

Приношение современному монашеству 现代修道献呈

Foreword To The Original English- Language Edition

The work that follows first appeared almost exactly a century ago. Published at St Petersburg in the year 1867, it was originally named *An Offering to Contemporary Monasticism* —a beautiful title that aptly describes the character of the contents. The book is the offering of Bishop Ignatius (Brianchaninov) to his “beloved brethren,” as he so often calls them in the course of its pages—his contribution to the monastic life of his day. At the same time it is the offering of his whole life’s work to Christ. Writing at the end of his time on earth—he died in the same year that the book was first published—he sought to embody in a single volume the fruit of some forty years’ experience in the monastic life, more than half of them spent as superior of an important community on the borders of the Russian capital. As a traveler “who has endured terrible hardships on a long and difficult journey,” to use Bishop Ignatius’ own words,¹ he offers to those who are undertaking the same journey his own “notes” on the path that he has followed.

Bishop Ignatius composed his *Offering* at a moment of notable revival in the monastic life of the Russian Orthodox Church. The religious communities of nineteenth century Russia were distinguished by a number of remarkable figures — saints, spiritual directors, and writers: men such as St Seraphim of Sarov, the startsy² Leonid, Macarius, and Ambrose of the Optina Hermitage, Bishop Theophan the Recluse, and not least Bishop Ignatius Brianchaninov himself. Like the other leaders of this Russian monastic revival, Ignatius was deeply rooted in the ascetic and mystical doctrine of the Greek Fathers, yet there was nothing antiquarian or academic about his devotion to the teaching of the past: for this ancient

原版英文版序言

以下所载之作，初次出现，已近百年。出版于一八六七年，在圣彼得堡。其原名乃《献呈当代修道院》——此名甚美，恰如其分地描绘了其中的内容。此书乃伊格纳修斯主教（布良查尼诺夫）献呈与他的“亲爱弟兄们”之礼，他在书页中屡次如此称呼他们——是他对当日修道生活的贡献。同时，这也是他一生工作对基督的献呈。于其尘世生涯的终结之时——他逝世于此书首版之年——他试图在一册之中，体现出他约四十载修道生涯的果实，其中一半以上时光，他都是在俄罗斯首都附近一个重要修道院中，担任院长之职。正如伊格纳修斯主教自己的话所说，他像是一位“在漫长而艰辛的旅程中，饱受磨难”的旅人，¹ 他向那些正踏上同一旅程的人，献上他自己对所行之路的“札记”。

主教伊格纳修斯写成此书，正值俄罗斯正教会修道生活显著复兴之际。十九世纪俄罗斯的宗教团体，因着许多杰出人物而闻名——圣徒，属灵导师，以及作家：诸如萨罗夫的圣塞拉芬，长老列奥尼德、马卡里乌斯、以及奥普提纳的安博罗修斯，隐修士主教提奥凡，以及主教伊格纳修斯·布良查尼诺夫本人。如同这次俄罗斯修道复兴的其他领袖一样，伊格纳修斯深深植根于希腊教父的禁欲主义和神秘主义教义，然而他对过去的教导的虔诚之中，绝无任何古董式的或学院派的意味：因为这古老的传统，是他直接经历过的，在他个人生活中是一个富有创造力和活力的现实。在本书中——他在前言中描述为他的“神秘告白”和“属灵遗产”——他试图做一个平衡的综述，将他认为教父们在修道生活问题上的写作中最重

tradition was something that he had experienced directly, as a creative and dynamic reality in his personal life. In the present work—his “mystical confession” and “spiritual legacy,” as he describes it in his Foreword—he attempts to present in a balanced synthesis all that he sees to be most important in the writings of the Fathers concerning the monastic life, adapting what they say to the particular needs and conditions of his own day. As such, it is a book that will be of great value to anyone who wishes to understand Orthodox monasticism in general, and in particular the Russian monastic revival of the nineteenth century.

But Ignatius’ Offering is very far from being a work exclusively for monks. As the author himself says, “We hope that even lay people … may also find our book helpful.”³ As a brief glance at the table of contents will show, most of the chapters discuss matters of universal concern. Ignatius speaks of the place of the Bible in our inner life, the need for spiritual direction and the relationship between the director or staretz and his disciple, the meaning of prayer and the practice of the Jesus Prayer, the role of suffering, the nature of temptation and of our warfare against demonic forces; all of which are themes of vital interest not only to monks but also to those living in the world. Nor is it surprising that a book originally written with monks in view should apply equally to other Christians, for monks and lay people are both following the same “narrow way” and are engaged in the same ascetic battle. “True Christianity and true monasticism,” writes Ignatius, “consist in the practice of the commandments of the Gospel.”⁴ The definition of the Christian and of the monk is thus one and the same. “Monasticism,” he writes, “is simply the duty of fulfilling with exactitude the commandments of the Gospel. The monastic life is simply a life lived in accordance with the commandments of the Gospel.”⁵ But obviously the same evangelical rules that the monk seeks to carry out are also binding upon all other members of the Church. Ignatius’ *An Offering to Contemporary Monasticism* is therefore at the same time an offering to every Christian.

In view of the widely ranging scope of the book, the translator of this English version has chosen another title to indicate its more general character:

要的一切呈现出来，将他们所说的内容，改编以适应他那个时代的特殊需要和条件。因此，这本书对于任何一个希望了解正教修道主义的人，特别是十九世纪俄罗斯修道复兴的人，都将具有巨大的价值。

但伊格纳修斯的《献祭》绝非一本仅为修士所写的著作。正如作者自己所说：“我们盼望，甚至俗人……也能发现我们的书是有益的。”³ 仅仅浏览一下目录，便可知道，大部分章节讨论的都是普遍关注的问题。伊格纳修斯论述了圣经在我们内心生活中的地位，对属灵引导的需求，以及神师或长老与他的门徒之间的关系，祷告的意义和耶稣祷告的实践，苦难的作用，试探的本质以及我们对抗邪魔的力量的战争；所有这些都是不仅对修士，而且对生活在世俗世界中的人来说都至关重要的话题。一本最初为修士而写的书，同样适用于其他基督徒，这并不奇怪，因为修士和俗人都走着同一条“窄路”，并且参与着同样的属灵争战。“真正的基督教和真正的修士主义，”伊格纳修斯写道，“在于实践福音的诫命。”⁴ 因此，基督徒和修士的定义是相同的。“修士主义，”他写道，“仅仅是准确地履行福音诫命的责任。修士生活仅仅是按照福音诫命而生活的生活。”⁵ 但显而易见的是，修士努力履行的同样的福音规矩，也约束着教会的所有其他成员。因此，伊格纳修斯的《献祭给当代修士主义》同时也是献给每一位基督徒的祭品。

鉴于本书所涵盖内容的广泛性，本书英文版本的译者选择了另一个标题，以表明其更普遍的特性：《竞技场》。这个标题让人想起在罗马斗兽场

The Arena. It is a title that recalls the last hours of the Christian martyrs who met their death in such places as the Coliseum at Rome—men such as Ignatius' own namesake, St Ignatius of Antioch, who prayed that he might be ground as wheat by the teeth of the wild beasts, and whose prayer was answered. For later Christians, living in more peaceful times, there has usually been no such outward and visible arena; but they, too, are called to fight spiritually in the arena against wild beasts. As St Clement of Rome expresses it, we are all in the same arena and involved in the same struggle. St Paul talks of having “fought with beasts at Ephesus,”⁷ and while he may mean a literal fight against animals in an outward arena, or a fight against bestial human beings,⁸ his words have also a symbolical meaning: the real struggle is always an inner one, and the arena where the struggle with the beast takes place is the unseen realm of the interior life.

Such, then, is Bishop Ignatius' basic theme: he tells us of the struggle to be undertaken by every Christian in the spiritual arena. He speaks to us all, whether monks or not, explaining how we may tame, control, and transform the beast within—the lions and howling wolves of our inner jungle—and so build in our hearts Jerusalem, the city of peace and unity.

Bishop Ignatius is one of the most able and attractive personalities in the Russian Church of his time. By family background, Dimitry Alexandrovich Brianchaninov, as he was at first known, was a member of the aristocracy, the son of a wealthy provincial landowner. In the Russian society of his time, it was distinctly unusual for a young man or woman of noble birth to enter a monastery. In fact, Dimitry's father envisaged no such future for his son, but intended him to follow the way of life normal for one of his class. Born in 1807, in due course Dimitry was sent to the Pioneer Military School of St Petersburg. Here he made excellent progress, winning the praise of his teachers, and during an inspection he was especially noticed by Grand Duke Nicholas Pavlovich, the future Emperor Nicholas I.

But Dimitry's heart was not in his military studies. From an early age he had felt a vivid and insistent

等地殉道的基督徒的最后时刻，这些人就像伊格纳修斯本人同名的安提阿的圣伊格纳修斯，他祈求自己能被野兽的牙齿磨成麦子，而他的祈祷得到了应验。对于后来生活在更和平时代、没有可见外在竞技场的基督徒来说，他们也被呼召在竞技场中与野兽进行属灵的争战。正如罗马的圣克莱门特所表达的那样，我们都在同一个竞技场中，参与着同一场争战。圣保罗谈到他“在以弗所同野兽搏斗”⁷，虽然他可能指的是在有形竞技场中与动物的实际搏斗，或与野蛮的人类搏斗⁸，但他的话语也具有象征意义：真正的争战永远是内在的争战，而与野兽搏斗的竞技场就是看不见的心灵的领域。

如此看来，主教伊格纳修斯的基本主题是：他告诉我们，每一个基督徒都当在属灵的战场上争战。他向我们众人说话，无论是否为修士，解释我们如何能制伏、控制并改变我们内里的野兽——我们内心丛林中咆哮的狮子和狼——从而在我们心中建造耶路撒冷，那平安和合一的城。

伊格纳修斯主教乃其时俄罗斯教会中最有能力、最受人欢迎之人物之一。依其家世背景，起初名为德米特里·亚历山德罗维奇·布良查尼诺夫，乃贵族出身，富裕的地方地主的儿子。在其时的俄罗斯社会中，出身贵族的青年男女入修道院，实为罕见之事。事实上，德米特里的父亲从未设想过他会走这条路，反而盼望他能过上与他同阶层的人一样的生活。德米特里于一八零七年出生，后来被送往圣彼得堡的先锋军校。他在那里进步神速，赢得了老师们的赞扬，并在一次视察中，尤其受到大公尼古拉·巴甫洛维奇的注意，他就是未来的尼古拉一世皇帝。

然而，迪米特里的心并不专注于军事学业。自幼他就感受到一种鲜明而迫切的呼召，要走上完全

call toward an entirely different path—that of the monk. In later life he recounted how, during his time at the Pioneer Military School, he used to walk by himself in deep depression, with tears in his eyes, because it seemed that there was no course open to him except the worldly career of an army officer. Even at the Pioneer Military School, however, he found time to practice inner prayer, and among his fellow pupils he discovered others with the same spiritual longings. They used to meet at night to pray together and to discuss religious questions.

The year 1827 was one of crisis in Dimitry's life. He graduated from military school, successfully taking his commission, but soon afterwards he fell critically ill. At his own request he was granted a discharge from the army. His health restored, he at once became a novice, staying at various monasteries during the next four years, and establishing contact in particular with Staretz Leonid of the celebrated Optina Hermitage. In 1831 he took vows as a monk in a small community in his native district of Vologda, receiving the name Ignatius, and shortly afterwards he was ordained priest.

But the newly professed Father Ignatius was not allowed to remain for long in seclusion. About this time Emperor Nicholas visited the Pioneer Military School, and—unaware of Brianchaninov's discharge from the army—he asked what had become of the gifted cadet whom he still recalled clearly. The director of the school replied that Ignatius was now a monk, but he did not know where. After further inquiries Nicholas learned of Ignatius' retreat near Vologda, and ordered him to return instantly to the capital. Ignatius found himself suddenly raised to the rank of archimandrite and appointed—at the early age of twenty-six—superior of the important St Sergius Monastery at St Petersburg. This stood not far from the Palace, and so enjoyed close imperial patronage. Nicholas instructed Ignatius to transform it into a model community, where visitors to the imperial court could go in order to learn what a true monastery should be. Thus, besides his other duties as head of a large religious community, Archimandrite Ignatius also received frequent visitors from the outside world, foreigners as well as Russians. An English traveler—a fellow

不同的道路——修士的道路。在他晚年回忆起，当他在先锋军事学校就读时，他常常独自一人，深感抑郁，泪流满面，因为在他看来，除了世俗的军官生涯，再没有其他的道路可供他选择。然而，即使在先锋军事学校，他仍抽出时间操练内心的祷告，并且在他的同学中，他发现了同样渴望属灵事物的人。他们常常在夜间聚会，一同祷告，讨论宗教问题。

一八二七年，是德米特里一生中的危难之年。他从军事学校毕业，顺利地获得了委任状，但不久之后，他就病入膏肓。在他本人的请求下，他获准从军队退役。他的健康恢复后，他立刻成了一名修士，在接下来的四年里，他住在不同的修道院里，特别是与著名的奥普蒂纳隐修院的长老列昂尼德建立了联系。一八三一年，他在沃洛格达故乡的一个小社区里宣誓成为修士，并接受了伊格纳修斯的名字，不久之后，他被祝圣为神父。

然而，新入道的伊格纳修斯神父，却不得久居隐修之地。彼时，尼古拉皇帝巡幸炮兵军事学院，而他并不知晓布良查尼诺夫已离开军队，便问起他仍记忆犹新的那位才华横溢的士官如今何处。学院院长回禀说，伊格纳修斯如今已是一位修士，但不知身在何处。尼古拉皇帝经多方探询，得知伊格纳修斯隐居在沃洛格达附近，便谕令他立刻返回首都。伊格纳修斯突然晋升为修道院长，并在二十六岁的年纪，被任命为位于圣彼得堡的重要圣塞尔吉乌斯修道院的院长。该修道院距皇宫不远，故而享有皇室的恩宠。尼古拉皇帝指示伊格纳修斯将其改造成模范群体，以便前来朝觐的访客能在此学习何为真正的修道院。因此，除了身为大型宗教团体的首脑所肩负的其他职责外，伊格纳修斯修道院长还经常接待来自外界的访客，包括外国人和俄罗斯人。一位英国旅人——牛津大学莫德林学院的研究员威廉·帕默——在他的著作《一八四零、一八四一年访问俄罗斯教会纪事》中，留下了一篇关于他与伊格纳修斯会面的有趣描述。

of Magdalen College, Oxford, named William Palmer— has left an interesting description of a meeting with Ignatius in his book, *Notes of a Visit to the Russian Church in the Years 1840, 1841*.¹

Doubtless this was not the kind of life that Ignatius had foreseen for himself when he made his monastic profession in 1831; but he applied himself conscientiously to his new duties as abbot, giving the emperor no reason to regret his choice. After twenty-four years as superior of St Sergius, in 1857 he was raised to the episcopate, serving first as bishop of Stavropol and then of Kavkaz (Caucasus). But only four years later, at the early age of fifty-four, he resigned, to spend the remaining six years of his life in retirement at the NicoloBabaevsky Monastery in the Kostroma Diocese. Here he lived in seclusion, devoting his time to writing and to a wide correspondence with his spiritual children. He died in 1867 in the solitude for which he had longed from his youth.

Ignatius was a prolific author: the collected edition of his works, published after his death, runs to five substantial volumes. Most of his works are written with a monastic audience specifically in mind. But many of his books—this one among them—have at the same time a wider appeal. One of his shorter studies, an essay on the Jesus Prayer, has already been translated into English.¹¹

A lover of solitude and secret prayer, Bishop Ignatius was yet by no means isolated from the life of his own time. In *The Arena* and his other works, he draws not only on his deep knowledge of the Fathers of the Church but also— although less obviously—on his varied personal experience. Brought up as a child in a wealthy home, he then passed through the full training of an army officer, and in youth he saw something of the social and political world of St Petersburg. Nor in later years did he lose contact with persons who moved in these circles, for he acted as spiritual director not merely to monks but to many lay men and women of high rank at the capital. As superior of a religious community for a quarter of a century, he acquired a far-reaching practical and administrative experience. Later he exchanged the oversight of a monastery for that of a diocese. Even in retirement he was constantly in touch, through

无疑地，这并非伊格纳修斯在 1831 年立修道誓愿时所预见的生命；然而，他尽忠职守地履行他作为修道院院长的崭新职责，未曾令沙皇对他的选择感到后悔。在圣塞尔吉乌斯修道院担任院长二十四年后，于 1857 年他被擢升为主教，先是在斯塔夫罗波尔，后在高加索。然而，仅仅四年后，在他仅仅五十四岁时，他便辞职了，将余生的六年岁月隐退在科斯特罗马教区的尼古拉-巴巴耶夫斯基修道院中。在那里，他隐居起来，将时间奉献给写作，以及与他的属灵儿女们广泛地书信来往。他于 1867 年离世，安息在他自幼所渴望的孤独之中。

伊格纳修斯是一位多产的作家：他去世后出版的著作全集，共有五大卷。他的大部分作品都是专门为修士而写。但他的许多著作——包括这一本——同时也广受欢迎。他的一篇较短的研究，一篇关于耶稣祷告的论文，已经被翻译成英文。

主教伊格纳修斯喜爱独处和隐密的祷告，然而他绝不与他所处时代的生命隔绝。在《战场》及其他著作中，他不仅引用了他对教会教父们的深刻理解，而且——尽管不太明显——也引用了他丰富的人生经历。他自幼在一个富裕的家庭中长大，之后接受了军官的全部训练，并且在青年时期见识了圣彼得堡的社会和政治世界。在他晚年，他也没有失去与这些圈子里的人的联系，因为他不仅为修士，也为首都许多位高权重的平信徒担任属灵指导。作为修道院院牧，他有长达四分之一世纪的实际管理经验。后来，他放弃了修道院的监督工作，转而负责一个教区。即便在退休后，他仍然通过书信与背景各异的人保持着联系。因此，他的作品既源于他对教父传统的深刻理解，也源于他对当代问题和处境的个人认识。

his correspondence, with people of widely different backgrounds. His works are thus the fruit of a close familiarity with the patristic tradition, but equally they spring from a personal awareness of contemporary issues and situations.

The Arena is divided into two main sections of unequal length. The second and by far the shorter part,¹² “Rules of Outward Conduct for Novices,” is fairly technical in content and, as its title indicates, is concerned predominantly with external behavior. As such, it is for the most part directly applicable only to those who are actually members of a monastery. Ignatius believed, however, that external regulations were greatly overemphasized in the Russian monasticism of his day: “With us in Russia,” he complains, “bodily discipline holds the field, while the very idea of spiritual discipline has been lost.”¹³ In the first part, therefore, “Counsels for the Spiritual Life of Monks,” constituting the bulk of the work, he is concerned with the inner life, with the basic principles that underlie all outward rules. This part of the work, so far from being restricted to a monastic milieu, is universal in its application.

What are the chief sources upon which Ignatius relies in presenting his picture of the Christian’s path? First and foremost comes the Bible. Ignatius quotes frequently from Scripture, and he underlines with great clarity the part that the Gospels in particular should play in our ascetic training. “From his very entry into the monastery”—such are the opening words of *The Arena*—“a monk should occupy himself with all possible care and attention with the reading of the holy Gospel. He should make such a study of the Gospel that it may always be present in his memory, and at every moral step he takes, for every act, for every thought, he may always have ready in his memory the teaching of the Gospel.”¹⁴ “Never cease studying the Gospel till the end of your life,” Ignatius adds a little later. “Do not think that you know it enough, even if you know it by heart.”¹⁵ Those who imagine that the Orthodox Church pays insufficient attention to the Bible would do well to keep these passages from *The Arena* in mind. No “Evangelical” in Victorian England showed a greater reverence for God’s Word than this nineteenth-century Russian bishop.

这《竞技场》分为两大部分，长短不一。第二部分，也是篇幅最短的部分¹²，名为“初学修士外在行为准则”，其内容颇为技术性，顾名思义，主要论及外在的行为。因此，大部分内容仅直接适用于真正身处修道院的修士。然而，伊格纳修斯认为，在他那个年代的俄罗斯修道院里，对外在规矩的强调有些过分：“在俄罗斯，我们注重肉身上的操练，”他抱怨道，“而属灵操练的概念却失传了。”¹³ 因此，在第一部分，即“修士属灵生命忠告”，占了本书的大部分篇幅，他论及的是内在生命，是所有外在规矩的根本原则。这本书的这一部分，不仅限于修道院的环境，而是具有普遍的适用性。

伊格纳修斯倚靠的主要源泉是什么，来呈现他对基督徒道路的描绘呢？首先也是最重要的，是圣经。伊格纳修斯常常引用圣经，并且他清楚地强调了福音书尤其在我们的灵修操练中应该扮演的角色。“一个修士从他进入修道院的那一天起，”——《竞技场》的开篇这样写道，“就应该以所有可能的关切和专注，来阅读圣洁的福音书。他应该这样研习福音书，以至于福音书可以时常存在于他的记忆中，并且在他所迈出的每一个道德的步伐，为他所做的每一件事，为他所思的每一个念头，他都可以在记忆中随时预备好福音书的教导。”¹⁴ 伊格纳修斯稍后补充道：“直到你生命的尽头，都不要停止研读福音书。不要认为你已经足够了解它了，即便你已经能把它背诵下来。”¹⁵ 那些认为东正教教会对圣经不够重视的人，最好记住《竞技场》中的这些段落。在维多利亚时代的英格兰，没有一个“福音派”比这位十九世纪的俄罗斯主教，对上帝的话语表现出更大的敬畏之情。

But for an Orthodox, the Bible does not stand in isolation. There are also the Fathers—the accumulated experience of those who, over the centuries of the Church’s life, have read and reflected upon the words of Scripture. Ignatius claims that his teaching in *The Arena* is “taken entirely from the holy Fathers.”¹

He appeals in particular to two Patristic authorities, St John of the Ladder (c. 579 – 649) and St Isaac the Syrian (died c. 700).¹⁷ The first wrote for monks in community, the second primarily for solitaries, and so the two between them serve to provide a balanced picture of the monastic and the Christian life. Ignatius also quotes extensively from a third source—the *Answers of Saints Barsanuphius and John the Prophet*, two ascetics living in sixth-century Palestine.¹⁸ Their “answers” are addressed sometimes to monks in community, sometimes to solitaries, and sometimes to lay people in the world; thus, in their teaching they embrace alike both the desert and the city.

Along with these main sources, Ignatius draws heavily on a more ancient monastic text: the *Paterikon*, or *Sayings of the Desert Fathers*, usually known in the West by the title *Apophthegmata Patrum*, and cited in this present edition as the *Skete Patrology*.¹ This is a collection of short anecdotes and sayings, usually of great simplicity and vividness, each containing a sharply defined point; the whole work forms an unrivaled “case book” of ascetic psychology. The nucleus of this *Paterikon* dates back to fourth- and fifth century Egypt, and is associated in particular with the celebrated monastic center of Scetis. Ignatius, anxious as he was to return to the traditions and teaching of the earliest monks, fully appreciated the value of these *Apophthegmata*, where the spirit of primitive monasticism is to be encountered in its purest form. The *Arena* contains many stories of such Desert Fathers as Macarius, Arsenius, Poemen, Moses, John Colobos, and Sisoës, all taken from the *Paterikon* of Scetis. Similar stories are drawn from the *Paterikon* of the Monastery of the Caves, or *Petchersky Lavra*, at Kiev, the most important monastic community in ancient Russia, dating back to the middle of the eleventh century. The *Arena* also contains a number of narratives derived from the lives of the saints contained in the

然而，对于一位正教徒而言，圣经并非孤立存在。还有教父们——他们在教会数个世纪的生命中，阅读和默想圣经的言语，积累了他们的经验。伊格纳修斯声称，他在《竞技场》中的教导“完全取自圣教父。”¹

他特别引用两位教父权威的著作，即圣约翰·克里马克斯（约 579 – 649）和圣以撒·叙利亚（卒于约 700）。¹⁷ 前者为修道院的修士而作，后者主要为独修者而作，因此两人合著的作品共同构成了一幅平衡的修道生活和基督徒生活的画面。伊格纳修斯也大量引用第三个来源——圣巴尔萨努菲乌斯和先知约翰的回答，这两位苦修者生活在六世纪的巴勒斯坦。¹⁸ 他们的“回答”有时是写给修道院的修士，有时是写给独修者，有时是写给世俗人；因此，在他们的教导中，他们同样涵盖了沙漠和城市。

除了这些主要的典籍，伊格纳修斯还大量引用了一部更为古老的修道文献：修道先贤录，或称沙漠教父语录，在西方通常被称为《教父箴言》，在本书中被引为《斯基特教父集》¹。这是一部短小的轶事与语录汇编，通常都极其简洁而生动，各含有一个清晰的要点；整部著作构成了一部无与伦比的禁欲主义心理学“案例集”。这部修道先贤录的核心可以追溯到四、五世纪的埃及，特别是与著名的斯基特修道院中心有关。伊格纳修斯渴望回归最早的修道士的传统和教导，他完全理解这些《箴言》的价值，在那里可以遇到最纯粹的原始修道主义的精神。《竞技场》中包含了许多关于沙漠教父的故事，如马卡里乌斯、阿尔森尼乌斯、波伊曼、摩西、约翰·科洛布斯和西索斯，这些都取自《斯基特教父录》。类似的故事也来自于位于基辅的洞穴修道院，或称佩切尔斯基修道院的修道先贤录，这是古罗斯最重要的修道社团，其历史可以追溯到十一世纪中期。《竞技场》还包含一些叙述，这些叙述来源于在东正教修道院中每日诵读的《月历》或《会幕》。

Menologion or Synaxarion, read daily in Orthodox monasteries.

It would be impossible to mention all the other monastic sources to which Ignatius is indebted, for in his attempt to present a synthesis of teaching on the spiritual life he has deliberately cast his net wide. He refers to figures from the earliest age of monasticism, such as St Anthony the Great (251 – 356), the father of the eremitic life, and St Pachomius (286 – 346), the founder of the first organized monastic community; to later Greek monastic leaders, for instance St Theodore of Studium (759 – 826) and St Symeon the New Theologian (949 – 1022); to writers of the hesychast tradition in the fourteenth century, among them St Gregory of Sinai, and Saints Kallistus and Ignatius Xanthopoulos;² to Russian spiritual authors, such as St Nil Sorsky (c. 1433 – 1508) and St Tikhon of Voronezh (1724 – 1783). The tradition to which he appeals, however, is not something restricted to the past, but a living and continuing reality. Ignatius therefore mentions on occasion his own contemporaries, among them St Seraphim of Sarov (1759 – 1833) and Staretz Leonid (1768 – 1841) whom he had known personally. All these varied sources, from the fourth to the nineteenth centuries, he weaves together into a unified whole, presenting a picture of the Christian way that is clear, sober, and balanced.

The profound loyalty to the Fathers does not mean that Ignatius himself is a man without originality, mechanically repeating the ideas and formulae of previous writers. He saw himself, it is true, as the guardian of a rich heritage received from the past, which he strove to impart unimpaired to a new generation. But at the same time he was aware of the need to adapt and reinterpret this inheritance. He knew that some adjustment was necessary. The essential reality of the monastic—or the Christian—life does not change, so Ignatius argues, but “circumstances have substantial influence on essential monasticism. Here I have indicated how we should use the writings of the ancients and adapt them to modern conditions, so as to avoid the sad plight of those who do not realize or notice the need for adaptation.”²¹ “The Fathers composed their instructions to suit the circumstances of the time and the condition of those monks for whom

若要尽数提及伊格纳修斯所仰赖的其他修道著作，实乃不可能，盖因其欲汇集关于属灵生命的教导，故而广撒罗网。他提及修道之初的诸位圣人，如隐修生活的鼻祖大圣安东尼（251 – 356），以及建立首个有组织的修道团体的圣帕科米乌斯（286 – 346）；后世的希腊修道领袖，如圣西奥多·斯图迪特（759 – 826）和新神学家圣西缅（949 – 1022）；十四世纪静修传统的作者，其中包括西奈的圣格里高利，以及圣卡里斯图斯和圣伊格纳修斯·桑托普洛斯；²还有俄罗斯属灵作家，如圣尼尔·索尔斯基（约 1433 – 1508）和沃罗涅日的圣提孔（1724 – 1783）。然而，他所诉诸的传统并非仅限于过去，而是一个活生生的、延续不断的现实。因此，伊格纳修斯亦偶尔提及与他同时代的人，其中包括他曾亲自认识的萨罗夫的圣塞拉芬（1759 – 1833）和斯塔列兹·列昂尼德（1768 – 1841）。所有这些源于四世纪至十九世纪的各色典籍，他将它们编织成一个统一的整体，呈现出一幅清晰、清醒、均衡的基督徒之路。

对于先贤的深厚忠诚，并非意味着伊格纳修斯自身是个毫无独创性之人，机械地重复前人著作的思想和公式。诚然，他视自己为从过去传承下来的丰富遗产的守护者，竭力将这遗产原原本本地传授给新一代。但与此同时，他也意识到需要适应并重新诠释这遗产。他知道有些调整是必要的。伊格纳修斯辩称，修士——或基督徒——生活的本质真谛不会改变，但“环境对本质的修士生活有实质性的影响。在此，我已阐明我们该如何使用古人的著作，并将其改编以适应现代的条件，从而避免那些没有意识到或未注意到需要改编的人所遭遇的可悲境地。”（路加福音 1:16）他声明说：“先贤们撰写训诫是为了适应当时的时代和那些他们为其写作的修士的处境，”因此，对于生活在十九或二十世纪的人来说，“全盘照搬先贤们所写的一切”是不可行的。（路加福音 1:16）因此，《竞技场》是对教父的教导进行创造性理解的尝试，旨在将其调整以适应新时代的需求。

they were writing,” he states, and so it is out of the question for someone living in the nineteenth or twentieth century “to apply to himself wholesale all that the Fathers wrote.”²² The Arena, then, is an attempt to understand the Patristic teaching creatively, adjusting it to the needs of a new age.

As the foundation and starting point of his spiritual teaching, Ignatius takes Christ’s twofold command of love for God and for our neighbor. “The Savior of the world summarized all His particular commands in two main, general commandments: “You shall love the Lord your God,” He said, “with all your heart, with all your soul, and with all your mind.” This is the first and great commandment. And the second is like it: “You shall love your neighbor as yourself.” On these two commandments hang all the Law and the Prophets.”²³

This commandment of love is binding equally upon the monk and upon the Christian in the world, but each expresses his love in a different outward form. The Christian in the world shows his love for God in and through love for his family, and by works of active and practical service to others. The monk, from love of God, has voluntarily renounced family life, and while he may certainly on occasion perform acts of direct service to his neighbor, this is not his primary task. How, then, does the monk express his love? Ignatius answers: through prayer. “Prayer should be a monk’s chief task. It should be the center and heart of all his activities... Prayer is the practical expression of a monk’s love for God.”²⁴ It is also a practical expression of the monk’s love for his neighbor: the main way in which the monk serves others is by praying. As a contemporary Orthodox writer in Finland has expressed it, “Prayer is the art of artists. The artist works in clay or colors, in word or tones; according to his ability he gives them pregnancy and beauty. The working material of the praying person is living humanity. By his prayer he shapes it, gives it pregnancy and beauty: first himself and thereby many others.”²⁵

Starting from this basis, Ignatius goes on to discuss in more detail this activity of prayer, so fundamental to all life in Christ. He speaks in particular of one form of prayer, which for many

伊格纳修斯以基督的爱神爱人的双重诫命，作为他属灵教导的根基和起点。“世人的救主将祂一切特别的诫命，总归纳为两条主要的、普遍的诫命：“你要尽心、尽性、尽意，爱主你的神。”祂说，“这是诫命中第一，且是最大的。其次也相仿，就是要爱人如己。”律法和先知一切道理，都是挂在这两条诫命上。”

这爱的诫命，对修士和世上的基督徒都是同样具有约束力的，但他们各自用不同的外在形式来表达他们的爱。在世上的基督徒，藉着爱他的家人，并以积极且切实的善行服侍他人来表达他对上帝的爱。修士出于对上帝的爱，自愿放弃了家庭生活，虽然他当然有时也会直接服侍他的邻舍，但这不是他的主要任务。那么，修士如何表达他的爱呢？伊格纳修斯回答说：通过祈祷。“祈祷应该是修士的首要任务。它应该是一切活动的中心和核心……祈祷是修士对上帝的爱的实际表达。”²⁴ 祈祷也是修士对邻舍的爱的实际表达：修士服侍他人的主要方式是祈祷。正如芬兰的一位当代东正教作家所说，“祈祷是艺术家的艺术。艺术家用泥土或色彩，用言语或音调工作；他根据自己的能力赋予它们生命和美。祈祷之人的工作材料是活生生的人性。他通过祈祷塑造它，赋予它生命和美：首先是他自己，从而也赋予许多其他人。”²⁵

依此为始，伊格纳修斯更进一步，详论这祷告之举，乃基督徒一切生活之根基。他特别提及一种祷告，在许多世纪中，占据了东正教灵修的核心地位——耶稣祷告：“主耶稣基督，上帝之子，

centuries has occupied a cardinal position in Orthodox spirituality—the Jesus Prayer: “Lord Jesus Christ, Son of God, have mercy on me a sinner.”² Through the use of this prayer, outwardly so very short and simple, a man may enter, by God’s grace, into the deepest mysteries of divine contemplation. Used with discretion and regularity, the Jesus Prayer gradually acquires a rhythm of its own in the heart of him who prays: with the Name of Jesus before him he falls asleep, and on waking in the morning his first thought, his first word and action, is the invocation of the same Holy Name.²⁷ The Jesus Prayer accompanies him throughout the day, continuing within him even when he is engaged in other activities. So it develops into “unceasing prayer,” and leads eventually to the reintegration of all his spiritual forces, to his full restoration and transfiguration according to the image and likeness of God.²⁸

If possible, the Jesus Prayer should be practiced under the guidance of an experienced spiritual director. But Ignatius recognized that such directors are not easy to find. In default of a living teacher, the novice must rely on books: Ignatius therefore provides specific and practical instructions about the manner in which this prayer may best be offered. His advice here will be of special value to Christians in the world, who are likely to encounter even greater difficulty than monks in finding someone qualified to guide them. Although in his discussion of the Jesus Prayer, as elsewhere, Ignatius writes with the monk primarily in view, it should be emphasized that the Jesus Prayer is also well fitted for lay people. Its very shortness and simplicity render it eminently suitable for those who live under constant pressure, distracted by many duties, and who lack the quiet and recollection necessary for other more complicated forms of prayer. During the last thirty-five years the Jesus Prayer has in fact come to be increasingly used and appreciated by lay people, both Orthodox and non-Orthodox.

It is comparatively easy to read through and to understand—superficially at least—the directions that Bishop Ignatius gives concerning the Jesus Prayer. To carry these directions into effect, on the other hand, is the work of a lifetime. Ignatius, with his long experience as a spiritual director,

可怜我这罪人。”²借着使用这祷告，外表看似短小而简单，人便可借着上帝的恩典，进入神圣默观最深的奥秘之中。若谨慎而有规律地使用耶稣祷告，它便会逐渐在祷告之人的心中获得自己的节奏：以耶稣之名在他面前，他便安然入睡，清晨醒来，他第一个念头，第一句话和行动，就是呼求这圣名。²⁷ 耶稣祷告伴随他一整天，即使他从事其他活动时，也会在他里面持续进行。因此，它发展为“不住的祷告”，并最终引向他所有属灵力量的重新整合，引向他按照上帝的形象和样式得到完全的恢复和改变。²⁸

若是可行，这耶稣祷文应当在经验丰富的属灵导师的指引下操练。但伊格纳修斯也承认，这样的导师不容易找到。如果没有活着的师长，初学者就必须依靠书籍：因此，伊格纳修斯就提供了关于如何最好地献上这祷文的具体、实际的指示。他的劝告在这里对于世上的基督徒会特别有价值，他们很可能在寻找有资格指引他们的人时，比修士们遇到更大的困难。虽然在伊格纳修斯讨论耶稣祷文时，如同在其他地方一样，他主要针对修士而写，但应当强调的是，这耶稣祷文也很适合平信徒。它本身既短小又简单，特别适合那些生活在持续压力下、被许多事务分心、并且缺乏其他更复杂的祷告形式所必需的安静和默想的人。在过去的三十五年里，耶稣祷文事实上已经被平信徒越来越多地使用和欣赏，无论是东正教徒还是非东正教徒。

相对来说，读懂并粗略理解伊格纳修斯主教关于耶稣祷告的指引，是易如反掌的事。然而，要将这些指引付诸实践，却是一辈子的功课。伊格纳修斯以他多年作为属灵导师的经验，对此深有体会。他深知基督的运动员所参与的争战，绝非偶然或琐碎之事，而是需要极大的决心和谦卑的毅

understood this only too well. He knew that the contest in which the athletes of Christ are engaged is no chance or trivial matter, but one that calls for the utmost determination and humble perseverance. That is why writers from every age, Eastern and Western alike, repeatedly speak of the Christian life as a struggle, combat, or battle—why, indeed, a work such as the present has been named *The Arena*.

The beast within is not easily chained and brought into subjection. As soon as we attempt seriously to apply the commands of Christ, as soon as we try to pray in spirit and in truth, our fallen nature declares a “savage war” upon us,² and in this warfare it receives powerful support from the demonic forces that surround us. “For we not wrestle against flesh and blood,” writes St Paul, “but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.”³ Such also is the conviction of Bishop Ignatius, and he has therefore included a long section in *The Arena* on the struggle against evil spirits and the forces of the devil.³¹ The extreme vividness and precision with which he speaks here may surprise some Western readers. But he does no more than reflect faithfully what is a constant trait in Eastern ascetic literature from the time of St Anthony the Great onward.

Profoundly conscious as he was of the weakness of fallen human nature and of the strength of the demonic powers arrayed against us, Ignatius has deliberately introduced into *The Arena* a note of severity, of strictness and austerity, which will at first sight appear a little daunting. Echoing the words of our Lord, he insists from the outset that the way that leads to life is “narrow and sorrowful.”³² “Sorrow and sufferings are appointed by the Lord Himself for His true slaves and servants during their life on earth.”³³ If this is true of Christians in general, it is true preeminently of the monk, for “the monastic life is in the fullest sense a martyrdom, though an invisible one.”³⁴ “A monk’s life is a chain of continual struggles and sufferings.”³⁵ Ignatius lays particular emphasis on the penitential aspect of monasticism: “A monk’s life is nothing less than active and continual repentance... The whole monastic life is included

力。这也就是为何历代东西方的作者，都一再将基督徒的生活比作争战、斗争或战斗——事实上，本书之所以命名为《竞技场》，也是出于这个原因。

内里的兽性，不易束缚，难以制服。我们一认真遵行基督的命令，一尝试以心灵和诚实祷告，我们堕落的本性便向我们宣战，发起“残酷的战争”，²在这场战争中，我们得到周围邪魔势力的有力支持。“因我们并不是与属血气的争战，”圣保罗写道，“乃是与那些执政的、掌权的、管辖这幽暗世界的、以及天空属灵气的恶魔争战。”³伊格纳修斯主教亦有此信念，因此他在《竞技场》中用长篇幅论述了与邪灵及魔鬼势力之间的斗争。³¹他在此所言之生动细致，或会让一些西方读者感到惊讶。但他所做的，不过是忠实地反映了自大圣安东尼以来，东方修士文学中恒常的特质。

伊格纳修斯深深地意识到堕落人性的软弱，以及与我们作对的魔鬼权势的强大，他刻意在《竞技场》中引入了一种严厉、严格和禁欲的基调，这乍看之下会让人有些畏惧。他回应我们主的话语，从一开始就坚持认为，通往生命的路是“窄的，走的也少。”（马太福音 7:14）“主亲自为祂在世上的真仆人和使女预定了忧愁和苦难。”（注 33）如果这对一般的基督徒来说是真实的，那么对修士来说尤其如此，因为“修道生活是完全意义上的殉道，虽然是看不见的。”（注 34）“修士的生活是不断挣扎和苦难的链条。”（注 35）伊格纳修斯特别强调修道生活的忏悔方面：“修士的生活无异于积极而持续的悔改……整个修道生活都包含在哭泣和忏悔的祷告中……修士最大的成功就是看见并承认自己是个罪人。”（注 36）从伊格纳修斯严格的命令中可以看出这种修道方式的某些含义，他要求修士不得与团契中的任何特定弟兄建立特殊的友谊，也不得过于依恋他每天从事的手工劳动。与其画

in weeping and penitential prayer.... A monk's greatest success is to see and acknowledge that he is a sinner."³ Something of what is involved in this approach to monasticism may be seen in Ignatius' strict command that a monk must not form a special friendship with any particular brother in the community, nor grow closely attached to the handwork on which he is daily employed. It is better to knit socks than paint icons, for then the dangers of attachment are less!³⁷

These and other passages in *The Arena* convey, as an immediate impression, a somewhat somber and forbidding picture of Christian living. At times Ignatius seems in particular to display undue severity towards non-Orthodox Christendom. Western readers may be taken aback by his remarks on St Francis of Assisi.³⁸ If they look carefully, however, they will see that he is not attacking Francis himself, but a sentimental and exaggerated style of hagiography which today has fortunately passed out of fashion.

There are moments when Ignatius even appears frankly pessimistic. It is his conviction that both monasticism and Christianity have seen a steady decline throughout their histories, a sad falling away from the heroic days of the early Church. "Monastic obedience in the form and character in which it was practiced by the monks of old is a lofty spiritual mystery. Its attainment and full imitation have become impossible for us.... We see at the present time a general decline of Christianity." At best we can hope to feed only "on the crumbs that fall from the spiritual table of the Fathers."³ Ignatius laments in particular the extreme rarity of hermits during his own time, and the almost complete absence of genuine startsy with true spiritual insight.

Yet for all its austerity, *The Arena* is by no means a work of despair or defeatism. Bishop Ignatius was firmly convinced that the monastic and Christian way, despite its difficulties, is in the last resort one of gladness and rejoicing. If the monk or the Christian is called to repentance and suffering, this sorrow is at the same time indissolubly linked with joy. The grief that he experiences, to use a phrase of St John of the Ladder, is a "joy-making grief," charopoion penthos. As the same writer puts it,

圣像，不如编织袜子，因为这样依恋的危险就小了！（注 37）

《竞技场》中的这些和其他段落，给人留下的第一印象是，基督教生活显得有些阴沉和令人望而生畏。有时，伊格纳修斯似乎特别严厉地对待非正统基督教世界。西方读者可能会对他在亚西西的圣方济各上的言论感到震惊。³⁸ 然而，如果他们仔细观察，就会发现他并非在攻击方济各本人，而是在攻击一种伤感且夸张的圣徒传记风格，这种风格如今已经过时了。

伊格纳修斯有时甚至显得相当悲观。他深信修道主义和基督教在其历史长河中都持续衰落，这是一种可悲的衰退，远离了早期教会的英雄时代。“古时修士所实践的修道服从，乃是崇高的属灵奥秘。我们已无法全然效仿……我们现今可见基督教普遍衰落。”我们充其量只能“吃从教父属灵筵席上掉下来的碎渣”。伊格纳修斯特别哀叹，在他那个时代，隐修士极为罕见，而拥有真正属灵洞察力的真诚长老也几乎绝迹。

然而，尽管如此严峻，伊格纳修斯·布良查尼诺夫主教所著《竞技场》绝非一部绝望或失败主义的作品。

伊格纳修斯主教坚信，修士和基督徒的道路，尽管困难重重，但最终仍是喜乐的道路。如果修士或基督徒蒙召悔改和受苦，这种忧伤同时与喜乐密不可分。用《天梯》的作者约翰的话来说，他所经历的悲伤是“使人喜乐的悲伤”，charopoion penthos。正如这位作家所说：“那被称为哀悼和

“That which is called mourning and grief contains joy and gladness interwoven within it like honey in the comb.”^{4 1} In the words of the Macarian Homilies (fourth to fifth century), “Christians possess the consolation of the Spirit, which is tears and mourning and lamentation, and these very tears are their delight... Those who have tasted the gift of the Spirit feel all these things at once: joy and consolation, fear and trembling, exultation and mourning.”^{4 1}

Such is the twofold character of all Christian experience. United with Christ in His crucifixion, we are united with Him also in the triumph of His resurrection. The author of *The Arena* does not underestimate the sacrifice demanded of those who would mount the cross with our Lord. But at the same time he does not overlook—although he speaks of it less explicitly—the gladness of the risen life in which they also participate.

Bishop Ignatius chooses to close the main part of his work on a note of sober warning, quoting the text, “Everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”^{4 2} This is typical of his general approach. Yet his *Offering* does not stop here. In the Conclusion to Part I, he quotes a verse from St Paul: “Oh the depth of the riches both of the wisdom and knowledge of God!”^{4 3} *The Arena* ends in a cry of joy and gratitude.

Archimandrite Kallistos Holy Saturday, 1966

The Monastery of St John the Theologian, Patmos

Introduction

Now that I am drawing near the end of my earthly pilgrimage, I have thought it my duty to compile a legacy of the spiritual blessings that the right hand of my God has lavished upon me. By legacy or will, I mean soul-saving instruction. Those who carry out these instructions will enter into possession of spiritual riches. I offer this legacy as a gift to my beloved fathers and brothers, the monks of today. By spiritual goods or riches (which include all other goods), I mean monasticism, to which I was called from childhood by a wonderful call and by

悲伤的，其中交织着喜乐，如同蜂房中的蜜。”⁴ 在《马卡里乌斯讲道集》（四至五世纪）中，曾这样写道：“基督徒拥有圣灵的安慰，即眼泪、悲伤和哀叹，而这些眼泪正是他们的喜悦……那些尝过圣灵恩赐的人同时感受到所有这些：喜乐和安慰，惧怕和战兢，欢喜和悲伤。”^{4 1}

凡属基督徒的经历，莫不具备双重特征。我们既在基督的钉死上与他联合，也在他复活的得胜上与他联合。那《竞技场》的作者，并未低估那些愿与我主同钉十字架之人所要作的牺牲。然而与此同时，他亦未忽略——虽然他论及的语气不太明确——他们也一同有份于的复活之乐。

伊格纳修斯主教选择以严肃的警示作为他著作的主要部分的结尾，引用经文说：“凡高抬自己的，必要降为卑；凡自卑的，必被升高。”^{4 2} 这乃是他一贯的作风。然而，他的《献礼》并没有止步于此。在第一部分的结论中，他引用了圣保罗的一节经文：“深哉，神丰富的智慧和知识！”^{4 3} 《竞技场》以喜乐和感恩的呼声结束。

阿基曼德里特·加利斯托斯

一九六六年圣周六

帕特莫斯岛圣约翰神学家修道院

导言

如今我将近走完在地上的旅程，我想我有责任编纂我神右手所赐予我的属灵福分的遗赠。所谓遗赠或遗嘱，是指救灵的教诲。凡遵行这些教诲的，就能进入属灵的财富。我将这遗赠作为礼物献给今日我所亲爱的父兄，众修士们。我所说的属灵的财物（包含一切其他的财物），是指修道，我自幼蒙神奇妙的呼召和说不出的怜悯而蒙召。我未被允许将我的生命献给虚空和败坏。我被从那通往永死的宽阔的道路上取出来，放在那通往生命的狭窄而忧伤的道路上。这条狭窄的道路蕴含着最深刻的意义。它从地上升起，引人走出虚

unutterable mercy. I was not allowed to offer my life as a sacrifice to vanity and corruption. I was taken, snatched from the broad way that leads to eternal death, and I was put on the narrow and sorrowful way that leads to life. The narrow way has a most profound meaning. It rises from the earth, leads out of the darkness of vanity, leads to heaven, leads to Paradise, leads to God, and places one before His face in unending light for eternal happiness. In order to satisfy the needs of as many people as possible, it was necessary to express this legacy in a book. This book contains rules for the outward conduct of monks, and counsels for the spiritual life.

I can quite correctly call this work my mystical confession. I ask you to receive my confession with attention and Christian indulgence. You will find it worthwhile. The teaching I offer is taken entirely from the sacred teaching of the holy Fathers of the Orthodox Church who were acquainted both theoretically and experientially with the teaching of the Gospel which they had made their own. My sins of commission and omission; my insufficiently firm and unswerving following of the instructions of the Fathers; my lack of a spiritual director; my frequent, almost constant, meeting with directors suffering from blindness and self-delusion; my voluntary and involuntary dependence on them; my being surrounded on all sides by occasions of temptation and not of edification; my attention to teaching that the world hostile to God regarded as the highest wisdom and holiness but that was darkness and vileness and merited only scorn and repudiation—these were the causes for me of many upheavals.

The upheavals with which I was tested were bitter, oppressive, cruel, and were stubbornly, exhaustingly prolonged. The outward upheavals, in the judgment of my conscience, were nothing in comparison with the upheavals to which my soul was subjected. Savage are the waves of the sea of life! There gloom and darkness hold sway; there storms are constantly brewing and springing up with fierce winds—rejected spirits; ships lose their pilots; safe harbors are turned into whirlpools, into fatal abysses; “every mountain and island is moved out of its [spiritual] place”;¹ shipwreck seems inevitable. And it would be inevitable if the incomprehensible providence of

空的黑暗，进入天堂，进入乐园，进入神，使人在祂面前永远的光中得到永恒的幸福。为了满足尽可能多的人的需求，有必要将这遗赠写成一本书。这本书包含了修士们外在行为的规则，以及属灵生活的劝勉。

我确实可以把这著作称为我的神秘忏悔录。我求你以专注和基督徒的宽容来接受我的忏悔。你会觉得这值得的。我所提供的教训完全取自东正教会圣父们的圣教，他们既从理论上，也从经验上熟悉了福音的教义，并将其化为己有。我所犯的过错和疏忽；我未能坚定不移地遵从圣父们的训示；我缺乏属灵的导师；我经常，几乎不断地，与患有盲目和自欺的主导者相遇；我自愿和非自愿地依赖他们；我四面八方都被试探的机会包围，而不是被造就的机会；我关注那些敌视上帝的世界视为最高智慧和圣洁，但实际上是黑暗和卑劣，只配受蔑视和拒绝的教义——这些都是我诸多动荡的原因。

我所受的试炼是苦的，是压迫，是残酷的，又是顽固而疲惫地延续着。依着我的良心判断，外在的动荡与我灵魂所遭受的动荡相比，根本不算什么。生命的海洋的波浪是凶猛的！在那里，黑暗和阴霾占据着主导地位；在那里，暴风雨不断酝酿，并带着狂风——被弃的灵——猛然兴起；船只失去了它们的舵手；安全的港口变成了漩涡，变成了致命的深渊；“各山岛都被挪移离开本位”¹；看来船只失事是不可避免的。如果不是上帝那不可思议的护理，以及祂同样不可思议的怜悯，救了他的选民，那便是不可避免的了。

God and His equally incomprehensible mercy did not save His chosen. "Long did my soul wander"² without finding a true harbor either outside or within myself. "I was stuck fast in the deep mire, where no ground is"—a correct and firm state of soul, unwavering in virtue. "I am come into deep waters, and a tempest hath run over me. I am weary of crying, my throat is become hoarse; my sight hath failed me, because I have been waiting so long upon my God."³ "For the enemy hath persecuted my soul ... he hath laid me in darkness."⁴ "I am poured out like water, all my bones are out of joint ... my strength is dried up like a potsherd."⁵ "The pains of death surrounded me, and the overflowings of ungodliness made me afraid. The pains of hell encircled me; the snares of death overtook me." "My spirit is despondent within me, and my heart within me is vexed."⁷

From this state I raise my voice to my fathers and brothers, a voice of anxious warning. That is what a traveler does who has endured terrible hardships on a long and difficult journey. His notes are a precious treasure which he passes on to those who are intending to undertake a similar journey or who have already set out without knowing the way or with only a superficial knowledge of the way from antiquated descriptions.

The modifications pointed out here are not changes in essential monasticism, but are due to altered circumstances; yet circumstances have a substantial influence on essential monasticism. Here I have indicated how we should use the writings of the ancients and adapt them to modern conditions, so as to avoid the sad plight of those who do not realize or notice the need for adaptation.

St John of the Ladder says that certain people who had passed through swampy places got stuck in the mud. But while still covered with filth they told others who passed that way of how they had sunk there, doing this for their salvation. And the Almighty delivered from the swamp or slough of despondency those who, for the salvation of their neighbors, warned them against falling into it.⁸ "Make straight paths for your feet and direct your ways aright. Do not turn aside to the right or to the left, but turn your foot from an evil way; for God knows the ways on the right hand but those on the

"我的灵魂久久地徘徊"²，无论在外面还是在内心深处，都找不到一个真正的港口。"我陷在深泥中，没有立脚之地"——这是灵魂一种正确而坚定的状态，在美德上坚定不移。"我深陷在水中，暴风雨漫过我。我因呼求困乏，喉咙发干；我因等候我的神，眼睛失了明。"³"因为仇敌追逼我的灵魂……他使我住在黑暗之中。"⁴"我如水被倒出来，我的骨头都脱了节……我的精力枯干，如同瓦片。"⁵"死亡的痛苦围绕着我，不敬虔的洪流使我害怕。阴间的痛苦困住了我；死亡的绳索追上了我。"⁶"我的灵在我里面发昏，我的心在我里面忧闷。"⁷

我从这景况中，向我父老兄弟发出声音，声音是焦急的警诫。这正如一个旅人，忍受了在漫长而艰难旅程中的可怕艰辛。他的笔记是宝贵的珍藏，他将笔记传给那些预备开始相似旅程的人，或是那些已经启程却不晓得道路，或只是凭藉过时的描述，对道路略知一二的人。

此处指出的变动，并非修道本质之改变，乃因环境之变迁；然环境对修道本质亦有重大影响。在此，我已指出当如何运用古人之著作，并将其适配于现代之境况，以避免那些未曾意识到或不晓得适应之必要的人所遭受的悲惨遭遇。

圣约翰·克里马库斯说，有些人经过沼泽之地，陷在泥中。然而，他们虽然满身污秽，却告诉后来路过的人，他们是怎样陷在那里的，这样做是为了他们的得救。全能者拯救了那些为了邻舍的得救，警告他们不要落入其中的人，使他们脱离了沼泽或绝望的泥潭。⁸

"你们的脚要走正直的路，使你的道路稳固。不可偏向左右，要使你的脚离开邪恶。因为神知道义人的道路，恶人的道路却必灭亡。祂必使你的道路正直，引导你的脚步走向平安。"阿们。

left are perverse; and He shall make your paths straight and guide your steps in peace.” Amen.

Bishop Ignatius

Counsels For The Spiritual Life Of Monks

On the Study of the Commandments of the Gospel and Life According to the Commandments of the Gospel

From his very entry into the monastery, a monk should occupy himself with all possible care and attention with the reading of the holy Gospel. He should make such a study of the Gospel that it may always be present in his memory, and at every moral step he takes, for every act, for every thought, he may always have ready in his memory the teaching of the Gospel. Such is the injunction of the Savior Himself. This injunction is linked with a promise and a threat. In sending His disciples to preach Christianity, the Lord said to them, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you.”¹

The promise consists in the fact that the person who fulfills the commandments of the Gospel will not only be saved but will also enter into the most intimate union with God and become a divinely built temple of God. The Lord said: “He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”²

From these words of the Lord it is evident that the commandments of the Gospel must be so studied that they become the possession, the property of the mind; only then is the exact, constant fulfillment of them possible such as the Lord requires. The Lord reveals Himself spiritually to the doer of the commandments, and He is seen with the spiritual eye, with the mind. The person sees the Lord in himself, in his thoughts and feelings transfigured by the Holy Spirit. On no account must the Lord be expected to appear to the eyes of sense. This is clear

主教伊格纳修斯

修士灵修忠言

关于研读福音诫命，并按福音诫命而活

修道士自入修院起，就当尽心竭力，留心诵读圣洁的福音。他应如此研读福音，以致福音常存记在心中，且在每一步道德的实践中，在每一行动中，在每一个意念中，都能随时记起福音的教训。这正是救主亲自的吩咐。此吩咐与应许和警戒相关联。主差遣门徒去传扬基督教时，对他们说：“所以你们要去，使万民作我的门徒，奉父、子、圣灵的名给他们施洗。凡我所吩咐你们的，都教训他们遵守。”¹

应许在于：凡遵行福音诫命的，不但要得救，还要与神进入最亲密的结合，成为神所建造的神圣殿宇。主说：“有了我的命令又遵守的，这人就是爱我的。爱我的，必蒙我父爱他，我也要爱他，并且要向他显现。”（约翰福音 14:21）

从主的话语可见，必须如此钻研福音的诫命，以至于它们成为心思的产业；唯有如此，方能按主所要求的，准确、恒久地遵行它们。主向遵行诫命的人，在灵里显现，并且用属灵的眼睛、用心思来观看。人在他自己里面，在他的意念和情感中，看见被圣灵改变了的主。绝不可期望主向肉眼显现。从我们刚才引用的经文之后的福音话语，便可清楚地看出这一点：“人若爱我，就必遵守我的道；我父也必爱他，并且我们要到他那里去，与他同住。”（约翰福音 14:23）显而易见，主来到遵行诫命之人的心里，使他的心成为

from the words of the Gospel that follow those we have just quoted: “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.”³ It is evident that the Lord comes to the heart of the person who carries out the commandments and makes his heart a temple and dwelling of God. In this temple is God seen. He is seen not with the bodily eyes but with the mind. He is seen spiritually. This form of vision is incomprehensible to the beginner and cannot be explained to him in words. Accept the promise with faith. In due time you will understand it by blessed experience.

The threat to a person remiss in the fulfillment of the commandments of the Gospel is contained in the prediction for him of unfruitfulness, estrangement from God, perdition. The Lord said: “I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned... Abide in My love. If you keep My commandments, you will abide in My love.”⁴ “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day [the day of judgment], ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’”⁵

The giver, teacher, and model of humility, our Lord Jesus Christ, called His allholy, almighty, divine commandments “the least” on account of the very simple form in which they are expressed and which makes them easy to understand and easy to carry out for every type of person, even the most uneducated. But at the same time the Lord added that a deliberate and constant breaker of even one commandment will be called least in the Kingdom of Heaven, or, according to the explanation of the holy Fathers, will be deprived of the heavenly kingdom and will be cast into the fire of gehenna.⁷

The Lord’s commandments are “Spirit and life.”⁸ They save the doer of them.

上帝的殿和居所。上帝是在这殿中被看见的。祂不是用肉眼被看见，而是用心思被看见。祂是被灵性看见的。这种观看的方式，初学者是无法理解的，也无法用言语向他解释。以信心领受这应许。在适当的时候，你将透过蒙福的经历来理解它。

凡不遵行福音诫命之人，必受无果，与神隔绝，灭亡之威胁。主说：“我是葡萄树，你们是枝子。常在我里面的，我也常在他里面，这人就多结果子，因为离了我，你们就不能作什么。人若不常在我里面，就像枝子丢在外面枯干，人拾起来，扔在火里烧了……你们要常在我的爱里。你们若遵守我的命令，就常在我的爱里。”⁴ “凡称呼我‘主啊，主啊’的人，不能都进天国；惟独遵行我天父旨意的人，才能进去。当那日，必有许多人对我说：‘主啊，主啊，我们不是奉你的名传道，奉你的名赶鬼，奉你的名行许多异能吗？’我就明明的告诉他们说：‘我从来不认识你们，你们这些作恶的人，离开我去吧！’”⁵

施予谦卑、教导谦卑、以谦卑为榜样的，我们的主耶稣基督，称祂那全圣、全能、神圣的诫命为“最小的”，这是因为它们表达的形式极为简朴，所以任何一种人，即使是最没有学问的人，也容易理解，容易遵行。然而，主又补充说，故意且持续地违背一条诫命的人，将在天国里被称为最小的，或者，按照圣父们的解释，将被剥夺天国，并被扔进欣嫩子谷的火中。路加福音 1:16⁷

主的诫命是“灵与生命”（约翰福音 6:63）。这诫命能救行的人。

They restore a dead soul to life. They make a carnal and worldly person spiritual. On the other hand, a person who neglects the commandments ruins himself and remains in a carnal and worldly state, in a fallen condition, and develops the fall in himself. "But the natural man (i.e., the sensual man) does not receive the things of the Spirit of God, for they are foolishness to him." And therefore it is indispensable for salvation to be changed from a sensual man into a spiritual, from the old man into the new.¹ "Flesh and blood cannot inherit the kingdom of God."¹¹ And therefore it is essential for salvation to be freed not only from the influence of the flesh or coarse passions, but also from the influence of the blood by means of which the passions act on the soul. "They that go far from Thee [not by position of body but by disposition of soul that dodges from doing the will of God] shall perish; Thou has destroyed all them that are unfaithful against Thee"¹² by following their own will and their own understanding, by refusing the commandments of the Gospel or the will of God. The latter necessarily accompanies the former. "But it is good for me," as a true monk, "to cleave unto God, to put my trust in the Lord."¹³

People Will Be Judged at God's Judgment According to the Commandments of the Gospel

We shall be judged according to the commandments of the Gospel at that judgment that God has appointed for us Orthodox Christians and on which depends our eternal destiny. The judgment is private for every Christian immediately after his death, and it will be general for all men at our Lord Jesus Christ's second coming to earth. At both judgments God Himself is present and judges. At the private judgment He judges by means of angels of light and fallen angels; at the general judgment He judges by means of His incarnate Word.¹ The reason for this different form of judgment is obvious. Man submitted to the fallen angel voluntarily. Consequently he must first settle his account with the fallen angel according to the extent to which fellowship with the rejected spirit has been broken by the Christian with the help of redemption. At the general judgment both the fallen spirits and the people seduced by them must

他们使死去的灵魂复活。他们使属肉体 and 属世的人属灵。

另一方面，人若忽略诫命，就自取灭亡，仍旧处于属肉体 and 属世的状态，在堕落的境况中，并在自己里面发展堕落。“属血气的人（即属肉体的人）不领会神圣灵的事，因为在他为愚拙的。”因此，为了得救，务必从属肉体的人变为属灵的人，从旧人变为新人¹。“血肉之体不能承受神的国。”¹¹ 因此，为了得救，不仅要脱离肉体的辖制或粗俗的激情，而且要脱离血的辖制，因为激情藉此对灵魂起作用。“远离你的，必要死亡，凡离弃你行邪淫的，必被你灭绝。”¹² 他们顺从自己的意志和理解，拒绝福音的诫命或神的旨意。后者必然伴随着前者。“但于我亲近神是与我有益，我以主为我的避难所。”¹³

人将在上帝的审判中，按着福音的诫命受审判。

我们都要照着福音的诫命受审判，这审判是神为我们正教徒所定的，也是我们永恒命运所系。这审判对于每一个基督徒而言，是在他死后立刻进行的，乃是私人的审判；而对于世上所有人而言，是在我们主耶稣基督第二次降临地上之时进行的，乃是公审。在这两次审判中，神亲自临在，并亲自审判。在私人的审判中，祂借着光明天使和堕落天使来审判；在公审中，祂借着道成肉身的神来审判。¹

这两种审判形式不同的原因显而易见。人是自愿顺服了堕落天使的。因此，人必须首先与堕落天使清算，清算的标准是基督徒借着救赎，与那被弃之灵断绝交往的程度。在公审中，堕落之灵和被他们引诱的人都必须站出来受审，因为他们都在神圣的威严面前犯了罪。因此，神自己——道成肉身的神，祂承担了人性，借着祂我们得以救赎，也借着祂所有堕落的人都要得救——要审判所有堕落的，以及没有用悔改洁净自己的人。我

stand for trial as those who have sinned before the Divine Majesty. Therefore God Himself—God the Word Who took upon Himself humanity, by Whom our redemption was accomplished, and by Whom all the fallen must be saved—will judge all of us who have fallen and who have not purified ourselves by repentance. The codex or collection of laws by which we shall be tried and on the basis of which sentence will be pronounced at both judgments is the Gospel.

The Lord said: “He who rejects Me, and does not receive My words, has that which judges him—the word that I have spoken will judge him in the last day. For I have not spoken on My own authority; but the Father Who sent Me gave Me a command, what I should say and what I should speak. And I know that His command is everlasting life.”² From these words of the Lord, it is evident that we shall be judged by the Gospel, and that negligence in carrying out the commands of the Gospel is an actual rejection of the Lord Himself.

Let us take all care, brothers, to become doers of the commandments of the Gospel. When death will come is unknown. We may be suddenly called to judgment when we are least expecting it. Blessed are those who have prepared themselves for their passage to eternity by a life in accordance with the Gospel! Woe to the easy-going, the careless, the self-willed, the self-opinionated! Woe to those who have not broken fellowship with Satan! Woe to those who have not entered into fellowship with God! Greater woe to those who have entered into fellowship with God, and then abandoned it!

The Monastic Life Is Life According to the Commandments of the Gospel

The holy monks of old called the monastic life a life according to the commandments of the Gospel. St John of the Ladder defines a monk thus: “A monk is one who is guided only by the commandments of God and the word of God in every time and place and matter.”¹ The monks subject to St Pachomius the Great had to learn the Gospel by heart so as to have the laws of the God-Man like a continually open book in the memory, in order to have them constantly before the eyes of the mind and have them printed on the soul for their easier and more

们受审判所依据的法典或律例，也是在两次审判中宣判判决的依据，那就是福音。

主说：“弃绝我、不领受我话的人，有审判他的——就是我所讲的道要在末日审判他。因为我沒有凭着自己说，惟有差我来的父，已经给我命令，叫我说什么，讲什么。我也知道祂的命令就是永生。”（约翰福音 12:48-50）从主这些话，就显明我们必要被福音审判，而轻忽遵行福音的命令，就是真正地弃绝主自己了。

弟兄们，我们务要谨慎，遵行福音的诫命。何时死期来到，无人知晓。我们最意想不到之时，或将被召去接受审判。凡预备自己，一生遵行福音，以进入永恒的人，是有福的！祸哉，那些苟安、懈怠、任意妄为、自以为是的人！祸哉，那些未与撒旦断绝来往的人！祸哉，那些未与上帝建立交往的人！凡与上帝建立了交往，却又离弃他的人，祸哉更大！

修道生活乃是遵照福音诫命而活

古时的圣徒修士称修士的生活为遵行福音诫命的生活。圣约翰·克里马克斯如此定义修士：“修士是凡事凡地凡物都只受上帝的诫命和上帝的话语引导的人。”¹ 效忠于大帕科米乌斯的修士们必须熟记福音，以便将神人的律法牢记于心，如同脑海中一本永不合上的书，好让他们时刻铭记于心，并在灵魂中铭刻，以便他们更容易、更坚定地遵行。荣福长老萨罗夫的西拉芬说：“我们应该这样训练自己，使我们的心思意念，如同在主的律法中畅游，我们必须藉此律法引导和规范我们的生活。”

unfailing fulfillment. The blessed elder Seraphim of Sarov says, “We should so train ourselves that the mind, as it were, swims in the law of the Lord by which we must guide and rule our life.”

By studying the Gospel and trying to put its precepts into practice in thought, word, and deed, you will be following the Lord’s direction and the moral tradition of the Orthodox Church. In a short time, the Gospel will lead you from childhood to spiritual maturity in Christ, and you will become that blessed man of whom the inspired Prophet sang, hath not walked in the counsel of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful.

But his delight is in the Law of the Lord, and in His Law will he exercise himself day and night.

And he shall be like a tree planted by the water-side, that will bring forth his fruit in due season; his leaf also shall not fall, and all whatsoever he doeth, it shall prosper.²

The Holy Spirit teaches and guides true servants of God, men who have become God’s own: “Heed my Law, O my people; incline your ears unto the words of my mouth.”³

On the Precariousness of the Monastic Life When It Is Not Based on the Commandments of the Gospel

He who has based his life on the study of the Gospel and the practice of the commandments of the Gospel has based it on solid rock. In whatever predicament he is placed by the circumstances of life, his task is always with him. ¹ He is constantly active, constantly struggling, constantly progressing, although his activity, his struggle, and his progress are unnoticed and incomprehensible to others. Whatever troubles and trials he may encounter, they can never defeat him.

The Lord said, “Whoever hears these sayings of Mine, and does them, I will liken to a wise man who built his house on the rock: and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.”² Here life and the set of the soul are

藉着研读福音，并试着在思想、言语和行为上实践其中的诫命，你们便遵行主的指引，和正统教会的道德传统。不久，福音将引领你们从孩童之境，到达在基督里的属灵成熟，你们便成为那蒙福的人，正如受感动的先知所歌颂的：“不从恶人的计谋，不站罪人的道路，不坐褻慢人的座位。”

唯喜爱主的律法，昼夜思想，这人便为有福。

他要像一棵树栽在溪水旁，按时候结果子；叶子也不枯干，凡他所作的，尽都顺利。²

圣灵教导，引导上帝真实的仆人，即那些已经成为上帝子民的人：“我的百姓啊，你们要听我的律法；侧耳听我口中的话。”³

论修道生活之脆弱，若其不以福音之诫命为根基

凡是将自己的生命建立在研习福音和遵行福音诫命之上的人，便是把它建立在坚固的磐石之上。无论他被生命的环境置于何等困境，他的功课总是与他同在。¹ 他不断地劳作，不断地争战，不断地进步，虽然他的劳作、争战和进步不为人所知，也无法被他人理解。无论他遭遇怎样的患难和试炼，都不能胜过他。

主说：“凡听见我这话就去行的，好比一个聪明人，把房子盖在磐石上。雨淋，水冲，风吹，撞着那房子，房子总不倒塌，因为根基立在磐石上。”（马太福音 7:24-25）这里，生命和心灵的建造被比作房屋。这房屋从基督的话语所蕴含的无限神圣的能力中获得非凡的稳固。很明显，遵

compared to a house. This house acquires extraordinary stability from the infinite, divine power with which Christ's words are charged. It is evident that the strength that the practice of Christ's commandments wins for the soul can be won by no other means or method. Christ's power acts in His commandments.

To the words just quoted, the Lord added the following: "But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall."³ Easily ruined is the seemingly good life of those who make their foundation an exclusively bodily struggle, or even a series of ascetic exercises, sometimes very difficult and remarkable, but who do not pay due attention to the commandments of the Gospel. Very often ascetics do not pay the least attention to the commandments of the Gospel, openly disregard them, and do not value them or realize their importance in the least. When such ascetics encounter unexpected trials and temptations or an unforeseen change in their life, not only is their faith soon shaken but they even run the risk of that complete moral collapse that is called in the Gospel the "great ruin" of the house of the soul.

Let us take as an example a hermit living in profound solitude who has put all his hope of success and salvation in that solitude. Suppose that suddenly this hermit is obliged by force of circumstances to leave his solitude and live among crowds. Being unfortified by the commandments of the Gospel, he is bound to be exposed to the violent impact of the temptations that are encountered so abundantly in human society. That is natural. He had no other power to protect him except outward solitude. Deprived of that, he is deprived of all support and must of necessity yield to the power of other outward impressions. This is not said in the least to disparage the solitary life that guards against temptations and distractions and that especially facilitates the study and practice of the commandments of the Gospel. It is said so that even a hermit in his solitude may take particular care to study and practice the Gospel commandments by means of which Christ, "the

守基督的诫命为灵魂赢得的力量，不能通过其他方式或方法获得。基督的能力在祂的诫命中运行。

主又加上这些话，说：“凡听见我这些话就去行的，好比一个聪明人，把房子盖在磐石上：雨淋，水冲，风吹，撞着那房子，房子总不倒塌，因为根基立在磐石上。”³ 凡以纯粹的肉体挣扎为根基，甚或以一系列的修道操练为根基——有时这些操练是极艰苦和卓绝的——却不留意福音的诫命的人，他们看似美好的生活就很容易被毁掉。修道士们常常对福音的诫命毫不理会，公然藐视，既不看重也不意识到其重要性。当这样的修道士遭遇意想不到的试炼和诱惑，或生活中突如其来的变故时，他们的信心不仅很快就会动摇，甚至还面临着完全的道德崩溃的危险，而这在福音书中被称为灵魂之屋的“大坍塌”。

且以一个隐士为例，他住在极度孤独之中，将他所有得胜和救恩的盼望都寄托于那孤独之中。假若忽然这隐士因环境所迫，不得不离开他的孤独，住在人群之中。若他未被福音的诫命所坚固，就必定会暴露于世俗社会中极度猖獗的试探的猛烈冲击之下。这是自然的。他除了外在的孤独之外，别无其他力量来保护自己。既失去了那保护，他便失去了所有的依靠，必然屈服于其他外在印象的力量。这绝非是为了贬低那提防试探和分心的独居生活，也绝非是为了贬低那特别方便学习和实践福音诫命的生活。之所以这样说，是为了让即便是隐士，即便身处孤独，也可以特别留意借着基督，“神的权柄，神的智慧”⁴，来学习和实践福音的诫命，以此使基督安居于灵魂之中。⁵

power of God and the wisdom of God,”⁴ is installed in the soul.⁵

True Christianity and true monasticism consist in the practice of the commandments of the Gospel. Where this practice is absent, there is neither Christianity nor monasticism, whatever the outward appearance may be. “The righteous shall inherit the land, and dwell therein for ever.”

Scripture calls the righteous those who try in the most careful manner to carry out truly and solely the righteous will of God, not at all their own erroneous, apparently righteous will. Only those who fulfill God’s righteousness can inherit the land, that is to say, can rule or get dominion over their own heart, their flesh, their blood.

The mouth⁷ of the righteous is exercised in wisdom, and his tongue will be talking of judgment; the Law of his God is in his heart, and his footsteps shall not slide.⁸

On Guarding Oneself from Occasions of Sin or Temptation

While basing our life on the commandments of the Gospel, at the same time we should choose for our place of residence a monastery as far removed from occasions of sin as possible. We are weak and corrupted by sin. An occasion of sin that is before our eyes or near us will inevitably find sympathy in our sinful corruption and will produce an impression on us. This impression may at first pass unnoticed, but when it develops and grows strong in a person, then it rules him and may lead him to the verge of perdition. And sometimes an impression of this kind acts with extreme rapidity, and does not give the tempted person time to reflect or think, so to speak. Suddenly the mind is darkened, the disposition of the heart changes, and the monk is cast down and keeps falling time after time.

St Poemen the Great has said, “It is good to avoid causes of sin. A man who is near an occasion of sin is like a person standing on the edge of a precipice, and the enemy can easily cast him down headlong whenever he likes. But if we are physically far from occasions of sin, we are like a person who is

真基督教和真修士的生活，在于实行福音的诫命。若无此实行，则无论外表如何，既无基督教，也无修士的生活。“义人必承受地土，永居其上。”

圣经称义人，就是那些竭力谨守，诚心诚意地遵行上帝的义，绝不遵行自己错误的、看似公义的意愿的人。唯有遵行上帝公义的人，才能承受地土，也就是说，才能掌管、制服自己的心、自己的肉体、自己的血气。

义人的口，述说智慧；他的舌头，讲论公平；上帝的律法，在他心里；他的脚步，总不滑跌。（诗篇 37:30-31）

论防备陷于罪或试探

我们若以福音的诫命为根基度日，同时就当选择一处远离罪恶之地而居的修道院。因我们是软弱的，且被罪恶所玷污。那摆在我们眼前，或是近在咫尺的罪恶，定会在我罪恶的败坏中寻得共鸣，并在我们心中留下印记。这印记起初或不为人所察觉，但它若在人心滋长壮大，就会辖制他，并可能引他走向灭亡的边缘。有时，这种印记的作用极其迅猛，甚至不给受试探之人思考的时间。忽然间，心思昏暗，心境转变，修道人便被击倒，一次又一次地跌倒。

伟大的坡门长老说：“躲避罪的缘由是好的。人若靠近犯罪的机会，就如同站在悬崖边上的人，仇敌要随时随意把他推下去。倘若我们在肉身上远离犯罪的机会，就好像站在远离悬崖的地方。即使仇敌来拖我们到悬崖边，在被拖的时候，我们还可以抗拒，上帝会帮助我们。”¹

standing far away from a precipice. Even if the enemy were to drag us to the edge of the precipice, yet while we are being dragged we can resist and God will help us.”¹

Causes or occasions of sin are the following: wine, women, wealth, health of body when excessive, authority or power, and honor or fame and name. “These,” says St Isaac the Syrian, “are not sins in themselves, but on account of our weakness and as our nature is easily drawn by them to various sins, there is need of peculiar caution in regard to them.”²

The Fathers forbid postulants to choose a monastery that is famous in the eyes of worldly people. The vainglory that the whole monastery shares must inevitably infect each individual member as well. Experience shows that all the brethren of a community can be infected with the spirit of vainglory, not only on account of the material privileges or superiority of their monastery, but also on account of the high opinion of lay people concerning the special piety of its rule. Hence arises scorn for the brethren of other communities, which implies pride, and this saps the possibility of progress or success in the monastic life which is based on love for our neighbors and humility toward them.

As an example of how an occasion of sin, acting little by little on a monk, unnoticed and unfelt, can eventually get the better of him and cause a terrible fall, we quote the following story.

In the Egyptian Scetis³ there was an elder who had fallen seriously ill and was accepting the services of the brethren. Seeing the brethren working for him, he thought of moving nearer to civilization so as not to trouble the brethren. Abba Moses (probably the one whom St John Cassian calls the most discerning of the Fathers of the Scetis who in general were distinguished for an abundance of spiritual gifts) said to him, “Do not move into the vicinity of civilization, lest you fall into fornication.” The elder was surprised and offended by these words, and replied, “I have a body that is dead, and is that what you are talking about?” He did not listen to Abba Moses and moved into the neighborhood of worldly settlements. When the

引起或导致犯罪的原因或机会如下：酒，女人，财富，过度的健康，权力和权力，以及荣誉或名声。“这些，”叙利亚的圣以撒说，“本身并不是罪，而是由于我们的软弱，以及我们的本性容易被它们引诱而犯各种罪，因此需要特别谨慎地对待它们。”路加福音 1:16

教父禁止慕道者选择在世人眼中著名的修道院。整个修道院所分享的虚荣心，也必不可免地会感染到每一个成员。经验表明，一个团体的所有弟兄都可能被虚荣心的灵所感染，这不仅是由于他们的修道院的物质特权或优越性，也是由于世人对他们的规矩的特殊虔诚有很高的评价。因此，就产生了对其他团体的弟兄的轻视，这暗含着骄傲，而这会削弱在爱邻舍和对邻舍谦卑的基础上取得进步或成功于修道生活的可能性。

为着说明罪的缘由，是如何渐渐地在修士身上作工，不为人知，也难以察觉，最终胜过他，并带来可怕的跌倒，兹引用以下故事为例。

在埃及的斯凯特，有一位长老病重，接受众弟兄的服侍。他见弟兄们为他劳碌，就想搬到文明之地附近，免得麻烦弟兄们。阿爸摩西（很可能就是圣约翰·卡西安所称的斯凯特诸父中最有见识的那位，他们总体上以丰富的属灵恩赐而著称）对他说：“不要搬到文明之地附近，免得你犯奸淫。”这位长老听了这话，既惊奇又生气，便回答说：“我的身体已经死了，你说的就是这件事吗？”他没有听从阿爸摩西的话，搬到了世俗聚落的附近。当当地居民听说他后，便纷纷前来拜访他。有一位年轻女子来服侍他，为了上帝的缘故。他治好了她。显然这女孩患有某种疾病，而这位长老有行神迹的恩赐。然后，过了一段时间，他与她同寝，她就怀孕了。当地居民问她是谁的孩子。她回答说：“是这位长老

local inhabitants heard about him, they started coming to him in crowds. And a certain young woman came to serve him for God's sake. He healed her. Evidently the girl had some illness, and the elder had the gift of working miracles. Then some time later he fell with her, and she became pregnant. The local inhabitants asked her by whom she was pregnant. She replied, "By the elder." They did not believe her. The elder said, "I did it. But save the child that is due to be born." The child was born, and was fed at the breast. Then, on one of the feasts of the scetis, the elder went back with the child on his shoulders and entered the church when all the brethren were gathered there. When the brethren saw him, they wept. He said to them, "You see this child? It is the son of disobedience." After that, the elder returned to his former cell and began to offer repentance to God.⁴

Such is the power of temptation, when a monk is brought face to face with an occasion of sin. The gift of healing did not prevent him from failing into fornication. His body that had become dead to sin through old age, sickness, and prolonged monastic discipline, again revived through being subjected to the constant or frequent action of temptation.

As an example of how an occasion of sin can instantly affect a monk, darken his mind, pervert his heart, and cast him headlong into sin, we again cite a church story.

The bishop of a certain town fell ill, and all despaired of his life. There was a convent of nuns there. When the abbess learned that the bishop was desperately ill, she visited him, taking two sisters with her. While she was talking to the bishop, one of her sisters who was standing at the bishop's feet, touched his foot with her hand. From this touch a fierce conflict of lust flared up in the sick man. The passions are cunning. He asked the abbess to leave the sister with him to serve him, offering as a pretext for his request that his own servant was unsatisfactory. Quite unsuspecting, the abbess left the sister. Through the action of the devil, the bishop experienced a return of his strength, and fell into sin with the nun, who became pregnant. The bishop left his diocese and went to a monastery where he ended his life in repentance. And God gave evidence of His acceptance of his repentance

的。”他们不相信她。长老说：“是我做的。但请救救即将出生的孩子。”孩子出生了，还在吃奶。后来，在斯凯特的某个节日里，长老带着孩子，扛在肩上，走进了教堂，当时所有的弟兄们都在那里。众弟兄看见他，就哭了。他对他们说：“你们看见这个孩子吗？这是悖逆之子。”之后，长老回到了他以前的隐修室，开始向上帝忏悔。

试探的力量就是如此，当一个修士面对犯罪的机会之时。治愈的恩赐并没有阻止他犯奸淫。他的身体，因年老、疾病和长期的修士纪律，对罪已经死了，又因受试探不断或频繁的行动而复活了。

为了说明一次犯罪的机会如何能立刻影响一位修士，使他的心思昏暗，败坏他的心，并使他一头栽进罪中，我们再次引用一个教会故事。

某城里有一位主教病了，众人都以为他快要死了。那里有一座修女的修道院。当院长得知主教病危，便带着两位修女去探望他。当院长与主教说话时，其中一位站在主教脚边的修女，用手碰了一下他的脚。从这一碰触开始，这病人的心中便燃起了猛烈的欲火。欲念是狡猾的。他要求院长留下这修女服侍他，并以此为借口，说他自己的仆人不令人满意。院长毫无戒备，便离开了这修女。藉着魔鬼的作为，主教感觉身体恢复了力量，并与修女犯了罪，修女也怀了孕。主教离开了他的教区，去了修道院，在那里以悔改结束了他的一生。神赐予了这忏悔者行神迹的能力，以此证明祂悦纳了他的悔改。⁵

by granting the penitent the gift of working miracles.⁵

Such is our weakness! Such is our infirmity! Such is the influence that occasions of sin have on us! They have caused the fall even of holy prophets, and holy bishops, and holy martyrs, and holy hermits or solitaries. All the more ought we who are weak and passionate to take all precautionary measures, and guard ourselves from the influence of all such occasions. The passions in monks are hungry. If left unwatched they will bring on the objects of their desire with the fury of ravenous beasts loosed from their chains.

God-Pleasing Life in Human Society Must Precede God-Pleasing Life in Silence and Solitude

For those who are beginning the monastic life, cenobitic monasteries are more suitable since they provide wide scope for the practice of the commandments of the Gospel. But even if you have entered a state-supported monastery,¹ do not be despondent and do not leave it without good reason. In a state-supported monastery, also make every effort to cultivate, refine, and educate yourself by the commandments of the Gospel.

There is a general rule that says that a monk must first train himself by the practice of the commandments in human society where spiritual activity is combined with bodily activity. Afterwards, when he has made sufficient progress, he may occupy himself exclusively with spiritual activity in solitude and silence, if he proves apt for it. Souls fit for solitude and silence are rare. A beginner cannot possibly bear purely spiritual activity. By means of spiritual activity we enter the world of spirits, and that is just why experienced monks retire into solitude. In the world of spirits, it is fallen spirits that first meet a Christian, since he belongs to their company spiritually on account of the fall. And he must prove the good direction of his free will and the set of his soul by the rejection of fellowship with the fallen spirits and by the acceptance of fellowship with God, which is granted as a free gift by the Redeemer.

我们是何等的软弱啊！我们是何等的虚弱啊！这等罪恶的因由，又是何等地影响我们啊！它们甚至使圣先知、圣主教、圣殉道者和圣隐修士都跌倒了。何况我们这些软弱、易怒的人，更应当采取一切防备的措施，防备所有这等因由的影响。修士们心中的情欲是饥饿的。若任其不加看顾，它们就会如挣脱锁链的猛兽一般，带着狂怒扑向其所欲求之物。

在人间蒙悦纳的生活，必须先于在寂静与独处中蒙悦纳的生活。

对于初入修道生活的人来说，公修院更为适合，因为那里提供了广阔的空间，使人得以实践福音的诫命。纵然你已进入由国家资助的修道院，¹也不要灰心，没有正当理由切不可离开。在国家资助的修道院里，也要尽力借着福音的诫命，修身养性，陶冶情操，充实自我。

有一条通则说，修士首先当在尘世间操练自己，遵行诫命，将属灵的活动与肉体的活动结合起来。后来，他若有了足够的长进，并且证明自己适合独处和静默，就可以专心于独处和静默之中，只做属灵的活动。适合独处和静默的灵魂是少有的。一个初学者决不能承受纯粹的属灵活动。借着属灵的活动，我们进入灵的世界，正因如此，有经验的修士才会隐退到独处之中。在灵的世界里，首先迎接基督徒的是堕落的灵，因为他由于堕落，在灵里属于他们的同伙。他必须通过拒绝与堕落的灵相交，并接受救赎主白白赐予的与神相交，以此来证明自己自由意志的正确方向和灵魂的定向。

Spirits easily discourage and defeat a soul who has entered into conflict with them without sufficient experience and without due preparation.² The fulfillment of the commandments in human society provides the person who fulfills them with the clearest and most exact experiential knowledge of fallen human nature and the nature of fallen spirits. It was by means of the fall that mankind entered into fellowship with the fallen spirits and into the same category of beings as rejected creatures, hostile to God, doomed to burial in the prisons of hell.

The holy Fathers declare that “anyone who truly wants to be saved should first live with people and endure annoyances, slights, privations, and humiliations, and be freed from the influence of his feelings and senses, and only then go into complete solitude or silence. This our Lord Jesus Christ demonstrated even in His own case. For it was only after enduring all this that He finally mounted the Holy Cross, which means the mortification of the flesh and passions and holy and perfect peace.”³

You can be certain that you will succeed everywhere, both in a cenobitic monastery and in a state-endowed foundation, if you occupy yourself with the study and practice of the commandments of the Gospel. On the other hand, wherever you go you will always remain without success and without spiritual understanding, you will always come to a state of self-deception and spiritual confusion and disorder, if you neglect the study and practice of the evangelical commandments.

Never cease studying the Gospel till the end of your life. Do not think you know it enough, even if you know it by heart. The Lord’s commandments are “exceedingly broad,”⁴ even though they are expressed in few words. The Lord’s commandment is infinite, just as the Lord Who uttered it is infinite. The practice of the commandments and progress in them is unlimited. The most perfect Christians, brought to a state of perfection by divine grace, remain imperfect in regard to the commandments of the Gospel.

On Guarding Oneself from the Good That Belongs to Fallen Human Nature

凡未曾经历，未有准备，便与邪灵争战的灵魂，容易灰心，且被击败。² 人若在人间遵行诫命，便能从中清楚且准确地体验到堕落的人性和堕落的邪灵。世人因着堕落，得以与堕落的灵相交，并与那被弃的受造之物同列，与神为敌，终被囚于地狱之中。

圣父们宣称：“凡真诚愿得救恩的人，应当先与人同居，忍受烦恼、轻慢、困苦和羞辱，脱离其感觉和感官的影响，然后方可进入完全的独处或静默。这我主耶稣基督亦亲身示范。盖祂忍受这一切之后，方才升上圣十字架，即肉体 and 情欲的死，以及神圣、完全的平安。”³

你若专心研习并遵行福音的诫命，便可确信无论在公修的修道院，或是在国家设立的机构中，你都会凡事顺利。反之，无论 you 到何处，若你忽略了研习和遵行福音的诫命，你必事事无成，对属灵的事也毫无领悟，终将陷入自欺和属灵的困惑与混乱之中。

终身不息地研习福音。纵然能背诵如流，也不可自以为已尽知。主的诫命“甚是宽广”，⁴ 虽然只用寥寥数语表达。主的诫命是无穷的，正如发出诫命的主也是无穷的。遵行诫命，在其中长进，是没有止境的。最完美的基督徒，虽由神恩引至完备的境地，在福音的诫命上仍是不及。

论防备堕落人本性中善的事

Has some good thought come to you? Stop! Whatever you do, do not rush to implement it or carry it out overhastily, without thinking. Have you felt some good impulse or inclination in your heart? Stop! Do not dare to be drawn by it. Check it with the Gospel. See whether your good thought and your heart's good impulse tally with the Lord's holy teaching.

You will soon see that there is no agreement whatever between the good of the Gospel and the good of fallen human nature. The good of our fallen nature is mixed with evil, and therefore this good has itself become evil, just as delicious and wholesome food becomes poison when it is mixed with poison.

Guard yourself from doing the good of fallen nature. By doing this good, you develop your own fall, you develop within you self-opinion and pride, and you will attain the closest conformity with demons. On the other hand, by doing the good of the Gospel as a true and faithful disciple of the God-Man, you will become like the God-Man. "He who loves his life will lose it, but he who hates his life in this world will keep it for eternal life."¹ "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake and for the gospel's will save it."²

The Lord orders the complete renunciation of fallen nature, and hatred for its motives and impulses, not only for those that are obviously evil, but for all without exception, even the apparently good. It is a great disaster to follow the righteousness of fallen nature. This implies and involves rejection of the Gospel, rejection of the Redeemer, rejection of salvation. "Whoever does not hate ... his own life also, he cannot be My disciple," said the Lord.³

Explaining the above words of our Lord, Barsanuphius the Great says,

How does a man renounce himself? Simply by forsaking his natural desires and following the Lord. That is why the Lord speaks here strictly of what is natural, and not of what is unnatural. For if

你心里起了善念吗？住手！无论做什么，切不可不思量，就急忙去行。你的心里起了善的感动或意念吗？住手！不可受其牵引。要用福音来察验，看看你的善念和你心里善的感动，是否与主的圣洁教训相符。

你很快就会看到，福音的善与堕落人性的善毫无相合之处。我们堕落本性的善是与恶混杂的，因此这善本身也变成了恶，就好像美味有益的食物与毒药混合在一起时就会变成毒药一样。

要谨慎，莫要行堕落之性所喜之善。若行此善，便滋长你自身的堕落，使你心中生出自以为是和骄傲，并与魔鬼最为相合。反之，若作为真诚忠实的上帝人门徒，遵行福音之善，你便会变得像上帝人一样。“爱惜自己生命的，就丧掉生命。在这世上恨恶自己生命的，就要保守生命到永生。”（约翰福音 12:25）“若有人要跟从我，就当舍己，背起他的十字架来跟从我。因为凡要救自己生命的，必丧掉生命。凡为我和福音丧掉生命的，必救了生命。”（马可福音 8:34-35）

主命令完全弃绝堕落的本性，并恨恶它的动机和冲动，不仅恨恶那些显然是邪恶的，也要恨恶所有一切，甚至那些看似良善的。顺从堕落本性的义是极大的灾难。这意味着并包含着拒绝福音、拒绝救赎主、拒绝救恩。“凡不恨恶……自己的性命的，就不能作我的门徒，”主说。³

论到我主以上所说的话，伟大的巴尔撒努弗如此说道：

人如何舍己呢？只要舍弃天然的欲念，跟随主即可。因此主在这里严厉地谈到天然的事，而非不天然的事。因为若有人只舍弃不天然的事，他还没有为了上帝而舍弃他自己的什么，因为不

anyone forsakes only what is unnatural, he has not yet forsaken anything of his own for God's sake, because what is unnatural does not properly belong to him. But whoever has forsaken what is natural, always says with the Apostle Peter, "We have left all and followed You. Therefore what shall we have?"⁴ And he hears the blessed voice of the Lord, and by His promise is assured of the inheritance and possession of eternal life.⁵ Since Peter was not rich, what did he renounce and what was his claim? Surely he renounced his own natural desires? For unless a man dies to the flesh and lives in the spirit, his soul cannot rise. Just as in a corpse there are no natural desires whatever, so too there are none in a person who is spiritually dead to the flesh. If you have died to the flesh, how can natural desires live in you? But if you have not attained this measure of spirituality, and are mentally still in your infancy, humble yourself before a teacher, that he may "chasten [you] with mercy," and "do nothing without counsel"⁷ even though it may seem to you apparently good. For the light of demons eventually turns to darkness.⁸

Exactly the same must be said also about the light of fallen human nature. Following this light and its development within oneself produces a total inner darkness and completely estranges the soul from Christ. A stranger to Christ is a stranger to God. "Whoever denies the Son does not have the Father"—he is godless. In our time the majority of people, proud of their progress and claiming to be Christians who do a lot of good, have been striving for the perfection of the righteousness of fallen nature and have turned their backs with scorn on the righteousness of the Gospel. Let this majority listen to what the Lord says: "These people draw near to Me with their mouth,

And honor Me with their lips,

But their heart is far from Me.

And in vain they worship Me,

Teaching as doctrines the commandments of men."¹

The man who practices human righteousness is full of self-opinion, arrogance, self-deception. He preaches and blows his own trumpet about his good

天然的事本不属于他。但凡舍弃天然的事的人，总是与使徒彼得一同说：“我们已经撇下所有的，来跟随你了。我们将来要得什么呢？”（马太福音 19:27）他就听见主的 blessed 声音，并因主的应许，确信可以承受永生。⁵ 因为彼得并不富有，他舍弃了什么，他要什么呢？岂不是他舍弃了自己天然的欲念吗？因为人若不向肉体死，活在圣灵里，他的灵魂就不能复活。就像在尸体中没有任何天然的欲念，在属灵上向肉体死去的人中也没有。若你向肉体死了，天然的欲念怎能在你里面活着呢？但若你还没有达到这种属灵的程度，并且在思想上仍处于幼年时期，那么就要在一位老师面前谦卑自己，让他能“用怜悯惩治你”，并且“凡事不可凭自己的意念而行”，⁷ 即使它看起来对你似乎是好的。因为魔鬼的光最终会变成黑暗。⁸

关于堕落人性的光，也当如此说。

顺从这光，并于自身中发展这光，会产生全然的内心黑暗，并使灵魂全然地远离基督。远离基督的，也远离上帝。“凡否认子的，就没有父”——他就是无神之人。在我们的时代，大多数人，因其进步而骄傲，并自称为基督徒，做了很多好事，一直努力追求堕落之义的完善，并以蔑视的态度背弃了福音的义。愿这大多数人听听主所说的：

“这百姓用嘴唇尊敬我，

只是用嘴唇尊敬我。

然而他们的心，远离我。

他们将我虚空的敬拜，

“把人的吩咐当作道理教导人。”¹

凡行属人义的人，尽是自以为是，狂傲自欺。他传扬自己，吹嘘自己的善行，却丝毫不在意我主所禁止的¹¹。凡敢于为他那自以为是的义，提出

deeds without paying the least attention to what our Lord forbids.¹¹ He repays with hatred and revenge those who dare to open their mouths for the most reasonable and well-meaning contradiction of his righteousness. He considers himself deserving and more than deserving of both earthly and heavenly rewards.

On the other hand, one who practices the commandments of the Gospel is always immersed in humility. Comparing the loftiness and purity of the holy commandments with his own fulfillment of them, he constantly admits that his efforts are extremely unsatisfactory and unworthy of God. He sees himself meriting temporal and eternal punishments for his sins, for his unbroken fellowship with Satan, for the fall that is common to all men, for his own continuance in a fallen state, and finally for his insufficient and frequently fickle fulfillment of the commandments. Whenever trouble or suffering comes his way by the ordering of divine providence, he submissively bows his head, knowing that by means of suffering God trains and educates His servants during their earthly pilgrimage. He is kind and merciful to his enemies and prays for them as brothers who have been lured away by demons, as members of one body who are spiritually sick, as his benefactors, and as instruments of the providence of God.

Concerning the Enmity and Conflict Between Fallen Nature and the Commandments of the Gospel

If you deny yourself and constantly renounce your own opinions, your own will, your own righteousness—or what amounts to the same thing: the knowledge, understanding, will, and righteousness of fallen nature—in order to plant within you the knowledge of God, the will of God, and the righteousness of God taught us in the holy Gospel by God Himself, then fallen nature will open fire within you and declare a savage war against the Gospel and against God. Fallen spirits will come to the help of fallen nature.

Do not fall into despondency on this account. By your firmness in the struggle, show the tenacity of your purpose and the stability of your free will.

最合理、善意的驳斥的人，他便以仇恨和报复来回报他们。他自以为配得，甚至远远配得地上和天上的赏赐。

反之，凡遵行福音诫命的，常沉浸于谦卑之中。他将圣洁诫命的高尚与纯洁，与自己遵行的相比，便时常承认，自己的努力极其不令人满意，也不配于神。他看到自己因罪，因与撒但不断交往，因众人共有的堕落，因自己持续的堕落状态，最终因自己对诫命的履行不足且常常反复无常，而配得今世和永世的刑罚。每当患难或苦难借着神的旨意临到他时，他便顺服地低下头，因为他知道，神借着苦难在他们地上寄居的时候，操练和教育他的仆人。他对仇敌是仁慈怜悯的，并为他们祷告，视他们为被魔鬼引诱的弟兄，为在灵里生病的肢体，为他的施恩者，以及神旨意的工具。

论堕落的天性和福音诫命之间的仇恨与冲突

倘若你舍己，不断地弃绝自己的见解，自己的意念，自己的义——或者说与这相仿的：堕落本性的知识，理解，意愿，和义——为要在你里面栽种上帝的知识，上帝的意念，和上帝在圣福音里亲自教导我们的上帝的义，那么堕落的本性就会在你里面燃起怒火，向福音和上帝宣战。堕落的灵就会来帮助堕落的本性。

因此，不要因此而灰心。借着你在争战中的坚韧，显明你目的的坚定和自由意志的稳固。跌倒了，就起来。被欺骗，被解除武装了，就重新武

When thrown down, get up. When duped and disarmed, rearm yourself afresh. When defeated, again rush to the fight. It is extremely good for you to see within yourself both your own fall and the fall of the whole of mankind. It is essential for you to recognize and study this fall in your own experience, in your heart and mind. It is essential for you to see the infirmity of your knowledge and intellect, and the weakness of your will.

The vision of one's fall is a spiritual vision. The vision of one's infirmity and weakness is a spiritual vision.¹ In this matter the spectator is the mind. The vision is obtained by grace, which is planted in us by baptism. By the action of grace, the blindness of the mind is dispelled, and it begins to see clearly in the arena of its struggle what hitherto it has not seen through being outside this arena. It discovers the existence of what it did not even suspect.

Another spiritual vision is associated with the vision of the fall of man; the vision of fallen spirits. Again this vision is a spiritual vision, a gift of grace.² In this case, too, the spectator is the mind. From the practice of the commandments and by striving to fulfill them in the most exact manner, the mind gradually begins to discern fallen spirits in the thoughts and feelings that they bring, begins to discern the distressing intercourse of human beings with fallen spirits, the subjection of men to fallen spirits, the activities and wiles of spirits for the destruction of men.

In spiritual visions there is nothing sensory. They are acquired by care and diligence in the practice of the commandments of the Gospel and by struggling with sinful thoughts and feelings. A person who has not known these visions by experience can have no conception of them whatever, cannot even know that they exist.³

The Holy Spirit has superbly described in the Psalter the war and struggle of an athlete of Christ with his own fall and with fallen spirits. The monks of early times learned the Psalter by heart, and they expressed in the words of the Spirit their prayers for their rescue from the pit of the passions, for deliverance from the jaws of the enemy, the devil.⁴

装自己。战败了，就再赴战场。你看到你自己的堕落和全人类的堕落，这对你极为有益。你必须在自己的经历中，在你的心里和你的思想里认识并研究这种堕落。你必须看到你的知识和理性的软弱，以及你意志的软弱。

预见己之坠落乃是属灵的看见。看见己之软弱与无能，亦是属灵的看见¹。在此事上，观者乃是心智。此看见由恩典而来，恩典藉着洗礼栽种在我们里面。藉着恩典的运行，心智的昏昧得以消散，它便开始在争战的场域里，清晰地看见它先前因身处场域之外而未曾看见的。它发现了它甚至不曾怀疑过的存在。

另有一属灵的异象，是关乎人堕落的异象；即关乎堕落之灵的异象。此异象亦为属灵的异象，是恩典的赐予。² 在此情形中，观者亦是心思。借着遵行诫命，并竭力最精准地遵行诫命，心思便渐渐开始辨别堕落之灵所带来的意念与感觉，开始辨别人与堕落之灵之间令人痛苦的往来，人对堕落之灵的屈从，以及诸灵为毁灭世人所施展的作为和诡计。

在属灵的异象里，毫无感官之物。这乃是借着留心遵守福音的诫命，并与罪恶的意念和情感争战而获得的。凡未曾凭经验得知这些异象的人，无论如何都无法理解，甚至都不知道它们的存在。

³

圣灵在诗篇中极好地描述了基督的勇士与自身的堕落和堕落之灵之间的战争和挣扎。古时候的修士们都熟记诗篇，他们用圣灵的话来表达他们的祷告，祈求从情欲的深坑中被拯救出来，从仇敌，魔鬼的口中被救出来。

On Reading the Gospel and the Writings of the Fathers

From what has already been said, it becomes increasingly clear that the chief occupation of a novice in his cell should be the reading and study of the Gospel and of the whole New Testament. The whole New Testament can be called the Gospel, since it contains nothing but the Gospel teaching. But a novice should first of all study the Lord's commandments in the Gospels of Matthew and Luke. From the study of the commandments in these Evangelists combined with the actual practice of the commandments, the other Scriptures that constitute the New Testament also become more easily understandable.

While reading the Evangelists, the novice should also read *The Herald*; that is, the explanation of the Gospel by Blessed Theophylact, Archbishop of Bulgaria. The reading of *The Herald* is indispensable. It is an aid to the right understanding of the Gospel and consequently to the most exact practice of it. Moreover, the rules of the Church require that Scripture should be understood as the holy Fathers explain it, and not at all arbitrarily. By being guided in our understanding of the Gospel by the explanation of the holy Fathers, by the explanation received and used by the Church, we keep the tradition of the Holy Church.¹

Very useful for our time are the works of St Tikhon of Voronezh. They have no exclusive aim. They serve as excellent direction for athletes of Christ living in the world, and for cenobitic monks, and for monks living in state-subsidized monasteries, and for solitaries living the contemplative life. The grace of God inspired the Saint to produce writings especially suitable for our contemporary needs. In these writings, the teaching of the Gospel is explained.

There is nothing to prevent a person from living according to the commandments of the Gospel in any monastery, whatever may be the rule of that monastery, however far that monastery may be even from being well ordered. This is said to encourage and set at rest those who are not satisfied with the running of their monastery,

读福音书及教父著作

照先前所言，愈发清楚的，一个修士在自己的静室里主要的功夫，就是诵读和研习福音书和整本新约。整本新约可以称作福音书，因为它所包含的，无非是福音的教训。但一个修士首先应该研习主在马太福音和路加福音中所阐明的诫命。从研习这两位传福音者中所记的诫命，结合诫命的实际操练，构成新约的其他经文也变得更加容易理解。

初学的人也当阅读福音书，并阅读《传道者》；即，由保加利亚大主教福传的圣徒提奥菲拉特的福音书解释。阅读《传道者》是不可或缺的。它有助于正确理解福音书，从而最准确地实践它。而且，教会的规章要求，应当按照圣教父的解释来理解圣经，绝不可随意解释。通过在理解福音书时，以圣教父的解释，以教会所接受和使用的解释为指导，我们便持守了圣教会的传统。¹

对于我们这时代极有益处的，是沃罗涅日的圣季洪的著作。这些著作并无特别的目的。它们是为住在世上的基督战士、修道士、住在国营修道院里的修士，以及过默观生活的隐修士提供了极佳的指引。上帝的恩典启示圣人创作这些文字，特别适合我们当代的需求。在这些著作中，解释了福音的教导。

凡人皆可在任何修道院中，遵照福音的诫命而活，无论该修道院的规章如何，亦无论该修道院是否井然有序。此言旨在鼓励并安慰那些对所处修道院不满的人，无论他们是对是错。对每一位修士而言，与其在环境和境况中寻找不满的根源，不如在自身中寻找更为稳妥，也更为有益。自我谴责，总能为心灵带来平安与安息。因此，

whether rightly or wrongly. For every monk it is surer and better to seek the cause of his dissatisfaction in himself, rather than in his surroundings and circumstances. Self-condemnation always brings peace and rest to the heart. It does not therefore by any means follow that a well-ordered monastery should not be preferred to a lax or disorderly monastery, when the choice depends on us. But that is not always the case.

Having set oneself as a rule of life the learning and carrying out of the commandments of the Gospel, without allowing oneself to be diverted or distracted by the directions given by the different writings of the holy Fathers,² one can begin to read them in order to obtain as intimate and exact a knowledge as possible of the laborious, painful, but not joyless monastic struggle. In reading the writings of the Fathers, it is essential to observe their gradational character: they are written for differing stages and degrees of the spiritual life. On no account should they be read hurriedly.

First of all, books written for cenobitic monks should be read, such as: Instructions by St Dorotheus, the Catechetical Sermons of St Theodore the Studite, the Directions for the Spiritual Life by St Barsanuphius and St John the Prophet, beginning with “Answer 216” (the preceding answers are given primarily for hermits and so are less suitable for novices), The Ladder of Divine Ascent by St John of the Ladder, the Works of St Ephrem the Syrian, and the Cenobitic Institutes and Conferences by St John Cassian.

Later, after some considerable time, books written by the Fathers for solitaries may also be read, as for example, The Philokalia, the Skete Patrology, the chapters of St Isaiah the Solitary, the Mystic Treatises of St Isaac the Syrian, the writings of St Mark the Ascetic, the words and homilies of St Macarius the Great, the prose and verse works of St Symeon the New Theologian, and other similar writings of the Fathers on the active life.

All the books enumerated here belong to the category of active or ascetic writings, since they deal with and explain the active monastic life. Says St John of the Ladder, “As you are leading an active

当选择权在我们手中时，这绝不意味着我们不该更倾向于秩序井然的修道院，而非松懈或混乱的修道院。但情况并非总是如此。

凡立志遵行福音的诫命，以此为生活的准则，不为诸圣教父的各样著作所转移或分心，便可开始阅读他们的著作，以便尽可能详尽地了解那劳苦、痛苦却非无喜乐的修士争战。读教父们的著作时，务要留意他们著作的次第性：他们的著作是为属灵生命的各个阶段和程度而作的。切不可匆忙阅读。

首先，应当诵读为修士所撰之书籍，如：圣多罗修之《教训》、圣提奥多尔·斯图底特之《教理讲章》、圣巴尔萨努弗伊及圣约翰先知之《灵修指引》，始于“第 216 问”（之前的问答主要为隐修士而设，故不太适合初学者）、圣约翰·克里马克斯之《属灵阶梯》、叙利亚人圣以法莲之著作、圣约翰·卡西安之《公修院规章》及《谈话录》。

后来，过了相当长的时间，也可以读那些教父为独修者所写的书，例如《爱道》，《斯基特教父传》，圣以赛亚独修者的章节，圣以撒叙利亚的神秘论著，圣马可苦修者的著作，圣大马卡里的言语和讲道，圣西面新神学家的散文和诗歌作品，以及教父们关于实践生活的其他类似著作。

凡此处所列之书，皆属实修或修德之书，因其论及并解明实修之修士生活。圣约翰·克里马克斯云：“既已过实修（修德）之生活，便要读实修（修德）之书。”³ 实修之书激励修士从事修道之

(ascetic) life, read active (ascetical) books.”³ Active books stir a monk to monastic activities or struggles, especially to prayer. The reading of the other writings of the holy Fathers leads to meditations and contemplations that, for an ascetic insufficiently purified of the passions, is premature.⁴

On Discretion in Reading the Patristic Books on the Monastic Life

The books of the holy Fathers on the monastic life must be read with great caution. It has been noticed that novices can never adapt books to their condition, but are invariably drawn by the tendency of the book. If a book gives counsels on silence and shows the abundance of spiritual fruits that are gathered in profound silence, the beginner invariably has the strongest desire to go off into solitude, to an uninhabited desert. If a book speaks of unconditional obedience under the direction of a spirit-bearing father, the beginner will inevitably develop a desire for the strictest life in complete submission to an elder.

God has not given to our time either of these two ways of life. But the books of the holy Fathers describing these states can influence a beginner so strongly that out of inexperience and ignorance he can easily decide to leave the place where he is living and where he has every convenience to work out his salvation and make spiritual progress by putting into practice the evangelical commandments, for an impossible dream of a perfect life pictured vividly and alluringly in his imagination.

St John of the Ladder says in his chapter on Silence, “In the refectory of a good brotherhood there is always some dog watching to snatch from the table a piece of bread, that is, a soul; and taking it in its mouth, it then runs off and devours it in a lonely spot.”¹

In the chapter on Obedience this guide of monks says, “The devil suggests to those living in obedience a desire for impossible virtues. Similarly to those living in solitude he suggests unsuitable ideas. Scan the mind of inexperienced novices, and there you will find distracted thought: a desire for

事，或力行，尤其于祈祷。读圣教父的其他著作，则引人思索并默想，对于尚未洁净情欲之修士而言，尚属过早。”⁴

论读教父论修道之书籍之谨慎

圣教父论到修道生活的书籍，务要谨慎阅读。有人发觉，初入道者总是不能将书本与自身光景结合起来，反而无一例外地受了书中倾向的影响。若书中论到静默，显明在深沉的静默中所得的属灵果实之丰盛，初学者无不强烈地渴望遁入幽静之地，去到无人居住的旷野。若书中讲到在属灵之父的指引下，无条件地顺服，初学者便定然会生出渴望，要全然顺从一位长老，过最严谨的生活。

上帝在我们的时代，并没有赐下这两种生活方式。但圣教父们的书，描述了这些状态，对初学者有极大的影响，以至于他因着缺乏经验和无知，很容易决定离开他所居住的地方，那里有他用来成就救恩和在福音的诫命上做出属灵进步的一切便利，因为他的想象中描绘了一幅生动而诱人的完美生活的梦，但这却是虚幻的。

圣约翰·克里马库斯在其《论静默》一篇中说：“在一处良善的弟兄团契的餐厅里，总有一只狗在窥伺，要从桌上抢走一块饼，那就是一个灵魂；它叼着饼，就跑开了，在一个荒僻的地方把它吞吃了。”¹

在论顺服的章节中，这位修士的指南如此说：“魔鬼向那些顺服的人建议对不可能实现的德行的渴望。同样，对那些独居的人，他也建议不合适的主意。察看缺乏经验的修士的头脑，你就会发现心绪不宁的想法：对独处的渴望，对最严格的斋戒的渴望，对不间断的祷告的渴望，

solitude, for the strictest fast, for uninterrupted prayer, for absolute freedom from vanity, for unbroken remembrance of death, for continual compunction, for perfect absence of anger, for profound silence, for surpassing purity. And if by divine providence they lack these in the beginning, they rush in vain to another life and are deceived. For the enemy urges them to seek these perfections before the time, so that they may not persevere and in due time attain them. But to those living in solitude the fraud extols hospitality, service, brotherly love, community life, visiting the sick. And the deceiver's aim is to make the latter as impatient as the former."²

The fallen angel tries to deceive monks and drag them to perdition by suggesting to them not only sin in its various forms but also the most exalted virtues unsuited to their condition. Do not trust your thoughts, opinions, dreams, impulses, or inclinations, even though they offer you or put before you in an attractive guise the most holy monastic life. If the monastery in which you are residing gives you the possibility of living a life according to the commandments of the Gospel and unless you are exposed to temptations to mortal sin, do not leave your monastery. Endure courageously its defects, both spiritual and material. Do not think you can find a sphere of activity not given by God to our time.

