

# WHEN TRAGEDY STRIKES

*Lessons from Emanuel Swedenborg*

Text by EMANUEL SWEDENBORG

Passages Selected & Reflections Written by MORGAN BEARD



SWEDENBORG  
FOUNDATION  
West Chester, Pennsylvania

**When Tragedy Strikes**

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当不幸袭来时

来自史威登堡的教导

书自史威登堡

**Passages Selected & Reflections Written by MORGAN BEARD**

文章摘选与反思作者：摩根·比尔德

翻译：刘广斌

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## About this Book

*We all experience times of loss or tragedy, whether personal*—the death of a family member or the loss of a home, for example—or on a broader scale, as in the case of a natural disaster or a large-scale accident. Events like these may lead us to wonder why God would allow such things to happen. Doesn't he love us? Why would he let people go through so much pain? Swedish scientist and mystic Emanuel Swedenborg (1688 - 1772) shows us a universe formed according to a plan of divine love, a plan that leads us all to the best possible end—even if the road between here and there is filled with obstacles. In this book, we take a look at some of the spiritual principles underlying the plan that is divine providence.

我们都会经历失败或悲剧的时刻，无论是个人的——例如家庭成员的死亡或失去家园，还是更广泛的——例如自然灾害或大规模事故。这样的事件可能会让我们怀疑，为什么上帝会允许这样的事情发生？难道他不爱我们吗？他为什么要让人们经历这么多的痛苦？瑞典科学家和通灵神学家史威登堡（Emanuel Swedenborg, 1688-1772）向我们展示了一个按照神圣之爱的计划形成的宇宙，这个计划将我们所有人引向最好的终点——即使这条路和那条路之间充满了障碍。在这本书中，我们来看看这个计划的一些属灵原则，这就是圣治。

How did Swedenborg come into this knowledge? He had a series of spiritual experiences in his mid-fifties that led to a radical transformation in his life. His visions of the spiritual world—of conversations with angels, devils, and the spirits of people who had crossed over—were so powerful that he was compelled to share what he had learned. 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.

史威登堡是如何获得这种知识的呢？他在 50 多岁时有过一系列的灵性经历，导致他的生命发生了根本性的转变。他涉身灵性世界的异象——与天使、魔鬼和已经过世之人的灵魂对话——是如此强烈，以至于他不得不分享他所学到的东西。虽然他所生活的时代和当地的社会状况与我们如今大不相同，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。

*When Tragedy Strikes* contains passages from Swedenborg's works that lead us not only through the reasons why bad things are allowed to happen but also through the ways in which good can come from 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. 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.

《当不幸袭来时》收录了史威登堡著作中的段落，不仅引导我们了解为什么会允许不幸发生，而且还告诉我们如何从中获得益处。每一章开始都先简要介绍一组相关教导。之后你会看到这段教导所表达的核心思想，以及对它所包含的内容的简短描述，还有供讨论或思考的问题，这些问题旨在帮助说明如何将这一概念直接而有意义地应用于日常生活。当你需要灵感的时候，你可以阅读史威登堡的经文，用这些引文和反思作为讨论的起点，或者只是简单地享受这些材料作为你自己的灵性之旅的食粮。你也可能会发现这些经文是你自己祈祷、冥想、创作的灵感，或其他与上帝沟通的技巧。

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](http://www.swedenborg.com).

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

本书中的引文均摘自新世纪版《以马内利-史威登堡著作》，该书是史威登堡基金会出版的史威登堡著作的译本。引用来源是按段落号而非页码，这样你可以在任何史威登堡著作的译本中交叉参考段落。你也可以从我们的网站 [www.swedenborg.com](http://www.swedenborg.com)，免费下载他的任何一部神学著作。

我们希望您觉得本书有用！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。

# Why Bad Things Are Allowed to Happen

## 第 1 部分 为什么允许不幸发生？

It' s a difficult question for people of faith: Why would an omnipotent, loving God allow good people to suffer? Why can' t we just live in a peaceful world where everyone is loved and has everything they need? The problem is that we have a tendency as human beings to put ourselves first, Swedenborg observes, and if we don' t face the consequences of that tendency, there' s no way we can get to that peaceful, loving state.

这对有信仰的人来说是个难题。为什么一个无所不能，充满爱的上帝会允许好人受苦？为什么我们不能生活在一个和平的世界里，每个人都被爱，拥有他们需要的一切？问题是，作为人类，我们有一种把自己放在第一位的倾向，史威登堡观察到，如果我们不直面这种发展的后果，我们就不可能达到那种和平、充满爱的状态。

## 思考题 1: 天道要我们走向天堂

There are no “laws of permission” that are simply that, or that are separate from the laws of divine providence. They are the same thing; so saying that God allows something to happen does not mean that he wants it to happen but that he cannot prevent it because of his goal, which is our salvation. Whatever happens for the sake of this goal, our salvation, is in accord with the laws of divine providence, since divine providence is always moving away from and contrary to our own intentions. It is constantly focused on its goal; so at every moment of its work, at every single step of its course, when it notices that we are straying from that goal it leads and turns and adapts us in accord with its laws, leading us away from evil and toward good. We will see shortly that this cannot be accomplished without allowing bad things to happen.

不存在孤立的“应许的法则”，或与上帝的圣治（或称天意）分离的法则。它们其实是一回事。所以说上帝允许某事发生，并不是说祂希望此事发生，而是说祂为了祂的目标，即我们的救赎而不能阻止其发生。为了这个目标——我们的救赎——而发生的任何事情，都是符合圣治的法则的，因为圣治总是与我们自己的意愿相悖和相反的。天意一直专注于其目标。所以在它运行的每时每刻，每一阶段，当它注意到我们偏离这个目标时，就会按照它的法则引导、规转和调整我们，引导我们远离邪恶，走向良善。我们将会看到，如果不允许不幸发生，就不可能做到这一点。

— *Divine Providence* § 234

《圣治》234

### Key Concept

#### 核心理念

If God is all-powerful, then why can't he stop tragedies from happening? This is Swedenborg's answer: All of life, and even the whole universe, is a complex system designed to lead us toward heaven. In order for it to do that, though, we have to be free to make our own choices. Even though sometimes those choices put us in a bad spot, or they put other people in a position to hurt us, the system is working to bring all things to a good end.

如果上帝是全能的，那么祂为什么不能阻止悲剧的发生呢？史威登堡的答案是这样的：所有的生命，甚至整个宇宙，是一个复杂的系统，旨在引导我们走向天堂。不过为了达成此目的，我们必须能自由地做出自己的选择。即使有时这

些选择会让我们陷入困境，或者其他人有机会能够伤害我们，但这个系统的运作却是使万事相互效力以达成好的结局。

### For Discussion or Reflection

#### 讨论或反思

Think about some of the bad things that have happened in your life. Pick one and take a moment to remember not just what happened, but what came after. Looking back, do you think that others' responses to the tragedy made the situation worse or better? What made it (or could have made it) worse, and what made it better?

想一想你生活中发生过的一些不好的事情。选取其中一件，花点时间回忆一下，不仅是发生了什么，还有之后发生的事情。回想一下，你认为其他对悲剧的反应是让情况变得更糟还是更好？是什么让它（或可能让它）变得更糟，又是什么让它变得更好？



## 思考题 2: 天道始终引人远离邪恶

For evil people, divine providence is a constant permission of evil with the ultimate goal of constantly leading them out. The reason divine providence is a constant permission for evil people is that nothing can come out of their life except evil. Whether we are devoted to good or evil, we cannot be devoted to both at the same time, or even alternately, unless we are lukewarm. It is not the Lord who lets evil living into our will and from there into our thought, it is we ourselves; and this is called permission.

对于邪恶者，圣治一直允许其邪恶存在，但最终目的却始终始终是引导他们脱离邪恶。圣治一直容许恶者的邪恶，是因为他们的生命中除了邪恶，生不出其他任何东西。我们或者倾心良善或者耽于邪恶，但不可能同时献身两者，或者轮流交替，除非我们漠不关心。并非上帝让邪恶活在我们的意志里，再从那里进入我们的思想，而是我们自己作的。这被称为允许。

Now since everything evil people intend and think is a matter of permission, the question arises as to what divine providence is in this situation, the providence that we say is at work in the smallest details within all of us, evil and good alike. 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.

现在，既然邪恶者的一切意图和想法都是允许之列，那么问题就来了：在这种情况下，圣治在做什么？我们说天意运行在我们所有人内即使最小的细节上，无论恶者还是善者都一样。圣治包括这样的事实：它按照目的一直允许服务于目的的事件发生，其他的都不允许。它不断地审视那些允许出现的邪恶，分离它们，净化它们，摒弃那些不符合其目的的邪恶，并以我们看不见的方式清除它们。这主要发生在我们的深层意志中，其次发生在我们的深层思想中。圣治也一直运行，防止那些被摒弃和清除的东西重新返回我们的意志中，因为凡进入我们意志的就都成了我们的一部分。不过，在思想上接受但在意志上没有接受之事，就会被隔离并驱逐。

### Key Concept

#### 核心理念

From a spiritual perspective, one of the most fundamental choices we can make is whether we embrace self-love (acting only to benefit ourselves) or love of others—in other words, a choice between good and evil. Divine providence means that evil is only allowed to happen for a purpose, and that purpose is to bring evil to light so that it can be banished for the sake of our salvation.

从灵性的角度来看，我们能做的一个最基本选择，就是我们是否信奉自爱（做事只为自己的利益）还是爱人——换句话说，就是在良善与邪恶之间做出选择。圣治意味着，允许邪恶发生只为一个目的，就是使邪恶曝露于光天化日之下，以便为了我们的救赎而将其驱逐。

### For Discussion or Reflection

#### 讨论或反思

Divine providence means that God is constantly working to draw people away from evil behavior, but for someone who's been the victim of such behavior, it could be hard to accept, let alone forgive. Have you ever been in a situation where you've been hurt as a result of someone's evil behavior? How does the idea that it was all part of divine providence make you feel about what they did? Does considering this experience give you any insight into your own behavior and its relationship to divine providence?

圣治意味着上帝一直在努力牵引人们远离恶行，但对于那些曾经的恶行受害者来说，他们可能很难接受，更不用说原谅了。你是否曾经因某人的恶行而遭到伤害呢？如果把这一切都看作圣治的一部分，你会如何认识他们的作为呢？如此思考这一经历是否会使你对自己的行为及其与圣治的关系产生任何领悟？

"It is not the Lord who lets Evil living into our will and From there into our thought, it is we ourselves."

并非上帝使邪恶活在我们的意志里，再从那里进入我们的思想，那是我们自己的。

### 思考题 3： 自私自大会导致伤害

As for a love of eminence and wealth for their own sake (which is identical to love for ourselves, or strictly speaking, to a love of being in control that arises from self-love), it is a love for our own self-importance, and our sense of self-importance is wholly evil. That is why we say that we are born into utter evil and that what we inherit is nothing but evil. What we inherit is the sense of self that encompasses us and that we participate in by virtue of our self-love—especially by our love of being in control because of our self-love. This is because when we are wrapped up in this love we are totally focused on ourselves and therefore immerse our thoughts and feelings in our own sense of self-importance. As a result, within our self-love there is a love of doing harm because we have no love for our neighbor, only for ourselves.

至于为了自己的利益而爱慕尊贵和财富，这与我爱是一回事，或者严格地说，就是出于我爱而热衷控制。这是一种自命不凡之爱，而自命不凡的感觉是全然邪恶的。所以我们说，我们生来就全然是恶，我们遗传来的只有邪恶。我们所遗传的是凭借我爱而包绕我们的自我意识，尤其是因我爱而热衷掌控。这是因为当我们被这种爱缠绕时，就会完全专注于自己，从而我们的思想和感情都沉浸在自命不凡的感觉中。结果我们的我爱之内就会有行伤害之爱，因为我们没有对邻舍之爱，只有对自己的爱。

— *Divine Providence* § 215:7

圣治 215: 7

### Key Concept

#### 核心理念

We're all born with these selfish impulses. To a certain extent, selfishness is a survival trait—if we don't put energy into making sure we have food, clothing, and shelter, we'll die. That serves a spiritual purpose as well as a biological one, because we can't grow spiritually if we're not healthy enough to make free choices.

