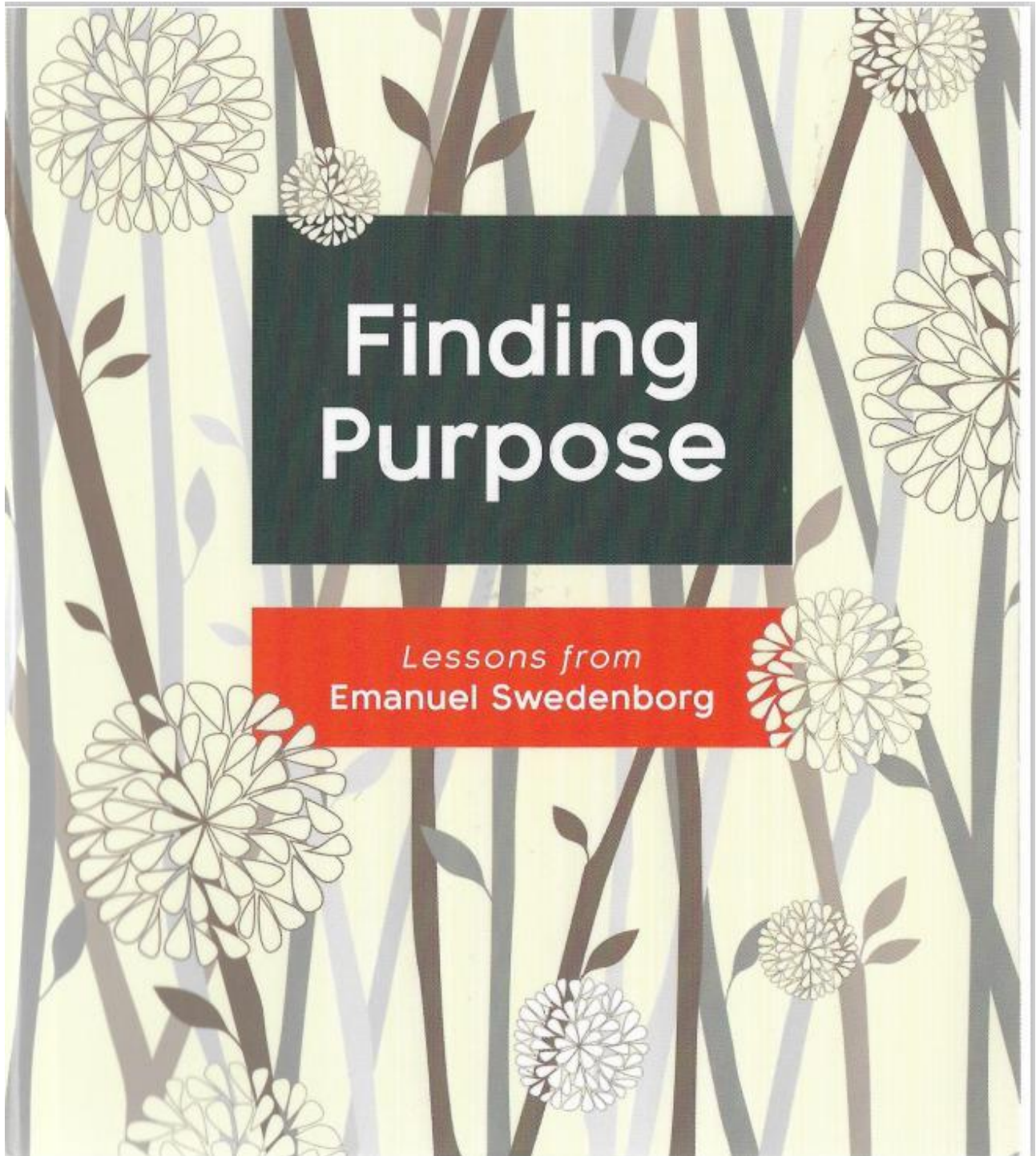


# 领悟目的



**Lessons from Emanuel Swedenborg**

以马内利 史威登堡的教导

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# 前言

译者

大家好！史威登堡基金会最近出了几本小册子，目的是为了帮助大家深入体验、领悟神的爱与智慧，创造的目的，以及每个人世上生命的价值和意义。其中一本是《领悟目的》。这本书共有 46 个思考问题，每一个思考题先介绍一段史公的讲述，然后概括出这段讲述的核心理念，最后提出一个问题，或指出一个思考的方向，帮助读者领悟、思考、实践。为了把本书的内容以合适的方式展现出来，以有益于大家，我将把小册子的思考题逐一做成音像，提供在网上，谢谢。

# 第 1 部分, The Purpose of Creation

## 1, 创造的目的

The creation of the universe, Swedenborg tells us, was an act of love: we were created so that at the end of our lives we could join God in heaven. Everything around us is designed to lead toward that end.

史威登堡告诉我们, 宇宙的创造是爱的作为: 我们被造是为了我们在世上的生命结束后, 可以在天堂与上帝相聚。我们周围的一切都是为这个目的而设计的。

### 思考题 1: 宇宙的目的是益用

Before creation, God was love itself and wisdom itself. That love and that wisdom has a drive to be useful. Without usefulness, love and wisdom are only fleeting abstract entities, and they do indeed fly away if they do not move in the direction of usefulness. The two prior things without the third [love and wisdom without usefulness] are like birds flying across a great ocean that eventually become worn out, fall into the ocean, and drown.

在创造之前, 上帝是爱的本体, 也是智慧本体。那爱和智慧渴望成为有用。若非有用, 爱和智慧就只是昙花一现的抽象存在, 如果不成为益用, 就会消逝。没有益用的爱与智慧, 就像在大海上飞翔的鸟儿, 最终会精疲力竭, 掉进海里淹死。

God created the universe so that usefulness could exist. Therefore the universe could be called a theater of useful functions.

上帝创造了宇宙, 以使益用能落在实处。因此, 宇宙可以称为发挥益用的舞台。

—True Christianity 67

《真实的基督教》67

## KEY CONCEPT

### 核心理念

God created the universe so that usefulness could exist. Swedenborg describes the Divine as made up of two complementary forces: love (which also relates to goodness and to the part of our mind called the will) and wisdom (which relates to truth and to the part of the mind called the understanding). These two forces are incredibly powerful, but in order for them to reach full manifestation, they need to enter our earthly realm through action. This action is called usefulness.

上帝创造了宇宙，为使益用能有落实之处。史威登堡描述神性由两种相辅相成的能力组成：爱（关联着良善和我们心性中称为意志的部分）和智慧（关联着真理和心性中称为认知的部分）。这两种能力非常强大，但它们若要充分彰显，就需要通过行动展现在我们世上。这种行动就称为益用。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

Take a moment to immerse yourself in love: feel the emotion and visualize it in the ways that are most meaningful to you. Then, do the same for wisdom. Does it feel different to imagine these things in the abstract and then to think about the ways that they take form in your life? If so, how is it different?

花点时间让自己沉浸在爱中：以对你最有意义的方式去感受爱的情感并想象它。然后，对智慧运行同样的过程。从抽象地推想它们，到思考它们在你生命中存在的方式，你是否感觉到有所不同？如果是的话，不同在哪里？

### 思考题 2：爱，智慧和益用的结合

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.

每一种爱都有目的。所有的智慧都通过中间途径达到有效、有用的结果，以实现这个目的。由此可见，宇宙是一部体现神性之爱、神性智慧和各种益用的作品。于是在可以想象的各个层面上，它自始至终都是一部和谐的大作。

—True Christianity 47

《真实地基督教》47

## KEY CONCEPT

### 核心理念

The combination of love, wisdom, and usefulness makes the universe a coherent work.

爱、智慧和益用的结合，使宇宙成为一个协调的作品。

Swedenborg often talks about the sequence of purpose, means, and results: love is the purpose or the cause of everything that happens in the universe; wisdom is the means by which that purpose comes into being; and usefulness is the result of those two forces working in harmony. All three of these elements have to be present in order for all of creation to function.

史威登堡经常谈到目的、手段和结果的顺序：爱是宇宙中万事发生的目的或原因；智慧是达到该目的的手段；而益用是这两种能力和谐一致所达成的结果。所有这三个要素都必须存在，才能使一切创造发挥作用。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

Think of an action, perhaps something that you do every day. What is the love that motivates that action? What is the means by which it's accomplished? What is the result?

思考一个行动，也许是你每天都在做的事情。促使该行动的爱是什么？完成它的手段是什么？结果是什么？

Have you thought of your activities in those terms before? How does it change your view of the action to think of it that way?

Which part of that sequence would you consider the most important?

你以前有没有从这些角度思考过你的行为？这样的思考改变了你对行为的看法吗？

你认为这个序列中哪一部分最重要？

### 思考题 3： 创造的目的是益用

Can anyone fail to see quite clearly that the goals of creation are useful functions? Simply bear in mind that nothing can arise from God the Creator—nothing can be created, therefore—that is not useful. If it is to be useful, it must be for the sake of others. Even if it is for its own sake, it is still for others, because we are useful to our-selves in order to be fit to be useful to others. Anyone who keeps this in mind can also keep in mind the thought that functions that are truly useful cannot arise from us but must be in us from one who brings forth nothing but what is useful—the Lord.

难道有人看不清楚，创造的目的是有用的功能吗？一定要记住，从造物主上帝那里不会产生任何无用的东西—没有任何被造之物是无用的。任何东西若要有用，就必然是为了他人的缘故。即便是为了自己，也依然是为了他人，因为只有对自己有用的，才能对他人有用。凡能将此铭记于心者，也能记住这样的理念：真正有用的功能并非出于我们，而必然是主在我们里面做出的—祂除了有用事物之外并不生出任何其他事物。

—Divine Love and Wisdom 308

《圣爱与圣智》308

### KEY CONCEPT

#### 核心理念

If something is useful, it must be for the sake of others. Most of us are born believing that we're the center of the universe. Finding out that we're not can be a tough journey. Here, Swedenborg reminds us that not only are we not the center of the universe, but it actually exists

for other people. In other words, the purpose of the universe is to serve the whole, in all its infinite variety.

如果某些事物有用，那一定是为了他人。我们大多数人生来就相信自己是宇宙的中心。认识到我们不是宇宙的中心是一个艰难的旅程。史威登堡在这里提醒我们：我们不仅不是宇宙的中心，而且事实上宇宙是为他人而存在的。换句话说，在宇宙无穷无尽的各个层面上，其目的都是为了服务整体。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

Think of an object in your life that is very useful to you personally. Now, imagine all the other people who also find that object useful. What happens if you take your-self out of the equation and think of that object as having been created solely for others?

想一想你生活中的一件物品，它对你个人非常有用。现在，想象一下这个东西对所有其他人也很有用。如果你从这个均等的群体中退离出来，然后想象这个物品是专门为他人制造的，此时你的心境会如何？

What happens when you step back and think of everything that way—all of creation, from the things and people you see every day to those on the other side of the planet?

当你退后一步，以这种方式思考一切被造物，从身边每天见到的人、事、物，一直到遥远的地极，此时你的心境又会如何？

### 思考 4： 有用的事物

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.



这个被称为宇宙的庞大系统是一个从头到尾连成一体巨作，因为上帝创造它只有一个目的：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，因为若要达成最终目的，就必需安排手段使其实现。

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成一个作品，包含着实现上述目的的手段，那么受造宇宙就是个连结为一体的作品。我们还可以看出，这个世界的功用规划是有优先次序的，是为了人类—天使天堂的起点—而设计的复杂结构。

—True Christianity 13:1-2

《真实的基督教》13: 1-2

## KEY CONCEPT

### 核心理念

The purpose of the universe is the creation of an angelic heaven populated by the human race.

宇宙的目的是创造一个由人类居住的天使天堂

In his book Heaven and Hell (and many other places!), Swedenborg describes heaven as a unified whole made up of countless angels, each performing their own unique function in harmony with each other, acting as the means by which divine love is manifested in the universe. God's purpose is love for all of creation, and his means are the angels in heaven and the good spirits on earth.

史威登堡在他的《天堂与地狱》一书中，以及其他许多地方，将天堂描述为一个由无数天使组成的统一整体，每位天使都彼此和谐地行使着自己独特的职能，作为在宇宙中彰显神性之爱的手段。上帝对所有受造物的爱就是祂的目的，祂的手段则是天堂天使和世上的善灵。

If you look at it that way, something useful is something that helps to create the pathways by which more divine love can flow into the universe.

站在这个角度你就会发现，有用的事物就是那些有助于开启通道，使更多神性之爱浇灌世界的事物。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

What does the word useful mean to you? Take a moment to visualize some objects or activities that you think of as useful. How does your definition differ from the one above?

有用这个词对你来说意味着什么？花点时间想象一些你认为有用的东西或活动。你的定义与上述定义有什么不同？

### 思考题 5 我们当选择与主联合

The grand purpose, or the purpose of all elements of creation, is an eternal union of the Creator with the created universe. This does not happen unless there are subjects in which his divinity can be at home, so to speak, subjects in which it can dwell and abide. For these subjects to be his dwellings and homes they must be receptive of his love and wisdom apparently of their own accord, subjects who will with apparent autonomy raise themselves toward the Creator and unite themselves with him. In the absence of this reciprocity, there is no union. We are those subjects, people who can raise themselves and unite with apparent autonomy.

创造的总体目的，或者说万物被造的目的，是创造者与被造宇宙的永恒结合。除非有这样的容器，使祂的神性可以居于其中，或者说使祂的神性可以在其中居住和停留，否则这种结合就不会发生。若要成为祂的居所和家园，这些容器必须显然出于自愿地接受祂的爱和智慧，他们将明白自愿地朝向造物主提升自己，以期与祂联合。如果没有这种互动，就没有联合。我们人就是这样的容器，能够明显自愿地朝向与祂的联合提升自己。

—Divine Love and Wisdom 170

《圣爱与圣智》170

## KEY CONCEPT

### 核心理念

In order to fulfill the purpose for which we were created, we need to choose to unite with the Lord.

为了实现我们被造的目的，我们应当选择与主联合

When Swedenborg says that the universe was created for the purpose of the human race, it's easy to get a swelled head about it. "This is all about us," we might say. "Everything else in the universe exists just for us, so we can use everything in it for our own purposes." But here, Swedenborg says that we were created to be vessels for divine love and wisdom—to be a dwelling place for divine love and to extend that love to the rest of creation.

当史威登堡说宇宙被造的目的是为了人类的时候，很容易让人头脑发胀。我们可能会说：“这一切都是为了我们，宇宙中所有其他事物，都只是为了我们而存在的，所以我们可以利用宇宙中的一切来达到自己的目的。”但史威登堡在这里说的是，我们被造是为了成为神性之爱和智慧的容器——成为神性之爱的居所，并将这种爱延伸到其他的被造物。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

Have you ever wondered about your purpose in life? What do you imagine it to be?

你是否想知道自己的人生目的？你是如何设想它的？

Imagine that your purpose in life is to be a vessel for divine love and wisdom. How would that feel?

