候不行？



## 思考题 27 知足与平安

People in a state of innocence do not take credit for anything good, but ascribe and attribute everything to the Lord. They want to be led by him and not by themselves, they love everything that is good and delight in everything that is true because they know and perceive that loving what is good—that is, intending and doing good—is loving the Lord, and loving what is true is loving their neighbor. They live content with what they have, whether it is little or much, because they know that they receive as much as is useful—little if little is good for them and much if much is good for them. They do not know what is best for themselves—only the Lord knows; and in his sight everything he supplies is eternal. So they have no anxiety about the future, but refer to anxiety about the future as “care for the morrow” which they say is pain at losing or not getting things that are not needed for their life’s useful activities.

处于天真的人不会为任何善事邀功，而将一切皆归于主。他们希望蒙主引导，而不是由他们自己引导。他们热爱一切良善，以一切真理为乐，因为他们了解且觉察到：热爱良善，即立志并行出良善，就是爱主，热爱真理就是爱邻舍。所得不论多少，他们总觉心满意足，因为他们知道，或多或少，总是于己有益：若少为好，所得便少；若多为好，所得便多。他们自己不知怎样最好，只有主知道。主视永恒为目的而赐下一切。所以他们不为将来忧虑，他们说，为将来忧虑，可称为“操心明天”，无非就是患得患失，害怕失去或得不到，生活本不需要的东西。

— Heaven and Hell 278:1 - 2

《天堂与地狱》278: 1-2

### Key Concept

#### 核心理念

Here we see the characteristics of people in that state of innocence that Swedenborg describes, but he also gives us a warning about the obstacles to peace: being discontent with what you have, thinking you know what will lead you to happiness, taking credit for what you do, and allowing it to inflate your ego. Perhaps the biggest obstacle of all, though, is

that we allow ourselves to focus on getting those things that we really want rather than on considering what it is we really need.

我们在这里看到，史威登堡所描述的那种天真状态之人的特征，但他也给我们提出警告——平安是如何被阻挡的：不满足你所拥有的，以为你知道如何通往幸福，为你所做之事邀功，并据之使你的自我膨胀。不过也许最大的障碍是，我们让自己全神贯注于追求那些我们实在想要的东西，而不是考虑我们真正需要的是什麼。

### For Discussion or Reflection

#### 反思

Do you ever feel anxious about the future? Most people do, at some time or another. Take a moment to reflect on the way that “care for the morrow” is described in this passage: pain felt at worrying about potentially losing or not getting the things we want. Do you think that your own experiences with anxiety fit that description? What sorts of things might you do to relieve yourself of anxiety about the future?

你是否曾经对未来感到焦虑？大多数人都在某些时候经历过。花点时间思考一下这里描述的“操心明天”的方式：担心可能会失去或得不到我们想要的东西而感到痛苦。你认为自己经历的焦虑是否符合这种描述？你可以怎样做来缓解自己对未来的焦虑？

## 思考题 28 内在平安与智慧

If we look at little children, we can see that innocence and peace occur together in the same way that anything good and its delight do. Because they are in innocence, they are at peace as well; and because they are at peace, everything associated with them has a playful quality. However, their peace is an outward peace. Inner peace, like inner innocence, is found only in wisdom; and since it does dwell in wisdom, it is found in the union of the good and the true, since this is the origin of wisdom.

通过观察孩子，可见到天真与平安并行，正如良善与喜乐并行。因为天真，他们享受平安；因为平安，他们得以尽情地玩耍。但是，他们的平安只是外在的平安。内在的平安，正如内在的天真一样，只存于智慧中。既存于智慧中，也就存于良善与真理的结合中，因为智慧源自两者的结合。

— Heaven and Hell 288:3

《天堂与地狱》288: 3

### Key Concept

#### 核心理念

There are two types of innocence: one comes from simply not knowing about evil, and so not being driven by ambition or a need to prop yourself up, and the other comes from actually choosing goodness. The first leads to outward peace, because it's a state of having no cares or unfulfilled desires (although parents might point out that that's a rare state even in children!). But the second, which is true innocence, leads to inner peace, since it comes from experiencing pain and suffering and being tempted by material pleasures, but still choosing goodness. The peace that comes from that choice is the peace of wisdom.