我们天生就有这些自私的冲动。在某种程度上，自私是一种生存特征——如果我们不全力以赴确保食物、衣服和住所，我们就难以生存。这在灵性和生物性方面都有意义，因为如果我们不够健康，无法自由的做出选择，我们的灵性就无法成长。

But selfishness (or self-importance) is also the root of much of the harm that we do to others—and that is done to us. Because it's so fundamental to our nature, it's very hard to fight. The good news: "In the other life, none of us suffers any punishment for inherited evil, because it is not ours. We are not at fault for our hereditary nature" (*Heaven and Hell* § 342:3).

但是，自私（或自大）是我们对他人——也是对我们——造成众多伤害的根源。因为它是我们的根本特性，所以很难对付。好消息是："在来生，我们都不会因为遗传的邪恶而招致任何惩罚，因其不属于我们。我们不为自己的遗传特性承担责任"（《天堂与地狱》§ 342:3）。

### For Discussion or Reflection

#### 讨论或反思

What are some examples of selfish behavior that can have beneficial results? What are some examples of harmful selfish behavior? Where would you draw the line between the two?

有哪些例子显示自私行为可以导致有益的结果？有哪些例子显示自私行为造成危害？这两者之间你如何划分界限？

At what point does taking care of yourself turn into a problem for others? How might understanding that we are not at fault for our sense of self affect our behavior in a positive way? In a negative way?

在什么情况下，照顾自己会给别人制造问题？如何理解若自我意识以积极的方式影响我们的行为时，就不算过错？以消极的方式呢？

#### 思考题 4: 我爱与伤害

When we love only ourselves, we see others only as outside ourselves, either as completely worthless or as simply nothing. We regard them as inferior to ourselves and think nothing of doing them harm. This is why people who are possessed by a love of being in control because of their self-love think nothing of cheating their neighbors, committing adultery with their neighbors' spouses, slandering their neighbors, plotting vengeance and even murder, torturing their neighbors, and the like. We get these attitudes from the fact that the Devil itself is nothing but a love of being in control because of self-love, and we are united to and being led by the Devil. When we are being led by the Devil, by hell, that is, we are being led into all these evils. We are constantly being led by the pleasures of these evils, which is why all the people who are in hell want to harm everyone, while the people who are in heaven want to help everyone.

当我们只爱自己的时候，我们眼里的他人就只是外人，要么完全没有价值，要么啥都不是，我们视他们低于自己，认为伤害他们无所谓。这就是为什么那些因为自爱而沉迷于控制欲的人，不在乎欺骗邻舍、与邻舍的配偶通奸、诽谤邻舍、策划报复甚至谋杀、折磨邻舍等等。我们之所以会有这些态度，是因为魔鬼自己纯粹就是出于自爱而迷恋控制，而我们已与魔鬼联合，受其引导。当我们被魔鬼、地狱引导的时候，就被拖入这些邪恶之中。我们不断地受这些邪恶的快乐引领，这就是为什么所有位于地狱之人都想伤害他人，而在天堂的人却想帮助大家。

— *Divine Providence* § 215:7 - 8

圣治 215: 7-8

#### Key Concept

#### 核心理念

In the first sentence, we have Swedenborg' s answer to where self-love starts to turn harmful: when we start seeing others as worthless or as objects to be manipulated rather than caring about their feelings or the harm we might be doing. When you don' t care about others, it' s easy to justify all types of negative behavior, and that becomes a downward spiral.

在第一句话中，史威登堡为我们解答了我爱何时开始转为伤害：当我们开始视他人为毫无价值或被摆弄的对象，而不关心他们的感受或我们可能对其造成的伤害时。当你不关心他人时，就很容易为各种负面行为辩护，进而向下盘旋恶化。

## For Discussion or Reflection

### 讨论或反思

Consider some of the behaviors that Swedenborg lists here: being dishonest, cheating with someone else's spouse, participating in slander or gossip, plotting revenge in response to some offense. Do you know people who have engaged in these behaviors? Have you done so yourself? Do you agree or disagree with the statement that minor examples of these actions can lead to more serious ones?

Why do you think people are motivated by a love for being in control?

思考史威登堡在这里列出的一些行为：不诚实、与别人的配偶偷情、参与诽谤或流言蜚语、受到冒犯后策划报复。你认识有这些行为的人吗？你自己是否也有这样的行为？你是否同意这样的说法，即这些小事会发展成更严重的行为？

你认为人们有喜欢控制的动机吗，为什么？

## 思考题 5: 今生的选择关联着灵性世界

We need to realize that all of us, in spirit, are in some community in the spiritual world, in a hellish one if we are evil, and a heavenly one if we are good. Sometimes we are even visible there when we are deep in meditation. Further, just as sound and speech spread through the air in the physical world, desire and thought spread out in the communities in the spiritual world. There is a correspondential relationship here because desire answers to sound and thought to speech.

— *Divine Providence* § 296:6

要认识到，我们所有人在灵性上都处在灵性世界的某个社群中。如果我们邪恶的，就在地狱社群里；如果我们良善的，就在天堂社群里。有时，当我们深度默想时，甚至可以看到自己在那里。进一步说，就像声音和语言在物质世界的空气中传播一样，欲望和思想也在灵性世界的社区中传播。这里存在的对应关系是，欲望对应声音，思想对应语言。

— 《圣治》 § 296:6

### Key Concept

#### 核心理念

This is an important idea from Swedenborg's writings: the choices we make aren't just about our spiritual journey and our relationships in this world; they connect us to heaven or hell right here and now. The more heavenly choices we make, the more strongly we're connected to heaven—but the opposite is also true.

这是史威登堡著作里的一个重要观点：我们所做的选择不仅仅关乎我们的属灵旅程以及我们与这个世界的关系，还在此时此刻将我们与天堂或地狱联系在一起。我们做出的天堂选择越多，我们与天堂的联系就越紧密—反之亦然。

If we consider theft, robbery, plunder, vengeance, domineering, profiteering, and the like, we can recognize this growth of the pleasure we find in evil. Do not the people who are committing these evils feel surges of pleasure as things go well and as obstacles to their efforts vanish? It is well known that thieves get such pleasure from theft that they cannot stop stealing; and strange as it sounds, they love one stolen coin more than ten coins freely given. It would be the same for adulterers if things were not so arranged that the power to commit this evil decreases as it is abused. Still, though, for many people the pleasure of thinking and talking about it is still there, and if nothing else, there is the insistent urge to touch.

如果我们挂念的是偷窃、抢劫、掠夺、报复、行霸道、获暴利等等，就能感受到快乐在行恶中增长。当事情进展顺利，阻碍邪恶企图的障碍消失时，行这些恶事之人难道不会感到喜不自禁吗？众所周知，盗贼从偷窃中获得快感，以至于无法收手。而且听起来很奇怪的是，他们爱偷来的一个硬币比免费给予的十个硬币还要强烈。

通奸者的情形也一样。事态若非如此发展，他行这种恶事的能量就会随着滥用而消弱。不过，很多人还是乐于想这些事、说这些事的。如果没有别的限制，就会欲罢不能。

### For Discussion or Reflection

#### 讨论或反思

Take a moment to consider your spiritual state, just as you are, wherever you are, at this moment. What kind of afterlife community do you think you' re connected to? Why do you think so?

花点时间想想你的灵性状态，也就是你当下的光景，无论你在哪里，什么时间。你认为你与身后哪种社群建立了联系？你为什么这么认为？



## 思考题 6: 邪恶进入意志等于人入地狱

What people do not realize is that this is happening because they are making their way farther and farther, deeper and deeper, into hellish communities as they commit these evils intentionally and consciously. If the evils occur in our thoughts only and not in our will, we are not with the evil in some hellish community yet. We enter such a community when the evils are in our will as well. If at that time we are also conscious that this evil is against the laws of the Ten Commandments, and if we regard these laws as divine, and still deliberately do it, this sends us down so deep that the only way we can be rescued is by active repentance.

人们无法意识到正在发生之事，因为当他们存心并有意识地行这些恶事时，就会越来越远，越来越深地进入地狱的社群。如果邪恶只发生在我们的思想中，而不是在意志里，那么我们就尚未与某些地狱社群建立联系。当邪恶也进入意志时，我们就进入了这样的社群。若此时我们已经意识到，这邪恶违背我们视为神圣的十诫法则，但还仍然刻意行此恶事，结果就会使我们深陷其中。这只有通过积极的忏悔才能得到拯救。

— *Divine Providence* § 296:4 - 5

《圣治》 296: 4-5

### Key Concept

#### 核心理念

Remember those communities in heaven and hell that we talked about (*Divine Providence* § 296:6 on page 12)? Just as making loving choices brings a person closer to heaven, making selfish choices brings a person closer to hell. They might move forward along this path without even realizing it; maybe they just enjoy the thrill of doing something they shouldn't, and they convince themselves that they're not hurting anyone, or that the people they're hurting deserve to be hurt.

还记得我们说过的那些天堂和地狱的社群吗（《圣治》 296:6）？正如做出爱的选择会使人更接近天堂一样，做出自私的选择会使人更接近地狱。人们可能并不知道正沿着这条道路行进，也许他们只是享受做这些不当之事时的乐趣，他们自信没有伤害任何人，或者所伤害之人该当受此伤害。

The more we justify harmful actions, the more we make evil a fundamental part of who we are. That's what it means to make something a part of our will—we no longer truly think of those actions as wrong, or have any desire to stop doing them.

我们越为有害的行为辩护，就越使邪恶成为自己的本性成分。这就是所谓的使其成为我们的意志——我们不再真正认为这些行为是错误的，也不再具有停止这些行为的愿望。

### For Discussion or Reflection

#### 讨论或反思

Do you get a thrill out of doing something you shouldn' t? If so, have you ever done such a thing and regretted doing so? Was it worth it? If you haven' t behaved in such a way, have you witnessed others who have? What happened as a result of their actions?

你是否会因为做了不当之事而心中战栗？如果会，你有没有做过这类事后又后悔的经历？这样做值得吗？如果你没有如此行过，你是否目睹过别人如此的行为？他们行为的结局是什么？

**“Our own self-importance, which is what motivates us, never cooperates with Divine providence.”**

**“我们的自负激励着我们，却永远不与天道相合”**

**思考题 7：我们的自负违背天道**

There is a reason why divine providence works so subtly that hardly anyone knows it is there—to keep us from dying. That is, our own self-importance, which is what motivates us, never cooperates with divine providence. Our self-importance has an inborn hatred of divine providence. It is actually the serpent that misled our first parents, the serpent of whom it is said, “I will set enmity between you and the woman and between your seed and her seed, and it will trample your head” (Genesis 3:15). “The serpent” is any kind of evil, and “its head” is love for ourselves. “The woman’s seed” is the Lord, and “the enmity that is set” is between our love of self-importance and the Lord, and therefore also between our own prudence and the Lord’s divine providence. This is because our prudence is constantly trying to raise its head and divine providence is constantly trying to push it down.

天道之所以如此微妙地运行，几乎无人知道其存在，是有原因的——为的是不使我们灭亡。原因是：我们的自负是激励我们的动力，它从来不会与天道相合。我们的自负对天道有一种与生俱来的仇恨。这其实就是误导我们第一代先祖的蛇。对于这蛇经上说：“我又要叫你和女人彼此为仇，你的后裔和她的后裔也彼此为仇。她的后裔要伤你的头”（创世记 3: 15）。“蛇”代表种种邪恶，“它的头”就是我们的我爱。“女人的后裔”意为主，“使彼此为仇”指的是我们的爱自负与爱主之间的仇，因此也是我们自己的心机谋略与主的天道之间的仇。这是因为我们的心机谋略不断地想抬起头来，而天道则一直要压制它。

If we sensed this, we would be outraged and enraged against God, and we would die. When we do not sense it, though, we get outraged and enraged against others, against ourselves, and against chance, which is not fatal.

如果我们觉察到了这一点，就会对上帝恼羞成怒，我们就会灭亡。然而当我们没有觉察到的时候，就会对别人、对自己、对偶然的境遇感到愤怒，这并不致命。

— *Divine Providence* § 211:1 - 2

《圣治》 211: 1-2

## Key Concept

### 核心理念

If God is always working to bring things toward a good end, why does he have to keep it such a mystery? Wouldn't everyone feel better if they understood why these things were happening?

如果上帝总在努力使事情走向美好，祂为什么将其保持在隐秘中呢？如果人人都明白这些事为何发生，是不是会感觉好一些呢？

Swedenborg tells us that we might feel better afterward, but in the moment, if we could sense God pushing us in a particular direction, we might push back and make the wrong choice. We might get angry and hate God for trying to take our choices away from us. That would be the worst outcome of all, because if we hate God, we shut ourselves off from him, and shutting ourselves off from God is the same thing as spiritual death.