想象一下，你的人生目的是成为神性之爱和智慧的容器，对此你的感受是怎样的？

## 思考题 6 人是什么？

If you look at both the inner and the outer aspects of humans, we are a form suited to all kinds of service, and all the useful functions in the created universe have their equivalents in these kinds of service. . . . God as a person is the very form suited to all kinds of service, the one in whom all useful functions in the created universe find their source. This means that in terms of its useful functions, the created universe is an image of God.

从人的内在和外在两个方面来看，我们的形态都适合于各种服务。受造宇宙中的所有益用功能都对应着这些服务。。。上帝作为一个人，祂的形态最适合各种服务，且受造宇宙中的一切益用功能都能在祂那里找到源头。这就是说，就其益用功能而言，受造宇宙是上帝的形象。

—Divine Love and Wisdom 298

《圣爱与圣智》298

### KEY CONCEPT

#### 核心理念

The human form is designed for service to others.

人的形态是为服务他人而设计的

Another core idea in Swedenborg's theology is that God has a human form and that our form is a reflection of that. This might conjure up the stereotypical image of the "old man in the sky," but Swedenborg suggests a different way to think about it: the human form isn't about physical shape but rather about the functions that we perform.

史威登堡神学的另一个核心思想是，上帝是一个人的形态，而我们就是祂形态的反映。这可能会让人联想到“一位云端的老人”的刻板形象，但史威登堡提出了另一种思考方式：人的形态并非指物理的形状，而是指我们发挥的功能。

### FOR REFLECTION OR DISCUSSION

#### 反思或讨论

What does the word human mean to you?

人这个词对你来说意味着什么？

If you think about being human in terms of function rather than form, what would those functions be?

如果你从功能而不是形状的角度思考怎样才是人，人应该具备哪些功能？

If we all thought about being human only in terms of those functions and not in terms of form at all, how could that change our collective definition of what it means to be human?

如果我们都只从功能上思考做人的问题，而完全不考虑形式，我们这个总体定义会怎么改变：作为一个人意味着甚麽？

## 思考题 7 领受上帝的爱：

It follows from this that the purpose of the useful functions the Lord provides for himself through us is that he may bless us out of his love; and since this is what he loves to do, our receiving it is the joy of his love.

由此可知，主为祂自己的目的而赐予我们益用的功能，以便祂可以出于爱而祝福我们。既然这是出于祂的爱，我们的领受就满足了祂的爱。

—Divine Love and Wisdom 335

《圣爱与圣治》335

### KEY CONCEPT

#### 核心理念

Usefulness also means receiving God's love

益用也意味着领受上帝的爱

Now that we've taken our ego down a notch by reminding ourselves that it's not all about us, here's the good news: God not only wants us to convey his love to others but also to receive it. When the universe works according to its design, we all receive its blessings.

现在我们得到提醒，自己并非是一切的核心，从而把我们的自我降低了一个等级，但这里还有一个好消息：上帝不仅想让我们把祂的爱传递给别人，而且还想让我们也领受。当宇宙按照其设计运行时，我们都会得到祂的祝福。

### FOR REFLECTION OR DISCUSSION

#### 反思或讨论

Do you feel blessed?

你是否感受到了祝福？

If so, what are the ways in which you're blessed?

如果是的话，你在哪些方面受到祝福？

If not, what are the challenges that you face? Is there any way to reconcile those challenges with a universe that is based on useful functions?

如果没有，你面临的挑战是什么？是否有什么方法可以将这些挑战与建立在益用功能上的宇宙协调起来？

## 第 2 部分, The Design of Heaven Is Usefulness

### 2, 天堂是为功用设计的

Heaven, Swedenborg tells us, is where angels join together to practice the highest possible form of usefulness, which translates to blessings for everyone living in lower planes of existence.

史威登堡告诉我们, 天堂是天使们同心协力践行最高形态功用之处, 这会转而成为对生活在较低存在层面上每个人的祝福。

#### 思考题 8 天堂里相互协作如一

[Heaven is] governed by the Lord as though it were a single individual and therefore a single unit. We ourselves consist of countless different things, both overall and in our parts. We are made up overall of our limbs, organs, and viscera, and in our parts of series of nerves, fibers, and blood vessels—made up of members within members, then, and parts within parts. Still, we do of course recognize that when we do anything, we do it as whole individuals. This is what heaven is like, too, under the Lord's guardianship and guidance.

主掌管天堂, 使之如同一个单独的个体, 因而是个合一的单元。我们自己无论在整体还是局部, 都由无数不同的成分组成。整体上我们由四肢、器官和内脏组成, 局部又由一系列的神经、纤维和血管组成。局部之中有局部, 结构之中有结构。不过, 我们当然也认识到, 我们做任何事情, 都是作为一个完整的整体做的。在主的守护和引导下, 天堂也是如此。

The reason so many varied elements act as one in an individual is that there is nothing whatever there that does not contribute something to the common good and do something useful. The inclusive body serves its



parts and the parts serve the inclusive body because the inclusive body is made up of parts and the parts make up the inclusive body. So they provide for each other respectively, they focus on each other mutually, and they are united in the kind of form that gives every single component a relationship to the inclusive entity and its well-being. This is what enables them to act as a unit.

整体内之所以有这么多不同的部分协作如一，是因为无论任何部分，没有哪个不为共同福祉做贡献、做有用之事的。整体为部分服务，部分为整体服务，因为整体由部分组成，部分又组成整体。于是，它们彼此相互供应，相互关怀。它们以一定的形式结合在一起，使每个部分都关联着整体及其福祉。从而使它们的行动能够协作如一。

—Heaven and Hell 63-64

《天堂与地狱》63-64

#### KEY CONCEPT

#### 核心理念

Heaven is made up of many different parts working as one harmonious whole.

天堂由许多不同部分组成，形成一个和谐的整体

We saw previously (Question 6) that Swedenborg describes human beings as having the same form as God. Here, he says that heaven also has a human form, which he calls the Maximus Homo (Universal Human or, in older translations, Grand Man)—communities of angels that work together the way that all of the parts of a human body work together to form a single whole and serve a unified purpose.

我们在前面思考题6里看到，史威登堡描述人类与上帝有同样的形态。在这里，他说天堂也有人类的形态，并将其称为巨形的人（或称为宏伟之人），那是由天使组成的共同体。他们和谐共事，致力于一个统一的目的，就像人体的所有部分相互协作，形成一个整体那样。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

Visualize a heaven where many different viewpoints, talents, and skills are necessary for the whole to work properly. What kind of people might make up each of the different parts?

想象一下天堂，那里需要许多不同的观点、才干和技能，以使整体正常运转。每个不同的部分可能由什么样的人组成？

There is nothing whatever in heaven that does not contribute something to the common good and do something useful.

天堂里没有任何事物不为公益做贡献，那里没有无用之物。

### 思考题 9： 每位天使都益得其用

Angelic life consists in usefulness and acts of neighborly kindness. Nothing makes angels happier than giving information to spirits newly arrived from the world and teaching them; serving people on earth, making sure that the evil spirits present with them do not go too far, and inspiring them with good; and reviving the dead as they enter eternal life, eventually taking them to heaven, if the condition of their souls allows it. Angels find more happiness in these activities than could ever be described. In performing them they become images of the Lord. In performing them they love their neighbor more than themselves. This makes heaven. Usefulness (that is, the good that comes of love and charity) is accordingly the substance, the source, and the measure of the angels' happiness.

天使的生命包括益用性和睦邻友爱的行为。能让天使感到无与伦比快乐的事诸如：给刚从世上来到的灵魂提供信息并教导他们；为世上的人们服务，用良善的方式激励他们，确保他们周围的恶灵不得越界；在死者进入永生时使他们复活，如果他们灵的状态允许的话，最终把他们领入天堂。天使在这些事务中获得的快乐感无法言说。在做这些事时，他们成为主的形象；在这些活动中，他们爱邻舍胜过爱自己，于是才成就了天堂。相应地，益用性——由爱与仁慈所生出的良善——是天使幸福的实质、源泉和度量。

—Secrets of Heaven 454

KEY CONCEPT

核心理念

Each angel has a useful purpose to perform

每位天使都执行一个益用目的

Just as communities of angels have their place and function in the design of heaven, so do individual angels. On the opposite page, Swedenborg gives some examples of the types of work that angels do. And while work in the earthly realm can be boring or frustrating, angels only find joy and fulfillment in the tasks they perform.

在天堂的设计中，正如天使社群各有自己的位置和功能一样，每位天使也是如此。史威登堡在上面列举了天使所做的几类事。尘世间的事务可能是枯燥的甚至令人沮丧的，然而天使却在他们所执之事中获得快乐和满足。

FOR REFLECTION OR DISCUSSION

反思或讨论

What other types of work can you imagine angels doing? If you were an angel, what would your job be?

你能想象天使还有哪些类型的工作吗？如果你是天使，你的工作会是什么？

思考题 10 上帝引领天使的善行

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.

在每位天使的内心深处都隐藏着一股能流，鼓励他的心灵去做事。在做事的过程中，其心灵获得了祥和与满足。这祥和与满足进而造就了心灵的状态，乐于领受从主流入的对益用之爱。

—True Christianity 735:6

《真实的基督教》735: 6

## KEY CONCEPT

### 核心理念

The love angels receive from God leads them toward useful activities.

天使得自上帝的爱引领他们行益用之事

Here, Swedenborg records an angel's description of how they know what to do in order to be useful: An impulse or subconscious current (referred to elsewhere as influx or inflow) that guides them. When they follow that impulse, it leads them to enormous peace.

史威登堡在这里记录的是一位天使的描述——他们如何知道该怎么做才有益用：一个鼓舞的念头或潜意识的能流（这在别处被称为流入）引导他们。当他们遵循这念头去行事时，就会引导他们进入深广的祥和。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

Have you ever felt an unexplained impulse to do something good or useful? Did you follow it? If so, what happened next?

你是否曾经感觉到一股莫名的冲动，想做一件善事或益用之事？你有没有顺着去做？如果做了，接下来发生了什么？

## 思考题 11

### 益用与平安

Eternal rest, then, is a form of rest that keeps [lethargy and inertia] 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.

所以，永恒的安息是一种摆脱了慵懒和惰性，使人充满活力的安息。能达成如此效果的，是那些能提升心灵的事物，因此，是一些能激发、振奋和愉悦心灵的追求和事任。它们有如此效果是因其益用性，这是我们劳作的起点、内涵和目的。正因如此，主视整个天国为益用的国度。每位天使因其益用而成为天使。有用带来的快乐承载着我们，就像顺畅的水流承托着船只前进。它带给我们永恒的平安并由平安导致安息。这就是“我们经历劳苦而得永恒安息”的含义。

—True Christianity 694:7

《真实的基督教》694: 7

## KEY CONCEPT

### 核心理念

Inner peace comes from useful activities

内在的平安得自益用的行为

In this passage, Swedenborg is conveying (through a recollection of wisdom received from angels) what it really means to have eternal rest in the afterlife. We don't simply sit around and do nothing; rather, we engage in some type of useful activity that suits our talents and personality. The result is a deep, lasting peace.

史威登堡通过记述从天使得来的智慧，在这段话中所要传达的，是来生进入永恒安息的真正含义。我们不是单纯坐在那里无所事事，而是承担某种适合我们才能和个性的有益事任，其结果是深切、永久的平安。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

Think about the unexplained impulses that you explored in the previous section. If you have ever followed one, how did you feel afterward? Does the idea that peace can come from being useful match your personal experience? In what ways does it match or not match?

回顾上一个思考题中探讨过的那些莫名的冲动。如果你曾经追随其中一个冲动去行了，之后你的感觉如何？平安来自于有用的观念是否与你的个人经历相符？在哪些方面相符或不符？

### 思考题 12 天使所思所言常为益用

The speech of angels does not involve mental images representing the subject matter, as with spirits and angelic spirits. Instead, angels speak in terms of purpose and therefore of usefulness, which are the first and most important elements of any subject. Into these they weave their angelic thoughts, which take on endlessly new and different forms.

天使说话并不涉及代表观念的意象，这不同于灵人和天使灵。相反，天使依据目的说话，因此是从益用出发说话，这是任何主题里居首位和最关键的要素。他们将自己的天使思维融入其中，其形式花样翻新，无穷无尽。

—Secrets of Heaven 1645

《属天的奥秘》1645

### KEY CONCEPT

#### 核心理念

Usefulness is a fundamental part of the way angels think and speak.

天使思维和说话的关键内容是益用

Swedenborg describes the language of angels as completely unlike our own (although it can have elements in common; see, for example, Heaven and Hell 235–37). In this passage, he draws a distinction between the language spoken by good spirits—souls in the afterlife who are still working through their personal challenges on the road to heaven—and the language of angels, who have put aside the evil within them and joined a community in heaven. The love of usefulness is so strong within them that it's inseparable from the way they speak.

史威登堡描述天使的语言与我们自己的完全不同（尽管可能有共同的元素，参见《天堂与地狱》235–237）。在这段话中，他将善灵—那些来生在通往天堂之

路上仍需努力克服个人挑战的灵——所讲的语言与天使的语言做了区分。天使已经摒弃了内里的邪恶，进入了天堂的社群。他们内心对益用之爱是如此强烈，以致于始终溢于言表。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

If your speech was a direct reflection of your thoughts and the things that you love, what would you say? What would you not say?

如果你所说的话直接反映了你的思想和你所爱之事，你会说什么？你会不说什么？

### 思考题 13 天堂是个益用他人的集体

Briefly put, heaven in its entirety is nothing other than a framework to contain usefulness of every kind, from the highest to the lowest. What is usefulness if it is not love for our neighbor in action? What else holds the heavens together but that love?

简而言之，天堂的总体无非是一个体系，包含从最高到最低的各种益用性。除了在行动上展现对邻舍的爱，益用性还能是什么呢？除了这种爱，还有什么能把天堂联合在一起呢？

—True Christianity 661:14

《真实的基督教》661: 14

## KEY CONCEPT

### 核心理念

All of heaven exists as a framework containing usefulness to others

天堂万物是一个益用他人的体系

If the purpose of creation is to form a heaven that comes from the human race, and the purpose of heaven and the angels within it is to embody divine love by being useful to others, then we can imagine the universe in a top-down structure in which blessings flow eternally from God through the angels in heaven and into the world through the people who open themselves up to that love.

如果说创造的目的是为了建立一个由人组成的天堂，那么天堂及其天使的目的则是通过对他人的益用来体现神性之爱。于是我们可以想象，宇宙是一个自上而下的结构，在这个结构中，来自上帝的永恒祝福通过天堂里的天使，继而通过世上向此爱敞开自己的人们流入世界。

#### FOR REFLECTION OR DISCUSSION

#### 反思或讨论

If love of one's neighbor is the force that holds heaven together, what kind of effect might that love have in your life?