有两种类型的天真：一种来自于纯粹未染邪恶，所以不被野心或擢升自己的需要所驱使，另一种来自于真正选择良善。第一种会导致外在平安，因为那是一种无忧无虑或未被欲望引诱的状态（尽管父母可能会指出，即使在儿童身上这样的状态也很罕见！）。但第二种是真正的天真，会导致内在平安，因其出于虽经历痛苦和磨难，受到物质享受的诱惑，但仍然选择良善。这种选择所带来的平安是智慧的平安。

## For Discussion or Reflection

### 反思

From your own experience, how would you define the difference between inner peace and outward peace? What are some examples of each? As we get older and start to have a deeper understanding of the difference between good and evil, do you think that the outward peace that children experience becomes less accessible?

根据你自己的经验，你如何定义区分内在平安和外在于平安？各自有何例证？随着我们年龄的增长，开始对善与恶的区别有了更深的理解，你是否认为不再容易达到孩子们所处的外在于平安？

## 思考题 29 平安与来生

Genesis 15:15. “And you will come to your ancestors in peace; you will be buried at a good old age . . .”

《创世纪》15: 15: 但你要享大寿数，平平安安地归到你的列祖那里，被人埋葬。

Coming to one' s ancestors is passing from the life of the body to the life of the spirit, or from this world to the other. In peace means that nothing will be missing and therefore that nothing will be hurt. When we pass into the other life, we lose none of what makes us human. We keep possession of absolutely everything except our body, which has blocked the deeper exercise of our abilities.

一个人来到列祖那里，就是从肉体生命到灵性生命，或从这个世界到另一个世界。平平安安意味着什么都没有缺失，也就没有任何伤害。当我们进入来生时，我们没有失去使我们成为人的东西。我们绝对拥有一切，除了肉体，因为它阻碍了我们能力的深入发挥。

— *Secrets of Heaven* 1852-1853

《属天的奥秘》1852-1853

### Key Concept

#### 核心理念

Being at peace means being in a state where nothing gets lost and there is no pain, even in times of tremendous transition. And is there any greater transition than the passage from this life into the next?

平安意味着处于一种没有任何损失、没有痛苦的状态，即使处于重大的过渡时期。还有什么比从今生进入来世更大的过渡呢？

## For Discussion or Reflection

### 反思

Imagine the type of peace that you would need to have in order to go through trials and tribulations without being hurt. What would such a peace look like? How might you reach that state?

想象一下，要经历考验和磨难而不受到伤害，你需要拥有什么样的平安。这样的平安会是什么样子？你如何能达到这种状态？

In the context of a spiritual trial, what does the phrase “nothing will be missing” mean to you?

在属灵试探的背景下，“什么都没有缺失”这句话，对你来说意味着什么？

### 思考题 30 今生来世的平安

Heavenly or angelic peace occurs in us when we are attuned to wisdom because of the union of the good and the true and therefore see ourselves as contented in God. However, as long as we are living in this world, that peace lies hidden in our depths. Still, it is unveiled when we leave our bodies behind and enter heaven, because then those depths are opened.

我们若从善与真的结合中获得智慧，就会产生属天或天使般的平安，从而亲身体验来自上帝的满足。只不过，当我们活在世上时，这种平安深藏于我们之内。但当我们脱离肉体进入天堂时，这种平安就会显现出来，因为那时我们的内在打开了。

— *Heaven and Hell* 288:3

《天堂与地狱》288: 3

#### Key Concept

##### 核心理念

This passage is the continuation of a previous passage (question 28), which talks about innocence as a state in which we are unaware of evil. And we saw this same concept in another passage, above: we may be experiencing joy, or peace, on levels that we're not even aware of while we're living our lives in this body. Here Swedenborg reassures us that we won't always be unaware of it. In other words, you might be walking around with a little piece of heaven inside you and not even know it.

这段引述是前面思考题 28 的延续，那里谈到天真是我们不懂邪恶时的状态。这里的引述使我们看到了同样的概念：当处于肉体时候，我们可能正在经历愉悦或平安，但因其发生在深层而未被活在肉体的我们意识到。在这里，史威登堡要我们确信，我们不会永远对此无知。换句话说，你可能完全不知道，你正带着内在的微小天堂到处活动。

## For Discussion or Reflection

### 反思

What do you think it feels like to have heavenly peace deep inside you? Might you have some right now? If so, how does it manifest in your words and actions? Do you know anyone else who seems to have heavenly peace within them?

