


追溯生命的 溪流

关于依纳爵
避静和灵修陪伴的反思

中英双语版

Tracing The Vanished Rivers Of Life

【奥】弥特施提勒 / 著
雷立柏 / 译



宗教文化出版社

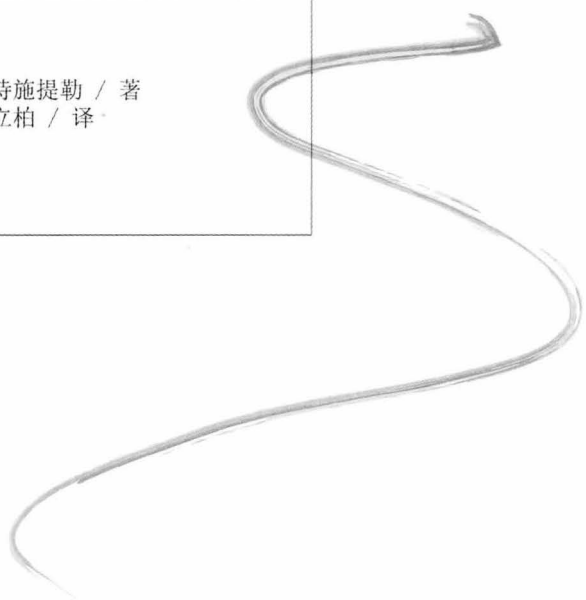
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Tracing the Vanished Rivers of Life

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此书献给我的弟弟格比（Gebi）和保禄（Paul）

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弥特施提勒

序

Preface

As there was no grammar school in my home town in the 1950s, my brother and I were sent to a Jesuit boarding school. The education at the boarding school also comprised three days of spiritual retreat per year in the upper classes – my personal introduction to spiritual exercises. I still remember the methodical approach of those retreats and the atmosphere in which they took place: as customary at the time, they consisted in a series of lectures to be received in complete silence.

因为我家乡的城镇在 1950 年代没有中学，我哥哥和我被送到一个耶稣会办的住宿学校。住宿学校的教育包括每年的灵修培养，所以在高中时期，学生每年要参与一次三天的小退省。当时我第一次接触了所谓“避静”或“神操”（spiritual exercises）。我还记得当时的方式以及避静的气氛：当时比较流行的是听一系列的演讲，而聆听的人必须保持完全的沉默。

In 1960 I entered the novitiate of the Jesuits, where the retreats, even those lasting 30 days, were also held as lectures. I admired our novice master, Fr. Josef Müllner SJ, for being able to give so many lectures and I appreciated the copies he handed out to us. But despite my serious efforts, I never quite understood the importance attached to the retreats and to the book *Spiritual Exercises*; why the novice master and the other novices seemed to consider them absolutely essential eluded me.

1960年我加入了耶稣会的初学。在那里有很多避静，而且都是以这种“听演讲”的方式进行的，包括长达30天的大避静。我那时很佩服我们的初学导师，弥勒内神父（Fr. Josef Muellner SJ），因为他能撰写如此之多的演讲稿，而且我也很珍惜他发给我们的那些稿子。但虽然我很严肃地投入，虽然我认真参与了这些避静，我始终没有完全明白人们为什么那么重视那些避静，为什么那么重视罗尤拉的《神操》一书。我没能理解，为什么初学导师和其他的初学生认为这些避静是绝对重要的。

Such lectures remained the most common form of spiritual retreats until 1967, when I began studying theology at university. By then, the Second Vatican Council had given the Church new impulses, which were welcomed enthusiastically by many of us younger members. As part of these changes, religious communities were requested to reflect more strongly on their origins and spiritual sources. For us Jesuits, this meant rediscovering the original form in which our founder Ignatius of Loyola had experienced, conceived and delivered his *Spiritual Exercises*. As a consequence, we students began to contribute actively to our annual retreats. Instead of leaving

everything to the retreat director, we wanted to play an active role, so we agreed on general themes and then divided the preparation of the individual parts among ourselves. The advantage of this method was that we personally engaged with the material. I began to reflect on the Spiritual Exercises and I put down my thoughts in a short article. Over the following years I wrote a few more articles and finally gave a series of lectures, lasting one term, together with a fellow Jesuit. These lectures were quite successful, but they remained my one and only venture into the world of academic teaching.

这种“演讲式”的避静一直是灵修反省最普遍的形式，一直到1967年。那年我开始在大学学习神学。那时，第二次梵蒂冈大公会议给教会带来很多新的脉动，深受我们年轻一代的欢迎。这些改变也包括这一项：修会团体需要更多反省自己的原初神恩和自己的灵修资源。对我们耶稣会会士来说，这就意味着我们需要重新发现创始人依纳爵·罗尤拉所体验到的、所理解的、给会士们讲的“神操”。结果，我们学生都开始主动地参与每年的避静。我们再也不完全依赖避静导师，而是要主动，因此我们共同决定了一个主题，并分担每个部分的准备工作。这种方式的好处在于，每一个人自己思考那些资料中的问题。那时我开始反省“神操”的方式并写了一篇小文章。此后我经常撰写这样的文章并最终准备了一系列的讲座；与另一位耶稣会会士一起，我讲了一个学期的课，其主题就是“神操”。这种课程相当成功，很受欢迎，这也成了我一生中在学术教育领域中作过的唯一尝试。

I completed my tertianship, a spiritual year to conclude the

clerical formation in the Order, in 1977/78. During this period, the tertian, i.e. the Jesuit in formation, again participates in a 30-day retreat. And again it seemed to me – with the exception of one day – a rather dull and unproductive affair.

在 1977 年和 1978 年间我完成了耶稣会的“第三次教育”的过程，这是一年的灵修生活，这样我就完成了耶稣会内的圣职人员培训。在这一年的过程中，耶稣会会士也必须再一次参与 30 天的避静。和以往一样，这个 30 天的避静对我来说又是一个相当无聊的、没有成果的时期——但其中有一天不是这样的。

Looking back, however, I have to say that something was different about this retreat, even though I was not aware of it at the time. Our tertian master, Fr. Leo Zodrow SJ – who also helped me overcome my almost panicky aversion to psychological viewpoints in the context of spirituality – accompanied us in the retreat by having daily private conversations with each of us, in line with the approach to spiritual exercises originally intended by Ignatius. Not only this was new for me, but also the way in which he listened to me and added – quite sparingly – his own questions, remarks and hints concerning the texts we were discussing. His way of listening was benevolent and unobtrusive. It created an atmosphere in which I could be fully present and this experience in itself did not require many words to be valuable and meaningful. He created this atmosphere for me day after day, even if – and this happened quite frequently – I did not have much to contribute; it was an atmosphere of human acceptance, of listening and attentive caring, an atmosphere of confidence that made me feel good about being there and about being myself; a space where I could



gratefully accept anything that God wanted to effect in me, whether it was little or much according to my judgement.

回头一看，我觉得那次避静有一点不同，虽然我当时没有注意到这些。我的导师，索德若夫神父（Fr. Leo Zodrow SJ）也帮助我克服了我原来的恐惧：我之前很害怕在灵修中加上一些心理学的分析。索德若夫神父陪同我们，在30天的避静中他每天和我们每个人单独谈话，这种安排也很符合依纳爵的神操的原来计划。但对我来说，这种一对一的对话是新的，而且这位神父很会聆听；他说的话不多，但会问一些问题，说出自己的观察，这样使我更深入理解我们所谈论的那些文献。他的聆听方式是善意的，不是勉强人的，绝对不是咄咄逼人的。这样他就创造了一种特殊的气氛，我可以在其中充分临在。这种体验本身不需要很多话，而仍然是很有价值的、很有意义的。他每天为我创造这种平安的气氛，虽然我很多时候没有很多话可说。这种气氛就是一个人接纳另一个人的气氛，是聆听和关注的气氛，也是一种充满信心的气氛，在其中我感觉到：我在这里很好，我就是我自己，这就够了。在这种空间里我也能怀着感恩的心接受上主在我内想完成的一切，无论根据我自己的判断，这些是很大的或很小的事。

This particular retreat was a quiet and unspectacular experience, but one that seeped into me during these 30 days, like a constant boon coming at a difficult time in my life, a palpable boon that is still effective in me until today. Perhaps the experience is best explained like this: without any particular effort on my part, I had felt loving acceptance and had been taken seriously. And at the same time I had discovered something that I could do myself, something that I could

pass on. I felt that accompanying people in this manner, in spiritual retreats as well as in everyday life, might also be a suitable task for me and that I might have a gift for it. To make it brief: I discovered something essential about myself, my identity as a human being and my vocation.

这次避静只是一个平安的、不起眼的经验，但它 30 天之久一点一滴地流入我的心田，就像在艰难时期中的恒定鼓励，这是一个可以感觉到的鼓励，而一直到今天我感觉到那次避静给我的鼓励。也许我可以这样解释那个经验：我自己没有作出什么特别的努力，而我感觉到我被爱，我被接受，并且有人很严肃地很认真地对待我。同时我也发现了一种我自己也能作的事，一种我可以带给别人的东西。我感觉到，用这种方式陪伴别人，无论是在避静中或在日常生活中，可能也要成为适合我的工作和任务，而且我也许特别善于陪伴人们。长话短说，我发现了我自己的本性，我发现了一个人的自我，也发现了我的圣召。

What was really new about this retreat was not its content, but the way in which it was conducted. Ignatius himself put great emphasis on the method of his Spiritual Exercises: it is remarkable that his “first reasoning about the things of God” (cf. APJ 8) has more to do with the method of the exercises he would later devise than with their content. Ignatius acknowledged no other teacher than God alone (cf. APJ 27) and this is reflected in the method of his exercises: treating every human being with the utmost respect and believing and demanding that they are all able to approach God, their creator and master (cf. SpEx 2, 15), independently and directly. This is a basic maxim of Ignatian accompaniment, even though a stronger interference by the guide

might well be called for in a different setting than that of a spiritual retreat (see SpEx 15).

那次避静中的真正新因素也不是所谈的内容，而是进行避静的方式。圣依纳爵自己也曾经非常重视其“神操”的方式：值得注意的是，他“先思考属于天主的事”（参见《依纳爵自传》^①第8条），而这更多与他后来设计的精神锻炼（“神操”）的方式有关，这比内容的更为重要。依纳爵不承认任何其他的老师，只承认上主为老师（参见《依纳爵自传》27条），而在他的神操中，这种观点也得到表达：需要以最崇高的尊敬对待任何人，并要相信每一个人都能够走近神，能独立地、直接地走进他的创造者和主宰（参见《神操》^②2, 15）。这是依纳爵陪伴方式的基本原则，而在非灵修避静的环境中，一名神师也许需要更多地介入（参见《神操》15）。

In the retreat taken during my tertianship, I had been granted human and spiritual independence and this experience was so profound that it eventually formed an integral part of my concept of Ignatian exercises; soon, this would be the only form of spiritual accompaniment I would gladly accept. Ten years later this feeling deepened even further when my former novice master accompanied me during the last years of his life. He offered me immeasurable space, encouragement and confidence to become myself. He became

① 见依纳爵的自传，英语版 Ignatius of Loyola, *A Pilgrim's Journey*, translated by Joseph Tylanda SJ, San Francisco 2001 年。

② 见《神操》，英语版 Ignatius of Loyola, *Spiritual Exercises*, translated by Charles Seager MA, London 1847 年。

my friend and was as important to me as my daily bread. Similarly indispensable and helpful was the long-term accompaniment I received from a woman religious. All these experiences have had a lasting influence on my own approach to spiritual accompaniment.

在1977年那次避静中，我获得了很多恩典，即人生上和灵修上的独立性，而这种经验是很深的体验，它在此后的岁月里形成了我对依纳爵避静的理解。不久后，这种方式成为我乐意接受的唯一神操方式。十年后当我原来的初学导师陪伴我时——这是他一生最后的几年——这种感受更加稳固了。他给了我很大的空间，给了我无比的鼓励，使我有信心成为我自己。他成为我的朋友，而这种友谊在我眼中与每天的食粮一样重要。当时还有一名修道的女性，她也长期陪伴着我，而她的陪同对我也同样非常重要、非常有益。这一切体验给我自己的灵修陪伴方法带来持久的影响。

This book reflects my many years of experience as a spiritual guide. It aims to illustrate the theories and principles that move and guide me in spiritual accompaniment, especially those which I think might be of interest for others. It certainly contains a few practical suggestions but it is not intended, nor has it been written, as a manual of practical instruction. Its main objective is motivating both those who accompany and those who are accompanied to make good use of the opportunities spiritual accompaniment presents to trace, support and restore life with determination.

这本小书反映的是我当灵修导师多年的经验。它旨在描写那些推动、引导我的灵修陪伴的理论与原则，尤其那些别人也会感

兴趣的原则。书中也包含一些具体的建议，但我写书的目标不是提供一本实用的指导书。主要的目的是鼓励双方，即陪伴者和被陪伴的人善用灵修陪伴的良好机会，即坚定地追溯、支持和恢复丰盛的生命。

The book was originally published in German in two editions by Echter Verlag (Würzburg 2008 and 2012) under the title “*Den verschwundenen Flüssen nachgehen. Gedanken zur geistlichen Begleitung*”.

原著是德语，由俄克特出版社（Echter Verlag）出版（魏尔茨堡 2008 年和 2012 年）出了两个版本，书名为 *Den verschwundenen Flüssen nachgehen. Gedanken zur geistlichen Begleitung*。

I would like to thank Dr. Christoph Benke for the initial impulse and for his consistent encouragement and support. This book could not have been written without his help and consideration. I am very grateful to Fr. Stefan Kiechle for his efforts in helping me shape the final version of the text. And I extend my heartfelt thanks to all those who have encouraged me to write this book and who have offered helpful advice.

我在此感谢本克博士（Dr. Christoph Benke），因为是他最初鼓励我写出这本书，并长期支持我。没有他的帮助和考虑，这本书不会问世。我也很感恩克伊克勒神父（Fr. Stefan Kiechle），因为他的努力帮助了我撰写终稿。我也由衷感谢一切鼓励我写这本书的人或提供有益建议的人。

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我向斯沃波达博士（Dr. Maria Svoboda）表示感谢，她原来是奥地利维也纳“效法基督协会”的成员，如今已经去世；她完成了英语的翻译，也感谢克莱内尔女士（Ms. Teresa Krainer），她进行英语文本的编辑工作。同时我也谢谢比格勒尔神父（Fr. Bernhard Bürgler SJ），他目前是我的省会会长并帮助了我与印度出版社联系。感谢印度的阿兰嘎兰神父（Fr. A. Alangaram SJ），他校对了稿子并帮助我在班加罗尔（Bangalore）出版它。最终，我还谢谢印度的菲南得斯（Mr. Nigel Fernandes）先生帮我在亚洲商务集团（ATC）出版此书。

Elmar Mitterstieler

俄勒马尔·弥特施提勒（Elmar Mitterstieler）

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导论

Introduction



三十多年来，我一直将大多数的时间投入于灵修陪伴的工作之中。我意识到，作为一个陪伴者，我是在参与一种戏剧性的搏斗：生命和死亡之间的搏斗——虽然耶稣已经解决了这种搏斗，在今天生活的每一个人身上都还继续出现这种搏斗。

也许我在这里把一种无关紧要的牧灵工作戏剧化了吧？确实，这种搏斗不会在一切灵修陪伴的个案中，以同样的强烈度表现出来。然而，对我来说，最核心的问题始终都是这些：在这个人的身上，生命如何被降低或如何被阻碍呢？有

For three decades I have devoted most of my time to spiritual accompaniment, and I have realised that, in my role as a guide, I am involved in a dramatic struggle: the conflict between life and death that Jesus settled but which still endures in every individual to this day.

Am I perhaps dramatising a harmless pastoral activity? It is true that this conflict does not manifest itself to the same extent in all cases of spiritual accompaniment. To me, however, it seems that the central questions are always these: How

什么东西要在他的生活中成为现实，而他的生活将走向何方？死亡的力量使用什么策略来伤害他们？死亡的力量采用了什么手段？我并不关注某一个人是否已经很适应这个世界的生活。这个方面也许会包含一些重要线索，但这并不是判断的标准。我关心的是某一个人是否真正有生命力；他是否感觉到自己活着；他是否很自由地、无恐惧地能来到（参见《以弗所书》3:12; 2:18）自己面前、到他人面前、到神的面前，是否能走到丰盛的生命（参见《约翰福音》10:10）前；耶稣给我们那种“成为神的子女”的权力（参见《约翰福音》1:12）是否在他们生活中产生效果。

对我来说，灵修陪伴的目标是为生命服务，是帮助人们生活。是对上主的信仰以及对

is life diminished or obstructed in this person? What is still hoping to come to life in them and what path are their lives taking? What strategies does the power of death employ against it? Which means does it use? I am not interested in whether someone is well adjusted to this world. This aspect may contain essential hints but it is not a criterion. What I am interested in is whether the person in question is truly alive; whether they feel alive; whether they have free access (cf. Eph 3:12; 2:18) to themselves, to others, to God and to life in its fullness (cf. John 10:10); whether the power to become children of God (see John 1:12) that Jesus has granted us is taking effect in their lives.

For me the objective of spiritual accompaniment is to serve life; and what enables me

人们的兴趣使我有能力完成这种服务。我的主要焦点也不是灵修生活和灵修生活的种种表现，虽然这都是一切陪伴中的重要因素。但是，我更多相信唯一的达到“灵修”的途径是面对“整个的人”，即视人的具体生活为一个“整体”。依纳爵的灵修概念在这里引导着我，而这就意味着，我们要对圣灵（圣神）以及对他所带来的自由（参见《哥林多后书》3:17）保持开放的态度。因此，陪伴的第一个目标应该是帮助人们过一种比以前更活泼、更纯正的生活。

这种陪伴人的工作教导了我信仰、希望和爱是多么重要的精神价值，无论是对我自己或对那些我陪伴的人来说都是

to perform this service is my faith in God and my interest in people. My main focus is not on spiritual life with all its expressions, even though this will of course always be a topic in accompaniment. Rather, I believe that the only way to achieve “spirituality” – which, in the sense of the Ignatian spirituality that guides me, means being open and accessible for the Spirit and the freedom it brings (cf. 2 Cor 3:17) – is by dealing with the person as a whole, the specific human life as a whole. Therefore the first intent of accompaniment should be to help people live in a more lively and authentic manner than before.

Accompaniment has taught me how essential the spiritual gifts of faith, hope and love are, both for myself and for those I

如此。另外，我发现，勇气也是一个很重要的恩赐。为能觅得圆满的生命，我们不可以回避那些被隐藏的事，这些事物也许在我们心中是隐藏的、假装的、受伤的，甚至已经死的。我们需要很勇敢地面对自己还不认识的一些部分，那些我们曾经回避或抵抗过的部分。这也意味着，我们需要面对一个我们还不认识的天主，一个我们曾经回避或抵抗的神。

另外，我逐渐获得了这种信念：生命和死亡在每一个人身上都纠缠在一种“决斗”中，而每一个人都是上主创造的，要他成为一个活的、独特的和不可替代的个体。作为个体，我们每个人必须参与这种搏斗，即生命与死亡之间的决斗。耶稣在拯救事件中已经为我们赢得了胜利，为赢得我们的内在自我和我们自己的生命。只

accompany – and I have learned that courage is also a very important gift. In order to find life in its fullness it is necessary that we do not avoid what is hidden, disguised, wounded, perhaps even dead inside us; that we dare to confront the parts of ourselves we do not yet know, the parts we have shunned and resisted. This also means that we engage with a God we do not yet know, a God we have shunned and resisted.

Furthermore, the conviction has grown in me that life and death are locked in a “duel” for each human being, who is created as a living, unique and unmistakable individual by God. Individually, we must enter into this struggle, which Jesus has won and decided for us once and for all in salvation, in order to win our inner selves and our

有找到真正自我和我们生命的神，我们才可以成为真正活着的人。这样我们同时会赢得生命和自由。

这就是我陪伴中的人生观，我这样对待人们和他们的神。灵修陪伴是一种很敏感的任务，需要很大的责任心，因此我觉得也应该意识到自己的指导原则，需要谨慎地反省这些原则并反复讨论它们。引导我的是我个人的信仰体验，而这个体验在灵修陪伴的过程中已受到肯定，并得到成长。我想让这种经验为自己说话，而且用一种有反思的方式，不需保留。

own lives. Only by finding our true self and the God of our life can we be, or become, truly alive. This is how we win life and freedom.

So this is my view of people and their God in the context of spiritual accompaniment. With such a sensitive and responsible task, I believe it is important to be aware of one's own guiding principles, to carefully reflect on them and discuss them frequently. I am guided by my personal experience of faith, which has proven itself and has grown in spiritual accompaniment. I would like to let it speak for itself, in a reflected, but not in a guarded manner.

生命的种子

The Seed of Life





人是被创造的

我们从哪里来？我们往哪里去？这些问题会伴随我们一生，无论我们是有意识地面对它们，还是没有明确意识到这些问题。即便我们不愿意谈论这些，但来源的问题还是要困扰我们。我们不断寻找我们的来源。在此处，我们很像那些小时候被迫离开父母的人，他们会不断寻找自己的父母，推动他们的是一种更深层次的、不会错误的直觉知识，即他们知道自己的父母还健在。当他们找到了自己的父母时，双方都非常高兴，而这种喜悦也可以描述我们每一个人在找到自己生命本源时感到的喜悦。我们发现那种被隐藏的根源时，

Man Is Created

Where did we come from? Where do we go? Such questions are our life-long companions, whether we deal with them consciously or unconsciously. The question of our origin troubles us even if we do not want to bring it up ourselves. We are constantly searching for our origin. In this, we are like people who as children were separated from their parents and are now looking for them, guided by an unerring, deeply rooted feeling and knowledge that their parents are still alive. The successful conclusion of their search, ending in exuberant joy

我们的喜悦会很深。一些其他的经验也可以使我们更接近这种幸福：当我们庆祝自己的生日时，我们感到快乐，而这种喜悦来自隐蔽的深处，它充满我们的心田。还有，当我们体验到大自然的美丽充满心灵时，不论是恢宏还是精微，都会使我们怀有敬畏感并使我们问这样的问题：“这是怎么可能的呢？这是从哪里来的呢？”这样的经验都反映一种幸福感：当我们默想和反思我们自己如何被创造时，我们就感到这种无比的幸福。

on both sides, can also be used as an image to describe the joy we experience when we make contact with the buried origin of our life. There are also other experiences that can bring us closer to this happiness: the joy of celebrating our birthday, a joy that rises out of hidden depths and fills our hearts to the brim, or an experience of the marvels of nature – in big features or tiny details – that fills us with grateful admiration and makes us ask questions such as: How is this possible? Where did this come from? These experiences reflect the happiness we feel once we begin to contemplate how we were created.

“人是被创造的”^①——

“Man^① is created” – these

① 英语的“Man is created”中的 man 指整个人类。汉语的“人”没有男女区分的问题。

① While I try to employ gender-sensitive language throughout this book, the term “man” is used in some quotes to refer to all of humanity.

这句话代表“神操”的“原则和基础”（《神操》23）。在避静传统中，人们习惯性地都用相当多时间去反省“创造”这个主题。所谓的“被创造”指整个人类以及我们所生活的整个世界。同时，这句话也涉及我们最内在的实体，它是我们存在的基本理由。“被创造”这句话表达一种关涉我们根源和基础的关系，在这种基础上建立了该关系，也是我们的根源：与上主的关系；与上主的关系也是在一切人际关系之中，但又超越人际关系。

在阿西西的克拉拉去世的地方，即在圣达米阿诺修女院的老宿舍中，参观的人可以看到一个很小的牌子，上面刻的是圣女最后的几句

words introduce the “principle and foundation” of the Spiritual Exercises (SpEx 23). In the practice of spiritual retreats it has become customary to dedicate much time to the topic of creation. The term “created” refers to humanity as a whole and to the entire world in which we live. At the same time, it touches upon our own innermost being, the fundamental reason for our existence. It expresses a relationship that concerns our roots and foundations, a relationship that rises from this basis and is our own origin: our relationship with God – inside and out of all our human relationships.

At the place where St. Clare of Assisi died, in the old dormitory of the sisters in San Damiano, there is a small sign inscribed with her last words.

话。她向上主表达了她的感恩，说神始终爱她，“很温和地，如同一个母亲爱自己的小婴孩”。她最终说：“E tu, Signor, sii benedetto, perch é mi hai creato——主啊，你应该受赞美，因为你创造了我。”甚至在临终时，当她面对死亡时，她仍然觉得这种创造是神给她的最大恩典，也是最大的奇迹。上主有意地创造了她，愿意她生活，塑造了她！在她的死亡中，这种创造的概念仍然触动她，就和诞生那天一样。我这里还要提供这种恩典的另一个回声，即直接来自孩童口中的话（参见《诗篇》8:3）：一个难民小孩子被问到什么是“幸福”时说：“被诞生就是幸福。”

“被创造”这个词包含无数的意思，包含无法测量的层

She expressed her gratitude to God, who had always loved her “tenderly, like a mother loves her dear little child”, in her final words: “E tu, Signore, sii benedetto, perché mi hai creato——Blessed be You, O Lord, for having created me.” Even, and especially, in the face of death, to her this remains His greatest gift and her greatest marvel: He had intended her, wanted her, created her! It touches her still in the moment of her death, as it did on the first day. And to present yet another echo to this gift, this time straight out of the mouth of a child (cf. Psalm 8:3), I would like to cite the moving words of a refugee child, who was asked to define “bliss” and who responded: “Having been born”.

The term “created” contains immeasurable dimensions. Being

次。“被创造”是我们存在的动力，是一种无法理解的礼物，也是一种不可言说的祝福，也是一切幸福的基础。“被创造”意味着我们的存在是一种礼物和喜悦，而我们一生都需要寻觅它，需要掌握它，需要为此而感谢：需要我们怀有爱并意识到那种创造了我们的爱，意识到在围绕着我们的事物中有多少爱。怀着这种意识，我们也需要帮助他人发现这个爱。

创造之爱的力量和决心并非外在于人。爱不会异化人们，不会扭曲人心，而是正好相反。爱在人们的心中发展成为生命的创造力，成为选择和爱的自由能量（参见《约翰福音》4:13）。从我们生命的开始，我们分享我们神的生命、喜悦、能量、爱和独特性。这种关系非常密切，也是非常独特的。依纳爵这样描述它：“只有我们的上主可以毫无缘由地带给人的心灵安慰。这是因为

created is the impetus of our existence, an incomprehensible gift, an ineffable bliss and the foundation of all happiness; the gift and joy that is our existence and that we must gratefully strive to find and grasp all our lives: to love and become aware of the love that has created us in everything that surrounds us and to help others do the same.

The power and determination of creative love is not alien to human beings; and it does not alienate them, on the contrary. It develops *in them* into a creative power of life, into a free power of choice and love (cf. John 4:13). From the very beginning of our lives we share in the life, joy, power, love and uniqueness of our God. It is a close and unique relationship, which Ignatius describes like

创造主能随意进入人心或离开人心，可以在爱内使人心走向他的伟大，并以这种方式激越心灵。”（《神操》330）上主——或说耶稣——是我们的“创造主和主宰”，因此他非常熟悉我们生活的每一个细节。这使我们有能力在生活中逐渐走近他。

《圣经》告诉我们，神在完成了他的创造工程后休息了（参见《创世记》2:2-3；参见《神操》236）。但上主还要完成更大的工程，要完成更大的任务，因为他要向我们每一个人表达他的爱，无论我们多少次拒绝他的爱（参见《创世记》3:1-3），他想结合所有人，使人们成为一个民族、一个大家庭。为了完成这个大事，神必须从同样的岩石凿出

this: “Our God alone can give the soul consolation without any previous cause. For it is up to the Creator to enter and leave the soul, to create movement in it by drawing it totally unto His Majesty in love” (SpEx 330). God – or Jesus – is our “creator and master” and as such He is acquainted with every detail of our lives. This enables us to live in ever-growing closeness to Him.