如果说对自己邻舍的爱是凝聚天堂的力量，那么这种爱在你的生命中会产生什么样的效果呢？



# 第 3 部分, Heaven's Design on Earth

## 世上的天堂设计

The design of heaven extends to our physical world, where nature itself works as an integrated system in which every part contributes something to the whole.

天堂的设计延伸到了我们的物质世界。自然界本身就是一个综合系统，每个部分都对整体有所贡献。

### 思考题 14 天堂与尘世都反映着神性设计

All useful functions, which are the goals of creation, are in forms, and they get these forms from the material substances characteristic of earth. All the things I have been talking about so far the sun, the atmospheres, and the earth—are simply means toward goals, and the goals of creation are what are brought forth from earth by the Lord as the sun, through the atmospheres. These goals are called useful functions, and they include everything involved in the plant kingdom, everything involved in the animal kingdom, and ultimately the human race and the angelic heaven that comes from it.

一切有用的功能，也就是创造的目的，都以某种形态存在，它们从世上特有的物质材料中得到这些形态。到目前为止，我讲到的所有东西如太阳、大气圈和地球—都只是通向目的的手段。而创造的目的就是如同太阳的主，通过大气圈从地上生出的东西。这些目的被称为益用功能，它们包括植物界涉及的一切，动物界涉及的一切，最终包括人类和由此而来的天使天堂。

These are called useful functions because they are receptive of divine love and wisdom and because they focus on God the Creator as their source and thereby unite him with his master work in such a way that they continue to exist through him in the same way they arose. I say "they focus on God the Creator as their source and unite him with his master work," but this is talking in terms of the way things seem. It actually means that

God the Creator works it out so that these useful functions seem to focus on and unite themselves to him on their own initiative.

它们之所以被称为益用功能，是因其能接受神性之爱和智慧，并关注自己的源头造物主上帝，从而使祂与祂的杰作结合起来，于是它们能以被造的同样道理继续经由祂而存在。我说“它们关注自己的源头造物主上帝，从而使祂与祂的杰作结合起来”，但这只是以事物看似如此的方式说的。实际上是指造物主上帝的作为，使这些益用功能似乎主动地关注于祂，并与祂联合。

—Divine Love and Wisdom 307

《圣爱与圣治》307

## KEY CONCEPT

### 核心理念

The earth reflects the divine design just as heaven does.

和天堂一样，尘世也反映着神性设计。

We saw in previous sections that the purpose of creation is usefulness and that usefulness is also expressed through the design of heaven. Here, Swedenborg explains that nature is also an expression of that divine design. Everything we see in the physical world around us was created with the purpose of bringing divine love into form. Those forms were not only created by divine intent but are continuously sustained by it.

我们在前面的章节中看到，创造的目的是益用性，而益用性也通过天堂的设计表达出来。在这里，史威登堡解释说，自然界也是这神性设计的一种展现。我们在周围的物质世界中所看到的一切，都是为了使神性之爱进入形态而创造的。这些形态不仅是由上帝有意创造的，而且被祂一直维持着。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

Do you see a divine design at work in the way that each part of the natural ecosystem works together to support the whole? If so, in what ways do you see this? If not, why?

自然生态系统的每个部分都共同支持整体。从这个角度你是否看到了神性设计？如果是的话，你在哪些方面看到了？如果没有，为什么？

All useful functions, which are the goals of creation, are in forms  
作为创造目的的一切益用功能都以形态存在

### 思考题 15 向上趋升的益用功能

The useful functions of everything created tend upward, step by step, from the lowest to us, and through us to God the Creator, their source. These "lowest things" are all the elements of the mineral kingdom—various forms of matter, some stony substances, some saline, some oily, some mineral, some metallic, with the constant addition of a humus composed of plant and animal matter reduced to minute particles. Here lie hidden the goal and the beginning of all the functions that arise from life. The goal of all useful functions is the effort to produce [more] functions; the beginning of all functions is an active force that comes out of that effort. These are characteristics of the mineral kingdom.

一切被造之物的益用功能，都一步一步地向上趋升，从最低的事物到我们，再通过我们到其源头造物主上帝。

位于最低层级的事物是矿物界的所有成分—各种形态的物质，有些是石质的，有些是盐质的，有些是油质的，有些是矿物的，有些是金属的，还不断加入解离成微粒的动植物的腐殖质。这里潜藏着生命所生一切功能的目的和起点。一切益用功能的目的是努力产生更多功能，而一切功能的起点是这努力发出的积极力量。这些都是矿物界的特征。

The intermediate things are all the elements of the plant kingdom—grasses and herbs of all kinds, plants and shrubs of all kinds, and trees of all kinds. Their functions are in support of everything in the animal kingdom, whether flawed or flawless. They provide food, pleasure, and life. They nourish [animal] bodies with their substance, they delight them with their taste and fragrance and beauty, and they enliven their desires. This effort is inherent in them from their life.

位于中层的事物是植物界的所有成分——各种草和草本植物，各种灌木等植物，以及各种乔木。它们的功能是支持动物界的一切，无论其有缺陷抑或完美，为它们提供食物、娱乐和生命。它们以自己的物质滋养动物的身体，以其味道、芳香和美丽愉悦它们，振奋它们的欲望。这种天性是它们生命中固有的。

The primary things are all the members of the animal kingdom. The lowest of these are called worms and insects, the intermediate ones birds and animals, and the highest humans; for there are lowest, intermediate, and highest things in each kingdom. The lowest are for the service of the intermediate and the intermediate for the service of the highest. So the useful functions of all created things tend upwards in a sequence from the lowest to the human, which is primary in the divine design.

位于最高层的是动物界的所有成员。其中最低的是蠕虫和昆虫，中间的是鸟兽，最高的是人。因为每一界里都有最低、中间、最高的事物。最低的为中间的服务，中间的为最高的服务。所以，一切受造之物的益用功能，都是按照从最低级到人类的顺序向上趋升的，这是最基本的神性设计。

—Divine Love and Wisdom 65

《圣爱与圣治》65

## KEY CONCEPT

### 核心理念

The design of usefulness in nature is such that every useful thing creates more useful things, from lowest to highest.

自然界中的益用性是这样设计的，从最低到最高每个有用之物都会生出更多有用功能来

Here, Swedenborg goes into more detail about the ways in which different useful aspects of nature relate to the others: minerals sustain plants, plants sustain animals, and certain types of animals sustain others. He traces the chain all the way up to human beings, who—as conscious beings—have the potential to become angels and thus continue the cycle upward.

在这里，史威登堡进一步详细介绍了自然界不同层级的益用功能与其他层级的关系：矿物供养植物，植物供养动物，某些类型的动物供养其他动物。他追溯

这个链条一直到人类。而人类作为有意识的生命，有可能成为天使，从而使系列继续向上。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

How is your life sustained by resources from the earth? Take a moment to reflect on all the ways that you depend on the world around you for survival.

How could you return the favor?

你的生命是如何靠地上的资源来维持的？花点时间反思一下你依赖周围世界生存的所有途径。

你如何才能回报这个世界？

The useful functions of everything created tend upward, step by step, from the lowest to us, and through us to God the Creator, their source.

一切被造之物的益用功能，都向上趋升，一步一步地，从最底层到我们，再通过我们到其源头——造物主上帝。

### 思考题 16 益用性就像万物的灵魂

Earth has an active tendency to bring forth useful functions in particular forms, or forms of useful functions....

地球具有以特定形态，或益用功能的形态发挥益用功能的积极倾向....

The presence of this tendency and quality in earth's material substances shows quite clearly in the fact that all kinds of seed are opened to their cores by warmth, are impregnated by substances so subtle that they can only be from a spiritual source, and in this way have the potential of uniting themselves to their function, which is multiplication. After this, they unite with matter of a physical origin to bring forth forms of useful functions, and then, so to speak, bring them forth from the

womb so that they emerge into the light, which enables them to sprout and grow.

大地的物质存在这种倾向和特性，这非常清楚地展现在这样的事实里：各类种子都被温暖打开其核，并被物质如此微妙地孕育，这只能来自灵性的源头，以此方式才有可能与其功能-即繁衍-结合起来。接着它们与物质来源的东西结合，产生益用的功能形态。然后，这么说吧，把它们从子宫里引出来，使之显露在阳光中，从而使它们能够发芽和生长。

From then on, this tendency is constantly working from the earth through the roots all the way to the boundaries, and from the boundaries back to the beginning where the function itself dwells in its source. This is how useful functions are transformed into forms, and how as forms develop from their beginnings to their limits and back from their limits to their beginnings, they derive from their function, which is like their soul, a usefulness of each and every component I am saying that the useful function is like the soul because its form is like its body.

从此时起，这种倾向持续地运行，从大地通过根部一直到顶端，又从顶端回到起点，即功能本身所在的源头。这展现的是益用功能如何转变成形态，形态如何从起点发展到终端，又从终端回到起点，它们从功能中衍生出来，功能就像其灵魂一样—即每个成分的益用性。所以我说益用功能就像灵魂一样，而其形态就像身体一样。

—Divine Love and Wisdom 310

《圣爱与圣治》310

## KEY CONCEPT

### 核心理念

Usefulness is like the soul inside everything in nature.

益用性如同自然界万物之内的灵魂

For Swedenborg, the soul is only one part of our inner spiritual being, and it's the part that receives love and wisdom from God. As conscious beings, humans can decide to either accept or reject that love and wisdom. In nature, however, that love and wisdom flows in unimpeded, and that inflow is manifested by the useful functions of everything in nature.

It starts at the very core and beginning of every living thing—the seed of a plant, for example—and extends to every part of that thing as it lives and grows and then is created all over again in the next generation.

史威登堡指出，灵魂只是我们内在灵性的一部分，是接受来自上帝的爱和智慧的那部分。作为有意识的生命，人可以决定接受或拒绝这爱和智慧。然而在自然界，这爱和智慧却畅通无阻地流淌进来，这种流入显现在自然界万物的益用功能上。它从每一个生命体的核心和起点开始—例如植物的种子—随着它的生活和成长而扩展到它的每一部分，然后在下一代中重现生发。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

In Swedenborg's time, DNA hadn't yet been discovered, but we can see a foreshadowing of that knowledge when he talks about the useful functions embedded in living things that are passed on to the next generation. Can you imagine DNA as an expression of the divine design? And if so, would that mean that love is in our DNA?

在史威登堡的时代，DNA 还没有被发现，但当他谈到生物体中蕴含的益用功能会传递给下一代时，我们可以看到他预示了这个知识。

你能想象 DNA 是神性设计的一种表达吗？如果是这样的话，那是否意味着爱就在我们的 DNA 中？

The useful function is like the soul because its form is like its body.  
益用的功能就像灵魂，因为其形态就像其身体。

### 思考题 17 人内各层面都有外界的支撑

Since the goal of creation is a heaven from the human race (and therefore the human race itself), the intermediate goals are everything else that has been created. Because these do relate to us, they focus on these three aspects of us: our bodies, our rational functioning, and, for the sake

of our union with the Lord, our spiritual functioning. We cannot be united to the Lord unless we are spiritual; we cannot be spiritual unless we are rational; and we cannot be rational unless we are physically whole. These aspects are like a house with the body as its foundation, the structure of the house as our rational functioning, and the contents of the house as our spiritual functioning. Living in the house is union with the Lord.

既然创造的最终目的是组成一个来自人类的天使天堂（因此也是人类自己），那么居间的目的就是其他一切被造事物。因为这些事物确实关乎我们，所以它们关联着我们的三方面：我们的身体、我们的理性能力、以及我们与主的联合——即我们的属灵品性。我们若不属灵，就不能与主联合；若没有理性，就不能属灵；若没有健全的身体，就难有理性。这就如同一座房子，房子的地基是身体，结构是我们的理性能力，里面的内容是我们的属灵品性。住在房子里就是与主联合。

This enables us to see the sequence, level, and focus of the relationship to us of the useful functions that are intermediate goals of creation. That is, they are for the support of our bodies, for the development of our rational ability, and for our acceptance of what is spiritual from the Lord.

于是我们便看到，作为创造居间目的的益用功能与我们相关联的顺序、层级和重点。也就是说，它们是为了支撑我们的身体，发展我们的理性能力，使我们能接受来自主的属灵事理。

—Divine Love and Wisdom 330

《圣爱与圣治》330

## KEY CONCEPT

### 核心理念

Every level inside us is supported by the useful functions of nature.

我们里面的每个层面都被周围世界的益用功能支撑着

Swedenborg was an early promoter of the concept of body, mind, and soul; here he says that each of these levels not only supports each other but is supported by different aspects of the world around us.



史威登堡是身体、心灵和灵魂概念的早期推倡者。他这里说的是，这些层级彼此之间不仅相互支持，而且每一层都获得我们周围世界不同方面的维护。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

Previously, we considered how the natural world sustains our body. How has the world around you supported the development of your mind? Of your spirit? How could you do the same for others?

前面，我们思考了周围世界如何支撑我们的身体。你周围的世界如何维护着你的心灵成长，以及你的灵性成长？

你如何为他人做同样的事情？

We cannot be united to the Lord unless we are spiritual; we cannot be spiritual unless we are rational; and we cannot be rational unless we are physically whole.

### 思考题 18 生出更丰满的益用事物

The first productive thing earth does when it is still fresh and in all its simplicity is to bring forth seeds. Earth's first tendency could not be anything else.

当大地被造之初，还处于简单状态的时候，它的最早所出之物就是结出种子来。大地的第一个趋势不可能是别的什么。

—Divine Love and Wisdom 312

《圣爱与圣治》312

## KEY CONCEPT

### 核心理念

The earth exists to produce ever more diverse and useful things

地球的存在是为了生出更加丰满的益用事物来

If the purpose of all of creation is to bring forth divine love and wisdom in the form of usefulness, then it's no surprise that the earth's purpose is the same. Here we have a beautiful encapsulation of the entire system: all of the striving of life to survive and reproduce itself is an expression of the drive to be increasingly useful.

如果所有被造物的目的是以益用的形态带来神性之爱和智慧，那么毫不奇怪，地球的目的也是如此。在这里，我们看到对整个系统的优美概括：生命为生存和繁衍而进行的所有努力，展现的都是变得更为有用的志向。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

When a natural disaster like a fire, flood, or storm wipes out a particular swath of land, it seems like everything good has gone out of it. But the very next thing to happen is renewal: seeds come and repopulate the area.

当一场自然灾害，如火灾、洪水或暴风雨摧毁了一片土地，似乎一切美好的东西都消失了。但接下来发生的事就是更新：种子来了，使这块土地再次充满生机。

Think of a piece of land that was once made bare but is now teeming with life. Have you had that experience of renewal in your own life?

想一想曾经光秃秃的一片土地，现在却充满了生机。在你自己的生命中，你经历过类似的更新吗？

## 第 4 部分, Love Leads to Usefulness

### 爱引致益用

Love on a cosmic scale is what led to the creation of the universe, which exists so that every part can serve a purpose in supporting the whole. If that's true, then how might that same cosmic love act in our life?

