

OBEDIENCE

服從

From Miscellaneous Writings

摘自《雜記》

by Mary Baker Eddy, pages 116-120

瑪麗·貝克·艾迪著，第116-120頁

我親愛的學生們：——這個問題，從來最貼近我的心，是今天最重要的：我們是否正確地填充了生活音樂的尺度，強調它的宏大張力，用音調膨脹和諧，從那裡得到快樂的回聲？作為漸強和縮小的重音音樂，人類和弦的各種音效表達了生命的損失或收穫，失去了生活的快樂、痛苦和驕傲：獲得了甜蜜的和諧，誠實信念的勇氣，以及對精神律法的最終服從。科學研究的終極和神聖科學的成就不是一個論點：它不僅僅是說，而是做，話語——展示真理——即使是守望、祈禱、掙扎、眼淚和勝利的果實。

My Beloved Students:—This question, ever nearest to my heart, is to-day uppermost: Are we filling the measures of life's music aright, emphasizing its grand strains, swelling the harmony of being with tones whence come glad echoes? As crescendo and diminuendo accent music, so the varied strains of human chords express life's loss or gain,—loss of the pleasures and pains and pride of life: gain of its sweet concord, the courage of honest convictions, and final obedience to spiritual law. The ultimate of scientific research and attainment in divine Science is not an argument: it is not merely saying, but doing, the Word—demonstrating Truth—even as the fruits of watchfulness, prayer, struggles, tears, and triumph.

遵守你自稱理解和熱愛的神聖原則，展示了真理。從不缺席崗位，從不措手不及，決不做不善的幽默，時刻準備為神工作，——就是順服；“在幾件事上忠心耿耿”。如果在一種情況下缺乏服從，你就失去了科學規則及其回報：即成為“許多事物的統治者”。進步的生活是生命的現實，它展現了它不朽的原則。

Obedying the divine Principle which you profess to understand and love, demonstrates Truth. Never absent from your post, never off guard, never ill-humored, never unready to work for God,—is obedience; being “faithful over a few things.” If in one instance obedience be lacking, you lose the scientific rule and its reward: namely, to be made “ruler over many things.” A progressive life is the reality of Life that unfolds its immortal Principle.

基督教科學的學生必須首先將稗子與小麥分開；辨別由錯誤動機所驅動的思想、動機和行為，還是真實的——上帝賦予的意圖和意志——逮捕前者，服從後者。這將

使他在練習中處於安全的一面。我們總是知道在哪裡尋找真正的科學家，並且總是在那裡找到他。我同意塔爾馬吉牧師的觀點，“在上帝的子民中，有機智、幽默和持久的活力。

The student of Christian Science must first separate the tares from the wheat; discern between the thought, motive, and act superinduced by the wrong motive or the true—the God-given intent and volition—arrest the former, and obey the latter. This will place him on the safe side of practice. We always know where to look for the real Scientist, and always find him there. I agree with Rev. Dr. Talmage, that “there are wit, humor, and enduring vivacity among God’s people.”

服從是愛的後代;愛是團結的原則，是一切正確思想和行動的基礎;它符合法律。我們視相同的推理，知道我們被知道的那樣，回報善意並明智地工作，按照我們愛的比例。

Obedience is the offspring of Love; and Love is the Principle of unity, the basis of all right thinking and acting; it fulfils the law. We see eye to eye and know as we are known, reciprocate kindness and work wisely, in proportion as we love.

我很難在參與其他人的運動或作案手法的同時執行神聖的使命。向學生指出每一步，然後觀察每一步的執行，會消耗時間，而且實驗往往是昂貴的。根據我的日曆，上帝的時間和凡人的時間和人的時間是不同的。新手傾向於太快或太慢：他在黑暗中工作;而且，有時不合時宜，他會在午夜時分補充他的燈，並向更謹慎的守望者借油。上帝是光明的泉源，當一個人順服時，他會照亮一個人的道路。不順服的人在上帝創造他之前採取行動，或者讓他們太晚而無法跟隨他。確保上帝指引你的道路;然後，在任何情況下都趕緊遵循。

