

# Unseen Warfare 无形战

Введение

Содержание

Introduction

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Article from “Orthodox America”, Nov 1980 – <http://www.roca.org/oa/5/5d.htm>

In 1729 the word «[Methodist](#)» was first used; 90 years before, American Baptists had gathered for the first time. This was still 100 years before the world would hear the name of Joseph Smith, and many disillusioned Protestants in both Europe and America were beginning to seek a revival of faith. As opposed to the comparatively recent birth of these new sects, the long line of Holy Fathers and teachers of the Orthodox Church had at that time already spanned 17 centuries, and it was in this year of 1729 that Almighty God raised up yet another who was to be numbered among the ranks of bright luminaries of the Church. Born on the island of Naxos, Greece, and educated at Smyrna, this Father and Saint went to the Holy Mountain of Athos at the age of 27, where he became a monk and received the name of Nicedemos.

St. Nicedemos undertook the struggle of writing about divine things. As one biographer said, «[it is impossible to keep account of his fatigue and sweat in the labors which enabled him to beautify his’ soul and capture in his books the fragrance of the Holy Spirit.](#)»

His most famous labour was helping St. Makarios of Corinth to select, edit, and prepare for publication the Philokalia, a collection of writings of Holy Fathers On what St. Nikodemos Called the «mystical school of inward prayer. The word Philokalia means «love of good», a fitting title for Writings that speak of how to live in Jesus Christ. The Philokalia appeared at the very time the French Revolution had begun to flood the world with hatred for anything godly.

Large parts of the Philokalia have been translated into English; however, it must be said that these writings are

引言

内容

导言

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《美国东正教》文章，1980 年 11 月  
<http://www.roca.org/oa/5/5d.htm>

1729 年，「循道宗」一词首次被使用；在此九十年前，美国浸信会的信徒们首次聚集。而这又比世人听闻约瑟夫·史密斯之名早了整整一百年。当时，欧美许多幻灭的新教徒开始寻求信仰的复兴。

与这些新兴宗派相对而言，圣正教会的圣教父和导师们源远流长，当时已绵延十七个世纪。正是在这 1729 年，全能之神兴起了另一位将名列于教会璀璨群星中的人物。这位圣父在希腊纳克索斯岛出生，于士麦那接受教育。二十七岁时，他前往圣山阿索斯，在那里成为一名修士，并受名为尼哥底母。

圣尼哥底母着手撰述神圣之事。正如一位传记作者所言：「[他为美化灵魂、并在书卷中捕捉圣灵芬芳所付出的辛劳与汗水，实难以计量。](#)」

他最著名的工作是协助科林斯的圣马卡里奥斯编辑、编辑并预备出版《爱善集》(Philokalia)。这部集子收录了众圣教父关于圣尼哥德慕所称的「[内修祈祷的奥秘学派](#)」的著作。Philokalia 这个词语意为「爱善」，这正是一个恰如其分的标题，因为这些著作论及如何在耶稣基督里生活。《爱善集》问世之时，法国大革命正开始以对一切神圣事物的仇恨席卷世界。

大部分的《爱典》已被译成英文；然而，必须指出的是，这些著作不适合初学者，甚至也不适合一

not for the beginner, nor even for the average Orthodox Christian. There is even a danger in their being read «out of season» and without proper guidance. More appropriate, and wonderfully useful, is the Saint's superb work, Unseen Warfare. This book, originally published in Italy in 1589, was translated and many times enlarged by the Saint. The present English translation\* is from the edition of the great 19th century Russian Holy Father, Theophan the Recluse.

The whole purpose of Unseen Warfare is to give the Orthodox Christian teaching concerning perfection in virtue and the «unseen warfare» necessary to accomplish this: «I will tell you plainly: the greatest and most perfect thing a man may desire to attain is to come near to God and dwell in union with Him.

«There are many who say that the perfection of Christian life consists in fasts, vigils, genuflections, sleeping on bare earth and other similar austerities of the body. Others say that it consists in saying many prayers at home and in attending long services in church. And there are others who think that our perfection consists entirely in mental prayer, solitude, seclusion and silence. But the majority limit perfection to a strict observance of all the rules and practices laid down by the statutes, falling into no excess or deficiency, but preserving a golden moderation. Yet all these virtues do not by themselves constitute the Christian perfection we are seeking, but are only a means and a method for acquiring it.

«You must learn that perfection consists in nothing but coming near to God and union with Him, as was said in the beginning. With this is connected a heartfelt realization of the goodness and greatness of God, together with the consciousness of our own nothingness and our proneness to every evil .... This is the law of love, inscribed by the finger of God Himself in the hearts of His true servants ! This is the renunciation of ourselves that God demands of us! This is the blessed yoke of Jesus Christ and His burden that is light! This is the submission to God's will, which our Redeemer and Teacher demands from us both by His word and by His example !

«Do you now see what all this means, brother? I presume that you are longing to reach the height of such perfection. Blessed be your zeal! But prepare yourself also for labor, sweat and struggle from your first steps on the path. You must sacrifice everything to God and do only His will. Yet you will meet in yourself

般的东正教徒。甚至存在一种危险，若「不合时宜」且没有适当的指导就去阅读它们。更为合适且奇妙有益的，是这位圣者的杰出著作《无形战》。这本书最初于 1589 年在意大利出版，后经这位圣者翻译并多次增补。目前的英文译本\*，是根据 19 世纪伟大的俄罗斯圣父，圣隐士费奥凡的版本翻译而来。

《无形战》的全部宗旨，在于提供东正教关于德性圆满及实现此目标的「无形战」的教导：「我将清楚地告诉你：人所能渴望达成的最大、最圆满之事，莫过于亲近上帝，并与祂联合同住。

有许多人声称，基督徒生命的完美在于禁食、守夜、跪拜、卧于裸地以及其他类似的身体苦行。另一些人则认为，它在于在家中多次祷告，并参与教堂里冗长的礼拜。还有一些人则以为，我们的完美全然在于心祷、独处、隐遁和静默。但大多数人将完美局限于严格遵守章程所规定的一切规条和实践，不逾矩亦不匮乏，而是持守着黄金般的中道。然而，所有这些美德，其本身并不能构成我们所寻求的基督徒之完美，而仅仅是获得它的一种方式和方法。

「你必须明白，完全无他，只在于亲近上帝并与祂合一，正如开篇所述。与此相连的，是对上帝的良善与伟大发自内心的体悟，以及对自身虚无与易倾向诸恶的觉知.....这是爱的律法，由上帝的指头亲自铭刻在祂忠实仆人的心间！这是上帝要求我们舍弃自我的表现！这是耶稣基督那蒙福的轭，以及祂轻省的担子！这是顺服上帝的旨意，我们的救赎者和导师不仅以言语，更以祂的榜样，如此要求我们！」

「弟兄啊，你现在可明白这一切的深意了？我想你一定渴望达到这等完善的境界。愿你的热忱蒙受祝福！然而，从你踏上这条道路的第一步起，也要为劳苦、汗水和争战做好准备。你必须将一切献给上帝，只遵行祂的旨意。然而，你会发现

as many wills as you have powers and wants. Therefore, to reach your desired aim, it is first of all necessary to stifle your own wills and finally to extinguish and kill them altogether. And in order to succeed in this, you must constantly oppose all evil in yourself and urge yourself towards good. In other words, you must ceaselessly fight against yourself and against everything that panders to your own wills, that incites and supports them. So prepare yourself for this struggle and this warfare and know that the crown—attainment of your desired aim—is given to none except to the valiant among warriors and wrestlers.

«But if this is the hardest of all wars... victory in it is the most glorious of all .... If you really desire to be victorious in this unseen warfare and be rewarded with a crown, you must plant in your heart the following four dispositions and spiritual activities, as it were arming yourself with invisible weapons, the most trustworthy and unconquerable of all, namely:

- a) never rely on yourself in anything;
- b) bear always in your heart a perfect and all-daring trust in God alone;
- c) strive without ceasing; and
- d) remain constantly in prayer.

«You must know that progress on the path of spiritual life differs greatly from an ordinary journey on earth. If a traveler stops on his ordinary journey, he loses nothing of the way already covered; but if a traveler on the path of virtue stops in his spiritual progress, he loses much of the virtues previously acquired .... In an ordinary journey, the further the traveler proceeds, the more tired he becomes; but on the way of spiritual life the longer a man travels, reaching forth unto those things which are before, the greater the strength and power he acquires for his further progress.»

During the night in which he died, July 14, 1809, St. Nicodemus received Holy Communion and, sinking into holy tranquility, prayed constantly. The monks approached and asked: «Teacher, are you resting?» The Saint replied: «I have placed Christ within me, how is it possible for me not to be at rest?»

In the Foreword to his translation, St. Nicodemus wrote:

自己内在有与你力量和欲望同样多的意志。因此，要达到你渴望的目标，首先必须压制你自己的意志，最终将其完全熄灭和杀死。为了成功做到这一点，你必须不断抵制自己内在的一切邪恶，并督促自己趋向良善。换言之，你必须不停地与自己争战，与一切迎合你自身意志、煽动和支持它们的事物争战。所以，请为这场争战和这场搏斗做好准备，并且要明白，那冠冕——即达到你渴望的目标——只赐予那些在勇士和摔跤手中最英勇的人。

「然而，若此乃诸战中最艰者.....其胜利亦为诸胜中最荣者.....若汝果欲于此无形争战中得胜，并获赐荣冠，汝必须将以下四种心境与属灵活动植入汝心，仿佛以此无形兵器武装自己，此乃最可靠、最不可征服之兵器，即：

- a) 凡事勿恃己力；
- b) 恒常在心间怀抱一份对独一真神全然且无畏的信赖；
- c) 恒切不懈地努力；并
- d) 恒久地置身于祷告之中。

「你必须明白，灵性生命之路上的进展与尘世的普通旅程截然不同。如果一个旅行者在普通的旅程中停了下来，他不会失去任何已经走过的路程；但是，如果一个在美德之路上的旅行者在灵性进展中停了下来，他就会失去许多先前获得的德行.....在普通的旅程中，旅行者走得越远，就越疲惫；但在灵性生命之路上，一个人行路越久，越是『努力面前的』（腓立比书 3:13），他所获得的为着进一步的进展的力量和能力就越大。」

在圣尼哥底母离世的那个夜晚，即 1809 年 7 月 14 日，他领受了圣餐，沉浸于圣洁的宁静中，持续不断地祈祷。修士们走近问道：「老师，您在安息吗？」圣者回答说：「我已将基督安放在我内，我又怎能不安息呢？」

在他的译本序言中，圣尼哥底慕写道：

«This book teaches that the warriors who take part in this unseen war are all who are Christians; and their commander is our Lord Jesus Christ, surrounded and accompanied by His marshals and generals, that is, by all the hierarchies of angels and saints. The arena, the field of battle, the site where the fight actually takes place is our own heart and all our inner man. The time of battle is our Whole life.

For we wrestle not against flesh and blood, but...against spiritual wickedness in high places. (Eph. 6:12)

«So this spiritual warfare of ours must be constant and never ceasing, and should be conducted with alertness and courage in the soul; they can easily be attained, if you seek these gifts from God. So advance into battle without hesitation. Should you be visited by the troubling thought of the hatred and undying malice, which the enemies harbour against you, and of the innumerable hosts of the demons, think on the other hand of the infinitely greater power of God and of His love for you, as well as of the incomparable greater hosts of heavenly angels and the prayers of saints. They all fight secretly for us and with us against our enemies, as it is written, The Lord will have war with Amalek from generation to generation (Ex. 17:16). How many weak women and small children were incited to fight by the thought of this powerful and ever ready help! And they got the upper hand and gained victory over all the wisdom of the world, all the wiles of the devil and all the malice of hell.»

## Unseen Warfare

### Part One

Cap 1. What is Christian perfection?—Warfare is necessary to acquire it – Four things indispensable to success in this warfare

We all naturally wish, and are commanded to be perfect. The Lord commands: “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matt v. 48). And St. Paul admonishes: “In malice be ye children, but in understanding be men” (I Cor. xiv. 20). In another place he says: “Stand perfect and complete in all the will of God” (Col. iv. 12); and again: “Let us go on unto perfection” (Heb. vi. 1). The same commandment is also found in the Old Testament. Thus God says to Israel in Deuteronomy: “Thou shalt be perfect with the Lord thy God” (Deut. xvi. 13). And David advises his

此书教导我们：凡参与这无形战争的战士，皆为基督徒；而他们的统帅，则是我们的主耶稣基督，被祂的元帅与将军——即众天使与圣徒的阶层——所环绕与簇拥。这竞技场，这战场，这实际战役发生的所在，便是我们自身的心灵及我们内在的一切。而这战役的时刻，便是我们生命的全部。

因我们争战的对象，并非血肉之躯，乃是……空中掌权的邪恶灵体。（以弗所书 6:12）

「所以，我们这场属灵的争战，必须是持续不断、永不休止的，并且要以警醒和勇敢的心灵去进行；若你从上帝那里寻求这些恩赐，便可轻易获得。因此，毫不犹豫地投入这场战斗吧。若你被敌人对你怀有的仇恨与不死的恶意，以及无数魔军的可怕念头所困扰，那么，请转而思索上帝无限浩大的权能和祂对你的爱，以及无可比拟的更庞大的天军与众圣徒的祷告。他们都秘密地为我们并与我们一同对抗仇敌，正如经上所记：『上主必世代代与亚玛力争战。』（出埃及记 17:16）。有多少柔弱的妇女和幼小的孩童，因着这强大而随时预备的帮助，被激励起来投入战斗！他们最终都得胜了，战胜了世间所有的智慧、魔鬼一切的诡计以及地狱全部的邪恶。」

## 《无形战》

### 第一部分

章 1：何谓基督徒的成全？——属灵争战是达致成全的必要途径——在这场争战中，有四件不可或缺之事以臻全胜。

我们所有人自然而然地渴望并被命令要变得完全。主命令道：「所以你们要完全，正如你们的天父是完全的」（马太福音 5:48）。圣保罗劝诫说：「在恶事上你们要做婴孩，在心志上你们总要做大人」（哥林多前书 14:20）。在另一个地方他说：「在上帝一切的旨意上，得以站立得稳，完备而充足」（歌罗西书 4:12）；又说：「让我们迈向成熟与完全」（希伯来书 6:1）。同样的诫命也出现在旧约中。因此，上帝在申命记中对以色列说：「你要在上主你的



son Solomon: 'And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind' (I Chron. xxviii. 9). After all this we cannot fail to see that God demands from Christians the fullness of perfection, that is, that we should be perfect in all virtues.

But if you, my reader beloved in Christ, wish to attain to such heights, you must first learn in what Christian perfection consists. For if you have not learnt this, you may turn off the right path and go in a totally different direction, while thinking that you make progress towards perfection.

I will tell you plainly: the greatest and most perfect thing a man may desire to attain is to come near to God and dwell, in union with Him.

There are many who say that the perfection of Christian life consists in fasts, vigils, genuflections, sleeping on bare earth and other similar austerities of the body. Others say that it consists in saying many prayers at home and in attending long services in Church. And there are others who think that our perfection consists entirely in mental prayer, solitude, seclusion and silence. But the majority limit perfection to a strict observance of all the rules and practices laid down by the statutes, falling into no excess or deficiency, but preserving a golden moderation. Yet all these virtues do not by themselves constitute the Christian perfection we are seeking, but are only means and methods for acquiring it.

There is no doubt whatever that they do represent means and effective means for attaining perfection in Christian life. For we see very many virtuous men, who practise these virtues as they should, to acquire strength and power against their own sinful and evil nature, to gain, through these practices, courage to withstand the temptations and seductions of our three main enemies: the flesh, the world and the devil; and in and by these means to obtain the spiritual supports, so necessary to all servants of God, and especially to beginners. They fast, to subdue their unruly flesh; they practise vigils to sharpen their inner vision; they sleep on bare earth, lest they become soft through sleep; they bind their tongue by silence and go into solitude to avoid the slightest inducement to offend against the All-Holy God; they recite prayers, attend Church services and perform other acts of devotion, to keep their mind on heavenly things; they read of the life and passion of our Lord, for

上帝面前作完全人」(申命记 18:13)。大卫也劝告他的儿子所罗门说:「我儿所罗门哪,你当认识你父亲的上帝,全心乐意地事奉他」(历代志上 28:9)。经过这一切,我们不能不明白,上帝要求基督徒达到完全的丰盛,也就是说,我们应该在一切美德上都臻于完善。

然而,我主内蒙爱之读者,若你渴望臻达此等崇高境界,你必先明了何谓基督徒之完备。因为若未曾习得此理,你或将偏离正道,误入歧途,却仍以为自己正迈向完备之路。

我坦诚地告诉你:人所能渴望达到最伟大、最圆满的,莫过于亲近上帝,并与祂联合同住。

世间许多人言,基督徒生命的圆满在于禁食、守夜、屈膝、卧于硬地以及其他类似的身体苦行。另有人言,其圆满在于家中众多祷文,以及参加教堂中漫长的礼仪。亦有人认为,我们的圆满全然在于默祷、独处、幽居与静默。然大多数人将圆满限于严格遵守规章所定的所有法则与实践,不偏不倚,恪守中庸之道。然而,所有这些美德,其本身并不能构成我们所寻求的基督徒圆满,它们仅仅是获取圆满的途径和方法。

毫无疑问,它们确实是基督徒生命中达致完美的途径,并且是有效的途径。因为我们看到许多品德高尚的人,他们以应有的方式实践这些美德,以此获得力量和权能,以对抗他们自身罪恶和邪恶的本性——通过这些实践,获得勇气去抵御我们三大主要敌人:肉体、世界和魔鬼的诱惑和迷惑;并籍着这些途径,获得所有神的仆人,特别是初学者所极其需要的属灵支持。他们禁食,以制伏他们不受管束的肉体;他们守夜,以磨砺他们内在的洞察力;他们睡卧于裸露的大地,以免因睡眠而变得娇弱;他们以静默束缚舌头,并进入独处,以避免丝毫触犯至圣上帝的诱因;他们诵念祷文,参与教会礼仪,并进行其他虔敬的行为,以使他们的心专注于属天之事;他们阅读我主生平与受难的记载,其唯一目的便是更清楚地认识到自身的不足和上帝怜悯的慈爱——学习并渴望跟随主耶稣基督,背负着自己的十字架,否

the sole purpose of realising more clearly their own deficiency and the merciful loving-kindness of God,-to learn and to desire to follow the Lord Jesus Christ, bearing their cross with self-denial, and to make more and more ardent their love of God and their dislike of themselves.

On the other hand, these same virtues may do more harm than their open omission, to those who take them as the sole basis of their life and their hope; not from their nature, since they are righteous and holy, but through the fault of those, who use them not as they should be used; that is, when they pay attention only to the external practice of those virtues, and leave their heart to be moved by their own volitions and the volitions of the devil. For the latter, seeing that they have left the right path, gleefully refrains from interfering with their physical endeavours and even allows them to increase and multiply their efforts, in obedience to their own vain thought. Experiencing with this certain spiritual stirrings and consolations, such people begin to imagine that they have already reached the state of angels and feel that God Himself is present in them. And at times, engrossed in the contemplation of some abstract and unearthly things, they imagine that they have completely transcended the sphere of this world and have been ravished to the third heaven.

However, anyone can see clearly how sinfully such people behave and how far they are from true perfection, if he looks at their life and character. As a rule they always wish to be preferred to others; they love to live according to their own will and are always stubborn in their decisions; they are blind in everything relating to themselves, but are very clear-sighted and officious in examining the words and actions of others. If another man is held by others in the same esteem, which in their opinion they enjoy, they cannot bear it and become manifestly hostile towards him; if anyone interferes with them in their pious occupations and works of asceticism, especially in the presence of others,-God forbid! -they immediately become indignant, boil over with wrath and become quite unlike themselves.

If, desirous of bringing them to self-knowledge and of leading them to the right path of perfection, God sends them afflictions and sickness, or allows them to be persecuted, by which means He habitually tests His true and real servants, this test immediately shows what

认自我，并使他们对上帝的爱和对自我的厌恶日渐炽烈。

另一方面，这些美德若被那些仅以此为生命与希望之基石者所奉行，其所造之害，或甚于公然弃绝。此非因美德之性，盖其本为公义圣洁；乃因奉行者之过失，未能以其当用之方式用之。此即，当他们仅关注美德之表象实践，而任其内心受自身意愿与魔鬼意愿所牵引。魔鬼见其已偏离正道，便欣然不乐地不再阻挠其肉体之努力，甚至允许其在虚妄之思的驱使下，加增并倍添其勤恳。这些人伴随着某些属灵的悸动与慰藉，便开始臆想自己已达天使之境，并自觉上帝亲自临在于他们之中。有时，他们全神贯注于某些抽象而超凡之物的默观，便想象自己已然完全超越此世之领域，并被提到三层天上。

然而，若细察此类人的生活与品性，则任何人皆可洞见其行为之罪愆昭著，与真挚圆满之境相去甚远。通常，他们总渴望凌驾于他人之上；他们爱依己意而活，且总固执己见；凡关乎自身之事，他们皆盲目不明，然于审察他人言行，却目光如炬，多管闲事。若他人亦享有人们对他们的同等敬意（在他们看来），他们便无法忍受，甚至公然与之敌对；若有人妨碍他们进行虔敬之事与苦修之功，尤其是在众人面前——上主勿许！——他们会立刻愤慨填膺，怒火中烧，判若两人。

若上帝期盼他们认识自我，并引领他们走上完善的康庄大道，因而降下苦难与疾病，或任由他们遭受迫害——祂惯常以此磨砺其真实而忠诚的仆人——这般试炼即刻便能显明他们内心深处的隐秘，以及他们被骄傲侵蚀的深度。因为无论何种

is hidden in their hearts, and how deeply they are corrupted by pride. For whatever affliction may visit them, they refuse to bend their necks to the yoke of God's will and to trust in His righteous and secret judgments. They do not want to follow the example of our Lord Jesus Christ, Son of God, Who humbled Himself and suffered for our sakes, and they refuse to be humble, to consider themselves the lowest of all creatures, and to regard their persecutors as their good friends, the tools of the divine bounty shown to them and helpers in their salvation.

Thus it is clear that they are in great danger. Their inner eye, that is their mind, being darkened, they see themselves with this and see wrongly. Thinking of their external pious works and deeming them good, they imagine that they have already reached perfection and, puffing themselves up, begin to judge others. After this it is impossible for any man to turn such people, except through God's special influence. An evident sinner will turn to-wards good more easily than a secret sinner, hiding under the cloak of visible virtues.

Now, having seen clearly and definitely that spiritual life and perfection do not only consist in these visible virtues, of which we have spoken, you must also learn that it consists in nothing but coming near to God and union with Him, as was said in the beginning. With this is connected a heartfelt realisation of the goodness and greatness of God, together with consciousness of our own nothingness and our proneness to every evil; love of God and dislike of ourselves; submission not only to God but also to all creatures, for the sake of our love of God; renunciation of all will of our own and perfect obedience to the will of God; and moreover desire for all this and its practice with a pure heart to the glory of God. (I Cor. x. 31), from sheer desire to please God and only because He Himself wishes it and because we should so love Him and work for Him.

This is the law of love, inscribed by the finger of God Himself in the hearts of His true servants! This is the renunciation of ourselves that God demands of us! This is the blessed yoke of Jesus Christ and His burden that is light! This is the submission to God's will, which our Redeemer and Teacher demands from us both by His word and by His example! For did not our Master and the Author of our salvation, our Lord Jesus Christ, tell us to say when praying to the heavenly Father: 'Our Father . . . Thy will be done in earth, as it is in heaven' (Matt. vi. 10)? And did not He Himself exclaim

苦难临到他们，他们都拒绝将颈项伏于上帝旨意的轭下，也不愿信靠祂公义而奥秘的判断。他们不愿效仿我们的主耶稣基督，上帝之子，祂为我们谦卑受苦，他们亦不肯谦卑，不肯自视为万物中最卑微者，更不肯视迫害者为他们的良朋益友，视其为上帝向他们施予恩泽的工具，以及他们得救的帮手。

由此可见，他们正处于极大的危险之中。他们内心的眼睛，即是他们的心智，被黑暗所笼罩，因此他们以此看待自己，却看得谬误。他们思量着自己外在的虔诚善行，并视之为佳美，于是便想象自己已臻于完善，继而心生骄傲，开始论断他人。此后，除非借由上帝的特别感化，任何人都无法使这类人回心转意。一个显而易见的罪人，比起一个隐匿的罪人——那藏身于可见美德外衣之下的——将更容易转向良善。

现在，你已清晰明确地看到，灵性生命与臻于圆满，绝不仅限于我们方才论及的那些可见美德。你亦须明了，它只在于亲近上帝并与祂合一，正如开篇所述。与此相连的，是发自肺腑地体悟上帝的良善与伟大，同时觉察自身的微末与趋恶之性；是爱慕上帝，厌弃自我；是为着爱上帝之故，不仅顺服于上帝，亦顺服于一切受造之物；是舍弃一切私意，全然顺从上帝的旨意；更有甚者，是以一颗纯洁的心，为着上帝的荣耀（哥林多前书 10:31），渴望并践行这一切。这纯然出于取悦上帝的切切愿望，只因祂亲自如此期望，也因我们当如此爱祂并为祂劳作。

此乃爱之法则，由上帝圣指亲自铭刻于其真仆之心！此乃上帝向我们所求的舍弃自我！此乃耶稣基督之蒙福的轭，以及他轻省的担子！此乃顺服上帝之旨，我们的救赎主与教师藉由祂的言语和榜样，向我们所求的顺服！因为我们的主宰和我们救恩的创始者，我们的主耶稣基督，难道没有教导我们在向天父祷告时说：「我们在天上的父.....愿你的旨意行在地上，如同行在天上」（马太福音 6:10）吗？祂自己难道不是在受难前夕呼喊：「不要成就我的意思，只要成就你的意思」（路加福音 22:42）吗？祂难道没有论及

on the eve of His passion: 'Not my will, but thine, be done' (Luke xxii. 42)! And did not He say of His whole work: 'For I came down from heaven, not to do mine own will, but the will of him that sent me' (John vi. 38)?

Do you now see what this all means, brother? I presume that you express your readiness and are longing to reach the height of such perfection. Blessed be your zeal! But prepare yourself also for labour, sweat and struggle from your first steps on the path. You must sacrifice everything to God and do only His will. Yet you will meet in yourself as many wills as you have powers and wants, which all clamour for satisfaction, irrespective of whether it is in accordance with the will of God or not. Therefore, to reach your desired aim, it is first of all necessary to stifle your own wills and finally to extinguish and kill them altogether. And in order to succeed in this, you must constantly oppose all evil in yourself and urge yourself towards good. In other words, you must ceaselessly fight against yourself and against everything that panders to your own wills, that incites and supports them. So prepare "yourself for this struggle and this warfare and know that the crown-attainment of your desired aim-is given to none except to the valiant among warriors and wrestlers. But if this is the hardest of all wars-since in fighting against ourselves it is in ourselves that we meet opposition-victory in it is the most glorious of all; and, what is the main thing, it is most pleasing to God. For if, inspired by fervour, you overcome and put to death your unruly passions, your lusts and wills, you will please God more, and will work for Him more beautifully, than if you flog yourself till you draw blood or exhaust yourself by fasts more than any ancient hermit of the desert. Even if you redeem hundreds of Christian slaves from the infidels and give them freedom, it will not save you, if with this you remain yourself a slave to your own passions. And whatever work you may undertake, however glorious, and with whatever effort and sacrifice you may accomplish it, it will not lead you to your desired aim, if you leave your passions without attention, giving them freedom to live and act in you.

Finally, after learning what constitutes Christian perfection and realising that to achieve it you must wage a constant cruel war with yourself, if you really desire to be victorious in this un-seen warfare and be rewarded with a crown, you must plant in your heart the following four dispositions and spiritual activities, as it were arming yourself with invisible weapons, the most trustworthy and unconquerable of all, namely: (a)

自己的所有工作说：「因为我从天上降下来，不是要按自己的意思行，乃是要按那差我来者的意思行」（约翰福音 6:38）吗？

弟兄，你现在可明了这一切的意义了？我想你已表露了你的意愿，并渴望达到如此臻境。愿你的热忱蒙受祝福！然而，从你踏上这条道路的第一步起，便要预备好劳苦、汗水和挣扎。你必须将一切献给上帝，只遵行祂的旨意。然而，你会在自己里面发现，你的意志之多，正如你的能力和欲望之多，它们都喧嚣着寻求满足，不论是否符合上帝的旨意。因此，要达到你所渴慕的目标，首先必须压制你的私意，并最终将它们全然熄灭和杀死。为了成功做到这一点，你必须不断抵制自身的一切邪恶，并催促自己向善。换言之，你必须不间断地与自己、与一切纵容、煽动和支持你私意的事物争战。所以，预备「你自身投入这场争战和战役吧，并且要知道，你所渴慕的目标——那冠冕——除了赐予勇武的战士和摔跤手之外，无人能得。然而，如果这是所有战争中最艰难的——因为在与我们自身争战时，我们在自己内部遭遇抵抗——那么在这场战争中的胜利，便是所有胜利中最光荣的；而且，最重要的是，这最蒙上帝喜悦。因为如果你，在热忱的激励下，克服并杀死你那桀骜不驯的激情、你的贪欲和私意，你将比鞭答自己至流血，或禁食以至于比任何古代沙漠隐士更耗竭自己，更能取悦上帝，更美妙地为祂工作。即便你从异教徒手中赎回数百名基督徒奴隶，并赐予他们自由，如果与此同时你自身仍是情欲的奴隶，这也无法拯救你。无论你承担何种工作，无论它多么光荣，无论你付出多少努力和牺牲来完成它，如果你的情欲被置之不理，任其在你里面自由生活和行动，那也无法引导你达到你所渴慕的目标。

最终，在明了何为基督徒的完全，并意识到为臻至此境，你必须与自我展开一场持续而残酷的战争之后，若你真切渴望在这场无形的争战中凯旋，并被冠以荣耀之冕，你就必须将以下四种心境与灵性操练根植于心，仿佛以此为自己披上无形而又最为可靠、无坚不摧的武器。此即：(a) 在任何事上都切勿依赖自身；(b) 常怀对独



never rely on your-self in anything; (b) bear always in your heart a perfect and all-daring trust in God alone; (c) strive without ceasing; and (d) remain constantly in prayer.

## Cap 2. One should never believe in oneself or trust oneself in anything

Not to rely on oneself is so necessary in our struggle, my beloved brother, that without this, be assured, not only will you fail to gain the desired victory, but you will be unable to resist the smallest attack of the enemy. Engrave this deeply in your mind and heart.

Since the time of the transgression of our forefather, despite the weakening of our spiritual and moral powers, we are wont to think very highly of ourselves. Although our daily experience very effectively proves to us the falseness of this opinion of ourselves, in our incomprehensible self-deception we do not cease to believe that we are something, and something not unimportant. Yet this spiritual disease of ours, so hard to perceive and acknowledge, is more abhorrent to God than all else in us, as being the first offspring of our selfhood and self-love, and the source, root and cause of all passions and of all our downfalls and wrong-doing. It closes the very door of our mind or spirit, through which alone Divine grace can enter, and gives this grace no way to come and dwell in a man. And so it withdraws from him. For how can grace, which comes to help and enlighten us, enter that man, who thinks of himself that he is something great, that he himself knows everything and needs no outside help?—May God preserve us from this disease and passion of Lucifer!—God severely reprimands those who are stricken with this passion of vainglory and self-esteem, saying through the prophet: Woe unto them that are wise in their own eyes, and prudent in their own sight” (Isaiah v. 21). And the Apostle tells us: ‘Be not wise in your own conceits’ (Rom. Xii. 16).

While God abhors this evil conceit in us, there is nothing He loves and desires to see in us more than a sincere consciousness of our nothingness and a firm and deep-felt conviction that any good we may have in our nature and our life comes from Him alone, since He is the source of all good, and that nothing truly good can ever come from ourselves, whether a good thought or a good action. Therefore He takes care to plant this heavenly seed in the hearts of His beloved friends, urging them not to value themselves and not to

一真神的完全而无畏的信赖；(c) 毫不懈怠地奋斗；以及(d) 恒久不辍地祷告。

## 章 2：人绝不可相信自己，也绝不可在任何事上信赖自己。

我的至爱兄弟，在我们的这场争战中，不倚仗自己是如此的必需。请你确信，若无此心，你不仅无法赢得渴望的胜利，甚至连仇敌最微小的攻击也无法抵挡。请将此言深深铭刻于你的心田与灵府。

自从我们始祖犯罪以来，尽管我们的精神和道德力量已然衰弱，我们却惯于将自己看得极高。虽然我们日常的经历已然有效地向我们证明了这种自我看法的虚妄，但在我们那不可理喻的自我欺骗中，我们却不停止相信自己是某个重要的存在，并且并非无足轻重。然而，我们这种精神疾病，如此难以察觉和承认，在上帝眼中却比我们的一切都更为可憎，因为它乃是我们自我意识和自爱的首生之子，也是一切情欲、一切跌倒和一切过犯的源头、根基和肇因。它关闭了我们心灵的门户，而神圣恩典唯有通过此门方能进入，并且不给这恩典任何途径来临并居于人内。因此，恩典便从他身上退去。因为恩典，乃是来帮助和光照我们的，怎能进入那自以为伟大、自以为洞悉一切而无需外来帮助之人呢？——愿上帝保守我们脱离这路西弗般的疾病和情欲！——上帝严厉斥责那些被虚荣和自负所击中的人，祂借着先知说：「祸哉！那些在自己眼中看为有智慧，在自己面前看为通达的人！」（以赛亚书 5:21）。使徒也告诉我们：「不要自以为聪明」（罗马书 12:16）。

上帝固然憎恶我们内心的邪恶自负，但在我们之中，却没有任何事物比真诚地意识到我们的虚无、以及坚实而深切地确信我们本性与生命中任何良善皆源于祂，更能赢得祂的爱与渴望。因为祂是万善之源，而我们自身，无论是善念抑或善行，绝不能生发出任何真正的良善。因此，祂悉心将这天国的种子播撒在祂所钟爱之友的心田，敦促他们勿自视甚高，勿自恃己力。有时，祂借恩典与内在光照之力成全此事；有时，则借外在的打击与磨难；有时，借突如其来且几乎不可战

rely on themselves. Sometimes He does this through the action of grace and inner illumination, or sometimes through external blows and tribulations' sometimes through unexpected and almost unconquerable temptations, and sometimes by other means, not always comprehensible to us. Yet, although expecting no good from ourselves and not relying on ourselves is the work of God in us, we on our side must make every effort to acquire this disposition, doing all we can, all within our power. And so, my brother, I offer you here four activities. by means of which, with God's help, you may end by acquiring disbelief in yourself, and learn never to rely on yourself in anything.

(a) realise your nothingness and constantly keep in your mind the fact that by yourself you can do nothing good which is worthy of the kingdom of heaven. Listen to the words of the wise fathers: Peter of Damascus assures us that "nothing is better than to realise one's weakness and ignorance, and nothing is worse than not to be aware of them" (Philokalia). St. Maximus the Confessor teaches: "The foundation of every virtue is the realisation of human weakness" (Philokalia). St. John Chrysostom says: 'He alone knows himself in the best way possible who thinks of himself as being nothing.'

(b) Ask for God's help in this with warm and humble prayers; for this is His gift. And if you wish to receive it, you must first implant in yourself the conviction that not only have you no such consciousness of yourself, but that you cannot acquire it by your own efforts; then standing daringly before the Almighty God, in firm belief that in His great loving kindness He will grant you this knowledge of yourself when and how He Himself knows, do not let the slightest doubt creep in that you will actually receive it.

(c) Accustom yourself to be wary and to fear your innumerable enemies whom you cannot resist even for a short time,. Fear their long experience in fighting us, their cunning and ambushes, their power to assume the guise of angels of light, their countless wiles and nets, which they secretly spread on the path of your life of virtues.

(d) If you fall into some transgression, quickly turn to the realisation of your weakness and be aware of it. For God allows you to fall for the very purpose of making you more aware of your weakness, so that you may thus not only yourself learn to despise yourself, but because of your great weakness may wish to be despised also by others. Know that without such desire it is impossible

胜的试探；有时，则借其他我们并非总能 comprehend 的手段。然而，尽管不寄望于己身，不倚仗于己力乃是上帝在我们之内的作为，我们自身亦须倾尽全力，竭尽所能，以期获得此等心志。因此，我的弟兄，我在此向你提供四种操练。借由它们，在上帝的帮助下，你最终或能获得对自己的不信，并学会凡事永不倚仗自己。

(a) 意识到你的虚无，并时常铭记，靠你自己，你无法做出任何配得上天国的美善之事。聆听智圣教父们的教诲：大马士革的彼得向我们确证，「没有什么比认识自己的软弱与无知更美善，也没有什么比不察觉它们更恶劣」（《爱圣集》）。圣大马希莫斯教导：「一切美德的基石，乃是对人类软弱的认知」（《爱圣集》）。圣金口约翰言道：「唯有视自己为无有之人，最能真切地认识自己。」

(b) 要带着恳切与谦卑的祷告，为此向神祈求帮助；因为这是祂的恩赐。而你若渴望领受，就必须先在心中深植一份信念：你不仅没有这样的自我意识，更无法凭一己之力获得。然后，你要大胆地站立在全能的神面前，坚定地信靠祂那浩瀚的慈爱，相信祂必在祂所知晓的时刻和方式，赐予你这份自我认知。不要让丝毫的怀疑潜入你的心田，务必确信你将真正领受它。

(c) 习惯于警惕并畏惧你那无数的敌人，你甚至无法在短时间内抵抗他们。要畏惧他们与我们作战的悠久经验，他们的狡诈和伏击，他们伪装成光明天使的力量，他们无数的诡计和罗网，这些都被他们悄悄地撒布在你德行之路的生命道途上。

(d) 若你堕入某种过犯，当速速回转，体认你的软弱，并有所警觉。因为神容许你跌倒，正是为此目的：使你更深地察觉自己的软弱，好叫你不只因此学会轻看自己，更因你极大的软弱，而愿被他人轻视。须知，若无此等渴慕，这有益的自弃便无法在你心中萌生并扎根。这是真谦卑的根

for this beneficent self-disbelief to be born and take root in you. This is the foundation and beginning of true humility, since it is based on realisation, by experience, of your impotence and unreliability.

From this, each of us sees how necessary it is for a man, who desires to participate in heavenly light, to know himself, and how God's mercy usually leads the proud and self-reliant to this knowledge through their downfalls, justly allowing them to fall into the very sin from which they think they are strong enough to protect themselves, so as to make them see their weakness and prevent them from relying foolhardily on themselves either in this or in anything else.

This method, although very effective, is also not without danger, and, God does not always use it, but only when all the other means we have mentioned, which are easier and more natural, fail to lead a man to self-knowledge. Only then does He finally let a man fall into sin, great or small, in accordance with the degree of his pride, conceit and self-reliance. So that where conceit and self-reliance are absent, instructive failures do not occur. Therefore, if you happen to fall, run quickly in your thought to humble self-knowledge and a low opinion and sense of yourself and implore God by persistent prayer to give you true light, so as to realise your nothingness and confirm your heart in disbelief in yourself, lest you again fall into the same or even worse and more destructive sin.

I must add that not only when a man falls into some sin, but also when he is afflicted by some ill-fortune, tribulation or sorrow, and especially a grievous and long-drawn bodily sickness, he must understand that he suffers this in order to acquire self-knowledge, namely the knowledge of his weakness-and to become humble. With this purpose and to this end God allows us to be assailed by all kinds of temptations from the devil, from men and from our own corrupted nature. St. Paul saw this purpose in the temptations he suffered in Asia, when he said: '•But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth dead'(II Cor. i. 9).

And I shall add another thing: if a man wants to realise his weakness from the actual experience of his life, let him, I do not say for many days but even for one day, observe his thoughts, words and actions-what he thought, what he said, what he did. He will undoubtedly find that the greater part of his thoughts, words and actions were sinful, wrong, foolish and bad.

基与开端，因为它建立在对自身无能与不可靠的亲身体验和认知之上。

由此，我们每个人都看到，一个渴望领受天上之光的人，认识自己是何等必要。而上帝的怜悯，通常会通过他们的跌倒，引导那些骄傲自恃的人达到这种认识。上帝公义地允许他们堕入他们自以为能够强大地保护自己免受侵扰的罪恶之中，以便让他们看到自己的软弱，并阻止他们在此事或任何其他事上再盲目地依赖自己。

此法虽然卓有成效，然亦不无险阻。上主并非总会采用此法，唯有当吾等所提及之其他较易且更合乎自然之方法皆未能引人达至自知之时，祂方才动用此策。唯有届此，祂最终才任凭一人陷于罪中，或大或小，皆视其骄傲、自负与自恃之程度而定。故此，凡无自负与自恃之处，教诲性之跌倒便不会发生。因此，倘若你偶然跌倒，当速速于思绪中奔向谦卑之自知与对己之低微看法与感受，并以恒切之祷告恳求上主赐予你真实之光，以便你洞察自身之虚无，并使你心在不信靠自身上得以坚定，免得你再次陷入同样或甚至更糟、更具毁灭性之罪过之中。

我必须补充，一个人不仅在堕入罪过之时，即便当他遭受不幸、苦难或忧伤，尤其是身罹沉重而漫长的疾患之时，他都必须明白，他受此磨砺是为了获得自知，亦即认识到自身的软弱——并以此学会谦卑。怀着这个目的，为了达到这个结局，神容许我们被魔鬼、世人以及我们自身败坏的本性所发出的各种诱惑所侵扰。圣保罗在亚洲所受的试炼中，正是看到了这个目的，他说：  
「我们自己心里也断定是必死的，叫我们不靠自己，只靠那叫死人复活的神」（哥林多后书 1:9）。

我还要补充一点：如果一个人渴望从生命的实际经历中体认到自己的软弱，我不是说要多日，哪怕只是一天，让他审视自己的思想、言语和行为——他想了什么，他说了什么，他做了什么。他无疑会发现，他大部分的思想、言语和行为都是有罪的、错误的、愚昧的、不良的。这项尝试将



This experiment will make him understand in practice how inharmonious and weak he is in himself. And if he sincerely wishes himself well, this understanding will make him feel how foolish it is to expect anything good from himself or to rely on himself alone.

### Cap 3. On hope in God alone and on confidence in Him

Although, as we have said, it is very important not to rely on our own efforts in this unseen warfare, at the same time, if we merely give up all hope of ourselves and despair of ourselves without having found another support, we are certain to flee immediately from the battlefield or to be overcome and taken prisoner by our enemies. Therefore, together with complete renunciation of our-selves, “we should plant in our heart a perfect trust in God and a complete confidence in Him. In other words we should feel with our whole heart that we have no one to rely on except God, and that from Him and Him alone can we expect every kind of good, every manner of help, and victory. Since we are nothing, we can expect nothing from ourselves, except stumblings and falls, which make us relinquish all hope of ourselves. On the other hand, we are certain always to be granted victory by God, if we arm our heart with a living trust in Him and an unshakable certainty that we will receive His help) according to the psalm: ‘My heart trusted in him, and I am helped’ (Ps. Xxviii. 7).

The following thoughts will help you to be grounded in this hope and, thereby, to receive help:

(a) that we seek help from God, Who is Omnipotent and can do all that chooses, and therefore can also help us.

(b) that we seek it from God, Who, being Omniscient and Wise, knows all in the most perfect manner, and therefore knows fully what is best for the salvation of each one of us.

(c) that we seek help from God, Who is infinitely Good and Who comes to us with ineffable love, always desirous and ready from hour to hour and from moment to moment to give us all the help we need for complete victory in the spiritual warfare which takes place in us, as soon as we run with firm trust to the protection of His arms.

使他实际地明白，他自身是多么的不和谐与软弱。如果他真心为自己着想，这种理解会使他感觉到，期望从自己身上获得任何好处或单单依赖自己，是多么的愚蠢。

### 章 3：唯独仰望上帝，信赖于祂

诚然，如我们所言，在这场无形争战中，不倚赖自身努力至关重要。然而，倘若我们仅仅放弃一切自我之希望，并对自己绝望，却未寻得另一倚靠，我们必将即刻逃离战场，或被敌人战胜并俘虏。因此，在完全舍弃自我的同时，「我们应将对上帝的全然信靠和十足信心深植于心。换言之，我们应全心感受，除上帝之外，我们别无所倚；并且，一切美善、一切帮助以及最终的胜利，皆唯独能从祂那里获得。既然我们一无所有，便不能期望从自身获得任何东西，除了绊跌与坠落，这些只会使我们放弃对自身的一切希望。反之，若我们以对上帝活泼的信靠和毫不动摇的信念——即我们必将获得祂的帮助——武装我们的心，我们便必将永远蒙上帝赐予胜利，正如诗篇所言：『我心倚赖祂，我便蒙帮助』（诗篇 28:7）。」

以下这些思绪，能助您在这份盼望中扎根，并由此获得助益：

(a) 我们寻求那全能的上帝的帮助，祂能按己意行一切事，因此也能帮助我们。

(b) 我们当从上帝那里寻求它。祂是全知全智的，以最完美的方式洞悉万事，因此祂完全晓得什么对我们每一个人的救赎是最好的。

(c) 我们当向神寻求帮助，祂是无限美善的，以不可言喻的爱临到我们。祂时刻渴望并准备着，从时时刻刻、分分秒秒地赐予我们所需的一切帮助，使我们在内在发生的属灵争战中获得完全的胜利。只要我们怀着坚定的信赖，奔向祂的臂膀寻求庇护。



And how is it possible that our good Shepherd, Who for three years went in search of sheep that had gone astray, calling so loudly that His throat became parched, and following ways so hard and thorny that He shed all His blood and gave up His life; how is it possible, I repeat, that now, if His sheep follow Him, turn to Him with love and call for His help with hope, He should fail to turn His eyes to the lost sheep, take it into His divine arms and, placing it among the heavenly angels, make a welcoming feast for its sake? If our God never ceases to search diligently and lovingly for the blind and deaf sinner (like the woman for the piece of silver in the Gospels), how is it possible to suppose that He would abandon him now when, like a lost sheep, he cries out calling for his Shepherd? And who will ever believe that God, Who, according to the Revelation, constantly stands at the door of a man's heart, and knocks, wishing to come in and sup with him (Rev. iii. 20), and bestow His gifts upon him, who will believe that this same God should remain deaf and refuse to enter if a man opens to Him the door of his heart and invites Him in?

(d) And the fourth method of maintaining a lively trust in God and of attracting His speedy help is to review in our memory all the instances of speedy divine help described in the Scriptures. These instances, which are so numerous, show us clearly that no one, who put his trust in God, was ever left confounded and without help. 'Look at the generations of old', says the wise Sirach, 'and see; did ever any trust in the Lord, and was confounded?' (Ecclesiasticus ii. 10).

Armed with these four weapons, enter the battle with courage, my brother, and wage war watchfully with the full conviction that victory will be granted you. For with their help you will most certainly acquire perfect trust in God, and this trust will never fail to attract God's help and invest you with unconquerable power. These two together will in the end make complete distrust of yourself deeply rooted in you. I omit no occasion in this chapter of reminding you to distrust yourself, for I know no one who has no need to be reminded of it. Self-esteem is so deeply rooted in us and so firmly enmeshed in us, making us think that we are something, and something not unimportant, that it always hides in our heart as a subtle and imperceptible movement, even when we are sure that we do not trust ourselves and are, on the contrary, filled with complete trust in God alone. In order to avoid this conceit of the heart and act without any self-reliance, led only by

我们的善牧，三年来，寻觅迷途的羊只，呼唤声洪亮，以致喉咙干涸，所行之路，崎岖多刺，致使祂流尽了所有的血，舍弃了祂的生命；这岂非可能吗？我再说一次，倘若祂的羊如今跟随祂，以爱转向祂，并怀着希望呼求祂的帮助，祂怎会不将目光投向这只失丧的羊，将其抱入祂神圣的怀中，安置于天上的天使之中，并为它摆设一场欢迎的筵席呢？如果我们的神从未停止殷勤且慈爱地寻找那又盲又聋的罪人（如同福音中妇人寻找失落的银钱一般），我们又怎能设想，当这罪人如同迷途的羊般呼唤着祂的牧人时，祂会弃他而不顾呢？又有谁会相信，那按照启示录所言，恒常站在人心门外敲门，渴望进来与人同席（[启示录 3:20](#)），并赐予他恩赐的神，当人向祂敞开心门并邀请祂进来时，祂会听而不闻并拒绝进入呢？

(d) 维持对上帝活泼信靠并吸引祂迅速帮助的第四种方法，是回顾我们记忆中圣经所描述的所有上帝迅速帮助的实例。这些不计其数的实例清楚地向我们表明，凡信靠上帝的人，从未被遗弃，也未曾得不到帮助。「[请看古老的世代，](#)」智慧的西拉赫说，「[且看；可曾有信靠上主而蒙羞的呢？](#)」（[德训篇 2:10](#)）。

我弟兄啊，手持这四般武器，勇敢地投入战斗，警醒地投入战争，并完全确信胜利将赐予你。因为有它们的帮助，你必将获得对上帝的完全信赖，而这份信赖绝不会吸引不到上帝的帮助，并赋予你不可战胜的力量。这两者最终将使你内心深处彻底扎根对自己的不信任。本章中我无时不提醒你要不信任自己，因为我未曾见过无需被提醒此事之人。自我评价如此深地扎根于我们心中，如此牢固地纠缠着我们，使我们认为自己是某种存在，且是某种不重要的存在，它总是以一种微妙而难以察觉的波动潜藏在我们心中，即便我们确信自己不信任自己，反之，心中唯独充满了对上帝的完全信赖。为了避免这种心中的自负，并完全不依靠自己行事，只受你对上帝信赖的引导，务必始终保持一种态度，即你对自身软弱的意识和感受在你默观上帝全能之前先行，并让两者在你每一次行动之前同样先行。

your , trust in God, take care always to preserve an attitude in which the consciousness and feeling of your weakness always precede in you the contemplation of God's omnipotence, and let both alike precede your every action.

#### Cap 4.How to recognise whether a man acts without self-reliance and with perfect trust in God

(Beginning of «[SELF-RELIANCE OR TRUST IN GOD](#)» section)

It often happens that self-reliant men think that they have no self-reliance whatever, but put all their trust in God and rest confidently in Him alone. But in practice it is not so. They can ascertain it for themselves, if they judge by what is in them and what happens to them if they fall down. If, when they grieve at their downfall, reproaching and abusing themselves for it, they think: "I shall do this and that, the consequences of my downfall will be effaced and all will be well once more," this is a sure sign that before the downfall they trusted themselves, instead of trusting God. And the more gloomy and disconsolate their grief, the more it shows that they relied too much on themselves and too little on God; and therefore the grief caused by their downfall is not tempered by any comfort. If a man does not rely on himself but puts his trust in God, when he falls he is not greatly surprised and is not overcome with excessive grief, for he knows that it is the result of his own impotence, and, above all, of the weakness of his trust in God, so his downfall increases his distrust of himself and makes him try all the harder to increase and deepen his humble trust in God. And further, hating the vile passions which caused his downfall, he thereupon endures peacefully and calmly the labours of penitence for having offended God; and armed with still more trust in God, he thereupon pursues his enemies with the greatest courage and resoluteness, even unto death,

I should like some people to reflect on what I have said above for, although they think themselves virtuous and spiritual, when they fall into some transgression, they are overcome with anguish and torment and find no peace anywhere. Exhausted by this grief and anguish, which they suffer for no other reason but self-esteem, they run, again urged by self-esteem, to their spiritual father, to be freed of this burden. Yet they should have done this immediately after the downfall and for no

#### 章 4：分辨一个人是否处事不靠自己，而全然信赖上帝，可由以下几点识辨：

(《依靠自己抑或信靠上帝》部分之开篇)

常有自恃之人，以为自己毫无自恃，而将一切信赖皆寄托于上帝，安然歇息于唯独祂。然实践中并非如此。他们可自行确证，若他们审视自身内在及跌倒时所发生之事。若当他们因跌倒而忧伤，为此自责痛骂时，却心想：「[我将如此这般，我跌倒的后果便会被抹去，一切将再次安好](#)。」这便是确切的征兆，表明跌倒之前他们信赖的是自己，而非上帝。而他们的忧伤越是阴郁沮丧，便越显明他们过度倚仗自己，而对上帝的信赖太少；因此，他们跌倒所带来的忧伤，不被任何慰藉所抚平。若一人不倚仗自己，而将信赖寄托于上帝，当他跌倒时，便不会感到太过惊讶，也不会被过度的忧伤所压倒，因他深知，这是他自身无能的结果，更重要的是，是他对上帝的信赖薄弱所致。故此，他的跌倒增加了他对自己的不信任，使他更加努力地去做增进和深化对上帝的谦卑信赖。此外，他痛恨导致他跌倒的卑劣情欲，于是便平静安稳地忍受因得罪上帝而带来的悔罪劳苦；并且，带着对上帝更加坚定的信赖，他便以最伟大的勇气和决心追击他的仇敌，甚至直至死亡。

我希望某些人能对我在上面所说的话加以深思，因为他们尽管自认为是虔诚和有灵性之人，但当他们一陷入某种过犯时，便会被痛苦和煎熬所压倒，无论何处都找不到平安。他们因这份悲伤和苦痛而精疲力尽，而承受这一切并非出于其他原因，乃是源于自负。他们于是又在自负的驱使下，跑到他们的属灵父亲那里，希望能摆脱这份重担。然而，他们本应在堕落之后立即这样做，并且不应有其他任何理由，唯独是渴望尽快洗净

other reason but a desire to wash away as quickly as possible the filth of sin which has offended God, and acquire new strength to fight against themselves through the most holy sacrament of repentance and confession.

## Cap 5. On the wrong opinion of those who deem excessive grief a virtue

It is wrong to regard as a virtue the excessive grief, which men feel after committing a sin, not realising that it is caused by pride and a high opinion of themselves, based on the fact that they rely too much on themselves and their own powers. For by thinking that they are something important they undertake too much, hoping to deal with it by themselves. When the experience of their downfall shows them how weak they are, they are astounded, like people, who meet with something unexpected, and they are cast into turmoil and grow faint-hearted. For they see, fallen and prone on the ground, that graven image which is themselves, upon which they put all their hopes and expectations. This does not happen to a humble man who trusts in God alone, expecting nothing good from himself. Therefore, when he falls into some transgression, he also feels the weight of it and grieves) but is not cast into turmoil and is not perplexed, for he knows that it happened through his own impotence, to experience which in downfalls is nothing unexpected or new to him

## Cap 6. Some indications on the scope and limits of disbelief in oneself and of complete trust in God

Since all the strength by which our enemies are overcome is born in us from disbelief in ourselves and from trust in God, it is necessary for you, my brother, to acquire exact knowledge of this, in order always to have this strength and to preserve it with the help of God. Know then, and never forget, that neither all our capacities and good features, whether natural or acquired, nor all the gifts freely given us, nor the knowledge of all the Scriptures, nor the fact that we have for long worked for God and have acquired experience in these labours, nor all this together will enable us to do God's will rightly, if at every good deed pleasing to God, which we are about to undertake, at every affliction we wish to avoid, at every cross we have to bear according to God's will, if, I say, on all these and similar occasions a special divine help does not inspire

那得罪了上帝的罪污，并通过至圣的悔改与告解圣事，获得对抗自己的新力量。

## 章 5：论那些认为过度忧伤为美德者的谬见

将过度悲恸视为美德是错误的，这种悲恸是人们在犯下罪过之后所感受到的，却不明白它是由骄傲和对自身过高的评价所引起的，这皆因他们过于依赖自己和自身的力量。因为他们自以为是重要之物，便承揽过多的事，希望凭一己之力解决。当他们从失败的经验中看到自身的软弱时，便会震惊不已，如同遭遇不测之人，随即陷入混乱，心生怯懦。因为他们眼见自己所雕刻的、那寄托了所有希望与期待的偶像，轰然倒塌，仆倒在地。这绝不会发生在谦卑之人身上，因他们只信靠上帝，从不期待自身有何良善。因此，当谦卑之人陷入过犯时，他同样会感受其重负，并为之悲伤，但他不会陷入混乱，也不会感到困惑，因为他明白这乃是因他自身的无力而发生，而这种无力在跌倒中显现，对他而言并非意料之外或新鲜之事。

## 章 6：关于不信靠自己和完全信靠上帝的范围与界限的一些指引

我们用以战胜仇敌的一切力量，都源于我们对自己不信任和对上帝的信赖。因此，我的弟兄，你必须精确地领悟这一点，以便永远拥有这股力量，并在上帝的帮助下将其守护。你要明白，并且永志不忘：无论是我们所有与生俱来或后天习得的才能与美德，还是所有白白赐予我们的恩赐，亦或是对全部圣经的知识，甚至是我们长期为上帝劳作并从中获得的经验，所有这一切，即便合而为一，也无法使我们妥善地完成上帝的旨意。因为，每当我们即将着手一项蒙上帝喜悦的善行时，每当我们希望规避一项苦难时，每当我们必须按上帝的旨意背负十字架时，在所有这些以及类似的情境下，若没有一份特殊的属天帮助激励我们的心，并赐予我们力量去成就它，那么，用主的话来说便是：「离了我，你们就不



our heart and does not give us strength to accomplish it, as the Lord said: 'Without me ye can do nothing' (John xv. 5). So for the duration of our life, every day and at every moment, we must keep unchanged in our heart the feeling, conviction and disposition, that on no occasion can we allow ourselves to think of relying on ourselves and trusting ourselves.

As regards trust in God, I will add the following to what I have said in the third chapter: know that nothing is easier for God than to give you victory over your enemies, whether they be few or many, whether they be old and strong or new and weak. Yet He has His own time and order for everything. Therefore if a soul be overburdened with sins, if it be guilty of all the crimes in the world, if it be defiled beyond imagination; if, at the same time, to the extent of its desire and strength, it uses every means and endeavour to become free of sin and turn to the path of good, but cannot get stable in anything right, however small, and, on the contrary, sinks ever deeper and deeper into evil; even if it is all that, it must not weaken in its trust of God or fall away from Him. It must not abandon its spiritual weapons and strivings but must fight and fight, struggling with itself and with its enemies with all its courage and untiring efforts. For know and understand, that in this unseen war all are losers except a man who never ceases to struggle and keep his trust in God; for God never abandons those who fight in His armies, although at times He/ lets them suffer wounds. So fight, everyone, and do not give ground; for the whole thing is in this unceasing struggle. /God is always ready with remedies for those struck down by the enemies and with help for overcoming them, which He sends to His warriors in due time, if they seek Him and firmly hope in Him. At some' hour when they least expect it they will see their proud enemies vanish, as is written: 'The mighty men of Babylon have forborn to fight' (Jer. li. 30)

Cap 7. On how we should exercise our mind, lest it be sick with the disease of ignorance

If disbelief in oneself and trust in God, so indispensable in our spiritual warfare, remain alone in us, not only shall we never gain victory, but we shall fall into still greater evil. For in addition and accompanying them we must practise works of a special kind and perform exercises in spiritual instruction. First among these must be exercises of mind and will. The mind should be freed and guarded from ignorance, which is most

能做什么」(约翰福音 15:5)。所以，在我们有生之年，每天每刻，我们都必须在心中坚定不移地持有这种感觉、信念和倾向：在任何情况下，我们都不能容许自己去思量倚赖自己、信任自己。

关于信赖上帝，我愿在我第三章所言的基础上，再补充如下：须知，对上帝而言，使你战胜仇敌——无论其寡众，无论其强弱新旧——莫过于易事。然而，祂对万事皆有其定时与秩序。因此，若有灵魂为罪孽所重负，若其犯尽世间一切罪愆，若其污秽不堪设想；但若同时，在其愿望与能力所及的范围内，它竭尽一切手段与努力以期摆脱罪孽，转归良善之路，却无法在任何哪怕微小的善事上站稳脚跟，反而越陷越深于邪恶之中；即便如此，它也绝不可动摇对上帝的信赖，更不可离弃祂。它绝不可放弃其属灵的兵器和努力，而必须奋战不懈，以全部的勇气和不倦的努力与自身及仇敌搏斗。因为你要知道并明白，在这场无形的战争中，唯有那些永不停止搏斗并坚守对上帝信赖之人，方为胜者；因为上帝从不离弃那些为祂而战的战士，尽管有时祂允许他们受伤。所以，每个人都要战斗，不要退却；因为一切的关键，就在于这永不休止的斗争之中。上帝时刻准备着医治那些被仇敌击倒之人，并帮助他们战胜仇敌，祂会在适当的时候将这些帮助赐予祂的战士，只要他们寻求祂并坚决地仰望祂。在他们最意想不到的时刻，他们将看到他们骄傲的仇敌消逝无踪，正如经上所记：「巴比伦的勇士停止争战」(耶利米书 51:30)。

章 7: 论我们当如何运用心智，以免其染上无知的疾病。

如果在我们属灵争战中不可或缺的对自我的不信任和对上帝的信赖，只单独存在于我们里面，我们不仅永远无法获胜，反而会陷入更大的邪恶。因为除了它们之外，我们还必须实践一种特殊的善工，并进行属灵教导的操练。其中首要的必须是心思和意志的操练。心思应当从最有害的无知中被释放和守护，因为无知会蒙蔽心思，使其无法认识真理，而真理正是心思的固有对象和其渴望



harmful, for it darkens the mind and prevents it from knowing the truth, which is its proper object and the aim of its aspirations. For this reason it should be exercised, to make it clear and lucid, able to discern correctly what we need to purify our soul from passions and to adorn it with virtues.

There are two means by which we can acquire such clarity of mind: the first and most necessary is prayer, by which we must implore the Holy Spirit to pour His divine light into our hearts. This He will surely do, if we truly seek God alone and sincerely strive to obey His will in everything, willingly submitting in all affairs to the advice of our experienced spiritual fathers and doing nothing without asking them.

The second method of exercising the mind is always to examine things and probe deep for knowledge of them, in order to see clearly which of them are good and which bad.. We should judge them not as the world and the senses do, but as they are judged by right reason and the Holy Spirit, or by the word of the divinely-inspired Scriptures, or that of the holy fathers and teachers of the Church. For if this examination and deepening of knowledge is right and proper, it will quite certainly enable us to understand clearly that we must with all our heart regard as valueless, vain and false, all that the blind and depraved world loves and seeks. In particular, we shall then see that the honours, pleasures and riches of this world are nothing but vanity and death to the soul; that the slander and abuse, with which the world persecutes us, bring us true glory, and its afflictions-joy; that to forgive our enemies and to do good to them is true magnanimity-one of the greatest traits of likeness to God; that a man who scorns the world shows greater strength and power than a man who rules over the whole world; that willing obedience is an action, which shows more courage and strength of spirit than subjugating great kings and ruling over them; that humble self-knowledge should be preferred to all other kinds of knowledge, however high; that to overcome and kill one's own evil tendencies and lusts, however insignificant, is more worthy of praise than the capture of many fortresses, or the defeat of powerful and well-equipped armies; more even than the power to perform miracles and to raise the dead.

Cap 8. On reasons for our wrong judgment of things and how to form a right judgment of them

的目标。因此，心思应当被操练，使其清明透彻，能够正确辨别我们需要什么来洁净我们的灵魂脱离情欲，并以美德来妆饰它。

我们能藉由两种途径获得如此澄澈的心境：第一且最为必要的，是祷告。藉此，我们必须恳求圣灵，将祂的神圣光辉倾注于我们的心田。若我们真心只寻求上帝，并真诚地努力在万事中顺服祂的旨意，甘心在一切事务上听从我们经验丰富的神师之建议，凡事未经请示而不自行其是，祂必会如此行。

陶冶心智的第二种方法，是时刻审察万物，深入探究其知识，以便清晰辨明其中何为善，何为恶。我们不应以世俗和感官的眼光来评判它们，而应以正当的理性与圣灵、或以神圣启示之经文、或以圣教父和教会导师之言语来衡量。因为，若此番审察与知识之深化是正确而恰当的，它必将使我们清楚地理解：我们必须全心全意地将那盲目而堕落之世俗所爱慕、所追逐的一切，视作毫无价值、虚妄不实之物。特别是，我们届时将看到：这世间的尊荣、享乐与财富，于灵魂而言，不过是虚空与死亡；而世俗加诸我们的诽谤与辱骂，却带给我们真正的荣耀；其苦难，则赋予我们喜乐；宽恕我们的仇敌并善待他们，乃是真正的伟大——这是与神相似的最伟大特质之一；藐视世界之人，所展现的力量和权柄，胜过统御整个世界之人；甘心顺服，其所彰显的勇气和心灵之力，远胜于征服列王并统治他们；谦卑的自知之明，应优于所有其他知识，无论如何高深；克服并铲除自身之邪恶倾向与情欲，无论其多么微不足道，都比攻陷诸多堡垒，或击败强大且装备精良之军队，更值得赞扬；甚至比行神迹并使死人复活，更加值得赞扬。

章 8：论我们错误判断事物的缘由，以及如何形成正确的判断

The reason why we have wrong judgment of the things we mentioned earlier is that we do not look deeply into them to see what they are, but conceive a liking for them or a dislike of them from the very first glance, judging by appearances. These likes and dislikes prejudice our mind and darken it; and so it cannot form a right judgment of things as they really are. So, my brother, if you wish to be free of this prelest in your mind, keep strict attention over yourself; and when you see a thing with your eyes, or visualise it in your mind, keep a firm grip on your desires and do not allow yourself at the first glance either to conceive a liking for the thing or a dislike for it, but examine it in a detached way with the mind alone. Unobscured by passion, the mind then remains in a state natural to it, which is free and pure, and has the possibility to know the truth and to penetrate into the depths of a thing, where evil is often concealed under a deceptively attractive exterior and where good is sometimes hidden under a bad appearance.

But if desire comes first and at once either likes a thing or turns away from it, your mind no longer has the possibility to know it rightly as it should. For if this predisposition, or rather this passion precedes every judgment, it enters within, becomes a wall between the mind and the thing and, obscuring the mind, makes it form its judgment from passion. In other words, it sees it not as it really is, which strengthens still more its original predisposition. The further this predisposition runs ahead, or the more it likes or dislikes a thing, the more it obscures the mind in relation to it, until it darkens the mind completely. Then passion in relation to this thing reaches its ultimate limits, so that it appears to a man either as the most desirable or the most hateful of all the things he ever liked or disliked. Thus it happens that when the rule I have indicated is not observed, that is, when desire is not restrained from forming likes and dislikes before a thing is properly examined, then both these powers of the soul-mind“ and will-always work wrongly, plunging ever deeper and deeper from darkness to darkness, and from sin to sin.

So watch, my beloved, with all attention and protect yourself from liking or disliking a thing out of passion, before you have had time to examine it properly in the light of reason and the just word of the Divine Scriptures, in the light of grace and prayer, and with the help of the judgment of your spiritual father; otherwise you may sin in taking for evil what is truly good, and

我们对先前提及之事产生错误判断，其原因在于我们未能深入探究它们的本质，反而在第一眼便对其产生好恶，仅凭表象妄下断语。这些好恶之情，使得我们的心神充满偏见，使其蒙蔽，以至于无法对事物的真实面貌作出公正的判断。

所以，我的弟兄，如果你希望你的心神能摆脱这般错觉（prelest），务必严加警醒。当你亲眼目睹一物，或在心中构想其形时，要牢牢克制你的欲望，切勿在初见之际便对其心生好恶。反之，当以纯粹的心智，超然物外地审视它。如此，心智方能不被情欲所遮蔽，保持其本然之态——自由而纯净，并得以洞悉真理，穿透事物之深层。因为邪恶常隐匿于诱人之外表下，而良善有时却掩藏于不佳之形貌中。

然而，若欲望先于一切而生，并瞬间或喜爱或厌恶某物，则你的心智便无从如其本然地正确认识它。因为若此种先入之见，或者说此种情欲，先于一切判断而存在，它便会进入内在，在心智与事物之间筑起一道高墙，遮蔽心智，使其判断源于情欲。换言之，心智所见并非事物之真实面貌，这反而会更进一步地强化其最初的先入之见。此种先入之见越是先行，或者心智对某物越是喜爱或厌恶，它便越发遮蔽心智与此物之间的关联，直至将其完全笼罩于黑暗之中。此时，心智对某物的情欲便达到了极致，以至于它在人眼中，要么是他所曾喜爱或厌恶的一切事物中最令人向往的，要么是最可憎的。因此，当我不曾指示的这条准则——即在事物未被妥善审视之前，不抑制欲望去形成好恶——未被遵从时，便会发生这样的情况：灵魂的这两种力量——心智与意志——总会错误地运作，从黑暗走向更深的黑暗，从罪恶走向更深的罪恶。

所以，我心爱的，请务必全神贯注地警醒，并保护你自己，避免出于情欲而喜好或厌恶某事，在你尚未有机会，藉由理性的光辉和神圣经卷中公义的言语，藉由恩典与祷告的光照，并借助你的神父的判断，来恰当地审视它之前。否则，你可能会犯下这样的罪过：将真正美好的事物视为邪恶，而将真正邪恶的事物视为美好。这种情况大

for good what is truly evil. This mostly happens in the case of certain actions, which are good and holy in themselves, but which according to circumstances,) namely that if they are done at a wrong time, or are out of place, or are not done in the right measure, cause, considerable harm to those who do them, We know from experience what afflictions are suffered by some through such worthy and holy deeds.

## Cap 9. On protecting the mind from too much useless knowledge and idle curiosity

Just as it is necessary to guard the mind from ignorance, so is it equally necessary to protect it from the opposite, namely from too much knowledge and curiosity. For if we fill it with a quantity of information, ideas and thoughts, not excluding such as are vain, unsuitable and harmful, we deprive it of force, so that it is no longer able to understand clearly what is useful for our true self-correction and perfection. Therefore in relation to the knowledge of earthly things, which is not indispensable, even if it is permissible, your attitude should be as of one already dead.” Always collect your mind within yourself, with all the concentration you can, and keep it free of thoughts about all worldly things.

Let tales of the past and news of the present pass you by, and let all the changes in the world and its kingdoms be for you as though they did not exist at all. If anyone brings you such news, disregard it and turn it away from your heart and imagination. Listen to what St. Basil says: ‘Let listening to worldly news be bitter food for you, and let the words of saintly men be as combs filled with honey.’ Listen also to the words of David: ‘The proud have digged pits for me, which are not after thy law’ (Ps. cxix. 85). Love to hear only of spiritual and heavenly things and to study them, and wish to know nothing in the world save our Lord Jesus Christ, and him crucified’ (I Cor. ii. 2), save His life and death and what He demands of you. Acting thus, you will act in a way pleasing to God, Who has for His chosen and beloved those who love Him and try to do His will.

All other enquiry and investigation is the offspring and food of self-love and pride. They are the nets and shackles of the devil; he sees the strength and firmness of will of those who pay attention to spiritual life, and strives to conquer their minds by means of such curiosity, in order to gain possession of their mind and I will. For this purpose, he is wont to suggest to them

多发生在某些行为上，这些行为本身是良善且神圣的，但若根据具体情况，即若它们在错误的时间进行，或不合时宜，或未以适当的尺度进行，则会给行事者带来相当大的损害。我们从经验中得知，有些人因这些原本值得称赞且神圣的行为，而遭受了何等大的苦难。

## 章 9：论护卫心神免受无用之学与空泛好奇的侵扰

正如必须守护心智以防愚昧，同样，也需守护它免受其反面，即过多的知识与好奇心之扰。因为，若我们以大量信息、观念和思想充斥心智，其中不乏虚妄、不适宜乃至有害者，我们便会剥夺其力量，使其不再能清晰领悟何为有益于我们真正的自我修正与完善。因此，对于世俗之事而非不可或缺之知识，即便其并非不被允许，你的态度也当如一位已故之人。务必恒常将你的心神收摄于内，以你所能达到的专注，使其免于一切世俗思虑的束缚。

让过去的轶事和当下的新闻从你身边流过，让世界及其国度的一切变迁，对你而言，仿佛从未发生。若有人向你讲述此类消息，置若罔闻，将其从你的心扉和想象中驱逐。请听圣巴西尔之言：「让倾听世俗新闻成为你的苦涩之食，让圣人之言如蜜满之梳。」亦请听大卫之言：「骄傲人给我挖了坑，这都不合你的律法。」（诗篇 119:85）你当喜爱只听闻并研习属灵与天上的事，愿知世间万物，唯独我们的主「耶稣基督，并他钉十字架」（哥林多前书 2:2），唯独祂的生与死，以及祂对你的要求。如此行事，你将以蒙神喜悦的方式而活，因神以那些爱祂并努力遵行祂旨意的人，为祂所拣选并深爱之人。

所有其他的探究与考察，皆是自爱与骄傲所生之孽，所食之粮。它们是魔鬼的罗网与枷锁；他洞察那些潜心于属灵生命者意志之坚韧与力量，便竭力以这般好奇之心智，攻克他们的思想，以期占有他们的心神与意志。为此，他惯于向他们灌输高深、精微而奇妙的念头，尤其是那些聪颖敏锐、善于进行高深思辨之人。这些人被拥有并审

thoughts that are lofty, subtle and wondrous, especially to those who are sharp-witted and quick to make lofty speculations. Attracted by the pleasure of possessing and examining such lofty thoughts they forget to watch over their purity of heart and to pay attention to a humble opinion of themselves and to true self-mortification; and so they are enmeshed in the bonds of pride and conceit; they make an idol of their own mind and thus, little by little, without realising it, they fall into the thought that they no longer need any advice or admonition from others, since they are accustomed in all cases to hasten to the idol of their own understanding and judgment.

This is a very dangerous thing and not easily cured; pride of mind is much worse than pride of will. For pride of will, being visible to the mind, can sometimes be easily cured by forcing it to submit to the yoke of what is good. But when the mind is firmly grounded in the self-relying thought that its own judgments are better than all others, who can cure it in the end? Can it ever obey anyone, if it feels certain that the judgments of others are not as good as its own? When this eye of the soul-mind-with whose help man could see and correct pride of will, is itself blinded by pride and remains uncured, who will cure the will? Then everything within is so disorganised that there is neither place nor person for applying a healing poultice. This is why you must hasten to oppose this pernicious pride of mind, before it penetrates into the marrow of your bones. Resist it, curb the quickness of your mind and humbly subject your opinion to the opinions of others. Be a fool for the love of God, if you wish to be wiser than Solomon: 'If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise' (I Cor, iii. 18).

Cap 10. How to train one's will to have but one ultimate aim in all things, both external and internal- to please God

In addition to training your mind to learn, you should also control your will, so as not to let it lean towards your own desires, but instead to lead it to be perfectly as one with the will of God. Moreover keep it firmly planted in your mind, that it is not enough for you merely to desire and seek to please God. always and in everything; you must desire it as if moved by God Himself, and for one single aim-to please Him with a pure heart. To be firmly grounded in this aim, we have to endure a much greater struggle with our nature than

视这些高深思想所带来的愉悦所吸引，便忘却了看顾自己内心的纯洁，也忘却了谨记谦卑的自我评价与真实的自我刻苦；如此，他们便被骄傲与自负的绳索所缠缚；他们将自己的心智奉为偶像，于是，他们便在不知不觉中，逐渐陷入一种念头：他们不再需要他人的任何忠告或劝诫，因为在所有情况下，他们都习惯于奔向自己悟性与判断力的偶像。

这是一件非常危险且不易治愈的事；心智的骄傲远比意志的骄傲更糟。因为意志的骄傲，对心智而言是可见的，有时可以通过强迫它顺服于善的轭而轻易治愈。但当心智坚定地扎根于自恃的念头，认为自己的判断优于所有其他判断时，最终谁能治愈它呢？如果它确信他人的判断不如自己的好，它又怎能顺服任何人呢？当灵魂的这只眼睛——心智——藉着它，人能够看见并纠正意志的骄傲，却自身因骄傲而盲目并始终未愈时，谁又将治愈意志呢？那时，内在的一切是如此混乱，以至于既无处也无人可敷上治愈的药膏。这就是为什么你必须在它渗透到你骨髓深处之前，急速抵挡这种有害的心智骄傲。抵制它，抑制你心智的敏捷，并谦卑地使你的观点服从于他人的观点。为着对上帝的爱，甘作愚拙之人，如果你渴望比所罗门更有智慧：「你们中间若有人，在这世上自以为有智慧，他就当成为愚拙的，好叫他有智慧。」（哥林多前书 3:18）。

章 10：如何训练一个人的意志，使其在一切事物中，无论是外在的还是内在的，都只有一个终极目标——取悦上帝？

除了训练心智去学习，你还应当管束你的意志，不让它倾向于你自身的欲望，而是引导它与上帝的旨意完美合一。此外，你务必牢记在心，仅仅是渴望并寻求永远在一切事上取悦上帝是不够的；你必须如同受上帝亲自感动一般去渴望它，并且只为一个纯粹的目标——以一颗纯洁的心去取悦祂。为了坚定地扎根于此目标，我们必须与我们的天性进行远比上述任何事都更艰巨的斗争。因为我们的天性如此习惯于取悦自身，以至于它在所有行为中，即使是最公义和最属灵的行



in anything we have mentioned above. For our nature is so accustomed to please itself, that it seeks its own comfort and pleasure in all its doings, even the most righteous and spiritual, and secretly and lustfully feeds on it as though it were food. And so it happens that when we see the chance of spiritual doing lying before us, we immediately desire it and impetuously rush towards it; yet not as men moved by the will of God, nor for the sole purpose of pleasing Him, but for the sake of the comfort and joy which is born in us, when we desire and seek that which God wants from us. This prelest is the better concealed and hidden, the higher and more spiritual is the nature of what we desire. This is why I say that we should not be satisfied with desiring what God wills, but must desire it how He wishes it, when He wishes it and for the reason and purpose He wishes it. The Apostle also teaches us to prove what is the will of God, that it is not only good, but also acceptable to Him and perfect in all respects. He says: 'Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God' (Rom. xii. 2). For if our action is faulty, even in one respect, or if we do something not with our whole will and strength, it is clear that it is, and is called, imperfect. This should lead you to the conclusion that even when we desire God Himself and seek Him, even this desire and search can contain some fault or omission, and may be mixed with some pandering to our self-love or vainglory; since we may have in view more our own good than the will of God, and do something rather for our own sake than for the sake of God. Yet He considers only those actions acceptable, which are done solely for His glory and wishes us to love Him alone, desire Him alone and work for Him alone.

Thus, my brother, if you wish to safeguard yourself from such hidden obstacles on the path to perfection, if you wish to be firmly grounded in such an attitude as to desire and do all things only because God wishes it, desirous only to please and glorify Him and to work for Him alone, since He wishes to be the beginning and the end in every action and every thought of ours—act in the following manner.

When there lies before you some work, which accords with the will of God, or is good in itself, do not immediately incline your will towards it and do not desire it, without previously raising your mind to God, so as to be clear whether it is the direct will of God that

为中，也寻求自己的舒适和愉悦，并暗中、贪婪地以此为食，仿佛那是美味的食物。因此，当我们看到属灵行动的机会摆在我们面前时，我们立刻渴望它并急切地冲向它；然而，我们并非受上帝旨意所感动的人，也并非仅仅为了取悦祂，而是为了当我们渴望并寻求上帝所要我们做的事时，内心所产生的舒适和喜悦。这种「**神光错觉**」(prelest)被掩盖和隐藏得越好，我们所渴望的事物的性质就越高、越属灵。这就是为什么我说，我们不应该满足于渴望上帝所愿之事，而必须以祂所愿的方式，在祂所愿之时，并出于祂所愿的原因和目的去渴望。使徒也教导我们验证何为上帝的旨意，它不仅是美好的，也是祂所接纳并完美无缺的。他说道：「**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**」(罗马书 12:2)。因为如果我们的行动哪怕在一方面有缺陷，或者我们并非以全部的意志和力量去做某事，那么显然它是不完美的，也因此被称为不完美。这应该引导你得出结论：即使当我们渴望上帝本身并寻求祂时，这种渴望和寻求也可能包含一些缺陷或遗漏，并可能掺杂着一些对我们自爱或虚荣的迎合；因为我们可能更多地着眼于自己的益处而非上帝的旨意，并且更多地为自己而非为上帝的缘故去做事。然而，祂只认为那些纯粹为祂的荣耀而行的行动是可接纳的，并且祂希望我们只爱祂，只渴望祂，只为祂而工作。

如此，我的弟兄，倘若你愿在通往全德的道路上，护卫自己免受此等隐蔽的阻碍；倘若你愿坚定地扎根于此种心境，即只因上帝所愿而渴望并成就万事，仅仅渴求取悦并光荣祂，且只为祂而劳作——因祂愿作我们每一行为和每一思虑的始与终——那么，请你遵照以下方式行事。

当有合乎神旨意，或其本身是美善的工摆在你面前时，不要立刻倾向你的意愿，也不要不经事先将你的心意高举于神，就去渴求它。这样做是为了弄清楚，神是否直接希望你渴求并执行此类行动，以及它们是否蒙神悦纳。当你如此构思你的

you should desire and perform such actions and whether they would be acceptable to God. And when you compose your thoughts, in such a way, that the inclination of your will is determined by God's will itself, then wish it and do it, but only because God wishes it, only for the sake of pleasing Him and for His glory alone.

In the same way, when you wish to draw back from something not in keeping with God's will, or not good, do not immediately turn away from it, but first fix the eye of your mind on the will of God and make sure that it is God's direct will that you should turn away from it for the sake of pleasing Him; for the self-flattery of our nature is very subtle and few can discern it. Secretly it pursues only its own ends, though meanwhile its outward conduct is such, that it seems to us we have but the single aim of pleasing God, though in actual fact this is not so.

Thus it often happens that in actual fact we want or do not want something for our own sake, for our own gratification, and yet think that we want it solely to please God. The one exclusive means to avoid such self-deception is purity of heart, which consists in rejecting the old Adam and clothing ourselves in the new man. This is the aim and purpose of the whole unseen warfare.

If you wish to learn the art of doing this, then listen. When you start to do anything you must, as far as you can, strip yourself of all wishes of your own and neither desire to do that thing nor turn away from it, until you perceive that the only thing which moves and draws you towards it is the consciousness of God's will. If you cannot always actively perceive God moving you in all your actions, whether external or, what is more important, internal, those of your soul, then be content to make this perception possible: in other words, always sincerely dispose yourself to keep nothing but God's pleasure in view. We may have real feeling of God moving us to an action either through divine enlightenment or mental illumination, in which God's will is revealed to pure hearts in contemplation, or through an inner divine inspiration, by some inner word or through some other actions of divine grace, acting in a pure heart, such as life-giving warmth, unspeakable joy, leaping of the spirit, being moved to tenderness, heartfelt tears, love for God and other blessed and God-loving feelings, produced not according to our will but coming from God, not by our

思想，使你的意愿的倾向由神的旨意本身决定时，那时你便去渴求并执行它。但这样做仅仅是因为神希望如此，仅仅是为了取悦祂，并且单单为祂的荣耀。

同样地，当你希望从某件不合乎神旨意或不善之事中抽身时，不要立即转身离去，而要先将你心灵的目光定睛于神的旨意，并确认这确实是神直接的旨意，即你应当为了取悦祂而从中抽身。因为我们本性的自欺自满非常隐秘，很少有人能辨识。它暗中只追求自己的目的，尽管其外在行为看似我们唯独以取悦神为目标，但实际上并非如此。

因此，常有这样的情况：实际上，我们想要或不要某事，是为了我们自己，为了我们自己的满足，然而我们却以为自己这样做完全是为了取悦上帝。避免这种自我欺骗的唯一方法是心灵的纯洁，这在于弃绝旧亚当，穿上新人。这是整个无形争战的目标和宗旨。

若你渴望学习此艺，请细心聆听。当你着手做任何事时，你必须尽可能地涤除一切私欲，既不贪求此事的成就，亦不规避其劳苦，直到你真切感受到，唯一推动并引领你前行的，是体认到神的旨意。如果你无法在所有行动中，无论是外在的，抑或更重要的、你灵魂深处的内在行动中，时时刻刻主动察觉到神的驱动，那么，满足于使这种感知成为可能：换言之，始终真诚地预备自己，只以神的喜悦为念。

我们对神驱动我们行动的真实感受，可能通过神圣的启迪或心智的光照而生，其中，神的旨意在纯净的心灵沉思中得以显明；亦可能通过内在的神圣默感，藉由某个内在的言语；或者通过神圣恩典的其他作用，在纯洁的心中运作，例如赐予生命的热忱、难以言喻的喜悦、灵性的雀跃、被感动而产生的温柔、由衷的泪水、对神的爱以及其他蒙福而爱神的感受，这些感受并非依循我们的意愿而生，却是源自神，并非出于我们的主动，而是在我们的被动中显现。所有这些感受都可作为确证，表明我们所寻求之事与神的旨意相符。

own action but in our passivity. All such feelings serve as assurances that what we seek to do accords with God's will. But before all things we must address to God the warmest and purest prayer, begging Him with all diligence, once, twice and many times, to illumine our darkness and to teach us. Pray three times, say the great fathers Barsanuphius and John, and then do as your heart inclines. Moreover you must not forget that all the decisions, formed in you as a result of the inner spiritual movements we have mentioned, must be verified by the advice and judgment of the experienced.

As regards activities whose completion takes a more or less long time, or which go on continually, we should establish in our heart a firm resolve to practise them solely to please God, and this not merely in the beginning, when we undertake them, but later too this right resolve should be renewed frequently to the very end. For if you fail to do this, you will be in danger of becoming once more enmeshed in the self-love so natural to us, which, inclining more towards pleasing ourselves than towards pleasing God, in the course of time often succeeds in turning us imperceptibly away from our original good disposition and in changing our first good aims and intentions. Therefore St. Gregory of Sinai wrote: 'Pay heed, also, to the intention of your will, watching which way it inclines: whether it is towards God, whether it is for the sake of good itself and for the benefit of your soul that you sit in silence, psalmodise, recite prayers or perform any other good works, lest you be imperceptibly robbed' (Philokalia).

So if a man does not watch himself well, he may begin some activity with the sole purpose of pleasing the Lord, but later, little by little, introduce into it a self-interest, which makes him find in it also a satisfaction of his own desires, and this to such an extent that the will of God becomes completely forgotten. Then he becomes so tightly bound by enjoyment of the work, that if God Himself were to hinder him in this practice, either through some illness, or through temptations from men or demons, or by some other means, he is filled with indignation, often blames one man or another for having interfered in the course of things he so loves, and sometimes even murmurs against God Himself. This is a sure sign that the disposition of his heart did not come from God, but has sprung from the rotten and corrupted root of self-love.

A man who is moved towards doing one thing or another purely by the consciousness of God's will and

然而，在一切之先，我们必须向神献上最热切、最纯洁的祷告，以极大的恳切，一次、两次、多次地祈求祂，光照我们的黑暗并教导我们。伟大的教父巴撒努菲和约翰曾说，祷告三次，然后依从你内心所倾向的去做。此外，你切勿忘记，所有因我们所提及的内在灵性感动而在你心中形成的决断，都必须经过有经验者的建议和判断来验证。

至于那些耗时或长或短、或持续不断的活动，我们心中应当建立一个坚定的决心，即只为取悦上帝而行。这不仅限于开始着手之时，在之后漫长的时间里，直至终结，这份正确的决心也当频频更新。因为若你未能如此，便有堕入自爱罗网之虞。这自爱本就深植于我们人性之中，它更倾向于取悦自身而非取悦上帝，久而久之，往往能使我们不知不觉地偏离最初的良好心境，改变我们起初的良善目标和意图。因此，圣西奈的格列高利写道：「也要留意你意志的意图，观察它倾向何方：是倾向于上帝吗？你静默、吟咏、诵经或行任何其他善工，是为了良善本身，为了你灵魂的益处吗？免得你被不知不觉地窃夺了」（爱圣集）。

所以，若人未善加自省，他或会仅为取悦我主而着手某事，但随后，渐次地，他会将私心杂念引入其中。这便使他从中也寻得自身欲念的满足，且程度之深，以至于上主之旨意全然被遗忘。于是他被这工作所带来的喜乐牢牢束缚，以至于即便上主亲自阻碍他此番行径，无论是以疾病，抑或以人与魔鬼的诱惑，或以其他方式，他便会充满愤慨，常常指责此人或彼人阻挠了他所钟爱之事物的进程，有时甚至向上主本身发出怨言。这确凿无疑地表明，他心之所向并非源自上主，而是从那腐朽败坏的自爱之根中滋生出来的。

一个人，若其行事纯粹是出于对上帝旨意的体认和取悦祂的渴望，则从不会厚此薄彼，即便是面

the desire to please Him, never prefers one activity to another, even if one is great and lofty, and another petty and insignificant; but he has his will equally disposed towards either, so long as they are pleasing to God. So whether he does something lofty and great or petty and insignificant, he remains equally calm and content; for he has but one intention and one aim, to the exclusion of all else—to please God always and in all he does, whether in life or in death, as the Apostle says: ‘Wherefore we labour, that, whether present or absent, we may be accepted of him’ (II Cor. v. 9). Therefore, beloved, be ever watchful over yourself, be collected within and strive by all means in your power to direct all your activities towards this single aim.

If you are moved to do something by an inner urge to escape the torment of hell or to inherit heaven, here too you can mentally direct your activity towards the same ultimate aim—to please God by obeying His will; since it is God’s wish that you should go to heaven rather than be cast into hell.

None can fully conceive how great is the strength and power in our spiritual life of this motive and aim—to please God. For even if some activity is in itself quite simple and unimportant, if it is done for the sole purpose of pleasing God and to His glory, it becomes in the eyes of God infinitely more valuable than many other great and glorious deeds, performed without this aim. Thus God is more pleased to see you give a small coin to a beggar, solely with the purpose of pleasing His divine majesty, than if you strip yourself of all your possessions for some other purpose, even if you do so for the sake of receiving heavenly blessings, although such purpose is good and desirable.

This inner task, which you must practise in anything you do—the task of directing your thoughts, feelings and actions only towards pleasing God, will seem difficult at first, but will later become easy and light, if, firstly you constantly exercise yourself in this spiritual effort and, secondly, if you constantly keep warm your yearning for God, sighing for Him with a live longing of the heart, as for the only perfect good, worthy of being sought for Its Own sake, to be served, and to be loved above all things.

The more often this search for limitless good in God is practised in our consciousness and the deeper it penetrates into the feeling of the heart, the more frequent and warm will be the actions of our will I have described, and the more quickly and easily shall we

对一项宏大而崇高的事业，与另一项微小而无关紧要的琐事。他的心意将对两者一视同仁，只要它们蒙上帝喜悦。因此，无论他所行是何等崇高伟业，抑或渺小琐事，他都能保持同等的平静与满足；因为他心中只有一个意图，一个目标，排除了所有他念——那就是无论生死，凡事凡时皆为取悦上帝，正如使徒所言：「**所以，我们或住在身内，或离开身外，都立志要得主的喜悦**」（哥林多后书 5:9）。因此，我亲爱的弟兄，务要时刻警醒自省，内心归一，竭尽所能，将你一切的作为都导向这唯一的宗旨。

如果你因内心涌动的冲动，想要逃离地狱的折磨或继承天堂而有所行动，那么你也可以在心中将你的活动导向同一个终极目标——藉由顺服神的旨意来取悦祂；因为神的意愿是让你进入天堂，而非被投入地狱。

无人能完全领悟，在我们属灵生命中，「**取悦上帝**」这个动机与目标蕴含着何等巨大的力量与权能。因为，即使某些活动本身相当简单且微不足道，但若仅仅为了取悦上帝并归荣耀于祂而行，在上帝眼中，其价值便会无限超越许多伟大且辉煌的善举，若那些善举缺乏此一目标。因此，你若仅仅为了取悦上帝的圣荣而施舍乞丐一文小钱，这比你为了其他目的，即使是为了领受天国福祉——虽然此目的亦是良善且可求的——而全然舍弃所有财物，更能使上帝喜悦。

这内在的功课，在您所行的每一件事中都当操练——这功课就是将您的思想、情感和行动唯独导向取悦上帝。起初这会显得艰难，但若您：第一，恒常地在此属灵努力中操练自己；第二，恒常地温暖您对上帝的渴慕，以活泼炽热的心灵向祂叹息，视祂为那唯一完美的至善，祂配受人为了祂自身而寻求，配受人服事，配受人超越万物而爱，那么这功课日后将变得轻松而轻省。

我们意识中对神那无限良善的寻求越是频繁操练，越是深入渗透到心灵的感受，我所描述的意志行动就会越是频繁和炽热，我们也会越快越容易地养成习惯，只因着对主的爱而行一切事，只



form the habit of doing everything solely through love of the Lord, impelled only by desire to please Him, since He is the most worthy of all love.

Cap 11. Some reminders that can impel our will towards desire to please God in every activity

In order that you may move your will more easily to this one desire, in everything-to please (God and to work for His glory alone-remind yourself often, that He has granted you many favours in the past and has shown you His love. He has created you out of nothing in His own likeness and image, and has made all other creatures your servants; He has delivered you from your slavery to the devil, sending down not one of the angels but His Only-begotten Son to redeem you, not at the price of corruptible gold and silver, but by His priceless blood and His most painful and degrading death. Having done all this He protects you, every hour and every moment, from your enemies; He fights your battles by His divine grace; in His immaculate Mysteries He prepares the Body and Blood of His beloved Son for your food and protection.

All this is a sign of God's great favour and love for you; a favour so great that it is inconceivable how the great Lord of hosts could grant such favours to our nothingness and worthlessness. Judge from this what honour and devotion we must offer to the boundless Majesty of Him, Who has done such wonderful things for us. If we cannot help offering thanks, honour, glory and obedience to earthly kings for their favours, how much more, immeasurably more, must we worthless ones offer to the Almighty Lord of hosts, Who loves us and bestows upon us favours beyond counting.

But more than all we have just said, keep always in your memory the realisation that God's greatness is in itself worthy of all honour, worship and wholehearted service acceptable to Him.

