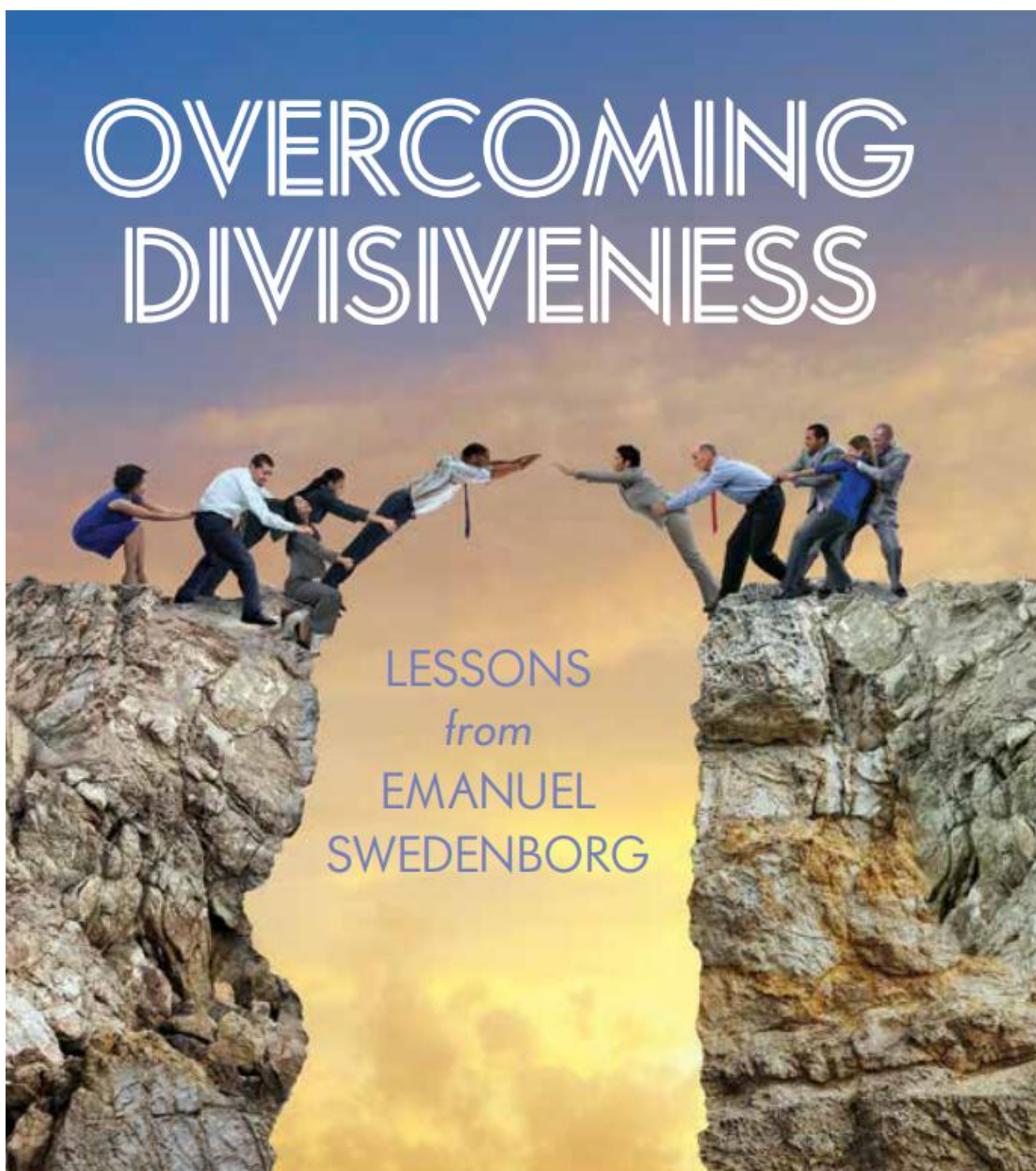


OVERCOMING DIVISIVENESS

LESSONS
from
EMANUEL
SWEDENBORG



Overcoming Divisiveness

克服分裂

Lessons from Emanuel Swedenborg

以马内利 史威登堡的教导

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

Divine Love and Wisdom, trans. George F. Dole (West Chester, PA: Swedenborg Foundation, 2010, 2015)

Divine Providence, trans. George F. Dole (West Chester, PA: Swedenborg Foundation, 2010, 2017)

Heaven and Hell, trans. George F. Dole (West Chester, PA: Swedenborg Foundation, 2010, 2016)

Life / Faith, trans. George F. Dole (West Chester, PA: Swedenborg Foundation, 2014)

New Jerusalem, trans. George F. Dole and Jonathan S. Rose (West Chester, PA: Swedenborg Foundation, 2016)

***Secrets of Heaven*, trans. Lisa Hyatt Cooper, vols. 1–2 (West Chester, PA:
Swedenborg Foundation, 2010, 2012)**

***True Christianity*, trans. Jonathan S. Rose, vols. 1–2 (West Chester, PA:
Swedenborg Foundation, 2010, 2011, 2017)**

Design and typesetting by Karen Connor

Printed in the United States of America

Swedenborg Foundation

320 North Church Street

West Chester, PA 19380

www.swedenborg.com

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About This Book

关于本书

As long as there have been groups of people, there have been divisions between them—personal, ideological, racial, religious, ethnic, and more. The ideological divisions in society, particularly those in American society, have been the subject of a lot of discussion in the past few years, and at times the divide between the various camps seems insurmountable.

只要有人群，就会有人群之间的分歧一个人的、意识形态的、种族的、宗教的、民族的等等。社会中的意识形态分歧，尤其是美国社会中的意识形态分歧，在过去的几年中一直是人们讨论的热门话题，有时候各个阵营之间的分歧似乎是不可逾越的。

If you've been troubled by the broader divides in society, or if there's a conflict within your own life that's been a source of pain and anxiety, some spiritually focused thoughts on how to create harmony between those opposing sides may be just what you need. But be warned: as Emanuel Swedenborg tells us, the first step to overcoming a conflict is to look within yourself.

如果你一直被社会上广泛存在的分歧所困扰，或者如果你自己生活中存在的冲突，一直在造成痛苦和焦虑，那么如何树立聚焦灵性的思维，从而在这些对立面之间创造和谐，可能正是你所需要的。但要注意：正如以马内利-史威登堡告诉我们的那样，克服冲突的第一步是省察自己的内心。

Swedish scientist and philosopher Emanuel Swedenborg (1688 – 1772) had a series of spiritual experiences in his mid-fifties that led to a radical transformation in his life.

瑞典科学家和哲学家以马内利-史威登堡（1688 - 1772）在 50 多岁时开始的一系列灵性经历，使他的生命发生了根本性的转变。

His visions of the spiritual world—of conversations with angels, devils, and the spirits of people who had crossed over—were so powerful that he was compelled to share what he had learned. Although the social situations in the time and place where he lived were much different from ours, his books describe a system of spiritual growth that remains profoundly relevant today.

他在灵性世界的异象—与天使、魔鬼和已过世者灵魂的对话—是如此强烈，使他不能不分享所学到的东西。虽然他生活的时代以及所处地域的社会状况与我们今天大不相同，但他书中所描述的灵性成长体系，在今天仍然具有深刻的现实意义。

***Overcoming Divisiveness* contains passages from Swedenborg’s works that give not only insights into the roots of interpersonal conflicts but also perspectives on how to overcome them. Each chapter begins with a brief introduction to a group of related passages. Following each passage, you’ll find the core idea expressed in that passage along with a short description of what it entails, as well as questions for discussion or reflection that are intended to help illustrate how that concept can be directly and meaningfully applied to daily life.**

《克服分裂》收录了史威登堡著作中的段落，不仅能让人深刻觉察人际冲突的根源，还提供了如何克服这些冲突的洞见。每一个思考都先简要介绍一段相关论述。在这段论述之后，你会发现这段论述所表达的核心理念及其所含内容的简短描述，以及供讨论或反思的问题，这些问题旨在帮助展示如何将该理念直接而有意义地应用于日常生活。

You are invited to read the passages from Swedenborg when you need inspiration, use the quotes and reflections as a starting point for a group discussion, or simply enjoy the material as food for your own spiritual journey. You might also find the passages to be inspiration for your own prayers, meditations, creative works, or other techniques for connecting with the Divine.

当你需要激励的时候，请阅读史威登堡的引文，用这些引文和反思作为小组讨论的起点，或者简单地把这些资料，作为你自己灵性之旅的食粮去享用。你也可能会发现这些经文是你自己祈祷、冥想、创作的灵感，或与上帝沟通的有用技巧。

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

本书中的引文均摘自《以马内利-史威登堡著作》新世纪版，是由史威登堡基金会出版的史公著作译本。引用是按段落号而非页码，方便读者在任何史威登堡著作的译本中交叉参考。你也可以从我们的网站 www.swedenborg.com，免费下载他的任何一部神学著作。

We hope that you find this book useful! If you have feedback for us, you can reach us anytime through the website above.

希望本书能对您有帮助! 如果您对我们有反馈意见，可以随时通过上面的网站联系我们。

Part1: The types of love

第一部分：爱的类型

What we love—the thing that drives us—is the root of all conflict. In this chapter, we take a look at the different types of love and the ways in which a self-centered love can lead to divisions between us.

我们所爱的事物—即驱动我们的事物—是一切冲突的根源。在这一章中，我们将探讨不同类型的爱，以及以自我为中心的爱如何导致我们之间的分裂。

Topic1

思考题 1 主导爱反映着我们的本性

We have as our goal whatever we love more than anything else. This is what we focus on overall and in every detail. It is within our will like the hidden current of a river that draws and carries us along even when we are doing something else, because it is what animates us.

我们把自己喜欢的事物设为目标，看的比什么都重要。于是我们无论在整体上还是细节上都驻念于它。它就像我们意志中的一条暗河，即使当我们做别的事情时，也会拖着我们，载着我们前行，因为它是我们的驱动力。

What is loved above all is also something we look for and see in others, and something we use to influence them or to cooperate with them.

我们也在别人身上寻找和观察我们自己最爱的事，并用以影响别人或与别人的合作。

The way we are is entirely determined by what controls our life. This is what distinguishes us from each other. This is what determines our heaven if we are good and our hell if we are evil. It is our essential will, our self, and our nature. In fact, it is the underlying reality of our life. It cannot be changed after death because it is what we really are.

我们生命中的主导事物全然决定了我们所处的状态，从而使我们彼此有别。如果我们是良善的，它便建立我们的天堂；如果我们是邪恶的，它便构筑我们的地狱。这是我们的根本意志，我们的自我，和我们的本性。事实上，它是我们生命的基本现实，死后无法改变，因为它是我们的本相。

— *New Jerusalem* 56–57

《新耶路撒冷及其属天教义》56-57

Key Concept

核心理念

What we love is the core of our identity; it determines everything about who we are. If you're wondering what this has to do with divisiveness, take another look at the second paragraph: "What is loved above all is also something we look for and see in others." In other words, the way we relate to other people is determined, first and foremost, by what we ourselves most value.

我们的主导爱是我们的核心特征，它决定了我们的一切。如果你想知道这与分裂有什么关系，请再看看第二段：“我们也在别人身上寻找和观察我们自己最爱的事”。换句话说，我们与他人的关系状态，首先取决于我们自己最重视的东西。

For Discussion or Reflection

讨论或反思

What do you love more than anything else? The answer might be a specific person or thing, or it might even be an idea or principle. Now, take a step back to think about what that love represents. For example, maybe what you love above all else is family. What does family mean to you?

你最爱的是什么？答案可能是一个具体的人或事，甚至可能是一个想法或原则。现在，退一步想想这种爱代表了什么。例如，也许你最爱的是家庭，那么家庭对你来说意味着什么？

What are the qualities that you love most about family?

你最喜欢家庭的哪些品质？

Think about the kinds of things you look for in others. When you meet someone new, what do you ask them about?

想一想你在别人身上寻找什么东西。当遇到新认识的人时，你会问他们什么？

What types of things make you think better or worse of a person? Based on your answers to these questions, would you say that what you look for in others relates to what you value most?

哪些事情会让你对一个人的看法变好或变坏？根据你对这些问题的回答，能不能说你在别人身上寻找的关联着你最看重的东西？

Topic2

思考题 2 四种爱

There are two kinds of love that generate all that is good and true, and two kinds of love that generate all that is evil and false. The two kinds of love that are the source of everything good and true are love for the Lord and love for our neighbor; the two kinds of love that are the source of everything evil and false are love for ourselves and love for this world.