The Bible tells us how God rests after finishing His creation (see Gen 2:2-3; cf. SpEx 236). But greater toil and labour is still ahead for God, because He wants to express His love in each and everyone of us, despite all the rejections for which we opt (see Gen 3:1-3), and to unite humanity in one people, one family. To do so He must hew His people from the same rock



他的百姓，必须从同样的石穴中将他们采出（参见《以赛亚》51:1）。自从我们出生时，人类的合一就是他的抱负（参见《以赛亚》46:3）。他因为“要将四散的子民聚集归一”^①（《约翰福音》11:52）而走向了十字架。

本善

有时，在我们长时间地谈论一个不好相处的人之后，我们会用这样的话来作结论：“不论如何，他还是个好心人。”这句话永远是对的！这是因为一切人都是好心人，包括您，尊敬的读者，也包括写这些话的我。甚至是一些看上去是完全崩溃或十分顽固的人，他们也还是好心人。当然，在不同的基督徒团体中会有这方面的

① 汉语的《圣经》引用新教的和合译本，但《智慧篇》用天主教的思高译本。

and quarry them out of the same pit (see Is 51:1). It is His burden since our birth (cf. Is 46:3). His effort to finally “gather into one the dispersed children of God” (John 11:52)^① leads Him directly to the cross.

Good at Heart

After talking at length about a difficult person we sometimes conclude with this conciliatory remark: “Still, he/she has a good heart.” And this remark is always true! Because all human beings

① Bible quotes from *The New American Bible*, United States Conference of Catholic Bishops, Copyright Libreria Editrice Vaticana 2003, available online at http://www.vatican.va/archive/ENG0839/_INDEX.HTM#fonte (last accessed June 2016). Spelling adapted to British English for consistency.

争论，即：原罪有没有深切伤害或完全毁坏人性？但对我来说，我不怀疑这样的事实：每一个人是好心人，无论他在哪里，无论他的行为如何。他们的人生目标还是当个好心人；如果用信仰的语言，我应该说：他们被创造的目标是要他们成为一个好人。

在我们每一个人当中都有一种善良的核心，一种不可摧毁的生命的种子，而这个种子从一开始就在那里。“其实天主造了人，原是不死不灭的，使他成为自己本性的肖像”（《智慧篇》2:23）。天主给我们存在和生命，他自己将生命吹入我们的生命当中。神在

– including all of you reading these lines as well as the person writing them – are good at heart; even if people seem broken or totally obstinate, they are still good at heart. Of course there is some disagreement among the Christian confessions on whether sin has fully corrupted humanity or not. But for me there can be no doubt about the fact that everyone is good at heart, whoever they are and however they behave. They are made – or, to use the language of faith, created – to be good.

In each and everyone of us there is a good core, an indestructible seed of life, that has been there from the beginning. “For God formed man to be imperishable; the image of His own nature He made him” (Wisdom 2:23). He has given us existence and life



我们每一个人当中是生命的保护者、生命的支持者和不可竭尽的生命泉源。从他的生命那里，我们也获得我们的独特性格。这就意味着，我们所有的人都是从一开始就在身上带着本质上的生命力，而这个生命力也是有益的，是好的：“一个人一进入生命，在他内就植入了一个种子，这个种子包含爱的天生能力和天生倾向。……因此，从我们存在的第一时刻开始，我们就有天生的爱的能力和能量。”（大巴西略，公元 379 年去世）

上主的指纹

任何纯正的艺术作品都是其创作者的自我表达。我们这个世界的圆满和美丽是实实在在存在的，而这只能理解为

and He Himself breathes life into our lives. In each of us He acts as the advocate of life and as the inexhaustible source of life from which we receive our own unique characteristics. This means that we have all carried the essential and beneficial dynamic of life in us from the beginning: “As soon as this human being entered life, a seed was planted in him containing the inborn ability and inclination to love [...] Therefore right from the first moment of our existence we have the inborn ability and power to love” (Basil the Great, † 379).

God's Fingerprint

Any authentic piece of art is a self-expression of its creator. The fascinating fullness and beauty of the reality of our

某个非常有激情的创造力的产品。这个创造力是无法测量的，也是无法阻碍的。神愿意表达自己，而在表达他的自我时，他创造的“是人……一分不增，一分不减”（拉内尔）。神还创造了我们的世界。我们是上主内心的表达。这一点在《圣经》的比喻中也受到肯定。在我看来，上主创造这个世界的特殊奥迹不是他从很遥远的地方完成了某些“丰功伟业”，而是神对创造界的态度，而这个态度是充满爱的，是很亲切的。他手指的作品（即天体）照亮高天（参见《诗篇》8:4），而他也在我们人身上留下了他自己的指纹，这一点非常感人！他走近我们，并将生命的气息吹入我们（参见《创世记》2:7, 22）。

world, humanity and the human cultures can only be explained as the product of an unfathomable and irrepressibly passionate creativity. God wants to express Himself and in expressing His own self He creates “man [...] and nothing less” (K. Rahner). And He creates our world. We are the expression of His heart. This is also asserted in biblical imagery. The special mystery of the way God creates, as I see it, lies not in a major coup achieved from afar, but in His loving, *personal* approach to creation. The heavens are illuminated by the work of His fingers (cf. Psalm 8:4); and it is incredibly touching how He leaves His personal fingerprint on us humans and how He forms us, comes close to us and blows the breath of life into us (see Gen 2:7, 22).



在我们一生中，我们的灵魂都梦想和留恋那个吻，就是第一个爱之吻——我们存在的开始^①。在我们的一生中，我们始终能感觉到那些很温柔地塑造了我们的手（参见《诗篇》119:73a）；这种创造是渴望的泉源，是一个不可竭尽的泉源，它带来丰盛和创造力（参见《诗篇》65:12）。我所理解的“神的指纹”这个比喻不仅仅指人们的外在形象或美貌，而是涉及我们的本源，我们最深的深渊，这是指我们被塑造和被形成的方式。神的手塑造了我们，而我们每一个人以最亲切的方式根据他的肖像而受造（参见《创世记》1:26-27）。神的指纹是“自我”的基础（而这个“自我”对我们来说是比较容易理解的）。自我包含神的创造性

① 参见德国诗人艾兴多尔夫（Joseph von Eichendorff）的诗《月夜》（Mondnacht），其中有一行说：“高天的光线抚摸了特拉的皮肤，因此她不得不梦想它（指天）。”

Throughout our lives, our souls dream of this first kiss of love to which we owe ourselves.^① All our lives we feel the hands that tenderly fashioned us (cf. Psalm 119:73a); they are an inexhaustible source of longing and they leave bounty and fruitfulness in their wake (cf. Psalm 65:12). The image of “God’s fingerprint”, as I intend it, does not only refer to the outer shape and beauty of human beings. It refers to us in our origin, in our profoundest depth, to the way we are conceived and formed by God’s hands, the way we are personally created in His

① A poetic expression of this feeling can be found in Josef von Eichendorff’s poem “Mondnacht” (“Moonlit Night”): “It was like Heaven’s glimmer / caressing Terra’s skin, / that in Her blossoms’ shimmer / She had to dream of Him” (translation by Walter A. Aue).

所接触的一切因素的一种个人化的选择，这就是神的独特性和我们自己的独特性。这就包括一切关于我们个人的独特因素，使我们的存在成为不可替代的，非常特殊的，包括我们的召唤^①、我们的能力和才华、我们的优点和缺点以及我们所受到的种种恩典。神的指纹在我们身上刻入我们的自我、名称、个人性格和特殊外表。

上主，我们的创造主的那种个人化的指纹是我们的存在最深层的核心；这个核心是温暖的，是热的，因为它得到神的触摸；它就像地球的核心，

① 参见“从母胎开始的召唤”，即《耶利米书》1:5，《以赛亚书》49:1，《加拉太书》1:15，《路加福音》1:44；《路加福音》2:21。

image (see Gen 1:26-27). God's fingerprint is the foundation of the "I" (which is more easily accessible to us). It contains a personal selection of all the traces of God's creative touch – God's uniqueness and ours as well. It encompasses everything that makes our personal existence unmistakable, our calling^①, our gifts and talents, strengths and weaknesses and the graces bestowed on us. It inscribes us with our identity, our names, our personal traits and individual appearance.

This personalised fingerprint of God, our creator, is our innermost core; it is warm and glowing from His touch, like the inner core of the earth, liquid and sensitive, tender and soft,

① Cf. the calling "from the mother's womb" (e.g. Jer 1:5; Is 49:1; Gal 1:15; Lk 1:44; Lk 2:21).

是一个液体，软的、敏感的、温和的，而且它与一切事物有接触。也许我们可以用“活的烙印”的比喻，这个烙印不会老化，它始终是纯正的，是年轻的、新鲜的，和第一天一样活泼。这是因为我们的创造主，上主的触摸永远不会停止，也不会被收回，它奇妙地保持原有的完整性，它一直很健全，就像一个遭雷劈的老树，它的核心部分一直保持着其生命力。神的触摸不会消失，它不是一种静态的模式或一种库存的固定数量，而是一种活生生的泉源，是充满动力和创造力的，为我们的益处而充满几乎不能竭尽的耐心和想象力^①。

① 某种普遍的观念说，如果有一种高级的存在创造了我们，那么我们就不是自由的，我们成为僵化、缺少弹性的（参见 Paul Watzlawick, *Munchhausen's Pigtail and other Essays*）。但这种观点忽略这样的可能性：我们被创造也许包含这样的潜力：我们拥有塑造我们自己的能力。

and it is in touch with all things. It could also be compared to a living “stamp” that does not age, but remains as authentic, young and refreshingly alive as it was on the first day. For the touch of our creative God never ceases and it is never taken back – it remains surprisingly sound and undamaged, like the core of a weather-beaten larch even after it was hit by lightning. His touch does not die. It is no static pattern or pre-filled storage, but a living source, dynamic and creative, with an almost inexhaustible supply of patience and imagination^① for

① There is a wide-spread view that being created by a higher being on which we depend would make us rigid, unfree and inflexible (cf. Paul Watzlawick, *Munchhausen's Pigtail and other Essays*). What this view fails to take into account, however, is the possibility of our being created with the dynamic ability to shape ourselves.

神的这种触摸给予我们生命，而这种生命是不可收回的，因为它给我们印上神的特征。因此，我们不应该出于某种错误的教育思想认为，某些人是“禁止碰触”，或认为人生中的某些部分是不可碰触的，因为神如此充满爱心地触摸了整个人。

内在的孩童

所谓“内在的儿童”的形象和比喻可能会帮助我们描述神在我们内心中留下的指纹。我以我自己的理解使用这个比喻，这样“内在的儿童”不是指童年留下来的伤痕，而是指每一个人内在的原创生命和原创存在。孩子，尤其是婴孩，似乎离生命的根源更近，而成年人离生命泉源较远。这是因

our benefit. It is irreversibly life-giving for it imprints us with God's traits. Therefore it must have fatal consequences if we brand others as untouchable or if we regard some parts of the human being, so lovingly touched by God in its entirety, as untouchable, due to the sometimes misguiding – and frequently Christian – education we have received.

The Inner Child

The image of the “inner child” may be yet another useful description for the fingerprint God leaves in our hearts. I use this image in my own sense, referring not to the wounds of childhood but to the original reality of life and existence in each individual. Children, especially small children, seem



为婴孩离他们的诞生较近，另外也是因为我们以特殊的眼光对待小孩。孩子有一种奇特的魅力。在很多方面，他们仍然很有弹性，他们尚未全面发展自己的潜力，甚至从成年人的角度看也是这样的。虽然如此，我们不会认为孩子缺少什么，或说他们是不完善的，而只会认为孩子是很奇妙的，完全有自己地位的个人，虽然他们的生活“仅仅”才开始。对我们来说，孩子们活生生地代表着我们自己的根源。

作为成年人，我们已经失去了很多原创性因素，但在童年结束了后，我们仍然知道什么作一个孩子的经验是什么感觉。在我们深处一直有一种生命力和活泼性，而我们可能会忽略它或不关注它，但这种力量会让我们持续地注意到

to be closer to the origin of life than grown-ups – because less time has passed since their birth, but also because of the way we perceive them. This is part of the charm of children. In them, many aspects are still flexible and are not yet fully developed, at least by adult standards. And yet we do not perceive children as incomplete, but consider them wonderful, fully valid individuals – even though their lives are “only” just beginning. To us, they are a vivid and refreshing representation of our origin.

As adults we have lost much of this originality, but even once our childhood has ended, we can still relate to the feeling of being a child. It is an expression and symbol of the vividness that lives deep inside us, which we have done our best

它。这就是孩子的性格：他们一定叫别人注意到他们，他们要成为关注点。虽然我们不鼓励这些情绪，但内心的儿童会继续使我们渴望一种靠近泉源的生活。一个孩子是一个浓缩个人，是人的核心形象，也是原来形象的浓缩形式。当我说“内在孩童”时，我不是在“我们都是长大的小孩”的意义上理解它。我所指的是我们内在的孩童，他包含我们从根源那里所获得的一切信息和集中的能量：一切信息和能量一直就在那里，一直等待着我们去发展它和表达它。这就是和上主的“指纹”一样的意思，但“指纹”的比喻强调与我们创造主的直接接触，而内在的孩童的形象可以帮助我们和我们自己建立关系或进行沟通。

内在的孩童也不是指几

to lock away, but which – as children do – continues to make its presence heard and felt. Even without our encouragement, it continues to make us long for a life close to the source. A child is a human individual in its concentrated form, its compressed original shape. When I speak of the inner child I do not mean this in the sense of “we are all just big kids”. What I mean is that our inner child contains all the information and the concentrated energy bestowed on us in our origin: it is all there, waiting to unfold and to be expressed – just as in the image of God’s fingerprint. While the image of the fingerprint focuses on the direct contact to our God and creator, the image of the inner child can help us form a relationship and communicate with ourselves.

We must not confuse our

年前或几十年以前的我们，虽然在这里有一些共同的部分和平行之处。但当过孩子的我们没有保持原来的童年状态，而内在的孩童则永远会保持他原初的新鲜度、活泼性和动力，永远会努力活动，要我们用我们根源的动力来激励我们（参见《诗篇》103:5b）。我们从不能完全脱离我们的根源。虽然有时候我们的内在孩童好像面临被窒息的危险或深深被扭曲，但他始终在我们内活着，他从不停止提醒我们，推动我们，继续催促我们走向重生。

上主在自我当中

当我们说话时，我们有时候不说“我”，而会用“我自己”

inner child with the person we were in the early years of our lives, even though there are, of course, some overlaps and parallels between the two. But unlike ourselves as infants, our inner child will always retain its initial freshness, vividness and momentum, eternally striving to renew us with the impulse of our origin (cf. Psalm 103:5b). We can never completely cast off our origin. Even if it sometimes seems that our inner child is in danger of being stifled or disfigured beyond recognition, it remains alive inside us through it all, never stops to make itself felt and continues to urge us towards a rebirth.

God in the Self

When speaking about ourselves we sometimes say “I

这样的表达方式来强调我们的特殊身份或我们的某些独特看法。我们就加上这个“自己”并且突然感觉到，这个词为那个“我”有增加其重要性和权威性的作用。好像在我们内有某种“自己”，它加重了“我”的分量。这就是我在上面所说的“上主的指纹”或我们的“内存孩童”。换言之，这就是我们的“自我”。也许这种说法听起来有点抽象，也许有点心理学的味道，但你可以想到，当小孩子开始强调自己的地位时，他们以如何大的信心和自尊心用这些词：“我自己”“我”和“我的”。

什么是我们的“自我”呢？这就是指每一个个人的最基本实体，即人格的实体；这种“自我”比“我”更深邃，它有更深厚的根源。我多年陪伴和观察人们的人格发展，因而我清楚地意识到了，在我们内存在

myself”, instead of just “I”, in order to stress our own identity and our idiosyncrasies. We add the word “myself” and it is almost as if we suddenly feel that there is something inside us that gives the “I” more importance and weight. This is precisely what I have described as “God’s fingerprint” or our “inner child”. Or, to put it briefly, our “self”. This may sound a little abstract, or may seem like a foray into psychology – but just think of the confident power with which children use words such as “myself”, “I” and “mine” when they begin to assert themselves.

Just what is our “self”? It describes the basic, personal reality of each individual, more deeply rooted than the “I”. Over many years of accompanying and observing personal developments it has become

着一种更深层的并且终极性的权威。我这样解释人们那些充满意义的梦想，尤其是在个人危机的时候，在我看来没有别的解释的可能性。我陪伴过很多人，与很多人进行过对话，而这就告诉了我，我们所有的人都随身带着我们“自己”的内在形象，而这种形象也是一种推动力，是我们的发展和我们的疗愈，虽然“我”（即我们的意识）也许很长时间没有意识到这个“自我”。据我所知道，瑞士心理学家荣格首次使用这个“自我”的概念，我很感谢他，因为我也采纳了这个概念，尽管我并没有深入研究过荣格的思想。后来我发现这是一个有用的概念，指示我赋予它自己的意义。

我所理解的自我是这样

clear to me that there must be a deeper and final authority inside us. To me, this is the only explanation for the meaningful dreams many people have, especially during a personal crisis. My accompaniment of people in personal conversations has shown me that we all carry the powerful impetus and the inner image of ourselves, our development and our healing inside us – even though it may long be concealed to the “I”, i.e. to our consciousness. I finally chose the term “self” to describe this aspect. As far as I know, it was first introduced by C.G. Jung and I have gratefully adopted the term, but without studying Jung thoroughly. It has turned out to be a useful concept and I have attributed my own meaning to it.

As I understand it, the self

的：它是我们关于自己的内存观念和个人的形象，而这个“自我”是我们和别人进行沟通的出发点，也是和我们自己沟通的出发点。它是内在于我们的创造性权威，是我们人格和生命的泉源；同时它也是一种内存的标准，而“我”始终尝试要遵守这个标准，虽然有时候“我”无法完全符合“自我”的标准。如上所述，这种权威就是上主的指纹，也是内在的孩童，而我们的意识无法完全了解它。也许可以称它为一种“前心理意识的”^①因素：人不能预料它，也不可能完全解释它。

只有这样的权威能解释，

^① 也就是说“本体论的” (ontological)；或用信仰的语言来说，是“与基督一同藏在神里面”（《哥罗西书》3:3）。

is the inner, personal notion we have of ourselves and it provides points of reference for our communication and interaction with others – and with ourselves. It is the creative authority inside us, the source of our personality and life; and at the same time it serves as an inner standard to which the “I”, more or less successfully, tries to adhere. This authority, as we have established, is identical to God’s fingerprint and the inner child and it is not fully accessible to our consciousness. It could be described as “pre-psychological”^①: hard to predict and impossible to fully explain.

Such an authority alone

^① I.e. ontological; or, to use biblical language: “hidden with Christ in God” (Col 3:3) from the very beginning.

我们为什么一直有很多潜力和可能性，有很多方式去鼓励和催促自己，要发展自己和表达自己。“自我”包含我们的一切基因信息，它推动我们，使我们进行塑造自己的生活，使我们发展语言和文化，使我们用身体和心灵表达自己。这个“自我”推动我们去爱，去分享生命，又去传下生命。自我包含神自己的意愿，一个充满喜悦的意愿，神愿意表达他自己和他对生命的爱护。因为神就在自我当中，这是我们每一个人的个人奥迹，是我们的创造主那种持久有效的触摸。在自我内可以体验到神；就在自己那种不可替代的本性和活力，在表达自己的喜悦中，在创造性的自由当中，在无限的想象力当中，以及在那种跨越一切界限的爱当中。神可以在人的存在那种庞大的推动力和深厚的温柔中被体验到。神是我们生命中的基本曲调，它使我们和他的一切受造物有联

can explain the impetus and the almost inexhaustible range of possible approaches that encourage and urge us to keep finding new ways to develop and express ourselves. The self contains all our genetic information and it drives us to live and shape our lives, to develop languages and cultures, to express ourselves with body and soul. It drives us to love and to share life and pass it on. The self contains God's own joyful will to express Himself and His love of life. For God is in the self – as our personal mystery, the lasting touch of our creator. God can be experienced in the self, its unmistakable identity and vividness; in our joy at expressing ourselves and in our creative freedom; in the fascination of boundless imagination and in love that overcomes all boundaries.

接，同时也使我们成为一个独特的人格。每一个人是自己性格的独特声音。

我们需要调整我们的性格，使它符合我们的自我，不断向我们演奏的曲调，这样我们就认同这个曲调是我们自己的，而我们经常无意识地这样作。当然，我们也可以忽略或甚至压制这个曲调，拒绝听它。但它仍然是我们生命的基本曲调，它在一切项目和计划中都陪伴我们，不管我们曾加入了什么别的因素。但我们不应该很死板地解释这个曲调，或原封不动地保存它（参见《路加福音》19:20）；相反，我们可以很自由地变化这个乐曲，可以来“即兴”演奏，这都是一

God can be experienced in the enormous impetus and tenderness of human existence; as the basic melody of our life that connects us with all His creatures and at the same time makes us personally unique; as the unmistakable sound of our identity.

We *attune* our identity to the melody that our self is constantly playing to us and that we recognise as our own – and we mostly do so unconsciously. Of course we can also ignore or even suppress this melody. But it remains the basic melody of our life and it accompanies us through all our plans, irrespective of any infiltrations. Nevertheless, it is not to be interpreted slavishly or conserved unaltered (cf. Luke 19:20); on the contrary, the creative joy of free variation

种调整我们生活的技巧，因为需要使生活符合这个基本的曲调。如果我们在这方面达成“和音”与“和谐”的效果，我们就会感到满意，这样我们会觉得我们“与自己协调”，否则就失去了这种与基本曲调的协调。我们也可以“辨别精神”的语言来表达同样的事：如何我们感觉到，自己与内在的自我处于协调状态，我们心中有平安，当我们在自由人格发展上、在态度上、在兴趣和生活条件上都符合内在的曲调，我们同样会享有平安。如果“我”的创造性工作和所承受的负担与“自我”协调，并与生命的根源协调，我们内心就有平安。这样我们的生活也和“内在孩童”和我们本源的爱，与神都处于协调状态。神曾给予我们这种自我和性格，并一生保证会保护这种自我。但如果我们内在的种种生活的冲动奏出不和谐的音乐，或如果我们只是隐约听到他薄弱的声音，甚至

and improvisation is part of the art of attuning our life to its basic melody. How well we are able to achieve consonance and harmony with our basic melody determines whether or not we are satisfied – whether we feel *in tune* with ourselves or not. To use the language of the “discernment of spirits”: we are at peace if we experience ourselves in tune with our inner selves and with our basic melody in our free personal development, our attitudes, interests and life situations; if the “I” in its creative play and in the suffering it has to bear is in tune with the “self” and with the living source, with the movements of the inner child and with the love of our origin, with God, who has given us our identity and vouches for it for a lifetime. If, however, those internal impulses of life sound

可能几乎完全听不到声音，那么我们会感觉到深深的不安和焦虑。如果我们一直排斥我们的基本曲调，甚至让它几乎失声，那这就意味着我们失去了自己。

如果我们满足“自我”的渴望，这也可以成为体验神的经历。用尼撒的格列高利的话可以这样说：“无论谁看自己，他就在自己身上看到他所渴望的。”如果在我们内在的自我镜子里看到我们自己，我们将“看到太阳的光，就如同直接看太阳一样……如果你观看内在的自己并恢复了原先从一开始放在你内的形象的恩惠，那么你就会在你内找到你所寻找的一切。”在开始有一种形象被放入我们内，而我们需要回到它原来的恩典那里去，在那里我们会发现一切寻找的事物。我陪伴人们一步步走向这种发现，而这是一种美妙的和

dissonant, are only weakly felt or threaten to fall silent, we will experience profound unrest and anxiety. Resisting our basic melody to the point where it falls – almost – silent means losing ourselves.

God can be experienced in the self as the fulfilment of our longing. In the words of Gregory of Nyssa: “Whoever looks at himself sees in himself what he desires.” Looking into the mirror of our inner self we are “seeing the sun just as much as someone who looks directly at it. [...] If you look within yourselves once you have returned to the grace of the image that was placed in you from the beginning, you will find in yourselves all that you seek.” Accompanying people on the path to this discovery is a beautiful and fulfilling task.

充满喜悦的任务。

关于这种“自我”的理解也许会影响我们的语言，比如我们如何用“自足自立”或“自我实现”这样的词。在基督信仰的灵修传统中，这些词不一定被认为是好的词。所谓“自足自立”和“独立行动”意味着我们很坚定地依靠我们的内在自我，而这个自我是神创造的，也是神保证的。在依纳爵的《神操》中（参见《神操》2），自立是一个重要的概念。我们的自立也影响着我们的信心、勇气、坚忍，同时使我们严肃认真地对待自己和他人。今天有很多人很不幸地经常将“自我实现”与个人抵抗行为联结到一起。但如果我们考虑到我们内在的自我是如何充满神的奥迹，并由他的临在而得到圣化，如果我们聆听依纳爵的话并看到神如何“居住”在我们每一个人当中，我们将会受到很大的鼓励，使我们在神内实

This perception of our “self” might also influence our language, e.g. how we use words like “self-reliant” or “self-realisation”. In Christian spirituality these terms are not always regarded positively, but being self-reliant and acting accordingly means that we rest firmly and determinedly in our inner self, which was created and is vouched for by God. Self-reliance, or independence, is a basic axiom in Ignatian Exercises (see SpEx 2). Our self-reliance also influences our confidence, courage, and determination as well as our ability to take ourselves and others seriously. The term “self-realisation”, unfortunately, is now mostly associated with personal acts of protest. But if we consider how our inner self

现自我。依纳爵这样说：神“给我存在，使我生活，使我有知觉，使我成为一个神殿，因为我依他的肖像而被创造，我依照伟大的神的威严的模样而被创造”（《神操》235）。我们都是依照耶稣的形象而受造的，虽然有那么多罪，这种原先的善仍然在我们内，它要我们生活。我们也许可以用“赢得我们自己”这样的话（参见《路加福音》9:25）并提出这样的问题：神如此爱的受造物，就是我自己，而我的任务和最深层的渴望不是应该赢得这个受造物，不是应该爱护它并拥抱它吗？一个人的原初图画就是他的自我，但原先的图很容易被后来的色彩覆盖，比如当这个人受到不当的教育时，当他经历不当的社会环境时，或当他采取一些异化他的决定时，或如果拒绝和遗忘（即罪）占了上风时。我们再无法面对自己，并成为不自由的；我们寻找一条回到原初本性的路。

is filled with the mystery of God and sanctified by His presence, if we heed the words of Ignatius and see how God “dwells” in each of us, “giving me to be, to live, to perceive and making me a temple, since I have been created after the likeness and image of His Divine Majesty” (SpEx 235), then this is a great encouragement for our self-realisation in His love. We are all created in the image of Jesus and despite all sin this original good is still in us and wants to live. We could also speak of “winning ourselves” (cf. Luke 9:25) and ask: Is it not my duty and my deepest yearning to win the creature that God has loved so much – myself – and to embrace it in love? The original draft of an individual, the self, can easily be painted over by unsuitable education and socialisation or later on by alienating decisions,

无论这条路是多长的或多崎岖的，我们的自我始终不会放弃。自我是灵活和忠诚的，这个自我很关注我们的自由，就和神关注我们的自由一样。这个自我有很多恢复精力的能力，这种恢复精力的能力是非常宝贵的，无论是对身体或对灵魂来说，都有恢复生命力的能力。在灵修的陪伴过程中，我曾多次遇到了这种现实，它直接来自神，它是生命的溪流，也是创新和疗愈的内存泉源，是一个不可竭尽的泉源。

耶稣和人的自我

在我们人类中只有一个人没有这种拒绝和遗忘，这就是耶稣。在他那里，他的根源

which is when rejection and oblivion (i.e. sin) gain the upper hand. No longer able to cope with ourselves, we become unfree and struggle to find a way back to our original character. But however long the way may be, the self never gives up. It is inventive and loyal and as much interested in our freedom as God Himself is. It has immeasurable regenerative power that cannot be valued highly enough, for the soul as well as for the body. In spiritual accompaniment I experience this reality, springing directly from God, as a stream of life and an inexhaustible inner source of renewal and healing.