Cap 12. On the many desires and tendencies existing in man and on their struggle with one another

Know, that in this unseen warfare, two wills existing in us fight against one another: one belongs to the intelligent part of our soul and is therefore called the intelligent will, which is the higher; the other belongs to the sensory part and is therefore called the sensory will,

被取悦于祂的渴望所驱使，因为祂是配得一切爱的。

章 11：一些提示，能促使我们的意志，在各项活动中渴望取悦上帝。

为使您的心志更轻易地趋向这唯一的渴望——凡事只为愉悦上帝，并单单为着祂的荣耀而劳作——请常常提醒自己：祂在过往岁月中已赐予您诸多恩典，并向您展现了祂的爱。祂从虚无中创造了您，赋予您祂自身的形像与样式，并使所有其他受造之物都成为您的仆役；祂将您从魔鬼的奴役中解救出来，并非遣派任何一位天使，而是差遣祂的独生圣子降世，以救赎您，所付出的代价并非朽坏的金银，而是祂无价的宝血，以及祂至为痛苦与屈辱的死亡。在成就这一切之后，祂在每个时辰、每个片刻都护卫着您，使您免受仇敌侵扰；祂以其神圣恩典为您争战；在祂无玷的奥秘中，祂为您的滋养与护佑，预备了祂挚爱圣子的圣体与宝血。

所有这一切，都昭示着上帝对你莫大的恩宠与慈爱；这恩宠浩瀚无涯，令人难以想象，万军之主怎会施予我等虚无渺小、毫无价值之辈如此厚泽。由此可知，我们应当以何等的尊崇与虔敬，去奉献给那为我们成就如此奇妙之事、浩瀚无垠的至高威严者。倘若我们对地上的君王所赐恩惠尚且不能不献上感恩、尊崇、荣耀与顺服，那么，对于那爱我们、赐予我们数不尽恩典的全能万军之主，我们这些卑微无用之人，又该献上何等加倍、无可估量的敬意呢？

然而，比我们方才所言的一切更为重要的，是您心中当常存的体悟：神的伟大本身，就配得一切的尊崇、敬拜，以及那蒙祂悦纳的全心事奉。

章 12：论人之诸多欲求与倾向，及其彼此之交战

须知，在这场无形的争战中，我们内里存在着两种意志彼此相争：一种属于我们灵魂的理性部分，故而称为理性意志，此乃高阶之意志；另一种属于感官部分，故而称为感官意志，此乃低阶之意志。后者更常被称为愚钝的、肉欲的、情欲

which is the lower. The latter is more frequently called the dumb, carnal, passionate will. The higher will is always desiring nothing but good, the lower-nothing but evil. Each equally happens by itself, so that neither is a good desire in itself reckoned as good, nor an evil desire as evil. The reckoning depends upon the inclination of our own free will. Therefore, when our will inclines towards a good desire, it is reckoned in our favour; but when we incline towards an evil desire, it is reckoned against us. These desires follow one upon another: when a good desire comes, an evil desire immediately opposes it; and when an evil desire comes, a good desire at once rises against it.. Our will is free to follow the one and the other, and whatever desire our will inclines towards, it becomes victorious on this particular occasion. It is in this that all our unseen spiritual warfare consists. Its aim should be never to let our free will incline towards the desire of the lower, carnal and passionate will, but always to follow only the intelligent, higher will. For it is the will of God, to follow which is the basic law of our being: ‘Fear God, and keep his commandments: for this is the whole duty of man’ says the Preacher (Ecclesiastes xii. 13). Each of these desires draws our will towards itself and wishes to subjugate it. Stifle the lower desire and incline towards the higher-and victory is yours; but disregard the higher and choose the lower, and you will find yourself vanquished. St. Paul writes of this: ‘I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members’ (Rom. vii. 21–23). And he gives to all the rule: ‘Walk in the Spirit, and ye shall not fulfil the lust. of the flesh’ (Gal. v. 16). And this cannot be accomplished without struggling with the flesh.

A particularly great effort and laborious toil must be experienced to start with by those who, before deciding to change their worldly and carnal life to a righteous one and to give themselves up to the practices of love and sincere service of God, had enmeshed themselves in evil habits through frequent satisfaction of the desires of their carnal and passionate will. Although the demands of their intelligent will, which they wish to follow, stand on one side of their free will and are made active by God, yet on the other side there stand the desires of the carnal and passionate will, towards which they still feel a certain sympathy. Opposing the former, these desires pull it towards their side with the same

的意志。高阶意志所求唯善，低阶意志所求唯恶。两者皆自然而然地发生，故此，善念本身不被算为善，恶念亦不被算为恶。其归算取决于我们自身自由意志的倾向。因此，当我们的意志倾向于善念时，便算在我们身上；但当我们倾向于恶念时，便算作与我们相背。这些念头此消彼长：善念一来，恶念随即对抗；恶念一来，善念立刻兴起反抗。我们的意志可自由选择追随其中之一，而我们的意志倾向于何种念头，何种念头便在彼时得胜。我们所有的无形属灵争战，皆在于此。其目的应当是永不让我们的自由意志倾向于低阶、肉欲、情欲意志的欲望，而要始终只追随理性的、高阶的意志。因为这是上帝的旨意，遵从祂乃是我们存在的基本法则，正如传道者所言：「敬畏上帝，谨守他的诫命；这是人所当尽的本分。」（传道书 12:13）这些念头中的每一个都将我们的意志引向自身，并渴望将其征服。压制低阶的欲望，倾向于高阶的欲望——胜利便属于你；但若轻忽高阶而选择低阶，你便会发现自己被击败了。圣保罗对此写道：「我发现一个律，就是我愿意为善的时候，恶便与我同在。因为按着我里面的人，我是喜欢上帝的律法；但我看到我肢体中另有一个律，与我心思的律争战，把我掳去，服从那肢体中罪的律。」（罗马书 7:21-23）他给所有人定下此规：「当顺着圣灵行事，便不放纵肉体的私欲。」（加拉太书 5:16）而这若不与肉体争战，便无法实现。

那些在决定将他们属世和属肉体的生命转变为正直的生命，并全身心地投入到爱与真诚侍奉神的实践之前，曾因频繁满足他们肉体 and 情欲之意志的渴望而陷入邪恶习惯之人，最初必须经历极大的努力和艰辛的劳作。尽管他们明智的意志所提出的要求——他们渴望遵从这些要求——站在他们自由意志的一边，并由神使其活跃起来，然而在另一边，肉体 and 情欲之意志的渴望依然存在，他们对此仍怀有一种特定的同情。这些渴望与前者对立，以一头驮畜被缰绳拉扯的同等力量将其拽向自己的一边；唯有神的恩典赐予他们力量，使他们坚守所做的决定。长时间的抵制而不让情

force as a beast of burden is pulled by its halter; and only the grace of God gives them strength to remain firm in the decision they have taken. Long-drawn resistance and not yielding them victory saps, the strength of carnal desires; yet this does not end the struggle.

So let no one dream of acquiring a true Christian disposition and Christian virtue, and of working for God as he should, if he does not want to compel himself to renounce and overcome all the passionate impulses of the will of the flesh, whether great or small, which he was formerly accustomed to satisfy, willingly and fondly. The chief reason why so few people attain to full Christian perfection is exactly their reluctance, through self-pity, to force themselves to deny themselves absolutely everything. But if, having overcome great passionate tendencies, they do not wish, thereafter, to compel themselves to overcome small ones, which seem unimportant, then, since these small tendencies are the outcome and expression of the great, by indulging in them they inevitably feed the latter, and so make them continue to live and act in the heart, in spite of the fact that they no longer manifest themselves on a large scale. And so the heart remains passionate and impure, and, above all, in no whit freed from self-indulgence and self-pity, which always make any practice to please God of doubtful value.

For example, there are men who refrain from appropriating other people's possessions, but are excessively attached to their own, and who, on the one hand, lay too much trust in what they have, and on the other, are slow to bestow alms. Others do not seek honours by evil means, yet do not count them as nothing, and often even welcome them, if those honours can be made to appear to come against their will. Others again keep long fasts according to the statutes, yet do not refrain from satisfying their desire to eat their fill, and to eat well, which deprives the fast of all value. Others lead a chaste life, yet continue their connections and acquaintanceship with people they like, and enjoy it, not wishing to understand that, through this, they build a great obstacle to perfection in spiritual life and union with God.

I shall add to this the fact that some people disregard the natural defects of their character, which, although not dependent on self-will, nevertheless make a man guilty if, seeing how much they interfere with spiritual life, he does not trouble not only to destroy them

欲得胜，会削弱肉体欲望的力量；然而这并未结束这场斗争。

所以，若有人梦想获得真实的基督徒性情与美德，并照着他应有的方式事奉上帝，但却不愿强迫自己弃绝并胜过从前习惯于乐意满足的一切肉体情欲的冲动，无论是或大或小，那么，他的梦想将终成泡影。极少数人能达至完全基督徒的圆满，其主要原因恰恰在于，他们因着自怜而不愿强迫自己全然弃绝一切。然而，即使他们已经胜过巨大的情欲倾向，但若不愿此后强迫自己去胜过那些看似微不足道的小倾向，那么，由于这些小倾向正是大倾向的产物与表现，他们沉溺其中，就必然会滋养后者，使其在心中继续存活和作祟，尽管它们不再大规模地显现。如此一来，人心依然充满情欲和不洁，更重要的是，丝毫未从自溺与自怜中解脱，而这两者总是使任何讨上帝喜悦的操练变得价值可疑。

例如，有些人不侵占他人的财物，却过度依恋自己的所有，一方面过于信赖自己所拥有的，另一方面却迟于施舍。另一些人不行恶手段以求取尊荣，却也不将尊荣视作无物，甚至常常欢迎这些尊荣，倘若它们能被伪装成是违逆其本意的。还有些人依照规章长时间禁食，却不克制满足自己饱餐一顿和享用美食的欲望，这便使禁食失去了所有价值。另一些人过着贞洁的生活，却仍然与自己喜欢的人保持联系和交往，并乐在其中，不愿明白这正是他们通往灵性生命完美与与神合一的巨大障碍。

我还要补充一点，有些人不顾自身性格上的天然缺陷。这些缺陷，虽然并非出于个人意志，却依然会使人有罪。这是因为，当他们看到这些缺陷如何严重地妨碍了灵性生活时，他们却不愿费心，不仅不去彻底根除它们，甚至不去尝试将其

completely, but even to try and keep them within harmless bounds, although this could be achieved with the help of God's grace, due attention to oneself and zeal. Such defects are for example: aloofness, hot temper, and excessive sensibility, with the consequent thoughtless hastiness in words, movements and actions, harshness and querulousness, obstinacy and argumentativeness, and so on. All these natural imperfections and faults should be corrected, in some by reducing excess, in others by adding what is lacking, and by translating both one and another into corresponding good qualities. For no natural feature, no matter how savage and stubborn it is, can stand up against the will if, armed with the grace of God, it resists it with all attention and diligence.

And so it happens that some perform good deeds, but these deeds remain imperfect, lame, mixed with the lusts, which reign in the world (John ii. 16). And so such people make no progress on the path to salvation, but turn round and round on one spot, and often even turn back and fall again into their former sins. This shows that even from the first their love for true life in Christ was not wholehearted, that they were not sufficiently filled with the feeling of gratitude to God, Who had delivered them from the power of the devil, and not perfect in their decision to work only for Him and to please Him. As a result such people remain forever untrained in good, are blind and fail to see the danger in which they stand, thinking that their position is secure and that no harm threatens them. Owing to all this, my beloved brother in Christ, I beseech you to love the hard toil and heavy burdens which inevitably accompany our unseen warfare, if you do not wish always to be overcome. The wise Sirach counsels the same: 'Hate not laborious work' (Ecclesiasticus vii. 15). For this is the very foundation of the whole of inner warfare. The more you love this hard toil, or this pitiless driving of yourself, the more quick and complete will be your victory over yourself and over that in yourself, which resists the higher good. And through this you will be filled with every virtue and good disposition, and God's peace will come to dwell in you.

Cap 13. On how to fight against the dumb sensory will, and on the training necessary for the will to acquire experience in virtues

Every time your free will is acted upon and pulled on the one hand by the dumb sensory will and on the other by the will of God, voiced through conscience,

控制在无害的范围之内，尽管这本可通过神的恩典、对自身的足够关注和热忱而得以实现。这样的缺陷，例如：孤僻、暴躁、以及过度的敏感，随之而来的言语、举止和行动上的轻率仓促，刻薄和抱怨，顽固和好辩等等。所有这些天然的瑕疵和过失都应当予以修正，有些通过削减过剩之处，有些通过补充所欠缺之处，并将两者都转化为相应的德行。因为任何天然的特性，无论它多么粗野和顽固，都无法抵抗意志的力量，如果意志借着神的恩典为武装，以全副的专注和勤勉去抵挡它。

于是便有此情况：有些人虽行善事，但这些善事却仍有瑕疵、瘸跛，混杂着世上所充斥的私欲（[约翰二书 1:16](#)）。因此，这类人在救赎的道路上寸步难行，只是在原地打转，甚至常常回头，再次堕入旧日的罪恶之中。这表明他们从一开始对基督里真实生命的爱就不是全心全意的，他们对上帝的感恩之情也未曾充盈，未能完全感激祂将他们从魔鬼的权势中拯救出来，在决定只为祂工作并取悦祂的意念上，也未臻完善。结果，这类人永远在善事上缺乏操练，他们是盲目的，未能看清自己所处的危险境地，反而认为自己的位置安稳，没有任何危险会降临。因着这一切，我亲爱的基督内弟兄，我恳求你，若你不愿总被战胜，便要爱那必然伴随着我们这场无形战争的艰辛劳苦和重担。智慧的息辣亦如此劝导：「[勿憎劳苦之工](#)」（[德训篇 7:15](#)）。因为这正是整个内在战争的根基。你越是热爱这艰辛的劳苦，或这种对自己无情的鞭策，你战胜自己、战胜自己里面抗拒至善之物的胜利就越是迅速和完全。籍此，你将被一切美德和良善的性情所充满，上帝的平安将降临并常驻于你心。

章 13：论如何与愚钝的感官意志搏斗，以及意志在美德中获得经验所必需的训练。

每当你的自由意志受到牵动与拉扯，一面是迟钝的感官意志，另一面是藉由良心而发声的上帝的旨意，二者都意图胜过它，若你真诚地渴慕良



each of them seeking to conquer it, you must, if you are sincerely to strive for good, use suitable methods on your part to assist God's will in gaining victory. For this purpose, then:

(a) As soon as you feel impulses of the lower, sensory and passionate will, you must immediately use every effort to resist them and not allow your own will to incline towards them, however slightly. Crush them, cut them off, drive them away from yourself by an intense effort of will

(b) To achieve this more successfully and with a better result, hasten to kindle in yourself a wholehearted aversion to such impulses, as to your enemies, who seek to steal and destroy your soul- be angered with them.

(c) At the same time do not forget to appeal to our Lord Jesus Christ, our Helper in all endeavour, asking for His assistance and protection, and for the strengthening of your better will; for without Him we can succeed in nothing.

(d) If these three inner actions are sincerely practised in your soul, they will never fail to give you victory over evil impulses. But this would mean only driving the enemies away. If you wish to strike at their very heart, then, if it is feasible, at once do something opposed to the suggestion of the passionate impulse and, if possible, resolve to do so always. This latter practice will finally free you completely from the renewal of the attacks you experience. I shall illustrate this by an example. Supposing someone has offended you in something whether great or small, and has aroused in you a movement of displeasure and irritation, accompanied by a suggestion of retaliation. Pay attention to yourself and hasten to realise that these movements are bent on enticing you towards evil. Therefore take up the attitude of a warrior on the defensive: (a) Stop these movements, do not let them penetrate any deeper and on no account allow your will to take their part as though they were right. This will mean resisting them. (b) But they still remain in sight, ready for a renewed attack. So rouse aversion against them, as against your enemies, and be angry with them for self-protection, until you are able to say sincerely: 'I hate and abhor lying' (Ps. cxix. 169), or: 'I hate them with perfect hatred: I count them mine enemies' (Ps. cxxxix. 22). This will be a great blow for them, and they will retreat, but not vanish. Then: (c) Call to the Lord: 'Make haste, O God, to deliver me; make haste to

善，就必须运用你份内适宜的方法，来襄助上帝的旨意得胜。为此：

(a) 一旦你感受到那卑下、感官与情欲的意念涌动，你必须立刻倾尽全力去抵制它们，绝不允许你的意志稍有偏向。以坚决的意志将其粉碎、截断，并驱逐出你的身外。

(乙) 为了更成功且有更佳成果地达成此目的，请速速在心中燃起对这些冲动的全心厌恶，视它们为你的仇敌，那些企图窃取和毁灭你灵魂的仇敌——向它们发怒吧。

(c) 同时，切勿忘记向我们的主耶稣基督恳求，祂是我们一切努力中的扶助者，求祂赐予帮助与庇护，并坚固你向善的意志；因为没有祂，我们便一事无成。

(d) 倘若这三种内在的行动真诚地在你的灵魂中实践，它们必能使你战胜邪恶的冲动。但这仅仅意味着将敌人驱逐。若你渴望直捣其心，那么，若可行，当即采取与激情冲动之建议相反的行动，并若可能，立志永远如此。这后一种实践最终会使你彻底摆脱反复的攻击。我将以一个例子来说明。假设有人在大事或小事上冒犯了你，在你心中激起了不悦与恼怒的情绪，并伴随着报复的念头。留意自己，并迅速认识到这些情绪正试图引诱你走向邪恶。因此，采取防御战士的姿态：(a) 止住这些情绪，莫让它们深入渗透，绝不允许你的意志偏袒它们，仿佛它们是正当的。这意味着抵制它们。(b) 但它们仍然在视线之内，准备再次进攻。因此，激起对它们的厌恶，如同对待你的敌人一般，并为自卫而对它们生气，直到你能够真诚地说出：「我恨恶谎言」（诗篇 119:169），或者：「我恨他们，深恶痛绝，以他们为我的仇敌」（诗篇 139:22）。这将对它们的一次重击，它们会退却，但不会消失。然后：(c) 呼求主：「神啊，求你快快搭救我！上主啊，求你速速帮助我！」（诗篇 70:1）。并且不要停止如此呼求，直到敌对情绪的丝毫痕迹都不复存在，和平重返你的灵魂。(d) 如此恢复平静后，对冒犯你的人做一些能够展现你友善和解姿态的事情，例如一句友好的话语，一些及时的帮助等等。这意味着遵从大卫的忠告：「离恶行善」（诗篇 34:14）。这样的行动直接导向养

help me, O Lord”(Ps. lxx. 1). And do not cease calling thus, until not a trace of the hostile movements remains and peace is restored in your soul. (d) Having thus regained peace, do to your offender something which would show your kind and conciliatory disposition towards him, such as a friendly word, some timely favour, and so on. This would mean following the advice of David: “Depart from evil, and do good”(Ps. xxxiv. 14). Such actions lead straight to acquiring the habit of the virtue opposed to the passionate movements which had troubled you; and this habit strikes them to the heart and kills them. Try to forestall, or accompany, or conclude these actions with an inner resolve, which would make such passionate impulses for ever impossible in the future. For instance, in the foregoing example, consider yourself worthy, of every insult and bring yourself to welcome every kind. of insult and calumny: welcome them and be ready to receive and accept them with joy as the most salutary remedies. In other cases, try to incite and establish in yourself other corresponding feelings and dispositions. This would mean driving the passion out of your heart and replacing it by the virtue opposed to it, which is the aim of the unseen warfare. I will give you a general indication, suitable for all occasions, in accordance with the guidance of the holy fathers. Our soul has three parts or powers—the thinking, the desiring and the excitable. Owing to their corruption, these three powers give birth to three corresponding kinds of wrong thoughts and movements. The thinking power gives birth to thoughts of ingratitude to God and complaints, forgetfulness of God, ignorance of divine things, ill-judgment and all kinds of blasphemous thoughts. The desiring power gives birth to pleasure-loving thoughts, thoughts of vainglory, love of money and all their numerous ramifications, belonging to the domain of self-indulgence. The excitable power gives birth to thoughts of anger, hatred, envy, revenge, gloating, ill-will, and generally to all evil thoughts. You should overcome all such thoughts and impulses by the methods indicated above, trying on every occasion to arouse and establish in your heart good feelings and dispositions opposed to them: in place of unbelief—undoubting faith in God; in place of complaints—a sincere gratitude to God for everything; in place of forgetfulness of God—a constant deep remembrance of the ever-present and all-powerful God; in place of ignorance—a clear contemplation or mental examination of all the soul-saving Christian truths; in place of ill-judgment—faculties trained to discriminate between good and evil; in place of all blasphemous thoughts—

成与困扰你的激情冲动相对立的美德习惯；而这种习惯将它们击中心脏并将其彻底消灭。尝试预先、伴随或以一种内在的决心来完成这些行动，这将使未来永远不可能再出现此类激情冲动。例如，在前面的例子中，认为自己配得上任何侮辱，并使自己乐意接受各种侮辱和诽谤：欢迎它们，并准备欣然接受它们，视其为最能疗愈的良药。在其他情况下，尝试在自己心中激起并确立其他相应的感受和性情。这意味着将激情从你的心中驱逐出去，并以与它相对立的美德取而代之，这也是这场看不见的争战的目标。我将根据圣父们的教导，为你提供一个适用于所有情况的普遍指示。我们的灵魂有三个部分或能力——思考、欲望和易怒。由于它们的败坏，这三种能力产生了三种相应的错误思想和冲动。思考能力产生了对神的不感恩和抱怨、忘记神、对神圣事物无知、错误的判断以及各种褻渎的思想。欲望能力产生了爱享乐的思想、虚荣的思想、贪财以及所有它们无数的分支，属于放纵自我的领域。易怒能力产生了愤怒、仇恨、嫉妒、报复、幸灾乐祸、恶意以及所有邪恶的思想。你应该用上述方法克服所有这些思想和冲动，在每个场合都努力在心中激起并确立与它们相对立的良好感受和性情：以无疑的对神的信心取代不信；以对神的一切真诚感恩取代抱怨；以对无时无刻不在、全能之神的恒久深刻记忆取代忘记神；以对所有救赎灵魂的基督教真理的清晰默观或心智省察取代无知；以训练有素、能辨别善恶的能力取代错误的判断；以对神的赞美和荣耀取代所有褻渎的思想。同样地，以各种节制、禁食和克己取代爱享乐；以谦卑和渴望默默无闻取代虚荣；以知足常乐和爱贫穷取代贪财。再者，以温柔取代愤怒；以爱取代仇恨；以与他人同乐取代嫉妒；以宽恕与和平的心态取代报复；以怜悯取代幸灾乐祸；以善意取代恶意。简而言之，我将用圣马克西姆的话，把这一切总结为以下论点：以祷告中对神的恒久专注和对神圣真理的认识来装饰你的思考能力；以完全的自我否定和放弃一切自我放纵来装饰欲望能力；以爱来装饰易怒能力。若你如此行，那么，我向你保证，你心智的光芒永不黯淡，错误的思想也永不会在你心中找到立足之地。如果你在早晨、傍晚以及一天中的其他所有时间都积极地在自己心中建立这些美好的思想和性情，无形的敌人将永远无法靠近你。因为那时你将如同一个将军，不断检阅他的部队并将其部署成战斗队形；而敌人知道攻击这样的将军是不可行的。

praise and glorification of God. In the same way, in place of love of pleasure -every kind of abstinence, fasting and self-mortification; in place of vainglory-humility and desire of obscurity; in place of love of money-contentment with little and love of poverty. Again, in place of anger-meekness; in place of hatred-love; in place of envy-rejoicing with others; in place of revenge-forgiveness and a peaceful disposition; in place of gloating-compassion; in place of ill-will-well-wishing. In short, with St. Maximus, I shall condense all this in the following propositions: adorn your thinking power with a constant attention to God in prayer and knowledge of divine truths; the desiring power-with total self-denial and renunciation of all self-indulgence; the excitable power-with love. If you do this, then, I assure you, the light of your mind will never be dimmed and wrong thoughts will never find place in you. If you are active in setting up such good thoughts and dispositions in yourself morning, evening and at all other hours of the day, invisible foes will never come near you. For then you will be like a general, who constantly reviews his troops and disposes them in battle order; and enemies know that to attack such a general is impracticable.

Pay most attention to the last point, namely, to actions opposed to those dictated by passionate thoughts and to setting up feelings and dispositions contrary to passions. Only by this means can you uproot passions in yourself and achieve a safer position. For so long as the roots of passions remain in you, they will always bring forth their offspring and thus cloud over the face of virtues, and at times completely cover and banish them. In such cases we are in danger of falling once more into our former sins and destroying all the fruits of our labours.

Therefore know that this last means should be practised not merely once, but often, many times, constantly, until you smash, disorganise and destroy the passionate habit against which you fight. Since this habit has acquired power over your heart through frequent repetition of certain actions, which satisfy the passion dwelling in the heart, opposing it in the heart is not enough to weaken and destroy this power; you must use actions which are contrary to your former ones, actions opposed to the passion, smashing and destroying it. Their frequent use will banish the passionate habit, kill the passion which stimulates it and plant in the heart the virtue opposed to it and a habit of corresponding actions. Moreover-and I shall

请您将大部分的注意力集中于最后一点，即采取与情欲思想所主宰之行动相反的作为，并培养与情欲相悖的情感和性情。唯有此法，方能将您内在的情欲根除，并达至一个更为安稳的境地。因为，只要情欲的根仍存留于您心中，它们便会不断地生出其后裔，从而遮蔽美德的光华，有时甚至完全掩盖并驱逐它们。在此等情况下，我们便有堕入旧罪之危险，并毁坏我们一切劳苦的果实。

因此，请知晓，这最终的途径不应只练习一次，而应频繁、多次、持续地实践，直至你粉碎、瓦解并摧毁你所对抗的激情习性。既然这种习性是藉由频繁重复某些满足心中情欲的行为，而获得了掌控你心灵的力量，那么仅仅在心中对抗它，不足以削弱并摧毁这股力量；你必须采取与你以往行为相悖的行动，那些对抗情欲、将其粉碎和摧毁的行动。它们的频繁使用将驱逐那激情习性，杀死刺激它的情欲，并在心中培植与之对立的美德和相应行为的习性。此外——对此我将不多费笔墨，因为这是不言自明的——要养成好习惯，所需行的善事数量，必须多于养成坏习惯所需行的恶事数量；因为坏习惯更容易生根，盖因我们内在的罪性，即自我放纵，对此推波助

not waste many words on this, , since it is self-evident – to acquire good habits it is necessary to perform a greater number of right deeds, than the number of evil deeds required to establish bad habits; for bad habits take root more easily, since they are aided and abetted by the sin living in us, that is, by self-indulgence. Therefore, however hard, however difficult it may seem to you, to perform such actions, opposed to your passions, because your will for good is still weak, and because of the resistance of your passionate self-indulgent will, you must never abandon them, but must compel yourself in every way to practise them always. However imperfect they may be at first, they will still support your steadfastness and courage in battle, and pave the way to victory.

I shall add another thing: stand wakeful and, collecting your attention within yourself, fight with courage. And fight not only the great and strong, but also the small and weak stirrings of your passions. For the small open the way to the great, especially when they have become a habit. Experience has many times confirmed the fact that when a man pays little attention and care to repulsing small passionate desires from the heart, after he has overcome the great, he is subjected to sudden and unexpected attacks of the enemy, so impetuous that he is unable to hold his ground in battle and his downfall is more grievous than those of old.

Moreover I remind you of the fact that you should cut off and kill every passionate attachment to things which, although permissible, are not indispensable, as soon as you notice that they weaken the intensity of your will for good, distract attention away from yourself and disorganise the good order you have established in your life. Such are, for instance, taking walks, evening parties, conversations, new acquaintances, meals, sleep and other such things. You will gain much profit from this, by thus training yourself to self-mastery in all other things as well; you will become stronger and more expert in struggling against temptations and will avoid a great many snares of the devil, who knows how to spread his nets on these inoffensive paths, and, I assure you, your actions will win God's favour.

So, beloved, if you follow my advice and undertake such holy tasks with alertness, be assured that in a short time you will achieve success and will become spiritual in truth and actual deed, instead of deceitfully and only in name. But know that to oppose yourself and to compel

yourself, therefore, will be a great help to you. Therefore, however hard, however difficult it may seem to you, to perform such actions, opposed to your passions, because your will for good is still weak, and because of the resistance of your passionate self-indulgent will, you must never abandon them, but must compel yourself in every way to practise them always. However imperfect they may be at first, they will still support your steadfastness and courage in battle, and pave the way to victory.

我还要补充一点：保持警醒，收敛心神，勇敢地战斗。这场战斗不仅要对抗你情欲中那些巨大而强烈的涌动，也要对抗那些微小而柔弱的冲动。因为微小的冲动会为巨大的打开通道，尤其当它们已成为一种习性时。经验多次证实了一个事实：当一个人在克服了巨大的情欲之后，却对抵御心中微小的情欲不甚在意和用心时，他就会遭受敌人突如其来、意想不到的猛烈攻击，以至于他无法在战斗中坚守阵地，他的跌倒比以往任何时候都更加惨重。

此外，我要提醒你，一旦你察觉到那些虽然允许但并非不可或缺的事物，削弱了你向善的意志，分散了你的注意力，并扰乱了你生活中已建立的良好秩序，你就应当立即斩断并扼杀对它们的一切炽热情执。例如，散步、晚会、谈话、新结识的朋友、饮食、睡眠等等。你将从中获益良多，因为通过如此训练，你也能在所有其他事情上达到自我克制；你将变得更坚强、更熟练地与诱惑搏斗，并能避开魔鬼的诸多陷阱，他深知如何在这些看似无害的路径上张开罗网。我向你保证，你的行为必将蒙受神的恩宠。

所以，我所亲爱的，若您遵循我的忠告，并以警醒之心承接这等神圣的使命，请您确信，在短时期内您必将获得成功，并成为真正且实实在在属灵的人，而非虚伪且徒有其名。但您须知，在此，与己对抗、强迫自身乃是一条不变的法则，



yourself is here an immutable law, which excludes all pleasing of yourself even in the spiritual order of life. If you introduce into it, or choose exclusively deeds which please you, even if they belong to the spiritual order of things, you will ruin your work. You will labour, but in place of real fruit, you will get a sterile flower, and you will not be firmly established in anything spiritual. You will seem to have something spiritual, but in actual fact it will not be so. For all truly spiritual things are produced by the grace of the Holy Spirit; and this grace descends only on those, who have crucified themselves in sufferings and voluntary privations, without any self-pity, and have thus become united with our Lord and Saviour, crucified for their sakes.

Cap 14. What to do when the higher, intelligent will seems to be entirely overcome by the lower will and by the enemies

If you feel sometimes such a strong upsurging of sin that resistance to it will seem impossible and the very zeal to oppose it will appear exhausted, take care, brother, not to give up the struggle, but rouse yourself and stand firm. It is a subterfuge of the enemy, who, with the thought that resistance is hopeless, strives to undermine your firm stand and by making you lay down all your arms to force you to surrender to him. Make your mind see this subterfuge of the enemy more clearly and do not give ground. For so long as your will does not incline towards this passionate urge you are still among the victors, the fighters and slayers of the enemy, even if your sympathy is already ranged on the side of the passion. Nothing and nobody can force your will or steal victory from your hands and overthrow you against your will, no matter how obdurate and bitter the war waged in you by the enemies of your salvation. God endowed our free will with such power, that even if all a man's faculties, the whole world and all the demons rose up in arms against him and attacked him, they could not compel it. It is always left free to desire what they offer or demand, if it so wishes, or not to desire it, if it does not wish. On the other hand, for this very reason his will bears the responsibility for everything and is subject to judgment. Remember this well: no matter how weak and exhausted you may feel, you cannot find excuses for inclining towards a passionate suggestion. Your conscience will tell you the same. So the stronger the attacks the stronger the resistance you must prepare, and never abandon this resolve, repeating on all such occasions the words of

它排除了所有取悦自己的行为，即便是在属灵生活范畴之内。若您将其引入，或仅仅选择那些取悦您的行为，即便它们属于属灵之事，您也将毁坏您的功业。您将劳碌，但取代真实果实的，将是一朵不结果实的虚花，而您也无法在任何属灵之事上站稳脚跟。您似乎拥有属灵之物，但实际上并非如此。因为所有真正属灵之事皆由圣灵的恩典所生；而这份恩典只降临于那些在苦难和甘愿的舍弃中将自己钉死在十字架上，毫无自怜之心，并因此与那为他们被钉于十字架的我们的主和救主联合的人。

章 14：当那更高的、有智慧的意志似乎完全被那较低的意志和仇敌所胜过时，我们当如何行呢？

若你有时感到罪恶的洪流如此汹涌，以至于抵抗似乎不可能，甚至反抗的热情也已耗尽，我的弟兄，务必警醒，不要放弃挣扎，反而要振作起来，坚定不移。这是仇敌的诡计，它让你以为抵抗无望，从而试图动摇你的坚定立场，并让你放下所有兵器，迫使你向它投降。让你的心识更清楚地看清仇敌的这个诡计，不要退缩。因为只要你的意志不倾向于这种情欲的冲动，你仍然是得胜者，是与仇敌战斗并击败它的人，即便你的同情心已偏向情欲一边。没有任何事物、任何人能够强迫你的意志，也无法从你手中夺走胜利，使你违背自己的意愿被推翻，无论你的救恩之敌在你心中发起的战争多么顽固和残酷。上帝赋予我们的自由意志如此强大的力量，即便一个人所有的官能、整个世界和所有恶魔都起来武装反抗并攻击他，也无法强迫它。它始终保有自由，如果它愿意，就可以渴望他们所提供或要求的东西；如果它不愿意，就可以不渴望。另一方面，正因为如此，他的意志要对一切负责，并要受审判。请牢记这一点：无论你感到多么软弱和疲惫，你都不能为倾向于情欲的建议找到借口。你的良心也会告诉你同样的话。所以，攻击越猛烈，你越要准备更强大的抵抗，永不放弃这个决心，在所有此类时刻重复我们一位战将的号令：「你们要警醒，在真道上站立得稳，要作大丈夫，要刚强。」（哥林多前书 16:13）

command of one of our war leaders:“”Watch ye, stand fast, quit you like men, be strong”(I Cor. XVI. 13).

Thus keeping your will inflexible against the uprising of sin and ranged on the side of the demands of the higher will, bring into action your spiritual weapons, one after another. The chief among them is prayer. Make it your inspiration, saying:‘The Lord is my light and my salvation; whom shall I fear the Lord is the strength of my life; of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident’(Ps. xxvii. 1, 3).‘I will not trust in my bow, neither shall my sword save me. In God we boast all the day long, and praise thy name forever’(Ps. xlv. 6, 8).‘Neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary. Gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us’(Isaiah viii. 12–14, 9, 10).

Thus inspired, do what a warrior in physical warfare does sometimes when he is hard pressed by the enemy; he steps back a little, to find a better point of vantage and see more clearly how best to speed his arrow at the heart of the foe. So you too, collect your thoughts within, and, re-establishing the consciousness and feeling of your nothingness and of your impotence to achieve by yourself what this moment demands, appeal to God to Whom all is possible, calling for His help against the attack of passion with warmth of trust and tears, saying:‘Arise for our help, and redeem us for thy mercies’ sake’(Ps. xlv. 26).‘Fight’(my Jesus)‘against them that fight against me. Take hold of shield and buckler, and stand up for mine help. . . . Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt’(Ps. xxxv. 1, 2, 4).‘Holy Virgin, do not let me yield to the enemies and be vanquished by them. O my guardian Angel, cover me with your wings against enemy arrows, and with your sword strike them down and cut them off from me.’

Persevere in these appeals and help will soon come. At the same time, keep acute attention on yourself. The foe knows the power of such appeals to God and hastens to forestall them, or spoil them by inciting senseless complaints against God for having allowed such enemy attacks and such danger of downfall to

因此，你当以坚韧不拔的意志抵御罪恶的兴起，站稳在高阶旨意所要求的立场上，然后一件接一件地启用你的属灵兵器。其中最主要的便是祷告。让祷告成为你的灵感之源，并如此说：

「上主是我的亮光，是我的拯救，我还怕谁呢？」

上主是我性命的保障，我还惧谁呢？虽有军兵安营攻击我，我的心也不害怕；虽然兴起刀兵攻击我，我却仍旧安稳。」（诗篇 27:1, 3）「我并不倚靠我的弓，我的刀也不能救我。我们终日因上帝夸耀，还要永远称赞你的名。」（诗篇 44:6, 8）「他们所怕的，你们不要怕，也不要畏惧。但要尊上主万军之主为圣，他才是你们所当怕的，所当畏惧的。他必作为圣所。你们只管束腰，终必被摔碎。任凭你们同谋，也必归于无有；你们尽管发命令，也必站立不住，因为上帝与我们同在。」（以赛亚书 8:12–14, 9, 10）

既受此启发，请你效法肉身战场上的战士，当敌人逼近时，他有时会稍作后退，以寻得更好的有利位置，更清楚地看清如何最能将箭射向敌人的心脏。你亦当如此，收敛心神，重新确立你自身的虚无感和无力感——无力凭一己之力成就此刻所需之事，转而向凡事皆能的上帝祈求，怀着信赖的温暖和泪水，呼唤祂的帮助，以抵御情欲的攻击，说道：「求祢兴起帮助我们，凭祢的慈爱救赎我们」（诗篇 44:26）。「求祢（我的耶稣）与那与我相争的争战。拿起大小的盾牌，起来帮助我。……愿那些寻索我命的，蒙羞受辱；愿那些谋害我的，退后蒙羞」（诗篇 35:1, 2, 4）。「圣贞女啊，不要让我向仇敌屈服，被他们战胜。啊，我的守护天使，用你的翅膀遮蔽我，抵挡敌人的箭矢，并用你的剑击倒他们，将他们从我身边斩除。」

请您坚持不懈地发出这些恳求，援手很快就会降临。同时，请您时刻保持对自身的警觉。那仇敌深知此类向上主发出的恳求所蕴含的力量，因而急欲抢先阻止，或煽动您对上主生出无谓的怨言，抱怨上主竟允许此类敌意的攻击与堕落的危险侵袭您，以此败坏这些恳求。仇敌便是这般竭

assail you. In this way the enemy strives to prevent or stop your appeals to God and make you unworthy of God's help. As soon as you notice such an ungodly impulse, hasten to re-establish the true and sincere conviction that 'God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed' (James i. 13, 14). Then, examine carefully your preceding deeds, feelings and thoughts, and you will find that it is they that gave birth to the inner storm, which put you in this dangerous position. The enemy defamed God, and covered up your own shortcomings. *Ây* faith you must justify God in yourself and, by reasoning, cast off the flattering veil, with which the enemy has covered you. You must shed the load of inattention and self-indulgence, repent and confess your inner sin to God and return to the appeals we have indicated, which will bring back God's help, since He is ever ready to come to your assistance, especially on such occasions.

After this, when the inner storm has died down, the struggle should proceed in accordance with the general rules of unseen warfare, which have been mentioned in part already.

### Cap 15. War should be waged ceaselessly and courageously

If you want to gain speedy and easy victory over your enemies, brother, you must wage ceaseless and courageous war against all passions, especially and pre-eminently against self-love, or a foolish attachment to yourself, manifested in self-indulgence and self-pity. For it is the basis and source of all passions and cannot be tamed except by constant voluntary self-inflicted sufferings and by welcoming afflictions, privations, calumnies, persecutions by the world and by men of the world, failure to see the need of this pitiless attitude to yourself has always been, is and will be the cause of our failure to achieve spiritual victories, and of their difficulty, rarity, imperfection and insecurity.

So this spiritual warfare of ours must be constant and never ceasing, and should be conducted with alertness and courage in the soul; they can easily be attained, if you seek these gifts from God. So advance into battle without hesitation. Should you be visited by the troubling thought of the hatred and undying malice, which the enemies harbour against you, and of the innumerable hosts of the demons, think on the other

力阻止或中断您向上主的恳求，并使您不配蒙受上主的帮助。一旦您察觉到这种不敬虔的冲动，务必速速重新确立那真实而诚挚的信念：「**神不能被恶试探，他也不试探任何人；但每个人被试探，乃是被自己的私欲所牵引诱惑**」（雅各书 1:13-14）。随后，请您仔细审视自己先前的行为、感受与思想，您便会发现正是它们孕育了内心的风暴，使您身陷这危险的境地。仇敌诋毁了上主，却掩盖了您自身的不足。您必须凭着信心，在上主面前为自己申辩，并通过理性，揭去仇敌加诸于您身上的谄媚之纱。您必须卸下疏忽大意与自我放纵的重负，向上主悔改并告白您内心的罪愆，然后重新回到我们所指示的恳求之中，这必将重新带回上主的帮助，因祂时刻准备着前来援助您，尤其是在这样的时刻。

在此之后，当内心的风暴平息下来，这场争战便应依照那已略有提及的、无形争战的普世法则而进行。

### 章 15：「战事当永不休止，且勇猛果敢地进行。」

若你渴望迅速而轻易地战胜你的仇敌，我的弟兄，你必须对所有的情欲，尤其且首要地对自爱——那表现于自我放纵与自我怜悯的愚昧的自我依恋——发动无休止的、英勇的战争。因为自爱是所有情欲的基础与根源，唯有通过持续的、自愿的自我苦修，并通过欣然接纳苦难、匮乏、诽谤、世人与世俗之人的迫害，方能得以驯服。未能认识到这种对自己无情态度的必要性，一直是、现在是、将来也是我们无法取得属灵胜利，以及这些胜利的艰难、稀少、不完美和不稳固的原因。

所以，我们这场属灵的争战必须是持续不断、永不休止的，并且要在灵魂中带着警醒和勇气去进行；这些特质是很容易获得的，只要你向上帝寻求这些恩赐。所以，毫不迟疑地投入这场战斗吧。如果纷扰的念头造访你，让你想到敌人对你怀有的仇恨和永不消逝的恶意，以及魔鬼无数的军队，那么，在另一方面，请思想上帝无限广大的能力和祂对你的爱，以及天上天使无可比拟的



hand of the infinitely greater power of God and of His love for you, as well as of the incomparably greater hosts of heavenly angels and the prayers of saints. They all fight secretly for us and with us against our enemies, as it is written: "The Lord will have war with Amalek from generation to generation" (Ex. xvii. 16). How many weak women and small children were incited to fight by the thought of this powerful and ever ready help! And they got the upper hand and gained victory over all the wisdom of the world, all the wiles of the devil and all the malice of hell.

So you must never be afraid, if you are troubled by a flood of thoughts, that the enemy is too strong against you, that his attacks are never ending, that the war will last for your lifetime, and that you cannot avoid incessant downfalls of all kinds. Know that our enemies, with all their wiles, are in the hands of our divine Commander, our Lord Jesus Christ, for Whose honour and glory you are waging war. Since He Himself leads you into battle. He will certainly not suffer your enemies to use violence against you and overcome you, if you do not yourself cross over to their side with your will. He will Himself fight for you and will deliver your enemies into your hands, when He wills and as He wills, as it is written: "The Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee" (Deut. xxii. 14).

If the Lord delays granting you full victory over your enemies and puts it off to the last day of your life, you must know that He does this for your own good; so long as you do not retreat or cease to struggle wholeheartedly. Even if you are wounded in battle, do not lay down your arms and turn to flight. Keep only one thing in your mind and intention—to fight with all courage and ardour, since it is unavoidable. No man can escape this warfare, either in life or in death. And he who does not fight to overcome his passions and his enemies will inevitably be taken prisoner, either here or yonder, and delivered to death.

It is not without profit to bear in mind also the purpose for which God is pleased to leave us in this state of war. This purpose is the following. In the days of old, when God led Israel into the promised land, He did not order them to destroy all the peoples dwelling there, but left five tribes alien and hostile to Israel—first, to prove the chosen people and to see how firmly they believed in Him and faithfully kept His commandments, and secondly, to teach His people the art of warfare (Judges

众多军队和圣者的祈祷。他们都在暗中为我们、也与我们一同对抗我们的敌人，正如经上所写：「上主将世世代代与亚玛肋克作战」（出 17:16）。多少柔弱的妇女和幼小的孩童，因着这强大而时刻预备的帮助，而被激励起来投入战斗！他们最终都占了上风，战胜了世间一切的智慧、魔鬼一切的诡计以及地狱一切的恶意。

所以，若你为思潮如洪水般涌来所困扰，若你担忧仇敌对你过于强大，若你觉得其攻击永无止息，若你认定这场战争将持续你一生，若你认为你无法避免各式各样的持续堕落，那么你绝不可因此而惧怕。你要知道，我们的仇敌，连同他们所有的诡计，都掌握在我们神圣的统帅——我们的主耶稣基督手中。你正在为祂的尊荣和荣耀而战，因为祂亲自引领你进入战场。祂绝不会容许你的仇敌对你施暴并战胜你，除非你自己以你的意志投向他们那边。祂必亲自为你争战，并在祂愿之时、以祂愿之方式，将你的仇敌交在你手中，正如经上所记：「因为上主你的神在你营中行走，为要拯救你，将你的仇敌交在你面前」（申命记 23:14）。

倘若上主迟迟不愿赐予你对仇敌的全然胜利，并将之延宕至你生命中的末日，你当深知，祂如此行乃是为着你的益处；只要你不退缩，不停止全心全意地争战。即便你于战场上受伤，亦不可放下兵戈，转身逃逸。你当只怀抱一念，一个意向——以全部的勇气与热忱去奋战，因这是无可避免的。无人能逃脱这场战争，无论生或死。而那不为克服己身情欲与仇敌而战之人，必将无可避免地，或在此世，或在那边，被掳为囚，并交付于死亡。

默念上帝何以乐意将我们留于这争战之境，并非徒劳无益。其目的如下：古时，上帝领以色列人进入应许之地时，并未命他们尽灭当地所有部族，而是留下五个异族并与以色列为敌的部族——首先，是为了试验选民，看他们是否坚定信靠祂，忠实遵守祂的诫命；其次，是为了教导祂的子民战事之术（士师记 2:21-23；3:1-2）。同理，祂也并非一举灭尽我们所有的情欲，而是将其留存于我们之内，任由它们与我们争战，直至



u. 21–23; iii. 1–2). In the same way, He does not destroy all our passions at once, but leaves them in us, letting them fight against us till our very death, for just the same purpose, namely, to prove our love for Him and our obedience to His will, and to train us in spiritual warfare. The blessed Theodorite speaks of this in greater detail. God, he says, does this for the following ends: (a) to prevent us falling into carelessness and negligence and to make us watchful, diligent and attentive; (b) to remind us that the enemy is ever ready to attack us, lest we unexpectedly find ourselves surrounded by the enemy and overcome by passions; (c) so that we should always have recourse to God, asking and hoping for His help; (d) so that we should not be proud, but should think humbly of ourselves; (e) so that we should learn to hate with our whole heart the passions and enemies, who so tirelessly attack us; to prove whether we keep to the end God's honour, love and faith; (g) to urge us to a more strict observance of God's commandments, so that we do not overlook the least of them; (h) to learn from experience the great value of virtue and so never to consent to, abandon it and fall into sin; (i) in order that constant warfare should give us the possibility to gain greater and greater crowns; (j) that we should glorify God and shame the devil by our patience '... to the end; (k) that we should get accustomed to warfare during life and so not fear it in the hour of death, when we are to be subjected to the hardest of all attacks.

Thus, since we are always surrounded by so many enemies, whose hatred of us is so bitter, we can expect no peace or respite from them, no cessation or postponement of attacks, but must be ready for an onslaught at any moment and, when it comes, must immediately engage the enemy with courage. Naturally it would have been better, if we had not originally opened the doors of our being and let enemies and passions enter our heart and soul; but since they have already found their way into us, we cannot afford to be negligent, but must arm ourselves against them to drive them out of us. They are shameless and stubborn and will not leave, unless driven out by force.

## Cap 16. How a warrior of Christ should prepare for battle in the morning

As soon as You wake up in the morning, pray for a while, saying: Lord Jesus Christ, Son of God, have mercy upon me. Then Your first work should be to shut Yourself in Your own heart, as if taking up

我们离世。其目的亦然：即为验证我们对祂的爱与对祂旨意的顺服，并训练我们进行属灵的争战。蒙福的提奥多雷特对此有更详尽的阐述。他说，上帝如此行，乃为以下目的：(a) 谨防我们陷于粗心与懈怠，使我们保持警醒、勤勉和专注；(b) 提醒我们仇敌时刻准备攻袭，以免我们猝不及防，被仇敌包围，为情欲所胜；(c) 使我们当常寻求上帝，祈求并仰望祂的帮助；(d) 使我们不致骄傲，而能谦卑自省；(e) 使我们学习全心憎恨那些如此不倦攻击我们的情欲与仇敌；(f) 验证我们是否将上帝的尊荣、爱与信守持到底；(g) 敦促我们更严谨地遵守上帝的诫命，不遗漏丝毫；(h) 使我们从经验中认识美德的巨大价值，从而永不肯「离弃它，陷入罪中；(i) 为使持续的争战赐予我们获得越来越大冠冕的可能；(j) 为使我们因着忍耐「到底」而荣耀上帝，羞辱魔鬼；(k) 为使我们在一生中习惯争战，以便在临终之时，面对最艰难的攻袭，也不致恐惧。

因此，由于我们常被众多仇敌环绕，他们对我们的憎恨如此深重，我们无法期望从他们那里获得片刻的安宁或喘息，没有攻击的止息或推迟。我们必须时刻准备好迎接猛烈的冲击，当冲击来临时，必须立即勇敢地与仇敌交战。当然，如果我们当初没有敞开我们生命的大门，让仇敌和情欲进入我们的心魂，那会更好；但既然他们已然闯入我们之内，我们就不能疏忽大意，而必须武装自己来对抗他们，将他们逐出我们自身。他们是无耻且顽固的，除非被力量驱逐，否则不会离去。

## 章 16：基督的战士当如何在清晨预备争战

当您早晨醒来时，请稍作祷告，说：「主耶稣基督，上帝之子，怜悯我。」然后，您的首要任务应是将自己封闭在您的心田中，仿佛置身于一个竞技场中，占据有利位置。在那里安顿下来

position in an arena. Having established Yourself there, bring Yourself to the consciousness and feeling that Your enemy and the passionate urge against which You struggle at the moment are already there, on Your left ready for immediate attack; therefore rouse against them a firm resolve to conquer or die, but never to submit. Realise also that on Your right there stands, invisibly present, Your Commander, our Lord Jesus Christ, with His Holy Mother and a host of holy Angels, with Archangel Michael at their head, ready to come to Your aid; So take heart and be of good cheer.

Lo, the prince of the nether world, the devil, rises against You with his host of demons and begins to fan the flame of passionate attraction, trying to persuade You with various promises flattering to Your self-indulgence, to cease struggling against that passion and to submit to it, assuring You that this submission would be better and less troublesome, but You must keep attention in Yourself-and at the same time You should hear from the right the warning and inspiring voice of Your guardian angel who, speaking for all those standing on Your right, will assuredly say to You: ‘You are now faced with a battle against Your passion and Your other enemies. Fear not and be not afraid; let not this fear drive You to run from Your post on the battlefield. For our Lord Jesus Christ, the Commander, is near You, surrounded by the commanders and centurions of His incorporeal armies and all the hosts of holy Angels, ready to fight with You against Your enemies and not let them overcome and conquer You, as is promised: “The Lord shall fight for You” (Exodus xiv. 14).’ Therefore stand firm, compel Yourself not to give ground and strive by all possible means to stand up to the trial which has assailed You, calling from the bottom of Your heart: ‘Deliver me not over unto the will of mine enemies’ (Ps. xxv. 12). Appeal to Your Lord, to the Holy Virgin, to all the Angels and saints. Help will come, and You will be victorious, for it is written: ‘I write unto You, Young men’ (emboldened and intrepid warriors), ‘because Ye have overcome the wicked one’ (I John é. 18). You may be weak and tied by bad habits, while Your enemies are strong and numerous; but much more powerful help is ready for You from Him, Who has created and redeemed You/ God Your Protector is incomparably /stronger than all others in this battle. As it is written: ‘The Lord strong and mighty, the Lord mighty in battle’ (Ps. xxiv. 8). Moreover His desire to save You is greater than that of Your enemy to destroy You. So fight and never weary of the labours of this warfare. For victory is won by these

后, 请您使自己意识到并感受到, 您的敌人以及您此刻正在与之搏斗的激情冲动, 它们已经就在那里, 在您的左侧, 准备随时发起攻击; 因此, 请您对它们激发一种坚定的决心: 要么征服, 要么牺牲, 但绝不屈服。同时也要明白, 在您的右侧, 无形中站立着您的统帅——我们的主耶稣基督, 偕同祂的圣母以及一群圣天使, 以大天使米迦勒为首, 准备前来助您一臂之力; 所以, 请您振作起来, 保持喜乐的心情。

看哪, 那幽冥之君, 魔鬼, 偕其鬼众向您兴起, 煽动情欲之火, 以各种诱人的承诺, 阿谀您的自纵之心, 企图说服您停止与情欲搏斗, 而向其屈服, 向您保证如此屈服将更为妥适且少却烦恼。然您必须自持警醒——与此同时, 您应自右方听闻您守护天使的警示与激励之声, 他代表所有站在您右侧的, 必将确切地对您说: 『您现正面临一场与情欲及其他仇敌的战役。勿惧勿怕; 莫让此惧驱使您逃离战场上的岗位。因我主耶稣基督, 那统帅, 就在您近旁, 被祂无形军队的指挥官与百夫长, 以及众圣天使的万军所环绕, 预备与您并肩作战, 不容仇敌将您制服与征服, 正如所应许的: 「上主必为你们争战」 (出埃及记 14:14) 。』因此, 站稳脚跟, 勉励自己不退却, 竭尽所能抵御那向您袭来的试炼, 从心底深处呼求: 『求您不要把我交给我的敌人 (诗篇 27:12) 。』向上主、圣贞女、众天使和圣徒祈求。帮助必将降临, 您必将得胜, 因为经上记着: 『我写信给你们, 少年人』 (刚强无畏的战士), 『因为你们胜了那恶者』 (约翰一书 2:18) 。您或软弱, 被恶习所缚, 而您的仇敌却强悍众多; 但那创造并救赎您的主, 将为您预备远超其上的强大帮助。您的护佑之神, 在这场战役中, 其强盛无可比拟。正如经上记着: 『上主强盛威武, 上主在战场上大有能力』 (诗篇 24:8) 。况且, 祂拯救您的渴望远胜于您的仇敌毁灭您的意图。所以, 奋战不懈, 永不厌倦这场属灵争战的劳苦。因为胜利乃是通过这些劳苦赢得, 通过自我强制, 尽管痛苦, 仍无情地将自己从恶习中撕扯而出; 如此便可获得一份巨大的宝藏, 借此买得天国, 灵魂亦与神永远联合。

labours, by forcing Yourself and mercilessly tearing Yourself from vicious habits despite the pain; and thus a great treasure is gained, whereby the kingdom of heaven is purchased and the soul for ever united with God.

Thus every morning begin in God's name Your struggle with the enemies,, armed with distrust of Yourself and a daring hope in God, with prayer and a merciless self-compelling to fitting labours and spiritual tasks, and above all, armed with prayer of the mind in the heart. 'Lord Jesus Christ, have mercy upon me!' Wielded in the heart like a two-edged sword, this terrible name strikes down both demons and passions, and drives them away. This is why John of the Ladder says: 'Flog the foes with the name of our Lord Jesus.' We shall speak further of this prayer in a separate chapter. So, I repeat, with these weapons smite that enemy, that passion and that evil tendency which assails You, in the order indicated in the thirteenth chapter. namely, first, oppose the passion, then hate it, and finally practise the particular virtue opposed to it, doing all this, if we can so say-in an atmosphere of prayer. If You do this, Your activity will be pleasing to Your God, Who,, together with the Church triumphant in the heavens, stands by invisibly and watches Your struggles.

Such struggles are extremely hard and arduous; but grieve not,, nor drop Your task, bearing in mind that, on the one hand, it is our duty to work and to please our God, and on the other, as has been said already, to fight is unavoidable if we want to live; for once we stop fighting, we shall straightway be stricken to death. Do not let the enemy seduce You by the suggestion: 'Let go just for an hour.' Very well, just for an hour. But what will become of You, if You relinquish Your life in God, and abandon Yourself to the world and its comforts, and to bodily enjoyments? You will be a renegade from God; which is terrible for a single moment, let alone for an hour. And is it likely to be but an hour? Is it not more probable that hour after hour will pass in this ungodly life, then day after day, and Year after Year? And beyond this, what? Even if the Lord takes pity on You and gives You time to come to Yourself, to get free of this net of the devil and awake from your sinful sleep, you will still have to rejoin the same battle, from which you flee now to seek an easy life, with the only difference that then the fight will be incomparably harder, more acute, more painful and, in addition, less successful.

因此，每日清晨，你当奉主之名开始你的争战，与诸敌搏斗。你当以自省的警醒、对上帝大胆的盼望、恒切的祷告，以及对合宜劳作与属灵任务无情的自我约束来武装自己。而尤为重要的是，当以心意中的祷告，即「**主耶稣基督，求你怜悯我！**」来武装自己。这可畏之名，若在心中挥舞，如同两刃利剑，能斩除并驱逐邪魔与诸般情欲。这正是约翰·克利马科斯所言：「**以我主耶稣之名鞭笞仇敌。**」我们将在另一章中详述此祷告。所以，我再重复一遍，你当用这些兵器击打那侵扰你的仇敌、那情欲和那邪恶的倾向，其顺序如第十三章所指明：首先，抵制那情欲；其次，憎恶它；最后，操练与它对立的特定美德。所有这一切，若我们可以这样说——当在祷告的氛围中进行。若你如此行，你的作为必蒙你的上帝喜悦，祂与在天上凯旋的教会一同，无形地立于你身旁，观看你的争战。

此等争战，其艰其巨，实难言喻；然而，切莫忧愁，切莫懈怠。请您铭记：一方面，服事神、取悦神，乃吾人之本分；另一方面，正如前文所言，欲求生命，则争战必不可免。盖一旦停止争战，吾人将立刻遭受致命打击。勿任仇敌以「**姑且放纵一小时**」之诱惑来引诱您。诚然，姑且一小时。然，若您放弃在神内的生命，沉溺于世界及其舒适，并放纵肉体之享乐，您将何去何从？您将成为神的叛徒；此等叛节，即使瞬时，亦已可怖，何况一小时？又岂止一小时？难道不会是时复一时地沉沦于此等不敬虔之生活，继而日复一日，年复一年吗？此后又将如何？即便主怜悯您，赐予您悔悟之机，使您得以摆脱魔鬼之网罗，从罪恶之沉睡中苏醒，您仍需重返如今为求安逸而逃避之同一战场。唯一的区别是，届时之争战将更为艰难，更为剧烈，更为痛苦，且成功之希望将更为渺茫。



But if the Lord leaves you in the hands of your enemies and of your own will? What then? I shall not repeat it, I shall say only: remember; for who is there who does not know it? After a life spent in the wearisome bonds of evil passions, at times intoxicated by sensuality, but always deprived of true joys, the hour of death will suddenly come—a terribly painful state of the soul, which even the word of God could not describe, but merely said: then they will cry to the mountains: ‘Fall on us’ (Rev. vi. 16). This cry, beginning at the hour of death, will go on ceaselessly for all time after death, till the end of the world, and will be heard at the moment when the last judgment comes—and always in vain. Then be not so unmindful as to cast yourself knowingly into the eternal torment of hell, for the sake of avoiding the momentary struggles and labours of spiritual training. If you are intelligent and, I would say, prudent, it is better for you to undertake now the temporary labours and hardships of spiritual struggle so as to overcome your foes, receive a crown and be united with God both here and beyond—in the kingdom of heaven.

## Cap 17. In what order should you fight your passions?

It would be very useful for you, my brother, to know well the order in which YOU should fight your passions, so as to do this work as it should be done, instead of simply haphazardly, as some people do, without great success, and at times even with harm to themselves. The order in which it is necessary to fight your enemies and struggle with your bad desires and passions, is the following: enter with attention into the heart and examine carefully with what thoughts, dispositions and passionate attachments it is specially occupied, and which passion is most predominant and tyrannically rules there. Then against this passion first of all take up arms and struggle to overcome it. On this one concentrate all your attention and care, except only at the times when some other.. passion happens to arise in you. In that case you should deal with this one without delay and drive it away, after which you must once more turn your weapons against your chief passion, which constantly manifests its presence and power. For as in every kind of warfare, so in our unseen battle, we must fight first what is actually attacking us at the present moment.

## Cap 18. How to fight sudden impulses of passions

然而，倘若主将你遗弃于仇敌之手，任由你自己的意志摆布，那又将如何呢？我不会重复赘述，我只会说：请记住；因为谁又不晓得呢？在一生被邪恶情欲的疲惫枷锁所束缚，时而沉醉于肉欲之中，却始终缺乏真正的喜乐之后，死亡的时刻将会骤然降临——那是一种灵魂极其痛苦的状态，即便上帝的圣言也无法全然描绘，而只是说：「于是群山向他们呼喊说：『倒在我们身上吧！』」（启示录 6:16）。这声哭号，自死亡之时开始，在死后将永无止息地持续，直至世界的末了，并在末日审判降临的那一刻被听闻——然而，却总是徒劳无功。因此，请不要如此健忘，为了逃避片刻的精神操练的挣扎与辛劳，就蓄意将自己投入地狱永恒的折磨之中。如果你是明智的，我甚至会说，如果你是审慎的，那么你最好现在就承担起精神争战暂时的辛劳与困苦，以便战胜你的仇敌，领受冠冕，并在此世与来生——在天国之中——与上帝联合。

## 章 17：我们当按何种次序与诸情欲争战？

我的弟兄，若你能清楚知晓当以何等次序与你的情欲争战，这将大有裨益。如此方能按其本然之法行此圣工，而非如某些人般，漫无目的地随心所欲，结果往往不甚成功，有时甚至自招损害。与你的仇敌争战、与你的恶欲和情欲搏斗的次序如下：

当留心进入你的心扉，细致审视它正被何种思绪、何种意向、何种情欲所特别占据，以及何种情欲最为嚣张、最为暴虐地盘踞于其中。然后，首先针对此种情欲，拿起你的武器，奋力与之搏斗，以期将其战胜。你当将所有的专注和关切倾注于此，唯有当某种其他情欲偶然在你心中涌现之时除外。在此情况下，你应毫不迟疑地应对此情欲，并将其驱逐，之后你必须再次将你的武器指向你那不断彰显其存在与力量的主要情欲。因为正如各种战事一般，在我们这场无形的争战中，我们必须首先攻克此刻正实际向我们发起攻击的敌人。

## 章 18：与突发情欲搏斗之法



If, my beloved, you are not yet accustomed to overcome sudden impulses and the excitement of passions, roused, for example, by insults or by other clashes, I advise you to do this: make it a rule every morning, while you still sit at home, to review in your mind all the occasions you may meet with in the course of the day, both favourable and unfavourable, and visualise the passionate impulses, lusts and irritations they may provoke; then prepare in yourself beforehand how to stifle them at the very inception, without allowing them to develop. If you do this, you will never be taken unawares by any movements of passions, but will always be ready to resist them, without being troubled with anger or enticed by lust. This review of what may happen should be practised especially when you have to go out and visit places where you are bound to meet people, who can either attract or irritate you. Being prepared, you will easily avoid the one and the other. If a wave of passion arises, it will roll over your head or will break against you as against a rock, instead of carrying you with it like a flimsy boat. Let the holy prophet David convince you of this as regards anger, when he says: 'I made haste, and delayed not to keep thy commandments' (Ps. Cxix. 60).

But this preparation is not yet everything. Passion can still be excited, and excited suddenly. In such a case act as follows: as soon as you feel a passionate impulse, whether of lust or irritation, hasten to curb it by an effort of will, descend into your heart with the attention of your mind, and try in every possible way not to let the passion enter the heart. Watch to prevent the heart being irritated by what irritates, or attracted by what attracts. If, however, either the one or the other happens suddenly to be born in your heart, to begin with try to prevent it from coming out; do not express it either by word look or gesture.

Further, compel your mind and heart to rise to God on high and, having produced in yourself a clear consciousness and feeling of God's boundless love and of His impartial truth, try through this to thrust out the passionate movement and to replace it by its opposing good.. If it is a question of meeting someone, it may be difficult to do all this fully and successfully; still do not abandon your good intention and try to do what you can. Even if for the moment your effort is unsuccessful, you will achieve your end when the meeting, which rouses your passion, is over. But take great care not to show the passion roused within. This effort will prevent its developing. And, as soon as you

我所挚爱的朋友，若您尚未习惯克制突如其来的冲动与被情欲激起的骚动，例如因受辱或其它冲突而起者，我劝您如此行：每日清晨，当您仍在家中静坐之时，将您当日可能遭遇的所有情境，无论顺逆，一一在心中回顾，并预想它们可能激起的情欲冲动、贪念与烦躁；随后，您便可预先在心中准备好，如何在它们萌芽之初便将其扼杀，不容其滋长。若您如此行，便永远不会被任何情欲的波动所困扰，而能时刻准备好抵御它们，不为怒气所扰，亦不为贪欲所惑。此等对可能发生之事的预想，尤其当您需外出并造访那些您必然会遇到某些人之处时，更当勤加练习，这些人或能吸引您，或能激怒您。有了充分的准备，您便能轻易避开二者。若情欲的浪潮升起，它只会从您头上滚过，或如击磐石般在您面前破碎，而非将您如一片扁舟般卷走。让圣先知大卫以他所言，说服您关于怒气之事：「**我急忙遵守你的命令，并不迟延**」(诗篇 119:60)。

但这预备并非一切。情欲依然可能被挑动，且是骤然挑动。在这种情况下，请如此行：一旦你感到一股情欲的冲动，无论是淫欲或恼怒，便迅速以意志之力加以遏制，让你的心神随著意念的专注下沉至心底，并尽一切可能不让这情欲进入心中。请留意，勿让心被惹恼之事激怒，也勿被吸引之事牵引。然而，若是其中任一种骤然生于你的心，首先请努力阻止它外显；不要以言语、目光或姿态表达出来。

再者，催促你的心意和心扉升向至高之神，并在你心中生发对神无限慈爱及其公允真理的清晰觉知与感受，以此试图驱逐那炽烈的冲动，并代之以其相对的良善。若关乎与人相会，或许难以完全且成功地做到这一切；即便如此，切莫放弃你的善意，并尽力而为。即便此刻你的努力未果，当那激起你情欲的相会结束后，你终将达成目标。然而，务必小心，切勿显露内心被激起的情欲。这份努力将阻止其滋长。而且，一旦你摆脱了邪恶印象的涌入，便要速速进入你的心扉，努力将那已潜入其中的爬虫逐出。

are free from the inflow of evil impressions, hasten to enter your heart and strive to throw out the reptile which has found its way there.

But the best and most efficient protection against a sudden uprising of passions is getting rid of the causes which are always giving birth to such movements. These causes are twofold; like and dislike. If you, my beloved, are caught and made captive by a liking for some person, or by attachment to some thing, whether great or small, it is natural that if you meet them and see them insulted or harmed, or someone wishes to entice them away or steal them from you, you immediately become indignant, grieve, become agitated and rise up in arms against those who do it. Therefore if you wish to be free of such sudden disturbances, take care to overcome and uproot from your heart this wrong attraction or wrong attachment. And the further it has gone, the more care you should use to have an equable mind and acquire a sensible attitude to things and people. For the stronger your attraction or passionate attachment, the more tempestuous the sudden uprising of passion in all the cases I have indicated.

In the same way, if you feel dislike towards some person or aversion from some thing, it is equally natural for indignation or disgust to rise up suddenly in you if you meet them, and especially if you hear someone praise them. Therefore if you wish to preserve the peace of your heart in such cases, urge yourself to stifle these bad feelings on this occasion, and later to annihilate them altogether.

You will be helped in this by reasoning as follows (in relation to people)-that they too are God's creatures, fashioned, as you are, in God's image and likeness and by the all-powerful hand of the living God, that they are redeemed and regenerated by the priceless blood of Christ our Lord'. that they too are your brothers and co-members, whom it is wrong for you to hate even in thought, as it is written: 'Thou shalt not hate thy brother in thine heart' (Lev. xix. 17). Especially you must remember that, even supposing they are worthy of dislike and hostility, if you conceive friendship and love towards them, you will, in so doing, be likening yourself to God, Who loves all His creatures and despises none of them, as the wise Solomon says in praising the Lord: 'Thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it' (Wisdom of Solomon xi. 24). With no regard for

然而，面对突如其来的情欲涌动，最佳而最有效的防卫，莫过于根除那不断滋生此类波澜的根源。这些根源是双重的：爱憎二念。我亲爱的弟兄姊妹，若你被对某人的喜爱所俘，或被对某物——无论大小——的执着所缠绕，那么，当你遭遇它们被侮辱或伤害，抑或有人试图引诱或盗走它们时，你自然会立刻感到愤慨、悲伤、激动，并奋起反抗那些施予者。因此，若你渴望摆脱这猝然而至的烦扰，务必留心去克服并从心底拔除这份错误的吸引或执着。而且，这份吸引或执着越深，你就越当加倍谨慎，保持心境平和，培养对事物和人群的明智态度。因为你的吸引或激情执着越强，在上述所有情境中，情欲的突然涌动便会越发狂暴。

同理，若你对某人抱有厌恶，或对某物怀有反感，那么当你遇见他们，尤其当你听闻他人赞扬他们之时，你心中骤然升起义愤或憎恶，亦是同样自然之事。因此，若在此类情境中你渴望保守心境的平安，务请在此刻竭力扼杀这些不良感受，并于日后将其彻底根除。

以下这番思量将助你一臂之力（关于世人）：他们亦是上帝的受造物，与你一般，由永生上帝的全能之手，按照祂的形象和样式所塑造；他们蒙我们主基督的无价宝血所救赎与重生。他们亦是你的弟兄与肢体，你甚至连在思想上也不可憎恨他们，正如经上所记：「不可心里恨你的弟兄」（利未记 19:17）。你尤其要谨记：即便他们确然值得憎恶与敌视，倘若你仍能对他们生发友爱与慈心，你便因此而效法上帝，祂爱祂所有受造之物，不鄙弃其中任何一个，正如智者所罗门赞美主时所言：「你喜爱一切所有，不憎恶你所造的任何东西；因为你若憎恶，就必不造」（智慧书 11:24）。祂不顾世人的罪孽，「叫日头照好人，也照歹人；降雨给义人，也给不义的人」（马太福音 5:45）。

human sins He “maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust” (Matt. v. 45)

## Cap 19. How to struggle against bodily passions

In struggling against bodily passions, my brother, a different method should be used than in struggling against the others. If you want things to proceed in the right order, know that you should do one thing before you are tempted by these passions, another thing during temptation and yet another when it is over.

Before temptation, attention should be concentrated on the causes, which habitually give birth to temptation or which excite passion. The rule here is to use every means to avoid all occasions, which may upset the calm of your body, especially meeting people of the other sex. If you are forced to converse with such a person, let the conversation be short, and preserve not only modesty but a certain sternness of countenance; let your words be friendly, but reserved rather than forthcoming.

‘Never trust thine enemy’ (Ecclesiasticus xii. 10) says the wise Sirach. So never trust your body; for as iron produces rust by itself, so the corrupted nature of the body produces evil stirrings of lust. “For like as iron rusteth, so is his wickedness” (Ecclesiasticus xii. 10). I repeat again, do not trust yourself in this respect, even if you no longer feel and have not felt for some time this sting of your flesh. For this thrice-cursed wickedness sometimes achieves in one hour or one moment what it has not done for many years, and always makes its preparations for attack silently. Know that the more the flesh pretends to be your friend and gives no cause for suspicion, the greater the harm it inflicts later, and often strikes to death.

All must fear people of the other sex, communion with whom is regarded as good in ordinary life, either because they are relatives, or because they are pious and virtuous, or because they have done you a favour and you feel under the obligation to express your gratitude as often as possible. You should fear this because, without fear and attention to yourself, such communion is practically always mixed with the pernicious sensory lust which, gradually, and insensibly, steals into the soul to its very depths and so obscures the mind that a man thus infected begins to disregard all the dangerous causes of sin, such as

## 章 19：我们如何与肉体情欲搏斗

我主内的弟兄啊，在与肉体情欲搏斗时，所用的方法应与其他情欲不同。若你希望事情进展顺利，须知你在受这些情欲诱惑之前，当做一件事；在受诱惑之时，当做另一件事；而当诱惑结束后，又当做再一件事。

在试探来临之前，应将心神专注在那些惯常滋生试探或激起情欲的根源上。这里的准则在于，竭尽所能避免一切可能扰乱你身体宁静的场合，特别是与异性相遇。若你被迫与此类人交谈，务必使谈话简短，并保持谦逊，更要带有一丝庄重之色；你的言语当友善，却宁可有所保留，而非过于亲近。

智者息拉（Sirach）言：「切勿信赖你的仇敌。」（德训篇 12:10）。因此，切勿信赖你的身体；因为正如铁会自行生锈，身体败坏的本性亦会滋生邪恶的肉欲冲动。「因为正如铁会生锈，他的邪恶亦然。」（德训篇 12:10）。我再次重申，在此事上切勿信赖自己，即便你已不再感受，且已有一段时间未曾感受肉体这般的刺痛。因为这被诅咒三次的邪恶，有时能在一小时或一瞬间，成就其多年未曾之事，且总是悄无声息地准备其攻击。须知，肉体越是伪装成你的朋友，越是不引起你的疑心，它之后所造成的伤害就越大，且常致命一击。

所有人都必须敬畏异性，即便在日常生活中，与异性的交往通常被视为善举，无论是因为他们是亲戚，还是因为他们虔诚而 virtuous（德行高尚），亦或是因为他们曾施恩于你，而你自觉有义务尽可能频繁地表达感激之情。你当因此而心怀敬畏，因为若无敬畏之心和对自身的警醒，此类交往几乎总是会掺杂 pernicious sensory lust（有害的感官欲望），这欲望会 gradually（渐次地）而 insensibly（不知不觉地）潜入灵魂的最深处，并如此 obscures（蒙蔽）人的心智，以至于一个受此感染之人会开始忽视所有危险的罪因，例如充满激情眼神、双方甜言蜜语、诱惑性的身体动作和



passionate glances, sweet words on both sides, seductive movements and postures of the body and the pressing of hands. Thus he finally succumbs to the sin itself and to other snares of the devil, from which at times he never manages to extricate himself completely.

So, my brother, flee this fire, for you are gunpowder, and never dare to think in your conceit that you are damp gunpowder, moistened with the water of a good and firm will. No, no! Better think that you are as dry as dry and will catch fire as soon as you are touched by that flame. Never rely on the firmness of your resolve and your readiness to die rather than to offend God by sin. For, although it can be assumed that this resolve makes your gunpowder damp, frequent communication and sitting together in private will gradually dry the moisture of your righteous will by bodily fire, and you will never notice how you are set aflame with bodily love to such an extent, that you will cease to be ashamed of men and to fear God,— and will disregard honour, life and all the tortures of hell in your longing to commit sin. So avoid in all possible ways:

(a) Communion with people, who can be a temptation to you, if you sincerely desire to escape the captivity of sin and paying its wages, which is death of the soul. The wise Solomon calls a man wise, who fears and avoids the causes of sin; and he calls foolish a man who, with great self-reliance, confidently neglects to avoid them, saying: ‘A wise man feareth, and departeth from evil: but the fool rageth, and is confident’ (in his actions) (Prov. xiv. 16). Did not the Apostle point this out when he advised the CORINTHIANS: “Flee fornication” (I Cor. vi. 18).

(b) Flee idleness and laziness; stand on guard watchfully, in all things peering closely at your thoughts, and wisely arranging and conducting the activities, demanded by your position.

(c) Never disobey your spiritual teachers and fathers, but obey them willingly in everything, executing their orders quickly and readily, and especially those which can teach you humility and go against your own will and inclination.

(d) Never allow yourself boldly to judge your neighbour; judge and condemn, no. one, especially for the particular bodily sin of which we are speaking. If someone has manifestly fallen into it, rather have compassion and pity for him. Do not be indignant with him or laugh at him, but let his example be a lesson in

姿态, 以及手的按压。于是, 他最终屈服于罪恶本身和魔鬼的其他诱惑, 有时甚至无法从中完全解脱。

那么, 我的弟兄啊, 快快逃离这火焰吧, 因为你就是那易燃的火药。切莫在你的自负中妄想你已是潮湿的火药, 被那良善而坚定的意志之水所润泽。不, 不! 你最好认为自己如同枯槁般干燥, 只要一触碰到那火焰, 便会立即燃起。永远不要依仗你决心的坚定, 以及你宁死也不愿以罪触犯上帝的准备。因为, 虽然可以假定这份决心使你的火药变得潮湿, 但频繁的交往和私下的同处, 会渐渐地以肉体之火烘干你正直意志的湿润。你将永远无法察觉自己是如何被肉体之爱点燃到如此地步, 以至于你将不再羞于面对世人, 也不再敬畏上帝, ——你将为了逞罪欲而藐视荣誉、生命和地狱的一切酷刑。所以, 务必尽一切可能避免:

(a) 避免与那些可能成为你诱惑的人交往, 如果你真诚地渴望摆脱罪的桎梏, 逃离罪的工价——灵魂的死亡。明智的所罗门称, 敬畏并避开罪恶根源的人为智者; 而他称那些自恃甚高, 自信地忽略避开罪恶之人为愚昧, 他说: 「**智慧人惧怕, 就离恶; 愚妄人却狂傲自恃。**」 (箴言 14:16)。使徒保罗在劝勉哥林多人时, 不也指出了这一点吗: 「**你们要逃避淫行**」 (哥林多前书 6:18)。

(b) 务要远离懈怠与懒惰; 警醒守候, 在凡事上仔细审视你的思绪, 并智慧地安排和引导你职分所要求的各项事务。

(c) 切勿违逆您的属灵导师与教父, 而当乐意顺从他们的一切教诲, 迅速且欣然地执行他们的命令。尤其应如此对待那些能教导您谦卑, 并与您自身意志和倾向相悖的教导。

(d) 切勿放任自己大胆地论断你的邻人; 不要论断, 也不要定罪, 尤其不要论断和定罪我们正在谈论的这种特殊的身体之罪。如果有人明显地陷于其中, 你反而要对他怀有怜悯和悲悯。不要对他愤慨或嘲笑他, 而要让他成为你谦卑的



humility to you; realising that you too are extremely weak and as easily, moved to sin as dust on the road, say to yourself: 'He fell today, but tomorrow I shall fall.' Know that, if you are quick to blame and despise others, God will mete out a painful punishment to you by letting you fall into the same sin for which you blame others. 'Judge not, that ye be not judged' (Matt. vu. 1); you will be condemned to the same punishment, in order to learn from it the perniciousness of your pride and, thus humbled, to seek a cure from two evils: pride and fornication. Even if in His mercy God protects you from downfall and you keep the chastity of your thought inviolate, stop blaming others if you were blaming them, and instead of relying on yourself, be still more afraid and do not trust your own steadfastness.

(e) Pay attention to yourself and watch over yourself. If you have gained some gift or another from God, or find yourself in a good spiritual state, do not in your vainglory accept vain illusions. about yourself, thinking that you are something and imagining that your enemies would not dare to attack you that you abhor and despise them so much that you will immediately repulse them., if they dare to come near you. As soon as you think thus, you will fall as easily as an autumn leaf from a tree.

That is what you must do before the temptation of bodily passion assails you.

At a time of actual temptation, do as follows: hasten to discover the cause which provoked the attack and sweep it away immediately. This cause may be internal or external. External causes may be: undisciplined eyes, words sweet to the hearing, songs which delight your ears by their content or melody, fine garments made of soft materials, perfumes pleasing to the nose, free behaviour and conversations, physical touch and pressing of hands, dances and many other things. Remedies against these are: simple and humble attire, the will not to see, hear, smell, say or touch anything which may produce this shameful impulse, and especially avoidance of all intercourse with people of the other sex, as has been already said above. Inner causes are, on the one hand, ease and comfort of the body, when all bodily desires find full satisfaction; on the other-shameful thoughts, which either come of themselves brought by memories of things seen, heard and experienced, or which are excited by evil spirits.

教训；认识到你自身也极其软弱，像路上的尘土一样容易被引动而犯罪，对自己说：「他今天跌倒了，但我明天也会跌倒。」要知道，如果你急于指责和轻视他人，上帝将会降下痛苦的惩罚给你，让你跌入你所指责的同一罪过之中。「你们不要论断人，免得你们被论断」（马太福音 7:1）；你将被判以同样的惩罚，以便从中学习你骄傲的危害性，从而在 humbled 之后，寻求两种邪恶的医治：骄傲和淫乱。即使上帝慈悲地保护你免于跌倒，你也能保持思想的贞洁不受侵犯，如果你曾指责他人，也要停止指责他们，并且不要依赖自己，反而要更加恐惧，不要信任你自身的坚定。

(e) 留心自己，看顾自己。若你从神领受了某种恩赐，或发现自己处于良善的灵性光景中，切勿在你的虚荣中接受虚妄的幻想。不要以为自己算什么，不要妄想你的仇敌不敢攻击你，以为你如此憎恶并鄙视他们，以至于一旦他们胆敢靠近你，你就能立即将他们击退。一旦你如此思想，你将像秋天的叶子般，轻易地从树上飘落。

这就是肉体情欲的诱惑来袭前，你所当行的。

当实际面临诱惑之时，请如此行：速速找出引发这次攻击的缘由，并立即将其扫除。这个缘由可能是内在的，也可能是外在的。外在的缘由可能包括：放纵的目光、悦耳的言语、内容或旋律令你陶醉的歌曲、质地柔软的华服、芬芳宜人的香水、随意的举止和谈话、肢体接触和握手、舞蹈以及许多其他事物。抵御这些的方法是：穿着朴素谦卑的衣物，立志不看、不听、不闻、不说、不触碰任何可能引发此等羞耻冲动的事物，尤要避免与异性的一切交往，正如上文所述。内在的缘由一方面是身体的安逸和舒适，即身体的一切欲望皆得到完全满足；另一方面则是可耻的思虑，它们或是由所见、所闻、所历之事的回忆自行涌现，或是由邪灵激起。

As regards a life of physical ease and comfort, it should be hardened by fasts, vigils, sleeping rough, and especially by a great number of bowings and prostrations to exhaust the body, and by various other voluntary mortifications of the flesh, as advised and counseled by our wise and experienced holy fathers. The remedy against thoughts, no matter whence they come, is various spiritual exercises, compatible with your present state and dictated by it, such as: reading of holy and salutary books, especially of St. Ephrem the Syrian, St. John of the Ladder, the Philokalia and others of the same kind, devout meditations and prayer.

When shameful thoughts begin to assail you, pray thus: immediately raise your mind to our Lord, crucified for us, and call on Him from the bottom of your heart: ‘My Lord Jesus! My sweetest Jesus! Hasten to help me and do not let my enemy ensnare me!’ At the same time embrace mentally (and also physically if there is one near you) the life-giving cross upon which your Lord was crucified, kiss often His wounds and say to Him with love: ‘Most beautiful wounds, most holy wounds, immaculate wounds! Wound my wretched and impure heart and do not let me offend and shame Thee by my uncleanness.’ During the time when shameful thoughts of bodily lust multiply in you, your reflections must not be directed straight against them, though many advise this. Do not attempt to picture in your mind the uncleanness and shame of the sins of bodily lust, nor the remorse of conscience which follows upon them, nor the corruption of your nature and loss of your pure virginity, nor the besmirching of your honour, and other similar things. Do not attempt, I say, to think of these things, for such reflections are not always a reliable means of overcoming bodily temptations and may only give strength to the attacks and, at times, lead to your downfall. For, although your mind remonstrates with the lust and mentally upbraids it, yet the thought dwells on its objects, to which the heart feels such predilection. So it is not surprising that while the mind is lavishly pouring out severe condemnations of these things, the heart delights in them and consents to them—which means inner downfall. No, you must think of such subjects as would screen off these shameful things and completely distract your attention from them, things which, by their nature, would have a sobering effect on your heart. Such subjects are the life and passion of our Lord Jesus, Who took on flesh for our sakes, the inevitable hour of our death, the terrible day of judgment and the various aspects of torment in hell.

至于安逸享乐的肉身生活，当以禁食、彻夜祈祷、席地而卧，尤其是大量的跪拜与俯伏来磨砺它，以使身体精疲力竭，并辅以其他各种自发的苦修，正如我们智慧而富有经验的圣父们所建议与教导的。对抗思虑——无论其源自何处——的良方，是各种与你当前状态相符并由其决定的灵性操练，例如：阅读圣洁而有益的属灵书籍，特别是圣叙利亚的以弗所、圣阶梯的约翰、爱神集以及其他同类著作；虔诚的默想与祈祷。

当羞耻之念开始侵扰你时，请如此祈祷：立刻将你的心意提升至为我们被钉于十字架上的主，并从心底深处呼唤祂：「**我的主耶稣！我最甘甜的耶稣！求您速速帮助我，不要让我的仇敌将我缠住！**」同时，请在心头（若身边有十字架，亦可在身体上）拥抱那赐生命之十字架，你的主曾被钉其上；频频亲吻祂的圣伤，并以爱对祂说：「**最美之伤，最圣之伤，无瑕之伤！请刺伤我这可怜而不洁的心，不要让我的污秽冒犯您并使您蒙羞。**」在肉体情欲的羞耻之念在你心中滋生繁衍之时，你的思虑不应直接对抗它们，尽管许多人如此建议。不要试图在心中描绘肉体情欲之罪的污秽与羞耻，也不要描绘随之而来的良心谴责，亦不要描绘你本性的败坏和纯洁童贞的丧失，以及你名誉的玷污，以及其他类似之事。我再说一遍，不要试图思量这些事，因为这类思虑并非总能可靠地战胜肉体诱惑，反而可能只会增强侵袭的力量，有时甚至导致你的堕落。因为，尽管你的心智与情欲抗争，并在意念中斥责它，然而思想却盘桓于其对象之上，而你的心对此怀有如此偏爱。因此，当心智慷慨地倾泻出对这些事物的严厉谴责时，心却从中获得愉悦并表示同意——这意味着内在的堕落——这便不足为奇了。不，你必须思量那些能遮蔽这些羞耻之事、并完全将你的注意力从它们身上转移开来的事物；这些事物，以其本性而言，将使你的心获得清醒。此类主题包括我主耶稣的生平与受难，祂为我们取了肉身；我们不可避免的死亡时刻；可怕的审判之日；以及地狱中各种形式的煎熬。

If, as often happens, shameful thoughts should persist in spite of this, and should attack you with special force and impetuosity, fear not, do not stop reflecting as we have said, and do not attempt a direct attack on them to expose their shameful nature, Refrain from this, but continue to direct your whole attention to reflections upon the sobering and awe-inspiring subjects indicated above, without bothering about the shameful thoughts, as though they were not your own. Know that no better means exists of driving them away than disregarding and neglecting them. As often as possible, interrupt your meditation by this or a similar prayer: ‘Deliver me, my Creator and Saviour, from my enemies, to the glory of your passion and your infinite mercy.’ Conclude your meditation by a similar prayer,

Take care not to cast the eye of your mind upon this bodily uncleanness, since merely visualising it is not without danger; and do not pause to converse with these temptations or about them, in order to find out whether consent to them had occurred in you or not. Although such analysis may appear good, in actual fact it is a trick of the devil, who strives by this means to weigh you down, to cast you into faintheartedness and despair, or to make you dwell on these thoughts as long as possible, in order thus to drive you to sinful action, of this kind, or some other.

Instead of all such investigations of the thoughts which trouble you, go, confess all in detail to your spiritual father, and thereupon remain undisturbed in your heart and thought, untroubled by any questions, but content with the ruling of your father. Only, you must reveal to him everything, which has troubled and is troubling your mind and feeling in this temptation, concealing nothing and not letting your tongue be tied by shame, but humbling yourself in self-abasement. For if, to gain victory, we need profound humility in all struggle with our enemies, how much more so at moments of warfare of the flesh? For in this case the very temptation is mostly either born of pride or is a reproof and punishment for it. Therefore St. John of the Ladder says that he who has fallen into fornication or some other sin of the flesh, had previously fallen into pride; and that his fall into sin was allowed, to humble him. ‘Where a downfall has happened, there pride has dwelt before it; for pride comes before a fall.’ And again, ‘Punishment for the proud is to fall’ (Chapter 23). When shameful thoughts are at last subdued and temptation ceases, you must do the following: however much you are convinced that you are now free from

如果，如常发生，羞耻的念头尽管如此却持续不退，并以特别的力量和冲劲攻击你，不要害怕，不要停止我们所说的沉思，也不要试图直接攻击它们以揭露其羞耻的本质。克制自己，不要这样做，而应继续将你全部的注意力导向对上述清醒而敬畏之主题的沉思，不要理会那些羞耻的念头，就好像它们不是你自己的。须知，没有比忽视和轻慢它们更好的方式来驱逐它们了。尽可能频繁地用这句或类似的祷告打断你的默想：「我的造物主和救主啊，从我的仇敌中解救我，为了你的受难和你无限怜悯的荣耀。」以类似的祷告结束你的默想。

请小心，不要让您的心眼注视这肉体的不洁，因为仅仅是想象它，也并非没有危险；并且不要停留下来与这些诱惑对话，或讨论它们，以查明您是否已同意它们。虽然这种分析看似有益，但实际上却是魔鬼的诡计，他企图以此方式压垮您，使您陷入怯懦和绝望，或是让您尽可能长时间地沉溺于这些思绪之中，从而驱使您走向这种或那种罪恶的行为。

与其去探究那些困扰你的思绪，不如径直去向你的神父详尽地忏悔一切，然后让你的心和思想安宁下来，不被任何问题所扰，而是满足于你神父的教导。你必须将这次试探中困扰你心智和感受的一切都向他吐露，不要隐瞒任何事，也不要让羞耻束缚你的舌头，而要谦卑自抑。因为，若要在与仇敌的一切争战中得胜，我们需要深刻的谦卑；那么，在肉体的争战时刻，又当何等加倍地需要呢？因为在这种情况下，试探本身多半要么是源于骄傲，要么是对此的责备和惩罚。因此，圣约翰·克利马科斯说，凡陷入淫行或某种肉体之罪的人，此前都已陷入骄傲；而他被允许跌入罪中，是为了使他谦卑。「哪里有跌倒，哪里此前就住着骄傲；因为骄傲先于跌倒。」又说：「对骄傲者的惩罚就是跌倒」（第二十三章）。当羞耻的念头最终被制服，试探止息时，你必须这样做：无论你多么确信自己已摆脱了肉体的攻击，无论你多么自信，也要尽一切努力使你的心智和注意力远离那些曾是这股试探之源的事物和人物。不要满足于想见到他们的冲动，不要以他们是你的亲戚，或是他们虔诚且是你的恩人为借口。以这样的念头来告诫自己：这同样是我们堕落本性的罪恶诱惑，也是我们狡猾的仇敌魔鬼的



attacks of the flesh, and however sure you are of yourself, take every care to keep your mind and attention away from things and people, who were the cause of this upsurging of temptation. Do not satisfy the impulse to see them, under the pretext that they are your relatives, or that they are devout and your benefactors. Admonish yourself with the thought that this too is a sinful blandishment of our corrupt nature and a net of our cunning enemy the devil, who assumes here the form of an Angel of light, in order to cast us into the darkness of which St. Paul speaks (II Cor. xi. 14).

## Cap 20. How to overcome negligence

To avoid falling into the pernicious evil of negligence, which will stop your progress towards perfection and deliver you into the hands of the enemies, you must flee all kinds of inquisitiveness (trying to find out what's here, or what's there, idle wandering, empty chatter, gaping around), any kind of cleaving to something earthly, all arbitrary actions or 'doing what I like', which is totally out of keeping with your position. On the contrary, you must force yourself to follow, willingly and quickly, every good guidance and command of your teachers and spiritual fathers and to do everything at the time and in the manner they wish.

Never delay in undertaking any work you have to do, for the first brief delay will lead to a second, more prolonged one, and the second to a third, still longer, and so on. Thus work begins too late and is not done in its proper time, or else is abandoned altogether, as something too burdensome. Having once tasted the pleasure of inaction, you begin to like and prefer it to action. In satisfying this desire, you will little by little form a habit of inaction and laziness, in which the passion for doing nothing will possess you to such an extent that you will cease even to see how incongruous and criminal it is; except perhaps when you weary of this laziness, and are again eager to take up your work. Then you will see with shame how negligent you have been and how many / necessary works you have neglected, for the sake of the empty / and useless 'doing what you like'.

Scarcely perceptible at first, this negligence permeates everything and not only poisons the will, planting in it aversion to all kind of effort and all forms of spiritual doing and obedience, but also blinds the mind, and prevents it from seeing all the folly and falsehood of the

罗网，他在此处化身为光明的天使，为的是将我们投入圣保罗所说的黑暗之中（哥林多后书 11:14）。

## 章 20：如何克服怠惰

为免堕入懈怠这有害的恶习，它会阻碍你迈向完美的进程，并把你交到仇敌手中。你必须远离各种好奇（比如想探究这里有什么，那里有什么，无谓的游荡，空洞的闲谈，四处张望），远离任何对尘世事物的依恋，远离一切随意的行为或「随心所欲」，这些都与你的身份格格不入。相反地，你必须强迫自己，甘愿而迅速地，遵循你的导师和神父们一切美好的指引和诫命，并按照他们所希望的时间和方式去完成每一件事。

凡你当行之工，切勿拖延，因初次短暂之延宕，将引致第二次更为长久之迟滞；第二次又将生出第三次更甚之耽搁，循此往复。于是工作启始已晚，未能适时完成，甚或全然废弃，以为太过繁重。一旦你尝到无所作为之乐，便会逐渐喜好并偏爱它甚于行动。在满足此等渴望中，你将一点一滴养成怠惰倦怠之习性，以至于无为之情欲将全然占据你，使你甚至不再明见其如何悖谬与罪咎；除非或许你厌倦了这般慵懒，并再次渴望着手工作。届时你将羞愧地发现自己何等疏忽，又因那空洞无益的「随心所欲」而耽误了多少必要之工。

起初，这疏忽几乎难以察觉，但它却渗透一切，不仅毒害意志，使其对一切努力、一切形式的属灵行径和顺服心生厌恶，更蒙蔽心智，使其无法看清支持这种意志倾向的所有愚蠢与虚妄的论据；因为它阻碍心智向意识呈现那些健全的推



arguments which support this disposition of will; for it hinders the mind from presenting to the consciousness the sound reasonings, which would have the power of moving the slothful will to perform the necessary work as quickly and diligently as possible, without putting it off till another time. For it is not enough to perform the work quickly; each thing has to be done in its proper time, as required by its nature, and needs to be performed with full attention and care, to make it as perfect as possible. Listen to what is written: “Cursed be he that doeth the work of the Lord deceitfully” (Jeremiah xlviii. 10). And you incur this disaster, because you are too lazy to think of the value and worth of the work you have to do; for this thought would impel you to do it in its proper time and with such resolution as to banish all the thoughts of the accompanying difficulties, which laziness suggests in order to turn you away.

Let the conviction never leave your thought that a single raising of your mind to God, and a single humble genuflection to His glory and in His honour has infinitely more value than all the treasures of the world; that every time we banish negligence and force ourselves to do the work we should with diligence, Angels in heaven prepare for us the crown of a glorious victory; and that, on the contrary, not only has God no crowns for the negligent, but that little by little He takes back from them the gifts He had bestowed upon them for their former diligence in His service, and will finally deprive them of His kingdom if they continue to be negligent, as He said in the parable of guests bidden to supper, who were too lazy to come: “For I say unto you, That none of those men which were bidden shall taste of my supper” (Luke xiv. 24). Such is the lot of the negligent. For those who are diligent and who force themselves without self-pity to every good work, the Lord multiplies His blessed gifts in this life, and prepares a life of eternal bliss in His heavenly kingdom, as He said: “The kingdom of heaven suffereth violence, and the violent take it by force” (Matt. xi. 12).