God desires and seeks the salvation of all. And He is always saving all who wish to be saved from drowning in the sea of life and sin. But He does not always save in a boat or in a convenient, well-equipped harbor. He promised to save the holy Apostle Paul and all his fellow travelers, and He did save them. But the Apostle Paul and his fellow passengers were not saved in the ship, which was wrecked; they were saved with great difficulty, some by swimming and others on boards and various bits of the ship's wreckage.³

On the Solitary Life

Let it not be hidden from beloved brethren that the highest kinds of monastic life—that is to say, solitude in a remote desert or silence in reclusion, or living with a Spirit-bearing elder in unconditional obedience to him—were not

对完全摆脱虚荣的渴望，对不断地纪念死亡的渴望，对持续的懊悔的渴望，对完全没有愤怒的渴望，对深刻的沉默的渴望，对超凡脱俗的纯洁的渴望。如果由于神的护理，他们一开始就缺乏这些，他们就会徒劳地冲向另一种生活，并且被欺骗。因为仇敌敦促他们在时候未到之前就寻求这些完美，以至于他们不能持守，在适当的时候得着它们。但是，对于那些独居的人，骗子却赞美款待、服侍、弟兄之爱、社群生活、探访病人。而那迷惑人的目的，就是要使后者变得像前者一样不耐烦。”²

那堕落的天使竭力迷惑修士，又诱引他们堕入沉沦，他不仅唆使他们行各样的罪，也怂恿他们追求与他们境况不相符的最高尚的美德。不要相信你的心思、意念、梦境、冲动或倾向，即使它们以诱人的形式向你呈现或展现最圣洁的修士生活。若你所居住的修道院能让你按着福音的诫命生活，并且没有陷入致命罪的试探，就不要离开你的修道院。要勇敢地忍受它的不足之处，无论是属灵的还是物质上的。不要以为你能找到神没有赐予我们时代的活动领域。

上帝渴望并寻求拯救众人。凡愿意从生命和罪恶的海洋中得救的人，祂总是拯救他们。然而，祂并不总是在船上或在方便、装备完善的港口里拯救。祂应许要拯救圣徒保罗和所有与他同行的旅伴，祂也的确拯救了他们。但使徒保罗和与他同船的人，并没有在沉船上得救；他们是历经千辛万苦才得救的，有些人游泳，有些人抓住木板和船上的碎片。路加福音 1:16

论独居

不可向亲爱的弟兄们隐藏，最高等的修士生活——就是说，在荒僻旷野中的独居，或在隐修中的静默，又或在一位属灵长老的无条件顺服中生活——都不是偶然建立的，也不是人的意志和智

established by chance, or by the will and intelligence of man, but by the special providence, design, vocation, and revelation of God.

Anthony the Great, the head of monasticism, the founder of the hermit life, did not retire into the desert until he had been clothed with power from on high, and then only because he was called by God. Although this is not stated clearly in his biography, subsequent events in the life of the Saint prove it conclusively. That he was guided by the divine voice and commanded to go into the remote (inner) desert for the strictest silence is actually stated in his “Life.”¹

To St Macarius the Great, a contemporary of St Anthony though slightly younger, an angel appeared who showed him a wild and barren plain—which later became the famous Egyptian Scetis—and told him to settle there, promising that the arid plain would be peopled with a multitude of anchorites.²

St Arsenius the Great, while living in the imperial palace, prayed to God that he might be shown the way of salvation, and he heard a voice: “Arsenius! Flee from men and you will be saved.” Arsenius went off to the scetis mentioned above, and there again he prayed that God would guide him to salvation, and again he heard a voice: “Arsenius! Flee (from men). Be silent. These are the roots of sinlessness.”³

St Mary of Egypt was called to solitude in the Transjordan desert by the command of God.⁴ God, Who called to silence and solitude His chosen (that is, those whom He foresaw to be fit for solitude and silence), provided them with such aids and means for that way of life as man himself cannot obtain. And even in those times when monasticism flourished and when there were many Spiritbearing directors, those regarded as fit for silence, especially for solitude, were rare. “True, intelligent silence,” says St John of the Ladder, “few can practice; in fact, only those who have obtained divine consolation to encourage them in their labors and help them in their struggles.”⁵ “Solitude ruins the inexperienced.” Recluses and solitaries were often subjected to the greatest spiritual disasters. It was precisely those who had

慧，乃是出于上帝特别的预备、旨意、呼召和启示。

大圣安东尼，修道主义的领袖，隐修生活的奠基人，他直到被上天赐予能力，才隐退到旷野之中，并且唯有蒙神呼召才如此行。虽然在他的传记中并未明确提及，但这位圣徒随后的人生经历却有力地证明了这一点。在他的“生平”¹中，实际上就记载了他蒙受神圣的声音指引，奉命进入偏僻的（内陆）旷野，以便严格地保持缄默。

致大马卡里，他是与大安东尼同时代的人，虽然稍年轻些。有天使向他显现，给他看一片荒凉的平原——后来成为著名的埃及斯基提斯——并告诉他要住在那里，应许这片荒凉的平原将住满了许多隐修士。²

伟大的亚森尼，在皇宫中居住的时候，向神祷告，求神指示他得救的道路，他听见一个声音说：“亚森尼啊！逃避世人，你便得救。”亚森尼便往上文所提到的斯基提斯去，在那里他又祷告神，求神引领他得救，他又听见一个声音说：“亚森尼啊！逃避（世人）。要缄默。这就是无罪的根基。”

埃及的玛利亚蒙神之命，蒙召到约旦河对岸的旷野中独居。⁴ 神呼召他所拣选的人（就是神预先知道他们适合独居和静默的人）静默、独居，并为他们预备了人所不能得的助益和方法，以便他们走在生活的道路上。即使在修道主义兴盛，有许多属灵导师的时代，也极少有人被认为是适合静默的，尤其是适合独居的。

《天梯》中的圣约翰说：“真正有智慧的静默，很少有人能够做到；事实上，只有那些得到神的安慰，鼓励他们劳苦，帮助他们争战的人，才能做到。”⁵ “独居会毁掉没有经验的人。”隐士和独居者常常遭受最大的属灵灾难。正是那些凭自己意愿退隐，而未蒙神呼召的人，遭受了这样的属灵沉船。

gone into reclusion of their own free will, without being called by God, who suffered such spiritual shipwreck.

In The Prologue we read the following narrative. There was a monastery in Palestine at the foot of a high and steep cliff, and in the cliff there was a cave above the monastery. The monks of that monastery related how some time previously one of their brotherhood expressed the desire to live in the cave and asked the abbot for permission. The abbot had the gift of discernment. He said to the brother, "Son! How is it that you want to live alone in the cave when you have got no victory whatever over the passionate thoughts of the soul and flesh? A person who wants to live in silence should be under the guidance of a director, and should not rule himself. You, who are far from having attained due proficiency, ask me to allow you to live alone in a cave, but I think you do not realize the manifold snares of the demons. It would be far better for you to serve the fathers, to receive from God help through their prayers, and to praise and glorify the Lord of all with them at the appointed hours, than for you to struggle alone with your impure and crafty thoughts. Have you not heard what the divinely oracular Father John, author of the Ladder says: 'Woe to the man who is living alone! If he falls into despondency or sloth, there is no one to raise him up. But when two or three are gathered in My name, there am I in the midst of them, said the Lord.'"

So spoke the abbot, but he could not divert him from his soul-destroying thoughts. Seeing the brother's insuperable desire and his constant request, the abbot at last allowed him to live in the cave. Blessed on his way with the abbot's prayer, he climbed up into the cave. At the hours for taking food, one of the brethren of the monastery brought it to the cave, and the recluse had a basket on a rope which he let down to receive the food.

When he had spent some time in the cave, the devil who always opposes and struggles with those who wish to live in a manner pleasing to God, began to trouble him with evil thoughts day and night. After some days, having transformed himself into an angel of light, he appeared to him and said: "Be it known to you that for the sake of your purity and

在《序言》中，我们读到了以下的叙述：在巴勒斯坦有一座修道院，坐落在高耸陡峭的悬崖脚下，而悬崖上有一个洞穴，在修道院之上。修道院的修士们讲述说，不久前，他们中的一位弟兄表达了想要住在洞穴里的愿望，并请求院长允许。这位院长有辨别的恩赐。他对那位弟兄说：“孩子啊！你尚未战胜灵魂和肉体的激情，怎么就想要独自住在洞穴里呢？一个想要过静修生活的人，应当在导师的指导下，不应自己作主。你离达到应有的熟练程度还很远，却要我允许你独自住在洞穴里，但我认为你没有意识到魔鬼的各种陷阱。你最好是服侍众父，通过他们的祷告从神那里得到帮助，在规定的时辰与他们一同赞美、荣耀万主，这比你独自与你那些不洁和狡猾的意念斗争要好得多。你难道没有听过神谕般的《梯子》的作者约翰父的话吗？他说：‘独自生活的人有祸了！如果他陷入沮丧或懒惰，就没有人扶持他。但两三个人奉我的名聚在一起，我就在他们中间，这是主说的。’”

修院长如此说，却不能使他离开那足以败坏灵魂的意念。见这弟兄恳求不辍，又切切地愿望，修院长终究允准他在洞中居住。这弟兄得了修院长的祷告，便蒙福上洞去了。到了用饭的时候，修院里有一个弟兄，把饭送来洞里。那隐修士用绳子缒下一个篮子，用来盛接食物。

他在洞中住了一些时候，那魔鬼素常与凡愿意照着上帝旨意生活的人为敌，又与他们争战，便昼夜以恶念搅扰他。过了几日，他化作光明的天使，向他显现，说：“你当知道，主因你的贞洁和道德操行，差遣我来服侍你。”

moral life, the Lord sent me to serve you.” “What good have I done,” the monk replied, “that an angel should serve me?” “All that you have done is great and eminent,” retorted the devil. “You have left all the beauties of the world and have become a monk. You labor in fasting, prayer, and vigil. And now you have left your monastery and have settled for life here. How can angels not serve your holiness?”

In this way the soul-destroying snake led him to arrogance and pride, and began to appear to him continually. Once, a man who had been robbed by thieves came to the monk. The unclean demon who, to deceive him, kept appearing to him in the form of an angel, said to him: “This man has been robbed by thieves. What they stole is hidden in such and such a place. Tell him to go there and take it.”

The man who had come to the cave bowed, but the monk said to him from above: “All right, brother, I know why you have come. You are in distress because thieves came to you and stole so and so. Do not be sad! They put what they stole in such and such a place. Go there and you will find it all, and pray for me.”

The man was amazed. He obeyed and found what had been stolen. He glorified the monk throughout that country, saying that the monk who lived in the cave was a prophet. Crowds of people began to flock to the monk. As they listened to him, they were astonished at the teaching that he gave by the inspiration of the devil. He foretold to each one what would happen to him, and his predictions came true. The unfortunate man spent a considerable time in this delusion. On the second day of the second week after the ascension of our Lord Jesus Christ, the vile demon appeared to the monk, and said to him: “Know, father, that for the sake of your irreproachable and angelic life other angels will come and take you, in the body, to heaven. There, with all the angels, you will enjoy the vision of the unutterable beauty of God.”

So saying, the devil vanished. But the most merciful God Whose love for us is so great and Who does not desire the destruction of men, put into the monk’s heart the idea to tell the abbot what had happened. When the brother who usually brought food to the recluse came, the hermit looked out of

那修士回答说：“我做了什么善事，竟有天使来服侍我呢？”

魔鬼反驳说：“你所做的一切是伟大而卓越的。你已经撇下世上一切荣华，做了修士。你劳苦于禁食、祷告和警醒。如今你又离开了你的修道院，安顿在此地。天使怎能不服侍你的圣洁呢？”

这样，那灭亡灵魂的蛇引诱他进入骄傲和自大，并且开始不断地向他显现。有一次，一个被盗贼抢劫的人来见这修士。那不洁净的鬼魔，为要欺骗他，就以天使的形像向他显现，对他说：

“这人被盗贼抢劫了。他们所偷的东西藏在某个地方。你告诉他去那里拿回来。”

那来到洞里的人就俯伏，但那修士从上面对他说：

“好，弟兄，我知道你为何而来。你因贼来到你那里，偷了如此如此，就心中忧愁。不要悲伤！他们将所偷的，放在某某地方。你往那里去，就必寻见，且为我祷告。”

那人甚是诧异，便遵行，寻回了所失之物。他在那地到处荣耀那修士，说住在洞里的修士乃是先知。众人便开始蜂拥而至那修士那里。他们听从他，便因他受魔鬼的启示所传授的教训而惊奇。他对各人预言将要临到他们身上的事，他的预言果然应验了。这可怜的人就在这迷惑中度过了相当长的一段时间。在主耶稣基督升天后的第二个礼拜的第二天，那邪恶的魔鬼向那修士显现，对他说：

“父啊，你当知道，因你无可指摘的、如同天使般的生活，其它的天使将会前来，将你连同你的肉身一同带到天上。在那里，你将与众天使一同享受对上帝那不可言喻之美的瞻仰。”

说罢，魔鬼便消失了。但满有怜悯的上帝，祂爱我们是何等的大，并不愿意一人沉沦，就将这事告诉了修士的心里，叫他去告诉院长。那常给隐士送饭的弟兄来了，隐士从洞中探出身来，对他说：

the cave and said to him: "Brother, go and tell the abbot to come here." The brother delivered the message to the abbot. The abbot went at once. He climbed the ladder into the cave and said to the hermit: "Why have you ordered me to come here, son?"

He replied, "What can I give you, holy father, in return for all that you have done for my unworthiness?" "What good have I done for you?" asked the abbot. "Truly, father," said the monk, "it is through you that I have been granted many and great blessings. It was by you that I was clothed in the angelic likeness.⁷ Through you I see angels and am granted to converse with them. Through you I have received the gift of spiritual insight and prophecy."

On hearing this, the abbot was astonished and said: "Wretched man! You see angels? You have been granted the gift of spiritual insight? Alas for you, wretched man! Didn't I tell you not to go to the cave lest devils deceive you?"

When the abbot said this, the brother replied: "Do not say that, venerable father! For the sake of your holy prayers I see angels. Tomorrow I shall be carried to heaven by them with my body. Be it known to your holiness that I want to ask the Lord our God to allow angels to take you, too, so that you may be with me in the glory of heaven."

On hearing this, the abbot struck him on the face and said: "Wretched man! You are being driven mad. But now that I have come here, I will not go away but will stay here and see what happens to you. The vile demons, which you call angels, I shall not see; but when you see them coming, tell me."

The abbot ordered the ladder to be taken away, and he stayed in the cave with the deluded man, continuing in unceasing psalm-singing and fasting. When the hour came in which the dupe hoped to ascend to heaven, he saw demons come and say, "We have come, father."

Then the abbot threw his arms round him and cried, "Lord Jesus Christ, Son of God, help Thy deluded servant and do not let the impure demons get possession of him again."

"弟兄啊，你去告诉院长来这里。"弟兄就把这事告诉了院长。院长就立刻去了。他爬上梯子，进了洞里，对隐士说：

"你叫我来这里做什么，我的儿子？"

他回答说："我能给您什么呢，圣父，以报答您为我的不配所做的一切？"

修道院院长问道："我为你做了什么好事？"

修士说："父啊，诚然，我蒙受了许多大恩，都是由于您。您使我披上了天使的形像。⁷我通过您看见天使，并蒙恩与他们交谈。通过您，我得到了属灵的洞察力和先知之恩赐。"

听见这话，那院长甚为惊奇，就说：

"可怜的人啊！你看见天使了？你得了属灵的洞察力？唉，可怜的人啊！我岂不是告诉过你不要去洞里，免得魔鬼迷惑你吗？"

方丈说了这话，那弟兄回答说：

"圣父啊，切莫如此说！因着你神圣的祷告，我看见了天使。明日，他们要带着我的身体把我接上天堂。愿圣父知晓，我要恳求我们主上帝，也允许天使接你，好叫你也能与我同在天堂的荣耀里。"

听到这话，院长就打了他一个耳光，说："可怜的人啊！你这是疯了。如今我来到了这里，就不离开，要在这里看你出什么事。那些你称作是天使的恶魔，我是看不见的；等到你看见他们来的时候，就告诉我。"

方丈命人将梯子挪开，自己与那被迷惑之人一同留在洞里，不住地唱诗祷告，且禁食。到了那骗子盼望升天的时辰，他看见有鬼前来，说："父啊，我们来了。"

于是，院长抱着他，喊着说："主耶稣基督，神的儿子啊，帮助你这被迷惑的仆人，不让污秽的鬼再次辖制他。"

When the abbot said this, the demons seized the dupe and began to pull him, trying with all their might to wrench him from the abbot's embrace. The abbot adjured the demons. They tore the dupe's mantle off him and vanished. The mantle was seen ascending through the air on high, and was finally lost to sight. After some time the mantle again appeared fluttering down, and fell on the earth. Then the abbot said to the deluded monk: "Foolish and wretched man! You see what the demons have done with your mantle. That is what they intended to do with you, too. They intended to raise you in the air like Simon Magus⁸ and then let you drop, so as to crush you and fatally cast out your wretched soul."

The abbot called the monks, told them to bring the ladder, brought down the deluded man from the cave into the monastery, and set him to work in the bakehouse, in the kitchen, and in other monastic obediences so as to humble his thoughts. In this way he saved the brother.

Our compatriots Saints Isaac¹ and Nikita¹¹ of Petchersk were subjected to grievous temptation through prematurely going into reclusion. We see in the life of St Isaac, a contemporary of Saints Anthony and Theodosius, that he went into reclusion of his own will. He undertook the most rigorous physical discipline. Desiring a still more rigorous life, he shut himself in one of the narrowest caves of the Kiev-Petchersk Monastery. His food was a pros-phoron,¹² his drink was water; even this scanty fare he took only every other day. With such rigorous bodily discipline and with insufficient experience and knowledge of the spiritual life and combat, it is impossible not to ascribe a certain value both to one's discipline and to oneself.

The temptations brought to him by demons are usually based on the ascetic's inner state. Devils appeared to Isaac in the form of angels of light. One of them shone more than the others, and the demons called him Christ and demanded that the ascetic should worship him. By giving the worship due to the one God to a devil, the ascetic subjected himself to demons who tortured him with violent dancing till he was half dead. St Anthony, who served the recluse, came to him with the usual food.

方丈说了这话，鬼便捉住那被愚弄的人，尽力要将他从方丈的怀中夺去。方丈斥责鬼。鬼就把那被愚弄的人的外袍撕了，便不见了。那外袍却在空中飘升，终至于看不见了。过了些时候，那外袍又出现飘落，落在地上。于是方丈对那被迷惑的修士说：

“愚昧可怜的人啊！你看见鬼怎样对待你的外袍了吗？他们也要这样待你。他们要像西门·马古一样，把你举到空中，然后让你坠落，好压碎你，并要永远逐出你可怜的靈魂。”

院长召集众修士，吩咐他们带来梯子，将那受迷惑的人从洞穴里救出来，带到修道院中，命他在厨房里、灶房里，以及其他修行的事务上服侍，好使他降卑心意。这样，他就拯救了弟兄。

我们的同胞，佩切尔斯基的圣徒伊萨克¹和尼基塔¹¹，因过早地隐修而遭受了严峻的试探。我们从圣伊萨克的一生中看到，他是圣安东尼和圣西奥多修斯的同代人，他凭着自己的意愿去隐修。他进行了最严厉的身体磨炼。由于渴望过更严厉的生活，他将自己封闭在基辅-佩切尔斯基修道院最狭窄的洞穴之一中。他的食物是圣饼¹²，他的饮料是水；即使是这种微薄的食物，他也只隔一天才吃一次。凭借如此严厉的身体磨炼，加上对属灵生活和争战的经验和知识不足，不可能不给自己和自己的操练赋予某种价值。

魔鬼所加给他的试探，通常是基于隐修士的内心状态。魔鬼化身为光明天使，显现给以撒。其中一个比其他的更闪亮，魔鬼称他为基督，并要求隐修士敬拜他。隐修士将唯独归于上帝的敬拜献给魔鬼，就让自己屈从于魔鬼，魔鬼用猛烈的舞蹈折磨他，直到他奄奄一息。服侍隐修士的圣安东尼，带着平常的食物来了。但他注意到他没有回应，意识到他身上发生了不寻常的事情，就在其他修士的帮助下，打开了紧闭着以撒洞穴的门。

But noticing that he made no reply and realizing that something unusual had happened to him, with the help of other monks he broke open the door, hermetically closed, into Isaac's cave.

They carried him out like a corpse and placed him in front of the cave. Noticing that he was still alive, they carried him down to a bed in a cell. Saints Anthony and Theodosius took turns looking after him. From this temptation, Isaac became feeble in mind and body. He could not stand or sit, and when he was lying down he could not turn from one side to the other. He lay for two years motionless, deaf and dumb.

In the third year, he began to talk and asked to be lifted and set on his feet. Then he began to walk like a child. But he did not express the least desire to visit the church. At first he could scarcely be forced to go, but little by little he began to attend the services. Then he started to go even to the refectory, and gradually learned to take food. During the two years that he lay motionless, he never touched either bread or water. Finally he was completely delivered from the strange and terrible impression produced on him by the appearance and action of demons. Subsequently St Isaac attained to a high degree of holiness.

St Nikita was younger than St Isaac, but was a contemporary. Drawn by zeal, he asked the abbot to bless him to live in reclusion. The abbot (who was then St Nikon) forbade him, saying: "My son! It is not good for you who are young to be idle. Better for you to live with the brethren. By serving them you will not lose your reward. You know yourself how Isaac was deluded by demons in reclusion. He would have perished if the special grace of God, through the prayers of our holy fathers Anthony and Theodosius, had not saved him." "Father," Nikita replied, "I will never be deceived by anything of that kind, but I want to stand firmly against the wiles of the demons and to ask God to give me the gift of miracle-working, like Isaac the Recluse, who even till now performs many miracles." "Your desire," said the abbot again, "is beyond your power. Be on your guard lest, having been exalted, you fall. I, on the contrary, order you to serve the brethren, and you will receive a crown from God for your obedience."

他们把他抬出来，如同尸首，放在洞前。见他仍有气息，便抬他到牢房的床上。圣安东尼和提奥多修斯轮流看顾他。以撒因这次试探，心力交瘁，身子也虚弱了。他不能站立，也不能坐着，躺卧的时候，也无法翻身。他一连两年，动弹不得，耳聋口哑。

在第三年，他开始说话，并求人把他扶起来，让他站立。随后，他开始像孩童一样行走。但他丝毫没有要去教堂的愿望。起初，人们几乎是强迫他去的，但他渐渐开始参加礼拜。之后，他甚至开始去饭厅，并逐渐学会了吃饭。在他躺着一动不动的两年里，他从未碰过面包或水。最终，他完全摆脱了魔鬼的出现和行动给他带来的奇异而可怕的印象。后来，圣以撒达到了高度的圣洁。

尼基塔比以撒年幼，却同活于世。他受着热心所感，求修道院长祝福他，让他过隐修的生活。当时的修道院长（即圣尼孔）禁止了他，说：

“我的孩子啊！你年幼力壮，不宜闲懒。你若与弟兄们同住，倒更好。你服侍他们，也不会失了你的赏赐。你自知以撒隐修时，是如何被魔鬼迷惑。若不是上帝的特恩，借着我们圣父安东尼和西奥多西的祷告救了他，他早已灭亡了。”

尼基塔回答说：“父啊，我决不会被那样的事迷惑，但我愿坚决抵挡魔鬼的诡计，求上帝赐给我行神迹的恩赐，如同隐修的以撒，他直到如今还行许多神迹。”

修道院长又说：“你的愿望超过了你的能力。你要谨慎，免得高抬自己，反倒跌倒。我反而命令你服侍弟兄们，你将因顺服而从上帝那里得到冠冕。”

Nikita, drawn by the strongest zeal for the life of reclusion, had not the least desire to attend to what the abbot said to him. He carried out what he had set his mind on. He shut himself up in reclusion and continued praying without ever going out. After some time, on one occasion when he was praying he heard a voice praying with him, and he smelled an extraordinary fragrance. Deceived by this, he said to himself, "If this were not an angel, he would not have prayed with me and there would not have been the fragrance of the Holy Spirit." Nikita began to pray earnestly, saying: "Lord, manifest Thyself to me intelligibly, that I may see Thee."

Then there was a voice which said to him, "I will not appear to thee because thou art young lest, having been lifted up, thou fall down."

The recluse replied with tears, "Lord, I will never be deluded, because the abbot taught me not to attend to diabolic delusion, but I will do all that You order me."

Then, having obtained power over him, the soul-destroying snake said, "It is impossible for a man while still in the flesh to see me. But look, I am sending my angel to stay with thee. Carry out his will."

With these words a demon in the form of an angel appeared to the recluse. Nikita fell at his feet and worshipped him as an angel. The demon said: "Henceforth do not pray, but read books. In this way thou wilt enter into constant converse with God and wilt receive the power to give salutary teaching to those who come to thee, and I will unceasingly pray to the Creator of all for thy salvation."

The recluse believed these words and was still further deceived. He stopped praying and occupied himself with reading. He saw the demon constantly praying and rejoiced, supposing that an angel was praying for him. Then he began to talk much from Scripture to those who came to him, and to prophesy like the Palestine recluse.¹²

His fame spread among worldly people and reached the grand prince's court. Actually he did not prophesy but he told those who came to him where

尼基塔，因着对隐修生活的强烈热忱，对院长所说的话毫无听从之意。他专心致志于他的所思所想。他闭门隐修，持续祈祷，从未外出。过了一段时间，有一次他正在祈祷时，听见一个声音与他一同祈祷，并闻到一种异乎寻常的香气。他因此受了迷惑，对自己说：“若不是天使，他不会与我一同祈祷，也不会有圣灵的香气。”尼基塔便开始恳切地祈祷，说：“主啊，求你以我能明白的方式显现给我，好让我能看见你。”

于是有声音对他说：“我不会向你显现，因为你还年轻，免得你高傲起来，反倒跌倒。”

那隐士含泪回答说：“主啊，我决不致被迷惑，因为住持教导我，不可理会魔鬼的迷惑，但我必遵行你所吩咐的一切。”

于是，那迷惑人的蛇得了权柄，就说：“人活在世上，是不能见我的。但看哪，我差遣我的使者与你同在。你遵行他的旨意吧。”

于是，有一个魔鬼，现出天使的形状，向隐士显现。尼基塔便俯伏在他脚前，把他当作天使来敬拜。魔鬼说：“从今以后，不要祷告，只要念书。这样，你便能不断地与神相交，而且会得到力量，去给那些来见你的人施予有益的教导。我会不停地为你的得救向造物主祈求。”

那隐修者信了这话，就越发受了迷惑。他便停止祷告，专心读书。他见那魔鬼不住地祷告，就欢喜，以为是有天使为他祷告。于是，他便向来访的人多讲圣经，如同巴勒斯坦的隐修者一样，开始说预言。

他的名声传遍世俗之人，甚至传到了大公的宫廷里。

stolen goods had been put or where something had happened in a distant place, obtaining his information from the demon who attended him.¹³ Thus he told the Grand Prince Izyaslav about the murder of Prince Gleb of Novgorod, and advised him to send his son to Novgorod to take over the principedom and rule in his stead. This was sufficient for worldly people to hail the recluse as a prophet. It is observable that worldly people and even monks without spiritual discernment are nearly always attracted by humbugs, imposters, hypocrites, and those who are in demonic delusion, and they take them for saints and genuine servants of God.

No one could compare with Nikita for knowledge of the Old Testament. But he could not bear the New Testament, never took his talks from the Gospels or the apostolic Epistles, and would not allow any of his visitors to mention anything from the New Testament. From this strange bias in his teaching, the fathers of the Kiev-Petchersk Monastery realized that he was deceived by a demon. At that time there were many holy monks endowed with spiritual gifts and graces in the monastery. They drove the devil from Nikita by their prayer. Nikita stopped seeing him. The fathers brought Nikita out of reclusion and asked him to tell them something out of the Old Testament. But he affirmed with an oath that he never read those books which he previously knew by heart. It turned out that he had even forgotten how to read, so great was the influence of the Satanic delusion; and it was only with great difficulty that he learned to read again. Through the prayers of the holy fathers, he was brought to himself, he acknowledged and confessed his sin, he bewailed it with bitter tears, and he obtained a high degree of sanctity and the gift of miracle-working by a humble life among the brethren. Subsequently St Nikita was consecrated as Bishop of Novgorod.

More recent experiences confirm what those of past times have proved unmistakably. Even now, delusion—called in monastic parlance self-deception combined with diabolic deception—is the unfailing consequence of premature withdrawal into remote solitude or of singular asceticism in the solitude of one's cell.

其实，他并不预言，只是告诉来访的人，被盗的财物放在哪里，或远方发生了什么事，他的信息来自于侍候他的鬼魔¹³。因此，他告诉大公伊齐斯拉夫关于诺夫哥罗德的格列布王子的谋杀案，并建议他派他的儿子去诺夫哥罗德接管公国，代替他统治。这足以让世俗之人称这位隐士为先知。

可以看出，世俗之人，甚至没有属灵洞察力的修士，几乎总是被骗子、冒牌货、伪君子 and 那些受鬼魔迷惑的人所吸引，他们把这些人当作圣徒和神真正的仆人。

无人可与尼基塔相比，论及旧约知识。但他不能忍受新约，从未从福音书或使徒书信中取用他的讲论，也不允许他的访客提及新约中的任何内容。基辅-佩彻斯克修道院的父老们从他教导的这种奇怪偏见中意识到，他被一个魔鬼欺骗了。当时，修道院里有许多被赋予属灵恩赐和恩典的圣徒。他们藉着祷告，把魔鬼从尼基塔身上赶走。尼基塔不再看见他。众父老把尼基塔带出隐修处，让他从旧约中讲述一些事情。但他以誓言肯定地说，他从未读过那些他以前熟记于心的书。原来，他甚至忘记了如何阅读，撒旦的迷惑影响是如此之大；他只有经过很大的努力才能再次学会阅读。借着圣父们的祷告，他恢复了本性，承认并忏悔了他的罪，用苦涩的眼泪哀悼它，并在弟兄们中间以谦卑的生活获得了高度的圣洁和行神迹的恩赐。后来，圣尼基塔被祝圣为诺夫哥罗德主教。

最近的经历证实了过去所证明的，是毫无疑问的。即使现在，迷惑——在修道院用语中，称为自欺，与魔鬼的欺骗结合——是过早地退到偏僻的隐居处，或是在独居的修道院中进行特异的苦修，不可避免的后果。

The author of these ascetic counsels as a young man in 1824 – 1825 visited the Monastery of St Alexander Nevsky for consultation regarding his thoughts with the monk Joannikius, the chandler of the monastery, a disciple of the elders Theodore and Leonid, who had kept in touch with Leonid even after the death of Theodore who was a relative of his. At that time, many of the laity who lived an ascetic life used to go to Joannikius for spiritual counsel. A soldier of the Pavlovsky regiment called Paul also went to him. He had recently been converted from schism, having previously been an instructor of the schismatics, for he was literate. Paul's face shone with joy. But when the most ardent zeal had flared up within him, he had given himself up to immoderate bodily asceticism not in keeping with his state and while he had insufficient understanding of spiritual discipline. Once, at night, Paul was standing at prayer. Suddenly a light appeared near the icons like sunshine and in the midst of the light shone a white dove. A voice came from the dove: "Receive me. I am the Holy Spirit. I have come to make you my dwelling."

Paul expressed glad consent. The dove went into him through his mouth and Paul, macerated by fasting and vigil, suddenly felt within him the most violent passion of lust. He abandoned prayer, and ran to a brothel. His hungry passion became the satisfaction of insatiable lusts. All the houses of ill fame and every available harlot became his constant haunt. At last he came to himself again. His deception and seduction by a diabolic apparition and his defilement as a result of delusion he explained in a letter to Hieroschemamonk Leonid, then living in the Alexandro-Svirsky Monastery. In the letter there were signs of the fallen man's former high spiritual state. The young man mentioned above was then cell servant of Hieroschemamonk Leonid (1827 – 1828), and with the elder's blessing he read Paul's letter.

Hieroschemamonk Leonid left the Svirsky Monastery in the spring of 1828 and went first to the Ploschansky Hermitage and then to Optina. His cell servant went with him and took the opportunity to visit certain monasteries of the dioceses of Kaloozh and Orlov. When he was at the

此训诫之作者，于一八二四至一八二五年，年少时曾往亚历山大·涅夫斯基修道院，就其所思所想，请教于修士若尼基。若尼基乃修道院的执事，亦是长老狄奥多尔和列昂尼德的门徒，且即便狄奥多尔辞世，亦与列昂尼德保持联系，而狄奥多尔亦是其亲属。彼时，许多过着禁欲生活的信徒，常去请教若尼基，以求属灵的指引。巴甫洛夫斯基团的一位士兵，名为保罗，也去请教他。他近来才从分裂中悔改，此前曾是分裂分子的导师，因为他颇有学问。保罗的脸上洋溢着喜乐。然而，当他心中燃起最热切的狂热之时，他便沉溺于不合其身份，且与其属灵操练之理解力不相称的过度肉身禁欲。一日夜里，保罗正在祷告。忽有光辉临近圣像，如同阳光，而在这光辉之中，闪耀着一只白鸽。有声音从鸽子发出：“接纳我。我乃圣灵。我来是要使你作我的居所。”

保罗欣然应允。那鸽子从他口中进入，保罗因禁食和警醒而消瘦，忽觉心中有最剧烈的情欲。他放弃祷告，跑去妓院。他饥渴的欲望变成了无厌情欲的满足。所有声名狼藉的房屋和所有可用的妓女都成了他经常出没的地方。最后，他又恢复了理智。他的被魔鬼显现欺骗和引诱，以及他因妄想而玷污，他在写给当时住在亚历山德罗-斯维爾斯基修道院的希罗斯基马蒙克·列昂尼德的信中解释了这一点。在那封信里，有堕落之人先前高尚灵性状态的迹象。上述年轻人当时是希罗斯基马蒙克·列昂尼德（1827-1828）的侍僧，在长老的祝福下，他读了保罗的信。

希罗修士列昂尼德于一八二八年春离开斯维爾斯基修道院，先去了普罗夏斯基隐修院，后来又到了奥普提纳。他的侍仆也一同前往，并借此机会参观了卡卢日和奥尔洛夫教区的几座修道院。当他来到著名的白桦树隐修院时，关于修士塞拉皮翁的苦修生活的传闻正在流传，据说他在自己的

famous White Birch Hermitage, a report was being spread of the ascetic life of the monk Serapion who, while reading his private rule of prayer in his cell, had seen an angel. Not only lay people but even monks—since with us in Russia bodily discipline holds the field, while the very idea of spiritual discipline has been lost—were praising Serapion and holding him up as a model of the monastic life.

In 1829 Serapion was transferred to the Optina Hermitage to be under the spiritual direction of Hieroschemamonk Leonid on account of the disorder of his soul. In one of his consultations with the elder, he pulled out a considerable piece of Father Leonid's beard. Out of respect for his ascetic fame, Serapion had been placed in the Scetis of Optina Hermitage. One night he went to the superior of the scetis, Hieromonk Anthony, and told him that John the Baptist had just appeared to him and had ordered him to cut the throats of this Anthony, Hieroschemamonk Leonid, Hieromonk Gabriel, and the landowner Zhelyabovsk who was then staying as a guest in the scetis. "But where is your knife?" asked the astute and fearless Anthony. "I've no knife," replied the dupe. "Then why have you come to cut my throat without a knife?" retorted Anthony, and he sent him back to his cell. Later Serapion had to be put into a home for the mentally deranged, where he died. Before his death, it was reported that he came to his senses, and passed away with the hope of salvation.

It should be noted that when the fallen spirit wants to get dominion over Christ's ascetics, he does not act imperiously or domineeringly, but tries to draw a man to consent to the proposed delusion, and after getting his consent he takes possession of the person who has given his consent. Holy David, in describing how the fallen angel attacks man, has very rightly said: "He lurketh in secret as a lion in his den, that he may ravish the poor; to ravish the poor, when he getteth him into his net."¹⁴

The Holy Spirit acts autocratically as God. He comes when a person has humbled and abased himself and does not in the least expect His coming. He suddenly changes the mind, changes the heart. By His direct action He embraces the person's whole will and all his faculties without giving him time to think about what is taking place in him.

修室里诵读私人的祈祷规矩时，曾看见了一位天使。不仅是俗人，甚至连修士们——因为在俄罗斯，身体的操练占了上风，而属灵的操练的概念却早已失传——都在赞美塞拉皮翁，并把他奉为修道生活的榜样。

一八二九年，色拉皮雍因心灵混乱，被转移至瓦西涅隐修院，接受大长老列昂尼德的灵性指导。在一次与长老的悬谈中，他扯下长老列昂尼德神父的大把胡须。出于对长老修行名望的敬重，色拉皮雍被安置在瓦西涅隐修院的隐修院中。一天夜里，他来到隐修院院长，修士安东尼面前，告诉他说施洗约翰刚刚向他显现，并吩咐他割断安东尼，大修士列昂尼德，修士加百列，以及当时作为隐修院客人的地主热利亚波夫斯基的喉咙。

“但你的刀在哪里呢？”敏锐且无畏的安东尼问道。

“我没有刀。”那骗子回答说。

“那你没有刀，为何要来割我的喉咙呢？”安东尼反驳道，并把他送回了他的房间。后来，色拉皮雍不得不被送入精神病院，在那里去世。据报道，在临终前，他恢复了神智，并怀着得救的盼望离开了人世。

须知道，那堕落的灵欲要辖制基督的修道者，并不专横，也不蛮横，乃是试图引诱人同意所提出的迷惑，在他获得同意后，就占据了那已然同意的人。圣大卫在描述那堕落的灵攻击人时，说得甚是贴切：“他如同狮子伏在暗处，要掳掠困苦人，要掳掠困苦人，就把他拉入网里。”（诗篇 10:9）

圣灵如同上帝一般，独行其是。当人谦卑卑微之时，毫不期盼祂的降临，祂就来到。祂忽然改变人的心意，改变人的心。借着祂直接的作为，祂拥抱人的整个意志和所有的能力，不给人思考发生在自己身上的事的时间。

“While the grace of the Holy Spirit descends upon anyone, it does not show him anything ordinary or sensory, but it secretly teaches him what he has never before seen or imagined. Then the mind is secretly instructed by the Holy Spirit in sublime and hidden mysteries which, according to the divine Paul, the human eye cannot see nor can the mind grasp by itself. . . . The human mind left to itself and not united to God judges according to its power. But when it is united with the fire of the Godhead and the Holy Spirit, then it becomes totally possessed by the Divine Light, and becomes all light, and is set on fire in the flame of the Holy Spirit, and is filled with Divine understanding, and in the Divine fire it is quite unable to think of its own concerns and of its likes and dislikes.”¹⁵ So spoke St Maximus Kapsokaiivitis to St Gregory of Sinai.

On the other hand, in the case of apparitions due to demons, man always retains his freedom to judge the apparition, to accept it or reject it. This is clear from the demon’s attempts to deceive God’s saints. Once, when St Pachomius the Great was living in solitude out of earshot of the monastery, the devil appeared to him in a great light and said: “Rejoice, Pachomius! I am Christ, and I have come to you as to my friend.”

Reflecting on the matter to himself, the Saint thought, “The coming of Christ to a person is always linked with joy, free from fear. Then all human thoughts vanish; then the mind is fixed on the object of its vision. But on seeing what has appeared to me, I am filled with disturbance and fear. This is not Christ but Satan.”

After this reflection, the Saint boldly said to the apparition, “Devil, leave me! Cursed are you and your vision, and the cunning of your evil designs.” The devil immediately vanished, filling the cell with a vile stench.¹

It is impossible for a person who is still in the realm of carnal sophistry and who has not received the spiritual realization of fallen human nature not to give some value to his actions and not to consider himself of some worth, however humbly he may speak and however humble he may appear outwardly. True humility is incompatible with

“当圣灵的恩典降临在任何人的身上，祂并不显给他任何寻常或感官的东西，反倒暗中教导他前所未见，也未曾想象的事。接着，圣灵暗中教导人的心思，启示崇高而隐秘的奥秘，正如上帝的保罗所言，人的眼睛不能看见，人的心思也无法凭自己领悟……人的心思若任凭自己，不与上帝联合，就凭着自己的能力判断。但当它与神性的火焰和圣灵联合时，它就完全被神圣的光所拥有，成为全然的光，在圣灵的火焰中被点燃，并充满神圣的理解，在神圣的火焰中，它完全无法顾及自己的顾虑，以及自己的喜好和厌恶。”¹⁵ 这句话是圣马克西姆斯·卡索凯维斯对西奈的圣格里高利说的。

反之，若是因着鬼魔显现，人总保有权柄，可分辨这显现，接受或弃绝它。由鬼魔竭力欺哄上帝的圣徒，便可明了。曾有一次，大圣帕科米俄斯独居在修道院听不见的地方，魔鬼向他显现大光，说道：

“帕科米俄斯啊，喜乐吧！我就是基督，到你这里来，如同到我的朋友那里。”

圣者心中思索着这事，说：“基督降临到人，常与喜乐相连，毫无畏惧。那时，人的一切思虑都消散；那时，人的心意专注于所见的异象。但看见那向我显现的，我却充满了烦扰和恐惧。这并非基督，乃是撒但。”

圣徒思量后，便大胆地对那异象说：“魔鬼，退去吧！你和你所见的，以及你邪恶的诡计，都是可咒诅的。”魔鬼立刻消逝，整个房间里充满了污秽之气。

凡是仍旧沉溺于肉体之诡辩，尚未得着属灵之觉悟，明了堕落之人性者，断然不能不对自己的行为稍作评价，亦不能不自视有些价值，无论他言语多么谦卑，外表多么谦逊。真谦卑与肉体之诡辩势不相容，亦为肉体之诡辩所不能及；谦卑乃是属灵之悟性的一个特质。圣徒马克修士曾说：“凡未曾意识到自己亏欠基督每一条诫命的

carnal sophistry and impossible for it; humility is a property of spiritual understanding. Says St Mark the Ascetic, "Those who have not come to consider themselves debtors to every commandment of Christ honor the Law of God in a bodily manner, without understanding either what it says or on what it is based. Therefore, they think it can be fulfilled by actions."¹⁷

From the words of the holy Fathers, it is clear that a person who thinks he has some good work to his credit is in a state of self-deception. This state of self-delusion serves as a basis for delusion by demons. In a Christian's wrong conception the fallen angel gets a foothold, and to this false idea he easily adds his own deception, and by means of his deception he subjects the person to his power, and casts him into so-called diabolic delusion. From the experiences cited above it is evident that not one of those who were deluded considered himself unworthy of a vision of angels; consequently he considered himself of some worth. The carnal and natural man cannot judge otherwise concerning himself. Therefore, the holy Fathers said generally of all ascetics insufficiently trained in the spiritual life and not guided by grace that solitude ruins them.

Very instructive is the conduct of St Barsanuphius the Great and his fellow ascetic St John the Prophet (who were themselves recluses in the Community of Abbot Seridas) in connection with hermits and silence. All the brethren of that monastery or at least the majority of them were guided by the instructions of these great saints who were filled to overflowing with the Spirit of God. Even the Abbot Seridas himself, whom Barsanuphius the Great called his son, was guided by their instructions. Seridas even served the holy elder who lived in a cell without coming out and received only Seridas and through him gave written answers to the rest of the brethren. Guided by the directions of the inspired men, the brethren of the monastery made rapid and abundant spiritual progress. Some of them became capable of the life of reclusion to which they were called by God Who foresaw their aptitude.

Thus the Great Barsanuphius predicted to John Mirosavsk that God intended him for silence. And

人，便以肉身之方式尊崇上帝的律法，既不明白律法所言，亦不知其所本。因此，他们以为靠着行为就能成全律法。”

从圣父们的言语中，可以清楚地看到，凡自以为有善功的人，乃是在自欺之中。这自欺的状态，成为了魔鬼迷惑的基础。在基督徒错误的观念中，堕落的天使就得着了立足之地，并且容易地加上他自己的欺骗，藉着他的欺骗，他使那人受他的权势辖制，并将他投入到所谓的魔鬼的迷惑之中。从上述的经验中可以看出，凡被迷惑的人，没有一个不认为自己配得见天使；因此，他认为自己有些价值。属肉体 and 属血气的人，不能以别的标准来衡量自己。因此，圣父们普遍地论到一切在灵性生活中操练不足，且没有蒙恩典引导的修士，说独修毁了他们。

圣大巴尔桑诺夫与他的同伴隐修士圣先知约翰（他们自己是塞里达斯院长的团体中的隐士）在与隐士和静默有关的事情上所作所为，极具启发性。那修道院所有的弟兄，或者说至少是他们中的大多数，都受到这两位被上帝的灵充满的圣徒的指引。甚至连巴尔桑诺夫大圣称之为儿子的院长塞里达斯，也受到他们的指引。塞里达斯甚至侍奉住在不出来的隐室里的圣长老，只接待塞里达斯，并藉着他向其余的弟兄们做出书面答覆。在受感之人的指引下，修道院的弟兄们在属灵上迅速而丰盛地进步。其中一些人变得有能力过隐居生活，这是上帝预见他们有此天赋而呼召他们的（路加福音 1:16）。

如此，伟大的巴尔萨努菲斯向米罗斯拉夫的约翰预言，上帝命定他要默然。他借着在修道院中，

having prepared this monk by a life according to the commandments of the Gospel in the monastic community in the forge of obedience, at the time indicated by God he led him into reclusion. From the correspondence of Barsanuphius the Great with John Mirosavsk, it is evident that John, even after entering reclusion, was stormed by passionate thoughts. Other monks who were allowed to become recluses were troubled by passions even more; yet they were not forbidden reclusion.

On the other hand, holy Abba Dorotheus, who was distinguished for both worldly and spiritual wisdom and for skill in directing other monks and who demonstrated this spiritual gift in actual practice, was forbidden by Spiritbearing elders from becoming a recluse despite his great desire to do so. "Silence," they told him, "gives occasion to a person for presumption, before he has found himself, that is, before he is pure. Only when a person has already taken up the cross can genuine silence take place. And so, if you have compassion for your neighbors, you will receive help; but if you refrain from compassion, wishing to mount to what is above your means, you will lose even what you have. And so, do not turn aside either inwards or outwards, but keep to the middle way, and 'because the days are evil. Therefore do not be unwise, but understand what the will of the Lord is.'¹⁸ My words mean do not presume to undertake silence, and do not despair of yourself when you are in the midst of cares; the middle way is safe from falling. In silence you must have humility, and in the midst of cares you need to keep watch over yourself and to control your thoughts. All this is not confined to any particular time. Everyone must bear with gratitude what comes to him in the course of events. The more a person descends into humility, the more progress he makes and the more he succeeds. Staying in your cell does not make you experienced, just because you remain in it without trouble (evidently, inexperience in warfare with devils leads a person shut up in a cell to such grievous conflict and suffering as is quite unknown to a cenobitic monk).¹ But through abandoning all cares before the proper time, the enemy will prepare for you not rest or peace, but more disturbance, so that he will force you at last to say, 'It would be better if I had never been born.'²

按照福音的诫命生活，并在顺服的磨练下预备了这位修士。在上帝所指明的时刻，他带领他进入隐修。从伟大的巴尔萨努菲斯与米罗斯拉夫的约翰之间的书信中可见，约翰，即使在进入隐修后，仍旧被充满情欲的思绪所困扰。其他被允许成为隐修者的修士，也更加被情欲所扰；然而他们并未被禁止隐修。

反之，圣父多罗西，他以世俗和属灵的智慧，以及指导其他修士的技巧而著称，并且在实际操练中展现了这属灵的恩赐，却被圣灵所启示的长老们禁止成为隐士，尽管他非常渴望如此。

他们对他讲：“静默，会给一个人自负的机会，在他尚未认识自己，也就是说，在他未得洁净之前。唯有当一个人已经背起十字架，才能有真正的静默。所以，如果你怜悯你的邻舍，你将得到帮助；但如果你拒绝怜悯，渴望攀登你力不能及的，你甚至会失去你所拥有的。所以，不要向内或向外偏离，而是持守中道，‘因为现今的世代邪恶，要明白主的旨意’（以弗所书 5:16-17）。我的话语意思是，不要妄自开始静默，也不要在你身处忧虑之中时对自己绝望；中道是安全的，免于跌倒。在静默中，你必须有谦卑，在忧虑中，你需要警醒自己，并控制你的思想。这一切并不局限于任何特定的时间。每个人都必须心存感激地承受在事件过程中临到他的一切。一个人越降卑自己，他进步越大，也越成功。留在你的小室里并不能让你变得有经验，仅仅因为你安然地呆在里面（显然，缺乏与魔鬼争战的经验，会使一个被禁闭在小室里的人陷入痛苦的冲突和苦难，而这对于一个公共修道院的修士来说是完全陌生的）。但通过在适当的时机之前放弃所有关怀，仇敌不会为你预备安息或平安，而是更多的扰乱，以至于他最终会迫使你说：‘我倒不如不生在世上’。”

St Dorotheus, who is recognized as a saint by the universal Church, is one of the most outstanding ascetical writers. He lived in a community among the brethren, and after the death of his holy directors, he founded his own monastery and was its superior.

St John of the Ladder remarks that those who are prone to conceit and selfconfidence and to other passions of the soul should on no account choose the life of a solitary for themselves, but should remain among brethren and save themselves by the practice of the commandments;²¹ because every kind of life, whether in the desert or in a community, when it is in accordance with the will of God and when its aim is to please God, is rich in blessing.²²

From premature reclusion stems diabolic delusion, not only obvious delusion, but also that which is invisible outwardly. Mental and moral delusion is incomparably more dangerous than the former as it is extremely difficult to cure, and is often insusceptible to treatment. This kind of delusion, which is based on pride or self-confidence, is called by the holy Fathers opinion.²³ It consists in this: an ascetic receives false ideas about spiritual objects or about himself, but he takes them for true ones. False ideas and visions, through the natural sympathy and cooperation of the mind with the heart and of the heart with the mind, are invariably accompanied by deceptive pleasurable sensations of the heart. These are no other than the action of refined sensuality and vainglory. Those who are infected by this delusion become preachers of false ascetical teaching, and sometimes become heresiarchs for the eternal destruction of themselves and their neighbors.

St Isaac the Syrian in his 55th Word says that a certain Malpas lived a strict ascetic life in solitude with the object of attaining a high spiritual state. But he fell into pride and obvious delusion by demons and became the inventor and leader of the heresy of the Euchites.

As an example of a book written in the state of delusion called opinion, we cite the following: "When Francis was caught up to heaven," says a writer of his life, "God the Father, on seeing him,

圣多修，普世教会所认定的圣徒之一，是最杰出的灵修作家之一。他与众弟兄同住在一个团契里，在他圣洁的导师们去世后，他建立了属于他自己的修道院，并担任院长。

圣·约翰·克里马库斯说，那些容易自负自大，以及有其他灵魂激情的人，万不可为自己选择独修的生活，而是应当留在弟兄中间，藉着操练诫命来拯救自己；（参 路加福音 1:16）因为每一种生活，无论是在旷野里，还是在团契里，只要是顺从神的旨意，并以取悦神为目标，就是充满祝福的。（参 路加福音 1:16）

从早年的隐退中产生魔鬼般的迷惑，不仅是显而易见的迷惑，而且也是外在不可见的迷惑。精神和道德上的迷惑比前者危险得多，因为它极难医治，而且往往无法治愈。这种建立在骄傲或自信之上的迷惑，被圣父们称为臆断²³。它在于此：一个苦行者对属灵的事物或他自己产生了错误的观念，但他却将它们当作真实的。错误的观念和异象，通过头脑与心灵的自然同情与合作，以及心灵与头脑的合作，总是伴随着令人愉悦的欺骗性感觉。这些不过是精致的感官享受和虚荣心的作用。那些被这种迷惑感染的人，就成了虚假苦修教义的宣传人，有时甚至成为异端分子，使他们自己和他们的邻舍永远灭亡。

圣以撒叙利亚人在其第五十五篇论述中说，有一位名叫玛帕斯的人，独居在僻静之处，过着严厉的禁欲生活，目的是要达到高深的属灵境界。但他却因骄傲和明目张胆地受了鬼魔的迷惑，成了“祈祷派”异端的创始者和领袖。

为论及那名为“臆断”的邪妄之书，我们谨引如下为例：记述方济各生平的作者写道：“方济各被接上天之后，上帝——天父——看见他，便一时犹豫，不知该将恩宠倾注于祂亲生的圣子，还是

was for a moment in doubt to as to whom to give the preference, to His Son by nature or to His son by grace—Francis.”²⁴ What can be more frightful or madder than this blasphemy, what can be sadder than this delusion!

At the present time in our country solitude in an uninhabited desert or wilderness may be regarded as quite impossible. Even reclusion is very difficult, and is more dangerous and impracticable than ever before. In this we must see the will of God and submit to it. If you want to be a hermit pleasing to God, love silence and train yourself for it with all the strength you can muster. Do not allow yourself to utter an idle word either in church, or in the refectory, or in your cell. Do not allow yourself to go out of the monastery except in the case of extreme need and for the shortest time. Do not allow yourself any acquaintanceship, especially any close acquaintanceship, either outside or inside the monastery. Do not allow yourself to be familiar with anyone and avoid all pernicious distractions. Behave like a pilgrim and stranger both in the monastery and in your life on earth in general. In this way you will become a hesychast, a recluse, a hermit, an anchorite, a solitary. If God sees that you are capable of living in a desert or in reclusion, then He Himself by His unutterable judgments will provide you with a desert and a silent life as He provided Blessed Seraphim of Sarov, or He will make provision for reclusion as He did in the case of Blessed George, recluse of the Zadonsky Monastery.

Note

In our times, in a mental home in Moscow there lived a would-be prophet to whom crowds of inquisitive people flocked. The prophet's name was Ivan Yakovlevitch. Inhabitants of Moscow visited a certain monk living in solitude and began to praise their prophet in his presence. They said that they were convinced that he had the gift of spiritual insight by their own experience when they asked him about their relative who was serving a term of hard labor in Nerchin. For an hour Ivan Yakovlevitch gave no answer. When his questioners pressed him for an answer, he asked them, “Is it far to Nerchin?” They replied, “More than 6,000 versts.” “You can't run there so quickly then!” retorted the prophet. Eventually he told them that

祂以恩典收养的圣子——方济各身上。”²⁴ 还有什么比这亵渎更令人惊骇，比这狂妄更令人发狂，比这邪妄更令人悲伤的呢！

现今在我国，在无人居住的旷野中独居，可算是完全不可能的事了。即使是隐修，也十分艰难，且比以往更危险，更难实行。在这事上，我们必须看见上帝的旨意，并顺服它。若你愿作讨上帝喜悦的隐士，就要爱慕静默，并竭尽全力为此操练自己。无论在教堂里，在食堂里，还是在你的斗室里，都不可说一句闲话。除非万不得已，且时间最短，不可离开修道院。不可与任何人相识，特别是不可与修道院内外的人亲近。不可与任何人过于熟悉，并要远离一切有害的诱惑。在修道院里，以及你尘世的生活中，都要像一个朝圣者和寄居者。这样，你便会成为一个静修者，一个隐士，一个独修者，一个隐修独居者。如果上帝看见你能够生活在旷野或隐修中，那么祂自己就会以祂不可言喻的判断，像为萨罗夫的圣谢拉芬一样，为你预备一片旷野和静默的生活，或者，像为扎东斯基修道院的隐修者圣乔治一样，为你预备隐修。

附注

在现今，在莫斯科的一家精神病院里，住着一个自命先知的名叫伊凡·雅科夫列维奇。有一群好奇的人拥向他。莫斯科居民拜访了一位隐居的修士，并在他面前赞美他们的先知。他们说，当他们询问他关于正在涅尔钦服刑的亲属的情况时，他们亲身经历，确信他有属灵的洞察力。伊凡·雅科夫列维奇一个小时没有回答。当提问者追问答案时，他问他们说：“离涅尔钦远吗？”他们回答说：“六千多俄里的路。”先知反驳说：“那你们不可能跑那么快！”最后，他告诉他们，囚犯的腿被磨破了。过了一段时间，提问者收到了来自涅尔钦的亲属的信，信中描述了他生活的艰辛，并提到他的腿被锁链或脚镣磨破了。“试想一下伊凡·雅科夫列维奇拥有怎样的属灵洞察力！”莫斯科居民总结道。修士回答说：“这里没有属灵的洞察力，只有与堕落之灵的清晰接触。圣灵不需要时间。祂立刻揭示了属世和属天的奥秘。伊凡·雅科夫列维奇从莫斯科差遣与他同在的魔鬼去了涅尔钦，它带回了空洞的、物质的信息，满足了先知的虚荣心和属血气之人的好奇心，也就是提问者的好奇心。圣灵总是讲述属灵的、拯救灵魂的、真正必要的事情，而堕落的灵总是讲述属肉体的或属世的事情，就像一个因堕落而在罪恶的激情和物质性中爬行的人一样。”

the convict had rubbed his legs raw. Some time later the questioners received from the relative in Nerchin a letter in which he described the hardships of his life and mentioned that his legs were rubbed raw by the chains or shackles. “Just imagine what spiritual insight Ivan Yakovlevitch has!” concluded the Moscow inhabitants. The monk replied, “There is no spiritual insight here, but clear contact with fallen spirits. The Holy Spirit does not need time. He immediately reveals both earthly and heavenly secrets. Ivan Yakovlevitch sent the devil that lives with him from Moscow to Nerchin, and he brought back empty, material information which satisfied the prophet’s vainglory and the curiosity of carnal people, his questioners. The Holy Spirit always tells something spiritual, soul-saving, really necessary, while the fallen spirit always tells something carnal or earthly as one who by his fall crawls in sinful passions and materiality.”

As an example of the action and character of true and holy spiritual insight which is the gift of God, we give a remarkable incident from Church history. St Athanasius the Great, Archbishop of Alexandria, in telling Bishop Ammon about his flight from the Emperor Julian the Apostate, had this to say:

In those times, I saw great men of God—Theodore, superior of the monks of Tabenna, and Pammon, abba of the monks living in the vicinity of Antinoes. Intending to hide at Theodore’s place, I went up in his boat which was covered on all sides. Pammon accompanied us from a sense of respect. The wind was unfavorable. I prayed with a straitened heart. Theodore’s monks got out on the shore and towed the boat. Abba Pammon, seeing my sorrow, comforted me. I replied to him: “Believe me, my heart does not have so much courage in time of peace as it does in time of persecution, because by suffering for Christ and being strengthened by His grace, I hope to receive so much the more mercy from Him, even though I were killed.” I had not even finished speaking when Theodore glanced at Abba Pammon and smiled. Pammon looked at him and smiled back. “Why are you laughing at what I say?” I said to them. “Are you accusing me of cowardice?”

Turning to Pammon, Theodore said, “Tell the Patriarch the cause of our amusement.”

作为神所赐予的真诚与圣洁属灵洞察力之行动与品格的例证，我们从教会历史中引述一件非凡的事件。亚历山大的主教圣亚他那修大帝在向阿蒙主教讲述他逃离背教者朱利安皇帝时，说了以下的话：

在那时候，我见着了神的伟人，即泰奥多尔，塔贝纳修道院众修士的院长，以及帕蒙，安提诺斯附近众修士的阿爸。我打算藏在泰奥多尔那里，便上了他的船，这船四面都是盖着的。帕蒙出于尊敬也陪着我们。风向不利。我心里愁苦，就祷告。泰奥多尔的众修士上了岸，拖着船走。帕蒙阿爸见我愁苦，就安慰我。我回答他说：

“你信我吧，我的心在平安的时候，不如在受迫害的时候那样有胆量，因为为基督受苦，蒙他的恩典坚固，我就盼望从他那里得着更多怜悯，即便我被杀。”我话还没有说完，泰奥多尔就看了一眼帕蒙阿爸，笑了笑。帕蒙也看了看他，并回以微笑。

“你们笑我什么？”我问他们说。“你们说我胆怯么？”

提阿多若转向潘蒙，说：“请你告诉宗主教，我们为何喜乐。”

Pammon answered, “That is for you to do.”

Then Theodore said, “This very hour Julian has been killed in Persia, as God foretold of him: ‘He is like death, and cannot be satisfied.’²⁵ “A Christian emperor will arise, an outstanding man, but his life will be short. So do not bury yourself in the Thebaid, do not be troubled, but secretly go to meet the new emperor. You will meet him on the way, you will be received very graciously by him, and you will return to your church, but God will soon take him from this life.” Everything happened just as he said.²

Concerning Life in Obedience to an Elder

What has been said of solitude and reclusion must also be said of obedience to elders in the form in which it was practiced in ancient monasticism—such obedience is not given to our time.

St John Cassian says that the Egyptian Fathers, among whom monasticism especially flourished and produced astonishing fruits, “affirm that it is good to give spiritual direction and to be directed by those who are really wise, and they state that this is a very great gift and grace of the Holy Spirit.”¹

An indispensable condition of such submission is a Spirit-bearing guide who by the will of the Spirit can mortify the fallen will of the person subject to him in the Lord, and can mortify all the passions as well. Man’s fall and corrupt will implies a tendency to all the passions. It is obvious that the mortification of a fallen will, which is effected so sublimely and victoriously by the will of the Spirit of God, cannot be accomplished by a director’s fallen will when the director himself is still enslaved to the passions. “If you wish to renounce the world and learn the life of the Gospel,” says St Symeon the New Theologian to the monks of his time, “do not surrender (entrust) yourself to an inexperienced or passionate master, lest instead of the life of the Gospel you learn a diabolic life. For the teaching of good teachers is good, while the teaching of bad teachers is bad. Bad seeds invariably produce bad fruits. Every blind man who undertakes to guide others is a deceiver or quack, and those who follow him are cast into the pit of destruction according to

帕蒙回答说：“这是你的事。”

于是提阿多说道：“就在此时，朱利安于波斯遇害，正如上帝论到他所预言的：‘他如同死亡，不得满足。’²⁵

“将有一位基督徒皇帝兴起，是一位杰出人物，但他的寿命会很短。所以，不要埋身于提拜，不要烦恼，要暗中去迎接新皇帝。你将在路上遇见他，他会非常和蔼地接待你，你也会重回你的教会，但上帝很快就会将他从今生带走。”一切都如他所说的那样。²

论顺服长者之生活

论及独修和隐退的，也当论及在古代修道院里所实践的对长老的顺服——这样的顺服，如今的时代是不存在的。

圣约翰·卡西安说，埃及的教父们，在他们中间，修道主义尤其兴盛，并结出了惊人的果子，“肯定给予属灵的指导，并接受那些真正有智慧的人的指导是好的，他们声明，这是圣灵极大的恩赐。”¹

如此顺服的不可或缺的条件，乃是一位属灵的导师。他凭着圣灵的旨意，能够在主里治死顺服之人的堕落的意志，也能治死一切的私欲。人的堕落和败坏的意志暗含着趋向一切私欲的倾向。显然，治死堕落的意志这件事，是藉着神的灵的旨意而如此崇高和得胜地实现的，而一位导师的堕落的意志却不能成就此事，因为他自己仍被私欲所奴役。

圣西面·新神学家对当时的修士说：“若你们想要弃绝世界，学习福音的生命，就不要将自己交付给一个没有经验或有私欲的师傅，免得你们学习的不是福音的生命，而是魔鬼的生命。因为好师傅的教导是好的，坏师傅的教导是坏的。坏的种子必定结出坏的果子。凡瞎子领瞎子的，都是骗子或庸医，而那些跟随他的人，照着主的吩咐，都要掉在坑里，‘若是瞎子领瞎子，都要掉在坑里。’”²

the word of the Lord, 'If the blind leads the blind, both will fall into a ditch.'"²

Elders who take upon themselves the rôle—we use this unpleasant word which properly belongs to the language of the world in order to explain more exactly a matter that is essentially nothing less than soul-destroying acting and the most deplorable comedy!—elders who take upon themselves the rôle of the ancient holy elders without having their spiritual gifts should know that their very intention, their very thoughts and ideas concerning the great monastic activity of obedience, are false; let them know that their very outlook or way of thinking, their reason or understanding, and their knowledge are self-deception and diabolic delusion which cannot fail to give birth to a corresponding fruit in the person guided by them. Their wrong and defective attitude can only for a time remain unnoticed by the inexperienced beginner under their direction, if this beginner has but a little understanding and occupies himself with holy reading with the pure intention of finding salvation. In due time it is bound to be discovered, and this unpleasant discovery will lead to a most unpleasant separation, to most unpleasant relations between the elder and his disciple, and to the spiritual derangement and confusion of both.

It is a terrible business, out of self-opinion and on one's own authority, to take upon oneself duties that can be carried out only by order of the Holy Spirit and by the action of the Spirit. It is a terrible thing to pretend to be a vessel of the Holy Spirit when all the while relations with Satan have not been broken and the vessel is still being defiled by the action of Satan! It is disastrous both for oneself and one's neighbor; it is criminal in God's sight, blasphemous.

It will be useless to point out that St Zachariah who was living in obedience to an inexperienced elder, his natural father Karion, attained to monastic perfection,³ or that St Acacius found salvation while living with a cruel elder who drove his disciple with inhuman floggings to an untimely grave.⁴ Both were in obedience to incompetent elders, but they were guided by the counsels of Spirit-bearing fathers and the most edifying examples which were in abundance before their

那些自居为长老的，——我们用这令人不快的词，这本是属于世俗的语言，为的是更确切地解释一件事，而这事实实质上却无异于灭亡灵魂的行径和最可悲的闹剧！——那些自居为古代圣洁长老的，却未曾拥有他们的属灵恩赐的长老们应当知道，他们自己的意图，他们对于顺服这一伟大的修道事工的想法和看法，都是虚假的；让他们知道，他们自己的观点或思维方式，他们的理性或理解，以及他们的知识，都是自欺和魔鬼的迷惑，必然在他们所引导的人身上结出相应的果子。他们错误和有缺陷的态度，若被他们所指导的、缺乏经验的初学者在一段时间内未能察觉，那也仅仅是因为这初学者稍有理解，并且带着纯洁的意图，专注于圣洁的阅读，以寻求救恩。但此事终将发现，而这令人不快的发现，将导致长老和他的门徒之间最令人不快的疏离，以及彼此属灵上的错乱和困惑。

若凭着自己的意见和权柄，擅自承担唯有圣灵的吩咐和运行才能履行的责任，乃是可怕的事。假装是圣灵的器皿，而同时未曾与撒但断绝关系，且这器皿仍被撒但玷污，更是可怕的事！这对于自身和邻舍都是灾难；在神眼中是可憎的，是亵渎的。

若指出圣撒迦利亚顺从一位缺乏经验的长者，也就是他的生身之父卡利翁，而得以臻于修士的完美之境³，或指出圣阿卡修斯与一位残忍的长者同住，后者以非人的鞭打将其弟子赶入未曾到来的坟墓之中，从而寻得救恩⁴，这两件事是毫无用处的。他们二者皆顺从了不胜任的长者，却在属灵之父的劝诫和眼前充足的极具教化意义的榜样的指引之下。因此，他们只能保持对外在顺从长者的态度。这些事例均不在一般规则和秩序之外。圣西利亚的以撒说道：“神圣的旨意的行事

eyes. Therefore, they could only have remained in outward obedience to their elders. These cases are outside the general rule and order. “The mode of action of Divine Providence,” says St Isaac the Syrian, “is completely different from the common human order. You should keep the common order.”⁵

Perhaps you retort: A novice’s faith can take the place of an incompetent elder.

It is untrue. Faith in the truth saves. Faith in a lie and in diabolic delusion is ruinous, according to the teaching of the Apostle Paul. “They did not receive the love of the truth, that they might be saved,” he says of those who are voluntarily perishing. “And for this reason God will send them [will permit them to suffer] strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.” “According to your faith let it be to you,”⁷ said the Lord, the Truth itself, to two blind men, and He healed them of their blindness. Falsehood and hypocrisy has not the right to repeat the words of Truth itself for the justification of criminal conduct whereby liars and hypocrites subvert their neighbors.

There have been instances (they are very, very rare) when faith, by the special providence of God, has operated through sinners and achieved the salvation of these sinners. In Egypt, the robber chief Flavian, intending to rob a certain women’s convent, put on the monastic habit and went to the convent. The nuns took him for one of the holy fathers, conducted him to the church and asked him to offer prayers for them to God, which Flavian did against his will and to his own amazement. Then food was set before him. After finishing his meal, the nuns washed his feet. In the convent one of the sisters was blind and deaf. The nuns brought her and gave her some of the water to drink with which the stranger’s feet had been washed. The patient was immediately healed. The nuns glorified God and the holy life of the strange monk, and they spread the news of the miracle that had taken place. The grace of God descended upon the robber chief. He offered repentance, and was changed from a chief of robbers into a renowned father.⁸

方式，与世俗人类的秩序大相径庭。你应当遵守一般的秩序。⁵ ”

或许你辩驳说：初学者的信心，可以代替不胜任的长者的位置。

这是虚妄的。信从真理的得以拯救。信从谎言和魔鬼的迷惑，按着使徒保罗的教训，是自取灭亡的。“他们不领受爱真理的心，使他们得救，”他论到那些甘心灭亡的人，说。“故此，神就给他们一个生发错误的心，叫他们信从虚谎，使一切不信真理，倒喜爱不义的人，都被定罪。”

“照着你们的信给你们成全了吧，”⁷ 主，就是真理本身，对两个瞎子说，就医好了他们的瞎眼。虚谎和假冒伪善，无权重复真理本身的话，来为说谎者和假冒伪善者颠覆邻舍的犯罪行为辩护。

也有时（这事极为罕见），因着上帝特别的看顾，信心借着罪人运行，成就了这些罪人的得救。在埃及，强盗头目弗拉维安，想要抢劫一间女修道院，就穿上修道服去了修道院。修女们把他当作一位圣父，带他到教堂，请他为她们向上帝祷告，弗拉维安违心地这样做了，他自己也感到惊奇。然后，摆在他面前的是食物。他吃完饭后，修女们就洗了他的脚。修道院里有一位姐妹又盲又聋。修女们把她带来，让她喝了用陌生人的脚洗过的水。病人立刻就痊愈了。修女们荣耀上帝和这位陌生修士的神圣生活，并且传扬了所发生的神迹。上帝的恩典降临在强盗头目身上。他悔改了，从强盗头目变成了一位声名显赫的父亲。

In the life of St Theodore, Bishop of Edessa, we read that a harlot, forced by her desperate partner Ader, offered a prayer to God for her dead son, and that the child arose at the harlot's prayer. Terrified at what had happened, the harlot at once left her sinful life, entered a monastery, and by an ascetic life attained to holiness.

Instances of this kind are exceptions. As we contemplate them, we shall act correctly if we wonder at the ways of providence and the inscrutable judgments of God, and are strengthened in faith and hope. We shall act very wrongly if we take these instances as models for imitation. As our guide to conduct, we have been given by God himself the Law of God, that is to say Holy Scripture and the writings of the Fathers. The Apostle Paul says decisively, "We command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us."¹ By tradition here is meant the moral tradition of the Church. It is expounded in Sacred Scripture and in the writings of the holy Fathers.

St Poemen the Great ordered that a penitent should immediately break with an elder if living with him proved to be harmful to the soul.¹¹ Evidently this meant that the elder in question was breaking the moral tradition of the Church. It is another matter when no harm is done to the soul, and one is only disturbed by thoughts. Disturbing thoughts, however, are obviously diabolic. We must not yield to them. They operate just where we receive spiritual profit, which is what the demons want to snatch from us.

Monastic obedience in the form and character in which it was practiced by the monks of old is a lofty spiritual mystery. Its attainment and full imitation has become impossible for us. We can only examine it reverently and intelligently, and appropriate its spirit. We show right judgment and evince salutary intelligence when, in reading about the rules and experiences of the ancient Fathers and of their obedience—equally amazing both in the directors and in those who were being directed—we see at the present time a general decline of Christianity and recognize that we are unfit to inherit the legacy

在以弗所主教圣狄奥多尔的生平中，我们读到，一个妓女，被她绝望的同伙阿德尔强迫，向上帝为她死去的儿子祷告，那孩子就因着妓女的祷告复活了。那妓女对所发生的事感到恐惧，立刻离开了她罪恶的生活，进入了一座修道院，并通过苦修的生活达到了圣洁的境界。

此类事乃是例外。我们思索它们时，若能敬畏天意、上帝难测的判断，从而坚固信心和盼望，便是行事得宜。倘若将这些事例当作效法的榜样，便是大错特错了。上帝亲自赐给我们上帝的律法——圣经和教父们的著作，作为我们行为的准则。使徒保罗断然说：“弟兄们，我们奉主耶稣基督的名吩咐你们，凡有弟兄不按规矩而行，不遵守从我们所受的教训，就当远离他。”¹ 此处所说的“教训”，指的是教会的道德传统。这在圣经和圣教父们的著作中都有阐释。

伟大的坡门说，若与一位长老同住，对灵魂有害，悔改的人就当立刻离开他¹¹。显然，这意味着那位长老违背了教会的道德传统。若对灵魂无害，只是被思绪扰乱，就是另一回事了。然而，扰乱人的思绪显然是魔鬼所为。我们不可屈从。它们就在我们得属灵益处的地方作祟，而这正是魔鬼想要从我们夺走的。

古时修士所行的修道服从，乃是崇高的属灵奥秘。我们难以完全效仿，只可怀着敬畏之心，明智地审视，并领会其精神。我们若读到古圣父的规矩与经验，以及他们的服从——无论在引导者或被引导者身上，都令人惊叹——并且认识到如今基督教普遍衰落，我们无力完全继承圣父们的遗产，这便显出我们判断正确，且富有益的智慧。这乃是神的伟大奥秘，也是对我们极大的祝福，因我们可以吃圣父属灵筵席上掉下来的碎渣。这些碎渣并非最令人满足的食物，但它们能防止属灵的死亡，即便伴随着匮乏、饥渴和思念之情。

of the Fathers in its fullness and in all its abundance. And it is a great mystery of God, a great blessing for us, that it is left to us to feed on the crumbs that fall from the spiritual table of the Fathers. These crumbs are not the most satisfying food, but they can prevent spiritual death, though not without a feeling of need and hunger and nostalgia.

Concerning Life under Spiritual Direction

By crumbs in the previous chapter we meant the spiritual life reserved for our time by the providence of God. It is based on the guidance in the work of salvation provided by Holy Scripture and the writings of the holy Fathers, with such advice and instruction as can be borrowed from contemporary fathers and brethren.

In a very real sense, this obedience of the ancient monks, in another form, is well suited to our weakness which is preeminently spiritual. Novices in ancient times were told the will of God immediately and directly by their Spirit-filled directors. Now aspirants and monks must seek out the will of God in Scripture for themselves, and so are exposed to frequent and prolonged doubts and fallacies. Then, progress was rapid by the nature of the work. Now, it is slow, again by the nature of the work. Such is the will of God in our regard. We must submit to it, and respect it with gratitude.

Our present monastic life by the light of Scripture and the advice of fathers and brethren is hallowed and sanctioned by the example of the head of monasticism, St Anthony the Great. He was not in obedience to an elder, but in his novitiate he lived apart and borrowed directions from Scripture and from various fathers and brethren: from one he learned continence, self-control, and abstinence; from another he learned meekness, patience, and humility; from another he learned to keep a strict watch over himself and to practice silence. He tried to appropriate the virtue of each virtuous monk, obeying all as far as possible, humbling himself before all, and praying unceasingly to God.¹

Novices, act in the same way! Give the superior and the other monastic authorities sincere obedience not to please men but God, free from all selfish

论在属灵指导之下的生活

在前一章所说的“碎渣”，我们指的是上帝预备给我们这时代的属灵生命。这生命是建立在圣经和圣教父著作所提供的救恩工作指引上，并包含着从当代的属灵长辈和弟兄们那里所借来的劝诫和教导。

在实在的意义上，古时修士的这种顺服，以另一种形式，甚是适合我们这最软弱的灵性。古时的初学修士，他们的属灵导师直接而立时地告诉他们上帝的旨意。如今，立志修道者和修士必须自己从圣经中寻求上帝的旨意，因而易于遭遇频繁而长久的疑惑和谬误。那时，因着工作的性质，长进是迅速的。如今，因着工作的性质，长进是缓慢的。这就是上帝在我们身上的旨意。我们必须顺服它，并心怀感恩地尊重它。

现今的修士生活，在圣经的光照下，并有教父和弟兄们的劝勉，是蒙福的，也是被修士之首、大圣安东尼的榜样所认可的。他并未顺服于一位长者，但在他初入修院之时，他独自生活，从圣经和不同的教父与弟兄那里汲取指引：从一人那里，他学习节制、自律和禁欲；从另一人那里，他学习温柔、忍耐和谦卑；从另一人那里，他学习严格地警醒自己，并操练静默。他努力效法每位有德修士的德行，尽可能地顺从众人，在众人面前谦卑自己，并不断地向上帝祷告（路加福音 1:16）。

初入道的，也要照样顺服。凡事要真心顺服上司和其余修士，不是单要讨人的喜欢，乃是要讨神的喜悦，没有私心，不求人的情面，凡事为神之

motive and desire to win favor—obedience for God’s sake. Obey all the fathers and brethren in matters that do not conflict with the Law of God, or with the rule and order of the monastery, or with the management of the monastic authorities. But on no account obey what is evil, even though you have to put up with a certain amount of trouble and suffering for your firmness and your refusal to please men. Ask the advice of virtuous and sensible fathers and brothers; but take their advice with extreme caution and discretion. Do not be carried away by advice on account of the first impression it makes on you. On account of your passions and blindness, some passionate and harmful counsel may appeal to you merely because of your ignorance and inexperience, or because it pleases some hidden passion deep-seated within you of which you are unaware.

With weeping and heartfelt groanings implore God not to allow you to turn aside from His all-holy will and follow a fallen human will, your own or that of your neighbor—your adviser. Both in regard to your own thoughts and your neighbor’s thoughts and counsels, consult the Gospel. Conceited and selfopinionated people love to teach and give directions. They are not concerned as to the value of their advice. It does not occur to them that they can cause irreparable damage to their neighbor by their misguided advice, which is taken by an inexperienced beginner with irresponsible confidence, with excitement of the flesh and blood. They want success, whatever the nature of that success may be, whatever may be its origin! They want to make an impression on the beginner, and subject him morally to themselves. They want human praise. They want to be reputed saints, astute elders, teachers with spiritual insight. They want to nourish their insatiable vanity, their pride. The Prophet’s prayer was always apt, but it is especially apt now:

Save me, O Lord, for there is not one godly man left; for truth hath minished from among the children of men.

They have talked of vanities every one with his neighbor; they do but flatter with their lips, and dissemble in their double heart.²

故。在不违反神律、修道规矩、以及修士管理之事务上，要顺服众位父老和弟兄。但无论如何，不可顺从恶事，纵然因此要忍受些许困苦和艰难，也要坚守，不可讨人的欢喜。要寻求贞洁和通达的父老弟兄的劝诫，但要极其谨慎地采纳。不可因最初的印象就轻易被劝诫所左右。因着你的情欲和昏昧，有些充满情欲且有害的劝诫，可能只是因为你的无知和缺乏经验，或者因为它迎合了你内心深处潜藏的、连你自己也不知晓的隐蔽情欲，而对你有所吸引。

当痛哭和衷心的呻吟时，恳求上帝不要让你偏离他至圣的旨意，去追随堕落的人的意志，无论是你自己的还是你邻舍——你的顾问的意志。对于你自己的思想以及你邻舍的思想和劝告，都要查考福音书。自负和自以为是的人喜欢教导和指点。他们并不关心他们的劝告的价值。他们没有想到，他们可能会因为他们误导性的劝告而给他们的邻舍造成无法弥补的损害，而这些劝告却被一个缺乏经验的初学者以不负责任的信心、肉体的激动和血气的激动所接受。他们想要成功，无论成功的性质如何，无论它的来源如何！他们想给初学者留下深刻的印象，并在道德上使他屈从于他们自己。他们想要人的赞美。他们想被认为是圣人，精明的长老，具有属灵洞察力的教师。他们想要满足他们贪得无厌的虚荣心，他们的骄傲。先知的祷告总是恰当的，但现在尤其恰当：

主啊，求你拯救，因虔诚人断绝了； 在世人中，忠信人也没有了。

他们各人与邻舍说谎， 是谄媚的嘴唇，心怀二意。²

False and hypocritical speech cannot fail to be evil and harmful. Against such an attitude it is essential to take precautionary measures. “Study Divine Scripture,” says St Symeon the New Theologian, “and the writings of the holy Fathers, especially the active or practical ones, so that by comparing their teachings with the teaching and conduct of your teacher and elder, you may see them (his teaching and conduct) as in a mirror and understand how to act. If it agrees with Holy Scripture you can make it your own and retain it in your mind; but if it is bad and false you must reject it, lest you fall into delusion. For you must know that many false teachers and impostors have appeared in our days.”³

St Symeon lived in the tenth century after the birth of Christ, nine centuries before our time.⁴ Yet even then the voice of a righteous man in Christ’s holy Church was heard deploring the lack of true, Spirit-filled directors, and the many false teachers. In the course of time, satisfactory guides of monasticism dwindled more and more. Then the holy Fathers began to recommend more and more the guidance of Holy Scripture and the Patristic writings. St Nil Sorsky, referring to the Fathers who wrote before him, says:

It is no light task (they say) to find an undeluded teacher for this wonderful practice (true monastic prayer of the heart and mind). By undeluded they mean one whose theory and practice is attested by Divine Scripture, and who has acquired spiritual discernment. Even then, said the holy Fathers, it was scarcely possible to find an undeluded teacher of such subjects; but now that they have dwindled to such an extreme degree, they must be sought with all diligence. However, if such a teacher is not to be found, then the holy Fathers order us to learn from Divine Scripture and listen to our Lord Himself Who says, “Search the Scriptures,” and you will find in them “eternal life.”⁵ “For whatever is written in the Holy Scriptures was written for our instruction.”

St Nil lived in the fifteenth century. He founded a scetis, or monastery, not far from White Lake, where he practiced prayer and profound solitude. It will be good for elders of modern times to listen

虚伪诡诈的话语，难免恶毒有害。针对这种态度，采取预防措施是至关重要的。圣西面·新神学家说：“要研读神圣的圣经和圣教父的著作，特别是实践性的著作，以便通过将他们的教导与你师傅和长老的教导和行为相比较，你就能像在镜子里一样看到它们（他的教导和行为），并明白该如何行事。如果它与圣经相符，你就可以接受并牢记在心中；但如果它不好且虚假，你就必须拒绝它，以免你陷入迷惑。因为你必须知道，在我们的时代，已经出现了许多假先知和骗子。”（路加福音 1:16）

圣西面生于基督降生后十世纪，即我们之前的九个世纪。⁴ 然而，即便在那时，在基督的圣洁教会中，也听到了一个义人的声音，哀叹缺乏真正、被圣灵充满的导师，以及许多假师傅。随着时间的推移，令人满意的修道生活指引者越来越少。于是，圣父们开始越来越推荐以圣经和教父著作来引导。圣尼尔·索尔斯基提到在他之前的教父们，说：

寻得一位未受迷惑的师尊，传授这奇妙的功课（真诚的心灵和意念修道祈祷），并非易事（他们说）。所谓未受迷惑，是指其理论和实践都蒙神圣的圣经所印证，并已获得属灵洞察力的人。圣父们说，即便在昔日，也难以寻得这样一位未受迷惑的师尊；但如今，这等师尊已然稀少至极，因此务必竭力寻求。然而，若寻不着这样的师尊，圣父们便吩咐我们从神圣的圣经中学习，并听从主自己的话，祂说：“你们查考圣经，就晓得其中有永生。”（约翰福音 5:39）“因为凡经上所写的，都是为教训我们写的。”（罗马书 15:4）

圣尼尔于十五世纪而生。他创建了一处司底院，或称修道院，离白湖不远，在那里他操练祷告，并深入独处。对于当今时代的长老而言，聆听圣尼尔以何等谦卑和自我贬抑之语讲述他赐予弟兄们的训诫，乃是美事。

and note with what humility and self-effacement St Nil speaks of the instructions he gave his brethren.

No one should hide the word of God by his negligence, but he should confess his weakness and at the same time not hide God's truth, lest we become guilty of transgressing the commandments of God. Let us not hide the word of God, but let us make it known. The Divine Scriptures and the words of the holy Fathers are as numerous as the sands of the sea. Diligently searching them out, we teach them to those who come to us and who are in need of them (who require them, ask for them). More correctly, it is not we who teach, because we are unworthy to do so, but it is the blessed and holy Fathers who teach from Divine Scripture.⁷

There you have a superb model for our guidance today! It is thoroughly safe and reliable both for the instructor and the instructed. It is a correct expression of moderate progress or proficiency. It is linked with the rejection of conceit, stupid insolence, and temerity, into which fall those who imitate outwardly Barsanophius the Great and other famous Fathers, without having their grace. What was in them an expression of the abundant presence of the Holy Spirit, in indiscreet and hypocritical imitators serves as an expression of profound ignorance, self-deception, pride, and temerity.

Beloved fathers! Let us expound the word of God to our brethren with all possible humility and reverence, acknowledging ourselves to be insufficient for this ministry and guarding ourselves from vainglory which violently assails passionate people when they teach their brethren. Just think—we must give an account of every idle word!⁸ How much more serious will be our account for the word of God, preached with vainglory and at the instigation of vainglory!

The Lord shall destroy all lying lips, and the tongue that speaketh proud things;

Which have said, Our tongue will we magnify, our lips are our own; who is lord over us?

The Lord will destroy those who seek their own glory, and not God's. Let us fear the Lord's threat!

人不可因疏忽而隐藏上帝的道，反要承认自己的软弱，同时也不可隐藏上帝的真理，免得我们犯了违背上帝诫命的罪。我们不可隐藏上帝的道，反要把它显扬出来。神圣的经书和圣父们的言语，多如海边的沙。我们当殷勤地查考，教导那些来到我们这里，并且渴慕的人（需要他们，向他们求问的人）。更准确地说，不是我们教导，因为我们不配如此行，乃是蒙福的圣父们从神圣的经书里教导。

看哪，这正是我们今日当效法的极佳榜样！这对于施教者和受教者，都是绝对安全可靠的。这是对适度长进或熟练程度的正确表述。它与拒绝骄傲、愚蠢的傲慢和鲁莽相关联，凡是那些徒具其表地模仿伟大的巴尔萨诺斐和其他著名教父的人，却没有领受他们的恩典，便会落入其中。在他们里面，这表达了圣灵丰盛的同在；在那些不谨慎且虚伪的模仿者身上，却成了深刻的无知、自欺、骄傲和鲁莽的表达。

亲爱的弟兄们！让我们谦卑恭敬地向我们的弟兄们阐释上帝的话语，承认我们自己不胜任这工，并且防备虚荣，因为虚荣会猛烈地攻击到那些教导弟兄们、心中有激情的人。试想——我们必须为每一句闲话交账！⁸ 那么，我们若怀着虚荣，在虚荣的唆使下宣讲上帝的话语，我们的交账岂不是更加严重吗？

主必剪除一切谄媚的嘴唇，和夸大的舌头。

他们说，我们要凭我们的舌头夸胜，我们嘴唇是我们自己的，谁能辖制我们呢？

主必除灭那些专顾自己荣耀，不求神荣耀的人。我们当惧怕主的警戒！我们当随从真实的需要，

Let us speak the word of edification at the demand of real necessity, not as teachers but as those in need of teaching who are anxious to be partakers of the teaching given by God in His all-holy word. “As each one has received a gift, minister to one another, as good stewards of the manifold grace of God. If anyone speaks, let him speak as the oracles of God [with the fear of God and with reverence for God’s words, and not as if they were his own words]. If anyone ministers, let him do it as with the ability which God supplies [and not as if it were his own], that in all things God may be glorified through Jesus Christ.”¹

He who acts in his own strength, acts for vainglory; he offers both himself and those who listen to him as a sacrifice to Satan. He who acts in the strength of the Lord, acts for the glory of God; he achieves his own salvation and that of his neighbors through the Lord and only Savior of men. Let us beware of giving a beginner some rash teaching not based on the word of God and a spiritual understanding of the word of God. Better acknowledge one’s ignorance than display knowledge harmful to souls. Let us be on our guard against a great catastrophe—turning a credulous beginner from a slave of God into a slave of men,¹¹ by drawing him to carry out the fallen will of man instead of the all-holy will of God.¹²

The modest relation of a counselor to a learner is entirely different from that of an elder to a novice in unconditional obedience, a slave in the Lord. Advice or counsel does not involve the condition of unfailing compliance; it can be carried out or not carried out. No responsibility rests with a counselor for his advice, if he has given it with the fear of God and with humility, and not of his own accord, but because he was asked and urged to give it. Likewise the one who receives advice is not bound by it; it is left to his freewill and discretion to carry out the advice received or not to carry it out.

It is obvious that the way of counsel and following Holy Scripture is suited to our feeble time. We will observe that the Fathers forbid us to give advice to our neighbor of our own accord, without our neighbor’s asking us to do so. The voluntary giving of advice is a sign that we regard ourselves as possessed of spiritual knowledge and worth, which

讲造就人的话，不可像师傅，倒要像那需要受教，渴慕从神圣言中领受教训的人。“各人要照所得的恩赐彼此服侍，作神百般恩赐的好管家。若有讲道的，要按着神的圣言讲；若有服侍人的，要按着神所赐的力量服侍，叫神在凡事上因耶稣基督得荣耀。”¹

凡凭着自己的力量行事的，乃是为着虚荣；他将自己和听从他的人一并献给撒但。凡凭着主的力量行事的，乃是为着荣耀上帝；他借着主并世人的救主，成就了他自己和邻舍的救恩。我们应当谨慎，不可将未经上帝的话语和属灵的理解所成就的鲁莽教导传授给初学者。与其显露有害于灵魂的知识，不如承认自己的无知。我们要警惕一场大灾难——将一个易于相信的初学者从上帝的奴仆变为人的奴仆，¹¹ 诱使他去遵行堕落之人的意志，而非上帝那至圣的旨意。¹²

辅导者与求学者之间的谦逊关系，全然不同于长老与在主里绝对顺服的新手，或是仆人之间的关系。劝诫或辅导不预设必须完全遵从的条件；可以实行，也可以不实行。若辅导者怀着敬畏上帝的心，谦卑地给出劝诫，并非出于己意，而是被人恳求着，催促着给出，那么，他就无需为他的劝诫负责。同样地，接受劝诫的人也不受其约束；是否实行所接受的劝诫，取决于他自由的意志和判断（路加福音 1:16）。

显然，劝诫之道和遵行圣经是适合我们这软弱时代的。我们当留心，众教父禁止我们擅自向邻舍提出劝告，除非邻舍恳求我们。主动提出劝告，乃是自以为拥有属灵知识和价值的记号，这乃是骄傲和自欺的明证¹³。这并非指上司和权柄，他们有义务随时随地教导交托他们照管的弟兄，即使无人恳求也当如此¹⁴。但当他们访问其他修

is a clear sign of pride and selfdeception.¹³ This does not refer to superiors and authorities who are obliged at all times and whenever necessary, even without being asked, to teach the brethren entrusted to their care.¹⁴ But when visiting other monasteries, they should be guided by the advice of St Macarius of Alexandria to St Pachomius the Great. Pachomius asked Macarius about teaching and judging the brethren. Abba Macarius replied, “Teach and judge your own subjects, but judge no outsiders.”¹⁵ All superiors who wish to please God have kept and keep this rule.

The Aim of the Monastic Life Consists in Studying the Will of God, in Making It One’s Own, and in Obeying It

The essence of the monastic life consists in healing our impaired will, uniting it with the will of God, and sanctifying it by this union. Our will, in its fallen state, is hostile to the will of God. On account of its blindness and its hostility to God, it is constantly endeavoring to oppose the will of God. When its efforts are unsuccessful, it leads a person to irritability, discontent, confusion, sorrow, despondency, acedia, grumbling, blasphemy, and despair. In the renunciation of one’s own will to follow the will of God consists the self-renunciation commanded by the Savior, which is an indispensable condition of salvation and Christian perfection. In fact, this is so indispensable that unless this condition is satisfied, salvation is impossible, and Christian perfection even more impossible. “In His will is life,” says the Prophet.¹

In order to do the will of God, it is necessary to know it. Only with this knowledge is the renunciation of one’s damaged will possible and its healing by the will of God. The will of God is a divine mystery. “No one knows the things of God,” says the Apostle Paul, “except the Spirit of God.”² Consequently, men can obtain knowledge of the will of God only through divine revelation. “Teach me to do Thy will,” prayed inspired David, “for Thou art my God. Thy good Spirit shall lead me into the land of righteousness.”³

Open Thou mine eyes, that I may recognize the wondrous things of Thy law.

道院时，应当遵从亚历山大的马卡里乌斯对大帕科米乌斯所提出的劝诫。帕科米乌斯曾向马卡里乌斯询问关于教导和审判弟兄的事。阿爸马卡里乌斯回答说：“教导和审判你自己的属下，但不要审判外人。”¹⁵ 所有愿讨神喜悦的上司，都遵守着这条规矩，并继续遵守。

修道生活的目的，在于研读上帝的旨意，使之成为自己的，并且遵行它。

修道生活的精要，在于医治我们受损的意志，将其与上帝的旨意结合，并藉此结合使之成圣。我们堕落的意志，与上帝的旨意为敌。因其眼瞎，且与上帝为敌，它不断努力抵挡上帝的旨意。当其努力失败时，便引人发怒、不满、困惑、忧愁、沮丧、怠惰、埋怨、亵渎和绝望。舍弃自己的意志，顺从上帝的旨意，即是救主所吩咐的舍己，这是得救和基督徒完全的必要条件。事实上，这条件是如此不可或缺，以致若不满足此条件，便不可能得救，更不可能达到基督徒的完全。正如先知所言：“在祂的旨意中有生命。”（诗篇 30:5）

要遵行上帝的旨意，务必先认识它。唯有藉着这认识，才有可能舍弃人自身败坏的意志，并藉上帝的旨意来医治它。上帝的旨意乃是神圣的奥秘。“除了上帝的灵，没有人知道上帝的事，”使徒保罗如此说。因此，人唯有藉着上帝的启示，才能得着对上帝旨意的认识。“求你指教我遵行你的旨意，因你是我的上帝。你的灵本为善，求你引导我到正直之地，”受感动的戴维如此祷告。

求你开我的眼睛，使我看出你律法中的奇妙。

I am a pilgrim upon earth,

O hide not Thy commandments from me.⁴

The will of God is revealed to mankind in the Law of God.⁵ But preeminently, with special clarity and detail, it is made known to us by the incarnate Word of God. As the highest knowledge, it is received by faith. “For I have come down from heaven,” said the Savior, “not to do My own will, but the will of Him who sent Me. This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.” “For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak. And I know that His command is everlasting life.”⁷

The study of the will of God is a task filled with joy, filled with spiritual consolation. At the same time it is a task that presents great sorrows, disappointments, trials, and temptations. It is also inseparable from selfrenunciation, the mortification of our fallen nature, and the saving destruction of the soul. It involves the crucifixion of the old man.⁸ It requires that the carnal mind and outlook be renounced, spurned, annihilated. “Do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God,” says the Apostle Paul.

With such precision and authenticity has the Son of God revealed God’s will to men, with such substantial consequences has He linked this revelation of the will of God, that sacred Scripture calls Him the exegesis of God;¹ that is to say, the One Who reveals in as full a manner as men are capable of receiving—not capable by themselves, but through the superabundant action of divine grace. Such also is the meaning of our Lord’s words: “I have manifested Your name to the men whom You have given Me out of the world. . . . I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them.”¹¹ The revelation of the name

我在世上作客旅，

不要向我隐藏你的诫命。⁴

上帝的旨意借着上帝的律法向世人显明。⁵ 但尤其藉着道成肉身的上帝的话，上帝的旨意就以特别的清晰和详尽的方式向我们显明。这至高的知识，是藉着信心领受的。“因为我从天上降下来，”救主说，“不是要按着自己的意思行，乃是要按着差我来者的意思行。差我来者的意思，就是祂所赐给我的，叫我一个也不失落，在末日却叫他复活。因为我父的意思，是叫一切见子而信的人得永生，并且在末日我要叫他复活。”“因为我没有凭着自己说，惟有差我来的父，已经给我命令，叫我说什么，讲什么。我也知道，祂的命令就是永生。”⁷

研习上帝的旨意，乃是满有喜乐，满有属灵安慰的功课。与此同时，这也是充满着极大忧愁、失望、试炼和诱惑的功课。它也与舍己、克制我们堕落的天性、并拯救灵魂的毁灭密不可分。这涉及老我的钉死。⁸ 这要求我们弃绝、鄙视、消灭属肉体的心思和看法。正如使徒保罗所说：“不要效法这个世界，只要心意更新而变化，叫你们察验何为上帝的善良、纯全、可喜悦的旨意。”

上帝的儿子向人启示上帝的旨意，如此精确，如此真实，他把这启示上帝的旨意和重大的结果联系在一起，以至于圣经称他为上帝的阐释；¹ 也就是说，祂以人所能领受的完全方式来启示——不是靠他们自己，而是借着神圣恩典的超自然作为。

主的话也含有这种意义：“我已将你的名显给世上你所赐给我的人……我已将你的名指示他们，还要指示他们，使你爱我的爱在他们里面，我也在他们里面。”¹¹ 启示那超乎万名之上的名的，就是最完全地认识那超乎一切知识之上的。借着上帝旨意对人的圣化，而显现出来的至高知识，引向上帝的爱，引向人与上帝的结合。

of Him Who is above every name is the most perfect knowledge of Him Who is above all knowledge. The supreme knowledge that is revealed as a result of the sanctification of man by the divine will leads to divine love, to the union of man with God.

Some of the commandments of the Gospel teach us how to act in a manner pleasing to God; others teach us how to react so as to please God when outside forces act upon us. It is more difficult to learn the latter than the former. But the former will be understood satisfactorily when the soul learns and accepts the latter. It is essential to convince oneself that God rules the destiny of the world and the destiny of every individual. The experiences and trials of life will not be slow to confirm and establish this teaching of the Gospel. A consequence of the acceptance by faith of this teaching is a humble submission to God, the flight of troubles and worries, peace of soul, the power of fortitude. He who thus accepts the teaching of the Gospel takes “the shield of faith with which [he] will be able to quench all the fiery darts of the wicked one.”¹²

This faith is called by the holy Fathers practical or active as distinct from dogmatic faith.¹³ It makes its appearance in a man from the practice of the commandments of the Gospel; it grows in proportion to the extent that he puts them into practice; it fades in so far as he disregards them. In due time, this faith is transformed by grace into a living faith which fills the Christian with spiritual power and by which God’s saints “subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to the armies of the aliens.”¹⁴

It is essential to maintain an attitude of reverent trust toward the inscrutable (for us) judgments of God in all the manifestations of His will and in all that He permits, both in God’s special and general providences, alike in private and public or social life, equally in civil as in moral and spiritual affairs. “Humble yourselves,” says the Apostle Peter, “under the mighty hand of God … casting all your care upon Him, for He cares for you.”¹⁵ We should

福音的诫命，有的教导我们如何行事为人，方能讨神喜悦；有的教导我们当外力加诸于我们身上时，该如何反应，方能讨神喜悦。后者的学习比前者更为艰难。但灵魂若能学习并接受后者，前者便能获得令人满意的理解。重要的是要使自己确信，神掌管着世界的命运，以及每个个体的命运。人生的经历和试炼，将会很快证实和确立福音的这一教导。藉着信心接受这一教导的结果，便是谦卑地顺服神，驱散烦恼和忧虑，使灵魂得享平安，并拥有刚毅的力量。凡如此接受福音教导的人，就拿起了“信德的藤牌，可以灭尽那恶者一切的火箭。”¹²

这信心，圣父们称之为实践的或行动的，有别于教义性的信心。¹³ 这信心从人实践福音的诫命而来，并且随他实践的多少而增长；他若忽略诫命，这信心就衰退。适时，这信心藉恩典而变化为活的信心，这活的信心使基督徒充满属灵的能力，凭着这信心，神的众圣徒“制伏了列国，行了公义，得了应许，堵了狮子的口，灭了烈火的焰，逃脱了刀剑的锋刃，软弱变为刚强，争战显出勇敢，打退外邦的全军。”¹⁴

凡事显明上帝旨意，以及祂所允准的，不论在上帝的特别或普遍的护理之中，在个人或社会生活之中，在民事或道德属灵的事务之中，务必保持着对上帝不可测度（对我们而言）的判断的敬畏和信靠。“所以，你们要谦卑，服在上帝大能的手下，……因为祂顾念你们。”¹⁵ 我们应当效法圣经所展现的宏伟榜样，学习三位圣洁孩童的祷告，他们在巴比伦受到严酷的考验，对上帝忠贞不渝，并承认上帝所有的护理都是祂公义审判的

humble ourselves after that superb example presented to us by Holy Scripture in the prayer of the three holy children whose fidelity to God was put to a severe test in Babylon, and who acknowledged that all God's providences are the consequences of His just judgment.¹ It is inevitable that temptations come,¹⁷ declared our Lord. And in foretelling the terrible calamities that would befall those who believed in Him and all mankind, He said, "See that you are not troubled; for all these things must come to pass."¹⁸ If so, then neither have we the right, nor is it feasible, to say or think anything against the decrees or decisions pronounced by the allgood, all-wise, almighty God. "You will be betrayed even by parents and brothers, relatives and friends," our Lord forewarned us, "and they will put some of you to death. And you will be hated by all for My name's sake."¹ "Whoever kills you will think that he offers God service ... In the world you will have tribulation; but be of good cheer, I have overcome the world."²

Having portrayed and foretold the position of true Christians during this earthly life, a position foreordained for them by God, the Lord added, "But not a hair of your head shall be lost."²¹ This means: God will indefatigably take care of you; He will keep unsleeping watch over you; He will hold you in His almighty hand. Therefore, no sorrow or suffering will come to you except by His all-holy will, or with His permission, for your salvation.

Our Lord concluded His instruction to His disciples regarding the trials of earthly life that would befall them with a decisive and definite commandment: "By your patience possess your souls."²² Acknowledge and confess God to be the ruler of the world. Reverently and with self-renunciation, submit and surrender yourself to His will. From this recognition and submission, holy patience will blossom in your souls. It will be known to you by the peace that it will bring to your soul. Let every word against the judgments of God die on our lips. As the Evangelist St Luke said of himself and his companions: "We ceased, 'The will of the Lord be done.'"²³

It needs to be known that every thought in the nature of contradiction and resistance to the judgments of God comes from Satan and is his

后果。¹ 主说，试探是免不了要来的。¹⁷ 祂预言了那些信祂之人以及全人类将要遭遇的灾难，说：“你们不要惊慌，因为这一切的事必须发生。”¹⁸ 既然如此，我们既无权，也无可能对全善、全智、全能的上帝所宣布的旨意或决定说三道四。

“连父母、兄弟、亲属、朋友也要出卖你们，并要害死你们；你们也要为我的名，被众人恨恶。”¹ 主预先警示我们说：“并且杀你们的，总以为是事奉上帝……在世上你们有苦难；但你们可以放心，我已经胜了世界。”²

主既描绘并预言了真基督徒今生所处的光景，这光景乃是神为他们所预定的，于是主又说：“然而，你们的头发也一根也不至于损坏。”²¹ 这就是说：神必不倦地照顾你们；祂必不眠不休地看顾你们；祂必用祂全能的手扶持你们。因此，除了祂至圣的旨意，或祂的允许之外，没有任何忧愁或痛苦会临到你们，因为这都是为了你们的救赎。

我们主对门徒讲论地上试炼的事，教训完了，就下一个断定的命令，说：“你们要忍耐，守着你们的魂。”（路加福音 21:19）承认上帝是世界的主宰，恭敬地，存着舍己的心，降服于祂的旨意。因着这承认和降服，圣洁的忍耐便会在你们的魂里发芽。你们会因它带给你们魂里的平安而知道它。让一切攻击上帝审判的话都死在我们的唇边。正如传福音的圣路加论到自己和同伴所说的：“愿主的旨意成就。”（路加福音 22:42）

须知，凡是与上帝的旨意相悖逆、抵挡的意念，皆来自撒但，是撒但的后裔。这样的意念既与上帝为敌，就当在它萌发之初就把它弃绝。主已经

offspring. Such a thought, since it is opposed to God, must be rejected at its very inception. An example of this has been given us by our Lord. When He told the disciples about His impending sufferings and violent death, then the Apostle Peter, moved by the natural compassion of an old man, “began to rebuke Him, saying, ‘Far be it from You, Lord; this shall not happen to You!’ The Lord answered Peter by exposing the origin of the thought that he had expressed: ‘Get behind me, Satan! You are an offense to Me; for you are not mindful of the things of God, but the things of men.’”²⁴

Why is our spirit troubled by the judgments and providences of God? Because we do not honor God as God; because we do not surrender ourselves to God as God; because we do not give ourselves our proper place before God; because of our pride, our blindness, our fallen, spoilt, perverse will is not mortified and renounced by us.

Then should I not be confounded, when I consider all Thy commandments.

I will thank Thee with an unfeigned heart, when I shall have learned the judgments of Thy righteousness.²⁵ “Thou art God my Saviour, and upon Thee have I waited all the day long”² by bearing generously and good-naturedly throughout my life on earth all the troubles and sufferings which it pleases Thee to allow me to have for my salvation.

St John of the Ladder defines the gift of spiritual discernment, which is given by God exclusively to monks who go by the way of humility and lowlymindedness, in the following manner: “Generally speaking, discernment is, and is recognized as, a sure understanding of the divine will on all occasions, in every place and in all matters; and it is only found in those who are pure in heart, and in body, and in speech.”²⁷

Love for Our Neighbor Is a Means of Attaining to Love for God

The Savior of the world summarized all His particular commands in two main, general commandments: “You shall love the Lord your

为我们做了榜样。当主告诉门徒，他将要受苦，并且惨死的时候，使徒彼得出于老人的天然怜悯，“就拉着他，劝他说：‘主啊，万不可如此！这事必不临到你身上。’”（马太福音 16:22）主回答彼得，指出了他所表达的意念的根源：“撒但，退我后边去吧！你是绊我脚的，因为你都不体贴上帝的意思，只体贴人的意思。”（马太福音 16:23）

为何我们的心灵，因上帝的判断和安排而烦恼？因为我们未将上帝尊为上帝；因为我们未向上帝降服，甘愿顺服上帝；因为我们未在上帝面前摆正自己的位置；因为我们的骄傲、我们的蒙蔽、我们堕落、败坏、乖谬的意志，未曾被我们克制、弃绝。

这样，我察验你一切的诫命，就不至于羞愧。

我要以诚实的心称谢你，因我学了你公义的判语。²⁵ “你是我的神，我的救主，我终日等候你”²，在世的年日里，忍耐着、良善地担负着你所允许我有的、为了我的救恩的一切苦难和磨炼。

圣约翰·克里马库斯阐述了属灵辨别的恩赐，这恩赐唯独上帝赐给那些以谦卑和虚心方式生活的修士，其阐述如下：“总的来说，辨别力是对一切场合、一切地方和一切事情的上帝旨意的确切理解，并被公认为如此；这唯独在心中、身体和言语都纯洁的人身上才能找到。”（路加福音 1:16）

爱人乃得爱上帝之途

普世的救主将祂一切特别的诫命，归纳为两大总纲：祂说：“你要尽心、尽性、尽意、爱主你的神。”这是诫命中第一，且是最大的。其次也相

God,” He said, “‘with all your heart, with all your soul, and with all your mind.’ This is the first and great commandment. And the second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the Law and the Prophets.”¹

Although the commandment of love for God is as far superior to the commandment of love for God’s image (man) as God is superior to His image, yet the commandment of love for our neighbor serves as a foundation for the commandment of love for God. He who has not laid the foundation labors in vain to construct a building; it cannot possibly stand without the foundation. By love for our neighbor we enter into love for God. A Christian’s love for God is love for Christ,² and love for our neighbor is love for Christ in our neighbor. By loving our neighbor—by loving him in the Lord, that is, as the Lord commands us—we acquire love for Christ, and love for Christ is love for God.

The union of love for God with love for our neighbor is superbly explained in the epistles of the holy Apostle and Evangelist John the Theologian. It is impossible to love God, according to St John’s teaching, without first loving one’s brother. And love for one’s brother consists in carrying out the Lord’s commandments in this regard.³

The same teaching is given by the holy directors of monasticism. St Anthony the Great says, “On our neighbor depends life and death (of the soul). By winning our brother we win God; by offending our brother we sin against Christ.” St John Kolovos, one of the greatest Fathers of the Egyptian Scetis, says, “It is not possible to build a house by beginning from the top, but the structure must be begun from the foundation and built up to the roof.” When asked what the foundation meant, he replied, “The foundation is our neighbor. We must win him and begin with him. On him are based all the commandments of Christ.”⁴ St Mark the Ascetic says, “It is impossible to be saved other than through one’s neighbor.”⁵ This is what is held and taught by all the holy Fathers; this is the general Christian teaching, the teaching of the Church, the teaching of Christ.

仿，就是要爱人如己。这两条诫命是律法和先知一切道理的总纲。”¹

虽然爱上帝的诫命远超于爱上帝的形象（人）的诫命，正如上帝远超于祂的形象，然而爱邻舍的诫命却是爱上帝的诫命的根基。那没有立根基的，劳碌也是枉然，因为没有根基，房屋就立不住。借着爱邻舍，我们就进入爱上帝。基督徒爱上帝就是爱基督，爱邻舍就是在邻舍身上爱基督。借着爱邻舍——借着在主里爱他，就是照着主的吩咐去爱——我们便得着了爱基督的心，爱基督就是爱上帝。

爱神与爱人的联合，在圣使徒、圣福音书作者约翰·神学家的书信中，被阐释得淋漓尽致。依圣约翰的教导，人若不先爱弟兄，就不能爱神。而爱弟兄，就是要遵行主在这方面的诫命³。

圣徒修道院的属灵导师们也如此教导。大安东尼说道：“（灵魂的）生与死，在于邻舍。赢得弟兄，便是赢了神；得罪弟兄，便是得罪基督。”圣约翰·克里瓦斯是埃及斯凯提斯最伟大的教父之一，他说：“若从房顶开始建造房屋，那是不可行的，必须从根基开始，向上建造到房顶。”有人问他根基是什么意思，他回答说：“根基就是我们的邻舍。我们必须赢得他，并从他开始。基督的所有诫命都以此为根基。”⁴ 苦修士马可说道：“除了透过邻舍，否则不可能得救。”⁵ 这就是所有圣父所持守和教导的，是普遍的基督教教义，是教会的教义，也是基督的教义。

Direct all your attention to the acquisition of love for your neighbor as the basis of your life and your monastic task. Love your neighbor according to the dictates of the commandments of the Gospel, not at all according to the dictates and impulses of your heart. The love planted by God in our nature was damaged by the fall and cannot act correctly. On no account allow it to act! Its actions have lost their purity; they are abominable in God's sight, like a polluted sacrifice. The fruits of its actions are soul-destroying, deadly. Love your neighbor in the following way: Do not get angry with him and do not bear resentment or a grudge against him. Do not allow yourself to say to your neighbor any reproachful, abusive, sarcastic, or caustic words. Maintain peace with him as far as possible. Humble yourself in his presence. Do not try to have your revenge on him either directly or indirectly. Whenever possible, yield to him. Get out of the habit of arguing and quarrelling, and reject it as a sign of pride and self-love. Speak well of those who speak evil of you. Pay good for evil. Pray for those who cause you various offenses, wrongs, temptations, persecutions. Whatever you do, on no account condemn anyone; do not even try to judge whether a person is good or bad, but keep your eyes on that one evil person for whom you must give an account before God—yourself.⁷

Treat your neighbors as you would like them to treat you.⁸ Forgive and pardon men their offenses against you from the depth of your heart, so that your heavenly Father may forgive you your countless offenses, your terrible debt of sin that can easily cast you down and confine you for all eternity in the prisons of hell.