有两种爱，一切良善和真实从其而生；还有两种爱，一切邪恶和虚假从其而出。作为一切良善与真实之源头的两种爱，是对主之爱和对邻舍之爱；作为一切邪恶与虚假之源头的两种爱，是对自己的爱和对这个世界的爱。

— *New Jerusalem* 59

《新耶路撒冷及其属天教义》59

Key Concept

核心理念

Swedenborg has quite a bit to say about these four different kinds of love (see, for example, *New Jerusalem* 54–61, 65–80, and 84–105), but to sum up:

关于这四种不同的爱，史威登堡有相当多的论述（例如《新耶路撒冷》54-61、65-80 和 84-105），总而言之：

- Love for the Lord is exactly what it sounds like: love of all things divine.

对主之爱正如其名：对一切神圣事物的爱。

- Love for our neighbor is a love for others (regardless of where they live) and a willingness to put their good above our own.

对邻舍之爱是对他人的爱（无论他们住在哪里），愿意把他们的利益置于我们自己的之上。

- Love for ourselves is meant not in the positive sense of having self-esteem. Instead, it is meant in the negative sense of putting our own good before anyone else's.

对自己之爱并非指积极意义上的自尊。相反，它是在消极的意义上，把我们自己的利益置于他人的利益之上。

• Love for the world, too, is meant in its negative sense:

对世界之爱，也是说它的负面意义。

loving such things of this world as money, power, material goods, fame, and so on.

As we shall see, it's the second two loves that get us into trouble.

爱这个世界上的东西，比如金钱，权力，物质，名声等等。正如我们将要看到的，正是这后两种爱让我们陷入困境。

For Discussion or Reflection

讨论或反思

Can you think of examples in your own life of each of these four different types of love? How does each of them affect how you behave?

你能想到自己生活中这四种不同类型之爱的例子吗？它们各自如何影响你的行为方式？

How do you see other people exhibiting each of these four loves? How do you react to the different types of behavior that they demonstrate?

你如何看待他人分别展现出的这四种爱？对于他们展现出的不同类型的行为，你是如何反应的？

Topic 3

思考题 3 爱自己和爱世界

The evil qualities generally found in people who love themselves are contempt for others, jealousy, unfriendliness toward people who do not favor them; a resulting hostility; and various kinds of hatred, vengefulness, guile, deceit, ruthlessness, and cruelty. Where you find evils like this, you also find contempt for God and for the divine things that are the true insights and good actions taught by the church

在爱自己的人身上常见的邪恶品性是对他人的轻视、嫉妒、仇视不喜欢自己的人；进而产生的敌意；以及各种仇恨、报复、诡诈、欺骗、无情和残忍。凡出现如此恶行的地方，你也会发现对上帝和神性事物的蔑视，而这些神性事物是教会所教导的真理和良善.....。

Love for the world, on the other hand, is wanting to redirect other people's wealth to ourselves with whatever skill we have. It is putting our heart in riches and letting the world distract us and steer us away from spiritual love (love for our neighbor) and heaven. We have a love for the world if we long to redirect other people's possessions to ourselves by various methods, especially if we use trickery and deception, and have no concern for how our neighbor is doing. If we have this type of love, we have a strong and growing craving for good things other people have. Provided we do not fear the law or losing our reputation, we take people's things away, and in fact rob people blind.

另一方面，爱世界就是想利用任何手段把别人的财富转归自己。于是我们的心思放在财富上，让世界分散我们的注意力，诱导我们远离属灵之爱（对邻舍的爱）和天堂。如果我们渴望用各种方法把别人的财产转归自己，尤其是用诡计和欺骗，而不顾忌邻舍的利益，我们就有了对世界的爱。当有了这样的爱，我们就会觊觎别人的好东西。只要我们不畏惧法律，不害怕失去名声，就会攫取人家的东西，甚至掠夺人家。

— *True Christianity* 400:10–11

《真实的基督教》400: 10-11

Key Concept

核心理念

Here, Swedenborg describes how love for ourselves and love for the world can express themselves in such attitudes and behaviors as rage, selfishness, and vengefulness. The more we focus on ourselves and on what we can gain from others, the more we put ourselves on a pedestal and begin to truly believe that

our desires are all that matter. And the more we try to protect this sense of self-importance, the more that we act out in ways that are hurtful or even harmful.

在这里，史威登堡描述了爱自己和爱世界是如何以粗暴、自私和复仇等态度和行为表达出来的。我们越是关注自己，越是关注能从别人那里得到什么，就越把自己置于一个境地，从而真正相信我们的欲望是最重要的。而我们越试图保护这种自负感，我们的行为就越是伤人甚至有害。

For Discussion or Reflection

反思

Do you know people who regularly exhibit any of the above qualities? If so, have you ever come into conflict with them?

你是否认识经常表现出上述任何一种品性的人？如果有，你是否与他们发生过冲突？

What was the result? Would you do anything differently if something like that were to happen to you again?

结果发生了什么？如果这类事情再次发生在你身上，你的做法会不同吗？

What do you think causes people to behave in these ways?

你认为是什么原因导致人们如此的行为？

Can you think of a situation in which a little bit of love for oneself or love for the world could be a beneficial thing?

你能想到在什么情况下，适度地爱自己或爱世界会是有益的吗？

Topic 4

思考题 4 自爱导致痛苦

What is higher or lower rank; what is more or less wealth? Is it really anything but something we imagine? Is one person more contented or happier than the other? Look at a government official or even a monarch or emperor. After a few years, does their rank not become simply commonplace, something that no longer brings joy to the heart, something that can even seem worthless? Are people of high rank any happier on that account than people of lower rank, or even than people of no rank at all, like commoners or their servants? These can be even happier when things go well for them and they are content with their lot. What troubles the heart more, what is more often wounded, what is more intensely angered, than self-love? This happens whenever it is not given the respect to which, at heart, it raises itself, whenever things do not turn out the way it wills and wishes.

什么是等级高低，什么是财富多寡？除了作为我们的想象，它本身真实存在吗？一个人比另一个人更满足或更幸福吗？比如一个高官，甚至一个君王、皇帝，数年之后，他已不再看重自己的位阶，因其不再带给他内心的喜悦，甚至会显得一文不值。在这一点上，难道等级高的人比等级低，甚至没有等级的人，如平民或他们的仆人更快乐吗？如果诸事顺利，普通人对自己的命运知足，甚至可以更感幸福！有什么比自爱更让人心烦，更常导致受伤，造成强烈愤怒呢？每当人没有得到内心深处崇尚的尊重时，每当事情没有按照人的意愿和盼望进展时，这就会发生。

— *Divine Providence* 250:2

《圣治》250: 2

Key Concept

核心理念

Here, we see the trap of love for ourselves and love for the world: People never achieve happiness through selfgratification, wealth, status, or other such means. No matter what they achieve, it's only temporary; by focusing on material success, they miss the true prize: peace of mind. And the more that they try to build their happiness on their own self-importance, the more painful it is whenever that sense of importance is threatened.

在这里，我们看到了爱自己和爱世界的陷阱：人们从来不会通过自满、财富、地位或其他类似的手段来获得幸福。无论他们取得什么成就，都只是暂时的。当人专注于物质的成功时，就会错过真正的奖赏：心灵的平安。人越是在他的自负上构建幸福，每当这自负感受到威胁时，他就越痛苦。

For Discussion or Reflection

反思

What makes you happy? Or, to look at it another way, what do you do when you want to feel happy? Thinking about happiness in the context of the different types of love, why do you think the source of your happiness makes you feel the way you do?

是什么让你快乐？或者换个角度看，当你想感受快乐的时候，你会怎么做？综合不同类型的爱来思考快乐，带给你快乐的原因如何使你产生这样的感觉？

Do you know others who strike you as particularly happy people? Why do you think they are happy? Would it surprise you if you found out that they actually aren't happy at all? If so, why?

在你眼里哪些人是特别快乐的呢？你觉得他们为什么会快乐？如果你发现他们其实一点也不快乐，你会感到惊讶吗？如果是的话，为什么？

Topic 5

思考题 5 自爱与属天之爱相悖

All selfishness and materialism—which are matters of human will—are simply forms of hatred, because the more we love ourselves the more we hate our neighbor. Since love for ourselves and love of worldly gain are therefore opposed to heavenly love, they necessarily pour out a constant stream of impulses that go against mutual love.

所有的自私和物质主义都发生在人意志里，它们其实都只是恨的状态！因为我们越是爱自己，就越是恨我们的邻舍。由于对自己的爱和对世俗利益的爱是如此违背属天之爱，它们必然会源源不断的涌出冲动抵制相互之爱。

— *Secrets of Heaven* 1047

《属天的奥秘》 1047

Key Concept

核心理念

We've seen in the previous sections how selfishness and materialism can lead to all types of negative attitudes and behaviors. When taken to the extreme, though, they can cause a person to become outright hateful. As Swedenborg says here, they are in fact "forms of hatred" themselves since there is a direct relationship between our self-love and our hatred toward others. So we're left with a proposition to ponder: any hatred that lives within us, however small, might be a product of our love for ourselves and therefore be the root of our conflicts.

我们在前面的章节中已经看到，自私和物质主义如何导致各种类型的消极态度和行为。然而，当走到极端时，它们会使一个人变得充满仇恨。正如史威登堡在这里所说，它们本身其实就是"仇恨的状态"，因为我们的自爱直接关联着对他人的仇恨。所以，我们要思考这个命题：任何存在于我们内心的仇恨，无论多么微弱，都可能是自爱的产物，因此是导致我们冲突的根源。

For Discussion or Reflection

反思

It's easy to see how selfishness can lead to certain kinds of conflict—a person acting petty and making other people's lives difficult, for example—but how does it relate to an argument where both sides genuinely believe they're acting for the good of others? How does love for ourselves enter into broader social issues like

immigration or abortion? How might other types of love come into play in those debates?

很容易理解自私如何导致某些冲突。例如，一个人行为表现得心胸狭窄，给其他人造成困难，但双方却都真心相信自己是为了别人好，于是这就导致争议：人为什么会有这样的认识？

对自己的爱如何关联着更广泛的社会问题，如移民或堕胎？还有其他类型的爱如何导致各种争执？

Do you agree with the proposition that the more we love ourselves, the more we hate others? Why or why not?

你是否同意这样的命题：我们越爱自己，就越恨别人？同意或不同意，为什么？

Topic 6 没有约束时你会如何行动

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—threats to their reputation or to their rank, their profit, and the pleasures that attend them.

人们可以自己判断，下列情形时他们会是什么样子：如果允许他们的行为无需惧怕法律，不必担心自己的生命，也没有任何外在的约束—如对他们的名誉或地位、利益以及伴随的快乐的威胁。

— *Heaven and Hell* 508:5

《天堂与地狱》 508: 5

Key Concept

核心理念

This idea has been the inspiration for all types of popular fiction, from *The Lord of the Flies* to the movie series *The Purge*. How would we act if there was nothing to stop us from doing whatever we wanted and there were no consequences to our actions? Swedenborg argues that we would engage in every type of horrible behavior imaginable—unless we were to begin going down the path of spiritual growth.

这个观念一直是各种流行小说的灵感来源，从《蝇王》到电视连续剧《清洗》其主题都是如此。如果没有任何东西可以阻止我们为所欲为，而且我们对行为

不承担任何后果时，我们将如何行动？史公指出，我们会做出各种难以想象的、令人震惊的事来—除非我们开始走上属灵成长的道路。

For Discussion or Reflection

反思

How do you think *you* would behave if there were no consequences to your actions and nothing to prevent you from doing whatever you liked?

如果你的行为不承担任何后果，没有任何东西可以阻止你为所欲为，你觉得你会怎么做？

What do you think society as a whole would be like if these were the conditions?

如果处在这样的环境里，你觉得整个社会将是什么样子？

Do you think that living in this way would make you freer than you are right now? Why or why not?

如果这样生活的话，你认为自己会比现在更自由吗？是与不是，为什么？

Part2: The Effects of Hate

第二部分 恨的结果

We've all seen the toxic effects that hatred of others can have on a person, but Swedenborg tells us that there are spiritual consequences as well—including some we might not expect.

我们都看到了仇恨他人对自己本身的毒害后果。但史威登堡告诉我们，还有灵性上的后果，涉及的方面我们可能根本想不到。

Topic 7

思考题 7 失控的自爱很危险

If we despise our neighbors or regard people as our enemies for merely disagreeing with us or not showing us reverence or respect, our life is a life of self-love. If for similar slights we hate our neighbors and persecute them, then we are even more deeply entrenched in self-love. And if we burn with vengeance against them and crave their destruction, our self-love is stronger still; people with this attitude eventually love being cruel.