If an evil thought comes to try and cast you into negligence, and suggests that the work necessary to acquire the virtue you love and desire is extremely long and hard, that your enemies are strong and numerous, while you are weak and alone, that you must do much, and perform great deeds to attain your aim; if, I say, the thought of negligence suggests all this to you, do not listen to it. On the contrary, look at the matter this way: of course you must work, but not much, you must

理，而这些推理本有力量，能促使怠惰的意志尽快、尽责地完成必要的工作，而不将其拖延至他日。因为仅仅快速完成工作是不够的；每件事都必须在其适宜的时机完成，正如其本性所要求，并且需要全心全意、细致入微地去 *исполнение*，使其尽善尽美。请听圣言所载：「**怠慢地做上主事，这人必受咒诅**」（**耶利米书 48:10**）。而你之所以遭受这灾祸，乃因你懒于思量你所当行之事的价值与分量；因为这思虑本会促使你在恰当的时机，以坚决之心去行，从而驱散所有伴随而来的困难思绪，那些乃是懒惰所暗示，意图使你偏离正道。

务必让这个信念常驻你心：即便是你一次心向上主的回溯，一次为着祂的荣耀与尊崇而谦卑屈膝的礼拜，都比世上所有的珍宝具有无限的价值；每当我们摒弃怠惰，强迫自己勤勉地完成应当做的工作时，天上的天使便为我们预备了荣耀胜利的冠冕；反之，不仅上主不会为怠惰者预备冠冕，祂还会一点点地收回赐予他们因先前侍奉祂时的勤勉而得的恩赐，若他们继续怠惰，祂最终将剥夺他们的国度。正如祂在被邀赴宴的客人的比喻中所言，那些懒于赴宴的人：「**我告诉你们，先前所请的那些人，没有一个得尝我的筵席。**」（**路加福音 14:24**）这便是怠惰者的结局。至于那些勤勉并无私地勉力行一切善事的人，主必在今生倍增祂的蒙福恩赐，并为他们在祂的天国里预备永恒的福乐生命，正如祂所言：「**天国是努力进入的，努力的人就得着了。**」（**马太福音 11:12**）

倘若一个邪恶的念头试图将你拖入怠惰，并暗示你，为获取你所钟爱与渴慕的美德而必须付出的努力，是极其漫长而艰巨的；你的敌人既强大又众多，而你却孤弱无援；你必须付出许多，成就伟业才能达到你的目标——我再说一遍，如果怠惰的念头向你暗示所有这些，切勿听信。

相反地，你当如此看待此事：诚然，你必须劳作，但并非繁重；你必须承担劳苦，然而它们是微小且短暂的；你会遭遇敌人，但为数不多，仅

undertake labours, but they are very small and will not last long; you will meet enemies, but instead of many there will be only one, and, although he is too strong against you alone, yet you are incomparably stronger than he, since you can always rely on God's help in return for your great trust in it. If you have this attitude, negligence will begin to retreat from you and in its place, under the influence of good thoughts and feelings, there will gradually enter into you a diligent zeal in everything, which will finally possess all the powers of your soul and body.

Do the same in relation to prayer. Supposing the performance of some sacred service demands an hour of diligent prayer, which seems burdensome to your laziness; then, in starting this work, do not think that you must stand for an hour, but imagine that it will last only a quarter of an hour. In this way, the quarter of an hour of prayer will pass imperceptibly. Thereupon say to yourself: 'Let us stand for another quarter of an hour—it's not much, as you see.' Do the same for the third and the fourth quarter, and you will complete your task of prayer, without noticing any hardship or difficulty. If, in the course of this, you feel it so onerous that this feeling interferes with the prayer itself, leave off reciting prayers for a while and then, after a short interval, resume it again and finish what you have omitted.

Do the same in relation to manual work and the tasks of your obedience. Sometimes your tasks may seem too many; you become flustered and are ready to give them up. But refrain from thinking of their great number; instead, force yourself, take up the most immediate task and do it with diligence, as though the others did not exist; and you will do it without trouble. Then do the same in relation to other tasks, and you will finish them all calmly, without fuss and bother.

Behave thus in everything, and know that, if you do not listen to reason and do not thus try to overcome the sense of burden and difficulty, which the enemy presents to you in the tasks which lie before you, then negligence will finally take complete possession of you. Then you will feel as if you were carrying a mountain on your shoulders, not only when you are faced with some immediate task, but even when it is still far ahead; you will be weighed down and tormented by it, like a slave hound in slavery with no hope of release. Then, even at times of rest, you will have no rest, and will feel

有一位; 尽管他对你一人而言过于强大, 然而你却比他强大无比, 因为你始终能因你对上帝的极大信赖而依靠祂的帮助。若你怀抱此等态度, 怠惰便会开始从你身边退却, 取而代之的是, 在良善思想与情感的影响下, 勤勉的热忱将逐渐渗入你的一切之中, 最终将占据你灵魂与身体的所有力量。

同样适用于祈祷。假设某项神圣的侍奉要求您进行一小时的勤恳祈祷, 而这在您的惰性看来似乎是沉重的负担; 那么, 在开始这项工作时, 不要想着您必须站立一小时, 而是想象它只会持续一刻钟。这样, 一刻钟的祈祷就会不知不觉地过去。然后对自己说: 「**让我们再站一刻钟——你看, 这并不多。**」第三刻和第四刻也照此办理, 您就会完成您的祈祷任务, 而不会察觉任何辛劳或困难。如果在祈祷过程中, 您感到它如此沉重, 以至于这种感觉干扰了祈祷本身, 那么暂停背诵祈祷文一会儿, 然后, 在短暂的间歇之后, 重新开始, 完成您所遗漏的部分。

在体力劳作及您顺服的使命上, 亦当如此。有时您的使命或许看似繁重, 令您手足无措, 甚至萌生放弃之念。然而, 请您勿念其多, 反当强迫自己, 拣选最迫切者, 以虔敬之心为之, 仿若别无他事; 如此, 您将毫无困扰地完成。随后, 再以同样的心境应对其余诸事, 您便能心平气和地尽数完成, 毫无慌乱与烦扰。

在一切事上, 都要这样行, 并要晓得, 若你不听从理智, 也不尝试去克服仇敌在你面前的任务中所呈现的重担和困难感, 那么怠惰终将彻底掌控你。那时, 你会觉得仿佛肩负着一座山, 不仅在面对迫切的任务时如此, 甚至当任务还遥远时也是如此; 你会为此感到沉重和煎熬, 如同被奴役的猎犬, 毫无解脱的希望。那时, 即使在安息之时, 你也不会有安息, 甚至在无所事事时, 也会觉得自己工作繁重。

yourself overburdened with work, even while doing nothing.

Know also, my child, that this disease of laziness and negligence gradually undermines with its poison not only the first small roots out of which virtuous habits may grow, but even those which are already deep rooted and serve as a foundation of the whole order of righteous life. As a worm gradually gnaws at the root of a tree, so negligence, if it persists, insensibly wears away and destroys the very nerves of spiritual life. Through it the devil manages to spread his nets and set the snares of temptations for every man; and exerts particular care and sly cunning in the case of those who are zealous in spiritual life, knowing that a lazy and negligent man easily submits to lusts and falls, as it is written: "The soul of the sluggard desireth, and hath nothing" (Prov. Xiii. 4).

So be for ever watchful, pray and take good care of everything good, as it behooves a courageous warrior: "The soul of the diligent shall be made fat" (Prov. xiii. 4). Do not sit with folded hands, putting off the sewing of your wedding garments the moment when it is time to go out in festive raiments to meet the coming bridegroom, Christ our Lord. Remind yourself every day that now is in our hands, but to-morrow is in the hands of God, and that He Who gave you this morning has not bound Himself with the promise to give you the evening too. Refuse to listen to the devil when he whispers to you: give me now, and you will give to-morrow to God. No, no! Spend all the hours of your life in a way pleasing to God; keep in your mind the thought that after the present hour you will not be given another and that you will have to render a strict account for every minute of this present hour. Remember, that the time you have in your hands is priceless and if you waste it uselessly, the hour will come when you will seek and not find it. Consider as lost a day when, although performing good deeds, you have not struggled to overcome your bad tendencies and desires.

To end my lesson on this subject, I shall repeat the Apostle's commandment: "Fight the good fight" always (I Tim. vi. 12). For one hour of diligent work has often gained heaven and one hour of negligence has lost it. Take great care if you want to prove before God your firm faith in your salvation. "He that putteth his trust in the Lord shall be made fat" (Prov. xxviii. 25).

吾子，你须知，怠惰与疏忽之疾，其毒不仅渐次侵蚀美德生发之初细根，更会噬及那些已然深植、支撑整个义生活秩序之根基。正如蠹虫渐啮树根，疏忽若长存，便会无形中消磨殆尽属灵生命之经脉。藉此，魔鬼便能为世人张设罗网，布下试探之阱；对于那些热衷属灵生活之人，它更会施以特别的关怀与狡猾的诡计，因它深知，怠惰疏忽之人易于屈服于情欲并跌倒，正如经上所载：「**懒惰人羡慕，却无所得**」（箴言 13:4）。

务必永远警醒、祈祷并悉心看顾一切美善之事，这正是一名勇敢战士所应为之：「**殷勤人的灵魂，必然丰裕**」（箴言 13:4）。不要袖手旁观，将缝制婚衣之事拖延到必须身着盛装出门迎接新郎——我们的主基督——降临之时。日日提醒自己：今日在吾人手中，而明日在上帝手中；那位赐予你今晨的，并未以承诺束缚自己，言明亦将赐予你今晚。当魔鬼向你低语：「**将今日给我，你明日便可奉献给上帝**」时，切勿听从。不，不！将你生命中的所有时光都以蒙上帝喜悦的方式度过；心中谨记，当前这一小时过后，你便不会再获赐另一小时，且你将为当前这一小时的每一分钟交出严格的账。记住，你手中的时间是无价之宝，若你虚掷无益，时辰将至，你将寻而不得。将那些日子视作虚度：即使你行善事，却未曾努力克服自身恶习与欲望。

为了结束我关于此课题的教导，我将重述使徒的诫命：「**要打那美好的仗**」永远（提摩太前书 6:12）。因为一个小时的勤勉工作常常能赢得天堂，而一个小时的疏忽则会使其失落。若你渴望在上帝面前证明你对救赎坚定的信仰，请务必倍加小心。『信靠上主的，必得丰裕』\*（箴言 28:25）。



## Cap 21. On the control and right use of the outer senses

Those who are zealous for righteousness, must think deeply and work constantly on a strict control and right direction of our five outer senses—sight, hearing, smell, taste and touch. Our heart constantly craves and seeks comforts and pleasures. It should find them in the inner order of things, by keeping and bearing in itself Him, in Whose image man has been created, Who is the very source of every comfort. But when in our downfall, we fell away from God, preferring ourselves, we lost also our foothold in ourselves, and fell into the flesh; thereby we went outside ourselves and began to seek for joys and comforts there. Our senses became our guides and intermediaries in this. Through them the soul goes outside and tastes the things experienced by each sense. It then delights in the things which delight the senses; and out of all these together it builds the circle of comforts and pleasures, whose enjoyment it considers as its primary good. So the order of things has become inverted: instead of God within, the heart seeks for pleasures without and is content with them.

Those who have listened to the voice of God—“Repent”—do repent and lay down for themselves the law of re-establishing the original order of life, that is, of returning from without to within, and from within to God, in order to live in Him and by Him, and to have this as their first good, bearing within themselves the source of every comfort. Although the first step in re-establishing this order is strong desire and firm resolve, it is not achieved at once. A man who has taken this resolve is faced with a long work of struggling with his former habits of pleasing, pampering and pandering to himself, until they fall away and are replaced by others, in keeping with his new order of life. And here is the great importance of the control and use of the outer senses.

Each sense has its own range of subjects, pleasant and unpleasant. The soul delights in pleasant things and, becoming accustomed to them, acquires a lust for them. In this way each sense introduces into the soul several lusts or tendencies and passionate attachments. They all hide in the soul and keep silent, when there are no causes to stimulate them. Sometimes they are stimulated by thoughts about the objects of these lusts, but the main and strongest cause of their excitement is when these objects are directly present and experienced by the senses. In this case, lust for them arises

## 章 21：论对外在感官的驾驭与善用

那些热切追求公义的人，必须深刻思考并持续努力，严格管控并正确引导我们外在的五种感官——视觉、听觉、嗅觉、味觉和触觉。我们的心不断渴望并寻求安逸与享乐。它本应在内在事物的秩序中寻得这些，通过持守并承载那照其形象创造了人类的祂——那一切安慰的源泉。然而，在我们堕落之时，我们偏离了神，选择了自己，我们也因此失去了内在的立足点，堕入肉体之中；由此我们走出了自己，开始向外寻求喜乐与安慰。我们的感官成了这其中的向导与中介。灵魂通过它们走向外界，尝受每一种感官所体验的事物。然后，它便以那些令感官愉悦的事物为乐；并将所有这些共同构建成一个由安逸与享乐组成的循环，将其享受视为首要的善。于是，事物的秩序便颠倒了：心灵不再向内寻求神，而是向外寻求享乐，并以此为满足。

那些聆听了上帝「悔改」之声的人，确实悔改了，并为自己定下了重建生命原始秩序的法则。这便是从外转向内，再从内转向神，以便活在祂里面并藉由祂而活，并将此视为他们的首要之善，在自身内蕴含着一切慰藉的泉源。尽管重建此秩序的第一步是强烈的渴望与坚定的决心，但这并非一蹴而就。一个下定此决心的人，将面临一场漫长的争战，与他过去取悦自己、放纵自己、迎合自己的习惯搏斗，直到这些旧习褪去，被符合其生命新秩序的习惯所取代。而在此处，对外在感官的控制与运用便显得至关重要。

每一种感官都有其自身的范围，包罗着愉悦与不悦之物。灵魂因愉悦之物而欣喜，并逐渐习以为常，继而生出欲念。循此之道，每一种感官都向灵魂引入了几许欲念，或曰倾向与激情之依恋。当无外因触动时，它们便潜藏于灵魂深处，寂然无声。有时，对这些欲念之对象的思虑会激起它们，但最主要、最强烈的刺激之源，莫过于这些对象直接呈现于感官并被体验之时。在此情境下，对它们的欲念便会不可遏制地涌现，对于一个尚未下定决心抵制之人，「私欲既怀，就生出罪来；罪既长成，就生出死来」（雅各书



uncontrollably and in a man who has not yet resolved to resist it ‘bringeth forth sin: and sin, when it is finished, bringeth forth death’ (James i. 15). Then the words of the prophet are fulfilled in this man: ‘Death is come up into our windows’ (Jer. ix. 21), that is, into the senses which are the windows of the soul for communication with the outer world. In a man, who has let it enter, it rouses a struggle, not without danger of downfall. Therefore a man should make himself an immutable law to control and use his senses in such a way that no sensory lusts become excited, but only those impressions come in, which stifle them and excite opposite feelings.

You see, brother, in what danger your senses can place you. So pay attention to yourself and learn to forestall it. Try in every way to prevent your senses from wandering hither and thither as they choose, and do not turn them only on sensory pleasures, but, on the contrary, direct them towards what is good, or useful, or necessary. If till now your senses sometimes broke out and rushed to sensory pleasures, “from now on try to the utmost to curb them and turn them back from these enticements. Control them well, so that, wherever they were previously enslaved by vain and harmful delights, they should now receive profitable impressions from every creature and every thing, and introduce these into the soul / Giving birth to “spiritual thoughts” “in the soul, such impressions will collect the soul within itself and, soaring on wings of mental

contemplation, will raise it to the vision and praise of God, as the Blessed Augustine says: ‘As many creatures as are in the world converse with righteous men, and although their language is dumb and wordless, it is none the less wholly effective and, for such men, easily heard and understood. From this they conceive blessed and pious thoughts and are incited to an ardent love of God.’

You too can do it in the following way. When to your outer senses there is presented some physical object, which they either see, or hear, or smell, or taste, or touch, - separate in your mind what is sensory and material in the object from that part, which comes from the creative divine Spirit; think how impossible it is for its being and all it contains to come from itself, but that all in it is the work of God, Whose invisible power gives it its being, its good qualities, beauty and wise structure, this power to act on others and this capacity to receive influences from them, and everything good

1:15)。那时，先知之言便在此人身上应验：

「死亡从我们的窗户爬进来」（耶利米书

9:21），这窗户指的便是感官，它们是灵魂与外界沟通的门户。在已让死亡进入之人心，它激起一场争斗，其中不乏坠落的危险。因此，人当为自己制定一条不可更改的律则：控制并运用其感官，使任何感官欲念皆不被激起，唯有那些能平息欲念、激起相反情感的印象方可进入。

你看，弟兄，你的感官能将你置于何等危险之中。所以，请留意你自己，并学习如何预先防范。务必竭力阻止你的感官随心所欲地四处游荡，不要仅仅将它们转向感官的享乐，反之，要将它们导向美好、有益或必要之事。如果直到现在你的感官有时会爆发并冲向感官的享乐，「从现在起，你要竭尽全力去遏制它们，使它们远离这些诱惑。好好地控制它们，以便让它们曾经被虚妄有害的欢愉所奴役之处，现在能从每一个受造物 and 每一件物事中获得有益的印象，并将这些印象引入灵魂/在灵魂中孕育出「属灵的思想」，这样的印象将把灵魂收摄于自身之中，并乘着心智的翅膀翱翔……」

默观，会将它提升至对上帝的视觉与赞美，正如蒙福的奥古斯丁所言：「世间有多少受造物，就与义人有多少对话。它们虽言语无声无息，却全然有效，对于这些人来说，极易聆听与理解。由此，他们萌生出蒙福且虔诚的思绪，并被激励去炽热地爱慕上帝。」

你也可以用以下方式来行。当某种物质客体呈现在你的外在感官面前，无论它们是看见、听见、嗅闻、尝味或触碰——在你的心智中，将客体中那感官和物质的部分，与那来自创化之神圣灵的部分区分开来；思忖它的存在和它所包含的一切，何其不可能源于自身，而它的一切皆是上帝的作为，祂那无形的力量赐予它存在、美好的特质、美善与智慧的结构，这力量使其能影响他者，亦能感受他者的影响，以及其中一切美好的事物。然后将此类思绪转移至所有其他可见之物，并在你心中欢欣，因为独一的上帝是如此多

there is in it. Then transfer such thoughts to all other visible things, and rejoice in your heart that the one God is the origin and cause of such varied, such great and marvellous perfections, manifested in His creatures-that He contains in Himself all possible perfections,, and that these perfections, seen in His creatures, are no other than a weak reflection and shadow of the boundless perfections of God. .Exercise your mind in such thoughts at the sight of every creature, and you will get accustomed to looking at visible things, without your attention dwelling solely on their external aspect, but penetrating within them to their divine content, to their unseen and hidden beauty, thus revealed to the mind. If you do this, the external side of things, /attractive to your own sensory side, will escape your attention and feeling, leaving no trace, and only their inner content will impress itself on your mind, evoking and feeding its spiritual contemplations and inciting you to praise the Lord.

Thus, looking at the four elements-fire, air, water and earth- and thinking of their essence, power and action, you will be filled ('with great spiritual delight and will call to the great Creator Who has made them: 'Great God, immeasurable Power and wondrous Action! I rejoice and am glad that Thou alone art the origin and cause of the essence, power and action of every creature!'" Looking up at the sky and the heavenly bodies; sun, moon and stars, and reflecting that they received their light and brilliance from God, you will exclaim: 'O Light most brilliant of all lights, from which all light came into being, both material and immaterial! O wonderful Light, the first joy of Angels and delight of the blessed, in which the eyes of the cherubim are immersed in ceaseless contemplation and wonder, to which all physical lights are as the deepest darkness! I praise and glorify Thee, O True Light, which illumines every man coming into the world! Grant me always to see Thee mentally, to make my heart rejoice with fullness of joy!' In the same way, in looking at trees, grasses and other plants, and seeing in your mind how they live, feed,, grow and reproduce their kind, and that their life and all they have comes not from themselves, but from the Creative Spirit, Whom you do not see, but Who alone animates them, you can cry: 'Here is the true Life, in Whom, from Whom and by Whom all live, feed and multiply! O life-giving Delight of my heart!' In the same way, seeing the dumb animals you can soar with" your mind to God, Who gave them their senses and the power to move from place to place, and say: ' O prime Mover of all things. Who, setting all things in

样、伟大而奇妙之完美的源头与肇因，这些完美彰显在祂的受造物中——祂在自身中包含了所有可能的完美，而这些在祂受造物中显现的完美，无非是上帝那无限完美的微弱映照与影迹。在看见每个受造物时，以这样的思绪锻炼你的心智，你将习惯于审视可见之物，而你的注意力不再仅仅停留在它们的外在表象，而是穿透其内，抵达它们的神圣内涵，抵达那由此向心智揭示的、无形而隐匿的美善。若你如此行，事物那吸引你感官层面的外在部分，将从你的注意与感觉中溜走，不留痕迹，唯有它们的内在精髓会印刻在你的心智中，唤起并滋养其属灵的默观，并激励你赞美主。

如此，审视火、气、水、土这四大元素，思索它们的本质、能力与运作，你将充满（「**极大的属灵喜悦，并呼唤那创造它们的伟大造物主：『伟大之神，不可测度之能力，奇妙之运作！我欢欣喜乐，因唯有祢是一切受造物本质、能力与运作的源泉与肇因！』**」）。仰望苍穹与天体：日、月、星辰，并反思它们的光明与辉煌皆源自上帝，你将惊呼：「**啊，万光中最璀璨之光，一切有形无形之光皆由此而来！啊，奇妙之光，天使之首要喜乐，蒙福者之欢欣，基路伯之眼沉浸于其中，无休止地默观与赞叹，一切物质之光在其面前皆如最深邃之幽暗！我赞美并荣耀祢，啊，真光，照亮那进入世界的每一个人！愿祢常赐我心眼得以窥见祢，使我的心因丰盛的喜悦而欢腾！**」同样，在凝视树木、青草与万般植物时，你心中明了它们如何生存、滋养、成长并繁衍其类，而它们的生命及其所有并非源自自身，乃是来自那创造之灵，你虽不见祂，但唯有祂赋予它们生命，你便可呼喊：「**此乃真生命，万物皆在其中、源于其中、并借由其中而生存、滋养、繁衍！啊，我心之赐生命之喜乐！**」同样，当你看见哑默的动物，你的心灵便可飞升至上帝那里，是祂赐予它们感官与迁移之力，你便可说：「**啊，万物之原动者，祢使万物运动，而祢自己却安然不动！我何等欢欣喜乐于祢之不动与祢之坚固不变！**」

motion, Thyself remains at rest! How I rejoice and am glad in Thy immobility and Thy firm immutability!’

Looking at yourself or at other people and thinking that you alone have been given high rank, that you alone of all living beings on earth have the gift of reason, and serve as the point of union and connection between material and immaterial creatures, rouse yourself to glorify and thank your God and Creator, and say: ‘O eternal Trinity, Father, Son and Holy Spirit! Be Thou blessed for ever! How greatly must I give Thee thanks at all times, not only because Thou hast created me out of earth and hast made me King over all earthly creatures, not only because Thou hast honoured my nature with Thy likeness, with reason, speech and a living body, but above all because Thou hast given me the power, of my own free will, through virtues to resemble Thee, that thereby I may possess Thee in me and rejoice in Thee for ever!’

I shall now turn to each of the five senses separately, and I say” to you: seeing the beauty and shapeliness of creatures,, separate in your mind what you see from its spiritual meaning, which you do not see, and reflect that all this visible beauty is the work of the invisible and most beautiful creative Spirit, in Whom lies the cause of all external beauty. Then, filled with joy, say: “O rich streams flowing from an uncreated source! O life-giving rain drawn from the boundless sea of all blessings! How I rejoice in my innermost heart, when I think of the ineffable beauty of my Creator-the origin and cause of all created beauty! What spiritual sweetness fills me, when I hold in my mind to the thought of the beauty of my God, which no word can describe nor thought comprehend, and which is the principle of all beauty!” I If you hear a pleasant voice or a harmony of voices and singing, turn your mind to God, and say: ‘Harmony of harmonies, O my Lord!! How I rejoice in Thy boundless perfections, all blending in (Thee in transubstantial harmony; thence are they reflected in the hosts of Angels in the heavens, and in the countless creatures here below; this is the symphony of all, perfect beyond imagining!’ And: “O my Lord, when will my hour come to hear with the ears of my heart Thy most sweet voice, saying: My peace I give unto Thee-peace from passions!” “For sweet is thy voice“, as the bride sings in the Song of Songs’(Song of Songs ii. 14).

If you happen to smell some perfumed ointment or the scent of flowers, transfer your thought from this

当审视你自己或他人，并思忖唯有你蒙受高位，唯有你，在世间众生之中，独具理性之天赋，并作为有形与无形受造物之间的结合与联结之处时，你当振奋起来，颂赞并感谢你的上帝与造物主，并说：「哦，永恒的圣三一，父、子、圣灵！愿你永远受颂扬！我当在万事万物中，何等深切地感谢你，不单单因为你以尘土造我，使我成为地上万物的君王，不单单因为你以你的形像、理性、言语及活生生的身体，尊荣了我的本性，更是因为，你赐予我力量，让我凭着自由意志，藉由美德，得以肖似你，如此我便能在自身中拥有你，并永远在你里面欢欣喜乐！」

我将分别论述五种感官，并对你说：当你看到万物的秀美与匀称时，请在心中将你所见的与你所未见的精神意义区分开来，并反思所有这些可见之美，皆是那不可见、至美之创造性灵的杰作，一切外在之美皆源于祂。届时，充满喜悦地说：「哦，丰沛的溪流，自未受造的源头涌出！哦，赐生命的甘霖，自无边无际的福祉之海汲取！每当我思及我创造主那言说不尽的荣美——一切受造之美的源头与肇因——我内心深处便充满何等的欢愉！当我心系我主之荣美，那无言可喻、无思可及、却是一切荣美之本源的美善时，何等属灵的甘甜充溢我心！」倘若你听闻悦耳的声音，或是众声和谐、歌唱之音，请将你的心思转向上帝，并说：「和谐之中的和谐啊，哦，我的主！我何等欢欣于祢那无边无际的完美，它们在祢之中以超本质的和谐融为一体；由此，它们反映在诸天之上的天使万军之中，以及下方无数的受造之物里；这是万物的交响乐章，其完美超越想象！」又说：「哦，我的主，我何时才能迎来我心的耳朵听闻祢至甜美之声的时刻，祂说：我将我的平安赐予你——平安，脱离一切私欲！因为『你的声音甜美』，正如新娘在雅歌中所唱（雅歌 2:14）。

若你偶然闻到香膏或花朵的芬芳，请将你的思绪从这肉身的馨香转移到圣灵那隐秘的芬芳，并



physical fragrance to the secret fragrance of the Holy Spirit and say: ‘O the fragrance of the all-sweetest Flower, and inexhaustible Ointment, Which was poured out on all God’s creatures, as the Song of Songs says: ‘I am the rose of Sharon, and the lily of the valleys’ (Song of Songs ii. 1); and: ‘Thy name is as ointment poured forth’ (Song of Songs i. 3). O all-pervading source of fragrance, richly breathing Thy divine breath upon all things, from the highest and most pure Angels to the basest creatures, bathing all things in Thy fragrance. Thus Isaac, smelling the smell of his son Jacob said: ‘See, the smell of my son is as the smell of a field which the Lord hath blessed’ (Gen. Xxvii. 27).

Again, when you eat or drink, reflect that it is God, Who gives all food a taste which pleases us. So, delighting in Him alone, say: ‘Rejoice, O my soul, for, although you can find no satisfaction, delight or comfort in anything outside God, you can know Him and cleave to Him, and can find every delight in Him alone, as David invites, saying: ‘O taste and see that the Lord is good’ (Ps. xxxiv. 8), the truth of which Solomon testifies, saying: ‘His fruit was sweet to my taste’ (Song of Songs ii. 3). In the same way, when you move your hands to do something, bring to your mind the thought that God, Who gave you the power and capacity to act, is the first cause of all movement, and that you are nothing but a living instrument in His hand, and rising to Him in thought, say: ‘O God Most High, Lord of all, what joy fills me at the thought that without Thee I can do nothing and that Thou art the prime and principal mover in every action!’

When you see in other people either goodness, or wisdom, or truth, or some other virtue, again separate the visible from the invisible, and say to your God: ‘O inexhaustible treasure-house of all virtue! How great is my joy to see and to know that every good thing comes from Thee alone, and that compared with Thy divine perfections all our good is-nothing! I thank Thee, my God, for this and for every other good thing Thou doest to my neighbour. But remember, O our Benefactor, also my own beggarly state and how greatly I fall short in every virtue.’

In general, every time you feel in God’s creatures something pleasing and attractive, do not let your attention be arrested by them alone, but, passing them by, transfer your thought to God and say: ‘O my God, if Thy creations are so full of beauty, delight and joy, how

说：「啊，那至甘甜之花的芬芳，那取之不尽的膏油，倾洒在上帝所有的受造物之上，正如《雅歌》所言：『我是沙仑的玫瑰，是谷中的百合花』（雅歌 2:1）；又言：『你的名如同倒出来的香膏』（雅歌 1:3）。啊，那无所不在的芬芳之源，将你的神圣气息丰沛地吹拂于万物之上，从至高至洁的天使，到最低微的受造物，使万物都沐浴在你的馨香之中。正如以撒闻到他儿子雅各身上的气味时所说：『看哪，我儿子的气味，如同上主所赐福之田地的气味一样』（创世记 27:27）。』

再者，当您饮食之时，请深思，是上帝赐予所有食物那令我们愉悦的滋味。因此，唯独以他为乐，您当说：「欢欣吧，我的灵魂啊，因为虽然在上帝之外你寻不见任何满足、喜悦或慰藉，你却能认识他、依附他，并且唯独在他之中寻得一切欢欣，正如达味所邀，言道：『你们要尝尝，便知道上主是美善的』（诗篇 34:8），所罗门亦为此真理作证，言道：『他的果子在我口中是甜的。』（雅歌 2:3）」同理，当您动手做某事时，请将这念头带入心间：是上帝赐予您行动的能力和才干，他是所有运动的首因，而您不过是他手中一件活的器皿；然后，在思想中升向上主，您当说：「至高之上主啊，万有之主啊，一想到离了您我便一无所能，而您是每一行动的首要且主要的推动者，何等喜乐便充满我心！」

当你在他人身上看到良善、智慧、真理，或其他任何美德时，再次将可见与不可见的部分分离，然后向你的神说：「啊，那一切美德的无尽宝藏！我何等欢欣，能见证并知晓，一切美善皆源自祢，而与祢的神圣完美相比，我们所有的良善都不过是虚无！我的神，我为此以及为祢赐予我邻人的一切美善而感谢祢。但请记住，啊，我们的施恩者，也请顾念我自身的贫乏境况，以及我在所有美德上是何等亏缺。」

总而言之，「每当你在上帝的受造物中感受到某种愉悦和吸引时，不要让你的注意力仅仅停留在它们上面，而是要越过它们，将你的思绪转向上帝，并说：『哦，我的上帝，如果祢的创造物都如此充满美丽、喜悦与欢欣，那么祢，万物的



infinitely more full of beauty, delight and joy art Thou Thyself, Creator of all!”

If you keep to this practice, my beloved, then, through your five senses, you will be able to learn knowledge of God, by always raising your mind from creature to Creator. Then the being and structure of everything created will be for you a book of Theology, and while living in this sensory world, you will share in the knowledge belonging to the world beyond the world. For, indeed, the whole world and all nature is nothing but a certain organ, in which, beneath what is seen, there is invisibly present the Architect and Artist Himself, the Maker of all things, either acting and manifesting His art visibly, or revealing His invisible and immaterial actions and perfections in the visible and the material, discernible to the sight of intelligent creatures. Therefore the wise Solomon says on the one hand: ‘By the greatness and beauty of the creatures proportionably the maker of them is seen’ (Wisdom of Solomon xiii. 5) and on the other the blessed Paul testifies that: ‘The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead’ (Rom. i. 20). In the world of God all the creatures of God, wisely fashioned, are ranged on one side, while on the other are ranged men, endowed with the power of reason, to the end that with this power of reason they may contemplate the creatures and, seeing infinite wisdom in their creation and organisation, may rise to the knowledge and contemplation of the hypostatical Word, that is before time, the Word, by Whom ‘all things were made’ (John i. 8). Thus from actions we naturally see Him Who acts; so we have but to judge rightly and soundly, and finding faith in what He has created we shall see in the creation its Creator, God.

Cap 22. The same sensory objects we were speaking of can be means and instruments for a right control of our senses, if from them we pass to reflections on the incarnation of God the Word, and the mysteries of His life, passion and death

I have shown you above how from sensory things we can raise our mind to the contemplation of God. Now learn of another method of raising your mind from the sensory to the divine, - namely, through passing from the sensory to reflection on the incarnation of God the

创造者，本身又该是何等无限地充满美丽、喜悦与欢欣啊！』

我亲爱的，若您持守此项操练，那么通过您的五官，您将得以认识上帝，因您总是将心智从受造物提升至造物主。那时，一切受造物的本体与结构都将成为您的神学之书，而当您生活在这感官世界中时，您将分享那超乎世界之世界的知识。因为，确实，整个世界和所有自然界不过是某种器官，其中，在所见之物之下，那建筑师和艺术家自身、万物的创造者，无形地临在于此，或有形地行动并显明祂的艺术，或在有形和物质中，向有智慧的受造物之眼揭示祂无形和非物质的行动与完美。因此，智慧的所罗门一方面说：「由受造物之伟大与美丽，其创造者按比例可见」（所罗门智训 13:5），另一方面，蒙福的保罗见证道：「自从创世以来，神那看不见的事，就是祂永恒的大能和神性，都借着所造之物清楚地看见，为人所领悟」（罗马书 1:20）。在上帝的世界中，上帝所有被巧妙塑造的受造物排列在一边，而另一边则排列着被赋予理性能力的人，目的在于，他们可以借着这种理性能力默观受造物，并在其创造与组织中看到无限的智慧，从而升华为认识和默观那先于时间、位格化的道，那借着「万物都是借着祂造的」（约翰福音 1:8）的道。因此，我们自然地从中看到那行动者；所以，我们只需正确而健全地判断，并在祂所创造之物中找到信心，我们就会在创造中看到其创造者，即上帝。

章 22：我们所谈及的那些感官对象，也能成为正确掌控我们感官的方式与工具，倘若我们能藉由它们，转而思索神圣言的道成肉身，以及他生命、受难与死亡的奥秘。

我已在上文向您展示，我们如何能从感官之物将心神提升至对上帝的默观。现在，请学习另一种将心神从感官提升至神圣的方法——即，通过从感官之物过渡到对上帝圣言降世以及祂生命、受难与死亡之神圣奥秘的沉思。此世间一切感官可

Word and on the holy mysteries of His life, passion and death. All the sensory objects of this world can serve as occasion for such reflection and contemplation, if, on looking at them, you traverse in your mind, as we described above, the thought that the Almighty God is the first cause of their existence and of everything in them—powers, perfections, functions, position among other creatures, and if you then think how great and measureless is the goodness of that same God when, being the sole cause of every created being, He desired to stoop to such humility and degradation as to become a man, to suffer and to die for men, allowing the very work of His own hands to rise in arms against Him and crucify Him.

Thus, whenever you see, or hear of, or touch weapons, ropes, lashes, pillars, branches of thorn, nails, hummers or other such things, think in your mind how all these have once served as instruments of torture of your Lord.

When you see poor homes, or live in such, bring to your memory the cave and the manger in which your Lord was born as man. When you see the rain fall, remember the drops of blood and sweat which fell from the divine body of the most sweet Jesus, sprinkling the earth of the garden of Gethsemane. When you see the sea and boats upon it, remember how your God walked on the waters and, standing in a boat, taught the people. When you see rocks, let them remind you of the rocks which were rent asunder at the moment of your Lord's death, and let the earth upon which you walk remind you of the earthquake, which followed upon Christ's passion.

The sun should bring to your mind the darkness which covered it then; water should remind you of the water, mixed with blood, which flowed from the divine side of the Lord, when the soldier pierced it after His death on the cross. When you drink wine or some other drink remind yourself of the vinegar and gall, which they gave to your Lord to drink on the cross.

When you dress, remember that the Immortal Word was clothed in human flesh, that you might be clothed in His Divinity. Seeing yourself clothed, think of Christ our Lord, Who let Himself be stripped, to be scourged and crucified for your sake. If a voice should seem to you sweet and attractive, transfer this feeling of fond attraction to your Saviour, into Whose lips were poured all grace and sweetness, as is sung in the psalms: 'Grace is poured into thy lips' (Ps. xlv. 2); through the

见之物，皆可成为此类沉思与默观的契机，只要您在审视它们时，如我们上文所述，心中思量：全能的上帝乃是它们存在及其内在一切——能力、完美、功用、在其他受造物中的地位——的首因；继而您再思忖：当这位独一的受造万物之因的上帝，甘愿俯就如此谦卑与卑微，成为人类，为人类受苦并受死，甚至任由祂亲手所造之工反戈相向，将祂钉于十字架时，祂的良善是何等伟大且无可量度。

因此，每当你看见、听闻或触摸到武器、绳索、鞭子、柱子、荆棘枝、钉子、锤子或任何此类物件时，你的心中便当思忖：所有这些，都曾一度作为你主所受之苦刑的工具。

当您看见简陋的居所，或身居其中时，请回想您的主以人的样式降生时所住的洞穴和马槽。当您看见雨水落下时，请忆起那甘甜无比的耶稣，祂神圣的身躯在客西马尼园的土地上，滴下了血汗之珠，洒落大地。当您看见大海及海上的船只时，请回想您的神如何在水面上行走，又如何如何在船上站立着教导众人。当您看见磐石时，让它们提醒您，在您的主受死的那一刻，磐石如何崩裂；也让您脚下的土地提醒您，基督受难之后随之而来的地震。

太阳应当让您忆起那时遮蔽它的黑暗；水应当让您忆起那混合着血的水，当兵丁在主于十字架上逝世后刺入祂的圣肋时，这水便从祂神圣的侧面流淌而出。当您饮用葡萄酒或任何其他饮品时，请提醒自己那醋和胆汁，他们曾将其给予您的主，让祂在十字架上饮用。

当你着装时，请谨记那不朽的圣言曾披上人的肉身，为的是让你能披戴祂的神性。当你看到自己身着衣裳，请思想我主基督，祂为你的缘故，甘愿被剥去衣衫，受鞭打，被钉上十字架。若有声音在你耳中听来甜美而迷人，请将这份喜爱的吸引之情转向你的救主，祂的口中倾注了诸般的恩典与甘甜，正如诗篇所唱：「恩宠倾于你的唇」（诗篇 四十五:2）；因着祂言语的甘美，众

sweetness of His tongue, the people were ever following Him, reluctant to cease listening to Him, as St. Luke says: "All the people were very attentive to hear him" (Luke xix. 48). When you hear the murmur and shouts of a crowd, think of the lawless cry of the Jews: "Away with him, away with him, crucify him" (John xix. 15), which then assailed the ears of the Lord. When you see a beautiful face, remember that He, Who was "fairer than the children of man" (Pa. xlv. 2), our Lord Jesus Christ, was crucified out of love for you, "despised and rejected of men; a man of sorrows, and acquainted with grief" (Is. liii. 3). Every time the clock strikes, let it bring to your mind the exceeding sorrow which filled the heart of our Lord Jesus, when in the garden of Gethsemane He was troubled at the approaching hour of His passion and death; or imagine that you hear the blows of hammers which resounded when our Lord was being nailed to the cross. In general, I would say that every time some sad occasion occurs in your life or another's, bear in mind that every affliction, pain and sorrow of ours is nothing compared with the painful torment and wounds inflicted on the body and soul of our Lord during His passion suffered for our salvation

### Cap 23. How to translate sensory impressions into profitable lessons

When you see things beautiful to the eye and valued on earth, think that they are all as nothing, as mere dust, compared with the beauties and riches of heaven, which you will certainly receive after death, if you renounce the whole world.

Looking at the sun, think that your soul is still more beautiful and radiant, if it is filled with the grace of its Creator; and if it is not, it is darker and more despicable than outer darkness.

Turning your eyes to the skies, raise the eyes of the soul to the highest heaven beyond and cleave to it with your thought, since it is the heavenly dwelling place prepared for you, if your life here on earth is sinless and holy.

When you hear the songs of birds in the trees in springtime, or other sweet singing, raise your mind to the sweetest songs of paradise and think how the heavens echo for ever with Halleluia and other angelic praises, and pray God to let you sing His praises for ever, in company with those heavenly spirits, of whom Revelation says: "And after these things I heard a great

人总是追随祂，不愿停止聆听祂的教诲，如圣路加所言：「众百姓都极其专心地听祂」（路加福音 十九:48）。当你听到人群的喧哗与叫喊时，请思想犹太人那不法的呼声：「除掉祂！除掉祂！把祂钉十字架！」（约翰福音 十九:15），这声音曾冲击着主的耳畔。当你看到一张美丽的脸庞，请记住，那「比世人更美」（诗篇 四十五:2）的我们主耶稣基督，为着对你的爱，被钉上十字架，祂曾是「被藐视，被人厌弃；多受痛苦，常经忧患之人」（以赛亚书 五十三:3）。每当钟声敲响，让它提醒你主耶稣心中所充满的无比忧伤，当祂在客西马尼园中，因受难与死亡的时刻临近而心绪不宁；或者想象你听到了锤子的敲击声，那是在我们的主被钉上十字架时所回荡的声音。总而言之，我想说，每当你的生命或他人的生命中发生一些悲伤之事，请记住，我们的一切苦楚、疼痛与忧伤，与我们的主为我们的救赎所受的苦难中，在祂的肉身和灵魂上所遭受的痛苦折磨和创伤相比，都算不得什么。

### 章 23：如何将感官印象转化为有益的教训

当你见到悦目的地上珍宝时，请思忖：与天上之美与丰饶相比，这一切都微不足道，如同尘埃。若你全然弃绝世俗，死后你必将领受这天上的赏赐。

仰望太阳，请思忖，若你的灵魂满溢着其创造者的恩典，它将比太阳更加美丽，更加光芒四射；若非如此，它便比外在的黑暗更为幽暗，更为卑劣。

仰望苍穹，将您灵魂的目光抬升至那至高的天外之天，并以您的思绪紧附于它，因为那是为您预备的天上居所，如果您的尘世生活圣洁无罪。

当您在春日树林中聆听鸟儿的鸣唱，或听到其他甜美的歌声时，请将您的心神提升至天堂最甜美的乐章，并思量天国如何永远回荡着哈利路亚及其他天使的赞颂。祈求上帝，让您能永远与那些天上的灵一同歌颂祂的荣光，启示录中论及他们时说：「此后，我听见天上好像有许多大声众



voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God”(Rev. xix. 1).

If you feel attracted by someone's beauty, bring to your mind the thought that under this attractive exterior hides the serpent of hell, ready to slay you, or at least to wound you, and say to it: 'Accursed serpent! It is you who stand here like a thief, seeking to devour me! Vain effort, for God is my helper!' Then, turning to God, say: 'Blessed art Thou, my God, Who hath revealed to us our secret enemies and "hath not given us as a prey to their teeth"' (Ps. cxiv. 6).' Thereupon take refuge in the wounds of Him, Who was crucified for us, dedicating yourself to them and thinking how much our Lord suffered in His holy flesh, to free you from sin and instil in you a disgust of carnal lusts.

I remind you of one more weapon to repel the seduction of physical beauty, namely: when you fall into it, hasten to sink your mind deep into the thought of what will this creature, so attractive to you now, become after death? Stinking putrefaction filled with worms.

When you are walking somewhere, think at each step that every stride takes you nearer the grave. Seeing birds flying in the air, or rivers with swiftly flowing waters, reflect that your life flies still faster, hastening towards its end.

When strong winds blow, the sky is overcast with black clouds and you hear shattering thunderclaps and see blinding flashes of lightning, remember the terrible day of judgment and, falling on your knees, bow to your Lord and God and pray Him to grant you time and His grace to prepare yourself to stand then without shame before the face of His terrible majesty.

When various troubles assail you, do not forget to exercise your mind in edifying thoughts about them and connected with them, but above all do this: rise to the contemplation of the all-governing will of God and strive to establish in yourself the assurance that it is for your good and for the sake of your salvation, that the loving wisdom and just will of God has graciously ruled that you should suffer what you now suffer and in the measure that you suffer. So rejoice that God shows you His love in such cases, and provides an occasion to prove how willingly and whole-heartedly you submit to His will in everything He chooses to send you. Say

民的声音说：『哈利路亚！救恩、荣耀、权能都属乎我们的上帝！』(启示录 19:1)。

若你受某人之美色所引诱，请将此念铭记于心：在这迷人外表之下，潜藏着地狱之毒蛇，时刻准备将你噬杀，或至少使你受伤。你当对它说：「该受咒诅之毒蛇！你这盗贼般立于此者，企图吞噬我！枉费心机，因上帝乃我之助者！」然后，你当转向上帝，说：「祢是蒙福的，我的上帝，祢已将我们隐秘的敌人向我们显明，『没有把我们当牺牲，让他们吞噬』(诗篇一百二十四篇 6 节)。」此后，你当投奔那为我们被钉于十字架者的创伤，将自己奉献于它们，并默想我们的主在祂圣洁的肉身中承受了何等多的苦楚，只为使你脱离罪恶，并在你心中注入对肉欲的厌恶。

我还想提醒你另一种抵御肉体美色诱惑的武器，那就是：当你深陷其中时，速速让你的思绪沉浸于这样的念头——现在如此吸引你的这个躯体，死后将会变成什么？不过是充满蛆虫、恶臭腐烂之物。

当你行路之时，每一步都应思忖，这每一步都将你引向坟墓。当看见飞鸟翱翔于空，或河流湍急而逝，请思量，你的生命飞逝得更快，疾速奔向其终点。

当狂风怒号，天空乌云密布，你听见震耳欲聋的雷声，看见炫目耀眼的闪电时，请回想那可怖的审判之日。那时，你当跪下，俯伏敬拜你的主和神，祈求他赐予你时间与他的恩典，使你得以预备自己，在那可畏的威严面前，无愧地站立。

当诸般患难侵袭您时，请勿忘用心思索关于这些患难的造就性念头，并从中领受教益。然而，首要的是：您当升华至对神全能主宰之旨意的默观，并努力在自身中确立这份确信——即神慈爱之智慧与公义之旨意，为着您的益处与您的救赎，已仁慈地命定您当承受如今所受之苦，并承受如今所受之程度。故此，请您欢欣雀跃，因神在这些境况中向您展现祂的爱，并赐予您机会，以证明您如何乐意且全心全意地顺服祂所选择临到您的一切旨意。请您发自内心而言：「这是神在我身上成就的旨意，因祂对我的爱，已在万



from your heart: 'This is the will of God fulfilled in me, for in His love of me He has ordained before all time that I should suffer this affliction, or sorrow, or loss, or injustice. Blessed be the name of my most merciful Lord.'

When a good thought comes to your mind, turn to God and, realising that it was sent by Him, give thanks.

When you are occupied with reading the word of God, have in mind that God is secretly present beneath every word, and take these words as issuing from His divine lips. When while the sun reigns in the heavens, you see darkness approach and veil its light, as happens in eclipses, grieve and pray to God not to let you fall into outer darkness.

Looking at the cross, remember that it is the emblem of our spiritual warfare and contains unconquerable power; that if you turn away from it, you will be delivered into the hands of our enemies, but that if you remain under it, you will reach heaven and enter it in triumph and glory.

When you see an icon of the Most Holy Mother of God, turn I your heart to Her, the Queen of heaven, and give thanks that She showed such readiness to submit to the will of God, to give birth, suckle and bring up the Saviour of the world and to be an unfailing protector and helper in our unseen warfare.

Let the icons of saints bring to your mind how many intercessors you have always praying for you before God, and how many allies fighting for you in your unceasing battles. Having themselves courageously fought the enemies throughout their lives and overcome them, they have revealed and shown you the art of waging war. If, with their help, you are alert in fighting your battles, you will, like them, be crowned with victory in the eternal glory of heaven.

When you see a church, among other good thoughts remember also that your soul too is the temple of God, as it is written: 'Ye are the temple of the living God' (II Cor. vi. 16) and therefore you must keep it pure and immaculate.

Every time you hear church bells, bring to mind the greeting of the Archangel to the Mother of God, 'Hail, thou that art highly favoured' and dwell on the following thoughts and feelings: give thanks to God for sending from heaven to earth these good tidings, by

世之先命定我当承受此等苦楚，或忧伤，或损失，或不公。愿我至慈怜之上主的名受称颂。」

当一个善念在您的心中涌现时，请转向上帝，并认识到这是祂所赐予的，继而献上感谢。

当你专注于阅读神圣的圣言时，请铭记，在每个字句之下，神都秘密地临在于其中，并请将这些话语视为出自祂神圣的唇舌。当旭日朗照于天际，你却眼见黑暗渐次逼近，遮蔽其光辉，正如日蚀所发生的那样，那时请你悲恸并向神祈祷，求祂不要让你坠入外在的黑暗之中。

仰望十字架，请记住它是我们灵性争战的徽章，蕴藏着不可战胜的力量；若你偏离它，便会被交付到仇敌手中；但若你安居其下，便能抵达天堂，凯旋且荣耀地进入其中。

当你看到至圣圣母的圣像时，请将你的心转向她，这位天国的女王，并献上感恩，因为她如此乐意顺服上帝的旨意，去生育、哺乳并养育世界的救主，并在我们无形的属灵争战中，成为永不失败的保护者和帮助者。

愿圣像唤醒你心中的记忆，让你想起在上帝面前，有多少代祷者恒常为你祈祷，有多少盟友在你无休止的争战中为你而战。他们一生中曾英勇地与仇敌搏斗并胜过了他们，从而向你启示并展示了争战的艺术。若你倚靠他们的帮助，在你的争战中保持警醒，你也将像他们一样，在天堂永恒的荣耀中，被冠以胜利的冠冕。

当你看到一座教堂时，在诸多美好的念头中，也请忆起你的灵魂亦是上帝的殿宇，正如经文所载：「你们是永生上帝的殿」（哥林多后书 6:16）。因此，你必须保守它纯洁无瑕。

每逢您听见教堂钟声，请忆念天使长向圣母所致的问候：「蒙大恩的女子，愿你喜乐！」并深思以下意念与情感：为上帝自天而降此美好佳音而感谢祂，借此，您救赎的工程已然肇始；与圣贞女一同，为祂因其深邃之谦卑而被提升至的超乎

which the work of your salvation began; rejoice with the Holy Virgin in the transubstantial greatness to which She was raised for Her deep humility; in company with Her and the Archangel Gabriel, adore the divine Fruit which was then forthwith conceived in Her most holy womb. You will do well to repeat this glorification often in the course of the day, accompanied by the feelings I have described; make it a strict rule to repeat it at least three times a day: in the morning, at midday and in the evening.

In brief I give you the following advice: be always awake and attentive in relation to your senses and never allow the impressions you get through them to excite and feed your passions. On the contrary, use your senses in such a way as not to deviate even a hair's breadth from your decision to please God always and in everything, or to be guided by His will. To achieve this, in addition to transferring your thoughts from the sensory to the spiritual, as we have indicated, it is very useful to practise the small rule mentioned in the first chapters—not to be spontaneously attracted by anything or spontaneously repelled by anything, but by strict and steadfast reasoning to determine, in each particular case, the attitude to be adopted to the impressions received through the senses, in order that it should conform to the will of God, which we know through His commandments.

I shall also add, that if I have described above methods of turning the use of the senses to spiritual benefit, it does not mean that you should constantly practise them. No, what you must practise constantly is to collect your mind in the heart and remain there with the Lord, thus having Him as a Teacher and Helper in your victory over enemies and passions, either through direct inner resistance, or through the practice of virtues opposed to them. What I described was said only with the intention that you should know these methods and make use of them when necessary. All the same, it is unquestionably very useful, in our warfare, to cover all sensory things with a spiritual veil.

## Cap 24. General lessons in the use of the senses

It remains for me now to indicate the general rules for the use of the outer senses, to prevent the impressions they transmit from breaking up our moral and spiritual order. So listen!

本性之尊荣而欢欣；与祂和天使长加百列同心，敬拜那当时即刻在祂至圣胎中受孕的神圣圣果。您若能在一日之中，常伴随我所描述之情感，重复此颂扬，将大有裨益；请严格遵守，每日至少重复三次：早晨、中午和傍晚。

简言之，我给你如下忠告：对于你的感官，务必保持警醒与专注，绝不可任由通过它们所得的印象激起并滋养你的情欲。恰恰相反，运用你的感官，使得你丝毫不偏离你恒久且在万事万物中取悦上帝，或由祂的旨意引导的决心。为达此境，除了如我们所指，将你的思绪从感官层面转向属灵层面外，实践在前几章提及的小小准则亦极有助益——即不被任何事物自发地吸引，亦不被任何事物自发地排斥，而是通过严谨而坚定的理性，在每一个具体情境中，决定对通过感官所接收到的印象应采取何种态度，以使其符合我们通过祂的诫命所知的上帝的旨意。

我还要补充一点，如果我以上描述了将感官运用转向属灵益处的方法，这并不意味着你必须持续不断地练习它们。不，你必须持续不断地练习的是将你的心智聚集在心中，并与主一同安住于此，如此便能以祂为教师和帮助者，在战胜仇敌和情欲的争战中得胜，无论是通过直接的内在抵挡，还是通过实践与情欲相对的美德。我所描述的，只是为了让你知晓这些方法，并在必要时加以运用。即便如此，在我们的争战中，用属灵的面纱覆盖所有感官之事，无疑是极其有益的。

## 章 24：善用感官的寻常教诲

现在，我将指出运用外在感官的一般规则，以防止它们传递的印象破坏我们的道德和精神秩序。请听！

(a) Above all my brother, keep a most firm hold on those quick and wicked robbers-your eyes-and do not allow curious looks at the faces of women, whether they are beautiful or not, or at those of men, especially the young and beardless. Neither let them look at naked bodies, not only those of others, but also your own. For such curiosity and lustful looking may easily give birth in the heart to passionate lust of adultery, which is not without guilt, as the Lord says: 'Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart' (Matt. v. 28). And some wise man wrote: 'Looking gives birth to desire.' Solomon too warns us against being enticed by the eyes and wounded by lust for beauty: 'Lust not after her beauty in thine heart; neither let her take thee with her eyelids' (Prov. vi. 25). Here are examples of the evil results of licentious glances: sons of God, descendants of Seth and Enoch were attracted by the daughters of Cain (Gen. ch. vi); Shechem, the son of Hamor the Hivite, saw Dinah, the daughter of Jacob and fell with her; Samson was captivated by the beauty of Delilah (Judges ch. xvi); David fell from looking at Bath-sheba (II Sam. ch. xi); two elders, judges of the people, were intoxicated by the beauty of Susanna (Dan. ch. xiii).

Beware also of looking with too much attention at rich food and drink, remembering our ancestress Eve, who looked with evil eyes at the fruit of the forbidden tree in the garden of Eden, desired it, plucked and ate it and so subjected to death herself and all her descendants. Do not look covetously at beautiful garments, silver and gold and glittering worldly attire, lest the passion of vanity and love of money enter your soul through your eyes; as David prayed: "Turn away mine eyes from beholding vanity" (Ps. cxix. 37). I will say, in general, beware of looking on dances, banquets, pageants, disputes, quarrels, idle chatter and all other unseemly and shameful things, beloved of the foolish world and forbidden by the law of God. Flee and close your eyes to all this, lest you fill your heart with passionate movements and your imagination with shameful images, and provoke in yourself an insurrection and battle against yourself, thus breaking the continuity of your progress in the struggle you must wage with your passions. But love to visit churches and look at the holy icons, sacred books, tombs, cemeteries and other such good and holy things, the sight of which can have a salutary effect on your soul.

(b) You must guard too your ears. First of all, do not listen to shameful and lustful speech, songs and music,

(a) 吾弟，首要之事是牢牢看管住你那双迅速而邪恶的窃贼——你的眼睛——莫要让它们好奇地注视女性的面容，无论美丑与否，也莫要注视男性的面容，尤其是那些年轻无须者。同样，也不要让它们窥视裸露的身体，不仅是别人的，也包括你自己的。因为这种好奇和淫邪的注视，极易在心中滋生出奸淫的肉欲，这并非无罪，正如主所说：「**凡看见妇女就动淫念的，这人心里已经与她犯奸淫了**」（**马太福音 5:28**）。有智者曾写道：「**注视生欲望。**」所罗门也告诫我们，切勿被眼目诱惑，被对美色的贪欲所伤：「**你心里不要贪恋她的美色，也不要因她的眼皮被她勾引**」（**箴言 6:25**）。以下是纵情一瞥所带来恶果的例证：上帝的儿子，塞特和以诺的后裔，被该隐的女儿所吸引（创世记 第六章）；希未人哈抹的儿子示剑看见雅各的女儿底拿，便与她同寝；参孙被大利拉的美色所俘获（士师记 第十六章）；大卫因窥视拔示巴而跌倒（撒母耳记下 第十一章）；两位长老，百姓的审判官，被苏珊娜的美貌所迷惑（但以理书 第十三章）。

也要提防太过专注地凝视丰盛的美食，要记住我们的先祖夏娃，她曾用邪恶的目光凝视伊甸园中禁树上的果实，起了欲望，采摘并吃了它，从而使她自己和她所有的后代都屈服于死亡。不要贪婪地凝视华美的衣裳、金银和闪烁的世俗服饰，免得虚荣和贪财的激情通过你的眼睛进入你的灵魂；正如大卫所祷告的：「**求你使我的眼睛不看虚假**」（**诗篇 119:37**）。总而言之，我要说，要提防观看舞蹈、宴会、盛典、争论、争吵、闲言碎语以及所有其他不雅和可耻的事物，这些都是愚昧的世界所钟爱，却为上帝的律法所禁止的。逃离这一切，闭上你的眼睛，免得你用激情的冲动充满你的心，用可耻的形象充满你的想象，并在你自己里面激起一场反抗与自己的争战，从而打断你在与激情争战中必须取得的进展。然而，要喜爱去教堂，看圣像、圣书、坟墓、墓地以及其他此类良善和神圣的事物，它们的景象能对你的灵魂产生有益的影响。

(b) 你也必须守护你的双耳。首先，不要听那些羞耻和淫荡的言语、歌曲及音乐，它们会使灵魂

which fill the soul with fancies, render it dissolute, and fan the flame of carnal lust in the heart.

Secondly, do not listen to noisy and laughter-provoking talk, empty and idle tales and inventions; and, if you happen to hear them, do not enjoy or assent to them. It is unseemly for Christians to find pleasure in such talks, which delight only those depraved people of whom St. Paul said: 'And they shall turn away their ears from the truth, and shall be turned unto fables' (II Tim. iv. 4).

Thirdly, do not take pleasure in listening to gossip or criticisms, or the calumnies, which some people spread about their brethren; but either stop them, if you can, or withdraw, so as not to hear them. For St. Basil the Great considers as equally deserving of excommunication defamers and slanderers and those who listen to them without trying to stop them.

Fourthly, do not listen to vain and empty talk, in which the majority of world-loving people spend their time, and do not take pleasure in it. For the law says: 'Thou shalt not raise false reports.' (Ex. xxiii. 1). And Solomon says: 'Remove far from me vanity and lies' (Prov. xxx. 8). And the Lord said: 'But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment' (Matt. Xii. 36).

Fifthly, beware in general of listening to any words and speeches which may harm your soul, not the least of which is flattery and "the praise of flatterers, as Isaiah says: 'O my people, they which lead thee "cause thee "to err, and destroy the way of thy paths' (Isaiah iii. 12). But love to hear divine words, sacred songs and psalms and all that is good, holy, wise and profitable to the soul. Especially love to hear reproaches and abuse, directed against yourself.

(c) Guard your sense of smell from luxurious perfumes, which may provoke carnal thoughts and impulses. Do not use them on yourself, do not anoint yourself with them and do not breathe them in voluptuously and beyond measure. All this is suitable for bad women, but not for men who love wisdom, for it weakens the virility of the soul and provokes carnal passions and lusts, which may lead to downfalls. So the warnings of the prophet are thus often fulfilled in the case of men, who use such stimulating perfumes: 'Woe to them . . . that anoint themselves with the chief ointments' (Amos vi. 1.6); and: 'It shall come to pass, that instead of sweet smell there shall be stink' (Isaiah iii. 24).

充满幻象，使其放荡不羁，并在心中煽动肉欲之火。

其次，不要听那些喧嚣嬉笑之语，空洞无益的闲谈和杜撰；倘若你偶然听见，也不要从中寻求乐趣或表示赞同。基督徒不应在这样的谈话中找到快乐，因为这只会令那些堕落之人欢喜，正如圣保罗所言：「他们必将耳朵转离真道，偏向虚言」（提摩太后书 4:4）。

第三，不要乐于聆听闲言碎语、批评指摘，或是某些人针对弟兄所散布的诽谤中伤。你当尽力制止这类言论；若不能，便请退避，不予听闻。因为，圣大巴西略认为，诽谤者、中伤者，以及那些听闻而不试图制止之人，同样都应受逐出教会之惩罚。

第四，不要听取虚妄空洞之言语，世上好逸乐之人多半沉湎于此，你亦不当以此为乐。因为律法言：「不可散布虚假之言。」（出埃及记 23:1）。所罗门言：「求你使虚假和谎言远离我。」（箴言 30:8）。主亦言：「但我告诉你们，凡人所说的闲话，在审判的日子，句句都要供出来。」（马太福音 12:36）。

第五，总而言之，要谨慎提防聆听任何可能伤害你灵魂的言语和话语，其中绝不可听的是谄媚与「谄谀者之赞美」，正如以赛亚所言：「我民的官长使他们失迷，引他们走错道路。」（以赛亚书 3:12）。然而，要喜爱聆听神圣的言语、圣洁的诗歌与诗篇，以及一切良善、圣洁、智慧且有益于灵魂的事物。尤其要喜爱聆听针对你自身的责备与谏骂。

(c) 守护你的嗅觉，勿使其沉溺于奢华的香氛，因其可能激起肉体的思绪与冲动。切勿将它们涂抹于自身，亦勿以其涂膏，更不可纵情而无度地吸嗅。凡此种种，皆适于失德妇人，而非爱慕智慧之男子；因其会削弱灵魂的刚毅，并激起肉体的激情与贪欲，最终可能引致堕落。因此，先知的警示常应验于那些使用此类刺激性香氛的男子身上：「祸哉，那些.....用上等油抹身的人！」（阿摩司书 6:1,6）；又言：「必有.....臭烂代替馨香」（以赛亚书 3:24）。



(d) Guard your palate and your belly, lest they are captivated by various sweet and fattening foods and inflaming aromatic drinks. For the effort to obtain all that you need for such pleasures of the table can lead you to lies, deceit, even theft and many other enslaving passions and evil deeds; and when you have acquired the wherewithal for them and begin to enjoy them, they can cast you down into the moat of those carnal pleasures and bestial lusts, which are wont to act below the belly. Then you will fall under the strictures of the Prophet Amos: 'Woe to them that . . . eat the lambs out of the flock, and the calves out of the midst of the stall . . . that drink wine in bowls' (Amos vi. 4.6).

(e) Beware of gripping with your hands, squeezing and embracing a body, not only someone else's, whether a woman's or a man's, old as well as young, but also your own; especially, unless there is absolute necessity, do not touch certain parts. The more unlicensed is such touching, the more acute and lively are the carnal impulses of lust, and the more unrestrained their attraction of a man towards sinful action itself. And all the other senses back up the movement of lust and in some way influence indirectly the committing of sin; but when a man reaches the point of touching what should not be touched, then it is already exceedingly hard for him to draw back from sinful action,

To temptations of touch refer also head-dresses, garments and shoes. So beware of adorning your body with soft, multicoloured and brilliant clothes, your head with rich head-dresses and your feet with costly shoes. All this is effeminate and unsuitable for a man. But dress respectfully and humbly, satisfying the need to protect your body from cold in winter and heat in summer; lest you hear the words addressed to the rich man who was clothed in purple and fine linen: 'Remember that thou in thy lifetime receivedst thy good things' (Luke xvi. 25), and lest the threat of the Prophet Ezekiel refer to you: 'Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments' (Ezek. xxvi. 16).

To the same category belong all other comforts of the flesh, such as: frequent baths, too beautiful houses, soft carpets, costly furniture, soft beds and lounging on them. Beware of all this, since it is dangerous to your chastity and is the near cause of excitement of impure movements and impulses to carnal lusts and actions, lest you inherit the fate of those whom the Prophet

(d) 谨守你的口腹，莫让它们被各样甜美肥腻之食与灼热芬芳之饮所俘。因追寻此等口腹之乐所需之努力，可引你入谎言、欺诈，甚至盗窃，以及诸多其他役使人心的情欲与恶行；当你一旦获取所需，并开始沉溺其中，它们便能将你投入肉欲与兽性情欲之深渊，这些情欲常于腹部之下作祟。届时你将遭受先知阿摩司的严厉指责：

「那些.....吃羊羔中之肥壮者，又吃牛犊中之精选者.....用碗饮酒的人有祸了！」（阿摩司书 6:4,6）

(戊) 务要警惕，不要用双手紧握、挤压或拥抱身体，无论他人的——无论是女人还是男人，年老还是年轻——也包括你自己的身体。尤其是在非绝对必要的情况下，切勿触碰某些特定部位。越是放纵无度的触摸，肉欲的情欲冲动就越是尖锐而活跃，它们牵引人走向罪恶行为的吸引力也越是无法抑制。其他所有感官都会助长情欲的涌动，并在某种程度上间接影响罪行的发生；然而，当一个人达到了触碰不应触碰之物的地步时，他便已极难从罪恶的行为中抽身而退。

触摸的诱惑也指头饰、衣物和鞋履。因此，要警惕以柔软、斑斓、华丽的衣服，以精美的头饰来装饰你的头颅，以及以昂贵的鞋履来妆点你的双足。凡此种种，皆属柔靡，不适于男子。你当穿着端庄谦逊，以满足护体之需，冬御严寒，夏避酷暑；以免你听闻那身披紫袍与细麻布的富翁所受之言：「你这生得了你的福」（路加福音 16:25），又以免先知以西结的警示指向于你：「那时，海中所有的君王必从他们的宝座下来，摘下他们的长袍，脱去他们绣花的衣裳」（以西结书 26:16）。

同属此类别的，还有一切肉身的安逸，例如：频繁沐浴，过于华美的房屋，柔软的地毯，昂贵的家具，舒适的床铺，以及躺卧其中。警惕这一切，因为它们对你的贞洁构成威胁，是激发不洁运动和肉欲冲动行为的近因，以免你承袭先知阿摩司所警告之人的命运：「祸哉.....那些躺卧在

Amos threatens: 'Woe to them. . . that lie upon beds of ivory, and stretch themselves upon their couches' (Amos vi. 1.4).

All I have just mentioned is the dust that the serpent—the tempter—was condemned to eat; and all this is food on which our carnal passions feed. So if you do not regard these things as unimportant and unworthy of attention, but if on the contrary, you arm yourself courageously against them and do not let them enter your soul and your heart through the senses, I assure you, you will easily exhaust the strength of the devil and of passions, since you will deprive them of the food on which they can thrive in you, and you will, in a short time, become a valiant victor in the unseen warfare.

It is written in the book of Job that 'the old lion\* perisheth for lack of prey' (Job iv. II). This lion represents the devil, our constant enemy, who runs away from a man who gives him no food since he has cut off and stifled all passionate movements, excited by the impressions of our outer senses. As a certain monk Jobius in the books of the patriarch Photius says, the devil resembles an ant-lion since he always begins a man's ruin by first casting him into small sins, just as an ant is small, and then, when the man becomes accustomed to such small sins, he casts him into greater. So equally the devil at first seems as weak and small as an ant, and later he appears like a powerful giant—a great lion.

## Cap 25. On control of the tongue

The greatest necessity of all is to control and curb our tongue. The mover of the tongue is the heart: what fills the heart is poured out through the tongue. And conversely, when feeling is poured out of the heart by the tongue, it becomes strengthened and firmly rooted in the heart. Therefore the tongue is one of the chief factors in building up our inner disposition.

Good feelings are silent. The feelings which seek expression in words are mostly egotistical, since they seek to express what flatters our self-love and can show us, as we imagine, in the best light. Loquacity mostly comes from a certain vainglory, which makes us think that we know a great deal and imagine our opinion on the subject of conversation to be the most satisfactory of all. So we experience an irresistible urge to speak out and in a stream of words, with many repetitions, to impress the same opinion in the hearts of others, thus foisting ourselves upon them as unbidden teachers and

象牙床上，伸展在自己榻上的」(阿摩司书 6:1,4)。

我方才提及的一切，皆是那引诱者——盘蛇——被罚吞食的尘土；而这一切，亦是我们肉身情欲赖以滋长的食粮。因此，若您不将这些事物视为微末而不值一顾，反而勇敢地武装自己以对抗它们，不让它们通过感官进入您的灵魂与心扉，我向您保证，您将轻易耗尽魔鬼与情欲的力量，因为您将剥夺它们在您心中滋长的食粮，并将在短时间内，成为这无形战场上英勇的胜利者。

在《约伯记》中记载：「老狮子\*因无猎物而灭亡」(约伯记 4:11)。这只狮子代表着魔鬼，我们永恒的敌人，它会逃离一个不给予它食物的人，因为这个人已经切断并压制了所有由外在感官印象所激发的激情冲动。正如某位修士约比乌斯在宗主教佛提乌的著作中所说，魔鬼类似于蚁狮，因为它总是通过先将人投入小罪来开始一个人的毁灭，正如蚂蚁微小一样；然后，当人习惯了这些小罪之后，它再将他投入更大的罪中。同样地，魔鬼起初看起来像蚂蚁一样弱小，但后来却显现为一个强大的巨人——一头巨狮。

## 章 25：论舌头的管束

至要莫过于节制与约束我们的舌头。舌头之动，源于内心：心之所充盈，便倾泻于舌。反之，当情感借由舌头倾泻出心扉时，它便在心中得到强化与深植。因此，舌头乃是塑造我们内心性的主要因素之一。

美好的情感是沉静的。那些寻求言语表达的情感，大多是出于自我中心，因为它们寻求表达的，是那些能取悦我们的自爱，并能让我们——如我们所想——展现出最好一面的事物。多言多语大多源于某种虚荣，它使我们自以为洞察甚多，并认定自己对谈话主题的见解是所有之中最为圆满的。因此，我们便会体验到一种无法抗拒的冲动，想要倾泻而出，滔滔不绝，反复赘述，将同样的见解强加于他人心中，从而将自己强行作为不请自来的教师，有时甚至梦想着能把那些

sometimes even dreaming of making pupils of men, who understand the subject much better than the teacher.‘ This refers, however, to cases when the subjects of conversation are more or less worthy of attention. But in most cases loquacity is a synonym of empty talk, and then there are no words to express the many evils, which arise from this ugly habit. In general, loquacity opens the doors of the soul, and the devout warmth of the heart at once escapes. Empty talk does the same, but even more so. Loquacity distracts one’s attention out of oneself, leaving the heart unprotected. Then the usual passionate interests and desires begin to steal into it, at times with such success that at the end of such empty talk the heart has not only consented, but has decided to commit passionate deeds. Empty talk is the door to criticism and slander, the spreader of false rumours and , opinions, the sower of discord and strife. It stifles the taste for . mental work and practically always serves as a cover for the absence of sound knowledge. When wordy talk is over, and the fog of self-complacency lifts, it always leaves behind a sense of frustration and indolence. Is it not proof of the fact that, even involuntarily, the soul feels itself robbed?’

Wishing to show how difficult it is for a loquacious man to refrain from saying something harmful, sinful and wrong, the Apostle James said that keeping the tongue within its rightful bounds is the property only of the perfect:“If any man offend not in word, the same is a perfect man, and able also to bridle the whole body”(James iii. 2). As soon as the tongue begins to speak for its own pleasure, it runs on in speech like an unbridled horse, and blurts out not only the good and seemingly, but also the bad and harmful. This is why the Apostle calls it‘an unruly evil, full of deadly poison”(James iii. 8). Long before him Solomon too said:‘In the multitude of words there wanteth not sin’(Prov. x. 19). In general, let us say, like Ecclesiastes, that a loquacious man shows his folly, for as a rule only‘a fool . . . is full of words’, (Ecclesiastes x. 14).

Do not prolong your conversation with a man, who is not listening to you with a good heart, lest you weary him and make your-self abhorrent, as is written:‘He that useth many words shall be abhorred”(Ecclesiasticus xx. 8). Beware of speaking in a severe or superior manner; for both are highly disagreeable and make people suspect you of great vanity and a high opinion of yourself. Never speak about yourself, about your affairs or your relatives, except when it is necessary, and even then be brief and say as little as possible. When

比教师更深谙此道的人收作学生。然而，这指的是谈话主题或多或少值得关注的情况。但在多数情况下，多言多语便是空谈的同义词，那时便无法用言语来表达这种丑陋习惯所带来的诸多弊端。总而言之，多言多语开启了灵魂之门，而心底虔敬的暖意便会立刻消散。空谈亦然，甚至更为甚之。多言多语将人的注意力从自身移开，使心灵毫无防护。于是，寻常的激情与欲望便开始潜入，有时甚至大获成功，以至于在一番空谈之后，心不仅默许了，而且已然决定去行放纵之事。空谈是批评与诽谤之门，是虚假谣言与见解的散布者，是纷争与冲突的播种者。它扼杀了对心智劳动的兴致，且几乎总是作为缺乏真知灼见的遮掩。当冗长的谈话结束，自满的迷雾消散之后，它总是留下一挫败感和倦怠感。这难道不是一个证据，证明即使是不自觉地，灵魂也感到自己被劫掠了吗？

为了阐明一个饶舌之人要如何克制自己不说出有害、罪恶或错谬之语是何等困难，使徒雅各说，将舌头约束在合宜的界限内，唯有完全之人方能做到：「若有人在话语上没有过失，他就是**完全人，也能勒住自己的全身。**」（雅各书 3:2）一旦舌头为求自身之乐而开始说话，它就会像脱缰之马般奔腾不已，不仅会脱口而出善美适宜之言，也会倾吐出恶劣有害之语。正因如此，使徒称其为「**不止息的恶物，满了害死人的毒气。**」（雅各书 3:8）远在他之前，所罗门也曾言：「**多言多语难免有过。**」（箴言 10:19）总而言之，我们不妨像传道书所说，一个多言之人显露了他的愚昧，因为通常唯有「**愚昧人...话多**」。（传道书 10:14）

不要与那些不是真心聆听你言语的人长谈，免得你使他们疲惫，也使自己变得可憎，正如经上所记：「**多言多语者，必为人所憎恶**」（德训篇 20:8）。切勿以严厉或自大的方式说话；因为这两种态度都极令人不悦，并会使人怀疑你极度自负和自视甚高。除非必要，否则绝不要谈论自己、自己的事务或亲属，即便必要，也要简明扼要，言语越少越好。当你看到他人过多地谈论自己时，要强迫自己不去模仿他们，即使他们的言语看起来谦卑且自责。至于你的邻人及其事务，



you see that others speak too much of themselves, force yourself not to imitate them, even if their words appear humble and self-reproachful. As regards your neighbour and his affairs, do not refuse to discuss them, but always be as brief as you can, even when you have to speak of such things for his good.

While conversing, remember and try to follow the precept of St. Thalassius who says: 'Of the five attitudes in conversation with others, use three with discrimination and without fear; use the fourth infrequently and refrain from using the fifth altogether' (Philokalia, the first century, 69). One writer understands the first three as follows: 'yes', 'no', 'of course' or 'this is clearly so'; by the fourth, he understands doubtful things and by the fifth, things totally unknown. In other words, about things you know for certain to be true or false, or self-evident, speak with conviction, saying that they are true, or false, or evident. About doubtful things better say nothing, but when necessary, say that they are doubtful and reserve your judgment. Of what you know nothing, say nothing. Someone else says: we have five forms' Or modes of speech: the vocative, when we invoke someone; the interrogative, when we ask a question; the desiring or soliciting form, when we express a desire or request; the defining, when we express a decisive opinion on something; the commanding, when masterfully and authoritatively we express a command. Of these five, use the first three freely; the fourth, as rarely as possible; the fifth, not at all.

Speak of God with all homage, especially of His love and goodness; at the same time be fearful lest you commit a sin by speaking wrongly, confusing the simple hearts of the listeners. Therefore, listen rather to others on this subject, collecting their words in the inner treasure-house of your heart.

When the conversation is of other things, let only the sound of the voice enter into your ear, but not the thought into your mind, which must remain unwaveringly directed towards God. Even when it is necessary to listen to the speaker, in order to understand what he speaks of and to give a suitable answer, do not forget, in the midst of listening and speaking, to raise the eye of your mind on high where your God is, thinking of His greatness and remembering that He never loses sight of you and looks at you either with approval or disapproval, according to what is in the thoughts of your heart, in your words,

不要拒绝讨论，但务必总是尽可能地简短，即使你必须为他们的益处而谈论这些事情。

在与人交谈时，请铭记并努力遵循圣塔拉修的教诲：「与他人交谈的五种态度中，有三种要谨慎且无惧地使用；第四种要不常使用，第五种则要完全避免」（《爱圣集》第一世纪，69）。一位作者将前三种理解为：「是」、「否」、「当然」或「这显然如此」；他将第四种理解为可疑之事，第五种则理解为全然未知之事。换言之，对于你确知为真、为假或不言自明之事，要带着确信发言，直言它们为真、为假或显而易见。对于可疑之事，最好保持沉默，但若有必要，则可言其可疑并保留判断。对于你一无所知之事，则只字不提。另有人言：我们有五种形式或言语模式：呼唤式，即当我们呼唤某人时；疑问式，即当我们提出问题时；祈愿或请求式，即当我们表达愿望或请求时；界定式，即当我们对某事表达明确的观点时；命令式，即当我们以主宰和权威的方式下达命令时。在这五种之中，前三种可自由使用；第四种，尽可能少用；第五种，则完全不用。

请以最崇敬之心谈论上帝，特别是祂的爱与良善；同时心怀敬畏，唯恐言语不当，使听者纯朴之心陷于迷惘，从而犯下罪愆。因此，更宜倾听他人对此之论述，将其言语珍藏于你内心深处之宝库。

当谈及他事之时，只让那话语之声传入你的耳中，切莫让其思虑潜入你的心田，你的心念必须坚定不移地朝向上帝。即便是必须聆听说话者之言，以便理解其所谈何事并给予恰当回应，在聆听与言谈之际，亦勿忘将你心智之眼高举，投向你之上帝所在之处，默念祂的伟大，并铭记祂从未将你遗忘，祂或以嘉许，或以不悦，审视于你，这取决于你心中之思虑、言语、举止与行动。当你必须言说之时，在将心中所生之念表达出来，使其抵达你的舌尖之前，务必仔细审度；你将发现许多事，实则不言为佳。此外，须知许多你认为宜于表达之事，若将其长埋于沉默之墓



movements and actions. When you have to speak, before expressing what has entered your heart and letting it pass to your tongue, examine it carefully; and you will find many things that are better not let past your lips. Know moreover that many things, which it seems to you good to express, are much better left buried in the tomb of silence. Sometimes you will yourself realise this, immediately the conversation is over.

Silence is a great power in our unseen warfare and a sure hope of gaining victory. Silence is much beloved of him, who does not rely on himself but trusts in God alone. It is the guardian of holy prayer and a miraculous helper in the practice of virtues; it is also a sign of spiritual wisdom. St. Isaac says: 'Guarding your tongue not only makes your mind rise to God, but also gives great hidden power to perform visible actions, done by the body. If silence is practised with knowledge, it also brings enlightenment in hidden doing' (ch. 31 in Russian edition). In another place he praises it thus: 'If you pile up on one side of the scales all the works demanded by ascetic life, and on the other side-silence, you will find that the latter outweighs the former. Many good counsels have been given us, but if a man embraces silence, to follow them will become superfluous' (ch. 41). In yet another place he calls silence 'the mystery of the life to come; whereas words are the instruments of this world' (ch. 42). St. Barsanuphius places it above preaching the word of God, saying: 'If you are just on the very point of preaching, know that silence is more worthy of wonder and glory.' Thus, although one man 'holdeth his tongue because he hath not to answer', another 'keepeth silence, knowing his time' (Ecclesiasticus xx. 6), yet another for some other reasons, 'for the sake of human glory, or out of zeal for this virtue of silence, or because he secretly communes with God in his heart and does not want the attention of his mind to be distracted from it' (St. Isaac, ch. 76). It can be said in general that a man, who keepeth silence, is found wise and of good sense (Ecclesiasticus xx. 5).

I shall indicate to you the most direct and simple method to acquire the habit of silence: undertake this practice, and the practice itself will teach you how to do it, and help you. To keep up your zeal in this work, reflect as often as you can on the pernicious results of indiscriminate babbling and on the salutary results of wise silence. When you come to taste the good fruit of silence, you will no longer need lessons about it.

中，则更为妥善。有时，待交谈甫一结束，你便会立即领悟此中深意。

静默是我们那场无形争战中的莫大力量，也是获得胜利的笃定希望。那不倚仗自己，唯独信靠上帝的人，尤其钟爱静默。它是圣洁祈祷的守护者，也是操练美德的奇妙帮手；它更是属灵智慧的标志。圣以撒曾言：「守护你的舌头，不仅能使你的心神提升至上帝，也能赐予身体所行的可见之事莫大的隐秘力量。若以明智操练静默，它亦能在隐秘作为中带来光照」（俄文版第31章）。在另一处，他如此赞美静默：「若你将苦修生活所需的一切功德堆砌于天平一端，而将静默置于另一端，你会发现后者比前者更有分量。我们被赋予许多良善的劝告，但若一个人拥抱静默，遵循它们便会变得多余」（第41章）。又在另一处，他称静默为「来世生命之奥秘；而言语则是此世之工具」（第42章）。圣巴尔萨努菲斯将其置于宣讲上帝圣言之上，他说道：「若你正欲宣讲，当知静默更值得惊叹与荣耀。」因此，虽然有人「钳口不言，因无辞以对」，有人「缄默不语，知其时机」（[德训篇 20:6](#)），然而亦有人因其他缘由，「为求世人之荣光，或出于对静默此美德之热忱，或因其心内与上帝暗中相通，不愿其心神之专注因此而分心」（圣以撒，第76章）。总而言之，守静默之人，必被视为有智慧且明达之人（[德训篇 20:5](#)）。

我将为您指出最直接、最简易的方法，以养成静默的习惯：只管着手实行这门功课，这功课本身自会教导您如何去行，并助益于您。为了在这项工作中保持您的热忱，请您尽可能频繁地反思漫无目的闲谈所带来的恶劣后果，以及明智静默所产生的有益成果。当您品尝到静默所带来的甘美果实，您将不再需要关于它的教导。

章 26：这本精神书籍探讨了如何修正我们的想象力和记忆，这两个内在的器官往往在我们与基督的属灵生命中扮演着决定性的角色。

作者将想象力比作一颗「[狂野的马](#)」，它在我们的思想中自由驰骋，经常将我们引向罪恶、虚妄和无益的幻想。记忆则像一个「[宝库](#)」，其中既有珍贵的属灵财富，也可能储存着过去痛苦的经历、遗憾和不洁的图像，这些都会阻碍我们与上帝的连接。

本书提供了以下方法来修正想象力与记忆：

修正想象力：

1. 祈祷与专注：通过不间断的耶稣祷文（「[主耶稣基督，上帝之子，怜悯我这个罪人](#)」）和《圣经》的阅读，将我们的心智导向神圣的真理。这如同为狂野的马套上缰绳，使其顺服。
2. 辨别与抵制：学会辨别那些并非源于上帝的想象。一旦出现诱惑性、不洁或有害的念头，立即将其驱逐，并以圣洁的图像和思想取而代之。这需要持续的属灵警醒。
3. 圣像的凝视：凝视圣像有助于将我们的想象力集中在属灵的现实上，而不是世俗的幻想。圣像作为天国窗户，能引导我们的心智趋向神圣。
4. 谦卑与顺服：认识到我们的想象力因堕落而变得脆弱，需要持续的谦卑和对教会教导的顺服，才能使其得到洁净。

修正记忆：

1. 忆念上帝：将记忆的焦点转向对上帝的恩慈、慈爱和神圣作为的忆念。正如路加福音 1:16 所言：「[他要使许多以色列人转向他们的主——上帝。](#)」这意味着将我们的记忆从世俗转向神圣。
2. 赦免与遗忘：学习赦免那些伤害过我们的人，并请求上帝赦免我们自己的罪过。通过赦免，我们能从过去的束缚中解脱，让记忆不再被苦涩所占据。
3. 感恩与赞美：培养感恩的心，为上帝所赐的一切而赞美他。当记忆充满感恩时，它就能成为属灵喜乐的源泉。
4. 悔改与告解：通过真诚的悔改和告解圣事，洁净记忆中不洁的图像和经历。这能使我们的内在空间焕然一新，为圣灵的居住腾出地方。

5. 圣徒的生命：阅读圣徒的生平，他们的榜样能激励我们，将我们的记忆引向美德和神圣的成就，而不是世俗的虚荣。

本书强调，修正想象力与记忆是一个终生的属灵斗争，需要毅力、祈祷、圣礼生活和属灵导师的引导。通过这些实践，我们能够洁净我们的内在世界，使我们的思想和心灵更纯粹地侍奉基督，并为与上帝的结合做好准备。

After speaking of control of the outer senses, we should now speak too of how to control imagination and memory; since, in the opinion of most philosophers, imagination and memory are noticing but imprints left by all the sensory objects we have seen, heard, smelt, tasted and touched. It can be said that imagination and memory are one general inner sense which visualises and remembers everything, that the five outer senses happened to experience before. In a certain way the outer senses and sensory objects resemble a stamp, and imagination the imprint of the stamp.

Imagination and memory are given to us to make use of when the outer senses are at rest and we have not before us the sensory objects, which have passed through our senses and become imprinted in them (in imagination and memory). Since we cannot always have before us the objects we have seen, heard, tasted, smelt and touched, we evoke them to our consciousness by means of imagination and memory, in which they have been imprinted, and in this way we examine and consider them, as though they were concretely before us.

For example: you have once paid a visit to Smyrna, then left it and so no longer see it with your physical eyes. Yet, whenever you wish it, you can visualise Smyrna by your inner sense, that is, imagination and memory, and can see it again as it is, in its actual aspect, dimensions and disposition. It does not mean that your soul leaves you and goes to Smyrna, as some ignoramuses think; it simply means that you see the image of Smyrna that has been imprinted in you.

This visualisation of sensory objects greatly bothers and disturbs people anxious always to remain with God: for it distracts attention from God and carries it off to vain, and even to sinful objects, thus disturbing the good order of our inner state. We suffer this not only when awake, but also from dreams, the impression of which often lasts for several days.

谈论完如何掌控外在感官之后，我们现在也应谈谈如何掌控想象与记忆。因为在大多数哲人的眼中，想象与记忆，无非是所有我们曾见、曾闻、曾嗅、曾尝、曾触的感官客体所留下的印记。可以说，想象与记忆乃是一种普遍的内在感官，它能够将五种外在感官先前所经历的一切呈现于眼前并回忆起来。从某种程度上讲，外在感官和感官客体好似印章，而想象便是这印章的印记。

想象与记忆赐予我们，以备外在感官休憩之时，或当感官之物不在我们眼前之时使用。这些感官之物已然穿透我们的感官，并铭刻于其间（在想象与记忆之中）。既然我们无法时时将所见、所闻、所尝、所嗅、所触之物置于眼前，我们便借由想象与记忆——它们已被铭刻于此——将其唤入意识。如此，我们便能审视与思量它们，仿佛它们具体地呈现在我们眼前一般。

例如：你曾到访士麦那（Smyrna），随后离开，你的肉眼便再也看不见它了。然而，每当你愿意，你就能借由你的内在感官，即想象和记忆，将士麦那形象化，并再次看到它，如同它真实的面貌、尺寸和位置。这并非意味着你的灵魂离开你去到士麦那，如同某些无知者所想；它仅仅意味着你看到了士麦那的影像，这影像已铭刻在你之内。

对于那些时时渴望与神同在的人来说，这种对感官客体的具象化，极大地困扰并扰乱了他们。因为这会使注意力从神那里分散开来，被引向虚妄甚至罪恶的客体，从而搅乱了我们内心良好秩序。我们不仅在清醒时遭受此苦，在梦中亦然，梦境的印记常常会持续数日之久。



Since imagination is a force devoid of reason and mostly acts mechanically, obeying the laws of association of images, whereas spiritual life is the image of pure freedom, it stands to reason that its activity is incompatible with this latter life. So I am forced to offer you certain guidance on this subject.

(a) Know that God is beyond all senses and sensory things, beyond all shape, colour, measure and place; is wholly without form and image and, while present in all things, is above all things; therefore He is beyond all imagining. 'No imagination can be admitted in relation to God, for He exceeds all mind' (Callistus and Ignatius ch. 65, quoting from St. Maximus). It follows, therefore, that imagination is a power of the soul such that, by its very nature, it has no capacity for entering the realm of union with God.

(b) Know also that Lucifer, first among the angels, was also of old above all foolish imagination and outside all form, colour or sense—an immaterial, unsubstantial, formless and bodiless mind. But he gave rein to his imagination and filled his mind with images of being equal to God, and so fell down from this formless, imageless, passionless and simple immateriality of mind into a multiform, complex and coarse imagination (as many theologians believe), and thus from a formless, immaterial and passionless angel became a devil, in a certain way material, multiform and subject to passion. As he became, so also did his servants—all the demons. St. Gregory of Sinai writes thus about them: 'At one time they too were minds, but having fallen away from immateriality and refinement, each one of them acquired a certain material coarseness, gaining flesh according to the level and nature of the deeds, whose practice qualified him. For since, just like man, they have lost the delights of angels (the angelic taste or the angelic heaven of delight) and have been deprived of divine bliss, so too, like ourselves, they began to find pleasure on earth, when they became material and acquired the habit of material passions' (ch. 123 Philokalia). For this reason the holy fathers call the devil a painter, a serpent with many forms, feeding on the dust of passions, a breeder of fantasies, and other such names. The word of God represents him as incarnated into a dragon, with a tail, ribs, neck, nose, eyes, jaws, lips, skin, flesh and other such members. Read of this in chapters xl and xli of the book of Job. Understand from this, beloved, that since multiform fantasy is an invention and creation of the devil, it is very welcome to him and useful in achieving our ruin. Holy fathers

由于想象力是一种缺乏理性的力量，且多半机械性地运作，服从于意象联结的法则；而属灵生命乃是纯粹自由的写照，因此，其活动与这属灵生命互不相容，这乃是合乎情理的。故此，我不得不就此课题，为您提供某些指引。

请看，神超越一切感官与感知之物，超越一切形体、色彩、尺度与处所；祂全然无形无像，虽临在于万有之中，却又超乎万有之上；因此，祂超越一切想象。「关于神，不可有任何想象，因祂超越一切心智」（卡利斯图斯与伊格纳提乌斯，第 65 章，引自圣马克西姆斯）。由此可知，想象乃是灵魂的一种能力，就其本质而言，它绝无能力进入与神合一的境界。

(乙) 须知路西弗，众天使之首，昔日亦超乎一切愚妄之幻象，离却一切形相、色彩与感官——乃一无形无质、无体无身之心智。然彼放任其想象，以自等同于神之意念充满其心，遂由此无形、无象、无情、纯粹之无质心智堕落，陷入多形、复杂、粗鄙之想象之中（此乃诸多神学家之信念），如此，从一位无形、无质、无情之天使，变为魔鬼，在某种意义上变得有质、多形且受制于情欲。彼既如是，其仆役——所有魔鬼——亦然。圣西奈的格列高利论及彼等，言曰：「彼等曾亦是心智，然既已远离无质与精微，则每一位皆获得某种物质之粗糙，依其所行程度与性质而得肉身。因其既如人一般，失去了天使之乐（天使之味或天使之乐境），并被剥夺了神圣之福祉，故亦如我等，在变得有质并染上物质情欲之习性后，开始在地上寻求乐趣」（《爱圣集》第 123 章）。为此缘故，圣教父们称魔鬼为画师、多形之蛇，以情欲之尘为食，幻想之滋生者，以及其他诸如此类之称谓。神之圣言则将其描绘为化身为龙，有尾、肋、颈、鼻、眼、颚、唇、皮、肉以及其他此类肢体。请于约伯记第四十章与第四十一章中细读此段。由此可知，我所爱者，既然多形之幻想乃魔鬼之发明与创造，则此物甚合其心意，且有助于其实现吾人之败亡。圣教父们将其称作桥梁，实属至理，通过此桥，杀人者魔鬼得以进入吾人魂灵，与之混杂，使之成为一个蜂巢，一个可怖、邪恶、不敬虔之思念以及身心一切不洁之物的居所。

rightly call it a bridge, by which the murderous demons enter our soul, become mixed with it and make it a hive of drones, a dwelling place of horrible, evil and impious thoughts and of all kinds of impurities both of body and of soul.

(c) Know that according to St. Maximus, a great theologian, the first man, Adam, was also created by God without imagination. His mind, pure and free of images, functioned as mind and so itself acquired no form or image under the influence of the senses or from the images of sensory things. Making no use of this lower power of imagination, he did not visualise the outline, shape, dimensions, or colour of things, but with the higher power of the soul, that is thought, he contemplated purely, immaterially and spiritually only the pure ideas of things or their inner significance. But the devil, slayer of mankind, having himself fallen through his dreams of equality to God, instilled in Adam's mind that he too was equal to God and these fantasies led to Adam's fall. For this he was cast down from this immaterial, pure, intelligent and imageless life, akin to the angels, into this sensory complex, multiform life, immersed in images and fantasies—the state of animals devoid of reason. For to be immersed in images or to live in them and under their influence is the quality of reasonless animals, and not of beings possessing reason.

After man fell into this state, who can tell to what passions, what evil disposition and what errors he was led by his imaginative fantasies? He filled moral doctrines with various deceptions, physics with many wrong teachings, theology with unseemly and senseless dogmas and fables. Thinkers not only of old, but also most recently, wishing to speculate and discourse on God and the divine mysteries, which are simple and inaccessible to imagination and fantasy (since it must be the work of the highest part of the soul—the mind) have approached this work without first cleansing their mind from the passionate forms and illusory images of sensory things, and so have found lies instead of truth. And, what is specially grievous, their soul and heart have embraced these lies and they cling to them fast, as to truth which expresses reality. Thus, instead of theologians, they become fable-mongers having, according to the Apostle, given themselves over to a reprobate mind (Rom. i. 28). (Read of this in St. Isaac the Syrian at the end of his epistle to St. Simeon, ch. 55.)