Do not acquire attachment, especially impure passion, for your neighbor; by the term neighbor is meant not only the male but the female sex as well. If, however, you are wounded by a dart of the enemy and are somehow unexpectedly poisoned by it, do not despond, knowing that we have an inherent proneness to be infected by every kind of passion and that even great saints suffered in this way. Make every effort and put all your energy into the healing of yourself.

Finally, do not harm your brother by talkativeness, gossip, close acquaintance, and familiar conduct

当将你所有的心思意念，都倾注在爱你的邻舍上，将其作为你生命和修道任务的根基。要按照福音的诫命，而非你心里的私欲和冲动，去爱你的邻舍。神在我们本性里面所种的爱，因着堕落而败坏，已然不能行正。万不可任其行事！它所行的，失去了纯洁；在神眼中是可憎的，如同污秽的祭物。它所结的果子，是灭亡灵魂的，是致命的。你要这样爱你的邻舍：不可向他发怒，不可怀恨，也不可记仇。不可出口伤人，说任何责备、辱骂、讽刺或尖酸刻薄的话。要尽力与他和睦相处。在他面前谦卑自己。不可直接或间接的报复他。凡事尽可能让步。要改掉争论和吵闹的恶习，并视之为骄傲和自爱的表现而弃绝。要为那些毁谤你的人说好话。以善报恶。要为那些给你带来各种冒犯、不公、试探和逼迫的人祷告。无论你做什么，都不可定任何人的罪；甚至不要试图判断一个人是好是坏，而要专注于那一个恶人——你自己，你必须在神面前为他交账。

当爱人如己。⁸ 你们要从心里饶恕人，就必蒙赦免，好叫你们天父也赦免你们。祂赦免你们无数的过犯，你们罪孽的债务也甚是沉重，足以使你们沉沦，永远囚禁在阴间的监牢里。

不可恋慕，尤其是不可对邻舍动不洁的邪情；这里的邻舍，不仅指着男人，也指着女人。然而，倘若你被仇敌的箭所伤，并因此意外地中了毒，也不可灰心，因为我们天性就容易受各种情欲的感染，甚至伟大的圣徒也曾因此受苦。要尽力医治自己，并为此付出全部的精力。

最后，不可因多言、闲话、过从甚密，以及与他亲近，而损你的弟兄。倘若你在对待邻舍的事

with him. If you avoid these pitfalls in regard to your neighbor, you will show and acquire for him the love commanded by God and pleasing to God; thereby you will open the way for yourself to the love of God. St Symeon the New Theologian has said, "Do not acquire special love for any person, especially for novices, even though it may seem to you that that person's life is extremely good and above reproach. For spiritual love mostly changes into passionate love, and you will fall into unprofitable sufferings. This occurs most of all with those endeavoring to live the spiritual life. You should regard yourself as a stranger to every brother in the community, especially to those whom you knew in the world, and love all equally."

St Isaac the Syrian says, "Love for the young is fornication, which God abominates. For that wound there is no plaster. But he who loves all equally out of compassion and without distinction has attained perfection. A young person followed by a young person makes the discerning weep and wail over them. But an old man who follows a youth has acquired a passion more fetid than the passion of the young. Even though he were to converse with the young on virtue, yet his heart is wounded."¹

Humility in Our Dealings as a Means of Attaining to Love for Our Neighbor

Love for our neighbor is preceded and accompanied by humility in our human relationships. Hatred toward our neighbor is preceded by condemnation and criticism of him, detraction and disparagement, slander and backbiting, scorn for him; in other words, pride.

Holy monks constantly remembered Christ's words: "Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me."¹ They did not stop to consider whether their neighbor deserved their respect or not; they paid no attention to his numerous and obvious defects. Their attention was taken up with seeing that they did not somehow fail to realize that our neighbor is the image of God, and that Christ accepts what we do to our neighbor as if it were done to Him.

上，能避开这些陷阱，便会向他显明，并获得上帝所吩咐、上帝所喜悦的爱；藉此你将为你自己开启通往上帝之爱的大道。圣西面·新神学家曾说：“不可对任何人，特别是对初学之人，养成特别的爱，即便你觉得那人的生活极好，无可指摘，也不可如此。因为属灵的爱多半会变为情欲的爱，而你将会陷入无益的苦难。这在那些竭力过属灵生活的人身上最为常见。你应当将自己视为团体中每一个弟兄的陌生人，特别是那些你在世上认识的人，并平等地爱所有的人。”

叙利亚的以撒说：“爱慕少年，是神所憎恶的淫行，这伤口是无法医治的。凡是因着怜悯，无分别地爱众人的人，便已经臻于完备。少年追随少年，使得明辨是非的人为他们痛哭哀号。老年人追随少年，所生的情欲比少年人更为污秽。即使他与少年人谈论美德，他的心也已经受伤了。”

论及谦卑，乃我等处事之方，亦为爱邻舍之道

爱邻舍的事，在人际关系中，必以谦卑为先导，并与之相伴。恨恶邻舍的事，必以定罪和批评他为先导，继之以毁谤和轻蔑，诋毁和中伤，藐视他，换言之，就是骄傲（参 路加福音 1:16）。

圣修士们常记念基督的话，说：“我实在告诉你们，这些最小的一个，你们作在我弟兄身上的，就是作在我的身上了。”¹他们不停止思量邻舍是否值得他们敬重，也不留心他的许多明显的过失。他们专心致志，不让自己忽略：我们的邻舍是神的形像，基督接受我们对邻舍所作的，就好像是作在祂自己身上一样。

The proud fallen angel hates this notion and does all in his power to filch it from the Christian. This notion is foreign to the carnal and animal outlook² of fallen human nature, and special attention is required to retain it in the memory. It requires considerable spiritual effort and it requires the cooperation of divine grace for the heart damaged by sin to grasp this notion so as to have it constantly in mind,³ in our relations with our brethren. But when by the mercy of God we grasp this notion, it becomes a source of the purest love for our neighbor, a love for all equally. Such love has a single cause—the Christ Who is honored and loved in every neighbor.

The realization of this truth becomes a source of the sweetest compunction, of the most fervent, undistracted, most concentrated prayer. Holy Abba Dorotheus used to say to his disciple, St Dositheus, whenever the disciple was overcome by anger, “Dositheus! You get angry, and are you not ashamed that you get angry and offend your brother? Do you not realize that he is Christ and that you offend Christ?”

The great St Apollos often used to tell his disciples regarding the reception of strange brethren who came to him that they must be given honor with a prostration to the earth. In bowing to them we bow not to them but to God. “Have you seen your brother? You have seen the Lord your God. This,” he said, “we have received from Abraham.⁴ And that we must welcome and show hospitality to the brethren we have learned from Lot who urged (persuaded) the angels to spend the night at his house.”⁵

This way of thought and behavior was adopted by all the monks of Egypt, the very first in all the world in monastic proficiency and gifts of the Holy Spirit. These monks were deemed worthy of being foreseen and foretold by the Prophet: “Men of prayer will come from Egypt”

St John Cassian, an ecclesiastical writer of the fourth century, relates the following:

When we (St Cassian and his friend in the Lord St Germanus), wishing to learn the rules of the elders, arrived from the region of Syria in the province of

那骄傲的堕落天使恨恶这念头，竭力从基督徒夺去。这念头与堕落人性的属肉体、属血气的看法格格不入，需要特别留意才能记在心里。为了让被罪恶损害的心能够抓住这念头，并时常记在心中³，用在对待弟兄的事上，这需要相当的属灵努力，也需要神恩的配合。然而，我们若蒙神怜悯，抓住了这念头，它就成了我们爱邻舍最纯洁的源泉，对所有的人都一视同仁。这样的爱只有一个原因——基督在每一个邻舍中都受着尊崇和爱戴。

这真理的觉悟，成了最甘美的懊悔，最恳切、专一、凝神祷告的源头。圣父多罗太曾对他门徒多西修斯说，每当门徒被愤怒胜过的时候：“多西修斯啊！你发怒了，你不为自己发怒，且得罪弟兄而感到羞愧吗？你难道没有意识到他就是基督，而你得罪了基督吗？”

伟大的圣亚波罗常对他的门徒说，关于接待来访的陌生弟兄，务要向他们俯伏在地，以示敬意。我们向他们叩拜，不是向他们叩拜，乃是向神叩拜。“你看见你的弟兄了吗？你已经看见主你的神了。”他说，“这，是我们从亚伯拉罕那里领受的。⁴ 而且我们务要欢迎弟兄，并向他们施展款待，我们是从罗得那里学来的，他力劝（劝说）天使在他家里过夜。”⁵

这种思想和行为，被埃及众僧所效法，他们乃是世上在修道之工和圣灵恩赐上最先成就的。众先知预见并预言了这些修士，说：“必有祷告的人从埃及出来”。

圣约翰·卡西安，第四世纪的教会作家，如此记述：

我们（圣迦西安和他在主里的朋友圣日耳曼）渴望学习长老们的规矩，从叙利亚地区来到埃及省，我们都很惊讶地发现他们以非凡的善意接待

Egypt, we were astonished to find that they received us there with extraordinary kindness. Moreover they never observed the rule for the use of food, for which a fixed hour is appointed, contrary to what we had learned in the Palestinian monasteries. Wherever we went the regular fast for that day was relaxed, with the exception of the canonical (Church) fast on Wednesdays and Fridays. We asked one of the elders, "Why do you all without distinction disregard the daily fasting?" He replied, "Fasting is always with me, but you I must send away eventually and I cannot always have you with me. Although fasting is beneficial and constantly necessary, yet it is a gift and a voluntary sacrifice, whereas the observance of love in a practical way is an invariable duty required by the commandment. I receive Christ in your person, and I must show Him wholehearted hospitality; but when I have seen you off after showing the love of which He is the cause, I can make up for the relaxation by increased fasting in solitude. 'Can the wedding guests fast while the bridegroom is with them? But when the bridegroom is taken away from them, then they will fast lawfully.'"⁷

While living in a monastery with brethren, regard only yourself as a sinner and all the brethren without exception as angels. Prefer all to yourself. When your neighbor is preferred to you, rejoice at it and approve it as a most just act. You will easily attain to such an attitude of soul if you avoid close acquaintanceship and familiarity. On the other hand, if you allow yourself to be free and easy and familiar with people you will never reach the outlook of the saints and will never be able to say and feel sincerely with the Apostle Paul, "Christ Jesus came into the world to save sinners, of whom I am chief."⁸

Through humility in your dealings with your neighbor, and through love for your neighbor, hardness and callousness is expelled from the heart. It is rolled away like a heavy rock from the entrance to a tomb, and the heart revives for spiritual relations with God for which it has been hitherto dead. A new vista opens to the gaze of the mind: the multitudinous wounds of sin with which the whole of fallen nature is riddled. It begins to confess its wretched state to God and implore Him for mercy. The heart assists the mind with

我们。此外，他们从不遵守为用餐所定的规矩，这与我们在巴勒斯坦修道院所学到的相反。无论我们走到哪里，当天的常规禁食都会被放松，除了在星期三和星期五的规范（教会）禁食之外。我们问一位长老：“为什么你们都不分青红皂白地无视每日的禁食呢？”他回答说：“禁食总是与我同在，但你们我最终必须送走，我不能总是与你们在一起。虽然禁食是有益的，而且是经常必要的，但它是一种恩赐和一种自愿的牺牲，而以实际方式遵守爱是诫命所要求的不变的责任。我在你们的身上接待基督，我必须以全心全意的款待来对待他；但是，当我在展示了祂的原因——爱之后送走你们时，我就可以在孤独中通过增加禁食来弥补放松的禁食。“新郎和宾客在一起的时候，宾客岂能禁食呢？但新郎离开他们的时候，他们就要禁食了。”⁷

在与弟兄同住修道院的时候，只当自己是罪人，而把所有的弟兄，无一例外地，都看作是天使。凡事都要看别人比自己强。当你的邻舍比你强的时候，要为此欢喜，并认为这是最公义的事。若是你避免亲近和熟络，就很容易达到这样的心灵状态。另一方面，如果你放纵自己，与人自由散漫、熟络，你永远无法达到圣徒的境界，也永远无法像使徒保罗那样，真诚地说和感受到：“基督耶稣降世，为要拯救罪人，我就是罪人中的罪魁。”（提摩太前书 1:15）

凡事谦卑，与邻舍交往，以爱相待，则刚硬冷酷必从心中除去。它将被挪开，如同巨石从墓门滚开，那原本死去的心便复活过来，得以与神灵交通，而先前它对此是死的。一个新的景象展现在心灵的凝视之下：那遍布于堕落本性之上的、无数的罪恶创伤。它开始向神忏悔其悲惨的境况，恳求祂的怜悯。心以哀恸和悔改协助心灵。这就是真祷告的开始。

mourning and compunction. This is the beginning of true prayer.

On the other hand, the prayer of a resentful person is compared by St Isaac the Syrian to sowing on rock. The same must be said of the prayer of one who condemns and despises his neighbor. God not only does not attend to the prayer of one who is proud and angry, but He even permits a person praying in such a state of soul to undergo various, most humiliating temptations so that by being struck and oppressed by them he may resort to humility in his relations with his neighbor and to love for his neighbor.

Prayer is the practical expression of a monk's love for God.¹

On Prayer

Prayer is the daughter of the fulfillment of the Gospel commandments, and is at the same time the mother of all the virtues, according to the general opinion of the holy Fathers. Prayer produces virtues from the union of the human spirit with the Spirit of the Lord. The virtues that produce prayer differ from the virtues that prayer produces; the former are of the soul, the latter—of the spirit. Prayer is primarily the fulfillment of the first and chief commandment of those two commandments in which are concentrated the Law, the Prophets, and the Gospel. ¹ It is impossible for a person to turn with all his thought, with all his strength, and with all his being toward God, except by the action of prayer, when it rises from the dead and, by the power of grace, comes to life as if it received a soul.

²

Prayer is the mirror of the monk's progress.³ By examining his prayer, a monk discerns whether he has attained salvation or is still in distress on the troubled sea of the passions outside the sacred harbor. As a guide to such discernment, he has the divinely inspired David who, talking prayerfully to God, says:

By this I know Thou favorest me, that mine enemy doth not triumph against me.

另一方面，叙利亚的圣以撒将心怀怨恨之人的祷告，比作撒在磐石上的种子。对于定罪和藐视邻舍之人的祷告，也当如此说。神不仅不垂听骄傲、愤怒之人的祷告，甚至允许这样状态下祷告的人，经历各种屈辱的试炼，好叫他被击打、压迫，在对待邻舍的事上谦卑下来，并爱自己的邻舍。

祷告乃是修士爱上帝之实际的表达。¹

论祷告

祷告乃遵守福音诫命之女，亦是众德之母，此乃众圣父之共识。祷告由人灵与主灵相合而生出诸般德行。祷告所生的德行与生出祷告的德行不同；前者属乎魂，后者属乎灵。祷告首要是遵行那律法、先知书和福音所归纳的两大诫命中的首要诫命。¹ 除非借着祷告的行动，一个人的心思意念、力量与生命皆不能完全归向神。当祷告从死里复活，靠着恩典的大能而复苏，就如同得着了灵魂。²

祈祷是修道士进德之镜。³ 修道士藉察验自己的祈祷，便知自己是否已得救恩，抑或仍在幽暗的苦海中，在圣港之外的纷扰中受苦。作为此等察验之指南，他有蒙神启示的大卫，他虔诚地向神祈祷说：

这样，我就知道你喜悦我，因为我的仇敌不得胜过我。

But Thou hast taken my side by reason of my innocence, and hast established me before Thee for ever.⁴

This means: I have learned, O Lord, that Thou hast shown me kindness, and hast taken me to Thyself, on account of my constant and victorious rejection, through the power of prayer, of all thoughts, images, and feelings that come from the enemy. This kindness and mercy of God to man appears when a person feels kindness and mercy toward all his neighbors and forgives all offenders.

Prayer should be a monk's chief task. It should be the center and heart of all his activities. By means of prayer a monk clings to the Lord in the closest manner and is united in "one spirit" with the Lord.⁵ From his very entry into the monastery, it is essential to learn to pray properly, so that in prayer and by means of prayer he may work out his salvation. Regularity, progress, and proficiency in prayer are opposed by our corrupt nature and by the fallen angels who strive their utmost to keep us in their slavery, in the fallen state of aversion from God which is common to men and fallen angels.

On Preparation for Prayer

On account of the signal importance of prayer, preparation should precede its practice. Before praying, prepare yourself; and do not become like a man who tempts the Lord. ¹ "When we are going to stand in the presence of our King and God and converse with Him," says St John of the Ladder, "let us not rush into it without preparation, lest seeing from afar that we are without the weapons and clothing required for standing in the presence of the King, He should order His servants and slaves to bind us and banish us far from His presence and tear up our petitions and fling them in our face." ²

The first preparation consists in rejecting resentment and condemnation of our neighbors. This preparation is commanded by our Lord Himself: "Whenever you stand praying," He orders, "if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses. But if you do not forgive, neither will your Father in heaven forgive your trespasses."³ Further preparation consists in

你因我的纯正扶持我，使我永远站在你面前。

⁴

主啊，我已得知，你因我藉着祈祷的力量，时常得胜，拒绝一切由仇敌而来的意念、景象、和感觉，而向我显出慈爱，且将我带到你面前。这神对人的慈爱和怜悯，显在人对所有邻舍存着慈爱和怜悯，并饶恕一切得罪他的人。

祈祷乃是修士首要之务，亦当为其一切事工之中心与核心。修士藉着祈祷，得以最亲密地依附主，并与主合而为一灵。⁵ 自其初入修院，便须学好如何正确祈祷，使他藉着祈祷，并在祈祷中成就其救恩。我等败坏之天性，以及堕落之天使，均抵制祈祷之规律、长进与精进。后者竭力将我等禁锢于其奴役之下，使我等陷于与世人及堕落天使共有的悖逆上帝之境地。

论预备祷告

由于祷告至关重要，预备应先于实行。祷告之前，要先预备自己；不可像那试探主的。¹ 圣·约翰·克里马库斯说：“当我们去到我们的君王和上帝面前，与他交谈的时候，不可不作预备就鲁莽行事，免得从远处看见我们没有在君王面前站立所需的兵器和衣裳，他就吩咐他的仆人和奴仆捆绑我们，将我们赶出他的面前，撕毁我们的恳求，扔在我们脸上。”²

首先的预备，乃是拒绝对邻舍的怨恨和论断。这预备是主亲自吩咐的：“你们站着祷告的时候，若想起有人得罪你们，就当饶恕他，好叫你们在天上的父也饶恕你们的过犯。你们若不饶恕人，你们在天上的父也不饶恕你们的过犯。”路加福音 11:16 进一步的预备，乃是借着对神的信心，借着顺从和降服于神的旨意，而拒绝挂虑；也是要认识自己的罪孽，从而产生痛悔和谦卑的心。神所悦纳的，从堕落的人性而来的唯一的祭，乃

the rejection of cares by the power of faith in God and by the power of obedience and surrender to the will of God; also a realization of one's sinfulness and the resultant contrition and humility of spirit. The one sacrifice that God accepts from fallen human nature is a contrite spirit. "For if Thou hadst desired sacrifice, I would have given it," says His Prophet to God on behalf of everyone who has fallen and remains in his fallen state. It is not merely some partial sacrifice of body or soul, but "Thou delightest not in burnt offerings. The sacrifice unto God is a contrite spirit; a contrite and humble heart God shall not despise."⁴ St Isaac the Syrian repeats the following saying of another holy father: "If anyone does not recognize himself as a sinner, his prayer is not acceptable to God."

Stand at prayer before the invisible God as if you saw Him, and with the conviction that He sees you and is looking at you attentively. Stand before the invisible God just as a guilty criminal convicted of countless crimes and condemned to death stands before a stern, impartial judge. Exactly! You are standing before your sovereign Lord and Judge; you are standing before the Judge in Whose sight no living soul will be justified,⁵ Who always wins when He is judged. He does not condemn when, in His unspeakable love for men, He forgives a man his sin and enters not into judgment with His servant.⁷ Conscious of the fear of God, and feeling from its action His presence when you pray, you will see without seeing, spiritually, Him Who is invisible. You will realize that prayer is to stand by anticipation at the awful judgment of God.⁸

Stand at prayer with bowed head, with your eyes cast to the ground, on both legs equally and without moving; assist your prayer by sorrow of heart, sighs from the depth of your soul, and abundant tears. A reverent outward demeanor at prayer is most essential and most helpful for all wrestling at the work of prayer, especially for beginners in whom the disposition of the soul conforms largely to the posture of the body.

The Apostle Paul orders thanksgiving when we pray: "Continue earnestly in prayer," he says, "being vigilant in it with thanksgiving." The Apostle says that thanksgiving is ordered by God Himself: "Pray without ceasing, in everything give thanks; for this

is痛悔的心。"你本不喜爱祭物，若喜爱，我就献上；"他的先知替所有已经堕落并仍然在堕落状态中的人向神说道，这不是身体或灵魂的部分牺牲，而是："燔祭，你也不喜悦。神所要的祭，就是忧伤的灵；神啊，痛悔谦卑的心，你必不轻看。"诗篇 51:16-17 叙利亚的以撒重复了另一位圣父的话："若有人不认识自己是罪人，他的祷告在神面前是不可悦纳的。"

要站在看不见的神面前祈祷，仿佛你看见了他，并确信他看见你，并仔细地看你。要站在看不见的神面前，就像一个被判定犯了无数罪行并被判处死刑的罪犯站在一个严厉，公正的法官面前一样。正是如此！你正站在你的主和审判官面前；你正站在那一位，在他看来，没有一个活人能被称为义的审判官面前，(5)他总是胜过他被审判的时候。当他，以他那难以言喻的爱，饶恕一个人的罪，而不与他的仆人进入审判时，他不审判。(7)意识到对神的敬畏，并在你祈祷时感受到他的同在，你就会有在灵里，不看而见，看见那看不见的神。你会意识到祈祷就是预先站在神的可怕审判面前。(8)

你当屈膝祷告，眼睛垂视于地，两腿平稳站立，纹丝不动；并以心中的忧愁、从灵魂深处发出的叹息，以及丰沛的泪水，来辅助你的祷告。在祷告时，恭敬的外在表现至关重要，并对所有在祷告事上挣扎的人大有裨益，特别是对那些初学者而言，因为他们的心灵状态很大程度上取决于身体的姿势。

使徒保罗吩咐我们祷告的时候要存感谢的心："你们要恒切祷告，也儆醒感恩。"使徒说感谢是神自己所吩咐的："不住地祷告，凡事谢恩，因为这是神在基督耶稣里向你们所定的旨意。"¹感谢是什么意思呢？就是为神倾倒给全人类和每

is the will of God in Christ Jesus for you.”¹ What is the meaning of thanksgiving? It means praising God for His countless blessings, poured out on all mankind and on everyone. By such thanksgiving the soul is filled with a wonderful peace; and she is filled with joy in spite of the fact that sorrows beset her on all sides. By thanksgiving a man acquires a living faith so that he rejects all worry about himself, tramples on fear of men and devils, and surrenders himself wholly to the will of God.

Such a disposition of the soul is an excellent preparatory disposition for prayer. “As you have therefore received Christ Jesus the Lord,” says the Apostle Paul, “so walk in Him [live in Him], rooted and built up in Him and established in the faith, just as you have been taught, abounding in it with thanksgiving,” that is, by means of thanksgiving obtaining an abundance of faith.¹¹ “Rejoice in the Lord always. Again I will say, Rejoice! ... The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God.”¹² The importance of the spiritual effort of thanksgiving is explained with particular fullness in *Directions for the Spiritual Life* by the holy Fathers Barsanuphius and John.

On Attention at Prayer

Prayer requires the inseparable presence and cooperation of the attention. With attention, prayer becomes the inalienable property of the person praying; in the absence of attention, it is extraneous to the person praying. With attention, it bears abundant fruit; without attention, it produces thorns and thistles.¹

The fruit of prayer consists in illumination of mind and compunction of heart, in the quickening of the soul with the life of the Spirit. Thorns and thistles are a sign of deadness of soul and pharisaical self-esteem which springs from the hardening of a heart that is contented and elated by the quantity of the prayers and the time spent in reciting those prayers.

The rapt attention that keeps prayer completely free from distraction and from irrelevant thoughts and images is a gift of God’s grace. We evince a sincere desire to receive the gift of grace—the soul-

个人的无数恩典赞美神。藉着这样的感谢，心灵就充满了奇妙的平安；虽然忧愁四面而来，仍然喜乐。藉着感谢，人就获得活泼的信心，以至于他弃绝一切为自己的忧虑，践踏对人和魔鬼的惧怕，全然顺服神的旨意。

这样的心境，乃是祷告极好的预备。

使徒保罗说：“你们既然接受了主基督耶稣，就当遵他而行，在他里面生根建造，信心坚固，正如你们所领的教训，感谢的心也更增长了。”也就是说，借着感谢的心，得着丰盛的信心。¹¹ “你们要靠主常常喜乐，我再说，你们要喜乐……主已经近了。应当一无挂虑，只要凡事借着祷告、祈求，和感谢，将你们所要的告诉神。”¹² 圣父巴桑努非和约翰，在《属灵生活的指引》中，详细地阐明了属灵的感谢之重要性。

论祷告的专心

祷告需要专心的不可分离的同在和配合。有了专心，祷告就成为祷告之人不可分割的产业；若是没有专心，祷告就与祷告之人无关。有了专心，祷告就结出丰盛的果子；没有专心，祷告就长出荆棘和蒺藜。

祷告的果子，乃在于心思的明悟，和内心的痛悔，亦在于圣灵的生命，使灵魂活过来。荆棘和蒺藜，是灵魂死寂，以及法利赛人自高自大的表征；这自高自大，是源于那因祷告的量多，和用在诵读祷告上的时间而自满和骄傲之心的刚硬（参考 路加福音 1:16）。

那使祷告全然摆脱分心、摆脱无关的思绪和意象的专心，乃是上帝恩典的赐予。我们借着强迫自己随时祷告时都专心，来表明我们真心渴望领受恩典的赐予——那拯救灵魂的专心之赐。我们可

saving gift of attention—by forcing ourselves to pray with attention whenever we pray. Artificial attention, as we may call our own unaided attention unassisted by grace, consists in enclosing our mind in the words of the prayer, according to the advice of St John of the Ladder. If the mind, on account of its newness to the work of prayer, gets out of its enclosure in the words, it must be led back into them again. The mind in its fallen state is naturally unstable and inclined to wander everywhere. But God can give it stability and will do so in His own time in return for perseverance and patience in the practice of prayer.²

Especially helpful in holding the attention during prayer is an extremely unhurried pronunciation of the words of the prayer. Pronounce the words without hurrying so that the mind may quite easily stay enclosed in the words of the prayer, and not slip away from a single word. Say the words in an audible voice when you pray alone; this also helps to hold the attention.

It is particularly easy to practice attentive prayer when performing the rule of prayer in one's cell, and one should train oneself to do so. Beloved brother, do not refuse the yoke of a certain amount of monotony and compulsion in accustoming yourself to the exercises of your monastic cell and especially to the rule of prayer. Arm yourself in good time with the all-powerful weapon of prayer. Accustom yourself to the practice of prayer while you have the opportunity.

Prayer is all-powerful on account of the all-powerful God Who acts in it. It is “the sword of the Spirit, which is the word of God.”³ “Prayer by its nature is communion and union of man with God; by its action it is the reconciliation of man with God, the mother and daughter of tears, a bridge for crossing temptations, a wall of protection from afflictions, a crushing of conflicts, boundless activity, the spring of virtues, the source of spiritual gifts, invisible progress, food of the soul, the enlightening of the mind, an axe for despair, a demonstration of hope, release from sorrow, the wealth of monks.”⁴

At first we must force ourselves to pray. Soon prayer begins to afford consolation, and this

以称我们自己未蒙恩典辅助的专心为人工的专心，这包括按照圣约翰·克里马库斯的劝诫，将我们的心思束缚在祷告的字句之中。如果心思因着初次做祷告的缘故，离开了它在字句中的束缚，就必须再被带回其中。人心堕落之后，本性就是不稳定的，倾向于到处游荡。然而上帝能赐给人稳定，并且在祂自己的时间里，会因着人在祷告操练上的恒心和忍耐而如此行。

尤其有助於在祈祷时集中注意力，是极其缓慢地诵读祈祷文。要缓慢地念出字句，使心思能够轻松地停留在祈祷文的字句中，而不从一个字上溜走。独自祈祷时，要出声，这也有助于集中注意力。

在自己的修室中诵念祈祷文时，尤为容易操练专心祷告，人当操练自己如此行。亲爱的弟兄啊，不可拒绝在你的修室操练时，在一定程度的单调和强制下习惯操练，特别是在祈祷文中。趁着时候，预先装备自己，以祈祷这全能的武器。趁着有机会，习惯操练祈祷。

祈祷因着那在其中运行的无所不能的上帝，便有大能。它乃是“圣灵的宝剑，也就是上帝的话。”³ “祈祷的本质，乃是人与上帝的相交相通；它的作用，是人与上帝的和好，是眼泪之母，也是眼泪之女，是跨越试探的桥梁，是抵御苦难的墙，是压制争战的力量，是无尽的活动，是美德之源泉，是属灵恩赐的源头，是看不见的进步，是灵魂的食粮，是心思的明灯，是绝望的斧子，是盼望的明证，是脱离忧愁的解救，是修士的财富。”⁴

起初，我们必须勉强自己祷告。不久，祷告开始带来安慰，这安慰减轻了勉强的程度，鼓励我们

consolation lightens the coercion and encourages us to force ourselves. But we need to force ourselves to pray throughout our life,⁵ and few indeed are the ascetics who, on account of the abundant consolation of grace, never need to force themselves.

Prayer acts murderously on our “old man,” the unregenerate self or nature. As long as it is alive in us, it opposes prayer like death. Fallen spirits, knowing the power of prayer and its beneficial effect, endeavor by all possible means to divert us from it, prompting us to use the time assigned to prayer for other occupations; or else they try to annul it and profane it with mundane distractions and sinful inattention, by producing at the time of prayer a countless swarm of earthly thoughts, sinful daydreams and reveries, imaginings and fantasies.

On the Cell Rule

The cell rule consists in a certain number of prostrations, in a certain number of prayers and psalms, and in the practice of the Prayer of Jesus. It is fixed for each person according to his powers of body and soul. As these powers vary indefinitely in individuals, the rule is offered to ascetics¹ in the most varied of forms. The general principle for the rule of prayer consists in this, that it should on no account exceed the ascetic's strength, or sap that strength, or undermine his health and so force him to give up every kind of rule. Abandoning the rule of prayer is generally the result of a rule, adopted or imposed, which is beyond one's strength. On the other hand, a moderate and prudent rule remains a monk's property for the whole of his life, goes on developing and growing naturally till the end of his life, and gains character both in outward form and inner value according to his progress.

For a strong and healthy body, a rule requiring a greater number of prostrations and a larger quantity of prayer is indicated, and less for a weak body. Human bodies differ so much from one another in strength and capacity that some are more exhausted by thirty prostrations than others are by three hundred.

Concerning Bows

勉强自己。但我们一生都需要勉强自己祷告，⁵并且事实上，很少有修道者，由于恩典的丰盛安慰，而从不需要勉强自己。

祈祷在我们的“旧人”，即未得重生之自我或本性之上，行了杀戮之举。只要它在我们里面活着，它就如死亡一般抵挡祈祷。堕落的灵，知道祈祷的大能及其有益之功效，就竭尽所能地引诱我们远离祈祷，促使我们把用于祈祷的时间用在其他事务上；或者，它们试图废除祈祷，并以世俗的干扰和罪恶的不专心亵渎它，在祈祷时产生无数的属世思想、罪恶的白日梦和空想、想象和幻想。

论修道院规

修士的操练在于一定的屈膝、一定的祈祷和诗篇，以及耶稣祷文的操练。这对于每个人来说都是固定的，要按照他身、心的力量而定。由于这些力量在个人之间有着无限的变化，因此，这操练以各种形式提供给修士们。祈祷操练的总原则在于，它绝不应该超出修士的力量，削弱力量，或损害他的健康，从而迫使他放弃各种操练。放弃祈祷操练通常是由于采用或强加了超出自身力量的操练而造成的。另一方面，适度而审慎的操练将成为修士终身拥有的财产，一生都会自然地发展和增长，并根据他的进步在外在形式和内在价值上都获得品格。

为得强壮和健康的身体，便当定规更多屈身敬拜，及更多祷告；而身体孱弱的，则可略少。人身强弱各不相同，故有人作三十次屈身敬拜，便觉疲惫，甚于他人作三百次。

论弓

Bows are divided into bows to the ground and bows from the waist.¹ They are generally appointed for the evening rule before going to bed. It is best to make bows before reading the evening prayers, that is, to begin the rule with bows. Bows tire and warm the body to some extent and reduce the heart to a state of contrition; in such a state, the ascetic prays with greater zeal, warmth, and attention. The prayers have quite a different taste when they are read or said after bows.

Bows must be made extremely unhurriedly, for the bodily labor must be animated by mourning of heart and prayerful cries of grief on the part of the mind. When about to make prostrations, give your body a most reverent attitude, such as a slave and creature of God should have in the presence of his Lord and God. Then collect your thoughts from wandering everywhere, and with extreme unhurriedness, just aloud to yourself, enclosing the mind in the words, and from a contrite and humble heart, say the prayer, "Lord Jesus Christ, Son of God, have mercy on me a sinner." Having said the prayer, unhurriedly make a prostration, with reverence and the fear of God, without excitement, with the feeling of a person repenting and asking for the forgiveness of his sins, as if you were at the feet of the Lord Jesus Christ Himself. Do not picture to yourself in your imagination the form or figure of the Lord, but have a conviction of His presence; have a conviction that He is looking at you, at your mind and heart, and that His reward is in His hand. The former is impermissible fancy, which leads to disastrous self-deception; but a conviction of the presence of the omnipresent God is a conviction of a most holy truth. Having made the prostration, bring the body to reverence and calm again, and again say unhurriedly the above prayer; then make a prostration again in the way described above.

Do not worry about the number of bows. Pay all your attention to the quality of your prayer performed with prostrations. Without speaking of the effect on the spirit, a small number of bows made in the way described above will have a much greater effect on the body itself than a large number made hurriedly, without attention, for quantity. Experience will soon prove this. When you get tired, pass from prostrations to bows from the

屈膝礼分为叩拜和鞠躬。¹ 它们通常被安排在睡前晚祷时行。最好在晚祷之前行屈膝礼，也就是说，以屈膝礼开始祈祷。屈膝礼能在某种程度上使身体疲劳，并使其温暖起来，也使心变得谦卑；在这种状态下，修士祈祷时会更加热忱、投入、专注。在屈膝礼之后诵读或念诵的祈祷，味道会大不一样。

叩拜务要极其缓慢，盖因这肉体的劳作，必当由心中哀恸和心思的祈祷的悲叹所激发。将要俯伏的时候，当以最为敬畏的态度对待你的身体，如同主的奴仆和受造之物，在他主和上帝面前所当有的姿态。然后将你的思绪从四处飘荡中收回，极其缓慢地，只对着自己轻声地说，用言语禁锢你的心思，从痛悔和谦卑的心中，说出祈祷：“主耶稣基督，上帝的儿子，怜悯我这个罪人。”说完祷告之后，不急不缓地俯伏在地，怀着敬畏上帝的心，毫无激动，怀着一个悔改并求赦免其罪的人的心情，如同你正站在主耶稣基督的脚前。不可在你的想象中描绘主的形像，而是要坚信祂的存在；要确信祂正在看着你，看着你的心思和你的内心，祂的赏赐就在祂手中。前者是不可饶恕的幻想，引向灾难性的自欺；但确信无所不在的上帝的存在，乃是最神圣真理的确信。俯伏之后，再次使身体进入敬畏和安静的状态，再不慌不忙地说出上述祷告；然后再次按照上述方式俯伏。

不要挂虑屈膝的次数，务要专心仰赖用叩拜所献的祷告。且不说对于心灵的益处，即便屈膝次数不多，若按着上文所述去行，对身体本身的益处，也远胜于草草行事、漫不经心、只求数量的屈膝。经验很快就会证明这一点。当疲倦时，就从屈膝改为弯腰。弯腰的程度当以此为限：即弯腰之时，伸出的手要触及地面或地板。

waist. The extent of the bow from the waist is fixed by this: that when making it, the extended hand should touch the ground or floor.

Regarding it as one's imperative duty in making bows to ensure the soul's abundant working which consists in attentiveness, unhurriedness, reverence, and the intention to offer penitence to God, the ascetic will soon discover the quantity of bows his constitution can stand. By slightly reducing this number as a concession to his weakness, he can make a daily rule for himself; and when it has been approved and blessed by his spiritual father or his superior, or by a monk whom he trusts and whose advice he follows, he can perform the rule daily.

For the spiritual guidance of our beloved brethren we shall not be silent about the following: bows performed for number, and not animated by the right working of the mind and heart, are more harmful than profitable. Having performed them, the ascetic begins to rejoice. "There," he says to himself like the Pharisee mentioned in the Gospel, "God has granted me again today to make, say, 300 prostrations! Glory to God! Is that an easy matter? In these times, 300 prostrations! Who keeps such a rule nowadays?" And so on. We must remember that bows heat the blood, and by heating the blood excessively, they help to stimulate mental activity. Having reached such a state, the poor ascetic, just because he has no idea of the soul's true working, surrenders to mental activity harmful to the soul, surrenders to vainglorious thoughts and fancies, based on his ascetic labor, through which he thinks he is making progress. The ascetic enjoys these thoughts and fancies, cannot have enough of them, adopts them, and so plants within himself the fatal passion of conceit. Conceit soon begins to make its appearance in the secret condemnation of neighbors and in an open disposition to preach to them. Obviously such a disposition is a sign of pride and self-deception; unless a monk considered himself above his neighbor, he would never dare to teach him. Such is the fruit of all bodily labor, unless it is animated by the intention to repent and unless it has repentance as its sole aim, if the labor is given a value in itself.

True monastic progress consists in this, that the monk sees himself to be the most sinful of all men.

关于叩拜，务要以此为已任，以求灵魂的丰盛运行，其中包括警醒、从容、敬畏，以及向神献上忏悔的心。如此，修士便会很快发现自己的身体能承受多少次叩拜。稍稍减少这个数目，以迁就自己的软弱，他便可以为自己制定一个每日的规则；当这规则得到属灵之父或上司的认可和祝福，或得到他所信任并听从其建议的修士的认可和祝福之后，他就可以每日实行这规则。

为着我们所爱弟兄们的属灵指引，对于以下几点，我们不可缄默：为了数目而行的叩拜，若非出于心思意念的正确运作，反倒有害无益。行了叩拜之后，修行者便开始欢喜。“看哪，”他心中如福音书中所提到的法利赛人一样说，“今日神又赐福我，让我做了，比如说，三百个俯伏！荣耀归给神！这容易吗？在现今，三百个俯伏！如今还有谁遵守这样的规矩呢？”等等。我们必须记住，叩拜会使血气沸腾，过度地使血气沸腾，便会助长精神的活动。到了这般境地，可怜的修行者，正因他不知道灵魂的真运作，便屈从于对灵魂有害的精神活动，屈从于虚荣的思想和幻想，而这些是建立在他修行劳苦之上的，他以为借此就可以有所长进。修行者享受着这些思想和幻想，永不满足，接受它们，从而在自己心中种下了致命的骄傲之情。骄傲很快开始显现出来，在暗中论断邻舍，并且公开地想要向他们说教。显然，这种倾向是骄傲和自欺的标志；除非一个修士自以为高过他的邻舍，否则他断不敢教导他。这就是一切肉体劳作的果子，除非它出于悔改的意念，并且除非它以悔改为其唯一的目标，若这劳作本身被赋予了价值，便是如此。

真正的修道进步在于，修士认为自己是众人中最有罪的。这乃是上帝真仆人、真修士的思想方

Such was the manner of thought of the true servants of God, true monks. It was formed in them from the right working of the soul. Accompanied by the right working of the soul, even bodily labor has vast significance, being the expression of repentance and humility by acts of the body. “Look upon my humbleness and my hardship, and forgive all my sins,”² cries holy David prayerfully to God, combining in his pious effort bodily labor with deep penitence and profound humility.

On Adapting the Cell Rule to the Monastic Rule

In some Russian communities—extremely few—that follow the rule of the Sarov Monastery, the evening rule is performed in church with bows. In some cenobitic monasteries, the rule is performed without bows. In the majority of monasteries, the evening rule is left to the choice of the brethren, and is performed in the cells by those who wish to do so. In the Sarov Monastery, and in other communities that follow its rule, the labors are so considerable that, over and above the church rule, hardly any of the brethren can perform the cell rule. But some have great bodily strength, so that the physical labors even of the Sarov and Valaam Monasteries are not enough to exhaust their bodies, so vigorous are their constitutions.

For those who have a superabundance of strength, or live in communities in which the rule is not combined with bows, or where there is no common evening rule, we offer the following humble advice: the evening rule should be adapted to the rule given by the angel to St Pachomius the Great. It should be adapted because at the present time, both on account of our feebleness and on account of the generally accepted rules in our monasteries, it is impossible for us to accomplish fully and exactly the rule given by the angel to suit the monks of antiquity. What we have said should cause no offense. Our own monastic discipline is also blessed from on high; it corresponds with our weakness and our time. In conformity with what is prescribed by the rule taught by the angel, the cell rule can assume the following order of prayers: Glory to Thee, Our God, Glory to Thee; Heavenly King; Trisagion; Our Father; Lord Have Mercy (twelve); Come Let Us Worship; Psalm 50; the Creed; and

式，由灵魂的正确运作形成。伴随着灵魂的正确运作，即使是身体的劳作也有着巨大的意义，乃是身体行为对忏悔和谦卑的表达。“求你垂顾我的困苦和我的劳碌，赦免我的一切罪，”(诗篇25:18) 圣洁的大卫祷告上帝，将身体的劳作与深刻的忏悔和深切的谦卑结合在他的虔诚努力之中。

论将隐修院规矩应用于修道院规矩

在一些极少的俄罗斯团体中，他们遵从萨罗夫修道院的规矩，晚祷在教堂里举行，并且要俯伏。在一些公共修道院里，规矩是不用俯伏的。在大多数修道院里，晚祷由弟兄们自行选择，那些愿意的人在自己的单间里举行。在萨罗夫修道院，以及其他遵循其规矩的团体里，劳作是非常繁重的，除了教堂里的规矩之外，几乎没有弟兄能够完成在单间里的规矩。但是，有些人有强壮的体魄，所以即便萨罗夫和瓦拉姆修道院的体力劳动，也难以耗尽他们的身体，因为他们的体格是如此强壮。

凡是力大无比的，或住在规矩不与屈膝相合的团体里，或没有共同晚间规矩的，我们献上卑微的劝告：晚间规矩当依照天使赐给大帕科米乌斯圣徒的规矩而定。因为现今，我们既因着软弱，又因着我们修道院中通行的规矩，我们无法完全而准确地遵行天使所赐给古代修士的规矩。我们所说的，不应引起冒犯。我们自己的修道规矩也是从高处蒙福的；它与我们的软弱和我们的时代相合。依照天使所教导的规矩，单人房规矩可采取如下祷告次序：荣耀归于你，我们的上帝，荣耀归于你；天上的君王；三圣颂；主祷文；主啊，求你怜悯（十二次）；来吧，我们敬拜；诗篇五十篇；信经；然后是耶稣祷文：“主耶稣基督，上帝的儿子啊，求你怜悯我这个罪人。”

then the Jesus Prayer: “Lord Jesus Christ, Son of God, have mercy on me a sinner.”

With the Jesus Prayer, some make twenty prostrations and twenty bows from the waist, others make thirty prostrations and thirty bows, others forty prostrations and forty bows, and so on. It is useful to add some prostrations and bows to the prayer to the Mother of God: “My most holy Lady, Mother of God, save me a sinner.” After finishing the appointed number of prostrations and bows, one must on no account remain idle and allow the mind and heart to turn indiscriminately to whatever thoughts and feelings present themselves; one should pass immediately to the set prayers or the Jesus Prayer. Having performed the bodily labor and thereby warmed the body and blood, the ascetic gets a special disposition for spiritual activity as was said above, and unless he at once gives his soul correct and saving activity, it can easily turn to wrong and fatal activity, to vain and harmful considerations and fancies. The fruit obtained by correct bodily labor must be guarded with care and used with profit. The invisible thieves and enemies never sleep! Our own fallen nature will not be slow to produce the weeds¹ that are native to it. The purity, alertness of mind, and compunction of heart obtained by prayer with prostrations must at once be used for prayer without bows, said with the lips unhurriedly and quietly, aloud to oneself, with the enclosure of the mind in the words of the prayer, and with the sympathy of the heart with the words of the prayer.

In communities where the evening rule is not performed in church but in the cells, the “Prayers Before Sleep” should be read after bows. Besides this, those who wish and who feel that they are strong enough read akathists, canons, the Psalter, and the intercession.² We must remember that the essence of the work of prayer consists not in the quantity of the prayers read but in reading such prayers as are read with attention and with the sympathy of the heart, so that a deep and strong impression may be left on the soul.³

The quantity of prayers needed for the rule is ascertained in the same way as the quantity of bows. Read with due attention and deliberation some prayers that you consider especially

凡念耶稣祷文者，或作二十叩拜，二十鞠躬；或作三十叩拜，三十鞠躬；或作四十叩拜，四十鞠躬，如此类推。若向天主之母祷告，宜加些叩拜和鞠躬，曰：“我至圣之主母，天主之母，拯救我这罪人。”作完规定数目的叩拜和鞠躬之后，万不可闲懒，任由心思和心意随意飘荡，转念于各式各样的想法和感觉；应立刻转入规定的祷告或耶稣祷文。苦行者作完了身体上的劳作，藉此温暖了身体和血液，便对属灵的活动有一种特殊的倾向，如上文所说，除非他立刻令他的灵魂行正确和得救的活动，否则它很容易转向错误和致命的活动，转向虚妄而有害的思虑和幻想。藉着正确的身体劳作而获得的果实，必须谨慎地守护，并善加利用。那看不见的贼和仇敌，从不睡觉！我们自己堕落的天性，也不会迟缓地生出它所固有的杂草¹。藉着叩拜的祷告所获得的纯洁、警醒的心思和痛悔的心，必须立刻用来祷告，无需鞠躬，口中慢慢地、静静地、大声地说给自个儿听，将心思专注于祷告的词语中，并以心同情祷告的词语。

¹ 杂草：原文为“weed”。

在不在教堂里而是在修士的小室里举行晚祷的团体中，应当在叩拜之后诵读“睡前祷告”。除此之外，凡愿意并且觉得自己有力量的人，可以诵读阿卡菲斯赞美诗、圣咏、诗篇和代祷文。² 我们必须记住，祈祷事工的精髓，不在于诵读祷告的数量，而在于以专心和同情的心诵读这样的祷告，使深刻而强烈的印象留在灵魂里。³

正如确定弓的数目一样，规则所需的祷告数目也同样被确定。仔细、认真地阅读一些你认为对你的灵魂特别有益的祷告。记下阅读所花费的时间，并计算出你能够用来祷告或读诗篇的时间，

nourishing for your soul. Having noted the time the reading took and having figured out how much time you can give to prayer or psalm-reading, make a suitable cell rule of prayer. The reading of the akathists to sweetest Jesus and the Mother of God acts very beneficially on beginners, while for those who have made some progress and have already experienced some illumination of the mind, the reading of the Psalter is to be recommended. For the attentive reading of one kathisma, about twenty minutes is required. The holy Fathers performed the prayerful reading of the psalms and other set-prayers with such unhurriedness—which is indispensable for attention and for enclosing the mind in the words of the prayer—that they called this reading psalmody or psalm-singing. Psalmody is not singing tunes or music at all, but extremely unhurried reading, which by its slowness resembles singing.

In those communities where the evening rule is performed in church without bows, after completing the rule with bows one should engage not in psalmody but in prayer and on no account allow oneself to be distracted by vain and soulharming thoughts and fancies. Those monks who for some reason are often forced to stay in their cell without going out, perform the rule with bows on rising from sleep before the morning prayers on account of the beneficial effect of bows on both body and soul as we have explained above.

On the Jesus Prayer

Strictly speaking, by prayer the holy Fathers mean the Jesus Prayer, which is said thus: “Lord Jesus Christ, Son of God, have mercy on me a sinner.” St John of the Ladder says of silent contemplatives¹ that “some of them sing and spend most of their time in it, while others persevere in prayer.”² By the term singing we must understand here the prayerful reading of the psalms (there were not at the time of St John of the Ladder the other forms of prayer that are used now), and by the term prayer, the Jesus Prayer. The following words of the same Saint have an identical meaning: “Devote the greater part of the night to prayer and only what is left to reading the Psalter.”³ That is how the meaning of the words prayer and psalmody is explained in St John of the Ladder’s work, *The Ladder of Divine Ascent*,

制定一个合适的祷告规则。对于初学者来说，阅读至甘甜的耶稣和圣母的阿加谢诗歌对他们有很大的益处，而对于那些已经有所进步，并且已经经历过一些心灵光照的人来说，则推荐阅读诗篇。认真地阅读一卡提斯玛大约需要二十分钟。圣父们以如此不匆忙的速度进行诗篇和其他指定祷告的祷告性阅读——这种不匆忙对于专注和将心灵包裹在祷告的言语中是不可或缺的——以至于他们将这种阅读称为诗篇吟诵或诗篇歌唱。诗篇吟诵根本不是唱曲调或音乐，而是一种极其不匆忙的阅读，它以其缓慢的速度类似于歌唱。

在那些在教堂里不作叩拜而举行晚祷的团体里，完成叩拜后，不应参与诵读诗篇，而应祷告，并且绝不容许自己被虚妄的、伤及灵魂的想法和幻想所分心。那些因某些原因而经常被迫留在自己的单间里而不外出修行的修士，应当在从睡梦中醒来时，在晨祷之前作叩拜，这是因为叩拜对身体和灵魂都有益处，正如我们以上所解释的。

论耶稣祷文

严格地说，圣父们所说的祈祷，指的是耶稣祷文，其念法如下：“主耶稣基督，上帝之子，怜悯我这个罪人。”圣约翰·克里玛克斯论到静默的默观者说，¹“他们当中有些人歌唱，并且把大部分时间花在歌唱上，而另一些人则恒心祈祷。”²在此处，我们必须理解，歌唱指的是祈祷式地诵读诗篇（在圣约翰·克里玛克斯的时代，还没有如今使用的其他形式的祈祷），而祈祷指的是耶稣祷文。同样这位圣徒的以下话语也具有相同的含义：“把大部分夜晚用于祈祷，而把剩余的用于诵读诗篇。”³这就是圣约翰·克里玛克斯的著作《属灵阶梯》中，以及后来伟大的修士和修道院导师，新神学家圣西面和西奈的圣格列高利的著作中，对祈祷和赞美诗含义的解释。

and later by the great ascetics and guides of monasticism, St Symeon the New Theologian and St Gregory of Sinai.

The Jesus Prayer is divided into two forms: vocal and mental. The ascetic passes from vocal to mental prayer automatically on this condition: when vocal prayer is attentive. At first the Jesus Prayer should be practiced vocally. The Jesus Prayer is performed standing; but in the event of weakness or exhaustion it may be performed sitting, or even lying down. The essential properties of this prayer should be attention, the enclosure of the mind in the words of the prayer, extreme unhurriedness in pronouncing it, and contrition of spirit. Although these conditions are necessary for all prayer, they are more easily observed and more needed in the practice of the Jesus Prayer. In psalmody, the diversity of thought in which prayer is clothed involuntarily attracts the attention of the mind and causes it some diversion. But in the case of the Jesus Prayer, the mind is concentrated on a single thought: the thought of the sinner's forgiveness by Jesus. Outwardly this activity is the most dry, but in practice it proves to be the most fruitful of all the soul's activities. Its power and value derive from the allpowerful, all-holy name of the Lord Jesus Christ.

Prophesying about the God-Man, the Prophet Joel foretold, "Whoever calls on the name of the Lord shall be saved."⁴ The holy Apostle Paul repeats this prophet's words.⁵ "If you confess with your mouth," he says, "the Lord Jesus, and believe in your heart that God has raised Him from the dead, you will be saved." The holy Apostle Peter, after healing a man who had been lame from his birth by the name of the Lord Jesus Christ, bore witness before the Jewish Sanhedrin in the following words: "Rulers of the people and elders of Israel: If we [the holy Apostles Peter and John] this day are judged for good deed done to a helpless man, by what means he has been made well, let it be known to you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole... For there is no other name under heaven given among men by which we must be saved."⁷

耶稣祷文分为两种形式：出声的与默想的。修道之人以此为条件，从出声祷文自动转入默想祷文：即当出声祷文专注的时候。起初，应以出声的方式操练耶稣祷文。耶稣祷文通常站着念诵；但若虚弱或疲惫，也可以坐着，甚至躺着念诵。此祷文的要义在于专心、将心思专注于祷文之语、以极其不急不缓的速度念诵，以及痛悔的心。虽然所有祷告都需要这些条件，但耶稣祷文更易遵守，也更为需要。在唱诗中，祷告所涵盖的思想多样，会不由自主地吸引心思，并使其产生些许分神。但在耶稣祷文中，心思专注于一个想法：即罪人藉着耶稣得赦免。从外表上看，这种活动是最枯燥的，但在实践中，它证明了是所有灵魂活动中最有果效的。其能力和价值都源于全能、至圣的主耶稣基督之名。

论及神人，先知约珥预言说：“凡求告主名的，就必得救。”⁴ 圣使徒保罗也重复了先知的话。⁵ 他说：“你若口里认耶稣为主，心里信神叫他从死里复活，就必得救。”圣使徒彼得奉主耶稣基督的名，医好了生来是瘸腿的人，又在犹太公会面前作见证，说了这样的话：“治理百姓的官长和长老啊，倘若今日因为我们行了善事，向你这瘫子施了恩，叫他得了痊愈，就查问我们的是用什么方法使他痊愈的，你们众人和以色列众人，都当知道，站在你们面前的这人得了痊愈，是因你们所钉十字架、神从死里复活的拿撒勒人耶稣基督的名。……除他以外，别无拯救，因为在天下人间，没有赐下别的名，我们可以靠着得救。”⁷

The use of the all-holy, divine name Jesus in prayer, and prayer in His name, was appointed by our Lord Jesus Christ Himself. We can be convinced of this from the most sublime and profound conversation recorded in the Gospel of St John⁸ which the Lord had with the holy apostles after the Mystical Supper, in that momentous hour that preceded the Lord's voluntary departure to the place of His betrayal and agony, for the salvation of mankind. The teaching given by the Lord in that hour has the character of a final, deathbed instruction in which He gathered and expounded before His disciples, and in their persons before the whole of Christendom, the most soul-saving and final commandments, sure and infallible pledges of eternal life.

Among other pledges and spiritual gifts, there is given and ratified the command and permission to pray by the name of Jesus: "Whatever you ask in My name, that I will do, that the Father may be glorified in the Son. If you ask anything in My name, I will do it." "Most assuredly, I say to you, whatever you ask the Father in My name He will give you. Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full."¹

What is it that will be given to a person who prays in the name of the Lord Jesus that can fill him to overflowing with joy? He will be given—we reply in the words of our Lord—the Holy Spirit "Whom the Father will send in My name."¹¹ This knowledge, based on experience, belongs to the holy Fathers, and is their tradition.¹²

On the Practice of the Jesus Prayer

If you live in a monastery where the evening rule is performed with bows in church, then on returning to your cell engage at once in the Jesus Prayer. If you live in a monastery where the evening rule is performed in church but without bows, then on returning to your cell first perform the rule with bows and after that get busy with the Jesus Prayer. If you belong to a monastery where there is no common evening rule but it is left to each one individually to perform it in his cell, first perform the rule with bows, then engage in prayer or psalmody, and finally the Jesus Prayer.

在祷告中使用至圣的神圣名耶稣，并奉祂的名祷告，乃是我们的主耶稣基督亲自所吩咐的。我们从圣约翰福音⁸所记载的主与圣使徒在奥秘晚餐后所作的最高、最深刻的谈话中，可以确信这一点，在这一关键时刻，主甘愿前往祂被出卖和受难的地方，为拯救人类。主在那个时刻所传授的教导，具有最后的、临终遗言的性质，在其中，祂聚集并在祂的门徒面前，并在他们代表的整个基督徒面前，阐述了最能拯救灵魂的、最后的诫命，这是永生的确凿和不可靠的保证。

此外，又赐下并确立了靠着耶稣的名祷告的命令和应许：“你们奉我的名无论求什么，我必成就，叫父因儿子得荣耀。你们若奉我的名求什么，我必成就。”“我实实在在地告诉你们，你们若向父求什么，他必因我的名赐给你们。向来你们没有奉我的名求什么，如今你们求，就必得着，叫你们的喜乐可以满足。”¹

凡奉主耶稣的名祷告的人，将得到什么，以致他能充满喜乐，甚至满溢呢？正如我们的主所说，他将得着圣灵，“就是父因我的名所要差来的”。

¹¹

这基于经验的知识，乃属于圣父们，也是他们的传统。¹²

论念诵耶稣祷文

倘若你住在修道院里，晚祷在教堂里举行，且在其中行叩拜礼，那么回到你的小室后，即刻专心念诵耶稣祷文。倘若你住在修道院里，晚祷在教堂里举行，但其中不行叩拜礼，那么回到你的小室后，先举行叩拜礼，然后方才专心念诵耶稣祷文。倘若你属于一个修道院，其中没有共同的晚祷，而各人独自在自己的小室里举行，那么先举行叩拜礼，然后专心祷告或诵读诗篇，最后念诵耶稣祷文。

At first set yourself to say a hundred Jesus Prayers unhurriedly and with attention. Later, if you see that you can say more, add another hundred. In course of time, if need be, you can still further increase the number of prayers said. To say a hundred prayers attentively and unhurriedly about half an hour is needed; but some ascetics require even longer. Do not say the prayers hurriedly, one immediately after another. Make a short pause after each prayer, and so help the mind to concentrate. Saying the prayer without pauses distracts the mind. Breathe with care, gently and slowly; this precaution prevents distraction. When you have finished praying the Jesus Prayer do not give yourself up to different considerations and dreams, always empty, seductive, and deceptive; but according to the guidance received in the work of prayer, pass the time till sleep. On going to sleep, repeat the prayer; fall asleep with it.

So train yourself that on waking from sleep your first thought, your first word and action is the Jesus Prayer. Say it a few times, get out of bed, and hurry to Matins. During Matins, whenever possible, engage in the Jesus Prayer. If you have some free time between Matins and the liturgy, engage in the Jesus Prayer. Do exactly the same after dinner as well. The Fathers advise us after dinner to occupy ourselves with the remembrance of death. That is perfectly correct, but actually the living Jesus Prayer is inseparable from a living remembrance of death.¹ A living remembrance of death is linked with living prayer to the Lord Jesus Who abolished death and gave men life eternal by His temporary subjection to death.

During the church services, it is useful to practice the Jesus Prayer. It prevents distraction and helps the mind to attend to the church singing and reading. Try to train yourself to the Jesus Prayer to such an extent that it becomes your unceasing prayer, for which it is very convenient on account of its brevity and for which long prayers are unsuitable. The Fathers have said, "A monk, whether he is eating or drinking, whether he is in his cell or engaged on an obedience, whether he is traveling or doing anything else, must unceasingly cry, 'Lord Jesus Christ, Son of God, have mercy on me a sinner.'"

起初当先立志，从容不迫，专心致志，诵念一百遍耶稣祷文。后来，若你觉得还能多诵，便再加一百遍。在必要的时候，你仍可继续增加祷文的数目。要专心致志，从容不迫地诵念一百遍祷文，大约需要半个时辰；但有些修士所需的时间更长。不可匆匆忙忙地诵念祷文，前一祷文说完，便立刻诵念下一遍。每诵念完一遍祷文，都要稍作停顿，以此帮助心思专注。若不停顿地诵念祷文，心思便会分散。

要小心，轻轻地，慢慢地呼吸；此乃预防心思分散之良策。当你诵念完耶稣祷文之后，切不可任由自己陷入各样的思虑和空虚、诱惑、欺骗的梦境；而要按照在祷告中所受到的指引，度过这段直至就寝的时间。临睡之时，要重复诵念祷文，带着祷文入睡。

故当训练尔身，于睡中醒来之时，首个念头，首个言语，首个行动，皆为耶稣祷文。诵念数次，始起身，速往晨祷。于晨祷之时，凡事皆可行，务要默念耶稣祷文。若在晨祷与圣礼之间，尚有闲暇，亦当默念耶稣祷文。午后饭毕，亦当如是行。教父劝诫吾等，饭后当默念死亡。此言甚是，然则实则，活泼之耶稣祷文，与活泼之默念死亡，二者不可分也。活泼之默念死亡，乃与活泼之祷告相连，祈求主耶稣，祂废除死亡，以其暂受死之苦，赐予世人永生。

在教会的礼拜中，操练耶稣祷文是大有益处的。这能防止分心，并帮助心灵专注于教会的歌唱和读经。试着操练耶稣祷文，直到它成为你不住的祷告，因它简短的缘故，这是非常方便的，也是冗长的祷告所不适宜的。教父们说：“无论修士是吃喝，或是在自己的房间里，或从事顺服的事，或旅行，或做任何其他的事情，都必须不住地呼求，‘主耶稣基督啊，上帝的儿子，可怜我这个罪人吧。’”

On Unceasing Prayer

Unceasing prayer was enjoined by God Himself. The Savior of the world said, "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you."¹ "And shall God not avenge his own elect who cry out day and night to Him, though He bears long with them? I tell you that He will avenge them speedily."²

The Apostle Paul repeats the Lord's teaching and says: "Pray without ceasing"³ "I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting."⁴ By the term men the Apostle means Christians who have attained to Christian perfection. Only mature or perfect Christians can pray "without wrath and doubting," that is, in profound peace, with the purest love for one's neighbor and without the least resentment or criticism of him, without the distraction of irrelevant thoughts and imaginations (without doubting). Such people can at all times and in all places offer prayer to God, raising and lifting up to Him holy hands, the mind and heart being purified of the passions and sanctified by the Spirit.

It is obvious that unceasing prayer cannot be the possession of a novice; but in order to become eventually capable of unceasing prayer he must practice frequent prayer. Frequent prayer in due time passes automatically into unceasing prayer. Because the easiest way of practicing unceasing prayer is to pray the Jesus Prayer, a beginner should apply himself to the Jesus Prayer as often as possible. Do you happen to have a moment free? Do not waste it in idleness! Do not waste it by using it for some impracticable and fatuous castle-building, or for some vain and trivial employment! Use it for the practice of the Jesus Prayer.

If from weakness or, more correctly, on account of your fallen nature, you happen to be distracted by alluring thoughts and fancies, do not get despondent and do not grow slack. Repent before God of your levity and frivolity, confess your fallen nature and your distraction, fall down mentally before His mercy, and take precautionary measures against seductive dreams and seductive thoughts.

论不住的祷告

神亲自吩咐，要不住地祷告。救世主说，“你们祈求，就给你们；寻找，就寻见；叩门的，就给你们开门。”¹“神的选民昼夜呼吁他，他纵然为他们忍了多时，岂不终久给他们伸冤吗？我告诉你们，要快地给他们伸冤了。”²

使徒保罗重复主的教训说：“不住地祷告。”³

“我愿男人无处不祷告，举起圣洁的手，远离愤怒，和争论。”⁴ 使徒用男人一词，是指那些达到基督徒完全境界的基督徒。只有成熟的或完全的基督徒才能“远离愤怒，和争论”地祷告，也就是说，在深刻的平安中，以对邻舍最纯洁的爱，并且毫无怨恨或批评，没有无关的思绪和想象的干扰（远离争论）。这样的人可以在任何时候、任何地方向上帝献上祷告，举起圣洁的手，心意念被净化，被圣灵所圣化。

显而易见，不住的祷告，并非初学者的所有；但为终能不住地祷告，他必须操练时常祷告。时常祷告在适当的时候，自会自然地转变为不住的祷告。因操练不住祷告最简易之法，乃是念诵耶稣祷文，故初学者当尽可能多地操练耶稣祷文。你正好有空闲的时辰吗？切莫虚度！莫将其耗费于不切实际、愚蠢的幻想中，或虚空琐碎的事务上！当用以操练耶稣祷文。

倘若你因软弱，或更确切地说，因你堕落的本性，而为诱惑人的思念和幻想所分心，就不要灰心，也不要懈怠。当在神面前为你的轻浮和浮躁悔改，承认你的堕落的本性，和你的分心，在心里俯伏于祂的怜悯之前，并采取预防措施，抵御诱人的梦和诱人的思念。

He who does not train himself to frequent prayer will never receive unceasing prayer. Unceasing prayer is a gift of God, given by God to a slave and servant of His of proven fidelity. “It is impossible to draw near to God other than by unceasing prayer.”⁵ Unceasing prayer is a sign of God’s mercy toward a man; it is a sign that all the powers of his soul are bent on God.

Have mercy upon me, O Lord, for I will call upon Thee all day.

Give joy to the soul of Thy servant, for unto Thee have I lifted up my soul.

On the Oral, Mental, and Cordial Jesus Prayer

He who wishes to avoid all error in practicing the Jesus Prayer should test himself and his exercises by frequently reading the following writings of the Fathers: (1) the article on sobriety¹ by St Hesychius of Jerusalem; (2) the chapters on sobriety¹ by St Philotheus of Sinai; (3) the discourses on secret activity in Christ by St Theoleptus, Metropolitan of Philadelphia; (4) the works of St Symeon the New Theologian and St Gregory of Sinai; (5) the articles of St Nicephorus and the writings of Saints Kallistus and Ignatius Xanthopoulos; (6) the traditions of St Nil Sorsky; (7) St Dorotheus’ Symposium; and more.

The reader will find in The Philokalia in St Symeon the New Theologian’s article “On the Three Ways of Prayer,” in St Nicephorus’ article, and in the writings of Saints Kallistus and Ignatius Xanthopoulos, instruction on the art of leading the mind into the heart with the help of natural breathing, or in other words, a mechanism or technique that assists the acquisition of mental prayer. This teaching of the Fathers has caused and continues to cause difficulty to many readers, though there is really no difficulty in it. We advise beloved brethren not to try to discover this mechanism within them if it does not reveal itself of its own accord. Many wishing to learn it by experience have damaged their lungs and gained nothing. The essence of the matter consists in the union of the mind with the heart during prayer, and this is achieved by the grace of God in its own time,

那不操练自己，恒常祷告的，就永不能得着不住的祷告。不住的祷告乃是神的恩赐，神赐给祂忠诚的奴仆和仆人。“若非不住地祷告，便不能亲近神。”路加福音 1:16 不住的祷告乃是神向人施怜悯的记号；也是他灵魂的一切能力，都倾心向着神的记号。

主啊，求你怜悯我，因为我终日求告你。

求你赐乐，使你仆人的心欢喜，因为我的心，向你举起。

口诵，心诵，衷心念诵耶稣祷文

凡欲在念诵耶稣祷文中避免一切错谬者，当以勤读诸位教父之著述，以考验自身及操练：(1) 耶路撒冷的圣希西丘斯论清醒之文章；(2) 西奈的圣菲罗提乌斯论清醒之篇章；(3) 费拉德尔菲亚都主教圣提奥莱普图斯论基督内隐秘事工之讲道；(4) 圣西面·新神学家与圣格里高利·西奈的著作；(5) 圣尼基弗鲁斯之文章，及圣卡利斯图斯与伊格纳修斯·赞索普洛斯之著述；(6) 圣尼罗·索尔斯基之传统；(7) 圣多罗修之《劝诫》；以及更多。

读者可在《爱善者书》中，寻得圣西缅·新神学家所著的“论祷告的三种方法”，圣尼各弗鲁斯的文章，以及圣卡利斯图斯和伊格纳修斯·桑索布罗斯的著作，其中论述了借助于自然呼吸，引领心智进入内心的艺术，换言之，这是一种协助获得默想式祷告的机制或技巧。

这种教父们的教导，曾使许多读者感到困惑，并且至今如此，但其中实则并无难处。我们劝勉亲爱的弟兄们，若这机制未曾自发地向他们显明，就不要试图在他们里面发现它。许多人希望通过体验来学习它，结果却损伤了他们的肺，一无所获。

事情的本质在于，在祷告期间，心智与内心的结合，这要藉着上帝的恩典，在祂所定的时间里才能实现。上述机制完全可被不慌不忙地诵读祷告文所取代，并在每次祷告后稍作停顿或休息，并以轻柔、不慌不忙的呼吸，以及将心智专注于祷

determined by God. The above mechanism is fully replaced by the unhurried enunciation of the prayer, by a short rest or pause after each prayer, by gentle and unhurried breathing, and by the enclosure of the mind in the words of the prayer. By means of these aids we can easily attain to a certain degree of attention. The attention of the mind at prayer very soon begins to attract the sympathy of the heart. Sympathy of the heart and mind little by little begins to pass into a union of the mind with the heart, and then the mechanism offered by the Fathers appears of its own accord. All the mechanical means having a material character are offered by the Fathers solely as aids to the attainment of attention in prayer as easily and quickly as possible, and not as something essential.

The essential, indispensable property of prayer is attention. Without attention there is no prayer. True grace-given attention comes from the mortification of our heart to the world.² Aids always remain merely aids. The same holy Fathers who suggest that we should lead the mind into the heart with the breathing say that when the mind has acquired the habit of uniting with the heart (or, more correctly, when it has obtained this union by the gift and action of grace), it does not need the help of a mechanism for this union, but simply of its own accord and by its own proper movement it unites with the heart. And it must be so. The separation of the mind from the heart, and their opposition to one another, have resulted from our fall into sin. It is natural for divine grace, when it stretches out its finger to heal a man, crushed and broken to pieces by his fall, to join together his severed parts and to unite the mind not only with the heart and soul but even with the body, and to give it a single, true ardor³ for God.

With the union of the mind and heart the ascetic receives the power to resist all passionate thoughts and passionate feelings. Can this be the result of any technique? No! It is the result of grace; it is a fruit of the Holy Spirit Who overshadows the unseen labor of the Christian ascetic; and it is incomprehensible to carnal and natural men.

In reading the Fathers about the place of the heart that the mind discovers by prayer, we are to understand the spiritual power of the heart placed

告文中的话语而取代。藉着这些帮助，我们可以轻而易举地达到一定程度的专注。在祷告中，心智的专注很快便开始吸引内心的同情。内心和心智的同情，会渐渐地转化为心智与内心的结合，然后，教父们所提供的机制便会自发地显现。教父们提供的一切具有物质特性的机械方法，都仅仅是作为一种辅助手段，以尽可能轻松和快速地在祷告中获得专注，而并非是不可或缺的东西。

祷告不可或缺的要点，乃是专心。若无专心，便无祷告。真诚蒙恩的专心，源于我们向世界死心。² 辅助手段终究只是辅助。那些建议我们用呼吸将心思引入心中的圣父们，也说，当心思养成了与心结合的习惯时（或者更确切地说，当心思借着恩典的赐予和运行而获得了这种结合时），它就不再需要这种结合的机制的帮助，而是仅仅凭借它自己的意愿和它自身正当的运行，与心结合。而且必定是这样。心思与心的分离，以及二者之间的对立，源于我们堕入罪中。当神圣的恩典伸出它的手指来医治一个被堕落压碎而支离破碎的人时，它将他分裂的肢体连接起来，并将心思不仅与心和灵魂结合，甚至与身体结合，并赐予他唯一、真实的对神的火热，这是很自然的。

苦修士若能心与意合一，便能抵挡一切的情欲念头和情欲感受。这岂是任何技巧的果效？不！乃是恩典的果效；是圣灵覆庇基督徒苦修者隐而不见的劳苦所结的果子；也是属肉体的人和属血气的人所不能明白的。

读教父关于心灵借由祷告所发现的心的位置，我们当明白造物主置于心之上部的心的属灵能力。

⁴ 此能力区别了人的心与兽的心，兽的心与人一

by the Creator in the upper part of the heart.⁴ It is this power that distinguishes the human heart from the hearts of animals, who have the power of the will or desire and power of jealousy or anger equally with human beings. The power of spirituality is expressed in the conscience, or in the consciousness of our spirit (it is quite independent of knowledge),⁵ in the fear of God, in spiritual love for God and our neighbor, in a feeling of penitence, humility, meekness, in contrition of spirit or deep sorrow for sin, and in other spiritual emotions unknown to animals. The power of the soul is the mind, and although it is spiritual, yet it has its seat in the brain. So, too, the power of spirituality, or the spirit of man, though spiritual, has its seat in the upper part of the heart that is under the left nipple of the breast, near the nipple and slightly above it.

The union of the mind with the heart is the union of the spiritual thoughts of the mind with the spiritual feelings of the heart. Since man has fallen, since his thoughts and feelings have been changed from spiritual into carnal and earthly thoughts and feelings, it is necessary by means of the commandments of the Gospel to lift up the mind and spirit to spiritual thoughts and feelings. When mind and spirit are healed, then they are united in the Lord. In that section of the heart where the power of spirituality or the spirit resides, there will gradually come to be formed the wonderful, spiritual temple of God, the Holy of Holies not made with human hands. Thither the mind, ordained a priest or high priest by the Holy Spirit, descends for the worship of God in the Spirit and in Truth. Then the Christian knows by blessed experience what is said in Holy Scripture: "You are the temple of the living God. As God has said, 'I will dwell in them and walk among them. I will be their God, and they shall be My people.'"⁷

Below the power of spirituality, in the center of the heart, is located the power of jealousy; below it, in the lower part of the heart, is located the power of desire and will. In animals, these two powers act very crudely, since they are not in the least connected with spirituality; in people, they act according to the extent and manner in which their spirit is developed. But they can act rightly and be in complete subjection to the spirit or spiritual

样，有意志或欲望的能力，并嫉妒或愤怒的能力。属灵的能力表现在良心，或我们灵的意识中（它与知识完全无关），⁵ 在敬畏神，在对神和邻舍属灵的爱，在悔改、谦卑、温柔的心，在灵里的痛悔或对罪的深切悲伤，以及其他兽所不知的属灵情感中。灵魂的能力是心思，虽然属灵，却以脑为居所。同样，属灵的能力，或人的灵，虽是属灵的，却以心上部为居所，即在左乳之下，靠近乳头，稍高于乳头之处。

心与心的结合，是心里的属灵思想与心中的属灵感觉的结合。自从人堕落以来，人的思想和感觉就从属灵的变成了属肉体 and 属世的思想 and 感觉，因此，借着福音的诫命，有必要将心和灵提升到属灵的思想 and 感觉。当心和灵得到医治时，它们就在主里联合。在心脏的那个部分，属灵或灵的能力所在之处，将逐渐形成上帝奇妙的属灵圣殿，即非人手所造的至圣所。在那里，由圣灵任命为祭司或大祭司的心，降临以灵和真敬拜上帝。然后，基督徒通过蒙福的经历知道圣经中所说的话：“你们是永生上帝的殿。正如上帝所说，‘我要住在他们里面，在他们中间行走。我要作他们的上帝，他们要作我的子民。’”⁷

在灵性的大能之下，心中居于中心的是嫉妒的大能；在其之下，在心的下部，是欲望和意志的大能。在动物中，这两种大能的运行方式非常粗俗，因为它们与灵性毫无关联；在人中，它们的作用方式则取决于其灵性的发展程度。但它们只有在真正的基督徒里面才能得以正当行使，并完全顺服于灵或属灵的大能，因为唯有这样的基督徒，才能在认识基督——福音——之前，就已驱

power only in a true Christian who has banished not only the obviously sinful but even all natural thoughts and feelings before the knowledge⁸ of Christ—the Gospel.

Mind and heart cannot be united other than by the mediation of the Spirit and Truth. This means that the mind and heart cannot be united unless we completely renounce our fallen nature, unless we surrender ourselves entirely to the guidance of the Gospel, unless we attract the grace of the Holy Spirit to heal us by constant and increased obedience to the Gospel commandments, unless we are healed and restored to life by the touch of grace, by the overshadowing of the Spirit.

Not only does every sinful emotion and every sinful thought disrupt this union, even all natural thoughts and feelings, however subtle and disguised by an appearance of righteousness, destroy the union of the mind with the heart, and set them in opposition to one another. Any deviation from the spiritual direction supplied by the Gospel renders all aids and techniques useless; heart and mind will never unite.

The fulfillment of the commandments that precedes the union of the mind with the heart differs from the fulfillment of the commandments that succeeds the union. Before the union, the ascetic fulfills the commandments with the greatest labor and difficulty, forcing and compelling his fallen nature; after the union, the spiritual power that unites the mind with the heart impels him to fulfill the commandments—makes it easy, light, sweet, delightful. “I ran the way of Thy commandments, when Thou didst enlarge my heart,” says the psalmist.¹

For one practicing the Jesus Prayer, it is extremely useful to read through the Notes (Introductions) of Schemamonk Basil (Polianomeroulsky) to the books of Saints Gregory of Sinai, Hesychius of Jerusalem, Philotheus of Sinai, and Nil Sorsky.¹¹ After reading these notes, the reading of the whole Philokalia becomes much clearer and more profitable. In reading the Fathers we should also not lose sight of the fact that the standard of a novice of their time is the standard of a very advanced person in our time. The application of the Fathers’ teaching to

逐了所有显然的罪恶，甚至一切自然的思想和情感。

心与意若非藉着圣灵和真理，就不能合而为一。这就意味着，除非我们完全弃绝堕落的天性，除非我们完全顺服福音的指引，除非我们藉着不断地、更加顺服福音的诫命，吸引圣灵的恩典来医治我们，除非我们藉着恩典的触摸，圣灵的荫庇得以医治，重获生命，否则心与意就不能合而为一。

不仅每一个罪恶的情感，每一个罪恶的意念，都破坏这联合；就是一切属乎自然的思想和感觉，无论怎样微妙，怎样假借公义的形像，也毁坏心思与内心的联合，使它们彼此对立。凡偏离福音所指示的属灵方向的，一切帮助和技巧都归于无用；心与心思永不能联合。

遵守诫命在理智与心灵结合之前，与在结合之后有所不同。在结合之前，修士竭力艰难地遵守诫命，强迫并克制他堕落的天性；在结合之后，将理智与心灵结合的属灵力量，促使他遵守诫命，使其变得容易、轻省、甘甜、喜乐。正如诗篇作者所言：“我心舒畅的时候，便往你诫命的道上直奔。”

对于操练耶稣祷文的人来说，通读修道士巴西略（波里亚诺默罗夫斯基）所著的，关于西乃的圣格里高利、耶路撒冷的黑休斯、西乃的菲洛特乌斯，以及尼罗·索尔斯基的著作的注解（导论），是大有裨益的。¹¹在读过这些注解之后，通读《爱道》全书，便会更加清晰，并获益匪浅。在阅读教父著作时，我们也不可忽略一个事实，即他们时代的初学者的标准，乃是我们时代中非常精进的人的标准。将教父的教训应用在自己身上，并应用在自己的行为上，必须格外谨慎。

oneself and to one's own activity must be carried out with great circumspection.

On Divine Meditation

St Dimitry of Rostov and St Tikhon of Voronezh practiced divine meditation—that is, holy reflection on the incarnation of God the Word, on His wonderful life on earth, on His terrible and saving sufferings, on His most glorious resurrection and ascension to heaven; as well as on man, his destiny, his fall, his renewal by the redeemer, and on the other deep mysteries of Christianity.

The holy reflections of the above saints are superbly propounded in their writings. St Peter of Damascus, in common with other ascetic writers, ranks such reflections among spiritual visions, and in the category of visions he assigns them to the fourth degree. Every spiritual vision is a sight of mysteries of some kind, which manifest themselves in the ascetic in accordance with his purification by repentance, as can be seen in the book of St Peter of Damascus. Repentance has its degrees, and spiritual visions have their degrees. The mysteries of Christianity are revealed to the ascetic by degrees, according to his spiritual proficiency. The divine meditations or pious reflections of Saints Dimitry and Tikhon serve as an expression of their spiritual proficiency. Let him who desires exercises in divine meditation read the writings of these saints. Such divine meditation will be the most immune to error and the most profitable for the soul. On the other hand, meditation becomes very wrong and harmful if, before purification by penance¹ and without having any exact grasp of Christian doctrine, the ascetic allows himself self-willed reflection, which cannot fail to be erroneous and therefore cannot fail to produce harmful results and selfdeception, cannot fail to lead to the precipice of fatal error.

The saints had been trained with all precision and detail in Orthodox theology, and then by their holy life they had risen to the height of Christian perfection. Divine meditation was natural for them. It is not natural for an ascetic who has no fundamental or precise grasp of theology, and has not been purified by penance.¹ For this reason it was forbidden by the holy Fathers to novices, and

论神圣的默想

罗斯托夫的圣底米丢和沃罗涅日的圣季风操练神圣的默想——即，对上帝之道成肉身，祂在地上奇妙的生命，祂可怕而拯救的苦难，祂最荣耀的复活和升天，以及对人、人的命运、人的堕落、借救赎主的更新，和基督教其他深奥奥秘的圣洁沉思。

以上圣徒之圣洁默想，在其著作中，皆精妙阐述。大马士革的彼得与诸位苦修作家一样，将此等默想，列于属灵异象之中，且将其归于异象之第四等。凡属灵异象，皆为某种奥秘之景象，于苦修之人内显现，与其藉悔改而得洁净之程度相符，此可于大马士革的彼得之书中得见。悔改有其等次，属灵异象亦有其等次。基督徒之奥秘，按其属灵修为之程度，渐次向苦修之人显明。圣德米特里与圣季丰之神圣默想或虔诚思索，乃是其属灵修为之明证。凡愿操练神圣默想之人，宜读此二圣徒之著作。如此神圣默想，将最难出错，且对灵魂最有益处。反之，若未藉忏悔得洁净，且对基督教义并无精确把握，苦修之人便任凭己意思索，此便大错特错，且有害无益，必致自欺欺人，并无不坠入致命谬误之深渊。

众圣徒皆以正统神学受训，一丝不苟，纤悉毕举；其后，又以圣洁的生命，升至基督徒完备之至高境界。神圣的默想，于他们乃是自然之事。若为修道之人，其神学既无根基，亦无精确之把握，且未曾以忏悔洗净，则此默想非其自然之事。¹为此故，圣父禁止初学者行此默想，且实在而言，凡未曾以研习预备、未曾以其生活方式达至此境界之所有修士，皆被禁止。圣约翰·克

in fact to all monks in general who had not been prepared for it by study and had not reached it by their way of life. St John of the Ladder says, “Deep is the depth of the dogmas, and not without risk does the mind of the hesychast caper among them. It is not safe to swim in one’s clothes, nor should a slave of passion touch theology.”² Such words are a warning to hesychasts, and it is common knowledge that only proficient monks are allowed to practice hesychasm.³

In ancient times very many monks fell into fatal heresy solely because they allowed themselves to investigate dogmas beyond their powers of comprehension. “A humble monk,” St John of the Ladder again teaches, “will not meddle with mysteries, but a proud one will pry into the divine judgments.”⁴ Very true! In one who is immature and unfit for it, the desire to undertake divine meditation is the suggestion of conceit, is a proud and imprudent desire. Exercise yourself in prayer and in soul-building reading, and this exercise will be an exercise in divine meditation that is right, safe, and pleasing to God.

Just as our eyes of sense when healed of blindness see by their own natural property, so, too, our mind when purified of the disease of sin naturally begins to see the mysteries of Christianity. Rely on God in your efforts. If it is necessary for you and for the general benefit of Christianity that you should be a seer of deep mysteries and a preacher of them to your brethren, God will certainly grant you that gift. But if that is not the will of God, strive for that which is essentially necessary for your salvation and which fully satisfies the demands of that need. Endeavor to acquire pure prayer combined with a sense of penitence and mourning, with the remembrance of death, of God’s judgment, and of the frightful dungeons of hell where eternal fire blazes and eternal darkness reigns. Such prayer combined with such recollections is an unerring, excellent form of divine meditation, and of the greatest profit to the soul.

On the Remembrance of Death

A monk should remember every day, and several times a day, that he is faced with inevitable death,

里马克斯曰：“教义之深度，渊不可测，若心怀静修者贸然在其间腾跃，则不免险境。人若衣衫湿透，则不宜游泳；有情欲之奴仆，亦不当触及神学。”²此等言语，乃是告诫静修者。众所周知，唯有精通之修士，方可修习静修。³

古时，有甚多的修士陷入致命的异端，皆因他们容许自己研习超过自身理解力之教义。“谦卑的修士，”圣约翰·克里玛库斯复又教导，“必不干涉奥秘，而骄傲的则要窥探神的审判。”⁴诚然！对一个尚未成熟且不适合的人而言，着手进行神圣默想的意愿，乃是自负的暗示，是骄傲而不谨慎的愿望。操练祷告及建造心灵之阅读，而这操练将成为正确、安全且蒙神喜悦的神圣默想之操练。

正如我们的感官之眼，得医治而脱离了盲目的病，便凭着它们天然的特性看见，照样，我们的心，若从罪孽的疾病中得以洁净，便会自然地开始看见基督教的奥秘。在你们的努力中，要倚靠上帝。若你和基督教的普遍利益需要你成为深奥奥秘的看见者，并向你的弟兄们传讲这些奥秘，上帝必定会赐给你这样的恩赐。但若这不是上帝的旨意，就当为你们的救恩而努力，并以此完全满足那需要的需求。努力获得纯粹的祷告，并与悔改和哀恸之情结合，怀着对死亡、上帝的审判，以及地狱的可怕地牢的记忆，在那里永恒的火燃烧，永恒的黑暗统治。这样的祷告，结合这样的回忆，是一种准确无误、卓越的祈祷形式，对灵魂最有益处。

论默想死亡

阿孟须日日思念，且每日数次，他所面对的乃是无可避免的死亡，最终他甚至当达到不住的思念死亡。

and eventually he should even attain to the unceasing remembrance of death.

Our mind is so darkened by the fall that unless we force ourselves to remember death we can completely forget about it. When we forget about death, then we begin to live on earth as if we were immortal, and we sacrifice all our activity to the world without concerning ourselves in the least either about the fearful transition to eternity or about our fate in eternity. Then we boldly and peremptorily override the commandments of Christ; then we commit all the vilest sins; then we abandon not only unceasing prayer but even the prayers appointed for definite times—we begin to scorn this essential and indispensable occupation as if it were an activity of little importance and little need. Forgetful of physical death, we die a spiritual death.

On the other hand, he who often remembers the death of the body rises from the dead in soul.¹ He lives on earth like a stranger in an inn or like a prisoner in jail, constantly expecting to be called out for trial or execution. Before his eyes the gates into eternity are always open. He continually looks in that direction with spiritual anxiety, with deep sorrow and reflection. He is constantly occupied with wondering what will justify him at Christ's terrible judgment and what his sentence will be. This sentence decides a person's fate for the whole of eternity. No earthly beauty, no earthly pleasure draws his attention or his love. He condemns no one, for he remembers that at the judgment of God such judgment will be passed on him as he passed here on his neighbors. He forgives everyone and everything, that he may himself obtain forgiveness and inherit salvation. He is indulgent with all, he is merciful in everything, that indulgence and mercy may be shown to him. He welcomes and embraces with joy every trouble or trial that comes to him as a toll for his sins in time, which frees him from paying a toll in eternity. If the thought comes to him to be proud of his virtue, at once the remembrance of death rushes against this thought, puts it to shame, exposes the nonsense and drives it away.

What significance can our virtue have in the judgment of God? What value can our virtue have

我们的心智因堕落而昏暗，若非强迫自己记念死亡，便会将其完全忘却。当我们忘却死亡，便开始在地上生活，仿佛是不死的，并将我们一切的活动都献给世界，丝毫不顾念那通往永恒的可畏过渡，亦不顾念我们在永恒中的命运。于是，我们便大胆而专横地践踏基督的诫命；于是，我们便犯下一切最卑劣的罪行；于是，我们不仅放弃了不住的祷告，甚至也放弃了按时所定的祷告——我们开始轻视这必要且不可或缺的职事，仿佛它是一项微不足道、毫无益处的活动。忘记了肉体的死亡，我们便落入了灵性的死亡。

另一方面，那常记念身体之死者，便在灵魂里复活。¹ 他活在地上，如同寄居客寓或狱中的囚犯，时常指望被召去受审判或处决。他眼中常开着通往永恒的门。他不断地以属灵的焦虑，深深的忧愁和反思，朝那个方向观望。他不断地思索着什么才能在基督可怕的审判中称他为义，他的判决又会是什么。这判决决定了一个人整个永恒的命运。尘世间的美丽，尘世间的欢乐，都不能吸引他的注意或爱慕。他不判断任何人，因为他记得，在上帝的审判中，神要按他在世上怎样论断他的邻舍，也怎样论断他。他饶恕一切，为要自己能得饶恕，承受救恩。他对一切都宽容，凡事都怜悯，好叫人也向他显出宽容和怜悯。他欢欣地迎接，拥抱一切临到他的患难或试炼，作为他为罪在今世所付的代价，这使他免去在永恒里付出代价。若有骄傲于自己德行的念头临到他，立刻就以死亡的记忆来对抗这个念头，使它羞愧，揭露它的荒谬，把它驱走。

我们的德行在上帝的审判中，能有什么意义呢？即使天在他眼中也是不洁净的，我们的德行在他

in the eyes of God to Whom even Heaven is impure?² Remind and remind yourself: “I shall die, I shall die for certain! My fathers and forefathers died; no human being has remained forever on earth. And the fate that has overtaken everyone awaits me too!” Do not fritter away the time given you for repentance. Do not rivet your eyes to the earth on which you are a momentary actor, on which you are an exile, on which by the mercy of God you are given a chance to change your mind and offer repentance for the avoidance of hell’s eternal prisons and the eternal torment in them. Use the short spell of your pilgrimage on earth to acquire a haven of peace, a blessed refuge in eternity. Plead for the eternal possession by renouncing every temporal possession, by renouncing everything carnal and natural in the realm of our fallen nature. Plead by the fulfillment of Christ’s commandments. Plead by sincere repentance for the sins you have committed. Plead by thanking and praising God for all the trials and troubles sent you. Plead by an abundance of prayer and psalmody. Plead by means of the Jesus Prayer and combine with it the remembrance of death.

These two activities—the Jesus Prayer and the remembrance of death—easily merge into one activity. From the prayer comes a vivid remembrance of death, as if it were a foretaste of it; and from this foretaste of death the prayer itself flares up more vigorously.

It is essential for the ascetic to remember death. This remembrance is essential for his spiritual life. It protects the spiritual life of the monk from harm and corruption by self-confidence,³ to which the ascetic and attentive life can lead unless it is guarded by the remembrance of death and God’s judgment. It is a great disaster for the soul to set any value on one’s own effort or struggle, and to regard it as a merit in the sight of God. Admit that you deserve all earthly punishment as well as the eternal torments. Such an appraisal of yourself will be the truest, the most salutary for your soul, and the most pleasing to God.

Frequently enumerate the eternal woes that await sinners. By frequently docketing these miseries make them stand vividly before your eyes. Acquire a foretaste of the torments of hell so that at the

眼中又能有什么价值呢? (路加福音 1:16) 提醒自己又再提醒自己: “我必定要死, 我必定要死! 我的父老和先人死了; 地上没有谁能存活到永远。每个人都逃不掉的命运, 也等着我呢!” 不要浪费你被赐予用来悔改的时间。不要将你的目光停留在你只是其中一个短暂的演员的地上, 停留在你流放的地上, 在上帝的怜悯下, 你被赋予了改变想法并悔改的机会, 从而避免地狱永恒的监禁和其中永恒的折磨。利用你在世上短暂的旅程, 去获得一个平安的避难所, 一个在永恒中的蒙福的庇护所。通过放弃每一个属世的财富, 通过放弃我们堕落本性领域中的一切属肉体 and 自然的事务, 来恳求永恒的拥有。通过遵守基督的诫命来恳求。通过真诚地为所犯的罪孽悔改来恳求。通过感谢和赞美上帝为你所受的一切考验和苦难来恳求。通过大量的祷告和诗篇来恳求。通过耶稣祷告来恳求, 并与对死亡的记忆结合起来。

这两样的操练——耶稣祷文和默想死亡——容易合而为一。从祷告而生对死亡生动的默想, 如同先尝死亡的滋味; 从这先尝的滋味, 祷告本身就更猛烈地燃烧起来。

修道之人, 切记当思念死亡。此等思念, 于其灵性生命, 乃为要紧。能护卫修士之灵性生命, 免受自恃之危害与败坏。若不以思念死亡及上帝之审判保守, 则修道及专心之生活, 亦能导人于自恃。若人自视其劳苦或争战为有价值, 复以之为在上帝面前之功德, 则于其灵魂, 实为大祸。当承认尔当受一切世上之刑罚, 以及永恒之痛苦。如此自视, 方为最真, 于尔之灵魂亦最有益, 且最蒙上帝喜悦。

时常数算罪人所要面临的永恒祸患。反复地记载这些痛苦, 使它们活生生地呈现在你的眼前。预先尝尝地狱的痛苦, 这样, 当你生动地回想起它们时, 你的灵魂就会颤抖, 就会从罪中挣脱出

graphic remembrance of them your soul may shudder, may tear itself away from sin, and may have recourse to God with humble prayer for mercy, putting all your hope in His infinite goodness and despairing of yourself. Recall and represent to yourself the terrible measureless subterranean gulf and prison that constitute hell. The gulf or pit is called bottomless.⁴ Precisely! That is just what it is in relation to men. The vast prison of hell has many sections and many different kinds of torment and torture by which every man is repaid according to the deeds he has done in the course of his earthly life. In all sections imprisonment is eternal, the torments eternal. There, insufferable, impenetrable darkness reigns, and at the same time the unquenchable fire burns there with an ever equal strength. There is no day there. There it is always eternal night. The stench there is insupportable, and it cannot be compared with the foulest earthly fetor. The terrible worm of hell never slumbers or sleeps. It gnaws and gnaws, and devours the prisoners of hell without impairing their wholeness or destroying their existence, and without ever being glutted itself. Such is the nature of all the torments of hell; they are worse than any death, but they do not produce death. Death is desired in hell as much as life is desired on earth. Death would be a comfort for all the prisoners of hell. It is not for them. Their fate is unending life for unending suffering. Lost souls in hell are tormented by the insufferable executions with which the eternal prison of those rejected by God abounds; they are tormented there by the unendurable grief; they are tormented there by that most ghastly disease of the soul—despair.

Acknowledge that you are sentenced to hell for eternal torment, and from that acknowledgment there will be born in your heart such irresistible and mighty cries of prayer that they will inevitably incline God to have mercy on you, and He will lead you into Paradise instead of hell.

You who consider yourselves deserving of earthly and heavenly rewards! For you, hell is more dangerous than for flagrant sinners because the gravest sin among all the sins is pride, self-opinion, self-confidence—a sin of the spirit invisible to mortal eyes and which is often covered with a mask of humility.

来，并且怀着谦卑的祈祷向神求怜悯，将你所有的盼望都寄托在他的无限良善上，并对你自己感到绝望。回想并向自己呈现那构成地狱的、可怕的、无量的、地下的深渊和监狱。深渊或坑被称为无底的。⁴ 正是如此！这正是它相对于人类而言的样子。地狱这座广阔的监狱有许多区域和许多不同种类的折磨和酷刑，藉此，每个人都将按照他在尘世生命中所行的事得到报应。在所有区域，监禁都是永恒的，痛苦也是永恒的。在那里，难以忍受、无法穿透的黑暗笼罩着，同时，不灭的火以永恒不变的力量在那里燃烧。那里没有白天。那里永远是永恒的黑夜。那里的恶臭是难以忍受的，无法与世上最污秽的臭气相比。地狱里可怕的虫永不沉睡，也不睡觉。它不断地啃噬，吞噬着地狱的囚徒，但却不会削弱他们的完整性，也不会毁灭他们的存在，也不会使它自己得到满足。这就是地狱所有痛苦的本质；它们比任何死亡都更糟，但它们不会导致死亡。在地狱里，人们渴望死亡，就像在地上渴望生命一样。死亡对所有地狱的囚徒来说，将会是一种安慰。但这却不是他们的命运。他们的命运是无休止的生命，为无休止的苦难。在地狱中迷失的灵魂，被那充满在神所弃绝者的永恒监狱中的难以忍受的刑罚所折磨；他们在那里被难以忍受的悲伤所折磨；他们在那里被灵魂最可怕的疾病——绝望所折磨。

你当承认自己被判入地狱，永受刑罚；从这承认中，你心中必生出不可抗拒、大有能力的祷告，以致神必垂怜你，且领你进入乐园，而非地狱。

凡自以为配得地上和天上赏赐的！对你们来说，地狱比对公然的罪人更加危险，因为在一切罪中，最严重的罪是骄傲、自以为是、自负——这是一种属灵的罪，肉眼看不见，往往被谦卑的面具所掩盖。

The remembrance and consideration of death was practiced by the greatest of the holy Fathers. Of Pachomius the Great, the author of his life says that he “maintained himself constantly in the fear of God with the remembrance of the eternal torments and pains which have no end—that is, with the remembrance of the unquenchable fire and the undying worm. By this means Pachomius kept himself from evil and roused to the better.”⁵

The Narrow Way Is Designed by God Himself

Our Lord Jesus Christ spent His earthly life in the greatest humility, subject to constant hardship¹ and maltreatment, persecuted, slandered and libeled by His enemies who finally condemned Him to a shameful death with common criminals. The way of salvation that leads to eternal life is “narrow … and difficult.”² It is appointed both by our Lord’s holy example and by His holy teaching. The Lord foretold to His disciples and followers that “in the world,” that is, during their earthly life, they would have “tribulation” that the world would “hate” them, that they would be persecuted and killed.³ The Lord compared the position of His disciples and followers in the midst of vicious humanity to the position of “sheep in the midst of wolves.”⁴ From this it is clear that sorrow and suffering are appointed by the Lord Himself for His true slaves and servants during their life on earth. What is appointed by God is impossible to prevent by any human being, by any kind of wisdom, or prudence, or forethought, or care. Therefore, he who enters the monastic life must give himself up wholly to the will and guidance of God, and must be prepared to endure all such sufferings as the providence of the all-highest may be pleased to permit to His servant during his earthly pilgrimage. Sacred Scripture says, “My son, if you draw near to serve the Lord, prepare your soul for temptation. Set your heart right and be steadfast, and do not strive anxiously in distress. Cleave to Him and do not fall away, that you may be honored at the end of your life. Accept whatever is brought upon you, and in exchange for your humiliation, be patient; because gold is tested in fire and acceptable men in the furnace of abasement.”⁵

那些至圣的父，都操练追忆和思念死亡。写帕科缪大帝生平的人说他：“常在敬畏神的心中，追忆永恒的刑罚，和无休无止的痛苦——也就是，追忆那不灭的火和不死的虫。帕科缪藉此远离恶事，奋兴行善。”⁵

窄路乃是神亲自设计的

我们的主耶稣基督度过了祂在地上的生活，极度谦卑，饱受磨难¹和虐待，被祂的仇敌迫害、诽谤和中伤，最终被定罪，与普通罪犯一同遭受耻辱的死亡。通往永生的救赎之路是“窄的……难走的”²，这是由我们的主的圣洁榜样和祂的圣洁教导所指定的。主预言祂的门徒和追随者说，“在世上”，也就是在他们尘世的生活，他们将有“苦难”，世人将“恨”他们，他们将被迫害和杀害³。主将祂的门徒和追随者置身于邪恶的人类之中，比作“羊在狼群中间”⁴。由此可见，忧愁和苦难是主自己为祂在地上的真仆人所指定的。凡是上帝所指定的，任何人都无法阻止，无论是通过何种智慧、谨慎、预见或照顾。因此，凡进入修道生活的人，必须完全顺从上帝的旨意和引导，并准备好忍受全能的上帝的旨意，在祂的仆人尘世的旅程中允许的所有苦难。圣经上说：“我儿，你若侍奉主，就要预备你的心去受试探，要立定你的心，不要慌忙，临难的时候，要专靠祂，不要离弃祂，使你到死得荣耀。凡临到你的，都当接受，在变故中要忍耐，因为金子是在火中试炼的，义人在卑微中也是如此”⁵。

Why has the Lord reserved for His true slaves afflictions during their earthly life, while for His enemies He has provided prosperity, material success, and material goods? The carnal mind says, "It ought to have been arranged in just the opposite way." This is the reason. Man is a fallen being. He was cast down to earth from Paradise where he had brought death upon himself by transgressing God's commandment. Immediately after the transgression, death struck the human soul and incurably infected the body. The body, the life of which is the soul, was not separated from the soul immediately after the fall; but the soul, the life of which is the Holy Spirit, immediately after the fall was separated from the Holy Spirit, Who abandoned it as defiled and poisoned by sin, and left it to itself. With such a dead soul, and with a body alive with the life of an animal, the first man was cast down to the earth for a certain time, and the rest of men are born and remain on earth for a limited time. At the end of this time of so-called earthly life, the body also finally succumbs to death, having been harassed by it and having struggled with it during the whole of its earthly life.

Earthly life—this brief period—is given to man by the mercy of the Creator in order that man may use it for his salvation, that is, for the restoration of himself from death to life. Salvation, or the revival of man by the Holy Spirit, is accomplished by means of the Redeemer or Savior, our Lord Jesus Christ. Men born before the coming of the Redeemer were to seek salvation by faith in the promised Redeemer and to receive salvation after the accomplishment of redemption by the Redeemer. Those born after the coming of the Redeemer were to seek salvation by faith in the Redeemer who had come and were to receive salvation even during their earthly life, and final and immutable salvation immediately after the separation of the soul from the body and after the particular judgment. Everyone who believes in the Savior must necessarily acknowledge and confess his fall and his state of exile on earth; he must acknowledge and confess it by his actual life so that his acknowledgment and confession may be living and effective, and not dead and ineffectual. Otherwise, he cannot properly acknowledge the Redeemer, because a Redeemer and Savior is needed only for those who are fallen and perishing;

主为何在世时，将患难留给祂真仆人，却让仇敌亨通、物质成功，且丰衣足食呢？属肉体的意念说：“事情本应恰恰相反。”原因如下。人是堕落的生灵。因违背上帝的诫命，他从乐园被贬到地上，自己招致了死亡。在违背诫命之后，死亡立刻临到人的灵魂，并无可救药地感染了身体。身体的生命乃是灵魂，在堕落之后，并未立刻与灵魂分离；但灵魂的生命乃是圣灵，在堕落之后，立刻与圣灵分离，圣灵离弃了它，因它被罪玷污毒害，任凭其自生自灭。在这样的死去的灵魂之下，在动物之生命活着的身体之下，头一个人被贬到地上一段时间，其余的人出生并停留于地上有限的时间。在所谓的尘世生命结束时，身体也最终屈服于死亡，在整个尘世生命中，它一直被死亡困扰并与之抗争。

尘世的生命——这短暂的时期——是造物主出于怜悯赐予人的，为要使人借此得救，也就是说，从死亡中复活过来。得救，或借着圣灵复活，是借着救赎主，就是我们的主耶稣基督成就的。在救赎主来临之前出生的人，要借着相信所应许的救赎主来寻求救恩，并且在救赎主完成了救赎之后领受救恩。那些在救赎主来临之后出生的人，要借着相信已经降临的救赎主来寻求救恩，并且甚至在他们尘世的生命中领受救恩，以及在灵魂与肉身分离之后、特别审判之后立刻获得最终和不可改变的救恩。凡相信救主的人，必须承认并认信他的堕落和他在这世上的放逐状态；他必须借着 he 实际的生活来承认和认信，这样他的承认和认信才是活泼有效，而不是死气沉沉而无用的。否则，他就不能正确地承认救赎主，因为救赎主和救主只需要为那些堕落和灭亡的人；他对那些不愿意承认和认信他们的堕落，他们的灭亡的人来说是多余的，毫无用处。用自己的生命来承认自己的堕落，意味着要忍受尘世生命的一切苦难，作为堕落的公正报应，作为人罪性的合理和合乎逻辑的后果，并且要不断地拒绝所有享乐，因为这些对于一个激怒了上帝并被上帝拒绝的罪犯和流亡者来说是不合适的。暂时的尘世生命仅仅是通往永生的前庭。而且是通往什么样的生命呢？通往在地狱的监狱里，在最可怕的地狱

He is quite superfluous and cannot be of any use to those who do not wish to acknowledge and confess their fall, their perdition. To confess one's fall by one's life means to bear all the sufferings of this earthly life as a just recompense for the fall, as a rational and logical consequence of one's sinfulness, and constantly to refuse all pleasures as improper for a criminal and exile who has angered God and has been rejected by God. Temporal earthly life is merely the forecourt to eternal life. And to what kind of life? To eternal life in the prisons of hell amid the most frightful, hellish torments, if during our short life on earth we do not make use of the redemption given free of charge—a redemption the acceptance or refusal of which is left to the free will of each human being. Earthly life is a place of tasting miseries and sufferings, a place of contemplating miseries and sufferings incomparably greater than earthly sufferings. Earthly life offers nothing joyful, nothing comforting, except the hope of salvation. "Blessed are you who weep now," now during the time of your earthly pilgrimage, our Redeemer has said to us, and "woe to you who laugh now."⁷

The whole Christian life on earth is nothing but penitence expressed in action, in personal repentance. Christ came to call us to repentance. Pay special attention to His words: I came to call sinners to repentance⁸ Our Lord offers us here not merry-making, not food, not walks and joyrides, not banquets and dances, but penitence, weeping, tears, lamentation and the cross. You see how a Christian should spend his life on earth! You will see it by reading the Gospel of Christ. There is joy for Christians here, too, but it is spiritual. They rejoice not over gold, silver, food, drink, honor and glory, but in God their Savior, in His goodness and mercy to them, in the hope of eternal life.

The Lord, having taken upon Himself humanity and all human infirmities except sin, also took upon Himself a vivid realization of the fallen state into which the whole human race had cast itself. He spent His earthly life in constant sufferings, without ever uttering a word of displeasure against those sufferings. On the contrary, He called them the chalice given Him by His heavenly Father which He must drink and drain to the dregs unquestioningly. The innocent and all-holy Lord, having suffered in

折磨中度过的永生，如果我们在短暂的尘世生命中不利用免费给予的救赎——接受或拒绝救赎是留给每个人的自由意志的。尘世的生命是品尝痛苦和苦难的地方，是默想比尘世苦难大得多的痛苦和苦难的地方。尘世的生命没有提供任何喜乐，任何安慰，除了得救的盼望。“你们哀哭的人有福了”，现在，在你们尘世的旅程中，我们的救赎主对我们说，并且“你们喜笑的人有祸了”。

在世上整个基督徒的生活，无非是藉着行为表露出来、在个人悔改中的忏悔。基督来是要呼召我们悔改。要特别留意祂的话：我来本不是召义人，乃是召罪人悔改（路加福音 5:32）。我们的主在这里不是给我们欢乐，不是给我们食物，不是给我们散步和游乐，不是给我们宴席和舞蹈，而是忏悔、哭泣、眼泪、哀叹和十字架。你们看基督徒在世上应当怎样度日！你们阅读基督的福音就会明白。基督徒在这里也有喜乐，但那是属灵的。他们不为金银、食物、饮料、尊荣和荣耀而喜乐，乃是为他们的救主上帝、为祂向他们的良善和怜悯、为永生的盼望而喜乐。

主既取了人性，并取了人一切的软弱，只是没有罪，也亲自领受了对全人类所堕落之景况的真切体认。祂在世的生活，常经受苦，却从未对这些苦难发出怨言。相反地，祂称这些苦难为天父所赐的杯，祂必须毫无疑问地喝尽，喝到渣滓。无罪且至圣的主，在祂所取的人性里，为有罪且染污罪孽的人类受苦，已将苦难预备为祂一切跟随者，祂一切属灵的族类和家人的救恩之路。这苦难，是在实际体认他们的堕落和罪性，在积极承认和承认救主，在与祂积极联合，与祂合而为

His assumed humanity for guilty and sin-infected mankind, has provided suffering as the way of salvation for all His followers, for all His spiritual tribe and family, in practical realization of their fall and sinfulness, in active acknowledgment and confession of the Savior, in active union with Him, one with Him. At the same time He infuses into the sufferings of His servants from His own sufferings unspeakable spiritual consolation in proof positive of the truth of salvation, and of the truth of the way of suffering which leads to salvation. The innocent and all-holy Lord spent His earthly life in sufferings; still more should the guilty suffer, fully aware that they deserve to suffer. They should rejoice that by means of brief sufferings they are delivered from eternal sufferings and join the ranks of the followers and friends of the God-Man. He who refuses sufferings and does not consider that he deserves them, does not acknowledge his fall and perdition. He who has used his earthly life merely for earthly success foolishly mistakes this briefest spell for eternity and regards eternity as nonexistent—and he prepares himself for eternal misery!

He who does not acknowledge his fall and perdition does not acknowledge his Savior and rejects Him. The acknowledgment of oneself as deserving of temporal and eternal punishments precedes the knowledge of the Savior and leads to the knowledge of the Savior, as we see from the example of the robber who inherited Paradise.¹ Perhaps you will say that the robber was a flagrant criminal, and therefore confession was easy for him, but how is a person who has committed no crime to make a confession of that sort? We reply that the other robber who was crucified beside the Lord was also a flagrant criminal, but he did not acknowledge his sinfulness because awareness of sin is a result of love and humility, while unawareness is a result of pride and hardness of heart. God's saints were constantly aware that they were sinners, in spite of the obvious spiritual gifts with which they were so lavishly endowed. On the other hand, the greatest evildoers and criminals have always justified themselves. While drowning in crime, they never stopped proclaiming their virtue.