Jesus and the Human Self

Only in one of us, in Jesus, is there no rejection and no oblivion. In Him the origin is

是完整的、健全的，是开放而可以进入的。通过他的救赎性疗愈，我们得到了和好，我们再次和我们自己的根源建立关系。耶稣鼓励我们，他要代表我们整个群体以及每个人，代表我们的个性、个人的召唤和生活。他代表关注和关照、忠诚，他也代表对自己的爱和对别人的爱，无论他人在近处或在远处。他代表信任和宽恕，代表和好与和平，沟通和跨越鸿沟。他代表喜悦和现实感，感恩以及饥渴的满足。他使人从死亡中复活，而他的疗法始终有效，甚至在那种彻底毁灭的处境中，或一切充满伤痕和死亡的情况下。耶稣是生命，是身体、灵魂和思想的生命。他是分享的化身，甚至分享和奉献了自己的生命。耶稣在我们每个人日常生活的狭窄空间中代表神的普世性爱。简言之，他代表人心中强烈渴望生活的一切因素，并使这些因素走向开花结果。这样，他成为自我

whole and fully sound, open and accessible. Through His redeeming, healing help we are reconciled, reconnected and reunited with our origin. He advocates for all of us collectively and for each and everyone of us individually, for our individuality, our calling and our life; He stands for attentive caring and loyalty, the love of ourselves and our neighbours near and far; He embodies trust and forgiveness, reconciliation and peace, communication and the bridging of gaps; He represents joy and a sense of reality, gratitude and the satisfaction of hunger and thirst; He constitutes the raising of the dead and a power of healing that is effective even where nothing seems whole and everything appears wounded or even dead; He is life in body and soul and mind; He personifies sharing,

的可靠助手，也成为自我唯一的完美伙伴。唯独他是每一个人的自然同伴，因为他牺牲了自己的性命。没有耶稣，就没有一种充分有效的帮助，也没有人们的全面发展和拯救——人们是以他的形象而受造的。

up to the point of sacrificing His life, and the universal love of God in the small world of our everyday lives. To put it briefly: He represents everything that is so vigorously striving to come to life out of the human self – and He brings it to fruition. This makes Him the trusted helper and only perfect ally of the self. He alone is the natural companion of every human, through the sacrifice of His life. He is the one without whom there can be no fully effective help and no complete development and salvation of the human beings created in His image.

我们在每一个人身上都能发现耶稣的人格形象；基督徒都想恢复我们受造的内在形象，但除了我们基督徒之外还有其他的人也有这种渴望。来自孟加拉的穆罕默德·尤努斯

We find His personal image in every human being; and the desire to restore this image of our creation in ourselves and others is not unique to us Christians. A quote by Muhammad Yunus

的一句话感动了我。（尤努斯于2006年获得和平诺贝尔奖。）他的这句话也提醒我们，基督徒的使命是什么；他说世界上有很多人从来没有机会发挥自己的潜能，而他们也应该有去“发展他们诞生时获得的奇妙禀赋”。^①他的项目采用了微型贷款方式，这样给很多人机会探索自己的创造力。对我来说，这句话也表达了我自己的动机，作为一个基督徒和作为一个人，我都因这样的项目而感到喜悦，虽然我自己的工作看来离它很远。在基督信仰中的灵修陪伴也会采用类似的方式，即耐心地使用一些“微型介入”，而这些“小型投资”有类似的目标：要帮助他人再次恢复和发展生活的奇妙禀赋，我们在诞生那天就已经获得了它，它构成的是我们的内在自我，但在很多人的身

from Bangladesh, who won the Nobel Peace Prize in 2006, touched me deeply and it greatly reminded me of our Christian mission: he said that the many people in this world who never get an opportunity to realise their potential should be given a chance “to unwrap the wonderful gift they were born with”.^① His programme used microcredits to give people a chance to explore their creative potential. For me, this quote also expresses what motivates and delights me personally as a Christian and a human being in my seemingly quite different line of work. Spiritual accompaniment in the wake of Jesus patiently uses micro-interventions that serve much the same purpose: helping others reclaim and unwrap

^① 见 Nobel Prize Lecture, 2006年12月10日。

^① Nobel Peace Prize Lecture, Oslo, 10 December, 2006.



上，这种禀赋没有得到很好的发展，甚至从很早的时期开始遭受残酷的镇压。

the wonderful gift of life with which we are all born and which constitutes our inner self, but which in many people has been cruelly suppressed from an early age.

历史和当代思想关于自我的论述

Historic and Contemporary Reflections on the Self

这几年，我搜集了一些重要的例子和文献，它们可以说明我们内在生命的泉源以及西方灵修史和文化史中的精神资源。

Through the years I have gathered some examples of the significance attributed to our inner source of life and identity in Western spiritual and cultural history.

在依纳爵·罗尤拉之前

“上主比你的心更内在。无论你逃到哪里去，神就在那里”（奥古斯丁，公元354-430年）。在奥古斯丁那里，我们的心与神有不可回避的关系。“如果你离自己很远，你怎么能走近神呢？”为了发现和找到神，我们必须找到自己，反过来也是这样。

“为了遇到你的神，你应该转向你自己。”这句话来自世纪圣伯尔纳得（1090-1153年）的一个将临期讲道稿。“人啊，我不要求你跨越大海，不要求你上升到天界的白云，也不要求你爬上很高的山（参见《申命记》30:11-14）。在你面前没有什么崎岖难走的道

Up to Ignatius of Loyola

“God is more inward than your heart. Whithersoever therefore you shall have fled, there He is” –Augustine (353-430) sees our heart in an inevitable correlation with God. “How can you draw near to God when you are far from yourself?” In order to find God, we must find ourselves – and vice versa.

“Turn within thyself to meet thy God,” is a striking quote from an Advent homily by *Bernhard of Clairvaux* (1090-1153). “For this, O man, you are not required to cross the sea, to penetrate the clouds, to scale the mountain-tops [cf. Deut 30:11-14]. No lofty way is set



路。你就要转向你的内心，在那里你会遇到上主。”我们不需要走很远。每一个人都可以完成这一点，甚至病人也可以；而且，我们在某种意义上都是患病的，有的人无法站起来，躺在病床上……伯尔纳得这句话强化了我关于灵修陪伴的概念：上主让我们找到他，不是在远处，而是在很临近的地方，在我们内。

我所说的“上主的指纹”“内在的孩童”或人的“自我”也是中世纪神秘思想家的主题（比如艾克哈特，1260-1328年；陶勒尔，1300-1361年，还有其他的）。他们用这样的词来形容内在的实在：“灵魂的火花”“心灵的顶点”“灵魂的本质”“灵魂的深处”“灵魂的内核”。他们说，这就是神所居住的地方或“神诞生的处所”，在那里我们可以与自己有真正的接触，也与神有最

before you. Turn within thyself to meet thy God.” There is no need to go far. Everyone can do it, even someone who is ill – and we are all ill in one way or another – or bedridden... This quote by Bernhard of Clairvaux has confirmed me in my view of spiritual accompaniment: God lets us find Him, not far in the distance, but in close proximity – in ourselves.

What I call God’s fingerprint, the inner child or the human self was also a topic for *medieval mystics* (e.g. Eckhart von Hochheim, 1260-1328, John Tauler, 1300-1361 and others.) The expressions they used to describe this inner reality in ourselves for instance included “spark of the soul”, “apex of the soul”, “ground of the soul”, “interior of the soul” (*scintilla animae, apex mentis,*

原始和真切的接触。在基督信仰灵修的历史上，神秘学家看到了神与灵魂的关系非常密切，甚至很多时候都无法界定神和自我之间的分界线：神在哪里“结束”，而我们在哪里“开始”？实际上，这个问题确实难以回答；正确地问这个问题都已经很难！

你要属于你自己！“当我在沉思的安静中作默想时，你，上主，在我心中回答我说：‘你要属于你自己，这样我也就属于你’（*Sis tu tuus, et ego ero tuus*）。”德国哲学家和神学家库撒的尼古拉斯（1401-1464年）在其《论神的神视》中回顾了他个人的祈祷经验。他的

essentia animae, synteresis, lo interior de su alma) – it is the place of God’s dwelling or God’s birth, where we can enter into elementary and authentic contact with ourselves and with God. In the history of Christian spirituality the mystic perception of the closeness between God and the soul has often made it impossible to clearly define where God “ends” and where we “begin”. And indeed this question is difficult to answer and even difficult to put correctly.

Be yours: “When I thus rest in the silence of contemplation, you, Lord, answer me within my heart, saying: ‘Be yours and I too will be yours!’ (*sis tu tuus, et ego ero tuus*)”. In his work “On the Vision of God” the theologian and philosopher Nicholas of Cusa (1401-

时代是中世纪的结束和现代的开始，而他的话听起来也很现代化：“你要属于你自己”。但我如何能“属于我自己”呢？如果我愿意毫无保留地面对我自己，我就可以成为“属于自己的”。这就引发“拥有自我”的主题：为了找到神，我得找到自己。而为找到自己，我必然涉及一种超越我自己的实在。我的内在深度和我的内存实在都超过我日常生活的狭窄框架。如果我真正成为“属于自己的”并进入与我自己深度的接触时，我的主，我的生命泉源也都将“属于我”。

在圣依纳爵·罗尤拉（1491-1556年）的《神操》中，“自我效能”和“独立性”都很重要。他的精神操练中的“秩序和方法”旨在教人学会独立

1464) recounts this personal experience of prayer. Handed down to us from the threshold to modernity, this remarkable quote is just as modern as it sounds: “Be yours...” But how do I become “mine”? I become mine if I am willing to encounter myself without any reservations. This evokes the theme of self-possession: to find God I must find myself. And finding myself necessarily touches upon more than I am myself. My reality and my inner depth transcend the frame of my everyday life. If I really become “mine” and enter into contact with my depth, then my God, my source of life, will also become mine.

The concepts of “self-efficacy” and “independence” play an important role in the *Spiritual Exercises of St. Ignatius of Loyola* (1491-1556).

思考、默想和推理，这样个人就有一些属于自己的发现。为了达成这个目标，避静的主题必须以简明的方式提出来，“仅仅加上一个简明的解释”。依纳爵知道，这是最好的方法，使默想的人产生“一种更充满喜悦的态度，产生更多果实”，同时也让人们发展“各种事物的内在感觉和味道”（《神操》2）。这就是说，人们应该独立地去发现一些事，独立地寻找新的因素，独立地感觉到某些情况——而不是借用别人的感受。人们应该亲自碰触那位从一开始碰触了我们的神。

The “order and method” of his Spiritual Exercises is meant to facilitate independent thinking, contemplation and reasoning for the sake of personal discoveries. To allow for this the theme of the exercises should be proposed in a concise and faithful manner, “adding merely a very brief exposition”. Ignatius knows that this is the best method for producing “a more delightful taste and more abundant fruit” of the meditation or contemplation and allowing for “the interior feeling and taste of the things” (SpEx 2) to develop; it is about finding out things independently, making new discoveries independently, feeling something independently – not making do with borrowed feelings, but personally touching Him who has touched us from the beginning.

在 20 世纪的文献中

德国哲学家马丁·布伯（1878-1965 年）在下文的故事中很巧妙地谈论我们的主题。第一个故事是“灶台下的宝藏”：

布纳姆拉比经常向那些第一次见他的青年讲起耶克勒的儿子艾泽克，他生活在波兰的克拉克夫。他经过很困难的几年，但仍然信赖神。有一天他在梦中听到一个声音说，他应该去捷克的布拉格，在那里的王宫附近一座桥下找一个宝藏。这个梦重复了三次，因此艾泽克出发，步行几百里，终于到达布拉格。他找到了那座桥，但白天和夜里都有卫士看守这个桥，所以他没法开挖。虽然如此，他还是每天去，在桥边走来走去。最终，卫士长

In 20th Century Texts

In the following Hassidic tales, *Martin Buber* (1878-1965) artfully resumes our topic. The first tale is that of the “treasure under the stove”:

To those young men who came to him for the first time, Rabbi Bunam would tell the story of Eizik, son of Yekel, who lived in Krakow. After years of terrible hardship that had not shaken his faith in God he had a dream in which he was told to go to Prague and look for a treasure under the bridge that led to the King's palace. When the dream recurred a third time, Eizik set out to Prague. He found the bridge, but as it was guarded day and night, he could

过来，很客气地问他这里作什么。艾泽克告诉了他自己作的梦。卫士长听了之后大笑说：

“你真傻！你从那么遥远的地方步行到布拉格，都是因为一个梦！太愚蠢！你看，我也曾经作了一个梦，梦中告诉我要去克拉克夫，在那里找某个犹太人的家，我记得，他的名字是艾泽克，是耶克勒的儿子，这个梦说我可以在那个人的家中，在灶台下发现一个宝藏！但我不会那么愚笨，我永远不会去遥远的克拉克夫！”听了这些话，艾泽克很客气地告别，回家去，挖起自己家中的宝藏，并用这些钱来建立一个会堂，而这个会堂就是以他的名字命名的。

第二个故事涉及一个“基本的问题”：

在临终时，哈尼颇勒的苏沙拉比说：“在来世他们不会问我：‘你为什么没有当成为

not start digging. Nevertheless, he kept returning there every day. Finally the captain of the guards politely inquired about his doings and Eizik told him about his dream. The captain laughed and said: “So you poor fool walked all the way to Prague in your worn shoes, just because of a dream! Look here, I was once told in a dream to go to Krakow and dig for a treasure under the stove in the home of a Jew, I think his name was Eizik, son of Yekel. But you don't see me going to Krakow!” Eizik bowed, walked home, dug up the treasure and built a house of prayer that was named after him.

The second tale deals with a “fundamental question”:

When his end drew near Rabbi Zusha of Hanipol said: “In the coming world they will



摩西呢？但他们会问我：‘你为什么没有成为苏沙呢？’只有神知道他希望一个人应该如何发展。只有他创造了刻入我们的形象；我们都渴望恢复这个形象。”

一名比较客观描写我们内心生活的作者是德国耶稣会士得尔佩（1907-1945年）。他被纳粹党人投到监狱中，而在等待自己将要被处死时，他记录了一些宝贵的思想，其中有一篇谈论“本源”问题，这是特别耐人寻味的文献：“我逐渐明白、我越来越具体了解到这样的事实，即：上主如此充满着整个世界。他好像从一切事物中流露出来，因为他愿意和我们相遇。但我们经常是盲目的，我们看不到、听不到。我们停留在某些好的或不好的经验那里，而不去体验到这些事物的本源，看到它们的根源——它们在这个泉源中就

not ask me: 'Why were you not Moses?' They will ask me: 'Why were you not Zusha?' God alone knows how He wants a person to develop, He alone creates the image which He inscribes in us and to which we shall aspire.”

An objective witness to describe our inner life is *Alfred Delp SJ* (1907-1945). Among the many precious thoughts that he recorded for us during the time when he was imprisoned by the Nazis and was awaiting his execution, the following quote about the “source” is especially remarkable: “One thing has become increasingly clear and palpable to me: the world is so full of God. It is as if He spills out from all things to meet us. But we are often blind. We remain stuck in the good or bad hours and do not experience them all the way through to their

是从神那里流溢出来的。”在这个泉源中，一切事物都是与神有关系，一切事物都从神那里流出，因为他使它们流出，而能找到这个泉源的地方首先是我们自己，是我们的内心。

“救恩和治愈的泉源在我们内喷出其精神的水流。上主在我们内是一口井，他邀请我们在这口井边休息，在那里恢复自己的精力。我们必须找到这些内在存的泉源，必须让它们的水汪汪地流，使它们一次又一次地灌溉我们生活的田原。这样它才不会变成沙漠。‘我使你们得安息。’（《马太福音》11:29）这是主的恒久承诺，而这个承诺需要主圣灵的流动去实现它。从内心我们将会得到精力、灵修上的信心和能量……如果我们找不到这些内在的资源，那么无论是努力或外在的平安，都不能帮助我们。”神的愿望是，他要“在我们心中感动我们，要在我们

source, where they flow from God.” The source, where all things are connected to God and flow from Him – as He spills from them – can be found, once again, first and foremost inside ourselves. “It is in ourselves that the springs of salvation and healing are gushing. God is like a well within us, where we are invited to rest and refresh ourselves. We must find these internal sources and let them flow, again and again, onto the land of our life. Then it will be no desert. *I will give you rest* (cf. Mt 11:29) – the Lord’s ancient promise is kept by God’s flowing spirit. From out of ourselves we will get our strength, spiritual confidence and power [...] If we do not find these internal sources neither exertions nor outward peace can help us.” It is God’s will to “touch us in our hearts,

内心放开一些神圣的泉源，在我们心中创造天堂……拉丁语的 *Cordis intima*（心灵最深处）这句话就是指与神过着一种非常亲密的生活。”^①

1964年8月1日，德国神学家古瓦迪尼（1885-1968年）描述了他的一个梦，它与每一个人获得的一种“密码”有关。他这样写道：“昨晚，或更好说是今天早上，因为梦想较多都是早上来的，我做了一个梦。我已经不再记得这个梦的具体情况，但我记得一句话，这句话是我说的或是别人说的，我也不知道，但这句话看来很重要……我听到的是，当我们出生时，我们每一个人获得了一句话、一个词，而这好像很重要，这不是一个偶然

where He wants to unleash the sacred springs and create heaven [...] *Cordis intima*: What it is really about is a life of intimacy with God.”^①

On August 1, 1964 *Romano Guardini* (1885-1968) described a dream he had, which was about the personal “password” of every human being: “Last night or rather this morning, as dreams tend to come to us in the mornings, I had a dream. I no longer recall what happened in the dream, but something was said, either to me or by me, I don’t remember [...] It was said that when we are born, each of us is given a word – and this point seemed to be very important, that it was not merely

① 参见德尔佩（Alfred Delp），《面临死亡》（*Im Angesicht des Todes*），*Ignatianische Impulse*，vol. 21, Würzburg 2007年。

① Cf. Alfred Delp, *Im Angesicht des Todes (Ignatianische Impulse, vol. 21)*, Würzburg 2007.



的、可以忽略的东西，而是一个重要的词。当我们诞生的时候，这个词也被说出，它被呼入我们的存在中，而它就是后来要发生的每一件事的一个密码。它既是一种力量，又是一种弱点，同时是一个任务和一个承诺，既是保护，又是一种警告。后来年复一年所要发生的一切事，都是因为这一个词而发生的，是这个词的解释和实现。而且，最重要的是这一点：得到了这一个词的人必须理解它，并必须和这个词达成某种共识，他必须认同这个词。这和我们每一个人都有关系，因为我们每一个人都得到了这样的一个独特的词。也许当我们将来受审判时，这个词将成为审判的基础或标准。”这种“密码”的比方是一个很尖锐的描述，它形容我们所得到的这一切核心的信息，即关于我们

a disposition, but actually a word. This word is spoken into our being and it serves as a password for everything that will happen later on. It is both a strength and a weakness, both a duty and a promise, both protection and threat. Everything that will happen throughout the years is a consequence of this word, its explanation and fulfilment. And what really matters is that the person to whom the word is spoken – and this concerns all of us, because an individual word is spoken to each of us – understands it and reaches agreement with it. And perhaps this word will be the basis for how we will once be judged.” The image of the password is a pointed description of all the essential information we are given for our orientation and development in the context

“自我”的发展方向的信息。^①

德国神学家拉内尔（Karl Rahner SJ, 1904–1984 年）使用来自“深井的灌溉”这样的比喻来描述依纳爵的神操。对他来说，神操使人“直接和天主相遇（也许我们应该说，神操帮助我们去理解，我们从一开始一直和天主相遇，如今也始终如此）”。教会也给我们提供很多不同的“灌溉系统”，而除了这些以外，依纳爵可以这样地帮助我们：“除了这些外在的资源以外，除了这些从外面来灌溉心田的水源，[即除了宗教教育、教会信条、律法规定等等以外……]可以说有一口很深的井，这口井在田中本来就有，从这口井里有活

① 古瓦迪尼的“密码”和我所说的“神的指纹”之间有很根本的关系；对于我们每一个人所呼出的词就是我所描述的神对每一个人的独特触摸。天主在一开始说的话就是对每一个人所呼出的词。

of the self.^①

Karl Rahner SJ (1904-1984) uses the image of “irrigation by a deep well” to describe Ignatian exercises. To him, they “facilitate a direct encounter with God (or should we say: help us understand how we have always encountered and are encountering God?)” With regard to the many different “irrigation systems” that the Church offers us, Ignatius could make the following contribution: “Apart from these external sources, apart

① There is a fundamental correlation between Guardini’s password and what I call “God’s fingerprint”, between the individual word spoken to each of us and the personal touch. The Word of God that was there from the beginning resounds in the personal word spoken into every human being.

的精神水源流入永生，正如约翰告诉我们的那样。”因此，依照依纳爵的意思提供灵修神操就意味提供一种帮助，即“帮助人们走入自己生活的奥迹，鼓励他们不要忽略天主的直接临在，而是有意识地体验它并接受它。”

在他的著作《论坏事中的益处》（德语版 *Vom Schlechten des Guten*，英语版 *Ultra-Solutions*），美国心理学家瓦茨拉维克描述了一个人，

from the waters that are fed in from the outside to irrigate the land of the soul [... apart from religious indoctrination, beyond the dogmas about God and His commandments, beyond all that...], there is, so to speak, a deep well on the land itself, and from this well, dug in this manner right there on this land, the waters of the living spirit well up to eternal life, as John tells us.” Offering spiritual exercises, as Ignatius understood them, means offering a “mystagogical help to others, encouraging them not to suppress God’s immediate presence but to consciously experience and accept it”.

“I am more me than me” – In his book “*Vom Schlechten des Guten*” (“*Ultra-Solutions*”) psychologist *Paul Watzlawick* portrays a character who is

这个人始终在寻找幸福和长久的充实感，终于在某一个时刻领悟到这一点：人不能在外在世界找到自己的存在，因此也永远不能“拥有”它。有了这种理解后，此人即体验到了“末日的预言的实现”并投入到现今时刻的充实生活。我们一直寻找那些我们从一开始本来就是的东西，我们一直在找一个“比自我更自我”的东西。正如瓦茨拉维克正确指出的那样，这种成功认识自己的时刻是无法留住的，也不能随意重复，又不能恰当地描述。这是一个独特的、一次性的事件，但它可能有长久的影响。如果我们无法停留在“此时此刻的圆满”中^①，我们是否至少能

① 在基督信仰和非基督信仰的传中，“此时此刻”的概念很重要，参见考撒德（J.-P. Caussade SJ, 1675-1751年）神父写的 *L'Abandon a la Providence divine*（《投入于神圣的安排》）之中的（“此时此刻”）“moment pr é sent”。

looking for fulfilment and lasting happiness and who reaches a moment of clarity by understanding that one cannot find in the outer world, and can therefore never *have*, what one has always *been*. With this insight, the character experiences the fulfilment of the apocalyptic prophesy of the end of time and plunges into the fullness of the present moment. We are constantly searching for what we have always been, for something that is “more me than me”. As Watzlawick rightly points out, such a moment of successful self-recognition cannot be retained, repeated at will or adequately expressed. It is a unique event, and yet may have a lasting effect. If we cannot remain “in the fullness of

留住这个体验的效果，并生活在其中，而告诉他人关于这件事的重要性呢？但为了告诉别人，我们也必须明白，这种礼物不是我们能安排的，不是我们能摆置的，因为它不是一种物品，不是一种财产，而是一种存在状态。

the present moment”^①, can we at least retain the effect of this experience, in order to live in it and from it and tell others about it? In order to do so, however, we need to be aware that this gift is not at our disposal, because it is a state of existence, not a possession.

① The “present moment” is important in Christian and non-Christian spiritual traditions, cf. the “moment pr é sent” in *L’Abandon a la Providence divine* by J.-P. Caussade SJ (1675–1751).

神没有创造死亡

God Did Not Make Death





在我们内不仅仅有生命的种子，也有死亡的种子。它是后来从外面被加上的，因为我们拒绝了生命的泉源；也就是说，死亡的种子是通过罪恶而来的。罪恶是一种传染病，它的传染性如此之强，以至于我们当中没有一个人能脱离它。我们都传染了它，而且也都把它传了下去。“但因魔鬼的嫉妒，死亡才进入了世界；只有与他结缘的人，才经历死亡”（《智慧篇》2:24；参见《罗马人书》5:12）。自从我们忽略了上主的警告“免得你们死去”（《创世记》3:3; 2:17）并落入了一种异化人的、敌对的和致命的权力的控制后，上主始终尝试要把我们从死亡中

In us there is not only the seed of life but also the seed of death. It was added later and externally, through our rejection of the source of life, i.e. through sin – an infection that is so contagious that none of us can escape it; we all contract it and pass it on. “But by the envy of the devil, death entered the world, and they who are in his possession experience it” (Wisdom 2:24; cf. Rom 5:12). Ever since we disregarded God’s warning “lest you die” (Gen 3:3, 2:17) and fell into the hands of an alien, hostile and deadly power, God is constantly attempting to save us from death.

拯救出来。这样，我们所有的人，无论是个人或集体，都已经成了生命和死亡之间的战场。

有关生死的大事

下面的论述强调这样的信念：“上主并没有创造死亡”，而上主并不“因活物的灭亡而感到喜悦”。《旧约》的《智慧篇》几乎用乌托邦式的语言来表达这样的观点：对人类来说，“世界上的一切受造物都是有益的”；也就是说，它们为我们的生活是有益的，而“阴府在地上也没有权势”。（《智慧篇》1:13-14。全文：“因为天主并未造死亡，也不乐意生灵灭亡。他造了万物，为叫它们生存；世上的生物都有生命力，本身都没有致命的毒素，阴府在地上也没有权势。”）这些话表达了上主对创造界的原来理想，他坚持这种理想，

This makes us all, collectively and individually, a battlefield of life and death.