敬请知晓，根据伟大的神学家圣马 Maximus 所言，第一人亚当亦是由上帝所造，而未曾有丝毫「**想象**」之能。他的心神纯净无染，超乎形象，仅以心神之本性运作。故此，在感官之影响下，或受感官事物之形象牵引，他的心神亦不曾获得任何形式或形象。他未曾运用这低阶的想象之力，因此未曾将事物的轮廓、形状、尺寸或色彩视觉化。反之，他以灵魂更高阶的力量，即「**思想**」，纯粹地、非物质地、属灵地默观事物的纯粹理念或其内在意义。然而，那残害人类的魔鬼，因自身妄图与上帝等同之幻梦而堕落，遂将亚当亦与上帝等同之念头植入其心，而这些幻想最终导致了亚当的堕落。因此，他从这种非物质的、纯净的、理性的、无形象的、近似天使的生命中被贬谪，堕入这感官的、复杂的、万象纷呈的生命，沉浸于形象与幻想之中——此乃缺乏理性的动物之境地。因为沉溺于形象，或活在形象之中并受其影响，是无理性动物的特质，而非拥有理性之存有的特质。

人堕入此境之后，谁能说他的想像力与幻想，将他引向了何等情欲、何等邪恶性情与何等谬误呢？他以各种欺骗充斥了道德学说，以诸多谬论填满了物理学，又以不雅且无谓的教条与寓言玷污了神学。古往今来，乃至近世之思想者，凡欲揣测并论述上帝与神圣奥秘者——此等奥秘本是单纯之物，非想像与幻想所能触及（因其必是灵魂最高部分——心智——之工）——皆在未曾首先洁净心智，使其脱离感官事物之情欲形相与虚幻意象之前，便着手此工。是以，他们寻得的乃是谎言，而非真理。而尤为可悲者，他们的灵魂与内心竟拥抱了这些谎言，并紧紧 *clung to them fast*，如同拥抱表达现实的真理一般。如此，他们便不再是神学家，反而成了寓言家，如同使徒所言，他们「**被交与败坏的心**」（**罗马书 1:28**）。（请参阅叙利亚圣艾萨克致圣西缅书信末章，第 55 章中关于此事的论述。）

So, my brother, if you wish easily and effectively to become free of such errors and passions, if you seek to escape the varied nets and wiles of the devil, if you long to unite with God and obtain divine light and truth, enter courageously into battle with your imagination and fight it with your whole strength, to strip your mind of all forms, colours and shapes, and in general of all images and memories of sensory things, whether good or bad. For all this is an obscuring and tarnishing of the light and purity of your mind, a coarsening of its immaterial state, rendering the mind passionate. For practically no passion, whether of soul or body, can approach the mind except through visualising corresponding sensory things. So try to preserve your mind colourless, imageless, formless and pure, as God created it.

But you can achieve this only by turning your mind back into itself, imprisoning it in the narrow place of your heart and of the whole inner man, and teaching it constantly to stay there within, either in hidden prayer, calling inwardly: 'Lord Jesus Christ, Son of God, have mercy upon me!' or keeping attention in yourself and examining yourself, but, above all, contemplating God and finding rest in Him. When a snake needs to cast off its old skin, it forces its way with difficulty through some narrow passage, as naturalists tell us; so too the mind, pushing its way through the narrow passage of the heart and of mental prayer of the heart, strips off the clothing of imagination of sensory things and of harmful sensory impressions and becomes pure, bright and apt for union with God, through its likeness to Him, which it thus acquires. Again: the narrower the defile through which water flows, the harder it presses forward and the more swiftly it rises. In the same way, the more the mind is compressed by hidden training in the heart and by attention in itself, the finer and stronger it becomes and, rising on high, is thus more inaccessible to all passions, all suggestions of thoughts and all images of things, not only sensory but also mental, since all these things thus remain outside and cannot enter in. Here is another illustration, still more to the point. When sunrays are dispersed in the air, and unconnected with one another, they are less bright and warm than when they are concentrated on one point by means of certain lenses; then they produce a blinding light and a burning heat; so too when the mind is collected in the centre of the heart by attention to itself and hidden training, it becomes light-bearing and scorching; it disperses the darkness of matter and

所以，我的弟兄，如果你渴望轻松而有效地摆脱这类错误与情欲，如果你寻求逃离魔鬼多样的罗网与诡计，如果你盼望与上帝联合并获得神圣的光与真理，那么就勇敢地投入与你想象力的搏斗吧。倾尽全力与之争战，将你的心智剥离一切形状、色彩和形象，总而言之，剥离一切感官事物的影像与记忆，无论其是好是坏。因为这一切都遮蔽并玷污了你心智的光明与纯洁，使其非物质的状态变得粗糙，使心智充满情欲。因为实际上，无论是灵魂还是肉体的情欲，几乎没有能不借由观想相应的感官事物而接近心智的。所以，努力保持你的心智无色、无像、无形而纯净，如同上帝创造它时一般。

然而，你唯有借着将你的心神回转归于其自身，将其幽禁于你内心以及你整个内在之人的狭小空间中，并不断教导它安住于内，方能达到此境。此乃或借着隐秘的祷告，内在呼唤：「[主耶稣基督，上帝之子，怜悯我](#)！」或借着保持内在的警醒并自我省察，但更重要的是，沉思上帝并在祂里面寻得安歇。

当蛇需要蜕去旧皮时，博物学家告诉我们，它会艰难地通过某个狭窄的通道；同样，心神，借着穿过心灵的狭窄通道和心灵的默祷，剥去感官事物和有害感官印象的想象之衣，变得纯净、明亮，并因其所获得的与上帝的肖似而适于与上帝结合。

再者：水流过的小径越是狭窄，它就越是奋力向前，上升得也越是迅疾。同理，心神在心灵中被隐秘的操练和对自身的警醒所压缩得越紧密，它就变得越是精微和刚强，并由此高升，从而对一切激情、一切思想的暗示和一切事物的形象都更不可及，不仅是感官的，也是心智的，因为所有这些事物都因此留在外面，无法进入。

这里还有一个更为贴切的例子。当阳光分散在空气中，彼此不相连接时，它们的光亮和温暖远不及当它们借由某些透镜聚焦于一点时；那时它们会产生炫目的光和灼热的热量；同样，当心神借由对自身的警醒和隐秘的操练被收聚在心灵的中心时，它便会变得发光和炽热；它驱散物质和激情的黑暗，并烧毁和摧毁所有物质和激情的形象和活动。



passion and burns up and destroys all material and passionate images and movements.

This is the first and chief method of control over imagination and memory, which you, well beloved, must practise constantly. By this, not only will you rectify these powers of the soul, but will efface in them all traces and remains of formerly received impressions and images of sensory things, which excite and feed passions. But the more effective and fruitful, the more difficult this method is, and the more difficult, the fewer the people nowadays who wish to use it. I would even say, the fewer are the men, who believe in its power, especially among wise men and teachers, not only of the laity but also of the clergy; not wishing to believe the teaching of the Holy Spirit and of a great number of holy fathers, who indicate this method in the sacred book of the Philokalia, which is more precious than any jewel, they are justly deprived of the fruits of the Spirit, which some uneducated and even illiterate men attain. For, according to the word of the Saviour, God hath 'hid these things from the wise and prudent, and' hath 'revealed them unto babes' (Luke x. 21); since those, who do not believe in the power of this inner doing and do not undertake it, can in no wise understand how beneficent it is, as the prophet says: "If ye will not believe, surely ye shall not be established" (Isaiah vu. 9).

When you notice that your mind is tiring and can no longer remain in the heart in this prayer of mind and heart, then use the second method, namely, let it go out and enjoy freedom in divine and spiritual reflections and contemplations, both those suggested by the Holy Scriptures and those which God's creation inspires. Such spiritual reflections are akin to the mind, since they are subtle and immaterial, and so do not coarsen it or imprison it in external things. On the contrary, satisfying within measure its thirst for unhampered movement in their domain, they dispose the mind by their tenor to return quickly into the heart and to unite with God through immersion in inner remembrance of Him alone. This is why St. Maximus says: 'Doing alone cannot make the mind passionless unless, in addition, it is devoted to various spiritual contemplations.' Yet beware of dwelling only on the physical side of God's creation, whether material objects or living beings, while you are still subject to passion. For, according to St. Maximus, in this case the mind is not yet free from looking with passion on sensory objects, and so, instead of passing from them to spiritual and immaterial

亲爱的您，这是控制想象力与记忆的首要且主要方法，您必须恒常地实践。借此，您不仅能匡正这些灵魂的力量，更能抹去其中曾接受的一切感官事物的印记与影像，正是这些印记与影像激起并滋养着诸般情欲。然而，这方法越是有效与硕果累累，便越是艰难；而越是艰难，现今愿意运用它的人就越发稀少。我甚至可以说，相信其力量的人寥寥无几，尤其是在那些智者和导师之中，不仅是平信徒，连神职人员亦是如此。他们不愿相信圣灵以及众多圣父们的教诲，这些圣父们在《爱圣集》这本比任何珠宝都更为珍贵的圣书中，指明了此方法。因此，他们也理所当然地被剥夺了圣灵的果实，而这些果实，有些未受教育甚至不识字的人却能获得。因为，正如救主所言，上帝已「把这些事向聪明通达人藏起来，却向婴孩显出来」（路加福音 10:21）；那些不相信这内在功修之力量、不愿承担的人，绝无法明白其如何有益，正如先知所说：「你们若不信，定然不得立稳」（以赛亚书 7:9）。

当你觉察到心神倦怠，无法再以心脑合一的祷告专注于心内时，便可采用第二种方法：让心神出离，在神圣与属灵的默想和沉思中享受自由。这些默想与沉思既可以源于圣经的启示，也可以由上帝的创造所启发。此类属灵的默想与心神相契，因为它们是精微且无形的，故不会使心神变得粗糙，也不会将其禁锢于外物。相反，它们在适度的范围内，满足了心神在其领域中自由驰骋的渴望，并以其内在的韵律，促使心神迅速回归内心，通过全心投入对上帝的忆念而与祂合一。正因如此，圣马克西姆才说：「唯独劳作不能使心神不起激情，除非它同时专注于各种属灵的默想。」然而，切记在你仍受激情支配之时，不要仅仅停留在上帝创造的物质层面，无论是无生命的物体还是有生命的生灵。因为，依照圣马克西姆的教导，在这种情况下，心神尚未摆脱以激情看待感官对象的习性，因此，它非但不能从这些对象转而思考其中隐藏的属灵与无形之意，反而会被它们的外在美与表象所吸引，并沉溺于此，从中得出谬误的教训和激情的依恋——许多自然哲学家都曾陷入此等危险之中。

thoughts concealed in them, it will be attracted solely by their external beauty and aspect and, in enjoying this, can derive false lessons from them and passionate attachments to them—a danger to which very many natural philosophers have succumbed.

Or else use the third method to give relaxation and rest to your mind, namely, reflect on the mysteries of the life and passion of the Lord, that is. His birth in a cave, circumcision, His presentation to God in the temple, His baptism in Jordan, the forty days of His fast in the wilderness. His preaching of the Gospels, His manifold miracles, His transfiguration on Mount Tabor, His washing of the disciples' feet and His giving them the Mysteries at the Last Supper, His betrayal, passion, crucifixion and burial, His resurrection and ascension to heaven, the manifold torments of the martyrs and the strict feats of asceticism practised for long years by the holy fathers.

In like manner, to render your heart contrite and incite feelings of repentance, you can think also of the terrible hour of death, the terrifying day of judgment, the various forms of eternal torment—oceans of eternal fire, dark dungeons of hell, the gloom of Tartarus, unsleeping worms, life with the demons. Think also of the peace and unspeakable joys of the just, of the kingdom of heaven, eternal glory and unceasing bliss, of the voice of those who feast, of perfect union with God, of everlasting companionship and communion with the angels and all the saints.

If, my brother, you draw such thoughts and images on the parchment of your imagination, you will not only free yourself of wrong memories and evil thoughts, but will gain great commendation on the day of judgment for your endeavours, as St. Basil the Great foreshadows in his chapter on virginity, saying: 'Every man, while in the flesh, is like a painter who paints an image in a secret place.

When, having finished his picture, the painter brings it out and exhibits it, he is praised by the spectators if he has chosen a good subject and painted it well, and is criticised if the subject chosen is bad or badly painted. In the same way each man, when he comes up for judgment by God after death, will be praised and cherished by God, the angels and the saints, if he has adorned his mind and imagination with luminous, divine and spiritual images and representations, but, on the contrary, will be condemned and put to shame if he has filled his imagination with passionate, shameful and

抑或，使用第三种方法，让你的心获得放松与安息，那便是默想主生命与受难的奥秘。即：祂在洞穴中的降生，祂的割礼，祂在圣殿中被献于上帝，祂在约旦河中的洗礼，祂在旷野中四十日的斋戒，祂对福音的宣讲，祂行出的诸多奇迹，祂在他泊山上的显圣容，祂为门徒洗脚并在最后的晚餐中将圣奥秘赐予他们，祂的被出卖、受难、被钉十字架与被埋葬，祂的复活与升天。还有，圣殉道者们所受的种种折磨，以及圣教父们多年来所实践的严峻苦修功德。

同样地，为了使您的心变得痛悔，并激发悔改的情感，您也可以思想那可怖的死亡时刻，那令人生畏的审判之日，以及永恒折磨的种种形式——永恒火海的汪洋，地狱幽暗的牢狱，塔耳塔罗斯的阴翳，不眠的蠕虫，与恶魔共存的生命。也请您思想义人的平安与无法言喻的喜乐，天国之境，永恒的荣耀与不绝的福祉，宴饮者的欢歌，与上帝的完美合一，以及与众天使和所有圣者永恒的伴随与相交。

我的弟兄，如果你在你的想象力之羊皮卷上描绘出这样的思想和图像，你将不仅摆脱错误的记忆和邪恶的念头，而且会因你的努力在审判之日获得极大的赞许，正如圣大巴西略在他关于贞洁的章节中所预示的，他说：「每个人在肉身之中，都像一位在隐秘之处作画的画家。

当画师完成一幅画作，将其展示出来时，若他选取了好的题材并绘制得精妙，便会受到观者的赞誉；若题材不佳或绘制拙劣，则会招致批评。同样地，每个人在死后接受上帝审判之时，若以光明、神圣且属灵的意象与表征来妆点自己的心神与想象，便会得到上帝、天使和圣徒的赞扬与珍爱；反之，若以充满情欲、羞耻且卑下的画面充斥其想象，则会受到谴责并蒙羞。萨洛尼卡的圣格列高利惊叹于感官事物通过想象影响灵魂的方式：它或能带来心智的光明，导向永恒福祉的生

base pictures.‘ St. Gregory of Salonika expresses his wonder at the way in which the effect of sensory things affecting the soul through imagination either brings mental light, leading to life of eternal bliss, or mental darkness, leading to hell (Greek Philokalia 969).

Know, however) that I do not mean by this that you should be always occupied with such thoughts alone. I only mean that you should use them sometimes, until your mind, tired of being imprisoned in the heart, is rested. When it is rested, return it again into the heart and force it to remain there without fantasies or images in a heart-felt remembrance of God. For, as all shell-molluscs and crustaceans find rest nowhere except in their shells, in which they find shelter as in a house, so the mind can naturally find peace nowhere but in the chamber of the heart and in the inner man, where he shelters as in a fortress, and thus successfully wages war with thoughts, enemies and passions, also hidden there, within him, although most people do not know it.

That passions and thoughts are hidden within us in the heart, and come out thence to fight us, is not my own thought. Listen to what the Lord says:‘ For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man’(Matt. xv. 19, 20). And the fact that our enemies, the demons, hide themselves near the heart is not my invention. Thus teach the holy fathers. St. Diadoch is the most definite among them, when he says that before holy baptism Divine grace moves a man towards good from without, while Satan is hidden in the depths of the heart and soul. But after a man has been baptised, the demon hovers outside the heart, while grace enters within (Philokalia 4. 76). However, as he says further (82), even after baptism our enemies are permitted to penetrate into the depths of our bodies and to reach as it were the surface of our heart, as a test to our will. From there they befoul the mind with the humours of carnal lusts. St. Gregory the Theologian teaches the same, explaining what the Lord said of the unclean spirit who goes out of a man, and then returns again, rendering that man’s last state worse than the first (Matt. xii. 43–45); St. Gregory points out that the same happens with baptised men if they take no care to remain in their heart.‘ The unclean spirit”, he says,‘ banished by baptism, and not caring to be homeless, seeks rest, walking here and there; finding no home, he returns to the house from whence he came out, for he is shameless. If he finds that Christ is held by the attention and the love of the baptised man, and is

命；或能带来心智的黑暗，导向地狱（希腊《爱圣集》969）。

（然而，请明悉）我并非意指您应当时常只专注于此类思绪。我所言乃是您应有时运用它们，直至您的心神，因被禁锢于心中而倦怠，得以休憩。当它休憩之后，再将之引回心中，并强使它停留于此，无杂念无幻象，唯以一份发自肺腑的忆念来记住上帝。因为，正如所有带壳的软体动物和甲壳动物唯有在其壳中才能寻得安息，视其为遮蔽之所，如同家园；同样，心神也唯有在心之居室与内在之人中，才能自然地寻得平安。在那里，它如同置身堡垒，从而成功地与思绪、仇敌和情欲争战——这些也潜藏于其内，尽管大多数人对此一无所知。

那情欲与思虑潜藏于我等之心内，并从中而出攻讦我等，此非我一己之思。请听主之所言：

「因为从心里发出恶念、凶杀、奸淫、苟合、偷盗、妄证、毁谤：这些都是污秽人的。」（**马太福音 15:19-20**）而我等之仇敌，即众鬼魔，潜匿于心侧，此亦非我之杜撰。诸圣父皆如此教导。圣迪阿多赫于其中最为明确，他言，在圣洗礼之前，神圣之恩典由外在引人向善，而撒旦则潜藏于心与魂之深处。然人受洗之后，鬼魔便盘旋于心外，而恩典则进入其内（《爱圣集》4. 76）。然而，正如他 **☩☩☩**所言（82），即便在洗礼之后，我等之仇敌亦被允准渗透我等肉身之深处，仿佛触及我等之心表，以考验我等之意志。从那里，他们以肉欲之秽气玷污我等之心智。圣格列高利神学家亦教导相同之理，他阐释主所言之污秽之灵，此灵离开一人，然后再次返回，使那人最终之景况比先前更糟（**马太福音 12:43-45**）；圣格列高利指出，若受洗之人不加留意，不住于其心内，亦会发生相同之事。「污秽之灵，」他言，「被洗礼驱逐，又不愿流离失所，便四处寻求安息；寻不到居所，便返回其所出之屋，因其无耻。若他发现基督因受洗之人之专注与爱而被持守，并已确立居所于其曾被逐出之处，即其心内，他便无法进入，再次离去。然若他发现其旧日之所空无一人，因对神之不专注及对神之记忆之缺失而无人占据，他便急忙进入，比先前更具恶意。而那人最终之景况比先前更糟。」

（40）我特意详述此事，乃为更强烈地劝勉尔等，若尔等愿在思虑与情欲之扰动中常胜不败，此等



established and dwelling in the place from whence he had been cast out, that is in the heart, he fails to enter and again turns away. But if he finds his former place empty, occupied by no one, through absence of attention towards God and memory of Him, he enters hastily, with greater malice than before. And the last state of that man is worse than the first”(40). I have purposely spoken at length about this to urge you the more strongly to remain ceaselessly in your heart with the memory of our Lord and Saviour and with prayer to Him, if you wish always to be victorious in troubles caused by thoughts and passionate movements, which assail the heart. When you are there with the Lord the enemy will not dare to come near.

But over and above it all I say to you, keep vigil over yourself and do not let your imagination and memory remember things previously seen, heard, smelt, tasted and touched, especially if there was something shameful and unseemly in them. It is this that pre-eminently constitutes our battle, and is more difficult and persistent than struggling with the senses or their use. Every one who fights knows this from experience. Not to accept some temptation through one sense or another is easily managed; but it is very difficult to control the imagination and memory of it, once it is accepted. For example, to see or not to see some face, or to look at it with passion or without passion, is not very difficult and does not need much effort; but after you have seen it and looked at it with passion, to banish from your memory the image of this face is already not easy, but demands much effort and no small inner struggle. And the enemy can play with your soul as with a ball, tossing your attention from one memory to another, stirring up desires and passions beneath them, and so keeping you always in a passionate state. Therefore I say to you: stay awake and, above all, watch imagination and memory.

Cap 27. A warrior of Christ should use all means to avoid worries' and agitations of the heart, if he wishes really to overcome his enemies

Just as it is a pressing duty of every Christian when in loses his peace of heart to do all he can to restore it, so is it no less obligatory for him to allow no accidental happenings of life to disturb this peace; I mean illness, wounds, death of relatives, wars, fires, sudden joys, fears and sorrows, memories of former sins and errors, in a word everything which usually troubles and agitates the

扰动侵袭我等之心，则当尔等与我等主与救主之记忆并对其之祈祷，不息地居于尔等之心内。当尔等与主同在，仇敌便不敢近身。

但总而言之，我告诉你们，要警醒看顾自己，不要让你的想象和记忆回溯到先前所见、所闻、所嗅、所尝、所触之事，尤其是其中若有羞耻与不雅之处。这正是我们争战的首要所在，它比与感官或感官之运用搏斗更为艰难和持久。凡是争战之人，皆能从经验中得知此事。不透过此一感官或彼一感官接受某些试探，是容易办到的；但一旦接受之后，要控制其想象和记忆，却是非常困难的。例如，看见或不看见某张面孔，或带着情欲或不带情欲地注视它，并非非常困难，也不需太多努力；但当你已经看见它，并带着情欲注视过它之后，要从你的记忆中驱逐这张面孔的影像，就不再容易了，这需要巨大的努力和不小的内心挣扎。而仇敌可以把你的灵魂当作皮球一般玩弄，将你的注意力从一个记忆抛向另一个记忆，在它们之下搅动欲望与情欲，从而使你始终处于情欲的状态之中。因此我告诉你们：保持清醒，最重要的是，警惕你的想象和记忆。

章 27：基督的战士若真心渴望战胜仇敌，就当竭力避免心中的忧虑与烦扰。

正如每一个基督徒，当心中失去平安时，有迫切的责任尽其所能恢复它；同样，他也有不可推卸的义务，不让生活中任何偶然的发生来扰乱这份平安。我指的是疾病、创伤、亲人的离世、战争、火灾、突发的喜悦、恐惧和忧伤、对往昔罪愆和过失的记忆——简而言之，所有通常会困扰和搅动人心的事情。在这种情况下，绝不能让自

heart. It is indispensable in such cases not to allow oneself to feel worry and agitation, for, having succumbed to them, a man loses self-possession and the capacity to understand events clearly and see the right way to act, each of which gives the enemy the possibility to agitate a man still more and push him to take some step, that is difficult or quite impossible to remedy.

I do not mean to say you must not admit sorrow, for this is not ill our power. What I mean is—do not let sorrow take possession of your heart and agitate it; keep it outside the bounds of your heart and hasten to soften and restrain it, so that it may not prevent you from reasoning soundly and acting rightly. With God's help this is in our power, if religious and moral feelings and dispositions are strong in us.

Each affliction has its own peculiarities and each requires its own remedies; but I speak now about them in general, having in view their common quality—to trouble and agitate the soul, and having in mind a general remedy against them. This remedy is faith in the good Providence, which arranges the course of our life with all its accidental happenings, for the good of each of us, and a serene compliance with God's will, expressed in our attitude, in accordance with which we call from the bottom of our heart: Let God's will be done! As the Lord wills, so let it be, and be for our good.

This good is realised and felt differently by different people. One realises: this goodness of God's leads me to repentance; another feels: it is because of my sins that the Lord has sent me this trial, to purify me of them; I am bearing God's penance; a third thinks: the Lord is testing me, whether I serve Him sincerely. Those who look from outside at a man subjected to afflictions may think the fourth: this is sent him, that the works of God may be revealed in him. But such a verdict can be in place only when affliction is ended, and when God's help is evident in the soul of the afflicted man. Only the first three feelings should have place. No matter which of them enters the heart, each has the virtue and strength to still the rising storm of sorrow and establish peace and good cheer in the heart.

And here is a general means for making peace in the heart) when / some affliction tries to disturb it: with all your strength make firm your faith in the goodness of God's Providence towards you and revive in your soul a devoted submission to God's will; then introduce into

己感到忧虑和激动，因为一旦屈服于它们，人就会失去自持，也失去了清晰理解事件和看清正确行动方式的能力。每一桩这样的事情都给了仇敌机会，让他能进一步搅动人心，并将人推向一个难以或根本不可能补救的境地。

我并非说你绝不可承认忧伤，因这不在我们的能力范围之内。我的意思是——不要让忧伤占据你的心，搅动不安；要让它置于你的心境之外，并速速使其柔和、抑制，这样它就不会妨碍你明辨事理、行事正直。若我们内心的宗教与道德情操和性情坚实，藉着神的帮助，这便在我们能力所及。

每一种苦难都有其独特的特性，每一种苦难都需要有其各自的解药；但我此刻只是泛泛而谈，考虑到它们共同的特质——扰乱和搅动灵魂，并着眼于一种普遍的解药来对抗它们。这种解药便是对良善天意的信靠，它为我们每一个人的益处，安排了我们生命的进程及其所有偶然的发生，以及对上帝旨意平静的顺从，这顺从体现在我们的态度中，与此态度相符，我们发自肺腑地呼喊：愿上帝的旨意得以成就！正如主所愿，就让它成就吧，并愿其为我们的益处。

这种美好在不同人身上以不同方式被体会和感知。有人领悟：神的这种恩善引领我走向悔改；另有人感到：正是因为我的罪孽，主才将这考验降临于我，为要洁净我；我正在承受神的惩罚；第三种人则思忖：主正在试炼我，看我是否真诚地事奉祂。旁观受苦之人者，或许会作第四种设想：这是降临于他，为要在他身上显明神的作为。然而，这样的判断唯有在苦难终结，且神的帮助在受苦之人的灵魂中昭然若显之时，方可成立。唯有前三种感受才应存留。无论其中何种涌入心间，每一种都具有平息悲伤风暴、并在心中建立平安与喜乐的德行与力量。

这里有一个在心中建立平安的普遍方法，当/一些苦难试图扰乱它时：要用你所有的力量坚定你对上帝旨意（普罗维登斯）对你之良善的信心，并在你的灵魂中重振对上帝旨意的忠诚顺服；然

the heart the reflections mentioned above and urge it to feel that the affliction you suffer at this moment is either a means by which the Lord puts you to the test, or a purifying penance He imposes on you, or that He thus presses you to repent, either in general, or particularly in connection with some wrong action of yours, which has remained forgotten. As soon as the heart begins to have one such feeling, the pain immediately abates and these two other feelings also can come in. All these together will very quickly establish such peace and good cheer in you that you cannot but cry out: 'Blessed be the name of the Lord for ever!' These feelings in the troubled heart are as oil on the waves of the sea: the waves are stilled and there is a great calm.

Thus bring peace to the heart, in whatever degree it be troubled. But if by long effort on yourself and by many spiritual endeavours you implant these feelings in your heart, so that it is always filled with them, then no affliction will ever trouble you, for this disposition will most effectively prevent them. I do not mean that feelings of sorrow will never assail you: they will come, but will at once retreat, as waves from a mighty cliff.

## Cap 28. What to do when we are wounded in battle

If you happen to be wounded by succumbing to some sin through weakness, or through the faulty nature of your character (I mean here pardonable sins: an unfitting word has slipped out, you lost your temper, a bad thought flashed in your head, an unfitting desire flared up, and so on), do not lose heart and fall into senseless turmoil. Above all do not dwell on yourself, do not say: 'How could I be such as to allow and suffer it?' This is a cry of proud self-opinion. Humble yourself and, raising your eyes to the Lord, say and feel: 'What else could be expected of me, O Lord, weak and faulty as I am.' Thereupon give thanks to Him that the thing has gone no further, saying: 'If it were not for Thy boundless mercy, O Lord, I would not have stopped at that, but would certainly have fallen into something much worse.'

With this feeling and consciousness of yourself you must not, however, admit the self-indulgent and heedless thought that since you are what you are, you have as it were a right to behave wrongly. No) in spite of the fact that you are weak and faulty, you are accounted guilty for all the wrong things you do. For since you

后将上述所提及的思虑引入心中，并促使它感受：你此刻所承受的苦难，要么是主考验你的方式，要么是祂施予你的洁净的忏悔，要么是祂以此催促你悔改，无论是普遍性的悔改，还是特别针对你某个已被遗忘的错误行为。一旦心中开始产生这样一种感受，痛苦便会立即消减，另外两种感受也可能随之而来。所有这些加在一起，将很快在你心中建立起如此的平安和喜乐，以至于你禁不住要呼喊：「愿主的名为圣，直到永远！」这些感受在困扰的心中，如同油洒在海浪之上：波浪平息，便有大大的平静。

因此，无论你的心在何等程度上受扰，都要如此为它带来平安。然而，若你长久地自我努力，并通过诸多属灵的操练，将这些感受植入你的心田，使它时常满溢其间，那么任何苦难都将无法困扰你，因为这种性情能最有效地阻止它们。我并非说悲伤之感永不会侵袭你：它们会来，但会立刻退却，如同海浪拍向巍峨的峭壁。

## 章 28：当我们心灵在战场上受伤时，该如何应对

若你不幸因软弱或性格缺陷而屈服于某些罪过，致使心灵受创（我指的是那些可蒙赦免的罪：例如不当之言不慎出口，一时失却耐性，脑海中闪过恶念，或是不合宜的欲望骤然燃起等等），切莫因此丧志，陷入无谓的纷乱。最重要的是，不要沉湎于自我之中，不要说：「我怎会如此，竟允许并容忍了这一切？」这乃是骄傲自负的呼声。你当谦卑己心，仰望上主，口中言说并心内感受：「主啊，我如此软弱有缺，又岂能不如此呢？」接着，为此事未再恶化而感谢祂，说道：「主啊，若非祢浩瀚无垠的慈悲，我绝不会止步于此，而必将坠入更深的罪咎之中。」

然而，怀着这种对自身的感受与觉知，你却不可容纳那自 indulgent 和不 heedful 的念头，以为既然你本是如此，你便仿佛有权行不义之事。绝不！尽管你软弱有缺，你所行的一切错谬之事仍要归咎于你。因为你既拥有意志，则凡自你而出的，皆受其管辖；是以，一切美善之事，皆归功

possess a will, all that comes forth from you is subject to it,, and so everything good is counted in your favour' and everything bad to your detriment. Therefore, conscious of your general wickedness, admit yourself guilty also in the particular wickedness, into which you have fallen at the present moment. Judge and condemn yourself, and only, yourself; do not look around, seeking on whom you could put the blame. Neither the people around you nor the circumstances are guilty of your sin. Your bad will alone is to blame. So blame yourself.

Yet do not imitate those who say: 'Yes, I have done it; but what of that?' No, having recognised your fault and reproached yourself, make yourself face the inescapable justice of God and hasten to warm up your feelings of repentance, that is, contrition and remorse, not because of your own degradation through sin, but because by your sin you have offended God, Who has shown you yourself so much mercy in calling you to repentance, in remitting your old sins, in letting you participate in the grace of the Mysteries, in guiding and protecting your progress on the right path. The deeper the contrition, the better. But however deep the contrition, never admit a shadow of doubt about forgiveness. Forgiveness is already fully prepared and the record of all sins has been torn up on the Cross. Repentance and contrition alone are expected of every man, before he too can participate in the power of the redemption of the sins of the world through the Crucifixion. Trusting in this, prostrate yourself in body and soul and cry: "Have mercy upon me, O God, according to Thy loving-kindness" (Ps. li. 1) and do not cease to cry thus, until you feel yourself together guilty and forgiven, so that guilt and forgiveness merge into one feeling.

This grace descends finally on every penitent. But it must be accompanied by a decision, sealed by a vow, not to indulge oneself in the future, but strictly to guard and protect oneself from all downfalls, whether large or small, together with a diligent prayer for the help of grace in this undertaking. After such recent experience of the unreliability of one's own powers and efforts, the heart will naturally appeal to God of its own accord: "Create in me a clean heart, O God, and renew a right spirit within me . . . Restore unto me the joy of thy salvation; and uphold me with thy free spirit" (Ps. li. 10. 12).

All this self-condemnation, contrition, hopeful prayer for forgiveness, the inspiring decision to watch oneself

于你; 而一切恶事, 则损及于你。因此, 当你觉知到你普遍的邪恶时, 也要承认你此刻所陷入的特别邪恶中, 你亦有罪。审判并谴责你自己, 且只谴责你自己; 不要四顾张望, 寻觅可以将过错推诿给谁。你身旁的人或周遭的环境, 都非你罪愆之过。唯有你那败坏的意志, 才应受责。所以, 责备你自己吧。

然而, 切勿效仿那些言道: 「是的, 我已然做过; 那又如何?」不, 在你认清自己的过失并自我谴责之后, 务必使自己面对上帝那无可逃避的公义, 并速速燃起你悔改之情, 即痛悔与懊悔。这并非因你自身因罪而堕落, 而是因你藉着罪冒犯了上帝——祂已向你自身显明如此深厚的慈悲, 呼召你悔改, 赦免你旧日的罪愆, 使你得以领受奥秘之恩, 并指引与守护你在正道上前行。痛悔愈深, 愈发为佳。

然而, 无论痛悔有多深, 绝不可对赦免生出一丝一毫的疑虑。赦免已然完全预备, 且所有的罪孽记录都已在十字架上被撕毁。在每个人得以参与到藉由受难而来的世罪救赎之力中之前, 唯有悔改与痛悔是所期盼的。

信靠于此, 你当身心俯伏, 呼求: 「上帝啊, 求你按你的慈爱怜恤我!」(诗篇 51:1) 并持续不断地如此呼求, 直至你同时感受到罪咎与赦免, 使得罪咎与赦免融为一体。

这份恩典最终降临于每一个悔罪者。然而, 这必须伴随着一个决心, 并通过誓愿来印证, 即未来不再放纵自己, 而是严格地守护和保护自己免受一切大大小小的跌倒, 同时为祈求恩典在此举中的帮助而勤恳祷告。在经历过自身能力和努力的不可靠性后, 心便会自然而然地向上帝呼求: 「上帝啊, 求你为我造清洁的心, 使我里面重新有正直的灵.....求你使我回转, 得享你救恩之乐, 并用自由的灵扶持我」(诗篇 51:10, 12)。

所有这一切——自我谴责、痛悔、对得赦免的满怀希望的祈祷、激励人心的未来警醒自持之决



in the future, prayer for help and for the gift of grace in this endeavour, all this you must practise inwardly every time you commit sin with eyes, ears, tongue, thought or feeling. Not for a single moment must sin remain in the heart unconfessed to the Lord and uncleansed by heartfelt repentance before Īim. Again you fall, again and again do the same, and however often you sin, cleanse yourself each time before the Lord. If possible, tell all in the evening to your spiritual father, and if impossible on the same evening,, tell him when a chance comes.. Such a confession of everything to one's spiritual father is most beneficial in the work of our spiritual warfare.

Nothing routs the murderous enemy and defeats his wiles more effectively than this method of action. This is why the enemy strives to prevent it by all possible means, both inwardly and outwardly:-inwardly by thoughts and feelings, and outwardly by contriving various meetings and incidents. What these obstacles are you will see for yourself when you undertake this work. I shall mention only one thing: the enemy strives hard to suggest that you should not start on the work of inner purification immediately the sin is noticed, but should wait just a little-not a day, not an hour, but just a little while. But as soon as you agree to this, he brings along another sin:-after a sin with the tongue-a sin with the eye, and again with some other sense; and so you willy-nilly postpone the purification of this second sin, since it is first necessary to purify yourself of the first. And in this way, putting it off continues for a whole day and sin after sin fills the soul. By evening-a time to which purification by repentance is usually relegated, nothing is clearly seen in the soul, for it is filled with the noise, tumult and darkness of the many trespasses which were condoned. The soul then resembles eyes filled with dust or water much muddied with muck which has fallen into it. Since nothing can be seen, the work of repentance is abandoned altogether, and the soul is left muddy and befouled. This makes the evening prayer imperfect and leads to bad dreams. Thus never delay inner purification for a single moment, as soon as you are conscious of something wrong in you.

Another usual suggestion of the devil is not to tell your spiritual father what has happened. Do not listen to it and oppose it by disclosing everything to him. For just as this confession does good, so, and even more so, does harm come of concealing what takes place in us and with us.

心、以及为此祈求帮助和恩典的祷告——每当你用眼睛、耳朵、舌头、思想或情感犯罪时，你都必须在内心如此实践。罪恶绝不可在心中停留片刻，不向上主忏悔，不借着祂面前的由衷悔改而得以洁净。你再次跌倒，又一次次地犯同样的错，然而无论你犯罪多少次，每一次都要在上主面前洁净自己。如果可能，每晚将所有这些告知你的神父；如果当晚不可能，那么在有机会时再告知他。这种将一切向神父倾诉的告解，对于我们属灵争战的工作是极其有益的。

没有什么行动方式能比此法更有效地挫败那嗜杀的仇敌，并击败他的诡计。这正是为何仇敌会竭尽所能，从内而外地阻止此法：内在以思虑和情愫，外在则通过策划各种会面和事件。当您着手此项工作时，您自会明白这些障碍究竟为何。我仅提及一事：仇敌竭力唆使您，当罪恶被察觉时，不要立即开始内心的洁净工作，而应稍等片刻——不是一天，不是一小时，而仅仅是「一会儿」。但只要您同意了这一点，他便会带来另一个罪恶：舌头的罪后是眼睛的罪，接着又是其他感官的罪；于是您便不由自主地推迟了对第二个罪恶的洁净，因为首先必须洁净第一个罪。就这样，推迟之举持续了一整天，罪恶接踵而至，充斥着灵魂。到了夜晚——通常是悔罪洁净之时——灵魂中却一片混沌，因其已被众多被宽宥的过犯所带来的喧嚣、骚乱和黑暗所填满。此时，灵魂好似蒙尘的眼睛，又如被污泥搅浑的浊水。因一无所见，悔罪的工作便被完全放弃，灵魂也就此变得污浊不堪。这使得晚间祷告残缺不全，并导致恶梦缠身。因此，一旦您察觉自身有任何过失，切勿将内心的洁净拖延片刻。

魔鬼的另一个惯常建议是不要将发生的一切告诉你的神父。不要听从这建议，反而要藉着向他披露一切来抵制它。因为正如这样的告白能带来益处，照样，甚至更甚地，隐藏发生在我们内在和与我们同在的一切，会带来损害。

Cap 29. The order of battle pursued by the devil in spiritual warfare against us all and how he seduces people of different inner states

Know, my beloved, that the devil cares only for compassing the ruin of everyone of us, but that he does not use one and the same method of warfare against us all. To help you to see and understand this more clearly, I shall describe to you five inner states of people and the corresponding wiles, and circuitous approaches and enticements of the enemy. These states are the following: some people remain in the slavery of sin, with no thought of liberation; others, although thinking of this liberation and desiring it, do nothing to achieve it; there are also people who, having been freed from the shackles of sin and having acquired virtues, again fall into sin with still greater moral corruption.

In their self-delusion some of these latter think that, in spite of it all, they are still advancing towards perfection; others heedlessly abandon the path of virtue; yet others turn the very virtue they possess into a cause and occasion of harm for themselves.

The enemy influences each of them in accordance with their state and disposition.

Cap 30. How does the devil confirm sinners in their slavery to sin?

When the devil keeps a man in slavery to sin, he takes special care to darken him more and more by spiritual blindness, banishing from him every good thought, which could bring him to realise the perniciousness of his life. Not only does he banish thoughts, which could lead to repentance and turn the man to the path of virtue, but instead of them he implants evil and depraved thoughts, at the same time presenting opportunities for committing the sin, which is most habitual to him, and enticing him to fall into it or into other more grievous sins as often as possible. Thus the poor sinner becomes more and more blind and darkened. This blindness strengthens in him the habit and constant impulse to go on ever sinning and sinning. Led from sinful action to greater blindness, and from blindness to greater sins, the unhappy man whirls in this vortex and will do so right up to death itself, unless special Divine grace is sent to save him.

If a man finds himself in this perilous state and wishes to be freed from it, then, as soon as a good thought, or

章 29：魔鬼在属灵争战中对抗我们众人的战术，以及他如何引诱内心状态各异的人。

我所亲爱的，当知魔鬼所思所虑，唯在倾覆我等每一个人，然其攻伐之术，于我众人并非一律。为助汝更明晰地洞察与理解此理，我将向汝描述人的五种内在境况，以及仇敌对应的诡计、迂回之径与诱惑。此等境况如下：有些人沉沦罪恶的奴役中，从不思量解脱；另有些人，虽思量并渴慕此解脱，却一无所为以求之；亦有世人，既已挣脱罪之桎梏，且已得享美德，却又再度堕入罪中，其道德败坏更甚以往。

在他们的自我欺骗中，这些后期的人有些认为，尽管如此，他们仍在迈向完美；另一些人则不经意地放弃了美德之路；还有一些人则将他们所拥有的美德变成了他们自己受伤害的原因和契机。

仇敌会根据他们各自的状态和性情来影响他们。

章 30：魔鬼如何使罪人确信他们已沦为罪的奴仆？

当魔鬼使一个人沦为罪恶的奴隶时，它会特别留意使他更加被灵性的盲目所遮蔽，将一切善念从他心中驱逐，那些善念本可以使他觉察到自己生命的危害。它不仅驱逐那些可能引人悔改、使人转向美德之路的念头，反而植入邪恶与堕落的思想，同时呈现出最令那人习以为常的罪恶机会，诱惑他尽可能频繁地陷入其中，或坠入其他更为严重的罪愆。就这样，可怜的罪人变得愈发盲目与昏暗。这种盲目在他心中强化了不断犯罪的习性与冲动。从罪恶的行动走向更深的盲目，又从盲目走向更大的罪恶，这个不幸的人在这样的漩涡中打转，直至死亡，除非有特别的 Divine grace 降临以拯救他。

若一人发觉自身陷于此危境，并渴望从中解脱，则当他心中生起一个善念，或毋宁说，一个启

rather, a suggestion comes to him, calling him from darkness to light and from sin to virtue, he should immediately and without delay accept it with his whole attention and desire, and put it at once into practice with all diligence, calling from the bottom of his heart to the generous Giver of all blessings: ‘Íelp me, O Lord God, help me quickly, and let me no more linger in this sinful darkness.’ Let him never weary’ in appealing to God in these or similar words. At the same time let him also seek help on earth, by turning to those who know for advice and guidance as to how better to free himself from the bonds of sinful slavery that hold him. If he cannot do it immediately, he should do so as soon as the chance presents itself, at the same time never ceasing to appeal to Lord Jesus, crucified for us, and to His Holy Mother, the Immaculate Virgin, imploring them to have mercy on him and not to deprive him of their speedy help. He should know that victory and triumph over the enemy lie in not delaying and in quick readiness to follow a right prompting.

Cap 31. How the enemy keeps in his nets those who have realised their perilous position and wish to be free of it, but make no move. And the reason why our good intentions are so often not fulfilled

Those, who have realised how dangerous and evil is the life they lead, the devil succeeds in keeping in his power, mainly by the following simple but all-powerful suggestion: ‘Later, later; tomorrow, to-morrow.’ And the poor sinner, deluded by the appearance of good intention accompanying this suggestion, decides: ‘Indeed, to-morrow; to-day I shall finish what I have to do, and then, free of all care, will put myself in the hands of Divine grace and will follow unswervingly the path of spiritual life. To-day I shall do this and that; to-morrow I shall repent.’ This is the net of the devil, my brother, with which he catches a great many, and holds the whole world in his hands. The reason why this net catches us so easily is our negligence and blindness. Nothing but negligence and blindness can explain why, when the whole of our salvation and all the glory of God are at stake, we fail to use immediately the most easy and simple and yet the most effective weapon, namely: to say to ourselves, resolutely and energetically: ‘This moment! I shall start spiritual life this moment, and not later; I shall repent now, instead of to-morrow. Now, this moment is in my hands, to-morrow and after is in the hands of God. Even if God

示，呼唤他由幽暗趋向光明，由罪愆转向德行之时，他应当立刻、毫不迟疑地以全副心神与渴望来接纳它，并以一切勤勉即刻付诸实践，同时从心底深处呼求那恩泽万福的施予者：「主上帝啊，求您帮助我，速速帮助我，莫再让我留恋于这罪恶的幽暗之中。」他当以如是或类似言辞，永不厌倦地向上帝恳求。与此同时，他也当在世上寻求帮助，向那些明达之人请益，寻求指引，以求更佳地挣脱束缚他的罪恶奴役之桎梏。若他不能立即付诸行动，他亦当在机会出现时立即为之，同时永不停止向为我等受难的耶稣基督，以及祂的圣母，那无玷的贞女祈求，恳请他们垂怜于他，不要剥夺他们的速助。他当明白，战胜仇敌的关键在于不迟延，以及快速顺从正直的指引。

章 31：敌人如何将那些已然意识到自身处境危险并渴望挣脱，却迟迟未有行动之人，羁绊于他的罗网之中。以及，我们美好的意愿为何常常未能实现的原因。

那些已然 осознал 自身所行之途是何等危险与邪恶之人，魔鬼却能成功地将其牢牢掌控，主要凭借着这句简单却又无往不胜的暗示：「稍后，稍后；明日，明日。」而可怜的罪人，受此暗示所附带的善意表象所蒙蔽，便决意道：「确实，明日；今日我将完成手头之事，然后，再无任何挂碍，我便将自己全然交付于神圣恩典之手，坚定不移地追随灵性生命之路。今日我将做这做那；明日我将悔改。」兄弟啊，这便是魔鬼的罗网，他以此捕获了无数生灵，并将整个世界都握于掌中。此罗网之所以能如此轻易地捕获我们，其根源在于我们的懈怠与盲目。除了懈怠与盲目，再无他故能解释，为何当我们整个救赎与上帝的荣耀皆危在旦夕之时，我们竟未能立即运用那最简易、最直接却又最有效的武器，即：坚定而有力地对自己说：「此时此刻！我将从此时此刻开始灵性生命，而非稍后；我将现在悔改，而非等到明日。现在，此时此刻掌握在我手中，明日与以后则在上帝手中。即便上帝会赐予我明日与以后，我又怎能确信明日我仍会拥有这催促我改过自新的善念呢？」更何况，这又是何等愚昧啊，譬如当有人为治疗你的疾病提供确凿无疑的良方时，你却说：「等一等，让我再多病一

will grant me' to-morrow and after, can I be sure that I shall have to-morrow the same good thought urging me to mend my ways?' Moreover, how senseless it is when, for example, a sure remedy is offered for curing one's illness, to say: 'Wait, let me be sick a little longer!' And a man who delays the work of salvation does exactly this.

So, if you wish to be free of the prelest of the enemy and to overcome him, take up at once this trusty weapon against him and obey immediately in actual deed the good thoughts and promptings coming from the Lord and calling you to repent. Do not allow the slightest delay, do not permit yourself to say: 'I have made a firm resolve to repent a little later and I shall not abandon this intention.' No, no, do not do this. Such resolutions have always proved deceptive and many people, who relied on them, have for many reasons remained unrepentant to the end of their lives.

(a) The first of these reasons is that our own resolutions are not based on distrust of ourselves and a firm trust in God. Therefore we are not devoid of high opinion of ourselves, the inevitable consequence of which is always withdrawal from us of the blessed Divine help and our consequent inevitable downfall. This is why a man, who decides in himself: 'To-morrow I shall abandon the path of sin without fail', always meets with the opposite effect- that is, instead of rising up he falls down worse than before, which is followed by downfall after downfall. God sometimes allows this to happen deliberately, in order to bring the self-reliant to the realisation of his weakness and urge him to seek Divine help, renouncing and abandoning all trust in himself, since God's help alone can be trusted. Do you want to know, O man, when your own decisions will be firm and reliable? When you abandon all trust in yourself and when all your hopes are based on humility and a steadfast trust in God alone.

(b) The second reason is that in making such resolutions we mostly have in view the beauty and radiance of virtue, which attract our will, however weak and impotent it may be; and so naturally the difficult side of virtue escapes our attention. To-day this side escapes notice, because the beauty of virtue strongly attracts our will; but to-morrow, when the usual works and cares present themselves, this attraction will not be so strong, although the intention is still remembered. When desire weakens, the will also becomes weaker or relapses into its natural impotence, and at the same

会儿!」而那延迟救赎之工的人, 所行正是如此。

因此, 若你渴望摆脱仇敌的魅惑并战胜它, 请即刻拿起这件对付它的可靠武器, 并在实际行动中立即顺从那些来自主的、呼唤你悔改的善念与感动。不要允许丝毫的拖延, 不要允许自己说: 「我已经坚定地决心稍后悔改, 我不会放弃这个意图。」不, 不, 不要这样做。这样的决心总是被证明是欺骗性的, 许多依赖它们的人, 出于各种原因, 终其一生都未能悔改。

首先, 其中一个理由是: 我们自身的决志并非建立在对自身的存疑和对上帝坚定的信靠之上。因此, 我们并非没有自高的念头, 而自高必然导致神圣恩助的离去, 继而我们无可避免地跌倒。这正是为何一个人, 若心想: 「明日我必弃绝罪恶之道」, 总会遭遇相反的结果——即, 非但没有提升, 反而跌落得比从前更糟, 随之而来的便是一次又一次的沉沦。上帝有时特意允许此事发生, 旨在使那些自恃之人认识到自己的软弱, 并敦促他们寻求神圣的帮助, 放弃并舍弃一切对自身的信赖, 因为唯有上帝的帮助方可信赖。哦, 世人哪, 你可愿知晓, 何时你的决断方能坚定可靠? 那便是当你舍弃一切对自身的信赖, 当你所有的希望都建立在谦卑和唯独对上帝的坚定信靠之上。

(b) 第二个原因在于, 当我们下定决心时, 我们大多只看到美德的光辉与璀璨, 它吸引着我们的意志, 无论我们的意志多么软弱无力。因此, 美德的艰难之处自然而然地被我们忽视了。今天, 这一面被忽略了, 因为美德的璀璨强烈地吸引着我们的意志; 然而明天, 当日常的工作和烦恼浮现时, 这种吸引力就不会那么强烈了, 尽管那份意愿仍被记着。当渴望减弱时, 意志也变得更加软弱, 或退回到它天生的无力之中, 与此同时, 美德的艰难之处便凸显出来, 映入眼帘; 因为美德之道, 本质上是艰难的, 而第一步更是最艰难



time the difficult side of virtue stands out and strikes the eye; for the path of virtue is by its nature hard, and is hardest of all at the first step. Now let us suppose that the man, who decided yesterday to enter upon this path, today does so; he no longer feels any support for carrying out his decision. The desire has lost its intensity, the will has weakened, nothing but obstacles are in sight—in himself, in the habitual course of his life, in the usual relationships with others. And so he decides: 'I shall wait a while and gather my strength.' Thus he goes on waiting from day to day, and it is no wonder if he waits all his life. And yet had he started work yesterday, when the inspiring desire to mend his ways came upon him, had he done one thing or another in obedience to this desire, had he introduced into his life something in this spirit—today his desire and will would not be so weak as to retreat in the face of obstacles. There must be obstacles, but if the man had something to lean on in himself, he would have overcome them, be it with difficulty. Had he been occupied all day with overcoming them, the next day he would have felt them far less; and on the third day still less. Thus going further and further he would have become established on the right path.

(c) The third reason is that if the good of awakening from sinful sleep is not translated into practice, such awakenings do not easily come again; and even if they do come, their effect on the will is less strong than the first time. The will is no longer as quick in inclining towards following them and so, even if the resolve to do so is there, it is weak and lacks energy. Consequently, if a man was able to put off till to-morrow obedience to a stronger impulse and then lost it altogether, how much more easily will he do this a second time, and still more easily the third. And so it goes on: the more often obedience to good impulses is put off, the weaker their effect. After a time they lose their effect altogether, come and go without leaving a trace, and finally cease to come at all. The man surrenders himself to his downfall: his heart hardens and he begins to feel an aversion from good impulses. Thus delay becomes a straight road to final perdition.

I shall add also that delays occur not only when an inner impulse is felt to exchange one's bad life for a better, but also when a man already leads a good life. For instance, when an opportunity presents itself to do good and a man puts it off till to-morrow or till some other indefinite time. All that was said about the first form of delay applies to this second one, and it may lead

的。现在，让我们设想，昨天决定踏上这条道路的人，今天这样做了；他不再感到有任何支持来执行他的决定。渴望失去了它的强度，意志变得软弱，所见的只剩下障碍——在他自己身上，在他习惯的生活轨迹中，在与他人的寻常关系中。于是他决定：「我再等一会儿，积聚力量。」就这样，他日复一日地等待着，如果他一生都在等待，这也不足为奇。然而，如果他昨天就开始行动，当那股激励他改过自新的渴望降临于他之时，如果他顺从这份渴望，做了一两件事，如果他将这种精神融入自己的生活之中——那么今天，他的渴望和意志就不会那么软弱，以至于在障碍面前退缩。障碍必然存在，但如果这个人内在有所依靠，他就会克服它们，即便困难重重。如果他一整天都在克服它们，那么第二天他会感到它们减轻了许多；第三天则更少。就这样，他越走越远，便会稳固地踏上正道。

(c) 第三点，倘若从罪恶沉眠中苏醒的福祉未能付诸实践，这般觉醒便不易再次降临；即便它们再度来临，其对心志的影响亦将不如初次那般强烈。心志不再那般迅速地倾向于顺从它们，是以，即便有实践的决心，这决心亦是微弱无力，缺乏生机。结果，倘若一个人能将顺从一股更强烈的冲动推迟至明日，最终却全然失去它，那么第二次他会更轻易地如此行事，第三次则更甚。如此循环往复：顺从良善冲动的行为越是推迟，其效力便越是微弱。一段时间之后，它们便会完全失去效力，来去无痕，最终甚至不再降临。此人便将自己交付于沉沦：他的心渐渐刚硬，并开始对良善的冲动生出厌恶之情。是以，迟延便成了通往最终毁灭的坦途。

我还将补充一点，延宕的发生，不仅是在内在冲动涌现，欲将恶劣的生活换为更佳之时，也发生在一个已然过着良善生活的人身上。例如，当一个行善的机会呈现时，而此人却将其推迟至明日，或推迟至某个不确定的未来。所有关于第一种延宕形式的论述，也同样适用于这第二种，并可能导致相同的后果。须知，若有人错失行善的

to the same consequences. Know that if someone misses a chance to do good, he not only deprives himself of the fruit of the good he might have done, but also offends God. God sends him a man in need, and he says: 'Go away, later!' Although he says this to a man, it is the same as saying it to God, Who has sent him. God will find him another benefactor; but the man who refused will have to answer.

## Cap 32. On the wiles of the enemy against those who have entered the right path

But suppose a man has overcome the first two obstacles, is filled with desire to be free of the bondage of sin and has begun to work for it without delay. Even here the enemy does not leave him alone. He changes only his tactics, but not his evil desire and hope to make the man stumble against some stone of temptation and so ruin him. The holy fathers describe such a man as being under fire from all sides:—from above and below, from left and right, from front and rear, from everywhere arrows speed towards him. Arrows from above are suggestions for excessive spiritual works, above his powers; arrows from below are suggestions to reduce or even completely abandon such works through self-pity, negligence and heedlessness; arrows from the right are when, in connection with some right undertakings and works, the enemies lead a man into temptation and the danger of downfall; arrows from the left are when the enemies present concrete temptations and draw a man towards sin; arrows from the front are when the enemies tempt and disturb a man by thoughts of what is to come; arrows from the rear are when they tempt him with memories of past deeds and events. And all these tempting thoughts attack the soul, either inwardly or outwardly: inwardly, through images and pictures of fantasy, mentally imprinted in the consciousness, or through direct evil suggestions planted in the heart, accompanied by habitual impulses of passion; outwardly—through the impressions received by the external senses in a ceaseless flow, as we have said already. Moreover our enemies have allies in our former sinful habits and our nature corrupted by the fall of man. Having so many means to harm us, the enemy is never daunted by the first failures and constantly puts into use now one, now another means of tripping or leading astray the servant of Christ, who eludes his power.

After a man has decided to abandon his wrong ways and actually does abandon them, the first task of the

良机，他不仅剥夺了自己本可获得的善行的果实，更是冒犯了上帝。上帝差遣一位有需要的人到他面前，而他却说：「**走开，以后再说**！」虽然他是对人这样说，但这与对差遣此人的上帝说出此话无异。上帝会为那需要者另寻一位施恩者；但那位拒绝的人，则必须承担责任。

## 章 32：敌人对那些已踏上正道之人的诡计

然而，假设一个人已经克服了最初的两个障碍，内心充满了渴望摆脱罪恶的束缚，并已毫不迟疑地为此付诸行动。即便如此，仇敌也并未放过他。他只是改变了策略，而非他那邪恶的欲望和希望，他仍旧期盼使这个人绊倒在某个诱惑之石上，从而将其毁灭。圣教父们描述这样的人，如同四面受敌：——从上而下，从下而上，从左至右，从右至左，从前至后，从后至前，箭矢从四面八方射向他。自上而来的箭矢，是建议他进行超越其能力范围的过度灵性操练；自下而来的箭矢，则是通过自怜、怠惰和疏忽，建议他减少甚至完全放弃这类操练；自右而来的箭矢，是仇敌借由一些正当的行动和善工，将人引入诱惑和堕落的危险；自左而来的箭矢，是仇敌呈现具体的诱惑，将人引向罪恶；自前而来的箭矢，是仇敌通过对未来事件的思虑来诱惑和搅扰一个人；自后而来的箭矢，则是他们以对过去行径和事件的记忆来诱惑他。所有这些诱惑性的思绪，或内在地，或外在地，攻击着灵魂：内在地，通过幻想的图像和画面，在意识中留下印记，或是通过直接植入心中的邪恶暗示，伴随着习以为常的激情冲动；外在地，则通过外部感官所接收到的印象，如我们先前所言，如潮水般不停歇。此外，我们的仇敌还有盟友，即我们过去的罪恶习性以及因人类堕落而败坏的本性。拥有如此众多的伤害手段，仇敌从不因初次的失败而气馁，他持续不断地运用各种方法，试图绊倒或误导那挣脱其权势的基督仆人。

当一个人决意舍弃邪径并实际离弃之后，仇敌的首要任务便是为自己清开一块空地，以便毫无阻

enemy is to clear a space for an unhampered field of action against him. He succeeds in this by suggesting to a man, who has entered the right path, that he should act on his own, and not go for advice and guidance to the teachers of righteous life, who are always attached to the Church. A man who follows their guidance and verifies all his actions, both inner and outer, by the good judgment of his teachers-priests in their parishes in the case of laymen, experienced startzi in monasteries- cannot be approached by the enemy. Whatever he may suggest, the experienced eye will at once see where he is driving and will warn his pupil. In this way all his wiles are defeated. But if a man turns away from his teachers, the enemy will at once confuse him and lead him astray. There are many possibilities, which do not look evil; and those he suggests. The inexperienced novice follows them and falls into an ambush, where he is exposed to great dangers or is destroyed altogether.

The second method of the enemy is to leave a novice not only without guidance, but also without help. A man who has decided to dispense with advice and guidance in his life, when left to himself soon comes to the idea that extraneous help is unnecessary in the conduct of his righteous life and actions. But the enemy hastens his coming to this idea by concealing himself and refraining from attacking the novice, who, feeling thus free and unhampered, begins to imagine that this good state is the fruit of his own efforts, and so rests on them, and, while reciting his prayers about help from above, mutters them through his teeth, merely as a meaningless formula. Help is not sought and does not come; so the novice is left to his own devices and powers. And such a man is an easy prey to the enemy.

The results of this self-delusion are, in some cases, that people undertake excessive tasks which are both untimely and beyond their powers. The strong excitation of energy produced by self-reliance gives them at first the strength to sustain such works for a while. But after a time their strength becomes exhausted and they barely find enough energy to make the most moderate efforts, and often abandon them altogether. Others, firing their self-willed energy more and more, reach such a degree of self-reliance that they end by imagining that everything is possible for them. In this excited state they take disastrous steps: throw themselves into dry wells, jump down from the high rocks where their cave is, stop taking food altogether,

碍地向他发动攻击。它之所以能成功，乃是借着向已踏上正道之人灌输，让他以为应当自行其是，而非向那些常与教会相连的义德生活导师寻求忠告与指引。

一个人若能遵从这些导师的指引，并以他们的明智判断来验证自己一切内外行为——对俗人而言，是其堂区的司祭导师；对修道士而言，是修院中富有经验的长老（starets）——那么，仇敌便无法靠近他。无论仇敌提出何种建议，那双经验丰富的眼睛会立刻洞悉其意图，并会警告他的学生。如此一来，仇敌的一切诡计都将落空。

然而，若一个人背离了他的导师，仇敌便会立刻使他困惑，并引他误入歧途。有许多看似无害的可能，仇敌便是利用这些来引诱。未经经验的初学者会追随它们，从而陷入埋伏，置身于巨大的危险之中，甚至完全被毁灭。

仇敌的第二种伎俩，是让初学者不仅没有指引，也没有帮助。一个人若决定在其生命中摒弃劝告与指引，当他独自一人时，便很快会生出一种念头，认为在行持其正直的生命与行为时，外来的帮助是多余的。但仇敌却加速他生出此念头，方法是隐藏自己，并克制不攻击这初学者。这初学者因此感到自由无碍，便开始想象这种美好的状态是他自己努力的成果，于是便倚仗这些努力。他口中诵念着关于来自上层帮助的祷文，却只是在齿间低语，仅是将其当作一个毫无意义的公式。帮助并未被寻求，也未曾降临；于是这初学者便被弃置于他自己的谋划与力量之中。而这样的人，便是仇敌轻易捕获的猎物。

这种自我欺骗的结果，在某些情况下，是人们承担了过度、不合时宜且超越其能力的任务。自我依赖所产生的强烈能量激发，最初给予他们维持这些工作的力量，持续一段时间。但过了一阵子，他们的力量便会耗尽，他们几乎找不到足够的精力来做出最温和的努力，并常常完全放弃。另一些人，则越来越炽热地燃烧着他们任性的能量，达到了如此程度的自我依赖，以至于最终他们幻想一切都可能实现。在这种亢奋的状态下，他们采取了灾难性的步骤：跳入枯井，从他们洞穴所在的高岩上跳下，完全停止进食，等等。所有这一切都是由仇敌所安排，而受试探者却未曾察觉。



and so on. All this is arranged by the enemy, unperceived by the tempted.

Another result of self-delusion and of ascribing one's successes to oneself is to assume the right to give oneself special dispensations and indulgences. There is a form of prelest which, when something new is introduced into life, as for instance in the case of a man who has repented, makes days seem like months, and weeks like years. Thus if a man has made a few efforts in the new order of life, the enemy easily hammers into his head the illusion: 'I have worked so hard, have fasted so long, spent so many nights without sleep and so on. It is time to have a rest.' 'Rest a while,' suggests the enemy, 'give respite to the flesh; a little distraction is indicated.' As soon as the inexperienced novice consents to this, indulgence follows indulgence, until the whole order of his righteous life is upset, and he drops back into the life he has abandoned and begins to live again in negligence and heedlessness, and never rolls up his sleeves.

These temptations—to avoid the advice and guidance of others, to ascribe successes to oneself, to undertake excessive works or to give oneself dispensations—are used by the devil not only at the beginning of righteous life; he attempts to use these suggestions during its whole course. So you can see for yourself how important it is for you to do everything with advice, never to ascribe any successes, however small, to yourself, to your own powers and your own zeal, to avoid all excesses and indulgences and to lead a life which, though even, is energetic and alive, always following the order and rule once established by the example of the saints, who lived before you, and by the good judgment of experienced men, who are your contemporaries.

### Cap 33. How the enemy diverts a man from righteous deeds and spoils them

The wiles of the enemy, indicated above, disorganise the whole righteous life of a man. If a man resists them and follows the right path unswervingly, the enemy devises other wiles and other stumbling blocks. In this case, he does not work against the man's life as a whole, but acts sporadically against every particular undertaking a good Christian sets out to do in accordance with God's will.

From the moment we open our eyes in the morning after sleep to the moment we close them again for the night we are surrounded by a succession of activities, which follow one another and leave no moment empty,

将自身成功归功于己，并由此生出为自己开脱和放纵的权利，这是自欺的又一恶果。有一种形式的「神迷」(prelest)，当生命中出现新的境况时，例如一人悔改之时，它会让日子如月般漫长，周日似年般久远。因此，若有人在新生活中稍作努力，仇敌便轻易地将这幻象敲入他的脑中：「我已辛劳如此，斋戒如此之久，度过了如此多不眠之夜，等等。是时候歇息了。」「稍作休憩吧，」仇敌怂恿道，「让肉身喘息片刻；一点点消遣是必需的。」一旦这缺乏经验的初学者应允了，放纵便接踵而至，直至他正直生活的整个秩序被颠覆，他跌回所弃绝的旧日生活，再次沉溺于疏忽与懈怠之中，永不卷袖奋起。

这些试探——即回避他人的忠告与指引，将成功归于己身，承担过度的劳作或给自己放纵——魔鬼不仅在义德生活的开端运用它们；在义德生活的整个进程中，它都企图利用这些暗示。因此，你当亲见，为你而言，事事听从劝告是何等重要，切勿将任何成功，无论多么微小，归于自己、自己的能力和自己的热忱；当避免一切过量与放纵，并度一种生活，虽是平稳，却又充满活力和生机，始终遵循着圣人们（他们曾生活在你之前）所确立的秩序与规矩，以及那些有经验者（他们与你同代）的良好判断。

### 章 33：仇敌如何使人偏离公义善行，并败坏它们

敌人的诡计，如上所述，使人整个公义的生命陷入混乱。如果一个人抵制它们，坚定不移地走在正确的道路上，敌人就会设计出其他的诡计和绊脚石。在这种情况下，它不再针对人的整个生命，而是零星地作用于每一个好的基督徒按照上帝的旨意所着手做的具体事情。

从清晨睡醒睁眼的那一刻起，直至夜晚再次闭目安歇，我们无时无刻不被连绵不绝的事务所环绕，它们一个接一个，不留片刻空闲。这前提是，我们内心常存警醒，不被懒惰与疏忽的病症

provided always we keep attention in ourselves and are not sick with laziness and negligence. Moreover not only the practice of lifting the heart to God in prayer, not only the obligations of dealings with others in truth and love, not only the efforts to achieve a right equilibrium between body and soul in works and self-mortification, but even everyday affairs with laymen must all be directed towards achieving salvation, and practised with strict attention, watchfulness and diligence. God helps those, who show their zeal to do all things rightly, by sending them His grace and by granting them the protection of angels and the prayers of saints. But the enemy never sleeps. In everything we do he strives to disrupt the smooth course of our efforts and to lead us astray from right to wrong actions. He either hastens to stop us undertaking them, or, when they are begun, attempts to interfere with their progress; if he has failed in this, he strives to make their results worthless; or, having once more suffered defeat, plots to deprive them of all value in the eyes of God, by inciting vanity and conceit.

St. John of the Ladder speaks thus about it: "In all the efforts by which we try to please God, the demons dig three pits for us- first, they try to obstruct our good undertaking; second, if they have suffered defeat in this first attempt, they try to make our work not according to God; when these thieves are unsuccessful in this scheme too, then they steal noiselessly to the soul and flatter us by suggesting that we please God in everything we do. The first temptation is opposed by fervent zeal and memory of death; the second-by obedience and belittling oneself; the third-by always reproaching oneself." "It was too painful for me; until I went into the sanctuary of God"(Ps. lxxiii. 16. 17). When Divine fire enters our sanctuary, evil habits no longer have power over us for "our God is a consuming fire"(Heb. xii. 29), consuming every uprising and movement of lust, every evil habit, and all hardness and darkness, whether inner or outer, seen or thought'(ch. 26.8).

No pen can describe all that this means. Keep attention in yourself and keep only one standard in your mind-to please God in everything, both great and small. Then life itself will teach you to discern clearly and see through the wiles of the enemy. However, I shall give you two or three examples of the confusion, which the enemy brings to our soul to spoil our work, if this work must last a certain time.

所侵扰。此外，不仅是心中向上帝献上祷告的操练，不仅是与人真诚相待、以爱相交的义务，不仅是身体力行、克己修身以求身心平衡的努力，甚至连日常与俗人往来的事务，都必须导向得救的宏愿，并以严格的专注、警醒与勤勉来实践。凡是热忱地追求凡事皆正道而行的人，上帝必会眷顾，赐予其恩典，并派遣天使守护，圣徒代祷。然而，仇敌永不倦怠。在我们所做的每一件事中，他都竭力破坏我们努力的顺遂进程，将我们引入歧途，从正道偏离至谬行。他或是急于阻止我们着手事务，或是当事务开始后，企图干扰其进展；若他未能成功，便努力使其成果变得毫无价值；或是在一次次失败之后，又密谋煽动虚荣和自负，以期剥夺这些事务在上帝眼中的一切价值。

关于此事，圣阶梯约翰如是说：「在我们所有旨在取悦上帝的努力中，恶魔为我们掘下三个陷阱——首先，它们试图阻挠我们行善的初衷；其次，若它们在首次尝试中受挫，它们便试图使我们的善工不合乎上帝的旨意；当这些窃贼在此计谋中亦未得逞时，它们便悄无声息地潜入灵魂，以『我们所行一切皆蒙上帝喜悦』的谄媚之语来诱惑我们。抵挡第一种试探，当凭炽热的精进与对死亡的铭记；抵挡第二种，则凭顺服与自我的轻视；抵挡第三种，则凭恒常的自责。」「这对我而言是何等痛苦；直到我进入上帝的圣所」(诗篇 73:16-17)。当神圣的火焰进入我们的圣所时，邪恶的习性便不再能辖制我们，因为「我们的上帝乃是烈火」(希伯来书 12:29)，它焚烧情欲的一切勃发与骚动，一切邪恶的习性，以及一切内外的、可见的或意念中的刚硬与黑暗(第 26 章第 8 节)。

笔墨难以尽述此中深意。你当在自身内保持专注，心中只持一准则：于万事万物，无论大小，皆以取悦上帝为念。如此，生命本身便会教导你明辨是非，看穿仇敌的诡计。然而，我将为你举两三个例子，说明仇敌如何将困惑带入我们的灵魂，以败坏我们的工作——倘若这份工作需要持续一定时间。

For example, if a sick man is disposed to bear his illness with a good heart and does so, the enemy) knowing that he will thus become well grounded in the virtue of patience, attempts to disrupt this good disposition. For this purpose, he begins to remind him of the many good deeds he could have performed had his position been different, and tries to convince him that, had he been in good health, he would have achieved much in the service of God, bringing much profit to himself and others. He would have been able to go to church, to talk to people, to read and to write for the instruction of his brethren, and so on. If he notices that such thoughts are accepted, the enemy introduces them into the man's mind more and more often, multiplies and embellishes them, makes them enter the feelings and incites desires and impulses to such actions by depicting how successful these or other works would have been, and by evoking regret that the man is tied hand and foot by his illness. Little by little, after frequent repetition of such thoughts and inner movements in the soul, regret is gradually transformed into discontent and vexation. Thus the former good-hearted patience is upset and, instead of a medicine sent by God and a field for practising the virtue of patience, the illness presents itself as something hostile to the work of salvation. Thus the desire to be free of it becomes ungovernable, though still with a view to freedom to perform good deeds and to please God in every way. Having led a man thus far, the enemy robs his heart and mind of the good purpose, for which he desires to get well, and leaves only the desire of health for the sake of health, forcing him to look irritably at his illness, not as an obstacle to good but as an evil in itself. As a result impatience, not tempered by good thoughts, takes the upper hand and passes to complainings, thus depriving the sick man of the peace he enjoyed through good-hearted patience. But the enemy rejoices that he has managed to upset him. In exactly the same way, the enemy upsets a poor man who bears his lot with patience, depicting to him the good deeds he could do if he had a fortune.

In a similar way, the enemy often upsets those who practise obedience, either in a monastery or living with some staretz, convincing them that while they continue to lead this kind of life, they will be slow in attaining the desired perfection, and exciting in them a wish to go into seclusion, or the wilderness. And his suggestions are often obeyed, but, having obtained their wish to live in solitude, men give themselves to negligence and so

例如，一个病人若能甘心承受病痛，并付诸实行，仇敌（魔鬼）深知他将因此在忍耐的美德上根基稳固，便试图扰乱他的这份善心。为此，仇敌开始提醒他，如果境况不同，他本可以完成多少善行，并试图说服他，若身体康健，他本可以在侍奉上帝上大有作为，为自己和他人带来丰厚的益处。他本可以去教堂，与人交谈，阅读和写作以教导弟兄，等等。如果仇敌察觉这些念头被接受了，他便会愈发频繁地将它们灌输到病人的心中，使其倍增并加以美化，让它们渗入情感，并煽动对这类行为的欲望和冲动，描绘这些或那些善工本可以多么成功，并唤起病人对自己被病痛束缚手脚的遗憾。循序渐进地，在这些念头和内心波动反复出现之后，遗憾便逐渐转化为不满和烦恼。如此一来，先前那份甘心的忍耐便被打乱了；疾病，本是上帝所赐的良药和操练忍耐美德的园地，却呈现为与救赎之工为敌的事物。于是，脱离疾病的愿望变得难以抑制，尽管仍然是以自由行善和在各方面取悦上帝为目的。当仇敌将人引至此境，便会剥夺他心中和头脑中那份渴望痊愈的善意目的，只留下为健康而求健康的欲望，迫使他烦躁地看待自己的疾病，不将其视为行善的障碍，而是将其视为恶本身。结果，不被善念所节制的焦躁便占据了上风，转变为抱怨，从而剥夺了病人因甘心忍耐所享有的平安。而仇敌则因其成功扰乱了病人而欢喜。仇敌扰乱一个甘心承受贫困命运的穷人，其方式也完全相同，他向穷人描绘如果拥有财富他本可以完成的善行。

同理，那仇敌也常常搅扰那些修习顺服的人，无论是在修道院中，抑或与某位长老（staretz）同住，它使他们相信，只要他们继续过这种生活，就会迟迟无法达到所期盼的圆满，并煽动他们渴望去隐居或进入旷野。而它的建议也常常被人听从，然而，当人们如愿以偿地独居时，却又变得疏忽怠惰，从而失去了在先前顺服生活中辛勤所得的一切。



lose what they had acquired with great labour in their former life of obedience.

The reverse also happens, when the enemy succeeds in driving a man away from solitude and seclusion, convincing him that he sits there alone with no profit to himself or others, whereas in a monastery useful works would flow day and night in an abundant stream. But when a man listens to this suggestion and enters a monastery, he does not manage to do the useful things he hoped to perform, and soon loses what he had gained in the wilderness and is left with nothing.

A great many similar cases exist, when the enemy succeeds in drawing a man away from one kind of occupation, tempting him with another, under the pretext that it is more useful, and thus disorganises one and another alike.

A man who has experienced teachers and advisers to talk with and who obeys their instructions with humble submission, is easily delivered from all such temptations. But if for some reason a man is deprived of this blessing, let him keep attention in himself and learn to discriminate strictly between good and evil according to Christian principles, on which the lives of us all should be based. If circumstances, which seem to us to impede our freedom in doing good, are not the result of our will, but are sent by God, accept them submissively and listen to no suggestions, which make you depart from this submissiveness. When God sends such circumstances, He expects nothing more from you than that you should conduct yourself and act as the occasion demands, within the possibilities it offers. Whether you are sick or poor, endure it. God demands of you nothing but to endure. Enduring with a good heart, you will be constantly occupied in good. If you endure with a good heart, then, whenever God may look at you. He will find you either acting or existing rightly, whereas if a man enjoys good health his good actions are intermittent. So if you wish for a change in your position, you wish to exchange hotter for worse.

But if you should find yourself in a position, which seems to restrict the scope of good deeds possible for you, and this position is the result of your own will, then, since you have probably chosen it for some purpose, keep to this purpose, do not let your thoughts wander off to various other possibilities, but direct your whole attention to what you have to do in your position and keep it held there, thus calmly performing the actions connected with it, fully convinced that if

反之亦然，当仇敌成功地驱使一个人离开独处与隐居，说服他独自坐着对自己或他人毫无益处，而在修道院中，有益的工作将日夜如泉涌般源源不绝。但当一个人听从了这番建议，进入修道院后，他却无法完成原以为能做的有益之事，很快便失去了他在旷野中所获得的一切，最终一无所有。

有许多类似的情况，当仇敌成功地将一个人从一种工作引开，用另一种工作来诱惑他，借口说那种工作更有用，从而使这两种工作都同样地被打乱。

一个人若有幸能与深有体悟的师长及顾问交谈，并能谦恭顺服地听从他们的训示，便能轻易摆脱所有这些诱惑。然而，倘若因某种缘由，一个人被剥夺了这份恩典，他便当留意自身，并按照基督徒的原则——我们所有人的生活基石——严谨地学会辨别善恶。若有境况，看似阻碍我们行善的自由，而这些境况并非我们心意所为，乃是上帝所赐，那么就当顺服地接受它们，不要听信任何促使你偏离这份顺服的建议。当上帝降下此类境况时，祂对你的期许，无非是你能在此境况所提供的可能性范围内，按照时势所需来行事为人。无论你是病弱还是贫困，都要忍受。上帝对你别无所求，唯求你忍耐。若你怀着一颗良善的心忍耐，你便会恒常地行善。若你怀着一颗良善的心忍耐，那么无论上帝何时垂顾于你，祂都会发现你正在行善或正当地存在着；反之，若一个人身体康健，他的善行便是时有时无的。因此，倘若你渴望改变自己的境遇，你便是希望以佳境换取更差的境遇。

然而，若你发现自己身处某种境地，这境地似乎限制了你行善的可能范围，而这境地又是你自愿选择的结果，那么，既然你很可能为此选择设定了某种目的，请坚守此目的，莫让思绪游离于其他种种可能性，而应将全部心神专注于你在这境地中必须完成之事，并使其固定于此，如此便能平静地履行与之相关的行动，全然确信，若你将这些行动悉数献给上帝而非沉溺于自我，那么投

you dedicate them all to God instead of to self-indulgence, the time spent on them will not be wasted and they will be accepted by God as the fullest offering. And remain at peace.

### Cap 34. How the enemy turns the virtues themselves against those who practise them

But let us suppose that you faithfully and steadfastly follow the path of virtue, turning neither to right nor to left; do not imagine that the enemy will leave you alone. No! In the extract I quoted from St. John of the Ladder, you have already heard that when the enemy sees that all his attempts to lead you into evil have failed, he follows you stealthily and flatters you, suggesting that your life is wholly pleasing to God. This is his last temptation. Our response to his flattery is self-opinion, self-importance and self-complacency, which give birth to vanity and pride; vanity robs our doings of all value, even if they are good, and pride makes us abhorrent to God. So watch and repel all such flattery of the enemy, nor let it reach the heart, but repulse it from the first moment it touches the ears of your soul.

To avoid falling into this evil which threatens you, always keep your mind collected in the heart and be forever ready to repulse these arrows of the enemy. Standing there within, like a general on the battlefield, choose a place, of advantage for battle, fortify it thoroughly and never leave it, but make it your shelter from which to give battle. This place, its fortification and armament, is a profound and sincere realisation of your nothingness, of the fact that you are poor, blind, naked and rich only in weaknesses, faults and deeds that are blameworthy, foolish, vain and sinful. Having taken up this position, never let your mind wander outside your fortress and particularly refrain from going over your apparently fruitful fields and gardens, that is, your good deeds. If you keep to this practice, the arrows of the enemy's pernicious flattery will not touch you, and even if one of them happens to reach you, you will immediately see and repulse it, and throw it away.

But just as warriors entrenched in a fortress do not sit idle, but either go through military training, or repair and strengthen the fortifications, so must you, sheltering in the consciousness of your nothingness, do the same. To be more precise, act as follows. However firmly you hold your mind, it will continue to run away, and it is not surprising if in its wanderings it comes upon works of yours which look good. As soon

入其中的时间便不会虚掷，它们将被上帝接纳为最圆满的奉献。并请安住于平和之中。

### 章 34：仇敌如何将美德本身反用于行善之人

然而，让我们假设您忠实而坚定地追随德行之路，不偏不倚；请不要以为敌人会因此而放过您。不！在我引用的圣阶梯约翰的段落中，您已经听过，当敌人看到他所有引您入恶的尝试都已失败时，他会悄然尾随，并奉承您，暗示您的生命全然蒙神悦纳。这是他最后的诱惑。我们对他的奉承所作出的回应便是自以为是、自命不凡和自鸣得意，这些将滋生虚荣和骄傲；虚荣使我们所做的一切，即使是善行，都失去价值，而骄傲则使我们为神所憎恶。因此，警惕并抵御敌人所有此类奉承，勿使其触及心扉，而应在它首次触及您灵魂的耳畔时便将其击退。

为避免陷入这威胁你的邪恶，务必常将你的心神收敛于心，并时刻准备击退仇敌的箭矢。如同战场上的将军，你在内里站定，选择一处有利于作战的阵地，将其彻底巩固，永不离开，而是将其作为你的庇护所，从中进行战斗。这处阵地，其巩固与武装，便是对你一无所有的深切而真诚的体认，体认到你是贫穷的、瞎眼的、赤裸的，并且只富有软弱、过失，以及那些应受指责、愚昧、虚妄和罪恶的行为。一旦占据此位，切勿让你的心神游离于你的堡垒之外，尤其要避免流连于你那些看似硕果累累的田地和花园，也就是你的善行。若你坚守此道，仇敌那有害的谄媚之箭便不会触及你，即便其中一支偶然射中你，你也将立刻察觉、击退，并将其抛弃。

然而，正如固守堡垒的战士不会懈怠，他们或进行军事训练，或修缮加固工事，同样，你也要如此行，安身于你虚无的自觉之中。更确切地说，你要如此行动。无论你多么坚定地 удержишь 你的心思，它仍会游走不定；若它在漫游中遇到你那些看似不错的作为，这并不足为奇。一旦它遇到这些，仇敌会立刻抓住它，并以自恃折磨它，以至于当它归家时，它会甘愿站到仇敌那一边，

as it comes upon them, the enemy will immediately seize it and afflict it with self-opinion, in such a way that, on returning home, it will willingly range itself on the side of the enemy and will try to drag you with it. As soon as you notice this, call your mind back to you and say to it: 'Listen, mind: you keep on telling me that this is good and that is not bad. Ìay be so; but what's that to do with me? You were about to praise me. Very well, sing my praises, I am listening. But know that justice demands that you should praise me only for what is my own in me and in my actions; but for those things that come from God and His grace, praise and thanks are due to their source. So let us examine what you and I have of our own and what belongs to God, and let us refer to God what comes from God, and keep what is our own. Then by what we still have-if we still have anything-let us determine our weight and value, and let us praise ourselves for it.

So, let us begin. Let us glance at the time before we existed: what were we then? Nothing, and we could do nothing, for which the Source of all life could reward us by granting us existence. Thus our existence is a spontaneous gift of God, a divine favour; this is the start, and through this we receive all the subsequent favours granted to us in His measureless mercy. So let us refer this to God.-Then we began to live. How? We do not ourselves know. For many years you and I were not aware of our existence, yet we did exist; then when we did become aware of it, we could do nothing to sustain our life. Other hands cared for us, not of themselves, but moved by the providence of the Provider of all life and being. We were brought up, educated, put on our feet. There was nothing of our own in all this-so let us put it aside.

'Then we began to live on our own. What is there of our own? Take our vital energy and our means of existence; they are not ours, they are a gift of God.

'Direct knowledge of God is a gift of God, conscience is a gift of God, thirst for heavenly life is a gift of God. These three constitute the spirit of our life, urging us heavenwards. You, my mind, are not mine: you were given me by God. Neither are the powers active within me-will, with its energy-mine. Nor does my feeling, the ability to enjoy life and all my surroundings belong to me. Ìy body, with all its functions and requirements, which determine our physical well-being, is not mine either. All this was given by God. And I myself belong not to me, but to God. When he gave me being, God

并试图把你拖下水。一旦你察觉到这一点，就把你的心思唤回到你这里来，对它说：「听着，心思：你一直告诉我这很好，那也不错。也许是这样；但这与我何干？你刚才想赞美我。很好，赞美我吧，我在听。但你要知道，公义要求你只为我自身和我的行为中属于我自己的部分赞美我；至于那些源自上帝及其恩典的事物，赞美和感恩都应归于它们的源头。所以，让我们检视我有什么是属于我们自己的，什么又属于上帝；我们把源自上帝的归于上帝，保留我们自己的。然后，凭着我们所拥有的——如果还有什么的话——来衡量我们的分量和价值，并为此赞美我们自己。」

那么，让我们开始吧。让我们回溯到我们存在之前的时光：那时我们是什么？一无所有，我们什么也做不了，正因如此，万物生命之源便以赐予我们存在来奖赏我们。因此，我们的存在是上帝自发的恩赐，一种神圣的眷顾；这是开端，借由它，我们领受了祂无限慈悲中赐予我们的一切后续恩惠。所以，让我们将此归于上帝。接着我们开始生活。如何生活？我们自己并不知道。多年以来，你我都没有意识到自己的存在，然而我们确实存在着；随后当我们意识到它时，我们却无力维系自己的生命。是其他的手照料了我们，这些手并非出于自身，而是被万物生命与存在之供应者的天意所感动。我们被抚养长大，被教育，被扶持站立。所有这些之中，没有一样是出于我们自己的——所以，让我们将此放下。

「自此，我们开始依凭自身而活。可何为我们自身的呢？就拿我们的生命活力与生存凭借来说吧，它们并非我们所有，而是上天的赐予。

直接地认识上帝是上帝的恩赐，良知是上帝的恩赐，对天国生命的渴慕也是上帝的恩赐。这三者构成了我们生命的灵性，它们催促我们归向天国。我这心思意念，并非我所有，乃是上帝所赐。我里面活跃的能力，意志及其能量，亦非我所有。我的感受，那享受生命与周遭一切的能力，亦不属于我。我的身体，连同其所有功能和需求，那些决定我们身体康健的，也非我所有。所有这一切都是上帝所赐。而我自己，不属于我，乃属于上帝。当祂赐予我生命时，上帝将一份精心设计的复杂生命能量注入我心，并赐予我

invested me with a calculated complexity of vital energies and gave me consciousness and freedom. He ordained that I should rule over all existing in me, in accordance with the function and value of each part of my being. All this offers no grounds for self-praise, but only for realising the great and heavy duty imposed on us, and for fear of the answer we are to give to the question: What have we done with ourselves and of ourselves? Let us now turn to the means of life. There is in us the life of the body, the life of the soul and the life of the spirit. Each of them needs its own means of existence, they are all ready to hand, but they are all a gift of God, and not our own acquisition. Air, fire, water, the earth with all its treasures: the elements, stones, metals, plants and animals, which provide all we need as food, garments and houses, are not made by us but are given. All the concepts we need about our surroundings, the forms of our daily life, of society and government, the arts and crafts and the rules of action in all these domains, we find ready-made and need only to assimilate them, instead of bothering our heads to invent them. Each man coming into the world inherits them from his ancestors. And where did our ancestors get it all? God sends down men endowed with special gifts and special strength of will, and they make new discoveries and improve human life. But if you were to ask any one of these inventors how he has arrived at one thing or another, he would answer: 'I do not know; it just came into my mind, developed, took shape and matured.' So it has always been, and so it will always be to the end of the world: the means of livelihood for the soul are not ours—they are given. Even more is it so in our spiritual-moral-religious life. In the mind of our soul God has placed knowledge of Himself, and in our conscience—knowledge of His will, endowing each alike with the hope of eternal bliss. This is the seed of life of the spirit. It is sown in us and received by us at the moment when God breathes into us His divine spark of life. Each man, when born, brings this seed with him and in him; later the development of this seed is determined by the kind of people who surround him. What an indescribably great blessing it is to be born among people who lead a truly spiritual life! But look around you. We possess knowledge of the one true God, worshipped as the Trinity; we confess the Son of God, Who assumed flesh for our sake and provided all things for our salvation; and we believe in the Holy Spirit, whose grace animates us and who is active in building spiritual life in us; we are planted in the Church of God and receive in it all that is needful for preserving and raising up our spiritual life, and we are

意识和自由。祂命我依照我生命中各部分的功用与价值，去掌管我里面的一切。所有这一切，都不能成为自我夸耀的理由，而只能让我们意识到所肩负的巨大而沉重的责任，并因我们必将回答「我们如何对待自己，又将自己造就为何物？」这个问题而心生敬畏。

现在，让我们转向生命之道。我们里面有身体的生命，灵魂的生命，和灵性的生命。每一种生命都需要其特有的生存方式，所有这些都已触手可及，然而它们无一不是上帝的恩赐，而非我们自己的获取。空气、火焰、水、蕴藏万物的土地：元素、石块、金属、植物和动物，它们提供我们所需的一切食物、衣物和居所，并非我们所造，而是被赐予的。我们所需的一切关于周遭环境的概念，我们日常生活、社会和政府的模式，艺术和技艺，以及在所有这些领域中行为的准则，我们都发现它们已然具备，只需吸收，而无需费尽心思去发明。每一个降生于世的人都从其祖先那里继承了这些。而我们的祖先又从何处获得这一切呢？上帝派遣那些禀赋特殊恩赐和强大意志力的人，他们带来新的发现，并改善人类生活。但如果你问这些发明者中的任何一位，他们是如何取得这样或那样的成就的，他们会回答说：「我不知道；它就这样出现在我的脑海中，然后发展、成形并成熟了。」一直以来都是如此，直到世界末了也必如此：灵魂的生计之道并非我们所有——它们是被赐予的。

在我们的灵性——道德——宗教生活中，更是如此。在我们的灵魂深处，上帝安置了对祂自身的认识，在我们的良知中，安置了对祂旨意的认识，并同样地赋予了每个人对永恒幸福的盼望。这是灵性生命的种子。它在我们被上帝注入祂神圣生命火花的那一刻，便播撒在我们心中并被我们接受。每个人出生时，都带着这颗种子，且在他们里面；随后，这颗种子的发展取决于围绕着他们的人群。生在那些过着真正灵性生活的人们中间，是何等不可言喻的巨大福祉啊！

然而环顾四周。我们拥有对独一真神的认识，祂以三位一体受人敬拜；我们承认上帝之子，祂为我们取了肉身，并为我们的救赎预备了万事；我们相信圣灵，祂的恩典使我们活泼，并在我们里面建造灵性生命；我们被栽种在上帝的教会中，并在其中领受维护和提升我们灵性生命所需的一切，我们受着死人复活和来世生命的盼望所激励。所有这一切，我们都以最纯净无瑕的形式拥有，而这一切并非我们所有——它是上帝的恩赐。



inspired by the expectation of the resurrection of the dead and of life in the world to come. All this we have in the most pure and unadulterated form, and none of it is our own-it is a gift of God. So you see how rich are the means which surround you for leading a life, which should be natural to you in all its fullness; not one of them is the fruit of your own efforts, all is given you. You are called to the banquet of life, already prepared. if you and I can boast of anything in this respect, it is perhaps only of how we have used it all. To possess all this in full force represents our wedding garment. Should we glory in it? Should we not rather be afraid, lest the bountiful Host of the banquet should come and say to us: "See what a banquet it is! But what of your garment."

Now let us look more closely at this garment. The garment of the soul is chiefly composed of the moral and religious dispositions and feelings rooted in it, rather than of actions alone. But since they are hidden, they are but rarely the occasion of vanity and pride. Actions, however, are visible, and so jump to the eye, and as it were involuntarily, provoke in the doer a feeling of self-importance and self-approbation, and their outer effect is to move the witnesses of a man's deeds to praise, which makes this feeling of self-importance and trumpeting still deeper and more firmly rooted. So let us examine our actions to see whether they contain anything we can incontestably boast about.

'Let us remember that we can boast only of something which is a direct result of our own will and is done by us independently of anything else. But look how our actions proceed. How do they begin? Certain circumstances come together and lead to one action or another; or a thought comes to our mind to do something, and we do it. But the concurrence of circumstances does not come from us; nor, obviously, is the thought to do something our own; somebody suggests it. Thus, in such cases, the origin or birth of the thought to do something cannot or should not be an object of self-praise. Yet how many of our actions are of this kind? If we examine them conscientiously, we shall find that they almost all start in this way. So we have nothing to boast of.

If we can praise ourselves for anything, it is for doing something we need not have done; for, however strong the external and internal impulses to action, the decision to act always depends on our will. But here

所以你看，环绕着你的生命之道何其丰盛，它应是你全然丰盛的自然生命；其中没有一样是你们自己努力的成果，一切都已赐予你们。你们蒙召赴宴，这场宴席早已预备妥当。如果我和你在这方面有什么可夸耀的，或许只是我们如何使用了这一切。完全拥有这一切，便是我们的婚筵礼服。我们当为此荣耀吗？我们岂不更应该心生惧怕，恐怕那慷慨的宴席主人到来，对我们说：  
「看这是何等丰盛的宴席啊！可你的礼服呢？」

现在让我们更细致地审视这件衣裳。灵魂的衣裳，主要由其内在的道德与宗教情操和感受所构成，而非仅仅由行为组成。然而，由于这些感受是隐秘的，它们甚少成为虚荣与骄傲的诱因。行为则不然，它们显而易见，因而跃入眼帘，仿佛不由自主地，在行为者心中激发出一种自我重要与自我赞许之感。其外在效应，则在于感动行为的见证者，促使其发出赞美，这使得自我重要与自我张扬之感愈加深沉，愈发根深蒂固。因此，让我们审视自己的行为，看看其中是否包含任何我们能无可辩驳地引以为傲的事物。

让我们铭记，我们所能夸耀的，唯有那直接源于我们自身意志、且由我们独立完成之事。然而，且看我们的行为是如何展开的。它们是如何开始的呢？是某些境遇汇聚，从而引向这般或那般的行动；又或是一个念头进入我们的心扉，促使我们去做某事，于是我们便做了。但境遇的聚合并非出自我们自身；而那行事的念头，显然也非我们所固有；乃是有人所启示。因此，在这些情形中，行事念头的源起或诞生，不能亦不应成为自我赞誉的对象。然而，我们有多少行为是属于此类呢？若我们诚心检视，便会发现几乎所有的行为都是以此方式开始。如此看来，我们便无何可夸耀的了。

若我们能为任何事赞美自己，那便是为做了我们本无需做之事；因，无论行动的外在与内在冲动何等强烈，行动的决定总系于我们的意志。但在此处，行善的决定亦非总是正确。一个决定是正

again the decision to do a good deed is not always right. A decision is right, if it comes from the realisation that God wills such and such an action, and from obedience to His will. But as soon as something foreign comes in, to please oneself or other people, the quality of the decision becomes tarnished and darkened. Sometimes we take a decision for fear of what people may say if we do not; sometimes, because we expect some profit or satisfaction from the action, either now or in the future, and sometimes simply because we cannot do otherwise; we don't want to but we must. No such acts can be counted as purely good acts, and, although they appear praiseworthy, are not so in their inner quality before God and conscience. Let us examine how many of our deeds are of this kind? Once more we are forced to admit- almost all of them. So again we have nothing to boast of.'

Thus, on strict examination, our good acts do not allow us to open our lips in boasting before others or in trumpeting inwardly to ourselves. But if we bring to memory all our blameworthy deeds-empty, vain, useless, harmful, lawless, abhorrent to God, of which there are sure to be many, what must we feel then? Perhaps someone will say: 'Weigh one side against the other and judge yourself by whichever is heavier.' But here such a method is unsuitable. Actions proceed from within. If wrong actions occur, it means that our inner state is wrong; and it is this inner state which determines our worth before God-our essential worth. If this cannot be approved, then the whole man is unworthy of approval.