在宇宙规模上的爱是导致创造宇宙的原因,从而使每一部分的运行都能支持整体。这样的话,这同样的宇宙之爱在我们的生命中如何运行呢?

#### 思考题 19 爱良善者也爱益用

Love for heaven means love for the Lord and also love for our neighbor. Love for heaven could be called love for usefulness, because both love for the Lord and love for our neighbor have usefulness as their goal.

属天之爱的意思是爱主,也爱我们的邻舍。属天之爱可以称为对益用之爱,因为爱主和爱邻舍都以益用为目的。

True Christianity 394

《真实的基督教》394

#### KEY CONCEPT

#### 核心理念

If we love good things, we also love usefulness.

爱良善者也爱益用

In his writings, Swedenborg describes four kinds of loves that can define our personality: Love for the Lord, love for our neighbor, love for the world, and love for ourselves. Love for the Lord and love for our neighbor (meaning other people in general) are considered good or positive loves,

because they are directed toward others. Love for the world (that is, for worldly pleasures) and for ourselves are usually negative, because they encourage us toward self-centered and often destructive activities.

史威登堡在他的著作中，描述了四种可以显明我们人品的爱：对主之爱，对邻舍之爱；对世界的爱，以及对自己的爱。对主之爱和对邻舍（指总体上的他人）之爱被认为是良善的或积极的爱，因为这是朝向他人的。对世界的爱（即对世俗快乐的爱）和对自己的爱通常是消极的，因其怂恿我们以自我为中心，且往往导致破坏性行为。

Here, Swedenborg equates goodness with usefulness: if the love that defines us is directed toward others, then that is a love of being useful.

在这里，史威登堡将良善与益用等同起来：如果显明我们人品的爱是朝向他人的，那么这就是对益用的爱。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

What are some of the ways that you could imagine expressing a love of God? Love of one's neighbor? Make a short list for each of them. Now, consider each of these activities in turn. Which ones are useful? Which ones are not useful?

可否想象一下，都有哪些方式可以表达对上帝的爱，以及对邻舍的爱？为每一类爱列一个简短的清单。然后，逐项思考列出的每一项活动。哪些是有用的？哪些是没用的？

Separate these lists again, putting those activities that are useful into one list and those activities that are not useful into another. When you examine useful activities, what is the motivation for doing each one? What about the ones that you would not consider useful?

重新排列清单上的这些项目，把有用的活动放入一个清单，把没用的活动放入另一个清单。当你检查有用的活动时，做每一项活动的动机是什么？那些你认为无用的活动呢？

Love for heaven could be called love for usefulness.

属天之爱可以称为对益用之爱

### 思考题 20 服务是爱和智慧的载体

Anyone who thinks with some enlightenment can see that love has service as its goal, that love tends toward service, and that love brings about service through wisdom. In fact, love cannot accomplish anything useful by itself, only by means of wisdom. After all, what is love unless there is something that is loved? That "something" is service. Service is what is loved; and since it is brought forth by means of wisdom, it follows that service is the vessel of love and wisdom.

凡有点悟性的人都能看出，爱以服务为目的，爱趋向于服务，爱通过智慧实现服务。其实，爱本身无法完成任何益用之事，必须借助于智慧。毕竟，除非有被爱的事物，否则爱是什么呢？这个“事物”就是服务。服务就是被爱的事物。既然它是通过智慧实现的，那么服务就是爱和智慧的载体。

—Divine Love and Wisdom 297

《圣爱与圣智》297

### KEY CONCEPT

核心理念

Service is the vessel of love and wisdom

服务是爱和智慧的载体

This passage speaks of service, but these ideas apply equally to usefulness. In the first part of this book, we considered the idea of love and wisdom leading to usefulness on a cosmic level: God as pure love and wisdom using usefulness to bring himself into manifestation. Here, we see the same dynamic in effect on an individual level. If we have love for others, then we will look for ways to express that love through action. We love not only the person or people but the actions that benefit them, and those actions in turn bring love into the world.

这段话里谈到了服务，但是这些理念同样适用于益用。在本书的第一部分，我们思考了在宇宙层面上爱与智慧导致益用的观念：上帝是纯粹的爱与智慧，祂

通过益用彰显自己。这里，我们在个人层面上看到了相同的动力效应。如果我们对他人有爱，那么我们将设法通过行动表达此爱。我们不仅爱一个人或一群人，而且爱使他们受益的活动，这些活动进而将爱引入世界。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

Think of someone you love. Do you do things to try to help them or be useful to them? If so, how does it feel to help that person? How does it feel to help someone you don't love? Is there a difference?

想想你所爱之人。你是否会努力做一些事情来帮助此人或对他有用？

如果是的话，帮助那个人的感觉如何？帮助你不爱的人的感觉如何？这里有什么不同吗？

### 思考题 21 爱他人就要成为有用之人

We can see from this how love, which is a desire to do something good, brings forth faith, which is the same as recognizing what is true, and by this means brings forth goodwill, which is the same as love acting through faith. To put it more clearly, a thing that is good must be of use, so the origin of goodwill is wanting to be of use; and since usefulness loves the means [of being of use], it prompts a desire for those means and leads to a recognition of them. So by the steps in this sequence, wanting to be of use takes visible form and becomes goodwill.

从这里我们可以看出，爱在渴望行出良善之中，是如何导致信仰的。信仰就是认识到了何为真理，从而生出仁爱，也就是爱通过信仰行了出来。说得更清楚些，一件好的东西一定是有用的，所以仁爱的出发点就是盼望成为有用。由于益用喜欢实现益用的手段，于是就盼望这些手段，并导致认识它们。所以，通过这一系列的步骤，实现益用的愿望就有了可见的形态，成为仁爱。

—Faith 13-14

《教义之信仰篇》13-14

## KEY CONCEPT

### 核心理念

The first step in loving other people is wanting to be useful

爱他人首先要成为有用之人

In the previous passages, Swedenborg says that love leads to usefulness. Here, he seems to be saying the reverse: that if you are useful, that is the beginning of love (or goodwill, which could also be thought of as a love of human beings in general). Which comes first, usefulness or love? It may be more of a cycle: love prompts us to do useful things, which in turn increases our love for others and our desire to do more useful things.

在前面一些内容里，史威登堡说爱会导致益用。他在这里似乎是在倒过来说：如果你有用，那就是爱或仁爱的起点（仁爱可以认为是对人类普遍的爱）。益用和爱哪个居先呢？这可能更多的是一种循环：爱促使我们做益用之事，返回来又增强我们对他人之爱，并盼望做更多益用的事情。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

What does being useful mean to you? If you visualize yourself being useful to others, what do you see? When you're being useful in that way, how do you feel? Does it produce the feeling of increased love described above?

益用对你来说意味着什么？当你设想自己对别人有用时，你会意识到什么？当你以此方式成为有用时，你会有何感觉？是否会如上面所说感觉到爱的增强？

### 思考题 22 凡爱都关联益用

Goodwill has something in common with each of these categories of love, because goodwill is by definition a love for usefulness of all kinds. Goodwill wants to do what is good for our neighbor, and goodness is the

same as usefulness. Each of the categories of love just mentioned have usefulness as their goal: love for heaven has the goal of being useful in spiritual ways; love for the world has the goal of being useful in earthly ways, which could also be called forms of civil service; and love for ourselves has the goal of being useful in physical ways, which could also be labeled benefits at home for ourselves and our loved ones.

仁爱与这几类爱都有共同之处，因为仁爱的定义是对各种益用的爱。仁爱欲行对邻舍有益用之事，而良善就等同于益用。上面提到的每一类爱都以益用为目的：属天之爱以灵性上的益用为目的；属世之爱以尘世上的益用为目的，也可称为公众益用；对己之爱以身体上的益用为目的，是为了自家的利益——即我们自己 and 所爱之人。

—True Christianity 394

《真实的基督教》394

#### KEY CONCEPT

#### 核心理念

Every type of love has the potential to result in something useful

每一类爱都有可能导致益用

Here, we revisit Swedenborg's categories of love, although in this passage he only names three: love for heaven (or the Lord), love for the world, and love for ourselves. Notice that even the loves that can have negative effects also serve a useful purpose.

我们在这里回顾了史威登堡对爱的分类。虽然在这段话中，他只列出了三类：属天（或对主）之爱，属世之爱，以及对己之爱。请注意，即使是可能产生负面影响的爱，也会有助于益用的目的。

#### FOR REFLECTION OR DISCUSSION

#### 反思或讨论

In what ways are you useful in the world? Are those ways represented by any of the categories of love named above?

你在哪些方面对这个世界有用？这些方面可否归属于上述任何一类爱？



### 思考题 23 上帝赐的爱和智慧使我们变得有用

Comparison with a tree may serve to illustrate [the relationship between goodwill and faith]. In its first origin, a tree is a seed in which there is a drive to produce fruit. Stimulated by warmth, this drive first produces roots, and then from the roots a shoot or stem with branches, leaves, and finally fruit. That is how the drive to produce fruit manifests itself. We can see from this that the drive to produce fruit is constant throughout the whole process until it becomes manifest, since if it were to fail, the power to grow would promptly die.

用一棵树作比喻，来说明仁爱与信仰之间的关系。树最起初是一粒种子，其内有产生果实的动力。受温暖的激励，这股动力首先生出根来，再从根部发出幼芽，然后长出带有枝条、叶子的树干，最后结出果实。动力就这样产生果实以显明自己。从中我们可以看出，产生果实的动力始终不屈不挠，直到显现出自己来。因为如果它失败了，生长的能力就会立即消亡。

This is how the illustration works: The tree is the person. Our drive to produce the means to an end comes from our will and passes into our understanding. Our shoot or stem and its branches and leaves are the means we use, means called the truths that belong to religious faith. The fruits, which in the case of the tree are the final effects of its drive to be fruitful, are in our case the useful acts in which our will becomes manifest.

这样理解这个例子：树就如同人。从我们的意志生出动力，进入我们的认知后为达成目的产生了手段。幼芽或树干及其枝叶相当于我们使用的手段，这些手段就是信仰的真理。对树而言，它的果实最终显现出它结出果实的动力。对我们而言，益用的行为就是我们意志的彰显。

We can see from this that our will to be of service by using our understanding is constant throughout the whole process until finally it becomes manifest.

从中可以看出，我们的意志坚持不懈地通过认知去实现益用，最终将意志显现出来。

—Faith 16

《教义之信仰篇》16

## KEY CONCEPT

### 核心理念

The love and wisdom that we have from God are what allow us to be useful in the world

我们从上帝获得的爱和智慧，就是要成为这个世上有用的人

Swedenborg again uses the metaphor of a seed becoming a tree to describe how our love can lead to usefulness. Elsewhere in his writings, Swedenborg connects love to the part of our mind called the will: the will provides the motivating force behind our actions, and it is our dominant, or ruling, love that shapes our will. The other half of our mind, the understanding (which is shaped by wisdom), figures out how we can express that love. The result is usefulness.

史威登堡再次用种子成长为树的比喻来描述我们的爱如何能导致益用。在他的其他著作中，史威登堡将爱与我们心灵中称为意志的部分联系起来：我们行动后面的动力来自意志；我们的主导爱，或决定性的爱塑造了我们的意志。我们心灵的另一半是认知。它受智慧塑造——去想象如何使爱表达出来。其结果就是益用。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

How do the different parts of your own mind relate to the tree? What drives you? What are the means that you use to achieve your goals? What type of fruit is the result?

你心灵的不同部分与树有怎样的联系？怎样的动力在驱使你？你用什么手段来实现自己的目的？结出了怎样的果子？

Our will to be of service by using our understanding is constant ... until finally it becomes manifest.

我们一直愿意通过领悟来提供服务.....直到落实后显现出来。

## 思考题 24 无用的东西不具生命

The living quality of love and of the faith that comes from love, such as it was in the earliest church, is a quality we have when we are being useful, or when we adopt the goodness and truth that come from useful activity. Usefulness is the source from which, the means by which, and the measure according to which the Lord gives us life. Nothing useless can have any life in it, because anything that is useless is rejected. In this, the earliest people were likenesses of the Lord; consequently in their perceptive abilities they became images of him. To be perceptive is to recognize what is good and true and so what is appropriate to faith. One who is under the influence of love is not satisfied with just knowing what is good and true but wants to do it—that is, to be useful.

爱以及出自爱的信仰之生命品性，是最早期教会所具备的。当我们有用时，或当我们汲取益用活动蕴含的良善与真理时，我们就有了这种品性。益用是主赐予我们的生命之起点、途径和度量。凡无用的东西都没有生命，因为凡无用的东西都会被摒弃。从这一点来看，最早的人是主的样式，他们依着感知能力成为了主的形象。敏锐的感知就是认识到何为良善、何为真理，因而哪些合乎信仰。一个被爱熏陶的人，并不满足于只知道何为良善，何为真理，而是要去行出来——即成为益用之人。

—Secrets of Heaven 503

《属天的奥秘》503

### KEY CONCEPT

#### 核心理念

Nothing useless can have any life in it

任何无用的东西都不具有生命

Swedenborg describes a history of the human race played out in five ages. In the earliest age, people were so open to God that they spoke and acted purely out of love and wisdom, without any thought that things could be different. When we are that open to love, Swedenborg says, we allow life itself to flow through us and life is usefulness.

史威登堡按五个时代描述了人类的历史。在最早的时代，人们对上帝充分开放，所以他们的言行完全出于爱和智慧，而不用其他方式思考事物。史威登堡说，当我们将对爱如此开放时，我们就会让生命本体流通我们，而生命就是益用。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

Think about something that you consider useful and something that you consider useless. What is the difference in quality between those two things? Would you agree with Swedenborg that what is useful has life while what is useless has none?

思考一些在你看来有用的事物和没用的事物。

这两类事物在品质上有什么区别？

你是否同意史威登堡的观点：有用的事物就有生命，而无用的东西不具生命？

### 思考题 25 益用导致深切喜乐

At that point [a group of people who had been suffering] asked [an angel], "What is the soul's delight and where does it come from?" "The soul's delight," the angel answered, "comes from love and wisdom from the Lord. Love is what produces this delight, and wisdom is how it produces it. Both love and wisdom find a home in the effect they have, and that effect is usefulness. This delight flows from the Lord into our soul and comes down through the higher and lower levels of our mind into all our bodily senses and finds its fulfillment in them. This is what makes a joy joyful and also makes it everlasting, because it comes from the eternal Source."

这时，（一群受苦的人向一位天使）问道：“何为灵魂的喜乐，它来自哪里？”天使回答说，“灵魂的喜乐来自于主的爱和智慧。爱是产生这喜悦的原因，智慧则是产生这喜悦的方法。爱和智慧都在它们产生的效果中找到归宿，而这效果就是益用。从主而来的喜乐注入我们的灵魂，从我们心灵的高层流向低层，进入身体的所有感官，并在其中获得满足。这就是导致喜乐并使之持续永恒的原因，因为它来自永恒的源头。”

—True Christianity 737:5

《真实的基督教》737: 5

## KEY CONCEPT

### 核心理念

Usefulness leads to deep joy

益用导致深切喜乐

Being useful sounds like work, doesn't it? It's something that a parent might tell a child: "Why don't you go do something useful?" But here Swedenborg tells us that not only does usefulness produce a deep sense of peace (see pages 26-27) but also everlasting joy. It brings us closer to the source of all life.