如果我们仅仅因为邻舍或他人不同意我们的观点，或没有对我们表示敬重或尊崇，就鄙视他们或把他们当成敌人，我们活出来的就是自爱的生命。如果由于类似的轻慢，我们就恨邻舍，迫害他们，那么我们的自爱就扎根更深了。进而，如果我们燃烧着复仇之心，渴望他们的败亡，我们的自爱就愈加深重。有这种态度的人最终会喜欢残忍。

— *New Jerusalem* 68

《新耶路撒冷》68

Key Concept

核心理念

Here, Swedenborg shows the progression of self-love: It can start with a seed as small as a minor disagreement, but if we let it fester, it keeps growing. Maybe we start to generalize about the person and say, "He does this all the time," or "You just can't reason with her!" Over time, what started as a minor issue becomes a bitter anger and resentment. And once we start thinking of someone who disagrees with us as "the enemy" and are even inclined to do them harm, it becomes easier to start thinking that way about other people, too. The downward spiral becomes more and more difficult to reverse.

在这里，史威登堡展示的是自爱的发展。它可以从一粒小小种子开始，例如一个小分歧，如果我们让它恶化，使其不断增长。也许我们就开始对人以偏概全，说："他总是这样"，或者"你根本不能跟他讲道理！"随着时间的推移，起初的小问题变成了苦毒的愤怒和怨恨。而一旦开始把与我们意见相左的人当成"敌人"，甚至想要伤害他们，我们就很容易也用这种想法对待其他人。这种螺旋下降的趋势就会越来越难以扭转。

For Discussion or Reflection

反思

Have you ever been part of an argument that spiraled out of control? If so, how did it end? Or are those feelings still unresolved?

你是否曾经遭遇一场失控的争吵？如果有的话，最终如何结束的？或者，你是否至今仍耿耿于怀当时的感受？

If you like, try an exercise: The next time you have a difference of opinion with someone, see if you can pay attention to your thoughts and feelings as they are happening. What kinds of thoughts are you having about that person? What kinds of emotions do those thoughts evoke? Where do those thoughts and feelings lead?

如果你愿意，可以尝试这样实践一下。当你下次和某人有意见分歧的时候，努力关注自己的想法和感受，因为它们正在发生。你对那人怀着什么样的想法？这些想法激起了怎样的情绪？这些想法和感受会导致什么后果？

Topic 8

思考题 8

凡内心认可的就成为我们的

If we believe that particular evils are permissible, then they do become part of us even though we do not do them, since the permission we grant them in our thought comes from our intent, and there is an agreement. As a result, when we believe that some particular evil is permissible, we have relaxed the inner restraint against it and are kept from doing it only by outward restraints, which are fears.

如果我们相信某些特定的恶行是允许的，那么即使我们不做，它们也实实在在地成为我们的一部分。因为我们思想上对它们的允许出自我们的意志，思想和意志在这里达成了一致。因此，当我们相信某些特定的恶行是允许的，我们就放松了对它的内在约束，而只靠外在约束来阻止其发生，那就是恐惧。

— *Divine Providence* 81

《圣治》81

Key Concept

核心理念

This is another important concept about love and hate: whatever we accept as true in our mind becomes a part of us. In this case, Swedenborg is talking about evil behavior, and he says that even believing that particular behaviors are all right is the same as doing them.

这是关于爱与恨的另一个重要理念：凡是我們内心里接受为真实的东西，都会成为我们的一部分。史威登堡在这里说的是恶行。他说，即使仅仅相信某特定行为没有问题，也和如此行了是一样的。

We can apply this concept to the hateful attitudes described in previous passages (see, for example, page 6). If we say to ourselves that there's nothing wrong with getting revenge on someone who wronged us, or getting angry with a person who does this or that, then we make revenge and anger parts of ourselves.

我们可以将这一理念应用于前几节经文所描述的仇恨态度（如思考题 3）。如果我们对自己说，报复冤枉过我们的人，或者恼怒对我们做过类似事情的人，都没有错，我们就使报复和恼怒成为我们自己的一部分了。

For Discussion or Reflection

反思

Think about a conflict that you've witnessed between two parties. Did you have strong feelings about what was said? If so, what was the nature of those feelings? Did you side with one or the other party, either out loud or in your thoughts?

想一想你见过的双方冲突。你是否对他们说的话有强烈的感受？如果有的话，这些感受有甚麽特征？无论大声说出来还是只在心里琢磨，你是否站在这一边或那一边？

What were the values (that is, the loves) that led you to feel or act that way?

导致你有这种感受或选择的价值观（也就是爱）是什么？

Are there things that might be considered illegal, immoral, or harmful to others that you feel are allowable? If so, why? Would you do them, given the opportunity?

是否有一些可能被认为是非法的、不道德的或对他有害的事情，而你却觉得是允许的？如果有的话，为什么？如果有机会，你会做这些事情吗？

Topic 9

思考题 9 看到邪恶才能抵制邪恶

[If he had not given permission for evils to happen], the Lord could not lead us out of our evil, so we could not be reformed and saved. That is, unless evils were allowed to surface, we would not see them and therefore would not admit to them; so we could not be induced to resist them. That is why evils cannot be suppressed by some exercise of divine providence. If they were, they would stay closed in, and like the diseases called cancer and gangrene, would spread and devour everything that is alive and human.

如果祂没有允许邪恶发生，主就不能引导我们脱离邪恶。于是我们就不能改过自新，不能得救。也就是说，除非允许恶行浮出水面，否则我们就看不到恶行，于是也不会承认恶行，结果就不能接受引导抵制恶行。这就是为什么不能靠某种天意的运行而抑制邪恶的原因。如果那样的话，邪恶就会一直封闭在里面，就像称为癌症和坏疽的疾病一样，将会蔓延并吞噬人所有的生命。

From birth, each of us is like a little hell in constant conflict with heaven. The Lord cannot rescue any of us from our hell unless we see that we are in it and want to be rescued. This cannot happen unless there are instances of permission that are caused by laws of divine providence.

从出生开始，我们每个人就像一个小地狱，不断与天堂发生冲突。除非我们看到自己身处地狱，并希望得到救赎，否则主无法将我们任何人从地狱中解救出来。除非按照天意法则产生允许的事件，否则这些都不可能。

This is why there are lesser and greater wars, the lesser ones between property owners and their neighbors and the greater ones between the rulers of nations and their neighbors. The only difference between the lesser and the greater ones is that the lesser ones are limited by national laws and the greater ones by international laws.

于是有了大大小小的战争，小的如业主与邻居之间的争斗，大的像国家统治者与邻国之间的战争。战争无论大小都是一样的，它们的唯一区别是，小争斗受国家法律的限制，大战争受国际法的限制。

— *Divine Providence* 251:1-2

《圣治》 251: 1-2

Key Concept

核心理念

One of the ways in which God shows us what evil looks like is through larger open conflicts like wars. By witnessing firsthand the massive suffering caused by war, we understand better the cost of pursuing our own agenda of self-promotion and power. Likewise, on a more local level, witnessing or being part of a smaller-scale battle helps us to understand the consequences of indulging in negative emotions.

上帝向我们展示邪恶的方式之一是通过战争等大规模的公开冲突。通过亲眼目睹战争造成的巨大苦难，我们才能深刻理解依着私欲追求扬升自我和权力的代价。同样，在更局部的层面上，目睹或参与一场规模较小的战争，有助于我们理解沉溺于负面情绪的后果。

For Discussion or Reflection

反思

Have you ever been involved in a war—either in the literal sense of a large-scale military conflict or in the figurative sense of a particularly nasty fight between two parties? Or, if you haven't taken part in one, have you witnessed one? If so, did it change the way you think about fighting? How? What are your thoughts on the statement that “evils cannot be suppressed by some exercise of divine providence”? In what ways might it play a part in how we consider our actions and intentions?

你是否曾经参与过战争—无论是实实在在的大规模军事冲突，还是象征意义上双方特别恶劣的争斗？或者，如果你没有参加过战争，你是否目睹过？如果有，它是否改变了你对战斗的看法？如何改变的？你如何看待“不能靠某种天意的运行而抑制邪恶”的说法？在如何看待我们的行动和意图上，它可能在哪些方面发挥作用？

Topic 10

思考题 10 仇恨使我们分裂

Wicked and loathsome acts—that is, acts of hatred— are what turn us away and make us look downward only, toward bodily and earthly concerns, or in other words toward the things of hell. This happens when we send charity into exile and extinguish it, which shatters the bond between the Lord and us. Only charity, which is love and mercy, maintains the bond.

邪恶和令人厌恶的行为——也就是仇恨的行为——使我们分裂，使我们只朝下看，关注肉体 and 世俗之事，或者换句话说，关注地狱之事。当我们把仁爱打入冷宫，熄灭仁爱时，这种情况就会发生，这就割裂了主和我们之间的纽带。只有仁爱，也就是爱和慈悲，才能维系这个纽带。

— *Secrets of Heaven* 379

《天国的奥秘》 379

Key Concept

核心理念

Let's start with a definition: When Swedenborg writes about charity, he's not talking about the act of giving money to a good cause; he's talking about a sense of love or goodwill toward others, in the same sense as "love for our neighbor."

让我们从定义开始。当史威登堡描写仁爱时，他说的并不是把钱捐给慈善事业的行为，他说的是对他人的爱或良善的感情，其意义等同于“爱我们的邻舍”。

Here, then, we see an even more intense degree of self-love: when we become so self-involved that we turn our backs on charity, we lose our connection to the Lord. And without that connection, we become more prone to committing acts of hatred.

在这里，我们看到了一种程度更为强烈的自爱：当我们变得如此自我，以至于抛弃了仁爱时，我们就失去了与主的联系。一旦失去了这种联系，我们就更容易做出仇恨的举动。

For Discussion or Reflection

反思

Have you ever committed an act that could be considered “wicked and loathsome”? If so, how did you feel while you were doing it? How did you feel afterward? Do you agree with Swedenborg’s statement that such acts turn us toward hell?

你是否曾经有过可以被认为是“邪恶和令人厌恶”的行为？如果有，你做那事时的感觉如何？事后你的感觉又如何？你是否同意史威登堡的说法，这种行为会让我们走向地狱？

Think about a time when you were angry with someone—not just annoyed, but absolutely raging. Was there any room in that experience for love to enter? If so, and you were able to think about loving that person, what happened? If love was the furthest thing from your experience, what do you imagine would have happened if you had tried to think about loving them?

想一想，当你对某个人发怒的时候——不仅仅是生气，而是绝对的愤怒。在这个过程中，是否有任何空间可以让爱进入？如果有，而且你能够想到去爱那个人的话，会发生什么情形？如果在你的经历里爱是离你最远的东西，那么当你想象着试图去爱他时，会有何种情形发生？

Topic 11

思考题 11 恨使人远离主

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

主怜悯每个人，爱每个人，想让每个人永远幸福。于是，那些缺乏足够的爱心，不怜悯他人，不爱他人，不想让他人幸福的人，是不能与主联合的，因为他们不像主，完全没有主的形象。用所谓信仰的眼神来凝视主，却又恨他人的人，不仅站得离主很远，也在自己与主之间挖了一道深深的、属地狱的鸿沟。当他试图接近主时，就会掉进这鸿沟里头。对他人的仇恨，就是那中间的、属地狱的鸿沟。

— *Secrets of Heaven* 904:2

《属天的奥秘》904: 2

Key Concept

核心理念

Here, Swedenborg elaborates on the theme from the previous passage: those who are unable to show love for their neighbor put an unbridgeable gulf between themselves and the Divine. Love cannot harmoniously coexist with hate. Even though as human beings we are usually a mix of these two, Swedenborg tells us that eventually one love will win out over all the rest, whether it happens in earthly life or in the afterlife.

在这里，史威登堡对前面的思考题做了进一步阐述：那些不能对邻舍表现出爱的人，在自己与上帝之间筑起了难以逾越的鸿沟。爱与恨是不能和谐共存的。作为人类的我们，尽管通常是这两者的混合体，但属天的教导告诉我们，最终一种爱将胜过所有其他的爱，无论在今生还是来世都是如此。

For Discussion or Reflection

反思

Thinking back on all the examples of hate that we discussed in previous passages, do you see instances of this type of self-love or love for the world in yourself? How do you react to the idea that having such emotions can keep you apart from the Lord?

回想前面章节中讨论过的所有仇恨的例子，你能在自己身上发现这种爱自己或爱世界的例子吗？怀有这种情感会使你远离主，你对这个信念作何反应？

Topic 12

思考题 12 今生所爱塑造着来世生命

Whatever we have done during bodily life, and even whatever we have thought, gradually comes back in the other life. When the hostile, spiteful, underhanded actions we have taken return, the individuals we hated and secretly plotted against also appear before us, and appear in an instant. That is how things operate in the next life. . . . The negative thoughts we have had about the people are also plain to see, since everyone's thoughts are perceptible. Miserable states result; hidden hatreds erupt openly.