史威登堡告诉我们，事后我们可能会感觉好一些，但在那一刻，如果我们能感觉到上帝把我们推向一个特定的方向，我们可能会反抗，做出错误的选择。我们可能会愤怒，怨恨上帝试图剥夺我们的选择。这将导致最坏的结果，因为如果我们恨恶上帝，就会把自己与上帝隔绝，而与上帝隔绝就等于灵性死亡。

## For Discussion or Reflection

### 讨论或反思

If you knew about the inner workings of divine providence, do you think you would act any differently? Would having this knowledge make you feel freer? How might you approach being at peace with the way things are in the world without having a sense of God's plan?

知道了天道的内在运作，你觉得你的行为会有任何不同吗？拥有这些知识能否使你感觉更自由？如果未能觉察上帝的安排，你会如何平心静气地处理世上的事务？

If you knew ahead of time that in order to follow divine providence, you would have to lose someone you love, what would you do? How would that choice make you feel about God?

如果你提前获知，按照天意，你将不得不失去所爱的人，此时你会怎么做？这样的选择使你对上帝有何感受？

### 思考题 8: 要敢于正视自己的邪恶

[There are] people who cherish their sins and therefore cannot know what they are. These are people who believe in God and worship him with the usual rituals and yet rationalize for themselves that some evil that is a sin is really not a sin. They camouflage it with disguises and cosmetics that conceal how grotesque it is; and once they have accomplished this they cherish it and make it their friend and constant companion.

有些人执迷于自己的罪，因此不能认识它们的实质。这些人相信上帝，并参加通常的崇拜仪式，但却为自己辩解说，某些邪恶其实不是罪。他们用伪装和饰品对其修饰，以掩盖其荒诞。一旦完成这一步，他们就会珍惜它，使其成为他们的朋友和常伴。

I have said that these people believe in God because only people who believe in God are capable of regarding evil as sin: all sin is sin against God.

我说了这些人信上帝，因为只有信上帝的人，才有能力认识邪恶为罪：所有罪都是对上帝犯罪。

But some examples may make this clear. When people who are bent on profit make different kinds of cheating permissible by inventing rationalizations, they are saying that an evil is not a sin. People who rationalize taking vengeance on their enemies are doing the same thing, as are people who rationalize plundering people who are not their enemies in times of war.

一些例子可以说明这一点。当那些利欲熏心的人编造理由，使种种欺骗行为合理化从而通行时，他们就认为这种邪恶不是罪。另外，如向敌人复仇，在战争时期掠夺非敌方之人等。若辩称这些行为有理，就属于同样的性质。

In these cases, the sins do not come to light and therefore cannot be set aside. Any evil that is not brought to light feeds on itself. It is like fire in wood buried in ashes. It is like poison in a wound that has not been lanced; for any evil that is shut away keeps growing and growing until everything has been brought to an end.

在这些情况下，罪没有被揭露出来，因此不能被驱逐。任何邪恶如果没有被揭露，都会养痍遗患。它就像埋在灰烬中燃烧的木头。因为任何被掩盖的邪恶都会不断地增长，直到走到尽头。

— *Divine Providence* § 278b:4 - 5

《圣治》 278: 4-5

## Key Concept

### 核心理念

When we rationalize our behavior and make excuses for why we do certain things, we' re often not aware of why we' re doing so—we can become so immersed in our own justifications that we think, “That’ s just the way things are. Why try to change?”

当我们将自己的行为合理化，为自己如此行找借口时，就往往意识不到自己为什么要这么做—我们可能会深深沉浸在自己的判断中，以至于我们认为，“事情就是这样的，为什么要尝试改变呢？”

But if we never really look at our own behavior and think about why we act the way we do, then we never see the ugly truth behind our actions. Evil needs to be brought out into the open before we can fight it.

但如果我们从来没有真正审视自己的行为，思考为什么会这样做，我们就永远看不到自己行为背后的丑陋真相。要敢于把邪恶公之于众，这样我们才能与之作斗争。

## For Discussion or Reflection

### 讨论或反思

What are some examples of “the way things are” that you consider wrong or unjust? Do you think that they, in fact, have to be that way? If not, is there something you can do that might have an impact?

举出一些例子，显示哪些存在的事物在你眼里是错误的或不公正的？你认为它们事实上必须如此吗？如果不是，你可以做哪些事情对其产生影响？

Taking a moment to reflect upon your own life, is there a particular behavior of yours that you think needs to be examined?

花点时间反思自己的生活，看看自己有没有某个行为需要检讨？

“any Evil that is not Brought to light Feeds on itself. It is like Fire in wood Buried in ashes.”

“任何不被揭露的邪恶都会养痍遗患。它就像埋在灰烬里燃烧的木头。”

### 思考题 9: 选择的自由与救赎

Is it credible that if we did not have this complete freedom [to choose to do evil] we would not only be beyond salvation but would completely perish? Listen to the reason. We are all immersed in many kinds of evil from birth. They are in our will, and we love whatever is in our will. That is, we love all the intentions that come from within; and we intend whatever we love. This love of our will flows into our understanding and makes itself felt there as pleasure. It moves from there into our thoughts and into our conscious intentions. So if we were not allowed to think the way the love of our will wants us to, the love that is within us by heredity, that love would stay closed in and never come out where we could see it. Any such hidden love for evil is like an enemy plotting against us, like pus in a sore, like a toxin in the blood, and like an infection in the chest. If they are kept hidden, they hasten us to our end.

如果我们没有这种完全的自由去选择作恶，我们不仅无法得到救赎，而且会彻底灭亡，这可信吗？听听这个缘由：我们生来就浸染了种种邪恶，存在于我们的意志中，凡在我们意志中的东西我们都爱。也就是说，我们爱一切出自内心的意愿。我们所爱的，就打算去行。这种意志之爱流入我们的认知，并在那里感受到快乐。它从那里进入我们的思想，进入我们有意识的意念。这种意志之爱是由遗传而存在于我们内心的，如果不允许我们按照自己的意志之爱所希望的方式去思考，这爱就会一直封闭在里面，永远不会显现出来使我们看到。任何这种隐藏起来的邪恶之爱，就像谋害我们的敌人，就像疮中的脓，就像血液中的毒素，就像胸腔的感染。如果把它们隐藏起来，就会加速我们走向灭亡。

On the other hand, when we are allowed to think about the evils of our life's love even to the point of wanting to act them out, they are healed by spiritual means the way a life-threatening illness is cured by physical means.

另一方面，当我们被允许琢磨自己生命中的爱之邪恶，甚至打算行出来时，它们就能够通过属灵的途径治愈，就像用物质手段治愈威胁生命的疾病一样。

— *Divine Providence* § 281:1 - 2

#### Key Concept

#### 核心理念

If we act according to our most selfish or even destructive impulses, the results are laid out right in front of us: we see that we've hurt others, or caused ourselves pain, or created a difficult situation. The reverse is true also; when someone hurts us, or acts in a destructive

way, we truly begin to understand the consequences of those actions. It becomes real in a way that it never would have if we weren't involved.

如果我们按照自己极其自私甚至是破坏性的冲动行事，下场就摆在面前：眼见到我们伤害了别人，或者给自己造成痛苦，或者陷入困难的局面。反之亦然：当有人伤害我们，或以破坏性的方式行事时，我们就实实在在开始了解这些行为的后果。如果我们不亲身体会，就永远不会有真切的感受。

If we weren't free to act as we choose, we would never understand the consequences of evil actions. We'd always be secretly convinced that everything would be better if we could just do whatever we wanted. And then we would never change.

如果我们不能自由地选择行动，就永远不会明白邪恶行为的后果。我们的私心总是以为，如果我们可以为所欲为，事情都会变得更好，于是我们永不改变。

### For Discussion or Reflection

#### 讨论或反思

Think of a situation in your past where you hurt another person. Maybe it was a fight or an unkind word, or maybe it was something more serious. As you look back on that situation, see if you can identify the kinds of emotions that you were feeling when it happened. What was driving you to do what you did? Reflecting on it now, how do you feel about your motivations?

Now try the same thing with a time when someone hurt you.

想一想你过去伤害他人的情况。也许是一场争吵或一句伤人的话，也许是更严重的事情。回顾当时的情况，看看能否识别出事情发生时你感受到的各种情绪。是什么在驱使你做这些事情？反思一下，你对自己的动机有什么感觉？

现在尝试用同样的方法思考有人伤害你的情形。



## 思考题 10: 意志的欲望出自生命内在

The Lord could heal everyone's understanding and make us incapable of thinking evil, capable only of thinking good. He could do this by various fears, by miracles, by messages from the dead, and by visions and dreams. However, healing only our understanding is healing us only superficially. Our understanding and its thought processes are the outside of our life, while our will and its desire is the inside of our life. This means that healing only our understanding would be curing nothing but the symptoms. The deeper malignance, closed in and with no way out, would first devour what was nearest to it and then what was farther away until finally everything was dying. It is our will itself that needs to be healed, not by our understanding flowing into it but by being taught and encouraged by our understanding.

主可以医治每个人的认知，使我们不能思想邪恶，只能思想良善。祂可以使用各种恐惧，经由神迹，让过世者传信息，或通过异象和梦境来做到这一点。然而，这样只能修正我们的认知，却只是表面上修正我们。我们的认知及其思维过程是我们生命的外在，而意志及其欲望才是我们生命的内在。这意味着，若仅修正我们的认知，就只治标而不治本。更深层的恶毒封闭在里面，若没有出路，会先吞噬离它最近的东西，然后再吞噬更远的东西，直到最后一切都进入死亡。我们的意志本身需要医治，却不可能由认知充填意志，而要由认知去教导和劝诫意志。

— *Divine Providence* § 282

《圣治》282

### Key Concept

#### 核心理念

Just as God could prevent anyone from *doing* evil, God could also prevent us from *thinking* evil—he could stop us from ever having the thoughts and feelings in the first place. So why doesn't he? It's because it isn't enough to change the way we think; we have to reorient our whole being. We have to consistently choose to do good and reach toward divine love. If we don't consciously decide to be part of the process, we can't be healed.

就像上帝可以阻止任何人作恶一样，上帝也可以阻止我们思恶—从一开始祂就可以阻止我们产生这些想法和感觉。那么祂为什么不这样做呢？这是因为仅仅改变我们的思维方式是不够的，我们整个生命的方向必须重整。我们必须持续

地选择行善，朝着圣爱行进。如果我们不能有意识地决心参与这个过程，就无法得医治。

### For Discussion or Reflection

#### 讨论或反省

Think about a situation in the past where you did something you regret. Did your regret make you change the way you acted or reacted on other occasions? Why or why not?

想一想曾经做过的使你懊悔的事情。你的懊悔是否改变了你此后的行为或反应方式？或是、或否，为什么？

If someone had stepped into that situation and tried to force you to act differently, what would you have done?

如果有人参与其中，试图强迫你采取不同的行动，你会怎么做？

Imagine if you were not able to think evil. Do you think you might still make the wrong choices in certain situations?

设想你若不能思想邪恶，那么在某些环境中，你觉得自己还会做出错误选择吗？

### 思考题 11: 抵制邪恶先要认识邪恶

People who worship themselves and the world justify their rejection of divine providence as well when they think that wars are permitted, in which so many people are killed and their wealth plundered. It is not because of divine providence that wars happen, because wars are inseparable from murder, plunder, violence, cruelty, and other appalling evils that are diametrically opposed to Christian caring. However, it is absolutely necessary that they be permitted, because since the earliest people, the times meant by Adam and his wife [see *Divine Providence* § 211:1 - 2 on page 18], our life's love has become basically a love of controlling others, ultimately everyone, and of gaining possession of the world's wealth, ultimately all of it. These two loves cannot be kept in chains as long as it is the intent of divine providence that we act freely and rationally.