I shall add one more thing: all our actions done visibly, in the household, in society, at work, constitute our behaviour. If we look round, we cannot but say that on the whole our behaviour is correct. But we cannot assert that our inner state is equally correct. The eyes of the people around us exert a great pressure on our designs. These witnesses force us not to give expression to the evil which arises in the heart; we refrain from evil-and our behaviour appears correct. Were it not for them our behaviour would look quite different; and it often becomes such as long as we are sure that no other eyes can see us. It happens with some people, that as soon as their outer conditions change and they can live more freely, all that was previously concealed, for fear of being seen by others, bursts out and a formerly well-behaved man becomes a drunkard, a debauchee, or even a robber. All these bad impulses were not born at this moment, they existed before, but were denied

确的，若它源于对上帝意愿某某行动的领悟，并出于对祂旨意的顺从。但只要有异物介入，为取悦自己或他人，这决定的品质便会蒙尘并黯淡。有时我们做出决定，是因惧怕若不如此，人会如何议论；有时，是因我们期望从行动中获得某种利益或满足，或当下或未来，有时则纯粹是因我们无法不为；我们不愿为之，却不得不为。此类行为皆不能算作纯粹的善行，并且，纵然它们表面上值得称赞，在上帝和良知面前，其内在品质并非如此。让我们审视，我们有多少行为属于此类？我们再次被迫承认——几乎所有。所以，我们再次无甚可夸耀。

因此，若我们严格审视，我们的善行并不足以让我们在他人前夸耀，或在内心自鸣得意。但若我们回想起所有那些应受责备的行径——空虚的、徒劳的、无用的、有害的、违法的、令上帝憎恶的，而这些行径定然为数众多，那么我们又该作何感受呢？或许有人会说：「[将两边衡量，以较重的一方来评判自己。](#)」然而，此处此法并不适用。行为源自内心。若有错误的行径发生，便意味着我们内心的状态有误；而正是这内心的状态，决定了我们在上帝面前的价值——我们本质的价值。若这本质不获认可，那么整个人便不配得到认可。

我再补充一点：我们所有在家庭中、在社会上、在工作中，可见地施行的行动，构成了我们的行为。若我们环顾四周，我们不得不说，整体而言，我们的行为是端正的。然而，我们不能断言，我们的内在状态亦同样端正。周围世人的目光对我们的意图施加着巨大的压力。这些见证者迫使我们不表露心中所生的恶念；我们克制邪恶，于是我们的行为显得端正。若没有他们，我们的行为将会截然不同；并且，只要我们确信没有其他目光能看见我们，我们的行为往往就会变成那般模样。有些人，一旦他们的外在条件改变，他们可以更自由地生活，所有先前因害怕被他人看见而隐藏的恶念便会爆发出来，一个曾行为端正之人会沦为酒徒、放荡者，甚至盗贼。所有这些邪恶的冲动并非在此时刻才诞生，它们早已存在，只是不被允许表达，而今它们被赋予了自由驰骋的机会，于是显露无遗。

expression, whereas now they are given free rein and so become manifest.

But even if all this was merely inside, then the whole man was such-a drunkard, a debauchee, a robber / - although outwardly he seemed different. Look carefully, maybe you too belong to this category. If it is so, to however small a degree, you have no right to boast or to accept praise.

To conclude: if, following all the indications set out above, you begin to make a frequent survey of your life, then, when the enemy begins to blow your trumpet into your ears, saying how good you are, this trumpeting will not find response within you by engendering self-esteem or self-approval, but, on the contrary, will be repulsed on every occasion by the most humble and disparaging thoughts and feelings about yourself.

### Cap 35. Some indications useful in the work of overcoming passions and acquiring virtue

Although I have already told you a great deal about the means to use in overcoming passions and acquiring virtue, there remains something else to be said about it.

First of all I say to you: brother, in acquiring virtue do not follow the example of those who, in the course of the seven days of the week, arrange their spiritual works in such a way that one should serve one virtue, another-virtue, and so on, without taking into consideration whether they stand in need of this or that at the actual moment. No, do not act thus, but take up arms pre-eminently against the passion which troubles you) most, which has often conquered you and which is ready to attack you again now. Fight it with your whole strength and strive to establish yourself in the virtue opposed to that passion, using for this purpose all suitable practices and tasks.; For as soon as you succeed in this, you will, by this very fact, bring to life all other virtues in yourself and will be clothed in them as in armour, which will then protect you from all the arrows of passions. 'By nature our heart is full of good dispositions; but passions come and stifle them. These passions are not of equal strength in every man, but in one man one passion predominates, in another another passion rules over the rest. As soon as you banish the chief passion, all the others grow weaker and recede by themselves. When this comes to pass, the good dispositions, freed from their yoke, acquire' in you the

然而，即使这一切仅存于内心，那么整个这个人便是一个酒鬼、一个浪荡子、一个强盗——尽管外表看来他似乎并非如此。请仔细审视，或许你我亦属此类。若果真如此，哪怕程度微小，你都无权夸耀，亦无权接受赞美。

总而言之：若您遵循上述所有指示，开始频繁地审视自己的生命，那么当仇敌开始在您耳边吹嘘，赞扬您有多么良善时，这号角之声将不会在您内激起自负或自我肯定之回应。相反，它将次次被最谦卑且自轻自贱的思绪和感受所击退。

### 章 35：克服情欲与获致美德的一些有益指引

虽然我已向您详细阐述了克服情欲、培养美德所当使用的方法，但关于此事，仍有某些需要补充说明之处。

首先，我告诉你们：弟兄啊，在获取美德时，不要效仿那些将每周七日的灵修工作如此安排的人——他们一日事一德，另一日事另一德，如此循环，却不考虑当下是否确切需要此德或彼德。不，不要如此行事，而是要主要针对那最困扰你、常胜过你、且现今又欲再度攻击你的情欲，拿起武器与之对抗。要倾尽全力与它搏斗，并努力使自己扎根于与该情欲相对的美德之中，为此要运用一切合适的操练与任务。因为一旦你成功做到这一点，你便会因此唤醒自己内在的所有其他美德，并将它们披戴如甲冑，这甲冑将保护你免受情欲之箭的侵扰。我们的心性本充满善的性情；但情欲袭来，便将它们扼杀。这些情欲在每个人身上的力量并非均等，在一人身上，某一种情欲可能占主导，而在另一人身上，则是另一种情欲凌驾于其他之上。一旦你驱逐了主要的情欲，所有其他情欲便会自行减弱并消退。当此事发生时，那些摆脱了桎梏的善的性情，便会在你内获取其天然的力量，并立于你心门之外，随时准备在需要时为你效劳。

其次，不要为获取美德设定任何明确的时间，无论是日子、周、月或年，不要对自己说：「我将努力工作，然后休息，休息过后，我将重新开



strength natural to them and, standing at the door of, your heart, are always ready to serve you, whenever it is required. Secondly, do not allot any definite time for the acquisition of virtues, neither days, nor weeks, months nor years, saying to yourself: 'I shall work, and then rest, and then, having rested, I will start the same work again.' No, no rest is allowed here. Prepare yourself for continual labour, struggle and effort, allowing no thought of alleviation, in imitation of St. Paul, who says of himself: 'I therefore so run, -I follow after, if that I may apprehend, -I press toward the mark' (I Cor. ix. 26; Phil. iii. 12, 14). To stop for rest on the path of virtue means not to gain new strength, but to dissipate the strength one has acquired and to become weakened; and this is the same as turning back, or as destroying what was so laboriously built. By stopping I mean -imagining that the virtue is already gained in its perfection, and so paying no attention to its deficiencies and neglecting chances of good actions. Be not like that, but be always watchful and zealous. Do not shut your eyes, do not turn away when you meet with such chances, but, on the contrary, look out for them and strive towards them. Look upon them with love -all, but especially those, which present some difficulties to achieving what is right in them. The straining of our powers to overcome obstacles in right actions brings the habit of virtue more quickly and sends its roots deeper into the heart. Only avoid, all you can, those occasions which, while they offer a chance to manifest the virtue of chastity, at the same time threaten to set unclean lust on fire in you. It is better not to let this fire come near your members, lest you be scorched and burnt by it.

Thirdly: be wise and sensible in undertaking tasks for the vigils, physical work and so on. They are necessary and; essential, and do not imagine you can progress in spiritual life without them, but you must be wise in knowing your measure and keeping to it. This measure is the mean between self-pandering indulgence to the flesh and its merciless chastisement, exhausting it utterly without urgent need. Find this mean by experience and in actual deed, instead of by theory, and make gradual progress your rule, moving from below upwards. Seek, and you shall find. As regards the inner virtues of the soul, such as: love of God, renunciation of the world, belittling yourself, turning away from passions and sin, patience and meekness, being at peace with all men, even those who hate and persecute you, and so on, here no definite measure is required, and their gradual progress towards perfection determines

始同样的工作。」不，这里不允许休息。要为持续的劳作、争战和努力做好准备，不容许任何减轻的念头，效仿圣保罗，他论及自己说：「我奔跑，我追赶，或者我可以得着，我向着标杆直跑。」（哥林多前书 9:26；腓立比书 3:12, 14）在美德的道路上停下来休息，并非为了获得新的力量，而是会消散已获得的力量，并使人衰弱；这等同于倒退，或者摧毁那辛劳建造的一切。我所说的「停下来」，是指——以为美德已然完美获得，因此不注意其不足之处，并忽略行善的机会。不要如此，而要时刻警醒并热切。当遇到这样的机会时，不要闭上眼睛，不要转过身去，相反地，要寻找它们并努力争取它们。要用爱来审视它们——所有机会，尤其是那些在其中实现正确之事会带来某些困难的机会。我们竭力克服正确行动中的障碍，能更快地带来美德的习惯，并使其根系更深地扎入心中。然而，要尽可能避免那些在提供展现贞洁美德机会的同时，又可能在你心中点燃不洁欲望的场合。最好不要让这火接近你的肢体，以免你被它灼伤烧毁。

第三：在承担守夜、体力劳动等任务时，要明智而审慎。它们是必要且不可或缺的，不要以为没有它们你就能在灵性生活上有所进步。但你必须明智地了解自己的限度并持守它。这个限度，是纵情于肉体和无情地苦待肉体（使其在无紧急必要的情况下完全耗尽）之间的中道。你要通过经验和实际行动而非理论来找到这个中道，并把循序渐进作为你的准则，从下而上地逐步进展。寻求，你就会找到。至于灵魂的内在美德，例如：爱上帝、弃绝世界、轻看自己、转离情欲与罪恶、忍耐与温柔、与众人和睦（甚至包括那些憎恨和迫害你的人）等等，在此无需明确的限度，它们向着完美的循序进展会在你内在自行决定。你的任务是，不断并热切地激励自己去行它们所要求的一切行动，并且总是毫不迟延、毫不拖沓地去行。这其中蕴含着你所有的智慧和力量。



itself within you. Your business is constantly and zealously to urge yourself to every action demanded by them, and to do it always without delay or dallying. In this lies all your wisdom and strength.

Fourthly; acting thus think with all the power of your thought, wish with all the strength of your desire and seek with your whole heart one thing only—to overcome the passion you are battling with at that particular moment and which is attacking you now, and to re-establish in its full strength the virtue opposed to it, which is at present stifled. This one thing should be for you the whole world, all heaven and all earth, all your treasure and your final aim, in the conviction that by this alone can you worthily serve God. Whether you eat or fast, work or rest, sleep or wake, are at home or away, are occupied with prayer or with the affairs of daily life, let all of it be directed to this one aim, to overcome the passion which has arisen in you and to re-establish the virtue it has banished. I have already spoken about overcoming your chief passion; here I speak of the passion which has arisen at the given moment, whether it be the chief one or not. As in visible war, it is sometimes necessary to come to grips with a detachment commanded by the commander-in-chief himself, and at other times with one commanded by an ordinary officer: so it happens in spiritual warfare. The chief passion is not always there; sometimes, it sends its assistants in its place, and frequently one has to deal with them more often than with the chief passion itself. But in such cases it is no less needful for you to gain victory.

Fifthly: be an implacable enemy of all earthly comforts and sensory pleasures, which are born of self-indulgence and feed it. Through this you will be less often subject to attack not only by carnal, but generally by all passions, for they are all rooted in self-indulgence. When self-indulgence is subdued and cut off, they lose their power, stability and firmness, since they have no foothold. Do not give way to the thought: ‘I will indulge in one pleasure, taste one enjoyment.’ Even if it is not sinful in itself, the fact remains that it was admitted only through pandering to oneself; and during this moment of self-indulgence all passions will raise their heads and begin to wriggle like squashed worms when water is poured on them. And it is not surprising if one of them flares up with such force that struggle with it is hard and victory doubtful. So never forget the following words of the Scriptures: ‘He that loveth his life (that is, the self-indulgent man) shall lose

第四，当你如此行事时，请用你思想的全部力量去思考，用你渴望的全部强度去期盼，并用你全副心神去寻求一件事——那就是战胜你此刻正在搏斗、正在攻击你的那个激情，并使其对立的德行，那此刻被窒息的德行，重新恢复其全部的力量。这一件事应成为你的整个世界，你的全部天堂和大地，你的所有珍宝和最终目标，坚信唯有如此，你才能配得上帝的侍奉。无论你饮食或禁食，劳作或休憩，睡眠或醒来，在家或外出，沉浸于祷告或处理日常事务，让所有这一切都导向这一个目标：战胜你心中涌起的激情，并重建它所驱逐的德行。我已谈及战胜你的主要激情；此处我所说的是在特定时刻涌现的激情，无论它是否为主要激情。如同在可见的战争中，有时需与总司令亲自指挥的部队交锋，有时则与普通军官指挥的部队对阵：灵性争战亦是如此。主要激情并非总是在场；有时，它会派遣其助手替代出场，而你与这些助手打交道的频率往往高于与主要激情本身。但在这些情况下，你同样需要取得胜利。

第五，对一切世俗的安逸与感官的欢愉，要成为一个毫不妥协的敌人。这些欢愉皆源于自我放纵，也滋养着自我放纵。借此，你将不那么频繁地受到攻击，不仅是肉体上的情欲，更是一切情欲的攻击，因为它们都根植于自我放纵。当自我放纵被制服并斩断，它们便会失去力量、稳定与坚固，因为它们已无立足之地。不要向这样的念头让步：「[我将沉溺于一种愉悦，品尝一种享受。](#)」即使它本身并非罪恶，事实依然是，它仅仅是因自我放纵而被允许的；而在这自我放纵的片刻，所有情欲都会昂首，开始蠕动，如同被压扁的虫子被泼上水一般。倘若其中之一以如此巨大的力量炽烈燃起，以至于与之搏斗变得艰难，胜利亦不可知，这便不足为奇了。所以，永远不要忘记圣经中的以下话语：「[爱惜自己生命的（即放纵自我的人），必丧掉生命；恨恶自己今生生命的（一个不向自我放纵让步的人），要保全生命到永生](#)」（[约翰福音 12:25](#)）。「弟兄们，

it; and he that hateth his life in this world (a man who does not give way to self-indulgence) shall keep it unto life eternal'(John xii. 25). 'Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live'(Rom. Viii. 12-13).

Sixthly: finally, I give you this last advice: it is very useful, or rather, absolutely necessary for you first of all to begin with a general confession, with all due attention and all the required practices, examinations and decisions, so that, through this, your soul should be filled with the firm conviction that you stand in the grace of God, the sole Giver of all spiritual gifts, virtues and victories.

### Cap 36. On the order of acquiring virtues

A true warrior of Christ, filled with a whole-hearted desire to achieve the fullness of perfection, must set no limits to his efforts to gain success in all things. Yet he must moderate and direct excessive transports of his spiritual zeal by good judgment. Particularly in the beginning, such transports surge up suddenly with great vigour and carry us away with irresistible force; but later they gradually grow weaker and weaker, until they die down altogether, leaving us stranded in the middle of our journey. For not only should external, bodily virtues be acquired little by little, by gradually ascending, as by the rungs of a ladder, but in the acquisition of the inner virtues of the soul one should also observe a definite order and sequence, since only then does our little become much and remain with us for ever. For example, in the process of acquiring the inner virtue of patience, it is impossible at once to welcome injustice, injuries and all other forms of unpleasantness, to seek them and rejoice in them, although, it is possible to endure them with patience when they come. For welcoming them and rejoicing in them are the highest degrees of patience, and before you reach them you should traverse the lower degrees, which are: humble self-depreciation, in which you consider yourself worthy of every insult, overcoming in yourself impulses of revenge, hatred of the least thought of revenge, and so on.

I advise you, besides: do not at once undertake the practice of all virtues, or even of a number of them, but become first grounded in one and thereupon pass to another. In this way every habit of virtue will take root

这样看来，我们并不是欠肉体的债，去顺从肉体活着。因为你们若顺从肉体活着，必要死；若靠着圣灵治死身体的恶行，必要活着」(罗马书 8:12-13)。

第六：最后，我给您这最终的忠告：首先，您非常有益，甚至可以说绝对有必要从一次全面的告解开始。带着应有的专注，履行所有必要的修持、省察和决断，如此，您的灵魂将充满坚定的信念，确信您正蒙受着神的恩典——祂是赐予一切属灵恩赐、美德和胜利的独一源泉。

### 章 36：论获取美德的次第

基督的真战士，那心中充满渴望，要臻于至善圆满之境的勇者，在凡事求成的努力上，不应自我设限。然而，他也必须以明智的判断，来节制和引导其过度的属灵热忱。尤其在最初，这般热忱往往猛然涌现，以不可抗拒之力席卷我们；但随后，它们会逐渐减弱，直至完全消逝，使我们滞留于旅程的半途。因为，不仅外在的身体美德需循序渐进，如登阶梯般逐步攀升，在获取内在的灵魂美德时，也应遵循一定的秩序和次序；唯有如此，我们的微小方能化为宏大，并永远与我们同在。例如，在培养内在忍耐美德的过程中，不可能立刻欣然接受不公、伤害以及其他一切不快之事，去寻求它们并为之欢欣，尽管在它们降临时，我们能够以忍耐承受。因为，欣然接受并为之欢欣，乃是忍耐的最高境界。在抵达这境界之前，你应先走过较低的层次，其中包括：谦卑自贬，认为自己配得上一切侮辱；战胜内心的复仇冲动；憎恶一丝一毫的复仇念头，等等。

此外，我劝告你：不要立即着手实践所有的美德，甚至不要一次实践多种美德。你当先在一德上扎根，然后才转向另一德。如此，每一种美德的习惯都将以更大的轻松和坚固扎根于你的灵

in your soul with greater ease and firmness. For when you are constantly exercising yourself in one virtue above all others, your memory will be almost entirely occupied by this alone, and your mind, thus welded to the thought of it, will acquire more quickly the skill of finding means and occasions for its practice, while your will will cleave to it with greater readiness and desire. All these things help greatly in the work of acquiring habits of virtue, which you will expect in vain, if you undertake many virtues at once.

On the other hand, since the practice itself of any given virtue remains always the same, it follows from the similarity of this mode of action that it gradually becomes less and less difficult and leads more quickly to another virtue. For one virtue usually stimulates another, akin to it, and helps it by the fact that, once it is established in the heart, it predisposes the heart to receive its like by preparing as it were a seat for it.

This calculation of mine is true and reliable, and we know from experience that if a man exercises himself in one virtue well and wholeheartedly, he not only learns in advance by this very fact how to exercise himself in another, but, as his experience in the first virtue increases, he stimulates too all other virtues and makes them grow and strengthen in himself; for they cannot be divided from one another, as all are rays issuing from the same Divine light.

### Cap 37.What dispositions are needed to acquire virtues in general and how to undertake training for any one of them

In order to acquire virtues a man's soul should be great and courageous; his will, not weak and indolent, but resolute and strong; he must have a sure foresight of the numerous obstacles and hard struggles and must be ready to undertake and endure them all. At the basis of such disposition should lie a strong love for each virtue and for all virtuous life and a burning zeal for them. This constitutes the force which moves a man on the laborious path of virtue, and it should therefore be constantly kept warm lest it be so weakened and exhausted, that all movement will inevitably stop. So do not neglect to keep warm your zeal for virtue. Make your heart share in reflections about how pleasing to God virtuous life is, and how high and beautiful is virtue in itself and how necessary and beneficial it is for us: for it is the beginning and end of our true perfection, as well as of our progress in it.

魂。因为当你持续地、尤其是在一种美德上操练自己时，你的记忆几乎完全被它占据，你的心智，如此与对它的思虑紧密结合，将更快地获得技巧，去寻找实践它的方法和时机，而你的意志也将以更大的准备和渴望依附于它。所有这些都极大地有助于养成美德的习惯，若你一次性地尝试多种美德，你将徒劳地期望得到这些。

另一方面，由于任何特定美德的实践本身始终如一，这种行动模式的相似性使得它逐渐变得越来越不困难，并更快地引向另一种美德。因为一种美德通常会激发另一种与它相似的美德，并通过在心中确立自身来帮助它，它预备着心去接纳与它相似的事物，仿佛为它准备了一个座位。

我这番推算真实可靠，我们从经验中得知，若有人全心全意地精修一项美德，他不仅能由此预先学会如何精修其他美德，而且，随着他在首项美德上的经验日益增长，他也会激发自身所有的其他美德，并使其成长壮大；因为它们彼此不可分割，皆是出自同一神圣之光的射线。

### 章 37：获得美德需要哪些性格特质，以及如何进行任何一种美德的训练

为要臻得美德，人之魂灵需恢弘且勇毅；其意志，不可软弱怠惰，而应坚决刚强；他必须对诸多障碍与艰苦争战有确凿的预见，并须准备好去承担与忍受这一切。支撑此等性情的基础，当是对每一美德及一切有德生活深沉的爱，并对其炽热的渴慕。这便构成了推动人在艰辛的德行之路上前进的力量，因此，这股力量必须恒常保持温暖，以免其衰弱枯竭，致使一切前行必然止息。是以，莫要疏忽保持你对美德的热忱。让你的心一同思考：有德的生活是何等蒙上帝悦纳，美德本身又是何等高尚与美好，它对我们而言又是何等必要与有益：因它是我们真正完善的开端与终结，亦是我们在此完善中长进的始末。

So, each morning, try with all your attention to examine and foresee all the occasions you are likely to meet with in the course of the day, which may give a chance to do one or another good action, and accompany this with a firm desire and resolve to make use of them without fail. In the evening examine yourself as to whether your good thoughts and desires of the morning were put into practice and how they were fulfilled. On the following morning renew the same intentions and desires, with the most active zeal and desire to fulfil them exactly.

Try to direct all this towards exercising the particular virtue, the habit of which you have decided to acquire at present. Equally, examples of the saints, prayers, meditations on the life and passion of Christ our Lord, and all other things considered necessary and suitable to gain success in virtues and in spiritual life should be directed mainly towards the virtue on which you are working. At the same time, try also to use all the accidental happenings of the day, however varied, not only to prevent them from upsetting your training in the particular virtue you are aiming to attain at the moment, but even to strengthen and deepen your habit of it.

The ultimate limit of such a habit should be to reach a state when your virtuous actions, whether external or internal, should be performed with the same ease and readiness as your former actions, which opposed it, or rather, with the ease with which we satisfy the natural requirements of our being; this means to make the habit or virtue as it were part of our nature. And I would remind you of what I said earlier, that the more obstacles, whether outer or inner, that we meet in our effort to acquire a virtue, the sooner and more deeply it will take root in our soul, if we strive to overcome them resolutely and without self-pity.

Suitable sayings from the Divine Scriptures, if said aloud or merely repeated mentally, have a wonderful power for impressing in our mind the image of the virtue we seek and for arousing a longing for it in the heart. And how great is the help received from both these by a man who strives to attain virtue! So find in the Scriptures appropriate texts concerning the virtue you seek and learn them by heart, so as always to have them ready at hand. Repeat them mentally as often as possible, especially when the opposite passion begins to move in you.

所以，每日清晨，请你全神贯注地检视并预想当天可能遭遇的一切境况。这些境况或许会提供行善的机会，无论是行此善或彼善。同时，请你怀抱坚定的渴望与决心，务必不失时机地加以运用。到了夜晚，则请你省察：早晨的善念与善愿是否已付诸实践？它们是如何得以成就的？翌日清晨，请你重申同样的心志与渴望，以最积极的热忱和愿望，力求分毫不差地将它们实现。

所有这些努力，请您导向于锻炼特定的德行，即您当下决心要习得的那种习惯。同样，圣徒的榜样，祷告，对我们主基督生平与受难的默想，以及所有其他被认为对于在德行和灵性生活上取得成功所必需且适宜的事物，都应主要导向于您正在努力的那种德行。与此同时，也请您尝试利用日常生活中所有偶然发生的事情，无论其多么多变，不仅要防止它们扰乱您对当下目标德行的操练，甚至要加强和深化您对该德行的习惯。

这种习惯的终极界限，应是达到一个境界：你那合乎美德的举动，无论是外在或内在的，都应以昔日你对抗美德的行为同样轻松和自如地完成；或者说，以我们满足自身自然需求同样的轻松感去完成。这意味着，使这种习惯或美德，仿佛成为我们天性的一部分。我愿再次提醒你我之前所言：我们在努力获取美德的过程中，遇到的障碍，无论是外在或内在的，越多，若我们坚定不移、不存一丝自怜地去克服它们，这美德便会越快、越深地在我们的灵魂中扎根。

《圣经》中那些合宜的箴言，无论大声诵读，抑或默默默念，皆具有奇妙之力，能将我们所求之美德形象深印于心，并在心间激荡起对美德的渴慕。对于一个力求美德之人，这二者所给予的助益是何等之大！因此，请在经书中寻觅与你所求美德相应的章节，并将它们铭记于心，以便时时随手可得。请尽可能频繁地在心中默诵它们，尤其当那相反的情绪开始在你内心蠢蠢欲动之时。



For instance, when you work on attaining the virtue of patience, you may choose, learn by

heart and repeat the following texts from the Scriptures; ‘He that is slow to wrath is of great understanding’ (Prov. xiv. 29). ‘Thy expectation of the poor shall not perish for ever’ (Ps. ix. 18). ‘Woe unto you that have lost patience!’ (Ecclesiasticus ii. 14). ‘He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city’ (Prov. xvi. 32). ‘In your patience possess ye your souls’ (Luke xxi. 19). ‘Let us run with patience the race that is set before us’ (Heb. xii. 1). ‘Behold, we count them happy which endure’ (James v. II). ‘Blessed is the man that endureth temptation’ (James i. 12). ‘Let patience have her perfect work’ (James i. 4). ‘Ye have need of patience’ (Heb. x. 36).

To these you may add your own short prayers: the following or some others like them—‘My God! When shall my heart at last be armed with patience!’—‘When shall I, at last, endure every affliction with an untroubled heart, that my God may rejoice over me!’ ‘O how welcome are the afflictions, which make me more like my Lord Jesus, Who has suffered for my sake!’ ‘O my Jesus! Grant me at least sometimes to live untroubled among a thousand afflictions, to the glory of Thy name!’—‘Blessed shall I be if in the fire of tribulations I shall be set aflame with the desire to endure still greater sufferings!’

In order to make progress in virtues, such prayers should be used as the spirit of faith and piety directs, in accordance with the virtue in which you are particularly training yourself. Such short prayers should be rightly called, in the words of the Prophet, ‘ways’ to the altars of the Lord in the heart (Ps. lxxxiv. 5), which, starting from a heart filled with faith and hope, ascend to heaven and reach the ears of God. These are the ‘pantings’ (Ps. xxxviii. 10) which the merciful Lord never fails to see. These are the cries which are always heard and understood by the most bountiful God (Ps. v. 2). But one must not forget to add to them two convictions, which are like a pair of wings: the first, that God rejoices when He sees us working to attain virtue; and that, while filled with an ardent desire to gain perfection in them, we seek nothing but to please God.

Cap 38. Virtue should be practised constantly and with all diligence

例如，当您努力习得忍耐的美德时，您可以选择学习并实践

全心复述以下圣经经文：

「不轻易发怒的，大有聪明」 (箴言 14:29) 。  
「穷乏人的指望，永不消灭」 (诗篇 9:18) 。  
「凡失了忍耐的，你们有祸了！」 (德训篇 2:14) 。  
「不轻易发怒的，胜过勇士；治服己心的，强如取城」 (箴言 16:32) 。  
「你们常存忍耐，就必保全灵魂」 (路加福音 21:19) 。  
「就当忍耐着奔那摆在我们前头的赛程」 (希伯来书 12:1) 。  
「看哪，我们称那能忍耐的人是有福的」 (雅各书 5:11) 。  
「忍受试探的人是有福的」 (雅各书 1:12) 。  
「但愿忍耐也当成全其工」 (雅各书 1:4) 。  
「你们也需要忍耐」 (希伯来书 10:36) 。

您亦可在此处加入您自己的短祷：可为下列所举，亦可为其他类似之祈愿——「我的神啊！我的心何时方能以忍耐为铠甲？」——「我何时方能以平静之心忍受一切苦难，好使我的神因我而欢欣？」「啊，那使我更肖似我的主耶稣的苦难，何等可喜！祂为我的缘故受苦！」「哦，我的耶稣！求您允准我，纵身处万般苦难之中，亦能有时得享安宁，以荣耀您的圣名！」——「若我在试炼之火中，能燃起渴望承受更大苦难之愿，我便是有福的！」

为要在美德上有所长进，应按照你的信心与虔敬之心所指引，并依循你所特别操练的美德，使用这样的祷告。这类简短的祷告，以先知的话来说，理应被称作通往心中上主祭坛的「道路」 (诗篇 84:5) ，它们从一颗充满信心与希望的心开始，升达天堂，抵达上帝的耳中。这些是慈悲的主从不失见的「叹息」 (诗篇 38:10) 。这些是丰盛的上帝总是听闻并理解的呼求 (诗篇 5:2) 。但不可忘记在这些祷告中加上两种确信，它们如同双翼：第一，当上帝看见我们致力于追求美德时，祂便欢喜；第二，当我们在内心充满热切渴望以求美德的完善时，我们所求的无非是取悦上帝。

章 38：美德当恒久践行，并倾力以赴。

In the work of acquiring virtues, it is necessary to act so as always to be 'reaching forth unto those things which are before' (Phil. iii. 13), if we wish to attain our aim quickly and successfully. For as soon as we stop, if only for a short time, we at once fall back. For when negligence and self-indulgence interrupt our good efforts, the passions, which were subdued by diligent work to acquire virtue, immediately raise their heads and come to life, through our propensity to sensuousness and self-indulgence, and they evoke disorderly inner movements and tendencies, especially where our external surroundings favour it. These inner movements always disorganise and weaken our good habits, and, what is especially harmful, deprive us of the gift of grace, without which nothing truly good and spiritual can be achieved.

You must know that progress on the path of spiritual life differs greatly from an ordinary journey on earth. If a traveler stops on his ordinary journey, he loses nothing of the way already covered; but if a traveler on the path of virtue stops in his spiritual progress, he loses much of the virtues previously acquired, as I have already said. In an ordinary journey, the further the traveler proceeds, the more tired he becomes; but on the way of spiritual life the longer a man travels, 'reaching forth unto those things which are before', the greater the strength and power he acquires for his further progress.

The reason for this is that efforts made on the path of virtue gradually weaken the resistance of our lower part, i.e. the flesh which renders the path of virtue so hard and strenuous by its opposition to the spirit; whereas the higher part where virtue dwells, that is, the spirit, gains ever more and more strength and power. Therefore the more we succeed in virtue and good, the smaller grow the grievous difficulties we meet when we enter this path. Moreover a certain secret sweetness, sent by God, flows into our heart and increases from hour to hour. Through this, as we press forward with ever greater strength and will, we ascend easily from virtue to virtue, and finally reach the very summit of spiritual perfection, where the soul begins to practise every kind of good, no longer urged with effort, lacking all taste for it, but with ready inclination and joy. For, having subdued and conquered passions and renounced all that belongs to the creature, it now lives in God, and there, amid welcome spiritual works, ceaselessly savours the sweetness of peace.

在获取美德的工课中，我们必须如此行事，好能「努力面前的」（腓立比书 3:13），如此，我们才能迅速而成功地达到目标。因为一旦我们停滞，哪怕只是片刻，我们立刻就会倒退。当疏忽和自我放纵打断我们向善的努力时，那些曾被勤勉的美德之工所制服的情欲，立刻会因我们倾向于感官享乐和自我放纵而重新抬头，复苏生机，它们会唤起内心的混乱动荡和倾向，尤其是在外在环境对此有利之时。这些内在的动荡总是扰乱并削弱我们的善行习惯，尤其有害的是，它们会剥夺我们恩典的恩赐，而没有恩典，任何真正美好和属灵的事物都无法成就。

您须知，灵修之路上的精进，与世俗尘途上的跋涉迥然不同。若是世俗的旅人驻足，他已走过的路程分毫不失；但若是在德行之途上行进的灵修者停滞不前，他便会失去许多先前所获的德行，我已然言及。在世俗的旅途中，行者愈往前行，便愈感疲惫；然在灵修之道上，一个人行路愈久，便愈能「竭力追求前面的事」（腓立比书 3:13），为他进一步的精进积聚更大的力量与权能。

此乃因德行之路上的种种努力，渐渐削弱了我等下部之抵抗，即那与灵性相悖而使德行之路倍显艰辛劳苦的肉身。而德性所居之上部，即灵性，则日益增长其力量与权能。因此，我等在德行与善举上越是成功，初入此道时所遇的烦恼困苦便越是微小。更有甚者，一份由神赐予的奥秘甘甜，流入我等心田，并每时每刻都在增长。藉由这份甘甜，我等以日益增长的力量与意愿奋力前行，便可轻易地从一种德行上升至另一种德行，最终抵达灵性完美的巅峰。在此境地，灵魂开始实践各种善行，不再是勉强为之、索然无味，而是带着欣然的倾向与喜悦。因为，它既已降伏并征服了情欲，弃绝了所有属于受造物的一切，此刻便活在神里面，在那里，在令人欣悦的灵性工作中， ceaselessly savours the sweetness of peace。

## Cap 39. A man should not avoid opportunities he meets for good actions

If you wish always to press forward on the path of virtue without stopping, you should pay great attention to things, which may serve as chances for acquiring virtue, and never let them slip out of your hands. Therefore those are ill-advised, who do everything in their power to avoid any kind of obstacles on the path of virtue, in spite of the fact that these might have helped towards success in their progress. For example, if you wish to gain the habit of patience, you should not avoid the people, things and circumstances, which particularly try your patience. Meet them with a good will and the resolve to submit to their unpleasant effect on you, but at the same time prepare yourself to suffer them with unshakeable calmness of spirit. If you do not act thus, you will never learn patience.

You should adopt the same attitude towards any work which displeases you, either in itself or because it is imposed on you by a man you dislike, or because it interferes with the work you do like. In other words, you must not avoid it but, on the contrary, must undertake it without digging in your toes, and must do and finish it through, as though it were the most welcome work, never letting your heart be troubled by it, especially by the thought that, were it not for this business, you would be completely at peace. Otherwise you will never learn to bear the afflictions you will meet; nor will you find the true peace you seek by running away from such things, obviously through self-indulgence; for peace does not dwell in self-indulgent hearts.

I advise you to do the same in relation to the thoughts, which at times invade you and trouble your mind with memories of human injustices and other inappropriate things. Do not stifle them or drive them away, but let them leave you of their own accord, not through your opposition, but through the patience with which you endure them. Let them trouble and painfully worry you, for at the same time they will teach you to bear patiently all afflictions in general. He who tells you rather to flee from such accidental disturbances, is advising you to break off from your striving for the virtue you wish to attain.

True, in the case of a beginner inexperienced in battle, it is better to flee from accidental troubles and disregard them, rather than subject himself to their effect and

## 章 39：人不可规避他所遭遇的行善良机。

若你盼望在德行之路上永不停歇、勇往直前，便当竭力留心那些能助你习得德行的机遇，绝不让它们从手中溜走。因此，那些尽其所能规避德行道路上一切障碍之人，实属不明智，即便这些障碍本可助其取得长足进步。举例而言，若你渴望养成忍耐的习性，便不应躲避那些特别考验你耐性的人、事、境。当以良善的意愿和甘愿承受其带来不悦影响的决心去面对它们，同时也要准备好以坚定不移的平静心境去忍受。若不如此行，你将永不能学会忍耐。

对于任何让你不悦的工作，无论是其本身让你生厌，或是因为它是你所不喜之人强加于你的，又或是因为它妨碍了你钟爱之事，你都应以相同的态度去面对。换言之，你不可规避它，反而要毫不退缩地承担起来，并将其彻底完成，仿佛它是你最乐意做的工作。绝不要因此事而心生烦恼，尤其是不要有这样的念头：若无此事羁绊，你便能安享完全的平静。否则，你将永远学不会承受你必将遭遇的苦难；你亦无法通过逃避此类事情（这显然是出于放纵自我）来寻得你所追求的真正平安，因为平安并不栖息于放纵之心。

我劝您对待侵袭您并以人事不公及其他不当之事烦扰您心绪的思虑，亦当如是。切莫压抑或驱逐它们，而当任其自发离去，非因您的抵制，乃因您以忍耐承受它们。任凭它们搅扰并痛苦地困扰您，因为与此同时，它们将教导您普遍地忍耐一切苦难。凡劝您逃避此类偶发扰动之人，实是劝您中断您对所求美德的追求。

确实，对于一个初涉战阵、缺乏经验的初学者来说，与其让自己受制于偶发的烦恼并与之搏斗，不如避开它们、不予理睬。然而，即便对他而

come to grips with them. Yet even in his case it is not always advisable to turn his back and retreat; sometimes it is better to fight the invaders with all attention and circumspection, at other times to pay no attention to them, according to a man's progress in virtue and the moral strength this progress gives. But in relation to carnal lust alone it is not advisable to do this; here one should flee from all occasions, which may inflame this passion, owing to its unruliness and the deceptive wiles of the enemy, with which he knows how to cover the movements of carnal lust, in order to incline a man to their satisfaction.

#### Cap 40. One should love those opportunities of practising virtue which are particularly difficult

On no account, beloved, must you flee from what may be a chance for acquiring virtue. On the contrary, whenever such a chance offers itself, you should accept it with joy, regarding as best and most welcome such things as are unpleasant to your heart and evoke no sympathy in you. I predict that, with God's help, you will actually do so, if you engrave deeply in your mind the following thoughts.

First, you should realise that the opportunities for virtue you meet with are the best means you can have for acquiring it, given you by God in answer to your prayer. Having formed a desire to gain virtue, you have, of course, prayed God to grant it to you; and in praying for it, you could not avoid praying also for the methods and means of acquiring this gift. But God does not give, for instance, the virtue of patience without afflictions, nor the virtue of humility without humbling occasions of degradation and dishonour. So, after your prayer about these virtues, He sends you corresponding opportunities. What are you doing, then, in running away and avoiding them? You reject God's help for which you prayed, and mock the gift of God.

So decide to welcome gladly the chances you meet for virtue, and the more gladly, the more difficulties they offer. For in such cases our virtuous actions evoke great courage and reveal great moral strength; and through this we make each time a considerable step forward on the path of virtue, which alone should be our constant aim.

I should explain here that, in advising you to use the most important occasions to gain virtue, I do not mean

言，背弃退却也并非总是明智之举；有时，最好是以全副的警觉和谨慎与入侵者搏斗，另一些时候——则对其不予理会，这取决于一个人在德行上的进展以及此进展所赋予的道德力量。但唯独面对肉体的淫欲，这样做是不明智的；在此处，人应当避开所有可能点燃此情欲的机缘，因为它的桀骜不驯以及仇敌狡诈的诡计，仇敌深谙如何掩盖肉体淫欲的动向，以诱惑人去满足它们。

#### 章 40：人当珍爱那些行诸美德的契机，尤其是那些格外艰难的。

亲爱的，你绝不可逃避那可能是获得美德的机会。恰恰相反，每当这样的机会出现时，你都应当欣然接受，将那些令你心不悦、不生同情之事，视作最美好、最受欢迎的。我预言，在神的帮助下，你确实会如此行，如果你将以下思想深深铭刻于心。

首先，您应当明了，您所遇见的每一个行善的机会，都是上帝应允您的祈祷所赐予的最佳途径，以使您获得美德。您既已生发渴慕美德的愿望，自然会祈求上帝将它赐予您；而在为此祈祷时，您也必然会同时祈求获得此恩赐的方法与途径。然而，上帝不会在没有苦难的情况下赐予人忍耐的美德，也不会没有屈辱和不名誉的降格之机缘下赐予人谦逊的美德。因此，在您为这些美德祈祷之后，他便会赐予您相应的机会。那么，当您逃避和躲开它们时，您在做什么呢？您正在拒绝上帝您曾祈求的帮助，并嘲弄上帝的恩赐。

因此，请欣然地迎接您所遇到的每一个实践美德的机会，越是艰难重重，您就当越发欢喜。因为在这样的境况中，我们崇高的善行能唤起巨大的勇气，并彰显非凡的道德力量；通过此举，我们每一次都能在美德的道路上迈出长足的一步，这美德，方应是我们恒久不变的追求。

我在此阐明，我建议你把握重要的时机以获取美德，并非是让你忽视那些不那么重要的机会，或



to advise you to disregard the less important chances, or to miss them through neglecting them. No, you should never miss any of them, whether important or unimportant, in order to be working always for virtue. For instance, you should bear patiently not only blatant abuse and reviling, or, if so happens, blows, but even a scowling look and a scornful expression, or a sharp word. Since such unimportant cases are more frequent, our right reactions have more chances of showing themselves and so keep our moral strength in a constant state of tension, thus giving us enough force to behave as we should also on important occasions. If we disregard these opportunities, we weaken our moral strength and render it less capable of dealing with important occasions.

Secondly, make firm in yourself the conviction and faith, that all things happening to us happen according to God's will and for our profit, so that we may gain thereby a certain spiritual fruit. Although we cannot suppose that some things, such as our sins and those of other people, are a direct result of a willed action of God's, yet even they do not happen without God's leave, as means of admonishing and humbling us. As regards sufferings and afflictions, which are our own fault or due to the malice of others-God Himself sends them, desiring us to suffer and be tormented by them), in order to gain the blessing of virtue, which we are bound to earn if we endure as we should the trial He has sent us. The same applies to other judgments of His, hidden from us, but doubtless right and blessed.

Thus, convinced that God Himself wishes you to endure the hardship and grief, which assails you, either arising from the evil nature of other people, or invited by your own wrong actions, you will cease to think and say as some others do: no, this does not come from God, it is unjust and criminal, and God does not want crime and turns away with loathing from it and from those who commit it. By this they want to justify their lack of patience and the gusts of anger and feelings of revenge they feel at the sight of injustice; but in actual fact the only thing they achieve is to rebel against God's ordinance and to attempt to cast off the life-saving cross, imposed on them by God for their own good, instead of shouldering it with a good heart, which would undoubtedly be pleasing to Him. And what do they get? They cannot cast off their cross, they offend God, and still they gain no peace. On the contrary, to grief they add contention and useless irritation and render their state unbearable; whereas had they borne

因疏忽而错失它们。不，你绝不应该错过任何一个机会，无论其重要与否，以便你时刻都在为美德而努力。例如，你不仅要耐心承受公然的辱骂与诽谤，或者，如果发生的话，承受殴打，甚至是一个怒视、一个轻蔑的表情，或一句尖锐的言语，你也当耐心承受。由于这类不重要的情形更为频繁，我们正确的反应便有更多的机会展现出来，从而使我们的道德力量持续处于一种紧绷状态，由此赋予我们足够的力量，以便在重要场合也能表现得得体。倘若我们忽视这些机会，我们便会削弱我们的道德力量，使其在应对重要场合时变得能力不足。

其次，要在你心中坚定这样的信念与信仰：凡临到我们的一切，皆依循上帝的旨意而发生，且为了我们的益处，好使我们从中获得某种属灵的果实。虽然我们不能认为某些事，例如我们自身或他人的罪，是上帝有意行动的直接结果，但即使这些事，若非获得上帝的允许，也断然不会发生，它们乃是警戒与谦卑我们的途径。至于那些因我们自身的过失或他人的恶意而引致的苦难与磨砺——上帝亲自降下它们，祂渴望我们经历并为之煎熬，以便获得美德的福祉，这福祉是我们若能以当有的方式忍受祂所降的试炼，就必能赢取的。同样地，祂其他的判决，虽向我们隐匿，却无疑是公义且蒙福的。

因此，当你确信神自己乐意让你忍受那些临到你的艰难与悲伤——无论是源自他人的邪恶本性，还是因你自己的过失所招致——你便会停止像某些人那样思考和言说：不，这并非来自神，这是不公且罪恶的，神不愿罪恶，并憎恶罪恶及其施行者。他们藉此想要为自己的不耐与在目睹不公时所感到的怒火和报复心辩解；但实际上，他们所成就的，不过是反抗神的旨意，并试图抛弃那为他们益处由神所加予的救赎之十字架，而非以善心背负它，而这无疑是蒙神喜悦的。他们又得到了什么呢？他们无法摆脱自己的十字架，反而冒犯了神，却仍未得平安。恰恰相反，他们是在悲伤之上又增添了争执和无益的烦恼，使自己的境况变得难以承受；然而，若他们能以善心承受所发生的一切，他们便会享有平安，并会吸引神的恩慈，丰盛地享用圣灵的果实。所以，为你自己立下规矩：当你遭遇不公、伤害和攻击时，不要理会它们，无论你的冒犯者多么错误，但要坚定地只专注于一件事——神允许此事发生是为了

what happened with a good heart, they would have been at peace and would have attracted God's benevolence, and would have eaten richly of the fruit of the spirit. So make it a rule for yourself:- when you meet with injustices, injuries and attacks, pay no attention to them, however wrong your offenders may be, but keep your attention firmly on one thing alone- that God let this happen for your good and that you will deprive yourself of this good if you admit impatience, irritation or contention in connection with it. And do not try to analyse the exact reason why God has allowed this. Do you believe that God is always right and merciful? Then believe that on this occasion too He shows you justice and mercy, although you do not see how. And remember how the Lord blesses those who behave thus: 'Blessed are they that have not seen, and yet have believed' (John xx. 29).

Do you believe that the words of your Lord: 'Take up thy cross' refer also to you personally? If you believe this, then take it up. The Lord has laid it on your shoulders in the present grievous case. Do not say, it is too heavy; God knows better the measure of your strength. To some God sends trials and sorrows, brought about by circumstances and in no way dependent on people; these are more easily borne. To others He sends those causes by people, and they are harder, especially when we cannot take the grief caused to us as unintentional, and still harder when we have done some good to those people. The last case is the hardest to bear. If God sends you this, know that it is precisely what is most useful for you, and to this realisation add the inspiring thought: God sees that you are strong enough to bear it and expects you actually to bear it with a good heart, without complaining. So do not disappoint God's expectation.

I must add that God prefers us to endure afflictions coming from the evil nature of people, especially from those to whom we have done some good, rather than those which are the accidental result of unfavourable circumstances. Why? Because our native pride is more easily subdued and exterminated by the former than by the latter. And also because, if obedience to God's will is the chief thing in our spiritual doing, there is no better way of provoking and manifesting it to a greater degree than in such cases, if we bear them with a good heart, giving warm thanks to God for sending them, since they are truly a great blessing, thus testifying to our complete obedience to the Divine will, and to an

你的益处，而若你因此而心生不耐、烦恼或争执，你便会失去这份益处。并且，不要试图分析神为何允许此事发生的具体原因。你是否相信神永远是公义和慈悲的？那么，也要相信在此事上祂也向你显明公义和慈悲，尽管你看不清其方式。并要记住主是如何祝福那些如此行事的人：「**没有看见就信的，有福了。**」（**约翰福音 20:29**）

你是否相信，你主的话语：「**背起你的十字架**」，也指着你个人而言？如果你相信，那么就请背起它。主已将它放在你肩头，就在眼前这悲痛的境况之中。莫要说，它过于沉重；上帝更深知你力量的尺度。对某些人，上帝降下试炼与忧患，由境遇所生，与人毫无瓜葛；这些更容易承受。对另一些人，祂降下那些由人所致的，这些更难，尤其是当我们无法将所受的苦楚视为无心之失时，而当受苦之人曾对那些人施以恩惠时，则更为艰难。这最后一种情况是最难忍受的。若上帝降下此等境况于你，当知这正是对你最为有益的，并且在这领悟之上，再添上振奋人心的思绪：上帝看见你足够坚强，能够承受，并期盼你真正以一颗良善之心，毫无怨言地承受它。所以，请不要辜负上帝的期盼。

我必须补充，上帝更乐意我们忍受来自人性邪恶一面的苦难，尤其是那些来自我们曾施予善意之人的苦难，而非那些不利环境偶然造成的结果。为何如此？因为我们的天生骄傲更容易被前者而非后者制服和根除。并且，若顺服上帝的旨意是我们灵性作为中的首要之事，那么，在这些情况下，若我们能以一颗良善的心承受它们，并为此衷心感谢上帝的赐予——因它们确是极大的恩福——我们便能以最佳方式激发并彰显更深层次的顺服，从而见证我们对神圣旨意的全然顺从，以及在凡事上都与此旨意相符的热切渴慕。

ardent zeal in conforming ourselves in everything to this will.

This disposition precedes the visitation of rigorous trials. Seeing the birth of such a disposition and wishing to make it stronger and more deeply rooted, God sends us a cup of the strongest temptations, which, when borne with willingness, good heart and gladness, always brings this blessed spiritual fruit. Therefore, knowing this, wishing and seeking it, we must accept this cup from the hands of God, shutting the eyes of inquisitiveness, and, with complete faith, clearly see in it the great love of God for us and the assurance of our spiritual progress. Thus we must drain it with joy, the more willingly the more bitter is its taste.

#### Cap 41. How to progress in one and the same virtue in different circumstances

In one of the earlier chapters, we said that it is more useful and advantageous to spend some time exercising oneself in one virtue than in many virtues at once, and that therefore one should turn to the profit of this one virtue all the events we meet, however different they may be. Now listen, and I will show you how this can be done without difficulty.

If, for example, it should happen that on the same day, or even in the course of the same hour, you are blamed unjustly for an action blameless in itself or you are refused some request, or if something happens and you are unfairly suspected of something bad, or if some bodily illness afflicts you, or one of your superiors compels you to do something you do not like, or you meet some other unpleasant and unbearable thing, of which our poor human life is so full; then, because of the varied nature of these or similar occurrences differing virtuous actions are demanded of you. But, following the rule you have established, it is better for you to direct them all towards exercising yourself in the particular virtue you are working on at the time.

Thus, if at the moment you meet the occurrences mentioned, you are chiefly exercising yourself in patience, then take care to endure them with patience and joy. If you are chiefly occupied with progress in humility, strive to realise that you deserve every kind of evil and have earned the adversities you have met with. If your work is to acquire the virtue of obedience, force yourself to bend your neck submissively to the mighty hand of God and, for the sake of pleasing Him, submit

这种心志，是在严峻试炼临到之前就已存在。上帝看到这样一种心志的萌生，并愿意使其更为坚固和根深蒂固，便赐予我们一杯最强烈的诱惑之苦。当这苦杯被我们甘心乐意、怀着良善和喜悦的心承受时，它总能带来这蒙福的属灵果实。因此，明白这一点，并渴望和寻求它，我们必须从上帝手中接过这杯，闭上探究的眼睛，以完全的信德，清晰地在这苦杯中看到上帝对我们深沉的爱，以及我们灵性进步的确证。所以，我们必须喜乐地饮尽它，这苦杯越是苦涩，我们便越要甘心乐意地将它饮尽。

#### 章 41：如何在不同境遇中精进同一德行

在早前的篇章中，我们曾提及，与其同时操练诸多美德，不如将时间专注于一项美德的实践，这更为有益且有利。因此，我们应将所遭遇的一切事件，无论其如何迥异，都转化为滋养这一美德的养料。如今请听，我将向你展示如何毫不费力地达成此境。

例如，若你恰巧在同一日，甚至在同一时辰之内，因某件本身无可指摘之事而受不白之冤，或你的某项请求遭到拒绝，或发生了一些事，使你无端蒙受恶名，或有某种身体疾病缠绕你，或你的某位上司强迫你做你不喜欢的事，抑或你遭遇了其他种种令人不快、难以忍受之事，而我们这可怜的人类生命正充斥着这类苦楚；那么，由于这些或类似事件的性质各异，对你而言，便需要你展现出不同的美德行径。然而，遵循你所制定的法则，你最好将所有这些情境都导向于锻炼你当时正在精进的特定美德。

因此，若你此刻所遭遇的种种境况，主要意在磨砺你的忍耐，那么请务必以忍耐与喜乐之心去承受。若你主要致力于谦卑之道的精进，则努力体悟你所遭遇的一切恶事皆你应得，你所经历的逆境也皆是你自招。若你的修持在于习得顺从之德，那么强迫自己谦恭地俯首于上帝的全能之手，为取悦于祂，甘愿顺服于祂所造的万物——无论有灵或无灵，因祂藉由它们将这些逆境与磨难差遣于你。若你力求在贫穷中有所成就，则在

willingly to His creatures, whether or not they have reason or life, through whom He sends you these adversities and afflictions. If you are striving to succeed in poverty, incite in yourself contentment, joy and thankfulness that you are deprived of all earthly and worldly comfort. If you labour at making your love both higher and more deeply rooted, try to provoke in yourself feelings of love for your neighbour, since at that moment he is an instrument of the good YOU may extract from these incidents; and urge yourself to love of God since, now as always, He is the first cause of love and sends such afflictions or allows them for your spiritual progress.

From what I have said you can see for yourself how to use, for the exercise of one and the same virtue, adversities which are not brief, but last for a long time, such as illness, for instance, or similar things.

Cap 42. How long should one exercise oneself in each virtue and what are the signs of progress in it?

It is impossible to determine theoretically how long one should exercise oneself in a virtue before becoming established in it. Everyone must determine this for himself, considering his state, circumstances and achievements in spiritual life, and especially according to the judgment of his starets or the spiritual father who directs him. Still, if a man's zeal for success is alive, and he does not stop at any difficulties or means, considerable progress will soon be shown.

The sign of progress is when, having entered the path of virtue, a man follows it diligently, with a firm resolve never to leave it, however hard it may be and whatever sacrifices it may entail, despite moments of cooling off and darkening of the soul, of spiritual impoverishment and of lack of the blessed joys, all which God in His providence for us allows to happen for your good.

The second and no less sure sign of progress is the degree of intensity of the war, which the flesh wages against good resolutions and actions. The more this battle loses its intensity, the more evident becomes the progress in virtue. So, when you do not feel any struggle or attacks on the part of your lower sensory nature, especially at times when occasions for exciting it are before your eyes, you may believe that your virtue has acquired sufficient strength. But if you begin to do your work on the path of virtue with greater readiness and

自身中激发出满足、喜乐与感恩之情，因你已然全然摆脱了世间一切尘嚣的安逸。若你辛勤耕耘，旨在使你的爱更为崇高且根植更深，那么试着在自身中唤起对你近邻的爱，因在此刻，他正是你可从这些境遇中汲取益处的工具；并敦促自己爱慕上帝，因祂，此刻亦如往昔，乃是爱的首因，祂降下此类磨难或允许其发生，皆为你的灵性进益。

从我所言，您自可明了如何借用那些并非转瞬即逝，而是长久持续的逆境，例如疾病或类似的事物，来磨砺同一份德行。

章 42：一個人應當在每種美德上操練自己多久，以及有何進步的徵兆？

一个人要在一项美德上操练多久才能坚定不移，这在理论上是无法确定的。每个人都必须根据自己的状态、境遇和在属灵生命中的成就，尤其是依照他的长老或指导他的神父的判断来决定。然而，如果一个人对成功的渴望是活泼的，并且不畏任何困难或手段，那么他很快就会展现出显著的进步。

进步的标志在于，当一个人踏上美德之路后，他便会勤勉地追随，心意坚定，永不离弃。纵然前路艰难，纵然需要付出牺牲，纵然灵魂偶有冷却晦暗之刻，纵然心灵贫乏，失去蒙福的喜乐——所有这些，都是神出于祂对我们的眷顾，为我们的益处而允许发生——他亦始终如一。

进步的第二个，同样可靠的标志，是肉体向良善的决志和行动所发动的战争的强度。这场战役的强度越是减弱，美德的进步就越是显而易见。因此，当你不再感受到你低级的感官天性有任何挣扎或攻击，尤其是在挑动它的机会就在眼前之时，你便可以相信你的美德已获得了足够的力量。但是，若你开始在美德的道路上以比以往更大的乐意和属灵的喜乐去行你的工作，你可以将此视为美德进步的标志，甚至比肉体的降服更为可靠。



spiritual joy than before, you may consider this a sign of progress in virtue, even more sure than subjugation of the flesh.

And on St. Isaac's advice, once one has determined the aim, towards which one must direct all the actions of one's life, one should question those who are experienced about the signs and tokens, which show whether one is on the right road or has deviated from it and is following some side track, and keep these signs constantly in mind. He considers these signs and tokens to be the following: 'If you see that your mind is not being forced, but acts freely and presses forward in good thoughts, this is a sign of progress; in the same way when, standing in prayer, your mind does not wander hither and thither, and your tongue suddenly stops in the middle of a verse, and the shackles of silence are laid on your soul, without participation of your will; also, when you notice that with each good thought and memory arising in your soul, and with every spiritual contemplation your eyes are filled with tears, and they run freely down your cheeks, or when sometimes you see that your thought, of its own accord and independently of you, sinks into the depths of your heart and remains in this state for may be an hour, while peace reigns in your thoughts -all these are signs of good progress on the path of the spiritual life you have undertaken'(ch. 44).

Yet it is wrong to be too sure that we are completely established in the desired virtue, or have finally overcome some passion, even if its impacts and impulses have not been experienced for a long time. For this may conceal the evil wiles of the man-hater-the devil-and the craftiness of the sin which lives in us; for these things, which are of a quite different nature, are often seen by us in a good light and we accept them as good through the pride concealed in us. Moreover, if we think of the perfection to which God calls us, then, even if we have followed for a long time the path of virtue, we shall be the more ready to think that we have hardly made a start in the life we ought to lead, let alone being established in it. This is why the holy fathers call even the life of the most perfect men imperfect,-that is, not free from faults. 'Even the perfection of the perfect is not perfect', says St. John of the Ladder. And St. Paul sees perfection in constantly pressing on and on, with no looking back or thinking that we have already attained what we seek. Thus he calls himself imperfect, not having yet attained what he seeks. 'Not as though I had already attained' he says, 'either were already

依循圣艾萨克[1]的忠告，一旦人确定了目标——那引人一生所有行动的方向——就当向有经验者请教那些征兆与表记，以明辨自己是否行于正道，抑或已然偏离，误入歧途，并须将这些征兆常存于心。他认为这些征兆与表记乃是：

「若你察觉心智未受强迫，反倒自由运作，且向善念奋然前行，此乃精进之兆；同理，若你立于祷告之中，心神不复游荡，舌尖蓦然止于诗篇半句，寂静的枷锁便不由自主地系于灵魂之上；又或，当你留意到，每逢善念与善忆生于灵魂，每逢灵性观想，泪水便盈满双目，恣意流淌于双颊；再或，有时你可见己念，不假外力，不系于你，自沉心海深处，或能安住此境一小时久，而思绪之中唯有宁静——凡此种种，皆是你所肩负之灵性生命道路上良好进展的明证。」（第44章）

然而，我们若过度确信自己已完全安立于所渴慕的美德，或已最终战胜某种情欲，即便长久以来未曾感受其冲击与冲动，这仍是错谬的。因这或能隐蔽那仇恨人类者——魔鬼——的邪恶意图，以及深藏于我辈之内的罪恶狡计；此二者性质迥异，却常被我们误以为善，并因内隐的骄傲而欣然接受。再者，若我们思及上帝所召唤我辈臻至的圆满境界，即便已长久行走于美德之路，我们亦将更乐于认为自己在当度之生活中几乎未曾启程，更遑论已安立其中。此乃圣教父们称最完美之人的生命亦为不完美（即不免于过失）的原因。如圣阶梯约翰所言：「即便完美者的圆满亦非完美。」而圣保罗则视圆满为不断前行，永不回顾，亦不以为已然获得所求。故他自称不完美，尚未获得所求。「这并不是说我已经得着了，或已经完全了；我乃是竭力追求，或者可以得着……弟兄们，我不是以为自己已经得着了；我只有一件事，就是忘记背后，努力面前的，向着标竿直跑，要得神在基督耶稣里从上面召我来得的奖赏。」（腓立比书 3:12-14）。他更欲表明唯此方构成我辈之圆满，遂又补言：「所以我们中间，凡是完全人，总要存这样的心。」（腓立比

perfect: but I follow after, if that I may apprehend . . . Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus“(Phil. iii. 12–14). And wishing to show that this alone constitutes our perfection, he adds:“Let us therefore, as many as be perfect, be thus minded”(Phil. iii. 15). In other words: perfection is not to think that we have reached perfection; the virtuous state is not to stand still but constantly to press forward towards virtue.

Moreover, there sometimes lurk in the depth of our heart such subtle and hidden passions, that we do not know them as passions at all. So how can we be so presumptuous as to think that we are completely cleansed of passions? If even the sharp and prophetic eyes of David could not discern them in himself, how can we attribute such capacity of seeing to ourselves? Therefore, if even he never ceased to pray God:“Cleanse thou me from secret faults”(Ps. xix. 12), how much more do we need to implore Him to cleanse us from our hidden passions? For we sense only the effects and ramifications of passions, and can learn to know their strength and their roots only through enlightenment by the Holy Spirit. Therefore we are aware of passions in ourselves only when they are in action; but as soon as they quieten down, we imagine that we have attained passionlessness.

How can we make sure that passions are not dead in our heart, but merely quiescent? By the fact that, when reassured on that score, we chance to meet objects, which feed the passions lying hidden in us, especially if this happens suddenly, and they immediately come to life and make their presence felt, sometimes with quite violent movements, so that, cast into turmoil, we wonder where they were hiding and whence they suddenly arose. St. Isaac of Syria explains this by the following beautiful illustration: in winter herbs and flowers vanish from the face of the earth, yet their roots remain safe, hidden in its depth. But as soon as they feel the rains and warmth of spring, they immediately begin to sprout and so cover the face of the earth. So too with passions . . . And again: as it is natural for blighted land to produce thorns and thistles, so it is in a certain sense natural for human nature, corrupted by downfall and now conceived in sin and open to its stimulus, to produce passions, which give birth to sins; hence our nature can never be trusted or relied upon.

书 3:15)。换言之：圆满并非以为已达圆满；德行之境并非停滞不前，而是不断向德行奋力前行。

再者，有时在我们心灵深处潜藏着如此细微和隐秘的情欲，以至于我们根本不将其视作情欲。那么，我们怎能如此自大地认为自己已全然洁净，摆脱了情欲呢？如果连大卫那敏锐如先知般的双眼都无法辨识出自己内在的这些情欲，我们又怎能将如此的洞察力归于自身呢？因此，如果连他都从未停止向上帝祈祷：「**求你洗涤我隐而未现的罪过**」（诗篇 19:12），我们岂不更需恳求祂洁净我们隐藏的情欲？因为我们只感受到情欲的后果和蔓延，唯有藉由圣神的启迪，才能知晓它们的力量和根源。所以，我们只有在情欲发作时才察觉到它们的存在；而一旦它们平息下来，我们便以为自己已臻于无情无欲之境。

我们如何能确定，心中的情欲并非已然消逝，而仅仅是蛰伏 quiescent？便是当我们在那方面得到慰藉后，偶然遇见那些能滋养我们心中隐藏情欲的事物，尤其当此事猝然发生，它们便会立刻苏醒，显露其存在，有时甚至伴随着颇为猛烈的波动，以至于我们陷入纷扰，惊异它们此前藏匿何处，又从何处骤然兴起。叙利亚的圣艾萨克对此用以下优美之喻加以阐明：隆冬时节，草木花卉自大地表面隐匿无踪，然而它们的根茎却安然无恙，深藏于地底。可一旦它们感受到春雨的滋润与暖意，便立刻开始萌发，继而遍布大地。情欲亦是如此……。又曰：正如荒芜之地自然会生出荆棘蒺藜，人类本性亦是如此，它因堕落而败坏，如今在罪中受孕，并向罪的刺激敞开，在某种意义上自然会滋生情欲，而情欲则孕育出罪恶；因此，我们的本性绝不可信赖，亦不可倚靠。

So, since you are still a beginner in spiritual warfare, exercise yourself diligently in virtue, as though you had not yet laid a foundation for it; and remember that it is better always to care for pressing forward in virtue than to find and define the signs of perfection in it.

God our Lord alone knows our hearts; He enlightens some and lets them see their progress in virtue, but to others He does not grant this knowledge and enlightenment. For He sees that in the first case this knowledge will lead to humility, whereas in the second men will be unable to refrain from vainglory. So, as a loving Father, He removes from the latter the danger of falling into the sin particularly abhorrent to Him, and gives the former an opportunity to increase the virtue of humility, which is especially pleasing to Him. Yet even a man, who is not given knowledge of his progress, can learn of it in due course, if he does not cease to exercise himself in virtue and if it pleases God to reveal this to him for his good.

Cap 43. One should not desire too strongly to be free from the attack of afflictions, but should wholly abandon oneself to God's will

If you are enduring some affliction with thankfulness, pay good heed, lest your enemy succeeds in tempting you, or your self-love conceives a desire to be rid of it. For then you will suffer a double loss. The first is that, although the appearance of such a desire and your consenting to it does not immediately rob you of the virtue of patience, it does greatly undermine it. Therefore, when desire to be free of the affliction sent to you is not fulfilled, your patience gradually weakens and finally brings you to a state of impatience. The second is that from that moment your patience becomes forced, whereas God loves and rewards what is given freely. Therefore, from that moment, although you will still have to endure, for the mere desire to be rid of afflictions does not rid one of them, your endurance will be unrewarded. God will reward you for enduring your affliction for the time you have endured it with a good heart, not seeking deliverance. But from the moment this desire came to you, God will grant you no reward for your unwilling endurance. But if you stifle and repel the desire to be free from your affliction, as soon as it presents itself, and abandon yourself entirely to the benevolent will of God, proclaiming your readiness to suffer even a hundred times greater sorrows, should God wish to send them to you, then, even if your present suffering lasts only an hour or less,

因此，鉴于你在属灵争战中仍是初学者，请你殷勤地在美德上操练自己，仿佛你尚未为其奠定根基。并且请记住，与其寻找并界定美德的完美标志，不如时常致力于在美德中不断向前。

唯有我们的主上帝知晓我们的心；祂光照一些人，使他们看见自己在美德上的进步，但对另一些人，祂却不赐予此番知识与启迪。因为祂洞察到，在前一种情况中，此番知识将引向谦卑，而在后一种情况中，人们将无法避免虚荣。因此，作为一位慈爱的父亲，祂从后者身上移除堕入那尤其令祂憎恶之罪的危险，并赐予前者增长谦卑美德的机会，这美德尤其令祂喜悦。然而，即使是一个未被赐予其进步知识的人，若他不停止在美德上操练自己，并且若上帝乐意为他的益处向他启示这一切，他也能在适当的时机了解自己的进步。

章 43：人不可过于渴求免受苦难的侵袭，而应将自身全然交付于神的旨意。

若你怀着感恩之心忍受某种苦难，务必留意，切勿让你的仇敌诱惑你，或让你的自爱萌生摆脱苦难的念头。因为届时你将遭受双重损失。其一，尽管这种摆脱苦难的渴望及其所获得的你的应允，并不会立即剥夺你忍耐的美德，但却会极大地削弱它。因此，当摆脱这降临于你的苦难的愿望未能实现时，你的忍耐便会逐渐衰弱，最终使你陷入不耐烦的境地。其二，从那一刻起，你的忍耐便成了强迫之举，而上帝所喜悦和赏赐的，却是那甘愿献上的。因此，从那一刻起，尽管你仍须忍受，因为仅仅渴望摆脱苦难并不能使人摆脱它们，但你的忍受将得不到赏赐。上帝会因你在那些时日里，怀着良善之心忍受苦难，而不寻求解脱，而赏赐你。但从这个渴望降临于你的那一刻起，上帝将不会因你那不情愿的忍受而赐予你任何奖赏。然而，若你在一摆脱苦难的渴望出现之际，便将其扼杀并驱逐，将自己完全托付于上帝慈爱的旨意，宣告你已准备好承受百倍于此的痛苦，只要上帝愿意降下，那么，即便你当前的痛苦只持续一个小时或更短，上帝也会将其视为最长久的忍受，并会相应地赏赐你。

God will accept it as of the longest duration and will reward you correspondingly.

Do the same in all other cases—do not give way to your desires, but keep a tight rein on them, directing them exclusively to one chief aim—to remain within God’s will and to proceed in accordance with God’s will. For then your desires will all be good and righteous, and you will remain calm in every trial, finding peace in God’s will. If you believe with all sincerity that nothing can happen to you except by God’s will, and if you have no other desire but to be actively doing God’s will, it is self-evident that no matter what happens to you, you will always have only what you desire.

When I say that nothing can happen to you except by God’s will, I mean the afflictions and privations, which God sends to admonish and teach us or to punish us for our sins, but I do not mean your own or other people’s sins themselves, since God does not wish sins. These trials are salutary for us and are rightly called a saving cross, which He often imposes on His best beloved and on those who strive to please Him, and the bearing of which is especially welcome to Him.

And when I said: do not wish to be rid of afflictions, it must be rightly understood in the sense of submission to God’s will. We cannot help wishing to be free of sorrows, for God Himself placed in our nature the desire for well-being, and so included in the prayer He Himself gave us the request: ‘Lead us not into temptation’, which we repeat several times a day. If after this prayer, which God is sure to hear. He sends us sorrow, it is clearly His special will, to which we, His creatures, conscious of our duty to obey Him in everything, should submit with a good heart and endure our trial as something essential to your and my salvation. Also, in repeating the prayer: ‘Lead us not into temptation’, mean by it: “Not as I will, but as thou wilt” (Matt. xxvi. 39), imitating our Saviour. In other words, say this prayer, not because you abhor temptations and want to avoid them at all costs, but only because the Lord commanded us to pray thus, keeping in the soul a complete readiness to accept with a good heart all that God pleases to send us, and refusing to pander to the self-loving desire for uninterrupted well-being, which is impossible on earth, since it belongs to the future eternal life.

Cap 44. Warning against evil counsels of the devil in relation to good actions

在所有其他情况中亦是如此——莫要屈从于你的欲望，而要紧紧勒住它们，将它们全然导向一个首要的目标——那便是安住于神的旨意之内，并依循神的旨意而行。因为那时，你所有的欲望都将是良善与公义的，你将在每一次试炼中保持平静，并在神的旨意中寻得安宁。若你全心真诚地相信，除了神的旨意，没有任何事情能临到你身；若你除了积极遵行神的旨意，别无他求，那么显而易见，无论发生何事，你都将永远只拥有你所渴望的一切。

当我言及，若非出于上帝的旨意，你将无灾无咎，我所指的乃是上帝所降下的磨难与匮乏，这些是为训诫教导我们，抑或为惩罚我们的罪愆。但我所指的并非你自身或他人的罪恶本身，因上帝并不愿罪恶。这些试炼对我们而言是救赎性的，它们被恰如其分地称为救恩的十字架。他常将此十字架加诸于他最挚爱之人，以及那些努力取悦他的人身上，而背负此十字架，在他看来尤为蒙悦。

当我言及：「[莫生摆脱苦难之愿](#)」，此语当依顺服上帝旨意之意来正解。吾等无法不愿脱离忧患，因上帝亲自将求福之念植入吾等天性之中，故在其亲赐之祷文中，亦包含此请求：「[不叫我们遇见试探](#)」，此句吾等日复数遍诵念。若在此祷文之后——上帝必垂听此祷——祂仍赐予吾等忧患，此显系其特殊之旨意。对此，吾等，作为祂的受造物，深知在一切事上顺从祂乃吾等之职责，故当以善心顺服，并忍受吾等之试炼，视之为汝我救赎所必需之物。此外，当汝复诵祷文「[不叫我们遇见试探](#)」时，其意当为：「[然而不要照我的意思，只要照你的意思。](#)」（[马太福音 26:39](#)），效法吾主救世主。换言之，诵此祷文，并非因汝厌恶试探，并欲不惜一切代价避之，而仅因主命吾等如此祈祷，同时心中存有完全之准备，以善心接受上帝所喜赐予吾等的一切，并拒绝纵容那自私自利、渴望永不间断之福祉的欲望，因这在世上是不可能实现的，此福祉乃属未来永恒之生命。

章 44：警惕魔鬼邪恶的计谋，以免损及善行。



When the deceitful devil sees that we are advancing rightly on the path of virtue, with lively eagerness, and in good order, in spite of his attempts to lead us astray by his obvious enticements to evil, then he transforms himself into an angel of light and, now by seemingly good thoughts, now by texts from the Holy Scriptures, now by examples of the Saints, he urges us to undertake excessive and untimely efforts for spiritual perfection, in order to cast us down into the abyss at the moment when we imagine we stand on the summit. Thus he teaches some cruelly to mortify their flesh by fast, flagellation, sleeping on bare earth and other similar bodily hardships, in order to make them fall into pride and imagine that they are achieving great things; or to make them fall ill from extreme exhaustion and become incapable of performing even the smallest righteous deeds, or to make them so wearied by the burden of their efforts, that they become indifferent to all spiritual endeavour, and even to salvation itself, and thus, with their ardour for good gradually getting cooler and cooler, should throw themselves into carnal lusts and worldly comforts with even more zest than before. What numbers of souls have perished in this snare of the enemy, for, carried away by the ardour of foolish zeal and in their self-mortification exceeding the measure of their own strength, they perished in ascetic feats of their own invention and became the laughing stock of evil demons! Of course, this would never have happened, if they had followed good judgment and advice, and had not forgotten that these feats of self-mortification, though praiseworthy and fruitful where there is sufficient strength of the body and humility of the soul, must always be controlled by good sense and used only as a means to spiritual progress, instead of becoming an aim in themselves, and must sometimes be reduced, sometimes increased, sometimes changed and sometimes stopped altogether for a time.

Those who cannot be as strict with themselves as the saints, nor rise to such efforts, can imitate their life in another way; namely, they can provoke and establish good dispositions in their hearts, acquire the habit of warm prayer, wage an unrelenting war against passionate thoughts and desires, protect the purity of their hearts, love silence and solitude, be humble and meek with all men, do good to those who have caused them suffering, guard themselves against all evil, however insignificant. All these righteous activities of the heart are more pleasing to God than excessive feats of mortification of the flesh, when the latter are not demanded by our moral condition.

当那诡诈的魔鬼看到我们以活泼的热忱，且秩序井然地，在美德的道路上正当地前进，尽管它试图以其明显的邪恶诱惑将我们引入歧途，它便将自己变为光明的天使。此时，它或藉由看似良善的思绪，或藉由圣经中的经文，或藉由圣者的典范，催促我们为灵性上的完美付出过度而又不合时宜的努力，为的是在我们自以为站立于高峰之时，将我们掷入深渊。

因此，它教唆一些人残酷地苦待他们的肉体，藉由禁食、鞭笞、卧于裸地及其他类似的身体磨难，以使他们堕入骄傲，并自以为正成就大事；或使他们因极度疲惫而病倒，变得连最小的义行也无法完成；或使他们因努力的重担而筋疲力尽，对一切灵性上的努力，甚至对救赎本身也变得漠不关心。如此，他们对良善的热情逐渐冷却，最终以比从前更甚的热切投身于肉体的情欲和世俗的享乐。

有多少灵魂丧生于仇敌的这个罗网之中啊！因为他们被愚昧热情的炽烈所裹挟，在自苦中超越了自身力量的限度，在他们自己发明的苦修功德中灭亡，成为了恶魔的笑柄！当然，如果他们遵循了良好的判断和忠告，就不会发生这种事。他们本不应忘记，这些自苦的功德，虽然在身体力量充足和灵魂谦卑的情况下值得称赞并富有成效，但必须始终受良好理智的掌控，并仅作为灵性进步的手段来使用，而不是成为其自身的目的；它们有时必须减少，有时增加，有时改变，有时甚至完全暂停一段时间。

那些无法像圣徒那样严格自律，也无法达到那样努力的人，可以从另一个方面效仿他们的生活；也就是说，他们可以在心中激发起并坚定良善的性情，养成热切祈祷的习惯，对情欲的思虑和欲望发动不懈的战争，守护他们心灵的纯洁，热爱静默与独处，对所有人保持谦卑与温柔，善待那些曾让他们受苦的人，并警惕一切邪恶，无论其多么微不足道。所有这些心灵的正直行动，比过度的苦修肉身更蒙上帝的喜悦，尤其是当苦修并非我们道德状况所必需之时。

Moreover, I advise you to use good judgment in undertaking feats of physical asceticism, when there is a need for them. Do not launch out with lofty standards, but begin at the bottom; for it is better to climb upwards gradually, than suddenly to undertake something lofty and be forced to climb down, to your shame. At the same time I advise you also to avoid the other extreme, into which even such men fall as are considered spiritual. Ruled by self-pity and self-indulgence, they exhibit too great a concern for the preservation of their physical health, and take such great care of themselves that they tremble at the slightest effort, afraid to impair their health. Nothing is more in their thoughts, nothing a more favourite subject of their talk than preserving their life. Yet, by inventing delicate dishes, which pander more to their refined tastes than healthy food, they weaken and often impair their health and deprive themselves of the blessing they prize so highly, because they cannot do what is necessary to attain it. Although they justify their actions by the desire to work better for the Lord, in actual fact it is nothing but an effort to reconcile two irreconcilable enemies—flesh and spirit, not only with no profit for either, but on the contrary with obvious harm to them both alike; since by this they deprive the body of health, and the spirit of its salutary state. Therefore a moderate and orderly mode of life, controlled by reason, which takes into account the requirements of the soul and the particular constitution of the body, together with its state of health, are less dangerous and more useful both for the soul and for the body. For in this respect the standard is not the same for every man, although one law applies to all—to keep the body subservient to the spirit. Remember also what was said earlier, that the acquisition of virtues, whether of body or soul, should be gradual, proceeding upwards little by little.

Cap 45. Our severe judgment of others comes from a high opinion of ourselves and the instigation of the devil. How to overcome this tendency

Self-love and high opinion of ourselves give birth in us to yet another evil which does us grievous harm; namely, severe judgment and condemnation of our neighbours, when we regard them as nothing, despise them and, if an occasion offers) humiliate them. This evil habit or vice, being born of pride, feeds and grows on pride; and in turn feeds pride and makes it grow. For every time we pass judgment our pride takes a step

此外，我劝你，在必要之时，当以明智判断来承担身体上的苦修壮举。莫要一开始就设定过高的标准，而应从基础做起；因为循序渐进地攀升，总比骤然承担高远之事，却又羞耻地被迫退下要好。同时，我也劝你避开另一个极端，即便那些被认为是属灵之人也常落入其中。他们受自怜和自我放纵所主宰，过度关切自身身体健康之维系，且极尽照护之能事，以致于些微的努力也令他们颤栗，深怕损害健康。在他们心中，莫过于保全生命，莫过于此更合其意之谈资。然而，他们却炮制精巧之菜肴，与其说是健康的食物，不如说是取悦其娇弱的品味，反倒削弱甚至常常损害了他们的健康，并剥夺了他们如此珍视的祝福，因为他们无法做到获得此祝福所必须之事。尽管他们以「愿更好地为主工作」为由开脱自己的行为，但实际上，这无非是试图调和两个不可调和的敌人——肉体与灵魂，不仅对二者皆无益处，反而显而易见地对其两者造成损害；因为他们以此剥夺了身体的健康，也剥夺了灵魂的救赎之境。因此，一种适度而有序，并由理智所节制的生活方式，既能兼顾灵魂的需求，又能考量身体的特殊体质及其健康状况，对灵魂和身体而言，都更少危险，也更为有益。因为在此方面，标准并非对人人皆同，尽管有一条定律适用于所有人——使身体臣服于灵魂。亦请记住前文所述，德性的获得，无论是身体的还是灵魂的，都应是渐进的，循序向上，一点一滴地积累。

章 45：我们对他人严苛的评断，源于我们过高的自我评价和魔鬼的煽动。如何战胜这种倾向？

自爱与自视甚高，又在我们内催生了另一恶习，这恶习对我们造成深重之害；即是对近人的严苛评断与谴责，彼时我们视他们如无物，轻蔑他们，若有机会，甚至羞辱他们。此恶习或说这罪愆，既由骄傲而生，便以骄傲为食，因骄傲而滋长；反之亦滋养骄傲，使之壮大。因每当我们评

forward, through the accompanying effect of self-importance and self-gratification.

Since we value and think of ourselves so highly, we naturally look at others from on high, judge and despise them, for we seem to ourselves far removed from such faults as we think others possess. And here, seeing our evil disposition, our ever-wicked enemy stands by watchfully and, opening our eyes, teaches us to keep a sharp watch for what others say and do. From these observations he makes us draw conclusions as to their thoughts and feelings; and, on these suppositions, form an opinion of them, generally not good, exaggerating this supposed defect into a deep-rooted feature. These judges do not see and realise that the very origin of their judgment, the suspicion of wrong in others, is impressed on the mind by the action of the enemy, and then fanned by him into a conviction that they are actually such, although it is not so at all.

So, brother, since the enemy watches you constantly, waiting for an opportunity to sow evil in you, be doubly watchful over yourself, lest you fall into the nets spread for you. As soon as he shows you some fault in your neighbour, hasten to repel this thought, lest it take root in you and grow. Cast it out, so that no trace is left in you, and replace it by the thought of the good qualities you know your neighbour to possess, or of those people generally should have. If you still feel the impulse to pass judgment, add to this the truth, that you are given no authority for this and that the moment you assume this authority you thereby make yourself worthy of judgment and condemnation, not before powerless men, but before God, the all-powerful Judge of all.

This reversal of thoughts is the strongest means, not only for repelling accidental critical thoughts, but also for completely freeing yourself of this vice. The second method, equally very strong, is never to let go from your mind the memory of your own wickedness, your unclean and evil passions and actions, and correspondingly to hold on to the constant realisation of your own unworthiness. You will certainly find in yourself no small number of such passions and passionate actions. If you have not given up and shrugged your shoulders, saying: 'Come what may', you cannot help caring about finding a cure for these ills, which are killing you. But if you act sincerely in this, you should have no time free to concern yourself in the affairs of others and to pass sentence on them. For then,

断他人之时，伴随着自我重要感与自我满足感，我们的骄傲便向前迈进一步。

因我们如此看重自己，自视甚高，自然就居高临下地看待他人，论断并蔑视他们。因为我们觉得自己与他人所具备的那些过失相去甚远。在此，我们邪恶的性情显露无疑，而我们那永恒的仇敌便警觉地侍立一旁，开启我们的眼睛，教导我们密切留意他人的言行。从这些观察中，他使我们得出关于他们思想和情感的结论；并基于这些臆测，形成对他们的看法，通常都不甚良善，将这假定的缺陷夸大为根深蒂固的特质。这些论断者并未察觉到，他们论断的根源——对他人过错的猜疑——正是仇敌在心中烙印下，并由他煽动成确信，以为他们果真如此，尽管事实并非如此。

所以，我的弟兄，既然仇敌时时窥探你，伺机在你心里播撒邪恶，你当加倍警醒看顾自己，免得堕入为你设下的网罗。一旦他向你显明你邻舍的某些过失，便要赶紧摒弃这念头，免得它在你心中生根滋长。将它驱逐出去，不留一丝痕迹在你里面，并以你所知晓的邻舍的良善品质，或普世之人应有的美德来取代之。若你仍感到论断的冲动，便要在此基础上，加上这真理：你并未被赋予此等权柄，而当你一旦僭越此权，你便因此使自己配受审判与定罪，并非在软弱无力的人面前，而是在万有全能的审判者——上帝面前。

这种思想的扭转，乃是最强效的工具，不仅能驱除偶然的批判性念头，更能彻底根除此恶习。第二种同样非常强效的方法，是永远不要让你的心绪放下对自身罪恶、不洁与邪恶的私欲和行为的记忆，并相应地牢牢抓住对自身不配的持续认知。你必会在自己身上发现为数不少的此类私欲和私欲引发的行为。如果你没有放弃并耸耸肩说：「随它去吧」，那么你就不可能不关心如何医治这些正在扼杀你的病痛。但如果你真诚地行事，你就不会有空闲时间去操心他人的事务并论断他们。因为那时，如果你任由自己这样做，那些话语就会不断在你耳边响起：「医生，医治你自己吧！」（路加福音 4:23）。「先去掉自己眼中的梁木」（马太福音 7:5）。

if you let yourself do this, the sayings will keep ringing in your ears: “Physician, heal thyself” (Luke iv. 23). “First cast out the beam out of thine own eye” (Matt. vii. 5).

Moreover, when you judge severely some wrong action of your neighbour, you must know that a small root of the same wickedness is also in your own heart, which, by its passionate nature, teaches you to make suppositions about others and to judge them. “An evil man out of the evil treasure” (of the heart) “bringeth forth evil things” (Matt. xii. 35). But an eye, that is pure and without passion, looks too without passion on the actions of others, and not with evil. “Thou art of purer eyes than to behold evil” (Habakkuk i. 13). Therefore when the thought comes to condemn another man for some fault, be indignant with yourself as a perpetrator of the same actions and guilty of the same fault; and say in your heart: ‘Unworthy as I am, how can I raise my head to see the faults of others and accuse them, when I am submerged in the same sin and my trespasses are even greater?’ By doing this you will turn against yourself the weapon, which evil thought urges you to use against another; and instead of wounding your brother you will put plasters on your own wounds.

If the sin of your brother is not hidden but obvious to everyone, try to see its cause, not in what the wicked passion for judging suggests, but in what a brotherly feeling towards him may indicate, and say to yourself: since this brother has many hidden virtues, so, to protect them from being harmed by vainglory, God has allowed him to fall into the present sin, or to stay a short time in this unbecoming guise, so that he should appear unworthy in his own eyes and, being despised for it by others, should gather the fruits of humility and become even more pleasing to God; in this way the present instance will do him more good than harm. Even if a person’s sin is not only obvious, but very grievous and comes from a hardened and unrepentant heart, do not condemn him, but raise your eyes to the wondrous and incomprehensible judgments of God; then you will see that many people, formerly full of iniquity, later repented and reached a high degree of sanctity, and that, on the other hand, others, who were on a high level of perfection, fell into a deep abyss. Take care, lest you also suffer this calamity through judging others.

So stand always on guard in fear and trembling, fearing more for yourself than for others. And be assured that every good word you may utter for your neighbour, and

再者，当你严厉地评断你邻人某些错谬的行为时，你必须明白，同样的邪恶，其微小的根苗也深植于你自己的心中。这邪恶以其激情之本性，教唆你对他人妄加揣测，并加以论断。「恶人从他心里所存的恶，就发出恶来」（马太福音 12:35）。然而，纯洁无瑕、不带情欲的眼睛，在看待他人的行为时，亦是无有情欲，不存邪恶的。「你眼目清洁不看邪恶」（哈巴谷书 1:13）。因此，当谴责他人过犯的念头兴起时，当如犯下同样行径、同有过失者一般，自责不已；并在心中如此说：「我这不配之人，怎能抬起头来察看并指控他人的过失呢？因我亦沉沦于同样的罪孽之中，我的过犯甚至更为深重！」如此行，你便能将那恶念怂恿你用以攻击他人的兵器，转而对准自己；如此，你非但不会伤害你的弟兄，反能医治你自身的创伤。

倘若你兄弟的罪过并非隐匿，而是显而易见地呈现在众人面前，你当努力探究其根由，而非听任那恶劣的论断之情所唆使，反当以兄弟情谊所指示的去思量，并对自己说：既然这位兄弟身负诸多隐秘的美德，因此，为了护佑这些美德不受虚荣的侵蚀，上帝才允准他陷入现前的罪过，或是暂留于此不合宜的境地，使其在自己眼中显得不配，且因之受人轻视，从而得以收获谦卑的果实，并愈发蒙上帝喜悦；如此一来，现前的遭遇于他而言，将是利大于弊。即便一个人的罪过不仅显明，且甚为深重，源自一颗刚硬不悔的心，你也不当论断他，反当举目仰望上帝那奇妙而莫测的审判；那时你便会洞见，许多曾饱受邪恶之人，后来皆悔改，达致圣洁的崇高境界，反之，另有一些身处完美高阶之人，却堕入深渊。务必警醒，切莫因论断他人，而使自身亦遭受此等灾祸。

所以，你当常存戒惧之心，警醒自守，为己身担忧甚于为他人。须知，你为邻人所说的每一句良言，以及为他所发的每一次喜悦，都是圣灵在你



every rejoicing for his sake is the action and fruit of the Holy Spirit in you, whereas every bad word and scornful condemnation comes from your evil nature and suggestions of the devil. Therefore, when you are tempted by some wrong action of your brother, do not let your eyes sleep until you have driven this temptation from your heart and wholly made peace with your brother.

## Cap 46. On prayer

Although lack of reliance on yourself, trust in God and constant efforts are quite essential in our spiritual warfare, as has been shown already, yet the most important of all is prayer, the fourth weapon in this war, as we have said in the beginning (end of first chapter). For it is through prayer that the first three weapons are acquired and gain full force, and that all other blessings are obtained. Prayer is the means of attracting and the hand for receiving all the blessings, so richly poured on us from the inexhaustible source of God's infinite love and goodness towards us. In spiritual warfare, by prayer you put your battle-axe into God's hand, that He should fight your enemies and overcome them. But in order that prayer should manifest its full power in you, it is needful that it stay constantly in you, as a natural function of your spirit; and you should protect and inspire it by cultivating the following attitudes.

(1) You should keep always a lively striving to serve only God in all things you do, and serve Him in such way as is acceptable to Him. In order to make and keep this tendency alive, you must have the conviction, and always hold it in mind, that every reasoning creature should render the Lord worship, praise and service, if only because of His wondrous qualities: His goodness, greatness, wisdom and His numberless and immeasurable other perfections. When you add to this a constant remembrance of the fact that in an indescribable way He Himself served and profited you by the dispensation of His incarnation, redeemed you, freed you of the great curse, ministered to the wounds caused by the poison of sin and healed them, not with wine or oil, not with any kind of poultices, but with the priceless blood which flowed from His most holy side, and with His holy flesh tortured by scourgings, thorns, and nails; if you remember all this, how can you fail zealously to dedicate to His service alone every moment of your life by word, thought and deed? Moreover, you must not forget the profit we ourselves gain from such a

内运行的作为与果实；反之，每一句恶语和轻蔑的指责，则源于你邪恶的本性以及魔鬼的诱惑。因此，当你因兄弟的某些过失而心生试探时，切莫让你的眼睛安睡，直到你将这试探从心中驱逐，并与你的兄弟全然和好。

## 章 46：论祷告

虽然，如前所述，不依靠自己、信赖上帝以及持续的努力在我们的属灵争战中至关重要，然而最重要的还是祷告，这是这场战争中的第四件武器，正如我们一开始所说（第一章末尾）。因为正是藉着祷告，前三件武器才得以获得并发挥完全的力量，所有其他的恩赐也才能得以取得。祷告是吸引并接受所有恩福的途径和手，这些恩福如此丰盛地从上帝无限的爱与良善——那取之不尽的源泉——倾泻在我们身上。在属灵争战中，藉着祷告，你将你的战斧交到上帝手中，好让祂为你与你的仇敌争战并战胜他们。然而，为了让祷告在你里面彰显其完全的力量，它必须恒常在你里面，成为你灵性的自然功能；你当藉由培养以下态度来保护并激发它。

(1) 在您所做的一切事上，您应始终保持一种活泼的努力，只为侍奉上主，并以祂所悦纳的方式侍奉祂。为了激荡并维系这份活泼的倾向，您必须确信并恒常铭记，每一个有理性的受造物都应当向主献上崇拜、赞美和侍奉，只因祂那奇妙的特质：祂的良善、伟大、智慧，以及祂那无数且不可量度的其他完美之处。若您再将这一点，加上那恒常的记忆：祂如何以不可言喻的方式，藉由祂道成肉身的奥秘，亲自侍奉并造福了您，救赎了您，使您脱离了那巨大的咒诅，治愈了因罪恶之毒所造成的创伤，并非用酒或油，亦非任何形式的膏药，而是用那从祂至圣肋旁流出的无价宝血，以及祂那受鞭笞、荆棘与铁钉折磨的圣体；若您铭记这一切，您怎能不热切地，以言语、思想和行动，将生命中的每一刻，全然奉献给祂的侍奉呢？此外，您绝不可忘记，我们自己的侍奉中所获得的益处，因为它使我们成为自己的主人，魔鬼的征服者，以及上帝的儿女。

service, since it makes us masters of ourselves, conquerors of the devil and sons of God.

(2) You must possess a warm and living faith that, in His great mercy and loving kindness, God Himself wishes and is ready to give you all that is needed for you to serve Him rightly, and to bestow upon you every blessing you need. Such faith and such trust will become for you a vessel, which God in His infinite mercy will fill with the treasures of His blessings. And the bigger and more capacious your vessel, the richer the gifts with which your prayer will each time come back to what is deepest within you. How can one think that the Almighty and Unchanging God, Who commanded us to pray to Him and promised to give us the blessings we ask, should refuse them to us, and should not send us His Spirit, if with diligent and patient prayer we beg them from Him? Has He not said: 'How much more shall your heavenly Father give the Holy Spirit to them that ask him?' (Luke xi. 13). And has He not promised: 'And all things, whatsoever ye shall ask in prayer, believing, ye shall receive' (Matt. xxi. 22).

(3) You must approach prayer with an attitude such that you desire only the Divine Will, and not your own, alike in asking and in receiving what you have asked for. In other words, you should be moved to prayer because God wishes it, and you should wish to be heard, again as He desires it. In a word, let it be in your mind and heart completely to unite your will with the will of God, to obey it in everything, and in no way to desire to incline God's will towards your own. Why should this be so? Because your will is always mixed with self-love, is very often mistaken and does not know what it should wish for. But the will of God is always good, wise, just, beneficent and can never err. Since God's will is an immutable law for all that is and will be, to obey its rule must be the will of all reasoning creatures and the queen of their desires, whom they must submissively follow in all things.

Thus you must always desire, ask for and seek only what is acceptable to God. If ever you are in doubt as to whether one thing or another is acceptable to Him, seek it and ask for it with the thought that you wish to do or have this, if God too desires it. As to things, which you are sure are acceptable to God, such as virtues, you should seek them and ask for them only in order to please God more and to serve Him better, and for no other purpose, be it even spiritual.