无论我们的肉体生命做了什么，甚至想了什么，都会在身后生命中逐渐呈现出来。当我们采取的敌意、怨恨、暗算等行为再现时，我们所憎恨的、密谋算计的那个人也会呈现在我们面前，并且是即刻呈现。这就是来生的运行方式。。。我们对别人的负面念头也会清楚展现，因为每个人的思想都是可见的。这会导致凄惨的状态；隐藏的仇恨也会公开爆发。

Bad people find that all their misdeeds and thoughts come back with vivid realism in this way, but good people do not. With them, all states of goodness, friendship, and love return, bringing with them the highest pleasure and happiness.

邪恶者发现，他们所有的恶行和恶念都会活生生地如此再现，但良善者却没有这些。对于良善者来说，所有的善良、友情、仁爱状态都会再现，伴以最高的快乐和幸福。

— *Secrets of Heaven* 823

《属天的奥秘》823

Key Concept

核心理念

Swedenborg teaches that what we love shapes not only our life on earth but also our afterlife in the spiritual world. This doesn't mean that we spend eternity reliving every little mistake we've made—the actions that come back to us are the ones that we believed were justified, and they are therefore made a part of our spiritual selves. Those conscious choices have lasting effects (see page 18), and we have to face them in order to achieve peace.

史威登堡教导说，我们的爱不仅塑造着今生的生命，也塑造着灵性世界里我们的来生。这并不意味着我们要永远重复自己所犯的每一个小错误——我们身上再现的行为都是那些我们认为合理的，从而成为我们灵性内涵的东西。这些有意

识的选择会产生恒久的影响（见思考题 8）。要想获得平安，我们就必须正视它们。

For Discussion or Reflection

反思

If you were to die today, what do you think you would find in the afterlife? Who would appear in front of you, and what might you say to each other?

如果你今天离去，你觉得在来生你会发现什么？谁会出现在你的面前，你可能会向对方说些什么？

Think about someone you've clashed with here on earth. Would it change the way you interacted if you could read each other's thoughts? In what way?

想一想世上曾与你发生过冲突的某人。如果都能读懂彼此的心思，那么你们互动的方式会不会改变？会在哪些方面改变？

Part3: Putting Aside Ego

第三部分 放下自我

We're all a mix of different drives and motivations, some good and some bad. Learning to stop ourselves when we're about to slide into a negative state of mind—and to empathize with others when they lose that battle within themselves—is an important part of finding peace.

我们都是不同动力和动机的混合体，有些是好的，有些是坏的。学会在我们即将陷入消极心态的时候拦住自己，并在别人内心征战失败的时候同情他们，对于获得平安十分重要。

Topic 13

思考题 13 人是复杂的混合体

Every evil looks to us like a simple unit. That is how we see hatred and vengeance, theft and fraud, adultery and promiscuity, pride and arrogance, and the like. We do not realize that there are countless elements in every evil, more than there are fibers and vessels in the human body. An evil person is a miniature form of hell, and hell is made up of millions of individuals, each one in a form that is human even though it is grotesque. All the fibers and all the vessels in that person are inverted. Essentially, a spirit is an evil that looks to itself like a single entity, but there are as many elements in it as there are compulsions that arise from it. We are all our own good or our own evil from our heads to the soles of our feet. So if evil people are like this, we can see that each one is an evil made up of countless different things that are distinct varieties of evil, things we refer to as the compulsions of that evil.

在我们看来，每种邪恶都好像是简单独自存在的。我们就是这样看待仇恨和复仇、盗窃和欺诈、通奸和滥交、骄傲和傲慢等等；却没有意识到，每一种恶都含有无数元素，比人体的纤维和血管还要多。一个恶人就是一个微型地狱，而地狱的构成又是千千万万个个体，每一个体即使奇形怪状，但却都是人。那人身上所有的纤维和血管都是颠倒的。从本质上说，每一个邪灵就是他自己的邪恶，他看自己是个单一实体，但内里含有的成分就像他生出的蛊惑一样多。我们从头顶到脚底都由自己的善或恶组成。于是恶人就是如此，可以看到他们每一个都是由无数不同邪恶成分组成的邪恶个体，我们把这些成分称为其恶的蛊惑。

It then follows that if we are to be reformed, the Lord has to repair and turn around all these elements in the sequence in which they occur, and that this

cannot be accomplished except by the Lord's divine providence working step by step from the beginning of our lives to the end.

由此可见，当我们要改过自新时，主必要按着这些因素发生的先后顺序来运行整治和规正。而要做到这一点，只有靠主的天意从我们生命的起始一步一步地运行直到结束。

— *Divine Providence* 296

《圣治》296

Key Concept

核心理念

Every person is a complex blend of convictions and experiences and thoughts and emotions. Although Swedenborg often writes in absolute terms, we rarely encounter a person who is wholly good or wholly evil—or, to put it another way, who is motivated completely by either divine love or hellish hate.

每个人都是信念、经验、思想和情感的复杂混合体。虽然史威登堡的描写经常使用绝对的词语，但我们很少遇到一个完全良善或完全邪恶的人——或者换个说法，其动机是全然的神性之爱或地狱之恨的人。

If we can see that complexity within others, it's the first step to empathy and understanding. If we can see it within ourselves, it's the first step to setting our self-love aside and working toward a state of divine love.

如果我们能看到别人内心的复杂性，那就是体谅和理解的第一步。如果我们能看到自己内心的复杂性，那就是我们放下自爱，努力走向神性之爱状态的第一步。

For Discussion or Reflection

反思

Think of a specific friend who you know quite well. What forms of self-love or love for the world do you see within them? Which do you think they have more or less of? What forms do you see in yourself? Which do you have more or less of?

思考一个具体的，你相当熟悉的朋友。你在他们身上看到哪些形式的自爱或对世界的爱？其中哪些表现的较多，哪些较少？你在自己身上看到怎样的爱？你的这些爱里，哪些较强，哪些较弱？

What forms of love for others and love for the Divine do you see within your friend? How about within yourself? Does your friend have more or less of them than of the self-centered loves? How about you?

在你的朋友身上，你看到怎样的对他人之爱和对上帝之爱？你自己内心的光景如何？与以自我为中心的爱相比较，你朋友的爱是较强还是较弱？那你呢？

Topic 14

思考题 14 我们常视而不见自己的过错

We cannot sense the compulsions that underlie our own evils. We are aware of their pleasures, but we give them little conscious thought because the pleasures seduce our thinking and distract our reflections. As a result, unless we discover from some other source that they are evil, we call them good and commit them freely, in accord with the reasoning of our thoughts. When we do this, we incorporate them into ourselves.

我们无法感知潜藏在自身邪恶下面的贪欲，我们只感觉到其快乐。但我们很少有意识地省察它们，因为这些快乐诱惑我们的思维，散乱我们的反省。因此，除非我们依据其他资料发现它们是邪恶的，否则我们就称其为良善，并按照我们的思维推理，自由自在地投身其中。当我们如此行时，就使它们融入了我们自己。

To the extent that we rationalize them as permissible, we enlarge the court of our ruling love, our life's love. Its "court" is made up of our compulsions, since they are like its servants and courtiers through which it governs the more outward activities that are its realm. The nature of the ruler determines the nature of the servants and courtiers, and the nature of the whole realm as well. If the ruler is a devil, the ruler's servants and courtiers will be forms of madness and the general populace will be all kinds of distortion. The servants (who are called "wise" even though they are insane) use imaginary constructs and arguments based on illusions to make the distortions seem true and to be accepted as true.

只要我们将这些行为合理化为允许的，就扩大了我们的主导爱、我们生命之爱的领地。这"领地"之内的构成就是我们的贪欲，它们就像统治者的仆人和臣子一样，管理着组成王国的更为外在活动。统治者的特性决定了仆人和臣子的特性，也决定了整个王国的特性。如果统治者是魔鬼，那么他的仆人和臣子就处于疯狂的状态，广大民众呈现种种扭曲怪态。号称“智者”实为疯子的仆人们，利用基于幻觉想象出来的构想和论证，使这些歪曲的东西看似真实，并被接受为真实。

Is there any way to change the state of people like this except by banishing the evils from their outer self? This is how the compulsions that are inherent in our evils are banished. Otherwise, no exit is offered to the compulsions and they remain pent up like a city under siege or a sealed abscess.

除了驱逐外在自我中的诸恶，从而驱逐依附于邪恶的贪欲，还有其它方法改变这等人的状态吗？不这样，贪欲就没有任何出路，就会像被围困的城邦或被遮盖住的溃疡一样，一直积压着。

— *Divine Providence* 113

《圣治》113

Key Concept

核心理念

If we start to examine our own motivations, we quickly start to see patterns in our behavior that could be called evil— selfishness, anger, judgment of others that leads to division and conflict, a focus on pursuit of money or power. We may even have rationalized them and made them a part of ourselves (see page 18). It's easy to think that we're familiar with all these things in ourselves, but here Swedenborg points out that we're often blind to our own faults. It isn't until these issues are somehow brought to our attention that we can start the work of rejecting our own negative behavior, and as we do so, other issues come to light. That's when we know that we've taken the first steps on the path of love.

如果我们开始审视自己的动机，很快就能看到我们的行为模式，它堪称邪恶——自私、愤怒、指责他人导致分裂和冲突、专注于追求金钱或权力。我们甚至可能已经使其合理化，并使之成为自己的一部分（参见 思考题 8）。我们很容易认为对自己身上的这些东西很熟悉，但史威登堡在这里指出，我们往往对自己的过错视而不见，直到这些问题以某种方式引起我们的注意，于是我们开始排斥自己的负面行为。当我们这样做时，其他问题就会暴露出来。这时我们才知道，我们已经在爱的道路上迈出了第一步。

For Discussion or Reflection

反思

Swedenborg tells us in many places (including the next passage) that the only way we can truly see our own evils is with the Lord's help. What forms might that help take in our lives? Why do you think we cannot truly change on our own?"

史威登堡在很多地方（包括下一节）都告诉我们，只有在主的帮助下，我们才能真正看到自己的邪恶。生活中这种帮助会以什么形式显现呢？为什么你认为人靠自己无法真正实现改变？

We cannot sense the compulsions that underlie our own evils. We are aware of their pleasures, but we give them little conscious thought because the pleasures seduce our thinking and distract our reflections.

我们无法感觉到位于我们自身邪恶之下的贪欲。我们经历到它们的快乐，但我们很少有意识地省察它们，因为这些快乐诱惑着我们的思维，散乱了我们的反省。

Topic15

思考题 15 恐惧剥夺我们的自由和理性

The reason no one is reformed in a state of fear is that fear takes away our freedom and rationality, or our “freeness” and our “reasonableness.” Love opens the inner reaches of the mind, but fear closes them; and when they are closed, we do very little actual thinking, being conscious then only of what is impinging on our feelings or our senses. All the fears that beset our minds are like this.

没有人能在恐惧的状态下得到改造的原因是，恐惧剥夺了我们的自由和理性，或者说剥夺了我们的“自由度”和“理智”。爱能打开心灵的内涵，但恐惧却关闭它们。当它们被关闭时，我们很少进行实在的思考，当时意识到的只有对我们的感情或感觉的冲击。困扰我们心灵的所有恐惧都是这样的。

I have already explained [§104] that we have inner and outer processes of thought. Fear can never occupy our inner thought processes. These are always in freedom because they are in our life’s love. Fear can occupy our outer thought processes, though, and when it does, it closes off the inner thought processes. Once they are closed, we are no longer able to act freely and rationally, so we cannot be reformed.

我在《圣治》104节里已经解释过，我们的思维过程分内在和外在。恐惧永远无法占据我们的内在思维。这些思维过程总是自由的，因为它们在我们的生命之爱里。然而，恐惧可以占据我们的外在思维。当它占据时，就会关闭内在思维过程。一旦内在思维被关闭，我们就无法再自由和理性地行动，于是我们无法被改造。

— *Divine Providence* 139:1–2

《圣治》139: 1-2

Key Concept

核心理念

The outer thought processes that Swedenborg describes here comprise our everyday, conscious mind: the sum of all our thoughts, feelings, and experiences. The inner thought processes are our connection to God. We may not be aware of it, but when that connection is opened, divine love and wisdom are influencing us in little ways all the time.

史威登堡在这里描述的外在思维过程包括我们日常的、有意识的心灵活动：我们所有思想、感觉和经验的总和。而内在的思维过程则使我们与上帝联结。我们可能意识不到这一点，但当此联结开通时，神性之爱和智慧就会时时刻刻，点点滴滴的影响着我们。

That connection to God is pure love, and there's no room in that part of us for fear or hate. But being immersed in fear—as, for example, we might be when confronted by someone whose goals or beliefs seem to threaten our way of life—cuts us off from that connection. Just as hate creates a gulf between us and the Divine (see page 24), so does fear.