那些崇爱自己和世界的人，为他们拒绝上帝的旨意辩护，并认为战争是允许的，即使战争导致众多人被杀，其财富被掠夺。发生战争并不是上帝的天意，因为战争与谋杀、掠夺、暴力、残忍以及其他骇人听闻的罪恶是分不开的，这些罪恶与基督的关爱是截然相反的。然而，允许这些发生却是必要的。因为自最早的人，即亚当及其妻子所代表的时代起（参见思考题 7），我们的生命之爱基本上就是控制他人甚至每个人，及占有世上财富以致所有财富。由于依据天意每个人都要能够自由理智地行动，于是就不能禁锢这两种爱。

— *Divine Providence* § 251

《圣治》 251

#### Key Concept

#### 核心理念

In Swedenborg's time, as well as in our own, war was a source of long-lasting suffering—not just the massive death and destruction during the conflict, but the resulting physical and psychological wounds that last lifetimes. Wars, like many of the tragedies that impact our lives, have a purpose, though: to bring home the pain that's caused by people who love controlling others, amassing wealth, or acting upon any of the other ego-driven needs that lead to conflict. Sometimes these things need to be clearly seen and understood before we can fight against them (see *Divine Providence* § 278b:4 - 5 on page 21)—not only in others, but also in ourselves.

从古至今，战争是长期痛苦的根源——不仅冲突期间造成大量死亡和破坏，还给人们造成终生的肉体和心理创伤。战争，就像许多影响我们生活的悲剧一样，可以使人们认识到喜欢控制他人、搜刮财富，或任何在唯我独尊的驱动下行事，导致的冲突、造成的痛苦。有时，这些东西需要被清楚地看到和认识，然后我们才能与之作斗争（参见思考题7）——这不仅适用于别人，同样适用于我们自己。

### For Discussion or Reflection

#### 讨论或反思

Have you or a loved one been involved in a war? If so, what were the effects for you personally? What effects did you see in others? Did experiencing those aftereffects change how you think about war?

你或你的亲人是否参与过战争？如果有，对你个人有什么影响？在其他人身上你看到了什么影响？经历这些后果是否改变了您对战争的看法？

How do you react to these ideas:

你如何应对这些观念：

- It is not because of divine providence that wars happen.  
- 战争的发生并不是天意所为。
- It is absolutely necessary that they be permitted.  
- 允许它们发生却是必要的。

# The Good That Tragedies Can Bring

## 第 2 部分 不幸带来的益处

Swedenborg tells us in many places that bad things are not allowed to happen unless they can lead to good, especially spiritual good. Sometimes adversity leads us to a new path, or to a new state of well-being, that we never would have achieved otherwise. Horrific events might bring to light problems that we weren't even aware of. In this chapter, we see more specific examples of the types of events that are necessary for divine providence to work.

史威登堡在许多章节告诉我们，除非坏事能带来益处，尤其是灵性上的益处，否则这些事就不允许发生。有时，逆境会把我们引向一条新的道路，或达到一种新的福祉状态。而如果没有逆境，我们永远也不会达到这种状态。可怕的事件可能会让我们意识不到的问题暴露出来。在本章中，我们将看到更多具体的例子，展示上帝的天意发挥作用所必需的事件类型。

### 思考题 12：无序到有序

Before being reduced to order, it is very common for everything to fall into confusion or seeming chaos. This allows things that cling together poorly to separate, and when they have separated, the Lord arranges them in their place.

在归于有序之前，一切事物陷入混乱或看似混乱是很常见的。这就使得事物纠缠起来难以区别，而一旦被区分开后，主就使它们各归本位。

Nature offers parallels, since in it too each and every thing first falls into some degree of disorder before being put in order. If the skies did not storm, causing unlike elements to scatter, the air would never clear; destructive forces would amass and wreak havoc.

大自然提供了类似的情况。在大自然中，每一个事物也都是先陷入某种程度的无序状态，然后才被整理好。如果天空没有暴风雨，使不同的成分散开，空气就永远不会清澈，有害的物质就会聚集起来，造成破坏。

— *Secrets of Heaven* § 842:3

《属天的奥秘》 842: 3

## Key Concept

### 核心理念

Sometimes chaos is necessary in order for things to come to a good place, like the thunderstorms that lead to clear skies and sunshine. While the storms seem chaotic or even frightening, we need them in order for life to survive.

有时候，为了让事情向好的方向发展，混乱是必要的，就像雷雨，导致天空晴朗，阳光灿烂。虽然风暴看似混乱甚至可怕，但为了生命的存活，我们需要它们。

## For Discussion or Reflection

### 讨论或反思

Have there been times in your life, or situations you' ve been involved in, where a "storm" was exactly what was needed to clear the air? Did the storm come?

在你的生活中，或者在你参与过的事件里，是否确实有过需要一场 "风暴 "来净化空气？暴风雨来过了吗？

Is there a situation in your life right now where a storm might be helpful? Is there a way that you might be able to instigate the storm yourself?

在你当前的生活状态中，是否一场风暴可能会有所帮助？有没有一种方法，让你自己能够刮起暴风雨？

### 思考题 13: 人的内在有良善纯真的余留

Our inner being holds good qualities and true thoughts. When they seem to have departed, we are then shallow, body-oriented people. Still, the Lord stores those things up in our inner self without our knowing. They do not come out of hiding until our outer self dies, so to speak, as frequently happens in times of trial, misfortune, grave illness, or imminent death.

我们的内在蕴含着良善的品性和纯真的思维。当它们似乎已经远去时，我们就成了肤浅的、以肉体为导向的人。不过，主还是在我们不知不觉中，把这些储存在我们的内在自我中。直到我们的外在自我死亡时它们才会从藏身处出来。这样说吧，在身临困境、不幸、重病或生命即将结束时就经常会发生这情形。

— *Secrets of Heaven* § 268

《属天的奥秘》268

#### Key Concept

#### 核心理念

We may seem, or sometimes feel, like a different person depending on our mood or the circumstances around us. But there's an inner person—the part of us that's connected to the spiritual world—that doesn't change; or if it does change, it only does so gradually over time. In good people, that inner self contains the best parts of us, and that part comes out when faced with a tragedy. Swedenborg calls this part the *remnant*: “All states of goodness or truth . . . along with the good and true things imprinted on our memory, are called a remnant. The Lord preserves them in us, hiding them away in our inner being without our slightest awareness and carefully separating them from the things that are our own—in other words, from evil and falsity” (*Secrets of Heaven* § 561).

在不同的心境或不同的周围环境下，有时我们可能看起来、或者感觉像变了一个人。但我们的内在之人——我们与灵性世界相通的部分，是不会改变的。即使改变，也只能随着时间推移而逐渐改变。在良善之人，这个内在自我包含的是我们最美好的部分，当面对悲剧时，这部分就会显现出来。史威登堡称这部分为余留：“所有的良善和真理状态，以及铭刻在我们记忆里的所有良善或真实事物... 都被称为余留。主把它们保存在我们里面，在我们毫不知情的情况下，藏在我们的内心深处，并小心翼翼地将其与属于我们自己的东西分离开来——换句话说，从邪恶和虚假中分离开来”（《属天的奥秘》561）。

## For Discussion or Reflection

### 讨论或反思

Have you ever seen a tragedy bring out the best—or the worst—in people? What were the circumstances? Do you think that what happened during those events had a lasting effect on those involved? Do you think there's a meaningful parallel between the hidden quality of the remnant and the subtle nature of divine providence?

你是否曾看到过一场悲剧把人们最好的或最坏的一面展现出来？当时的情况是怎样的？你认为这些事件中发生的事情对当事人有长久影响吗？你是否认为潜隐的余留品性与天意的微妙特质之间存在意义深远的关联？



### 思考题 14: 困境能削弱人的自我

Our insistence on autonomy is thoroughly evil and false. As long as it maintains its grip, we are dead. However, when we suffer times of trouble, this sense of autonomy is shaken off; that is, it is loosened and mitigated by the truth and goodness we receive from the Lord. In the process, it is brought to life and yet seems to disappear. . . .

我们对自主的坚持是全然的邪恶和谬误。只要它持续掌控，我们就会灭亡。然而，当我们遭遇困境的时候，这种自主感就会消散。即我们从主得到的真理和良善就会使其松动和减弱。在这个过程中，它又活了起来，但又似乎并不存在了...

The situation is almost like that with black and white. When these two are modified in various ways by rays of light, they turn into beautiful colors, such as blues, yellows, and reds. Through these colors, and depending on the objects they appear in (flowers, for instance), they display themselves as lovely and appealing. Still, they remain inherently and fundamentally black and white.

这种情况就像黑色与白色一样。当这两者被光线以不同方式改变时，它们就会呈现出美丽的颜色，如蓝色、黄色和红色。经由这些颜色，并根据其呈现的物体（比如说花），它们显示出自己的可爱和魅力。然而它们内在本质上仍然是黑色与白色。

— *Secrets of Heaven* § 731

《属天的奥秘》 731

### Key Concept 核心理念

One of the core concepts in Swedenborg's theology is that we can't do anything by ourselves; everything, even our life itself, comes from God. If we start to think that we don't need God, then we cut ourselves off from him, and from a spiritual standpoint, that's the same thing as death (see *Divine Providence* § 211:1 - 2 on page 18).

史威登堡神学的核心理念之一是，我们不能靠自己做任何事情。万事万物，甚至我们的生命本身，都来自上帝。如果我们开始认为自己不需要上帝，结果就把自己与祂隔绝开来。从灵性的视角来看，这等同于死亡（见思考题 7 《圣治》 211:1-2）。

But during the bad times in our life, we can shake off that sense of autonomy and feel the presence of God flowing into us, giving us strength

to go on. We have a sense, in those moments, of what it' s like to be an angel.

但是，在我们生活中不顺心的时候，我们可以放弃那种自主的感觉，感受到上帝的存在流入我们，给我们力量继续前行。在这些时刻，我们会有一种类似天使的感觉。

### For Discussion or Reflection

#### 讨论或反思

Have you ever had an experience of God' s love flowing into you? If so, what were the circumstances that led up to it? Did you experience a sense of surrender? How did it feel?

你是否有过上帝的爱流入你的经历？如果有，是在什么情况下发生的？你是否体验到降服感？是怎样的感觉？

### 思考题 15: 祸患时的祈祷非出自内心

The reason no one is reformed by thinking of God and pleading for help in a state of emergency is that this is a state of compulsion, so as soon as we return to a state of freedom we return to our former state when we rarely if ever thought about God. . . .

遇到祸患时才想到上帝、呼求祂帮助的人不会悔改自新，因为当时是强迫状态。我们一旦回到自由状态，就会旧态复萌，旧态里我们很少甚至没有想过上帝. . .

“States of emergency” mean states when hope is threatened by danger, as happens in battles, duels, shipwrecks, falls, and fires; the sudden, threatened loss of wealth or of employment and its prestige; and the like. Thinking about God in these circumstances comes from ourselves, not from God. Our minds are then virtually imprisoned in our bodies and therefore are not in freedom, which means they lack rationality as well; and without these there is no possibility of reformation.

"祸患"指的是危险导致的无望的状态，如发生战斗、决斗、沉船、破产和火灾；财富或职位及伴随的名望忽然间即将丧失，等等。在这些情况下，想起上帝的念头来自我们自己，而不是来自上帝。此时我们的心灵实际上禁锢在肉体里，并未处于自由状态，与此同时也缺乏理性。而没有这些，就没有改造的可能。

— *Divine Providence* § 140

《圣治》140

### Key Concept

#### 核心理念

There's another side to tragedy: the reactions like fear or grief or rage that overrule our rational side. People in these states of mind might pray for help when they would never pray otherwise, or they might do things that they typically would never have done. But the things that we do or say while in these states of mind don't come from our inner self, because they are not done freely.

不幸还伴有另一面：恐惧、悲伤或愤怒等反应压倒了人的理性。当人的心理处于如此状态下时可能会祈祷求助，否则他们绝不会祈祷，或者可能会做一些他们通常从来不做的事情。但人们在这些心灵状态下所做的事或说的话，并非出自其内心，因为这些言行并非自由做出的。

## For Discussion or Reflection

### 讨论或反思

Have you ever done or said something in the heat of the moment that wasn't typical of you? Did you regret it afterward? Did you take any actions afterward to address what you had done? What steps might you take to prevent yourself from reacting that way in the future?

你有没有在一时冲动之下做了或说了什么，而这些并不代表真正的你。事后你后悔吗？事后你对自己的作为是否采取了任何补救？你会采取什么措施防止自己将来重蹈覆辙？

### 思考题 16: 祸福与天意

People who worship themselves and the material world think that rank and wealth are the highest possible joys, the only possible joys, joy itself. If they think at all about God because of their first childhood religion, they call these things divine blessings; and as long as they have no higher aspirations than this, they believe that God exists and worship him. However, there is something hidden in their worship that they themselves do not know about, an assumption that God will keep raising them to higher honor and greater wealth. If they do achieve this, their worship tends more and more into superficiality until it drifts away, and eventually they trivialize and deny God. They do the same if they lose the respect and wealth on which they have set their hearts.