The Holy Spirit says of the saints of the Old Covenant that they all lived their earthly life “destitute, afflicted, tormented” confessing by their

一。与此同时，祂将祂仆人们的苦难，注入祂自身苦难中难以言喻的属灵安慰，以证实救恩的真理，以及通往救恩的苦难之路的真理。无罪且至圣的主在世的生活，常经受苦；有罪的更应受苦，且要完全知道他们是配受苦的。他们应当欢喜，因为借着短暂的苦难，他们得以脱离永恒的苦难，且加入神人跟随者和朋友的行列。那拒绝苦难，并不认为自己配受苦的人，就是不承认他的堕落和灭亡。那只将他的今生用于世俗成功的人，愚昧地将这短暂的时期误认为永恒，并将永恒视为不存在——他正为自己预备着永恒的痛苦！

凡不承认自己堕落与灭亡的，就不承认自己的救主，并且弃绝他。承认自己该受暂时的与永远的刑罚，是在认识救主以先，并且引人认识救主。正如我们在那位承受了乐园的强盗的榜样中所见的那样¹。或许你会说，那强盗是个滔天大罪犯，因此承认对他来说很容易，但一个未曾犯下罪行的人要如何作那样的认罪呢？我们回答说，与主同钉十字架的另一个强盗也是个滔天大罪犯，但他却不承认自己的罪孽，因为对罪的意识是爱与谦卑的结果，而无知则是骄傲与心硬的结果。神的圣徒们不断地意识到他们是罪人，尽管他们明显地领受了如此丰厚的属灵恩赐。另一方面，最邪恶的恶人和罪犯却总是自以为义。当他们沉溺于罪恶之中时，却从未停止宣扬他们的美德。

圣灵论到旧约的圣徒说，他们一生在世，都是“穷乏，受患难，被苦待”的，用他们实际的生活承认“自己在世上是客旅，是寄居的。”¹¹ 然

actual life “that they were strangers and pilgrims on the earth.”¹¹ Then—addressing the true servants of God who were his contemporaries and directing them to Jesus, the Author and Perfecter of our faith, Who instead of the glory that was due to and belonged to Him, chose to endure dishonor and the cross—the Apostle Paul utters the following exhortation: “Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him outside the camp, bearing His reproach.”¹² Outside the camp, that is, renouncing and abandoning all that the fickle, passing world regards as desirable; bearing His reproach, that is, taking our share of the way of the cross appointed by the Lord and followed by Him throughout His life of suffering on earth. All true Christians have responded to this call and, having left the camp that is utterly fickle and alien to all stability and soundness, they followed the path of suffering to the eternal, heavenly city. “If you are without chastening,” says the Apostle Paul, “of which all have become partakers, then you are illegitimate and not sons.”¹³ Here you should note the word all: all the saints lived their earthly life in troubles and hardships; not one of them reached heaven by following the broad way of earthly prosperity. “For whom the Lord loves He chastens, and scourges every son whom He receives.”¹⁴ “As many as I love, I rebuke and chasten,”¹⁵ said the Lord in the Revelation to St John the Theologian. Instructed by these testimonies of the Holy Spirit and by many others scattered throughout the pages of Holy Scripture, we boldly affirm: troubles sent to a man by the providence of God are a true sign of the man’s election by God. When Jesus loved the young man, He offered him the following of Himself and the bearing of the cross.¹ Let us not refuse the call! The call is accepted if, when trouble comes, a Christian admits that he deserves trouble. A Christian follows the Lord with his cross when he thanks and glorifies God for the troubles sent him, when he does not count his life dear to himself,¹⁷ when he completely surrenders himself to the will of God, especially the commandment of love for one’s enemies. Suffering is so true a sign of one’s election that the Holy Spirit greets those who undergo tribulations with a heavenly greeting. Rejoice, He cries to them, rejoice! “Count it all joy,” that is,

后，向着是祂同代人的真仆人，引导他们归向耶稣，就是那为我们信心创始成终的。祂本来可得的荣耀，反而选取忍受羞辱，钉死在十字架上。使徒保罗发出以下的劝勉：“所以耶稣要用自己的血叫百姓成圣，也就在城门外受难。这样，我们就当出到营外，就了他去，忍受他所受的凌辱。”¹² 出到营外，就是弃绝并且离弃这变幻莫测、转瞬即逝的世界所看为可欲的一切；忍受祂所受的凌辱，就是背起主所指定、祂一生在世受苦所走过的十字架的道路，分担一份。所有真基督徒都响应了这呼召，离开了那完全变幻莫测、与一切稳定和健全格格不入的营，跟随受苦的道路，进入永恒的天城。“你们若不受管教，就是私子，不是儿子了。”¹³ 在此，你应当注意“所有”二字：所有圣徒一生在世，都在患难和困苦中度过；他们当中没有一人，是沿着世俗兴旺的宽路抵达天堂的。“因为主所爱的，他必管教，又鞭打凡所收纳的儿子。”¹⁴ “凡我所疼爱的，我就责备管教。”¹⁵ 主在启示给圣约翰神学家时如此说。受到圣灵的这些见证，以及散布在整本圣经中的诸多其他见证的教导，我们大胆地肯定：神所命定给人间的苦难，乃是这人蒙神拣选的真确记号。当耶稣爱那少年人的时候，祂邀请他跟随自己，背负十字架。¹ 让我们不要拒绝这呼召！当患难来临时，一个基督徒承认他理当受苦，这呼召便被接纳。基督徒感谢神，赞美神为祂所安排的患难，不以自己的性命为念¹⁷，完全顺服神的旨意，尤其是爱仇敌的诫命，他便是背起十字架，跟随主。受苦是蒙拣选如此真实的记号，以至于圣灵用天上的问候来迎接那些遭遇苦难的人。祂向他们呼喊，说：喜乐吧，喜乐吧！“你们落在百般试炼中，都要算为大喜乐。”¹⁸ “人若因我辱骂你们，逼迫你们，捏造各样坏话毁谤你们，你们就有福了。应当欢喜快乐，因为你们在天上的赏赐是大的。”¹ 圣彼得使徒告诉基督徒，他们的职分就是受苦。² 这就是神在世上为人类的命定。他必须信靠救赎主，用心灵和口承认祂，用顺服地接受耶稣乐意加在祂门徒身上的任何十字架来承认祂。没有背负十字架的，就不能作耶稣的门徒！²¹ “照神的旨意受苦，就要一心为善，将灵魂交与那信实的创造之主。”²² 我们灵魂的创造者就是主。祂借着苦难创造了那些相信祂之人的灵魂。让我们将自己交给祂的旨意和护理，并竭尽全力去遵行福音的诫命。当一个基督徒将自己交给神的旨意，否认自己，将一切忧虑卸给神时，他会感谢神，赞美神所赐的十字架。然后，信心的超凡属灵力量就会突然出现在他的心中；然后，无法形容的属灵安慰会突然出现在他的心中；耶稣用圣灵印证了接

supreme joy, “when you fall into various trials.”¹⁸ “Blessed are you when [men] revile and persecute you and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven.”¹ The holy Apostle Peter tells Christians that their vocation is suffering.² Such is the divine appointment for man during his earthly life. He must believe in the Redeemer, confess Him with heart and mouth, confess Him by his action by obediently accepting whatever cross Jesus is pleased to lay upon His disciple. He who has not accepted the cross cannot be a disciple of Jesus!²¹ “Let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator.”²² The Creator of our souls is the Lord. He creates the souls of those who believe in Him by troubles. Let us give ourselves up to His will and providence, and let us make every effort ourselves to carry out the commandments of the Gospel. When a Christian surrenders himself to the will of God, denies himself and casts all his cares on God, he thanks and glorifies Him for the cross. Then the extraordinary spiritual power of faith suddenly appears in his heart; then unutterable spiritual consolation suddenly appears in his heart; Jesus seals the disciple who has accepted His call with the Spirit—and earthly sufferings become a source of delight for the servant of God. On the other hand, a sorrowless earthly life is a true sign that the Lord has turned His face from a man, and that he is displeasing to God, even though outwardly he may seem reverent and virtuous.

Sang the holy Prophet David, “Many are the troubles of the righteous, but the Lord delivereth them out of all.”²³ How true that is! All who truly serve the Lord, who are righteous with the Redeemer’s righteousness and not with their own fallen and false righteousness, are permitted to have many troubles. But all these troubles disperse of their own accord. Not one of them can crush the servant of God. They purify, perfect him. Not a word did the Prophet say about the troubles of sinners who live on earth for earthly pleasures and earthly success. Troubles are not given to them. What is the good of troubles for them? They do not bear them with thanksgiving, but they only increase their sins by grumbling, despondency, blasphemy against God, and despair. The Lord provides for them to enjoy earthly goods till the very end, so that

受祂呼召的门徒——属世的苦难就变成了神仆人喜悦的源泉。另一方面，一个无忧无虑的世俗生活，才是主转脸不看这人，他令神不悦的真实记号，即使他在外表上看起来敬虔而有德行。

圣先知大卫歌唱说：“义人多有苦难，但主救他脱离这一切。”²³ 何等真实啊！凡真诚事奉主，凭救赎主的义，而不是凭自己堕落虚假的义为义的人，都蒙允许经历许多苦难。但所有这些苦难都会自行消散。其中没有一样能压垮神的仆人。它们洁净、成全他。先知只字未提那些为世俗享乐和世俗成功而活在地上的罪人的苦难。苦难不会临到他们。苦难对他们有什么益处呢？他们不怀感恩之心承受苦难，反而因抱怨、沮丧、亵渎神和绝望而增加他们的罪。主预备他们享用世上的福分，直到终结，以便他们至少在富足时能醒悟过来。他只把苦难赐给那些他预见会悔改的罪人，那些按着神的预知，已被记在生命册上，在救赎主的义中被算为义人。对于那些故意而任性的罪人，他们没有悔改和改正的希望，主不认为他们配得苦难，因为他们拒绝了基督的教导，也没有表现出跟随基督的热忱，既不是由于冲动，

they may come to their senses at least on account of their prosperity. He sends troubles only to those sinners in whom He foresees conversion, who according to God's foreknowledge are already inscribed in the book of life among the number of the righteous, made righteous (or justified) by the righteousness of the Redeemer. Intentional and willful sinners, in whom there is no promise of repentance and amendment, the Lord does not consider worthy of troubles, as having rejected the teaching of Christ, as having shown no zeal to follow Christ, as having entered the way of sin neither through impulse²⁴ nor through ignorance. Sufferings in Christ are Christ's greatest gift, given to those who have wholeheartedly surrendered themselves to Christ's service. Holy David, having mentioned the many sufferings to which the righteous are subjected, said nothing about the sufferings of sinners. Being bastards and not sons, they do not attract to themselves the Lord's discipline. David speaks only about their death, that it is "terrible."²⁵ Exactly! Terrible indeed is the death of sinners, forgotten, unexpected. It takes them suddenly from the midst of abundant pleasure and hurls them into an abyss of eternal torments. To comfort the servant of God who lives on earth in privations and hardships, David says to him:

Fret not thyself at him whose way doth prosper, at the man that doeth after evil counsels...

Fret not thyself because of the wicked, neither be envious against them that do unlawfulness, for they shall soon wither like the grass, and quickly fall away even as the green herb.²

The Prophet David says in the person of the ascetic whose carnal mind is still shaking: "I was envious of the wicked, seeing the peace of sinners, For there is no fear in their death,"²⁷ that is, no affliction rouses them from their spiritual torpor, from their deadly sleep, from spiritual death. "They are not in the labor of other folk, neither are they plagued like other men."²⁸

By men here is meant servants of the true God who have preserved their human dignity. They exercise themselves in pious voluntary labors and are subjected to the Lord's involuntary discipline. Rejected sinners, living in carelessness, share

也不是由于无知而进入罪恶之路。在基督里的苦难是基督最大的恩赐，赐给那些全心全意献身于基督服侍的人。圣大卫提到义人所受的许多苦难，却只字未提罪人的苦难。他们是私生子，不是儿子，所以不会吸引主的管教。大卫只提到他们的死，说那是“可怕的”。²⁵ 确实如此！罪人的死确实是可怕的，被遗忘，出乎意料。它突然将他们从丰盛的享乐中夺走，扔进永恒的痛苦深渊。为了安慰那些在地上生活在匮乏和困苦中的神的仆人，大卫对他说：

不要为那道路通达的而生嫉妒，为那行奸计的而生嫉妒……

不要为作恶的心怀不平，也不要向那行不义的生出嫉妒。因为他们如草快要枯干，像青草一般快要衰残。

先知大卫在属灵尚且动摇的修道士身上说：“我见恶人的兴盛，就向狂傲人发愤；他们死的时候，没有疼痛，”²⁷ 就是说，没有灾难能把他们从属灵的沉睡、从死亡的睡眠、从属灵的死亡中唤醒。“他们不像别人受苦，也不像别人遭灾。”²⁸

此处所言之人，乃指保存了人性尊严的真神仆人。他们操练敬虔，甘心劳苦，并顺服主的非甘心管教。被弃的罪人，生活懈怠，既不劳苦，也不受苦。结果如何呢？“因此他们的骄傲，如链子戴在他们的项上，强暴遮身，好像衣裳，又如

neither labors nor sufferings. And what is the result? "Therefore hath their pride mastered them utterly; they have clothed themselves in their unrighteousness and impiety."² All consciousness of their sinfulness is destroyed in them. An immense, incurable conceit makes its appearance. A sinful life becomes their inseparable property, just as if it were their constant garment or clothing, which in turn becomes their disgrace and consists in ignorance of God, in false conceptions of God and of every doctrine revealed by God. That is the state in which death finds willful impenitent sinners, and it snatches them away and places them at the judgment of God.

Sacred Scripture connects the idea of trial (temptation) with the idea of reproof (exposure)! "My son, do not despise the chastening of the Lord, nor be discouraged when you are rebuked by Him."³ This is also evident from those previously quoted words of the Lord, "As many as I love, I rebuke and chasten."³¹ Why is rebuke connected with trial? It is because every affliction discloses the passions hidden in the heart and puts them in motion. Till trouble comes, a man imagines himself calm and peaceful. But when trouble comes, then passions of which he was unaware rise up and make themselves felt, especially anger, sorrow, despondency, pride, unbelief. Fundamentally necessary and good for the ascetic is the exposure of sin that nestles secretly within him. Besides this, troubles accepted and borne in the proper manner increase faith; they show the man his weakness, induce humility, and reduce self-confidence. The Apostle Paul, in recalling one of his trials, says, "We do not want you to be ignorant, brethren, of our trouble which came to us in Asia; that we were burdened beyond measure, above strength, so that we despaired even of life. Yes, we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raises the dead, who delivered us from so great a death, and does deliver us; in whom we trust that He will still deliver us."³²

Our heart, doomed after the fall to the production of thorns and thistles, is especially prone to pride, unless it is tilled with troubles. Even a saint richly endowed with spiritual gifts is not immune to this danger. The Apostle Paul says frankly that the great afflictions that befell him were permitted by

腰带束住。² 他们一切知罪之心，尽都灭绝。一种巨大而无法医治的自负显现出来。罪恶的生活，成为他们不可分割的财产，就好像是他们常穿的衣服或衣裳一样，而这又成为他们的羞辱，包含着对神的无知，对神和神所启示之一切教义的错误观念。死亡正是在这状态下，找到了那些悖逆不悔改的罪人，并将其夺去，安置于神的审判之下。

圣经将试炼（试探）与责备（显露）联系起来。“我儿，你不可轻看主的管教，被祂责备的时候，也不可灰心。”（希伯来书 12:5）这一点也从主先前所说的话中显而易见，“凡我所爱的，我就责备管教。”（启示录 3:19）为何责备与试炼相连呢？这是因为每一次的患难都显露出心中隐藏的私欲，并且使之涌动。未有患难临到的时候，人总以为自己是平静安稳的。但患难临到的时候，他未曾察觉的私欲就起来，显露出来，尤其是怒气、忧愁、沮丧、骄傲、不信。对于修道之人来说，揭露潜藏在他里面的罪是根本必须且有益的。除此之外，以正确的方式接受并忍受的患难能增加信心；它们向人显明他的软弱，引发谦卑，并减少自信。使徒保罗在回忆他的一次试炼时说：“弟兄们，我们不要你们不晓得，我们在亚细亚遭遇的苦难，被压太重，力不能胜，甚至连活命的指望都绝了。自己心里也断定是必死的，叫我们不靠自己，只靠叫死人复活的上帝。祂曾救我们脱离那极大的死亡，现在仍要救我们，并且我们指望祂将来还要救我们。”（哥林多后书 1:8-10）

我们的心，在堕落之后注定要生长荆棘和蒺藜，特别容易骄傲，除非它被苦难耕耘。即使是一位拥有丰富属灵恩赐的圣徒，也难免受到这种危险的侵袭。使徒保罗坦率地说，临到他身上的重大苦难是出于上帝的旨意，为了保守他远离骄傲，他可能陷入骄傲并非因为一些微不足道的原因，

God's providence in order to preserve him from pride, into which he might have fallen not for some trivial reason, but on account of the abundance of his divine revelations and visions. Before the Apostle knew the cause of his temptations, he prayed to God three times that the temptations which were such a hindrance to the success of his preaching might be removed; but when he knew their cause, he cried, "Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. . . . But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world."³³

Having entered a holy community, let us voluntarily refuse pleasures that depend on us, and let us endure generously such troubles as, quite independently of ourselves, will be permitted us by the providence of God. Let us surrender ourselves with faith wholly to the hands of our Creator and the Builder of our souls. He not only created us, but He also builds³⁴ the souls of those who wish to be His servants. He builds us by the sacraments of the Church, He builds us by the commandments of the Gospel, He builds us by various troubles and trials, He builds us by His grace. "My Father is the vinedresser," said the Lord. "Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes [purifies by trials and afflictions], that it may bear more fruit."³⁵ Notice that the fruit sought and accepted by God from every vine branch, which represents the human soul, is its activity in Christ, that is, its practice of the commandments of the Gospel, and not at all natural action, that is, not at all the doing of natural good, defiled by admixture with evil. "As the branch," said the Lord, "cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me."³ The Heavenly Father purifies only the soul that bears fruit in Christ. The soul that does not bear fruit in Christ, that remains in its fallen nature and bears the fruitless fruit of natural good, and is content with it, does not attract divine care; it is eventually cut off by death, is cast out of the vineyard—out of the bosom of the Church—and is cast into the eternal fire of hell, where it burns eternally without burning out.³⁷

而是因为他丰富的神圣启示和异象。在使徒知道他所受试探的原因之前，他曾三次向上帝祈求，求上帝挪去那些阻碍他传道成功的试探。但当他知道其原因后，他呼喊说：“所以，我更喜欢软弱、凌辱、急难、逼迫、困苦，为基督的缘故，……但我断不以别的夸口，只夸我们主耶稣基督的十字架；因这十字架，就我而论，世界已经钉在十字架上；就世界而论，我已经钉在十字架上。”（加拉太书 6:14）

既入圣善之会，当甘心舍弃诸般倚赖于我之欢愉，并当慷慨忍受诸般全非我所能掌控，而由上帝之护佑所允准于我之苦难。当以信心全然投身于我主，即我之造物主、我等灵魂之建造者之手中。祂不仅创造了我等，亦建造渴慕为祂仆人之灵魂。祂藉教会之圣事建造我等，藉福音之诫命建造我等，藉各样患难与试炼建造我等，藉祂之恩典建造我等。“我父是栽培的人，”主说。“凡属我不结果子的枝子，祂就剪去；凡结果子的，祂就修剪干净，使枝子结果子更多。”（约翰福音 15:1-2）当知，上帝自众枝子——即人魂——所寻求并悦纳之果子，乃其在基督里之行为，亦即其实践福音之诫命，而非全无天性之作为，亦非掺杂邪恶之自然良善。“枝子若不常在葡萄树上，自己就不能结果子；你们若不常在我里面，也是这样。”（约翰福音 15:4）天父唯独洁净在基督里结果子之灵魂。那不结果子于基督里，仍留于其堕落之天性，并结出自然良善之无用果子，且以此为满足之灵魂，并不吸引上帝之看顾；它终必被死亡剪除，被逐出葡萄园——即教会之怀抱——并被抛入永恒之火，永世焚烧而不熄灭。

The ascetic himself must not willfully and audaciously cast himself into troubles and tempt the Lord. That would be madness, pride, a fall. "Suffer not thy feet to slip,"³⁸ says Scripture, "nor Him that keepeth thee to slumber."³ "You shall not tempt the Lord your God."⁴ Such is the significance according to the Lord's testimony, of those bold and vainglorious undertakings when the ascetic has the audacity and tries voluntarily to give himself up to temptation. But those troubles and trials that come to us involuntarily, and consequently are permitted and ordered by God's providence, should be accepted with the greatest reverence, as gifts of God, as cures for the infirmities of our souls, as pledges of our election and eternal salvation.

The fruit of troubles, which consists in the purification of our soul and its rising to a spiritual state, should be guarded as precious treasure. This fruit is guarded when, on being subjected to temptation and rebuke, we take all care at the time to abide by the commandments of the Gospel, without being seduced by the passions which are exposed and stirred by temptation. Between the cross and the commandments of the Gospel there is a wonderful relationship! The doing of the commandments draws the cross onto the shoulders of the doer, and the cross perfects and refines our action according to the law of Christ, explains this law to us, gives us a sense of spiritual freedom despite the nailing, and fills us with unutterable spiritual sweetness despite the bitterness of outward circumstances. Divine Scripture encourages, comforts, and exhorts those subjected to various afflictions thus:

You who fear the Lord, wait for His mercy, and do not turn aside, lest you fall... You who fear the Lord, hope for good things and everlasting gladness and mercy. Consider the ancient generations and see: Who believed in the Lord and was put to shame? ... Or who called upon Him and was overlooked? Because the Lord is compassionate and merciful, He forgives sins, and saves in time of affliction. Woe to cowardly hearts and weakened hands, and to a sinner who walks on two paths! Woe to a fainting heart, because it does not believe! Therefore it will not be sheltered. Woe to you who have lost your patient endurance! What will you do

修道之人，不可故意、放肆地将自己投入患难，试探主。这乃是狂妄、骄傲、堕落。“不可容你的脚摇动，”³⁸ 圣经说，“保守你的，也不打盹。”³ “不可试探主你的神。”⁴ 照着主的见证，那些大胆而虚荣的行径，当修道之人放肆，试图自愿地让自己落入试探之中，就是如此的意义。但那些不由自主地临到我们，因而为神的护理所允许、所命定的患难和试炼，应当以最大的敬畏之心接受，如同神的恩赐，我们灵魂的疾病之医治，我们被拣选和永恒救恩的凭据。

患难的果子，在于洁净我们的灵魂，使它升入属灵的境地，这果子应当被视为宝贵的财富来守护。当受到试探和责备时，我们若谨慎地遵守福音的诫命，不被试探所暴露和激起的激情所引诱，便守住了这果子。十字架与福音的诫命之间有着奇妙的关系！遵行诫命的人，必将十字架背负在肩上，而十字架则按照基督的律法来完善和精炼我们的行为，向我们阐释这律法，即便被钉，也给我们带来属灵的自由感，尽管外在环境苦涩，也充满着难以言喻的属灵甘甜。神圣的圣经以此鼓励、安慰、劝勉那些饱受各种苦难的人：

凡敬畏主的，当等候他的怜悯，不可偏离，免得跌倒……凡敬畏主的，当仰望福气，和永远的喜乐，和怜悯。当追想古时的世代，观看：谁仰望主而羞愧呢？……或者谁呼求他而被撇弃呢？因为主满有怜悯，赦免罪孽，拯救患难中的人。祸哉，胆怯的心，和发软的双手，并走两路的人！祸哉，灰心的人，因为他不信！所以不得庇护。祸哉，你们失了忍耐的！当主临到你们的时候，你们要做什么呢？凡敬畏主的，必不违背他的话；凡爱他的，必遵行他的道。凡敬畏主的，必寻求他的喜悦，凡爱他的，必饱得律法。凡敬畏主的，必预备自己的心，在他面前谦卑自己的

when the Lord visits you? Those who fear the Lord will not disobey His words, and those who love Him will keep His ways. Those who fear the Lord will seek His approval, and those who love Him will be filled with the law. Those who fear the Lord will prepare their hearts and will humble their souls before Him. We will fall into the hands of the Lord and not into the hands of men; for as His majesty is, so is His mercy.^{4 1}

He falls into the hands of men who, when tempted by men, does not see the hand of God which permits man to tempt, and so, by ascribing the cause to men, can easily fall into man-pleasing and apostasy from God. He who sees God's providence with the eye of faith, when tempted by men, pays no attention to these blind instruments of providence, but with his spiritual intellect and understanding he remains solely in the hands of God, calling upon Him alone in his troubles.

When the Roman governor Pilate, led by carnal wisdom, said to the Lord Who was standing before him, "I have power to crucify You, and power to release You," the Lord replied, "You could have no power against Me unless it had been given you from above."^{4 2} You are such a blind tool that you neither realize nor suspect the work for which you are being used. "By your patience possess your souls," said the Lord. "He who endures to the end shall be saved. . . 'Now the just shall live by faith; but if anyone draws back [if anyone wavers], My soul has no pleasure in him.'"^{4 3}

The Teaching of the Holy Fathers Concerning the Narrow Way

The teaching on patience given by Holy Scripture is expounded very forcibly and in abundance by the holy Fathers, as a kind of food that plays a particularly important role on the spiritual table of the word of life. We shall make a few extracts from the Patristic writings, so that the reader of these poor counsels may have a ready support in troubles when they come, and may be able to prepare himself for them with all his soul before their arrival. A person they take by surprise, unprepared and unarmed, they easily shake and often defeat.

灵魂。我们宁可落在主的手里，不落在人的手里，因为他的尊荣，也是他的怜悯。^{4 1}

他落在人手里，这等人受人的试探时，看不见神的权柄允许人试探，于是将原因归咎于人，就容易讨人的喜悦，背弃神。凡用信心之眼看见神护理的人，受人试探时，就不理会这些护理的盲目工具，只用属灵的悟性，单单在神手里，在他遭难时，只求告神。

当罗马巡抚彼拉多，被肉体的智慧引导，对站在他面前的主说：“我有权柄释放你，也有权柄把你钉十字架，”主回答说：“若不是从上头赐给你的，你就毫无权柄办我的事。”你是这样瞎眼的工具，既不明白，也不怀疑你被使用的工。主说：“你们常存忍耐，就必保全灵魂。”“惟有忍耐到底的，必然得救……‘只是义人必因信得生，若有人退后，我的心就不喜欢他。’”

圣教父论及窄路之教训

圣经论及忍耐的教训，圣教父们阐述甚力，甚多。如是粮，在生命之道的灵筵上，尤为重要。今从教父们的著作中，摘录数段，使阅者得此微薄劝勉时，在患难临到时，有所扶持；并能于其未来之先，预备己心。人若措手不及，未有预备，赤手空拳，便易摇动，且常败北。

St John of the Ladder says, “He who will not accept a reproof (correction), just or unjust, renounces his own salvation. But he who accepts it with pain, or even without pain, will soon receive the remission of his sins.”¹ “Drink at every hour derision and abuse as living water.”² “When we are bitten by reproofs (corrections), let us remember our sins until the Lord, seeing our efforts (the efforts of those who do violence to themselves for His sake), wipes out our sins and transforms the sorrow that was gnawing our heart into joy. For ‘according to the multitude of sorrows in heart [in proportion to them] have Thy comforts refreshed my soul’³ in their time. Let us not forget him who said to the Lord, ‘O what great troubles and adversities has Thou showed me! And yet didst Thou turn and revive me, and broughtest me up from the depths of the earth ... [after my fall] and broughtest me up again.’”⁴ “Blessed is he who, though maligned and disparaged every day, masters himself for God’s sake. He will join the chorus of martyrs and converse with angels as with friends. Blessed is the monk who regards himself as hourly deserving every dishonor and disparagement.”⁵ “A little fire softens a large piece of wax. So, too, a small unexpected indignity often softens, sweetens, and wipes away all our fierceness, uncouthness, insensibility, and hardness of heart.” “Annoyance, humiliations, and similar things in the soul of a novice are like the bitterness of wormwood; while praise, honor, and approbation, are like honey and give birth to all manner of sweetness in those who are pleasure-loving. But let us look at the nature of each: wormwood purifies all interior filth, but honey increases gall.”⁷ “The very people who seem most patient and able to bear suffering, if left for a time without blame or reproach from their superior as people confirmed in virtue, lose the meekness and patience they previously had. For even land that is good and fruitful and fertile (the hearts of true ascetics), if left without the water of dishonor, can revert to jungle and produce the thorns of conceit and lust.”⁸

St Isaac the Syrian says, “If anyone without hardships, struggles, and temptations has drawn near to God, then you imitate him too.” “When you find unchanging peace on your way, then fear; because you are far from the right path by which the righteous go with suffering feet. As you make

圣约翰·克里马克斯说：“那不接受责备（纠正），无论公正与否，就否认了自己的救恩。但那带着痛苦，甚至无痛苦地接受的人，很快就会得到赦罪。”¹“要时时饮用嘲弄与辱骂，如同活水。”²“当我们被责备（纠正）咬伤时，让我们记住自己的罪，直到主看到我们的努力（那些为祂的缘故而向自己施暴之人的努力），抹去我们的罪，并将那啃噬我们内心的悲伤转化为喜乐。因为‘按着我心中多有的愁烦，祢的安慰也必这样快慰我的心灵’³，在那时。让我们不要忘记对主说这话的人，‘啊，祢叫我多经历诸般的急难！然必使我回转过来，从地底的深处救上来……[在我跌倒之后]又使我复活。’”⁴“那虽然每日都被诽谤和贬低，却为了上帝的缘故而制服自己的人，是有福的。他将加入殉道者的行列，并像与朋友一样与天使交谈。那视自己每时每刻都应受一切羞辱和贬低的修士，是有福的。”⁵“一小撮火可以软化一大块蜡。同样，一个小小的意想不到的屈辱，常常会软化、甜化并抹去我们所有的凶猛、粗俗、麻木和刚硬的心。”

“在新手的心中，烦恼、屈辱和类似的事情就像苦艾的苦涩；而赞美、荣誉和赞许，就像蜂蜜，给那些爱享乐的人带来了各种甜蜜。但让我们看看各自的本性：苦艾净化了所有内在的污秽，而蜂蜜却增加了苦胆。”⁷

“那些看起来最耐心、最能忍受痛苦的人，如果一段时间没有得到上级的责备或谴责，作为在美德上得到确认的人，他们就会失去先前拥有的温柔和耐心。因为即使是良好、肥沃、富饶的土地（真修士的心），如果得不到不敬之水的浇灌，也会退化成丛林，并产生自负和情欲的荆棘。”⁸

圣伊萨克叙利亚人云：“若有人未曾经历困苦、挣扎和试探，便亲近了上帝，那么你也要效法他。”“当你发现在你所行的路上，有不变的平安时，便要害怕；因为你离义人受苦的道路甚远。你若要前往天国，亲近上帝之城，就要认清以下之征兆，乃是它已近在咫尺：迎面而来的试探之

your way to the Heavenly Kingdom and draw near to the City of God, recognize the following as a sign of its nearness: the violence of the temptations that meet you. The more you draw near and the more progress you make, the more temptations increase against you. When on your way you feel in your soul various violent temptations, then know for certain that your soul has secretly reached at that time a higher degree of spiritual life, and that you are being given more grace than before. According to the greatness of the grace, God leads the soul into the shag of trials. During trials we should have two opposite sentiments, with no resemblance to one another: these two sentiments are joy and fear. Joy, because there are signs that we are going by the way that all the saints trod, and especially the Savior of the world. We should have fear out of anxiety lest we are being subjected to trials on account of our pride. A soul that has received a desire to acquire the virtues and that is living in vigilance and the fear of God, cannot be without sorrow for a single day; for the virtues are inseparably connected with sorrows. He who gets out of trouble without any doubt divests himself also of virtue. If you desire virtue, give yourself up to every sort of trouble. Troubles give birth to humility. God does not wish a soul to be without sorrow. He who wants to be without sorrow finds his outlook or way of thinking outside the will of God. Until we attain to true knowledge, which consists in the revelation of mysteries, let us be led to humility by trials. Whoever remains in his virtue without adversities, for him the door is wide open to pride. "God very often permits people to be tempted, and lets much evil assail them from all sides. He lets their body be afflicted, as in the case of Job; He brings them into poverty, causes them to be ostracized and shunned and strikes them in the matter of their possessions. Only their souls suffer no harm. When walking in the way of righteousness, it is impossible not to meet with trouble, or that the body should not suffer pain and weakness and should remain immutable, if we want to live in virtue. But the person who lives pleasing his own will, giving way to jealousy or anything else that is harmful to him, is already condemned. But if anyone is walking in the way of justice and righteousness, and is traveling to God with many others like himself, and something of the kind

猛烈。你越是靠近，你所取得的进展越大，针对你的试探就越多。当你在路上，你的灵魂感受到各种猛烈的试探时，便要确知你的灵魂在那时已暗中达到更高层次的属灵生命，并且你所得到的恩典比以前更多。按照恩典的伟大，上帝便引导灵魂进入试验的苦难。在试验中，我们应当有两种相反的情感，彼此之间毫无相似之处：这两种情感是喜乐与惧怕。喜乐，是因为有迹象表明我们正行在众圣徒所走过的路上，特别是世人的救主。我们应当惧怕，因为我们担心自己是因骄傲而遭受试验。一个已领受了获得美德的愿望，并活在警醒和敬畏上帝中的灵魂，一天也不可能没有忧伤；因为美德与忧伤是密不可分的。那安然脱险，毫不怀疑的人，也同样会丧失美德。若你渴望美德，就当将自己献身于各种困苦。困苦能生出谦卑。上帝不愿灵魂没有忧伤。那想避免忧伤的人，他所持的观点或思想方式，便在上帝的旨意之外。在我们达到真知识，就是在奥秘的启示之前，让我们藉着试验被引向谦卑。凡在没有逆境中保持美德的人，骄傲之门就向他大开。”

“上帝常常允许人受到试探，并让许多邪恶的事从四面八方袭击他们。祂让他们的身体受苦，正如约伯的例子；祂让他们陷入贫困，导致他们被孤立和避开，并在他们的财产上击打他们。只有他们的灵魂没有受到伤害。在义路上行走，不可能不遇到麻烦，或者身体不遭受痛苦和虚弱，并且保持不变，如果我们要活在美德中。但那按自己的意愿生活，屈服于嫉妒或其他任何对他有害的事的人，就已经被定罪了。但如果有人行在公义的道路上，与其他许多人一样前往上帝，并发生类似的事情，他就不应该回避临到他的试验，而应该喜乐地接受它，毫不质疑，并且应该感谢上帝赐予他这美好的礼物，使他为上帝的缘故陷入试探，并成为了先知、使徒和其他圣徒所忍受的苦难的参与者，他们为上帝的道路忍受了苦难，无论这些苦难是来自人、魔鬼还是身体——因为它们不可能没有上帝的允许就来或被送来——并且让它成为他成圣的机会。正如上帝不可能向一个想要与祂联合的人赐予恩典，除非他为真理忍受试验，同样，人也不可能没有基督的恩赐，而使自己有能力获得这种伟大，即为神圣的恩赐忍受试验，并为临到他的试验而欢喜。圣保罗为此作见证。这工作是如此的伟大——为着一个人对上帝的盼望而受苦——以至于使徒保罗坦率地称它为恩赐。他说，这是出于上帝的，‘因你们蒙恩，不但相信祂，也要为祂受苦。’¹正如圣彼得在他的书信中所写，‘你们若为义受苦，便是有福的’¹¹因为‘你们是与基督一同受苦。’¹²因此，你不应该在享受快乐和享乐时欢喜，并且在

happens to him, he should not turn away from the trial that has come to him, but should receive it with joy, without question, and should thank God for sending him this good gift, that he has been granted to fall into temptation for God's sake and has become a partaker of the sufferings borne by the prophets, apostles and other saints who endured afflictions for the sake of the way of God, whether the afflictions come from men or devils or from the body—for it is impossible for them to come or be sent without God's permission—and let it be to him an occasion for sanctification. Just as it is impossible for God to give grace to a person who wants to be united to Him otherwise than by enduring trials for the truth, so, too, it is impossible for a person without the gift of Christ to make himself capable of this greatness, namely of enduring trial for the divine gift and rejoicing over the trials that have come to him. St Paul bears witness to this. So great is this work—to suffer for one's hope in God—that the Apostle Paul frankly calls it a gift. This is from God, he says, that 'to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake.'¹ As also St Peter wrote in his epistle, 'Even if you should suffer for righteousness' sake, you are blessed'¹¹ because 'you partake of Christ's sufferings.'¹² And so you should not rejoice when you live in full enjoyment and pleasure, and you should not lose courage when in trouble and consider your position far from the way of God. The way of God from the beginning of time and from the creation of the human race has been the way of the cross and death. How did you get your idea that everything is just the opposite? You must realize that you are outside the way of God, that you are far from Him, that you do not wish to walk in the steps of the saints, but want to make some special way for yourself and travel by it without sufferings. The way of God is a daily cross. No one has climbed to heaven by living a life of pleasure. "Temptation is good for everyone. If temptation was good for Paul, let every mouth be stopped and the whole world be answerable to God."¹³ Ascetics are tempted so that their wealth may be increased; the weak, that they may keep themselves from what is harmful for them; those who are asleep, that they may rouse themselves; those who are far away, that they may draw near; His own, that they may be

困境中不应该失去勇气，也不要认为你的处境远离上帝的道路。上帝的道路，从起初到人类被造以来，就是十字架和死亡的道路。你又是如何获得一切都恰恰相反的想法呢？你必须意识到你是在上帝的道路之外，你离祂很远，你不愿走圣徒的道路，却想为自己开辟一条特殊的道路，并在其中行走，而无需受苦。上帝的道路，是每日的十字架。没有人通过享乐生活而登入天堂。”

“试探对每个人都是有益的。如果试探对保罗有益，就让众口闭住，让全世界向上帝交账。¹³苦行者受到试探，为了他们的财富可以增加；软弱的，为了让他们远离对他们有害的事；沉睡的，为了让他们醒来；远处的，为了让他们靠近；祂自己的，为了让他们确信无疑。一个不受管教的儿子，不会进入他父亲家的财富，因为他无法有效地使用他的财富。因此，上帝首先赐予困苦和试验，然后赐予恩典。愿荣耀归于主，祂以烦琐的治疗赐予健康的喜悦！没有人不在他的训练中受苦，也没有人在他被赐予饮下试探的毒药时，不觉得时间艰难。如果没有它们，就不可能获得坚定的心。但即使是忍受试探，也不是我们自己的能力。除非神圣之火赋予它力量，否则一个瓦器怎能盛水呢？如果我们谦卑自己，并带着对忍耐的恩赐的恒切渴望而恳求，一切都将在我们的主耶稣基督里赐给我们。”

“不要让恐惧以它通常的方式迫使你在脑海中反复思考你的想法，并在其中停留。相反，要确信你的守护者与你同在。让你的智慧以所有的确定性使你确信，与整个受造物一样，你都在同一位主的统治之下，祂只需一个点头就移动、摇动、控制和命令一切。任何一个奴仆，若没有那供应一切、统治一切的允许，就不能伤害任何他的同伴。所以，要鼓起勇气！自由已经赐予了一些人，但并非一切都赐予。无论是魔鬼、食肉的野兽还是恶人，除非至高的统治者允许，并说出他们可以做多少，否则他们都无法执行他们毁灭和杀戮的意愿。这种意愿不允许邪恶受造物的自由意志随心所欲地行事，否则，任何穿上肉身的人都无法活下去。但主并没有抛弃祂的受造物，也没有让魔鬼和人随心所欲地对待它。因此，要经常对自己说，‘我有一位守护者在照顾我，任何受造物都不能出现在我面前，而没有得到来自上天的允许。’相信我，他们不敢在你的眼前出现，或强迫你的耳朵听到他们的威胁。如果他们得到来自天上君王的许可，那么既不需要言语，也不需要文字，而是会立即按照祂的意愿采取行动。同样，要对自己说，‘如果这是我的主的旨意，让恶者拥有对祂的受造物的权力，那么我也接受它，而不认为它是邪恶的，因为我不愿违背我的

confirmed in confidence. An undisciplined son will not enter into possession of the riches of his father's house because he will not be able to use his wealth profitably. For this reason God first gives troubles and trials, and then gives grace. Glory to the Lord Who by irksome treatment gives the pleasure of health! There is no one who does not suffer during his training, and there is no one who does not find the time difficult when he is given to drink the poison of temptations. Without them it is impossible to acquire firmness of heart. But even the endurance of temptations is not in our power. How can a vessel of earth hold water unless the divine fire give it the strength? If we abase ourselves and ask with humility and with a constant longing for the gift of patience, all will be given us in Christ Jesus our Lord. "Let not fear force you in its usual way to turn your thoughts over and over in your mind and dwell upon them. On the contrary, rest assured that your Guardian is with you. Let your wisdom convince you with all certainty that with all creation you are under one Lord, Who by a single nod moves everything, shakes, checks, and orders everything. Not a single slave can harm any of his fellow slaves without the permission of Him Who provides for all and Who rules all. And so, take courage! Freedom has been given to some, yet not given in everything. Neither demons, nor carnivorous beasts, nor wicked men can carry out their will to destroy and kill unless the supreme Ruler permits it, and says how much they may do. This Will does not permit the free will of evil creatures to act as they like, otherwise no one clothed in flesh would be able to remain alive. But the Lord does not abandon His creation, and does not let devils and men do as they like with it. And therefore always say to yourself, 'I have a Guardian Who is taking care of me, and not a single creature can appear to me without permission from Above.' Believe me, they dare not appear visibly before your eyes or force your ears to hear their threats. If they were to have permission from Above from the heavenly King, then neither speech nor word would be necessary, but action would immediately follow His will. Likewise say to yourself, 'If this is the will of my Lord, that the evil ones should have power over His creation, then I also accept it, without regarding it as an evil, for I do not wish to oppose the will of my Lord.' In this way you will feel

主的旨意。'通过这种方式，你将在你的试探中感受到丰盛的喜乐，因为你将意识到并确信，你的主的手正在命令和统治你。所以，要用信心和对主的信靠来坚固你的心，'你夜间的惊骇，白日飞的箭，都不怕。'"¹⁴

abundant joy in your temptations, for you will realize and feel for certain that the hand of your Lord is ordering and ruling you. And so, strengthen your heart by faith and trust in the Lord, and ‘thou shalt not be afraid for any terror by night, nor for the arrow that flieth by day.’”¹⁴

St Macarius the Great says, “He who wishes to be an imitator of Christ, so as to become a son of God born of the Spirit, must first of all bear generously and patiently all the troubles that befall him, such as bodily illnesses, offenses, wrongs and insults from men, and the attacks of invisible enemies; because it is by the permission of God that various temptations are allowed to holy souls, so that it may become clear which souls sincerely love God. It has ever been the mark of the saints and patriarchs and prophets and apostles and martyrs that they went by the narrow way of trials and troubles, and so pleased God. The soul that desires to please God needs first of all patience and hope, because one of the tricks of the devil is, in time of trouble, to make us despondent and divert us from hope and trust in God. God never allows those who trust in Him to be overwhelmed by temptations so as to reach utter exhaustion; for, says the Apostle Paul, ‘God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.’¹⁵ The devil does not worry a soul as much as he would like, but as much as he is permitted by God. If men know what weight can be borne by a horse, a donkey, or a camel, and load them accordingly; if a potter knows how long vessels must be kept in the fire so as not to be cracked by being baked longer than necessary and so as not to be unfit for use through being taken out of the fire too soon—if in a man there is so much knowledge, then how much more and incomparably more does the wisdom of God know the amount of temptation each soul must bear so that, by being tested by it, it may become capable of inheriting the Kingdom of Heaven.”¹

St Isaiah the Solitary says, “Diligently attend to yourself and meditate with great reverence on the fact that our Lord Jesus Christ, being God and having unutterable glory and majesty, became man for our sake, and left us ‘an example, that you should follow in His steps.’¹⁷ For ‘being found in

大马卡里乌斯说：“凡愿效法基督，以成为由圣灵而生的神的儿子者，首先必须慷慨且忍耐地承受临到他的一切患难，诸如身体的疾病、冒犯、过错和来自人的侮辱，以及看不见的仇敌的攻击；因为各样的试探都是神所允许的，临到圣洁的灵魂，为要显明哪些灵魂是真心爱神的。自古以来，圣徒、族长、先知、使徒和殉道者的标记就是，他们走过试炼和患难的窄路，以此取悦神。凡渴望取悦神的灵魂，首先需要的是忍耐和盼望，因为魔鬼的诡计之一，就是在患难之时，使我们灰心，并使我们远离对神盼望和信靠。神从不允许信靠他的人，被试探压倒，以至于精疲力竭；因为使徒保罗说：‘神是信实的，必不叫你们受试探过于所能受的，在受试探的时候，总要给你们开一条出路，叫你们能忍受得住。’¹⁵ 魔鬼不会像它所愿的那样折磨灵魂，而只会在神所允许的范围内折磨。如果人知道一匹马、一头驴或一只骆驼可以承受多少重量，并据此来负载它们；如果陶匠知道器皿必须在火中烘烤多久，才不至于因烤的时间过长而开裂，并且也不会因过早地从火中取出而变得无用——如果人有如此多的知识，那么神的智慧岂不更知道每个灵魂必须承受多少试探，这样，通过被试炼，它才能有资格承受天国吗？”¹

隐修士以赛亚说：“要殷勤看守自己，并怀着敬畏之心，默想主耶稣基督，祂本是神，拥有难以言喻的荣耀和威严，却为我们成了人，并给我们留下榜样，叫我们照着祂的脚踪行（彼前 2:21）。因为‘祂既有人的样子，就自己卑微’（腓 2:8），极其、难以言喻地贫穷，忍受了许多诽谤和谴

appearance as a man, He humbled Himself¹⁸ in an extreme, ineffable manner, became poor, endured from many slander and censure, and as it is said, 'He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth. He was taken from prison and from judgment,'¹ and He was subjected to the most shameful death for us. Therefore, for the sake of His commandment and for our sins, we, too, should calmly and patiently bear it, if anyone justly or unjustly grieves us or does us any indignity. If anyone persecutes us even to death, let us behave like sheep led to the slaughter, without resisting, without arguing;² on the contrary, in silence and with humility let us pray for our enemies. "Carefully attend to yourself, and consider it a great attainment and salvation for your soul if you bear patiently for the Lord's sake slander, indignity, and affliction. Think that you deserve much worse punishments for your sins. Consider it a blessing if you bear patiently for the Lord's sake calumny, dishonor, and disappointment. Regard it as a benefit that you are granted to suffer for God's sake, that out of the vast number of afflictions and calumnies of your Lord, you at least to some extent can imitate and follow Him by sharing the most degrading slanders and most cruel tortures endured by Him. Whenever you remember those who offend and persecute you, do not complain of them, but rather pray to God for them, as your greatest benefactors. "Carefully attend to yourself, so that with complete readiness and faith you may always submit to the will of God and our Lord Jesus Christ, both in life and in death, and in disappointment. Always expect great and terrible trials, sorrows, disappointments, temptations, and deaths, so that they may not defeat you by finding you unprepared. "Carefully attend to yourself, and hourly expect that there will rise up against you some temptation, or death, or some attack, or some great peril. When they come, then bear everything with courage and firmness of spirit, reflecting that 'we must through many tribulations enter the kingdom of God.'²¹ "Carefully attend to yourself and remain constantly in the presence of God, without expecting anything from anyone, but expecting everything with faith from the one God. Do you need anything? Pray to God that, if it is His will, He may grant it to you. Regard all that you have as received from God, and

责，正如经上所说，‘祂像羊羔被牵到宰杀之地，又像羊在剪毛的人手下无声，祂也是这样不开口。祂被囚禁，被审判’，（赛 53:7-8）祂为我们遭受了最可耻的死亡。因此，为了祂的诫命和我们的罪，如果有人公正或不公正地使我们忧愁，或对我们做出任何侮辱，我们也应当平静而有耐心地忍受。即使有人迫害我们，直至死亡，我们也当像被牵到宰杀之地的羊，不抵挡，不争辩；（太 26:63）相反，我们当默默地、谦卑地为我们的仇敌祈祷。

“要谨慎看守自己，并认为，为了主的缘故，耐心忍受诽谤、侮辱和苦难，是灵魂极大的成就和拯救。你要想到，为了你的罪，你应得的是更坏的惩罚。如果你为了主的缘故，耐心忍受诽谤、羞辱和失望，就当把它看作是祝福。你应当认为，你蒙恩为了神的缘故受苦，是因为在你主无数的苦难和诽谤中，你至少在某种程度上，可以通过分享祂所忍受的最屈辱的诽谤和最残酷的折磨，来效法和跟随祂。每当你想起那些得罪你、迫害你的人，不要抱怨他们，而是要为他们向神祷告，把他们当作你最大的恩人。

“要谨慎看守自己，这样，在生命、死亡和失望中，你才能完全准备好，凭着信心顺服神和我们主耶稣基督的旨意。要时常预料到有重大而可怕的试炼、悲伤、失望、试探和死亡，这样，它们就不会在你毫无准备的情况下击败你。

“要谨慎看守自己，并时时预料，将会出现针对你的某种试探、死亡、某种攻击，或某种巨大的危险。当它们来临的时候，就当带着勇气和坚定的精神忍受一切，想到‘我们进入神的国，必须经历许多艰难’（徒 14:22）。

“要谨慎看守自己，并时常活在神的面前，不期望从任何人那里得到什么，而是凭着信心从独一的神那里期望一切。你有什么需要吗？祈求神，如果这是祂的旨意，祂就会赐给你。把你所拥有的一切都看作是从神那里领受的，而不是从其他人那里领受的，并向祂献上感谢。你缺少什么吗？不要指望从人那里得到它，不要抱怨任何人，不要向任何人求助，而是慷慨而镇定地忍受一切，这样想着：‘虽然因我的罪，我应受许多苦难，但神若愿意，就可以怜悯我，并供应我所需要的。’如果你有这样的灵性，神就会供应你一切的需要。”

not from anyone else, and render thanksgiving to Him. Do you lack something? Do not expect to receive it from men, do not grumble at anyone, do not ask anyone for it, but bear everything generously and imperturbably, thinking to yourself thus: 'Although for my sins I deserve many hardships, yet God, if He wishes, can have mercy on me and supply what I need.' If you have such a disposition of spirit, God will supply all your needs."

The Holy Church, among other instructions, exhorts a person about to be professed as a monk in the following way: "May you not prefer anything to God. May you not love father, or mother, or brethren, or sister, or any relation, even yourself, more than God—nor the kingdom of the world, be it comfort or honor. Do not turn away from poverty, malice, humiliation from men, or from anything else, for if you make the excuse that they are difficult, you will be prevented from following Christ. But ever consider the blessings of those who live according to God in hope, and think of all the martyrs and saints from the beginning of time who, by many labors and sweats, and countless bloodsheddings and deaths, acquired these things. Be vigilant in everything, suffer hardship as a good soldier of Christ. For the Lord Himself and our God Who is rich in mercy, became poor for our sake and became like us that we might be enriched with His Kingdom. For we must imitate Him and bear everything for His sake, and advance in His commandments day and night. For the Lord has said, 'Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me,'²² which means to be always ready even till our death for every kind of fulfillment of His commandments. You will have to hunger and thirst, and go naked, and be offended and rebuked, and be humiliated and banished, and be oppressed with many other afflictions, but by these things life according to the will of God is shaped. And when you suffer all these things, 'Rejoice,' says the Lord, 'for great is your reward in heaven,'²³ 'to God, alone wise, be glory through Jesus Christ forever. Amen.'²⁴ "

The Holy Church, having made this exposition of her spiritual way of thought (mind, philosophy) in which is shown the wonderful union of Christ's

圣教会谆谆教诲即将出家为修士之人，其训诫有云：“凡事不可以逾越上帝。不可爱父母、兄弟姊妹，或任何亲属，甚至过于爱自己；亦不可爱世上的国度，无论是安逸或尊荣。不可逃避贫穷、恶毒、世人的羞辱，或任何别的事，因为你若以此等事为难处而推诿，你便不能跟随基督了。但要常常想到那些照着上帝旨意生活的人，他们在盼望中生活，并且要想到从古至今所有的殉道者和圣徒，他们历尽千辛万苦，流了无数血，以至于死，才获得了这些。凡事都要警醒，为主耶稣基督打美好的仗。因为主自己和我们的上帝满有怜悯，为了我们，祂由富足变为贫穷，变成与我们一样，使我们可以在祂的国度里得以富足。因为我们必须效法祂，凡事为祂忍受，日夜遵守祂的诫命。因为主说，‘若有人要跟从我，就当舍己，背起他的十字架来跟从我，’²²意思是说，要随时预备好，即使至死，也要成就祂的诫命。你将要饥饿、干渴、赤身露体、受冒犯、受责备、被羞辱、被放逐，并要被许多其他的苦难所压迫，但借着这些事，照着上帝的旨意生活才得以成形。当你忍受这一切事时，‘喜乐吧，’主说，‘因为你在天上的赏赐是大的。’²³愿荣耀因耶稣基督，归于独一的真神，直到永远。阿们。

²⁴ ”

圣教会既已阐明其属灵思想（即心智、哲学）之道，其中展示了基督诫命与基督十字架之奇妙结合，就要求凡将要宣认的人，首要承认此阐述之

commandments with the cross of Christ, requires from everyone about to be professed that he should first of all confess the truth of this exposition, and secondly that he should make a vow to follow it. She asks the candidate for monasticism, "Do you thus confess all these things in hope of the enabling power of God, and will you promise to remain in these vows even till the end of your life by the grace of Christ?" Moreover, only those are professed who acknowledge the truth of the above teaching of the Holy Orthodox Church and are prepared to make a vow to prove by their whole life the truth they have heard, acknowledged, and confessed.

Such is the mind of the Holy Church! Such is the mind of all the holy Fathers of the Orthodox Church! We have contented ourselves here with a few extracts. Far more could be given, but that would be merely a repetition of the same teaching in so many different forms. We will conclude the counsels of the Fathers with our own poor advice based on the most beneficial and blessed experiences. When troubles befall you, it is useful to repeat the following short sentences, to repeat them with attention and with all your soul, to repeat them until from the repetition of them your heart is tilled with peace, even comfort and sweetness:

1. I am receiving what I deserve for my deeds.
Remember me, O Lord, in Thy

Kingdom.

2. Lord, may Thy holy will be done to me and by me, a sinner, now and forever.

3. Lord, I am Thy creature and slave! Whether I will it or not, I am in Thy

power. Do with Thy creature according to Thy holy will and according to Thy great mercy.

4. Glory to Thee, O Lord, for everything that Thou hast brought upon me, glory

to Thee! Just and most merciful is Thy judgment upon me who deserve all temporal and eternal punishments.

5. I thank and glorify Thee, my Lord and God, for these tiny and trifling troubles

which Thy all-good and most wise providence allows me to suffer, by which Thou exposest my passions unknown to me, by which Thou makest easier for me my answer at Thy dread judgment, by

truth,次要立志遵行。教会问候即将入修道的人说：“你如此承认这一切，仰望上帝的扶持，并应许靠着基督的恩典，终其一生持守此誓言吗？”并且，唯有那些承认上述圣正教会的教导之真理，且预备立志，以其一生来见证其所听见、承认、并告白的真理的人，方可被宣认。

圣教会的心如此！正统教会众圣父的心亦如此！此处，我们已满足于几处摘录。本可给出更多，但这不过是用多种形式重复同样的教导罢了。我们以我们自己基于最有益和蒙福之经验的贫乏建议来结束圣父们的劝诫。

当患难临到你时，反复念诵下列短句是有益的，要专心致志，全心全意地念诵，直到你的心因不断地念诵而充满平安，甚至安慰和甘甜：

1. 我正在为我的行为接受我应得的。主啊，你在你的国里纪念我。
2. 主啊，愿你的圣旨成就于我，也借着我这罪人，从今直到永远。
3. 主啊，我是你的受造之物和奴仆！无论我愿意与否，我都在你的权下。按着你的圣旨和你的大慈爱对待你的受造之物吧。
4. 主啊，荣耀归于你，因为你使我经历的一切，荣耀归于你！你的审判是公义和慈悲的，我配受所有暂时的和永远的惩罚。
5. 我的主和我的神啊，我感谢你，颂扬你，感谢你那全善和最有智慧的护理允许我遭受的这些微小而微不足道的患难，借此你暴露了我所不知道的激情，借此你使我更容易在你的可怕审判中回答，借此你救赎我脱离地狱的永刑。

which Thou redeemest me from the eternal torments of hell.

It is obvious that these sentences are borrowed from Sacred Scripture and the writings of the Fathers. When repeated attentively and unhurriedly, they act extremely quickly, powerfully, beneficially, salutarily.

Troubles Are the Special Lot of the Monks of the Last Time

The holy Fathers, the monks of the early times of Christianity, were perfect Christians filled with the Holy Spirit. They had revelations from above and uttered prophecies about the monasticism of the last days. All these revelations or prophecies agree with one another and declare that the monasticism of the last times will have an extremely feeble life, that it will not be given that abundance of spiritual gifts which the first monks enjoyed, and that the monks of the last times will even find salvation itself only with great difficulty. A certain Egyptian father once went into ecstasy and became a witness of a spiritual vision. He saw three monks standing on the seashore. From the other shore he heard a voice: "Receive wings and come to Me." After the voice spoke, two of the monks received fiery wings and flew across to the other shore. The third one remained where he was. He began to weep and wail. At last wings were given to him too, but not fiery ones—they were so weak that he flew across the sea only with great difficulty and trouble, often becoming so feeble that he sank in the sea. The first two monks represented the monasticism of early times, while the third represented the monasticism of the last times, poor in numbers and in accomplishments.

Once, the holy Fathers of the Egyptian Scetis were talking prophetically about the last generation. "What have we done?" they said. One of them, the great Abba Ischyron, replied, "We have carried out the commandments of God." They asked him, "What will those who come after us do?" Abba replied, "They will do half as much as we have done." Again they asked him, "And what will those who come after them do?" Abba Ischyron replied, "They will not have any monastic activity whatever, but they will be permitted to have troubles and

显而易见，这些句子乃取自圣经和教父们的著作。若专心、不急不缓地重复，它们便会行事极其迅速、大有能力、大有益处、使人得救。

末世修士的特别命是患难。

圣父，即基督教早期的修士，皆是圣灵所充满的完全基督徒。他们从上头得了启示，也论及末世修道之预言。所有这些启示或预言彼此相合，并宣告末世修道将极其衰微，无法得享初代修士所拥有的丰盛属灵恩赐，末世修士甚至难以得救。某埃及父老曾魂游象外，成为异象之见证。他看见三个修士站在海边。从海的另一边，他听见一个声音说：“领了翅膀，到我这里来。”那声音说完之后，其中两个修士便领了火的翅膀，飞到彼岸去了。第三个修士仍然留在原地。他开始哭泣哀号。最终，他也得了翅膀，但并非火的翅膀——他的翅膀是如此微弱，以至于他费了极大的力气，饱受艰难，才飞越了海洋，并且时常疲惫不堪，沉入海中。前两个修士代表着早期修道，而第三个修士则代表着末世修道，在人数和成就上都甚是贫乏。

昔日，埃及斯基提的圣父们谈论着关于末世的预言。“我们做了什么？”他们说。其中一位，伟大的阿爸伊西利安，回答说：“我们遵行了神的诫命。”

他们问他：“在我们之后来的人要作什么？”阿爸回答说：“他们所作的，将比我们所作的少一半。”他们又问他：“而在他们之后来的人要作什么？”阿爸伊西利安回答说：“他们将毫无修道之功，但他们将被允许经历苦难和困苦，而那些坚忍不拔的人，将胜过我们和我们的父辈。”

afflictions, and those who persevere will be superior to us and our fathers.”

Archimandrite Arcadius, the superior of the Kyrillo-Novo-Yezersk Monastery, who died in 1847, related the following about himself: “Once, I was in trouble over something or other. Feeling depressed about it, I went to Matins and while standing in church, was thinking about my trouble. I do not know what happened to me. I involuntarily closed my eyes, and then I experienced a kind of oblivion; but I was not asleep, because I heard distinctly every word of what was being read at the time. Suddenly I saw before me the saint of our monastery, Kyril. He said to me, ‘Why are you desponding? Surely you know that the monks of the last times must be saved by afflictions?’” On hearing these words, the Archimandrite came to himself. The vision implanted in the soul of the extremely simple elder—for such was Archimandrite Arcadius—deep peace.

And so, afflictions are our special lot, the lot of the monks of today, the lot assigned to us by God Himself. May this knowledge be a source of comfort to us! May it encourage and fortify us in the face of the various troubles and trials that we have to endure. Let us therefore humble ourselves under the strong hand of God, casting all our care and anxiety on Him, for He cares for us,¹ and let us wholeheartedly give ourselves up to our training by troubles (or sufferings), together with the most careful fulfillment of the commandments of the Gospel. Such is the will of God for us.²

Our sufferings for the most part are extremely trifling, so that at first sight it seems impossible to regard them as sufferings at all. But that is only the cunning of our enemy who has acquired in the struggle with feeble man uncommon skill and experience, thanks to long practice. The fallen spirit saw that cruel, coarse, obvious temptations provoke in people flaming zeal and courage to bear them. He saw this, and changed his tactics. He changed his coarse temptations to weak but subtle ones which act very powerfully. They do not evoke zeal from our heart, they do not cause it to struggle, but they keep it in a kind of irresolute state and fill the mind with doubt. They weary and gradually exhaust the powers of a man’s soul, they throw him

伊尔诺-叶泽尔斯基修道院院长、大主教阿卡狄乌斯，于一八四七年逝世，曾如此论及自己：“有一次，我因某事遭遇困境。心中郁闷，便去参加晨祷，站在教堂里思虑我的烦恼。我不知发生了什么事。我情不自禁地闭上眼睛，接着便经历了一种遗忘之感；但我并未睡着，因为我清楚地听到了当时所念的每一个字。忽然，我看到了我们修道院的圣人基利尔。他对我说：‘你为何灰心丧气？你难道不知末世的修士必要藉着苦难而得救吗？’”大主教听到这话，便清醒过来。这异象在极其单纯的长者——大主教阿卡狄乌斯便是如此——的灵魂里，深深地植下了平安。

于是，苦难乃是我们的特殊份额，是今日修士的份额，是神亲自为我们安排的。愿这认知成为我们的安慰之源！愿这鼓励我们，使我们在面对必须忍受的各种麻烦和试炼时得以坚固。因此，我们当顺服在神大能的手下，将一切的忧虑卸给祂，因为祂顾念我们¹，并且我们要全心全意地委身于通过患难（或苦楚）来操练自己，以及最谨慎地遵行福音的诫命。这乃是神对我们的旨意。²

¹ 彼得前书 5:7 ² 帖撒罗尼迦前书 4:3

我们所受的苦，大都是极微小的，以至于乍看之下，似乎完全不能将之视作苦楚。但这只不过是我们的仇敌的诡计，他因着与软弱的人争战，藉着长久的操练，已然获得了非凡的技能和经验。那堕落的灵看见，残酷、粗暴、显而易见的试探，在人心激起火热的义愤，并激起他们忍受试探的勇气。他看到了，便改变了他的战术。他将他粗俗的试探，改为微弱却狡猾的试探，这试探却极具威力。它们不会从我们心里激发出热忱，也不会使我们挣扎，而是让我们停留在一种优柔寡断的状态，并且使心思充满疑惑。它们使人疲惫，并逐渐耗尽人的心灵的力量，使他陷入沮丧和无所事事之中，并因着他的软弱、沮丧和懒惰，使他成为情欲的居所，从而毁了他。撒旦的狡猾，以及他如今对修士们所发动的争战的压

into despondency and inaction, and they ruin him by making him an abode of passions on account of his weakness, despondency, and inertia. Satan's cunning and the strain of the struggles waged by him against the monks of today are equally clear to God. God crowns the most recent wrestlers no less than the ancient ones, though the struggle of the former is less obvious than that of the latter. We must not give way to listlessness, despondency, and inertia. On the contrary, let us direct all our attention and all our energy to carrying out the commandments of the Gospel. This obedience will reveal to us the countless snares of the enemy, and that cunning forethought with which his traps are planned and set. We shall see that the outwardly slight troubles and trials of today are directed, like the grim troubles and trials of old, to draw men away from Christ and to destroy true Christianity on earth, only leaving the shell to deceive people more easily.³ We shall see that temptations that are slight but are planned and carried out with hellish wickedness act much more successfully in the eyes of Satan than grave but obvious and direct attacks.

The chief reason why afflictions are particularly burdensome for contemporary monasticism is to be found in monasticism itself, and consists preeminently in lack of spiritual instruction. It must be confessed that lack of spiritual education is the greatest disaster. And this disaster is not quickly discerned. Monks do not quickly realize it. The novice, filled with zeal in which blood (i.e., the flesh) plays the chief part and spiritual knowledge a very small part, is usually content with the education he finds in the monastery or which he wants to give himself. Later, after a most careful study of Sacred Scripture and the writings of the Fathers, it gradually dawns on the ascetics (and only a few even of them) that, for a monk to succeed, spiritual instruction is essential, and that natural education—however outwardly luxurious and splendid it may be, however much it may be extolled by the blind world—remains in darkness, and keeps its followers in darkness, in the realm of fallen spirits.⁴ Direction by the Word of God from a book and not from living lips is the only direction available, and thus a monk of necessity becomes to a considerable extent his own director. But in spite of the real profit which may be gained by private study and self-direction, it is associated with great

力，在上帝眼中同样是显而易见的。上帝赐给最近的摔跤者们的冠冕，并不亚于古时的摔跤者们，尽管前者的争战不如后者那般显而易见。我们万不可向倦怠、沮丧和懒惰屈服。相反，我们应当将我们所有的注意力，和所有的精力，都导向遵行福音的诫命。这顺服将向我们揭示仇敌那数不尽的圈套，以及他设置和规划陷阱的狡猾的预谋。我们将看到，现今外表上微不足道的苦难和试炼，如同古时严酷的苦难和试炼一样，都是为了引诱人离开基督，并且在地上毁灭真正的基督教，只留下空壳以更容易地欺骗人。我们将看到，那些微不足道，却以地狱般的邪恶所策划和执行的试探，在撒旦眼中比那些严重，但显而易见和直接的攻击更加成功。

当今修道院中，苦难之所以特别沉重，其主要原因就在于修道院自身，主要在于缺乏属灵的教导。必须承认，缺乏属灵教育是最大的灾难。而这种灾难却难以迅速察觉。修士们也难以很快意识到这一点。初学者内心充满热忱，这热忱中血气（即肉体）占据主导地位，而属灵知识却微乎其微，他通常满足于在修道院中获得的教育，或他想给予自己的教育。后来，在最仔细地研读了圣经和教父的著作后，修士们（即便如此，也只有少数人）才逐渐明白，对于一个修士来说，要取得成功，属灵的教导是至关重要的，而自然的教育——无论它外在多么奢华和辉煌，无论它被盲目的世界如何颂扬——仍然停留在黑暗之中，并将它的追随者禁锢在黑暗中，在堕落之灵的国度里。⁴ 只能借着书本中上帝的话语，而不是从活人的口中获得指引，因此，修士不得不很大程度上成为自己的导师。尽管通过个人的学习和自我指导，能获得真实的益处，但它也伴随着巨大而频繁的错误和过失，而这些都是无知和受情欲支配的必然结果。初学者的无知以及他内心占优势的情欲，使得他无法正确理解圣经，也无法坚定地持守圣经。当我们横渡罪恶的海洋时，我们常常会变得软弱，并且由于精疲力竭，我们常常会掉落，沉入海中，面临着溺死的危险。由于缺乏活生生的圣灵的器皿作为导师，由于我们被无数的危险所包围，我们的处境值得我们痛哭，

and frequent errors and lapses, which are the inevitable consequences of ignorance and of being under the dominion of the passions. The novice's ignorance and the prevalence of the passions in him make it impossible for him to understand Scripture properly and stick to it with due firmness. As we fly across the sea of sin, we often grow weak, and out of exhaustion we frequently fall and sink in the sea and are in danger of drowning. On account of the lack of directors who are living vessels of the Spirit, on account of the countless perils with which we are surrounded, our state merits bitter weeping, inconsolable lamentation. We are in need, we have gone wrong, and there is no living voice to guide us out of our delusion and error. A book is silent, while the fallen spirit, wishing to keep us in error, wipes from our memory even the very thought of the existence of a book. "Save me, O Lord!" cried the Prophet foreseeing with the Spirit of prophecy our misery and speaking in the person of one who desires to be saved, "for there is not one godly man left"—there is no Spirit-filled guide and director to show us the way of salvation, no one to whom a soul desiring to be saved can entrust himself with complete confidence. "Truth hath minished from among the children of men. They have talked of vanities every one with his neighbor,"⁵ by the suggestion of natural knowledge which is capable only of increasing and broadcasting error and private opinion (or selfopinion; i.e., conceit). We are extremely weak, while the temptations that surround us have increased enormously, and with seductive variety and attraction they are presented to the sick gaze of our mind and heart, which they draw to themselves and avert from God. We are so subject to the influence of distractions that even direction by the Word of God, our one means of salvation, we have abandoned. It is essential to live a recollected life, free from distractions, but our depraved will demands just the opposite. We struggle for material success, for the success of the world! We want honors, we want plenty and luxury! We want distractions and a share of the world's delights! In order to attain this, we are concerned exclusively with the development of our fallen nature. The very idea of a renewed nature we have lost. The commandments of the Gospel are neglected and forgotten. Spiritual activity is quite unknown to us. We are completely engrossed in

发出无法安慰的哀叹。我们正处于困境之中，我们迷失了方向，却没有任何活的声音来引导我们走出迷误和错误。书本是沉默的，而堕落的灵为了让我们继续犯错，甚至从我们的记忆中抹去了书本存在的念头。“主啊，救救我！”先知预见到我们的悲惨处境，并借着预言之灵呼喊，他代表着渴望得救的人说：“因为地上不再有虔诚人”——没有被圣灵充满的导师来指引我们走向救恩的道路，也没有人可以让人全心全意地托付自己的灵魂，渴望得救。“真理从世人中消失了。他们各人向邻舍说谎话，”⁵ 借着自然的知识的暗示，而这知识只会增加和传播错误和个人意见（或自以为是；即自负）。我们极其软弱，而围绕我们的试探却成倍增加，它们带着诱人的多样性和吸引力呈现给我们的思想和心灵，吸引它们并使它们远离上帝。我们很容易受到干扰的影响，以至于我们甚至放弃了上帝的话语——我们唯一的救恩之路。保持收敛的生活，远离干扰是至关重要的，但我们堕落的意志却要求完全相反的东西。我们为物质上的成功而挣扎，为世界的成功而挣扎！我们想要荣耀，我们想要财富和奢华！我们想要娱乐和分享世俗的快乐！为了达到这一点，我们专注于我们堕落本性的发展。而重新焕发活力的本性的想法，我们已经失去了。福音的诫命被忽略和遗忘。属灵的活动对我们来说是完全陌生的。我们完全沉浸在身体的活动中，其目的是为了在世人眼中显得虔诚和圣洁，并获得他们的回报。我们已经放弃了通往救恩的艰难而狭窄的道路；我们正在走着宽阔而容易的道路。“主啊，救救我！因为地上不再有虔诚人。”“我们[修士]的人数减少了……超过了万国，今天我们在地上因我们的罪而蒙羞。在这时候，我们没有君王，没有先知，也没有领袖”来带领我们进入那场肉眼看不见的战争，这场战争“不是与属血气的争战，乃是与那些执政的、掌权的、管辖这幽暗世界的，以及天空属灵气的恶魔争战。”⁷

“祸哉，世人因着绊倒人的事！绊倒人的事是免不了的，”⁸ 主说。上帝允许绊倒人的事，或者说试探的到来，也允许试探造成的道德上的痛苦。在世界末了，试探将变得普遍而广泛，以至于“不法的事增多，许多人的爱心才渐渐冷淡”，并且“当人子来的时候，在地上找得到有信心的人吗？”¹ 以色列地（教会）将要被刀剑——试探的致命暴力——所蹂躏，变得极其空虚。¹¹ 按照上帝的旨意生活变得非常困难。那是因为，当你在试探中生活并且它们经常出现在你眼前时，是不可能不受它们的影响的。正如冰在温暖面前会失去坚固性并转化为最柔软的水一样，即使一颗

bodily activity, and that with the purpose of appearing pious and holy in the eyes of the world and to get its reward. We have abandoned the hard and narrow way of salvation; we are going by the broad and easy way. "Save me, O Lord! For there is not one godly man left." "We [monks] have been diminished in number ... more than all the nations, and we are humbled in all the earth today because of our sins. At this time, there is no prince, no prophet, and no leader" to lead us into the battle, invisible to mortal eyes, which is "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places."⁷ "Woe to the world because of offenses! For offenses must come,"⁸ said the Lord. Both the coming of offenses, or temptations, is permitted by God, and the moral misery caused by temptations is permitted by God. Toward the end of the world, temptations will be so universal and widespread that, "because lawlessness will abound, the love of many will grow cold," and "when the Son of Man comes, will He really find faith on earth?"¹ The land of Israel (the Church) will be devastated by the sword—by the deadly violence of temptations—and exceedingly empty.¹¹ Life according to the will of God is becoming very difficult. That is because, when you live in the midst of temptations and have them constantly before your eyes, it is impossible not to be influenced by them. Just as ice in the presence of warmth loses its firmness and is converted into the softest water, so even a heart overflowing with goodwill, if exposed to the constant influence of temptations, is weakened and changed. Life according to the laws of God is becoming very difficult on account of the widespread, general apostasy. The increasing apostates, by calling themselves and appearing outwardly to be Christians, will all the more easily be able to persecute the true followers of Christ. The increasing apostates surround true Christians with countless snares, and put countless obstacles in the way of their salvation and their good intention to serve God, as St Tikhon of Zadonsk remarks, and they oppose the servants of God by means of coercive authority, and by calumny, and by underhanded double-dealing, and by various kinds of deception, and by means of cruel persecution. The Savior of the world could scarcely

充满善意的心，如果暴露在试探的持续影响下，也会变得软弱和改变。由于普遍的、普遍的背道，按照上帝的律法生活变得非常困难。那些日益增多的叛教者，通过自称和表面上是基督徒，将更容易迫害基督的真正追随者。正如扎顿斯克的圣蒂洪所说，那些日益增多的叛教者用无数的陷阱包围着真正的基督徒，并且在他们通往救恩的道路上设置了无数的障碍，以及他们服侍上帝的善意，他们通过强制性的权力，诽谤，背信弃义，各种欺骗，以及残酷的迫害来反对上帝的仆人。世界的救主在微不足道的拿撒勒找到了庇护，以躲避希律和犹太文士、法利赛人、祭司和祭司长，他们如此憎恨他。同样，在末后的时代，一个真正的修士也很难找到一些偏远和不为人知的避难所，在那里可以相对自由地服侍上帝，而不会被背道和叛教者的暴力拖入撒旦的侍奉中。啊，灾难性的时代！啊，灾难性的处境！啊，道德上的灾难，对于那些只过感官生活的人来说是难以察觉的，但却比所有物质上明显的灾难要大得多！啊，灾难，它始于时间，却没有在时间中结束，而是进入永恒！啊，灾难中的灾难，只有某些真正的基督徒和真正的修士才能体会，而那些被它抓住和毁灭的人却无法察觉！

find refuge in insignificant and remote Nazareth in order to hide from Herod and from the Jewish scribes, Pharisees, priests, and chief priests who so hated Him. So, too, in the last times a true monk will hardly be able to find some remote and unknown refuge in which to serve God with some degree of freedom, and not be drawn by the violence of apostasy and the apostates into the service of Satan. O disastrous time! O disastrous state of affairs! O moral disaster, unnoticeable for people who live only the life of the senses, yet incomparably greater than all material, glaring disasters! O disaster that begins in time and does not end in time, but passes into eternity! O disaster of disasters, realized only by certain true Christians and true monks, but unknown to those whom it seizes and destroys!

Having been made witnesses of such a spiritual vision, let us sing from the flame of temptations that confession and that song of praise that the three blessed youths sang out of the burning furnace of Babylon. By our love let us unite ourselves with all humanity spread over the face of the earth. From the whole of mankind, as its representatives before God, let us say this confession and doxology to God, let us pour out before Him this humble prayer for ourselves and for all mankind:

Blessed are You and praiseworthy, O Lord, the God of our fathers, and praised and glorified is Your name unto the ages. For You art righteous in all You did for us, and all Your judgments are true. According to all You brought on us and on the holy city of our fathers, because in truth and judgment You did all these things on account of our sins. For we sinned and acted lawlessly to depart from You. We sinned in every way, and did not obey Your commandments. Neither did we treasure or do as You commanded, that it might go well with us. Everything You brought on us and all You did to us, You did in true judgment. You delivered us into the hands of lawless and rebellious enemies ... For your name's sake, do not hand us over to the end, and do not reject Your covenant. Do not withdraw your mercy from us ... Yet with a contrite soul and humbled spirit, may we receive mercy ... Do not put us to shame, but deal with us according to Your kindness and according to the abundance of Your

既得见如此属灵的异象，就让我们从试探的火炎中歌唱，发出认罪和赞美的歌，如同巴比伦火炉中三个蒙福的少年人所唱的。凭着爱，让我们与散布于地上的全人类联合。从全人类，作为他们在神面前的代表，让我们向神说出这认罪和颂赞，让我们在他面前倾诉这为自己和全人类的谦卑祷告：

主啊，你是应当称颂的，是可赞美的，我等列祖的神，你的名当受称赞，且被尊荣，直到永远。因你向我们所行的一切事都是公义的，你一切的判断也是真实的。你向我们并向我列祖的圣城所行的一切事，都是按着真理，按着判断行的，因为我们犯了罪，行了不法的事，偏离了你。我们在各样的事上都犯了罪，不顺从你的诫命，也没有遵行你的吩咐，使我们得福。你向我们所行的一切，你向我们所作的一切，都是按着真理，照着判断行的。你把我们交在我们无赖，悖逆的仇敌手里……求你为了你的名，不要将我们交付到底，也不要废弃你的约。不要向我们收回你的怜悯……我们如今存着痛悔的心，存着谦卑的灵，求你施怜悯……不要叫我们蒙羞，照你的恩典，照你丰盛的怜悯待我们。求你施行奇事拯救我们，使你的名得荣耀，主啊。

mercy. Deliver us by Your wondrous works and give glory to Your name, O Lord.¹²

The holy Fathers said about the monks of the last days, “In the last days, those who will truly work for God will safely hide themselves from men and will not perform signs and miracles as at the present time, but they will go by the way of activity, combined with humility.” In actual fact, what is the surest way of salvation for a monk today? It is the way that can protect him from the influence of temptations from without and within. It consists outwardly in renouncing acquaintance and familiar conversation¹³ inside and outside the monastery, in constantly staying as much as possible in your monastery and in your cell, in heartily¹⁴ studying and doing the commandments of the Gospel, or, what amounts to the same thing, in studying and doing the will of God,¹⁵ and in the uncomplaining and patient bearing of all troubles and sufferings permitted by the providence of God, while acknowledging with all sincerity of heart that you deserve these troubles. The commandments of the Gospel teach a monk humility, while the cross perfects him in humility. Humility eradicates from body and soul all sinful passions, and draws to it the grace of God. And in this consists salvation.

Sources of Monastic Temptations

Temptations arise from the following four sources: from our fallen nature, from the world, from men, and from demons. Strictly, there is only one source of temptations: our fallen nature. If our nature were not in a fallen state, evil would never arise in us, the temptations of the world would have no influence on us, men would not rise up against one another, fallen spirits would have no occasion or right to approach us. That is why Scripture says, “Each one is tempted when he is drawn away by his own desires and enticed.”¹ But the infinite goodness and wisdom of God has so arranged everything for those who are being saved that all temptations, whatever they may be, bring the greatest profit to the true slaves and servants of God, and assist them tremendously in the work of their salvation and spiritual progress. Evil has no good end (aim); it has only an evil end (aim).² But God has so wonderfully arranged the work of our salvation that evil, though having an evil aim and

圣教父论及末世的修士，说：“在末世，那些真正为上帝作工的人，会安全地躲避世人，而不会像现今这样行神迹和奇事，他们会藉着实践之道，结合谦卑。”事实上，今日修士得救赎最稳妥的道路是什么呢？就是那能保守他免受外来和内在试探影响的道路。这道路在外表上，在于弃绝修士内外的一切熟识和熟络的交谈¹³，尽可能地经常留在你的修道院和你的斗室里，竭诚¹⁴学习和遵行福音的诫命，或者，也等同于学习和遵行上帝的旨意¹⁵，并且毫无怨言、忍耐地承受上帝的预旨所允许的一切烦恼和痛苦，同时，以一颗诚挚的心承认你配得这些烦恼。福音的诫命教导修士谦卑，而十字架使他在谦卑中得以完全。谦卑从身心灵中根除一切罪恶的私欲，并吸引上帝的恩典。而救恩就在于此。

修道士试探之源

试探，从下述四源而来：从我们堕落的本性，从世界，从人，从鬼。严格地说，试探只有一个来源：我们堕落的本性。若我们的本性未曾堕落，恶就永不从我们里面兴起，世界的试探就不能影响我们，人就不会彼此相争，堕落的灵也不会有机会或权利来侵扰我们。因此，经上说：“但各人被试探，乃是被自己的私欲所牵引诱惑的。”¹然而，神无限的良善与智慧为那些得救的人安排了一切，凡试探，无论是什么，都给神真仆真婢带来最大的益处，并在他们救恩与属灵长进的工上大有帮助。恶无善果（目标），只有恶果（目标）。²然而，神奇妙地安排了我们救恩的工，以致恶虽然怀有恶的目的，并意图在时间与永恒里伤害神的仆人，实际上却促进了他的救恩。

acting with the intention of harming the servant of God in time and in eternity, actually furthers his salvation.

Salvation, as a spiritual mystery, which makes man a partaker of the Divine Goodness, is incomprehensible for evil which is blind in regard to the Divine Goodness as something completely foreign to it, and understands only its own, that is, either undiluted evil, or the good of fallen nature mixed with evil and poisoned by evil. St Macarius the Great says, "Evil assists good with a bad intention."³ And the Apostle Paul has said, "All things work together for good to those who love God."⁴

Fallen nature, vomiting sin out of itself in various forms—here I mean sin not in act but in thought and the feelings of the heart and body—and disputing with the Gospel, gives the ascetic in the light of the Gospel experiential and detailed understanding of the fall, both of his own self and of that which is common to the whole of humanity; gives him experiential knowledge of the necessity of the Redeemer; gives him experiential knowledge that the Gospel cures and revives (quickens) the soul; gives him a broken and humble heart which becomes permanent in the ascetic through his vision of the countless wounds and infirmities inflicted on the individual and on the human race by the fall. The poison of sin, injected into every human being by the fall and which is to be found in every man, acts by the providence of God in those who are being saved in such a way as to be of real and very great profit to them.

The world, by tempting the ascetic, gives him experiential knowledge that earthly life is fickle and illusive, and that all that is sweet, desirable, and great on earth ends in emptiness and misery. From this experiential knowledge the ascetic acquires coldness toward earthly life, toward his guesthouse (earth), toward all that is regarded as desirable by the sons of the world, and he turns the gaze of his mind and heart toward eternity and begins to pray to God with the greatest fervor about his fate beyond the grave.

Men, by tempting the ascetic, give him an opportunity to become a doer⁵ of the most

救恩，作为属灵的奥秘，使人有份于神的良善，对于恶而言，是不可理解的，因为恶对于神的良善是盲目的，视之为完全陌生的东西，只明白它自己的，就是纯粹的恶，或堕落本性中与恶混合，并被恶所毒害的善。大马卡里乌斯说：“恶怀着歹意帮助善。”³使徒保罗说：“万事都互相效力，叫爱神的人得益处。”⁴

堕落的天性，从自身吐出各样的罪——此处我所指的是在思想、内心、肉体中的罪，而非行为上的罪——且与福音争战，使修士得以在福音的光照下，对堕落之事，无论于己，还是于全人类，都有亲身的、详尽的理解；使其亲身体验到救赎主的必要性；使其亲身体验到福音能医治、复活灵魂；使其拥有破碎、谦卑的心，这心因其看见堕落于个体与人类所造成的无数创伤与疾病而永存。罪的毒药，因堕落而注入每一个人，且存在于每个人之中，借着神的预旨，在那些蒙恩得救的人身上运行，为他们带来真实的、极大的益处。

世界试探苦行者，使他获得经验性的知识，知道属世的生命是虚浮的，是虚幻的，地上一切甘甜、可欲、伟大的事物，终归于虚空和痛苦。苦行者从这经验性的知识，对属世的生命，对他的客舍（地），对世人所看为可欲的一切，就生出冷淡的心，他便将心思意念转向永恒，开始以极大的热诚为他死后的命运向神祷告。

人若试探修道者，便给他一个机会，去行那至高的福音诫命，就是爱仇敌的诫命。爱仇敌乃是福

sublime commandments of the Gospel, the commandments concerning love for one's enemies. Love for our enemies is the highest degree of love for our neighbor ordained by the Gospel. He who has attained love for his enemies has attained perfection in the matter of love for his neighbor, and to him the gates of love for God have opened automatically. All obstacles have been removed. The eternal bars and locks have sagged and opened. The ascetic no longer criticizes his neighbor; he has forgiven him all his sins. Now he only prays for him as for a fellow member belonging to one body. Now he has acknowledged and confessed that all the troubles that the servant of God encounters are permitted by the nod of God. Now he has submitted to the will of God in all circumstances, both particular and general, and therefore as a beloved confidant and intimate friend of holy peace, as one who has carried out all that God has commanded regarding his neighbor, he enters with freedom into the embraces of divine love. The ascetic could never have attained this unless he had been subjected to various temptations from men, and on account of his temptations had vomited out of himself, as if from the action of a purgative medicine, all the malice and pride with which his fallen nature was infected.

Temptations from evil spirits are usually permitted after training with temptations from fallen nature, from the world, and from men. At first the evil spirits support our fallen nature in its conflict with the teaching of the Gospel, or they take part in temptations caused by the world and by men. Later, by the special permission of God, they themselves open an offensive against the servant of Christ which involves him in a great struggle. A victor in this conflict is crowned with special spiritual gifts, as may be seen from the lives of St Anthony the Great, St John the Sufferer, and other holy monks. Without entering into conflict with the spirits and without properly passing this test, the ascetic cannot part company with them completely, and therefore he cannot attain complete freedom from enslavement to them either in this or the future life. Those who leave this earthly life in such a state cannot avoid being subjected to tortures by fiends at the aerial tolls. St Macarius the Great says, "Souls that have not been tested by troubles caused by evil spirits remain undeveloped (lit. in

音所命定的爱邻舍的最高程度。那达到爱仇敌的，便在爱邻舍的事上达到完全，而爱上帝的门便向他自动开了。一切的障碍都除去了。那永恒的闩和锁都松弛开，敞开了。修道者不再批评他的邻舍；他已经赦免了他一切的罪。如今他只为他祈祷，如同为肢体中的一个肢体祈祷。如今他已经承认并且承认，上帝的仆人所遇到的一切烦恼，都是上帝所允许的。如今他在一切境遇中，无论是特殊的，还是普遍的，都顺服上帝的旨意，因此，作为圣洁平安所钟爱的知己和亲密的朋友，作为已经实践了上帝关于邻舍的一切诫命的人，他自由地进入了神圣的爱的拥抱。如果他没有遭受来自人的各种试探，并且由于他的试探，从他自己里面吐出了，仿佛是从泻药的作用中吐出，他堕落的本性所感染的一切恶意和骄傲，修道者就永远无法达到这一点。

恶魔的试探，多是由于借着堕落的天性、世俗和世人的试探得训练之后，才得以准许。起初，恶魔助长我们堕落的天性，与福音的教训相争，或参与由世俗和世人所引起的试探。后来，借着上帝的特别许可，他们自己向基督的仆人发动攻势，使他陷入一场伟大的争战。在这场争战中得胜的人，便戴上特别属灵的冠冕，正如大圣安东尼、受难的圣约翰，以及其他圣洁的修士的生平所见。若不与魔鬼争战，且未曾好好通过此试炼，修行者便不能完全与他们断绝关系，因此，在今生或来世，他都不能完全摆脱对他们的奴役。那些以此状态离开尘世的人，就无法避免在空中的关卡受到魔鬼的折磨。大圣马卡里乌斯说：“未曾受到恶魔所造成的患难试炼的灵魂，仍未成熟（字面意思是仍在童年时期），且不配进入天国。”

childhood), and are unfit for the Kingdom of Heaven.”⁷

Evil is the cause of all troubles and temptations. But the wisdom and omnipotence of God cause temptations and troubles to act in soul-saving ways, and provide the servants of God with an opportunity to carry out the most sublime commandments of the Gospel, to follow Christ by taking up one's cross, and to become the Lord's closest disciples. For the sons of perdition, on the contrary, troubles and temptations act fatally. Evil defeats them; they are unable to conquer it, and their former sins are augmented by new sins. Thus, one of the robbers, who was crucified close to the Lord, crowned his crimes on the cross with blasphemy.⁸ The omnipotence and wisdom of God causes evil, acting with an entirely evil aim and intention, to carry out without knowing it the predetermined providence of God. Thus the Jewish clergy, moved by envy and hatred for the God-Man, persecuted Him throughout the whole course of His life on earth, and contrived to have Him sentenced to a shameful form of capital punishment. But by the infinite wisdom and omnipotence of God, the Jewish priesthood was the blind tool of the predetermined plan of God who had decreed that the all-holy Christ, by suffering for guilty humanity, should redeem guilty humanity by His sufferings, and should open for all who wish to be saved the saving way of the cross, which leads those who travel by it to heaven.

In a similar way, evil serves as an instrument of God in relation to all the servants of God, without getting anything out of it for itself. Operating at the beck and call of God, in its ignorance of good, evil never ceases to be both for itself and for those who do it, what it is—evil.

Slaves of God! Know for certain that the troubles that befall you come not of themselves but by God's permission; so take all possible care to bear them with patience and perseverance, offering praise and thanksgiving for them to God. Know that he who resists troubles and tries to escape from the hard way, is acting against his own salvation and is striving in his blindness to frustrate the order and plan of salvation appointed by God for all His servants.

恶乃万苦与试探之根源。然上帝之智慧与全能，使试探与苦楚以拯救灵魂的方式运行，并为上帝之仆人提供了履行至高福音诫命之机，背起十字架跟随基督，成为主的至亲门徒。反之，对于灭亡之子，苦楚与试探则起致命作用。恶胜过他们；他们无法胜过它，并且他们先前的罪恶因新的罪恶而增多。故此，与主同钉十字架的强盗之一，在十字架上以亵渎来为他的罪行加冕。⁸ 上帝之全能与智慧使恶以完全邪恶的目的和意图行事，在不知不觉中施行上帝预定的旨意。犹太祭司们出于对神人基督的嫉妒与仇恨，一生都逼迫他，并设法让他被判处一种可耻的死刑。但藉着上帝无穷的智慧与全能，犹太祭司们成了上帝预定计划的盲目工具，上帝已经命定，至圣的基督将为有罪的人类受苦，藉着他的受苦救赎有罪的人类，并为所有愿得救的人开启救赎的十字架之路，引领走在这条路上的人进入天堂。

照样，恶在一切上帝的仆人身上，也作上帝的工具，自己却一无所得。恶服从上帝的号令，不晓得善，就永远是对它自己和作恶的人为恶。

上帝的奴仆啊！当知临到尔等的患难，并非自发而来，乃是出于上帝的允许；故当尽力忍耐，持之以恒，凡事谢恩，将赞美与感谢献于上帝。当知那抵挡患难、试图逃避艰难道路的人，乃是逆其救恩而行，且在黑暗中妄想阻挠上帝为他仆人所定的救赎之计划。

On the Necessity for Courage in Temptations

One of the greatest merits of a military leader in the wars of this world consists in his not becoming discouraged by all the adverse changes of fortune, but in his remaining unshakable, as if his heart were of rock. His firmness enables him to make the sanest and most advantageous decisions; it also confuses his enemies and reduces their temerity, while infusing courage into his own troops. A general with a character of this kind is apt to have extraordinary successes; all of a sudden, even a whole series of losses and misfortunes is crowned with decisive victory and triumph.

Such should be the mind of a monk—that warrior in the unseen struggle against sin. Nothing, no temptation caused by men or spirits, or arising from fallen nature, should disturb him. Let faith in God Who is almighty, and to Whom he has surrendered himself for service, be the source of his poise and power. Cowardice and agitation are born of unbelief; but as soon as the ascetic has recourse to faith, cowardice and agitation vanish, like the darkness of night before the rising sun.

If the enemy offers you various sinful thoughts and feelings, or if they arise from your fallen nature, do not be alarmed. And do not be surprised at this, as if it were something extraordinary. Say to yourself, “I was conceived in iniquities and born in sins.¹ It is impossible for my nature which is so infected with the poison of sin not to show its infection.” Exactly! It is impossible for our fallen nature not to produce its fruit, especially when it begins to be cultivated by the commandments of the Gospel. When land begins to be tilled with the plough, then the very roots of the weeds are ploughed out on to the surface; and if the land is ploughed regularly, the weeds are gradually eradicated and the land gradually becomes clean. In the same way, when the heart is cultivated by the commandments, the most deeply rooted thoughts and emotions,² which are responsible for every kind of sin, are dug out of it and brought to the surface; and thus by continual and regular exposure, they are gradually destroyed.

Suppose the passion of lust suddenly arises in you, do not be agitated by it. In exactly the same way, if

论试探中勇气的必要性

在这世上的战争中，一位军事统帅最大的优点之一，就是不因一切逆境而灰心丧志，反倒坚如磐石，心志坚定。他的坚定使他能做出最明智、最有利的决策；同时也使他的敌人困惑，削弱他们的鲁莽，并使他的军队注入勇气。一位具有这种品格的将军，往往能取得非凡的成功；突然之间，甚至一连串的损失和不幸，也终将以决定性的胜利和凯旋而告终。

一个修士的心思当是如此——在与罪恶的隐形的争战中的勇士。没有任何事，无论是人或灵造成的试探，或是从堕落的天性中产生的，都不可扰乱他。让他对全能的上帝的信心，以及他为了侍奉而降服于上帝的信心，成为他镇定和力量的源泉。懦弱和焦虑是由不信引起的；但只要修士诉诸于信心，懦弱和焦虑便会消失，如同黑夜在旭日东升之前消失一样。

若仇敌向你呈现各样的罪恶意念和感觉，或它们从你堕落的本性中生出来，都不要惊慌。也不要因这事而惊讶，仿佛是奇特的事。你要对自己说：“我是在罪孽里生的，在我母亲怀胎的时候就有了罪¹。”诚然，我们的本性既被罪的毒害所浸染，就不可能不显出它的毒害。正当如此！我们的堕落本性不可能不结出它的果子，特别是在它开始被福音的诫命所耕耘之时。当土地开始被犁耕之时，杂草的根就会被犁到地表；若经常犁地，杂草就会逐渐被清除，土地也会逐渐变得洁净。同样，当心被诫命所耕耘时，最根深蒂固的意念和情感²，正是它们导致了各样的罪，就会被挖出来，并带到地表；这样，通过持续和经常的显露，它们就会逐渐被摧毁。

若情欲忽然兴起，不可为此扰乱。照样，若忿怒，怀恨（记念恶事），贪婪，或忧愁临到你，

there should arise anger, resentment (remembrance of wrongs), avarice or dejection, do not be disturbed by it. This is bound to happen. But as soon as any passion makes its appearance, without a moment's delay cut it off by the commandments of the Gospel.³ If you do not indulge or yield to the passions, you will see their mortification. But if you indulge in them, dally or converse with them, cherish and take pleasure in them, then they will mortify and kill you.

Sinful thoughts and emotions² arise from our fallen nature. But when sinful thoughts and emotions² begin to come constantly and insistently, this is a sign that they are brought by our enemy, by the fallen angel, or else that he is forcing our fallen nature to multiply them especially. Such thoughts and emotions² should be confessed to our spiritual father as often as they occur, even though the confessor may be a simple-hearted man and not noted for sanctity.

Your faith in the holy sacrament of confession will save you; the grace of God present in the sacrament of confession will heal you. By constant and persistent attacks upon us the fallen spirit tries to sow and grow in us the seeds of sin, to habituate us to some form of sin by frequently reminding us of it, to arouse in us a special propensity for it, and to turn this form of sin into a habit as if it were a natural property. A sinful habit is called a passion (or vice); it deprives a man of freedom and makes him a prisoner, a slave of sin and of the fallen angel.

Against the persistent and repeated attacks of sinful thoughts and emotions, called in monastic language conflict, there is no better weapon for a novice than confession. Confession is almost the only weapon for a novice in time of conflict. In any case, it is the most powerful and most effective weapon. You should confess as often as possible during temptations caused by the devil; confess until the devil and the temptation caused by him leave you. The devil loves to act secretly; he loves to be unnoticed, not understood. "He lurketh in secret like a lion in his den, that he may ravish the poor,"⁴ the poor inexperienced feeble monk. He cannot bear to be exposed and discovered. When he is exposed and brought to the light, he leaves his

也不可为此烦恼。这事是难免的。但一有恶念出现，就当刻不容缓地用福音的诫命将它割断。³ 若你不放纵，也不顺从恶念，你便能看见它们的死寂。但若你放纵恶念，与它们嬉戏，或与它们谈论，并喜爱它们，以它们为乐，它们就要使你死寂，并杀死你。

罪恶的意念和情感，由我们堕落的天性而生。然而，当罪恶的意念和情感，开始不断地、执意地涌现，这便是一个迹象，表明它们乃是出自我们的仇敌，是堕落的天使所带来的，又或他正逼迫我们堕落的天性，使其特别地繁衍这些意念和情感。如此的意念和情感，应当向我们的神父忏悔，只要它们出现，便要如此，即便那听告解的是个心地单纯的人，亦或并非以圣洁著称的人。

你信靠圣洗的圣事，便可得救；上帝在圣洗的圣事中显现的恩典，必医治你。那堕落的灵，不断地、顽固地攻击我们，试图在我们心中播撒并培育罪恶的种子，时常提醒我们，使我们习惯于某种形式的罪，激起我们对它的特殊倾向，并将这种罪恶变成一种习惯，仿佛是与生俱来的。有罪的习惯被称为情欲（或恶习）；它剥夺人的自由，使他成为囚徒，成为罪和堕落天使的奴隶。

针对罪恶的思想和情感反复不断的攻击，在修士们称之为“争战”的，对于一个新手而言，没有什么比告解更好的武器了。告解几乎是新手在争战时的唯一武器。无论如何，它是最强大和最有效的武器。当魔鬼引起的试探来临时，你应尽可能频繁地告解；告解，直到魔鬼和它引起的试探离开你。魔鬼喜欢暗中行事；它喜欢不被人注意，不被人理解。“他蹲伏在隐密处，如狮子伏在洞中，要掳掠困苦人，”（⁴）掳掠那些贫困的、没有经验的、软弱的修士。它无法忍受被暴露和被发现。当它被暴露并被带到光明处时，它就离开它的猎物并走开。思想，即使是罪恶的，但来来去去，没有持续抓住灵魂的，就不需要立即告解。拒绝它们，不要注意它们，通过回忆与它们对立的福音的诫命来克制它们。在领受基督圣奥

prey and goes away. Thoughts, even though they are sinful, but which come and go without persistently seizing the soul, do not require immediate confession. Reject them, pay no attention to them, mortify them by recalling the commandments of the Gospel opposed to them. Mention them in general terms without bothering to enumerate them in detail in your confession before communion of the Holy Mysteries of Christ. Say that, besides serious sins which you are obliged to confess accurately, you have also sinned by various thoughts, words and deeds, consciously and unconsciously.⁵

On Sobriety or Vigilance

Among His other all-holy and saving bequests, our Lord has commanded us to practice constant prayerful watchfulness over ourselves, a state called in the active writings of the Fathers holy sobriety or vigilance. “Watch and pray, lest you enter into temptation,”¹ said the Lord to His disciples. “And what I say to you, I say to all: Watch!”²

St Hesychius of Jerusalem defines vigilance thus: “Sobriety or vigilance is the way to every virtue and commandment of God.”³ From this it is clear that vigilance comes from the most careful and constant study of the Gospel commandments, and consequently of the whole of sacred Scripture. Vigilance strives unremittingly to abide by all the Gospel commandments in one’s actions, words, thoughts, and feelings. In order to achieve its purpose, it unceasingly keeps watch, it unceasingly meditates on the law of God, it unceasingly cries to God for help with the most vigorous prayer.

Vigilance is constant activity. “Sobriety or vigilance,” says St Hesychius, “is a spiritual art which, with long and diligent practice and with God’s help, releases a man completely from evil deeds and from passionate words and thoughts. It gives the person who practices it a sure knowledge of the incomprehensible God, so far as He can be comprehended, and a solution of divine and hidden mysteries. It accomplishes every commandment of God in the Old and New Testaments, and it gives every blessing of the life to come. It is really purity of heart which, on account of its greatness and value, or to speak more accurately, on account of

秘前的告解时，笼统地提到它们即可，不必费心一一列举。说，除了你必须准确告解的严重罪行外，你还通过各种思想、言语和行为有意识或无意识地犯了罪。（⁵）

论清醒或警醒

主于其它的至圣至善、拯救世人的遗嘱之中，吩咐我们要不断地，藉着祷告，警醒自己，在圣教父的著作中，这被称为圣洁的节制，或警醒。“总要做醒祷告，免得入了迷惑。”¹主如此对祂的门徒说。“我对你们所说的话，也是对众人说的：要做醒！”²

耶路撒冷的圣底修如此定义警醒说：“清醒或警醒是通往每一个美德和神诫命的道路。”由此可见，警醒来自于对福音诫命最谨慎和恒常的研究，从而也是对全部圣经的研究。警醒不懈地努力，要用一个人的行为、言语、思想和情感遵守所有福音的诫命。为了达到它的目的，它不停地看守，不停地默想神的律法，并以最强烈的祷告不停地向神呼求帮助。

做醒是恒常的活动。“贞静，亦即做醒，”圣希修斯说，“乃是一种属灵的艺术，借着长久的、勤奋的操练，并靠着上帝的帮助，将人完全从恶行，以及充满激情的言语和思想中释放出来。它使操练它的人确切地认识不可测度的上帝，就如祂可被认识的那样，并揭开神圣且隐秘的奥秘。它成全了旧约和新约中上帝的每一条诫命，并赐予来世的每一个祝福。它实在是心中的纯洁，但由于它的伟大和价值，或者更准确地说，由于我们的懈怠，在修士中现在变得非常罕见。”⁴

“做醒乃是心里的恒常静默，不受一切思绪的困扰，总是无休止地、不断地呼求基督耶稣——上

our listlessness, is now very rare among monks.”⁴ “Vigilance is constant silence of the heart, free from all thoughts, always unremittingly and constantly calling upon Christ Jesus, Son of God and God, breathing Him alone, courageously fighting with Him against the enemies, confessing to Him Who alone has power to forgive sins. Such a soul, by invoking Christ, frequently embraces Him Who alone knows the secrets of the heart; and it endeavors in every way to hide its sweetness and inner life from men, so as to prevent the evil one from secretly introducing evil and destroying its good work.”⁵ “Vigilance is a firm control of the mind, and posting it at the door of the heart, it sees marauding thoughts as they come, hears what they say, and knows what these robbers are doing, and what images are being projected and set up by the demons, so as to seduce the mind by fantasy.” “The great law-giver Moses, or rather the Holy Spirit—indicating the integrity, purity, far-reaching influence, and high creativity of this virtue (vigilance), and teaching us how we must begin and perfect it—says, Attend to yourself, that there be no secret word or thought of sin in your heart.⁷ By secret word or thought is meant a purely mental representation of anything evil or hateful to God, which the Fathers call an attraction⁸ offered to the heart by the devil, and which our thoughts follow as soon as it presents itself to the mind, and with which they passionately dally.”

Vigilance opposes the very springs and beginnings of sin, the sinful thought and feeling. Vigilance accomplishes the commandments in the very springs of man’s being, in his thoughts and feelings. Vigilance reveals to the vigilant soul his fallen nature. It reveals to us the fallen spirits, and reveals that dependence on the fallen spirits into which man fell through doing their will, and into which he falls ever more deeply when he does their will or his own sinful will. Our fall is aggravated, sealed, and becomes our own permanent property, a permanent pledge of eternal perdition through following our fallen will and the will of the demons.

Vigilance is the indispensable property or attribute of true spiritual activity, by means of which all a monk’s visible and invisible activity is accomplished according to the will of God, solely to please God, and is kept from all admixture of service to the

帝的儿子，也是上帝，单单呼吸着祂，勇敢地与祂一同对抗仇敌，向祂认罪，因为唯有祂有赦罪的权柄。这样的灵魂，借着呼求基督，常常拥抱那位单单知道心底秘密的，并竭尽全力地隐藏它的甘甜和内心生活，不让恶者偷偷地引入恶，并摧毁它所做的好工。”⁵

“儆醒是思想的坚定掌控，将它安放在心之门前，它看见掠夺性的思绪来临，听见它们说了什么，并且知道这些盗贼在做什么，以及魔鬼投射和树立了什么样的意象，从而以幻想来迷惑思想。”

“伟大的律法颁布者摩西，或者说圣灵——指出了这美德（儆醒）的完整性、纯洁性、深远的影响，以及高度的创造力，并且教导我们应当如何开始并完善它——说，‘你要谨慎，不可心中起恶念。’⁷ ‘恶念’指的是任何对上帝邪恶或可憎之物的纯粹精神上的呈现，教父们称之为魔鬼向心所提供的诱惑⁸，我们的思想一呈现到脑海中就跟随它，并热衷于与它嬉戏。”

警醒抵挡罪恶的根源和开端，就是罪恶的意念和感觉。警醒在人的本源，就是在他的意念和感觉里，成就诫命。警醒向警醒的灵魂显明他堕落的本性。它向我们显明堕落的灵，也显明人借着行它们的旨意而陷入对堕落之灵的依赖，以及当人行它们的旨意或他自己犯罪的意志时，他会越发深深地陷入这种依赖。我们的堕落因着顺从我们堕落的意志和魔鬼的意志而加剧、被封印，并成为我们永久的产业，永远沉沦的凭据。

警醒乃是真属灵活动的不可或缺的品性或特质，藉此，修士一切可见与不可见的活动，皆照着神的旨意而成全，单单为要讨神喜悦，且保守不沾染任何侍奉魔鬼的搀杂。警醒是心洁净的原因，因此也是得见神的异象的原因，此异象是因着恩

devil. Vigilance is a cause of purity of heart, and therefore also a cause of the vision of God, which is granted by grace to the pure, and which raises purity of heart to blessed dispassion.¹

Vigilance is inseparable from unceasing prayer. It is born of prayer, and it gives birth to prayer. From this natural birth one of another, these two virtues are joined in inseparable union.

Vigilance is spiritual life. Vigilance is heavenly life. Vigilance is true humility which concentrates all its hope on God, and renounces all simony and trust in men. For this reason it seems to them the most frightful pride, and is reviled, blasphemed, and bitterly persecuted by them.

It will not be superfluous to notice here that St Hesychius speaks about the commandments of the Old Testament in a spiritual and not in a Jewish sense. When in Christ the veil that lies on their spiritual eyes is annulled, a Jew becomes a Christian. Then the Old Testament acquires the same significance for the reader as the New. The law stated clearly in the New Testament is expressed in the Old in symbols and metaphors. A novice should first study the New Testament. A spiritual understanding of the Old Testament will come in due time; it is a property of those who have made some progress.

Vigilance is obtained gradually. It is acquired by long continued practice. It is born preeminently of attentive reading and prayer, from the habit of keeping watch over oneself, from being alert, from considering every prospective word and action, from being attentive to all our thoughts and feelings, from keeping watch over ourselves so as not to become prey to sin in any way. "Be sober, be vigilant," says the holy Apostle Peter, "because your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith."¹¹ "Be all eye like the cherubim," said St Euthymius the Great to a monk subject to diabolic temptation, "and guard yourself everywhere with the greatest diligence, because you are walking among nets and snares."¹²

St Barsanuphius the Great and St John the Prophet have given to those who wish to live a sober life

典赐予洁净的人，且将心之洁净提升至蒙福的无情欲¹。

警醒与不住的祷告，是不可分割的。警醒由祷告而生，又生出祷告。二者由这种相互的生养，结合成不可分割的合一。

警醒乃是属灵的生命。警醒乃是属天的生命。警醒是真谦卑，将一切的盼望都集中于上帝，并且弃绝一切的贪婪和对人的信靠。为此，它在他们看来是最可怕的骄傲，并被他们辱骂、亵渎和残酷地迫害。

在此，不得不提的是，圣希修斯论及旧约的诫命，乃是从属灵的意义，而非犹太人的意义上。在基督里，蒙在他们属灵眼睛上的帕子，就被除去了，如此，犹太人就成了基督徒。于是，旧约对读经之人，就获得了与新约同样的意义。新约中清楚明示的律法，在旧约中是用比喻和象征表达的。初学者当先研读新约，对旧约的属灵理解，会随着时间来到，这是那些已经有所长进之人所具备的。

警醒是逐渐获得的。是借着长久不断操练而得。它主要源于专心读经和祈祷，源于不断看顾自己，源于警觉，源于衡量每一句将要说出的话和将要做出的事，源于留意我们所有的意念和感觉，源于看顾我们自己，以免在任何事上成为罪的猎物。“务要谨守，警醒，”圣使徒彼得说，“因为你们的仇敌魔鬼，如同吼叫的狮子，遍地游行，寻找可吞吃的人。你们要用坚固的信心抵挡他。”¹¹

圣大 Euthymius 曾对一个受魔鬼试探的修士说：“要像基路伯一样满眼，并且要以极大的勤勉随时看顾你自己，因为你走在网罗和圈套中间。”¹²

圣大巴萨努非和圣先知约翰，为凡愿过敬虔生活，讨神喜悦的人，留下了有关实践警醒的卓越

pleasing to God excellent advice for practical vigilance. Their advice is that before every undertaking, that is to say, before beginning a conversation or starting any work, we should raise our thought to God and ask Him for enlightenment and help.¹³

In order to remain in vigilance, it is necessary to guard the freshness and brightness of the mind with all care. The mind becomes darkened from imprudent use of food, drink, and sleep, from much talking, from distraction, and from worldly cares. "Take heed to yourselves," said the Lord, "Take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day [the day of Christ's dread judgment, the last day of the world] come on you unexpectedly. For it will come as a snare on all those who are dwell on the face of the whole earth. Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man."¹⁴

Just as the day of the general judgment of all men will come suddenly, so for each man will suddenly come the day of his particular judgment, the day of his death. It is unknown at what hour we shall be called. One has only just begun his life on earth, and he is caught away from it into eternity. Another is taken after going a very short way; another midway; another a considerable distance from the end. Few reach the completion of their days and leave their earthly hut—the body—when it becomes unfit for habitation. During our earthly pilgrimage, through our sense of immortality having become distorted by the fall, our body seems to us everlasting, filled with a most abundant, most fruitful activity. This feeling is shared alike by child, adolescent, adult, and the aged. All are created immortal, with immortal souls. They ought to be immortal in body, too. Their fall that has struck both soul and body with death, they either know nothing about, or do not want to know, or they know it quite inadequately. Hence their mental outlook and the feeling of their heart in regard to earthly life is false and full of self-deception. Hence people of all ages vainly imagine that man's heritage is eternal. After finishing our earthly pilgrimage, at the gates of death, the way that

劝诫。他们的劝诫是，在凡事之先，也就是，在开始谈话或开始任何工作之先，我们应当举心向神，求祂启迪和帮助。

凡要常存儆醒的心，务要小心翼护心思的鲜明与光亮。心思因不谨慎饮食、醉酒、睡眠、多言、分心及世俗的挂虑而昏暗。“你们要谨慎，”主说，“你们要谨慎，恐怕你们的心，被饮食、醉酒，并今生的思虑累住了，那日子就如同网罗忽然临到你们；因为那日子要这样临到全地上一切居住的人。你们要时时儆醒，常常祈求，使你们能逃避这一切要来的事，得以站立在人子面前。”¹⁴

正如世人总审判的日子要忽然来到，照样，各人特别审判的日子，就是他死的日子，也要忽然来到。我们不知道要在那时被召。有的人才在世上开始他的生命，就被从世上夺去，进入永恒。另有人走了很短的路就被带走；另有人走到半路；另有人走了很长的路，离终点还很远。很少有人活到年老，离开他们地上的草棚——身体——那时它已不适合居住。在我们地上的朝圣中，由于我们对不朽的意识因堕落而扭曲，我们的身体在我们看来似乎是永恒的，充满了最丰富、最有成效的活动。这种感觉儿童、青少年、成年人和老年人都一样。所有的人都是被造为不朽的，拥有不朽的灵魂。他们也应该拥有不朽的身体。他们的堕落，使灵魂和身体都受到死亡的打击，他们对此或者一无所知，或者不想知道，或者他们知道得不够充分。因此，他们的心理状态和他们对世俗生活的内心感受是虚假的，充满了自欺。因此，所有年龄段的人都徒劳地认为，人的遗产是永恒的。在结束了我们在地上的朝圣之后，在死亡的门前，那条无休止地延伸到未来的道路，在过去看起来极其短暂，而所做的大量活动，一点也不是为了永恒，似乎是最有害的、不可挽回的时间和救恩机会的损失。世俗之人确实表达了他们的欺骗，他们通常称死亡是“意想不到的灾难”，无论它降临到他们的亲戚朋友身上是什么年龄。而对于衰弱的老人或妇女来说，他们饱受

stretches endlessly into the future seems in the past extremely short, and the vast amount of activity performed not at all for eternity seems a most pernicious, irretrievable loss of time and of opportunity given for our salvation. Very truly do worldly people express their deception by usually calling death an “unexpected calamity” at whatever age it comes to their relatives and friends. And for the decrepit old man or woman, burdened with years and infirmities, who has long been declining to the grave, but who has not given a thought to death, and has in fact dismissed every reminder of it, it is indeed an unexpected calamity. In the fullest sense it is a calamity for all who are unprepared for it. On the other hand, “blessed are those servants whom the master, when he comes, will find watching,”¹⁵ soberly and rightly viewing earthly life, understanding death and preparing for it as something that can come at any age and in any state of health.