A Matter of Life and Death

The following segment is based on the conviction that “God did not make death” and that He does not “rejoice in the destruction of the living”. In words that sound almost utopian, the Book of Wisdom points out that all “creatures of the world are wholesome” for humanity, i.e. they are beneficial to our life, and that there is no “domain of the nether world on earth” (Wisdom 1:13-14). These words express God’s original idea of Creation, to which He holds fast despite the now prevailing reign of death. God loves life (cf. Wisdom 11:26), He is “not God

虽然死亡的统治现在占上风。上主爱生命（参见《智慧篇》11:26），他不是“死人的神，而是活人的神，而在他那里一切都是活的”。（《路加福音》20:38）他是死亡的敌人，是死亡的死亡，是从死亡中的拯救者，因为他本身就是生命。上主是生命，而他代表生命的选择。

对我来说，我们绝对无法摆脱生命和死亡之间的搏斗，这是一个坚决无情的搏斗，以我们身体的死亡为终结。作为基督徒，我们能更有意识地体验到这种搏斗，我们能有意地进行这种搏斗，与我们的主一起面对他，也与其他人一起参与这个搏斗。来自古代复活节礼仪的一首著名诗歌称这种搏斗为一个“决斗”：
“*Mors et vita duello conflixere mirando; dux vitae mortuus regnat vivus*” “死亡和生命在一次奇妙的决斗中碰撞了，生

of the dead, but of the living, for to Him all are alive” (Lk 20:38); He is the born enemy of death, the death of death, the saviour from death – life itself. He is life and He represents the determined option for life.

For me, there is no doubt that we are all invariably locked in the conflict between life and death, in a bitter struggle that ends only with our physical death. As Christians, we experience this battle with greater awareness and fight it consciously, together with our Lord and with our fellow human beings. An ancient text of the Easter liturgy, the Sequence of Easter, calls this conflict a duel: “*Mors et vita duello conflixere mirando; dux vitae mortuus*

命之王死去了，但又活着而当王。”在灵修陪伴中，我认为自己的角色是一名观察者和挑战者；我也参与这次决斗，也在其中负责；我站在耶稣一边，站在生命一边。我参与，因为我睁开眼睛，打开耳朵和心灵，这样能追溯生命的印迹，这些印迹刻入了我对话伙伴的自我内，它们会以不同的方式、在不同的时间出现。死亡的痕迹经常企图模糊生命的印迹，因此也必须跟踪生命的印迹。认出死亡的印迹可以大有裨益。灵修上的陪伴揭示：死亡的痕迹不能根除生命原来的种子。恰恰相反：死亡的种子指向生命的种子，并必须为生命的种子而服务。复活的奥迹是这种现象的最后证明。

regnat vivus – Death and life contended in a spectacular battle; the Prince of life, who died, reigns alive.” I understand my role in spiritual accompaniment as that of a witness and a challenger, who is involved in this struggle in a responsible position and sides with Jesus and with life. I play my part by keeping my eyes, ears and heart open in order to follow the traces of life that are inscribed in the self of those I accompany, however and wherever these traces may appear. An attentive awareness of the traces of death, which attempt to blur the traces of life and must therefore follow their path, can be very helpful in this context. Spiritual accompaniment reveals that the seed of death cannot eradicate the original seed of life. On the contrary: the seed of death points to the seed of life and must serve

it. The Easter mystery is final proof of this.

在此我想简单提到在人的灵魂中能找到的死亡痕迹：愧疚感（各种不舒服、不自然，感到瘫痪，感到死亡的阴影，没有生命力）、对死亡的不健康恐惧（否认死亡、种种逃避方式、以各种方式想保护自己、攻击他人的表现）、建立人际关系的能力受到阻碍（不能面对自己、不能和人建立好关系、不能与上主和好）、伤痕和心灵上的痛苦痕迹（较大的或较小的）、自信心受到限制（相信自己几乎没有存在的权力，自己是“废物”、很少享受自己的存在）、对与性相关的事物（sexuality）持负面态度（堕怠、企图以钱物换取、无力建立起关系、无法充分享受生活）、恐惧和焦虑（无论我们有没有意识到，恐惧始终陪同死亡的痕迹，也暗示死亡的痕迹）。

I would like to briefly mention some of the traces of death that can be found within the soul: *guilt* (inhibitions, feelings of paralysis, deathly shadows instead of a zest for life), *unhealthy fear of death* (denial, evasion, obsessive attempts at protecting oneself, aggression), *impaired capacity to form relationships* (with ourselves, with others, with God), *injuries and traumata* (greater or smaller ones), *reduced self-confidence* (believing that we have little right to exist, taking only subdued joy in our existence), *a negative attitude to sexuality* (listlessness, attempts to compensate, reduced capacity to form relationships, subdued enjoyment of life), *fear and*

灵修陪伴不应该简单地忽略或忽视这些痛苦和不健康的因素。这些不健康因素来自死亡。和死亡本身一样，它们来自人类的罪恶历史，并且会延长这个罪恶史。和身体疾病一样，这些因素——在广义上——是罪恶历史的结果，但这并不意味着它们可以被归类为罪恶，虽然疗愈、忏悔与和好都有关系，都是分不开的。死亡的这些因素暗示我们在很多方面需要疗愈。当然，不仅仅是我们的灵修生活受这些因素的攻击和干扰。如果想在灵修陪伴中寻找生命而抵抗死亡因素，就需要一种特殊的关注和觉醒。灵修陪伴需要根据每一个人的能力和潜能而全心投入，要有耐心、坚忍、爱心，也需要全面肯定自己的信念。

anxiety (whether we are conscious of them or not, fears *always* accompany and indicate the traces of death).

Spiritual accompaniment cannot simply ignore these sufferings and ailments. They are ruled by death; like death itself, they originate in humanity's history of sin, which they prolong at the same time. Like physical ailments, they are – in the widest sense – consequences of this history of sin, but this does not mean that they should be subsumed under the concept of sin, even if healing, repentance and reconciliation belong together. These inroads of death reveal our manifold need for healing; and of course it is not just our spiritual life that is afflicted and affected by them. Advocating for life against death in spiritual accompaniment

灵修陪伴者有时候也应该采取某种“治疗性的干涉”，但这是因人而异的。但对我们所陪伴者生活中的因素，我们都应该不断让自己的观察力和知觉力变得更敏锐，这样才可以更完善地发现他们生活中的生命力和死亡因素。

根据我的经验，我发现死亡的力量一次又一次使用同样的模式来攻击人。生命走在前面，而死亡只能走在后面，因为死亡也不过就是生命的否定。死亡去从后面骚扰生命，最终想异化它，想毁灭它。死亡本身不能为人提供任何东西。它的谋略看来很微妙，但实际上并不是。死亡始终用同

requires a specific attentiveness; it is a task that should be carried out passionately, patiently, insistently, lovingly and in the full conviction of our beliefs – always according to our personal possibilities and abilities. The level of “therapeutic” interference required will certainly differ from one case to another. But we should certainly never tire of honing our instincts for and perception of the traces of life and death in the lives of those we accompany.

In my experience the powers of death basically apply the same patterns over and over. Life takes the lead and death, as a negation of life (which is all it is), must follow it. It stalks life, only to pervert and destroy it. Death in itself has nothing to offer. Its schemes may seem subtle, but on closer

样的陷阱和阴谋，但每次很巧妙地调整它，使它适合某人。比如，死亡巧妙地替换一些概念，用“我不得不活着”的感受来替代“我被允许生活”的基本感受，用“表现”来代替“给予”，用“功用”代替“想象”，用“成功瘾”来代替“现实”。也许这一切听起来都不是很可怕的，但其效果因此更大，其结果更是无法避免的。

在另一方面，生命有巨大的想象力和发明潜力。生命是非常多样的、多元化的和创造性的。只要我们生活，我们的内在自我就一直有生命力，就和在第一天的生活一样，非常年轻和灵活。生命比死亡强大，它甚至可以“利用”死亡作为一种拯救的方式，而生命也很清楚地意识到自己的机会

inspection they are anything but. Death always uses the same traps and ruses, while of course artfully applying and carefully adapting them. For instance, death replaces the basic feeling of being allowed to live with the feeling of having to live, it substitutes giving with performing, imagination with functionality, reality with obsessive achievement. All this may not sound too dramatic, but this is what makes it all the more effective and consequential.

Life, on the other hand, is incredibly inventive. It is immensely manifold and imaginative. For as long as we live, we remain alive in our inner selves, as young and agile as on the first day. Life is stronger than death, it may even “use” death as a means of deliverance, and it is very well aware of its definite

和这个机会的局限性。虽然如此，生命很容易会陷入死亡的种种陷阱，很容易被死亡绑架，最后生命无法感觉到自己的力量。最终，死亡不会战胜人，但它依然会尝试在每个人的生活中占领越来越大的地盘。

在这种危险的处境中，耶稣给我们提供了关键的协助。他不妥协并拒绝死亡的种种尝试和努力。他帮助人的内在自我，又加强生命力，使我们抵抗死亡。当然，我们需要相信而承认他，去接受他的帮助，而那些寻找灵修陪伴的人一般来说都有这种信仰。当然，对那些与基督信仰没有很多关系的人来说，耶稣仍然可以给他们很多有益的教导。因为耶稣和我们一样：在他那里，生命和死亡的搏斗并不发生在某种独立的、隔离的存在层面上，而以一种微妙被装饰的方式发生在每天的生活当中。因此，我们也不可避免地被缠入其

chance. And yet life can so easily fall into the traps of death and be taken hostage by it – until it cannot feel itself any more. Death will not be victorious in the end, but it attempts to gain ground in every human being.

In this perilous situation Jesus offers decisive help. He is uncompromising and resists all of death's efforts. He joins forces with our inner self and with life to fight death. It takes faith in Him to recognise and accept His help – then again, someone who is interested in spiritual accompaniment will usually have such faith. Still, what He gives us can also be very useful when talking to people who have less personal connection to faith. For in Him, as in all of us, the conflict between life and death does not take place on a separate level of existence, but unfolds



中，从我们诞生那天开始就是如此。

人性的敌人

死亡有一个帮凶，甚至可以说就是它的发明者：“那握有死亡的权势者——魔鬼”（《希伯来书》2:14）。这种力量可以定义为“仅仅思虑死亡者”，这就和耶稣正好相反，因为耶稣是“生命之王”，他仅仅思虑生命。他的对手从一开始要我们走向死亡。依纳爵称它为“人性的敌人”。

我们几乎不能用世俗的范畴来描述邪恶的重力和引力，

in a subtly concealed manner on the level of everyday human life. And we are thus inevitably drawn into it even as we are born.

The Enemy of Human Nature

There is an ally, or we might even say inventor, of death: “the one who has the power of death, that is, the devil” (Heb 2:14). This power can be defined as having only death in mind – in direct contrast to Jesus, who is the “ruler of life” and has only life in mind. His opponent drives us towards death right from the beginning. Ignatius calls him the “enemy of human nature”.

The weight and force of evil and the human suffering it

以及邪恶所引起的苦难。也许甚至在今天我们可以用“魔力”来形容它，因为我们无法理解这些“魔鬼来的因素”，它们远远超越人心中的迫害能力和邪恶。如果说，这个力量是“无害的”或“没有那么可怕的”，那就等于不适当地描述人类的痛苦和人类的罪责。谈论“人性的敌人”时，这个名称就指一种迫切的问题，不仅仅是边缘的，而是核心的危险，而这个敌人想致命地伤害我们的“本性”（“性” nature 来自拉丁语的 *nasci*，即“诞生”）。我们的本性不断恢复自己的精力，它塑造我们、支持我们，从内在的自我的深处。这个敌人尝试要伤害我们的根子，我们的根源，即上主触摸我们的地方，创造了我们的地方，而我们不断从这个根源获得生命。我在此要引用《圣经》的两个章节来说明我的观点。

causes can hardly be described in worldly categories. We might use the term “demonic” even today to refer to the sheer incomprehensibility of that which surpasses our usual concepts of destructiveness and evil in humans. Attempts to keep up the illusion of harmlessness at any cost will not do justice to humanity, its suffering and guilt. The “enemy of human nature”, as the name suggests, obviously represents an acute, not just a peripheral, threat to humanity and aims to wound us fatally in our “nature” (from Latin *nasci* = to be born), which constantly regenerates, shapes and sustains us from the depth of our inner self; to harm us all the way down to our roots, where God touches us and creates us and from where we obtain our life. I would like to cite two passages of Scripture to further clarify my point.



被告的阴影

在若望的《启示录》中的一首凯旋歌中，我们听到一个嘹亮的声音宣布：“如今我们的天主获得了胜利、权能和国度，也显示了他基督的权柄，因为那日夜在我们的天主前，控告我们弟兄的控告者，已被摔下去了。”（《启示录》12:10）这段经文使用一种很奇特的称呼：“我们弟兄的控告者”，指“人性的敌人”。这个敌人“日夜在天主前控告我们”，这样使我们感到越来越累，使我们失去精力。这里没有提到控告的内容，但这里很清楚地说，这种控告是一辈子的事，它发生“日夜”，而且没有人能逃脱它。

The Deathly Shadow of Accusation

In a triumphant song in the Revelation to John we hear a loud voice announce: “Now have salvation and power come, and the kingdom of our God and the authority of His Anointed [Jesus]. For the accuser of our brothers is cast out, who accuses them before our God day and night” (Rev 12:10). This text uses the mysterious description “accuser of our brothers” to refer to the “enemy of human nature”. He wears us down by accusing us before God day and night. The contents of this accusation are not mentioned, but it is clear that it is a constant accusation, happening day and night, for a lifetime. And no-one can escape it.



这种魔鬼式的控告发生在我们内心的深处。它使我们成为自己的控告者，而且在最高的权威，在天主面前的控告者。这种长期的自我控告受控告者（魔鬼）的推动，而这种控告促使我们隐藏自己（参见《创世记》3:7-9），使我们远离天主，远离他人，甚至远离我们自己。这个力量使我们异化，使我们和内在的自我有隔阂。我们感到一种不公道，并无法解放自己。我们的反应是攻击，但这种攻击指向我们自己，而为了回避这种控诉，这种攻击甚至会变得过分的，甚至会以自杀告终。依纳爵在自己的道路上，即在走向皈依的道路上，也体验到了这种力量（《依纳爵自传》22-25）。

我们所有的人都可能有一种控告自己的倾向，我们说自己有罪，而且不断地、不可逆转地这样说。这种倾向可

The demonic accusation happens deep inside ourselves. It makes us our own accusers before our supreme authority: "before God". This permanent self-accusation, fuelled by the accuser, drives us to hide (cf. Gen 3:7-9) from our God, from others, from ourselves. It alienates us from our inner selves. We feel exposed to injustice and lies and cannot free ourselves. The aggression with which we react is directed against ourselves, and in the attempt to escape the accusation, it may become excessive and may even end in suicide. Even Ignatius experienced such feelings on his path to conversion (APJ 22-25).

The tendency to pronounce ourselves guilty, constantly and irrevocably, can be found in all of us. It may take the form

以成为一种对无辜的“执迷”（fixation on innocence）或我们渴望隐瞒我们的真正自我。愧疚感也可能是自我控告的表现，而在灵修陪伴中，人们经常遇到这类的愧疚感和自责的心理。这种愧疚的声音是内在“控告者”声音的反映，他希望我们在我们的上主面前被宣布为有罪。这是邪恶的一个非常坏的形式，也是很微妙的形式。

在下文我尝试描述这种致命控告者之态度的特点和控告者的可怕领域。

所谓“阴影的领域”是一个特殊的说法，而很多宗教和传统文化都用这种概念指死亡的领域。这个“阴间”是亡灵的地方，他们的生命已经变得

of a fixation on innocence or a desire to hide our real selves. Self-accusation may also be expressed in feelings of guilt, which are often encountered in the context of spiritual accompaniment. They are like an internal echo to the constant, exhausting accusation that wants to see us pronounced guilty before our God. This is one of the worst and most subtle forms of evil.

In the following segment I will try to describe feelings which make up a certain attitude towards life that is characteristic of the deadly reign of the accuser.

The “realm of the shadows” is an expression that is used by many religions and cultures to refer to the sphere of the dead. It is the place of those whose life

很苍白，变成死的，生命的种种彩色都成了死亡的灰白。今天有很多人也感觉到这种“阴影的领域”，虽然他们还活着，他们感觉到自己被隔绝，没有生命力，被打入阴间。这种感受很可怕，它潜入他们，而他们无法逃脱这种感受。它破坏他们的生命，甚至影响他们的最精彩经验。这就是“死亡的阴影”（《路加福音》1:79），它可能会落到我们生活中的任何事件上。它夺取生命的活力、精力和希望，当然也夺取任何喜悦。因为我们失去与自己的接触，恐惧逐渐代替喜悦。死亡和墓穴是这种生活的象征；这样，人们就无法体验到生命本身。

这种“死亡的阴影”甚至在很早的时期已经会袭击人，会攻击青年和孩童，这并不是

has paled in death, where the colours of life have succumbed to the pallor of death. Today many people feel cut off, faded, locked in the realm of shadows even while they are still alive. It is an abysmal feeling which creeps up on them and which they cannot shake off and it undermines their lives and tinges even their most colourful experiences. This is "death's shadow" (Lk 1:79), which may befall any events in our lives. It robs life of its vividness, vigour and hope – not to mention its joy. Joy is increasingly replaced by fear as we lose contact with ourselves. Death and the grave represent the fate of such a life lived without internally experiencing life itself.

It is not uncommon for the shadow of death to befall people at a very early age, even

罕见的事。他们一开始可能没有意识到这个危险，经常很久以后才明白自己的命运。因为他们已经习惯了自己的感觉和思想方式，他们就不能想象，人生还有另一种感觉。那些很早落入了死亡阴影的人一般不会认为自己是一个很有才华的人，一个有吸引力的、了不起的人。他们对自己的印象是“灰色的”，而他们对前面的旅途没有信心，认为“前途渺茫”。在很多情况下，他们的生活缺少精力、光明和色彩，因为他们有根深蒂固的愧疚感和罪恶感，而这些不好的因素很早就进入了他们的内心。虽然他们经常觉得他们是“有趣的”与“和蔼的”人，他们是负责的、不攻击别人、平易近人和灵活的人，但他们始终感觉到自己不舒服，因为他们经常体验到一些不好的感受，他们不断责备自己：“我什么都做得不好。我不行。我没有吸引力。我不值得别人注意到我。”他

in their childhood. They will mostly not be conscious of it at first and it may often take a long time until they become aware of their fate. Being used to the way they feel, they have only a vague idea that one could also feel differently. People whom the shadow of death has befallen early will rarely think of themselves as bright, colourful, splendid individuals. They will have a grey, faded impression of themselves, and their outlook on the journey that lies before them will be a bleak one. In many cases their life is robbed of its vigour, light and colour by deeply-rooted and insidious feelings of guilt that have been planted early on. While others may often experience them as “pleasant”, responsible, unobtrusive, talented, enjoyable and flexible individuals, they will not be comfortable with

们的感受被压抑，几乎被消除。他们没有主见，没有信心，并始终怀疑自己有没有做对。他们的感受经常是空洞、玄虚、不具体且显然没有生命；他们感受被拒绝，他们自己或别人禁止他们有这些感受。他们没有信心，但有时候他们还很坚忍，比如当他们需要描述自己的情况时，或当他们肯定自己时。他们始终轻视自己，对自己没有很高的评价。简而言之，他们的感受缺少具体的对象，不够清晰，而他们经常没有足够深的感受，无论是对内在的或对外在事物。

themselves, because they experience too many unpleasant feelings and are constantly reproaching themselves: "I can't do anything right. I'm no good. I'm not interesting. I don't deserve anybody's attention." Their feelings are suppressed, almost cauterised. They are insecure and are constantly second-guessing themselves. Their sentiments are frequently hollow, vague, unattainable and seemingly lifeless – pushed aside and forbidden by themselves or others. They are diffident, but sometimes also very tough, when it comes to describing and asserting themselves. They are constantly afflicted by low self-esteem. To put it briefly: their feelings lack contrast and they often do not feel enough, both inwardly and outwardly.

有这种精神结构的人显然

People of such a constitu-



落入了某种异化人的、毁灭生命之力量的控制中。他们感觉到，他们离自己的内在泉源很远。他们意识到自己在受苦，就和那么多别人一样的受苦，但他们不知道他们具体为什么受苦。每一个人的命运中包括和死亡的相遇，但这种死亡的形式，即逐渐的解体、逐渐的消亡肯定是很危险的。人们往往很少注意到这种逐渐的死亡，而那些自己处于这种情况的人也经常注意不到：他们简单地认为，这是他们生活的一部分，因为在他们眼中，事实就是这样，而且没有选择。

控告者的努力导致一种充满痛苦的日常生活，这就逐渐使受患者的生活价值降低。可是，虽然他们受那么多苦，但他们不会很轻易地放弃对自己的控告，不会轻易地放下他们从孩童时期所习惯的愧疚感。

tion are obviously in the hands of an alien and life-destroying power. They feel cut off from their inner sources. They are well aware that they are suffering, like so many others, but from what exactly they do not really know. Every human life has its encounter with death, but this form of death, this gradual disintegration, is certainly very dangerous. It is often given little attention – even by those who suffer from it: they simply perceive it as part of their lives, because to them, things are as they are and as they must be.

The work of the accuser results in a painful and dreary routine that gradually diminishes the life of the afflicted. But despite the pain they suffer, they do not easily relinquish the self-accusation and feelings

他们以不可思议的坚忍继续保持所习惯的愧疚感。这种坚忍部分上来自我们心里的基本态度，即：我们不愿意谴责或得罪那些我们所爱的人和需要的人，哪怕这就意味着我们自己必须承担很重很重的负担。但在这悲剧中负面创造力奸诈的使用（参见《神操》329：“表面上的理由、微妙的辩论和长期的误解”）可能会越过个人，从而指出那个专业的控告者（professional accuser），那个“说谎之父”（《约翰福音》8:44），“人性的敌人”。仍然无法理解的是，这样的事如何能“在上主面前”发生，除非这就是那最关键的、末世性的搏斗；在这个搏斗中日子被“减少的”（《马太福音》24:22；《马可福音》13:20）。

of guilt transferred to them mostly in their childhood, but defend them with unbelievable insistence. This insistence is partly due to the way in which our soul wants to acquit those we love and need of any offence, even if this means placing a heavy burden on ourselves. But the incessant perfidious use of negative creativity in this drama (cf. SpEx 329: “apparent reasons, subtleties and perpetual fallacies”) may actually transcend the individual and reveal a professional accuser, a “father of lies” (John 8:44), an “enemy of human nature”. What remains incomprehensible is how such an event can happen *before God* – unless it is actually the decisive, eschatological conflict in which the days are “shortened” (Mt 24:22, Mk 13:20).



也许有人觉得，这种“阴影中的”生活，即逐渐漂向死亡的过程太普遍、太平常、太一般。然而，耶稣并没有认为任何痛苦是“太普遍”的或“太一般”的。如果能帮助这样的人，如果能稍微减轻他们的负担，甚至能完全吹散笼罩他们整个生活的乌云，这是多么奇妙的事，也是一种奇妙的救恩！这就取决于我们自己愿不愿意面对自己的真相，有没有这种勇气？虽然谎言的网络缠住了我们，使我们陷入罪责和说不清的亏欠关系、无望和被压抑的愤怒中，但人心最强大的动力仍然是对真理的渴望。而这种渴望首先面对的是我们自己的基本真理，这个真理写在我们内在的自我之中。我们需要发现和强化我们的生命意志，需要在上主面前看清我们自己的真相，但这并不意味着这些受苦的人有很多“需要”。相反，那些接受帮助的人是“胜利者”，因为他们不恪守他们

Perhaps this shadowy existence of drifting towards death appears all too usual, widespread and ordinary. Jesus, however, has treated no suffering and no death as too ordinary or unimportant. How wonderful and redemptive it is to help someone lift or even completely disperse the fog covering their lives! It is a matter of wanting, and daring, to face our own truth. Even if we are caught in a web of lies, guilt and unclear debt relations and are blanketed by despondency and repressed rage, the yearning for truth still remains one of the strongest human impulses. And this concerns first of all our own basic truth, inscribed in our inner self. We need help to discover and strengthen our will to live and to dare to face our own truth before our God, but this does not mean that sufferers are “needy”. On the contrary,

所知道的原来生命，而是开放地接受新生命的恩赐：“因为那……控告者已被摔下去了。他们赖羔羊的血（就是耶稣的牺牲，因为他为了抵抗控告者而牺牲自己）和他们作证的话，得胜了”（《启示录》12:10-11）。

害怕死亡的阴影

《希伯来书》中有一句很值得关注的话，它关涉到我们的牢狱和我们的解放：“那么，孩子既然都有同样的血肉，他[耶稣]照样也取了一样的血肉，为能借着死亡，毁灭那握有死亡的权势者——魔鬼，并解救那些因死亡的恐怖，一生当奴隶的人”（《希伯来书》

those who accepts help will be victorious, because they do not hold on to the life they know but accept the gift of a new life: “For the accuser [...] is cast out [...] They conquered him by the blood of the Lamb [i.e. by the sacrifice of Jesus, who gave His life to withstand the accuser] and by the word of their testimony” (Rev 12:10-11).

The Deathly Shadow of Fear of Death

The letter to the Hebrews contains a remarkable statement about our imprisonment and our liberation: “Now since the children share in blood and flesh, He [Jesus] likewise shared in them, that through death He might destroy the one who has the power of death, that is,

2:14-15)。

这几行明确地告诉我们，对于死亡的恐惧比死亡本身更具有杀伤力。恐惧是死亡最有效的工具。这种恐惧不仅仅限制我们的生命，它也限制我们的自由。对死亡的恐惧使我们瘫痪，使我们不自由，使我们屈服于一种陌生的、外在的力量。恐惧使我们没有精力，并把我們投入牢狱。它毁灭我们并使我们容易受威胁。在恐惧的影响下，我们开始否认我们的内在自我，并否认我们生命的基本真理。这一点对我们有毁灭性的后果。对死亡的恐慌可能有很多形式和表现，而这种恐慌也许会使我们做出非常可怕的事：有人会自杀，有人会不断地攻击别人。当《希伯来书》提到魔鬼时，这并不是夸大的说法。

the devil, and free those who through fear of death had been subject to slavery all their life” (Heb 2:14-15).

The fear of death is more deadly than death itself, as these few lines expressly tell us. Fear is the most effective tool of death; not only does it limit our life, it also restricts our freedom. Fear of death paralyzes us, makes us unfree and subjects us to an alien power. It cripples and imprisons us. It destroys us and makes us susceptible to coercion. Under its influence, we begin to deny our inner self, the basic truth of our life. This has disastrous consequences for us. A panicky fear of death in its various forms can make us do the most deadly things: from committing suicide to waging a war of aggression. The letter to the Hebrews is not exaggerating



when it speaks of the devil!