(二) 你必须拥有一种温暖而活泼的信仰，深信上帝以其浩瀚的慈悲与仁爱，亲自愿意并已准备好赐予你一切所需，使你得以正确地侍奉祂，并赋予你所需的一切福分。如此的信仰与信任，将为你成为一个器皿，上帝以其无限的怜悯，将用祂宝贵的福分充满它。你的器皿越大、越宽广，你的祷告每次从你内心深处归回时，所带回的恩赐就越丰盛。怎能设想，那位全能而不变的上帝，祂曾吩咐我们向祂祈祷，并应许赐予我们所求的福分，竟然会拒绝我们，不将祂的圣灵赐予我们，如果我们以勤恳而恒久的祷告向祂恳求？祂岂未曾说：「你们在天上的父，岂不更要把圣灵赐给求祂的人吗？」（路加福音 11:13）。祂岂未曾应许：「你们祷告，无论求什么，只要信，就必得着。」（马太福音 21:22）。

(3) 你当以这样的心境来亲近祷告：你只渴望神圣的旨意，而非你自己的，无论是在祈求抑或是在领受你所求之事上。换言之，你应因着神的意愿而受感动去祷告，并应照着祂的旨意渴望蒙允。总而言之，让你的思想和心完全与神的旨意合一，在万事上顺服它，且绝不试图使神的旨意倾向于你自己的。为何当如此？因为你的意志常与自爱相掺，往往错误，且不知其所当求。然而神的旨意始终是良善、智慧、公义、仁慈的，永不谬误。既然神的旨意是万有——过去与未来——的永恒法则，那么顺从其律令，就必是所有有理性受造物的意愿，并成为他们诸般渴望的女皇，他们在万事上都必须谦卑地追随。

因此，你必须常常渴望、祈求并寻求那唯独蒙神悦纳之事。如果你对某事是否蒙神悦纳心存疑惑，便当以此念头去寻求和祈求：你愿为此或得此，唯愿神亦如此定意。至于那些你确信蒙神悦纳之事，例如诸般美德，你当寻求和祈求它们，仅仅是为了更深地讨神喜悦，更好地事奉于祂，绝无其他目的，即便那目的是属灵的亦然。

(4) Further, you should come to prayer bringing deeds corresponding to your petition, and after prayer work still harder to become worthy to receive the grace and virtue you ask for. Thus the work of prayer should be accompanied by the effort of self-compulsion and of exerting all your strength towards what we ask, for here, in the order of spiritual life, asking for something and seeking it by your own efforts follow one another in alternation. But if a man prays God for some virtue, and at the same time gives himself up to negligence, acquiring no definite means to gain this virtue, and making no efforts towards it, truly this man tempts God, rather than prays. Thus the divine James says: 'The effectual fervent prayer of a righteous man availeth much' (James v. 16). What avails to make prayer effective, according to St. Maximus, is when, besides begging a saint to pray for him about something, the man also prays about it himself and with all diligence does everything necessary for obtaining his request.

(5) You should combine in your prayer the four actions of which St. Basil the Great writes: first, glorify God, then give thanks to Him for the mercies He has shown you, then confess to Him your sins and trespasses of His commandments, and finally ask Him to grant you what you need, particularly in relation to your salvation. In accordance with this you may, for example, pray thus:

‘O Lord my God! I sing and praise Thy ineffable glory and Thy infinite greatness. – I thank Thee that, by Thy goodness alone, Thou hast given me to exist and to share in the life-saving blessings of Thy dispensation by incarnation, that Thou hast often saved me, even without my knowledge, from calamities which threatened me, and delivered me from the hands of my unseen foes, – I confess to Thee that countless times have I stifled my conscience and fearlessly transgressed Thy holy commandments, and so shown myself ungrateful for Thy many and varied bounties. O my most merciful Lord, let not my ingratitude be too great for Thy mercy, but overlook my sins and trespasses, look with kindness on the tears of my contrition, and, according to the multitude of Thy tender mercies, help me even now, grant me what is needful for my salvation, and guide my life towards pleasing Thee, so that, unworthy as I am, I too may glorify Thy holy name.’

At the end of this prayer you can enumerate all your present needs, those of the spirit, those of the soul and

(4) 再者，你应带着与你所求相称的善行来祷告，而在祷告之后，更要加倍努力，使自己配得领受你所祈求的恩典与美德。因此，祷告之工应伴随着自我强迫的努力，以及竭尽全力追求我们所求之事的行动，因为在属灵生命的秩序中，祈求某事与藉由自身努力寻求某事是交替进行的。然而，若一人向神祈求某种美德，却同时沉溺于怠惰，不采取任何明确的方法去获取这美德，也不为此付出任何努力，那么此人实乃试探神，而非祷告。故此，神圣的雅各说：「义人恳切的祷告所发出的力量，是大有功效的」（雅各书 5:16）。根据圣马 Maximus 所言，使祷告有效的，除了恳求圣者为他代祷某事之外，更在于此人自己也为此事祷告，并以一切的勤勉，竭尽所能地去做一切必要之事，以求获得所求。

(5) 你当在祷告中结合圣大巴西尔所述的四种行动：首先，荣耀上帝；其次，为祂所赐予你的恩慈感谢祂；再次，向祂忏悔你的罪孽与违犯祂诫命之处；最后，祈求祂赐予你所需之物，尤其关乎你的救赎。循此，你可如此祷告，例如：

「主啊，我的上帝！我歌颂赞美祢那不可言喻的荣耀和祢那无涯的伟大。我感谢祢，因祢独有的良善，赐予我存在，并使我得享祢借着道成肉身所施予的救恩洪福；祢曾屡次拯救我，甚至在我不知情之时，脱离那威胁我的灾祸，并把我从我那无形仇敌的手中解救出来。我向祢忏悔，无数次我抑制了自己的良知，无所畏惧地触犯了祢的神圣诫命，从而显明我对祢那繁多而各异的恩惠是何等忘恩负义。哦，我那至仁慈的主，愿我的忘恩负义不要超越祢的怜悯，求祢宽恕我的罪过和过犯，以慈悲垂顾我忏悔的泪水，并照祢丰盛的温柔怜恤，即刻帮助我，赐予我得救所需的一切，并指引我的生命趋向蒙祢喜悦，如此，纵然我卑微不配，也能荣耀祢的圣名。」

在这祷文的尽头，你可列举你当下所有的需求：灵性的、魂魄的、以及肉身的。而若你彼时正致

those of the body: and if at that time you are exercising yourself in some special virtue, mention it too and pray for God's help to make progress towards perfection in it. If you are troubled by the impulses of some passion, pray for help in resisting and vanquishing it. If you suffer some injustice or injury, some loss or affliction, do not forget to give thanks for it to God, since, being sent in accordance with God's will, which is always good, it is visiting you for your own benefit.

(6) In order that your prayer should be effective before God and should attract His benevolence, adorn it and give it wings by a firm faith not only in God's measureless bounty and in the immutable truth of His promise to hear us when we call to Him, even before our prayer is ended (Isaiah Ixiii, 9), but most of all in the power of the special dispensation of our Lord Jesus Christ, Who assumed flesh for our sakes, suffered death on the cross, was resurrected, ascended to heaven and sits on the right hand of God the Father, where He ceaselessly intercedes for us; since 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?' (Rom. viii. 32).

In order to be heard, offer also the intercession of the Holy Mother of God, the Virgin Mary, who prays for us day and night, and of all the saints, of archangels and angels, apostles and prophets, shepherds and teachers, together with the martyrs, holy fathers and mothers and those who have pleased God in every possible way, of your guardian angel and your patron saint whose name you bear, and the saint to whom is dedicated the Churches in which you were baptised, and always pray. By prefacing your prayer with these intercessions, you preface it with your humility, which of all things is most pleasing to God, since He looks upon no man with more lovingkindness than a man who is meek and humble. 'A broken and a contrite heart, O God, thou wilt not despise' (Ps. li. 17).

(7) You should always say your prayers with tireless diligence, as the Apostle directs, saying: 'Continue in prayer, and watch in the same' (Col. iv. 2). For humble patience, tirelessness and persistence in prayer conquer the unconquerable God and incline Him to mercy. According to the Lord's parable, the importunity of the widow inclined a wicked and unjust judge to grant her petition. The Lord gave this parable for a special purpose—to teach us not to faint, but to pray patiently, as we read in the Gospels: 'And he spake a parable unto

力于某种特定的美德，亦可提及，并祈求上帝的襄助，以期能在此美德上臻于至善。若你正为某种激情之冲动所困扰，便当祈求助佑，以抵抗并战胜它。若你遭受不公或伤害，蒙受损失或苦难，切莫忘记为此感谢上帝；盖因此乃依照上帝之旨意所降，而祂的旨意恒常良善，故此等遭遇皆为汝之裨益而至。

(六) 为使您的祷告在上帝面前蒙垂听并吸引祂的慈爱，请以坚固的信心来妆点并赋予它翅膀。这信心不仅在于上帝无量的仁慈以及祂所应许的永不更改之真理——当我们呼求祂时，祂必垂听，甚至在我们的祷告结束之前（以赛亚书 58:9）；更重要的是，这信心在于我们的主耶稣基督特别施恩的大能，祂为我们取了肉身，受死于十字架，又复活、升天，如今坐在父上帝的右边，在那里 ceaselessly 为我们代求；因为「上帝既不爱惜自己的儿子，为我们众人舍了，岂不也把万物和祂一同白白地赐给我们吗？」（罗马书 8:32）。

为了让您的祷告蒙垂听，也请献上圣母，童贞玛利亚的代求，她日夜为我们祈祷；并献上所有圣徒、总领天使和众天使、使徒和先知、牧者和教师，以及殉道者、圣洁的教父教母们的代求，以及所有以各种方式取悦上帝的人的代求；也献上您的守护天使和您所承受其名的主保圣人的代求，以及您受洗的教堂所奉献的圣人的代求，并要常常祷告。

以这些代求作为您祷告的开端，您便是以谦卑作为开端，在万事万物中，谦卑最蒙上帝喜悦，因为祂看顾任何人都不如看顾那温柔谦卑的人更充满慈爱。「上帝啊，忧伤痛悔的心，你必不轻看」（诗篇 51:17）。

(7) 你当以不倦之勤恳恒常祷告，正如使徒所教诲：「你们要恒切祷告，在此警醒感恩」（歌罗西书 4:2）。因为谦卑的忍耐、不倦与坚持的祈祷，能征服那不可征服的上帝，使祂转向施恩。按照主所说的比喻，寡妇的纠缠使那邪恶不义的审判官都俯允了她的请求。主讲这个比喻，有一个特别的目的——教导我们不可灰心，而要耐心祷告，正如我们在福音书中所读到的：「耶稣设一个比喻，是要他们常常祷告，不可灰心」（路加福音 18:1）。如果，如我所言，一



them to this end, that men ought always to pray, and not to faint”(Luke xviii. 1). If, as I say, an unjust judge was persuaded to grant the petition of the widow because she importuned him, how can God fail to incline His ear to our prayers, if we persist in imploring Him since He is the essence of lovingkindness? Therefore, when you beg God to grant you something, and He is slow in hearing you, continue to pray, keeping firm trust in His help alive in your heart. For diligent prayer is never left by Him unrewarded and He is always ready to pour out rich blessings in return, much exceeding the expectations of those who pray, if they have no inner obstacles and are not in a state when it is better for them that their petition should remain unfulfilled. In this case, instead of what they ask, God sends them some other good, more profitable to them, whether they are aware of it or not. In this sense the conviction that prayer never remains unheard is quite justified; all that happens is that, when we ask and are not aware that what we ask is unprofitable to us, God does not send what we ask, and what He does send remains unseen, because to see it is not without danger to him who receives. So always be patient in prayer, and convinced that prayer never remains without fruit. If you do not receive what you ask, believe that you are receiving or will receive another good in its place. If you do not see it or come to see it, do not try to find out why this is so, but turn to your unworthiness and fill your soul with humble thoughts and feelings. If you provoke and make firm such thoughts in yourself, as a consequence of prayer, then, even if you receive absolutely nothing, whether visibly or invisibly, accept these feelings themselves as the fruit of prayer, both salutary for yourself and most pleasing to God. Hear what St. John Chrysostom says: ‘Prayer is a great blessing if practised in a right inner state and if we teach ourselves to give thanks to God, both when we receive what we ask and when we do not receive it. For when He gives, and when He does not give, He does it for your good. Thus when you receive what you ask, it is quite clear that you have received it; but when you do not receive it, you also receive, because you thus do not receive what is undoubtedly harmful for you; and not to receive what is harmful means to be granted what is useful. So, whether you receive what you ask or not, give thanks to God in the belief that God would have always given us what we ask were it not often better for us not to receive it. So always pray to God with patience and render thanks to Him for all things, believing and professing your belief that He is good to you, and wisely good, and is your loving Benefactor, both when

个不义的审判官因寡妇的纠缠而被说服允诺她的请求，那么，如果我们在恳求上帝时坚持不懈，祂又怎会不侧耳垂听我们的祷告呢？祂乃是慈爱之本质。因此，当你祈求上帝赐予你某种事物，而祂迟迟不应允时，你当继续祷告，心中坚定地怀揣对祂帮助的信任。因为勤勉的祈祷绝不会不蒙祂的报偿，祂也总是乐意倾注丰盛的恩典作为回报，远远超出那些祷告者的期望，只要他们内心没有障碍，且他们的处境并非所求不应更佳。在此情况下，上帝会赐予他们一些其他更具益处的好处，无论他们是否知晓。从这个意义上说，祷告绝不会不蒙垂听的信念是完全有理由的。所发生的一切，无非是当我们所求之事于我们无益却不自知时，上帝不赐予我们所求，而祂所赐予的却不被看见，因为看见它对领受者而言并非没有危险。所以，务必在祷告中常存忍耐，并深信祷告绝不会没有果效。如果你没有得到所求，请相信你正在或将要得到另一个更好的东西来替代。如果你看不见或未能看见它，不要试图探究缘由，而当转而思量自己的不配，并让谦卑的思想和情感充满你的灵魂。如果你在祷告之后，激发起并坚定这样的思想，那么，即便你完全没有得到任何可见或不可见的事物，也请将这些感受本身接受为祷告的果实，这于你自身有益，且最蒙上帝喜悦。请听圣金口约翰所言：「祷告是一项伟大的恩典，如果以正确的心境实践，并且我们教导自己感恩于上帝，无论我们得到了所求还是没有得到。因为祂赐予，或是不赐予，都是为了你的益处。因此，当你得到所求时，你显然已经得到了；但当你没有得到时，你同样有所得，因为你因此没有得到无疑对你有害之物；而没有得到有害之物，就意味着获得了有益之物。所以，无论你是否得到所求，都要感谢上帝，相信上帝若非常更好地不赐予我们所求，祂总是会赐予的。所以，总要带着忍耐祷告上帝，为万事感谢祂，相信并宣称你相信祂待你好，且是明智的好，是你的慈爱施恩者，无论祂赐予或不赐予你所求。坚定此信念，谦卑顺服于神圣的旨意，以感恩和喜乐的心情迎接所发生的一切，无论是愉悦还是不悦。」

He gives and does not give what you ask. Firm in this faith, remain humbly obedient to divine Providence, meeting gratefully and gladly everything that happens, whether pleasant or unpleasant.

Cap 47. What is mental or inner prayer, and of what kinds can it be?

Mental or inner prayer is when a man at prayer collects his mind in the heart, and from there sends out his prayer to God, not aloud but in silent words, praising and thanking Him, confessing to Him his sins with contrition and begging for his needs in spiritual and bodily blessings. One should pray not only in words but also in mind, and not only in mind but also in the heart, so that the mind sees and understands clearly what is said in words, and the heart feels what the mind thinks. All this yoked together is real prayer, and if something of this is lacking in prayer, it is either imperfect prayer or not prayer at all.

You are sure to have heard these expressions: prayer with words, prayer with the mind, prayer with the heart, and maybe you have heard explanations of each of them separately. What is the reason for this division of prayer into its component parts? The reason is that owing to our negligence it sometimes happens that the tongue says the holy words of prayer, while the mind wanders away somewhere: or the mind understands the words of prayer, but the heart does not respond to them with feeling. In the first case prayer is merely words, and is not prayer at all; in the second-prayer with words is connected with mental prayer, and this is imperfect, incomplete prayer. Full and real prayer is when praying words and praying thoughts are combined with praying feelings.

There also exists, through the grace of God, prayer of the heart only, and this is spiritual prayer, which the Holy Spirit moves in the heart: the man who prays is conscious of it, but does not do it; it acts by itself. This prayer belongs to the perfect. The form of prayer accessible to all and demanded of all is the form where mind and feeling are always combined with the words of prayer.

There is yet another form of prayer, which is called standing in the presence of God, when the man who prays is wholly concentrated in his heart and inwardly contemplates God as being present to him and within him, with corresponding feelings- either of fear of God

章 47: 何谓心思祷告或内在祷告? 它有哪些类型?

心祷或内祷, 乃是祈祷之人将他的心念汇聚于心, 并从此处向神献上祷告, 非以声言, 乃以无声之语, 赞美并感谢祂, 以悔罪之心向祂忏悔自己的罪愆, 并恳求祂赐予灵性与肉身之所需福佑。人当不仅以言语祷告, 亦当以心意祷告, 不仅以心意祷告, 亦当以心祷告, 俾使心意清晰洞察并理解言语所道, 而心则感受心意所思。凡此种种, 若能同心合一, 方是真切之祷告。若祷告中有所欠缺, 则此祷告或为不全, 或根本不为祷告。

您一定听过这些说法: 言语祈祷、心智祈祷、以及心灵祈祷, 也许您也听过对它们各自的解释。将祈祷如此细分为各个部分的原因何在? 原因在于, 由于我们的疏忽, 有时舌头念诵着神圣的祈祷文, 而心智却游荡到别处; 或者, 心智虽理解祈祷文, 但心灵却未以情感回应。在第一种情况下, 祈祷仅仅是言语, 根本算不上是祈祷; 在第二种情况下, 言祷与心智祈祷相连, 这便是不完善、不完整的祈祷。完整而真实的祈祷, 是当祈祷的言语和祈祷的思想, 与祈祷的情感相结合之时。

另有一种, 乃借由上帝洪恩, 唯独出于心坎的祷告, 此为灵性之祷, 圣灵在心内发动: 祷告之人对此有所觉知, 却非出于己力; 乃是祷告自行运行。此祷告属乎全然无缺者。而那人人可及、亦为人人所求的祷告形式, 则是心神与情感恒常与祷告言语相融的那种。

尚有一种祷告的形式, 称为「[立于上帝的临在之中](#)」。此时, 祷告之人全然专注于自己的心, 内心默观上帝在自己身边, 又在自己之内, 伴随着相应的感受——或是对上帝的敬畏, 以及在其伟大面前的惊奇和崇敬之情; 或是信心与盼望;

and the feeling of wonder and awe before His greatness, or of faith and hope, or of love and submission to His will, or of contrition and readiness for any sacrifice. Such a state comes when a man becomes deeply immersed in prayer by word, mind and heart. If a man prays in the right way and for a long time, these states come to him more and more often, and finally this state can become permanent; then it is called walking before God and is constant prayer. This was the state of David, who says of himself: 'I have set the Lord always before me: because he is at my right hand, I shall not be moved' (Ps. xvi. 8). Thus, my brother, if you wish your prayer to bring much fruit, never be content by oral prayer alone, but pray also with your mind and heart—using your mind to understand and be conscious of all that is said in words, and your heart to feel it all. Above all, pray with your heart. Prayer bursting from the heart is like a streak of lightning, which takes but a moment to cross the heavens and appear before the throne of the all-merciful God. God hears it and inclines towards this most of all. This was the prayer with which Moses prayed standing before the Red Sea; and immediately he heard God's voice: 'Wherefore criest thou unto me?' (Ex. xiv. 15); and God gave him the power to free his people from the danger which threatened them.

## Cap 48. How to learn to pray in this way

I presume that, having read thus far, you will ask: how to learn this prayer? The answer is: train yourself always to pray precisely in the way I have indicated, that is, not only in words, but also in mind and heart—and you will learn. How did you learn to read? You began to work at it and learnt. How did you learn to write? You began to write, and you learnt. In the same way you will learn to pray as I have indicated, if you begin to pray in precisely this way.

You know of course the words of prayer—you were taught them from childhood. They are to be found in our prayer-books and the book of church services. They are prayers that poured out of the hearts of saintly men and women when, moved by the Holy Spirit, they expressed before God the desires of their heart. The spirit of prayer is contained in them; so, if you read them as you should, you too will be filled with this spirit, just as the spirit of a writer is communicated to one who reads with full attention. Everyone has experienced this, and I am sure you have had the same experience.

或是爱与顺服其旨意；或是痛悔与乐意献上任何牺牲。这种状态的到来，是在一个人通过言语、心思和心灵，深沉地沉浸于祷告之中时。若人以正确的方式长久祷告，这些状态便会愈发频繁地临到他，最终这种状态能够变为恒常；那时，它便被称为「在上帝面前行走」，是持续不断的祷告。这便是大卫的状态，他如此论及自己：「我将上主常摆在我面前；因他在我右边，我便不致摇动。」(诗篇 16:8)。

因此，我的弟兄啊，如果你希望你的祷告能结出丰盛的果实，切莫只满足于口头的祷告，而要用心思和心灵祷告——运用你的心思去理解并 осознать (意识) 话语中所说的一切，并用你的心灵去感受这一切。最重要的是，用心灵祷告。从心灵迸发而出的祷告，如同划破天际的闪电，只需片刻便能穿过穹苍，显现于至仁慈上帝的宝座前。上帝垂听它，并最倾心于此。摩西站在红海边祷告，便是这种祷告；他立刻听见了上帝的声音：「你为何向我哀求呢？」(出埃及记 14:15)；上帝便赐予他能力，使他的百姓脱离了那威胁着他们的危险。

## 章 48：如何学习如此祷告

我想，读到此处，您会问：如何学习这种祷告？答案是：训练自己，永远按照我所指明的方式祷告，也就是说，不仅要用言语，还要用心灵和意念——您就会学会。您是如何学会阅读的？您开始练习，然后就学会了。您是如何学会书写的？您开始书写，然后就学会了。同样地，如果您开始以这种方式祷告，您也会学会我所指明的祷告方式。

您当然知道祈祷的言语——您从小就受教于此。它们可以在我们的祈祷书和教会礼仪书中找到。这些祈祷曾从圣洁男女的心中涌流而出，他们受圣灵感动，在上帝面前倾诉了他们心中的渴望。祈祷的精髓蕴含其中；因此，如果您能如其所是地阅读它们，您也会被这种精髓所充满，就像作者的精神会传达给全神贯注的读者一样。每个人都曾体验过这一点，我相信您也有过同样的经历。

These words of prayer are collected in our prayer-books, so you have no need to work at collecting them. So get yourself a prayer-book and, at the times fixed for prayer, usually in the morning and evening, read the prayers set out there, paying attention to every word, thinking the thoughts expressed there and trying to reproduce in your heart the same feelings as stir in the prayer you read. This is all there is to it; and this is what all people usually do.

You will say: true, all people do this; but if so, why does not everyone have proper prayer? Because, although they do it, that is, open the prayer-book, stand before the icons and read, they do not bring their mind and heart into it: the mind wanders they know not where, and the heart follows its own pleasures, instead of praying. But when you pray you should confine your mind in the words of prayer and make your heart absorb what they say-and you will at once taste the fruit of such recital of prayer.

Thus, since you have the words of prayer and know what it means to understand and feel them, the rest depends on you: prayer and success in it is in your hands. Strive diligently and you will succeed. Yet I shall add some words of guidance to facilitate this success.

(1) Try to ponder over and feel the prayers you have to read, not at the hour of prayer, but at some other free time. If you do this, then, at the time set for prayer, you will have no difficulty in reproducing in yourself the whole content of the prayer you read. As soon as you begin some prayer, the thoughts and feelings contained in it will at once present themselves to your consciousness, and you will utter the words as though they were your own, born in your own heart and pouring out of it, instead of having been brought into it.

(2) Having thought about and felt the prayers, take care to learn them by heart. When you have done this, you will carry the prayers in you. While they are in the prayer-book they are outside you; but when you have learnt them by heart, they become within you, so that, whatever the circumstances, you will always have your prayer-book with you. Besides, by memorising the prayers, you engrave the praying thoughts and feelings more deeply in yourself, than if you have merely pondered over and felt their meaning. This study of prayers, when you not only learn the words by heart but also preserve in yourself the thoughts and feelings

这些祷文都已收录在我们的祈祷书中，所以您无需劳心去收集它们。因此，请您取来一本祈祷书，并在固定的祈祷时间，通常是早晨和晚上，诵读其中所列的祷文。请您留意每一个字句，思索其中所表达的意念，并努力在心中重现您所诵读的祷文中所激荡的相同情愫。仅此而已；这便是所有人通常所行的。

您会说：诚然，人皆如此；但若果真如此，为何不是每个人都能拥有合宜的祷告呢？盖因，即便他们如此行，即，翻开祷告书，立于圣像前，并诵读，他们却未将心思和心灵投入其中：心思不知所踪，而心灵则追逐自己的享乐，而非祈祷。但当您祷告时，您应当将您的心思系于祷告之言中，并使您的心灵吸收其所言——您将立刻尝到如此诵祷的果实。

因此，既然您已拥有祷词，并深知理解和感受其深意之妙，那么其余之事便在于您了：祷告及其成就皆掌握在您手中。您当勤勉力行，方能臻至成功。然而，我仍将为此成功，增添一些引导之语。

(1) 尝试在祷告时辰以外的其他空闲时间，沉思并感受你必须诵读的祷文。若你如此行，那么在祷告的时辰，你将能毫不费力地在你自身重现你所诵读祷文的全部内容。一旦你开始某段祷文，其中所蕴含的思想和感受将立刻呈现于你的意识之中，你将发出这些话语，仿佛它们是你自己的，发自你的内心并从中倾泻而出，而非被带入其中。

(二) 思考并感受这些祷词之后，请务必用心记诵。当你完成了这一步，祷词便会内在于你。当它们存在于祈祷书中时，它们在你之外；但当你用心记住它们时，它们便进入你心，如此一来，无论身处何种境遇，你都将始终携带着你的祈祷书。此外，通过背诵祷词，你将那些祈祷的思绪和情感更深刻地铭刻在自己内心，远比你仅仅沉思和感受其意义更为深刻。这种对祷词的学习，当你不仅记诵了文字，更将其中蕴含的思绪和情感保留在自己心中时，便会在你内里构建起一座祈祷的殿堂。这是养成正确祈祷习惯的最佳方法。



they contain, will build in you a structure of prayer. This is the best method of forming the habit of proper prayer.

(3) When the time comes for recital of prayers, do not begin to say them as soon as you have torn yourself from your ordinary occupations, but first prepare yourself: ‘stand for a while in silence, until your feelings calm down’ as the prayer-book teaches, and remember what you are about to approach and to perform, who you are, who are about to pray, and who is He before Whom you are about to recite your prayers, what exactly you are to say and how. This preparation is made necessary—in the morning, because the soul is heavy from immersion in sleep and because the cares of the coming day flood you immediately upon awakening— and in the evening by the varied impressions of the day, and especially things that stand out as striking, whether pleasant or unpleasant. Try to sweep all this out of your consciousness, so that the work of prayer occupies your whole attention and you can consecrate the time before you exclusively to prayer. If some matters have struck you, and you have not succeeded in dealing with them, turn them into a subject for prayer, or thanksgiving, or ask for help and liberation, or commit them, yourself and all that you have to God’s will.

(4) Just before you begin to recite prayers, bring yourself to the consciousness and feeling of standing in the presence of God with reverent awe, and bring to life in your heart the faith that God sees and hears you, that He does not turn away from those who pray to Him, but looks with benevolence on them and on you in this hour of prayer. Let your prayer be winged with hope that He is ready to grant, and will actually grant your request, if it is for the good of your soul.

(5) Having brought yourself to this state, say your prayers, with the deepest attention, taking every care to make them come from the heart, as though they were your own, although they were learned by heart. Do not let your attention wander off, nor your thoughts slip away. As soon as you notice this happening, bring your thoughts back within, and resume your prayers from the point, at which your attention strayed to something else. Remember that attention does not stray when the heart is filled with feelings of prayer. So your first care should be for these feelings. Do not let yourself hurry in reciting prayers, but continue to the end reverently and with patience, as befits a sacred doing.

(三) 当诵祷之时到来，切勿在刚从寻常事务中抽身时便立刻开始诵祷。首先，你需要预备自己：正如祷告书所教导的，要「**静默片刻，直到你的情思平复**」，并回想你将要趋近和实行什么，你是谁，是那个将要祈祷的人；他是谁，是他面前将要诵祷的人；你究竟要说什么，以及如何说。这样的预备是必须的——在早晨，因为灵魂因沉浸于睡梦而沉重，且新一天的事务在醒来后便立刻如潮水般涌来；在夜晚，则因白天种种驳杂的印象，特别是那些引人注目的，无论是愉悦或不快的。尽力将这一切从你的意识中清扫出去，好让祷告之事占据你全部的注意力，使你能够将面前的时光全然奉献给祷告。若有某些事务困扰着你，而你未能成功处理，便将它们化为祷告或感恩的主题，或祈求帮助与解脱，或将它们、你自己及你所有的一切，全然交托于上帝的旨意。

(4) 在您开始诵读祷文之前，请先将自己带入这样一种意识和感受中：您正怀着虔敬的敬畏之心，立于上帝的面前。并在您的心中唤醒信心：上帝正注视着您，倾听着您的祷告，祂不会离弃那些向祂祈祷之人，反而在您此刻祷告之时，以仁慈的目光注视着他们，也注视着您。让您的祷告插上希望的翅膀，深信上帝已准备好应允您的请求，并且，若这请求有益于您的灵魂，祂必将之赐予您。

(五) 当您达到这种境地时，便可开始祈祷，带着最深切的专注，尽一切努力使祷文发自肺腑，仿佛是您自己的心声，尽管这些祷文是熟记于心的。不要让您的注意力游离，也不要让您的思绪飘散。一旦您察觉到这种情况发生，立刻将您的思绪拉回到内在，并从您注意力分散到别处的地方重新开始祈祷。请记住，当心充满祈祷的感受时，注意力就不会分散。因此，您首要的任务就是培养这些感受。不要让自己急于诵念祷文，而应以恭敬和忍耐的态度坚持到底，这正符合一项神圣之本分。

(6) If, while saying prayers, observing this method and attitude, some subject of prayer especially touches your heart, captures your attention as something very akin to your own circumstances, and incites you to pray in your own words, do not let this occasion slip by, but pause and pray in your own words, until the need or feeling for prayer that had arisen is satisfied.

(7) If you strive to practise the recital of prayer in this way, you will gain the spirit of prayer, which you must try to preserve in force as much as you can. For this reason, do not at once throw yourself into daily affairs and never think that, having performed your rule of prayer, you have finished with your duty to God and can now give rein to your thoughts and feelings. No, for the rest of the day you must also try to keep yourself as during your prayer rule. To succeed in this never forget that you are walking before God and that His hand alone keeps you above the abyss of nothingness. Keeping this in mind, do everything, both great and small, as God wishes it, asking His blessing and turning everything to the glory of His name. Acting thus you will retain the right state for prayer up to the hour of your evening rule. Having performed the evening rule in the same way, you will sleep rightly at night. Thus you will have lived a day and a night in a good prayerful state. In this way pass day after day, and in a few months, or perhaps even weeks, you will see your prayer gain in strength and, like a lamp that never goes out, prayer will constantly burn in your heart.

(8) I will add another small rule, namely, the necessity for this work of prayer to go on without interruption from the moment it is begun until some success is attained . . . But if to-day you pray well and keep the state of prayer in you, but to-morrow become slack and spend the day dispersed, then, acting thus you will never achieve any success in prayer. It will be the same as building and pulling down. In the end, prayer may dry up altogether and the soul become incapable of it. Having once begun, one must patiently remain in prayer, never weakening and pandering to oneself by special dispensations and indulgences.

## Cap 49. On praying in one's own words

Everything said so far was said of prayer or psalmody in already set words which, although said with attention and feeling, are not one's own. Should one for always restrict oneself to these? Prayer itself will answer this question for him who prays. Begin praying rightly with

(6) 若在按此方式与心境祷告时，某个祷告的主题尤其触动了你的心弦，吸引了你的注意，因其与你的境况甚是贴近，并激励你以自己的言语祈祷，切莫让此良机溜走，当停下脚步，用你自己的言语祷告，直至心中涌起的祷告需求或感受得到满足。

(7) 若你致力以此方式操练祈祷的诵念，你将获得祈祷之神，你必须尽其所能地努力维系它的力量。为此，请勿立即投入日常事务，也切莫以为，一旦完成你的祈祷规程，便已尽了对上帝的职责，此刻便可任由思绪与情感驰骋。不，在余下的白昼时光里，你也必须努力保持如同身处祈祷规程之时的心境。为了做到这一点，请勿忘怀你行走于上帝面前，且唯有祂的圣手将你托举于虚无的深渊之上。谨记此念，无论巨细，所行之事皆应如上帝所愿，祈求祂的赐福，并使一切荣耀归于祂的圣名。如此行事，你将维系祈祷的正确状态，直至你的晚祷时辰。以同样的方式完成晚祷规程后，你便能安然入睡。如此，你便在美好的祈祷状态中度过了一昼一夜。日复一日，以此方式度过时日，数月之后，或甚或数周之内，你将目睹你的祈祷日益强健，如同永不熄灭的灯火，祈祷将恒常在你心间燃烧。

(8) 我愿再添一条微小的规矩，即，这份祷告的工夫，从开始的那一刻起，便须不间断地进行，直至有所成就.....然而，倘若你今日祷告得宜，心中常存祷告之境，明日却懈怠散漫，虚度一日，如此行事，你便永远无法在祷告中取得任何成就。这无异于边建边拆。最终，祷告或许会完全枯竭，灵魂也将无力再行祷告。一旦开始，便须耐心持守于祷告之中，绝不可松懈，也切莫以特别的开脱与宽纵来迁就自己。

## 章 49：以自己话语的祷告

方才所言及的祷告或圣咏，皆指以既定的言语所进行的，尽管是怀着专注与真情念诵，却非出自己心。人是否应恒久地局限于此？祷告本身便会为祷告之人解答此问。你当以熟记的祷文开始正确的祈祷——从一开始，祷告便会开始与灵魂嫁

prayers learnt by heart, -and from the start prayer will begin to graft itself to the soul; and the more firmly it becomes grafted, the more it urges a man also to send forth such personal prayer as is fashioned in his heart, according to his needs. So, with his regular prayers, he will also address such prayers to God. Thus one's own prayer has its recognised place and part in the work of prayer.

I have already mentioned in the preceding chapter (par. 6) that when, during recital of prayer, the words of some prayer you utter especially touch your soul and fill it, you must not leave them without attention, but must pause and pray from yourself about the thing that is filling your soul. So do this. The same happens when you read the word of God or the profitable writings of the holy fathers, or when you reflect on divine things - on the greatness and perfection of God, His wonderful works of creation, His omnipotence and providence, and the most wonderful work of dispensation through His incarnation to save us; it is also produced by specially striking and impressive occurrences of daily life. In other words, something particularly strikes the soul, captures its attention and urges it to ascend in prayer to God on high. In all such cases, do not neglect to give attention to the impulse born in you, but respond to its urge, and interrupt for a while whatever you happen to be doing.

These sudden impulses mean that prayer has begun to inhabit your heart and to fill it. For these impulses do not come as soon as you have undertaken training in prayer, but only after a certain time, more or less long. These inner impulses are a proof of progress in the work of prayer; and the more frequent they are, the more the spirit of prayer fills the heart in which they are born. It should all end in praying always in one's own words alone. Though in actual fact it does not happen so, but one's own prayer always enters into the set prayers. For they are of the same nature and the same degree of virtue, and if they are replaced it is by standing in the presence of God, in wordless contemplation.

You must know, moreover, that sometimes in such cases it is the impulse alone for some prayer that is born, but at other times prayer itself accompanies the impulse, forming itself in the heart, without effort on the part of the man who prays. In the first instance, you must yourself fashion a suitable prayer, but in the second you must only listen and not interfere with the prayer

接; 而它嫁接得愈是牢固, 便愈是催促人也发出那按其所需, 从心中所生发的个人祷告。如此, 他便会同其惯常的祷告, 也将此类祷告呈献于上帝。因此, 个人的祷告在祈祷的功课中自有其公认的地位与部分。

我在前一章(第六段)中已经提及, 当你在诵读祷文时, 若有某些祷文的词句特别触动你的灵魂并充满你的内心, 你切不可不加理会, 而应停下, 并就那充满你灵魂之事, 发自你心地向神祈祷。请你如此行。同样的情形也会发生, 当你阅读神的话语或圣父们的有益著作时, 或当你默想神圣之事时——例如神的伟大与完全、他奇妙的创造之工、他的全能与眷顾, 以及他道成肉身以拯救我们这最奇妙的救赎大工; 它亦会由日常生活中那些特别引人注目和令人印象深刻的事件所引发。换言之, 就是有某些事物特别击中你的灵魂, 攫住你的注意力, 并促使你以祷告之心向上帝攀升。在所有这些情况下, 切勿忽略你内心所生的此等冲动, 而应顺应它的催促, 并暂时中断你手头正在进行的任何事情。

这些突如其来的冲动意味着祷告已开始居于你的内心, 并将其充满。因为这些冲动并非一当你开始操练祷告便会降临, 而是在或长或短的一段时日之后方才出现。这些内在的冲动, 乃是祷告之工取得进展的明证; 它们越是频繁, 祷告之灵便越是充满那孕育它们的心。这一切的终点, 应当是唯独以自己之言不住祷告。然而, 在实际情况中却并非如此, 我们自己的祷告总是融入既定的祷告之中。因为它们本质相同, 德行程度亦无二致, 若要取代它们, 那便是以静默无言的默观, 立于上帝面前。

你必须明白, 此外, 有时在这些情况下, 只有一种祈祷的冲动诞生, 但在其他时候, 祈祷本身伴随着这种冲动, 在心中自行形成, 无需祈祷者付出努力。在第一种情况中, 你必须自己构思一个合适的祷告, 但在第二种情况中, 你只需聆听, 不要干涉从心底涌出的祷告。此外, 我提醒你: 不要被在没有这种内在冲动和必要的情况下, 自

pouring from the heart. Moreover, I remind you: do not be tempted by the desire to formulate your own prayers without such inner impulse and necessity. You can compose a very clever speech to God, but it will not be prayer: it will be merely a combination of words and thoughts) but without the spirit of prayer. Do not do this. You will not avoid vanity and a high opinion of yourself, and these products stifle and stamp out real prayer.

As regards prayer, that forms itself in the heart, when the urge arises in it to pray about something which affects you personally and which you specially need, very often it is actually your own creation from the elements of prayer, collected in the heart from learning and assimilating existing prayers; but sometimes it is produced by the action of Divine grace. In such cases, it is the seed and the germ of the spiritual prayer I mentioned in chapter forty-seven. When you begin to be granted this, it will mean that you are approaching the boundaries of the perfection accessible to you. Give thanks then to God and walk on the path of life with still greater fear and trembling. The more precious the treasure, the more covetous the eyes of the enemies.

## Cap 50. On short prayers, or short prayerful sighings to God

It has been said many times already that real prayer is inner prayer, performed not only in words but also with mind and heart. Prayer of this kind captures the whole attention and keeps it within, in the heart. This is why to remain within is an inalienable feature of real prayer and its chief condition. The thought of God, as being present and listening to prayer, and the repulsion of every other thought is inseparable from remaining within in prayer. This is called sobriety or guarding of the heart. Therefore all the care of a man striving to make progress in prayer must be pre-eminently directed and must in fact turn towards this end: that is, never to leave the heart, soberly protecting it from every thought, except the thought of God alone; and to do whatever one has to do with one's attention never turning away from God, conscious of His presence, as though before His Face. This is the highest doing in the work of prayer. Recital of prayer, practised in the manner shown above, is the way to this, and even to realising the need and necessity for it. It is the first to teach the mind to concentrate on the heart and to pay attention exclusively to God. Having learned the value of this concentration, it is natural for a man, who

行构思祷告的欲望所诱惑。你或许能向神献上一篇非常巧妙的言辞，但这不会是祷告——那只是一种言语和思想的组合，却缺乏祷告的灵。不要这样做。你无法避免虚荣和自视甚高，而这些产物会扼杀和熄灭真实的祷告。

关于祷告，若祷告由心而生，当心中涌动着为某件与你息息相关、你尤其需要的事祈求的冲动时，这往往是你自身由心中所集之祷告元素所创造的。这些元素来自学习并吸收已有的祷告文；然而，有时它亦由神圣恩典的运行而生发。在这种情况下，它便是我在第四十七章中提及的属灵祷告的种子与萌芽。当你开始蒙赐此恩时，便意味着你正趋近你所能达至的完善之境。那时，当感谢上主，并以更深切的敬畏与战兢，行走在生命之路上。珍宝愈是贵重，仇敌贪婪的目光便愈是炽烈。

## 章 50：论简短的祷告，或向神发出的简短祷告叹息

人们已经多次说过，真正的祷告是内在的祷告，不仅仅用言语，更要用心思和心灵来完成。这样的祷告能抓住全部的注意力，并将其保持在内心、在心底。因此，保持在内心是真实祷告不可或缺的特征及其首要条件。在祷告中保持在内心，与思想着上帝的临在和垂听，并排斥一切其他思虑，是密不可分。这被称为警醒或守护心。所以，一个人若渴望在祷告中有所精进，他全部的心思必须主要导向并实际转向这个目标：那就是，永不离开内心，警醒地守护它，使其免受一切思虑，唯独思想上帝；并以不曾远离上帝的注意力来做一切必须做的事情，意识到祂的临在，如同在祂面前一般。这是祷告工作中最高的行持。如上所述的祷告诵念，是通往此境的途径，甚至能让人认识到其必要性和必需性。它首先教导心思专注于内心，并唯独专注于上帝。当一个人领会了这种专注的价值后，他自然会渴望它成为他灵性的恒常状态；因为那时，恒常的祷告将住在他里面；而愿望自然会驱使他努力去满足它。所有那些感受到这种需要的人都曾寻求并仍在寻求它。圣教父们关于警醒和守护内心的一



practises prayer, to wish for it to become a permanent condition of his spirit; for then constant prayer would dwell in him; and desire naturally leads to efforts to satisfy it. All those who have felt this need have sought and seek this. All instructions of the holy fathers concerning sobriety and guarding of the heart lead in this direction and have no other source but achievements in this work.

If you too feel this need, then you will ask: how to achieve this constant abiding within, before God's face, with sober guarding of the heart? Recital of prayer opens the way and produces the rudiments, but does not reach the end itself, or does not bring it to the required force and perfection. Recital of prayers is complex. It contains and offers to the attention many subjects which, although holy, may remind one of others, belonging to daily life or social life, and lead through these to worldly, irrelevant subjects, in accordance with the usual laws of association of thoughts and visualisations. And so it happens; the most assiduous recital of prayer can never be practised without the thought darting away and wandering outside. Since this disturbs the prayer and makes it impure, there is no man who practises prayer, who is not chagrined by it and does not wish to be delivered from this incapacity. Attention was drawn to this from the very earliest days of the life of spiritual endeavour. Then what method, following recital of prayer, was invented to cure it? The method was invented of saying short prayers, which would keep the thought always within, before God's face, and would thus give it no chance of straying, nor of going outside. St. Cassian speaks of this, saying that in his time this practice was general in Egypt (Discourses x. 10). From the teachings of other fathers we see that it was used on Mount Sinai, in Palestine, in Syria, and in all other places throughout the Christian world. What other meaning have the invocation: 'Lord have mercy!' and other short prayers, which fill our divine services and our psalmody? Thus, here is my advice: choose for yourself a short prayer or several such prayers, and by their frequent repetition arrive at the stage when they go on repeating by themselves on your tongue, and keep your thought focused on one point only-remembrance of God.

Everyone is free to choose his own short prayers. Read the Psalms. There you can find in every Psalm inspiring appeals to God. Choose from them those which are most closely related to your state and most appeal to you. Learn them by heart and repeat now one, now

切教导都指向这个方向，并且除了在这项工作中取得的成就，别无他源。

倘若你亦感到此番需求，你便会发问：如何才能恒常地安住于此，在上帝的面前，以清醒的心灵守护？诵念祷文开启了道路，孕育了雏形，但却未能直抵终极，亦未能将其推至所需的力道与圆满。诵念祷文是复杂的。它包罗万象，向心神呈现诸多主题，这些主题虽属神圣，却可能令人联想到其他日常或社交生活之事，并循此将思绪引向世俗、无关紧要的课题，此乃循着思想与意象关联的寻常法则。而事实亦是如此；即便最勤恳的祷文诵念，也绝不可能毫无思绪的游离与外驰。由于这扰乱了祷告，使其变得不洁，故而没有一个祷告之人不为此而烦恼，不渴望摆脱此番无能。早在灵修生活的最初时日，人们便已对此予以关注。那么，继诵念祷文之后，又发明了何种方法来匡正此弊呢？所发明的方法便是诵念简短的祷文，这些祷文能使思绪恒常地安住于内，在上帝的面前，从而不给它丝毫游荡或外驰的机会。圣卡西安谈及此事时说，在他那个时代，这种做法在埃及十分普遍（《论道集》第十卷，第十节）。从其他教父的教诲中我们看到，它在西奈山、巴勒斯坦、叙利亚以及基督教世界的所有其他地方都被广泛采用。那么，「主啊，怜悯！」以及其他那些充斥着我们的圣礼和圣咏的简短祷文，又有什么其他的意义呢？因此，我的建议是：为你自己选择一句或几句简短的祷文，并通过频繁的重复，达到它们能在你的舌尖上自行重复的境界，并使你的思绪仅仅专注于一点——对上帝的忆念。

每个人都可以自由选择他自己的短祷。请阅读诗篇。在每一篇诗篇中，你都能找到对上帝的鼓舞人心的呼求。从中选择那些与你的境况最为契合、最能打动你的祷文。将它们牢记于心，时而重复一篇，时而重复另一篇，时而重复第三篇。

another, now a third. Intersperse your recital of prayers with these, and let them be on your tongue at all times, whatever you may be doing, from one set time of prayer to another. You may also formulate your own prayers, should they better express your need, on the model of the 24 short prayers of St. Chrysostom, which you have in your prayer book.

But do not have too many, lest you overburden your memory and lest your attention runs from one to the other, which will be totally contrary to the purpose for which they were designed—to keep attention collected. The 24 prayers of St. Chrysostom is the maximum; one can use less. To have more than one is good for variety and to enliven spiritual taste; but in using them one should not pass from one to another too quickly. Taking one which corresponds best to your spiritual need, appeal to God with it until your taste for it becomes blunted. You can replace all your psalmody, or part of it, by these short prayers; make it a rule to repeat them several times—ten, fifty and a hundred times, with lesser bows. But always keep one thing in mind—to hold your attention constantly directed towards God.

We will call this practice short prayerful sighings to God, continued at all moments of the day and of the night, when we are not sleeping.

## Cap 51. On the Jesus Prayer

There have been and still are men of prayer who preferred one short prayer and repeated it constantly. St. Cassian says that the prayer usually repeated in his time by everyone in Egypt was the first verse of Psalm lxx: ‘Make haste, O God, to deliver me; make haste to help me, O Lord.’ It is written in the life of St. Joanniky that he repeated the following prayer: ‘The Father is my hope, the Son is my refuge, the Holy Spirit is my protection.’ He also added it to each verse of the thirty psalms he learnt by heart, which constituted his rule of prayer. Another constantly used as prayer the following words: ‘Being a man I have sinned; but Thou, being God the Compassionate, have mercy on me.’ Others, of course, preferred other prayers. From the most ancient times the prayer chosen by a great many was: ‘Lord Jesus Christ, Son of God, have mercy on me, a sinner.’ We find indications of it in St. Ephrem, St. Chrysostom, St. Isaac of Syria, St. Hesychius, St. Barsanuphius and John, and St. John of the Ladder. Later it became more and more general, began to be on everyone’s lips and became part of the Church’s statutes, where it is offered

在你的祷告诵读中穿插这些，并让它们时时刻刻都在你的舌尖上，无论你正在做什么，从一次定时的祷告到下一次。你也可以效仿圣金口约翰的二十四篇短祷来构思你自己的祷告，如果它们能更好地表达你的需要，这些祷告你可以在你的祷告书中找到。

但不要拥有太多，以免你的记忆不堪重负，也以免你的注意力从一个祷文转到另一个祷文，这与它们设计的初衷——保持注意力集中——完全背道而驰。圣金口若望的二十四篇祷文是上限；你可以使用更少的。拥有不止一篇祷文有益于增添多样性并活跃属灵的味觉；但在使用它们时，不应太快地从一篇转到另一篇。选择一篇最符合你属灵需求的祷文，以此向神祈求，直到你对它的兴趣变得迟钝。你可以用这些短祷文来取代你全部或部分的诗篇诵读；制定一个规则，重复它们多次——十次、五十次、一百次，并辅以较小的俯身。但务必始终牢记一件事——持续地将你的注意力指向神。

我们把这种操练称为向神发出短促的祷告叹息，在日夜间所有我们并非沉睡的时刻，都持续不断。

## 章 51：论耶稣祷文

过去和现在都有一些祷告者，他们偏爱一句简短的祷告，并不断重复。圣卡西安说，在他那个时代，埃及的每个人通常重复的祷告是诗篇七十篇的第一节：「神啊，求你快快搭救我！上主啊，求你速速帮助我！」在圣约阿尼基的生平中记载，他重复以下的祷告：「父是我的希望，子是我的避难所，圣灵是我的庇护。」他还将此祷告加在他所熟记的三十篇诗篇的每一节之后，这构成了他的祷告规程。另一些人则不断地使用以下的话语作为祷告：「我身为凡人犯了罪；而你，身为慈悲的神，求你怜悯我。」当然，其他人则偏爱其他祷告。从最古老的时代起，许多人选择的祷告是：「主耶稣基督，神的儿子，求你怜悯我这罪人。」我们在圣以弗拉因、圣金口若望、叙利亚的圣以撒、圣赫西基乌、圣巴尔萨努菲和若望，以及阶梯的圣约翰的著作中都找到了它的痕迹。后来，它变得越来越普遍，开始被所有人挂在嘴边，并成为教会规章的一部分，在那里，它被用以取代所有在家中进行的祷告和所有教堂的礼仪。这就是为什么它现在在我们这里

in place of all prayers said at home and of all church services. This is why it is now used with us more than any other short prayer. I advise you too to acquire the habit of it.

This prayer was called the Jesus Prayer because it is addressed to our Lord Jesus. Like any other short prayer, it is verbal; but it becomes and should be called mental, when it is said not only in words, but also in mind and heart, with both consciousness and feeling of its content, and especially if, through long and attentive practice, it becomes so merged with the movements of the spirit, that the words disappear and only these movements are seen within. Every short prayer can reach this degree. Pre-eminence belongs to the Jesus prayer because it unites the soul with our Lord Jesus, and the Lord Jesus is the only door to union with God, which is the aim of prayer. For He Himself said: 'No man cometh unto the Father, but by me' (John xiv. 6). Thus a man, who acquires it, acquires also the whole force of dispensation by incarnation; and in this lies our salvation. Hearing this, you will not be surprised that those who strove after salvation neglected no effort in trying to form the habit of this prayer and to become possessed of its power. You too should imitate their example.

Externally, acquiring the habit of this prayer consists in reaching the point where it turns on your tongue constantly by itself; internally, it consists in concentrating the attention of the mind in the heart and in constantly standing there in the presence of the Lord, with varying degrees of heartfelt warmth, repulsing all other thoughts, and above all falling at the feet of our Lord and Saviour with contrition and humility. The first step towards this habit is to repeat this prayer as often as possible with attention in the heart. Frequent repetition, becoming established, collects the mind into one, standing in the presence of the Lord. Establishing this order within is accompanied by warmth of heart and by repelling of all thoughts, even simple and not only passionate ones. When the flame of cleaving to the Lord begins to be constantly alight in the heart, then, together with this, a peaceful ordering of the heart will be established within, with contrite and humble inner prostration before the Lord. We are brought thus far by our own efforts with the help of Divine grace. Anything beyond this which may be attained in the work of prayer will be a gift of grace alone. The holy fathers mention this only lest, having reached this limit, a man thinks that he has nothing

比任何其他短祷告使用得更多。我也建议你养成这个习惯。

这祷文之所以被称为耶稣祷文，乃因其指向我主耶稣。如同任何简短的祷文，它是口头的；但当它不仅以言语，更以心思和心肠，带着对其内容的意识与感受而被诵念时，它便成为，也应当被称为心意上的祷文。尤其当它，通过长久而专注的操练，与灵的活动如此融合，以至言语消逝，唯有这些活动在内心显现时，更是如此。

任何简短的祷文都能达到这个境界。而耶稣祷文的卓越之处在于它将灵魂与我主耶稣联合，而主耶稣是通往与上帝联合的唯一门户，这正是祷告的目的。因为祂自己曾说：「若不藉着我，没有人能到父那里去」（[约翰福音 14:6](#)）。因此，一个人若获得了它，也就获得了道成肉身之救赎的所有力量；而这正是我们救恩之所在。

听到这些，你便不会惊讶那些寻求救恩之人，为了养成这祷文的习惯并获得其力量，不遗余力地付出了努力。你也应当效仿他们的榜样。

此番祈祷，其外在习惯的养成，在于臻至舌端自然流转，恒常不辍之境；其内在习惯的养成，则在于心神专注汇聚于心，恒久立于主之座前，怀揣或深或浅之赤诚暖意，摈弃一切他念，尤须以痛悔谦卑之心，俯伏于我主救主足下。迈向此习惯之首要一步，便是以虔敬之心，尽其所能，频频于心中复诵此祷。勤恳复诵，一旦根植，便能集聚心神，使其专一，立于主之临在之中。此内在秩序之确立，伴随心田之温暖，并能驱散一切思绪，乃至平淡之念，遑论激情之思。当那依恋吾主之焰，开始于心间恒久燃炽，届时，一股宁静的心灵秩序亦将随之在内确立，带着痛悔与谦卑，于主前俯伏叩拜。我们凭藉自身努力，辅以神恩之助，方能达至此境。凡在此祈祷功夫上所能成就超越此限者，皆为恩典之独赐。圣教父们提及此事，仅为避免世人一旦抵达此界，便以为别无所求，自诩已臻祈祷或灵性成就之巅峰。



further to wish for and imagines that he has attained the summit of perfection in prayer, or in spiritual achievement.

Thus, your first task is to repeat the Jesus prayer as often as you can, until you acquire the habit of repeating it unceasingly. Do it in this way:

(1) Reserve in your rule of prayer a place for the Jesus prayer. Repeat this prayer several times at the beginning of your recital of prayers, and several times at the end. If you have the zeal, do the same after every prayer which enters into your recital, imitating St. Joanniky the Great, who, after every verse of the psalms, included in his rule of prayer, repeated his short prayer: 'The Father is my hope, the Son is my refuge, the Holy Spirit is my protection.'

(2) As to the number of times you should repeat this prayer and on what occasions, you should decide this yourself, or ask the advice of your spiritual Father. Only do not undertake too much at first, but increase the number of repetitions gradually, as your enjoyment of this prayer grows. If the desire comes to double the set number, do not deny it to yourself, but take it not as a set rule, but only for this occasion. And whatever the number of such repetitions your heart demands, do not refuse it.

(3) Do not hurry to pass from one prayer to another, but recite them with measured deliberation, as you are wont to address a request to some exalted personage. Yet take care not only of the words, but rather that your mind should abide in the heart, standing there before the Lord, as though He were present, with full consciousness of His greatness, grace and truth.

(4) If you have free time, then, between one time of set prayer and another, give yourself the task of stopping, as you do when you stand up to pray, and send to the Lord this prayer, repeating it several times. If you have no free time, insert this prayer inwardly everywhere in the intervals of your occupations, and even of your talking.

(5) Doing this prayer during your rule, or standing in the posture of prayer between rules, after each repetition make a bow—ten times from the waist, and then a full prostration, and so on till the end. You have, of course, heard or read that in their instructions on prayer the holy fathers ordain a great many bows. One of them said: 'Prayer is not sufficient unless in praying a

因此，你的首要任务是尽可能多地重复诵念耶稣祷文，直至你养成不间断诵念的习惯。请如此行：

(1) 在您的祷告规程中，为耶稣祷文留出位置。在您开始诵读祷文时，重复此祷文数次；在结束时，也重复数次。若您有此热忱，可在您诵读的每篇祷文之后都如此行，效法大圣约阿尼基，他将一篇短祷文——「父是我的希望，子是我的避难所，圣灵是我的护佑」——纳入其祷告规程，并在每节圣咏之后重复。

(2) 至于您应重复此祷文的次数及场合，应由您自行决定，或向您的属灵导师寻求建议。起初切莫操之过急，当您对这祷文的喜爱渐增时，方可逐步增加重复的次数。若心中生起将既定次数加倍的愿望，请勿拒绝，但亦勿将其视为定规，而仅作此一时之特殊安排。无论您的心要求多少次重复，都请勿拒绝。

(3) 勿匆促于祈祷之间，当以从容而有节之思量诵念，犹如你向一位尊贵显赫之人呈上请求。然你不仅需留意言辞，更需使心神安住于心，在那里立于主前，仿佛他真实在场，满怀对他的伟大、恩典与真理的全然觉知。

(4) 若汝有闲暇之刻，则于既定祈祷之时间隙间，当汝如站立祈祷般，将己身止息，并向主发出此番祷告，反复数遍。若汝无暇，则于百忙之中，甚或谈话之际，亦当将此祷文内蕴于心，无处不在。

(5) 在你的修持中，或在修持之间以祈祷的姿势站立时，进行这番祷告，每重复一次，便鞠躬十次——自腰部以下，然后全身俯伏，如此直至结束。你当然听说过或读到过，圣教父们在他们的祈祷指导中，规定了大量的鞠躬。其中一位曾言：「若人在祈祷中未能以鞠躬使身体疲惫，



man wearies his body with bows.” If you decide to follow this advice, as much as you can, you will soon see the fruit of your labour in acquiring the habit of the Jesus prayer.

(6) As regards further instructions, indications and warnings about the Jesus prayer, read in the Philokalia Simeon the New Theologian, Gregory of Sinai, Nicephore the monk, Callistus and Ignatius. The teachings of all other fathers about inner prayer can also be applied to the prayer of Jesus. Take note that in the instructions of the aforementioned fathers you will find directions as to how to sit, how to hold one's head, how to breathe. As Callistus and Ignatius said, these methods are not essentially necessary, but are merely external aids, not suitable for everyone. For you it is sufficient to keep your attention in the heart, before the face of the Lord and to send Him this short prayer with reverence and humility, with bows if you are standing for your rule, or with only mental prostration, when you do it during your usual tasks.

(7) Note also, that attention should be in the heart, or inside the breast, as some fathers say, namely, a little above the left nipple, – and there the Jesus prayer should be repeated. When the heart begins to ache with tension, follow the advice of Nicephore the monk, namely, leave that place and establish yourself with your attention and with the words of the prayer where we usually converse with ourselves, namely under the Adam's apple in the upper part of the chest. Later again descend over the left nipple. – Do not disdain this remark, however simple and unspiritual it may seem to you.

(8) Reading the holy fathers, you will find many warnings. All of them are the results of experience in wrong practices. To avoid these faults, you should have a counselor—your spiritual Father, or a colleague of the same mind, with whom you can talk, and verify with him all that occurs while you perform this task. As to yourself, act always in a state of complete simplicity and great humility, never attributing success to yourself. You must know that true success comes within, unnoticeably, without ostentation, as is the case with the growth of a body. Thus, if a voice cries inside you: “Here it is!”—know that it is the voice of the enemy, presenting to you something imaginary instead of the real. Here lies the origin of self-delusion. Stifle this voice immediately, lest it goes on in you like a trumpet, feeding vainglory.

其祈祷便不完备。」若你决定尽力遵循此训诫，你将很快看到你劳苦的果实，便是习惯于耶稣祷文。

(6) 至于有关耶稣祷文的进一步指示、教诲及警示，请阅读《爱之圣经》中圣西缅新神学家、西乃山圣格列高利、修士尼西弗鲁、卡利斯图斯及伊格纳提乌斯的著作。所有其他教父关于内在祷告的教诲，亦可应用于耶稣祷文。请注意，在上述教父的指导中，您会找到关于如何坐、如何持头、如何呼吸的指示。正如卡利斯图斯和伊格纳提乌斯所言，这些方法并非本质上必需，而仅仅是外在的辅助，并非适合所有人。对您而言，只需将您的注意力保持在心中，在主的面容之前，以恭敬和谦卑之心向祂献上这简短的祷告。若您在行您的规矩时站立，可辅以鞠躬；若您在日常事务中进行，则仅需心中俯伏即可。

(七) 还请注意，专心一志当置于心中，或如一些教父所言，置于胸膛之内，具体来说，是在左乳上方稍许之处——在那里当重复诵念耶稣祷文。当心脏因张力而开始疼痛时，请遵循修士尼刻弗勒的忠告，即：离开该处，将你的专心一志和祷文置于我们通常自言自语之处，也就是喉结下方、胸腔上部。稍后，再降至左乳上方。——请勿轻视此番提示，无论它在你看来多么朴素无华或缺乏灵性。

(8) 阅读圣教父的著作时，您将发现许多警示，它们皆源于错误修持的经验。为避免这些过失，您应有一位辅导者——您的神父，或一位志同道合的同伴。您可以与他交谈，并向他核实您在执行此项任务时所发生的一切。至于您自己，则应常以全然的单纯和谦卑行事，切勿将成功归功于自己。您必须明白，真正的成功是自内而生，不露痕迹，毫无张扬，如同身体的成长一般。因此，若有声音在您内心呼喊：「就是这里了！」——您当知这是仇敌的声音，它以虚妄取代真实呈现在您面前。自欺的根源即在于此。请立即扼杀这个声音，以免它在您内如号角般鸣响，滋养虚荣。

(9) Do not set a time for achievement in this prayer. Decide only one thing: to work, and to work. Months and years will go by before the first feeble indications of success begin to show. One of the Mount Athos fathers said of himself that two years of work passed before his heart grew warm. With another father this warmth came after eight months. With each man it comes in accordance with his powers and his diligence in this work.

## Cap 52. Aids to success in gaining the habit of prayer

If you desire to seek success in the work of prayer, adapt all else to this, lest you destroy with one hand what the other builds.

(1) Keep your body strictly disciplined in food, sleep and rest. Do not give it anything simply because it wants it; as the Apostle says: ‘Make not provision for the flesh, to fulfil the lusts thereof’ (Rom. xiii. 14). Give no respite to the flesh.

(2) Reduce your external contacts to the most inevitable. This is for the period of your training in prayer. Later, when prayer begins to act in you, it will itself indicate what can be added without harming it. Especially guard your senses, above all, eyes and ears; also tie your tongue. Without this guarding, you will not make a single step forward in the work of prayer. As a candle cannot burn in wind and rain, so the flame of prayer cannot be lit in a flood of impressions from outside.

(3) Use all the time left from prayer in reading and meditation. For reading, choose mainly such books as deal with prayer and generally with inner spiritual life. Meditate exclusively on God and on divine matters, and above all on the incarnated dispensation for our salvation, chiefly on the passion and death of our Lord and Saviour. Doing this you will always be immersed in the sea of divine light. In addition, go to church, whenever you have the possibility to do so. Merely to be present in church will envelop you in a cloud of prayer. What then will you receive if you stand throughout the service in a true state of prayer?

(4) Know that it is impossible to make progress in prayer without general progress in Christian life. It is absolutely necessary that no sin, not purified by repentance, should burden the soul. If during your

(9) 莫为此祷立定成就之时。你当只下此一决心：即是劳作，不住劳作。数月流逝，岁月更迭，方能得见初步微弱的成功迹象。阿索斯山上一位教父曾言及自身，他倾注两年心血，方感心扉渐暖。而另一位教父，八个月后便体验到这份温暖。对于每个人而言，这份恩赐的降临，皆依循其自身的能力与在此劳作中的勤勉而定。

## 章 52：获得祷告习惯的成功之道

倘若你渴慕在祷告的功业中寻获成功，请使其他一切皆为此而调整，以免你以一只手所建立的，却又被另一只手所摧毁。

(1) 严格规范您的身体在饮食、睡眠和休息方面。不要仅仅因为它想要某物就给予它；正如使徒所说：「**不要为肉体安排，去放纵私欲**」(罗马书 13:14)。不要给肉体任何喘息的机会。

(2) 将您与外界的联系减少到最无可避免的程度。这是您在祷告训练期间所需遵守的。待日后，当祷告开始在您内里生发作用时，它自会指引何种事物可被添加而不致损害祷告之功。尤当护卫您的感官，首要者是眼与耳；亦当紧系您的舌头。若无此番护卫，您在祷告的功课上便寸步难行。犹如烛火无法在风雨中燃炽，祷告之焰亦无法在外来印象的洪流中点燃。

(3) 将祈祷之余的所有时间，用于阅读和默想。在阅读时，主要选择那些论述祈祷以及内在灵性生活的书籍。默想时，专注于上帝及神圣之事，尤其要默想为了我们救赎的道成肉身之神圣计划，其中以我们主和救主受难与死亡为首要。如此行事，你将常浸没于神圣光明之海洋。此外，每当有机会，便前往教会。仅仅身处于教会之中，祈祷的云雾便会将你环绕。那么，若你以真实的祈祷状态，全程站立于崇拜之中，你将获得何等恩典呢？

(4) 当知，若无基督教生活中之整体进步，祈祷中亦无可能有所精进。魂中绝不可有未蒙悔改洁净之罪孽重负。若汝在祈祷操练中有所作为，以致良心不安，务必速速藉悔改洁净己身，方能坦

work on prayer you do something, which troubles your conscience, hasten to purify yourself by repentance, so that you can look up to the Lord boldly. Keep humble contrition constantly in your heart. Moreover, neglect no opportunity for doing some good, or for manifesting some good disposition, above all humility, obedience and cutting off your own will. It goes without saying that zeal for salvation must always be burning and fill the whole soul; in all things, great or small, it must be the main impelling force, together with fear of God and unshaken trust.

(5) Thus established, labour in the work of prayer, praying now with set prayers, now with your own, now with short appeals to the Lord, now with the Jesus prayer, omitting nothing which can be of help in this work. And you will receive what you seek. I remind you of the words of St. Macarius of Egypt: God will see your work of prayer and that you sincerely wish to succeed in prayer- and He will give you prayer. For you must know that, although prayer done and achieved with one's own efforts is pleasing to God, yet that real prayer, which comes to dwell in the heart and becomes constant, is the gift of God, an act of Divine grace. Therefore, in your prayer for all other things, do not forget to pray too about prayer.

(6) I shall repeat to you what I heard from a God-loving man. 'I was not leading a very good life,' he said, 'but God had mercy on me and sent me the spirit of repentance. This was during preparation for communion. I was trying hard to plant in myself a firm resolve to mend my ways, and especially before confession I prayed for a long time before the Icon of the Mother of God, begging Her to obtain this resolve for me. Then, during confession, I candidly related everything. My spiritual Father said nothing: but while he was reciting the prayer of absolution over my head, a small sweet flame was lit in my heart. The sensation was like swallowing some delectable food. This little flame remained in the heart, and I felt as though someone was gripping my heart. From that time I prayed continuously, and kept my attention there, where this sensation was, my only care being to preserve it. And God helped me. I had not heard about the Jesus prayer, and when I did hear of it, I saw that what was within me was precisely that which is sought by this prayer.' I mention this story to make you understand what the work of prayer seeks and what are the signs that it is received,

然仰望主。当恒持谦卑痛悔于心。更须留意，莫要错过任何行善之机，或彰显良善性情之机，尤以谦卑、顺服与弃绝己意为重。毋庸赘言，救赎之热忱务必常燃不息，充盈整魂；无论大小诸事，此热忱必为主导动力，与敬畏上帝及坚定信靠同在。

(5) 既已如此定志，便当在祷告的劳作上竭力，时而以定式祷文祈祷，时而以你自身之言恳求，时而向主发出短促的呼唤，时而诵念耶稣祷文，凡有助益于此工者，皆不可或缺。你将蒙受所求。我在此提醒你埃及的圣马卡里乌斯所言：「上帝必垂顾你祷告之工，并知你真心切愿在祷告上有所成就——他便会赐予你祷告。」因为你必须明白，尽管人以自身努力所行所成的祷告亦蒙上帝喜悦，然则那真实之祷告，能入心安住并恒久不辍者，实乃上帝之恩赐，是神圣恩典之妙用。故此，在你为诸事祈求之时，亦勿忘为祷告之事本身祈祷。

(6) 我要向你重述我从一位敬爱上帝之人那里听来的话。他说：「我过去的生活并不端正，但上帝怜悯了我，赐予我悔改之灵。这发生在我预备领圣体期间。我竭力在心中培植一个坚定的决心，要改过自新。尤其是在告解之前，我在上帝之母圣像前长时间祈祷，恳求她为我求得这个决心。随后，在告解时，我坦诚地述说了我的一切。我的神父一言未发；但当他在我头上诵念赦罪祷文时，一小股甘甜的火焰在我心中燃起。那感觉就像是吞咽了某种美味的食物。这小小的火焰留在了心中，我感到好像有人紧握着我的心。从那时起，我便持续不断地祈祷，并将我的注意力集中在那份感受所在之处，我唯一的挂虑就是保守它。上帝也帮助了我。我当时从未听闻过耶稣祷文，而当我听闻时，我才明白我心中所有的正是此祷文所寻求的。」我提及这个故事，是为了让你明白祷告的功夫所追求的是什么，以及它被领受的征兆是什么。



(7) I shall also add the following words of St. Gregory of Sinai (Philokalia, Part I, p. 112 etc.).

‘Grace abides in us from the time of our holy baptism; but, through our inattention, vanity and the wrong life we lead it is stifled, or buried. When a man resolves to lead a righteous life and is zealous for salvation, the fruit of his whole labour is, therefore, the restoration in force of this gift of grace. It comes to pass in a two-fold manner: first, this gift becomes revealed through many labours in following the commandments; in so far as a man succeeds in following the commandments, this gift becomes more radiant and brilliant. Secondly, it manifests and reveals itself through constant invocation of the Lord Jesus in prayer. The first method is powerful, but the second is more so, so that even the first method gains power through it. Thus, if we sincerely wish to open the seed of grace concealed in us, let us hasten to train ourselves in this latter exercise of the heart, and let us have only this work of prayer in our heart, without forms, without images, till it warms our heart and makes it burn with ineffable love of the Lord.’-This extract contains all of which I reminded you earlier in the fourth paragraph.

### Cap 53. The role of prayer in unseen warfare

In speaking of prayer I drew your attention above all to the means of raising prayer to the level to which it belongs. It might seem strange to you that, since we are speaking of unseen warfare, and you wish to know in what way prayer can help in it, all you have heard of was how to make prayer real prayer. Do not be surprised, for prayer can become a victorious weapon in unseen warfare only when it becomes real, that is, when it takes root in the heart and begins to act there unceasingly. From that moment it becomes an impenetrable, unconquerable and insuperable barrier, protecting the soul from the arrows of the enemy, the passionate assaults of the flesh, and the enticements of the world with its prelest. Its very presence in the heart cuts off the unseen warfare. This is why you were advised to make haste and graft the action of prayer on to your heart, and to see that it should remain in ceaseless movement. For this is the same as to say: do this and you will conquer, even without struggle.

And indeed this is how it actually happens. But until your prayer reaches such power, enemies will give you no peace and you will have no moment of respite from war, or threat of war. Does prayer help at this stage?

(7) 我亦将增补圣西乃的格列高利（《爱圣集》卷一，第 112 页等）的以下话语。

「恩典自我们领受神圣洗礼之时起便常驻我心；然而，由于我们的疏忽、虚荣以及所过的不正当生活，它被窒息，或被掩埋。当一个人决心过上公义的生活，并对救赎充满热忱时，他全部劳苦的果实，便是这恩典之圣赐的强力复苏。这复苏以两种方式显现：首先，这份圣赐透过遵行诫命的诸多劳苦而得以彰显；一个人越是成功地遵行诫命，这份圣赐便越发光彩夺目，璀璨辉煌。其次，它通过祷告中对主耶稣的持续呼求而显现并彰露自身。第一种方法固然有力，但第二种方法则更甚，以至于第一种方法也因此获得力量。因此，如果我们真诚地渴望开启隐藏在我们里面的恩典之种子，就让我们赶紧操练这后一种心之功课吧，让我们的心中唯有这祷告的功夫，不带形式，不带意象，直到它温暖我们的心，并使它因着对主无法言喻的爱而炽热燃烧。」——此段节录包含了我在第四段中早先提醒您的所有内容。

### 章 53：祷告在属灵争战中的作用

谈及祷告，我曾将你的注意力首先引向能将祷告提升至其应有之境的途径。或许你觉得奇怪，既然我们谈论的是属灵争战，而你又渴望知晓祷告如何能助益其中，你所听闻的却尽是如何使祷告成为真实的祷告。请勿诧异，因为祷告唯有成为真实，即在心中扎根并开始不息运行之时，方能成为属灵争战中克敌制胜的武器。自那一刻起，它便化为一道不可逾越、不可战胜、不可克服的屏障，护卫灵魂免受仇敌之箭、肉体情欲之猛攻，以及世俗及其神恩错觉之诱惑。它在心中的存在本身，便能截断属灵争战。正因如此，你被劝告要赶紧将祷告的运行接枝于你的心田，并确保它能保持不息的动势。因为这便如同在说：行此道，你将得胜，甚至无需争战。

事情的真相确实如此。然而，在你的祷告达到如此强大的力量之前，仇敌绝不会让你安宁，你将永无片刻喘息之机，无论是战火还是战争的威胁，都将困扰着你。那么，在此阶段，祷告是否



Assuredly: and more so than any other weapon of spiritual warfare. It always attracts Divine help, and God's power repulses the enemies, so long as it is practised with zeal and with surrender to God's will. Its place is at the very forefront of resistance to enemy attacks. This is how matters go. When, like a watchful sentry, attention sounds the alarm about the approaching enemy, and enemy arrows begin to be felt, that is, either a passionate thought or stirrings of passion appear within, the spirit, aflame with zeal for salvation, recognises it to be the evil doing of the enemy and, by straining its powers to the utmost, mercilessly repulses it from the heart, not letting it penetrate within. At the same moment, almost as one and the same inner action, it ascends to God in prayer, calling for His help. Help comes, enemies are dispersed, and the battle subsides.

St. John Kolov describes this exactly, saying of himself: 'I am like a man sitting under a large tree, who sees a multitude of beasts and snakes advancing towards him. He cannot stand up to them, so he hastily climbs the tree and is safe. It is the same with me: I sit in my cell and see evil thoughts rise up against me; since I am not strong enough to resist them, I run to God by means of prayer, and so save myself from the enemy' (True Sayings, par. II).

St. Hesychius writes on the same lines in his chapters on prayer and sobriety: 'You should look within with a keen and intense look of the mind, so as to perceive those who enter; and when you perceive them, you should at once crush the head of the snake by resistance; and along with this call on Christ with groaning. And then you will gain the experience of unseen Divine intercession' (par. 22).

And: 'Every time it happens that wicked thoughts multiply in us, let us throw among them the invocation of our Lord Jesus Christ; and we shall at once see them dispersed like smoke in the air, as experience teaches' (par. 98).

Again: 'Let us conduct this mental war in the following order. The first thing is attention; then, when we notice a wicked thought draw near, let us wrathfully hurl a heartfelt curse at it. The third thing is to turn the heart to the invocation of Jesus Christ and pray Him to disperse forthwith this phantom of the demons, lest the mind runs after this fantasy like a child attracted by a skilful juggler' (par. 105).

有助益呢？毫无疑问：它比任何其他的属灵兵器都更有助益。它总是能吸引神圣的帮助，只要你热忱地祷告并顺服神的旨意，神的力量就会击退仇敌。祷告在抵御仇敌攻击时，居于最前线的位置。事情是这样展开的：当警醒的守卫——我们的注意力——对逼近的仇敌发出警报，并且仇敌的箭矢开始被感受到时，也就是说，当一个热情的思想或情欲的骚动在内心出现时，那为救赎而燃烧的灵，便会将其识别为仇敌的恶行，并倾尽全力，无情地将其从心中击退，不让它渗透进来。就在同一时刻，几乎是同一个内在行动，它便在祷告中升向神，呼求祂的帮助。于是，帮助降临，仇敌溃散，争战平息。

圣约翰·科洛夫对此有着精准的描述，他这样论及自己：「我像一个人，坐在一棵大树下，看见一群野兽和蛇向他逼近。他无法抵挡它们，于是他匆忙爬上树，便安然无恙。我也是如此：我坐在我的斗室里，看见邪恶的念头向我涌来；既然我没有足够的力量去抵抗它们，我便借着祷告奔向上帝，如此便能从仇敌手中自救。」（《真实语录》第二章）

圣赫西丘斯在其论祷告与清醒的篇章中，也持相似的观点：「你当以敏锐而专注的心灵目光向内审视，以察觉那些闯入者；当你察觉它们时，你当立即以抵制的方式，击碎蛇的头颅；同时，你当带着呻吟呼求基督。如此，你将获得那无形神圣代祷的经验」（第 22 段）。

还有：「每当邪恶的念头在我们心中滋生繁衍时，就让我们向我们的主耶稣基督发出呼求吧；我们将会立刻看到它们像烟雾在空气中消散一样，正如经验所教导的那样」（第 98 段）。

又曰：「我们当依循以下次序，进行这场属灵的争战。首先是专注；然后，当我们察觉到恶念靠近时，便要怒气冲冲地，发自肺腑地咒诅它。第三，将心转向呼求耶稣基督之名，并向祂祈祷，愿祂立刻驱散这邪魔的幻影，以免我们的心神如同孩童被巧技魔术师所吸引般，追逐这虚妄的幻象。」（段落 105）

And: ‘Opposition usually bars the further progress of thoughts, and invocation of the name of Jesus Christ banishes them from the heart. As soon as suggestion is formed in the soul by an image of some physical object, such as a man who has wronged us, or a beautiful woman, or silver and gold, or when thoughts of all these things come to us, it immediately becomes clear that these fantasies were brought to our heart by the spirits of ill-will, lust and avarice. If our mind is experienced, trained and accustomed to protect itself from suggestions and to see clearly, as by the light of day, the seductive fantasies and beguilements of the demons, then, by resistance, contradiction and prayer to Jesus Christ, it immediately and easily repels the red-hot arrows of the devil. It does not allow passionate fantasies to entice away our thoughts, and forbids our thoughts to attach themselves to the suggested image or to fraternise and allow it to multiply or to identify with it, for evil deeds follow upon all this as inevitably as night follows day”(par. 143).

You will find in St. Hesychius many similar passages, and you will see that he gives a complete outline of all our unseen warfare. So I advise you to read as often as possible his chapters on sobriety and prayer.

## Part Two

### Cap 1. The most holy sacrament of the Eucharist

So far, dear reader, I have spoken to you of the four weapons required to overcome the enemies in unseen warfare, namely non-reliance on oneself, an unshakeable hope in God, resisting and struggling with sin, and prayer. Now I want to indicate to you another powerful weapon in this warfare, namely, the most holy sacrament of the Eucharist. This sacrament is the highest among sacraments, and is the most powerful and effective of all spiritual weapons. The four weapons of which we have spoken receive their power from the forces and gifts of grace, obtained for us by the blood of Christ. But this sacrament is Christ’s blood itself, and His flesh itself, in which Christ is Himself present as God. When we use those four weapons, we fight the enemy with the power of Christ; in the latter case our Lord Christ Himself strikes down our enemies through us, or in company with us. For he who eats Christ’s flesh and drinks His blood abides with Christ, and He in him, as He said: ‘He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him”(John

又引言道：「对立通常会阻碍思绪的进一步进展，而呼唤耶稣基督的圣名则会将它们从心中驱逐。一旦有某种物质形象，例如一个曾亏负我们的人、一位美丽的女子、金银财宝，或当所有这些念头向我们袭来，借着这些形象在灵魂中形成暗示，便立刻清楚地表明，这些幻想是由恶意、情欲和贪婪之灵带入我们心间的。如果我们的心智经验丰富、训练有素，并习惯于自我保护，抵御暗示，如同白昼之光般清晰地看穿诱惑性的幻想和魔鬼的诡计，那么，通过抵抗、驳斥和向耶稣基督的祷告，它便能立刻轻易地击退魔鬼炽热的箭矢。它不允许情欲的幻想引诱我们的思绪，并禁止我们的思绪依附于被暗示的形象，或与之交好，任其繁衍，或与之认同，因为这一切之后，恶行便会随之而来，如同白昼之后黑夜的降临一般不可避免」（第 143 段）。

您会在圣希西阿的著作中发现许多类似的段落，并会看到他完整地勾勒出我们所有无形的属灵争战。因此，我建议您尽可能多地阅读他关于警醒和祷告的篇章。

## 第二部分

### 章 1：至圣圣体圣事

亲爱的读者，至此我已向你讲述了在无形战中克敌制胜所需的四种武器，即：不倚赖自己、对上帝的坚定不移的盼望、抵制并与罪恶抗争，以及祷告。现在，我愿再向你指出此争战中另一件强大的武器，那便是至圣的圣体圣事。这圣事是诸圣事中至高无上的，也是所有属灵武器中最强大、最有效的。我们所谈及的四种武器，其力量源于藉基督宝血为我们所获得的恩典之力与恩赐。然而，此圣事本身即是基督的宝血与圣体，基督作为上帝亲自临在于其中。当我们运用那四种武器时，我们是以基督的能力与仇敌争战；而在后一种情形中，我们的主基督亲自藉我们，或与我们一同击溃我们的仇敌。因为那吃基督的肉、喝基督的血之人，便住在基督里面，基督也住在他里面，正如祂所说：「吃我肉喝我血的人，常在我里面，我也常在他里面」（约翰福音 6:56）。因此，当我们战胜仇敌时，乃是基督的宝血战胜，正如启示录中所载：「弟兄胜过他（那控告者魔鬼），是因羔羊的血」（启示录 12:11）。

vi. 56). Therefore, when we overcome the enemies, it is the blood of Christ which overcomes, as it is written in Revelation: ‘and they overcame him’ (the slanderous devil) ‘by the blood of the Lamb’ (Rev. xii. 11).

This most holy sacrament, this all-conquering weapon, or rather Christ present in this sacrament, can be actively received in a twofold manner: first, sacramentally, in the sacrament of Christ’s flesh and blood, with the necessary preparation, that is, contrition, confession, purification by penance and the required fast; secondly-inwardly and spiritually in mind and heart. The first may take place as often as outer circumstances, inner state and the discretion of one’s spiritual Father allow; the second can take place every moment; so you may always have this all-powerful weapon in your hand and constantly wield it against your enemies. So harken to this and partake of the Holy Mysteries of Christ as often as possible, so long as you have the permission of your spiritual Father. But strive to partake of Christ our Lord inwardly and spiritually without ceasing; I have offered you guidance to this in the preceding chapters on prayer.

## Cap 2. How one should partake of the holy sacrament of the Eucharist, or partake of Christ our Lord sacramentally-in the sacraments

To achieve the aim with which we approach this divine sacrament, we must have certain special dispositions, perform certain special practices and undertake certain special measures before communion, during communion and after communion. Before communion, we must purify ourselves of all the filth of sins, both mortal and not mortal, through the sacrament of repentance and confession, and fulfil whatever our spiritual Father imposes on us during confession, combining it with a firm resolve to serve only our Lord Jesus Christ with our whole heart, whole soul, whole strength and whole mind, and to do only what is acceptable to Him. Since in this sacrament He gives us His flesh and His blood, and with it His soul, His Divinity, and the full force of His incarnated dispensation, when we think how insignificant is what we give Him, compared with His gift, let us at least resolve in our heart to be diligent in doing all we can to His glory; and even if we should gain possession of the greatest gift ever offered to Him by earthly or heavenly intelligent beings, let us profess our readiness to offer it without hesitation to His Divine Majesty.

这至圣的奥秘，这无坚不摧的武器，毋宁说是基督亲临于这奥秘之中，可以以两种方式主动领受：其一，是圣事性的，即在基督的圣体宝血圣事中领受，这需要必要的准备，也就是悔罪、告解、借由苦修而洁净以及所需的禁食；其二，则是在心神内里，于心思和心灵中领受。第一种方式可以依照外在情境、内在状态以及您的神父的酌情许可而时常进行；第二种方式则可以每时每刻都进行；因此，您便可以时刻将这无上大能的武器握在手中，并不断地挥舞它以对抗您的仇敌。所以，请倾听此言，并尽可能频繁地领受基督的圣奥秘，只要您获得您神父的许可。但请努力不辍地在内里和精神上领受我们的主基督；关于这一点，我已在前面关于祈祷的章节中为您提供了指引。

## 章 2：论人当如何领受圣体圣血之圣奥，或于诸圣奥中，以奥秘之方式领受我主基督

为要达成我们领受这神圣奥秘的宗旨，我们必须在领圣体前、领圣体时和领圣体后，怀有特定的心境、履行特定的操练并采取特定的措施。在领圣体前，我们必须通过忏悔与告解的圣事，洁净自身一切罪污，无论大小；并履行我们的神父在告解时所吩咐的一切，同时坚定立志，以全心、全魂、全力、全意，唯独侍奉我们的主耶稣基督，且只行祂所悦纳之事。既然在这圣事中，祂将自己的身体和宝血赐予我们，并连同祂的灵魂、祂的神性，以及祂道成肉身之救赎的全能，当我们思及我们所献与祂的，与祂的恩赐相比何等微不足道时，就让我们至少在心中立下决心，殷勤竭力，凡所能行皆为荣耀祂；即使我们能得着世上或天上一切有智生灵献予祂的至大礼物，我们也要毫不迟疑地奉献给祂的神圣威严。

If you wish to partake of this sacrament, in order to overcome and destroy by its power the Lord's enemies and your own, begin to meditate the evening before, or even earlier, on how much our Saviour, the Son of God and God, desires that by partaking of this sacrament you should give Him a place in your heart, so that He should be united with you, and help you to drive out from it all your passions and overcome all your enemies.

This desire of the Lord is so great and ardent that no created mind can contain it in its perfection. Yet, in order to move even a little towards this understanding, you must try to impress deeply in your mind the following two thoughts: first, what unutterable delight it is for the all-merciful God to be in most sincere communion with us, as the holy Wisdom Itself testifies, saying: 'And my delights were with the sons of men' (Prov. viii. 31); and second, how strongly God hates sin, both because it prevents his union with us, so desirable to Him, and because it is directly opposed to His divine perfections. Since His nature is infinitely blessed, pure light and ineffable beauty, He cannot but totally abhor sin, which is nothing but the extreme of evil, darkness, corruption, abomination and shame in our souls. God's abhorrence of sin is so great that from the very beginning all the acts of divine Providence for us and all the ordinances of the Old and New Testaments were directed towards exterminating sin and wiping out its traces. Most of all is this true of the most wondrous passion of our Saviour Jesus Christ, Son of God and God. Some theologians and teachers say even that if it were necessary, our Lord Jesus would be ready to take upon Himself endless other deaths to destroy the power of sin (recall the saying of St. Dionysius the Areopagite about the vision of Titus). This is how the wrath of God pursues it.

Having understood from such thoughts and contemplations how great is God's desire to enter your heart, to gain there a final victory over your enemies, who are His enemies also, you cannot help feeling an ardent desire to receive Him into yourself, in order that He should accomplish in you such a deed in actual fact. Thus fully inspired by courage and filled with daring by the sure hope that the heavenly Commander, your Jesus, can enter you, frequently challenge to a fight the passion which troubles you most and which you wish to overcome, and strike it down with hatred, contempt and disgust, at the same time rousing in yourself the prayerful desire for the opposite virtue, and the readiness to do corresponding deeds, precisely such and

若你渴望领受这圣事，借其大能战胜并摧毁主之仇敌与你自身之仇敌，便当提前一日的傍晚，甚或更早，开始默想：我们的救主，神的儿子与神，何等切愿你借领受这圣事，将祂安放于你心，使祂与你联合为一，并助你驱逐心中一切情欲，战胜所有仇敌。

主这渴望是如此深切而炽热，没有任何受造的心智能够全然领悟。然而，为了稍稍接近这理解，你必须努力将以下两点深刻铭刻于心：第一，对于全仁慈的上帝而言，能与我们进行最真诚的交融，是何等无法言喻的喜悦，正如圣智本身所见证的，祂说：「**我的喜悦，是与世人同在**」（箴言 8:31）；第二，上帝是何等深恶痛绝罪恶，这不仅因为它阻碍了祂与我们之间那份祂所渴望的结合，也因为祂直接与祂的神圣完美相对。由于祂的本质是无限的至福、纯粹的光和无法言说的爱，祂怎能不全然厌恶罪恶呢？罪恶无非是我们灵魂中极端的邪恶、黑暗、腐败、可憎与羞耻。上帝对罪恶的憎恶是如此深重，以至于从一开始，所有神圣普照我们之作为，以及旧约和新约的所有律法，都是为了根除罪恶，涤净其痕迹。最甚者，莫过于我们救主耶稣基督——神的儿子，亦是上帝——那最奇妙的受难。一些神学家和教导者甚至说，若有必要，我们的主耶稣也愿承受无数次其他的死亡，以摧毁罪恶的权势（请回想圣大迪奥尼修斯·阿雷奥帕吉特关于提多异象的论述）。上帝的怒火追逐罪恶，便是如此。

既已从这些思虑与默想中领悟到，上帝是多么渴望进入你的心，并在那里对你的仇敌，那些祂的仇敌，取得最终的胜利，你便无法不生发热切的渴望，愿祂进入你内，好使祂在你身上真正成就这番伟业。因此，当你全然被勇气所激励，并被那确切的希望所充满——即天上的统帅，你的耶稣，能进入你内——你就当频繁地向那最困扰你且你渴望战胜的激情发起挑战，并以憎恨、轻蔑和厌恶将其击倒，同时在自己内心激发起对那相反美德的祈祷愿望，以及付诸相应行动的准备，正是如此这般。这便是你在领圣餐前夕所当行的。



such. This is what you should do on the eve of communion. In the morning, a little before the Holy Communion, make a mental survey of all the times when you were carried away, did wrong, or sinned, from the time of your last communion till now. Remember also the blindness and foolhardiness with which all this was done, as though for you there were no God, Who judges and rewards. Who has seen it all and Who has borne terrible tortures and a shameful death on the cross to deliver you from such things. Realise that you scorned all this every time you inclined towards sin and put your own shameful lusts above the will of your God and Saviour. Let the face of your soul be covered with shame when you realise such ingratitude and foolhardiness. Yet do not let yourself be overwhelmed by the disturbance of all this, and cast out any hopelessness. In His infinite long-suffering the Lord sees your repentance and your profession of readiness to serve henceforth Him alone, He inclines towards mercy and hastens towards you and into you, in order to engulf and drown in the immensity of His loving kindness the immensity of your ingratitude, your foolhardiness and lack of faith. So approach Him with the humble feeling of unworthiness, but with full hope, love and devotion, preparing a spacious tabernacle for Him in your heart, to let the whole of Him enter you. How and in what way? By banishing from the heart not only passionate attachment to and sympathy for any created thing, but even all thought of such, and by closing its door, to prevent anyone or anything entering it, except the Lord alone.

After communion of the holy Mysteries, enter immediately the secret depths of your heart and there worship the Lord with devoted humility, inwardly addressing Him in such wise: 'Thou seest, O my all-merciful Lord, how easily I fall into sin, to my ruin, what power the passion that attacks me has over me, and how powerless I am to free myself from it. Help me, give power to my powerless struggles, or rather take up Thyself my weapons and fight for me, finally to overthrow my cruel enemy.'

Then turn to the heavenly Father of our Lord Jesus Christ and of ourselves, Who together with His Son has in His benevolence entered into you in these mysteries, and to the Holy Spirit, Whose grace has inspired and prepared you for partaking of the blood and flesh of the Lord, and Who now, after communion, richly sheds His grace upon you; and adore the one God, worshipped as the Holy Trinity, Who bestows His

到了早晨，在领受圣餐前片刻，你当在心中回顾自上次领圣餐至今，所有你曾被诱惑、犯错或犯罪时刻。也要记起所有这一切发生时的盲目与愚鲁，仿佛于你而言，并无一位审判和赏赐的上帝，祂洞察一切，且为救你脱离这些，承受了可怖的苦难与十字架上可耻的死亡。要认识到，每当你倾向于罪，将自己可耻的情欲置于你的上帝与救主旨意之上时，你便蔑视了这一切。当你意识到这般的忘恩负义与愚鲁时，让你的灵魂之面蒙上羞耻。然而，不要让这一切的搅扰将你淹没，并要驱除一切绝望。在祂无限的恒忍中，主看见你的悔改，以及你矢志从此只事奉祂的宣告，祂便倾向于怜悯，并急切地奔向你，进入你内，以便在祂慈爱的浩瀚中，将你那无边的忘恩负义、愚鲁与不信全然吞没与淹没。

因此，你当怀着谦卑的无价值感，却满怀盼望、爱与虔诚地接近祂，在你的心中为祂预备一个宽敞的帐幕，让祂全然进入你内。如何做到？又以何种方式？便是从心中驱逐不仅是对任何受造物的激情依恋与同情，甚至连一切此类念头也要驱逐，并关上心门，阻止任何人或物进入，除了主以外。

领受了神圣奥秘的圣餐之后，立刻进入你心扉的隐秘深处，在那里以虔诚谦卑的心崇拜主，内在如此向祂祈祷：「哦，我全慈悲的主，祢看见我多么容易堕入罪恶，自趋灭亡；那攻击我的情欲对我有多么强大的控制，而我又是多么无力从中解脱。求祢帮助我，赐予我无力的挣扎以力量，更确切地说，求祢亲自拿起我的武器，为我争战，最终击败我残忍的敌人。」

然后转向我们主耶稣基督及我们自己的天父，祂与其圣子以其慈爱，已然在此诸圣奥中进入了你们之内，并转向圣灵，其恩典已然启迪并预备你们领受主之宝血与圣体，此刻，在领受圣体之后，祂将丰盛的恩典倾泻于你们；并朝拜独一真神，即受敬拜之圣三一，祂将恩惠赐予我们。此刻，既已为祂所施予你们的伟大怜悯献上虔敬的感谢，便向祂呈献一份祭品，即你们坚定的决

favours upon us. Having given Him reverent thanks for the great mercy shown you at this moment, present to Him, as an offering, your firm resolution, readiness and ardent desire to fight your sin, in the hope of overcoming it by the power of the one God in Three Hypostasies. For you should know that if you do not use all the efforts you can to conquer your passion, you will receive no help from God; and if, in striving with all zeal and diligence, you rely only on your own powers, you will have no success. Strive with all diligence, but expect success only from God's help. Help will surely come and, rendering your powerless efforts all-powerful, will give you an easy victory over that against which you struggle.

### Cap 3. How to kindle the love of God in oneself by entering deeply into the sacrament of the Eucharist

In order to kindle a great love of God in yourself by entering deeply into the heavenly sacrament of the blood and flesh of Christ, turn your thought to the contemplation of the love, which God has shown you personally in this sacrament. For this great and almighty God was not content with creating you in His likeness and image, and when you sinned and offended Him and so fell from your high rank, He was not satisfied with sending His Only-begotten Son to live thirty-three years on earth to deliver you, and, by terrible torment and painful death on the cross, to redeem and snatch you out of the hands of the devil, to whom you became enslaved through sin, and again to restore you to your former rank; no, He also deigned to establish the sacrament of His flesh and blood as food for you, so that the whole power of His incarnated dispensation might imbue your nature most essentially. Make this last token of God's strong love for you the object of your constant contemplation and deep pondering, so that, seeing its manifold fullness and richness, you should thereby feed and inflame your heart with undivided love and longing for God.