We must accomplish the course of our earthly pilgrimage with the greatest attention and watchfulness over ourselves, unceasingly calling upon God in prayer for help. Let the lamp for our journey be the Gospel, as David sang, “Thy law is a lamp unto my feet, and a light unto my paths.”¹ We go not only by a narrow way; we travel by night.¹⁷ Constant vigilance of mind is indispensable, so as not to be drawn away by our fallen nature, and by our fathers and brothers who are drawn away by it, and so as to escape all the snares and the furious malice and humanly incomprehensible cunning and wickedness of the fallen angels.

Having guarded ourselves against distractions and worries, let us turn our attention to our body on which mental vigilance is completely dependent. Human bodies differ widely from one another in strength and health. Some by their strength are like copper and iron; others are frail like grass. For this reason everyone should rule his body with great prudence, after exploring his physical powers. For a strong and healthy body, special fasts and vigils are suitable; they make it lighter, and give the mind a special wakefulness. A weak body should be strengthened by food and sleep according to one’s physical needs, but on no account to satiety. Satiety is extremely harmful even for a weak body; it weakens it, and makes it susceptible to disease.

岁月和疾病的困扰，早就走向坟墓，但他们从未想过死亡，事实上已经摒弃了对死亡的每一个提醒，这确实是一场意想不到的灾难。从最全面的意义上讲，对于所有没有为此做好准备的人来说，这都是一场灾难。另一方面，“主人来了，看见仆人警醒，那仆人就有福了”，¹⁵ 清醒而正确地看待尘世的生活，理解死亡，并为死亡做好准备，因为死亡可能在任何年龄、任何健康状况下到来。

我们须以最大的警醒，谨慎地完成在地上的旅程，不住地祷告，求神帮助。愿福音成为我们旅途中的明灯，正如大卫所唱的，“你的律例是照亮我脚前的灯，是我路上的光。”¹ 我们所行的不仅是窄路，更是夜路。¹⁷ 精神上持续的警醒是不可或缺的，这样才不至于被我们堕落的本性，以及被它引诱的父老弟兄们所引诱，从而逃脱一切的圈套，以及堕落天使狂怒的恶意、人类无法理解的狡诈与邪恶。

既已提防迷惑与挂虑，就当将我们的意念转向肉身，盖因心智的警醒全赖于此。人的肉身，强健与否，大相径庭。有的人身强力壮，如铜似铁；有的人则孱弱如草。为此，人人都当审察自身体魄之后，以极大的谨慎来约束自己的身体。若身强体健，则宜于特殊的斋戒与警醒；此等行事，能使身体轻盈，并使心智格外警醒。若身形孱弱，则当按照其身体所需，以饮食与睡眠来加以调养，切不可过饱。过饱对即使是羸弱的身体亦是极其有害的；它使身体虚弱，易于染病。适度的节制胃口，乃是通往一切美德之门。约束你的胃口，你便可进入天堂。但若你讨好并纵容你的胃口，你便会把自己抛入肉体污秽的深渊，投入愤怒与狂怒的火中，你亦会使你的心智变得迟钝

Wise temperance of the stomach is a door to all the virtues. Restrain the stomach, and you will enter Paradise. But if you please and pamper your stomach, you will hurl yourself over the precipice of bodily impurity, into the fire of wrath and fury, you will coarsen and darken your mind, and in this way you will ruin your powers of attention and self-control, your sobriety and vigilance.

Physical calmness of the blood is absolutely essential for vigilance, and it is procured in the first place by wise temperance. The blood is set into contrary motion by the passions, which in their turn are so varied that they not infrequently oppose one another, and one movement of the blood is often canceled by others. But all these contrary movements of the blood are invariably connected with distraction, daydreaming, and a vast invasion of thoughts and pictures that flatter with self-love.

Whenever the blood is set in violent and unnatural motion, there is always a great invasion of thoughts and daydreaming accompanying it. This motion is a sinful motion, a fruit and product of the fall. Of this movement of the blood it is said that it is unfit to inherit the kingdom of heaven.¹⁸ In other words, a person who allows himself to excite his blood and take pleasure in it is unfit to receive divine grace.

This movement of the blood is all the more dangerous because very few understand it. On the contrary, many take the sinful movement of the blood in themselves as an effect of a good influence, and follow their mistaken impulse as if it were an impulse inspired by holy truth pleasing to God. With an abundant appearance of thoughts and daydreams, beyond the usual order, notice the state your blood then gets into; and you will begin to understand its sinful motion and guard yourself against it.

The waters of Siloam flow gently from their source.¹ God-pleasing virtues flow from obedience to God, and are accompanied by humility, not by excitement, not by fits and jerks, not by twitches and spasms, not by self-will, conceit, or vainglory, which are inseparable fellow travelers of sinful excitement of the blood. The blood is moved differently with angry thoughts and dreams, and

和昏暗，如此，你便会毁掉你的专注力、自制力、节制和警醒。

血气的平静对于警醒是绝对不可少的，这首先要靠智慧的节制才能获得。血气因着情欲而动荡，这些情欲又是如此地变化多端，以至于它们常常互相抵触，血气的一种运动常常被另一种运动所抵消。但所有这些血气的反常运动都必然与分心、白日梦以及大量迎合自爱的思想和景象的入侵相关。

每逢血气暴动，违反常理，总有思虑与白昼作梦的事随之而来。这血气的运动乃是罪恶的运动，是堕落的果子与产物。论到这血气的运动，圣经上说，它是不得承受天国的。¹⁸ 换言之，凡任凭自己激动血气，并以此为乐的人，是不得领受神恩典的。

这血气的运动，更是危险，因为很少有人明白。反之，许多人将自身血气罪恶的运动，误以为是善的影响所致，便随从那错误的冲动，仿佛是蒙神喜悦的圣洁真理所启示的一般。当思想和白昼的幻想，远超寻常之时，你应当留意那时你的血气所处的状态；你便会开始明白它的罪恶的运动，并提防它。

西罗亚的泉水，从源头缓缓流淌。¹ 顺服上帝流淌出讨神喜悦的美德，并伴随着谦卑，而不是兴奋，不是抽搐和痉挛，不是抽搐和痉挛，不是自我意志、自负或虚荣，它们是血的罪恶兴奋的不可分割的伴侣。血与愤怒的思想和梦境的流动不同，与不洁和感官的思想的流动也不同；与虚荣的思想的流动不同；与贪婪、贪婪、贪婪的思想的流动不同；与悲伤和沮丧的思想和梦境的流动

differently with impure and sensual thoughts;
differently with vainglorious thoughts; differently
with greedy, grasping, avaricious thoughts;
differently with thoughts and dreams of sorrow and
despondency; differently with exasperation;
differently with pride; and so on. For this reason
fasting is a primary instrument of all the virtues.

Just as we must beware of overeating, so, too, we
must beware of excessive temperance or abstinence.
Excessive temperance weakens the body, destroys
wakefulness, coolness, and freshness which are
indispensable for vigilance, and which fade and
weaken when the physical powers succumb and fail.
Says St Isaac the Syrian, “If you force a weak body
to labor beyond its powers, you subject your soul to
double darkness, and lead it into confusion (and
not relief). But if you give a strong body rest and
ease and idleness, all the passions dwelling in the
soul are intensified. Then, even if the soul has a
great desire for good, even the very thought of the
good that is desired will be taken from you. . . .
Measure and time limits in discipline illumine the
mind and banish confusion. When the mind is upset
by a disorderly or imprudent life, darkness clouds
the soul; and with darkness comes disorder and
confusion. Peace comes from order; light is born
from peace of soul. And from peace, joy fills the
mind.”²

Constant and unfailing vigilance is secured by
prudent temperance. Constant vigilance secures a
faithful following of the Gospel teaching. The
Gospel teaching is the only source of all true,
Christian, God-pleasing virtues.

On the Use and Harm of Bodily Discipline

In Paradise, after the transgression of God’s
commandment by our forefathers, among the
punishments to which man was subjected is
mentioned the cursing of the earth. “Cursed is the
ground for your sake,” said God to Adam. “In toil
you shall eat of it all the days of your life. Both
thorns and thistles it shall bring forth for you, and
you shall eat the herb of the field. In the sweat of
your face you shall eat bread.”¹

That curse lies on the earth till now, and it is plain
for all to see. It does not stop producing weeds,

不同；与恼怒的流动不同；与骄傲的流动也不
同；等等。因此，禁食是所有美德的首要工具。

正如我们必须谨防暴饮暴食，同样，我们也必须
谨防过度的节制或禁欲。过度的节制会削弱身
体，摧毁警醒所不可或缺的警觉，清醒，凉爽和
新鲜感，而这些会在身体力量屈服和衰竭时衰退
和削弱。叙利亚的圣以撒说：“如果你强迫一个
虚弱的身体去超越它的能力劳作，你就会使你的
灵魂陷入双倍的黑暗之中，并使它陷入混乱（而
非解脱）。但如果你给一个强壮的身体休息和安
逸，以及懒惰，灵魂中所有激情都会加剧。那
么，即使灵魂对善良有很大的渴望，甚至对所渴
望的善的念头也会从你身上夺走……纪律中的衡
量和时间限制照亮心灵并驱散混乱。当心灵因混
乱或不谨慎的生活而烦乱时，黑暗会笼罩灵魂；
而随着黑暗而来的是混乱和迷惑。平安来自秩
序；光明来自灵魂的平安。而从平安中，喜乐充
满心灵。”²

恒久不息的警醒，藉着审慎的节制而得以确保。
恒久的警醒，确保人忠心遵行福音的教训。福音
的教训，乃是一切真诚、合乎基督徒心意、蒙神
喜悦之德行的唯一源头。

论肉身操练的益处与害处

在乐园里，我们的先祖违背了上帝的诫命之后，
人类所受到的惩罚中，提到了对大地的咒
诅。“地必为你的缘故受咒诅，”上帝对亚当
说。“你必终身劳苦，才能从地里得吃的。地必
给你长出荆棘和蒺藜来，你也要吃田间的菜蔬。
你必汗流满面才得糊口。”¹

那咒诅至今仍在地上，人人可见。它不停地生长
野草，虽无人吃它。它被农夫的汗水湿润，唯有

though no one eats them. It is moistened with the farmer's sweat, and only by means of sweating and often bloody labor does it yield those herbs or grasses whose seeds serve as human food and are called bread.

The punishment pronounced by God has also a spiritual meaning. Indeed, God's decree respecting man's punishment is as truly fulfilled in a spiritual as in a material manner.² By the term earth or ground the holy Fathers understood the heart. Just as the earth, on account of the curse, does not cease to produce from its injured nature thorns and thistles, so the heart poisoned by sin does not cease to give birth to sinful thoughts and feelings from its own injured nature. Just as no one troubles about the sowing and planting of weeds, but perverted nature produces them automatically, so sinful thoughts and feelings are conceived and spring up of their own accord in the human heart. In the sweat of one's brow material bread is obtained. With intense labor of soul and body the heavenly bread is sown that secures eternal life in the human heart; with intense labor it grows, is gathered and harvested, is rendered fit for use, and is kept.

The bread of heaven is the Word of God. The labor of planting the Word of God in the heart requires such efforts or exertions that it is called a struggle. Man is doomed to eat earth in sorrows and sufferings all the days of his earthly life, and bread in the sweat of his brow. Here by the term earth must be understood the carnal wisdom by which man fallen from God is ordinarily guided during his life on earth; subjecting himself through his carnal mind to constant worry and thought about earthly things, constant sorrows and disappointments, constant disturbance and trouble. Only a servant of Christ during his life on earth feeds on heavenly bread in the sweat of his brow by constantly struggling with the carnal mind, by constantly laboring at the cultivation of the virtues.

To till the earth, various iron tools and implements are needed—ploughs, harrows, spades—by which the soil is turned over, mellowed, and softened. So, too, our heart, the center of carnal feelings and of the carnal mind, needs cultivation by fasting, watching, vigils, prostrations, and other oppressions of the body, so that the predominance of carnal

借着流汗，并且常常是流血的劳作，才结出那些草本或草类，它们的种子是人类的食物，被称为饼。

上帝所宣告的刑罚，亦有属灵的意义。诚然，上帝论及人刑罚的谕旨，在属灵的事上，正如在物质的事上，都必成就。² 圣教父们以地或地面，指着人心。正如地因受咒诅，便从其受损的本性上，不停地生出荆棘和蒺藜，照样，被罪恶所玷污的心，也从其受损的本性上，不停地生出有罪的意念和情感。正如无人费心去播种和栽种杂草，但其败坏的本性却使其自动生长，照样，有罪的意念和情感，也在人心中自发地滋生。人必须汗流满面，才能得着物质的食物。借着灵魂和身体的辛劳，属天的粮食方被播种，这粮食在人心中确保永生；借着辛劳，它生长，被收取和收割，变得可用，且被持守。

天上的粮，就是上帝的道。将上帝的道栽种在心中，这劳苦需要如此的努力，方才被称为争战。人注定一生都要在悲伤和苦难中吃地上的，也要汗流浹背地劳作，方能得着饼。此处的“地上的”一词，必须理解为属肉体的智慧，人堕落离弃上帝之后，在世上常以这种智慧为指引；他借着属肉体的心思，使自己不断地为地上的事忧虑、思虑，饱尝悲伤和失望，经历不断的扰乱和麻烦。唯有基督的仆人在世时，才能汗流浹背地吃着天上的粮，借着不断地与属肉体的心思争战，借着不断地劳作以培养美德。

要耕种土地，就需用各种铁器，如犁、耙、锹等，借此翻动、耕松、软化土壤。照样，我们的心，即肉体感觉和肉体心思的中心，也需要用禁食、警醒、守夜、叩拜和其他克制肉体的方式来耕耘，这样肉体 and 激情的感觉占据主导地位，就会让位于属灵的感觉占据主导地位，而肉体、激

and passionate feeling may give way to the predominance of spiritual feeling, and the influence of carnal, passionate thoughts in the mind may lose that irresistible power that it has in people who reject or neglect asceticism.

Who would think of sowing seeds on the earth without working it! That would be simply to waste the seeds, to get no benefit whatever, and to cause oneself real loss. Just so is he who, without controlling the carnal impulses of his heart and the carnal thoughts of his mind by due bodily exercises, thinks to practice mental prayer and to plant Christ's commandments in his heart. Not only will he labor in vain, but he may expose himself to spiritual disaster, self-deception and diabolic delusion, and incur the wrath of God, like the man who went to the wedding feast without a wedding garment.³

Land cultivated in the most thorough manner—well manured and finely broken up—but left unsown, will bear weeds with great vigor. So, too, the heart, cultivated by bodily exercises but without making the commandments of the Gospel its own, will all the more vigorously produce the weeds of vainglory, pride, and sensuality. The better the land is tilled and manured, the more apt it is to produce rank and juicy weeds. The greater the monk's bodily asceticism while neglecting the commandments of the Gospel, the greater and more incurable will be his self-opinion.

A farmer who has many excellent farm implements and is delighted at the fact, but does not cultivate his land with them, only dupes and deceives himself without getting the least benefit. So, too, an ascetic who practices fasting, vigils, and other bodily exercises, but neglects to examine himself and guide himself by the light of the Gospel, only deceives himself, trusting vainly and mistakenly in his ascetic labors. He will obtain no spiritual fruit, will gather no spiritual wealth.

The man who would take it into his head to cultivate his land without using farm implements would have a heavy labor expenditure and would labor in vain. Just so, he who wants to acquire virtues without bodily discipline will labor in vain, will waste his time without reward and without

情的思想在心中的影响，就会失去它在拒绝或忽视修道的人们身上所拥有的不可抗拒的力量。

谁会不劳作就在地上撒种呢！这简直是浪费种子，毫无益处，反给自己造成真实的损失。照样，那不以适当的身体操练约束自己心中肉体的冲动和脑中肉体的思念的人，却以为能操练默想祷告，并将基督的诫命种在心中。他不但要徒劳无功，反而可能使自己遭受属灵的灾难、自欺和魔鬼的迷惑，并招惹上帝的震怒，就如那没有穿礼服就赴筵席的人一样。

若土地耕耘甚勤，粪土施得甚足，且翻耕得甚细，却不撒种，便会生出极盛的杂草。心亦然，若经身体力行，却未遵行福音的诫命，便会更加滋生虚荣、骄傲和情欲的杂草。土地耕耘越好，粪土施得越多，就越容易生出茂盛肥美的杂草。修士若操练身体苦修，却忽略福音的诫命，会更加自以为是，而且难以医治。

有一个农夫，有许多上好的农具，甚是喜悦；却不用它们耕种他的田地，反倒自欺欺人，一无所得。照样，一个修道之人，行禁食、警醒，及其他肉身操练，却不省察自己，也不以福音的光指引自己，也是自欺，妄自菲薄，错信他的修道劳苦。他必得不着属灵的果子，也收聚不着属灵的财富。

那人若心里想要耕种田地，却不用农具，便要劳苦，也是徒然。照样，那想要得着美德却不操练身体的人，也要徒然劳苦，枉费时日，毫无果效，耗尽他的灵力和体力，却一无所获。同样，那人若总是耕种田地，却从未播种，也必一无所获。照样，那人若不断操练身体，却不操练属灵

return, will exhaust his spiritual and physical powers, and will gain nothing. Likewise a man who is always plowing his land without ever seeding it will reap nothing. Just so, he who is incessantly occupied merely with bodily discipline will be unable to practice spiritual exercises, such as planting in his heart the commandments of the Gospel, which in due time would bear spiritual fruits.

Bodily discipline is essential in order to make the ground of the heart fit to receive the spiritual seeds and bear spiritual fruit. To abandon or neglect it is to render the ground unfit for sowing and bearing fruit. Excess in this direction and putting one's trust in it is just as harmful, or even more so, than neglect of it. Neglect of bodily discipline makes men like animals who give free rein and scope to their bodily passions; but excess makes men like devils and fosters the tendency to pride and the recurrence of other passions of the soul. Those who relinquish bodily discipline become subject to gluttony, lust, and anger in its cruder forms. Those who practice immoderate bodily discipline, use it indiscreetly, or put all their trust in it, seeing in it their merit and worth in God's sight, fall into vainglory, self-opinion, presumption, pride, hardness and obduracy, contempt of their neighbors, detraction and condemnation of others, rancor, resentment, hate, blasphemy, schism, heresy, self-deception, and diabolic delusion.

Let us give all due value to bodily ascetic practices as instruments or means indispensable for acquiring the virtues, but let us beware of regarding these instruments as virtues, so as not to fall into self-deception and deprive ourselves of spiritual progress through a wrong understanding of Christian activity.

Bodily asceticism is necessary even for saints, who have become temples of the Holy Spirit, lest the body, left without discipline, should become alive to passionate movements and be the cause of the appearance in a sanctified person of vile feelings and thoughts, so unnatural and improper for a spiritual temple of God not made by hands. The holy Apostle Paul bore witness to this when he said of himself, “I discipline my body and bring it into

的功课，比如在他心里栽种福音的诫命，到时候结出属灵的果子，也是不能的。

肉身的操练是不可少的，为要使心田预备好，好接受属灵的种子，结出属灵的果子。放弃或忽略它，便是使地不适合撒种和结果子。在这方面过分，并以此为倚靠，就与忽略它一样有害，甚至更有害。忽略肉身的操练，使人像禽兽一样，放纵肉体的私欲；但过分操练，却使人像魔鬼，助长骄傲，以及其他灵魂的诸般情欲。那些放弃肉身操练的人，会屈服于贪食、淫欲和粗俗的怒气。那些不节制地操练肉身，不谨慎地使用它，或将其作为倚靠，认为这是自己在神面前的功劳和价值的人，会陷入虚荣、自以为是、自负、骄傲、刚硬、固执、轻视邻舍、诽谤他人、论断他人、怨恨、愤恨、仇恨、褻渎、分裂、异端、自欺和魔鬼的迷惑。

我们应当给肉身克己的操练，以应得的价值，因它们是不可或缺的工具或方法，以获致诸般美德；但我们要谨慎，不可将这些工具，视为美德，免得自欺，又因对基督徒的活动，有了错误的理解，以致失去了属灵的进步。

即使对于已成为圣灵殿的圣徒来说，身体上的苦修也是必要的，免得身体没有纪律，就会对激情的活动产生反应，并导致在圣洁的人身上出现卑鄙的情感和思想，这对于一个非人手所造的属灵神的殿来说，是多么的不自然和不合适啊。圣徒保罗为此作证，他说：“我是攻克己身，叫身服我，恐怕我传福音给别人，自己反被弃绝了。”（哥林多前 9:27）

subjection, lest, when I have preached to others, I myself should become disqualified.”⁴

St Isaac the Syrian says that laxity or relaxation—that is to say, neglect of fasting, vigils, silence, and the other bodily disciplines and aids to the spiritual life, allowing oneself constant ease and enjoyment—harms even elders and the proficient or perfect.⁵

Concerning Animal and Spiritual Zeal

A monk must be extremely cautious of carnal and animal¹ zeal, which outwardly appears pious but in reality is foolish and harmful to the soul. Worldly people and many living the monastic life, through ignorance and inexperience, often praise such zeal without understanding that it springs from conceit and pride. They extol this zeal as zeal for the faith, for piety, for the Church, for God. It consists in a more or less harsh condemnation and criticism of one's neighbors in their moral faults, and in faults against good order in church and in the performance of the church services. Deceived by a wrong conception of zeal, these imprudent zealots think that by yielding themselves to it they are imitating the holy fathers and holy martyrs, forgetting that they—the zealots—are not saints, but sinners.

If the saints accused or convicted those who were living in sin or irreligion, they did so at the command of God, as their duty, by inspiration of the Holy Spirit, not at the instigation of their passions and demons. Whoever decides of his own self-will to convict his brother or make some reprimand, clearly betrays and proves that he considers himself more prudent and virtuous than the person he blames, and that he is acting at the instigation of passion and deception and diabolic thoughts. We need to remember the Savior's injunction: “Why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? Or how can you say to your brother, ‘Let me remove the speck from your eye,’ and look, a plank is in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye.”²

叙利亚的以撒说，懈怠或松懈——就是说，忽略禁食、警醒、静默，以及其他身体上的操练和对属灵生命的帮助，任由自己常常安逸和享乐——甚至对长老和有经验的或完全的人也是有害的。路加福音 1:16

论及动物之热心与属灵之热心

阿蒙须极度谨防属乎肉体和兽性的‘热心’，这热心外表看来虔诚，实际却是愚昧，且有害于灵魂。世上的人和许多过着修道生活的人，因无知和缺乏经验，往往称赞这种热心，却不明白这热心源于自负和骄傲。他们颂扬这热心，以为是对信仰、对虔诚、对教会、对上帝的热心。这热心在于或多或少严厉地谴责和批评邻舍的道德过失，以及教会中违背良好秩序和进行教会礼拜的过失。这些不谨慎的热心者被对热心的错误概念所迷惑，以为顺从热心就是效法圣父和圣徒，却忘了他们——热心者——不是圣徒，而是罪人。

倘若圣徒控告或定罪那些活在罪中或不敬虔的人，他们乃是奉上帝的命令，尽他们的本分，藉着圣灵的默示，而不是在他们的私欲和鬼魔的唆使下做的。凡是凭着自己的私意去定罪他的弟兄，或是加以责备的，就清楚地显明并证明他认为自己比他所责备的人更明智、更有德行，而且他是在私欲、欺骗和魔鬼的意念的唆使下行事的。我们需要记住救主的吩咐：“为什么看见你弟兄眼中的刺，却不想自己眼中的梁木呢？或者你怎能对你弟兄说，‘让我去掉你眼中的刺’，而你自己眼中却有梁木呢？假冒为善的人哪，先去掉你眼中的梁木，然后你才能看得清楚，才能去掉你弟兄眼中的刺。”（马太福音 7:3-5）

What is a plank in this connection? It is the earthly wisdom or carnal outlook, hard as a plank, which deprives the heart and mind of all capacity for true vision, so that one is quite unable to judge either one's own inner state or the state of one's neighbor. Such a person judges himself and others as he imagines himself to be, and as his neighbors appear to him outwardly, by his carnal mind,³ mistakenly. And so the Word of God is extremely just in calling him a hypocrite.

A Christian, after being healed by the Word of God and the Spirit of God, gains a true view of his spiritual state and of that of his neighbors. The carnal mind, by striking his sinning neighbor with a plank, always upsets and confuses him, often ruins him, never does any good and cannot bring any benefit, and has not the least effect on sin. On the other hand, the spiritual mind³ acts exclusively on the soul-sickness of one's neighbor, compassionates, heals, and saves him.

It is worth noticing that, after acquiring spiritual understanding, the defects and faults of one's neighbor begin to seem very slight and insignificant, as redeemed by the Savior and easily cured by repentance—those very faults and defects which seemed to the carnal understanding so big and serious. Evidently the carnal mind, being itself a plank, gives them this huge significance. The carnal mind sees in others sins that are not there at all. For this reason, those who are carried away by foolish zeal often fall into slandering their neighbor and become the tool and toy of fallen spirits.

St Poemen the Great relates that a certain monk, carried away by zeal, was subjected to the following temptation. He saw another monk lying on a woman. For a long time he wrestled with the thought that urged him to stop them from sinning. At last he gave them a kick with his foot, saying: "Stop it!" Then he realized that it was two sheaves.

Holy Abba Dorotheus relates that during his stay in Abba Seridas' cenobitic monastery, one brother slandered another brother, carried away by foolish zeal, which is always associated with suspicion and apprehension, and is very prone to fibbing and fabrication. The accuser charged the accused with stealing figs from the garden and eating them early

在此联系中，木板是什么呢？乃是属世的智慧，或是属肉体的见解，坚硬如木板，夺去人心智一切真见的功用，使人全然不能判断自己内心的光景，亦不能判断邻舍的光景。这样的人，便以自己所想像的，以及邻舍在外貌向他显现的，用他属肉体的心思，错谬地判断自己和别人。³因此，上帝的道称他为假冒为善的人，实在是极有公义的。

一个基督徒，蒙神的道和神的灵医治之后，就对自己的属灵状态和邻舍的状态有了真实的认识。属肉的心，用木板击打犯罪的邻舍，总是搅扰他，使他困惑，常常毁坏他，却毫无益处，也无法带来任何好处，对罪也毫无作用。另一方面，属灵的心³专对邻舍的灵魂疾病有所行动，怜悯、医治、拯救他。

值得注意的是，人在得了属灵的悟性以后，看邻舍的过失和缺点，就显得微不足道，无足轻重；因着救主的救赎，也因着悔改，这些过失和缺点就容易得了医治。这些过失和缺点，在属肉体的悟性看来，却是那么大，那么严重。显然，属肉体的心，本身就是一块木板，才会赋予它们如此巨大的意义。属肉体的心，甚至会看到他人根本不存在的罪。因此，那些被愚妄的热心冲昏头脑的人，常常会陷害邻舍，成为堕落之灵的工具和玩物。

圣大坡门说，有一修士，被热心所胜，遭遇了以下的试探。他看见另一修士和一个妇人躺卧在一起。他长久地挣扎，因有念头催促他阻止他们犯罪。末了，他用脚踢了他们，说：“住手！”然后他意识到，那是两捆禾捆。

圣父多罗修斯说，在他住在塞里达修父的共修院的时候，有一位弟兄受愚昧的热心所蒙蔽，毁谤另一位弟兄，这热心总与猜疑和忧虑相连，又很喜欢说谎和捏造。那告发的人控告被控告的人，说他偷了园子里的无花果，并在礼拜五清早吃了。但当院长调查此事时，结果发现被毁谤的修士那天早上并不在修道院里，而是在邻近的村子

on Friday morning. But when the abbot investigated the matter, it turned out that the slandered monk had not been in the monastery that morning, but in a neighboring village, having been sent there by the steward, and that he returned to the monastery only toward the end of the Divine Liturgy.⁴

If you want to be a true, zealous son of the Orthodox Church, you can do so by the fulfillment of the commandments of the Gospel in regard to your neighbor. Do not dare to convict him. Do not dare to teach him. Do not dare to condemn or reproach him. To correct your neighbor in this way is not an act of faith, but one of foolish zeal, self-opinion, and pride. Poemen the Great was asked, “What is faith?” The great man replied that faith consists in remaining in humility and showing mercy;⁵ that is to say, in humbling oneself before one’s neighbors and forgiving them all discourtesies and offenses, all their sins. As foolish zealots make out that faith is the prime cause of their zeal, let them know that true faith, and consequently also true zeal, must express themselves in humility regarding our neighbors and in mercy toward them. Let us leave the work of judging and convicting people to those persons on whose shoulders is laid the duty of judging and ruling their brethren. “He who is moved by false zeal,” says St Isaac the Syrian, “is suffering from a severe illness. O man, you who think to use your zeal against the infirmities of others, you have renounced the health of your own soul! You had better bestow your care on the healing of yourself, and if you want to heal the sick, know that the sick need nursing, rather than reprimand. But you, instead of helping others, cast yourself into the same painful illness. This zeal is not counted among men as a form of wisdom, but as one of the diseases of the soul, and as a sign of narrow-mindedness and extreme ignorance. The beginning of divine wisdom is quietness and meekness, which is the basic state of mind proper to great and strong souls and which bears human weaknesses. ‘We then who are strong ought to bear with the scruples of the weak,’⁷ says Scripture. And again, ‘Restore [a sinner] in a spirit of gentleness.’⁸ The Apostle Paul counts peace and patience among the fruits of the Holy Spirit.”¹

里，是他受了管事的差遣去的，直到祝圣礼结束时，他才回到修道院里。

凡要作东正教会真儿子、热心爱主的，当在邻舍身上遵行福音的诫命。不可定人的罪，不可教训人，不可谴责人，也不可责备人。用这种方式纠正你的邻舍，并非信心的行为，而是愚昧的热心、自以为是和骄傲。有人问大波伊曼：“什么是信心？”这位伟人回答说，信心在于保持谦卑和怜悯；⁵ 也就是说，在邻舍面前谦卑自己，饶恕他们一切的无礼和冒犯，以及他们一切的罪过。正如愚昧的热心人认为信心是他们热心的首要原因，让他们知道，真正的信心，因此也就是真正的热心，必须在对邻舍的谦卑和对他们的怜悯中表达出来。让我们把审判和定罪人的工作留给那些肩负着审判和管理他们弟兄职责的人。

圣以撒叙利亚人说：“被假热心所感动的人，正患着严重的疾病。人啊，你以为要用你的热心来对付别人的软弱，你却已经放弃了自己灵魂的健康！你最好把你的精力放在医治自己身上，如果你想医治病人，要知道病人需要的是护理，而不是责备。但你，不但没有帮助别人，反而把自己投入同样的痛苦的疾病之中。这种热心在人中不被认为是智慧，而是灵魂的疾病之一，是心胸狭隘和极端无知的标志。神圣智慧的开端是安静和温柔，这是伟大而坚强的灵魂应有的基本心态，它承载着人的软弱。“我们坚强的人，应该担待不坚强人的软弱，”⁷ 经上说。又说，“用温柔的心，挽回[犯罪的人]。”⁸ 使徒保罗把平安和忍耐列为圣灵的果子。”¹

In another place, St Isaac says, “Do not hate the sinner; we are all sinners and deserve condemnation. If you are moved for God’s sake, weep over him. Why should you hate him? Hate his sins and pray for him and you will resemble Christ Who was not angry with sinners but prayed for them. Do you not see how He wept over Jerusalem? But in many cases we become a laughingstock for the devil. Why should we hate those who are mocked like ourselves by the very devil who mocks us? Why, O man, do you hate the sinner? Because he is not so righteous as you are. But where is your righteousness when you have no love? And if you have love, why do you not weep for him instead of persecuting him? Some people, thinking that they have sound judgment in regard to the deeds of sinners, get angry with them; they act like this out of ignorance.”

Self-opinion, presumption, or conceit is a great calamity. Refusal of humility is a great calamity. A great calamity is that attitude or state of soul in which a monk, without being called upon or asked, merely from a sense of his own fitness or aptitude, begins to teach, convict, reproach, or blame his neighbors. When asked to give advice or express your opinion, either refuse to do so because you know nothing, or else in extreme necessity speak with the greatest caution and modesty, so as not to wound yourself with pride and vainglory, and your neighbor with a harsh and foolish outburst.

When for your labor in the garden of the commandments God grants you to feel in your soul divine zeal, then you will see clearly that this zeal will urge you to be silent and humble in the presence of your neighbors, to love them, to show them kindness and compassion, as St Isaac the Syrian has said.

Divine zeal is a fire, but it does not heat the blood. It cools it and reduces it to a calm state.¹¹ The zeal of the carnal mind is always accompanied by heating of the blood, and by an invasion of swarms of thoughts and fancies. The consequences of blind and ignorant zeal, if our neighbor opposes it, are usually displeasure with him, resentment, or vengeance in various forms; although if he submits, our heart is filled with vainglorious self-

在别处，圣以撒说：“不可恨恶罪人；我们众人都是罪人，都该被定罪。你若为上帝的缘故受感动，就为他哭泣。你为何要恨恶他呢？要恨恶他的罪，为他祷告，你便与基督相似，基督不向罪人发怒，反为他们祷告。你岂不见祂为耶路撒冷哭泣么？然而在许多时候，我们反成了魔鬼的笑柄。为何我们要恨恶那些像我们一样被同一魔鬼所嘲弄的人呢？人哪，你为何恨恶罪人呢？因为他不如你那样义。然而你若没有爱，你的义在哪里呢？你若有爱，为何不为他哭泣，反倒逼迫他呢？有些人以为他们对于罪人的作为有健全的判断力，就向他们发怒；他们这样做乃是出于无知。”

自以为是，自负，或自命不凡，乃一大祸患。拒绝谦卑，乃一大祸患。一大祸患是修士未经呼召或请求，仅凭一己之才能或资质，便开始教训、定罪、责备或谴责邻舍的灵魂状态。当被要求提出建议或表达你的看法时，要么因一无所知而拒绝，要么在极端必要的情况下，以最大的谨慎和谦逊说话，以免以骄傲和虚荣伤害自己，并以严厉而愚蠢的爆发伤害你的邻舍。

当神因你在诫命的园子里劳作，而恩赐你在灵魂里感受到神圣的热忱时，你就会清楚地看到，这种热忱会促使你在邻舍面前保持缄默和谦卑，爱他们，向他们表现出仁慈和怜悯，正如叙利亚的圣以撒所说。

属天的热心乃是火，却不使血气发热，反使血气冷却，归于平静。¹¹ 血气之心的热心，常与血气发热、以及成群의思想和幻想侵入相伴。若邻舍抵挡这盲目无知的热心，其结果通常是厌恶他、恼怒他、或以各种形式报复他；即使他顺从，我们的心里也充满虚荣的自满、兴奋，并增加了我们的骄傲和自负。

satisfaction, excitement, and an increase of our pride and presumption.

Concerning Almsgiving

A probationer or beginner in the monastic life should not give material alms to the poor, except in special cases when a neighbor is in urgent need and has no other means of receiving help.¹ The giving of alms to the poor is a virtue of people in the world, whose virtue corresponds to their life, that is to say, it is material and of mixed motive.

Proficient monks, who have acquired the gift of discretion and discernment, or who have been called to it by God, can give alms to the poor. They should fulfill this ministry as their duty, acknowledging that they are instruments of God's providence, blessed with a supply of means to do good, and acknowledging that they themselves are benefited more than those whom they benefit.

A probationer or beginner in the monastic life who gives alms to the poor arbitrarily or at his own discretion is sure to be carried away by vainglory and to fall into conceit. If you have any surplus, give it away to the poor so long as you have not yet entered a monastery. That is what the commandment of the Gospel orders. The Lord said to the young man who wished to attain perfection, "If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me."²

The giving away of our possessions precedes the taking up of the cross. While keeping our possessions it is impossible to accept and carry the cross.³ The cross will be continually taken from our shoulders and replaced by means provided by our material resources, and faith in the one God and the vision of God by faith will be destroyed by reliance on our material resources and attention to them.

The holy martyrs and monks tried quite literally to fulfill the Lord's commandment mentioned above before beginning their struggle. The former distributed their possessions to the poor before going out to the visible tortures, or if they had no time to do that, they entrusted the divinely

论施舍

凡修道之初学者，切不可周济贫穷，除非邻舍有急难，无处可得帮助，方可施舍。¹ 周济贫穷乃世俗之人所行之善，此善与其生活相称，即属物质的，且动机不纯。

凡精通修行，得着明辨之恩赐，或蒙上帝呼召之人，皆可赈济贫穷。他们当以此事为己任，晓得自己乃上帝之器皿，蒙福而有资财行善，且深知施恩于人，自己所得的益处，远胜于受恩之人。

修士或在修道生活中初学者，随意地或按自己的判断给穷人施舍，定会被虚荣心带走，并陷入自负。如果你有任何盈余，只要你尚未进入修道院，就把它施舍给穷人。这就是福音的诫命所命令的。主对那想达到完全的年轻人说：“你若愿意作完全人，可去变卖你所有的，分给穷人，就必有财宝在天上；你还要来跟从我。”

舍弃财物，方能背起十字架。若仍保有财物，便无力接受并背负十字架。³ 十字架将不断从我们肩上挪去，取而代之的是我们物质资源所能提供的帮助；而我们对独一真神的信心，以及借着信心对上帝的仰望，也必因倚靠物质资源、关注财物而毁灭。

众圣徒和修士，在开始他们的争战之前，确实竭力要遵行主所吩咐的，就如上文所提的。前者出去，面对可见的刑罚之前，就把他们的财物分给穷人；若来不及如此行，便把神所吩咐的处置财物之事，托付给亲属和朋友。修士们在面对他们不可见的殉道之前，也是如此行。修士的生活，

commanded disposal of their possessions to relatives and friends. The monks acted in exactly the same way before going out to their invisible martyrdom. The monastic life is in the fullest sense a martyrdom, though an invisible one, for those who live that life as they should. By giving away our possessions before entering the monastery, we seal our material life in the world with material kindness, one of the greatest of the material virtues. Another form of almsgiving lies ahead of the person who has entered a monastery: immaterial almsgiving. It consists in not condemning our neighbors when they sin, but showing them mercy and kindness, so that we do not even judge our neighbors and say that some are good while others are bad. Such judgment is invariably linked with the loss of humility and with pride which arrogates to man what belongs to God alone.

Spiritual almsgiving consists in not returning evil for evil, but in repaying evil with good. Spiritual almsgiving consists in our bidding farewell to all insults and offenses offered us by our neighbors, and in admitting that these insults and offenses are real blessings in our regard that purify us of the filth of sin. In brief, monastic almsgiving consists in following Christ, that is to say, in carefully obeying the commandments of the Gospel, and in carrying the cross, that is, in good-natured patience and diligent forcing of oneself to the patient bearing of all the afflictions that divine providence is pleased to allow us during our earthly pilgrimage for our salvation. Without the latter the former cannot exist; there can be no following of Christ without taking up the cross and acknowledging in it the New Testament righteousness and justification of God.

For monks who are proficient and called to it by God, spiritual almsgiving includes teaching our neighbors the word of God. According to the teaching of the holy Fathers, spiritual almsgiving is as high above material almsgiving as the soul is superior to the body.⁴ In order to give material alms, one must endeavor to obtain material wealth or property. In order to give spiritual alms, we must endeavor to concern ourselves with amassing spiritual wealth, the acquisition of the knowledge of Christ.

在最充分的意义上，就是一种殉道，虽然是不可见的，对于那些应该如此生活的人而言。我们在进入修道院之前，就舍弃我们的财产，这便以物质的仁慈，封印了我们在世上的物质生活，而这正是最大的物质美德之一。对于进入修道院的人来说，另一种施舍摆在面前：属灵的施舍。这包括在我们的邻舍犯罪时，不去定他们的罪，而是向他们施以怜悯和仁慈，这样我们甚至不去论断我们的邻舍，说有些人是好的，而另一些人是坏的。这样的论断，必然与失去谦卑和骄傲相连，而骄傲则篡夺了唯独属于上帝的东西。

属灵的施舍，就是不以恶报恶，反以善报恶。属灵的施舍，就是向邻舍所加于我们的所有侮辱和得罪告别，并承认这些侮辱和得罪，实际上是洁净我们污秽的罪的祝福。简而言之，修道院的施舍，就是跟随基督，也就是说，仔细遵守福音的诫命，背起十字架，也就是说，以良善的耐心，殷勤地强迫自己耐心忍受神圣的旨意乐于在我们的尘世旅程中为了我们的救恩而允许我们承受的一切苦难。没有后者，前者就不能存在；不背起十字架，并在其中承认新约的义和神的称义，就无法跟随基督。

至于那些娴熟并蒙神呼召的修士们，属灵的施舍也包含教导邻舍神的道。照着圣教父的教导，属灵的施舍高过物质的施舍，如同灵魂胜过肉体。⁴ 若要施予物质的施舍，人必须努力获得物质的财富或产业。若要施予属灵的施舍，我们必须努力关注自身，积攒属灵的财富，也就是得着基督的知识。

If in some way or other wealth or property should come to you after entering a monastery, try at once to transfer it to heaven by means of almsgiving. Entrust the property that has come to you to your superior or to some other person whose honesty and conscientiousness you are certain of, and leave the disposal of your wealth or property to him. Do not dare to dispose of it yourself by trusting to your own judgment, otherwise you will harm your soul. After handing over your wealth or property to the person who is to dispose of it, do not suspect him or distrust him. Having left the matter to his conscience, do not hurl yourself into anxiety and suspicion and harm your soul. You have done your duty and fulfilled your obligation. You have nothing whatever to do with how the trustee or disposer carries out his duty: "To his own master he stands or falls."⁵

Concerning Poverty or Detachment

Everyone who enters a monastery and takes upon himself Christ's easy yoke, must without fail remain in poverty, content with absolute necessities and guarding against all superfluity in clothing, cell appurtenances or belongings, and money. The possessions, riches, and treasure of a monk should be our Lord Jesus Christ. To Him the eyes of our mind and heart should be constantly turned and directed; on Him our hope should be concentrated; in Him we must put all our trust; by our faith in Him we must be strong, energetic, and vigorous.

Such a state of soul it is impossible for a monk to maintain while retaining possessions. The commandment concerning poverty is given us by our Lord Himself: "Do not lay up for yourselves treasures on earth," He tells us, "where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasure in heaven, where neither moth nor rust destroys and where thieves do not break in and steal." Having laid down the commandment, the Lord explained the reason why. He said, "For where your treasure is, there your heart will be also."¹

If a monk has money or some things that are dear to him, then by some inevitable and irresistible law and necessity his hope and trust descend from God to his possessions. He puts all his trust in his goods.

倘或在入寺之后，财富或财产以某种方式临到你，当立时藉着施舍，把它转移到天上。把你所得的财产交付与你的长上，或交付与你所确定的诚实可靠的人，任他处置你的财富或财产。不可自恃己见，擅自处置，不然，你就损伤你的灵魂。你把你的财富或财产交给那要处置的人之后，不可猜疑他，不信赖他。既已把此事交托了他的良心，就不可陷于忧虑和猜疑，以致损伤你的灵魂。你已经尽了你的本分，完成了你的义务。受托人或处置人如何履行他的职责，与你毫无相干：“他或站住，或跌倒，都有他的主人负责。”⁵

论贫穷或舍弃

凡入修道院，负基督容易的轭者，必须无一例外地常在贫困中，知足于绝对的必需品，防备一切衣物、牢房用具、什物，或金钱上的多余。一个修士的家产、财富、珍宝，应当是我们的主耶稣基督。我们的心智和意念的眼睛，应当常常转向祂，注目于祂；我们的盼望应当集中于祂；我们必须全然信靠祂；藉着我们对祂的信心，我们必须刚强、有活力、有毅力。

修士若保有家财，则断不能持守此等的心境。主自己赐给我们有关贫穷的诫命，祂告诉我说：“不要为自己积攒财宝在地上，地上有虫子咬，能锈坏，也有贼挖窟窿来偷；只要积攒财宝在天上，天上没有虫子咬，不能锈坏，也没有贼挖窟窿来偷。”主立了这诫命，便解释了其中的缘由，说：“因为你的财宝在哪里，你的心也在哪里。”

若有修士，有了钱财或所爱的物件，则必有不可避免的、无法抗拒的律法和需要，使他盼望和倚靠从上帝转移到他的财物上。他将一切的信靠放在他的货物里。他从他的资本里看见能力。他

He sees power in his capital. In his money or property he sees the means to avoid the influence of those vicissitudes he may meet with in the course of his earthly life. On his possessions are concentrated his love, his heart and mind, his whole being. And his heart becomes attached to material things, hard and dead to all spiritual feeling or sensitivity, like a hard and unfeeling material object.

The accumulation of money and other possessions for a monk is the worship of an idol, according to the definition of the Apostle Paul.² Idolatry is invariably associated with rejection of God. The darkened materialist soon reaps the fruits of his self-deception. Death, which in his darkness and reliance on earthly prosperity he had quite forgotten, comes and snatches him away from the midst of his wealth. His capital and full stores on which he was relying are left to others, without bringing him even the least temporary benefit, but having estranged him from God.³

The Holy Spirit weeps over the state of a person duped by the delusion of riches who, in terrible and ruinous destitution of spirit, enters upon eternity. He says, "Behold the man that took not God for his helper, but trusted unto the multitude of his riches, and puffed up his vanity."⁴

Thus, from attachment to perishable possessions there develops in the depths of the soul rejection of God which, given a suitable opportunity, will not fail to express itself. This can be seen from the following story, preserved for us by Church History. "A certain presbyter called Paul was living on a mountain in a desert in order to escape persecution by idolaters. He had with him a considerable quantity of gold. He was joined by five virgins who were nuns, also escaping from persecution. These virgins shone with virtues and were filled with the fragrance of the Holy Spirit. They lived close to the presbyter Paul, exercising themselves with him in prayer and the fulfillment of the divine commandments. A certain ill-intentioned man, learning their whereabouts, informed the chief magician at the court of the Persian emperor Sapor that a Christian presbyter who had a lot of gold was hiding on a mountain with five virgin nuns. 'If you wish to get this gold,' said the informer to the grandee, 'give orders that they are to be arrested

从他的钱财或产业中看见，有方法可以躲避他在尘世生命中可能遇到的变故。他的爱、他的心、他的意念、他的全人都集中在他的产业上。他的心就依附于属物质的东西，对一切属灵的感受或感性变得刚硬而麻木，如同一个坚硬而无感情的物质客体。

一个修士积攒钱财和其它物质，乃是拜偶像，正如使徒保罗所论的。² 拜偶像必然与弃绝上帝相连。那被黑暗蒙蔽的唯物主义者，很快就收割了他自欺欺人的果实。死亡，这在他黑暗之中，倚靠尘世的财富早已忘却的，临到，把他从他的财富中夺走。他所倚靠的资本和充盈的仓廩，都留给了别人，并未给他带来哪怕是暂时的益处，反而使他与上帝隔绝。³

圣灵为被财富的迷惑所愚弄之人的景况哭泣。此人灵里极度贫乏，进入永恒。他说：“看哪，这人不以神为他的帮助，反倒倚靠他丰盛的财物，并夸耀他虚浮的财富。”⁴

因此，从依恋易朽的财物开始，在灵魂深处便发展出对上帝的弃绝，而当出现合适的机会时，这种弃绝将必然地表达出来。这一点可以从以下教会历史为我们保存的故事中看出：

“有一个名叫保罗的长老，为了躲避拜偶像者的迫害，住在旷野的一座山上。他随身带着大量的金子。有五个贞洁的修女也加入了他的行列，她们也在躲避迫害。这些贞女闪耀着美德的光辉，充满了圣灵的馨香。她们与长老保罗一起生活，与他一同祷告，遵守上帝的诫命。一个心怀叵测的人知道了她们的行踪，便告知了波斯皇帝沙普尔朝廷的首席术士，说有一个基督徒长老带着许多金子，与五个贞洁的修女藏在一座山上。“如果你想得到这些金子，”告密者对权贵说，“那就下令逮捕他们，带你面前受审。然后，当他们拒绝放弃信仰时，你就可以砍掉他们的头，把金子据为己有。”

“那权贵立刻采纳了这个建议。他下令将长老、修女和金子带到他面前受审。于是，长老对权贵

and brought before you for trial. Then when they refuse to renounce their faith you can cut off their heads and take the gold for yourself.’ “The grandee at once took this advice. He had the presbyter with the nuns and the gold brought before him for trial. Then the presbyter said to the grandee, ‘For what reason are you taking my possessions from me when I am guilty of no crime?’ “Grandee: ‘For this reason: that you are a Christian and do not obey the emperor’s order.’ “Paul: ‘My lord, order me what you will.’ “Grandee: ‘If you will worship the sun, take your belongings and go where you like.’ “Paul looked at his gold and said, ‘What you order me to do, I will do.’ And immediately he worshipped the sun, ate the food offered to the idols and drank the sacrificial blood. The grandee, seeing that his plan had failed, said, ‘If you can also persuade your nuns to do as you have done, to worship the sun, and then get married or give themselves to men, you may take your gold and your nuns and go wherever you like.’ “Paul went to the nuns and said to them, “The grandee has taken my belongings and orders you to obey the emperor’s edict. I have already worshipped the sun and eaten the food offered to the idols. I order you to do the same.’ “The nuns said as with one mouth, ‘Wretched man! Is not your own perdition enough for you? How can you dare to speak to us? Now you have become a second Judas and, like him, you have betrayed your Lord and Master to death for gold. Judas took the gold and went and hanged himself. And you, wretched man, have become a second Judas in character. For the sake of gold you have ruined your soul and have forgotten about that rich man who, having amassed great wealth, said to his soul, “Soul, you have many goods laid up for many years; take your ease; eat, drink, and be merry.” And then he heard, “Fool! This night your soul will be required of you; then whose will those things be which you have provided?”⁵ We tell you straight, as in the presence of God Himself, that you will suffer the same fate, both what happened to Judas, and what happened to the rich man.’ So saying, they spat in the apostate’s face. “Then, by order of the grandee, the nuns were cruelly flogged and for a long time. Under the blows they cried, ‘We worship our Lord Jesus Christ and will not obey the emperor’s edict. But you do what you like.’ “The grandee, trying to find a way of getting the

说：“我没有犯任何罪，你为什么要夺走我的财产呢？”

“权贵：“原因在于：你是基督徒，不听从皇帝的命令。”

“保罗：“我的主啊，请吩咐我做什么。”

“权贵：“如果你敬拜太阳，就带上你的财物，去你想去的地方。”

“保罗看了看他的金子，说：“你要我做什么，我就做什么。”于是，他立刻敬拜了太阳，吃了献给偶像的食物，喝了祭祀的血。权贵见自己的计谋落空，便说：“如果你也能劝说你的修女像你一样去做，敬拜太阳，然后结婚或献身于男人，你就可以带着你的金子和你的修女去任何你想去的地方。”

“保罗走到修女们面前，对她们说：“权贵夺走了我的财物，命令你们服从皇帝的敕令。我已经敬拜了太阳，吃了献给偶像的食物。我命令你们也这样做。”

“修女们异口同声地说：“可怜的人啊！你自己的灭亡还不够吗？你竟敢对我们说话？现在你成了第二个犹大，像他一样，为了金子而把你的主和夫子出卖致死。犹大拿了金子就去吊死了。而你，可怜的人，在品格上已经成了第二个犹大。为了金子，你毁了你的灵魂，忘记了那个积聚了巨大财富的人，他对自己的灵魂说：“灵魂啊，你有许多财物积存，够用许多年，可以安安逸逸地吃喝快乐吧。”然而他却听到：“无知的人哪，今夜必要你的灵魂；你所预备的要归谁呢？”我们直截了当地告诉你，就像在上帝面前一样，你将会遭受同样的命运，无论是犹大所遭遇的，还是富人所遭遇的。”说着，她们就向这个叛教者的脸上吐唾沫。

“然后，根据权贵的命令，修女们被残酷地鞭打，持续了很长时间。在鞭打下，她们呼喊：“我们敬拜我们的主耶稣基督，不会服从皇帝的敕令。但你可以随心所欲。”

“权贵试图找到一种得到金子的方法，他命令保罗亲手砍掉那些真正有智慧的贞女的头，他认为保罗不会这样做，然后他就可以夺走金子。

“听到这话，可怜的保罗又看了看他的金子，对权贵说：“你要我做什么，我就做什么。”

“他拿起一把剑，走向修女们。圣洁的贞女们看到此景，惊恐万分，异口同声地对他说：“可怜的人啊！昨天你还是我们的牧师，今天你却像狼一样来吞噬我们。这就是你每天对我们重复的教

gold into his possession, ordered Paul to cut off the heads of those truly wise virgins with his own hands, thinking that Paul would not want to do that, and that then he would be able to seize the gold. "Hearing this, wretched Paul again looked at his gold and said to the grandee, 'What you order me to do, I will do.' "Taking a sword, he approached the nuns. Seeing this, the holy virgins were horrified and with one voice said to him, 'Wretched man! Until yesterday you were our pastor, and now you have come like a wolf to devour us. Is this your teaching which you repeated to us daily when you exhorted us to die willingly for Christ? You had not the least desire to suffer for Him, but without a moment's hesitation, you have renounced Him. Where is the holy Body and Blood which we received from your unclean hands? Know that the sword which you hold in your hand is the gateway for us to eternal life. We are departing to our Master Christ; but you, as we foretold you, will soon be strangled by a rope and will become a son of hell with your teacher Judas.' "Paul cut off their heads. Then the grandee said to him, 'Not a single Christian has obeyed the emperor's edict as you have done. Therefore I cannot release you without a personal order from the emperor. When I tell him and he learns what you have done, he will grant you great honors. Now enjoy yourself with us and stay near us in the quarters you will be shown. Tomorrow I will report to the emperor about you.' "That night the grandee sent his slaves secretly to strangle Paul with a rope in the room assigned to him. When morning came, pretending to know nothing, he went to visit him. Finding him hanging by the rope and strangled, he sentenced him as a suicide and ordered him to be carried out behind the city and thrown to the dogs. And he took his money for himself."

A monk who leads a sober and vigilant life and discerns in himself the sins or fall of mankind, will easily notice that on receiving for some reason or other something valuable or a considerable sum of money, reliance on these possessions at once appears in his heart, while reliance on God cools and diminishes. Unless he takes care, attachment to material resources will soon make its appearance. Partiality or attachment to possessions can easily become a passion, on account of which rejection of Christ imperceptibly takes place in the heart,

导吗? 当你劝勉我们要为基督甘愿死去时, 是这样教导我们的吗? 你对祂没有丝毫的受苦意愿, 却毫不犹豫地弃绝了祂。我们从你污秽的手中领受的圣体和圣血在哪里? 要知道, 你手中的剑是我们通往永生的门户。我们要回到我们的主基督那里; 但你, 正如我们预言的那样, 很快就会被绳索勒死, 与你的老师犹大一起成为地狱之子。”

“保罗砍下了她们的头。然后权贵对他说: “没有一个基督徒像你这样服从皇帝的敕令。因此, 如果没有皇帝的亲自命令, 我就不能释放你。当我告诉他, 他知道了你所做的事情后, 他就会给予你极大的荣誉。现在就和我一起享乐吧, 住在为你安排的住所里。明天我会向皇帝报告你的情况。”

“那天晚上, 权贵秘密地派他的奴隶用绳索在保罗被指定的房间里勒死他。当早晨到来时, 他假装什么都不知道, 去拜访他。他发现他吊在绳子上, 被勒死了, 就判了他自杀, 并下令把他抬到城外, 扔给狗吃。然后他把钱据为己有。”

一个修道士, 过着清醒警醒的生活, 并能辨别自己身上的罪或人类的堕落, 就很容易注意到, 当他出于某种原因收到贵重的东西或一大笔钱时, 对这些财产的依赖会立刻出现在他心里, 而对上帝的依赖却冷却和减少了。除非他小心谨慎, 对物质资源的依恋很快就会出现。偏爱或依恋财产很容易成为一种激情, 由于这种激情, 在心里不知不觉地拒绝基督就发生了, 尽管嘴唇可能继续承认他, 在祷告中呼求他, 并宣扬他的教义或教导。

though the lips may continue to confess Him, call upon Him in prayer, and preach His doctrine or teaching.

When some deadly passion gets possession of a person, then other passions abate and grow silent. The devil stops causing him conflicts and temptations, and guards the deadly passion infecting him as his treasure, as a true guarantee of his perdition. A man killed by sin in his secret heart and dragged by it to the very gates of hell, often appears holy and edifying to others, as Paul seemed to the nuns, until experience unmask him, as it unmasked Paul. Whoever wishes to concentrate his hope and trust and love on God must endeavor to remain in poverty. Any money, valuables, or property that comes to him should be used for obtaining riches in eternity.⁷

The beginning of all spiritual blessings is faith in Christ and the Gospel, a living faith that is proved by the fulfillment of the Gospel commandments in deeds, in life. Naturally “the love of money,” which uproots faith from the heart, “is a root of all kinds of evil.”⁸

Concerning Human Glory

Like love of money, cupidity, and avarice, vainglory destroys faith in the human heart. Like them also, it makes the heart of a person unfit for faith in Christ and for the confession of Christ. “How can you believe,” said the Lord to the representatives of the Jewish people contemporary with Him, “who receive honor from one another, and do not seek the honor that comes from the only God?”¹ Many of the most important Jews believed in the Lord, but the Evangelist records that “because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.”² The Jews had made regulations whereby anyone who confessed that the God-Man was the promised Messiah was forbidden to take part in the assemblies of the synagogue.³

Vainglory feeds on human praise and privileges invented by the natural mind and arising from our fallen state. It feeds on wealth, nobility of birth, race distinctions, famous and distinguished names

当一些致命的情欲占据了一个人的时候，其他的激情就会消退并归于沉寂。魔鬼便停止给他制造冲突和试探，而守护着感染他的致命情欲，视之为珍宝，作为他沉沦的真正保证。一个在内心深处被罪恶所杀，并被它拖到地狱之门的人，常常在他人眼中显得圣洁而属灵，如同保罗在修女们面前，直到经验显露出他的真面目，正如它揭穿了保罗的伪装。凡是希望把他的盼望、信任和爱集中在神身上的人，就必须努力保持贫穷。任何来到他身边的金钱、贵重物品或财产都应该被用来在永恒中获得财富。

一切属灵福乐的开端，在于信靠基督和福音，这活泼的信心，以遵行福音的诫命为凭，表现在行为上，在生命中。自然，那“贪财”的恶，把信心从心里连根拔起，“就是万恶之根”。

论世人的荣耀

如同贪财、贪婪和吝啬一般，虚荣亦毁坏人心中信心。又如同它们一样，它使人的心不配相信基督，也不配承认基督。“你们互相受荣耀，却不求从独一之神来的荣耀，怎能信我呢？”⁴ 主对与祂同时代的犹太人的代表说。许多最重要的犹太人信了主，但福音书的作者记载说：“只怕法利赛人，就不承认耶稣，恐怕被赶出会堂；他们爱人的荣耀过于爱神的荣耀。”⁵ 犹太人制定了规矩，禁止凡承认神人是所应许的弥赛亚的人参加会堂的聚会。⁶

虚荣心以人的称赞和由天然心所创造的特权（这特权是从我们堕落的本性中产生的）为食粮。它以财富、出身的高贵、种族的区别、以及世人所赐予的那些服侍并讨好世人的人的显赫名声，还

such as are given to those who serve and please the world, and other vain and earthly honors. By its very nature, earthly and human glory is directly opposed to the glory of God. The beginnings of human glory and the ways to it are quite different from the beginnings of the glory of God and the ways to its attainment. The beginnings of vainglory and love of fame originate in false ideas of the opinion and power of things human, vain, transient, changeable, insignificant. The way of the seeker of human glory is a constant and varied effort to court and curry human favor. Right or wrong, lawful or unlawful, seekers of human glory will stop at nothing if only they can attain their object.

The beginning of the desire and longing for the glory of God is based on a living faith in God's omnipotence and His unutterable mercy toward fallen man. By means of repentance and the fulfillment of the commandments of the Gospel, fallen man can be reconciled with God and acquire glory from God. We express ourselves in this way for clarity, in order to explain what is said by God in Scripture to the man whose works proved pleasing to God: "Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord."⁴ In accordance with its primary cause, the activity of a person who wishes to win the glory of God consists in carefully and constantly pleasing God, or in following the Lord with the cross on his shoulders, and in pleasing his neighbors in what is permitted and ordered by the commandments of the Gospel. This sort of pleasing does not at all satisfy the children of the world and even rouses their indignation, for they seek and demand unlimited gratification of their passions and their selfdeception. And that is why they confer earthly glory on the man-pleaser or sycophant, who is an enemy of God and of the true welfare of his neighbors. "If anyone serves Me," said the Lord, "let him follow Me; and where I am, there My servant will also be. If anyone serves Me, him My Father will honor."⁵ Among other moral principles of the God-Man typical of His all-holy character is the rejection of human glory. "I do not receive honor from men," said the Lord of Himself. Though He is the King of kings, yet His kingdom is "not of this world."⁷ When the crowd wanted to proclaim Him

有其他虚妄和属世的荣誉为食粮。它生来就属世，属人，与神的荣耀直接对立。属人的荣耀的开端及其途径，与神的荣耀的开端和其所能达到的途径，是完全不同的。虚荣心和对名誉的爱慕的开端，都源于对人的意见和权力的虚假想法，这些想法是虚妄、短暂、变幻莫测、微不足道的。寻求人的荣耀的人所走的路，是不断地、多样地努力争取和奉承世人。无论是对是错，是合法的还是非法的，凡寻求人的荣耀的人，只要能达到他们的目的，便什么事都做得出来。

渴慕和向往神的荣耀始于对神的全能和祂对堕落之人的无以言喻的怜悯的活泼信心。借着悔改和遵守福音的诫命，堕落的人可以与神和好，并从神那里获得荣耀。我们这样表达，是为了清晰起见，以便解释神在圣经中对那些行为蒙神喜悦的人所说的话："好，你这又良善又忠心的仆人，你在小事上忠心，我要把许多事派你管理。进入你主人的快乐里吧！"⁴ 按照它的首要原因，想要获得神的荣耀的人的活动在于谨慎而持续地讨神的喜悦，或者说，背起十字架跟随主，并在福音的诫命所允许和命令的范围内，使邻舍喜悦。这种讨喜丝毫不能满足世俗之子，甚至激起他们的愤慨，因为他们寻求并要求无限地满足他们的情欲和自欺。这就是为什么他们将地上的荣耀赋予了讨好的人或谄媚者，他们是神和他们邻舍真正福祉的仇敌。"若有人服侍我，"主说，"就当跟随我；我在哪里，服侍我的人也要在那里；若有人服侍我，我父必尊重他。"⁵

在神人典型祂的全然圣洁的品格的其他道德原则中，包括拒绝人的荣耀。"我不接受从人来的荣耀，"主论到自己说。虽然祂是万王之王，但祂的国度"不属这世界。"⁷ 当众人要立祂为王时，祂就退到山上去了，⁸ 也教导我们，按照保加利亚的圣徒 Theophylact 的解释，要避免荣誉和荣耀。在最后的晚餐后的谈话中，门徒对主说："现在我们知道你凡事都知道，也不用人问你，因此我们信你是从神出来的。"主对这些包含人的赞美和奉承的言论不表示同情。相反，祂知道门徒很快就会气馁，并教导未得重生的人不要依靠他堕落的本性，这种本性很容易发生意外和突然的变化，祂反驳道："现在你们信吗？时候将到，且是已经到了，你们要分散，各归各家去，留下我独自一人。"

king, He retired to a desert mountain,⁸ teaching us also, according to the explanation of blessed Theophylact of Bulgaria, to avoid honors and glory. When during the conversation after the Last Supper the disciples said to the Lord, “Now we are sure that You know all things and have no need that anyone should question You. By this we believe that You came forth from God” the Lord expressed no sympathy with these words, which consisted of human praise and complimentary human opinion. On the contrary, knowing how soon the disciples would be discouraged and teaching unregenerate man not to rely on his fallen nature, so prone to unexpected and sudden change, He retorted: “Do you now believe? Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone.”

Christ, Who took humanity upon Himself, by His sufferings and cross ascended as regards His manhood into His glory;¹ but His Divinity was always in glory.¹¹ We must follow Christ. By obeying His commandments and by patiently accepting all the sorrows and sufferings that come to us, we become partakers of Christ’s glory in this and the future life. [Christ] made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.¹²

That is how we must humble ourselves both inwardly and outwardly so as to become partakers of Christ’s glory in this and the future life. Pledges of glory given by the God-Man to His followers during our earthly pilgrimage consist in various gifts of the Holy Spirit. In the future life, the divine glory will embrace Christ’s disciples and followers both inwardly and outwardly in such fullness and such majesty as the human mind cannot imagine.¹³ For this reason our holy fathers, holy monks, tried to avoid like deadly poison all that leads to vainglory and procures human glory. Divine

基督取了人性，藉着祂的苦难和十字架，就祂的人性而论，升入荣耀；¹但祂的神性永在荣耀之中。¹¹

我们必须跟随基督。藉着遵守祂的诫命，并忍耐地接受临到我们的一切忧愁和苦难，我们便在这今生和来世，得以有份于基督的荣耀。

[基督]反倒虚己，取了奴仆的形像，成为人的样式。既有人的样子，就自己卑微，存心顺服，以至于死，且死在十字架上。所以神将祂升为至高，又赐给祂超乎万名之上的名，叫一切在天上的、地上的和地底下的，因耶稣的名，无不屈膝，无不口称耶稣基督为主，使荣耀归于父神。

¹²

我们必须如此内外谦卑，方能在这今生和来世得以分享基督的荣耀。神人赐给祂在上传道的门徒的荣耀的凭据，乃是在圣灵的各种恩赐里。在来世，神圣的荣耀将内外拥抱基督的门徒和跟随者，其丰富和庄严是人的心智所无法想象的。¹³为此，我们的圣父，圣修士们，竭力避免一切引向虚荣并谋求人世荣耀的事物，犹如致命的毒药。从上帝圣徒的生平中可以清楚地看到，神的眷顾不允许神所拣选的仆人在尘世的传道中安逸于舒适和安慰之中，在不断的尘世繁荣和尘世荣耀之中。他们的尘世传道总是充满了烦恼和痛苦，有自愿的，也有非自愿的。正如甜食经常食

providence, as can be clearly seen from the lives of God's saints, does not allow God's chosen servants during their earthly pilgrimage to remain at ease in comfort and consolation, in constant earthly prosperity and earthly glory. Their earthly pilgrimage is always filled with troubles and afflictions, voluntary and involuntary. Just as sweet food, when constantly used, harms the stomach, so human glory unmixed with troubles harms the soul. Just as continual clear weather unbroken by rains causes grass and corn to fade and wither and fruit to be worm-eaten, so from constant earthly happiness and prosperity good qualities dwindle away and vanish in a person, while self-assurance, pride, and impure desires are generated in his heart.

St Isaac the Syrian has said, "There is scarcely a man to be found who is able to bear honor, or possibly such a person does not exist; because man is very prone to err and is soon subject to changes."¹⁴ The proneness to change, proved by experience,¹⁵ serves as a reason why God Who has prepared for His servants eternal, unchanging honor and glory in heaven, does not wish them to be constantly honored with vain and temporal honor in this inconstant and unstable world, as St Symeon the Translator noticed in the life of the great martyr Eustace Placidus.¹ Those holy men who, on account of their remarkable natural capacities and spiritual progress, God placed in high positions in the Church, were especially subject to persecutions, dishonors, insults, exasperations, annoyances, and sufferings. Anyone who reads the lives of Athanasius the Great, Gregory the Theologian, Basil the Great, John Chrysostom, and other lights of the Church will be convinced of this. The trials that befell them prevented them from coming to spiritual harm, which might easily have happened owing to their high rank and human honor.¹⁷ "Carefully attend to yourself," says St Isaiah the Solitary, "so as to avoid desire for power, honor, glory, and praise as spiritual wounds, death, and destruction; as eternal torment."¹⁸ If we look attentively at ourselves and at mankind, it is impossible not to be convinced that the advice given by the holy solitary is right; it is impossible not to see that the desire for human glory and human honors leads a monk away from the narrow way of salvation opened by the God-Man and by which all His followers have gone. More than that,

用会伤害胃，无人间烦恼掺杂的世俗荣耀也会伤害灵魂。正如持续的晴朗天气，若没有雨水的洗礼，就会使草和谷物枯萎凋零，果子也会被虫蛀一样，人若总是处在世俗的幸福和繁荣之中，好的品质就会消退，消失殆尽，而自信、骄傲和不洁的欲望就会在他心里滋生。

叙利亚的以撒说：“世上难得能忍受尊荣的人，或许根本不存在；因为人极易犯错，且很快就会改变。”¹⁴ 经验证明，这种易变性是上帝不愿意祂的仆人在这个不恒定不稳定的世界中不断地被虚浮暂时的尊荣所荣耀的原因，祂为祂的仆人在天上预备了永恒不变的荣耀，正如译者西面在伟大殉道者尤斯塔修·普拉西都的生平中所说的那样。¹ 那些圣人，由于他们非凡的天赋和属灵的进步，上帝将他们放在教会中的高位，却特别容易遭受迫害、羞辱、侮辱、激怒、烦恼和痛苦。任何读过亚他那修大帝、圣格列高利神学家、圣巴西尔大帝、圣约翰金口和教会其他明灯的生平的人都会对此深信不疑。临到他们的试炼使他们免于属灵上的伤害，而这种伤害可能因着他们的高位和人的尊荣而轻易发生。¹⁷

圣隐士以赛亚说：“要小心留意自己，以避免对权柄、尊荣、荣耀和赞美的渴望，这些就如属灵的创伤、死亡和毁灭；就如永恒的折磨。”¹⁸ 如果我们仔细审视自己和人类，就无法不相信圣隐士所给出的建议是正确的；我们无法不看到，对人的荣耀和人的尊荣的渴望，会将一个修士引离神人所开启的救恩狭窄的道路，而所有跟随祂的人都走在这条路上。更重要的是，这种关于狭窄而痛苦的道路的教导，对于那些对人的荣耀感兴趣的人来说，变得奇怪、古怪、愚蠢。他们嘲笑它，也嘲笑那些倡导它的人，就像热爱世界的法利赛人嘲笑我们的主关于舍己的教导一样。但主赐给我们这个教导，作为不可或缺的补救措施和解脱流亡之地的虚妄和自我欺骗的手段，作为从那些为虚谎所掳掠我们的人手中逃脱的道路。

this teaching about the narrow and sorrowful way becomes strange, queer, foolish to those interested in human glory. They laugh at it and at those who advocate it, just as the Pharisees who were lovers of the world laughed at our Lord's teaching concerning self-denial. But the Lord gave us this teaching as the indispensable remedy and means of freeing us from falsehood in the land of exile and selfdeception, as the way of escape for those who are captives and from those who take us captive by means of falsehood.¹

There is no other key to open the gates of the kingdom of God than the cross of Christ. This key is given by God to those who choose and determine to enter the kingdom of God; and they themselves try to obtain it, and they rejoice and exult over obtaining it as a pledge or guarantee of eternal, unutterable beatitude.

Says St Symeon the New Theologian, "A man who has renounced the world and everything in it with undoubting faith in God believes that the Lord is compassionate and merciful and will accept those who come to Him with repentance, gives His servants honor in return for dishonor, makes them rich in the midst of poverty, glorifies them by means of provocations and humiliations, and through death makes them partakers and inheritors of eternal life. The believer like a thirsty stag hastens to climb by these steps to the immortal and heavenly spring or source, as by a ladder. And on this ladder angels ascend and descend to help the climbers, on the summit of which is God, the Lover of men, awaiting such labors and efforts as are within our power; not that He rejoices to see us laboring, but He wishes to give us our reward as if we deserved it."²

Beloved brothers, let us avoid vainglory and love of notoriety as denial of the cross of Christ. Denial of Christ's cross is at the same time denial of Christ: "Whoever does not bear his cross and come after Me cannot be My disciple," said the Lord.²¹ Fallen men! We cannot know and confess Christ sincerely and practically except from our cross, having first learned and confessed our fall and the necessity of the way of the cross for the attainment of heaven and eternal beatitude. Let us avoid all occasions of vainglory and human glory, as the holy Fathers

唯有基督的十字架，方能开启通往天国之门。此钥匙乃上帝所赐，予那些立志进入天国之人；他们竭力获取，得之则欢欣踊跃，以此为永恒、无法言喻之福乐的凭据。

圣西面·新神学家说：“凡以坚信上帝的心，断然弃绝世界和其中一切的人，相信主是满有怜悯和慈悲的，祂必悦纳那些悔改来到祂面前的人，以荣耀回报祂的仆人所受的羞辱，在贫穷中使他们富足，藉着激怒和羞辱荣耀他们，并藉着死亡使他们得享永生。信徒如同渴慕的鹿，急切地攀登这些阶梯，走向不朽的天上的泉源，如同攀登梯子。在这梯子上，天使升降，帮助攀登者，而梯子的顶端是爱世人的上帝，祂期待着我们力所能及的劳苦和努力；并非祂乐于见我们劳苦，而是祂愿将赏赐给我们，仿佛我们配得一样。”²

亲爱的弟兄们，我们当远离虚荣，爱慕虚名，如同否认基督的十字架一般。否认基督的十字架，也就是否认基督：“凡不背着自己十字架跟从我的，也不能作我的门徒，”主曾如此说。²¹ 堕落的人啊！我们除非先从自己的十字架上学到并承认我们的堕落，以及走十字架道路对于获得天国和永恒福乐的必要性，否则我们无法真诚且实际地认识和承认基督。我们当远离一切虚荣和世俗荣耀的机会，如同圣父们所做的那样，免得我们对基督的教导失去兴趣，变成粉饰的坟墓——外表是基督徒，实际上却是叛教者。

avoided them, so as not to lose interest in the teaching of Christ and become white-washed sepulchres—Christians in appearance, but in reality apostates.

A tiny grain of dust gets into our eye and disturbs our sight. An apparently insignificant attachment or partiality deprives our mind of right understanding, harms and changes our thought and outlook. Fathers who were strong in spirit and body were afraid of the least sin, the least deviation from the teaching of the Gospel. How much more should we who are weak in spirit and body have a horror of sin which has such a hopeful chance of finding a haven and welcome in our weakness, and which, on getting a foothold in us, assumes the appearance of an insignificant trifle, but having got in, turns out to be a terrible monster.

It was not without reason that the holy Fathers observed extreme simplicity in their clothing, in the furniture and appurtenances of their room or cell, in their monastic buildings and even in the construction and adornment of their churches.²² The thought and heart of a weak person correspond with his or her outward circumstances. This is something quite incomprehensible for inexperienced and inattentive people. If a monk wears elegant clothes, if his cell is carefully furnished with an air of taste and luxury, if even the churches of a monastery are magnificent buildings, shining with gold and silver, and provided with rich vestries, then the monk's soul will certainly be vainglorious, full of conceit and self-satisfaction and he will be a stranger to compunction and the realization of his sinfulness. Filled with vainglorious pleasure and gratification, which is taken for spiritual joy, such a soul remains in darkness, self-delusion, hardness, and deadness, as if in the midst of a triumphant festival. On the other hand, when a monk's clothing is simple, when he lives like a pilgrim in his cell as if he were in a tent or hut and has only what is essential in it, when the church serves as a place of prayer and thanksgiving, confession and weeping, without distracting and enrapturing him by its splendor, then his soul borrows humility from his outward surroundings, is detached from everything material, and is transported in thought and feeling to that inescapable eternity that confronts all men. Such a

一粒尘土入于我们的眼中，便扰乱我们的视力。一个看似微不足道的依恋或偏见，会剥夺我们正确的理解力，损害并改变我们的思想和见解。在灵里和肉身都刚强壮健的父老们，尚且惧怕最小的罪，惧怕与福音教训稍有偏离。何况我们这些灵里和肉身都软弱的人，更应当厌恶罪。罪是如此地容易在我们的软弱中找到安身之处并受到欢迎，并且一旦在我们心中站稳脚跟，就会呈现出微不足道的琐事的外貌，但一旦进入，就会变成可怕的怪物。

圣父们在他们的衣着上，在他们的房间或小屋的家具和设备上，在他们的修道院建筑上，甚至在他们的教堂的建造和装饰上，都观察到了极度的朴素，这并非毫无理由。²² 一个软弱之人的思想和心灵与他或她外在的环境相对应。这对于没有经验且粗心的人来说是完全无法理解的。如果一个修士穿着优雅的衣服，如果他的小屋精心布置，充满品味和奢华的气息，如果甚至修道院的教堂也是宏伟的建筑，闪耀着金银的光芒，并配备了丰富的衣物，那么修士的灵魂肯定会变得虚荣，充满自负和自满，并且他将对痛悔和意识到自己的罪恶感到陌生。一个充满虚荣的快乐和满足，被误认为是属灵的喜悦的灵魂，就像在一个凯旋的节日中一样，仍然停留在黑暗、自欺、刚硬和死亡之中。另一方面，当一个修士的衣着朴素时，当他像一个朝圣者一样住在他的小屋里，仿佛他住在帐篷或小屋中，并且只有其中的必需品时，当教堂成为祈祷和感恩、忏悔和哭泣的地方，而不会因其辉煌而分散和迷住他时，他的灵魂就会从他外在的环境中汲取谦卑，脱离一切物质，并在思想和感觉上被运送到所有人都面对的不可避免的永恒中。这样的灵魂努力通过悔改和履行福音的诫命，及时地为在永恒中得到祝福的接纳做好准备。他简朴的小屋，简单的陈设，被贵人和普通人平等地进入和拜访。但来访者不能进入一个精心布置的小屋，以免他们扰乱小屋的精确布置。在一个贫穷、朴素的人身上，往往富于信心，基督被拒绝了。²³

soul endeavors by repentance and the fulfillment of the Gospel commandments to prepare himself in good time for a blessed reception in eternity. His modest cell, simply furnished, is entered and visited equally by grand people and by simple folk. But visitors cannot enter a carefully furnished cell for fear lest they should upset the exact arrangement of the cell. In the person of a poor, simple man, often rich in faith, Christ is rejected.²³

Especially pernicious is vainglory; still more pernicious is human glory. For a monk to receive honor and glory from worldly people and carnal wisdom is a sign that this monk is a vessel rejected by God, since on the contrary, reproaches and persecutions from men constitute for a true monk a sign of his election by God. Both are mentioned by the Lord Himself: "Woe to you," He said, "when all men speak well of you, for so did their fathers to the false prophets." On the other hand, "Blessed are you when men hate you, and when they exclude you, and revile you, and cast out your name as evil, for Son of Man's sake. Rejoice in that day and leap for joy! For indeed your reward is great in heaven. For in like manner their fathers did to the prophets."²⁴

Let us follow the advice of the holy solitary cited above. But if by the judgments of God a monk has to bear the heavy burden of earthly titles and honors, let him pray to God with insistent and tearful prayers that the earthly greatness may not influence his mind and outlook, and that pride may not enter his soul and cause him to look down on his neighbors. It was of this that our Lord warned His disciples when He says: "Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven. For the Son of Man has come to save that which was lost."²⁵ He shed His precious blood for all and everyone, and in this way He set a single, identical, equal value on all men, and showed that all are equally important and precious.

Concerning Resentment or Remembrance of Wrongs

Aprofound and hidden mystery is the fall of man. It is quite impossible for a person to understand it by

尤其可憎的，就是虚荣；更可憎的，乃是人的荣耀。一个修士从世人和属肉体的智慧那里得到尊荣和荣耀，这就表明这个修士是为神所弃绝的器皿，因为相反地，从人来的责备和逼迫，才是真修士蒙神拣选的凭据。这两件事，主自己都曾提到过：祂说：“你们要小心，众人说你们好的时候，你们就有祸了，因为他们的祖宗，向假先知也是这样。”另一方面，“人若因人子恨你们，拒绝你们，辱骂你们，把你们的名当作恶的，你们就有福了。当那日，你们要欢喜跳跃，因为你们在天上的赏赐是大的，他们的祖宗也这样待过先知。”

我们当遵从上文所引圣善隐修士的劝告。但若因着神的审判，修士要担当属世的爵位与尊荣的重担，就当恳切流泪地祈求神，求那属世的伟大，莫要影响他的心思意念，求那骄傲莫要进入他的心里，以至于他轻看邻舍。主曾以此警戒他的门徒，说：“你们不可轻看这些小子中的一个。我告诉你们，他们的使者在天上，常见我天父的面。人子来，为要拯救丧失的人。”（路加福音 18:10-11）他为众人，为各人，流出宝血，以此使所有的人都拥有单一、相同、同等的价值，表明所有的人都同等重要，且是宝贵的。

论怨恨，或论记恨

人的堕落，是一个深奥而隐秘的奥秘，人靠自己的能力，断乎无法理解。皆因堕落的后果之一，

his own powers. This is because among the consequences of the fall is mental blindness, which prevents the mind from seeing the depths and darkness of the fall. Our fallen state deceptively appears to be a state of triumph, and the land of exile seems to be an exceptional field of progress and enjoyment. Gradually God discloses the mystery to those ascetics who serve Him sincerely and with all their soul.

What a different picture, brethren, and how terrible is the sight that meets our gaze when the mystery is disclosed to us! When by divine guidance the abysses of hell are laid bare in the depth of the heart, how is it possible not to be filled with fear! How can we not be filled with fear especially when our weakness and infirmity is proved to us by countless bitter experiences! How is it possible not to be filled with horror at the thought that some deadly passion can lie hidden in the heart for a long time, then suddenly appear and ruin a person forever! That is true. But whoever fears sin, whoever does not trust himself, is not in danger from sin. And so, wishing to acquaint beloved brethren with the mysteries of sin so as to safeguard them from it, we shall not omit to point out here the fearful, invisible havoc that the passion of resentment produces in the soul. “God is love,”¹ says St John the Theologian. Consequently, resentment or rejection of love is rejection of God. God withdraws from a resentful person, deprives him of His grace, is definitely estranged from him, and gives him up to spiritual death, unless he makes shift in good time to be healed of that deadly moral poison, resentment.

In Antioch, a capital in the East, in the first centuries of Christianity, there lived two friends, Sapphirus the presbyter and a citizen called Nicephorus. For a long time they lived in intimate friendship. Then the sower of evil, the devil, sowed enmity between them. This animosity grew to such proportions that it turned into implacable, bitter hatred. Of the two friends, Nicephorus recovered —“came to himself,” as it is said in his Life—and realizing that hatred is sown and intensified by the devil, he sought to be reconciled with Sapphirus. Sapphirus stubbornly rejected the offer of reconciliation, though it was repeated more than once.

乃是精神的昏聩，使人的心思，不能看清堕落的幽暗。我们堕落的光景，诡诈地显为得胜，流放之地，也似乎是卓有进益、令人喜乐的境地。神将这奥秘，逐渐启示给那些诚心诚意、全心全意事奉祂的修行之人。

弟兄们，这景象何等不同，当这奥秘向我们显露时，我们所见的何等可怕！藉着神的引导，地狱的深渊在心中显露时，怎能不惧怕呢！尤其是当我们的软弱和疾病，被无数的痛苦经历所证实的时候，我们怎能不惧怕呢！一想到某些致命的激情，可以长久地隐藏在心中，然后突然出现并永远毁掉一个人，怎能不感到恐惧呢！这是真的。但凡惧怕罪恶、不信靠自己的人，就不会有犯罪的危险。因此，为了使亲爱的弟兄们熟悉罪的奥秘，从而保护他们远离罪恶，我们在这里不可忽略地指出，恼怒的激情在灵魂中产生的可怕的、不可见的破坏。

圣约翰神学家说：“神就是爱。”¹ 因此，恼怒或拒绝爱，就是拒绝神。神远离恼怒的人，夺去他的恩典，与他隔绝，并将他交付给属灵的死亡，除非他及时设法医治那致命的道德毒药——恼怒。

在东方之首府安提阿，当基督徒首批立足之时，有二人，一名祭司撒俾理，一名居于城中之人，名尼基弗鲁。二人久为知交，情谊甚笃。后有恶者，即魔鬼，在二人之间播下仇恨之种。此仇恨之苗滋长蔓延，终成不解之怨，苦毒之恨。二人之中，尼基弗鲁先归正，正如其生平所记，醒悟过来。他知此仇恨乃魔鬼所播，且日渐加深，故欲与撒俾理和解。撒俾理却执意不肯，虽尼基弗鲁屡次求和，亦遭拒绝。

While the mutual relations between these two persons were in this state, there suddenly arose a persecution against Christians in Antioch, in the reign of the Roman emperors Valerian and Gallien. Sapricius, as a Christian presbyter, was arrested and brought before the Roman provincial governor of Antioch. Pressed to offer sacrifice to idols, Sapricius confessed Christ, and for confessing Him endured supernaturally terrible agonies. When various tortures could not shake Sapricius' firmness in confessing Jesus Christ as God, then the governor gave orders that his head should be cut off.

Hearing of Sapricius' trial and wishing to receive the forgiveness and blessing of a martyr who had finished his course and was already about to be crowned by death at the hands of the executioner, Nicephorus rushed to meet the martyr. He fell at the martyr's feet, saying, "Martyr of Christ, forgive me who have sinned against you." But Sapricius did not even give him the slightest reply, because his heart was full of rancor and malice. However many times Nicephorus repeated his request, the bitter and blinded Sapricius replied only with a silence full of hatred and by turning away his face.

They reached the place of execution. Here Nicephorus again implored Sapricius for forgiveness. "I beg you, martyr of Christ," he said, "forgive me if as a man I have sinned against you. Scripture says, 'Ask, and it will be given to you.'² So I ask: Grant me forgiveness."

Even to this request at the very gates of death, Sapricius remained unbending. Suddenly the grace of God that had strengthened him in his martyrdom left him. When the torturers were about to behead him, he suddenly asked them, "What do you want to execute me for?" They replied, "For refusing to offer sacrifices to the gods, and for disregarding the imperial edict concerning a certain man called Christ." Wretched Sapricius said to them, "Don't kill me. I will do what the emperors order. I will worship the gods and offer them sacrifice."

On hearing these terrible words of Sapricius, St Nicephorus implored him with tears, saying, "Don't do that, beloved brother, don't do that! Don't reject our Lord Jesus Christ, don't lose the heavenly crown

当这两人的相互关系处于这种状态时，在罗马皇帝瓦勒良和伽利埃努斯统治时期，安提阿发生了对基督徒的迫害。撒普利修斯作为一名基督教长老，被捕并带到罗马安提阿省长面前。撒普利修斯被迫向偶像献祭，他承认基督，并因承认基督而忍受了超乎寻常的痛苦。当各种酷刑都无法动摇撒普利修斯承认耶稣基督为神的坚定信念时，省长下令砍掉他的头。

听闻撒必瑞斯受审，又愿得这已走完路程、将要被执刑者以死加冕之殉道者的赦免与祝福，尼西弗鲁斯便急忙去见这殉道的人。他俯伏在这殉道者的脚前，说：“基督的殉道者啊，求你赦免我，因我得罪了你。”撒必瑞斯却连一句也不回答他，因他心中满了苦毒与恶毒。尼西弗鲁斯再三恳求，这心里苦涩又瞎眼的撒必瑞斯，只以满怀仇恨的沉默回应，并转过脸去。

他们到了刑场。在那里，尼基弗鲁斯再次恳求萨普利修斯饶恕他。他说：“我求你，基督的殉道者，若我为人，得罪了你，求你饶恕我。经上说，‘你们祈求，就给你们’²。所以我求你：求你饶恕我。”

即或在将死之际，撒普利修仍然刚强不屈。忽有神的恩典离开了他，这恩典曾在殉道中坚固了他。当刽子手将要斩首他的时候，他忽然问他们说：“你们要为何处死我呢？”他们回答说：“因为你不肯向众神献祭，又藐视皇帝关于一个名为基督之人的诏令。”可怜的撒普利修对他们说：“不要杀我。我必遵从皇帝的命令。我将敬拜众神，向他们献祭。”

听了撒普利修斯这可怕的话，圣尼基弗鲁斯流着泪恳求他说：“不可这样，我亲爱的弟兄，不可这样！不要弃绝我们的主耶稣基督，不要失去你忍受了如此多的苦难而为自己编织的属天的冠

which you have woven for yourself by patiently enduring so much suffering. Look, standing at the doors is the Lord Christ, who will soon appear to you, and He will repay you with an eternal reward in return for temporal death; and that is why you have come to this place.”

Sapricius paid not the slightest attention to these words, and rushed headlong to eternal perdition. Then seeing that the presbyter had finally fallen and renounced Christ the true God, St Nicephorus moved by divine grace began to call to the torturers with a loud voice, “I am a Christian. I believe in our Lord Jesus Christ Whom Sapricius has rejected. Cut off my head.” St Nicephorus’ desire was fulfilled.³

Evidently, rejection of a commandment of the Gospel by Sapricius was regarded by the Holy Spirit as a rejection of Christ in his heart and in an instant He had withdrawn from the wretched man. Without confessing Christ in his heart, he could not hold out and maintain merely verbal confession. In the case of Nicephorus, the careful fulfillment of the commandment gave him the fitness and high calling of a martyr, to which he was suddenly led by the grace of the Holy Spirit Who filled his heart which had been prepared for the Spirit of God by the fulfillment of the divine commandment.

Here is another story. In the Kiev-Petchersk lavra (monastery) two monks, Hieromonk Titus and Hierodeacon Evagrius, lived in harmony and spiritual friendship. Their mutual love was a matter of edification and amazement for other brethren. The enemy who hates goodness and whose habit it is to sow tares among the wheat and turn wheat into tares, especially when people sleep (that is, do not attend to themselves and do not guard against being robbed, supposing that the good they have acquired is safe and secure), turned the monks’ love into enmity. Titus and Evagrius were so disaffected one against the other that they could not even look at one another. The brethren asked them many times to make peace and be friends, but they would not even hear of peace.

After this quarrel had gone on for a considerable time, Hieromonk Titus became seriously ill. So dangerously ill was he that his recovery was despaired of. Then he began to weep bitterly over

his. 看哪，主基督站在门外，他很快就要向你显现，他将以永恒的赏赐来报答你短暂的死亡；这就是你来到这地方的原因。”

撒普里丘斯对这些话全然不顾，竟直奔永恒的沉沦。于是，见那长老终于仆倒，背弃了真神基督，圣尼基弗鲁斯被神恩感动，便大声向行刑者呼喊说：“我是基督徒。我信奉我们的主耶稣基督，就是撒普里丘斯所弃绝的。砍下我的头吧。”圣尼基弗鲁斯的心愿便成就了。

显然，撒普利丘斯拒绝福音中的一条诫命，被圣灵视为心里拒绝基督，祂立刻从这可怜的人身上退去。他心里不承认基督，就不能坚持，也无法维持仅仅是口头的承认。尼基弗鲁斯谨慎地遵行诫命，使他配得殉道者的资格和崇高的呼召，圣灵的恩典突然引导他走向这结局，圣灵充满他的心，而这心因遵行神的诫命而预备好了迎接神的灵。

又有一事。在基辅洞窟修道院里，有两位修士，希罗修士提多与希罗执事艾瓦格里，彼此和睦，灵里相交。他们彼此相爱，足为众弟兄的造就与惊叹。那恨恶良善、习惯在麦子中撒稗子、将麦子变成稗子的仇敌，尤其在人睡觉的时候（就是不留意自己、不防备被劫掠，以为自己所积攒的良善是安全稳妥的时候），将二位修士的爱变成了仇恨。提多与艾瓦格里彼此不合，以至于彼此不能相见。众弟兄屡次求他们和好、作朋友，他们却连和好的话也不肯听。

这争吵持续了许久，修士提多忽染重病。病情危急，无药可治。于是他痛哭流涕，为自己的罪过悲叹，便打发人去求埃瓦格留原谅，并谦卑地自责。埃瓦格留不但不肯原谅，反而对提多说了许

his sin, and he sent to Evagrius to ask for his forgiveness, laying the blame on himself with great humility. But Evagrius not only refused to forgive, but he even said many hard and cruel things about Titus, and even uttered curses. However, seeing that Titus was dying, the brethren brought Evagrius to him for reconciliation. On seeing him, the sick man got out of bed and bowed to the deacon, falling at his feet and saying with tears, "Forgive me, father, and bless me."

Evagrius turned away from him and uttered the following frightful words in the presence of everyone, "I will never make peace with him, neither in this life nor in the future life." As he said this, Evagrius tore himself away from the brethren who were holding him and fell down. The brethren were going to lift him up, but he proved to be dead. They could neither bend his arms, nor shut his mouth, nor close his eyelids. On the other hand the sick Hieromonk Titus rose from his bed perfectly well, as if he had never been ill.

All present were overcome with horror, and they asked the healed priest how his healing had occurred. Blessed Titus replied to them, "When I was seriously ill, I saw angels withdrawing from me and weeping over the ruin of my soul poisoned with rancor and resentment. And I saw devils rejoicing that I was perishing on account of my anger. So I begged you to go to our brother and ask him to forgive me. But when you brought him to me and I bowed to him, and he turned away from me, then I saw a stern angel holding a fiery spear who struck the unforgiving brother so that he fell and died. But the same angel gave me his hand and raised me up. And here I am, well!"

The brethren wept much over Evagrius who had died such a dreadful death. And they buried him in the very position in which he had grown stiff, with open mouth and outstretched arms.⁴

Brethren, let us be alarmed at our weakness. Let us be alarmed at sin which so easily deceives us, so easily slinks into us, captures and fetters us. Let us be alarmed at our fallen nature which never ceases to produce the tares of sin. We must constantly watch ourselves, check our conduct and spiritual state with the Gospel, and on no account allow any

多刻薄无情的话，甚至还出言咒骂。然而，见提多将死，众弟兄就带埃瓦格留去与他相和。那病人一见埃瓦格留，便下了床，向执事鞠躬，俯伏在他脚前，含泪说：“父啊，求你饶恕我，赐福给我。”

伊瓦格里乌斯就转过身来，当着众人的面，说出以下可怕的话：“我今生和来世，永不与他和好。”他说完这话，就挣脱了扶着他的弟兄，倒在地上。众弟兄要扶起他来，但他已经死了。他们既不能弯曲他的胳膊，也不能合上他的口，更不能闭上他的眼皮。另一方面，患病的修士提多，却从床上起来，身体完全康复，就好像他从未生病一样。

在场的人都惊恐万分，便问那蒙医治的祭司，他如何蒙医治的。蒙福的提多答复他们说：“我病重之时，看见天使们离开我，为我毒害于仇恨和怨恨的灵魂而哭泣。我又看见魔鬼因我将因我的怒气而灭亡而欢喜。于是我求你们去见我们的弟兄，求他饶恕我。但当你们带他来见我，我向他屈身，而他却转脸不看我时，我便看见一位严厉的天使拿着火矛，击打了那不肯饶恕的弟兄，以至于他仆倒而死。然而同一位天使却向我伸出手来，扶起了我。看哪，我如今安然无恙！”

众弟兄因着埃瓦格里乌斯遭了这等可怕的死，就大大地哭了。他们把他埋葬，仍照着他僵硬的姿势，口是张开的，手也伸开。⁴

弟兄们，当为我们的软弱而警醒。当为那易于欺哄我们，易于潜入我们，捉拿我们，捆绑我们的罪而警醒。当为我们堕落的天性而警醒，这天性永不止息地生出罪恶的稗子。我们必须时常儆醒自己，用福音查验我们的行为和属灵的光景，万不可任凭任何罪恶的倾向，因看为不重要，而在我们灵魂中滋长蔓延。“当陷于恶的开端，不要

sinful tendency to grow strong and propagate in our soul by regarding this tendency as unimportant. "When led into the beginning of evil, do not say to yourself: It will not overcome me. To the extent that you are led you are already overcome," says St Mark the Ascetic.⁵ And we should also know that "the devil makes little sins appear trifling, for otherwise he cannot lead us into great sins," as the same Saint has said.

We must never neglect tares that spring up from the heart, or sinful thoughts that appear to the mind. Thoughts should at once be rejected and banished, and sinful feelings uprooted and destroyed by opposing them with the commandments of the Gospel and by having recourse to prayer. Tares are easily got rid of when they are young and frail. But when they take root with time and habit, then their removal calls for the greatest efforts. A sinful thought when accepted and appropriated by the mind enters into the composition of the mind or understanding and deprives it of soundness; while a sinful feeling that lingers in the heart becomes, as it were, a natural property and deprives the heart of spiritual freedom.

Let us be convinced beyond a doubt of this unfailing truth: God cares indefatigably for a monk and for every Orthodox Christian who surrenders himself heart and soul to the service of God and to the will of God. He keeps him, builds and trains his soul, and prepares him for a blessed eternity. All the sorrows and sufferings caused us by people never come to us except with God's permission for our essential good. If these sorrows and troubles were not absolutely necessary for us, God would never allow them. They are indispensable, in order that we may have occasion to forgive our neighbors and so receive forgiveness of our own sins. They are indispensable, in order that we may discern the providence of God watching over us, and acquire a living faith in God. Such a living faith makes its appearance in us when we learn from numerous experiences that it is the all-powerful hand of God that always delivers us from our troubles and difficult circumstances, and not our skill or ingenuity. They are indispensable, in order that we may acquire love for our enemies, for it is love that finally purifies the heart from the poison of malice

对自己说：这不能胜过我。你既被引诱，就已经被胜过了，”圣马克修士如此说。我们也当知道，“魔鬼使小罪显得微不足道，否则他就不能引诱我们犯大罪，”这位圣徒也曾如此说。

凡从心里发出来的稗子，或显在心思里的罪恶意念，我们万不可忽略。意念应当立刻弃绝，驱逐，而罪恶的念头也当连根拔除，用福音的诫命抵挡，且借着祷告将其灭绝。稗子年幼柔弱时，容易除去。但若经年累月，扎根成习，那么要除掉它们，就得付出极大的努力。一个罪恶的意念，若被心思接受，并为它所据有，就会进入心思或悟性的构成之中，并且夺去它的健全；而一个在心里盘桓的罪恶感觉，则好似一种天生的属性，夺去心里的属灵自由。

我们当深信不疑这永不改变的真理：神不倦地顾念修士，以及每一个全心全意侍奉神、顺服神旨意的正教基督徒。祂保守他，建造并操练他的灵魂，并为他预备蒙福的永恒。人们带给我们的所有悲伤和痛苦，若非出于神的允许，决不会临到我们，为的是对我们有益处。若这些悲伤和患难对我们并非绝对必要，神决不会允许它们。它们是不可或缺的，使我们有机会饶恕邻舍，从而获得我们自己的罪的赦免。它们是不可或缺的，使我们能够辨明神对我们的眷顾，并对神获得活泼的信心。当我们从无数的经历中得知，总将我们从困境中拯救出来的，是神全能的手，而不是我们的技巧或聪明才智，这种活泼的信心便会在我们里面显现出来。它们是不可或缺的，使我们能够爱我们的仇敌，因为爱最终从恶意的毒害中洁净了我们的心，使我们能够爱神并领受来自神的特殊的、丰盛的恩典。

and makes it capable of loving God and of receiving that special, abundant grace from God.

The connection between love for our neighbor and love for God is clearly seen in the two stories quoted above. From these stories it is seen that love for our enemies is the highest rung on the ladder of love for our neighbors, through which we enter the vast palace of love for God. Let us force our heart to accept from our neighbors all kinds of offenses and injuries that they may inflict upon us, so as to receive forgiveness of our countless sins by which we have offended the Divine Majesty.

Let us not be overcome by unbelief and give ourselves up to all kinds of cares, anxieties, imaginations, daydreaming, subterfuges, and maneuvering to guard ourselves from our enemies and to work against their ill will or evil intentions. This is forbidden by the Lord Who says, "I tell you not to resist an evil person."⁷ When oppressed by difficult and painful circumstances, let us have recourse to God in prayer; for in His complete power are we and our enemies and our circumstances and the circumstances of all men. He can by His absolute power and supremacy dispose of and arrange everything; He can instantly overcome and annihilate all the greatest difficulties. Let us pray for our enemies with great care, and by this prayer obliterate the malice from their hearts and replace it with love. "He who prays for people who offend and wrong him crushes the demons; but he who resists or opposes the former is wounded by the latter," says St Mark the Ascetic.⁸ "Above all," says the Apostle Paul, "[take] the shield of faith with which you will be able to quench all the fiery darts of the wicked one." These darts or arrows are the various actions in us of the demons who stir into motion the weakness and infirmities of our fallen nature: the inflaming of the heart with anger, heated and angry thoughts and fancies, impulses to revenge, vast numbers of anxious and troubled imaginings; and plans, for the most part absurd and impossible, for resisting or opposing one's enemy, for defeating and humiliating him, and for securing for oneself the most solid and stable situation, proof against all dangers.

He who has obtained faith has obtained God as his manager or operator Who will act for him. He has

爱邻舍的心，与爱上帝的心息息相关，于上文引用的两个故事中可见一斑。由此故事可见，爱我们的仇敌，乃是爱邻舍之心的最高阶梯，藉此，我们得以进入爱上帝之心的广阔宫殿。让我们勉强我们的心，去接纳邻舍加诸于我们的一切冒犯与伤害，如此便能领受赦免，得赦免我们无数次冒犯上帝威严的罪。

我们不可被不信所胜，以致沉溺于各样的忧虑，焦虑，臆想，白日梦，诡计，以及图谋，以防备我们的仇敌，并抵挡他们的恶意或恶念。主禁止我们如此行，祂说：“我告诉你们，不要与恶人作对。”路加福音 1:16 当我们被艰难困苦的环境压迫时，让我们在祷告中投靠上帝；因为我们、我们的仇敌、我们的环境以及所有人的环境都在祂完全的能力之中。祂能以祂绝对的权力和至高无上的地位支配和安排一切；祂能瞬间战胜并消灭所有最大的困难。让我们以极大的关怀为我们的仇敌祈祷，并藉此祷告，消除他们心中的恶意，代之以爱。“凡为得罪和伤害他的人祈祷的，就胜过魔鬼；但凡抵抗或反对前者的人，就会被后者所伤，”圣马可修士说。使徒保罗说：“最要紧的，是拿着信德当作藤牌，可以灭尽那恶者一切的火箭。”这些火箭是魔鬼在我们里面所做的各种行动，煽动我们堕露天性的弱点和疾病：以愤怒点燃心火，火热而愤怒的思想和幻想，复仇的冲动，大量焦虑和不安的想象；以及大多数情况下荒谬和不可能的计划，用于抵制或反对自己的仇敌，打败和羞辱他，并为自己争取最稳固和稳定的处境，以抵御所有危险。

凡得了信心的人，就得了神作他的管家，为他行事。他已经胜过，且超越了世人的诡计和魔鬼的

become above and beyond all the cunning and wiles not only of men, but also of the demons. Such a person receives the ability to attain true, pure prayer, undistracted by any cares or anxieties about oneself, or by any fears and apprehensions, free from all daydreams and pictures presented to the imagination by the evil spirits out of malice. By his faith in God the pious monk has entrusted himself to God. He lives in simplicity of heart and free from care and anxiety. He thinks and is concerned about one thing only; namely, how he can become in all respects an instrument of God and accomplish the will of God.

The Meaning of the Term “World”

The word world has two special meanings in Holy Scripture. In one sense it signifies all mankind in the following and similar passages of Scripture: “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.”¹ “Behold! The Lamb of God who takes away the sins of the world!”²

In the second sense, by the term world is meant those people who lead a sinful life opposed to the will of God, who live for time and not for eternity. Thus we must understand the word world in the following and similar passages: “If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.”³ “Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the desire of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever.”⁴ “Adulterers and adulteresses!⁵ Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.”

Blessed Theophylact the Bulgarian thus defines world: “It is usual for Scripture to call the world the

诡计。这样的人就得了真诚、纯洁的祷告，不再被任何顾虑或忧虑所搅扰，也不再被任何恐惧和畏惧所困扰，摆脱了邪灵出于恶意而向他的想象力呈现的白日梦和景象。虔诚的修士凭着他对神的信心，将自己交托给神。他以单纯的心灵生活，无忧无虑。他只想着一件事，也只关注一件事，就是他如何在各方面成为神的器皿，成全神的旨意。

“世界”一词的含义

“世界”一词，在圣经中有两种特殊的含义。在一种意义上，它指的是所有的人类，在圣经的下述和类似的段落中：“神爱世人，甚至将他的独生子赐给他们，叫一切信他的，不至灭亡，反得永生。因为神差他的儿子降世，不是要定世人的罪，乃是要叫世人因他得救。”¹“看哪，神的羔羊，除去世人罪孽的！”²

在第二种意义上，世界一词指的是那些过着有悖于上帝旨意的罪恶生活的人，他们为今世而活，而不是为永恒而活。因此，我们必须这样理解以下经文及类似经文中的世界一词：“世人若恨你们，你们晓得世人比你们先恨我。你们若属世界，世界必爱属自己的。只因你们不属世界，乃是我从世界中拣选了你们，所以世界就恨你们。”（约翰福音 15:18-19）“不要爱世界和世界上的事。人若爱世界，爱父的心就不在他里面了。因为凡世界上的事，就像肉体的情欲，眼目的情欲，并今生的骄傲，都不是从父来的，乃是从世界来的。这世界和其上的情欲都要过去，唯独遵行神旨意的，是永远常存。”（约翰一书 2:15-17）“你们这些淫乱的人哪！岂不知与世俗为友，就是与神为敌吗？所以凡想要与世俗为友的，就是与神为敌了。”（雅各书 4:4）

保加利亚的圣善人提阿非拉这样定义世界：“圣经通常称世界为在其中生活的、具有肉体思想的

life of sinful people of carnal outlook living in it. That is why Christ said to His disciples, 'You are not of the world.' They formed a part of the people living in the world, but as they did not live in sin, they did not belong to the world.”⁷

Most people have lived and live a sinful life, abominable in God's sight, hostile to God. For this reason and because the number of enemies of God is incomparably greater than the number of true and faithful servants of God, therefore the majority is called in Scripture the world. That is how we must understand the words of the Evangelists: “That was the true Light which gives light to every man coming into the world. He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him.”⁸ “And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.” “Blessed are you when men hate you, and when they exclude you, and revile you, and cast out your name as evil, for the Son of Man's sake. . . . Woe to you when all men speak well of you, for so did their fathers to the false prophets.”¹

The majority of people did not recognize the Savior. The majority of people hate and hound with calumnies and persecutions the true servants of God. And so great is this majority that the word of God judged it right to attribute the rejection of the God-Man and the persecution of His servants to the whole of mankind. The fact that very few people live lives pleasing to God, and very many gratify their sinful and carnal appetites, the Lord puts beyond all doubt. “Wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.”¹¹ “God's wisdom is vindicated by very few of His children.”¹² A few chosen souls recognized Him, a few gave Him His due.

True servants of the true God! Study and learn the real situation appointed for you by the providence of God during your earthly pilgrimage. Do not allow fallen spirits to deceive and seduce you when they set before you earthly prosperity in an

罪人之生命。因此，基督对他的门徒说：‘你们不属世界。’他们是生活在世界的人的一部分，但因他们不行在罪中，所以不属世界。”⁷

世人多曾生活，现今亦然，皆行罪孽，在神眼中，甚为可憎，且与神为敌。为此，又因仇敌之多，远超神真诚忠心的仆人，故圣经中多数被称为世界。我们当如此理解福音书中所言：“那光是真光，照亮一切生在世上的人。祂在世界，世界也是藉着祂造的，世界却不认识祂。祂到自己的地方来，自己的人倒不接待祂。”“光来到世间，世人因自己的行为是恶的，不爱光，倒爱黑暗，这就是定罪。”“人若因人子的缘故恨你们，拒绝你们，辱骂你们，弃掉你们的名，以为是恶，你们就有福了……你们若是不遭众人的毁谤，就有祸了；因为他们的祖宗怎样待假先知，也照样待他们。”

多数的人不认救主。多数的人恨恶神的真仆，用毁谤和逼迫来追赶他们。这多数的人是如此之大，以至于神的道认为把弃绝神人并逼迫祂的仆人的事归于全人类是正当的。主毫不怀疑，只有极少数的人过着讨神喜悦的生活，而许多人则满足于他们罪恶和肉欲的欲望。“引到灭亡，那门是宽的，路是大的，进去的人也多。引到永生，那门是窄的，路是小的，找着的人也少。”（马太福音 7:13-14）“但智慧之子都以智慧为是。”（路加福音 7:35）少数蒙拣选的灵魂认出了祂，少数人给了祂应得的。

真神忠心的仆人们哪！当在你们尘世的旅程中，当研究、学习神为你们所定的真境。莫容堕落的灵欺哄、诱惑你们，当它们以诱人的假象，呈现世俗的兴旺，又暗示你们应当渴慕、追逐之时，它们的目的，是要偷窃你们永恒的宝藏。莫要期

attractive, false picture, and suggest that you should desire and strive for it, so as to steal and rob you of your eternal treasure. Do not expect and do not seek praise and approval from human society. Do not hanker after fame and glory. Do not expect and do not seek an untroubled life with plenty of latitude and scope, replete with every convenience. That is not your lot. Do not seek and do not expect love from people. Seek earnestly and demand from yourself love and compassion for others. Be content with the fact that a few true servants of God whom you meet from time to time in the course of your life love you, and with love and interest approve of your conduct and glorify God for you. Such meetings were not frequent even in the flourishing times of Christianity; latterly they have become extremely rare.

Save me, Lord, for there is not one godly man left, for truth hath minished from among the children of men.