我们在无意识中从早期的孩童时期开始就面对这种恐惧，而这种对死亡的恐惧有深远的影响。一个孩子能得到多少或失去多少，这取决于母亲，即最重要的教育者如何利用或不利用对死亡的恐惧。惩罚本身往往不会对孩子造成最大的压力，但如果是威胁的话，就算让孩子害怕他们将会失去某人的爱这一点可以给孩子造成很大的压力，如果他们单独一个人面对这种恐惧。当然，孩子需要纠正和谴责，而他们也积极地寻找成年人的指导。但如果纠正和指导触摸孩子的真正自己，这种纠正可能会成为一种致命的武器。比如，孩子都有一种强烈的并且很深的冲动，就是发展和表达自己情绪的冲动。如果他们的情绪得不到回应，他们就会开始否认自己的这种生命冲动，这样他们想避免再次被拒绝，因为他们

We are unconsciously confronted with this greatly consequential fear from our early childhood. How much life a child gains or loses also depends on how its most important figure of attachment co-operates, or even operates, with the fear of death. Mostly it is not the punishment itself but the threat or possibility of a deprivation of love that subjects children to this elementary fear, which they are left to confront alone. Of course, children need correction, and they actively search it. But correction can become a deadly instrument where it touches upon the child's actual selfhood. For instance, children have a strong and deeply-rooted urge to develop and express affection. If this affection remains unrequited,



要生存。他们自己便禁止内心创造力的主动发展，这样他们便造成一种痛苦的阻碍，这种阻碍成为他们生活旅途中的阻力，而且他们也会把它传下去。孩子们忍受这样的创伤越多，这些创伤也越大，这些孩子就处于越大的危险之中，他们将来可能会失去原来的能力，即感觉到基本正当的信念：“我存在和我如何存在都是美好的。”如果这样的事发生，他们再不能充分地依赖那种从他们内在自我流出的生命之流。这样，他们必须学习过分的个人调整，并且让他们的生存策略包括一些伤害自己的因素。这样，他们屈服于死亡的恐惧（他们害怕失去某人的爱）并付出了否定自己的代价——这并不是耶稣要我们付出的代价！对他们来说，表达和揭露自己的内在自我看来是危险的，因为这就是最早带给他们死亡体验的事。另外，他们还会有愧疚感，因为他们不感谴

they will begin to deny this vital impulse, in order to survive and avoid further rejection. They will deny themselves the vivid development of creativity, causing a painful impairment which will hinder them on their life journey and which they will pass on. The more such injuries children suffer and the deeper these injuries are, the greater the danger that these children will lose their ability to feel the original and justified conviction: "It is good that I am and how I am". If this happens, they will no longer be able to fully trust the stream of life that attempts to flow from their inner selves. This will force them to learn excessive personal adjustment and integrate self-harm into their survival strategy. They will then have submitted to fear of death (or in this case: fear of a deprivation of love) and will



责自己的父母（或母亲），并且要自己承担一切谴责。

have paid the price of self-denial – and not at all in the sense intended by Jesus! Exposing and expressing their inner selves will seem dangerous to them, because this was what brought about their experience of death in the first place. And then there is the feeling of guilt, which makes them take the blame for what they suffered at the hands of the figure of attachment they were given to love.

“如果我想作‘我自己’，我就遭受死亡的威胁。如果我顺从我的自发冲动，我得不到什么反应，我不被接受，并且要陷入深渊……”这样的基本经验也会使一些成年人以各种方式屈服于死亡的权力。生命的一切层面都提供很多例子。在极端的情况中，对死亡的恐惧夺取人们的自由意志，使他们成为别人可以利用的工具，这不仅仅在极权制度中会发

“If I try to be ‘myself’, I will be threatened by death. If I give in to spontaneous impulses, I will receive no reaction, will not be accepted and will fall into the abyss...” Such basic experiences can also teach adults to submit to the power of death in various ways. All levels of life provide examples – up to the point where fear of death robs humans of their



生，而且在“爱”中也会发生。人们想回避一些损失，因此他们承担更大的损失，但自己却毫不知情。他们不断努力回避诸多“小的”或“大的”“死亡”，可同时也变成了虚假的人、不忠于自己自我的人，变得很“复杂”“内心分裂”“不自由”，他们被强迫让自己的内心死去。对死亡的害怕使我们成为死的。另一种后果可能是某种对死亡的渴望或心理上对自己的否认和否定。从总体来看，人们都会继续他们自己在童年发现的“解决方案”和策略，但这些策略多少针对自己，履行这些策略只会贬损自己。这些人甚至会认为，这些策略是一种人文理想或刻苦的高尚作法。

free will and turns them into tools used by others, which can happen not only in totalitarian systems, but also in “love”. The personal losses people are thus trying to prevent may appear relatively negligible to others. In their unceasing efforts to avoid smaller or bigger “deaths”, people become false and untrue to their own selves, torn and unfree, and are forced to deaden themselves inside. Fear of death makes us dead. Another consequence may be a certain yearning for death or a psychological tendency towards self-denial. In general, people will continue to adhere to the strategies and “solutions” they found as children for the conflict they faced – strategies that are directed against themselves and can only be executed at their own expense; they may even come to consider them a human

or ascetic ideal.

如果死亡这种威胁我们的临在深深侵入我们的整个生活，那么死亡就不仅是深深地影响着我们，而且已经完全控制了我们。对死亡的恐惧转变成对生命的恐惧。我们在周围看到的是各种可能和不可能的死亡因素，我们再无法相信生命之神——在他的眼中，一切受造物都是好的，甚至是非常好的，但我们无法相信这一点。甚至对成年人来说，在这方面拒绝任何帮助可能是一个很大的诱惑，这样他们都不能克服那些“表面是良好的”“解决方案”（参见《神操》10），而且他们还会在表面上忠于自己，忠于童年时代的权威人士。然而，上主始终愿意人们接受他的拯救。作为成年人，我们不用觉得，我们需要永远恪守小时候在某种情况中采取的生存策略。一种危机经常使我们意识到这点。我

If the threatening presence of death permeates our whole life then death has gained not only powerful but overpowering control over us. Fear of death turns into a fear of life. We see ourselves surrounded by all possible and impossible deaths and are unable to believe in the God of life – to whose eyes everything He made is good, even very good – at least not for ourselves. It can be a great temptation, even for adults, to forego any help that could lead to an actual solution and to the redemption God is persistently offering for the sake of such deadly “solutions” – under the “appearance of good” (SpEx 10) and in supposed loyalty to ourselves and to the authorities of our childhood. As adults, however, we need not feel

们的治愈要求我们以新的方式面对这种致命的恐惧，要坚定地克服它。我们应该敢于接受帮助，采取关于我们自己和关于世界的新看法，这一切都需要信仰，也要受耶稣的鼓励，因为耶稣很愤怒地反对各种形式的死亡。

耶稣如何面对死亡

耶稣如何面对死亡呢？他如何看待他人的死和他自己的死亡呢？他以根本的形式体验到了生命和死亡之间的搏斗，并终极性地决定了这种搏斗。

eternally bound to the self-destructive survival strategies we adopted as children to cope with our respective circumstances. It is frequently a time of crisis that makes us aware of this fact. Healing requires that we dare to confront this deadly fear anew in a determined manner; that we dare to accept help and to adopt a new view of ourselves and the world – in faith and encouraged by the wrath of Jesus against death in all its forms.

How Jesus Dealt With Death

How did Jesus encounter death? How did He deal with the death of others and with His own death? He experienced the struggle between life and death in its original form and decided it once and for all.

拉匝禄

过去几年，我形成了一个自己的一贯传统：我在灵修陪伴的对话房间中挂着一张描绘拉匝禄复生的画图（参见《约翰福音》11）。该画呈现的是公开向死亡提出挑战的耶稣。他先流泪，表示自己因朋友的死亡而受感动。他用三句很短的话去叫他的朋友从坟墓中出来，虽然这个拉匝禄已经在坟墓中四天之久。耶稣故意晚一些到他朋友那里，因此他故意地提出这个冲突，提到这个人已经四天在坟墓中的事实，但耶稣不在乎。死亡的臭味和岩石中的墓穴都不会让耶稣感到害怕。在耶稣下令时，岩石必须释放生命。

Lazarus

It has been a tradition for me for several years to keep an icon of the raising of Lazarus (see John 11) in the room I use for conversations during spiritual accompaniment. It shows Jesus who publicly challenges death; He weeps and is overcome by strong emotions as He confronts death and with three brief words calls His friend, who has been dead for four days, out of the tomb. Jesus brings about this conflict on purpose by not arriving at His friend's side in time. The fact that it has already been four days does not bother Him. The stench of death does not deter Him and the solidity of the rock tomb does not impress Him. At His bidding, the rocks must release life.

死亡和“那握有死亡的权势者”（《希伯来书》2:14）不会放开耶稣，因为耶稣如此蔑视死亡和恐惧的普遍势力。耶稣对门徒们说：“我们的朋友拉匝禄仅仅在睡觉，但我要叫醒他”，这时就可以感觉到耶稣对死亡的蔑视（参见《约翰福音》11:11 和《马可福音》5:39）。耶稣仅仅重视天主，他关心的是圣父，并且关心活人，即他的朋友拉匝禄。我们都是拉匝禄。因为我们当中每一个人都应该生活，耶稣从来没有向死亡和死亡恐惧退让一寸，甚至自己受到生命威胁时也没有退让。耶稣热爱每一个人的生命，因此他在他朋友的坟墓边向死亡挑战，而这种热爱不久后会引导在犹太人的公议会（Sanhedrin）中，犹太人将正式决定要杀他（《约翰福音》11:45-53）。耶稣肯定都很明确知道这一切。

Death and “the one who has the power of death” (Heb 2:14) will not forgive Him this disrespectful treatment of death and its universal reign of terror. This disrespect for death can also be found in His words to His disciples: “Our friend Lazarus is asleep, but I am going to awaken him” (John 11:11; cf. Mk 5:39). Jesus only respects and cares for God, His father – and for the living human being, His friend. We all are Lazarus. And because each of us is meant to live, Jesus never gave an inch to death and the fear of death, not even for the sake of His own life. His passionate love for every human life culminates in a provocation at the tomb of His friend and will soon after lead to the official decision of the Council of the Sanhedrin to kill Him (John 11: 45-53). And Jesus is certainly well aware of this.

在灵修陪伴中，我都会想：我们曾经在我们个人的生活中遇到了死亡，而耶稣想从死亡中把我们叫出来，他以同样的坚决态度要我们生活，而这种态度曾使他付出生命为代价。我们不能使亡者复生；和耶稣不同，我们没有他的权力和权威。但他要求我们的合作。他请亡者的姐妹指给他看通往坟墓的道路。他请他们搬走墓前的石头，但他们拒绝（耶稣遇到很多人的拒绝！）并且说：“主啊，现在已经会有臭味！”不过，耶稣坚持自己的要求。在叫醒了他的朋友后，他请他们解开拉匝禄的布条，并让他自由地走。他给他们最关键的要求是：要相信他。他明确地问两个姐妹中的“玛尔大”，问她是否相信（《约翰福音》11:26）。如果他们没有信仰，他就无法作任何事（参见《马可福音》6:5-6）。

In spiritual accompaniment I assume that we have all suffered deaths in our lives and that Jesus wants to call us out of death, with that same breath-taking determination that cost Him His life. We cannot raise the dead, like He can, we do not have this power and authority. But He asks our co-operation. He asks the sisters of the dead man to show Him the way to the tomb. He asks them to take away the stone, and when they refuse (He meets with so much refusal!), saying “Lord, by now there will be a stench”, He insists. Once He has awakened His friend, He asks them to untie Lazarus and let him go. What He asks most of all is that they have faith in Him: He explicitly asks Martha, one of the two sisters, if she believes (see John 11:26). If they have no faith there is

耶稣命令他的追随者，就是我们，去治愈人的疾病并复醒亡者，这就符合他对生命的保护和鼓励：“你们要治好病人，叫死人复活，叫麻风病患者洁净，把鬼赶出去”（《马太福音》10:8）。显然他不是一个人和死亡搏斗，虽然他一个人决定了这种搏斗，而且终极性地决定了这个决斗。但我们也一样获得了这种召唤：我们应该战胜死亡，并且彻底地战胜死亡。死亡不会是最后的取胜者，而我们生活中的许多小的或大的死亡也不会是最后的取胜者。在一切我们认为“疾病”的东西上也是这样的：它们不会成为最后的取胜者，无论是身体或灵魂的疾病。在一切我们从童年以来所遭受的死亡方面也是这样的，虽然这些死亡是我们生活的负担，它仿佛要覆盖我们，要成为我们的监牢。

nothing He can do (cf. Mk 6:5-6).

Jesus commands us, His followers, to heal and to raise the dead – in the sense of His advocacy for life: “Cure the sick, raise the dead, cleanse lepers, drive out demons” (Mt 10:8). Obviously He does not wage war against death alone, although He alone has decided it in favour of our life, once and for all. But we, too, are called upon to fight death to the death. Death will not have the final say, nor will the many small or big deaths in our lives. This is true of everything that we consider an illness – in body or in soul. This is also true for all the deaths we suffer from childhood on, which burden our lives and seem to imprison and bury us.



拯救生命或毁灭它

耶稣面对死亡的第二个例子是耶稣治好一个手枯干的人（参见《马可福音》3:1-6）。如果和拉匝禄的故事对比，有人会觉得这个治好病人的故事有点微不足道，但因为这个故事也导致当局决定要害死耶稣，所以这个故事或许并不是那么微不足道的。

这个故事的场景是安息日的会堂。冲突的原因好像并不重要：在会堂中有一个“手枯干的人”。这样的情况能挑起与死亡的决斗吗？这样的事情足以让耶稣生气，让他更进一步向他的对手提出挑战吗？对耶稣来说，要完成的任务是“拯

To Save Life or to Destroy It

For a second example of how Jesus confronts death I would like to point to the healing of a man with a withered hand (see Mk 3:1-6). Compared to the raising of Lazarus this story may seem harmless at first glance, but since it also leads to an official decision to kill Jesus, it cannot be quite so harmless after all.

The scene is set on a Sabbath. The cause seems negligible: in the synagogue “there was a man there who had a withered hand”. Is that reason enough to engage in a lethal conflict with death? Is that reason enough to become angry

救生命，而不毁灭它”。耶稣在这里是不是夸大事实呢？这里是一只枯干的手，这只手可能是瘫痪的，甚至已经是死的，至少是不能用的手。看来耶稣的旅途计划完全允许他等待到安息日的结束，他可以在夜里处理这个事。但耶稣的观点完全不一样。对他来说，在当时当地治愈或不治愈那个人的决定是生命与死亡之间的决定。然而，那些反对他的人仅仅关注一件事：“他们窥探耶稣，在安自日医治不医治，意思是要控告耶稣。”

耶稣毫无犹豫地面向他们并向他们挑战。他完全意识到，

and provoke His opponents even more? For Jesus, the task at hand is “to save life rather than to destroy it”. Is this not an exaggeration on His part? A paralysed, withered, maybe even dead but at any rate useless left or right hand. It seems that, His itinerary permitting, Jesus could have easily waited until after sundown, the end of the Sabbath, to take care of this matter. But Jesus takes a completely different view. For Him, the decision whether or not He should help the sick man there and then is a matter of life and death. His opponents, however, are focusing on only one thing: “They watched Him closely to see if He would cure him on the Sabbath so that they might accuse Him.”

Jesus confronts them without the slightest hesitation.

如果他医治那人，如果他拯救这个人的生命，他会冒着生命的危险，但他要求那个人向前来，使一切在场的人都看到他。一个没有名字的、不起眼的人受苦对耶稣来说比任何礼拜仪式的规律更重要，而这些规律不应该导致一个人医治的拖延：“在安息日行善行恶，救命救命，哪样是可以的呢？”

他的挑战充满了整个会堂的每一个角落，而反对他的人保持沉默。双方的张力和冲突是可以感觉到的，这里必须会出现一些麻烦。耶稣的反应是充满感情的（就和拉匝禄复生前一样）。耶稣的情绪更加深冲突：“耶稣怒目周围看他们，忧愁他们的心刚硬，就对那人说：‘伸出手来！’”耶稣问他们关于安息日的事，但他们没有回答，所以他决定当

Fully aware that He is risking His own life by saving this man's life, He bids the sick man come before Him, in plain sight of all those present. To Him, no rules of worship could be more important than the unspectacular suffering of a nameless human being, nor could they justify a delay in helping him: "Is it lawful to do good on the Sabbath rather than to do evil, to save life rather than to destroy it?"

His provocation fills the room of the synagogue, accompanied by the silence of His opponents. The tension is palpable, trouble is brewing. Jesus reacts very emotionally (as He did during the raising of Lazarus), which adds to the tension: "Looking around at them with anger and grieved at their hardness of heart, He said to the man, 'Stretch out your

场就要医治那人的手。对这个人来说，这就意味着健康和生命。对耶稣来说，这意味着死刑的审判：“法利赛人出去，同希律一党的人商议，怎样可以除灭耶稣。”

自从巴比伦流亡时期以来（公元前第6世纪），安息日的传统在以色列的文化中成了一种“与众不同”的特征，而割损礼也一样成为特殊性的象征。安息日是举行礼拜的圣洁日子，在安息日必须遵守很多严格的规律。耶稣曾多次在安息日进行医治病人的活动，就是一种类似于医疗服务的工作。对他来说，减轻人们的痛苦比安息日的规定更重要。当那些严格遵守安息日种种规律的人问他关于安息日的圣洁

hand.” When He receives no answer to His question about the Sabbath, He decides to cure the man with the withered hand there and then. For the man this means health and life; for Jesus, the death verdict: “The Pharisees went out and immediately took counsel with the Herodians against Him to put Him to death.”

Ever since the Babylonian exile (in the 6th century BC), the tradition of the Sabbath has been a distinguishing element of Israel's culture, like the rite of circumcision. The Sabbath is a holy day of worship and rest, following strict and exact rules. Jesus frequently performs healings (a task that could be compared to a medical service) on the Sabbath; to Him, the alleviation of human suffering is more important than the Sabbath

时，他回答说：“安息日是为
人设立的，人不是为安息日设
立的。”（《马可福音》2:27）
在他对手的眼中，耶稣忽略安
息日的圣洁，这就意味着他蔑
视以色列之上主的圣洁，蔑视
以色列民族的特殊地位，并且
蔑视宗教权威和政治权威。这
样他们就有机会来严厉地控告
他，而这个机会就是他们所等
待的好机遇。

我们应该回到枯干的手
那里。这只手看来不重要，但
它引发了一次致命的冲突和交
战。在灵修陪伴中，我们应该
接受人们的具体情况，但这并
不意味着要忽略他们所遭受的
微小死亡。我们应该特别关注
那种“不起眼的”痛苦——大
多数人认为，自己必须接受这
些痛苦，而他们也不明白这些
痛苦的真正含义。对耶稣来说，

rules. When asked about the
sanctity of the Sabbath by those
who strictly adhere to it, He
gives a provoking answer: “The
Sabbath was made for man, not
man for the Sabbath” (Mk 2:27).
In the eyes of His opponents,
He disregards the sanctity of the
God of Israel and Israel’s identity
as a people and disrespects its
religious and political authorities
– which offers them a welcome
opportunity to make a grave
accusation against Him.

We should briefly return our
attention to the withered hand.
It is the seemingly unimportant
trigger for a lethal confrontation.
In spiritual accompaniment it
is important to accept people
as they are, but this does not
mean neglecting the seemingly
small deaths that they have
suffered. It is important
to pay special attention to

没有任何痛苦是应该被忽略的。在很多方面，受苦的人还没有学会注意到自己的痛苦。他们需要别人的关注，也需要自己的关注。如果他们让别人严地对待自己的问题，他们也要学习自己该如何认真地对待自己。这不是一件容易的事，而是一种长期的过程；这个过程需要很大的、重复长期的努力。一些根深蒂固的习惯会阻碍这种任务，人们在孩童时期学会了这些老习惯，而这些习惯已经成了“圣洁的规律”，侵犯这些规律使人有死亡的恐惧（参见《约翰福音》9:34）。这一切使得我们错误地认为：受苦是比较小的恶，但为我们的真正自我而站出来却是更大的恶。

“unspectacular” suffering – the kind of suffering most people believe they must put up with, without acknowledging its real extent. To Jesus, no suffering is negligible. In many cases suffering people have not yet learned to pay attention to their suffering. They need attention from themselves and others; by allowing others to take them seriously, they can learn to take themselves seriously. This is no easy task, but a gradual process that requires much effort and repetition. It will be met with resistance and obstruction by old habits, attitudes internalised during childhood and “holy rules” which inspire fear of death (cf. John 9:34). All these things make us perceive our suffering as the lesser evil compared to standing up, as we should, for our own true self.



耶稣为我们交出了他的性命，而我们应该这样总结耶稣的动机：“爱不容许死亡。”对耶稣来说，没有什么“不重要的”痛苦。死亡就是一切不诚实的因素，这些因素压抑着我们的自我的力量，而我们的创造主给了我们这个自我。因为耶稣深深爱我们，他不容许死亡的任何因素的存在。

蜕变

在感恩祭中，通过司铎的祈祷和对圣神的呼召，面饼和酒成为圣体和圣血，而这种转变也被称为“体变”。这就帮助我们理解耶稣以什么样的、具有创造意义的方式去看待自己的死亡。耶稣面对一些毁灭性的力量，但他在这样的处境中找到了一个新的答案：他转变了这些力量。他关于死亡的那种很有创意的思路真是扣人

“Love does not tolerate death” – this is how we could summarise what motivates Jesus to give His life for us. No suffering is too unimportant for Him. Death is all the perfidious and subtle things that suppress the power of our self, given to us by our creator. His love for us does not allow Jesus any pardoning of death.

Transformation

The transformation of bread and wine in the celebration of the Eucharist through the Eucharistic Prayer and the invocation of the Holy Spirit, which is also called “transubstantiation”, helps us understand the unique and creative way in which Jesus encountered His own death. Jesus found a new answer to the destructive powers with which



心弦。

四部福音书都记载耶稣和他的门徒的最后晚餐。这发生在“在他将受苦之前”的晚上。他们举行晚餐的房间已经较黑。民众的领导们都已经决定，要尽可能快地“逮捕耶稣，审判这个叛徒，并处以死刑”。耶稣和他的小团体聚集在这个饭桌周围，但在那个“他将被出卖的晚上”，这个家庭般的小团圆也不会提供多少慰藉。他的团体中有一个人将会因收钱而出卖他。在鸡叫之前，团体的代言人将会三次否认他。他所选择的一切门徒都将会放弃他，都会逃跑。而且，最令人感到悲伤的是，在那个晚上在聚餐时，他们又吵架，他们又争论他们中间谁是最伟大的。

He was faced: He transformed them. His productive approach to death is fascinating.

This becomes clear in the Gospel reports of the Last Supper with His disciples. It is the evening “before He was to suffer” and night has fallen on the room where the meal is held. The leaders of the people are determined “to arrest Jesus by treachery and put Him to death” as soon as possible. The familiar community that has convened around the table offers little consolation “on the night He was betrayed”. One member of their group will soon hand Him over for money. Before the cock crows, their spokesman will deny Him three times. All of the followers He has selected will forsake Him and flee. And to top it all, on this very evening they once again have an argument

about who is the greatest among them.

耶稣是一个孤独的人，他也知道没有人深入理解他。他甚至公开这样说。在这个黑暗的夜晚，他不能依赖于任何人，甚至对最亲切的朋友也不能依赖。他走到头了。在这一个夜晚中，人们将会把所有的一切从他那里夺取。他的敌人将会毁灭性地打击他，他将会受苦难，他必须经过隔离、孤独，他被拒绝、被遗弃——这一切事已逼近，已经近在眼前。耶稣如何回应这个情况呢？他转变了这一切，他用了一些象征和言词，而这些符号和言词非常简单，却是持久的，是永久的。他说了祝福词，感谢天主并将自己的身体——这个身体不久后将被掰开和毁灭——转化成面饼；他又拿起这个面饼，掰开，并分发给他的门徒们，这是新的生命：“你们大家拿取吃，这是我的身体，将为你

Jesus is alone and He knows it. He even says so openly. In this dark night He cannot count on anyone, not even His closest friends. He has reached the end. It is the night when everything is taken away from Him. The crushing blow of His opponents, His suffering, isolation and rejection – all this is close and palpable. Jesus reacts to this situation by transforming it, with signs and words that could not be simpler, nor more lasting. He speaks a blessing, gives thanks and transforms His body, which is soon going to be broken, into bread, which He breaks and hands out, as life for all: “Take this, all of you, and eat of it, for this is my body which will be given up for you.” In a similar way He



们交出。”以类似的方式，他又转化自己的血，这血在不久后要以暴力的方式被倾流。他将自己的血变成酒，将酒杯传给他们，让他们所有人得赦免：

“你们大家拿取喝，这是我的血的杯，是新而永久的盟约的血，要为你们和为众人倾流，以赦免人们的罪。”他要以此方式和他们继续在一起，要居住在他們内，一直到最后：“你们要这样作来纪念我。”

在那个晚上，他将被剥夺一切所有，而他的反应是，主动地交出他的一切。他受到不公道的待遇，他公开受侮辱，他被毁灭。此时他将自己作为一个终极性的礼物给出，正如面饼被掰开，被分给很多人。他转化了这个杯爵，使这个杯爵成为一切人的祝福。他转化所遭受的不义，即他遭受的暴力和流血，将它转话为赦免的象征，以及盟约的象征。他被

transforms His blood, which is soon to be shed violently, into wine and hands out the cup, as forgiveness for all: “Take this, all of you, and drink from it, for this is the chalice of my blood, the blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins.” This is how He wants to stay with them, and in them, through it all: “Do this in memory of me.”

In the night when everything is taken from Him, He reacts by giving up the last He has to give. Unjustly treated, publicly humiliated and destroyed, He gives Himself as a definite gift – just as bread is broken and handed out. He transforms the cup He is given into a cup of blessing for all. He transforms the injustice He suffers through the violent

推向孤独和隔离，但他将这些转化为团体的泉源，即一个不可竭尽的福源。同样，他也将十字架上的一切孤独和痛苦转化为复活后的问候：“祝你们平安！”

蜕变是一个具有创造意义的过程。人们在任何时代都尝试用自己的丰富想象力去转化死亡。这种努力来自内在自我的深层信念，这是一个活的、离不开自我的信念。我们能接受死亡的前提条件是：我们相信生命的力量能转化死亡，虽然这种基本的信仰经常是模糊不清的。对我们基督徒来说，这种信念已经明朗化了，已经很清楚：耶稣用纯粹的爱而终极性地转化了死亡。耶稣自身处在毁灭之中，但他却再次把我们和生命的那种不可毁灭的根源联接起来。他的

shedding of His blood into a sign of forgiveness and a symbol of the covenant. He is pushed into isolation and transforms it into an inexhaustible source of community – just as He transforms all the loneliness and pain in His heart on the cross into the Easter greeting of peace.