与上帝的联结是全然的爱，在我们这个层面上没有恐惧或仇恨的容身之处。但是，我们有可能会沉浸在恐惧中。例如当我们面临某种境遇，那里的目标或信仰似乎威胁到我们的生命道路，即可能会切断我们与主的联结时，恐惧就可能发生。正如仇恨在我们和上帝之间筑起一道鸿沟一样（参见 思考题 11），恐惧也是如此。

For Discussion or Reflection

反思

What types of conflict might be grounded in fear? Have you ever been in a conflict or felt divided from someone based on a fear of your own?

哪些类型的冲突可能是基于恐惧的？你是否曾经因为自己的恐惧而与别人发生冲突或感受分裂？

Can you think of a time when another person's anger or unreasonable behavior might actually have been the result of fear?

你能想到某个时候别人的愤怒或无理行为可能真的是恐惧导致的吗？

Does the statement that "fear takes away our freedom and rationality" make you think differently about your past encounters with this emotion?

"恐惧剥夺了我们的自由和理性"，这句话是否让你对曾经体验过的类似情绪有了不同的思考？

Topic 16

思考题 16 与人和谐使内心祥和

The Lord teaches good and loving actions in many passages in the Word. He teaches such actions in Matthew when he instructs us to be reconciled with our neighbor:

在圣经中的许多经文中，主教导良善和仁爱的行为。祂在马太福音中教导我们要与邻舍和好，就是这样的行动：

If you bring your gift to the altar and in doing so remember that your brother or sister has something against you, leave your gift there in front of the altar. First be reconciled with your brother or sister, and then come and offer your gift. And be kind and generous to your adversary when you are both on the way [to court], to keep your adversary from turning you over to a judge, keep the judge from turning you over to an officer, and keep you from being thrown in prison. I tell you in truth, you will not be released until you have paid the last penny. (Matthew 5:23–26)

所以，你在祭坛上献礼物的时候，若想起你的弟兄向你怀怨，就把礼物留在坛前，先去同弟兄和好，然后来献礼物。你同告你的对头还在（去法庭的）路上，就赶紧与他和息，恐怕他把你送给审判官，审判官交付官长，你就被下在监里了。我实在告诉你，若有一文钱没有还清，你断不能从那里出来。（马太 5:23-26）

Being reconciled with our brother or sister is turning our backs on hostility, hatred, and vengefulness. We can see that this is turning our backs on these evils because they are sins.

与兄弟姐妹和好，就是摒弃敌意、仇恨和报复。我们知道，如此行就是摒弃这些邪恶，因为它们是有罪。

— *Life 73*

《教义之生命篇》73

Key Concept

核心理念

If we think about what comes from having conflicts and divisions in our lives, it sheds a new light on this Bible passage. Conflict resolution isn't just about making peace with our neighbor; it's about having peace within ourselves so we can truly be in the presence of the Divine.

如果思考一下，生活中出现的冲突和分歧会给我们带来什么，就会对这段经文有新的认识。化解冲突并非仅仅是与邻舍和睦相处，也使我们自己内心有了祥和，这样我们才能真正地来到神面前。

The first step to putting aside our self-love, Swedenborg tells us, is to recognize our own faults. Now we've come to the second step: reconciling with others.

史威登堡告诉我们，放下自爱的第一步是认识到自己的错误。现在我们已经来到第二步：与他人和解。

For Discussion or Reflection

反思

Are you in conflict with someone right now, in either a major or a minor way? Is there someone who you feel divided from on a fundamental level? Would you be willing to consider going and reconciling with them right now? How does that thought make you feel?

你当前是否正在与某人发生或大或小的冲突？

你是否觉得和某人在根本层面上有分歧？你是否愿意考虑现在就去与他们和解？这样想使你有何感觉？

Topic 17

思考题 17 良心催促我们做正确的事

Some examples may help to show what conscience is. Suppose you have another's goods without the other knowing it and can therefore profit from them with no fear of the law or of loss of position or reputation. If you nevertheless return the goods to the other because the goods are not yours, you are someone who has a conscience; you are doing a good thing because it is good, and doing the right thing because it is right. Or suppose you are offered a government position but you know that someone else who also wants that position would be of greater benefit to your country than you would. If you let the other person have the position for the good of your country, you are someone who has a good conscience. A similar principle would apply in many other situations.

一些例子可能有助于说明什么是良心。假设你拥有他人的财物，而对方并不知情。于是你可以从中获利，而不必担心法律制裁，或地位、名誉的损失。如果你将这财物归还对方，因为不是你的，那么你就是一个人有良心的人。你在做良善之事，因为这是良善之举；你在做正确的事，因为这样做是对的。

或者假设你得到了一个政府职位，但你知道别人也想得到这个职位，而且他比你更有利于国家利益。如果你为了国家利益而把这个职位让给对方，你就是一个人有良心的人。类似的原则也适用于许多其他情况。

— *New Jerusalem* 136

《新耶路撒冷及其属天教义》136

Key Concept

核心理念

Most people would probably describe conscience as that "little voice" in the back of your head that prompts you to do the right thing. Swedenborg says that conscience is actually one of the ways that divine love flows in through our inner mind. It is doing the right thing for its own sake. By following the promptings of our conscience, we bring ourselves closer to a loving state of mind, and that can affect everything that we do.

大多数人可能会把良心描述为脑海里的那个 "小声音"，提示自己去做正确的事情。史威登堡说，良心其实是神性之爱流入我们内在心性的一种方式，要我们为了祂的缘故去做正确的事情。遵循良心的激励，我们就会使自己更靠近爱的心性状态，这会影响我们所做的一切。

For Discussion or Reflection

反思

In many cases, following your conscience is easy. You find a wallet on the street and return it to the person who dropped it. But what about giving up a job you really want because the other person is more qualified? That's a pretty deep exercise of conscience—especially if the person is someone who you don't get along with.

在很多情况下，跟着良心走很容易。例如，你在街上捡到一个钱包，然后把它还给失主。但是，如果因为对方更有资格而放弃一份你真正想要的工作呢？这是一个相当深刻的良心的实践—尤其是如果这个人是你不喜欢的。

Have you ever heard that “little voice” of conscience while in conflict with someone else? If so, what did it tell you to do? Did you listen? Whether you did or not, what was the outcome?

在与他人发生冲突时，你是否听到过良心的“小声音”？如果听到过，它告诉你该怎么做吗？你听进去了吗？无论你是否听从了，结果如何？

Topic18

思考题 18 要克服控制欲

The hardest battle of all, though, is with our love of being in control because of our sense of self-importance. If we overcome this, we have no trouble overcoming our other evil loves, because this is the head of them all.

然而最艰难的战斗，是战胜我们那源于我爱的对掌控之爱。如果我们克服了这一点，就不难克服其他有害的爱欲，因为它居于所有不良之爱的首位。

— *Divine Providence* 146

《圣治》146

Key Concept

核心理念

Love of being in control can take a lot of forms. One obvious form is seeking out positions of authority—whether it's in business, politics, religion, or even personal relationships. But a love of being in control can also manifest itself as a belief that we're right, that our opinion or our way of doing things is the best, and that anyone who doesn't agree is just misguided. Following a path of love means putting all of that aside and being open to other perspectives. Even in cases where we don't agree, making the effort to understand where the other person is coming from can yield unexpected rewards.

爱掌控可以有很多形式。一种明显的形式是寻求权威的地位—无论是在商业、政治、宗教，甚至在人际关系中。但是，爱掌控也可以表现为一种信念，即我们是对的，我们的理念或做事的方式是最好的，任何持不同理念的人都是被误导的。走在爱的道路上意味着放下所有这些执着，对其他理念持开放态度。即使我们的意见不一致，也要努力理解对方的出发点，这能获得意想不到的回报。

For Discussion or Reflection

反思

What do you have strong opinions about? Why do those particular issues make you feel that way?

你对哪些问题持有强烈的看法？为什么这些特殊的问题让你如此感受？

If you like, try an exercise: Pick an issue that you're passionate about, or a pet peeve, or something that never fails to make you angry. Then take some time to contemplate the opposite view. How does it feel to do so? How do you feel about

people who have that opinion or engage in those actions? Do you think you could put yourself in their shoes for a period of time? Why or why not?

如果你愿意的话，可以尝试一个练习。挑一个你热衷的问题，或者最讨厌的东西，或者总是让你生气的事，然后花点时间去思考相反的观点。这样做下来你有甚麽感受？对于哪些与你观点相反或行事不同的人有什么感觉？你能否使自己置身于他们的处境一段时间？是否可以做到，为什么？

Topic 19

思考题 19 仁爱者怀善行善

Fundamentally speaking, goodwill is wanting what is best for others. This desire resides in the inner self. When people of goodwill resist an enemy, punish a guilty person, or discipline evil people, clearly they do so through the medium of their outer selves. Therefore after the situation comes to an end, they go back to the goodwill that is in their inner selves. As much and as usefully as they can, they then wish the others well and benefit those others in a spirit of goodwill.

从根本上说，仁爱就是希望为他人着想。这种愿望存在于内在自我之中。当仁爱之人抵抗敌人、惩罚有罪的人或惩戒邪恶之人时，显然是经由他们的外在之人来做的。因此在情况结束后，他们就回归内在自我的仁爱状态。他们尽可能地达到有用，于是就会祝愿别人好，并以仁爱的精神去利益他人。

People who have genuine goodwill have a passion for what is good. In their outer selves that passion can look like rage and blazing anger, but it dies away and becomes calm as soon as their opponents come back to their senses. It is very different for people who have no goodwill. Their passion is a rage and a hatred that heat and ignite their *inner* selves.

真正拥有仁爱的人，都对良善之事满怀热情。在他们的外在表现上，这热情可能看起来像愤怒和炽热的火焰。但只要对手回归理性，他这怒火就会熄灭，平静下来。而那些没有仁爱者的情况就大不相同。他们的热情是一种愤怒和仇恨，给他们的内在之人加热点火。

— True Christianity 408

《真实的基督教》408

Key Concept

核心理念

Here's a question that you might have had when thinking about harboring anger: What if the behavior you're upset about is harmful to other people? Is it wrong to be angry at people who steal, or cheat, or even murder?

想到心怀怒气时，你可能有过这样的问题：你恼怒时的行为是否对他人有害呢？对偷窃、欺骗、甚至谋杀之人发怒是否有错？

According to Swedenborg, if we are good people, then it's normal to be angry when we see others hurt. The difference is that it's not a lasting anger—in other words, we don't hang onto it and make it a part of us, and we don't continue to

judge or seek retaliation against the person. We feel the anger when the situation is upon us, and we let it go once it's past.

根据史威登堡的观点，如果我们是良善之人，那么当看到别人受到伤害时，愤怒是正常的。不同的是，这不是一个长期的愤怒。换句话说，我们不会把它挂在嘴边，不会总放在心里；我们也不会不断地指责或试图报复这个人。当事情发生在我们身上时，我们会感到愤怒。而一旦过去了，我们就会把它放下。

For Discussion or Reflection

反思

What would anger motivated by love look like in another person? What about anger motivated by emotions like fear or hate? How would you tell the difference? How would you tell the difference between the two inside yourself?

出于爱而激发的愤怒，若发生在他人身上会是什么样子？由恐惧或仇恨等情绪激发的愤怒呢？你如何辨识这两者的区别？你会如何区分自己内心的这两者？

Topic 20

思考题 20 爱既要行善又要止恶

Loving our neighbor is intending and doing good not only to neighbors, friends, and good people but also to strangers, enemies, and evil people. But we exercise goodwill in our dealings with the latter in different ways than we do in our dealings with the former. We exercise goodwill in our dealings with our neighbors and friends by benefiting them directly. We exercise goodwill in our dealings with our enemies and evil people by benefiting them indirectly through our warnings, corrective action, punishments, and therefore efforts to improve them.

爱我们的邻舍，不仅是对邻人、朋友、好人存善愿、行良善；也要对陌生人、敌人、恶人存善愿、行良善。但我们在交往中践行仁爱的方式对前者与后者显然不同。我们在与邻人和朋友的交往中践行仁爱，使他们直接受益。我们在与敌人和恶人的交往中践行仁爱，则是通过我们的警告、纠正行为、惩罚，从而努力改善他们，间接地使他们受益。

— *True Christianity* 407

《真实的基督教》407

Key Concept

核心理念

Being loving toward people you like is easy: you treat them well and show them that you care, you do little things to help them or make them feel better, and so on. Actions like that are equally appropriate (if not more so) for people who you don't get along with on a personal level. But what about people who are actively hateful toward others, or even those who are engaging in criminal acts?