They have talked of vanities every one with his neighbor.¹³

The Holy Abba Dorotheus superbly explains these words of the holy Apostle Paul: “The world has been crucified to me, and I to the world.”¹⁴ It is essential for those who are living the monastic life to know this explanation. Here it is: “The Apostle says, ‘The world has been crucified to me, and I to the world.’ What distinction is there between these two clauses? How is the world crucified to a man, and a man to the world? When a man renounces the world and becomes a monk—leaves his parents, property, gains, trade, business, giving to others and receiving from them—then the world is crucified to him, for he has left it. And that is the meaning of the Apostle Paul’s words, ‘The world is crucified to me.’ Then he adds, ‘And I to the world.’ How is a man crucified to the world? When having freed himself from outward things, he struggles also against pleasures, or against his desire for things, against his own wishes and likings, and mortifies his passions—then he is himself crucified to the world, and he can say with the Apostle, ‘The world has been crucified to me, and I to the world.’ “Our fathers, as we have said, having crucified the world to themselves, gave themselves up to asceticism and crucified themselves to the world. And we think

望、莫要寻求从世人而来的赞美和认可。莫要贪恋名誉和荣耀。莫要期望、莫要寻求无忧无虑的生活，其中有余裕，有宽广，有各样的便利。那不是你们的份。莫要寻求、莫要期望从人而来的爱。要恳切地寻求、要求你们自己去爱人，怜悯人。应当满足于在你们一生中时常遇到的少数几个真神的仆人爱你们，以爱和兴趣赞成你们的行为，并为你们荣耀神。即使在基督教昌盛的时代，这样的相遇也不常见；如今已变得极其罕见了。

主啊，求你拯救我，因虔诚人断绝了，从人间失去了忠信的人。

他们各人与邻舍说虚妄的话。¹³

圣父多罗提乌斯极好地解释圣保罗的这几句话：“世界于我，已经钉在十字架上；我于世界，也已经钉在十字架上。”¹⁴ 那些过着修道生活的人必须知道这个解释。如下所示：

“使徒说，‘世界于我，已经钉在十字架上；我于世界，也已经钉在十字架上。’这两句话有什么区别呢？世界如何被钉在人的十字架上，人又如何被钉在世界的十字架上呢？当一个人弃绝世界，成为修士时——离开他的父母、财产、收入、贸易、生意，给予他人并从他人那里获得——那么世界就钉在他的十字架上了，因为他离开了世界。这就是使徒保罗所说的话的意思，‘世界于我，已经钉在十字架上。’然后他又补充说，‘我于世界，也已经钉在十字架上。’一个人如何被钉在世界的十字架上？当一个人从外在的事物中解脱出来，他也与享乐、或他对于事物的欲望、他自己的愿望和喜好作斗争，并克制他的激情时——那么他自己就钉在了世界的十字架上，他可以与使徒一同说，‘世界于我，已经钉在十字架上；我于世界，也已经钉在十字架上。’

“正如我们所说的，我们的父辈们，将世界钉在自己的十字架上，献身于禁欲主义，并将自己钉在世界的十字架上。我们认为，我们已经把世界

that we have crucified the world to ourselves just because we have left it and have come to a monastery. But we do not want to crucify ourselves to the world, for we love its pleasures, we are attached to it, and are interested in its glory; we are attached to food and clothing. If we have any good working tools, we are attached to them, too, and we allow some trifling tool to produce worldly attachment in us, as said Abba Zosimus. We think that by leaving the world and coming to a monastery we have left everything worldly. Yet for the sake of fiddling things we fill ourselves with attachments. This comes from our great stupidity in that, after leaving great and valuable things, in the matter of some trifling things we gratify our passions. Each of us left what he had. The man who had much, left much; and the one who had something, left what he had, each according to his power. And on coming to a monastery, as I said, we cherish our attachment to paltry and trivial things. Yet this is exactly what we should not do; but just as we renounced the world and the things of the world, so we ought to renounce our fondness and attachment to things.”¹⁵

After this explanation it is very understandable why St Isaac the Syrian, who wrote his instructions for monks of the most sublime life—that is to say, for hermits, recluses, and solitaries—defines the world thus: “The world is the general name for all the passions. If a man has not first learned what the world is, he cannot understand by how many members he is detached from it and by how many he is tied to it. There are many who think themselves free from the world in their life because in two or three respects they refrain from it and have renounced contact with it. This is because they have not understood or perceived with discernment that they are dead to the world only in one or two members, while the rest of their members are living within the carnal mind and belong to the world. Therefore they are not even aware of their passions; and since they are not aware of them, they are not anxious to be cured of them. According to research in spiritual science, the term world is used as a common name that embraces separate passions. When we wish to call the passions by a common name, we call them the world. But when we want to distinguish them by their special names, we call them passions. Each passion is a particular activity

钉在自己的十字架上，仅仅是因为我们离开了世界，来到了修道院。但是我们不想把自己钉在世界的十字架上，因为我们爱它的享乐，我们依恋它，并且对它的荣耀感兴趣；我们依恋食物和衣服。如果我们有任何好的工作工具，我们也依恋它们，并且我们允许一些琐碎的工具在我们身上产生世俗的依恋，正如阿爸佐西马斯所说的那样。我们认为，通过离开世界来到修道院，我们就已经离开了世上的一切。然而，为了那些无足轻重的事情，我们让自己充满了依恋。这是源于我们极度的愚蠢，即在离开巨大而有价值的事物之后，在某些琐碎的事情上，我们满足了我们的激情。我们每个人都离开了自己所拥有的。拥有很多人，离开了很多；而拥有一点的人，离开了自己所拥有的，每个人都按照自己的能力。正如我所说，在来到修道院后，我们珍惜我们对于微不足道和琐碎事物的依恋。然而，这正是我们不应该做的；但正如我们弃绝了世界和世界上的事物，我们也应该弃绝我们对事物的喜爱和依恋。”¹⁵

论及此事，便极易明白为何叙利亚的圣以撒，为修习至高生活之修士——亦即隐修士、幽居修士、独修者——撰写训诲时，如此定义世界：“世界乃众情欲之总称。若人未曾知晓世界为何物，便不能明白他被世界剥夺了多少肢体，又被世界捆绑了多少肢体。许多人在其一生中，因在两三方面克制自己，并与世界断绝往来，便以为自己已脱离世界。这是因为他们未曾明白、亦未曾明察：他们只是在一两个肢体上向世界死了，其余肢体却活在属肉体的意念中，且属于世界。因此，他们甚至意识不到自己的情欲；既未意识到情欲，便无意医治它们。根据属灵学研究，‘世界’一词乃是涵盖各样情欲之总称。当我们欲以总称来称呼情欲时，便称它们为‘世界’。但当我们欲以各别名称来区分它们时，便称它们为‘情欲’。每一种情欲，都是‘世上属灵的元素’¹的特殊活动。情欲停止活动之处，世上属灵的元素亦停止活动。情欲如下：贪爱钱财、贪求占有、由之而生淫欲的肉体之乐、引发嫉妒的爱慕虚荣、权力欲、狂妄自大、傲慢自矜，渴望以华服与虚饰来装扮自己，追求世人称赞——这是仇恨与怨恨的源头——以及肉体的恐惧。这些情欲停止活动之处，世界便死了。修士离弃了多少情欲，也就多少离开了世界，世界也就因被夺去其部分而遭到毁灭。有人论及圣徒说，他们活着的

of the 'elemental spirits of the world.'¹ Where the passions have ceased to act, there the elemental spirits of the world are inactive. The passions are the following: love of riches, desire for possessions, bodily pleasure from which comes sexual passion, love of honor which gives rise to envy, lust for power, arrogance and pride of position, the craving to adorn oneself with luxurious clothes and vain ornaments, the itch for human glory which is a source of rancor and resentment, and physical fear. Where these passions cease to be active, there the world is dead. In so far as some of these passions are forsaken, just so far does the ascetic live outside the world which to that extent is destroyed through being deprived of its parts. Someone has said of the saints that while alive they were dead; for though living in the flesh, they did not live for the flesh. See for which of these passions you are alive. Then you will know how far you are alive to the world, and how far you are dead to it. When you understand what the world is, then you will understand these distinctions, and how far you are tied to the world, and how far you are detached from it. In brief, the world is the carnal life and the carnal mind."¹⁷

"The world is a harlot that attracts those who direct their gaze to it with love and longing for its beauty. He who is only partly allured by love for the world and entangled by it cannot escape from its hands before it strips him of life (eternal). When the world completely strips a man and carries him out of its house on the day of his death, then he realizes that the world is a liar and deceiver. While a man is struggling to escape from the darkness of the world and so long as he is in it, he cannot see its meshes. Not only its disciples—children and captives that the world holds in its fetters—but also the renounced and the ascetics and those who had risen above it does the world now begin in various ways to entangle in its service, trampling on them and making them litter for its feet."¹⁸

On the basis of these conceptions of the world taught us by Sacred Scripture and the holy Fathers, we offer our beloved brother monks this advice and our most urgent entreaty: Let us beware of serving the world, which is a servitude that even ascetics can fall into if they do not strictly attend to themselves, and which can happen through the medium of trifling attachments and trivial objects. Let us take all measures and all precautions to

时候就死了；因为他们虽然活在肉身之中，却不为肉身而活。看你为哪一种情欲活着。这样，你便知道你向世界活了多少，又向世界死了多少。当你明白了世界是什么，你便明白了这些区别，以及你与世界的关联，以及你与世界的脱离。简而言之，世界就是属肉体的生活与属肉体的意念。"¹⁷

“世界是妓女，吸引那些以爱与渴望注视其美丽的人。凡仅被爱世界的心所诱惑、被世界缠住的人，若不被其剥夺生命（永恒），就无法逃脱它的手。当世界在死日完全剥夺一个人，并将其逐出其家时，他才意识到世界是骗子与欺骗者。当人挣扎着要逃离世界的黑暗，且尚在其中时，他就看不见它的网。不仅它的门徒——世界用锁链囚禁的儿女与俘虏——甚至那些弃绝世界、修习苦行的人、以及那些超脱世界的人，世界现在也开始以各种方式缠住他们，为它服务，践踏他们，让他们成为它的脚下之物。”¹⁸

基于圣经和圣教父所教导的对世界的这些观念，我们向我们所爱的弟兄修士们提供此忠告，并恳切劝勉：我们要谨防侍奉世界，即使是苦行者也会陷入这种奴役之中，如果他们不严格地约束自己，这种奴役就会通过微不足道的依恋和琐碎的事物发生。我们要采取一切措施和一切预防措施，以防我们爱世界。即使是看似最微不足道的依恋，我们也不要认为无害。即使是稍微偏离福音的诫命，我们也不要认为不重要。我们不要忘

guard ourselves from love of the world. Let us not regard as harmless even the seemingly most insignificant attachment. Let us not consider unimportant the least deviation from the commandments of the Gospel. Let us not forget that thundering warning of the holy Apostle James: "Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God."¹ In the spiritual sense, every attachment is adultery for a monk, since he is pledged to love God with all his being. And that is what the Psalmist also tells us, "O love the Lord, all ye His saints."² "They that go far from Thee will perish; Thou hast destroyed all them that are unfaithful against Thee."²¹

While serving the world it is impossible to serve God. In fact, such double service does not exist. Even though to the distorted sight of the slaves of the world it seems as if such service is real, actually there is no such thing. What appears to be is something different—hypocrisy, pretense, sham, deception of oneself and others. A friend of the world invariably becomes, though he may not notice it himself, the most bitter enemy of God and of his own salvation. Love of the world steals into the soul like a thief, profiting by the darkness of the night—negligence and inattention to oneself. Love of the world is capable of committing the greatest iniquities, the greatest crimes.

We can see a frightful example of this in the Jewish priesthood at the time of the earthly life of the God-Man. It had fallen into love of the world. It was corrupted with a love of honors, glory, and human praise. It had a passion for money and property. It had fallen into materialism and corruption. It was given to extortion and every kind of injustice. And in order to keep its position among the people, it was clothed in a mask of the strictest service of God, the most detailed fulfillment of the appointed rites and traditions of the elders. What was the result of this love of the world? Utter estrangement from God, preceded by a blind and fanatical hatred of God. The Jewish priesthood obdurately opposed the God-Man when He revealed Himself to the world. It opposed Him even though it was fully convinced of His divinity, as is

记圣徒雅各的雷霆般的警告：“奸淫的人哪，淫妇们哪，岂不知与世俗为友的，就是与神为敌吗？所以凡想要与世俗为友的，就是与神为敌了。”（雅各书 4:4）在属灵的意义，对于修士而言，每一次依恋都是奸淫，因为他誓要全心全意地爱上帝。正如诗篇的作者也告诉我们：“主的圣民哪，你们都要爱他。”（诗篇 31:23）“凡远离你的，必要死亡；凡离弃你行邪淫的，你都灭绝了。”（诗篇 73:27）

事奉世界，便不能事奉神。实在，这样的双重事奉是不存在的。虽然在世俗奴仆扭曲的眼中，似乎有这样的事奉，但实际上是没有的。看似的乃是另一回事——伪善，假装，欺骗，欺骗自己和他人。爱世界的人，必然会成为神的仇敌，也是自己得救的仇敌，虽然他自己可能没有注意到这一点。爱世界如同贼一般，趁着夜间的黑暗——对自己的疏忽和漫不经心——偷入灵魂。爱世界能够犯下最大的罪孽，犯下最大的罪行。

我们可在神人于世时，犹太祭司身上看到一个可怕的例子。那时，他们已陷入对世俗的爱恋之中。他们被对权势、荣耀和人的称赞的喜爱所腐蚀，并贪爱钱财和财产。他们已然陷入物质主义和腐败之中，热衷于勒索，行各样的不义。为了在民众中保住地位，他们披着最严苛的事奉上帝的青衣，竭尽全力遵守长辈所定的规矩和传统。这爱恋世俗的结果是什么呢？就是完全地与上帝隔绝，而在这之前，是对上帝盲目而狂热的仇恨。当神人向世人显现时，犹太祭司执拗地抵挡祂。即便他们完全相信祂的神性，亦是如此，这正如尼哥底母所见证的。尼哥底母乃是犹太最高议会——公会的成员之一。

attested by Nicodemus, one of the members of the supreme Jewish council—the Sanhedrin.²²

The Jewish priesthood determined to resort to murder, and committed it. They certainly knew that in so doing, they were acting in defiance of the Messiah, and in their darkness they admitted this in those scoffings and mockeries with which they sprinkled the world-saving sacrifice on the altar of the cross. “He saved others; Himself He cannot save,” said the high priests, scribes, elders, and Pharisees,²³ not realizing that they were pronouncing judgment on themselves. They admit that they are delivering to crucifixion the One they are reviling Who, in a miraculous way, with divine power and authority, saved others.

As soon as they heard the news of His birth, the Jewish priesthood hated the God-Man and took steps to get rid of Him. This is clearly seen from the Gospel. When the magi brought news to Jerusalem of the birth of the Jewish King Messiah, the reigning Jewish king was troubled, and all the Jewish capital was troubled with him.²⁴ It was natural, remarks blessed Theophylact the Bulgarian, for the Jewish ruler to be troubled at the news of the birth of a new Jewish King Who might subsequently seize his throne and deprive him or his descendants of power. But why should Jerusalem be troubled at the news of the birth of the Messiah—Jerusalem that for so many centuries had expected the promised Messiah, their Deliverer, their glory—Jerusalem whose whole religion consisted in faith in the coming Messiah and in preparations to welcome Him?

The reason why Jerusalem was troubled was because the religious life of the people of Jerusalem was corrupt. The capital understood with an intuition worthy of a capital city’s delicate feelings that the new King, the King of righteousness, would require true virtue and the rejection of immorality, and would not be deceived or satisfied with sham, hypocritical virtue. On account of their love of the world, the monster Herod was more tolerable and acceptable to the people of Jerusalem as their king than God. Gauging correctly the spiritual attitude of the tyrant as that of an actor and humbug, as were also the members of the Sanhedrin, at the first question as to where the Messiah was to be born,

犹太祭司决定诉诸谋杀，且行了这事。他们当然知道，这样做乃是悖逆弥赛亚，在黑暗中，他们借着讥诮和嘲弄承认了这一点，这些讥诮和嘲弄泼洒在那拯救世界的祭坛，就是十字架上。“他救了别人，却不能救自己，”祭司长、文士、长老和法利赛人说，²³ 却未意识到他们正在审判自己。他们承认，他们将那嘲骂之人交付钉十字架，而那人却以神迹的方式，凭着神的能力和权柄，救了别人。

他们一听见他降生的消息，犹太祭司就恨恶了神人，并采取措施要除掉他。这从福音书里可以清楚地看出来。当博士把犹太弥赛亚君王降生的消息带到耶路撒冷时，当权的犹太王就心里不安，全耶路撒冷也一同不安。²⁴ 俄国主教伊格纳修斯·布良查尼诺夫写道，犹太统治者一听到有新的犹太王降生的消息，就心里不安，这很自然，因为这新王可能会夺取他的王位，剥夺他和他的后代子的权力。但耶路撒冷为什么会因为弥赛亚降生的消息而不安呢——耶路撒冷多少个世纪以来一直在等待应许的弥赛亚，他们的救主，他们的荣耀——耶路撒冷，其全部宗教信仰在于相信即将到来的弥赛亚并准备迎接他？

耶路撒冷所以烦乱，是因耶路撒冷人的宗教生活败坏了。这京城以其堪为京城的敏锐感悟到，新王，公义的王，要的是真诚的德行，弃绝不义，而不为虚伪、假冒为善所欺骗，所满足。因为他们贪爱世俗，凶残的希律王比上帝更得耶路撒冷人的容忍和接纳。他们正确地判断这暴君，以及公会成员，都如戏子和骗子一般，当第一次问到弥赛亚要生在何处时，祭司长和文士毫不犹豫，立刻告诉希律弥赛亚要出生的地方，并且将弥赛亚交在凶手的手中。他们说，基督要“生在犹太的伯利恒。”为要加强他们的话，又说：“因为先知记着说，”他们就背诵出一段惊人的预言。²⁵ 倘若他们心怀相反的意念，就会含糊其辞，隐瞒那地方。

without the least hesitation or delay, the chief priests and the scribes promptly told Herod the exact place of the Messiah's birth, and delivered the Messiah into the hands of a murderer. The Christ is to be born "in Bethlehem of Judea," they said. To reinforce their statement, they added, "for thus it is written by the prophet," and they recited a prophecy of striking clarity.²⁵ If they had had an opposite disposition, they would have given an evasive answer and concealed the place.

The Gospel attributes to lovers of the world all the crimes committed by men, beginning with the murder of Abel by Cain.² During the earthly life of the GodMan, lovers of the world crowned their crimes by rejecting Christ and murdering God;²⁷ and in the last times of the world, they will crown all by welcoming the antichrist and giving him divine honor.²⁸ How terrible is the love of the world! It enters a person gradually and imperceptibly; but once it gets in, it becomes his cruel and absolute lord. Gradually men develop a disposition and acquire a state of soul that aspires to kill God; gradually they will develop a disposition and acquire a temper and character capable of welcoming the antichrist.²

The holy martyr Sebastian excellently exposed the futility of love of the world and its pernicious consequences in his conversation with those martyrs who wavered in the contest through love for their parents and families. St Sebastian said to them, "O staunch warriors of Christ! By your self-sacrificing heroism you were courageously approaching your triumph. But now you want to destroy your eternal crown for the sake of the wretched caresses of your relatives. Now let the courage of the soldiers of Christ teach you to arm yourselves not with iron but with faith. Do not throw down the signs of your victory for the sake of women's tears, and do not release the neck of the enemy (the devil) who was under your feet, lest he should get power and rise again to the attack. If his first onslaught against you was savage, the next will be still more savage. He is enraged and infuriated by his first defeat. Raise up from earthly attachments the glorious standard of your struggle, and do not lose it on account of the idle wailing of children. Those whom you see weeping would have rejoiced now if they knew what you know. But they

福音书将世俗之人的所有罪行都归于他们，从该隐杀害亚伯开始。² 在上帝化身为人于世的日子里，世俗之人以弃绝基督和杀害上帝来完成他们的罪行；²⁷ 在世界的末后，他们将以迎接敌基督并向他献上神圣的尊荣来达到顶点。²⁸ 世俗之爱是何等的可怕！它潜移默化地进入人的内心；但一旦进入，就会成为他残酷而绝对的主宰。渐渐地，人们发展出一种倾向，并获得一种渴望杀死上帝的灵魂状态；渐渐地，他们将培养出一种倾向，并获得一种能够欢迎敌基督的性情和品格。²

圣殉道士塞巴斯蒂安极好地揭示了世俗之爱的虚妄，以及它对那些因爱父母和家人而在争战中动摇的殉道者的有害后果。圣塞巴斯蒂安对他们说：“哦，基督的坚定战士啊！你们以自我牺牲的英雄气概，勇敢地走向胜利。但现在你们却为了亲人的可怜的爱抚，要毁掉你们永恒的冠冕。现在让基督的战士们的勇气教导你们，不要用铁器武装自己，而要用信心武装自己。不要为了女人的眼泪而扔掉你们胜利的标志，也不要释放那被你们踩在脚下的仇敌（魔鬼）的颈项，免得他得势，再起来攻击你们。如果他第一次对你们的攻击是凶猛的，那么下一次将更加凶猛。他因第一次失败而愤怒，暴怒。要从尘世的依恋中竖起你们荣耀的斗争的旗帜，不要因为孩子们的无聊的哭泣而失去它。那些你们看到在哭泣的人，如果他们知道你们所知道的，现在就会高兴了。但他们认为今世的生活是唯一的，在以身体的死亡结束之后，灵魂就没有生命了。如果他们知道有另一种生命是不死的，无痛的，在那里统治着永恒的喜乐，他们就会把今世的生活算作无物，并渴望永恒的生命。今世的生活是短暂的，是如此的反复无常和不确定，它甚至从未能够对它的爱人保持忠诚。从世界之初就信靠它的人，它都毁

suppose that the life in this world is the only one there is, and that after ending it by the death of the body, there is no life for the soul. If they knew that there is another life which is deathless and painless, where unceasing joy reigns, they would count temporal life nothing, and would long for the eternal. This present life is fleeting, and so fickle and uncertain that it has never been able to maintain fidelity even to its lovers. All who have trusted in it from the beginning of the world, it has destroyed. All who have desired it, it has deceived. All who have been proud of it, it has insulted. To all it has lied. All have been disillusioned and disappointed, for it has proved utterly false. O, if only it had merely deceived, and not also led into cruel error! Worst of all, it leads its lovers into all kinds of lawlessness. It makes overeating and drunkenness delightful for gluttons, it moves pleasure-lovers to lust and all kinds of impurity. It teaches thieves to steal, the irritable to get angry, liars to bluff and cheat. It sows discord between husbands and wives, enmity between friends, quarrels between the meek, injustice among the just, stumbling blocks among brothers. It takes justice from judges, purity from the chaste, understanding from the sensible, morality from the well-principled. Let us also remember the grave crimes to which it leads its lovers. When a brother has killed his brother, a son his father, or a friend has done his friend to death, at whose instigation have such crimes been committed? At whose command? In hope of what? Is it not for the sake of this present life which people love inordinately, and therefore hate one another, and ill-treat one another, each seeking the best and happiest life for himself? Why does a robber murder a traveler, a rich man outrage a poor man, a proud man insult a humble man, and every wrongdoer persecute the innocent? All this is done by those who serve this life and wish to live for a long time and enjoy its love. This world that suggests all evil to its lovers and servants, delivers them to its daughter, from whom is born eternal death to which the first men were subjected because, being created for eternal life, they gave themselves up to the love of temporary things, and became enslaved to gluttony, pleasure, and the lust of the eyes, and from there fell into hell, without taking any of their earthly goods or pleasures with them. "This temporary

灭了。所有贪恋它的人，它都欺骗了。所有以此为傲的人，它都侮辱了。对所有的人，它都撒了谎。所有的人都失望了，因为它被证明是完全虚假的。哦，如果它仅仅是欺骗，而不是也引向残酷的错误就好了！最糟糕的是，它引诱它的爱人进入各种各样的无法无天。它让暴食者们把暴饮暴食和醉酒视为快乐，它驱使贪图享乐的人去贪恋和一切不洁。它教导小偷偷窃，易怒的人发怒，骗子吹牛和欺骗。它在夫妻之间播下不和，在朋友之间播下仇恨，在温柔的人之间播下争吵，在公正的人之间播下不公，在兄弟之间播下绊脚石。它从法官那里夺走公义，从贞洁的人那里夺走纯洁，从明智的人那里夺走理解力，从有原则的人那里夺走道德。让我们也记住它引诱它的爱人犯下的严重罪行。当一个兄弟杀死了他的兄弟，一个儿子杀死了他的父亲，或者一个朋友谋杀了他的朋友时，这些罪行是在谁的唆使下犯下的？奉谁的命令？为了什么希望？难道不是为了今世的生活吗？人们过分地爱着它，因此彼此憎恨，彼此虐待，每个人都为自己寻求最好和最幸福的生活？为什么强盗要杀害旅行者，富人要凌辱穷人，骄傲的人要侮辱卑微的人，每个作恶的人都要迫害无辜的人？这一切都是那些侍奉今世，并希望长久地享受它之爱的人所做的。这个世界向它的爱人和仆人暗示一切邪恶，把它交给它的女儿，从她那里诞生了永恒的死亡，第一批人就被这种死亡所辖制，因为他们被创造出来是为了永生，但他们屈服于对短暂事物的爱，并成为暴食、享乐和眼目的情欲的奴隶，并从那里堕入地狱，没有带走任何他们的属世的货物或享乐。

"这短暂的生命，"圣塞巴斯蒂安继续对他的殉道者同伴说，"正在通过你朋友的坏主意引诱你回头，而你正在走向永恒的生命。它教导你，受人尊敬的父母们，用你们愚蠢的哭泣来转移你们的儿子，阻止他们加入天堂的军队，获得不朽和不朽的荣耀，以及与永恒的君王的友谊。它引诱你们，圣徒的贞洁的妻子们，去诱惑殉道者的心思，并引导他们离开他们的好意，建议他们选择死亡而不是生命，选择奴役而不是自由。如果他们听从你们的建议，他们就会和你们一起生活一小段时间；然后他们就不得不与你们分离，以死亡的方式分离，这样你们就只能在永恒的折磨中再次相遇，在那里火焰吞噬着不信者的灵魂，在那里塔尔塔罗斯的蛇啃咬着亵渎者的嘴巴，在那里毒蛇折磨着偶像崇拜者的胸膛，在那里听到痛苦的哭泣，悲伤的呻吟，以及被折磨者的不断哀嚎。让他们逃离这些折磨，而你们，尽量避免它们。让它们再次冲向为它们准备的冠冕。不要害

life,” continued St Sebastian, addressing his fellow martyrs, “is beguiling you to turn back through the bad advice of your friends when you are on your way to eternal life. It teaches you, respected parents, by your senseless wails to divert your sons and prevent them from going to the heavenly army to incorruptible and immortal honor and to friendship with the eternal King. It induces you, chaste wives of the saints, to seduce the minds of the martyrs, and lead them away from their good intention by advising them to choose death instead of life, slavery instead of freedom. If they take your advice, they will live with you for a short time; then they will have to be separated from you by death, and separated in such a way that you will be able to meet them again only in eternal torments, where the flame consumes the souls of the faithless, where the snakes of Tartarus gnaw the mouths of blasphemers, where adders torture the breasts of idolaters, where is heard the bitter weeping, grievous groaning, and incessant wailing of those in torment. Let them escape these torments, and you, try to avoid them yourselves. Allow them once again to rush to the crowns prepared for them. Have no fear; they will not be separated from you. They are going to prepare happy homes for you in heaven where with them and your children you will enjoy the blessings of eternity. If fine stone houses comfort you here, how much more will the beauty of the heavenly homes console you where the tables are of pure gold, where bridal halls shine with the light of glory as if they were made of lovely jewels embellished with precious stones, where everblossoming gardens produce unfading flowers, where green meadows are watered by sparkling streams, where the air is always salubrious with refreshing breezes that give a sense of unutterable fragrance, where day never changes to night and light never fails and joy is unbroken. No sighing, no weeping, no sorrow is there, nor is there any ugliness to offend the eye. No bad odor of any kind mars that atmosphere, and no sound of anything sad or sorrowful or terrible is ever heard. For the eye, there is only beauty; for the nose, sweet aromas; for the ear, only rejoicing. There choirs of angels and archangels unceasingly sing, praising in harmony the immortal King. Why is such a life despised and temporary life loved? For wealth? But riches are soon spent. Those who want to have

怕；它们不会与你们分离。它们正要为你们在天堂里准备幸福的家园，在那里你们可以与它们和你们的孩子一起享受永恒的祝福。如果精美的石头房屋在这里安慰你们，那么天堂的家园的华美将多么地安慰你们啊，那里桌子是用纯金做的，那里新婚大厅闪耀着荣耀的光芒，仿佛是用美丽的宝石点缀着珍贵的石头，那里常开的园子里盛开着永不凋谢的花朵，那里翠绿的草地被波光粼粼的小溪浇灌，那里空气总是宜人的，有清新的微风，带来难以形容的芬芳，那里白天从不变成夜晚，光明从不消失，喜乐永不间断。那里没有叹息，没有哭泣，没有悲伤，也没有任何丑陋的东西会冒犯眼睛。没有任何难闻的气味会破坏那个气氛，也听不到任何悲伤或痛苦或可怕的声音。对于眼睛来说，只有美丽；对于鼻子来说，只有甜美的香味；对于耳朵来说，只有喜悦。天使和天使长的合唱团不断地歌唱，和谐地赞美不朽的君王。为什么如此轻视这样的生命而爱慕这短暂的生命呢？为了财富吗？但财富很快就会花光。那些希望永远拥有财富的人，应该听听钱是怎么说的：“你们如此爱我，”它说，“以至于你们希望永远不要失去我。在你们死后，我不能跟随你们，但在你们活着的时候，我可以走在你们前面。如果你们希望把我送到你们前面，就让贪婪的放债人和辛勤劳作的农民作为例子。一个把钱借给他的邻居，以便拿回双倍的钱。另一个在地上播下各种各样的种子，以便获得一百倍的收获。借款人向放债人偿还了借款额的两倍，而土地则向播种者返还了他种子的百倍。”如果你们把你们的财富委托给上帝，他不会用无限的增加来报答你们吗？把你们的财富送到你们前面，并尽快设法到达那里。这短暂的生命有什么好处呢？如果一个人活了一百年，但当他生命的最后一天到来时，他过去所有岁月和所有生活的乐趣，难道不就像从未存在过一样吗？只有微薄的痕迹留下来，就像一个在我们这里住了一天的人的记忆。确实，不爱崇高的永恒生命的人是疯子，与真正的喜乐和幸福完全陌生。确实，害怕失去这短暂的存在来换取生命，才是真正生命，在那里，喜悦、财富和喜乐开始的方式是它们永不停息，而是永恒地持续下去的人，才是愚蠢的。那些不想成为永恒生命的人，白白地度过他们的短暂生命，堕入永恒的死亡，并留在地狱里，在永不熄灭的火中，永恒的悲惨中，无休止的折磨中；那里生活着残忍的灵，他们的眼睛闪着火花，他们的牙齿像大象的獠牙那么大，他们的尾巴像蝎子的尾巴一样折磨人，他们的眼睛像咆哮的狮子的眼睛，单单看到他们就造成了巨大的恐惧、残忍的痛苦和最苦涩的死亡。哦，如果

riches with them eternally should listen to what money says: 'You so love me,' it says, 'that you wish never to lose me. After your death I cannot follow you, but during your life I can go ahead of you. If you wish to send me ahead of you, let the grasping moneylender and the hardworking farmer serve as examples. One gives money to his neighbor, so as to get back his money doubled. The other sows various seeds in the earth so as to get a hundredfold increase. The borrower gives back to the moneylender twice the amount he borrowed, while the earth returns to the sower a hundredfold increase of his seeds.' If you entrust your riches to God, will He not repay you with an infinite increase? Send your riches ahead of you, and try to get there yourselves as soon as possible. What advantage is there in this temporary life? If a person were to live even a hundred years, yet when the last day of his life comes, will not all his past years and all the pleasures of life seem as if they had never existed? Only meager traces will remain, memories like the recollection of a traveler who has stayed with us for a single day. Truly he who does not love the sublime eternal life is mad, a complete stranger to true joy and happiness. Truly senseless is he who is afraid to lose this fleeting existence in exchange for the life that is life indeed where delights, riches, and joys begin in such a way that they never cease but remain unending for all eternity. Those who do not want to be lovers of that everlasting life spend their temporary lives in vain, fall into eternal death, and stay bound in hell in unquenchable fire, perpetual misery, unceasing torments; where cruel spirits live whose eyes flash darts of fire, whose teeth are like elephants' tusks in size, whose tails torture like the tails of scorpions, whose eyes are like the eyes of roaring lions, the very sight of whom causes great terror, cruel pain, and bitterest death. O, if only it were possible to die in the midst of these horrors and torments! But the most frightful thing of all is that they never cease to live there, so as to die unceasingly. They are never annihilated and so their torment is without end. They remain whole so as to be eternally devoured by gnawing snakes; their chewed limbs are for ever being renewed so as to serve afresh as food for poisonous snakes and the undying worm."³

The right use of earthly life consists in preparing oneself for eternal life. Brethren, let us accomplish

有可能在这些恐怖和折磨中死去就好了！但最可怕的事情是，他们永远不会停止在那里生活，以至于不断地死去。他们永远不会被消灭，因此他们的折磨是无止境的。他们仍然完整，以便永远被啃咬的蛇吞噬；他们的肢体被咀嚼着，永远被更新，以便重新成为毒蛇和永不死亡的虫子的食物。”³

人生在世的正确用法，乃是为永生作准备。

our brief earthly pilgrimage, making it our one business to please God, borrowing from the world only what is essential. "Now godliness with contentment," says the Apostle Paul, "is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and clothing, with these we shall be content. But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition."³¹

Love of glory and love of pleasure also lead men to the same sort of moral misery and disaster as love of money. Love of the world consists of these three capital or primary passions.

On Avoiding Acquaintance with the Opposite Sex

Our holy fathers, holy monks of all times, carefully guarded themselves from acquaintance with the opposite sex. Women were forbidden to enter men's monasteries. This good and holy custom is maintained even now on the whole of Mt Athos. Monks who lived an especially attentive life guarded themselves with special care against acquaintance and meetings with women. This may be seen from the lives of saints such as Arsenius the Great, Sisoës the Great, John the Silent, and other fathers of the most sublime holiness. They acted in this way not merely from self-will or personal choice, but because they discovered it was essential according to the guidance that they read clearly as in a mirror in their attentive life.¹

Some monks say that, though they are often in the company of women, they feel no harm. We should not believe those monks. Either they are not speaking the truth and are hiding their spiritual disorder, or they are leading a most inattentive and listless life and so cannot see their own state; or else the devil is robbing them by dulling their understanding and sense of harm, so as to make their monastic life fruitless and prepare them for eternal perdition.

St Isidore of Pelusium has shown superb discernment on this subject in his letter to Bishop Palladius: "If 'evil company corrupts good habits,'² as Scripture says, conversation with women does so

弟兄们，让我们完成我们短暂的尘世旅程，以取悦上帝为我们唯一的事务，只借用世上必需之物。“敬虔加上知足的心，”使徒保罗说，“便是大利了。因为我们没有带什么到世上来，也不能带什么去。只要有衣有食，就当知足。但那些想要发财的人，就陷在迷惑，落在网罗，和许多无知有害的私欲里，叫人沉在败坏和灭亡中。”(提摩太前书 6:6-9)

贪爱荣耀和贪爱宴乐，也使人遭遇与贪财同样种类的道德困苦和灾难。贪爱世界由这三种主要的，也就是根本的激情构成。

论避免与异性相交

我等圣父，历代圣僧，小心翼翼，远离异性。凡女流之辈，皆不许入男僧院。此良善圣洁之规，即便如今，于阿陀斯山亦悉心遵守。那些尤为谨小慎微之修士，更是格外小心，断绝与妇人相见相交。诸如大阿森尼、大西素伊、默然者约翰，以及其他至为圣洁之父的生平，皆可佐证此事。他们如此行事，并非出于一己之私，或个人抉择，乃因他们在留心度日之时，洞见此举乃为必要，如同在明镜中一般清晰。¹

有修士说，他们虽常与妇人来往，却不觉有害。我们不可信从这些修士。他们要么不说实话，隐瞒他们的属灵的败坏；要么他们过着最漫不经心、萎靡不振的生活，以至于不能看见他们自己的光景；要么就是魔鬼蒙蔽了他们，麻痹他们的悟性和有害之感，好使他们的修道生活毫无果效，并预备他们进入永恒的沉沦。

佩卢修的圣伊西多尔在致帕拉迪乌斯主教的信中，在这件事上显出卓越的洞察力：“若如圣经所言，‘滥交是败坏善行’（哥林多前书 15:33），与妇人交往更是如此。即便谈论的话题是好的，

in quite a special way. Even though the subject of conversation is good, yet its influence is such that it secretly corrupts the inner man with impure thoughts, and even if the body remains pure, the soul is defiled. As far as possible avoid conversations with women, good man. If you are obliged to have dealings with women, keep your eyes cast down, and teach those with whom you speak to look chastely. Having said a few words to strengthen and enlighten their souls, be off at once so as not to relax and weaken the vigor of your soul by a long conversation. You may say, "Though I often talk to women, yet no harm comes to me from it." Granted that it is so, yet I want all to be quite sure that stones are ground by water, and are broken up and worn away by the drops of rain that constantly fall on them. Just think! What is harder than stone, and what is softer than water, and especially drops of water? Yet nature is changed by the constant action. If such a hard nature is overcome, suffers, and diminishes from contact with such a substance as water which is nothing in comparison with it, how can long habit fail to conquer and pervert the human will which is so easily shaken?"³

Seraphim of Sarov compared a monk living piously and guarding his chastity to an unlighted wax candle. He says that a monk who has frequent dealings with women is like an unlighted candle when it is placed among many lighted candles. Then the unlighted candle begins to melt owing to the effect of the warmth emitted by the lighted candles standing round it. A monk's heart, says the Saint, cannot fail to be weakened if he allows himself frequent association with women.⁴

The union of the sexes in its essential form is natural (to fallen nature). Virginity is supernatural. Consequently, he who wishes to maintain his body in virginity must without fail keep it at a distance from that body with which nature requires that it should unite. The bodies of man and woman contain an invisible power that mutually attracts body to body.⁵ The man who approaches a woman is inevitably subject to the influence of this power. The oftener the approach, the more it is augmented and therefore the stronger the influence. The stronger the influence, the weaker becomes our free will by which we resolve, with God's help, to

其影响亦是如此，它会暗中用污秽的思想败坏内心的人，即使身体保持纯洁，灵魂也会被玷污。善人啊，要尽可能避免与妇人交谈。如果你必须与妇人打交道，要垂下眼睛，教导与你交谈的人贞洁地看着。说了几句话来坚固和启迪她们的灵魂，就要立刻离开，以免通过长时间的交谈放松和削弱你灵魂的力量。你可能会说，‘虽然我经常与妇人交谈，但从中并没有受到什么伤害。’即使是这样，我还是要所有人都确信，石头会被水磨碎，会被不断落在其上的雨滴分解和磨损。试想一下！有什么比石头更坚硬，有什么比水更柔软，特别是雨滴？然而，本性却因持续的作用而改变。如果如此坚硬的本性都被征服、受苦，并且因接触与它相比微不足道的水而衰退，那么长期的习惯怎么可能无法征服和扭曲如此容易动摇的人的意志呢？”

沙罗夫的西拉芬将虔诚信仰、保守贞洁的修士，比作未点燃的蜡烛。他说道，时常与妇人来往的修士，就如同将未点燃的蜡烛置于众多的蜡烛之中。那未点燃的蜡烛，便因着四周点燃的蜡烛所散发的温热而开始融化。圣徒说道，修士的心若任凭自己时常与妇人来往，就难免会衰弱。

两性之合，其本性乃属乎天然（于堕落之性）。童贞乃属乎超然。故凡欲保身于童贞者，务必远避其身，此身乃为天然所求之合。男女之身，蕴藏无形之能，彼此相吸。凡亲近妇人者，必受此能之影响。亲近愈多，则此能愈增，是以影响愈强。影响愈强，则我等自由意志愈弱，我等藉神之助，立志胜过天然。妇人之形，其目光，其声音，其温柔甘甜，藉天然之行，于我等之灵里留下甚深印象，魔鬼更与天然相合。当与妇人相处，并有印象之际，或未觉察；然退隐独处之时，留于灵里之印象，则以莫大之力升起，引动情欲之剧烈争战。

conquer nature. The figures of women, their glances, their voices, their tenderness and sweetness, make a very strong impression on our souls by the action of nature, especially when Satan cooperates with nature. At the actual time when we are keeping company with women and when the impressions are made, we may not feel it; but when we withdraw into solitude, then the impressions made on the soul rise up within it with extraordinary force and produce a severe conflict of lust.

St Jerome relates of himself that when he was living in Rome and was frequently in the society of the pious ladies and maidens of the capital of the world, he did not feel the slightest lascivious movement either in his mind or in his body. But when the blessed man went to the Bethlehem desert and gave himself up to the strictest monastic exercises, then the figures of women he had seen in Rome suddenly began to appear in his imagination. Then in his elderly body exhausted by thirst, fasting, vigils, and labors, the lusts of youth made their appearance. Victory was very difficult to obtain because, as is usual in such cases, fallen nature was reinforced by the open collaboration of the devil.

What occurred with blessed Jerome occurs with all monks who pass from a social life to a life of silence. They learn from experience the importance of impressions, of which they have no idea so long as they live a life of distraction. All the impressions to which the soul was subject in the midst of human society rise up like dead men from their tombs in the heart of the solitary and urge him to commit sin in his thoughts and feelings, till by the mercy of God and by God's decree all the hordes that came out of Egypt have fallen in the desert. Then a new generation of Israel enters the promised land.⁷

Pure souls that have had no experience of actual sin are subjected to the influence of impressions with special ease. They may be compared to expensive lacquered and varnished tables such as stand in the drawing rooms of wealthy people. A little scratch on such a table becomes very noticeable and destroys its value. On the other hand, people who have not guarded themselves may be compared to kitchen tables on which

圣哲罗姆论及自己说，当他在罗马居住，常与世都虔诚的妇人、贞女交往时，他的心中和身上，都未曾感到丝毫的淫念。及至这蒙福的人往伯利恒旷野去，专心致志地操练最严苛的修士功课时，他在罗马所见的妇人的形像，忽而在他的想象中显现。那时，在他饱受干渴、斋戒、警醒和劳苦所摧残的老迈的身体里，青春的欲望显露出来。因为，如同常有的情形，堕落的本性与魔鬼公开的合作相辅相成，所以要获得胜利，实为不易。

凡圣耶柔米所遭遇的，也是凡由世俗生活归于静默生活之修士所遭遇的。他们从经历中得知印象之重要，而当他们过着分心的生活时，对此毫无概念。在世人之中，魂所受的一切印象，都好似死人从坟墓中出来，在独修之人的心中兴起，催促他以意念和感觉犯罪，直到借着神的怜悯和神的旨意，所有从埃及出来的族群都倒毙于旷野。然后新一代的以色列人进入应许之地。

那些未曾经历过实际罪恶的纯洁灵魂，特别容易受到印象的影响。他们可以比作昂贵的、上过漆和清漆的桌子，就像富人客厅里的桌子一样。在这类桌子上留下一点小小的划痕就会变得非常明显，并会破坏其价值。另一方面，那些没有谨慎自守的人可以比作厨房桌子，蔬菜和其他食物每天都在上面切碎。对于这种桌子来说，成千上万的新沟槽或划痕毫无意义，因为它们布满了无数的刻痕。魔鬼试图通过肉体的印象或感觉来腐蚀

vegetables and other provisions are daily chopped and cut up. A thousand new grooves or scratches mean nothing for such tables which are covered with innumerable scores. A pure soul the devil tries to corrupt by means of carnal impressions or sensations. This explains why the holy fathers avoided women with such elaborate care. St Arsenius the Great said many hard words about the distinguished Roman lady who traveled all the way from magnificent Rome to the Egyptian desert on purpose to see him and suddenly appeared before him. The hard words of Arsenius consist in his hard but holy outspokenness, "I ask God," he said to the Roman lady, "to wipe the memory of you from my heart."

By these words the Saint expressed all the burden and danger of the struggle with sensations, a struggle that can lead a monk to the gates of hell, and which Arsenius evidently knew from experience.⁸ In the same sense, we must also understand the following words of St Macarius the Great:

The heat of a lighted lamp melts butter, and the fire of lust is stirred up by the company of women. A woman's face is a cruel dart that inflicts a wound in the soul. If you wish to be pure, avoid the society of women like poison, because in their society there is a strong pull of sin, like the pull of ravenous beasts. It is not so dangerous to be near a fire as to be near a young woman. Avoid while you are young the turbulent action of impure passion and the society of women. Those who fill their stomach and at the same time hope to acquire purity are deceiving themselves. More terrible is the shipwreck from the look of a beautiful face than shipwreck from a storm at sea. The face of a woman, if formed in the mind, will force one to neglect the very custody of the heart. Flame placed in straw will produce a fire; so impure passionate desire flares up from dallying with the remembrance of a woman.

Macarius the Great could not have said this unless he had experienced the cruel struggle with impressions and sensations received unexpectedly in complete ignorance. St Tikhon of Voronezh has spoken very exactly and truly in his instructions to monks: "Beware of women, beloved, lest you get

纯洁的灵魂。这就解释了为什么圣父们如此谨慎地躲避女人。圣大阿森尼乌斯对那位从宏伟的罗马远道而来，专程到埃及沙漠来见他并突然出现在他面前的杰出罗马女士说了许多严厉的话。阿森尼乌斯的严厉话语在于他严厉而神圣的直言不讳，他对那位罗马女士说："我求神，从我的心中抹去对你的记忆。"

圣徒以此言语，表明了与感官争战的重担与危险，这争战能将修士引入地狱之门，而亚森尼显然是从经验中得知。⁸ 同理，我们也当如此理解圣大马加略的下述话语：

点着的灯的火使奶油消融，情欲的火因与妇人来往而挑动。妇人的脸面是残酷的箭，在灵魂里造成创伤。若你愿保持纯洁，就要躲避妇人的交往，如同躲避毒药，因为在她们的交往中，有强大的罪的引诱，如同贪婪的野兽的引诱。接近火并不像接近年轻妇人那样危险。当你们年轻时，要躲避不洁的情欲的动荡行为，以及妇人的交往。那些填饱肚子，同时希望获得纯洁的人，是自欺欺人。因着一张美丽的脸面而造成的船难，比海上的风暴造成的船难更加可怕。妇人的脸面，若铭刻在心里，就会迫使人忽略看守自己的心。放在干草里的火焰，会产生火；所以不洁的情欲，因与思念妇人而燃烧。

伟大者玛加略若未曾经历在全然无知中猝然袭来之印象与感觉的残酷争战，断然不会如此言说。沃罗涅日之提柯音，在其对修士的训诫中，言语精准且真诚："众弟兄啊，务要提防妇人，免得你们被烧。夏娃一如既往，总是诱人。"¹

burned. Eve is always true to her character—she always tempts or entices.”¹

An elder asked his disciple, “Why do the holy Fathers forbid monks, especially young ones, even a short acquaintance with women?” The disciple replied, “Lest by a brief acquaintance with a woman, a monk should fall into fornication with her.” The elder replied, “Right! A fall into fornication is the crowning end. Brief acquaintance with women is forbidden a monk by the Holy Spirit.” But this acquaintance, though it does not always end in a bodily fall, always leads to disorder and spiritual barrenness. A woman is guided by her feelings that are the feelings of fallen nature, and not by wisdom and spiritual understanding which are completely unknown to her. In a woman, the understanding is the servile tool of the feelings. Carried away by her feelings, she is very soon infected with passionate attachment, not only to a young monk and those of mature years, but even to an elder or old man—she makes him her idol, and then she usually becomes his idol. A woman sees perfection in her idol, endeavors to convince him of it, and always succeeds.

When a monk is infected with conceit and pride as a result of pernicious and incessant suggestions and praises, then the grace of God leaves him. Left to himself, his mind and heart become darkened, and in his blindness he becomes capable of the most senseless behavior and a fearless disregard of all the commandments of God. When Delilah¹¹ made the judge and ruler of Israel, the mighty Samson, sleep in her lap, then he lost the conditions whereby divine grace accompanied and cooperated with him, and she handed Samson over to the insults and tortures of the Philistines.¹²

It should be noted that a woman who has become acquainted for quite a short time with a monk living in a well-ordered monastery or receiving instruction from a spiritual elder considers it her first duty to draw her lover out of such a monastery and draw him away from his elder or spiritual father in spite of the obvious benefit to the monk of the strictness of the monastery and the instructions of the elder. She wants to have exclusive possession of the object of her passion. In her madness, she regards herself as sufficient and able to take the

一位长老问他的门徒说：“为何圣父们禁止修士，尤其是年轻的修士，与妇人有一片刻的交往呢？”门徒回答说：“免得修士因与妇人短暂的交往，就与她犯奸淫。”长老回答说：“说得是！犯奸淫是最终的结果。与妇人短暂的交往，乃是圣灵所禁止的。”然而，这种交往虽然不常以肉体的堕落告终，却常导致混乱和属灵的荒芜。妇人受其情感的引导，而情感是堕露天性的情感，而非智慧和属灵的理解，而后者是她完全未知的。在妇人身上，理解力是情感的奴仆。她被自己的情感所迷惑，很快就会被激情所缠绕，不仅是对年轻的修士，对年长的修士，甚至是年老的修士，她也会把他当作偶像，然后她通常就会成为他的偶像。妇人在她的偶像身上看到了完美，努力说服他，并且总是能成功。

若修士因恶毒而不停的建议和赞美，染上了自负和骄傲，那么上帝的恩典就会离开他。他独自一人时，他的心思意念就会变得黑暗，在他的盲目中，他便会做出最愚蠢的行为，并无所畏惧地蔑视上帝的一切诫命。当大利拉¹¹让以色列的士师和统治者，大能的参孙，睡在她的膝上时，他就失去了神恩与其同在和合作的条件，并且她将参孙交给了非利士人的侮辱和酷刑。¹²

当知，与住于井然修道院之修士，或从属灵长者受训之女子，相识时日尚短，便以引其所爱者出修道院，离弃其长者或属灵之父为首要之务，纵修士于修道院之严谨，及长者之训诫中，显然得益，亦不顾焉。盖女子欲独占其所迷恋之对象。其疯癫之中，视己为足，亦能取代长者，而长者于其眼中，实为大谬，且无能为力者。为达其目的，彼将不惜一切手段——无论是世俗所供，抑或撒旦所赐。其依恋，或痴迷，甚或恶毒之情欲，彼亦呼之为活泼之信心，至洁之爱，如母之于子，如姊之于弟，如女之于父；总而言之，彼

place of the elder whom she considers and declares to be most inadequate and incapable. She will spare no means to attain her ends—neither means supplied by the world, nor means provided by Satan. Her attachment or infatuation, and often even vicious passion, she calls a living faith, purest love, the feeling of a mother for her son, of a sister for her brother, of a daughter for her father; in a word, she gives it every holy appellation, trying in this way to keep in sacred inviolability her acquired possession—the unfortunate soul of the monk entrusted to her. In a woman, blood prevails; it is in the blood that all the passions of the soul act with special power and subtlety—preeminently vainglory, sensuality, and cunning. The two first are protected by the last.

Here we are not in the least censuring or depreciating the female sex. It is honored by God with the honor of the humanity and image of God, as also is the male sex. It is redeemed by the precious blood of the Savior. Redeemed and renewed, it constitutes together with the male sex one new creature in Christ.¹³ Here women are represented as they are when they act according to the anarchic laws of fallen nature, as prompted by their ungoverned blood. Having proved capable of causing Adam to be expelled from Paradise by means of lying and seduction, as Adam bore witness of his wife before God,¹⁴ even now they continue to display and evince this faculty, luring monks who are subject to them from a pious life as from Paradise.

A monk is obliged to love all his neighbors, among whom also are women, with true evangelical love. He undoubtedly shows them this true love when, realizing his weakness and theirs, he guards himself and them from soul-destroying harm, and behaves in their regard with extreme caution, not allowing himself even a brief acquaintance, refraining from all familiarity, and guarding his senses, especially sight and touch.

Concerning the Fallen Angels

The holy Apostle Paul says to all Christians, “For we do not wrestle against flesh and blood, but against principalities, against powers, against the

以此赐之圣名，竭力保守其所获之物——托付于其之修士不幸之灵魂。在女子心中，血气占上风；一切灵魂之情欲，皆藉血气而生，尤为彰显其能力与狡猾——首为虚荣，次为情欲，再次为奸诈。前者二者，皆受后者之保护。

在此，我们丝毫没有责备或贬低女性。神以人类和神的形象的尊荣来荣耀她们，如同荣耀男性一样。她们也由救主的宝血所救赎。被救赎和更新的她们，与男性同为基督里的一个新造的人。¹³ 在此，女人被描绘成她们按照堕落本性的无政府状态律法行事时的样子，正如她们不受约束的血脉所促使的那样。正如亚当在神面前见证他的妻子，¹⁴ 她们证明自己有能藉着谎言和诱惑使亚当被逐出乐园，即便如今她们也继续显露和表明这种能力，引诱顺服她们的修士们离开敬虔的生活，如同离开乐园一般。

修士有义务爱所有的邻舍，其中也包括妇人，当用真诚的福音之爱。他无疑地向她们显出这真爱，乃是当他认识到自己和她们的软弱，保守自己和她们，免受败坏灵魂的危害，并且极其谨慎地对待她们，甚至不允许自己有短暂的相识，戒除一切的轻佻，并且保守自己的感官，特别是眼目和手。

论堕落的使者

圣徒保罗向众基督徒说：“因我们并不是与属血气的争战，乃是与那些执政的、掌权的、管辖这幽暗世界的，以及天空属灵气的恶魔争战。”

rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.”¹

This struggle is terrible. It is a matter of life and death. The outcome of this conflict must be either our eternal salvation or our eternal perdition. The malicious spirits, rankling with bitter hatred for the human race, wage this warfare with extreme obduracy and infernal skill. The holy Apostle Peter says, “Your adversary the devil walks about like a roaring lion, seeking whom he may devour.”² But true lovers of God cannot possibly be separated from God by the fallen angels, even though they employ all their powers to effect this separation.³ They use all their ingenuity to separate us from God because this separation means our perdition. In order to stand firm against the spirits of evil and overcome them by the grace of God, it is necessary to know exactly who they are, how to deal with them, and the conditions of victory and defeat.

The malicious spirits are fallen angels. God created them with the other angels. He created them pure, good, and holy, and He lavished upon them many gifts of nature and grace. But darkened by pride, the spirits ascribed to themselves their abundant skills, their exquisite virtues, the very gifts of grace. They excluded themselves from the category of creatures, and affirmed that they were self-existent beings, forgetting about their creation; and on this disastrous basis they spurned their sacred duties to God their Creator. They were drawn away to this presumption and self-deception by one of the chief angels whom the holy Prophet Ezekiel calls a cherub,⁴ and whom all the saints in general number among the highest angels. This cherub became so inflated with presumption and pride that he considered himself equal to God,⁵ openly rebelled against God, became the adversary of God, the raging enemy of God. The spirits who refused obedience to God fell from heaven. They creep over the earth and fill the space between earth and heaven; hence they are called the spirits of the air, since the air is their habitat. They descended to hell, to the interior of the earth. All this is recorded in Holy Scripture.

The number of fallen angels is very considerable. Some suppose, basing themselves on the evidence of the Apocalypse,⁷ that a third of the angels fell

这争战是可怕的。这是关乎生死的大事。这冲突的结果，必定是我们永远的救恩，或我们永远的沉沦。恶毒的鬼魔，怀着对人类的深仇大恨，以极端的顽固和地狱般的技能进行这场战争。圣徒彼得说：“你们的仇敌魔鬼，如同吼叫的狮子，遍地游行，寻找可吞吃的人。”（彼得前书 5:8）但真爱上帝的人，即使堕落的天使用尽他们的能力来达到这种分离，也不可能与上帝分离。他们用他们所有的智慧，使我们与上帝分离，因为这种分离意味着我们的沉沦。为了站立得稳，抵挡邪灵，并靠着上帝的恩典胜过他们，必须确切地知道他们是谁，如何对付他们，以及胜败的条件。

恶者乃堕落的天使。上帝与众天使一同创造了他们。

上帝创造他们时，他们是纯洁、良善、圣洁的，上帝又赐给他们许多恩典和天赋。但因着骄傲，这些灵将他们自己所拥有的技能、美德，甚至恩典，都归于自身。他们把自己排除在受造之物之外，认为自己是自存的，忘记了他们的被造；在此灾难性的基础上，他们轻蔑了他们对创造主上帝的神圣责任。他们被一位主要的使者引诱到这种自负和自欺之中，圣先知以西结称他为基路伯，⁴ 众圣徒普遍认为他属于最高的天使之列。这位基路伯变得如此自负和骄傲，以至于他认为自己与上帝同等，⁵ 公开悖逆上帝，成为上帝的仇敌，上帝的狂怒的仇敌。那些拒绝顺服上帝的灵，就从天上坠落。他们遍布全地，充满了天地之间的空间；因此他们被称为“空中的灵”，因为空气是他们的居所。他们堕落到地狱里，进入地底。这一切都记载在圣经之中。

堕落天使的数目甚多。有些人依据《启示录》⁷ 的明证推想，三分之一的天使从天而降。许多最高的天使都堕落了，正如上文所引的使徒保罗的

from heaven. Many of the highest angels fell, as is seen from the words of the Apostle Paul cited above; he calls them principalities and powers. The head and prince of the kingdom of darkness composed of fallen spirits is the fallen cherub. Excelling in the talents of every fallen angel, he excels them all in malice and evil. Naturally the spirits allured by him as well as those who obey him voluntarily must constantly borrow evil from him and consequently be in servitude to him. Leaving to the choice of the fallen angels their voluntary continuance in evil, God—in His omnipotence and wisdom, which infinitely surpasses the intelligence of all intelligent creatures—does not cease to remain their supreme, sovereign Lord. They are in the will of God as though in unbreakable chains, and they can do only what God permits them to do.⁸

In place of the fallen angels, God created a new rational creature—man; and He placed him in Paradise, which was in a lower heaven and which was previously under the jurisdiction of the fallen cherub. So Paradise came under the control of the new creature—man. How very understandable that the new creature became an object of envy and hatred to the fallen angel and his satellites? The reprobate spirits, led by their chief, tried to seduce the newly created men to make them share their fall, and so as to have adherents or associates of the same mind; and they endeavored to infect them with the poison of their hatred for God. In this they succeeded.

Although man was deceived and seduced, yet he voluntarily refused obedience to God, voluntarily consented to the diabolic blasphemy against God, voluntarily entered into fellowship with the fallen spirits and into obedience to them. So he fell from God and from the company of holy spirits to whom he belonged not only in soul but also in his spiritual body, and he joined the company of spirits fallen in soul and body to the state of irrational and dumb animals.

The crime committed by the fallen angels against men finally decided the fate of the fallen angels. The mercy and grace of God was finally withdrawn from them, and they set the seal on their fall. The fallen spirit is doomed to creep and crawl in

话所示；他称他们为执政的和掌权的。由堕落的灵所组成的黑暗国度的首领和君王是堕落的基路伯。他在所有堕落天使的才干上都超群出众，他在恶毒和邪恶上也都超越了他们。自然，被他所诱惑的灵，以及自愿顺从他的灵，都必须不断地从他那里借用邪恶，因此要受他奴役。神以祂的全能和智慧（这远远超过所有有理性的受造物的智慧），任由堕落的天使们自由选择继续作恶，祂却不停地做他们至高无上的主宰。他们是在神的旨意里，如同被牢不可破的锁链所锁住，他们只能做神允许他们做的事。⁸

上帝创造了新的理性受造之物——人，代替了堕落的天使；他将人安置在乐园里，乐园位于低层天，先前归堕落的基路伯管辖。于是乐园便落入新人——人的掌控。这实在是很易理解的，新人就成了堕落天使和他的爪牙嫉妒和憎恨的对象。那些被定罪的灵，在他们的首领带领下，试图引诱新造的人，让他们分享他们的堕落，从而拥有志同道合的追随者或同伙；他们竭力要用他们对上帝的仇恨之毒感染人。他们成功了。

人虽受迷惑、被引诱，却甘心拒绝顺服上帝，甘心附从那亵渎上帝的魔鬼，甘心与堕落之灵相交，顺服它们。因此，他从上帝、并从属他的圣灵的同在中坠落，不仅是灵魂，连那属灵的身体也一同坠落，加入了在灵魂和身体中堕落的灵的行列，进入了无理性和哑巴牲畜的状态。

堕落天使对世人所犯的罪，终于决定了堕落天使的命运。神的怜悯和恩典终于从他们身上撤回，他们就为自己的堕落盖上了印。堕落的灵命定要屈身在完全属肉体、属物质的思想和感觉中爬行。它无法从地上起来。它不能升到任何属灵

thoughts and feelings that are exclusively carnal and material. It is incapable of raising itself from the earth. It cannot rise to anything spiritual. Such is the meaning, according to the explanation of the holy Fathers, of the sentence pronounced by God on the fallen angel after that angel had infected newly created man with eternal death: "On your belly you shall go," said God to the demon, "and you shall eat dust all the days of your life."¹

Although man was reckoned among the fallen angels, his fall, on account of the way in which it took place, assumed quite a different character from that of the angels. The angels fell consciously, deliberately, intentionally; they themselves were the cause of the evil within them. Having committed one transgression, they madly rushed to another. For these reasons they were completely deprived of good, were filled to overflowing with evil, and have only evil as their nature. Man fell unconsciously, unintentionally; he was deceived and seduced. For this reason his natural goodness was not destroyed, but was mixed with the evil of the fallen angels. But this natural goodness, being mixed with evil, poisoned with evil, became worthless, inadequate, unworthy of God Who is perfect, purest goodness. Man for the most part does evil, meaning to do good, not seeing the evil wrapped in a mask of goodness on account of the darkening of his mind and conscience. The fallen spirits do evil for the sake of evil, finding enjoyment and fame in doing evil.

God in His unspeakable goodness has given fallen man a Redeemer and redemption. But redeemed man has also been given freedom either to avail himself of the redemption granted him and return to Paradise, or to refuse redemption and remain in the company of the fallen angels. The time assigned to man to express his mind and choice is the whole of our life on earth. By redemption man is restored to fellowship with God; but he is given full liberty to express his will, so it is left to his choice to remain in this fellowship or to break it off, and he is not deprived of the possibility of fellowship with the fallen angels, a fellowship into which he entered voluntarily. While man is in this uncertain state throughout the whole of his earthly life, the grace of God does not cease to assist him till the very moment of his departure to eternity, if he wants it;

的事物中。这就是圣父们所解释的，神在堕落天使用永死感染了新造的人之后，对堕落天使所宣判的刑罚的意思：“你必用肚子行走，”神对那魔鬼说，“你一生都要吃土。”¹

虽然人被算在堕落的天使之中，然而，因其堕落的方式，与天使的堕落有着截然不同的性质。天使是自觉地、故意地、有意地堕落的；他们自己是他们里面罪恶的根源。犯了一次罪，他们就疯狂地冲向另一次。由于这些缘故，他们完全被剥夺了良善，充满了罪恶，并且只有罪恶才是他们的本性。

人是无意地、无心地堕落的；他被欺骗和引诱。因此，他天生的良善并没有被摧毁，而是与堕落天使的罪恶混杂在一起。但是，这种天生的良善，与罪恶混杂在一起，被罪恶毒害，就变得一文不值、不足，不配得那完全、纯洁良善的上帝。人多半作恶，意思是行善，却没有看到被伪装成善的罪恶，这是因为他的头脑和良心变得昏暗。堕落的灵是为了罪恶而作恶，在作恶中找到乐趣和名声。

上帝以祂说不出的良善，赐给堕落的人一位救赎主和救赎。然而，蒙救赎的人也被赋予了自由，可以选择利用祂所赐给的救赎，并重返乐园，亦或拒绝救赎，继续与堕落的天使为伴。被赋予人来表达他的思想和选择的时间，就是我们在世上的整个一生。藉着救赎，人得以恢复与上帝的团契；但他被赋予了充分表达自己意愿的自由，因此，是留待他自己选择，是要继续保持这种团契，还是要将其中断，而且他也没有被剥夺与堕落天使团契的可能性，这种团契是他自愿进入的。当人在此不确定的状态中度过他整个的尘世生命时，上帝的恩典不会停止帮助他，直到他走向永恒的那一刻，如果他愿意的话；而堕落的天使也不会停止竭尽全力，要留住他们在他们的团契中，作为他们的囚徒和罪恶的奴隶，在永恒的死亡和毁灭之中。

and the fallen angels do not cease to make every endeavor to hold him in their fellowship as their prisoner and as a slave of sin, in eternal death and ruin.

The reprobate spirit often tried to tempt even the holy martyrs and saintly monks after they had accomplished the greatest penances and miracles just before their end, in sight, so to speak, of the heavenly crowns.¹¹ Very true is the thought which we meet in the writings of many of the holy Fathers that a monk is in danger of being exposed to some temptation till his very grave, and never knows where it may spring from or what form it may take.

Holy Church teaches us that every Christian receives from God at holy baptism a holy guardian angel who invisibly guards the Christian, guides him to every good work throughout the whole course of his life, and reminds him of the commandments of God. So, too, there is a prince of darkness who wants to drag the whole human race to its ruin and who assigns to each person one of the evil spirits who follows the person everywhere and tries to draw him into every form of sin.¹²

From what has been said, it is clear that a monk should keep vigilant watch over himself throughout his life, and should be filled with both fear and courage. He should be in a constant state of caution and fear on account of his enemy and murderer, and at the same time he should always be bold and courageous from the conviction that continually near him is his mighty helper, his guardian angel. St Poeman the Great says, "The great help of God surrounds a man; but he is not allowed to see it."¹³ The reason why he is not allowed to see it, of course, is lest he should rely on that help and become careless and negligent and give up his vigorous ascetic life with its struggles and exploits.

The fallen angel, doomed to creep on earth, uses all his ingenuity to make man crawl on earth, too. Man is extremely prone to this, on account of the selfdeception that nestles within him. He has a sense of his eternity, but as this feeling is distorted by his falsely named reason and evil conscience, man's earthly life also seems to him everlasting. On the basis of this illusory, false, ruinous judgment,

那悖逆的灵，常试探那些圣徒和圣洁的修士，即便在他们完成了最伟大的忏悔，和奇迹，就在他们临终之前，仿佛得见天上的冠冕。¹¹ 许多圣父的著作中，我们见证了这真理：修士直到入坟墓，都难免遭受试探，且不知试探从何而来，又以何种形式临到。

圣教会教导我们，每个基督徒从上帝那里领受圣洗礼时，便得着一位圣洁的护守天使，他隐而不见地守护着基督徒，终其一生引导他行各样的善工，并提醒他上帝的诫命。同样，也有一位黑暗之君，要将全人类拖入灭亡，并给每个人指派一个邪灵，跟随这个人，试图引诱他犯各样的罪。

¹²

依此所言，可见修士终其一生，当儆醒自守，满怀敬畏与勇气。他当恒常谨慎，惧怕仇敌和杀戮者，同时亦当常存勇敢，确信大能的帮助者，护守的天使，时时与他相近。圣波伊曼大长老说：“上帝极大的帮助环绕着人；但他却不许看见。”¹³ 他不许看见的缘由，当然是恐怕他倚靠那帮助，变得懈怠，疏忽，而放弃他那充满挣扎和功绩的苦修生活。

那堕落的天使，注定要在地上爬行，就用尽一切伎俩，也要使人也在地上爬行。人极其容易如此，皆因那潜藏于他里面的自欺。他有一种永恒的感觉，但这感觉却被他那假冒为善的理性及邪恶的良心所扭曲，以致人的尘世生活，在他看来也好像是永恒的。基于这虚幻、虚假、毁灭性的判断，人就全然投身于安排其地上生活，忘了他不过是这世上的过客，他永久的居所不是天堂，

man gives himself up entirely to the cares and labors of arranging his life on earth, forgetting that he is a passing pilgrim in this world, and that his permanent abode is either heaven or hell. Sacred Scripture says to God in the person of fallen man, "My soul cleaveth to the dust; O give me life, according to Thy word."¹⁴ From these words it is clear that attachment to the earth deadens the soul with eternal death; it is revived by the word of God which, by tearing it away from the earth, lifts its thoughts and feelings to heaven. "The devil," says St John Chrysostom about the fallen angel, "is shameless and insolent. He attacks from below. Yet even so he often wins, but that is only because we do not try to raise ourselves to where he is powerless to wound us. For he cannot raise himself high, but creeps over the earth; and that is why the serpent is his type or image. And if God set him crawling at the beginning of things, he is all the more so now. But if you do not know what it means to attack from below, I will try to explain it to you. It means to steal upon you and master you by using low things, by means of pleasures, riches, and all that is earthly. So if the devil sees someone soaring to heaven, first he is not in a position to attack him; and second, if he does risk attacking, he soon falls, because he has not a leg to stand on. Do not be afraid of him; he has no wings. He only crawls over the earth and creeps among earthly things. So have nothing in common with earth; then there will be no need even of labor. The devil cannot fight openly, but just as a snake hides in thorns, so he mostly lurks in the delusions of wealth. If you cut out the thorns, he will soon be scared and take to flight. If you can exorcize him with divine charms, you will easily strike him. And we do have, we surely have spiritual charms: the name of our Lord Jesus Christ and the power of the cross."¹⁵

St Macarius the Great, learning that a certain monk named Theopemptus was being tempted by impure thoughts induced by the devil, gave Theopemptus the following advice: "Fast till evening, so as to feel real hunger. Learn by heart the Gospel and other books of Holy Scripture, so as to remain always in the thought of God. If an evil thought comes to you, do not accept it. Never allow your mind to be dragged down, but always raise it on high, and God will help you."¹

就是地狱。圣经代表堕落的人，向神说：“我的心依附尘土；求你照你的话将我救活。”¹⁴ 从这些话语中，可以清楚地看到，对尘世的依恋，会使灵魂麻木，走向永恒的死亡；而神的道，则会将其复苏，它将灵魂从尘世中拉起，使其思想和情感升向天堂。“魔鬼，”圣约翰·金口这样论到那堕落的天使，说：“是无耻和狂妄的。他从低处攻击。然而即便如此，他常常得逞，但这仅仅是因为我们不愿努力将自己提升到他无法伤害我们的地方。因为他不能把自己抬高，只能在地上爬行；因此，蛇是他的象征或形象。若神在起初就让他爬行，现在更是如此。但若你不知道从低处攻击意味着什么，我将试着向你解释。它意味着通过低级的事物，借着享乐、财富和一切属世之物，偷偷地接近你，控制你。所以，若魔鬼看到某人飞向天堂，首先他无法攻击他；其次，即便他冒险攻击，也会很快跌倒，因为他没有立足之地。不要怕他；他没有翅膀。他只能在地上爬行，在属世的事物中潜行。所以，不要与尘世有任何关联；那么，甚至连劳苦都不需要了。魔鬼不能公开争战，正如蛇躲在荆棘中一样，它大多潜伏在财富的错觉中。若你砍掉荆棘，它会很快害怕并逃跑。若你能用神圣的咒语驱除它，你就能轻易地击中它。我们确实有、肯定有属灵的咒语：我们主耶稣基督的名和十字架的能力。”¹⁵

圣大马加略得知有一名唤作提阿蓬普托斯的修士，正被魔鬼诱惑，惹动不洁的意念，便向提阿蓬普托斯给出如下劝诫：“要禁食直到晚上，好真实地感受饥饿。牢记福音书和其他圣经书卷，好常在神的思念里。若有恶念来到你，不要接受它。切不可容你的心沉沦，总要向上仰望，神必帮助你。”¹

A brother asked Abba Sisoës, “What shall I do in order to be saved and please God?” The elder replied, “If you want to please God, quit the world, relinquish the earth, leave creatures, and come to the Creator. Unite yourself with God by prayer and weeping, and you will find rest in this and the future life.”¹⁷

St Barsanuphius the Great wrote to a certain brother, “If you want to be saved, force yourself to die to everything earthly. Regard yourself as nothing, and strive for what lies ahead, lest under the pretext of a good work the devil involve you in untimely worries.”¹⁸

The wily serpent, skilled in the struggle with men and their destruction, does not always resort to powerful expedients to attain his end. Why use them when they may arouse in a monk vigorous resistance and afford him a glorious victory, as is proved by many experiences? Weak expedients act more surely. They are for the most part not noticed, and even if noticed, they are ignored on account of their outward insignificance and apparent harmlessness. Generally speaking, nowadays in the devil’s warfare against Christianity and monasticism, powerful expedients are in fact not seen, but only weak shifts. No longer do the Saracens and Latins attack Orthodox monasteries; no longer are monks burned and killed in order to destroy Orthodox monasticism. It is destroyed by imperceptible snares in which it is caught extremely easily according to the custom of our time. Earthly occupations—when a monk devotes himself to them with enthusiasm, even without obvious sins—are quite capable of depriving him of success and progress and of desolating his unfortunate soul. Such a soul becomes an abode of demons, according to the witness of the Gospel.¹ When the heart of a tree is infected with rot, then the tree is gradually and imperceptibly ruined, though its exterior for a long time continues to maintain its beauty, without showing the inner death that is eating it away. Weak expedients, without touching the exterior of monasticism, destroy its essence. What is a monk? Is he not a Christian who has separated himself from everything and become united in heart and mind in order to belong to God alone, and has entered into inseparable fellowship

有弟兄问亚巴·西索伊说：“我当作什么，才可以得救，讨上帝喜悦呢？”长老回答说：“你若要讨上帝喜悦，就要离开世界，抛弃尘世，舍弃受造之物，来就造物主。借着祷告和哭泣，与上帝联合，你今生来世，就必寻得安息。”

圣·巴尔苏诺非俄斯大德写信给一位弟兄说：“你若要得救，就当勉强自己向一切属世的事死了。要看自己为无有，并要为前头的而努力，免得魔鬼假借善工引诱你陷入不合时宜的忧虑。”（路加福音 1:16）

狡猾的蛇，善于与人争战，以致败坏他们，并不常使用强硬的手段达到他的目的。为何使用强硬的手段呢？若使用强硬的手段，这可能会激起修士剧烈的反抗，并使他获得荣耀的胜利，这正如许多经验所证明的。弱小的手段却更为有效。它们在大多数时候不为人所察觉，即使被察觉，也会由于它们外表的微不足道和看似无害而被忽略。总的来说，如今在魔鬼对基督教和修道主义的战争中，事实上没有看到强硬的手段，而只看到微弱的诡计。撒拉逊人和拉丁人不再攻击东正教修道院；不再焚烧和杀害修士，以摧毁东正教的修道主义。它被看不见的陷阱所摧毁，而这些陷阱是根据我们时代的习惯极容易捕获的。尘世的事务——当修士热衷于它们，甚至没有明显的罪过时——完全能够剥夺他的成功和进步，并荒凉他不幸的灵魂。这样的灵魂就成为魔鬼的居所，正如福音所见证的¹。当一棵树的心被腐烂感染时，这棵树就会逐渐地、不知不觉地被毁掉，尽管它的外表在很长一段时间内仍能保持美丽，却看不出正在侵蚀它的内在死亡。弱小的手段，在不触及修道主义外表的情况下，却摧毁了它的本质。什么是修士？他不是一个与一切隔绝、在心里和意念上合一，单单属于上帝、并进入到与祂不可分割的团契中的基督徒吗？但当修士与上帝疏远、依附于尘世时，他在哪里呢？

with Him? But where is the monk when he is estranged from God and attached to the earth?

Among the number of weak expedients, yet whose effect is extremely powerful, belong various forms of handwork and bodily labor, when a monk engages in them excessively and with attachment, and this happens time after time with self-appointed occupations, not undertaken by obedience. In these occupations attachment to them imperceptibly creeps in. At first, special attention and zeal is shown for the work. Then the monk devotes all his powers of soul and body to the work, while he forgets and forsakes God. Meanwhile the snake tries to make the monk imagine that his occupation is innocent, even soul-saving and generally useful. By the serpent's cunning, praises and approbations for his work begin to reach the monk's ears from all sides. He is infected with conceit. His soul, unenlightened by the word of God, is wrapped in the darkness of ignorance and stupidity. He acts under the full control of the fallen spirit.

When a soul abandons his spiritual exercises—or what amounts to the same thing, performs them listlessly, perfunctorily, and coldly—and employs himself solely or principally, with attachment and enthusiasm, in earthly occupations, then the passions belonging to our fallen nature have free play in the heart with nothing to disturb them. They grow, enlarge, increase in scope and freedom. Then the monk enjoys an illusory calm, consoling himself with conceit and vainglory, and thinking it is the consolation of grace. Those who do not wrestle with their passions leave them undisturbed. And even if the passions are disturbed for a short time, one who is unaccustomed to self-scrutiny pays no attention to it, and merely tries to calm the passions by some earthly distraction. Such calm, or more accurately, spiritual sleep—without compunction, without remembrance of death and judgment, heaven and hell, without concern to obtain God's mercy in good time and be reconciled and united with Him—the holy Fathers call insensibility, deadening of the soul, death of the spirit while the body is still alive.² During the terrible slumber of the soul, the passions and especially those of the soul grow to incredible dimensions, and acquire strength and power

在众多的软弱的权宜之计中，其影响却极其强大，其中就包括各种形式的手工劳动和体力劳动，当修士过度且执着地参与其中时，这种现象就会发生，并且一次又一次地伴随着自发的职业，而不是顺服。在这些职业中，对它们的执着会不知不觉地潜入。起初，对工作表现出特别的关注和热情。然后，修士将他所有的身心力量都投入到工作中，却忘记并抛弃了上帝。与此同时，那蛇试图让修士认为他的职业是无辜的，甚至是拯救灵魂的，并且通常是有用的。通过那蛇的狡猾，对修士工作的赞美和认可开始从四面八方传到修士的耳朵里。他被虚荣所感染。他的灵魂没有被上帝的道所启迪，而是被无知和愚蠢的黑暗所笼罩。他在堕落的灵的完全控制下行事。

凡灵魂离弃其属灵的功课——或等同于此，漫不经心、敷衍了事、冷冷冰冰地行这些功课——而专心或主要地、依恋而热心地从事世俗的事务，那么属于我们堕落本性的情欲，便在心中畅行无阻，没有任何事物来搅扰它们。它们生长，扩大，增加范围和自由。于是，修士便享受着虚幻的平静，以自负和虚荣来安慰自己，并认为这是恩典的安慰。那些不与情欲摔跤的人，任凭它们不受干扰。即使情欲在短时间内受到搅扰，不习惯自我省察的人也不予理会，仅仅试图通过一些世俗的消遣来平息情欲。

这样的平静，或者更准确地说，属灵的沉睡——没有悔恨，没有对死亡和审判、天堂和地狱的记忆，没有在适当的时候获得上帝的怜悯，与他和好并联合的关切——圣父们称之为麻木不仁，灵魂的麻木，灵性的死亡，而身体仍然活着。² 在灵魂可怕的沉睡中，情欲，尤其是灵魂的情欲，增长到难以置信的程度，并获得超越自然能力的力量和权势。修士在不知不觉中灭亡。

beyond natural capacities. The monk perishes without his noticing it.

St John Cassian, who visited the monasteries of Egypt at the end of the fourth or beginning of the fifth century at a time when monasticism was particularly flourishing and shone with a galaxy of spiritual lights, relates that the monks of the Egyptian desert called Kalamon, which was at a very considerable distance from worldly settlements and was practically inaccessible to people of the world, showed far less success and progress in the monastic life than the monks of the desert of Scetis, which was not far from worldly habitations or even from the crowded city of Alexandria. The cause of this, St John Cassian sees in the following: the desert of Scetis was the most barren, and so its monks were not distracted either by cultivation of the land or by contemplation of the beauties of nature. They remained in the silence of their cells occupied with the simplest kinds of handwork, continuing constantly in prayer, in reading and studying the word of God, and in discerning the thoughts and feelings that arose within them. By leading such a concentrated life, they soon obtained success, and their progress reached the highest degree of perfection. On the other hand, Kalamon was an extensive, fertile island, an oasis in the desert resembling Paradise, with plenty of magnificent trees and large numbers of plants of various kinds suited to the tropical climate. The island was surrounded on all sides by a vast sea of sand, so it could be justly called a sandy steppe, in the midst of which was Kalamon. It was extremely difficult of access. The monks of Kalamon, attracted by the conveniences of the place, were largely occupied in gardening and agriculture. The beauty of nature offered many opportunities for distraction. By giving a considerable part of their attention to the earth, they could not apply it wholly to heaven.²¹

In the “Life of St Sava,” who was Archbishop of Serbia, it is said that when he visited the holy solitaries of Athos, he found them entirely free of all earthly occupations. They were not employed in agriculture, vine-growing, or the sale of their own handwork. They had no earthly cares or worries whatever. Their one occupation was prayer, tears, and the turning of the mind and heart to God.²² St

圣约翰·卡西安，于四世纪末或五世纪初，曾到访埃及的修道院。那时修道院欣欣向荣，并散发着属灵的光芒。他讲述道，埃及沙漠中的卡拉蒙修道士，距离世俗的城镇非常遥远，世人几乎无法到达，他们在修道生活中所取得的成功和进步，远不及斯基提沙漠的修道士。斯基提沙漠离世俗的居所并不远，甚至离熙熙攘攘的亚历山大城也不远。圣约翰·卡西安认为，原因是这样的：斯基提沙漠最为贫瘠，因此那里的修道士既不会因耕种土地而分心，也不会因欣赏大自然的秀丽景色而分心。他们静默于各自的修行室中，从事最简单的手工劳动，并坚持不懈地祷告，诵读和研习上帝的话语，以及辨别心中升起的念头和感受。他们过着如此专注的生活，很快就取得了成功，并且他们的进步达到了最高的完美程度。另一方面，卡拉蒙是一个广阔肥沃的岛屿，沙漠中的一片绿洲，如同乐园一般，拥有大量的参天大树，以及各种各样的、适应热带气候的植物。这个岛屿四面环绕着浩瀚的沙海，因此可以被恰当地称为沙质草原，而卡拉蒙就在其中。那里极其难以到达。卡拉蒙的修道士被那里便利的生活条件所吸引，大部分时间都花在了园艺和农业上。大自然的美景提供了许多分心的机会。他们把相当一部分的注意力放在了土地上，就无法完全地专注于天堂了。

在《塞尔维亚主教圣萨瓦传》中，说他访问阿索斯山的圣隐修士时，发现他们完全摆脱了世俗事务。他们不从事农耕、葡萄种植或出售自己的手工艺品。他们没有任何世俗的忧虑。他们唯一的职业是祈祷、流泪，以及将心思意念转向神。²²圣亚森尼·大帝极其小心地避免被骄傲和虚荣等微妙的情欲所分心，因此他既不写信，也不写

Arsenius the Great was so careful to avoid distraction to some subtle passion such as pride and vainglory, that he wrote neither letters nor books, although he was fully capable and was equipped with learning and spiritual attainment.²³

The great monks of antiquity such as Anthony the Great, Macarius the Great, and others who were endowed by God with great strength of body and soul, did much handwork. But their handwork was so simple, and it became so habitual, that it did not hinder them in the least from being occupied in prayer at the same time. They so accustomed themselves to their simple handwork that their mind was free to be immersed in profound prayer and to be lifted up in vision while their hands continued to work automatically. Their work was so simple and so much a matter of habit that it demanded no attention from the mind whatever.²⁴ Very many of the ancient monks made rope, others made baskets or rugs and mats. It can be easily seen that even some of our present-day handicrafts need very little attention when we have the skill, for example knitting socks or stockings. Those who are skilled in this work produce it without looking at it at all, and while knitting they freely occupy their mind with other objects. But other occupations—for instance, painting—require great attention. Those who are skilled in painting, even though they can practice it with prayer, yet it is impossible for them to immerse themselves wholly in prayer because their craft requires them frequently to give their full attention to it. Painting arouses great feeling and interest for it in the soul, and then our ardor and aspiration cannot fail to be divided between God and our handicraft.

From the examples given, we can judge also about other forms of handwork. It is vital that the monk's heart should be detached from his handwork, especially in the case of intellectual occupations liable to divert a person from humility and God, and draw him to pride and ego worship. With occupations of this kind we should take special care to do our work for the glory of God and for the common good, and not for our vainglory and self-love. It is impossible to work for God and mammon at the same time. It is impossible to work for God and at the same time indulge our own inclinations, predilections, and passions.

书，尽管他完全有能力，且具备学问和属灵的就。²³

古代伟大的修士，如大安东尼、伟大的玛卡里，以及其他蒙神赐予强大身心灵的人，都做了很多手上的工作。但是他们的手工是如此简单，而且变得如此习惯，以至于它丝毫没有妨碍他们同时进行祈祷。他们让自己习惯了简单的手工作业，以至于他们的心可以自由地沉浸在深刻的祈祷中，并且在他们的手继续自动工作的同时，在异象中被提升。他们的工作是如此简单，并且是如此习惯的事情，以至于它不需要心灵的任何关注。

很多古代修士做绳子，另一些人做篮子或地毯和席子。很容易看出，即使我们现在的一些手工艺品，当我们有技能时，也只需要很少的关注，例如编织袜子或长袜。那些擅长这项工作的人不用看就可以完成它，并且在编织的同时，他们可以自由地将他们的心灵专注于其他事物。但是其他职业——例如绘画——需要极大的关注。那些擅长绘画的人，即使他们可以带着祈祷来练习它，但他们也不可能完全沉浸在祈祷中，因为他们的手艺需要他们经常全神贯注于它。绘画在灵魂中激发出极大的情感和兴趣，然后我们的热情和渴望就难免会在神和我们的手工艺之间被分割。

从所举的例子，我们亦可判断其他形式的手工。务要紧记，修士的心当与他的手工分开，特别是对于那些易于使人远离谦卑和上帝，转而导向骄傲和自我崇拜的脑力劳动而言。对于这类工作，我们应当特别小心，为了上帝的荣耀和共同的福祉而劳作，而不是为了虚荣和自爱。人不可能同时为上帝和玛门工作。人不可能同时为上帝工作，又沉溺于自己的喜好、癖好和情欲。

From what has been said here, we give our beloved brother monks the advice to observe extreme caution with regard to earthly occupations, knowing that the malicious and wily serpent is creeping over the earth, always ready to wound us and pour his deadly poison into us. Novices and probationers should devote themselves with all care and diligence to their appointed obedience for God's sake and for their own salvation, without delighting in its successful accomplishment, without boasting of it, and without developing vainglory, conceit and pride whereby obedience is changed from an instrument of salvation into an instrument and means of perdition.

One should constantly pray to God for the successful accomplishment of an obedience, and ascribe success solely to the mercy and grace of God. And when a monk is given freedom to use a considerable part of his time at his own discretion, he should guard himself from attachment to any kind of material occupation and to all that is earthly and corruptible as from deadly poison. He should unceasingly raise his mind on high. To raise the mind on high does not mean to imagine heavenly dwellings, angels, the splendor of God, and all that sort of thing. No! Such dreaming only gives occasion to diabolic delusion. Without any reverie let the monk raise his thought with spiritual feeling to the judgment of God; let him be filled with salutary fear from the conviction that God is present everywhere and knows everything; let him weep and confess to God Who is present in his cell and looking at him; let him ask in good time for forgiveness and mercy, remembering the multitude of his sins and his imminent death. If the time given for repentance and for obtaining a blessed eternity is wasted in temporal occupations and for earthly gains and acquisitions, it will not be given a second time. Its loss is irreplaceable. Its loss will be bewailed in hell with futile and eternal tears. If during his earthly pilgrimage a person does not break his connection with evil spirits, he will remain in fellowship with them even after his death, more or less belonging to them, depending upon the degree of intercourse. Unbroken intercourse with fallen spirits consigns one to eternal perdition, while insufficiently broken relations render one liable to severe torments on the way to heaven.

照着所说的，我们劝告我们亲爱的弟兄修士，凡事都要谨慎，不可沉迷于世俗的事务，因为那恶者，就是那狡猾的蛇，遍地游行，随时伺机伤我们，将致命的毒注入我们。初学者与试修士们当竭力殷勤地顺服所委派的职务，这是为了上帝与他们自身的救赎，不可因此喜悦，也不可夸耀，更不可滋生虚荣、骄傲与自负，如此一来，顺服便会从救恩的工具变为灭亡的工具。

人应当常常向神祈祷，求祂使顺服之事得以顺利完成，并且单单将成功归于神的怜悯和恩典。当修士被允许自由支配相当一部分时间时，他应当像躲避致命的毒药一样，防备自己依恋任何物质性的劳作，以及一切属世和朽坏的事物。他应当不断地将心思上仰。将心思上仰并不意味着去想象天上的居所、天使、神的荣光，以及诸如此类的事情。不！这种空想只会给魔鬼迷惑留下机会。修士当不作任何幻想，而是怀着属灵的感情，将自己的思想上仰，以待神的审判；让他因确信神无处不在，且无所不知而充满有益的惧怕；让他哭泣并向神认罪，因神就在他的隐修室里注视着他；让他及早求得赦免和怜悯，并记住他众多的罪过和他迫在眉睫的死亡。如果用来悔改和获得永福的时间，被虚度于世俗的事务和属世的得失之中，就不会再有第二次机会了。它的失去是无法弥补的。它的失去将在地狱里，伴随着徒劳且永恒的眼泪而被哀叹。如果一个人在世上旅居期间，不斩断他与邪灵的联系，即使在他死后，他仍将与他们相交，或多或少地属于他们，这取决于交往的程度。与堕落的灵界不间断地交往，会使人堕入永恒的沉沦，而关系未被充分斩断的人，则会在通往天堂的道路上遭受严厉的痛苦。

Look, brethren, look what the devil is doing, has done, and will do—leading the mind of man from the spiritual heaven to material things, chaining the heart of man to earth and earthly pursuits and occupations! Look and be alarmed with a healthy fear! Look and beware with necessary soul-saving caution! The fallen spirit busied certain monks with obtaining various rare and costly things; then, by attaching their minds to these things, he estranged them from God. Others he employed in various studies and arts, anything so long as the aim was earthly; then, having drawn all their attention to passing studies, he deprived them of the vital and necessary knowledge of God. Others he employed in obtaining for the monastery various improvements, buildings, cultivation of flower gardens, kitchen gardens, pastures, meadows, cattle breeding or dairy farming, and forced them to forget God. Others he occupied in decorating their cells with flowers, pictures, the making of furniture or rosaries, and withdrew them from God. Others he attached to a lathe, and taught them to ignore and neglect God. Others he taught to give special attention to their fasting and other bodily exercises and to attribute special significance to dry bread, mushrooms, cabbage, peas, or beans; and in this way sensible, holy, and spiritual exercises were turned into senseless, carnal, and sinful farces. The ascetic was corrupted and reduced to carnal and falsely-called knowledge, conceit, and contempt for his neighbors which snuffs out the very conditions for progress in holiness and provides the conditions for ruin and perdition. Others he inspired to attach an exaggerated importance to the material side of church services, while obscuring the spiritual side of the rites; thus, by hiding the essence of Christianity from these unfortunate people and leaving them only a distorted material wrapper or covering, he enticed them to fall away from the Church into the most foolish form of clouded perception, into schism.

So easy is this kind of conflict for the fallen spirit that now he employs it everywhere. It is so easy for the devil to ruin men by this kind of warfare that he will make use of it in the last days of the world to draw the whole world away from God. These are the tactics the devil will use, and he will use them with marked success. In the last days of the world, through the influence of the lord of the world, men

弟兄们哪，你看魔鬼所作的，已作的，将要作的——将人的心思从属灵的天国引到物质的事物上，将人的心牢牢地锁在地上和世俗的追求与事务上！你看，要带着健康的恐惧警惕！你看，要带着拯救灵魂的必要谨慎提防！堕落的灵使某些修士忙于获取各种稀有和昂贵的东西；然后，通过让他们的心思依附于这些事物，他就使他们远离了上帝。他又使用另一些人从事各种学问和艺术，只要目的是属世的；然后，使他们所有的注意力都集中在转瞬即逝的学问上，他就剥夺了他们对上帝至关重要的、必要的知识。他又使用另一些人，为修道院获取各种改进，建筑物，栽培花园，菜园，牧场，草地，饲养牲畜或奶牛养殖，并强迫他们忘记上帝。他又使另一些人忙于用鲜花、图片装饰他们的修道室，制作家具或念珠，并使他们与上帝隔绝。他又使另一些人依附于车床，教导他们忽视和疏忽上帝。他又教导另一些人特别关注他们的禁食和其他身体锻炼，并赋予干面包、蘑菇、卷心菜、豌豆或豆类特殊的意义；这样，明智的、圣洁的、属灵的操练就变成了无意识的、属肉体的、有罪的闹剧。苦行者被败坏并退化为属肉体 and 假称为知识、自负和对邻舍的轻视，这熄灭了在圣洁中进步的条件，并为毁灭和灭亡提供了条件。他又鼓动另一些人过分重视教会礼仪的物质方面，同时掩盖了礼仪的属灵方面；因此，通过向这些不幸的人隐藏基督教的本质，只留下一个扭曲的物质包装或覆盖物，他就引诱他们离开教会，陷入最愚蠢的蒙蔽知觉形式，陷入分裂。

这般的争战，对于堕落的灵，是何等容易；如今他无处不用。魔鬼用这般的争战来败坏人，是何等容易，故他在末世要用这争战，引诱普世的人离开神。魔鬼所用的计策就是这些，且要大获全胜。在末世，藉着世界之王的权势，世人要满心依恋尘世，依恋一切属肉体 and 物质的。他们要专顾属世的思虑和物质的兴旺，一心忙于尘世的事务，仿佛尘世是他们永远的家乡。他们成了属肉

will be full of attachment to the earth and to everything carnal and material. They will give themselves up to earthly cares and material development. They will busy themselves solely with the affairs of earth as if it were their eternal home. Having become carnal and material, they will forget eternity as if it did not exist, they will forget God and abandon Him. “As it was in the days of Noah,” our Lord foretold, “so will it be also in the days of the Son of man: They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. Likewise as it was also in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built; but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even so will it be in the day when the Son of Man is revealed.”²⁵

In order to stand firm against fallen spirits, we need to see them. A struggle is possible only with an opponent who can be sensed by feelings of body or soul. When an enemy is invisible, when his weapons are invisible, when no sensation or feeling gives evidence of his presence and activity, then he is equivalent to a nonexistent enemy. Then what battle can there be?

Spirits, invisible to our bodily eyes, are visible to the eyes of our soul, to our mind and heart. But the holy fathers who had attained purity and perfection saw the spirits with their bodily eyes as well. For us who cannot see the fallen spirits with our bodily eyes, it is necessary to learn to see them with the eyes of the soul. To explain how spirits appear to men and how they can be seen by men, we will relate the two following stories.

St Macarius the Great lived the life of a solitary in Scetis in the Egyptian desert. At some distance from his cell was a large community of monks under his direction who lived the life of hermits. Their cells were about a stone's throw apart. Once, the Saint was sitting on the path leading to the monks' cells. Suddenly he saw a devil coming in the form of a man, carrying a lot of crockery. The elder asked, “Where are you going?” The devil replied, “I am going to disturb the brethren.” The elder asked, “What have you got in those crocks?” The devil

体和属物质的人，便忘记永恒的事，仿佛永恒的事不存在一样，他们要忘记神，离弃神。“挪亚的日子怎样，人子降临也要怎样。那时候的人又吃又喝，又娶又嫁，直到挪亚进方舟的那日，洪水来了，把他们全都灭了。又好像罗得的日子，人又吃又喝，又买又卖，又耕种又盖造。到罗得出所多玛的那日，就有火与硫磺从天上降下来，把他们全都灭了。人子显现的日子也要这样。”（路加福音 17:26-30）

要抵挡堕落的灵，我们需要看见他们。唯有能够被身体或灵魂所感知的对手，才可能与之争战。若仇敌是看不见的，他的兵器也是看不见的，没有任何感觉可以证明他的存在和活动，那么他就等同于一个不存在的仇敌。既是如此，又何来争战呢？

灵体，肉眼所不能见的，乃是魂眼、心眼所能见的。然而，那些已臻纯洁与完全之境的圣父们，也能以肉眼看见灵体。至于我们，肉眼不能看见堕落的灵体，就当学会以魂眼看见它们。为阐明灵体如何向人显现，人又当如何看见它们，我们将讲述以下两个故事。

大马卡里乌斯在埃及沙漠的斯凯提斯过着隐修的生活。

在他修室不远处，有一大群修士在他的指导下生活，他们过着隐士的生活。他们的修室相隔大约一箭之遥。有一天，圣人坐在通往修士修室的路

上。突然，他看到一个魔鬼以人的形态出现，拿着许多陶器。长老问道：“你往哪里去？”魔鬼回答说：“我要去扰乱弟兄们。”长老问道：“你那些陶器里装的是什么？”魔鬼回答说：“是弟兄们的

replied, "Food for the brethren." The elder asked, "Food in all the crocks?" He said, "Yes. If one kind of food does not suit a person, I give him another, and then a third, and so on with all the foods one after another, so that each may taste at least one." So saying, the devil went on his way, while the elder stayed on the path and waited for him to return. When he saw him coming back, the elder said to him, "Be well!" "How can it be well with me?" he replied. "Why is that?" asked the elder. "Because," replied the devil, "all the monks were ill-disposed toward me, and not one of them received me." The elder said, "And so don't you have a single friend among them?" The devil replied, "I have one friend there who listens to me. But when I come to him and he sees me, he begins to whirl in all directions." The elder asked, "What is his name?" The devil said, "Theopemptus." So saying, he went off. St Macarius searched out Theopemptus and went into his cell for a talk. He found that the monk had not recognized the devil who had appeared to him, had conversed with him, and had enjoyed the thoughts he had brought to him without realizing or suspecting that he had thereby entered into fellowship and most intimate intercourse with the fallen spirit. The Saint taught Theopemptus how to struggle with the devil, and turn demons from friends into enemies.²

From this story it is clear that Theopemptus saw the devil, as also the devil attested, but he saw him only with his mind in various sinful thoughts. The devil's coming to Theopemptus was made known by a special influx of obtrusive and seductive thoughts with which he did not know how to deal. This produced a state of perplexity, unrest, and confusion. He conversed with the thoughts evidently without realizing that they were offered by the devil, but supposing that they arose in his own soul. He tried to calm them by reasoning and arguing with them, but he was finally carried away by them and took pleasure in them.

In a second example, another great servant of God, St Macarius of Alexandria, once saw with his bodily eyes a lot of child-size black demons, running and flying about in the church. It was the custom in that community for one monk to read the Psalms slowly in the middle of the church while all the rest of the monks sat and listened attentively to him.²⁷ The

食物。”长老问道：“所有的陶器里都有食物吗？”他说：“是的。如果一种食物不适合一个人，我就给他另一种，然后是第三种，如此这般，一种又一种，这样每个人至少都能尝到一种。”

说完，魔鬼就走了，而长老留在路上等他回来。当他看到他回来时，长老对他说：“祝你安好！”“我怎么能好呢？”他回答说。“为什么？”长老问道。“因为，”魔鬼回答说，“所有的修士都对我心怀不满，没有一个人接待我。”长老说：“那么，你在他们中间一个朋友都没有吗？”魔鬼回答说：“我在那里有一个朋友，他听我的。但当我来到他那里，他看到我时，就开始向四面八方旋转。”

长老问道：“他叫什么名字？”魔鬼说：“提欧彭普图斯。”说完，他就走了。圣马卡里乌斯找到了提欧彭普图斯，走进他的修室，和他谈话。他发现这位修士没有认出向他显现的魔鬼，和他交谈过，并且喜欢他带给他的想法，却没有意识到或怀疑他因此而与堕落的灵进入了交往，以及最亲密的来往。圣人教导提欧彭普图斯如何与魔鬼争战，将魔鬼从朋友变成敌人。

由此事可见，提阿蓬普斯确乎看见了魔鬼，魔鬼亦作见证，但他仅以心思意念看见了魔鬼，且是在种种罪恶的念头之中。魔鬼来到提阿蓬普斯这里，乃是借着特别涌入的、纠缠不休的、诱惑人的意念，他却不知该如何处理。这便产生了一种困惑、不安、纷乱的状态。他与那些意念交谈，显然没有意识到这些意念乃是魔鬼所带来的，反而以为它们是出于他自己的灵魂。他试图用理性和辩论来平息它们，但最终被它们带走，且乐在其中。

再举一例，另一位伟大的上帝仆人，亚历山大的圣马卡里乌斯，曾亲眼看见许多孩童大小的黑色魔鬼，在教堂里跑来跑去，飞来飞去。在那个社团里，有一个习惯，就是有一个修士在教堂中间慢慢地读诗篇，其余的修士都坐着专心听他。²⁷ 圣徒看见每个修士旁边都坐着一个魔鬼，戏弄他们。魔鬼把手指放在一个修士的眼睛上，

Saint saw that beside each monk sat a demon who made sport of him. The demons put their fingers on the eyes of one monk, and he immediately began to doze. They put their fingers on the mouth of another, and he began to yawn. To some, they appeared in the form of women; before others, they erected buildings, brought various things, and engaged in various occupations. When the divine service was over, St Macarius called each brother to him and asked him privately what he had been thinking or dreaming about during divine worship. It turned out that each had been thinking or dreaming about what the spirits had portrayed before him.²⁸

From this story it is evident that spirits influence us not only by means of idle and sinful thoughts but also by idle and sinful dreams, even by touch and various kinds of contact. All this becomes quite clear in due time from personal experience to a monk leading an attentive life in accordance with the Gospel commandments. “The devils enter our senses and members,” says St John Karpathios, “torment our flesh with the heat of passion, make us look, hear, and smell lustfully, inspire us to say what should not be said, fill our eyes with adultery, and throw us into confusion, acting from outside and within us.”²

In order to explain to some extent for everyone how spirits, those gas-like or vapory intelligent beings, can enter the members of our body, produce in them their own peculiar effect, attack the very soul, and influence it, we shall point out similar action of certain gases. Take the case of suffocation caused by heavy carbonic gas, invisible to our eyes of our senses, which enters and poisons our system by means of the sense of smell. Take the case of alcohol (spirits); from the use of wine or other liquor, alcohol passes from the stomach through the body to the head, and affects the brain and the mind in a manner that is incomprehensible to us. The alcohol or spirits, then, passing from the stomach into the blood in a way we now understand produces heating of the blood (or what amounts to the same thing), brings it into physical union with caloric,³ that subtle gaseous material, and subjects both body and soul to the influence of this material. Gaseous materials have the property of entering into hard substances and into other

他就立刻开始打瞌睡。他们把手指放在另一个修士的嘴上，他就开始打哈欠。对一些人来说，他们以女人的形象出现；在另一些人面前，他们建造建筑物，带来各种各样的东西，从事各种各样的职业。当神圣的仪式结束时，圣马卡里乌斯把每个弟兄叫到他面前，私下问他在神圣的敬拜中在想什么或梦见了什么。结果，每个人都在想或梦见灵体在他面前描绘的东西。²⁸

由此事可见，邪灵不仅借着闲懒、有罪的意念影响我们，也借着闲懒、有罪的梦，甚至是触摸和各种接触。这一切，对于一个谨守福音诫命、过着警醒生活的修士来说，从亲身的经历中，在适当的时候就会变得十分清楚。“魔鬼进入我们的感官和肢体，”圣约翰·卡帕斯说，“以情欲的热火折磨我们的肉体，让我们淫乱地看、听、闻，怂恿我们说不该说的话，使我们眼中充满奸淫，并使我们陷入混乱，从外部和内部行事。”（路加福音 1:16）

为了向众人解释，那些灵，就是像气或雾般有智慧的生灵，是如何进入我们身体的肢体，在其中产生他们特有的影响，攻击我们的灵魂，并影响我们的，我们应当指出某些气体的类似作用。就如那厚重的碳气，是我们的眼和感官所看不见的，却能藉着嗅觉进入并毒害我们的系统，这便是一个例子。再如酒精（烈酒）的情况；因饮用酒或其他烈酒，酒精从胃进入身体，直至头部，并以我们无法理解的方式影响大脑和思想。然后，酒精或烈酒以我们现今所理解的方式，从胃进入血液，使血液发热（或大致相同），使血液与热质³，那种微妙的气体物质产生物理上的结合，并将身体和灵魂都置于这种物质的影响之下。气体物质具有进入坚硬物质和其他气体，并穿透它们的能力。因此，太阳光束穿过空气，穿过所有属于地球的已知气体，穿过水，穿过冰，穿过玻璃。热量容易穿透铁和所有金属，并使其产生变化；它也能穿透光线所穿透的那些气体。空气穿过木头，但不能穿透玻璃。蒸汽和各种气味（即气体）穿过空气。

gases, and of passing through them. Thus, a sunbeam passes through the air and through all known gases belonging to the earth, through water, through ice, through glass. Heat easily penetrates through iron and through all metals and produces a change in them; it passes also through those gases through which light passes. Air passes through wood, but it does not pass through glass. Steam and various smells (i.e., gases) pass through air.

St Macarius the Great says, “Ever since through the transgression of the commandment (by the first people in Paradise) evil entered into men, the devil has obtained free access always to converse with the soul as man converses with man, and to instill into the heart all that is harmful.”³¹

The devil converses with a person without using a voice, yet with words; because thoughts are the same as words, only not uttered by a voice, not clothed in sounds without which men cannot communicate their thoughts to each other. In the same Word, Macarius the Great says, “The devil acts so cunningly that all evil appears to us as if it were born of itself in the soul and not from the extraneous action of an alien spirit acting maliciously and endeavoring to remain hidden.”³²

Clear signs of the coming to us and action upon us of the fallen spirit are the sudden appearance of idle and sinful thoughts and fancies, heaviness of the body and an increase of its animal needs, hardening of the heart, arrogance and haughtiness, vainglorious thoughts, rejection of repentance, forgetfulness of death, despondency and boredom, or a special inclination for earthly occupations. The coming of the fallen spirit is always associated with a sense of confusion, disturbance, gloom, and perplexity. “Thoughts coming from demons,” says Barsanuphius the Great, “are above all filled with confusion, disquiet, and sadness, and they secretly and subtly draw the soul after them. For the foes wear the clothing of sheep, that is, they suggest thoughts apparently right and true, but ‘inwardly they are ravenous wolves,’³³ that is, they ravish and ‘deceive the hearts of the simple’³⁴ by what seems good but in reality is evil and harmful.”³⁵ This subject is treated in a similar way by all the great guides of monasticism.

伟大的马卡里乌斯说：“自从藉着悖逆（在乐园里的头一对人）入了人的心，魔鬼就得了自由，常常与魂相交，如同人与人相交一样，并将一切有害的注入心中。”³¹

魔鬼与人交谈，不用声音，却用言语；因心思与言语相同，只是无声，未有音声，人便不能将心思彼此相通。同样的，《大马卡里》中说：“魔鬼行事诡诈，以至于一切的恶，在我们看来，好像是出于灵魂自身，而非出于恶灵的邪恶作为，这恶灵行诡诈，想要隐藏自己。”³²

堕落之灵临近我们，并对我们有所作为的清晰征兆，乃是：忽然显现的闲懒与罪恶的思念，身体的沉重，并其动物性需求的增加，心肠的刚硬，骄傲与自负，虚荣的思念，拒绝悔改，忘记死亡，灰心与厌倦，或特别倾向于属世的事务。堕落之灵的临近，总与困惑、扰乱、阴郁和迷惑之感相关联。

伟大的巴萨努非乌斯说：“来自魔鬼的思念，首先充满了困惑、不安和忧伤，它们暗中微妙地吸引灵魂跟随。因为仇敌穿着羊的衣裳，即，他们暗示看似正确和真实的思念，但‘里面却是残暴的狼’，即，他们以看似良善，实则邪恶有害的事，掠夺并‘迷惑了简单人的心’。”这位修士大师们均以类似的方式探讨了这一主题。

With monks who stand firmly against the rejected spirits in the warfare that is invisible to the eyes of our senses, in due time, but only with the permission of God Who does all for our good, the spirits enter into open combat.³ Since they are volatile beings without flesh and bones,³⁷ they assume the forms of various wild beasts and animals, reptiles and insects, in size both very large and very small. They try to terrify monks, unsettle and derange them, give them a high opinion of themselves, even cast them into that ruinous state called diabolic delusion. Humble surrender to the will of God, discernment and readiness to endure all the sufferings that God may permit, complete disregard and distrust of all words, actions, and apparitions of fallen spirits effectually frustrate their endeavors. Attention to them and trust in them always cause the greatest harm, and often the monk's ruin.

By struggling aright with the spirits, the soul of a monk derives abundant profit, and makes special progress. St Macarius the Great says, "For babes in spirit, the prince of this world is a rod that punishes and a whip that causes wounds. Yet in this way, as was said above, by means of trials and temptations, he procures great honor and glory for them. For he thus helps them to attain perfection, while he prepares for himself the most grievous torment. . . . The devil, being a slave and creature of God, does not tempt as much as he likes, nor does he let loose his fury as much as he wishes, but in so far as God permits and allows him. For God, knowing perfectly everything about everyone and how much strength each person has, allows each to be tempted according to his powers."³⁸

One who has a living faith in God and who surrenders himself to God with selfrenunciation, remains untroubled in all trials and temptations caused by evil spirits, and sees in the fiends only the blind tools of divine providence. Without paying any attention to them during trials caused by them, he surrenders himself entirely to the will of God. Surrender to the will of God is a calm, restful haven in all trials and afflictions.³

The First Way of Struggling with the Fallen Angels

与众修士在对付那在争战中被弃绝的灵时，他们站立得稳，这争战是肉眼所不能见的，在恰当的时机，但唯有蒙允于神——祂为我们行一切事，使我们得益处——这些灵便进入公开的争战。³ 因为它们是虚无的灵体，没有血肉，³⁷ 便化为各样的野兽走兽、爬虫昆虫，或大或小。它们试图恐吓众修士，使他们不得安宁，心绪紊乱，使他们自高自大，甚至使他们陷入那被称为魔鬼迷惑的败坏境地。谦卑地顺服神的旨意，明辨是非，预备好忍受神所允许的一切苦难，完全忽视并弃绝堕落之灵的一切言语、行为和异象，便能有效地挫败它们的图谋。若留心于它们，信靠它们，则必会带来最大的危害，且常使修士走向灭亡。

凡修士，若与众灵善争，灵魂便大有益处，且有特进。大马卡里乌斯说：“于灵里为婴孩者，此世之君，乃惩罚之杖，致伤之鞭。然如上所言，借试炼与诱惑，他为他们预备大尊荣与荣耀。因他以此助他们臻于完全，且为自己预备极苦的刑罚……魔鬼既为上帝之仆与受造之物，他便不能任意试探，亦不能随心所欲地释放其怒气，凡事皆在于上帝的许可与允准。盖上帝洞悉一切，知晓每人之景况及各人所能承受之力，便按其能力，任人受试探。”

凡心中对上帝存活泼信心，并以舍己之心将自己降服于上帝者，在一切因恶魔而起的试炼与试探中，仍能安然不动，且视恶魔为神圣旨意的盲目工具。在恶魔所引起的试炼中，他不会理会恶魔，反倒全然顺服上帝的旨意。顺服上帝的旨意，是在一切试炼与苦难中，一处平静安息的港湾。³

与堕落天使争战之首要方法

In the previous chapter we explained as well as we could how the fallen angels struggle with men. That was mostly necessary and comprehensible for monks who have attained some proficiency. Here we offer a way of struggling with the spirits suitable for beginners and which is practically all their experience will allow them to grasp.