Transformation is a creative process. Humans have always tried to use their rich imagination to transform death, acting out of a notion and a living conviction that is deeply ingrained in their inner self. We can accept death only in the frequently undefined confidence that the power of life can transform it. For us Christians this confidence has been defined: Jesus transforms death definitely, with the utter creativity of love. In the midst of destruction, He reconnects us with the indestructible source

回应和回答是“新约”，而这个回答转化一切，这是上主对一切痛苦和侮辱，对死亡和罪责的最后回答：在我们的犯罪行为中，我们都积累了如此多痛苦和侮辱，我们多次得罪他人和上主。耶稣非常渴望（“很愿意”，参见《路加福音》22:15）给出这个回答，这种爱的回答，而这个回答比一切死亡都强；耶稣很愿意种下这逾越性转变的种子，深深地把它植入他的门徒的心田，同时也要把它植入世界的心田。这种“爱的回应”是“信仰的奥迹”。通过一切经历此种转化者的共同司祭职，这种爱的回答传播到了他的门徒圈子之外，并渗透转化整个世界。^①

“上主并没有创造死亡。”

① 这一点可以帮助我们更好地理解依纳爵在《神操》中所说的“谦卑的第三种形式”：人心充分接受耶稣的选择、他的关键奥迹和他的爱，这样也一步步让它深入到我们每天的生活和工作中。

of life. His all-transforming answer is the “new covenant”, God’s final answer to all pain and humiliation, to death and all the guilt we accumulate in our crimes against each other and against Him. To give this answer of love, which is stronger than all deaths, to plant this paschal seed of transformation deep into the hearts of His disciples – and, indeed, into the heart of the world – this is what Jesus “eagerly desires” (cf. Lk 22:15). This answer of love is the “mystery of faith”. By means of the collective priesthood of all those who allow their hearts to be thus transformed, it spreads beyond the circle of His followers and permeates and transforms the whole world.^①

① This may help us understand what Ignatius calls the “third mode of humility” in the

但因为死亡和痛苦确实存在，无论在哪里或以什么理由，且无论以什么形式，当我们遇到痛苦和死亡时，上主始终恒久地存留在我们内，存留在我们身边，他是最无畏的“生命的卫护者”和“生命之友”，哪怕需要付出自己的生命，他都毫不畏惧。

“God did not make death.”
But since death and pain still exist, wherever and for whatever reasons and in whatever form, God loyally remains in us and by our side as the most uncompromising “friend of life” – even at the price of Himself.

Spiritual Exercises: to be so filled by the option of Jesus, His key mystery and His love that we let our daily routines and our whole lives be more and more imbued by it.

生命的印迹

The Traces of Life





沟通有时候能导致真正的好的对话，这种对话使我们聆听，使我们内在安静下来，使我们真正“在场”，而在人生中，这种沟通是核心的因素。它帮助我们更好地理解他人，而且也帮助我们更好地理解我们自己，因为我们有意识地进入与自己的来往中，我们面对自己。在成功的对话中，人们向对方开启一个新空间，使对方从自己的领域出来并发现新的、原来被隐藏的或惊人的、具有生命力的因素，双方会在自己和对方身上发现这些因素。这种共同的空间是开放的，是回应性的和光明的。还需要一种基本的、感到被接受的经验，我们需要这种经验，好能寻找和发展我们内在的自我，而这种

Communication – I mean real conversations, where we listen and become inwardly still and present – is essential for human life. It helps us gain a better understanding of others, but also of ourselves, because we consciously enter into contact with ourselves. In a successful conversation, people open up a space for each other, which allows them to come out of themselves and discover new, previously hidden or surprisingly alive aspects in others and themselves. This shared space is open, responsive and bright. Together with the indispensable experience of acceptance, which we need for finding and



沟通可能有一种推动我们的作用，一种让我们内在生命的印迹变得更明显。在我们的关系中，我们会遇到很多令人失望的事，但成功的沟通是一种给予生命的奇迹，而这种成功的沟通需要耐心和投入。

developing our inner selves, such open communication can have a pulling effect that brings out our inner selves and makes the traces of life inside us more distinct. Successful communication is a life-giving miracle amid the many disappointments we experience in our relationships, and it requires patience and commitment.

一个知道的人

One Who Knows

在灵修陪伴的沟通当中，双方互相提供一种新的视野，而双方也都获得某种新的东西。不仅仅那个被陪伴的人接受什么。如果能进行如此多元化的对话，对引导人本身也是一种恩惠。受到别人的信任也是一个令人叹息的体验。另一个恩惠是，我们能不断从每一个人的个人丰富经验学习，可以从人心的多样性学习，可以

In the conversations of spiritual accompaniment both parties offer each other a new horizon and both receive something in return. Not only the person who is accompanied receives something; the mere fact that such manifold personal communication is possible is a gift in itself for the guide. Being trusted by someone in

观看灵魂的道路和上主的道路。一个引导别人的人如果继续能适应别人，能对这些恩惠保持开放的态度，他也就能保持陪伴中的对话的活力和纯正。

我相信，在灵修陪伴中工作的人必须热心于追溯一个人的生命中的缺失，即因“死亡的阴影”而受了影响的事情，或生命力那些“消失的河流”，如同布斯塔（1915-1987年）在她一首诗中所说^①：

^① 见布斯塔（Christine Busta）写给 Alfred Focke SJ。

this manner is an overwhelming experience. And the opportunity to learn continually from the personal wealth of experience of each person, from the diversity of human minds, from the ways of the soul and from God's ways is also a gift. A guide who remains adaptive and open for these gifts will be able to preserve the vividness and authenticity of conversations in spiritual accompaniment.

I believe it is indispensable for working in spiritual accompaniment to have a passion for tracing the losses of a person's life, the things on which the shadow of death has fallen, or the "vanished rivers" of life, as Christine Busta (1915-1987) put it in one of her poems^①:

^① Christine Busta for Alfred Focke SJ.

一个人如果知道
对生命将会发生的事
是什么
他将会在
岩石下
追溯消失的溪流。

*One who knows
what may happen
to life
will even trace
vanished rivers
under rocks.*

消失的溪流

“岩石下那些消失的溪流”，这是一个象征，它代表那些进入地下领域的潜在力量。它们在干燥的石灰石岩穴群中汇集，继续流动、再次消失，并最终以河流或泉源的形式出现。它们是很有生命力的、有吸引力的溪流，岩石无论如何都不能长期压它们在地下。这也是自我的一个好的象征：自我被压入地下领域，好像消失不见，无法接近；自我的溪流消失了，而在这种情况下，灵修陪伴中的对话就必须注意

Vanished Rivers

Vanished rivers under rocks are a symbol of forces gone underground. They pool in cave systems in arid limestone, from where they flow, appear, vanish anew and can finally emerge as rivers and springs; they are fascinating and assertive streams of life that cannot be kept underground by the rocks. This is also a good image for the self that has been pushed underground and seems to have become inaccessible: the streams

这个问题，必须关心如何再次和那些溪流建立联系。这些溪流还没有枯干，它们肯定在某个地方活动！它们流动的动向影响并推动陪伴的过程。它们的存在可被感知，可以听到，而它们那种掩埋的存在鼓励我们去追溯它们，去寻找它们。

一个真正寻找陪伴的人需要很大的空间，开放的空间，而在这个空间里他能够再次恢复曾经被埋藏的生命。当我们追溯死亡的印迹时，我们也同时追溯和发现生命的印迹。哪怕是遭受最严酷痛苦的自我，这种自我仍然还活着。上主要很坚决地帮助我们再次恢复生命的原本泉源（就是他自己），使它再次流动。陪伴人的经验非常有意义。那些陪伴别人的

of the self have vanished and spiritual accompaniment, and every conversation happening in this context, is about re-establishing contact with them. They have not dried up; they are certainly still flowing somewhere! It is their current that drives the process of accompaniment. They are palpable and audible and their buried existence motivates us to keep tracing and finding them.

Someone who really seeks accompaniment needs a wide open space in which buried life can come to life again. By following the traces of death, we also follow and discover the traces of life. Even the most cruelly tortured self is not dead. God has an uncompromising interest in helping us restart the flow of the original source of life, which He

人必须学习，如何从上主的原推动力的角度去看每一个人，也就是说从内心中本来泉源的角度看他们（参见《约翰福音》4:14）。无论整个景色，整个环境看来是多么崎岖、充满岩石和沙土，陪伴人的人必须信赖，原来本源的流动没有中断。我们知道，在这些岩石的下面，在某个隐蔽的地方必然存在一个泉源，而当我们为一个我们所陪伴的人开启一个空间时，当我们注意他且耐心地聆听他时，我们会听到这种溪流在岩石下的声音。我们必须很谨慎地聆听、充满热忱地、恒久地听，这样会发现在远处有哗哗流水的声音，此后我们应该朝那个方向走。陪伴人意味着相信那个人自己有原来生命力。我们必须恒心地追溯这些力量，直到那些在寻找的被陪伴者再次信赖这些溪流——他们在孩童时期曾经完全信赖过这些生命泉源。

is Himself. Accompanying is a fascinating experience. Those who accompany others must learn to see each person from the viewpoint of God's original impulse, i.e. from the spring that wells up within them (cf. John 4:14). As guides we must learn to trust in the ceaseless inflow of this initial force, however rocky the landscape may seem. We know that somewhere under these rocks there must be a source, and we anticipate and may sometimes even hear its distant bubbling under the rocks, simply by opening up a space for the person we accompany and by listening attentively and patiently. We must listen carefully, passionately and persistently to perceive the distant murmur and orient ourselves towards it. Accompaniment requires faith in the person's own original



powers. We must steadily trace them until those we accompany begin to trust them again, like they did as children.

我所理解的灵修陪伴的目标是帮助人再次与自己深层的，或被埋藏的人格因素进行沟通，并再次寻回生命的印迹。这种陪伴可帮助人找到自己的真正自我，而最后自我也会感觉到可以认识自己的力量，并且它会突然显示出生命的印迹，就像岩石下的活水。这种过程可能需要几个月，甚至几年的沟通和对话。那些人可能在很长很长的时间后才意识到自己是谁，但总有一天他们会发现在自己内有泉源的水在流动，而他们会感到无比的喜悦。一旦他们开始依赖自我和他的溪流，这种奇妙的活水将带给他们平安，将用生命的推动力去引导他。最终上主会显示自己，上主，即生命的泉源会以一种可以触摸的方式走近他们

Spiritual accompaniment, as I understand it, is intended to help facilitate communication with our deeply buried personal levels and to help us find the traces of life again. It helps us trace the self – until the self senses a chance to be perceived and for a moment emerges as living water out of the rock to reveal the traces of life. This may take months or even years of conversation. And much more time will pass until those accompanied become aware of it themselves, but at some point they will perceive the bubbling of the spring deep inside them, with a joy they never knew existed. As soon as they begin to rely on the self and its streams,

（参见《神操》15）。同时，他们与别人的沟通也会自然地流动，并且会拥有亲切性和活力。

the surprisingly vivid water will bring them peace and will take the lead with its impulses of life. Finally God will palpably communicate Himself (cf. SpEx 15) as the source of life. At the same time their communication with others will flow more naturally and will gain closeness and animation.

梦境

“好的新东西从来不是全新的。它超越的是那弥漫生活中的白日梦……”（布罗赫，1885-1977年）在正确的条件下，某一个受苦者的自我能在某一时刻从内在的井泉中涌现，并以一种具备医治作用的方式呈现。梦是自我的表现方式，通过它我们能看到在岩石下面的溪流，使我们看到走向自由的崎岖路途。比如，我想起一个这样的梦：一位五十岁

Dreams

“The good New is never that completely new. It acts far beyond the daydreams by which life is pervaded [...]” (Ernst Bloch, 1885-1977). Under the right conditions the self of a distressed person can for a moment well up from deep inside in a healing manner. Dreams serve as a means for the self to offer us a glimpse of the rivers below the rocks on our toilsome



的中年人曾遭受严重忧郁的压力，这种情况已经维持了二十年之久，并且他已开始有点好转。他找到了一个好的社会环境，又获得了良好的医疗与适合的灵修陪伴。这样他再次拥有一点希望。在圣诞节那几天，他做了这个梦：

“我是一个灰色的、深色的人，穿着黑色外套，走在一个很窄的走廊上，手里还拿着一个小手提箱。突然我意识到，在手提箱中我带着一个小孩子。这时我感到非常惊慌：这个孩子可能已经窒息了，现在他肯定已经死了！我害怕，战栗发抖，我进入右边的小房间，这个房间里有一张桌子。这个手提包是我母亲的皮包。

path to freedom. I would like to recount such a dream, to give an example: A fifty-year-old man who had suffered from severe depressions for two decades had finally begun to feel better. He had found a beneficial social environment and was receiving competent medical treatment as well as suitable spiritual accompaniment. He was beginning to regain hope. At Christmas he had the following dream:

“I’m a grey and shadowy figure dressed in a dark suit and I’m walking down a narrow corridor, carrying a small suitcase. Suddenly I realise that I’m carrying a child in this suitcase, and I panic: the child must be suffocating – it might even be dead by now! Shaking with fear I enter a small room to my right, with a table in it. I

她曾经给了我这个箱子，而我仍然保留着它。它有两个小锁，中间有一个很宽的皮带。如果想打开这个带子，打开两个锁，那需要太多时间，所以我撕开皮箱旁边的盖子，因为我非常着急地要看看里面的孩子是否还活着。我一开了这个口，里面的小孩子就探出头来，用他那柔软温暖的婴孩嘴唇来亲吻我的嘴。对我来说，这是一种独特的、有胜利意义的突破；这种突然的、出乎意料的触摸带来了感情、温暖和生命。我一直到今天还能感觉到它。”

有时候，梦想会给我们带来很大的帮助。我在对话中会多次指出这一点，并且鼓励人们谈谈自己的梦想，包括在寂静中。梦是与自己的重要联接。

throw the suitcase down on the table. It is my mother's leather suitcase. She once gave it to me and I still have it. It has two locks and a broad belt in the middle. Opening the belt and the locks would take much too long, so I rip open the lid on the side of the suitcase in breathless panic to see if the child inside is still alive. The child immediately pops out its head through the opening and places a firm kiss on my mouth with its full, soft and warm baby lips. For me, this was a unique, victorious breakthrough, a totally unexpected touch that bore affection, warmth and life. I still feel it today.”

Dreams can be a great help. This is something that I point out again and again and I frequently encourage people to talk about their dreams, also

在梦中，那些消失的溪流会再次出现，而那个可能仍然处于“被关闭”状态中的自我可以用这个梦来说出自己的需要。在白天我们也许无法听到它的声音，尤其在某个危机中。在进行有意义对话的时候，一场梦也许会预先表达将要发生的解放。那些梦反映一个人的内在生活或他面临死亡的体验。梦境可能反映某一个情况的严重性，但也可描述对新生命的期望，这和我们之前的任何体验都有不同。当然，梦境也许仅仅反映出我们日常的生活，但这些普通的梦也许会表达某种特殊的意义。

梦中所听到的话或看到的图象实际上呈现出一种不可思议的想象力。这些暗示一种具有强大创造力的内心生活，而

during spiritual retreats. Dreams are an important link to the self. In them, the vanished rivers reappear and the self, even if it is still imprisoned, can make itself heard more loudly than in our consciousness during the day – especially during a crisis or a time of meaningful conversations, when it may sense its imminent liberation. Dreams report how things stand with life and death inside a person. They reflect the seriousness of the situation but also the prospect of a new life, different from anything we experienced before. Of course, dreams also contain residues of our ordinary daily life, but even these may denote something.

The words and images produced in dreams reveal an incredible amount of imagination. They reflect an

在警醒状态中，心灵也许远远想不出那么大的创造力。值得注意的是，一场梦也许能突然从一个出乎意料的角度，用一种神秘的方式去非常准确地描述一些重要的事情，而当我们谈论这个梦时，这些情况就变得很明朗。在大多数情况下，自我用梦来帮助自己的解放。

这就意味着，我们应该认为，这些梦都要为生命而服务，虽然梦境中可能会出现一些可怕的事。为了帮助别人去解释和理解自己的梦，我们应该会去欣赏他们的无限创造力，帮助他们享受自己的生命力。但在任何梦的解释中，我们都应该意识到，我们永远不能完全耗尽这个梦的全部意义，而这个丰富的意义也会令人感到它非常有吸引力。如果能在某个具体的情况下，以一种有说服力的、建设性的方式去解释某一个梦，这就足够了。我相信，

inner life whose creative power by far exceeds the imagination of the wakeful mind. What is remarkable is the precision with which important things are suddenly addressed from an unexpected angle, frequently in an encrypted manner, which mostly becomes intelligible when we speak about the dream. In most cases the self uses dreams to contribute to its own liberation. This means that dreams should be primarily interpreted as supporting life, even if terrible elements sometimes seem to prevail. In order to help people interpret their dreams we should be able to admire their boundless creativity and enjoy it. But in each interpretation we should be aware that we can never fully exhaust the dream's fascinating wealth of meaning. It is enough to interpret the dream

先应该让做梦的人找到自己的解释，而不要先提出自己的种种解释。人们应该特别注意那些引起了该梦想的感觉或陪同这场梦的感觉。白日梦也需要我们关注，因为白日梦也许会启示人们对生活的期望；也许这些梦是关于死亡的梦，或是自杀的幻想。如果谈论或说出这些内容，人们可以明白这些梦暗示什么或要人们注意到什么。

不是所有的有人都经常做梦或自发地回忆自己的梦。但是询问他们的梦，仍然是一件有益的事，因为这些梦也许会具备有益的提示。有人觉得记录自己的梦是好办法，即便我们一般会自然地记住那些重要的梦。这些梦来自我们内心的深处，并直接进入我们生活渴望

in a plausible and productive way within the given context. I believe it is important to let the dreamers find their own interpretation before suggesting any explanations. Special attention should be paid to the feelings that accompany or cause the dream. Daydreams may also deserve attention, because they may reveal people's wishes for their life or they may be dreams of death, even fantasies of suicide. In talking about them, their signalling power can become helpful.

Not all people are frequent dreamers and not all remember their dreams spontaneously. Nevertheless it makes sense to inquire about dreams, because they may contribute something. It can also be helpful to write dreams down, even though we will usually remember the most

的核心。在梦中我们体验到无限的创造力，尤其在核心问题方面，比如我们的自我，我们的身份，生命力和对生命的渴望。我们面对众多形象：比如有的人在梦中见到一个火山，而这个火山被一个巨大的塞子堵住了。有人见到一个晒干的河床，可在上游有很多水，但这个水因堤坝无法流下来。梦中出现各种蛇，有时候这些蛇被关闭在一个麻袋里，有时候这些蛇很美，是黑色的或身带白色的花纹（参见《依纳爵自传》19；31）；一个人梦见一个很大的银勺，勺子上刻了做梦人的名字；或见到一只小猫和一个孩子，做梦的人警告这个孩子，但孩子在院子和猫玩游戏，但猫突然变成一个巨大的猩猩，而这个猩猩尝试进入房子。家里院子中的两棵树都倒下，但周围的树木都继续保持原样（40年前，这个做梦的人曾经有一次在梦中见到了同样的院子，当时院子的草坪可

important dreams automatically. They rise up from deep inside us and go straight to the heart of our yearning for life. In dreams we experience unlimited creativity, especially when it comes to the themes of identity, vitality and our yearning for life. We encounter an inexhaustible wealth of images: a volcano closed by a heavy plug; a dried-up riverbed with water dammed up upstream; all kinds of snakes, sometimes as daydreams during prayer, sometimes bound in a sack or mutilated, sometimes very elegant and exceedingly beautiful black snakes with a white pattern (cf. APJ 19, 31); a big silver spoon on which the dreamer's name is engraved; a kitten and a child, and the child keeps playing with the kitten in the yard, ignoring the dreamer's warning, until the cat suddenly grows into a gorilla-

是充满了鲜花)。在美妙的环境中有两匹马，而做梦的女士感觉到她永远地会失去其中那个白色的马，但她很留恋这匹马，因为它具有强大的生命力。一个很高的男人站在车上，他的车有探照灯，也有照相机，而做梦的人非常害怕这个人。一头很小的驴在一次游行中被带到一个宽阔的广场上，就和一个玩具一样，像一个固定在有轮子木板上的木偶，而做梦的人感觉到自己就是这个小驴。做梦的人看到自己家里地板下有一层一层的坟墓。做梦的人与一个小孩子对话，这个孩子要从一个仍然开着的坟墓中爬出来，但做梦的人告诉他：“你应该回去，这是你的地方。”而小孩子大开眼睛并回答说：“但我还是活着的！”有一大片郁金香，但做梦的人的母亲切掉了那些郁金香的头。有一个临终的孩子，但做梦的人都忽略或不承认这个情况的残酷性。人们经常梦到自己没有赶

like monster that tries to get into the house; two trees in a familiar garden that fall down one after the other while the trees around them remain standing (40 years earlier the dreamer had seen the same garden in a different dream, where it was full of meadow flowers); two horses in a wonderful landscape, with the dreamer feeling that she will irretrievably lose the white horse, to which she feels a special relationship because of its vitality; a very tall man on wheels with searchlights and a camera of whom the dreamer is terribly afraid; a small donkey that is led around in a procession on a wide square, like a toy fixed to a wooden board with wheels, and the dreamer identifies with the donkey; layers of tombs in the basement of the dreamer's house; a conversation with a child who wants to come out of



上火车。一个年轻人在梦中听到这些话：“不要判断，只要生活！”

梦想本身不会提供很多安慰。人们需要面对那些梦，在走向解放的道路上利用它们。各种各样的印迹，即生命和死亡的印迹会在我们的意识中出现，这些形象是无限多的。个别的梦要求我们在生命和死亡之间的冲突中采取自己的立场。虽然在很多梦中出现恐惧，但大多梦表达生命的选择，它们支持生命，无论是直接的或

a still open tomb and who, when the dreamer says: “You must go back there, because that’s where you belong”, replies with wide-open eyes: “But I am still alive”; a yellow field of tulips that have been beheaded by the dreamer’s mother; a child who is dying and whose lethal condition the dreamer keeps playing down; the frequently recurring image of a missed train; and finally a dream of words, reported by a young man: “Don’t assess, just live.”

Dreams alone would offer little contribution – it requires the will to work with them and to use them on the path of liberation. Traces of life and death emerge into our consciousness in an unlimited variety of symbols and self-images. Dreams challenge us to take our stand in the conflict between life and death. Even

间接的。

if fear may sometimes prevail in them, most dreams support the option for life, directly or indirectly.

立场和选择

Position and Option

古往今来，医生的服务都很关键，因此从古希腊以来，医生宣发一种誓词，保证他们会保护生命，而不会毁灭生命。对灵修陪伴者来说，也有同样的义务，因为一名导师也是医者和治愈者，并坚决反对和抵抗死亡。“因为天主并未造死亡……阴府在地上也没有权势”（《智慧篇》1:14-14）。

The medical profession has since antiquity been bound by an oath to preserve life. And the same is true of spiritual accompaniment, through its master, who also acted as a therapist and physician and took an uncompromising position against death. “Because God did not make death [...] And there is [...] no domain of the nether world on earth” (Wisdom 1:13-14).

我们必须开始信任生命，虽然我们同时也要意识到周围的死亡和我们生活中的死亡印迹。只有当我们信任生命，我

Beginning to trust life, even though we are very well aware of the deaths and the traces of death in our lives, is

们才可以解放自我。我们必须坦诚和开放地面对我们生活中的种种死亡因素。最重要的是，我们不应该简单地接受死亡的经验，接受一切伤痕和被剥夺的体验。很耐心地接受一切和忍受一切似乎是基督徒的美德，但这并不完全对。在接受痛苦的过程中，我们必须经过几个阶段，就和耶稣在客西马尼园（参见《马可福音》14:32-42）中一样。这些阶段是恐惧、疼痛、抵抗等。如果没有这些阶段，我们无法真正地面对死亡，我们一直在回避死亡，但这样死亡力量会在我们内随意影响我们。我们的信仰不能建立在对这个基础的压制之上。我们解放的前提条件是：我们需要学习在我们内有哪些抵抗死亡的声音。我们的创造是来自生命，而这个创造的目标也是生命。

indispensable to the liberation of the self. We need to confront the deaths and traces of death in our lives openly and honestly. What is most important is that we do not simply accept our experiences of death and dying, our injuries and deprivations! It may seem like a Christian attitude to patiently accept anything, but this is not entirely correct. We need to go through several phases before we reach final acceptance, just as Jesus did when He suffered in Gethsemane (see Mk 14:32-42): pain, fear, protest, etc. Without them we will not be able to encounter death truly but will continue to avoid a genuine confrontation, which will allow death to do as it pleases with us and in us. Our faith is not based on repression. Learning to sense in us the protest against death is a precondition for our liberation. We are created out of life for life.

说到抵抗死亡的主题，我在文学中找到了两个例子，他们可以支持我们的自我意识：它们来自托马斯（1914-1953年）的诗和卡内提（1905-1994年）的文献。

托马斯最流行的诗之一是：“不要温和地走入那个长夜。”我在这里注意到了这首诗的两个轮流出现的叠句。托马斯不愿意看到他那位已80岁的瞎眼虚弱老父亲温和地走入死亡：“你不要温和地走入那长夜”。当我们面对死亡时，我们不能简单地说：“晚安”，我们不能那么简单地就接受死亡！他要看到自己的父亲再次很强壮地并具有活力地行动：“发怒吧，发怒吧，反抗光明的消失！”他想看到老父亲激烈地反抗光芒在盲眼中的消失，反抗光明在死亡中的消失。“瞎眼也许会和彗星一样发光，

With regard to the protest against death I have found two examples in literature that can support our self-awareness: a poem by Dylan Thomas (1914-1953) and a text by Elias Canetti (1905-1994).

“Do not go gentle into that good night” is one of the most popular poems of Dylan Thomas; I would like to focus on its two alternately recurring refrains. Dylan Thomas does not want to see his 80-year-old, blind and frail father go into death meekly: “Do not go gentle into that good night.” When faced with the night of death, we cannot simply say “good night”; we cannot simply accept death! He wants to see his father once more as strong and vigorous as he was: “Rage, rage against the dying of the light.” He wants so see him



有喜悦。发怒吧，发怒吧，反抗光明的消失！”托马斯知道，这一切都不能回避死亡，但他想看到一个大声的、明确的反抗表现：“现在呢，我父亲，你站在一个悲伤的高峰，请你用你热烈的眼泪来诅咒我或祝福我，我求你！不要温和地走入那个长夜，发怒吧，发怒吧，反抗光明的死亡。”

在卡内提的著作中，死亡也是一个突出的主题，大概是因为他的父亲很早过世（1912年）的原因。在他的著作《论死亡》中，80岁的老卡内提写道：“我诅咒死亡，这是无奈的事。哪怕我因此要失去目光，但我要无奈地抵抗死亡。如果我接受死亡，那我就是一

rage violently, against the dying of the light in his blind eyes and against the general dying of the light in death. “Blind eyes could blaze like meteors and be gay / Rage, rage against the dying of the light.” Dylan Thomas knows that all this cannot keep death away but he wants a loud and clear expression of protest: “And you, my father, there on the sad height / Curse, bless, me now with your fierce tears, I pray. / Do not go gentle into that good night. / Rage, rage against the dying of the light.”