It is difficult for me to carry out a divine commission while participating in the movements, or *modus operandi*, of other folks. To point out every step to a student and then watch that each step be taken, consumes time,— and experiments oftentimes are costly. According to my calendar, God’s time and mortals’ differ. The neophyte is inclined to be too fast or too slow: he works somewhat in the dark; and, sometimes out of season, he would replenish his lamp at the midnight hour and borrow oil of the more provident watcher. God is the fountain of light, and He illumines one’s way when one is obedient. The disobedient make their moves before God makes His, or make them too late to follow Him. Be sure that God directs your way; then, hasten to follow under every circumstance.

人類的意志必須被征服。我們不能同時順服上帝或是惡靈，換句話說，物質感官、虛假建議、自我意志、自私動機和人類政策。當信仰找到安息之地，科學的理解引

導人類時，我們將不相信邪惡。在任何情況下，誠實都是服從不可或缺的規則。一百次遵守數學原理九十九次，然後讓一個數位使你的整個問題不正確，既不是科學，也不是服從。

Human will must be subjugated. We cannot obey both God, good, and evil,—in other words, the material senses, false suggestions, self-will, selfish motives, and human policy. We shall have no faith in evil when faith finds a resting-place and scientific understanding guides man. Honesty in every condition, under every circumstance, is the indispensable rule of obedience. To obey the principle of mathematics ninety-nine times in one hundred and then allow one numeral to make incorrect your entire problem, is neither Science nor obedience.

無論人類的感情多麼渴望原諒一個錯誤，並順利地將朋友交給它，一個人的同情既不能彌補錯誤，促進個人成長，也不能改變這個不變的愛的法令：“遵守我的誡命。有功德的信心或可信度的根德頓在於願意單獨與上帝同工，為他工作——願意耐心地為錯誤受苦，直到所有的錯誤都被摧毀，他的杖和他的杖安慰你。

However keenly the human affections yearn to forgive a mistake, and pass a friend over it smoothly, one's sympathy can neither atone for error, advance individual growth, nor change this immutable decree of Love: “Keep My commandments.” The guerdon of meritorious faith or trustworthiness rests on being willing to work alone with God and for Him,—willing to suffer patiently for error until all error is destroyed and His rod and His staff comfort you.

無知、任性、自以為是、慾望、貪婪、嫉妒、報復，是恩典、和平和進步的敵人；他們必須勇敢地迎接和克服它們，否則他們將連根拔起所有的幸福。振作起來，與自己的戰鬥是宏大的，它給了一個足夠的就業機會，神聖的原則與你一起工作，順服為堅持不懈的努力冠冕永恆的勝利。任何邪惡傷害善的企圖都是徒勞的，並以對作惡者的熾熱懲罰告終。

Self-ignorance, self-will, self-righteousness, lust, covetousness, envy, revenge, are foes to grace, peace, and progress; they must be met manfully and overcome, or they will uproot all happiness. Be of good cheer; the warfare with one's self is grand; it gives one plenty of employment, and the divine Principle worketh with you,—and obedience crowns persistent effort with everlasting victory. Every attempt of evil to harm good is futile, and ends in the fiery punishment of the evil-doer.

耶穌說：“口中進去的，不是玷污人的；但從口中出來的，卻玷污了人。如果惡意的暗示通過心靈的鼓室低聲說邪惡，這不是對邪惡行為的道歉。我們對自己的思想和行為負責；而不是通過服從別人來幫助別人的設備，然後抱怨不幸，而是起來推翻

兩者。如果罪犯哄騙粗心的人犯罪，我們的法律將欺騙者作為事實的從犯進行懲罰。每個人都要對自己負責。

Jesus said, “Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.” If malicious suggestions whisper evil through the mind’s tympanum, this were no apology for acting evilly. We are responsible for our thoughts and acts; and instead of aiding other people’s devices by obeying them,—and then whining over misfortune,—rise and overthrow both. If a criminal coax the unwary man to commit a crime, our laws punish the dupe as accessory to the fact. Each individual is responsible for himself.