The way for a beginner to struggle with an invisible spirit that is visible only to the mind in thoughts and visions is to reject the sinful thought or vision immediately without entering into conversation or argument with it and without paying any attention to it, so that the thought or fantasy may not have time to make any impression on the mind and so get possession of the mind. At first, for the most part, a mere formless thought that only brings a reminder of sin acts imperceptibly on a monk of some spiritual proficiency and experience. Only if the mind dallies with the thought does a sinful figment appear to bolster the thought. To a beginner or novice in whom the flesh and blood is very wanton, thought and sinful fantasy appear together. If he delays even momentarily in the matter of attention and begins a conversation with the thought, though apparently without consenting to it and seemingly contradicting and opposing it, he will invariably be defeated and seduced by it. Even the most experienced monk, though he has spent a century in monastic exploits, is insufficiently experienced in comparison with the fallen angel whose experience in struggling with the servants of God has been cultivated for thousands of years. What sense can there be, then, for an inexperienced novice or probationer to struggle with this angel when he is even without an experiential, living knowledge of the very existence of the fallen angel? Engagement with this invisible foe is certain defeat for a beginner.

Our first mother Eve, in spite of the fact that she was in a state of innocence and holiness, had scarcely entered into conversation with the serpent when she was seduced by his cunning into transgressing God's commandment and fell.¹ She should never have entered into conversation with the wily serpent. She should never have discussed the value of God's commandment. Having no experiential knowledge of evil or of the tempter—ill-intentioned beings usually hide their evil

前章我们尽力阐明了堕落的天使如何与人争战。这对于略有修为的修士来说，是较为必要的，也能理解的。这里，我们为初学者提供一种与魔鬼争战的方法，这几乎是他们的经验所能掌握的全部。

初学者与那惟有心思可见的无形之灵争战的道路，乃是立刻拒绝那罪恶的意念或异象，不与它对话，也不与它争辩，且不理睬它，免得那意念或幻想来不及在心中留下印象，以至于占据心思。起初，对于一位属灵上有几分长进和经验的修士来说，大多时候，只是一无形之意念，仅仅带出一些关于罪的提醒，在暗中运行。唯有当心思与这意念流连之际，一个罪恶的幻影便出现了，以强化这意念。对于一个血气方刚的初学者或新手来说，意念和罪恶的幻想一同出现。若是他在关注此事上稍有迟延，并开始与这意念对话，虽然表面上没有赞同它，似乎也反驳和抵挡它，却必定会被它击败和诱惑。即使是最有经验的修士，虽然他已经在修道院中度过了一个世纪，与那堕落的天使相比，经验也远远不够。因为那堕落的天使在与上帝的仆人们争战的经验上，已经积累了几千年之久。那么，对于一个毫无经验的新手或试炼者来说，他连对于那堕落天使的真实存在，都缺乏活生生的经验性知识，他又有什么意义去与这天使争战呢？与这无形的仇敌争战，对于一个初学者来说，必定是失败。

我们的始祖夏娃，虽在无罪圣洁之中，才与蛇略一谈论，便被它的狡猾所引诱，违背了神的诫命而堕落了¹。她本不该与那诡诈的蛇谈论。她本不该辩论神诫命的价值。因她对恶或诱惑者毫无经验——居心不良之辈常以伪装、虚伪和狡猾来掩盖其邪恶的意图——她轻易地被那杀人者所诱惑，那杀人者用善意的面具掩盖了其杀人的诡计。缺乏经验的修士们正暴露在这种欺骗和灾难之中。“我们的灵魂，”耶路撒冷的圣希修斯说，“是单纯良善的——因为它是由良善的主所

intentions by simulation, hypocrisy, and cunning—she was easily allured by the advice of the murderer² who veiled his murderous counsel under a mask of good intention. It is to this sort of deception and catastrophe that inexperienced monks expose themselves. “Our soul,” says St Hesychius of Jerusalem, “being simple and good—for that is how it was created by its good Lord—is delighted by the fantastic suggestions of the devil. Once it is seduced, it rushes to evil that is presented to it as good and mingles (unites) its own thoughts with the fantasy of the devil’s suggestion.”³

All the Fathers agree that a novice should reject sinful thoughts and fantasies at their very inception, without entering into argument or converse with them. Especially one should act in this way with regard to unchaste thoughts and fantasies. For repelling sinful thoughts and fantasies, the Fathers offer two expedients: (1) immediate confession of thoughts and fantasies to the elder, and (2) immediate recourse to God with most fervent prayer to dispel the invisible enemies.

Says St John Cassian, “Ever watch the serpent’s head, that is, the beginning of thoughts, and at once confess them to your elder. You will learn to crush his dangerous beginnings if you are not ashamed to disclose them all without exception to your elder.”⁴

This way of dealing with diabolic thoughts and fancies was in general use among all novices in the flourishing times of monasticism. Novices living constantly in close contact with their elders confessed their thoughts at all times, as may be seen from the life of St Dositheus.⁵ Novices who visited their elder at a certain time confessed their thoughts once a day, in the evening, as may be seen from *The Ladder of Divine Ascent* and other Patristic books. Confession of one’s thoughts and direction by the counsel of a Spirit-filled elder were considered indispensable by the ancient monks, without which it was impossible to be saved.

Says the holy Abba Dorotheus, “I know of no other fall for a monk except when he entrusts himself to his own heart. Some say that a person falls on account of this or that; but for my part, as I have already said, I know of no other fall except when a

创造的——却被魔鬼的奇想所迷惑。一旦它被诱惑，便会奔向被呈现为善的恶，并将其自身的思绪与魔鬼的臆想相混合（联合）起来。”³

众位教父皆认同，初学修士当于罪恶之念与妄想初生之际便将之摒弃，不可与之争辩或与之交谈。尤其对不洁之念与妄想，更当如此行事。为抵挡罪恶之念与妄想，众位教父提出两条良方：（一）速将所思所想、所见所闻向长老坦诚告解；（二）立刻以最恳切之祈祷投靠上帝，驱散那隐形的仇敌。

圣·约翰·卡西安如此说：“时刻警惕蛇的头，就是你意念的开端，并立刻向你的长者忏悔。若你不以坦诚告知你的长者为耻，毫无保留地将它们尽都倾诉，你便能学会粉碎它危险的开端。”⁴

凡在修道昌盛之时，众修习者皆用此法对付魔鬼之思念与臆想。彼辈常与长老朝夕相处，随时告明心中所思，如圣多西修斯传所示。彼辈亦有定时谒见长者，每日一次，于晚间告明心中所思，如《神圣阶梯》及其他教父典籍所示。古时修士以为，告明心中所思并遵从圣灵充满之长老的指引乃不可或缺之事，离此便不能得救。

圣阿爸多罗修曰：“吾知修士堕落，莫过于信从己心。或有人言，人堕落是因于彼，或因于此；然就我而言，如我前言，我知人堕落，莫过于行己路，随己意。汝见堕落之人乎？当知其是随己

person goes his own way or follows his own will. Have you seen a fallen person? Know that he followed his own will. There is nothing more perilous, nothing more ruinous than this. God preserved me and I always dreaded this disaster.”⁷

The directions of a Spirit-filled elder lead the novice constantly by way of the commandments of the Gospel, and nothing so separates him from sin and the demon who is the source of sin as constant and repeated confession of sin in its very beginnings. Such confession establishes between man and the devil an implacable but salutary enmity. Also, by destroying all duplicity or wavering between love for God and love for sin, such confession gives extraordinary power to the monk's good will and therefore unusual speed to his progress. This can also be seen from the life of St Dositheus.

Those monks who were unable to take action against sin by constant and frequent confession of sinful thoughts on account of their not having an elder, opposed it by constant and frequent prayer, as for example St Mary of Egypt.⁸ The act of prayer must be most decisive and determined, without any preliminary intercourse with the thought, still more without taking any pleasure in it. As soon as you feel the enemy coming, stand up for prayer, bend your knees, raise your hands to heaven or stretch them out over the earth. With this lightning, strike the enemy in his face, and he will not be able to hold out against you; he will soon learn a lesson and take to flight helter-skelter.

Renunciation of duplicity—that is, of wavering between love for God and love for sin—is indispensable. By this repudiation, our free will and ardor for God is preserved, grows, and increases, whereby we attract to us the special mercy of God. “If we constantly hold the sword in our hands,” says Poemen the Great, “then God will be constantly with us; if we are courageous and generous, God will show us His mercy.”¹ A superb example of wrestling by prayer against sinful thoughts may be seen in the “Life of St Mary of Egypt.”

Says St Isaac the Syrian, “Not to contradict or argue with the thoughts cunningly sown in us by the enemy, but to cut off all intercourse with them by

意。无有比此更险恶，更败坏之事。上帝保守我，我常惧怕此祸。”⁷

一位被圣灵充满的长者所指示的道路，常常藉着福音的诫命来引导初学者，而没有什么比在罪恶之初就不断地、反复地认罪，更能使他远离罪恶和那罪恶的根源——魔鬼了。这样的认罪，在人与魔鬼之间建立了一种无法和解、却有益于人的仇恨。同样，这样的认罪也消除了在爱上上帝和爱罪之间的虚伪或犹豫，给修士的善意带来了非凡的力量，也因此给他的进步带来了非凡的速度。这也可以从圣多西修斯的一生中看出。

那些修士，因无人指引，不能藉着常常坦承罪恶的意念，以对抗罪恶；便如埃及的玛利亚一般，藉着不住的祷告来抵挡它。

祷告的行为务要果断坚定，不与意念有丝毫来往，更不可从中取乐。只要你感到仇敌来临，就当站起来祷告，屈膝，举手向天，或向地伸开。用这闪电般的神力，击打仇敌的脸面，他就必站立不住；他很快就会吸取教训，落荒而逃。

弃绝虚伪——就是，在爱上上帝和爱罪之间摇摆不定——是不可或缺的。借着这弃绝，我们自由的意志和对上帝的爱慕得以保存，增长，并加增，借此我们吸引上帝特别的怜悯临到我们。“如果我们不断地把刀握在手中，”伟大的波伊曼如是说，“那么上帝将不断地与我们同在；如果我们勇敢而慷慨，上帝就会向我们显出他的怜悯。”¹ 在《埃及的圣玛丽传》中，可以看到一个通过祷告与罪恶思想搏斗的绝佳例子。

圣叙利亚的以撒说：“不可违逆或与仇敌狡猾地播撒在我们心中的意念争辩，反要藉着祷告，断绝与它们的一切交往，这乃是心灵借着恩典寻得

prayer, is a sign of a mind that has found wisdom and power by grace. Its true understanding of the situation frees it from much (vain and superfluous) labor. By taking this shortcut, we cut out the devious circuits of a long ramble. For we do not at all times have the power to reduce to silence all opposing thoughts by argument and to conquer them. For the most part, we receive wounds, and the healing of these injuries may take a long time. You are challenging foes with six thousand years experience behind them! Your conversation with them will provide them with the means of bringing about your downfall, for they are far superior to you in wisdom and knowledge. But even if you win, your mind will be defiled by their vile thoughts, and their foul stench will linger in your memory. By using the first method (i.e., by refusing discussion), you will be free from all these effects and from fear. There is no help apart from God.”¹¹

In particular we should especially avoid conversation and argument with salacious thoughts. By such argument, the ascetic mostly gives himself up, mistakenly supposing that the lustful thoughts and fantasies have sprung up in his own soul of themselves and can be controlled by the power of his own reasonable admonishment—not understanding, on account of his inexperience, the invasion of the demon who readily enters into conversation and argument with us, knowing for certain that sensual thoughts and fantasies will find sympathy in the soul of a novice and will arouse and excite the sensuality latent within him. He decoys and draws us into conversation and argument—now yielding and retreating, then again attacking—in full hope of obtaining a decisive victory over us. St John the Ladder has said, “Do not expect to overthrow the demon of fornication by arguments and disputes; for with nature on his side, he has the best of the argument. He who has resolved to contend with his flesh and conquer it himself struggles in vain. For unless the Lord destroys the house of the flesh and builds the house of the soul, the man who wants to destroy it watches and fasts in vain. Offer to the Lord the weakness of your nature, fully acknowledging your own powerlessness and inability, and you will receive imperceptibly the gift of chastity.”¹² “This demon, much more than any other, watches for critical moments. And when we are physically

智慧与能力的记号。它对境况的真知，使它免于许多（徒然与多余的）劳苦。藉着这条捷径，我们剪除了长途跋涉的弯路。因为我们并非时时都有能力，以辩论使所有敌对的意念缄默，并胜过它们。在大多数时候，我们反要受伤害，而医治这些创伤，或需时日良久。你所挑战的，是拥有六千年经验的仇敌啊！你与它们相交，便为它们提供了促成你倾覆的途径，因为它们在智慧和知识上，远胜过你。但即便你胜了，你的心思也要被它们卑劣的意念玷污，而它们污秽的气味，也会残留在你的记忆中。藉着第一种方法（即，拒绝讨论），你便能从所有这些影响与恐惧中得自由。除了神，再无帮助。”¹¹

尤须谨防与污秽之念争论，闲谈。修道之人若与此等念头争论，多半便会沉沦其中，误以为淫念和妄想乃是自心而生，可凭理智劝诫而得克制，却未曾识破魔鬼侵扰。魔鬼乐于与人争论，确知新进之人心中必存同情之意，定会挑起并激起潜藏之情欲。它便诱惑我们与之争论，时而退让，时而攻击，希冀能彻底战胜我们。圣约翰·克里玛克斯曾说：“切莫指望借争辩而战胜淫念之魔鬼，因它有情欲作为倚靠，便占了上风。若要凭自身之力，与肉身争战而得胜，必是徒劳。除非主摧毁肉身之居所，建造灵魂之居所，否则那欲摧毁肉身之人，纵然守望、禁食，也是枉然。当将你本性的软弱呈献给主，全然承认自身的无力，你便会不知不觉地领受贞洁之恩赐。”¹² “此魔鬼较之其他魔鬼，更会伺机而动。当我们力不能及，无法祷告之时，那污秽之物便会对我们发动特别的攻击。”¹³ “对于那些尚未得着内心真诚祷告之人而言，身体上的祈祷会有帮助，如伸展双手、捶胸顿足、虔诚地向上仰望，深深叹息，不断地俯伏跪拜。但由于旁人都在，他们往往难以如此行，因此魔鬼便特别选择此时攻击他们。因我们尚无力以坚定的意志和无形的祷告力量抵挡它们，便会向仇敌屈服。若有可能，可稍作远离，隐于密室之中。若能，便举目仰望你灵魂的双眼，若不能，也可举目仰望肉眼。双手静止，成十字状，以此记号羞辱并战胜你的亚玛力人。向那有拯救之主呼求，无需华丽辞藻，但要以谦卑之言，最好以此作为开端：‘主啊，可怜我，因我软弱。’如此，你便能亲身体验至高者的力量，以无形之

unable to pray against it, then the unholy creature launches a special attack against us.”¹³ “For those who have not yet obtained true prayer of the heart, violence in bodily prayer helps—I mean stretching out the hands, beating the breast, sincere raising of the eyes to heaven, deep sighing and groaning, frequent prostrations. But often they cannot do this owing to the presence of other people, and so the demons especially choose to attack them just at this very time. And as we have not yet the strength to resist them by firmness of mind and the invisible power of prayer, we yield to our enemies. If possible, go apart for a brief spell. Hide for a while in some secret place. Raise on high the eyes of your soul, if you can; but if not, your bodily eyes. Hold your arms motionless in the form of a cross, in order to shame and conquer your Amalek by this sign. Cry to Him Who is mighty to save, not with cleverly spun phrases but in humble words, preferably making this your prelude: ‘Have mercy on me, for I am weak.’ Then you will know by experience the power of the Most High, and with invisible help you will invisibly drive away the invisible ones. He who accustoms himself to wage war in this way will soon be able to put his enemies to flight solely by spiritual means; for the latter is a recompense from God to doers of the former; and rightly.”¹⁴ “When we are lying in bed, let us be especially sober and vigilant in prayer, because then our mind struggles with the demons without our body, and if it is sensual, it readily becomes a traitor. Let the remembrance of death and the Jesus Prayer continue as you sleep and remain to get up with you.”¹⁵

The impure fiend shamelessly attacks even saints and Spirit-filled men. This may be seen from the lives of St Macarius of Alexandria, St Pachomius the Great, and other servants of God. Even for holy persons, prayer of the heart alone was not always sufficient to resist the enemy (who has a support in our fallen nature), and in time of intense conflict they sometimes had to resort to bodily asceticism, to reinforcing prayer of the heart with the participation of the body in prayer, to bridling the body by work till it was exhausted.

Against some monks of extremely attentive and recollected life who have preserved bodily virginity, the spirit of impurity hurls himself with special

助，无形地驱逐那无形之物。凡如此操练自己争战之人，很快便能仅凭属灵的手段，使仇敌溃败；因为后者乃是神对前者之人的赏赐，是理所当然的。”¹⁴

“当我们躺在床上之时，当特别警醒，在祷告中保持清醒，因那时我们的的心思无躯体可依，要与魔鬼争战，而它若是属肉体的，便容易成为叛徒。当持续默想死亡和耶稣祷文，在睡眠之时，也与之同起。”¹⁵

那污秽的鬼魔，甚至也肆无忌惮地攻击圣徒和被圣灵充满的人。这可从亚历山大的圣马加里乌斯、大帕科米乌斯圣徒，以及其他上帝的仆人的生平中可见。即使对于圣洁之人，单单内心祷告，也并非总是足以抵御仇敌（那仇敌在我们堕落的本性中有其倚靠），并且在激烈争战的时期，他们有时不得不诉诸于身体的苦修，以身体参与祷告来加强内心祷告，并通过劳作来约束身体，直到身体疲惫不堪。

针对一些谨言慎行、克己寡欲的修士，他们保守着肉身的童贞，污秽的灵更是向他们猛烈攻击。这事发生在一个年轻的修士身上，他被一位缺乏

fury. This happened in the case of a young monk, upset by the advice of an inexperienced elder, of whom St John Cassian tells in his discourse on discretion. St Poemen the Great says, “As a royal guard or armor bearer stands in the king’s presence in constant readiness, so the soul must be always ready against the demon of fornication.”¹ For this reason, monks struggling with violent passions should be always ready to resist the fiend. And even while in bed for sleep and refreshment, they lie clothed and with their belts on, as if they were armed. They are indeed armed with fervor and vigilance, so that if the enemy makes his appearance they can at once rise and repulse him. That is why in some well-ordered monasteries on Mt Athos that ancient and holy custom has been kept whereby all the brethren are obliged to sleep fully dressed. Such a custom is indicated by the Gospel itself.¹⁷

You should know, pious monk, that when Satan comes to you with his temptation, your omnipresent Lord is here, too, looking at you, at your mind and heart, and waiting to see how your contest will end:¹⁸ by your remaining faithful to the Lord or by your betraying Him?¹ By your showing love for the Lord and entering into fellowship with Him, or by your showing love for Satan and entering into fellowship with him? One or the other invariably occurs as a result of collision with the invisible enemy. True monasticism is invisible martyrdom. A monk’s life is a chain of continual struggles and sufferings. The victor is given eternal life—the betrothal of the Holy Spirit. The monk whom God wishes to enrich with spiritual knowledge and spiritual gifts is allowed to endure violent conflicts. “He who overcomes shall inherit all things,” says Scripture, “and I will be his God and he shall be My son.”² And so, let us not be discouraged or despondent!

The Second Way of Struggling with the Fallen Angels

St Nil Sorsky, following the teaching of St Isaac the Syrian, offers the following method of dealing with sinful thoughts. But this is only for when the conflict is not violent and when it yields to this treatment. This method consists in changing evil thoughts into good ones, and converting passions

经验的长老的劝告所困扰，圣约翰·卡西安在他的论节制中提到了这件事。圣大坡门说：“如同侍卫或持盾者随时侍立在君王面前，灵魂也当随时预备，抵挡淫乱的鬼魔。”¹ 因此，与剧烈的情欲争战的修士应当时刻预备好抵挡那恶者。即便在床上睡觉休息，他们也穿着衣服，束着腰带，仿佛全副武装一般。他们确实以热忱和警醒武装自己，这样，若仇敌出现，他们便能立刻起身将其击退。这就是为何在阿陀斯山的一些秩序井然的修道院中，保留着古老而神圣的传统，所有弟兄都必须穿着衣服睡觉。福音书本身也暗示了这种习俗。¹⁷

你要知道，虔诚的修士啊，当撒但带着试探来临你的时候，你无所不在的主也在那里，看着你，看着你的心思意念，等待着看你的争战将如何结束：¹⁸ 你是否对主保持忠诚，还是会背叛祂？¹ 你是否对主表现出爱，与祂相交，还是对撒但表现出爱，与祂相交？与那看不见的仇敌相遇，结果总是这两种中的一种。真正的修士生活是看不见的殉道。修士的一生是一连串不断的争战和苦难。得胜的将得到永生——圣灵的聘礼。神希望用属灵的知识 and 属灵的恩赐来丰富那位修士，就允许他忍受激烈的冲突。“得胜的，必承受这一切为业，”圣经说，“我要作他的神，他要作我的儿子。”² 所以，我们不要灰心或沮丧！

与堕落天使争战的第二法

圣尼尔·索尔斯基，跟随叙利亚的圣以撒的教导，提供了如下处理罪恶思想的方法。但此方法只适用于冲突不激烈，且顺从这种处理的情况。此方法在于将恶念转变为善念，将激情转变为美德。例如，若愤怒和怨恨的思想临到我们，记住温柔和饶恕，以及主严禁愤怒和怨恨的诫命，便

into virtues. For instance, if a thought of anger and resentment comes to us, it is useful to remember meekness and forgiveness, and the Lord's commandments that strictly forbid anger and resentment.¹ If a thought or feeling of sadness comes, it is useful to remember the power of faith and the words of the Lord Who has forbidden us to give way to fear and sadness, declaring and assuring us by His divine promise that even the hairs of our head are numbered, and that nothing can happen to us without the providence and permission of God.

St Barsanuphius the Great has said, "The Fathers say, if demons entice your mind to fornication, remind it of chastity; and if they allure it to gluttony, remind it of fasting. Act in this way also in regard to the other passions."² Do this when thoughts of avarice, love of money, pride, vainglory, and other sinful thoughts and fancies arise. This method, we repeat, is very good when it proves sufficiently powerful; it is shown us by the Lord Himself.³

But when the passions are roused, and the mind is darkened and confused at the enormity of the temptation, and thoughts assail with persistence and fury, then— not only against lustful thoughts, but also against thoughts of anger, sadness, despondency, sloth, despair, greed, in fact against all sinful thoughts—the surest and most reliable weapon is prayer with the body's participation in it. Once again it is the Lord Himself Who has given us an example of this and enjoined it. In His agony before His death in the garden of Gethsemane, the Savior of the world bowed His knees and fell on His face and prayed prostrate. And to His disciples, who did not understand the great anguish that was approaching, He said, "Watch and pray, lest you enter into temptation."⁴

Concerning Dreams

Demons use dreams to disturb and injure human souls. Likewise, inexperienced monks, by paying attention to their dreams, harm themselves. It is therefore essential here to determine the exact significance of dreams in a person whose nature has not yet been renewed by the Holy Spirit.

是有益的。¹ 若忧愁的思想或感受临到，记住信心的力量，以及主禁止我们屈服于恐惧和忧愁的话语，便是有益的。祂借着神圣的应许宣告并向我们保证，连我们头上的发也都被数过了，若非出于神的眷顾和允许，什么事也不会临到我们。

大圣巴尔苏诺菲乌斯说：“众父云，若魔鬼引诱尔心行淫，则当使之忆及贞洁；若其引诱尔贪食，则当使之忆及禁食。凡遇其余诸般情欲，亦当如是行之。”² 每当贪婪、爱财、骄傲、虚荣及其他诸般罪恶念头与幻想浮现之际，亦当如是行之。吾等复言，此法甚善，若其力足见效；此乃主亲身指示吾等。³

但当情欲被挑动，心思被黑暗遮蔽，在试探的巨大面前困惑不已，且思绪持续不断地猛烈袭击时——不仅针对淫念，也针对怒念、忧愁、沮丧、懒惰、绝望、贪婪，事实上是针对一切罪恶的念头——最稳妥可靠的武器，便是身体参与其中的祷告。主自己再次为我们树立了榜样，并对此有所嘱咐。在客西马尼园中面临死亡的痛苦时，世界的救主屈膝俯伏，面伏于地，恳切祷告。他对那些不明白将要临到之巨大痛苦的门徒说：“总要警醒祷告，免得入了迷惑。”（路加福音 22:40）

论到梦

鬼魔借着梦扰乱、伤害人的灵魂。照样，缺乏经验的修士，若留心自己的梦，便有害于己。因此，对于尚未被圣灵更新之人，确切地明了梦的意义是极其要紧的。

During sleep, the state of a sleeping person is so designed by God that the whole man is in complete repose. This repose is so complete that a person loses consciousness of his existence and is in a state of oblivion or self-forgetfulness. During sleep, all voluntary activity and labor governed by the will and reason stops. Only that activity continues that is essential for existence and cannot be relinquished. In the body, the blood continues its circulation, the stomach digests food, the lungs maintain respiration, the skin perspires. In the soul, thoughts, fantasies, and sensations continue to be produced, only without dependence on the will and reason, but by the action of our unconscious nature. A dream consists of such fantasies accompanied by their peculiar thoughts and sensations. It often seems strange, as if it bore no relation to the person's voluntary and purposeful thoughts and imaginings, but appears spontaneously and whimsically in accordance with a law and demand of nature. Sometimes a dream bears an incoherent impression of voluntary thoughts and fancies, while sometimes it is a result of a particularly moral state of mind. Thus, a dream in itself cannot and should not have any significance. The desire of certain people to see in the ravings of their dreams a prediction of their future or the future of others or some other meaning is ludicrous and quite illogical. How can that be which has no cause for its existence?

The demons, who have access to our souls during our waking hours, have access also during sleep. And during sleep they tempt us to sin by mixing their fantasy with our fantasy. Also when they observe in us a regard for dreams, they try to increase our interest in our dreams. Then by arousing greater attention to these ravings, they gradually lead us to put our trust in them. Such trust is always accompanied by conceit, and conceit makes our mental view of ourselves false, whence all our activity becomes unsound. This is just what the demons want. To those who are advanced in this self-opinionated state, the demons begin to appear in the form of angels of light, in the form of martyrs and saints, even in the form of the Mother of God and of Christ Himself. They applaud the way these dupes are living, promise them heavenly crowns, and in this way they lead them to the

人在睡梦之中，其状态乃是神所安排的，使整个人得以全然安歇。这安歇是如此地完全，以致人丧失了对其存在的意识，进入一种遗忘或自我忘却的状态。在睡梦中，一切受意志和理智支配的自主活动和劳作都停止了。唯有那些维持生存、不可放弃的活动仍在继续。在身体里，血液继续循环，胃消化食物，肺维持呼吸，皮肤汗出。在灵魂里，思想、幻想和感觉继续产生，只是不再依靠意志和理智，而是藉着我们无意识本性的运行。梦境即是由此等幻想构成，并伴随着其特有的思想和感觉。梦境往往显得奇特，仿佛与人的自主和有目的思想和臆想毫无关联，而是按照自然的律令和要求，自发而任性地呈现出来。有时，梦境带有对自主思想和幻想的混乱印象，有时则是某种特别的心灵状态的结果。因此，梦境本身既不能也不应有任何意义。某些人希望从其梦境的谵妄中看到自己或他人的未来预兆，或其他某种意义，这是可笑而毫无逻辑的。一个对其存在毫无原因的东西，怎能有什么意义呢？

那些鬼魔，在我们醒着的时候能接触我们的灵魂，在睡着的时候也能接触。他们在睡梦中试探我们犯罪，将他们的幻想和我们的幻想混杂。当他们察觉我们看重梦的时候，就设法增加我们对梦的兴趣。然后借着唤起我们对这些胡言乱语的更多关注，他们逐渐引诱我们信靠它们。这样的信靠总是伴随着自负，而自负使我们对自己的精神面貌产生虚假的想法，因此我们的一切活动都变得不健全。这正是鬼魔所想要的。对于那些在这种自以为是的状态中进深的人，鬼魔开始以光明的天使、殉道者和圣徒的样子出现，甚至以圣母和基督本人的样子出现。他们称赞这些被愚弄的人的生活方式，应许他们天上的冠冕，并以此将他们引向自负和骄傲的顶峰。这座顶峰同时也是沉沦的深渊。

height of self-opinion and pride. This height is at the same time the abyss of perdition.

We need to know beyond a shadow of doubt that in our present state, while still unrenewed by grace, we are unfit to see dreams other than those concocted for our harm by the guile of the demons. As during our waking state thoughts and fancies constantly and unceasingly arise within us from our fallen nature or are brought about by demons, so during sleep we see only dreams due to the action of our fallen nature or the action of demons. Just as our consolation during our waking state springs from compunction born of a realization of our sins, remembrance of death and God's judgment (only these thoughts arise in us from the grace of God planted in us by holy baptism and are brought to us by God's angels in proportion to our repentance), so, too, during sleep, very rarely, in extreme need, angels of God picture or represent to us our end, or hellish torment, or the threatening judgment at death and beyond the grave. From such dreams, we come to the fear of God, to compunction, to weeping over ourselves. But such dreams are given extremely rarely to an ascetic or even to a flagrant and outrageous sinner by the inscrutable and special providence of God. They are given extremely rarely not on account of the stinginess of divine grace—no! It is because all that happens to us outside the general run leads us to pride and self-opinion and undermines our humility that is so essential for our salvation. The will of God, the fulfillment of which is man's salvation, is expressed in Holy Scripture so clearly, so forcibly, and in such detail that to assist the salvation of men by breaking the ordinary course of things is quite superfluous and unnecessary.

To one who asked for the resurrection of a dead man (that he might be sent to his brothers to warn them to cross from the broad road to the narrow way), it is said, "They have Moses and the prophets; let them hear them." But when the petitioner retorted, "No! ... but if one goes to them from the dead, they will repent," he received the reply, "If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead."¹

我们务必深信，在现今的光景里，尚未蒙恩得更新之时，我们并不配得见异象，唯有那些出于鬼魅狡诈，为害我们的恶梦。正如在醒时，我们败坏的本性，或由鬼魅，不断地、不住地生出意念和幻想，照样，在睡时，我们也唯独因着我们败坏的本性，或鬼魅的作为，而见梦。正如我们在醒时所得的安慰，是源于对罪的察觉所产生的痛悔，对死亡和上帝审判的记念（唯有这些意念，是出自上帝的恩典，藉着圣洗栽种在我们里面，并由上帝的使者，照着我们悔改的程度带给我们的），照样，在睡时，也极少有上帝的天使，在极端需要之时，向我们描绘或呈现我们的结局，或地狱的痛苦，或死亡之后、坟墓之外的可怕审判。藉着这样的梦，我们得以敬畏上帝，痛悔，为自己哭泣。但这样的梦，极少赐给苦修之人，或甚至是恶名昭彰、肆无忌惮的罪人，是出于上帝难测又特别的眷顾。极少赐下，并非因为上帝的恩典吝啬——断乎不是！乃是因为凡发生在我们身上，超出常态之外的，都会引诱我们骄傲自负，并削弱我们得救所必需的谦卑。上帝的旨意，藉着成全它，就是人的得救，在圣经中表达得如此清晰、有力、细致，以至于藉着打破寻常的事来协助人的得救，是完全多余而不必要的。

有人求复活死人（要差他去警告他的弟兄，叫他们从宽路转到窄路），就说：“他们有摩西和先知的話，可以听从。”那求的人却反驳说：“不！…若有一个从死里复活的，到他们那里去，他们必要悔改。”他就回答说：“若不听从摩西和先知的話，就是有一个从死里复活的，他们也是不听劝。”

Experience has shown that many who were granted in their sleep visions of sufferings—the fearful judgment and other horrors beyond the grave—were shaken by the vision for a short time, but then became dissipated, forgot what they had seen, and led a careless life. On the other hand, those who have had no visions of any kind but have carefully studied the divine law, have gradually come to the fear of God, have attained spiritual proficiency and victory, and in joy born of an intimation of salvation have passed from the earthly vale of sorrows to a blessed eternity.

St John of the Ladder discusses the part played by demons in the dreams of monks in the following manner: “When we leave our homes and relatives for the Lord’s sake, and sell ourselves into exile for the love of God, then the demons try to disturb us with dreams, representing to us that our relatives are either grieving or dying, or are held captive for our sake and are destitute. But he who believes in dreams is like a person running after his own shadow and trying to catch it. “Demons of vainglory prophesy in dreams. As tricksters, they guess the future and foretell it to us. When these visions come true, we are amazed; and we are elated with the thought that we are already near to the gift of foreknowledge. A demon is often a prophet for those who believe in him; but he is always a liar for those who despise him. Being a spirit, he sees what is happening in this lower air; and noticing that someone is dying, he foretells it through dreams to the more superficial sort. The demons know nothing about the future from foreknowledge. If they did, then the sorcerers and fortune-tellers would also have been able to foretell our death. “Demons often transform themselves into angels of light and take the form of martyrs, and make it appear to us during sleep that we are in communication with them. Then, when we wake up, they plunge us into unholy joy and conceit. But this is the sign of diabolic delusion and that you are being deceived. For angels reveal torments, judgments, and separations; and when we wake up, we find we are trembling and sad. “As soon as we begin to believe the demons in dreams, then they make sport of us when we are awake, too. He who believes in dreams is completely inexperienced. But he who distrusts all dreams is a wise man. Only believe dreams that warn you of torments and

经验表明，许多在睡梦中蒙恩得见苦难异象之人——可怕的审判和坟墓之外的其他恐怖景象——在短暂的时间内被异象所震动，但后来变得放荡，忘记了他们所看见的，过着漫不经心的生活。另一方面，那些没有任何异象，却仔细研读神律法的人，逐渐开始敬畏神，获得了属灵的熟练和胜利，并在预感到救恩所带来的喜乐中，从尘世的忧患谷进入了蒙福的永恒。

圣约翰·克里马克斯论述了魔鬼在修士梦中所扮演的角色，如下：“我们为了主的缘故离开家乡和亲人，为了爱上帝而把自己卖身流放，那时魔鬼就试图用梦来扰乱我们，向我们展现我们的亲人或悲伤或将死，或者为了我们而被囚禁，身无分文。但凡相信梦的人，就像追逐自己的影子，试图抓住它的人一样。

“虚荣的魔鬼在梦中预言。他们是骗子，猜出来并告诉我们。当这些异象成真时，我们感到惊讶，并且因我们已经接近预知之恩而欣喜若狂。对于相信魔鬼的人来说，魔鬼常常是先知；但对于蔑视魔鬼的人来说，魔鬼永远是骗子。作为一个灵，他看到了这低层空气中发生的事情；并且注意到有人将死，他就通过梦向那些肤浅的人预言。魔鬼对未来一无所知。如果他们知道，那么巫师和算命先生也就能预言我们的死亡了。

“魔鬼常常将自己变成光明天使，并化为殉道者的形式，使我们在睡眠中与他们交流。然后，当我们醒来时，他们就让我们陷入不洁的喜悦和自负之中。但这是魔鬼的欺骗的标志，说明你被骗了。因为天使揭示了折磨、审判和分离；而当我们醒来时，我们发现我们颤抖而悲伤。

“一旦我们开始相信魔鬼在梦中的话，那么当我们也醒着的时候，他们就会戏弄我们。相信梦的人完全没有经验。但凡不相信一切梦的人，乃是智慧人。只有相信那些警告你折磨和审判的梦。但如果绝望困扰你，那么这样的梦也来自魔鬼。”

judgment. But if despair afflicts you, then such dreams are also from demons.”²

St John Cassian tells of a monk, a native of Mesopotamia, who led a most solitary and ascetic life, but perished through being deceived by diabolic dreams. Observing that the monk paid little attention to his spiritual development and gave all his attention to bodily efforts which he esteemed and consequently himself, too, the devils began to set dreams before him, which by their diabolic cunning came true in actual fact. When the monk's confidence in his dreams and in himself had grown strong, the devil set before him a magnificent dream: Jews enjoying the beatitude of heaven, while Christians were tortured with the torments of hell. Then the devil (in the guise of an angel, of course, or of some Old Testament saint) advised the monk to accept Judaism so as to be able to have a share in the beatitude of the Jews. This the monk did without the least hesitation.³

Enough has been said to explain to our beloved brethren, contemporary monks, how foolish it is to pay attention to dreams, still more to believe and trust them, and what terrible harm can come from relying on them. From paying attention to dreams, faith and trust in them invariably creeps into the soul. Therefore, even paying attention to them is strictly forbidden.

When nature is renewed by the Holy Spirit, it is governed by entirely different laws from fallen nature persisting in its fallen state. The ruler or governor of renewed man is the Holy Spirit.⁴

Speaking of those who are renewed, St Macarius the Great says, “The grace of the Divine Spirit illumines them, and is settled in the depth of their mind. Thus the Lord is as their soul.”⁵ And both awake and asleep they remain in the Lord, without sin, without earthly and carnal thoughts and fantasies. Their thoughts and fantasies that while during sleep are outside the control of the human will and reason, act in them under the control of the Spirit and not as with others unconsciously at the demand of nature. Thus the dreams of those who are renewed have spiritual significance. So St Joseph learned in a dream of the mystery of the incarnation of God the Word;⁷ in a dream he was

约翰·卡西安讲述了一位修士的事，他来自美索不达米亚，过着极其隐居和苦修的生活，但因被魔鬼的梦所欺骗而丧命。魔鬼见这位修士对属灵的成长毫不关注，却一心关注他所看重、并因此也看重他自己的肉体上的努力，便开始在他面前显现梦境，这些梦境藉着牠们魔鬼般的诡计，竟变为现实。当这位修士对他的梦和自己都深信不疑时，魔鬼向他显现了一个壮丽的梦：犹太人享受着天堂的福乐，而基督徒却在地狱的折磨中受苦。然后，魔鬼（当然，化作一个天使，或某位旧约圣徒的模样）劝告这位修士接受犹太教，这样他就能分享犹太人的福乐。这位修士毫不犹豫地这样做了。

现今已足可向我们蒙爱的弟兄，当代的修士们，解释这般愚昧：去留心异梦，甚或相信且信靠它们，以及依靠它们能带来何等可怕的伤害。因留心异梦，信靠它们的不禁潜入了灵魂。因此，严禁留意它们。

当自然为圣灵更新时，它由与存在于堕落状态中的堕落自然完全不同的律法所治理。更新之人的统治者或管理者是圣灵。⁴

论到那些更新的人，大马卡里乌斯说道：“神圣圣灵的恩典光照他们，安住在他们心灵的深处。如此，主就成了他们的灵魂。”⁵ 并且，他们无论是醒着还是睡着，都住在主里面，没有罪，没有属世的、属肉体的思念和幻想。他们的思念和幻想，就是在睡眠期间不受人的意志和理智控制的，也在圣灵的掌管之下运行，不像其他人那样，是在本性的要求下无意识地运作。因此，那些更新之人的梦，就具有属灵的意义。圣约瑟在梦中得知了道成肉身的奥秘；⁷ 在梦中，他被告知要逃往埃及，⁸ 在另一个梦中又被告知要回到以色列。

told to escape to Egypt,⁸ and in another dream to return to Israel.

Dreams sent by God bring with them an irrefutable conviction or certainty. This conviction can be understood by God's saints, but it is incomprehensible to those who are still struggling with the passions.

On the Close Affinity Between Virtues and Vices

It is essential for our beloved brethren to know that all good thoughts and virtues have a close affinity one to another; so also are all sinful thoughts, fantasies, sins, and passions closely related to one another.

On account of this affinity, a voluntary submission to one good thought induces a natural submission to another good thought. The acquisition of one virtue brings into the soul another virtue, akin to and inseparable from the first. On the other hand, deliberate submission to one sinful thought induces an involuntary submission to another. The acquisition of one sinful passion attracts to the soul another passion akin to it. The deliberate commission of one sin leads to an involuntary fall into another sin born of the previous one.

Evil, say the Fathers, "cannot bear to remain unmarried" in the heart.¹ We will explain this by examples. He who has cast out of his heart all resentment and remembrance of wrongs naturally feels tender compassion and compunction of heart. He who refuses to judge his neighbors naturally begins to see his own sins and infirmities that he never saw when he was occupied in criticizing his neighbors. He who praises or excuses his neighbor for the sake of the commandment of the Gospel naturally feels well-disposed and is kind to his neighbors. Immediately after poverty of spirit, mourning and weeping over one's state naturally appears. One who is poor in spirit and weeping over his state naturally becomes meek. He who denies the righteousness of his fallen nature, and renounces it, will naturally hunger and thirst for the divine righteousness. To be entirely without righteousness is unnatural for man.

凡神所赐的梦，皆伴有不可辩驳的确信。这确信，为神的圣徒所能明白，但对于那些仍在与情欲挣扎的人，却是难以理解的。

论美德与恶习之密切关系

弟兄们所亲爱的，晓得凡善念和美德，彼此是息息相关的；照样，凡罪恶的意念、虚妄的幻想、罪孽和情欲，也都是彼此相连的。

因着这情谊，凡甘心顺从一个善念的，便会引出顺从另一个善念的举动。得着一个德行，便会使灵魂得着另一个德行，与前者相近，且是不可分割的。反之，若存心顺从一个罪恶的意念，便会引出不由自主地顺从另一个意念的举动。染上一种罪恶的激情，便会吸引灵魂染上另一种与它相近的激情。凡存心犯一个罪的，便会不由自主地跌倒在另一个罪中，而后者是源于前者的。

恶，众教父说，“不能忍心在心里独居。”¹我们将用例子来解释这一点。凡心里除去一切怨恨和记恨的人，自然就生出温柔的怜悯和痛悔的心。凡不肯论断邻舍的人，自然就开始看见自己素来忙于批评邻舍时所未看见的罪过和软弱。凡为着福音的诫命而称赞或宽恕邻舍的人，自然就对邻舍心怀善意，并以恩慈相待。在虚心、哀恸和为自己状况哭泣之后，自然就显出。凡心里贫穷、为自己状况哭泣的人，自然就变得温柔。凡否认自己堕落本性的义，并弃绝它的人，自然就会饥渴慕义。完全没有义对于人来说是不自然的。

On the other hand, he who criticizes his neighbor naturally despises and feels scorn for him. He who feels scorn has acquired pride. Through despising one's neighbor, and having a high opinion of oneself (and these two states are inseparable), hatred for one's neighbor makes its appearance. From hatred and resentment and remembrance of wrongs, hardness of heart develops. On account of the hardening of the heart, carnal sensations and a carnal mind and outlook begin to predominate in a person, whence arises sensual passion that kills faith in God and hope in Him. Then a tendency to love of money and human glory appears, which leads to complete forgetfulness of God and apostasy from Him.

On the basis of this affinity both between the virtues and the sins, the Holy Spirit reveals the law for the true service of God: "Therefore have I held straight to all Thy commandments; I have hated every wrong way... I refrained my feet from every evil way, that I may keep Thy word."² The wrong way, the way of unrighteousness, is sinful thoughts and imaginings; through them sin enters the soul.

Beloved brother, do not regard as permissible for you any intercourse or conversation with bad thoughts or any enjoyment of mental images opposed to the spirit of the Gospel. Agreement with the Lord's enemies, union with them, cannot fail to involve a breach of fidelity to the Lord, a breach of union with Him. "For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all."³ Just as the breaking of one commandment is at the same time a breach of the whole of God's law or God's will, so the fulfillment of one diabolic suggestion is at the same time a fulfillment of the devil's will in general. An ascetic who has carried out the devil's will loses freedom and becomes subject to the violent influence of the fallen spirit to the degree in which he has done the devil's will. Mortal sin definitely enslaves a person to the devil, and emphatically breaks his fellowship with God, until he heals himself by repentance. Distraction or rape by thoughts and fantasies causes less enslavement and separation, but does cause it. Therefore it is essential to refrain from all thoughts and fantasies not in accordance with the teaching of the Gospels, while any distraction or seduction

另一方面，那批评邻舍的，自然藐视他，轻看他。那轻看的，就得了骄傲。因着藐视邻舍，又自高自大（这两种情形是分不开的），对邻舍的恨就出现了。从恨、怨和记恨恶事，就生出硬心来。因着硬心，属肉体的感觉，属肉体的意念和见解，就开始在人里面占上风，由此就产生了肉体的私欲，这私欲就杀死了对神的信心和对祂的盼望。然后就出现了爱钱和爱人的荣耀的倾向，这倾向导致完全忘记神，并离弃了祂。

基于德行与罪恶之间的这种相通性，圣灵启示了真诚侍奉上帝的律法：“因此，我持守你的一切命令，恨恶一切邪道……我禁止我脚走一切邪路，为要遵守你的话。”² 邪路，不义之路，就是罪恶的思想和意念；罪恶由此进入人的灵魂。

弟兄啊，不可容你与恶念有任何的来往或谈论，亦不可享受与福音之灵相悖的意念。与主的仇敌同盟、联合，定然会破坏对主的忠诚，破坏与祂的合一。“因为凡遵守全律法的，只在一条上跌倒，他就是犯了众条。”（雅各书 2:10）如同违背一条诫命，就同时是违背了全部的上帝律法或上帝的旨意，照样，顺从一个魔鬼的诱惑，就同时是顺从了魔鬼总体的旨意。一个实行禁欲的人，若实现了魔鬼的旨意，就会失去自由，并受到堕落之灵的强烈影响，这取决于他实现魔鬼旨意的程度。致死的罪确实使人成为魔鬼的奴仆，并断然破坏他与上帝的团契，直到他借着悔改来医治自己。被思想和幻想分心或强暴，造成的奴役和分离较少，但也会造成这种结果。因此，必须禁止所有不符合福音教导的思想和幻想，而任何发生的分心或诱惑都应立即借着悔改来补救。

that occurs should be immediately remedied by repentance.

We implore our beloved brethren to pay attention to this. Those who are ignorant of this and those who do not pay attention to it suffer the greatest harm and deprive themselves of spiritual victory. For instance, while guarding themselves from adulterous thoughts and reveries, many think nothing of taking pleasure in thoughts and fantasies of love of money and vainglory. Yet according to spiritual law, thoughts and dreams of possessions, honors and human glory are adulterous thoughts. All sinful thoughts and fantasies have this significance in regard to our relations with God, since they seduce us from the love of God.⁴ According to spiritual law, those who take pleasure in sinful thoughts and fantasies will never be freed from sensual passion, however hard they may struggle against it.

St Macarius the Great says, “We must guard the soul and watch it in every way to see that it does not hold communion with vile and evil thoughts. As a body that is joined to another body is infected with uncleanness, so also the soul is corrupted by uniting with vile and evil thoughts, and by consenting and agreeing with them unanimously, with thoughts that lead not to this or that sin, but that hurl the soul into every kind of evil, such as unbelief, lying, vainglory, anger, envy, jealousy. That is what it means to “cleanse” oneself “from all filthiness of the flesh and spirit.”⁵ You should realize that corruption and aberration are lurking in the caverns of your soul through the action of idle and wanton thoughts.”

Concerning the Special Opposition of the Fallen Spirits to Prayer

The fallen spirits obdurately oppose all the commandments of the Gospel, but especially prayer as the mother of virtues. The holy Prophet Zechariah saw in his vision “Joshua the high priest standing before the Angel of the Lord, and Satan standing at his right hand to oppose him.”¹ So also now the devil continually confronts every servant of God with the purpose of robbing and defiling his offering of prayer and sacrifice, and finally stopping and frustrating it. “The fallen spirits jealously worry

恳求我所亲爱的弟兄们，留意此言。那些不晓得此事、不留意此事的人，便受极大的亏损，也自夺了属灵的得胜。譬如，许多人防备淫念邪思，却不理会喜爱贪财、虚荣的意念和幻想。然而照属灵律法，拥有财产、荣耀和世人的赞美的意念和梦想，都是淫念。一切罪恶的意念和幻想，就我们与神的关系而言，都有这般的意义，因为它们引诱我们离开神的爱。⁴ 照属灵律法，凡喜爱罪恶的意念和幻想的人，纵然如何挣扎，也不能脱离肉体的私欲。

大马卡里乌斯说：“我们务要 guard 灵魂，在多样事上儆醒，免得它与污秽邪恶的意念相交。如同身体与身体相连，便染了污秽，照样，灵魂若与污秽邪恶的意念联合，又与它们同心同意，就被玷污，这些意念并不只引人入这罪或那罪，反倒把灵魂抛入各样的恶里，诸如不信、说谎、虚荣、恼怒、嫉妒。这就是“除去身体灵魂一切的污秽”（哥林多后书 7:1）的意思。你们应当知道，污秽和迷途，藉着闲懒和放荡的意念，潜伏在你们灵魂的深处。”

论堕落之灵对祷告的特殊反对

堕落的灵，顽梗地抵挡福音的一切诫命，但尤其抵挡祷告，因祷告乃众德之母。圣先知撒迦利亚在异象中看见，“大祭司约书亚站在主的使者面前，撒但也站在约书亚的右边，与他作对。”¹ 如今，魔鬼也时常与每一个神的仆人相争，为要夺去并玷污他祷告和献祭的供物，最终阻止并挫败它。“堕落的灵嫉妒并折磨我们，”大圣安东尼说，“且从不停息地发起各样的邪恶，以阻止我们承受他们在天上的宝座。”² 特别是，“那恶者

and torment us,” says St Anthony the Great, “and never stop setting in motion all kinds of evil to prevent us from inheriting their former thrones in heaven.”² In particular, “the fiend is very jealous of a person praying,” says St Nil Sorsky, “and uses every wile to frustrate his activity.”³

The devil employs all his efforts to hinder prayer or to make it powerless and ineffective. For this spirit—cast down from heaven for pride and rebellion against God, infected with incurable envy and hatred for the human race, burning with thirst for the destruction of men, sleeplessly engaged day and night in man’s ruin—it is intolerable to see weak and sinful man detach himself by prayer from everything earthly, and enter into conversation with God Himself and go out from this conversation sealed with the mercy of God, in hope of inheriting heaven and seeing even his frail body transformed into a spiritual body. This spectacle is unbearable for a spirit who is forever condemned to creep and crawl, as in mud and stench, in thoughts and feelings exclusively carnal, material, sinful, and who must finally be cast down and confined for all eternity in the prisons of hell. He raves and rages, uses cunning and hypocrisy, commits crimes and outrages. It is necessary to be attentive and wary. Only in extreme need, especially if obedience requires it, may the time appointed for prayer be given up to some other occupation. Without an extremely important reason, never abandon prayer, beloved brother! He who abandons prayer abandons his salvation; he who is careless about prayer is careless about his salvation; he who quits prayer renounces his salvation.

A monk must be very cautious, because the enemy is trying to surround him on all sides with his wiles and snares to deceive, incite, confuse, seduce him from the way enjoined by the commandments of the Gospel, and ruin him in time and eternity. With an attentive and watchful life, this insensate, malicious, and crafty persecution on the part of the enemy is soon discerned. Soon we notice that for the very time set apart for prayer he prepares other occupations and provides them with important and unavoidable protraction, if only he can rob the monk of prayer. But the enemy’s wiles are turned to profit by a watchful ascetic. Seeing a murderer constantly near him with a drawn dagger raised to

嫉妒祷告的人，”圣尼尔·索尔斯基说，“且用尽一切诡计以挫败他的活动。”³

魔鬼使用他一切的努力来阻碍祷告，或使其变得无力和无效。因这灵——因骄傲和悖逆上帝而被从天上赶下来，染上无法医治的嫉妒和对人类的仇恨，为毁灭人类而燃烧，日夜不休地致力于人的毁灭——看到软弱和有罪的人借着祷告从一切属世之物中脱离出来，并与上帝自己交谈，并从这次交谈中出来，带着上帝的怜悯，怀着承受天国和看到他脆弱的身体也转变成属灵身体的希望，这是难以忍受的。对于一个永远被定罪，只能像在污泥和恶臭中一样，在完全属肉体、物质、有罪思想和情感中爬行和蠕动的灵来说，最终必须被抛下并永远被囚禁在地狱的监狱中，这景象是无法忍受的。他狂怒和暴怒，使用诡计和虚伪，犯下罪行和暴行。必须警惕和谨慎。只有在极端需要时，特别是如果顺服需要的话，才可以把为祷告而定的时间让给其他职业。没有极其重要的原因，绝不要放弃祷告，亲爱的弟兄！那放弃祷告的，就是放弃了他的救恩；那轻忽祷告的，就是轻忽了他的救恩；那放弃祷告的，就是弃绝了他的救恩。

修士务要谨慎，盖因仇敌正以其诡计和圈套，四面环绕，意欲欺骗、煽动、迷惑、引诱他离开福音诫命所规定的道路，并在今生和永世毁灭他。若以警醒谨慎的生活，便能很快地察觉到仇敌这无知、恶毒、狡猾的迫害。我们很快注意到，仇敌甚至会在祷告的时间预备其他的事工，并提供重要且不可避免的拖延，只要能使修士失去祷告。但警醒的修士却能将仇敌的诡计化为益处。他看见一个凶手时常在他身旁，举着拔出的匕首要刺他，这无助、无力，且灵里真正贫穷的修士，便不停地向全能的上帝呼求帮助，大声呼喊并流泪，便能得到帮助。

strike, the helpless, powerless monk who is truly poor in spirit unceasingly cries for help to the all-powerful God with vigorous shouting and tears, and obtains it.⁴

When the apostate spirit cannot snatch the time assigned to prayer, then he tries to rob and smirch prayer during its performance. For this purpose he acts by means of thoughts and mental images. Thoughts he mostly clothes in a mask of righteousness and truth, so as to give them more power and conviction, while he presents mental images in the most seductive light. Prayer is robbed and ruined when during its performance the mind does not attend to the words of the prayer but is occupied with idle thoughts and fancies. Prayer is smirched and defiled when, during prayer, the mind is distracted and the attention turns to sinful thoughts and fantasies presented by the enemy. When sinful thoughts and fantasies appear to you, do not pay the slightest attention to them. The moment you see them with your mind, enclose your mind in the words of the prayer all the more earnestly, and implore God with the most fervent and attentive prayer to drive your murderers away from you.

The evil spirit organizes his hordes with peculiar skill. Before him in the advance guard stand thoughts, clothed in all forms of truth and righteousness, and fantasies or mental images that an inexperienced ascetic can take for harmless and even inspired apparitions, for holy and heavenly visions. When the mind accepts them and by subjecting itself to their influence loses its freedom, then the commander-in-chief of the foreign paratroops throws into the front line flagrantly sinful thoughts and fantasies. "After the dispassionate thoughts," says St Nil Sorsky citing earlier great Fathers, "come the passionate thoughts. The unchallenged entry of the former is the cause of the forced entry of the latter."⁵

The mind, having voluntarily lost its freedom through collision with the advance guard, is disarmed, enfeebled, enslaved; it cannot possibly hold its own against the main forces; it is promptly defeated by them, subjugated and enslaved to them. It is essential during prayer to enclose the mind in the words of the prayer, rejecting without

若那背道的灵，不能夺去祷告所定的时间，他便设法在祷告之时，夺去并玷污祷告。为此，他借着意念和意象行事。他大多用公义和真理的伪装，给意念增添力量和说服力，而他所呈现的意象，则以最诱人的光芒展现。当人在祷告之时，心不专心于祷告的言语，反而被闲散的思想和幻想占据，祷告便被夺去并毁坏了。当祷告之时，心神分散，注意力转向仇敌呈现的罪恶的思想和幻想，祷告便被玷污并褻渎了。当罪恶的思想和幻想向你显现时，你不要稍加理会。一旦你在心中看到它们，便要更加恳切地将你的心束缚在祷告的言语中，并以最热切、专心的祷告，恳求神将那些要杀害你的人驱逐。

那恶灵以奇特的技巧组织他的军团。在他面前，前卫站立着思想，披着一切真理和公义的外衣，还有幻想或意象，一个缺乏经验的修道士可以认为它们是无害的，甚至是受启示的异象，是圣洁和属天的异象。当心灵接受它们，并屈服于它们的影响而失去自由时，这异军突起的总司令便将公然有罪의思想和幻想投入前线。“在无情之思想之后，”圣尼尔·索尔斯基援引早先的伟大教父说，“随之而来的是充满激情的思想。前者的畅行无阻是后者强行闯入的原因。”

心思因着自愿地与先锋部队碰撞，便失了自由，被缴械、削弱，沦为奴隶；它绝不可能抵挡住主力部队；它会立即被它们击败，被征服，被它们奴役。在祈祷时，务要将心思关锁在祈祷的言语中，不加区分地弃绝每一个意念，无论是公然的罪恶之念，还是看似良善的意念。无论意念穿着或武装如何，若它使你分心于祈祷，这本身就证

distinction every thought, both flagrantly sinful ones and also apparently good ones. No matter what the clothing or armor of thought may be, if it distracts you from prayer, that in itself proves that it belongs to the foreign or Philistine army and that the uncircumcised or unclean spirit has come “to defy Israel.”

For his invisible warfare or conflict with man, especially by means of sinful thoughts and imaginations, the fallen angel relies on the mutual affinity of the sins one with another. This conflict never ceases day or night, but it becomes especially intense and furious when we stand for prayer. Then, according to the expression of the holy Fathers, the devil gathers the most monstrous thoughts from everywhere and pours them on our soul.⁷ First he reminds us of all who have wronged or offended us. He tries to present all the insults, wrongs, and injuries inflicted on us in the most lurid colors. He points out the necessity for retaliation and resistance⁸ to them by demanding justice, common sense, the public good, self-preservation, self-defense. It is obvious that the enemy tries to shake the very foundation of prayer, namely forgiveness and meekness, so that the building erected on this foundation may collapse of its own accord. And this is just what happens, because a person who is full of resentment and who does not forgive his neighbor's sins is quite unable to obtain compunction or concentrate when he prays. Angry thoughts dissipate prayer; they blow it aside, just as a violent wind scatters seeds thrown by a sower on his field; so the field of the heart remains unsown, and all the ascetic's hard work comes to nothing. It is a well-known fact that forgiveness of wrongs and offenses—changing condemnation of our neighbors into kindness and mercy so that we excuse them and blame ourselves—provides the only solid basis for successful prayer.

Very often, at the very beginning of prayer, the enemy brings to mind thoughts and imaginations of earthly success; at one time he represents human glory in an alluring picture as the just or lucky renewal of virtue, as if this were at last known and recognized by men who will henceforth be guided by virtue; at another time he represents in a similarly alluring picture the abundance of earthly riches, as if on this basis Christian virtue must

明它属于异族或非利士人的军队，并且未受割礼或不洁净的灵，是来“向以色列骂阵”的。

魔鬼与世人争战，尤以罪恶的意念和妄想为手段，他仰赖诸罪彼此相合。这争战昼夜不停，但当我们站立祷告时，便会变得格外激烈。圣父们说，那时魔鬼便从四面八方收集最可怕的意念，倾倒在我们的灵魂之上。⁷ 首先，他提醒我们那些得罪我们的人。他试图以最可怕的颜色呈现所有加诸于我们的侮辱、错误和伤害。他指出，我们必须报复和抵制，⁸ 要求公义、常识、公共利益、自我保护和自卫。显然，仇敌试图动摇祷告的根基，即饶恕和温柔，以便建立在其上的建筑物自行倒塌。而这正是会发生的事，因为一个满怀怨恨且不饶恕邻舍之罪的人，在祷告时是无法获得痛悔或专注的。怒气冲冲的意念驱散祷告；它们将祷告吹散，就像狂风吹散了撒种人在田野上撒下的种子；于是，心中的田地荒芜，修士的一切辛劳都归于虚空。众所周知，饶恕错误和过犯——将我们对邻舍的谴责变为仁慈和怜悯，以便我们原谅他们并责备自己——为成功的祷告提供了唯一坚实的基础。

时常，在祈祷之始，仇敌便将尘世成功的思念和臆想放在心上。有时，他便以一幅诱人的图画来呈现世人的荣耀，就好像那公义或幸运是美德的更新，仿佛终于为人所知，为人所认，从此世人都要以美德为导向；又有时，他亦以相似的诱人图画来呈现属世的财富，仿佛基督徒的美德要在此基础上兴盛增长。这两种图画都是虚假的。它们与基督的教导背道而驰。它们会给注视它们的

flourish and increase. Both these pictures are false. They are painted in direct opposition to the teaching of Christ. They cause terrible harm to the eye of the soul that looks at them and to the soul itself that plays the wanton from its Lord through sympathy with the devil's picture.

Outside the cross of Christ there is no Christian success. The Lord said, "I do not receive honor from men. . . . How can you believe, who receive honor from one another, and do not seek the honor that comes from the only God?"¹ When doing your good deeds, do not be like the hypocrites,¹¹ who do good for the sake of human glory, who accept human praise as a reward for their virtue, and so lose their right to eternal reward.¹² Do not let your left hand (i.e., your own vainglory) know what your right hand (i.e., your will guided by the commandments of the Gospel) is doing, and your Father Who sees the unseen will reward you openly with the gift of the Holy Spirit.¹³ The Lord also said, "No one can serve two masters; for either he will hate one and love the other, or else he will be loyal to one and despise the other. You cannot serve God and mammon [i.e., possessions, riches]"¹⁴ . . . Whoever of you does not forsake all that he has cannot be My disciple."¹⁵

It is worth noticing that in tempting the God-Man, the devil offered Him the vainglorious thought of winning fame for Himself by a public miracle, and gave Him a vision of a most consequential and commanding position. The Lord refused both offers.¹ He leads us up to the height of success by the narrow way of self-renunciation and humility, and He Himself blazed this trail and opened this saving way. We must follow our Lord's example and teaching; we must reject thoughts of earthly glory, success, and earthly plenty; we must refuse joy brought by those fancies and reflections that destroy in us contrition of spirit, concentration, and attention during prayer, and that lead to self-opinion and distraction. If we consent to thoughts of resentment and condemnation, thoughts and fantasies of vainglory, pride, love of money, and love of the world, and if we do not reject them, but dawdle in them and take pleasure in them, then we enter into fellowship with Satan, and the power of God which protects us will leave us.¹⁷ Seeing the withdrawal of God's power from us, the enemy

灵魂之眼带来可怕的伤害，也会因着同情魔鬼的图画，使灵魂本身背离它的主，放荡不羁。

除基督的十字架外，无有基督徒的成功。主说：“我不受从人来的荣耀……你们互相受荣耀，却不求从独一之神来的荣耀，怎能信我呢？”（约翰福音 5:41, 44）行善的时候，不可像那假冒为善的人，¹¹他们为人而行善，以人的称赞为赏赐，以致失了永生的赏赐。¹²不要叫左手（即自己的虚荣）知道右手（即由福音的诫命所引导的意志）所作的，你父在暗中察看，必然明明的报答你，赐你圣灵。¹³主又说：“一个人不能事奉两个主。不是恶这个，爱那个，就是重这个，轻那个。你们不能又事奉神，又事奉玛门 [即，财产，财富]"¹⁴ . . . 这样，你们无论什么人，若不撇下一切所有的，就不能作我的门徒。”（路加福音 14:33）

值得注意的是，魔鬼试探神人时，向他献上一个虚荣的念头，就是借着公开的神迹为自己赢得名声，并给他一个最具影响力和指挥地位的景象。主拒绝了这两个提议。¹他引领我们通过舍己和谦卑的窄路，达到成功的顶峰，而他自己也开辟了这条道路，开辟了这条救赎之路。我们必须遵循主的榜样和教导；我们必须拒绝属世的荣耀、成功和属世的富足的思想；我们必须拒绝那些幻想和思绪带来的喜悦，这些幻想和思绪摧毁了我们内心的痛悔、专注和祈祷时的注意，并导致自以为是和分心。如果我们认同怨恨和谴责的想法，虚荣、骄傲、贪财和贪爱世界的想法和幻想，如果我们不拒绝它们，反而沉溺于其中，并以此为乐，那么我们就与撒但相交，保护我们的神的力量就会离开我们。¹⁷看到神的力量从我们身上撤走，仇敌就以两种最痛苦的冲突向我们冲来：与淫念和幻想的冲突，以及与沮丧或懒惰的冲突。¹⁸在第一次冲突中失败并被剥夺了神的保护，我们也无法抵挡第二次冲突。这意味着，父辈们告诉我们，神允许撒但击败我们，直到我们谦卑自己。

rushes at us with two most grievous conflicts: the conflict with thoughts and fantasies of lust, and the conflict with despondency or sloth.¹⁸ Defeated in the first conflict and deprived of God's protection, we cannot stand against the second conflict either. This means, the Fathers tell us, that God allows Satan to defeat us until we humble ourselves.

It is obvious that thoughts of resentment, criticism, earthly glory, and earthly success are due to pride. Rejection of these thoughts is rejection of pride. Rejection of pride enables humility to settle into the soul. Humility is the mind of Christ, His way of thought,¹ and that pledge of the heart which springs from this thought pattern through which all the passions are killed in the heart and expelled from it—the fire of the Holy Spirit.²

Invasion by the twin passions of lust and listlessness (sloth) is followed by the invasion of thoughts and feelings of sadness, dejection, unbelief, hopelessness, hardness, stubbornness, darkness and blindness, blasphemy and despair. Delight in desires of the flesh produces a particularly serious impression on us. The Fathers call these sensual desires defilers or desecrators of God's spiritual temple. If we take pleasure in them, then for a long time the grace of God will leave us, and all sinful thoughts and imaginations will get a more powerful hold over us. They will plague and torture us until we attract grace to us again by sincere and genuine repentance and by refraining from taking pleasure in the enemy's baits and lures. All this an attentive monk will not fail to be taught by experience.

Having learned the ropes—the order, rule, routine, and racket that the enemy follows in his struggle with us—we can organize a corresponding resistance.²¹ We will not judge and condemn our neighbor under any pretext whatever. We shall forgive our neighbors all the most grievous offenses they may have caused us. Whenever a thought of resentment against anyone appears, we will at once pray for that person and ask God to show him mercy both in time and in eternity. We will renounce and deny ourselves, our souls, our lives; that is to say, we will refuse to seek human glory, or to chase needlessly after a comfortable earthly position, and all earthly privileges, and we will

显然，怨恨、批评、世俗荣耀和世俗成功的念头，皆源于骄傲。拒绝这些念头就是拒绝骄傲。拒绝骄傲，谦卑就能进入灵魂。谦卑就是基督的心思，祂的思想方式¹，亦是源于这种思想模式的内心确信，藉此，一切的情欲就在心中被杀死，并被驱逐出去——圣灵的火。²

那由淫欲和懒惰（懈怠）这两样恶念所侵扰的人，继而会遭受忧愁、沮丧、不信、绝望、刚硬、顽梗、黑暗、昏昧、亵渎和绝望的思想和情感的侵扰。沉溺于肉体的欲望会在我们身上留下特别深刻的印记。教父们称这些感官欲望为玷污或亵渎上帝属灵殿宇的污秽之物。如果我们以此为乐，那么上帝的恩典将离开我们很久，所有罪恶的思想和想象都会对我们产生更强大的控制力。它们会折磨我们，困扰我们，直到我们通过真诚和真正的悔改，并克制自己不去享受仇敌的诱饵和诱惑，从而再次吸引恩典来到我们身边。这一切，一个细心的修士都不会在经验中被忽略。

既知晓了绳索——仇敌与我们争战所遵循的秩序、规矩、常规和伎俩——我们便可以组织起相应的抵抗。

我们不可以任何借口论断或定罪我们的邻舍。我们要饶恕邻舍加诸于我们一切最严重的过犯。每当出现对任何人的怨恨之念头时，我们就要立刻为那人祈祷，求神在今生和永恒中都怜悯他。

我们要弃绝并否认自己，我们的灵魂，我们的生命；也就是说，我们要拒绝寻求人的荣耀，或不必要地追逐舒适的世俗地位，以及一切世俗的特权，并且要全然顺服神的旨意，为我们的过去和现在感谢并赞美他，将我们的未来交托给他。

surrender ourselves entirely to the will of God, thanking and praising Him for our past and present, and leaving our future to Him.

This new line of action will serve as a preparation and foundation for our prayer. Before beginning our prayer, let us humble ourselves before our neighbors, let us blame and accuse ourselves for having been a stumbling block to them and for continuing to tempt them by our sins. Let us begin our prayer with a prayer for our enemies, let us unite ourselves in prayer with all men, and let us ask God to have mercy on us together with all men everywhere, not because we are fit or worthy to pray for mankind, but to fulfill the commandment of love that says, “Pray for one another.”²²

Although a true servant of God is allowed to undergo a struggle with the many forms of solicitation and temptation to sin offered by Satan and arising from our nature warped by the fall, yet God’s right hand is constantly supporting and guiding him. The very struggle brings the greatest profit, giving the combatant spiritual experience, a clear and exact understanding of the corruption of human nature, of sin, of the fallen angel, leading the wrestler to contrition of spirit, to weeping and mourning over himself and all mankind.

St Poemen the Great related of St John Kolov, a Father filled to overflowing with the grace of the Holy Spirit, that he prayed to God, and afterward the conflict within him caused by the infirmities of fallen nature or by the passions came to an end. He went and told this to a certain elder advanced in spiritual discernment, saying, “I see myself in unbroken peace, without any conflict or struggle.”²³ The discreet elder answered John, “Go and pray to God that the warfare may return, because through conflict the soul comes to proficiency and victory. And when the struggle comes, do not pray for it to be taken away, but that the Lord may give patience in persecution.”²⁴

Let us surrender ourselves wholly to the will of God. Let us devote ourselves wholeheartedly to doing the will of God. With unceasing prayer, let us ask God for the gift of carrying out His will, and also for that gift whereby the will of God may always be welcomed by us. Whoever surrenders

这新的行动方针将预备并奠定我们祷告的基础。在开始祷告之前，让我们在邻舍面前谦卑自己，让我们为自己成为他们的绊脚石，并因我们的罪继续试探他们而责备和控告自己。让我们以祷告为我们的仇敌开始祷告，让我们与所有的人一同祷告，让我们求神怜悯我们，以及在各处的世人，不是因为我们适合或配为人类祷告，而是要成全爱的诫命，那诫命说：“彼此代祷。”²²

盖因上帝的忠仆，虽时常允准受撒旦所设的多样试探诱惑所困，亦需与堕落后扭曲的本性争战，然上帝的右手必时时扶持、引导他。这争战本身即带来极大的益处，使争战之人得着属灵的经历，对人性的败坏、罪恶以及堕落的天使，有清晰而准确的认知，从而引领挣扎者痛悔己心，为自己和全人类哀哭悲恸。

伟大的泊门圣人讲述圣约翰·科罗夫的故事，说他是一位被圣灵的恩典充满的教父。他曾向上帝祷告，之后因堕落本性之弱点或诸般情欲而引起的内心挣扎就此止息。他去告诉一位在属灵辨识上有所造诣的长老，说：“我看见自己处在不间断的平安中，没有任何争战或挣扎。”²³ 那位谨慎的长老回答约翰说：“去向上帝祷告，求那争战回来，因为灵魂借着争战得以精进并获得胜利。当争战来临时，不要祈求将其挪去，而是求主赐你忍耐，胜过迫害。”²⁴

我们当全然顺服上帝的旨意。我们当专心致力于遵行上帝的旨意。我们要不住地祷告，求上帝赐给我们遵行他旨意的恩典，也要赐给我们常常乐于顺从上帝旨意的恩典。凡将自己顺服于上帝旨意的，必发觉上帝与他同在，永不分离。凡是按着福音书的真理而争战的基督精兵，凡是受福音

himself to the will of God finds that God is with him inseparably. This is felt and experienced and the truth of it is attested by every soldier of Christ who fights lawfully, by every athlete and combatant who is guided by the Gospel.²⁵

On Keeping the Eye of the Soul from All That Is Harmful to It ¹

The Savior of the world has said, “The lamp of the body is the eye.” ² By lamp the Savior meant the spiritual power of the human soul, the spirit of man; by body the Savior meant all man’s activity and the quality of his life that is formed by and depends on this activity.

The following words of the Apostle Paul have a meaning similar to that of the Savior’s words just quoted: “May the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.”³ The spirit is mentioned first because the integrity and perfection of both soul and body is entirely dependent on the spirit. The spirit, or speaking power, is the highest faculty of the human soul. It is this that distinguishes the human soul from that of animals, which are called dumb because they are without this faculty.⁴ “When your eye is good,” that is, when the spiritual power is unconfused by sin or fellowship with Satan, then “your whole body also is full of light,” that is, your activity will be right and will be holy in quality. “But when your eye is bad, your body also is full of darkness. Therefore take heed that the light which is in you is not darkness.”⁵ See to it that your spirit, which is your natural light and the source of light for your life, does not become dark and a source of darkness. This eye becomes evil through accepting falsehood. A result of this acceptance is wrong activity, while the quality of life becomes a state of sinfulness and selfdeception. By accepting false thoughts the mind is corrupted, the conscience loses its reliability, and all the spiritual feelings of the heart are likewise infected with abnormality and sinfulness. Man becomes useless, an enemy of his own salvation, a murderer of his own soul, an enemy of God.

Holy Scripture, or rather the Holy Spirit speaking by means of Scripture, utters the following

书引导的勇士，都感觉得到，也体验得到，并且都能为此作见证。

保守灵魂的眼目，不看一切有害之物

救世主曾说：“身体的灯，就是眼睛。”² 救世主以“灯”喻人灵魂之属灵力量，即人的心神；以“身体”喻人一切的活动，以及其生活之素质，皆由此活动而生成，并有赖于此。

使徒保罗的话，其含义与救主方才引用的相似：“愿赐平安的神亲自使你们全然成圣。又愿你们的灵、与魂、与身子得蒙保守，在我们的主耶稣基督降临的时候，完全无可指摘。”³ 灵被首先提到，因为魂与身子的完整和完全，完全依赖于灵。灵，或说是说话的能力，是人魂最高的官能。正是这一点，将人的魂与动物的魂区分开来，动物被称为哑巴，因为它们没有这种官能。⁴

“你的眼睛若了亮”，即灵的能力不受罪或与撒但的交通所迷惑，那么“你的全身就光明”，即你的活动将是正当的，并将具有圣洁的品质。“但你的眼睛若昏花，你的全身就黑暗。所以，你要谨慎，恐怕你里头的光变成黑暗了。”⁵ 要小心，你的灵是你天然的光，也是你生命的源头，不要变得黑暗，成为黑暗的源头。

这眼睛因接受虚谎而变得邪恶。接受这种结果是不当的行为，而生活的品质则变得罪恶和自欺。通过接受错误的思想，心智被腐化，良知失去了它的可靠性，而心中所有属灵的感受也都同样被不正常和罪恶所感染。人变得无用，成为自己救恩的敌人，自己灵魂的杀手，上帝的仇敌。

圣经，或说是圣灵藉着圣经所说的话，发出了针对那些心智败坏、全然不认识真道之人的宣告，

pronouncement against men who are mentally depraved, completely ignorant of the faith, describing them as “men of corrupt minds, disapproved concerning the faith.” It is quite impossible for a person of depraved mind to have faith. In such a person, the place of faith is occupied by falsely named reason, and the preaching of the cross is for him a subject either of scandal or derision, as it was for the Jews at the time of the God-Man.⁷

Depravity of mind always goes hand in hand with corruption of the other spiritual faculties. So depravity of mind and depravity of spirit are identical as far as results go. Acceptance of false doctrine or false thoughts about God, or distorting the dogmatic and moral teaching revealed by God by means of false doctrine, culminates in depravity of the human spirit, and man becomes a son of the devil.⁸ But even conversation and contact with thoughts belonging to the realm of Satan without accepting or assimilating them—the mere contemplation of thoughts and fantasies offered by demons—injures the eye of the soul. Its visual power loses, in proportion to the degree of fellowship with Satan, its accuracy and purity. St Hesychius of Jerusalem says, “Just as we injure ourselves by looking at something harmful with our physical eyes, so we injure ourselves by looking at what is harmful with our mind.”

We must therefore pay special attention to guarding the eye of the soul and take particular care to prevent its being injured, lest its diseased condition become the cause of our spiritual ruin. As an example of how a damaged eye of the soul can have a harmful effect on our salvation, we will cite the following that we saw in actual experience: some people were reading novels or romances; their mind and heart was attuned accordingly. Later, struck by some change of life, or by some rousing inner impulse, or even by some indication of the mercy and love of God, these people wanted to live a pious life. Then the ruinous effect of their previous reading became clear. Their habit of constantly enjoying sensuality diverted them from a sense of repentance and brought even into their spiritual life a delight in sensuality that is abhorrent to God. Such a person’s soul is

形容他们是“心思败坏，在真道上是可废弃的”。一个人心思败坏，就绝不可能有信心。在这样的人身上，信心被假借的理性所占据，十字架的道理对他而言，要么是绊脚石，要么是嘲笑的对象，正如在神人时代，对犹太人来说一样。⁷

心思的败坏，时常与其余属灵官能的败坏并行。故此，就结果而言，心思的败坏与心灵的败坏是同一的。接受关于上帝的假道或错误的思想，或是藉着假道扭曲上帝所启示的教义和道德教训，终将导致人灵的败坏，人也因此成为魔鬼之子。⁸ 但即便未曾接受或同化与撒旦领域相关的思想，仅仅是默想魔鬼所提供的思想和幻想，也会损伤心灵的眼睛。它的视觉能力会因与撒旦交往的程度而逐渐丧失其准确性和纯洁性。耶路撒冷的圣伊西修斯说：“正如我们用肉眼观看有害之物而自伤一样，我们用我们的心思观看有害之物，也会自伤。”

所以，我们务要格外谨慎地看守灵魂的眼睛，特别留意防止其受损，免得其病态成为我们灵性毁灭的根源。为说明灵魂之眼受损对我们得救所产生的有害影响，我们将援引以下我们亲身经历的例子：有些人读小说或浪漫故事，他们的心思和意念也随之而动。后来，他们受到生活的某些变故、内心某些激昂的冲动，甚至于上帝怜悯和慈爱的某些启示所触动，便渴望过敬虔的生活。这时，他们先前阅读所带来的毁灭性影响便显露出来。他们沉溺于感官享受的习惯，使他们远离悔改之念，甚至将对上帝可憎的感官之乐带入他们的属灵生命之中。这样的人的灵魂就难以接近圣灵，并很容易成为撒旦的居所。

inaccessible to the Holy Spirit and easily becomes a dwelling of Satan.

With special clarity this is observable in the female sex. Those women who have read many novels or romances, and then give themselves up to piety and even to asceticism, mostly want their new life also to be a romance; they want to be lovers spiritually. They want this because their will, injured by misuse, draws them by force to that sensuality they have made their own, while their mind— weakened, darkened, perverted, captivated by thoughts received from reading— has neither the power nor the ability to guide their will and restrain its wrong tendencies.

Those who have been soaked in the reading of novels are extremely prone to self-deception and diabolic delusion. Having acquired a taste for the pleasure of sensuality, it can act not only in a coarse manner but also in the most refined and subtle forms, not understood and not noticed by a person who has not yet thrown off the yoke of the passions.

A certain monk during his worldly life, not knowing what wisdom and discretion is needed in submitting the soul to impressions that stay alive in it, out of idle curiosity read some books written against the Christian Faith. When he entered a monastery and laid upon himself a reasonable monastic discipline, the impressions received previously in the world began to manifest their presence in his soul by thoughts of doubt, perplexity, and blasphemy. This showed that the eye of his soul had been blighted by intercourse with thoughts from the realm of Satan.

The holy Apostle Paul has said, “Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.”¹ Though our bodies are also God’s temple, yet more particularly our praying power, our spirit, our mind and heart constitute God’s temple. Under the name of heart are understood all the sensations, feelings, and emotions of the spirit. When the mind and heart become God’s dwelling—and they become His dwelling first of all—then naturally the soul and

这事在女流身上，更是显明。那些读了许多小说和传奇的妇人，转而虔诚，甚至苦修，多数也愿她们的新生活，是一场传奇；她们愿作灵里的爱人。她们所以愿如此，是因为她们的意志，因误用而受了损伤，就强迫她们趋向她们已为已有的感官享乐，而她们的心思——软弱、昏暗、乖谬，被阅读所得的思想所掳掠——既无能力引导她们的意志，也无力约束它错误的倾向。

凡沉浸于小说阅读者，极易自欺，并受魔鬼迷惑。因已嗜好情欲之乐，它不仅能以粗俗之态行事，也能以最精巧、最隐蔽的方式运作，而未曾挣脱情欲之轭者，是无法理解，亦无法察觉的。

有一个修士，在世俗的生活中，不晓得将灵魂交付给其中存留的印象，需要何等的智慧与明辨。他出于无聊的好奇，读了一些诋毁基督信仰的书。及至他进入修道院，立志遵守合乎理性的修道规矩，先前在世俗中领受的印象，便藉着疑惑、困惑与褻渎的意念，开始在他的灵魂中显明出来。这就表明，他的灵魂之眼，因与撒旦国度来的意念来往而受了亏损。

圣徒保罗说：“岂不知你们是上帝的殿，上帝的灵住在你们里头吗？若有人毁坏上帝的殿，上帝必要毁坏那人。因为上帝的殿是圣的，这殿就是你们。”（哥林多前书 3:16-17）虽然我们的身体也是上帝的殿，但更特别地，我们的祈祷能力、我们的灵、我们的的心思和心，构成了上帝的殿。在“心”的名下，包含了灵的所有感觉、感情和情绪。当心思和心成为上帝的居所——而且它们首先成为祂的居所——那么，自然而然地，灵魂和身体也成为祂的居所，因为它们完全依赖于心思和心。当身体陷入肉欲，当心思和心通过撒旦的

the body also become His dwelling, since they are completely dependent on the mind and heart. God's temple is corrupted and destroyed when the body falls into sensual lust, and when the mind and heart enter into adulterous intercourse¹¹ with Satan by means of Satanic thoughts, sensations, feelings, and emotions.

The words "God will destroy him" mean that God will withdraw from a person who has corrupted God's temple within him and made himself unfit for God to live in him. The consequences of His withdrawal are well known; death of the soul that begins in time followed by burial in the prisons of hell in eternity.¹²

The spirit of a person is corrupted, is struck with blindness and darkness, as we have already said, by accepting false doctrine—teaching coming from the world and Satan—which is teaching opposed to the divinely revealed teaching, the teaching of Christ, the teaching of the Ecumenical and Orthodox Church. The following teachings are recognized as false doctrine: the doctrine that denies the existence of God, or atheism; the doctrine that denies Christ and Christianity, though it admits the existence of God, but denies all intervention or converse between God and men, or deism; the doctrine that does not deny Christianity outright, but distorts the divinely revealed teaching by arbitrary, human, blasphemous doctrines which destroy the essence of Christianity. Such as are all heresies; the doctrines that do not deny Christianity per se but rather reject works of faith, or the moral, evangelical, and ecclesiastical tradition. They accept pagan activity, and thereby destroy faith and ruin the essence of Christianity. Contemporary progress for the most part is like this, as evidenced by dialectic materialism, prosperity, affluence and advance in immorality. All of this takes place in complete ignorance of Christianity, and consequently in complete withdrawal and estrangement from God.

The temple of God is not finally corrupted or destroyed, but is defiled or profaned; the eye of the soul is not struck with total blindness, but is injured and receives a more or less serious wound when a monk reads an immoral or heretical book, visits immoral or irreligious society, exposes himself to the influence of sinful pitfalls and temptations,

思想、感觉、感情和情绪，与撒旦发生奸淫的时候，上帝的殿就腐败并被毁坏了。

“神要毁灭他”这话，乃是说神要离开那在他里面玷污了神的殿，以致不配神住在他里面的人。祂离开的后果，是众所周知的；就是灵魂的死，这死从今世开始，接着在永恒里被囚禁在地狱的监牢中。¹²

人的灵受了败坏，被黑暗和蒙蔽所击打，正如我们已经说过的那样，乃是因着接受了错误的教训——这教训来自世界和撒旦——是与神所启示的教训、基督的教训、普世正统教会的教训相对的。以下教训被确认为错误的教训：否认神存在的教义，或无神论；否认基督和基督教的教义，尽管它承认神的存在，却否认神与人之间的一切介入或交流，或自然神论；不直接否认基督教的教义，却以任意的、属人的、褻渎的教义来歪曲神所启示的教训，这些教义摧毁了基督教的本质。例如，所有异端都是如此；那些不直接否认基督教本身，而是拒绝信心的作为，或道德的、福音的、和教会的传统。他们接受异教活动，从而摧毁了信心，并毁坏了基督教的本质。当代的进步，在大多数情况下也是如此，正如辩证唯物主义、繁荣、富裕和不道德的进步所证明的那样。所有这一切都发生在完全无视基督教的情况下，因此也就完全脱离了神。

上帝的殿并非最终腐朽或被毁，而是被玷污或褻渎；灵魂的眼睛并非完全失明，而是在修士阅读不道德或异端的书籍，拜访不道德或不敬神的社会，使自己暴露在罪恶的陷阱和诱惑的影响下，当与罪恶的思想纠缠不清并以此为乐，当他沉迷于某些世俗的习惯，比如所有的世俗游戏和娱乐时，都会受到或多或少严重的伤害。但如果修

when he dallies with sinful thoughts and takes pleasure in them, when he allows himself the diversion or distraction of some worldly habit, such as are all worldly games and amusements. But if a monk lingers in all this, and justifies his distraction instead of admitting and repenting of it, he falls into the greatest spiritual disaster. He injures the very core of his being—his praying power, his spirit, his mind and heart.

We must guard the eye of our soul, and keep guarding it. All that we do outside the teaching of the Gospel and not in accordance with the divine law invariably produces a harmful impression on us. Every thought, word, and act, both good and bad, invariably leaves a corresponding stamp, mark, or impress on us. We need to know this thoroughly and really understand it.¹³

Concerning Repentance and Mourning ¹

When we began to offer our beloved brethren our poor counsels, we said that monasticism is simply the duty of fulfilling with exactitude the commandments of the Gospel, that the monastic life is simply a life lived in accordance with the commandments of the Gospel, wherever it may be, whether among crowds of people or in the most profound desert. Our solitude is in God. In God, our mind and heart can find a safe and calm haven, where neither the waves nor the winds of the sea of life have any effect. Without this, the world that is hostile to God will accompany us into the densest forests, into the gorges of mountains, and into our caves, where it will make us its servants.

Monastic life that is not based on the commandments of the Gospel is like a building without a foundation; it will collapse. Monastic life that is not inspired by the commandments of the Gospel is like a body without a soul; it will reek with the stench of pharisaism, and the more it is clothed outwardly in bodily discipline and asceticism, or pretends to be, the more it will stink. The intelligent reader will find endorsement of this truth in all our proffered counsels heretofore.

In bringing these poor counsels to an end, we feel bound to explain to our dearly beloved brethren about that most important spiritual activity which

士沉溺于这一切，并为他的分心辩解，而不是承认并悔改，他就会陷入最大的属灵灾难。他伤害了他存在的根本——他的祈祷能力、他的灵、他的意念和心灵。

我们务要看守我们灵魂的眼睛，并且要不断看守。凡我们在福音的教导之外所做的，以及不照着神圣律法所行的，无不给我们留下有害的印象。每一念头、言语和行为，无论是善是恶，都必定在我们身上留下相应的印记、记号，或痕迹。我们需要彻底知晓这一点，并真正明白它。（路加福音 1:16）

论悔改与哀恸

我们开始向我们亲爱的弟兄们献上微薄的劝诫，说修道无非是准确地履行福音的诫命，修道生活无非是按着福音的诫命而活，无论在何处，或在人群之中，或在最幽深的旷野里。我们的隐修是在上帝里。在上帝里，我们的心思意念可以找到安全平静的港湾，在那里，生命之海的波浪和风浪都无法影响。若没有这，敌对上帝的世界将会伴随我们进入最密集的森林，进入山谷，进入我们的洞穴，在那里它将使我们成为它的仆人。

若修道生活不以福音的诫命为根基，就如同无根基的房屋，必要坍塌。若修道生活不受福音诫命的感召，就如同无灵魂的身体，必散发法利赛人的恶臭，并且，越是在外表披着身体的操练和苦修的伪装，就越发臭不可闻。聪明的读者必可在我们先前所提供的劝诫中，寻见此真理的印证。

现今将这些微薄的劝勉作结，我们觉得有责任向我们亲爱的弟兄们阐释那至关重要的属灵操练，它应当贯穿修士的一生，成为其生命的灵魂，亦

should embrace the whole of a monk's life, which should be the soul of his life, the soul of his spiritual and bodily discipline. He who has read attentively our previous counsels will, of course, have discovered this activity from what has been said. But we consider it our duty to speak about it separately and as far as possible in detail.

A monk's life is nothing less than active and constant repentance. We must not fail to immerse ourselves in thoroughgoing repentance if we do not wish to bear the name and calling of a monk idly and to our condemnation. Only when he is filled and guided by a sense of repentance does a monk advance aright. When the sense of repentance leaves his heart, it is a true sign that the monk is distracted by false thoughts suggested by Satan or arising from his fallen nature. Constant lack of repentance is a sign of a completely wrong attitude or outlook.

A man-made church or temple of God during every service is filled with the smoke of incense. So the air in the church is constantly filled with aromas coming from the smoking incense. Even the vestments and other appurtenances are redolent with the fragrant perfume. All who come to the church for prayer or for a service are bound to breathe it. So, too, a temple of God not made by human hands but created and renewed by God—that is to say, a Christian and especially a monk—should be constantly filled to overflowing with a sense of repentance. This sense of repentance should be stirred and aroused every time a monk prays; it should accompany and support his prayer and give it wings to ascend to God. Otherwise, his prayer will not be able to lift itself above the earth and free itself from distraction.

A monk's whole conduct and behavior should be imbued with a sense of repentance, even the very way he fulfills the commandments of the Gospel. He should fulfill them as a debtor, as unprofitable servants,² and he should put them into the treasury of the heavenly King as worthless payment of his irredeemable debt, which can be paid only by the mercy of the heavenly King. St Mark the Ascetic has said, "Those who do not regard themselves as debtors in respect of every commandment of Christ honor God's law in a bodily manner, not

是其身心灵修行的灵魂。凡是仔细读过我们先前劝勉的人，自然会从中所言发觉这一操练。但我们认为有责任，要单独地，并尽可能详尽地阐述它。

修士的生活，无异于积极而恒久的悔改。我们若不愿空负修士的名号与呼召，以致招致定罪，就当投身于彻底的悔改之中。唯有当修士的心中充满并受悔改的指引之时，方能正道而行。当悔改之感离开他的心时，这确是撒但所暗示，或由其堕落本性而生的虚妄意念扰乱修士的明证。持续地缺乏悔改，乃是完全错误的态度或观点的表征。

凡人手所造的上帝之教堂，每逢礼拜，便充满香的烟。因此，教堂里的空气，时常弥漫着从燃烧的香中散发出的香气。即便是祭衣和其他器物，也都充满了芬芳的香气。凡来教堂祈祷或参加礼拜的人，都必然要呼吸这香气。同样，一个非人手所造、而是由上帝创造并更新的上帝之殿——也就是说，一个基督徒，特别是修士——应该时常被一种悔改之情充满，且要洋溢出来。每次修士祈祷时，都应该激起并唤醒这种悔改之情；这种悔改之情应该伴随并支持他的祈祷，并给他的祈祷插上翅膀，使之升到上帝面前。不然，他的祈祷就不能从地上抬起头来，也不能摆脱分心的事。

修士的全副行为举止，都当浸透着悔改之情，甚至他遵行福音诫命的方式亦当如此。他应当以欠债之人、无用的仆人²的心态去遵行这些诫命，并且当作无用之物，投入天国君王的府库之中，以此偿还他那不可赎回的债务，而这债务唯有天国君王的怜悯方可偿还。圣马克修士曾说：“凡不认为自己在基督的每一条诫命上都欠了债的人，都以肉体的方式尊崇神的律法，却不明白他们所说的，以及这律法是建立在什么之上。”³

understanding either what they say or on what it is based.”³

From the fallen human spirit, God accepts only one sacrifice—repentance. Other sacrifices, even the strictest asceticism such as might be called a whole burnt offering or holocaust, are rejected as being defiled by sin and needing purification by repentance before they can be offered in sacrifice. This is the one sacrifice of fallen man that God does not despise by refusing it.⁴ When Zion is renewed by repentance and the walls of our spiritual Jerusalem are built, then we can confidently offer on the altar of our heart sacrifices of righteousness—our sentiments and feelings renewed by the grace of God. Then a person becomes fit to offer even himself as a holocaust pleasing to God.⁵ The holy martyr Sadok says, “Whoever is spiritual awaits a martyr’s death with joy, longing, and great love, and he is not afraid of it because he is ready; but to a carnal person the hour of death is terrible.”

Repentance is a commandment of the Gospel. The immediate consequence of repentance, according to the Gospel, should be our entry into the kingdom of heaven. Therefore, the whole space of time from our adoption by Christ till our entry into eternity (and the heavenly kingdom becomes the secure possession of those who are granted salvation), or the whole of our earthly life, should be a field of repentance. The first sermon and commandment uttered by God incarnate to our fallen humanity that He came to save was about repentance: “Jesus began to preach and to say, ‘Repent, for the kingdom of heaven is at hand.’”⁷ After His resurrection and before His ascension to heaven, the Lord opened the apostles’ minds and enabled them to understand the Scriptures. Then He told them that, in accordance with the Scriptures, it was inevitable that Christ should suffer and rise from the dead on the third day, “and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.”⁸

To believe in Christ and to accept Christianity, a realization of one’s sinfulness and repentance are necessary; to remain a Christian, it is necessary to see one’s sins and realize them, then to confess them and repent of them. When the Jews who were

从堕落的人灵而来，上帝只悦纳一个祭——悔改。其他的祭，即便最严厉的苦修，诸如可以称为全燔祭的，或称作大祭的，都因被罪玷污而遭弃绝，需要在悔改之后方能献上，得以洁净。这是堕落之人唯一献上的祭，上帝不轻看，也不会拒绝。⁴ 当锡安因悔改而更新，我们属灵的耶路撒冷的城墙被建造起来，那时，我们便可以满怀信心，在我们的心中之祭坛上，献上公义的祭——我们的情感和感觉藉着上帝的恩典而更新。于是，一个人便能献上自己，作为上帝所喜悦的燔祭。⁵ 圣徒萨多克说：“凡属灵的人，都满怀喜乐、渴望和爱，等候着殉道，且无所畏惧，因为他已预备好了；但对于属肉体的人来说，死亡的时辰是可怕的。”

悔改乃福音之诫命。按着福音书，悔改的直接结果，乃是进入天国。因此，自我们为基督所收纳，以至于进入永恒（而天国成为那些蒙恩得救之人的稳妥产业），或我们整个的地上生活，都应当是悔改的田地。道成肉身的神向我们堕落的人类所宣讲的头一个讲道和诫命，就是祂来拯救世人，乃是关于悔改：“耶稣开始传道，说：‘天国近了，你们应当悔改。’”⁷ 祂复活升天之前，主开启了使徒们的心窍，使他们明白圣经。然后祂告诉他们，照经上所写的，基督必须受害，第三日从死里复活，“并且人要奉祂的名传悔改、赦罪的道，从耶路撒冷起直传到万邦。”⁸

信基督，领受基督教，须要觉悟己罪而悔改；欲持守基督徒之身份，须要见己罪并觉悟，复要认罪悔改。凡愿领受信仰的犹太人，问使徒彼得当如何行，他便说：“你们各人要悔改，奉耶稣基督的名受洗，叫你们的罪得赦，就必领受所赐的

disposed to accept the faith asked the holy Apostle Peter what they must do, he replied, "Repent, let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit." So, too, the Apostle Paul preached everywhere that men should turn to God in repentance and have faith in our Lord Jesus Christ.¹

It is impossible while living in sin and loving sin to be adopted by Christ and become His: "For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed."¹¹ "For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial?"¹² In order to approach Christ and enter into union with Him by means of holy baptism, it is essential first of all to repent. And after holy baptism, we are given freedom either to stay in union with the Lord or to break this union by intercourse with sin. Not only that, but in our fallen nature holy baptism does not destroy our aptitude for producing evil mixed with good, so that our will and pleasure may be constantly tested, so that our choice of divine good and our preference of it to evil and our corrupted good may be free, proved positively by our submission to all the sorrows and sufferings of the way of the cross.¹³

By holy baptism, original sin is expunged, as are also sins committed before baptism. It also eliminates the violent power sin has over us till our rebirth; it gives us the grace of the Holy Spirit by which we are united with God in Christ, and we receive power to subdue and conquer sin. For the simple reason that we are not delivered from the struggle with sin, we cannot be entirely free from sin during the whole of our earthly life, and even "a righteous man may fall seven times" [i.e., often] and rise again" by repentance, says Scripture.¹⁴ He falls on account of his weakness and limitations, because he does not always notice sin, which subtly and imperceptibly rears its head from his fallen nature, and which is artfully and imperceptibly offered and suggested by the fallen spirits. Repentance becomes his secure possession, his constant weapon, his invaluable treasure. By repentance, the righteous man maintains his

圣灵。”（使徒行传 2:38）照样，使徒保罗到处宣讲，叫人悔改归向神，信靠我们的主耶稣基督。¹

在罪中生活、爱罪，则不可能被基督收纳，成为祂的儿女：“凡作恶的便恨光，并不来就光，恐怕他的行为受责备。”¹¹“义和不义有什么相交呢？光明和黑暗有什么相通呢？基督和彼列有什么相合呢？”¹²若要亲近基督，藉着圣洗礼与祂联合，首先必须悔改。圣洗礼之后，我们便可自由选择，或与主同在，或因与罪相交而破坏此联合。不仅如此，在堕落的本性中，圣洗礼并不能消除我们行善掺杂作恶的倾向，因此我们的意志和喜好总要受到试炼，使我们对神圣良善的选择，以及对它的偏爱胜于邪恶和我们败坏的良善，都得以自由，并藉着我们顺从十字架道路上的一切忧愁和苦难而得到证实。¹³

藉着圣洗，便除去了原罪，以及在洗礼前所犯的罪。洗礼也除去了罪在我们身上直到我们重生之时所拥有的暴虐权势；洗礼赐给我们圣灵的恩典，借此我们在基督里与神联合，并且领受了制伏并胜过罪的权柄。只因我们未曾脱离与罪的争战，故我们在世的年日里，便不能全然脱离罪，且如经上所记，“义人虽七次跌倒，仍必兴起。”（箴言 24:16）他因着软弱和局限而跌倒，因为他并非时时都觉察那从他堕落的本性中，悄然无息地滋生，又被堕落的灵巧地，不知不觉地献上和暗示的罪。悔改成为他稳妥的产业，他恒久的兵器，他无价的珍宝。藉着悔改，义人得以维持他与基督的相交。他藉着悔改，从罪所造成的创伤中得医治。

fellowship with Christ. He is healed by repentance from the wounds caused by sin.

St John the Theologian says, “If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us.”¹⁵ The Theologian says this of involuntary sins due to weakness and frailty, of slight sins which even the saints cannot avoid. But of a deliberately sinful life, he says the following: “Whoever abides in Him [in our Lord Jesus Christ by communion and obedience] does not sin. Whoever sins has neither seen Him nor known Him. Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous. He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whoever has been born of God does not sin [i.e., does not live a sinful life and fall into mortal and deliberate sins], for His seed remains in him; and he cannot sin because he has been born of God. In this the children of God and the children of the devil are manifest.”¹

The children of God lead a life according to the commandments of the Gospel, and they offer repentance for their slips and falls. If a servant of God for some unfortunate reason happens to fall into a mortal sin, he is healed of the wound of sin by repentance and confession, and therefore he does not cease to be a child of God. Those who lead a sinful life out of love for it, who readily fall into any sin that comes their way, and who admit that they enjoy or find pleasure in a life of immorality in its various forms and in every other breach of the commandments of the Gospel, are children of the devil, even though they may take part in church services and ceremonies, even though they partake of the sacraments which they profane to their own condemnation.

Such is the spirit of repentance for every Christian. Still more does it constitute the essence of the monastic life. Entry into the life of a monastery is a confession of one's sinfulness, and the life itself is an unbroken course of repentance. A candidate for

圣约翰神学家说：“我们若说自己无罪，便是自欺，真理不在我们心里了。我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。我们若说自己没有犯过罪，便是以上帝为说谎的，祂的道也不在我们心里了。”¹⁵

神学家说的是由于软弱和脆弱而犯的非自愿的罪，是即使圣徒也无法避免的轻微的罪。但对于蓄意犯罪的生活，他这样说：“凡住在祂里面的[透过交通和顺服，住在我们的主耶稣基督里]，就不犯罪。凡犯罪的，是未曾看见祂，也不认识祂。小子们哪，不要被人迷惑了。行义的才是义人，如同主是义的一样。犯罪的是属魔鬼的，因为魔鬼从起初就犯罪。神的儿子显现出来，为要除灭魔鬼的作为。凡从神生的，就不犯罪[即，不活在犯罪的生活里]，也不会陷入致命的和故意的罪，因为神的种子存在他里面，他也不能犯罪，因为他是由神生的。藉此，神的儿女和魔鬼的儿女就显明出来了。”¹

神的儿女遵着福音的诫命而活，为他们的过失和跌倒献上悔改。倘若神的仆人因不幸的原因而犯了该死的罪，他便借着悔改和认罪医治罪的伤，因此他仍是神的儿女。那些因爱罪恶而过着犯罪生活的人，他们乐于犯下任何临到他们的罪，并承认他们在各种形式的道德生活中，以及一切违背福音诫命的行为中，感到喜乐或乐趣，这些人是魔鬼的儿女，即使他们参加教会的礼拜和仪式，即使他们领受圣礼，也是亵渎圣礼，自取灭亡。

这乃是众基督徒悔改的心志。而这心志，更是修道生活的精髓。进入修道生活，便是承认自己的罪孽，而这生活本身，就是不断地悔改。凡愿在上帝面前立下修道誓愿者，在神圣的宣誓之礼开始时，便以此方式表达他内心悔改的誓言：“求

monasticism who wishes to take his monastic vows before God expresses his heart's pledge of repentance in the following manner at the beginning of the sacred rite of profession: "Hasten to open to me Thy fatherly arms. I have wasted my life like a prodigal [wrongly using the love of my heart and squandering it on my passions]. In view of the inexhaustible wealth of Thy compassion, O Savior, disregard not my now-destitute heart; for to Thee, O Lord, in compunction I cry: I have sinned, Father, against heaven and before Thee."

The greatest of the holy Fathers admitted that repentance was their sole occupation. Having given themselves up to this activity, they more and more widened its scope for themselves, since repentance not only cleanses a person from sins but also sharpens his sight so that he sees himself more clearly. When some spots of sin are removed by repentance from the garment of the soul, then suddenly the existence of other spots is discovered, less coarse but no less important, which have remained unnoticed till now on account of the dullness of our sight. Finally repentance leads a person who practices it to the most profound spiritual visions; there is disclosed to him his own fall and the fall of all mankind, his suffering and the suffering of mankind under the yoke of the prince of this world,¹⁷ the wonderful work of redemption and the other mysteries, with which the reader must become acquainted by experience, for human speech is quite inadequate to tell of them.

St Arsenius the Great had repentance as his constant occupation, and it was so much a part of him that it expressed itself in the gift of tears; a handkerchief was always on his lap, and while his hands were busy with his handwork and his mind was occupied in penitential prayer, tears fell continually on his handkerchief.¹⁸ St Sisoies the Great asked the angels who came to take his soul from his body and carry it to heaven to leave him in his body and give him time for repentance. And to his disciples, who were sure he had reached perfection, he said that he did not know whether he had really begun to repent, so high a conception had he of repentance! Evidently St Sisoies called the whole monastic life repentance; and by saying he had not yet begun his repentance, he expressed the humble opinion he had of his monastic life.

你速来张开你慈父的臂膀。我已像浪子一样，虚度了我的生命 [错误地使用了我的爱，并将其挥霍在我的情欲上]。因你无比丰富的怜悯，救主啊，求你不要轻看我如今贫瘠的心。因为主啊，我带着痛悔向你呼求：父啊，我得罪了天，又得罪了你。”

最圣的父们承认，悔改是他们唯一的事务。他们将自己献身于这事工，就越发地为自己拓宽其范畴，因为悔改不仅洗净人的罪，也磨砺他的眼目，叫他更清晰地看见自己。当一些罪污藉着悔改从灵魂的衣裳上被除去，忽然间，其他污点显露出来，这些污点虽不粗糙，却同样重要，只是因着我们眼目的迟钝，到如今尚未被察觉。最终，悔改引人操练，使他得着最深刻属灵的异象；向他显明他自身的堕落，以及全人类的堕落，他在世俗权柄下的苦楚，还有在救赎奇妙的作为，以及其他的奥秘，读者必须藉着经历来熟悉这些，因为人的言语全然不足以述说它们。

大阿森尼主教恒以悔改为念，日日劳作，是以他泪如雨下；他的膝上常备一方手帕，当他双手劳作，心怀忏悔之祷告时，泪水便不住地滴落在手帕上。¹⁸ 大西索伊主教求奉差来取他灵魂升天的天使，容他暂留身中，给他悔改的时日。他向那些确信他已臻于至善的门徒说道，他不知自己是否真正开始悔改，他对悔改的理解竟是如此之高深！显然，西索伊主教将整个修道生活称为悔改；他说自己尚未开始悔改，表达了他对修道生活的谦卑之见。

Those who have acquired a true, spiritual understanding of repentance include in it all their labors, prayer, and fasting, and consider it a day lost on which they have not wept over themselves, whatever other good works they may have done on that day.¹ There is no doubt that St Sisoës was immersed in the work of repentance and weeping. One of the properties of this work is that the penitent can never be satisfied, but the more it fills him, the more he longs for it, since it procures a purity most pleasing to God and at the same time produces a thirst for a still more perfect purity. Those who are purified by weeping see how impure they are and continue to acknowledge their impurity.

We have already mentioned the advice given by St Sisoës to a brother who asked him how to please God and be saved. “If you want to please God,” said the great soul, “quit the world, relinquish the earth, leave creatures, and come to the Creator. Unite yourself with God by prayer and weeping, and you will find rest in this and the future life.”² To another brother he said, “Stay in your cell with vigilance, practice the presence of God with many tears and with heartfelt contrition, and you will find rest.” Evidently the Saint gave each brother advice from his own experience. The first he advised to leave everything worldly and everything earthly, that is, all attachments; while he advised the second to stay constantly in his cell. That was because when there are attachments to creatures and when the cell is frequently left for no good reason, true repentance and prayerful weeping is impossible. The heart must be detached from everything and free from distractions; only then can it weep before God and immerse itself in mourning²¹ as in an abyss, as an immersion in life.

When a brother asked Poemen the Great how he ought to stay in his cell in (mental) silence, the Saint replied, “Like a man who has sunk in stinking mud up to his neck, with a load on his back, and who cries to God, ‘Have mercy on me.’” In these words the whole monastic life is included in weeping and penitential prayer. To another brother who asked what his activity should be, the same Saint said, “When the time comes for us to stand before God, then what shall we be anxious about?” The brother replied, “Our sins.” Said Poemen, “And

凡是真正属灵地领悟了悔改的人，都将自己一切的劳作、祷告和禁食包含在其中，并认为，若在这一日没有为自己哭泣，那么这一日便虚度了，无论他们在这一日做了什么其他善工。¹毫无疑问，圣西索伊斯沉浸于悔改和哭泣的工作之中。这项工作的一个特点是，悔改的人永不能满足，反而越是沉浸于其中，就越是渴慕。因为悔改带来令神喜悦的洁净，同时也使人渴求更加完全的洁净。那些因哭泣而洁净的人，看见自己是何等不洁，并继续承认自己的不洁。

我们先前已经提及过，圣西索伊斯给一位弟兄的劝诫。那弟兄问他当如何讨上帝喜悦，得以蒙恩得救。那伟大的灵魂说：“倘若你想要讨上帝喜悦，便要离弃世界，舍弃尘世，离开受造之物，来到造物主面前。藉着祷告和痛哭，与上帝联合，你便今生来世都可寻得安息。”²又对另一位弟兄说：“你当儆醒地住在你的静室里，藉着许多的眼泪和衷心的痛悔，操练在上帝面前，你便可以寻得安息。”显然，圣徒是凭着他自身的经验，给每位弟兄不同的劝诫。对第一位，他劝诫他要舍弃一切属世和属尘世的事物，就是一切的执着；而对第二位，他则劝诫他要恒常地住在他的静室里。这是因为，当心怀对受造之物的执着，又无缘无故地时常离开静室时，真诚的悔改和祷告式的痛哭便无从谈起。心必须脱离一切，不受干扰；唯有如此，它才能在上帝面前痛哭，沉浸在哀恸之中，²¹如同沉浸在深渊之中，就如沉浸在生命之中。

有弟兄问大波伊曼，他当如何在（心灵的）静默中，持守在自己的静室里。圣人回答说：“就如一个人，陷在污泥中，直到颈项，背上还背着重担，向神呼求说，‘可怜我吧。’”如此，在眼泪和忏悔的祷告中，包含了整个修道生活。另有弟兄问，他该做什么。这位圣人说：“当我们站在神面前的时候，我们将为何事忧虑呢？”那弟兄回答说：“我们的罪。”波伊曼说：“那么，让我们进入我们的茅舍，在孤独中，默想我们的罪[并忏悔]，主就会垂听我们。”又有弟兄问波伊曼，他该做什么。长老说：“亚伯拉罕进入应许

so, let us go into our huts, and there in solitude let us recall our sins [with repentance], and the Lord will hear us.” Another brother asked Poemen what he should do. Said the elder, “When Abraham went up into the promised land, he bought himself a tomb, and with the tomb he began to take possession of the land.” The brother asked, “What is the significance of the tomb?” Poemen replied, “It is a place of weeping and lamentation.”

Another brother asked the same Saint, “What am I to do about my sins?” Poemen the Great answered, “He who wants to be delivered from sins is delivered from them by weeping, and he who wants to keep himself from acquiring them can keep himself free by weeping. This is the way of repentance handed down to us by Scripture and the Fathers who said, ‘Weep, because there is no other way (to salvation) except weeping.’” Poemen the Great used to say, “Weeping has a double effect—it works and it keeps.”

Once, Poemen was walking with Abba Anuva in the outskirts of Diolkos. There they saw a woman on a tomb, beating herself and weeping bitterly. They stopped and listened to her. Then when they had gone a little further, they met one of the local inhabitants and Abba Poemen asked him, “What has happened to that woman? Why is she weeping so bitterly?” The man said, “Her husband, son, and brother have died.” Then Abba Poemen turned to Abba Anuva and said to him, “I tell you, unless a man mortifies all carnal desires and acquires weeping like that woman, he cannot be a monk, for the whole life of a monk consists in weeping.”