当你的深层内在拥有属天的平安时，你认为会是什么感觉？你现在可能有一些吗？如果是这样的话，这如何体现在你的言行中？你知道还有谁的内在好像有属天的平安？



### 思考题 31 爱主爱邻与平安

In the following passage, Swedenborg is commenting on Psalms 72:3, which says, "The mountains will bring peace, as will the hills, in justice."

史威登堡下面这段话评论了诗篇 72:3, 那里说: "大山小山都要因公义使民得享平安。"

The mountains stand for love for the Lord, the hills for neighborly love, of the type the earliest church possessed. Because it possessed this type of love, mountains and hills in the Word symbolize that church as well.

大山代表对主之爱, 小山代表对邻舍之爱, 这是最早期教会所拥有的。因其拥有如此的爱, 所以圣经中的大山和小山也象征着这样的教会。

— *Secrets of Heaven* 795:2

《属天的奥秘》795: 2

#### Key Concept

#### 核心理念

The message of Psalms 72:3 is a little strange. How do mountains and hills bring peace? Swedenborg explains it through correspondences: the mountains represent love for God, which, as we've seen throughout this book, is the key to lasting inner peace.

诗篇 72: 3 这段话有点奇怪: 大山和小山怎么会带来平安? 史威登堡通过对应关系来解释: 大山代表对上帝的爱, 正如我们在本书中看到的, 这是长久内在平安的关键。

The church that Swedenborg refers to here isn't a building; it represents a time period in human history when people had a very different type of relationship with the Divine. Instead of relating to God through ceremonies or prayers, they received inflow directly from God, and in their state of innocence, they were completely guided by that love. Their peace was as great as the love they received.

史威登堡在这里提到的教会并不是一座建筑，它代表了人类历史上的一个时期，当时人们与上帝的关系非同凡响。他们不是通过仪式或祈祷与上帝建立联系，而是直接获得来自上帝的灌注，他们在天真的状态下，完全被圣爱所引导。他们的平安与其所领受的爱一样美妙。

### For Discussion or Reflection

#### 反思

Picture a mountain: the size of it, the heights it reaches, all the paths that you can climb, and the living beings that dwell there. Then picture that mountain as pure divine love. What would it be like to live on that mountain? How would it feel to have a love as great as that mountain flowing through you?

想象一座山：它的大小，它达到的高度，所有你能攀登的路径，以及居住在那里的众生。然后把那座山想象成纯洁的神性之爱。住在那座山上会是什么光景？如果有像那座山一样伟大的爱在你身上流淌，你会有什么感受？

## 思考题 32 公开表达对主的爱

Swedenborg continues his commentary on the same verse.

Shouting from the head of the mountains stands for worshiping the Lord with love. In [Isaiah]:

How gratifying on the *mountains* are the feet of the one who brings good news, who lets people hear about peace, who brings good news of something good, who lets people hear about salvation. (Isaiah 52:7)

在这里史威登堡继续评述同一节经文。

从山顶呐喊代表着用爱敬拜主。如在《以赛亚书》中：

“那报佳音，传平安，报好信，传救恩的，对锡安说：你的神作王了！这人的脚踪在山上何等佳美。”（以赛亚书 52:7）

— Secrets of Heaven 795:4

《属天的奥秘》795: 4

### Key Concept

#### 核心理念

“Shouting from the mountaintops” (like “shouting from the rooftops”) is a popular turn of phrase that refers to publicly announcing something, which is quite often one’s love for another. Here, though, we have a new way to think about it, with God as the object of that love.

“从山顶上呐喊”（如同“从屋顶上呐喊”）是一个流行的短语，指的是公开宣布某事，常常是一个人表达对另一个人的爱。但在这里，我们看到一个新思路，即以上帝为对象来这样表达爱。

## For Discussion or Reflection

### 反思

Have you ever shouted out anything at all from atop a mountain? If so, how did it make you feel? Did it produce any results? If you've never done something like this, what kind of experience would inspire you to do so?