Death, or rather the fight against death, is a prominent theme in Elias Canetti's work, most likely because of his father's early death (1912). In his book “*Über den Tod*” Canetti wrote at the age of 80: “I curse death. I cannot help it. And if I should go blind over it, I cannot

个杀手。”我们千万不要遗忘死亡或排除死亡：拉丁语格言说：“记住，你会死。”（*Memento mori*）我们应该始终抵抗死亡，永远不要同意自己要死。卡内提给出了自己的哲学观点，即“抗死而生”，这就和海德格尔的“向死而生”是相反的，也是对里尔克死亡神秘化的反对。他以永不消亡的愤怒拒绝死亡。“死亡处于我身内，因为我必须攻击它。我需要死亡，就是因为我要抵抗它，为了这个缘故我召来了死亡。”我们一生最伟大的、最重要的任务就是反抗死亡。作为人，我们应该“憎恨每一个人的死亡，就和憎恨自己的死亡一样”，我们应该“在某个时刻与一切对手和好，但永远不要和死亡和好。”^①实际上，死亡是唯一的敌人。

help it, I reject death. Were I to accept it I would be a murderer.” We must never try to forget and repress death: *Memento mori* – remember that you have to die! We should resist death at all times and never agree to dying. Canetti proposes his “Being-against-death” as an opposition to Heidegger’s “Being-toward-death” (“*Sein-zum-Tode*”) and Rilke’s mystification of death. He rejects death with undying rage. “Death is in me because I have to attack it. For this purpose and for nothing else do I need it, this is what I have fetched it for.” Fighting against death is our greatest and most important task. As human beings we should hate “everyone’s death like our own” and should “at some point make peace with everything, but never with

^① 引自 Elias Canetti, *Über den Tod*, Munich 2003 年, 67 页, 52 页, 17 页(参见 Thomas Macho 的跋)。

确实是这样的，和死亡没有和好，没有妥协。在我们的生命道路上，我们必须坚决表示反对死亡。我们必须做出这个选择：即选择生命和生命的那一个原本的力量。在理想上，我们的立场和我们的选择是一致的。如果我们要从疾病中被解放出来，如果我们想让我们的内在自我脱离致命的牢狱生活，我们必须选择生命，必须反抗死亡的种种力量。如果我们想得到医治，我们必须勇敢地面对我们内在的死亡因素，要尽可能清楚地认出它们、拒绝他们，同时我们需要信任新生命的可能性。选择生命就需要坚定的决心与合作精神。

death”。^① Because death is the only enemy.

Indeed there can be no arrangement and no compromise with death. On our *life* journey, we must take a position against death. We must decide on an option: the option for life and for the one original power of life. Ideally, our position and option should be one. If we want to be liberated from illness and from the deadly imprisonment of our inner selves, we must opt for life and against the powers of death. In order to achieve healing it is imperative that we dare to confront the powers of death within us as clearly as possible, to reject them and to trust in

^① Quotes translated from: Elias Canetti, *Über den Tod*, Munich, 2003, pp. 67, 52, 17 (cf. the epilogue by Thomas Macho).

a new life. The option for life demands determination and cooperation.

我们的本性就是反抗死亡，这是在我们内的本质，因为我们是为了生命而被创造的。但这并不意味着我们时时处处要在抵抗中消耗一切精力。抵抗可以帮助我们寻找资助并接受死亡，这样来逃脱死亡的牢狱；在这方面我们依赖真理的勇气，我们能逐渐解开谎言的网络——这些谎言也许从童年以来就已经成了我们的陷阱。灵魂渴望真理和解放！然而，灵魂同时也非常害怕解放，并多次试图回避解放。如果我们采取反对死亡的立场，灵魂因此可能获得很大的力量和毅力，使它寻找自己的真理并随从它。这样，灵魂可以坚持自己的生命权利，这个生命权本来是许诺给灵魂的，而灵魂的目标就是得到这种生命权。

Protesting against death is in our nature, because we are created for life. But this does not mean that we should be bogged down in protest. Protest can help us look for support and accept it so as to escape the imprisonment of death with the courage of truth and to gradually dissolve the deadly web of lies in which we have often been trapped since our childhood. The soul wants truth and liberation! And yet it is terribly afraid of it and tries to fend it off. Taking position against death can give the soul strength and determination to look for its truth and follow it. It can help the soul insist on its right to live, a right which it has been promised and for which it was intended.



与死亡没有妥协，没有和解：“最后被毁灭的仇敌就是死”（《哥林多前书》15:26）。在这方面，《圣经》的语气有相当大的攻击性：“死亡和阴间也扔在火湖里，这火湖就是第二次的死”（《启示录》20:14）。这样，死亡结束，死亡的消亡是永久性的。在奥地利卡润提亚古尔克大教堂门上，有一幅石雕描述年轻的参孙，他用双手把狮子的嘴撕开杀死了狮子（参见《师士记》14:6）。参孙代表了耶稣，他是耶稣的原型，而耶稣用力裂开死亡的嘴，就这样打破那位“握有死亡的权势者”（《希伯来书》2:14）。这是一个相当有攻击性的比喻。无数人以各种各样的方式和死亡进行搏斗。艺术家在描绘耶稣——还有天主——时不可以把他在死亡面前的立场画成一种“温和”的态度。人间有那么多生命不被活出来，都是因为没有人

There can indeed be no reconciliation with death: “The last enemy to be destroyed is death” (1 Cor 15:26). Scripture is quite aggressive on this subject: “Then Death and Hades were thrown into the pool of fire. This pool of fire is the second death” (Rev 20:14). Death is brought to a gruesome, never-ending death. The Romanesque tympanum of Gurk Cathedral in the Austrian province of Carinthia shows a young Samson with a full head of hair, killing a lion by tearing open its mouth with both hands (see Judges 14:6). Samson is represented as a prototype of Jesus, who tears up the murderous mouth of death and thus breaks the power of “the one who has the power of death” (Heb 2:14). This is a rather aggressive image. Countless people are fighting and

这种生命站起来！灵修陪伴应该注意到这样点，要为此奋斗，并要教导我们说出这样的祈祷词：“你欠我复活。”^①

本身

“上主如此自然地完成一切，以至于这些看来都是自己形成的。不需要任何暴力或奇迹。”（费内伦，1651-1715年）

每个人的自我本身决定

^① 见拉万特（Christine Lavant，1915-1973年），引自电视节目 *Feierabend*（奥地利电视台2005年8月15日播出的）。

struggling with death in various ways. Jesus – and God Himself – must not be represented meekly in His position against death. So much life is not really lived because no-one stands up for it! Spiritual accompaniment should do just that and should teach us to pray: “You owe me the resurrection.”^①

By Itself

“God effects all things so naturally that they almost seem to be happening by themselves. No violence or spectacle is required...” (F. Fénelon, 1651-1715).

The self determines the

^① Christine Lavant (1915-1973) quoted in the TV programme *Feierabend*, aired on Austrian television (ORF), 15 August, 2005.

了其生命的印迹是什么。在灵修陪伴的过程中，这一点越来越明显。自我越是能通过各种帮助而逃脱自己的牢狱，它就越能肯定自己并能采取主导地位。过了某一个具体的转折点，这种发展就会变得有固定的方向，它会自然进行。灵修陪伴的最终目标就是在耶稣的帮助下，解放和发展个人的种种力量，这些力量在每一个人的自我当中始终发挥着作用。陪伴者可以问一些谨慎的问题，但这些问题应该有很好的方向。陪伴者也应该肯定信仰的力量，这样能恢复内心深处的生命力。一旦自我最终摆脱了自己长期的牢狱并开始再次流动时，几乎没有力量能阻止它。这是一个关键的时刻。引导的人此时应该帮助那些人一步步更多信赖自己的力量（也许对那些的人来说是“如履薄冰”或“行走水面”），帮助他们走过这种几乎自然而然进行的发展阶段。

traces of life *by itself*. This becomes more and more evident during spiritual accompaniment. The more the self can escape its imprisonment, through the help it receives, the more clearly it can make itself felt and even take the lead. From a certain point on this development becomes irreversible, proceeding *almost by itself*. After all, spiritual accompaniment has no other intention than that of setting free and developing the individual powers that are always present and at work within the self, with the help of Jesus. The discreet but targeted questions and the confirmations of faith during the conversations of spiritual accompaniment serve the purpose of reviving life from deep inside. Once the self has finally freed itself from its long arrest and has come into motion again, it becomes almost

unstoppable. This is a crucial point. Guides should now help those they accompany to gain more and more confidence in themselves (to them it may seem as if they were asked to walk on water), through this development that is happening almost by itself.

作为导师和引导者，我们应该问自己这些问题：“我是不是重视内在于人的原本力量？”“我是否认为这些内存的泉源是最重要的帮助？”“我是否能信赖这些力量，并从它们的效力获得信心和希望？”“我是不是因这些几乎自动影响人的自我内在力量而感到喜悦？”“如果这些力量决定速度、气氛和方向，我是不是感到快乐？”“在我的工作中，在我的对话中，这些力量是不是我所寻找的，我最珍视的因素？”“当我陪伴上主的百姓时，他托付给我的

As guides we should ask ourselves the following questions: What importance do I attach to the original powers within us? Do I regard them as the greatest asset for accompaniment? Am I able to trust them and to gain confidence and hope from their effectiveness? Do I take joy in these inner powers, in these forces working almost by themselves in the human self? Am I pleased that they set the pace and the tone and the course? Are they what I appreciate most

东西是不是这些内在的生命力？”“这些内在的泉源是否让我感到喜悦，这是神赐给我的喜悦，正如他也赐给了我理解力、生命意志和对生命的渴望、敏感性、本能、想象力和直觉，而我的这一切能力应该为那些和我谈话的人服务。”

耶稣很清楚地论及那些“自然而然”发生之事的重要性，以及它们在天国中具有的核心地位。有一次他向门徒们指出麦田的意义：门徒们并没有播种的庄稼已经熟了（《约翰福音》4:35）。另一次他专门说了一个比喻来表达他的观点：一个农夫在田地里播下了种子，此后他“睡觉，白日起来，这种子就发芽渐长，那人却不知道如何这样。地生五谷是出于自然的（希腊语：*automate*）”（见《马可福音》

about my work, what I look for in each conversation? Are they what God has entrusted to me in the people I accompany? Do I derive joy from them, granted to me by God – just as He grants me understanding, a will to live and a zest for life, sensitivity, instinct, imagination and intuition for all those who come to talk to me?

Jesus speaks very clearly about the significance of things happening “by themselves” in the kingdom of God. One time He points out to His disciples the vast fields which they have not sown but which are still “ripe for the harvest” (John 4:35). Another time He dedicates a whole parable to this subject: that of the man who has scattered seed on his land and would then “sleep and rise night and day and the seed would sprout and grow,



4:27-28)。天国的一个主要特点是，它的成长是“自然地”或“自动的”，是不可镇压地，而这种发展源于自己本有的潜力、精力和动力。耶稣看到圣父在周围的人中允许什么东西发展。天国的这种自动发芽、自然成长的种子播入我们每一个人的心中，就是通过我们的被创造以及通过福音传播的方式。对于我们来说，甚至牢狱的门有时候也会“自己就开”（参见《使徒行传》12:10）。

我经常谈论我们内心中的诞生，或一种在我们内可以发生的重生。这样的事情无法创造，无法安排，它只能自然而然发生。“诞生”的比喻来自一个基本的经验，即我们都曾经通过一次解放性动作而从母腹中被推入我们自己的生命。一些很根本的力量左右了诞生的

he knows not how. Of its own accord [Greek: automáte] the land yields fruit" (Mk 4:27-28). It is a main characteristic of the kingdom of God that it grows "automatically" and irrepressibly and develops by its own impulse, power and dynamic. Jesus sees what the Father allows to grow for Him in the people around Him. This self-growing seed of the kingdom of God has been sown into all of us, in our creation and through the Gospel. Even a prison gate may open for us "by itself" (Acts 12:10).

I frequently speak of a birth or re-birth happening inside us. This is something that cannot be made to happen, it can only happen of its own accord. The image is taken from that elementary, liberating event through which we are pushed out of the mother's

过程，而这些力量非常强大，它们甚至可能在难产的情况下反过来伤害母亲或孩子的生命。灵修陪伴的目标是追溯我们内在的，那些消失的溪流并帮助它们再次涌现出来。人的自我也以类似的原始力量肯定自己的生命，它具有活力，以强烈且充满痛苦的方式要求走向生命。陪伴人们是一种“助产妇”的工作：整个过程会自然发生，但也需要一点帮助。这也使我们联想到苏格拉底的方法：他寻问对方为了引产“领悟的诞生”。欧洲中世纪的基督徒神秘作者把这中精神性的诞生称为“神在灵魂中的诞生”。在《圣经》里，诞生的强有力形象指人的“新创造”，即洗礼和在人际关系，以及与上主的关系上所获得的新生命。^①

^① 还有些例子如：“由天主的诞生”（参见《约翰福音》1:13）、“重生”（《约翰福音》3）以及“重新诞生”（《彼得前书》）。

womb and break out into our own life. Birth is an event that is governed by ancient forces that are so powerful that they can even turn against themselves in the case of complications and can become fatal. Spiritual accompaniment aims to trace the vanished rivers inside us and assist their re-emergence. The self asserts itself with a similarly ancient and powerful force, in a lively, vigorous and painful manner. Accompaniment is a maieutic service, comparable to that of a midwife, assisting a process which happens *by itself*. It may remind us of the Socratic method of questioning to elicit the birth of insights, or the “birth of God in the soul”, as described by Christian mysticism in the Middle Ages. In the Bible the powerful image of birth is used to denote the new creation of man, baptism and new life



received in new relations with others and with God.^①

在维也纳圣司德望大教堂的南面，在南边塔楼的门口附近有一棵相当高的树斜着长出来。这棵树的绿叶令观看的人感到很舒服，因为整个大背景就是大堂的古老石墙。维也纳市政府想表示对“自发的自然植物”的重视，因此在那棵树的旁边安置了这样的牌子，上面刻着：“野生植物——自然自生的东西具有自己的价值。”这种野生的成长是很美丽的，它也是一个很特殊的东西，因为那古老的树——这棵臭椿树原出自东亚地区——多年以来成了大型蝴蝶和它们的毛虫的家园。这种现象可以让我们想到这样的问题：那些在我们生活中突然长出的东西，那些“野生的”生命，即那些出乎意料、表面上违背一切规律的、打扰人的平安状态的东西，或影响我们对自己和对他人之长久信

On the south side of St. Stephen's Cathedral in Vienna, at the entrance to the south tower, a remarkably big tree is growing out of the foundations of the Cathedral at an odd angle. Its green leaves form a charming and refreshing contrast to the old sandstone walls. Next to it, the municipal authorities of Vienna have put up a poster advocating "spontaneous nature", which reads: "Wild growth – about the value of things that grow by themselves". This wild growth is beautiful and something very special, because the old ailanthus (a tree that is native

^① Examples include: "born [...] of God" (John 1:13), "born again" (John 3), "born anew" (1 Peter).

念和熟悉理解的东西，它们会有什么价值呢？也许这些东西也很宝贵，也许它们有惊人的正确性，可能超过我们原来的所思所想。

to East Asia and is also called *tree of heaven*) has hosted big, splendid butterflies, as well as their caterpillars and cocoons, for many years. This image may inspire an interesting question: Is there no value to the surprising things that may sprout *by themselves* inside us, to what grows wildly, spontaneously and unexpectedly out of our foundations, seemingly against all rules, disturbing our comfortable notions about ourselves and others and upsetting long-standing, familiar concepts? Might these things not be precious and, more often than we think, surprisingly right?

你的信仰救了你

在灵修陪伴方面，最核心的是这样的信仰：即我们可以追求更大的生命，可以追求医

Your Faith Has Saved You

The belief that we may strive for more life, for healing and for joy is essential to

治和喜悦。也许人们早期还怀有这种信仰，但随着时间的流逝，人们可能已数次对这种概念失去信心，因为怀疑、忧郁和各种挑战削弱了这种信心。前面已经不错，我们就“照常”而生活，这大概不会错吧？受苦不是生活的一部分吗？尤其对基督徒来说更是这样，而且上主要求我们耐心地忍受一切吧？我们是不是应该为改进自己的生活而花那么多时间，那么多精力呢？

我们都在我们内随身带着上主的指纹，这是自我的原型。但如果没有和他人的接触，我们就无法发挥这种原型。换言之，我们需要一个“你”。同理，没有这个绝对的“一位”，即拿撒勒的耶稣，我们就无法相信、阅读和发展自我原型的最深层的意义。耶稣是长子，也是最受宠爱的孩子：他是儿子，爱子，孩子（参见他的洗礼，《马可福音》1:9-11）。他是

spiritual accompaniment. Over time this belief may repeatedly be weakened by suspicions, depression and doubts. Is it not more advisable to continue as before? Is not suffering simply a part of life, even more so of Christian life? Does not God want us to bear things patiently? May we really spend all this time and effort on ourselves?

We all carry God's fingerprint, the self in its original form, in ourselves. But just as we cannot read and unfold this matrix without human contact – without a YOU, so to speak – we cannot believe, read and unfold its profoundest content without contact to the ONE: Jesus of Nazareth. He is the first-born and the first-loved: son, daughter and child (cf. His baptism, Mk 1:9-

一个形象，而在这个形象内，我们看到上主的本来形象。在他的形象内，我们也看到和认出我们自己的形象，即我们是谁，我们的样子，因为我们都来自共同的根源：我们每一个人都是上主的自我表现，我们每一个人都是这样的，都是他的形象，是神在人类中的反映，是他的孩子，他的女儿和儿子，也和耶稣一样都是“爱子”。这样我们每一个人的自我也反映出他，因为我们的自我是依他的肖像而受造的，也是根据他的意向而创造的。

在陪伴中有一个具有推动力的信念，即我们相信我们应该追求医治、生命和救赎。这种信仰就是对耶稣的信仰，而他站在我们的生命一边，他知道我们的生命变成了一个地下的潜流。我们的生命现在愿意彰显出来，愿意涌现，愿意重生。这种信仰就是深信，耶稣存在且他对我们每一个人都有

11). He is the image in which we recognize God as He is. He is the image in which we recognize ourselves, who and how we are, created from the same origin: a self-expression of God, each and everyone of us, His image, God's reflection in human form, His child, daughter and son, just as lovingly and lovably conceived as Him, the ONE. This is how we reflect Him in our self, which is created in His image and by His intention.

The belief that we may strive for healing, life and redemption is a driving element in accompaniment. It is the belief in Jesus, who sides with our life, which has gone underground inside us and which now wants to show itself and be reborn; the belief that He exists and that He is interested in each

深切的同情和兴趣。

对耶稣来说，在信仰和医治之间有直接的关联：“你的信仰救了你。”这是他对那位患学露病的妇女说的话（《马可福音》5:34），而同样的话耶稣也曾向其他人说，即向耶里哥的瞎子（《马可福音》10:52），向那个敷抹耶稣脚的妇女（《路加福音》7:50），向撒玛利亚的麻风病患者（《路加福音》17:19）说过。耶稣说，他们医治和得到宽恕的奇迹都归功于他们的信仰，好像他并不强调自己在奇迹中的角色。

“你的信仰救了你。”不是说耶稣是唯一的救世主吗？“你的信仰”——这听起来好像是说，这些病人的信仰是长在他们自己的心田中，是他们土生土长的信仰。当耶稣面对那些患者和病人时，他以创造主对其受造物的全部能力、尊敬和关爱的态度面对他们。耶稣的行动不是什么居高临下的壮

of us, personally.

For Jesus, there is a direct correlation between faith and healing: “Your faith has saved you.” This is what He tells the woman afflicted with haemorrhages (Mk 5:34), the blind man in Jericho (Mk 10:52), the woman who anoints His feet (Lk 7:50), the leper from Samaria (Lk 17:19). Jesus ascribes the miracle of their healing and forgiveness to their faith, almost as if He were negating His own role. “Your faith has saved you.” Is not He alone the saviour? “Your faith” – does that not sound as if this faith were the personal fruit of these sufferers, grown on their own land? Jesus encounters the sufferers with all the power, respect and love of the creator for His creatures. His deeds are no supercilious

举；实际上，那些需要他医治的人应该去帮助他完成医疗过程：只有耶稣能真正实现和给予医治，但患者们的信仰要完成这些。他们的信仰要建立这种桥梁。虽然信仰只能是上主的自由恩赐，但它被给予我们并成为“我们的”信仰，即成为我们自己的能力，我们依自己的心意来用它。信仰仍然是我们的行动，我们的投入，也是我们不可或缺的职责。那些有信仰的人依靠新的生命，而耶稣代表对生命的选择。他是辩护者，从来不是控告者。他并不利用人们对死亡的恐惧，他不谴责罪人，而是为了罪人牺牲自己的性命。作为灵修陪伴者的我们应该是耶稣的代言人，我们应该代表耶稣，也必须依靠耶稣，这是为了别人的缘故，耶稣因为那些人的信仰可能目前不很坚定，但不久后他们会恢复信仰的坚定性。我们应该代表追求生命的意愿，我们应该代表对生命的信心，

acts; in fact, those in need of His healing should help Him effect it: their faith effects what only Jesus can really effect and give. Their faith establishes the connection. Although faith is only possible as God's free gift, it is given to us as "our faith", as our own power, to be used at our own discretion. It remains *our doing, our engagement, our necessary commitment*. Those who believe rely on a new life, and Jesus personifies the option for life. He is the advocate, never the accuser. He does not operate with the fear of death, He does not condemn sinners but dies for them. As guides in spiritual accompaniment we need to be a symbol for Jesus and rely on Him, on behalf of others, whose faith is faltering, until they regain their footing; we should represent the will to life, the confidence in life, the

俗的世界为信仰提供非常宝贵的奇妙价值。人间的生活非常值得我们在信仰内全身投入其中！复活也并不是完全面向未来的世界和将来的完美生活。对逾越奥迹的信仰今天就要转变我们，虽然我们仍然受了十字架钉伤的影响（参见《约翰福音》20:25）。复活的奥迹在此世能激励我们、恢复我们的精力并给我们新的勇气，使我们面向生命。它给了我们感恩、喜悦、医治并在此时此刻解放我们，使我们摆脱生活中的死亡。

作为信徒，我们分享上主的生命力和在耶稣身上所看到的生命权。我们的胜利依靠“羔羊的血”（《启示录》12:11a）。我们和耶稣一样，不会付出任何代价以保全生命，因他也没有依恋或保全自己的生命。我们的胜利依靠对体变奥迹（transubstantiation，即饼、酒成为耶稣圣体、圣血）

our faith cannot be emphasised enough. This life is worth our commitment in faith! Easter, too, is not exclusively oriented towards a coming, perfect life. Paschal faith transforms us even now, though we are still marked by the nails (cf. John 20:25). Even in this life it revives us and gives us new courage to face life. It gives us gratitude, joy and healing and liberates us here and now from the deaths of our lives.

As believers we share in God's power of life, which we encounter in Jesus. We are victorious "by the blood of the lamb" (Rev 12:11a). We need not cling to our life at any cost, as Jesus Himself did not cling to His life. We are victorious through our faith in the mystery of transubstantiation and in the

的信仰，依靠对生命那种不可
竭尽、不可毁灭的根源的信仰。
活的信仰带给我们自由，带给
我们越来越大的独立性。当我
们开始饮用自己田地中的精神
“活泉”时，（参见《约翰福音》
4:42），我们就成为了“自主的”
（*autonomous*）。

下面要谈论医治中三个重
要的层面。当然，这些医治过
程是永远不会结束的，它会不
断开启新的途径。

直接性

灵修陪伴等于是帮助人们
化验到生命，即直接地、有存
在意义地体验生活。陪伴者都
应该怀有这样的信念：人们都
能直接面向天主，人们可以直
接走向神。目标是在个人和上
主那种给予生命的本源之间建

*inexhaustible, indestructible
source of life. Living faith
makes us free and increasingly
self-sufficient. We become
“autonomous” when we begin
to drink from the waters of the
living spirit (cf. John 4:42) on
our own land.*

The following three segments
deal with three important aspects
of healing. Of course, these
healing processes are never
completed, but continually open
up new paths.

Immediacy

Spiritual accompaniment
means helping people experience
life existentially and immediately.
Accompaniment should always
be based on the conviction
that human beings have
immediate access to God.

立关系，建立直接的关系。依纳爵论及神和人之间的直接性并非出于偶然：当人们在神操避静中默想一些将会改变生活的决定时，导师应该“保持某种冷静的、平衡的态度，并且应该让创造主直接和受造物沟通这事，也让受造物直接和创造主商量这问题”（《神操》15）。由于创造与被造的行动是同一的，所以创造主和受造物显然有很密切的接触。因此我们所有的人应该有能力去体验到上面提到的“深井的灌溉”，就是说我们可以“在我们自己的田地上”见到上主。俗话说“上帝没有孙辈”，这是一句很有意义的话；它表达这样的意思：每一个人都和上主有直接的沟通方式。陪伴别人的过程可帮助我们意识到这种直接性，并体验到它。当然，这种直接性始终是“被引介的直接性”，（这是拉内尔的话）。严格来说，连在神秘主义的体验中也没有纯粹的直接性，因

The aim is to establish an immediate connection between the individual and God's life-giving originality. It is no coincidence that Ignatius speaks of immediacy between God and ourselves: when life-changing decisions are contemplated in spiritual exercises, Ignatius believes that it is better that the guide "stand in a certain equilibrium, and, the instrument apart [i.e. *immediately*], leave the Creator Himself to transact the matter with the creature, and the creature with the Creator" (SpEx 15). Creator and creature are obviously in close and immediate contact through the act of creating and being created. Therefore, we should all be able to make the above-mentioned experience of "irrigation by a deep well", meaning the experience that we can reach God on our own land. The phrase

为这是保留到末世时期才能实现，甚至在那个时期也要通过耶稣来实现的。然而，在我们的生活中也真正有直接性，即通过他人的引介，通过语言 and 环境的引介，通过耶稣、《圣经》和教会的引介。

“God has no grandchildren” is very meaningful: it describes the immediate access to God that every human being has. Accompaniment can make us aware of this immediacy and help us experience it. Of course, this immediacy always remains a “mediated immediacy” (Karl Rahner). Strictly speaking, even in mysticism there is no absolute immediacy, because this is reserved to the time of fulfilment and even then depends on Jesus. And yet there is real immediacy in our lives, through the mediation of others, by language and environment, and especially through the mediation of Jesus, Scripture and the Church.

直接性是亲密关系，是亲近。看来很多人缺少享受亲近的能力和勇气，他们无法享受亲密。在这里说的亲密不是要影响或操作他人，而是要触动

Immediacy is closeness. Many people seem to lack the ability and the courage to enjoy closeness; not in the sense of a manipulating approach,

他们，也允许我们自己被触动，与此同时创造团契和自由。我想到一首赞美歌，它这样描述这种感受：“接近和亲近一切事物和一切受造物。”只有通过我们的自我，我们才能够获得这种状态：通过亲近我们自己，和我们的内在自我保持亲密关系，摆脱一切怀疑，并体验到那种来自我们内在泉源的喜悦。这就需要一种稳定的、成长的、充满喜悦的关系，即与我们自己的关系，还需要某种独立性。但通过孤独的默想，我们永远也不会找到我们的真正自我，因为这个自我是依照耶稣的形象而受造的。我们必须和别人来往，必须和他人建立关系，必须进行一些激励和挑战我们的对话，不是以一种充满暴力的方式，而是以一种温和的方式，这样我们会超越个人的局限性。个人的人格发展要求我们具有沟通的勇气，这就要求我们更亲近我们自己、亲近他人并体验到、感觉

but in the sense of personally touching others and letting ourselves be touched, creating community and freedom at the same time. I remember a hymn which describes this feeling as being “close to all things and all creatures”. Again, we can only obtain this state through the self: by living in close and intimate contact with ourselves, without suspicions, and by experiencing the joy that springs from our inner source. This requires a stable, growing and joyful relationship with ourselves as well as a certain independence. Through solitary introspection alone, however, we could never find our true self, created in the image of Jesus. It is indispensable that we engage with others, form relationships and have conversations that challenge us – not in a violent, but in a



到上主的临在。直接性和引介，独立性和亲近，这些都是同样宝贵的和美丽的；而且这些都是不可分裂的。

在这种新的直接性当中，我们不再会感觉到，我们与别人有隔阂，我们是被隔离的（参见《神操》317）或我们需要回避别人，而是在场的，是此时此刻的临在。我们感觉到我们和自己及别人都有联接，都有接触。一切事物都被关注，而我们再不会感觉到远离我们的环境。分裂人们的隔膜将会解开。我们的自我将会从其牢狱的各种限制中解放出来。我们将会体验到我们自己是可

gentle manner – to transcend momentary limitations. Personal development requires the courage to communicate; it requires that we try to come closer to ourselves and others and to experience and feel God's presence. Immediacy and mediation, independence and closeness – both are equally precious and beautiful; and they are inseparable.