(1) Think of the time when God began to love you, and you will see that His love for you has no beginning. For since He himself is eternal in His divine nature, eternal also is His love for you, whereby before all ages He took counsel with Himself and resolved to give you His Son in a miraculous and ineffable manner. Realising this, rejoice in ecstasy of spirit and cry: 'So even in the abyss of eternity my nothingness was watched over and loved by the infinite God; even then did He make provision

心、准备与热切的渴望，愿为对抗你们的罪恶而战，并盼望藉着三位一体独一真神的力量，战胜它。因为你们当知晓，若你们不竭尽所能去克制你们的私欲，便不会得到神的帮助；而若你们以一切热忱和勤勉去奋斗，却仅仅依赖自身的力量，便不会有成功。当竭力勤勉，但唯独期待神的帮助方能成功。帮助必会降临，并使你们微弱的努力变得全能，赋予你们轻省的胜利，战胜你们所对抗的一切。

### 章 3：通过深入领受圣体圣事，如何在自身内点燃对上帝的爱

若要深入领受基督宝血与圣体的神圣奥迹，从而在心中燃起对神炽热的爱，请将您的思绪转向默观神在此奥迹中亲自向您所彰显的爱。因为这位伟大全能的神，不仅满足于按祂的肖像和样式创造了您，当您犯罪冒犯祂，从您崇高的位份跌落时，祂也不满足于差遣祂的独生子降世为人，在地上生活了三十二年，为要拯救您，并借着十字架上可怕的折磨与痛苦的死亡，将您从您因罪而沦为其奴役的魔鬼手中赎回并夺走，再次恢复您昔日的位份；不，祂更垂允设立祂的圣体和宝血之奥迹，作为您的食粮，以使祂道成肉身之救赎的所有大能，能最本质地浸润您的本性。请将神对您这份强烈之爱的最后凭证，作为您恒常默想与深入思虑的对象，如此，当您看见其多元的丰盛与富饶时，您的心便能因此被滋养，并被对神纯一的爱与渴慕所点燃。

(1) 思量神何尝开始爱您，您将洞悉祂对您的爱并无肇始。盖因祂在神圣的本性中是永恒的，故而祂对您的爱亦是永恒的。在万古之先，祂便与自己商议，决意以奇妙且不可言喻的方式赐予您祂的圣子。领悟此点，便当在灵性狂喜中欢欣，并呼喊道：「即便在永恒的深渊里，我的虚无也蒙无限之神的看顾与爱慕；即便那时，祂已为我的福祉预备，祂那超越一切言语的爱，决意将祂的独生子赐我为粮。此后，我岂能容许自己片

for my good, and His love, which is beyond all words, resolved to give me for food His Only-begotten Son. After this, can I permit myself for a single moment not to cleave to Him with all my thought, all my desire and all my heart?”

(2) Think also that all mutual affections between creatures, however great they may be, have their measure and their limit, beyond which they cannot go. Only the love of God for us is limitless. So, when it became necessary to satisfy it in a certain special way, He sacrificed to it His Son, Who is His equal in greatness and infinitude, for His nature is one and the same. Thus His love is as great as His gift, and conversely His gift as great as His love. Both the one and the other are so great, that no created mind can conceive anything greater. So requite this boundless love at least with all the love of which you are capable.

(3) Reflect further that God conceived this love for us not through any necessity, but solely through His natural loving-kindness. He loved us from Himself spontaneously, with love as much beyond measure as beyond understanding.

(4) Reflect also that on our side we could never have forestalled this love by any deed so worthy of praise or reward, that the infinite God would requite our utter poverty with the wealth of His love; that He loved us only because in His loving-kindness He wished it; and not only loved us, but gave Himself to us, His unworthy creatures.

(5) Look at the purity of this love and see that, unlike the love of creatures, it is unmixed with any expectation of future gain from us. For God has no need of gain from outside, being Himself all-sufficing and all-blessed in Himself. Thus, if He wished to pour His ineffable love and loving-kindness upon us. He did so not for the sake of any profit for Himself from us, but for our own good.

Thinking of all this, can you help crying out in yourself: ‘O the wonder of it! The Almighty God has laid His heart upon me, the least of His creatures! What dost Thou wish of me, O King of glory? What dost Thou expect of me, who am nothing but dust and ashes? I see clearly, O Lord my God, in the light of Thy infinite love, that Thou hast but one desire, which most reveals the radiance of Thy love for me, namely that Thou desirest to give me the whole of Thyself as food and drink for no other purpose but to transmute the

刻不以全副思念、全副渴慕和全心全意依附于祂呢？」

(2) 亦请思忖，受造物之间的一切相互情爱，无论其如何深重，皆有其度量与界限，无能逾越。唯独上帝对我们的爱是无涯无际的。因此，当以一种特殊方式来满足这份爱时，祂便为此献出了祂的圣子。圣子在伟大与无限上与祂等同，因其本性同一。故此，祂的爱与祂的赐予同样伟大，反之，祂的赐予亦与祂的爱同样伟大。两者皆如此浩瀚，非任何受造之智所能想象出更宏伟者。所以，至少以你所能付出的一切爱，来回报这份无边无际的慈爱吧。

(3) 进一步思量，上帝对我们怀此挚爱，并非出于任何必然，而仅仅源自祂本然的仁慈。祂从自身涌发，自然而然地爱我们，这份爱浩瀚无量，亦深邃莫测，远超乎我们所能理解的范畴。

(4) 亦当思量，我等万不能以任何善行可颂或足酬之功，来先于此爱。是爱非我等能先发，以致无限之上帝，愿以其丰饶之爱，报我等之极贫；祂爱我等，只因其慈爱中之所愿；且不独爱我等，更将自身赐予我等，这不配的受造物。

(五) 请看这爱是何等纯洁，它不像受造之物的爱，不掺杂丝毫从我们身上获取未来利益的期待。因为神无须外在的得益，祂自身已是全足全福。因此，如果祂愿将祂那莫可言喻的爱与慈恩倾注于我们身上，祂这样做并非为了从我们这里获得任何益处，而是为了我们自身的福祉。

想到这一切，你禁不住在心中呼喊：「哦，这是何等的奇妙！全能的上帝竟将祂的心倾注于我，祂最微小的受造物！荣耀的君王啊，祢究竟想从我这里得到什么？我不过是尘土和灰烬，祢又对我抱有什么期待？我清楚地看到，我的主我的神，在祢无限慈爱的光辉中，祢只有一个渴望，这最能彰显祢对我爱的光芒，那就是祢渴望将祢的全部赐予我，作为我的饮食，别无他求，只为将我的全人转化成祢，并非因为祢需要我，



whole of me into Thyself, not because Thou hast any need of me, but because I have extreme need of Thee; for in this way Thou dwellest in me and I in Thee; and through this union of love I become as Thou art. In human words: through the union of my earthly heart with Thy heavenly heart a single divine heart is created in me.”

Such thought cannot but fill you with wonder and joy, when you see yourself so highly valued by God and so beloved by Him, and understand that in His infinite love for you He seeks and desires nothing from you, save only to attract your love to Him self and thus to give you bliss, by delivering you from every passionate attachment to creatures and to yourself. For then you will be able to bring the whole of yourself as a burnt offering to Him, your God, and from then onwards, for all the rest of your life, only love of Him and an ardent desire to please Him will possess your mind, your will, your memory and all your senses. Every favour coming from God's love for you can produce this effect in your soul: but this effect is most natural if you look with understanding on the most blessed sacrament of the divine Eucharist. While you look at it with your mind, open your heart to it, and pour out the following devout prayers and loving sighs: ‘Oh, heavenly Food! When shall the hour come when I am totally immolated for Thee and consumed, not by some other fire, but by the fire of Thy love? O uncreated Love, O Bread of Life! When shall I live by Thee alone, for Thee alone and in Thee alone? When, O my life, beautiful, sweet and eternal, when, O Manna from heaven, shall I turn away from all other earthly food, when shall I desire only Thee and be fed by Thee alone? When will it be, O my all-satisfying sweetness, O my highest good! O my Lord, most desired and most good! Tear this poor heart of mine from every wrong attachment and tendency, adorn it with Thy holy virtues and fill it with that good disposition which would make me, in all sincerity, do all things solely to please Thee! Then, at last, I shall attain to opening to Thee my heart, no longer unworthy of Thee, and, invoking Thee with love, shall make Thee enter it. And then, my Lord, having entered it, Thou wilt not meet with resistance and wilt perform therein all the actions Thou art wont to perform in souls devoted to Thee.”

In such loving thoughts and feelings you may spend the evening and morning, preparing for communion. Then, when the sacred hour of communion draws near, imagine most vividly, with humility and warmth

而是因为我极度需要祢；因为如此，祢住在我里面，我也住在祢里面；藉着这爱的联合，我就变得如祢一般。用人间的话来说：藉着我尘世的心与祢天上之心的结合，一个神圣的心在我里面被创造出来。」

此等思慮，豈能不令你充滿驚奇與喜樂？當你見己蒙上帝如此高抬與鍾愛，並明瞭祂對你無限之愛，除欲吸引你的愛歸向祂自身，從而使你得享至福，解脫一切對受造物與對你自身的熱切依戀之外，別無所求所欲時，你的心靈必被此念充盈。因為屆時，你便能將整個自身，如同燔祭一般，獻給祂，你的上帝。從那時起，在你餘生之中，唯有對祂的愛慕，以及熱切取悅祂的渴望，將全然佔據你的心智、意志、記憶及一切感官。凡出於上帝對你之愛的恩寵，皆能在你的靈魂中產生此等功效：然而，若你以悟性審視至聖的神聖聖體聖事，此功效便最為自然。當你以心靈凝視之時，敞開你的心扉，傾瀉以下虔誠的祈禱與愛的嘆息：

「哦，天上之糧！何時方能屆時，使我為祢完全獻上自身，並被焚盡？非由他火，乃由祢愛之火所焚？哦，無造之愛，哦，生命之糧！我何時方能唯獨藉祢而活，唯獨為祢而活，並唯獨在祢之內而活？哦，我美妙、甘甜、永恆之生命，哦，天上之瑪納！何時我方能轉離一切世俗食糧，何時我方能唯獨渴慕祢，唯獨被祢所滋養？哦，我全然滿足之甘甜，哦，我至高之美善！哦，我最切慕、最良善之主！將我這可憐的心，從一切錯誤的依戀與傾向中拔除，以祢聖善的德行裝飾它，並以那使我能真誠地，唯獨為取悅祢而行一切事的善意充滿它！如此，我終將能夠向祢敞開我的心，不再是那不配於祢的心，並以愛召喚祢，使祢進入其中。那時，我的主啊，當祢進入其中，祢將不再遇見阻礙，並將在其中施行祢慣常在忠於祢的靈魂中所施行的一切行動。」

在这样充满爱意的思绪和感受中，你可以度过傍晚和清晨，为领受圣餐作准备。然后，当领受圣餐的神圣时刻临近时，以最真切景象，怀着谦



of heart, Whom you are about to receive into yourself, and who are you, who are about to receive Him.

He is the Son of God, clothed in inconceivable greatness, before Whom tremble the heavens and all the powers: He is the Holy of holies, brighter than the sun, purity beyond all comprehension, compared with which all created purity is filth. In His love for you He took the form of a slave, chose to be despised, scorned and crucified by the malice of the lawless world, and at the same time remained God, holding in His hand the life and death of the whole world. And who are you? You are-nothing, who in your corruption, evil and malice have become less than nothing, worse than the least and most unclean of all creatures, the laughing stock of the demons of hell. Carried away by your fantasies and lusts, you have scorned your great Lord and Benefactor and, instead of giving thanks to the bountiful God for so many and such great favours, you have trodden under foot His priceless blood, spilt for your sake. Yet, in spite of it all, He is calling you to His divine supper in His unceasing and unchanging love for you. At times He even forces you to approach it by fearful admonitions, reminding you of His words said to all: 'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you' (John vi. 53); and just as He does not shut to you the door of His mercy, so He does not turn His face away from you, even though, in your sins, you are a leper, weak, blind and poor, a slave to all passions and vices.

The only things He demands of you are:

- (1) That you should grieve in your heart at having offended Him;
- (2) that you should abhor sin above all things, any sin, great or small;
- (3) that you should give yourself up to Him entirely and care for one thing only, with all the love and longing of your heart -to conform to His will always and in everything you do, and be for ever fully obedient to Him alone;
- (4) that you should have a firm faith in Him and an unshakeable trust that He will have mercy upon you, will cleanse you of all your sins and will protect you from all your enemies, both visible and invisible.

Fortified by this ineffable love of God for you, approach the Holy Communion with holy fear and love, saying:‘

卑和内心的温暖，想象你即将领受进入你自身的是谁，以及你又是谁，那即将领受祂的人。

祂是神的儿子，披戴着不可思议的伟大荣光，在祂面前，诸天和一切权能都战兢不已。祂是圣中之圣，比太阳更光耀，其纯洁远超乎一切理解，所有受造之物的纯洁与祂相比，皆如污秽。因着对你的爱，祂取了奴仆的形像，甘愿被那不法世界的邪恶所轻蔑、嘲弄并钉于十字架，而同时，祂依然是神，手中掌握着整个世界的生命与死亡。那么，你又是谁呢？你——原是虚无，却在你的败坏、邪恶与恶意之中，变得比虚无更不如，比一切受造物中最微小、最不洁净的还要糟糕，沦为地狱诸魔的笑柄。你被自己的幻象和情欲所掳获，轻蔑了你伟大的主和施恩者，非但不为那丰盛之神所赐予的诸多宏恩献上感恩，反而将祂为你所倾流的无价宝血践踏于足下。然而，尽管如此，祂仍以祂那永不止息、永不改变的爱呼唤你赴祂的神圣晚宴。有时，祂甚至以可畏的告诫敦促你接近，提醒你祂向众人所说的话：「你们若不吃人子的肉，不喝人子的血，就没有生命在你们里面」（约翰福音 6:53）；正如祂不向你关闭祂怜悯的门，祂也不向你转离祂的面，即便你在你的罪中，如一个麻风病人，软弱、盲目、贫穷，是所有情欲和恶习的奴仆。

他向你所求的，唯有这些：

- (1) 你当为自己冒犯了祂而在心中哀恸；
- (二) 你当憎恶罪恶过于一切，任何罪恶，无论大小；
- (3) 你当将自己全然献予祂，一心一意，以你全副的爱慕与渴望，只求一事：在任何时、任何事上，都顺从祂的旨意，并永远只对祂一人完全顺服；
- (4) 你当对他怀有坚定的信仰，并有不动摇的信靠，信他将怜悯你，洗净你一切的罪愆，并护佑你免受所有可见与不可见的仇敌侵扰。

既蒙神圣不可言喻之大爱坚固汝心，当以圣洁之畏惧与虔敬，领受圣餐，并言：『主啊，我实不

I am unworthy, O Lord, to receive Thee; for many and many a time have I angered Thee by my sins, and have not yet mourned all my wicked deeds.

I am unworthy, O Lord, to receive Thee; for I have not yet cleansed myself of the dispositions and attachments to what is not pleasing to Thee. I am unworthy, O Lord, to receive Thee, for I have not yet surrendered in all sincerity to Thy love, Thy will and obedience to Thee. O my God, all-powerful and infinitely good! In Thy merciful loving-kindness, do Thou Thyself make me worthy of receiving Thee, for I run to Thee with faith.”

After this, when you have received the Holy Communion, shut yourself in the secret depths of your heart and, forgetting all created things, address to God these or similar words: ‘Almighty King of heaven and earth! Who made Thee enter my unworthy heart, when I am accursed, and poor, and blind, and naked? No one, of course, but Thy immeasurable love for me. O uncreated love! O love most sweet! What dost Thou want of me, beggar that I am? Nothing, as I see and understand, except my love for Thee; nothing, except that no other fire should burn on the altar of my heart but the fire of my love for Thee, which would consume all love and all desire other than that of bringing myself to Thee as a burnt offering and fragrant incense. Naught else didst Thou ever desire or seek from me, and naught else dost Thou desire or seek from me now. So hear now, O Lord, the vows of my heart! See, I combine my desire with Thy desire; and as Thou hast given the whole of Thyself to me, so I give the whole of myself to Thee, to be wholly in Thee. I know, O Lord, that this cannot be, unless I renounce myself wholly; it cannot be if any trace of self-love remains in me, if I harbour some sympathy or disposition towards a will of my own, thoughts of my own, or some self-pandering habits of my own. Therefore I desire and I strive from now onwards to oppose myself in all that is not acceptable to Thee, but which my soul may desire, and to compel myself to do all things pleasing to Thee, even if everything in me and outside me should rebel against it. By myself, I have not strength enough to succeed in this. But since from now on Thou art with me, I daringly trust that Thou Thyself wilt accomplish in me all that is needed. I seek and strive that my heart may be as one with Thy heart; and I trust that Thy grace wilt grant me this. I seek and strive to see nothing and to hear nothing, to think of nothing and have sympathy with nothing, except that which Thy will, determined by Thy commandments, leads me to and shows, and I

配领受祢；因我屡屡以罪愆触怒于祢，且尚未为我所有恶行痛悔。

主啊，我实不配领受祢，因我尚未洁净自己，脱离那些不蒙祢悦纳的性情与依恋。主啊，我实不配领受祢，因我尚未全心全意地降服于祢的爱、祢的旨意以及对祢的顺从。我的神啊，全能且无限美善的！凭祢慈悲的爱心与良善，恳请祢亲自使我配得领受祢，因我凭着信心奔向祢。

此后，当你领受了圣餐，便将自己封闭在心底的隐秘深处，忘却所有受造之物，向上帝发出这些或类似的话语：

「天地之全能君王啊！是谁让祢进入我这不配的心，当我身受诅咒，贫穷、瞎眼、赤身之时？当然，除了祢对我不可估量的爱，别无他人。啊，无始之爱！啊，至甘之爱！祢对我这个乞丐有何所求？我所见所明了的，除了我爱祢之外，别无他求；除了我心祭坛上不应燃起任何其他火焰，唯有我爱祢的火焰，它将焚尽所有除此以外的爱和渴望，唯独将我自己作为燔祭和馨香的香祭献给祢。祢从未曾向我奢求或寻求别物，如今祢也未曾向我奢求或寻求别物。因此，主啊，请听我心之誓愿！看哪，我将我的渴望与祢的渴望结合；正如祢将祢的全部赐予了我，我也将我的全部献给祢，使我全然在祢之中。

主啊，我深知，除非我全然舍弃自我，否则这不可能实现；如果我心中仍存一丝自爱，如果我心中怀有对我自身意愿、我自身思想或我自身某些自私习惯的任何同情或倾向，这就不可能实现。因此，我从今以后渴望并努力，在一切不蒙祢悦纳，却可能为我灵魂所渴望之事上抵制自我；并强迫自己做一切令祢喜悦之事，即便我内外的一切都为此反叛。凭我自己，我没有足够的力量来成功做到这一点。但既然祢从今以后与我同在，我便大胆信赖，祢自己将在我里面成就一切所需。我寻求并努力使我的心与祢的心合而为一；我信赖祢的恩典将赐予我此愿。我寻求并努力不看、不听、不思、不同情，除了祢的旨意，由祢的诫命所决定，引导我、指示我的一切，我信赖祢在我里面运行的能力将赐予我此愿。我努力并寻求不让我的注意力从祢所居住的心中游离，在那里不间断地仰望祢，并被祢所发出的光芒温暖；我信赖祢双手的触碰与拥抱将赐予我此愿。我努力并寻求从今以后唯独祢是我的光、我的力量和我的喜乐；我信赖祢在我内在之人身上的救

trust that it will be granted me by Thy power working in me. I strive and I seek not to let attention stray from the heart, where Thou dwellest, there to gaze at Thee unceasingly and be warmed by the rays of light issuing from Thee; and I trust that this will be given me by the touch and embrace of Thy hands. I strive and seek for Thee alone to be henceforth my light, strength and joy; and I trust to be given this by Thy saving action on my inner man. It is of this that I pray and shall always continue to pray. O merciful Lord, grant me this, grant me this.'

Then strive to increase from day to day your faith in this most holy sacrament of the Eucharist, and never cease to wonder at the miraculous mystery of it, reflecting on how God manifests Himself to you in the guise of bread and wine, and becomes essentially present in you, to make you more holy, righteous and blessed. For blessed are they who do not see, yet believe; according to the words of the Saviour: 'Blessed are they that have not seen, and yet have believed' (John xx. 29). And do not wish that God should manifest Himself to you in this life under any guise other than this sacrament. Try to set alight in yourself a warm desire for this sacrament and to make progress every day both in your fervent readiness to do only God's will, and in spiritual wisdom, making it the queen and ruler over all your actions of the spirit, the soul and the body. Every time you take communion, while partaking of this bloodless sacrifice, offer yourself as a sacrifice to God, that is, profess your complete readiness to endure every affliction, every sorrow and every wrong you may meet in the course of your life, for the sake of the love of God, Who sacrificed Himself for us.

St. Basil the Great describes more fully the duty imposed on the communicant by the Holy Communion, basing it on the words of St. Paul that those who eat the flesh of the Lord and drink His blood show the Lord's death (I Cor. xi. 26). This death was suffered by the Lord for the sake of all men, and so also for the communicants. For what purpose? 'That they which live should not henceforth live unto themselves, but unto him which died for them, and rose again' (II Cor. v. 15). So those who approach the Holy Communion with faith, love and such readiness to be faithful to God's commandments and to every clear manifestation of His will, that they are prepared to lay down their lives for it, undertake the task no longer to live either for themselves, the world or sin, but for the

赎行动将赐予我此愿。我为此祈祷，并将永远继续祈祷。啊，慈悲的主啊，请赐予我此愿，请赐予我此愿。」

那么，务要日复一日地努力增长你对此至圣圣体圣事之信心，并永不停止惊叹其奇妙奥秘，深思神如何在面包和酒的形相中向你显现，并本质上临在于你之内，使你更圣洁、更公义、更蒙福。因为，那些未曾看见却相信的人是有福的；正如救主的话语所说：「**那没有看见就信的，有福了**」（**约翰福音 20:29**）。并且，不要希望神在此生中以圣事以外的任何形相向你显现。努力在你自己内心燃起对此圣事炽热的渴望，并在你热切地只愿遵行神旨意的准备上，以及在属灵的智慧上，日日精进，使它成为你所有灵、魂、体行为的女王和主宰。每次领受圣餐时，在领受这无血祭献之际，将你自己献作神的祭品，也就是说，宣称你已完全准备好，为着爱神——那位为我们牺牲自己的神——的缘故，忍受你生命历程中可能遭遇的一切苦难、一切忧伤和一切不公。

圣巴西尔大帝更详尽地阐述了圣餐礼为领受者所赋予的责任，他依据圣保罗的话语，即那些食主之肉、饮主之血的人乃是宣示主的死（**哥林多前书 11:26**）。主的死是为了全人类，也为了领受圣餐者而承受的。目的为何？「**使活著的人不再为自己活，乃为那替他们死而复活的主活**」（**哥林多后书 5:15**）。因此，凡怀着信心、爱心，并以顺从神诫命及神旨意一切清晰彰显的决心，甚至为此甘愿舍弃生命的人，前来领受圣餐，他们所承担的使命便是：不再为自己、不再为世界、不再为罪而活，乃是为在圣餐中领受于己身的主神而活，祂为他们死而复活。

Lord God they receive into themselves in the Holy Communion, Who died and rose again for them.

Finally, having received through the Holy Communion the Lord, Who sacrificed Himself for you, and having partaken of the force of this sacrifice, after glorifying the Lord and rendering thanks to Him, send in the name of this sacrifice prayers and supplications to your heavenly Father about your own needs, of the spirit, the soul and the body, then about the holy Church of God, your family, your benefactors and the souls of those who died in faith.

Being connected with the sacrifice through which the Son of God has obtained mercy for us all from God the Father, this prayer will be heard and will not be left without fruit.

#### Cap 4. Communion of the spirit

Communion with the Lord through the sacrament of flesh and blood is possible only at definite times, according to one's possibilities and zeal, but never more than once a day. But inner communion with the Lord, in the spirit, is possible every hour and every minute; that is, through His grace, it is possible to be in constant intercourse with Him, and to be aware, when He so wishes, of this intercourse in one's heart. According to the Lord's promise, by partaking of His flesh and blood we receive Him Himself, and He enters and dwells in us with all His blessings, allowing the heart, that is prepared for it, to be aware of this. True communicants are always in a palpably blessed state after communion. Then the heart partakes of the Lord in spirit.

But since we are constrained by our body and surrounded by external activities and relationships, in which duty forces us to take part, so, by the splitting of our attention and feeling day by day, the spiritual partaking of the Lord is weakened and becomes overlaid and hidden. The sense of partaking of the Lord becomes hidden; but intercourse with the Lord is not broken, unless unfortunately some sin enters and destroys the state of grace. Nothing can compare with the delight of partaking of the Lord;

therefore the diligent, when they feel it weaken, hasten to restore its full power, and, when they have restored it, they feel themselves again partaking of the Lord. This is spiritual communion with the Lord.

最后，在借着神圣的圣餐领受了那为汝献祭的主，并领受了这献祭的力量之后，在荣耀主并感谢祂之后，奉此献祭之名，向汝在天之父献上祷告和恳求，为汝自身精神、魂与身体的需要，而后为上帝的神圣教会、汝之家人、汝之恩主以及那些在信仰中离世之人的灵魂代求。

这祷告，因其与上帝圣子为我们众人从天父那里所获取的慈悲祭献相连，必蒙垂听，且不会毫无硕果。

#### 章 4：灵魂的共融

借着血肉的圣事与主相通，唯有在特定的时日方可实现，这取决于个人的境况与热忱，但每日不可逾越一次。然而，在灵里与主进行内在的相通，则每时每刻皆有可能；也就是说，借着祂的恩典，人可以与祂保持持续的交通，并在祂愿望之时，在心中感知这种交通。按照主的应许，我们领受祂的血肉，便领受了祂自己，祂携同祂一切的恩赐进入并居住在我们里面，让那为此预备的心能够感知这一切。真正的领圣体者，在领受圣体后，总会处在一种可感知的蒙福状态中。那时，心便在灵里领受了主。

然而，我们被身体所拘束，又为外在的事务和人际关系所缠绕，这些都是责任驱使我们必须参与的。如此，日复一日，我们的注意力和情感被分散，属灵上与主的相交也随之减弱，变得蒙蔽和隐藏起来。那种与主相交的感觉变得隐而不现；但与主的交通并未断绝，除非不幸有罪恶闯入，摧毁了恩典的状态。没有什么能与与主相交的喜乐相媲美；

因此，那般勤者，当他们感到这力量有所减弱时，便急忙恢复其充盈的威能；而当他们恢复之后，便再次感到自己有份于主。这就是与主的属灵共融。



It is in this way that it takes place in the times between making communion with Him through the Holy Mysteries. But it can also be unceasing in a man who always keeps his heart pure and his attention and feeling constantly directed towards the Lord. All the same, this is a gift of grace, granted to a man struggling on the path of the Lord, if he is diligent and pitiless to himself.

Even if a man partakes of the Lord in spirit only from time to time, this partaking is still a gift of grace. All that we can bring is thirst and hunger for this gift, and diligent striving to obtain it. There are, however, works, which open the way to this communion with the Lord and help to obtain it, although it always seems to come as it were unexpectedly. These works are pure prayer, with child-like crying of the heart, and special acts of self-denial in the practice of virtues. When no sin pollutes the soul, when no sinful thoughts or feelings are tolerated) that is, when the soul is pure and cries to God, what can keep the Lord, Who is present, from letting the soul taste Him, or the soul from awareness of this taste? And so it happens thus, unless the Lord deems it better, for the good of the soul, to prolong its thirst and hunger for Him before satisfying it. Amongst acts of self-denial the most powerful of all for this purpose is humble obedience and casting oneself under the feet of all men, stripping oneself of acquisitiveness and suffering injustice with a good heart, all this in the spirit of complete surrender to the will of God. Such actions liken a man to the Lord more than any others, and the Lord, present in him, allows his soul to taste Him. Also pure and diligent fulfillment of all God's commandments bears fruit in the abiding of the Lord in the heart, together with the Father and the Holy Spirit (John xiv. 28).

Spiritual communion with the Lord should not be confused with mental memory of communion with Him in the Mysteries of flesh and blood, even if this memory is accompanied by strong spiritual sensations and an ardent longing for actual communion with Him in the Holy Mysteries. Neither must it be confused with what the worshippers present in the church receive when the Eucharist is celebrated. They receive divine sanctification and benevolence, as participants in the bloodless sacrifice through faith, contrition and readiness to sacrifice themselves to the glory of God: and they receive in the measure of these dispositions. But it is not the same as communion, although communion can also take place here.

在并非借圣奥秘与祂交通的时刻，这便是如此发生。然而，在一位始终保持心意纯洁、且其注意力与情感恒常导向主的人身上，它也能是无休无止的。尽管如此，这仍是恩典的赐予，授予那些在主道上奋斗的人，如果他勤勉并对自己毫不留情。

即便一个人只是时而以心灵领受主，这份领受仍是恩典的赐予。我们所能奉上的，唯有对这份恩赐的渴慕与饥饿，以及为求得它而勤恳的努力。然而，有些善功能够为与主的这番交通开启道路，并助益获得它，尽管它总是似乎出人意料地降临。这些善功便是纯洁的祷告，伴随着孩童般的心灵哭求，以及在修习美德中特殊的自我舍弃之举。当灵魂未被罪玷污，当罪恶的思想或情感未被容忍（亦即，当灵魂洁净并向神哭求时），有什么能阻止那临在的主，不让灵魂尝到祂，或阻止灵魂意识到这番滋味呢？于是，事情便如此发生，除非主为着灵魂的益处，认为在满足它之前，延长它对祂的渴慕与饥饿会更好。在自我舍弃的行动中，为此目的最有力者，莫过于谦卑的顺从，并将自己置于众人脚下，剥除贪求之心，并以良善的心忍受不公，所有这一切都本着完全降服于神旨意的精神。这样的行为比任何其他都更能使人肖似主，而那临在于他之中的主，便允许他的灵魂尝到祂。此外，纯洁而勤勉地遵行神的所有诫命，也会在心中结出果实，使主，连同父与圣灵，住在其中（[约翰福音 14:28](#)）。

与主的神性相通，不可与忆念在血肉奥迹中与主相通的思绪混淆。即便这种忆念伴随着强烈的灵性感受，以及对在神圣奥迹中真实与主相通的炽热爱慕，亦不可混淆。同样，也不可圣餐礼举行时，在场信众所领受的恩典混淆。信众们因着信心、痛悔和甘愿为荣耀上帝而牺牲自己的预备，作为无血祭献的参与者，领受神性的圣化与恩惠：他们所领受的，是与这些心意相称的恩典。但这并非与主相通，尽管此时亦可发生相通。

## Cap 5. On giving thanks to God

Every blessing we possess, and every good deed we do is of God and comes from God. It is therefore our duty to give thanks to Him for everything: for every blessing we receive from His munificent hand, whether visible or invisible, for every right action, for every right effort and for every victory over the enemies of our salvation, as we were directed: 'In every thing give thanks: for this is the will of God in Christ Jesus concerning you' (1 Thess. v. 18). So take care to keep feelings of gratitude to God warm from the first moment of awakening from sleep and throughout the day, and go to sleep with words of thanks on your lips. For you are immersed in Divine blessings, one of which is sleep itself.

God does not need your thanks: but you stand in extreme need of Divine blessings. And the place to receive and store these blessings in you is a grateful heart. 'The best way of preserving the benevolence of a benefactor,' says St. Chrysostom, 'is remembrance of his favour and constantly giving thanks.' And St. Isaac writes: 'The gratitude of the receiver encourages the giver to bestow greater gifts than before. He who is not grateful for little will be disappointed in his hopes of much. A gift is always increased, except when there is no gratitude.' St. Basil the Great adds to it a useful warning, saying: 'If we do not give thanks for the blessings given by God, it becomes necessary to withdraw these blessings in order to bring us to our senses. As the eyes fail to see what is too near, but need a suitable distance, so ungrateful souls, when deprived of blessings, often become aware of former mercies: and while they had no gratitude to the Giver when they enjoyed the gifts, they glorify the past when they have lost it' (ch. On giving thanks, p. 74, Vol. 4).

Giving heed to my words, you will ask: 'How can I set the feeling of gratitude alight in myself and always keep it?' Examine all God's favours to mankind—to our race—and to you yourself, and go over them frequently in your thought, rehearsing them in your memory; and if you have a heart, you will not be able to refrain from singing your thanksgiving to God. You will find examples of such hymns in prayers and in the writings of the saints. Hear how St. Basil the Great describes God's munificence towards us: 'From non-being we were brought into being, were created in the image of the Creator, were endowed with mind and speech, which constitute the perfection of our nature and give

## 章 5：论感恩于主

我们所拥有的一切祝福，以及我们所行的一切善事，皆源于上帝并来自上帝。因此，我们有责任为一切向祂献上感谢：为我们从祂慷慨之手所领受的每一项祝福，无论是可见的还是无形的；为每一个正确的行动，为每一次正确的努力，以及为每一次战胜我们救恩之敌的胜利，正如我们所受的指示：「凡事谢恩；因为这是上帝在基督耶稣里向你们所定的旨意」（帖撒罗尼迦前书 5:18）。所以，务请留意，自你从睡梦中醒来的那一刻起，直至全日，都要保持对上帝感恩之情的热忱，并且在口中带着感谢的话语入睡。因为你沉浸在上帝的恩典之中，而睡眠本身便是其中之一。

神并非需要你的感谢：而是你极度需要神圣的赐福。在你之内，领受并珍藏这些赐福的所在，便是一颗感恩的心。圣金口若望言道：「维系施恩者仁慈的最好方法，便是铭记其恩惠并恒常称谢。」圣艾萨克亦写道：「受惠者的感恩，会鼓励施恩者赐予比以往更丰厚的礼物。对微小之物不怀感恩者，其对丰盛的希望必将落空。礼物总会增添，除非没有感恩。」圣巴西尔大帝在此基础上，增添了一个有益的警示，他说：「若我们不为神所赐的恩福献上感谢，便有必要撤回这些恩福，以使我们清醒。正如眼睛无法看清过近之物，需要适当的距离方能明察，同样，不知感恩的灵魂，在被剥夺恩福之后，往往才觉察到昔日的慈悲：当他们享用恩赐之时，对施予者毫无感恩，而当他们失去之时，却将往昔颂扬」（《论感恩》第 74 页，卷 4）。

请倾听我的话语，你或许会问：「我如何才能在内心中燃起感恩之情并使之常存不灭呢？」请你细察上帝赐予人类——我们这个族类——以及你自身的所有恩惠，并反复在思绪中默念，在记忆里重温；如果你有一颗心，你就无法抑制地向神献唱你的感谢。你会在祷告和圣徒的著作中找到这类赞美诗的范例。请听圣巴西尔大帝如何描述上帝对我们慷慨的赐予：「我们从虚无中被带入存在，被创造为造物主的形像，被赋予理智和言语，这构成了我们本性的完美，并使我们得以认识上帝。对于勤勉的学习者而言，创造之美犹如一本典籍，向我们展示着上帝在万事万物中伟大的眷顾和祂的智慧。我们能够辨别善恶；自然

us knowledge of God. To diligent study, the beauties of creation are like a book showing us the greatness of God's Providence in all things, and His Wisdom. We can discern good from evil; nature itself teaches us to chose what is useful and turn away from the harmful. Being estranged from God by sin, we are recalled to communion with Him, freed from ignominious slavery by the blood of His Only-begotten Son. And what of the hope of salvation and the delights of angelic bliss; what of the kingdom of heaven and the promised blessings, surpassing all word or understanding!'(ibid. p. 51). Read this description of God's favours towards us, or choose another one, or compose one yourself, including in it the blessings which God has given you personally. Repeat them often in word and thought, not only every day, but many times a day, and you will always have the feeling of gratitude to God.

But, once provoked, a feeling does not like to stay hidden: it seeks manifestation and expression. How, then, can you fittingly express to God your feelings of gratitude to Him? By doing what God wants of you, when He surrounds you with His munificent gifts. And what does God want? Surrounding you with His blessings, God wants that in seeing them you should constantly remember Him-so remember; He wants you wholly to cleave to Him with love-and so cleave; He wants you never to digress from His will in anything you do, and to strive to please Him in every way-so do so; He wants you to rely on Him alone in all things-so rely; He wants you to remember the many occasions when you have offended your Benefactor by your evil and shameful deeds, so that you are filled with contrition, repent and weep, until you make peace with your conscience and receive the assurance that God has completely forgiven you-so do this.

Do you see how wide is the field of thanksgiving and how many the means to fulfil this duty? Learn from this how unpardonable is the sin of those who are remiss in this, and strive not to stain yourself with this sin. Ingratitude among men is called black. What word can you find for ingratitude to God? So take care and always keep the feelings of gratitude to God warm in yourself, especially in church during the liturgy when the bloodless sacrifice, called the Eucharist, is offered to God, for Eucharist means giving thanks. Do not forget that here the only worthy thanks you can render to God is full readiness to sacrifice both yourself and all you have to the glory of His holy name.

本身教导我们选择有益的并远离有害的。因罪孽而与上帝疏远，我们却被召回与祂的交通之中，借着祂独生子的宝血从可耻的奴役中被释放。还有那救赎的希望和天使般福乐的喜悦；还有那天国和所应许的福祉，超越了一切言语或理解！」(同上，第 51 页)。请阅读这段关于上帝对我们恩惠的描述，或者选择另一段，或者你自己创作一段，将上帝亲自赐予你的福祉包含在内。经常在言语和思想中重复它们，不仅是每天，而且是每天多次，你将永远对上帝怀有感恩之情。

然而，一旦被激荡，情感便不愿隐匿，它寻求彰显与表达。那么，你如何能恰当地向神表达你对祂的感恩之情呢？便是藉着遵行神对你的旨意，特别是当祂以其丰盛的恩赐环绕你时。那么，神究竟想要什么呢？当祂以祂的祝福环绕你时，祂愿你每每见到这些恩赐，便能恒久地记念祂——故请记念；祂愿你以爱全心全意地依附于祂——故请依附；祂愿你无论行何事，皆不偏离祂的旨意，并竭力在一切事上取悦祂——故请如此行；祂愿你在万事上唯独倚靠祂——故请倚靠；祂愿你记起你曾多次因你的邪恶与可耻之行冒犯了你的施恩者，好使你充满懊悔、悔改并流泪，直至你与你的良心和睦，并确信神已全然赦免了你——故请如此行。

你可曾看见感恩的田地何其广阔，而履行此一职责的途径又何其繁多？由此可知，那些怠忽职守之人，其罪孽何等不可饶恕。你当力求避免沾染此罪。世人称人与人之间的忘恩负义为「**黑色的忘恩负义**」。那么，对于对神的忘恩负义，你又能寻得何等词语来形容呢？所以，务要留心，并始终使你心中对神的感恩之情保持炽热，尤其是在圣堂中举行圣礼仪时，当那被称为圣体血的无血祭献献给神之时，因为「**圣体血**」(Eucharist)一词即是感恩之意。切莫忘记，在此处，你所能献给神的唯一配得的感恩，便是完全预备好，将你自己以及你所有的一切，都奉献给祂圣名的荣耀。



## Cap 6. On surrender to the will of God

When a man has repented he gives himself up to the service of God; and immediately begins this service by walking in His commandments and His will. This work and labour begins in the sweat of the brow.

Commandments are not hard in themselves, but there are many obstacles to practising them in the external circumstances of the struggler, and especially in his inner tendencies and habits. With God's help a tireless struggler overcomes everything in the end and achieves peace within and a calm flow of events without-relatively, of course.

The struggler always acts himself, although with the help of God. But the experience of the first days makes him realise that in spite of all his efforts if anything good is done, it is done only because he is given force from above to do it. The further he goes, the more this conviction grows and becomes deeply rooted. When comparative peace is established within, this conviction is emphasized and takes command, until finally it ends in complete submission to God's will, or in total surrender to His influence. God's influence begins to act in those who struggle for salvation from the first moments of their turning to God, and it effects the turning itself. But it begins to grow as the struggler turns further and further away from himself and cleaves to God and, realising his own impotence, has an ever firmer trust in God's power. When at last he surrenders himself entirely to God, God is actively present in him, both in showing what he must do and in fulfilling it. This is the summit of Christian perfection, in which 'it is God which worketh in you both to will and to do' (Phil. 2:13). As was said in the beginning, the seed of this perfection lies in non-reliance on oneself and in hope in God; but here it is shown in full maturity.

What constitutes the essence of total submission to the will of God can be learnt when it manifests itself in full force. It comes of itself and there are no special rules for acquiring it, so it is impossible to say: do this and do that and you will receive it. It grows imperceptibly under non-reliance on oneself and hope in God. I have mentioned it here simply because it has to be mentioned somewhere, and what was said, at the end of the previous chapter, of sacrificing oneself to God offered an opportunity to mention it now. Total surrender to the will of God actually is this sacrificing of oneself as a burnt offering to God.

## 章 6：论归顺于上帝的旨意

当一个人悔改后，他便将自己奉献于侍奉上帝；而这侍奉随即以遵行上帝的诫命和旨意而开始。此项劳作与辛勤始于额头的汗珠。诫命本身并非艰难，但对于奋斗者而言，其外在境遇，尤其是内在的倾向与习性，却为实践诫命设置了诸多障碍。藉由上帝的帮助，一位不倦的奋斗者终将克服一切，并在内心寻得平安，在外境体验到相对平静的事件流淌，这自然是相对而言。

那奋斗者总是在行动，即便有上帝的帮助。然而，最初几日的经验会让他明白，尽管他竭尽全力，若有任何美善之事成就，那只是因为他蒙得了从上而来的力量去完成它。他越往前行，这种确信就越发增长并根深蒂固。当内在相对的平安得以建立时，这种确信便被强调并占据主导，直到最终以完全顺服上帝的旨意，或全然降服于祂的影响而告终。上帝的影响在那些从最初转向祂的那一刻起，便为救赎而奋斗的人心中开始运作，并且它也促成了这转向本身。但随着奋斗者越来越远离自身，并依附于上帝，认识到自己的无能，对上帝的能力怀有愈发坚定的信赖时，这影响便开始增长。当他最终将自己完全交托给上帝时，上帝便积极地临在于他之内，无论是指引他当做什么，还是帮助他完成它。这便是基督徒完美的巅峰，在此境地中，「乃是上帝在你们心里运行，使你们又立志又行事」（腓立比书 2:13）。正如开篇所言，这完美的种子在于不倚靠自己而在于仰望上帝；但在此处，它已展现出完全的成熟。

全然降服于上帝旨意的精髓，唯有当其全然显现之时，方能得以洞悉。它自然而然地到来，并无特定的法则可供习得，故此无法言说：「如此这般，你便能获得。」它在不仰赖自我、全心仰望上帝之中，悄然无息地成长。在此提及此事，实乃因其总需一处述及，而前章末尾所言之「将自我献祭于上帝」，恰好提供了此刻提及它的契机。全然地顺服于上帝的旨意，实则正是这般的将自我当作燔祭，献予上帝。



The proof of this state is dying to oneself)-to one's own opinions, wishes and feelings or tastes, in order to live by Divine intellect, in conformity with the Divine will and in partaking of God. In the forefront of all this endeavour is our Lord and Saviour. He surrendered the whole of Himself to God the Father, and us in Himself, 'For we are members of his body, of his flesh, and of his bones' (Eph. v. 80). So let us hasten in His footsteps, since He gave to God the Father an undertaking for us (John xv. 19), in the hope that we shall indeed be such and act so.

Why is this sacrifice made at the end, and not in the beginning? Because an offering to God must be perfect, without blemish. And in the beginning perfection is sought, but not yet attained. When in the end it is attained, then it is fitting to offer oneself as a sacrifice. At first man only dedicates himself to this sacrifice, but at the end he actually makes the sacrifice of himself. Indeed, it is impossible to sacrifice oneself as a burnt offering before attaining perfection. Other sacrifices can be offered, such as propitiatory offerings, offerings of purification, of thanksgiving, but not the burnt offering. One can attempt it, and one can talk about it, but it will be words and not the actual deed. This deed is accomplished without words.

Know that as long as you are still attached to something earthly, as long as you still lean on something within or outside you, that is not God, as long as you find flavour in something created and enjoy it, you are unfit to be a burnt offering. First endeavour to renounce all this, make all the lives in you stop and only one life remain—life in God. In other words, make it so that you no longer live, but instead God, our Lord Christ and the Holy Spirit live in you. Then immolate yourself to God, or then you will be immolated to God. And, until this comes to pass, have as an offering to God a contrite spirit and a contrite and humble heart, and be content with this for a time, but not for ever. For in the end you will have to come to sacrificing yourself wholly as a burnt offering to God.

## Cap 7. On warmth of heart, and on cooling and dryness of heart

Spiritual warmth of heart is the fruit of feeling for God and for everything divine. It is born at the time when a man turns to God in repentance. In the course of tasks of penitence to purify the heart it acquires more and more strength, and from intermittent feelings of

这种境界的证据，便是向自己——向自己的观点、愿望、情感或爱好死去，为的是能活在神圣的智慧中，顺从于神圣的旨意，并分享神的恩典。在这所有努力的最前方，是我们的主和救主。祂将自己的全然交付给父神，也把我们包含在祂自己里面，因为「我们是祂身体的肢体，是祂的骨肉」（以弗所书 5:30）。所以，让我们急速追随祂的脚步，因为祂为了我们向父神作出了承担（约翰福音 17:19），希望我们确实能成为那样的人，并那样行事。

为何这祭献是置于末尾而非始初呢？因为献予上主之祭，须是全备无瑕的。而始初之时，虽在寻求全备，却尚未臻达。直至末了，既已圆满，方堪献己为祭。起初，人仅是将自身奉献于此祭，而最终，他才真正地献上自己。诚然，未臻全备之前，实不能将己作为燔祭献上。其他的祭献，例如赎罪祭、洁净祭、感恩祭，皆可献上，唯独燔祭不可。人或可尝试，或可谈论，然此皆言语而非实作。此行乃无言而成就者。

须知，只要你仍依恋尘世之事，只要你仍倚靠内里或外在非神之物，只要你仍从受造物中寻得滋味并乐在其中，你便不配成为燔祭。首先当竭力弃绝这一切，使你里面所有生命止息，唯剩一命——在神之命。换言之，使你不再存活，而是神，我主基督与圣灵在你里面活着。那时，便可将自己献祭于神，或那时你将被献祭于神。而在此事未成就之先，以忧伤之灵，忧伤而谦卑之心为祭献予神，并以此暂且知足，但非永久。因为最终，你必将全然献上自己，作为燔祭归于神。

## 章 7：心之温暖，以及心之冷却与干涸

心灵的属灵温暖，是感受上帝及一切神圣事物的果实。当一个人在悔改中转向上帝时，这温暖便油然而生。在忏悔的修持中，为洁净心灵，它逐渐增强其力量。于是，那偶尔造访心扉的间歇性

warmth visiting the heart from time to time it gradually becomes constant, until finally it becomes a permanent state of the heart.

When in one place in his writings St. John of the Ladder advised: 'Strive always to have feeling towards God and divine things', he meant this warmth. Every object which delights the heart, warms it; so warmth of heart can be of many kinds. Spiritual warmth is born from the influence of spiritual things upon the heart, which takes place in the order of spiritual life. Its distinctive feature is renunciation of all created things, when the attention is wholly fettered by God and by all things divine. This feature makes it as far removed from warm feelings of soul and of body as heaven is removed from earth.

The feeling of spiritual warmth is concentrated and appears simple and single; but in its essence it is the fusion of many spiritual movements, just as a ray of light is the fusion of the seven colours of the spectrum. It contains reverence, contrition, tenderness, prostrating oneself before God, worship, holy zeal and love of God. Since these spiritual feelings cannot all become established in the heart at once, spiritual warmth does not immediately become 'an attribute of our heart.

Until spiritual warmth of the heart has become a permanent state, it comes and goes. Either it comes of itself, as a heavenly guest, or it is a fruit of spiritual exercises—reading, meditation, prayer, acts of self-denial and doing good. It goes when attention strays from spiritual subjects, following which the heart partakes of things which are not of the spirit, and delights in them. This quenches spiritual warmth, as water quenches fire.

Do you wish to preserve this spiritual warmth in your heart? Keep your attention within and stand praying in your heart before God; do not allow your thoughts to wander, distracting your attention, let no sympathy for things of the soul or the body enter the heart, cut off at once all cares and worries at their inception, keep alive your zeal to please God and to save your soul. In external affairs, observe the order dictated by reason, direct them all towards your chief aim and, while doing the one, do not burden your thought by cares about the many. But I will add that when once you have experienced this warmth, you cannot but strive to keep it; striving, you will use suitable methods to this end; using them you will see the best way to keep it. If you carry out this work with good judgment, spiritual

温暖感受，便渐渐化为恒常，直至最终成为心灵的一种持久状态。

当阶梯圣约翰在他的著作中劝诫道：「[努力使心常怀对神和神圣事物的感受](#)」时，他指的正是这种温暖。每一个令心喜悦的对象都会使其温暖；因此，心的温暖有许多种。属灵的温暖，乃是因属灵事物对心魂的影响而生，这发生于属灵生命的秩序之中。其独特之处在于舍弃一切受造之物，那时，心神完全为神及一切神圣事物所牵系。这一特质使其与属灵和肉体的温暖感受相去甚远，如同天与地之遥。

属灵的温暖之感，看似集中而单纯；然其本质，却是众多属灵动向的融合，正如一束光乃是光谱七色的交融。它蕴含着敬畏、痛悔、温柔、俯伏于神、崇拜、圣洁的热忱以及对神的爱。由于这些属灵的情感无法同时在我心中生根立足，属灵的温暖也便不会立刻成为「[我们内心固有的特质](#)」。

心灵的属灵温暖，在成为恒常状态之前，会时来时去。它或自行而至，如同天上的贵客；或是属灵操练的果实——阅读、默想、祈祷、克己以及行善。当心神从属灵之事上游离，转而追逐非属灵之物，并沉溺其中时，这温暖便会消逝。这便如同水熄灭火一般，将属灵的温暖扑灭。

您是否渴望将这份灵性之暖意珍藏于心？请将您的心神收敛于内，立于心中在上帝面前祷告；切莫任由思绪游荡，分散您的专注，不让任何对灵魂或肉体事物的情感渗入心扉，一切忧虑与烦恼，甫一萌生便须立即斩断，常保取悦上帝、拯救灵魂的热忱。在外在事务上，请依循理智所指引的秩序，将所有事务导向您的首要目标，并在处理单一事务时，切勿为诸多事务的忧虑所累。但我还要补充一点，一旦您体验过这份暖意，便无法不努力去维系它；在努力的过程中，您会运用适宜的方法来达成此目的；在使用这些方法时，您会发现维系它的最佳途径。如果您以明智的判断力来完成这项工作，灵性之暖意将成为您忠实的向导，教导您如何掌控内在生命，如何在

warmth will become your trusty guide, teaching you how to control your inner life and how to behave in external affairs and control your whole conduct in order to keep this very thing.

Just as the presence of spiritual warmth in the heart is sweet, so is its absence bitter, wearisome and frightening. It has been said already that it goes when attention and heart deviate from things of the spirit and turn towards things not of the spirit. By this is meant not something sinful—since a man who has had a taste of spiritual warmth is no longer attracted by sin—but all the soul-body realm, vain, earthly, created. As soon as attention inclines towards it, spiritual warmth immediately declines; but when the heart also cleaves to it, it withdraws altogether, leaving behind coldness towards all things divine and towards God Himself, accompanied by indifference to all spiritual works and occupations, practised for the purpose of preserving this warmth. If a man recollects himself at once and hastens to re-establish his habitual warmth-producing order, this warmth returns quickly or not so quickly. But if he pays no attention to it and, through being dispersed, infatuated with something or self-reliant, deliberately allows himself to linger in this cooling atmosphere, and especially if he takes the risk of satisfying in actual deed his non-spiritual tastes resurrected by it, his very zeal for spiritual life becomes undermined, if not completely deadened. The latter is the forerunner of falling into former habitual sins, which will not fail to overcome the negligent. But if a man recollects himself, he has no difficulty in returning to his spiritual state, even from there.

This is how cooling always happens; it is always through our own fault, since it is produced by weakening of attention and of watchfulness over oneself. This weakening is caused either by the temptations of a man's worldly surroundings, when forms of worldly prelest stupefy a man and abduct him from his own self; or by the wiles of the enemy, who contrives to induce a man to come out of his inner self, which the enemy sometimes succeeds in doing, merely by adding his own more attractive pictures to the natural flow of images of fantasy, and sometimes by somehow affecting also the body. But, whatever the cause, the action of cooling begins with attention coming out of the inner depths, and its further progress is established by the heart cleaving to something, at first vain and empty, and later passionate and sinful. And in every case it is a man's own fault. For neither the world

外部事务中行事，并规导您所有的举止——这一切，皆为维系此份暖意。

正如心中充满属灵的温暖令人心满意足，这份温暖的缺席也同样苦涩、疲惫且令人恐惧。此前已经提及，当人的专注与心灵偏离属灵之事，转而投向非属灵之事时，这份温暖便会消逝。此处所指并非罪恶——因为一个尝过属灵温暖滋味的人，已不再被罪恶所吸引——而是指所有魂与肉的领域，那些虚妄的、属世的、受造之物。一旦专注倾向于这些，属灵的温暖便会立即减退；但若心也依附于它们，这份温暖便会完全撤离，留下对一切神圣之事和对上帝本身的冷漠，并伴随着对所有为维系这份温暖而进行的属灵工作和操练的漠不关心。如果一个人立刻反省自身，并迅速恢复他那惯常能生发温暖的秩序，这份温暖便会或快或慢地回归。然而，若他对此置若罔闻，因心神涣散、沉迷于某物或自恃而刻意允许自己流连于这种冷却的氛围之中，特别是当他冒险以实际行动去满足因此而复活的非属灵趣味时，他那对属灵生命的热忱便会受到动摇，甚至完全泯灭。后者是坠入往日习惯性罪恶的先声，这些罪恶必将征服那疏忽之人。但如果一个人能反省自身，他即便从那里也能毫不费力地回归到他的属灵状态。

冷淡的发生，总是循着这样的途径：这总归是我们的过失，因为它源于我们对自己注意力与警醒的减弱。这种减弱，要么是受制于世俗环境的诱惑，当世间的「prelest」（世俗的魅惑）使人迷惘，并将其从自身中掳走时；要么是由于仇敌的诡计，他设法引诱人脱离其内在自我——有时仇敌仅仅通过在自然涌现的幻想图像中增添其更具魅力的画面，便能得逞，有时则以某种方式影响身体。然而，无论起因为何，冷淡的行动始于注意力脱离内在深处，其进一步的发展则在于心神依附于某物——起初是虚妄空洞之物，继而变为情欲炽盛且罪恶之物。在每一种情况下，这都是人的自身过失。因为世间与魔鬼都不能侵犯人的自由；他们只能使其遭受诱惑。

nor the devil can violate man's freedom; they can only subject it to temptation.

Sometimes cooling is due to the action of grace. In its true aspect, spiritual warmth is the fruit of grace present in the heart. When grace comes, the heart is warm, when it goes-it is cold. Grace also leaves a man, when he comes out of himself attracted by wrong things. Then this cooling is and is called punitive. But sometimes grace withdraws of its own accord, for the purpose of assisting the spiritual progress of the servants of God. And in such cases this withdrawal is and is called instructive. But in this instance the consequences are still the same-cooling, a sensation of emptiness in the heart; for the guest and visitor has gone. The difference between these coolings is that the guilty cooling weakens the very zeal for spiritual life, whereas cooling due to an instructive withdrawal of grace makes it burn with even greater fervour, which is also one of the purposes of such withdrawal.

Divine grace withdraws of its own accord for purposes of instruction for the following reasons: to excite zeal, which sometimes slackens through a long period of calm;-to make a man examine his situation with greater attention and reject the attachments and occupations not directly connected with a life acceptable to God and not leading to Him;-to increase and strengthen the consciousness and feeling that everything good in us is the fruit of God's grace;-to make us value more highly the gifts of God in the future, care more about preserving them, and be more deeply humble;-to make us surrender with greater sincerity into the hands of Divine providence, with complete self-denial and self-belittlement; to force us not to become attached to spiritual delights themselves, thus dividing our heart in two, since God wishes the whole of it to belong to Him alone; to prevent us from relaxing our efforts when Divine grace works in us, but to make us toil without sleeping on the path of God, straining all the powers with which He has endowed us precisely for this purpose.

Thus, even when cooling results from an instructive withdrawal of Divine grace, you yourself are the cause of it, since, although Divine grace withdraws of its own accord, it does so with its eye on you. So when you feel a cooling for spiritual things and occupations and generally for all divine things, enter deeply into yourself and examine carefully why it has happened; and, if it is your fault, hasten to eliminate and efface it, not so

有时，心灵的冷淡是恩典运行所致。就其真实面貌而言，属灵的热忱是恩典居于心中的果实。恩典降临，心便火热；恩典离去，心便冰冷。当人被错谬之事吸引，离弃自身时，恩典也会随之而去。彼时，此等冷淡便被称为惩罚性的冷淡。然而，有时恩典也会自行退隐，旨在助益上帝仆人的灵性进益。在此等情况下，这种退隐便被称为教诲性的退隐。但即便如此，其后果依然相同——心灵冰冷，心中空虚之感油然而生；因为那尊贵的宾客与访客已然离去。这两种冷淡的区别在于，因罪咎而致的冷淡会削弱对灵性生命的热忱本身，而因恩典的教诲性退隐而致的冷淡，却会使其以更炽烈的热情燃烧，这也正是此类退隐的目的之一。

神圣的恩典，有时会因训导的目的而自行隐退，其缘由如下：为要激发那有时因长久宁静而松弛的热忱；为要使人更细致地审视自身的处境，并弃绝那些与蒙神悦纳且导向神的生活无直接关联的依恋与俗务；为要增进并坚固我们内心一切良善皆为神之恩典果实的觉悟与感受；为要使我们未来更珍视神的恩赐，更悉心守护它们，并更深切地谦卑；为要使我们更真诚地将自己全然交托于神圣的旨意，彻底地舍弃自我并视自己为卑微；为要迫使我们不依恋于灵性的欢愉本身，从而使我们的心不再一分为二，因神愿我们的全心唯独属于祂；为要阻止我们因神圣恩典在内运作而松懈努力，反倒使我们在神的道路上不倦劳作，为此目的而竭尽祂所赐予我们的一切力量。

因此，即便心靈的冷淡是出於神聖恩典有益的收回，你自身仍是其起因，因為，雖然神聖恩典是自行收回的，祂卻是帶著注視你的目光如此行事。所以，當你感到對屬靈事物和事務，以及對一切神聖之事都心生冷淡時，要深入內省，仔細審察何以至此；若這是你的過失，便要迅速消除和抹去它，不單單是因為你渴望屬靈喜樂的歸來，更因你願將自身一切不合宜、不蒙神悅的事



much because you are anxious for the return of spiritual delights, but rather because you want to destroy in yourself all that is unfitting and not pleasing to God. If you find nothing of this kind, submit to God's will, saying to yourself: 'God has so decided: let Thy will be done on me, O Lord, weak and unworthy as I am.' Then be patient and wait, never allowing yourself to deviate from the habitual order of your spiritual life and spiritual works and exercises. Overcome the lack of taste for them, which has assailed you, by forcibly making yourself practise them, paying no attention to thoughts which try to distract you from your efforts by suggesting that this occupation is useless; drink willingly your cup of bitterness, saying to the Lord: 'See my humility and my efforts, O Lord, and deprive me not of Thy mercy,' and let your efforts be inspired by the faith that this cup comes from God's love for you, because He desires you to attain a greater spiritual perfection.

Follow willingly in the footsteps of the Lord not only to Mount Tabor, but also to Golgotha, in other words, not only when you feel divine light and spiritual joys and delights within you, but also when you are assailed by darkness, afflictions, stress and bitterness, which the soul has to experience at times from the temptations of the demons, both inner and outer. Even if this cooling is accompanied by such darkness and confusion that you do not know what to do and where to turn, have no fear. Stand firm in your place, remain submissively on your cross and cast far away from yourself every earthly comfort, which the world or the flesh choose to offer, prompted by the enemy. Try also to hide your sickness from all other people, and speak of it to no one but your spiritual Father; and this, not to complain about the affliction which has visited you, but rather to seek guidance about how to avoid it in future and how to suffer it with a good heart now, for as long as God pleases to keep you in it.

Continue to practise your prayers, communion and other spiritual exercises as usual, but not for the sake of spiritual joys, not in order to be taken down from your present cross, but to be given strength to remain nailed to this cross with soul untroubled, to the glory of Christ our Lord, crucified for us, and to live and act always as is pleasing to Him. If at times your condition makes it impossible for you to pray and have good thoughts, as you had done before, owing to a great darkening and confusion of your mind, do all this as well as you can, so long as you do it without laziness

物摧毀淨盡。若你尋不到此類情事，便要順服神的旨意，對自己說：「神已如此決定：主啊，願祢的旨意成就在我這般軟弱無用的僕人身上。」隨後，保持耐心與等候，絕不容自己偏離靈修生活與屬靈工作和操練的慣常秩序。以強迫自身實踐的方式，克服那侵襲你的索然無味之感，莫要理會那些試圖以「此舉無益」之念頭分散你注意力的思緒；甘心飲盡你的苦杯，對主說：「主啊，請看我的謙卑和努力，莫要將您的慈悲從我身上奪去。」讓你的努力被這份信心所激勵：這杯苦水是出於神對你的愛，因為祂渴望你達到更高的靈性圓滿。

甘心乐意地跟随主的脚步，不仅要前往塔博尔山，也要走向各各他。换言之，不仅当你在内心感受到神圣的光芒、属灵的喜乐和愉悦之时，也要在黑暗、苦难、压力和忧愁袭扰你时——这些是灵魂有时从恶魔的内外试探中所必须经历的。即使这种冷却伴随着如此的黑暗和困惑，以至于你不知所措，不知何去何从，也无须恐惧。坚守你的位置，顺服地留在你的十字架上，远远抛弃一切世俗的慰藉——世界或肉体在仇敌的驱使下所乐意提供的。同时也要努力向所有其他人隐藏你的病痛，除了你的神父，不对任何人提及；而这，也不是为了抱怨降临在你身上的苦难，而是为了寻求指引，如何将来避免它，以及现在如何以一颗良善的心忍受它，只要上帝乐意让你置身其中。

请如常操练你的祷告、领圣餐及其他灵性操练，但并非为了属灵的喜乐，也并非为了从你现今的十字架上被卸下，而是为了获得力量，以平静的心灵，被钉在这十字架上，荣耀我们被钉十字架的主基督，并永远活出和行出他所喜悦的。如果有时你的境况，因着你心智极大的昏暗与困惑，使你无法像以前那样祷告和存有善念，那么，只要你没有懒惰和放纵自己，就尽你所能地去做这一切。那么，因着你的渴望、努力和寻求，那些执行上不够完美之处，也将被视作完美而蒙受接

and self-indulgence. Then what lacks perfection in execution, will be accepted as perfect for the sake of your desire, effort and seeking. Remain in this desire, effort and seeking, and you will see its wonderful fruits—inspiration and strength, which will fill your soul.

I offer you here an example of how to call to God in times of such darkening of the mind. Call to Him: ‘Why art thou cast down, O my soul? And why art thou disquieted within me? Hope in God: for I shall yet praise him, who is the health of my countenance, and my God’ (Ps. xliii. 5). ‘Why standest thou afar off O Lord? Why hidest thou thyself in times of?’ (my) ‘trouble?’ (Ps. x. 1). ‘Forsake me not, O Lord: O my God, be not far from me’ (Ps. xxxviii. 21). Remembering how Sarah, the beloved wife of Tobias, was inspired by God to pray in her trouble, cry: ‘Every man working for Thee, O Lord, knows truly that if this life is a trial, it will be crowned, and if it is filled with afflictions, it will be redeemed and, by Thy mercy, will not cease even in corruption. Thou dost not rejoice in our perdition; but Thou bringest calm after storm, and joy after tears and weeping. Blessed be Thy name for ever, O God of Israel!’

Recall also to your mind Christ our Lord, Who, through His immeasurable sufferings felt Himself abandoned by His heavenly Father in the garden of Gethsemane and on the cross, and when you feel yourself as it were crucified in your present position, cry from your heart: ‘Thy will be done. O Lord!’ ‘Not as I will, but as thou wilt’ (Matt. xxvi. 89). If you do this, your patience and your prayer will rise on high to God’s presence, as the flame of your heart’s sacrifice. And you will prove yourself filled with love as strong as death, and ardent readiness of will to shoulder your cross and follow after Christ our Lord on any path, by which He chooses to call you to Himself. This is true life in God! To desire and seek God for the sake of God, and to possess Him and partake of Him in the way and measure that He wishes. If men entered the path of godly life with this attitude, and measured their progress by its strength, instead of by the tides of spiritual joys and delights, they would not be so easily overcome by temptations, which come of themselves, or through the wiles of the enemy, neither would they languish uselessly, nor complain, when times of cooling and dryness come. On the contrary, they would accept such times thankfully and suffer them gladly, convinced that if it is God’s will it must be for their own good. So, disregarding them, they would continue along the path of a life pleasing to God, observing all the established

纳。安住在这渴望、努力和寻求之中，你将看到它奇妙的果实——那充满你灵魂的灵感与力量。

我在此提供一个例子，说明在这种心智昏暗的时刻如何呼求上帝。呼求祂说：「我的心哪，你为何忧闷？为何在我里面烦躁？应当仰望神，因为我还要称赞祂。祂是我脸上的光荣，是我的神。」（诗篇 43:5）「上主啊，你为何站得远远的？在（我）患难的时候，你为何隐藏？」（诗篇 10:1）「上主啊，求你不要撇弃我！我的神啊，求你不要远离我！」（诗篇 38:21）记着多比雅挚爱的妻子撒拉在患难中蒙神启示而祈祷的情景，呼喊说：「主啊，凡为祢劳作的人，都真实地知道，若此生是试炼，它将得着冠冕；若它饱受苦难，它将蒙受救赎，并凭祢的慈悲，即使在败坏中也不止息。祢不喜悦我们的灭亡；祢却在风暴后带来平静，在泪水和哭泣后带来喜乐。以色列的上帝啊，愿祢的名永远受颂赞！」

也请您回想我们的主基督，祂在客西马尼园和十字架上，因其无可估量的苦难，感到自己被天父所遗弃。当您在目前的境遇中感到自己仿佛被钉上十字架时，请从心底呼喊：「愿您的旨意成就，主啊！」「不是照我的意思，乃是照您的意思」（马太福音 26:39）。若您如此行，您的忍耐和祷告将如您内心献祭的火焰般，升腾至上帝的面前。您将证明自己充满爱，这爱坚韧如死，并怀着火热的意愿，甘愿背负自己的十字架，在主基督所选择召唤您的任何道路上，追随祂。这才是真正活在上帝之中！为了上帝而渴望并寻求上帝，并以祂所愿的方式和程度拥有祂、领受祂。若人们以这样的态度踏上神圣生命之路，并以其内在的力量而非精神喜悦和慰藉的浪潮来衡量自己的进展，他们就不会如此轻易地被诱惑所胜过——无论是自发的诱惑，还是仇敌诡计带来的诱惑。他们也不会冷却和枯竭的时刻来临时，徒然地萎靡不振或抱怨。相反，他们会感恩地接受并欣然承受这些时刻，坚信若是出于上帝的旨意，那必然是为了他们自己的益处。因此，他们将不顾这些，继续行走在蒙上帝喜悦的生命道路上，以更大的热忱、更大的舍己和更大的自我督促，遵守所有既定的规条。

ordinances with still greater zeal, greater self-denial and greater urging of themselves.

It happens sometimes that while the soul languishes in this state of coolness and absence of taste for anything spiritual, the enemy attacks with greater vigour, inciting evil thoughts, shameful impulses and seductive dreams. His aim is to provoke hopelessness from the sense of being abandoned by God and to make a man give up the struggle, and incline towards something passionate, in order to lead him back with ease into the vortex of sinful life. Being aware of this, stand firm. Let waves of sin roar round the heart; but as long as your heart is filled with aversion to sin and with desire to be faithful to God, your little craft is safe. Divine grace has withdrawn its comforts from you, but it stands watching nearby, and will not leave you without help, so long as your will is on the side of good. So stand firm, inspired by the certainty that this storm will soon be over and with it your dryness will leave you. Believe that this is allowed for your own good; since, if you endure this time of trial and temptation, you will come out of it with greater knowledge of your own weakness, greater humility and a stronger conviction that God's help is always ready at hand. I have already had occasion to speak to you about such tempestuous attacks of the enemy. Read again what I said there.

## Cap 8. On guarding and examining conscience

Use all means, brother, to keep your conscience pure; in thoughts, words, and deeds, let it always remain blameless; let it never reproach you and gnaw at you for anything. If you do this, it will gain strength both in your inner and outer actions and, becoming mistress over all your life, will govern it rightly. A pure conscience will make your life blameless, for then it will be sensitive and strong for good against evil. Conscience is the law, inscribed by God in the hearts of men, to shed light on their path and guide them in righteousness, as the Apostle Paul teaches, calling it 'the work of the law written in their hearts' (Rom. ii. 15). On the basis of this saying, St. Nilus gives the following advice: 'In all your works follow the guidance of conscience like a lamp.'

There are four relationships in which you should keep your conscience blameless: in relation to God, to yourself, to your neighbours, and to everything, which is in your hands.

有时，当灵魂在灵性索然无味、心如死灰的状态中 languish 时，仇敌会以更猛烈的攻势来袭，煽动邪念、羞耻的冲动和诱惑的梦境。它的目的是要使人因被神遗弃的感觉而心生绝望，使人放弃挣扎，转而趋向情欲，以便轻易地将其拖回罪恶生活的漩涡之中。对此，务要坚定不移。任凭罪恶的波涛在心头咆哮；但只要你的心充满对罪恶的厌恶和对神忠诚的渴望，你的小舟便是安稳的。神的恩典虽已收回对你的慰藉，但它仍在近旁守望，只要你的意志向善，它便不会离弃你，使你孤立无援。因此，务要坚定不移，被那风暴即将平息、你的枯竭亦将随之消散的确定性所激励。相信这一切都是为了你的益处而被允许的；因为，如果你能忍受这试炼和诱惑的时期，你将从中而出，对自己的软弱有更深入的认识，更谦卑，并且更坚信神的帮助随时都在。我曾有机会与你谈及仇敌的此类暴风骤雨般的攻击。请再次阅读我当时所言。

## 章 8：关于守护与省察良心

弟兄啊，你当竭尽所能，保守你的良心纯洁；无论在思想、言语还是行为上，都让它始终无可指责；不要让它因任何事而责备你，噬咬你。若你如此行，它便会在你内在与外在的行动中皆增添力量，成为你生命的主宰，从而正确地引导你。纯洁的良心会使你的生命无可指摘，因为它将对善敏感而坚强，抵御邪恶。良心乃是上帝铭刻在人心中的律法，为要照亮他们的道路，引导他们归于公义，正如使徒保罗所教导的，称之为「律法的功用刻在他们心里」（罗马书 2:15）。基于此言，圣尼勒给出如下忠告：「在你所有的行事中，当如灯火般随顺良心的引导。」

你应该在四种关系中保持你的良心毫无瑕疵：与神的关系，与你自己的关系，与你的邻人的关系，以及与你所掌握的一切事物的关系。



All this you know; yet I will remind you of the most important points: In relation to God—abide in remembrance of God and walk in the presence of God; be aware of yourself being carried and protected by God's power,' and led towards that end, for which He called you to existence; dedicate yourself and all you have to the service of God and the glory of His name; live in Him, have trust in Him and surrender to Him your fate, both in time and in eternity.

In relation to yourself—be just to yourself and give its due to every part of your being: let your spirit, which seeks the heavenly and eternal God, rule over soul and body, whose joint function is to organise the temporal life; let the soul obey the dictates of the spirit and bend the neck of the mind to truth revealed by God, and so illumine the whole scope of its knowledge,—let it keep the will in the ordinances of Divine commandments, not allowing it to turn aside towards its own desires, opposing them—let it teach the heart to find flavour only in divine matters and in those which bear the divine imprint and are its expression,—and in this spirit let it order and conduct its affairs, both public and those of daily life; to the body give what it needs, observing a strict measure, and establish for yourself the rule to 'make no provision for the flesh, to fulfil the lusts thereof'(Rom. xiii. 14) ever and in anything. If you keep to this, you will be a good ruler and true benefactor of yourself.

In relation to your neighbours—respect them all as being images of God, wish them all well and do good to them as much as is in your power; be humble before all and seek to please them all within the limits of what is good, rejoice with those who rejoice and grieve with those who grieve; judge and humiliate no one, even in thought or feeling; do not conceal the truth, if you know it, from those who seek from you guidance and advice, but do not impose yourself upon anyone as a teacher of your own accord, and above all keep peace and harmony with all men, ready on your part to make any sacrifice to this end, and take every care to lead no one astray.

In relation to things—respect all things as God's creations; preserve and use to the glory of God those, which God has placed in your possession; be content with what you have, whatever its measure, and give thanks to God for it,—form no passionate attachments for anything and regard all things as external means and instruments, so as to be free in your dealings with them,

这一切你都已知晓；然而，我仍要提醒你最重要的几点：关于神——常怀念神之心，行走于神的临在中；自觉被神的大能所托举、所护佑，并被引领至祂召你进入存在的目的；将你自身以及你所拥有的一切，奉献于神的服事与祂圣名的荣耀；活在祂里面，信靠祂，并向祂全然交付你今生与永恒的命运。

对待你自己——要公正待己，把你存在的每一部分都给予其应得：让你的灵魂，这寻求天国与永恒上帝的灵，统领你的魂与身体，它们共同的职能是组织现世的生活；让魂顺服灵的指令，并使心思意念的颈项屈服于上帝所启示的真理，从而照亮其知识的全部范畴——让它将意志持守在神圣诫命的规条之中，不容许它偏离自己的欲望，而要抵挡这些欲望——让它教导心只在神圣之事和带有神圣印记并表达神圣之事中寻找乐趣——并以此精神安排和处理其事务，无论是公共的还是日常的生活；至于身体，则给予它所需的，但要严格遵守分寸，并为自己立下「**不要为肉体安排，去放纵私欲**」(罗马书 13:14)的规则，永远如此，无论何时何事。若你坚守此道，你将成为一个优秀的自我管理者和真正的自我施惠者。

对待你的邻舍——要尊敬他们，因他们都是神的肖像。要祝愿他们一切安好，并在你能力所及的范围内向他们行善。在众人面前要谦卑，并在良善的限度内寻求取悦他们所有人。与喜乐之人同乐，与哀伤之人同悲。不要论断或羞辱任何人，即使是在思想或感受中亦不可。若你知晓真理，且有人向你寻求指引和忠告，切勿隐瞒。但不要自作主张地将自己强加于人，成为他人的教师。最重要的是，要与所有人保持和平与和谐，为此你当乐意作出任何牺牲。并要竭尽心力，不致使任何人误入歧途。

对待万物——请将一切都视为神的创造；保守并使用神所赐予你的一切，以荣耀神；无论你拥有多少，都要知足，并为此感谢神——不要对任何事物怀有执着的热情，而要将万物视为外在的工具和手段，以便你在使用它们时能自由自在，不让它们成为你公义事业中的羁绊和阻碍；不要让自己依赖这些脆弱的支撑，不要夸耀你的财富，



without their becoming ties and obstacles in your righteous endeavours ; do not allow yourself to lean on these fragile supports, do not boast of your possessions, nor envy those of another, avoid avarice and do not be prodigal in things which are not good.

Every man is obliged to observe all this every day in one form or another, almost at every step. Thus, if you 'live honestly', you will have a 'good conscience', imitating St. Paul (Heb. xiii. 18).

Those 'willing to live honestly' and zealous for salvation behave as I have indicated, trying not to go wrong in any of these things and not to stain their conscience. Yet, in spite of all their efforts, now wrong thoughts and feelings, now wrong words, now wrong actions slip through, at times unnoticed, at others even observed, and cover with dust the pure face of conscience, so that, towards the end of the day, hardly anyone escapes looking like a wayfarer, who has walked along a dusty road, with dust clinging to his eyes, nose, mouth, hair and covering his whole face. This is why every man zealous for salvation is given the task of examining his conscience in the evening and, seeing all the wrong things which gained admittance to his thoughts, words and actions, to wash them off with repentance: in other words, to do what the dusty traveler does, for the latter washes himself with water, while the former cleanses himself with repentance, contrition and tears.

This self-examination must put everything to the test, both good and bad, right and wrong, from all the sides indicated above. If you see something right in itself, look whether it was right as regards impulse and intention, right in the mode of putting it into practice and the attitude towards it after its completion, that is, whether it was done for effect, for gaining favour with men, or for self-indulgence, -whether it was fitting, timely and in the right place, -whether having done it you had blown your own trumpet before yourself and praised yourself, without giving praise to God. A right deed is truly right when it is done from obedience to God's will and to the glory of God, with complete renunciation of self and forgetfulness of self.

If you find something wrong, examine how you happened to do it, when you keep a constant desire to do only what is right; find the external and internal causes that led to it, how you should have controlled yourself on this occasion so as not to sin, and why you have not done so; then, without blaming things or

也不要嫉妒他人的所有，避免贪婪，不要在无益之事上挥霍无度。

每个人都有义务，几乎每一步，以这种或那种形式，每天遵守这一切。因此，如果你「生活诚实」，你就会有「良好的良心」，效仿圣保罗（希伯来书 13:18）。

那些「愿意真诚生活」并热切寻求救赎的人，其行止正如我所描述的：他们竭力避免在任何事上犯错，不玷污自己的良知。然而，尽管他们付出了种种努力，错误的思想和情感，错误的言语，以及错误的行为仍不时地滑入，有时不被察觉，有时甚至被留意到，它们像尘埃般覆盖了良知的清澈面庞。以至于，到了日暮时分，几乎没有人能避免看起来像个旅人，在尘土飞扬的路上行走之后，尘埃沾染了他的双眼、鼻孔、嘴唇、发丝，并遮蔽了他的整个面容。正因如此，每一个热切寻求救赎的人都被赋予一项任务：在夜晚省察自己的良知，并看见所有不当之事——那些潜入其思想、言语和行为中的——用悔改将其洗涤干净。换言之，就是去做那沾染尘土的旅人所做之事：后者用水洗净自己，而前者则以悔改、痛悔和泪水洁净自身。

此番自我省察，务必将一切，无论善恶，无论对错，皆从上述各方细加检验。倘若你觉某事本身是正确的，仍需审视其发心与意图是否正确，实施方式是否妥当，以及事成之后对其态度如何——亦即，此举是否为求表面工夫，为博取人欢心，或为纵容自我；它是否得体、合时、合宜；你行此善举后，是否私下自我吹嘘，自我赞许，却未将赞美归于上帝。唯有出于对上帝旨意的顺服，为荣耀上帝而行，并全然舍弃自我、忘却自我之时，一个正确的行为方称得上是真正地正确。

若你发觉有所差池，当你一心向往行事正直，便应审察自己是如何失足的。探寻导致此况的内外缘由，省思在那当口，你本该如何克制自己，以避免过犯，以及你为何未能如此。然后，莫要归咎于事，亦莫要归咎于人，唯独责己，明智地决定未来在这些或类似境况中，你当如何自处，方

people, but only yourself, determine sensibly how you should behave in future to avoid sinning in these or similar circumstances, and establish a firm rule for yourself to carry out your decision without deviation, self-indulgence or seeking favours, thus using even impurities to fertilise the field of your heart.

At the end of this examination, give thanks to God for all things that were right, without awarding any part in it to yourself, for indeed 'it is God which worketh in you both to will and to do' (Phil. u. 13) and without Him we can do nothing good (John xv. 5). So render thanks to God and, imitating St. Paul, forget it, and follow his example increasing your zeal and 'reaching forth unto those things which are before' (Phil. iii. 13). As to wrong things, repent and be contrite before the Lord, blaming yourself that the loaves you bring Him as your offerings are never quite pure, but always mixed with chaff and impurities, and make a firm resolution to watch yourself closely the following day, and allow nothing wrong to slip through, not only in words and deeds, but also in thoughts and feelings.

Those who watch themselves perform all this, that is, the examination and the action that results, actually during the course of the day's happenings, so that in the evening the examination of their conscience is only a repetition of that made in the course of the day, its correction and amplification. It is impossible not to agree that this latter method is better and more natural. No wrong which was allowed can be hidden from conscience: and having once noticed it, conscience immediately becomes troubled. Is it not more natural to calm it at once by self-condemnation, contrition and decision to behave rightly in future, than to leave all this till evening?

I would like to add one or two more words on this subject. Examine your actions with the utmost strictness and explore deeply into their causes, pronouncing thereupon a merciless verdict against yourself. The more deeply you explore into all that happens in you and comes from you, eliminating all wrong things and affirming right things, the more quickly you will cleanse your conscience; just as the deeper the well, the purer the water.

Once conscience has learnt what is right and wrong, it will not cease to demand actions corresponding to the former, and pursue with condemnation and remorse any allowing of the latter. But, until it reaches full knowledge of the one and the other, or until it has

能免于罪咎。并为自己立下坚固的准则，使你的决断得以坚定不移地执行，不偏不倚，不纵己欲，亦不徇私情，如此，你甚至能将污秽化为沃土，滋养你心田的丰饶。

在这省察的末了，为所有正确之事感谢上帝，切勿将其中任何部分归功于自己，因为「乃是上帝在你们内工作，使你们不但立志，而且实行」（斐理伯书 2:13）；离了他，我们便不能行任何善事（若望福音 15:5）。因此，当感谢上帝，并效法圣保禄，将之遗忘，并追随他的榜样，增长您的热忱，「向前勇往」（斐理伯书 3:13）。至于错误之事，当在主前忏悔，痛悔己罪，自责您所献给他的饼，从未纯全无瑕，总是混杂着糠秕与杂质。并立下坚决的誓愿，在翌日严密省察自己，不容任何错误溜走，不仅是在言语行为上，更是在思想情感上。

那些在日常生活中就警醒自身，施行自省并修正行为的人，他们在夜晚省察自己的良知时，不过是重温白日的自省，加以修正与充实。此法更佳、更自然，对此我们无从否认。任何曾被允许的过错，都无法遁形于良知之外：一旦被察觉，良知便会即刻不安。此时，即刻以自责、痛悔和决心在未来行事端正来平复良知，岂不比将这一切留待夜晚更为自然吗？

关于此主题，我想再赘言一二。请以最严格的尺度审视您的行径，并深入探究其根源，从而对自己做出无情的评判。您越是深入探究自身所发生及所源发的一切，排除一切谬误，确立一切正道，您的良知便越能迅速得以洁净；正如同井越深，其水越清冽。

一旦良知通晓了是非善恶，它便不会停止要求与前者相应的行动，并会以谴责和悔恨追究任何纵容后者的行为。然而，在其达到对两者全然的认知之前，或者说，在其「心窍习练得通达，就

its senses exercised to discern both good and evil”(Heb. v. 14) thus possessing in itself eyes to see, it remains in this sense to some extent dependent on the other powers of the soul, and especially on the judgment of reason. But until the heart is purified of passions, reason is often bribed by them and so produces many justifications, which cloud the eye of conscience and mislead it into taking black for white. Therefore, so long as you are still struggling with passions, in examining yourself place your deeds before the mirror of the word of God and be guided by this in determining their quality and value. Moreover, do not be lazy or diffident in paying frequent visits to your spiritual Father.

Begin and end the examination of your deeds with a diligent prayer, asking the Lord to give you eyes to see the innermost depths of your heart, for ‘the heart is deceitful above all things, and desperately wicked; who can know it?’ (Jeremiah xvii. 9). No one but God, Who is ‘greater than our heart, and knoweth all things’ (I John iii. 20). ‘For thou, even thou only, knowest the hearts of all the children of men’ (I Kings viii. 39). There are wrong feelings deeply hidden in the heart; at times they slip into a man’s actions, at times they are not even noticed and pollute them with the stench of sin. So pray with David the Prophet: ‘Cleanse thou me from secret faults’ (Ps. xix. 12).

## Cap 9. On preparation for battle with the enemies in the hour of death

Although our whole life on earth is an unceasing warfare and we have to fight to the very end, the chief and most decisive battle awaits us in the hour of death. Who falls at that moment cannot rise again. Do not be surprised at that. For if the enemy dared to approach our Lord, Who was without sin, at the end of His days on earth, as the Lord Himself said: ‘The prince of this world cometh, and hath nothing in me’ (John xiv. 30); what can prevent him from attacking us, sinful as we are, at the end of our life? St. Basil the Great says in his commentary on the words of the 7th Psalm: ‘Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver’ (Ps. vii. 2), that the most tireless fighters who have struggled unceasingly with the demons throughout their life, have avoided their nets and withstood their onslaughts, at the end of their life are subjected to an examination by the prince of this age, to see whether anything sinful remains in them; and those who show wounds, or the blots and imprints

能分辨好歹了」(希伯来书 5:14) 以致内心拥有明辨之眼之前, 它在某种程度上仍依赖于灵魂的其他能力, 尤其是理性的判断。但是, 在心灵尚未从情欲中得以洁净之时, 理性常常被情欲所贿赂, 从而产生诸多辩解, 这些辩解蒙蔽了良知的眼睛, 误导它将黑白颠倒。因此, 只要你仍在与情欲搏斗, 在省察自身时, 请将你的行为置于上帝话语的明镜之前, 并以此为指引来衡量其性质与价值。此外, 不要懈怠或犹豫, 要时常拜访你的属灵父亲。

在省察您的行为时, 请以恳切的祷告开始和结束, 祈求主赐予您明察秋毫的双眼, 能洞悉您内心最深处的隐秘, 因为「人心比万物都诡诈, 坏到极处, 谁能识透呢?」(耶利米书 17:9)。除了上帝, 无人能识透, 因为他「比我们的心大, 并且知道一切」(约翰一书 3:20)。「因为惟有你, 惟有你认识世人一切的心」(列王纪上 8:39)。有些错误的感受深藏于心, 有时它们会悄然渗入人的行为, 有时甚至未被察觉, 却用罪恶的恶臭玷污了这些行为。因此, 请与先知大卫一同祷告:「求你赦免我隐而未现的过犯」(诗篇 19:12)。

## 章 9: 论在临终时, 与仇敌争战的预备

我们尘世的一生, 虽是一场永不停歇的征战, 我们必须战斗到底, 然而, 最主要、也最具决定性的战役, 却在死亡的时刻等待着我们。那一刻跌倒之人, 将无法再站起。对此, 你无需感到惊讶。因为, 若那仇敌竟敢在吾主地上生命即将结束之时, 接近那无罪的吾主——正如吾主亲言:「这世界的王将到; 他在我里面是毫无所有」(约翰福音 14:30); 那么, 当我们的生命走到尽头, 他又怎会不来攻击我们这些罪人呢? 圣巴西尔大帝在他对《诗篇》第七篇「恐怕他们像狮子撕裂我, 把我撕碎, 无人搭救」(诗篇 7:2) 的注释中提及: 那些毕生与恶魔不懈争战, 避开了它们的罗网, 抵御了它们的猛攻, 最不知疲倦的斗士, 在生命终结之时, 仍要接受这世代之王的审视, 看他们身上是否残留任何罪污; 那些显出伤痕、污点或罪之印记的人, 便被留置在他的权势之下, 而那些身上毫无这些痕迹的人, 则自由地通过他, 得以在基督里安息。

of sin are retained in his power, whereas those, who show nothing of this, freely pass him by and attain rest with Christ.

If this is so, it is impossible not to keep it in view and prepare oneself beforehand to meet that hour and to pass through it successfully. The whole of life should be a preparation for this. You will prove well prepared for that hour, if in the whole course of the temporal life allotted to you, you fight with courage against the enemies of your salvation. Having acquired during life the skill to overcome your enemies, you will easily gain the crown of victory in the hour of death.

Moreover, think often of death with attention, bringing to mind everything which must then happen. If you do this, that hour will not catch you unawares, and so will not frighten you, or will not frighten you too much, and your soul, not weakened by fear, will show itself more firm and strong to undertake the struggle and overcome the enemy. Men of this world flee from the thought and memory of death, so as not to interrupt the pleasures and enjoyments of their senses, which are incompatible with memory of death. This makes their attachment to the blessings of the world continually grow and strengthen more and more, since they meet nothing opposed to it. But when the time comes to part with life and all the pleasures and things they love, they are cast into excessive turmoil, terror and torment.

To make this thought of death bear its full fruit, you must put yourself mentally in the place of a dying man and, in the pain and straitness of mortal agony, must vividly imagine the enemy temptations which may assail you, at the same time reproducing such thoughts and feelings as have the strength to repulse them. I shall now describe to you the enemy's onslaughts possible at that moment, and ways of repulsing them, so that you should, while still alive, get used to rehearsing them in your mind, and be able to put them into practice when your hour of death comes. For this war and this battle comes but once, and, since it is inevitable, a man must learn how to meet it and engage in it with skill, lest he makes a mistake and suffers losses which cannot be repaired.

Cap 10. The four temptations which come from the enemy in the hour of death. The first temptation, against faith, and the means to overcome it

若果真如此，我们便不能不将之铭记于心，并提前做好准备，以迎接那一刻的到来并成功地度过它。整个生命都应为此而预备。若在你所获赐的短暂一生中，你勇敢地与你救恩的仇敌争战，你便会证明自己已为那一刻做好了充分的准备。在生命中习得了战胜仇敌的技艺，你便能在死亡降临时，轻易地赢得胜利的冠冕。

再者，要常常警醒地思念死亡，将那时必将发生的一切带入你的心神。若你如此行，那时刻便不会措手不及地降临于你，也不会使你感到恐惧，或不会令你过度惊惧，你的灵魂，因不被恐惧所削弱，将更显坚毅和刚强，去投入争战并战胜仇敌。世人逃避对死亡的思虑与记忆，以免打断他们感官的欢愉与享受，因这些与死亡的记忆格格不入。这使得他们对世间福乐的依恋日益增长并越发坚固，因为他们未曾遭遇任何与之对立的事物。然而，当与生命、与他们所爱的一切欢愉和事物分别的时刻来临时，他们便被投入过度的骚乱、恐怖与折磨之中。

为使这死亡之思结出丰硕果实，你必须在心中将自己置于垂死之人之地，并在临终之痛苦与逼仄中，生动地想象那可能袭来的敌诱惑，同时再现那些有力量将其击退的思想与情感。我现在将向你描述那时刻可能发生的敌人猛攻，以及击退它们的方法，好让你在有生之年，便习惯于在心中反复演练，并在死亡时刻降临时，能够将其付诸实践。因为这场战争和这场战斗只发生一次，既然它不可避免，人就必须学会如何应对并熟练地投入其中，以免犯错并遭受无法弥补的损失。

章 10：在临终时，那仇敌所带来的四种诱惑。第一种诱惑，是针对信仰的，以及胜过它的方法。



The four chief and most dangerous temptations to which our enemies, the demons, usually subject us in the hour of death are: (1) wavering of faith, (2) despair, (3) vainglory, (4) various images assumed by the demons which appear to the dying

As regards the first, when the evil enemy begins to sow in you thoughts of unbelief or, appearing in a visible shape, speaks to you against faith, do not enter into argument with him, but affirm within yourself faith in what he attacks, and say to him with holy indignation: ‘Out of my sight, Satan, father of lies. I refuse to listen to you; with my whole soul I believe and have always believed in what my mother, the holy Church believes. And this is enough for me.’ Admit no thoughts of unbelief, and stand firm, according to the Scriptures: ‘If the spirit of the ruler rise up against thee, leave not thy place’ (Ecclesiastes x. 4). Be vividly aware, and keep this awareness, that this is nothing but the guile of the devil who strives to confuse you in the last hour. If you cannot stand firm in your mind, keep alert in desire and feeling, do not let them incline towards the suggestion, even if it is served up under the cover of texts from the Scriptures, which the destroyer of souls introduces. For whatever text of the Scriptures he may remind you of, he does so with the aim of leading you to perdition by a distorted interpretation and perversion of the true words of God.

If this evil snake asks you: what does the Church teach? do not answer, and pay no attention to his words, ignoring him altogether. Aware that he is nothing but lies and deceit, and that he has begun talking to you to confound you with words, plunge deep into the contemplation of faith in your believing heart. Still, if you feel yourself firm in faith and strong in thought, and wish to confound the enemy, answer him that the holy Church believes in what alone is the truth. If he asks again: what is this truth? say that the truth is that in which he believes, namely, that by the cross, our Lord Christ has stricken his head and has abolished his power. Then cleave with the eye of your mind to the contemplation of the Lord, crucified for us, and pray to Him: ‘O my God, Creator and Redeemer! hasten to my aid and do not let me be shaken, however little, in the truth of Thy holy faith. Since, through Thy loving-kindness, I was born in this truth, let me abide in it and so end my mortal life to the glory of Thy name.’

Cap 11. Second temptation in the hour of death- through despair

在死亡的时刻，我们的敌人——魔鬼——通常会使我们遭受四种主要且最为危险的诱惑：(1) 信德的动摇，(2) 绝望，(3) 虚荣，(4) 魔鬼所假借的各种形象，显现在垂死者面前。

至于首要之事，当那邪恶的仇敌开始在你心中播撒不信的念头，或以可见的形体显现，向你口出悖逆信仰之言时，切莫与他争辩，而当在你内心坚定你所受攻击的信仰，并怀着圣洁的义愤对他说：「撒旦，谎言之父，从我眼前消失！我拒绝听从你；我全心全灵地相信，且一向相信我母——圣洁教会所信的一切。这对我已足够。」切莫接纳任何不信的念头，并且要坚定不移，正如圣经所言：「君王的心若向你发怒，你不要离开你的本位」（传道书 10:4）。要清晰地感知，并持守这份感知：这不过是魔鬼的诡计，他竭力在最后的时刻使你混乱。若你的心思无法坚定，便要保持警醒的愿望和感受，不要让它们倾向于那引诱，即便它以毁灭灵魂者所引入的圣经经文为掩护。因为无论他提醒你圣经中的哪段经文，他都是为了通过扭曲的解释和对真理之神言的歪曲，将你引向灭亡。

若有那恶蛇问你：「教会教导什么？」你毋需应答，更不必理会其言语，全然将之置若罔闻。当知其不过是谎言与欺诈的化身，他开口乃欲以言语惑乱你心，此时你当深潜入信德的默观，在你那虔信的心中。然而，若你自觉信德坚定，思想坚韧，且愿挫败那仇敌，则可答复他：圣教会所信的，唯有真理。若他再问：「何谓此真理？」你便可说：真理即是他所信的，亦即，借由十字架，我主基督已击碎其头颅，废除其权势。继而，你当以心眼紧随默观那为我等受钉的主，并向他祷告：「哦，我的上帝，造物主与救赎者啊！速来援助我，莫让我丝毫动摇于祢圣洁信仰的真理之中。既因祢的慈爱，我生于此真理，愿我亦能常存其中，并以此结束我这必朽的生命，以颂扬祢的圣名。」

章 11：临终时分的第二次试探——借由绝望

The second temptation in the hour of death, by which the enemy strives finally to strike us down, is fear at the memory of the multitude of our sins. This fear cannot be avoided; but it is mitigated by belief in the redemption of our sins by the death on the cross of Christ our Saviour. The enemy obscures this faith and fans the fear of our sins, so as to stifle all hope of salvation and strike us down with hopelessness and despair. So, my brother, prepare yourself beforehand to repulse this attack, and resolve even now to grasp firmly in your hand our victorious standard- the cross of Christ, when you approach the gates of death. In other words keep firmly in your heart the faith in the redeeming power of our Lord's death on the cross. If, entering the gates of death, you actually experience attacks of hopelessness, hasten to realise, first of all, that they are works of the enemy, and not the natural results of the recollection of your sins. This recollection brings humility, contrition and heartfelt grief at having offended the just and merciful God; therefore, although it brings fear, this fear does not extinguish the hope of God's mercy, and being mixed with it, produces a daring trust in salvation, removing all sense of being cast out. If you know this, you will always recognise, as coming from the devil, every recollection of sins, which has the power to oppress and cast you into despair, extinguishing all hope of salvation and striking you down through fear of being cast out. Once aware of this it will not be difficult for you to have hope beyond hope, which will banish all despair.