你是否曾经在山顶上为某事大声呐喊？如果有过，这让你感觉如何？是否产生了任何结果？如果你从未有过如此之举，怎样的经历会激励你去这样做？

We've all seen the biplane overhead with the aerial banner that reads "Will you marry me?" Have you ever announced your love for someone in front of a large audience, or made a grand public gesture for someone about whom you care deeply? What were the results?

我们都曾见过飞越头顶的飞机，拖在空中的横幅写着 "你愿意嫁给我吗？"。你是否曾在大庭广众面前宣布你对某人的爱，或为你深深关切的人做出庄严的公开表态？结果是什么？

What does it mean to stand at the very height of love for God and shout out how you feel? And how happy might those heights be to support you?

出于对上帝高度的热爱，大声喊出你的感受，这意味着什么？这高度的热爱可能会以多大的快乐给你鼓励？

### 思考题 33 出于爱祝福平安

Swedenborg is commenting on Genesis 37:4, which says, “When his brothers saw that their father loved him more than any of them, they hated him and could not speak to him in peace.”

这是史威登堡对《创世纪》37章4节的评论，那里说：“约瑟的哥哥们见父亲爱约瑟过于爱他们，就恨约瑟，不与他说和睦的话。”

*And they hated him and could not speak to him in peace* symbolizes contempt and disdain—contempt and disdain for the divine truth that Joseph represents—as the following shows . . . *Speaking in peace* means wishing a person well, because in its highest sense the ancients understood *peace* to mean the Lord himself; in a deep sense, to mean his kingdom and life there, or salvation; but in a superficial sense, to mean worldly salvation, or wellness. The opposite is *not* being able to speak to him in peace, which means not wishing someone well and therefore disdain or turning away from the person, or in this case from divine truth.

“他们恨他，不能与他和睦说话”，象征着蔑视和不屑——对约瑟所代表的神性真理的蔑视和不屑——正如下面所示：

..... “和睦地说话”意味着希望那个人好。因为古人理解和睦在最高的意义上是指主自己；在内在意义上，是指祂的国度和那里的生命，或救赎；但在外在意义上，是世俗的救恩，或安康。与此相反，不能与他和睦说话，意味着不希望某人好，因此不屑于他或远离他，而在这里指远离神性真理。

— Secrets of Heaven 4681

《属天的奥秘》4681

#### Key Concept

#### 核心理念

To the ancients—the type of people referred to when Swedenborg mentions the earliest church (Ref question 31)—mentioning peace was another way to speak of God. Peace is the wellspring of everything good in our lives, the very presence of divine goodness. Honestly wishing another person peace is in itself an act of love.

至于古人——史威登堡指的是最早期教会的那类人（见思考题 31）——他们提到和睦（或平安）时，是以另一种方式谈论上帝。平安是我们生活中一切美好事物的源泉，是神性良善的真实存在。诚恳地祝愿某人平安，本身就是爱的行为。

## For Discussion or Reflection

### 反思

Think about the people you interact with on a daily basis. Perhaps some are easier to speak to in a loving way than others are. Is there anyone that you simply can't imagine speaking to from a place of love and caring? If so, why?

想一想你每天交往的人。也许有些人比其他人更容易以爱的方式说话。有没有什么人，你根本无法想象能够从爱和关怀的角度来与之说话？如果有的话，为什么？

If you like, try this exercise: when you speak to people, regardless of what else you might say (or think), either begin or end the conversation by wishing them peace, in the sense described above. How does it feel? How do they react?

如果你愿意，可以试试这个练习：当你与人交谈时，不管你将会说什么（或想什么），都按照上述理念，在开始或结束谈话时祝愿他们平安。这样的感觉如何？他们有什么反应？

# 5 Heaven's Peace Is in Every thing

## 第五部分 属天平安无处不在

Throughout this book, we've talked about heavenly peace as a state we have to work toward, and in a sense that's true. But that kind of peace also exists everywhere that divine love does—that is, everywhere in creation.

在本书中，我们一直在谈论属天的平安，这是我们要努力达成的目标状态，从某种意义上说，确实如此。但这平安也存在于神性之爱所在的任何地方——也就是说，在被造万物中。

### 思考题 34 主的国度处处平安

In the following passage, Swedenborg is commenting on Genesis 8:21, which says, "And Jehovah smelled a restful smell."