崇拜自己和物质世界的人认为，地位和财富是最高的快乐，唯一可能的快乐，也就是快乐本身。如果他们最初在童年时接触到宗教而对上帝有任何认识，他们就把这些称为上帝的祝福。只要没有比这更高的诉求，他们就相信上帝的存在并崇拜他。然而，在这崇拜中隐藏着他们自己也不知道的东西，他们以为上帝会不断地以更高的荣誉和更大的财富提升他们。如果真的达成了这些，他们的崇拜就会越来越趋向于肤浅，直到渐行渐远，以至于最终他们轻视和拒绝上帝。如果他们失去了倾心追求的声望和财富，他们也会这样做。

In that case, what are rank and wealth but problems to these evil people? They are not problems to the good, because they do not set their hearts on them. They focus rather on the service or the good that respect and wealth can help them accomplish. Only people who worship themselves and the material world, then, can reject divine providence on seeing that irreverent people are given high rank and wealth and get positions of power in the state and the church.

既然如此，地位和财富对于那些恶人来说，除了麻烦还能是什么呢？而对良善之人来说，这些不是问题，因为他们没有把心思放在这些东西上。他们更注重的是地位和财富能够帮助他们作服务或行善事。

于是，当看到不敬之人获得高位和财富，并在国家和教会中获得权力地位时，唯有那些崇拜自己和物质世界的人才会拒绝天意。

— *Divine Providence* § 250

《圣治》250

## Key Concept

### 核心理念

Sometimes the bad things that happen in our life bring heartrending loss or destruction. But if we're honest with ourselves, more often than not the things that seem like tragedies are really just a matter of us not getting what we want, or losing something that was valuable—a job, a romantic relationship, a valued possession, etc. We can get horribly angry over someone else's words or actions and then realize that it was just a misunderstanding rather than deliberate malice on their part. Swedenborg reminds us to take a step back during times such as these in order to consider whether the loss we experience is actually a necessary blow to the ego.

有时候，我们生活中发生的不幸会带来令人心痛的损失或毁坏。但如果我们诚实面对自己就会发现，很多时候那些看似悲剧的事情其实只是我们没有得到自己想要的东西，或者失去了一些曾经有价值的东西——职位、恋爱关系、贵重的财产等等。我们可能会因为别人的言行而恼羞成怒，后来却意识到这只是一个误会，而不是他们蓄意的恶意。史威登堡提醒我们，在这种时候要退一步，冷静思考所经历的损失是否是对我们自私自利的必要敲打。

## For Discussion or Reflection

### 讨论或反思

Have you ever had a loss that felt terrible at the time but then later turned out to be not so bad, or even a good thing? What were the circumstances? What do you think would have happened if you hadn't lost anything at all and had initially gotten what you wanted?

你是否有过失落的经历，当时觉得很可怕，但后来发现并不是那么糟糕，甚至是一件好事？当时是怎样的情况？如果当时没有失去任何东西，并得到了你想要的，你觉得事情会如何发展？

Have you ever had a loss where no good seemed to come out of it at all? How does that make you feel about the statement that nothing is allowed to happen unless some good can come from it?

你是否曾经历过一次挫败，似乎从中并没有导出任何良善之事？于是你如何看待这样的说法：除非能导出良善，否则任何事情都不允许发生？

"Only people who worship themselves and the material world, then, can reject Divine providence on seeing that irreverent people are given high rank and wealth and get positions of power in the state and the church."

于是，当看到不敬之人获得高位和财富，并在国家和教会中获得权力地位时，唯有那些崇拜自己和物质世界的人才会拒绝天意。

### 思考题 17: 唯独让圣爱流入你

[Angels] have no anxiety about the future, but refer to anxiety about the future as "care for the morrow," which they say is pain at losing or not getting things that are not needed for their life's useful activities. . . . Since [the angels'] greatest love is to be led by the Lord, and since they ascribe everything to him, they are kept away from their self-centeredness, and to the extent that they are kept away from their self-centeredness, the Lord flows in.

天使不忧虑未来，但把对未来的忧虑称为 "挂念明天"，认为这无非就是患得患失，害怕失去或得不到生命功用中本不需要的东西。。。他们最大的愿望莫过于被主引导，并将一切归于主，于是就得以放下自我。他们越多地放下自我，主的流入就越多。

— *Heaven and Hell* § 278:2

《天堂与地狱》 278: 2

### Key Concept

#### 核心理念

Here, Swedenborg gives us a glimpse into the end goal of spiritual growth: a state of complete trust in God, where you set aside your desires and ambitions and just allow divine love to flow in and guide you.

在这里，史威登堡让我们看到灵性成长的终极目标：一个全然信任上帝的状态！在这种状态下，你抛开自己的欲望和野心，唯独让神圣之爱流入并引导你。

## For Discussion or Reflection

### 讨论或反思

An exercise to try, if you like: For one day, don' t think about what you want to do, or what you have to do. Instead, just listen to the voice of divine love within you, and go wherever it guides you. When the day is through, compare what happened to what you would normally have done on an average day. Was the experience spiritually satisfying?

如果你喜欢，可以试试这个操练：选择一天，不要去想你要做什么，或者你必须做什么。相反，在这一天里只听从你内心圣爱的声音，去祂要你去的地方。当一天结束后，比较一下所发生之事和你平日里常做之事。这个经历是否满足你的灵性？



# When We Are Separated by Death

## 第 3 部分 当我们被死亡隔离时

Our most difficult personal tragedies often revolve around the death of family or friends. Grief is natural, and mourning is necessary, but Swedenborg reassures us that we will be reunited with those we most want to see in the afterlife.

我们个人最困难的不幸往往涉及家人或朋友的死亡。悲伤是自然的，哀悼是必要的，但史威登堡使我们确信，来生我们将与最想见到的人再会。

### 思考题 18：肉体死亡后人仍在灵性世界

When someone's body can no longer perform its functions in the natural world in response to the thoughts and affections of its spirit (which it derives from the spiritual world), then we say that the individual has died. This happens when the lungs' breathing and the heart's systolic motion have ceased. The person, though, has not died at all. We are only separated from the physical nature that was useful to us in the world. The essential person is actually still alive. I say that the essential person is still alive because we are not people because of our bodies but because of our spirits. After all, it is the spirit within us that thinks, and thought and affection together make us the people we are.

当一个人的肉体在物质世界中不再发挥其功能，以回应他处于灵性世界的灵的思想 and 情感时，我们就说这个人已经死了。这发生在肺呼吸和心跳停止时。然而这个人根本没有死，他只是脱离了在此世上需用的物质肉体。人本身其实依旧活着。我说人本身仍然活着，是因为人之所以为人，不是凭着肉体，而是凭着他的灵。归根结底，是我们体内的灵在思考，思想和情感共同构成我们这个人。

We can see, then, that when we die we simply move from one world into another. This is why in the inner meaning of the Word, "death" means resurrection and a continuation of life.

于是我们可以明白，当死亡发生时，我们只是从一个世界进入另一个世界。这就是为什么在圣经的内义中，“死”意味着复活和生命的延续。

— *Heaven and Hell* § 445

《天堂与地狱》 445

### Key Concept

#### 核心理念

This is another important teaching from Swedenborg's writings: even when our bodies stop working and everybody around us thinks that we're dead, we're actually still very much alive—we're just living in the spiritual world rather than on earth.

这是史威登堡著作中的另一个重大理念：即使我们的肉体停止工作，周围的人都以为我们死了，其实我们仍然好好地活着——只是我们活在灵性世界里，而不再是这个世界上。

So can we ever truly die? Swedenborg says that true death is a spiritual state, not a physical one (see *Divine Providence* § 211:1 - 2 on page 18).

那么我们能否真正死亡呢？史威登堡说，真正的死亡是一种灵性状态——即灵性的死亡，而不是物质状态（见思考题7《圣治》§ 211:1-2）。

### For Discussion or Reflection

#### 讨论或反思

Think about someone you know who has crossed over to the spiritual world. How does it feel to think of them as still fully alive? Is that different from how you imagined death before? Could thinking of them as living in the spiritual world change your experience of having them live on in your memory? How?

想一想你认识的一些人，他们已经离开到灵性世界去了。当想到他们还完全活着时，你的感觉如何？这是否不同于你之前对死亡的理解？想到他们还活在灵性世界，你脑海中对他们的感觉是否有变化？有哪些变化？

## 思考题 19: 今生是生命的预备期

It is by divine providence that we divest ourselves of what is physical and time-bound by dying, and put on what is spiritual and eternal. The physical and time-bound things are the outermost and final substances that we first enter when we are born, in order eventually to be brought into deeper and higher things. The outermost and final things are what hold us together, and they are found in this physical world. This is why no angel or spirit has been created as such directly. Rather, all of them first came about by being born human.

我们循着上帝的旨意，通过死亡摒弃物质的、被时间限制的事物，而披戴上灵性的、永恒的存在。我们出生时首先进入物质的和受时间约束的事物，这是最外层、最终端的东西，为的是使我们最终被引入更深更高的存在。最外层和终端的事物作为容器使我们成为一体，存在于这个物质世界。这就是为什么没有任何天使或灵是被直接造成的。相反，他们所有人都先要生而为人。

— *Divine Providence* § 220:2

《圣治》 220: 2

### Key Concept

#### 核心理念

So why do we have to be born on earth at all? Why can't we just go directly to the afterlife and start living as spiritual beings? Swedenborg describes spiritual growth as a progression. We begin in the physical world so that we can learn the lessons that this plane has for us, and then we move on to the spiritual world, where we continue to grow. In other words, death is part of the divine plan—not to make us suffer, but to bring us all into greater happiness.

那么，我们为什么一定要出生在这个世上呢？为什么我们不能直接去来世，作为灵性生命开始生活呢？史威登堡把灵性的成长描述为一种演进。我们从物质世界开始，目的是在这个层面上学习我们的功课，然后我们进入灵性世界，在那里继续成长。换句话说，死亡是神性设计的一部分——不是为了让我们受苦，而是为了把所有人带入更大的福祉。

### For Discussion or Reflection

#### 讨论或反思

What kinds of lessons do we learn in our lives on earth that would be hard to learn in the spiritual world?

我们在世上的生活能学到什么功课，而这些功课在灵性世界是很难学到的？

## 思考题 20: 祂的形象和样式在我们里面

Divine love (and therefore divine providence) has the goal of a heaven made up of people who have become angels and are becoming angels, people with whom it can share all the bliss and joy of love and wisdom, giving them these blessings from the Lord' s own presence within them. He cannot help doing this, because his image and likeness is in us from creation. His image in us is wisdom and his likeness in us is love; and the Lord within us is love united to wisdom and wisdom united to love, or goodness united to truth and truth united to goodness, which is the same thing.

圣爱（因此也是圣治）有一个目标，那就是天堂要由已经成为天使和正在成为天使的人组成，这些人可以分享爱和智慧的一切幸福和快乐，赐予他们的这些祝福来自住在他们里面的主。祂情不自禁的要如此行，因为从创造开始祂的形象和样式就在我们里面。祂在我们里面的形象是智慧，祂在我们里面的样式是爱。我们里面的主是爱与智慧的结合，智慧与爱的结合；或者是良善与真理的结合，真理与良善的结合，这是一回事。

— *Divine Providence* § 27:2

《圣治》 27: 2

### Key Concept

#### 核心理念

God created this plan not so that people will be separated temporarily, but so that we will all be united in this perfect love, forever. This is the purpose and the meaning of life.

上帝设定这个计划，不是为了让人们暂时分离，而是为了让我们都能在这完美的爱中联合起来，直到永远。这就是生命的目的和意义。

### For Discussion or Reflection

#### 讨论或反思

Take some time to quietly be with the idea of having God' s love within you. How does it feel to know that God wants nothing more than to be united with you? Does the idea that “he cannot help doing this, because his image and likeness is in us from creation” surprise you? Why or why not?

花一些时间静静地思忖，你内心存有的上帝之爱。当知道上帝除了与你结合别无他求时，你感觉如何？“祂情不自禁的要如此行，因为从创造之初祂的形象和样式就在我们里面”，这个观念是否让你惊讶？为什么？

## 思考题 21: 来生见到谁

As soon as we arrive in the other life, we are all recognized by our friends and relatives and by people we have known in one way or another. Further, we talk with each other and continue to see each other in keeping with our friendship in the world. I have heard many people who had just come from the world overjoyed to see their friends again, and their friends overjoyed that they had arrived.