News was brought to Poemen the Great of the death of Arsenius the Great. He wept and said, “Blessed Abba Arsenius! You wept over yourself in this life. He who does not bewail himself here will weep eternally. It is impossible not to weep—either willingly here, or unwillingly there in torments.”²²

Some who do not concern themselves with the interior life and activity of the soul—or do so very little, exercising themselves only in bodily activity with admixture of pharisaism, since mere bodily activity cannot get on without pharisaism—do not feel the sting of conscience convicting them of sin in the least. Therefore they think their state of

之地时，他买了一个坟墓，就用这坟墓开始拥有那地。”那弟兄问：“这坟墓的意义是什么呢？”波伊曼回答说：“它是哭泣和哀叹的地方。”

另有一弟兄问了同一位圣人说：“我该如何对待我的罪呢？”

伟大的坡门回答说：“那欲要脱离罪孽的人，必因哭泣而脱离；那欲要使自己免于犯罪的人，亦可因哭泣而免于犯罪。这乃是圣经和众教父所传于我们的悔改之道，他们说，‘哭泣吧，因为除了哭泣，别无他法（可得救赎）。’”伟大的坡门常说：“哭泣有双重功效——既作成事工，又能保守。”

从前，坡门同亚巴·阿努瓦在迪奥尔科斯的郊外行走。他们看见一个妇人在坟墓上，击打自己，痛哭流涕。他们停下，听她哭泣。后来，他们走了不远，遇见当地的一个居民，亚巴·坡门问他：“那妇人发生了什么事？她为何哭得如此伤心？”那人说：“她的丈夫、儿子和兄弟都死了。”亚巴·坡门便转向亚巴·阿努瓦，对他说：“我告诉你，除非人能克制一切肉体的情欲，像那妇人一样痛哭，他就不能做修士，因为修士的全部生命都在于哭泣。”

有消息传到大波伊曼处，说大阿森尼逝世了。他就哭了，说：“有福的亚巴·阿森尼啊！你今生为自己哭了。在这里不为自己哀哭的，就要永远哀哭。哭是免不了的——要么今生甘心哭，要么来生在痛苦中哭。”²²

有些人不关心灵命，或很少关心灵命，单单操练身体，又搀杂法利赛人的行为，因为单单操练身体，没有法利赛人的行为便无法进行。这样的人，良心就毫不责备他们。因此，他们以为自己的安泰是值得称赞的。他们靠着许多善行和人的称赞来维持和肯定这种看法。在此基础上，他们认为自己的安泰是取悦上帝的行为和无可指摘的

peace commendable. They are upheld and confirmed in this opinion by their many good works and by human praise. On this foundation, they regard their state of peace as a direct result of activity pleasing to God and a blameless and virtuous life. From time to time, their peace turns into unaccountable joy. They never stop thinking this joy is a gift of grace. What woeful self-deception! What soul-destroying blindness! Self-deception is here due to self-opinion or conceit, and conceit is an injury to the eye of the soul that is born of wrong activity and in turn gives birth to activity that is even more misguided.

Beloved brother, the peace which makes you think your way is right is simply insensitivity and unawareness of your sinfulness due to your negligent life, while the joy you feel from time to time as a result of outward success and human praise is not holy and spiritual joy at all; it is the fruit of self-opinion, selfsatisfaction, complacency, and vainglory. Such a state of false peace the holy Fathers call insensibility—the deadening of the soul and death of the mind before the death of the body.²³ Insensibility or deadening of the soul consists in the deprival and loss of a sense of repentance and mourning from our spirit, and a loss of that salutary pain called contrition from our heart. Painlessness of heart or illusory peace is a true sign of a wrong outlook, wrong struggle, selfdeception. “However great may be the life we lead,” says St John of the Ladder, “if we have not acquired a suffering and painful heart, we may count it stale and spurious.”²⁴ Painlessness comes from an inattentive life, from untimely exits from one’s cell, from untimely conversations, jokes, laughter, idle talk, gossiping, from gluttony and overeating, from attachments, from accepting and appropriating vainglorious thoughts, from presumption and pride.²⁵ “If you are without compunction,” say the Fathers, “know that you have vainglory; for it does not allow the soul to come to compunction.”²

The way to attain compunction is an attentive life. “The beginning of repentance comes from the fear of God and attention,” as the holy martyr Boniface says. “The fear of God is the father of attention, and attention is the mother of inner peace, which gives birth to a conscience which enables the soul to

德行生活的直接结果。有时候，他们的安泰会变成无法解释的喜乐。他们从不停地认为这种喜乐是恩典的礼物。何等可悲的自欺！何等灭绝灵魂的瞎眼！自欺源于自以为是或自负，而自负是灵魂之眼的损伤，源于错误的活动，反过来又产生更误入歧途的活动。

蒙爱的弟兄啊，那使你以为自己所行的道路是正道的平安，不过是因着你疏忽的生活，对你自己的罪不敏感、不警醒而已；而你时不时从外在的成功和人的称赞中获得的喜悦，根本就不是圣洁的、属灵的喜悦，而是自以为是、自满、自鸣得意和虚荣的果子。圣父们将这种虚假的平安状态称为麻木——灵魂的麻木和心灵在肉身死亡前的死亡。²³麻木或灵魂的麻木在于我们灵里丧失了对忏悔和哀恸的感知，以及从我们心中失去了那种有益的痛苦，即痛悔。心灵的无痛或虚幻的平安是错误的人生观、错误的挣扎、自欺的真正标志。“无论我们过着多么伟大的生活，”《神圣阶梯》的圣约翰说，“如果我们没有获得一颗受苦、痛苦的心，我们就可以认为它是陈腐而虚假的。”²⁴ 无痛源于不专注的生活，源于过早地离开自己的隐修室，源于不合时宜的谈话、玩笑、欢笑、闲聊、说闲话，源于暴饮暴食，源于依恋，源于接受和占有虚荣的念头，源于自负和骄傲。²⁵ “如果你没有痛悔，”圣父们说，“你要知道你有了虚荣；因为虚荣不允许灵魂达到痛悔。”²

欲得痛悔，需有留心之生活。“悔改之始，源于敬畏上帝与留心，”圣殉道者波尼法斯如是说。“敬畏上帝乃留心之父，留心乃内心平安之母，而内心平安则孕育良知，使灵魂得以如照平静之水般洞见其丑陋，由此便生出悔改之始与根。”²⁷ 遵照福音诫命，过留心且规律之生活，

see its deformity as in a kind of clear and still water, and so are born the beginnings and roots of repentance.”²⁷ An attentive and regular life according to the commandments of the Gospel, even though it is the first cause of repentance, so long as it is not overshadowed by divine grace and is without fruit, it will not produce heartfelt contrition, compunction, mourning, and tears—all of which constitute true monastic repentance. In confirmation of this most important teaching of experience, we will summon the evidence of the holy Fathers. St John of the Ladder says, “The man who has withdrawn from the world in order to shake off his own burden of sins, should imitate those who sit outside the city among the tombs and should not discontinue his hot and fiery streams of tears and voiceless heartfelt groanings till he, too, sees that Jesus has come to him and rolled away the stone of hardness from his heart, and loosed Lazarus, that is to say, our mind, from the grave-clothes of sin, and ordered His attendant angels: ‘Loose him’ from passions, ‘and let him go’²⁸ to blessed dispassion. Otherwise, he will have gained nothing [from his withdrawal from the world].”²

St Isaac the Syrian: “Question: What are the true marks and the indubitable signs whereby an ascetic may know that the hidden fruits of his labor are beginning to appear in his soul? Answer: When he is granted the gift of tears, flowing abundantly and without any effort. Tears are to the mind the sure distinction between the bodily and the spiritual state, between the state of passion and that of purity. As long as one has not yet received this gift, the labor of his service is still in the outward man, and this to such an extent that he does not perceive anything of the hidden activity of the spiritual man. But where he begins to leave the bodily life of this world and passes into that inner realm which lies beyond this visible nature, then at once he attains the grace of tears. These tears begin in the first mansion of that hidden life and they will lead him to the perfection of the love of God. When he has reached this point, tears will be so copious that he will imbibe them with his food and drink, so abundant and constant are they. This is a true sign that the mind has left this world and perceives the spiritual world. But the more the mind approaches this [material] world, the more these tears diminish. And when the mind is completely immersed in

即便其为悔改之首因，然若无上帝恩典之荫庇，且无果效，则不能结出由衷之痛悔、痛切、哀恸与泪水——此皆为真修道悔改之要素。为佐证此经验之至要教训，吾等当求助于圣父之见证。圣约翰·克里马库斯曰：“凡退离尘世，以摆脱自身罪孽重担之人，当效法那些坐于城外坟墓之间者，切莫停止其热烈火烫之泪水，以及无声之内心呻吟，直到其亦见耶稣降临，将其心中刚硬之石挪开，并释放拉撒路——即吾人之心——脱离罪孽之裹尸布，且吩咐侍立之天使：‘解开他，让他走’²⁸，以臻福乐之无情欲之境。否则，此人[退离尘世]便一无所获。”²⁹

叙利亚的以撒：问：一个修士藉着何等的明证，以及毫无疑义的记号，得知他劳苦的隐秘果实，开始在他心里显现出来？答：就是他蒙恩得了流泪的恩赐，泪水丰沛，毫不费力。泪水之于心灵，就好比身体与属灵状态，以及情欲与纯洁之状态之间，一个确凿的界限。人若尚未领受这恩赐，他的事奉劳苦仍在于外在的人，以至于他丝毫察觉不到属灵之人的隐秘作为。然而，当他开始离开这世界的肉身生命，进入那超越这可见之本性的内在国度时，他便立刻获得了流泪的恩典。这些泪水始于那隐秘生命的第一个居所，它们将引领他达到爱上帝的完全。当他达到此境界时，泪水将如此丰富，以至于他将与饮食一同啜饮它们，如此丰沛而恒久。这是一个真实的记号，表明心灵已经离开这世界，并感知到属灵的世界。然而，心灵越是接近这[物质]世界，这些泪水就越少。当心灵完全沉浸在世俗的事物中时，它也将完全没有眼泪。这是一个记号，表明一个人沉沦于情欲之中。”³

worldly things, it will be also completely without tears. This is a sign that a person is sunk in the passions.”³

St Symeon the New Theologian: “Before obtaining mourning and tears, let no one deceive us with vain words, and let us not deceive ourselves: there is no repentance in us, no true self-reproach, no fear of God in our hearts. We have not blamed ourselves; our soul has not reached any perception of the future judgment and eternal torments. If we had blamed ourselves, we should have acquired and attained this perception; tears would also at once have procured it. Without them it will never be possible to soften the hardness of our heart, nor will our soul acquire a spirit of humility; we cannot be humble. Without becoming humble, it is impossible to be united with the Holy Spirit; without being united to Him, it is impossible to come to the vision and knowledge of God, and our heart is secretly not fit to learn the virtue of humility.”³¹

An attentive life leads to compunction; compunction, then, especially when accompanied by tears, procures an increased attention that is the gift of grace. Mourning and tears are the gift of God. Therefore, with an attentive life, ask for this gift with earnest prayer. “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. . . . much more will your Father who is in heaven give good [spiritual] things”—mourning and tears.³² “When I consider the actual nature of compunction,” says St John of the Ladder, “I am amazed at how that which is called mourning and grief contains joy and gladness interwoven within it like honey in the comb. What are we to learn from this? That such compunction is in a special sense a gift of the Lord.”³³

St Symeon the New Theologian has very soundly said that the first cause of mourning and tears is our free will. It depends upon us to renounce distraction, to give up roaming from cell to cell to visit the brethren and going out of the monastery to call on acquaintances, to give up joking, idle talk, and chatter. A simple resolve of the will is all that is needed to begin an attentive life of prayer and reading the word of God, while restraining the stomach from excess and dainties. Such an

圣西面斯·新神学家曰：“未得哀恸与眼泪之前，无人可空言欺哄我等，亦勿自欺：盖我等之中无悔改，无真切之自责，心中亦无惧怕上帝。我等未曾责备己身；我等之魂亦未曾得见未来审判与永恒痛苦。倘若我等责备己身，则必得此见，亦必达成此见；眼泪亦将立时使其成就。若无眼泪，则万不能软化我等坚硬之心，亦不能使我等之魂得谦卑之灵；我等不能谦卑。若未谦卑，则不能与圣灵相合；若未与祂相合，则不能得见上帝与认识上帝，而我等之心亦暗中不能领悟谦卑之德。”

专心致志的生活导向痛悔；而痛悔，特别是伴着眼泪，带来更多的专心，这是恩典的赏赐。悲伤和眼泪乃是上帝的恩赐。因此，藉着专心致志的生活，恳切地祈求这恩赐。“求，就给你们；寻找，就寻见；叩门，就给你们开门……何况你们在天上的父，岂不更把好[属灵]的东西”——悲伤和眼泪赐给你们吗？（马太福音 7:7, 11）

伊格修斯·布良查尼诺夫主教说：“当我思量痛悔的实际本质时，我惊叹于那被称为悲伤和忧愁的，竟包含着喜乐和欢欣，如同蜂房中的蜂蜜一样交织其中。我们从中要学到什么？就是这种痛悔在一种特殊的意义上是主的恩赐。”

圣西面·新神学家曾极准确地说过，哀恸和眼泪的起因乃是我们的自由意志。我们能够舍弃分心的事，不再一个修道院房间一个房间地跑，去拜访弟兄们，也不再离开修道院去拜访熟人，能够舍弃玩笑、闲聊和废话，这全都在于我们自己。我们只需简单地决定，便可开始留心祈祷，诵读神的话语，并节制我们的胃口，不吃过多的美味佳肴。如此留心生活，定能产生痛悔和哀恸，尤其是当我们以热切的祷告求神赐予我们这有益的恩赐时。当我们领受这恩赐时，我们必须像珍宝

attentive life cannot fail to produce compunction and mourning, especially when we ask God to give us this salutary gift with fervent prayer. And when we receive the gift, we must guard it as a priceless treasure. That is just what it is! It is priceless spiritual treasure and wealth. Even when obtained, it is easily lost if we give ourselves up to distraction, dissipation, indulgence of our passions and fancies, men-pleasing or currying favor, worldliness, greed, gossip, slander, even much talking. Without noticing it, we can pass from a state of tender compunction to a state of insensibility. So important is a state of insensibility for our invisible enemy that he does all in his power to hold us in it and harden it, without disturbing us either with other passions or with temptations from outside. That is because self-opinion and self-satisfaction—which usually accompany insensibility—and self-deception and pride—which are the usual consequences of insensibility—are sufficient to cause the loss of all spiritual gifts, and even one's soul. Insensibility is all the more terrible because its victim does not realize his fatal condition. He is deluded and blinded by his self-opinion and self-satisfaction. "Compunction," says St Symeon the New Theologian, "is a fruit of obeying the commandments and a cause of all spiritual fruits. It is the creator and cause of all the virtues, as the whole of inspired Scripture testifies. Therefore, whoever wishes to cut out the passions and acquire the virtues should, before all virtues and with all virtues, earnestly seek compunction. Without it he will never see his soul pure; and unless he acquires a pure soul he will never acquire 'a pure body.' A dirty garment cannot be washed without water; and without tears, it is impossible for the soul to be washed and cleansed of its defilements and impurities. Let us not offer pernicious and idle or rather quite false excuses which only serve as a cause of our perdition, but let us seek with all our might the queen of virtues. Whoever seeks her with all his soul finds her; or rather, she comes and finds him who is seeking her with anguish. And even if he has a heart harder than brass or iron or stone, by her coming she makes it softer than any wax. She is the divine fire that destroys mountains and rocks, leveling and changing everything, transforming into gardens those souls that receive her. In the heart of these souls, she makes a fountain flow with the

一样守护它。它确实是这样！它是无价的属灵珍宝和财富。即便我们已获得它，若我们沉迷于分心的事、放荡、放纵我们的激情和幻想、取悦人或讨好人、世俗、贪婪、闲言碎语、诽谤，甚至滔滔不绝，我们也容易失去它。我们甚至可能毫不察觉地，从一种温柔的痛悔状态进入麻木状态。对于我们看不见的仇敌而言，麻木的状态是何等重要，以至于他竭尽全力让我们保持这种状态并使之僵化，而不会用其他激情或外界的试探来扰乱我们。那是因为自以为是和自满（通常伴随着麻木）以及自欺和骄傲（通常是麻木的后果）足以导致我们失去所有属灵的恩赐，甚至失去灵魂。麻木是可怕的，因为它让人意识不到自己致命的状况。他被自己的自以为是和自满所迷惑和蒙蔽。

圣西面·新神学家说：“痛悔是遵守诫命的果实，是所有属灵果子的根源。它是所有美德的创造者和起因，正如整部受感动的圣经所证明的。因此，凡希望除去激情、获得美德的人，都应在所有美德之前并与所有美德一起，恳切地寻求痛悔。没有它，他永远看不到自己的灵魂是纯洁的；除非他获得纯洁的灵魂，否则他永远也无法获得‘纯洁的身体’。污秽的衣服不经水洗是无法洗净的；灵魂不流泪，就无法洗净其污秽。我们不要提供有害、闲散，或者说是完全错误的借口，它们只会导致我们灭亡，而是要尽全力寻求美德之后。凡是全心寻求她的人，就能找到她；或者说，她会来到那满怀痛苦寻求她的人身边。即使他的心比黄铜、铁或石头还要硬，但当她来临时，她会让她变得比任何蜡都柔软。她是神圣的火，摧毁山峦和岩石，夷平并改变一切，将那些接受她的灵魂变成花园。在这些灵魂的心中，她使生命之水涌流成泉。这水，如同从某个蓄水池中流出，不断地流向花园中近处和远处的地方，并充满那些怀着信心领受道的人的灵魂。首先，它洗净了领受它的人一切的不洁；然后，它冲洗掉激情，像擦拭覆盖在伤口上的痂一样摩擦并除去它们，并将它们丢弃。我说它丢弃并摒弃了虚伪、嫉妒、妒忌、虚荣，以及所有跟随这些东西。它不仅如此，而且像烈焰般四处扫荡，逐渐将它们摧毁，日复一日地像荆棘一样燃烧和吞噬它们。起初，它在我们心中唤起对完美自由和从激情中得到洁净的渴望，然后是对拯救我们的神和为爱他的人预备祝福的渴望。痛悔的神圣之火在眼泪的配合下（或者说是藉着眼泪）做到了这一切。正如我们所说的，没有眼泪，这些祝福就从未，也不会任何时候，在我们或任何其他人士身上出现。在神圣的圣经中，不可能找到任何人，在没有眼泪和持续的痛悔的情况下得到洁

water of life. This water, as from some cistern, unceasingly descends on near and distant [parts of the garden], and fills to overflowing souls that receive the Word with faith.³⁴ First it washes its partakers of all uncleanness; then it rinses out the passions, rubs and removes them like scabs covering wounds, and discards them. I say it discards and repudiates double-dealing, envy, jealousy, vainglory, and all the others that follow these. It not only does this, but like some flame scouring everywhere, it gradually destroys them, burning and consuming them hourly like thorns. At first, it arouses in us a desire for perfect freedom and purification from the passions, then a longing for God Who saves and prepares His blessings for those who love Him.³⁵ All this the divine fire of compunction does with the cooperation of tears, or rather by means of tears. Without tears, as we have said, not one of these blessings ever has been or will be, either in us or in anyone else. It is impossible to find in Divine Scripture a case of anyone at any time without tears and constant compunction being purified and becoming holy, or receiving the Holy Spirit, or seeing God, or feeling Him coming within, or receiving Him as the dweller in his heart. Nothing of this could happen until it has been preceded by repentance and compunction, until tears pouring as from a fountain and constantly flooding the eyes have washed out the temple of the soul and the soul itself, bedewing and refreshing the whole personality, enveloping and inflaming it with the unapproachable fire.³ Those who say that it is impossible to shed tears and weep every night, every day, confess that they are deficient in every virtue. If our holy Fathers have said, 'He who wants to cut out the passions will cut them out by mourning,' it is clear that he who does not weep daily will neither cut out the passions nor accomplish the virtues, even though deceived by self-opinion he thinks he will accomplish them. Tell me, what is the use of the tools of some craft when there is no craftsman who knows how to use either the tools or the material? What is the use of a gardener if he cultivates a whole garden, plants and sows in it every kind of herb or plant, but no rain from above falls on the garden and no one waters it? Certainly no use whatever. Just so, he who practices other virtues and labors at them will get no benefit whatever without this holy and blessed lady and

净、成圣，或领受圣灵，或见到神，或感受到祂来到里面，或接受祂作为住在心中的人。这一切都不可能发生，除非它以悔改和痛悔为先导，除非眼泪像泉水般涌流并不断地淹没眼睛，洗净灵魂的殿和灵魂本身，浸湿并滋润整个个性，并用不可靠近的火点燃并燃烧它。那些说不可能每晚、每天都流泪的人，就承认他们缺乏一切美德。如果我们的圣父们说过，‘凡希望除去激情的人，必以哀恸来除去它们’，很明显，每天不流泪的人，既不会除去激情，也不会成就美德，即使他被自以为是欺骗，认为他会成就它们。告诉我，当没有知道如何使用工具或材料的工匠时，某些工艺的工具又有什么用呢？如果一个园丁耕作了整个花园，在其中种植和播种各种草药或植物，但天上没有雨落下，也没有人给它浇水，那么这个园丁又有什么用呢？当然毫无用处。同样，一个实践其他美德并在其上劳作的人，如果没有这位神圣而蒙福的女士，以及所有美德的成就者，就将一无所获。正如一个没有军队的国王是软弱的，很容易被所有人击败，甚至不能被称为国王，而只能被称为普通人，相反，一支没有国王和领袖的大军很容易被敌人驱散和毁灭。哭泣和其他美德之间的关系也是如此。将军队理解为新手的各种美德的聚集；将国王和领袖理解为蒙福的哀恸和哭泣，藉着它们，整支军队得以整顿、被激励、鼓励、坚固，并开始使用与时机、环境、敌人相对应的武器行动……哭泣安排了这一切。没有它，一大群人（其他美德）很容易被击败。所以，弟兄们，在所有其他活动之前，并与我们所有的行动一起，让悔改成为我们所有人的工作，将哀恸与悔改结合起来，并伴随着眼泪哀恸。没有悔改就没有哀恸；没有哀恸就没有眼泪。这三者是团结在一起的，并且彼此相连，它们中的一个不可能在没有另外两个的情况下出现。”（路加福音 1:16）

accomplisher of all the virtues. Just as a king without his troops is powerless and easily defeated by all, and is even not called a king but an ordinary man, so on the other hand a large army without its king and leader is easily scattered and destroyed by enemies. Such is the relation between weeping and other virtues. Under the figure of an army, understand a gathering of all the virtues of a novice; under the figure of a king and leader, understand blessed lamentation and weeping by which the whole army is set in order, is animated, encouraged, strengthened, and begins to act with a weapon corresponding to the time, circumstances, enemies. . . . Weeping arranges all this. Without it a multitude of people (other virtues) are easily defeated. And so, brethren, before all other activities and with all our actions, let repentance be the work of us all, combining mourning with repentance, and accompanying mourning with tears. There is no mourning without repentance; there are no tears without mourning. These three are united and bound one to another, and it is impossible for one of them to appear without the other two.”³⁷

The spiritual way of repentance and mourning has such power that it is immune to demonic deception, or so-called diabolic delusion. The fallen spirit, in order to dupe the ascetic, first tries to convince him of his worth or merits, as may be seen from the examples cited in our previous counsels. But how can he dupe a person who seeks with all his power to discover his sinfulness, who bewails what has been revealed to him and is roused by it to seek further insights, whose sole endeavor is to see in himself the one and only plea of a sinner, so that both by his outer and inner activity he may offer to God the realization and confession of his sinfulness. “When the devil,” says St Gregory of Sinai, “sees someone living a life of mourning, he does not stay near him, being repelled by his humility born of weeping.”³⁸ Though the devil does also tempt those who mourn, yet he is easily recognized by them and repulsed. A self-opinionated person, who thinks he has some worth or merit, cannot repulse the devil’s seduction from without, because he is possessed and chained by him within.

属灵的悔改与哀恸之道，有莫大的能力，足以抵御魔鬼的欺骗，或称魔鬼的迷惑。那堕落的灵，为要欺骗修道之人，先设法使他相信自己的价值或功德，正如我们前述忠告中所引的例子。但他如何能欺骗一个竭力寻求发现自己罪孽的人呢？这人哀叹自己所见，且因此被激发寻求更深的洞见，他唯一的努力，就是在自己里面看见罪人的唯一恳求，以便借着他在外在和内在的活动，向神献上对自身罪孽的认识和忏悔。“当魔鬼，”西奈的圣格里高利说，“看见某人过着哀恸的生活，他就不敢靠近，因着他因哭泣而生的谦卑，魔鬼便退避三舍。”³⁸ 尽管魔鬼也会试探那些哀恸的人，但他们却容易辨认出魔鬼并加以抵挡。一个自以为是，认为自己有些价值或功德的人，无法抵挡魔鬼从外部来的诱惑，因为他已经被魔鬼所占据和捆绑。

Ignorant and quack ascetics think they have reached their goal when they see themselves as saints, when the world thinks and proclaims them such. They rejoice at the self-deception and self-opinion that has got into them, not understanding how fatal self-opinion is, not realizing that human praise is the sign of a false prophet. This sign is extremely important. It is given by the GodMan Himself. “Woe,” said the Lord, “Woe to you when all men speak well of you, for so did their fathers to the false prophets.”³ Woe, spiritual woe and disaster, eternal misery!

A true monk rejoices when he begins to see his sin, when in his own opinion of himself he becomes lower and more sinful than all his neighbors, when he begins to shake with fear at the thought of God’s judgment and the eternal torments, when he feels like a criminal and convict, when during his prayers torrents of tears begin to flow and sighs and groans burst from his breast, when his mind purified by tears stands before God face to face, and he sees the Invisible by means of a vivid sense of the presence of God. O blessed vision! In this light the criminal or delinquent can offer true repentance for the crimes or offenses committed by him, he can move the All-Merciful to mercy by his abundant tears, by humble words and by laying bare his woeful condition, he can ask the compassionate God for forgiveness, and therewith also for a multitude of priceless, eternal, spiritual gifts. A monk’s greatest success is to see and acknowledge that he is a sinner. It is a great success when a monk proves by all his actions that he sincerely and really admits that he is a sinner. “When the mind begins to see its sins like the sand of the sea for multitude, it serves as a setting and starting point for the soul’s enlightenment and is a sign of its health,” says the hieromartyr St Peter of Damascus.⁴

The mind can see its sins when the grace of God touches it. Darkened by the fall, of itself it is incapable of seeing them. The sight of our sins and our sinfulness is a gift of God. The Holy Orthodox Church teaches her children to ask God for this gift with fasting and prostrations, especially during the days of holy Lent.^{4 1} The gift of seeing our sins, our fallen state, the fellowship or intercourse of fallen man with the fallen angels, was inconceivably

愚昧、妄为的苦修之士，以为世人称他们为圣徒，便已到达了他们的目标。他们为已然入心的自欺与自负而欢欣鼓舞，却不明白自负是何等致命，也未曾意识到世人的赞誉乃是假先知的表征。此表征至关重要，乃是人子亲口说的。“祸哉，”主说，“众人说你们好的时候，你们就有祸了，因为他们的祖宗也这样待假先知。”³祸哉，属灵的祸哉与灾难，永恒的苦难！

真修士欢喜，当他开始看见自己的罪，当他在自己对自己的看法中，比邻舍都更低贱，更罪孽深重，当他因着想到上帝的审判和永恒的刑罚而开始战兢，当他觉得自己像个罪犯和囚徒，当他在祷告的时候，开始流下泪水的洪流，从他的胸膛中发出叹息和呻吟，当他的心被泪水洁净，坦然站在上帝面前，并且他借着对上帝同在的生动感知看见那看不见的。哦，何等有福的异象！在这种光照之下，罪犯或犯错之人能为他所犯的罪行提供真诚的悔改，他能用他丰沛的泪水，谦卑的言语，以及坦白他悲惨的处境来感动全慈爱的上帝，他可以祈求慈悲的上帝赦免，并因此获得无数无价的，永恒的，属灵的恩赐。修士最大的成功是看见并承认他是个罪人。当修士借着他所有的行为证明他真诚地，真正地承认他是个罪人，这就是一个伟大的成功。“当心灵开始看到自己的罪如同海边的沙那样众多，它就成为了灵魂开悟的设置和起点，并且是其健康的征兆，”大马士革的圣殉道者彼得如此说道。

当神的恩典临到它的时候，心灵就能看见自己的罪。因着堕落而昏暗，它自己是看不见罪的。看见我们自己的罪和我们的罪孽是神所赐的。圣正教教导她的儿女们，要藉着禁食和叩拜来求神赐予这份恩典，尤其是在圣大斋期。^{4 1} 看见我们自己的罪，我们堕落的状态，堕落的人与堕落天使的交往或来往的恩典，在伟大的圣父们身上是难以置信地丰盛；尽管他们的属灵恩赐清楚地证明了他们的圣洁，但这促使他们不断地悔改和哀

abundant in the great holy Fathers; and in spite of the abundance of their spiritual gifts which clearly bore evidence to their holiness, it urged them to unceasing repentance and mourning, to a continual washing of themselves with their tears. The sayings of the Fathers from this state or level are incomprehensible to carnal minds. Thus, Poemen the Great used to say to the brethren who lived with him: "Brothers! Believe me, where Satan will be thrown, I shall be thrown, too."^{4 2} "Everyone who exalts himself will be humbled, and he who humbles himself will be exalted,"^{4 3} said the Lord.

Conclusion

Adaptations of the Rules for Present-Day Monasticism An attentive reader of the works of the holy Fathers on monasticism will easily notice that the Fathers composed their instructions to suit the circumstances of the time and the condition of those monks for whom they were writing. That is why nearly all the works of the holy Fathers on monasticism have their own special aim, their own one-sided slant. That is also why it was impossible even in the flourishing times of monasticism for each monk to apply to himself wholesale all that the Fathers wrote. Still more is it impossible in our times, and many who have tried to do so have labored much but have gained very little.

We will cite the book of St John of the Ladder as an example. This servant of God wrote his books for cenobitic monks whose chief virtue should be obedience. That is why he speaks with caution, briefly and as if reluctantly, concerning silence or hesychasm, warning us of the danger of undertaking it prematurely or wrongly. On the other hand, he speaks of obedience in great detail, and commends and extols that way of life. The Saint does that not because silence or hesychasm, under certain conditions, is not a way of salvation, but so as not to dampen the zeal of cenobitic monks, and in order to brace and encourage them in the life of obedience which they have taken upon themselves and not give them a pretext for duplicity and for aspiring to undertake a way of life for which they are not fitted or ready, and so fall into self-deception and diabolic delusion, always such an imminent danger for the young and for those

恼，不断地用自己的眼泪洗涤自己。从这种状态或水平发出的父老圣言，是属肉体的心灵无法理解的。因此，伟大的帕门曾对和他一起生活的弟兄们说：“弟兄们！相信我，撒旦将被抛在哪里，我也将被抛在哪里。”^{4 2} 主说：“凡自高的，必降为卑；自卑的，必升为高。”^{4 3}

结论

现今修道规矩的适应 凡是仔细阅读圣教父论及修道之作的，便不难发觉，教父们撰写规诫，皆是为适应当时的处境，以及他们所书写的修道士之状况。是以，圣教父论及修道之作，几乎皆有其独特的旨意，以及其自身单方面的侧重。亦是为此，即便在修道繁荣之世，也无有哪个修道士能将教父所写的一切全然应用在自身。何况在现今的时代，更是万万不能，许多试图如此行的人，虽劳苦奔波，却收效甚微。

兹引用《圣约翰的梯子》一书为例。这位神的仆人著书，乃是为着众修士，他们首要的德行应当是顺服。是以，他论及静默或隐修之时，便谨慎、简略、好似勉强。他警诫我们，勿要过早地或错误地开始这事。另一方面，他详尽地论及顺服，并颂扬和赞美这种生活方式。圣人这样做，并非因为静默或隐修在某些情况下不是得救的道路，而是为了不挫伤众修士的热忱，并为了在他们所承担的顺服生活中，坚定和鼓励他们，不给他们口实去玩弄两面派，去渴望开始一种他们不适合或尚未预备好的生活方式，以致陷入自欺和魔鬼的迷惑之中。这种危险，对于年轻人和那些虽不年轻但刚愎自用、自以为是的人来说，始终是迫在眉睫的。

who are not young but are self-willed and self-opinionated.

It is evident that a monk not living in a community might be confused and upset from reading St John of the Ladder. He would surely imagine that apart from obedience in a community there can be no success or progress in the monastic life. This inspired book proved to have just that effect in actual experience. St Anthony the New, who was living as a solitary deep in the wilds, read *The Ladder of Divine Ascent*. As a result of this reading, he left the wilds and entered a cenobitic monastery.¹

Not everyone can change his outward situation. But what of that?² A monk who stays in his place out of necessity when he has lost confidence in his place or state as a way of salvation falls into despondency, loses his enthusiasm for the monastic vocation, and begins to lead a negligent life. In our time, when we are separated by many centuries from the ways and circumstances in the heart of which the Fathers lived and produced their teaching, the application of their doctrine to the contemporary situation of monasticism in our country would appear to be especially urgent and promises to bring great profit.

Such was our aim in writing the present book. We hope it may serve as a guide for the monks of our time in the particular situation in which they find themselves by the providence of God. We hope that our poor work may be found useful both in the ordinary cenobitic communities and in the state-subsidized monasteries, and for a monk serving as a priest in a convent or at a shrine or chapel, or acting as a ship's chaplain by the rules and requirements of the government, or serving a long obedience in the world, or for a monk professed in a theological seminary and serving there on the teaching staff or in some administrative capacity. We hope that even lay people who wish to make their calling and salvation sure by living with special care and diligence in the midst of the world may also find our book helpful.³

The fulfillment of the commandments of the Gospel has always been the core and essence of the monastic life and activity, and the same is true today. Every place and situation offers many

很显然，一个不住在修道院里的修士，若读了《神圣阶梯》，定然会困惑不安。他肯定会想象，除了在修道院里顺服，修道生活便不能成功，也不会有长进。这本受圣灵启示的书，在实际经历中也证实了这一点。新安东尼，独居于荒野深处，读了《神圣阶梯》。因为读了这本书，他便离开了荒野，进入了一座修道院。

并非人人皆能改变其外在境遇。但那又如何呢？

² 若有修士，因无可奈何而滞留其地，然其已然对其所处之地或其所处之境况，作为得救之路，丧失信心，便会陷入绝望，失去对修道圣召的热忱，开始过着苟且偷生的生活。在当今之世，我等与众父辈生活并产出其教训的时代背景，相隔数个世纪之久，若将他们的教义应用于我国当代的修道生活，则更显迫切，且有望带来极大的益处。

我们写这本书的目的就在于此。我们盼望这本书可以作为我们这时代修士的指引，让他们在上帝的眷顾下，处在特别的环境中。我们希望我们这卑微的工作，无论对普通的修道院，还是对政府资助的修道院，都能有所助益；也希望对那些在女修道院、圣坛或小教堂里担任神父的修士，或者按照政府规章制度担任船上牧师的修士，或是在世俗中长期服侍的修士，又或是在神学院里宣誓并在此担任教职或行政职务的修士，都能有所帮助。我们希望那些愿意借着在世俗中格外谨慎殷勤的生活来坚固自己的呼召和救恩的世俗之人，也能从我们的书中得到帮助。

遵守福音的诫命，素来是修道生活与劳作的核心与要义，时至今日，亦是如此。任何处境与景况，都为这蒙召与爱之劳苦，提供了诸多便利。弟兄们啊，请领受这属灵的供献，莫因其不足而

conveniences for this vocation and labor of love. Brethren, accept this spiritual offering, and do not criticize it for its inadequacy! The inadequacy of the offering is eloquent of the inadequacy of the writer. By your faith and zeal, supply the deficiencies of this inadequacy, and repay by your prayers and blessing him who has labored a little for your salvation as well as his own.

The rich landlord gave a sumptuous dinner to His friends and acquaintances and to a large number of people whom He invited to the dinner so as to enlarge His circle of friends and acquaintances. An infinite quantity of spiritual foods of unimaginable and unthinkable quality was provided for the guests on the spiritual table. At the end of the dinner, the guests were generously given spiritual gifts.

When the invited guests of honor had left, the Landlord looked outside the wedding hall and saw at the doors a crowd of hungry beggars⁴ who would have been glad to enjoy the scraps that remained after the wonderful dinner. The most merciful Lord told the servants to stop clearing the table. He invited the beggars to come in, notwithstanding their filth and rags which were quite out of keeping with the magnificence of the wedding hall, and He set before them the remains of the banquet.

Timidly and wonderingly the beggars entered the spacious hall, went up to the table and stood by it just where they happened to be, and each beggar began to take and eat whatever he found lying before him. They picked up all the scraps. Naturally none of them tasted a single whole dish, or saw the orderly attendance of the servants, or the precious plate and cutlery which were used by the guests, or heard the vast choir of singers or the music which resounded throughout the universe and rose to heaven. That is why none of the beggars, even though there were some among them with natural intelligence, could form a clear and exact idea for himself of the banquet. Having satisfied themselves with the scraps, they had to be content with a conjectural and approximate idea of the splendid and delicious dinner that the honored guests had enjoyed.

苛责！这供献的不足，正显明了作者的不足。凭着你们的信心与热忱，补足这不足之不足，并以你们的祷告与祝福，报答这为你们并为自己得救，略略劳苦之人。

那富足的家主，给他朋友并相识的人，以及许多他请来赴席的人，预备了丰盛的筵席，为要扩充他朋友和相识的人的圈子。在灵筵上，为客人们预备了无数数量，无法想象、无法思议的上好属灵食物。筵席完毕，慷慨地将属灵的恩赐赐给了众宾客。

当那些被邀请的贵客离去之后，那家主向外观看婚筵的厅堂，见门外有一群饥饿的乞丐⁴，很乐意享受那美筵之后所剩下的碎渣。那慈悲的主吩咐仆人不可收拾桌子。他请那乞丐进来，虽则他们身上污秽，衣衫褴褛，与那婚筵的华美极不相称，却摆上筵席给他们。

乞丐们战战兢兢，满怀惊异地进了宽敞的殿堂，走到桌前，随意地站在那里，就开始拿取桌上摆放的食物，饱餐一顿。他们捡拾所有的残羹剩饭。当然，他们当中没有一个人尝到一整道菜，也没有人看到仆人们井然有序地侍候，更没有看到客人所用的珍贵餐具，也没有听到响彻寰宇、直冲天际的庞大诗班吟唱和音乐。所以，这些乞丐，即使其中有一些生来聪敏，也无法对自己所参加的筵席，形成清晰、确切的印象。吃饱残羹剩饭之后，他们只能满足于对尊贵的客人们所享用的丰盛美味佳肴，形成一种推测和大概的印象。

Having cleaned up everything edible on the table, the beggars fell at the feet of the Landlord, thanking Him for food such as they had never eaten or seen before. He said to them, “Brothers, in making my arrangements for the banquet, I did not have you in view. So I have not given you a proper dinner, and I am not giving you the gifts which have all been given away according to a previously made calculation which only I can understand.”

With one voice the beggars exclaimed, “Lord, who are we to have gifts or a grand dinner! We are unspeakably grateful that you have not disdained us. You have admitted us, who are racked with every kind of defect, to your wedding hall and have saved us from starving to death.”

The beggars dispersed, thanking and blessing the kind-hearted Landlord. Then, turning to the servants, He said: “Now clear the table and lock up my hall. There will be no more guests, and what could have been offered in the way of food has been offered. Everything is finished.”

Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! “For who has known the mind of the Lord? Or who has become His counselor?” “Or who has first given to Him and it shall be repaid to him?” For of Him and through Him and to Him are all things, to whom be glory forever. Amen.⁵

Rules Of Outward Conduct For Novices

Introduction: On The Need For Rules

The Church Typikon says that, according to the teaching of the holy Fathers, measure and rule should be observed in everything. After mentioning the holy Fathers in general, the Typikon quotes this remarkable saying of St Ephrem the Syrian: “Great misery exists where life is not guided by lawful rules.” On this foundation, we offer our beloved brethren who are beginners in the monastic life the following rules for their outward conduct.

The Meaning Of A Monastery

桌上可吃的都收拾干净了，乞丐们便俯伏在主人的脚前，感谢他赐给他们从来没有吃过、也没有见过的食物。他对他们说：“弟兄们，我预备筵席的时候，并没有想到你们。所以，我没有给你们预备合式的晚餐，也没有把那些早已算定，只有我才明白的赏赐给你们。”

众乞丐异口同声地说：“主啊，我们是谁，竟能蒙恩得着礼物，享用盛宴！我们万分感激你不轻看我们，接纳了我们这些身患各种疾病的人进入你的婚宴，又救我们免于饥饿而死。”

乞丐们便散了，感谢并祝福那好心的地主。于是，转过来对仆人们说：“如今收拾桌子，锁上我的厅堂罢。再不会有客人了，凡能献上的食物，都已经献上了。一切都完了。”

唉，神丰富的智慧和知识，是何等的深奥！祂的判断，何其难测；祂的踪迹，追究不尽！“谁知道主的心？谁作过祂的谋士呢？”“谁先给了祂，使祂偿还呢？”因为万有都是本于祂，倚靠祂，归于祂。愿荣耀归给祂，直到永远。阿们。

修道见习生外在行为守则

导言：论规矩的必要

教会规章言，据圣父教导，凡事皆当守度量和规矩。于泛论圣父之后，规章引述叙利亚的以法莲圣徒之名言曰：“凡生命不受正当规矩引导者，必有大祸患。”本着此基础，我等向在修道生活中初入门径之亲爱的弟兄，献上关于其外在行为之以下规矩。

修道院的意义

Rule 1 The holy Fathers call a monastery a hospital. Exactly! A monastery is a moral hospital. We come out of the world into a monastery in order to abandon the sinful habits acquired in our worldly life and, outside the influence of the temptations of which the world is full, to acquire habits and conduct that are truly Christian. In return for a truly Christian life on earth, we hope to obtain eternal beatitude in heaven. And so we must make every effort to attain the end for which we enter a monastery, so that our life in the monastery may serve as a means of our salvation, and may not be a cause of greater condemnation for us in the judgment of Christ.

On Obedience And Obediences

Rule 2 Those who come to a hospital in order to benefit by it are obliged to be guided in everything by the direction of the physician, without allowing themselves to use food, clothing, movement, or medicine at their own discretion; otherwise, instead of getting benefit, they will do themselves harm. So, too, everyone who comes to a monastery is obliged to exercise himself not in those penances and labors that seem to him necessary and beneficial, but in those that will be shown to him and appointed by the superior personally or through the mediation of other monastic authorities.¹

Rule 3 All monastic exercises and duties in general are called obediences. Obediences should be carried out with all care, with strict guarding of the conscience, believing that such fulfillment of obediences is essential for our salvation. Monastic occupations are called obediences because they imply the renunciation of one's own will and of one's own reasoning. For this reason, when fulfilling obediences, the conscience is subjected to constant tests. The fruits of exercise in obediences are true humility and spiritual understanding. Voluntary labors performed out of self-opinion or at one's own whim or fancy, especially with the refusal of obedience, however great they may be, not only bring no spiritual fruit whatever, but on the contrary, being themselves the result of self-opinion and pride, greatly increase these passions in the monk and completely estrange him from the supernatural Christian way of thought, that is, from evangelical humility. St John Cassian says, "The

戒律 1 圣父们称修道院为医院。诚然！修道院乃属灵的医院。我们离开世界进入修道院，为要弃绝在世俗生活中养成的罪恶习性，脱离世俗所充满的试探影响，而养成真正基督徒的习性和行事。为要换取在世上真正基督徒的生活，我们盼望在天国里获得永恒的福乐。因此，我们必须竭尽全力达到我们进入修道院的目的，使我们在修道院中的生活成为我们得救的途径，而不致在基督的审判中招致更大的定罪。

论顺服与顺服

戒律 2 凡前来医馆欲得益处的人，务必凡事听从医师的指导，不可擅自斟酌饮食、衣着、行动或药物；否则，非但无益，反倒有害。照样，凡前来修道院的人，务必操练的，并非自己以为必要且有益的苦修与劳作，乃是修道院长亲自或借着其他修道院当局所指示并委派的。¹

戒律 3 凡是修道之事，并众般的职责，总称为顺命。顺命当竭力行之，谨慎的保守良心，因信这般行顺命，乃是关乎得救的要紧事。修道中的事工，称为顺命，是因其中包含着舍弃己意和自己的思虑。为此，在行顺命之时，良心常受试验。在顺命的操练中，果子乃是真谦卑与属灵的洞察。凡出于自以为是或随己意、妄想而行的劳作，尤其是抗拒顺命的，无论其有多大，不但不能带来任何属灵的果子，反而，因其本身就是自以为是和骄傲的果，大大地增长了修道士的这些情欲，并使他完全远离超自然的基督徒思维方式，即福音式的谦卑。圣约翰·卡西安说：“[教导新修士的] 照管和首要的教育，借此新修士可以在适当的时候登上完美的最高峰，首先是要教导他战胜自己的意志[或愿望]。在这事上，要细心勤奋地操练他，他会故意设法给他一些他知道与他的意志或喜好相悖的命令。因为，伟大的埃及教父们凭着经验说，一个修道士——尤其是年轻的修道士——若没有先借着顺命来克制自己的意志，就无法控制情欲的欲望。他们宣称，

care and principal education [of the novicemaster], through which the novice may be able in due course to mount to the greatest heights of perfection, will be to teach him first to conquer his own will [or wishes]. While carefully and diligently exercising him in this, he will deliberately contrive to give him such orders as he knows to be contrary to his will or liking. For, taught by experience, the great Egyptian Fathers say that a monk—and especially a younger one—cannot control the desire of concupiscence unless he has first learned by obedience to mortify his will. They declare that a man who has not first learned to overcome his will or desires cannot possibly extinguish anger or sulkiness or the spirit of fornication, nor can he maintain true humility of heart or lasting unity with the brethren, nor even remain for long in the monastery. And so, by those practices, they hasten to impress and instruct those whom they are training for perfection with the alphabet, as it were, and first syllables, as they can clearly see by these whether they are grounded in false and imaginary or in true humility.”²

On The Treatment Of Sins

Rule 4 The sins into which we fall on account of the weakness and infirmity we share with all men must be confessed to our spiritual father, and sometimes, according to the nature of the sin, to our superior; then, without falling into despondency and inertia, we must resume our obedience with renewed zeal. If we do not at once understand earthly arts and sciences, and while learning them are subject over a long period of time to various doubts and errors, how much more natural is it to fall into errors while learning the art of arts and science of sciences—the monastic life?

On Prayer And Conduct In Church

Rule 5 Prayer is the mother of virtues. For this reason, the greater part of the time in a monastery is consecrated to prayer. For a novice, it is unprofitable to pray alone. Therefore, the Church Typikon forbids self-willed prayer and orders that all living in a monastery should offer the prayers to God together, in the church of God, with the exception of the sick who are kept in their cell by illness, and elders who have become spiritually mature for prayer in the solitude of the cell.

一个人若没有先学会胜过自己的意志或欲望，就绝不可能熄灭怒气或闷闷不乐或奸淫的灵，也无法保持真诚的心中的谦卑或与弟兄们持久的合一，甚至无法长久地留在修道院里。所以，借着这些操练，他们就迫不及待地向那些他们正在训练以求完美的人灌输和教导，如同字母表和最初的音节，因为他们可以清楚地由此看到他们是扎根于虚假的和想象的谦卑，还是真实的谦卑。”²

论罪的处置

戒律 4 凡因我们与众人同有的软弱而跌入的罪，都当向我们的属灵之父承认，有时也按着罪的性质，向我们的上司承认；然后，不可灰心丧志、萎靡不振，却要以更新的热忱恢复我们的顺服。如果我们不能立刻明白世上的技艺和科学，并且在学习它们的过程中，要长期遭受各种疑惑和谬误，那么，在学习技艺之艺和科学之科学——修道生活——的过程中，就更容易陷入谬误，这难道不是理所当然的吗？

论在教会里的祷告与行为

戒律 5 祈祷乃众德之母。为此之故，修道院中大半的时日皆圣于祈祷。对于初入者，独自祈祷并无益处。是以，教会礼典禁止随心所欲的祈祷，且命凡在修道院中生活者，皆当同心合意，在上帝的圣殿中，向神献上祈祷，唯有因病留于静室的病人，以及在静室独处中，灵性成熟可以祈祷的长老，方可例外。

Rule 6 Prayer is the mother of virtues. And so all the brethren are invited to the diligent and unremitting³ performance of the appointed prayers, and therefore to diligent and unremitting³ attendance in the church of God.

Rule 7 When going from your cell to church to stand before the face of God, you should walk reverently, and on no account run; you should not look to the side, but have your eyes cast down to the ground, and should not wave your hands but have them hanging down at your sides.

Rule 8 Every brother, when going to church, should make the sign of the cross before the doors and make a bow to the waist, thereby giving honor to God's dwelling, which is the church.

Rule 9 After entering the church, every brother is obliged to stand in the middle before the royal gates and make the sign of the cross with a bow to the waist three times, but during the Great Fast, make the sign of the cross with prostrations. Then, having bowed on both sides to the people present, he should go to his place.

Rule 10 If a brother belongs to the right choir, then when he comes to his choir he should reverently make a bow to the waist before the icon of the Savior, bow to the brethren standing in the choirs, turning first to the left choir, then to the right, and modestly take his place. But if a brother belongs to the left choir, he should make a bow to the waist before the icon of the Mother of God, and, having bowed to the choirs, first to the right, then to the left, he should go to his place.

Rule 11 The church is heaven on earth. Those standing in it should stand with reverence, in an orderly manner, like the holy angels; they should have their eyes cast down to the ground, should not lean against the walls, should hold their hands straight down at their sides, should not fold their arms, and should not rest one leg but stand on both legs equally.

Rule 12 The church is the tribunal of God. One may go out of it either justified or condemned, according to the testimony of the Holy Gospel.⁴ And therefore the reading and singing should be

戒律 6 祈祷乃众德之母。故此，众弟兄都蒙召，当殷勤不倦地履行所规定的祷告，并为此当殷勤不倦地出入上帝的殿。

戒律 7 你从牢房去到圣堂，站在 神面前的时候，应当存着敬畏的心，万不可奔跑。你不可东张西望，只管垂目看地，也不可挥手，只管垂手在身旁。

戒律 8 凡众弟兄进堂时，当于门前划十字，屈身鞠躬，藉此尊崇上帝的居所，即圣堂。

戒律 9 进了圣堂，众弟兄皆当先站在御门前，划十字，屈膝三次。但在大斋期，当划十字，俯伏在地。随后，向在场之人两边鞠躬，方可到自己的座位上。

戒律 10 若有弟兄，属右诗班，及至来到其诗班，便当恭敬屈膝，向救主圣像鞠躬；再向诗班中站立的众弟兄鞠躬，先向左诗班，后向右诗班，然后谦逊地就位。若有弟兄属左诗班，便当向母神圣像鞠躬，又向诗班鞠躬，先向右诗班，后向左诗班，然后便可往他所在之处。

戒律 11 教会乃在地上之天国。凡站立于其中者，当存敬畏之心；行事当有次序，如同圣天使一般；应当垂目于地，不可倚靠墙壁，双手当平直下垂于体侧，不可抱臂，亦不可歇一腿，当双腿并立。

戒律 12 教会乃是神的审判所。人或可因着圣福音的见证而称义，或可被定罪而出。⁴ 因此，诵读与歌唱皆当以敬畏之心为之，万不可交头接耳，更不可嬉笑怒骂。若不然，我们定要带着罪

performed with all possible attention and reverence; on no account can talking be allowed, still less laughter and joking. Otherwise, we shall go out of the church condemned, having angered the King of heaven by standing before Him irreverently.

Rule 13 We must not look back at the people present during divine service. We must do all in our power to guard our sight as a kind of window into the soul through which the most infectious passions can enter.

Rule 14 In the choirs, each person must occupy the place appointed to him. In the absence of anyone, the next in order will take the vacant place, but on no account should the younger supplant the older because of self-will, self-opinion, or boldness. Exceptions are to be made when those in authority in the choirs find it necessary to group singers according to their voices.

Rule 15 Into the sanctuary, which is the holy of holies, on no account may any unconsecrated person enter, with the exception of sacristans and those on duty, according to the Nineteenth Canon of the Council of Laodicea, and according to the custom received in well-ordered Orthodox monasteries. God hears the commemoration of relatives equally from the church, from the place where you are standing, as from the sanctuary. Your prayer will be more acceptable to God from the church when, out of reverence for Him, you do not enter the sanctuary, than from the sanctuary when you enter it without due reverence and break the rule given to you.

Rule 16 A brother who is obliged to enter the sanctuary or to go through it, must do so with the greatest reverence and fear of God. On entering the sanctuary, make the sign of the cross with three prostrations toward the holy altar, but on Sundays, Saturdays, and Feast Days, with three bows to the waist; then turning toward the icon in the high place, make the sign of the cross with one bow to the waist; after this, bow to the superior, and take his blessing; if the superior is not in the sanctuary, take the blessing from the priest who is serving.

孽走出教会，因着在天上的君王面前肆意妄为，惹动了祂的怒气。

戒律 13 我们切不可观看参与神圣礼拜的人。我们当尽心竭力，保守我们的眼目，如同灵魂的窗户，藉此最易传染的情欲便得以进入。

戒律 14 在唱诗班中，各人务要守住所派定的位。若有人不在，则按次序而行，占据空位；但不可因着私意、己见或放肆，让年轻的取代年长的。惟有唱诗班中的权柄，若以为必要，可按着嗓音来编排歌者，此例外。

戒律 15 凡未成圣洁之人，断不可入圣所，即至圣所，惟司事者及当值者例外，此乃老底嘉会议第十九条所载，亦是秩序井然之正统修道院所遵行之规矩。神必垂听尔等于教堂，或尔所站立之处，为亲友所作之纪念，如在圣所者无异。若尔出于对神的敬畏，不入圣所，则在教堂祈祷，必蒙神悦纳，胜于尔不怀敬畏之心而入圣所，违背所受之规矩。

戒律 16 凡有弟兄蒙召，进入圣所，或经由其间，务要存着敬畏的心，敬畏上帝。及至进入圣所，当向着圣坛划十字，三次俯伏在地；惟在安息日、主日，及诸圣日，则向腰鞠躬三次；然后转向高处之圣像，划十字并鞠躬一次；此后，向主教鞠躬，领受他的祝福；若主教不在圣所，则领受正在服事的祭司的祝福。

Rule 17 Unconsecrated people should not go around the holy altar. But if out of extreme need you have to pass the altar, then this should be done with great fear of God and care. You should walk slowly and quietly, and in going round the throne of God you should keep as far away from it as possible.

Rule 18 Never stand in the sanctuary unnecessarily, but when you have done what you have to do, go out immediately. Moreover, whoever has entered the sanctuary even out of extreme necessity or has been sent by those in authority should reproach himself, saying, “Woe is me, sinful and unclean, who have dared to enter the holy of holies and so condemn myself!” Even the sacred ministers whose vocation it is to serve and stand before God in the sanctuary make themselves worthy of this ministry by acknowledging their unworthiness and by endeavoring to wash themselves before the service with abundant tears of penitence and humility, and by performing the actual service with the greatest reverence, attention, and fear of God.

On The Duties Of Readers

Rule 19 Those who read the psalms and the Daily Office—that is, Vespers, Matins, and the Hours—should prepare in good time and find the troparions and kontakions of the day beforehand, so as not to make mistakes during the reading in church and not have to stop to look for troparions and kontakions and thereby spoil the spirit of prayer. The reader should stand straight, with his hands at his side; he should read without hurrying and without dragging, and he should pronounce the words clearly and distinctly. He should read simply and reverently in a monotone without expressing his feelings by modulations and changes of voice. Let us leave the holy prayers to act on the listeners by their own spiritual power. The desire to convey to the bystanders one’s own feelings is a sign of vanity and pride.

Rule 20 The Daily Office begins with Vespers. The reader who is to begin the Office should stand near the one who is finishing the Ninth Hour. When the latter finishes, they both bow together toward the sanctuary, and then bow to one another. The new

戒律 17 未曾祝圣之人，不可近圣坛。倘若迫不得已，方得行经圣坛，亦当敬畏，小心谨慎。行当徐缓，默然无声；绕行上帝宝座，亦当远离之。

戒律 18 不可无故立于圣所之中，当事毕，即刻离去。再者，凡入圣所者，纵然迫不得已，或奉权柄之命，亦当责备己身，曰：“哀哉！我有祸了，我这罪人，这不洁净的人，竟敢进入至圣所，如此定自己的罪！”甚至那些蒙召在圣所侍奉，立于神前之圣职人员，亦是因着承认自己的不配，并竭力在事奉前，用悔罪谦卑的泪水洗净自己，并以极大的敬畏，专注，惧怕神的心来履行实际上的事奉，方才配得此职份。

论读者之本分

戒律 19 凡诵读诗篇及日课者——即晚祷、晨祷、时辰——当预备妥当，预先寻得今日的都主教颂及祝颂，免得在圣堂内诵读时出错，亦免得停下寻索都主教颂及祝颂，以此败坏祈祷的心。诵读者当站立笔直，双手垂于身侧；当不急不缓地诵读，且要清晰明白地发音。当以朴实恭敬的语气诵读，不以抑扬顿挫来表达自己的情感。当让圣洁的祈祷以其自身的属灵能力来作用于听者。欲将自身情感传达给在场之人的意念，乃是虚荣与骄傲的征兆。

戒律 20 每日功课始于晚祷。将要开始日课的读者，当站在做完九时课的人旁边。后者做完之后，二人一同向圣所鞠躬，然后彼此鞠躬。新的读者站在读经台前，做完九时课的人便去到他原来的地方站着。

reader stands before the lectern, and the one who has finished goes and stands in his place.

Rule 21 The reader of the Apostle,⁵ when going to and from the choir, should hold the book in his left hand, slightly leaning its upper part towards his breast. When going to read, the reader of the Apostle stands first before the icon of the Savior or the Mother of God, according to which choir he belongs, and makes a bow to the waist before the icon; then he bows to his own choir, and after that he goes and stands in the middle of the church before the royal gates. Here he makes a bow toward the sanctuary, and when the priest says “Peace to all,” he bows to him and begins to say the prokeimenon. After announcing the title of the Apostle, when the officiating priest or deacon says “Let us attend,” the reader again bows to the priest and begins the reading of the Apostle. After finishing the reading, when the priest says “Peace to thee,” the reader bows to him before the royal gates; then he goes and stands beside his choir before the icon, and bows before it; then he bows first to the opposite choir and then to his own choir, and goes to his place.

Rule 22 In reading the Apostle, one should on no account shout excessively or indecorously, out of vainglory. On the contrary, one should read in a natural voice—reverently, distinctly, majestically—without that exertion which is offensive both to the ear and the conscience, so that our sacrifice of praise may be acceptable to God, lest we offer to God only “the fruit of our lips” and offer the fruit of our mind and heart to vanity, while even the fruit of our lips is rejected by God as a polluted sacrifice. This should be remembered by singers, too, because for all the choir brothers there is in general vainglory an extremely dangerous passion, through which other vices enter the soul, especially pride, and then the protecting grace of God leaves the man.

On Movement in Church

戒律 21 诵使徒者，往返诗班之际，当以左手持书，稍稍将其上端斜倚胸前。将要宣读之时，诵使徒者先立于救主或圣母像前，视其所属诗班而定，向像前鞠躬至腰；继而向其自身诗班鞠躬，之后往教堂中央，立于御门前。在此，向圣所鞠躬，当祭司言“愿众人平安”时，向其鞠躬，始诵前言。宣告使徒书名之后，当主持圣事之祭司或执事言“专心聆听”时，诵使徒者再次向祭司鞠躬，始宣读使徒书。宣读毕，当祭司言“愿你平安”时，诵使徒者于御门前向其鞠躬；然后往返，立于其诗班旁，于像前鞠躬；继而先向对立诗班鞠躬，再向其自身诗班鞠躬，方归其位。

戒律 22 凡诵读使徒书信者，切不可出于虚荣，过度喧嚷或不合体统。反之，当以自然之声诵读，恭敬、清晰、庄严，不可过分用力，令耳与良心不悦，好叫我们献上的赞美祭，能蒙神悦纳，免得我们只将“嘴唇的果子”献给神，而将我们心思意念的果子献给虚空，甚至连嘴唇的果子，也被神视为污秽的祭而弃绝。歌者亦当牢记此事，盖因在众弟兄中，虚荣乃极危险之恶欲，藉此恶欲，诸般罪孽便进入灵魂，尤其是骄傲，继而神的护佑之恩便离开此人。

论教会中的运动

路加福音 1:16 主在基督徒的教会中赋予了运动，运动带来了生命、活力和发展。这包括：

1. 在敬拜中移动：在敬拜期间，信徒们可以走动、站立、跪下、举手或跳舞（诗篇 149:3）。

在敬拜中自由地表达情感，因为圣灵引领我们（约翰福音 4:24）。

2. 在事工中移动：信徒们受差遣去服侍，去到穷人、弱者和有需要的人那里（马太福音 25:31-46）。教会应该出去到社区、当地，以及更远的地方，传播福音（马太福音 28:19-20）。
3. 在关系中移动：信徒们应该彼此问候，互相欢迎（罗马书 16:16）。信徒们应该互相帮助，互相承担重担（加拉太书 6:2）。
4. 在成长中移动：信徒们应该不断学习和成长，在信仰和知识上都增长（彼得后书 3:18）。教会应该致力于门徒训练，使信徒们更像基督（以弗所书 4:11-13）。
5. 在圣灵的恩赐中移动：信徒们应该积极使用圣灵所赐的恩赐，服侍教会（哥林多前书 12:4-11）。教会应该欢迎圣灵的运行，并顺服祂的引领（使徒行传 2:1-4）。

主教 Ignatius Brianchaninov 写道：“在一个灵魂中，只有通过运动才能发现生命，而没有运动，生命就停止了。”

Rule 23 In going to and from the middle of the church, the singing should be begun and ended all together; moreover, the hands should not be waved, the eyes should be on the ground, and on no account should there be any looking about. The brothers should go in order, quietly, one after the other, without pushing or hurrying one another. On reaching the middle of the church, they should level themselves so that one does not stand in front of another. In returning to the choir, the same order and rules should be observed as have been given above for going from the choir to the middle of the church. While standing in the middle of the church, the arms should be held straight down, and on no account folded, prostrations should on no account be made voluntarily, and when they are appointed they should not be made separately but all together, so that the brothers who are in the middle of the church should be like one body, according to the expression of the Church Typikon. In order that the worship may be uniform and reverent, all the brothers should adjust themselves to the precentor who must see that the prostrations are made at the proper times and that his own prostrations are not hurried or too early, and that the brothers can conform themselves with him.

戒律 23 凡往来于圣堂中央者，宜一同起唱，一同止唱；且不可挥手，眼目当垂视于地，万不可左顾右盼。众弟兄当依序而行，静默，一个接着一个，不可推搡或催促。及至圣堂中央，当彼此对齐，免得一人立于他人之前。返回唱诗班时，当谨遵自唱诗班往圣堂中央时所遵行之秩序及规矩。立于圣堂中央时，臂膀当笔直垂下，万不可折叠，不可自愿作叩拜，若有奉命叩拜，则当一同进行，不可各自为政，以致立于圣堂中央之众弟兄，如同一个身体，正合教会规章之言。为使敬拜划一而虔诚，众弟兄当顺从领唱者，其务要留意叩拜之时间，不宜过急或过早，俾众弟兄得与他一同遵行。

On Bows And Prostrations

Rule 24 The following bows and prostrations are appointed during divine service, and in the following order: when the officiating priest goes out of the sanctuary and stands before the royal gates to bless the reading of the Ninth Hour or Nocturns, or is about to bless the reading of the Hours in the sanctuary, before the exclamation “Blessed is our God,” he makes three bows to the waist; the brethren should also do this. The same rule is observed before the beginning of the Divine Liturgy. At the beginning of the All-Night Vigil, three bows to the waist are appointed when the precentor exclaims “Come let us worship.” In fact, in all the services, at every Trisagion and every “Come let us worship,” three bows to the waist are appointed, except at the very beginning of Matins when it is the custom only to make the sign of the cross three times, as also at the beginning of the Six Psalms when “Glory to God in the heights” is read three times, and also in the middle of the Six Psalms when “Alleluia, alleluia, alleluia, glory to Thee, O God” is read thrice. Usually the sign of the cross is made once at the beginning of the Symbol of Faith (or Creed) in the Divine Liturgy. During the singing of the Verses (stikhiri) and versicles (stikhi) only one bow to the waist each time is appointed whenever the words of a verse incite to worship. But neither in the middle of the church nor in the choirs should we bow in a disorderly and self-willed manner, but should always follow the precentor. When during and after the kathismas, and after the Six Psalms, “Alleluia, alleluia, alleluia, glory to Thee, O God” is said thrice, three bows to the waist are appointed, except on Sundays, Saturdays, and Feast Days when these bows are omitted.

When the brethren go to the middle of the church and before leaving it again, they all make together one bow to the waist, and then all together at the same time, bow to one another. At the first petition of each litany, and at the exclamation with which the officiating priest concludes the litany, one bow to the waist is appointed. Before and after the reading of the Holy Gospel, one bow to the waist is appointed. At the ninth song of the canon, during the singing of “More honorable than the Cherubim,” at each repetition of these words, one

论鞠躬和叩拜

戒律 24 兹有下列叩拜，于神圣礼仪中行之，次序如下：当行礼之祭司，出至圣所，立于御门前，以祝福诵读第九时辰或晨祷时，或将祝福诵读时辰经文于圣所内之时，于高呼“荣耀归于我主”之前，当鞠躬三次，众弟兄亦当如此行。是例亦施于神圣礼仪之始。于彻夜祷之始，领唱者高呼“来，让我们敬拜”时，当鞠躬三次。凡此礼仪，于三圣颂，及“来，让我们敬拜”之时，皆当鞠躬三次，惟于晨祷之始，则依惯例，仅画十字三次而已，又如于六诗篇之始，三次诵读“荣耀归于上主”时，亦然，又如于六诗篇之中，三次诵读“哈利路亚，哈利路亚，哈利路亚，荣耀归于尔，上帝”之时，亦然。凡于神圣礼仪中诵读信经之始，通常只画十字一次。于咏唱诗节 (stikhiri) 及短诗节 (stikhi) 时，每逢诗节之语，勉人敬拜之时，则仅鞠躬一次。然则，无论在教堂之中，抑或在诗班之中，皆不可乱行，随心所欲地叩拜，而当常随领唱者而行。当诵读诗篇之时，以及于六诗篇之后，三次诵读“哈利路亚，哈利路亚，哈利路亚，荣耀归于尔，上帝”之时，当鞠躬三次，惟于主日、安息日，以及节日，则免此叩拜。

众弟兄到圣堂中央，再行离去之前，尽皆一同屈膝至腰，然后一同彼此鞠躬。每逢祈祷文之首，及司祭结束祈祷文时所发之感叹词，当屈膝至腰。恭读圣福音之前后，亦当屈膝至腰。于九首圣歌之时，唱“比基路伯更可敬”时，每每唱到此句，便屈膝至腰。于神圣礼仪中，唱毕“来，让我们敬拜并俯伏于基督前”，当屈膝至腰。唱完“基路伯颂”全曲，即“哈利路亚”之后，当屈膝三次至腰。大进堂时，当屈膝至腰以敬未祝圣之圣物，继而低头。唱毕“我们赞美你”之后，当屈膝三次至腰，若不在唱诗班者，则伏地一次。于

bow to the waist is made. During the Divine Liturgy, after “Come let us worship and fall down before Christ,” one bow to the waist is appointed. After finishing the whole “Song of the Cherubim,” that is, after “alleluia,” three bows to the waist. At the Great Entry, honor is given to the unconsecrated Gifts by one bow to the waist, and, after that, by bowing the head. After finishing “We praise Thee,” three profound bows to the waist are appointed, but for those not in the choir one prostration. During the singing of this holy song, the consecration of the Holy Gifts takes place. After “It is meet and right,” one bow to the waist. Before the Lord’s Prayer, those not in the choir make one prostration, while those in the choir only make the sign of the cross because they have to sing immediately. After the Lord’s Prayer, when the officiating priest says “For Thine is the Kingdom” and the rest of the exclamation, one bow to the waist is appointed. At the exclamation “The Holy Things for the Holy,” three bows to the waist are appointed. When the Holy Mysteries are carried out with the words “With the fear of God, with faith and love draw near,” one profound bow to the waist is made by those in the choirs with great reverence as to Christ Himself invisibly present in the Holy Mysteries, but those not in the choirs make one prostration. Exactly the same should be done when the holy chalice is carried out the second time with the words “Always, now and ever, and to the ages of ages.” At the end of the Divine Liturgy, three bows to the waist are appointed, and the juniors of both choirs turn to the seniors, and all greet one another with a bow. On Sundays, Saturdays, and Festivals, prostrations are not made in church.

On Uncovering The Head

Rule 25 Kalimavkions⁷ are taken off and rested on the shoulder so that the cross formed by the klobuk should not leave your shoulders at the following times during the services: • In the Liturgy: at the Entry with the Gospel, at the reading of the Gospel, at the Great Entry, at Christ’s words “Take, eat” till “It is meet” inclusive, during the singing of “Our Father,” and at the appearance of the Holy Mysteries. • At Vespers, during the Entry. • At Matins, during the reading of the Gospel and during the singing of “More honorable.”

吟唱此圣歌之时，圣物始被祝圣。唱毕“这实在合宜且公义”之后，当屈膝至腰。主祷文之前，不在唱诗班者当伏地一次，而唱诗班者因须即刻歌唱，故只划十字圣号。主祷文之后，当司祭说“因为国度”并其余感叹词时，当屈膝至腰。在感叹词“圣物给圣洁之人”时，当屈膝三次至腰。当以“怀着敬畏之心，怀着信心和爱，你们前来”之语抬出圣奥秘时，在唱诗班之人当以极大敬畏之心屈膝至腰，仿佛基督亲临圣奥秘之中，而不在唱诗班之人则伏地一次。当圣杯第二次被抬出，并说“永远，现在，直到世代代”时，亦当如此行。神圣礼仪完毕时，当屈膝三次至腰，而两班唱诗班之晚辈当转向长辈，众人彼此鞠躬问候。在主日、安息日及节日，圣堂内不可伏地。

论蒙头

戒律 25 除去卡林玛夫基翁帽，并将其置于肩上，以免克罗布克帽所形成的十字架在以下礼仪中离开你的肩：

- 在圣餐礼中：于奉迎福音书时，于诵读福音书时，于大进堂时，于基督的话“你们拿着吃”直到“是应当的”时，于唱“主祷文”时，以及在圣礼显现时。
- 在晚祷时，于奉迎时。

To read the Apostle in the Liturgy and for the readings in Great Vespers the reader takes off his kalimavkion. The brethren take off their kalimavkions during the singing of “Our Father” before meals and “It is meet” after meals. The brethren should take off and put on their kalimavkions all together, and not one after another.

On Maintaining Strict Reverence In Church

Rule 26 In general, the greatest possible reverence and order should be maintained in the church of God, both for the glory of God and for one’s own spiritual profit, and for the spiritual profit of the people present who are edified by the reverence of monks but are confused, scandalized, and harmed by their irreverence. One should not go out of church before the time; one should not allow oneself the least infringement of the rules of orderliness and reverence. From carelessness in small and insignificant things, we soon pass to carelessness in what is most important and in everything. In order to be attentive to one’s important duties, one must constantly keep watch over oneself and be attentive in everything, even in one’s smallest actions.

Rule 27 In case of necessity, superfluous phlegm should be carefully gathered in a handkerchief and not spat on the floor with an indecent noise. One should not cough or blow one’s nose loudly. These and other similar natural needs should be done quietly and decently. Snuff should not be used in church. If food, which is a natural necessity for man, is not allowed to be used in church, how much more impermissible is snuff which is not at all a requirement of nature, but just a bad habit, a mere fad and fancy. In fact, those entering the monastic order should give up the use of tobacco entirely. Our worldly brethren are greatly scandalized when they see monks using tobacco. The unflinching duty of love requires that we should not give cause for scandal to our worldly brethren who, if scandalized by something trifling, will not trust us in what is important either. Those who cannot overcome their

• 在晨祷时，于诵读福音书时，以及于唱“至尊贵”时。

在礼拜中宣读使徒书信，以及在晚祷中宣读经文时，读经者当摘去他的卡米拉夫卡。弟兄们在饭前唱“主祷文”和饭后唱“诚然是可称颂”时，都当摘去他们的卡米拉夫卡。众弟兄摘去和戴上他们的卡米拉夫卡，都当一同进行，不可一个接一个地做。

论在教会中保持严谨敬虔

戒律 26 总而言之，当在上帝的教会中保持最大的敬畏和秩序，这既是为了上帝的荣耀，也是为了自己的灵性益处，更是为了在场众人的灵性益处，他们因修士的敬畏而受到造就，却因他们的不敬而困惑、受绊倒和受伤害。不应在规定时间内之前离开教堂；也不应允许自己有丝毫违反秩序和敬畏规则的行为。从对细小而无足轻重的事情的漫不经心，我们很快就会变得对最重要的事情和所有事情都漫不经心。为了专注于自己的重要职责，人必须不断地看顾自己，并且在一切事情上保持专注，即使是在自己最小的行动上。

戒律 27 若有必要，多余之痰，当小心聚于手帕之中，不可出不雅之声而吐于地上。人亦不可大声咳嗽，或大声擤鼻。凡此种种及其他类似之自然需求，皆当静默而有体面地行之。于圣堂之中，切不可用鼻烟。盖食物乃人之自然需求，尚不许于堂中取用，何况鼻烟？鼻烟非自然之必需，不过一陋习，一虚荣，一意淫耳。凡入修道院者，实当全然戒除烟草。我世俗之弟兄，见修士用烟草，便大大地厌恶。爱之不渝之职分，要求我们不可使我等世俗弟兄跌倒，若他们因微不足道之事跌倒，亦必不信赖我们于重要之事。凡不能胜过其恶习者，当承认其软弱，并当以自责补赎其缺乏自制之不足，⁸ 但不可于众弟兄面前显露其恶习，盖一人所受之害，不及多人所受之害为大。此乃教父们对于我等被软弱击败之观点。

habits should acknowledge their weakness and make amends for their lack of self-denial by self-reproach,⁸ but they should not display their habit before the brethren, because harm caused to one is not so grave as harm caused to many. Such is the opinion of the Fathers about our defeat by our weaknesses.

On Behavior In Refectory And Use Of Food

Rule 28 The strictest order and reverence is appointed to be observed in church. This applies equally to the refectory. The time spent in the refectory for fortification with food should be, as it were, a continuation of divine service. While nourishing the body with prudent sufficiency with the foods set before them, the brethren should at the same time nourish their soul with the word of God which is read during meals. For this reason, profound silence is observed in the refectory. If it is necessary to say anything, it is said extremely quietly and briefly, so as not to interrupt the reading.

Rule 29 All the brethren should take food in the common refectory and not in their cells, with the exception of the sick who are allowed to have food brought to their cell, but only with the knowledge and permission of the superior. Try to partake of the common table and not to miss it for any slight cause that has a mask of truth. In due time you will see special spiritual profit from constant participation in the common refectory.

Rule 30 The use of food both in the refectory and in the cells should be regulated by prudence in regard to quantity. Novices should take food almost to fullness, but not to satiety. Fasting, which is so useful for a monk later, in the case of a novice should be moderate. If a novice does not eat outside the refectory, such a fast will be fully sufficient for him. The partaking of food in the refectory almost to fullness is necessary for a novice because he is obliged to do his obediences which are sometimes difficult, and so as not to weaken his bodily strength excessively. For the due weakening of the body, the quality and quantity of the monastic food in the refectory is sufficient. The passions diminish in novices not through violent

论在食堂的行为并食物的用途

戒律 28 凡在圣堂，务要谨守严律，存敬畏的心。此亦当施于饭堂。于饭堂进食以强壮身体之时，当视其为神圣事工之延续。弟兄既以适量之食滋养身体，亦当以用膳时所读之神的话语滋养心灵。为此，饭堂中当谨守沉静。若有言语，亦当极尽轻微简短，免得打断诵读。

戒律 29 众弟兄都当在公食室用饭，不可在各人的屋内用饭。惟有患病的，准许人把饭送到他们的屋内，但须得长上知道并允许。当竭力参与公餐，不可因任何貌似真实的微小缘由而缺席。到了时候，你们必见常常参与公食，会有特殊的属灵益处。

戒律 30 凡在饭厅及各室用饭，当以节制为量。初学修士几近饱，然不可过饱。斋戒于修士日后大有裨益，然于初学修士，当以适度为宜。若初学修士不在饭厅外用饭，此等斋戒便已足够。初学修士于饭厅几近饱食乃是必要，盖因其须尽其服从，彼等有时甚为艰难，故当免其过分削弱体力。为使身体得当削弱，饭厅中修士膳食之质与量已然足够。于初学修士，情欲之衰微，非由剧烈斋戒，乃由认罪，劳作，并远离他人自由交往。

fasting, but through the confession of sinful thoughts, through labors, and through shunning free intercourse with others.

On The Use Of Wine

Rule 31 Although the use of wine in the refectory is permitted by the Church Typikon, it is allowed only for those old monks who are doing hard work, for whom it is necessary and beneficial. For the young, wine is harmful. Therefore, in spite of the fact that it is put on the table in certain monasteries, it is extremely profitable for the young to abstain from wine completely. “Praise for a monk is abstinence from wine,” says St Symeon the Great Wonderworker; “and even if on account of bodily infirmity a monk is compelled to take it, let him take little.” St Poemen the Great says, “Monks should on no account drink wine.” “Young people should not even smell wine,” says St Mark the Ascetic.

On Conduct In One’S Cell And Reception Of Visitors

Rule 32 In the cells, you should be occupied in spiritual reading and such handwork as does not excite attachment to it. Otherwise, all your attention will be drawn to the handwork to which you are attached. God and your salvation will become distant for you. Worldly books, and still more those that are harmful for morality, should on no account be read, or even kept in your cell.

Rule 33 Novices should not bring into their cells trinkets, that is, various fancy objects and luxuries. Such things attract a novice’s mind and heart to themselves, and so distract them from God. Besides that, they excite reverie that is opposed to spiritual progress and proficiency. The best adornment for a monastic cell is a select library, which should consist of Holy Scripture and the writings of the Fathers on the monastic life. “It is essential to have Christian books,” says St Epiphanius of Cyprus. “One glance at these books turns one away from sin and encourages one to virtue.” Sacred books should be kept respectfully, rendering honor to the Holy Spirit Who lives in them. Elders known for their special piety and spiritual progress keep the New Testament by the holy icons.

论饮酒

戒律 31 虽然修道院规章允许在食堂饮用葡萄酒，但只允许给那些做重活的老修士，对他们来说是必需且有益的。对于年轻人，葡萄酒是有害的。因此，尽管在某些修道院里，葡萄酒也被摆放在桌子上，但年轻人完全禁戒葡萄酒是极为有利的。“修士的赞美在于禁戒葡萄酒，”大奇迹者西面如此说；“即使由于身体虚弱，修士不得不饮用，也要少量地喝。”大坡门说：“修士绝不应该喝酒。”圣马克禁欲者说：“年轻人甚至不应该闻葡萄酒的味道。”

论在己室中的行为和接待来访者

戒律 32 在修道院中，你应当专心于属灵的阅读，以及不让你对其产生执着的劳作。否则，你所有的心思意念，都会被你所执着的劳作吸引。神和你的救恩，便会与你渐行渐远。世俗的书籍，尤其是那些有害于道德的书籍，一概不可阅读，甚至不可留在你的修道院中。

戒律 33 凡初学之人，不当将玩物，即各样虚饰之物和奢侈之物，带入其修室中。此等物牵引初学之人的心和意，使他们分心，远离上帝。此外，它们会激发空想，有悖于属灵的进步和造诣。修道室最好的装饰，乃是精选的书籍，其中应包含圣经和教父论修道生活的著作。「拥有基督教书籍是必不可少的，」塞浦路斯的主教伊皮法尼乌斯说。「一眼瞥见这些书，便使人远离罪恶，并勉励人行善。」圣书应当恭敬地保存，尊崇住在其中的圣灵。以特殊虔诚和属灵进步著称的长者，将新约放在圣像旁。

Rule 34 It is prohibited for novices to receive women in their cells, even their nearest relatives. As regards the reception of relatives and acquaintances of the male¹ sex, novices are obliged to ask the superior's permission.

Rule 35 Novices should not only refrain from receiving worldly people in their cells, but also from unduly visiting one another. Undue visiting from cell to cell is a cause of gossiping, joking, and impudence, whereby the fear of God and delight in the ascetic life are destroyed, and the most violent action of the passions is stirred up, especially despondency, anger, and lust. For this reason, the great Elder Symeon the Reverent ordered his disciple, St Symeon the New Theologian, on his entry into the monastery, to renounce all acquaintanceship inside and outside the monastery. By carefully carrying out the Elder's order, the disciple soon reached high spiritual proficiency.

Rule 36 Novice! Often visit the cell of your confessor or elder for your spiritual edification and confession of your sins and your sinful thoughts. Happy are you if you have found a confessor with knowledge, experience, and good intention. A satisfactory director in our times is the greatest rarity. Honor as a shrine that cell in which you hear the life-giving word of God. And if there is not a satisfactory director in the monastery, then go more often to your spiritual father for confession, but be guided by the Gospel, and the ascetical books written by the holy Fathers. Your cell will become for you a haven and refuge from emotional upheavals and thought-storms, disturbances of mind and heart.

Rule 37 There should be no food of any kind in your cell, no dainties, and especially no drinks. We do not come to a monastery to enjoy ourselves by fulfilling the desires of the flesh, for earthly joys and amusements. We enter a monastery in order that, by means of true repentance uninterrupted by distractions and enjoyments, we may be reconciled with God and receive from Him the priceless gift of salvation.

On Clothing

戒律 34 凡见习修士，概不可在自己的房间内接待妇女，哪怕是至亲也不可。至于接待男性的亲属和熟人，见习修士则需征得院长许可。

戒律 35 凡是初入道者，不单不该在自己的斗室里接见世俗之人，也不该彼此过从甚密。斗室之间过从甚密乃是闲话、玩笑和放肆的缘由，因此便毁坏了敬畏上帝的心，和喜爱修道生活的乐趣，并且激起了最暴烈的诸般情欲，特别是灰心、忿怒和邪念。为此，伟大的长老圣洁的西面，在他门徒圣西面新神学家入修道院时，命令他断绝修道院内外的一切交往。这门徒谨遵长老的命令，很快就达到了崇高的属灵造诣。

戒律 36 初入道者啊！要时常去你忏悔神父或长老的寮房，为了你属灵的造就，并忏悔你的罪和你的罪恶的思想。你若寻得一位有知识、有经验、存好心的忏悔神父，你就有福了。在现今的时代，一位令人满意的导师乃是极大的稀有之物。你要敬重那听你听闻上帝赐生命的圣言的寮房。若在修道院中没有令人满意的导师，你就当更常去你属灵的父亲那里告解，但要福音为指引，并以圣父们所写的修道书籍为指引。你的寮房将成为你抵御情感动荡和思想风暴、心神意念扰乱的避风港和庇护所。

戒律 37 你的房间里不当有任何食物，也不当有任何美味，更不可有饮料。我们到修道院来，不是为了满足肉体的欲望，享受世上的快乐和娱乐。我们进入修道院，乃是要借着真实的悔改，不受干扰和享受的阻碍，与神和好，从他那里领受救恩这无价之宝。

论衣裳

Rule 38 Clothing should be as simple as possible, but as decent and tidy as is required by the custom and position of the monastery and its relations with visiting worldly people who may be offended both by luxurious and untidy clothing. Do not have colored cassocks (podriasniks) and colored linings for gowns (riassas). Such clothing is unsuitable for those who are weeping over their dead soul. They should have black clothing, which people wear as a sign of deep sorrow. It is essential for a novice to observe this rule; because the state of his soul conforms to the state of his body, and he cannot maintain a sense of penitence when his body is adorned with showy and elegant clothing. Vainglory and hardness of heart come from a novice's wearing luxurious clothing, and his flesh revives for lustful feelings and movements. It is unfitting for a sinner to have beautiful clothes; otherwise, he will be like a white-washed and gilded coffin: bright and rich outside, but inside a stinking corpse.

On Relations With Brethren Of The Monastery

Rule 39 Respect should be shown to elders, and priests should be approached for their blessing with faith and reverence. This respect should stem from a sense of duty and love, and not from a desire to please men or from any other motive of this world, foreign to the monastic outlook and alien to the spirit of the Church.

Rule 40 The brethren should bow affably and courteously to one another when they meet, honoring the image of God in their neighbor, honoring Christ Himself.¹¹

Rule 41 The young must try to love all equally and must avoid, as a snare of the devil, exclusive love for any companion or worldly acquaintance. Such love in the young is nothing but a passion that they do not understand, and which violently drags them away from their duties to God.

Rule 42 In mutual meetings, extreme care should be taken to guard the sense of touch, and it should be guarded to such a degree that on no account should a brother¹² be held by the hand. Similarly, other greetings unsuitable for a holy monastic

戒律 38 衣着当力求朴素，但须合乎规矩，整洁端庄，以符修院的习俗和地位，以及其与前来拜访的世俗之人之间的关系。切勿身着彩色的内袍和外袍的彩色衬里。这样的衣着，不适合那些为自己已死的灵魂痛哭的人。他们当身着黑色衣衫，这乃世人深感悲恸的标志。一个初学修士遵守此规矩，至关重要；因为他的灵魂状态与他的身体状态相符，当他的身体被华丽而优雅的衣服装饰时，他就无法保持忏悔之感。虚荣和心硬，源于初学修士身着奢华的衣服，而他的肉体亦会因此复苏，滋生贪欲和邪念。一个罪人拥有美丽的衣裳，乃不相称之事；否则，他便如同一具粉刷、镀金的棺材：外面光鲜富丽，里面却是一具腐臭的尸体。

论与修道院弟兄的关系

戒律 39 当尊敬长者，并当怀着信心和敬畏，求祭司祝福。这种尊敬应源于责任感和爱，而非为了讨人喜悦，或出于世俗的任何动机，这些都与修道院的观点格格不入，也与教会的精神相悖。

戒律 40 弟兄们相遇的时候，应当彼此亲切、谦恭地问安，敬重邻舍里面的上帝的形象，敬重基督自己。¹¹

戒律 41 少年人总要试着爱众人，且务要远避专爱任何同伴或世俗之友，如同魔鬼的网罗。少年人的这种爱，无非是他们所不明白的私欲，而这私欲就猛烈地将他们从对上帝的责任中拉扯出去。

戒律 42 在彼此相见之时，务要极其谨慎，保守触摸之感，谨慎到何种地步呢？就是无论何种情况，弟兄们彼此之间，也不可握手。照样，其他不适宜于神圣修道团体的问候，也当避免。此种谨慎，在古代修道院中，被严格遵守。在基督教

community should be avoided. This precaution was strictly observed in the ancient monasteries. Breakers of this rule were subjected to public monastic punishment in the Egyptian communities that were the best in the Christian world. St John Cassian tells us this.¹³

Rule 43 One ought to avoid, as the greatest danger, association with a brother who leads a slack life, not in order to condemn him, but for another reason: nothing is so catching, so infectious as a brother's weakness. The Apostle ordered, "We command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us."¹⁴ "[Do] not keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolator, or a reviler, or a drunkard, or an extortioner—not even to eat with such a person."¹⁵ Why? Because, the same Apostle says, "Evil company corrupts good habits."¹ Are you on friendly terms with a drunkard? Be sure of this: in his company you, too, will learn to drink. Do you often talk to an adulterer? Be sure of this: he will infect you with his lustful feelings. Your friends and intimate acquaintances should be those whose sole aim is to please God. That is how the holy Prophet David acted. He says of himself, "I have walked in the innocency of my heart in the midst of my house." But in spite of such innocence, "I have hated the workers of iniquity" with a hatred pleasing to God which consists in keeping away from them.

Whoso privily slandereth his neighbor, him did I drive out; whoso hath a proud look and a greedy stomach, with such I did not eat.

Mine eyes look upon such as are faithful in the land, that they may dwell with me; whoso leadeth a godly life, he shall be my servant.

The proud doer hath not dwelt in the midst of my house; he that speaketh unjustly shall have no place in my sight.¹⁷

But Thy friends have been very dear to me, O God.¹⁸

世界中最为优秀的埃及团体里，违反此规者，要遭受公开的修道惩罚。圣约翰·卡西安曾如此告诉我们（参路加福音 1:13）。

戒律 43 应当避免与生活松懈的弟兄交往，这乃是最危险的。其目的不是为了谴责他，而是为了另一个原因：没有什么比弟兄的软弱更容易传染，更具感染力。使徒吩咐说：“弟兄们，我们奉主耶稣基督的名吩咐你们，凡有弟兄不按规矩而行，不遵从我们所传给他们的教训，就当远离他。”¹⁴ “若有称为弟兄的，是行淫乱的，或贪婪的，或拜偶像的，或辱骂的，或醉酒的，或勒索的，这样的人不可与他相交，甚至不可与他吃饭。”¹⁵ 为什么？因为，同一位使徒说：“滥交是败坏善行。”¹ 你是否与醉酒的人友善相处？请务必记住：在他的陪伴下，你也会学会喝酒。你是否经常与奸淫者交谈？请务必记住：他会用他淫荡的情感感染你。你的朋友和亲密的熟人应该以取悦神为唯一的目的。圣先知大卫就是这样做的。他论到自己说：“我行事为人正直，在我家中也是如此。”尽管如此纯洁，他却“恨恶作孽的人”，这是一种讨神喜悦的恨，即远离他们。

凡暗中诽谤邻舍的，我必将他逐出；眼目高大，心里骄傲的，我必不与他同食。

我的眼目，要看顾國中忠信的人，叫他们与我同住；行事完全的，他要事奉我。

骄傲行事的，不得住在我家里；说话虚假的，不得立在我眼前。¹⁷

主啊，你的朋友，我甚喜爱。¹⁸

St Poemen the Great has said, “The sum [end, crown] of all instruction for a novice is: avoid bad company [companionship, friendship], and keep good company.”

On Leaving The Monastery

Rule 44 You should not go about with an uncovered head in the monastery; this is a breach of modesty and reverence. Also one should not allow oneself to shout or to make disorderly, overly free movements of the body. Such things disturb the interior peace of a novice, disturb the order of the monastery, destroy the quiet of the brethren, and are a cause of temptation for worldly visitors to the monastery.

Rule 45 One must never go outside the monastery enclosure without previously asking permission to do so from those in authority.

Rule 46 It is never allowed to go for walks alone, but always in twos or threes. This regulation existed in the ancient as well as in the newest of the well-ordered holy communities. In this way, many temptations, and even falls, have been prevented. “Woe to him who is alone!”¹ When some temptation begins to assail him, there is no one to restrain him. On the other hand, a brother who is helped by another brother, divine Scripture likens to a secure and elevated city.²

Rule 47 Do not love going to town, do not love visiting worldly places. How can the soul of a young monk or novice who wishes to take upon himself the vows of monasticism not be harmed by the frequent sight of temptations and by mixing with temptations to which his heart is still alive, which he enjoys and to which he is attracted? Unless he enjoyed the glamour and delusions of the world, he would not be attracted by them. A monk who feels an impulse to go frequently out of the monastery into the world is wounded with the devil’s arrow. A monk who follows the morbid impulse of his heart frequently to leave the monastery and wander among the temptations of the world has voluntarily received into himself the deadly, poisonous arrow shot at him by the devil, and has allowed its poison to flood his soul and poison it. A novice given to roaming about must be regarded as unfit for the

圣大坡门说：“初学者的训诫总纲乃是：远离恶友，亲近益友。”

离开修道院

戒律 44 在修道院里，你们不可蓬头垢面；这是不贞洁和不敬畏的表现。也不可大喊大叫，或作出放肆、过分自由的身体动作。这些事会扰乱修士内心的平静，扰乱修道院的秩序，破坏弟兄们的安静，并且会使来访修道院的世俗之人陷入试探。

戒律 45 凡事不可未经许可，擅自出离寺院围墙，当先求问掌权者。

戒律 46 凡事不可独自前往散步，当二人或三人同行。这规矩，古时及最新的纪律严明的圣善团体，皆是如此。借此，许多试探，甚至跌倒，得以避免。“孤身的人有祸了！”¹ 当有试探开始攻击他时，无人可以约束他。另一方面，一位弟兄得了另一位弟兄的帮助，神圣的经文将之比作坚固的高城。²

戒律 47 莫要喜爱往城里去，莫要喜爱探访世俗之地。一个年轻修士或见习修士，若愿领受修道的誓愿，他的灵魂岂不因时常见到试探，以及与他的心仍活在其中的试探相交而受害？他喜爱这些，并被其吸引。除非他喜爱世俗的虚荣和迷惑，否则他不会被它们所吸引。一个修士若感到要频繁地离开修道院进入世俗的冲动，便是被魔鬼的箭所伤。一个修士若跟随他心中病态的冲动，经常离开修道院，在世俗的试探中游荡，便是自愿地接受了魔鬼射向他的致命的、毒性的箭，并任凭其毒液涌入他的灵魂，将其毒害。一个喜爱游荡的见习修士，应被视为不适合修道生活，应及时被逐出修道院。一个喜爱游荡的修士，应被视为已经背叛并违背了上帝、他的良心和他的修道誓愿。对于这样的修士来说，没有什么圣洁；所有最卑鄙的行为，每一种罪恶和罪行，他都认为对自己是可允许的，因为他被爱世俗的激情所吸引和黑暗，其中包含着对所有激情

monastic life, and should be put out of the monastery in good time. A monk given to roaming about must be regarded as having betrayed and been false to God, to his conscience, and to his monastic vows. For such a monk, nothing is holy; all the most dastardly deeds, every sin and crime he considers permissible for himself, being drawn and darkened by the passion of love for the world which includes the service of all the passions. Be particularly vigilant with regard to such a monk, because he will not scruple to do as much harm as possible to the community. Using the help of his corrupt connections in the world, he will justify his behavior and foil every attempt to check his misconduct.

Rule 48 Everything depends on habit. If we are slack, we shall get into a bad habit that will rule over us like a cruel master over his slaves. If we force ourselves, we shall acquire a good habit that will act in us like a beneficial natural property. Choose what is good for you, and practice it; habit will make what is good pleasant. Force yourself to acquire the good habit of patiently staying in the monastery, of going out of it only in extreme necessity, of remaining out of it as short a time as possible, of returning to it as soon as possible. The father of monasticism, St Anthony the Great, has said, “Just as fish die if they stay long on dry land, so monks who remain with worldly people outside their cell lose the disposition for silence. Just as a fish rushes to the sea, so we should rush to our cells, lest by delaying outside we forget the inner watch.” From the habit of staying in the monastery we easily pass to another still better habit, the habit of staying in one’s cell. Then the merciful Lord will lead us to the holy habit of remaining within oneself.²¹

Rule 49 He who observes prudent silence, who guards the senses of sight and touch, who avoids special love for any of the brethren, or worldly people, who avoids attachment to earthly things, who shuns familiarity and all that infringes upon modesty and reverence, will soon feel within himself that deadness from which life radiates.²² On the other hand, he who gives way to distraction and dissipation, who does not watch over himself, who allows himself to be attached to people and familiar with them, will never attain anything

之服侍。要特别警惕这样的修士，因为他不会犹豫，尽可能地对团体造成伤害。他将利用他在世俗中腐败的关系，为自己的行为辩护，并挫败一切检查其不当行为的企图。

戒律 48 凡事皆系于习惯。倘若我们懈怠，便会染上恶习，如暴君辖制奴仆一般，辖制我们。若我们勉力而行，便会养成善习，如天性一般，于我们大有裨益。当择对己有益之事，并躬行之；习惯会使善事变得令人愉悦。当勉力养成善习，即在修道院中耐心停留，唯有万不得已时方可外出，外出时间越短越好，并尽快返回修道院。修道之父圣安东尼大帝曾说：“正如鱼若久居旱地，便会死去，修士若久留于俗世之人身旁，远离自己的修室，便会失去静默的心境。正如鱼儿迅速游向大海，我们也当迅速回到自己的修室，免得在外面耽搁，忘记内心的警醒。”我们从习惯于在修道院中停留，很容易过渡到另一种更好的习惯，即习惯于在自己的修室中停留。然后，慈爱的上帝会引导我们养成圣善的习惯，即居于内心之中。

戒律 49 那谨守审慎的缄默，看顾眼和触觉的，不偏爱任何弟兄或世人，不贪恋世上的事，远离熟络和一切侵犯贞洁与敬畏之事的，很快会在里面感受到那种死寂，生命由此而发光。²² 另一方面，那些放纵于分心和放荡的人，不看顾自己，任由自己依附于人并与他们熟络的人，即便在修道院中度过一百年，也永远不会获得任何属灵之物。

spiritual even though he were to spend a hundred years in a monastery.

On Venerating The Miraculous Icons And Holy Relics

Rule 50 Each of the brethren is obliged every day to kiss the wonder-working icon or holy relics that are in the monastery. You should kiss them with three reverent prostrations and with heartfelt prayer that the saints may help you to accomplish the course of monasticism for the glory of God and for the salvation of your soul. Two of the three prostrations are made before kissing the icon or relics, and one after kissing. That is what reverent monks do in all monasteries where they have wonder-working icons and holy relics. The monks kiss the icons and relics usually after Matins or after Vespers, or else after the Evening Prayers.²³

Conclusion

The keeping of the above rules can bring the outward conduct of a monk into good order, and can teach him constant reverence and constant watchfulness over himself. He who has brought his outward conduct into order is like a wellmade vessel without cracks. Into such a vessel, precious myrrh can be poured with the certainty that the myrrh will be preserved intact. And a monk who has reduced his habits to order becomes capable of spiritual action, which is preserved intact by good bodily habits, while it cannot possibly be retained in a monk whose outward conduct is disorderly. St Isaac the Syrian says, “Bodily activity precedes that of the soul, just as the creation of the body preceded the breathing of the soul into Adam. He who does not perform bodily labor, cannot perform spiritual labor either. For the latter is born of the former, as an ear from a grain of corn. And he who is without spiritual activity, is also devoid of spiritual gifts.” The same Saint says in another place, “Many great and admirable fathers I have found who cared for the ordering of their senses and their bodily habits more than for other labors, because thence is born the ordering of the thoughts. Many causes, independent of his will, meet a man and make him leave the domain of his freedom. And if his senses were not guarded through the regularity of his previously acquired habits, they would for long

论敬拜神迹画像和圣髑

戒律 50 众弟兄每日务必亲吻修院中供奉的行奇迹之圣像或圣髑。当以三叩首之礼，虔诚亲吻，并衷心祈祷，求圣徒助你成就修道之功，荣耀上帝，拯救尔之灵魂。三叩首之礼，当于亲吻圣像或圣髑之前行二叩首，之后行一叩首。凡有行奇迹之圣像及圣髑之修院，虔诚之修士皆当如此行。修士多于晨祷后或晚祷后，亦或晚课后亲吻圣像及圣髑。

结论

遵守上述规矩，能使修士外在的行为井然有序，也能教导他恒常的敬畏和对自身的警醒。凡使自己外在行为井然有序的，就如同一个没有裂缝的器皿。珍贵的没药能浇灌到这样的器皿里，而没药必能完好地保存。一个使自己的习惯变得井然有序的修士，就能做出属灵的行动，这行动藉着良好的肉身习惯得以保全，而对于外在行为混乱的修士来说，这是不可能做到的。叙利亚的以撒圣人说：“肉体的行为先于灵魂的行为，正如创造肉身先于将灵魂吹入亚当一样。不从事肉体劳作的人，也不能从事属灵的劳作。因为后者是从前者而生，就像麦穗从麦粒而生一样。没有属灵行动的人，也缺乏属灵的恩赐。”这位圣人在另一处说：“我发现许多伟大而令人钦佩的父老，他们比其他劳作更注重整顿他们的感官和肉体习惯，因为思想的整顿由此而生。许多与他的意志无关的原因会遇上一个人，使他离开他自由的领域。如果他的感官没有藉着他先前养成的规律性习惯而受到看守，他们就会长久地阻止他进入他自己里面，找到他先前的安宁。”在另一处：“在你的朋友面前举止恭敬。这样做，你对你和他们都有益处。因为通常在友谊的借口下，灵魂会抛弃警醒的缰绳。谨防与人相会，这并非总是对你有益。在聚会中，更喜欢沉默，因为沉默可以避免许多伤害。看守你的眼睛胜过看守你的肚子，因为内在的战争无疑比外在的更容易。弟兄啊，不要相信，不用节制肉身，就能控制内心的想法。惧怕恶习胜过惧怕魔鬼。”

prevent him from entering within himself and from finding his former quiet.” In another place: “Behave reverently in the presence of your friend. By so doing, you will be of profit to yourself and to them. For usually under the pretext of friendship the soul casts off the reins of watchfulness. Beware of meeting people; it is not always profitable. In gatherings, prefer silence; for it prevents much harm. Guard your sight more than your stomach; for inner war is undoubtedly easier than outer. Do not believe, brother, that inner thoughts can be controlled without the control of the body. Fear bad habits more than devils.”

When Basil the Great arrived in Antioch, the philosopher Libanius, director of the school of Antioch and a comrade of Basil’s in the school of Athens, asked him to deliver a lecture to his youthful listeners. St Basil did this. Telling them that they should guard purity of soul and body, he gave them detailed rules for their outward conduct. He ordered them to have a modest gait, not to talk loudly, to observe propriety in conversation, to take food and drink reverently, to keep silent in the presence of their elders, to be attentive to the wise, obedient to their superiors, to have a sincere love for equals and juniors, to avoid the wicked and those who are infected with passions and who love to please the flesh, to speak little, carefully to gather knowledge, not to speak without thinking beforehand what you are going to say, not to talk much, not to be quick to laugh, to make modesty and other virtues their outward adornment. Wise Basil gave the youths an instruction mostly relating to their outward conduct, knowing that good order passes at once from the body to the soul, and that bodily order soon brings the soul into order.

Special attention should be paid to getting out of the habit of being familiar with people, a practice that is so approved and so loved in worldly society. In our times, many who have become accustomed to familiarity in worldly life retain it in the monastery. Others who have already entered the monastery try to acquire it, finding in it something especially attractive. The harmful consequences of familiarity are not noticed owing to distraction, to inattention to oneself, and to the constant multiform action of countless temptations; but for a monk they are fatal. The holy Fathers speak in

当伟大者巴西略来到安提阿，安提阿学府校长、巴西略在雅典学府的同窗，哲学家李巴尼乌斯，请他向年轻的听众演讲。圣巴西略就这么做了。他告诉他们要保守灵魂和身体的洁净，并为他们的外在行为给出了详细的规矩。他吩咐他们走路要端庄，不要高声喧哗，谈话要合宜，要敬虔地饮食，在长辈面前要沉默，要留意智慧人，要顺从上司，要真诚地爱同伴和晚辈，要远离恶人和那些被情欲感染、喜爱肉体的人，要少说话，要谨慎地积累知识，说话前要三思而后言，不要多言，不要轻易发笑，要以谦卑和其他美德作为他们的外在装饰。智慧的巴西略向年轻人给出了与他们的外在行为相关的大部分教诲，因为他知道良好的秩序会立刻从身体传递到灵魂，而身体的秩序很快就能使灵魂进入秩序。

务要特别留心，脱离与人熟稔的习惯，这习惯在世俗社会中备受称许，也为人所喜爱。在现今的世代中，许多人习惯了在世俗生活中与人熟稔，即便入了修道院，仍保留着这种习惯。另有人已进入修道院，却试图养成这种习惯，觉得其中颇有吸引力。因着分心，不留心自身，以及无数试探不断而多样的侵扰，这种熟稔的有害后果往往难以察觉；但对修士而言，却是致命的。圣教父们严厉地斥责这种熟稔，称之为放肆。

vigorous terms against familiarity, which they call impudence.

Once, a brother came to St Agatho who was distinguished among the fathers of the Egyptian Scetis at that time for a special gift of discernment and said, "I intend to live with brethren. Tell me, how should I live with them?" The elder replied, "Spend the whole of your stay with them like the first day of your arrival. Throughout your life maintain a state of pilgrimage [i.e., behave in the monastery like a stranger and pilgrim, and not like an inhabitant and member of the community], and do not allow yourself to feel at home or become familiar." Abba Macarius, who happened to be there, asked, "What significance has familiarity?" The elder replied, "Familiarity is like a great heat wave, before the face of which all run as it approaches and the fruits are spoilt on the trees." To this, Abba Macarius replied, "Is familiarity so harmful?" Abba Agatho answered, "There is no passion more terrible than familiarity. It is the parent of all the passions. An ascetic should refrain from all familiarity in his relations with others." Saints Barsanuphius the Great and his disciple St John the Prophet said, "Acquire firmness and it will banish from you familiarity in your relations with your neighbors, the cause of all evils in man. If you want to be delivered from shameful passions, do not be familiar with anyone, especially with those whom your heart is inclined to love inordinately.²⁴ In this way, you will be freed from vainglory, too. For vainglory is connected with man-pleasing, man-pleasing is connected with familiarity, and familiarity is the mother of all the passions." And St Isaac the Syrian says, "Shun familiarity like death."²⁵

It is evident and understandable for everyone that familiarity, which so very easily and frequently becomes the greatest impertinence and insolence, is a cause of quarrels, anger, and spite; but it is not evident and understandable for everyone that from familiarity is kindled the most violent passion of fornication. Let my beloved brethren who have started on the invisible course of martyrdom² and have undertaken to fight the passions of the flesh and spirit realize this, so that by the grace of God, which overshadows the efforts of ascetics, they may master them and receive from Christ's hand for

从前，有一弟兄来见圣亚加多，他于当时的埃及斯凯提斯众父中，以明辨的特殊恩赐而闻名，说：“我打算与弟兄们同住。请告诉我，我该如何与他们同住呢？”长老回答说：“在你与他们同住的整个期间，都要像你初来乍到那日一样。在你的一生中，都要保持一种朝圣的状态（亦即，在修道院里要像个陌生人和朝圣者一样行事，而不要像个居民和团体成员一样），并且不可让自己感到宾至如归或变得熟悉。”碰巧也在那里的阿爸玛加略问：“熟悉有什么意义呢？”长老回答说：“熟悉就像一股巨大的热浪，当它逼近时，所有人都会逃离，果实也会在树上腐烂。”对此，阿爸玛加略回答说：“熟悉是如此有害吗？”阿爸亚加多回答说：“没有比熟悉更可怕的激情了。它是所有激情的根源。一个苦行者应该在他与他人的关系中，避免一切的熟悉。”圣巴尔撒努非大父和他的门徒圣约翰先知说：“获得坚韧，它就会从你与邻舍的关系中驱逐熟悉，这是人一切罪恶的根源。如果你想要摆脱可耻的激情，就不要与任何人熟悉，特别是那些你的心倾向于过分爱的人。²⁴ 这样，你也会从虚荣中被释放出来。因为虚荣与讨好人相关联，讨好人 与熟悉相关联，而熟悉是一切激情的根源。”圣以撒叙利亚人说：“像躲避死亡一样躲避熟悉。”²⁵

凡事显而易见，人人皆知，狎昵极易且时常化为最大的放肆与狂妄，乃是争端、怒气与怨恨的根源；然而，并非人人皆知，狎昵亦可燃起最剧烈的淫欲之火。

愿我亲爱的弟兄们，凡已开始在隐形的殉道之路上行走，并决心与肉体 and 心灵的诸般情欲争战的，都当明白此理，这样，藉着上帝的恩典，这恩典荫庇着禁欲者的努力，他们便能制伏诸般情欲，并从基督的手中领受得胜的冠冕，即救恩的冠冕。

their victory the crown of salvation. In general it must be said that the monk is subjected to quite different laws from the layman, and needs to exercise the strictest watchfulness over himself, constant carefulness, and continual distrust of his mind, heart, and body. The monk can be compared to a hothouse flower and the layman to a field flower. In the fields, it is impossible to find such beautiful and precious flowers as may be seen in a hothouse, but, on the other hand, hothouse flowers need special care; they cannot bear changes of weather and a slight fall in temperature may damage them, whereas the field flowers need neither care nor attention; they grow wild, and easily bear changes of temperature. All the holy Fathers order monks to exercise the strictest watchfulness over themselves, and to be always on their guard. An apparently insignificant circumstance may be for a monk an occasion of the greatest temptation, and even a fall. A careless touch, a casual glance, have suddenly changed the whole state of a monk's soul, all his innermost feelings, even his way of thinking, as has been proved by unfortunate experiences. One must be constantly on the watch. The previously mentioned St Agatho used to say, "Without the greatest watchfulness over oneself, it is impossible to make progress in one single virtue."

From their very entry into the monastery, novices should direct all their attention to protecting themselves with reverent habits and customs, and they should make every effort to acquire them, even at the cost of much hard work. A good habit that is acquired with difficulty in youth becomes your natural property and accompanies you everywhere. Protected by good bodily habits, you can hopefully gather spiritual riches; and they will be kept intact through being guarded on all sides by good bodily habits. On the other hand, a bad habit can, in a very short time, cause the loss of all the spiritual riches that have been gathered over a long period, so that a fresh gathering of riches becomes extremely laborious. The reason for such spiritual disasters is an inclination to familiarity and to frequent absences from the monastery and from one's cell. These absences are directly connected with the tendency to familiarity and breed it.

总而言之，必须说，修士所受的律法与俗人迥异，需要对其自身保持最严苛的警惕，恒久的谨慎，以及对其心思、意念和身体的持续不信任。修士可比作温室里的花朵，而俗人则可比作田野里的花朵。在田野里，不可能找到如温室中可见到的那样美丽而珍贵的花朵，但另一方面，温室里的花朵需要特别的照料；它们无法忍受天气的变化，哪怕温度稍有下降也可能损伤它们，而田野里的花朵既不需要照料，也不需要关注；它们野蛮生长，且能轻易承受温度的变化。

众圣父都命令修士对其自身保持最严苛的警惕，并时刻警醒。一个看似微不足道的情况，对于修士来说，都可能成为最大的试探，甚至是堕落的根源。一个漫不经心的触碰，一次不经意的瞥视，都可能突然改变修士整个灵魂的状态，他内心深处所有的感受，甚至他思考的方式，不幸的经历已经证明了这一点。人必须时刻警醒。

先前提到的圣阿加托曾说：“若非对自己保持最大的警惕，就不可能在任何一种美德上取得进步。”

自他们进入修道院伊始，修士们就当将一切心思，用在持守恭敬的习惯和习俗上，并当竭力去养成它们，即便为此要付出许多艰辛。一个在年少时费力养成的良好习惯，将成为你与生俱来的秉性，并且伴随你一生。藉着良好的身体习惯的护佑，你可以怀着盼望去积攒属灵的财富；而它们也将会藉着良好的身体习惯，在四面受保守而得以完好无损。另一方面，一个恶习会在很短的时间内，导致你失去一切长期积攒的属灵财富，以至于重新积攒财富变得极其艰辛。造成这类属灵灾难的原因，在于倾向于漫不经心，以及经常离开修道院和自己的修士室。这些离开直接与漫不经心的倾向相关，并滋生了它。

Brethren! Let us implore the Lord, combining prayer with special effort, that He may instruct us in the reverence that He has enjoined,²⁷ and that He may set a watch over our mouth²⁸ and our other members, as well as our senses, that, if left unguarded, become open doors to sin that enters the soul through them and kills it. Amen.

弟兄们哪，我们当恳求主，将祷告与特别的努力结合起来，叫他教导我们，使我们敬畏他所吩咐的，²⁷ 又看守我们的口，²⁸ 和我们的肢体，并我们的感官；若任凭他们无人看守，就成为罪的门户，由他们进入灵魂，并且杀死灵魂。阿们。