在下面这段话中，史威登堡是在评论《创世纪》8章21节，那里说："耶和华闻那宁静的气味（也译作馨香之气）"。

A restful smell is a peaceful smell, or in other words, the pleasing quality of peace. Peace enfolds in a single embrace each and every facet of the Lord's kingdom, because the state of the Lord's kingdom is a state of peace. All the happy states that result from love for the Lord and faith in him emerge in a state of peace.

宁静的气味是一种平安的气味，或者说，是令人心旷神怡的平安之感。主之国度的方方面面都在平安的蕴含之中，因为主之国度的状态是平安的状态。凡由于爱主以及对祂的信仰而产生的快乐都呈现出平安的状态。

— *Secrets of Heaven* 925:3

《属天的奥秘》925: 3

## Key Concept

### 核心理念

The context for this verse is the story of Noah, when the flood waters recede and everyone is able to leave the ark for dry land. Noah immediately builds an altar to the Lord and makes burnt offerings on it. Upon smelling the offerings, God promises never to curse the land again.

这节经文的背景是挪亚的故事。当洪水退去，每个人都离开方舟到达旱地，挪亚立即为耶和华筑了一座坛，并在坛上献上燔祭。闻到祭品的味道后，上帝承诺不再诅咒这地。

Like a pleasant scent that infuses everything around it, true peace infuses everything around it, bringing with it all the goodness of divine love.

就像令人愉快的香味弥漫四周，真正的平安也充盈周围的一切，带来神性之爱的所有美好。

## For Discussion or Reflection

### 反思

What's a peaceful smell for you? Why? Do you associate it with a particular time, place, or event in your life? How does it affect you when you smell it?

对你来说，什么是平安的气味？为什么？

你是否将它与你生活中的某个特定时间、地点或事件联系起来？当你闻到它时，它是如何影响你的？



### 思考题 35 主就是平安

A state of peace is the state of the Lord's kingdom. In that state the Lord's heavenly and spiritual blessings seem to be in their dawn and their springtime. Peace resembles dawn at the break of day and spring in the greening of the year. The dawn and the spring cause the senses and everything that touches them to be filled with joy and gladness. Each sensation draws its effect from the overall effect of the daybreak and the blooming of the year. It is the same with the peaceful state of the Lord's kingdom. In that state, every heavenly and every spiritual feature enjoys the flowering laughter of its springtime dawn—that is, its most genuine happiness. A state of peace affects every feature this way because the Lord is peace itself.

平安的状态就是主的国度的状态。在这种状态下，主的属天与属灵祝福好像黎明和春天一样。平安就像破晓时分的黎明和一年中绿意盎然的春天。黎明和春天使感官和触及感官的一切都充盈着喜悦和欢欣。每种感觉都感受到来自春晓和年华绽放的整体效应。

这与主之国度的平安状态是一致的。在这种状态下，每一个属天和每一个属灵特征都享受着春日黎明的花香与笑声—这是最真实的幸福。平安的状态以这种方式影响着方方面面，因为主就是平安本身。

— Secrets of Heaven 1726

《属天的奥秘》1726

#### Key Concept

#### 核心理念

This is what true peace is like: not only the peace of the moment, but the promise of even better things to come.

这就是真正的平安：不仅是当下的平安，还有对更加美好未来的承诺。

## For Discussion or Reflection

### 反思

Take some time to reflect on the images in this passage. How does watching a sunrise make you feel? How do the sights, sounds, and smells of a spring morning make you feel?

花点儿时间来思考这段话中的场景。看日出给你甚麽感觉？春日清晨的景象、声音和气息给你甚麽感觉？

As you imagine those images, let yourself be filled with peace.

当你憧憬这些场景时，使平安充盈在自己心里。

### 思考题 36 主以平安规整秩序

Let me add the following as a postscript: There was a numerous crowd of spirits around me that sounded like a sort of chaotic stream. The spirits complained that everything was now going to ruin, because everything seemed disconnected among them, which made them fearful that the end was coming. They thought there would be total destruction, as is usual in these situations.