In this newly won immediacy we will no longer feel separated from others, isolated (cf. SpEx 317) or on the run, but present in the here and now. We will feel connected again, in touch with ourselves and others. Everything will come back into focus and we will no longer feel distant from our surroundings. The separating membrane will dissolve. The self will have emerged from the

沟通的，是光明的和平易近人的。一种新的光芒将使一切事物成为直接临在的、可以看得见的、可以触摸的，无论是内在的或外在的事物。上主不再是不在场的或远离我们的，而是以不可言传的方式临在于一切，他是“近人的”、可以接近的、亲切的。此时，我们的祈祷将是充满感情的。在一切事上，亲近和关联的体验将会加深，会自然地增加。这并不是单维度的体验，它像一种解放交响会，也包括一切关系层面：与自己的关系，与他人的关系，与上主的关系，与实实在在的世界的关系。

直接性的关键在于可再次接触自我。怎样达到这点？这会自动发生。这本小册子的主要焦点和关注点就在此。通过

constraints of its imprisonment. We will experience ourselves as accessible, bright and available. A new, purified light will make all things immediate, visible and palpable, both inside and outside. God will no longer be absent nor distant, but indescribably present, available and familiar. Our prayers will be filled with feeling. In all things, the experience of closeness and connection will grow – as if by itself. This is no one-dimensional experience; it is like the resonance of a concert of liberation and comprises all levels of relationships: our relationship with ourselves, with others, with God and with the reality of the world.

The key to immediacy is that the self becomes accessible again. How? It just happens. This is the main focus of these

各种方式进行的陪伴的主要目标也就在此。救赎意味着直接地、自由地和开放地接触圣父（参见《以弗所书》2:18; 3:12），这样便形成一种新的团契和新的创造：我们寻找上主并能在一切万物中找到他，在与别人对话时，在走路时，在观看、品尝、聆听、思考时，在各种活动中，正如依纳爵描述他那种被引介的和被救赎的直接性的体验一样。^①

当我们经历医治时，我们将会感觉到我们获得的祝福越来越多，而我们将会理解到有多少东西是我们应该感恩的，不只是在这种客气的“谢谢你”的意义上，而是在一种永恒的

pages and the main objective of accompaniment through all mediation. Redemption means immediate, free and open access to the Father (see Eph 2:18, 3:12), to a new community and a new creation: looking for God and being able to find Him in all things – in conversation with others, in walking, seeing, tasting, hearing, thinking and in all kind of activity, as Ignatius describes his experience of mediated and redeemed immediacy.^①

When we approach healing, we will feel more and more richly blessed and will understand how much we have to be grateful for; not in the sense of a polite “thank you”

① 见依纳爵向 Antonio Brandao 写的信，1551年6月1日；《依纳爵自传》99条。

① Cf. Ignatius of Loyola, letter to Antonio Brandao, 1 June, 1551; APJ 99.

感恩的意义上，这种感恩直接从我们的本源涌现出来，它给我们价值、自由和尊严。原来被埋藏的自我不能体验到神内的喜悦，但现在自我和喜悦都同时获得释放，而我们将会亲密接触到我们的泉源。

感觉

感觉是感知的最直接形式。用人的知觉来说，感觉经常被描述为“触觉”。当我们说“感觉”时，我们首先想到物质感觉，而在这些感觉中，触觉和味觉使我们最直接和环境有接触。我想这些都可以称为“感觉的知觉”，它活动在整个身体各处。与这些相应的是某种共有的内在“感觉的知觉”，它感知我们遇到的各种精神性和灵性的因素和条件。其他的感觉，比如视觉和听觉也相当于内在的感觉，而我们

but in the sense of an eternal gratitude that wells up straight from our origin, giving us value, freedom and dignity. The joy in God that was buried together with the self will break loose and the immediate closeness of the source will become palpable.

Feeling

Feeling is the most immediate form of perception. In terms of human senses it is usually described as the contact sense of “touch”. When we speak of “senses” we think first of the physical senses, and among these touch and taste offer the most immediate contact to our environment. In my opinion, they could be subsumed under one “sense of feeling” that is active throughout and all over the human body. It corresponds



在这里还可以加上另一些感觉，比如对痛苦和愉悦的感知等等。

感觉是不会错误的生命记号。死去的东西（或人）再不会有什么感觉。如果我们在某个以为已经没有生命之处还能找到感受，那就好像我们在通往解放的路上找到了宣告“春天”的呼声。也许这些感受还很虚弱，它们不敢出面，仍然害怕寒冷的天气。这些感受几乎是看不见的，而我们也许都不相信它们在那里，但它们确实在那里，它们是活的，是真实的。一个人能见证在别人身上首次出现了这些走向医治的迹象，这是很大的喜悦。这就

to an equally universal inner sense of feeling that perceives our various mental and spiritual occurrences. The other senses, such as sight and hearing, also correspond to equivalent inner senses; and we could also add other senses to this list, such as the perception of pain or pleasure, etc.

Feeling is an unmistakable sign of life; who – or what – is dead does not feel any more. If feelings stir where we thought there was no life, it is as if we were welcoming the first heralds of spring on our path to liberation; they may appear hesitantly, still threatened by hostile weather and sometimes almost invisible, and we may hardly believe they are there – and yet they are quite alive and real. It is a great joy to be allowed to witness these first

好像在长期的疾病后，一个人再次开始享受美味；同样，我们的内在自我也可能会再次开始享受生命。感觉的恢复本身是一个清楚的迹象，这种现象表示一个人发现了新的生命印迹，发现了消失溪流那久已期待的重现和涌现：我们感觉到激动、愤慨、身体的感受、触觉、爱和感觉的印象。我们看到我们关系的网络和我们生命的意识；我们体验到希望的气息、自我尊严和信心、享受和欲望、喜悦和幸福。当我们的自我——那个曾经被镇压的自我——再次浮现时，这一切曾经被镇压的感受都活起来。活泼的感受是一个迹象，这种迹象表示死亡的阴影开始消散或已经消散了。甚至那些“被禁止的”感受（即我们教育制度或对虔诚生活的错误理解所禁止的那些感受）也可以接受和享受为“好的感受”。

signs of healing. Like we begin to enjoy food again after an illness, our inner self begins to enjoy life again. The return of feeling, *by itself*, is a clear indicator of the newly found traces of life, the long-awaited re-emergence of the vanished rivers: we feel affection, rage, physical sensations, contact, love and sensual feelings; we perceive the network of our relations and our awareness of life; we experience the breath of hope, self-esteem and self-confidence, enjoyment and desire, joy and happiness. All these suppressed feelings come to life when our suppressed self begins to re-emerge. Vivid feelings are a sign that the shadow of death is dispersing, or has already dispersed. Even “forbidden” feelings (forbidden by our education or a misinterpretation of piety) can

be accepted and enjoyed as good feelings.

感受和生活就是一回事！正如我们需要生活的勇气，我们也需要感受的勇气，而这种勇气应该成长，应该加深，应该复兴。从生命的最初印迹到充分生命的喜悦之流的突破可能还是很长的路；人们可能很晚才体验到那种充满生命力的、无阻碍的、流动的喜悦之河，那里没有恐惧和焦虑，最终走入美好的、活泼的感受的平安引导，不断有感恩的体验和对我们生命的享受。在陪伴人们的过程中，能鼓励一个人在感受的回归时更多享受喜悦，这是一件非常美妙的经验。而且，从某一个时刻开始，那些友善的、正面的感受将会自然地浮现，会自发地涌现。它们表明，生命的种子已经重新发芽，表明我们这些受造物本来是美善的。在我们内确实有一种很纯粹的美善。

Feeling and living are one! Just as we need courage to live, our courage to feel must also grow, perhaps even be reborn. It is often a long way from the first signs of life to the breakthrough of full, unimpeded, streaming joy, liberated from fear and anxiety, and finally to the quiet dominance of good, lively feelings and the grateful experience and enjoyment of the gift of our life. It is one of the most beautiful tasks of accompaniment to encourage the joy in the return of feelings. Because from a certain point onward, the friendly, positive feelings will begin to rise as if *by themselves*. They indicate that the seed of life is sprouting anew and they show that we are created good. There is pure good

也许耶稣的观点有点不同；他曾和法利赛人及经师争论，此后向他的门徒们说：“从里面，从人心里，发出恶念”（《马可福音》7:21）。一切其他的恶事不也都是从人心出来的呢？但耶稣肯定不是说人本身是邪恶的或“从起初创造的时候”（《马可福音》10:6）放入人心的一切东西都是恶的。最终，耶稣要恢复美善。灵修陪伴的目标也是这样的：要恢复受造界的美善。在我们内的原本力量并不是恶。恶是死亡的力量，它在后来潜入到了我们的灵魂内。恶的传染和被传染途径我们自己的决定，即我们心灵的决定！对灵修陪伴以及对普遍的基督徒生活来讲，最重要的是，我们必须依靠造物界的原本美善，而且必须和耶稣一样，从这种信仰中获得方向和信心，这样才有精力可以与死亡的权力进行搏斗。

in us – clearly and definitely.

Is it possible that Jesus takes a different view when He says to His disciples, after a quarrel with the Pharisees and scribes: “From within people, from their hearts, come evil thoughts” (Mk 7:21-23) and all other evil? He certainly does not mean to say that humans and everything that was put into their hearts “from the beginning of creation” (Mk 10:6) are evil. After all, Jesus restores the good; and accompaniment serves the same purpose of restoring creation. Evil is not the original force inside us, but it has found a way to creep into the soul as the power of death. It was, and is, contracted and passed on by our own decision – the decision of our heart! For accompaniment, and for Christian life in general, it is important that we trust



in the substantial goodness of creation and, like Jesus, gain orientation and confidence from it for the fight against the power of death.

依纳爵很重视内在的感受、感觉、味觉、嗅觉以及一切其他的感受。他要我们欣赏它们并教导我们如何用它们（比如见《神操》2和“使用感官”《神操》121-123）。他关于“辨别精神”或“区分不同的灵”的原则依赖于对内感觉的认识及其解释。依纳爵所说的“首先思考天主的事”也包括对于“不同的精神”的理解。他自己的感觉帮助他作出辨别，它们是区分不同精神的评判标准：“悲伤”“干枯和不幸”或“快乐和喜悦”。类似于后者的感受才能帮助他作出正确的决定（参见《依纳爵自传》8）。

Ignatius values interior feeling, sensing, tasting, savouring and all other senses highly. He wants us to appreciate them and teaches us how to use them (e.g. SpEx 2 and the “application of the senses” SpEx 121-123). His maxims for the “discernment of spirits” are based on the perceptions of the inner sense of feeling and their interpretation. His “first reasoning about the things of God” also contains an insight about the “different spirits”. His own feelings serve him as criteria of discernment: “sad”, “dry and unhappy” or “happy and joyful”. The latter feelings help him make the right

下面的话来自“辨别精神的原则”，而它们也暗示原先的体验：“天主的本性，也是每一个善良天使的本性，就是把灵性的真正喜悦倾注于我们心内；其途径就是除掉一切魔鬼投入人心的悲伤和心灵困惑。”（《神操》329）《圣经》也同样表达类似的观点：

“神是光明，而在祂内没有黑暗”（《约翰一书》1:5）。幸福、喜悦、平安，而不是悲伤和困惑，是真正内在的感受，它们是一些真实的、健全的、长久的、可以支撑的、稳定的情绪和感受。灵修陪伴的目标就是传播长久的喜悦和平安，而当这些感受出现时，人们感觉到自己走的路是对的。这就是所谓“天主的本性”。喜悦的感受反映出一种恒定发展的和谐：即我们和我们的创造主之间的和谐，以及我们和我们自己的和谐，因为我们与自己

decisions (cf. APJ 8).

The following words from the “rules about the discerning of spirits” may well recall this first experience: “[...] it is the property of God, and of every good Angel, to pour into the mind true spiritual joy, which they cause by taking away all that sadness and disturbance of mind which the demon has thrown in” (SpEx 329). Scripture also expresses this sentiment: “God is light, and in Him there is no darkness at all” (1 John 1:5). Happiness, joy, peace instead of sadness and confusion – in the form of true inner feelings, i.e., real, sound, lasting, sustainable and constant emotions. As accompaniment reaches its objective, the spreading of lasting joy and peace confirms that we are on the right path. That is “the property of God”.

的历史会和好 (reconciliation with our history)。我们的心灵将回“归于安乐”(参见《诗篇》116:7)。

These feelings of joy and peace echo a permanently developing harmony: between us and our creator and between us and ourselves in reconciliation with our history. Our hearts returns to their rest (cf. Psalm 116:7).

爱

Love

“爱一个人等于是从神的意向去看他。”(陀思妥耶夫斯基, 1821-1881年)这句话适合任何一种人际关系,也适合我们和我们自己的关系——我们必须一生都反省我们自己是谁。

“To love someone means to see them as God intended them” (Fyodor Dostoyevsky, 1821-1881). This applies to any encounter among human beings, and it also applies to our life-long encounter with ourselves.

爱不容许死亡。爱是最重要的、让我们成为我们自己的因素,而只有在真实的相互人际关系中才可以给予爱或接受

Love does not tolerate death. It is the most important aspect of what makes us ourselves and as such can only

爱。如果爱一个人而又同时完全从自己的角度去看他，那就是按照我们自己的愿望看他，这样就会歪曲和扭曲他，使他异化，使他不自由：这样死亡的阴影将会落到他们身上。我们必须尊敬他人的人格发展，无论他们有什么样的发展或发展到什么程度。因此，爱等于是关心别人（比如在灵修陪伴中），但这种关爱不会采取任何便利的捷径或巧计。

爱某人意味着爱他的全部局限性、他所戴的面具、他的疏远与束缚；要用发展的眼光去爱他们，也就是要穿过那些已经发生和已经制约其生命的混合，看到天主希望他们成为的样子。虽然爱有时候会缺乏力量，但它始终不放弃其目标，即：唤醒被爱这的原本真理和原本美丽。唯一的创造

be given and received in mutual personal truth. Loving someone while seeing them only as we want to see them will distort them, torture them, alienate them and make them unfree – briefly put: this is how the shadow of death befalls them. We must respect others in their personal development, no matter how they are progressing. This is why love, in its interest in people (for instance in accompaniment), withholds from any cheap tricks or shortcuts.

To love someone means to love them with all their limitations, masks, alienations and constraints; to love them as they have developed, i.e. to see through the mix of what has unfolded and what has been impaired in their lives so far and behold the person that God has intended them to be.

性力量就是爱。通过爱有人会“爱邻人如己”（参见《利未记》19:18；《马可福音》12:31），正如上主自己爱人那样。任何爱都是曾经创造我们的那种爱的延续。

灵修陪伴的价值取决于能否接受那些找寻者的全部，能不能接受他们的具体情况并耐心地与他们一起一步步走他们生活的崎岖途径。作为指导者，我们有一个好处，我们有优势，就是我们能更清楚地观看到他们的真正自我（即在他们身上的可爱之处），而在他们生活的众多经验的“丛林”之中，他们自己一般不会那么清楚看到这些。我们很快会发现他们的优点，他们的温和之处和吸引力，但对他们自己来说，这

While it may sometimes be powerless, love never loses sight of the objective of awakening the original truth and beauty of the beloved. Love is the only creative power. It loves its neighbour as itself (cf. Lev 19:18, Mk 12:31), just like God Himself does. Any love is the continuation of the love that has created us.

Spiritual accompaniment stands and falls with accepting the seekers as they are and patiently walking the tortuous paths of their life story with them. As guides we have the advantage of being able to see the true self of the people we accompany (i.e. what is lovable in them) shine through the thicket more distinctly than they themselves can. We see their tender, charming and beautiful qualities early on, while these



些因素仍然是被隐藏的，是看不见的，而他们自己也许还会继续否认这些优点或拒绝它们。

那些找寻之人应该有机会去学习如何爱他们自己（参见《马可福音》12:31；《利未记》19:18），就是“从上主的意向去看自己”，并充满感恩地意识到自己所获得的一切，即从自己的本源开始，在内在的自我中所收到的一切，虽然也有一些来自死亡的阻碍。如果我们能爱我们自己，我们将会获得大的自由和生命。熟悉自己并与自己和好，这便是爱自己；消除隔阂、不安和不和谐，这就是爱自己；享受我们所接受的一切恩惠和礼物，而不追求“成就”，这就是爱自己！

在依纳爵的《神操》中有一种“在灵性的爱内激励我

are still hidden to themselves and while they themselves may for some time continue to deny and reject them.

People who seek accompaniment should be given the chance to learn to love themselves (cf. Mk 12:31; Lev 19:18), “as God intended them”, in grateful awareness of what they have been given – from their origin on, in their own selves, despite all deadly obstructions. It brings so much freedom and life to love ourselves; to become familiar with and make peace with ourselves where before there was separation, unrest and discord; to enjoy the gifts we have received instead of focusing on achievements!

The Spiritual Exercises contain a “contemplation to



们的默想”（《神操》230-232）。依纳爵深信，通过“意识到神赐给我的恩惠的伟大”，我们能发动爱的回应。他所使用的形象在默想第四点（也是最后的一点）中尤其动人：“……要看到一切恩赐和来自上天的美好事物，比如能力、正义、美善、知识和一切其他的人性中的完美因素，它们都具有某些局限性，但都来自那无限的美善的宝库，正如一切光明来自太阳，而水则来自某个泉源。”观看我自己接收的特殊恩惠和恩赐，我的能力、正义、美善、知识等等，无论它们有多大的局限性，但它们也都是从最纯粹的泉源流出来的——这是多么令人感动的清单！这样认识到上主的爱，不会使我们感到骄傲，因为我们应该和一个孩子一样看到这一切。这种意识也应该使我们开始更好地认识自己的内在自我，使我们很温和地、尊敬地和充满爱地面对我们自己。最

excite us in spiritual love” (SpEx 230-232). Ignatius is convinced that by “perceiving the greatness of His benefits conferred upon me” we can trigger an answer of love. The images he uses are especially vivid in the fourth and last point of the contemplation: “[...] to behold how all gifts and good things come down from heaven, such as are power, justice, goodness, knowledge, and every other human perfection, circumscribed by certain determined bounds and from that boundless treasure of all good, are derived as light from the sun, and as water from a fountain.” Seeing my personal gifts, my power, justice, goodness, knowledge, etc., as limited as they may be, stream forth from the purest source – what a touchingly positive list this is! This way of perceiving God’s love – like a child and



终我们能拥抱这一切“创造和救赎恩典”和我们“特殊的恩典”的给予者，以能拥抱我们自己，把自己当作上主的礼物——这不需要很自豪的心态，而是应该保持一种平静的感恩，这样我们以充满谢恩的心意而拥抱我们自己，同时也拥抱神。在他的《灵修日记》中，依纳爵描述这样的场景：在夜里，他因为想到三位一体的天主而获得特殊的安慰，他拥抱自己并在灵魂内感到很大的喜悦。在这个宁静的时刻他单独一个人躺在床上，突然觉得一种无比的幸福充满他，因此他不得不用双臂拥抱自己。

almost out of the corner of our eyes – also invites us to familiarise ourselves with our inner selves and to encounter ourselves kindly, respectfully and lovingly; until we can gratefully embrace the giver of all these “benefits of creation and redemption” and our “particular or private gifts”, and embrace ourselves as His gift – not with any grand gesture but in quiet gratitude – gratefully embracing ourselves and God in one and the same movement. In his *Spiritual Diary* (43) Ignatius describes a scene where at night he finds special solace in thinking of the three divine persons and embraces himself with inner jubilation in his soul. Alone in this quiet moment, in bed, he is overcome by an incomparable happiness that is so powerful that he must put his arms around himself.

耶稣引导我们走出致命的监牢，要我们走入爱的拥抱。死亡的权势使用一些负面的经验来向我们暗示或培养某些感受，比如：“没有人爱我”；“我被爱，而且很热切被爱，这是不可能的”；“我不值得被爱”；“我只是个废物”；“我只会带给人麻烦”；“我应该继续在阴影中生活，就和现在一样”。这样的谎言很痛苦，而且它们歪曲一种可以带给人解放和幸福的真理。没错，我们没有权利要求被爱，没有权利接受那种曾创造了我们的爱，或再次创造我们的爱。我们并不真是值得获得那种爱：“人算什么，你竟顾念他？世人算什么，你竟眷顾他？”但这只是真理的一部分：“但你叫他比天使微小一点，并赐他荣耀尊贵为冠冕”（《诗篇》8:5-6）。这个真理包含某种衬托和反差：我们一方面不值得获得这种冠冕，但这一切是不

Jesus leads us out of mortal imprisonment into the embrace of love. The power of death uses negative experiences to insinuate certain feelings in us, such as: there is no love for me; it cannot be true that I am loved and loved so powerfully; I am not worthy of love; I am only a nuisance; I should never step out of the shade I live in. These lies painfully misrepresent a liberating and blissful truth. It is true that we have no claim to the love that has created us and recreates us, that we do not really deserve it: “What are humans that you are mindful of them, mere mortals that you care for them?” But this is not the whole truth: “Yet you have made them little less than a god, crowned them with glory and honour” (Psalm 8:5-6). This truth does contain a certain

可思议地被给予我们的。

这种反差是我们本性的奇迹，而这是一个充满幸福的奇迹。真理和谎言之间的分界线只是一纸之隔，但这个分界线很不容易跨越。灵修陪伴要帮助我们跨越这个分界线并且走入真理。当我们跨越这条分界线时，这经常是在很长的准备过程之后，而跨越的最后一步却只是静悄悄的一步。这是一个轻微逐渐的发展，有时候就像跳入水里，是一个强大的海浪带我们过去。最终我们找到平安，或更好地说：平安找到了我们，于是我们可以让我们自己被拥抱，也可以在无限的爱内拥抱自己。内心的喜悦和惊奇都是这种真理的记号，这是不会错的记号。22岁的圣类斯公撒格（1568-1891年）在临终时向母亲写了一封信：我承认，我感到有点困惑，如果

contrast: we do not deserve what we are crowned with, yet it is inconceivably bestowed on us.

This contrast is the blissful miracle of our identity. It is a fine line between lie and truth, but one that is closely guarded. Spiritual accompaniment wants to help us cross this line to arrive at the truth. When we do cross this line it usually happens after a long development, in an elusive step. It happens – softly and gradually, or like taking a plunge and being seized by a powerful wave – until peace spreads within us and we can finally let ourselves be embraced, and embrace ourselves, in infinite love. Joy and wonder are unmistakable signs of this truth. At the age of 22, shortly before his death, Aloysius of Gonzaga (1568-1591) wrote in a letter to his mother: “I confess to you



我考虑到上主的神圣美善，即那个无限的、不可测量的大海召唤我进入永远的安息，而我在人间仅仅待了很短的时间，也没有完成什么大事业。现在上主邀请我并召唤我去面对那最高的善，而我曾经如此忽略了这个最高的善；上主许诺我见到我眼泪的成果，但我流的眼泪太少”。他表达除了这种不可测量的反差：一方面我们没有资格接受恩典，但上主仍然赐予他的种种恩惠，这样我们感到困惑、惊奇，同时感到无限的喜悦和幸福。

爱的另一个层面也非常重要，而我不应该忘记它：爱产生自由。爱不会通过一次又一次的依赖关系和复杂的纠缠关系驯服我们——这是我们仇敌的作法（参见《神操》142）。很简单，爱的目标是自

that I am quite confused and lost at the consideration of the Divine Goodness, that boundless and fathomless Ocean which calls me to an eternal rest, after such short and trivial labour; which invites and calls me to heaven to that Sovereign Good, which I sought so negligently; and which promises the fruit of those tears which I sowed so sparingly". This unfathomable contrast of how undeserving we are and how God still bestows His graces on us leaves us bewildered, makes us marvel and brings us infinite joy and bliss.

There is another precious aspect of love that we should not forget to mention: love creates freedom. It does not domesticate us through ever-new dependencies and entanglements, as the enemy tries to do (cf.

由。这就是我在陪伴人时的经验，也证实了圣保罗的话：我30多年前选择了这些话当作我司铎服务的标语和座右铭：“主的神在哪里，那里就得以自由”（《哥林多后书》3:17）。

在适当之时，上主将会回应每一种死亡，并赐给人们一种全新的东西，他的爱具有持续性，而他忠于自己曾经种植的种子，曾经允许成长的种子。他要使我们成为成全的人，因此他会重新创造我们，即按照他原来对我们怀的意向而重新创造我们。^① “看哪！我要作

① 参见 Stefan Kiechle 的话：“神不会为了创造一种完全新东西而毁灭我们，而会依他的引导方式和教育方式按他原来所创造的我们而改进我们，就是说，他将已有的‘原料’塑造成一个新的形状。”来自 *KorrSpirEx* 88, 2006 年, 29 页。

SpEx 142). Quite simply, it has set its heart on freedom. This has been my experience in accompanying and to me it is proof of Paul's words, which I chose more than 30 years ago to express my understanding of priestly service: "Where the spirit of the Lord is, there is freedom" (2 Cor 3:17).

In due course God will answer every death by offering something completely new – in loving continuity and loyalty to the seed He once planted and allowed to grow. He perfects us by recreating us as He had originally intended us.^① “See,

① Cf. Stefan Kiechle: “God does not break us to create something new, but, in His pedagogical approach, He works on us as He has created us; i.e. He moulds the ‘material’ that is already there into a new shape,” translated from: *KorrSpirEx* 88, 2006, p. 29; cf. the stigmata on the body

一件新事，如今要发现，你们岂不知道吗？”（《以赛亚》43:19）。而坐在宝座上的那位在一切死亡之后说：“看哪！我将一切都更新了”（《启示录》21:5）。这种新的创造在我们此时的生活中就要开始，即当我们在痛苦中走过了一切陈旧的事物之时；当上主引导我们，并以他那种无法解释的方式教导我们，使我们成为自由的和完整的人之时。那时，我们的生活中的戏剧将会很平静地、几乎悄无声息地结束，取而代之的则是安慰的奇迹，即一种朴素的、活泼的临在，就如同那些有真正家园的孩子们所体验到的：

“他必使我们兴起，我们就在他面前得以存活”（《何西阿书》6:2b）。

参与复活的主身上的伤痕。虽然上主重新创造我们，他还保持我们的本源和我们的历史。

I am doing something new! Now it springs forth, do you not perceive it?” (Is 43:19). And the one who sits on the throne speaks beyond all deaths: “Behold, I make all things new” (Rev 21:5). This new creation wants to begin even in this life – when we have traversed in pain what is old and when God leads and educates us in His inexplicable way to make us free and whole. Then the drama in our life will quietly and almost unnoticeably resolve into the miracle of solace in a simple, living presence like that experienced by children who have a real home:

“He will raise us up, to live in His presence” (Hos 6:2b).

of the resurrected Lord. Even as He recreates us, God preserves our origin and history.



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