对你喜欢的人充满爱心是很容易的：你对他们好，向他们表示你的关心，做一些小事来帮助他们或让他们感觉更好，等等。这样的行为同样适宜于（如果不是更佳的话）那些在个人层面上未能与你融洽相处的人。但对那些喜欢仇视他人的人，甚至是从事犯罪行为的人呢？

Sometimes the loving thing to do is to try to stop them from going down a bad road. This could involve *not* helping someone whose goal is to harm or to be destructive; *not* encouraging vindictive or hateful thoughts or actions; and perhaps having to report on someone who's involved in a crime—even if that person is someone you care about. Sometimes going along with someone in order to avoid a fight with them isn't the best solution for either of you.

有时，行使爱的行为就要努力阻止他们走上不良道路。这可能包括不帮助那些以伤害或破坏为目标的人；不鼓励报复或仇恨的想法或行为；以及也许不得不告发某个参与犯罪的人——即使此人是你关爱的人。有时候，为了避免与某人发生冲突而与他同流合污，对你们双方来说都不是最佳之道。

For Discussion or Reflection

反思

Have you ever been in a situation where someone you love was heading down the wrong path, whether it was criminal activity, hurting people around them, or some other type of destructive behavior? Did you get involved? If so, what happened as a result?

你是否曾经遇到过你所爱的人走向错误道路的情况，无论是犯罪活动、伤害周围的人，还是其他类型的破坏性行为？你是否参与其中？如果有，结果发生了什么？

As a society, what would be a loving response to crime in general?

作为一个社会，一般来说对于犯罪，应如何做出爱的反应？

Part 4: Embracing Divine Love

第四部分 拥抱圣爱

Loving others can be hard to do . . . but it feels pretty good when you get it right.

爱他人是很难做到的，但如果你做对了，感觉就会很好。

Topic 21

思考题 21 要爱人的内在良善

Since goodwill resides in the inner self, where benevolence is felt, and then extends into the outer self, where good actions occur, it follows that people's inner selves are what we should love; and we should love their outer selves on the basis of their inner selves. Therefore we are to love people according to the type of goodness they have inside. It is the goodness itself, then, that is actually our neighbor.

由于仁爱存在于人之内在，在那里感受仁爱，然后扩展到其外在，在那里践行良善，那么，我们应该爱的就是人的内在，爱他建立在内在基础上的外在。因此，我们要根据人们内心良善的品性去爱他们。事实上，良善本身才是我们的邻舍。

— *True Christianity* 410:1

《真实的基督教》 410: 1

Key Concept

核心理念

Being loving toward people who frustrate us, or who seem to be actively working against us, or who hurt either us or people we care about, can seem like an impossible task. Here, Swedenborg gives us a way to help us get to such a place: while we can't see through to a person's inner self, we can look for the good qualities within them, and we can stay focused on those qualities when we're tempted to give in to our own negative emotions.

对于那些困扰我们的人，或者那些似乎处处与我们作对的人，或者那些伤害我们或我们所关爱之人的人，充满爱心似乎是不可能做到的事。在这里，史威登堡给我们提供了一种方法，帮助我们达到这样的境界：虽然我们无法看透一个人的内在，但我们可以寻找他里面的好品性，当我们遭受迷惑而即将被自己的负面情绪征服时，可以把注意力专注在这些品性上。

For Discussion or Reflection

反思

Pick a person who you've been in conflict with or who regularly frustrates you. Can you name some good qualities about that person? What happens if you try to focus on loving those qualities? Do you think you would be able to hold on to that love in the midst of a frustrating moment?

选择一个一直与你发生冲突或者经常困扰你的人。你能说出这个人的一些良好品性吗？如果你试着努力去爱这些品性，会有什么结果？当你处于沮丧之中时，你能坚持这样的爱吗？

Topic 22

思考题 22 以良善度人爱人

Everyone is our neighbor, and people come in an infinite variety. Since we need to love them all as our neighbor for the type of goodness they possess, clearly there are genera and species of loving our neighbor, as well as higher and lower degrees of that love.

每个人都是我们的邻舍，但人与人之间千差万别。既然我们要依据人们所具备的良善，把所有人作为邻舍来爱，显然，对邻舍的爱在层级上有上有下，在程度上也有高有低。

Since the Lord is to be loved above all else, it follows that the degrees of our love for our neighbors depend on their love for the Lord, that is, on the amount of the Lord or the amount from the Lord that our neighbors possess in themselves. That is also the amount of goodness they possess, since all goodness comes from the Lord.

既然爱主是高于一切的，那么，我们爱邻舍的程度，就取决于他们对主的爱，也就是取决于邻舍自身拥有的，有多少属于主或来自主的东西。这就是看他们拥有多少良善，因为所有良善都来自主。

Nevertheless, since these degrees are within people's inner selves and these are rarely obvious to the world, it is enough to love our neighbor by the degree of goodness that we are aware of.

然而，由于这些程度差别存在于人的内在自我之中，很少能被世人明白察觉，因此，我们只要以自己察觉到的良善程度，来爱我们的邻舍就足够了。

— True Christianity 410:2-3

《真实的基督教》410: 2-3

Key Concept

核心理念

This starts out with a powerful proposition: "Everyone is our neighbor." No matter how bad they seem, no matter how you might be tempted to write them off and think that they don't have any redeemable qualities, everyone has something inside that you can love.

这里首先提出了一个强有力的命题："每个人都是我们的邻舍"。无论他们看起来多么糟糕，无论你认为他们如何品质恶劣，并疑惑他们被救赎的可能被注销，其实每个人都有你可以爱的东西。

However, Swedenborg quickly brings us back to reality: there are degrees of love. You don't have to love everyone in the same way. Since we're human, and all we have is our own limited perception of reality, we tend to love according to that perception.

然而，史威登堡让我们很快就脚踏实地：爱的程度是不同的。你不必用同样的方式去爱每个人。因为我们是人，我们自己所有的只是对现实的有限认知，所以我们倾向于根据这种认知去爱。

For Discussion or Reflection

反思

Imagine the most unlovable person in the world. Maybe it's based on someone you know, or maybe it's a fictitious person. What is that person like? Is there a particular characteristic or type of behavior that you wouldn't be able to get past? If so, what is it, and why does that characteristic pose such a problem for you?

想象一个世界上最不可爱的人。也许是基于你认识的人，也许是一个虚构的人。那个人是什么样的？是否有一个具体的特征或行为模式是你无法忍受的？如果有，那是什么，为什么这个特征会如此困扰你？

Do you agree that we should love others based on how much they love the Divine? If not, what do you think our love for others should be based on?

你是否同意，我们应该根据人爱上帝的程度来爱此人？如果不同意，你认为我们对他人的爱应该建立在什么基础上？

Topic 23

思考题 23 属灵之爱是爱人的良善

People often say, "I love such-and-such a person because that person loves me and does me good," but loving others for this reason alone is not loving them deeply, unless we ourselves are intent on what is good and love the good things that they do for that reason. That is being devoted to caring: the other is being focused on a kind of friendship that is not the same as caring.

人常说：“我爱这样的人，是因为这个人爱我，对我好”。但是，仅仅因为这个原因去爱他人，并不是发自内在地去爱，除非我们自己热爱做良善之事，并因此而爱他们所行的良善。如此行者专注的是仁爱，而前者专注的是友情，友情并不等于仁爱。

When we love others because we care about them, we unite with the good they do and not with their personality, except insofar and as long as they are engaged in doing what is good. Then we are spiritual and are loving our neighbor spiritually. If we love others merely out of friendship, though, we unite ourselves with their personality, including the evil that belongs to them. In that case it is hard for us to separate ourselves after death from a personality that is devoted to evil, though in the former case, we can.

当我们爱他人是出于仁爱时，我们就与他们行的良善联结起来，而不是他们个人，除非他们也一直在投身善事。这样，我们就是属灵的，是在灵性上爱我们的邻舍。然而，如果我们爱他人只是出于友情，我们就把自己与他们个人联结起来，包括属于他们的恶。在这种情况下，我们死后很难把自己和陷于邪恶的人分隔。而在前一种情况下，我们是能够的。

Caring makes this distinction by means of faith because faith is truth, and when through truth we are truly caring we look carefully and see what we should love; and when we are loving and benefiting others, we focus on the quality of usefulness in what we are doing.

仁爱通过信仰达成这种区分。因为信仰是真理，当我们经由真理有了真正的仁爱时，就会仔细观察，看清我们应该爱什么。当我们关爱他人、造福他人时，就会关注我们所做之事的益用品质。

— Faith 21

《教义之信仰篇》21

Key Concept

核心理念

Here's an additional twist to the idea of loving your neighbor: If you love someone because of their personality, however wonderful that personality might be, you're not truly engaged in the type of love Swedenborg calls "charity" or "goodwill" (or, in the above passage, "caring"). On the other hand, if we love the goodness in a person, we're not only truly loving them but we're also uniting with them on a spiritual level.

这是在澄清对于爱邻舍的另一个曲解：如果你爱一个人是因为他个人的缘故，那么无论此人如何优秀，你并没有真正涉入史威登堡所讲的“仁爱”或“仁慈”。然而，如果我们爱一个人身上的良善，我们就不仅是真正地爱他，而且还在灵性层面上与他联结。

For Discussion or Reflection

反思

In the last two sections, we asked you to consider loving the good qualities in an individual whose personality you don't like. In this passage, we see that this type of love isn't just about empathy; it spiritually unites us with a person. How do you think it feels to be spiritually united with a person? How would you feel about being spiritually united with someone whose personality rubs you the wrong way?

在上两个思考题中，我们要求你思考爱一个你不喜欢的人身上的优点。在本题的内容中，我们看到这样的爱不仅仅是共鸣，还能让我们在灵性上与一个人联结。在灵性上与一个人联结会使你有怎样的感觉？如果你不喜欢某人的性格，与其联结你会有什么感觉？

Topic 24

思考题 24 良善者总是善解他人

Where neighborly love is absent, self-love is present, along with hatred for anyone who does not cater to oneself. That is why people who lack neighborly love see nothing in their neighbor besides that neighbor's evil. If they see anything good in the person, they either dismiss it or put a bad interpretation on it.

哪里缺少对邻舍之爱，那里就会有自爱，伴随着对任何不迎合自己之人的仇恨。所以缺乏对邻舍之爱的人，除了看到邻舍的恶之外，看不到其他任何东西。如果他们在那人身上看到任何良善，要么不屑一顾，要么做出曲解。

People governed by charity act in an entirely different way.

被仁爱主导的人其行为方式则完全不同。

These differences form the distinction between the two types of people, particularly when they enter the other life. Those who lack all kindness radiate hatred from every pore. They want to examine and in fact judge everyone and crave nothing more than to find evil, constantly bent as they are on condemning, punishing, and torturing others.

这些差异构成了这两类人的区别，尤其当他们进入来生时。那些缺乏仁爱的人每一个毛孔都散发着仇恨。他们想要审视并实际地评判每个人，只想找到他们的恶，心心念念一直要谴责、惩罚和折磨他人。

Those who are guided by kindness, on the other hand, hardly even notice evil in another but pay attention instead to everything good and true in the person. When they do find anything bad or false, they put a good interpretation on it. This is a characteristic of all angels—one they acquire from the Lord, who bends everything bad toward good.

另一方面，那些被仁爱主导的人，甚至几乎看不到别人的恶，他们看到的是别人的种种良善和真实。当他们发现任何不良或虚假事物时，会做出良善的解释。这是所有天使的特征—从主获得的特征，主把一切坏事都导向良善。

— *Secrets of Heaven* 1079:2

《属天的奥秘》 1079: 2

Key Concept

核心理念

We have a tendency to look at others through the lens of our own love: if we tend to be hateful, or angry, or mistrustful, we expect others to be, too. A way to combat this tendency is to focus on the inner qualities of others, because that's where their goodness resides. Now, we're seeing the next step in this process: If we are good people, we look for the good in others, and we tend to overlook the bad or give it the best possible interpretation. And if we can do that, we can see the good in anything. This, Swedenborg tells us, is how angels view us.

我们有从自己所爱的角度去看待他人的倾向：如果我们倾向于仇恨、愤怒或多疑，我们就会期望他人也是如此。抵制这种倾向的方法是关注他人的内在品性，因为那里居住着他们的善良。现在，我们看到了这个过程的下一步：如果是良善之人，就会去发现别人的优点，而忽略不良的一面，或者给予最善意的解释。如果我们能做到这一点，就能在任何事物中看到良善。史威登堡告诉我们，天使就是这样看我们的。

For Discussion or Reflection

反思

Do you know people who always see the best in others, who perhaps get accused of being too optimistic, or even naïve? Are you one of those people? Does the above passage make you think differently about that type of outlook on life?

你知道有些人总能看到别人的优点吗？他们或许会被指责为过于乐观，甚至是天真。你是这样的人吗？上面的教导是否使你对如此观察人生有了不同的思考？

If everyone were able to see bad or false qualities as good and true, what kind of place would the world be?