做有用的人听起来就像做事，不是吗？父母可能会这样教导孩子：“你为什么不去做些有用的事呢？”史威登堡在这里告诉我们，做益用之人不仅会导致深切的平安感（参见思考题 11），还能产生永久的喜乐。它使我们更靠近众生的源头。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

Think of some activities that are useful to others. How does performing those activities make you feel? What kind of reaction have you observed in others performing the same activities? Why might a useful activity not bring peace or joy?

思考一些有益于他人的事。你做这些事会有什么感觉？

别人在做同样的事时，你能观察到他们有什么样的反应？

益用的活动也许并未带来平安或喜乐，为什么？

# 第 5 部分, Learning to Be Useful

## 学会有用

Not sure how to be useful? The good news, Swedenborg says, is that its something that everyone can learn.

想知道如何成为有用之人吗？很好，这是每个人都能学会的事。

### 思考题 26 对益用之爱从工作开始

Right from earliest childhood we are eager to know things. Because of this we learn a great many things, some of which will be useful to us and some of which will not. When we grow up, we get involved in some occupation and absorb information about it; and as we do, the occupation becomes a way for us to be useful, and we begin to love it. This is how our love of being useful begins; and this love leads us to also love the means that allow us to do our occupation and make it effective.

从孩提时代开始，我们就渴望了解事物。正因为如此，我们学到了很多，有些对我们有用，有些对我们无用。长大后，我们会投身到某些职业中去，并汲取与之相关的信息。在这个过程中，该职业就成为使我们有用的一种方式，我们也开始喜欢上它了。我们对益用之爱就这样开始了。这爱使我们也爱上了那些使我们能够有效从事职业的手段。

Faith 25

《教义之信仰篇》25

## KEY CONCEPT

### 核心理念

Our love of being useful begins with the work that we do

对益用之爱始于我们的工作

Most people have some type of useful occupation, whether it's holding down a job, raising a family, volunteering to help others, or taking another path entirely. As we grow and get older, we learn more and more about how to be useful to others, and that desire to be useful is what guides the kind of learning we do.

大多数人都从事某种有用的职业。人们或是忠于职守，或为养家糊口，或者自愿帮助他人，抑或取全然不同的方式。随着成长和成熟，我们会越来越多地学习如何成为对他人有用的人，而成为有用之人的愿望，就是指导我们学什么、如何学的动力。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

What would you consider to be the most useful occupation you have in life? Are there other useful roles that you play as well? How do you feel about each of these different activities?

你认为自己一生中最有用的职业是什么？

你是否也扮演着其他有用的角色？

你对这些不同的活动都有什么感受？

### 思考题 27 统一内外以达真正益用

The facts we collect in youth are very plentiful, but the Lord organizes them properly so that they can serve a use; they enable us first to think, then to figure out how we can put facts to use, and finally to become embodiments of usefulness ourselves. (This happens when our life itself consists in being useful, when our life is one of useful activity.) These

functions are performed by the facts we absorb in our youth. Without facts, our external self could never unite with our inner self and in the process become truly useful. Some people do come to embody usefulness; in other words, they view everything in terms of its use and direct all their action toward a useful goal. Perhaps they do not reflect explicitly on the question of usefulness, but still they do so tacitly, by second nature. With these people, factual knowledge has filled its first function, which is to make them rational, and the facts are then destroyed, because they no longer have a purpose; and so on from there.

我们从童年起积累了丰富的记忆知识，主把它们安排得井井有条，使之能够为益用发挥作用：首先使我们能够思考，然后思考如何运用这些知识，最终它们发挥益用的效果。当我们的生命本身变得有用，生活成为益用活动时，这些就实现了。这些功用是由我们从童年起汲取的知识实现的。如果没有知识，我们的外在于人永远不可能与内在之人结合，从而使自己成为真正有用之人。当一个人成为益用之身时，可以说，他所想的一切都以益用为目的，而他所做的一切都是为了益用。也许他并未公开地思考益用的问题，而是顺着这些行动中养成的品性默默地思考。对这些人来说，记忆的知识已经完成了它的最初功能，即使他成为理性之人。然后这些记忆就会被清除，因为它们不再有用。余可类推。

—Secrets of Heaven 1487

《属天的奥秘》1487

## KEY CONCEPT

### 核心理念

Truly useful activities are a matter of uniting our inner self with our outer self

真正有用的作为是努力把我们的内在和外在一统一起来

As noted in the previous passage, there are a wide variety of useful activities that we can undertake on a purely physical level. But here Swedenborg takes it a step farther and talks about spiritual usefulness: uniting the inner guidance that we receive when we're open to the Divine (our inner, spiritual self) with our everyday mind (our external self), and thereby doing things that are spiritually useful—things that embody love and goodness.



如前所述，我们可以在纯粹物质层面上从事各种各样的益用活动。但在这里，史威登堡则进一步讲述了灵性上的益用性：将我们向神性——即我们内在的、灵性层面的自我——敞开时得到的内在指引，与我们的日常意识——即我们的外在自我——结合起来，从而做灵性上的益用之事，即体现仁爱与良善的事情。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

**What do you think is the difference between activities that are useful for society and activities that are spiritually useful? What would you consider examples of each? Why?**

你认为对社会有益的活动和对灵性有益的活动有什么区别？

根据你的理解，举出每一类活动的例子？

你这样例举的理由是什么？

### 思考题 28 信仰教导利益他人之路

As we go along, we take in teachings about faith and goodwill from our parents, teachers, and preachers. When we come into our own judgment, we take in teachings about faith and goodwill from the Word and religious books. These are all means to an end. These means have to do with our intellect. Finally we end up being useful by following teachings as the means; this happens through the physical actions called good works. Therefore our purpose employs means to produce results that are in respect to their essence the result of our purpose, in respect to their form the result of the teachings of the church, and in respect to their ultimate action the result of our useful service. This is how we become temples of God.

随着成长，我们从父母、老师和传道人那里接受了关于信仰和仁爱的教导。当我们开始独立判断后，我们从圣经和宗教书籍获得关于信仰和仁爱的指引。这都是达到目的的手段。这些手段关联着我们的领悟。我们遵从这些作为手段的教诲，最终成为有用的人，落实在身体的良善行为上。于是，目的通过手段产

生结果。这些结果本质上是目的的产物，形式上显为教会教导所致，实际运行上显现为益用的结果。我们就这样成为了上帝的殿。

—True Christianity 374:4

《真实的基督教》374: 4

## KEY CONCEPT

### 核心理念

Religious teachings help to point the way toward useful service to others

信仰教导有助于指明利益他人之路

Here, Swedenborg describes how the things we learn about religion translate into spiritually useful actions: First, we're taught what is good and helpful to others and what isn't. Then, we begin to study on our own. And finally, we start to follow those teachings by doing good things for others. By doing this, he concludes, we make a place for the Divine to live inside us.

在这里，史威登堡描述的是如何将我们学到的信仰知识转化为灵性上的益用行动。首先，我们获知哪些是良善的，有助于他人的，哪些不是。然后，我们开始独立学习。终于我们开始遵循这些教导，为他人行良善之事。他的结论是，在这样做的过程中，我们的内心营造出一个神性的居所。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

In modern Western society, people have a broad range of encounters with religion, from those who were raised in very devout families to those who were raised with no religion at all. What was your experience of religion as a child? How does that affect your view of spirituality and what it means to do good in the world? What sources do you draw from for spiritual guidance?

在现代西方社会，人们接触宗教的范围很广，有人在非常虔诚的家庭中长大，也有人的生活环境完全没有宗教信仰。

你小时候的宗教经历是什么？这经历如何影响你对灵性的看法，以及理解在世上践行良善的意义？

你从哪些方面获得了灵性指引？

### 思考题 29 进天堂前先学益用

There are various ways in which an affection for the truth suited to usefulness is instilled [in the afterlife], many of them unknown in the world, primarily by depictions of useful activities. These can be presented in thousands of ways in the spiritual world, with such grace and charm that they permeate spirits all the way from the deeper levels of their minds to the outer levels of their bodies and therefore affect the whole person. As a result, spirits virtually become their constructive lives; so when they arrive in the communities their instruction has prepared them for, they are in their own life when they are engaged in their useful activities.

来生有各种各样的方式灌输适合益用之真理的情感，其中许多不为世人所知，主要的方法是刻画益用活动。这在灵性世界可以有无数种方式。它们是如此地优雅、充满魅力，能够从善灵的心灵深处贯穿直达身体的外表，从而影响他整个人。结果，善灵实际上达成了益用的生命。所以，当他们按照指引到达为其准备的社群，投身于益用活动时，他们就活在自己的生命中。

We may gather from this that knowledge in itself, which is an outward form of truth, does not get anyone into heaven. Rather, what gets us in is the useful life that is granted through knowledge.

从中我们可以看到，知识本身是真理的外在形式，并不能使人进入天堂。确切地说，使我们进入天堂的是通过知识而达成的益用生命。

-Heaven and Hell 517:3

《天堂与地狱》517: 3

## KEY CONCEPT

### 核心理念

For those who haven't actively thought about usefulness in this life, there are opportunities to learn about it in the next.

对于今生未曾主动思考过益用性的人来说，身后还有机会学习

In this passage, Swedenborg describes the way that good spirits in the afterlife are taught. When people first cross over from this life to the next, he says, they arrive in the world of spirits. There, they process through their experiences and gain the knowledge they need to become angels. Learning the ways in which they can be useful is an important part of that process.

在这段讲述中，史威登堡描述了来世对善灵的教育方式。他说，当人们穿过今生首次进入来世时，他们来到了中间灵界。在那里，他们经由亲身经历获取成为天使所需的知识。学习如何才能发挥益用是这一过程的重要部分。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

Imagine one of the useful activities that Swedenborg describes angels performing (see pages 22-23 ), such as caring for children in heaven or guiding the souls of those who have recently crossed over. What would it be like to experience that type of usefulness with your whole person?

想象一下史威登堡描述的天使所行的一项益用活动（参见 思考 9），比如照顾天堂里的孩童，或者引导那些刚刚穿越过来的人的灵魂。当你全心全意地体悟那项益用活动时，会有什么感受呢？

### 思考题 30 天堂引导我们向善

All spirits have contact with the inner heaven and the inmost (although they are unaware of it); otherwise they could not live. Their inner nature is recognized by angels, who are awake to deeper dimensions, and the Lord also governs them through angels. So their inner characteristics become common knowledge in heaven, as their outer ones do in the world of spirits. These inner communications adapt each of them for some useful role, and they are drawn to that role without realizing it. The situation with people on earth is the same. We too communicate through angels with heaven—in complete ignorance of the fact that we do—because otherwise we could not live. (The influence heaven has on our thinking is merely the outermost effect of that interaction.) Such contact is the source of all our life, and it regulates everything we try to do in life.

每个善灵都与天堂的内层及至内层相连，否则他就不能存活，虽然他对此一无所知。天使辨识他的深层，清楚他的内在品性，主也通过天使掌管他。于是他的内在品性显明于天堂，就像他的外在特性显现在中间灵界那样。这些内在的沟通为每个灵找到适合的益用角色，并吸引他在不知不觉中进入角色。世上之人的状况也是如此。我们也通过天使与天堂联结，否则我们就无法生存，但却对这事实一无所知。天堂对我们思维的影响只是这互动的终端效应。这种联系是我们全部生命的根源，调节着我们生命中努力去做的一切。

—Secrets of Heaven 1399

《属天的奥秘》1399

#### KEY CONCEPT

#### 核心理念

We are guided to useful purpose by our contact with heaven

与天堂的沟通引导我们趋向益用的目的

In the previous pages, Swedenborg talks about learning as the first step toward becoming useful in the world. Here, he addresses the spiritual influence: the innermost part of us that—if we open ourselves up to heavenly influence—guides our actions toward a good purpose without us

even being aware of it. (Compare this to his description of angels receiving guidance from the Lord in heaven on pages 24-25)

在前面的部分，史威登堡谈到学习是使人成为世上有用之人的第一步。在这里，他谈到了对我们最深层面的灵性影响：如果我们向天堂的感召敞开自己，就会被引导朝着一个良善的目的前行，我们对此可能全然不知。（参见思考题 10—天堂天使接受主的引导）。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

Swedenborg says that we experience influence from heaven as good thoughts or impulses. Have you ever had an impulse that might have been from heaven? If so, did you follow it?

史威登堡说，天堂的感召被我们体验为良善的想法或激励。你是否曾经有过可能来自天堂的激励？如果有的话，你是否追随着去行了？

## 第 6 部分, Loving Our Neighbor

### 爱我们的邻舍

When we think of being useful to others, we might imagine individuals, but it's just as important to be useful to society as a whole.

当思考对他人有用的时候, 我们可能想象到的是个人, 但对整体社会有用同样重要。

#### 思考题 31 爱和良善-对个人也对群体

By this "human" to whom useful functions relate, I mean not only an individual but also groups of people and smaller and larger communities such as republics and monarchies and empires and even that largest community that comprises the whole world, since all of these are human. So too in the heavens the whole angelic heaven is like a single individual in the Lord's sight, and so is each individual community of heaven. This is why each individual angel is human.

说到这个与益用功能相关的 "人", 我指的不仅是个人, 而且也是群体, 以及或大或小的社会, 如共和国、君主国和帝国, 甚至包括整个世界在内的那个最大的共同体, 因为这些本质上都是人。天堂里也一样。在主眼中整个天使天堂就像一个人, 天堂里每个社群也同样如此, 所以每位天使也都是一个人。

—Divine Love and Wisdom 328

《圣爱与圣智》328

## KEY CONCEPT

### 核心理念

Just as we can exercise love and goodwill toward individuals, we can do the same toward groups of people

我们既可以对个人，也可以对群体施行爱与良善

Swedenborg describes all of heaven in terms of a single human being. In this passage, he says that we can think about groups of people as single human beings, too—or, in the context of the different types of love that move us, as our neighbor.

史威登堡把全部天堂描述为一个人。在这段话中，他说，我们也可以把一群人看成一个人，或者相应的，在感动我们的各种爱的氛围里，视他们为邻舍。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

What does it mean to be useful to a group of people? How is being useful to a community different from being useful to a country?

对一群人有用是什么意思？对一个社区有用与对一个国家有用，这之间有什么区别？

Do you think it's possible to be useful to a community or country to which you don't belong? What types of activity might that involve?