一旦进入来生，我们就会被亲朋好友和通过不同途径认识的人认出来。此外，我们互相交谈，继续见面，保持我们在世时的友谊。我听过许多刚从世间来的人，当再次见到自己的朋友时，高兴得不得了。朋友也为他的到来欢欣鼓舞。

— *Heaven and Hell* § 494

《天堂与地狱》494

### Key Concept

#### 核心理念

No matter how much time has passed between their deaths and our own, we will be reunited with our friends, family, and loved ones when we arrive in the spiritual world. Not only that, but we will maintain the relationships we had with them while on earth.

无论他们死去多久以及我们自己死去多久，当到达灵性世界时，我们将与朋友、家人和亲属团聚。不仅如此，我们还将保持与他们在世时的关系。

### For Discussion or Reflection

#### 讨论或反思

Who do you most hope to see when you cross over to the spiritual world?  
Is there anybody you'd rather not see there?

当你穿越到灵界时，最希望看到谁？有没有什么人是你不愿意看到的？

## 思考题 22: 离世的孩子去了天堂

Every child who dies, no matter where he or she was born, within the church or outside it, of devout or irreverent parents, is accepted by the Lord after death, brought up in heaven, taught according to the divine design and filled with affections for what is good and through them with direct knowledge of the truth; and then, being continually perfected in intelligence and wisdom, all such individuals are led into heaven and become angels.

每一个去世的孩子，无论他或她出生在哪里，在教会内或在教会外，父母是否虔诚，离去后都会被主接纳，被带到天堂，按照神性设计被教导，用对良善事物的热爱浇灌他们，并由此使他们直接认识真理。从而，在智识和智慧上不断完善，所有这样的人都被领进天堂，成为天使。

Anyone who thinks rationally can realize that no one is born for hell—everyone is born for heaven. We ourselves are to blame if we arrive in hell, but children are not yet liable for any blame.

任何理性思考之人都能意识到，没有人是为地狱而生的—每个人都是为天堂而生的。如果我们到了地狱，该受谴责的是我们自己，但孩子们无需承担任何责任。

— *Heaven and Hell* § 329

《天堂与地狱》 329

### Key Concept

#### 核心理念

The loss of a child cuts deep, and it can be even worse for people who fear that a child who dies under the wrong circumstances will go to hell. While that was a common teaching in Swedenborg's time, in *Heaven and Hell*, he devotes an entire chapter ("Children in Heaven") to reassuring parents that not only do all children go to heaven, but they are loved and cared for and grow into wise angels.

失去孩子会让人痛彻心扉，若忧虑在不良环境里死去的孩子会下地狱，思念至此我们会更为痛苦。虽然这是史威登堡时代的普遍认识，但在《天堂与地狱》中，他用了整整一章("天堂里的孩童")向父母确认，不仅所有的孩子都会上天堂，而且他们会得到爱和关怀，成长为智慧的天使。

## For Discussion or Reflection

### 讨论或反思

The loss of a child is an enormous tragedy. Can you imagine any circumstances where bringing a soul to heaven early can serve a greater good? Might knowing that “the condition of children in the other life is vastly better than that of children in our world” (*Heaven and Hell* § 331) help ease the pain of even a grieving parent?

失去孩子是一个巨大的悲剧。你能想象在什么情况下，把一个灵魂早早带入天堂是更为美好的吗？如果知道“孩子在来生的状况比在今生的状况好得多”（《天堂与地狱》§ 331），伤心欲绝的父母们能否减轻他们的痛苦？

### 思考题 23: 今生过后

I have talked with some [of the people I had known during their physical lives] just two days after their deaths and told them that now their funerals and burial rites were being performed so that they could be interred; to which they have responded that it was a good thing they had cast off what had served them as a body for their functions in our world, wanting me to say that they were not dead at all. They were just as alive and just as human as ever, having simply crossed over from one world to another. They were not aware of having lost anything, since they were just as much in a body as before, enjoyed will and understanding just as before, and had thoughts and affections, sensation, and desires similar to the ones they had in our world.

我与一些（在世时认识的）死后两天的人交谈，告知他们的葬礼正在进行，以安葬他们。他们回答说，褪去曾在人间为他们服务的肉体，乃是一件幸事，希望我转告人们，他们并未死亡。和从前一样，依然是活生生的人，只是从一个世界跨入了另一个世界而已。他们不觉得失去了任何东西，因为他们依然有形有体，有意愿有认知，有思想有情感，有知觉有欲望，和在人间一样。

Many people who have just died, when they have discovered that they are living persons just as they were before, and in a similar state (for our first state after death is like the one we were in on earth, although this changes gradually for us either toward heaven or toward hell), have been moved by a new-found joy at still being alive.

许多刚死的人，当他们发现自己和以前一样是活着的人，而且状态也差不多（人死后的第一个阶段与生前相似，之后逐渐发生变化，或趋向天堂，或趋向地狱），简直大喜过望。

— *Heaven and Hell* § 312:4-5

《天堂与地狱》 312: 4-5

#### Key Concept

#### 核心理念

For those who have crossed over, death is a positive experience: they still have a body—which, even though it's a spiritual body, feels just like a physical one—and they have the ability to enjoy life, and they also have the opportunity to grow into much greater love and wisdom.



对于那些已经穿越今生的人来说，死亡是一种积极的体验：他们依然有身体——虽然是灵性的身体，但感觉就和物质的身体一样。他们有享受生命的能力，也有机会向着更大的爱和智慧成长。

### For Discussion or Reflection

#### 讨论或反思

Have you ever lost someone close to you? What do you imagine they might be doing in the spiritual world right now? What would they most enjoy?

When you die, do you want to experience the same desires, thoughts, and sensations that you experienced in this world?

你是否曾经失去过身边的人？你能想象他们在灵性世界里可能在做什么吗？他们最喜欢的是什么？

你希望死后能与今生同样地体验欲望、思维和感觉吗？

# Going through Times of Trial

## 第 4 部分 经历试探

Times of loss or misfortune can open us up to God's love in a way that nothing else can. Sometimes it's a single, life-changing event that alters our perspective. But more often than not, as we will see in this chapter, it's a string of events or an internal struggle against our own worst tendencies that ultimately leads us to become better, more loving people.

失败或不幸的时候，可以让我们向上帝的爱敞开心扉，任何其他方法都无法达成这一点。有时一个简单的、改变生命的事件就改变了我们的世界观。但更多的时候，正如我们将在本章看到的那样，是一连串的事件或在内心与自己最恶劣倾向的斗争，最终使得我们成为更好、更有爱心的人。

### 思考题 24: 何为属灵试探

Spiritual struggles are little known today and are not permitted to the extent that they once were, since people are not under the guidance of religious truth and would consequently succumb. Instead there occur other experiences, such as misfortunes, sorrows, and anxieties rising from earthly and bodily causes; and there is physical illness and disease. To some extent these experiences still subdue and shatter our life of pleasure and desire, and they direct and raise our thoughts to profound and godly themes. But they are not spiritual tests. Spiritual tests cannot take place except with those who receive from the Lord a conscience concerning what is true and good. Conscience itself is the field in which those trials do their work.

今天，属灵的试探已鲜为人知，也不允许像过去那样发生，因为人们失去了信仰真理的指引，面临试探时就会投降。取代试探的是其他的经历，如由世俗和身体等原因所致的不幸、悲哀和焦虑，以及肉体的不适和病痛。在一定程度上，这些经历也能压制和破碎我们生命的享受和欲望，引导并提升我们的思维趋向深刻而虔诚的主题。但这些不是属灵的试探。唯有当人从主领受了有关真理与良善的良知时，属灵试探才会发生。良知本身就是那些试探发挥作用的战场。

— *Secrets of Heaven* § 762

《属天的奥秘》762

## Key Concept

### 核心理念

We sometimes think of tragedies as spiritual trials, and for some people, they are. But here (and in the passages that follow), Swedenborg distinguishes between two different kinds of struggle: One attacks our outer self—our body, our home or wealth, and so on. The other attacks our inner self, which is the part that is directly linked to God.

我们有时认为不幸是属灵的试探，对某些人来说，确实如此。但在这里（以及接下来的段落中），史威登堡区分了两种不同的征战。一种是对我们外在自我的攻击——我们的身体、家庭或财富，等等。另一种则是攻击我们的内在自我，也就是与上帝直接相连的部分。

## For Discussion or Reflection

### 讨论或反思

How would you distinguish between a trial that affects the inner self and a trial that affects the outer self? What would be the characteristics of each type?

你如何区分影响内在自我的试探和影响外在自我的试探？它们各自的特点是什么？

Do you typically listen to your conscience when you need to make an important decision about right and wrong? What do you think about the idea that your conscience is the site for spiritual struggle?

当你需要做一个有关是非对错的重要决定时，你通常会听从自己的良心吗？良心是属灵征战的战场，对此观点你怎么看？

## 思考题 25: 属天层面的试探

This brief discussion can give some idea of what is involved in our trials: distress and anxiety over things that conflict with what we love. For those who love the Lord, whatever attacks love for the Lord produces deep pain, and this is trial on the heavenly plane.

做个简短的描述，让我们稍微了解何为试探：在我们所爱之事上因矛盾导致的苦恼和焦虑。对于爱主之人来说，凡是对主之爱的攻击都会产生深刻的痛苦，这是属天层面上的试探。

— *Secrets of Heaven* § 847:2

《属天的奥秘》847: 2

### Key Concept

#### 核心理念

Here we have the definition of a heavenly trial: something that causes a conflict on our highest spiritual level, the level where we are united to God and experience his love most fully.

在这里，我们对属天试探的定义是：在我们灵性的最高层面上引发冲突之事，在这个层面上，我们与上帝联结，最充分地体验祂的爱。

For Discussion or Reflection 讨论或反思

What do you think a heavenly trial would be like? What might attack our love of the Divine? Can you think of something that might cause that conflict within you?

你认为属天的试探会是什么样子？哪些事情可能会攻击我们对上帝的爱？你能想象什么事情可能会在你内心引发这种冲突吗？

Continuing the discussion of trials from the previous passage . . .

继续讨论上一段关于试探的问题。

## 思考题 26: 属灵层面的试探

For those who love their neighbor, or in other words, those who feel charity, anything that attacks that love triggers the sting of conscience, and this is spiritual trial.

对于那些爱邻舍的人，或者换句话说，那些胸怀仁爱的人，任何对此爱的攻击都会引发良心的痛苦，这就是属灵的试探。

— *Secrets of Heaven* § 847:2

《属天的奥秘》 847: 2

### Key Concept

#### 核心理念

Here we have the definition of a spiritual trial: one that attacks one of our good loves, the loves that cause us to act in ways that benefit others—love of other people. Something that attacks our love of others might cause us to turn bitter and stop acting in a caring way toward them.

这里我们有了属灵试探的定义：针对我们良善之爱的攻击，这种爱是对他人之爱，使我们行事的目的是有益于他人。那些攻击我们对他人之爱的事物，可能会使我们变得苦毒，不再以关爱他人的方式行事。

### For Discussion or Reflection

#### 讨论或反思

What would be an example of a spiritual trial? Has anything like that happened to you or to people you know? What circumstances might cause one's sense of charity to be threatened?

属灵试探的情形是什么样的？在你或你认识的人身上有没有发生过这样的事？什么情况下会使人的仁爱之心受到威胁？

Concluding the discussion of trials from the previous passages . . .

总结上面所述有关试探的讨论

## 思考题 27: 世俗磨难不是试探

But earthly trials, which many people call temptations (while they refer to the pain they feel as the pangs of conscience), are not temptations, or tests. They are merely an anxiety sparked by an assault on what they love. Examples are times when they worry that they will be, or feel that they have been, deprived of their position, worldly goods, reputation, physical pleasures, bodily life, and so on. Still, these experiences are apt to do some good.

但被许多人称为试探的世俗磨难，指的是由于良心煎熬而感到的痛苦，其实并不是试探，也不是考验，只是因他们所爱之事遭到攻击所引发的焦虑。常见的例子有，人们担心自己将会被剥夺，或觉得已经被剥夺了地位、世上财产、名誉、肉体享乐、肉体生命等等。不过，这些经历还是能导致一些益处的。

— *Secrets of Heaven* § 847:3

《属天的奥秘》847: 3

### Key Concept

#### 核心理念

And here we have the definition of an earthly trial: something that attacks our love of the world (that is, our love of earthly things, like success, money, possessions, and so on) or our egotistical love of self. Even though such losses might feel devastating in the moment, and might lead us to take a closer look at our attitudes or behavior, they're less likely to have a long-term spiritual impact.