如果每个人都能以良善、真实的眼光和心态，观看并解释不良和虚假，这个世界会变成什么样？

Bonus question: Do you think angels would leave their cars unlocked in a high-crime area?

补充问题。你觉得天使们会把自己的车留在犯罪高发地区不上锁吗？

Topic 25

思考题 25 爱他人者不做恶事

Loving our neighbor as ourselves is simply not dealing dishonestly or unfairly with people, not harboring hatred or burning with revenge against them, not speaking ill of them or slandering them, not committing adultery with their spouses, and not doing anything of that nature to them. Can anyone fail to see that people who *do* do things like this are not loving their neighbor as themselves? However, people who do not do such things because they are both bad for their neighbor and sins against God treat their neighbor honestly, fairly, cordially, and faithfully. Since the Lord acts in the same way, a mutual union results.

爱邻如己，简单地说，就是与人交往时要诚实、公平，不对人怀恨在心或睚眦必报，不对人恶语相向或诽谤他人，不与他人的配偶通奸，不对人做任何诸如此类的事情。难道有人不知道，人若做这些事情就不是爱邻如己吗？然而，人如果因为这样做既是对邻舍作恶，又是对上帝犯罪，因而不这样做，他就会诚实、公平、热忱、忠实地对待邻舍。既然主也是如此行的，这样就会与主相互联结。

When there is a mutual union, then whatever we do for our neighbor we do from the Lord, and whatever we do from the Lord is good.

当与主有了相互联结，那么我们无论为邻舍做什么，都是出于主。无论出于主去做什么，都是良善的。

— *Divine Providence* 94

《圣治》94

Key Concept

核心理念

Here, we learn a bit more about what it means to truly love others. Did you notice that some of the items on this list — for example, not slandering and not committing adultery — are taken straight from the Ten Commandments? That gives us a hint: looking for the good in others is certainly part of the process, but the commandments offer specific things that we can do to avoid conflicts and doing harm to others.

在这里，我们进一步了解到什么是真正的爱他人。你是否注意到，这个清单上的一些内容，例如，不诽谤和不奸淫，是直接取自十诫的？这给了我们一个提

示：发现他人的优点当然属于我们要做的事，但诫命也提供了具体的要求，要我们遵守以避免冲突和伤害他人。

It may seem obvious to say that the Lord doesn't do those things either, but think for a moment about the implications: God doesn't hate people, or get angry, or seek revenge. How often do you come across the image of an angry God? Swedenborg not only tells us that the source of love can't be like that, but he also gives us the formula for union with the Lord.

很显然地我们可以说，主从不做这些事。但要想一想这其中的含义：上帝不恨人，不发怒，也不寻求报复。然而你曾经多少次读到过上帝愤怒的形象？史威登堡不仅告诉我们，爱的源头不是这样的，他还给我们提供了与主联结的方法。

For Discussion or Reflection

反思

Has the belief in an angry or vengeful God ever been part of your spiritual practice? What do you think are the advantages or disadvantages to having such a belief? How do you react to the idea that God is able only to love people, no matter what they've done?

相信上帝会发怒或寻求报复，这样的信仰是否曾经影响着你的心灵作为？你认为这样的信仰有什么好处或坏处？说无论人做了什么，上帝都只会爱人，对于这样的理念你有何反应？

Topic 26

思考题 26 抵制仇恨恐惧与体验神性之爱

Anyone can grasp mentally and see rationally that to the extent that we resolutely abstain from theft and cheating, we love honesty, integrity, and justice. To the extent that we resolutely abstain from vengefulness and hatred, we love our neighbor. To the extent that we resolutely abstain from adultery, we love chastity, and so on.

任何人都能从思想上把握，从理智上看到，只要我们坚决不偷不骗，我们就爱诚实、正直、正义；坚决不报复、不仇恨，我们就爱邻舍；坚决不通奸，我们就爱贞洁，等等。

However, hardly anyone knows what is heavenly and divine about honesty, integrity, justice, love for our neighbor, chastity, and the other desires of heavenly love until their opposites have been removed. Once their opposites have been removed, we are involved in them, so we recognize and see them from the inside. Until that happens, there is a kind of veil in the way. It does let a little of heaven's light reach our love, but since that love does not love wisdom, its spouse, to that extent, it does not accept the light.

然而，几乎没有人能从属天的、神性的高度理解，甚麽是诚实、正直、正义、爱我们的邻舍、贞洁，以及其他属天之爱的愿望，直到它们的对立面被驱除。一旦这些对立面被驱除，我们就会涉身其中，于是能从内心认识和看待它们。在这之前，有一层遮盖挡住了我们。它确实允许稍许天光照耀我们的爱，但只要这爱不能同等地爱它的配偶—智慧，它就不接受光。

— *Divine Love and Wisdom* 419

《圣爱与圣智》419

Key Concept

核心理念

Once we begin the work of rejecting hatred and fear — even when we have a reason for feeling that way—we start to experience divine love to a greater and greater degree. And when we get that experience of divine love and joy, it becomes much easier for us to act on those emotions even in difficult situations. Swedenborg warns us not to get complacent, though; that state of mind can be hard to maintain, and when we fall back into our old way of thinking, it's easy to fool ourselves into thinking that we're still maintaining it.

一旦我们开始践行抵制仇恨和恐惧——即使这些感觉是有理的——我们就会开始越来越多地体验到神性之爱。而当我们体验到这神性之爱和喜悦时，即使情势困难，我们的行动也会更容易地依从这些情感。不过，史威登堡告诫我们不要自满，因为这种心态很难持久，当我们回到旧的思维方式时，就容易自欺欺人，以为自己还保持着那种心态。

For Discussion or Reflection

反思

How do you think an experience of divine love feels? Have you had such an experience? If so, what conditions made this experience possible for you? Most people have good and bad days—days when they are able to experience empathy or love for others, and days when that state feels very far away. Does that apply to you? If so, how do you deal with the bad days?

你觉得体验到神性之爱会是什么感觉？你有过这样的体验吗？如果有，是怎样的情形使你获得这种体验？

大多数人都经历过好日子和坏日子——即能够体验到对他人的同情或爱的日子，以及远离那样心态的日子。你是否也有过这种经历？如果有的话，你是如何打发坏日子的？

Topic 27

思考题 27 爱主爱人能克服分裂

In the Christian world, it is doctrine that differentiates churches. Doctrine is the basis on which people call themselves Roman Catholic, Lutheran (or Evangelical), Calvinist (or Reformed), and other names as well. These names grow out of doctrine alone, which would never happen if we considered love for the Lord and charity for our neighbor the chief concern of faith. If we did, those distinctions would simply be differences of opinion on the mysteries of faith. True Christians would leave such issues up to the individual and the individual's conscience. In their hearts they would say, "A person who lives as a Christian—who lives as the Lord teaches—is a real Christian." One church would come out of all the different churches, and all disagreement due to doctrine alone would vanish. Even the hatred of one denomination for another would melt away in a moment, and the Lord's kingdom would come on earth.

在基督教世界里，教义是区分教会的关键。在教义的基础上，人们称自己为罗马天主教、路德教（或福音派）、加尔文教（或改革宗）以及其他名称的教派。这些名称仅仅是出于教义。如果我们把对主的爱和对邻舍的爱看作信仰的核心要义，就不会有这些教派。如果我们如此行，那么这些区别就只是对信仰奥秘的不同领悟而已。真正的基督徒会把这类问题留给个人及其良心去处理。他们会在心里说："人只要活得像个基督徒—即按主的教导去活，他就是一个真正的基督徒。"这样做将会使所有不同的教会合而为一，所有仅仅由于教义而生的分歧都将消失，甚至一个教派对另一教派的仇恨也会在瞬间消融，主的国度就会降临世上。

— *Secrets of Heaven* 1799:4

《属天的奥秘》 1799: 4

Key Concept

核心理念

Religion is one of the criteria that people often use to judge each other. In the time and place where Swedenborg lived, the deepest divisions were between different denominations of Christianity. In modern Western society, however, we see suspicion and mistrust of people of different religions, and we also see rifts between the religious and the non-religious. So we might wonder if Swedenborg's vision of a united humanity, one in which everyone made love the chief concern of their faith, could come about.

宗教信仰是人们经常用来判断对方的一个标准。在史威登堡生活的时代和地域，最深刻的分歧是不同基督教派之间的分歧。在现代西方社会，我们仍然看到不同宗教之间人们的怀疑和不信任，也看到宗教徒和非宗教徒之间的裂隙。因此我们可能会问：史威登堡关于人类的这个愿景能否实现——即人类团结起来，人人都把爱作为其信仰的核心要义。

For Discussion or Reflection

反思

Have you ever been in the middle of (or a witness to) a conflict between two or more people over the details of religious doctrine or interpretation? Thinking back over the previous discussions of the different types of love, in your experience, what was the love motivating each side? Did it seem as though they were capable of getting to a place where both of their loves could be fulfilled?

你是否曾经经历或目睹过，两个或以上的人因教义及其细节的解释而发生冲突？联系之前对不同类型的爱的讨论，你经历的这些冲突中，双方爱的动机是什么？在你看来他们是否有能力，使双方的爱都得以成全？

Do you think that someone who isn't religious can still act with love toward their neighbor? Could they have a love for the Divine, even if they don't believe in God? Why or why not?

在你看来，一个不信宗教的人能对邻舍有爱的作为吗？即使他不信上帝，也会有对神性的爱吗？会或不会，为什么？

Part5: The Beauty in Variety

第五部分 多样性之美

Differences can often be a breeding ground for disagreement. But there's another way to look at it. What if what makes us different makes us better able to live in harmony with others?

差异往往会成为滋生分歧的温床。但也可以换个方式看待它：也许我们与众不同之处能使我们更好地与他人和谐相处呢？

Topic 28

思考题 28 整体的完美有赖于内在的多样性

Every perfect whole arises from a variety of elements, for a whole that is not composed of a variety of elements is not really anything. It has no form, and therefore no quality. However, when a whole does arise from a variety of elements, and the elements are in a perfected form in which each associates with the next in the series like a sympathetic friend, then it has a perfect quality. Heaven is, then, a single whole composed of a variety of elements arranged in the most perfect form; for of all forms, the form of heaven is the most perfect.

每一个完美的整体都由各种元素构成，凡没有各种元素构成的整体就真的啥也不是。它没有形态，于是也就没有品质。然而，当一个整体确实由各种元素构成，而且这些元素每一个都以完美的形态，与系列中的下一个元素联系在一起，就像惺惺相惜的朋友那样时，这样的整体就有了完美的品质。那么，天堂是由各种元素以最完美的形态组合成的整体。在所有形态中，天堂的形态是最完美的。

We can see that this underlies all perfection from every instance of beauty, charm, and delight that moves both our senses and our spirits. Such instances arise and flow invariably from a harmonious agreement of many things that are in sympathetic concord, whether they are together simultaneously or follow in a sequence. They do not flow from a single unit that lacks plurality. So we say that variety delights, and recognize that the delight depends on the quality of the variety.

从每一个感动我们感官和心灵的美丽、魅力和愉悦的实例中，我们可以看到，这就是所有完美的基础。它们无一例外地从许多成分的和谐一致中产生并流露出来，无论是同时并存的，还是先后有序的；而不是源自缺乏多样性的单一单元。所以我们说，多样性产生愉悦，并认识到愉悦取决于多样性的品质。

《天堂与地狱》56

Key Concept

核心理念

Every perfect whole has variety within it. If all of the elements were the same, then the idea of wholeness would lose its meaning. Notice that there's no suggestion here that heaven is perfect because everyone is alike; rather, heaven is perfect because there are many people within it, each of whom makes their own unique contribution.

每一个完美的整体都有其内在的多样性。如果所有成分都是一样的，那么整体的概念也就失去了意义。请注意，这里并没有说天堂的完美，是因为每个人都一样；相反，天堂的完美是因为那里的众人，每一个都做出自己独特的贡献。

For Discussion or Reflection

反思

Do you see beauty in variety in this world? If so, what are some examples of it?

你看到世界上多样性的美吗？如果看见了，请举出一些例子。

As human beings, we also tend to see beauty in things that are the same, such as repeating patterns and symmetrical shapes. How would you compare that type of beauty to the examples of beauty that you just described?

我们人类也倾向于发现相同中的美，比如重复的图案和对称的形状。对于这种类型的美和上述的多样性之美，你可否做出比较？

How are diverse groups of people different from homogeneous groups of people? How do you imagine the answer would be different when describing heavenly communities versus describing communities on earth?

具有差异的人群与均质相似的人群有什么不同？想象一下，比较天堂与世上的社群时，你会有怎样不同的描述？

Topic 29

思考题 29 对比善恶有助于提升心性

It is part of the divine design that things proceed from beginning to end; this is both a pattern overall and a pattern in smaller increments within the overall pattern. This design allows for the variety of all things, and this variety allows there to be qualities of all kinds. The quality of anything is more perfectly assessed through its contrast to things that are somewhat its opposite and things that are very much its opposite.