对于你不归属的社区或国家，你认为自己可能会发挥益用吗？这可能涉及哪些类型的活动？

### 思考题 32 益用是多层面的

Living for others is the same as doing things that are useful. Useful activities are what hold the community together. The community has as many bonds within it as there are good and useful things that are accomplished in it. The number of useful things to do is infinite. First, there are useful activities that are spiritual in nature; they relate



to loving God and loving our neighbor. Second, there are useful activities that are moral and civic in nature; they relate to loving the society and community in which we live, and also loving our colleagues and fellow citizens, who constitute the community. Third, there are useful activities that are earthly in nature; they relate to loving the world and the things we need in order to continue to exist in it. Fourth, there are useful activities that are bodily in nature; they relate to loving to maintain ourselves for the sake of the higher forms of usefulness.

做有用的事情就等于为他人而活。有用的活动是维系社会的纽带。社会内部具有多少联系的纽带，就有多少良善和有用之事与之伴随。有用的事无可限量。首先，有些有用活动是属灵的，关乎爱上帝和爱我们的邻舍。其次，有些有用活动是属于道德和文明的，涉及到爱我们所生活的社区和社会，以及其中的同仁和同胞。第三，有些有用活动是属世俗的，涉及到爱这个世界以及为我们的存续所需要的东西。第四，有些有用活动是属身体的，涉及为了更高形态的有用而爱维护我们自己。

—True Christianity 746

《真实的基督教》746

## KEY CONCEPT

### 核心理念

There are many levels of usefulness that benefit communities

利益社会的益用性具有很多层面

Here, Swedenborg gives some examples of ways that we can be useful to a group or community of people (as relayed by some wise spirits he met in the afterlife) tracing these loves from the highest and most spiritual level (of God and our neighbor) down to the most concrete (of being useful by taking care of ourselves).

史威登堡在灵性世界遇到了一些智者，他在这里转述智者们讲述的一些例子，说明我们可以对一群人或人的社会有用。这些爱可以从最高和最属灵的层面——就是朝向上帝和我们的邻舍，一直降达最具体的层面——在照顾我们自己上有用。

## FOR REFLECTION OR DISCUSSION 反思或讨论

What are some ways in which a person could be useful to a group on all of these levels—spiritual, moral/civic, earthly, and bodily? What are some consequences of not acting in those ways in certain situations?

有哪些方式可以使一个人在所有这些层面—属灵、道德/文明、世俗和身体—对一个群体发挥益用？在某些情况下，不按这些方式行事会有什么后果？

### 思考题 33 我们爱人是爱他的内在

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.

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

每个人都要认识到，属灵意义上的邻舍指的是良善，因为益用行为就是良善，所以属灵意义上的邻舍就是益用行为。其实，谁会爱一个人仅仅因为他是“人”呢？不，我们爱一个人是因为他内在的东西，是那些使他如此成为人的东西。也就是说，我们爱他是因为他的本性，那也是每个人的本性。我们所爱的品性就是他的益用性，我们称之为“良善”，这就是我们的邻舍的含义。

既然圣经的核心是其灵义，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

We love people because of what is within them, and what is within them is their useful purpose

我们爱人是爱他的内在，而人的内在就是他的功用取向

When we think of loving someone, we tend to think of their personality. Here, though, Swedenborg says that we should think of someone in terms of their useful purpose, because that is their true essence.

当我们想到爱一个人的时候，我们往往会想到他的个性。但在这里，史威登堡说，我们应该从一个人的功用取向来看待他，因为这才是他的真实本性。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

Think of someone you love. What do you love about that person? And what would you consider their useful purpose in life (not just for you but for the world in general)? Is what you love about that person different from their useful purpose?

想想你所爱之人。你爱那个人的哪些方面？你认为他生活中的功用取向是什么（不仅仅是对你，而且是对整体世界）？你所爱的那些方面与他的功用取向有什么不同？

Now, think of someone you don't like at all. What is that person's useful purpose in life? Is that purpose something that you could love?

现在，想想一个你完全不喜欢的人。那个人生活中的功用取向是什么？你可能会喜欢这些取向吗？

### 思考题 34 良善、益用与爱人

It is one thing, though, when we love our neighbors for the benefit or service they offer us and another thing to love them for the benefit or service we offer them. Even when we are evil we can love our neighbors for the benefit or service they offer us, but only when we are good can we love our neighbors for the benefit or service we offer them. Then we are loving to do good because it is good—loving useful service because we have a desire to be of use.

当邻舍为我们提供了利益或服务，于是我们爱他们，这是一回事；当我们为邻舍提供利益或服务并因而爱他们，则是另一回事。即使我们是恶人，也能因为邻舍给我们提供的利益或服务而爱他们；但只有当我们是善人时，才能因为给

邻舍提供利益或服务从而爱他们。总之，良善之人因为爱良善而行良善，即爱益用的服务，因为他渴望成为有用的人。

—Faith 21

《教义之信仰篇》21

## KEY CONCEPT

### 核心理念

The useful purpose that we love in others should be something that they offer the world, not something that they offer us

爱他人的功用取向，应该是看他们给世界提供了什么，而不是给我们提供了什么

In the previous passage, Swedenborg says that the thing we should love in others is their useful purpose. Here, he clarifies that this useful purpose shouldn't be only about the ways in which they're useful to us but also about the ways in which they're useful to others.

在上一段讲述中，史威登堡说，我们爱他人的出发点应该是看他们的功用取向。而在这里，他澄清说，这个功用取向不应该只看他们如何对我们有用，还应该看他们如何对他人有用。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

Picture people you interact with on a daily basis and consider their useful purpose. Do the things they do benefit you personally? Do they benefit others in the same ways? In different ways?

回忆每天与你交往的人，思考一下他们的功用取向。他们所做的事对你个人有好处吗？他们是否以同样的方式让其他人受益？还是以不同的方式？

Of all the useful things that these people do, which do you find the easiest to love?

在这些人做的所有益用之事中，你觉得最容易喜欢哪一个？

### 思考题 35 良善的源头是上帝

Even though we say that functions are useful because they relate to the Lord through us, we cannot say that they are from us for the sake of the Lord. They are from the Lord for our sake because all useful functions are infinitely united in the Lord, and none of them are in us except as gifts from the Lord. We can actually do nothing good on our own, only from the Lord, and the good we do is what we are calling useful functions. The essence of spiritual love is to do good to others for their sake and not for our own. This is infinitely more so in regard to the essence of divine love. It is like the love of parents for their children. They do good for them out of love, for the children's sake, not for their own sake. We can see this clearly in the love mothers have for their little ones.

即使我们说某些事物具有益用，因其通过我们与主建立了连结，我们也不能说它们是为了主的缘故而来自我们。事实上，它们是为了我们的缘故而来自主，因为一切益用事物都归根于主，无穷合一。除了主的恩赐之外，没有一个是属于我们的。事实上我们靠自己行不出任何良善来，良善只能从主而来，我们所行的良善就称为益用之事。属灵之爱的本质是为了他人去行良善，而不是为我们自己去行良善。就其本质而言，神性之爱是无穷无尽的。这就像父母对子女的爱。他们出于爱而对子女行良善，是为了孩子的缘故，而不是为了自己。从母亲对小宝宝的爱中我们可以清楚地看到这一点。

—Divine Love and Wisdom 335

《圣爱与圣智》335

#### KEY CONCEPT

#### 核心理念

Useful actions ultimately originate in the Divine, not within us

益用行为归根结底出自神，并非出自我们

One idea that comes up frequently throughout Swedenborg's writings is that all good things originate with the Divine, and therefore anything good within us also comes from the same source. If we fall into the trap of saying "I'm a good person," we start to rely on our own judgment about what's right or wrong rather than seek guidance from a higher source,

and then it becomes easy to fool ourselves. One of the ways that we can know we're doing good things (or useful things) is by thinking about whether our actions benefit others.

在史威登堡的著作中，有一个观点经常出现，那就是所有良善的事物都出自神，因而我们内心的任何良善也都始于这同一个源头。如果我们掉进“我是个良善之人”的陷阱，就会开始依赖自己去判断是非，而不去寻求更高源头的指引，结果就很容易自欺欺人。知道自己是否在行良善（或做益用之事）的方法之一，就是思考我们的行为是否利益他人。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

Take a mental inventory of all the things you did over the past day or so. How many of those actions were performed out of a love for others? Were those actions ones that you would consider useful? Why or why not?

在心里清点一下你过去一两天里做的所有事情。其中有多少行为是出于对他人的爱？你认为这些行为有用吗？无论是与否，为什么？

### 思考题 36 我们的心在哪里

Useful things include not only the necessities of life—food, clothing, and shelter for oneself and one's own—but also the good of the country, community, and fellow citizen. Business is useful when it is the real love and money is a subservient, supporting love, provided the merchant avoids and recoils from fraud and deceptive practices as sins. It is different when money is the real love and business is the subservient, supporting love. This is greed, the root of evils.

益用事物不仅包括生活必需品—自己和家属的衣食住行所需，还包括国家、社会、同胞的利益所系。当经商是出于真正的爱，而金钱是其仆从、为了支持这爱时，商业就是益用的。但前提是商人要约束自己，远离欺诈和恶行，因为那是罪恶。当金钱成为至爱，而商业是支持这爱的仆从时，就不同了。这是贪婪，是罪恶的根源。

—Divine Providence 220:11

《圣治》220: 11

## KEY CONCEPT

### 核心理念

Many of our daily activities can be useful or not, depending on our motivations

我们的很多日常活动是否益用，取决于我们的动机

Previously, we saw passages from Swedenborg about ruling, or dominant, love—the type of love that motivates all of our decisions, both big and small, on a daily basis. Here, Swedenborg gives examples of how these different motivations play out in a common activity like doing business. The task itself is neutral; what makes the difference is where our hearts are.

之前，史威登堡讲述过支配性或主导性的爱——正是这爱主导着我们，在平日里做出大大小小的决定。在这里史威登堡以经商为例，说明不同的动机如何在普通活动中发挥作用。事任本身是中性的，区别在于我们的心在哪里。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

Think about a type of activity that you do often, whether it's a job, a chore, or another pastime. Can you think of ways in which that activity could reflect either a self-centered or an other-centered love?

想一想你经常做的一类活动，无论是工作、家务、还是其他消遣。你是否能够找出这活动所反映的爱，是以自我为中心或以他人中心吗？

## 第 7 部分, What's the Use of Evil?

### 邪恶起什么作用?

Even people who are motivated by self-centered, destructive impulses can serve a useful purpose in the world.

即使那些以自我为中心、具有破坏性冲动的人,也可以在世上发挥有益的作用。

#### 思考题 37 天道无间、抑恶扬善

Divine providence consists of the fact that it is constantly allowing things to happen for a purpose and is permitting only things that serve that purpose, nothing else. It is constantly examining the evils that are allowed to emerge, separating them, purifying them, banishing the ones that do not suit its purpose, and lifting them away in ways we cannot see. This is going on primarily in our deeper will and secondarily in our deeper thought. Divine providence is also constantly at work to see that we do not welcome back into our will the things that have been banished and lifted from us, because everything we accept into our will becomes part of us. Things we have accepted in thought but not in will, though, are separated and sent away.

天道包括这样的事实:它为达成其目的而一直允许事件发生,但允许发生的只是服务此目的的事件,而不允许其他事件发生。它不断地审视那些被允许出现的邪恶,阻隔它们,净化它们,并以我们无法觉察的方式,驱逐那些不符合其目的的邪恶。这首先运行在我们的深层意志中,其次运行在我们的深层思维中。天道也一直在运行,使我们拒绝那些被驱逐和撤除的东西重新回到我们的意志中,因为凡被我们接受进入意志的,就成为我们自己的了。不过,我们思想上接受但意志里不接受的东西,就会被隔离并驱除。

—Divine Providence 296:8

《圣治》296: 8



## KEY CONCEPT

### 核心理念

Divine providence is constantly at work in our lives.

天道一直运行在我们的生命里

In this passage, Swedenborg makes a statement that would be familiar to people of many different traditions: everything happens for a reason. Even if it's not obvious, there's a greater pattern at work ensuring that some good will come from every tragedy. Swedenborg also suggests that one purpose for negative events is to expose evils and allow them to be banished, either from the world or from our inner self.

在这段话中，史威登堡提出了一个许多不同信仰传统的人都熟悉的说法：万事皆有其因。即使并不明显，但确有一个巨大的规律在运行，确保每场不幸都会带来一些益处。史威登堡还指出，不良事件的一个目的是揭露邪恶，使其被驱逐，无论是从世上还是从我们自己的内在。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

On the surface, "everything happens for a reason" can be a comforting statement, but for someone who has been the victim of a particularly horrible tragedy, it can also be difficult to swallow. Have you ever been either the victim of or a witness to an evil act or a tragic accident? Did you see some evil exposed or even purged because of it? What was the ultimate result?

从表面上看，“万事皆有其因”可能是一个安慰人的说法。对于那些经历过极端痛苦的悲剧的受害者来说，他们很难接受这说法。你是否曾经是恶行或悲惨事件的受害者或目击者？你是否看到一些恶行因此而暴露甚至被清除？最终的结果是什么？

### 思考题 38 爱是好是坏取决于动机

The reason love for ourselves and love for the world are hellish loves, the reason we could become absorbed in them and thereby destroy our own will and understanding, is that as created, love for ourselves and love for the world are heavenly loves. They are in fact loves proper to our physical self and of service to our spiritual loves the way foundations are of service to houses. It is love for ourselves and love for the world that prompt us to care about our bodies, to want nourishment, clothing, and housing, to take care of our homes, to look for jobs in order to be useful, to be granted respect due to the worth of our responsibilities so that people heed us, and even to find delight and recreation in worldly pleasures. All of these activities, however, should be for the sake of usefulness. They bring us into a state of serving the Lord and the neighbor. In contrast, when there is no love for serving the Lord and the neighbor, when there is nothing but love for using the world to suit ourselves, then the love becomes hellish instead of heavenly. It makes us focus our minds and spirits on our self-image, which intrinsically is completely evil.

为什么说，对自己的爱和对世界的爱都是属地狱的，当我们沉迷其中时，就会摧毁我们自己的意志和认知呢？这是因为被造之初，对自己的爱和对世界的爱本应是属天的。它们实际上应是对我们肉体的正当的爱，以支撑我们的属灵之爱，就像地基支撑房屋那样。对自己的爱和对世界的爱，促使我们关心自己的身体，寻求营养、衣服和住房，照顾我们的家宅，寻找工作以成为有用之人，由于尽职尽责而得到尊重从而人们愿意听从我们，甚至在世俗娱乐中寻求快乐和消遣。然而，所有这些活动，都应该是为了有用，为了使我们进入服侍主和益用邻舍的状态。相反，当不爱服侍主和邻舍时，当只有利用世界来满足自己的爱时，这样的爱就变成了属地狱的而不是属天的。它使我们的思想和心灵沉迷于自我，这在本质上是全然邪恶的。

—Divine Love and Wisdom 396

《圣爱与圣智》396

#### KEY CONCEPT

#### 核心理念

Whether a ruling, or dominant, love is good or bad depends on whether it serves a useful purpose.