让我补充以下内容作为后记：在我周围有无数的灵体，听起来像嘈杂的水流。他们都在抱怨，说现在一切都要毁灭了，因为他们中间的一切似乎都分崩离析，这使他们恐惧末日将至。他们认为会有彻底的毁灭，这在他们的境遇里很普遍。

In their midst, though, I picked up a sound that was gentle, angelic, and sweet, containing only what was orderly. Angelic choirs were on the inside, and the confused crowd of spirits was on the outside. The angelic stream lasted a long time. I was told that it represented the way the Lord works from what is peaceful in the middle to control what is messy and uncontrolled on the outside. Through this core of peace he reduces the chaos on the outer bounds to order, rescuing each part from its natural error.

不过，在他们中间，我听到了一种声音，那是温和的、天使般的、甜美的，唯独井然有序蕴含其中。天使合唱团位于其内，而混乱的灵体群则位于其外。天使的声流持续了很长时间。我被告知，这代表了主的运行方式，即从内里以平安来规整外面的混乱和失控。通过这平安的核心，祂使外围的混乱减少以达致有序，把各个方面从其原本的谬误中解救出来。

— Secrets of Heaven 5396a

《属天的奥秘》5396

## Key Concept

### 核心理念

Even when everything around you seems chaotic, and it feels like events are barreling toward disaster, you can trust that at the center of it all there is a core of peace through which God is working to bring everything into order.

即使你周围的一切似乎都很混乱，感觉事件正朝着灾难的方向发展，你仍然可以相信，在这一切的中心，有一个平安的核心，上帝正运行其间，将一切引入秩序。

## For Discussion or Reflection

### 反思

The next time you feel anxious, or worry that things are spiraling out of control, give yourself a moment to take a deep breath and then listen for that choir of angels.

下次当你感到焦虑，或担心事情失去控制时，给自己点儿时间做深呼吸，然后聆听天使的合唱。

If you like, try to sense the nervous energy coursing through your body and then place your attention on the center of your being—let's say your heart—where true peace resides. How does that make you feel?

如果你愿意，试着感受一下流淌在你体内的紧张能量，然后把注意力放在你的核心—比如你的心—那是真平安所居之处。这样做让你有何感觉？

## About Emanuel Swedenborg

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). 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.

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). Although he was engaged, he never married.

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.

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.

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.

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.

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

## 关于史威登堡

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。

八岁那年，他失去了母亲。十天后他唯一的兄长去世，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。

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）。

他虽然订了婚，但一直没有结婚。

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。

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。

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。

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。

1772年3月29日，史威登堡在伦敦去世，享年84岁。

### About the Swedenborg Foundation

This book was produced by the Swedenborg Foundation, an independent nonprofit organization dedicated to making Emanuel Swedenborg's thought more widely known and freely available to all. The Foundation produces fresh English translations of Swedenborg's original writings as well as books and videos based on his teachings. Our offTheLeftEye YouTube channel contains hundreds of videos—ranging from show-length explorations to short, insightful clips—on a wide range of spiritual topics.

Connect with us at [www.swedenborg.com](http://www.swedenborg.com) to read Swedenborg's writings for free and learn more about our organization, or visit [youtube.com/offTheLeftEye](https://youtube.com/offTheLeftEye) or [www.offthelefteye.com](http://www.offthelefteye.com) to browse our video selections. You can also connect with us on Facebook, Twitter, Instagram, and more.

### 关于史威登堡基金会

本书由史威登堡基金会制作，该基金会是一个独立的非营利性组织，致力于使以马内利-史威登堡的思想更广为人知，并免费提供给所有人。此外，基金会还制作了史威登堡原著的最新英译本，以及基于他的教义的材料。我们在油管频道（YouTube）上发布的闭上你的左眼（offTheLeftEye）序列，包含了数百个视频—从长篇探讨到短小精悍的剪辑，内容涉及广泛的灵性主题。

你可通过 [www.swedenborg.com](http://www.swedenborg.com) 与我们联系，可以在那里免费阅读史威登堡的著作，并更多了解我们的组织。或访问 [youtube.com/offTheLeftEye](https://youtube.com/offTheLeftEye) 选择浏览我们的视频。您还可以在 Facebook、Twitter、Instagram 等上面与我们联系。