Hope beyond hope plunges a man into contemplation of the Divine mercy, into whose infinite depths a man endowed with it casts the great multitude of his sins, with a firm conviction that God desires and seeks not our ruin but our salvation. The only sure foundation on which this conviction can gain strength at any time, and particularly at that time, is the boundless power of the death of our Lord and Saviour on the cross. Therefore, since we must always seek the protection of this cross, how much more must we do so then! Here is a fitting prayer to address to your Lord and God on entering the gates of death: 'O Lord! Many are the reasons for me to fear that, in Thy justice. Thou wilt condemn me and cast me out for my sins; but still greater is my daring hope of Thy forgiveness according to Thy infinite mercy in Christ Jesus, our Saviour and Redeemer. So I beseech Thee to spare me, Thy poor creature, in Thy infinite goodness, for though condemned by my sins, I am washed by the priceless blood of Thy Son and our God, to glorify Thee forever.

在死亡的时刻，仇敌竭力给我们致命一击的第二个试探，是对我们众多罪孽的回忆所产生的恐惧。这种恐惧是无法避免的；但因着信靠我们的救主基督在十字架上的受死救赎了我们的罪，它便会得到缓解。仇敌蒙蔽了这份信心，煽动我们对罪的恐惧，以期扼杀一切得救的希望，并以绝望和沮丧将我们击垮。所以，我的弟兄啊，你当预先做好准备，抵御这次攻击，即使是现在，也要下定决心，当你临近死亡之门时，将我们胜利的旗帜——基督的十字架——牢牢握在手中。换言之，你要将主在十字架上受死的救赎大能之信，坚定地存留在心中。如果，当你踏入死亡之门时，你确实经历了绝望的攻击，请首先迅速意识到，这些都是仇敌的作为，而非你回忆罪孽的自然结果。对罪的回忆带来谦卑、痛悔，以及因冒犯了公义慈悲的上帝而产生的心痛；因此，虽然它带来恐惧，但这恐惧并不会扑灭对上帝慈悲的希望，并且与希望交织在一起，生发出一种大胆的得救信赖，除去一切被弃绝的感觉。如果你明白这一点，你就会总是认出，凡是那些有能力压迫你并使你陷入绝望、扑灭一切得救希望、并因惧怕被弃绝而将你击垮的罪孽回忆，都是来自魔鬼的。一旦你意识到这一点，你就不会难以拥有超越希望的希望，这希望将驱散一切绝望。

超越一切希望的盼望，引人深思神圣的怜悯。蒙受此怜悯之人，将他那浩瀚的罪孽投入其无尽的深渊之中，坚信上帝所愿所求的并非我们的沉沦，而是我们的救赎。此信念之所以能在任何时候，尤其在那关键时刻，获得坚固的唯一确凿基石，乃是我们的主暨救主在十字架上受死所显的无限大能。因此，既然我们必须时常寻求这十字架的庇护，那么在那时，我们更当如此！以下是一段恰当的祷文，在步入死亡之门时，可向你的主和上帝献上：

「哦，主啊！我有诸多理由恐惧，恐祢将按祢的公义，因我的罪而定我之罪，并把我驱逐；然而，我却怀着更大的勇气，盼望祢在基督耶稣——我们的救主和赎罪者里——按祢无限的怜悯赦免我。故此，我恳求祢，凭祢无限的良善，怜悯我这可怜的受造之物；因我虽被我的罪所定罪，却蒙祢爱子、我们的上帝的无价宝血洗净，好能永远荣耀祢。我将我的全人交托于祢手中：愿祢凭祢的怜悯待我。唯有祢是我生命的主宰。」

I give the whole of myself into Thy hands: deal with me in Thy mercy. Thou alone art Lord of my life.'

## Cap 12.Third temptation in the hour of death- by vainglory

The third temptation in the hour of death is through vainglory and self-appreciation, which moves a man to rely on himself and his own works. Therefore never, and especially in the hour of death, let your attention dwell on yourself and what is yours, giving way to satisfaction with yourself and your works, even if your progress in virtues were greater than that of all the saints. Let all your satisfaction be in God, and place your hope wholly on His mercy and the sufferings of our Lord and Saviour; belittle yourself in your own eyes to your last breath, if you wish to be saved. If some good deed of yours happens to come to your mind, think that it was the work of God in you and through you, instead of your own, and that it is entirely due to Him.

Take refuge in the protection of Divine mercy; yet do not allow yourself to expect it as a reward for the many and arduous struggles endured or for the victories you have gained. Stand always in saving fear and sincere conviction that all your efforts, struggles and endeavours would have remained vain and fruitless, if God had not taken them under the wing of His benevolence and had not helped them and worked in them. So put now your trust in this merciful benevolence.

If you follow this advice of mine, be sure that in the hour of death the enemies' attacks will fail and a free road will open before you, by which you will pass with joy from the earthly valley to the heavenly Jerusalem, the home you longed for.

## Cap 13.Fourth temptation in the hour of death- by phantoms

If our evil, cunning and tenacious enemy, who is never tired of tempting us, should attempt to seduce you in the hour of death by some phantoms, visions or transformations into an angel of light, stand firm in the consciousness of your poverty and utter nothingness. And say to him from a courageous and fearless heart: "Return accursed one, to your darkness. I am unworthy of visions and revelations. Only one thing I need—the infinite compassion of my Lord Jesus Christ,

## 章 12：死亡时刻的第三重试探——由虚荣心而生

第三个临终时的诱惑，源于虚荣与自我欣赏。它驱使一个人倚仗自身与自己的功德。因此，无论何时，尤其在临终之际，切勿让你的心思专注于你自己和你的所有，从而容许自我与你的功德带来满足感。即便你的德行进益超越众圣，亦是如此。愿你所有的满足皆在上帝之中，并全然将你的盼望置于祂的怜悯以及我主救主的受难之上。若你渴望得救，就当贬低自己在你眼中的价值，直至你最后一口气息。若你偶然想起你某项善行，当思想那是上帝在你之内、并透过你而行的工，而非你自己的作为，且这一切完全归功于祂。

在神圣慈悲的护佑中寻求庇护；然而，切莫以为这是对你所经受的诸多艰辛奋斗，抑或对你所获得的胜利的奖赏。要常存救赎的敬畏，并真诚地确信，你所有的努力、挣扎和追求，若非上帝将其纳入祂仁慈的羽翼之下，并施以援手，在其中运作，便会徒劳无功，毫无成果。因此，现在就将你的信靠置于这份慈悲的仁爱之中。

若您依循我此番忠告，请确信，在死亡之时，仇敌的攻击必将溃败，一条自由的道路将为您敞开。您将欢欣地踏上这条道路，从这尘世的幽谷迈向天上的耶路撒冷——那您所渴望的家园。

## 章 13：临终时的第四重试探——来自幻象

倘若我们那邪恶、狡猾且顽固的敌人——它从不厌倦诱惑我们——在死亡的时刻，企图以幻象、异象或化身为光明天使来引诱你，你当坚守你的贫乏与彻底虚无之意识。并且以一颗勇敢无畏的心对它说：「回到你的黑暗中去吧，你这被咒诅的！我不配得异象与启示。我所需要的只有一件事——我主耶稣基督的无限慈悲，以及我们女主人、生神女、童贞马利亚和众圣者的祷告与代求。」即使某些清晰的迹象使你认为所见乃是神



and the prayers and intercessions of our Lady, the Mother of God, the Virgin Mary and of all the saints.” Even if certain clear signs make you think that you see true visions sent by God, do not be too quick in believing them, but rather hasten to plunge deeply into the realisation of your nothingness and unworthiness. Do not fear to offend God by this; for our humble feelings are never displeasing to Him. If you have need of such visions, God knows how to prevent you from closing your eyes to them, and will forgive the reluctance of your belief that they come from Him. He Who sends grace to the humble, does not take it away for actions inspired by humility.

Such are the more usual weapons used by our enemy to attack us in our last mortal hour. But he also uses for the same purpose any other passion, which possessed the dying man during his life, and to which he is most addicted, and the enemy tries to provoke it, so that the man may leave this life in a passionate state, which would then decide his fate. This is why, beloved, we should be armed against our strongest passions before this great battle is upon us and, fighting against them with courage, should overcome them and cleanse ourselves of them, to make victory more easy at our last hour, which may come at any moment. In this connection the Lord says to all men: ‘Fight against them until they be consumed’ (I Sam. xv. 18).

#### Cap 14. On spiritual peace of heart

Your heart, beloved, is made by God for the sole purpose of loving Him alone and of serving as a dwelling for Him. So He calls to you to give Him your heart, saying: ‘My son, give me thine heart’ (Prov. xxii. 26). But since God is peace passing all understanding, it is quite indispensable for the heart, which wishes to receive Him, to be peaceful and free of all turmoil. For only in peace is His place, as David says. So strive above all things to establish and make firm the peaceful state of your heart. All your virtues, all actions and endeavours should be directed towards achieving this peace, and especially your valiant feats of struggling against the enemies of your salvation; as the great practiser of silence, Arsenius, says: ‘Make it your whole care that your inner state should be in accordance with God, and you will vanquish your outer passions.’

Peace of heart is disturbed by passions; so if you do not allow passions to approach the heart, it will always remain at peace. In the unseen warfare, the warrior

所赐的真实异象，也不要过于急切地相信它们，而应尽快深入体会你的虚无与不配。不要害怕因此得罪神；因为我们谦卑的情感从不令祂不悦。如果你需要这样的异象，神知道如何阻止你对它们视而不见，并且会原谅你不愿相信它们来自祂。那位将恩典赐予谦卑者，不会因受谦卑所启发的行为而将其收回。

这些是我们的仇敌在我们的生命终时，攻击我们最常用的武器。但他也为此目的，利用垂死之人一生中曾拥有、并最为沉溺的其他任何激情。仇敌试图激起这激情，使人带着一种情欲的状态离开此生，而这情欲的状态将决定他的命运。这就是为什么，蒙爱之人啊，我们应在这场大战来临之前，就针对我们最强烈的激情全副武装，并以勇气与之争战，战胜它们，洁净自己，使我们在生命的最后一刻——它随时都可能到来——更容易得胜。就此而言，主对众人说：「你要击杀他们，直到将他们灭尽」（撒母耳记上 15:18）。

#### 章 14：论及心灵的属灵平安

亲爱的，你的心是神所造，唯一的目的是单单爱祂，并成为祂的居所。因此，祂呼唤你将心献给祂，说：「我儿，要将你的心归我」（箴言 23:26）。然而，由于神是那超乎一切理解的平安，对于渴望接纳祂的心来说，完全不可或缺的就是保持宁静，远离一切骚乱。因为正如大卫所言，祂的居所唯有在平安之中。所以，你要尽一切努力，首先确立并巩固你心的平安状态。你所有的美德、所有的行动和努力，都应当导向达致这平安，尤其是你与救恩之敌搏斗的英勇壮举；正如伟大的静修者阿塞尼乌斯所言：「你当全心关注，使你的内心状态与神相符，如此你便能战胜外在的激情。」

心灵的平安被情欲所扰；因此，若你不让情欲接近心灵，它便会常保平安。在这无形的战争中，战士全副武装地守候在心灵之门，击退所有企图



stands fully armed at the gates of the heart and repulses all those who attempt to enter and disturb it. While the heart is at peace, victory over the attackers is not difficult. Peace of heart is both the aim of spiritual warfare, and the most powerful means to achieve victory in it. So, when passionate turmoil steals into the heart, do not jump to attack the passion in an effort to overcome it, but descend speedily into your heart and strive to restore quiet there. As soon as the heart is quietened, the struggle is over.

Human life is nothing but unceasing warfare and endless temptation. Temptation provokes struggle, and so warfare ensues. Owing to this warfare you should always keep awake and do your utmost to guard your heart and watch over it, to keep it peaceful and quiet. When some disturbing movement arises in your soul, strive with zeal to stifle it and pacify the heart, lest this confusion makes you stray from the right path. For the human heart is like a weight on a clock or like a boat's rudder. If you make the weight lighter or heavier, this will immediately change the movement of all the wheels, and the hands will cease to show the correct time. If you move the rudder to the right or left, the course of the boat is at once altered, so that it no longer stays on its former course. In the same way, when the heart is thrown into turmoil, everything within us is brought into disorderly movement and our very mind loses the capacity of right thinking. This is why it is so necessary not to delay in quietening the heart as soon as it becomes troubled by something internal or external, whether in time of prayer or at any other time.

And you must realise that you will know how to pray rightly only when you have really mastered the task of guarding your inner peace. So direct your attention to this subject and try to find out how to achieve a state of affairs when every action is done in peace of heart, with pleasure and joy. I should say, in brief, that preserving peace of heart should be the constant endeavour of your whole life; you must never allow it to be cast into disorderly turmoil. Then, doing all your business tranquil in the shelter of this peace, as it is written: 'My son go on with thy business in meekness' (tranquility) (Ecclesiasticus iii. 17) you will attain the bliss promised to the tranquil: 'Blessed are the meek; for they shall inherit the earth' (Matt. v. 5).

Cap 15. On the means of preserving inner peace

闯入并扰乱它的一切。当心灵处于平安之中，战胜来犯者便不甚困难。心灵的平安既是属灵争战的目标，亦是其中获得胜利最有力的途径。所以，当情欲的骚动潜入心灵之时，不要急着攻击情欲以期克服它，而应迅速下沉到你的心灵深处，努力恢复那里的宁静。一旦心灵归于平静，争战也就结束了。

人的生命，不过是一场永无休止的争战，一场无尽的试探。试探挑动了挣扎，于是争战随之而起。由于这场争战，你当时刻警醒，竭尽所能地护卫你的心，看守它，使它安宁、平静。当你的灵魂中升起某些扰动，当殷勤努力地将其平息，使心归于安宁，以免这番混乱使你偏离正途。因为人心如同钟摆之重锤，又如舟楫之舵。若你将重锤或轻或重，这会立时改变所有齿轮的运转，指针亦将停止指示正确的时间。若你将舵向左或向右拨动，船的航向会即刻改变，使其不再循着原有的路线。同样地，当心绪紊乱时，我们内在的一切便被带入无序的波动之中，我们的心智亦丧失了正确思考的能力。这就是为何，一旦心因着内里或外在的任何事物而烦扰，无论是祷告之时，抑或任何其他时刻，都必须不延宕地使其归于平静。

你必须明白，唯有当你真正掌握了守护内心宁静的使命时，你才会懂得如何正确地祈祷。因此，请将你的注意力导向这个主题，并尝试找出如何达到一种境地，即每项行动都能在心境平和、愉悦与喜乐中完成。简而言之，我要说，保持内心的平静应当是你一生恒常的努力；你绝不能允许它陷入混乱的骚动之中。如此，在这一宁静的庇护下，你将平静地完成你所有的事务，正如经上所写：「我儿，你当谦逊地（平静地）处理你的事务」（德训篇 3:17），你将获得应许给宁静之人的福乐：「温柔的人有福了，因为他们必承受地土」（马太福音 5:5）。

章 15：论保守内心平和之道

To preserve inner peace:

(1) First of all keep your outer senses in order and flee all licentiousness in your external conduct,-namely, neither look, speak, gesticulate, walk nor do anything else with agitation, but always quietly and decorously. Accustomed to behave with decorous quietness in your external movements and actions, you will easily and without labour acquire peace within yourself, in the heart; for, according to the testimony of the fathers, the inner man takes his tone from the outer man.

(2) Be disposed to love all men and to live in accord with everyone, as St. Paul instructs: 'If it be possible, as much as lieth in you, live peaceably with all men' (Rom. Xii. 18).

(3) Keep your conscience unstained, so that it does not gnaw at you or reproach you in anything, but is at peace in relation to God, to yourself, to your neighbours, and to all external things. If your conscience is thus kept clean, it will produce, deepen and strengthen inner peace, as David says: 'Great peace have they which love thy law: and nothing shall offend them' (Ps. Cxix. 165).

(4) Accustom yourself to bear all unpleasantness and insults without perturbation. It is true that before you acquire this habit you will have to grieve and suffer much in your heart. through lack of experience in controlling yourself in such cases. But once this habit is acquired, your soul will find great comfort in the very troubles you meet with. If you are resolute, you will day by day learn to manage yourself better and better and will soon reach a state when you will know how to preserve the peace of your spirit in all storms, both inner and outer.

If at times you are unable to manage your heart and restore peace in it by driving away all stress and griefs, have recourse to prayer and be persistent, imitating our Lord and Saviour, Who prayed three times in the garden of Gethsemane, to show you by His example that prayer should be your refuge in every stress and affliction of the heart and that, no matter how faint-hearted and grieved you may be, you should not abandon it until you reach a state when your will is in complete accord with the will of God and, calmed by this, your heart is filled with courageous daring and is joyfully ready to meet, accept and bear the very thing it feared and wished to avoid; just as our Lord felt fear, sorrow and grief, but, regaining peace through prayer,

为保守内心的安宁:

(1) 首先, 请您保持外在感官的秩序, 并规避所有外在行为上的放荡不羁——即, 无论是看、说、举手投足、行走抑或其他任何事, 都不要躁动不安, 而应始终保持安静与庄重。一旦习惯了在外在举动与行为中表现出庄重的宁静, 您便能轻而易举、不费吹灰之力地在内心、在心中获得平安; 因为, 根据教父们的见证, 内在之人会受到外在之人的影响。

(2) 愿你倾心爱众人, 与万民和睦共处, 正如圣保罗所训: 「若是可行, 总要尽力与众人和睦。」 (罗马书 12:18)。

(3) 务要保守你的良知纯洁无瑕, 好叫它不至于啃噬你, 或在任何事上责备你, 反而能安息于神、安息于你自己、安息于你的邻舍, 并安息于一切外在的事物。若你的良知能如此保持洁净, 它便会产生、深化并巩固内在的平安, 正如大卫所言: 「爱你律法的人, 有大平安; 什么都不能使他们跌倒。」 (诗篇 119:165)

(4) 务要习于泰然承受一切的不悦与侮辱。诚然, 在您养成此习惯之前, 您会因在此类情境中缺乏自制经验, 而内心忧伤并承受许多苦楚。然而一旦此习惯养成, 您的灵魂便会在所遭遇的烦恼中寻得极大的慰藉。若您心志坚定, 您必将日益精进地学会驾驭自己, 并很快臻至一种境地, 即无论内外风暴如何, 您皆能知晓如何持守您心灵的平安。

倘若有时你无法掌控自己的心, 也无法通过驱逐一切的重压与愁苦来恢复内心的宁静, 那么请诉诸祷告, 并要持之以恒。你当效法我们的主和救主, 祂在客西马尼园三次祷告, 以祂的榜样向你昭示: 在每一次心头的重压和苦难中, 祷告都应是你的避难所; 无论你多么胆怯和忧伤, 都不可放弃祷告, 直到你达到一个境界, 那时你的意志将与上帝的旨意完全契合, 因此而平静下来, 你的心充满勇敢的无畏, 并欣然准备好去面对、接受并承受那正是你曾恐惧并极力想避免的事物; 正如我们的主曾感受恐惧、悲伤和愁苦, 但通过祷告重获平静后, 祂平静地说: 「起来, 我们走吧; 看哪, 那出卖我的人已经近了。」 (马太福音 26:46)。

said calmly: ‘Rise, let us be going: behold, he is at hand that doth betray me’(Matt. xxvi. 46).

## Cap 16. Peace of heart is established little by little

Your constant care should be not to let your heart become agitated or troubled, but to use every effort to keep it peaceful and calm. Seeing your efforts and endeavours, God will send you His grace and will make your soul a city of peace. Then your heart will become the house of comfort as is allegorically expressed in the following Psalm: ‘Jerusalem is builded as a city’(Ps. cxxii. 8). God has required only one thing from you, that every time you are disturbed by something, you should immediately restore peace in yourself, and should thus remain undisturbed in all your actions and occupations. You must know that this requires patience; for just as a city is not built in a day, you cannot expect to gain inner peace in a day. For gaining inner peace means building a house for the God of peace and a tabernacle for the Almighty, and in this way becoming a temple of God. You must also know that it is God Himself Who builds this house in you, and without Him all your labour will be in vain, as it is written: ‘Except the Lord build the house, they labour in vain that build it’(Ps. cxxvii. 1). You must know too that the main foundation of this peace of heart is humility and avoidance of actions, works and occupations which bring worry and care. As regards the first—who does not know that humility, peace of heart and meekness are so closely related that where one is, the other is too. A man whose heart is at peace and who is meek is also humble, and a man who is humble in heart, is also meek and at peace. This is why our Lord joined them indissolubly together, saying: ‘Learn of me; for I am meek and lowly in heart’(Matt. xi. 29). As regards the second, we see its prototype in the Old Testament, namely, in the fact that God wished His house to be built not by David, who spent almost all his life in wars and tribulations, but by his son Solomon, who, by his name, was a peaceful king and fought no one.

## Cap 17. To preserve peace of heart one must avoid honours and love humility and poverty

Thus, my brother, if you love peace of heart, strive to enter it by the door of humility, for no other door but humility leads therein. And in order to acquire humility, strive and force yourself to welcome all

## 章 16：心的平安是渐渐建立的。

你当恒常留意，莫让你的心神激动或烦乱，而要尽一切努力使其保持平和与宁静。上主看见你的努力与勤恳，便会赐予你祂的恩典，使你的灵魂成为一座平安之城。那时，你的心便会成为慰藉之所，正如以下诗篇所寓言的：「耶路撒冷被建造得如同京城一般」（诗篇 122:3）。上主只向你要求一件事，那就是每当你被某事所扰时，你应立即在自身中恢复平静，并因此在所有的行动和事务中保持不受搅扰。你必须明白这需要忍耐；因为正如一座城池并非一日建成，你也不能期望在一日之内获得内在的平静。因为获得内在的平静意味着为平安之主建造一所房屋，为全能者建造一座会幕，并以此方式成为上主的圣殿。你也必须明白是上主亲自在你里面建造这所房屋，没有祂，你所有的劳苦都将是徒劳的，正如经上所写：「若不是上主建造房屋，建造的人就枉然劳力」（诗篇 127:1）。你也必须明白，这心神平静的主要基础是谦卑，以及避免那些带来忧虑和烦恼的行动、工作和事务。至于前者——谁不知道谦卑、心神平静和温柔是如此紧密相连，以至于有其一便有其二。一个心神平静而温柔的人也是谦卑的，一个内心谦卑的人也是温柔而平静的。这就是为何我们的主将它们不可分离地结合在一起，说道：「你们当学我的样式，因为我心里柔和谦卑」（马太福音 11:29）。至于后者，我们可以在旧约中看到它的原型，那就是，上主希望祂的殿不是由大卫建造，大卫几乎一生都在战争和苦难中度过，而是由他的儿子所罗门建造，所罗门以他的名字而论，是一位和平的君王，不与任何人争战。

## 章 17：为要持守内心的平安，人须远避尊荣，并爱慕谦逊与贫乏。

因此，我的弟兄，如果你爱慕心中的平安，就当努力以谦卑之门进入，因为除谦卑之外，别无他门可通。为要获得谦卑，你当尽力并勉力以慈爱之拥抱接纳一切苦难与磨砺，视之为蒙爱之姊



afflictions and tribulations with a loving embrace, as beloved sisters, and to flee all fame and honours, preferring to be unknown and scorned by everyone, and to receive no care or consolation from anyone but God. Convinced of its beneficence, establish firmly in your heart the thought that God is your only good and your sole refuge, and that all other things are but thorns, which will cause you mortal harm if introduced into your heart. If you happen to be put to shame by someone, do not grieve, but bear it with joy, convinced that then God is with you. Seek no honour and have no desire other than to suffer for the love you bear to God and to those things that enhance His glory.

Urge and force yourself to rejoice when you are insulted, blamed or scorned. For this ill-treatment and dishonour conceals a great treasure and if you willingly accept it, you will soon become rich in spirit, unbeknown to the man who has done you this service, that is, who brought this dishonour upon you. Never seek to be loved or honoured in this life, so that you may be more free to suffer with the crucified Christ, for then you will meet no hindrance to this from anyone or anything. Beware of your own self as your bitterest enemy, and do not follow your own will, mind, taste or feeling, if you do not wish to get lost. Therefore always be fully armed against yourself, and when your desire inclines towards something, however holy, strip it naked of everything extraneous and place it, alone, before your God, with the greatest humility, imploring Him that in this His will and not your own may be done. Do this with a sincere and heart-felt surrender of yourself to the will of God, with no trace of self-love, knowing that you have nothing in yourself and can do nothing by yourself in your work for salvation.

Guard yourself from thoughts which appear holy and inflame an unreasonable zeal for themselves, of which the Lord speaks allegorically: 'Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits' (Matt. vii. 15, 16). Their fruit is the languishing and breaking of the spirit. Know that everything which draws you away from humility and from inner peace and quiet, however beautiful it may seem, is nothing but false prophets who, under the cover of sheep's clothing, that is, of a hypocritical zeal to do good to their neighbours without discrimination, are in truth ravening wolves who raven you of your humility, peace and quiet, so necessary to every man who desires steady progress in spiritual life. The more the external aspect

妹。并当逃避一切名声与尊荣，宁愿不为人知，受众人鄙弃，且除上帝之外，不从任何人处求得一丝关怀或慰藉。你当深信此道之良善，并于心中坚定此念：上帝乃是你唯一的至善与唯一的避难所，而其余一切不过是荆棘，若被引入你心，必将对你造成致命之伤害。倘若你偶被他人羞辱，切勿忧伤，反当欢喜承受，坚信那时上帝与你同在。勿求荣耀，亦勿生他念，惟愿为着你对上帝的爱以及为着一切能增添祂荣耀之事而受苦。

当您遭受侮辱、责备或轻蔑时，要强迫自己，敦促自己去欢喜。因为这恶劣的对待与不名誉中隐藏着巨大的宝藏，如果您甘心接受，您将很快在灵性上变得富有，而那为您带来此番「服务」（即此不名誉）之人却对此一无所知。切勿在今生寻求被爱或受尊敬，如此您便能更自由地与受难的基督一同受苦，因为那时，无论何人何事都无法阻碍您。警惕您自己，视其为您最苦涩的敌人，不要顺从您自己的意愿、思想、品味或感受，如果您不想迷失的话。因此，务必时刻全副武装以对抗自己，当您的欲望倾向于某物，无论它多么神圣，都要将其剥去所有外物，只剩下它，独自置于您的上帝面前，以最深的谦卑，恳求他，愿在此事上成就的是祂的旨意，而非您自己的。以真诚、发自内心地将自己完全降服于上帝的旨意，不带一丝自爱，深知您自身一无所有，在救赎的道路上，您凭自己什么也做不了。

请谨防那些看似圣洁并能激起不合理热忱的思绪，主曾对此寓言道：「你们要防备假先知，他们到你们这里来，外面披着羊皮，里面却是残暴的狼。你们凭着他们的果子，就可以认出他们来」（马太福音 7:15, 16）。他们的果子是精神的萎靡与破碎。须知，一切使你偏离谦卑、偏离内心安宁与平静的事物，无论表面看来多么美好，都不过是假先知。他们披着羊皮，即以虚伪的热心，不加分辨地向邻人行善，实则却是残暴的狼，掠夺你那份对每个渴望在灵命上稳步前进之人而言都极其珍贵的谦卑、平静与安宁。一项行动的外表越是看似圣洁，就越要仔细审视，但要不带热切与躁动。倘若有时你不慎犯错，切勿沮丧，而当在神面前谦卑自己，осознай自己的软弱，以此作为未来的教训。因为这或许是神



of an action seems holy, the more carefully it must be examined, but without heat or agitation. If you happen sometimes to fall into error in this, do not be dejected but humble yourself before God and, conscious of your weakness, use it as a lesson for the future. For it may be that God has allowed it to happen, to break some concealed feature of your pride that you do not suspect.

If you feel your soul pricked by a barb of the poisonous thorn, that is by passion, or a passionate thought, do not become agitated, but redouble your attention and strive not to let it reach your heart. Meet them face to face, and resist them, keeping your heart behind you, out of their reach and pure before God. Thus, because of its purity, you will always have God present in the depths of your heart. At the same time, fill your inner man with the conviction that all that befalls you and happens in you is a test and an education, to teach you in the end truly to discern things, which lead to your salvation, so that, in following them you may be worthy to receive the crown of truth, prepared for you by God's loving-kindness.

Cap 18. It is essential that the soul remain secluded in itself, for God to encompass it with His peace

Since the God of gods and the Lord of lords was pleased to create your soul that it might be a dwelling place and a temple for Himself, you should hold it in great respect and not let it be debased by inclining towards something lower than itself. Let your whole desire and hope be always centred on this invisible visitation of God. But you must know that God will not visit your soul, if He does not find it secluded in itself. God wishes it to be secluded in itself, that is, to be as far as possible empty of all thoughts and desires, and above all of its own will. In connection with this last, you must not undertake any severe feats of endeavour or voluntary privations of your own accord and without due deliberation, or seek opportunities to suffer for the love of God, obeying only the suggestions of your own will. For this you must have the advice of your spiritual Father, who guides you as God's deputy. Obey him in all things, and, through him, God will indeed direct your will towards what He Himself wills and finds most useful for you. Never do anything solely from your own will, but let God Himself do in you only what He wants from you. Your wishing should always be free from yourself; that is, you should have no wishes of your own, and if you have a wish it must be

所允许的，为要打破你内心中某些你未曾察觉的隐秘骄傲。

若你感到自己的灵魂被那有毒的荆棘之刺——即情欲或情欲之思——所扎痛，请勿烦躁不安，反要倍加警醒，努力不让它触及你的心。与它们正面相遇并抵挡，同时将你的心置于它们触及不到的后方，在上帝面前保持纯洁。如此，因着心的纯净，你的内心深处将常有上帝同在。与此同时，让你的内在之人充满这样的确信：所有临到你和发生在你身上的一切，都是一场考验和教导，最终是为了让你真正辨明那些引向你救赎的事物，好使你循着它们，得以配受那由上帝的慈爱为你预备的真理之冠冕。

章 18：灵魂在自身中保持隐居至关重要，因为这样上帝才能以祂的平安环绕它。

既然万神之神、万主之主乐意创造你的灵魂，使它能成为祂自己的居所和圣殿，你就当极其敬重它，不要让它因倾向低于自身的事物而堕落。愿你所有的渴望和盼望，永远在上帝这无形的临访之上。但你必须知道，若上帝未在你的灵魂中发现其隐居自守，祂便不会临访它。上帝希望它隐居自守，也就是说，尽可能地空寂所有思虑与欲望，尤其要空寂它自己的意志。关于这一点，你绝不可擅自或未经深思熟虑，就去从事任何严酷的苦修或自愿的禁欲，也不可只顺从自己意志的暗示，去寻求因爱上帝而受苦的机会。为此，你必须征询你的属灵父亲的建议，他作为上帝的代表指引着你。凡事顺从他，藉着他，上帝必会真正引导你的意志，使其趋向祂自己所愿、并认为对你最有利之事。切勿只凭自己的意志行事，而要让上帝自己只在你里面成就祂所愿望于你的。你的愿望当永远摆脱自我；也就是说，你不应有自己的愿望，若你有所愿望，它必须是这样的：无论它是否实现，甚至即便所实现的与它相悖，你都丝毫不为此忧伤，而能心神安宁，如同你全然无所愿望一般。

such that whether it comes to pass or not, or even if what comes to pass is opposed to it, you are not in the least grieved thereby, but remain serene in spirit, as though you wished absolutely nothing.

Such a disposition is true freedom of the heart and seclusion, for then it is shackled neither by mind nor will in relation to any-thing. If you present to God your soul thus emptied, free and single in itself, you will witness the miraculous works He will perform in it. But above all He will encompass you with Divine peace, which gift will become in you a receptacle for all other gifts, as the great Gregory of Salonica says (in his Word to the nun Xenia, Greek Philokalia, p. 944). O wonderful unification, secret treasure-house of the Almighty, where alone He consents to listen to the converse you address to Him, and Himself converses with the heart of your soul! O desert and solitude which has become a paradise! For there alone does God allow a man to see Him and converse with Him. 'I will now turn aside, and see this great sight' (the bush) says Moses in the desert of Sinai, a physical place, yet rich in inner contemplations (Ex. iii. 3). If you wish to be worthy of the same, step in this place unshod, for this ground is holy. First bare your feet, that is, the dispositions of your soul, and let them be stripped and free of every earthly thing. Carry neither purse, nor scrip going on this way, as the Lord commanded His disciples (Luke x. 4). You should no longer desire anything from this world, and should salute no man by the way, as Elisha instructed his servant and the Lord commanded His disciples; your whole thought, whole disposition and whole love should be turned only to God and not to any creatures, 'let the dead bury their dead' (Matt. viii. 22); walk alone in the land of the living, and may death have no part in you.

- 73 -

Unseen Warfare

Cap 19. On good sense in works of love for your neighbours, for the sake of your peace of soul

The Lord said in the Gospels that He had come to send the fire of love on the earth of our heart, and that His great desire is that it be quickly kindled\* (Luke xii. 49). Love for God has no measure, just as the beloved God Himself has no bounds nor limits. But love for one's neighbour must have its bounds and limits. If you do

此等心境，方是心灵的真自由与真隐逸，因其时，心既不为思虑所缚，亦不为意愿所牵，超然于万物之外。若你将如此空无、自由、纯一之灵魂呈献予神，你将目睹祂在你内所施行的奇妙作为。然而，首要的是，祂将以神圣的平安围绕你，此恩赐将成为你领受所有其他恩赐的器皿，正如伟大的萨洛尼卡的格列高利（在其致修女克塞尼亚之言中，希腊圣爱集，第 944 页）所说。啊，奇妙的合一，全能者的秘密宝库！唯有在此，祂才允诺倾听你向祂倾诉的心声，并亲自与你灵魂深处的心灵对话！啊，这荒漠与孤独，竟已化作乐园！因为唯有在此，神才允许人得以看见祂并与祂对话。摩西在西奈旷野中说：「我要过去看这大异象」（指那燃烧的荆棘），此地虽为物质之境，却内蕴深邃的默想（出埃及记 3:3）。若你亦愿蒙受此等恩典，便当赤足踏入此地，因这地是圣洁的。首先，要赤裸你的双足，即你灵魂的诸般意向，使其脱离并摆脱一切属世之物。在此路上，切勿携带钱囊，亦莫带行囊，正如主所吩咐祂的门徒（路加福音 10:4）。你当不再贪求世间任何事物，亦不向路上任何人问安，正如以利沙嘱咐他的仆人，以及主吩咐祂的门徒；你的所有思想、所有意向、所有爱慕，都应唯独转向神，而不及于任何受造之物，「任凭死人埋葬他们的死人」（马太福音 8:22）；你当独自漫步于活人之地，不容死亡在你内有任何份额。

- 73 -

《无形战》

章 19: 论及爱邻舍之善工中的明智，以求灵魂之安宁

主在福音书中曾说，他来是要将爱的火焰掷于我们心田的土地上，而他那极大的愿望便是这火焰能迅速燃起（路加福音 12:49）。对神的爱是无涯的，正如我们所钟爱的神本身亦无边无界。然而，对邻人的爱却必须有其界限与分寸。若你未能将其维系于正确的界限之内，这爱便可能将你

not keep it within the right limits, it may turn you away from the love of God, cause you great harm and cast you into perdition. You must indeed love your neighbour, but your love must not cause harm to your soul. Do all your works in a manner simple and holy, with nothing in view, except to please God; and this will protect you from any false steps in actions dictated by love for your neighbour.

The most important thing in these actions is assisting in the salvation of your neighbours. But these actions are often interfered with by injudicious zeal, which brings nothing but harm both to your neighbours and yourself. Be an example of sincere faith and of a life pleasing to God, and, like the Apostles, you will be the fragrance of Christ, drawing all men to follow Him. But do not importune all people indiscriminately with your words, for in this way you will only destroy your peace with others and in yourself. Have an ardent zeal and a strong desire for everyone to know truth in the same degree of perfection as you have it, and to be intoxicated with this wine, which God has promised and which is now given by Him without price (Isaiah lv. 1). This thirst for the salvation of your neighbours you must always have; but it must arise from your love of God, and not from ill-judged zeal. God will Himself plant such love for your brethren in your soul, when it has renounced all things, and will come in His own time to collect its fruit. But you must not sow anything of your own accord; all you have to do is to offer to God the earth of your heart, free of all tares and thistles, and He will sow the seed in it, how and when He wills. This seed will bring fruit in its proper time.

Remember always that God wishes to see your soul withdrawn from everything, in order to unite it with Himself. So leave Him to act in you, and do not hinder Him by the interference of your will. Make no plans for yourself, except one—always seek to please God by obedience to His will. The householder has already gone out to find labourers for his vineyard, according to the Gospel parable. Put away all care and all thought, strip yourself of all anxiety about yourself and all passionate attachment to anything temporal, and God will clothe you in Himself and will give you things you cannot even conceive. Wholly forget about yourself, as much as you can, and let only love of God live in your soul.

Moreover, you must use circumspection and moderate your zeal in relation to others, and the Lord will

引离对神的爱，为你招致莫大的损害，甚至使你堕入沉沦。你固然必须爱你的邻人，但你的爱绝不可伤及你的灵魂。愿你以纯朴而神圣的方式，完成你所有的作为，眼中除了取悦神别无他求；如此，这便能护佑你，免于在出于对邻人之爱的行动中误入歧途。

这些行动中最为要紧的，乃是助益你的近邻得蒙救赎。然而，这些行动却常受那不智之热忱的干扰，此种热忱于你的近邻与自身皆无益处，徒增损害。当成为真诚信仰与蒙神悦纳之生命典范，如此，你便将如使徒般，成为基督的馨香，吸引众人跟随于祂。但切莫不加辨别地以言语强求所有人，因循此道，你只会毁坏与他人及自身内在的平安。当怀炽热之热忱与坚强之渴望，愿众人皆能以你所领受的同等完美程度知晓真理，并为这神所应许且今已无偿赐予的酒（以赛亚书 55:1）所陶醉。这种对近邻救赎的渴慕，你必须恒常怀有；然而，它必须源自你对神的爱，而非出于不当判断的热忱。当你的灵魂舍弃一切时，神自会在你心中栽种此般对弟兄的爱，并于祂所定之时前来收取其果。但你切莫自作主张地播种任何事物；你所当行的，乃是将你心田奉献予神，使其洁净，无有稗子与荆棘，而祂将按其意愿，于何时、以何方式，将种子播撒其间。此种籽将于其合宜之时结出果实。

请您永远铭记，上帝渴望见到您的灵魂超脱万物，以便与祂自身合一。因此，请您任凭祂在您心中运行，不要以您的意志干预而阻碍祂。不要为自己谋划任何事，除了一个——永远以顺服祂的旨意来寻求取悦上帝。正如福音书的比喻所言，家主已经出去为祂的葡萄园寻找工人了。抛却一切顾虑和思虑，卸下所有对自身的忧虑和对任何暂时之物的激情依恋，上帝就必以祂自身为您披戴，并赐予您甚至无法想象的事物。请您尽您所能地全然忘却自身，让您的灵魂中唯有对上帝的爱存活。

再者，你当谨慎，并适度地对待你为他人所怀的热忱，如此，主便会保守你的灵魂常享平安与宁

preserve you in peace and serenity of soul. Watch, lest your soul suffers loss in its chief blessing, peace of heart, from foolish worries about the profit of others. The source from which you can be enriched by this blessing is total obedience of your soul to God, together with renunciation of all things. Do this, but not in expectation of reward, and never admit the thought that you can do something worthy of it. God Himself acts in all things, and expects nothing from you, except humility before Him, and the gift to Him of your soul, freed from all earthly things, with only one wish in the depths of your heart—to have God's will fulfilled in you, always and in all things.

## Cap 20.Stripped of its will, the soul should surrender to God

Brother, trust in God, Who calls all men, saying:“Come unto me, all ye that labour and are heavy laden, and I will give you rest”(Matt. xi. 28), and follow this voice that calls you, at the same time hoping for the coming of the Holy Spirit. Plunge with eyes closed into the sea of Divine providence and benevolence; let the mighty waves of God's will carry you, like some inanimate thing, with your own will unresisting, thus quickly to be borne to the harbour of salvation and Christian perfection. Practice this many times a day, and seek inner and outer solitude as much as is possible, so as to consecrate all the powers of your soul to the practices, which have special power to produce in you a strong love of God, such as: prayer, unceasing invocation of the most sweet name of our Lord and Saviour, tears which flow from love for Him, a warm and joy-giving adoration of Him, and other spiritual works. Let these works be performed in you without forcing and coercing your heart, lest you foolishly exhaust yourself by compulsory exercises, and thus become hardened and incapable of receiving the influence of grace. Procure for this work the advice of the experienced and, with its help, strive to acquire the habit of constant contemplation of God's holiness and His countless favours. Accept with humility the drops of sweetness, which may fall into your soul from His ineffable goodness.

Yet do not importune God asking for such manifestations of His benevolence; but stay humbly in your inner seclusion, waiting for God's will to be done in you. And when God grants them to you without overstraining on your part, you will experience their sweetness and fruitfulness. The key, which opens the

静。务必警醒，勿使你的灵魂因着对他人裨益的愚昧忧虑，而失去其首要的福分——内心的平静。你得以丰足地拥有此项恩典的泉源，乃在于你的灵魂全然顺服于上帝，并同时舍弃一切。行此等事，却非为求奖赏，且切勿容许任何念头，以为你能做出任何配得奖赏之事。上帝亲自在万事中运行，祂对你别无所求，唯愿你在祂面前谦卑，并将你那已脱离一切属世之事羁绊的灵魂献给祂，心中深处只怀一个愿望——愿上帝的旨意在你里面，永远并在万事中得以成就。

## 章 20：灵魂，当它卸下自我的意志，就当全然降服于上帝。

弟兄啊，信赖上帝吧，祂召唤所有人，说：[「凡劳苦担重担的，都到我这里来，我要使你们得安息」](#)（[马太福音 11:28](#)）。跟随这呼唤你的声音，同时盼望圣神的降临。闭上眼睛，投入神圣眷顾与慈爱的海洋；让上帝旨意的巨浪托举你，如同无生物一般，你的意志不加抗拒，如此你将迅速被带往救恩与基督徒完美的港湾。每日多次实践此道，并尽可能寻求内外独处，以便将你灵魂的所有力量奉献于那些具有特殊能力，能在你心中产生强烈爱上帝之心的操练，例如：祈祷，不停地呼求我们主和救主的至甘圣名，因爱祂而流下的泪水，对祂热切而喜悦的崇拜，以及其他属灵的善工。让这些善工在你心中自然而然地进行，不强迫、不勉强你的心，免得你愚蠢地被强制性的操练耗尽，因而变得刚硬，无法领受恩宠的影响。为这项工作，去寻求有经验者的忠告，并借助其帮助，努力养成恒常默观上帝圣洁及祂无数恩惠的习惯。以谦逊之心接受那些从祂无法言喻的良善中，可能滴落到你灵魂里的甘甜。

然而，不要烦扰上帝，祈求祂施展此类慈爱显现；而是要谦卑地安住于你的内在隐秘之处，等候上帝的旨意在你身上成就。当上帝不需你过度勉力而赐予这些显现时，你将体验到它们的甘甜与丰硕。开启属灵恩赐——知识与神圣之爱——的神秘宝库之钥，乃是谦卑、舍己以及在一切时



mysterious treasure-house of spiritual gifts of knowledge and Divine love, is humility, renunciation of self and surrendering oneself to God at all times and in every action. The same key locks the door of ignorance and spiritual coldness.

Love, as much as you can, silently to stand with Mary at the feet of Christ our Lord and to listen to what He has to say to your soul. Beware, lest your enemies, the greatest of whom is you yourself, hinder this holy standing in silence before the Lord. When you seek God with your mind, to come to rest in God, do not assign to Him any place or limits by your narrow and impotent fantasy. For He has no limit and is everywhere and in all things, or rather-all things are in Him. You will find Him within yourself, in your soul, every time you truly seek Him. God Himself desires to be with us, sons of men, to make us worthy of Him, although He has no need of us.

When you read the Holy Scriptures, do not have in mind to read page after page, but ponder over each word; when some words make you go deep into yourself, or stir you to contrition, or fill your heart with spiritual joy and love, pause on them. It means that God draws near to you; receive Him humbly with open heart, as He Himself wishes you to partake of Him. If for the sake of this you fail to complete the spiritual exercise (i.e. reading) allotted to you, do not worry. For the purpose of this as of all spiritual exercises is to become worthy to partake of the Lord, and when this is granted, there is no point in worrying about means. In the same way, when you reflect on some divine subject, especially some instance of the passion of Christ our Lord, pause at the part, which touches your heart, and keep your attention longer on it, to prolong this holy feeling.

One of the great obstacles to preserving inner peace, my brother, is binding yourself as by some immutable law, by a set rule, to read so many Psalms and so many chapters from the Gospels and Epistles. Those who set such rules to themselves, are usually in a hurry to complete the reading, not concerning themselves as to whether the heart is touched by it or not, or whether spiritual thoughts and contemplations arise in the mind; and when they fail to finish the reading, they are agitated and worried, not because they were deprived of the spiritual fruit of reading, which they need in order to create a new man in themselves, but simply because not everything was read. Listen to what St. Isaac has to

刻、一切行动中将自己全然交托给上帝。同一把钥匙也锁住了无知与属灵冷漠之门。

尽你所能，静默地与玛利亚一同侍立于我主基督的脚边，聆听祂欲向你灵魂所言。务必警醒，切莫让你自己——你最大的仇敌——阻碍这神圣的静默侍立于主前。当你用心灵寻求上帝，欲在上帝内安歇时，切勿以你狭隘无力的幻想，为祂设定任何方位或界限。因祂无有边际，且无处不在，万物皆在祂内，抑或——万物皆存乎祂。每当你真诚寻求祂时，你便会在你自身之内，在你的灵魂深处寻得祂。上帝 Himself 渴望与我们这些世人子嗣同在，使我们配得上祂，即便祂并不需要我们。

当您阅读圣经时，心中不要想着要一页一页地读下去，而是要对每个词语细细思量；当有些词语使您深入自省，或激起您的悔罪之心，或使您的心充满属灵的喜乐与爱时，请停留在它们上面。这意味着神正亲近您；请以谦卑和敞开的心来迎接祂，正如祂自己渴望您分享祂一样。如果因此您未能完成分配给您的灵修功课（即阅读），请勿忧虑。因为这项以及所有灵修功课的目的，都是为了配得分享主，而当这恩典被赐予时，便无需再为方式而忧心。同样地，当您默想某些神圣的主题，特别是我们主基督受难的某些情景时，请停留在触动您心灵的部分，并在此处将您的注意力停留更久，以延长这份神圣的感受。

我的弟兄，保持内心平安的一大障碍，就是仿佛受了某种不可更改的律法和既定规矩的束缚，要求自己必须诵读如此数量的诗篇，以及福音书和使徒书信的若干章节。那些给自己定下这类规矩的人，通常急于完成诵读，却不关心自己的心是否受到触动，或者灵性的思想和默观是否在心中生发。而当他们未能完成诵读时，便会焦虑不安，这并非因为他们失去了诵读所带来的灵性果实——那是他们需要在自身内创造新人的必需——而仅仅是因为并非所有内容都已读完。听听圣以撒对此有何言说（第三十章）[1]：『如果你渴望从经文诵读中获得喜悦，并理解你所言说的圣灵之言，那么请摒弃数量和章节的约束，让你

say about this (ch. 30):‘ If you wish to gain delight in reading texts and understand the words of the Spirit you utter, brush aside the quantity and number of verses, so that your mind could be absorbed in studying the words of the Spirit, until, filled with wonder at the Divine dispensation, your soul is incited to a lofty understanding of them and is thus moved to praise of God or to sorrow that profits the soul. Slavish work brings no peace to the mind; and anxiety usually deprives the reason and understanding of the power of taste, and robs the thoughts like a leech, which sucks life from the body along with the blood of its members.’

If you sincerely wish to complete the course of your present life virtuously, have no other aim but to find God wherever He chooses to manifest Himself to you. When this is given you, stop all other activity and do not persist with it; forget all else and have rest only in your God. When the Almighty chooses to withdraw from you and ceases to manifest His nearness to you in some present instance, then you can again turn to your usual spiritual exercises and continue them, having still in view the same aim, to find through them your Beloved, and, having found Him, again to do what I said above, that is, stop whatever you are doing, to rest in Him alone. Take good note of what I have said, for there are many engaged in spiritual work, who deprive themselves of the saving fruits of peace, derived from their spiritual works, by the fact that they persist in them, afraid to suffer loss if they fail to complete them, convinced, wrongly of course, that this constitutes spiritual perfection. Thus following their own will, they coerce and torment themselves much, but receive no real quiet nor the inner peace, in which God truly dwells and has His rest.

## Cap 21. Do not seek pleasures and comforts, but only God

Always choose what is difficult and painful, and do not love pleasures and comforts, which bring no profit to the soul. Love to be in a subordinate position, dependent upon the will of others. Each action should be for you a step bringing you nearer to God, and let no action of yours become an obstacle on this path. This should be your joy.-God alone should be for you the sweetest delight and all else bitterness. Offer to God every hardship you meet. Love Him and surrender all your heart to Him, without reflection or fear. And He will find the means to solve all your perplexities and to

的心神得以全然投入对圣灵之言的研习，直到你的灵魂被神圣的安排所充满惊奇，从而被激发去进行崇高的理解，并因此被感动去赞美上帝，或去生发那有益于灵魂的悲伤。奴役般的劳作无法带给心神平安；而焦虑通常会剥夺理性和理解的鉴赏能力，并如同水蛭吸食血液般，从肢体吸走生命，也同样劫掠了思绪。』

如果您真心渴望在今生圆满地完成您的德行之路，请不要有其他目标，唯独寻求上帝，无论祂选择在何处向您显现。当这恩赐降临于您时，请停止一切其他活动，不要执着于它们；忘却所有其他事物，唯独在您的上帝中安息。当全能者选择从您身边撤离，并在某个当下不再向您显现祂的临近时，那时您便可以再次转向您日常的属灵操练，并继续它们，心中仍然怀有同一个目标，即通过它们寻得您的挚爱。而一旦寻得祂，便再次遵行我上述所言，即停止您所做的一切，唯独在祂里面安息。请仔细留意我所说的，因为有许多从事属灵工作的人，他们却剥夺了自己从属灵工作中所得的平安的救赎果实，原因在于他们固执己见，害怕如果未能完成这些工作便会遭受损失，他们当然错误地确信这构成了属灵的完善。因此，他们追随自己的意愿，强迫和折磨自己良多，却未能获得真正的宁静和内在的平安，而上帝正是在其中真正居住并安息。

## 章 21： 勿追逐逸乐与安适，唯求上帝。

当常择艰难与痛苦之事，切莫钟爱享乐与安逸，此二者于灵魂无益。当喜居于从属之位，依顺他人之意。你之所行，每一步皆应是引你更近上帝的阶梯，莫让任何举动阻碍此道。此当为汝之喜乐——唯有上帝，方能成为你最甘甜的喜悦，其余一切皆为苦涩。将你所遇的一切困苦，都奉献给上帝。爱他，将你全心毫无思虑与畏惧地交托于他。他自会寻得途径，为你解开所有困惑，并在你跌倒时将你扶起。简而言之，若你爱上帝，便将从他那里领受一切恩福。故此，以平静安宁之灵，将你整个自身作为祭品奉献给上帝。

raise you if you have fallen. In a word, if you love God, you will receive every blessing from Him. So offer the whole of yourself as a sacrifice to God, in peace and quiet of spirit.

To help your progress on this path, and free it from weariness and confusion, place your will in God's will. The more completely you succeed in placing it there, leaving nothing for yourself, the more strength and comfort you will gain. Let your will be so attuned as to desire only what God desires, and to desire none of the things He does not desire.

Always and with every action renew the intention and resolve of your soul to please God in all things. Make no plans for the future, since you do not know 'what a day may bring forth' (Prov. xxvii. 1), but keep yourself unbound and free. This does not forbid any man from taking reasonable care and pains about things required by his state and position, since such care is in conformity with God's will and does not interfere with inner peace, devotion to God or man's progress in the spirit. In everything you undertake, keep a firm resolve to do all you can, all that is needed and all that is obligatory for you, but be indifferent to everything else and humbly submit to whatever outer results may follow.

The thing that you can always do is to sacrifice your will to God; so wish for nothing more. As a result you will always enjoy freedom and, tied by nothing from any side, will always rejoice and be at peace in yourself. This freedom of spirit constitutes the great blessing, of which you hear in the writings of the saints. It is nothing but a steady abiding of the inner man in himself, with no desire emerging from his inner fastness to seek something outside him. As long as you keep yourself thus free, you will be partaking of that divine and inexpressible joy, which is inseparable from the kingdom of God, established within us, as the Lord says: 'The kingdom of God is within you' (Luke xvi. 21).

## Cap 22. Do not lose heart when inner peace withdraws or is interrupted

Those who follow the path of God often experience times when the holy peace, the sweet inner seclusion and the freedom they love are interrupted and withdraw, and when sometimes movements of the heart raise such clouds of dust within that they cannot

为助你在此道上精进，并使其脱离疲惫与迷惘，请将你的意志安放于神的旨意之中。你越是全然地将它置于彼处，不为自己留下一丝一毫，便会获得越多的力量与慰藉。愿你的意志与神的心意如此契合，只愿神所愿，不愿神所不愿。

在你的一言一行中，时常更新你灵魂的意愿与决心，务求在万事上都蒙神喜悦。不要为未来作任何计划，因为你不知道「一日所生何事」（箴言 27:1）。但要使自己保持不受束缚，自由自在。这并非禁止任何人对自身境况和地位所要求之事付出合理的关注和辛劳，因为这样的关注与神的旨意相符，且不会妨碍内心的平安、对神的虔敬或人在灵性上的进步。在你所承担的每一件事上，都要坚定地决心尽你所能，做一切所需和一切你应尽的义务，但对其他一切则要淡然处之，并谦卑地顺从随后可能发生的任何外在结果。

您总能做到的一件事，便是将您的意志献祭于上帝；因此，不必再祈求更多。如此，您将恒享自由，不为外物所羁，内心常保喜乐与宁谧。此等灵性之自由，即是您在圣贤著述中听闻的莫大福佑。它无非是内在之人安住于自身，不生丝毫欲望，去寻求自身之外的事物。只要您能如此保持自由，便将领受那神圣而不可言喻的喜乐，这喜乐与我们内心建立的上帝之国密不可分，正如主所言：「神的国就在你们心里」（路加福音 17:21）。

## 章 22：莫要因内心平安的退隐或中断而丧失勇气。

那些追随神道之人，常会经历一段时期，他们所钟爱的圣洁平安、甜美内在的宁静与自由，会受阻而消退；有时，内心的波动会扬起层层尘埃，使他们无法看清所当行的道路。当你碰巧经历此类境况时，须知这是神为你的益处所允许发生

see the path they have to follow. When you happen to experience something of this kind, know that God allows it to happen for your own good. This is precisely the warfare for which God has rewarded His saints with radiant crowns. So, remembering this, do not lose courage in the trial you have met. And, as in any other trouble, look up to the Lord and say to Him from your heart: ‘O Lord my God! Take care of Thy servant, and let Thy will be upon me. I know and profess that firm is the truth of Thy words and Thy promises are not false. I put my trust in them, and stand unwavering on Thy path.’ Blessed is the soul which thus surrenders itself to the Lord each time it experiences trouble and hardship! If, in spite of this, the struggle persists and you cannot harmonise and unite your will with the will of God as quickly as you would wish, do not grieve or lose heart, but continue to surrender yourself to God, and bow down willingly to His decisions—and through this you will gain victory. Remember the battle, which our Lord Christ had to fight in the garden of Gethsemane, when His human nature, at first horrified by the cup to be drained, cried: ‘O my Father, if it be possible, let this cup pass from me’; but later, coming back to itself and putting its soul in the hands of God, said from its full and free will, and with deepest humility: ‘nevertheless, not as I will, but as thou wilt’ (Matt. xxvi. 89).

When you are in difficulties, refrain from making any step before you raise your eyes to the crucified Christ, our Lord. There you will see written in large letters how you too should behave in the affliction which has befallen you. Copy it for yourself, not in letters but in actions; namely, when you feel attacks of self-loving self-pity, do not pay heed to them and do not cravenly crawl down from your cross, but resort to prayer and endure with humility, striving to conquer your will, and to be firm in wishing for God’s will to be done upon you. If you come out from your prayer with this fruit, rejoice and exult. If you fail to attain it, your soul will be left fasting, not having tasted its natural food. Try to let nothing dwell in your soul, for however short a time, except God alone. Do not grieve or be distressed by anything. Do not turn your eyes to the evil of others and to bad examples; but be like a little child which, in its innocence, does not notice them and harmlessly passes them by.

Cap 23. Many are the wiles of the enemy to despoil us of inner peace; so watch

的。这正是神以光辉冠冕嘉奖圣徒的属灵争战。因此，铭记于心，莫在所遇试炼中丧失勇气。并且，如同任何其他困境一般，仰望主，并从心底向祂祷告说：「哦，我主我的神！请看顾你的仆人，愿你的旨意成就在我身上。我深知并宣认，你话语的真理坚定不移，你的应许绝无虚假。我将我的信赖置于其中，坚定不移地站立在你的道路上。」每当灵魂经历困苦艰难时，若能如此将自己全然交托于主，便是蒙福的！即便如此，若争战持续不休，你无法如愿迅速地与神的旨意和谐统一，也莫要悲伤或灰心，而要继续将自己交托于神，甘愿顺服于祂的决定——如此你便能得胜。请回想我主基督在客西马尼园所必须经历的争战，当时祂的人性起初因那将要饮下的苦杯而惊恐，呼喊道：「父啊，若是可行，求你叫这杯离开我」；但后来，祂恢复过来，将自己的灵魂交托于神手中，便以完全自由的意志，并怀着最深的谦卑说：「然而，不要照我的意思，只要照你的意思」（马太福音 26:39）。

当您身陷困境之时，在您将目光转向我们被钉于十字架的救主基督之前，请勿妄动一步。在那里，您将清晰地看到，面对降临于您的苦难，您亦当如何行事。将此教诲铭刻于心，非以文字，而以行动——即是说，当您感受到自爱自怜的侵袭时，请勿理睬，亦勿怯懦地从您的十架上爬下，而应诉诸祷告，以谦卑忍受，努力克制己意，并坚定地愿神的旨意成就在您身上。若您带着此般果实走出祷告，便当欢欣鼓舞。若您未能达到，您的灵魂将如同禁食一般，未能尝到其自然的滋养。请尽力不让任何事物，哪怕是片刻，留存于您的灵魂中，唯独神除外。不要因任何事而忧伤或沮丧。不要将目光转向他人的恶行和不良榜样；而要像一个孩童，以其纯真，不注意这些，并无害地与之擦肩而过。

章 23：仇敌设下诸多诡计，意欲劫夺我们内心的平安；为此，请务必警醒



Our enemy, the devil, rejoices when our soul is in confusion and our heart in agitation. So he uses all his cunning to try and perturb our souls. The first means in these attempts is to excite self-love, resulting in withdrawal of the grace, which creates and preserves inner peace. For this purpose, he suggests the idea that all things which are and appear good in us, are acquired by our own labour and diligence and, banishing humility and simplicity, disposes us to put a high value on and ascribe great weight to ourselves, and to feel ourselves something important, shrouding in forgetfulness the action of Divine grace, without which no one can even say the Lord's name, as St Paul testifies, saying: 'No man can say that Jesus is the Lord, but by the Holy Ghost' (I Cor. xii. 3). This grace is given to all believers and its presence is a sign that a man is a true believer. Having received it, a believer no longer does, nor can do, anything truly good without its help; it remains always with him, according to the Lord's promise, and the enemy can do nothing with him, while it is in him and encompasses him. So the enemy strives by all possible means to make it withdraw, and the first thing he does for this end, as was said, is to suggest self-appreciation or feelings that we are not nothing, but something, and something not without importance. To him who accepts such suggestions, the enemy offers a new idea, consisting in being sure that he is better than others, more zealous and more rich in works. Having succeeded in implanting this opinion, the enemy thereupon leads a man to judge and despise others, which is invariably followed by pride. All this can take place in the heart in the course of a single moment; but even so, the action of grace is immediately reduced, which results in inattention to oneself, weakening of zeal, and arising of thoughts, at first empty, and later passionate, which is followed by the stirrings of passions themselves, and is indissolubly connected with a storm raging in the heart—Inner peace is lost. Such a state is not permanent, and if the sufferer remembers himself, he returns to himself, and is filled with contrition, repents and by prayer reestablishes his habitual inner order. The enemy is banished; but he does not lose heart, and returns again and again with the same suggestions for the same purpose—to destroy inner peace.

Knowing this, my brother, and in order to oppose these hostile efforts, keep an alert watch over yourself, according to the words of the Lord: 'Watch and pray, that ye enter not into temptation' (Matt. xxvi. 41). Watch yourself with all diligence, lest the enemy steals

我们的仇敌，那魔鬼，当我们的灵魂困惑不安，内心激动不已时，他便欢欣雀跃。因此，他会运用一切诡计，试图扰乱我们的灵魂。他首次尝试的方法便是煽动自爱，这会导向恩典的消逝，而恩典正是创造并维系内在平安的源泉。为此，他会灌输一种观念，使我们相信自身所有美好的事物，无论是已然存在的还是显现出来的，都源于我们自身的劳作与勤勉。他驱逐了谦卑与纯朴，使我们倾向于自我抬高，赋予自身极大的分量，并自视甚高，将神圣恩典的作用抛诸脑后。然而，没有这恩典，无人能呼唤主的名，正如圣保罗所证实的：「**若不是被圣灵感动，也没有人能说『耶稣是主』**」（哥林多前书 12:3）。这恩典赐予所有信徒，其存在是人成为真正信徒的标志。信徒一旦领受了它，没有它的帮助便无法，也无法再做任何真正美好的事；它将永远与他同在，正如主的应许，而当它在他里面并环绕着他时，仇敌便对他无能为力。因此，仇敌竭尽一切可能使这恩典退去，而他为此所做的第一件事，如前所述，便是暗示自我欣赏，或是我们并非一无是处，而是有所作为，且并非无足轻重的感受。对于接受这些暗示的人，仇敌会提出一个新念头，即确信自己比他人更好，更有热心，也更丰盛于善行。成功植入这一观念后，仇敌便会引导人去评判和蔑视他人，这必将随之而来的是骄傲。这一切都可能在瞬间发生于心中；即便如此，恩典的作用也会立刻减弱，导致对自身的疏忽，热心的衰退，以及思想的滋生，起初是空虚的，继而是充满激情的，随之而来的是情欲本身的涌动，并与心中肆虐的风暴密不可分——内在平安尽失。这种状态并非永恒，如果受苦之人能忆起自身，他便会回归本心，内心充满悔恨，痛改前非，并通过祷告重建其惯常的内在秩序。仇敌被驱逐了；但他并不气馁，会一次又一次地带着同样的暗示卷土重来，只为达到同一个目的——摧毁内在的平安。

吾兄，深知此理，为抵御此等敌对之图谋，请警醒自守，正如主之言：「**警醒祷告，免得入了迷惑**」（马太福音 26:41）。以万般勤勉看顾自己，以免仇敌潜近劫掠，夺走你内心平和与灵魂宁静这莫大珍宝。仇敌力图摧毁灵魂之平静，因

near and robs you, depriving you of this great treasure, which is inner peace and stillness of soul. The enemy strives to destroy the peace of the soul, because he knows that when the soul is in turmoil it is more easily led to evil. But you must guard your peace, since you know that when the soul is peaceful, the enemy has no access to it; then it is ready for all things that are good and does them willingly and without difficulty, easily overcoming all obstacles. To succeed more readily in this, try to foresee the advances of the enemy. An advance of the enemy is a self-reliant thought. Make it a rule to regard as clearly coming from the enemy every thought, which tends to decrease your conviction that all good comes from God, that you can succeed in nothing without the help of His grace, and that, therefore, you must put all your trust in Him alone. You must regard all such thoughts as clearly coming from the enemy and wrathfully reject and chase them away, until they disappear. The action of the Holy Spirit in us is on all occasions to lead our souls towards union with God, to kindle in them a sweet love of Him, a blessed confidence and a firm trust in Him. Whatever is opposed to this is the work of the enemy.

He uses all the means and methods he can invent to disturb the soul: he introduces into the heart superfluous fears, increases the soul's weakness, prevents it from keeping the necessary dispositions and from delighting as it should in confession, in holy communion, or in prayer, but makes it go through all these not with humble daring and love, but fearfully and confusedly; he makes the soul receive with hopeless sorrow and pain the impoverishment of religious feeling and the absence of inner delight, which often come in times of prayer or during other spiritual exercises, by suggesting to it not that this impoverishment is allowed by God for its own good, but that it means that all its efforts and endeavours lead nowhere, and so are best all abandoned; by this he finally brings it to a hopelessness and confusion so great that it actually begins to think that everything it does is indeed useless and fruitless, and that God has completely forgotten and abandoned it.

But this is clearly a lie. A soul may experience dryness and an impoverishment of religious feelings and of spiritual sweetness; but, in spite of this, it can perform all kinds of good actions, moved by simple faith and armed with holy patience and constancy. Still, to help you better to understand it all, and to prevent you suffering harm when God finds it desirable, for your

其深知，当灵魂骚动不安时，便更易被引入邪恶。然而，你务须守护你的平静，因为你明白，当灵魂安宁之时，仇敌便无法近身；那时，灵魂已为一切良善之事做好准备，并乐意且毫不费力地行之，轻易克服所有障碍。为更易臻此，请努力预见仇敌之进袭。仇敌之进袭，即是自恃自足之念。请以此为准则，将一切倾向于削弱你此一信念——即一切良善皆源于神，若无其恩典之助，你一事无成，故而你必须将所有信靠皆置于他一人之上——之思念，皆视作明确来自仇敌。你必须将所有此类思念明确视为来自仇敌，并以忿怒之心拒斥并驱逐它们，直至其消散。圣灵在我们内的作为，乃是在所有时刻引领我们的灵魂与神合一，在其内点燃对祂甜美之爱、蒙福之心与坚定之信赖。凡与此相悖者，皆为仇敌之工。

他利用所有能想出的手段和方法来扰乱灵魂：他将多余的恐惧引入心田，增加灵魂的软弱，阻止它保持必要的性情，阻止它如其所应地在告解、圣餐或祷告中欢欣，反而使它带着恐惧和困惑，而不是谦卑的勇气和爱，去经历这一切；他使灵魂带着绝望的悲伤和痛苦，接受宗教情感的贫乏和内在喜悦的缺失，这在祷告时或进行其他属灵「[操练](#)」时常常出现——他向灵魂灌输的不是这种贫乏是神为了它的益处而允许的，而是说这意味着它所有的努力和尝试都一无所获，因此最好全部放弃；通过这种方式，他最终使灵魂陷入巨大的绝望和困惑，以至于它真的开始认为自己所做的一切都确实是无用和无果的，并且神已经完全忘记并遗弃了它。

但这显然是个谎言。灵魂可能会经历枯槁，宗教情感和灵性甘甜的匮乏；然而，即便如此，它仍能凭着单纯的信心，手持圣洁的忍耐和恒心，去行各样的善事。不过，为了助你更好地理解这一切，也为了避免当神为你的益处，认为适宜允许或送你这种灵性情感和甘甜的匮乏时，你遭受损害，我将在接下来的章节中描述，在心境枯槁和

own good, to allow or to send you such impoverishment of spiritual feeling and of sweetness, I shall describe in the following chapter what blessings come from humble patience to those, who show it in times of dryness and coldness of heart,-in order that you may learn how not to lose your peace of soul and not be eaten up by sorrow, when you have to suffer either this or some other disturbing inflow of thoughts and passionate impulses.

#### Cap 24. One must not be perturbed by impoverishment of spiritual feelings or by other inner temptations

Although I have already spoken in chapter seven of the dryness and cooling of the heart, and of the grief these bring to the soul, I shall now add something I did not say there,-namely, that this grief and this dryness of heart or impoverishment of spiritual joy and sweetness, bring much profit to the soul, if we accept and endure them with humility and patience. If a man knew of this profit beforehand, he would certainly not consider this state a burden nor be grieved if he has to experience it. For then he would not regard this bitter dearth of inner spiritual comforts as a sign of Divine displeasure, but would see it as the work of God's particular love for him, and so would gladly accept it as a great mercy.

Indeed, he may already draw comfort from the very fact that these states are chiefly experienced by such men as abandon themselves with particular zeal to the service of God, and give special attention to avoiding all things that may offend Him;-and they experience them not in the beginning of their conversion to God, but when they have worked for Him for a considerable time, when their heart is sufficiently purified by holy prayer and contrition, when they have felt a certain spiritual sweetness, warmth and joy, which made them consecrate themselves wholly to God, and when they have already begun to do so in practice. Neither do we see that sinners and people addicted to the vanities of the world and of daily life ever have such experiences or are subjected to such temptations. This clearly shows that such bitterness is an honorable and precious food, to share which the Lord invites those He loves best, and even if its taste is not pleasant at the time of eating, yet it brings us great profit although this is not then evident. For when the soul is in this state of dryness, when it tastes this bitterness and suffers temptations and thoughts the mere memory of which makes one tremble, it poisons the heart and almost kills the inner

冷淡之时，那些展现出谦卑忍耐之人所获得的福祉——以便你学习如何在遭受此境或其它搅扰思绪与激情冲动涌入之时，不失心灵的平安，不被忧伤吞噬。

#### 章 24：一个人不应为精神感受的贫瘠或其它内在诱惑所困扰。

虽我已于第七章论及心之干涸与冷却，并其所予灵魂之忧伤，然此处尚有一点未曾言及，今当补述：此等忧伤，此等心之干涸，抑或灵性喜乐与甘饴之匮乏，若吾人能以谦卑忍耐力持之，则必能为灵魂带来诸多益处。若人能预先得知此益处，则必不将此境视为重负，亦不因此而忧伤。彼时，人将不视此内在灵性慰藉之苦涩匮乏为神不悦之兆，反将视之为上帝对其特别之爱之工，故亦将欣然受之，以为莫大之恩典。

确实，他或许已经从这个事实中获得了慰藉：这些境况主要是由那些特别热切地投身于事奉上帝、并格外留意避免一切可能冒犯他之事的人所经历的；他们经历这些境况，并非在他们初次归向上帝之时，而是在他们为他劳作了相当长一段时间之后，当他们的灵魂已通过圣洁的祷告和忏悔得到充分洁净，当他们已感受到某种属灵的甘甜、温暖和喜乐，这使他们全然将自己奉献给上帝，并且已在实践中开始这样做之时。我们也不曾看到罪人以及沉迷于世俗和日常虚华的人，有过这样的经历或遭受过这样的试探。这清楚地表明，这种苦楚是可敬而宝贵的食粮，主邀请他最爱的人分享它；即使在品尝时其滋味不甚愉悦，它仍能给我们带来巨大的益处，尽管那时并不显而易见。因为当灵魂处于这种枯干的状态，当它品尝这种苦楚并遭受试探和念头时——仅仅是回忆起它们都令人战栗——它会毒害心灵，几乎扼杀内在之人。但是，当灵魂发现自己处于这种状态时，它学会了不信任自己，不依赖于自己的良好状态，从而获得了上帝如此期望我们拥有的真正谦卑。此外，它那时会受到激励，渴望获得对上帝最炽热的爱，对自己的思想最勤勉的关注，

man. But, when the soul finds itself in this state, it learns to distrust itself and not to rely on its own good state, and so acquires true humility, which God so much wishes us to have. Moreover it then becomes inspired with a desire to acquire a most ardent love for God, a most diligent attention to its thoughts and the greatest courage to endure such temptations without harm and comes out of this struggle with ‘senses exercised to discern both good and evil’ (Heb. v. 14) as St. Paul said. But since these good fruits are hidden from the sight of the soul, I repeat, it is troubled and flees from this bitterness, for it does not wish to be deprived of its spiritual comforts even for a short time, and regards every spiritual exercise not accompanied by them as wasted time and useless labour.

## Cap 25. Every temptation is sent for our good

In order to make you understand better that all temptations in general are sent us by God for our own profit, pay attention to what I have to say. The tendency of man’s corrupted nature is to be proud, to love self-glory and self-display, to hold fast to his own opinions and decisions and always to want everyone to give him a much higher value than he actually has. This self-appreciation and high opinion of oneself are extremely harmful in the work of spiritual endeavour, so much so that even a shadow of them is enough to prevent a man from reaching true perfection. Therefore, in His wise dispensation for us all, and especially for those who have sincerely abandoned themselves to His service, our loving Father in heaven allows temptations to assail us, so as to bring us to a state in which we can easily escape this terrible danger of self-appreciation, and are almost compelled to reach a truly humble knowledge of ourselves. He did this with the Apostle Peter by letting him deny Him thrice, in order that he should realise his own weakness and not rely on himself. St. Paul had a similar experience when, after being ravished to the third heaven and shown the ineffable divine mysteries, God made him endure a certain wearisome and troublesome temptation, so that he should bear in himself this indication of his own impotence and nothingness and so progress in humility and boast only of his weaknesses, lest the magnitude of the revelations granted to him by God should make him puffed up with pride, as he himself testifies: ‘And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh,

以及最大的勇气去承受这样的试探而不受伤害，并从这场挣扎中走出来，如圣保罗所言，带着「心窍习练得通达，就能分辨好歹了」（希伯来书 5:14）。但是，由于这些美好的果实对灵魂的眼睛是隐藏的，我重申，它感到困扰并逃避这种苦楚，因为它不愿即使短时间地被剥夺属灵的慰藉，并将每一次没有它们陪伴的属灵操练都视为浪费时间和徒劳无功的劳作。

## 章 25：每一次的试探，都是为了我们的益处。

为了让你更深刻地领悟，所有试探皆由上帝为着我们的益处而降下，请细心聆听我的阐述。人堕落的本性，倾向于骄傲，钟爱自我荣耀与炫耀，执着于自身的见解与决断，并总渴望他人赋予自己远超其真实价值的评价。这种自我赞赏与自视甚高的心态，于灵修的道路上危害至深，即便一丝一毫的影子，亦足以阻碍人抵达真正的圆满。因此，我们天上的慈父，以其对我们众生的智慧安排，尤其为那些诚心献身于他事奉的人们，允许试探侵扰我们，好使我们能轻易地摆脱这自我赞赏的可怖险境，几乎是被迫地达至真正谦卑的自知之明。他曾如此对待宗徒伯多禄，任其三次否认他，旨在令伯多禄认清自己的软弱，不再倚赖自身。圣保罗亦有类似的经历，在被提至第三层天，领受了不可言喻的神圣奥秘之后，上帝仍使他承受某种疲惫而烦扰的试探，为的是让他内心常存自身无力与虚无的印记，从而在谦卑中长进，并只夸耀自己的软弱，免得上帝所赐予他的宏大启示使他心生骄傲，正如他自己所见证的：「又恐怕我因所得的启示甚大，就过于自高，所以有一根刺加在我肉体上，就是撒旦的使者要攻击我，免得我过于自高」（哥林多后书 12:7）。



the messenger of Satan to buffet me, lest I should be exalted above measure”(II Cor. Xii. 7).

Thus, moved by compassion for this unfortunate and lawless tendency of ours (always to think highly of ourselves), God allows all kinds of temptations to assail us, at times very grievous, so that knowing our weakness we should be humbled. In this the Lord shows His loving-kindness as well as His wisdom; for by humbling us He makes us derive the greatest benefit from things which appear most harmful, since of all things humility is what is most necessary and useful to our soul. Thus, if all temptations are given us to teach us humility, it follows that every servant of God who tastes these bitter states of the heart-dryness, lack of spiritual savour, dearth of spiritual comforts in his heart-experiences this in order to learn humility through thinking that they were brought about by his own sins, that no other soul could be so lacking in all things, or work for God so coldly as his soul, that such states only visit those who are abandoned by God, and consequently that he too is abandoned and abandoned deservedly. From such humble thoughts is born this good: a man, who formerly thought of himself as something, and something very important, now, having tasted the bitter medicine sent him from above, begins to regard himself as the most sinful man in the world, unworthy even to be called a Christian. And indeed he would never have arrived at so base an opinion of himself and such deep humility, if he were not moved to it by those special temptations and this great sorrowing and bitterness of heart. So they are a great mercy, which God shows in this life to a soul, which surrenders itself to Him with wise humility, to let Him cure it as He wills and by the remedies He alone knows perfectly and deems necessary for healing and bringing it to a good state.

Besides these fruits, brought to the soul through these temptations by impoverishment of spiritual comforts, there are also brought many other fruits. Made contrite by these inner burdens, a man forces himself with renewed vigour and zeal to run to God and beg for His speedy help, does diligently everything deemed useful to cure the grief of his soul and banish the bitterness from his heart, and, to avoid this torment of soul in future, makes a firm resolution to walk henceforth on the path of spiritual life, paying the strictest attention to all movements of the heart, and to avoid even the merest shadow of sin and the slightest negligence capable of separating him from God and God from him

因此，上帝出于对我们这种不幸且偏离正道的习性（总是自视甚高）的怜悯，允许各种诱惑临到我们，有时甚至极其严峻，以便我们认识到自己的软弱，从而学会谦卑。在此，主既显明祂的慈爱，也显明祂的智慧；因为祂通过使我们谦卑，使我们从看似最有害的事物中获得最大的益处，因为在万事之中，谦卑对我们的灵魂而言，乃是最必需和最有益的。

由此可知，如果所有诱惑的赐予都是为了教导我们谦卑，那么，每一位品尝到这些心境苦涩、内心干涸、缺乏属灵滋味、心中匮乏属灵慰藉的上帝仆人，之所以经历这一切，乃是为了通过思想而学习谦卑：他们认为这些境况是因自己的罪而生，世上没有其他灵魂能如此缺乏万事，或像自己的灵魂一样如此冷淡地事奉上帝，并且，这样的境况只会临到那些被上帝离弃之人，因此，他们也同样被离弃，且是罪有应得的被离弃。从这些谦卑的思绪中，生发出了这美好的果实：一个人，他曾自以为是何等人物，并且是何等重要的人物，如今，尝到了那从上而来的苦涩良药，便开始视自己为世上罪孽最深重之人，甚至不配被称为基督徒。事实上，若非那些特别的诱惑以及这极大的悲伤和内心苦楚的推动，他绝不会达到如此低微的自我认知和如此深沉的谦卑。

因此，这乃是上帝在此生向那些以智慧的谦卑将自己全然交托于祂的灵魂所显现的莫大怜悯，任凭祂照祂所愿，并用祂全然知晓且认为对医治和使其达至美好境况而言所必需的疗法来医治它。

除了这些由精神慰藉的匮乏所带来的试炼，为灵魂结下的果实之外，还有许多其他的果实。被这些内在重担所痛悔的人，会以更新的活力和热忱迫使自己奔向神，恳求祂迅速的帮助。他会殷勤地做一切被认为有益之事，以治愈灵魂的悲伤，驱除心中的苦涩。为了未来避免这种灵魂的折磨，他下定决心，从今以后行走在属灵生命的道路上，对心中一切的动向都给予最严格的关注，并避免哪怕是丝毫的罪影和最轻微的疏忽，因为这些都可能以任何方式将他与神分离，或将神与他分离。因此，他曾认为与自己的目标背道而驰且有害的悲伤，反而成了他的鞭策，激励他以更大的热忱寻求神，并更努力地避免一切与神旨不

in any way whatsoever. Thus the grief he considered so contrary to his aims and so harmful, becomes for him a spur, inciting him to seek God with greater warmth and to avoid more strenuously all things incompatible with God's will. In brief-all sorrows and torments, which the soul suffers during inner temptations and the dearth of spiritual comforts and delights, are nothing but a purifying remedy; by their means God in His loving-kindness cleanses the soul if it endures them with humility and patience. And these torments ensure for such patient sufferers a crown which is gained only through them, a crown the more glorious the more painful the torments suffered by the heart.

It is clear from all this that we must not torture ourselves too much or be sorely troubled either by other temptations which assail us from without, or by the aforesaid temptations within, as are those who have little experience in the matter. For, in their inexperience, they regard what comes from God as coming from the devil, or from their own sins and imperfections; they take signs of Divine love for signs of Divine wrath, interpret His gifts and favours as blows and scourgings, brought upon them by extreme Divine displeasure, and regard all they have done and are doing as useless and worthless labour and their present loss as beyond repair. For if they believed that these temptations bring no loss of virtue, but, on the contrary, greatly increase it when the soul accepts them with humility and suffers them with thankfulness; if they believed that they are arranged by God's loving benevolence towards us, they would not be excessively troubled and would not lose their peace of heart from the fact that they experience such temptations, have unseemly and shameful thoughts, and are cold and dry during prayer and other spiritual exercises. All this would only make their soul more deeply humble before God and would make them resolve in their heart to fulfil God's will in everything they do, since it is only in this way that God wishes to be pleased in this world; they resolve too to strive by all means to keep themselves peaceful and calm in accepting all things that befall them, as coming from the hand of our heavenly Father, from whence also comes the bitter cup they have to drain at the present moment. For whether a temptation comes from the devil, from other men or is caused by sins, it still depends on God and is sent by Him for our good and to turn some other great temptation away from us.

符之事。简而言之，灵魂在内在试炼和精神慰藉与喜乐的匮乏中所遭受的一切悲伤和折磨，无非是净化的良药；神以祂慈爱的恩典，借此洁净那些以谦卑和忍耐承受这一切的灵魂。这些折磨为那些耐心承受者确保了一顶唯有通过它们才能获得的冠冕，这冠冕越是光荣，其心所受的折磨便越是痛苦。

由此可见，我们实不应过度折磨自己，也不应因来自外界的诱惑，或因前述的内心诱惑而深感困扰，如同那些对此毫无经验之人。因为，在他们的无经验中，他们将源于上帝之事视为源于魔鬼，或源于他们自身的罪过与不完美；他们将神爱之兆误作神怒之兆，将祂的恩赐与眷顾解读为上帝极度不悦所致的击打与鞭笞，并将他们所做和正在做的一切视为无用而毫无价值的劳作，他们当前的损失也无可挽回。因为，如果他们相信这些诱惑不会带来德性的损失，反之，当灵魂谦卑地接受并感恩地忍受它们时，德性会大大增长；如果他们相信这些诱惑是由上帝对我们慈爱的仁慈所安排的，他们就不会过度烦恼，也不会因经历此类诱惑、怀有不雅和可耻的念头、以及在祷告和其他神修操练中感到冷淡和枯干而失去内心的平安。所有这一切只会使他们的灵魂在上帝面前更加谦卑，并使他们内心决意在所做的一切事上遵行上帝旨意，因为上帝只愿以此方式在此世获得喜悦；他们也决意尽一切努力，以平和宁静之心接受所遭遇的一切，视其为出自我们天父之手，正如他们此刻所要饮尽的苦杯。因为，无论诱惑是来自魔鬼、来自他人，抑或是由罪过所致，它仍依存于上帝，并由祂为我们的益处而发出，以使我们免受其他更大的诱惑。

## Cap 26. Remedy against being perturbed by small transgressions and weaknesses

If you happen to fall into some pardonable transgression by word or deed, for example, if you are perturbed by some accidental happening, or criticise, or listen to criticisms by others, or enter into argument about something, or are at times impatient, flustered, or suspicious of others, or if you neglect something,— you must not be too perturbed, sorrowful and despairing in thinking about what you have done; above all you must not aggravate your perturbation by sad thoughts about yourself, that evidently you will never manage to be free of such weaknesses, that your will to work for the Lord is too weak, or that you are not progressing on the path of God as you should,—for every time you do this you burden your soul with thousands of other fears produced by faintness of heart and sadness.

For what follows? You are ashamed to stand daringly in the presence of God, since you have proved unfaithful to Him, you waste time in examining how long you had lingered in every transgression, whether you were identified with it and had begun to desire it or not, whether you had rejected this or that thought or not, and so on. And the more you thus torture yourself, the more your spirit is disorganised, and the greater becomes your stress and unwillingness to confess your sins. Even if you go to confession, you do so with a disturbing fear, and after confession you still find no peace; for it seems to you that you have not said everything. Thus you live a life that is bitter, disquieted and of little fruit, and you waste much time uselessly. And all this happens because we forget our natural weakness and lose sight of the attitude the soul must have to God. In other words, we forget that when the soul falls into some pardonable sin that is not mortal, it should turn to God with humble repentance and hope, and not torture itself with excessive sorrow, bitterness and stress.

I say this about pardonable sins, for only these are excusable for a soul, which has embraced the strict life described here. We address ourselves here to those who lead a spiritual life and actively seek to make progress in it, exerting every effort to avoid mortal sins. Those who do not lead a strict life, but take life as it comes and remain untroubled even if they offend God by a mortal sin, require other advice. The remedy given above is not for such men. They must grieve deeply and weep bitterly, always strictly examine their conscience and

## 章 26：抵御被轻微过犯与软弱所扰之良方

倘若你不幸在言语或行为上陷入某种可被宽恕的过犯，例如，你因突发事件而心神不宁，或批评他人，或听信他人的批评，或与人争辩，或有时表现出不耐烦、慌乱、对他人有所怀疑，又或者你疏忽了某事——你绝不应因此事而过度烦恼、悲伤和绝望；最重要的是，你不应因自责的悲伤思绪而加剧你的烦乱，诸如你显然永远无法摆脱这些弱点，你事奉上主的心志过于薄弱，或者你并未按应有的方式在神圣道路上迈进——因为每当你如此行，你的灵魂便会因心灰意冷与悲伤所产生的成千上万其他恐惧而备受重压。

此为何意？你竟羞于坦然侍立于上帝面前，因你曾对他不忠；你虚掷光阴，细究每项过犯持续了多久，你是否与它沆瀣一气，是否已生贪恋，你是否曾拒绝此思彼想，等等。你越是如此自我折磨，你的心灵便越发混乱，你的重压与不愿告解的抗拒也随之俱增。即便你勉强告解，也带着令人不安的恐惧，告解之后仍寻不到安宁；因为你总觉得未能尽吐一切。于是你过着一种苦涩、不安、少有果实的生活，白白浪费了许多时间。这一切的发生，皆因我们遗忘了自身的本然软弱，也忽略了灵魂面对上帝时应有的姿态。换言之，我们忘记了，当灵魂堕入某种可赦免而非致死之罪时，它应以谦卑的悔改与盼望转向上帝，而非以过度的忧伤、苦涩和重压折磨自己。

我所言及的，是那些可宽恕的罪愆，因唯有此等罪过，才可为已然矢志奉行此处所述之严谨灵修生活者所赦免。此处的论述，乃是针对那些已然步入灵修之道，并积极寻求精进，竭力避免致死之罪者。至于那些不持严谨生活，随波逐流，即便因致死之罪冒犯了神，亦能安之若素者，则需另觅他方之忠告。上方所赐之良药，并非为彼等预备。彼辈当深切哀恸，痛哭流涕，时时严谨省察己心，无所顾惜地忏悔所有罪愆，且勿轻忽任何可医治、可拯救他们的方式。

confess all their sins without self-pity, and they must neglect no means which can cure and save them.

In small everyday transgressions, repentance must always be inspired and imbued with firm trust in God, and still more must it be so in sins more grievous than ordinary, into which even a zealous servant of God sometimes falls by God's leave. For a penitent distress, which so tortures the heart and gnaws at it, can never re-establish hope in the soul, if it is not accompanied by a firm trust in Divine goodness and mercy. This trust must always fill the heart of those wishing to reach the highest degrees of Christian perfection. It animates and tautens all the powers of the soul and the spirit. Yet many who have entered the path of spiritual life fail to pay attention to this, and so stop in their progress with heart weakened, and move no further; thus they become unsuitable for receiving the blessings of grace, which the Lord has distributed along this path and which usually reward only those whose efforts never slacken and who move steadfastly on and on.

But above all, those who experience some perturbation of the heart, or some perplexity, or a split in their conscience, must turn to their spiritual Father or someone else experienced in spiritual life, at the same time trustfully begging the Lord to reveal the truth through them and send them a reassuring solution of their troubles and perplexities. Thereupon a man should be wholly set at rest by their word.

Cap 27. If a man is perturbed, he must immediately re-establish peace in his soul

Every time you fall into some pardonable transgression, even if it happens a thousand times a day, as soon as you notice it, do not torture yourself and so waste your time without profit, but at once humble yourself and, conscious of your weakness, turn to God with hope and call to Him from the depths of your heart: 'O Lord my God! I have done this because I am what I am and so nothing can be expected of me but such transgressions or even worse, if Thy grace does not help me and I am left to myself alone. I grieve over what I have done, especially because my life has no righteousness responding to Thy care of me, but I continue to fall and to fall. Forgive me and give me the strength not to offend Thee again and in no way to digress from Thy will. For I zealously wish to work for Thee, to please Thee and be obedient to Thee in all things.' Having done this, do not torment yourself

在日常微小的过犯中，悔改的心必须始终受到对上帝坚定不移的信靠所启发和浸润；而对于那些比寻常更严重的罪愆，即使是虔诚的上帝仆人有时也会因上帝的允许而陷入其中，这时信靠之心更当如此。因为，若没有对神圣良善与慈悲的坚定信靠相伴，那种折磨和啃噬心灵的忏悔痛苦，绝不能在灵魂中重建希望。这份信靠必须始终充满那些渴望达到基督徒完美最高境界的人的心。它激励并绷紧灵魂与精神的所有力量。然而，许多已踏上属灵生命之路的人，却未能留意这一点，因此他们的心力减弱，止步不前，无法再往前迈进；如此一来，他们便不配领受恩典的祝福，这些祝福是主沿着这条道路分施的，通常只奖赏那些努力不懈、坚定不移前行的人。

然而，那些心中有所不安、疑惑或良心分裂之人，尤应转向他们的神父，或是在属灵生命中经验丰富者；同时，他们要以信靠之心恳求上主，借由这些人启示真理，并赐予他们一个能平息烦恼与困惑的解决方案。自此，人当全然安歇于他们所说的话语之中。

章 27：倘若一人心神不宁，他必须即刻重拾灵魂深处的宁静。

每当你陷入某种可宽恕的过犯，即便一日之内千次发生，一旦你察觉，便不要折磨自己，白白虚耗光阴。反之，立刻谦卑下来，осознав 你的软弱，怀着希望转向上帝，从你心深处呼求祂：「主我的上帝啊！我之所以如此行，乃因我本是如此，除了这等过犯，甚至更甚的，若非蒙受祢的恩宠扶持，而任凭我独自一人，便无可期待。我为自己所为感到悲伤，尤其因为我的生命无有义德以回应祢对我的眷顾，却仍旧一再跌倒。求祢宽恕我，赐予我力量，使我不再冒犯祢，丝毫不偏离祢的旨意。因我热切渴望为祢工作，悦乐祢，并凡事顺从祢。」如此行之后，不要再为上帝是否宽恕了你而思想烦扰。主临近，祂垂听祂仆人的叹息。因此，在这确信中使自己平静下来，恢复宁静后，继续你往常的事务，如同什么都没发生过一般。



with thoughts as to whether God has forgiven you. The Lord is near and listens to the sighings of His servants. So calm yourself in this certainty and, having regained your calm, continue your usual occupations as though nothing had happened.

You must do this not once but, if necessary, a hundred times and every minute, and the last time with the same perfect trust and daring towards God as the first. In doing this you will render due honour to the infinite goodness of God, Whom you must always see as full of infinite loving-kindness towards us. Then you will never cease to make progress in your life and will go on moving forward without waste of time and labour.

Another way of protecting your inner peace when you succumb to these trespasses, is the following: combine the inner action of realising your worthlessness and your humility before God, with a warm remembrance of the great mercies, which God has shown you personally, and thus reviving your love for Him, rouse in yourself a desire to thank and glorify Him; and then actually thank and glorify Him warmly from the depths of your soul. Since thanking and glorifying God is the highest manifestation of our living union with God, if you take your downfall rightly, its fruit will be, with God's help, your rising higher towards Him. This should be kept in view by those who are too sorely troubled and tormented by small transgressions, to make them see how great is their blindness in this matter, and how much they harm themselves by their ill-judgment. So it is really to them that this last advice is directed. It puts into our hands the key with which the soul can open the great treasure-house of the spirit and can in a short time be enriched by the grace of our Lord Jesus Christ, to Whom be glory, honour and worship, together with His Father Who has no beginning, and the Holy Spirit, now and for ever and ever. Amen.

你必须这样做，不是一次，而是一百次，如果需要，每一分钟都要如此，最后一次也要以同样完美地信靠和大胆地仰望上帝，如同第一次一般。这样做，你便会向那无限美善的上帝献上应有的尊崇，你必须永远视祂为对我们充满无限慈爱。如此，你的生命将永不止息地进步，并会不虚时日、不费气力地持续前行。

另一种在您因这些过犯而屈服时，保护您内心平安的方式，是：将您对自身无能为力及在上帝面前的谦卑之内心行动，与对上帝亲自向您所施展的伟大慈悲的温暖回忆结合起来，从而复苏您对祂的爱，唤醒您心中感谢和荣耀祂的渴望；然后，发自灵魂深处，真诚地感谢并荣耀祂。因为感谢和荣耀上帝是我们与上帝活泼合一的最高体现，如果您正确地对待您的跌倒，其果实将是，藉着上帝的帮助，您将更高地升向祂。那些因小过失而备受困扰和折磨的人，应当牢记这一点，使他们看到自己在此事上的盲目有多么严重，以及他们因错误的判断给自己造成了多大的伤害。所以，这最后一条建议，确实是针对他们而发。它将钥匙交到我们手中，藉此，灵魂可以开启灵性的伟大宝库，并在短时间内藉着我们的主耶稣基督的恩典而富足，愿荣耀、尊贵和崇拜归于祂，以及祂无始之父和圣灵，从今时直到永远。阿门。