支配性的爱或主导爱是好是坏，在于它是否服侍益用

Here, we return to Swedenborg's hierarchy of four ruling loves: love of the Lord (the highest love), love of the neighbor (the second of the two good loves), love of the world (the first of the two bad loves), and love of self (the lowest love). Swedenborg makes a startling statement here: that hellish ruling loves—that is, loves of self and of the world—actually start out as heavenly. There are both positive and negative aspects to them, but what makes a love either good or bad is whether it's motivated by usefulness.

在这里，我们回到史威登堡关于四种主导爱的等级划分：对主之爱（最高的爱），对邻舍之爱（两种良善之爱的第二个），对世界的爱（两种不良之爱的第一个），对自我的爱（最低等的爱）。在这里我们看到了一个惊人的陈述：属地狱的主导爱——即对自我和世界的爱——实际上原初是属天堂的。它们既有积极的一面，也有消极的一面。而爱是良善的或不良的，取决于它是否出于益用的动机。

#### FOR REFLECTION OR DISCUSSION

##### 反思或讨论

Of the activities that Swedenborg lists as examples of love of self or love of the world, how many apply to you? Can you think of others?

When you perform these activities, is there a useful purpose behind them?

在史威登堡列举的爱自己或爱世界的例子中，你自己有多少？你还能想到其他的吗？

当你进行这些活动时，背后是否有一个益用的目的？

When there is no love for serving the Lord and the neighbor, when there is nothing but love for using the world to suit ourselves, then the love becomes hellish instead of heavenly.

当不爱服侍主和邻舍时，当只有利用世界来满足自己的爱时，这样的爱就变成了属地狱的而不是属天的。

### 思考题 39 动机改变爱的本质

I then engaged in a reflection on the first universal love in hell, the love for power that comes from loving ourselves. Then I considered the universal love in heaven that is its opposite, the love for power that comes from loving to be useful. I was not allowed to consider the one love without considering the other, because the intellect does not accurately perceive the one love in the absence of the other, since they are opposites. Therefore in order to perceive them both, they have to be set side by side, one against the other. We have more appreciation for the beauty and symmetry of a nice face when we see it next to an ugly, misshapen face. As I considered the love for power that comes from loving ourselves, I was given an awareness that this is the most profoundly hellish love and that it exists among those who are in the lowest hell. I could also see that a love for power that comes from loving to be useful is the most profoundly heavenly love and that it exists among those who are in the highest heaven.

后来我反思了地狱中居首位的普遍的爱，即出于爱自己而生出的对权力的爱。随之，我也沉思了天堂中与其相反的普遍的爱，即由于爱益用而生出的对权力的爱。我不得在思考一种爱的同时忽视另一种爱，这是因为它们是对立面，智识在一种爱缺失的情况下，无法准确地感知另一种爱。因此为了感知这二者，必须使它们同时并列存在，彼此相对。只有看到美丽的脸庞与丑陋的、畸形的脸庞比肩出现时，我们才会更加欣赏前者的美丽和匀称。当思考出于爱自己而生出的对权力之爱时，我获知这是最深刻的地狱之爱，存在于最底层的地狱中。我也能看到，因为爱益用而生出的对权力的爱，是最深刻的天堂之爱，存在于最高天堂之人中。

—True Christianity 661:4

《真实的基督教》661: 4

#### KEY CONCEPT

#### 核心理念

One of the most extreme examples of how motivation changes the nature of love is the love of power

动机改变爱的本质：一个最典型的例子就是对权力的爱

Here, Swedenborg continues an idea introduced in the previous passage: a particular love can be either heavenly or hellish, depending on the motivation for it. In this case, he's reflecting on the love of power. If it's motivated by ego, love of power can be one of the worst types of love; but if it's motivated by a love for others, it can be one of the most heavenly.

在这里，史威登堡继续上一段介绍的观点：一种具体的爱可以是属天堂的，也可以是属地狱的，取决于其动机。在这个例子里，他在反思对权力的爱。如果其动机是出于自我，对权力的爱可能是最糟糕的一种爱。但如果是出于爱他人，就可能是最属天的一种爱。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

Do you know someone motivated by a love for power? We often associate a love for power with a desire to control other people or to manipulate events in our favor. Does that match your experience?

你认识的人里是否有人热衷追求权力？我们常常把热爱权力与控制他人，或操纵事件以图利益的欲望联系起来。这是否符合你的经验？

What would it be like for a love of power to be motivated by a desire to be useful? What types of action would one perform if motivated by such a desire? How would the outcome of these actions be different from what would come from a selfish love of power? Have you seen examples of love of power that were motivated by usefulness?

出于想发挥益用而追求权力是怎样的状况？受这种愿望驱使的人会如何行动？这些行动的结果与自私的权力之爱会有什么不同？你见过出于益用的动机而爱权力的例子吗？

### 思考题 40 邪灵耽迷攻击，天使热忱保护

I need now to say something about why divine providence allows people who are irreligious at heart to be raised to high rank and to become wealthy. Irreverent or evil people can be just as useful as devout or

good people. In fact, they can be more ardent about it because they are focused on themselves in the good they do and regard advancement as intrinsically useful. The stronger their self-love grows, then, the more intense is their passion for service for the sake of their own renown. Devout or good people do not have this kind of fire unless it is subtly fueled by rank.

我现在需要说一说，为什么天道会让那些内心不虔诚的人升官发财。与虔诚之人或善良之人一样，傲慢者或邪恶者也会做益用之事。事实上，他们甚至更热衷于此，因为他们在做这些事时，心心念念都是自己，并在内心将荣华视为目的。于是，他们的自爱越强烈，为了自己的名声而服务的热情就越高。虔诚或良善之人不会如此激烈，除非在不知不觉中被某种荣誉感激发起来。

So the Lord controls people of high rank who are irreligious at heart through their concern for their reputation. He inspires them to do what is good for the commonwealth or the country, for the community or the city in which they live, and also for their own fellow-citizens or neighbors. This is the Lord's government, his divine providence, with people like this. The Lord's kingdom is in fact an organized realm of constructive activities; and where there are only a few individuals who perform service for the sake of service, he works things out so that people who worship themselves are raised to the higher offices where they are inspired to do good by their own love....

于是主通过他们对名望的关爱，掌控那些内心无宗教信仰但身居高位的人士。祂激励他们去做益用之事，以利益社会、国家、他们居住的社区、城市，以及自己的同胞或邻舍。主的天道就通过这样的人运行治理。主的国度实际上是一个有组织的益用服务的国度。在很少有人是为了服务而行使服务的地方，祂这样运作，使自我崇拜者得以提升到更高职位上，他们在那里被自爱激励着去行良善.....。

Evil people are just as useful as good people and because of their fire are more avid than good people. This is true especially in wars because evil people are more skilled and ingenious than good people in devious strategizing, and because of their love for glory they find more pleasure in murdering and plundering people they recognize and identify as enemies. Good people have only care and passion for protecting, and rarely any care and passion for aggression.

邪恶者与良善之人一样有用，并且前者的热情比善良之人更激烈。特别是在战争中更是如此，因为恶人在阴谋诡计方面比良善之人更有技巧和谋略，加之他们对荣华的热爱，于是在谋杀和掠夺他们所认定的敌人时更能找到乐趣。善良之人只关怀并热心保护，很少有侵略的计谋和热情。

It is much the same with spirits of hell and angels of heaven. Spirits of hell attack, and angels of heaven protect.

地狱之灵和天堂天使也是如此。地狱之灵耽爱攻击，天堂天使热衷保护。

—Divine Providence 250:3, 252:2

《圣治》250: 3, 252: 2

### KEY CONCEPT

#### 核心理念

Evil people are useful, too

邪恶者也有用

Have you ever wondered why people who don't seem to be particularly caring or ethical are sometimes rewarded with material success? Why would God allow that? In this passage, Swedenborg says that even the worst people can sometimes be useful—their ambition can cause them to serve a higher purpose, even if they don't intend to do so. In some cases, people who are good at underhanded strategizing or who enjoy violence can accomplish goals that people who are gentler or more caring cannot.

你有没有想过，为什么那些看起来不是很有爱心或道德的人，有时会在物质上得到成功的回报？为什么上帝会允许这样？在这段话中，史威登堡说，即使最坏的人有时也有用——他们的野心会使他们服务于更高的目的，即使他们并非有意如此。在某些情况下，善于暗中谋略或喜欢暴力的人，可以完成那些更温和或更有爱心的人难以达成的目标。

### FOR REFLECTION OR DISCUSSION

#### 反思或讨论

It's not too hard to think of examples of people in positions of power who don't seem particularly deserving of the job—we've all heard stories

of politicians, corporate executives, and even religious leaders abusing positions of trust. What useful service do such people provide?

我们不难想到这样的例子：一些身居要职者似乎与其职位并不那么相配——我们都听说过政客、企业高管、甚至宗教领袖在信任职位上胡作非为的报道。这些人提供了什么有用的效果呢？

Do you agree that such people are capable of achieving things that good people are not? Why or why not?

你是否同意这样的人能够成就良善者无法达成的事情？无论同意与否，说说为什么？

Spirits of hell attack, and angels of heaven protect.

地狱邪灵攻击，而天堂天使保护。

#### 思考题 41 我们都有潜在的邪恶

You may gather from these few cases what people are like whose deeper levels of mind are closed toward heaven. This is what happens for everyone who does not accept any inflow from heaven by acknowledging the Divine Being and by a living life of faith. People may judge for themselves what they would be like if this were their nature, if they were allowed to behave with no fear of the law or fear for their lives, without any outward restraints—threats to their reputation or to their rank, their profit, and the pleasures that attend them.

从上面的例子你可以了解到，那些心灵深处向天堂关闭的人是什么状态。这就是每一个不承认神性存在也没有信仰生活，因而不接受任何来自天堂输注者的状态。人可以自己判断，秉性如此之人会是什么样子：如果允许他行事时无需惧怕法律，不必顾虑自己的生命，也没有任何外在的约束——即无需顾忌名誉或地位、利益以及相伴的快乐，此时他会怎样？

However, the Lord controls their madness so that it does not transgress the bounds of usefulness, for there is some use for every such individual. Good spirits see in them what evil is and what its nature is, and what people are like if they are not led by the Lord. Openly evil individuals



also serve to gather people of similar evil and separate them from good people, to remove from evil people the true and good elements that they presented and feigned outwardly, and to lead them into the evils of their life and the falsities of their malice and thus prepare them for hell.

然而，主制约他们的疯狂，使之不越过有用的界限，因为每个这样的人都有某些用处。善灵在他们身上看到了邪恶的表现及其本质，理解了如果不受主的引导，人会是什么样的。公然作恶之人还能聚集同类恶人，从而与良善之人分隔，以除去恶人呈现在外表上的、伪装的真与善等，使他们进入其生命的邪恶以及恶意的虚假，为下地狱做好准备。

—Heaven and Hell 508:5-6

《天堂与地狱》508: 5-6

## KEY CONCEPT

### 核心理念

We all have the potential for evil within us.

我们内心都有潜在的邪恶

Here, Swedenborg asks us to look inside ourselves and think about how we would behave if we knew there would be no consequences. He argues that without restraint, we would all be evil—the self-centered, impulse-driven nature that we are born with, before we start to develop a sense of empathy and learn what it means to hurt other people. We need the divine influence to help guide us to a good path, just as children rely on their parents and teachers to help them learn how to be good people.

在这里，史威登堡要求我们审视自己的内在并思考：如果知道无需承担任何后果时，我们会如何行事？他指出，没有约束时我们都会是邪恶的——在我们发展出同情心，明白伤害他人意味着什么之前，我们天生就有以自我为中心，被冲动驱使的本性。我们需要神性的影响和帮助，引导我们走上良善之路，就像孩子们依靠父母和老师的帮助，学习如何成为良善的人那样。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

**What would you do if you knew there was nobody watching? Would you commit a crime if you knew that you wouldn't be punished for it?**

**如果知道没有人监视时，你会怎么做？如果知道不会受到惩罚时，你会犯罪吗？**

**People may judge for themselves what they would be like ... if they were allowed to behave with no fear of the law or fear for their lives, without any outward restraints.**

**人可以自己判断：如果允许他行事无需畏惧法律，不必担心自己的生命，不受任何外在约束，此时他会是什么样子？**

# 第 8 部分, How Do We Know If We're Being Useful?

## 如何知道自己是否有用?

It seems like it would be intuitively easy to know whether we're being useful but is it?

我们似乎很容易凭直觉知道自己是否有用, 但真相如何呢?

### 思考题 42 有用是好是坏取决于动机

"How can people know," I asked, "whether they are being useful because they love themselves or because they love being useful? Whether we are good or evil, we all do useful things, and we do useful things because of some love or other. Let's imagine that there is a community in the world that consists of nothing but devils and another community that consists of nothing but angels. I think that the devils would do just as many useful things for their community as the angels would do for theirs, because the devils are on fire with self-love and seek the splendor of their own glory. Who can tell, then, what love inspires our useful actions?"

我问道: "人们怎么能知道, 他们做有用的事是出于爱自己还是出于爱益用呢? 无论我们是善是恶, 我们都在做有用的事, 我们做有用的事是出于这样或那样的爱。让我们想象一下, 世上有一个社会, 那里只有魔鬼, 而另一个社会则唯有天使。依我之见, 因为魔鬼们以热烈的自爱, 追求自己的辉煌荣耀, 所以会为他们的社会做很多有用的事, 就像天使为他们的社会做的那样。那么谁能说出, 是哪种爱激发着我们去做有用的事呢?"

The two angels answered my question as follows: "Devils do useful things for their own sake and for the sake of their reputation, either to gain a position of greater honor or to make more money. These are not the reasons why angels do useful things, however; angels do useful things

because they are useful things to do and because the angels love doing them. People are unable to tell these types of usefulness apart, but the Lord knows the difference. All who believe in the Lord and abstain from evils because they are sins do useful things in response to the Lord.

两位天使对我的问题作了如下回答。"魔鬼做有用之事是为了自己和猎取名声，以获得更高的荣誉地位，或者赚更多的钱。然而，这些并不是天使做有用之事的动力，天使做有用之事是因为他们喜欢做有益有用的事。人们无法分辨不同种类的有用之事，但主知道其中的差别。凡是信主并因恶是罪而戒除恶行的人，都会因主而做益用之事。

All who do not believe in the Lord and do not abstain from evils because they are sins do useful things in response to themselves and for their own sake. This is the difference between the useful things that devils do and the useful things that angels do."

凡是不信主，不因恶为罪而戒除邪恶的人，也会做有用的事，但却是为了自己和自私的缘故。这就是魔鬼和天使所做有用之事的区别。"

—True Christianity 661:15

《真实的基督教》661: 15

## KEY CONCEPT

### 核心理念

The difference between good and bad usefulness is where we put our trust  
—in ourselves or in God.