邪惡無法使義人轉離正直。個人的本性，比環境更頑固，總是會發現它為自己辯護——它的習慣、品味和放縱。這種物質本性努力使光束與精神本質相抵觸；因為肉體與靈爭戰，與任何反對邪惡的人或誰爭戰，並在天平上與人的崇高命運作鬥爭。這個結論既不是悲觀主義的論據，也不是樂觀主義的論據，而是對自由道德能動性的呼籲——完全免除一切必要性，服從基督教科學中應該而且被發現無能為力的權力。

Evil is impotent to turn the righteous man from his uprightness. The nature of the individual, more stubborn than the circumstance, will always be found arguing for itself,—its habits, tastes, and indulgences. This material nature strives to tip the beam against the spiritual nature; for the flesh strives against Spirit,—against whatever or whoever opposes evil,—and weighs mightily in the scale against man’s high destiny. This conclusion is not an argument either for pessimism or for optimism, but is a plea for free moral agency,—full exemption from all necessity to obey a power that should be and is found powerless in Christian Science.

不服從愛的法則，甚至至少不服從愛的法則，或嚴格遵守愛的法則，考驗和區分真實的和不真實的科學家。正義是神聖法律中的一項重要法規，它要求所有侵犯者享有一個人理直氣壯地保留給自己的稀疏的個人權利——你會同意別人撕毀你的地標，操縱你的學生，廢除或推翻你的規則，反對你的命令，偷走你的財產，並因此逃脫懲罰嗎？不！“因此，凡是你們想讓人們對你們做什麼，你們也要對他們做什麼。”基督教科學的教授必須在我們的祭壇上揭發；他們必須在基督教科學的門檻上解開事物的物質意義：他們必須含蓄地服從生命長期問題的神聖原則的每一條命令，或者流淚重複他們的工作。用聖保祿的話說，「你們不知道，你們要順服誰，你們要服從誰，他的僕人就是你們順服的人，無論是罪至死，還是順服公義

Insubordination to the law of Love even in the least, or strict obedience thereto, tests and discriminates between the real and the unreal Scientist. Justice, a prominent statute in the divine law, demands of all trespassers upon the sparse individual rights which one justly

reserves to one's self,—Would you consent that others should tear up your landmarks, manipulate your students, nullify or reverse your rules, countermand your orders, steal your possessions, and escape the penalty therefor? No! “Therefore all things whatsoever ye would that men should do to you, do ye even so to them.” The professors of Christian Science must take off their shoes at our altars; they must unclasp the material sense of things at the very threshold of Christian Science: they must obey implicitly each and every injunction of the divine Principle of life's long problem, or repeat their work in tears. In the words of St. Paul, “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?”

親愛的學生，忠誠的工人是你們英勇地工作，並在我們主的葡萄園中取得了偉大的成就;但一場偉大的勝利還沒有贏得，種族的巨大自由;基督徒的成功是在武裝之下，是穿上盔甲，而不是放下。然而，讓我們歡欣鼓舞，和平的號角將在戰鬥的喧囂中響起，比萊茵河上村民的老式鐘聲更甜蜜地傳到我們的耳朵里。

Beloved students, loyal laborers are ye that have wrought valiantly, and achieved great guerdons in the vineyard of our Lord; but a mighty victory is yet to be won, a great freedom for the race; and Christian success is under arms,—with armor on, not laid down. Let us rejoice, however, that the clarion call of peace will at length be heard above the din of battle, and come more sweetly to our ear than sound of vintage bells to villagers on the Rhine.

我建議該協會今後每三年舉行一次會議;它的許多成員居住在離馬薩諸塞州很遠的地方，他們是母親教會的成員，他們很想在星期天和你在一起，三年一次也許是他們有能力遠離自己的勞動領域。

I recommend that this Association hereafter meet triennially; many of its members reside a long distance from Massachusetts, and they are members of The Mother Church who would love to be with you on Sunday, and once in three years is perhaps as often as they can afford to be away from their own fields of labor.