在这里，我们有了世俗磨难的定义：那些冲击到我们对世界之爱（即对世俗事物之爱，如成功、金钱、财产等）或自负的自我之爱的事物。这样的损失即使在当下可能使我们感到毁灭，可能让我们用心审视自己的态度或行为，却不太可能产生长远的属灵影响。

### For Discussion or Reflection

#### 讨论或反思

In this passage, Swedenborg gives some examples of earthly trials. Can you think of others? Have you been through a trial like this yourself,

or witnessed others going through one? If so, how did it impact your life (or how did you see it impacting the lives of others)?

史威登堡在这段讲述里列举了一些世俗磨难的例子。你能想到其他的例子吗？你自己有没有经历过这样的磨难，或者目睹过别人这样的经历？如果有，它对你的生命有什么影响，或者你看到它对别人的生命有什么影响？

Have you been through a heavenly or spiritual trial that you could compare it to? If so, what was the difference?

你是否经历过属天或属灵试探，可以与之相比较？如果有，它们的区别在哪里？

Swedenborg says that earthly trials are “apt to do some good.” What kinds of positive things might come out of experiencing anxiety over material possessions?

史威登堡说，世俗的磨难“能够导致一些益处”。那么，经历过对于物质财产的焦虑，可能会引发怎样的积极作用？

## 思考题 28: 磨难时的选择

As soon as our interests are attacked and crushed, the way they are by misfortune, sickness, and mental illness, our cravings start to shut down. As they shut down, we start talking devoutly. But the minute we return to our previous condition, the outer self takes over and we barely think about religious subjects. Something similar happens in the last hour of death, when our bodily drives begin to die away.

一旦我们的志趣遭到攻击、被粉碎，就像遭遇不幸、疾病和精神病痛时那样，我们的贪欲就开始崩溃。当它们崩溃的时候，我们就会开始言语虔诚。然而一旦我们回到之前的状态，外在自我又成主导，于是几乎不再思考此类事物。类似的状态也发生在死亡的最后时分，那时我们肉体的活力开始消亡。

— *Secrets of Heaven* § 857:2

《属天的奥秘》 857: 2

### Key Concept

#### 核心理念

Have you ever heard the saying, “There are no atheists in foxholes”? In a life-or-death situation, we’re desperate for anything that can save us, regardless of what we would do or say under other circumstances.

你是否听过这样一句话：“散兵坑里没有无神论者”？在面临生死的情势下，我们对任何救援都已绝望，无论平时我们会如何说，如何做。

Here we have a specific example of an earthly trial: a threat to our “bodily life” (see *Secrets of Heaven* § 847:3 on page 68). And like most earthly trials, the impact it has on us spiritually depends on how we choose to react. It may be that the atheist comes out of a life-threatening situation unfazed and then goes right back to being an atheist. On the other hand, the atheist might be prompted to think about the spiritual “big picture” and turn their life in a different direction.

这是一个世俗磨难的具体例子：即我们的“肉体生命”遭遇威胁（见《属天的奥秘》847:3）。就像大多数世俗磨难一样，它对我们灵性的影响取决于我们选择如何反应。一种可能是，无神论者无畏地走过生死关口，并立即回归无神论的行列。另一种可能是，无神论者可能获得启示，去思考灵性的“全景蓝图”，并改变其生命的方向。



## For Discussion or Reflection

### 讨论或反思

Have you ever been in a situation where you thought you were going to die? What kinds of thoughts and feelings went through your mind? How did you feel about the situation afterward? Has going through such a trial left you with a new outlook on life?

你有没有遇到过以为自己将要死去的情景？当时你心中是怎样的想法和感受？事后回顾当时的情景你感觉如何？经历过这样的磨难，是否让你对生命有了新的认识？

## 思考题 29：地狱邪灵引发属灵试探

Trials are battles against what is evil and false, and since what is evil and false comes from hell, they are also battles against hell. For us too, when we are subjected to spiritual trials, it is evil spirits from hell who are inflicting them. We are not aware that evil spirits are behind the trials, but an abundance of experience has taught me that they are.

试探是与邪恶和谬误的战争，因为邪恶和谬误来自地狱，所以也是与地狱的战争。当我们遭遇属灵试探时，是来自地狱的邪灵在施加祸害。人们不知道邪灵是试探的幕后黑手，但大量经验告诉我，试探就是邪灵在捣鬼。

This is why we are rescued from hell and raised into heaven when the Lord enables us to be victorious in our trials. This is how we become spiritual individuals by means of our trials or battles against our evils—how we therefore become angels.

因而当主使我们经过试探得胜后，就会救我们出地狱，升入天堂。胜过试探或征战自己的邪恶后，我们就这样成为属灵之人——也就是成为天使。

— *The Lord* 33:1 - 2

《教义之主篇》33: 1-2

### Key Concept

#### 核心理念

When a person is going through some kind of tragedy or misfortune, they might think that God made this happen to test them, or even that God has abandoned them. In fact, Swedenborg tells us that it's hell itself that sends the pain and misery. God allows it to happen for the sake of freedom of choice and so that we can see clearly what the nature of evil is (see *Divine Providence* § 281:1 - 2 on page 24). And, perhaps most importantly, God allows tragedy so that it might serve as an opportunity for new understanding and happiness.

当一个人在经历某种悲剧或不幸时，他可能会以为是上帝让这一切发生，要考验他，甚至认为上帝抛弃了他。其实，史威登堡告诉我们，痛苦和不幸来自地狱。上帝允许它发生，是为了让我们有选择的自由，也是为了让我们能看清楚邪恶的本质（见思考题9）。此外，也许最重要的是，上帝允许悲剧发生，使其成为建立新认知、引向幸福的一个契机。

## For Discussion or Reflection

### 讨论或反思

Have you ever blamed God for a personal loss or misfortune? If so, does it change your point of view to think of those events as something that was sent by hell instead?

你是否曾经因为个人的失败或不幸而抱怨上帝？如果是的话，当认识到那些事件来自地狱时，你的观点是否会改变？

Why do you think a tragedy might cause some to pray to God, when they would never pray otherwise (see *Divine Providence* § 140 on page 38), while causing others to blame God for what has happened to them?

你怎么看这样的现象：悲剧可能会使一些从不祈祷的人向上帝祈祷（见思考题 15），而另一些人则将其遭遇归咎于上帝？

### 思考题 30: 困境中有主的陪伴

As long as our trials continue, we think the Lord is absent, since evil demons disturb us, sometimes to the point where despair almost prevents us from believing God exists at all. But the Lord is closer than we can possibly believe. When the trouble ends, we find comfort, and then we first believe the Lord is present.

只要试探还在继续，我们就会认为主不与我们同在，因为邪魔对我们的骚扰，有时甚至到了令人绝望的地步，让我们几乎无法相信上帝的存在。但此时主比我们所能想象的更靠近我们。当困境结束后，我们得了安慰，此时我们才首次相信主的存在。

— *Secrets of Heaven* § 840

《属天的奥秘》840

#### Key Concept

##### 核心理念

In the hardest times, it's easy to feel abandoned by God, or doubt that he even exists, but God is always with us, deep inside, in the places where divine love sustains us.

在最艰难的时候，我们很容易感到被上帝抛弃了，或者怀疑祂是否存在，但上帝一直与我们同在，在我们的至内之处，那是神性之爱支撑我们的地方。

#### For Discussion or Reflection

##### 讨论或反思

Have you ever had a sense of God's love inside you? If so, does it seem to come and go, or is it there constantly?

你有没有感觉到你里面有上帝的爱？如果感觉到了，它是不断的来去往返呢，还是一直在那里？

Why might a person stop feeling divine love in times of tragedy? How might they start feeling it again?

为什么身处不幸中的人不再感受到上帝的圣爱？他们如何才能重新感受到此爱呢？

### 思考题 31：外在要顺服内在

From [the points discussed throughout this book] everyone can see what the inner self and outer self are, what the remnant is, and how the cravings and sensual pleasures of the outer self block the Lord from operating through the inner being. By the same token it is easy to see what else is accomplished by our struggles or inward pangs, called the gnawings of conscience: subordination of the outer self to the inner. Obedience in the outer self is simply a state in which cravings and consequent falsities do not obstruct, resist, or smother the desire for goodness and truth.

从我们所讨论的要点，大家可以认识何为内在自我和外在自我，何为余留，以及外在自我的贪欲和感官享受，如何阻挡着主经由人之内在的运作。由此我们不难看出，试探或称为良心折磨的内心痛苦，所要达成的目的：即外在自我对内在的顺服。外在自我的顺服只是一种状态，在这种状态下，贪欲及其衍生的谬误不能阻碍、抵制或扼杀对良善和真理的渴望。

— *Secrets of Heaven* § 857:2

《属天的奥秘》 857: 2

#### Key Concept

#### 核心理念

We' ve seen a number of these concepts already in passages throughout this book. For example, see page 62 (*Secrets of Heaven* § 762) for more on the difference between the inner and the outer self, and see page 34 (*Secrets of Heaven* § 268) for a description of the remnant.

我们已经从本书的内容看到了一些这样的概念。例如思考题 24（《属天的奥秘》 § 762），更多了解了关于内在自我和外在自我的区别，以及思考题 13（《属天的奥秘》 § 268）关于余留的描述。

Looking at personal suffering from the perspective that it affects both the inner and the outer self, we start to see the good that can come out of challenges and setbacks. We need to have pain and doubt, and to struggle with the knowledge that we should do the right thing even when it' s hard, in order to stop being led by the materialistic needs of our

outer self and instead let our actions and desires be ruled by the divine love in our inner self.

个人经历的痛苦会同时影响到内在和外在自己，从这个角度，我们就会看到挑战和挫折所蕴含的益处。我们需要有痛苦和怀疑，需要通过挣扎去明白：即使艰难也应该做正确的事情，这样才能不再被外在自我的物质需求牵着鼻子走，而是让我们的行为和欲望被内在自我的神圣之爱所支配。

### For Discussion or Reflection

#### 讨论或反思

What are some examples of inner self concerns? Outer self concerns? Do you see any common points between them, or are they completely different?

那些例子展现内在自我的关注？那些是外在自我的关注？你觉得它们之间有什么共同点吗，还是完全不同？

How do the differences between the inner self and the outer self create internal conflict? How do the differences create external conflict?

内在自我和外在自我之间的差异如何引发内在冲突？这个差异又如何导致外在冲突？

### 思考题 32: 重生是获得新的生命

The whole process of rebirth exists in order for us to receive new life, or rather to receive life at all. It exists in order that from being nonhuman we may become human, or from being dead may become alive. So when our previous way of life, which was no better than animal life, breaks down in times of trouble, we cannot help faltering between truth and falsity after the trouble has passed. Truth belongs to the new life, falsity to the old. Unless the earlier way of life is destroyed and this uncertainty takes hold, spiritual seed cannot possibly be sown in us, since there is no soil for it.

整个重生过程的存在是为了让我们获得新的生命，或者说是为了获得生命。它的存在是为了让我们从非人转变为人，或者从死的变成活的。所以当我们以前的，并不比动物好的生命状态，因遭遇不幸而瓦解后，我们就不能不在真理和谬误之间徘徊。真理属于新生命，谬误属于旧生命。早先的生命状态若不被摧毁，这种不确定状态就无法呈现，属灵的种子就无法播种在我们里面，因为没有土壤。

— *Secrets of Heaven* § 848:1

《属天的奥秘》848: 1

#### Key Concept

#### 核心理念

Times of tragedy can work to break down our attachment to earthly things because they show us how shallow those desires really are. This understanding can spark a process of spiritual growth: our inner, loving self comes into conflict with our outer, self-serving self, and we start to waver back and forth between the spiritual truths we are now learning and the false ideas that have led us our whole lives. This begins the *real* test: Will we move forward or will we stay the same? And if we can start to move forward, can we keep from falling back into the way we once were?