有用是好是坏取决于我们信靠什么—是我们自己还是上帝！

This conversation was taken from one of Swedenborg's stories of his encounters in the spiritual world, which he called memorable occurrences. In it he asks a question that others may also have wondered about: how do we know if we're really acting out of love or if we're just fooling ourselves? The answer is that people who truly work at ridding themselves of their selfish, egotistical impulses and allow themselves to be guided by the Lord will be led toward a loving result, even if they aren't aware of the guidance.

这段对话摘自史威登堡在灵性世界的一次邂逅，他称其为难忘的故事。其间他问了一个别人可能也想问的问题：我们怎么知道自己的行为是真的出于爱，或者只是在自欺欺人？答案是，人若切实努力摆脱自私自利的冲动，甘愿接受主的引领，就会被引导向爱的结果，即使他没有意识到这引导。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

What differences can you imagine between actions motivated by self-love and actions motivated by divine love? Can you think of examples from your personal experience?

请设想一下：出于自爱的行为和出于属天之爱的行为之间有什么不同？你能从个人经历中举出一些例子吗？

Have there been times in which you were unsure about your own motivations?  
你有没有无法确定自己动机的时候？

Angels do useful things because they are useful things to do and because the angels love doing them.

### 思考题 43 出于爱的行为就是良善

Still, we do not have the same kind of feeling and sense of love for doing what is useful for its own sake that we have for doing what is useful for our own sake. This also means that when we are doing something useful we do not know whether we are doing it for its own sake or for our own sake. We might know, though, that we do what is useful for its own sake to the extent that we abstain from evils because to the extent that we do, the source of our acts of service is not ourselves but the Lord. Evil and good are opposites, so to the extent that we are not engaged in something evil, we are engaged in something good. No one can be in evil and in good at the same time because no one can serve two masters at the same time.

不过，在为了益用而做有用之事，和为了自己而做有用之事这两者之间，我们的爱的感情和感知是不一样的。相应地，当我们在做一些有用之事时，我们不知道是为了益用还是为了我们自己。不过，我们可能知道，只要行事时戒除邪恶，我们就是为益用而做有用之事，因为如此行为的源头不是我们自己，而是主。邪恶与良善是对立的，我们在多大程度上不沾邪恶，也就在同样程度上涉足良善。没有人可以同时涉足邪恶与良善，因为没有人可以同时侍奉两个主人。

I mention this because it helps to know that even though we may have no clear sense of whether we are doing acts of service for their own sake or for ours—whether the acts are spiritual, that is, or merely earthly—we could tell by seeing whether we think evil deeds are sins or not. If we think they are sins and therefore do not do them, then our acts of service are spiritual; and once we begin abstaining from sins because they are distasteful to us, then we begin to have an actual sense of loving service for its own sake because there is a spiritual pleasure in service.

之所以提到这一点，是为了帮助我们知道：即使我们可能并非十分清楚，我们所做的服务是为了益用的缘故还是为了我们自己——换句话说，这些行为是属灵的，还是纯粹属世的？这可以根据我们是否认恶为罪来判断。如果我们认为恶行是罪，所以不行恶事，那么我们作的服务就是属灵的。一旦我们因厌恶罪过而开始戒除罪过，我们实际上就开始有意识地为益用而爱做服务，因为有属灵的快乐在服务之中。

—Divine Love and Wisdom 426

《圣爱与圣智》426

## KEY CONCEPT

### 核心理念

We know that our actions are good if they're motivated by love.

我们知道出于爱的行为是良善的

Here's another perspective on the same question that was asked in the previous passage: how do we know if our useful actions come from a truly spiritual motivation? In this passage, Swedenborg gives us another clue: we know that actions are evil based on whether we think they're sins.

In other words, if we are motivated by a love for the Divine and do the right thing because of that love, then we're coming from a spiritual place.

这是从另一个角度讨论上一集的问题：我们如何知道自己做有用之事是出于真正的灵性动机？在这段话中，史威登堡给我们提供了另一条线索：判断一个行为是否恶行，基点是我们是否认识到那是罪。换句话说，如果我们的动机是出于对上帝的爱，并从这爱而做正确的事，那么我们的出发点就是属灵的。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

Do you consider yourself to have a love for the Divine? If so, what types of things does it motivate you to do or not to do?

你认为自己爱上帝吗？如果是的话，这爱敦促你做哪些事，不做哪些事？

Evil and good are opposites, so to the extent that we are not engaged in something evil, we are engaged in something good.

邪恶与良善是对立的，我们在多大程度上不沾邪恶，也就在同样程度上涉足良善。

### 思考题 44 明辨善恶才能自由选择行动

Is there anyone who cannot see from that inherent ability called rationality that one particular thing is good and useful to society while another thing is bad and harmful? Justice, for example, and honesty and marital fidelity are useful to society, while injustice, dishonesty, and sex with other people's spouses are harmful to society. This means that evil acts are intrinsically damaging, while good acts are intrinsically beneficial. Is there anyone, then, who cannot incorporate this into rational thought, given the will to do so?

有谁不能从称为理性的固有能力中看出，某些事对社会是良善的、有益用的，而另一些事是邪恶的、有危害的！比如说，正义、诚实和婚姻忠诚对社会是有益的；而不公正、不诚实以及与他人的配偶通奸对社会是有害的。这就是说，邪恶行为本质上是有害的，而良善行为本质上是有益的。那么只要人愿意，难道他不能用理性思考这些吗？

We do have rationality, and we do have freedom. Our rationality and freedom are uncovered, brought to light, and used judiciously, and they enable us to perceive and to act, to the extent that we abstain from our inner evils with these goals in mind. To the extent that we do, we turn toward those good acts the way one friend turns to another.

我们确实有理性，我们确实有自由。当我们心里怀着这些认识，戒除内心的邪恶时，我们的理性和自由就被开发、被照亮、被明智地使用，能够认知和行动。只要我们如此行，就会像对待朋友那样转向良善的行为。

This enables us—again using that ability of ours called rationality—to make decisions about the good qualities that are useful to society in the spiritual world and the evil qualities that are harmful there. All we have to do is to see sins as the evil ones and good, thoughtful acts as the good ones. Again, we can incorporate this into our rational thought if we want to, because we do have rationality and freedom.

这也使我们能够利用理性能力做出判断，哪些是在灵性世界中对社会有益用的良善品质，哪些是有危害的邪恶品质。我们所要做的就是认识到恶行是罪；而有益的、思考周到的行为是良善。再说一次，只要我们愿意，就可以用理性思考这些，因为我们确实有理性和自由。

—Divine Providence 77:1-2

《圣治》77: 1-2

## KEY CONCEPT

### 核心理念

Once we understand what's good or bad—what's useful or not useful—we have the freedom to choose what actions to take next.



一旦明白了哪是好和坏——即哪些有益哪些没有，我们就可以自由选择下一步要做的事

It seems pretty obvious to say that there are actions we can take that are useful to society and actions we can take that aren't. It may also seem pretty easy to tell good from bad and useful from not useful, as Swedenborg observes here. So, it follows that choosing to do good and not to do evil should be easy, too—but we all know it's not always that straightforward.

看起来很明显，有些事我们能做也对社会有益，而另一些事我们能做却对社会无益。按照这里的观察，区分善与恶、有益与无益似乎很容易；那么，选择行善不作恶也应该是很容易的——但我们都知，事情并不总是那么简单。

#### FOR REFLECTION OR DISCUSSION

##### 反思或讨论

Can you think of some situations where it's not obvious which action would serve the greater good? If you were in that situation, how would you go about figuring out the right path?

在某些情势下，并不清楚如何行动才对大局有利？如果你身处这种情势里，你会如何寻找正确的道路？

Is there anyone who cannot see from that inherent ability called rationality that one particular thing is good and useful to society while another thing is bad and harmful?

难道有谁不能依据称为理性的内在能力做出判断：有些事对社会是良善的、有益的；而另一些事是邪恶的、有害的！对此你有何见解？

## 思考题 45 做善事就是乐于有用

As far as usefulness is concerned, the case is this: People who have charity inside, that is, love for their neighbor (which is the source of any living kind of appeal in the lower pleasures) look at the enjoyment of pleasure solely in terms of its usefulness. Charity, after all, is nothing without the work of charity. Charity consists in doing—in being useful, in other words. If we love our neighbor as our-selves, we do not feel any delight in charity unless we are being active or useful. As a consequence, the life of charity is a life of usefulness. This is the life found throughout heaven, because the Lord's kingdom, since it is a realm of mutual love, is a realm of useful activity. Accordingly, all the gratification that charity offers acquires its appeal from usefulness. The more marked the usefulness, the greater the appeal. That is why the essential nature and quality of an angel's occupation determines the kind of happiness the Lord gives him or her.

关于益用的情况是这样的：内心有仁爱的人，就是有对邻舍之爱的人，生命里活跃的爱就是他们最基本的乐趣。他们只从益用性的角度去看待快乐的享受。归根结底，没有仁爱的行动，仁爱就什么也不是。换句话说，仁爱是由益用的行动构成的。如果我们爱邻如己，那么除非我们是积极的或有用的，否则就不会感到任何仁爱的快乐。因此，仁爱的生活是有用的生活。这是整个天国的生活状态，因为主的国度是互爱的国度，也就是益用活动的国度。于是，仁爱所产生的一切快乐，都是因为有益有用而快乐。益用性越明显，快乐就越强烈。所以说天使从主获得的幸福取决于他们所发挥益用的基本特性和品质。

—Secrets of Heaven 997

《天国的奥秘》997

### KEY CONCEPT

#### 核心理念

The joy of doing good things for others is a joy in being useful.

为他人做善事的快乐就是因有用而快乐

The word charity in this passage comes from the Latin *caritas*, which has a broader meaning of goodwill or loving kindness. Here we could

understand charity in the sense of doing good deeds for people who are less fortunate, but it also carries the sense of a love for others. We do good works because we care about others, but that caring doesn't become real until we put it into action through useful service.

这段经文中的 "仁爱" 一词来自拉丁文 *caritas*, 它在广义上指良善或仁慈的爱心。在这里, 我们可以把仁爱理解成为不幸的人做善事, 但也含有爱他人的意思。我们做善事是因为关怀他人, 但要使这关怀落到实处, 就需要付诸行动的服务。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

When you think of charity, what types of actions do you think of? Does it change your mental image to think of charity in terms of being loving toward others? Does it change your idea of usefulness?

当想到仁爱的时候, 你会想到什么样的行为? 如果把仁爱看成是对他人的爱, 你心中对仁爱的印象是否会有变化? 与此同时, 你对益用的看法有变化吗?

### 思考题 46 营商也是益用之路

The reason why loving to do business is spiritual when it is the ultimate goal is that business is useful and serves the common good. Yes, their own benefit is also part of the equation; when we are thinking from our earthly selves it may even appear more important than the common good. Nevertheless, when being in business is the goal, it is also what is loved the most; and the goal that we love the most is what is considered most important in heaven. The goal we love the most is like the leader of a country or the head of a household; all the other loves are like that leader's subjects and servants. The goal we love dwells in the highest and inmost regions of our mind. The intermediate loves we have are below and outside that highest love; they follow its commands.

当喜欢营商的最终目的是因为营商是有用的，能为公共利益服务时，这样的爱营商就是属灵的。不错，这里面也有自己的利益，且当我们从世俗自我思考时，私利甚至会显得比公共利益更重要。总之，当营商是目的时，最爱的事也就是它了。在天堂里人认为最重要的事就是他最爱的事。人最爱的事就像一个国家的领袖或一家之主，对其他事情的爱都像这个领袖的臣子和仆人。最爱的事居于我们心灵的最高和最内在的位置。所有居间的爱都位于这最高的爱之下和之外，要服从最高爱的要求。

—True Christianity 801

《真实的基督教》801

## KEY CONCEPT

### 核心理念

**Doing business is also a way of being useful**

营商也是一条益用的途径

It's tempting to think of useful functions in terms of service to others—volunteer efforts for a local charity, for example. Business may seem like a more selfish pursuit, since ultimately the goal is to make money for yourself or others. But here Swedenborg points out that businesses can benefit the community and society in general—as long as they're operated in an ethical way.

人们愿意从服务他人的角度来考虑益用的功能—例如，为当地的慈善机构做义工。营商似乎是一种更自私的追求，因为其最终目的是为自己或他人赚钱。但在这里史威登堡指出，工商业可以造福社区以及全社会—只要是以道德的方式经营。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

**What are the ways in which doing business helps others? What are the ways in which it can be harmful, either to its employees or to the community in which it operates?**

营商可以在哪些方面帮助他人？有哪些方式会对雇员或运营所在社区造成危害？

## 思考题 47 做有用之人就要参与社会

First, for us all, Christian charity is actually a matter of faithfully performing a useful occupation. If we turn our backs on evils because they are sins, we are daily doing what is good, and are ourselves the useful functions we should be in the body politic. This means that the larger body is being cared for, and so is each member in particular. Second, all the other things we do [outside of our occupation] are not works of charity, strictly speaking, but are either further reflections of our charity, or else simply good deeds or things we are properly obligated to do.

首先，对于我们大家来说，基督徒的仁爱就是忠实地履行自己的职责。与此同时，如果我们因其为罪而摒弃邪恶，每天都行良善，我们就是对总体发挥益用功能。于是在提升总体福祉的同时，每个具体成员也获得了益处。其次，我们在职责之外所做的其他事情，严格说来，都不属仁爱的事务，而是我们仁爱的进一步体现，或者是善行，或是我们理应做的事情。

—Life 114

《教义之生命篇》114

### KEY CONCEPT

#### 核心理念

The most important way to be useful is to participate in society

成为有用之人的最重要方式就是参与社会

Here, Swedenborg encapsulates the principle of usefulness: it's not just about doing individual actions to benefit specific people, but it's also about becoming a part of the greater whole. That means serving a useful purpose—that is, doing good—as a member of a family, a community, an organization, a country, or the world. That may sound like a tall order, but what it boils down to is that we can be useful just by being who we are.

在这里，史威登堡概括了益用性的原则：个人的行为不仅仅要使特定之人受益，而且要成为更大整体的一部分。这意味着要为了益用的目的去做事，即作为家庭、社区、组织、国家或世界的成员而去行良善。这听起来似乎是个很高的要求，但归根结底我们只要做好自己，就能成为有用的人。

## FOR REFLECTION OR DISCUSSION

### 反思或讨论

Do you think of your occupation as a way of being useful to the world? Why or why not?

你认为你的职业对世界有用吗？有或没有，为什么？

On the opposite page, Swedenborg says that all of the things we do are reflections of our charity, which (as noted in the passage on page 13 z) we could also think of as love toward others. What are some of the unique ways that you express your love in this world? How would the world be different without you in it?

史威登堡在这里说，我们所做的所有事情都是我们仁爱的反映，正如思考题 6 所描述的，我们也可以把它们看作对他人的爱。你有哪些独特的方式来表达你在这个世界上的爱？如果没有你，这个世界会有什么不同？