依照神性设计，万事都有始有终。这既是整体的模式，也是整体中细节的模式。这样的设计允许万物都有多样性，从而允许万物各有其品质。任何事物的品质，都会经由对比对立面而趋于完美，这些对立面与之的差别或多或少。

Darkness allows us to appreciate what a wonderful thing light is, and coldness allows us to appreciate what a wonderful thing heat is. Likewise (as everyone surely recognizes), falsity allows us to appreciate what a wonderful thing truth is, and evil allows us to appreciate what a wonderful thing goodness is.

黑暗让我们体会到光明是何等美好，寒冷让我们体会到温暖是何等美好。同样地，大家肯定也都认识到了，谬误让我们体会到真理是何等美好，邪恶让我们体会到良善是何等美好。

— *True Christianity* 763

《真实的基督教》763

Key Concept

核心理念

In an earlier passage (page 20), we saw that sometimes evil is allowed to happen so that we can see and understand more clearly what it is and what effects it has. As mixtures of both love and hate, our dark emotions can also help us to see the love inside us more clearly. Our dark days allow us to better appreciate the good ones.

在前面的思考题 9 中，我们看到，有时候允许邪恶的发生，是为了让我们更清楚地看到和理解它是什么，有什么影响。作为爱与恨的混合物，我们的忧伤情绪有助于我们，更清楚地看到自己内心的爱。我们经历的忧郁日子使我们能更加珍惜美好时光。

Here, we see another benefit of the “dark side” of human nature: it allows us to better appreciate the good qualities we encounter in others, which in turn leads us into a more angelic state of mind.

在这里，我们看到了人性中“阴暗面”的一个益处：使我们更加欣赏在他人身上看到的良善品质，从而使我们的心性变得更像天使。

For Discussion or Reflection

反思

Think about something good in your life—something wonderful that makes you happy and sustains you through the tough times. What kinds of darkness help you better appreciate that light?

想一想你生活中那些美好事物——那些使你快乐并支撑你度过艰难时期的美好事物。什么样的黑暗能帮助你更好地欣赏光明？

Now, think about something inside yourself that you’d like to change—a source of anger, fear, or hatred. What is its opposite? Do you have some of that opposite within you, too? Does contemplating that counterpart to your inner darkness shed “light” on your inner self?

现在，想想你自己内心需要改变的东西——愤怒、恐惧或仇恨的根源，它的反面是什么？你内心是否也有这些反面事物？深思与你内心黑暗相对立的东西，能否使“光明”照亮你的内在自我？

Topic 30

思考题 30 完美离不开差异

People who are in the head in the universal human that is heaven are supremely involved in everything good. In fact, they are in love, peace, innocence, wisdom, intelligence, and therefore in delight and happiness. These flow into the head and into the components of the head in us, and correspond to them.

在天堂这个“最大的人”中，位于头部的天使，在一切良善上优胜于他人。事实上，他们处于仁爱、和平、天真、智慧、聪明之中，由此也住在喜乐与幸福之中。这些特性流入我们的头部，属于头部以及与头部对应的各处。

People who are in the chest of the universal human that is heaven are involved in the qualities of thoughtfulness and faith, and also flow into our chests and correspond to them. However, people who are in the groin of the universal human or heaven and in the organs dedicated to reproduction are in marriage love.

位于此“最大的人”即天堂胸部的天使，处于仁爱和信心之良善中；这些特性流入我们的胸膛，以及与之相关的各处。而那些位于“巨人”或天堂的腰部，以及生殖系统的天使，则处于婚姻之爱中。

People who are in the feet are in the outmost heaven, which is called “natural-spiritual good.” People who are in the arms and hands are in the power of what is true because of what is good. People who are in the eyes are in understanding; people who are in the ears are in attentiveness and obedience; people who are in the nostrils are in perception; people in the mouth and tongue in conversing from discernment and perception.

位于脚部，即最外侧天堂的天使，拥有的良善称为“属灵自然之善”。位于臂部和手部的天使，拥有源自良善之真理的权能；位于眼睛部位的天使，善于领悟；位于耳朵部位的天使，善于关注和顺服；位于鼻子部位的天使，敏于察觉；位于唇舌部位的天使，因洞察与领悟而善于交谈。

People who are in the kidneys are in truth that probes and discriminates and purifies; people in the liver, pancreas, and spleen are in various aspects of purification of what is good and true; and so on. They flow into the like parts of the human being and correspond to them.

位于肾脏部位的天使，则擅长于真理的寻求、分辨与净化；位于肝脏、胰腺、脾脏等部位的天使，则优胜于良善与真理的多样净化提纯，等等。上述各种特性都流入人们的相应部位，并与它们相配合。

The inflow of heaven is into the functions and uses of these members, and since the uses originate in the spiritual world, they take form by means of elements characteristic of the natural world and thus make themselves known in their effects. This is the origin of correspondence.

天堂的这种输注，乃是流入各部位的功能和用途之中。由于这些用途源自灵性世界，就借着物质世界中的事物，而取了相应的形态，并在其中彰显其实效。这就是对应的由来。

— *Heaven and Hell* 96

《天堂与地狱》96

Key Concept

核心理念

In the above passage, Swedenborg describes a number of different types of people and how they fit into the *universal human*—that is, the human structure of heaven. If there weren't such a variety of different types, heaven simply wouldn't work—it wouldn't be a perfect whole, as we saw earlier (page 66). And yet, not all of these people might be fun to be around. For example, a “kidney” person, who's always probing others to find out what's inside them and separating out the good from the bad, could be downright annoying at times. But each of these different types of people still has goodness within them, and each does their own part to make the world better.

在上面这段话中，史威登堡描述了许多不同类型的人，他们如何融入这最大的人——也就是人形结构的天堂。如前面思考题 28 讲的那样，如果没有如此众多不同类型的人，天堂根本就不能运行——即不能成为一个完美的整体。然而，并非所有这些都很有趣。例如，一个属于“肾脏”的人，总是在探究别人的内心，希望分清好与坏，有时就会让人很讨厌。但这些不同类型的人，其内心都有善良的一面，每人都在尽自己的力量让这个世界变得更美好。

For Discussion or Reflection

反思

What part of the universal human do you think you would be in? Why?

你认为你会属于这个“最大的人”的哪个部分？为什么？

What types of people do you get along with? What types do you not get along with? Where do you think they would fit into that greater human structure?

你和哪种类型的人容易相处？你和哪种类型的人不好相处？在那个“最大的人”的机体中，你觉得他们会处于什么位置？”

The diversity in created things arises from the fact that there are infinite things in the Divine Human One .

Topic 31

思考题 31 世界的丰富多彩源自上帝的无限性

The diversity in created things arises from the fact that there are infinite things in the Divine-Human One and therefore unlimited things in that sun that is the first emanation from him, and those unlimited things emerge in the created universe as their reflections, so to speak. This is why there cannot be one thing identical to another anywhere. This is the cause of that variety of all things that meet our eyes in the context of space in this physical world, and in the appearance of space in the spiritual world. The variety is characteristic of both aggregates and details.

受造物的多样性源于这样一个事实，即在独一神人之中存在着无限事物。于是，在那个从祂首先放射而出的灵界太阳中存在着无限事物，这些无限事物显现在受造宇宙中，就这样反映出它们的形象来。这就是为什么在任何地方都不可能有一事物与另一事物相同的原因。于是在这物质世界的空间背景下，以及在灵性世界的空间表象中，我们目光所及见到的事物具有丰富的多样性。这种多样性既是总体的特征，也是具体细节的特征。

— *Divine Love and Wisdom* 155

《圣爱与圣智》 155

Key Concept

核心理念

Even though there is such diversity in the world—so many different types of animals and plants and minerals and things that can be made by combining different elements— everything that exists is still part of God. In fact, it's God's infinite nature that gives us this diversity of uniquenesses. As Swedenborg goes on to say later in *Divine Love and Wisdom* 155, “infinite things are distinguishably one

in the Divine Human One." So everything that exists reflects the Divine in some way.

世界上有如此丰富的多样性：众多不同类型的动物、植物、矿物，以及可以通过组合不同成分来制造的东西。即便如此，一切存在之物仍然是上帝的一部分。事实上，正是上帝的无限性赋予了我们如此众多的独特性。正如史威登堡在《圣爱与圣智》155节后面所说的那样，"无限的事物在独一神人中是不可区分的一体"。所以，一切存在之物都在某种程度上反映了神性。

For Discussion or Reflection

反思

When we talk about "becoming one" with something, often we imagine the two things blending together until they're the same. How can everything be fundamentally the same at its core, and yet so different in expression? How do you visualize that dynamic?

当我们说到某些事物 "融为一体"的时候，往往会想象两样事物融合在一起，最终成为一样的东西。为什么一切事物的核心都基本相同，但其表现又如此不同？你对其中的原动力作何设想？

Can a group of people still be united if there are differences between members? What about disagreements or outright conflict?

如果一个群体成员之间有分歧，这群人还能团结吗？意见不一致或公然冲突怎么办？

Topic 32

思考题 31 爱主信主使生命与祂联结

Another fact to be aware of is that no community can ever be completely and absolutely the same as another, and within a community, no individual can ever be exactly like another. To everything there is a concordant and harmonious variety. The Lord brings this variety into order in such a way that everything bends toward a common goal. This he accomplishes by means of our love for him and faith in him. The result is unity.

另一个需要注意的事实是：没有任何一个社群能够完全并绝对地与另一个社群相同；而在一个社群内，也没有任何个人能够与别人完全相同。任何事物之内都有一个和谐统一的多样性。主将这多样性安排了秩序，从而使万事都趋向一个共同的目标。祂通过我们对祂的爱和信心来实现这目标，其结果就是联合。

— *Secrets of Heaven* 690

《属天的奥秘》690

Key Concept

核心理念

In the past few passages, we've seen both the beauty and the importance of the uniqueness of every person and thing in creation. This variety doesn't happen by accident. It arises out of the infinite number of different aspects of the Divine. Not every being that came from God returns to God through love and faith, but the ones that do so become part of the divine pattern. In that moment, no matter how different we may seem, we are all united in a single whole.

在过去的几个思考题中，我们透过受造物中每个人和每件事的独特性，既看到其美丽，又看到其重要性。这种多样性并非偶然发生的，而是源自于神性在各个方面的无限性。并不是每一个从上帝而来的生命都会通过爱和信心而皈回到祂那里，但那些如此行的生命却成为了神性样式的一部分。从那一刻起，无论我们看起来多么不同，都联结在一个整体中。

For Discussion or Reflection

反思

Have you ever had that sense of being united with others through divine love? If so, what was it like? If not, what do you imagine it would be like?

你有过经由神性之爱与他人联结的感觉吗？如果有，那感觉是什么样的？如果没有，你想象中那会是什么样子？

Think about a community that you're a part of. It could be with your family, at work, or with friends. What is your role within that community? What unique contribution do you make to its harmony?

想象一个你所属的社群。社群里与你相伴的可能是你的家人、工作中的同事或者你的朋友。你在这个社群中的角色是什么？你对社群的和谐做出了什么独特的贡献？

In this passage, Swedenborg says that the Lord is bending everything toward a common goal. What do you think that goal is?

在这段教导中，史威登堡说，主正在驱使万事朝向一个共同的目标。你认为这个目标是什么？

About Emanuel Swedenborg

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

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

After studying at the University of Uppsala (1699–1709), Emanuel journeyed to England, Holland, France, and Germany (1710–1715) to study and work with leading scientists in Western Europe. Upon his return, he apprenticed as an engineer under the brilliant Swedish inventor Christopher 80 About Emanuel Swedenborg Polhem (1661–1751). Emanuel gained favor with Sweden’s King Charles XII (1682–1718), who gave him a salaried position as an overseer of Sweden’s mining industry (1716–1747). Although he was engaged, he never married.

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

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

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

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

on the nature of God, the spiritual world, the Bible, the human mind, and the path to salvation.

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

关于史威登堡

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

八岁那年，他失去了母亲。十天后他唯一的兄长去世，他成为在世的长子。1697年，他的父亲娶了萨拉·贝吉亚（1666-1720）。她对以马内利极有感情，给他留下一笔重要的遗产。他的父亲是一位路德派神职人员，后来成为一位著名的、有争议的主教，其教区包括宾夕法尼亚州和英国伦敦的瑞典教会。

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

他虽然订了婚，但一直没有结婚。

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

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

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

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

1772年3月29日，史威登堡在伦敦去世，享年84岁。

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This book was produced by the Swedenborg Foundation, an independent nonprofit organization dedicated to making Emanuel Swedenborg's thought more widely known and freely available to all.

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