不幸的经历可以打破我们对世俗事物的依恋，因为它可以向我们展示那些欲望到底有多浅薄。这种认知可以促使灵性成长：我们内在的、充满爱的自我与外在的、自私自利的自我发生冲突，我们开始徘徊于正在学习的属灵真理和主导我们一生的谬误观念之间。于是真正的考验开始了：我们是要前进还是要维持原样？如果我们能够开始前行，我们能否不坠回曾经的老路？

## For Discussion or Reflection

### 讨论或反思

Do you consider yourself to be in a process of spiritual growth? If so, how did it start? Do you have a sense of ups and downs as you go along your journey?

你认为自己处于灵性成长中吗？如果是的话，它是如何开始的？在你的旅程中，你是否感觉到起伏？

Have you ever experienced, or witnessed in someone else, an opportunity for growth that never came to fruition? What were the circumstances? What steps could have been taken to see that growth fulfilled?

你是否曾有机会经历过或见证过别人的成长，但却未能结出果实？当时的情况是怎样的？如果采取了哪些措施本来可以使这成长结出果实的？



Continuing the discussion of spiritual conflict from the previous passage . . .

继续讨论上一段经文中关于属灵冲突的问题.....

### 思考题 33: 试探中经历迷茫

When disintegration of the prior life is complete, on the other hand, and such hesitation [between truth and falsity] takes its place, we are left with almost no idea what is true or good. We are so unsure that we scarcely know whether *anything* is true. For instance, we can wonder whether we are capable of doing the good that charity urges (or good works, as people call them) under our own power, when the exercise of our powers involves a sense of merit. Our minds are so cloudy and dark at this point that if someone says that people cannot do any good or earn any merit on their own or under their own power, that all good comes from the Lord and all the credit is the Lord's, we can only sit there stupefied. It is the same with all other religious questions. Yet slowly, bit by bit, light begins to pierce the murk or darkness we live in.

另一方面，当旧生命瓦解时，我们就在真理与谬误之间犹豫徘徊，几乎不知道何为真理或良善。我们如此不确定，甚至几乎不知道是否有任何真实的东西。例如，当从自我出发为建立功德做事时，我们怀疑自己是否能靠自己做仁爱所敦促的善事（或人们所说的善事）。这时我们的头脑是如此的浑浊和黑暗，如果有人说不可能靠自己的力量去做任何善事或赚取任何功德，所有的良善都来自主，所有的功德都是主的，我们就只能瞠目结舌地呆在那里。其他有关信仰的问题也是如此。然而，慢慢地，一点一点地，我们心灵的朦胧或黑暗开始被光照亮。

— *Secrets of Heaven* § 848:2

《属天的奥秘》848: 2

## Key Concept

### 核心理念

These times of trial can break us down so far that we' re not sure if we' re on the right path anymore, or even if we' re capable of recognizing the right path. But the point at which we feel most lost is the point where we' re just about to turn the corner.

这些试探发生时我们会崩溃，以至于不知道自己是否走在正确的路上，甚至不知道自己是否有能力认识正确的道路。但我们最感到迷茫的时候，也是我们即将转折的时候。

## For Discussion or Reflection

### 讨论或反思

What would it be like to be in a state where you didn' t know what was true or right anymore? In a situation like that, how would you determine the best course of action?

如果你处于不知道何为真实、何为正确的状态时，你会是什么感觉？在这种情况下，你会如何确定最佳的行动方案？

*In the following passage, Swedenborg observes spirits in the afterlife going through spiritual trials.*

在下面这段描述中，史威登堡观察到灵魂在来世正在经历属灵的试探。

### 思考题 34：经历艰难的属灵试探

If they are capable of being saved, these spirits are taken to places set aside for the process of devastation and there they are reduced to utter despair. This is because there is no other way that evil and falsity of this kind can be brought under control and put aside. When they are in a state of despair, they cry out that they are beasts, that they are loathsome, hateful, and therefore damned. Some of them even cry out against heaven when they are in this state, but this is overlooked in them because it is only an expression of their despair. The Lord makes sure, though, that their railing does not transgress certain limits.

那些能够得救的灵魂就会被带到为执行破碎预留的地方，在那里他们会陷入彻底的绝望。这是因为没有其他办法可以压制和摈弃这些邪恶和谬误。当他们陷入绝望的时候，就会大喊自己是畜生，是可厌的，可恨的，因而是该咒诅的。有些处于这种状态的人甚至会对着天堂咆哮，但他们这样的状态并未被追究，因为这只是他们绝望的表现。不过，主确保他们的怨愤不会越过某些界限。

When they have suffered the furthest extreme of the process, their self-centered, carnal appetites die, so to speak, and they are finally saved. . . .

当在这个过程中遭受最极端的痛苦时，他们以自我为中心的、世俗的欲望就会死去。于是终于可以说，他们得了救赎. . .

I saw some of them, after they had suffered the worst, being carried up into heaven, and when they were accepted there I felt from them such a tender happiness that it brought tears to my eyes.

我看到他们有些人在遭受了极为严重的痛苦之后，被接上了天堂。当他们被那里接纳的时候，我感受到他们温柔的幸福，我的眼泪都流出来了。

— *Other Planets* § 110

《宇宙星球》110

## Key Concept

### 核心理念

When we are in the midst of a spiritual trial, we are fighting against our own ego and the bad habits that have led us to act in destructive ways. We may see things about ourselves that we don't like, and we may wonder if we can ever change. This process of confronting our own evils and purging ourselves is what Swedenborg calls *devastation*, and the name suggests just how difficult it is. But at the end of this process, once we've let go of everything we don't need, the result is a state of pure joy.

当身处属灵试探中时，我们与之斗争的，是自己的自我和那些令我们以破坏性方式行事的不良习惯。我们可能会看到自己令人讨厌的东西，我们可能会怀疑自己是否能够改变。这个直面我们自己的邪恶和净化自己的过程被史威登堡称为破碎，这个名字就显明它是多么的困难。但在这个过程的最后，一旦我们放下一切不需要的东西，就达成纯然快乐的状态。

## For Discussion or Reflection

### 讨论或反思

Have you been through a process of spiritual devastation, or witnessed it in others? If so, what aspects of this process proved to be most difficult?

你是否经历过属灵破碎，或见证过别人的属灵破碎？如果有，这个过程中哪些方面是最困难的？

Have you ever experienced a situation where you confronted your inner demons on a smaller scale? If so, what did you go through? How did you feel afterward?

你有没有在较小程度上面对过你内里的邪魔？如果有，你经历了什么？事后你的感觉如何？

### 思考题 35: 属灵试探加强与上帝的联结

Spiritual tests lead to a partnership [with God]. During our spiritual tests, we are apparently left completely alone, although in fact we are not alone— at those times God is most intimately present at our deepest level giving us support. Because of that inner presence, when any of us have success in a spiritual test we form a partnership with God at the deepest level.

属灵试探导致与上帝的联结。在属灵试探中，我们明显感到自己是极为孤独的，但其实我们并不孤独—因为此时在我们的最内层有上帝最亲密地陪伴，给我们以支持。由于这种内在的存在，当我们任何人成功胜过属灵试探时，我们就在最深层里与上帝联结起来。

— *True Christianity* § 126

《真实的基督教》126

#### Key Concept

#### 核心理念

We might dread the thought of going through spiritual trials, especially if they are thrust upon us without our ever seeking them out. But this process of allowing part of ourselves to die and then being reborn, even if on a very small scale, is a sure way of strengthening our relationship to the Divine who resides within us all.

我们可能一想到属灵试探就害怕，尤其当这些试探在我们完全无准备时强压给我们。但是，这个过程允许我们的一些东西死去，然后得重生，即使发生在很小的尺度上，也能确实加强与居于自己至内的上帝的联结。

#### For Discussion or Reflection

#### 讨论或反思

Is spiritual growth something that you' re seeking in your life? What are your reasons for doing so or not doing so?

你的生命中追求灵性成长吗？你为什么这样做或不这样做？

If you' ve been doing the work of spiritual growth, even in a small way, have you been able to develop a sense of partnership with God? In what ways has this partnership helped you in your daily life?

如果你一直致力于灵性成长，即使所用方法微不足道，你是否感到与上帝的联结在增长？在你的日常生活中，这种联结在哪些方面有助于你？

### 思考题 36: 属灵征战是为主而战

When any citizens or subjects obey the commands and orders of their king, they are united to him. If they endure oppressive circumstances for him, they are more deeply united to him. If they suffer death for him, as happens in battles and wars, they are still more deeply united to him.

任何公民或臣民若服从国王的命令和指示，他们就与国王联合起来了。如果能为他忍受环境逼迫，他们就更深地联结起来。如果为他遭受死亡，就像在战斗和战争中发生的那样，他们与他的联结就更加深刻了。

In the same way, doing the other person' s will is how a friend is united to a friend, a child to a parent, or a servant to the head of the household. If the friend, child, and servant defend their superiors against enemies they are more deeply united to them. If they fight for their superiors' honor they are even more deeply united to them.

同样的道理，遵从对方的意愿，就是朋友与朋友之间，孩子与父母之间，仆人与主人之间相联结之道。如果朋友、孩子和仆人对抗敌人以保护他们的尊长，他们就加深了与尊长的联结。如果他们为尊长的荣誉而战，他们与尊长的联结就更深了。

— *True Christianity* § 131

《真实的基督教》 131

#### Key Concept

#### 核心理念

Here we have an analogy for spiritual struggles forming a partnership with God: fighting and suffering on behalf of another person produces a deep bond between you and that person. In light of the passages we' ve read in this book, we can think of spiritual trials almost as a war fought on behalf of God—not because he wants us to suffer, but because it' s necessary to bring more divine love into the world.

这里把经历属灵征战以建立与上帝的联结做了一个比喻：为另一个人战斗和受苦，会使你和那个人之间建立深刻的联结。根据本书读到的内容，我们甚至可以把属灵试探看作是为上帝打的一场战争——不是因为祂要我们受苦，而是为了把更多神圣之爱带到这个世上。

#### For Discussion or Reflection

#### 讨论或反思

How would you know when you' re engaged in a battle on behalf of divine love? What might the results of such a battle look like in the world around you? Would understanding spiritual trials as a war fought on God' s behalf help you in your struggle?

如果你参与了代表神性之爱的战斗，你如何知晓？在你周围的世界中，这场争战的结果可能会如何呈现？理解属灵试探乃是为上帝而战，会不会对你的争战有所帮助？

### 思考题 37: 胜过试探后的平安

Heavenly peace can be compared to rest and recreation for the mind after working extremely hard, or to a mother's consolation after giving birth, when her instinctive parental love unveils its pleasures. It can be compared to the serenity after storms, black clouds, and thunder; or to the spring that follows a severe winter, with the uplifting effect of seedlings in the fields and blossoms in the gardens, meadows, and woods; or to the state of mind felt by survivors of storms or hostilities at sea who reach port and set their feet on longed-for solid ground.

天堂的平安可以比作极度辛苦工作后心灵的安静和愉悦，也可以比作母亲分娩后的慰藉，喜乐从她母爱的本能流露出来。可以比喻为暴风雨、乌云和雷电过后的宁静；还可以比喻为严冬过后的春天，田野里的幼苗生机勃勃，花园、草地、树林里的花朵悦人耳目；还可以比喻为在海上遭遇了暴风雨或遇袭的幸存者到达港口，踏上渴望已久的坚实土地时所感受到的心境。

— *True Christianity* § 304

《真实的基督教》304

#### Key Concept

#### 核心理念

No matter how bad things seem, no matter how dark a moment is, know that heavenly peace is ahead of you. The joy that comes after surviving a trial is as beautiful as the trial was painful.

无论事情看起来多么糟糕，无论一时多么黑暗，都要心里清楚，天堂的平安就在前面。经历过试探后的喜悦，和试探中的苦痛一样美好。

#### For Discussion or Reflection

#### 讨论或反思

Take a moment to feel the peace that Swedenborg describes in this passage. Let it flow into you and through your being. Whenever you feel overwhelmed or unable to go on, remember that peace, and know that the road is leading to this beautiful place.

花点时间去领悟史威登堡在这里所描述的平安。让它流入你，穿透你的生命。每当你感到不知所措或无法继续前进时，请回味这种平安，并知道有路正通向那个美丽的地方。



## about Emanuel Swedenborg

### 关于史威登堡

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

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

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

八岁那年，他失去了母亲。十天后他唯一的兄长去世，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。

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

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

Although he was engaged, he never married.

他虽然订了婚，但一直没有结婚。

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

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

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

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

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

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

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

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

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

1772年3月29日，史威登堡在伦敦去世，享年84岁。

## about the Swedenborg Foundation

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

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

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